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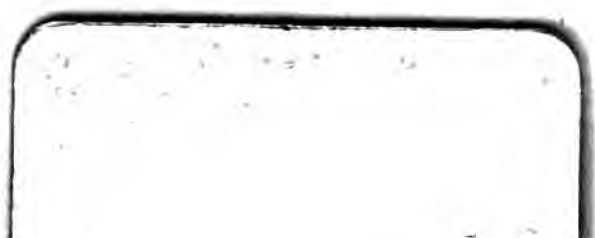
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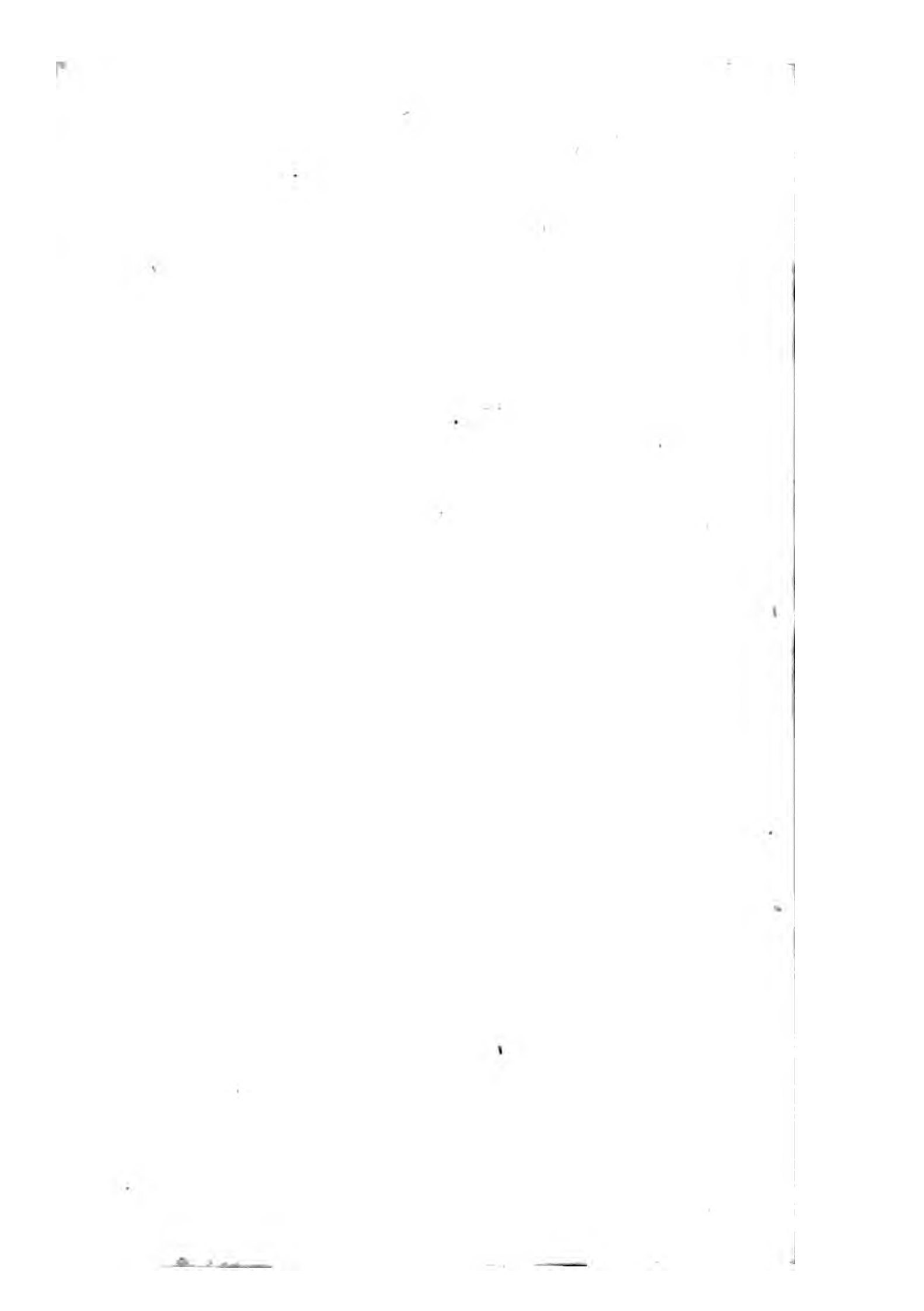
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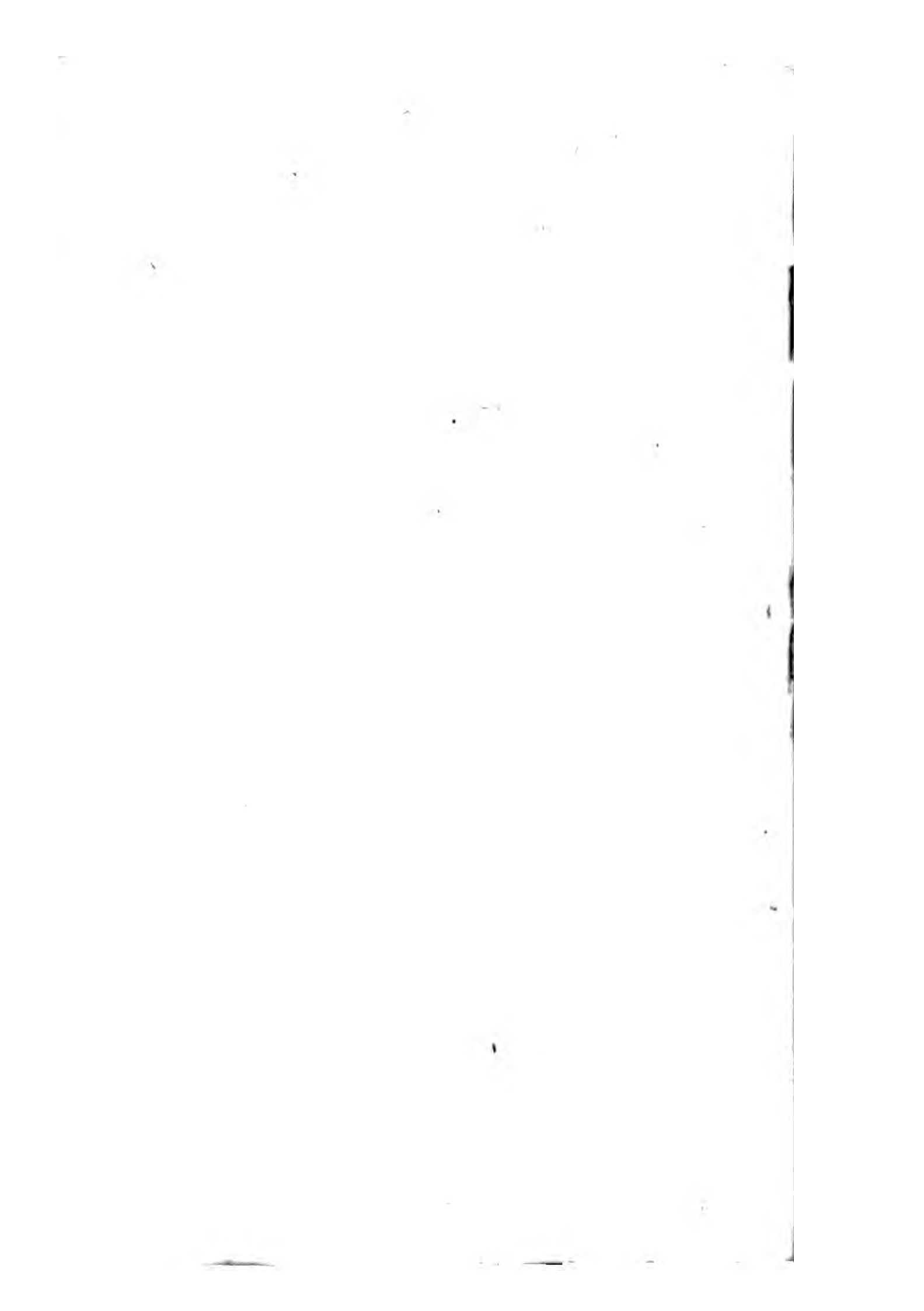
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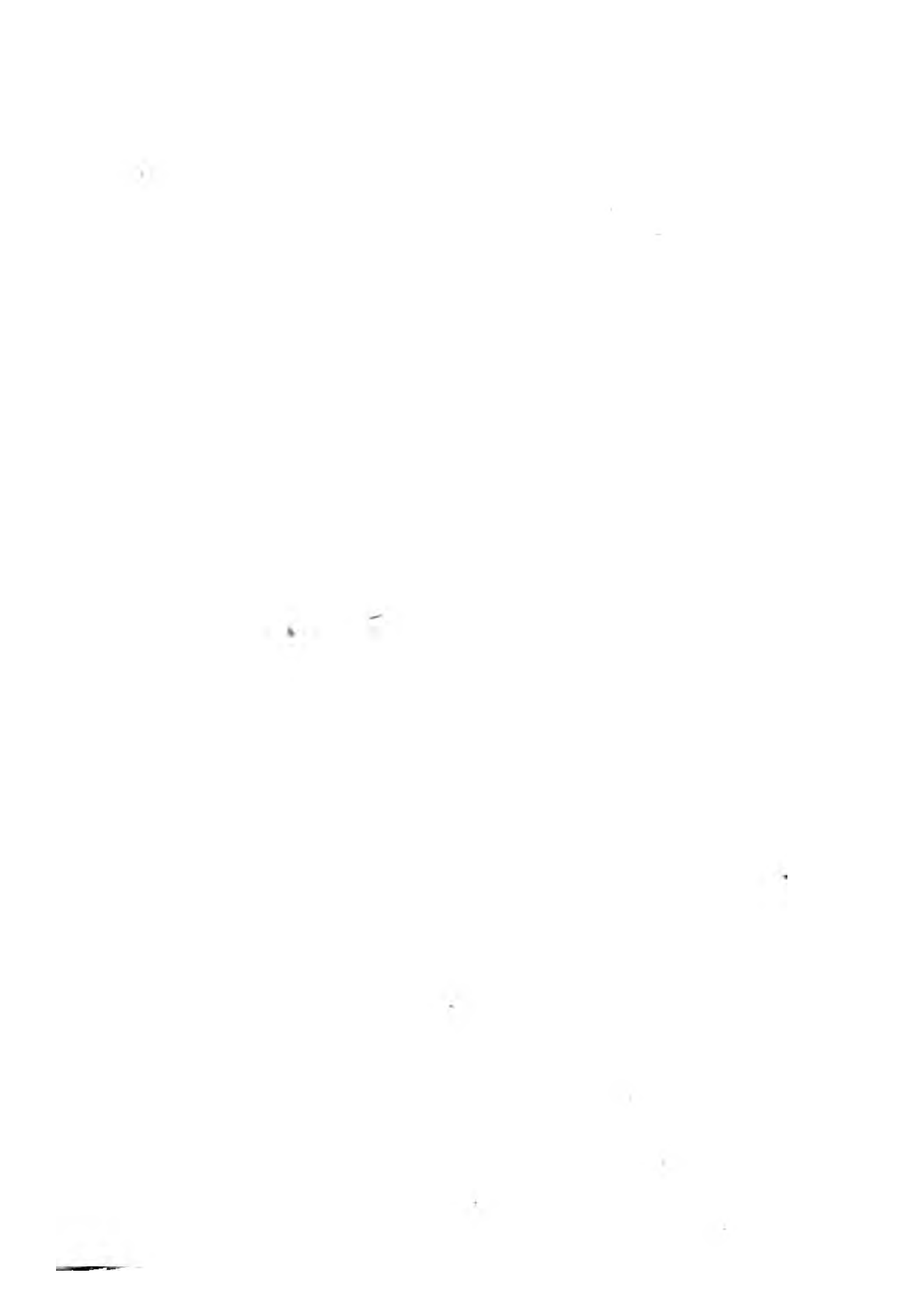


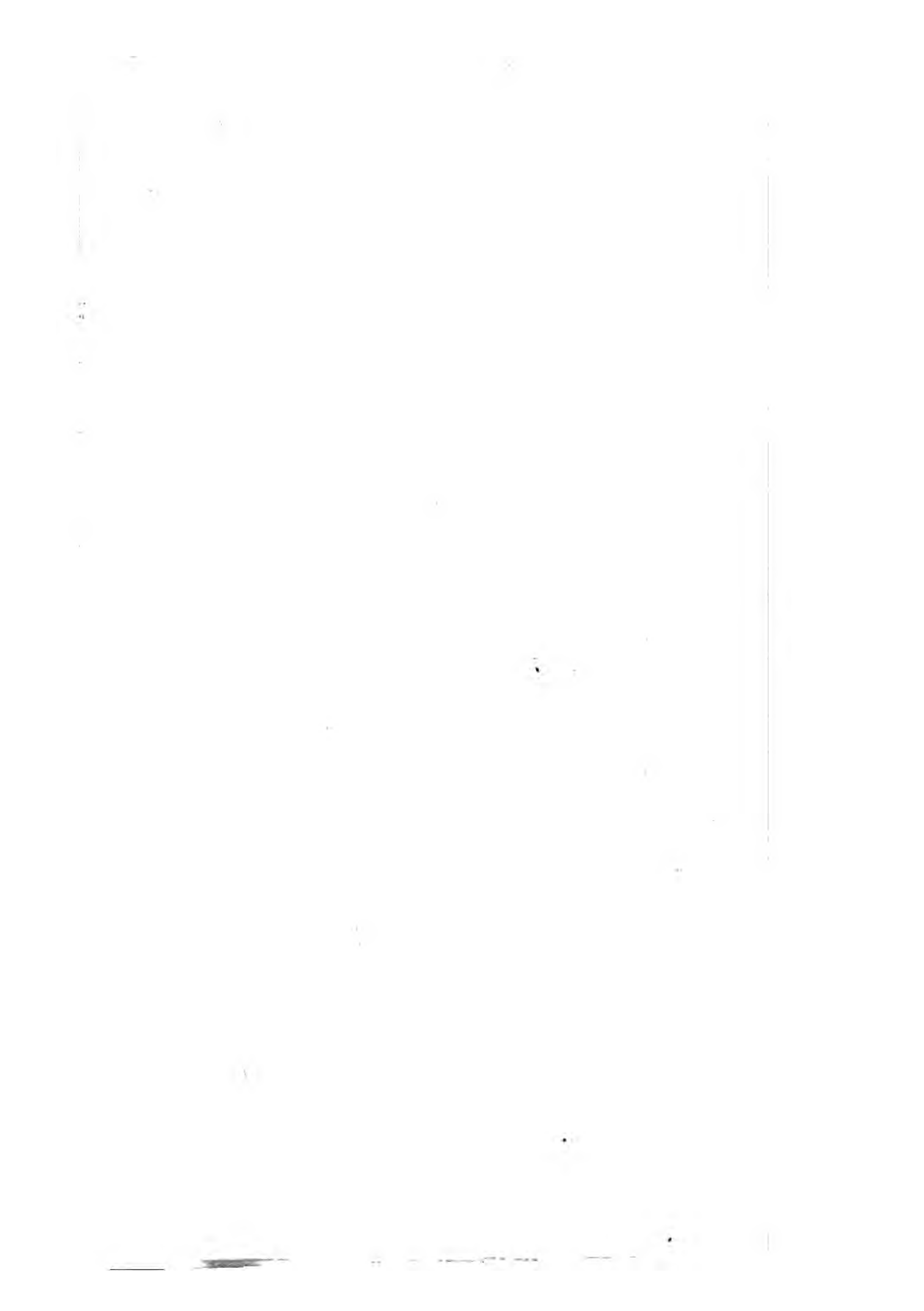
















The HEIR APPARENT
to the Throne.

The CHIEF KHATOUN,
or Favourite Sultana.

THE WORLD

IN MINIATURE ;

EDITED BY

FREDERIC SHOBERL.

Turkey,

BEING

A DESCRIPTION OF THE MANNERS, CUSTOMS,
DRESSES, AND OTHER PECULIARITIES
CHARACTERISTIC OF THE INHABITANTS

OF THE

TURKISH EMPIRE,

TO WHICH IS PREFIXED A SKETCH

OF THE

History of the Turks:

TRANSLATED FROM THE FRENCH OF

A. L. CASTELLAN,

Author of Letters on the Morea and Constantinople,

AND ILLUSTRATED WITH

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TURKEY

In Miniature.

**MANNERS, HABITS, AND COSTUMES
OF THE TURKS.**

PART FIRST.

THE COURT.

The provinces of Europe and Asia most renowned for their delicious climate, the fertility of their soil, and the beauty of their scenery—in a word, Greece, which most commonly appears to our enchanted imagination covered with the pleasing veil of mythological

fictions, and which is painted by history in such rich colours, is in the hands of a nation of obscure origin, and whose annals present only a tissue of ignorance and barbarism.

The hordes which invaded Italy and overthrew the colossal empire of Rome soon relinquished their ferocious manners ; yielding by degrees to the influence of civilization, they adopted the laws, the religion, nay even the language of the vanquished nation. The Turks, the conquerors of the Greek empire, might be expected to exhibit the same spectacle ; but, contrary to all probability, they have retained their primitive character ; like those exotic plants, which, when removed to a favourable soil,

propagate rapidly, and, instead of degenerating, retain their figure and foliage, that contrast with those of the indigenous vegetables, which they at length stifle and exterminate.

We have traced the rise and progress of the Turks; we have seen their monarchs gradually extending their dominions, striking terror into Europe, then restricting themselves within narrower limits, where they keep their ground, by means, as it were, of their ancient renown; for, as a modern writer observes, “these conquerors, since their subjugation of Greece, are still but an army of barbarians encamped in civilized Europe, and who, were they obliged to

retire, would have nothing to do but to pack up their tents and cross over into Asia.”

The contrast between this nation and those that surround it is the more striking, as the latter seem to have insensibly effaced the stamp of their origin. Curiosity, commerce and war itself, have opened communications and established an intercourse between them, which have in some measure blended their local distinctions, and produced such a mixture of manners, customs and even of languages, that sooner or later, the European nations will form but one people, one family, united under a single sovereign.

Modern Greece has already lost part of its barbarous physiognomy; it is becoming polished and enlightened; its costume is changing, and the Greeks are on the eve of assuming the appearance of the modern nations.

The Turks alone have repelled, in some measure, the advances of other nations, and refused to form part of this great family: they will not bow to those general laws which bind other states together, and give them that peculiar character, which may be denominated European; in short, they retain those strongly marked features that betray their eastern origin. In this point of view we are about to

consider them, and to endeavour to display, in as striking a manner as possible, this opposition of character, manners, habits and costumes.





VIZIR.

THE SULTAN, OR GRAND SIGNOR.

DEVLETI-YUREK

(THE INTERIOR).

Devleti-yurek, signifying power of the heart, is a technical and sacred term, denoting collectively all that is contained within the seraglio, which forms the subject of the first part of this work. It is never uttered by the people but with profound respect.

THE SULTAN.

The Saracen sovereigns, inheriting the zeal of their precursor, Mahomet, pursued their conquests under the pretext of religion. After subduing Syria,

they overran Persia, then passed into Egypt, and following the coasts of Africa, penetrated into Mauritania. Till then there was but one khalyf, or head of the Mahometan religion ; his armies were commanded by his lieutenants, who had the title of *sultan*. Victory continued to attend the latter ; but the vast aggrandizement of the khalyf's dominions occasioned their partition. There were now three khalyfs, one at Bagdad, another at Damascus, and a third at Cairo. The ambition of the sultans overthrew the primitive subordination ; they aspired to be sovereigns in their turn, and found means to reduce the authority of the khalyfs to the sacred functions alone. They usurped

the temporal power, taking care to obtain coronation from the hands of the khalyfs, whose number increased, and who continued to be independent of one another.

Othman, the founder of the Turkish empire, was one of these *sultans*, and since his time this title has been almost exclusively applied to the princes of his house*. It was not till the time of

**Sulthan* is an Arabic term corresponding with *khan*, which is Tartar. Joined with a pronoun it is commonly applied to all persons without distinction. *Sulthanum*, in Turkish, is equivalent to our *sir*: but if the word *Sulthan* be used alone, or with the definite article *al* prefixed, it then denotes the emperor. The epithet of *padchah*, a Persian word, is considered more illustrious. The title of *sulthan* is given also to the son of the *khan* of the Crimea.

Mahomet II. that the sultans assumed that commanding attitude, which fixed on them the attention of astonished Europe, where the most extraordinary notions and the most palpable falsehoods respecting the Turks were swallowed with avidity. It is only in our own times that the reports of travellers have conveyed more correct ideas of this nation.

The three principal titles appropriated by the law to the different characters of sovereignty, and in the different ages of

The word *kchah* likewise signifies *the king*, in the game of chess, which we received from the Persians, who probably derived it from the Indians. Hence *chât mât* (the king is dead) which the Italians render by *scacco matto* and we by *check-mate*.

Mahometanism, were, that of *emyr*, chief or prince, which at the time was synonymous with *malik*, king, and *sulthan*, powerful, for the temporal authority; that of *imam*, for the spiritual authority; and that of *khalyfah**, for the union of both. All the other titles of the Ottoman sovereigns are so many surnames, which ostentation and the love of parade have induced them to assume, after the example of the great monarchs of the east, and especially those of the ancient Persians; but the

* This word, from which we have made *khalif* or *calif* and which signifies lieutenant of the prophet, denoted the union of the temporal and spiritual power. The grand-signor, among his numerous titles, still retains that of *khalyfah*, as well as that of *khan*.

sultan particularly prides himself on that of *zilallah*, shadow of God, which seems to impress upon his edicts the seal of the Deity, commands the most implicit obedience, and banishes from the minds of his subjects all idea of resistance to his decrees. The preamble to one of his firmans will afford a specimen of the multitude of titles which he thinks fit to assume.

“ I, who, by the excellence of the infinite favour of the Most High, and by the eminence of the miracles fraught with blessing of the chief of the Prophets (to whom be perfect happiness, as well as to his family and his companions,) am the sultan of glorious sultans, the emperor of mighty emper-

ors, the distributor of crowns to the *khosrou*, who are seated upon thrones ; the shadow of God upon earth ; the servant of the two illustrious cities of Mecca and Medina, august and sacred places to which all Musulmans address their prayers ; the protector and master of the Holy Jerusalem ; the sovereign of the three great cities of Constantinople, Adrianople, and Brusa, as well as of Damascus, the perfume of paradise ; of Tripoli, of Syria, of Egypt, the wonder of the age and renowned for its beauties ; of all Arabia, Africa, Barcah, Kesruan, Aleppo, the Arabian and Persian Iracks, Bassorah, Lahsah, Dalem, and particularly of Bagdad, the capital of the khalyfs ; of Rakka, Mos-

sul, Chehrezur, Dyarbekir, Zul-Cadryeh, Erzerum the delicious, Sebaste, Adanah, Caramania, Kars, Tchildir, and Van ; of the islands of Morea, Candia, Cyprus, Chio and Rhodes ; of Barbary and of Ethiopia ; of the fortresses of Algiers, Tripoli, and Tunis ; of the islands and coasts of the White and Black Seas ; of the countries of Natolia, of the kingdoms of Romelia ; of all Kurdistan ; of Greece, Turcomania, Tartary, Circassia, the Cabarta and Georgia ; of the noble tribes of the Tartars, and the hordes dependent on them ; of Kaffa, and other adjacent places ; of all Bosnia and its dependencies ; of the strong fortress of Belgrade ; of Servia, and of the fortresses and

castles situate therein ; of the country of Albania ; of all Wallachia ; of Moldavia, and the fortresses and forts lying in those parts ; possessor of cities and fortresses, the names of which it would be unnecessary to enumerate or to boast of here ; I, who am emperor, the source of justice, the king of kings, the centre of victory, the sultan, son of the sultan ; I, who, by my power, the origin of happiness, am adorned with the title of emperor of the two earths, and, to crown the grandeur of my khalyfat, am graced with the title of emperor of the two seas," &c. &c.

The Musulmans are convinced that the monarchical government is the most durable and perfect, and that their

sovereign is invested with a portion of the power of the deity. Though the lives, the fortunes, and the honour of his subjects are at his disposal, his will, however, is not absolutely superior to the Koran, decisions of the body of ulemas, or the fetvas of the mufty : most commonly, indeed, it becomes itself a law, and is then obeyed like the decrees of fate. The loss of life in the service, or by the command of the sultan, is considered as martyrdom ; disobedience or opposition to his orders is a certain sign of everlasting reprobation. If the sultan thinks fit to put his prime minister to death, he communicates his sentence to him in writing, in these terms : *Thou hast*

deserved death, for such or such a cause, and our will is that, after performing the abdet, (that is, the ablution of the head, hands and feet), and saying the namaz (or customary prayer), thou resign thy head to the bearer, capydjy-bachy, whom we send to thee for this purpose." He obeys without hesitation, for fear of being reputed an infidel, and excluded as such from the *djemeat*, which corresponds with excommunication in the Catholic church. Several distinguished personages, who have been thus treated for their disobedience, have indeed eluded the danger by flight or averted it by force of arms ; but they are looked upon as disgraced ; they are named in derision *firary* or runaways,

and their ignominy is perpetuated in the persons of their children, who have retained the degrading appellation of *firary oghoullary*, sons of runaways.

Nay more, according to the doctrine or the prejudice of the Turks, their emperor has the privilege of putting to death every day fourteen of his subjects, without even incurring the censure of tyranny, because he is supposed to act involuntarily and agreeably to divine inspirations, which it would be impious even to enquire into : but they have always excepted parricide and fratricide, which no pretext is thought to justify. The brothers and near kinsmen of the emperors, who were put to death during the first two centuries of the monarchy,

are regarded by them as victims unjustly sacrificed ; unless an open rebellion in their *sandjac*, or government, compelled the nobles to assent to their death. Soleïman I. abolished the sandjacs, and made a law for preserving the lives of the emperor's relations, with this precaution, however, that they should be shut up and kept out of sight of the people, to prevent them from conspiring against him. They are in consequence more or less closely confined, according to the temper of the sultan ; and the imperial palace serves them for a prison.

The khalyfs, to regulate the order of succession, made it a positive law that the descendants of the sovereigns

only should inherit the throne, unless the monarch disposed of it before his death, in a solemn manner, in favour of a collateral branch of his family, to the prejudice of his children. The Ottoman house adheres to this rule, which secures the crown and the state from the mischiefs attendant on minority ; but it has not always respected the right of primogeniture among the princes past the age of majority.

The first fourteen sultans from Othman I. to Achmet I. transmitted the sceptre successively from father to son ; but on the death of the latter, as his children were infants, the dyvan, agreeably to the spirit of the law, proclaimed as sultan the brother of the deceased

monarch, and the first of the collateral princes shut up in the seraglio. It was then that the order of succession to the throne was in some measure inverted; and since that time the policy of the seraglio, which, contrary to the spirit of religious legislation, dooms all the collateral princes to perpetual imprisonment, and their children of both sexes to death, has been more strictly pursued than ever. This sanguinary decree extends to the grandsons of the sultans, or the male children of the princesses of the blood, married to vizirs or pachas. Care is taken to compose the harems of the collateral princes of young female slaves only, to whom are administered

various draughts calculated to destroy the faculty of procreation. Should these unnatural expedients prove ineffectual, and any of the wretched creatures have the misfortune to produce a son, the first day of the infant's life is also its last. The attendant midwife is charged, at the risk of her own head, to make away with it; she must not, however, imbrue her hands in its blood, which would be a violation of the respect due to the imperial race; but she is forbidden the exercise of her functions and omits to tie the umbilical cord. Such is the kind of death reserved for these scions sprung from the blood of sultans.

Since the heirs apparent to the throne

have been condemned to close imprisonment, in which all the moral and intellectual faculties become enervated, the Turkish monarchs have ceased to display the genius of an Othman, a Mahomet, and a Selym. The influence of this practice is the source of all the misfortunes of the empire, which it seems to have stricken with premature sterility, by stifling all the germs of the propagation of knowledge.

The sultans, on the approach of the circumcision of their sons, send messages to all the vizirs, pachas, beygs, sandjacs, waywodes, and in short to all those who are invested with any high office, and even to mere courtiers, to inform them of the day fixed for the

ceremony, and at the same time to remind them that it ought to be graced by their presents. The payment of this species of tribute is become a general rule ; and those who are appointed to guard the frontiers, being unable to attend the ceremony in person, are obliged to send their presents on the occasion. The ambassadors are also invited, and they must not fail, for the honour of their sovereign, to appear with full hands. All these presents amount to nearly half of the annual revenues of the sultan.

He is moreover the universal heir of families. Property cannot descend from the father to the children but by his permission : in this manner they say,

by turning off the water from the foot of the tree it is prevented from growing. In the great, excessive wealth is a crime ; and if the sultan suffers his ministers to fatten on the substance of the people, it is with a view of sooner or later pouring what they have amassed into his own treasury. It is a sea which has its tides, but which finally swallows up all the rivers and streams of private fortunes.

Since the time of Amurat II. it has been a law among the Turks, that the emperor, when he is at Constantinople, shall go the day after his accession to the throne in great state to the mosque of Eyub-Enssarry, in the suburb of the same name. There the cheykh, or supe-

rior of the monastery of dervises, girds him with the sword, and concludes the ceremony with these words : “ Go, the victory is thine ; but it is the gift of God alone.” If the sultan be absent from the capital, he does not fail on his return to perform this solemn act, which cannot be dispensed with.

No person is admitted to the sultan’s presence without abundance of formalities ; and no one whatever is allowed the honour of kissing his hand. The engraving, at the head of this article represents him giving orders to the grand-vizir. That officer, when he appears in his presence, thrice bends the right knee ; and touches the ground

with his right hand, which he then lays upon his lips and forehead. This act of submission he repeats on retiring. It is also customary for those who appear before the sultan to walk quick: a slow pace belongs to majesty and cannot be used without great danger in the presence of this sovereign.

The sultans formerly invited their great officers occasionally to their tables. Soleïman I. at the circumcision of his three sons, gave a splendid entertainment. He did not eat alone, but ordered the mufty and the cazy-asker to seat themselves on his right hand, and his *khodjah*, or preceptor, to be placed on his left. The second table was for

the vizirs ; the third for the pachas and the ulemas (the lawyers) ; the other officers civil and military took their places according to their respective ranks ; and a separate table was prepared for the foreign ambassadors. This custom, however, was soon discontinued. The majesty of the throne seems to forbid the monarch to descend at any time to that familiarity, which is with us the charm of life. His Highness almost always eats alone. Sometimes he admits his sons and the princes of his house to his table, very rarely the sultanas, but never any minister of state or other great dignitary.

It might be supposed, that the sultan

would avail himself of all the resources presented by a country abounding in every thing that can contribute to good cheer. In general, however, temperance and sobriety are as natural to the sovereign as to the rest of the nation. There have been sultans, who have lived upon the moderate income arising from their gardens ; and some have even carried their frugality to such a length, as to subsist entirely on the produce of their manual labour*.

* It is a fundamental principle of the Mahometan religion that every person ought to work, after the example of the patriarchs of old. David, for instance, was a smith. Thus most of the khalyfs and sultans followed some kind of profession, and sold the produce of

At Adrianople are shown the tools used by sultan Amurat for making bows, which were sold on his account in the seraglio ; and the courtiers, no doubt, set a very high value on these works of their emperor.

After dinner, the sultan drinks coffee in one of the kiosks of the seraglio, and then takes a nap, or presides over the sports of his slaves, who perform music, or voluptuous dances in his presence. Sometimes he amuses himself with fishing, or an excursion on the canal of the Black Sea, or pays a visit to one of his country-houses. It is frequently

their industry and their leisure to their courtiers, who paid a high price for those articles.

the case, however, that he does not go abroad except on Friday, when he repairs to the mosque ; and this is a duty which he must not omit, were he ever so ill. We have already related that sultan Othman, having one Friday staid away from the mosque, was obliged, in order to pacify the people, to go in state, the following week to St. Sophia, notwithstanding the very weak state to which he was reduced by illness. On his return, being supported on his horse by his people on foot who surrounded him, he became insensible between the two gates which separate the courts of the seraglio : a shawl was thrown over his head, and he died a few moments after he had been conveyed to his apart-

ments. Thus the despotism of the people and of custom is superior to that of the sultans themselves.

The Turks never mention the death of their sultans but in terms of the highest respect. Thus they will say : “ The soul of his Highness has, of his own accord and desire, quitted the world, which is the gate of pride, to take possession of imperishable joys.” They consider all their emperors as saints : those for whom they have the highest veneration are Othman I. Amurat I. Mahomet II. and Bajazet II. Some of the princes of the blood are also regarded as saints, and the public opinion attributes miracles to them all. It is still believed that the sick, who

piously visit their tombs, by making use of the earth which covers or surrounds the place of their interment, obtain a cure for their infirmities.

THE SERAGLIO

(SERAY).

When Mahomet II. had taken Constantinople, he desired to be conducted to the palace of the Greek emperors, and on entering it, repeated a Persian distich to this effect: "The spider hath spun her web in the imperial palace; the owl keepeth watch on the towers of Efracyab,"—in allusion to a palace of the Persian monarchs, concerning which many fabulous stories are related by the Orientals. The magnificent abode of the successors of Constantine, whose empire had been trans-

ferred to new masters, was actually forsaken. Mahomet built a palace, which is now called the old seraglio ; and it was not till long afterwards that the great Soleïman, a magnificent prince and a patron of literature and the arts, caused the present seraglio, the site of which is most judiciously chosen, to be erected. It stands on a promontory of triangular figure washed on the east by the waters of the Bosphorus, on the north by those of the harbour ; and separated from the city merely by a lofty wall with a fortified gate, which is the principal entrance to the palace and is called the *Sublime Porte*,* a name

* This appellation, given to the Turkish court, indicates the nomadic origin of the so-

that has been applied to the Turkish government. The walls of the seraglio mark, it is said, the extent of the ancient Byzantium. They are nearly three miles in circuit, and embrace gardens planted with evergreens, amidst which are situated the irregular buildings of the seraglio, or palace of his Highness. The whims of different sultans have determined the style and site of these

vereign and of the nation. Accustomed to live in tents, the subjects could not be admitted into that of the prince, which would soon have been filled. They therefore assembled round it, while he, placed at the door, dispatched his decrees and decisions. Hence the appellation of *Porte*, and many other terms relative to the roving life, retained in the organization of the Ottoman government.

buildings. The minarets, the cupolas, the domes covered with gilt lead, the tops of which contrast with those of cypresses, pines, cedars, and other trees of a lighter or darker green, present an admirable picture, when viewed from the sea or the heights of Galata. On a nearer approach to the seraglio, instead of this delightful prospect, we perceive nothing but a lofty wall, a barrier, which the imagination cannot pass, without recoiling with horror from the sanguinary executions, of which perhaps no other spot on the globe has been so often the theatre. At the principal entrance it is not uncommon to see the heads of subordinate officers of the seraglio, or even persons of higher distinction, whom

the caprice of a despot or some obscure intrigue has doomed to the fatal bow-string, exhibited on large salvers, or thrown upon a filthy dunghill.

Among many pompous titles given by the Turks to the first gate of the seraglio, such as the matchless gate, nest of happiness, foundation of strength and power, is also that of *Babi Humâyoun*, or the august gate. The simplicity of its architecture, in which it resembles the gate of a fortress, gives it but little pretension to so high-sounding a name. It serves as an entrance to an oblong court, planted with plane trees and partly paved. Into this first court any person is admitted. The servants and slaves of the aghas

and pachas, who have business with the dyvan, here wait for their masters and hold their horses; but the most profound silence is observed, and were any individual to break it, by too elevated a tone of voice, or to seem wanting in respect for the residence of the sovereign, he would be instantly bastinadoed by the officers on duty.

The infirmary of the seraglio is in this court. The sick are conveyed thither in small covered carriages drawn by two men. When the court is at Constantinople, this place is daily visited by the chief physician and surgeon, and the greatest attention is said to be paid to the inmates. It is even asserted, that some of them remove thither merely

for the sake of resting themselves and drinking wine ; for the use of that liquor, though strictly forbidden elsewhere, is tolerated in the infirmaries, provided the person bringing it in be not detected by the eunuch stationed at the entrance ; but it is no difficult matter to elude his vigilance.

Besides the infirmary, this first court contains the office of the capou-aghacy, the armoury, a vestibule for the white eunuchs, the bake-house, the store-house for provisions and stables for his Highness's own horses.

The second entrance, called *Orta-Capou*, the middle gate, is likewise dignified with pompous epithets : it is styled the passage of justice, the

way of obedience, and the threshold of martyrdom, because under this gate persons of distinction are put to death. It is flanked by two towers, one of which, guarded by thirty capydjys, serves for a prison ; and the second is inhabited by twenty other capydjys. This is the passage to the second court, which is handsomer than the first. The walks are paved, and the rest of it is green turf, kept in good order and cooled by several fountains. The pachas cannot pass without trembling one of these fountains overshadowed by a clump of plane-trees, under which many of them have lost their lives.

The *husneh*, or more correctly *khazneh*, the sultan's treasury, and his little

stables, are on the left ; the offices and kitchens on the right : these latter buildings are crowned with small domes, covered with lead, which produce a very good effect. Several apertures left in the top serve as passages for the smoke, the fire being kindled in the centre of these kitchens, each of which has a particular destination ; the first is appropriated the sultan, and the others to the sultanas, the capouaghacy, the ministers composing the dyvan, the pages of his Highness, the officers of the seraglio, the female domestics, and in short all those who are obliged to attend in the court of the dyvan, on the day when justice is administered.

Round the court runs a low gallery covered with lead and supported by marble columns. The sultan alone can enter this court on horseback : the little stables as we have already mentioned, are situated in it, but they contain room for no more than about thirty horses ; the harness is kept in rooms above. The elegance of the embroidery and the precious stones with which it is enriched, place it above all comparison with ours. The great stables, where about a thousand horses are kept for the sultan's officers, are situated on the side next to the Bosphorus.

On the left, at the farther end of the court, is the hall where the dyvan is

held, that is to say, where justice is administered; and on the right is a door leading into the interior of the seraglio: only such persons as are sent for are permitted to pass it. The hall of the dyvan is spacious, but low, covered with lead, plainly ceiled and gilt in the Moorish style. Here is to be seen nothing but a large carpet, spread upon the raised platform, where the great officers composing the council take their seat. Here the grand-vizir, assisted by his counsellors, decides without appeal in all cases civil and criminal; in his absence the caïmacam officiates in his place. Here also ambassadors are entertained on days of audience; and this is the extent of what

strangers are allowed to see in the seraglio.

The third gate, corresponding with the two others, is the entrance to the third court, which communicates with the inner apartments of the seraglio: it is guarded by a capydjy-bachy, and its Turkish name is *Babi-scadet*, gate of felicity. Here the imperial throne is placed at the festival of Beyram.

The walls surrounding this third court are of extraordinary height, to intercept the view of the apartments. Nothing is to be seen but the tops of the domes, surmounted with balls and gilt crescents, which, with the summits of the chimneys, covered with gilt lead, present a pleasing spectacle. Round

this court runs a gallery, surmounted with domes which touch one another, and which may be considered as the vestibules of different apartments.

Before the publication of the interesting Travels of M. Pouqueville and the magnificent work of M. Melling, we Europeans had very inaccurate notions respecting the interior of the seraglio, into which no stranger is admitted. For want of correct data, the imagination of certain travellers had described the palaces and gardens of the seraglio as rivalling those of the enchantress, Armida. According to them, nothing was to be seen there but fountains of the most costly marble, apartments wainscotted with ivory, mother

of pearl, and olive wood, and inlaid with emeralds and sapphires. All the furniture was enriched with gold, pearls, and diamonds ; while rose-water, after spouting into the air, fell in sheets into basins of porphyry. M. Pouqueville, who penetrated into the seraglio, found but a few small basins and jets d'eau in miniature, in gardens not more than one hundred and twenty paces long, and fifty wide. The sultan's *kiochk*, or kiosk, called *yegny kiochk*, or new kiosk, appeared indeed more deserving of curiosity. It is of oval form, thirty-six feet across in its greatest diameter, adorned with richly painted ceilings, beautiful mirrors, a very fine chandelier, and a fountain of crystal, throwing up limpid

water. The walls are decorated with highly finished drawings of flowers. In the garden, subterraneous passages closed with small iron gates communicate with the quay, and afford the sultan the means of escaping the dangers that spring up around him, even in the midst of his palace.

All representations of the human figure being prohibited by the law of Mahomet, these apartments contain neither paintings, engravings nor statues. The decorations consist of arabesques, inlaid with gold and lapis lazuli, and intermixed with flowers, landscapes and scrolls, inscribed with Arabic sentences and verses of the Koran.

Basins, baths, and ever-running foun-

tains are the delight of the Orientals : water circulates in almost all their apartments, where it diffuses an agreeable coolness, which blends with the vapour of aromatic essences and the fragrance of the rarest flowers. All the buildings terminate in domes or in spires surmounted with gilt crescents. The balconies, the galleries, and the turrets, are the most agreeable places in these apartments.

According to a recent traveller, M. Beauvoisins, the buildings of the seraglio are capable of accommodating twenty thousand persons, though the whole household of the sultan, including his menial servants and guards, does not exceed ten thousand souls.

The exterior of this palace, next to the harbour, has nothing remarkable but the kiosk opposite to Galata. It is supported by twelve marble columns. The interior is painted in arabesque, and richly furnished. The sultan comes thither occasionally to amuse himself with the view of what is passing in the harbour, or to embark when he is going upon the water.

The pavilion on the side next to the Bosphorus is more lofty than that by the harbour: it is built on arcades which support three saloons surmounted by gilt domes. Here the sultan diverts himself with his women and his dwarfs.

All the quays bordering the seraglio are covered with artillery. The guns

are levelled so as to skim the surface of the water, and most of them are without carriages. The largest of these pieces is said to have compelled Bagdad to surrender to sultan Amurat. The report of this artillery is grateful to the ears of the Mahometans, for it proclaims the end of their Lent, days of rejoicing, or the news of some victory.

THE HAREM.

The *harem* (an Arabic word, which signifies *sanctuary*) is the remotest and least accessible part of the seraglio : it is surrounded with thick trees which skreen it from the view. Incorruptible keepers, on duty night and day, seem desirous of repelling imagination itself from this sacred spot. Hence it is almost unknown in Europe ; and all our ideas of it must be formed from the accounts given by females of the country who have with great difficulty gained admittance into it : for no European

lady nor any wife of an ambassador can flatter herself with having completely succeeded in her endeavours to accomplish this object.

M. Pouqueville's work is the only one in which we find any thing like a circumstantial account of the summer harem. This traveller, a physician, and who has since held the appointment of French consul in the Morea, obtained access to the harem with M. Fournier, military commissary, by means of the sultan's gardener, a German, a native of Rastadt, named M. Jacques. The court being at Bechyk-Tach, a pleasure retreat of the grand-signor, situated on the channel, M. Pouqueville was admitted into the harem by the iron gate,

called Kutchuk-harem-capoucy. After passing that and a wooden gate twelve feet distant from the former, his guide, perceiving some Turks in the interior of the court, thought it prudent to introduce M. Pouqueville and his companions into the apartments of the female slaves. He first saw a vast gallery, three hundred feet long and forty-five wide, having on either side a great number of windows, and divided longitudinally by a double row of chests of drawers, which seemed to part it into two distinct galleries. Near the windows are small spaces surrounded with a balustrade about three feet high, furnished with sofas, where the odahlycs sleep in companies of fifteen. Between these

sophas and the chests of drawers, where each shuts up what belongs to her, there is a passage six feet wide all round this gallery, which may contain about three hundred and fifty odahlycs. Notwithstanding the height of this place, which is about twenty feet, if we consider what an atmosphere three hundred and fifty women thus assembled must breathe, we shall easily conceive that their situation is far from agreeable.

