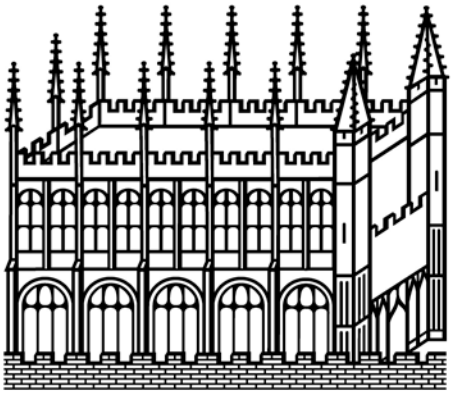

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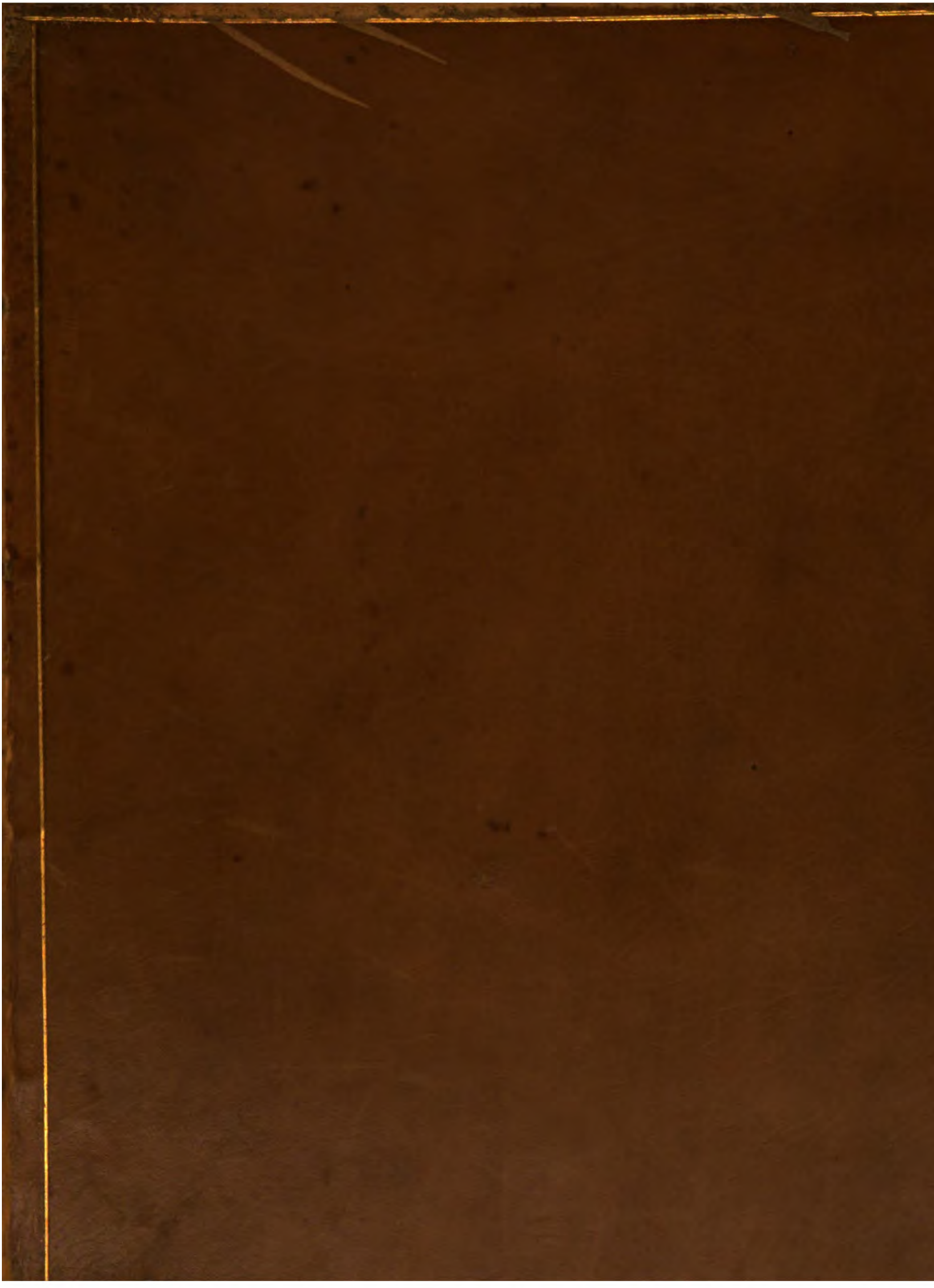

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THE

SECOND BOOK

OF THE

TRAVELS OF NICANDER NUCIUS,

OF CORCYRA.

EDITED FROM THE ORIGINAL GREEK MS. IN THE BODLEIAN LIBRARY,
WITH AN ENGLISH TRANSLATION,

BY THE REV. J. A. CRAMER, D.D.
PRINCIPAL OF NEW INN HALL, AND PUBLIC ORATOR
IN THE UNIVERSITY OF OXFORD.

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(NO. XVII.)

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FOR THE YEAR 1841-2.

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INTRODUCTION.

