

*Attack on  
Tricoccia*

Elsewhere through the Orient and especially around Nicaea, things were plainly in a bad condition, Othman stirring everything up there and plundering, especially since the sister of the emperor, called Maria by the Moguls, who was residing at Nicaea seemed to despise Othman with lofty haughtiness, having boldly threatened that she would accuse him to Carmpantanis. The threats were no less than vane; for because Carmpantanis had been constrained by Maria 30,000 of armed men, as the report was, were sent from the interior of Persia against the Oriental border of Rome, of which affair notice having been opportunely sent to the emperor, he planned to send to meet those coming who would testify how pleasing their coming would be to him by united demonstrations of benevolence and magnificent gifts. But nothing of these things terrified Othman, or made him slower for the designs to be followed up. Therefore moving toward the hostile army at Nicaea he first laid waste the fields around everywhere, by cutting the vines and destroying the grain; soon he proceeds to attack Tricoccia, the most strongly fortified castle in the vicinity of Nicaea and just like a fortress of the state. Therefore he surrounds the camp with a skillful siege, all his troops having been placed around. Most brave reserves were holding the castle, and archers for a long time very skilled; whence from those resisting with the greatest strength it happened that the soldiers of Othman suffered many and severe injuries. Yet these proceeding across all obstacles, advanced even to the ditch which was deep and wide, in which the besieged had great confidence. But the Persians, holding it up as a bridge by slender trees being connected across, then rolling down rocks from above, trees, heaps of earth and rubbish, in an enormous mass, at length made it level, and springing across that cover upon the walls took Tricoccia by force, an enormous slaughter of those found within having been performed. In this fortification restored by him and possessed by a strong garison of men most faithful to him Othman believed that he had a refuge safe and prepared against all circumstances of war because it would be said that aid by those coming from Tocharus would threaten Augustus himself.

Georgii Pachymeris, Lib.VII,c.33,pp.  
637,638.

*City*                      *Castle*  
*Nical - Tricoccia*  
*Nicomedia - Bapheou*

Aliunde per Orientem, et maxime circa Nicaeam, malo sane loco res erant, Atmane cuncta illic agente ferenteque, praesertim ex quo soror imperatoris Maria, Muguliorum vocitata, Nicaeae residens alto Atmanem despiciere supercilio visa est, accusatam se illum apud Carpantanem fidentur comminata. nec minae fuerunt vanae: nam a compellato per Mariam Carpantane triginta, ut fama fuit, armatorum millia ex interiori Perside versus Orientalem Romaniae limitem missa sunt. cujus indicis rei mature ad imperatorem praemissis, studuit ille obviam venientibus mittere qui quam gratus sibi foret illorum adventus cunctis demonstrationibus benevolentiae et xeniis magnificis testarentur. sed nihil horum Atmanem terruit aut segniorem ad destinata exequenda reddidit. quin et aucto ex his impetu incumbere vehementius ad coepta strenue perpetranda videbatur. itaque infestum exercitum Nicaeae admovens agros primum circum undique vastavit, vineis excidendis, segetibus corrumpendis; mox oppugnare aggreditur Tricocciam, arcem in Nicaeae vicinia munitissimam et velut propugnaculum ejus civitatis. arta igitur id castrum, omnibus circum suis copiis dispositis, obsidione cingit. obtinebant eam arcem praesidiarii fortissimi et ex longo exercitatissimi arquitae; unde ab his summa vi repugnantibus multa et gravia pati damna milites Atmanis contigit. tamen hi trans omnia obstacula pergentes usque ad fossam processerunt profundam et latam, qua obsessi magnopere fidebant. at eam Persae decussatim connexis e trabibus super eam quasi pontem suspendentes, tum petras desuper, arbores, terrae cumulos et rudera, mole ingenti devolventes, coaequarunt tandem, et per illam sic constratam insilientes in muros Tricocciam vi ceperunt, caede immani repertorum intus edita. ea in munitione a se instaurata et praesidio sibi fidissimorum praevalido insessa perfugium habere se tutum ac paratum adversus omnes casus belli, quod imminere ipsi diceretur a Tocharis suppetias Augusto venientibus, Atman credidit.

Georgii Pachymeris, L.VII, c.33, pp.637.638.

This is doubtless the only reference to the taking of Tricoccia by Atman, for in the Index Historicus the item reads

Tricoccia arx ab Atmane expugnata II, 638, 1 sqq.

In the Chronologicus the event of the description above is given as follows:

1308. Maria soror imperatoris, sponsa Charmpantani Kani Tocharorum destinata, Nicaeae degens, impetratis a sponso armatorum triginta millibus, ut fama ferebat, adventantibus, frustra conatur detertere Atmanem a Romanis arcibus tractuum illorum oppugnandis. nam ille eo ipso tempore Tricocciam, munitissimum Nicaeae propugnaculum, vi expugnat. 1.7, c.33.



Roger and  
the Calabrians  
(1303)

So in that place Pachymer, stuttering after his manner, mentions in passing about the things which concern foreign lands or nations. For he wished without doubt to indicate the peace which was made in the year of Christ 1302 between Carol king of Neapolis and Frederick ruler in Sicily, by which not Ecaterina but Eleonora, daughter of king Carol, was betrothed as wife not to the brother of the king of Sicily, but to Frederick himself, just as Frederick himself witnesses in a public instrument of that covenant, set forth by himself at New Castile on the 19th day of the month of August in the year of Christ 1302, 15th year of the Indiction, the whole of which Odorous Rainaldus recites in his Annals, whence it is plain that already from that time the handling of the matter between the absent parties had begun to be arranged, here Rontzerius, and there Andronicus the emperor, as concerning the auxiliary fleet to be conducted by that one to him. Plainly the existing state of things rendered it necessary to strongly impell Andronicus for the offered aid to be sent: in this year indeed Michael Augustus junior his son, leading all the troops of the empire with him, had disgracefully turned his back to the Persians, and by a precipitate flight had shut himself up at Magnesia, where he was both deserted by the soldiers, and was laboring from extreme want of all things, to whose aid the father Andronicus especially desired to come, he was being hindered by unavoidable obstacles, as Pachymer himself first had narrated in l.4,c.18, then consequently referring to the very pitiful desolation of all the regions of the empire which followed from these things through those Oriental tracts, especially after the fresh and illustrious defeat of the Romans under the leader Muzalo, the hetaeriarh, on the 27th day of July around Bapheum near Nicomedia, brought by the Persians under their leader Othman, which is described in L.4,c.25. Therefore in the last months of the year 1302 and in the first months of the following year 1303 that covenant was concluded by the messengers going back and forth; and again then some months having been employed for the preparation of the fleet, at length he landed at Constantinopolim in the month of September.

In the month of September, I say, in the year of Christ 1303, if perchance Pachymer plainly testifies on page 393, vers.6, "September having soon followed, after the month of August on whose 8th day a disturbance of the earth took place, by which the island of Rhodes was ruined, that Roger landed at Constantinople with an auxiliary fleet in the second indiction. These are his words:

Gamelion--this is

September, by the continual use of Pachymer--of the second indiction is without any doubt September by which from the custom of the Greeks the second indiction began to be numbered. Nevertheless indictions, which we Latins begin to number from the calends of January, the Greeks always begin from the fourth month back, whence they even count the beginning of the years of their era from the beginning of the world according to calculations of their own. From whence we shall see above the state letters of Frederick, note 3, by which he proposed that peace ~~was~~ entered into by himself with Carol king of Neapolis, be signed in the year of Christ 1302, on the 19th day of August in the 15th year of the indiction, we ought to know that that year was the last of the cycle of the indiction embracing 15 years, so that in the September which followed soon after that August the Greeks would begin to number as the first indiction, but the Latins delay to do this even to the first day of the following January, in which the year of Christ 1303 was begun by their calculation. Again the Greeks number the second indiction of this year of Christ in the month of September, while the first indiction among the Latins would run out in the space of four months. No other September marked by the second indiction of the Greeks can be found in this period of time unless one go back 15 years to the year of Christ 1288, or go forward by an equal space of time even to the year of the Christian era 1318, of which two years also in the month of September among the Greeks the second indiction began to be numbered. But as it is manifest that the landing of the fleet of Roger at Constantinople could pertain to neither of these two years, so it ought to be considered certain that it must be assigned to the month of September in the year of Christ 1303.

Observationum Pachymerianarum Lib.I, Glossarium, pp.799,800, Petri Possini.



But since indeed it is impossible that this stand what Pachymer claimed as observed by him from his knowledge of the public record, it is just as very certain that Roger in the month of September of the second indiction landed at Constantino-ple. This is now shown from the series and joining together of things by the inter-vals of times plainly recorded by Pachymer. Roger in September of the second indic-tion, that is in the year of Christ 1303, having landed at the city is received by Andronicus the magnificent, is created a great leader, takes the granddaughter of the emperor as wife, having been sent to Cyzicus into winter quarters in leaving the city is attacked by the Genuese. These things narrated in L.5,c.14 easily will have filled up the rest of the year 1303. Therefore about the beginning of the year of Christ 1304, the Catelans, having been received by the Cyziceni with rich and plenti-ful hospitality, thought nothing less than for what reason they had been sent, to at-tack the hostile Persians in the further provinces of the empire. Therefore in fact they stayed there until Arcturus, as Pachymer writes, that is from April to September, in which month the star Arcturus rises 12 days before the autumnal equinox. These are the words of Pliny in L.2,c.47. By these words the historian signifies the whole compact time they had consumed in stationary campaigns, not as if by sitting idle, which itself would be disgraceful, as by plundering, drunkenness, extortions, de-baucheries, and by vexing their wery unhappy hosts especially by every kind of in-tolerable injury.

Observationum Pachymerianarum Lib.I, Glossarium, pp.799,800, Petri Possini.

Found on page 3 of copy.

AMOGABAROI, p.393, vers.9. This is the first mention of the Amogabari which I call to mind in this history, whom our Pachymer elsewhere, namely p.416, vers.3, thinks that they thus called what they infer as the origin of the Avars or Avars, people it seems from the north of Asia having their homes around the Caucasus. But this suspicion of the historian is plainly not plausible: for what could be in common to the Avars of Hamaxobius from the Scythian race with these Catalans advanced from Sicily where first they had crossed over from Spain? These could seem to have derived a more plausible name from the promontory of Spain, Tarraconensis, which Ptolemy writes was called Avar or Auar. I found in Maria, l.12, c.17, concerning the affairs of Spain, that the Almogaraves there were named as ancient soldiers from the race of the Moors. Many of these I think were mixed with the Catalans having been sent as aid to Frederick who was carrying on war in Sicily by his brother, king of Aragon, and that these had come after the Sicilian war was terminated by a peace pact to Constantinople under the leader Roger of Brundusi, whom Pachymer calls Rontzerius. Therefore with the same freedom by which Pachymer deforms Frederick into Theuderich and Roger into Rontzerius, also he stammers upon AMOGABAROI, thus naming them for ALMOGARAVI. This sound no doubt has the character of the Arabic language familiar to the Moors. Therefore it is acceptable what the very learned man, and one very friendly to me, Lord Magrius, suggests as the origin of this sound from the practice and household use of the idiom in his paternal Malta. He says that the Africans of Malta are called Algharbi, which word sounds western since Malta looks at Africa from the west. But the particle "mo" equivalent to a Latin preposition is inserted between the first and second syllable of the word Algharbi as often as it is necessary to designate someone brought up in Africa or in some region of the west: for there such an one is called ALMOGHARBI, that is, one who shall come from Africa or from the western region. Neither is it incredible from an origin of such a kind to have implanted that name also in Spain: for it is certain that all the Moors crossed from Africa into Spain, and that from the western parts of it had spread out into other parts of the dominion, whence there also they could be called ALMOGHARBI, or the word having been distorted into the popular sound ALMOGABARI or, as Maria writes, ALMOGARAVES, the Moorish soldiers coming from Africa and the western regions. After I had written this, I saw what our Petrus d'Outremannus, in his notes to c.3 of his book concerning the overthrow of the Greeks, relates about the sound of AMOGABARI. But these advise nothing to be changed among the things which I have stated above. Yet I thought that the subject must be revealed to the studious reader so that by this approach, if it shall seem good to him, he may choose out of all for decision what he shall have esteemed more fit.

