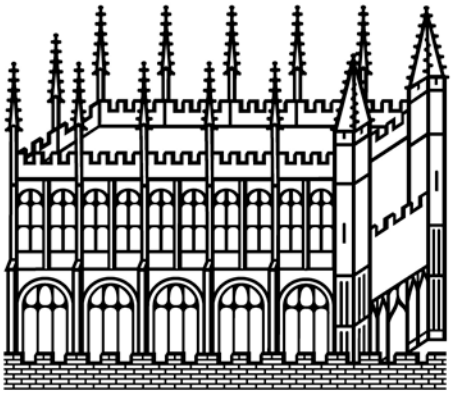

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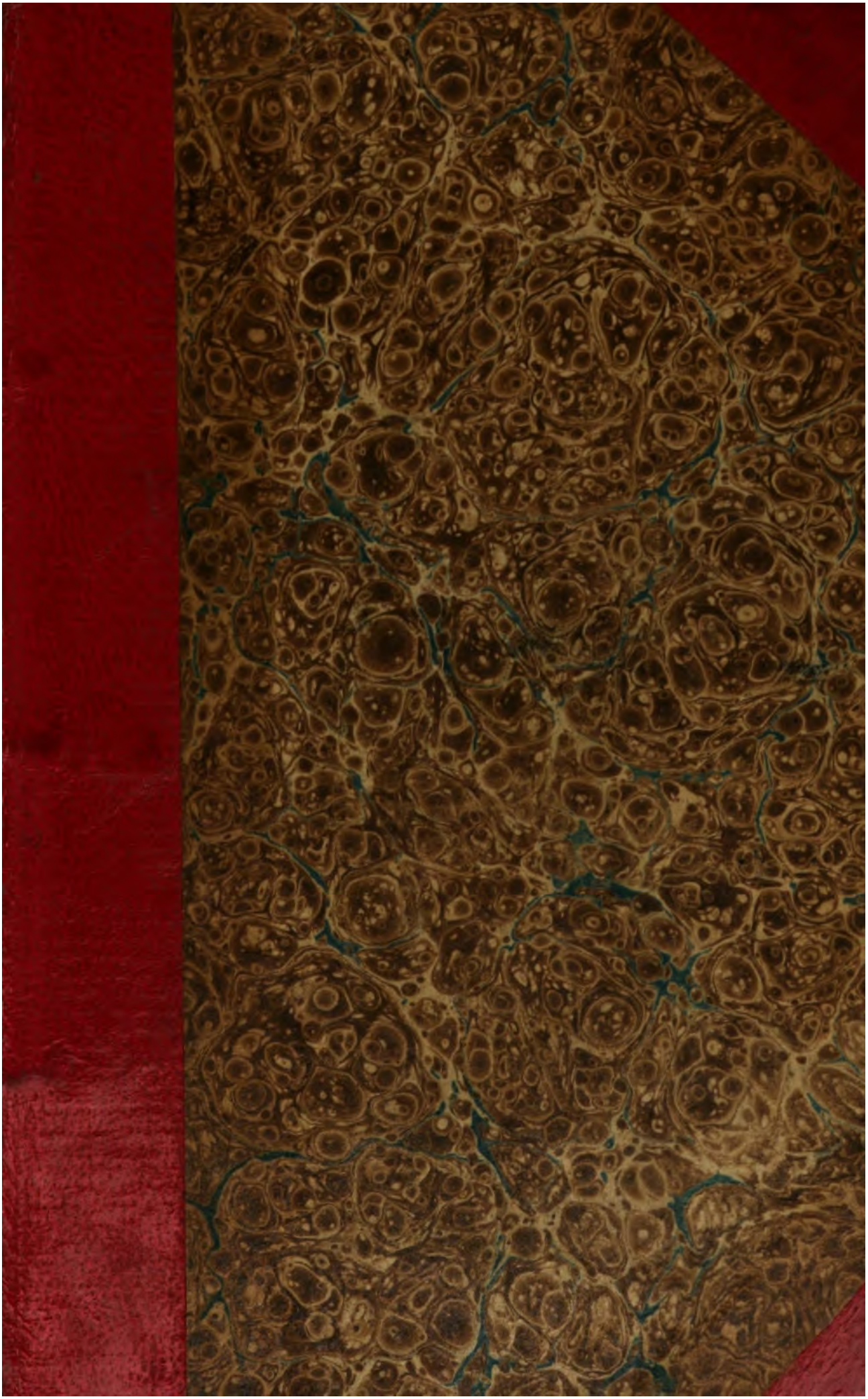

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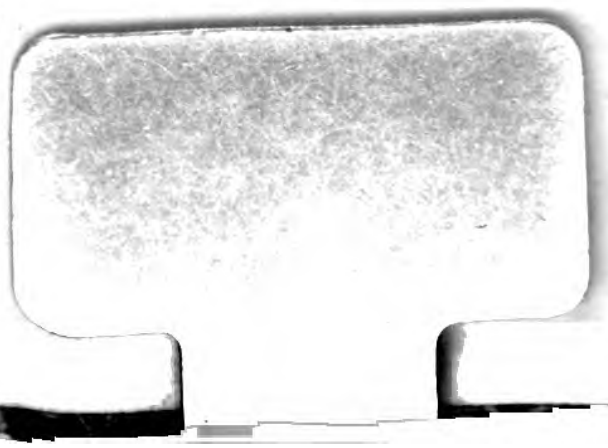

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DEATH of SULTAN AMURAT I.

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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

Seventy-Three Coloured Engravings,

CONTAINING

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IN SIX VOLUMES.

VOL. I.

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ADVERTISEMENT.

It is presumed that this portion of THE WORLD IN MINIATURE, independently of its intrinsic interest, will be peculiarly acceptable at the present moment, when important political events have fixed on the Turkish empire the attention of all nations. Whether the present contest be destined to shake the oriental despotism and the religion of Mahomet established in the most favoured country of our quarter of the globe, or to rivet the chains of oppression more firmly

than ever round the necks of the descendants of the ancient Greeks, is a question on which, at this distance, we want means of information to enable us to decide: but, whatever may be the issue of the struggle, the existence in Europe for so many ages of such a system of government and the barbarism consequent upon it, is a political anomaly, which will excite the greatest astonishment in those who are best acquainted with its nature and mechanism.

It is this government, in its various branches and institutions, and the state of society resulting from it, that

the author of these volumes has undertaken to describe. Respecting the plan which he has pursued, we refer to his own Preface which follows, and which relieves us from the necessity of farther remark than the acknowledgment, that to the kindness of Mr. Young, Secretary to the British Institution, we are indebted for permission to copy from his magnificent series of Portraits of the Ottoman emperors, those of Othman the founder of the Turkish empire and of the present sultan.

In a work not exclusively designed for any particular class of readers, it

is frequently difficult to decide where to draw the line, so as to observe the nicety due to the one, without trenching upon the amusement and information of the other. In these volumes the author seems to have hit the happy medium which reconciles the interests of both, and to have acquitted himself of his task, which involved a variety of delicate details, in a manner not likely to give offence to the most fastidious.

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PREFACE.

THE library of the sovereigns of India was composed of so great a number of volumes as to load a hundred camels. One of those princes, who was extremely fond of reading, and still more of travelling, commissioned the scholars of his empire to extract whatever was most valuable from each book, for the purpose of forming a less bulky collection. The extracts were accordingly made, and ten camels were then sufficient to carry the library, instead of one hun-

dred. His successor, finding it still too voluminous, ordered a Brahmin to reduce it to what was strictly necessary. The Brahmin, acquainted with the prince's disposition and his aversion for reading, reduced the whole collection to four maxims.

Without being so rigid and above all so laconic as this Brahmin, we have endeavoured to compress into a few small volumes the substance of a vast number of folios. Not that we think, with the learned Huet, that it is possible to comprehend all the sciences in ten volumes; but readers in general, disliking voluminous

works, will feel obliged to us for presenting them with an account of the Turkish nation, which, though brief, will not be the less interesting, if we have had the skill to avoid dryness, the most dangerous rock to persons who undertake compilations and abridgments. It has been our object to reduce to the simplest elements whatever is really curious in the history, manners, customs, and dress, of the Turks, and what is most essential to be known respecting a country, of which so many fables have been circulated. To avoid, at least, the incoherence of the mass of results thus

accumulated, we have arranged them in grand divisions, according to their more or less direct analogy or connection. Stripping historical facts of the minute details only which retard their progress, we have retained all those features, which, in some measure, constitute their physiognomy. In short, we have endeavoured to reduce pictures of large dimensions to a smaller scale, without distorting them, by retrenching from their accessories whatever was not requisite to set off the principal characters. As a farther antidote to monotony and dryness, we have in-

terspersed anecdotes which delineate nations and individuals much better than long dissertations would do.

The Plates which accompany this work have allowed the curtailment of the descriptions: what is omitted in the text is supplied by the design, and the former explains what could not be rendered by the latter. Many of them are from original and unpublished designs, which we have been fortunate enough to meet with in public and private collections, among which those of M. Rosset, and a series of paintings by a Turkish artist, which belonged to the

Cavallions collection, are especially worthy of mention. To these we have added drawings made by ourselves from nature, while travelling in the country, the inhabitants of which we are about to describe.

Our ideas having enlarged with our plan, which aimed at presenting a concise but faithful account of the Ottoman empire, we thought it necessary to engage the assistance of an oriental scholar, that we might avoid the errors in which we should have been involved by the mere analysis of the frequently contradictory statements of European travellers—

errors which an acquaintance with oriental authors could alone obviate.

We could not mention a name more deserving of confidence in this respect, than that of M. Langles. To his kindness, intelligence, advice, and manuscripts, the public are indebted for a great number of particulars respecting manners and historical facts, and for notes of all kinds, which enrich, illustrate, and form the most valuable portion of our work.

As we cannot flatter ourselves that we have produced a new work with materials, for the most part, previously known, we have taken the

greatest pains to arrange those materials so methodically, as to present a connected view of the most important and authentic particulars that we have been able to procure respecting Turkey.

An abridgment of the history of the Ottomans was an essential part of our plan. That here given is extracted from the best European books on the subject, compared with the historical works of the orientals. This abridgment, preceded by a sketch of the history of Mahomet and the Khalyfs, occupies the first and second volumes.

In the third we give an idea of the Turkish, court that is to say, whatever is comprised within the walls of the seraglio; describing the harem and the state of the females who are shut up in it, the officers attached to the person of the sultan, his pages, eunuchs, and other attendants.

The fourth volume is devoted to the government, properly so called; to the designations of the chief offices of the empire, both civil and military; to the administration of justice in the divan; to the department of the finances, war, &c.

The judicial organization, the mi-

nisters of religion, the ceremonies and characteristic distinctions of Islamism, constitute the subjects of the fifth volume.

Into the sixth and last volume we have introduced the costumes, arts, trades, and various particulars which could not find a place in any of the five others.

From this brief statement it is obvious, that if our plan is more comprehensive than that of most of the works hitherto published respecting Turkey, our matter is nevertheless confined to a much smaller compass.

The historical and other divisions of this work are therefore an extract from, or rather an analysis of, the numerous narratives of travellers; but there are parts concerning which they furnish us with scarcely any particulars, and which are yet treated of here at a length proportioned to their importance. For such parts we have consulted persons who have resided at Constantinople, or laid under contribution the manuscript and printed translations of oriental works, with the use of which M. Langles has favoured us. The portion which treats of arts and trades, for

example, is almost entirely translated from a Turkish work. An unpublished work by M. Petis de la Croix and the narratives of some modern travellers worthy of credit, have furnished us with particulars relative to the seraglio and the harem of the sultan. New and interesting details respecting the organization of the army and navy have been derived from the *Canons of Soleïman*, and the *New Regulations of the Ottoman Empire*, composed by Mahmud Reis Effendy, printed at Constantinople in 1798, in folio. The works here mentioned, are either unpub-

lished or extremely rare: the list of the others would be too numerous for insertion.

Satisfied with having directed the attention of our countrymen to a nation, which, notwithstanding its constant intercourse with the rest of Europe, is still so little known and so differently thought of, we leave the reader to judge how we have accomplished the task which we have undertaken, and how far our work is calculated to supply the place of the numerous volumes from which it is extracted. Fame is not to be expected from such enterprizes, which

are in general instigated by the desire of being useful; such too is the extent of our ambition. We have seen Turkey; the pleasure of treating of it and recording our own observations has perhaps mingled unknown to us with a nobler motive. Fortunately, the object we had in view cannot have suffered from such a reference to ourselves, which we trust will be readily forgiven—too happy if it gains us that confidence which we shall ever be earnestly solicitous to inspire.

TURKEY

In Miniature.

SKETCH OF THE HISTORY OF MAHOMET, AND OF THE KHALYFS.

THE origin of the Turks, like that of almost all other nations, is enveloped in darkness. Some seek it among the Tartars of the Caucasus, others among the ancient Parthians, the conquerors of Persia; while others again make them descendants of the Scythians, or roving Tartars, who possessed the coun-

try situated between Sarmatia and the Tanais, and who, after overrunning all Asia, subdued Turkestan, from which they received the appellation of Turks.*

Be this as it may, since the time of the Romans no nation has so widely extended its conquests and its power. Rome, it is true, subdued provinces of which the Turks have never been able to make themselves masters; but the latter possess countries which were not even known to the Romans.

* At the present day this nation considers the name of *Turk* as an insult, doubtless because it is thereby reminded of its wild and barbarous origin. The Turks now call themselves *Osmanlis*, relatives of Osman or Othman, whom they regard as the founder of the Ottoman Empire.

At the time of Mahomet, the Turks were mingled with the multitude of barbarians who kept moving to and fro in the vast deserts of that portion of Tartary called Turkestan, where they destroyed one another, without leaving any traces of their existence in history. They were not united into a nation till after they had adopted the laws and the religion of that bold innovator; and it was then they assumed that distinct character, and acquired that formidable ascendancy, which were destined to operate so powerfully on the fortunes of Europe.

Before we enter upon a summary of the history of the Ottoman Empire, it may not be amiss to take some notice

of the prophet of the Musulmans, Mohhammed Abul Cazem, whom, after our western writers, we commonly call Mahomet. Born at Mecca, on Monday, the 10th of November, in the year 570, of a family which had formerly enjoyed the highest rank, he was left an orphan at an early age. A prepossessing person, great courage, and boundless ambition, favoured the execution of the plans which he undoubtedly did not conceive till after he had travelled over different parts of Asia. Having learned several languages, studied the manners of nations, and conversed with Jews and Christians, it is probable that Mahomet soon made himself acquainted with different religions; that he was shocked

with their discordance, and, at length, struck with the idea of one Supreme Being, he preached, at first sincerely, a doctrine which he considered better than the others. Necessity afterwards compelled him to support his dogmas with impostures, many of them highly absurd, but calculated to please people who delight in the wonderful.

Mahomet, at the age of fourteen, had already made a journey to Syria with his uncle, Abu Taleb, and borne arms against two tribes in hostility with his own. Having no patrimony, he was afterwards placed by his uncle with a widow, named Khadydjah, who carried on a considerable traffic with Syria. She entrusted him with the care and

conduct of her camels, that is, she made him her confidential agent. His agreeable person, his attention, punctuality, and zeal, pleased his mistress so much that he soon became her husband.

Till the age of forty, Mahomet seemed to be wholly engaged in business and in promoting the happiness and interest of his benefactress; but his ambition struck deep root in obscurity. During this long interval he lived retired, affecting that imposing demeanour which every where makes an impression upon the multitude. He passed a month every year in a cavern of mount Hera, and frequently disappeared altogether. These absences were in general dictated by prudential motives, but he

always attributed them to the personal intercourse which he was permitted to hold with the Almighty and his ministers. A conduct so exemplary having gained him some ascendancy over the principal tribes, he ventured to broach the ideas best calculated to accomplish his views; and these were doubtless enlarged in proportion as they were seconded by success, which the situation of Asia could not but facilitate.

The Arabs, mostly living in tents, and subsisting by the cultivation of a few plots of ground, and the produce of their palm-trees and their flocks, had in fact no established religion: they blended the idea of a Supreme Being with all the errors that spring from ignorance

and credulity. Each tribe had its particular language and deity. They had received from the Egyptians some ideas of Paganism. The violence of the predominant sects among the Christians drove into their country a great number of innovators. A multitude of Jews had also been long settled there, after the destruction of Jerusalem. Persians, weary of the civil wars which distracted their own country, thronged to Arabia. These different nations there propagated their religions and multiplied their superstitions.

An ancient and wide-spread tradition had consecrated the temple of Mecca as the sanctuary of the religion of the Arabs. From time immemorial they had been

accustomed to make pilgrimages, for the purpose of visiting the temple of that city, the superintendence of which was committed to the tribe of the Koreishites. Mahomet belonged to this tribe, which ever since Cossay's time had striven in vain to suppress idolatry among the people of Mecca. The attempts made with this view, though unsuccessful, still kept alive among the Arab tribes the expectation of an apostle, commissioned by heaven to effect the desired reform. Some prophetic verses, ascribed to Ghaleb, one of Mahomet's ancestors, predicted that this envoy would be a Koreishite. The children were taught these verses by the old people, and herein consisted

almost the whole education of this pastoral nation. Mahomet thought it a favourable opportunity to apply this prophecy to himself.

The pretended mission of the Prophet now began by degrees to unfold itself. His relatives and slaves were his first disciples. It was no difficult matter to persuade Khadydjah to look upon him as a prophet, who already seemed to her to be a God. He assured her that one night on Mount Hera he heard a celestial voice pronounce these words :—"O Mahomet ! thou art the apostle of God, and I am Gabriel."*

* This angel left him the first verses of the Koran, which he had brought from heaven

Mahomet had still but sixteen disciples, including Khadydjah, and four other females, his cousin Ali, his slave Zaïde, and Abu-bekr, a citizen of Mecca, renowned for his wealth and integrity, when he was obliged to remove them from that city where they were persecuted, and sent them to preach his doctrines in Ethiopia. For his own part, he had the boldness to remain at Mecca, where he defied his enemies and made fresh proselytes.

What contributed more than any

entire; but he only delivered it to the Prophet in portions, adapted to the exigency of the circumstances in which he happened to be. This night, famous in the annals of Islamism, is called *Leïlet el cadr*, the night of omnipotence.

other circumstance to strengthen his infant religion, was the conversion of Omar, who had long been its persecutor. Omar, who was in the sequel so great a conqueror, exclaimed in a numerous assembly: "I attest that there is but one God, that he has neither companion nor associate, and that Mahomet is his servant and prophet." All present applauded this declaration, and the loud demonstrations of their joy were heard as far as the temple of the idolaters. The Prophet alone maintained an undisturbed composure and calmly observed: "I have long foreseen in spirit what has this day come to pass."

His enemies, however, still outnum-

bered his partisans, when his disciples began to increase in Medina, and there formed a considerable faction. Mahomet, persecuted at Mecca, and sentenced to die, fled to Medina. From this event, which occurred on Friday, the 16th of July, in the year of Christ 622, the Musulman era called the Hegira, (*hedjerah*, flight) and also the triumphs and elevation of the Prophet take date. From that moment fortune never ceased to favour him. He turned disasters and extraordinary circumstances to his advantage, and converted them into miracles. Pursued by several parties beyond the walls of Mecca, Mahomet hid himself in a cavern, situated on the road to Medina. Tradition

relates, that a pair of pigeons immediately built their nest, and laid two eggs at the mouth of this cavern, across which also a spider spun its web; so that the parties sent in pursuit of the Prophet had no inducement to search a place which seemed to have been long unvisited by any human being. A chapter of the Koran, intituled, "*The Spider*," descended from heaven to testify the authenticity of this miraculous circumstance, to which must be attributed the veneration of the Musulmans for the dove, and their tenderness for spiders, which they never kill. Such were the prodigies with which the impostor replied to those who demanded supernatural proofs of his

mission; but he soon contrived to furnish others of a more convincing kind. His party increased at Medina. With an armed force he reduced that city, in which he had at first merely solicited an asylum; and he required of his proselytes a solemn oath to extend his doctrine with fire and sword.

Mahomet, having established himself at Medina, built a mosque, in which he personally expounded his religion and performed public devotions. After encountering the Arabs of the desert, or intercepting the caravans for which he lay in ambush near the walls of the city, he returned to the mosque to bless the people with his hands yet reeking with human blood.

Two of the tenets taught by Mahomet rendered his troops extremely formidable: that of predestination, according to which no man can avoid his destiny, or defer by any means the hour of his death, so that if the fatal moment is not arrived, a shower of arrows would be discharged at a person in vain; and by the second, the Prophet solemnly promises to those who shall die in battle with infidels the full remission of all sins committed by them, the palm of martyrdom, and admittance into a paradise of delights. Two considerations likewise induced his enemies to submit to him, namely, the certainty of pardon if they threw themselves on his clemency, and the possibility of preserving

their religion by means of a small tribute.

Thus, as legislator, prophet, and conqueror, Mahomet employed persuasion and arms, seduction and terror, to establish his religion and authority. He held the will in subjection by the law which requires implicit submission; the understanding by the precept of absolute ignorance; the imagination by the doctrine of an irresistible predestination; and the senses by the expectation of an eternity of sensual enjoyments. With such levers he moved the people at pleasure, and rendered them completely subservient to his views.

His partisans, dispersed over Arabia and the neighbouring countries of Asia,

sowed the seeds of his doctrines wherever they went; and sovereigns themselves, overcome by force or by persuasion, were not long before they adopted them.

Mahomet had lost Khadydjah before his departure from Mecca. His daughter by her he gave in marriage to his cousin Ali. Her name was Fathmeh. From her springs that numerous race called *Emyrs* (an Arabic word signifying *princes*) the only persons in Mahometan countries who have a right to wear the geeen turban as descendants of the Prophet.

He soon afterwards married Ayesha, a child eight years old, the daughter of Abu-bekr, one of his disciples, and who,

in the sequel, was his successor. He waited but nine months before he consummated his marriage, and his young wife soon had several companions, among whom was Zeinab, remarkable for the extreme delicacy of her complexion. She was already married to Zeid, the adopted son of the Prophet. The Arabs, who held the laws of adoption as sacred as those of nature, abhorred incest; the Prophet, therefore, to avert the odium of this procedure, contrived to bring down from heaven a chapter of the Koran which sanctioned that crime; and Zeid, who loved and venerated Mahomet above all things, cheerfully repudiated his wife for his sake.

This prophet and legislator thus employed the authority of the Koran to justify his public marriage of fifteen wives at once, though he limited his followers to four. The author of the law knew how to adapt it to his own failings. Not content with so great a number of wives, he indulged himself with several beautiful slaves, whom his proselytes brought to him from all parts or whom he took in war. Having been surprised in the company of one of them by two of his wives, he, to silence their reproaches, alleged that the Koran allows all Mu sulmans to take such freedoms with their slaves, and to have as many concubines as they can maintain.

This inconstant husband was not se-

cure from a species of revenge which his conduct seemed to authorise. Ayera-Ayesha, to whom he was more attached than to any other of his wives, having gone out into the desert to seek a pearl necklace which she had lost, was, on her return to the camp with an officer whom she had met with, accused of adultery. The pride of Mahomet, keenly sensible to disgrace, took good care to cover it on this occasion. He again had recourse to God; and the twenty-fourth chapter of the Koran attested the innocence of Ayesha. The Prophet gave back to her all his fondness; but to prevent similar accusations in future, another chapter forbade all Musulmans, and especially the friends of the Prophet,

ever to speak to his wives, and to stop in his house after meals or in his absence. It is principally to the conduct of their prophet, and to his contempt for a sex to which, in spite of himself, he was subjected by his passions, that the Mahometan females have to impute all the harshness with which the Koran enjoins them to be treated.

After the *hegira*, that is, the flight of Mahomet from Medina, he extended his law rather by force of arms than by any other means. Annoyed by the objections that were urged against his religion, he flatly told his disciples, that he was come to fight and not to hold disputations.

He rendered himself formidable to his

fellow-citizens of Mecca, whom he compelled to conclude a truce for ten years, during which the Prophet should be at liberty to go unarmed on pilgrimage to their temple. He there sacrificed sixty-three camels, corresponding with the number of years he was old, which, with thirty-seven sacrificed by Ali, made up one hundred. There too he performed ceremonies which became so many precepts for his disciples. He imposed it as a sacred duty on every Musulman, to visit the temple of Mecca at least once in his life. This temple was called the *Caabah*; the chief object of veneration in it was a stone which was said to have been brought by angels, to be introduced into this edifice: it was

then perfectly white, but the sins of mankind had turned it quite black.

In the course of his conquests the pretended prophet had nearly lost his life, by an accident which ought to have opened the eyes of his followers. In a town which he had just taken, a young female, whose brother Mahomet had put to death, determined to be revenged on him; she therefore set before the Prophet a shoulder of mutton impregnated with a subtile poison. Warned of his danger, not by supernatural means, but by the disagreeable taste of the meat, Mahomet threw up what he had taken; but he could not wholly prevent the effects of the poison, which had insinuated itself into his veins, and produced

violent convulsions. The girl confessed the truth, saying, that she was desirous of ascertaining whether Mahomet was a prophet or only an impostor. She was delivered up to the family of a young man, who, having eaten more of the meat than Mahomet, had died on the spot. They revenged their loss with her blood; but the Prophet never completely recovered the effects of this dangerous experiment.

The people of Mecca, having determined, during the truce, to relieve a town which Mahomet's troops were besieging, he immediately armed against them, considering the truce as broken, and in 630, the eighth year of the hegira,

made himself absolute sovereign of his native city. Being now master of that renowned temple, so generally venerated, he broke in pieces the numerous idols, and performed in it the religious rites prescribed by the Koran. Two men, Mosaimalah and Alsasvaad, disturbed the last days of Mahomet, by setting up like himself for legislators and prophets. One of his lieutenants ridded him of the latter; but the fall of the other was reserved for his successor.

This fortunate impostor at length expired at Medina, at the age of sixty-three lunar years, in the eleventh year of the hegira, on the 8th of June, 632 of the Christian era; after having kept up

during a long illness the part which he had chosen for himself.*

Mahomet was now no more, but his most zealous disciples would not admit that he had paid the debt of nature. Omar, whose daughter he had married, swore to exterminate all those who should dare to assert that the Prophet was dead. The multitude was ready to embrace the same preposterous opinion, when Abu-bekr, another father-in-law of the Prophet, exclaimed: "Do ye, then, adore Mahomet, or the God of Mahomet, who alone is infinite, alone

* He declared that the angel of death came to ask his permission to carry away his soul, a favour, he added, which he had never shewn to any one but himself, and which he never would shew to any other creature.

immortal?" He proved by the Koran that Mahomet himself had several times repeated that he should die. This harangue convinced Omar and the others, whose erroneous notions the sight of the corpse had not been sufficient to dispel. Mahomet was buried, agreeably to his desire, in the very house of Ayesha, under the bed on which he had breathed his last. This house was converted into a *turbeh*, or sepulchral monument, and afterwards enclosed in a magnificent temple, which is an object of the veneration and the pilgrimages of the Turks.

Ayesha and her friends persuaded the people that the prophet had named Abu-bekr for his successor. He ac-

tually did succeed him, though Ali, his nearest kinsman, his only son-in-law, and his oldest disciple, had much stronger claims. Abu-bekr collected the chapters of the Koran, and formed them into a book, such as it is at present, without regard to analogy of subject or to chronological order. The chapters are merely placed one after another according to the number of verses they contain, beginning with the longest. In another book he collected the remarkable sayings and actions of the Prophet. This collection, called the *Sunnah*, is, next to the Koran, the book for which the Mahometans entertain the profoundest veneration.

Strong in his numerous troops, Abu-

bekr destroyed the party of Mosaimalah, the last rival of his master. He completed the reduction of Arabia, conquered Irak and Syria, to beyond Damascus, and defeated several armies of the emperor Heraclius. After a reign of four years and a half, he died, leaving the empire of the Khalyfs to Omar, whom he appointed his successor. The latter added to the title of *Khalyf*, or vicar of the Prophet, that of *Emyr Almoumenyn*, Commander of the Faithful, which the Mahometan princes still retain.

Omar, by his generals, subdued Palestine, the rest of Syria, all Egypt, Tripoli and its territory, and great part of Barca in Africa, Khorasan, Armenia,

and Persia. He is reproached with having ordered the famous library of Alexandria, founded by the Ptolemies, to be burned; but this library had been consumed by fire in Cæsar's time, and those which had succeeded it were no longer in existence. The Musulmans must either have found the shelves empty or filled with the multifarious theological productions of the teachers of the different Christian sects.

After a reign of ten years, Omar was assassinated by a slave. He did not appoint a successor, but left the right of electing one to the six companions of the Prophet, who were still living. Ali was one of the number; but the enemies whom Ayesha had raised against

him once more prevented his succeeding to the authority of Mahomet. Othman was chosen. His generals completed the conquest of Khorasan and Persia; the island of Rhodes fell into their power and they there destroyed the celebrated colossus of the sun. They then entered Nubia, waged war with the Greek emperor and drove his troops from Alexandria, which they had retaken. By means of forged letters, the crafty and intriguing Ayesha occasioned the death of Othman.

All eyes were then turned to Ali. His great courage, an intimate acquaintance with the Koran, and a green old age, rendered him venerable; years had moderated his ambition, and he seemed

to be elevated, in spite of himself, to the throne of the Khalyfs. Ayesha, who was desirous of placing a young man upon it, sent by the latter the bloody tunic of Othman, and caused it to be exhibited in the temple of Mecca, accusing Ali of the murder of the late Khalyf. The charge was believed : her character of *Mother of the Faithful*, and best beloved wife of the Prophet, and above all her artifices, brought together an army, which she commanded in person. Ali gave her battle near Bassorah, one of the strongest places in Irak. For a long time so sanguinary a conflict had not been witnessed. Ayesha, mounted on a camel, encouraged the troops by her presence; the pavilion of

her litter was soon covered with darts, and the camel which carried her was killed; her young favourite fell by her side, and her army was cut in pieces. Ayesha herself was brought prisoner to the Khalyf, who spared the widow of his master, but doomed her to that obscurity, which, according to his religion, best befits her sex.