THE curious production which now appears for the first time in print under the auspices of the Camden Society, is taken from a MS. preserved in the Bodleian Library, but originally belonging to Archbishop Laud, as appears from the following note inscribed in the fly-leaf: "Liber Guil. Laud. Archiep̃i. Cant. et Cancellar. Universit. Oxoñ. 1637." It is a small quarto volume, written on paper in characters which betoken a period not later than the middle of the sixteenth century. It is unfortunately, however, imperfect, as several leaves have been entirely torn out; and some few have undergone a partial mutilation. Those that remain amount to the number of fifty-five. Had no other copy of the work been in existence, there would have been no means of ascertaining the extent of the loss which the Oxford MS. has sustained. From a notice, however, in Montfaucon's

Biblioth. Bibliothecarum, t. i. p. 502, I was led to infer, that another and more complete copy was preserved in the Ambrosian Library at Milan. The following is the notice referred to in the Catalogue of that Library: "Nicandri Nuncii (r. Nucii) Corcyrensis Historiarum Libri tres." From which it appears, that the entire work consisted of three books, whereas the Bodleian MS. only contains the two first; nor is the second even complete, a small portion of it having been torn out at the end. I suspect, indeed, that this last MS., having been written in England, never had the third book in it, this having been added by our author subsequently.

It would have been most satisfactory to have inspected myself the Ambrosian MS. and to have completed from its more ample contents the deficiency of the Oxford copy; but my engagements not permitting me to leave England, the Rev. Ch. Balston of C. C. C. in this University, in his way through Milan in the summer of 1840, obligingly undertook to inspect the MS.; and to obtain, if possible, for me, a transcript of the portion wanting in ours. Mr. Balston readily obtained a sight of the MS. and ascertained from a comparison of its contents, that the deficiency of the Oxford copy amounted to about eight or ten pages; and he was enabled also to inform

me, which was of consequence, that the Second Book of Nicander alone related to the History of England. He was, however, unable to obtain the desired transcript; nor was a subsequent application, made through the Rev. S. Reay, Laudian Professor of Arabic, more successful: it being intimated in reply to that gentleman, as a reason for withholding the copy, that there was an intention, on the part of one of the officers of the Ambrosian Library, of publishing the work in question.

Being thus precluded from the assistance I had hoped to derive from Milan, I have been under the necessity of publishing the Oxford MS. in its imperfect state. Should, however, as it is to be hoped, the publication of the entire work of Nicander Nucius take place from the Ambrosian copy, the defect will be more than rectified; and all regret at the failure of my application will be entirely removed.

Respecting Nicander Nucius, our author, I have been able to collect no other information than what he himself has supplied us with in the First Book of his Travels, a short sketch of which will be the most appropriate mode of introducing him to the reader.

He states in the opening of his work, which is dedicated to a friend, whose name does not appear, that whilst residing at Venice, whither he had been driven

from his own country by various misfortunes, there arrived in that city an embassy from the Emperor Charles V. to the Court of the Sultan Solyman. The chief person employed on this service was Gerardus, a native of Flanders, who is described as a person of great learning and acquirements, and versed not only in Greek and Latin literature, but also in Hebrew, as his numerous writings on that language abundantly testify. Nicander having been previously known to the Ambassador, waited upon him in the course of his stay at Venice, and made an offer of his services during the journey he was about to undertake to Constantinople, which having been courteously accepted, he was presently admitted into the Ambassador's suite, and travelled with him through Illyria and Thrace to the Turkish capital. Our Author does not enter into any details in this part of his travels, since he wrote, as he states, for his countrymen, who were sufficiently acquainted with Constantinople and Turkish affairs, but were more ignorant respecting the state of those countries which are situate in the western parts of Europe. Passing then rapidly over the journey to the Bosphorus, and the return of the embassy to Venice, he commences the descriptive part of his narrative from the latter city on his way to the Low Countries, whither he

was to accompany his patron. Proceeding through Padua, Ferrara, Mantua, and Verona, of which cities he gives detailed accounts, as well as of the Po and its course, he then quits Italy, passing through Trent, where he observes, that the famous Council was then sitting, and crossing the Alps by the Brenner Pass, descends into Germany. On his arrival at Augsburg, the attention of our traveller was much attracted by the new religion, which, he says, had lately sprung up; and his account of it is curious. "This was the first city in Germany," he says, "in which we met with the religion at variance with the Roman Pontiff. For it had embraced, not long before, the doctrines of one called Martin Luther, and a certain Philip Melanchthon, men of reputation on the score of learning, both in Latin and Greek, and also in Hebrew. These then practise nothing in unison with, or similar to, the observances of our Church. With regard, indeed, to the symbol of faith, they have made no innovation; but with respect to ecclesiastical traditions, they differ altogether from us, and reject the whole. And they neither admit commemorations, nor festivals of saints, nor fasts or *lents*,* nor holydays, nor liturgies, nor the decrees of

ἁγνισμοὺς.

* In the MS. τεσσαρακοστὰς.