Observationum Pachymerianarum, Lib.I, Glossarium, p.659, Petri Possini.

Found on page 1 of copy.



The Arab historians derive the race of Othman, or of the Ottomans, from a certain Soliman Shah, whom they say, about the year of the Hegira 611, whose beginning was the 13th day of May in the year of Christ 1214, had been in command of a province subject to Persia which used to be called Mahan. Since he was hoping to guard his prefecture from the power of the Moguls, then under their first chief Gingschan, who was enlarging territory in every part by furious invasions, things having been packed up which he could take away, and having been taken with him, partly from the chiefs and partly from the people who chose to seek new homes elsewhere than in the fatherland, he directs a journey into Asia Minor. But while he crosses the Euphrates by an uncertain ford, Soliman Shah having been swallowed up by the waters, of the three sons who were accompanying his flight, the first two, Sankur Zengi and Cun Tugdi, returned into Persia, and the third, Ortogrul, settled a home there on the banks of the Euphrates, and having tarried there a long time, educated three sons, Condoz, Sarubanus and Othman. But since they were dwelling in a small and inconvenient manner, the son Sarubanus who had been sent to Aladdin, satrap of Iconium,--he as a suppliant asked from him that a place be assigned to him where he might live with his children in lands of his own authority. The Satrap consented, and permitted Ortogrul to migrate with his children into a region situated between the mountains of Tumlagius and Armenia. Karaiaptag was the name of the place which Ortogrul settled with such a number of people as would fill 400 fixed tents. Ortogrul strenuously carried on there for many years, guarding the border, and successfully performing military service under the auspices of Aladdin chief of Iconium, on this account being held great by him, and welcomed, he finished with destiny in the year of the Hegira 687, which began from the 6th day of February in the year of Christ 1288. Othman was the heir of Ortogrul, whom Aladdin indulged with the inclined favor as had succeeded to his father in the principality of Karaiaptag, and fostered him with benefits so long as he stayed in power. But Aladdin, now broken in years and diminished in might, so that no longer would he be equal to bearing up against the arms of the Moguls under Chalau and Apaga, who in those parts were prevailing and conquering everything, Othman began to lead his own affairs for himself, and to break into the provinces of the Roman empire under his own auspices, not only bent upon carrying away plunder, but upon occupying there both castles and cities, in which beginning, when he had succeeded him by vote, certain strong fortifications had been attacked and possessed by the aid of his own men, from whence it would easily claim for him a perpetual lordship of the regions lying adjacent to those,--then at length Othman plainly seized the title of Sultan, that is, of the supreme chief, in the year of the Hegira 699, of which the Calends of Muharram inscribe upon the 28th day of September in the year of Christ 1299.

Peter Possinus, *Observationum Pachymerianarum*, Lib.III, Chronologicus,  
pp.826,827.

Translated by Grace Amadon.



Translation of Peter Possinus--

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Peter Possinus, Observationum Pachymerianarum, Lib. III,  
Chronologicus, pp. 326, 327.

Tr. G. Amadon, June, 1938.



"Already for a long time, during the last decades of the thirteenth century A. D., unknown Turks had crossed the border of the country and pillaged as far as Brussa. (Pachymeres I, p. 475); the Turkish history even tells about a first though only temporary occupation of Nikáa-Isnika, where the first "rumish" Seldschuken had used to stay and have their usual camp; a castle and a well were said still to bear the name of the Osman general Tadschi-Ali. But these events belong to those years, when Osman not yet had declared himself free from the suzerainty of the Sultan. However, when he in the year 1301 A. D. before the castle of Bapháon, in Turkish called Jujun-Hissar, "the castle of sheep," at Nikomedien, Ismid found himself face to face with the united Greek general, Osman himself was a ruler in his own Moslem state, which rested on Turkish power and Turkish heroism, and at the same time on careful and impartial Mongol constitution and traditional Greek institutions just like the feudal knight-hood, that was hereditary in its own section. (Leunclavius Sp. 154) Osman won the victory here, the 27th of June. Muzalon, the supreme military official of the province, who besides only had an insignificant company of about two thousand Greeks and Danubian Alans, which could not possibly suffice to drive away the Osmans or even hinder their advance,--this Muzalon was continually unable to win back the position that he once had lost. Only the larger cities, like Nikomedien, Nikáa and Brussa and also Kyzikos, Pegai, Lopadion and Achyraos (Pachymeres P. 336-337, compare also p. 390. The date in Zinkeisen I, p. 82) were kept for the country; but Osman was from that time on regarded as a firmly settled neighbor of the provinces of the country. He was the ruler of the district of Nikáa." "Pachymeres II, p. 332)



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On the twenty-seventh day of the month of July, if perchance, around Baphaeum (this place is near the celebrated Nicomedia) Othman, with his troops full of many thousands in number, unexpectedly appearing and suddenly breaking forth-- but it will be better to tell the story begun somewhat further back from his beginnings. Hales Amurius with his brother Nastratio, etc. . (Vol. II, page 327). Continuing from page 332: For however Hales Amurius, on a certain pretence of peace, was up to this point holding himself quiet, yet he began to be puffed up with a little envy after the resulting successes of Othman who was prosperously raiding the vicinity of Nicaea, thinking that he had conferred no small benefit upon the emperor if he should hold himself for the preservation of peace so long as others should not break forth into the territories of the empire.

Othman therefore moving out of the places around Nicaea (for an offense was increasing his wrath which had formerly related to Muzalo), having crossed the Siphon mountains was prepared for the attacking Halizones. But before that he should break out against them, a force of the enemy having been collected, not exceeding the number of only a hundred heads, suddenly coming upon Muzalo with his men who had been lulled to sleep around Telemaea, indeed his troops had been seized in such a state, as it was fit, put up a very great disturbance by which the barbarians aided with many another carry off then the spears themselves which had been thrown upon the branches of the trees laid across the hurdle of the valley. But as the Romans pursued by made-up force were fleeing, their spirits having recovered from sudden consternation, those (the Othmans) held the passes of the mountains known to themselves, and then already established in a secure place were attacking our men with arrows and then throwing them from above in a circuit; and they but just prevailed over the circumvented ones who were pursuing them in order that they might seize the leader himself and would have carried him away except a certain one thrown out of the Roman phalanx by a noble attack had made a strong inroad against the barbarians, carrying the thing on so bravely that, these having been dispersed, his horse only having been wounded, he himself unwounded led back the captive free. So this thing that was done and was widely praised incited Othman more and more and he exalted the stranger upon the calendar: for so far already his troops had been increased in number so that he had both other Persians from the neighboring regions further united as allies to himself, and suitable aids for making an attack anywhere. And this increased Amuric's pride. It persuaded him to break the treaty, incited with eager jealousy, by which it seemed to him intolerable that he, conquered by the scruples of a long faith in the emperor should hold back a hand from the Roman war, while in the mean time others for a longer time in service should turn that whole war to their own profit. But although Amurius plainly was not at all sparing to himself yet he went on with rapacity as much as he could for the damage which he was bringing to the Roman affair could be considered small if compared with the by far more serious things born from the more powerful Othman. For he, urging a beginning, and forthwith well-girded for work, also surrounded by new auxiliaries of very fierce robbers, who stirred up against us a little while back with fierce rage, had recently come to him from the territory of Paphlagonia prepared in spirit to destroy and to make desolate all that lay in their path, and to do nothing to the remainder, that greatest in skill, the entire inhabitants of their districts being snatched and simply carried into captivity. When he had added these to his old troops, he had for himself there in one and the same place an entire army. Opposed to him Muzalo was standing as the only one safeguard of the Roman border; who was in command over his assessed men and the part collected into one as much of the Roman troops as of the Alans, yet with difficulty he was filling up 2 thousand soldiers partly by the numbered natives and partly by the foreigners. Nevertheless at last observing with the eyes and spirit of Muzalo the danger of the Roman affair was giving to it boldness and vigor by fighting for hearth and altar more than others

And he would have had success by that confidence, and would have conquered, as many affirm, either if all had simply conspired in this noble proposition, or agreeing with him had persevered and with unanimous fortitude for the whole mind and strength had rushed into that battle. Now many of themselves, either indulging in inherent cowardness, or their ardor for strenuous fighting having cooled off, were lazily and indifferently listless. Among these were those whom the shame



of disgrace, as they were thinking, and of received injury since equal money snatched from themselves had been assigned to the Alans, for which reason they were complaining that the Roman military service had fundamentally perished, and full of disgust and malice neither were consenting to the rest, nor were expediting the attack anything worthy of progressive strength; and having been thrust into the fight were showing an equal indifference in the battle itself. Because this, observed by the Persians was adding to their courage, it was easy to see, and was giving to a few and those who were timid the great faculty of making an attack.



The Arab historians derive the race of Othman, or the Ottomans, from a certain Soliman Shah, whom they say, about the year of the Hegira 611, whose beginning was the 13th day of May in the year of Christ 1214, had been in command of a province subject to Persia which used to be called Mahan. Since he was hoping to guard his prefecture from the power of the Moguls, then under their first chief Gingschan, who was enlarging territory in every part by furious invasions, things having been packed up which he could take away, and having been taken with him, partly from the chiefs and partly from the people who chose to seek new homes elsewhere than in the fatherland, he directs a journey into Asia Minor. But while he crosses the Euphrates by an uncertain ford, Soliman Shah having been swallowed up by the waters, from the three sons who were accompanying his flight, the two first, Sankur Zengi and Cun Tugdi, returned into Persia, and the third, Ortogrul, settled a home there on the banks of the Euphrates, and there having tarried a long time, educated three sons, Condoz, Sarubanus and Othman. But since they were dwelling in a small and inconvenient manner, the son Sarubanus having been sent to Aladdin, satrap of Iconium, he as a suppliant asked from him that a place be assigned to him where he might live with his children in lands of his own authority. The Satrap consented, and permitted Ortogrul to migrate with his children into a region situated between the mountains of Tumlagius and Armenia. Karaiaptag was the name of the place which Ortogrul settled with such a number of his people as would fill about 400 fixed tents. Ortogrul strenuously carried on there for many years, guarding the border, and successfully performing military service under the auspices of Aladdin chief of Iconium, on this account being held great by him, and welcomed, he had done with destiny, which happened in the year of the Hegira 687, which began from the 6th day of February in the year of Christ 1288. Othman was the heir of Ortogrul, whom Aladdin indulged with inclined favor as succeeded to his father in the principality of Karaiaptag, and fostered him with benefits as long as he stayed in power. But Aladdin, now broken in years and diminished in might, so that he would no longer be equal to bearing up against the arms of the Moguls under Chalau and Apaga, who in those parts were prevailing and conquering everything, Othman began to lead his own affairs for himself, and to break into the provinces of the Roman empire under his own auspices, not only bent upon carrying away plunder, but upon occupying there both castles and cities, which beginning, when he had succeeded him by vote, certain strong fortifications having been attacked and possessed by the aid of his own men, from whence would easily claim for him a perpetual lordship of the regions lying adjacent to those, then at length Othman plainly seized the title of Sultan, that is, of the supreme chief, in the year of the Hegira 699, of which the Calends of Muharram inscribe upon the 28th day of September in the year of Christ 1299.

