

NARRATIVE OF A JOURNEY FROM ROME TO
JERUSALEM.¹

(1) BEING about to set out from the city of Rome towards Venice they pass through certain cities, to wit, Nernes, Ternes, Spoleto, St. Severinus and Chesar and see snowy mountains where there is the native land of St. Benedict the Abbot. And from there to the city of Ravenna which is near Our Lady of Loreto, 3 or 4 miles, where there is the angelic chamber in which the Blessed Mary the mother of God was born and brought up in Nazareth, in which was made the annunciation of the divine word

The chamber which is of very old brick with carvings was brought [to these] regions in order that it might be most plainly proved in the said Church. Therefore the angels brought this chamber complete, namely, 4 room walls and a roof, leaving behind the foundations in the said city of Nazareth in Galilee where even to day they are visible. There is an inscription in that place indicating that the said chamber was transported thither. In the chamber there is an altar with an image of the Blessed Virgin which people say was made by St. Luke. The said chamber which is surrounded outside with marble stones and beautiful images is in the middle of the Church in which there are Canons and many other Priests. And there is a fortress with soldiers because it is near to the Adriatic Sea.

From there they came to Ancona where there is also a fortress. In the larger Church at that place there is the body of St. Quiriacus held with great veneration. Also there are many Turkish, Jewish and Greek merchants, and the Greeks have their own Church in which the Priests of the Greeks celebrate with fermented bread.

¹ The following narrative is a translation (by Mr. H. L. Pink, of the University Library, Cambridge) of a Latin MS. from Mr. H. C. Luke, B.Litt., M.A., former Assistant-Governor of Jerusalem, containing a narrative of a journey to Jerusalem by some Franciscan pilgrim of the XVth century. The translation adheres to the Latin as far as possible. Dots [. . .] indicate that there is a lacuna in the MS.; square brackets [] that a word is illegible; and a line [—] that the scribe has left a blank.

It is 125 miles from Rome to Ancona, and Ancona is 15 miles distant from Our Lady of Loreto. At Venice on Ascension Day a great feast is kept, and a fair is held, and the treasure of St. Mark is exhibited. Moreover the Duke of Venice with the whole government and the Princes' Orators goes out for the betrothal, at which in every year he produces a ring, and on such a day there is a plenary indulgence in the larger Church of St. Mark, and on such a day the Duke's palace and all others are open in order that all may see. Venice is a large city, 7 or 8 miles in circumference, all in the sea, and for cleansing the waterways the government spends one hundred thousand ducats. The city is 5 miles distant from terra firma. The people have water from wells, but more useful from cisterns, of which there is great plenty. In the Church of St. Mark there is an altar of gold and silver, with various images of Saints and in the middle is St. Mark. And the whole altar is embellished with various precious stones of great value. It is said that this altar was brought from the Temple of St. Sophia at Constantinople which was subject to the Venetians. From Rome to Venice it is 300 miles . . .

[2 lines of MS. gone here.]

(2) The city of Padua in which there is the body of St. Anthony of Padua is 25 miles from Venice. It was founded by Antenor the Trojan in which there is the tomb of Antenor, and a figure of Titus Livius in the great palace. On the day of Corpus Christi there is a great procession at Venice and each foreigner goes in the procession with a Venetian noble with a burning candle which the government gives to him. The Venetians have *taraçanas* in which they have arms and munitions both for sea and land [*clasis*] and various types of armed men in large numbers, placed in the best order, so that the whole city can be armed at a moment's notice. There are many biremes made, and many to be made, and all things necessary for them, and for the most part always a thousand working men and women and on Saturday everyone receives their pay. Near the *taraçanas* there is the monastery of St. George where there are many bodies of Saints, among which it is said there are the bodies of St. Luke the Evangelist and St. Stephen the proto-martyr.