At the two extremities of this double gallery are staircases which are secured by a kind of folding trap-doors, which it is very difficult to raise on account of their weight, and which can be fastened by transverse iron bars that

serve instead of bolts. There is nothing remarkable either in the floor, the walls or the ceiling ; and at night a few tapers of yellow wax, placed at great distances on high chandeliers, scarcely dispel the darkness and throw a gloomy light over the spacious area.

The ground-plan of the harem is a square, each side of which is about two hundred and sixty paces in length. The rooms of the building next to the sea are supported by columns of white Parian marble, of regular proportions and terminated by Ionic capitals ; they are about fifteen paces distant from one another and rest on circles of bronze, which must once have been gilt. In the intervals between the columns, instead

of elegant lustres, a few lanterns give scarcely sufficient light to enable the servants to go about their business during the night.

The part of the harem opposite to that where these columns stand, is backed by the ramparts of the second enclosure, which takes a different direction. It contains three pavilions for sultanas, parted from one another and painted with different colours. These pavilions are not detached houses, but form part of the general building, from which they are cut off by etiquette or jealousy alone. The side next to the garden, at which M. Pouqueville entered, contains the apartments of the slaves and the kitchens. In the part

opposite to this nothing is to be seen but a lofty embattled wall, with a door which opens into a second court, where are the apartments of the black slaves and of the qyzlar-aghacy, or chief of the eunuchs. Some of these creatures who belong to neither sex are found squatted near this gate ; and those on duty in the inner court never lay their muskets out of their hands. The area of this square is occupied by gardens in bad condition, and by a terrace which divides the court from east to west. In this court of the harem the feast of torches was formerly celebrated ; but it has long been abolished in the seraglio.

A few clumps of lilac and jessamine, some weeping willows overhanging a

basin of water, and silk trees, are the ornaments of this imaginary Eden, which the very females by whom it is inhabited take delight in despoiling, the moment there appears any flower that attracts their curiosity.

The apartment of the chief sultana consists of a very large square room looking into the court, and the ceiling and sides of which are covered with gilding and mirrors. Here our traveller saw some mahogany chests of drawers, and nothing else, the sophas having been removed to Bechyk-Tach for the use of the princess; which proves how far the palaces of his Highness are from being richly or profusely furnished.

From the room of the first *cadyn* or

khatoun, a narrow, winding passage, lighted by dormer windows that look toward the sea, leads to the apartments of the sultana-valydeh, or mother of the reigning sultan. They are partly over the kiosk, known by the appellation of the sultana-valydeh's kiosk, the marble columns of which, seen on the outside on the quay are much admired. Two bureaux, a clumsy, old-fashioned glass chandelier, mirrors hung against the walls, sofas covered with Lyons brocade, and some porcelain flower-pots, composed all the furniture. To that portion of the apartments which is over the outer kiosk, there is an ascent of six steps, the whole width of the room, covered with scarlet cloth embroidered

at the two corners. Above is an alcove and an oratory, separated by a gilt balustrade, where the sultana performs her devotions. By the side of this oratory is a small gilt minaret, which is seen from without, and which commands a magnificent view over the whole Bosphorus.

A bathing-room completely lined with white marble is worthy of notice, though it is not in the oriental style, and the bath itself is not of Turkish workmanship. It rather looks like an ancient sarcophagus which has been applied to this purpose. The floor is so smooth and so nicely joined, that it seems to be composed of a single slab of white marble of the most exquisite polish. The

walls are equally elegant, and the ceiling is sculptured in a good style but without figures. The water runs into the bath from gilt cocks, and may be made to cover the marble floor at pleasure.

The apartments situated on the other side of the terrace which divides the harem, present nothing worthy of notice, excepting a kiosk of the sultan's, called the glass kiosk, where there are now but five handsome pier-glasses, the others having been removed.

The sultanas occupy seven different pavilions in the harem; they are distinguished by the numerical order only, and have no other prerogatives than what they derive from the birth of a

son. She who first produces an heir to the throne becomes sultana, and enjoys the envied title of *hassehi*, or more correctly *khassehky*. Before the reign of Abdul Hamyd there were but six khatouns, to which number that prince added a seventh. Each of them has under her a seventh part of the odahlycs, and a certain number of eunuchs. The influence they possess, in consequence of the frequent visits paid to them by the grand-signor, causes them to look down with disdain upon all the eunuchs, excepting the qyzlar-agma and the capou-aghacy, and to treat them as mere slaves. Though the odahlycs are in some measure exclusively attached to the service of one of the khatouns,

yet, as the caprice of the sultan sometimes obtains for the former the honour of sharing the imperial couch, the most violent and the most infamous means are employed to prevent them from encroaching on what the latter regard as their exclusive privilege, that of giving heirs to the empire. In case of the death of the son of the sultana-has-seki, she loses her rank of first khatoun ; thus the desire of preserving the various prerogatives attached to that rank co-operates with her maternal affection, a sentiment which the khatouns in general carry to the highest pitch, and for which she who has the good fortune to become sultana-valydeh, or empress-mother, is richly compensated in the

profound respect paid her by the sultan, her son, and the extensive influence which he suffers her to exercise. The frontispiece to this volume exhibits the costume of the sultana-hasseki and of the heir-apparent to the throne. She is represented giving advice to her son, who is listening to her with respectful attention.

Each khatoun has a separate court and garden belonging to the pavilion in which she resides. She has also her slaves, who, apparently live and lodge along with those of the six other favourites. The khatouns have little intercourse with one another : their baths and their amusements are distinct ; and were it not for occasional visits of cere-

mony, they would probably remain ignorant of each other's name, if rivalry did not awaken in them a reciprocal curiosity. The grand-signor never sends for them to his apartments, but always goes to theirs ; and it must be very rarely that his caprice would render him desirous of meeting two of them together.

It might naturally be supposed that the lives of these women, incessantly beset by miserable eunuchs, must be insupportably dull from their uniformity. Such, however, is the power of education and early habits, that the state of the females of the seraglio is much less irksome to themselves than might be imagined by others. The



MUSICIAN. DANCER. KHOUMAT-KAR-SERAY.
Governess of the Harem.

passions moreover tend to break this uniformity, by exciting in their bosoms the ambition of being some time or other elevated to the rank of khatouns.

The superintendence of the harem, or rather of the females belonging to it, is committed to one of the seven khatouns, who is called kiahya-khatoun. The sultan never confers this post but as a reward for long services and a particular devotedness to his person and will : she who is honoured with it has under her command all the female servants and slaves of the harem, who, in their turn, watch all the actions of the odahlycs. One of these superintendents is represented in the annexed engraving ; the

plume on her head, the whip in one hand and the cane which she holds in the other, are the insignia of the power delegated to her by the kiahya-khatoun. The latter possesses absolute authority over all the odahlycs ; her orders are obeyed without the slightest opposition. She is answerable for the internal tranquillity of the seraglio, and appeases the quarrels which must naturally sometimes arise among so many women.

Recent travellers treat as fabulous the accounts of their predecessors respecting the manner in which the sultan signifies his preference to the odahlyc whom he likes best. According to the older statements, his Highness, after

reviewing the beauties of his harem, threw a handkerchief to the one whom he preferred. This story may have originated in the practice of the Orientals, to give embroidered muslin handkerchiefs to their friends and to persons to whom they wish to pay honour. The sultan and the proprietors of numerous females are accustomed to send night-dresses and richly embroidered handkerchiefs by the superintendent of the harem to the object of their choice, who is conducted to the bath and perfumed with essences, before she is presented to her master.

The women of the harem pass their time in a circle of amusements compatible with their sedentary life : these

consist in changing their dress several times a day, paying visits to one another, taking lessons in dancing or music, either on the piano-forte or the guitar, and in receiving the respects of their companions of inferior rank. In their recreations they can employ slaves of their own sex only : they pass whole hours reclined upon a sopha, while these girls dance about them and perform a kind of pantomime, or melodramas, in which love-scenes predominate. It is in the kiosks, pavilions situated in the midst of the gardens, that the women take their diversion ; here they spend great part of the day in practising music and embroidery. They likewise receive visits from the wives of Franks

or Greeks, who are either shopkeepers or interpreters, upon pretext of looking at and purchasing European goods and jewellery.

We think we may here introduce, without digressing from our subject, an anecdote that is not much known, and proves that in no country does fortune produce more astonishing metamorphoses than in Turkey, where we see in a moment mere peasant girls exalted unto queens; princesses reduced to slaves; and men of the lowest extraction raised to the highest dignities of the empire.

The sultana Thahran, mother of So-leïman III. was a Muscovite. She was taken by the Tartars when twelve years

old and sold at the time of the accession of sultan Ibrahym, to whom she was presented. Though well grown she was rather slender; her face was slightly marked with the small-pox; but an exquisitely delicate complexion, blue eyes, and flaxen hair, a colour preferred by the Turks, attracted the notice of his Highness; she bore him a son and was declared sultana-hasseki.

Some time after Thahran had been carried into captivity, her only brother, named Yusuf, was taken by the same Tartars, and sold at Constantinople to a dealer in flowers and fruit. The lad was scarcely thirteen; he gained the affection of his master, who clothed him in a manner superior to his condi-

tion, and even trusted him to serve in his shop; for the Turks in general place unlimited confidence in their slaves.

The boy found himself extremely happy in his servitude, when the sultana, passing one day through the street in which he lived, chanced to cast her eyes on the young shopkeeper. Notwithstanding his change of dress, she instantly recognized her brother. Such was her emotion that, contrary to the established usage, she ordered her litter to be driven close to the shop, and satisfied herself that she was not mistaken, but without being discovered by Yusuf. The laws indeed expressly forbid any Turk to look at a woman,

especially one belonging to the harem of the sovereign ; had he even dared to look at her, he would rather have concluded himself mistaken, than have supposed that it was his sister whom he beheld in the paraphernalia of the sultana-hasseki. Thahran ordered the qyzlar-agma to conduct him to the seraglio, and pursued her way.

Yusuf's vexation and regret at being obliged to leave his shop were extreme. " I struggled," said he, describing this scene in the sequel to a friend ; " I entreated them to let me go ; I fell on my knees before the officers of the seraglio, and earnestly implored forgiveness for faults which I had never committed. My conductors endeavour-

ed to comfort me by giving me sweet-meats ; but I would rather have lived on bread and apples in my shop than on the greatest delicacies in the seraglio.”

The sultana, on her return, ordered Yusuf into her presence, questioned him concerning the place of his birth, the name of his parents, and his age, and enquired whether he had not a sister, what had become of her, and lastly, whether he had not some mark upon his body. He replied correctly to all these questions, adding that his sister had been stolen some years before him, and that he had a mark on his side from the bite of a wolf. The sultana could no longer restrain her joy ; she made

herself known to him and loaded him with caresses. The news of this circumstance having spread through the seraglio, the sultan sent a pelisse of sable skin for Yusuf, and his sister placed him under the care of the qyzlar-
agha.

He remained some time in the seraglio, till he could be provided with a suitable residence, where he was supplied with every thing necessary to render life agreeable. All the great officers of state made him presents, with a view to please the sultana; and he, who but now was himself a slave and sold fruit for the benefit of another, found himself in less than a week possessed of a magnificent palace, a great

fortune and a multitude of servants and slaves.

The sultana was not content with having raised her brother from his lowly condition: she was anxious to furnish him with the means of supporting his rank, without being obliged to recur every day to the bounty of the grand-signor. She procured him an arpalik, producing a revenue of twenty-five thousand crowns, a reward usually bestowed only for long services rendered to the state; and prevailed upon the sultan to provide for the subsistence of his household, and to allow him eighty thousand crowns per annum, to enable him to lay by a fund, lest, in case of the sultan's

death, he should be deprived of his arpalik. She might with equal ease have raised him to the highest dignities of the empire; but this would but have exposed him to the jealousy of the vizirs: he was therefore invested with the humbler title of agha, which better suited his unambitious disposition and love of tranquillity. He retained in fact the simple habits of his early life, and spent the summer and autumn in tents in a spacious meadow near the Fresh-water bridge.

Yusuf's master was not forgotten: the sultana ordered a thousand crowns over and above her brother's ransom to be given to him, and a pension was settled on him out of the produce of the customs.

THE SULTANA-VALYDEH.

The sultana-mother cannot assume the title of valydeh before her son ascends the throne, nor retain it after his deposition.

We find, from the Turkish annals, that Mahomet I. and Selym I. were the only princes who ascended the throne in the life-time of their fathers. The sultans have always treated their mothers with the utmost respect: a duty enjoined by the law of God, as well as by the law of nature, and on which the Koran is very explicit.

The valydeh has a right to make any alterations she thinks fit in the seraglio ; and what is still more, the sultan cannot receive a female except from her hand : it is she who chuses from among the odahlycs such as are worthy of sharing the imperial couch. At the feast of beyram, the grand-vizir and the pachas send beautiful female slaves to the seraglio, in hopes of their becoming at some future period their patronesses at court ; these cannot be presented to the prince but by the sultana-mother, who actually takes care, every day during the rejoicings, to introduce to him one, whose education, accomplishments, and elegant dress seem likely to attract his notice and to win his affection. It must

not be supposed, however, that the sultan has not a right to select a mistress for himself: but he could not avail himself of it without infringing the regulations of the seraglio, and offending the valydeh.

The sultana-valydeh sometimes has a powerful influence over political affairs, either by interfering in them herself, or in consequence of the communications made to her by the sultan. In the time of Achmet III. the valydeh openly protected Charles XII. Won by the letters which count Poniatowski contrived to have conveyed to her, she exerted all her efforts to arm Turkey against the czar, for the purpose of avenging the king of Sweden. In de-

fiance of the rigid laws of the seraglio, she even wrote to the king and the count.

The grand-signor himself in general communicates the secrets of state to his mother. This princess, covered with a veil, holds conferences with the grand-vizir and the mufty ; she acts as sovereign, issues orders, and recommends to them to serve her son with fidelity.

The revenues of the sultana-mother amount to upward of a thousand purses. They are levied upon certain provinces of the empire by a valydeh-sultana-kiahyasi, an important personage in the seraglio. The sultana-mother has sometimes lent large sums to his Highness, to enable him to raise troops and

to meet unforeseen expenses. This was frequently done by the mother of sultan Achmet III. during the war between the Turks and the Russians.

The influence enjoyed by the valydeh counterbalances and frequently surpasses that of the hasseki, or first khatoun : in consequence, a secret jealousy almost always exists between these two princesses. The favourite is obliged to dissemble, to avoid displeasing the sultan, who would be not a little perplexed which side to espouse in case of an open rupture. There is, in general, no such rivalry, when the hasseki is the *protégée* of the valydeh. It nevertheless happens that the patroness sometimes has occasion to repent her

choice ; and hence arise animosities and intrigues.

In the time of Mahomet IV. a jealousy took place between the hasseki and the valydeh, of the violence of which the two following anecdotes will suffice to convey an idea.

The sultana Guneche (*sun*) had been presented to the valydeh, who gave her to her son, when he became emperor. An excellent understanding and an uncommon flow of spirits gave her a powerful ascendancy over his Highness, and her charms won his notice among a great number of beautiful odahlycs.

Jealous in the highest degree of the favour of the sultan, Guneche strove,

by all the means in her power, to prevent any connexion injurious to her influence and interest. The valydeh, apprehensive lest the absolute dominion which she was acquiring over the mind of the emperor might prove prejudicial to her other sons, the brothers of Mahomet, and lest she might employ it to ensure the succession to the throne to her own children and the rank of valydeh to herself, opposed the favourite to the utmost.

The sultan's brothers had been committed to the care of the valydeh by the soldiery. Her affection for them, and especially for Soleïman, rendered this a pleasing duty. She now strove to

counterbalance the sultan's attachment to Guneche by some new passion. One of the great dignitaries had made her a present of a Circassian slave of exquisite beauty, and highly accomplished; an expression which, according to Turkish notions, signifies, that she was mistress of the art of pleasing and captivating. She mentioned her to the sultan in such high terms that he expressed a wish to see her. The shrewd valydeh, the better to conceal her design, made some objection, alleging that he might perhaps deprive her of the girl, whose society was her only comfort: but at length, feigning to trust the protestations of the sultan who pro-

mised to return her, she sent for Gulbeyaz*.

The young slave, thoroughly tutored by her mistress, and moreover excited by the ambition of rising in a short time to a post to which all the other females aspire, did her utmost to please. She proved successful. The sultan seemed vexed at the promise which he had given to his mother; and the charms of Gulbeyaz threw him into a confusion, which the sultana observed with secret exultation. She offered to her son what he durst not solicit : and this offer was made so seasonably, and with the

* This word signifies, white rose, being composed of *gul*, a rose, in Persian, and *beyaz* or *beyadh*, white, in Arabic.

appearance of so great a sacrifice on the part of the valydeh, that her son expressed the warmest gratitude for her kindness.

The first intimation that Guneche received of this affair was from a change of apartments and the preparation of a sultana's train for Gulbeyaz. She keenly reproached the sultan and was enraged against the valydeh.

Gulbeyaz was not apprized of the particular interests of these two jealous females, of whose animosity she was destined to be the victim. The hasseki repaired to the apartments of her rival, and after loading her with the bitterest invectives, beat her cruelly : the whole harem was in an uproar. The sultan

informed of this violence, threatened Guneche to treat her as a slave, and ordered his new mistress to be removed to another seraglio, six leagues from Constantinople, where he visited her almost every day under pretext of going a-hunting.

The hasseki, perceiving that the evil was not to be cured, resolved to dissemble, and assured the sultan that her violence was the effect of the impassioned love she felt for him ; but she was nevertheless determined to sacrifice her private interest to the gratification of her *lion*, a term of fondness applied by the sultanas to his Highness. Her submission produced the best effect ; the sultan returned to her ; and in a

few months her rival gave birth to a daughter and relieved her from all her apprehensions.

The other example of Guneche's jealousy was attended with more fatal consequences.—The grand-vizirs, on their accession to the ministry, are accustomed to make presents to the sovereign. Cara-Mustapha, with a view to signalize his elevation, ordered all the girls in the hands of the Jew slave-dealers to be brought before him. From among a great number he chose Khadydjeh, for whom he paid fifteen hundred crowns. He sent her immediately to the qyzlar-agma, to be presented to the sultan, who was charmed with her ; but desirous of sparing his

favourite the mortification of seeing this new rival, he ordered her to be conveyed to the seraglio of Candil-Baghtcheh, on the canal of the Black Sea, where he might visit her with less restraint. Here she remained some time, before the sultana seemed to have any suspicion of the matter. At length, one day, when the grand-signor had gone out a-hunting at some distance from Constantinople, the hasseki ordered the caïques to be prepared for an excursion on the canal: she embarked without noise, with a small number of her most devoted slaves and landed at Candil-Baghtcheh, under pretext of walking there. On her arrival, all the females who were about Khadyd-

jeh went out to meet the hasseki ; while the new mistress, who durst not show herself, was enjoying the innocent amusement of angling in a closet next to the sea. Guneche desired her own attendants and those of Khadydjeh to retire to that part of the seraglio which was least exposed to view ; while she, with two or three slaves, pretended to rest herself in a kiosk. When they had withdrawn, the jealous sultana went straight to poor Khadydjeh, came upon her unawares, threw her into the sea, and retired unperceived.

This tragical event deeply afflicted the sultan. Though soon made acquainted with the truth, he forebore to punish the crime of his favourite,

and merely ordered search to be made for the body of the unfortunate Khadydjeh, which was adorned with many valuable jewels at the moment of the catastrophe.

The sultan sometimes indulges in the amusement of the tcheraghan, or feast of lamps, so called because it consists in the illumination of the gardens. Vases of all kinds, containing natural and artificial flowers, are brought for the occasion to heighten the rich aspect of the gardens, which are lighted by an infinite number of lanterns, coloured lamps and tapers, placed in glass tubes, and reflected by mirrors placed for the purpose. Shops erected for the *fête*, and furnished with a variety of goods, are occupied by the

women of the harem, who, habited in appropriate dresses, act the part of shopkeepers. The sultanas, and the sisters, nieces and cousins of the grand-signor are invited by his Highness to partake of these amusements; and they, as well as the sultan, purchase in the shops jewellery and a variety of stuffs of which they make presents to one another. Dancing, music, and sports of different kinds prolong these festivities till the night is far advanced, and diffuse a transient gaiety over a place that seems essentially doomed to dulness and *ennui*.

OF THE DAUGHTERS AND SISTERS OF THE SULTAN,

THEIR MARRIAGES AND THE CEREMONIES OBSERVED ON THOSE OCCASIONS.

The condition of the sultan's daughters and sisters is far preferable to that of his sons or brothers. Life and a prison for an indefinite term are the only favours which those princes can hope for. The princesses, on the contrary, are sure of enjoying more liberty than the rest of their sex, by means of the establishments which his Highness is anxious to procure them. The sultan does not wait till they are of

marriageable age before he gives them away ; while in their cradles he finds them husbands, to whom he transfers the care of their education and the expense of their support. Those whom he selects in preference for this honour are most commonly old and wealthy pachas.

When the sultan is desirous to set about enriching one of his daughters or sisters, he chuses a husband for her. A khatty-cheryf intimates to the person so selected the honour that is reserved for him, and specifies the jewels, costly garments, valuable furs and other articles which constitute the portion of the bride.

The bridegroom, on his part, is ex-

pected to send rich presents not only to the bride, but also to the sultan, the khatouns, the nurse of the princess, and the attendant females and eunuchs. If she be the daughter of the reigning sultan, the transmission of these presents takes place with great pomp, as well as the removal of the princess to the seraglio of her husband.

The mufty draws up the contract and fixes the dower, which formerly was not more than twenty thousand crowns, but is now from two to three hundred thousand.

The day fixed for the nuptials being arrived, the pacha waits with his friends in his apartment till he is summoned to that of the sultan. As soon as the

kiahya-katoun makes her appearance, he rises and follows her.

The sultana, seated on a stool at the door of the apartment, covered with a veil of red taffeta which completely conceals her from view, retires to a corner of the sofa, the moment she perceives her future husband. The eunuchs take off his slippers, and make him wait some time at the threshold of the door, to teach him the obedience he owes to his consort. When ushered into the room, he makes three obeisances, falls on his knees, bows his face to the ground, and repeats a short prayer. When it is finished, the kiahya-khatoun conducts him to the feet of the sultana, who affects a distant

demeanour, from which she relaxes a little on the promise of considerable presents. Slaves then bring a small tray with two plates, one containing a pair of pigeons and the other sugar-candy. The bridegroom invites the sultana to partake of these refreshments, which constitute an essential part of the ceremony: she displays more haughtiness than ever, which nothing but the sight of the presents seems to diminish. This repast does not last a minute. The bridegroom offers some of the pigeon to the sultana, who, in her turn, presents him with sugar-candy. All the company then retire, and the pacha expresses his felicity to the princess in the most

respectful terms. In a moment, the sound of various instruments gives him notice to retire and to make way for the sultana's women. The whole night is passed in feasting, sports and amusements. Two hours before day-light the sultana is put to bed; a eunuch then signifies to the husband that it is time to leave the company, and this he does without uttering a word, merely by delivering to him his slippers. If the bride be a virgin the bridegroom is obliged to present a petition to the grand-signor, and cannot exercise the marital rights without a fresh khatty-cheryf from the sultan.

The honour of such an alliance with the family of the sovereign, is not

courted by many ; for the husbands are laid under great restraints by this connexion ; and they cannot take any other wife till the marriage with the sultana has been consummated. If the princess be of suitable age when the sultan makes up a match for her, the ceremony is performed with great magnificence, and she is conducted in great pomp from the seraglio to the residence of her husband. Should the husband happen to die before the consummation of the marriage, or be put to death by the sultan, the young sultana is immediately affianced to another pacha, who succeeds to all the posts of the deceased. Thus, in less than a year, a sister of Amurat IV. had four husbands, without

being really married to any of them : for, when the time fixed for the nuptial ceremony approached, the husband, being accused of some crime or other, was put to death, and all his property adjudged to the sultana, though in reality his wealth found its way into the coffers of the prince.

During the reign of Abdul Hamyd, Malek Pacha, a young man who had risen to the highest offices in the state, experienced a mortification of this kind which he must have keenly felt. He held the post of capitan-pacha, and enjoyed at home the pleasure of having but one wife, to whom he devoted all his attention, and by whom he was tenderly loved. The favour of his master

had just elevated him to the dignity of vizir, and nothing seemed wanting to his happiness, when a sister of the sultan's, a widow for the sixth time, saw him pass in a public ceremony. Struck with his handsome person, the old sultana demanded him of her brother, who immediately intimated to the capitan-pacha that he honoured him with his alliance. This was a thunderbolt to Malek: but there was no remedy, and he was obliged to dismiss his wife without delay. She survived their separation but a few days, and the pacha, possessing either more fortitude or less sensibility, resigned himself to his fate. He continued to please; nay to such a degree did he win the favour of his

master, that the grand-vizir, to rid himself of a dangerous competitor, caused Malek to be appointed to a government, which relieved him from the disgusting fondness of the old princess ; for the sultanas are not allowed to quit Constantinople. Despotism is doubtless apprehensive lest, if they were suffered to remove to a distance with their husbands, their male offspring might be preserved from its clutches.

THE OLD SERAGLIO (*Esky Serai*).

The old seraglio, situated in the interior of the city, is a very spacious building, divided into different suits of apartments, and surrounded by lofty walls. Here are confined the khatouns and the odahlycs of the late sultan, whom his successor, if he be his son or his brother, cannot look at without impiety. The odahlycs who have borne female children only are indeed at liberty to quit the seraglio and to marry whom they please : but such as have given sons to the grand-signor, or who, being pregnant at the time of his death, are

delivered of sons in the old seraglio, must remain there with their children and their little court. All of them are maintained at the expense of the sovereign, whom they see but once a year, at the feast of beyram, and at the time of his coronation. It frequently happens that the old seraglio contains odahlycs under twenty years of age, and of equal or even superior beauty to any in the new harem. Some are virgins, either because the sultan had but a small number of favourites, or because he died or was deposed shortly after their arrival.

The reigning sultan never enters the old seraglio, unless, disgusted with ordinary pleasures, he is desirous, by

way of change, to make his remarks on the taste of his predecessor. A reigning sultana also delights occasionally to display her magnificence to those, who, after once flourishing like her, have nothing left but the painful recollection of their former grandeur.

An odahlyc, whose name history has not recorded, a favourite of Achmet I. proposed to him one day to visit the old seraglio. Achmet agreed; that retreat was opened, and all the odahlycs of Amurat III. and Mahomet III. were summoned before his Highness. Among these sultanas, there was one named Fathimah, a Greek by birth. She had been presented to the beyg of the Morea, who, courting fortune more than love,

sent her to the seraglio of the sovereign. Mahomet III. who then reigned, being absorbed by the troubles of the empire and the dissensions in his family, never thought of Fathimah; and Achmet, his successor, sent her along with the other females of the former court to the old seraglio. Shut up in the flower of her youth, she lent a favourable ear to the proposals of the pacha of the Morea, who offered her marriage. Such was the state of things, when a eunuch came to her odah to inform her that she was to appear before the sultan. She requested to be excused, and sent word to his Highness that she was a superannuated odahlyc, old enough to be his mother.

Fathimah had been summoned only in the same manner as the other slaves ; her answer excited the curiosity of Achmet, who commanded her to be brought before him. The charms of the fair odahlyc made an impression upon the monarch which he was at no pains to conceal. He ordered her to follow him, and on reaching the gate of the old seraglio, he commanded the odahlyc who had brought him to see the place, to be detained. In vain did she throw herself at his feet to implore pity ; he told her jocosely that he must leave her there till he sent back Fathimah.

Under Othman II. in 1622, the janisseries, having revolted, entered the se-

raglio, killed the qyzlar-agma, and demanded Mustapha, who had been dethroned. They discovered him in a cell, where by Othman's command he had been shut up with two negresses, conducted him to the old seraglio and there left him. When they had retired, the sultan, by the advice of those who had remained faithful to him, sent orders to the women in the old seraglio to put Mustapha to death; but many of them espoused the cause of that prince, and the tumult excited by them prevented the execution of the order for his destruction.

The old seraglio was the first imperial residence built by the Turks at Constantinople, after they had made them-

selves masters of that capital. Its figure is square, and it may be about a mile and a half in circuit. In the walls are two gates which are never opened, and two others guarded night and day by a great number of capydjys. Within these two gates are stationed the white eunuchs, to whom the black eunuchs bring the orders and commissions which they have to execute for the women. Their commanding officer is called eski-seraï-aghacy.

EUNUCHS,

BLACK AND WHITE.

Eunuchs are in Turkey an article of mere luxury and ostentation, seldom met with except in the seraglio of the grand-signor and of the sultanas. The pride of the great has indeed extended thus far ; but it is confined within moderate limits, the most opulent keeping not more than two or three black eunuchs. The white, who are less deformed, are reserved for the sovereign, to guard the first gates of the seraglio ; but they are not permitted to approach

the women, nor can they attain any high post, while the black have at least in the appointment of qyzlar-agma a motive of emulation which supports and encourages them. The dispositions of the latter are always ferocious, and Nature, as if offended with them, seems to have stamped them with a mark of reprobation. They alone have a right to enter the gardens belonging to the harem. When the sultan is walking there, he leaves his pages and white eunuchs without, and is accompanied only by the qyzlar-agma and his blacks. Woe then to the imprudent bostandjy, or any other person who has not retired at the terrible cry of *halvet* ! He infallibly perishes by the sabres of the

eunuchs and is precipitated into the sea.

The annexed engraving represents the costume of the qyzlar-agma; he continually wears the great turban of state in the seraglio, and a very wide pelisse with hanging sleeves, which he usually wraps over in front, that his under garment may not be seen. To appear otherwise than with a look of the austere gravity would be a punishable misdemeanour in a eunuch.

Ugliness is frequently as strong a recommendation to the post of qyzlar-agma as the most absolute devotedness to the interests of the sultan.

This eunuch is an important personage in the empire. He is the most



QYZLAR-AGHA,
Chief of the Black Eunuchs.

ODAHTLYC,
A Woman of the Harem.

powerful friend or the most dangerous enemy of the ministers of state. He has, jointly with the capou-aghacy, or chief of the white eunuchs, the direction of the ecclesiastical property. His office is for life ; he belongs to the privy council of the grand-signor ; it is he who sets in motion the machinery of intrigue ; he, in concert with the valy-deh, commonly appoints to vacant posts, and to him all persons soliciting favours of his Highness, through the medium of his mother, address themselves. He possesses very extensive power not only over the eunuchs, but likewise over all those who are in the service of his Highness and who reside in the seraglio.

The qyzlar-*agha* is considered and called a slave no longer than while he lives in the *seraglio* as superintendent of the women, though that office of itself procures him the highest respect ; when removed from it he takes a certificate of his emancipation. It is rarely, however, that he relinquishes this post of his own accord ; but when this does happen, he is commonly sent to Egypt with a pension of eight thousand *paras* (about sixteen pounds sterling) a day. Some of them, while in favour, purchase possessions in Egypt, to which they afterwards retire and live in splendour. The *Porte* winks at these acquisitions, because, on the death of the qyzlar-*agha*, the sovereign is his heir.

The qyzlar-agma has a secretary, who keeps an account of the revenues of the mosques erected by the sultans. He pays the wages of the baltahdjys, of the women employed in the seraglio, and of all the officers under him. The list of them which he delivers to the sultan must be in the hand-writing of this secretary. The post of the latter is not less lucrative than that of effendy, or comptroller of the janissaries. Neither of them dares appear in the presence of the sultan, or of the grand-vizir, without his ink-horn at his girdle.

The second eunuch, who usually succeeds the qyzlar-agma, is called khaznahdar-bachy. He has the care of the jewels destined for the sultanas, and of

those belonging to such of them as die without children or heirs. These he distributes agreeably to the orders of his master.

The khatouns have their particular eunuchs, commanded by a bachy-aghacy, lieutenant to the qyzlar-agma, who gives a minute account to that general superintendent of the conduct of those under him. These aghas take rank according to the quality of their mistresses, and are promoted in turn to the post of qyzlar-agma.

The sultana-valydeh and the sultana-hasseki have each fifty eunuchs in their service; the second khatoun has a smaller number, and so on. There are also many in attendance on the odah-

lycs ; so that the number of these blacks is altogether very considerable.

Their pay exceeds that of any other officers of the seraglio. Most of them have two hundred aspers a day, and three complete suits a year, two of satin and one of cloth. The presents of their mistresses, of the ladies by whom they are visited, and of those who wish to obtain access to them, soon render them wealthy, and furnish them with the means of keeping a seraglio in the city, numerous servants, nay even women, and a fine stud of horses ; in every thing they are fond of magnificence. They wait upon the sultanas at table, and are constantly in attendance

on them, in an attitude of profound respect.

The qyzlar-agma has particular apartments in the interior of the seraglio ; and to him the keys are delivered by the bostandjys. Six eunuchs mount guard alternately at the door which communicates with the emperor's apartments, to apprize their chief of the presence of the sultan and to open the door for him.

Besides the considerable pay and emoluments of the qyzlar-agma, he has the direction of all the property of the imperial mosques, which brings him a large revenue. This direction is of two kinds. There are revenues of which

he is both director and receiver, without rendering any account ; and others of which he is the director only, as particular receivers are appointed to collect them. The latter are not so lucrative to him as the former ; he nevertheless squeezes large sums from the receivers, whose accounts he settles as he thinks proper. Every Wednesday he holds a dyvan, which is attended by these receivers, especially those of Mecca and Medina. Here he decides without appeal in all matters relating to the *vacouf*.* But if the qyzlar-agma derives

* The *vacouf* are immoveable possessions appropriated by the owners to the use of all the mosques of the empire, the sacred temple of Mecca, the tomb of the prophet at Medina,

great emoluments from his office, it is attended, on the other hand, with a heavy expense, and he is obliged to support a considerable household.

The black eunuchs, in addition to

or to the maintenance of a fountain or any other religious establishment, by means of the daily payment of a certain number of aspers, proportionate to the value of the property. By the deed which declares a property *vacf* (in the plural *vacouf*) the owner secures the inheritance of it to his descendants in a direct line, male or female : on failure of the direct line, the property belongs to the mosque ; but the last possessor, whoever he be, may still sell it on the original conditions, and the purchaser acquires the same advantages by renewing the deed. By this expedient people of large property secure part of their possessions from the rapacity of the sultan and their necks from his sabre ; for he has no interest in putting to death men whose wealth he cannot inherit.

their salaries and the still more considerable sums which they are allowed for their subsistence, receive various gratuities granted to them by his Highness, under the denomination of *ghany-met-actchehsy*, prey-money. Their greatest advantage, however, consists in the favour of the sultan : they never quit him, know all that passes, and have it in their power to give important information to those whose interest it is to make themselves minutely acquainted with the state of affairs.

After the black come the white eunuchs, who are nearly as numerous as the former. They are under the command of the capou-aghacy, or chief of the gates, who is represented in the

engraving which faces this page. These eunuchs of the second class are rather less ferocious than their sable brethren, because they have a more immediate communication with the guards of the exterior of the seraglio. Their chief officer enjoys very high consideration; though his prerogatives, influence, and dignity, are inferior to those of the qyzlar-agma. His local authority extends from the first gate to the parlour of the women's apartments. He is regarded as the high chamberlain of the seraglio; he rarely quits the sultan; and no person, not even the vizir himself, can be admitted into the apartment of the sovereign but by his order. He introduces the ambassadors



CAPOU-AGHACY,
Chief of the White Eunuchs.



to audience, and delivers to his Highness the presents that are made to him. His power extends over all the itch-oghlan, or pages. To him application must be made for admission into that body. The white eunuchs charged with the superintendence of the *odah*, or chambers inhabited by the itch-oghlan, give him a circumstantial account of all that passes in them : and according to their report he punishes some, rewards others, and sometimes even expels from the seraglio such as he deems unfit for the sultan's service.

THE ITCH-OGHLANS,

OR PAGES OF THE SERAGLIO.

The itch-oghlan, (improperly altered by many travellers into *icoglans*) pages of the interior of the palace, are youths brought up in the seraglio, not merely to attend upon the sovereign, but also with a view to their filling, in process of time, the principal posts of the empire. The *adjem-oghlan*, a term signifying foreign pages, and more particularly Persians, are those kept in the same palace to perform the most menial offices. It is not a century since the

itch-oghlan were brought from the remote provinces. They were Christian boys, taken in war, or levied by way of tribute in Europe ; for the provinces of Asia were exempt from this tax. From among these were selected the handsomest and the most intelligent. A register was kept of their names, ages, and countries. These poor boys, who soon forgot their parents and their native land, became exclusively attached to the person of the sultan, who, after subjecting them to a rigid education, placed in their hands the military and civil authority. Born in distant countries, these slaves perceived that their fortunes were inseparably connected with those of a sovereign, who could

raise them without exciting envy, or oppress them without fear of remonstrance: they were of course entirely devoted to his will. It is partly to this system and to the law which prohibits the granting of reversions to the sons of vizirs and of pachas, and limits their ambition to the rank of captain in the navy, that the greatness to which the Ottoman empire attained under a series of victorious princes must be attributed.

The body of the itch-oghlauns is now composed of slaves presented to the sultan by the great dignitaries, the pachas, aghas, and others, who speculate on the advantages which they may perhaps some day derive from their

creatures, in case of their promotion to high offices. Private individuals, influenced by the like hopes, give money to the officers of the seraglio to obtain admission for their sons into this class; hence boys are no longer selected for the purpose from among the tributary nations.

The observance of profound silence is as strictly enforced among the itch-oghians in the seraglio, as it was of old in the school of Pythagoras. The temperance, reserve and passive obedience required of them can only be compared with the severity of the institutions of Lacedæmon.

None of the pages, be their age what

it may, were they even past fifty, wear beards. Though some of the principal of them have splendid establishments in the city, they are obliged to wait on themselves in the seraglio, where they are not allowed to have a single attendant. They are expected to live in such perfect tranquillity and harmony, that, on the first acrimonious expression, they are chastised; hence, in their ordinary intercourse, they call one another *carindachum*, or *burader*, *djanum*, brother, comrade, friend, or use other epithets expressive of kindness.

Each class of the itch-oghlan has distinct apartments, consisting of several spacious rooms; in the centre is a kind

of square hall for the governor, with a platform from which he can see all that passes.

There are two keepers at each extremity of the chambers, round which are platforms raised a foot above the floor, encompassed with a balustrade and covered with carpets. Here the itch-oghlan live day and night, occupying no more space than is requisite for a small bed and two small boxes. Their beds are composed of a pillow and two thick coverlets, between which they sleep, two and two. Each has his box to hold his books, ink-stand and other trifling articles; their larger things and little treasures are kept in boxes marked with their names, and deposited in the

upper galleries. Flambeaux of wax are kept burning all night in each chamber.

The eunuchs of the guard watch by turns in these spacious dormitories. The pages rise an hour before day-light in winter and half an hour in summer, being called up by alarm-clocks. They quickly dress themselves, fold up their coverlets, which they throw over the balustrade opposite to their places, rear the pillow against the wall between the boxes, which in the day-time serve them for seats. Each sweeps that part of the carpet which is opposite to his place, and then washes his face, head and hands, at the fountains situated at the extremity of the chambers and provided

with several cocks and marble basins. They afterwards apply to study till the hour for prayers. When they are summoned to the mosque, they walk thither two and two, with their hands folded on their breasts and downcast looks. On their return from prayers they take coffee, eat a little, and then betake themselves to their usual exercises in reading, writing, the Arabic and Persian languages, music, the use of arms and equitation. They have but two meals a day, at nine in the morning, and three in the afternoon. Their bread is brown, bad and half baked. They range themselves in tens round large bowls of tinned copper, covered with different kinds of food. Each mess is allowed two

of these bowls. The first contains ragouts of mutton; the second rice, lentil and pease soups. These dishes are neither very savoury, nor very abundant. The sinydjy*, whose duty it is to lay and clear the table, receives the provisions at the door of the room, whither they are brought in great kettles by the cooks, and serves them out. The senior page repeats the bismillah, which consists of these few words: *Bismillahi errahh-mani errahhymi*—"In

* From the Turkish word *siny*, a dining-table. This table consists of a round piece of hide spread upon the floor, or a large disk of wood or metal, set on the floor, or on a low bench, and on which the small number of dishes constituting the ordinary repast of the Turks, are placed.

the name of God, merciful and gracious !"—and takes two mouthfuls before any other presumes to reach his hand to the dish. All of them then fall to with such avidity that the victuals disappear in a trice, notwithstanding the raps on the knuckles which the head of the table gives with a long spoon to the most greedy. Their only beverage is water, which, in summer, is cooled with ice. They are, however, at liberty to purchase honey and grape-syrup to make drink for themselves.

In the long days they lie down to sleep from dinner till noon, in their cloths and wrapped up in their coverlets. They sup after the prayer which is said between three and four o'clock in the

afternoon, and is called in Turkish *iykindy-namaz*.

The food is always served out in the same proportion; and every meal is followed by a prayer for the prosperity of the sultan. After supper they return to their exercises, which they continue till the decline of day: they then go to the mosque for the third time. In the intermediate space between this prayer and that at bed-time, about half an hour, they are allowed to converse, four together, from one bed to another, but without quitting their places or making a noise.

When it is near bed-time, the *defterdjy*, provided with a list of the names, calls them over, the pages meanwhile

standing, and each answering to his name, without stirring from his place. When this is finished, the odah-bachy strikes the end of his staff against the floor, as a signal for retiring to rest; they spread out their coverlets, lie down without noise, and whether they can sleep or not, the silence must not afterwards be interrupted.

Thrice a day, in the morning before prayer, after dinner, and after the evening prayer, the odah-bachy goes round, trailing his staff carelessly along the floor. He stops at the door, and beckons such of the pages as have committed any fault to come out and receive punishment for it. The culprits obey without murmuring, and are punished

frequently for very slight faults, such as spitting upon the ground, or omitting to hold their handkerchiefs before their mouths when they cough. The officer proportions the punishment to the fault at his own discretion. The number of strokes given with a stick upon the soles of the feet, and the manner of applying them either upon the bare feet or on the leather slippers, form differences in the punishments, which are always accompanied with reprimands.

If the sultan hears the cries of any of the pages who is undergoing punishment, he sends a pardon by one of his favourites, when the sufferer and all those about to be chastised are forgiven. The hope of this pardon induces the un-

fortunate creatures to scream with all their might that they may be heard.

Neglect of cleanliness is severely punished. When the pages go to the bath, if the superintendent of that place perceives any soils upon their clothes, he orders them a certain number of strokes, which moreover, they are obliged to pay for ; each page being required to give him a thousand aspers a year for his support, and that of the attendants who wait upon and beat them.