Petri Possini Observationum Pachymerianarum, Lib.III, Chronologicus, pp.826,827.



Paulo autem prius quam haec fierent, Augusti videlicet die octava, terrae motus extitit, in his quidem partibus sua exilitate plerisque non animadversus, eo quod nullo admodum indice sui proderetur strepitu: circa vero clima Rhodium et ultra per sane clarus fuit, idemque omnium quos vivi meminissent dirissimus. unde et Rhodus quidem ipsa tota plane subversa est. audita quoque de Alexandria et locis parvis cum ea situs gravissima per illum iis importata mala sunt. Corone vero et Methone ac Peloponnesi pleraque, et non modica pars Cretae, eodem hoc obiter concussa terrae motu haud sine damnis fuere maximis.

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LIBER III CHRONOLOGICUS

Second Tome

Observations of Peter Possinus. George Pachymer, Volume II, page 835

Anni Chr.	Pontificum	E. Empire	
	Boniface VIII	Andron. II	Muzalo, Roman commander, is captured by Othman, but is soon liberated. Book 4, ch.25.
1296	VIII	14	
	2	Michael IX	
		3	
1299	5	An.--17	Othman, satrap of the Persians, called Ottomans by others, father of the ruling house of today among the Turks, prevails in might by adding to himself numerous forces of fierce robbers (or brigands) from Paphlagonia. Book 4, ch.25.
		Mich.--6	
1302	8	An.--20	On the 14th day of January a wonderful eclipse of the moon was seen at Constantinople. Book 4, ch.15
		Mich.--9	Michael Augustus junior in fact about the time of the Easter festival moves with a strong army into the Orient (meaning Asia Minor), and the report of him infuses great consternation among the Persians (Othmans). Book 4, ch.17.
			The Persians at length are enticed to fight; but in the preparations for battle, the emperor when persuaded by the Roman leaders cowardly refuses to fight. Then he came into contempt with the enemy, by whom the whole Roman regions of that territory were soon made desolate by greedy and cruel raids. Book 4, ch.18 and 21.
			Muzalo, the Hetaeriarch, commander of the Roman troops in Bithynia, while he strives to oppose himself to Othman, who is devastating the entire territory, is conquered in the base listlessness of the Roman soldiers, who were fighting with disgusting malice and cowardly desperation; and with difficulty by the brave work of the Alans he lays up again with himself within Nicomedia the remaining troops of the scattered army. Book 4, ch.25.
			Roger Lauria, whom Pachymer calls Rontzerius, who had usefully fought for Frederick in a preceding war, eagerly accepted by the emperor Andronicus, to whom he had offered himself as aid to come, and invited to ample expectation by a letter embossed with gold, prepares a fleet and troops for setting out. Book 5, ch.12.
1303	9	Andronicus	In September of this year, the second indiction of the Greeks already by custom <sup>having</sup> begun to be numbered, Rontzerius lands at Constantinople with an auxiliary army. He is made a great leader by the Emperor; and accepts as wife Asanis, the daughter of the sister of Augustus. He is sent to Cyzicus. In the departure he is opposed by the Genueese. The drungarius Muzalo, sent by the Emperor to break off the strife, is killed. Book 5, ch.14.
		22	
		Michael	
		10	



Anni Chr. Pontificum E. Empire  
 Boniface Andron. II--14  
 1296 VIII Michael IX  
 2 33

Muzalo dux Romanorum capitur ab Atmane, sed mox liberatur. Lib.4 c.25.

1299 5 Andronicus  
 17  
 Michael  
 6

Atman Persarum satrapa, aliis Ottomanes dictus, auctor domus hodie regnantis apud Turcos, invalescit opibus, adjunctis sibi numerosis copiis ferocium e Paphlagonia latronum. Lib.4 c.25.

day of month

1302 8 Andronicus  
 20  
 Michael  
 9

Die 14 Januarii visa est Constantinopoli eclipsis lunae horribilis. Lib.4 c.15.

Michael Augustus junior primo vere circa Paschales ferias cum valido exercitu in Orientem movet, et magnam consternationem sui fama Persis iniicit. Lib.4 c.17.

*At length the Persians are enticed to fight: but in the preparations of battle the emperor, persuaded by the Roman leaders, lazily refused to fight. When he came into contact with the enemy by whom soon the whole West of the Roman country was made desolate by fierce and greedy ravages.*

Persae tandem eliciuntur ad certamen: sed in pro-  
 cinctu praelii imperator persuasus a ducibus Romanis ignave pugnam detrectat. unde in contemptum hostibus venit; a quibus universae mox illorum tractuum Romanae regiones saevis et avaris incursionibus desolatae sunt. Lib.4 c. 18 et 21.

Muzalo hetaeriarcha dux copiarum Romanarum in Bithynia, dum Atmani cuncta vastanti se adversum ferens obsistere nititur, militum Romanorum, taedio livore ac desperatione ignave pugnantium, degeneri languore vincitur; et vix Alanorum forti opera reliquias fusi exercitus secum intra Nicomediam recondit. contigit haec clades die 27 mensis Julii circa Bapheum prope Nicomediam. Lib.4 c.25.

Rogerus Lauria, quem Pachymeres Rontzerium nominat, qui bello praecedente Friderico utiliter militaverat, ab Andronico imperatore, cui se suppetias venturum obtulerat, cupide acceptus et diplomate aurea bulla munito ad spes amplas invitatus, classem et copias parat ad eo proficisendum. Lib.5 c.12.

1303 9 Andronicus  
 22  
 Michael  
 10

Septembri hujus anni, coepta jam numerari more Graecorum indictione 2, Rontzerius cum exercitu auxiliari Constantinopolim appellit. creatur ab imperatore dux magnus; et filiam Asanis ex Augusti sorore natam uxorem accipit. mittitur Cyzicum. in digressu oppugnatur a Genuensibus. drungarius Muzalo missus ab imperatore ad rixam dirimendam interficitur. Lib.5 c.14.



Translation of Peter Possinus---

From these things it is plain that the Arab annals by general consent refer to the record of this history of ours which we have written above, that Ortogrul, father of Othman, died in the year of the Hegira 687, which partly coincided with the year of Christ 1288, famous for his successful wars which clearly related to the Roman warfare on the Persian border, which then indeed recovered from that of Latin Constantinople, that is, from 16 years back, had begun to be greatly weakened. Therefore Othman, the son succeeding Ortogrul, already had some places acquired from the Roman force, by which, after many years of continual felicity he had added more and more to his paternal power in Karaiptag. At length he did not at all hesitate to seize the name of Sultan, that is, of supreme chief, hoping that he could guard that [suzerainty]. Of this first and as it were fundamental epoch of the Ottoman empire it is indeed our part to establish the foundation in the order of time, which we shall attempt to accomplish by comparing the testimonies of the Arab chronologers with those of our Pachymer. Pachymer plainly reports, Vol. II, p. 327, line 6, that Othman had increased in strength by adding to himself a very brave band of the fiercest warriors from Paphlagonia, and that having attempted to set himself in resistance, had conquered Muzalo, the Roman commander in battle near Nicomedia the metropolis of Bithynia, which city he, as lord of the field, would hold as if besieged. Pachymer clearly reports that this had happened around Bapheum near Nicomedia on the twenty-seventh day of the month July: we affirm in the Synopsis, from a series of things very similar, that this year was 1299 of Christ; and in the following year 1300 I would think that what our Pachymer narrates on page 415, line 1, had taken place it is easy to see--that some Roman troops under a certain leader Siurus, who had been sent by the emperor to guard the province, having been collected by Othman had been killed in massacre; whence Othman advancing as a victor captured Belocoma (the words are Pachymer's) 'springing up by force, and there he killed those he found.' But he himself, made powerful by the large resources shut up in that castle, was then considered rich. Indeed, having made use of its cells which were fortified by site, and strong in art, for the guard of special money, he had in hand for himself great stores of provisions safely preserved, whence he could free himself from the cost of war and dominion. A great part of these calamities overflowed upon Prusa, thus made bare of the possession of her land, and reduced within the circle of walls, etc. These things, writes Pachymer, <sup>which</sup> very clearly indicate at this time a change made in Othman, as it were from a private into a principal state. Let us now hear from the Arabs: These by large consent affirm that Othman, from the toparchy of Karaiptag and from a simple satrap, ~~had taken to himself~~ had taken to himself the name of Sultan, or ~~of~~ of supreme lord, in the year of the Hegira 699. Since the Calends of Muharram ascribe the day of this year as the 28th of September, in the Julian year of Christ 1299, and, as we have narrated from Pachymer, how the fight of Belocoma seems to have continued during the summer months, it must be intelligently conceded that Othman, without any concealment, plainly by seizing the name of sovereignty, began to reign in the year of Christ 1300, and this in Bithynia near the city Prusa, which a little after that was subjected to tribute in the name of peace, an event that was a true surrender and a full subjection Pachymer intimates, while he writes thus, page 597, line 14: 'Prusa herself was compelled by enormous calamities to buy from the Persians at an immense price in cash a shade of peace in place of the true peace which they had offered by deceitful promises.' ita ille.

Petri Possini, Observationum Pachymerianarum, Lib. I, Glossarium, pp. 829, 830.

Tr. G. Amadon, June, 1938.



ORIGIN OF THE OTTOMAN EMPIRE SET FORTH BY PACHYMER MORE DISTINCTLY EXPLAINED  
BY PETER POSSINUS

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secundae indictionis, hoc est an. Chr. 1303, in urbem appulsus ab Andronico magnifice excipitur, magnus dux creatur, uxorem ducit imperatoris neptem, Cyzicum in hiberna missus in digressu ab urbe a Genuensibus oppugnatur. haec narrata 1.5 c.14 facile reliquum anni 1303 expleverint. igitur circa initium anni Christi 1304 excepti a Cyzicenis CATELANI uberi et copioso hospitio, nihil minus cogitarunt quam cujus causa missi erant, Persas ulterioribus imperii provinciis infestos oppugnatum ire. itaque perstiterunt a vere illic ad Arcturum, ut scribit Pachymeres, hoc est ab Aprile ad Septembrem, quo mense oritur Arcturus stella undecim diebus ante aequinoctium autumnii. verba sunt Plinii 1.2 c. 47. iis verbis significat historicus universam eos tempestatem aptam expeditionibus in stativis consumpsisse, non tam desidendo, quod ipsum esset flagitiosum, quam depraedationibus ebrietatibus extorsionibus stupris et nullo non injuriarum maxime intolerabilium genere miserrimos hospites vexando.

