

“lessons and warnings in regard to a race hateful to Him and meet to be completely destroyed, as it is right to hope, compels Us to apply to You again and again spurs powerful enough to effect that very purpose. For neither do We doubt but that from this consideration the more impetuously You will be moved to turn Your invincible arms to the overthrow of this same race, and indeed there ought particularly to urge You to it the soil of Baghdad still soaking with the innocent blood of Persians and expecting from You a just vengeance at such a favourable time on a most savage enemy.

“Conceive, therefore, O most puissant king, sentiments worthy of Your greatness and, kindling with the energetic heat of gaining imperishable glory, hasten with eager march to the notable victories to be won over these most spiteful barbarians.

“We on Our part shall not omit to strew the broad way for Your triumphs with Our constant and earnest prayers, while We besides ask the Supreme Father of lights graciously to pour into the mind of Your Highness the rays of His light, whereby You may be able to attain perfect truth. Given at S. Mary Major, Rome, under the Fisherman’s ring, the 20th day of July 1686.”¹

No reply to this second exhortation has been traced at the Vatican. Curiously enough, however—and its exact implication and the reason for its issue are not apparent (unless to provide a title for the Jesuits to construct a house and chapel for the mission they made there), for primarily the matter seems of no importance in such stirring times—there is on record another Brief dated 26.8.1684,² by Pope Innocent XI to Shah Sulaiman, and it concerned accommodation at Shamakha, which lies inland from Baku:

“. . . Since it has become known to Us that the envoys of Christian princes, sent by those same princes to Your Highness, on the road by which they make for Your Court in all cases touch at Shamakha which is reckoned among the chief towns of Your famous country and lying on that same route, We are easily induced to solicit of the courtesy by which You are particularly distinguished above the other eminent qualities of Your royal mind, that You will permit a dwelling to be got ready there for the reception of Christians who proceed to Your vast dominions. . . .”

The answer to that letter is also preserved—in Arch. Secr. Vat., A.A. Arm. I–XVIII, 1737 a, and a photograph of the Persian original included in the illustrations to this book. It bears the same seal, dated the Muslim year equivalent to 1680–1, as that of Shah Sulaiman in reply to the Pope’s Brief (dated 19.6.1683) and perhaps was issued at the same time: the honorifics are different. As literal a rendering as possible of the matter of this reply would be as follows:

“To Innocent XI, Pope of Rome.

“To him whom the ruling Christian princes serve, liege-lord of the glorious potentates of the religion of the Messiah, Pope Innocent the Eleventh. After evincing the requisites of affection and alliance, and expressing the measures of friendship and amity it is submitted to the moon-like opinion and explained to the sun-like conscience” (i.e. of His Holiness) “that the friendly letter of that glorious and illustrious sovereign acquired honour and was received in the heaven-like royal assemblage, in company of the eloquent and sweet-tongued envoy, Sulaiman the ambassador. You had given instructions that We should permit Your dependents to construct buildings in the district of Shirwan for the

¹ So that the reader may have in his mind the final stage of this chapter in the relations between Europe and Turkey—although it lies slightly outside the reign of Shah Sulaiman—it may be added succinctly that the Turkish generalissimo, Kuprülüzadeh Mustafa, drove the Austrians out of Serbia and recaptured Belgrade, 1691, but in August of that year was defeated and killed when advancing from Belgrade to attack Austria: and Sultan Mustafa II, who succeeded in 1695, totally defeated the Austrian army and raised the siege of Temesvar, while on the Grecian front the Venetian Morosini was successful in driving the Turks out of the Morea. With Prince Eugene of Savoy in command of the allies on 26.1.1697 the treaty of Carlowitz was signed between Turkey and Austria, Venice, Russia and Poland, each party retaining territory of which it was then in occupation.

² Arch. Secr. Vat. *Epist. ad Princ.*, No. 76, p. 110.