



TRAVELLERS AND TRAVELOGUES ON SAFAVID IRAN

Lisbon, 28th-29th March, 2018
Biblioteca Nacional de Portugal

Book of abstracts



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International Conference

TRAVELLERS AND TRAVELOGUES ON SAFAVID IRAN

Lisbon, 28-29 March 2018 | Biblioteca Nacional de Portugal

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Editors

Ana Paula Avelar, João Teles e Cunha, Rui Manuel Loureiro

Co-Editor

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PRESENTATION

The beginning of the Safavid dynasty coincided with a renewed European interest on Iran, and thanks to an increasing number of printed narratives describing the voyages of Western travellers both the country and its rulers became household names in Europe for the following two and a half centuries. Though Iran had been object of earlier travel writings by Europeans since the Middle Age, the discovery of the printing press made these travelogues available to a larger audience, thus disseminating more information on the country, its history, people, religion and habits than ever before.

However, not all travel writings are travelogues, and not all travelogues were published. As the travelogue became a literary genre in Renaissance and Baroque Europe, Iran came to be one of the countries traditionally depicted in these writings. This profusion of narratives, either manuscript or printed, testifies to the interest aroused by Safavid Iran among its contemporaries, and also bears witness to the fascination felt by travellers from different cultural backgrounds during their Iranian sojourn.

The rise of Safavids was contemporary with another event in Asian history, the arrival of European powers and their settlement in Asia in the sixteenth century, which meant that more people travelled through Iran than the Italian forerunners of the medieval period did. Starting with the Portuguese and continuing with the Dutch, the English, the French, and including the Poles and the Russians, a plethora of merchants, spies, diplomats, missionaries, pilgrims, globetrotters and many other Europeans travelled over Safavid Iran.

However, this is not cosmopolitanism, despite the cosmopolite outlook of the travellers and their writings. The outcome of the voyage through Safavid Iran



differed according to the place of origin, time and education of the voyager, but most writings strengthen the country's individuality and uniqueness.

More than ideas, what travelled to Europe was a diversified set of information about its Shia present, but also the Classical and biblical past of a country traditionally called Persia, whose cultural irradiation was felt in bordering Islamic states and not in the West.

The emerging image of Safavid Iran in these travel writings was never one sided, it was complex, though some stereotypes appeared to appeal for the taste of the exotic among its European readers. Religion may have worked as the main filter of alterity, but in time Iranian otherness was established in other comparative categories in Western travel writings. Words and iconography (prints, drawings, paintings) ended up by forming a more complete image of Iran, which left an enduring impression in European minds and imagination.

It is the aim of this conference to discuss:

1. Travel writing genre, either travelogues or any other writing form where the travel impressions of the people travelling through Iran is recorded directly or indirectly;
2. And their travelogues (itineraries and writings in the context of its time);
3. Travellers (who were they, and why did they travel to Iran);
4. Cultural transfers and debates around travel writings.



PROGRAM

28-03-2018, Wednesday

09:30 Opening session

09:45 Keynote speaker:

Rudi Matthee, University of Delaware, Newark, Delaware
Safavid Travel Writing: The Dutch Contribution

10:30 Coffee break

11:00 1st session:

Ana Paula Avelar, UAb; CHAM / NOVA, FCSH e CEC, CH Universidade de Lisboa
Safavid Iran topoi in Portuguese travel writing

Carla Alferes Pinto, CHAM / NOVA, FCSH
*Afonso de Albuquerque and Shah Ismail gift-exchange. Artificios, artistic objects,
And material culture*

Sussan Babaie, The Courtauld Institute of Art, University of London
Culinary taste: European travelers, Persian dishes and dishes

13:00 Lunch

14:30 2nd session:

José Alberto Tavim, CH, Faculdade de Letras, Universidade de Lisboa
The transit of Iberian Jews through Safavid Iran

Isaac Donoso, Universidad de Alicante
Persia seen from Manila in the early modern age

16:00 Coffee break

16:30 3rd session

Angelo Cattaneo, CHAM / NOVA, FCSH
*Beyond Humanism. Travelers in Safavid Iran and the Discovery and Construction of Another
Space of Ancient Languages*

Luis Gil, Universidad Complutense de Madrid
El memorial de Juan Mendez de Vasconcelos sobre la 'carreira da Índia'



29-03-2018, Thursday

09:30 4th session:

Alain Servantie, Independent researcher, Brussels
The mission of Gianni Balbi to Iran (1530)

Rui Manuel Loureiro, CHAM / NOVA, FCSH, ISMAT
João de Barros and Safavid Persia: Impressions of an armchair traveler

11:00 Coffee break

11:30 5th session:

Halima Naimova, Independent researcher, Lisbon
Pedro Teixeira (XVI/XVII) – Persia for readers: quest for the original source

Anastazja Grudnicka, University College London
Rethinking the Oriental 'Other': Imagining Safavid Persia in Sir Anthony Shirley: his Relations of his Travels into Persia (1613)

13:00 Lunch

14:30 6th session:

João Teles e Cunha, IEO/FCH-UCP; CHAM / NOVA, FCSH
On whose footsteps? D. Álvaro da Costa and the Iranian part of his travelogue

Pedro Marques, Direção-Geral de Educação & UNIARQ, Universidade de Lisboa
Impressions of Safavid Iran on the Itinerário of Frei Gaspar de São Bernardino

José Cutillas Ferrer, Universidad de Alicante
Round trip to Asia. The story of Gutierre de Monroy and Pedro de Paredes

16:30 Coffee break

17:00 7th session

Dejanirah Couto, EPHE, Paris
Caravans and caravanserais: Les beautez de la Perse of André Daulier Deslandes (1663-1666)

Michele Bernardini, Università degli Studi di Napoli l'Orientale
Gemelli Careri's Persia. Some notes

18:30 Closing session



ABSTRACTS

28th MARCH





Keynote speaker

RUDI MATTHEE:

PhD in History from the University of California, he has been attached to the University of Delaware since 1993, and is presently «John and Dorothy Munroe Distinguished Professor of Middle Eastern History». In 2002 and 2017 he was a «fellow» of the Institute for Advanced Studies, Princeton. He is co-editor of *Dar Islam* and co-editor of the *Encyclopaedia Iranica*. Among many other studies on Iranian history, he is the author of: *The Politics of Trade in Safavid Iran: Silk for Silver, 1600-1730* (1999), *The Pursuit of Pleasure: Drugs and Stimulants in Iranian History, 1500-1900* (2005) and *Persia in Crisis: Safavid Decline and the Fall of Isfahan* (2012).



Safavid Travel Writing: The Dutch Contribution

Arguably no European nation was as actively involved in (late) Safavid Iran as The Netherlands. From 1623, the year the Dutch East Company commenced its operations in the Shah's realm, until after the fall of the Safavid state in 1722, the Dutch visited the country and resided in its capital and port cities in some numbers as merchants and as diplomats. The voluminous written record they left behind testifies to their dynamic presence. Yet this paper trail mostly reflects pragmatic concerns, involving commerce and the ambient field of politics. The Dutch engagement with Iran in this period engendered few travelogues, descriptions of the country and its people in the style of Adam Olearius and Jean Chardin. Only two Dutch travellers to Iran in this period composed works that were meant to be published. One is the sailmaker Jan Struys, an accidental adventurer who ended up in Isfahan after he was ransomed from captivity in the 1670s; the other was the artist Cornelis de Bruyn, who travelled to the Safavid realm via Russia at the turn of the eighteenth century and who became famous for his unsurpassed renderings of Persepolis. And only the latter has anything valuable to say about Safavid society.

The first part of my paper examines the nature of Dutch writings on Safavid Iran, focusing on the question why so few private Dutch travellers made it to Safavid Iran and why those who did published so little despite the fact that Amsterdam was Europe's printing capital at the time. In the second part I will introduce and discuss Jan Struys' broad outline. Yet my real focus here is the more important narrative, the Persian voyage of Cornelis Bruyn. De Bruyn's travelogue has been analyzed for the Russian part of the journey as well as for the pioneering painterly contribution it made to the knowledge of Persepolis. I will probe his description of Iranian society beyond his antiquarian interests and with an eye to the style of his observations,



his possible sources, and the relationship between his narrative and his engravings.

ANA PAULA AVELAR:

Associate Professor at Universidade Aberta (Portuguese Open University), researcher at CHAM, FCSH, Universidade Nova de Lisboa. She has integrated several national and international projects, subsidized by the European Union. She is the author of several books and essays on History Studies, Asian Studies and Portuguese Culture, some of them published in indexed magazines. Among her books stand out *Fernão Lopes de Castanheda, cronista do governador Nuno da Cunha? (Cosmos, 1999)*, *Visões do Oriente - formas de sentir do Portugal do século XVI (Colibri, 2002)*, *Figurações da Alteridade na cronística da Expansão (UAb, 2003)*, *D. João III - O Piedoso (APH, 2009)*, *D. Luísa de Gusmão - a rainha mãe (APH, 2011)*. She teaches at undergraduate and graduate courses, and has supervised numerous thesis and dissertations. She has been Visiting Professor at several universities, and she is a member of national scientific academies. She is working now at the critical edition of Fernão Lopes de Castanheda's History.

