

## Chapter 8

A career of successful crime had established Ali's rule over a population equal to that of the two kingdoms of Sweden and Norway. But his ambition was not yet satisfied. The occupation of Parga did not crown his desires, and the delight which it caused him was much tempered by the escape of the Parganiotes, who found in exile a safe refuge from his persecution. Scarcely had he finished the conquest of Middle Albania before he was exciting a faction against the young Moustai Pacha in Scodra, a new object of greed. He also kept an army of spies in Wallachia, Moldavia, Thrace, and Macedonia, and, thanks to them, he appeared to be everywhere present, and was mixed up in every intrigue, private or political, throughout the empire. He had paid the English agents the price agreed on for Parga, but he repaid himself five times over, by gifts extorted from his vassals, and by the value of the Parga lands, now become his property. His palace of Tepelen had been rebuilt at the public expense, and was larger and more magnificent than before; Janina was embellished with new buildings; elegant pavilions rose on the shores of the lake; in short, Ali's luxury was on a level with his vast riches. His sons and grandsons were provided for by important positions, and Ali himself was sovereign prince in everything but the name.

There was no lack of flattery, even from literary persons. At Vienna a poem was printed in his honour, and a French-Greek Grammar was dedicated to him, and such titles as "Most Illustrious," "Most Powerful," and "Most Clement," were showered upon him, as upon a man whose lofty virtues and great exploits echoed through the world. A native of Bergamo, learned in heraldry, provided him with a coat of arms, representing, on a field gules, a lion, embracing three cubs, emblematic of the Tepelenian dynasty. Already he had a consul at Leucadia accepted by the English, who, it is said, encouraged him to declare himself hereditary Prince of Greece, under the nominal suzerainty of the sultan; their real intention being to use him as a tool in return for their protection, and to employ him as a political counter-balance to the hospodars of Moldavia and Wallachia, who for the last twenty years had been simply Russian agents in disguise. This was not all; many of the adventurers with whom the Levant swarms, outlaws from every country, had found a refuge in Albania, and helped not a little to excite Ali's ambition by their suggestions. Some of these men frequently saluted him as King, a title which he affected to reject with indignation; and he disdained to imitate other states by raising a private standard of his own, preferring not to compromise his real power by puerile displays of dignity; and he lamented

the foolish ambition of his children, who would ruin him, he said, by aiming, each, at becoming a vizier. Therefore he did not place his hope or confidence in them, but in the adventurers of every sort and kind, pirates, coiners, renegades, assassins, whom he kept in his pay and regarded as his best support. These he sought to attach to his person as men who might some day be found useful, for he did not allow the many favours of fortune to blind him to the real danger of his position. "A vizier," he was answered, "resembles a man wrapped in costly furs, but he sits on a barrel of powder, which only requires a spark to explode it." The Divan granted all the concessions which Ali demanded, affecting ignorance of his projects of revolt and his intelligence with the enemies of the State; but then apparent weakness was merely prudent temporising. It was considered that Ali, already advanced in years, could not live much longer, and it was hoped that, at his death, Continental Greece, now in some measure detached from the Ottoman rule, would again fall under the sultan's sway.

Meanwhile, Pacho Bey, bent on silently undermining Ali's influence, had established himself as an intermediary for all those who came to demand justice on account of the pacha's exactions, and he contrived that both his own complaints and those of his clients should penetrate to the ears of the sultan, who, pitying his misfortunes, made him a *kapidgi-bachi*, as a commencement of better things. About this time the sultan also admitted to the Council a certain Abdi Effendi of Larissa, one of the richest nobles of Thessaly, who had been compelled by the tyranny of Veli Pacha to fly from his country. The two new dignitaries, having secured Khalid Effendi as a partisan, resolved to profit by his influence to carry out their plans of vengeance on the Tepelenian family. The news of Pacho Bey's promotion roused Ali from the security in which he was plunged, and he fell a prey to the most lively anxiety. Comprehending at once the evil which this man,--trained in his own school,--might cause him, he exclaimed, "Ah! if Heaven would only restore me the strength of my youth, I would plunge my sword into his heart even in the midst of the Divan."

