

as prior in 1438 also. The list of bishops (337-342) make no mention of Marcus de terra fluminis, of whom a brief treatment had indeed been given in note 69, whereas Gregor von Kärnten is included, although he also had been previously mentioned. Occasionally, the index of persons gives more than one reference to the same person, for instance, to Nikolaus Hofmayer, or Hofmaier; or refers only once to persons treated in more than one place, for example, Johann Mogorovith. Is the work of Klieman properly cited in note 154? Finally, a weakness for which the author is not responsible is the large number of false dates for the death of Augustinians, taken over from Janetschek's often untrustworthy *Necrologia*. Certainly, when no other source is available, then one has little choice, and simply must quote him. But the high percentage of cases where Janetschek's dates are contradicted by certain facts, as in the case of Silvester Stigler quoted above by us, warns us to use Janetschek with extreme caution. K. himself shows in note 140 that Janetschek and Clm are in evident contradiction.

To conclude, we wish to repeat what we said at the beginning. In spite of the few minor flaws which we have noted, this book attains a high standard of scholarship. The author deserves our congratulations, our thanks, and our fervent wishes that the three remaining volumes will soon appear from his capable pen.

Augustinerkonvent, Wien

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Roberto GULBENKIAN, *L'Ambassade en Perse de Luis Pereira de Lacerda et des Pères Portugais de L'Ordre de Saint-Augustin. Belchior dos Anjos et Guilherme de Santo Agostinho 1604-1605* (Lisbonne 1972). Pp. 194 with 17 plates and one map of the Augustinian Missions in Armenia and Georgia.

In the past few years, thanks to the publication of a good number of less known manuscripts and individual studies on the Augustinian activities in Persia, we have been able to enlarge our knowledge on the period of Shah Abbas the Great considerably. This period in the late sixteenth and early seventeenth century was marked by the efforts of the rulers of Europe, unable to unite in the war against the Turk, to open a second front with the help of Shah Abbas of Persia. Thus the diplomatic relations between Persia and Portugal which had existed ever since the Portuguese had occupied Ormuz (1515) were intensified. On the occasion of the 2500th anniversary of the foundation of the Persian Empire, the Portuguese National Committee in charge of the celebrations decided on a series of publications with the aim of acquainting the public with the reciprocal relations that existed with Persia from the early sixteenth to the end of the seventeenth century. Mr. Roberto Gulbenkian accepted the assignment to write on the embassy of Luis Pereira de Lacerda which took place in the years 1604-1605. With this publication he has made a wonderful contribution to the history of the Augustinian Order as well.

In the introduction Gulbenkian acquaints us with his sources. He goes to great pains to establish the authorship of two manuscripts of Belchior dos Anjos, O.S.A. With equal effort he searches for the sources of Gouveia's *Relação*. He proves that the two companions of Lacerda were one of the historiographer's main sources for his story on Abbas' winter campaign in Armenia and the deportation of the Armenian people, in particular Fr. Belchior dos Anjos, the friar «who had a bent for writing» (15). In emphasizing the importance of these manuscripts he points out that they were written by the first Europeans who traveled through the Armenian district of Etchmiadzin since the time the Armenians living there were united with Rome by Bartholomew of Podio in the fourteenth century, and surely the first ones to witness the deportation of the Armenians.

Perhaps in gratitude for the love and service the Augustinians of centuries gone by have given to his ancestors in their hour of need, Gulbenkian describes with profound admiration, or shall we even say with love, the monastery of Lisbon which sent so many missionaries into the Portuguese *Padroado*. The same recognition is shown by his affectionate mention of our lady of Persia in the Augustinian church of Lisbon and his fond remembrance of Nordim. This reverence is most evident in the publication of the «azulejos» of the monastery's chapter room which formerly served the purpose of kindling the interest of the young Augustinians assembled there who were preparing to go to the missions and to make them aware of the risks they faced. A number of these masterpieces, which date from the first quarter of the seventeenth century and which deal with the book's subject matter, have been exquisitely reproduced.