Observationum Pachymerianarum Lib.I, Glossarium, pp.799,800 of  
Peter Possinus on Georgii Pachymeris, Vol.II.

Origines imperii Ottomanici a Pachymere indicatae distinctius explicantur a Possino

Ex his patet quam consentanee ad nostrae hujus historiae memoriam Arabum annales referant quod superius exscripsimus, Ortogrullem Othmanis patrem obiisse anno Hegirae 687, qui ex parte coincidit cum anno Christi 1288, inclytum bellicis successibus, de Romana videlicet Persici limitis militia relatis, quippe quae jam tum a recepta de Latinis Constantinopoli, hoc est ab annis retro sedecim, debilitari valde coeperat. quare succedens Ortogruli Othman filius aliquot jam tum habuit loca de Romanis manu parta, quibus plura majoraque postquam annorum plurium continua felicitate ad paternam Karaiaptagae adiecisset dittonem, Sultanis denique, hoc est supremi principis, nomen haud dubitavit usurpare, tueri se illud posse sperans. hujus primae ac quasi fundamentalis epochae Ottomanici imperii sedem ex vero in ordine temporum statuere nostrum est, quod efficere conabimur comparatis Arabum chronologorum et nostri Pachymeris testimoniis. refert Pachymeres, p.327 v.6, Atmanem invaluisse opibus adjuncta sibi manu fortissima bellatorum acerrimorum e Paphlagonia, et obsistere sibi conatum Muzalonem Romanum ducem acie vicisse prope Nicomediam Bithyniae metropolim, quam inde urbem velut obsessam campi dominus tenuerit. haec contigisse circa Bapheum prope Nicomediam die vicesima septima mensis Julii Pachymeres tradit: annum ex serie rerum verisimiliter affirmamus in Synopsi hunc fuisse Christi 1299, sequenti 1300 putarim evenisse quod noster narrat p.415, line 1, videlicet quasdam Romanas copias duce quodam Siuro, ab imperatore ad eam tuendam provinciam misso, collectas ab Atmane occisione fuisse deletas; unde victor Atman progrediens Belocomam (verba sunt Pachymeris) insiliens vi capit, et ibi repertos interficit. ipse autem immensis opibus ea clausis munitione positus praedives inde est habitus. arcis quippe illius munimentis situ et arte validis ad quaesitae pecuniae custodiam usus, magnos sibi thesauros, unde belli ac principatus expediret sumptus, secure conditos ad manum habuit. harum magna pars calamitatum in Prusam redundavit, sic nudatam possessione agri sui et intra murorum ambitum redactam etc. haec Pachymeres; quae satis clare indicant mutationem hoc tempore in Atmane factam, quasi e privato in principalem statum. audiamus jam Arabas. hi magno consensu affirmant Othmanem e toparcha Karaiaptagae et simplici satrapa Sultanis seu supremi domini nomen adscivisse anno Hegirae 699. hujus anni cum kalendae Muharrami insederint diem 28 Septembris Juliani in anno Christi 1299, et quam memoravimus e Pachymere Belocomae expugnatio ad menses aestivos pertinuisse videatur, intelligendum relinquitur regnare Atmanem, sine ulla jam dissimulatione vocabulum imperii palam usurpando, coepisse anno Christi 1300, idque in Bithynia ad urbem Prusam, quam paulo post ei fuisse subjectam tributariae pacis nomine, re vera deditioe ac subjectione plena, innuit Pachymeres, dum sic scribit p.597, line 14: Prusa ipsa calamitatibus subacta ingentibus emere a Persis numerato immani pretio umbram pacis, pro vera, quam mendacibus promissis ostentarent, pace. ita ille.

Observationum Pachymerianarum Lib. I, Glossarium, pp.829, 830 of Peter  
Possinus on George Pachymer, Vol.II.



GINZEL, Chronologie I.

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Paragraph 34. The Division and Beginning of the Day

So far as is evident from single monuments the day (horw) was divided into 24 parts or 12 day-hours and 12 night-hours. Hence, obviously, horae temporales, hours of uneven length are meant. The hours of the day appear represented by goddesses which carry the sundisc above their head, the hours of the night as goddesses with the \*. The hours usually are given with the ordinal number as the first, second, etc., of the day or night. But the hours have other special names besides which differ in older or later texts. The knowledge of these names is of importance since without the knowledge of the goddesses of the hours some texts remain unintelligible. (Comp. the name list of BRUGSCH, Thesaur. Inscript. Aegypt. 1883, II, p. 843 and with regard to later names the information of DÜMICHEN, Zeitschr. f. Ägypt. Spr., III, 1865, p. 1-4). Not much that is certain is known about the manner of subdividing the hours and the naming of these parts. On one pylone of Karnak in one inscription the hours are called unut, the smaller periods attached to it are named at, hat, aut. It would be too hasty to see in these designations minutes, seconds, or even tertias, for probably by adding customary expressions merely the endeavour is to be expressed to extend the enumeration of times while the author does not have in view an exactly demarcated conception of time. We find something quite similar in the period cited in paragraph 38b as to the extension of this row upward.

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With regard to the question in what time of the day the Egyptians set the beginning of the day, the majority of testimonies point to the morning. The following text from an inscription on the cover in the temple Ramses II at Thebes which is cited by BRUGSCH,<sup>1</sup> is, however, less decisive:

1) BRUGSCH, Thesaur. Inscr. I, p. 89.



"He is letting you (the king) radiate like Isis-Sothis in the sky on the morning of the new year." BRUGSCH believes he had to define the "morning" here as the "eleventh night-hour" in view of THEON (Schol. ad Arati Phaen. v. 152): "The rise of the dog star takes place about the eleventh (night)-hour, and they (the Egyptians) begin the year with it and believe that the dog star and its rise is dedicated to the goddess Isis."<sup>2</sup> We want to disregard a more exact definition of time in the two texts cited and merely assume that new year's day was begun in the morning with the visibility of Sirius in the dawn. If we set the time of Rameses II to which above inscription belongs at about 1300 B.C.<sup>3</sup> and the beginning of the Sothis year on July 20 (although for Thebes the heliacal rise of Sirius takes place 4 days earlier, see paragr. 39), and ascertaining for July 20, 1300 B.C. the sunrise and sunset and the rise of Sirius<sup>4</sup>, then we get for the sunrise about 5<sup>h</sup> 8<sup>m</sup> mean time in the morning for Thebes; for Sirius, 3<sup>h</sup> 48<sup>m</sup>; the sun set the day before about 6<sup>h</sup> 47<sup>m</sup> in the evening, hence, the eleventh night-hour, reckoned from sunset, ran from 3<sup>h</sup> 25<sup>m</sup> until 4<sup>h</sup> 17<sup>m</sup> in the morning and the rise of Sirius comes indeed in the eleventh night hour. Simultaneously it is evident that New Year's day was not

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2)

3) Rameses II at present is placed in the time of about the second half of the 13th century to the first quarter of the 14th century.

4) Position of Sirius 1300 B.C. AR = 4<sup>h</sup> 20<sup>m</sup> D = -17° 45' (see table I at close of volume) of the sun (with the help of Neugebauer's sun tables, see Introduction p. 54) a = 7<sup>h</sup> 3.4<sup>m</sup>, d = + 23° 3.2'. Half the diurnal arc of Sirius 5<sup>h</sup> 24<sup>m</sup> for the latitude of Thebes (25° 45' n. l.) half the diurnal arc of the sun 6<sup>h</sup> 50<sup>m</sup>; equation of time -1.9<sup>m</sup>.



little known up to this time from the monuments of the beginning of the day LEPSIUS has justly concluded that the day began in the morning (Chronol. d. Egyptol., 1849, I 130), and IDELER (I 100) had come to the same conclusion much earlier through the statements of PTOLEMY in the Almagest.

The latter texts of PTOLEMY which here are very weighty were critically appraised especially by A. BÜCKH<sup>1</sup>. With the observations made during the night and especially with those made after midnight PTOLEMY Gives a double day date but contrariwise never with the day observations. This addition was necessary if with the observations made in the morning dawn there was to be no doubt left as to what day (date?) they applied, for the time of morning dawn could be counted with the end of the day just expired as well as with the beginning of the starting day; thus doubts could arise if not plainly designated on which day the observations were made. For instance, a Mercury observation made in the morning dawn of Jan. 1 in the corresponding Alexandrinic date could come on the 5th or 6th Tybi according to whether the dawn was set at the end of the 5th or the beginning of the 6th Tybi and could lead to the misunderstanding whether the 5th or 6th was the day of observation if some counted the dawn with the end of the day, others with the beginning of the day; but the double date 5/6 Tybi, i.e. from 5th to 6th Tybi eliminated the doubt. There are three such decisive double dates found in the Almagest: a) In determining the summer solstice in the year 463 prior to Alexander's death, it reads,<sup>2</sup> it fell "on the 11th Mesori nearly 2 hours after the midnight to the 12th Mesori", 11/12 Mesori, i.e. the definition still belongs with the 11th Mesori; b) HIPPARCH'S fixation of the spring equinox in the 43rd year of the 3rd Kallipic period<sup>3</sup> comes "on the 29th Mechir, after midnight to the 30th;" c) similarly

1) Üb. die vierjähr. Sonnenkreise der Alten, Berlin 1863, p. 303 & on.

2) Almag. III 2(1).

3) Almag. III 2(1);

4) Almag. III 2(1);



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the autumn equinox of the 32nd year of the 3rd Kallipic period<sup>1</sup> "on the 3rd Epagomen-day at that midnight which leads to the 4th." Two other statements - although but one day is mentioned - reveal that the date did not change at midnight; that day is named which would have to be the first of a double date if such were used; a) The lunar eclipse observed by HIPPARCH in the 55th year of the 2nd Kallipic period<sup>1</sup> is set on the 9th Mechir, although the beginning of the eclipse took place half an hour before midnight and extended until the morning of the 10th Mechir; b) The other lunar eclipse, too, which took place in the same year as the one observed by HIPPARCH, of the 5th Mesori<sup>2</sup> is being figured as coming on the 5th Mesori although its center came  $2 \frac{1}{3}$  hours after midnight, hence into the morning dawn to the 6th Mesori. Likewise PTOLEMY expresses the time of two star-covering observations made in the morning hours by TIMOCHARIS by giving double dates (Almag. VII 3).

Thus HIPPARCH, and after him PTOLEMY, when dates of observations are concerned, begin the day with the morning. The reckoning of the day as from noon, also found with PTOLEMY (Almag. III 6) has purely astronomical and not chronological reasons and that is just why it was taken over by the astronomers. The closer definition as to what is to be understood by PTOLEMY as "morning" BÖCKH derives from three texts of the Almagest (IX 7, 8, 10) where mention is made of two Mercury observations, and of the second of DIONYS' observations. The former were made on the 18th Epiphi or 18th Phamenoth (19th (morning dawn) and are later cited under 19th Epiphi or 19th Phamenoth. From this double date it is evident that , the dawn, reckoned the time of daybreak is already counted with the second day of the double date, being moved over with the day beginning with the next sunrise.

1) Almag. IV 10. Begin after  $5 \frac{1}{2}$  hours of the night =  $23^h 28^m$  mean Alexan. time.