The monastery of St. Secundus is distant from Venice 7 or 8 miles, where there is the whole body of this martyr. At Venice in a certain beautiful Church which is called St. Zacharias there is the body of St. Zacharias father of St. John the Baptist, whole even to

the feet, and there are many other relics and many other bodies of Saints. There is also in the said city in a certain monastery the body of St. Helen, mother of Constantine. In the Church of St. Roche is the body of the same Saint who lived at Montpellier. There are many monasteries and some towns surrounding Venice. Also in the water there is the Church of St. Marina in which is the whole body of St. Marina, and there is also a certain nail, the length of the palm, which people say was one of those which was first affixed to the Cross. In the Church of St. Paternianus are the relics and bodies of Saints Guardianus and Epimachus and of many other Saints. And there is one of the jaws of St. Paul with some teeth, with other relics. Also in the Church of St. Lucy there is the body of St. Lucy under the larger Altar. In the Church of St. Jeremiah is the whole body of St. Magnus the Bishop, and also the whole arm with the hand of St. Bartholomew the Apostle and also the arm of St. Are. In the Church of St. Fusca are the bones of the same Saint and of other Saints. In the Church of St. Elena which is half a mile distant from Venice are Monks of St. Benedict, and there is the body of St. Helen who found the Cross of the Lord at Jerusalem, where also is the history of how it was brought from Constantinople to Venice in the year 1213. And with the body are many other relics, and there is a fairly large Cross of the wood of the Cross of the Lord. In the Church of St. Job, the monastery of the Franciscan Brethren, is the body of St. Luke the Evangelist, lacking one arm which is said to be in Spain in the city of Valencia and lacks

There are also other relics. In . . . is the body of the (3) same Saint who was worthy to carry Christ in his arms. There is a marble tablet which was found in his sepulchre at Constantinople, from whence it was brought to Venice by seven upright and devout Venetians in the year 1203, as in its history is there shown. In the same Church is the body of St. Hermolaus the Martyr who was a Roman, and many other relics. And there is a relic of the Virgin's milk and of the blood of Christ.

In the monastery of St. George it is said there is the body of St. Stephen; however it is not shown but there are shown the bodies of Saints Cosmas and Damianus but not whole, the whole body of St. Paul the Martyr, and the body of St. Cosmas the Confessor, and the head and left arm of St. George, two Crosses made from the

Cross of the Lord, a relic of varied colour of the dress of the Virgin, and the head of St. James the Less, with other relics. In the Church of St. Saviour is the whole body of St. Theodore the Martyr. In the Church of St. Lucy the Virgin and Martyr is the whole body of the same Saint. In the Church of the Holy Cross is the body of St. Athanasius, the Patriarch of Alexandria which lacks the head and left hand; and in that place are nuns. In the Church of St. Nicholas de Lio are monks of the Order of St. Benedict. There is the body of St. Nicholas the Bishop, and of another St. Nicholas nephew of the aforesaid, and of St. Theodosius. In the Church of St. Lawrence where are rich nuns are the bodies of St. Ligerius the Barbarian and St. Paul the Bishop and Martyr. In the Church of St. Roche is the whole body of the same Saint beneath the larger altar.

The port of Malamoch is 8 miles distant from Venice. From this port ships are accustomed to set sail for the journey to Jerusalem and first was seen the province of Histria, the land of the Venetians and the King of Hungary, in which there are sea ports which were seen, first Parenso, then Rovino and lastly Campospole, where Histria ends. Afterwards follows the bay of the Adriatic Sea, called *el Golfo del Camero*, going by land towards Hungary almost 200 miles. The breadth of which at the mouth is about 30 miles or more. After this bay follows the province called Sclavonia. This Adriatic Sea is a canal going as far as Venice from the Mediterranean Sea, being 700 miles in length from its mouth which begins at the Island of Corfu which is almost opposite Apulia, and in breadth approximately 100 miles. It is called the Adriatic Sea from the city of Adria which is 30 miles distant from Venice. This sea on the one part has Italy as far as Apulia and Calabria, on the other towards the north. It has many provinces to wit Finil, Histria, Sclavonia, Dalmatia, where there is the great city of Ragusa, whence the Ragucians. Afterwards follows Albania. From there we arrived at the port of Budua which is on the boundary of Dalmatia and Albania; but before Budua there is a town . . . on an island . . . (4) and in the mouth of Catarum, 8 miles, is a new castle. Cataro belongs to the Venetians on the main land distant from Budua 12 miles by land, but by sea 30. And before Cataro is the city of Ragusa which stands by itself, whence the Ragucians who give tribute to Turkey and the Venetians. After Budua follows Dulciano in Albania, next Duraco, then La Velona which belongs to Turkey