œcumenical councils, nor yet those ratified at various times by special councils, and approved by sovereigns: in a word, they allow themselves none of the ecclesiastical usages which are admitted amongst us. They work during all the days of the week; but respect in the highest degree the day named after our Lord. They will retain, however, no images or statues of saints, either in their churches or dwellings; and they have *banished** the whole order of monks and nuns, and brought back their clergy to the mode of life adopted by the laity. Neither have they instituted any grades among their clergy; affirming that these are the inventions of superstitious men. And on the Lord's day, as I before stated, they assemble in their churches; and there both men and women promiscuously, and of all ages, sit down in rows. And some one, who is deemed well versed in the Scriptures, ascends the pulpit, and instructs them forsooth in the Gospel, all listening with pious reverence. This instruction being ended, they chaunt certain hymns and harmonious melodies in praise as they say of Christ. And when the psalmody is over, they return home; and before they proceed to take their repast, they send to their poorer neighbours some portion of it. And they are wont to do nothing besides this in their churches. But with respect

* In the Greek, ἐξωστράκησαν.

to those who are initiated by baptism, they select certain men, to whom all bear witness for the excellence and sanctity of their lives. And these fulfil that office, baptising the children in the usual manner, except that they do not recite so many prayers. But they celebrate the Holy Communion in this manner. Having assembled together and broken bread, they distribute it to each other; and in like manner they partake of the wine in the cup, saying that they perform this in remembrance of our Saviour; for this is accounted communion and participation amongst them. And simplicity in regard to religion is much prized by them; and they avoid as much as possible strife and dissensions. Nor are they unmindful to assist those who are in want. But they detest the Roman Pontiff, and heap on him insults without number, both in their writings and their speeches; nor will they in any way submit to the dogmas of the Romish Church. And they call themselves Evangelists, assuming to themselves, forsooth, the knowledge of the Gospel as it ought to be understood. And they consider all other Christians as superstitious, and living under a delusion. To this mode of worship then they adhere in a surprising manner; and no one could prevail on them by arguments, however persuasive, to change their tenets, but

they hold them most firmly, and retain them until death. Of this we could judge with our own eyes, for the city of Augsburg had embraced this new religion most surprisingly; and most of the other cities of Germany have likewise been caught by the novelty of this form of worship.

" And we have here given an account of what we ourselves have seen in regard to these matters."

On quitting Augsburg, our author proceeds to Ulm, which affords him an opportunity for describing the course of the Danube. From thence he appears to have traversed the plains of Suabia, and reached the Rhine, which he crosses, and successively passes through the cities of Spire, Worms, Mentz, Coblentz, and Cologne, of all which he gives detailed accounts, especially the latter, and its numerous relics and curiosities. He then digresses somewhat from his narrative to touch upon the doctrines of the fanatical leader of the Anabaptists, whom he calls John of Munster,* which he says had made a great sensation some ten years previously.

" This man," who, according to his report, " was one

* This man, whose name was John Boccolt, was a native of Leyden, not of Munster.

of the citizens of Munster, not of the higher or more wealthy classes, but a low and obscure artizan, being a tailor by trade, and thereby gaining his livelihood, began to preach in the streets of that city, affirming that he was an Apostle sent by God for the salvation of the inhabitants. On which a great many persons began to follow him; and not long after the chief persons in the city embraced his tenets, and elected him to be their legislator and governor, and besought him to give them laws and a rule of life. And he is said to have devised for them these regulations and statutes. From the first, then, he made away with, and entirely rejected, all the dogmas and practices of the Roman Pontiff. Then he allotted to each an equal share of property, awarding the same even to him who previously had nothing. And he decreed, that nothing else should be taught but the Gospel alone, and the Five Books of Moses. He moreover ordered all the clergy to be banished, or be classed with the other citizens. And that all men should take to themselves wives; and that those females who should conceive and bear children, should be attended to and held in honour, but that the barren should be expelled from the state. Since the Gospel forsooth says, 'every tree which beareth

not fruit is cut down and cast into the fire.' But he, out of humanity, did not burn them, but sent them out of the city. He would not, however, permit any one to remain idle; but compelled all to labour in some craft, being desirous of fulfilling the saying, 'he that is idle, let him not eat.' And he proclaimed himself to be an Apostle of God and the Divine Spirit. And some of these men remained as if in a trance; abstaining altogether from food, whether of solid nutriment or liquid, alleging, 'that man must not live by bread alone, but by every word that proceedeth," &c. and they persisted in waiting for the heavenly bread with open mouths. And many of them fell to the ground speechless; but others stood up also without taking nourishment,* though not opening their mouths. And the greater number persevering in their folly and madness perished. And these were accounted by the rest fortunate and blessed."

Our author, proceeding in his narrative, affirms that, this state of things having continued three years, the Emperor Charles summoned the leader of these people, and some of his associates, into his presence at Brussels; and having appointed some of the ablest of the clergy to

* It is ἄτρεπτοι in the Greek; but it should be ἄθρεπτοι.

inquire into their opinions, when he found they could not be prevailed upon to abandon their heresy, but persisted in affirming, that the Divine Spirit had spoken to them, and that their leader would not return to the religion and usages of his country, he ordered him to be burnt alive, and the rest of his adherents to be decapitated. Many, however, were induced through terror to embrace again the faith of their country, and the observances of the Romish Church. This happened, he states, in Munster, more than ten years previously. And similar practices, and even worse than these, took place in several other cities of Germany.

