

to Hurmuz from Goa, contain a mass of interesting historical and disciplinary observations: the motives and logical ground for founding on Hurmuz island:¹ how the Augustinian Hermits had on their part come direct from Portugal, exclusively in order to make a foundation there by order of the king, Dom Sebastian, and then later gone to Goa and started a house there contrary to the wish of that king's successor, the cardinal Dom Enrique. Despite official opposition the Carmelites received an encouraging welcome from the population of Hurmuz and were doing well when the fortress fell in 1622: already at mid 1613 they were seven Religious in that Residence.

As to Goa² Fr. Vincent revealed the origin of the Portuguese distrust of Italians, and particularly Italian ecclesiastics, a distrust which went so far as to bar entry into Portuguese territories and was to contribute many years later to a troubled chapter in the Carmelite Mission as can be read in some detail in the separate account of the house at Goa elsewhere in the present compilation. Fr. Vincent asked in fact for several Castilian Religious, men of letters, to be sent out in preference to those of other nationalities.

Coming from the strict Observance in convents of Europe, like Fr. Leander and others, no doubt, Fr. Vincent was, it would appear, unfavourably impressed by the relaxations followed in Persia in certain respects and in his letter No. 3 of 3.6.1613 to Rome expounds his own views as to the norm to be followed. He considered two local lay servants for each Religious house was sufficient: that it should not be permissible to ride on horseback, but only on mules, and that not more than one mule might be kept in the stables; that Portuguese and Italians in need should not be given monetary assistance, and that on the business of lay-people the Superior at Isfahan should not be allowed to leave the city and go off after the Shah: that Carmelites, when they visited the Armenians in Julfa or others, should abstain from drink and food in their houses. Very sensibly he urged the Praepositus General to insist on all missionaries persevering with the study of the Persian language and the practice of speaking it, in order to liberate themselves from the need of any interpreter: and he suggested that on account of the heat at Hurmuz the Fathers at Isfahan and Hurmuz should be interchanged every three years.

In his letter No. 4 to Rome, Fr. Vincent shows that at that period navigation between the Gulf and India, i.e. Goa, ceased after April: "after that month it is impossible to sail to India until September, and they close all the ports there"—i.e. during the SW. monsoon. This letter and that of 16.4.1613 re-introduce to the reader Fr. Antonio de Gouvea, the Augustinian, last mentioned as having been sent in 1608 to Isfahan by the Archbishop-vice-roy to carry a letter of king Philip III to the Shah, and re-dispatched by the latter before May 1609.

On Fr. A. de Gouvea's return journey he had been pressed, against his will, no doubt, into serving the personal interests and private gain of 'Abbas I—"that prince of traders"³—by accompanying to Spain a consignment of 120 bales of silk, which the mercenary Shah hoped would bring him in a substantial profit either in coin or goods. In charge of the consignment went a certain Persian of some standing and trusted by 'Abbas I, whose name is spelt by various Carmelites as 'Danguis Bek', by the Pope as 'Anghes' Baig, which possibly should correctly be 'Jangiz' or 'Tangiz' Baig. Once away from Persia this individual without justification arrogated to himself the title of 'ambassador' (whereas in fact he was a royal salesman and broker) and also abused the trust of his principal and sovereign early in the journey, selling a quantity of silk and using the proceeds for his own amusement or profit, so that, when with Fr. Antonio de Gouvea he eventually reached Madrid,⁴ he had disposed of more than half the 120 bales of silk. The remainder, in none too good condition, he proceeded to offer the king of Spain as a gift and present sent by the Shah. No doubt it was in the nature of a 'white elephant' for the Spanish monarch; but the munificence in actual worth obtained for Jangiz Baig the credence at the court to which genuine ambassadors would have been

¹ O.C.D. 239 b, No. 1.

² *Idem*, No. 2 of 3.6.1613.

³ Fr. Eusebius ab Omn. Sanct.: "principe de' mercantanti."

⁴ This must have been in 1610, seeing that he had left Persia early in 1609 and his stay in Spain overlapped with that of Robert Sherley, who had been in Rome till October 1609 and perhaps later, was in Spain fourteen months and in England before October 1611.