

“2.1.1608 the Shah inquired anew of the Englishman whether we were coming to discuss  
 “the business of the Armenians: he replied ‘no’ . . . the king bade him at once go and  
 “find me and offer me his excuses, asking us to forgive him for having delayed so long in  
 “giving us audience, because at first he did it out of regard for my illness, then he himself  
 “had been away. . . . The Englishman brought me at once the message, and again  
 “urged me to discuss nothing with his Majesty about the Armenians, about making a  
 “church and such matters, because the king showed signs of becoming accommodating  
 “once more, while the slightest annoyance given would end by spoiling all. . . . Finding  
 “the Shah so ill-disposed, it appeared to us necessary not to discuss anything at all that  
 “might cause him annoyance, such as that business of the Armenians, and that one of us  
 “ought to return to make a report to His Holiness and to our Superiors on the attitude of  
 “the king and regarding our mission, since we could not do so by letter, both because  
 “we had never received any letters from Rome in so many years<sup>1</sup> and suspected that our  
 “letters might no more have been delivered there, and also because a full report could  
 “not be given by letter, while there was the danger that the king of Persia might intercept  
 “them and of his being helped to understand our intention of remaining in coming to Persia.  
 “So I decided to say in my audience with the king that His Holiness had bidden me return  
 “at once with the reply (Your Reverence having in the last letter which you sent us in  
 “Muscovy from Paul V for the king of Persia told us that we might use his name some-  
 “times, if expedient). . . . On 3.1.1608, after dinner, the king summoned us to the audience.  
 “We were accompanied by the Prior and two Augustinian Fathers, by the Mihmandar and  
 “by the servants of that English gentleman, all being on horseback, he being with his Majesty.  
 “When the king summoned us he was in a large courtyard of his stables, inspecting and  
 “choosing horses for the war, and receiving many people who offered him theirs, which  
 “they are accustomed to do when the Shah leaves for the wars, as he was on the point of  
 “doing. He was seated on a mound, on a carpet of little value, clothed in black cloth,  
 “since it was then in ‘Lent’ (i.e. Ramazan). A little behind him sat two Turkish pashas.  
 “The prince, his son, and other nobles were standing. Outside a crowd of soldiers and  
 “other people were waiting. When we reached the king, we bowed and kissed his hands,  
 “first I, then the other two Fathers, the Augustinians and our interpreters. (Not only his  
 “own people, however great they may be, but foreigners and ambassadors from great  
 “kings kiss his feet, only to the Franks does he offer his hand.) The Shah inclined his head,  
 “greeting us, and asked us how we were, telling us we were welcome, etc., which are  
 “the ceremonies with which they receive foreigners. We answered him that we were well  
 “and at his service and happy to see his face. I gave him the letters we brought, firstly  
 “those of Clement VIII, then those of our lord Paul V, expressing our joy in the name of  
 “His Holiness at the remarkable victories which the lord God had given him against the  
 “Turks, the common enemy, and assuring him that the” (affectionate) “regard our lord  
 “Paul V had for him was not a jot less than that of Clement VIII, whose consideration  
 “for him was well known to him. The Shah asked news of the health of His Holiness and  
 “whether he were young: we replied that he was well and young. Then we gave him in  
 “the second place a letter from the Emperor, telling him about the kindnesses (of the  
 “Emperor) to his ambassadors who had gone there, and how he (the Emperor) desired to  
 “retain one of them with himself in order to establish friendship the better, but that the  
 “ambassador would not consent to remain. The Shah told me that the Emperor had lost  
 “his kingdom, one of his people having taken it from him (I think he said this on account  
 “of the news he had had about the Archduke Matthias), and had no longer any power  
 “(left), and so had made peace with the Turks, contrary to promises several times made,  
 “while he (‘Abbas I) had persevered in the war for 10 years continuously.<sup>2</sup> . . . I answered

<sup>1</sup> i.e. since 1604, nearly 4 years.

<sup>2</sup> In the draft or version of Fr. Paul Simon’s report preserved in O.C.D. 234 b., the rest of the manuscript is missing. The deficiency is here made good from the version in the corresponding part of the report to Pope Paul V, to be found in Fondo Borghese, Ser. II, n. 20, p. 157. The first-named text was probably addressed to the Praepositus General of the Carmelites.