On quitting Cologne, our traveller proceeds to Aix-la-Chapelle, of which he gives an ample description, as well as of the ceremonial observed at the election of the Emperor of the Germans. From thence he journeys to Louvain, whose University he notices as celebrated and flourishing; and finally arrives at Brussels, where the Emperor Charles was then holding his court. On his arrival, Gerardus was admitted to an audience by his Sovereign; and laid before him the result of his mission to the Sultan. Our Author, being still in his suite, accompanied him on this occasion, as well as in other visits of ceremony he paid to several persons of rank, and especially

to Maria Queen of Hungary,* sister of the Emperor, but then a widow, and residing at Brussels.

Not many days after, the Emperor departed on a tour through the provinces of Brabant and Flanders, proceeding by Mechlin to Antwerp, having Gerardus and Nicander in attendance upon him. Our traveller's account of the latter city, and its great commercial prosperity at this period, is interesting, there being scarcely any maritime state which did not send ships to its port and merchants to its exchange; so that he does not hesitate to estimate its trade as superior to that of any other city at that time.

From Antwerp the Emperor removed his Court to Ghent. This town, as Nucius relates, had not many years previously revolted from its Sovereign, who being then in Spain, had been summoned in haste to quell this formidable insurrection in the Netherlands; and, for the purpose of greater speed, had not hesitated to traverse the kingdom of France. On his arrival in Flanders, he took measures to put down the rebellion, partly by conciliation, and partly also by the adoption of severe measures against the ringleaders. Quitting Flanders and Brabant, our author next proceeds into Holland, and visits Rotterdam: "a town celebrated," he says, "as the birth-

* In the original, Queen of Pæonia.

place of Erasmus, whose reputation is great among the nations of the west.* This man lived not long before us; and he has composed many important works which have been written by him in a most excellent manner, not only in Latin, but in Greek. And in regard to style and elegance and the clearness of his ideas, he will be found on comparison inferior to none who have been celebrated for wisdom in ancient times. This man, then, having been born and educated in this city, of parents not wealthy, but of moderate and independent means, and having commenced his education at school, and having been further instructed at Louvain and Cologne, travelled to Italy and Venice, and studied logic in Bologna and Padua; and having become known to many, and been celebrated for his learning by persons of the first consequence, was invited by the King of France to visit his Court; but this he declined, and resided the greater part of his time in Germany, at Basle and Argentina. Having then attained to a very advanced age, he terminated his life in Argentina, a city of note in Germany, where he is buried. He left behind him a great many works and a very high reputation, and was about eighty years old when he died."

* τοῖς ἑσπερίοις.

After visiting Holland, our Author returned to Brussels, from whence Gerardus having been despatched on state affairs to Liege, Nicander is led to visit the coal mines in the neighbourhood of that city; and the account of what he saw, strongly tinged as it is with the love of the marvellous, common to our traveller's countrymen in ancient times, is sufficiently curious to be placed before the reader. "In this city," says he, "and all the neighbouring country, they are accustomed to burn a certain black substance, stony and shining, and producing hot embers without smoke. But when the coal has been consumed, it yields no cinders, but a very fine dust is scattered through the air. These stones they dig out of the deepest recesses of the earth, finding certain veins from which they extract them; but a peculiar prodigy takes place when they are being dug out. For the miners are accustomed to excavate, at a distance of eight or more stadia from the city, below the river, about thirty cubits or more. When they meet with this mineral, they form a spacious cavern; but they are not able to throw out the stones immediately, for fire on a sudden bursts forth, and encompasses the whole cavern.

"When the miners are desirous of extracting the coal, they put on a linen garment, which has neither been

bleached nor dipped in water. This covers them from head to foot, leaving only certain apertures for the eyes, that they may be able to see through them; they also take a staff in their hands, which serves to guide and direct their steps in the passage leading to the cave. The miner then draws near to the fire, and frightens it with his staff. The fire then flies away, and contracts itself by little and little; having then expended itself, it collects itself together in a surprising manner, and becoming very small, remains quite still in a corner. But it behoves the man who wears the linen garment to stand over the flame when at rest, always terrifying it with his staff. Whilst he performs this service, the miners extract the stones; but as soon as they have left the cave, the dormant fire on a sudden bursts forth, and environs the whole cave. No one then ventures to enter without the above-mentioned garment and staff, for he would inevitably be consumed. And this we ourselves have beheld. For we were desirous of ascertaining the fact by actual experience, being admirers of the operations of nature. For we were unable to discover the cause of this, — whether these things take place through a spiritual agency; and we were aware that linen possesses a certain mysterious power, tending in a remarkable degree to expel fire: since fire

will not touch it, though it burns and consumes every thing it lays hold of in a wonderful manner. Whence also this is accounted a prodigy by the beholders.

" But the most surprising thing is, that when the fire has retired, and the violence of the flame is quenched, instead of being exceedingly hot, it renders the cave of a gentle heat, and capable of being approached. And they call these stones, in the language of the country, 'oulleis' (houille). And whilst they are burning, no great or bright flame is emitted, but red and blue; and this lasts for about eight hours, and possesses somewhat of a sulphureous nature."

On quitting Liege, our traveller returns to Antwerp, where Gerardus receives from the Emperor an order to proceed on a mission to England, for which he prepares without delay, and travels by Bruges and Dunkirk to Calais. Our traveller being still in his suite, closes his first Book with a very detailed description of the latter town, then in the hands of the English. He concludes in the following terms:

" These things which have happened to me in my travels through Germany and Belgium, I have dedicated to you—oh! best of friends—for I have readily addressed myself to you in this narrative, since you have suggested it.