It was not long before Ali's enemies found an extremely suitable opportunity for opening their attack. Veli Pacha, who had for his own profit increased the Thessalian taxation fivefold, had in doing so caused so much oppression that many of the inhabitants preferred the griefs and dangers of emigration rather than remain under so tyrannical a rule. A great number of Greeks sought refuge at Odessa, and the great Turkish families assembled round Pacho Bey and Abdi Effendi at Constantinople, who lost no opportunity of

interceding in their favour. The sultan, who as yet did not dare to act openly against the Tepelenian family, was at least able to relegate Veli to the obscure post of Lepanto, and Veli, much disgusted, was obliged to obey. He quitted the new palace he had just built at Rapehani, and betook himself to the place of exile, accompanied by actors, Bohemian dancers, bear leaders, and a crowd of prostitutes.

Thus attacked in the person of his most powerful son, Ali thought to terrify his enemies by a daring blow. He sent three Albanians to Constantinople to assassinate Pacho Bey. They fell upon him as he was proceeding to the Mosque of Saint-Sophia, on the day on which the sultan also went in order to be present at the Friday ceremonial prayer, and fired several shots at him. He was wounded, but not mortally.

The assassins, caught red-handed, were hung at the gate of the Imperial Seraglio, but not before confessing that they were sent by the Pacha of Janina. The Divan, comprehending at last that so dangerous a man must be dealt with at any cost, recapitulated all Ali's crimes, and pronounced a sentence against him which was confirmed by a decree of the Grand Mufti. It set forth that Ali Tepelen, having many times obtained pardon for his crimes, was now guilty of high treason in the first degree, and that he would, as recalcitrant, be placed under the ban of the Empire if he did not within forty days appear at the Gilded Threshold of the Felicitous Gate of the Monarch who dispenses crowns to the princes who reign in this world, in order to justify himself. As may be supposed, submission to such an order was about the last thing Ali contemplated. As he failed to appear, the Divan caused the Grand Mufti to launch the thunder of excommunication against him.

Ali had just arrived at Parga, which he now saw for the third time since he had obtained it, when his secretaries informed him that only the rod of Moses could save him from the anger of Pharaoh--a figurative mode of warning him that he had nothing to hope for. But Ali, counting on his usual luck, persisted in imagining that he could, once again, escape from his difficulty by the help of gold and intrigue. Without discontinuing the pleasures in which he was immersed, he contented himself with sending presents and humble petitions to Constantinople. But both were alike useless, for no one even ventured to transmit them to the sultan, who had

sworn to cut off the head of anyone who dared mention the name of Ali Tepeleni in his presence.

Receiving no answer to his overtures, Ali became a prey to terrible anxiety. As he one day opened the Koran to consult it as to his future, his divining rod stopped at verse 82, chap. xix., which says, "He doth flatter himself in vain. He shall appear before our tribunal naked and bare." Ali closed the book and spat three times into his bosom. He was yielding to the most dire presentiments, when a courier, arriving from the capital, informed him that all hope of pardon was lost.

He ordered his galley to be immediately prepared, and left his seraglio, casting a look of sadness on the beautiful gardens where only yesterday he had received the homage of his prostrate slaves. He bade farewell to his wives, saying that he hoped soon to return, and descended to the shore, where the rowers received him with acclamations. The sail was set to a favourable breeze, and Ali, leaving the shore he was never to see again, sailed towards Erevesa, where he hoped to meet the Lord High Commissioner Maitland. But the time of prosperity had gone by, and the regard which had once been shown him changed with his fortunes. The interview he sought was not granted.

The sultan now ordered a fleet to be equipped, which, after Ramadan, was to disembark troops on the coast of Epirus, while all the neighbouring pachas received orders to hold themselves in readiness to march with all the troops of their respective Governments against Ali, whose name was struck out of the list of viziers. Pacho Bey was named pacha of Janina and Delvino on condition of subduing them, and was placed in command of the whole expedition.

