

“of there being no sovereign few were safe in their own houses, on the 17th” (? May 1576) “Absalom Baig and the other three ‘captains’ of the dead king, together with a great concourse of people, went through the town and bazars, in order to reassure the people and encourage everyone to return to his business, saying that Shah Isma’il could not do otherwise than appear before long. They sent and had it cried round about that, under pain of death, no one should venture to molest any house, or person in the town: and these edicts were afterwards rigorously enforced, because, wherever malefactors were found, some had their hands amputated, others their feet, many were beheaded, according as their crime deserved, the heads being put on the points of spears and carried round the town and through the bazars. By these measures they put an end to the affright, and reassured the minds of everyone. They also caused the kettledrums¹ to be beaten at midday and had rejoicings made, with much shouting that ‘the king was near at hand’: and this they did only to keep in check anyone who might have a mind to continue looting.

“On the following day, which was the 18th” (? May 1576), “in the great mosque Shah Isma’il was proclaimed king: and at once all the ‘captains’ and soldiers, who were not in charge of the town, and all those from the surrounding towns, went to fetch the king who was still in the fortress at Caanam² [*sic*] a castle under the control of the town of Ardabil and to the north of it, some 10 days’ march distant from Qazwin, where he had been exiled by his father on account of the animosity he displayed against the Turks and because, as he was fierce by nature, Shah Tahmasp apprehended that he might fall on the border country and cause the Turkish Sultan to go to war with him (Tahmasp): and there he had remained 16 years.

“When the soldiers arrived in sight of the castle they began to shout ‘Shah Isma’il’ which means king Isma’il, displaying many signs of gladness. But he put no trust in this, nor did the captain guarding him, who was by blood a relative of the rebel governor, and who wanted to go and attack them, but was restrained by Isma’il, who bade him to make no movement, seeing that the truth would become known before long. And so it was that they had not remained long before from all sides they saw people arriving and the countryside being filled by soldiers shouting all together ‘Shah Isma’il’. Being thus made sure of the fact he (Isma’il) came down from the fortress, and the captain, who had previously been unwilling to credit it, was the first to kiss his foot and, with a sword tied to his neck, to ask pardon, should he have offended him, because (he said) all he had done was in order not to disobey the orders given him by the king, Isma’il’s father, who so many years previously had placed him (Shah Isma’il) in his charge. Isma’il not only pardoned him, but granted to a son of his the governorship of Tabriz.

“After the captain everyone else hastened to kiss the foot of their new king, who, seeing that there had already assembled more than 80,000, with perhaps 50,000 tents, decided to set out for Qazwin. Half-way there, they were met by Sultan Ibrahim Mirza, his cousin german on his father’s side also his brother-in-law, who dismounted to pay honour to the king, who did the like, embracing him and greeting him warmly. After many complimentary speeches he (Isma’il) created him his captain-general, and confirmed him in the same high post which his father (Tahmasp) had given him, with instructions that his tent should be pitched opposite the royal tents, though this had never at any time been customary.

“Arrived on the 14th July in sight of the town of Qazwin, he camped there and on the following day there was led before him in chains the rebel governor, to whom he (the king) said many words befitting his faithlessness and then drove him from his presence, keeping him for a few days before having him put to death, as he did later. In that place he remained till the 17th (July), granting many favours and ordering

¹ The word used in the Italian manuscripts is *gnacchere*, evidently the *naqareh khaneh* of Persian.

² Fr. du Cerceau’s edition of *Krusinski’s Memoirs* gives the name of the fort as Kankai.