To you is due whatever merit it may possess; and your kindness will supply whatever defects may have been caused by various circumstances, whether of fatigue or successive misfortunes, and that violent love which more especially rules and controls me. Love, alas! for that Nucia, at whose recollection alone my heart is torn and enflamed. But do thou pardon me, most sage friend, if I utter this to you in an unguarded manner, for this has been the cause of all my misfortunes. But in this one thing am I beholden to it, that it has made me acquainted with so many nations and cities, and their different forms of government. Thus far then I have spoken. But the remainder of my travels I will set forth perhaps in a Second Book."

The reader must not expect any great store of information from the somewhat quaint and simple narrative of our Corcyrean traveller. His work must be regarded rather as a literary curiosity than as supplying any considerable deficiency in the annals of our country. His stay in England seems to have been but short, and his means of information were doubtless limited; and this has sometimes led him into great mistakes both in history and chronology. His attention seems especially to have been directed to ecclesiastical affairs; and some of the

particulars he relates respecting the suppression of monastic institutions are new and curious. So are also the speeches he puts into the mouth of Henry VIII. on that occasion. Our Author's style, though by no means pure, is yet sufficiently clear and fluent, and shews an evident acquaintance with the writers of antiquity. The MS. however, is very incorrectly written, and required alteration in several places; these I have been careful to note in every case.

I have stated, that with respect to Nicander Nucius himself, I have been unable to discover any particulars beyond what he himself relates; and this obscurity might naturally have given rise to some doubts as to the authenticity of his work, had we not possessed the means of testing the truth of his narrative by what he states respecting his patron Gerardus. The latter must evidently have been a person high in the confidence of the Emperor Charles V. and our author describes him also as a most accomplished and distinguished scholar. And yet it is singular that even the most approved biographical works should have omitted all notice of one entrusted with such important missions as those to the courts of Solyman and Henry. For the following particulars of his life, I am indebted to the researches of my friend

Count Mortara, whose profound acquirements, both in ancient and modern literature, are well known to those who have the pleasure of his acquaintance.

" Gerard Veltuyckus, or Veltwick, who, by J. C. Wolfius, in his *Bibliotheca Hebræa*, is erroneously called Vectuyckus, and by Bohun, in his translation of Sleidan, Feldwig, was born of a Jewish family at Ravestein in Flanders, towards the end of the fifteenth century. That he was born at Ravestein, and not at Utrecht, as some have said, we learn on his own authority in a title-page of a work of his, which I shall mention hereafter. Having high talents, he devoted his youth to study; and made great progress, particularly in the Chaldee and Hebrew languages. He then gave himself up to teaching, and in 1528 he was made rector of the schools of Louvain, of those very schools in which he had been educated. His learning was very extensive; but what helped to make it more generally known was his eloquence. The fame of his talents and acquirements having reached the ears of Nicholas Perrenot de Granvelle, the great minister of the Emperor Charles the Fifth, he was sent for, and employed by him in public affairs. The manner in which he conducted all those entrusted to his care raised him so much in the estimation of the Emperor,

that he made him one of his councillors. In 1545 he was sent as ambassador to Constantinople, to negotiate a truce with the Sultan Soliman. It is said, that the oration which he made on his presentation, was most beautiful. Valerius Andrea, in his *Bibliotheca Belgica* (p. 285, edit. Lovanii, typis Jacobi Zegers, 1643, in 4to.), states, that it was printed at the time, together with a letter to N. Granvelle, in which he gives an account of his embassy, but I have not been able to find it. John Sleidan, in his Commentaries *de Statu Religionis et Reipublicæ, Carolo V. Cæsare* (lib. XVI. p. 435, edit. Francofurti, apud Joan. Schönwetterum, 1610, in 4to), under the year 1545, says: *Cum autem in bellum Turcicum nihil ab eis* (the Princes of the Empire) *contribui videret, legatum mittit ad Turcam de induciis, Gerardum Veltuuichum, hominem cumprimis doctum, et linguarum valde peritum.*

Gerard had with him as secretary, Matthew Laurin, of Bruges, who, in passing through Venice, having met Hugo Favoli, a learned man, who had been his school-fellow, obtained permission from the ambassador for him to accompany them. Favoli afterwards wrote in Latin verse a description of his journey from Venice to Constantinople under the title of *Hodœporicum Byzantinum*, which

was dedicated to Cardinal Granvelle (the son of Nicholas), and printed at Louvain in 1563, in 8vo. At the commencement of this description, he mentions the time and the occasion of the journey, and celebrates Gerardus, whom he calls, *Velduicius heros, sermone potens, &c.*

Gerardus employed all his skill, but could not bring Soliman to his terms. He then returned to the Emperor, whom he met at Brussels. From thence he accompanied him to Ratisbon; and from that city on the 22nd of July 1546, was sent again to Soliman, with whom at last he succeeded in effecting the desired truce, to the great satisfaction of the Emperor. Sleidan gives us the above date in the following words (lib. xvii. p 487): *Julii die vigesimo secundo* (anno 1546), *Gerardus Velduuichus Ratisbona remittitur Costantinopolim, quum nuper inde venisset.*

In the year 1549, Charles the Fifth conferred upon him the office of treasurer of the illustrious order of the Golden Fleece. He continued, however, to be employed in the most important affairs of the empire until his death, which occurred at Vienna in 1555.