Safavid Iran topoi in Portuguese Travel Writing

It was through several discursive modalities, from historiographical narratives to poetic ones, that a whole set of travel writing emerged. My theoretical background for this topic of travel writing owes to Shayne Legassie's work on Medieval Invention of travel, and to Peter Hulme's and Tim Youngs's anthologies of Travel Writing. Thus, and in a first moment I will signal the topoi narratives and the possible models of writing that emerged in Portugal in early modern times.

Along with the explanation of the different writing models produced in Portugal, and taking into account the use of nuclear concepts, such as



space and time, the use of models such as reports, chronicles, memories ... will be made explicit. The writing purposes and possible diffusion circuits of texts will also be taken into account in my theoretical suggestions. Within this intellectual construct, we shall analyze the main descriptive processes that were used to report the topoi Safavid Iran, in works as diverse as chronicles, or reports of travel.

CARLA ALFERES PINTO:

Phd in History of Art and Post-Doctoral Fellow at CHAM, FCSH, Universidade Nova de Lisboa attached to the research project «The Allure of Things. The Consumption of Artistic Objects by the Infantas and Queens of the Avis/Beja dynasty (1430-1577)» (SFRH/BPD/100587/2014). She is the author of sundry academic studies, namely in her field of specialization, the production and circulation of art, in European and imperial contexts, in the early modern period (16th and 17th centuries).

*Afonso de Albuquerque and Shah Ismail Gift-exchange
Artifícios, Artistic Objects, and Material Culture*

The first two decades of the sixteenth century were particularly intense on material cultural exchange between the Portuguese crown and agents and India and Persia. Afonso de Albuquerque played an active role as both an intervenient actor and as to the establishment of a new trend of gift-exchange in which the materiality of the objects functioned as performative forces that “shaped [the] period’s values and practices” (Moás, 2016).

In this presentation I will address Afonso de Albuquerque and Shah Isamil gift-exchange objects and practices in order to perceive which



objects Albuquerque selected and under what circumstances; what intentions – interview, political and / or economic amenities – he sought to achieve; what perceptions and representational values were conveyed.

SUSSAN BABAIE:

Professor of the history of art and architecture at The Courtauld Institute of Art, University of London. She is the author of *Isfahan and Its Palaces: Statecraft, Shi'ism and the Architecture of Conviviality in Early Modern Iran* (2008), and co-author and editor of several books including *The Mercantile Effect: On Art and Exchange in the Islamic World During the 17th and 18th Centuries* (2017), *Persian Kingship and Architecture: Strategies of Power in Iran from the Achaemenids to the Pahlavis* (2014), *Shirin Neshat* (2013), and *Slaves of the Shah: New Elites of Safavid Iran* (2004). She is working on a book about the intersections between visual and gustatory taste in early modern Iran.

Culinary Taste: European Travelers, Persian Dishes and Dishes

In his famous travel accounts on Safavid Persia, Jean Chardin reports a great deal on food and food habits of Iranians. His, as well as many of the other European travellers' chronicles are filled with information about food and the variety of dishes (recipes) but also about dishes (tableware consisting of platters, bowls, plates). Chardin writes, for example, that in delivering each course of the meal dishes are distinguished, in shapes and sizes but also in categories as sweet starters, followed by savoury, then stews, and finally *Pila*. 'Each person', he observes, 'has fifteen or twenty little plates set in front of him and large porcelain or gold bowls which hold about two pints of sherbet and in each of which is a box-wood



spoon ...'. The extraordinary detail of dishes and dishes seen at Safavid courtly and elite banquets, and described by Europeans, is matched by the survival of thousands of objects—platters, dishes, cups, little plates and multitudes of recipes from cookery manuals of the period. The two, the dishes and the dishes, represent a surge in innovative and highly sophisticated food practices rarely discussed in modern scholarship.

This paper focuses on dishes (food recipes) and dishes (ceramic vessels) through the lens of European chronicles to offer new readings on aspects of taste in both visual/material and gustatory as a way to gain insight into the sensory and social life of Safavid Isfahan.

JOSÉ ALBERTO TAVIM:

PhD in Portuguese Studies by the Universidade Nova de Lisboa, he is a researcher and professor at the Centro de História, Faculdade de Letras, Universidade de Lisboa. He is also an associate researcher at CIDEHUS, Universidade de Évora. He is the author of more than 60 academic publications, among books, articles and papers. His most recent work, in collaboration with Filomena Barros and Lúcia Mucznik, is *In Iberia Peninsula and Beyond: A History of Jews and Muslims (XV-XVIII centuries)* (Cambridge, 2015). He is the co-editor of *Hamsa: Journal of Judaic and Islamic Studies*, together with Filomena Barros.