It is very rarely that quarrels arise among these pages, on account of the severity with which they are punished on such occasions. If any one is guilty of a fault, all in his row share the pu-

nishment; the culprit only receiving a larger portion than the rest.

During the reign of sultan Amurat, a page of the hass-odah, who had the privilege of wearing a knife, killed one of his comrades. Amurat sent a mute to cut off his head, and sentenced the pages of the chamber to which the criminal belonged to a strict fast of several days, at the expiration of which they were all obliged to walk over broken glass, after receiving thirty strokes of the bastinado on the soles of the feet.

The following fact will convey an equally unfavourable idea of the distributive justice of sultan Ibrahim. A page of the treasury put out an eye of

one of his comrades : he had one of his own eyes put out, received five hundred strokes of the bastinado, and was expelled the seraglio. He who lost his eye also received five hundred strokes of the bastinado, and all the other pages of the same odah, besides a corporal punishment inflicted on them, were fined a thousand aspers apiece for the benefit of their wounded companion.

In case of any theft, all the pages are kept on bread and water, till the thief is known or the property recovered. The culprit is beaten unmercifully, degraded, and ignominiously expelled. The itch-oghlan from whom any thing has been stolen, is required to make a declaration of his loss immediately ;

should he fail to do so, and the theft be discovered, he is punished instead of the offender.

The use of tobacco and opium is allowed, but that of wine and spirituous liquors is forbidden under penalties so severe, that it is astonishing the pages should have dared to violate the prohibition. One of them, being in the infirmary, bribed a servant to purchase for him a bottle of brandy, which he intended to carry with him on his return to his room. At a loss where to conceal it, he put it into one side of his wide trowsers ; but unluckily, the bottle broke in the vestibule, in the presence of the capou-agma and several eunuchs, who gave the alarm and sponged the

floor with lime-juice. At night the poor page received five hundred strokes of the bastinado, and next day he was degraded and ignominiously expelled. One of the marks of degradation consists in having the collar of the caftan cut off.

The pay of the pages is more or less considerable according to their different employments; they receive it every three months from the para-aghacy, to whom it is delivered at the dyvan, on the general pay-day. They are not permitted to spend it: each room has its separate exchequer and each page his purse. The chief eunuch of the chamber keeps the key; he never opens the treasury but on the pay-day; each

knows his bag, marked with his name; the eunuch puts in the money; the page seals it, and he does not obtain possession of his hoard till he quits the seraglio. Besides their pay the itch-oghians have a small extraordinary income named *djuzlyk*, arising from the bequests of pages, who have died in the seraglio, and left the whole or part of their property to be divided among their comrades, on condition of their praying to God for the repose of their souls. This prayer consists in repeating daily so many *djuz*, which is the thirty-first chapter of the Koran, as the income of the capital can be divided into portions of three aspers, the price fixed for each *djuz*. Such bequests are not

made by the pages resident in the seraglio alone; many persons who have been brought up there, and partaken of these benefactions, leave at their death considerable legacies on the same conditions. These contingencies make an addition to the income of the pages of at least thirty aspers a day, and answer a still better purpose, for in order to repeat the *djuz*, it is necessary to be able to read Arabic perfectly; and this motive of interest increases their assiduity in the study of that language. The youngest are under the direction of the others, who take care of their things and of the money which they save up beyond their pay. That which all the itch-oghlans derive from

vacoufs, legacies, extraordinary gratuities at the feast of beyram, or any other source, is not deposited in the treasury, but serves them for pocket-money.

At the feast of beyram, the senior page of each odah has a hundred Venetian sequins; the pages of the hass-odah receive eighty, and those of the three other chambers forty a piece; the governor of the hass-odah, the silih-dar and the tchocadar, four hundred; the captain of the gates, the intendant of the seraglio, the treasurer of the interior, and the chiefs of the two other chambers receive fifty thousand aspers.

Each odah is under the care of a particular officer, who keeps the key of



ITCH-OGHLAN,
A Page of the Chamber.

REKAB-DAR-AGHA,
A Stool-bearer.

it, and no person can enter without his permission.

The emperors, till the time of Soleïman, having lived continually in camps, had not established any order or division into classes among the youths whom slavery devoted to their service. They all dwelt together, and were engaged indiscriminately in all kinds of employments. That sultan divided them into odahs or chambers, assigning to each odah or chamber particular duties.

These chambers, four in number, are situated beyond the hall of the dyvan, on the left-hand-side of the third court of the seraglio. The annexed engraving represents an itch-oghlan of the third odah, and beside him is seen the rekab-

dar-agma, who belongs to the tchaouchs, but of whom we shall nevertheless treat in this chapter, that officer having been formerly selected from among the itch-oghians.

Though the Turks never speak of the different odahs till they have treated of the hass-odah, or *supreme chamber*, we shall take the liberty to reverse that order, since the other chambers are the steps which lead to the hass-odah.

In the college of Pera a great number of boys are educated and maintained at the expense of the sultan. They receive daily a sum equivalent to five or six pence of our money, and are instructed by severe masters in reading and writing; they are taught also the doctrines

of religion and to practise its precepts with the strictest punctuality.

As we are about to treat of the daily occupations of the itch-oghlan, our readers will not, we trust, consider a digression respecting the Turkish mode of writing misplaced here.

The writing of the Orientals runs from right to left. As they are strangers to the use of tables, the knee or the left hand serves them for a desk: they do not move their fingers in writing, but make the paper slide under the pen, according to the shape of the letters which they want to make. Sometimes they put under the paper a piece of pasteboard, card, or something of that kind, rather larger than their hand, to

support the paper, which, of itself is much thicker than ours. They use a large rolled sheet, which they open by degrees as they want it.

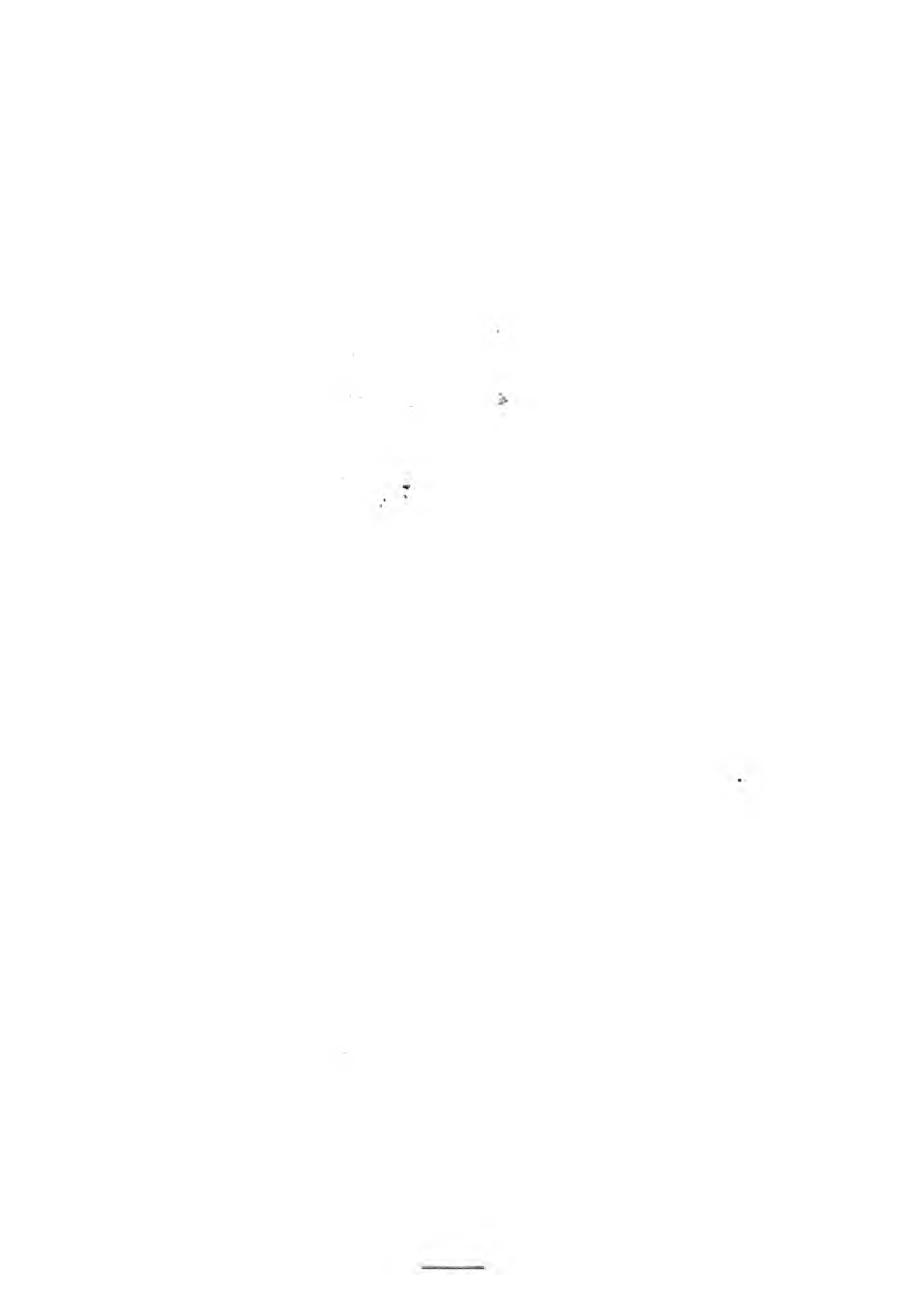
They commonly rule their paper, unless they write in *djery* characters which require curved lines ; in this case they merely draw a perpendicular line to mark the margin. A notion may be formed of the position of the paper and of the hand and body of the writer from the inspection of the annexed plate, where an itch-oghlan is seen writing under the dictation of one of his masters.

The Turks and the Orientals make use in writing of various instruments, some of which are unknown to us, while



AN ITCH-OOGHLAN.
Writing with the Calam.

A WRITING-MASTER.

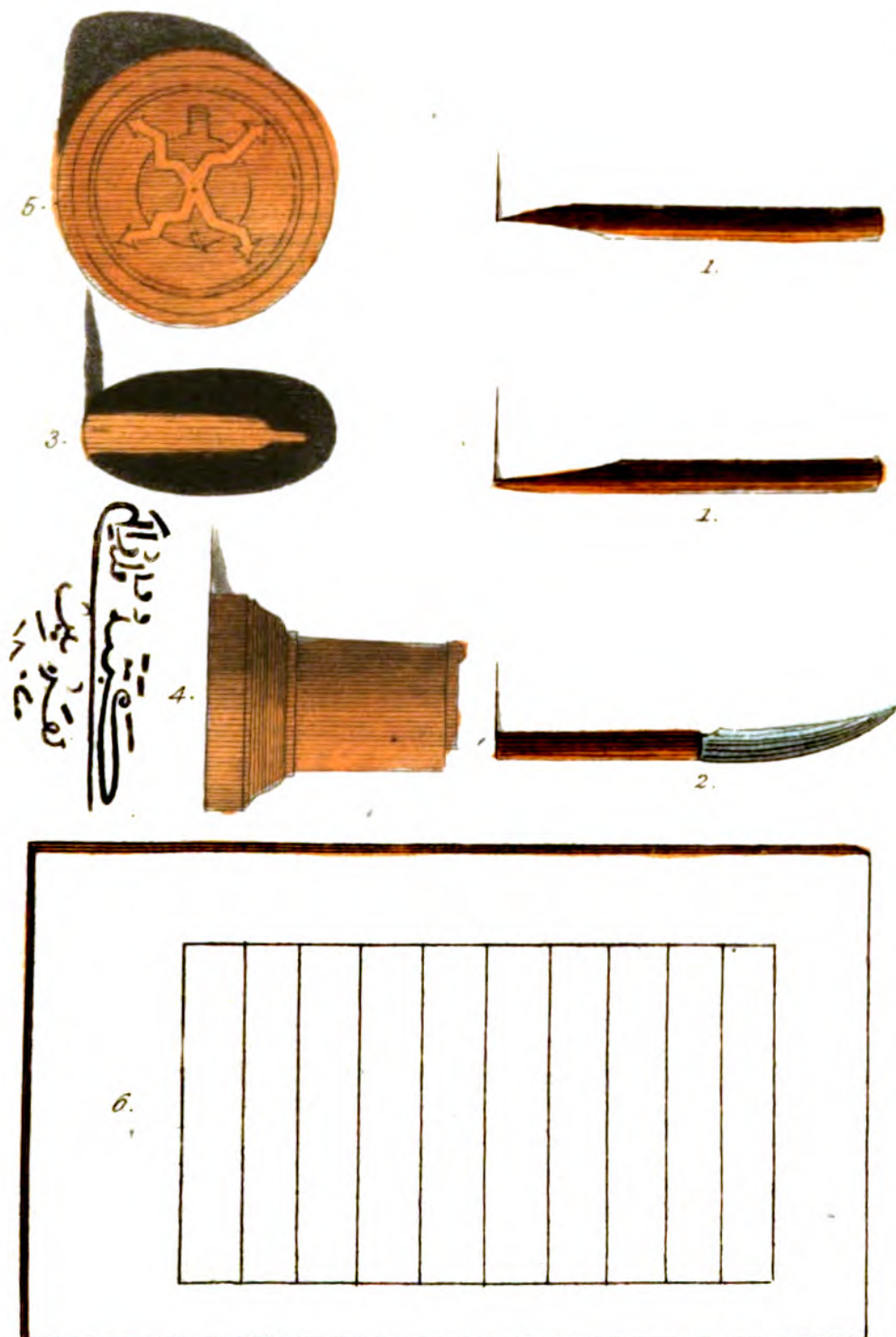


others differ in some respects from ours. They have no such pens as we ; instead of them they employ small canes or reeds which they denominate *calam*. These reeds come from Hellah, near Dourak, where they are sown in marshes formed by the Tigris and the Euphrates. When cut down, these reeds are left to steep in the marshes, which gives them a feuillemort colour. After they are dried and prepared, they acquire a degree of hardness which renders them fit for writing. In cutting them care is taken to remove all the pith within, so that there remains only a thin, smooth, elastic tube, which has considerable strength. The paper being as smooth as glass, there is no occasion to bear hard upon

it, and hence it very rarely happens that these calams break. They are of all sizes. (See plate A, fig. 1.)

In Europe, the narrower the blade of a penknife, the higher we value it : with the Orientals it is the very reverse. Their penknives (*calam-trach*, calam-cutter) resemble a small eating knife; the handle is long and narrow, and the usual length, including the blade, is from six to eight inches. (Plate A, fig. 2.)

The *mecta* is a small piece of wood, tortoise-shell, ivory, or silver, on which the calam is laid for the purpose of nibbing it. (Plate A, fig. 3.) This article is indispensably necessary, because the calam is laid on its back to be



A.

INSTRUMENTS for WRITING.

Pub^d by Rackermann, London, 1821.

nibbed, and is much too hard to be cut on the nail.

To write well upon their smooth paper, the Orientals are obliged to employ a thick, greasy kind of ink, made of gall-nuts and pounded charcoal or ivory black, diluted with oil. It is not disagreeable to the taste, and scarcely ever turns yellow. They have also inks of a blue, red, green and other colours, and a kind of gold ink of great beauty which they call *ma-ed-deheb*, water of gold.

The most common inkstands are of copper, and of a round form. (Plate A, fig. 4 and 5.) They are surmounted by a pasteboard tray, painted and embellished, on which are frequently to be seen Arabic, Turkish or Persian verses,

written on spiral scrolls. In this tray they put the calams, the knife and the mecta. (Plate B, fig. 11.) There are other inkstands of silver or gold. They have also a long square or octagon case, at the end of which there is a small receptacle for ink as in our inkhorns. This case is thrust diagonally into the girdle like a dagger, and in this position it is easy to dip the calam into it. (See plate B, fig. 7, and also the representation of the bach-tchaouch, in Vol. IV.)

The paper manufactured in the Levant is thick; it is made of coarse cotton rags, is of a grey colour, soft, and easily tears when creased. The Turks therefore prefer European paper, which they import from Venice. They

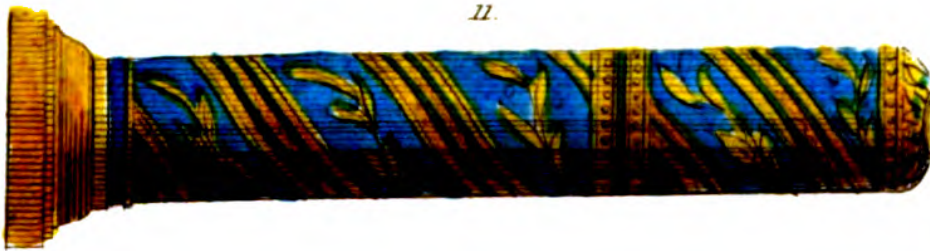
7.



8.



11.



B.

INSTRUMENTS for WRITING.

Pub^d by R. Ackermann London. 1821.



smooth it by laying it on a board of chesnut wood, (plate B, fig. 8,) and rubbing it with an egg-shaped crystal, (Plate B, fig. 10,) weighing half a pound. Sometimes too they rub it with soap to increase the effect.

In Turkey neither pencil nor ruler is used for drawing lines on paper. They cut a piece of thin pasteboard to the size of the paper on which they are going to write, mark the number of lines which they wish it to contain, and then stretch across it silk threads fastened at either end of each line. The board thus prepared is laid under the sheet of paper which is lightly pressed upon with the finger or merely with the sleeve of the robe ; the silk threads leave

their impression on the paper, and thus two pages are ruled at once, the one with convex, the other with concave lines. When the writing is finished, a slight pressure on the paper is sufficient to take out the lines. (Plate A, fig. 6.)

When the Orientals write in large characters, they commonly place under the hand a piece of skin with the hair turned towards the paper. By these means the hand moves more lightly, and strikes off with greater ease the long curved strokes of the oriental letters, which the Turks never make with the hand raised. They reckon sixteen different hands which nearly resemble one another, like our running hand, round hand, text, Italian, &c.

The Orientals, and the Persians in particular, excel in the drawing of vignettes : the colours are brilliant and the flowers arranged with great taste. They also make flourishes with the pen representing birds, quadrupeds and other things, formed with letters or even with whole words.

The Turks observe in their letters numberless points of etiquette, to which they attach great importance. The respectful paper is white with a border of gold flowers ; they write the name of the person and his titles in letters of gold ; the margin must be very broad, &c. : but the acme of politeness consists in an envelope formed of an embroidered bag, tied with a gold and silk cord,

and sealed with sealing-wax. They never fill more than one page ; it would be extremely rude to turn over. They always cut off the right corner of the sheet with a pair of scissors, to indicate, they say, that all our works as well as all our actions are full of imperfections and defects. Lastly they write the word *Qithmyr* three times near the seal. This was the name of the dog of the Seven Sleepers, who presides over letters missive. "When the Almighty," say they, "carried them away into paradise, this dog laid hold of the robe of one of the Sleepers, and was conveyed along with him to heaven. When God saw him, he said, "How hast thou got hither *Qithmyr* ? I have not brought

thee ; neither will I drive thee away : but that thou mayst not be here without patronage, any more than thy masters, thou shalt preside over letters missive, and thou shalt take care that no one steals the portmanteau of the messengers while they sleep."

The Orientals never deliver letters into the hands of their superiors or even of their equals, but lay them down before them at their knees ; and when they give any to porters, couriers or other persons of inferior condition, they throw them to a distance. This is their constant and invariable practice, for which, however, they cannot assign any reason, merely saying, as they do in

many other cases : *Aadah ast*—It is the custom.

But to return to the itch-oghlan. During their early studies, they are kept under very strict superintendence, not so much with a view to make scholars of them, as to impress them thoroughly with the respect which they owe to the sacred book, the book by way of excellence, the *Koran*. Most of them indeed would probably quit the seraglio without being able to read, were not the reading of the Koran profitable to them, in consequence of the legacies bequeathed on that condition. They are required to study every day. One of them reads aloud, and the others

repeat word for word after him. Those who are the greatest proficient are most honoured and esteemed in their *odah*; they teach the others, and when they are in the *kiler-odah*, they sometimes officiate as imams, or priests.

Those who can read, and wish to make themselves thoroughly acquainted with languages, are instructed in grammar and syntax from works composed by Arabic authors. Civility, modesty, politeness and decorum, are more especially inculcated. They are above all taught to keep silence, to look demure and to hold their hands crossed on their bosoms. Such is the course of their early instruction for six years, either in the college of Pera, or in the

chamber destined for them in the seraglio, and which is their first odah.

Their next remove is to the second chamber, *kiler-odah* or *kilar-odahsy*, chamber of office, where sixty or eighty pages are employed in the preparation and care of sweetmeats, confectionary and perfumes. They too prepare the cordials and all the excellent beverages destined for the refreshment of the emperor and of his women. The plate facing page 198 represents one of these pages as a confectioner.

The *kilerdjy-bachy* is the chief officer of this chamber; the second is the *kiler-kyahyacy*, his lieutenant. The latter has the care of every thing that comes into the offices and is account-

able to his superior. He has a place appropriated to the receipt of articles, and delivers each in the gross to those who are charged with the details of its distribution. The post of tebsydjy-bachy, keeper of the plate, and that of yemichdjy bachy, superintendent of fruit, are attained by seniority.

The kilerdjy-bachy has a salary of seventy-two aspers, his lieutenant twenty-seven, and the other pages ten. Their uniform is flame-coloured silk. They addict themselves to gymnastic exercises, as those of arms, horsemanship, the management of the *djeryd*, a reed or stick hooped with iron. These are the precursors to military exercises. To accustom themselves to draw the

bow, they begin with one that is extremely flexible, and then proceed to such as are less and less elastic, till they are at length able to draw the arrow to the head on the latter. They practise with a bow of buffalo's horn, which is so unyielding that one of them, with the exertion of all his strength, cannot bend it sufficiently to shake off by the twanging of the string a piece of money laid on the edge of the bow.

With these exercises they combine the study of the Turkish, Arabic, and Persian languages, particularly the second, because in that language are written the best works on religion and jurisprudence, and the decisions of the *cadhys* and other officers of justice

under their jurisdiction. Those whose inclination leads them to the study of the law, acquire high reputation from learning the Koran by heart. If they succeed, they are considered as sacred characters; they are appointed imams of the imperial mosques, and stand a chance of being promoted to the posts of cadhy-molla, cadhy-lechker, or easy-asker, and perhaps to that of mufty. If any of them display peculiar talents in the execution of illuminated writing, which is very difficult, he becomes secretary and comptroller of the exchequer.

They study also the Persian language; the elegance, copiousness, and harmony of which make up for the

poverty and harshness of the Turkish. The Persian works which they commonly read, are novels pleasingly written in prose and verse, and which almost invariably turn upon the duties of life and the rules of politeness.

In this chamber the pages remain four years, till their removal to the third odah. The costume of a page of this odah may be seen in the engraving opposite to page 183, along with a representation of the *tezkeredjy-bachy*.

The third odah, *seferly-odahsy*, the chamber of warriors, furnishes them with occupations of a different kind, which they must nevertheless combine with the studies of the odah they have just quitted. These occupations are

mechanical, and would be thought by a polished European to lower them to the profession of artisans ; but in Turkey those absurd distinctions which attach contempt to manual labour are unknown. They are taught to make bows, to sew, to embroider upon leather in silk, gold, and silver. They have even carried this art to a degree of perfection not attained by our ablest workmen. They also learn other things likely to qualify them for the personal service of his Highness ; to shave with care, to cut and trim nails, to fold vests and turbans, to give attendance at the bath, to wash linen, and to train dogs and birds. Their chief is called tcham-achirdjy-bachy, the *washerman*, or

whitster. The pages of this odah strive particularly to excel in gymnastic exercises. Their strength and dexterity in archery, in the management of the sabre and the javelin, in horsemanship, and in wrestling, surpass conception. They will strike the horses' shoes with their arrows, and, when going at full speed, hit a mark at the distance of eighty paces; and they will do the same thing, turning the bow and shooting over their heads. They perform the sabre exercise in a peculiar manner. Holding a wooden sabre in the right hand, and a cushion, by way of shield, in the left, they strike such rapid blows as they approach and retreat from one another, that the eye can scarcely distinguish them.

The principal lesson consists in learning to inflict large wounds, and especially to cut off the head with a single stroke. To this end they exercise themselves in cutting in two a thick tallow candle without breaking it, or a felt hat thrown up into the air while riding at full gallop; and also in striking off at one blow the head of a new-shorn sheep.

The cruel Amurat was so fond of this exercise, in which he excelled, that he was not ashamed to disguise himself for the purpose of performing the office of executioner. Criminals sentenced to death were secretly brought by his command to the seraglio, where he struck off their heads. The favourite

amusement of the celebrated Muley Ismael was, while mounting his horse, to draw his sabre and to cut off at one stroke the head of the slave who was holding the stirrup.

The most common exercises, those with the djeryd* and the javelin, are practised on horseback. The pages begin to practise it on foot with an iron bar, which they throw at a mark to as great a distance as possible. When they are sufficiently trained to this exercise, they find it perfectly easy to manage the lance or the djeryd on

* This Arabic word signifies a palm-branch, stripped of its leaves, which the Orientals employ in the manner of a javelin, in those military exercises to which this weapon has given its name.

horseback, and rarely miss their aim.

They are strangers to our mode of training horses to the different paces ; but while theirs are going at full gallop, they will perform the most extraordinary feats, such as picking up pieces of money from the ground, standing upright on the saddle, or with one foot on one horse and one on another, and saddling and unsaddling a horse, and passing under his belly while he is running.

Wrestling is another of their exercises. The combatants are naked, with the exception of short, tight drawers of greased leather. They rub themselves with oil, clap their hands

three times, and close with one another. He is conqueror who gains ground upon his antagonist, and throws him in such a manner, that his back first touches the ground in falling. This latter exercise, and others still more violent, are reserved for the zulu-fly-baltahdjys. On certain days of the year, the pages perform within the seraglio, and in the presence of his Highness, sham fights on horseback, in which they have opportunities of displaying their strength, dexterity, and presence of mind. Armed with the djeryd, a troop of pages is opposed to another of equal number : and such is the address with which they manage this weapon, that these conflicts rarely terminate without blood-

shed. The presence of the sultan, and the hope of distinguishing themselves, excite an emulation which produces results beneficial to some, and fatal to others.

The pages remain four years in this chamber, to which the sovereign shews peculiar partiality, and from which he selects the pages of the treasury, and the forty pages of the hass-odah.

The fourteen years passed by them in the three odahs of which we have treated, are a severe noviciate. They are not allowed to speak to one another but at certain hours, and their converse must be modest and grave: if they occasionally pay mutual visits, it is always under the inspection of eunuchs,

who follow them wherever they go : and it is not till their character and disposition have been closely studied, that a favourable report is made of them to the prince. Those are transferred to the cavalry, who have not manifested exemplary discretion and reserve, and who are not possessed of the quality of perseverance in a kind of life which is rendered extremely irksome by incessant restraint, the harshest treatment, and even the infliction of the bastinado for the slightest faults.

Though the number of pages in the seferly-odahsy is not fixed, it is less considerable than in the first odah : for, as all these pages cannot be admitted

into the hass-odah, where the number is limited to forty, some of them are placed in the hazneh-odahsy ; others receive appointments in the household, or become spahys, and are allowed a high pay.

Before we proceed to the fourth odah, or chamber of the treasury, we shall devote a separate chapter to the hass-odah, which the Turks consider as the first chamber, but which we, for reasons already stated, have placed after the others.

HASS-ODAH,

OR PRIVY CHAMBER.

The hass-odah is the most important chamber, on account of its dignity, because it serves as the ante-chamber to the imperial apartments, and because all the pages belonging to it hold offices about the person of his Highness, which confer on them the quality of arzaghalar, a term which we shall presently explain.

The word, *hass-odah*, signifies *privy chamber* : its inmates must have undergone the probation of the other chambers, and shown themselves worthy of



DULBEND-DAR-AGHA,
Turban-bearer to the Sultan.

SILIH-DAR,
Sword-bearer to the Sultan.

approaching the sultan, who there spends the greatest part of the day. These pages are called *hass-odalhi*, their number is forty, and their salaries differ according to their offices.

The four great dignitaries of the *se-raglio* are, the *silihh-dar-agma*, the *tchoucah-dar-agma*, the *dulbend-dar-agma*, who are selected from among the forty pages of the *hass-odah*, and the *rekab-dar-agma* chosen from among the *tchaouchs*.

The *silihh-dar-agma*, represented in the opposite engraving, is the page who bears the sultan's sword at public ceremonies. He has the care of the scymetars, guns, bows and other arms of the sovereign; he carves the dishes

at his table, and tastes of them, as well as of what he drinks, in his presence, for fear of poison. He is the high-chamberlain of the imperial household, and his authority extends in a particular manner over the rest of the empire. The grandees never speak to him but with the most profound respect; nor do they write to him without giving him the title of mussahib, or privy-councillor, though it is not attributed to him in official documents. A silihh-dar-agma, if a shrewd man, may easily acquire a powerful ascendancy over the sultan: and so firmly persuaded are the vizir and other high officers of his influence, that they receive his requests as commands of the emperor himself,

and rather anticipate than comply with his wishes.

The sillih-dar-agma, and the other three officers above-mentioned eat at a distinct table in the apartment of the former. It is profusely supplied, and they send part of the dishes to the masters and pages of the band; the other pages of the hass-odah live upon the leavings of the table of the grand-signor.

The tchocah-dar-agma, or first valet-de-chambre, is keeper of the emperor's mantle and pulls off his boots; he is of inferior rank to the silihh-dar, but sometimes possesses greater influence, and has equal opportunities of ingratiating himself with the sovereign.

The rekab-dar-agma (see the plate

opposite to p. 147) holds the stirrup when the sultan mounts his horse ; he takes care of all that belongs to the rich harness, housings and equipments of the emperor's horses. The stool which he has in his hand is intended for the sultan to step on when he mounts ; but instead of it he frequently makes use of a mute, who places himself on the ground on his hands and knees for the purpose. It has been stated, that Tamerlane, after conquering Bajazet, shut him up in an iron cage, which followed in his train wherever he went, and that he never mounted his horse without stepping on this prison, in which his wretched captive was confined ; but, as we have already observed, this story,

like that of the death of Irene, is now rejected by sober historians.

The *dulbend-dar-agma* (see the engraving, p. 177) is the officer who folds the sultan's turban.* He has under him three officers who share in this honour. To him the pages of the *seferly-odahsy* deliver the turbans after they have washed, dried and perfumed them.

The most important of the pages of

* The Turkish word *dulbend* seems to be a corruption of the Persian *dilbend*, the membrane enveloping the heart, the pericardium; it is applied also to the muslin in which the *caouc*, or covering of the head is wrapped. The wrapper has given its name to this part of the dress, and this name has been transformed in our European languages into *turban*.

the hass-odah, next to these four, are called bitchiaklu ; they have the privilege of wearing a knife at their girdle, and are twelve in number :

1. The qemysslar-agma, or chamberlain, who keeps the key of his Highness's chamber, and gives out his linen to be washed ;

2. The berber-bachy, chief barber ;

3. The ybryc-dar-agma, who carries a vessel resembling a coffee-pot, of gold or silver gilt, full of water, for the sultan to drink or to wash himself with ;

4. The pechkirdjy, the keeper of the table linen ;

5. The cherbetjy, the butler, who has the care of the liquors, porcelain



ITCH-OGHLAN-AGHACY,
Page to the Sultan.

TEZKIERENDJY. BACHY.
Secretary to the Grand Signor.

cups and bottles. If the grand-signor drinks wine, the bottle is sealed up when he has done, and the seal is not removed except in the presence of his Highness ;

6. The sofrahdjy, who lays the table and has charge of the bread ;

7. The thournadjy-bachy, first superintendent of the guards ;

8. The zaghardjy-bachy, chief superintendent of sporting-dogs ;

9. The tchachnehguyr-agma, the chief steward ;

10. The mohhacebehdjy-bachy, comptroller-general of expenses ;

11. The teskeredjy-bachy, private secretary to the grand-signor ; (see the annexed engraving).

12. The thyrnakdjy - bachy, nail-parer to his Highness.

A Venitian, who held this last post, to which he attained after being brought up among the itch-oghlan, became so zealous a Musulman, that he was bent on converting his mother to the Mahometan faith. The grand-signor formally demanded her of the doge of Venice, and the senate was unwilling to quarrel with the Porte for so trivial a cause. The good woman was, therefore, shipped off to Constantinople : she saw her son, but so far from being dazzled by the splendour that surrounded him, she continued firmly attached to the Christian religion, and after receiving various presents returned to Venice.

The sixteen chief pages never quit the sultan, unless when he visits his women. If they have houses in the city, they may then go to them ; but they must be in attendance at every meal which his Highness takes, either in the seraglio or elsewhere.

The hass-odah possesses a privilege not enjoyed by the other chambers. The governor has not power to punish the pages without the consent of the grand-signor ; he can only reprimand them and slap them on the neck. If the fault deserves a more severe punishment, he asks the sultan's permission : when his Highness grants it, the silihh-dar, with his drawn sabre, causes it to be inflicted. If the offender makes any resistance

his turban is taken from him, the collar of his vest is cut off, and he is turned out ignominiously at the garden gate.

The imperial throne stands at one corner of the hass-odah. It is a kind of chair of gold, on which stands a casket of the same metal, containing the robe of the Prophet, which we shall notice in another place. This casket always accompanies the sultan, and the camel that carries it is never used for any other purpose.

The like care is taken of the standard of the Prophet ; which is carried only in the train of the sultan and the grand-vizir. It is protected by a cover of green taffeta, and is never unfurled but in cases of imminent danger, either to

rally the army after a defeat, or to quell a sedition. This standard is hung up in the hass-odah with the sabre and bow of the Prophet, and the arms of Abu-bekr, Omar, and others of his disciples and successors. One of the sultans caused them to be covered with silver and inscribed with moral sentiments. The trophies of arms are the chief ornaments of this imperial abode. In this chamber are also preserved the carpet and coffer of Abu-bekr.

In the hass-odah there is a fountain with a marble basin, before which little comedies, puppet shows and other amusing performances take place. It is before this basin also that the grand-vizir and other dignitaries consult with

his Highness on the most important affairs.

When a page has at length arrived at this chamber of honour, it becomes his whole study to win the good graces of the sultan. If he succeeds, his fortune is made ; for he is never removed from this place, unless to be invested with some high office, and loaded with all kinds of favours by his master.

HAZNAH-ODAHSY,

CHAMBER OF THE TREASURY.

The number of the pages of the treasury is not fixed. Sometimes they amount to two hundred, but there must never be fewer than one hundred and twenty.

The haznah-dar-bachy, the cashier, has a salary of eighty-two aspers a day, and his deputy seventy-two. The rest of the pages have but about six-pence a day, besides subsistence. Their livery is green. The haznah-dar-bachy is the keeper of the treasury. He has a private apartment contiguous to the gene-

ral chamber, and is waited upon by the itch-oghlan.

The haznah-dar-kiahacy is usually the senior page of this chamber; he sleeps in it, but in the day-time occupies a separate apartment close to the treasury, and is fetched by the workmen, when any thing is required to be done for the grand-signor, or when bullion is wanted to be melted down for money.

The occupations of these pages, besides those which they follow in common with the inmates of the other odahs, consist in keeping the accounts, and in brushing and cleaning the magnificent apparel and valuable furs of the sovereign. They are required also to

take the same care of the rude sheep-skin or goat-skin garments of the early emperors. It is their duty likewise to change the leathern bags containing the money, when they become unfit for use. This operation is performed in the presence of the haznah-dar-bachy and the haznah-dar-kiahacy. They find means to embezzle small sums on this occasion ; but a sale which is held thrice a year in the seraglio is much more lucrative to them. It is made with the useless effects of pachas, who have been put to death, and whose property has been confiscated. The mode of proceeding is as follows : the haznah-kiatiby, secretary of the treasury, delivers the articles for sale to six pages

who perform the duty of cryers : they exhibit all these things, consisting of wearing apparel, sabres, saddles, trappings, bridles, carpets, cushions and rich furniture, at the doors of the other chambers. Each of the itch-oghlan is allowed to bid ; but those of the treasury, who are in league with the cryers, buy up the goods at a much lower rate, and sell them again at a very high price to dealers in the city.

The feast of the beyram is the season that gives most employment to these pages. They are then obliged to turn out of the coffers their most valuable contents, jewels, precious stones, costly instruments, rich harness, &c. for the purpose of exhibiting them in the four

chambers. The bags of money must also be exposed on this occasion to the view of the inhabitants of the seraglio.

ARZ-AGHALARS,

OR

PAGES WHO HAVE A RIGHT TO PRESENT
PETITIONS TO THE GRAND-SIGNOR.

All the pages of the hass-odah, and the first four of the three other chambers are arz-aghalars, and have a right to present petitions to the sultan. To them application must be made for the purpose of obtaining justice or soliciting favours. They are honoured and courted by the highest dignitaries of the empire, who have need every moment of their services. The grand-vizir keeps up a close correspondence with the principal

of them, that he may have faithful and secret spies, and prevent them from prejudicing his Highness against him, in moments when he converses familiarly with them.

The characteristic distinction of the arz-aghalars is a small knife which they carry by their side. Their total number is fifty-six, namely, forty of the hass-odah, twelve belonging to the other odahs, the capou-aghacy, the saraï-kiahyacy, the saraï-aghacy and the hass-odah-bachy. The quality of arz-aghalar is the step that leads to the highest dignities, such as those of the silihh-dar, tchocah-dar and dulbend-dar, who never quit the seraglio without being created beygler-beygs or vizirs.

These dignitaries would enjoy greater liberty than the others, did not their functions oblige them to be incessantly about the person of the prince, whom they must not quit from morning till night. In order to amuse themselves, they are therefore compelled to encroach upon the hours of sleep. To this end they assemble in one of their chambers, most commonly in the apartment of the eunuchs, where they spend the night in drinking, singing and making music; but at day-break they must all be at their posts, just as if they had taken their usual rest. They have, however, their moments of recreation, of which they avail themselves to play at chess, draughts and

two games, which they call manghalah and tavella ; but they never play for money.

The pages of the inferior odahs have scarcely any amusement, except during the absence of his Highness. Formerly they were not allowed to divert themselves but in the six days of the feast of beyram. Their games are the same as those common in our boarding-schools. It is not long since they received permission to play at a kind of tennis, with balls of leather only, in the vestibule of their odah.

MECHK-HANEH,*

OR MUSIC CHAMBER.

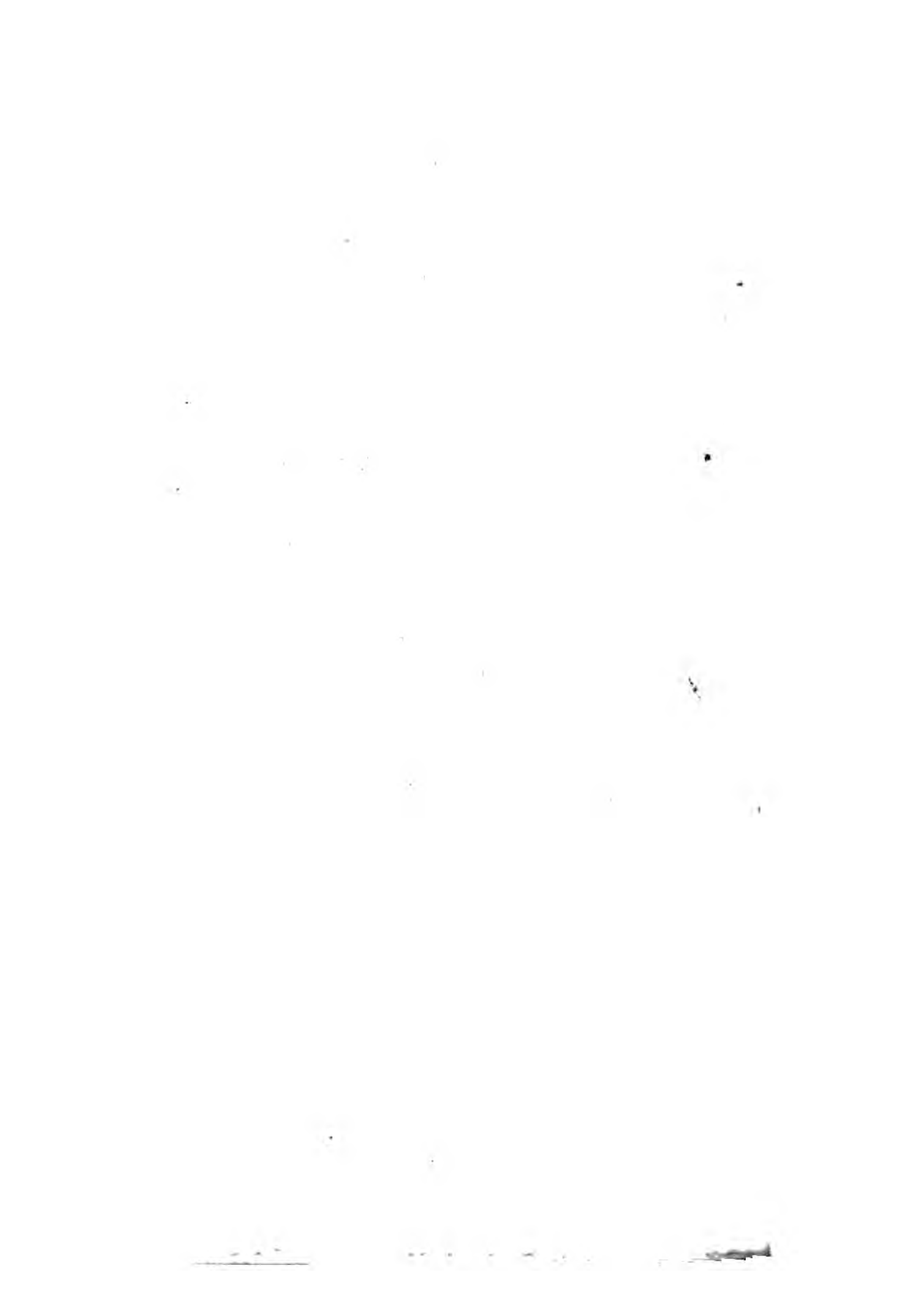
There is in the seraglio a chamber in which music is taught. It is called mechk-haneh, and the master sazend-bachy. He is an itch-oghlan, and rises in his turn to the hass-odah. The opposite engraving represents him in his state dress, playing on the thambourah. Beside him is one of the confectioners

* A corruption of *moucycah-khaneh*, house of music. The word *moucycah* is evidently borrowed from the European languages; *khaneh* is Persian, and the Turks, in adopting it, have corrupted the pronunciation to *haneh* or *hanah*.



SAZEND-BACHY,
Music-master of the Seraglio.

HHALVAHDJY,
Confectioner to the Seraglio.