Taken from his literary pursuits in the flower of his age, he has left only one work known to us,* which never-

* Nucius mentions that he wrote several.

theless is such as to show what his acquirements were. This work is written in Hebrew, partly in verse and partly in prose; and is intitled, שבילי תחו sive *Itinera Deserti; De Judaicis disciplinis, et earum varietate; auctore Gerardo Veltuycko Ravesteynensi: addita etiam nonnulla quæ ex illorum libris eruta cum fide Christiana consentiunt:* printed *Venetiis in officina Danielis Bombergi*, MDXXXIX. in 4to. Wolfius calls the verse *carmen elegans, et biblico stilo exaratum;* and Augustinus Beatianus wrote the following eulogy upon the book:

Hæbraæ quis nosse cupit miracula linguæ,
Doctaque Davidicis condita verba modis:
Carmina Gerardi insueto depicta colore
Hæc legat, Hyblæo dulcia melle magis.
Non tantum hinc penitus doctorum vana peribunt
Somnia, judiciis nil facienda bonis:
Sed longo demum discusso errore patebit
Qua deceat Domini quærere mente vias.

From this account there can be no doubt that the Gerardus of Nucius is the same as Gerard Veltwick of Ravestein; and our author enables us to add, to the particulars above collected from other sources, the fact of his mission to England. This it appears must have taken place about the middle of 1545, and have lasted till the

spring of 1546, when Gerardus seems to have rejoined the Emperor at Brussels, leaving our author to proceed with the English army destined to invade Scotland. (P. 89.) The other embassy from the Emperor, mentioned in p. 83, but where there is an hiatus in the MS. is that of Ferdinando Gonzaga, Viceroy of Sicily, who arrived in England at Christmas 1543. See Holinshed, p. 961.

Having thus endeavoured to lay before the reader what information I have been able to procure, illustrative of the present work, I shall conclude by expressing my obligations to the Council of the Camden Society for the facilities they have afforded me in this publication, by engaging the services of the Rev. Isaac Fidler, of New Inn Hall, who has transcribed the MS. and executed the translation under my direction. I am also indebted to the same gentleman, for the few extracts from our English historical writers contained in the Notes, and the preparation of the Index, other occupations in this place not allowing me to undertake more than a general superintendence of the whole work.

Oxford, Nov. 29.

ΝΙΚΑΝΔΡΟΥ ΝΟΥΚΙΟΥ ΤΟΥ ΚΕΡΚΥΡΑΙΟΥ ΑΠΟΔΗΜΙΩΝ.

ΛΟΓΟΣ Β.

Ὅσα μὲν δὴ ἐς Ἰταλίαν καὶ Γερμανίαν, καὶ συνελόντι φᾶναι τῆς ἐντὸς τοῦ Ῥήνου Βελγικῆς, ἄχρι πόλεως Καλέτης, συμβάντα μοι, ἐν τῷ πρὸ τούτου μοι συντεθέντι * λόγῳ, φίλων φίλτατέ μοι Νικόλαε, ἴσως ἀκήκοας. Τὰ δ' ἐκ Καλέτης † καὶ περαιώσεως αὐτῆς τῆς πρὸς τὴν Βρετανικὴν Ἀγγλίας νῆσον, τά τ' ἐν ταύτῃ μοι ὁραθέντα, καὶ ἐξ ἄλλων ἀκουσθέντα, θέσεώς τε πέρι καὶ φύσεως, μεγέθους τε πόλεων, καὶ ἔθη τῶν ἐν ταύταις

* συντεθὲν. MS. † Written more frequently Κάλετες.

THE TRAVELS

OF

NICANDER NUCIUS OF CORCYRA.

BOOK II.

You are probably acquainted, my dearest Nicolaus, with the incidents that befel me in Italy and Germany, and, to speak briefly, in Belgium within the Rhine, as far as Calais; which have been detailed by me in a former volume. I now proceed to state those which occurred from Calais and the passage itself to the British island of England; also what things in it were seen by myself, and heard from others, respecting its position and nature, the greatness of its cities, and the customs of those who dwell in

οἰκούντων, ὅσα τε κατὰ δύναμιν ἡθροικὼς, ἐπεξιὼν ἔρχομαι. Καὶ τὰ μ᾽ν Βελγικῆς ———, τῷ πολυμαθεῖ καὶ σεμνῷ προσανεθέμην. Τὰ δέ γε νῦν μοι ῥηθήσεται μέλλοντα, σοὶ τῷ φιλτάτῳ μοι Κορνηλίῳ ἀφοσιώσω. Ὁρῶ καὶ γάρ σε, πολύτλαν, καὶ πολύμοχθον, καὶ τὸ πλεῖστον ἐπὶ ξένης βιοῦντα, πλειστάς ὅσας ἀποδημίας ἀνατλάντα, καὶ πόλεις τὰς ἐν τῷ Εὐξείνῳ παραθαλαττιδίους πεπλευκότα, καὶ βαρβαρικῶν ἠθῶν πεῖραν διαγνόντα. Ἵνα δὲ μηδὲ τῶν προσαρκτίων καὶ παρωκεανείων ἄμοιρος εἴης, δεῖν ὠήθην, ὄντι τοιούτῳ, ταῦτά σοι ἐπεξιέναι. Καὶ γὰρ σοί τε κἀμοὶ ἀνέκαθεν εἵμαρτο, εἴ τι τοιοῦτόν εστιν, ὁ ἐπὶ ξένης βίος. Διὸ οὐκ ἀπεικὸς πρὸς σέ ταῦτα γράφω, φιλήκοόν τινα καὶ φιλομαθῆ ἐπιγινώσκων. Ἔνθέν τοι καὶ ἄρξασθαι καιρὸς ἔπεισιν.