The Transit of Iberian Jews Through Safavid Iran

Little is known about the transit of Iberian Jews by Iranian lands after the expulsion of the Jews from Spain in 1492 and of Portugal in 1496. In a recently edited book on the subject of Iranian Jews - the



collection organized by Houshan M. Sarshar, *The Jews of Iran. The History, Religion and Culture of the Community in the Islamic World*, 2014 - the theme is completely circumvented, focusing on the famous communities of Isfahan, Mashhad and Herat. It was also marginalized the meticulous investigation that in the fifties of the twentieth century, the tireless Joseph Fischel began to undertake on the Jews of Hormuz, and the routes taken by some Jews of Iberian origin, that settled there. However, it is true that if his interest in the Jews of Persia gave rise to several publications, the reference to Jews of Iberian origin is limited to the particular case of Ormuz, in particular under Portuguese tutelage.

The portrait of a strong ethnicity of the indigenous communities of the Jews of Iran reveals, for Jews of Iberian origin, how their position there was peripheral: except for the case of Ormuz, passages towards India, but not properly establishments; and a justification for this fleeting presence certainly has a determining reason – the remarkable establishment of Jewish communities in the neighbouring and rival Ottoman Empire, which led to their meager investment in Iran. It is therefore from this residual movement that we decided to give news.

ISAAC DONOSO JIMÉNEZ:

Doctor in Islamic Studies (2011) by the University of Alicante (Spain), and also Master of Arts in Islamic Studies by the University of the Philippines (2008). Winner in 2004 and 2008 of the research prize Ibn al-Abbar. He edited the seminal volumes *More Hispanic than We Admit. Insights into Philippine Cultural History* (2008), and *Historia cultural de la lengua española en Filipinas: ayer y hoy* (2012). He authored *Islamic Far East: Ethnogenesis of Philippine Islam* (Manila, 2013). He currently teaches at the University of Alicante in Spain. He is editor of the *Revista Filipina*.



Persia Seen from Manila in the Early Modern Age

In this preliminary work we will survey the historical and archival materials concerning the perception around Persia from the Spanish Philippines. The modern world was connected across the oceans from Seville to Manila via Mexico, linking the Atlantic and Pacific oceans. However, the traditional road towards the East was frequented as well offering interesting insights about the order of Asia. In a project of world domination, Spain visualized Persia not only from Madrid, but more methodically from Manila. We will study some reports and notes by Andrés Lariz Durango, Hernando de los Ríos and other residents in Manila about Persia.

ANGELO CATTANEO:

PhD from the European University Institute, in Florence, he is currently FCT researcher at CHAM, FCSH, Universidade Nova de Lisboa. His research is centred on the cultural construction of space in the period from the 12th to the 17th centuries. Among his many research titles, one may find the monograph *Fra Mauro's Mappa mundi and Fifteenth-Century Venice* (Turnhout, 2011) and the collective volume *The Space of Languages: The Portuguese Language in the Early Modern World* (Lisbon, 2016).

Beyond Humanism. Travelers in Savafid Iran and the Discovery and Construction of Another Space of Ancient Languages

Between the late fifteenth century and the mid-seventeenth century, some European Christian travellers who visited the territories of Savafid Iran reported about the existence of ancient unknown scripts carved on ancient monuments, in particular, but not exclusively in the ancient city of Persepolis. A Venetian traveller, Giosafat Barbaro



(1413-1494), the Portuguese Antonio de Gouvea (1575-1628), Titular Bishop of Cyrene, García de Silva y Figueroa (1550-1624), a Spanish ambassador to Persia, the Roman traveller Pietro della Valle (1586-1652), an English traveller and historian, Sir Thomas Herbert (1606-1682), among others, left very well known written accounts of their travels or other people's travels that included or focused on the territories of Savafid Iran.

The conspicuous information that are transmitted by their reports (mainly letters, and travelogues) included news about unknown ancient scripts that eventually, 300 years later, during the nineteenth century, within a different epistemological context, were deciphered and named as "cuneiforme scripts". Yet, the travellers and the documentation we will consider provided European literates with the first information and even aggregation of knowledge about unknown and unreported ancient scripts associating them to specific territories and cities in Savafid Iran. These events developed in parallel with and beside the coeval and better known discovery of Egyptian hieroglyphes, and, *ca va sans dire*, the Humanistic rediscovery of ancient Greek, in the latter case since the beginning of the fifteenth century. All these events were part of an interpretation of the world spatiality that, on the wake of Humanism, started to associate places to specific languages, including dead-languages. Remarkably, many relevant original and prototypal sources dealing with these complex phenomena are written in Portuguese, Spanish and Italian.

