

(on the expedition); "but first before moving off he settled matters with the King of the Romans by effecting a truce.

"Well divining the purpose of the Turks to make war on him, the Shah of Persia made careful preparations for defence, but in order to delay the Turkish plans he dispatched to Constantinople to treat of peace a Turkish officer, whom he had prisoner, in reply to which the Grand Signor sent off an officer (*sanjak*) to the Persian king with authority to discuss terms of peace and conclude it, without, however, stopping to make his preparations for war for all that. When the Turkish officer reached the Persian Court and the Shah learnt the demands of the Turks he at once dispatched an ambassador to Constantinople with presents of value to be offered to the Sultan and all his 'Porte'. This ambassador arrived at Constantinople on the 19th of the month of August (1553), tendered the presents, kissed the hands of Sulaiman, and was graciously received by him; but he was given no time to inform the Pashas of the reason for his arrival. On the 28th of that month Sultan Sulaiman, after his custom when setting forth to war, quitted Constantinople with much ceremony and crossed to Scutari in Anatolia, opposite Constantinople, where by his command there had previously been conveyed all the 'Porte' and his European troops together. On the 29th August he marched off with the whole army, giving orders to go into winter quarters in Aleppo, a town of Syria, in order in the new year to be the nearer to the enemy, the Persians. He celebrated the festival¹ on the 10th September at Nicaea, and when that was over set out for Konieh, and, when he reached the pass which leads to Amasia, he dispatched some of his *chaoushes*² to summon his son, Sultan Mustafa, giving him to understand that he wanted to send him on the expedition against the Persians by way of Erzerum.

"The poor, unfortunate prince received his father's letter and, when he had learnt the latter's summons, communicated it to those most dear to him, who counselled him in no wise to proceed and obey it. When it reached the ears of his mother, who from the hour that this son of hers left the saraglio always dwelt with him, being of the like mind about such a journey she counselled him against it. But for no advice given him would he be turned from going whither destiny was drawing him, saying that he wished to obey his father: and, having taken thought for everything and prepared a valuable gift to offer his lord father, he set forth on the way. I shall not omit to narrate the inauspicious augury which two of his horses provided for him in the hour when he wished to mount on horseback, and how, when he had got up on a stand, about an arm's length in height, which these nobles are wont to use in order to get to horse the more comfortably, and his *mirak-hur-bashi*" (master of the horse³) "wanted to bring up to him a very fine horse of his which he was often wont to ride, as if in foreboding of what was to happen to his master this horse would not once come near the block when he had got up, nor did it avail all the efforts to bring it near which his grooms made. . . ."

(A second horse acted similarly.)

"Sultan Mustafa set off on the road on the 6th October, and, arrived at the camp which was situated on this" (i.e. the Aleppo) "side of Konieh in a place called Erekli, his pavilions were set up two miles distant from those of his lord father.

"Almost immediately the side walls of his tent were up, from the direction of the camp an arrow was shot inside them, and round the arrow was found a letter written, warning him not to present himself before his father, because the latter meant to have him killed. However, it was his will to go, deeming that this was a trap by Rustam Pasha to cause him to become guilty of contumacy towards his father. His most faithful servants, who had learnt of everything, did not cease from telling him that in such premises he ought to use greater reflection, and that, if he should be set on going into his father's presence, he should do so on horseback in the open country where he would be seen by all. . . .

". . . He set forth clothed in white and silver above, and under it a cramoisy velvet,

¹ This festival would be 'Aid-i-Fitr, 1st Shawwal at the end of the fast of Ramazan, 960 A.H.

² A *chaoush* is a sergent.

³ Literally in Persian, "head master of the mangers".