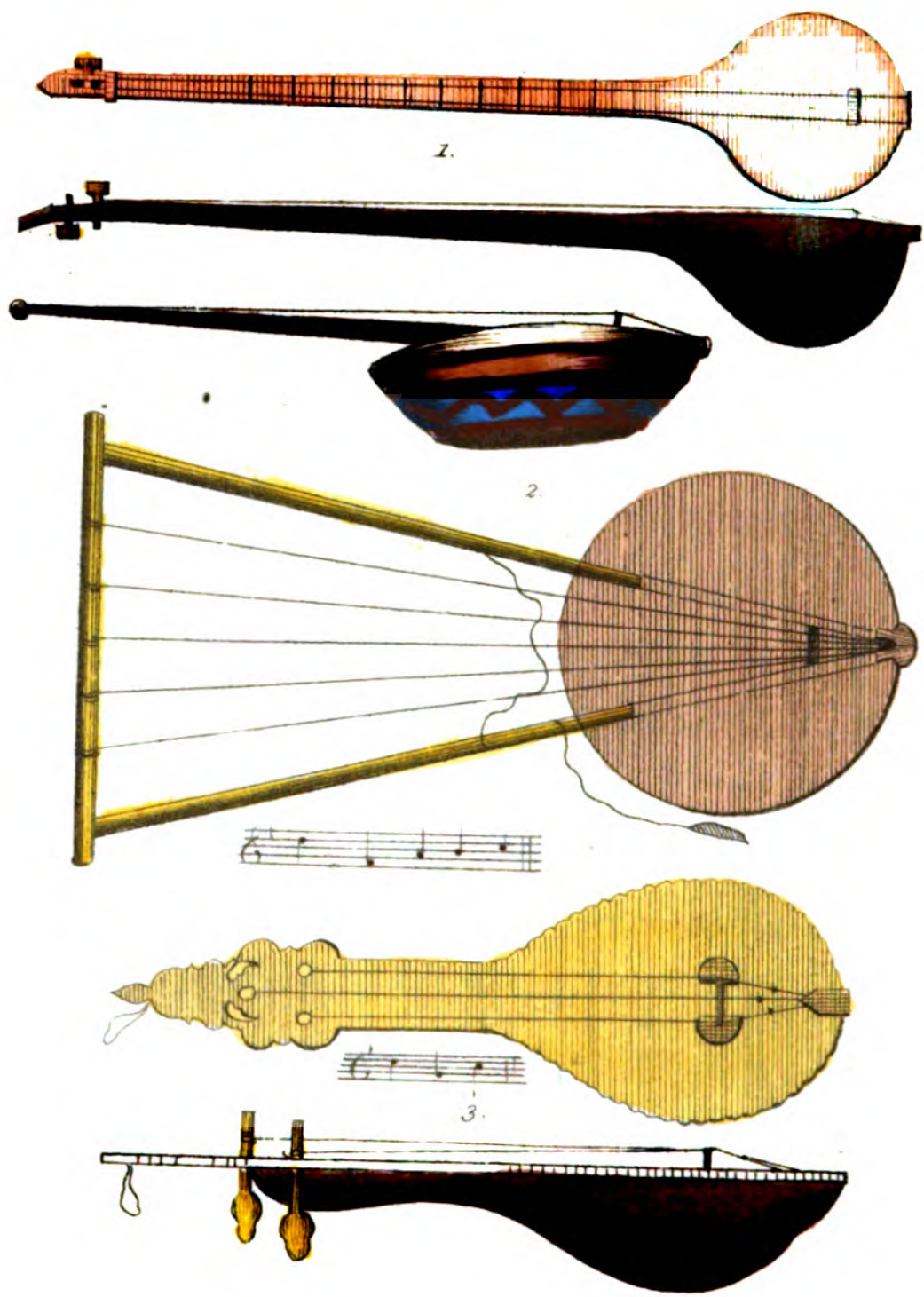


of the seraglio mentioned at p. 162. The itch-oghlanes who have a taste for music go every morning at nine o'clock to take lessons of the sazend-bachy.

This master gives instruction in vocal music only : there are others from the city who attend to teach instrumental music. The gamut of the Turks consists of twelve notes ; they learn by rote and beat time on a tambourine. Their finest airs are called *mourrabeh*, musical verses, and are written in Persian. Those called *turky*, written in the Turkish language, are sung and accompanied by a small instrument, called *rebah*, the body of which is composed of half a calabash ; the neck is about half a yard long and not more

than an inch thick, and it has only two brass strings. The songs of the latter class are great favourites with the janissaries : they have something martial both in the tune and the words, which usually relate to exploits and deeds of arms.

The thambourah is, according to Toderini, an instrument with eight strings, seven of iron wire and one of brass, which is played upon with a thin flexible piece of tortoise-shell : it has no aperture in any part. According to Niebuhr it has but two iron wire strings. The body of the instrument is of the size of a half bushel measure and the neck three feet and a half long. We give, on the authority of the same



C.

MUSICAL INSTRUMENTS .

traveller, representations of two thambourahs of different proportions. (See plate C, fig. 1, and pl. D, fig. 5.) It seems probable that *thambourah* is the general appellation for all stringed instruments.

The thambourah is very common in Turkey. It is used whenever the women of the harem amuse themselves with dancing or singing. The reader may observe it in the engraving at p. 67 of this volume, in the hands of a female slave, and at page 207, in the hands of the tchenguy.

The Turks have a violin like ours which they call *keman*. They have another kind (plate C, fig. 3,) that has three strings of catgut, all of which

are raised very high, but the middle one considerably the highest. This instrument is called *lyra* by the Greeks; it is not held at the upper end, but on the side with the nails: if the bow be drawn over the three strings at once, it gives a continued bass. The instrument is not high, but is nevertheless played in the same position as our bass-viol.

We next call the reader's attention to the instrument, (Plate C, fig. 2) which Niebuhr saw at Cairo, in the hands of Egyptians from Dangala, and which they played in two ways, either with the fingers, or by roughly rubbing over the strings a piece of leather which hangs by the side. It is remarkable for its resemblance to the genuine lyre as



D.

MUSICAL INSTRUMENTS .

represented in antique sculptures and paintings. The body of the instrument is a kind of hollow wooden bowl, with a small aperture at the bottom, and covered at top with distended skin. Two sticks, fastened at the upper end to a third, pass obliquely through the skin, over which are stretched five strings of gut supported by a bridge. This instrument has no screws: the strings are rolled round the upper stick. The ribbon behind assists to keep the hand, or rather the fingers, conveniently against the strings; and the player dances at the same time.

We also give (Plate D, fig. 4,) a representation of a bowed instrument common among the Arabs. It has but

one string of horse-hair, is not more than two inches deep, and the body is covered above and below with distended skin. This instrument has an aperture near the neck, and forms at once both a violin and a drum.

The instrument seen in Plate D, fig. 6, is called *semendje* by the Arabs : it has either one, two, or three strings. The foot is of iron, and runs into the neck and through the body, which is in general nothing but a coco-nut, with a small aperture in the middle of its convex part.

The instrument, Plate D, fig. 8, is a pot of baked earth, made purposely of that shape, and covered with stretched skin. It is held under one arm, and

beaten with the opposite hand. Another kind of small drum is employed by the beggars of Yemen to announce their presence, and accompanies them while chanting verses of the Koran. To a small drum, (Plate D, fig. 9,) are suspended two balls: to sound the drum at each end, they need only turn the instrument round quickly by means of the handle; which suits their indolence, and leaves them a hand at liberty to receive alms. The description of the wind instruments and of the drums, properly so called, we shall defer to the fourth volume.

The only instrumental music is that of the military. It consists of hautboys, trumpets, bugles, drums, kettle-drums,

&c. It is called *mehter*. This band formerly played morning and evening, at the opening and shutting of the seraglio ; but as this practice disturbed the sultans, it was abolished. The performers on military instruments do not reside in the seraglio, but live in the different barracks of the janissaries and spahys.

Such of the itch-oghians as can play on military instruments have opportunities of exhibiting their talents at the feast of beyram and in the caïque of his Highness. If any pages quit the hass-odah, the musicians are not forgotten, and they are very often promoted to important posts.

The grand-signor seldom diverts



TCHENGUY AVRETY.
A Female Dancer.

TCHENGUY.
A Dancer.

himself with music, except while being shaved. The sazend-báchy directs the band; he does not sing himself, but merely beats time on a tambourine. (Plate D, fig. 7.)

With these musicians are mingled dancers, who sing and play the castanet while dancing. (See the annexed plate.) These people are called *tchenguy*, which appellation is common to both sexes.

We shall have occasion to recur to the subject of the music of the Turks, when treating in the next volume of their military instruments, and of their amusements in the sixth.

**BAZAMI-DIL-SIZ, OR MUTES,
AND
DJUDJEH, DWARFS.**

There are in the sultan's palace a great number of deaf and dumb persons, and such as are of very small stature are in particular request. They sleep at night in the pavilions of the pages, and in the day-time loiter before the mosque of the itch-oghlan. Their business is to keep the outer door shut, when the sultan is speaking with the vizir, the qyzlar-agma or any other officer, in his private cabinet, and to prevent any person from approaching. The institu-

tion of this class of attendants dates from the reign of Soleïman I.

This emperor ordered his grand-vizir to collect slaves of all nations for the purpose of forming the odahs of the itch-oghians. Among the numerous youths whom that officer soon brought together from all quarters of the empire, Soleïman observed two brothers, who, as they could not speak in his presence, made signs to each other. The sultan enquired of each of them in private what they meant to express by their gestures; and they frankly acknowledged, that they had asked one another how they were going to be disposed of, by means of a conventional language which consisted only in signs.

This new method of conversing appeared to the sultan extremely ingenious and consistent with the respect due to his person. He gave orders that this mute language should be introduced into the seraglio, where it is so common that scarcely any other is used, especially in the hass-odah and in the presence of the sultan. That prince soon afterwards collected a number of persons really dumb from their birth in the seraglio. These mutes, called by the Turks bazami-dil-siz, men without tongue, are in general presented to his Highness by the pachas or other grantees, who seek after and pay very high prices for them.

In most of the descriptions of the

Ottoman court we are assured, that the mutes were formerly employed in putting to death privately the victims of the sultan's jealousy or resentment and that they were subsequently entrusted with the execution of the fatal mandate throughout the whole empire. They repaired without escort to the remotest parts of the capital, presented to the pacha, or the condemned person, whoever he might be, the *khatty-cheryf* or imperial order, which demanded his head. He presented his neck to the fatal cord of the messenger after repeating the *namaz*, or prayer. This astonishing resignation proceeded from the persuasion then and still prevalent among the Musulmans, that he who

dies by the hand or by the orders of the sultan is a martyr, and is absolved from all the sins committed in this life. But it is also to be added, that resistance would be difficult ; for, we repeat, that a person proscribed by a khatty-cheryf is instantly abandoned even by his dearest friends ; he would not find an asylum even in his harem, where his women would be eager to deliver him up to the envoy of the monarch. Some of the pachas of the present day have indeed shown less docility ; several of them have put the august mandate, the fatal bowstring and the unwelcome messenger himself out of the way.

The employment of mutes as executioners does not appear to us to be

sufficiently authenticated; it is inconceivable that mutes, dwarfs or idiots, should now have any hand in a serious business; all of them are on the footing of buffoons in the seraglio. The number of the mutes is forty; there are always ten in the hass-odah; some of them become favourites of the sultan, and others serve him for butts. He has the cruelty to set these last a fighting with one another; he causes them to be thrown into a cistern situated in one of the courts of the hass-odah, or frequently compels them to throw themselves in, to fish up pieces of money from the bottom; exposes them in this manner to the laughter of his principal

itch-oghians, and frequently takes delight in subjecting them to the most ignominious treatment.

It is well known that nature, in depriving these unfortunate creatures of hearing and consequently of speech, indemnifies them by an apprehension and penetration so quick and so acute, that they can discover the subject of conversation from the motions of the lips and the gestures of the speakers. They possess the talent of expressing themselves not only by signs but also by the touch, so as to communicate their meaning by night as well as by day. Their dumb language is studied by the courtiers and by the sultan himself, who

employs it to give certain orders, or when he has a mind to converse with any of his favourite mutes.

History has preserved the name of the mute Mahomet, who saved the life of the celebrated Kiuperly. The qyzlar-
agha was urging the feeble Achmet III. for the fatal order. The mute, who had gently raised the tapestry, perceived from their gestures and the motion of their lips, that the deposition of the vizir was the subject of discussion; he ran to apprise him of the impending danger, and had no difficulty to render himself intelligible to Kiuperly, who was familiar with the language of the mutes.

The practice of keeping dwarfs and

buffoons is nearly extinct in Europe ; but it has always prevailed in the east. Tamerlane, when encamped near Yegnychehr, or Neapolis, in Asia Minor, passed three days in listening to Nassred-dyn-Khodjah. This buffoon, or more correctly speaking, this Turkish Esop, so delighted the prince with his fables, that he forgot to sack the town. On the report of the approach of Tamerlane, the inhabitants made preparations for defence. Nassred-dyn used every possible argument to dissuade them from their plan, offering to go as ambassador in their behalf to Tamerlane. When he was ready to set out on this mission, he began to consider what present he should carry to so

formidable a foe. He thought to offer him some sort of fruit. "Hold," said he to himself; "two heads are better than one; I'll e'en consult my wife." Accordingly he went to her. "Which fruit," said he, "would in your opinion be most acceptable to Tamerlane, figs or quinces?"—"Quinces," replied his wife; "for as they are larger and finer, they cannot fail to please him best." "However useful," rejoined Nassred-dyn, "the opinion of any other may be, for removing doubts in matters of business, it is never advisable to follow that of a woman."—The courteous reader will be pleased to recollect that these are the words of a Turkish author—"I am therefore determined to

take figs and not quinces." He provided himself with figs and away he went. Tamerlane, being informed that the celebrated Nassred-dyn-Khodjah had come on an embassy to his camp, ordered him to be introduced. He was bareheaded and bald, which circumstance suggested to Tamerlane the idea of throwing the figs at his head. "God be praised!" exclaimed Nassred-dyn, at every blow, with apparent composure. This exclamation excited the curiosity of the Tartar monarch, who enquired the reason of it. The ambassador with the same composure, replied: "I am thanking God because I did not follow the counsel of my wife; for if, instead of figs, I had, according

to her advice, brought quinces to your Majesty, I should most assuredly have got a broken pate."

The djudjehs, or dwarfs, are not so numerous in the seraglio as the mutes. Mahomet IV. reduced them to twelve, and their number has not since varied. They are divided between the two lowest chambers, and not admitted into the hass-odah unless when his Highness sends for them. They have only their subsistence and lodging, no fixed pay, but merely a few presents on festive occasions. When they leave the seraglio they are allowed a pittance for their support.

Should any of them be grotesquely deformed; should he happen to be

deaf and dumb, and a eunuch into the bargain, such a one is much more highly prized than his fellows. This combination of defects is the strongest of recommendations; and he can scarcely fail to make a large fortune. Dervych Mehemet Pacha made a present of such a monster to Mahomet IV. and the sultan was so charmed with him, that he sent him to the sultana-valydeh, with whom also he ingratiated himself. He was attired in the most costly garments: and though he was white, he was not excluded from the harem.

In public ceremonies, the dwarfs walk before the pages: when the grand-signor goes out to ride, the

bended back of one of them, on which is placed a velvet cushion, frequently serves him instead of a stirrup as a foot-stool to mount his horse.

CAPYDJYS, OR CAPOUDJYS,

PORTERS.

The number of the capydjys, or porters (whose name is derived from the Turkish word *copy* or *capou*, a gate) amounts to four hundred, commanded by four captains who take their turns to do duty on council days. There are fifty capydjys at the gate of the first court of the seraglio, and as many at that of the court of the dyvan.

The principal officers of this body, called capydjy-bachys, are the chamberlains of the sultan ; the senior of them

is their chief, and has the title of *myr-alem*, officer of the standard, or standard-bearer; it is their duty to take the arm of persons admitted to an audience of the sovereign, and to lead them in this manner into his presence. To them also belongs the honour of bearing the fatal bow-string when commanded by the sultan; and they strike terror into all wherever they appear with that instrument. They are not eunuchs, as some travellers have erroneously asserted.

All the capydjys are under the jurisdiction of the capou-aghacy, the chief of the white eunuchs; they are charged with all extraordinary commissions connected with the execution of the

sultan's orders, of what nature soever they may be. To collect provisions, to levy troops, to confirm a pacha, to extort money from him, to cut off his head either before or after stripping him of his wealth, to conduct another into exile and perhaps poison him by the way, are all duties that fall within the province of the capydjy-bachys.

It has sometimes happened that a pacha, disregarding the mandate transmitted by the capydjy, instead of resigning his own head, has replied by sending that of the messenger to Constantinople: in this case the Porte has no other resource than to cause the refractory pacha to be poisoned or assassinated. The emissary, disguised as completely

as possible, and furnished with an order which he keeps carefully concealed, seeks an opportunity of approaching his person, chuses if he can the hour of the dyvan, and seizes the first favourable moment for dispatching his victim. If he succeeds in the attempt, he produces the khatty-cheryf and has then no farther danger to apprehend.

The number of capydjy-bachys is not fixed. The magnificence of their helmets, shaded by an immense plume of feathers, and of their dress on days of ceremony, corresponds with the pompous titles given to the gates of the different courts of the seraglio. Some idea may be formed of their appearance from the

representation of two of them in the annexed engraving.

They have a considerable salary and a zyamet of fifteen hundred crowns a year. From the missions on which they are sent, they derive profits sufficient to defray the great expense requisite for the due support of the dignity of their office. They are sometimes raised to the rank of pacha of two tails, to which the government of a province is always attached.

On days of ceremony, or when they are sent on some important expedition, they usually carry a silver staff in their hands. In travelling upon their own business, or when they accompany the



CAPYDJY - BACHY,
Chiefs of the Porters.

army, they wear a turban of a cylindrical shape and rounded at top. In camp the ordinary capydjys are the guards of the imperial tent.

We beg leave to observe by the way that, in the organization of the Ottoman court, and in its denominations, every thing indicates a roving and military origin. Shepherds and warriors, the Turks encamped in tents; they had no other laws than the absolute commands of the chief whom they had chosen for themselves. To receive these commands, the subordinate chiefs and the soldiers assembled at the entrance or door (*porte*) of the tent of the supreme chief, who, mounting his horse that he might be the better heard, doubtless

made himself, in a loud voice, the first clamoration of his orders. Here too he received on horseback the advice of his lieutenants, and the claims and petitions of the soldiers ; and his decisions in every case were carried into immediate execution. It was to his stirrup that each individual came to implore his justice or his clemency. From this ancient custom is derived the expression of the *imperial stirrup*, still retained in the official documents of the Porte, diplomas, firmans, &c. ; and it is to the *imperial stirrup* that the European ambassadors are obliged to address all notes which are destined for the government.

The *salahors*, or rather *myrakhors*

(*emyr-akhors*, officers of the stable) have the same functions, but are employed in less important concerns than the *capydjys*. Their promotion depends on their address in the execution of the orders with which they are charged. As it is their duty to accompany the sultan, they attend him on horseback every Friday, and form part of his retinue when he goes to the mosque; all of them are under the command of the *buyuk-embrokhor*, and the *kutchuk-embrokhor* (a corruption of *emyr-akhor*) the great and little equerry. These two officers have the general superintendence of the stables of the seraglio, and preside at the ceremony of the turning out to grass of all the horses belonging to

the grand-signor. This ceremony takes place every year about the end of July, and is held with great solemnity. All the officers of the seraglio, and all the grandees of the empire who happen to be at Constantinople, are present at the departure of the horses. They are conducted through the streets of the city, to the meadows, where they are left to graze, under the care of Bulgarian peasants, who are brought on purpose from Romelia, to perform this duty, for which they are indemnified by the grant of various immunities. Their villages are exempt from taxes. The sultan takes such pleasure in this ceremony, that in order to see the train pass a second time, he frequently removes

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to a pavilion which overlooks the interior of the city.

The *rekab-aghalery*, or lords of the stirrup, form what is termed the *imperial stirrup*. These are, the bostandjy-bachy, the buyuk-embrokhör, the kutchuk-embrokhör, and the capydjyler-kiahacy; the latter has no authority over the capydjy-bachys, but is a sort of master of the ceremonies. Whenever the sultan quits the seraglio, he is attended by the four lords of the stirrup.

The ordinary capydjys carry an Indian cane only in their hands in the daytime; at night they are armed with a khandjiar, or dagger, and a sabre. They lock the first gate and deliver the key

to one of the two capydjy-bachys who are on duty at the second gate, which they also take care to secure.

The capydjys mount guard every day at the first gate ; they receive their subsistence from without. Those at the second gate are fed from the sultan's kitchen. It is their duty to give notice to the high officers and distinguished personages to attend the ceremonies of the beyram and the mevloud*, and they in return make them presents. Besides

* The anniversary of the birth of the Prophet. It is celebrated by the Turks and all the Sunnites on the 12th of the third month of the Mahometan year. It was instituted by Amurat III. in 1588. The Shiites, or followers of Ali, hold this festival on the 17th of the same month.

their daily pay they receive every month a considerable gratuity. Their children are preferred for the offices of mohacebedjys.

Others are employed in the service of the eunuchs, which is equally lucrative ; these are called *coula-sofulari*. The errands and commissions on which they are sent into the city exempt them from the duty at the gates.

All the capydjys rise, in rotation, to various little posts which are very profitable. The porter in waiting on the black eunuchs receives many good turns from them. It is his duty to be in constant attendance at the door of the apartments, to take their orders. He is

the chief of the capydjys appropriated to their service.

There are four *mohacebedjys*, or comptrollers, who keep the registers of the names of all the capydjys. The power which they possess, on the death of a capydjy who had a high salary, to dispose of the surplus beyond the ordinary pay, in favour of one or two of their comrades, after filling up the vacancy, gives them some influence in their corps.

The capydjys are justified in aspiring to two important posts, those of *peych-kechedjy*, and *mataradjy*, which can be held only by persons selected from their body, and to which high salaries

are attached. The peych-kechedjy arranges the presents made by ambassadors to the sultan, which are displayed in the court of the dyvan. He is also master of the ceremonies, and instructs the pachas and other dignitaries in the formalities to be observed by them, when introduced for the first time to kiss the sultan's robe. He walks before them, and first makes all the necessary obeisances and genuflexions. The gilt ornaments of his turban distinguish him from the other capydjys.

We cannot conclude this article without subjoining an anecdote, which will convey some idea of the enthusiastic or rather fanatical respect paid by the

attendants on the seraglio to the sultan.

Selym was one day going out of his gardens by one of the little iron gates, which have been mentioned in the description of the seraglio. A capydjy, in his hurry to open that at which he was stationed, jammed his hand between the gate and the wall. The sultan's retinue had already drawn up in a line, and the bostandjys stood with their backs against the gate. The unfortunate capydjy, notwithstanding the excruciating pain which he suffered, uttered not the slightest complaint, but remained in that position the whole time the train was passing. He was then found insen-

sible; when extricated, the four fingers, separated from the hand, fell to the ground; and he would rather have died on the spot, than violated the respect due to the sovereign, by breaking silence, and calling out for assistance.

BOSTANDJYS.*

Sultan Soleïman was the founder of the *bostandjys*, or gardeners, whose number he fixed at five thousand. Finding the janissaries not sufficiently submissive to be made the guardians of the person of their emperor, he committed the custody of his seraglio to the gar-

* *Bostan*, in the Persian language signifies a fruit garden, an orchard. The celebrated poet, Saadi, has given this title to a moral poem equally distinguished by the philosophy of the sentiments, the beauty of the images and the charms of the style.

deners, whom he formed into a military body, which guards the exterior of the imperial palaces, and cultivates the gardens. This institution occasioned a mutiny of the janissaries, who were previously irritated, because, at the siege of Rhodes, Soleïman had prohibited plunder. In the sequel, Mehemet Kiuperly, when grand-vizir, reduced the corps of bostandjys to three thousand; it now comprehends from five to six thousand men. It was long the nursery of the best soldiers : the *delys*, the most determined, but at the same time the very lowest of the Turkish troops, were selected from among them; and the most robust of these were drafted into the janissaries. Thus one served as a

step to the other. Now that the body of janissaries is easily recruited, either by their children, or by voluntary enlistment, the practice of selecting them out of the bostandjys is relinquished, and the latter are employed in guarding the sultan's palaces, cultivating his gardens, and rowing his caïque. The bostandjys are rather a domestic than a military body; and it is asserted, that in the whole number of persons belonging to it there is scarcely a single soldier to be found.

The bostandjy changes his girdle nine times before he attains the highest rank in his corps, which entitles him to be employed as a rower in the caïque of the grand-signor ; a duty which may be

considered as the first step to the most important offices. The first girdle is of coarse blue cloth, the second white, the third yellow, the fourth white and blue ; all these are of woollen cloth : the fifth is of white linen, the sixth of white silk, the seventh of black linen ; the eighth and ninth of black silk.

Their dress is of coarse blue or red cloth ; the sleeves bound at the wrist with a narrow black border, which also runs round the collar of the vest. A cylindrical cap of woollen cloth or red felt, that falls back behind for about one-third of its height, serves them instead of a turban : they have no beard, the privilege of wearing one being reserved for the bostandjy-bachy and

the principal hassekys. Their pay is but low.

They are divided into odahs or chambers, each of which is under the government of its senior. The cook is changed every three months, that they may enjoy in turn the distinction conferred by that office. They are obliged to assist in case of fire, either in Constantinople or at places where there are imperial residences.

Most of the bostandjys are taken from among the *adjem-oghlans*, such of them being selected as are the most robust. After passing through the inferior gradations, they become hassekys, favourites of the bostandjy-bachy, or, more correctly speaking,

they are admitted among the forty bostandjys whom that general officer employs to execute his commands, and who never leave him but to perform the commissions which he gives them. From being hassekys they become *oustas*, keeper of some imperial palace ; then *tchaouch*, whose number is limited to eight, and the senior of whom is called *bach-tchaouch*.

The *odah-bachy*, the *kiahya*, and the *bostandjy-bachy* are the principal officers of this corps.

The *odah-bachy*, who attends on the *grand-vizir*, is the agent for transacting the business of the corps with that minister : if he has the address to win his favour and to obtain his confidence,

he is likely to become hasseky-agma, the favourite of the sultan, or bostandjy-bachy. The duty of the hasseky-agma about his Highness is to command, in the absence of the bostandjy bachy, wherever the sultan goes. This officer is considered as the executer of his justice, and indeed receives the insignia of it at his installation, in the sabre which the emperor delivers to him, and which he alone has the privilege of wearing by his side. He rarely makes use of it, being always accompanied by an attendant, who acts as executioner. On days of ceremony he walks by the side of the sultan's horse ; at other times he precedes him on horseback, for the more speedy fulfilment of any

orders he may receive ; his duty is then that of an aid-de-camp. He ought to possess intelligence, and to be able to answer the different enquiries made by his Highness respecting the places which he visits.

The kiahya of the bostandjys is the second person of that corps, and the lieutenant of the bostandjy-bachy, whom he formerly succeeded ; but the hasseky-agma has long found means to deprive him of that prerogative. All his ambition, therefore, is to retain his employment, or to retire, when superannuated, with a large pension.

The cannon of the seraglio are served by the bostandjys. When they are in want of powder, ball, or instruments

requisite for this service, the bostandjy-bachy presents a memorial to the government, which orders the thopdjy-bachy, or master of the ordnance, to deliver to him the stores for which he applies.

The *oustas* farm the gardens, according to their extent. The grand-signor pays, feeds, and maintains the gardeners, who are under their direction; and they have even salaries themselves, though they derive a considerable profit from farming the imperial gardens. If, moreover, his Highness goes to walk in any of his gardens and remains there some time, the ousta pays no rent for that year.

The bostandjys are not exempted

from military service ; and this affords the bostandjy-bachy a pretext for extorting money from such of the corps as possess property, and are able to make pecuniary sacrifices, to be excused from joining the army.

Every Friday, the chiefs of the gardeners account to the bostandjy-bachy for the produce of the sale of the culinary vegetables raised in his Highness's gardens. The money arising from this source is properly the patrimony of the sovereign, and appropriated to his subsistence. He therefore frequently amuses himself with watching the operations of his gardeners ; but he must be alone : if he is accompanied by any of his sultanas, the bostandjys

lose no time in retiring ; for were any of them to remain while they pass, he would not fail to be sacrificed on the spot.

The bostandjy-bachy's authority is not confined to the gardens and gardeners, but extends to the environs of Constantinople and to the Black Sea. There are two officers with this title, one in the capital and the other at Adrianople. The former, who is styled general of the gardens, has a much more considerable revenue and authority than the latter, who is independent of the other and is called superintendent of the gardens.

The grand-signor presents the bostandjy-bachy of Constantinople with a pelisse of sable skin as a mark of his dig-

nity. He is the only officer of his corps who is allowed to wear a pelisse trimmed with that fur in the presence of the sultan. He wears a cap of red cloth, of the same shape as that of the common bostandjys, and is the only one who retains his beard in the interior of the seraglio. This is a prerogative, which the grand-signor has reserved for himself and the bostandy-bachy alone : his cap and the colour of his slippers distinguish him from his Highness, whose slippers are of a lemon-colour*. He enjoys a very large salary and considerable perquisites. He has the absolute command over all

* For the costume of the common bostandjys the reader is referred to the figure driving an *arabah*, in the fifth volume.

the bostandjys, and the general direction of all the imperial gardens in Constantinople and its environs, to the number of seventy-two, and those of Smyrna, Magnesia, Aleppo, Prusa, and Nicomedia, to which he sends keepers of his own appointment. His jurisdiction extends from the Dardanelles to the mouth of the Black Sea, and over a great number of towns on the coast of that sea: he is also at the head of the police, and this is the most lucrative branch of his office, in the exercise of which, however, he is often guilty of great abuses. Baron de Tott, in his *Memoirs*, gives a highly picturesque description of the effect produced by the arrival of the bostandjy-bachy, when

he goes his rounds in the evening, on the canal of the Bosphorus. All the parties on its shores disperse, and the women, in particular, retire precipitately to their homes. One evening, he relates, the bostandjy-bachy appeared in his barge, manned by twenty-four rowers; he had inflicted punishment on some drunken persons, and ordered some females who were rather too merry to be secured; he then ran, without noise, alongside the kiosk of a Greek lady, and after listening for a few minutes to the conversation that was passing, he climbed over the balustrade with several of his men. The lady and her paramour were quit with the sacrifice of all the diamonds, jewels, and money they had

about them : and they durst not hesitate a moment ; for the bostandjy-bachy, who had surprized them, would have apprehended them, carried them on board his barge, and conveyed them to prison, had not his avarice at length rendered him tractable.

When the caïque of the bostandjy-bachy is seen returning, and it is certain that he is gone back to Constantinople, the sea is soon covered again with boats full of ladies who take excursions upon the canal to the sound of instruments, approach the houses erected on its shores, make remarks on the owners, who from their kiosks quiz them in return, and pick up by the way information which the bostandjy-bachy

would not fail to turn to good account.

If this officer hears a noise in any house, or sees a light in it at unseasonable hours, he orders stones to be thrown at the windows ; on the slightest suspicion, he breaks open the door, searches it all over, and frequently punishes the master with a fine and the bastinado. He tries in a summary manner the offenders seized by his people, whatever may be their crimes ; and in cases of robbery, if those who have lost any thing recover it by his means, he charges them ten per cent. He is likewise captain-general of the chaces of Constantinople and its environs, for ten to twelve miles round,

and superintendent of the fountains and water conducted into the seraglio or distributed over the city. If his people catch persons 'sporting and can secure them, they take away their arms and bring them before him to be punished.

He decides definitively in all matters relative to the bostandjys, of which no other judge can take cognizance. He holds a dyvan on Fridays, in the great cabinet on the margin of the sea, which all the oustas of the gardens and canal are obliged to attend, and the naïb of Yegny Qaleh acts as clerk and records the sentences which are without appeal : he listens to all complaints preferred against the bostandjys, renders

strict justice, and overlooks none of their misdemeanours.

At the feast of beyram, he presents to his Highness the twenty-four purses arising from the rent of the gardens ; and the sultan gives him a sable-skin vest and fifteen appointments to the places of spahys, tchaouchs and capy-djys, with a pay of from eight to fourteen aspers a day. These he distributes among his domestics.

The privilege of steering the caïque of the sultan and that of the valydeh give him considerable influence and opportunities of serving his friends or injuring those whom he dislikes. We shall here relate a circumstance witnessed by M. Petis de la Croix, to whose

unpublished manuscript, which he intituled, *The Seraglio of the Ottoman Emperors*, and dedicated to Louis XIV. we are indebted, as we stated in the preface, for many particulars.

In 1678, Mustapha, bostandjy-bachy, had occasion for some pieces of coarse sail-cloth to cover a gallery: he applied for them to the superintendent of the galleys, who sent him some, but of such wretched quality that he returned them. This officer was well aware that Mustapha was displeased, and that it was not from delicacy that he refused his present. He gave himself however no trouble to appease his anger, conceiving that he was out of reach of his resentment; but the bostandjy-bachy soon

found an opportunity of being revenged.

One day, when the sultan was on the canal, he was desirous of amusing himself and taking a collation in a garden. He accordingly asked Mustapha where they could land. The bostandjy-bachy replied, that the superintendent of the galleys had a very beautiful seraglio not far off, and that he could not fix upon a more delicious spot. The sultan immediately sent notice to the superintendent; and this visit cost the latter his house and a present of ten thousand crowns, which he might have saved by the sacrifice of about two hundred crowns' worth of sail cloth.

The general direction of the impor-

tation of wines occasions frequent intercourse between the bostandjy-bachy and the ambassadors, who cannot receive a single bottle without his consent, although they may have obtained a permit from the Porte, specifying the quantity. His people attend at the landing of the pipes, which they gauge in a very arbitrary manner. To remove all obstacles, it is frequently necessary to make the bostandjy a present of greater amount than the cost of the wine. In general the ambassadors transfer their rights to some tavern-keeper, who supplies them with the quantity required for their consumption. To derive a profit from this arrangement, the tavern-keeper imports a greater

number of pipes, for which he has but one present to make to the bostandjy-bachy. The latter extorts as much as possible, and in this manner adds two or three thousand crowns a year to his income.

Though the ambassadors pay an annual sum for the right of hunting, the bostandjy-bachy frequently has the effrontery to ask them for presents, such as a telescope, a valuable watch or some other article, which it is impossible for them to refuse, on account of the constant communication which they are obliged to keep up with him.

THE BALTAHDJYS.

This term signifies hatchet-bearers, from the Turkish word *baltah*, a hatchet. The baltahdjys are the cleavers of wood for the seraglio. There are two classes of them. One of these is called *zulufly*, from the word *zuluf*, which signifies a lock of hair. They had originally, according to the ancient regulations, a lock of hair falling on each side upon the shoulder. This custom was abolished by Mahomet IV. who caused them to assume the dress of the itch-oghians, whose servants they are. They sweep their rooms, and

supply them with water, wood and other necessities: they also carry to the eunuchs the wood required for the baths of the harem, and go abroad upon errands.

Their number is inferior to that of the bostandjys: they are subsisted in the seraglio which they never quit but with the grand-signor; and are under the command of the capou-aghacy and their kiahya. A certain period of service entitles them to double pay; besides this pay and subsistence, they are allowed a yearly gratuity, and the itch-oghlanes make them presents in acknowledgment of their services.

They rise by seniority to the offices of their corps, from which they are not

removed, unless to be promoted to considerable posts. Such as have not held any command among them become spahys or tchaouchs. Persons are not admitted among the zuluflys, but through the influence of the capouaghacy, who commands and pays them, and this favour is granted only to the gardeners and perveyors of the seraglio.

The common baltahdjys, three hundred in number, are supported at the expense of the sultan and lodged in the old seraglio. Seventy of them attend daily at the gates of the harem, to execute the commissions given them by the black eunuchs on behalf of the khatouns and odahlycs.

Only one hundred of the longest

standing are paid by the sultan. The others serve for their subsistence and clothing, till it comes to their turn to receive pay ; they nevertheless acquire property, if they have the good fortune to please the eunuchs, who recommend them to the khatouns, and the latter bestow favours on them together with the title of their *cahvehdjy-bachy*, or chief coffee-man.

The dress of these baltahdjys is extremely simple. It consists of a vest of red cloth and a long pointed cap. They surround the sultanas and carry thick staves to keep off the people : they prevent persons from looking at them, and even watch lest any of these females should seek to show herself by

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raising a corner of the tapestry, with which her litter is hung within.

Those who do duty at the gates of the harem are subsisted upon its leavings ; the others are fed at the old seraglio.

END OF VOL. III.

GREEN, LEICESTER STREET, LEICESTER SQUARE.

see p. 214.



MAMALUKES .

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IN MINIATURE ;
EDITED BY
FREDERIC SHOBERL.

Turkey,

BEING
A DESCRIPTION OF THE MANNERS, CUSTOMS,
DRESSES, AND OTHER PECULIARITIES
CHARACTERISTIC OF THE INHABITANTS
OF THE
TURKISH EMPIRE ;
TO WHICH IS PREFIXED A SKETCH

OF THE
History of the Turks :

TRANSLATED FROM THE FRENCH OF
A. L. CASTELLAN,
Author of Letters on the Morea and Constantinople,
AND ILLUSTRATED WITH
Seventy-Three Coloured Engravings,
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TURKEY
In Miniature.

**MANNERS, HABITS, AND COSTUMES
OF THE TURKS.**

PART SECOND.

DEVLETI-REDJAL,
GOVERNMENT.

The dignitaries who may be considered as the heads of the government, are the grand-vizir, the kiahya-bachy, the defterdar-effendy, the reïs-effendy and the tchaouch-bachy.

THE GRAND-VIZIR.

The grand-vizir, or *vezyr aazem*, is prime minister to the sultan, who transfers to him the whole burden of the government. The word *vezyr* signifies in Arabic a porter, and this name has been given to the first minister of state, to denote the arduous nature of his functions*. The grand-vizir is at the head

* The Venitians have, in like manner, given to their resident at Constantinople the appellation of *bailo* for *bajulus*, from the verb *bajulare*, to carry, because he is charged with all the business of the republic. From this word is derived our *bailiff*.



THE GRAND VIZIR
with the Army.

of the finances of the empire ; the whole of the public revenue is at his disposal ; he appoints to posts, civil, ecclesiastical and military, and even to governments : he confers with foreign ambassadors, decides on peace or war, administers justice in the last resort and without appeal, dictates and dispatches the orders which are issued in the name of the sultan ; in short, he is the sole and real sovereign, when the grand-signor, as it too frequently happens, chuses to shift from his shoulders the burden of public affairs.

The annexed engraving represents the vizir in the costume which he wears when at the head of the army. He is then preceded by three horse-tails.

There have been persons who have performed the important functions attached to this office with extraordinary ability, so as to gain the admiration of their age: such, for instance, were the three Kiuperlys; but they have had few imitators, and most of these ministers have been elevated to their high rank merely to hold forth in their speedy fall an impressive warning to their rash successors.

We find no mention in history of the post of grand-vizir anterior to the reign of Amurat I., though the term itself was previously applied to the sultan's generals. That prince, passing over into Europe in 1363, with his governor, Lala-Chahyn, appointed him president

of his council and general of the army with which he took Adrianople. The sultans have ever since appropriated that name to this office: and when they speak familiarly with the vizir, they still call him Lala, or rather Lalam, governor, preceptor.

When the sultan appoints a grand-vizir, he delivers to him the seal of the empire, on which his name is engraved. By virtue of this seal, which the minister always carries in his bosom, he is invested with the supreme power, and may, without any formality, remove all impediment to the freedom of his administration. The imperial seal is a talisman from which he never parts; and such is the importance attached to

the possession of it, that the grand-signor need but demand it back to signify the deposition of this minister; and the latter has reason to congratulate himself, if the capydjy who is sent upon this errand be not charged to bring back his head along with the distinctive mark of his office.

The authority of the vizir is unbounded excepting in regard to the troops, whom he cannot punish without the assent of their officers.

His palace is open to all, and he gives audience to persons of every class indiscriminately.

This minister supports the dignity of his post with great magnificence. The annexed plate represents the cos-



VEZYRI-KHOUZMET-KIARYCY & TCHOCAN-DAR,
Attendants of the Vizir.

tumes of two of his attendants, which may serve to convey some idea of the pomp and splendour of the first dignitaries of the Ottoman empire, who are sometimes preceded by more than a hundred *tchopdars*. He has upward of a thousand officers and servants in his palace, and never appears abroad but with a turban loaded with diamonds and precious stones. The richness of his dress and of the harness of his horse is not to be surpassed.

When the vizir appears in public three *thoughts*, or horse-tails fastened to a long staff with a large gold ball at top, is borne before him. The horse tail, as it is well known, is the military ensign of the Turks.

It is said, that a general of this nation, not knowing how to rally his troops, bethought himself of the expedient of cutting off the tail of a horse and fastening it to the point of a lance. The soldiers thronged round this new ensign and won the victory. The three principal pachas of the empire, those of Bagdad, Cairo, and Prusa, have likewise permission to employ this mark of honour in the place of their jurisdiction only: all the others can have no more than one or two tails borne before them.

When the grand-signor does not take the field in person, the grand-vizir in general commands the army with absolute powers, and appoints the officers

serving under him to vacant posts. The principal of these officers are: — the *seraskier*, general, a pacha of three tails; the *tcharkhadjy*, a pacha of two tails; the *yegnytchery-aghacy*, the agha, or commander-in-chief of the janissaries, having the rank of a pacha of two tails; the *djebehdjy-bachy*, the intendant of military stores; the *thopdjy-bachy*, commandant of the artillery; the *arabahdjy-bachy*, superintendent of the train of artillery; the *coumbarahdjy-bachy*, commandant of the bombardiers; the *laghumdjy-bachy*, commandant of the miners; the *seïmen-bachy*, the second in command of the janissaries; the *coulkiahyacy*, superintendent of levies; the *ordon-cazysy*, provost-marshal; the

achdjy-bachy, chief cook ; the *sam-soundjy-bachy* and the *zaghardjy-bachy*, the first and second keeper of the dogs. There are many others whom it would be superfluous to enumerate, and who indeed are mostly useless. Neither should I have mentioned the last two, but for the singularity of their posts, on the subject of which it should be remarked, that formerly the Ottoman armies were accompanied by a certain number of dogs, trained to the work of destruction. The Spaniards have, therefore, been unjustly reproached with the cruelty of this invention, on account of their employment of dogs in their wars with the natives of America ; since they were used by the Turks at an earlier

period. Though the practice has been abolished, the two posts are nevertheless retained.

The rank of all these superior officers is indicated by the places which they respectively occupy in the above list.

We shall here introduce a description of the ceremonies observed at the departure of the military ensigns of the sultan, and of the pachas of three tails, from Constantinople; which takes place when war is declared. Forty days before the grand-vizir sets out with the army, all the vizirs, the mufty, and the ministers and officers of the Porte repair to the palace of the grand-signor, and stop at the *ortah capou*, or second gate of the seraglio. The vizir puts himself

at their head and remains at the gate till the messenger comes to fetch him: he then enters the third court and goes to an apartment by the side of the gate called *bab-es-seadet*, gate of felicity. After the company is seated, one of the sultan's singers strikes up a passage of the Koran, denominated *fatihh-el-cheryf*, noble opening, because it is the first chapter or rather the introduction to the sacred volume. When the singing is finished, the *thoughts*, or tails, are delivered to the vizirs, the mufty pronounces a prayer, and the party breaks up.