and from Bellona to another part of the sea in Apulia it is 60 or 70 miles. Opposite to La Vellona in Apulia is Otronto. From Budua to la Bellona it is 150 miles. From Bellona to Corfu 100. Between Bellona and Corfu is the mouth of the Adriatic Sea. After Corfu follows the Island of Scлавonia, then for 30 miles follows the Island of Zante. From the Island of Corfu to Zante it is 300 miles. After Zante follows Modon and Coiron [?] on the continent where is half the journey from Venice to the Island of Cyprus. For from Venice to Corfu it is 700 miles and from Corfu to Zante 300 miles and so it is 1,000 miles thence to Cyprus. It is another 1,000 for from Zante to Crete or Candia it is 500 and the same from Candia to Cyprus. The Island of Crete is fairly long from west to east almost 300 or 250 miles. It is 600 miles in circumference and to almost this measure is the Island of Cyprus. All these islands are subject to the Venetians and their inhabitants are Greeks as far as Illiricum or Scлавonia. Candia is so named from the city Candia situate in it. From the boundary of this island as far as Cyprus it is 430 miles. Between Candia and Rhodes we saw two large islands called Carpatos and El Caso. These two islands belong to the Turks. The Christians inhabit Rhodes. It is more towards the main land. After Rhodes Calcilidoma is seen. Then we arrived at Cyprus and at the port called Las Salinas which is almost in the centre of the island; but before there is Paffo which in ancient time was a large city to which St. Paul came with Barnabas when he preached throughout this Island as Acts Chapter 13. Next the town of Episcopia abounding in necessary things; then at length to the port called Les Salines. The length of this Island of Cyprus is 250 miles somewhat more or less and the breadth more than 60 miles. It is a most fertile island abounding in necessary things. This port of Las Salinas is 150 miles and even more from the beginning of the island Paffo in the beginning of the island 60 miles, from the port of Salines to the end of the island towards the east 70 or 80 miles. From this port of Salines to Barut it is 150 miles. To Tripolis of Siria, but to the port of Jaffo (5) where the ships of pilgrims are wont to go, it is almost 300 miles. From this port this island has of elevation of the pole 34 degrees in longitude. Others say that it is 62 degrees in longitude. This island is possessed by the Greeks who have other rites and they seem exceedingly devout. They observe in a year 4 Lenten fasts regularly. The first ours which they call the great but many of them do not consume in it

fish or oil. The second is in August when they fast 15 days. Another is of the Apostles Peter and Paul, for of the other Apostles they make little mention. The fourth is Advent, for from the 14th day of November inclusive they abstain from flesh, eggs, foods made with milk until the Vigil of the Nativity of the Lord which is 40 days. Nor even do they allow little boys to eat flesh, foods made with milk and the 13th of November they make the first of flesh. From the port of Salina 15 miles is a very high mountain in which is a Church called the Holy Cross, where is said to be the right hand of St. Anna the mother of the Virgin Mary. There is also a certain nail of the Lord. It is more than half way towards the peak and if you say that 4 nails were found whereas St. Helen only found three we can say that the cross bearers brought more nails and although they only used three however the Christians hold the others in great reverence. In that place is also a certain cross which is said was made from the two long beams of the cross of each malefactor all of which St. Helen the mother of Constantine is said to have brought. In the said Church dwell Greek monks and Latin clerks. In the Island of Cyprus are many towns but two principal, namely Nicosia and Famagusta, of which each is distant from the port of Salina 25 miles. The island is ruled by a Venetian Governor. In Famagusta which is the seaport are 500 *reguli milites*. Beyond the neighbouring places is a town strongly fortified and indeed for this island the Venetians pay the Turks every year eight thousand ducats. This island is abounding in the necessaries of human life and with the best and much wine, whereof Solomon seems to have said in Cant. i [v. 13] "Botrus Cipri dilectus meus." It is a temperate country since it is in the 34th degree from the equinoctial and from the declination of the pole the same. Which island Paul and Barnabas travelled through as Acts 13. In the said island in the city of Nicosia is the head of St. Hilarion in the monastery of St. Francis and the body of St. John de Menfort who was a pilgrim and died in the year 1375. Where on a certain tablet is read this prophecy found in certain old book. Afterwards the body of this Saint was found. A certain simple one said to the other monks of St. Benedict who were not honest enough, that this place will come to total ruin, to which will come certain brethren living an apostolic life, walking in wooden shoes, who will renew this place altogether and it will last until the end of the world (6) and many of them will be martyrs

