superintendent of the girls ; but generally bears the title of Daru-s’saadé agassi, or master of the palace of felicity. As ignorant as his master of the art of government, this eunuch nevertheless enjoys great power, not only in the palace, but throughout the empire. His person is consi­dered sacred ; his rank is equal to that of the grand vizir ; and his influence is usually so great, that he changes and appoints the grand vizirs, the grand admirals, the ministers, and the governors of provinces. In short, the most im­portant and delicate affairs of government are often ma­naged by the influence of ignorant menials and intriguing women. Every Mahommedan is allowed to have four wives by the nikiah, or civil contract, besides as many slaves as he chooses or can afford ; and the children of the slaves are as legitimate as those of the wives. Λ dis­tinction is nevertheless made between the mothers; the husband can repudiate the nikiah wives, even though they have borne him children ; if a slave has borne a child, she is entitled to her freedom before her master can part with her ; but if she be barren, he can sell her at the bazaar. Sometimes also her master grants her the nikiah, which makes her free. The sultan, however, is prohibited by law from marrying even slaves by nikiah, so that he has no wives, but chooses from among his slaves those who please him most, and gives them the title of cadine, or lady. The title is conferred by the ceremony of robing, the sultan investing her with a pelisse, which can only be worn in the harem by a cadine. the num­ber of cadines used to be four or five, but sometimes more ; and the late Sultan Mahmoud was the son of a se­venth. Each cadine has her separate apartment, eunuchs, and female slaves. They never meet except on the occa­sion of an accouchement, when the mother receives a con­gratulatory visit from the other cadines. The mistress of the harem, kehaya-cadine, conducts each night one of the cadines to the sultan's chamber. When he is displeased with any of them, he marries her to one of his subjects, and takes another in her place ; but the cadine who has had a child, whether it be dead or living, cannot be dismissed from the palace. The sultan cannot take any of the ca­dines left by his predecessor ; but, on his accession, lodges them with their jewels and attendants in the eski-serai, or old palace, a large building in the centre of the city, sur­rounded by high walls, and destined for the perpetual abode of those cadines who survive their master. Their children, if male, are shut up in the kafesse ; but if female, they are kept in the sultan’s harem, under the inspection of the kehaya- cadine, till they marry, when they take their mothers from the old palace to live with them. The same thing happens with regard to the mother of a male child. As soon as her son mounts the throne, she is taken from the old palace, receives the title of valide-sultana, and is accommodated with apartments in the imperial serai.

The sultan must personally inspect the efforts of the civil and military authorities to extinguish the fires which break out in the city or suburbs, or on the shores of the Bosphorus. If the fire break out in the night, the silih- dar is informed of it, and he instantly acquaints the kizlar- aga, who enters the harem, goes straight to the sultan’s bed-chamber, and announces the event to the five maids who keep watch during the night. One of these puts on a red turban, enters the sultan’s chamber, approaches the bed, and if he be asleep, gently chafes his feet till he awake. The sultan immediately proceeds with his retinue to the place where the fire has broken out, and where his minis­ters also meet him. Fires are extremely frequent and de­structive, yet the inhabitants of Constantinople and the suburbs are prohibited to build their houses of stone; a prohibition which is said to have been originally a sort of precaution on the part of the sultans against the janizaries having, in cases of revolt, any solid building to intrench themselves in. Such was, or used to be, the padishah, and the principal members of his household. Let us now pro­ceed to his public ministers.

All the pashas of three tails, who are governors of pro­vinces, bear the title of vizir ; but the governor of the capital bears the title of supreme vizir, or viziri-aazam, and various other exclusive titles, as veliki-mutlak, or ab­solute lieutenant; sahib-devlet, or possessor of the govern­ment ; and sahib-muhove, or keeper of the imperial seal. It is to him that the grand admiral and the governors of provinces address their official reports ; and, after having read them, he writes with red ink, on the margin of each, an abridgment of its contents, with his opinion, and sends them to the sultan by an officer called telhitzy. All the affairs of the empire, both foreign and domestic, must come under his notice. In time of war he commands the grand army, and all the other commanders are under his orders. He is also the supreme judge in both criminal and civil affairs, and his arz-odassi, or court of justice, is without ap­peal. Every Wednesday and Friday, assisted by the two kadi-askers of Roum-ili and Ana-doli, he hears appeals from the Istambol-effendi, or master of the city police, and from the three mollas or judges of Galata, Eyoub, and Scutari, three suburbs of Constantinople. On Tuesdays, Fridays, and Saturdays, he sits alone in judgment on criminal cases ; and his sentence can be annulled only by his successor. He is also the supreme chief of the police of the metropolis, and frequently changes his dress and explores the streets, attended by some of the officers of his court, and a train of executioners. Woe then to the man who may be caught in the act of offending, or who may in any way displease him. The grand vizirs have indeed a maxim worthy of them­selves. They say that “ the word government, in its pro­per sense, means punishmcnt.” There have been times when the grand vizirs were worthy of their high dignity, but in general the case is very different. As their career is almost always terminated by the loss of their heads, or at least by banishment and confiscation of their property, the ministers of the Porte, and the silih-dar, avoid the dan­gerous post, and, if they have any influence, select one of the pashas of three tails, and by their intrigues facilitate his promotion to the office of supreme vizir. Most of these pashas are originally household officers, who, after having served grand vizirs, grand admirals, and governors of pro­vinces as their pages, and then as their lieutenants or their treasurers, obtain, under the auspices of their masters, the title of kapudzi-bashy, chamberlain, or selahcuhori-shet- wiyari, master of the horse to the sultan, are afterwards appointed governors of provinces of the second rank, and at last governors of the first rank, or pashas of two tails, and pashas of three tails. This office was abolished by the late Sultan Mahmoud in 1838, but has been restored by his successor.

Next to the grand vizir is the kethkudai-sadri-ali, or lieutenant of the sublime post of the grand vizirat, whose functions correspond to those of minister of the interior. All the qualification that is required of him is a superficial knowledge of the Arabian and the Persian languages, that he may be able to read the reports of the governors of pro­vinces, and the petitions, which he afterwards presents to the grand vizir. The applications from inhabitants of the capital he merely looks over, and then refers them to the official department to which they belong, according to their subject. The next officer is the reis-effendi, or reis-ul- kioutab, minister of foreign affairs, to which he is too often a stranger in every sense of the word, being ignorant alike of history, geography, statistics, forms of government, di­plomacy, the interests and relations of foreign states, and even of any of the languages of Europe. The minister of finance bears the title of defterdari-chikki-evvel, or keeper of the register of the first division of the exchequer. This