When the day fixed for the departure of the tails from Constantinople is arrived, the grand-vizir, in his state-dress, as represented in the plate at the

beginning of this volume*, mounted on a horse, adorned with trappings from the seraglio, followed by all his officers and all the ministers of the Porte, accompanies the ensigns, which are carried, with great ceremony, out of Constantinople. From that day the dyvan is no longer held at the residence of his Highness, but at that of the grand-vizir.

About the same time, the consecration of the vizir's standard affords occasion

* This costume differs much from that which he wears in the ordinary exercise of his functions, as may be seen, by comparing with the plate facing page 7 of the third volume, where this minister is represented receiving the commands of the sovereign.

for a religious and solemn festival. A multitude of spectators assembles by eleven o'clock in the forenoon, in the spacious court of the seraglio, where each person offers up a prayer to God in behalf of the glory of the empire and the triumph of Islamism. The great dignitaries of the empire, the heads of religion and the principal officers of the palace, repair in procession to the hall where the standard of the Prophet is deposited; they themselves take up the sacred ensign, and carry it to the centre of the court. The mufty, the imams, the dervises and the superiors of the religious orders, head the procession. Then commences a prayer in which the bystanders join, and which

is continued till the sun has reached the meridian, when the mufty gives orders for the sacrifice. The standard is immediately hoisted and planted in the ground, and the foot of it is bathed with the blood of twelve sheep, which are immolated amid the repeated acclamations of the spectators. The standard remains exposed to public view in this situation for the succeeding forty days.

The grand-vizir, followed by the ulemas, the reïs effendy, the defterdar and other great dignitaries, then conducts the mufty back to his carriage, a small, narrow vehicle, covered with scarlet. As he retires the shouts of the encreasing multitude are renewed ;

and so long as the standard is displayed, it continues to be the object of the enthusiasm, of the devotion, and above all of the curiosity, of the populace. The kiahya-beyg is not present at this ceremony ; he is obliged to remain at the palace of the grand-vizir.

Twenty-five or thirty days after this ceremony, a long procession is made from the seraglio to the Adrianople gate. It is attended by the grand-vizir in his state dress ; wearing trowsers of red velvet, his sabre by his side, a bow and quiver slung at his back ; and mounted on a horse superbly caparisoned. The grand signor commonly takes part in this procession. The mufty also attends it in a dress of

state, with trowsers of watered camlet. The cazy-askers wear trowsers of the same kind of stuff, likewise sabres, bows and arrows, and are followed by all their officers. All the capydjy-bachys, with their capydjy-ler-kethoudasy, are in state dresses and turbans. The tchaouch-bachy is also present, with the tchaouchs, the moute ferracas, and all the different officers of the Porte. When the grand-signor has a son, he takes him along with him; and all the emyrs accompany the standard of the prophet, which is borne by the naqyb-el-achraf-effendy, the only emyr who takes the field with the army. A tent is pitched for the sacred standard, opposite to that of the grand-vizir.

When a spot suitable for a camp has been selected, the whole army draws up in file to salute the vizir as he passes: the tents are then pitched. The grand-vizir holds a dyvan as in the capital; and the vizirs only are allowed to form streets with their tents, and to burn lamps in them during the night.

The time of departure being arrived, the grand-vizir, after taking leave of the sultan, sets off amid the thunders of all the artillery of the seraglio. Wherever he passes, the streets are lined with double files of horse and foot soldiers. The capitan-pacha, the caïmacam, and all the great officers then at Constantinople swell the pro-

cession, which is opened by a band of music* and a troop of wrestlers, who stop from time to time to encounter one another while the train is passing.

* The military retinue allowed by the grand-signor to the great officers of state is called by the collective appellation of *thawoul-alem-khaneh*, a term composed of *thabl*, drum, *alem*, a large standard surmounted by a crescent, and *khaneh*, a house. Nine drummers, nine *zurnazen*, players on a kind of fife; seven *borouzen*, trumpeters; four *zintouzen*, kettle-drummers; four *thoughts*, horse-tails; one *alem* and one *sandjac*, standard; and two *bairacs*, banners of the largest dimensions, compose the *thawoul khaneh* of the grand-vizir.

The princes of Moldavia and Wallachia, and the pachas of two tails have two *thoughts* fewer than the grand-vizir in their train. In that of the beygs there is but one, which merely accompanies the standards. The aghas subordinate to the beygs have standards, but no *thoughts*.

His guard consists of four hundred soldiers, who accompany him to war. These men, called *delys*, are partly taken from among the *baltahdjys*; bodily strength and courage being the qualities that govern the selection. The opposite plate represents one of these *delys*, whose costume was drawn from that of a soldier belonging to the Ottoman army opposed to the French in Egypt. The *delys* form a corps of light cavalry, of which we shall treat more at large in the course of this volume.

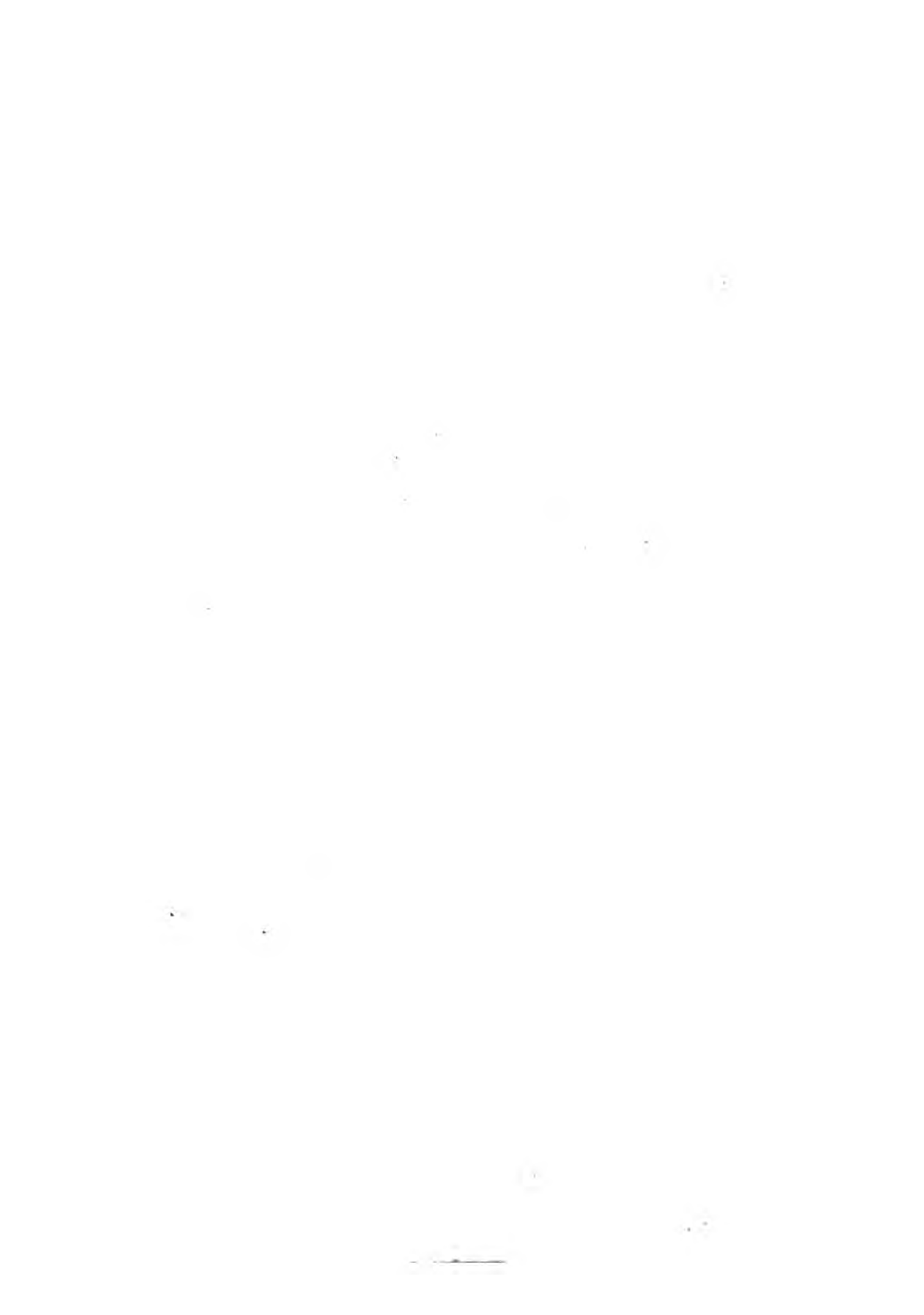
The troops that accompany the grand-vizir are variously dressed and armed. Here are horsemen, covered with coats of mail, like our ancient knights: there, infantry, clothed in yellow from head



A SPAHI.

A DEELY.

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to foot, and covered with ribbons floating down their backs : farther on, soldiers with helmets on their heads ; some carrying lances twelve or fourteen feet long, others short carbines, and others muskets ; but all armed with sabres and pistols at their girdles. The vizir, mounted on a stately charger, dazzles by the brilliancy of the precious stones with which he is covered. What a contrast to the secrecy observed in regard to the motions of European armies ! And what end is answered by all this parade ? It tends only to waste valuable time, to apprize the enemy some months beforehand of the march of the troops, and to pave the way to

the defeats which they so frequently sustain.

When a letter, or *khatty-cheryf*, from the grand-signor reaches the army, the grand vizir and all the superior officers assemble in dyvan, and the following ceremonies are observed:—

The reïs-effendy enters, carrying the *sublime letter* in his hand; and while he is advancing into the middle of the assembly, the tchaouchs, ranged in a single row, cry, in a loud voice. “May the Most High protect the sultan and his prime minister!” At these words all present rise, and the grand-vizir, going up to the reïs-effendy, receives the *khatti-cheryf*, which he kisses re-

spectfully, raises to his forehead, and returns to the reïs-effendy, who opens and reads it aloud. The tchaouchs repeat their exclamation at the end of every sentence.

The grand-vizir claims a right of precedence over the law officers and the ministers of religion; he never visits the mufty but on occasion of the feast of beyram, though the latter frequently calls upon him. The sultans, however, pay much greater deference to the mufty than to the vizir. Violent quarrels respecting precedence formerly took place between the military men and the lawyers. The grand signor, in order to restore harmony, declared, that the left hand should thenceforward be

the most honourable among the former and the right among the latter: of course, when persons belonging to these two bodies are walking together, each conceives that he has the place of honour.

As the vizir represents the sultan, he is the supreme interpreter of the laws, and every individual is at liberty to decline the ordinary course of justice, and refer his cause to the decision of the prime minister. Twice a week he renders an account of his administration to the sultan, and that very frequently in writing: he receives his instructions in the same manner. If he intimates to his Highness that such or such an officer deserves death, the an-

swer is almost always confirmatory, and in this way he gets rid of his enemies. If, however, any one has suffered injustice, and the grand-vizir refuses to listen to his complaints, ancient usage authorizes the party to appeal to the sultan. For this purpose he must place fire upon his head and hasten to the feet of the sultan: none dares stop him till he arrives there; and he is then at liberty to state his case. Ricault relates, that Sir Thomas Bendysh, the English ambassador at Constantinople, employed this expedient to obtain satisfaction for violence done to English merchants, from whom goods had been taken, without any forms of justice, for the service of his Highness. There

were then eleven English vessels lying off the seraglio; he caused fires to be placed in all their tops, supposing that they would be seen by the grand-signor, whose justice he thus claimed: but the vizir, being first apprized of the circumstance, immediately adjusted the matter, and the fires, which, had they been remarked by the sultan, might have thrown some light on the conduct of his minister, were quickly extinguished.

The vizir frequently visits the prisons at night, taking with him an executioner, who, by his command, inflicts summary punishment, without any other form of trial, on such as he finds guilty: but, however extensive his

authority, he has not power to put to death any of the pachas, whose eldest brother he is reputed to be ; for this purpose he must have the signature of the emperor. Neither has he a right, as we have already observed, to punish a spahy, a janissary, or any other soldier, without the assent of their officers ; the troops having reserved this privilege, which protects them from numberless acts of injustice and violence.

If the power of this lieutenant of the sultan is formidable, still it is frequently of very short duration. Many vizirs have held their posts but a few years ; some a few months, others only a few days : while others again have lost their lives at the very moment of being in-

vested with the authority by their masters. In fact, the power of these ministers has no other foundation than the good pleasure of the sultan. The sword is incessantly suspended over their heads : and no human prudence is capable of warding off the blows aimed at the prime-minister, frequently from the recesses of the harem, by eunuchs or favourites. The capricious cruelty of the sultan decides the fate of the grand-vizir. Cantemir relates, that Selym I. surnamed *Yavuz*, the ferocious, one day ordered his prime-minister to cause the horse-tails to be hoisted before his door as the signal for some expedition, and tents to be erected in a suitable situation. The vizir merely

enquired toward what quarter his Highness would be pleased to have them pitched. The sultan, without replying, commanded him to be put to death. The same day his successor shared the same fate for asking a similar question. A third vizir, having gained wisdom at the expense of the two others, erected tents looking towards the four cardinal points, and made with astonishing dispatch all the necessary preparations for a great expedition. The sultan soon afterwards enquired if he had provided every thing according to his intentions, and toward what quarter were the tents? The vizir replied that all was in readiness to obey his orders against whatever quarter he thought fit to direct

his arms ; on which Selym observed—
“ The death of two vizirs has saved the
life of the third, and furnished me with
such a minister as I wanted.”

When a vizir grows old, which very
rarely happens, he is allowed to resign
his post, if he declares himself incom-
petent to its duties. His pension on
retiring is twelve loads of silver an-
nually.

The salary of the grand-vizir is not
considerable ; his income is nevertheless
immense. There is not an officer but
makes him presents with a view to pre-
serve his place or to obtain one: it is a
species of indispensable tribute. His
palace is a market, where favours of all
sorts are publicly sold, though that kind

of traffic is not unattended with danger to the minister.

The sultan, who is apprized of all these practices, has various ways of transferring the money from the grand-vizir's coffers to his own. He first exacts from him a large sum when he enters upon his office; and upon pretext of placing him on the footing of a favourite, he pays him frequent visits, from which he never returns, without receiving presents by way of acknowledgment for the honour which he confers on him.

The grand-vizir's natural enemies, as they may be termed, are the sultana-valydeh, the qyzlar-agma, and the favourite sultana: for these important

personages, deriving great profits from the sale of the highest offices in the state, always reap a fresh harvest from the changes which they occasion in this post, the object of universal ambition. The grand-vizir is, in consequence, very closely watched; the honour of the sovereign is represented as implicated in all the faults that he commits; the military are excited against him; and, as we have seen, he often falls a victim to the intrigues of the harem or the caprice of his master.

If the vizir is the creature of the chief of the black eunuchs, of the reigning mistresses and of the favourites of his Highness and the sultana-valydeh, they are indeed protectors to him in the

interior of the seraglio : but as he can rarely secure the good graces of all these persons at once, he must finally sink under the enmity and intrigues, to which the seclusion of the khatouns and their want of other employment give great activity. If by a chance, little short of a miracle, he has been promoted to his post with the approbation of them all, he is then but the titled agent of the will of others.

More than one vizir, however, have been raised to this post by the caprice of the sultan, without any intrigue in the interior having contributed to their elevation. Bajazet II. made his barber grand-vizir. We have also mentioned in its proper place the rapid

promotion of Ferhad, who, from being cook to the janissaries, rose to be prime minister to Amurat III.

The favour enjoyed by Bekry, who became, not indeed grand-vizir, but the intimate confidant of Amurat IV. originated in circumstances of so particular a nature that we shall lay them before the reader.

Amurat was one day strolling through the streets of Constantinople, almost unattended, according to his practice, when he met a man, who, instead of moving out of the way and prostrating himself on the ground, after the manner of the Turks, with a promptitude which savours much more of fear than respect, stood still before the prince,

and began to survey him with a look of merriment to which the sultan was not accustomed. To no purpose did the tchaouchs cry out and command him to kiss the dust before the most mighty of monarchs; the stranger, who was intoxicated, burst into a laugh, and stepping up to Amurat, familiarly proposed to purchase Constantinople of him. The prince, having never beheld any but men who trembled in his presence, and were anxious to read his every wish in his looks, was surprized and in some measure pleased with the fellow's boldness. The latter asked him what price he demanded for the capital of the world. "Thou shalt have no reason to complain of thy

bargain," continued the drunkard ;
" and I will buy thee too if thou wilt
sell thyself ; and the *son of a slave*
shall be satisfied with the price that
is paid for him." It should be observed
that the Turks, when discontented with
their sovereign, bestow on him this
appellation, because the mothers of
the emperors are always slaves. Amu-
rat ordered the proposer of this extra-
ordinary bargain to be conducted to the
seraglio, and there put to bed in a mag-
nificent apartment, where he slept till
the next morning as soundly as if he
had not seen the emperor. Bekry, on
awaking, was not less surprized at the
pomp which surrounded him, than he
was afterwards alarmed on learning

where he was. Knowing that he should have to appear before the emperor, he provided himself with a bowl of wine, those to whose custody he was committed having orders to refuse him nothing. As soon as he was brought into Amurat's presence, the sultan asked ironically what price he offered for the city of Constantinople and the son of a slave. "This," replied Bekry, presenting the bowl, and affecting, as well as he could, the gaiety of the preceding evening. "Wine is worth more than all the kingdoms of the world, and he is a great gainer who sells himself for a slave to it." The curiosity of Amurat, who had never tasted the generous beverage, was excited. He drank, and

thought it so excellent, that while making merry with Bekry, he had soon emptied the bowl. The intoxication which ensued at first seemed to him to be an agreeable state; but afterwards he became insensible and fell asleep. He complained, on awaking, of a violent head-ache, and his new master prescribed, by way of a remedy for it, the same quantity of wine as he had before taken. These repeated essays so accustomed the sultan to wine and to the person through whom he had acquired a knowledge of its virtues, that he could not dispense with either. The emperor gave to Bekry no other office than that of his boon companion which he well deserved. He never afterwards

quitted Amurat ; he attended all his councils without any other title than the favour and pleasure of the sultan ; and by the ascendancy which he gained over his master, he induced that sanguinary monarch to revoke several decrees of death, which he had too lightly pronounced.

Besides the grand-vizir there are several others who are styled vizirs of the bench. They have no authority in matters of government, but are commonly persons distinguished for gravity, deeply versed in the law, and who have once filled some post. They have seats in the dyvan with the first minister, but have no deliberative voice, and cannot even give their opinion till it is

asked. Their salaries are paid out of the sultan's exchequer, and do not exceed two thousand crowns a year. Their situations are, in consequence, not much coveted, and they have no reason to apprehend any of those vicissitudes of fortune to which those who are elevated to high offices are liable. When, however, any affair of great importance is under discussion, they are summoned to the privy-council, with the mufty and the cazy-askers, and they are then expected to communicate their opinions without reserve.

THE DYVAN.

The dyvan, *ghalebe-dyvan*, or the council of the emperor, is held every Sunday and Tuesday, under a *coubbeh* or dome, in the court of the seraglio. The grand-vizir presides, having on his right and left the cazy-askers of Rome-lia and Anatolia. The mufty also attends when he is expressly summoned. All the other vizirs have seats in the dyvan, and below them sit the defterdar and the reïs-effendy. The calem-djy, or secretaries, stand on one side ; but the military officers, such as the agha of the janissaries, the spahy-

ler-agma, the silihh-dar-agma and others, sit at the door, outside the dyvan. The sultan hears all that passes by means of a window above the seat of the grand-vizir. On opening the meeting, the vizir orders the memorials of individuals who have any law-suit pending to be read ; this is done by the tezkieredjy with a loud voice, and a decision is given in each cause. The vizir then acquaints the assembly with the subject proposed by the sultan for their deliberation, and asks the opinion of each. When they have all spoken, the vizir goes alone to the hass-odah, the only apartment in the court to which strangers are admitted. Should any one happen to be there, he is ordered to

withdraw, and the vizir has a private interview with the sultan. The rest of the members, the mufty, cazy-askers, and inferior vizirs, are afterwards admitted into the presence of his Highness ; and the same favour is also granted to the agha of the janissaries and the other odjac-aghalary.

There is a particular dress which the Turkish ministers are obliged to wear whenever they attend the dyvan . it consists of the mudjevezeh, the small pelisse of samour, and the caftan of gold or silver stuff. The grand-vizir and the other vizirs of the *coubbeh*, wear a triangular turban, named *koulleveh*, wrapped all round with fine linen cloth called *dulbend*. The front is adorned

with a border three inches broad, of gold stuff, or embroidered in the figure of a circle. The vizir's robe, *oust-caftan*, is of white plain silk, bordered with ermine, as may be seen in the plate facing page 3 of this volume: it has long sleeves fastened back behind; and the robes of the other vizirs are of the same kind, with this difference, that they are of coloured silk.

The turban, *qutchuq-tepely*, of the cazy-askers is double the size of ordinary turbans; and their caftans are of woollen cloth.

The defterdar, the reïs-effendy and the other officers of the dyvan also wear large round turbans, or *mudjevezeh*. Their robes are bordered with marten's

fur, and are of the same stuff as the other caftans; but the military officers and the capydjy-bachys wear an oust-caftan of gold cloth bordered with lynx's, marten's, or other fur. Their turban is of the kind called *mudje-vezeh*.

The capydjylar-kiahacy wears the caftan, and carries in his hand a silver stick, with a ball of the same metal on the top: he is the bearer of the sultan's commands to the vizir.

The tchaouch-bachy is dressed in the same manner: it is his duty to conduct persons who have suits to prosecute, before the dyvan.

The vizir's officers wear the turban called *caouc*; their upper garment, *er-*

kian kiurku, is bordered with ermine and has wide sleeves.

The coul-kiahyacy has his *oust-caftan* bordered with lynx's fur, and by way of turban, he wears a *kulah* adorned on the left side with the *ssourghoudje*, or black feather. All the other officers styled *odjac-aghalary*, masters of the fire-place, wear the same kind of *kulah*, but their feather is fixed on the right side.

When the sultan thinks fit to convoke a general council, to which all the grandees, the ulemas, the military officers of the different classes, and even the most experienced soldiers are summoned; the dyvan is then termed *aïao-dyvany*, the dyvan of feet; because the assembly is held standing, or because

each, *firm on his feet*, is allowed to maintain his own sentiments. The opinions of the parties are collected, and the vizir, with the councillors, reports them to the sultan, who deliberates on the course to be pursued. In the sultan's absence, the tchaouch-bachy and the capydjylar-kethoudacy only go to the dyvan: the rest of the rekab-humayoun aghalary are dispensed from attending.

DYVAN KHANEH.

All matters not discussed in the *ghalebe-dyvan*, and in which the intervention of the great officers of the empire is not absolutely necessary, fall under the cognizance of the *dyvan-khaneh*, chamber of judgment, to which the complaints of the people are preferred. In the grand-vizir's palace, there is, on the first floor, a very spacious hall, open to the stair-case on one side, which is supported by pillars : this is the place for the advocates. They are ranged in such a manner, that they can be easily

heard, even by those who remain without upon the stairs; and the light is managed with great skill. Opposite to the entrance, against the wall, there is an arched moulding, at the top of which the profession of faith is written in gold letters: below this is the seat of the grand-vizir, who sits here not cross-legged, but in the European fashion. On the south wall is painted a lamp, which serves instead of the *mihrab* or altar. Toward this object the Turks turn their faces when they say their prayers. As the parties, who are obliged to await the issue of their causes, could not quit the hall to go to the mosque at the prescribed hours, this external sign has been invented for

their convenience, that they may be able to perform their devotions and repeat the *namaz* at the signal given by the cryer, even amid the bustle of the court, and the noise occasioned by such a numerous assemblage.

The form of the proceedings observed before this tribunal is as follows : There are four days in the week, namely, Friday, Saturday, Monday, and Wednesday, on which the grand-vizir is obliged to hold sittings in the dyvan, and to administer justice to the people, unless prevented by business of great importance, which very rarely occurs. In this case the tchaouch-bachy supplies his place. Sundays and Tuesdays are set apart for the sultan's councils,

ghalebe-dyvan. Thursdays are always vacant, and are thence named *cathil-gang*. The vizir has various assistants. On Friday he has the two cazy-askers of Anatolia and Romelia; the former on his left, as auditor only; and the latter on his right, as judge. On Saturday, the vizir is assisted by the ghalata-mollacy, or judge of Galata and Pera; on Monday, by the eyyoub-mollacy and the iskudar-mollacy; and on Wednesday by the istambol-effendy. Before the vizir makes his appearance, the parties are ranged in two rows by the tchaouch-bachy, and a tchaouch is placed by their side as a guard. In this manner they await the arrival of the grand vizir, each of them holding

before him his *arzouhhal*, petition, or memorial. On the entrance of the vizir, the gold carpet on which he writes is spread out by his command on the table: then the first advocate on his left gives his petition to the tchaouch, tipstaff, and he delivers it to the tchaouch-bachy, or some one of his officers, as the tchaouchlar-kiatiby or tchaouchlar-emyny, who transfers it to the *buyuk teskieredjy*. This officer, who stands on the left of the vizir, reads the *arzouhhal* aloud, and the two parties in the case are then heard. When the arguments of the advocates on both sides have been duly weighed, the assistant-judges rise, and briefly recapitulate the principal points of the case,

declare their opinions, and agree upon their sentence, which is written on the top of the blank page of the *arzouhhal*, and confirmed by the vizir, with the Arabic word *ssah*, that is, right, subjoined.

If the vizir is not satisfied with the decision of his assistants, he orders the pleadings to begin again; and in case he thinks the judgment wrong, pronounces his opinion, and causes a copy of the sentence which he deems more equitable, to be given to the parties. In such case, the assistant-judges warmly maintain their opinion; they have a right, and indeed are compelled, to do so by the strongest motives: for, among the Turks, whenever a judge

has been found guilty of injustice in his office, he is not only deprived of it, but incapacitated for ever holding any other. While this is going forward on the left hand, he who has the first seat on the right, gives his arzouhhal to the proper officer, to be handed to the kutchuk-tezkieredjy, who runs it over, that he may be able to read it the more fluently ; which he does aloud, as soon as the first cause is disposed of ; and the sitting continues till all the cases have been heard. At any rate, the members of the dyvan cannot separate before night, while there are any causes remaining for decision.

It is in the same hall and in the presence of the vizir that the spahys receive

their pay ; but the janissaries are paid in the *ghalebe-dyvan*, or court of the sultan. The purses there delivered to them they carry to their coul-kiahacy, who allots to each his respective portion.

The dyvan-kiatiby, secretary to the dyvan, reads aloud the memorials presented to the pachas. The more honourable appellation of *dyvan-effendycy*, the scholar, or learned man, is also given to this officer. The grand-vizir has two clerks, called tezkieredjy-effendy, who are placed by his side when he hears causes. It is their duty to read by turns, the *arzouhhal**, which the tchaouch-bachy puts into their

* *Arzouhhal* signifies a very brief statement or summary of a case. This term is

hands: and the same course is pursued in the ghalebe-dyvan, in the presence

applied to the papers presented to the vizir in the dyvan, on judicial matters. The narration must be extremely concise, and however complicated the case, it must not occupy more than half an octavo page, because the consultation or sentence of the judges, and the resolution of the vizir must be written on the other side. Every Turk, therefore, is not capable of drawing up an *arzouhhal*, however eminent his talents in other respects. In consequence, there are *arzouhhaldjy*, who make a profession of preparing statements of this kind at so much apiece. They keep offices provided for the purpose near the court of the vizir; and to them people apply who have any thing to present. They are become so necessary, that the reis-effendy himself, whose knowledge of law business cannot be disputed, dares not undertake to draw up an *arzouhhal*, but like the rest of the people, employs these writers by profession for the statement of cases.

of the sultan. Whenever the sultan gives any order, they enter it in a small book, and the vizir subjoins the word *ssah*, which serves as a confirmation. If the matter is of sufficient moment to deserve confirmation by the sultan, the word *khatty-cheryf*, or sacred, is employed.

Khatty-cheryf, or noble character, is the term applied to the sultan's name written at the top of his ordinances, and which gives them their full effect. The imperial letters have this name prefixed to them. The sultans were formerly accustomed to write their orders with their own hands, and to sign them in ordinary characters; such is

the khatty-cheryf of Mahomet II. which is preserved in the church of the Virgin Mary: but the pride of the sultan will not now permit him to write an order, or to sign his name. It is therefore the duty of the nychandjy-pacha, an officer of importance, to affix the sultan's name to ordinances, with an artificial stamp, called *thoughra*; and he does not apply it to the bottom of the paper, according to the practice of other nations, but at the top, over the first line. There are cases, however, in which the emperor, to give greater weight to his ordinance, takes the trouble to write with his own hand at the top of the turreh, these words:—

Moudjibyndje amel oluna—"Be it done as is here commanded!"

Such khatty-cheryfs are styled *khatty-homayoun*, august letters, and the veneration paid to them, not only in the lifetime, but also after the decease of the emperor, is carried to such a length, that a Turk would not dare to open them till he has rubbed the dust from them upon his cheek, raised them to his forehead, and kissed them with religious solemnity.

The post of *nychandjy*, honourable in itself, is rendered still more so when it is filled by a pacha of three tails, for it gives him rank among the vizirs of the *coubbeh* and he sits beside the grand-vizir, beneath the window at which the

sultan listens to the deliberations of his council. On the other hand, it is less highly thought of when it is occupied by a pacha of two tails or an effendy.

All the firmans of the sultan dispatched from the chancery of the grand-vizir to the provinces, and those issued from the office of the defterdar, concerning the beyglyk-maly, must be read to the nychandjy-pacha by his clerk, called nychandjy-effendy : he gives authority to them by affixing the *thoughra*, and takes a copy which he keeps in a box.

The orders which do not extend beyond the walls of Constantinople are carried to the nychandjy-pacha. The name of the grand-vizir affixed to

them is sufficient to give them the force of laws. The nichandjy-pacha must always be near the person of the sultan. He cannot be sent any where unless his post be given to another ; and when the grand-vizir marches upon any expedition without the sultan, he leaves the nychandjy-effendy behind as his substitute.

The talkhyssdjy, who is an officer of consideration, nearly resembling the *μεφισενδαγιος* of the Greek emperors, is the vizir's messenger. It is he who carries the *talkhyss*, which is properly a rescript, a statement of a matter, or the letters sent by the vizir to the sultan to inform him of the situation of public affairs. It is rarely but

that the emperor pays attention to it ; and when he does not, it is a proof that the minister is out of favour, and that he is in danger of losing either his dignity or his life. The reïs-effendy or high chancellor, writes the talkhyss ; the letter is wrapped in fine gauze, (*dulbend*), round which is tied a silk thread : the sultan's seal, which the grand-vizir always carries about him, is then affixed. The packet is delivered to the talkhyssdjy, who takes care not to rumple it either in his bosom or in his garments, unless obliged to put it there for fear of its getting wet ; he holds it in his hand and carries it to the seraglio with all possible dispatch. The qyzlar-agma receives it from him

and delivers it to the sultan. The talkhyssdjy waits in the outer court for the khatty-cheryf, or answer of the grand-signor, which is brought by the qyzlar-agma, and carried in the same manner to the vizir: but the sultan frequently sends it by the baltahdjylar-kiahyacy, the chief officer of the regiment of baltahdjys, the hasseky agha, second officer, or the conche-beygny, third officer of the same corps, when the capydjylar-kiahyacy or chief messenger, is not present to perform the duty.

By way of relieving this dry recapitulation of names, we shall subjoin a remarkable sentence passed during the reign of Achmet III. by his vizir Thogruly Ali-Pacha.

A Turkish merchant in Constantino-
ple, on leaving the bath, according to cus-
tom, to go to the mosque, dropped from
his girdle a purse containing two hun-
dred pieces of gold, called *thoughraly*.
On quitting the mosque he discovered
the loss, and went immediately to the
cryer, desiring him to cry the purse in the
streets, with the necessary designations,
and a promise of half the sum to the
finder in case of its being restored to
the owner. A levanty, or sailor, had
been fortunate enough to pick it up.
Hearing the cryer, he felt some qualms,
and thought it better to gain the hun-
dred *thoughralys* promised as a reward
in an honest way, than to retain the
whole against his conscience, and at

the risk of being reputed a thief and condemned as such. He therefore acknowledged that he had found the purse, asserting his claim to half the contents, agreeably to the promise held forth by the cryer, and declaring his willingness to restore the other half to the owner. The merchant, being sent for, came immediately, and finding the sum entire repented his offer ; but as he could not break his promise without some pretext, he invented a falsehood, saying, that there was also in the purse a pair of emerald ear-rings worth seven hundred crowns, and insisted that the sailor ought to restore them to him. The man called God, the Prophet and all that is sacred

in heaven and on earth to witness, that he had found nothing but what the purse still contained. He was dragged before the cadhy or inferior judge, and accused of theft. The cadhy, either from inattention or being bribed, gave a decision, exculpating the sailor from the charge of theft, but dismissing him without reward, on account of his carelessness in losing jewels of such value. Enraged at being thus not only disappointed of the expected sum, but covered with disgrace into the bargain, the sailor presented an arzouhhal, or memorial, to the grand-vizir. The merchant and the cryer were summoned. The cause came on. The vizir first asked the cryer, what article the mer-

chant had employed him to cry: he replied frankly, a purse containing two hundred thoughralys. The merchant then stated, that he had not mentioned the emerald ear-rings, under the idea that the purse might have fallen into the hands of persons who were no judges of precious stones, and that if he had specified the emeralds and their value the finders might have kept the whole. The sailor, on his part, affirmed with an oath that he had found nothing but the money and the purse. Thogruly-Ali-Pacha pronounced this sentence:—
“ Since the merchant deposes that, besides two hundred thoughralys, he has lost emerald ear-rings contained in the same purse, and the sailor declares

upon oath that there was nothing but money in the purse which he found, it is evident that this is not the purse which the merchant lost, but another. Let the merchant therefore cause what he has lost to be again cried, till some one, fearing God, shall bring it to him ; let the sailor keep the purse and money for the space of forty days ; and should no person claim them in that time, the whole shall be his." Thus the merchant, through his avarice, lost his character and his money, while the sailor was enriched by his honesty and returned with honour to his ship.

Here is another anecdote which proves, that in Turkey there are to be

found men of a sagacity and penetration far superior to the ideas commonly formed of that nation. Yusuf-Pacha to whom it relates, was twice grand-vizir, and commanded against the French in Egypt.

A Turk had borrowed of another a sum equivalent to a thousand pounds, at an exorbitant interest: the legal interest of money in Turkey being so high as twenty per cent. At the end of ten years the borrower returned the principal, but positively refused to pay interest. The case was submitted to Yusuf, who, perceiving the justice of the creditor's claim, decided that the debtor should, in his turn, lend to

the man from whom he had borrowed the money a like sum of one thousand pounds for ten years without interest.

THE KIAHYA-BEYG.

The establishment of the prime minister is almost as numerous as that of the grand-signor: It consists of the same officers, both within and without, under the general superintendence of the kiahya-beyg, or kethouda-beyg, deputy to the vizir. This is one of the most honourable posts in the empire, on account of the extensive authority attached to it; for all matters of business must pass through the hands of the person who is invested with it.

Accordingly, though this officer has not the prerogative of a tail; though he, jointly with the tchaouch-bachy, has to perform the duty of conducting by the arm the pachas of three tails to the presence of the grand-vizir, still so great is his influence, that it is common to say of him : “ The kiahya is the real vizir for me ; the vizir is my sultan, and the sultan no more than any other Musulman.” The vizir has not the power to appoint a kiahya without the approbation of his Highness. When the kiahya is dismissed from his office, he is usually created a pacha of three tails : to have but two, would be to him a mark of disgrace and exile. Be-

sides this kiahya by way of eminence, the grand-vizir and the pachas have kiahyas of inferior rank, who have the superintendence of their households.

THE CAIMACAM-PACHA.

The caïmacam-pacha is lieutenant to the grand-vizir. When the latter quits the capital to take the command of the army, he acts as his substitute, for the administration of the empire, with powers nearly as extensive. Being selected from among the pachas of three tails, he has no authority in the cities of Constantinople and Adrianople, so long as the sultan remains in them: but if his Highness leaves the city only for a few hours, the authority of the caï-

macam commences, and is nearly equal to that of the grand-vizir. When the emperor sets out on any expedition, he creates a new caïmacam, though the vizir may be on the spot ; and eight hours after the vizir has quitted his Highness, the caïmacam acts with full powers ; directing and changing as he thinks fit, without, however, affecting the ordinances of the prime minister, or having authority to depose or put to death the old pachas. The grand-vizir and the caïmacam are seldom on good terms, because their functions clash in some measure with one another.

Besides this caïmacam, the emperor appoints another for Constantinople, when he goes to Adrianople or sets out

on any expedition. He ranks after the vizirs, but his power is equal to that of the pachas in their governments: yet he cannot enact any thing in regard to the civil administration or that of justice, without an order from the grand-vizir.

He has two assistants or deputies, of a rank inferior to his own, namely, the bostandjy-bachy, superintendent of the gardens of the seraglio and the suburbs without the walls of the city; and the segban-bachy, general of the infantry, commanding the garrison of the city. The latter officer is next in rank to the agha of the janissaries. These three persons have the direction of the capital in regard to civil matters ;

the ecclesiastical are under the jurisdiction of the istambol-effendyey, or judge of the clergy of Constantinople, who is but a step below the two cazy-askers, one of whom superintends ecclesiastical matters in Europe, and the other those of Asia.

The istambol-effendyey is the ordinary judge of Constantinople, and at the same time exercises the functions of inspector-general of the commerce, arts, manufactures, and provisions of the capital. For the last mentioned department he has three different substitutes; the *oun-capan-naïby* for wares; the *yagh-capan-naïby*, for oil and butter; and the *ayak-naïby* for the weight, measure, price, and quality of eatables.

As governor of Constantinople, the caïmacam keeps up an admirable police in that city. If a baker sells bread deficient in weight, he is nailed for twenty four hours by one ear to the door of his shop. Those who grow early fruit and vegetables are not allowed to charge the exorbitant prices paid for them among us, or to sell them the dearer on that account. A tradesman who should demand a higher price on account of the novelty of his commodities, would run the risk of the bastinado. Young children may be sent with perfect safety to market, provided they can but ask for what they want. The officers of the police stop them in the streets, examine what they are

carrying, weigh it, and let the bearer pass on, if they find that he has not been cheated: but if they discover that the shopkeeper has given short weight or measure, or over-charged his customer, they take the latter back to him and fine him for his dishonesty. It is a matter of importance to fruiters, to have lads on whom they can depend; for if these messengers were to eat a few figs or cherries by the way, their employers might suffer severely for it. Thirty strokes are usually inflicted for the deficiency of an onion, and twenty-five for a pear. If the bastinado, the ordinary punishment in case of a second offence, be remitted,

it is only for the purpose of substituting another in its stead, consisting of two thick planks, cut out so as to enclose the neck, and loaded at each end with very heavy stones. This kind of pillory, common in China, was known also to the ancients.

There is a particular officer, named yemychdjy-bachy, who has the superintendence over fruit. He furnishes the daily supplies for the table of the sultan, and the women of the harem. He takes care to have the rarest kinds growing in all seasons in hot-houses, that he may always be able to gratify the whims or longings of the sultanas and khatouns. Another officer, named

tchitchekdjy-bachy, performs the same functions in regard to flowers ; and it is also his duty to furnish those which adorn the gardens of the se raglio.

THE DEFTERDAR*,

MINISTER OF THE FINANCES.

The defterdar is one of the great officers of the Ottoman court, and has at his disposal all the revenues of the provinces : but if this post is filled only by a secretary, or effendy, he can do nothing without the assent of the grand-vizir ; whereas a pacha of three tails carries the *thoughra* along with him,

* From the Persian *defter*, a book of accounts, and *dar*, to keep ; or from the Greek, δειφδερα, parchment or vellum, for writing upon.

and has no occasion to communicate with the vizir, but publishes the firman in his name. This happens, indeed, but seldom: and when the vizir does not manifest the elevation of mind, or capacity requisite for business of this kind, the grand-signor selects a confidential person to whom he can entrust the management of the finances. The post of defterdar nearly resembles that of nychandjy-pacha; if both are vizirs, the senior has the precedence. The bach-defterdar has the direction of the treasury, and keeps all accounts relative to it, and also to the revenues of his Highness. He likewise affixes to the firmans a kind of flourish in the form of a tail-piece. He has under him

the collectors of the revenue ; takes care that those who pay it are not wronged ; and punishes such of the collectors as are guilty of extortion. On pay-days, when the grand-vizir attends in the council-chamber, the defterdar accompanies him to read to the sultan the statement of the pay, and then withdraws, unless he be a vizir of three tails.

Besides the bach-defterdar, there are two others, styled anatholy-defterdary and calem-emyny. They also attend the dyvan, though there have long been no functions attached to their titles. As the bach defterdar is obliged in war to accompany the army, the anatholy defterdary supplies his place

at Constantinople. The defterdars have no stated hours for seeing the grand-vizir · they can call upon him when they please, provided they apply for an audience a short time beforehand.

The defterdar has under him twelve chanceries called *calem*, into which all the revenues of the empire, whether arising from tribute, taxes, or customs, are paid. The defterdar is at the head of the first of these ; from which all the orders for the regulation of the other chanceries are issued, and where the general assessment of the impost to be levied throughout the whole empire is made. At the head of the second office is the reïs-effendy, or high chancellor of the empire. The defter-emyny

presides over the third; he examines the accounts of all the revenues, and has the custody of the rolls containing the records of the fiefs granted by the grand-signor. The chief of the fourth is the beyglicdjy, who sends the dispatches to the pachas, prepares the patents conferring high offices, and various commissions. The rouznamehdjy has the direction of the fifth, in which is kept the journal of the salaries paid in the whole empire. The sixth is under the superintendence of the bach mohacebehdjy, who is the auditor-general of accounts. The seventh is kept by the anatholy-mohacebehdjy, in whose department are the Asiatic revenues. The eighth belongs to the

djizye-mohacebehdjy, who takes cognizance of the imposts levied on the Jews and Christians. The **mevcoufatdjy** directs the ninth, and superintends the expenditure of the money destined for pious uses. The tenth office is that of the **maliye-tezkierahdjy**; this is the chamber for the produce of foundations and other revenues. The eleventh is under the direction of the **mohacebehdjy**, who keeps an accurate list of all the troops, and of the soldiers who have died or are past service; also accounts of all changes; and takes particular care that the pay issued corresponds with the number of the military. He has two deputies or clerks: the **piademoucabelehdjy**, comptroller of infantry,

who has the enumeration of all the infantry of the empire, and the suvary-moukabelehdjy, comptroller of horse, who has a similar inspection over the cavalry, the spahys, and those who, being in the sultan's pay, are dispersed in the sunnet-tymary. Lastly, the techryfatdjy*, who may be styled the master of the ceremonies, presides over the twelfth.