After a turbulent reign, Ali was assassinated in the mosque, at the age of seventy-three, in the 40th year of the hegira. The Persians and several other Mahometan nations who still adhere to the sect of Ali regard him as the first legitimate successor of the Prophet, and consider the first three Khalyfs as usurpers. They reject the *Sunnah* in

which, as we have observed, are recorded the ancient traditions of Mahomet, and from which the Turks and Musulmans adverse to the sect of Ali have taken the name of *Sunnites*. They give the appellation of *Shiites* to the followers of Ali, who venerate him almost as highly as Mahomet himself. Hassan and Hosein, who should have succeeded him, fell by the swords of their competitors, partisans of Omar. All the kinsmen of Ali perished by poison or a violent death. Twenty khalyfs successively inherited the authority of the Prophet from Ali to Othman, the first Turkish emperor. Among these we shall mention Moawyah II. who, six weeks after his election, announced his

abdication to the people, declaring that the throne belonged exclusively to the descendants of Ali, the son-in-law of the Prophet and his legitimate successor.

We may farther distinguish Walyd I. during whose reign the Arabs became masters of all Spain. It was delivered to them by Count Julian, who, in revenge for the violence offered by King Roderic to his daughter, invited the Musulmans from Africa into that part of the kingdom which was under his command.

We shall likewise mention Abul-Abbas, progenitor of the race of the Abassides; Al-Mansur, founder of the city of Bagdad, which became, under his descend-

ants, the seat of the arts and sciences; and lastly the celebrated Haroun al Rashyd, under whose patronage literature and the study of medicine in particular were cultivated with extraordinary success.

Notwithstanding intestine divisions and the rapid succession of their sovereigns, the Arab tribes collected into a nation by Mahomet conquered an immense extent of country in a very short space of time, under the conduct of the Khalyfs, his vicars and successors. They subdued, on the one hand, Persia and Syria, and penetrated to the gates of Constantinople; while, on the other, traversing Egypt, overrunning Africa, the islands of the Mediterranean and

Spain, they carried their arms into France itself. Here they were checked only by the valour and talents of Charles Martel, who completely defeated them in the vicinity of Poitiers, and compelled them to retire to Spain, where they founded, upon the ruins of the empire of the Visigoths, a dominion which lasted seven hundred and eighty years. They were, at length, as it is well known, subdued or expelled from Spain by Ferdinand and Isabella, who dispossessed them of Grenada, their last asylum, in 1492. The Saracens* of Asia had long

* This word, for which so many etymologies, equally far-fetched and inaccurate, have been offered, is merely a corruption of the Arabic plural *Charqyn*. The Greek writers

before been destroyed by the Tartars, in 1248.

A new nation, destined to wrest the sceptre from the hands of the Saracens, now forced the Caspian gates. The Turks, still barbarians and idolaters, laid waste Armenia, overran Iberia as conquerors, and some time afterwards entered Thrace. The feeble Greek emperors, despairing of expelling them by force of arms, were lavish of their gold, in order to sow divisions among

by a vicious pronunciation, for which they are remarkable, wrote Ζαραχιν, and the Latins after them, *Saraceni*. *Charqyn*, in Arabic, designates the Orientals, in opposition to the inhabitants of Africa, who are called *Maghrebyn*, Occidentals, or people of the west.

them. At length, the Turks having permanently established themselves in Turkestan, began to spread their name with the terror of their arms. Being summoned in the ninth century to the assistance of the Musulmans, whose religion they had adopted, they perceived from the corruption of the court of the Khalyfs, that the dynasty of the Abassides was approaching its end. The Turks actually subdued Persia and Bagdad. For a moment they were worsted by the Christians of Georgia and Armenia, when the European arms glistened in the Holy Land; but beaten more by stratagem than force, they almost immediately revenged themselves by the conquest of Media and Armenia.

They advanced to the very gates of Constantinople, and rendered themselves so formidable, that the emperor Alexis and the Christians of Palestine solicited the famous expedition to the Holy Land, which was the subject of deliberation at the council of Clermont. This crusade was the best conducted of any, both on account of the great number of the combatants, and the zeal and harmony which prevailed among them. It was particularly glorious for the French, who took Jerusalem and there founded a new kingdom. Important events rapidly succeeded one another, and fortune alternately favoured the contending parties, till the loss of the holy city. Other expeditions followed.

till the tenth and last effort of the Christians, which was marked by the deplorable death of the French king, Louis IX. commonly called St. Louis. At this period the Turks formed themselves into a political state under the conduct of Athman, whose name, changed to Othman, was transferred to his successors, and even to the whole Turkish nation and empire. Mahometanism spread without obstacle; and the crescent, which previously ruled in Asia and Africa, was destined soon to be planted on the ruins of the Roman power.

OTHMAN II.

First Emperor of the Turks.

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HISTORY

OF THE

TURKISH EMPIRE.

OTHMAN,

FIRST EMPEROR OF THE TURKS.

From A. D. 1300 *to* 1326.

The commencement of the Ottoman power is fixed about the year 700 of the hegira (1300-1 of Christ). The empire of Mahomet had flourished by means of enthusiasm and the strictest discipline: it could not be upheld and extended but by the same maxims. Othman, son of Togrul, one of the emyrs or princes,

who had divided Asia among themselves after the destruction of the kingdom of Iconium, and born in 1257, gave himself out for an envoy of God, sent to restore Islamism, which had suffered severely from Jhengis Khan and his successors. He allowed the idolaters and the Greeks the option of embracing the Mahometan religion or paying tribute. At the head of a handful of troops, encouraged by the hopes of plunder, or of martyrdom, he took Iconium from the Tartars, profited by the dissensions which had arisen between the two Andronicuses, who then reigned at Constantinople, and depriving them of the means of opposing his progress, wrested from them almost the whole of Bithynia. Having failed, how-

ever, in the siege of Brusa, or Prusa, the capital of that country, with a view to straiten its commerce and to coop up the garrison in the place, he chose the nighbouring town of Yegny-hisary for his residence. He then turned his arms against the Tartars, who had made incursions in Asia, proved victorious, and offered them lands and liberty if they would embrace the Mahometan religion: they accepted the proposal, and ranged themselves under his banners. Orkhan, a prince not less valiant than his father, once more laid siege to Prusa, and reduced it; but Othman died in August, 1326, at the age of sixty-nine years, while preparing to remove the seat of the new empire to that city.

This prince had enlarged views, consummate courage, and extraordinary prudence. He understood the art of communicating to his nation the energy necessary for extending and exalting itself; and he polished the barbarians only just so much as was requisite to teach them to conquer.

ORKHAN,

SECOND EMPEROR OF THE TURKS.

1326—1360.

This prince succeeded his father at the age of thirty-five years. He introduced splendour and magnificence at his court, and assumed the title of Sultan. He appointed his brother, Ala-eddyn, grand vizir, that is, prime minister, and the next in the state to himself. His successors did not follow his example, but always considered their relatives as their greatest enemies. Orkhan coined money, improved the

military discipline, collected the young Christian renegadoes, who had been stolen in their infancy from their parents, and trained them into soldiers, who became the firmest support of his power. He was also the first who assigned a daily pay for the infantry. Such of his subjects as possessed lands or other property were destined for the cavalry; he formed out of them the corps of spahys, or horse-soldiers, which still subsists.

Andronicus, emperor of the Greeks, crossed the sea to oppose the incursions of the Turks; he was defeated and wounded in the hand by Orkhan, who took Nicomedia in 1327, and Nicæa in 1333, after a siege of two years. The

latter then turned his arms against the children of the emyrs, who had divided Anatolia with his father, and having first sown dissensions among those petty princes, he afterwards stripped them of almost all their possessions. Being now master of Anatolia and the shore of the Hellespont, Orkhan burned with impatience to pass that barrier, and to attack the Greeks in Europe. His son Soleïman, a young prince full of ambition and courage, finding no other means of crossing the strait, (for the Turks yet possessed not a single boat) formed, one dark night, three rafts of planks fastened together upon cork, and committing himself with eighty brave fol-

lowers to this frail conveyance, arrived without accident at the foot of the castle of Hanni, on the European side of the Hellespont. Here he found a peasant, who conducted him by a subterraneous passage into the castle; the garrison, being thus surprised, laid down its arms. Soleïman assembled the principal inhabitants, who, seduced by promises or intimidated by threats, delivered to him the vessels which were upon the coast, and before the day was over, four thousand Turks landed in Europe, reduced another fortress, and proceeded to lay siege to Gallipoli. The garrison made a valiant defence, but their provisions being exhausted, and the fortifications

in a bad state, the city was compelled to surrender. Thus this key of Europe fell into the hands of the Turks.

About this time the Greek empire was distracted by fresh dissensions. Cantacusenus, guardian of young Paleologus, attempted to secure to himself the supreme power, and succeeded in dividing it. Both parties applied to Orkhan for assistance. The sultan allied himself with the usurper, who offered him his daughter in marriage, notwithstanding the difference of their religions and the number of wives, concubines, and children belonging to this barbarian, whose disastrous protection he doubtless dreaded. Orkhan sent troops, which, under the pretext of serving their ally, devas-

tated Thrace. Paleologus and Cantacusenus having made peace, shared the power between them; but their reconciliation did not prevent Soleïman from reducing several other towns. Orkhan having authorised these encroachments, Cantacusenus sent him a considerable sum as the price agreed upon for the restitution of the places that had been taken, but the perfidious sultan, having received the money, evaded their restoration.

Soleïman gradually extended his conquests towards the east, and took from the Tartars the cities of Ancyra and Cratæa. On his return, he reduced the rest of Thrace; but while wholly intent on increasing his

glory and the dominions to which he was heir, an unforeseen accident put a period to his life. Orkhan survived him only two months, and died in 1360, at the age of seventy years, after a reign of thirty-five. This Sultan was indebted, for his most important successes, to his son Soleïman, whom he had taught to conquer and to deceive like himself. Under his government the Ottoman empire acquired new energy, which afforded an earnest of its future greatness.

AMURAT (MURAD) I.

THIRD EMPEROR OF THE TURKS.

1360—1389.

Amurat, for thus have European writers disfigured the name of Murad, Orkhan's second son, succeeded his father at the age of forty-one. He at first affected the appearance of piety, for the purpose of gaining the veneration of the people, and assumed the title of envoy of God. After concluding a treaty with Paleologus; he fixed his residence at Adrianople; but having received information that Asia manifested a disposition to shake off his yoke, he crossed

the Bosphorus, marched against the rebels, and put them to flight. Returning to Europe, he took the town of Pheres, which served as a bulwark to Macedonia; he then attacked and subdued the despot of Servia, but shewed him favour, and purchased the hand of his daughter with the sacrifice of a province. He reduced several Mysian and Triballian princes; and imposed a capitation tax on such of his new subjects as adhered to Christianity. Those who, after bearing arms, turned Mahometans, were enrolled among the spahys. The sultan granted lands to some others, on condition of their maintaining, in time of war, a horse and a number of soldiers proportionate to the value of

their land. These military grants, called *tymars*, conferred by Amurat and his successors, devolving to the eldest son upon the same condition only as was imposed upon the father, are so completely in the power of the prince, that he can take them away from the tymariots as easily as a daily pay. The sultan next directed his attention to the formation of his infantry, which he justly considered as the strength of armies. In 1361 he established the corps of janissaries, by taking one fifth of the prisoners who embraced the religion of Mahomet. The number of this body, at first fixed at ten thousand men, was in the sequel considerably augmented. It has frequently proved most serviceable

to the Ottoman empire, and sometimes fatal to its master.

Coutuz, one of Amurat's sons, and Andronicus, son of Paleologus, after defeating an army of neighbouring confederate nations, at the head of the janissaries, spahys, and some Greek troops, were inflated with their success, and rebelled against their fathers, who were then engaged in Asia. The two monarchs crossed the strait. The presence and address of the legitimate sovereigns introduced desertion into the camp of the rebel princes, who retired to Didimotica, and in spite of their resistance and a great effusion of blood, fell into the hands of an inexorable conqueror, Amurat, who ordered his own son's

eyes to be put out, and insisted that Paleologus should inflict the like punishment on Andronicus and his grandson.* Manuel, the brother of the latter, was declared his associate in the empire: like him he conspired against the sultan, and retired to Thessalonica, but destitute of succour, he delivered the place to the general of Amurat, before whom he appeared as a supplicant. The sultan pardoned him, well pleased at having been furnished with an occasion to make himself master of Thessalonica without striking a blow.

* This cruel operation was performed in such a manner that Andronicus lost but one eye, and his son's sight was so little injured, that he afterwards recovered the complete use of it.

Paleologus, alarmed at the progress of the Musulmans in Europe, left the government of his dominions to his son Manuel, while he went to beg assistance of the Christian princes of the West against the barbarians. To no purpose did he abjure the schism of the Greeks before Pope Urban V. and solicit succour from Charles V. of France. The only fruit that he derived from his journey was the mortification of refusal; and while he was thus making vain efforts to retrieve the losses of his empire, Amurat was extending and consolidating his dominion. The policy of the sultan was not less serviceable to him than his arms, and procured him several provinces in Asia, by alliances and nego-

ciations. He learned, amidst his successes, that one of his generals, left by him at the head of the janissaries and spahys, had reduced almost the whole of Albania. He returned to Europe to oppose the Prince of Servia, who, with a formidable army of Wallachians, Hungarians, Dalmatians, and others, attempted to check the progress of the Mahometan arms. In the year 791 of the hegira, (1388-9) he engaged and defeated him in the plains of Kosowah. The sultan, alighting from his horse, walked over the field of battle, the theatre of his glory, and remarked with astonishment that almost all his foes, with whose bodies it was covered, were beardless youths. "Prince," said one of

his generals, "none but hot-headed boys dare to cope with Musulmans." While he was speaking, a wounded Triballian, extended on the ground near them, raised himself, recognized the sultan by the respect paid to him, gave him a mortal blow, and was himself immediately cut in pieces. Lazarus, despot of Servia, the author of the war, having been made prisoner, was sacrificed to the manes of the sultan.

Amurat lived seventy-one years, of which he reigned thirty, feared by his enemies and by his subjects. His severity in the administration of the army and of justice was excessive. The respect which he affected for religion, caused him to be respected in his turn.

He founded several useful establishments, such as public schools and hospitals. His son Bajazet caused a magnificent mausoleum to be erected for him at Prusa, the burial-place of his ancestors.

BAJAZET (BAYAZYD) I.

FOURTH EMPEROR OF THE TURKS.

1389—1403.

Bajazet, Amurat's eldest son, was proclaimed emperor by the army. The first days of his reign manifested his ambition and his sanguinary disposition. He fell upon the dominions of a prince of Phrygia, whose daughter he had married, and banished his father-in-law to Ipsala, whence, to withdraw himself from the sultan's cruelty, he fled to Persia. An enemy more worthy of Bajazet summoned him to Europe. Ste-

phen, sovereign of Moldavia, after making conquests from the Poles and Hungarians, and several times beating Amurat's generals, went to meet the new sultan; but after an obstinate conflict, the Moldavians were defeated. Stephen was the last that fled. He presented himself at the gates of a fortified city, where he had left his mother and his children. The magnanimous princess refused him admittance. "Go," cried she to him from the ramparts, "retrieve your shame, and rather perish with arms in your hand, than live covered with infamy." Stung with this reproof, the Moldavian returned to his troops, rallied the fugitives, and notwithstanding their inferio-

'rity in number, marched against the enemy whom he found dispersed and engaged in collecting the booty: he surprised and cut them in pieces in their turn. Caraman Oghly, one of the petty sovereigns of Asia, having learned the defeat of Bajazet in Europe, prepared to take advantage of it; but the sultan, with a rapidity which procured him the surname of *Yldrim (lightning* or *thunder)* returned to Asia. Caraman Oghly was vanquished and put to death, and Bajazet reduced Caramania and several places in Armenia. His success in this quarter did not divert his attention from Europe: he took several towns on the Danube, and almost all Wallachia. Sigismund, king

of Hungary, uneasy at his progress, represented to the princes of christendom the necessity of opposing a bulwark to the sultan's conquests. One hundred thousand Christians assembled under his command. Bajazet, with sixty thousand men, marched to meet and dispersed them: Sigismund escaped almost alone, favoured by a disguise and darkness.

For a long time the empire of the East, almost reduced to the city of Constantinople, seemed to invite the Ottoman sultan to seize what remained of it. John, son of Andronicus, solicited the protection of Bajazet against his uncle Manuel, promising to cede Constantinople, provided he might retain the so-

vereignty over what the Greeks yet possessed in the Morea. Bajazet sent him ten thousand Turks. The prince ravaged the environs of Constantinople, and cut off the supplies of that immense city. Manuel, convinced that the Greek empire was drawing near to its end, and choosing rather to see the throne overturned under another than under himself, delivered to prince John the keys of a city already full of enemies and foreign masters, together with the empty title of emperor, and embarked with some valuable effects, to lead a wandering life in the different courts of Europe.

The Greek empire would have been then annihilated had not Providence raised up for it an unexpected defender,

who checked the course of Bajazet's prosperity. Tymur-lenk, commonly called Tamerlane, a descendant of Jhengis-khan, having found means to discipline the Tartars, conquered with incredible rapidity Asiatic Sarmatia, Persia, Mesopotamia, and Syria, and compelled the city of Bagdad to open its gates to him. He declared himself the protector of the Mahometan princes oppressed by Bajazet, and in particular of Thahertен, emyr of Arsendjan, whom the sultan would have made his tributary, but who, instead of paying him obedience, had fled to Georgia, to implore the protection of Tamerlane. The sultan, being informed that the Tartar conqueror was advancing into Asia Minor, marched

to meet him, anxious to try his strength with so celebrated a captain. A battle ensued on the 30th of June, 1402, in the plains of Ancyra. The Turks, not half so numerous as the Tartars, performed prodigies of valour. Bajazet, finding all his efforts ineffectual, having seen his eldest son Mustapha slain by his side, ordered his vizir to fly to Prusa with his younger son Soleïman, in order to preserve a remnant of Othman blood. Soon afterwards, assailed by a host of Tartars, who, in spite of his obstinate resistance, and the death of more than thirty of their number, were bent on taking him alive, Bajazet was made prisoner; his hands were bound with a bow-string, he was placed on a horse, and conducted

into the presence of the conqueror, who, having retired from the combat toward the close of day, was playing at chess with one of his sons. Tamerlane made the prisoner wait at the entrance of his tent till he had finished the game, then went up to Bajazet, ordered him to be unbound and covered with a rich pelisse. He afterwards reproached him for his usurpations and the Ottoman blood he had spilled. The illustrious captive replied with dignity; but Tamerlane was not unmindful of what was due to unfortunate valour and to his equal, though now his captive. He consoled him and swore to spare his life; he did still more: he sent for Bajazet's wife and young children, who were

brought to him, and treated like the family of a sovereign. In consequence of this memorable battle, Ancyra opened its gates, Prusa was nearly reduced to ashes, Nicæa was pillaged as well as the whole Thracian Bosphorus. Tamerlane restored their dominions to the princes subdued by Bajazet; he is even said to have conferred on the latter the investiture of the kingdom of Anatolia. However, notwithstanding the kind treatment which the sultan received at the hands of the Tartar prince, grief shortened his life, and he died on the 9th of March, 1403, in the train of his conqueror, who ordered magnificent obsequies for him, and sent his remains

to Prusa, to be deposited in the tomb of his ancestors.

Bajazet was the less able to endure his fall, as he was precipitated from the highest elevation. Notwithstanding his passion for war, he did not neglect the pursuits of peace. He founded Guzelissar, opposite to Constantinople, and adorned almost all the other towns of his empire with useful edifices and institutions. He shared his conquests with the soldiers through whom he gained them, and to them also he relinquished the booty. No Turkish emperor ever conferred more *tymars* than Bajazet; but on the other hand he was unjust and blood-thirsty. Mahometans them-

selves, his predecessors, had never dared to make war upon Mahometans, without some pretext more or less plausible; his ambition prevented him from dissembling, and he attacked them openly. His conqueror surpassed him in policy, in generosity, and still more in justice.

The story of the iron cage, in which Bajazet is reported by some writers to have been confined by Tamerlane, has been rejected as fabulous; but Gibbon, who, in his history, sums up the authorities on both sides of the question, seems to think that it was not wholly without foundation.

INTERREGNUM

UNDER

SOLEIMAN.

1403—1406.

Soleïman, compelled to flee during the battle, in which his father was taken prisoner, repaired to Constantinople, to implore the protection of Manuel, who had reascended the throne. The latter confirmed Soleïman, though the son of his enemy, in the possession of Thrace, reserving Thessalonica for himself. The Turkish prince, retiring to Adrianople, there gave himself up to

debauchery, wholly unmindful of the captivity of his father and his brothers. There he received an ambassador sent by Tamerlane, to acquaint him with the death of his father, and to exhort him to profit by his clemency. Soleiman, being at that moment intoxicated, a species of excess abhorred by the Mahometans, returned a haughty answer to the Tartar prince, who punished him by transferring the title of sovereign of Anatolia to his brother Musa, and giving to the youngest of Bajazet's sons the principality of Amacyeh. "Receive," he thus wrote to them, "the inheritance of your father; a truly royal soul knows how to conquer kingdoms, and also how to restore them." Tamer-

lane, after reinstating all the Mahometan princes whom Bajazet had dethroned, returned to Samarcand, in Tartary, without retaining any portion of his conquests. Soleïman disputed with his brothers the possession of their dominions, from which he even expelled them: but his disregard of the law of Mahomet and his debauchery, soon shocked his partisans, who forsook him, and espoused the cause of Musa. The latter marched in his turn against his brother, who fled at his approach; he routed his troops, and received information that Soleïman had been killed in a village, where, while waiting for his attendants, he fell to drinking wine, which he could not long dispense with. Musa

put the murderers to death, and rendered funeral honours to Soleïman, who was interred in the tomb of his grandfather, Amurat.

INTERREGNUM

UNDER

MUSA.

1406.

Musa, desirous of recovering what Soleïman had ceded to the Greek emperor, divided his authority with his younger brother Mahomet, and relinquished to him all the Asiatic possessions, on condition that he should abandon all claim to those in Europe. He took several places in the Morea, and subdued Servia, after defeating Sigismund, king of Hungary, in a pitched battle; but he sullied his victory by his excessive cruelty. His grand vizir had made all the arrangements for the bat-

tle, and won it alone; the blood-thirsty sultan did nothing more than issue orders for a useless carnage. Being soon weary of the fatigues of war, Musa left the prosecution of it to his generals, who reduced Thessalonica; and while he was indulging in effeminate pleasures in his palace at Adrianople, his brother, heading an army in person, was restoring tranquillity and prosperity to Asia, by clearing it of the Tartars, whom Tamerlane had left behind. This contrast produced a desire in two of Musa's generals to change masters. They advised Mahomet to pass over into Europe, where he soon arrived, under the pretext of revenging the death of Soleïman. In concert with the Greek emperor, he marched against his brother, who was

in his turn, deserted by the greatest part of his troops. Obliged to flee, Musa took refuge in a morass, whither he was pursued by the spahys. Here he bravely defended himself, till a soldier cutting off his arm with a stroke of his scymetar, disabled him for further resistance. The prince, for want of timely aid, died from loss of blood. Mahomet marched in triumph to Adrianople, where he received the homage of the army and of all the pachas.

The Turks admit neither Musa nor his brother Soleïman into the number of their emperors, because neither of them reigned over the whole empire lost by Bajazet, which was not re-united till it devolved to Mahomet, the youngest of his sons.

MAHOMET I.

FIFTH EMPEROR OF THE TURKS.

1413—1421.

The accession of Mahomet to the throne was hailed with universal joy. This sultan restored to Manuel the city of Thessalonica, and all the fortresses on the shore of the Euxine Sea. He gave a favourable reception to the envoys of Wallachia, Bulgaria, and Moldavia, and accepted the tribute which they offered him. Mahomet was acknowledged in Asia as well as in Europe, after he had subdued and rendered tributary Caraman Oghly,

son of the prince of the same name whom Bajazet had put to death, and seized the dominions of the prince of Castamouny, his confederate. He reduced Sineis, pacha of Smyrna, and received the homage and tribute of several Greek princes, who had for a moment fancied themselves independent. The sultan was not so fortunate by sea. The republic of Venice, then very powerful, engrossed all the commerce of Europe, and its possessions extended from Capo d'Istria to Constantinople. Incensed at the piracy of the Turks, the Venetians sent their galleys into the Hellespont, where they destroyed the Turkish fleet, but durst not attempt a landing. About this time an upstart,

named Perciglia, began to preach with vehemence against the Mahometans, whom he denounced as blasphemers and infidels. All those whom he could not persuade he put to death. His proselytes having become very numerous, Mahomet sent his son Amurat, who was scarcely twelve years old, with sixty thousand men against this pretended apostle of God, who was taken and crucified. This sect occasioned the spilling of much blood, contrary to the wishes of Mahomet, who was more sparing of human life than any of his predecessors. Soon afterwards another impostor, who exactly resembled Mustapha, Mahomet's elder brother, who fell at the battle of Ancyra

beside their father Bajazet, laid claim to the throne. He was acknowledged by some malcontents, at the head of whom was the same Sineis, on whom Mahomet had bestowed his favour, and even the government of Nicopolis, and who repaid his bounty by setting up this puppet, chosen and tutored by himself, in opposition to the rightful heir to the throne. He collected some troops, and had the temerity, with a weak and contemptible army, levied in haste, to wait for Mahomet under the walls of Thessalonica; but the janissaries and spahys quickly dispersed the rebels. Sineis and his pupil escaped the carnage, and sought an asylum with the Greek emperor, who refused to give

them up, and obtained the sultan's consent to their living in exile in an island of the Archipelago. The Wallachians, who had countenanced the spurious Mustapha, drew merited chastisement on themselves. Their country was ravaged in 1421, and the tribute paid by them was augmented. Scarcely was this expedition terminated, when Mahomet was attacked by a bloody flux, which in a short time put a period to his life, after a reign of eight years, at the age of forty-seven. Before he expired, he sent for his two vizirs and exhorted them to be faithful to his son Amurat, who was then in Asia. His two other children he placed under the guardianship of

the Greek emperor. Mahomet reigned with justice, and restored to the Ottoman empire the splendour which it had lost under Bajazet.

AMURAT (MURAD) II.

SIXTH EMPEROR OF THE TURKS.

1421—1451.

Amurat ascended the throne at the age of eighteen ; but his father had previously habituated him to command, by committing to him the government of Amacyeh and the chastisement of rebels in Asia. Accordingly, from the very beginning of his reign he manifested great firmness. When Manuel sent to him to demand his two younger brothers, to whom Mahomet had appointed him guardian, Amurat replied,

that he could not entrust an infidel with the education of Ottoman princes, and that he should not comply with an arrangement which his father neither could nor ought to make. To revenge himself, Manuel again brought forward the pretended Mustapha, who, still accompanied by Sineis, quitted Lemnos and landed at Gallipoli, where he was received as the rightful prince. Amurat sent his vizir against the adventurer, who found means to win over the troops, and even persuaded the general to join his party, which gained strength as he approached Adrianople, which city he entered amid the acclamations of the people. This child of fortune began to think himself secure of her

favours, when the Greeks demanded certain places which he had agreed to give up to them as the price of their assistance; Mustapha refused them, on which Manuel, incensed at his perfidy espoused the cause of Amurat. Meanwhile Mustapha, encouraged by his success in Europe, crossed the strait and offered battle to Amurat, who, knowing Sineis to be an able general and a great traitor, thought it more prudent to seduce than to fight him. He was offered the government of Smyrna, which he accepted, and went over with the greatest part of the army to the camp of Amurat. Mustapha, deserted by his partisans, and almost unattended, had some difficulty to pro-

cure a vessel to cross the strait. The sultan pursued him with some troops, whom he put on board Genoese vessels, which had come to these parts for the purpose of commerce. The soldiers who adhered to the impostor were immediately cut in pieces or dispersed; he himself was taken and carried to Adrianople, where he was put to death by command of the sultan.

Amurat did not forget that it was Manuel who had raised up this rival against him: he augmented the number of his troops, ravaged Thessaly, Macedonia, and Thrace, and threatened Constantinople. The Greek emperor, with a view to divert the impending danger from his capital, excited fresh troubles

in the family of the sultan, who thought it right to sacrifice to his own safety the lives of his two brothers, whom he caused to be strangled, together with all the accomplices in their revolt. Amurat had one more traitor to punish ; this was Sineis, who, again guilty of perjury and rebellion, was obliged to flee. Being at length taken in the forests, where he lived like a robber, he was doomed to suffer the most ignominious death.

About this time Manuel died, bequeathing to John Paleologus, whom he had previously associated with himself in the government, the relics of of the Greek empire and his hatred of the Mahometans. The new emperor nevertheless sued for peace to Amurat,

ceding to him all the towns which he had already taken, and even Thessalonica which had not yet surrendered; but that city claimed the protection of the Venitians, who sent thither a governor. The sultan proclaimed in his camp that he would give up to the troops all the slaves and the booty which should be found in the city, reserving for himself only the citadel and buildings. This declaration excited the ardour of the soldiers. Thessalonica was carried by assault in April 1429, and all the inhabitants reduced to slavery. After taking some towns in Etolia, Amurat made peace with the Venitians, but for twelve whole years he was engaged in wars with his vassals, stripping

them one after another of their possessions, and appointing successors on whom he imposed very heavy tributes. All these troubles were occasioned by the intrigues of females, who though always obscure at the Ottoman court, are frequently more powerful there than in any other. One of these deposed petty princes retired to the court of Ladislaus, king of Hungary and Poland, and placed under his protection the city of Belgrade. Amurat laid siege to it, but the effect of the artillery employed for the first time against the Turks in 1435, surprised and terrified them to such a degree that they abandoned the siege with disgrace. Hunniades, waywode of Transylvania, one of the

greatest generals of that age, harassed and beat the army of Amurat, who was obliged in 1444 to conclude a truce for ten years with Ladislaus.

Caraman Oghly, prince of Caramania, who had married Amurat's sister, was the most refractory of his vassals. From the extremity of Asia he raised against his brother-in-law a confederacy of European princes, who placed Ladislaus at their head. Pope Eugene IV. authorized the king of Hungary to break the treaty which he had concluded; and the confederates equipped a fleet, which, however, could not prevent the sultan from penetrating into Europe. The Turks marched towards Varna, on the shore of the Black Sea, to meet the allies. The

army of the latter consisted of a motley mixture of men of all nations, without experience or discipline, and no match for the janissaries, who advanced in good order, bearing at the point of a lance the treaty which the Christians had violated. The battle, fought on the 10th of November, 1444, was extremely sanguinary. The king of Hungary, having had the imprudence to penetrate into the thickest of the fight, fell, pierced with many wounds, in the midst of the janissaries. His death filled the Christians with consternation, and their army was dispersed. Amurat did not follow up his victory: weary of the fatigues of government, he determined, after the battle, to resign the empire to

his son, Mahomet, then scarcely fifteen years of age. He caused him to be proclaimed emperor of the Turks, in the city of Adrianople, and retired to Magnesia, where he gave himself up entirely to repose and pleasure. It was not long before the internal tranquillity was disturbed by seditious persons, who took advantage of Mahomet's youth to commit all sorts of excesses. The ministers, in alarm, entreated Amurat to reascend the throne. This prince was received with transport, caused the factious to be punished, and the young emperor was sent to Magnesia, there to remain till years should teach him to command.