because in the time of tribulation they will fight against the unfaithful for the defence of the faith. And in that place also is the body of St. Mammas, where is a monastery of the Greeks from which body holy water is distilled useful for various diseases. In the city of Famagusta is a certain earthen water pot which is said to be one of those six in which our Redeemer worked the miracle in Cana of Galilee and as high as a man, it has on the sides two handles, it will take three common tankards. In the larger Church of St. Nicholas is the body of the last king of this island who was called James de Hisignano who died in the year 1473. His wife was called Katharine a Venetian of the house of Cornoro who was left pregnant and gave birth to a son who died after a few days. The Queen lived ten years in Cyprus after the death of her husband and afterwards was taken to Venice. These Venetians succeeded to the kingdom, for the king on account of assistance received from the Venetians against enemies, made the Venetians tutors and guardians of his child about to be born and if it died that they should succeed to the kingdom, which so happened. The Church and prison of St. Katharine is distant from Famagusta 5 miles. It is in old Famagusta which otherwise is called Constantia from King Costa the father of Katharine. Also it was called Salamina from a certain valley in that place near where salt was produced. Concerning which Salamina St. Luke makes mention in the Acts, Chapter 13. This city of Salamina was a fortress and fairly large. It had a certain large reservoir to which through the aqueduct flowed the waters from the mountains, 18 miles. Which aqueduct was made of arches at the bottom of the []. There are in this ancient city many subterranean dwellings where men are always digging and always finding many things and in that place also are found coins of St. Helen the Queen and of the Emperor Constantine and of St. Katharine which are said to be conducive to an evil death. The prison of St. Katharine is strongly fortified. Famagusta is like as a key of the land of the Turks and Asia Minor because it is a granary and place belonging to the Venetians and Christians where the fleets of the Christians can go and from that place having taken again the necessary things go into Turkey, or the Holy Land or Egypt. Cyprus has to the north Asia Minor and Cilicia which is now called Caramania not far distant because that land is seen from this island. To the east it has the Land of Promise or Asia because the land also

is seen from this island on a clear day which is distant from this island 30 leagues. And Jaffa will be distant 60 leagues from the southern part. It has Egypt or Alexandria and Dannata at 100 leagues. And just as Famagusta is the key of the (7) eastern land so Corfu of the whole of Italy; because if Turkey had such an island she would not allow ships or biremes to pass through to the east and from that place would be able to lay waste Apulia and Italy. The Venetians hold these two keys and guard them with all their strength.

Having set out from the port of Salina of the Island of Cyprus we arrived at Tripoli in Syria which is distant from the Island of Cyprus 150 miles. This journey is not accustomed to be made by pilgrims but from Cyprus they take a journey to the port of Jaffa which port is not far distant from Jerusalem, and going out from the port of Tripoli were found asses equipped with pack-saddles which belonged to the Saracens with which in a short time we arrived at the city which is distant from the port a mile, and there was paid for each ass one *maydin* which is a third part of a real [*regalis*]. Which city is distant from Mount Lebanon half a day's journey on which mountain there is scarcely ever anything. This city is exceedingly agreeable abounding in waters, a river, many springs and gardens, fruits and palms, vineyards and olives. All around is verdant and the river from the mountains flows through the centre of the city. In the city besides Moors and Turks are many Hebrews and Christians, Greeks and other nationalities, which is in circumference 4 miles but it has not walls but a castle on the side of the mountain; but forsooth there are not in that place Venetian merchants and Gauls who have consuls as in Aleppo, Constantinople, Alexandria, Alcayre (Cairo). Which consuls have their revenue from the ships and other biremes coming to that district, because they are the judges among the merchants. Such merchants do not have a church in the lands of the Turks but their Latin Priests say the Masses in their private houses, without bells and ringing. The Turks and Saracens permit the Christians to walk freely through the city but not to enter their mosques, and if the Christians enter it is best to choose one of the two, either to deny the faith, or die. There are in this island rams which are scarcely able to carry their tails. In this city is seen to end the Mediterranean Sea, except that towards the north it stretches beyond Tortosa and Antioch *el Golfo della Jacca* or the bay which stretches 150 miles named from

