

“whatever province of Our imperial realm the above-named Padre (Redempt) may arrive, “the respected local governors, the headmen¹ and people of that province must accord him “a kindly welcome and pay him the utmost honour and respect. They should not hesitate “to carry out the command anywhere, but consider it their bounden duty, in which they “must not fail.

“Written in the month of Ramazan 1024” (i.e. September A.D. 1615).

The inscription on the seal at the head of the ‘farman’ runs:² (in the circle round it): The slave of the king successor (i.e. Imam ‘Ali) ‘Abbas; (around the circle): O Lord bless the Prophet, the Successor, the Lady (i.e. Fatimeh), the Grandsons (i.e. Hasan and Husain), the Devotee (i.e. ‘Ali Zain-u-‘Abidin), Baqir, the Truth-teller, Kazim, Riza, Taqi, Naqi, ‘Askari and Mahdi.

The narrative of Fr. Redempt goes on to relate:

“Along with the ambassador on the eve of S. Michael in September” (i.e. 28.9.1615) “the “Father was summoned by the Shah in order to receive his dispatch, the Shah enjoining “on him repeatedly to bear witness to the king of Spain and to the Pope that he was sending “as his ambassador Count Robert Sherley, whom he had already sent once before and that “he was giving him plenipotentiary authority to negotiate on and settle the affairs which “were being entrusted to him. . . . With this we took our leave, kissing his hand as is the “custom. To give the more weight to what was said above, he (the Shah) furnished him “(Sherley) with three letters, one for His Holiness, another for the king of Spain, the third “for the Praepositus General. . . .

“On 10.10.1615 the Father left with the ambassador: they reached Shiraz midway “between Isfahan and Hurmuz, where it was necessary to stay some days for the good of “the souls of those prisoners taken from the Portuguese at Bandar (Gāmbrun); because “the ambassador carried very express orders from the king for all of them to be handed “over to him, and he had great difficulty, seeing that as the chief persons in that region “were holding on to them” (as slaves) “they were hiding these prisoners. However, though “some could not be found, the rest appeared, the industry of the Father in seeing that the “king’s order came to their notice contributing much to this: and he assured them that, “if they would come to the ambassador’s house, they would be safe.³ So they began to “come in of their own accord without their masters’ knowledge, the latter remaining duped “thus, and very resentful. The ambassador attended to their bodily necessities, giving “them food and clothing; the Father to their souls, hearing their confessions and letting “them hear Mass, which he said daily in order thus to eject from their souls the poison “imbibed through mixing with that miserable race so long.

“. . . Together with all these men they left Shiraz and arrived at a town called Jahrum, “seven days’ distance from Hurmuz. At the request of the ambassador the Father went “on in advance to apprise Don Luis de Gama, Captain of Hurmuz, of the reason for his “coming. . . .⁴

¹ *Wilayat* may be used as ‘village’ in current language, or ‘province’: ‘Daruga’ = here ‘headman’.

² 999 A.H. = the year beginning 30.10.1590. One wonders why his seal bears (and retains 25 years later) *that date?* Did he himself date his reign from that year, or is it because of the fanciful appearance of the three ‘nines’?

³ Sherley paid 400 Tumans = 5,400 scudi in ransoming them, states Fr. Eusebius in MSS. *Hist. Miss.*

⁴ To this period belongs, no doubt, an undated Itinerary, Isfahan to Hurmuz, preserved in the archives of the Order in Rome: in the possible lack of any ‘route book’ of A.D. 1600 it may be worth recording. The spelling of the names of places makes identification with modern sites and stages difficult: the Itinerary is in Spanish, therefore by a Spanish Father before the fall of Hurmuz, 1622: the spelling here used is the official Indian system for transliteration of Persian words. Farsakh = *circ.* 3 $\frac{3}{4}$ miles.

(1) ISFAHAN to VAZUDAR [? *sic*]—3 farsakhs. This is an open caravansarai, with a few houses: when the bridge is passed a road to the right is taken, which leads to Chaharbagh.

(2) VAZUDAR [? *sic*] to MAYAR—6 farsakhs. This is a closed caravansarai with some houses.

(3) To QUMISHEH—6 farsakhs. It has a closed caravansarai.

(4) To KARAWANSARAI KHAN—10 farsakhs. At one league there is Hisa behi [? *sic*]. Another league farther on the right side there is Duradka [? *sic*, Durudgah?]: one passes through the middle of it, and then turns to the left, and passes by the caravansarai of MAQSUDBAIGI. The Karawansarai Khan is a caravansarai in the style of a castle.