

"He" (M. Michel) "left" (Tabriz) "after Christmas (1706), together with all our" (French subjects) "to go and find the Shah, then at Tihran, three days' distance from Qazwin: he had arranged with the governor at Tabriz that the good lady should remain there, on deposit as it were, until orders came from the Court: his plan was to come and, by turning off the road for some 20 leagues, pick me up at Hamadan in order that we might act in concert in accordance with the intentions of his Majesty (the king of France) specified in the instructions to the delegation: but, shortly afterwards he was obliged to change it and proceed direct to Qazwin, as he had learnt that, contrary to the promises given, they had put the courtesan on the road, and he ought not to let her get to the Shah before him. They arrived almost simultaneously in that town which is celebrated, but where there is no wine and the water is bad; and they were given separate quarters. He stayed there for more than three months, prevented under various pretexts from going to Court, the English and the Dutch having spent immense sums to prevent him from being received, until at last weary of all these intrigues he went there boldly, and some 300 men sent to bar his passage did not dare to attempt to do anything.

"He planted the banner of France in front of the tent of 'Itimad-ud-Dauleh: this minister would not see him, but caused him to be received with fair civility by some relatives and begged to return to Qazwin—for he ('Itimad-ud-Dauleh) said that the Sufi (the Shah) was on pilgrimage, and not receiving ambassadors: so he (M. Michel) was obliged to give way. However, the hussy had also come to Court, strongly recommended by the Khan of Erivan; but the pamphlets against her we had scattered about had given her such a bad name that the Shah did not want to see her. The grand Wazir had her taken to his 'Haram', and handed over to the Mihmandar with funds for her return journey as far as Erivan, and afterwards repatriated.

"When M. Michel got back to Qazwin, he there received instructions to betake himself too to Erivan: the presents from the king were half broken with so much transporting: and he was not allowed to pass by Hamadan: they gave him for Mihmandar a perfidious Armenian renegade, called Imam Quli Baig, an enemy of France and of Christians. Nevertheless, by spending money he" (M. Michel) "found means to inform me of everything, and to beg me to join him on the road to Tabriz, and with that object he sent me men, horses and money sufficient for the journey.

"The interests of the king and of religion caused me to make an effort, notwithstanding my age and infirmity; and at the end of April I joined him near Qazwin, seven days' distance from Hamadan: and I have accompanied him as far as here, but with difficulty, sometimes on horseback, at others in a litter on a camel, in great discomfort. In order to ruin us the renegade Mihmandar had us all arrested by the Khan of Erivan and then advised us to escape to Turkish territory; but we rejected this advice as cowardly and unworthy of an envoy of France, preferring to sacrifice ourselves for the honour of our great king. On our arrival at Tabriz, the 20th May (1707) we found there the *fatale nymphe*; and Monsieur Michel was so skilful as to get out of her a bond for 12,000 francs of the late Sieur Fabre's which she had and which might be useful to us here, by giving her other and useless papers and promising her 600 piastres for her return to France. We have been here since the 24th June, not in prison as we had been made to apprehend but absolutely free. By his prudent conduct Monsieur Michel has so calmed down the storm that we hope for a successful outcome of the business, if the Khan and the Persians do not deceive us. Our Mihmandar is in irons. . . . So there we are, thanks to God, delivered without noise and any violence from a horrible scandal, which would have been irreparable, if she had become a Muhammadan, as she had several times threatened. . . . On Tuesday on the repeated requests of Monsieur Michel the Khan had decapitated in public the perfidious Armenian renegade 'Zugli'¹ surnamed Imam Quli Baig, after the expulsion of the infamous mistress of the Sieur Fabre: that enemy of God and of France could have done great damage, after having already threatened and driven away from Julfa the eminent Shariman family, which had planted the Catholic Faith there. . . ."

¹ Presumably that *soi-disant* 'Comte de Segli' mentioned on p. 484.