The publication of several manuscripts which deal with the embassy and were not too easily accessible, but which are rich in new material, enhances the value of the book. They appear both in the original Portuguese and in French translation. Among these manuscripts the one of Diogo de S. Anna is of special interest, as it was written thirty years after the events and after Gouveia and Diogo himself had written their initial reports. Many of the secondary reasons which earlier had been considered to be of great importance are omitted. Diogo's last treatise lends support to the statement of Gulbenkian: the Armenians' declaration of obedience to Pope Paul V, signed in the Augustinian church at Isfahan, «resta lettre morte en raison de l'opposition de Châh Abbâs». Gulbenkian tells us that for years he intended to publish these manuscripts. In the book under review they illustrate the text, give greater weight to its argument and, together with the beautiful «azulejos» and the facsimiles of the handwriting of the various authors of the manuscripts, they form a harmonious whole. The footnotes are packed with enlightening information, but are not too dense.

Gulbenkian introduces the embassy with a chapter on the earlier diplomatic relations between Persia and Goa and then describes the

establishment of the Augustinian monastery and mission headquarters at Isfahan. In between, with a series of interlocking biographical sketches, the author acquaints us with the handful of men whose situation in life made them protagonists of the theme with which he deals. There is first of all the ambassador Lacerda. We hear of the grants he received, of the financial limits within which he was held, and of the impossible task he was assigned to promote the Shah's war against the Turks and to obtain the restitution of Bahrain « short of a declaration of war » (43). King Philip, as we hear later on, was well aware that the Shah's attitude would change once he was no longer in need of Spain and the Pope (48).

When we come to the appointment of the two Augustinians who were to accompany the ambassador, Gulbenkian states, following Felix of Jesus, that they were selected by the Provincial. It surely is safer to prefer here the statement of the man who actually made the selection, namely Gouveia himself, because the Provincial, Miguel dos Anjos, was absent. Gouveia tells us that he appointed Belchior and William. Next follow the vicissitudes of the embassy, the Shah's delaying tactics, and the special mission of Belchior dos Anjos.

In a very interesting chapter on Portuguese nationalism the author compares the diplomatic missions of Lacerda and Figueroa, whose embassy proved a series of disappointments, frustration and controversies. Gulbenkian describes the anti-Spanish attitude of the Augustinians of India, who considered the *Padroado* of Goa their domain which they were unwilling to share with outsiders. It is because of these comparisons, as well as for the purpose of rounding out the biographical sketches, that the book reaches into the late days of Portuguese domination in the Gulf of Persia.

It is unavoidable that into a book with so many details of information there should have crept some slight oversights. One of them is contained in note 4. This reviewer's *William of St. Augustine and his Time* did not appear in *Analecta Augustiniana*, which is published in Rome, but rather in *Augustiniana* (Heverlee-Louvain 1970). Also it is very improbable that Gouveia was consecrated a bishop on December 26, 1612, considering that he, as Gulbenkian has it on the preceeding page (61), left Goa for Ormuz already on February 10, 1613, a very unlikely undertaking considering the travel conditions of those days. One could also take exception to the statement that the reasons why Anthony Sherley denounced Nicolaus Melo as a spy to the Prince of Muscovy « ne sont pas bien éclaircies » (32). He simply wanted to get rid of a very unwelcome companion whose murder he had attempted twice before.

What were the lasting political results of the mission? It was a vain hope to expect in the matter of Bahrain, and of Ormuz itself, a change of mind on the part of Abbas or the Persians in general. The difference between Portugal and Persia were so great that each party insisted on what it considered its irrefutable claims. One of the unsolved

problems remained precisely the existence of Ormuz. As far as this rich emporium was concerned, the chasm of the two viewpoints remained unbridgeable. Persia never yielded its traditional national interests. Again and again Abbas insisted that Ormuz and its sheik belonged to the Persian realm of influence, while the Portuguese affirmed that Ormuz and the other islands were theirs by right of conquest. One cannot but marvel at the courage of the Portuguese who ventured into this vast space and built an empire which lasted for centuries. The author shows where any reader's sympathies must lie. Reading this book one forms the conclusion that the Augustinians were able representatives of their country on a terrain as difficult as the conglomeration of states which belonged to the Portuguese *Padroado*. We even gain the impression that not all of the career diplomats sent by the King mastered their assignments as well nor served him with greater loyalty than they did. Yet they lived in a period of history in which men, more than on the average, were swept along by events and had to learn to live from crisis to crisis.

With its many references to recently published Augustinian sources, the book also proves that if the writers of the Order furnish the raw material there will always be people interested in using it. We thank Mr. Gulbenkian for a handsome book, which is well written, intellectually impressive and presented in a very attractive garb.

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