a certain city Hiça. Afterwards the Mediterranean Sea stretches towards the west by Caramania or Asia Minor, by Greece, Adria, Apulia, Gaul, Spain as far as Cadiz. Moreover with regard to the east and south this sea ends around these shores of Syria, Judea and Egypt and afterwards follows the shores of Africa as far as Cadiz and thus this sea is enclosed within (8) such shores as far as Lake Meotis through the Black Sea and Sea of Marmora. For after Tripoli towards the north first follows Tortosa, 40 miles; afterwards Marapia, then Zibe, afterwards Laliça, thence for 15 miles the port of Antioch and the mouths of the River Orontes, then Laiça from it towards Greece are Caramania or Asia Minor, Seleuca, Anemor, otherwise Scandor afterwards the bay of Satalia, next the head of Xeledonia, la Fruica, Stalmira, la Cacana, Castello [? Roio, or novo], the bay of Macra, Fisco opposite Rhodes, the Island of Simia near the continent against Rhodes, 30 miles. Cria was a great city and port and afterwards the castle of St. Peter was at Rhodes of the Order of St. John on the continent. The Island of Syo otherwise Chyo is near Turkey in some parts not six miles distant from Turkey and is distant from Greece and Athens 80 miles. It is 150 miles in circumference. In this (island) only is made *el mastich* in great quantity from the lentiscus or meta not from any (tree) but from the selected.

But returning to Tripoli towards the south after Tripoli is Biblus, then Biritus or Barut, 60 miles from Tripoli. Afterwards Sidon otherwise Sacto 25 miles, then Tyre 25 miles otherwise Suro, afterwards Acre or Ptholomaida a day's journey, next Jaffa 3 days' journey, after Jaffa———¹ and then Dannata in Egypt, next Roset, then Boquer and at Alexandria, afterwards follows the rest of Egypt and the shores of Africa as far as the Strait of Gibraltar.

From Tripoli we arrived at the city of Aleppo and Antioch which is upon the river Orontes, the source of which is from a certain lake called Homs where is a great spring and in a short time was made the great river between Tripoli and Aleppo almost in the middle. On the road is Amana a most ancient city which was exceedingly large—all this province is fairly fertile—in which city are still many inhabitants both Moors and Christians, Armenians, Jacobites, Greeks and Hebrews. And there are Churches belonging to the Christians. This city is situate between certain hillocks placed in

¹ Blank of 1 inch in MS.

the manner of a crown concerning which perhaps Solomon spoke in Cant. Cap. 4 [v. 8] saying "Coronaberis de capite Amana de vertice Sanir." On the road were found many towns and in a certain house on the road are crosses made of stone which seem of the Order of St. John whence it is an argument that such lands were possessed by Christians. Aleppo is distant from Tripoli 150 miles. Aleppo by some is called Alip from a certain herb which abounds there which eaten by the cattle makes much milk, or from the abundance of milk. Through this city (9) Abraham is said to have passed when he came from Mesopotamia which is not far distant from Aleppo, which is most bountiful and exceedingly populous where are many merchants and of different nationalities principally Venetians and Gauls. This city is in a plain although it has within itself some small hills, in the middle of which (city) is a large and fortified castle surrounded by a large cavern full of water, and in the place where is the castle, Abraham the Patriarch is said to have dwelt, whom these people venerate much together with other prophets. And in certain ways cooks prepare all eatables of which almost the whole city buys and eats. This city Aleppo is surrounded by a stone wall, which is almost in the centre of Syria or Suria; it has from the east Mesopotamia with Media and Persia; from the north Silicia and Pamphilia and other provinces which are in Asia Minor; to the south it has Damascus, the Holy Land and Egypt; to the west Antioch on the River Orontes where St. Peter [] and the Mediterranean Sea.