Success had hitherto pretty con-

stantly attended the sultan; but in his latter years he had to contend with a formidable foe, whom he had cherished in his bosom. This was the famous Scanderbeg, of whom historians relate such prodigies. He was the son of Castriot, prince of Epire, who having submitted to the conqueror, with the other Greek princes, had sent his sons as hostages to the court of Amurat. George Castriot, the only one of these children who survived, became a favourite with the sultan, who brought him up in the Mahometan religion, and took him along with him to war, where his strength and courage caused the Turks to give him the name of *Scander*, or Alexander, and the title of *Beg*,

prince. On the death of the prince of Epire, Amurat appointed a pacha in his stead, regardless of the rights of Scanderbeg. The young soldier, stung by this injustice, vowed to be revenged: he stole away from the court, drew the reïs-effendy (secretary of state) into his tent, forced him to sign and seal the deposition of the pacha of Epire, and an order for his own investiture with the sovereignty of that state; after which he killed the officer and buried him on the spot, to conceal all traces of this action. He then set out immediately for Croya, the capital of Epire, obtained possession of it by means of the order which none suspected to be a forgery, released the Albanians from their alle-

giance to the sultan, raised troops and strengthened himself in a sovereignty wrested from his house by injustice, and recovered by perfidy. Favoured by the Venitians, this fugitive was already a formidable enemy, when the sultan set about reducing him. With a small army, Scanderbeg made head against the Turks, who laid siege to Croya: he compelled them to raise the siege, killed great numbers of them, and harassed them in their retreat.

A glorious event cheered the sultan under this disaster. The Greek emperor, Constantine Dracozes, durst not ascend the throne without the approbation of Amurat, and sent an embassy to him to solicit his consent. This dis-

graceful procedure was the forerunner of the speedy fall of the empire. Amurat's last days were signalized by the total defeat of the Hungarians and the valiant Hunniades, who had been declared regent of the kingdom on the death of king Ladislaus. Amurat, on his return to Adrianople, married his son Mahomet to the daughter of Soleïman Beyg, despot of Albistan. The nuptials were scarcely over, when an acute disease carried him off in three days, on the 9th of February, 1451, after a reign of thirty years and six months, and a glorious life of forty-nine.

MAHOMET II.

SEVENTH EMPEROR OF THE TURKS.

1451—1482.

Young Mahomet inherited the affection which the people had entertained for his father; but he marked the first year of his reign by an act of barbarity. He put to death his brother, an infant at the breast, whom Amurat had had by the daughter of the despot of Sinope, and compelled the unhappy princess to contract a fresh marriage. Preparing in silence for the blows he meant to strike, he renewed the alliance with all the tributaries, and reduced Caraman-

Oghly, who had revolted. He found means to create a formidable artillery, built a castle on the strait of the Dardanelles, opposite to that which his grandfather had erected, and thereby made himself absolute master of that important passage, in spite of Constantine, the Greek emperor, who justly complained of this infringement of treaties. That prince, in his distress, implored the aid of Pope Nicholas V. but the people opposed the union of the two churches, required by the pontiff.

Mahomet meanwhile ravaged with his troops that part of the Morea still belonging to the Greeks. The Genoese, who beheld with concern the aggran-

dizement of the Ottoman power, sent to Constantinople five large ships with provisions of all kinds, ammunition, and five hundred picked troops. They entered the harbour in spite of a hundred Turkish vessels. This humiliation transported the ferocious Mahomet with rage, but did not abate the ardour with which he prepared for the siege of that capital: he had his artillery drawn at a great expense to the top of the hills that command the city, which he invested with three hundred thousand men. The city, well fortified by art and nature, contained at the utmost but eight thousand combatants, including even the citizens, who had joined the Venitians and Genoese that had hasten-

ed to the assistance of the few regular troops whom Constantine still kept in pay. Such was all that remained of the Roman empire, which for so many ages had governed the world.

Mahomet constructed fourteen batteries on the land side: they kept up a continual fire, and the besieged, directing all their means of defence to that side, resisted with some advantage. The sultan, baffled in this quarter, resolved to direct his efforts against another, and to attack the place on the sea-side. Being unable to penetrate into the port, which was closed with strong chains, he seized Galata, a suburb situated opposite to Constantinople, and caused a road to

be made, over which, by means of horses, oxen, men, and machinery, he drew sixty vessels which were launched and masted in the night, in that very port which the Greeks had neglected to guard, because they considered it inaccessible. Universal consternation prevailed next day in Constantinople, when the besieged, who conceived that the double wall which protected the land-side was the only object to which they had occasion to attend, beheld close to their feeble ramparts, barks and galleys, on which the Turks had already raised balistæ, battering-rams, and wooden towers, from which they kept up a brisk fire of musketry, and discharged a shower of darts at the besieged.

The Greeks fought with the courage of despair. The emperor, continually at the head of the troops, was seconded by a Genoese officer, named Justiniani, who possessed great skill in the defence of fortresses. The promptitude of his operations astonished the besiegers, whose machines and towers he set on fire, while at the same time he repaired the breaches made in the walls. A bold Venitian, named Cop, offered to burn the Turkish fleet; a Genoese, who was to have co-operated in the plan, betrayed it, and occasioned its failure. Cop and his companions, who might perhaps have saved Constantinople, were taken by the Turks and slaughtered in sight of the besieged.

Meanwhile, the Greek emperor kept up a correspondence with Mahomet's camp. The Turkish ministers promised, for a handsome sum of money, to thwart the operations of the siege; but the sultan, apprized that dissensions prevailed among the besieged, renewed his attacks with increased vigour, and breaches were opened in all quarters. The Greeks, who had already lost many men, were not sufficiently numerous to repair and to defend their walls. The ditches were half filled; the people lost courage, and the fear of an approaching famine overwhelmed them with despair. The generous Constantine, commiserating the wretched state of the Greeks, descended to entreaties, and offered to

pay tribute; his proposals were rejected. He then resolved to defend the relic of the empire with honour to the last moment, or to fall with it. Mahomet, who was desirous of effacing even the slightest traces of the Greek domination, made arrangements for a general assault: he straitened the place more and more, promised the pillage to his soldiers, placed his worst troops in the foremost ranks, and sacrificed them by forcing them to fight in order to weary out the besieged. He reserved the janissaries to strike the last blow; and the Greeks, already much weakened, were unable to resist such formidable enemies, who penetrated in several places at once into the city.

The unfortunate Constantine was at the breach where he performed prodigies of valour; but finding himself between two fires, he lost all hopes, and exclaimed: "Will not some Christian have pity upon me, and take my life?" That he might not fall alive into the hands of the conquerors, he relinquished his gilt armour and rushed into the midst of the janissaries, who slew him without knowing who he was.

While the officers and troops were maintaining this unequal and bloody contest on the walls, the populace thronged to the church of St. Sophia, to await the miraculous effect of a pretended prophecy: they were addressing obstreperous prayers to God, when

shouts of victory announced to them death or captivity. Interest induced the janissaries to pursue the less barbarous course; they chained these disarmed multitudes and drove them along like flocks of cattle. The assault had commenced at night-fall; the city was pillaged after dark; the blazing torches and glistening arms struck terror into every recess. The sacking of this unfortunate city was nevertheless attended with perhaps less bloodshed, than any other recorded in history, as Mahomet gave up all the prisoners as slaves to his soldiers. The Turks committed all the profanations which the intoxication of victory could suggest to ferocious men, who imagined that they were

honouring their own religion by insulting that of the vanquished. Cardinal Isidore, the Pope's legate, was made prisoner; but having previously exchanged the marks of his dignity for the apparel which he found on a dead body, he was not recognized and contrived to escape captivity. The grand-duke or admiral, the chief officer of the empire, was less fortunate; being betrayed by the magnificence of his armour, he was taken and conducted to Mahomet, who at first treated him with some humanity, and enquired why the Greeks had persisted so long in defending the city. "Because," replied the grand-duke, "your chief officers themselves exhorted us to stand firm."

This answer confirmed the sultan's suspicions of his vizir. He ordered him to be instantly strangled, and the grand-duke, with his two children, shared the same fate.

Constantinople was taken by the Turks on the 29th of May, 1453, 1123 years after its foundation, and 1205 after that of Rome. Thus vanished the last shadow of the Roman empire, the seat of which Constantine had transferred to this city, erected on the ruins of the ancient Byzantium.

When Mahomet made his entry into Constantinople, not a Greek was to be seen. He alighted at the church of St. Sophia, which he that moment converted into a mosque, by causing the

prayers enjoined by the Mahometan ritual to be said in it. He then took possession of the imperial palace, and there indulged in the most depraved acts of licentiousness and cruelty. Amid atrocities which debased him below humanity, the sultan was solicitous to partake in some measure of divine honours. A dervise, a hired prophet, declared that Mahomet was an apostle of God, and adduced a pretended miracle to confirm the imposture.

In spite of the omnipotence attached to his apostleship, the sultan would have reigned in a deserted city, had he not been politic enough to recal the Greeks, by allowing them to retain some churches and the free exercise of

their religion. He then returned to Adrianople, and in a short time completed the the conquest of the remaining possessions of the Greek emperor.

Scanderbeg appeared once more for a moment upon the stage; he was not afraid to declare war against the sultan, successfully opposed Mahomet's generals for several years, and died on the 14th of February, 1467, with the reputation of one of the greatest captains recorded in history, though his valour was not so injurious as it might have been to the Ottoman empire.

Pope Calixtus III. alarmed at the progress of the Turkish arms, excited the princes of Christendom to form a league, in which, notwithstanding the

reiterated exhortations of the pontiff, some of them, instructed by reason and experience, and cured of the mania for crusading, would not bear a part. But as the preparations for this new war were long protracted, Mahomet resolved to strike the first blow, and laid siege to Belgrade, defended by the valiant Hunniades, but was obliged to raise it with disgrace. He revenged himself by completing the subjugation of the Morea, added the province of Athens to his other European possessions, reduced the little empire of Trebisond in Asia, and put to death David Commenius who had usurped that sovereignty.

The Knights of Rhodes, afterwards Knights of Malta, hovered over the

coasts of the Ottoman empire, and annoyed their commerce. Mahomet resolved to attack their island; but to facilitate his design, he determined to begin with the other islands of the Archipelago, from which the knights might derive succour. He made himself master of Lesbos by means of a traitor, whom he afterwards put to death, and committed unheard-of cruelties upon the inhabitants.

Caraman-Oghly died about this time. His children quarrelled respecting the division of the paternal inheritance, and solicited the mediation of the sultan, who, in order to restore harmony, immediately annexed Caramania to his dominions.

Mahomet next directed his efforts against the island of Negropont, which belonged to the Venitians. The fleet of the latter was of no benefit to them. The governor of Negropont defended himself with great valour; but famine obliged him to capitulate in 1470, and notwithstanding the plighted faith of the sultan, this brave man and his principal officers were laid between planks and sawed in two. His only daughter was dragged before the murderer of her father, and chose rather to die by his hand than to yield to his desires. This circumstance probably gave rise to the story of Irene, which is not mentioned by any contemporary historian. The barbarous Mahomet

having taken umbrage at the success obtained by his own son Mustapha, in Persia, where he had won several victories, punished him for the love borne him by the people and the army. He declared him a rebel, and caused him to be strangled.

The Knights of Rhodes meanwhile took advantage of all these delays to fortify themselves in their island. D'Aubusson, the grand master, a man of equal prudence and courage, on learning that the sultan had put an end to hostilities in Asia, and concluded peace with the republic of Venice, agreed himself to a truce of three months, during which the knights, summoned to the defence of the island, arrived from

all parts of Christendom. Mahomet, who began to be fond of ease, committed the conduct of the siege of Rhodes to the pacha Paleologus, a Greek renegado, of the family of the last emperors. The Turkish fleet, armed with a formidable artillery, arrived off Rhodes, and the siege immediately commenced. Both sides fought with obstinacy; but the fire of the besieged was so well directed and so destructive, that the Turks were dispirited. The pacha, despairing of conquest by force, employed emissaries to poison the grand-master, but the plot was discovered, and the miscreants were punished. Justice was also executed on a German engineer, a renegado, who had come over from the Turkish camp

into the city. This villain, who in full council sustained his infamous part, nevertheless by his conduct excited suspicions in the minds of the persons appointed to watch him, and the torture soon converted those suspicions into certainty. The Turks renewed their efforts, but were constantly repulsed by the knights, who performed prodigies of valour. Paleologus then thought fit to try the effect of negociation. The brave D'Aubusson would not listen to any terms: at the head of his people he withstood a fresh assault, but was wounded, and the Turks forced their way into the city. This momentary success inflamed the knights, the soldiers, and even the citizens, with such

fury, that the Turks were driven back, not only from the city, but from the entrenchments of the whole island, and compelled to return to their ships, and put to sea on the 17th of August, 1480. Paleologus, who had lost all hope and spirit, conducted with shame the wreck of his fleet and army to Constantinople, entirely engrossed with the means of persuading his master that Rhodes was impregnable. Mahomet, on receiving the first intelligence of the raising of the siege, flew into so vehement a rage as made even those of his ministers who had nothing to do with that affair tremble. He declared that his general and the principal officers of his army should be strangled. Paleologus, however, was not

put to death; the sultan took his post from him, and banished him to Gallipoli. Dissembling his mortification, and resolved to wipe away the disgrace which his arms had incurred under Paleologus, he raised two numerous armies, intending with the one to conquer Persia, and to send the other into Europe under the conduct of his generals; but death overtook him amid these great plans, on the 2d of July, 1481, after a reign of thirty years, at the age of fifty-three.

This prince, one of the most perfidious and sanguinary that history holds forth to the execration of posterity, was born with great talents, which were eclipsed by his passions. By the Turks he is styled the greatest of their empe-

rors; in their eyes the glory of his conquests atones for his vices. This prince, whose whole life may be said to have been but one campaign, conquered two empires, twelve kingdoms, and nearly three hundred towns.

BAJAZET II.

EIGHTH EMPEROR OF THE TURKS.

1481—1512.

Bajazet, the eldest son of Mahomet, was appointed his successor. Instead of repairing to Constantinople to take possession of the throne which devolved to him, and though he had a rival in his brother Djem-djem, called by the Greek writers Zizim, this superstitious prince chose rather to go on pilgrimage to Mecca; and wrote to the dyvan, desiring that his son, who was yet an infant, might reign in his name during his absence. Zizim took advantage of this opportunity, and upon pretext that

Bajazet, though the eldest son, was the offspring of a slave, raised an army and made himself master of Prusa and of all Bithynia. Ahmed, or Acomat, the vizir, passed over into Asia with the flower of the janissaries and spahys, and marched against Zizim, whose army was put to flight. This ambitious prince then sought an asylum with the sultan of Egypt, who received him with the respect due to misfortune.

Bajazet, on his return from Mecca, found his throne secured by the defeat of his brother, who was not long before he again tried his fortune. Zizim returned to Asia, made common cause with one of the sons of Caraman-Oghly, whom Mahomet had stripped of his

possessions, was again beaten, and haughtily replied to the sultan, when he offered him a province in full sovereignty, and a considerable pension: "I want an empire, and not money." Soon afterwards, however, disheartened by his ill fortune, he resolved to accept his brother's offer; but Bajazet refused to the distressed prince what he had tendered to his armed rival. Destitute of all resources, Zizim solicited an asylum of the knights of Rhodes; which the grand master of the order deemed it consistent with their honour and their interest not to refuse him. Don Alphonso de Suniga, grand-prior of Castile, who was commissioned to proceed with his squadron and take him on board,

brought him to Rhodes, where he was treated with the utmost respect; but he was not allowed to remain long there in quiet. The sultan proposed a highly advantageous treaty of peace to the order, on condition of their delivering up his brother. The knights who, in exercising an active and laudable vigilance in regard to the agents of the Porte, sent upon different pretexts, had probably already preserved him from being carried off or poisoned, were too generous to abandon him. They persuaded him to retire to France, where he should have knights to attend on him, and an opportunity for an interview with the king.

Acomat, the grand-vizir, being unable

to prevent the conclusion of a treaty which he considered as disgraceful to the Porte, was at no pains to conceal his indignation. The sultan, excited by one of the enemies of the vizir, forgot all the services which that officer had rendered him. At the conclusion of a grand entertainment, he ordered valuable caftans to be presented to all the other guests, and one of black silk to be laid before Acomat; who readily comprehended the meaning of this fatal present. He would have been instantly put to death, but for the qyzlar-agha, a secret friend of the vizir, who advised his master to defer his death till the sentiments of the janissaries respecting him could be ascertained. Those

troops, who adored their general, mutinied: it was found necessary to bring forth the vizir, who appeared at the gate of the seraglio bare-headed and bare-legged, having on no other garment than a waistcoat, like a person going to execution. The janissaries, enraged at this sight, placed on his head a turban snatched from one of the principal officers of the Porte, furnished him with a caftan, and carried him in triumph to his palace. Acomat was generous enough to appease the sedition. Bajazet, instead of feeling grateful on this account, dissembled his intentions, and, with a view to separate his minister from the troops who were so strongly attached to him, he set out for Adriano-

ple with Acomat, whom he caused to be privately strangled, and then returned to Constantinople, where the janissaries were not to be appeased but by submissions and promises. It was requisite to find employment for this formidable body: the sultan therefore sent it to Egypt against the Mamelukes, who recruited their army with foreigners only, or slaves like themselves. Their chiefs had at first assisted the sultan to subdue Egypt, and afterwards taken the principal power into their own hands. The Turks, after being twice defeated by them, made peace. They next tried their strength with the Croats, against whom they were more successful; and routed the army of the king of Hungary,

who had come to the assistance of his allies

Let us now return to Zizim, who was awaiting in France the effect of his solicitations to the king. Pope Innocent VIII. suffered himself to be persuaded, that if Zizim was in his hands, he should be able to unite all the powers of Europe against the Turks; he therefore demanded him of Charles VIII. The unfortunate Zizim, after travelling from the east to Europe, and from Rhodes to the extremity of Auvergne, was delivered to the emissaries of the Pope, who conducted him to Rome, where he was received as a sovereign, and had apartments assigned him in the Vatican. But some time afterwards, on the death

of Innocent VIII. Zizim, contrary to the law of nations, in spite of the oath sworn to him and to the king of France, was confined in the castle of St. Angelo, by command of the infamous Borgia, who had been elevated to the chair of St. Peter, which he dishonoured by his vices and cruelty. The new Pope dismissed the faithful Knights of Malta, who composed Zizim's guard, acquainted Bajazet with what he done, and agreed to take forty thousand ducats a year for the detention of his brother. Charles VIII. king of France, a young, powerful, and ambitious monarch, warmly interested himself for the preservation of Zizim. Aspiring to the title of emperor, grantee of all the rights of Andrew

Paleologus, nephew of Constantine, the last Greek sovereign of Constantinople, and legatee of the kingdom of Naples by the will of Charles IV. he resolved, in the prosecution of his claims, to carry the war first into Italy, and entered that country with an army of thirty thousand men. The Pope, trembling for his fate, applied for succour to Bajazet, assuring him that it was the intention of the king of France to take from him Zizim, for whom, moreover the sultan of Egypt had offered a considerable sum. The Turk tendered a still higher price for the murder of his brother; but the Pope, reluctant to lose the annual stipend paid for the detention of

Zizim, deferred the execution of this infamous treaty. Meanwhile the king of France had reached Rome, without having occasion to draw his sword. The cowardly Borgia shut himself up in the castle of St. Angelo, employed the immense treasures which he had amassed in corrupting the king's ministers, and succeeded in opening a negociation and concluding a treaty, which stipulated, among many other articles of equal importance, that Zizim should be placed in the hands of the king; but the wretch, before he delivered up the Ottoman prince, caused him to be poisoned, in 1495. In violating his engagement with the king of France, he fulfilled that

which he had made with the sultan, who probably paid the price agreed upon for the blood of his brother.

Relieved from the anxiety occasioned by the existence of Zizim, Bajazet turned his arms against the Venitians, defeated them at sea, took the town of Lepanto, and those of Modon and Coron, in the Morea, laid waste the Friule and reduced Durazzo. While Persia was convulsed by a religious revolution, the shocks of which caused that country to assume a new face, Bajazet resided at Constantinople in perfect repose, if that term may be applied to an effeminate and voluptuous life, the excesses of which had brought upon him many disorders. Tormented by painful in-

firmities, he resolved to abdicate the empire in favour of his eldest son, Achmet; but the soldiers preferred to Achmet his youngest brother, named Selym. Emboldened by the public favour, the latter raised an army, marched against his father, and was at first beaten; but the janissaries urged him to fresh efforts, promising to join his standard. Selym arrived before Constantinople at the head of the European troops, and Bajazet beheld his son, the people, and the army at once arrayed against him. He now thought of nothing but relinquishing a sceptre of which his indolence had long been weary; and set out for the purpose of retiring to Adrianople.

Selym accompanied him with feigned respect to the place agreed upon for their separation. There, throwing himself at the feet of his father, he begged his blessing; but no sooner had he left him, than on some trivial pretext, he ordered him to be poisoned. The execution of this atrocious command, entrusted to a Jewish physician, was neither delayed nor censured.

This prince died in 1512, at the age of sixty-two years, after a reign of thirty-two. Timid, cruel, superstitious, and addicted to wine, he was nevertheless, according to the Turkish historians, a patron of learning and the sciences. He built several mosques and repaired the walls of Constanti-

nople, which were half overthrown by an earthquake, that lasted ten days, and buried thirteen hundred persons under the ruins of houses and other edifices.

SELYM I.

NINTH EMPEROR OF THE TURKS.

1512—1520.

From the moment of his accession to the throne, Selym deserved by his sentiments, and still more by his actions, the surname of *Yavuz*, the ferocious. Determined to rid himself of all those who gave him umbrage, he decreed the death of his two brothers. Achmet, the elder, notwithstanding his love of peace, resolved to sell his life and his rights at a dear rate; while his brother, Korat, who was less courageous, wandered from cavern to cavern, in order

to conceal himself. The latter was betrayed, and Selym caused him to be strangled before he marched against Achmet, who, having only fifteen thousand men to oppose one hundred and fifty thousand, was vanquished and strangled on the field of battle. Achmet left two sons, both very young, one of whom had fled to Persia and the other to Egypt. They excited apprehensions in Selym, who availed himself of this pretext to march against two powerful neighbours. The Turks advanced to the banks of the Euphrates, the inhabitants retiring, laying waste all the country behind them, and poisoning the wells The sultan's ministers advised him to fall back; contrary to their

counsel, he entered the deserts of Persia, and his troops, who were exhausted with hunger and fatigue, were on the point of revolting, when they learned that the Persian army was approaching. This intelligence revived the drooping spirits of the Turks. The battle, fought in the plain of Tchalderoun, on the 22d of August, 1514, was extremely bloody and long undecided; Selym, however, proved victorious, and pushed on to Tauryz, which he pillaged. Famine soon began again to be felt, and as Selym still persisted in advancing, a mutiny took place among his troops, who compelled him to turn back. He traversed Armenia, without committing on this occasion any act of hostility;

but the following spring he laid it waste, put the king to death, and invested a Persian prince, who had placed himself under his protection, with the sovereignty. Having signified his intention of again invading Persia, the janissaries and spahys refused to follow him. The sultan, compelled to return to Constantinople, left the janissaries in Asia to punish them for their disobedience, and did not pardon them till they had delivered up the officers who had set the example of insubordination.

Selym could not rest long. Egypt presented a spacious field to his ambition. Sultan Gaury had, like the Persian monarch, afforded an asylum

to one of Achmet's sons, and though both those princes were dead, yet revenge might be attended with advantage and glory. Selym sent over troops to Asia, complaining of a treaty which had just been concluded between Persia and Egypt. Gaury, at the head of the Mamelukes, excellent cavalry, though not very numerous, marched into the plains of Syria to meet him. Being betrayed by two of his lieutenants, who went over with the corps under their command to the enemy, he fought with desperation, and during the engagement dropped down dead with rage and excessive exertion. The Turkish cannon completed the rout of the Mamelukes, who escaped death

only by a precipitate flight. In consequence of this action Aleppo opened its gates. Selym, contrary to his usual practice, treated the inhabitants with the greatest lenity, and by this act of clemency, became master of several other towns of Syria, which also opened their gates to him. He defeated the Mamelukes a second time near Ghazah, visited Jerusalem, a city equally venerated by Turks and Christians, then penetrated into Egypt, and at the gates of Cairo met Gaury's successor at the head of a numerous army, which could not check his progress. He entered the city without resistance; but no sooner were the Turks in the streets of that capital, than the Mamelukes

furiously attacked them, and the inhabitants showered down upon them from their terraces whatever was calculated to annoy them. In this manner the conflict was kept up in the streets for three days and three nights: at length Selym ordered the four corners of the city to be set on fire, and the Mamelukes were obliged to retire from a place they could no longer defend. Selym, having thus become master of this unfortunate city, summoned the hostile chief to surrender, and on his refusal sent troops to dislodge him from his retreat. The last contest was as obstinate as the others; almost all the Mamelukes were killed; and their chief, who had fled, was taken, brought

before Selym and hanged in the midst of his capital.

Alexandria and all the rest of Egypt submitted to the sultan, who, after putting an end to the dominion of the Mamelukes, appointed two pachas to govern Egypt and Syria in his name, and returned to Constantinople.

The finances being exhausted by these two long wars, the sultan found means to fill his coffers by cutting off the heads of the wealthiest individuals and the great officers of the empire. The destroyer was at length arrested in the course of his cruelties, when preparing to march once more against Persia. An acute disorder seized him in a village near Adrianople, the very

place where his father had been murdered by his command, and he died a few days afterwards on the 22nd of September, 1520, reproaching himself, it is said, for the blood which he had shed in such abundance. He was fifty-four years of age, and had reigned eight.

SOLEIMAN I.

TENTH EMPEROR OF THE TURKS.

1520—1566.

The news of Selym's death excited in the empire disturbances not unusual at the beginning of a new reign. Soleïman, Selym's son, made it his first care to quell the insurrection of the pacha of Syria. Having left troops in Asia, and sent a squadron of observation into the Archipelago, he turned his attention toward Hungary, blockaded Belgrade, and made himself master of that city, which was the key of the country, meditating a still more important conquest for the following year.

The election of Villiers de l'Isle-Adam to the honourable post of grand-master of Rhodes gave rise to intrigues. One of the candidates, enraged at his failure, resolved, says an historian, to deliver the island to Soleïman, who soon found a pretext for violating treaties, and the knights prepared to sustain a new siege. A Turkish fleet of four hundred sail, having on board fifty thousand troops, arrived in a roadstead six miles from Rhodes. The city was immediately invested, but as the siege was prolonged, Soleïman, determined to go himself and hasten it by his presence. The aspect of affairs was actually changed on his arrival. He brought with him an en-

gineer, a Greek renegado, who formed mines under the bastions, and gave rise, it is said, to the invention of counter-mines. The artillery of the knights was superior to that of the Turks. Unfortunately the stock of gunpowder began to fail in Rhodes, and the defence of the place languished in consequence. Traitors within the fortress fired arrows to which were fastened billets informing the Turks that the knights were reduced to the last extremity. Damaral, the high-chancellor, who was a competitor with de l'Isle-Adam for the post of grand-master, and who is accused of having invited the Ottomans to Rhodes, was suspected of treason. He was tried

and beheaded, protesting his innocence, and declaring that his judges were mistaken.

The knights expected succour from the Christian princes; but Charles V. and Francis I. had business upon their hands of much greater importance to themselves than the siege of Rhodes, and the other Christian sovereigns, not excepting the Pope, were implicated in the quarrel of those two illustrious rivals, and left that island to the care of Providence and the valour of the knights.

Meanwhile numerous breaches were opened, and the combatants fought on the ruins of the walls. Bravery itself became useless, and could not long

retard the fall of the city. The sultan proposed an honourable capitulation, which was rejected by the grand-master, in spite of the entreaties of the inhabitants. At length, the Greek and Latin archbishops implored him, in the name of religion and humanity, to accept the capitulation; and the engineers, having attested that the place was no longer tenable, de l'Isle-Adam allowed the white flag to be hoisted. The Turks answered this signal by another flag, and the firing ceased on both sides. The negociation commenced, and it was not without difficulty that a capitulation was concluded and signed on the 22d of December, 1522. Soleïman made his entry into the city on Christmas-day;

and the knights, after an equally sanguinary and memorable siege of six months, prepared to quit that sovereignty which they had possessed for two hundred and twenty years, with such glory and advantage to the commerce of all the nations of Christendom.

Soleïman was endowed with an elevated soul. The resistance of the knights, though it inflamed his anger, excited his admiration. He treated the grand-master with kindness, praised his valour, and even endeavoured to engage him in his service; but de l'Isle-Adam replied, that he should be unworthy of the sultan's favours if he were capable of accepting them. The excesses which

are the usual consequences of victory, were repressed. Soleïman, to ensure the tranquillity of Rhodes, determined to visit the city in person; and, on entering the palace of the grand-master, observed:—"It is not without pain that I am obliged to turn this Christian, at his age, out of his house."

After making sure of the departure of the knights, Soleïman returned to Constantinople, to attend to the cares of government; and made ordinances regulating as well the administration of justice as that of the finances. The collection of these judicious ordinances, known by the title of the *Canons of Soleïman*, still has high authority in the dyvan and among

the ulemas. This monarch committed the custody of the seraglio to the bostandjys, or gardeners, with whom he formed a military corps. This institution caused an insurrection among the janissaries; and the emperor was convinced that, for the sake of his peace as well as his glory, it was necessary to find employment for this restless soldiery. Hungary offered a wide field for his ambition, since Belgrade was in his power. Louis II. king of that country, only twenty-two years of age, had neither experience nor resources sufficient to defend his dominions. Soleïman had no difficulty to reduce Peterwaradin, Saliuk, and Ozek. On the 29th of August, 1526, he engaged

and defeated the Hungarians near Mohars. This victory opened to him the gates of Buda on the 10th of September, 1526. He plundered that city as well as the rest of Hungary; and on the approach of winter led back his soldiers to Adrianople, loaded with booty.