2) Almag. IV 10. "And at that, as he (HIPPARCH) says, the center of the eclipse was at about  $8 \frac{1}{3}$  h," i.e.  $2^h 11^m$  mean Alexandr. time (after midnight.)



Hence, it can be accepted in general that the Egyptians began the day with daybreak, about the 9th <sup>night</sup> hour (2h morn.) at the latest with the 11th (4-5h morn.) which agrees with the statements made earlier. Thus they reckoned from dawn to dawn. So when mention is made of the morning of the 1st Toth, the morning dawn introducing the day of 1st Toth is meant, not the dawn which comes again at the close of this day forming the transition to the 2nd Toth. - Moreover, it seems that passages of CENSORIN and HEPHAESTION also seem to indicate<sup>1</sup> that the time about sunrise formed the boundary line of the day.

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The remark of PLINIUS (hist. nat. II 79) that the Egyptians began the day at m i d n i g h t thus in no way is confirmed from the Almagest. There are, however, still some writers who set the beginning of the day of the Egyptians at evening, so ISIDOR (de natura rer. 1, etym. V 30): dies secundum Aegyptios inchoat ab occasu solis, similarly SERVIUS (ad Aeneis V 738) and LYDUS (de mensibus II 1, comp. also BEDA, de die, and de temp. ratione); but these authors already belong to the later in literature and have no weight. Support of them was supposed to have been found in the hour tables at Thebes. These tables give the night hours for the beginning and the middle of each month (1 - 12) when a definite position (culmination ?<sup>2</sup>) of certain stars takes place. For each first day of the month they write: "Toth, Beginning of night, beginning of the year," "Phaophi, Beginning of night," etc.; thus they seem to begin the day with sunset and figure the first hour of the night as from the latter. However, this is no argument for the day itself having been started with the evening, since the night hours as well as the day hours run as something independent of each other -- those from sunset, these from sunrise. Moreover, with the days - in the middle of each month - this significant writing occurs: "Toth 16-15",

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1) BOCKH, a.a.O., p. 308-310.

2) see SCHACK-SCHACKENBURG (Ägyptol. Studien, I. No.2, Leipzig 1902) he sees in the hour tables certain star culminations which were used with the help of an apparatus to fix the time.



"Phaophi 16-15" etc. Between the figures 16, 15 is the sign <sup>BRUGSCH</sup> (Materiaux p. 106) saw in this sign the expression "corresponding" or "equal" and accepted an equation between two different forms of dating (a "holy" "sacred" and a civil year). The meaning of the sign at present, however, is in no way clear. This form of dating speaks for the morning as the beginning of the day and it seems it should be understood in the same manner as the double dates of PTOLEMY. For the tables intend to state that in the first half of the month, from 1st to 15th and at that inclusive of the whole night of the 15th or until the morning of the end of this day such and such positions of stars take place in the single hours of the night but that from then on, i.e. as from the beginning of the 16th (end of 15th) from daybreak until the end of the month a changed position of the stars takes place, so that (in case culminations are meant) new stars enter in place of the earlier (due to the shifting of the star-day as against the sun-day which has become noticeable).

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Concerning the dates of July 27, 1299, and August 11, 1840.

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Keith, remarks on the date of Gibbon--July 27, 1299, in the "Signs of the Times" of 1832, pp. 313-14, as follows:

"Of the loosing of the four sultanies, Gibbon speaks in his high office over the moslim world. The dates as well as the facts are striking. It was not solely the decline of the moguls that gave free scope to the Othomans. In the year 1291 Acre was stormed and taken by the Mamelukes. And the crusaders lost their last inch of ground in Palestine. "A mournful and solitary silence prevailed along the coast which had so long resounded with the worlds debate. The death of Cazan, which removed the salutary control that checked the depredations of the Turke, took place on the 21st of May 1301, and from that time "The decline of the Moguls gave free scope to the rise and progress of the Ottoman empire. And it was on the 27th of July in the year 1301 (erroneously stated by Gibbon 1299) of the Christian era, that Othman first invaded the territory of Nicomedia."

#### The Beginning of the Othoman Empire.

Near Kay-Kubad, the seljuk Sultan of Iconium was one day hard pressed by a Mongol Army, when suddenly Ertoghurul, Othman's father, with his men appeared and won the day for the Sultan. Ertoghurul at that time was a stranger in the Land, and as a reward for his valor the Sultan gave to him the Castle Eskischehr for residence. Ertoghurul was a herdsman and his flocks his chief means of support.

In 1288 Orkhan the Son of Othman was born, and Ertoghurul died the same year, leaving Othman head of the Class and Lord of Eskischehr, to which the Seljuk Sultan added in 1289 Karajarhisar.

Lane Pool says, writing about this particular period:

"There had been a time when the Othman clansmen were content to feed their flocks on the hillside, to gather their honey and to weave their carpets, and lead the simple inambitious life of the shepherd; but soon they left these familiar paths for new and daring ascents. One by one they reduced the smaller chieftains of the province to obedience; one after the other they captured the outlying ports of the Greek Empire; till their power extended to Janishehr, and they were thus almost within sight of Bruda and Nicaia, the two chief cities of the Greeks in Asia. The acquisition of to important a situation as Yanishkehr was the result of craft outwitting craft. A wedding at Bilejik in 1299 was selected as a rendezvous for a number of Othmans rivals who plotted to capture him and put an end to his power."

Lane Pool, "Turkey", p.15.

Up to the very time of this wedding, Othman drove his herds in summer into the mountains. But before doing so, it was his custom to bring his valuables in security in the Castle of Bilejik (Belakoma in the German works). There was an understanding between Othman and the owner of Bilejik, that women must bring and store those goods.



And according to their old custom this was done on that eventful day of the wedding. Othman warned of the conspiracy by Koene Michal, which was the father of the Bride, and a true friend of Othman. Othman arranged and planned with 40 of his best and most daring men to dress and act as women, bring the goods to and store them in the castle Bilejik where the wedding was to be and at a given moment strike and kill and capture Othman's enemies. In bringing the goods to the Castle they also brought their weapons. They carried their plans to success and that very day Othman took possession of the three following castles: Belejik, where the wedding was, the castle Jarhiszar and the castle Ainegol. This event was the beginning of Othman's Empire and dynasty. This was in the summer of 1299.

Othman pretended, and made his rivals believe that from this wedding feast he was to go to the mountains with his hexasat once.

On this event Von Hammer-Purgetall says: (Vol 1, p. 74: 59

Translation.

"At the time when Othman took possession of the castle Belokama, (Bilejik) and Jarhiesar, Torghudalp took possession of the Castle Ainegol. The capture of these three castles in the last year of the seventh century of the Heggira, and the last year of the 13th century of the christian era, established the power and reign of the Othman firmly. The same year the reign of the Seljukes came to an end. And the independent reign of the familie of Othman was established in this year, and is counted from this year."

Von Hammer-Purgetall again: Vol. 1, p. 75. (61) ✓

Translation:

"So small was the beginning of the same (Othman Empire) in the last year of the 13th century of the christian era."

Redenbachere Weltgeechichte: p. 447.

Translation:

"Othman extended his reign or dominion far out over Greek territory in Asia, and called himself Sultan in the year 1299."

Zinkeisen is an acknowledged authority on the history of the Othman Empire. He writes in Vol. 1, p. 75 as follows: (His work is contained in eight large volumes.)

Translation:

(After relating the story of the wedding and the subduing of those three castles connected with the story of the wedding, Zinkeisen proceeds as follows.)

"After this fashion Osman in the year 1299 of the christian era, or 699 of the Heggira, he established himself for the first time firmly on the other side of Tumanidech. Since that time no one dared to question his independent reign in that territory any longer. Othman from henceforward no longer hesitated to make his rivals understand that as far as his power of arms would reach he was determined



to declare himself an independent ruler with the dignity and power of a sultan."

Another paragraph on the same page:

Translation:

"for the present we acknowledge it as an historic fact, that the last year of the seventh century of the Heggira, and the last year of the 13th century of our era, were recognized very early by the native Turkish historians and writers, as being the eventful epoche of the beginning of the Othman empire in Asia. With it begins a new era of great importance."

In Vol. 1, pp. 78-79 this same writer says further:

Translation:

"The conquered territory, a little kingdom in itself appeared at once too small to Othman's awakened ambitious spirit. The dreame and promises of his youth drive him farther and farther Westward. But before undertaking on a larger scale new and daring conquests, he knew he must first orgainze and firmly establish and hold the conquered territory already in his possession. To this end he divided the territory in the first year of his independent reign, 1300 A. D. among his best and truest relatives as follows: His son Urchan received the governorship of Karadschahissar, and made him protect the southern and boundary of his empire. His own Brother Gundesalp he gave Fskischehr and all that territory belonging to it. Alghudalp he gave Jundhissar and all belonging to it. Hassenalp he gave Jarhissar and to Torghudalp he gave the castle Ainegol which he had conquered. The castle Biledschik with all its income he gave unto his father-in-law Edebali to support himself and his scholars or students. This too was to be the home of his wife and his younger brother Alaeddin. After this all was well orgainzed and divided, he removed the head quarters or capital of his kingdom from Karadschahissar to Jenischehr which was now to be the capitol of his kingdom."

Another paragraph on page 83:

Translation:

The first important capture after Othman's move to Jenischehr was the castle Koprihiscar south of Jeniechehr. From Koprihissar Othman's campaign was northward without much resistance as far north as Nicaea and Nicomedia which had several small castles on the outskirts for protection which all without resistance surrendered and allowed Othman's march to go on further northward."

On page 83, of Vol, 1, Zinkeisen, we find the following important paragraph:

Translation:

"The first determined resistance with which Othman met was by



the mountain castle Bapheum or Kujunhisear, near Nicomedia. It was on the feeble Armoë which could offer no resistance against the mighty forces of Othman tried to resist him. . . . And to offer effective resistance was the more difficult, because it was just at the time of the harvest, and the people were all busy and scattered in the fields to gather the harvest."

Zinkeisen, Vol. 1, p.83.

(Note: Instead of the 27th of June I am sure it ought to be the 27th of July 1301. It seems to be a typographical error.)

Von Hammer-Purgetall, Vol. 1, p.79 says on this point: (67)

Translation:

"By Kojunhizzar (the Bapheum of Pachymerea) near Nicomedia was the first battle fought between Othman and Muzalo, the hetariarch, the commander of the Byzantine Bodyguard, (in 1301; 1301 stands in the margin) and the defeat of the Greeks was the more destructive, since they allowed Othman a free hand, and also, since it hit them at the time of the harvest."

This is now the point to be settled, : Was the beginning of the Othman Empire and dynasty in the summer 1299 or July 27, 1301?

To my mind the above historic facts conclusively show that the beginning of the Othman empire and dynasty was in the summer of 1299, but the month in which it happened we do not know. If we knew the month when Othman was accustomed to drive his flocks to the mountains, we probably would know the month, I have looked for information on that point, but failed to find it. Thus all we know on this point is that it was in the summer of 1299, and all historic facts show that the event of that wedding marks the beginning of the Othman empire.

Has Gibbon made a mistake in stating July 27, 1299 instead of 1301? Gibbon points to Pachyraer for reference. Pachymeris is a large work in the Congressional Library at Washington D. C. written in old Greek and Old Latin. I copied from Caput, xxv, p. 197, as follows:

Translation:

"In the month of July on the 27th day at about Bapheum (This place is near Nicomedia) Othman with his followers amounting to many thousands in number appeared unexpectedly and suddenly attacked."