However, notwithstanding these orders, there was not at the beginning of April, two months after the attempted assassination of Pacho Bey, a single soldier ready to march on Albania. Ramadan, that year, did not close until the new moon of July. Had Ali put himself boldly at the head of the movement which was beginning to stir throughout Greece, he might have baffled these vacillating projects, and possibly dealt a fatal blow to the Ottoman Empire. As far back as 1808, the Hydriotes had offered to recognise his son Veli, then Vizier of the Morea, as their Prince, and to

support him in every way, if he would proclaim the independence of the Archipelago. The Moreans bore him no enmity until he refused to help them to freedom, and would have returned to him had he consented.

On the other side, the sultan, though anxious for war, would not spend a penny in order to wage it; and it was not easy to corrupt some of the great vassals ordered to march at their own expense against a man in whose downfall they had no special interest. Nor were the means of seduction wanting to Ali, whose wealth was enormous; but he preferred to keep it in order to carry on the war which he thought he could no longer escape. He made, therefore, a general appeal to all Albanian warriors, whatever their religion. Mussulmans and Christians, alike attracted by the prospect of booty and good pay, flocked to his standard in crowds.

He organised all these adventurers on the plan of the Armatous, by companies, placing a captain of his own choice at the head of each, and giving each company a special post to defend. Of all possible plans this was the best adapted to his country, where only a guerilla warfare can be carried on, and where a large army could not subsist.

In repairing to the posts assigned to them, these troops committed such terrible depredations that the provinces sent to Constantinople demanding their suppression. The Divan answered the petitioners that it was their own business to suppress these disorders, and to induce the Klephotes to turn their arms against Ali, who had nothing to hope from the clemency of the Grand Seigneur. At the same time circular letters were addressed to the Epirotes, warning them to abandon the cause of a rebel, and to consider the best means of freeing themselves from a traitor, who, having long oppressed them, now sought to draw down on their country all the terrors of war. Ali, who everywhere maintained numerous and active spies, now redoubled his watchfulness, and not a single letter entered Epirus without being opened and read by his agents. As an extra precaution, the guardians of the passes were enjoined to slay without mercy any despatch-bearer not provided with an order signed by Ali himself; and to send to Janina under escort any travellers wishing to enter Epirus. These measures were specially aimed against Suleyman Pacha, who had succeeded Veli in the government of Thessaly, and replaced Ali himself in the office of Grand Provost of the Highways. Suleyman's secretary was a Greek called Anagnorto, a native of Macedonia, whose estates Ali had seized, and who had fled with his family

to escape further persecution. He had become attached to the court party, less for the sake of vengeance on Ali than to aid the cause of the Greeks, for whose freedom he worked by underhand methods. He persuaded Suleyman Pacha that the Greeks would help him to dethrone Ali, for whom they cherished the deepest hatred, and he was determined that they should learn the sentence of deprivation and excommunication fulminated against the rebel pacha. He introduced into the Greek translation which he was commissioned to make, ambiguous phrases which were read by the Christians as a call to take up arms in the cause of liberty. In an instant, all Hellas was up in arms. The Mohammedans were alarmed, but the Greeks gave out that it was in order to protect themselves and their property against the bands of brigands which had appeared on all sides. This was the beginning of the Greek insurrection, and occurred in May 1820, extending from Mount Pindus to Thermopylae. However, the Greeks, satisfied with having vindicated their right to bear arms in their own defence, continued to pay their taxes, and abstained from all hostility.

At the news of this great movement, Ali's friends advised him to turn it to his own advantage. "The Greeks in arms," said they, "want a chief: offer yourself as their leader. They hate you, it is true, but this feeling may change. It is only necessary to make them believe, which is easily done, that if they will support your cause you will embrace Christianity and give them freedom."