Hostilities were soon renewed in Hungary. After the death of Louis II. who fell at the battle of Mohars, the country was distracted by factions. The one chose John Zapoli, waywode of Transylvania, the other elected the archduke Ferdinand of Austria for king. The latter, at the head of a powerful army, came up with his competitor in the plains of Tokay, and put him to

flight. King John, dethroned almost as soon as elected, sought refuge in Poland with king Sigismund, his brother-in-law; but being unable to obtain any succour from him, he threw himself into the arms of Soleïman. The sultan in hopes of rendering the crown of Hungary tributary to his own, declared in favour of Zapoli, whom he received with honour in his camp near Belgrade. The Ottoman army immediately entered Hungary, retook several places in which it had left no garrison, and advanced towards Vienna, the capital and barrier of the Austrian dominions. Ferdinand had time to throw into it twenty thousand men, and to supply it with provisions. The attack and defence of

that city were equally creditable to the contending parties. All that valour or prudence could attempt or parry was practised for a month. Soleïman lost forty thousand men and the besieged upwards of ten thousand. At length the Turks began to want provisions, and the season becoming more and more unfavourable, Soleïman was necessitated, on the 14th of October, 1529, to raise the siege which had cost him eighty thousand men; and after having himself crowned king John, with whom he left some troops in Hungary, he returned to his capital, where he received Bogdan, prince of Moldavia, who came for the purpose of making

himself his tributary, and placing his dominions under his protection.

The two kings of Hungary afterwards entered into a compromise and divided the country between them, while Soleïman made preparations for a war with Persia. Shah Thahmas, sovereign of that country, sensible that the deserts which surround it are its strongest fortifications, spontaneously abandoned Tauryz, leaving the Turks to penetrate into a country where they must be in want of every thing and become weaker from day to day. Then relinquishing the defensive, this prince at the head of the gizil-bach, the flower of his troops, marched by a by-way upon Tauryz,

retook that city, and routed the Turks in their retreat.

While Soleïman was in vain seeking conquests in Asia, kingdoms were won and lost in his name in Africa. Khair-ed-dyn, who acquired celebrity by the name of Barbarossa, son of a potter, had, with one of his brothers, relinquished in his youth his father's profession for that of a pirate. They possessed talents and courage. After cruizing along the coasts of Spain and Italy, they took Algiers, which was then but a receptacle for banditti like themselves. Barbarossa's elder brother became sovereign of these pirates. Some time afterwards he died without issue and Barbarossa succeeded him. The enter-

prizing character of this adventurer attracted the notice of the sultan, who attached him to his interest, and appointed him the sole pacha of the sea or capitan-pacha. Barbarossa manned the Turkish fleet, ravaged the coasts of Italy, took several towns in Calabria, struck terror into Naples, and even into Rome, and then suddenly bearing away for Africa, made himself master of Tunis.

Charles V. jealous of the Ottoman power, and desirous of putting a stop to the piracies which desolated the southern coasts of Europe, formed an alliance with several other Christian princes, and in 1535, sailed himself with a numerous fleet for Africa. He re-

duced the fort of Goletta, situated a few miles from Tunis, and advanced to meet the army of Barbarossa. The latter less fortunate by land than by sea, was defeated by the emperor, who entered Tunis, the gates of which were opened to him by the Christian slaves who were confined there. Anxious to destroy the last remaining haunt of the pirates, he laid siege to Algiers; but his bravest soldiers fell victims to the climate; and after losing one hundred and forty of his ships in a tremendous storm, on the coast of Barbary, Charles was obliged to re-embark the relics of his army in the vessels that were left.

About this time Soleïman turned his whole naval force against the republic

of Venice. Barbarossa ravaged the island of Corfu and reduced in the Archipelago the islands of Scyros, Patmos, and Stampalia, Paros and some others belonging to the Venitians, and forced the republic to sue for peace.

John, king of Hungary, was by this time dead, leaving a son, a year old, under the guardianship of his mother, Isabella. The crown of Hungary could not fail to tempt the Austrians who advanced to Buda for the purpose of seizing it. They were defeated by the pacha of Belgrade, and Soleïman made himself master, almost without striking a blow, of the city which was the object of contention. He at first took the infant prince under his protection, and

afterwards reduced him to the quality of waywode of Transylvania; and queen Isabella, yielding to her ill fortune, retired with her son into that province. Ferdinand beheld with keen mortification the fairest part of Hungary fall a prey to the Turks; and deriving no benefit from the overtures which he made to Soleïman he sent into that country an army which there wasted its strength while the Ottomans husbanded theirs.

The Turkish emperor received at Constantinople an embassy from Francis I. of France, who solicited his assistance against Charles V. proposed an alliance offensive and defensive, offered to unite his forces with those of the Porte, and to give Barbarossa free admittance into

the French ports, whenever he should come thither with the Ottoman fleet. Proposals were made to the Venitians to enter into this confederacy, for the purpose of humbling the house of Austria: but that republic deemed it more prudent to remain neutral than to involve itself in a new war by which it could have nothing to gain.

In 1543, a Turkish fleet commanded by Barbarossa, appeared off the coast of Messina, took Reggio, passed Ostia and struck terror into Rome, which cursed a Christian prince for contracting an alliance with Musulmans This fleet cruized along the coasts of Tuscany and Genoa without committing any depredations, and on reaching Marseilles, joined the

French fleet and laid siege to Nice, which belonged to the duke of Savoy an ally of Charles V. This town, after an honourable resistance, surrendered to the French to avoid the horrors of pillage. The Ottomans, offended at this capitulation, paid no regard to it, rushed into the town, which they plundered; then returned on board their ships and sailed for Constantinople.

Soleïman, the conqueror, soon had occasion to bedew his laurels with his tears. He lost the best beloved of his sons, one of the children borne him by Rochena, his favourite sultana, whom Christian authors call Roxalana. On this occasion he founded a mosque, schools, and a hospital, and liberated a great

number of slaves of both sexes. About the same time he sustained a loss of much greater importance to the safety of his dominions and the glory of his reign. Barbarossa died in 1547, after filling the Mediterranean with the terror of his name. Incapable of attending to business the sultan concluded a truce with Charles V. and Ferdinand; and for several years he seemed to be disgusted with war and conquests. Roxelana turned this interval to good account: to ingratiate herself still more with Soleïman, she built a mosque, and dexterously availed herself of this occasion to obtain her liberty. From that moment she thought herself authorized to refuse her society to her lover, who, distressed

by this feigned resistance, chose rather to marry his scrupulous mistress than to renounce the possession of her. Mustapha, the emperor's eldest son, was aware what he had to fear from this ambitious female, who contrary to all laws and usages had contrived to raise herself to the rank of empress, and would no doubt strive to transfer the sceptre to her children to the prejudice of the rightful heir.

Ferdinand king of the Romans had induced queen Isabella, as much by the fear of his arms as by his dexterity in negociation, to cede to him Transylvania together with the crown of St. Stephen, so highly venerated by the people. Soleïman immediately sent troops to

Hungary, and would have subdued the whole country, had not the extreme cruelty of his soldiers incensed the minds and roused the courage of the inhabitants.

Dragut, the corsair, a pupil of Barbarossa's, succeeded him in the confidence of the sultan and the command of his fleet. He ravaged the coasts of Italy, Sicily, and Spain, and the siege of Tripoli was resolved on. It was agreed that, by the way, Dragut should attempt to make himself master of the island of Malta, where the same knights of St. John of Jerusalem, who so bravely defended Rhodes, had founded a new state. This island would probably have fallen into the hands of the Turks, but

for the stratagem of a knight, who, by means of a false dispatch, which care was taken that they should intercept, announcing the approach of powerful succours, induced them to raise the siege and to pursue their course without delay for Tripoli. The knights of St. John, in concert with the troops of the emperor Charles V. defended the place with such courage and success, that the Turks were repulsed in all their assaults, and at length compelled to abandon the enterprize.

Soleïman was too much engaged with the internal affairs of the seraglio to think of fresh conquests. He had four sons: Mustapha, the eldest, who possessed the affection of the people and

the troops, was governor of Amacyeh. His three other sons, Selym, Bajazet, and Djehanguyr, were the children of Roxelana, who could not forgive the latter his attachment to Mustapha. Rustam, the vizir, a creature of Roxelana's, soured the mind of the sultan, and excited his jealousy, by his pompous panegyrics on Mustapha. She even led Soleïman to believe, that his son was in league with the king of Persia, that he was to marry the daughter of that monarch, and designed to declare himself independent. To prevent the success of the pretended conspiracy, Soleïman dispatched his vizir with an army to Syria. Rustam endeavoured but in vain to draw Mus-

tapha to his camp. Soleïman repaired in person to Asia, and commanded his son to come and clear himself from the suspicions which were entertained of his designs. The young prince, though he had avoided Rustam's snares, would not disobey his father, and appeared before him. Djehanguyr, alarmed in the highest degree for his brother, vainly attempted to skreen him from the sultan's cruelty; and finding that it was not in his power to preserve him, he resolved at least to share his fate. They were parted; and Mustapha, being disarmed, was strangled at the feet of his father. Djehanguyr entered, and, at the sight of the corpse of a brother whom he so dearly loved, he drew his

poniard, and addressing the sultan: "Monster," cried he, "neither you nor my guilty mother deserve such children as we"—he stabbed himself to the heart, fell and expired on the body of Mustapha. This fatal catastrophe filled the army with horror, and Rustam was obliged to withdraw himself by flight from the public indignation. Mustapha had a son who was likewise sacrificed by Roxelana. It was not till after the death of this fury, that Soleïman discovered Mustapha's innocence and the perfidious character of Bajazet. The latter at length threw aside the mask, levied an army and marched against his brother Selym, who was commander in chief of the sultan's

troops. The rebel prince was defeated and fled to Prusa, where he was overtaken by the condemnation pronounced by Soleïman and put to death with all his children.

The sultan then resumed his plans of conquest against the Christians. The Knights of Malta, in revenge for the loss of Tripoli, carried off great numbers of slaves from the Turkish coast, and annoyed its commerce. Soleïman resolved to besiege Malta. The knights on their side solicited and received succours from the Christian princes, and a barren rock became, in some measure, the object of an extraordinary conflict between the east and the west. The honour of it was destined to remain with the Chris-

tian name, and this rock was in fact the limit against which the triumphal car of the Turks was dashed in pieces for ever. A numerous fleet, commanded by Dragut and carrying forty thousand men, surrounded the island, attempted a landing, and after a vigorous resistance took the fort of St. Elmo, which opened to him the entrance to the port; but the town itself withstood all attacks, and a fleet from Sicily landed seven thousand men sent to the assistance of the knights. The Turks were repulsed, driven from fort St. Elmo, and obliged to raise the siege on the 11th of September, 1565, after losing two-thirds of their number.

Misfortune continued to attend Soleïman's arms. Several of his expeditions

failed. At length, conducting in person the siege of Sigeth, a small town in Hungary, the resistance which he met with, and which he was far from expecting, occasioned a violent paroxysm of rage, that terminated in apoplexy, of which he died in a few moments, on the 30th of August, 1566, at the age of seventy-six years and after a reign of forty-six. The grand vizir concealed this event and dispatched a courier to Iconium to give Selym notice to come over and take possession of the throne.

The reign of Soleïman, who is called the Turkish Alexander, is considered by them as the most glorious of the Ottoman dynasty. This prince, though very warlike, occasionally manifested

weakness and a thirst of blood. He had nevertheless within him the seed of virtues which would have sprung up had he governed any other than slaves. He loved glory, order and even justice, and he had need of nothing to be a great monarch but to reign over another nation.

SELYM II.

Surnamed MEST, *the Drunkard,*

ELEVENTH EMPEROR OF THE TURKS.

1566—1575.

Of all Selym's children, Soleïman alone survived. He hastened to Constantinople and thence to the camp at Sigeth, where he proclaimed at the same time the death of his father and his own accession to the throne; but his inauguration did not take place till the month of January 1568. As the new sultan had not bestowed the usual largesses on the janissaries, and had placed a different class of troops about

his person, the former mutinied against him, and claimed the payment of what they termed a debt. After he had been weak enough to comply with the demands of this formidable body, he became sensible that war alone could rid him of it. He might have directed his arms against Spain, in favour of fifty thousand Mahometan families, the remains of those conquerors who under Walyd I. made themselves masters of that country in the year 711. To escape the faggots of the Inquisition, which was not content with the external appearances of Christianity, this relic of a great nation, destroyed by the sword of the Christians, had entrenched itself on the most rugged mountain in

the kingdom of Grenada, and thence implored the assistance of the sultan. He, however, chose rather to declare war against the republic of Venice, contrary to the advice of his vizir, and in spite of a treaty which the Venitians had faithfully observed. The Turkish fleet sailed for the island of Cyprus. The troops landed without any opposition from the inhabitants, weary of the Venitian yoke. Two towns only, Nicosia and Famagosta, were in a situation to sustain a siege. Dandolo, the governor of the latter, solicited the aid of the combined fleet of Venice, the Pope, and Spain; but it arrived too late: Nicosia had already been pillaged by the Ottomans, who sent off part of the ships

laden with booty, while the enemy's fleet, distracted by dissensions, never stirred to pursue them. On board one of these vessels were several young female slaves of high birth and extraordinary beauty, who were destined for the harem of the sultan. One of them proposed to her companions to prevent their dishonour by setting fire to the powder magazine; the plan succeeded, and they blew themselves up with the ship and the whole crew.

The fleet of the allies, having failed in its object, dispersed. The Turks closely pressed Famagosta, which, notwithstanding the most obstinate resistance, fell into their hands on the 15th of August, 1571. The rest of the

island shared the same fate as the town, and the conquerors committed the most atrocious cruelties.

The confederates, who had left the foe abundant time to reduce the island of Cyprus, having united their force a second time, at length sent two hundred and seventy galleys to meet the Turkish fleet, which consisted of three hundred sail, and had entered the gulf of Lepanto. An engagement, in so confined a space, could not be otherwise than terrible. The Christians, much more expert in manœuvring than their antagonists, broke the enemy's line, and their skill contributed, not less than their courage, to decide the victory. Don John of Austria, who at the age

age of twenty-four commanded the allied fleet, singled out and took the galley which had on board the capitan pacha. He cut off his head, and placed it on the top of the mainmast of his vessel. Most of the Christian galleys gained a similar advantage; and though the Turkish fleet made a long and obstinate resistance, yet one hundred and sixty-one galleys and sixty other vessels were taken or sunk. Thirty two thousand Ottomans lost their lives and three thousand five hundred their liberty.

Mortified at his defeat, Selym, in a paroxysm of rage, issued orders for putting to death all the Christians residing in Constantinople. Mehemet, his

vizir, deferred the execution of this rash command, which was revoked the following day. This prudent minister was content with sending for the bailo, or envoy, of Venice, whom he detained prisoner, and thus addressing him: "In taking Cyprus from the republic, we cut off one of its arms; it has destroyed our men and ships, which is no more than if it had cut off our beards, which grow out again longer and thicker than before." The sultan, agreeably to the advice of his minister, retired to Adrianople, as the victorious fleet might without encountering any material obstacles have penetrated to the capital; but disharmony ensuing

among the commanders, the combined navy dispersed.

The Porte knew better how to retrieve its disasters than the Franks to follow up their advantages. The treasures of the mosques were opened, and in a short time the Ottomans had a new fleet to oppose to that of their adversaries. They met off Cerigo, without coming to an engagement, and peace was concluded between the sultan and the Venitians.

The other events of Selym's reign, with the exception of the capture of Tunis by Sinan Pacha, are of little importance. The emperor, after reigning eight years, or rather living that time under the tutelage of his vizir, Mehe-

met, was carried off by an acute disease, induced by intemperance and debauchery, on the 23d of December, 1564, at the age of fifty-two years. His vizir kept secret his death as he had done that of Soleïman, to allow time for the arrival of Selym's son, Amurat, from Amacyeh.

AMURAT III.

TWELFTH EMPEROR OF THE TURKS.

1575—1595.

Amurat, aged thirty-one years, impatient to mount the throne, hastily crossed the Dardanelles, though the sea was tempestuous. This was the only danger to which he would ever expose himself during his whole reign. On reaching the gates of his capital at midnight, he made himself known and sent for the grand-vizir. The latter dispatched a messenger to the sultana-valydeh, who went to meet her son, threw herself at his feet, and prayed for the

prosperity of his reign. The following day, the death of Selym and Amurat's accession were made public. This day was stained by an atrocity which the Turks style an act of policy, and which the head of their religion was not ashamed to authorise. Amurat caused his five young brothers to be put to death in the presence of their mothers, as well as two khassehkys, or concubines, whom his father had left pregnant. The mother of one of the young princes stabbed herself in despair, in the presence of the sultan. Amurat wholly incapable of application to business, contributed as much as his father to render the power of the vizirs absolute, though he frequently changed those officers.

Walking about one day in disguise, after the example of some of his predecessors, he heard in the market-place a cook complaining bitterly of the mismanagement of the kiaya, or vizir's lieutenant, in regard to the supply of the city with provisions. Finding that the accuser was a very sensible man, he sent for him to the seraglio, removed the kiaya, and gave an appointment about his person to this cook, whose name was Ferhad, and who in the sequel was created vizir and entrusted with the government of the empire.

After ensuring his own tranquillity in Europe, by blowing up the flames of discord among his neighbours, Amurat resolved upon a new war with Persia,

in spite of the ill success which had attended former sultans. He was induced to adopt this measure, contrary to the advice of all his ministers, by the prediction of an iman. One hundred and fifty thousand men, whom he sent against the Persians, were defeated at the outset. The Turkish army then crossed the Kbanak or Carah-Sou, and overran the province of Chyrvan, but during the winter, the Persians, falling upon their foes while dispersed, recovered that province; and the Turkish general received orders to return to Constantinople, where he was stripped of all his employments.

Notwithstanding their union with the khan of the Crimea, the Turks were

not more successful in the ensuing campaign. The khan was even taken prisoner, and conducted to the court of the sofi, who, to gain him for an ally, proposed to give him his daughter in marriage. The treacherous prisoner, abusing the liberty allowed him, violated hospitality by seducing one of the wives of the sofi, who washed away the affront with the blood of the guilty pair.

Amurat strove to stifle in debauchery the thoughts of the disasters which befel his arms in Persia. This war, in which a third attempt proved as fruitless as the preceding, together with the continual change of vizirs, exhausted the public exchequer, and rendered it ne-

cessary to increase the taxes; while the frequent insurrections of the people and the janissaries kept the sultan a prisoner in his own palace. To recruit his finances, Amurat, by the advice of Ferhad, who from a low condition had successively risen to the most important posts in the empire, and was then vizir, augmented the imposts of the remote provinces, and extorted considerable sums from the Christians and Jews, upon the specious pretext of favouring their trade. He thought fit also to demand presents of Rudolph, emperor of Germany, who answered him by sending to the frontiers an army, which took Sigeth. This movement

induced the sultan to conclude peace with Persia, which ceded Tauryz to the Ottomans.

It was high time to oppose the progress of the Christians. The archduke Matthias, general of the Hungarians, had taken, almost without resistance, the towns of Silek and Novigrade, in the month of March, and laid siege to Grom. The pacha who commanded in that place was killed in a sally. The garrison still held out, and the Turks arrived in time for its relief: they forced the enemy to an engagement on an unfavourable ground and with inferior numbers. The archduke was vanquished, and forced to flee into Croatia, where he rallied the wreck of his army,

while the victorious Turks laid siege to Raab, or Javarin, one of the strongest fortresses of Lower Hungary. A large sum of money induced the perfidious governor to deliver up the place to them, on the 17th of September, 1594. The traitor afterwards had the imprudence to repair to the camp of the archduke, who, discovering his guilt, sent him to Vienna, where he and his accomplices perished on the scaffold.

The Turks next invested Comorn; but the emperor Rudolph, having formed an alliance with Sigismund Battori, waywode of Transylvania, and Moldavia and Wallachia threatening to join this confederacy, the Turkish general proposed to the sultan to assume the com-

mand of his troops in person, or to place his eldest son, then twenty years of age, at their head. Amurat, who was jealous of him, and regarded him rather in the light of his rival than his heir, preferred doing violence to his indolent disposition, and declared that he would command the army himself in the ensuing campaign. All his exploits, however, consisted in his taking a journey to Adrianople and there reviewing part of his troops. While they were filing off before him, a tremendous storm compelled them to disperse. Alarmed at the circumstance, Amurat consulted the soothsayers, who unable to devise any favourable interpretation of this perfectly natural phenomenon, excited in his

mind apprehensions for his life. Nothing more was required to plunge Amurat into a state of languor from which he never recovered, and which brought on a fever, that carried him off on the 17th of January, 1595, at the age of fifty years, and after a reign of twenty.

The character of this prince was a compound of fickleness and pusillanimity. He had one hundred and two children, a number which seems prodigious, though not improbable, when we consider the multitude of females appropriated to the imperial harem. Debauchery and excessive intemperance weakened his faculties and induced premature old age. His avarice ren-

dered him still more odious than his cruelty; it occasioned seditions which were rather appeased than completely quelled. The soldiery became, in consequence, more and more restless and turbulent, and in the sequel, extremely formidable to Amurat's successors.

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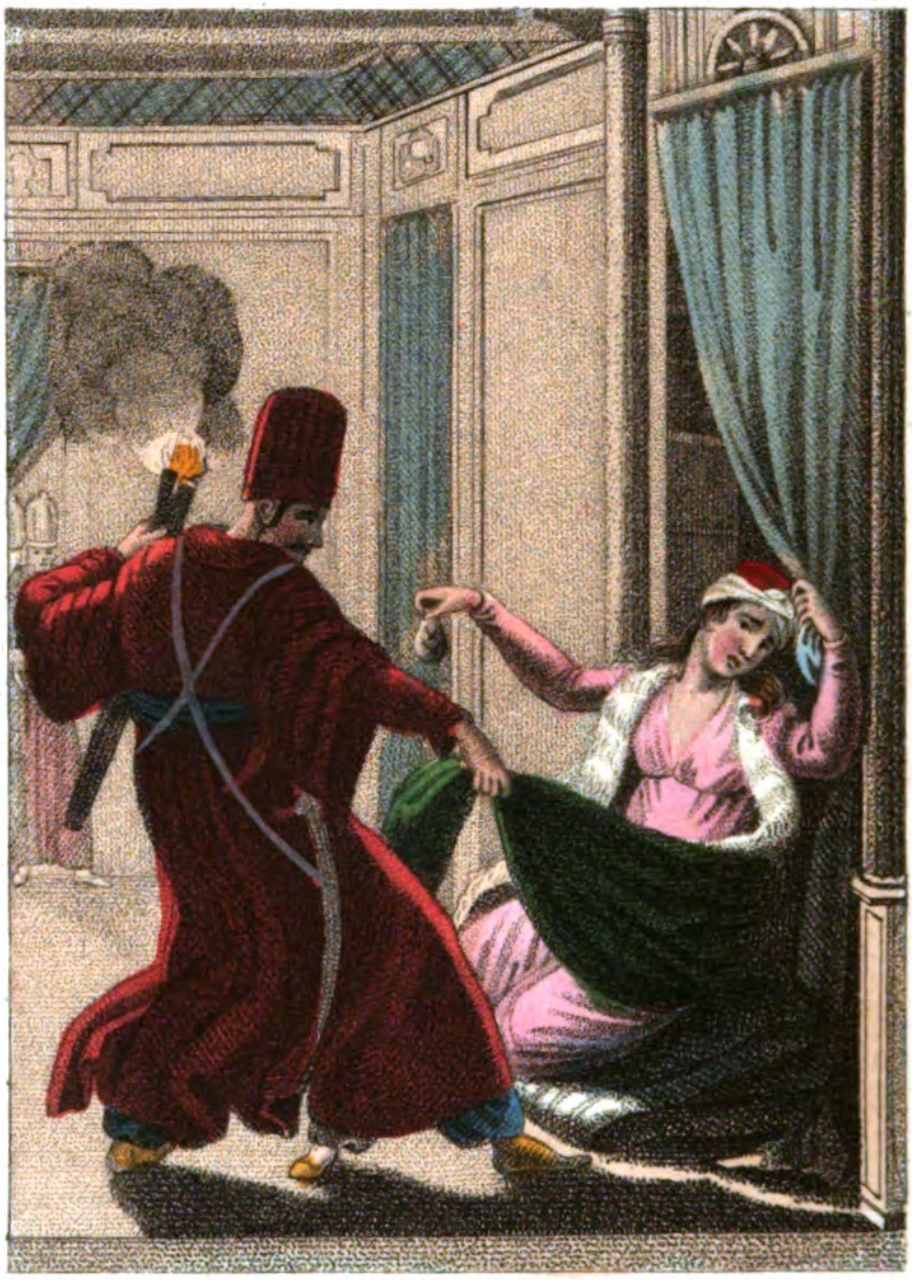

DISCOVERY of the SULTANA KIEUZEL.

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In Miniature.

MAHOMET III.

THIRTEENTH EMPEROR OF THE TURKS.

1595—1603.

This prince, whom the jealousy of Amurat, his father, had kept aloof from the command of armies, was dreaded by all who had the means of knowing him in his retirement. He had manifested a cruel disposition and a readiness to punish. No sooner was he girt with

the sword of Othman, than, upon pretext of securing himself upon the throne, he caused nineteen of his brothers to be strangled before his face; and ten odahlycs, pregnant by Amurat, to be thrown into the sea.

The empire was in the greatest disorder. The capital, threatened by famine, obliged the sultan to open the treasures amassed by Amurat, for the purpose of averting this calamity; but that of war succeeded. The waywodes of Transylvania, Moldavia and Wallachia, tributaries of the Porte, availed themselves of the protection of the emperor of Germany to revolt. The Turks were beaten and lost several towns. Ferhad, the vizir, promoted for the third time

to that office, ineffectually attempted the following year to recover Wallachia. He was pursued into Nicopolis, and lost a battle before that city which was taken by the allies. This general, less fortunate than his predecessor, who had obtained pardon for his defeat, by sharing his immense wealth with the sultana-valydeh, was punished with the fatal cord. His successor, fearful of risking his fortune and his life in a war already so disastrous, prevailed upon his master to take the command of the troops. The sultan accordingly set out with great pomp from Constantinople, in the month of September, 1596, and put himself at the head of an army of two hundred thousand men, of which he

formed several divisions. He first took Agria, in spite of the archduke Matthias, who did not hesitate to offer him battle, though his army was far inferior in strength: but superiority in tactics gained the advantage over numbers, and the guards of the Ottoman emperor being cut in pieces, he was himself exposed to imminent danger. The Turks abandoned their camp to the enemy. The cavalry, attracted by the richness of the booty, having dismounted, notwithstanding the repeated prohibitions of the archduke, was suddenly charged by the Turks. The victory was thus wrested from the confederates, who were obliged to retreat into Hungary.

Immediately after this engagement, the waywode of Wallachia, bribed by the sultan's gold, concluded a secret negociation, by which he acknowledged himself a vassal of the Porte. On the other hand, Sigismund Battori resigned to the emperor Rudolph all his claims upon Transylvania.

On the sultan's return, the plague broke out at Constantinople. Never had it yet made such ravages. Seventeen princesses, sisters of the emperor, died in one day, and a great number of sultanas and ohdalycs, or concubines, were carried off. Mahomet himself had a slight attack of the disease. On escaping this danger, he relinquished the reins of government to his mother, the

sultana-valydeh, and thought of nothing but his personal pleasures. The sultana soon abused her power, and bestowed her confidence on eunuchs, who employed their influence only in tyrannising over the provinces of the empire. Amid this anarchy, the French ambassador, M. Savary de Brèves, found means to be serviceable to his countrymen, and to obtain for them that justice which was denied to Mahometans themselves. At the peril of his life, he caused the Christian religion and its ministers to be protected, and enforced respect for the French flag. He persuaded Mahomet to send an embassy to Henry IV.

In this state of things the spahys,

indignant at being governed by a woman, threatened to burn the seraglio, unless its gates were opened to them. This tumult roused the emperor from his lethargy. He received the chiefs of the mutineers, who with vehemence represented their grievances, pointed out the abuses which enfeebled the empire, and demanded the heads of the eunuchs. Mahomet, trembling for his own safety, durst not refuse. The proscribed persons were brought forth and strangled on the spot. The troops, being now satisfied, dispersed, and the sedition was appeased; but the sultan called out the janissaries, who had taken no part in this disturbance, and ordered them to chastise the insurgents.

The mufty, charged with favouring the spahys, was deposed; and his successor issued a fetva, or proclamation, declaring the spahys traitors to the emperor, if they did not instantly lay down their arms. This proclamation being published in the city, the gates of which were shut, most of the spahys dismounted from their horses, signified their obedience to the fetva, and delivered up their leaders who were put to death, and other officers appointed in their stead. This cavalry, thus humbled, retained a feeling of animosity against the janissaries, and continual fights ensued between them whenever they met in any nnmber. To put an end to these disorders, the sultan re-

moved all the spahys from Constantinople, and sent them against the Persians, who had retaken the province of Chyrvan.

While his numerous armies at once threatened Persia, the Asiatic rebels, and the German empire, the effeminate sultan, shut up in his harem, left the cares of government to his grand vizir and his ministers. Plunged in debauchery of every kind, he exhibited, though in the prime of life, all the appearance of decrepitude. One of the sultanas, the mother of his eldest son, encouraged an impatience to reign in the heart of that young prince. His seditious expressions, with which the

seraglio resounded, were repeated to the emperor, who condemned both the mother and son to die. Soon afterwards famine, which had terrified his subjects at the commencement of his reign, ravaged Constantinople for several months. It was succeeded by pestilence, and Mahomet, whose strength was completely exhausted at the age of thirty-seven, this time sunk under that scourge, on the 21st of December, 1603, after a reign of nine years.

Fate preserved the Ottoman empire during this reign, from part of the evils which so imbecile a prince, or his ministers, might have occasioned in

his name. Neither were the wars in Hungary, and the frequent insurrections in the Turkish dominions in Asia, so prejudicial as might have been expected.

ACHMET (AHHMED) I.

FOURTEENTH EMPEROR OF THE TURKS.

1603—1617.

This prince was only fifteen years old when he ascended the throne, in 1603. He was less cruel, but not less despotic than his predecessors. Achmet had a brother, whom he did not put to death, but was content with confining him in a prison, and with seizing the wealth of his grandmother, the valydeh, whom he sent back to the old seraglio; and with this money he bestowed gratuities on the troops.

Some pachas, taking advantage of

the sultan's youth, attempted to shake off the yoke. The capitan-pacha was sent against the rebels, whose audacity was encouraged by a strong reinforcement of Persians. Calender, one of these pachas, after making himself master of Antioch, Damascus, and Tripoli in Syria, proclaimed himself sovereign of that province. The capitan-pacha, having no experience in military operations upon land, was defeated; and a small rebel squadron intercepted a convoy carrying the imposts levied in Egypt to Constantinople. The Ottoman admiral was summoned to give an account of his conduct, strangled before his arrival at court, and all his property confiscated.