What I have copied from Pachymeris, is the beginning of the XXV Caput,. He begins his 25th chapter with what I have given. I have looked the whole chapter carefully over, but have not been able to find the date of the year. Probably the year is given in previous chapters, and I wish someone well versed in the old Greek and Latin would investigate it. All data in Pachymeris is in writing, nothing in Arabic could be found in Pachymeris in connection with the July date, we would know if Gibbon was right or not. I believe that Gibbon made a mistake, for Von Hammer-Purstall and Zinkeisen are acknowledged to be greater authorities on the history of the Othman empire than Gibbon, and they both say that the wedding was in the summer of 1299, and the battle of Bapheum in the summer of 1301.



From "The London Times, Friday, September 4, 1840,"

Private correspondence, Alexandria, Aug. 16: "The arrival of Rifat Bay and Mr. Allison in the Bair-Tahir steamer from Constantinople, on the 11th inst. with the ultimatum of the four Powers, produced a great sensation here. The pasha was absent at Famiette, (it is believed on purpose to be out of the way at the moment when all eyes would naturally be turned on his, to read the fate of Egypt in their expression.) and speculation was left to indulge itself at leisure, for all other occupation amongst the commercial portion of the inhabitants was virtually at an end." etc. . . . .

The London Times, Sept. 4, 1840, p. 4, Col. 6.

"The London Times, Friday, Sept. 4, 1840, p. 5, Col. 1. :  
"Alexandria, Aug. 15, 1840:

"He (Mehemet Ali) appears to have made up his mind which part he will take, but seems to think it beneath his dignity to be in any degree of haste to announce it, and says smilingly to inquiring friends: Let us first hear what their proposition is. We shall hear it all on Monday." This afternoon, (Saturday, Aug. 15, 1840, (MY OWRO). Rifat Bay was admitted to a complimentary interview on obtaining free prat que after his brief purification, but the formal declaration of the four great powers will not be delivered until tomorrow." ("Tomorrow" would be Sunday, August 16th.)

The London Times of Monday, Sept. 7, 1840.  
Alexandria, Aug. 16, 1840.

"A Turkish steamer has arrived in this City from Constantinople with a Turkish Officer, a member of the Council, and several attaches of the four allied powers, bringing the ultimatum of the Ports and these powers. . . . . His Highness the Pasha was absent, and returned here yesterday morning, when he was received under salutes from the fleet in the bay. (Yesterday Morning" is Aug. 15th.") Other communications state positively that a blockade is soon expected to take place. On the morning of the 16th inst. the ultimatum was communicated to the pasha, and 20 days are given him to decide thereon."

London Times, Monday, Sept. 7, 1840, p. 3, Col. 3.

The "London Morning Chronicle", London, Monday, Sept. 7, 1840:

"Egypt, Alexandria, August 17, 1840. "At length "The Eastern Question" seems to have reached a crisis, On the morning of the 11th a steamer of the Sultan arrived here from Constantinople, having on board Rifat Bay, on a special mission to present to the Pasha the Ultimatum of the Porte, with the convention signed by the four powers, although the envoy was not our

t of quarantine, and of course, his communication not made until yesterday. Yet the object of his mission soon became very generally known here, nor would it be easy to give you an idea of the anxiety and excitement which it created. . . . .

When the envoy of the Sultan has presented the ultimatum, he waits for ten days, that is, to the 26th of August, for the answer of the Pasha. The consuls of the four nations communicating to the pasha of the proposed terms. If rejected at the end of ten days, the second proposition will be made, and if that be rejected at the end of



ten days, and that be rejected, the four consuls will strike their flags and leave Alexandria. . . .

It was late on the evening of the 14th when the pasha returned from an excursion, he had been making on the Nile. When informed that a British ship had anchored off the papace, he took immediate precaution, ordering the gunners to remain at the batteries through the night. In the morning a transport was despatched with ammunition for Syria. Indeed, everything indicated an intention on the part of the pasha to meet force by force."

A note showing how France separated herself from the other four Powers:

"The London Morning Chronicle, Saturday, Oct. 3, 1840.

"The Five Powers had by the collective note which was presented to the Porte on the 27th of July, 1839, by their representatives, at Constantinople, declared to the Sultan that their union was assured, and they had requested him to abstain from any direct negotiations with Mehemet Ali, and to make no arrangement with the pasha without the concurrence of the five powers, and yet her Majesty's government had good reason to believe that for many months past the French representative, at Constantinople has with respect to the matters from the other four Powers, earnestly and repeatedly pressed the Porte to negotiate directly with Mehemet Ali, and to make an arrangement with the Pasha, not only without the concurrence of the other four Powers, but under the single mediation of France. And according to the particular views of the French Government it is France therefore, that has separated herself from the four powers, and not the four Powers that have separated themselves from France.

Signed Palmerston.

Now as to the sum of the whole matter.

1. The summer of 1299 was the beginning of the Othman Empire and Dynasty.
2. July 27 was the battle of Bapheum.
3. The connection of 1449 is very simple.
4. July 27, 1839 is an important date as regards the loosing of Turkish Independence, because of the steps taken on that day by the great Powers of Europe.
5. On the 5th of August, 1840, Rifat Bay, and Mr. Alison were sent on the Steamer Bair-Tahir from Constantinople to Alexandria Egypt, to deliver the Ultimatum to Mehemet Ali. They arrived on August 11th, 1840, and were put in quarantine.
6. The Pasha was purposely absent, and returned late on the 14th of August, which was Friday.
7. Rifat Bay, had an audience with the Pasha on the 15th of August which was Saturday, and at which it was arranged that the next day August 16th, which was Sunday, Rifat Bay, in company with the representatives of the Four Great Powers, England, Austria, Russia, should deliver the Ultimatum to the Pasha.
8. The Ultimatum was delivered on that very day, August 16th 1840 which was Sunday. It was delivered on that day and no other, according to the London Times of September 7, 1840 and also to the London Chronicle of September 7, 1840.



Now what about the question which is raised regarding old and new Style? The solution is very simple, and is as follows:

5 months prophetic time	.....	150 years	
1 year	" "	360 "	
1 month	" "	30 "	
1 day	" "	1 "	
1 hour	" "		15 days.
			<hr/>
			541 years 15 days.

These periods ended August 16th, 1840, new style.  
 ----- 10 days from old to new style-- August 6, 1840, old style.  
 -----541 years -- August 6th 1299 old style.  
 ----- 15 days -- July 22, 1299 old style.

Was the 22nd of July 1299 the date of the wedding?

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Mensis siquidem Julii die vicesima septima circa Bapheum (locus hic prope inclutam Nicomediam) Atman cum suis multorum millium numerum explentibus improviso apparens et subito irruens---. sed melius fuerit rem aliquanto repetitam altius a suis retro ducere principiis. Hales Amurius cum fratre Nastratio, etc. . . . . (page 327, II) (Page 332, II) nam utcumque Hales Amurius in simulatione quadam pacis se hactenus continens quiescebat, tamen efferri brevi coepit aemulatione paulo post secutorum successuum Atmanis, viciniam Nicaeae prospere incursantis, non parvum se imperatori beneficium contulisse reputans, si se in pacis observantia teneret quandiu alii in terras imperii non irrumperent. Illud vero exigi a se haud aequum esse, ut praedae multorum impune aliorum rapinis abactae partem ipse sibi non arriperet aliquam. Atman igitur e locis circa Nicaeam movens (nam quae prius Muzaloni contigerat offensio animos illi augebat), transgressus montanos Siphones, paratus erat ad incursandos Halizones. sed priusquam in illos irrueret, collecta manus hostium, centum solorum capitum non excedens numerum, circa Telemaeam ex improviso superveniens Muzaloni cum suis, his quidem, ut par fuit tali statu deprehensis, perturbationem iniecit maximam, qua barbari adjuti cum alia multa tum hastas ipsas decussatis impositas in valli cratem stipitibus auferunt. ut autem receptis e subita consternatione animis Romani manu facta insecuti fugientes sunt, illi nota ipsis montium juga tenuerunt, indeque securo jam in loco stabiliti sagittis nostros impetebant, undique per circuitum superne jaculantes; tantumque circumventis iis qui se insequerentur praevaluerunt, ut et ipsum horum ducem comprehenderent abegissentque, nisi quispiam e Romana phalange generoso eVectus impetu vehementem fecisset impressionem in barbaros, tam fortiter rem gerens ut disjectis iis, suo tantum equo sauciato, ipse incolumis liberum captivum reduxerit. hoc ita gestum et late celebratum magis magisque incitavit Atmanem, barbarumque in fastum extulit: adeo enim jam ejus copiae auctae numero erant, ut et Persas alios e regionibus vicinis ad se ultro coeuntes socios haberet et ad incursionem quo libet promovendam adjutores idoneos. hoc et Amurio superbiam adjecit. hoc illi persuasit foedus frangere, aemulatione instincto avara, qua ei videbatur intolerabile se quidem promissae imperatori fidei religione vinotum abstinere manus a praeda Romana, interim dum illam alii longius profecti totam in sua luera verterent. sed quamvis haud sane sibi Amurius parcebat quin quam maxima posset rapacitate grassaretur, tamen exigua videri poterant damna quae rei Romanae inferebat, si compararentur cum longe gravioribus a potentiori Atmane illatis. hic enim inceptum urgens et accinctus praesens operi, succinctus etiam novis auxiliis ferocissimorum latronum, qui saeva dudum in nos instincti rabie e partibus Paphlagoniae recens ad ipsum convenerant, parati animis delere desolareque obvia cuncta, nihilque facere reliqui extremae diripiendis abducendisque in servitutem plane universis incolis illorum tractuum. hos ille cum suis veteribus aggregasset copiis, universum illic exercitum una secum habebat. oppositus illi stabat unica tutela Romani limitis Muzalo; qui recensitis suis, collatoque in unum quantum supererat Romanarum copiarum quantum Alanicarum, vix numeratis simul, exteris duo millia militum explebat. extremum tamen Muzalonis oculis et animo obversans periculum Romanae rei audaciam ei atque impetum pro aris focisque decertandi contra plures dabat; haud abhorrentibus a ducis sententia plerisque militum, licet suae conscis paucitatis. et habuisset ista fiducia successum, vicissentque, ut plurimi affirmant, si aut plane omnes conspirassent in generosum hoc propositum, aut in eo concordem perseverassent unanimique fortitudine totis viribus et animis in istud praelium ruissent. nunc multi ex ipsis, vel innatae indulgentes ignaviae, vel refrigerato, si quem concepisse visi fuerant, ardore strenue dimicandi, segnes ancipitesque torpebant. in his erant quos adhuc urebat dolor contumeliae, ut putabant, injuriaeque acceptae, cum equi nummi- que ipsis erepti Alanis attributi fuerant, quo Romanam militiam periisse funditus querebantur, taedique inde ac livoris pleni nec consentiebant caeteris, nec impetum expediebant quidquam aggrediendi viris dignum; parque frigus in pugnam protrusi in ipsa acie monstrarunt. id quod Persis animadversum addebat videlicet illis animos, magnanque facultatem pauciores, eosque timidos, obterendi tribuebat. ita male comparato inter hinc paucos sibi diffidentes et debiles, illinc plurimos optime animatos fortesque certamine, praelium commissum est, eo qui expectari debuit eventu, ut nostrorum nimirum non paucicaderent, plurimi fugerent, et in urbem vicinam Nicomediam plane fusi nec dissimulanter victi, cladis pleni dedecorisque confugerent. demonstrarunt se occasione ista valde utiles Romanis Alani; quorum utique multi salute nostrorum occubuerint. viden-



