

“So, in order that the Janissaries should not make some disturbance, thinking that Mustafa might be still alive, he caused straightway the body of his dead son to be placed on a carpet outside the tents in a place where every one of them might see it.

“Afterwards two *capigis*¹ led the *mirakhur-bashi* of the dead man, and his standard-bearer in front of the pavilions of the Sultan, and there their heads were cut off. They were the dearest and most attached servants that Sultan Mustafa had had. The standard-bearer was a Venetian gentleman of the family of Michel, who being a noble apprentice in a galley was taken prisoner together with the galley by the Turkish fleet at the time the Turks had last made war against the Signory of Venice, which was in 1538, and he was the chief over all the other slaves of Mustafa. By order of the king the obsequies of the dead man were performed by the whole camp, and afterwards the corpse of the deceased was placed on one of the sovereign’s carriages, and the other two bodies on two others: and they were carried to Brusa for burial. All ranks of the army were in exceeding great grief over this death, and more than all others the Janissaries were loud in their laments, speaking out loudly against the Sultan and blaming him for having done this wrongfully: and they said so in such loud voices and so near to the tents of the sovereign that he himself could hear; and because it was the common opinion of all that Rustam Pasha had been the author and adviser of this murder, his life was on the point of being lost, for the Janissaries wanted to slay him.

“After having done all this the Sultan commanded the army to leave Erekli, and to set out for Caesarea the Great (Kaisarieh), distant from Erekli two days’ journey. Having reached this place he sent to call the ambassador of the Sufi to an audience, and had him informed by the Pashas of the terms which he (the Sultan) wanted to make peace with the Persian king, their tenour being that the Sufi should cede to him the province of Shirwan, and should get rid of those who in his kingdom continually cursed and swore against the name of Abu Bakr, one of the four doctors of his (the Sultan’s) sect, whom the Sufis hold to be heretics. He (the Sultan) required that the Persian” (i.e. Shah) “in his mosques should read and preach the doctrines of Abu Bakr, and cause it to be observed in his country, promising that, if the Sufi would agree to these conditions which were most just, he (the Sultan) would thereafter observe such, and so perfect a courtesy, as had never been heard that any Sultan had practised towards anyone, but that, should he (the Sufi) not agree, he (the Sultan) promised to make war on him till he had deprived him of his whole kingdom.

“When the ambassador had learned these terms, he said that he had not authority to conclude peace on such conditions, but would return to his master and would make him a report of what he had heard from the Pashas in the name of their lord, and on it would be taken a decision as to peace or war. With this he was given leave to depart, and a valuable present, and it was signified to him that he should return with the decision to Aleppo, in which place the Turkish Sultan willed to pass the winter. Some days later the latter caused the army to march thence, he himself with his ‘Porte’ and a considerable number of other soldiery taking the road to Aleppo, while the rest of the men he placed in various positions to pass the winter. He sent the Baiglarbaigi of Anatolia forward to Erzerum with 60,000 horse and some 2,000 Janissaries, and he caused the Baiglarbaigi of Greece and his men to winter in the vicinity of Caesarea, with them there being a similar number of mounted soldiers. With the person of the Sultan there was the Aga of the Janissaries together with all the other men of the ‘Porte’, who always followed his person. Sultan Selim remained always at two days’ distance from the person of his lord and father, who several times before reaching Aleppo sent for him to come to his presence. But Selim never would come, except after he was in Aleppo, as will be said in due place: and many judged that he (Selim) was unwilling to come, doubting lest that should happen to him which had happened to Sultan Mustafa.

“With the Sultan there was always Sultan Jahangir, his fifth son, who was hunchbacked

¹ Literally “doorkeepers”.