This reverse induced the sultan to wish for peace with the emperor Rudolph, and the treaty of Vienna was signed on the 9th of November, 1606. Meanwhile, the self-created despot of Syria was extending his conquests in Asia. The grand-vizir passed over to that country, and efficaciously opposed the progress of the rebel, who, compelled, notwithstanding a vigorous resistance, to retreat to Erzerum, his capital, secured his treasures and fled to Persia. The vizir, highly appreciating the valour of Calender, strove to gain him over, and prevailed upon him to set out for the purpose of throwing himself at the emperor's feet and soliciting his pardon. From that moment all the

provinces of Asia returned to their allegiance. Calender, on his arrival at Constantinople, was admitted to the presence of the emperor; he accosted him with a firmness mingled with respect, and obtained his pardon, and even the government of Temeswar in Hungary; but having two years afterwards retained part of the revenues of his pachalik, he was put to death in his palace and in the midst of his troops.

The grand-vizir then proceeded through Asia with his army, restoring tranquillity to its provinces, and received orders to march against the sofy; but learning that the emperor had been prejudiced against him, he repaired to the court, confounded his enemies,

secured the approbation and confidence of his master, and returned to his camp, resolved to extinguish the last sparks of rebellion, and accomplished his object as much by stratagem as by force.

The archduke Matthias, having become king of Hungary in the life-time of his brother, the emperor Rudolph, renewed the treaties concluded with the Porte, which, having thus no cause for hostility with Europe, renewed the war with Persia, which however produced no event worthy of record.

The grand signor employed his leisure in the erection of a magnificent mosque in the Hippodrome, close to that of St. Sophia, and surpassing that edifice in splendour. Domestic tranquillity was

soon disturbed by a very slight cause. The mufty prohibited the use of tobacco, then recently introduced into Turkey, because it produces a kind of intoxication; but the partisans of that plant were so numerous, that they imposed silence on the imans and on the mufty himself. The plague having again broken out at Constantinople, the dogs, which are innumerable in that city, were accused of propagating the contagion; but the mufty espoused the cause of those animals and would not suffer them to be killed. They were therefore collected together and transported to an uninhabited island.

After an inactivity of two years, a long interval for the Turks to remain at

peace, troops were sent into Moldavia, the new waywode of which had neglected to pay his tribute and seemed disposed to shake off the yoke. The defaulter was slain; and the sultan at the same time recovered the paramountship over Transylvania. The inhabitants had deposed their waywode, Battori, and invested Bethlem Gabor with that dignity. The latter, supported by the Turks, engaged his competitor, killed him and received from the Porte the investiture of Transylvania, as a vassal, and paid the tribute. The peace with the court of Vienna was not interrupted by this event.

Facardin (Fakhred-dyn) prince of the Druses, who at first took up arms to

clear Syria from the banditti by which it was infested, gave in the sequel some alarm to the sultan; but after defeating the Turks, he offered to pay tribute and the sultan confirmed him in his little sovereignty.

Persia, dissatisfied with the peace which she had signed, again had recourse to arms. Shah Abbas, who was ardently desirous of war, set out from Ispahan in 1616, marched against the Turks and routed them near Bassorah. Pursuing his victory, he recovered all that part of Asia Minor which his ancestors had lost.

Achmet, ashamed of remaining inactive in his palace, while Abbas was triumphing at the head of the Persian

armies, prepared to take the field, but was seized with a violent disorder, which put an end to his life on the 15th of November, 1617, in his thirtieth year, after a glorious reign of fourteen years.

This prince really proved himself less cruel than other sultans, and made his authority more respected by chusing his ministers with discernment. He acquired glory without fighting himself; he knew how to render justice to his subjects without ever proscribing any but criminals; and was sensible that the welfare of nations ought to be the sole object of the attention of sovereigns. His harem contained, it is said, three thousand females; but he was never led

by any of them to commit a fault of consequence, nor did he ever consult them in matters of government. Abhorring idleness, he strictly obeyed that precept of the Koran, which enjoins every man to work with his hands that he may be able to earn a livelihood, and made the horn rings used in drawing the bow. These rings were in great request among the courtiers, who purchased them at a high price, doubtless without making much use of them.

MUSTAPHA (MOUSSTHAFA) I.

FIFTEENTH EMPEROR OF THE TURKS.

1617—1618.

During the reign of Mahomet III. Achmet, confined in a narrow prison with his brother Mustapha, and exposed to the same dangers, promised to spare his life, if fortune should ever raise him to the throne. He did more than keep his word; for when, after a reign of fourteen years, he found himself at the point of death, and considered that all his children were still very young, this prince sent for his ministers, and told them that he was authorised by the

example of the khalyfs to chuse the eldest of the imperial race for his successor; and he therefore desired, for the good of his subjects, that his brother might fill the throne after his death. Accordingly, no sooner had Achmet closed his eyes, than Mustapha was proclaimed emperor. It was soon found that a worse choice could scarcely have been made. A long captivity during the two last reigns had impaired the intellects of this prince. Manifesting a strong antipathy to women, and prodigal without motive, he indulged the most childish whims: conferring wealth all at once upon those who had no kind of merit to recommend them, or appointing persons wholly

incapable to the most important posts, he highly enjoyed the surprise and embarrassment arising from so unexpected a change of fortune. To such a length did he carry these frolics, that he gave the pachaliks of Cairo and Damascus to two itchoglans who were mere children. These caprices impeded the operations of the dyvan. Under such a sultan, the grand-vizir presumed to violate the law of nations in a manner till then unprecedented, in the person of M. de Sancy, ambassador of France, whose secretary had favoured the flight of a Moldavian prince. This secretary and the drogman, or interpreter, of the French legation were put to the torture, and the ambassador himself escaped

that punishment only by purchasing with a large sum the protection of the mufty.

The sultana-valydeh, incensed at the aversion which the emperor displayed for her sex and at the little influence which he allowed to herself, soon conspired against him. The ministers, convinced of the sultan's utter incapacity, excited the janissaries and spahys to insurrection. A rumour was circulated that he designed to strangle his nephews; and the people demanded his deposition, for the purpose of raising to his place a son of Achmet's whose memory was dear to them.

OTHMAN II.

SIXTEENTH EMPEROR OF THE TURKS.

1618—1622.

The life of Mustapha was spared. He was shut up in one of the towers of the seraglio on the 17th of March, 1618, and prince Othman, twelve years of age, appeared among the people, who approved by their acclamations the choice of the soldiery.

The ministers calculated upon governing in the name of this boy. The grand-vizir put himself at the head of a powerful army, which was raised by the emperor Achmet, and had been

long waiting to be led into Persia. The young sultan was left under the care of a supple and ambitious lawyer, who had been his preceptor. This man endeavoured to prejudice Othman against the corps of janissaries and advised him to stroll through the city incognito, that he might have the better opportunity of studying the manners of his subjects and discovering abuses.

The zeal of the young sultan for the observance of the laws of the Prophet was extreme. He was shocked at the frequent use which the Turks made of wine, and ordered the delinquents to be put to death. As it happened, almost all those on whom this punishment was inflicted were janissaries;

and hence arose a bitter hatred between the latter and their emperor.

Meanwhile success attended the arms of the grand-vizir; he retrieved in Persia the losses which the Turks had there sustained, and obliged the sofy to conclude peace. The young prince felt an ardent desire to signalize himself. The waywode of Transylvania, who had gained some advantage in a war against Austria, allied with Poland, proposed to him to besiege Vienna; but the sultan, adhering to the treaties which subsisted between the two empires, resolved to attack the Polish monarch, Sigismund, only. He accordingly marched toward that country at the head of three hundred thousand men, and at-

tacked Vladislaus, Sigismund's son, near Khocsim. The Turks, repulsed with loss, could not even gain possession of a castle which stood on the summit of a steep mountain. It was the wisest policy in the Poles to weary out their enemy: they daily routed in detail the different corps of Othman's army, who persisted in blockading the enemy's camp. He resolved at length upon a general assault. The janissaries, thrice repulsed with slaughter, received orders to charge a fourth time; and when the vizir represented that the flower of the army would be thereby sacrificed, the sultan angrily replied: "When I have lost the asses, I will supply their place with horses." This

expression, being repeated to the janissaries, contributed in an equal degree with the murder of one his brothers, for which he issued orders, to the catastrophe which shortly afterwards befel him. As the repeated attacks of Othman continued to prove unsuccessful, conferences were opened, and peace was concluded.

A report was soon spread that the sultan intended to disband the corps of janissaries, and perhaps to employ the pretext of a pilgrimage to Mecca, in order to transfer the seat of the empire to Damascus. In spite of the remonstrances of the mufty and all the grandees, he insisted on marrying the sister of sultan Mahomet III. who was already

the wife of a pacha. All Constantinople was filled with indignation. The mufty published a fetvah declaring the marriage incompatible with the dignity of the throne, and the journey to Mecca adverse to the welfare of the state. This decree, in fact, authorized rebellion. The sultan, being informed that the janissaries and spahys were ready to rise, abused the effendys who had come to remonstrate with him. The troops immediately beset the seraglio, put to death the grand-vizir, and demanded Othman's uncle, sultan Mustapha, again for their emperor. They broke open the prison in which that unfortunate prince was confined and removed him from it. He was recognized by the

effendys, and conducted to the old seraglio.

At this intelligence the rage and obstinacy of Othman were converted into despair. He had recourse to intreaties, but it was too late. He quitted the seraglio with some officers who were cut in pieces before his face: he would then have turned back, but was prevented and forced into a mosque, where his rival had just girded on the sword of Othman; but when Mustapha beheld the young prince surrounded by several officers approaching, under the idea that he had gained over the soldiery, he fell at his feet and implored his mercy. "Is this the master ye prefer to me?" cried the unfortunate Othman, with a sar-

castic smile, and loudly expressing the contempt which such a competitor excited, he endeavoured to retrieve his fortunes, but was interrupted by the shouts of the people, who declared that his reign was at an end, but that his life should be spared. Notwithstanding this promise, the new vizir, the principal instigator of this revolution, caused him to be strangled the following day, May the 20th, 1622, in the castle of the Seven Towers, to which he had been removed.

All the faults and all the misfortunes of this young monarch are to be ascribed to his inexperience and to the base flatteries of his courtiers. He was endowed by nature with an

elevated soul, and he would probably have accomplished great things, had he lived till age had matured his reason and cooled the ardour of his passions.

MUSTAPHA

Restored.

1622—1623.

Mustapha, deposed four years before for his total incapacity, had not during that interval become more worthy of the throne. The sultana-valydeh and the grand-vizir assumed the supreme authority. The latter would have taken away the liberty and perhaps the lives of Othman's brothers, but the seraglio rose against him and he was obliged to flee. The pachas of Asia took advantage of this state of affairs to rebel. Anarchy was at its height, when the grandees of the empire assembled and resolved to

chuse a new master, in whose name the government might be administered. As their election could fall only on one of Achmet's children, they chose Amurat, the eldest, then fifteen years of age. He at first modestly refused the proffered dignity; but the troops, having been prepared by the aghas for this change, repaired to the first court of the seraglio, shouting: "Long live Murad!" The young prince then went down to the dyvan, and addressing the assembly with great majesty, he recommended to the mufty and the vizir to enforce the laws and to re-establish order which had been too long interrupted in the empire. Mustapha was again shut up on the 10th of September, 1623, in his former place

of confinement. Some writers assert that he was not put to death, as the life of a person bereft of reason is held sacred by all the professors of the Mahometan religion; but according to others he was soon strangled. The sultana-valydeh was placed in the old seraglio, in order to deprive her of the means of exciting cabals.

AMURAT IV.

SEVENTEENTH EMPEROR OF THE TURKS.

1623—1640.

The first use that Amurat made of his authority was to perform an act of justice and severity; he condemned the pacha of Cairo for couble-dealing. He then directed his attention to the re-establishment of the finances; for the affairs of Europe and the rebellion of the Asiatic pachas required a considerable expenditure. The Tartars of the Crimea having manifested a disposition to shake off the yoke, the capitan-

pacha collected the whole naval force against those people, while the grand-vizir marched toward Amacyeh, against Abazah, pacha of Erzerum, one of the insurgents. The capitan pacha, having landed at Kaffah, the capital of the Crimea, his troops falling into an ambuscade were almost all cut in pieces, and such as were fortunate enough to escape precipitately re-embarked. The Cossacks, taking advantage of the absence of the Turkish fleet, penetrated into the Bosphorus, struck terror into Constantinople itself, and plundered and burned all the adjacent villages. The Turks were forced to secure the entrance of the port with an iron chain; and the fleet of the capitan-pacha, which

was hastily recalled, had great difficulty to disperse these pirates.

The state of affairs in Asia was not more prosperous. The grand-vizir wasted his army before Bagdad, and left provinces in insurrection behind him. To crown all, the janissaries who remained in the capital exited fresh disturbances: they murdered the caïmacam, and could not be appeased without the distribution of money; but Amurat afterwards caused the mutineers to be secured and their heads struck off.

The Persians meanwhile entered the Ottoman territory at several points, and overran Dyarbekir, Palestine, and Arabia; they even made themselves mas-

ters of Medina, and were advancing upon Trebisond. Amid these disasters, Amurat found a wise minister, in whom he could repose confidence, and conferred on him the post of the caïmacam, who had been put to death by the janissaries. This officer, whose name was Hafez-Ali, restored order in the finances, and advised his sovereign to shew himself frequently to the people and the janissaries, that he might excite their respect and affection for his person. The sultan mingled in the sports of the soldiers and sometimes won the prize in contests with the bow and the djeryd. Such was the training to which he submitted before he put himself at the head of his armies.

The Ottoman troops having been beaten in Asia, the vizir, to whom were attributed all these disasters, was sacrificed. The caïmacam, who was appointed his successor, exhorted the sultan to listen to the overtures for peace made to him by Persia, and to take advantage of this negociation to draw the rebellious pacha away from the interest of the sofy. The minister was accordingiy dispatched to Asia, had an interview with Abazah, offered him the government of Bosnia, and persuaded the pacha to return with him to Constantinople, to have his appointment confirmed. The emperor graciously received the homage of the

rebel, who, in the sequel, rendered him important services.

At this juncture Shah Abbas died, in 1628; and having left the reins of government in the hands of a son, incapable of guiding them, the Ottomans hoped that this change would render Persia less formidable. It was therefore determined to prosecute the war, and the grand-vizir set out for Mossul, which was the rendezvous of his army.

What service soever Hafez-Ali might render his master in the expedition against Persia, his presence would have been more beneficial to Amurat, who was yet too young to govern alone. Accustomed to the regularity which his prime minister had established, he was

frequently incensed at the faults committed before his face; he gave several examples of severity, forbade large assemblages of people, and the use of opium and tobacco for which he had a strong aversion; but he did not manifest the same dislike of wine; for, in spite of the prohibition of the Prophet, no sooner had he tasted that dangerous liquor, than he found it impossible to do without it.

The Ottoman army at first gained some advantages over the Persians, and was afterwards beaten. Hafez-Ali, already advanced in years and worn out with the toils of so harassing a war, was attacked by a mortal disease. He immediately wrote to his master, advis-

ing him to make peace, and died a few days afterwards, in 1631. Amurat sincerely lamented the loss of this excellent minister and complied with his last exhortations.

The emyr Facardin, prince of the Druses, was represented to the emperor to be an enemy to monarchy and to the Mahometan religion. He sent against him a squadron of forty galleys, which cast anchor at Tripoli, in Syria. Facardin put his son Ali at the head of his troops, who occupied the defiles which defended his dominions, and through which the sultan's army had great difficulty to force a passage. The losses sustained by the Druses, however, were irreparable; while the sultan's troops

were continually receiving reinforcements. At length in a final engagement Ali was slain with almost all his men. The aged Facardin, being forced to flee, concealed himself in the caverns of Mount Lebanon. A price was set on his head, but not one of his subjects was traitor enough to earn it; and the emperor, having discovered the injustice of his accusers, revoked this barbarous order, and allowed the prince of the Druses to appear again without danger. The latter, having collected the treasures which he had buried, proceeded to Constantinople. Amurat, desirous of a more particular acquaintance with this prince, concerning whom he had heard many extraordinary things, went to meet

him, giving himself out for a pacha of the court. The old prince of the Druses, discovering that it was the emperor himself to whom he was speaking, affected not to know him, turned the conversation to his unfortunate situation, protesting his submission and accusing his enemies of falsehood and malice. In this manner he won the good opinion of the sultan, who caused extraordinary honours to be paid him: but the mufty and the other ministers accused Facardin of being a Christian at heart, though making an outward profession of Mahometanism, and wrung from Amurat an order for his death. His son, still a boy, was brought up among the itchoglans or pages; and the

country of the Druses, being incorporated with Turkey, has been ever since governed by pachas.

Some commotions in Transylvania, occasioned by the Poles, were soon quelled; and Amurat, who was yet but twenty-four years old, having restored peace to his empire both at home and abroad, resolved to shew himself worthy of commanding his troops by whom he was feared and respected. Pretexts were not wanting for renewing the war with the Persians, a nation termed by the dyvan perfidious and usurping. The prince therefore put himself at the head of his army.

While he and his vizir were still at Scutari a civil war broke out between

the Franks of Pera and Galata. The count de Cesy had been for seventeen years ambassador from France to the Porte. Louis XIII. thought fit to recal him and to appoint in his stead the marquis de Marcheville, whose ship fell in with the Turkish fleet off Chio. The capitan-pacha having intimated that he expected the ambassador to come on board and pay his respects, the latter immediately saluted the Turkish admiral with five guns loaded with ball. The marquis, being nevertheless compelled to go on board the galley of the Musulman, threatened to demand his head of the sultan and to obtain a declaration of war against the Porte. At his audience, he assumed so high a

tone, that his drogman was commanded to be silent, while interpreting his address. On this point the marquis had refused to listen to the advice of his predecessor, for whom he conceived the strongest aversion. The count de Cesy had become surety for merchants whose affairs were embarrassed; and himself, his family and his effects were detained, till the debts for which he was answerable were discharged. Having, however, taken the precaution to obtain a decree of the French council of state, and an order from the dyvan authorizing him to seize whatever he should find belonging to the defaulters, he determined to enforce his claim against some ships which had just arrived from Pro-

vence, laden with goods, the property of the same merchants for whom he had given security. The marquis de Marcheville, on the contrary, authorized the owners to resist the claims of his predecessor, and to obtain either by fair means or by force his assent to the sale of the goods. The house of the count de Cesy was beset by the populace, from whose fury he was obliged to retire with his wife and infant son to a place of safety. The caïmacam, on receiving information of the tumult, apprized his Highness of it. The marquis de Marcheville, being proved to have instigated the commotion, was put on board a French ship, which immediately weighed anchor, and the

count de Cesy reluctantly resumed the functions of ambassador. But to return to the sultan.

This prince, on leaving Scutari, proceeded with his army against Persia. He shared the fatigues of the soldiers, prevented excesses on the march, and laid siege to Revan, which was surrendered by the governor. Amurat sullied this first success by the death of his brother Bajazet, of whom he had become jealous. The people loudly expressed their disapprobation of this atrocious deed.

The army which the sultan had left behind in Europe was unfortunate. He returned to that quarter, retrieved his affairs, and received tribute from a new

waywode of Transylvania, while his generals followed up the advantages which he had gained in Persia.

During these operations, the Cossacks reduced Azof, and the sofy, in the middle of winter, retook Revan. The plague, which broke out in Constantinople and ravaged all Anatolia, was a great impediment to Amurat's exertions. He was himself ill of the gout; and immediately on his recovery, he again put himself at the head of his army in Persia. At the siege of Bagdad he displayed the valour of a soldier, the coolness of an experienced general, and the address of a profound politician. The governor, having accepted a bribe, delivered up the city,

but this treachery was covered with the veil of secrecy, and Amurat's glory would have been complete, had he not tarnished it by a most perfidious proceeding. The garrison desired to capitulate: the sultan promised the soldiers their lives, and the inhabitants their liberty and the preservation of their property. On Christmas day, 1638, he entered Bagdad, but before he set out on his return to Constantinople, he gave permission for the sacking of the unfortunate city. Twenty-five thousand persons of both sexes and all ages were butchered on this occasion.

The affairs of Europe demanded the emperor's attention. A quarrel had arisen between the Porte and the re-

public of Venice. The envoy of the latter was thrown into prison, and though in confinement he had the glory of concluding a treaty which prevented a war. Peace with Persia soon followed, and the empire became more and more flourishing, while the health of the sultan gradually declined. Excessive intemperance in regard to wine and strong liquors brought on dropsy, the progress of which was very rapid. Finding his end approaching, he desired to see his brother, that he might give him advice respecting his future government; but as it was feared that in one of the gusts of passion to which he was extremely subject, he might take away his life, the sultana-valydeh kept Ibra-

hym aloof from his brother's apartment.

Amurat died on the 8th of February, 1640, at the age of thirty-one years, after a more glorious reign of seventeen than could reasonably have been expected. Fine talents were conspicuous among this vices. Nature had endowed him with great activity and acute discernment. He knew how to reward, to punish, and to guide the reins of government himself. In short, he would have been one of the best emperors of the Turks, had not the state of intoxication into which he was too frequently plunged, caused him to disgrace himself by the commission of injustice and cruelty.

IBRAHYM.

EIGHTEENTH EMPEROR OF THE TURKS.

1640—1648.

This prince, of a weak constitution and a timid disposition, had become still more fearful after Amurat put to death his brother Bajazet. When he was sent for to be placed upon the throne, he imagined that his last hour had arrived, and mistook the acclamations of joy for shouts of uproar. He displayed so little firmness and dignity during the ceremony of his inauguration, that the people thence deduced an unfavourable omen for his reign. Re-

leased from a severe captivity, this prince immediately plunged into voluptuousness and debauchery, relinquishing the affairs of government to his vizir and the sultana-valydeh, who overheard, unseen, the deliberations of the dyvan. Immoderate indulgence in pleasures of which Ibrahym had been so long deprived, reduced him to a state of such languor, that apprehensions began to be entertained that the race of Othman would become extinct with him, when one of his women gave birth to a son. The public joy was heightened by the intelligence of the recovery of Azof, which the Cossacks abandoned after destroying its fortifications.

The empire appeared flourishing, but its chief was not respected, and his ministers were divided. Under such a sovereign, the most trivial causes were likely to produce important events. The intrigues of the seraglio had an influence upon the government of the whole empire. The qyzlar-agha, the chief of the black eunuchs and superintendent over the women of the seraglio, occasioned the celebrated war of Candia. This officer, to gratify a luxury equally useless and cruel, had a great number of women in his harem. He purchased one, who, being pregnant, produced a son. This female was selected for the nurse of the young prince Mehemet. The emperor conceived a strong attach-

ment for her and her child, who was called the son of the qyzlar-agha. The favourite sultana having obliged the feeble monarch to remove the objects of her jealousy from his court, that officer solicited permission to perform a pilgrimage to Mecca with his reputed family. He travelled with such pomp, that the people concludcd it must be a sultana and a son of Ibrahym's, whom he was sending to Mecca; and the presence of the chief officer of the seraglio gave plausibility to the rumour. He embarked for Alexandria with a squadron, which, on entering the Archipelago, was overtaken by a tempest and obliged to bear away for Rhodes. The news of the appearance of so rich

a prize having reached Malta, the galleys of the order were dispatched to intercept the squadron bound to Alexandria. They fell in with it; a bloody conflict ensued, in which the eunuch was slain, and the knights took the squadron which he commanded. After touching at Candia to refit, they returned in triumph to Malta, persuaded that they had a son of the Turkish emperor in their power. The report spread and was believed by all Europe. The child was treated with the honours that were thought to be due to the son of a great sovereign. The truth however was soon known, and the supposed prince in the sequel quitted Malta, where the knights were not anxious to

detain him. He dragged on a wretched existence in various countries, and at length turned monk at Rome by the name of father Othman.

The rage of Ibrahym, on receiving the intelligence of the capture of the adopted son of the qyzlar-agha, was sufficient to authorise the belief that the Maltese had really taken a child of his own. He swore to destroy that haunt of pirates, and reproached the Venitian ambassador in the harshest terms, because his republic had harboured them in the island of Candia. The dyvan made immense preparations, which were supposed to be intended against Malta, but were secretly destined for the attack of the island of Candia.

A formidable fleet, commanded by Yusuf, the capitan-pacha, set sail in 1645, and touched at the Venitian islands, without exciting any suspicions. On reaching Candia, there was nothing to prevent the Turkish troops from landing and laying siege to Canea, which was incapable of making a long resistance, any more than Retino, the governor of which was slain in the breach. The Venitians, who had now nothing left but the city of Candia, implored the aid of the Christian princes, but could not obtain any, because each power laid claim to the honour of the flag. The grand-signor sent at the same time an army into Dalmatia, to attack his enemies in a different quarter;

but his land forces were less successful than his fleet.

The sultan, more engrossed by the concerns of his family than those of government, married his daughter, scarcely four years of age to Yusuf, the capitan-pacha, who was immensely rich. Ibrahym, accustomed to consider the wealth of all his subjects as belonging to himself, determined to secure Yusuf's property for his daughter, and soon caused him to be strangled upon some slight pretext. The pacha was beloved by the troops, who mutinied, and exclaimed loudly against a prince equally blood-thirsty and effeminate. Some nocturnal executions imposed silence on the malcontents; and Ibra-

hym dismissed all thoughts of public affairs from his mind. He had young and beautiful slaves brought at a great expense from the remotest provinces of his empire, and filled his harem without satisfying his desires. One of his emissaries having spoken in high terms of the beauty of the mufty's daughter, he demanded her of her father, and on his refusal caused her to be carried off while going to the bath attended only by a few women. She was dragged to the harem, where she was violated by the cruel Ibrahym, and then sent back to her father. The mufty cherished in his heart the strongest resentment of this outrage, and resolved to revenge himself on the first

occasion, which was not long before it occurred.

The executions ordered by Ibrahym at first struck terror into the janissaries, but soon excited their indignation. The mufty heard their murmurs and did not fail to encourage them : he assembled all the mollas, and the officers of the janissaries and spahys, in the mosque called Ortah Djami. The emperor sent the bostandjy-bachy and the capydjy-bachy to disperse the assembly; they were admitted into the mosque, and the mufty delivered to them a fetva, proscribing the grand-vizir, whose head they required before they separated. The sultan's officers returned to him with this answer. Ibrahym refused to

comply with the demands of the malcontents, on which the mufty appointed another vizir, and sent him with all the effendys and officers to the seraglio, into which they were introduced; but Ibrahym fell furiously upon the new minister, and the deputies, having rescued him from the sultan's rage, withdrew in disorder from the palace. The people then cried out that the sultan himself must be deposed. The janissaries secured all the gates of the city; the troops at night surrounded the seraglio; the old vizir was brought forth, declared a traitor and put to death. Next day another meeting was held in the mosque of St. Sophia. The mufty addressed the assembly and painted in strong co-

lours the misfortunes of the empire, and the vices, depredations, cruelty and incapacity of its ruler. The new grand-vizir proposed the issuing of a fetva, requiring the emperor to appear before his people and to account to them for his conduct. The fetva was carried to Ibrahym, who tore it in pieces, and threatened to make an example of the mufty; but when the agha of the janissaries represented to him, that the life of his Highness was in much more imminent danger than that of the head of the Mahometan religion, his rage was suddenly changed to fear. He implored but in vain the aid of the officers around him, and fled for protection to the apartments of his women. He was

brought forth and conducted before his judges. The mufty loaded the violator of his daughter with reproaches. It was agreed that the sultan's life should be spared; he was therefore thrown with some old female slaves into a prison, the doors and windows of which were walled up, and in which a single aperture only was left for the introduction of food. The public cryers immediately published in the capital the accession of Mahomet IV. who was but seven years of age. The seraglio meanwhile resounded with the cries of the deposed monarch, who called down the vengeance of heaven upon his oppressors, and implored the assistance of those whom he had loaded with favours. The

mplacable mufty, apprehensive lest pity might become dangerous, resolved to stifle appeals capable of awakening gratitude and exciting remorse; he, therefore, ordered the sultan to be strangled. Thus perished this prince, on the 28th of July, 1649, at the age of thirty-one years, and a disgraceful reign of nine, which afforded occasion to apprehend the downfal of the Ottoman empire.

MAHOMET IV.

NINETEENTH EMPEROR OF THE TURKS.

1649—1687.