tes quippe inclinatum irrevocabiliter ad fugam aciem pedestrem, quae maxime numerosa erat, spatium ipsi ad vitam in tuto locandam suo magno periculo ultro adeundo praebere, siquidem desilientes ex equis, et magno animo ad persequendum consternatos erumpentibus circumfusi hostibus, eosdemque oblique a lateribus procella telorum impetentes, stare quamlibet invitos coegerunt, plerisque ipsorum equorum caede ex equitibus in peditum ordinem redactis. unde contigit agmen illud peditum nostrorum loco motum, etsi equitatus incurrisset, plane periturum, otium suae salutis prospiciendi nancisci, empta ipsi commoditate ista pretio sanguinis et vitae Alanorum; quorum permulti corpora tegendae nostrorum fugae obtendentes transfossi ceciderunt. caeterum Persae adeo strenue usi victoria sunt, ut medium nullum intercederet spatium inter cladem nostri exercitus et distributionem illorum in manus varias, quae diverse in multas simul partes Romanae ditionis irrumperent. et sufficiebat vel exiguus numerus rei ubique ex ipsorum sententia gerendae, propter debilitatem et destitutionem in illo limite interiusque extremam omnium, nemine jam prorsus usquam comparente qui subditos imperio Romano tueretur. quare omnes et omnia parata illic praeda quibusvis tollere curantibus jacebant. ingentium haec igitur fuerunt initia malorum, geminante etiam incommodum importunitate temporis, quod haec Muzalonis clades incidit in aestivam messem, qua tempestate cuncti erant intenti collectioni et importationi frugum in horrea, vice cujus hi quidem abducebantur, illi trucidabantur, nisi si qui mala ista fuga matura praevertissent arcique alicui obviae se ac sua credidissent.

Vidisses tunc ceteriores Nicomedia ruris incolae convasata supellectile trepide in urbem accurrentes, et miserabile spectaculum obviis offerentes luctu et planctibus, quibus uti desperata salute se miseri cruciabant; cernebaturque quotidie in trajectu illo, velut densum formicarum, agmen sese trudens terrore, multitudo mixtim hominum et bestiarum. nec quisquam ea ibat non ejulans ac plorans, quod maximis jacturis aegre vitam redemisset, nemine fere non cujuspiam ex intimis amissionem lamentante. haec quidem virum abactum aut occisum flens inclamabat, illa filium aut filiam, alia nomen aliud affectus et cognationis proximae. cuncti autem miserabiliter in publico jacantes procumbebant, quidam intra urbem, alii extra per maris littus, in pulvere versantes miseris reliquias vitae ac spei. parvuli autem et mulieres senesque miserandi strati temere per vias non solum videntes horrendo spectaculo, sed et audientes immedicabili cordolio vulnerabant. caeterum indidem, hoc est Nicomedia, post cladem memoratam militia quidem externa inglorie revertebatur: indigenae vero milites, qui domos suas occupatas jam ab hoste scirent, ubi deinceps per fugium ad salutem captarent, varie quisque aestuans necessario quaerebat. at hostes corrasis hactenus omnium ulteriorum regionum praedis, iis se incubantes ingurgitabant, raptis intemperanter abutentes, trahentes captivorum hominum catervas, captivi pecoris greges armenta mandras, una cum omnis generis praeda, praesertim autem fructu segentum, quas anni tempestate maturas collegerant, ex iisque larga manu, quae multa undique praedando congesserant, jumenta pascebant; denique summa securitate, quidquid ipsis placuerat, quo vellent cumque transferentes. non tamen adhuc ceteriores Nicomedia tractus attingebant, nondum, ut est verisimile, tuto se illuc irruptoros opinantes. metuebant videlicet ne, si proveherentur, ex urbe retro relicta eruptio in ipsos fieret. eademque formidine continebantur, ne suburbia civitatis tamquam sacra contingere auderent. etsi parum ea res illic degentibus remissionis afferret, continuo utique terrore sollicitis, et quae nondum patiebantur, sibi tamquam praesentia fingentibus, fruebantur tamen miseri, ut poterant, quite qualicumque per istam ita suspensae incursionis hostilis moram, ac comparatione pariter infelicitium multorum sese consolabantur. neque enim erat melior conditio securiorve status reliquorum per totum Orientem Atramyntium usque, ubi diversabatur imperator: ulteriora quippe universa praeter arces munitissimas, hostibus in praedam exposita jacebant. longinquiora modo quaedam circum Achyraos et Cyzicum ac Pegas Lophadiumque, exiguo a mari intervallo, libera supererant. Prusae quidem ac Nicaeae bellum et clades sub admotae portas erant, omnibus quae circum urbes illas fuerant undique direptis ac vastatis. dira calamitas nec consolatione levabilis ulla cuncta late occupaverat, universis illis populis paucorum spatio mensium funditus perditis. ac sicut divinae fuit irae justaeque superum in scelera nostra animadversionis, nos pati talia, sic uni coelesti clementiae ac misericordiae numinis imputari par fuit indutias illas malorum qualescumque, quae barbaris progredi ulterius verentibus Romanae plebi, licet nullo protectae praesidio adversus eos, si venirent, contingebant, aliquod in extrema clade solatium.



Amogabari, p.393 v.9 (12). haec prima quod meminerim, in hac historia mentio est Amogabarorum, quos alibi noster, nempe p.416 v.3, sic dictos putat quod originem traherent ex Avaris sive Avaribus, Borealibus videlicet Asiae populis circa Caucasum sedes habentibus. sed ea historici suspicio est plane inverisimilis: quid enim Avaribus Hamaxobiis ex Scythico genere cum hisce Catelanis esse commune potuit ex Sicilia profectis, quo prius ex Hispania transierant? plausibilius hi nomen duxisse videri poterant a promontorio Tarraconensis Hispaniae, quod Ptolemaeus Avaron Auarum vocatum scribit. reperio apud Marianam, l.12 c.17 de rebus Hispaniae, Almogaraves illic appellatos veteranos milites e gente Maurica. horum multos admixtos Catelanis subsidio missos Friderico bellum in Sicilia gerenti a fratre ipsius rege Aragoniae arbitrator, et hos bello Siculo pace facta terminato, duce Rogerio Brundusino, quem noster Rontzerium vocat, Constanti-nopolim venisse. itaque pari licentia qua Fridericum in Theuderichum, Rogerium in Ront-zerium, Pachymeres deformat, etiam in Amogabaris balbutierit, sic eos pro Almogaravis nominans. habet ea vox haud dubium linguae Arabicae Mauris familiaris characterem. ita-que placet, quam vir pereruditus mihi que amicissimus Dominicus Magrius e patrii Meliten-sis idiomatis usu et domestica notitia suggerit, originatio vocis hujus. ait is Africanos Algharbi Melitae vocari, quod vocabulum Occidentales sonat, quoniam ab Occasu Melita Africam respicit. inseritur autem inter primam et secundam syllabam vocabuli Algharbi particula mo latinae praepositioni ex aequivalens, quoties designare opus est aliquem ex Africa sive alia regione Occidua profectum: talis enim illic Almogharbi dicitur, hoc est qui ex Africa sive Occiduo tractu venerit. nec est incredibile ex etymo ejusmodi in His-pania quoque nomen istud inolevisse: nam Mauros omnes certum est ex Africa traiecis-  
 se in Iberiam, et ex hujus Occiduis partibus in caeteras dominatum extendisse, unde isthic quoque recte Almogharbi dici potuerint, aut vocabulo in popularem sonum detorto Almogabari seu, prout Mariana scribit, Almogaraves, Mauri milites ex Africa et Occiduis tractibus venien-tes. postquam haec scripseram, vidi quae Petrus d'Outremannus noster, in notis ad c.3 libri sui de excidio Graecorum, circa vocem Amogabari tradit. ea nihil mutandum in iis quae supra posui suadent. indicandum tamen locum putavi studioso lectori, ut eo, si ipsi videbitur, adito, eligat ex omnibus pro arbitrio quae magis probaverit.

Observationum Pachymerianarum, Lib.I, Glossarium, p.659 of Petri Possini  
 on Georgii Pachymeris, Vol.II, same page.

Christi 1308, quo Pascha incidit in 14 Aprilis. Page 785. idem.

Ita ibi Pachymeres, in rebus quae de alienis terris aut gentibus obiter memorat, suo more balbutiens. voluit enim sine dubio illic indicare pacem factam anno Christi 1302 inter Carolum regem of Neapolis and Fridericum in Sicilia dominantem, qua non Ecaterina sed Eleonora regis Caroli filia, non fratri regis Siculi sed ipsi Friderico de-sponsa conjux est, prout Fridericus ipse attestatur in instrumento conventionis istius publice per ipsum edito ad Castrum Novum die 19 mensis Augusti anno Christi 1302, indictione 15, quod totum recitat Odoricus Rainaldus eo Annali, unde manifestum est ab illo jam tempore institui coeptum esse tractatum inter absentes, hinc Rontzerium inde Andronicum imperatorem, de auxiliari classe ab illo ad hunc adducenda. sane praesens status rerum impellere vehementer Andronicum ad admittendum oblatum auxilium debuit: eo quippe anno Michael Augustus junior ejus filius omnes secum imperii copias ductans tergum in-honeste Persis verterat, fugaque praecipiti se incluserat Magnesia, ubi et deserebatur a militibus et omnium rerum extrema laborabat inopia, cui subvenire Andronicus pater cummaxime cuperet, obstaculis ineluctabilibus prohibebatur, prout prius narraverat ipse Pachymeres l.4 c.18, consequenter inde referens misserrimam desolationem omnium imperii regionum per illos Orientales tractus ex his secutam, praesertim post novam et luculentam cladem Romanorum duce Muzalone hetaeriacha, die 27 Julii circa Bapheum prope Nicomediam a Persis duce Atmane illatam, quae l.4 c.25 describitur. extremis ergo mensibus an. 1302 et primis anni sequentis 1303 fuit conventio ista comitantibus ultro citroque nuntiis conclusa; rurusque aliquot inde mensibus in classis apparatu impensis, tandem ea mense Septembri Constantinopolim appulit.