Ὄντες τοιγαροῦν ἐν Κάλετες πόλιν παρωκεανίτιν, ὡς ἔφημεν, καὶ τὴν πρὸς τὴν νῆσον περαίωσιν ἑτοιμάζοντες, ἔφθασέ που καὶ

them; with whatever else I have been able to collect. What related to Belgium I addressed to ———, a gentleman of great learning, and worthy of respect. But the things which will now be narrated by me, I will dedicate to you, my dearest Cornelius. For I know that you have endured and suffered much, and have lived much in foreign climes, and undergone very many peregrinations; that you have sailed to the cities situated on the shores of the Euxine, and have become acquainted with the manners of barbarians. And that you might also know something of those of northern and Atlantic countries, I thought I ought to relate these things to you, who are a person of such a character. For both to you and myself ancestorially hath been fated, if any such thing is, a life spent abroad. Wherefore with propriety I write to you these things, knowing you to be a person fond of listening and of being informed. And hence the occasion leads me to commence my narrative.

Being, then, in Calais, a town situated on the sea, as I stated, and pre-

τὸ παρὰ βασιλέως ἐνδόσιμον. Καὶ δὴ νηὸς ἐπιβάντες παραχρῆμα, λιμενῶν ἐκτὸς ὑπ' εἰρεσίᾳ τὸ πρῶτον ἀνηγόμεθα. Ὡς δὲ λείου πνεύματος ἐκ γῆς προσπνεομένου, κῦμα χθαμαλὸν ὑπέτρεχέ τε, καὶ οἷον προσεγέλα πρύμνῃ. Ἤδη δὲ νυκτὸς οὔσης, καὶ τῷ ῥείθρῳ φερόμενοι, τὸν πλοῦν ἀκύμαντον ἠνύομεν. Ὁ οὖν κυβερνήτης* τὸ ἱστίον παραστέλλειν ἐπέταττεν. Ἡμῶν δὲ πυνθανομένων, διότι παραλύει τὸ ῥόθιον τῆς νέως οὐριοδρομούσης, ὅτι τῷ πνεύματι πλησιστίῳ χρώμενοι, περὶ πρώτην ἂν φυλακὴν τῇ νήσῳ προσορμίσαιμεν, καὶ δέος προσοκείλαι τόποις ὑφάλοις τὰ πολλὰ καὶ κρημνώδεσι, τῶν πλημμυρίδων ἐν αὐξήσει ὄντων, καλὸν οὖν ἔφη τῷ πελάγει ἡμᾶς ἐννυκτερεῦσαι, καὶ τὸ πνεῦμα ὑφειμένως δέχεσθαι, συμμετρουμένοις, ὅσον ἂν γένοιτο αὔταρκες, ἑώοις ἡμᾶς τῇ γῇ προσπελάσαι.

Ταῦτα μὲν εἶπεν ὁ κυβερνήτης·† οὐκ ἐγένετο δὲ, ὡς ὑπετύπα-

* κυβερνίτης. MS. † Ibid.

paring to cross over to the island, the royal passport was first obtained. And having gone on board ship straightway, at first we moved out of the harbour by rowing. And a gentle breeze blowing from land, low waves came rippling and smiling as it were under our stern. And it being now night, we being borne along by the tide, were accomplishing our voyage in smooth water. The master, however, gave orders to take in sail. And his reason for relaxing the speed of the vessel, now sailing with a favourable wind, we learnt to be this. Were he to allow the sail to be fully inflated, we should approach the island about the first watch, and there would be a fear of our grounding on shallows, which were for the most part close to rocky cliffs, the floods being then on the increase; he therefore said it was best for us to pass the night at sea, and receive the wind with slackened sail; that then, at dawn of day, as near as he could reckon, we might draw to land.

Thus indeed spake the master; but it fell not out as he conjectured.

ξεν.* Ἀλλ' ἤδη νυκτὸς μεσούσης, ἄνεμός τις ὁ καλούμενος ἀπαρκτίος ἐπιπνεύσας, ἡ θάλασσα αἰφνίδιον ἐτραχύνετο· τάχα μὲν τροπὴν ἐκ τοῦ καιροῦ λαβοῦσα, τάχα δὲ καὶ τύχης τινὸς βουλήματι μεταβληθεῖσα. Καὶ βόμβος ἀνέμου κατίοντος ἠκούετο· καὶ ὅσον οὔπω πνεῦμα λάβρον τὲ καὶ βίαιον, αὐτόθεν ἐμπεσὸν, ἀπροσδοκήτου θορύβου τοὺς ναύτας ἐνεπεπλήκει. Τοιγάρτοι πᾶν ναυτιλίας μέρος ὑπὸ τοῦ προστυχόντος ἐσχεδίαζετο. Καὶ τὸ ἱστίον ἀποβαλόντες, οὐδ' ὅπη φερόμενοι ἐπαΐοντες, καὶ τὸ ὠκεανείον ῥεῖθρον ἐπιτεμόντες, καὶ τρικυμίαις ἀλλεπαλλήλοις ἐλαυνόμενοι, καὶ κινδύνου πᾶν εἶδος ὑφιστάμενοι, καὶ καταδῦναι μικρὸν ἀπολιπόντες, ὀλίγας τοῦ περισωθῆναι τὰς ἐλπίδας ἐπείχομεν.