The troops learned with horror that they had been made instrumental to a murder which they would fain have prevented. The mufty had the art to throw all the blame on the vizir, who was punished for it. Synan-pacha was appointed in his stead; but he was disliked by the sultana, Kieuzel, who gained over the agha of the janissaries and concerted with him the deposition of Mahomet IV. and the elevation of Soleïman, the younger brother

of that prince, to the throne. The politic mufty resolved to espouse the cause of the stronger party, and awaited the event, certain that he should be made the umpire of the quarrel. The agha of the janissaries collected troops, and Synan, the vizir, being surprised at night and obliged to attend this meeting, affected to enter into the views of the rebels. Upon pretext of convoking the dyvan, he demanded permission to repair immediately to the seraglio, the gates of which he found shut: he ordered them to be again closed after him, and employed the rest of the night in barricading himself there, and in arming the troops and all the persons belonging to the household of

the sultan. By his command the young sultana-valydeh was awakened, and conducted to the chamber of her son who was still a child. The murmurs raised through the whole seraglio in spite of the endeavours of those who wished to stifle them, the light of torches, the alarm expressed in every countenance, and the imminent danger which all these things bespoke, filled the young sultana with terror, and mingling her tears with those of her son, she incessantly exclaimed: "O my child, it is all over with us." The emperor of the East, whose ordinary titles are *Lightning of Heaven and Terror of the World,* hid his face in his mother's bosom, and seizing the hands of the

grand-vizir, cried: "Save us, father, save us." Synan did his best to cheer them up, and ordered the throne of the young emperor to be placed in such a manner as to be exposed to the view of those whose duty it was to defend it. The prince, in walking to the spot where the throne was raised, saw the bodies of the bostandjy-bachy and the qyzlar of Kieuzel, who had been strangled, extended on the ground. This spectacle increased the terror of the child, which was at its height when the baltahdjys put to death in his presence a white eunuch, master to the chamber to Kieuzel. The blood of this unfortunate man, who had fallen at the foot of the throne, sprinkled the infant

emperor, who, unable to support the horrible sight, sought refuge in the arms of the grand-vizir. Some of the itchoghlans perceiving a veiled female behind the gauze that covered the *dangerous window*, from which the sultan can observe every thing without being himself seen, imagined that it was the sultana Kieuzel, and insisted that she should be secured. The affrighted woman, forgetting the laws of the seraglio, immediately drew back the gauze curtain, threw aside her veil and showing her face bathed in tears: "I am not Kieuzel," cried she, "but the real sultana-valydeh, the mother of his Highness:" then descending in haste she rushed through the crowd and ran

to embrace the knees of her son. The vizir presented young Mahomet to his future defenders, and made them take the oath of allegiance to him. The mufty declared by a fetva that the sultana Kieuzel must die. A decree, drawn up by the vizir and signed with a trembling hand by the young emperor, purported that she should be strangled, but that her body should neither be bruised with blows nor cut with the sword. This sentence was delivered to the itchoghlans, who repaired to Kieuzel's apartments, and passed through several rooms without finding her. Their search was long and would probably have proved vain, had not a dely-doghandjy, or falconer, taken it

into his head to rummage in a very large chest, apparently full of clothes. There he found the sultana, and dragged her violently from this confined retreat. The unfortunate princess offered to no purpose a handkerchief full of sequins to the man who had discovered her; to no purpose did she throw the money out of the handkerchief about the floor, in hopes that while the murderers were picking up the pieces of gold she should have an opportunity of escaping. Her scheme was unsuccessful. The dely-doghandjy knocked her down. Her ear-pendants, diamonds, rings and bracelets, were torn from her person; her rich robes were rent in a thousand pieces; and

notwithstanding the injunction which they had received to respect the body of their master's grandmother, the itchoghlans dragged her stark naked by the legs out of the harem, to the gate called the Birds' Gate. There she was strangled with great difficulty, as none of her executioners had been accustomed to perform the cruel office. Her partisans were afterwards put to death. At day-break Synan led his troops out of the seraglio and ranged them round the sacred standard of Mahomet. The janissaries thronged to the spot, and the fetva of the mufty, declaring all those rebels who should refuse to join the revered banner, was thrown among them. Synan's boldness was attended

with a success equal to the most sanguine expectation. The janissaries deserted their agha and his supporters, who were put to death, and order was restored. The vizir, who had rendered his master such essential service, met with a fate that he did not merit. The relatives of those whom he had sacrificed to the welfare of the state having met with him one evening almost unaccompanied, stabbed him and had time to escape without molestation.

The first years of Mahomet's reign were marked by all the disorders that might be expected in a state without a master. In the course of seven years, six vizirs were deposed or strangled; pachas rebelled and the spahys and

janissaries cut one another's throats for the sake of the property of the chiefs whom they had proscribed. The Turkish fleet was several times beaten by that of the Venitians, who, however, had not the promptitude to follow up their advantages and drive their enemies out of Candia.

Meanwhile the sultana-valydeh quietly educated the young emperor in the recesses of the seraglio; and in concert with the dyvan she at length chose the aged Mehemet Kiuperly, who had always been beloved and respected by all parties, for grand-vizir. This wise minister devoted his attention to the re-establishment of internal tranquillity and the means of ensuring

prosperity to the arms of the empire. He began by separating the spahys from the janissaries, as the association of those two bodies tended only to perpetuate discord, and dispersed the former in the provinces. The Venitians were victorious in Bosnia, where they had driven back the Ottomans to Saraï, the capital of that province. Kiuperly was content to keep them in check in that quarter, and sent more considerable reinforcements to the army in Candia. Moncenigo, the admiral of the republic, after defeating the Ottoman fleet, took, in 1659, the islands of Tenedos and Lemnos. The Venitians then made overtures for peace; but Kiuperly would not listen to any

accommodation, unless they would evacuate the island of Candia. In a subsequent naval engagement, Moncenigo was slain, and this irreparable loss to the Venitians opened all the seas to the Turks, and Tenedos and Lemnos soon fell again into the possession of the Porte.

When the emperor had attained the age of fourteen years, Kiuperly thought it time to show him to the troops; he therefore took him to Adrianople, then the general rendezvous of the army. Meanwhile the pacha of Aleppo hoisted the standard of rebellion, and gave out that a son of Amurat IV. proscribed by Ibrahym, had been concealed by his mother and saved from

the researches of his executioners. This pretended prince was twenty years of age. The love of novelty soon collected an army round this impostor, who assumed the insignia of royalty. Mahomet's troops proceeded towards Smyrna; those of the usurper advanced by forced marches. Kiuperly, conceiving them not so strong as they really were, sent against them only ten thousand men, who were beaten; he then went to meet them himself with the main army. The battle was fought in the presence of the young emperor; the rebels were dispersed and the pacha of Aleppo, as well as the spurious sultan, being taken in their flight, were condemned and put to death.

Commotions having broken out in Transylvania, Kiuperly prepared to lead a powerful force into that country, when death overtook him at Adrianople, where he had persuaded his master to fix his residence. The young prince, sensible how serviceable Kiuperly had been to his authority, in 1661 appointed his son Achmet Kiuperly to the post of grand-vizir as much from choice as gratitude. By a judicious mixture of mildness and severity, this minister caused himself to be as much respected as his father had been before him.

The troubles in Transylvania continued. The emperors of the east and west each of them appointed several waywodes to govern that country, and

the two powers, being unable to adjust their differences by a treaty, prepared for war. The Ottoman armies approached the frontiers of Hungary; but the emperor of Germany sent for the defence of that country the celebrated Montecuculli, whose experience and resources were of more value than a numerous army. The great object of this able general was to conceal from the enemy the small number of his troops, which he had distributed along the Danube to defend the passage of the river, and which he seemed to multiply by marches and counter-marches. Kiuperly commenced operations with the siege of Neuhausel, which he took on the 27th of September 1663. He

then divided his cavalry, composed of spahys and tymariots into several detachments, and sent them to ravage the Austrian dominions to the very gates of Presburg and Vienna. Levents, Novigrad and Nitra surrendered almost without resistance, and the grand-vizir was foiled only before the fortress of Scinta. Consternation pervaded Vienna. The representations of the emperor Leopold to the diet procured him some troops from the circles; but there was no harmony among the different corps; and till Montecuculli took the command of this army it was without confidence and without discipline. That general, apprized by his spies of every motion of the Turks, removed his head-quarters

towards St. Gothard, and from that point covered alike both Styria and Austria. Kiuperly, having already attempted in vain the passage of the Raab, far out of sight of the hostile army, found that he could not accomplish his purpose but by open force. On the 1st of August, 1664, the Austrians encamped on the opposite side of the river suffered fifteen thousand Turks to cross and then charged them with fury. The janissaries and spahys threw themselves into the river to hasten to the assistance of their comrades; their valour long rendered victory doubtful, but it was at length won by the efforts of the Austrians and above all by the talents of their general. The

loss of the Turks amounted to twenty-one thousand men, while that of the Imperialists was estimated at only four thousand. The sultan was the more keenly mortified by this defeat, as he had calculated upon a victory, and, on the assurance he had received from Kiuperly, had given directions for magnificent rejoicings which were turned to mourning. The consternation extended to the dyvan, which advised the speedy conclusion of peace.

Montecuculli, following up his victory, was pursuing the Turks in their retreat, when he received orders to suspend hostilities, and was informed that the Porte had made proposals for peace. A treaty was actually nego-

tiated, on conditions that were hard for the Hungarians alone. The defeat which Kiuperly had sustained occasioned no diminution of his influence, since the treaty was advantageous to the Ottomans, who retained some of their conquests.

The war in Candia still continued, though the Turks, after being for twenty years in possession of Canea and Retino, had made no farther progress. Kiuperly directed his views towards the reduction of Candia, the capital of the island. The Venitians had made such additions to the fortifications of that city, that the harbour was absolutely inaccessible. They had drawn together for the defence of the place a

great number of volunteers of all nations, and French gentlemen in particular. The war in Candia has been compared with the Trojan war; it rembled the latter in its duration and in the briskness of the last siege, which continued upwards of two years, and was one of the most bloody recorded in history. Military engineering was there carried to a high pitch of perfection, and all the efforts of the Turks failed against the improved art of defence. One hundred and ten thousand men had already perished before this fortress; but the Turkish army was incessantly receiving fresh reinforcements, while the irreparable losses of the Christians amounted to thirty-one

thousand. Louis XIV. had promised farther succours in men and money, which had even sailed from Toulon, when a Greek, drogman to the Porte, invented a falsehood most calumnious to France, to induce the Venitians to capitulate. This treacherous Greek declared, that he had seen a letter from the French minister, in which Louis XIV. promised to join the Porte; adding, that the expected succours were destined to strengthen the Ottoman fleet. Accordingly, the following day, six vessels under French colours were seen entering the harbour of the Turks. These ships were French only in appearance, and had been detached the preceding night from the Turkish squadron. Consternation did not the

less pervade the feeble remnant of the defenders of Candia; and the grand-vizir having offered Morosini, the governor, an honourable capitulation, that officer deemed it prudent to accept it, on the 16th of September, 1669. The prisoners were liberated on both sides, and the Venitians evacuated Candia, leaving to the conquerors the ruins of a city without inhabitants.

The news of this important capture, which terminated the war, filled the whole Ottoman empire with exultation. Great rejoicings were made and Kiuperly, after adopting measures for repeopling the ruined city, returned to Adrianople, where he was hailed with universal acclamations.

Mahomet received about this time an

embassy highly honourable to the Porte. The Cossacks of the Ukraine, vassals of Poland, and smarting under its yoke, solicited the protection of the emperor of the east. A fetva of the mufty declared it lawful to attack Poland, unless that power should grant a durable peace to the Cossacks, the allies of Turkey. The emperor set out in person at the head of a powerful army, marched through Transylvania and Wallachia, crossed the Dniester and entered Podolia, where Kiuperly resolved to lay siege to Kaminieck, the capital of the province.

Poland was at this juncture distracted by civil broils; Michael and Sobieski contended for the crown. The latter opposed an army of Tartars which, in

concert with the Ottomans, were ravaging the country. He defeated them several times, but could not prevent Kaminieck, one of the strongest fortresses in Europe, from falling into the hands of Mahomet, on the 22d of August, 1672. Kiuperly then advanced towards Leopoldstadt, which made but a feeble resistance. King Michael, trembling in Lublin, where he had shut himself up, was jealous of Sobieski's victories, and unwilling that the country should owe its salvation to him. The loss of Leopoldstadt induced him to listen to the proposals of the Turks, and he concluded a hasty peace. The indignant Sobieski exclaimed against this infamous treaty, which he regarded as null and void, and advanced toward

Khoczim, on the right bank of the Dniester, where the enemy had fortified themselves. He attacked them, destroyed a bridge to intercept their retreat, penetrated into their camp, through which he spread dismay, and drove them from it. The Turks lost great numbers in crossing the river, and retired in disorder towards Kaminieck. Sobieski summoned the citadel of Khoczim to surrender, and allowed the garrison to march out with the honours of war. This able general was then advancing at the head of his victorious army, when he received intelligence of Michael's death. This event saved Kaminieck. Sobieski, being called away to Warsaw on more important

business, was elevated to the throne of Poland, which he had so valiantly defended.

Kiuperly knew too well with whom he had to deal not to reinforce his army. He ordered the Tartars to march towards the Ukraine, and selected from among the janissaries twelve thousand serdengielchdis (men devoted to death) corresponding with what was formerly called the *forlorn hope* in the European armies. This corps was destined for the most perilous enterprises. The new king of Poland, being deserted by the Lithuanians, was obliged to go into winter-quarters, and the operations were suspended on both sides.

The sultan was meanwhile indulging

at Adrianople in the display of all the profusion of eastern magnificence, on occasion of the marriage of his daughter and the circumcision of two of his sons. The festivities were interrupted by an event which the whole empire had reason to deplore. At the moment of recommencing hostilities in 1678, Kiuperly was attacked by a violent and mortal disease, in the forty-seventh year of his age, after he had governed fifteen years with equal wisdom and success. A longer administration might perhaps have changed the manners of this people, to whom he set an example of virtue.

Carah-Mustapha, his brother-in-law, who had served under him, was appointed his uceessor. The war in Po-

land was prosecuted with less vigour, and Sobieski, though he had but a small number of troops, kept in check the whole Ottoman force. At length, confined in his camp, in which want began to be felt, the king of Poland, who returned no other reply to repeated summonses than—*Conquer or die*—thought of cutting his way through the enemy's army; and he would have accomplished his design, had not the Turkish general received orders to put an end to the war, in which the European powers threatened to take part. Sobieski concluded peace on honourable and advantageous conditions. It took but a few days to adjust the terms between the two nations, and upwards of six months

to settle the ceremonies to be observed in regard to the ambassador who brought the ratification of the treaty.

Carah-Mustapha possessed the same power, but not equal talents with his predecessor. His intolerable pride and his severity alienated the minds of the Cossacks, who had recently become vassals of the Porte. They now placed themselves under the protection of Russia. The Turks were beaten in several rencounters by the Russians and Cossacks. In another quarter, the Hungarians loudly summoned the Turks to their aid against the emperor of Germany, who treated them as rebels and infringed their privileges. They were headed by the young count Tekeli. The

dyvan opposed the design of declaring war against Austria. Carah-Mustapha nevertheless prevailed upon his master to adopt that measure, and dispatched succours to Tekeli. The vizir, having gained an accession of power by his marriage with one of the emperor's daughters, set out in 1683 for Adrianople, where the army was assembling. It consisted of Tartars, Wallachians, Moldavians and Hungarians, and amounted to one hundred and eighty thousand, or according to some historians, two hundred thousand men. It first marched toward Belgrade, and after passing the Saave, a council was held. Carah-Mustapha was for proceeding directly to the Austrian capital :

Tekeli opposed that plan; and they were marching towards Raab, when news arrived that the imperial family had quitted Vienna. It was then decided that they should lay siege to that capital.

The duke of Lorraine, the emperor's brother-in-law, commanded the Austrian army, which was then engaged in the siege of Gran, a fortress designed for a bulwark to Germany. That prince had time to throw into Vienna eight thousand men under the command of count Starhemberg, while he himself encamped with his troops in the island of Leopoldstadt: but this prudent general, fearful of being shut up in the island, quitted it the day before

the arrival of the Turks, broke down the bridges, and chose a more advantageous camp at some distance from the city, where he waited for the reinforcements which he expected from Poland, Bavaria, and Saxony, while a corps, which he had detached from his army, defeated count Tekeli in Hungary.

The siege of Vienna was opened: the fire of the batteries did great damage to the ramparts; but the duke of Lorraine continually sent out detachments which harassed the enemy and destroyed their works. The siege was protracted through the fault of the grand-vizir; and this gave Sobieski time to arrive with the Bavarian and Saxon contingents, and the besieged were

informed by signals that they should soon be relieved. Sobieski immediately prepared to give battle to the Turks. Accompanied by the duke of Lorraine, he crossed with his artillery a chain of mountains which separated him from the rich Turkish camp pitched in the plain before Vienna, and fell unawares upon the advanced posts of the Ottomans. The duke of Lorraine broke the enemy's left wing and put it to flight. The spahys, with the vizir at their head, long maintained their ground, but were finally borne down by the torrent of the fugitives, and Sobieski completed the rout which he had begun. He marched his army in good order to the trenches which surrounded the city,

made himself master of them, and Vienna was delivered on the 11th of September, 1683. The Turkish camp, being given up to the soldiers, yielded them an immense booty. Count Starhemberg came out at the head of the garrison of Vienna, to thank their deliverers, and Sobieski triumphantly entered the city by the breach which the Turks had not dared to scale.

The fugitives reassembled in the camp which they had left near Raab. Sobieski pursued them, but he learned that an enemy, though beaten, is not always to be despised: the Turks charged him vigorously when he least expected it, threw his troops into confusion, and the king himself was in

danger of losing his life or his liberty. Fortunately the duke of Lorraine came up to his assistance, and the Ottomans had the prudence not to risk the fruit of their victory. Sobieski soon had his revenge; he drove the enemy into the Danube, and took Gran and Cestlin. The grand-vizir found himself necessitated to fall back to Belgrade.

When these disasters and the immense losses which reduced so mighty an army to less than half were known in Constantinople, the utmost consternation prevailed. Carah-Mustapha attempted to justify his conduct; but the dyvan and the whole body of the ulemas, as well as the janissaries, were vehement against him; and the emperor, not-

withstanding his attachment to this minister, was constrained to affix his khatty-cheryf to the sentence which doomed him to perish by the bow-string. Two persons only, the tchaouch-bachy and the capydjy-kihaya (the chief officer and lieutenant of the guard of the interior of the seraglio) were charged with its execution. They went and demanded the head of the most absolute minister of the empire, who still had the command of eighty thousand men, accustomed to tremble in his presence. But Carah-Mustapha was feared only, and the troops rejoiced at the arrival of these officers. The vizir received with firmness the order to resign the seals; but he could not read his condemnation

without accusing his sovereign of ingratitude, and uttering imprecations against fortune. Sensible, however, that resistance would be fruitless, he ejaculated a short prayer, and put the fatal cord round his neck with his own hands. His head was carried to Constantinople, and exposed to the view of the people and of the soldiery, who were appeased by this sight. Several great officers refused the post of vizir. The caïmacam at length tremblingly accepted it, and sought means to withstand the enemies of the empire, but he was not successful, and the Turks by their arrogance brought fresh foes upon themselves. The republic of Venice declared war against them. The Ottoman fleet was in a

wretched state; that of the Venitians, under the same Morosini who had defended Candia, reduced St. Maura, and placed a garrison in Prevesa, which commands the entrance of the gulf of Arta.

The empire was attacked on all sides. The duke of Lorraine, at the very outset of the campaign, took Vingrade. He offered an amnesty to all the Hungarians who should abandon Tekeli. Several nobles in consequence renewed their allegiance to the house of Austria. Tekeli marched against them, and the country suffered equally from both parties. The duke of Lorraine, marching towards Buda, received a momentary check from the Turks. They made

head at the same time against Sobieski, whose object was to possess himself of Kaminieck; but they were soon afterwards beaten, and Tekeli, being accused of treason against the Porte, was secured, loaded with chains, and sent to the castle of the Seven Towers at Constantinople.

The Turks had no better luck against the republic of Venice, which had formed an alliance with the Morlachians in Dalmatia and the Mainots in the Morea, who had shaken off the yoke of the Porte. The people of the capital were thunderstruck on receiving this unfavourable intelligence. The vizir was deposed; the capitan-pacha atoned for his defeats with his life, and count

Tekeli was liberated. Peace was earnestly desired, but the negociations were not successful. General discontent prevailed; the sultan was charged with effeminacy, debauchery, and disregard of the interests of the empire.

The campaign of 1687 was as disastrous as the preceding. Morosini took Patras, Lepanto, Misitra, Corinth, and Athens, and reduced the whole of Attica. Cornaro, another Venitian general, was victorious in Dalmatia; he penetrated into Bosnia and took Castel Nuovo, the strongest place in that country. The Poles gained ground on their side; they reduced Slavonia and Transylvania. The Turkish army at length revolted: Mahomet tottered

on his throne: he nevertheless made reforms in his harem and removed the mufty, who had authorised by his fetva the war in Germany. The army, the seraglio, and the city, were exasperated against the emperor. Mahomet now hoped by means of a crime which he had previously several times contemplated to ensure his authority. He gave orders for the death of his brothers; but Kiuperly, the caïmacam, son and grandson of the two grand-vizirs who had shed such glory on the commencement of Mahomet's reign, and the bostandjy-bachi, to whom the execution of these orders was delegated, not only refused to comply, but even provided for the safety of those princes.

Meanwhile the army, having arrived at Constantinople, secured the different gates of the city and the port. The attempt made by Mahomet, excited the public indignation, and on the 9th of November, 1687, deputies were sent to the sultan to inform him of his deposition. They then proceeded to the apartments of prince Soleïman, aged forty-six years, who affected a reluctance to accept the proffered sovereignty. In spite of his refusal, he was invested with the insignia of royalty and conducted to the dyvan, where the chief officers of the empire took the oath of allegiance to him. The dethroned prince was shut up in the prison which his brother had just quit-

ted; in this rigorous captivity he passed five years, and ceased to live or rather to vegetate, in the month of January, 1693.

SOLEIMAN II.

TWENTIETH EMPEROR OF THE TURKS.

1687—1691.

The janissaries seemed to have assented to the elevation of Soleïman to the throne, merely that they might indulge in all those excesses which they knew this emperor would be too weak to repress. Dissatisfied with the vizir, who was preparing to reduce them to their duty, they attacked him in his palace, where, after a long defence, he was obliged to yield to numbers: his residence was pillaged and the seclusion of the harem violated. The people,

incensed against barbarians who transgressed all the laws of the Koran and of modesty, fell furiously upon the janissaries, and made a great carnage among them, which could not be stopped but by unfurling the standard of the Prophet.

Since the deposition of Mahomet, affairs had gone on worse and worse in Hungary. The emperor Leopold had caused his son to be proclaimed hereditary king of that country. The Imperialists made themselves masters of the strong places; the duke of Bavaria took Agria, on the 28th of November, 1687, and reduced Belgrade, after a long siege, on the 6th of September, 1688. At the same time the Venitians

pushed their conquests in Dalmatia. Poland alone made no progress. The dyvan therefore concluded it to be high time to make peace.

Maurocordato, a Greek, interpreter to the Porte and a man of great address, was sent to propose a suspension of arms to the Germans, but as this negociation failed, the grand-signor issued orders for public prayers; he even expressed a desire to put himself at the head of the troops. It was not long, however, before this timid prince changed his mind, and sent in his stead the seraskier Rejeb, who had formerly desolated Asia as a chief of banditti, and knew nothing of the military profession. He sustained in consequence,

several defeats, and on his return he was strangled, because, contrary to the law of Mahomet, he had consulted a magician.

The Mainots meanwhile revolted against the Venitians, and returned to their allegiance to the Turkish emperor. At length the third Kiuperly, who had preserved Soleïman's life, before his accession to the throne, was elevated to the post of vizir. This minister, inheriting the talents of his father and grandfather, won the confidence of the people, restored order in the finances, eradicated great abuses, administered justice without respect of persons, protected the different religions, and ordered even the erection of a

church in a village inhabited exclusively by Greek Christians; and by these means afforded general satisfaction. The dyvan was desirous of peace; Kiuperly ventured to promise it victory. His first campaign was as glorious as that which preceded it had been calamitous. The janissaries, recovering their ancient valour, retook Belgrade and several other towns in 1689, and gained a signal victory over the Germans, near Essek, the siege of which it was nevertheless found necessary to raise, on account of the approach of winter. Kiuperly was received at Constantinople with all the honours of a triumph. The infirmities of the sultan, degenerating into dropsy, prevented the grand-vizir from

returning in the spring to Hungary, according to his intention. Proposals were privately circulated for placing on the throne one of the sons of Mahomet IV. Kiuperly advocated the rights of Achmet, the emperor's brother, the eldest of all the princes of the house of Othman. The firmness of this minister disconcerted the intrigue, and on the death of Soleïman, which happened on the 22d of June, 1691, not an individual durst raise his voice in behalf of Mahomet who was still a captive, or his children.

It was the fortune of Kiuperly to govern the Turks under imbecile princes. If Soleïman, wholly engaged in meditation and in the practice of the precepts

of the Koran, could not be classed among great monarchs, he was however regarded by his subjects as a saint, and they even went fo far as to attribute miracles to him. He reigned three years and nine months.

ACHMET (AHHMED) II.

TWENTY-FIRST EMPEROR OF THE TURKS.

1691—1695.

The new emperor, as incapable of governing as his predecessors, had more humanity than they. The first thing he did was to visit his brother Mahomet IV. in prison, where he cheered him and sent several slaves for his amusement.

While Kiuperly was intent on promoting the public welfare, envy conspired the downfal of that minister. The officers of the seraglio, whom he held in dependence, represented him as a

rebel and a usurper to the feeble monarch, whose destruction also they had secretly determined upon. The minister, informed of the scheme by a mute, immediately assembled the principal officers of the different corps, and communicated to them the intelligence he had received. They were all filled with indignation; the troops ran to arms, surrounded the seraglio, and demanded the heads of Kiuperly's enemies, which they obtained without difficulty of the imbecile sultan.

The success of the late campaign had revived the courage of the Ottomans, who considered themselves as invincible under the vizir. He arrived at Belgrade with one hundred thousand men,

and learned that the prince of Baden was below Peterwaradin, with an army little inferior in number to his own. He crossed the Saave, hastened to meet the enemy, and defeated his advanced posts : but no sooner had the two main armies engaged, on the 19th of August, 1691, than Kiuperly, struck by a ball in the temple, fell from his horse, and though all possible assistance was rendered, no sign of life could be discovered in him. This event spread consternation and terror among the Turks : they fell into confusion and were completely routed. They left thirty thousand slain on the field of battle, and never rallied till they reached Belgrade, under the

walls of which they formed an entrenched camp.

A general peace was now expected. Maurocordato, bribed by France, insisted that Austria, drained of troops and money, was incapable of prosecuting the war much longer, and that it would therefore be wise to wait till she was reduced to the necessity of soliciting a disadvantageous peace.

The ensuing campaign was by no means brisk. The Venitians made vain attempts to recover the island of Candia. Several vizirs were successively appointed and removed. The Porte was dispirited, when a circumstance, in itself of little importance, but which now occurred for the first time in the Otto-

man house, was considered as the forerunner of some great victory: a sultana was delivered of twin princes. The death of Mahomet IV. brother of the sultan, did not interrupt the rejoicings occasioned by this event. No better success, however, attended the Ottoman arms. The Poles defeated the Turks united with the Tartars of the Crimea; and the Venitians took Chio and two towns in Dalmatia. The pachas of Asia had to oppose the sheryf of Mecca, who plundered the caravans of pilgrims and compelled them to pay him a kind of tribute. Such was the state of affairs when the sultan died on the 27th of January, 1695, at the age of fifty years. He had reigned but four; that is, if to

reign be to yield to every impulse, to suffer good or ill to be done indiscriminately, and to view with the same indifference success and disasters, in which the utter imbecility of this monarch prevented his taking any part.

MUSTAPHA II.

TWENTY-SECOND EMPEROR OF THE TURKS.

1695—1702.

Mustapha, son of Mahomet IV. was no sooner informed of the death of his uncle, than he showed himself to the bostandjys and itchoghlans, and ascended the throne as the eldest prince of the house of Othman. He summoned the great dignitaries of the empire, received from them the oath of allegiance, demanded an account of the sums in the public exchequer, and declared his intention of heading his armies in person.

This prince, thirty-three years of age, had a commanding figure and a despotic disposition. He took his father's creatures into his service, removed his mother from the old seraglio, in which she had been confined, displaced the mufty and the other unfaithful ministers, put to death the grand-vizir, and seized the wealth amassed by those officers. He made himself feared alike by the dyvan and the army, and proved that he was fond of order and had discernment enough to select men worthy of commanding. He attached to his service a Tunisian pirate, named Mezzomorto, who promised to retake Chio from the Venitians, provided he were furnished with a few ships. The sultan

complied with the proposal; and this enterprising man defeated the Venitian fleet, actually reduced Chio, and was rewarded by Mustapha with the appointment of capitan-pacha.

Mustapha assumed the command of his troops, agreeably to his intimation, and marched to meet the German general, Frederic Augustus, elector of Saxony. He established strict discipline in his army, crossed the Danube at Belgrade, took Lippa and Titul, which he demolished, and routed a small Transylvanian force; but this action cost him a great number of troops. He left the enemy to retreat without molestation, and returned through Wallachia

to Adrianople, which he entered in triumph in 1696.

In the following campaign, Frederic Augustus laid siege to Temeswar. The sultan resolved to raise it or to give battle, and accomplished both purposes at once, but without pursuing his advantages. The German emperor was too fully engaged with France to act with vigour against Turkey; he therefore ordered the elector of Saxony to stand on the defensive. Peter the Great, czar of Muscovy, who had previously laid siege, but without success to Azof, took that place with the assistance of foreign engineers. This important conquest secured to the Russians the com-

merce of the Black Sea, and set bounds to the power of the Turks in that quarter.

The sultan, having learned by his own experience the indispensable necessity of discipline and tactics, endeavoured to habituate the janissaries to obey the word of command, according to the rules of the military art: but the janissaries never could learn those evolutions by means of which well-disciplined troops have won so many battles.

The peace concluded between France and the allied powers might reasonably have been expected to produce a cessation of hostilities between the Porte and Austria. Mustapha nevertheless prepared to prosecute the war. He opened

the campaign early in 1697, with a numerous army, and approached Temeswar, when news arrived that prince Eugene, who had already acquired great celebrity, was advancing to cover Segedin, Peterwaradin, and the other places situated both on the Danube and on the Teisse, which discharges itself into the former river. That prince had, however, resolved to avoid a battle as much as possible. The Turks would have been obliged to cross the Danube before they could attack Peterwaradin. The sultan having changed his plan and turned toward Segedin, on the 1st of September, 1697, prince Eugene came up with the Turkish army, near a town called Zeuta, cut in pieces the

rear-guard, struck a panic into the main army, and forced the sultan to cross the Teisse in haste by a flying bridge. Half of the Turkish army had already passed the river, when the Germans made their appearance: the Ottomans were obliged to face about; at this moment the bridge broke down and the Imperialists had to fight but a portion of the enemy's force, whose retreat was cut off. They did not allow them time to rally and charged them with such vigour and concert, that they drove them into the river. Twenty thousand Turks perished on the field of battle, and ten thousand were drowned. The grand-vizir and seventeen pachas having fallen while fighting

bravely, the seals of the empire fell into the hands of the Austrian general, together with the sultan's tent and all the rich effects which the Turks had left in their camp. Several carts were found loaded with chains and handcuffs destined for the prisoners whom the Ottomans calculated upon taking.

Mustapha himself witnessed this catastrophe. The rage which it at first excited in him was suddenly changed into terror and despair. Throwing off in the night the insignia of sovereignty, he disguised himself and fled from the camp with two attendants. He proceeded to Temeswar, where he made himself known to the sandjac, or governor of the town only, enjoining him

to keep his arrival a profound secret. Three days afterwards the Turkish army, farther diminished by the want of provisions, (the soldiers having had nothing to eat for three days) and by the fatigues of a forced march, reassembled in great confusion in the camp at Temeswar.

Notwithstanding the defeats which the emperor had sustained through his own fault, he was beloved and esteemed by the troops. They received him with strong demonstrations of joy; he put himself at their head, and after distributing the different corps in the frontier towns, he returned to Adrianople, and thence to his capital, which was plunged in despondency.