In these chanceries or offices all

* This word, of Arabic origin, being derived from *charafa*, to be noble, or honoured, denotes the officer appointed to do the honours of the court, to receive strangers—in short, a master of the ceremonies. It is also his duty to keep a register of all pensioners of the state, holding tymars and ziamets: and he takes care to distinguish such as die or become incapable of possessing fiefs of this kind.

orders are written in the Turkish language; but the accounts are kept in Persian, in a broken character, called *gyrmah*, which can be read by those only who are used to it. The whole is drawn up in so concise a manner, that the statement of the annual revenue and expenditure of the empire, which must be laid before the sultan, occupies no more than about twenty-four pages. Each director of a chancery has his *kalfah*, or more correctly *khalyfah*, that is, his assistant or deputy; the most distinguished of these are the *maden-kalfahcy* and the *akhor-kalfahcy*. The latter is charged with all that relates to the emperor's stables; the former with the inspection of the revenues that bring

in a fixed and limited sum, such as the produce of the mines and the annual tribute levied on certain provinces. Besides these chanceries, there are other offices, called *emanet*, confidence, the accounts of which cannot be rendered with strict accuracy, so that it is necessary to rely on the integrity of the officers who are at the head of them. The defterdar cannot address to them any order in his name, though they are obliged to give in their accounts at his office. Such are : 1. the *tersanah-emyny*, keeper of the dock-yard, who has the superintendence over the building and repair of the ships, and over every thing belonging to the navy ; 2. the *gumruk-emyny*, or receiver general of the cus-

toms ; 3. the *zarb-khaneh-emyny*, or master of the mint : he is not obliged like the others to give an account of receipts and disbursements ; he farms the coinage, on condition of delivering a certain number of purses daily to the treasury ; after which he may coin as much specie as he pleases for his own profit ; 4. the *mathbahh-emyny*, or governor of the sultan's kitchen ; 5. the *topkhanah-naziry*, or master of the ordnance and machines of war ; 6. the *arpah-emyny*, who supplies the imperial stables with barley ; 7. the *houboubat-naziry*, purveyor-general ; 8. the *maaden-emyny*, or inspector of mines, who collects the produce of them, or farms

them at a certain price, payable every year.

The defterdar has one-twentieth of all that is paid into the treasury, which produces him at least two hundred thousand crowns. A fourth of this sum he gives to the kethouda-beyg. The grand-vizir can easily make for himself a yearly income of six hundred thousand crowns, exclusively of contingencies and presents. The rapacity of the vizirs is ingenious in devising a thousand ways of pouring money into their coffers.

FINANCES

OF THE TURKISH EMPIRE.

The finances of the Ottoman empire may be divided into two perfectly distinct branches; the *myry*, or public exchequer, and the *khazyneh*, commonly called *hazneh*, or treasury of the sultan. These two treasuries, have each their peculiar sources of revenue, of which we shall treat presently.

There are, moreover, the treasuries of the ulemas and of the mosques. The sums contained in them are withdrawn from the active and efficient

capital of the nation and appropriated to expenses which have no immediate connexion with the concerns of the state.

The fixed revenue of the *myry* consists of the *kharadje*, the tribute paid by subjects who are not Mahometans, and the produce of the farm-rents of the empire in general.

The first branch of the fixed revenues of the *myry* is the *djezyeh*, or capitation-tax on all males who have attained the age of fifteen years, and are not of the Mahometan religion.

In 1776 the receipts of the *myry* amounted to £4,494,250 sterling; its disbursements to £3,696,813; so that

the former exceeded the latter by £797,437.

After the conclusion of the peace with Russia in 1776, the debt due from the *myry* to the treasuries of Mecca and Medina, the *hazneh* and the arsenal amounted to £87,200,000.

The *hazneh*, or private treasury of his Highness has revenues far superior to those of the *myry*, and which are nevertheless not applied to the necessities of the state, but in very small portions, and by way of loans. Its ordinary expenses are limited to those of the seraglio, which are greatly reduced since the retrenchments made in them by Mustapha III. Its extraordinary expenses have sometimes amounted to

a very great sum, owing to the sacrifices which it is frequently necessary to make, in order to secure the fidelity of the janissaries when they mutiny, and the gratuities which it is customary to grant on the accession of a new sovereign.

The fixed receipts of the hazneh formerly consisted of the tribute from Cairo, Wallachia, Moldavia and Ragusa, amounting to £125,000 sterling. That of Ragusa was the only one which was regularly paid ; the tribute of Moldavia and Wallachia wholly fails when the Porte is at war with Russia ; and the subjection of Cairo to Turkey is so precarious that it is frequently necessary to send thither considerable sums

to purchase obedience or to foment divisions among the the beygs.

The incidental revenues of the haz-neh are :

1. The produce of the mines, which of late years has considerably diminished ;

2. The sale of places and dignities in the state ;

3. The duty of ten per cent. on all inherited property ;

4. The property of the officers of the seraglio, the Porte, and the empire, which the sultan inherits to the absolute exclusion of their families and relations ; the members of the body of ulemas alone being exempted from the operation of this law ;

5. The confiscation of the possessions of officers disgraced or put to death ;

6. The succession to the property of all those who die without known heirs ;

7. Fines ;

8. The presents made to the sultan by the great officers and foreign courts.

These different revenues form an amount which cannot be accurately calculated, but which undoubtedly exceeds that of the myry, since the sultan swells his coffers with the wealth of the pachas, whose sole occupation it is to extort money, by all the means they can devise, from the inhabitants of the provinces which they are appointed to govern.

Each sultan deposits what is termed his treasure in the cellars of the seraglio; they all consider it as a duty to leave behind them as much wealth as possible, and even attach part of their glory to this species of economy. A Turk believes the value of the treasures of the hazneh in the seraglio to be incalculable; and this opinion will not appear unfounded when it is known that, at the death of each sultan, the apartment containing the hazneh amassed by him is locked up and sealed with the seals of the grand-vizir and all the great officers of the seraglio; over the door is placed this inscription: "Here is the treasure of such or such a sultan." The reigning sovereign can-

not touch the hazneh of his predecessor, without throwing upon the rest of the operations of his reign an odium that might probably hasten its termination. It is a sacred deposit, which must not be touched but in extraordinary circumstances, in the most pressing emergencies and the most imminent dangers. For more than three centuries, from Mahomet II. to Selym III. inclusive, there have been accumulated in the seraglio twenty-two haznehs, which, estimated on an average at seven hundred thousand pounds, form a total of more than fifteen millions in hard specie.

The hereditary property belonging personally to the members of the body

of ulemas form altogether a considerable fund, which, in the ordinary operations of government, cannot be applied to the necessities of the state.

The treasures of the mosques likewise constitute a vast total, to which annual revenues and daily donations are making continual additions: but these funds are under the safeguard of religion and must not be touched, unless when the imperial throne is threatened with the most imminent dangers.

The consequence of the distinction made between the public treasury and that of the sultan is, that when the former is completely exhausted, the latter overflows with wealth which is

squandered in frivolity. In Turkey, the business of furnishing the imperial harem with diamonds is of far greater importance than that of promoting military and commercial operations. What is to be expected from such a system of finances ?

The silver coin is debased to the utmost degree : it has been so adulterated at different times, to relieve the treasury, that at present it contains not more than thirty per cent. of pure silver. As however, it still retains its nominal value, the result is, that the counterfeit money coined in abundance in the empire, and from which the makers derive incalculable profits, is nevertheless worth more than that is -

sued from the public exchequer, and circulates without difficulty.

The money of Turkey does not bear, like that of other nations, the effigy of the sovereign, but only his name stamped on one side in beautiful characters, and on the other some of his titles, with the name of the city in which it was coined.

In the whole empire there are but four cities which possess the privilege of coining money ; these are, Constantinople, Adrianople, Smyrna and Cairo. The latter is the only place where gold is coined.

The principal imposts, which the Turks consider as authorized by the Koran, are of four kinds ; the mouca

thaah, the avarys, the bach-kharadje, and the idjmal.

The moucathaah is not exactly an impost but rather the domain of Othman's sabre, the share reserved by that prince for himself in the division of his conquests, which were parted into three lots; the first for the monarch, the second for the mosques, and the third for the troops. The latter was parcelled out into tymars, which the spahys alone were qualified to hold. The imperial domains in the different provinces, which were farmed out to them, became in their hands a kind of feudal property, and devolved to the son of the first holder provided he was a spahy like his father. Kiuperly, the

first of the name, introduced a new regulation, and caused them, on the death of each tenant, to be given to the highest bidder, without regard to his condition. In this department are still included the customs on the sea-coasts and frontiers, confiscations, and the property which falls to the imperial treasury by the failure of issue: for in Turkey a person cannot inherit the estate of his brother or his uncle, but by the concession of the prince, who almost always shares in collateral inheritances, leaving but a small portion to the relatives of the deceased. It is frequently the case that parts of the moucathaah, that is, of the imperial domains, are granted to sultana valy-

dehs, vizirs or favourites. The holders then enjoy all the rights which belonged to the sovereign, excepting the duties of customs, which are never alienated from the public exchequer. According to the Canons of Soleïman, the moucathaah is the annual produce of the customs and mines, which in his time amounted to from one hundred to five hundred yuks, each yuk being equal to one hundred thousand aspers.

The second branch of the revenue is an impost called avarys, raised on all lands indiscriminately and on houses. The owners are assessed to the avarys according to a certain rate. The princes have reserved for themselves this gene-

ral tax, the whole of which they levy, even though the cultivators forsake their lands. The neighbours are then obliged to share the burden among them, till the lands thus abandoned are granted to another tenant, or divided among those who pay the *avarys* for them. This tax is less liable to fluctuations than any other.

The third impost, of which most frequent mention is made in the Koran, is the *bach-kharadje*, a kind of capitation-tax, as its name implies, paid by all those whom the Musulmans denominate *giaours*, or infidels; Catholic Christians, Protestants, Greeks, Armenians, Jews, and others. It amounts to

three, four, or five crowns, according to the circumstances and religion of the party. The Roman Catholics and the Jews pay more than the Greeks. As there are great numbers of the subjects of the grand-signor who have retained the religion of their ancestors from generation to generation, this tax is very productive, but its amount is yearly decreasing; because, though the Koran forbids the persecution of giaours*, and merely enjoins the exaction of a tribute from them, the predominant religion cannot fail to absorb every other,

* In this manner the Turks have disfigured the Arabic word *Kafour*, in the plural, *Kafir*, infidel, unbeliever.

in a country where it is impossible to attain any post or to enjoy any consideration without being a Mahometan.

The fourth impost, called *idjmal*, has for its object the conveyance of provisions and other necessities, either for the use of the sultans in their travels, or for the subsistence of the armies. Owing to the necessities or the rapacity of the emperors or of their ministers, this impost has fared like the capitation-tax on the giaours. It consisted originally in requisitions of carts and wag-gons from the inhabitants of the country traversed by the prince or his troops. As this service could not from its nature be equally divided, Soleïman thought fit in his *Canons* to commute it

into money, with a view to make it bear equally upon all the subjects of the state : but in the wars that succeeded, though the tax was rigorously levied, vehicles still continued to be required as before. This heavy impost has in this manner been thrice redeemed in the course of a century, and has contributed not a little to those troubles, of which we have seen such frequent instances in the foregoing history.

At the beginning of the last century, the produce of these four imposts amounted to about a million and a half of English money. In this amount is not included the produce of Egypt or of the province of Bagdad, which form two distinct states, exempt from

the ordinary imposts, under the authority of two pachas, who govern them as independently as they were ruled before their conquest by the Turks. These two states pay to the Porte a tribute in kind, consisting of coffee, sugar, rice, and pulse. They maintain all the troops they keep on foot; bear all the expenses of their administration; and in addition to the commodities enumerated above, send to the Porte a tribute in specie of sixty thousand pounds sterling for Egypt, and about forty-five thousand for Bagdad.

The third share of the conquests, which was divided among the troops and converted into tymars, affords con-

siderable relief to the state, because the holders are obliged to keep at their expense a number of horsemen proportioned to the value of the lands which they possess. Though hereditary, these lands may be taken from the holders. They devolve to the eldest son when there is but one tymar; when there are several, the children share them among them, but the emperor, or the pachas in his name, can take them away, without assigning any reason for this proceeding, either from the original grantees or from their posterity. This is not the case with the lands which the grand-signor has been pleased to alienate from the domains belonging to the sabre of Othman, nor with those which

form part of the property of the mosques. These always descend to the children, especially in case of confiscation: but still a large portion of the personal property of the officers of the Porte, who die in any post, is absorbed by the grand-signor, who relinquishes to the children only just what he pleases of the moveables and specie which their father is supposed to have acquired in his service. Hence various writers have asserted, that the Ottoman emperor is the only possessor of property in his dominions, and that he is the universal heir of his subjects. It is, indeed, but too true, that he can take away either the property or life of any individual whom

he chuses to punish, without any form of trial, and even without the possibility of ascertaining the nature of the crime that is laid to his charge.



REIS EFFENDY,
Minister for Foreign Affairs.

DROGMAN,
Interpreter.

REIS EFFENDY,
HIGH CHANCELLOR AND MINISTER FOR
FOREIGN AFFAIRS.

The term *reïs* signifies a chief; it was the title of the senior of the Arab senators appointed by Mahomet at Mecca. Abbas, the Prophet's uncle, was the first who enjoyed that dignity. The captains of the Turkish and Barbary ships are likewise called *reïs*.

In the annexed engraving, the *reïs-effendy* is represented in his ordinary costume. On days of ceremony, he wears a camblet pelisse, and a caftan of gold stuff: his turban is of the kind called *mudjevezeh*.

The reïs-effendy, chief or master of the writers, is always about the vizir for the dispatch of the orders, letters-patent, ordinances, and commissions, which are sent off every day to different parts of the empire ; because an order from the vizir is requisite in every kind of business, the various courts in which ordinary justice is administered referring every thing to the government. The multiplicity of affairs, which obliges the reïs-effendy to be continually dispatching a great number of messengers to all quarters of the empire, furnishes him with the means of amassing wealth with great rapidity, by the extraordinary expenses, for which he can draw upon the public exchequer.

The functions of the *reïs-effendy* have some analogy with those of the *defterdar*. He keeps an extract of all the *barats* and other documents that emanate from the *dyvan*; and it is his duty to cause the letters of foreign princes to be translated. When the *tezkierahdjy* is not at the *dyvan*, he reads the memorials in his stead; he affects great gravity, and lays down at the grand-vizir's right hand a bag called *talkhyss-kycehsy*, containing papers. If he has some secret to communicate to the prime-minister, he is allowed to whisper it in his ear. All the orders of the court, not immediately relating to the finances or to military operations, pass through his hands, and must have

his signature. He holds conferences, and negotiates with the foreign ministers at Constantinople. Notwithstanding the authority with which he seems to be invested by his various prerogatives, this officer is obliged to consult the vizir and to follow his directions. If his power is thereby diminished, so likewise is his responsibility, which falls entirely on that minister.

The reïs-effendy also performs the functions of minister for foreign affairs. At his residence, or at the kiosk of Bebek, an ancient palace of the sultan's, on the banks of the canal of the Black Sea, are held the conferences with the ambassadors of the European powers. The persons present at these con-

ferences are a cazy-asker, the ametchi, or cabinet secretary to the reïs-effendy, the drogman of the Porte, the ambassador, the chief secretary to the embassy, and the drogman of the ambassador.

The ceremony of the presentation of ambassadors, one of the most remarkable at Constantinople, exhibits a picture of oriental manners, in which nothing is omitted that can display the glory and greatness of the empire, and give foreigners a high idea of the wealth, magnificence and power of the Ottomans.

The day chosen for the audience is the pay-day of the janissaries, which occurs every three months, that the

ambassador may witness both the order and discipline of the troops, and see also the money that is distributed among them ; for which purpose he is conducted into the hall of the dyvan, and the money is divided in his presence among the chiefs of the odahs, to be by them subdivided among the soldiers.

Horses of the grand-signor's, richly caparisoned, are sent for the ambassador and all his retinue to the place where he lands : there too he is met by the tchaouch-bachy, and several officers who head the cavalcade.

The ambassador arrives by day-break at the gate of the seraglio, where the grand-vizir and other high officers are

in attendance. When the grand-vizir is apprized of the arrival of the ambassador in the last court, he immediately steps into the abdest-kaneh, so that they meet and salute one another. The ambassador is desired to be seated on a stool, beside the door of the dyvan, opposite to the grand-vizir. Mahometan ambassadors are distinguished from Christian, inasmuch as the grand-vizir awaits the former in the dyvan, rises from his place to receive him at the door, and seats himself by the ny-chandjy-pacha. When the paying is over, a magnificent dinner is provided for the ambassador, who eats with the vizir; and one or two tables are laid before the ny-chandjy and defterdar, for

the ambassador's principal officers.* When the entertainment is finished, the tchaouch bachy conducts the ambassador and his attendants into another apartment. Here he is presented with a sable-skin pelisse: the most distinguished officers of his suite receive pelisses of ermine; the others *querequehs* or wide robes of Angora stuff, and the domestics have caftans. The ambassador and his attendants put on these

* The ambassadors of Ragusa were not honoured either with a seat or a dinner. They were merely ushered into the dyvan, where, after kissing the grand-vizir's robe, they paid the tribute into the treasury; after which they were introduced to the sultan, before whom they prostrated themselves and then withdrew.

garments ; and he is then conducted to the sultan's apartment by two capydjybachys, who carry silver rods in their hands. The presents brought by the ambassador follow, and are delivered to the officers appointed to receive them. He is led to the place of audience, the vestibule of which is lined with black eunuchs dressed in cloth of gold and silk. No person is allowed to proceed farther but the ambassador, his secretary and interpreter, and a few high officers. The white eunuch on duty at the door of the audience-chamber, keeps the ambassador and his company waiting there some time. This hall is magnificently furnished. The farthest extremity of it is occupied by the em-

peror's throne raised about a foot from the ground, supported by four pillars, and furnished with cushions embroidered in gold, and studded with pearls. Several gold balls enriched with precious stones and festoons of pearls are suspended from the ceiling, which is sculptured in compartments and gilt. No person but the grand-vizir is near the throne ; he stands on the right hand of the emperor. The ambassador is conducted from the door to the throne by two capydjy-bachys, who lay hold of him by each arm, make him incline his head and then walk backward in retiring to the entrance of the chamber. All the persons of his retinue are obliged to go through the same ceremony.

During this audience the ambassador remains standing, and informs the sultan what he is commissioned to say to him by his sovereign. This speech, which is interpreted by the drogman to the Porte, and has been written down previously to the audience, is delivered with the credentials to the grand vizir, who, jointly with the reïs effendy, is directed to return an answer and to attend to the business.

Some ambassadors have attempted to shake off the humiliating yoke of Turkish etiquette, but without entirely accomplishing their object.

During the reign of Louis XIV. M. de Ferioles made several demands incompatible with the customs of the

Ottoman court ; when he attended for his first audience, he insisted on entering the inner hall with his sword by his side. Force was employed to take it from him : he made resistance and said, that “ his master had given him that weapon and he would not part from it for any person whatever.” In consequence of this conduct the audience did not take place. He manifested the same firmness or obstinacy, whichever the reader pleases, on another occasion. The sultan’s caïque alone has an awning of a purple colour. M. de Ferioles had one of the same kind made, and protested that he would never go to Constantinople in any other. He kept his word, for whenever he had any

business at court, he chose rather to make the circuit of the port by land, than to shorten the distance by crossing the water in any other caïque than that which he had been forbidden to make use of.

Long before this time, another French ambassador, Charles de Noailles, bishop of Acqs, had, during the reign of Selym II. supported with energy the honour of his nation and the dignity of his character. This prelate, being about to enter the dyvan, when the two capydjy-bachys were going to take him by the arms, according to custom, he told them through the medium of his interpreter, that "the dignity of a French bishop could not brook his being

led along like a galley slave." Without giving them time to reply, he advanced alone to Selym's throne, kissed his hand and his vest, and even thought fit to omit offering the usual presents, which are considered by the Turks in the light of a tribute. The emperor of China and all the Asiatic monarchs receive with the same feeling of pride the presents that are offered to them.



TCHAOUCH-BACHY,
Chief Introducer of Ambassadors.

TCHAOUCH,
A common Tchaouch.

THE TCHAOUCH-BACHY.

The tchaouch-bachy may be regarded as the secretary of state: he is on an equality with the reïs-effendy. He is a member of the dyvan, and has in his department the administration of justice. He occupies, as we have seen, one of the first places among the great dignitaries of the empire, and receives considerable emoluments. One of his principal functions is to introduce ambassadors to the presence of the sultan. It is he who dispatches the khatty-cheryfs, or letters of the emperor, and who ushers into the dyvan all those whose business

requires interviews with the ministers. He officiates also as judge, takes cognizance of inconsiderable offences, and administers justice in all cases of complaint that are brought before him.

He has under his immediate command the tchaouchs, a kind of inferior officers, who may be termed messengers of state, as they are obliged to hold themselves in constant readiness to be dispatched with orders, firmans, or khatty cheryfs, to all quarters of the empire. In public ceremonies they precede the emperor and the great officers, either on horseback or on foot. A silver staff with small balls of the same metal affixed to the end, is the distinctive mark of their office.

Besides the tchaouchs, there is always a body of Tartars, under the command of their khans or native princes, either in the city or with the army. These Tartars are continually dispatched on the business of the government to all the provinces of the empire. Provided with the firman, they put in requisition, wherever they go, the horses and other things necessary to accelerate their progress. Their demands, of what nature soever, are instantly complied with by the magistrates or governors to whom they apply ; as it would be most dangerous to occasion the least delay in the execution of the orders of which they are the bearers. The Tartars travel night and day ; scarcely ever

stopping even to sleep. They are robust, courageous, and combine unshaken fidelity with the most peaceable disposition. They may easily be distinguished by wearing instead of a turban a yellow calpac, with a broad band of black cloth fastened round the bottom of the crown.

EXTERNAL GOVERNMENT.

The external political government is divided into two great departments ; that of Europe under the denomination of Romelia, and that of Asia, by the name of Natolia. These two parts are subdivided into provinces or pachaliks, governed by beygler-beygs or pachas, who are commissioned to levy the revenues of the sultan's domains ; and to collect the imposts and duties of customs, which amount to ten per cent. for the Musulmans and their tributaries, and three per cent. for Europeans.

Before the institution of pachas and beygler-beygs, all the governments were called sandjacs: but since the regulations introduced by Soleïman into the military as well as civil departments, the appellation of sandjacs is given to the inferior governments alone.

The order of these different functionaries is as follows: the sandjac is inferior to the beyg, the beyg to the pacha, and the pacha to the beygler-beyg.

BEYGLER-BEYGS,**OR GOVERNORS-GENERAL.**

There were formerly but two beygler-beygs in the empire, those of Romelia and Natolia. The number of these officers in Asia was subsequently augmented ; but the beygler-beyg of Romelia is still the only one in Europe, where he seems to represent the Greek emperor.

The beygler-beygs are so many vice-roys, whose authority extends alike over war, justice, and police, and they have under them the particular governors of provinces. The grand-signor

sends his orders to the beygler-beygs ; and by them they are communicated to the pachas, who cause them to be carried into execution.

The beygler-beyg, therefore, is in reality the governor of a province of the Ottoman empire. This title is given to him, because he has the command over all the sandjac-beygs, or inferior governors, in his province. When the grand-vizir passes through any town to take the field, the governor and the principal officers are expected to receive him at the gate.

When the beygler-beygs, who happen to be at Constantinople, go to the dyvan, they sit at the door of the treasury, and dine there. When the beygler-beyg

of Romelia attends, he sits above the coubbeh ; but if he goes for some purpose of ceremony, such as to kiss the robe or receive caftans, he mixes with the other beygs. He accompanies them to the hass-odah, and leaves it along with them. But a great difference is made between the beygler-beyg of Romelia and the other beygs ; and the grand-signor never writes to him without giving him the title of pacha, which he does not bestow on the others. He is allowed to have four chatirs, two mataradjys, two tufeuktchys, and several other officers.

The beygler-beygs possess absolute power in their governments : they must nevertheless communicate all matters

of importance to the Porte ; and they hold council with the cadhys of the towns. On the death of the cadhy of a town in the government of a beygler-beyg, he appoints another in his place, who discharges the functions, till the Porte confirms him or nominates a new one. Such is the authority of a beygler beyg, that though removed, he commands and administers justice in all the places of his government through which he passes on his way to Constantinople.

Turkey is usually divided into twenty-five great governments or pachaliks : six in Europe, eighteen in Asia and one in Egypt. There are two hundred and sixteen sandjacs, or particular govern-

ments ; two thousand six hundred and sixty ziamets, thirty-two thousand two hundred and ninety-five tymars, which may be compared with our ancient baronies or fiefs, and seven hundred and fifty cazylics, or special courts of judicature, under the jurisdiction of the imperial dyvan alone, for the decision of all matters civil and military.

The term *beygler-beyg* signifies governor of governors, just as *chahan-chah* means emperor of emperors. Though all the vizirs of three tails enjoy this title, it is nevertheless employed to distinguish three vizirs more particularly from the others. These are the *beygler-beyg* of Romelia, who resides at Sophia ; of Natolia or Asia, resident

at Kutahyah ; and of Damascus, whose abode is in the city of that name. The pacha of Brusa formerly had the title of beygler-beyg ; but as to all the others, it is only conferred on them by their clients out of flattery ; for at court they have no other denomination than *dustouri-mukerrem*, plenipotentiary. It is only officers of this class who have, besides the vizir, authority to publish imperial ordinances in their jurisdictions, and to affix their hands to them. Their authority is in fact so great throughout the whole empire, excepting in Constantinople where they have no power, that any where else they can cause the culprits who are brought before them to be hanged, beheaded,

or put to death or punished in any other way, without the pacha of the place daring to oppose their decrees. All that he can do, is to prefer his complaints to the court, if these plenipotentiaries abuse their power. Thus, whether they make a tour from their capital through the province under their jurisdiction, or proceed by commission into another, they are everywhere received with terror: for when they travel they have the same absolute power as the grand-vizir over their inferiors, to what province soever they belong.

In proportion as the Turks extended their conquests the number of the beygler-beygs was augmented. There

are now reckoned twenty-eight beygler-beygs, or governors of provinces, having under them inferior governors. The highest of these officers are pachas of three tails : five of them, the pachas of Natolia, Bagdad, Cairo, Romelia and Buda, have the dignity of vizirs, councillors, and seats in the dyvan with the grand-vizir, who, however, directs and decides all matters without them.

PACHAS.

The etymology of the term *pachâ* is unknown, unless we consider it as derived from *bâch*, which, in Turkish and in several Tartar dialects, signifies head. This title is common in Turkey only; in Persia, the governors of provinces or other distinguished personages are styled emyrs or khans.

Among the Turks, the governors of provinces or towns are usually called pachas. They are frequently confounded with the beygler-beygs and the sandjac-beygs; but the pachas are properly officers of the second rank;

that is to say, they have two tails borne before them, while the beygler-beygs have three, and the beygs only one.

The sultan confers the command of armies on the pachas, and they have then the title of *ser-asker*, or *bach-bogh*, general of the army, because they have other pachas under their command. Under this head we shall treat of them elsewhere. As the rank of pacha is rarely attained but by intrigue, or by the favour of the grand-vizir or the sultanas, which must be purchased by considerable presents ; so there are no extortions to which these officers have not recourse in their governments, either for the purpose of repaying the Jews the sums they have borrowed of them,

or of amassing wealth, which they are not sure of enjoying long, or of transmitting to their families.

On the slightest cause for displeasure, on mere suspicion, and very frequently from no other motive than a desire to possess himself of their property, the sultan demands their heads, which they yield without delay, unless they are strong or bold enough to raise the standard of rebellion. Their title is not hereditary any more than their wealth. The children of a pacha are sometimes destined to linger out their lives in indigence and obscurity.

SER-ASKER.

The ser asker, or bach-bogh, is the commander-in-chief, or general, of an army. A ser-asker may be selected from among the pachas of two or three tails: if he has but two, a pacha of three cannot serve in the same army.

A pacha, when created ser-asker, is not obliged to communicate his plans to his officers; the execution of them depends solely on himself; and no person in the camp has any control over his commands or prohibitions.

The post of ser-asker is of high importance, but at the same time ex-

tremely arduous : the officer who is invested with this dignity, is the judge and arbiter of the whole army. To him complaints of all kinds are preferred ; he decides disputes ; and determines questions of civil and military law. It may easily be conceived that under a government so despotic as that of Turkey, especially in military matters, his decisions do not always pass without opposition from the higher power.

If the grand-vizir has the title of ser-asker, he can make what alterations he pleases in the plan of a campaign, in spite of the other pachas. His power is arbitrary. The title and authority of ser-asker cease with the termination of an expedition. None but the pacha

of Silistria has the permanent title of ser-asker, because he is obliged to be in constant readiness to defend and cover the Polish frontier.

BEYGS.

The *beygs* are governors of a district or town. Though the Turks write the title in this manner, they pronounce it *bey* ; which signifies lord, and is particularly applied to the lord of the standard, or sandjac-beyg.

Every province of Turkey is divided into a greater or less number of sandjacs, or banners, each of which gives title to a beyg ; and all these beygs are under the command of the beygler-beyg, or governor of the province. The beygs nearly resemble the English knight-bannerets of old : they command

a certain number of spahys, or Turkish cavalry, who are also called tymariots, on account of the tymars or fiefs which they hold. The beyg possesses very great power: he holds council and adjudges and inflicts capital punishment; but he is accountable for his actions to the beygler-beyg. When the beygs are at Constantinople, whither they repair at the feast of beyram to kiss the robe of the grand-signor, they wear a state-dress of a peculiar stuff and form, called in Turkish *kapout*, and the *mudjevezeh*. They have but two chatyrs; and the harness of their horses is not so heavy as that belonging to the vizirs and beygler-beygs.

The beyg of Tunis is their prince or

king ; a title equivalent to that of *dey* at Algiers. In the kingdom of Algiers every province is governed by a beyg or viceroy, whom the sovereign appoints and removes at pleasure, but whose authority in his department is despotic. In the season for collecting the tribute from the Arabs, he is assisted by a body of troops sent for the purpose from Algiers.

**MANNERS, HABITS, AND COSTUMES
OF THE TURKS.**

PART THIRD.

MILITARY ESTABLISHMENT.

Othman, the founder of the empire, had no other soldiers than volunteers, who were slaves to superstition. Animated by the desire of conquest and the hopes of plunder, they confronted danger without submitting to any military discipline or subordination. Orkhan, Othman's son and successor, sensible

that the only method of preserving his conquests was to create an army obedient to its chief, fixed a daily pay for the infantry and gave to each horseman a portion of the lands taken from his enemies, upon condition of their being always ready to appear well mounted and to join his army at his summons.

The number of these grants, called *tymars* and *zyamet*, increased with the power of the Turks: at the commencement of last century it exceeded eighty thousand; but by a new regulation made by *Selym III.* in 1792, and to which we have already adverted, this number has been considerably reduced.

The holders of *zyamets* and *tymars* were bound by an express clause in

their *barats*, or imperial diplomas, to take the field in time of war : but some of them began to evade compliance with this condition. In 1790 a census was taken of all the proprietors of these fiefs ; those who were found to have been guilty of this irregularity were punished by the confiscation of their grants : the revenues of the state were augmented and the regiments of cavalry completed by this act of justice. It was at the same time decreed, that in future the vacant fiefs of proprietors of irreproachable conduct should be granted to the mulazims, cadets, or candidates for the service. As to invalids, they are to continue in quiet possession of the revenues of their *zyamets* or

tymars, which are not to revert to the state till after their decease.

Besides these grants there are other tymars known by the denomination of *derya calemy* and *mensouhat aclamy*, attached to the navy: but that department of the service has been placed on a very good footing; and as it was considered that sailors cannot perform the duty of cavalry, it was determined, that as these fiefs fell in, their revenues should be added to the chest of the *nizami-djedyd*, or new corps, abolished at the deposition of Selym III. by whom it was instituted.

The troops held in the highest estimation are the janissaries; next to them come the artillery, bombardiers

and miners. The troops of the seraglio, and the sovereign's guards, the bostandjys, the capydjys and the bal-tahdjys, form part of the Ottoman military establishment, but they never take the field without the sultan, to whose service they are particularly attached.

The place of the janissaries is sometimes supplied by the provincial soldiery, who are paid only for the time during which they are employed; the expense of their support is borne by the province to which they belong. There are, moreover, multitudes of volunteers, actuated as strongly by the hope of pillage as by the spirit of religion.

The principal strength of the Turkish armies consists in the cavalry, which is almost as numerous as the infantry. Each zaym is obliged to furnish in time of war, a horseman for every five thousand aspers of revenue, and each tymar one for every three thousand. The possessors of both are bound to serve in person with all their retinue: and it is asserted that so indispensable is this obligation, that even in case of sickness they must be carried in litters.

The Turks have another species of cavalry called spahys, who gained high reputation under the successors of So-leïman II.; but the government has since studied to humble them, and they are now held in little estimation.

Several sultans, convinced that they could not cope with their enemies unless they adopted the military principles of European tactics, have endeavoured to introduce them into their armies.

A circumstance unimportant in itself suggested to Selym III. the idea of changing the Ottoman tactics. In the last war with Russia, the grand-vizir, Yusuf-Pacha, took prisoner a Turk by birth, who, having been carried in his childhood to Moscow, had there turned Christian. A Russian nobleman whose favour he was fortunate enough to gain, gave him a good education and procured him an appointment in the service : at the time of his being made prisoner he held the rank of lieutenant, and was

considered an excellent officer. As he had not quite forgotten the Turkish language, the vizir took pleasure in conversing with him. The lieutenant represented to him the advantages of the European discipline; and obtained permission to form a corps composed of renegadoes and some miserable Turks, whom he trained in the European manner before the tent of the vizir, who was highly amused by their evolutions.

On the conclusion of peace, Yusuf-Pacha returned to Constantinople, and left this regiment at a village a few miles distant from the capital. The sultan, hearing mention made of it, was curious to know how the infidels fought, and went to see this regiment exercise,

as he might have done to a puppet-show: but he was so struck with the rapidity and regularity of the manœuvres, that, from this moment he resolved to introduce them among his troops. Not only did his attempts prove ineffectual, but this innovation, as we have seen, caused his deposition and death.

We shall now proceed to a rapid review of the different corps composing the military establishment of the Turks.

THE JANISSARIES.

INFANTRY.

The janissaries, *yegny-tchery*, new troops, were instituted by Amurat I. That conqueror caused one-fifth of the young prisoners whom he had taken from the Greeks to be instructed in the military discipline and the religion of the Turks; and then sent them, in 1361, to Hadjy Beygtache, a personage revered by the Turks for his extraordinary sanctity, to solicit his benediction and some mark to distinguish them from the other troops. Beygtache, after blessing them, cut off one of the

sleeves of his felt robe and placed it on the head of the chief of these new soldiers, who ever afterwards retained the felt cap and the name of yegny-tchery.

Such is the account given by Ebn Yusuf and Djanaby respecting the institution of the janissaries: but several other Turkish historians are of opinion that they were first established by Orkhan, and called *yaya*, foot-soldiers, to distinguish them from the other Turkish troops, which consisted almost entirely of cavalry. The first statement appears the most probable. As this new corps was originally assembled at Yeny-chehr, a town built by Othman near Nicæa in Bithynia, for the seat of the Ottoman empire, it might be sup-



SEKBAN-BACHY,
Third Officer of Janissaries.

YEGNYTSCHERY,
A Janissary in his State Dress.

posed that the janissaries received their appellation from that place, did not the orthography of the two names give a formal contradiction to this etymology. Be this as it may, the cap of the janissaries, called *ketcheh*, felt, and *ouskouf*, a word which may have been corrupted from the vulgar Greek and from the Italian *scuffia* and *uscuffia*, from which the French have formed *coeffe* and the English *coif*, has retained the form of a sleeve, bent back and falling down behind, as may be seen in the figure of the janissary in his state dress in the annexed engraving.

For a long period none but picked men were admitted into the corps of janissaries. It was requisite that they

should be neither too tall nor too short, and the slightest defect of physical constitution was a sufficient cause of rejection. Persons were frequently refused admission into this body, because they had too scanty a beard. It was apprehended that this defect, which is a subject of derision with the populace, might expose the whole body to ridicule. Many other causes of exclusion were strictly observed.

The highest personages in the state covet the honour of being enrolled among the janissaries. The sultan himself does not disdain to figure in the list, and receives in this quality a thousand aspers (about two guineas) a day. This corps is divided into ninety-six

ortah or *odah*, cohorts, some of which are quartered at Constantinople and others in different parts of the empire.

At present, the corps of janissaries, not content with recruiting from among the dregs of the people, admits all applicants. Neither religion nor depravity of manners, nor crimes of any kind, are an obstacle to the admission of candidates ; so that this first body in the state now numbers in its ranks Armenians, Jews, apostates and banditti.

The janissaries of the present day, effeminate, cowardly and degenerate, have retained no part of the character of their predecessors but that arrogance and spirit of mutiny, by which they have ever been distinguished.

The following anecdote will afford some idea of the manner in which the janissaries are now recruited. Towards the conclusion of the last century, the Armenian patriarch of Constantinople being accused of a secret attachment to the Catholic faith, the principal persons of his communion were rich, powerful and uncharitable enough to excite prepossessions against him in the mind of the grand-vizir, a man no doubt of great merit, but whose integrity was not proof against a considerable present. The plan which they had formed was no other, than to transfer the prelate from the patriarchal chair to the bench of one of the grand-signor's galleys : the order was already signed, but

he received timely notice of the scheme. Without losing a moment, he applied to the first odah-bachy he could find, and solicited and obtained permission to enrol himself in his corps. In the evening, he gave his new chief and the officers a splendid entertainment, during which they made very merry at the expense of the grand-vizir, who has no authority over the lowest janissary. Meanwhile a party belonging to another company appeared, while they were yet at table, to carry the mandate into execution. Some soldiers, stationed at the door by the odah-bachy, acquainted them with the incorporation of the prelate into their body. The two parties immediately joined to celebrate this

extraordinary event, and the patriarch-janissary was at liberty to be in future a Catholic, Jew, Turk, or whatever he pleased, without exposing himself to the censures of any individual.

A wise policy formerly prohibited marriage among the janissaries. Now that they are allowed to marry with the consent of the sovereign, and that the majority of them follow some profession, the evil which was apprehended is felt in all its force. On the first rumour of war, there are no means which they do not employ, no stratagems, no disguises to which they have not recourse, to elude the vigilance of their chiefs and to exempt themselves from military service. In 1770, on the opening of

the campaign against the Russians, most of them took it into their heads to assume the disguise of tchocadars, or servants to the principal persons of the court ; but the multitude of men wearing the same liveries soon led to the discovery of the trick. All the tchocadars were apprehended, and the disguised janissaries were recognized by the marks which the red strings of their tight buskins always make upon their feet. They were severely reprimanded by the sultan, and compelled to march without delay ; but out of sixty thousand who left Constantinople, scarcely ten thousand reached the Crimea, the rest having all deserted by the way.

The allowance to each new-comer is

three aspers, or three half-pence, two loaves of bread, two hundred drachms of mutton, one hundred of rice and thirty of butter. These rations are not delivered out separately, for the janissaries live together as in a college. Each company, or odah, has its stores, in which the provisions belonging to all the janissaries of that odah are kept. These are delivered out to the head-cook, who takes care to prepare the repast by the appointed time, for the whole company: and all who are absent at that hour forfeit their claim to the portions. In this particular they practice the rule established by Soleïman, that those who would partake of the meal must be present at the odah.

The name of *imacdjy*, new-comers, is given not only to the new recruits but also to those soldiers who are drafted from other bodies and incorporated with the janissaries for the purpose of completing that corps. This is most frequently done, when it is necessary to provide a garrison for some town that has been taken. Thus, supposing six thousand men are required, three thousand at most will be taken from the odahs, and the other three from among the djebehdjys and the new soldiers, denominated *yegny-tchery-imacdjy*.

There are janissaries in all the provinces of the empire: their pay is low, but it is increased in time of war. Al-

most all the Turks enrol themselves in a legion, and the quality of janissary is hereditary. It secures them from the bastinado on the soles of the feet, but not from flogging on the back, and procures them the honour of being strangled when they are sentenced to die.

Marsigli reckons one hundred and ninety-six companies or legions of janissaries. The grand-signor is enrolled in the first, and on certain days he himself receives pay in the second court of the seraglio, when they are treated with pilau from the emperor's kitchen. The number of the soldiers of each legion is not fixed. The new-comers are for some years the drudges and scullions of the odah. They wear a leathern girdle,

having two plates of copper at the ends, which fasten by means of a hook. They attend to the pots and distribute meat and vegetables among the janisseries twice a day and rice twice a week. They too do the duty of patrols, armed only with a stick, which they dexterously throw at the legs of those whom they wish to stop, and who attempt to run away. Their belts also serve them to strike such as make resistance. Their noviciate lasts till their mustaches are grown; and they have then acquired a right to indulge themselves, without performing any laborious offices. They are under the command of officers whose dress indicates their peculiar functions. That of the sekban-bachy

or third officer of the janissaries is represented in the preceding plate.

The *achdjy-bachy*, head cook, (see the annexed engraving) occupies, notwithstanding the denomination of his post, a very high rank in the Turkish army. To add to his dignity, he wears a great number of distinctive marks, which, instead of producing the intended effect, give him the most grotesque appearance that can possibly be conceived. His dress is of brown leather, with a profusion of plates of metal, which make it extremely heavy : so that on days of ceremony, when he wears all the extraordinary ornaments of his grand uniform, he is so loaded with plates of all sizes, that he is obliged to have two



ACHDJY,
Cook.

ACHDJY-BACHY,
Head-Cook of the Janissaries.

persons to support him when he walks. It is by this officer, who is equally feared and respected in his corps, that the janissaries are sentenced to the bastinado.

It may here be remarked, that the officers, whose functions have relation to the provisions, possess in general greater preponderance than the others of equal rank.

The person by the side of the achdjy-bachy is a common achdjy, or cook. The engraving also represents the form of the fire-place, the projecting part of which is of plate-iron.

