

“its doors. I was warned of that, and sent to the ambassador of Poland begging him to  
 “dispatch some armed men to defend us. Meanwhile, the door being closed, some of our  
 “followers mounted on the roof of the house in question, having provided themselves with  
 “large stones to throw at anybody attacking it. The rioters had gathered in the square,  
 “when one of the oldest men harangued them and advised them to refrain from the intended  
 “use of force as being always productive of harm: he added that it would be better policy  
 “to constrain the seller to cancel the contract of sale by another legal document, and by  
 “this means get back the house from us by legal paths. Abiding by this counsel they  
 “frightened the seller with such grievous menaces that they induced him to promise them  
 “that he would not hand over to me the documents, with which I could have proved the  
 “purchase, but he would not bind himself to more. While they were still arguing with  
 “one another ten armed men, dispatched by the ambassador of Poland to guard the gate  
 “of our house, arrived in Julfa: and it so happened that when the one of them, who first  
 “arrived, came galloping in, carrying a stick in his hand, all that vile rabble dispersed as  
 “if a whole army had been attacking it. Some fled into the neighbouring church with  
 “their Vartapet, others into shops like the Kalantar—and in such great fright that many  
 “turbans<sup>1</sup> were to be seen scattered about the square. At once two of the men dispatched  
 “by the ambassador of Poland went off to find the Kalantar, who was taking shelter with  
 “his chief man: and they protested to him that he would have to answer for it to the king,  
 “if this tumult were to grow, and bloodshed result from it. Terrified at this both he and  
 “all the others ceased their violence altogether, and the uproar stopped.

“This ambassador is Ignatius Zapolski, of the Society of Jesus, of a very noble Polish  
 “family, of much culture in letters and admirable in his virtues, qualities which render  
 “him highly agreeable to all the missionaries. . . . The uproar having been quieted on  
 “this auspicious intervention in the manner described the schismatics applied themselves  
 “to artifices. They sent Khwajeh Gurgis, the seller of the house and his sister, and Khwajeh  
 “Markar, nephew of the Kalantar with a priest, who all with great humility prayed me  
 “to desist from my purpose, but I would not listen to them. Besides, the Kalantar himself  
 “came to discuss matters with me in the house of Khwajeh Markar, and proposed to me  
 “that we should leave this new house adjoining the other, which we had owned for about  
 “5 years past and in which we officiated according to the Latin rite, and that I should  
 “retire to our first Armenian church, he promising to let me have another tiny house  
 “adjoining that for my dwelling. I answered that I well perceived that they wanted to  
 “cheat me under the cloak of an amicable settlement, seeing that, when they had been  
 “able to induce me to abandon two churches for one, they would have deprived me of  
 “that, too: that, had they from the beginning dealt with me in a friendly way, perhaps  
 “in order to keep the peace I should have given way to satisfy them, but that, as they had  
 “irritated me with that disturbance, I considered myself constrained to defend the justice  
 “of my case. Vexed at these words he reproached me for what his Vartapets were saying,  
 “complaining of me as one who had come to carry off the sheep from their sheepfold. . . .  
 “He next demanded of me whether in truth we had been dispatched by the Pope to preach  
 “to and convert them, and whether they were not real Christians in such wise that they  
 “could consider themselves baptized and participating in the other Sacraments. To the  
 “first point I replied that I should be able to prove it clearly with the Brief of His Holiness,  
 “which I had, and with others which I was awaiting from Rome. As far as pertained to  
 “the second point I said that very many heretics of various sects are truly Christian, but  
 “none of them Catholic—such were the schismatic Armenians infected by other errors,  
 “among which were (a) that they would not mix a little water in the wine in the chalice,  
 “when they celebrate Holy Mass, obstinately going against the commandment of the

<sup>1</sup> The use of the turban (usually red in colour, *vide* Krusinski's memoir) on a shaven, or partly shaven, head appears to have been general with all classes in Persia in the seventeenth century, not only Shah 'Abbas I is so portrayed, but in the drawings of Olearius the common people on the road, and here the Armenian Christians are mentioned as turbaned. A portrait of an English merchant, born at Angora, living in European Turkey in 1775 and later to the knowledge of the present compiler, shows the turban as his headdress.