LUIS GIL:

Full Professor of Greek Philology at the universities of Valladolid, Salamanca and Complutense de Madrid, he is Emerit Professor of this last one since 1992. He is a widely acclaimed international scholar, author of a vast



bibliography in the fields of Philology and History. Among his many publications about Iberian-Safavid relations, two are especially worthy of mention: *Epistolario diplomático de García de Silva y Figueroa* (Badajoz, 1989) and *El Imperio luso-español y la Persia Safávida* (Madrid, 2007-2009), which received the Prémio Nacional de História de Espanha in 2007.

*The memorial of Juan Mendes de Vasconcelos on the
Carreira da Índia*

On December 22, 1616, João Mendes de Vasconcelos presented Felipe III with a memorial to remind him that four months ago he had sent him another one, “which Your Majesty forwarded to the Secretary Juan de Çiriça because the matter pertained to the Council of State”, and although the Council had already issued its opinion, no resolution had yet been taken on this matter. He further reminded that he had submitted another three memorials to the said Council of State “and all of them very important to the service of Your Majesty”, for which reason he begged for “a special meeting of ministers competent in such matters” to be convened, in order to adopt the most appropriate decision. The first of these memorials, if I am not mistaken, concerned the desirability of separating the government of Malacca from that of India, by leaving it in the hands of a new viceroy, the second explained the need to remove the Dutch from those territories and the third proposed to create a maritime force or an infantry regiment for Portugal’s coastal defence. The fourth, which is going to be the subject of this paper, criticized the way in which India’s maritime traffic was organised and proposed its comprehensive reform.

My intention is to confront this writing with three other Spanish documents from the same period, in order to assess Vasconcelos’s analysis and at the same time acquire a clearer idea of how that



voyage was carried out at that time. These documents are the "Suma de la Relación del suceso de la nao capitana de la armada de la India del año pasado de 1616", the account of the voyage from Lisbon to Goa by Don García de Silva y Figueroa (8 April to 6 November 1614) and that of Goa to Lisbon by Fray Redempto de la Cruz (2 February to 28 September 1617).





ABSTRACTS

29th MARCH





ALAIN SERVANTIE:

Independent researcher, formerly with the European Commission. Since 2017 he coordinates the scientific committee of the network «European routes of Emperor Charles V». He has authored numerous titles on the history of Europe's relations with Turkey, namely *L'Empire ottoman dans l'Europe de la Renaissance* (Leuven, 2005).

The Mission of Gianni Balbi to Iran (1530)

The education the young Charles V got in the Low Countries was giving a positive picture of the Safavids compared to the Ottomans. At the diet of Nuremberg in 1522, Charles V proposes to ask the Grand Master of the Hospitallers of Rhodes to examine the possibility of an alliance with the Safavids against the Turks. Envoys of the Sofi are received in Spain in 1524-25, as well as in Hungary a short time before the battle of Mohács (August 1526). Beginning 1529, Suleiman prepares his troops to siege Vienna, while Charles V gives the islands of Malta and Gozo, and Tripoli (of Lybia) to the Hospitallers, who had been kicked off from Rhodes in 1522 by Suleyman.

In February 1529 from Toledo, Charles V decides to send an ambassador to Ismail "Sofi", Gianni de Balbi, a Piedmontese hospitaller. According to his instructions, he should convince the Sofi «to use all his power to repress the insolence of the Turk, and chastise violence and usurpations he and his father and predecessors committed against God, kings and princes, Christians as well as others». In June-August 1529 Balbi will travel from Venice to Aleppo and then in March 1530 cross to Bagdad then a Safavid domain. He will meet there an English merchant, Robert Bransetur; they will travel together. Several reports in various languages relate the difficulties both met to cross from Ottoman lands to Persian territory. Part of



reports in the Belgium Royal Archives have not been published yet. Balbi was killed; Bransetur, after several unsuccessful attempts which show the tensions between the two empires, finally reached back Western Europe where he reported to Charles V, asking for political asylum against the will of King Henry VIII.

The paper will discuss the organization and events of the travel, in the context of the period.

RUI MANUEL LOUREIRO:

PhD in History from the Universidade de Lisboa, he is a researcher at CHAM, FCSH, Universidade Nova de Lisboa), and also a member of the Portuguese Academia de Marinha. Specializing in the history of Iberian contacts with Asia in the 16th and 17th centuries, he has published over one hundred academic studies in the particular area. Within Iberian-Safavid studies, he is co author, with Dejanirah Couto, of *Ormuz – Conquista e Perda* (Lisbon, 2007) and *Revisiting Hormuz* (Wiesbaden, 2008), as well as the coordinator of the recent critical edition, in 4 volumes, of the *Comentários da embaixada à Pérsia de Don García de Silva y Figueroa* (Lisboa, 2011).

