

of Dominican archbishops. When he had retaken Greater Armenia from the Turks (1604), 'Abbas I had given the government of this district to a certain Maqsud, who had taxed them extortionately. They appealed to the Carmelite superior to intercede with the Shah, and accordingly he went to that monarch, then at Tabriz (this was about July 1613), asking for the reduction of the taxes, and a change of governor.<sup>1</sup> At the audience 'Abbas I granted the request and by his orders his Wazir issued a 'farman' of appointment of a new governor, to the satisfaction of those Armenians. While at Tabriz also Fr. Redempt had urged on the Shah a renewed effort for the release of Fr. John Thaddeus from his detention in Astrakhan. The Shah's threats to the Ruthenians, the protection given by the Grand Duchess have been already mentioned; but it was Pentecost 1614 before the sorely tried Fr. John Thaddeus, in an emaciated state, had reached Isfahan. From Tabriz, too, Fr. Redempt and Bartholomew Mary drew up, signed and dispatched to Rome a report on their proceedings among the Armenians.<sup>2</sup>

In the narrative about the Bishop of Cyrene—which, however inconsequent and trivial it may seem, like that about the Syrian Arab Fathullah (Michel Coray), is related here because of the political importance they had in the chain of events that led up to the attack on Hurmuz and loss of the Portuguese possessions in the Persian Gulf—it has been noted that in September or early October 1613, 'Abbas I was setting off on a military operation in Georgia tributary to him. A rebellion or conspiracy had occurred, in which the Georgian princes Taimuraz and Lukhrasp were concerned: machinations by a Turkish ambassador are said to have been the cause of the Shah summoning them and so starting the revolt: Georgia was looted by the Persian militia, which, however, is said to have lost 18,000—doubtless a numerical exaggeration—owing to floods in the main. The sons of the princes were emasculated and sent as prisoners to Shiraz with their mothers. Connected with this development in some way appears to have been the tragic murder of Safi Mirza, eldest son of 'Abbas I, who, jealous of the popularity of this son of a Georgian mother, had him put to death by a slave. Because of the amiability of his nature, his goodwill towards Christians, much had been hoped by the Religious of this prince. Remorse for this evil deed added to the other habits of 'Abbas I a fear of assassination, so that he would not sleep in the same bed twice in succession, and would have a number of others to remain with him in the room.

The departure of Mgr Antonio de Gouvea, and the manner of it had repercussions, bringing to a head Perso-Portuguese relations. 'Abbas I, absent in the north, is stated to have been doubly mortified—once because he had been duped by the false announcement of the arrival of the special ambassador from Spain, and, secondly, because his officials had allowed the Bishop to get away to Hurmuz, the price of the silk still unpaid. The Daruga of Isfahan feared lest on him should fall his master's wrath, for he had been one of those recommending the dispatch of the bales of silk to Madrid: so, against the Shah's return from Georgia, he busied himself in getting together the value of the silk and, with the idea of reimbursing himself in part from a seizure of the contents of the convent of the absent Augustinians, kept pressing the Carmelites to hand over to him the key, while they declined to deliver it.

On the other hand, Imam Quli Khan, who had succeeded his father, Allah Virdi Khan, as governor-general or viceroy in the South—"Khan of Shiraz", as he is usually termed in these contemporary narratives—considering himself discredited with his sovereign more than anyone else for having allowed Mgr de Gouvea to leave Lar for Hurmuz, begged the Shah for permission to make the oft-projected attack on the Portuguese fort at Gāmburun.<sup>3</sup> Appre-

<sup>1</sup> In the appendix of Latin Briefs will be found (No. 13) one of 31.8.1614 in which Pope Paul V, by the hands of Fr. Cittadini (afterwards archbishop) and others begged Shah 'Abbas I to order his officials to deal more humanely with the Christians of the Nakhchiwan district and elsewhere. It is not translated here: see appendix of Latin Briefs, and Arch. Vat. Arm. XLV, vol. 8, p. 60.

<sup>2</sup> See the *Relación* of Fr. Redempt, chap. XX, in O.C.D. 234.

<sup>3</sup> This place on the mainland, adjoining the site of the modern Bandar 'Abbas, is given varying derivations by Persian literary writers: the learned Mirza Hairat spelt it as above transliterated *گام برون*. The long-drawn *alif* 'Gaumburun' sounded to Europeans of that age like 'Combrun'. It is thought to be a compound of 'gaum' or 'gam', a pace or step: and 'burun' = outside.