From Aleppo we went into the city of Antioch in which St. Peter for 7 years had a See and in that place Paul and Barnabas tarried for a long while preaching, in which place the disciples were first called Christians as appears in the Acts, Chapters 11, 12 and 14. That city is distant from Aleppo about two days' journey. On the road between these two towns were seen many towns half destroyed. Near Antioch the river Orontes or Osee flows through, which flows through Amana. All this city of Antioch is half destroyed, although the walls of the city are almost complete. It is 12 miles in circumference, between which are enclosed six mountains, not small, and as their rival there was a large and fortified castle. And in the gates of the city stone crosses are still visible, and to the left of one gate towards the mountain is the church of St. Peter and St. Paul, the room walls still extant. And in it is the spring of St. Peter and

near the gate of the city there is another spring, abundant, clear and sapid, called the spring of St. Paul. In this city (i) were Peter and Paul when they were called to the Galatians. (ii) When Cephas came to Antioch the people of this city resisted him to his face you will find in the first book of Maccabees, (iii) and Acts (ch. 15). In the said city are seen many churches and in the mountains which are within the city. In the rocks are many very deep caverns and small houses in which those early ardent Christians did penance. And in that place also is the church which is called St. John. The sea port is distant from this city 20 miles which was very large, where were seen the remains of a large castle and city and there near the sea are some towns of the Christians, Armenians (10) and Greeks in the mountains, who treat the western Christians going there in a human manner. This city is fertile and has on all sides large and spacious fields. The city of Laodicea of which St. Paul makes mention is distant a day's journey from the port of Antioch towards Tripoli or the south. It is a sea town but now very much destroyed and few dwell in it. Towards the north to another part of the port follows the bay of the sea called *el Golfo della Aiaca* from the city which is there, or Issicus bay from the city of Issus which is also there. Near this city it is said Alexander the Great overcame Darius. Near this bay is the town of Tarsus the native place of St. Paul in Cilicia. Today it is said Tarsus is almost destroyed. And beyond Tarsus towards Constantinople, for the most part all the inhabitants speak the Turkish language, for on this side of Tarsus throughout the whole of Syria, the Holy Land and Egypt the inhabitants speak the Arabic language. Tarsus is distant from Aiaca, 12 days' journey, from Aleppo 6 days. Tarsus from Seleuca 3 days' journey towards the west with respect to Tarsus.

Returning to Tripoli we set out towards Damascus. First at 8 miles appeared the town of Ardet. Next we arrived at a certain monastery, by name Edal, where lives the Bishop of the Maronite Christians, who dwell in the valley of Mount Lebanon, and he was the Bishop of Damascus whom Pope Paul 3rd created, because these give obedience to the Roman Church. And lower in the same valley appeared another monastery called Sancta Maria de Canibin, where lives the Patriarch of these Maronite Christians, in which valley are many Christian Maronites. In the head of this valley are still 20 cedars somewhat more or less. From there passing over Mount

Lebanon which is always stormy in many parts throughout the year, which is very high at the peak, in descent at the foot of the mountain was found the town Apueta, in which dwell Moors and Christians. Then having passed through a certain large valley and forests we arrived at the city of Balech where are most ancient monuments and a castle or royal house. Many say it was built by King Solomon concerning which scripture says "Edificavit sibi Salomon domum in Saltu Libanii." In that place are long and huge stone columns around the house in great number, so thick that three (11) men cannot embrace one.

(To be continued.)

REVIEWS AND NOTICES OF PUBLICATIONS.

IN the *American Journal of Philology*, xlvii, 1, the most interesting feature is undoubtedly an article by Dr. A. H. Sayce on the decipherment of the Lydian language. That our veteran scholar should undertake this task is only proper, in view of his valuable work in decipherment, and the fact that his *flair* for problems of this sort is unequalled. The fortunate discovery of a Lydian-Aramaic bilingual at Sardes by the American excavators, the hints hidden away in Hesychius and other ancient writers, and a critical knowledge of the languages and archaeology of Asia Minor, combine to produce in his hands results which, if they are not always conclusive, at least advance our knowledge of Lydian. Dr. Sayce argues that Lydian is very closely related to the Hittite language of Boghazkeui; on the other hand, contrary to what one would expect there is no genetic relationship between it and Etruscan. The article is full of careful argument and illustrative material, and throws much light upon our knowledge of Asia Minor.

The March issue of *Art and Archaeology* is sub-titled "The Prehistoric World." It begins with Les Eyzies, "capital of the prehistoric world" (with splendid photographs), and passes from a discussion of prehistoric flints to a description of "the oldest jewelry in the world" from the same district. Egypt next claims