Mense inquam Septembri anni Christi 1303, diserte siquidem attestatur Pachymeres page 393, line 6, insecuto mox Septembri, post mensem Augustum cujus die octavo terrae.



motus incepit quo subversa est Rhodus, appulisse Rontzerium Constantinopolim cum classe auxiliari, indictione secunda. verba ejus sunt: "kata tòn èpi toutò Gameliōna deuteras epinēmēseos èiden è Konstantinou kai tòn Latinon 'Rontzerion.'" Gamelion, hoc est usu perpetuo Pachymeris September, indictionis secundae, est sine ullo dubio September a quo incepit more Graecorum numerari Indictio secunda. indictiones autem, quas Latini a kalendis Januariis numerare incipimus, Graeci semper a quarto retro mense inchoant, unde et initium ducunt annorum aerae suae a mundi principio juxta calculos ipsorum. unde cum viderimus superius n.3 Fridericum literas publicas, quibus pacem a se cum Carolo rege Neapolis initam promulgavit, consignasse anno Christi 1302, die 19 Augusti, indictione 15, intelligere debemus fuisse illum annum ultimum cycli indictionis complectentis annos quindecim, ita ut Septembri post illum Augustum mox secuto Graeci numerare primam indictionem coeperint, Latini vero id facere distulerint usque ad primum diem Januarii sequentis, quo Christi annus 1303 calculo ipsorum est initus. rursus hujus anni Christi mense Septembri Graeci secundam indictionem numerarunt, dum Latinis indictio adhuc prima per spatium quadrimestre curreret. nec alius ab hoc September indictione secunda Graecis insignis reperiri hoc tractu temporum potest, nisi quis retrocedat annis quindecim ad annum Christi 1288, aut progrediatur pari spatio consequentis temporis usque ad annum aerae Christianae 1318, quorum item annorum duorum mense Septembri apud Graecos "deutera epinēmēsis" secunda indictio numerari coepta est. quam vero est manifestum ad neutrum illorum annorum pertinere potuisse appulsum Rontzerianae classis Constantinopolim, tam certum haberi debet illum esse assignandum mensi Septembri anni Christi 1303.

At ecce hoc assertum tam diserta Pachymeris affirmatione constitutum contrario ejusdem testimonio evertitur. scribit ille in hunc modum p.561, line 13: "ambobus jam imperatoribus, seniori quidem tertium et vicesimum, juniore autem duodecimum annum imperii evolvi contigit, quando etc." eventa varia memorat, quae in illum inciderunt articulum temporis, quo Andronici annus imperii 23, Michaelis autem ejus filii 12 evoluti erant, hoc est, expleti numerabantur, sequentibus jam inchoatis. inter alia vero istius generis paulo post recenset inclusionem Michaelis Augusti junioris intra Didymotichum, munitam arcem, in qua se necessario continebat, quod milites Romani, quibus praeerat, fracti animis ob acceptas clades, inde progredi et os hostibus obvertere non audent. hostes hic non alios intelligere historicus quam Catelanos potest. et ipse statim clare de iis se loqui demonstrat, dum continue subjungit Andronicum experimentis evidentibus persuasum, vinci non posse Marte aperto suorum armis Catelanos, alias eorum debilitandorum aut alliciendorum ad conventiones pacis rationes iniisse. clades igitur, quarum Pachymeres hic meminit Romanis militibus exercitus, cui Michael junior Augustus in Occiduo<sup>tractu</sup> praeerat, a Catelanis illatarum, non aliae fuerint quam quas idem retulit l.6 c.30 et libri ejusdem c. 32, quorum in priori narrat progressum contra Catelanos aliquanto post necem Rontzerii Caesaris, Adrianopoli Pamphylum usque, Michaellem Augustum juniorem, cum toto Romano exercitu, partem hujus sub tribus ducibus, Duca Umpertopulo et Bossila, contra Gallipolim misisse, ubi Catelani et Amogabari suas copias habebant: sed hi obiecta Romanis armentorum praeda, cum sic eorum ordines solvissent, immisso in discursantes inordinate equitatu fuderunt eos fugaruntque, ducentis interfectis, vulneratis ipsis ducibus, posteriori autem loco, nempe l.6 c.32, idem historicus fuse describit commissum postea a Michaelle Augusto, digestis in aciem universis Romanis copiis, adversus Catelanos praelium, eo successu ut Romanus quidem exercitus fugatus, ipse vero Michael fortiter pugans periclitatus de vita fuerit, et vix denique fuga ipse quoque servatus Pamphylum primum se receperit; paulo vero post, juxta ea quae deinde c.1, l.7 noster idem auctor tradit, Didymotichum se transtulerit, ubi exanimatas metu ex cladibus acceptis Romanas copias intra muros munitae arcis continere cogebatur. id porro si contigit quando evolvebatur aut potius evolutus jam erat annus imperii Andronici vicesimus tertius Michaelis duodecimus, oportuit sine dubio contingere anno Christi 1306: tunc enim Andronicus, cui primus a patris morte imperii annus fuit 1283, vicesimum tertium principatus annum absolverat et vicesimum quartum inchoaverat, Michael vero, cujus primus annus imperii cum patris undecimo Christi 1293 concurrebat, principatus duodecimum annum evolverat, decimum tertium iniverat.

Atqui cum hoc quidem constare nequit quod Pachymeres ex publicae memoriae conscientia, tamquam certissimum et a se visum asseverat, Rontzerium mense Septembri secundae indictionis appulisse Constantinopolim. hoc nunc demonstratur ex serie ac nexu rerum intervallisque temporum diserte memoratis a Pachymere. Rontzerius Septembri



Aliud de his habemus suspitioni fictionis minime obnoxium vaticinium, quippe quod in sacro et canonico libro clarissime legatur, Apocalypsi S. Joannis. in ea Novi Testamenti prophetia, eventa complectente praecipua rerum quae a Christi resurrectione et prima fundatione ecclesiae ad hanc usque diem dei regnum attinentes contigerunt, postquam persecutiones imperatorum adumbratae sunt a c. 12 ad 20, in hoc jam per symbolum alligationis Satanae tempus illud describitur quo Constantinus, vieto et occiso Licinio imperii Romani plene potens, liberalissimis et quasi triumphalibus edictis religionem Christianam studuit, a c. 25 ad 60. in horum (tria enim sunt), nempe in Rescripto ad Eusebium c. 45 descripto, quo imperatur ut ecclesiae Christianorum ubique sumptu publico aedificentur, fit distincta mentio draconis, quem hic Joannes ligatum memorat. sic enim illic Constantinus loquitur: (Greek) νυνὶ δὲ τῆς ἐλευθερίας ἀποδοθεῖσας, καὶ τοῦ δράκοντος ἐκείνου ἀπὸ τῆς τῶν κοινῶν διοικησεῶς, τοῦ Θεοῦ τοῦ μεγίστου προνοία, ἐμεξτέρα δ' ὑπερῆς ἐκδιόχθητος, nunc autem libertate reddita, et dracone illo (vaticinium inquit idololatriae promotorem) ab administratione rerum dei maximi providentia et nostro ministerio dejecto. contigerunt ista circa Christi annum 320. inde per mille annos in plena possessione liberae pacis intra imperium Romanum Christiana religio permansit, nempe usque ad annum Christi 1320, quo tempore, ut vidimus, Othmanes exitiale religioni fundavit imperium, foedissimam Mahumetis superstitionem orbe ferme toto propagaturum, ex qua non minus fere dei regno detrimentum quam ex invalescente ac subnixā olim regum opibus idololatria illatum est. accessit circa idem tempus emergens Wiolefi haeresis, in Joannem deinde Hus, Lutherum, Calvinum aliosque propagata. denique circa idem tempus semina sunt jacta longi schismatis post obitum Gregorii XI per annos supra sexaginta Romanae sedis auctoritatem, qua eatenus ecclesiasticae monarchiae salus steterat, perniciosissime labefactaturi. haec simul tria mala millesimo vertente post pacem a Constantino datam anno exorientia, solutione prius ligati Satanae a sancto vate designantur. id vero, quod ad nostram proprie rem attinet, adstruitur ex eo quod Turci Ottomanici ab omnibus habentur originis Scythicae. Scythae autem ex Magog secundo filio Japheti memorato Gen. 10:4 propagati haud dubie creduntur. idem porro Magog Gog quoque dictus per apocopen, occupata coloniis Lydia, Gyges Graecorum literis appellatus fuerit. hinc Plinius 1.5 c. 23 Hierapolim Syriae dictam a Syris Magog testatur, nimirum quoniam ea civitas, ut docet Lucianus libro de dea Syria, a Deucalione Promethei sive Magogi aut Gogi filio, Scytharum auctore, sit condita. quae his adjungit Joannes de actis Gog et Magog magnam habent cum narratis de gestis Ottomanicorum principum similitudinem. primum ait congregandos in praelium, quorum numerus sicut arenae maris, morem istorum innuens numerosissimos armandi exercitus, addit et ascenderunt super latitudinem terrae. Europa originis Graecae nomen est ex εὐρος, latitudo, et ὄψ, ὄπος terra: nam hoc vocabulo designatam Cybelen, quae eadem Tellus et mater magna, apud veteres videmus. unde inopes defunctos insepultos, qui terra carent, Virgilius in 6 Aen. vocat illo versu

haec omnis quam cernis inops inhumanataque turba est.

et Ausonius in Mosella de ossibus insepulorum in campi superficie jacentium inflataeque jacent inopes super arva catervae.

igitur transitus Ottomanidarum in Europam his verbis innuitur. is primum contigisse ab Arabibus traditur anno Hegirae 758, qui paene totus coincidit cum anno Christi 1357, quippe cum coeperit a die 25 Decembris anni Christi 1356. tunc enim jussu Urohanis filius hujus Solimanes connexis trabibus copias in Graeciam trajecit, et anno sequenti cepit urbem Callipolim. verba sunt continuatoris Abulpharagiani Chronici. quod autem ex Asia in Europam, nempe septentrionalem, ad Callipolim ascendi dicitur, recte quadrat ad naturalem situm: nam vere Maro scripsit

mundus ut ad Scythiam Ripaeasque arduus arces consurgit etc.

pergit sacer vates adjungens de Gog et Magog, hoc est Turcis Ottomanicis: et circuieram castra sanctorum. voci castra in originibus Graecis respondet parembolē locum singularem designans. ego per castra sanctorum terram sanctam et Hierosolymam intelligo, tot Christianorum sacris expeditionibus et bellicis fascinatoribus quaesitam et diu possessam. hanc Ottomanica potentia circumiit ἐκὺκλῶσεν illinc Aegypto, hinc Asia majori, inde Phoenice Cyproque occupatis, ut jam ne adiri quidem a privatis causa religionis, nisi ab ipsis imperatoribus, possit. ultimum Ottomanidarum facinus S. Joannes his verbis exprimit: et capient civitatem dilectam. quoniam haec intelligi possit alia quam Constantinopolis, a Muhamete secundo an. Chr. 1453 expugnata, et ab ejus successoribus hactenus pro imperii



Ottomanici primaria sede habita? dilectam vocat, quia eam fundator Constantinus non ut patriam in qua esset natus amaverit, sed naturali situ et praestantibus ejus coeli ac soli dotibus prae cunctis delegerit et dilexerit, sedem in ea Romani collocans imperii et veteris Romae splendorem cum novae Romae nomine in eam transferens. ita utraque tam Sibyllae quam S. Joannis prophetia excidium urbi Constantinopoli a domo Ottomanica denuntiat: haec vero id illa plus facit, ut tempus invalescentis Ottomanidarum potentiae distincte prodatur, millesimum scilicet annum a pace per Constantinum ecclesiis data.

Deinceps nihil, opinor, chronologicae operae circa Pachymeris historiam superest aliud, nisi ut res hac secunda parte in expansas in tabulam lectori proponamus; cui rei sequens operis ultimum impendimus.

Petri Possini Observationum Pachymerianarum Lib.III, Chronologicus, c.VIII,  
pp.832-834.

ea memoratas, sicut in priori fecimus, suis annis assignatas et





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