*João de Barros and Safavid Persia:
Impressions of an Armchair Traveller*

João de Barros worked for many years at Lisbon's *Casa da Índia*, the strategic center-point of the Portuguese maritime empire. There, he was able to collect valuable information about non-European worlds, from captains, soldiers, pilots, sailors, merchants and missionaries returning home from overseas. Being also an accomplished humanist, he devised the project of writing a global history of Portuguese geographic discoveries and maritime expansion. But, overwhelmed by



his official duties, he was only able to produce the Asian part of a vast work that was supposed to also include sections on Africa and Brazil.

His first three *Décadas da Ásia* were published in Lisbon between 1552 and 1563, while the fourth *Década* remained in manuscript until 1615, when it came out in Madrid, edited by the cosmographer João Baptista Lavanha. Portuguese contacts with Persia, which were based on the island of Hormuz, deserve a significant space in the *Décadas da Ásia*, as well as the several embassies dispatched from Goa to the Safavid realm.

Barros never visited Asia, but as an accomplished armchair traveler he diligently collected all kinds of materials about his interests. Thus, he was able to present in his *Décadas da Ásia* not only an account of the military and political deeds of the Portuguese, but also accompanying descriptions of Asia's geography, its peoples, and their customs and histories.

Concerning Persia, and besides interviewing men with field experience and collecting Portuguese written reports, Barros was also able to obtain Persian manuscripts, which he had translated. It was even rumored that he was preparing a biography of Tamerlane, the famous Central Asian conqueror. The present paper deals with João de Barros's interest on Safavid Persia.

HALIMA NAIMOVA:

Independent researcher, with a MA in Philology, Faculty of Oriental Studies of Saint-Petersburg State University, Post-graduation in Library and documentation science from the University of Lisbon. She is currently a Librarian in the Faculty of Sciences of the University of Lisbon (hnaimova@fc.ul.pt). Her recent publications include: «Shahname – Livro dos



Reis», in 500 anos das Relações entre Portugal e Ormuz” (forthcoming, March 2018); Memoir F.G. W. Struve: 1793-1864 (2017); **ПедроТейшейра (XVI-XVII.в.) – португальскийпутешественник, очевидец и первыйевропейскийпереводчик «Равзатас-сафо» («Садчистоты») персоязычногои историографа XV векаМирхонда. Иран-наме** (2014; Ns.1-2, V.29-30); Estudos Orientais. Volume Comemorativo do Primeiro Decénio do Instituto de Estudos Orientais, 2002-2012. (2012).

*Pedro Teixeira (XVI/XVII) – Persia for Readers:
Quest for the Original Source.*

Portuguese written sources constitute, first of all, an important and reliable source for the study of the history of the countries of the Indian Ocean than those of continental Asia. (L.F. Thomaz).

However, the Portuguese travel literature, missionary-diplomatic or individual one, regards to Safavid Persia and Fertile Crescent offers a significant subject for research. It contributed to create a space for mutual knowledge, with possible versus impossible cooperation to prevent the expansion of the Ottoman empire.

This presentation is based on the Relaciones (1610) of the Portuguese traveller Pedro Teixeira (XVI-early XVII). The chronicle of Pedro Teixeira is framed in the spirit of *human curiosity* and the wish to share with the educated European audience, his living experience and acquired knowledge. For this purpose, he published a Chronicle reflecting his own experiences.

Divided into three texts, the first presents itself as a novelty for readers. For the first time, *briefly and succinctly*, written by Teixeira, it is the chronological account of the mythological, historical and Muslim dynasties of the Iranian world, drawn from an original Persian



source "Rawzat as-safa" of Mirkhwand (m. 1492) and "Khabib as-syar" of Khandemir (1475 - c.1536), grandson of Mirkhwand.

The Persian texts travelled to Europe thanks to the Portuguese communication channels, and this cultural exchange remained alive until the beginning of century XVII (Teles e Cunha). However, the question remains open with regards to a handwritten copy, complete or truncated, of the Chronicle of Mirkhwand, which Teixeira had access. When and where did he translate it? Did it happen during a long stay in India of his first travel, or when he returned from the second travel staying in Antwerp. Here he could have worked on copy brought, or improved the translation already made?

There is no doubt that the copy used in a *brief and succinct* translation represents, in general terms, a construction from the original Persian text of Mirkhwand, whom Teixeira cites twenty-three times.

