

“ . . . If (as is most desired) you should find the king disposed, as is pre-supposed, you, “Father Francisco, must offer him yourself and your services for giving instruction in the “catechism, and also the services of other priests: and you, Don Diego, will arrange for “there to come over into Persia from the sea-coasts a number of Fathers of the Company “of Jesus with the order that verbally has been given that you are being dispatched to “Hungary [*? sic*] and Goa by the Catholic king in such connection. . . .

“ . . . As soon as the intentions and objectives of the king with regard to the war, for “which we pre-suppose him to be already ready, are discovered, you will have to cause “him to understand that the fame of his valour reaches as far as these parts. . . .

“You are being given a Brief for the king, in which honourable mention is made of you, “as will be seen from the copy attached . . . just as it is the wish of His Holiness that you “be united, and work jointly together in this important negotiation . . . so, should any “accident or sickness occur, God forbid, or any other hindrance arise to separate you, or “incapacitate one of you, in such case he wishes the other to act as substitute in what you “would have done both together. . . .”

It was by flagrant disobedience of these final injunctions that these two Portuguese envoys brought on their mission a nemesis and ridicule, which its pious aims and dignified sponsors did not deserve.

One report<sup>1</sup> tells part of the story:

“In the first year” (of the century) “there came to Rome from the East Indies, of which “they were natives, Francisco da Costa and Diego de Miranda. They passed through “Persia, and on their arrival reported to His Holiness the affection which the king of “Persia bore him, the favours which for the sake of His Holiness he was doing to Christians, “and that he was sending envoys” (to the Pope). “But both of them begged the Pope to “anticipate this, and before the arrival of such envoys to write to the king. So it fell out; “and they were” (nominated) “the envoys. The Pope gave them two Briefs for the king, “in which the bearers were given honorific designations, i.e. that they were ambassadors “of His Holiness, and that the Shah should give credence to all they said to him in the “Pope’s name.

“The Pope granted them 4,000 scudi for the journey. When they had left Rome they “had words together at Venice, and were later reconciled in Poland by the Nuncio there, “Monsignor Claudio Rangoni; and of this and other follies he wrote to Rome. His Holiness “gave orders for them to be stopped, but it had no effect because, when the order arrived, “they had already passed on into Muscovy. There they did some base acts, such as to ask “the Grand Duke to furnish them with their provender and then to sell the victuals which “he gave them and take money in lieu. The quarrels between them grew greatly. The “servants left them, today one, the next day another. . . . At Astrakhan, where they “passed the winter, while Miranda was out of the house, Fr. da Costa forced his way in “and took his (Miranda’s) clothing, letters and everything: Miranda went and complained “to the governor, who said that he (Miranda) was mad. They maltreated the Muscovites “and did other foolish things. Da Costa did not give back the clothing to Miranda, but, “when they had arrived in Persia, an English captain who was with Sherley . . . made “da Costa give back his clothing to Miranda, who was almost naked. Peace between “them lasted but a little, because Miranda left the first to find the king, and he had an “iron chain made, and with the backing of some Italians he found there . . . he managed “to put da Costa in chains . . . saying he (Miranda) alone was the ambassador, and da “Costa his chaplain. He was unprovided with money, and he asked an agent of a Venetian “merchant, who came with 20,000 scudi worth of merchandise from India, saying that “he would insure it for His Holiness. As the Venetian did not wish to do so, Miranda

<sup>1</sup> Fondo Borghese, Ser. II, n. 20, pp. 219–28. This report was undoubtedly furnished by Fr. Paul Simon of Jesus Mary, the Carmelite leader, *vide En Persia*, vol. II, p. 79, by Fr. Florencio del Niño Jesus, cited.