

“went off to the house where the goods were, broke it open by force, and took away all the goods. Miranda said that he had an order from His Holiness (authorizing him) to take money from any Latin trader. . . . With this money he set up an establishment, engaging some 30 servants, and he had liveries made and silverware, he bought richly adorned tents, velvet chairs, carpets, a canopy under which he was wont to sit, horses and other articles for becoming pomp and show. He kept a splendid table. Besides pages and grooms, when he went out he took two men, who each of them bore a silver mace, and another who bore in front of him a standard with His Holiness' arms. With this pomp and ceremony he went off to the king, who was then in Khurasan. Of Fr. da Costa mention has not been made that he had remained at Qazwin.

“ . . . When Miranda came to the king, he seated himself at the Shah's side and began to speak of various matters. The king asked him whether he brought letters from His Holiness. He answered 'yes', and took out the Brief from his pocket, and told the Shah to stand up to receive it. The Shah replied:

“If you had brought it with the respect due, and not from behind' (your breeches), not only should I have got up, but I should have gone out to receive it.”

“Whenever he was on horseback with the king he would ride at his' ('Abbas') 'side, and in front of him had borne the standard of His Holiness. He did other like things, for which the king, who is discerning and well-informed of the way things are done over here, used to call him 'the Fool'. He had words with Robert” (Sherley) “the Englishman. . . . The Shah gave him 2,000 scudi for his needs and a fine horse as well as other things. After 3 or 4 months he went off sent in company of an ambassador from the king: and, although he wished to go via Muscovy, the Shah willed that it should be by way of Hurmuz, on the petition of the trader from whom he (Miranda) had taken the goods. The Captain of Hurmuz afterwards obliged him to restore what goods there were to their owner, and to pay the latter the greater part (of the value) of what was wanting.

“The Augustinian Fathers later introduced Fr. Francisco da Costa to the king, whom his manner of dealing pleased more than had done that of Miranda. Therefore he ('Abbas) was wont to show him many favours. He gave him 2,000 piastres a year for his maintenance, besides other gifts. He (Fr. da Costa) was always about the Shah. Once, when da Costa was seated, the very Shah himself on his knees¹ gave him to drink, in order to show the respect he had for the Pope. He (the Shah) caused his (da Costa's) portrait to be painted, as the garb of a prelate with rochet, which he (da Costa) used to wear, took the fancy of the king. In the end he lost the Shah's favour through certain indiscretions. A servant of an Armenian trader brought 5,000 scudi to the house of Fr. da Costa, in order to have them in safety, as he feared that the king of Persia might appropriate them, inasmuch as his master (the Armenian) was a Turkish subject. Da Costa spent the money: and, later, when the trader wanted to have his money, told him that he would not get it. The Armenian complained to the Shah. Da Costa learnt of this, and had the Armenian bastinadoed, afterwards paying him the 4,000 scudi and giving him horses and other property he had. . . . While the Shah was away from Isfahan at the war, either because the lad wanted to be a Christian or for some other reason, da Costa went in person to the house of a Persian who had in his possession an Armenian renegade boy, removed by force the lad and took him to his own house. The Persian complained to the Wazir of the city,² who gave permission for the man to use force in getting back the boy, on condition that da Costa's person was not touched, however. He (the Persian) went with 200 or 300 men: Fr. da Costa and his dependents sallied out armed to prevent them: the Persians killed two of them and wounded others. The Father did not complain to the king, nor did the Shah speak of it, although he knew about it; but from that hour thenceforth the king did not show him the same liking as previously. . . . It is about

¹ The same act by 'Abbas will be narrated about Fr. Antonio de Govea. If it were the practice of 'Abbas to sit on the ground, knees in front, heels tucked under him, as is, or was, till 1930 Persian fashion (non-Europeanized) at meals, this would not have meant any particular act of homage or respect, beyond that mark of politeness in offering the cup with his own hand.

² Doubtless the "daruga" is meant.