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Rethinking the Oriental 'Other': Imagining Safavid Persia in Sir Anthony Shirley; his Relations of his Travels into Persia (1613)

The anglophone world of the sixteenth and seventeenth centuries found a particular interest in Safavid Persia. The activities of the Shirley brothers, English adventures, who at the turn of the sixteenth century both inspired and produced a number of text that recorded their travels to the Orient, were instrumental in renewing this interest in Persia under the Safavid dynasty among the European audiences.



The accounts of Shirley's travels captured the imagination of their contemporaries spawning a series of new textual and cultural engagements with Safavid Persia.

The writings of the Shirley brothers are, however, dismissed by historiography, for, despite this proliferation of interest in Persia, England's political and diplomatic engagements with the Safavid dynasty were few and faltering.

Shirley's accounts are thus seen as mere manifestations of 'Britain's changing sense of itself in the world, of its imperial status and character.'

This reading of Shirley's¹ accounts, however, demonstrates a simplistic view of the nature of their travels, for the Shirley brothers were not merely agents of British imperialism. Employed at the royal courts across Europe, from Madrid to Prague, the Shirleys served as diplomatic envoys, military commanders and advisors.

Their engagement with Safavid Persia was thus not only informed by the emerging sense of British imperialism, but it was also revealing of the perceptions of the Orient of the Shirleys themselves as much as of their European patrons. This paper thus seeks to locate the Shirley's accounts of Safavid Persia in a broader context of the European engagement with the Orient and assert their relevance and role in the European imaginings of the Orient.

This paper focuses specifically on the account of Safavid Persia produced by Anthony Shirley (1565-1635), the middle of the Shirley brothers. Published in 1613, the account of his adventures *Sir Anthony Sherley: his Relations of his Travels into Persia* recount his travel to

¹ Jane Grogan, *The Persian Empire in English Renaissance Writing, 1549-1622* (London: Palgrave, 2014)



Persia and his stay at the court of the Shah Abbas the Great of the Safavid dynasty.

Shirley's mission to the Safavid court was a diplomatic success and Anthony Shirley immersed himself in the culture of Safavid court. Whilst fascinating to a European observer, Safavid Persia in many ways represented the unfamiliar and foreign, the Oriental 'other'.

In analysing the ways in which Shirley constructed the narratives of Safavid Persia, I shall illuminate the ways in which the idea of the Oriental 'other' was conceptualised, sustained, and articulated. In analysing the narratives of Safavid Persia in Shirley's account, this paper shall contribute to the early modern visions of the Oriental 'other.'

Recent studies in the early modern perceptions of the Orient emphasised the relevance of cultural geographies and cultural hierarchies which emerged in the sixteenth century. The construction of these² visions of the Orient was underpinned by the interplay between the ideas of cultural inclusion and exclusion of the Oriental 'other'.

Whilst its image was negotiated throughout the early modern period, the Oriental 'other' was increasingly depicted in opposition to the European. This paradigm was reflected, for instance, in the early modern representations of the Ottomans. Safavid Persia, however, in many ways escaped this paradigm.

In spite of its cultural distinctiveness, the Safavid dynasty was perceived as a potential ally to European powers and the culture of the

² Carina Johnson, *Cultural Hierarchy in Sixteenth-Century Europe: The Ottomans and Mexicans* (Cambridge: Cambridge University Press, 2011)



Persian empire inspired works of art and literature. In analysing the ways in which the image of Safavid Persia was negotiated and mediated in Anthony Shirley's account, this paper thus examines the notion of 'otherness' and explores the ways in which early modern perceptions of Safavid Persia illuminate limits of early modern Orientalism.

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Impressions of Safavid Iran on the Itinerário of Frei Gaspar de São Bernardino

In the sixteenth and seventeenth centuries, several Portuguese travelled by land between India and Europe, crossing the territories belonging to the Safavid Iran. António Tenreiro and Mestre Afonso, Pedro Teixeira, Frei Gaspar de São Bernardino and Nicolau de Orta Rebelo, Frei Sebastião Manrique, Padre Manuel Godinho published their travel accounts, unlike D. Álvaro da Costa, whose work remains manuscript.

Each one of these authors presented his vision of the territories belonging to the Safavid Iran, describing the geographic characteristics, the populations, the food, the historical and



archaeological past, among other aspects. Frei Gaspar de San Bernardino, a Franciscan friar, left Goa on December 30th, 1605 and arrived Portugal in 1607. His “Itinerário da Índia por terra ate este reyno de Portugal”, com descrição de Hierusalem is one of the richest and demonstrates well the author's wisdom.

Frei Gaspar is one of the most educated authors, presenting in his work several bibliographical references to support his opinions or to debate and criticize these works. He described the land and people in detail, referred historical data, pointed out archaeological sites. For this reason, we selected his Itinerário to analyze at this international conference.