The janissaries make a mark which can never be effaced upon the arm, by pricking the skin with a needle, putting

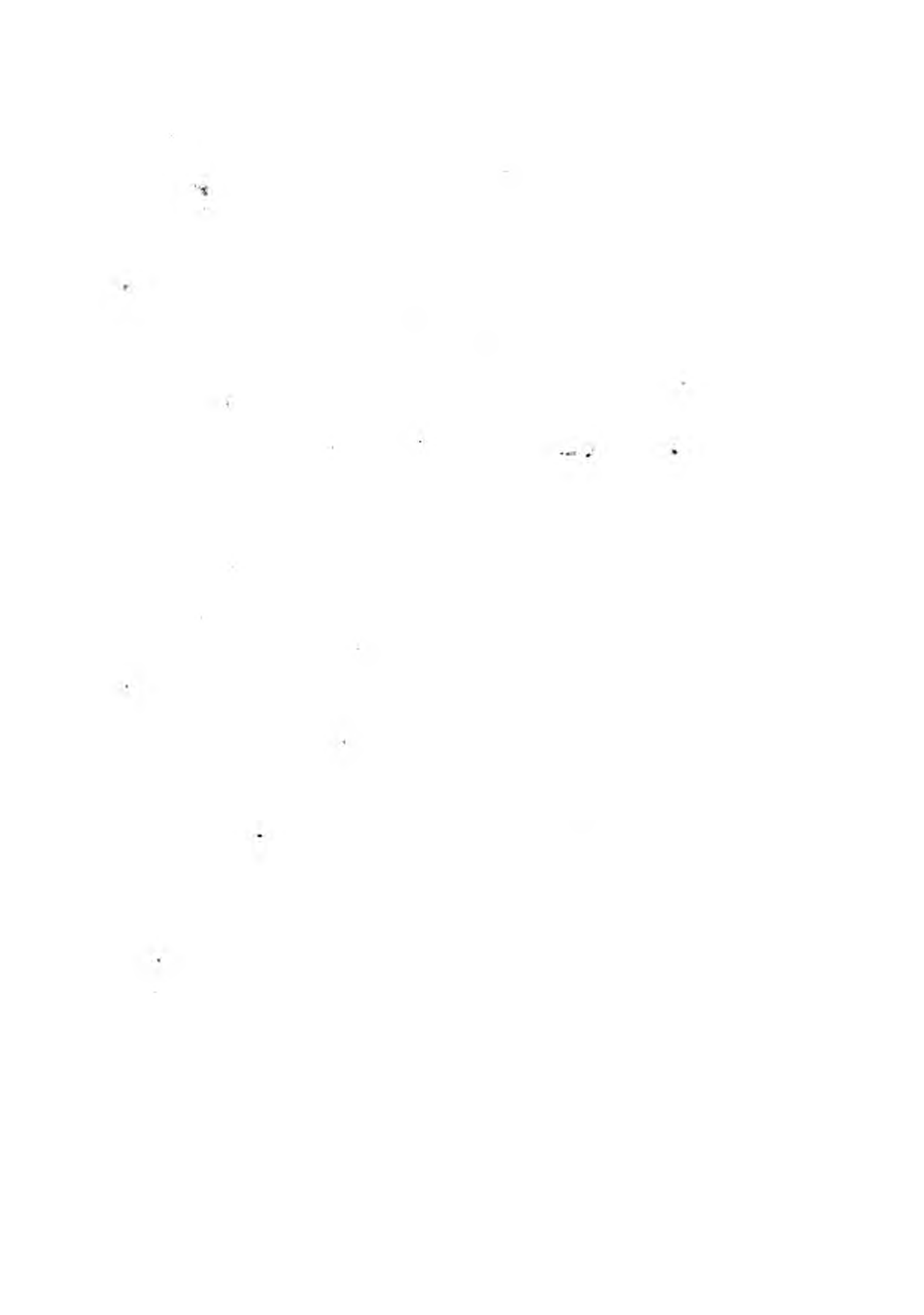
gunpowder into the punctures and setting fire to it. This mark indicates the legion to which they belong by the figures, frequently very grotesque, displayed in their colours, to which, however, they are far from attaching the honour of their legion. With them the loss of their cazans or cooking kettles is considered as the highest disgrace. (The form of these kettles may be seen in the annexed plate; the officer who goes before with the ladle is a captain of janissaries.) For this reason they have always two kettles : but should unfortunately both be taken, the legion is dissolved and a new one raised and furnished with fresh kettles.

The first odah has for its ensign a



CAZAN,
or Kettle of the Janissaries.

TCHORBADJY,
Ladle bearer or Captain of Janissaries.



crescent ; others have grotesque figures, or those of animals, as a lion, a tiger, &c. The thirty-first ortah has an anchor, because it is employed in the sea service. It has acquired the highest reputation of any ; so that a man who would compliment the valour of another calls him otouz-bir, a soldier of the thirty-first ortah.

On days of ceremony, the janissaries wear a felt cap with a very large flap falling down behind and covering half the back. To the front is attached a copper case, in which they keep a wooden spoon for eating pilau.

The janissaries are essentially foot soldiers, but such of them as possess the means, keep horses when with the

army, and this mixture of horse and foot is one of the primary causes of the disorder which always prevails in their evolutions. The janissaries, as well as the bostandjys, act in the capacity of fire-men. Prior to the year 1600, the buckets, crow-bars, hatchets, and other implements of that kind, were deposited with certain officers of the palace, who, on any alarm, delivered them out to the janissaries, and hastened along with them to contribute to the maintenance of order and the preservation of property: but, during the reign of Selym I. the janissaries, after a great conflagration, at which they displayed equal courage and activity, marched away in triumph and deposited the

implements in the palace of their agha, where they continued to be long kept.

It has been since thought expedient to divide them equally among all the odahs of the janissaries.

When a fire breaks out at Constanti-
nople, the agha of the janissaries, the
grand-vizir and the sultan himself, are
expected to repair to the spot. Be-
tween these three personages there is
a rivalry of interested zeal, for if the
aghah, who ought to be there first, suf-
fers the vizir to arrive before him, he
pays a certain sum ; but if the emperor
outstrips him he forfeits double the
amount. The janissaries are far inferior
in skill and promptitude to our fire-
men, and they seldom fall to work be-

fore the arrival of the sultan, who encourages them to exert themselves by his gratuities. The consequence is, that they have no interest in speedily extinguishing the flames ; on the contrary, it is to their advantage to allow them to extend their ravages : for if they work with zeal they obtain only a trifling reward ; but if they slacken their efforts fresh bounties are offered to stimulate them. Should they appear quite disheartened and determined to make no farther exertions, recourse is had to new gratuities to revive their spirits or rather to purchase their good will. Meanwhile the conflagration spreads, and the monarch pours forth money in profusion. Such are the

mischievous effects of a mistaken generosity.

The agha of the janissaries possesses great influence in the state, on account of the impressions which he has it in his power to communicate to that body, either to keep it in obedience or to instigate it to mutiny.

The janissaries are divided into three distinct corps : the *yaya*, the *beuluky*, and the *seymenys*. The former are destined for the garrison of frontier places. Their officers wear yellow buskins, and have a right to ride on horseback, while those of the other corps have red boots and are obliged to walk. From these three corps are selected the *couroudjys*, regiments of picked men destined for

the garrisons of the imperial cities of Constantinople, Adrianople and Prusa.

The appellation of *seymen*, or more correctly *sekbán*, is common to certain corps both of cavalry and infantry. It is given to the extraordinary levies raised at the beginning of a war and discharged at its conclusion. They receive on enlisting, a sum proportionate to the distance of their country from the theatre of war, and must equip themselves at their own expense. Their arms are, a sabre, a blunderbuss, and a pair of pistols. Each company consists of fifty men, commanded by a captain, having under him an ensign and a tchaouch. While the seymens are in

the service, they are paid fifty aspers a day. They are generally disbanded on the frontiers, and return home in more or less numerous bodies, committing by the way all sorts of depredations, outrages, and murders ; but on reaching their own country, the majority of them form bands of robbers, and continue to subsist by plunder, till a new war calls them forth to fresh dangers and fresh excesses.

It is the vizirs and pachas who raise at their expense and maintain the corps of seymens, which are of a number proportioned to the extent of their power. The grand-vizir cannot take with him fewer than two or three thousand. The captain of the vizir's first

company is generally commandant of all the seymens in the army, who are divided into two corps, one composed of picked men and such as have previously served. Their banner is yellow, and is distinguished by the appellation of *ssoury-sekban* or *seymen*. The other corps has a red banner. This distinction causes violent animosities, and has sometimes been the occasion of bloody quarrels.

The chief officer of the janissaries is the *yegnytchery-aghacy*, or agha of the janissaries. He commands the whole corps, and has power to promote his soldiers or even his slaves to any of the subordinate ranks. He occupies the fifth place among the great officers of

the empire. This post is commonly conferred on an itch-oghlan, a favourite of the sultan's and thoroughly devoted to his interest. The pachas and other dignitaries are never appointed to it because the sultan could not be perfectly sure of the fidelity of such a chief. The body of janissaries, already too formidable of itself, would be still more dangerous if its commander had any particular motives for ambition or revenge. The yegnytchery-aghacy holds a very important rank in the state, and enjoys the prerogatives and honours attached to pachaliks of two and even of three tails.

The seymen-bachy, or sekban-bachy first lieutenant-general (see the plate

facing p. 163) has the particular command of the seymens; but when the agha joins the army, the seymen-bachy assumes the title of caïmacam and acts as his substitute at Constantinople. He is authorized to affix his own seal to the orders which he issues, and commands all the serdars, or colonels, in his government. He has moreover the management of all the affairs of the janissaries.

The kiahya-beyg, or second lieutenant-general, possesses nearly equal privileges and authority with the seymen-bachy. He is captain of the most opulent company, that of the beuluk-lers. He commands it with despotic power; he has even the privilege of inheriting

the property of his soldiers who die without issue or relations; and possesses the right of appointing his officers to coulloucs, or the government of fortified towns. He is likewise the chief steward of the corps.

The yegnitchery-effendy is the provost-marshal or judge of the body. He has fixed days for trying offenders, and in heinous cases makes his report to the agha of the janissaries, whose decision is final.

The mouhzar-agma is, in some measure, the deputy or advocate of the military with the vizir.

The tchaouchs are distinguished by three different appellations. The bach-tchaouch is captain of the second odah.

He enrols those who enter the corps, into which he receives them with a tweak of the ear and a slap in the face. It is this officer too who inflicts punishment on criminals. The annexed engraving represents him with an ink-horn at his girdle, and the calam and paper in his hand. Beside him is an inferior officer of the janissaries, called coulloucdjy ; the latter is in his ordinary dress. The ortal-tchaouchs are subordinate to the tchaouch-bachy, and are charged with the execution of sentences.

The captains and other officers of inferior rank have the command of companies of from six to eight hundred men. The captain is called tchorbadjy,



COULLOUCDJY,
Inferior Officer of Janissaries,
in his ordinary Dress.

BACH-TCHAOUCH,
Serjeant-Major of Janissaries.



the lieutenant odah-bachy: the latter sleeps in the same chamber with the privates. The vekyl-khardjy is the purveyor. The baïrac-dar, ensign, carries a flag half red and half yellow, with two swords in saltire: the bachesky is of inferior rank to him. The achdjy is the cook: it is likewise his duty to arrest prisoners, to put them in irons and keep them in safe custody: he carries a large knife in a sheath suspended at his side.

The mildest of the punishments inflicted on the janissaries is arrest: the criminal is put in irons in the kitchen. We have already observed, that neither the bastinado nor any other punishment can be inflicted on the janissaries

but by the command of their officers. The sentence is executed in public after evening prayers. The culprit is extended with his face to the ground, and held down by two of his comrades, one at the head and the other at the heels. The vekyl-khardjy of the odah appears with a lighted candle, and counts the strokes, which seldom exceed forty : he then turns to the spectators and exhorts them to avoid meriting a similar punishment. When a janissary is condemned to death, his name is erased from the register, and he is thrown into prison. Half an hour after sun-set the executioner comes to strangle him ; the body is then put into a sack, with a stone tied about the neck, and precipi-

tated into the sea. The execution is secret, and it is no longer customary to announce it by the firing of one of the guns of the seraglio.

The dyvan, or council of war, of the janissaries is held at the residence of their agha.

The ortalah-djamy is a chapel built amidst the quarters of the janissaries, where they assemble to prayers. In this place of devotion they likewise meet to deliberate on matters in which they are interested, for instance, on presenting a petition to the sultan demanding the dismissal either of his ministers or of their own officers. There too are hatched plots against the government and person of the sultan himself; but

if his Highness has any suspicions, he employs spies to watch the proceedings at the ortal-djamy, and takes his measures according to the information he receives.



THOPDJY,
A Gunner of the Nizam-djedyd.

NEFER,
A Soldier of the Nizam-djedyd

THE THOPTCHYS, OR THOPDJYS,

ARTILLERY.

The number of the thopdjys is not fixed : they are, however, divided into odahs, and are all under the command of their general, the thopdjy-bachy. They are variously employed : some work in the foundries, others make gun-carriages, but the greatest number are trained to the artillery exercise.

The annexed plate represents a private thopdjy or artillery-man of the *nizami-djedyd*, or new troops raised by Selym, and trained in the European manner. This corps, which no longer

exists, had been rendered more fit for military service by the simplification of the Ottoman costume. The figure beside the thopdjy is a soldier of the same corps, which amounted to thirty thousand men, whose pay was very moderate.

Dr. Wittman relates, as a fact illustrative of the thoughtlessness of the Turks, that a thopdjy, being in a tent containing ammunition, took up a charged bomb-shell, for the purpose of explaining its mechanism to some men who were smoking their pipes. Without considering the danger to which he exposed these people, himself, and the whole park of artillery, he began to open the match with his knife :

and but for Major Hope, who prevented him, the same man would have exhibited a similar demonstration with a cartridge.

The thopdjy-bachy possesses despotic power over the artillery. It is his business to enquire into the state of the magazines of Constantinople and other fortresses, and to supply them with whatever is necessary, with the approbation and agreeably to the orders of the grand-vizir.

The daukydjy-bachy is the captain of the founders; he furnishes the requisite materials and superintends the operations.

The thopdjy-odah-bachy is the com-

mandant of the artillery stationed at Constantinople.

The kiatib, or secretary, keeps an account of the pay, the number of men and the materials employed for the artillery.

Under the appellation of thopdjys are included the mhimars, or engineers, and the artillery-carpenters and drivers.

During the last twenty or thirty years great improvements have been made in the Turkish artillery. The French, English, and Swedish officers, successively sent to Constantinople, have succeeded in training tolerable gunners.

The Turks are remarkably partial to

this branch of the service. In 1796, the French government sent to Constantinople two companies of light artillery, which formed and trained several new companies.

Husein, capitan-pacha, a friend of Selym III. and deserving of that honour for his superiority to the prejudices of a nation which his sovereign and himself endeavoured in vain to raise from barbarism, neglected no means of promoting the practice of the new manœuvres. In this point, however, the Turks are still far behind the other nations of Europe. Their deficiency in theory and their astonishing inexperience in practice will be sufficiently apparent from the following circumstance:—In 1799,

the capitan-pacha, judging several old pieces of cannon to be unserviceable, ordered them to be broken up. The thopdjy-bachy, without taking the trouble to examine them, caused them to be immediately covered with a great quantity of wood, and the wood to be set on fire. He then retired, without entertaining the slightest doubt of the success of his expedient: it was then evening and the wood was not consumed till shortly before day-light. The reader may figure to himself the stupefaction of the ignorant thopdjy-bachy, when he was informed, on awaking, that an artillery-man had been killed and the first gunner to the capitan-pacha wounded by the bursting of one

of the pieces, the fragments of which were scattered to a considerable distance from the fire. His first movement was to betake himself to flight with his brother, in order to escape the indignation of the capitan-pacha. Among the numerous conjectures to which this circumstance gave rise, it was imagined, that one of the pieces was shivered by the sudden effusion of too great a quantity of cold water on the red-hot metal; or, with still more probability, that this gun was loaded and had burst as soon as the fire reached the powder.

DJEBEHDJYS, OR ARMOURERS.

The armourers are commanded by an officer, called djebehdjy-bachy, who superintends their operations. They are divided into sixty odahs, situated near St. Sophia. Each chamber has its odah-bachy, who is rather a quartermaster than a captain. It is their duty to polish the arms deposited in the arsenal, to keep an accurate account of them, and to deliver them out to the janissaries.

SACCAS, OR WATER-CARRIERS.

The saccas are the lowest class of soldiers, whose business it is to supply the army with fresh water for drinking, and also with that for ablutions. They have no particular officer, and are under the commander of the company to which they are attached. The water is carried in leathern bottles by horses, formerly furnished by the fellahs, who have since been exempted from this requisition. Each load consists of two of these bottles containing about twenty gallons of water. The utility of this institution in such hot countries as those in which the

Turks usually make war, is sufficiently obvious. The horses of the saccas have bells, which, while yet at a distance, apprize the thirsty soldier of their approach.

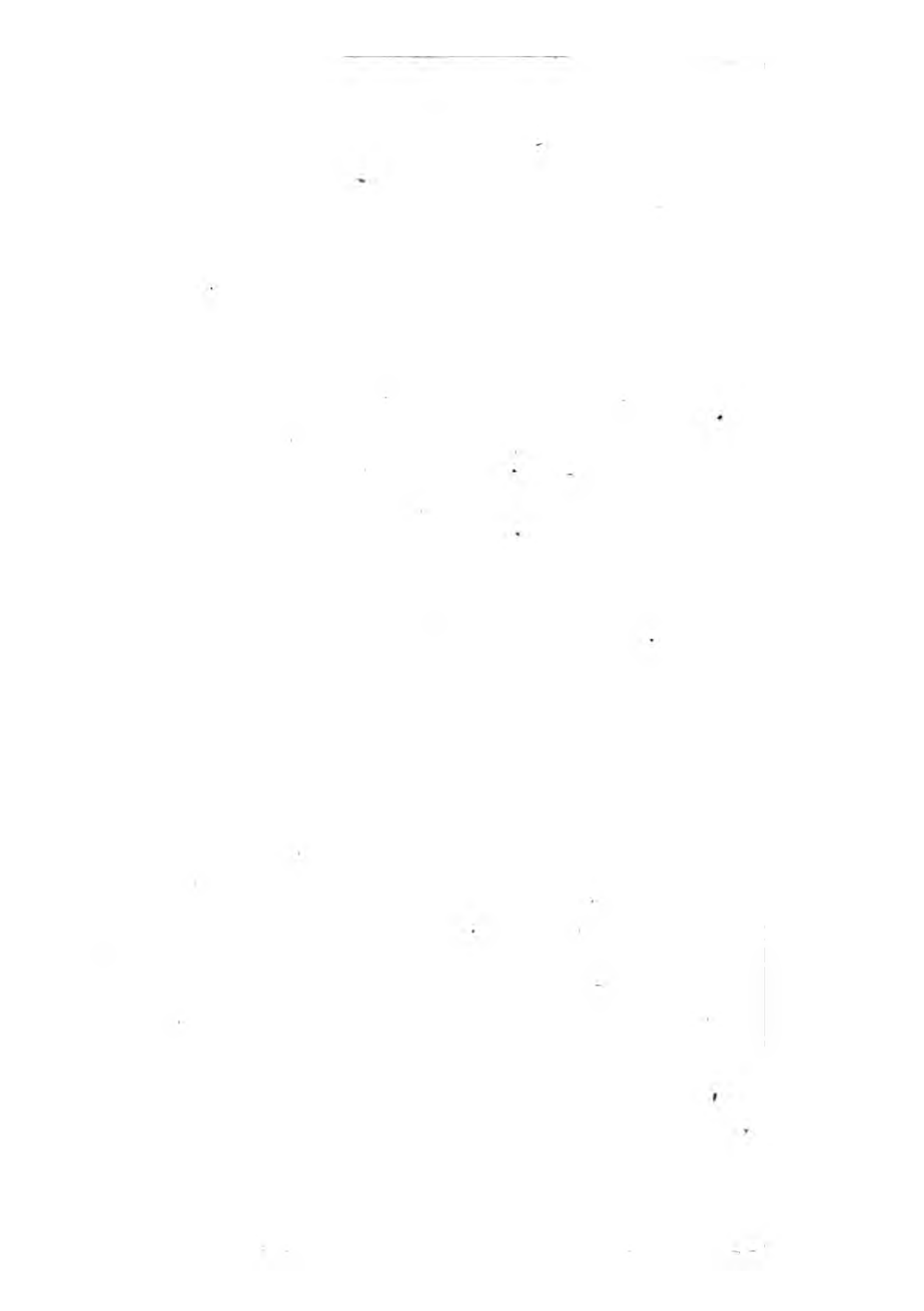
The saccas attached to each company are very numerous: they ride upon their horses. With the army their occupation is extremely laborious; they pay as little attention to their persons as to their apparel, which consists of a vest and trowsers of brown leather; but in the towns the saccas are often rather smartly dressed, as may be seen in the figure of one in the annexed plate. Their water-bottle is generally of pyramidal shape; the base, which is flat, is strengthened with wood, and fastened



HAMM-AL,
A Porter.

SACCA,
A Water Carrier.

Pub.^d by Rackemann, London, 1821.



to the pommel of the saddle. The water is introduced at the upper extremity, which terminates in a point: when the bottle is full, this end, tied with a cord, is turned back and likewise fastened to the saddle, in such a manner as to leave room for the sacca upon the back of the horse, which, as we have observed, carries two of these bottles, and is protected from wet by a covering of very thick leather.

In the towns there are saccas, who have no horses, but carry their bottles upon their backs, and trudge about on foot, selling their water in small quantities.

In very hot weather, this occupation is followed by certain charitable der-

vises, who, however, instead of selling the water, give it away to thirsty passengers and travellers.

A *hammal*, or common porter, is seen in the engraving beside the sacca : not that he attends the army like the latter ; but these two professions seem to be so nearly akin, that we thought it appropriate to place them together on the same plate.

These men are extremely numerous, especially at Pera. Such as are natives of Armenia are reckoned the strongest and will carry an immense weight. Sixteen of them, with their arms as it were entwined, will frequently carry from the quay of Galata to the heights of Pera, a cask of wine slung to a pole,

of such weight that each of them must support about three hundred pounds. The plate represents the usual manner in which the hammals carry burdens.

CAVALRY.**SPAHYS, LEZGUYS AND MAME-
LUKES.**

The Turkish cavalry is more formidable than the infantry: it is in high estimation with the government, which has rendered it permanent and formed it into a corps that is maintained by the state.

The corps of the spahys is regularly paid by the imperial treasury: it guards the sultan's person, and in the field it is always reserved for the most daring enterprizes. These men were formerly taken from among the itch-oghlan, or

pages of the chamber; they were not numerous and were denominated *the children of wealth*. The present number of spahys is much more considerable, amounting, according to Marsigli, to upwards of fifteen thousand men, divided into two corps, the most ancient of which has a yellow and the other a red standard.

The chief officer of the spahys is the spahyler-aghacy or silehh-dar, who enjoys the privilege of having a large horse-tail and the yellow standard borne before him. His post is on the left of the sultan, who considers him as one of his principal officers. The kiahya is the lieutenant-general. The kiahya-yery has the superintendence of all matters

of detail that concern the corps. The other officers are the bach-tchaouch, the tchavouch, major, the *hintib*, secretary, and the kalfah, quarter-master.

The pay of the whole corps amounts annually to two thousand and seventy purses.

The tchaouchs compose another corps of cavalry, from which the aid-de-camps who carry the orders of the sultan, the vizir and other general-officers, are selected.

The arms of the spahys are the lance and the scymetar: some of them also use the djeryd, a stick about two feet and a half long, shod at one end with iron, which they manage with admirable dexterity. They wear also a sword;

but it is fastened to the side of the saddle, and passes under the rider's thigh, so as not to prevent him from using his pistol and carbine. There are some too who use bows and arrows, especially the spahys of Anatolia ; for those of Europe and Romelia give the preference to our weapons. These troops observe neither order nor discipline in their marches ; instead of forming in squadrons and rallying when expedient, they attack in parties, never making a general charge in concert with the other troops. On a given signal they rush upon the enemy with shouts of *Allah ! Allah !* incessantly repeated by every soldier. This obstreperous invocation of the Deity is

considered by them as an efficacious method of striking a panic into their enemies, and it has frequently been employed with success.

Mahomet Kiuperly, the grand-vizir, instead of disciplining the spahys, strove to humble and to keep them in ignorance, lest they should become too insolent. Since that time this corps has lost much of its reputation: its members are now punished with the bastinado on the soles of the feet, for fear, if they were flogged, they might not be able to ride; and on the other hand, the janissaries are flogged, lest the bastinado should prevent them from marching.

When the sultan assumes the com-

mand of the army, he causes large sums of money to be distributed among the spahys. A janissary and a spahy are posted as sentinels at each of the cords of his tent, and that of the grand-vizir is guarded in the same manner.

For the costume of ceremony of the spahys, see the representation of a *dely*, at p. 20 of this volume.

The most remarkable of the Turkish light horse are the Circassian and Georgians, known by the name of *lezguys*. They are robust, handsome, well-proportioned, of a good complexion, in short, such as the people of their country are universally represented. Their perpetual warfare with the Russians stationed on their fron-

tiers, a wandering life and predatory habits, to which the fastnesses of their native mountains are singularly favourable, qualify them in a peculiar manner for the military profession. Though their heads are not shorn, and they wear a sheep-skin cap instead of a turban, it is impossible not to discover in them a considerable resemblance to the Tartars.

The horse-soldier provides himself at his own expense, like the infantry, with such weapons as he thinks proper : in general, he gives the preference to pikes and javelins of all lengths. The shortest are fastened to the saddle. Some, headed with an iron spike, are six feet long and more. Many of the

cavalry are armed with battle-axes, maces, or knotty clubs strengthened with iron; almost all of them have a sabre, and such as can afford it a carbine of some sort, a musket, and sometimes two, three or even four pistols stuck in their belts.

The spahys and other horse-soldiers receive neither pay nor allowance till they have joined the army: on reaching it they are paid like the janissaries, and have the same share of the booty.

The cavalry is furnished by Asia, excepting the parts bordering on the Black Sea, which supply foot-soldiers exclusively. Excellent horses are obtained from Syria, Dyarbekir and the banks of the Euphrates. When crossed

by the Arabian breed, they are light and full of spirit; in skirmishes they might have the advantage, but they would not be able to withstand the charge of the European heavy horse.

The Mamelukes deserve particular notice. These troops, composed of men of all nations, are remarkable for skill in the management of their horses and weapons. Though, under the conduct of their beygs, they are sometimes opposed to the troops of the sultan; they are nevertheless considered as belonging to the Turkish army, and the transient hostilities in which they are engaged with the Ottoman forces are merely regarded as revolts or insurrections.

The horse of the Mameluke is a slave that carries his tyrant : he must comply with all his master's caprices, and the bridle that directs him sufficiently proves that the Mameluke will be obeyed. The strongest horse, at the height of his speed, is obliged to stop in an instant. Nothing can resist the force of the bit, the chief agent of which consists in an iron bar introduced into the horse's mouth. When the rider wishes to check his steed, he raises the bridle ; the bit acts as a lever by means of a chain-curb which goes round the lower jaw, and the animal, however spirited, must yield to the pain occasioned by an instrument, which would break his jaws if he were not to stop.

By means of this bit and sharp-pointed stirrups the Mameluke does what he pleases with his horse. The stirrups answer another purpose: in charging an enemy, they cut on either side and become a weapon of offence. Stirrups of this kind could not be employed by Europeans, who march in order, as each soldier would be liable to wound his neighbour.

The Mamelukes have no other rank than what their courage or temerity confers. The saddle is a sort of chair, with a high pommel before. They ride according to their custom, in nearly the same posture as they squat on the ground: their stirrups, being very short, raise the rider considerably above the

saddle, and give him great facility and strength for dealing his blows. When wounded he runs no risk of falling, being supported on all sides in his seat. The horse is not loaded with baggage ; a warrior, like his master, when he takes the field, he carries nothing but the equipage of war. The Mameluke clothed in a pelisse and turban, finds a defence in this attire, which deadens the strokes of the sabre. They are all armed in a formidable manner ; in their belts they have a pair of pistols and a dagger ; at their saddle-bow another pair of pistols, a battle-axe and a mace ; on one side a sabre, on the other a javelin, or frequently a djeryd ; and

their servant on foot carries a carbine. All the fire-arms are fastened to the horse or the rider, which is a great convenience, as it spares him the trouble of returning them to their places. Many of them wear coats of mail and helmets, without visors, but provided with a perpendicular bar, which protects the face, as may be seen in the frontispiece to this volume. Add to all this, a sharp sabre which though brittle makes dreadful gashes. They rarely parry with this weapon, which is liable to break ; it is the horse that avoids the blow. The Mameluke carries also by his side a small powder-horn, with which he quickly primes, and one iron ramrod

serves for all his fire-arms. Raised in the stirrups and guiding with ease a horse rendered docile by severity, he deals more rapid and more terrible blows than any other horse-soldier.

There are two articles with which a Turkish horseman never omits to provide himself: one or more leathern bottles full of water, which he slings to the saddle, about the middle of the horse's belly, and his pike, which he fastens before to the pommel.

They sit their horses with ease, manage them with astonishing address, and rise in the stirrups with equal agility and gracefulness. The stirrups are, as we have observed, very short, like all

those used in the east, and of a very different form from ours, as may be observed in the plates at the beginning of this volume, representing the vizir and the Mamelukes.

ZAIMS AND TYMARIOTS.

The beygler-beygs are, as we have observed, the governors of the provinces of the empire. It is they who furnish the cavalry levied from the zyamets and tymars situated in their governments. The tymariots, or possessors of fiefs called tymars, give their names to the horsemen whom they are obliged to maintain. These are expected to march under the command of the sandjak, or beyg, to whose district they belong. When those of Anatolia neglect to march, in obedience to the summons, it costs them a year's

revenue; and those of Europe are still more severely punished, being suspended for two years, in case of disobedience, with the hope, however, of obtaining such tymars as become vacant, unless the possessors die in battle, for then their children have a right to succeed them. The aged, or such as are incapacitated for service by infirmity, are allowed to send their sons in their stead. They are obliged to maintain a certain number of horsemen in proportion to their revenue, and these they furnish with lances, bows and arrows: but the possessor of a revenue not exceeding five thousand aspers, is bound only to attend himself. As to the zaïms

or proprietors of zyamets, they are not obliged to furnish men unless their income exceeds twenty thousand aspers.

SERHADD-COULY,

GUARDS OF THE FRONTIERS,

SERDEN-QUETCHDY, &c.

The corps of cavalry expressly designed to guard the frontiers, is called serhadd-couly. In Hungary these troops are divided into palanks, entrenchments surrounded with a fence made of stakes interwoven with pliable branches of trees, and protected by ditches. For the defence of castles and the advanced posts nearest to an enemy's country, great reliance is placed on the valour and experience of these troops, who are kept in continual exercise. They

are divided into three corps : the *gueng-nallys*, natives of the country, destined to guard frontier places ; the *beslys*, light cavalry, dispersed in the palanks and other advanced posts ; and the *delys*, who serve and are paid in time of war only, and are composed of the domestics of pachas and other loyal persons.

There is another corps, denominated tribute-cavalry, because it is levied upon all the tributary provinces of the empire, such as the Crimea, part of Lower Podolia, that portion of Bessarabia inhabited by Tartars, Moldavia, Wallachia and Transylvania.

The most ancient corps of cavalry among the Arabs and Turks, was called

serradje, an Arabic word, from which some writers have erroneously conjectured the name of Saracens to be derived.

The spahys were substituted for the serradjes, as the janissaries superseded the seyban. Still the infantry serving under a pacha, retains the appellation of *seyban*, and the cavalry that of *ser-radje*.

The Turks have another military body, called *serden-quetchdy*, or the desperadoes. Their name implies that they are careless of life, or that they cheerfully sacrifice it in the service of the sultan. This body is but temporary, being raised and disbanded at the pleasure of the sovereign. On occasion of

any important expedition or difficult siege, the sultan issues orders for the levy of so many thousand troops, to whom he allows pay at the rate of ten aspers each. When this order is promulgated, such of the janissaries as prefer glory to life, either from zeal for their religion or the affection they bear to their sovereign, hasten to enrol themselves, and are admitted till the number required is complete. Thus a young janissary, who has but about three aspers a day, as soon as he is enrolled among the *serden-quetchdy* begins to receive thirteen, which he retains for the rest of his life. These troops are distinguished by undaunted bravery ; they are the foremost to at-

tack an enemy, or to assault a fortress. They are not to be checked by any difficulty or stopped by any obstacle. Resembling ferocious beasts more than men, the serden-quetchdy rush into the thickest of the fray, regardless alike of the fire and the sword of the enemy ; and the ardour with which they attack is kept up, till it is extinguished in death, or till the signal is given for their recal : so that after the action, there are few who come back safe and unhurt. Those who escape return with glory to the odah or company to which they previously belonged ; and they are never afterwards compelled to go upon a similar service. If, however, they spontaneously offer to act a second

time in the capacity of serden-quetchdy their pay is again raised ten aspers, and thus they have twenty-three aspers a day for life. Such of them as are incapacitated for farther service by the loss of a limb or any considerable wound, are allowed a pension of ten aspers a day or thereabout, for the sultan frequently increases or diminishes the sum, and are discharged with the honourable title of *otourac*. If they remain at Constantinople, they are consulted in difficult circumstances: the agha of the janissaries soliciting and obtaining their opinion which he communicates to the sultan. Should they, however, attend the camp of their own accord, they are not required to perform any duty, and

are distinguished by being requested to give their opinion on the plan of a campaign or the operations of a siege. There are also horse *serden-quetchdys* who are taken from among the *spahys*, and treated exactly in the same manner as the infantry.

There were formerly in the Turkish army *guengnallys*, volunteers, who served at their own expense. This is now the body of horse which is under the particular command of the vizir. On solemn occasions they take precedence of the *agavat*, or military officers of the Porte, and wear the Hungarian or Bosnian costume. The *guengnally-aghacy* is their commanding officer.

The sultans, on their accession to

the throne, bestow gratuities, *bakhchych*, on the military. Each janissary receives about five hundred aspers and the spahys six hundred and fifty. Sometimes, also, though rarely, it happens, that the grand-signor, either out of liberality or to ingratiate himself with the troops, raises their pay an asper. We have seen in the historical part of this work, that several sultans exposed themselves to great risks by refusing the *bakhchych*, or *djoulous-actchehsy*, that is, the usual largess on their accession. Though the soldiers have occasionally displayed great generosity, and in pressing emergencies given up three or even six months' pay to the sultan, there is no instance of their

having ever relinquished their claim to the *djoulous-actchehsy*. This donation was instituted by Soleïman I., with whom almost all the regulations of the empire originated.

The volunteers, horse and foot, form several corps, commanded by officers of their own chusing. They have neither pay nor allowance till they join the army. On their arrival at the camp, they receive the same rations as the janissaries, and do not forget to take their share of the booty, which is in general their only motive for offering their services.

Besides the regular forces, we must reckon among the troops of the Turkish army those fanatics who, on the first

alarm of war, sell, give away, or make over in trust, the little they possess, and flock from the extremities of the empire to the standard of their Prophet. We must farther include an incalculable number of banditti, whom the hope of plunder allures to its banners.

One of the principal causes of insubordination among the Turkish soldiery is gaming, though strictly forbidden by civil and military laws. Among the Arnauts, or Albanians, in particular, the passion for prohibited games of chance is carried to the highest pitch. Many who have been found transgressing in this point have forfeited their heads,

but their comrades have not been corrected by this severity.

In a Turkish army, there are as many different characters and physiognomies as there are individuals collected from different countries. In colour especially there is a striking variety ; and in going along the lines it is curious to see white, yellow, black, copper-coloured, tawny and olive-coloured soldiers, in dresses as unlike each other as their complexions.

The Turkish troops have no uniform ; the turban being the only distinguishing mark of the different corps.

When the grand-vizir summons the troops together, the pachas select from

among the janissaries such as are fittest to take the field ; their names are registered, and they march upon an allowance.

The companies are not regularly divided by colours, and are more or less numerous. The cumbersome nature of their dress renders the march of the infantry extremely fatiguing, and they are overloaded with the weight of arms that are frequently useless. Almost all of them have a musket, a sabre, a dagger, a pair of pistols, and a morocco leather knapsack in the form of a belt, in the front of which they keep their cartridges.

The baggage of the Turks consists chiefly in their tents and camp-kettles.

They have waggons drawn by buffaloes for the conveyance of ammunition and provisions.

The Turks disdain to fortify their camps. They pitch their tents round that of the vizir, or other general, and as near as possible to a river. The camps are commonly divided into three parts. The vizir commands one, the agha of the janissaries another, while the artillery is separated from the other two ; so that, in case of defeat, the army is prevented from rallying in one point, where it might defend itself. No sooner, moreover, has a spot been fixed upon for an encampment, than those who follow trades set up shops, which encumber the camps, make them

much too extensive and consequently more difficult to be defended. Such is the number of these tradesmen, servants and attendants of all kinds, who follow in the train of a Turkish army, that to calculate its effective force with any accuracy, its reputed amount must be reduced one half. If, for example, an army in the field consists of twenty thousand men, there will not be more than ten thousand under arms on the day of battle: the other ten thousand will fall into the rear to await the result of the action. Useless in victory, and prejudicial in defeat, they profit by the advantages of a triumphant army and increase the confusion of one that is put to the rout. It is in time of famine

that these hangers-on are most injurious to the troops, and famine never fails to attend the Turkish armies; for while this pompous train is tolerated, with a view to give them a more imposing appearance, the Ottomans, with their characteristic thoughtlessness, neglect the formation of magazines, the resource of convoys, in short all the means of procuring supplies. Not that in such disasters the general suffers less than the common soldier. The pacha, starved to death, expires on the corpse of his slave, and the agha beside a janissary. The Turks can endure, but not provide against calamities.

The tents are more or less magnificent according to the rank of those to

whom they belong ; and their forms and colours are extremely various. In some are to be found all the conveniences of cities ; carpets, sofas, cushions and other luxuries. Those of the privates are of canvas, and the Tartars make tents by extending their mantles upon stakes.

These Turkish camps are lighted at night by rude lamps, formed of iron rings attached to long rods of the same metal, thrust into the ground at certain distances. See plate G, p. 264, fig. 12. In these lamps are burned rags saturated with oil, grease, or some resinous substance. Each pacha in the army has a certain number fixed before his tent.

The Turks pay so little attention to the disposition of their sentinels, to the order of the tents, and in short to every thing that constitutes the safety of camps, that theirs are liable to continual surprizes, especially in the night. In this case, the alarm spreads rapidly ; a panic seizes all ranks ; and the utmost disorder ensues. The injudicious position of the tents and the confusion of the quarters prevent the possibility of rallying the troops ; they flee instead of fighting, and such as escape the sword of the enemy either trample one another to death, drown themselves, or break their necks.

As access to their camp at night is rendered extremely easy by the inat-

tention of the sentinels, the enemy who can contrive to penetrate into it without noise and quickly cut the cords of the tents, may command the lives of the Ottomans and secure their artillery and all their baggage. In this manner upwards of fourteen thousand of them were slaughtered, in 1769, in a camp pitched at random, without making, or indeed having it in their power to make any resistance: taken for the most part in their tents, they were dispatched with the bayonet, without begging quarter of their conquerors. The defeat at Aboukir affords another example of the same kind: being surprised in their entrenchments by the French army, they threw themselves,

to the number of several thousand into the sea.

The Turks station no sentinels in their camps in the day-time: a few janissaries and spahys merely mount guard over the military chest, in which, besides the money of the government, is deposited that of the officers, high and low, who have permission to place it there for their private convenience and for its security. The capydjys do duty unarmed at the entrance of the tents of their officers. In the night-time dismounted spahys are posted at the doors of the head-quarters, and janissaries at those of the quarters of their agha. The other general officers have no particular guard.

The Turks never vary the arrangement of their camps unless necessitated by the nature of the ground. They always take the precaution, when they are in the presence of an enemy, to leave in their front as extensive a space as possible, to serve for a field of battle. The pachas with their seymens are outside the entrenched camp, and the Tartars form the advanced guard. The latter act also as scouts. The thopdjys and djebehdjys are posted with their artillery behind deep ditches. The janissaries, placed among them, form but one line with these two other corps ; in the second are the spahys, and in the centre the quarters of the commander-in-chief. There is scarcely a

corps-de-garde or a vedette about the camp.

We have already observed that the Turkish army is badly supplied with provisions. Orders are merely dispatched to the provinces through which the troops have to pass, to furnish supplies, which, owing to the wretched state of the roads and the unwillingness of the inhabitants, amount to little or nothing. Every other day rations of bread are delivered out to the soldiers, and meat and vegetables every morning. Twice a week they are allowed rice and butter for making pilau. In long marches they are furnished with biscuit.

When the troops are a few days march from the enemy, the grand-vizir de-

taches a lieutenant-general with a force sufficient to reconnoitre, or to engage the advanced posts. This detachment being too far distant from head-quarters to receive timely succour, spreads alarm and disorder in the camp, if, which is frequently the case, it happens to be beaten. The Albanians have the reputation of being most eager for battle.

The Ottomans never could be induced to submit to military discipline and tactics. Their impetuosity stands them in stead of order. The infantry is not divided into battalions ; it never draws up in line, neither does the cavalry know how to form into squadrons. The other chiefs lead the standards : they are the

first in action. Their watchword and war-cry, *Allah ! Allah !* (God !) is a signal for exciting the courage of their troops and striking terror into the enemy. While their artillery fires at random, they throng to the thickest of the fray, the cavalry with that velocity for which it has always been distinguished, and the infantry with a fury which it manifests till the victory is wrested from its grasp. In this case, the panic becomes general, and they complete their defeat themselves, as it is not their custom to agree beforehand upon a rallying-point, and their camp, open on all sides, cannot afford them an asylum.

Their frontier towns are badly forti-

fed, with the exception of those which they have reduced on the Saave and the Danube. Military duty is performed in them with great carelessness, and the garrisons are very weak in time of peace.

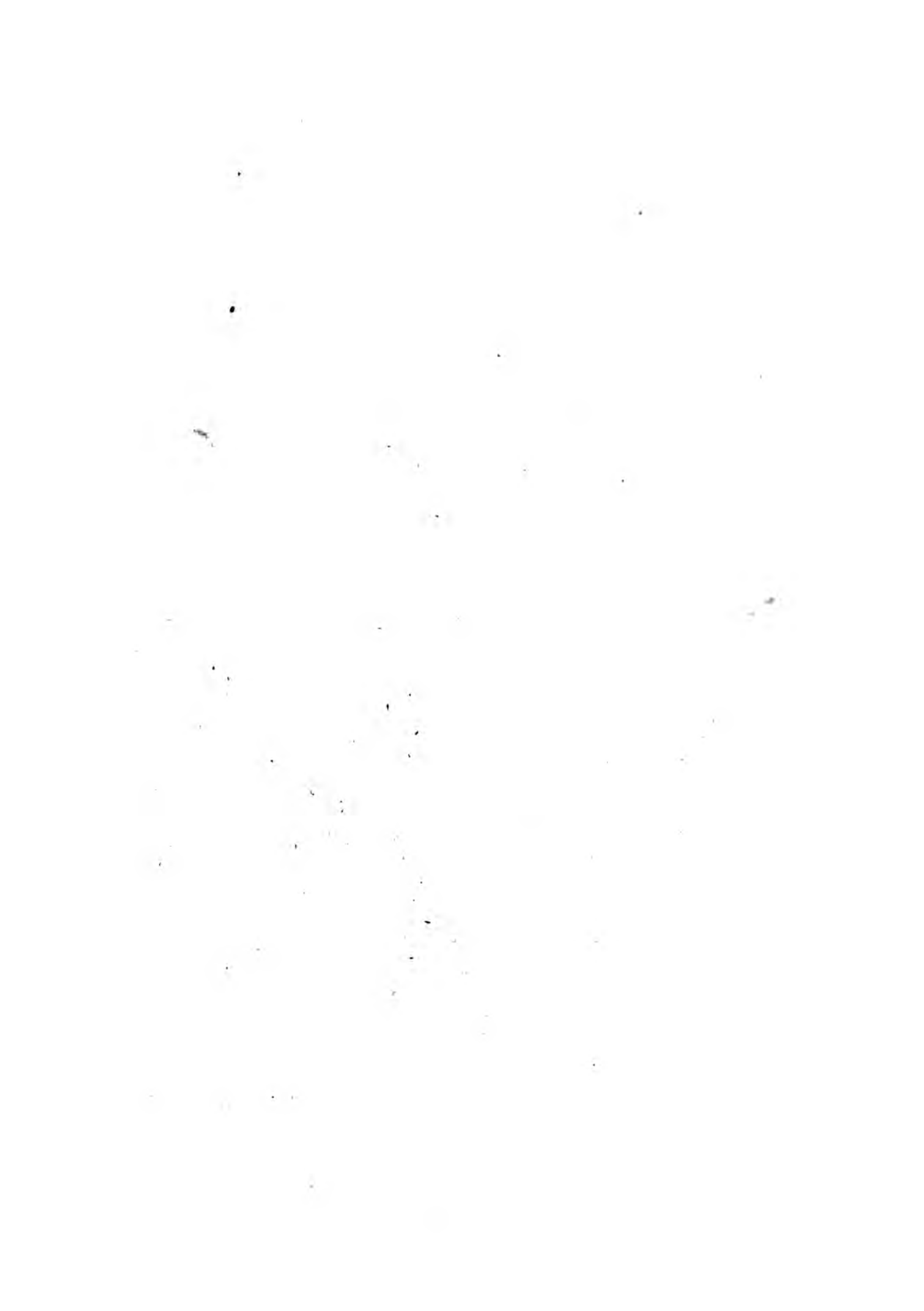
The Turks are extremely fond of horses, and they keep good studs for the purpose of encreasing their number. They seldom employ them for draught; wheeled carriages drawn in general by oxen or buffaloes are used exclusively by women. These carriages, called *arabah*, always have four wheels and are of two kinds. Those of the first class are in the form of our ancient coaches, covered with leather or coloured cloth, and surrounded with very close grating which is frequently gilt.