Prince Eugene meanwhile ravaged Bosnia and burned Saraï, the capital of that province, the governor of which had been slain in a sally; but the troops elected another pacha, who found means to check the progress of the Germans.

Preparations for a new campaign were making with considerable difficulty; nothing was to be heard but complaints and anticipations of future disasters. Maurocordato had the address to bring about conferences between the plenipotentiaries of Austria, Venice, Poland, and Russia. The French ambassador M. de Ferioles, endeavoured in vain to thwart the negociations. The plenipotentiaries repaired to Carlowitz, on the 14th of November, 1698, and the

treaty was signed on the 29th of January in the ensuing year. The Turks ceded Transylvania to the emperor and agreed to a truce of twenty-five years with that prince. The truce with the czar was for two years only, and the Venitians retained part of their conquests. On the conclusion of this so much wished-for general peace, the grand-signor retired to a palace erected by Mahomet IV. between Constantinople and Adrianople.

Mustapha's residence at a place where his father had so long resigned himself to indolence and pleasure, excited the murmurs of the people, who loudly censured the peace purchased by the sacrifice of the finest provinces. Some

disorders in the administration caused an insurrection at Constantinople. The soldiers appointed new ministers, quitted the capital under arms, and marched toward Adrianople, where the grandsignor had taken refuge. The sultan ordered his troops to advance against the rebels; but no sooner had the two parties met, than the former, seduced by the eloquence of the mufty, laid down their arms, and opened the gates of the city to him. The emperor's chief officers were put to death. Mustapha was necessitated to confirm the ministers appointed by the insurgents; the more the prince conceded, the more intractable the latter became; and the degradations to which the timid sultan

submitted to preserve his sceptre assisted only to strike it from his hand.

The emperor had no children but what were very young. His brother Achmet, the heir to the throne, according to the law, was confined at Adrianople. The mufty wrote to him that Mustapha was unworthy to reign; that the good Musulmans placed all their hopes in him; and that the general voice called him to the throne. This letter fell, as it was intended to do, into the hands of the sultan, who hastened to his brother's apartments, ceded to him all his rights and implored him to treat him with kindness.

Mustapha was deposed on the 20th of September, 1702, at the age of forty

years. The beginning of his reign excited great hopes; but the confidence which he bestowed on perverse ministers obscured his judgment, and substituted weakness and timidity for the intelligence and courage which he had at first displayed. He died of dropsy a year after his deposition.

ACHMET III.

TWENTY-THIRD EMPEROR OF THE TURKS.

1702—1730.

The new emperor received the homage of the grandees and of his officers with affected kindness, bestowed large gratuities on the army; and knowing that the people had censured Mustapha for his residence at Adrianople, he resolved to return to the capital. He was thirty-six years of age; and owing to the humanity of his predecessor, his captivity had not been rigorous. In his prison he had acquired a variety of information by reading and conversation

with certain effendys, who had given him some notion of politics and taught him to dissemble with those whom he designed to punish. When he therefore regarded his power as secure, he displaced the vizir and the mufty, and proscribed all the chief actors in the late revolution. Executions struck terror into all classes, and his new ministers conceived that there was nothing which they might not attempt. The French ambassador was insulted; but he displayed such conduct and firmness, that he in some measure obliged the sultan to depose his vizir.

All Europe meanwhile envied the Turks the political repose which they enjoyed. Charles XII. king of Sweden

had just wrested the Polish sceptre from the hand of Augustus, elector of Saxony, and given it to Stanislaus Leczinski: he then threatened Peter the Great, the protector of Augustus. In another quarter the Spanish succession had armed the house of Austria against France. Prince Ragotzki, a Hungarian nobleman, married to the only daughter of count Tekeli, who was recently dead, being invited to Transylvania by a considerable party, assumed the title of prince of that country, the investiture of which he solicited from the Porte. But whatever interest the sultan might have in raising up enemies against the Austrian monarch, he refused to break the peace

which he deemed so necessary for his own dominions.

At this juncture the Ottoman empire became the retreat of two fugitive sovereigns, Charles XII. king of Sweden, and Stanislaus, whom he had placed on the throne of Poland. We cannot omit some notice of this remarkable event, which is connected with the history and manners of the Turks.

By one of those great reverses which sometimes overtake conquerors, the king of Sweden, after dethroning Augustus, king of Poland, after driving back the Russians into their own country, and replying to Peter the Great, who humbly sued for peace, that he would not treat with him but under the

walls of Moscow, lost in one day the fruit of nine years' toil and of a hundred glorious battles: he was defeated at Pultowa, a town situated at the eastern extremity of the Ukraine. His army was destroyed and his camp taken. Charles, severely wounded himself, was carried by his soldiers to the banks of the Borysthenes. He crossed the river in a boat with some of his officers. When he reached the Turkish frontiers, he was on the point of being overtaken by the enemy: he arrived however, at Bender, where he was received and treated as a king by the Turkish governor, who furnished him with the means of claiming the assistance of the grand-signor. While waiting the result of his demands,

which tended to urge the Porte into a war with Russia, the king of Sweden encamped near Bender with eighteen hundred men whom he had yet left. He ordered houses to be built for himself and his officers; the soldiers constructed huts for their own accomodation, and this camp assumed the appearance of a little town. Charles XII. on recovering from his wound, rode out on horseback, exercised his troops and frequently played at chess, the only game that reminded him of the combinations of war. People thronged from Constantinople to see him, and he was respected by both Turks and Tartars.

The influence and money of the czar,

however, were more powerful with the Porte than the solicitations of the royal fugitive. Charles found himself deceived, slighted by the sultan, and almost a prisoner among the Tartars; his followers began to despair of his fortunes; he alone retained his firmness and never manifested a moment's dejection. It was proposed to him to return home through Germany, or to avail himself of the ships offered by the French ambassador to convey him to Marseilles; but, persuaded that he should finally prevail on the Ottoman emperor to declare against the czar, Charles rejected all proposals for a peaceable return to his dominions. His party gained for a short time the

ascendancy over the intrigues which his rival's gold had fomented in the seraglio. The sultan resolved to declare war against Russia, and ordered the grand-vizir to raise two hundred thousand men. The khan of the Crimea furnished forty thousand of the number, and this army was to assemble under Charles's inspection at Bender; but, in consequence of a fresh intrigue of the vizir, the place of rendezvous was changed to Adrianople, and the minister, jealous of the command, marched in haste toward the Danube and Bessarabia. The czar was likely, according to all appearance, to be more than a match for the Turks; but he was guilty of the same fault as the king of Sweden

had committed when opposed to him, he had too much contempt for his enemy, whom he suffered to cross the river and to encamp on its banks; then perceiving that he was himself encompassed on all sides, he became sensible of his error, and burned part of his baggage to prevent its falling into the hands of his foes. The army was dispirited, and had no other prospect than death or slavery, when the empress Catherine, who had accompanied her consort to the camp, persuaded him to solicit peace; and collecting her jewels and all the most valuable effects she had with her, she sent them to the lieutenant of the vizir, who agreed to treat, and considered that he was con-

sulting his master's interest by concluding an advantageous peace. He required in fact that the Moscovites should restore Azof, burn their ships, demolish the forts erected on the Palus Mæotis, and withdraw their troops from Poland. The king of Sweden was overlooked in this treaty: a supplementary article merely bound the czar not to obstruct the return of that prince to his dominions. On these conditions the Russian monarch had liberty to retire with all the honours of war, and he lost no time to avail himself of it. At this moment the king of Sweden arrived, burning with impatience to attack his enemy. He was informed of the signature of the treaty, and ob-

served the Russians moving off in good order. Enraged to the highest degree, the unfortunate prince proceeded to the tent of the grand-vizir, overwhelmed him with reproaches and abuse, remounted his horse and returned to Bender in despair. He found his camp inundated by the Dniester; and, as if from a secret presentiment of what was to happen, he retired to an eminence, and there ordered a spacious stone building, capable of sustaining an assault, to be erected. The vizir meanwhile sent to intimate to the Swedish monarch that it was necessary for him to quit the Ottoman dominions. Charles refused; his supplies of provisions were then withheld; but this produced no

effect on that intractable prince. At length the dyvan offered to furnish him with an escort of seven or eight thousand men; but he was apprehensive of being delivered up to king Augustus. He then required that his debts should be paid; this demand was agreed to; but still he persisted in his refusal to quit Bender; and, though the captive of the sultan, he was not afraid to bid him open defiance. His provisions were again cut off, and his guard of janissaries was withdrawn. The greater part of his troops had already forsaken him, and he was left with the officers of his household and about three hundred Swedes, who were devotedly attached to him. With this little body he cal-

culated upon resisting a force of twenty thousand Tartars and six thousand Turks, who surrounded him on all sides. Charles, whom nothing could surprise, entrenched himself in his house and prepared to sustain a siege; in vain did his servants upon their knees endeavour to overcome his obstinacy. The Turks advanced with ten pieces of cannon and two mortars, shouting *Allah! Allah!* but without mingling in their vociferations any abuse whatever of the king, whom they merely termed *demyr-bach*, iron head. The janissaries had little difficulty to storm the entrenchments; not more than twenty of the Swedes drew their swords, and the three hundred were surrounded

and made prisoners without resistance. The king alone defended himself; he wounded all who approached his person, and at length shut himself up in an apartment which he had cleared of the enemy. From this place he made a great carnage, firing through certain apertures at his enemies, who nearly touched the muzzle of his piece. It was at length reluctantly resolved to set fire to the house: the undaunted Charles rushed through the flames, and was forcing his way towards the house of the chancery, which stood next to his own, but, falling among the ruins, he threw his sword in the air that he might not be obliged to surrender it. The janissaries immediately secured

him, and carried him off in their arms, with great care and respect and shouts of victory. This event, one of the most extraordinary recorded in history, occurred on the 12th of February, 1713.

The pacha of Bender awaited the issue of the combat gravely seated in his tent; he received the king of Sweden with profound respect, and congratulated him on being alive and unhurt. The king's officers were chained together two and two indiscriminately with the captive soldiers; and Charles XII. who had given law to so many states, who had been the arbiter of the north and the terror of Europe, was carried a prisoner and disarmed to

Adrianople, and thence to the small town of Demotica.

At the very time when Charles was on the road from Bender to Adrianople, Stanislaus, king of Poland, being found in the Turkish territories, was conducted a prisoner to the city which the king of Sweden had just left. Stanislaus, who was indebted to the latter for his crown, being unable to retain it, had consented to abdicate, for the purpose of preserving the dominions of his benefactor. On this occasion the captive monarch observed: "If my friend is resolved not to be a king, I shall very soon make another." Stanislaus, however, determined to visit Charles in person, to represent to him the critical state of

his affairs, and to beseech him not to sacrifice the interest of Sweden to that of an unfortunate friend. Accordingly, having privately quitted the Swedish army which he commanded in Pomerania, and arrived, after numberless dangers, on the frontiers of Turkey, he was there recognized, made prisoner, and sent under an escort to the same city where Charles had signalized himself by such extraordinary exploits. The Turks admired the Swedish monarch, though the dyvan, incensed at his conduct, threatened to exile him, as well as Stanislaus, to an island of the Archipelago: but some time afterwards the grand-signor ordered the latter to be

allowed to depart, yet without permitting him to see his friend.

Charles still continued to be strictly watched at Demotica, where he kept his bed for ten months, under pretext of illness, to avoid complying with the invitation of the vizir who had sent for him. Having received intelligence of the desolation of all his provinces situated out of Sweden, where a report of his death was circulated, he suddenly quitted his bed, and took such violent exercise that he fell ill in reality. At length, he intimated to the vizir that he wished to depart; the sultan, glad to get rid of so troublesome a guest, sent him a rich tent, arms, Arabian horses,

sixty waggons loaded with provisions, and three hundred horses for his people; and the conqueror of the north, escorted by a capydjy and tchaouchs, who had orders to accompany him to the frontiers, set out on the 1st of October, 1714, on his departure from the Ottoman empire.

The peace enjoyed by Turkey was disturbed by a quarrel in which it was involved with the republic of Venice on account of the Morea. The dyvan made great preparations to reconquer that peninsula, and at the same time to cover the frontiers of Transylvania, Hungary and Poland. The Venitians were lulled into a fatal security, and before they had raised the force neces-

sary for withstanding a powerful foe, the Morea was again under the yoke of the Porte. Austria interfered in this quarrel, and as her mediation was rejected, she declared war against the Turks. The two armies met at Peterwaradin: prince Eugene, who commanded the Imperialists, attacked the Turks on the 25th of August, 1716. He had the art to avoid their first onset, which alone is to be feared, surrounded and completely routed them; and while their scattered troops were rallying at Belgrade, the Austrian general took Temeswar. In spite of this reverse, the Porte continued the war; and the Imperialists laid siege to Belgrade. Notwithstanding the most vigorous resist-

ance the city was taken. The sultan, convinced of the necessity of peace which he ought not to have broken, now opened negociations. The congress of Passarowitz, after some discussion, concluded peace on the 21st of July, 1718, on the basis of *uti possidetis*, that is to say, each party retained what it possessed at the moment of signing the treaty.

The peace lasted some years, when troubles breaking out in Persia, excited the ambition both of the Turks and the Russians. The latter threatened an invasion of the country, which the grand-signor made preparations to oppose or to profit by. France offered her mediation, which was accepted, and for that

time the storm blew over. A treaty fixed the limits of Turkey and Russia, and Persia alone suffered by this compromise. In 1721 the Ottomans renewed their hostile pretensions against that kingdom, then distracted by internal revolutions. The death of the czar Peter the Great, left an open field to the Turks, who already threatened Ispahan: but revolts at Cairo and Smyrna compelled the dyvan to accommodate matters with Persia, by a peace which was nevertheless highly advantageous to the Turks, since they retained the possession of great part of that extensive kingdom and the acknowledged supremacy over almost all the rest of it: but this glorious prosperity was

soon eclipsed by a phenomenon which none of the powers that occupied the great theatre of the world could either have feared or expected. Nadir Gagatir, afterwards so celebrated by the name of Thahmas-Kuli-Khan, son of a shepherd, sold his father's flocks, expended the money in collecting a band of robbers, and began to plunder caravans. After carrying on these depredations for seven years, and increasing his troop to five thousand men, he resolved to engage in a more glorious warfare; he therefore offered himself and his little army to his sovereign. Shah Thahmas, closely pressed by the Afghans, accepted this assistance, for which he was doomed to pay dearly. While Nadir

was engaged in reducing Khorasan Shah Thahmas, being apprized that the Ottomans threatened Persia, marched against them, was defeated in a great battle near Eryvan, and signed a disgraceful peace. This peace, instead of being ratified by the ambitious Nadir, excited his indignation, and war was resolved upon.

The Persians demanded the provinces of which the Porte had possessed itself. The latter expected nothing less than war: the troops were disbanded or dispersed; the sultan and his ministers, engaged in frivolous pursuits, were lulled to sleep in the lap of sloth and effeminacy, regardless of the discontent of the people and the complaints of the

janissaries. Recourse was had to a very dangerous expedient, particularly among the Turks, that of imposing a fresh tax to defray the expenses of the war: the news of the taking of Tauryz by the Persians excited murmurs, and the minds of the people became more and more inflamed. An Albanian, named Khalyl Patrona, a turbulent man, who had escaped capital punishment, and two other janissaries, who like him, followed the trade of pedlars, became the instruments of the ruin of a powerful monarch.

These factious men began with declaiming against the new tax. On the 28th of September, 1730, about nine o'clock in the morning, the populace

rose at their instigation, and the troops assembled in the Atmeidan, and murdered their officers who came to appease the tumult. The grand-signor, shut up in his seraglio, ordered the rebels to lay down their arms and disperse, but to no purpose: he had no soldiers to send against them, and at length enquired the object of their assembling. Patrona demanded that the mufty, the grand-vizir, his kiahya, the caïmacam and the reïs-effendy should be given up to them to be put to death. While waiting for the sultan's answer, they plundered the residences of those officers, and as they threatened to force the seraglio, Achmet was obliged to deliver to them those ministers with the exception of

the mufty, who was exiled, because the law does not allow his life to be taken away. The audacity and insolence of the insurgents increased with their success: not content with this concession they openly demanded the deposition of the sultan, on the 2d of October, 1730. Achmet, forsaken by all his supporters, and convinced of his inability to struggle with his ill fortune, went to Mahmud's apartments and giving his hand to that prince: "The wheel has turned both for you and for me," said he conducting him to the hall of the dyvan; "I give up to you the empire which my brother Mustapha resigned to me on a similar occasion. Remember that Mahomet IV. that your father Mustapha, and myself,

were hurled from the throne which you are mounting, because we placed too much confidence in our ministers. See every thing with your own eyes and beware of that sloth which proved our ruin. Be severe, but just. I recommend to you my children and myself." After this exhortation he returned to the apartments from which he had taken his nephew, and where he was destined to pass the remainder of his life.

MAHMUD I.

TWENTY-FOURTH EMPEROR OF THE TURKS.

1730—1754.

The new emperor desired to see the man who had raised him to the throne. Khalyl Patrona appeared before him in the dress of a janissary and bare-legged just as he was before the revolution. His looks bespoke a bold but ferocious spirit. The emperor offered him a reward; he asked for nothing but the abolition of the tax recently imposed, which was immediately granted Presents were distributed among the troops, who nevertheless refused to lay down their

arms, and did what they pleased. Patrona defied the ministers and gave appointments to his creatures; but the abuse of the authority assumed by the rebels prepared their downfal. The dyvan secretly agreed to get rid of the three ringleaders. On the 25th of October they were summoned to the seraglio, separated by surprize from their accomplices, and dispatched with daggers in the very hall of the dyvan. Those who had accompanied them into the seraglio were then sent for; and upon pretence of rewarding them, they were successively conducted five at a time into a vestibule, where they were disarmed and put to death. These executions, instead of exciting the slightest move-

ment of sedition, gave the greatest joy to the inhabitants of the capital, who could not patiently brook all the disorders that were daily occasioned by the licentiousness of the insurgents.

It was a difficult task for the grand-vizir to restore order and economy; the spirit of rebellion was not completely extinguished, and the sparks of the smothered fire kept continually bursting forth into a new flame. The high price of bread and other necessaries of life rendered the people dissatisfied with the government. At length the grand-vizir could perceive no other means of stifling rebellion than to make peace with Persia. Tauryz and all the country beyond the Araxes were restored

to it, and Georgia was ceded by it to the Turks. Thahmas-Kuli-Khan, displeased with this treaty, deposed Shah-Thahmas, banished him to Khorasan, where he soon caused him to be murdered, proclaimed a new-born infant son of the unfortunate monarch sofy, by the name of Shah-Abbas, and declared himself regent of the kingdom. This important revolution took place in the month of August, 1731. Thahmas-Kuli-Khan immediately renewed the war with Turkey, and threatened Bagdad; but all the governors of Asia having joined the Ottoman troops, he was defeated and wounded. The grand-vizir pursued and compelled him to sue for peace. The Turkish general, proud of his

advantage, attacked his enemy with a small number of men, but was vanquished in his turn, and killed in the engagement: his troops disheartened fled in disorder. The Persian usurper drove them beyond Tauryz, and advanced upon Bagdad, which was thrown by this disaster into great consternation. The pacha who governed there lost no time in concluding peace; but the dyvan deposed him and disavowed the treaty. Fresh dissensions in Europe however induced the Porte to renew the negociations, and to cede Georgia and Armenia to Persia.

About this time Russia reduced Asof and soon afterwards, Oczakow and Kilbournou, while the Austrian troops,

under general Wallis, entered Wallachia, and laid Moldavia under contribution; but were soon obliged to evacuate the latter province. At length the Turks, after obtaining some advantages, accepted the mediation of France, just at the moment when they were investing Belgrade: and a general peace, destined to ensure for many years the tranquillity of the Ottoman empire, was signed on the 22d of September, 1739.

Mahmud, now in peaceable possession of the throne, was wholly engrossed with pleasure, the means of filling his exchequer, and the superintendence of the police of his capital. He greatly regretted his having no children. Those

of sultan Achmet were advancing in age, and he was apprehensive that after him the empire would be distracted by dissensions. As, however, the splendour of the sultan and his ministers was kept up only by oppressive measures, the people murmured at these abuses and at the tyranny of the officers of the seraglio. The body of the ulemas could not even obtain justice for outrages committed on one of its members. The complaints of the people could not reach the throne, on which the monarch slumbered, and the general discontent manifested itself in frequent fires, which lasted upwards of twenty days, consumed great part of the city and gave occasion to numberless disorders. At length

Mahmud's brother-in-law, a vizir nearly eighty years old, throwing himself at the feet of his Highness, represented to him, that the conflagrations which desolated the capital were but the expression of the public dissatisfaction, on account of the abuse of his confidence by the qyzlar-agha and his creatures. The sultan, moved by the remonstrances of the aged vizir, and having consulted the mufty, who held the same language, had the magnanimity to sacrifice his favourites. The qyzlar-agha and the other officers who had given cause for complaint were apprehended and publicly executed, and their property was confiscated.

This exemplary punishment restored

tranquillity, which continued during the remainder of Mahmud's reign. This prince, who was endowed with a mildness of disposition calculated to render his subjects happy, was long afflicted with a disease which at times prevented his leaving the seraglio. The people then murmured, suspecting that the sultan was dead and that his decease was kept secret from them. On Friday the 13th of December, 1754, the officers of the palace prevailed upon him to make an effort to shew himself according to custom, in order to pacify the populace; and the unfortunate monarch expired on his horse, in his return from the mosque, between the two gates of the seraglio. He was fifty-eight years

old and had filled the throne nearly twenty-five.

This event diffused general sorrow throughout the capital. Mildness and humanity, qualities which in a prince nearly concern the peace of society, and are the only pledges of personal security under a despotic government, caused Mahmud's foibles to be forgotten and his memory cherished.

OSMAN, or OTHMAN III.

TWENTY-FIFTH EMPEROR OF THE TURKS.

1754—1757.

Mahmud's brother, Osman, was proclaimed emperor by the dyvan. No sooner was he seated on the throne than he manifested his incapacity and the fickleness of his disposition. So frequent were the changes in his government, that in less than three years there were six vizirs and as many caïmacams.

This reign was short and barren of events. The only occurrence of sufficient importance to excite any sensation

in the empire was the destruction of a caravan of pilgrims on their return from Mecca, in 1755, by the Arabs of the desert; but this melancholy intelligence did not reach Constantinople till after the death of sultan Osman, and was not productive of the consequences that might have been expected.

MUSTAPHA III.

TWENTY-SIXTH EMPEROR OF THE TURKS.

1757—1774.

The eldest of the children of sultan Achmet III. who had survived the barbarous designs imputed to Othman, succeeded that prince by the name of Mustapha III. He gave a new existence to the empire; the people, dismayed by the reign of two princes who had not had issue, conceived hopes of seeing the house of Othman flourish once more. Mustapha was moreover fond of study and application; he was austere, just and religious, and possessed equal

penetration and firmness. He reformed the abuses that had crept in since the death of his father, revived the sumptuary laws always enacted in vain against the luxury of the Greeks and the Armenians, suppressed useless places, and retrenched the expenditure of the seraglio. The people hence conceived the idea that the empire was likely to acquire new energy. Raghib-Mehemet Pacha, an intelligent and enlightened minister, deserved the confidence of his master, who gave him one of his sisters in marriage; and lastly the posterity of sultan Mustapha completely removed all apprehensions from the mind of the public.

The Ottomans were at peace with

their neighbours when, in 1763, the death of Augustus III. king of Poland, changed the aspect of affairs in that part of Europe. Russia interfered in the election of a new king; the Porte took umbrage at this, complained of the assemblage of Russian troops in the vicinity of Turkey, and war was soon declared. The courts of Berlin and Vienna, after offering their mediation to the two powers, marched troops into Poland upon the pretext of restoring tranquillity there; and that kingdom, rent by civil wars, covered with ashes and blood, and having a sovereign without power, was completely at their mercy. The Austrian and Prussian troops took possession of such pro-

vinces as lay conveniently for their respective sovereigns. The Poles solicited to no purpose the interference of the other European powers; France, Spain and England, who had recently concluded an expensive war, felt little interested in the preservation of the balance of the north, and Holland was solely occupied with the extension of its commerce. The Poles fought desperately in the interior of their country, in behalf of its expiring liberty; while Austria, Russia and Prussia, jointly supported the pretensions which they had set up; and the provinces claimed by those powers were at length subjected to a yoke which they could not avoid. Stanislaus Augustus, without

allies, troops or money, was compelled to ratify the dismemberment of a kingdom, which had been but a moment under his guidance.

It was to the interest of the Ottoman court to prevent the partition of Poland, and to protect that country against the ambition of Russia; but its measures were taken too late and it could not act with sufficient efficacy to prevent that catastrophe, the consequences of which were destined to prove so fatal to the repose of Europe.

At the conclusion of 1768, the czarina set on foot three armies: one, commanded by prince Gallitzin, was intended to cover Poland and to prevent the Turks from joining the confederates;

the second, under count Romanzow was to protect the Ukraine from the incursions of the Tartars, while a detachment from it was to form a corps of observation on the frontiers of the Crimea; and the third, of less force, was to march to the provinces bordering upon the Caucasus, and to encourage insurrection among the petty princes tributary to the Ottoman empire, from Georgia to Trebisond.

The court of Russia availed itself also of the aversion excited by religious opinions against the Turks, to raise an insurrection of the Greek Christians in Albania, the Morea and Greece. A fleet of twenty-two ships was equipped to make the circuit of Europe and to

proceed into the Archipelago with troops, money, and military stores, for the purpose of arming the Greeks : and a flotilla was to sail down the Don into the Black Sea, in order to intercept in that quarter all communication between Asia and the Crimea.

The Ottoman Porte unused for upwards of thirty years to war, was unable to oppose its foe with so formidable a force. Its measures were ill concerted. It nevertheless dispatched vessels and troops to the points that were threatened ; but there was neither order, harmony, nor foresight in any of its movements.

The Ottoman army traversed Moldavia, with a view to enter Poland ; and

after several marches and countermarches without any definite object, it was beaten by prince Gallitzin and the capture of the town of Khoczim made the Russians masters of Moldavia, and part of Wallachia, the conquest of which was completed by count Romanzow during the winter of 1769. The Russian army in Asia excited insurrection in the provinces contiguous to Georgia; its progress, however, was but momentary, and the diversion attempted in Albania was not more successful.

The campaign of 1770 began in the south. The Russian fleet, commanded by count Orlow, proceeded to the coast of the Morea, where the Greeks impatiently awaited succours and arms

to assert their liberty and shake off the Ottoman yoke : but the Russians landed a force of scarcely eight hundred men, and appeared to no purpose before Modon, Napoli di Romania and Navarin. They miscalculated the force of the Greeks, which they deemed adequate to the consummation of the revolution ; they were every where repulsed, and the only effect of this ill concerted diversion was, that they exposed the people of the Morea to the sanguinary vengeance of the Turks.

The Russian fleet then sailed into the Archipelago, and there met that of the Turks within view of Scio. The two admirals attacked each other with such fury that the ship of one of them

having taken fire, the flames communicated to the other, and both blew up nearly at the same moment. The Turks, daunted by this tremendous accident, fled to Chesmeh, landed their guns and formed batteries with them in order to protect themselves from insult; but the Russian fleet, approaching the harbour, detached four fire-ships; these were driven by the wind among the Ottoman vessels, which they grappled; the flames spread rapidly and the whole fleet was consumed to ashes. The Russians, being now masters of the Archipelago, reduced the islands which were defenceless, and greatly injured the Turkish commerce. Their success near the Danube also was brilliant.

The Turks, routed and pursued by Romanzow, abandoned Ismaïlow, re-crossed the Danube, and allowed the enemy to make himself master of Bender and Bahilow.

The discomfiture of the Ottomans in the Archipelago and on the Danube spread consternation throughout the empire; the remote provinces manifested a disposition to throw off the yoke. Ali-beyg, one of the chief members of the government of Egypt, made himself almost absolute master of that country: he then carried the war into Syria, and, in concert with the governor of St. Jean d'Acre, reduced the principal cities, and imposed a considerable contribution on the city of Aleppo.

In the succeeding campaign the Russians were indebted for their trophies solely to the inexperience and the despondency of the Turks; their progress, however, toward the Crimea, was inconsiderable, while their fleet in the Mediterranean made some unsuccessful attempts upon Rhodes, and proceeded, likewise to no purpose, to Negropont and the gulf of Salonichi.

In 1772, the two courts accepted the mediation of the emperor of Germany and the king of Prussia, and agreed to an armistice; but a congress, which met in Wallachia, was soon broken up, because the Russians insisted on the independence of the Crimea and freedom of navigation in the Black Sea. The

armistice was nevertheless prolonged, and the commissioners of the Porte repaired to Bucharest, where the conferences were renewed but with no better success. The Porte meanwhile abated none of its preparations for war. In 1773 it dispatched a squadron into the Black Sea, and reinforced its army on the Danube. Several insignificant affairs took place in that quarter; and the Russians were baffled in an attempt to make themselves masters of Silistria. Turkish troops were sent to Egypt and attacked Ali-beyg near Cairo: he was defeated, taken prisoner and died of his wounds.

Sultan Mustapha, who had not been disheartened by any of the reverses

which he had sustained, finding his health daily declining, sent for his brother Abdul Hamyd, the last of Achmet's sons, laid before him the state of the empire, over which he would soon rule; acquainted him with the plans he had formed for its government, and for continuing the war or accomplishing an honourable peace. At length this prince, one of the best that ever swayed the Turkish sceptre, died on the 21st of January, 1774, recommending his only son Selym to Abdul Hamyd. Mustapha was born in 1716, and had reigned sixteen years and five months.

ABDUL HAMYD.

TWENTY-SEVENTH EMPEROR OF THE TURKS.

1774—1789.

This prince, born in 1725, and confined at the age of six years, had lived forty-four years in captivity. He marked his accession to the throne by the most favourable dispositions. He confirmed the ministers in their posts, issued orders for prosecuting the preparations for war, augmented his navy with ships purchased abroad, and thus strengthened the naval force destined for the Archipelago and the Black Sea.

His army assembled on the banks of the Danube received a check from the Russians, who crossed that river, and forced the Porte to sue for peace, which was signed the same year, on conditions by no means advantageous to the Turks.

Abdul Hamyd, however, profited by this opportunity to quell the disturbances which had broken out in the Asiatic provinces. Several rebels were put to death. Syria and Egypt were not the only theatres of insurrection and dissension. Bagdad and Bassorah had been taken by the Persians; and the Morea, where the Russians had originally excited commotions, was still at the discretion of a body of Greeks

and Albanians, whom the Turks could not till long afterwards disperse.

