

“dine, and we showed him great confidence, knowing the harm that he could do us, if he were opposed to us, although at that time he was not in much favour with the king. He told us that every day the king and some of the nobles were badgering him to turn renegade, making him great promises. The pay which the king had formerly been accustomed to give him was coming in with difficulty, and only partially: when he had asked permission to depart the Shah had refused it him, saying that he and his brother had eaten his” (the Shah’s) “bread for so long. He begged us to befriend him and obtain for him, if it were possible, sanction from the Shah for him to return to his country, saying that for this he would go with us to Isfahan, whither we wished to set out forthwith. But the governor kept us in Qazwin for six days, putting us off from one day to the next: he did this in order to cajole us, coming to visit us each morning and evening, and remaining to supper with us: and he constantly begged us not to tell the Shah of what had happened previously. To give us pleasure he caused all the Armenians to be released from prison and omitted nothing of which he could think to give us it. All this time he sent us such quantities of food that we sent (some of) it back.

“On 20.11.1607 he sent us horses and camels for our effects. We departed the same day, and the governor with that English gentleman accompanied us outside the city, and he sent two of his men with us to accompany us and provide for us on the road, not having allowed us to provide for ourselves in the city. On the second day I felt ill with fever, which increased each day: after three days we reached Sab’eh, a town not very large, whence it took two days to Qum, a town of larger size. The governor with some people of the town came out to meet us, and gave us good quarters. The countryside was flat, much more inhabited (than further north), and, although we met only those two towns, the fortified villis were more often large. They gave us plenty of provisions for the road. Qum is rather a nice town, well stocked with everything. The governor came to see me and sent me the doctor, who found me with a very high fever and very weak from inability to eat or sleep: it appeared to him that there was insufficient time to give me medicine, as we were about to travel. After two days then we left: they gave us 9 horses and camels. I was constrained to ride in a ‘cradle’¹ on (the back of) ‘a camel, as I was unable to sit on horseback: two days later we reached Kashan, a very fine and wealthy town, although not so large as Qazwin. It is situated in a plain abounding in water. The Shah has built there a fine palace and a caravansarai for strangers which is celebrated. In Kashan they make very fine carpets of silk and gold (? thread), brocades, velvets and other silk stuffs: it is much frequented by traders from being on the road to Khurasan, to the Mogul’s territories and to India, whence many valuable goods are brought. I arrived in Kashan in parlous state from my sickness, aggravated by vomiting. The Englishman had got there the day before and taken up his lodging in the king’s caravansarai, where the governor installed us also. The Englishman came at once to visit us, and the governor sent (a man). That night they gave us no food, and the following day little. We sent it back, saying that we had no need of it. Then the governor came to call on us and begged us to take it, apologizing for his men through carelessness not having sent it the previous day. We answered that we did not mind that and had not accepted the provisions because we had already supplied ourselves with what was needed: still to afford satisfaction to the governor and the Englishman we accepted them and had them distributed to the poor, so that they might pray for his Majesty. My fever increased: so we begged the governor to arrange for horses to be given so that I might get to Isfahan and rest there. He put us off from day to day. I sent out to get some post-horses, and, none being to be had, set off with two or three of our men, leaving orders for the Fathers to follow me the next day without saying anything to the governor, because I should march slowly. I was already on the camel when the governor, who had

¹ “Cuna”—probably the open woodwork crate, called *pāliki*, a pair of which is slung either side of the mule or camel, in which pilgrims, aged or women, travel the Persian roads to Mashhad, Karbala, etc., and not the covered and more elaborate *kajāveh*.