The seat of the driver adjoins to the front of the vehicle ; his whip is small and composed of a couple of thongs. The harness of the horses or oxen is of coloured leather and embroidered. The arabahs drawn by horses are scarcely ever used but for extraordinary ceremonies, such as marriages, and to convey the women of the sultan or of the great personages of the court to their country residences. The arabahs in which women of inferior rank travel, are covered with canvas supported with hoops, and nearly resemble our tilted carts. The oxen that draw them wear a wooden yoke, and are caparisoned with woollen stuffs of lively colours, adorned with fringe and trimmings. From the yoke

rises an arched stick, to which is attached a net for the purpose of keeping off the flies.

The Turks set a higher value on the Asiatic than on the European horses. The latter are very strong, but heavy in the head and have little spirit. Those of Asia are slight-limbed and have a very small head. Swift and high-met-tled the Arabian horses are particularly distinguished for the large size and beauty of their eyes : with a broad forehead, they are narrow behind ; their coat is extremely fine, and the hide so thin that the blood may be seen circulating in their veins. They are very delicate, and cannot endure either cold or wet. They are covered when in the

stable, in which a fire is sometimes kept. Their food is chopped straw and barley, neither hay nor grass being ever given to them. In the sultan's stables at Constantinople the horses stand on a wooden floor raised six inches from the ground, where at night a thick felt rug is spread for each horse to lie upon. The grooms, who are generally Arabians, pay the most minute attention to these horses, and take two hours to curry and rub down one of them. They make their coat shine with soap and sometimes colour the mane red. There is scarcely any country in which horses fetch so high a price as in Arabia, especially if they are of a noted breed. A horse of such a breed whose pedigree





III.

can be authenticated for six generations, will sell for two hundred guineas.

On the opposite plate are represented, fig. 1, the Turkish bit, *guem* ; fig. 2, the saddle, bare and without ornaments, *eïer* ; fig. 3, the stirrups, *ouzenqu*, with a broad sole to receive the foot ; they are of heavy metal and serve the purpose of spurs. The shoes, *atnaaly*, fig. 4, which cover the hoof more than ours, are very thin and light, and the points of the nails are almost as sharp as those of needles.

The sultan's saddles, covered with magnificent trappings, are embroidered in gold and silver on the most costly stuffs, and adorned with a profusion of pearls and precious stones.

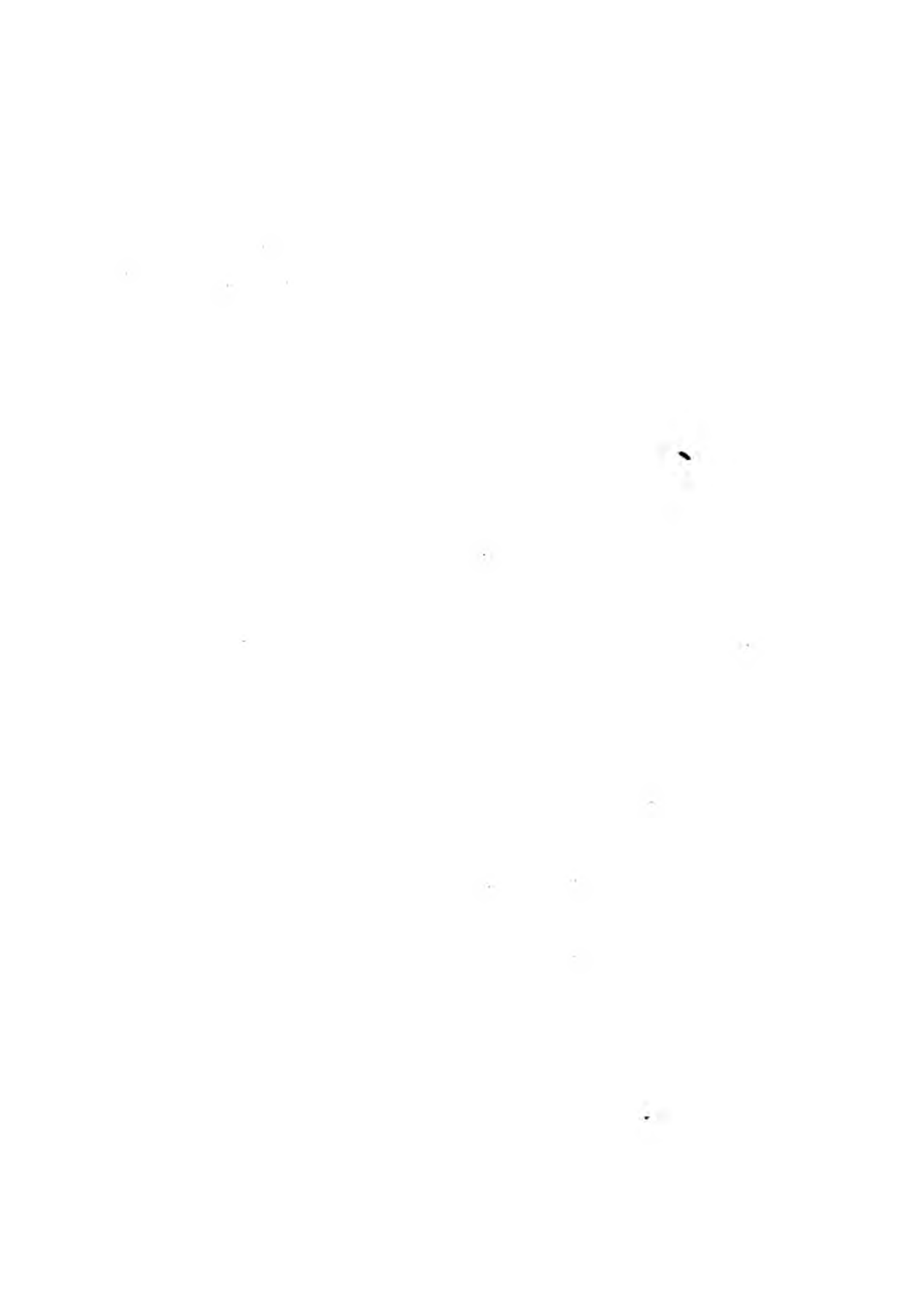
STANDARDS AND COLOURS.

The Turks, when in the field, carry an infinite multitude of streamers. Several flags of red cloth are affixed to the small waggons used for the conveyance of provisions. Others are fastened to the collars of the oxen, to the heads of the horses, and even to the lances of the cavalry. In plate E, fig. 1, are represented the streamers of the cavalry; fig. 2, the colours of the janissaries, ty-mariots, and bombardiers, which are triangular and of different colours, with two sabres in saltire; fig. 3, those of the artillery, with the figure of a can-



E.

STANDARDS & COLOURS.



non. The pachas have a very large and almost uniform standard, at the top of which is a ball of copper gilt, fig. 4.

The dervises attached to the different corps have likewise their banner of a green colour. Besides these each party of twenty five or thirty infantry has a small ensign or streamer. The Arnauts in particular are remarkable for the number of these streamers. This multiplicity of standards, colours, and flags diminishes the strength of the army by the number of men required to carry them, and tends to obstruct the operations of the others.

The most honourable standard is the *though* or horse-tail. It is formed of several tails put together. See plate E,

fig. 5 and 6. They are all stained red, and surmounted by a small tuft of white hair falling down over the red, and by a large ball of copper gilt. Some historians assert, that the Turks borrowed the custom of carrying these tails from the Tartars, who distinguished by this ensign the tents of their chiefs. The beyg has one tail, the pacha two, the beygler-beyg three, the grand-vizir four ; and when the sovereign takes the field, seven are borne before him.

The most respected of the standards is that of Mahomet, *sandjac-cheryf*. It is of a green colour, and the model after which all the standards called sandjacs are made. In the battle fought before Vienna, at the raising of the siege

of that city, the Christians imagined that they had captured this sacred standard, but they were mistaken: it has never yet fallen into the hands of an enemy, though the troops to whose care it was committed have on more than one occasion been almost all slain.

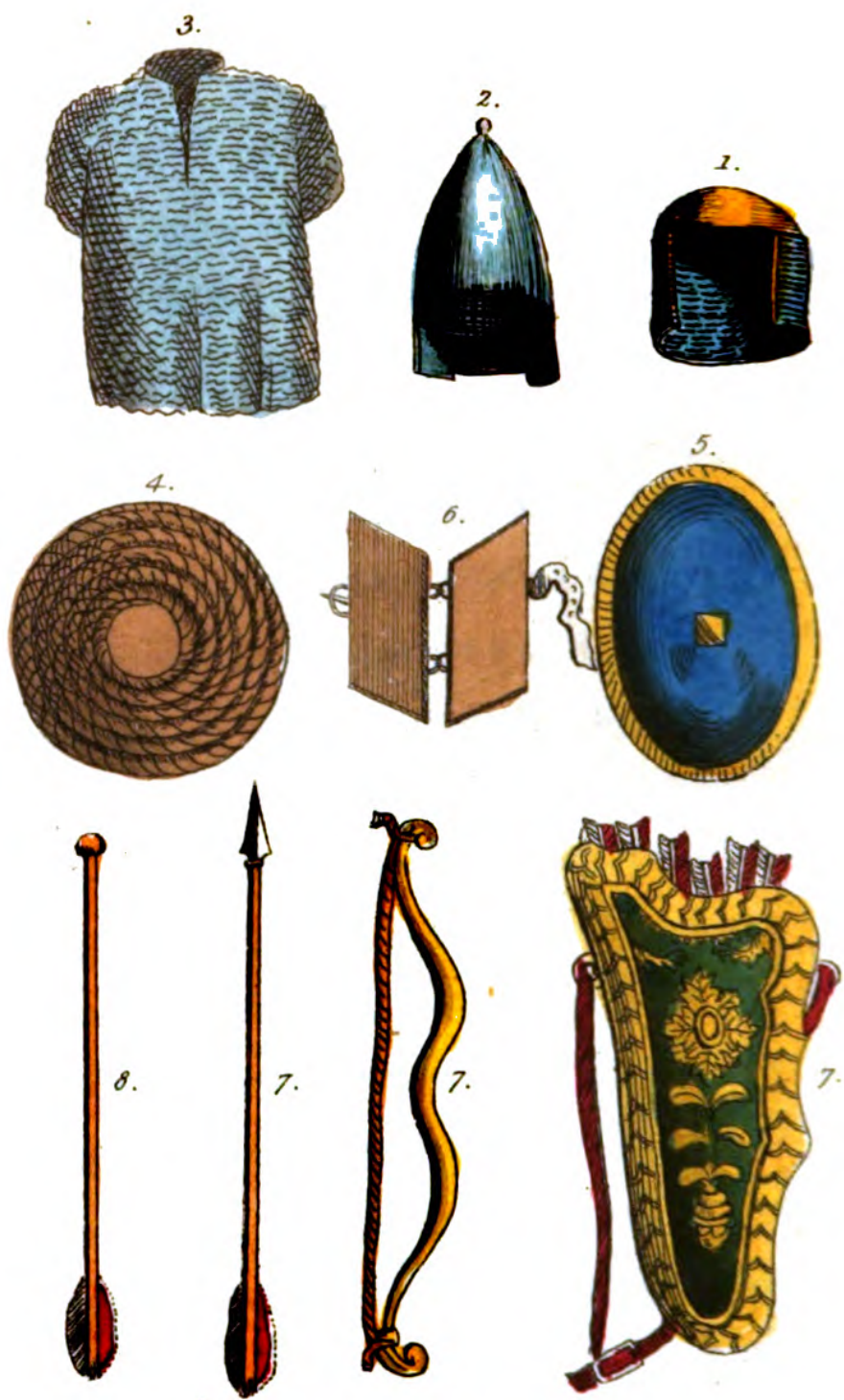
Whenever the sultan or the grand-vizir assumes the command in person, this standard is carried to the camp; but it is never displayed in battle. It is then left in the care of the *naqyb-el-achraf*; that officer attentively watches the progress of the engagement, and if victory inclines to the enemy's side, he posts away with his charge as speedily as possible. In the defeat just alluded to near Vienna, it was Cara Mustapha

himself who seized this standard and never parted from it till it was in a place of safety. It is not certain, whether this is really the standard of the Prophet, or one made after the pattern of Mahomet's: be this as it may, that to which the Turks give this appellation is of great antiquity and appears to be torn in several places. It is in consequence, never unfurled, for fear the wind should tear it still more, but kept rolled round a lance. In this state it is borne before the sultan, with the customary ceremonies, and it continues to be thus exhibited till the troops begin to march. When the army has arrived at its first encampment, the standard is shut up in a gilt chest, which contains

also the Koran and the robe of Mahomet. The whole of this sacred equipage is placed upon a camel which precedes the sultan or the grand-vizir. On this standard there is no emblem or motto either stamped or embroidered : the only inscription about it is the word *alem*, at the point of the lance. According to tradition, the solemn prayer, called *sselat*, or the Mahometan confession of faith, *techhyd*, was formerly written upon it in black letters, but this writing, if ever it was there, has long been effaced.

The *naqyb-el-achraf*, sacred inspector, the keeper of the sandjac-cheryf, is a personage in no respect inferior in dignity to the mufty: the post is always

conferred by the sultan on one of the emyrs descended from the daughter of Mahomet. The other emyrs regard him as the only authority to which they owe deference, and the sultan durst not, without his consent, exercise the sovereign power against an emyr. An authority so highly privileged might be productive of dangerous consequences: the sultan therefore takes good care not to leave it long in the hands of the same person. Still, on removing the *naqyb* from his post, he merely deprives him of his functions; for he continues to enjoy for life the emoluments of the office, as the appendage of an indelible character.



F.

ARMS. OFFENSIVE & DEFENSIVE.

ARMS,

OFFENSIVE AND DEFENSIVE.

The Turks still continue to use certain defensive weapons of iron, wood or copper, long since thrown aside by European troops. The helmets, *zirh-kulah*, are of iron. Some are low and fit close to the head, of the shape represented in plate F, fig. 1 ; others high and of a conical form, like fig. 2. The neck is covered with mail and protected by two wings likewise of mail or of wrought iron. The coats of mail, fig. 3, are put on like a shirt, over a waistcoat, and padded with cotton and covered

with linen cloth, on which are written passages of the Koran. The gauntlets are of iron. The bucklers are of fig-tree wood, covered with hide. The Tartars protect the horse's neck with two pieces stitched together, which they call *hoyoun-dourouk*, and which are fastened on with a buckle and strap. See fig. 6.

The pointed offensive weapons are lances and javelins, fig. 6, and darts and arrows, fig. 7. For their exercises the Turks use the *djeryd*, or an arrow with a small wooden knob at the end, instead of a point, fig. 8. The weapons for cutting, are, sabres of different shapes, frequently bent back and having two edges, daggers with broad, sharp

blades, and small hatchets which they hang to the saddle.

The Turkish soldiers wield the sabre with astonishing address, force and agility. One of their favourite exercises is that of the *caouc*, or turban. After placing one upon some elevation, each of the party makes a blow at it with his sabre, and he who cuts deepest wins a few sequins given by the grand-vizir, the seraskier, or some other superior officer.

This turban is made of wool and cotton covered with coarse woollen cloth. It requires great strength and dexterity to make the sabre penetrate it at a single stroke; yet there is not a Turk but leaves in it a cut of greater or less

depth, and many will cut it almost entirely through.

Fire-arms were not in general use among the Turks till after the siege of Candia. They first employed the matchlock, and afterwards adopted the musket and pistol. As their muskets are not all of the same bore, they are supplied with bars of lead instead of balls, which they cut with a hatchet into pieces proportionate to the dimensions of the barrels. The Turks set a high value on their fire-arms, which they inlay with silver, mother-of-pearl, ivory and coral.

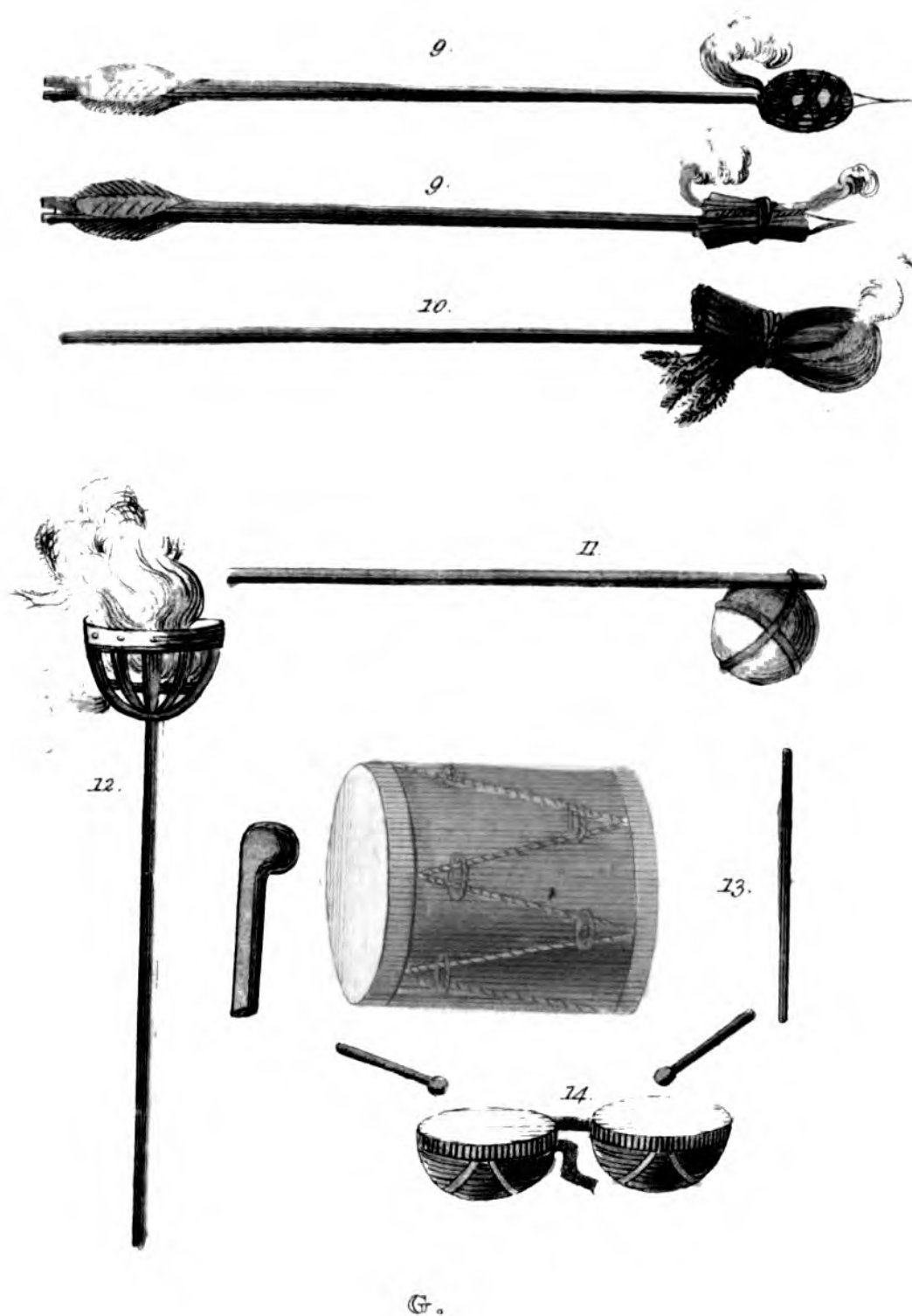
The cannon made by the Turks were till lately of very inferior quality, and they liked those best which were of the

largest caliber. Marsigli gives a drawing of a piece of iron ordnance, carrying a ball of one hundred and twenty pounds, which was found at Buda. The same author makes mention of three-pounders which were mounted on the backs of camels. The gun was supported by an iron rest, and the gunner, placed on the back of the animal, pointed it by raising or lowering the breech with a girth. Convinced, however, of the folly of such a contrivance, at the battle of Partensen in 1690, they cut off the legs of their camels, without taking the trouble to carry away their cannon. Nothing can afford stronger proof of absolute ignorance of the first

principles of the military art than so ridiculous an invention.

The Turks and more particularly the Tartars, employ fire-works to give light or to set fire to any object. In plate G, fig. 9, are represented pikes and arrows, to which are attached combustible matters for setting on fire ships and houses. For this purpose they employ also a mere pole, to the end of which they fasten a wisp of straw, intermixed with common matches, fig. 10.

To light themselves during a march, they make use of a cloth lantern, in which there is a lighted candle, fixed to the extremity of a pole, fig. 11.



That they may be enabled to see to load the baggage at night in their camp, they set up in different places poles supporting chaffing-dishes, into which are put combustibile matters, fig. 12.

It was during the siege of Candia that the Turks learned the art of mining, in which, after the example of their enemies, they have since made themselves proficient.

The military music, *taboul-khaneh*, is confined to two wind instruments : the trumpet, plate H, fig. 1, and the pipe of different forms, fig. 2. The great drum *davoul*, plate G, fig. 13, is three feet in height. It is carried by horsemen, suspended from the neck ; and they strike the two ends alternately

with a thick curved stick and a small switch. The small kettle-drum, *sadar-nacarah*, fig. 14, is a mark of honour and is carried before pachas. It is from the Turks too that we have borrowed the cymbals, which they denominate *zill*. Pachas of three tails are preceded by two cymbal-players.

Besides these instruments there is one which always precedes the vizir, but which looks more like a military ensign. Notwithstanding the multitude of small bells of which it is composed, the sounds that it produces are not very loud. This instrument has also been introduced into the military music of some of the European nations.

In the Turkish camp there is always

a band of musicians which, in battle, remains close to the vizir, and continues playing while the action lasts, to keep up the courage of the troops. Should the music cease, the janissaries would consider it as a fatal omen and immediately disperse, after which it would be impossible to rally or make them renew the engagement.

**MANNERS, HABITS AND COSTUMES
OF THE TURKS.**

PART FOURTH.

THE NAVY.

The rapidity of the early conquests of the Turks did not slacken, till they had extended them to the extremity of the land ; and then the sea opposed an insufficient barrier to their progress. Impatient to pass over from Asia to Europe, they found means to cross the strait by seizing some vessels belong-

ing to Christians, and these they employed to carry terror into Greece. Their empire soon spread over almost all the European provinces, in which they permanently established themselves by the reduction of Constantinople. It was then that Mahomet II. laid the foundation of the naval power of the Turks. One of his successors, sultan Selym, surnamed *the Old*, by the advice of his vizir, Piry-Pacha, made great efforts for the improvement of his navy, and caused five hundred ships of all sizes to be built with materials furnished by the different parts of the empire. In our own time another Selym endeavoured by judicious regulations, which are already

abolished, to raise the Turkish navy to a level with that of other nations, by availing himself of their example, their experience and their superior knowledge.

We shall first take a glance at the state of the Ottoman naval force, about the commencement of the last century, and then give the substance of the regulations of Selym III. relative to this branch of the service.

The Turkish navy naturally falls into two divisions, namely, vessels with sails and oars, and vessels with sails but no oars. They are built either by the command and at the expense of the government, or furnished by the governors of provinces and the tymariots,

whose fiefs are situated on the sea-coasts of the empire. The principal tributaries of the Porte are likewise obliged to supply a certain number.

The arsenal of Constantinople is the most ancient and important in the empire. Situated at the bottom of the bay formed by the harbour, it contains long covered galleries, which serve for habitations to the workmen, and under which also small vessels are built, as they can thence be easily launched. The building-docks, forges, and all the establishments connected with the navy are overlooked by a palace erected at the suggestion of the late capitan-pachas, and where they superintend the execu-

tion of their orders. Here some time before the departure of the fleet, the principal officers meet to look after the refitting of their ships, to consult on matters relating to military discipline and the administration of justice to those under their command, and to see that the fleet is supplied with all the necessary stores.

The ships of the old navy were frigates with from ten to twelve benches of oars, brigs with eighteen or nineteen benches and galliots which had up to twenty-four.

The galleys resemble those of the French, and the galeasses, which carried up to thirty-two benches, were

like those of the Venitians. These vessels were provided with guns of several calibers.

The crews were composed of *levantys*, infantry furnished by certain provinces dependent on the capitan-pacha, and who acted as a guard to the vessels ; *mensoukhats*, soldiers of the coast, destined to reinforce the *levantys* in case of need ; and sailors taken from among the subjects of his Highness in the islands of the Archipelago.

The crews of the galleys consisted of Christian prisoners condemned to that service.

There were also carpenters, smiths, calkers, rope-makers, &c.

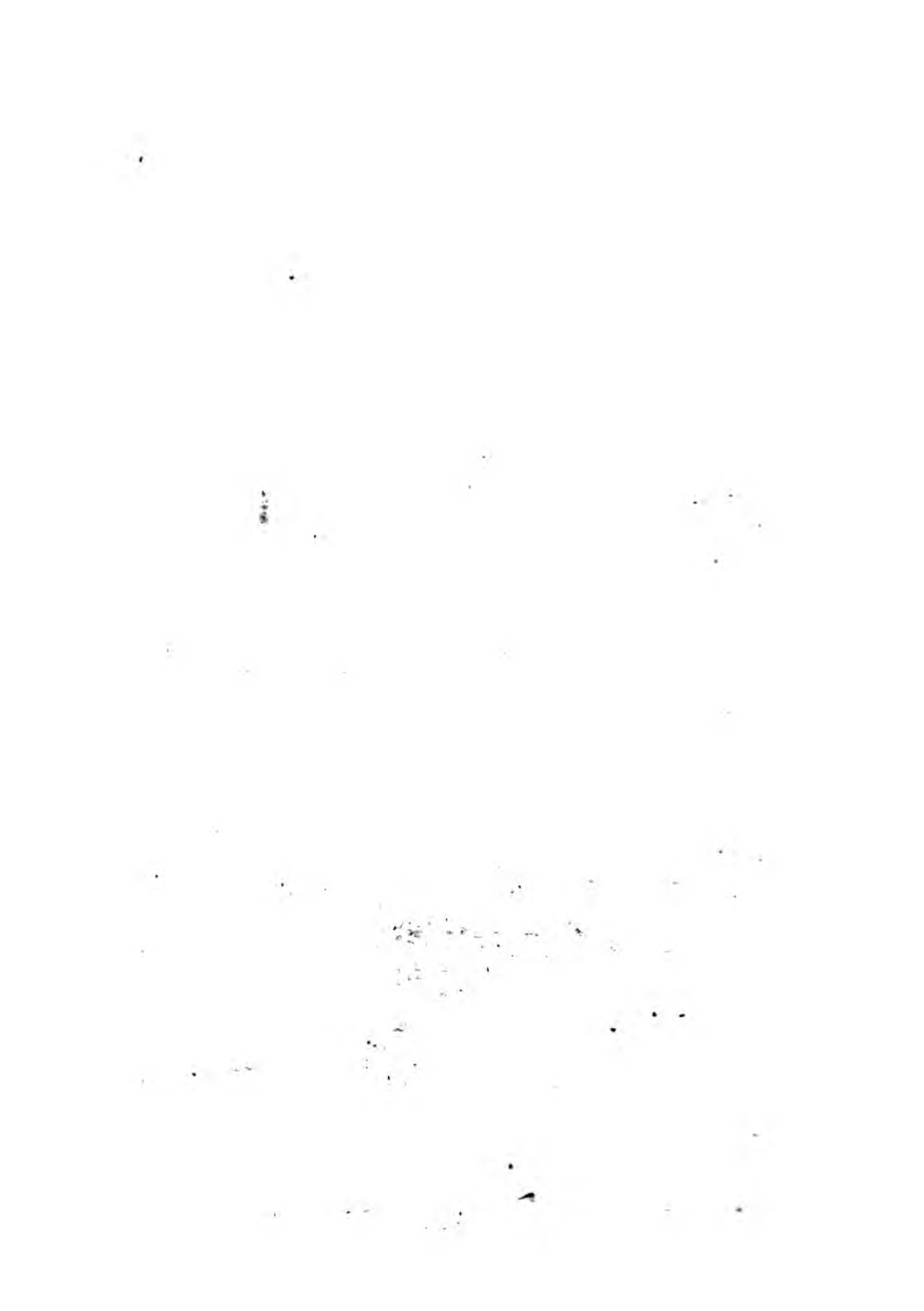
The Turks give the appellation of

levantys to all persons, whether natives or foreigners, serving in the navy. It seems to be a corruption of the Italian term *levantini*, applied to all the inhabitants of Greece and the Archipelago, of whom the great majority of the Turkish seamen consists. They are generally speaking an undisciplined and turbulent rabble; and never embark on any great expedition without marking their departure by excesses of every kind. The annexed engraving represents a Turkish and a Greek levanty. For three or four days preceding the sailing of the fleet there is no sort of depredation and outrage, but what is committed in the city and its environs by the sailors called *ghali-*



LEVANTY ROUMY,
A Greek Sailor.

LEVANTY,
A Turkish Marine.



oundjys. At the time of the expedition to Egypt, when the British were at the gates of Constantinople, the high roads were infested by hordes of four or five thousand of these banditti. They plundered the city of Prusa and even appeared before the gates of Adrianople.

At the head of the navy is the capitan-pacha, or high-admiral, who possesses despotic authority over all the islands and coasts beyond the strait of the Dardanelles. The naval force of the Turks is by no means considerable. Their grand fleet in one of the late wars, was composed of no more than seventeen or eighteen ships of the line, in very bad condition. Their galleys are no longer employed in war; in

their stead they have about a score of large vessels called caravels. These are properly merchant-men, which are seized in time of war, and armed with forty guns each. The Turkish ships are, in general, larger than ours in proportion to the number of guns they carry. They are built of sound oak ; but the inner timbers are so far apart, that they are very weak : the planks too are so thin as to be liable to warp.

Ships of this kind decay in a short time and are liable to leak. In 1778 the finest ship in the fleet foundered in the Black Sea. As her structure was not sufficiently solid, the oakum with which her seams were stopped came out, and the water entered at

the interstices. The celebrated Hassan, then capitan-pacha, conceived that she had been badly calked, and on the return of the fleet into port, ordered all the ships to be calked afresh, enjoining the captains, on pain of death, to attend in person during the performance of that operation, till it was completed. Notwithstanding this charge, one of them thought fit to leave the dock-yard and go to his house, about a quarter of a mile distant. The capitan-pacha came meanwhile to see how the work was proceeding; and having some remarks to make respecting the ship of the absent captain, he enquired for him. Those to whom the question was addressed were obliged to confess

that he had gone home. The pacha seated himself on a carpet, sent one man for his musket and another for the captain. As soon as the unfortunate officer approached, he took aim at him and killed him without speaking a single word. "Bury him," then said he, "and let all the other captains follow him to the place of interment. The work shall be suspended while they are gone."

The form of the hull in Turkish ships is the most perfect of any that is known : but this is not the case with their upper works, on which less attention is bestowed than in other countries. The dock-yards for ship-building are at Constantinople, Meteline, Stanchio,

and Sinope. A ship of the line built at Sinope, without her rigging and guns, costs little more than ten thousand pounds in English money.

THE CAPITAN-PACHA.

The post of capitan-pacha did not exist before the time of Barbarossa. It is now the third in the empire, and one of the highest importance. The capitan-pacha possesses the same authority at sea as the grand-vizir upon land. All the officers of the navy and of the arsenals, without exception, are under his command. When once out of the strait of the Dardanelles, he is absolute master over the lives and property of those who are subordinate to him: but having no superior to direct his expeditions and his conduct, he is without

excuse in case of disasters. Should he be convicted of want of skill or extortion, he is punished with the fatal bow-string; so that this dignity is not less precarious than the others.

His jurisdiction extends over all the islands, coasts and maritime towns. He places and changes garrisons, levies soldiers and disposes of them as he pleases. His retinue resembles a numerous court: it consists of three companies of janissaries, besides a great number of officers and servants who attend him wherever he goes. When the fleet comes to an anchor in any port, he holds, like the grand-vizir, a dyvan, in which all matters are decided without appeal.

The revenues of the capitan-pacha

are immense, and arise from imposts assigned to him in the islands of the Archipelago and on the coasts of Anatolia. He has also one-fifth of the produce of all prizes; and as all posts and places in the navy are in his gift, he possesses abundant opportunities of amassing wealth.

When the fleet is ready to sail the grand-vizir repairs to Tersanah, and the capitan-pacha is in waiting to receive him at the stairs where he is to land. He holds in his hand a cane, which he delivers to the prime minister at the moment when he is stepping on shore, and conducts him into an apartment, walking all the way before him. The mufty, the cazy-askers, the nychandjy,

the defterdar, the agha of the janissaries and several other officers, are present at this ceremony. The tersanah-emyny and the tersanah-kiahyacy being summoned, the grand-vizir asks this question:—"Has every thing necessary for the imperial fleet been delivered to the captain of each ship?" As soon as it is answered in the affirmative, the caftan is given to the naval officers.

When the sultan has issued orders for the embarkation of the capitan-pacha, all the officers range themselves in two rows and salute the vizir as he passes between them, holding the cane in his hand, as well as the reïs-effendy, the tersanah-emyny and the tersanah-kiahyacy. They then go on board the

principal galley, called the *Bastard*. Here the capitan-pacha stands beside the flag, and salutes those who pass by in boats. When the fleet has arrived opposite to the gate called khiredj-capou, the grand-vizir, the capitan-pacha and several other officers repair in their boats to a kiosk, situated at the point of the seraglio, where the sultan is stationed to view the passage of his fleet. He is surrounded by his guards, the great officers of the crown, the grandees of the empire and the principal persons of his household. The audience is of short duration; the admiral receives the final commands of his Highness, and is then invested with a rich caftan. The chief officers of the

fleet are next introduced, advance a few steps, and, having made their obeisance, are also presented with caftans more or less superb, according to their rank, their reputation or the degree of favour which they enjoy. Immediately afterwards, the capitan-pacha, followed by his officers, retires, supported on each side by one of his people, in the manner of great personages on solemn occasions, and proceeds to the barge which is in waiting for him. It is very long, gilt all over, adorned with greater profusion than taste, and rowed by twenty-four men. A second barge of the same kind is destined to carry his flag, and is followed by four more, of twenty oars, containing his retinue.

His excellency is saluted during the whole passage by the batteries at the seraglio-point and the musketry of the troops on shore. The galleys, when they come opposite to the kiosk, salute the grand-signor with the fire of small arms, and pursue their course to Be-chyk-Tach, where the ships commonly wait for a favourable wind to set sail. The admiral there gives a dinner to all the great functionaries who have accompanied him. The fleet then sails through the sea of Marmora and the strait of the Dardanelles, and visits all the islands to levy the tribute due from their inhabitants to the public treasury and the capitan-pacha. The ceremony of departure takes place every year on

the festival of St. George, whom the Turks hold in great veneration.

We have not given the costume of the capitan-pacha, because, on days of ceremony, it is exactly like that of the vizir, as represented in the plate at the beginning of the third volume. Mezzo-Morto was the only person advanced to this dignity who despised the pomp commonly attendant on the high officers of the empire. His memory is still cherished by the Turkish seamen, perhaps solely because he retained all his life the dress of a common sailor. Cantemir gives the following account of this celebrated admiral :

Mezzo-Morto was a native of Africa, and the son of Moorish parents. From

his earliest youth he followed the profession of a pirate, infested the Mediterranean Sea, under the regency of Tunis, and gained great renown. In an action, in which he had the misfortune to be taken by the Spaniards, he received a wound which was supposed to be mortal; he was carried away half-dead, and the name given to him on this occasion he retained for the rest of his life. He recovered of his wound and being ransomed after a captivity of seventeen years, he resumed his former profession and did the Christians all the mischief in his power. Having performed important services at Chio, he was rewarded with the appointment of captain of a galley, and the grand-signor

promoted him in the sequel to the command of the whole Turkish fleet. When he was presented to the sultan at Adrianople, to be invested with the dignity of admiral, and the privilege of three tails, he solicited as a particular favour, that he might not be obliged, in consequence of the honour conferred on him, to relinquish his seaman's dress. He also begged permission to train the seamen and marines and to establish certain regulations to which they should be subject. Both requests were granted. In vain did the vizirs and grandees importune him to lay aside the mean garb of a common sailor as unworthy of his rank. At length, weary of their remonstrances, he re-

plied, that he thought it much more unworthy of the fleet of so great an empire that it should fall a prey to a handful of fishermen, as he termed the Venitians; but the cause of this was evident. "These enemies of the Ottomans," continued he, "think only of fighting well, while the ministers of state here care about nothing but dressing sumptuously. For my part I consider the honour of being created vizir by his Highness as imposing on me the duty, not to wear fine robes, but to behave valiantly on all occasions. In battle, a man ever so meanly dressed is more serviceable than the odahlyc in the most magnificent attire."

The tersanah-kiahacy, chief vice-ad-

miral, cannot attain that rank till he has been captain of an imperial galley. He carries a cane as a mark of his dignity, and receives a certain contribution from each galley.

The tersanah-aghacy is the lieutenant of the capitan-pacha, when he sails from Constantinople on his annual tour to receive the tribute of the islands and of Egypt.

The officers of each galley are: the *beyg*, or captain; the *guardian-bachy*, or inspector general of the crew of galley-slaves; and the *reïs*, or pilot; two mates, twenty seamen, two carpenters for the oars, two ship carpenters and two calkers.

At the time of Marsigli, whose work

on the military establishment of the Ottoman empire was published in 1732, the Turkish navy consisted of forty galleys, twenty beglers and six galleasses, manned by sixteen thousand four hundred men, eleven thousand five hundred of whom were galley-slaves.

The old ships were of very faulty construction: the sides were so high that the lower tier of guns were inundated by every breeze. The rigging broke with the slightest strain; and it required thirty men to move the helm according to the direction of the steersman: the decks were covered with lumber; there was no nautical skill, no system of stowage, no equality in the weight of metal—such according

to Baron de Tott, was the mechanical state of an armament equipped against Russia, and commanded by the celebrated Hassan Pacha.

The place assigned to the sick and wounded in a ship of war is very ill adapted to that purpose, or rather it corresponds with the unconcern which the Turks manifest for their sick, and the little encouragement held out to persons charged with the care of them. The chief surgeon of a first-rate ship of the line has a salary of not more than a hundred crowns at farthest, so that almost his entire dependence is on the presents that he receives.

If the Turks pay but little attention to what concerns the health of their

seamen, they at least bestow particular care on the decoration of their ships, which they paint yellow in preference to any other colour.

The merchant vessels, which almost exclusively navigate the Black Sea, are called *caïc* : great numbers of them are lost every year through the ignorance of the Turkish pilots.

The regulations made by Selym III. supply us with some positive data respecting the present state of the Turkish navy.

The captains of ships formerly received but a very moderate annual salary, while the principal officers of the admiralty required from them much more than the amount of their pay.

The command was in a manner put up for sale, and rather given to ignorant wealth than to genuine merit. The building of ships was moreover but very imperfectly understood, and they could not be worked with such promptitude as those of the enemy. A general reform was required both in the ships themselves and in their crews: it was proposed to the sultan by Hussein Pacha and effected in a very short time. The vessels were divided into classes, and galleys, which had previously been proscribed by other powers, were almost entirely banished from the Turkish navy. All the captains were required to undergo an examination, and those only of approved talents and

experience were retained. Their pay was raised ; and it was enacted, that they could neither be superseded nor degraded but for a capital crime. New regulations fixed the mode of nomination to places, and the nature of the punishments to be inflicted on offenders. Lastly, the duties of the officers were defined, and rules for the subordination of those under their command and for the police of the navy were instituted.

A statement of the ammunition and a register of the crews of ships in commission were required to be kept ; the captain had one copy and the other was deposited with the lyman-reîcy or captain of the port. On the return of the

vessel, her ammunition and provisions were examined, and an account taken of what had been consumed or employed.

The ships formerly had their decks so encumbered with water-casks, chests and other lumber, that in case of an action, it took the crews at least two hours to clear them sufficiently to be able to work their guns. As moreover the government furnished the crews with provisions for six months, and these provisions were given into their own keeping, the Maltese slaves made kitchens out of every part of the ships ; so that there were fires in thirty or forty places at once. In order to check this abuse, one large convenient kitchen

was set apart in each ship, and the crews ceased to have the custody of their provisions, which were dealt out to them as they were wanted.

Having no regular calkers in the dock-yards, the Turkish ships were subject to leak. The capitan-pacha brought over two hundred men who understood that operation from Egypt, and built a spacious barrack for them in the rear of the Admiralty. These men are so skilful, that the Turkish ships will now keep the sea three or four years without making any water.

Before Selym's time there was but one dock for calking, so that only one ship could undergo that process at a time. Two docks for this purpose were

first built of wood, and afterwards three of stone, which are very solid and contiguous to one another. A fine machine for masting vessels has also been erected. Large copper canisters have been adopted for holding powder instead of barrels.

In the dock-yards of the capital and other ports of the empire, a considerable number of ships, many of them sheathed with copper, have since been built. In 1798, a three-decker of 120 guns, called the *Selym*, a frigate of 55, another of 37, and a felucca for the use of his Majesty were launched on the same day. All these vessels were copper-bottomed.

A mathematical school divided into two classes was instituted at the Admi-

300 TURKEY IN MINIATURE.

rality. In the one pupils were instructed in the art of navigation, in the other in all the branches of naval architecture. Most of these useful establishments were destroyed by the events which occasioned the downfall and death of their founder.

END OF VOL. IV.

GREEN, LEICESTER STREET, LEICESTER SQUARE.

