

Then in cypher:

"From Constantinople, 26.4.1607: On the 1st of this month the Turk"(ish Sultan) "sent off a *chaoush* to the Persian (king) with letters telling the latter to make peace. He "gave orders for the man to be back in 40 days, and that the" (Persian) "ambassador until "the return of the said *chaoush* should be well guarded, and no Christian allowed to go and "see him, for fear lest they tell him the condition of affairs in this empire: and he" (the Sultan) "complains to him that his" (i.e. the Persian) "king has sent ambassadors to the "Christian princes contrary to the (precepts of) their" (Muslim) "religion."<sup>1</sup>

Again in cypher, 4.5.1607:

"This will be a full account of the state and present strength of the Sultan . . . which "it has been possible for me to give you in writing before I leave this city for Persia to "go to the king there, who has sent here a man to find out something of the position of "the Sultan, and has taken me as his interpreter.

" . . . And, I shall begin with Asia, saying that it is all in the power of the rebels, not "of one single head among them, but of many who are out in the field, one with 2,000, "another with 3,000, or 4,000 or 6,000 men. The strongest of them is called Tawil, who "has 30,000 men with him, the majority mounted, and he has an understanding with "Jambulat Pasha of Aleppo, Tripoli and Damascus, who is master of all Syria. The Pasha "in question is in league with the Persians. . . . These rebels have become so strong that "they have approached Brusa, and seized all the country-side, even the towns where they "have put their own governors. . . . The Sultan had intended to go with 10 galleys and "pass over 40,000 Tatars from Caffa" (in the Crimea) "to the continent against the Persians; "but the Tatars have broken out in mutiny, besieged Caffa, burning and sacking the "neighbouring villages, and carrying off all they could. . . ."<sup>2</sup>

Owing to this temporary internal collapse in Turkey and successful warfare by 'Abbas I, singlehanded except for the Hungarian front, where in 1606 the Turks had to offer peace favourable to Austria, the position had, therefore, considerably changed by 1608. Fr. Paul Simon, in the course of his report<sup>3</sup> to the Pope after his return to Rome in the latter year, pointed out:

"It is in the hands of Your Holiness at present to establish firmly terms of friendship "with the king of Persia, or to break them. . . . All I can inform Your Holiness is that "the king of Persia is very powerful, and *has no longer need of the Christian Princes* to help "him, because (as he wrote to Your Holiness) he has (got together) so large an army that "it alone suffices to destroy the Turks.

"*He has recovered more than that which his predecessors had lost* and after, 2 years<sup>4</sup> ago, he "broke the — near Tabriz, the Turks have not sent a single soldier against him, and "so he has made great strides and advances. He is in correspondence and has an under- "standing with the rebels in Turkey, who are in great strength in Baghdad, Egypt, Syria, "Anatolia: and the 2nd June last (1608), when I was at Aleppo, they burnt Smyrna and "went on to Brusa, three days' distance from Constantinople. If the king of Persia "draw near the Mediterranean or Constantinople, he may prove another 'Scourge "of God' " (i.e. Attila) "for Holy Church, because he has the qualities of a soldier of rare "ability and is exceptionally sagacious: it is ill to have a near neighbour so powerful "and withal so irritated. If he were to make peace with the Turks, as the latter have "made the offer several times and on satisfactory terms, it would be the ruin of the East "Indies. . . .

<sup>1</sup> Fondo Borghese, Ser. IV, p. 341.

<sup>4</sup> In 1606, that is to say.

<sup>2</sup> *Idem*, pp. 332-3.

<sup>3</sup> *Idem*, Ser. II, n. 20.