There was no time to lose, for matters became daily more serious. Ali hastened to summon what he called a Grand Divan, composed of the chiefs of both sects, Mussulmans and Christians. There were assembled men of widely different types, much astonished at finding themselves in company: the venerable Gabriel, Archbishop of Janina, and uncle of the unfortunate Euphrosyne, who had been dragged thither by force; Abbas, the old head of the police, who had presided at the execution of the Christian martyr; the holy bishop of Velas, still bearing the marks of the chains with which Ali had loaded him; and Porphyro, Archbishop of Artta, to whom the turban would have been more becoming than the mitre.

Ashamed of the part he was obliged to play, Ali, after long hesitation, decided on speaking, and, addressing the Christians, "O Greeks!" he said, "examine my conduct with unprejudiced minds, and you will see manifest proofs of the confidence and consideration which I have ever shown you.

What pacha has ever treated you as I have done? Who would have treated your priests and the objects of your worship with as much respect? Who else would have conceded the privileges which you enjoy? for you hold rank in my councils, and both the police and the administration of my States are in your hands. I do not, however, seek to deny the evils with which I have afflicted you; but, alas! these evils have been the result of my enforced obedience to the cruel and perfidious orders of the Sublime Porte. It is to the Porte that these wrongs must be attributed, for if my actions be attentively regarded it will be seen that I only did harm when compelled thereto by the course of events. Interrogate my actions, they will speak more fully than a detailed apology.

"My position with regard to the Suliotes allowed no half-and-half measures. Having once broken with them, I was obliged either to drive them from my country or to exterminate them. I understood the political hatred of the Ottoman Cabinet too well not to know that it would declare war against me sooner or later, and I knew that resistance would be impossible, if on one side I had to repel the Ottoman aggression, and on the other to fight against the formidable Suliotes.

"I might say the same of the Parganiotes. You know that their town was the haunt of my enemies, and each time that I appealed to them to change their ways they answered only with insults and threats. They constantly aided the Suliotes with whom I was at war; and if at this moment they still were occupying Parga, you would see them throw open the gates of Epirus to the forces of the sultan. But all this does not prevent my being aware that my enemies blame me severely, and indeed I also blame myself, and deplore the faults which the difficulty of my position has entailed upon me. Strong in my repentance, I do not hesitate to address myself to those whom I have most grievously wounded. Thus I have long since recalled to my service a great number of Suliotes, and those who have responded to my invitation are occupying important posts near my person. To complete the reconciliation, I have written to those who are still in exile, desiring them to return fearlessly to their country, and I have certain information that this proposal has been everywhere accepted with enthusiasm. The Suliotes will soon return to their ancestral houses, and, reunited under my standard, will join me in combating the Osmanlis, our common enemies.

"As to the avarice of which I am accused, it seems easily justified by the constant necessity I was under of satisfying the inordinate cupidity of the Ottoman ministry, which incessantly made me pay dearly for tranquillity. This was a personal affair, I acknowledge, and so also is the accumulation of treasure made in order to support the war, which the Divan has at length declared."

Here Ali ceased, then having caused a barrel full of gold pieces to be emptied on the floor, he continued:

"Behold a part of the treasure I have preserved with so much care, and which has been specially obtained from the Turks, our common enemies: it is yours. I am now more than ever delighted at being the friend of the Greeks. Their bravery is a sure earnest of victory, and we will shortly re-establish the Greek Empire, and drive the Osmanlis across the Bosphorus. O bishops and priests of Issa the prophet! bless the arms of the Christians, your children. O primates! I call upon you to defend your rights, and to rule justly the brave nation associated with my interests."

This discourse produced very different impressions on the Christian priests and archons. Some replied only by raising looks of despair to Heaven, others murmured their adhesion. A great number remained uncertain, not knowing what to decide. The Mirdite chief, he who had refused to slaughter the Kardikiotes, declared that neither he nor any Skipetar of the Latin communion would bear arms against their legitimate sovereign the sultan. But his words were drowned by cries of "Long live Ali pacha! Long live the restorer of liberty!" uttered by some chiefs of adventurers and brigands.