Russia was meanwhile ready to seize the first favourable occasion to renew the war. Elated by her success, she conceived that she could not require too much, while the Porte, though humbled by its disasters, had still too high a confidence in its courage and resources to brook an insult. The two empires were on the point of a rupture, when France lent her mediation, and the peace of Kudjuk-Cainardjy, signed in August 1774, being adopted for the basis of the reconciliation, was renewed at Ainahly Cavac on the 21st of June, 1779. By virtue of this treaty Russia was left in final possession of the

Crimea and the Kuban. The empress Catherine caused the town, fortress and port of Cherson to be constructed at the mouth of the Borysthenes, with a view to make it the capital of the country. In 1781 the Tartars of the Crimea having revolted, Russia marched troops towards the Crimea and the Ukraine. The Porte also on its part dispatched troops to the frontiers of Servia, and erected batteries at the mouth of the Black Sea. A treaty signed at Constantinople on the 21st of June, 1783, confirmed Russia in the possession of the Crimea, and afforded Turkey a momentary peace.

The pretensions incessantly renewed by the Russians, and the instability of

treaties, were not the only embarrassments experienced by the dyvan. The Albanians ravaged the Morea, from which it was found very difficult to expel them. Asia was agitated by three impostors, who went from province to province seducing the people by their fanatical harangues. These enthusiasts even obtained some advantages over the troops that were sent against them. Egypt was a prey to fresh troubles: but the beygs who shared among themselves the administration of that kingdom, were reduced to reason by the high-admiral, Hassan-Pacha, who returned to Constantinople with spoils won from the rebels.

In 1787 the empress Catherine determined to visit Cherson, with the intention, as it was positively asserted, of there assuming the crown of the Taurida. She sent a great number of troops into the Crimea; the Turks took umbrage, and put themselves in a posture of defence.

No sooner did the Ottoman Porte think itself capable of retrieving its losses, than it formally claimed the restitution of the Crimea, and on the refusal of the empress to give it up, declared war against her. Hostilities first commenced on the Black Sea. The Russians marched troops towards Bessarabia and Moldavia; and the emperor of Austria, allied by a treaty with

Russia, deemed it incumbent on him to fulfil his engagements. He nevertheless offered, jointly with France, his good offices to the Porte for the restoration of harmony between the two powers, but was unable to effect it, and both parties took the field.

The Austrians reduced Dresnih in Croatia; the emperor in person laid siege to Schabacz and made himself master of it, but was baffled in an attempt on Semendria. The Ottomans gained some advantages in Transylvania, penetrated into Slavonia and the Baunat, and threatened Hungary. The emperor flew to the protection of that country and expelled the enemy. The

Russians, commanded by Romanzow, could not effect a junction with the Austrians till late in the season, before Khoczim, which surrendered after an obstinate defence.

The campaign in the Black Sea was not less honourable to the Ottoman navy. Hassan-Pacha worsted the Russians in several encounters, but could not prevent the fall of Oczakow, a place of great importance and the key to the Crimea.

While all eyes were turned toward the Ottoman empire, which thus made head with advantage against two powerful sovereigns, the rest of Europe was threatened with storms which first

broke over the north, and shed the seeds of a revolution that was destined to convulse the world.

Abdul Hamyd died in 1789, regretted by his subjects, and leaving the throne to his nephew, Selym, son of Mustapha III.

SELYM III.

TWENTY-EIGHTH EMPEROR OF THE TURKS.

1789—1807.

Selym was twenty-six years old when he succeeded his uncle, Abdul Hamyd, in April 1789. Born at the beginning of 1763, this prince had passed the first sixteen years of his life at court, and had been confined in the seraglio during the unfortunate reign of his predecessor only. When he ascended the throne the Turks hailed him as a deliverer. Governed for a long series of years by monarchs, who had been all their lives

immured in a prison, till they were summoned to wield the sceptre, they flattered themselves that the education of their new prince would have a favourable influence on his conduct; but Selym, though endowed with qualities that might have made his people happy, had not the firmness, the presence of mind, and the experience, required by the critical situation of the empire.

In the very first year of his reign, the united force of general Suwarrow and the prince of Coburg gained a signal victory over the Turks; the fortresses of Bender and Ismail were taken; all Moldavia fell into the hands of the Russians; and the Austrians made themselves masters of Belgrade. The

treaty of Yassy put an end to the war: but the Russians retained the country situated between the Bog and the Dniester, and obtained for Moldavia and Wallachia privileges hostile to the interests of the Porte.

Paswan-Oghlu, by the repeated advantages which he gained over the Ottoman troops, demonstrated the extreme weakness of this once formidable empire.

On the 1st of July, 1798, a French army landed in Egypt, and that country, already so fertile in important events, became once more a theatre of glory for the French. We shall not enter into a narrative of that expedition. Who can have forgotten the celebrated battles of

the Pyramids, El Arysh, Mount Tabor, Aboukir and Heliopolis?*

Meanwhile the Russians, whose ambition was but increased by success,

* It will be recollected that the author is a Frenchman. He may therefore be forgiven for passing over without censure this unprincipled invasion of the dominions of a neutral, if not a friendly power, by his revolutionizing countrymen, with the child and champion of jacobinism at their head. We can also forgive him his exultation on account of victories won by European veterans over the undisciplined and semi-barbarous troops of Egypt and Turkey: but if the French covered themselves with such glory by their achievements in this quarter, we leave the author to calculate how much more glorious must be the efforts of that nation, which annihilated their fleet at Aboukir, which set limits to their conquests at St. Jean d'Acre, and which in a short time wrested from their grasp all the fruits of this ostentatious expedition.

invaded Georgia. The Servians, headed by Czerni-Georges, obtained important advantages; and the Wahabys, a new sect, sprung up in Arabia, possessed themselves of the two sacred cities of Mecca and Medina. Moldavia and Wallachia were wrested from Turkey, and Romelia was harassed by the incursions of banditti.

To these disasters abroad was superadded the general discontent of the ulemas, the janissaries and the people at home. Selym, deeply afflicted by the calamities of the empire, hoped to apply a remedy, by introducing into the civil and military departments a new system, borrowed in part from that of the European states.

This new system, to which was given the appellation of *nizam-djedyd* (which signifies, new order, new regulations), consisted in the adoption of the modern military tactics, in a reform of the tymars, and in the creation of fresh imposts, which were intended to ensure the payment of the troops trained in the European manner. Selym moreover created the post of *nizam-djedyd-defterdary*, or minister of finance, for the receipts arising from the new taxes. He placed the administration of the navy under the inspection of the *bahryeh-naziry*, a minister who superseded the former *tersaneh-emyny*, or intendant of the admiralty. Lastly, he formed a new

corps of regular troops, under the denomination of *moallem-asker*.

Whoever possesses the slightest knowledge of the character of the Turks will easily conceive with what an eye such innovations were viewed by all pious Musulmans: to resemble the Christians ever so little was in their opinion to infringe all laws divine and human, and to debase the dignity of the true believer. Time and prudence might perhaps have surmounted the obstacles to the new system; but Selym imagined that vigour in the execution would accomplish his object, and learned too late how egregiously he was mistaken. The janissaries, exasperated at the institution of a

new class of troops, swore to annihilate them or to hurl from the throne the sovereign by whom they were raised. For a long time they confined themselves to words, consultations and conflagrations: but at length they broke out into actual revolt.

War having been declared against Russia, towards the conclusion of 1806, the grand-vizir took the field, and committed the guard of the important castles of the Black Sea to a garrison of janissaries, among whom was the famous Cabatchy, the ringleader of the revolution of 1807. Mahmud, the reïs-effendy, was charged with the inspection of that garrison and the supply of its wants. Selym, weary of the dissensions which

thwarted his plans, resolved to incorporate the janissaries into the new regiments. If proper measures had been pursued, and above all, if good use had been made of the time, the animosity which prevailed between the two classes of troops might have been stifled; but the fairest opportunities for accomplishing this end were lost. When Mahmud communicated to the new garrison the imperial command, enjoining the assumption of the uniform of the new troops, a sudden agitation took place among the janissaries. The reïs-effendy sought to escape their fury by flight, but was soon overtaken and put to death. Dreading the consequences of this atrocious procedure, the janissaries

determined upon insurrection, and marched to the capital with the intention of dethroning Selym. On reaching Constantinople, on the 27th of May, 1807, they repaired to the Atmeidan; after deliberating what to do, they hoisted their kettles, the usual signal of mutiny, and advanced toward the seraglio, the gates of which they found shut. They demanded the head of the bostandjy-bachy; with a compliance unworthy of a sovereign, Selym caused the unfortunate officer to be decapitated, and with his head he paid a worthy tribute to their ferocity. Emboldened by success, and their numbers swelled by multitudes of vagabonds, they gave full scope to their rage. The ministers

were all murdered; at the same time the mufty, the caïmacam and the ulemas, the constant organs of the stronger party, assembled; and the head of religion decreed that Selym could no longer fill the throne, because he had no children, and his reign had been always unfortunate. On receiving this declaration of the sacred interpreter of the Koran, Selym descended from the throne, repaired to the apartment of the princes of the imperial blood, invited his cousin Mustapha to take the sceptre, and implored him to spare his life.

MUSTAPHA IV.

TWENTY-NINTH EMPEROR OF THE TURKS.

1807.

Mustapha, seated on the throne by the janissaries, was completely under the authority of the audacious mufty and the haughty ulemas, and the influence of the insolent soldiery: he abolished the new taxes, promised to restore the former customs and swore to extend the empire to its ancient limits. The people repeated this oath with enthusiasm, and seemed to be for a moment electrified; but when this first ardour

had once cooled, the dreadful anarchy which rent the state was but the more manifest. The sounder class of the nation could not view without shuddering all the horrors of this situation. They began already to regret the deposition of Selym, a prince, who, though weak, had made the welfare of his subjects the chief object of his anxiety; they durst not yet express a desire to replace him on the throne; but intimated that a change in the state was indispensably necessary. Such was the state of the public mind at Constantinople.

As soon as the revolution which had taken place in the capital was known on the banks of the Danube, a strong fer-

mentation was excited in the army. The janissaries, considering their chief officers and the grand-vizir as partisans of Selym, of the prince who attempted to counterbalance their power, that he might afterwards destroy it, endeavoured to sow discord among the troops. The Russian general, apprized of these intrigues, availed himself of them to act on the offensive, and forced the Turks to fall back into the interior of Bulgaria.

Notwithstanding this reverse, the disgrace of which ought to have fired all the troops in the empire with one sentiment—that of retrieving it—the janissaries prosecuted their machinations against the partisans of Selym. They

finally succeeded. The grand-vizir was apprehended and soon afterwards beheaded. Mustapha Baïractar, or the standard-bearer, then agha of Rudschuk, assumed the command of the army. Meanwhile the Turkish fleet was completely beaten between Lemnos and Monte Santo.

Mustapha Baïractar, who was now about to act a conspicuous part, had raised himself by his valour. Born of poor parents, he had in early youth been engaged in agriculture and afterwards dealt in horses. In the war which preceded this revolution he had distinguished himself by extraordinary bravery and natural talents. The surname of *Baïractar*, or Bairactar—standard-

bearer—was given to him because he had taken a pair of colours from the enemy and retained it in spite of numerous wounds and the superiority of his antagonists. This brilliant action attracted the notice of the army, and won the confidence of his predecessor, Tersanik-Oghlu, agha of Rudschuk. He accompanied him in all his campaigns, especially in the war with Paswan Oghlu, attended him in 1804 to Rudschuk, and at length succeeded him. Mustapha Bairactar conceived the design of putting an end to the anarchy by replacing Selym on the throne; he alone possessed the courage requisite for the execution of such a design, and on him the hopes of Constantinople were founded. In

the prosecution of his purpose he suddenly marched with part of his army to Adrianople, and after some conferences with the grand-vizir he proceeded direct to Constantinople. These two generals, whose troops were united under the standard of the Prophet, encamped not far from the walls of the capital. Mustapha's real intentions were as yet but matter of conjecture; he gave out that he was come only to pay homage to his new master. The sultan either was or feigned to be convinced of his sincerity, and went forth with his whole court to meet the sacred standard. He was received in the camp with all the honours due to imperial majesty; but it was not long before the governor of

the forts of the Bosphorus, who had contributed to Mustapha's elevation, was assassinated by unknown persons. The agha of the janissaries, the mufty and the ulemas of his party were displaced. So far Mustapha had rendered a service to the sultan, who had been a mere tool in the hands of his ministers; but on the 28th of July, that general made his entry into Constantinople, at the head of eight thousand men, cashiered the grand-vizir, assembled the ulemas and the mufty, and borrowing the sacred voice of religion, deposed the new sultan and at the same time advanced toward the seraglio for the purpose of demanding Selym. The gates were shut at his approach, and Musta-

pha IV. thinking to secure the crown for himself and to deprive Selym's partisans of all hopes, ordered that prince to be put to death. The execution of this command was committed to the haznadar agha (private treasurer) the buyuk-embrokhor (chief equerry) and bach-tchocadar (governor of the pages). As soon as Selym perceived them, he suspected their intention and drew his poniard to defend himself. The three murderers instantly rushed upon him, and while one of them cut the cord of a pendulum to strangle him with, another plunged a poisoned dagger into his bosom and the prince expired without uttering a word. His corpse was wrapped in a carpet, and carried to the gate of

the seraglio, which opened only to exhibit to the view of Mustapha Bairactar the bleeding body of his beloved master. At this horrid sight, Bairactar was overwhelmed with affliction: he embraced the lifeless corse, covered it with kisses, bathed it with tears, and swore to be revenged.

Thus died at the age of about forty-four years one of the best princes that ever reigned over the Ottoman empire, and whose memory will never cease to be cherished by those foreigners to whom he was known. Just and humane, but too weak to sustain the sinking fortunes of the empire, he had the mortification to be aware of its despe-

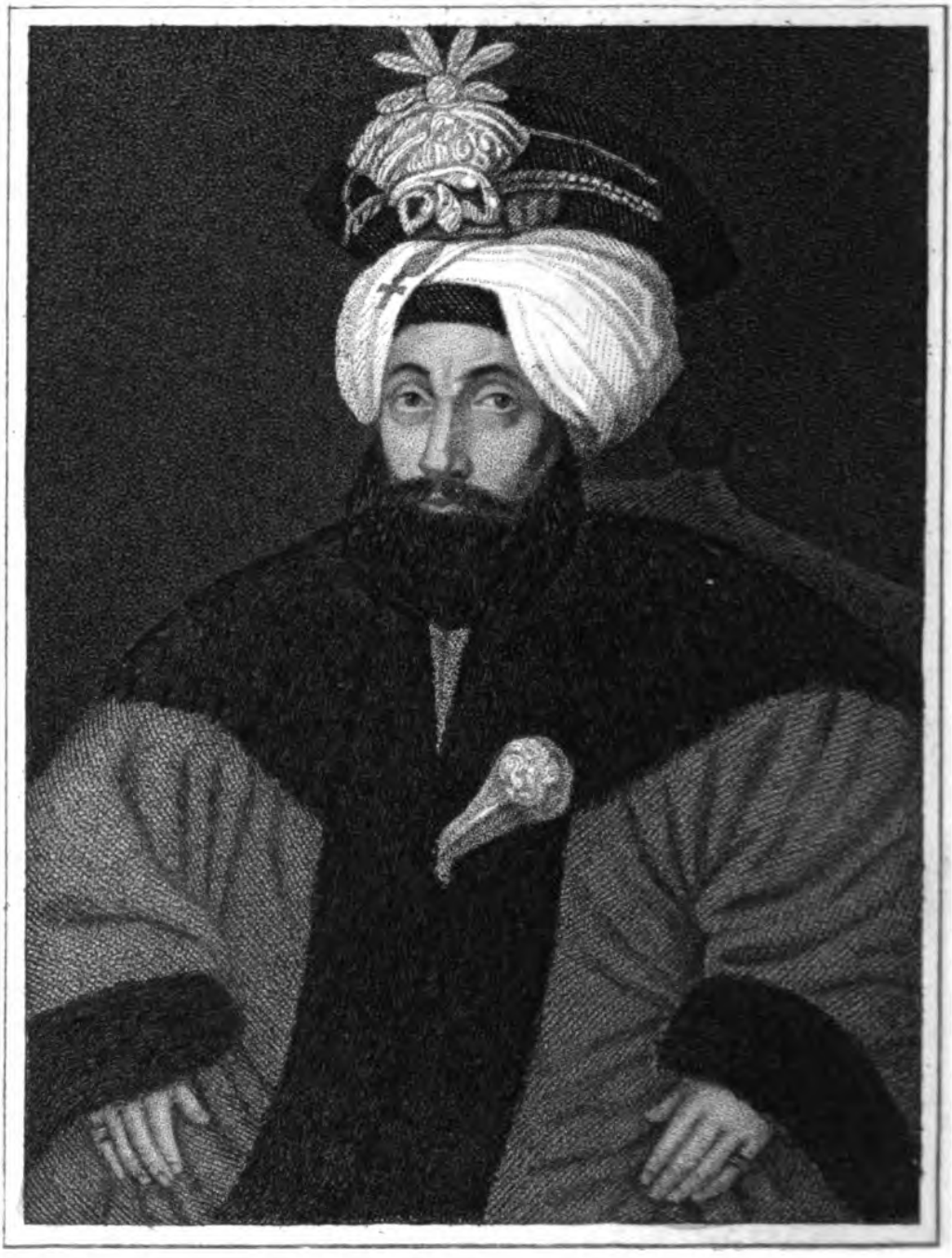
rate state, without being able to apply a remedy. The future always seemed to him to present a most gloomy prospect. For more than ten years he deplored the condition of his subjects. Superior to the Turks in the elevation of his sentiments, the extent of his acquirements, and the correctness of his judgment, he had measured the immense distance which parted them from Europeans in point of knowledge, which he made it his particular study to propagate. He gave a kind reception to foreigners, re-established printing-houses, encouraged talents of all kinds, and combated fanaticism and prejudice with all his might; but these very ef-

forts, which will hand down his name to posterity, were the principal cause of his downfal.

As to his person, it was a perfect mirror of the qualities of his mind. His physiognomy was pleasing; his eyes had a serenity not often observed among the Turks: large features, a black bushy beard and a well-shaped bust distinguished him among the handsomest men of his court; but his lower extremities, like those of the Orientals in general, fell short of the due proportions, so that in reality he was not a good figure excepting on horseback. In compliance with the laws of the empire, which require every Musulman to

know some trade or other, he had learned that of a painter on muslin.

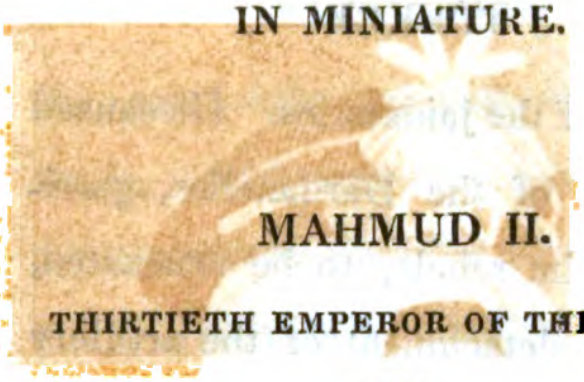
Mustapha IV. who hoped to secure the empire by putting Selym to death, derived no other fruit from his crime than the disgrace of having perpetrated it: for he was conducted from the throne to the prison of his victim.



MAHMUD II.

Reigning Emperor of the Turks.

Pub.d by R. Ackermann, London, 1821.



MAHMUD II.

THIRTIETH EMPEROR OF THE TURKS.

1807.

On the deposition of Mustapha IV. his brother Mahmud was proclaimed sultan. On the 11th of August, the new prince repaired to the great mosque to be inaugurated, and immediately after the ceremony there appeared a khatty-cheryf conferring on Mustapha Bairactar the dignity of grand-vizir, with which the wishes of the people had already invested him. His first care was to rid himself by death or exile of the adherents of Mustapha, and to crush

the party of the janissaries. He caused the castles of the Dardanelles, garrisoned by the rebels, to be evacuated, and sent a detachment of the artillery to occupy them; and the new commandant received orders to put his predecessor to death. For several days the heads of the principal officers in the preceding reign were exhibited on the gates of the seraglio.

If the sober class, the great majority of the nation, applauded the appointment of Mustapha Bairactar, the janissaries could not without horror behold their most inveterate enemy raised to the second, or rather to the first place in the empire. From this contrariety of sentiments arose two parties, that of

the grand-vizir and that of the janissaries, which was less numerous but more powerful than the other. Nothing but a bloody and decisive catastrophe could put an end to the state of continual warfare that subsisted between them. The circumstances are as follow:—

So soon as the 10th of December, 1808, that is, three months after Mahmud's inauguration seditious movements were observed at Constantinople. Troops successively arrived from the Dardanelles and from the interior of Romelia: on the 14th the janissaries attacked the seymens and this was the signal for a fresh revolution. Several obstinate conflicts took place between

these two bodies, always to the disadvantage of the seymens. The janissaries, after murdering the agha appointed over them by Mustapha Bairactar, elected another. In the night of the 16th they set fire to the palace of that minister, and posted themselves in such a manner that they could scarcely fail to intercept him in case he should not perish by the flames. Being fortunate enough, however, to effect his escape, he took refuge in the seraglio, where the other chief officers of the Porte had likewise sought an assylum. On the morning of the 15th the city of the Constantines was but one vast scene of carnage and conflagration. The janissaries were masters of the city,

properly so called; the suburbs were in the hands of the sekbans or seymens; while Bairactar's troops and a numerous artillery defended the seraglio. Two brigs and two ships of the line, lying in the harbour, cannonaded the city and the janissaries who appeared upon the shore, and intercepted the communication between the suburbs of Galata and Pera. The fighting was kept up for two days without intermission; and for two days the flames continued their ravages: the seymens made an obstinate resistance. Mustapha Bairactar paraded the streets at the head of a few thousand men, hastening to every point where the danger was most urgent, encouraging the troops by ex-

hortation and example, and issuing orders with extraordinary coolness. Twenty times he fell upon the janissaries, and carried destruction into their ranks. It was for a moment doubtful to which side victory would incline; at length, in the evening of the 16th, the janissaries gained the ascendancy, and on the 17th the face of things was entirely changed. Mustapha Bairactar was no more: the new troops, beaten at all points, were compelled to seek safety in flight. The fleet and the artillery had declared in favour of the janissaries, who were masters of Tophanah, the arsenal, the shipping and Galata; and the sultan, having lost his principal officers, came to terms with

the rebels. On the 18th the gates of the seraglio were thrown open, and Mahmud, after causing his brother Mustapha IV. to be strangled, repaired to the mosque to perform Friday's devotions. The partisans of Bairactar were put to death and the janissaries resumed their influence. The public tranquillity was nevertheless gradually restored, and in a fortnight Constantinople was perfectly quiet. The shops were open, the artisans pursued their occupations, the police was administered as usual, and a stranger arriving in that unfortunate capital would have known nothing of the revolution of the 14th of December, had not the heaps of ashes and ruins that met his view

and the offensive effluvia arising from the carcases of four thousand Musulmans, apprized him of that scene of horror.

Endowed with an intrepidity proof against every trial, and brought up in a way of life that favoured the development of his physical powers, Mustapha Bairactar possessed the qualities of a brave officer, but did not combine with them those of an able minister. Valour is a gift of nature; political sagacity is the result of experience and of the study of mankind. That officer had occasion for nothing but firmness and courage to dethrone Mustapha IV. to punish the rebels, and to restore public order; but when he resolved to attempt

the destruction of the janissaries, a task requiring more address than intrepidity, it was easy to foresee, from his first steps, the fate which awaited him. Elated by success, accustomed to overcome resistance by a more vigorous resistance, he openly attacked that ancient and powerful military body: he removed the officers to whom the men were attached; he lost no opportunity of diminishing its influence; he made a point of carrying Selym's plans into execution; and lastly, he was imprudent enough to keep but a small number of troops about him. From such a line of conduct nothing but rebellion could be expected: yet, while he is liable to censure in this particular, we

cannot but admire that generous intrepidity and that love of his sovereign, which impelled him to confront all dangers in order to save his country.

Since this revolution Constantinople has enjoyed a tranquillity interrupted only by some partial and momentary insurrections. The reign of Mahmud II. has been marked by some important events. One of these is the destruction of the Egyptian Beygs and Mamelukes who were massacred in the castle of Cairo on the 1st of March, 1811. Another is the tragic end of Soleïman the rebel pacha of Bagdad. The operations of the Porte against the ferocious Ali, pacha of Jannina, and the insurrection of its Greek subjects, are circumstances

of such recent occurrence as to render any detail of them unnecessary. Respecting the probable issue of this contest it would be premature in the present stage of the business to offer any opinion.

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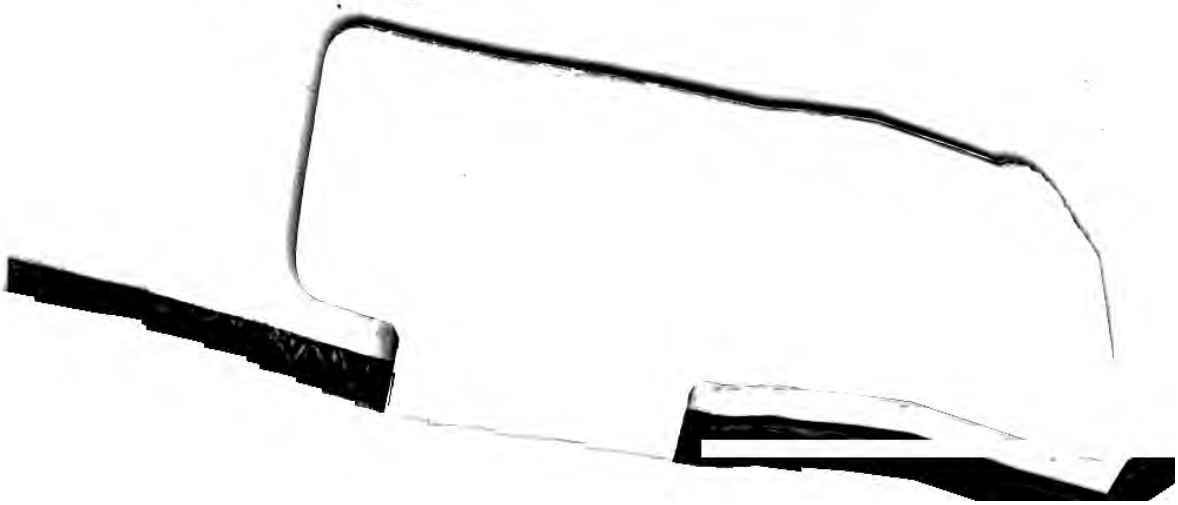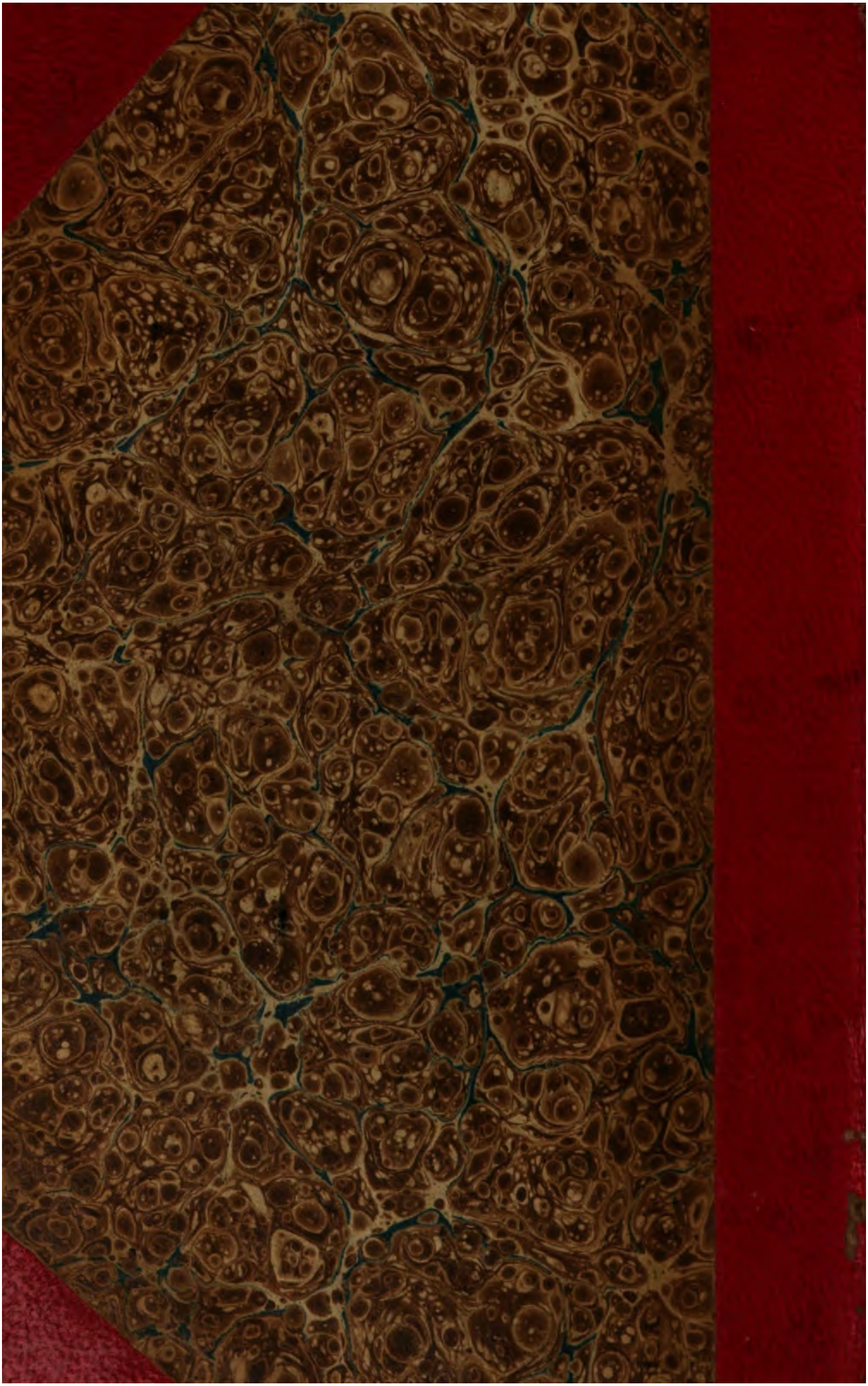
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