Thus, we wish to analyze his travel impressions, specifically concerning the historical past and the archaeological sites of the territory of the Safavid Iran.

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On whose footsteps?

D. Álvaro da Costa and the Iranian Part of his Travelogue

Of all the known Portuguese travelogues written in the beginning of the seventeenth century, those of Fr. Gaspar de S. Bernardino, Nicolau de Orta Rebelo and D. Álvaro da Costa, only the latter remains unpublished to this day. Though used and mentioned by historians of Portuguese Asia, namely Anthony Disney and José Nunes Carreira, D. Álvaro's travelogue is still inaccessible to a larger audience, even if it is the most complete travel narrative covering the land voyage from India to Europe, up to Italy in his case. To study this travelogue we have two different manuscripts: one kept in the Biblioteca Pública Municipal do Porto (cód. 482, fls. 94-220v.) and another in the Biblioteca Pública de Évora (cód. CXV/1-5, 275 ff), whose first folios have been lost but they can be completed with the Porto manuscript.

More than the study of the life and career of D. Álvaro, we want to explore the Iranian part of his travelogue in order to compare it with the other two writings mentioned above to see if Orta Rebelo and Costa copied Fr. Gaspar, and to try to understand why they did it.

Was this a deliberate copy for the sake of authority, or was it inevitable since they took the same route? Given the complexity of the D. Álvaro's work, was he trying to write the definitive travelogue for this inland voyage to Portugal, thus establishing an *Ars Apodemica* to be followed and copied by future travellers?

These are some of the questions we intend to answer in a first approach before the edition of this unparalleled travelogue.



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Round Trip to Asia. The Story of Gutierre de Monroy and Pedro de Paredes

The remarkable list of travel stories that Francisco Marques de Sousa Viterbo (1897) compiled more than 100 years ago, is of vital importance to understand the route from Portugal to India. Anthony Disney (1998) pointed out that Sousa Viterbo's work is fundamental to the study of Portuguese overland travel between Asia and Europe.

In this work I will focus on two travel stories from and to Asia that present the particularity of being written in Spanish, the Stories of Pedro de Paredes and Gutierre de Monroy. The first was compiled by Sousa Viterbo and the second was partially studied by Professor Luis Gil. They result in two perspectives that in their conception do not differ from the Portuguese travel story (*roteiros de viagem*), but are written in Spanish and from a Hispanic perspective. The idea of Safavid Iran is reflected in both because it is a place of passage to other routes, either terrestrial or maritime in its journey to India or



Europe. But in the case of Gutierre de Monroy, Safavid Iran takes on a special significance since Monroy experienced very significant episodes in the early 17th century, such as the embassy of D. García de Silva and Figueroa to Shah Abbas and the loss of Hormuz.

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Caravans and Caravanserais: Les beautés de la Perse of André Daulier Deslandes (1663-1666)

The present paper deals with the journey of André Daulier Deslandes to Persia (1663-1666). Deslandes left France in 1664 together with Jean-Baptiste Tavernier, who was set to travel to India by the land route. Jean de Thévenot, whom Deslandes met in Ispahan, joined the group. However, at Bender Abbas, Deslandes turned back and returned to Europe. He published a few years later his account, intitled «*Les beautés de la Perse*». Although a short one, written in a unpretentious language, the piece distinguishes itself by its truthfulness, its spontaneity and personal assessments, in opposition to the style,



more literary and ambitious, of Jean Chardin, whose *Épître au Roi*, an **account of Shāh Suleyman (successor of Shāh Abbas II) enthronement** was offered to Louis XIV in 1671.

The description of Persia by Daulier Deslandes was one of the first accounts of this type in France. The previous narratives of Boullaye-le-Gouz, or of missionaries like Jacques de Bourges, Gabriel de Chinon or François Lecomte did not depicted the country. Dauliers' account is earlier than Jean de Thévenot's *Suite du voyage de Levant dans laquelle, après plusieurs remarques très singulières sur des particularitez de l'Égypte, de la Syrie, de la Mésopotamie, de l'Euphrate et du Tygre, il est traité de la Perse (...)*, (1674) ; it was published before the *Les Six Voyages de Jean Baptiste Tavernier écuyer Baron d'Aubonne qu'il a fait en Turquie, en Perse et aux Indes* (1676) and Chardin's *Journal du voiage du Chevalier Chardin en Perse* (editions of Amsterdam, Paris and London, 1686).

All these works on Persia underwent important operations of manipulation on behalf of editors or writers (Samuel Chappuzeau for Tavernier), which was not the case of the *Beautez de la Perse* of Deslandes. We will highlight its originality, while placing the account in the context of the 17th century French travelogue's writings on Persia.

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Gemelli Careri's Persia. Some notes



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