Ἤδη δὲ τῆς νυκτὸς ἐκείνης μόλις διαδραμούσης, αὐτοῦ που πρὸς τὸ λυκαυγές, ἀβουλήτως ἀκτῇ τινι, κατὰ τὸ στόμιον τοῦ

* ὑπετώπαζεν. MS.

But it being now midnight, a certain wind called the north wind having sprung up, the sea was suddenly ruffled; perhaps having undergone a change from the time of night, or this being produced by the mere will of fortune. The sound of the approaching storm was now heard; and instantly an impetuous and violent blast having thence fallen on us, it filled the sailors with unlooked-for consternation. Wherefore, indeed, every nautical resource was suddenly called forth by the accident. And having lost our sail, and not knowing whither we were carried, but cleaving the waters of the ocean, and being tossed by huge waves rapidly succeeding each other, and undergoing every species of danger, and being within a hair-breadth of sinking, we entertained but slender hopes of being saved.

And when the night was well nigh spent, towards day-break, we were driven involuntarily upon a certain shore, at the mouth of Nieuport haven,

Ἐννοβιπόρτου λιμένος, πόλεως τῆς ἐν Φλανδρίᾳ, προσωκείλαμεν. Καὶ τρεῖς ἡμεράς, ἴσας δε νύκτας, ἐν ταύτῃ σκηνώσαντες, τὸν ἐκ θαλάττης κίνδυνον καταστέλλοντες, μόλις δ' οὖν τῆς ζάλης κατασταθείσης, καὶ ζεφύρου λαμπροῦ πνεύσαντος, ἀνηγόμεθα. Εἰ γὰρ καὶ τὸ πνεῦμα ἡμῖν ἐγκαρσίως προσέπιπτεν, ἀλλ' οὖν μετὰ δύσιν ἡλίου τῷ ἀκρωτηρίῳ τῆς νήσου ἐπέβημεν, καὶ ἐν λιμένι τῷ καλουμένῳ Δόβλῃ ἀνήχθημεν. Ἔνθα πόλις μικρά τις, πανδοκειῶν πλήθουσα, ὥκισται· καὶ φρούριόν τι, πρὸς τὴν τοῦ λιμένος φυλακὴν, ἕστηκεν.

Ἐξελθόντες οὖν τῆς νηὸς, καὶ ἡμέραν ἐν τοῖς πανδοκείοις σκηνῶσαντες, τῇ ὑστερείᾳ ἵππων ἑτοιμαθέντων ἡμῖν, ἐπίβαντες, σπεύδοντες ὡς πρὸς βασιλέα, ἐν Γρανεκίῳ πολιχνίῳ, ἔγγιστά που Λονδίνης πόλεως προυχοῦσης τῶν ἐν Αγγλίᾳ, ἀπήλθομεν. Ἐντυχόντες οὖν τῷ βασιλεῖ, ἐν τοῖς βασιλείοις οἰκήμασιν οἰκοῦντι, καὶ τὰ παρ' αὐτοκράτορος ἀγγελθέντα ὁ πρεσβευτὴς Γήραρδος ἐπιτείνας, ἀσμένως ὁ βασιλεὺς τούτοις τ' ἐπινεύσας,

a city of Flanders. And having tarried in it three days, and as many nights, to shelter ourselves from the peril of the ocean, and when the agitation of the waters was even yet scarcely calmed, and a strong west-wind was blowing, we put to sea. And although a side-wind fell on us, yet however towards sun-set we reached the promontory of the island, and came to land in the harbour of Dover. Here is built a small town, full of inns; and a certain fort stands erected for the protection of the harbour.

Having therefore disembarked, and tarried one day in the inns, on the morrow, horses having been prepared for us, we mounted and proceeded on our journey to the King; and arrived in Greenwich, a village in the neighbourhood of London, the capital of England. Whereupon, having been presented to the King, who was at this time residing in his palace, Gerardus, the ambassador, laid before him the instructions he had received from the

καί τι καταγώγιον ἀρκοῦν ἡμῖν, καὶ τὰ χρειώδη προστάξας, αὐτὸς ἐν Λονδίνῃ ὑπέστρεφεν. Ἡμεῖς δ' ἐν Γρανεκίῳ προσκαρτεροῦντες, μετὰ πέμπτην ἡμέραν ἐν Λονδίνῃ ἀπήλθομεν. Καὶ πλησίον που τοῖς βασιλείοις σκηνοῦντες οἰκήμασι, τὴν ἐκ βασιλέως ἐμένομεν τῶν προτεινομένων τελείαν ἀπαλλαγήν. Ἐν τούτοις δ' ὄντες, ἵνα μὴ τὸν καιρὸν εἰκῇ καὶ μάτην ὠφθείημεν διατρίβοντες, ἔδοξεν ἡμῖν τὰ κατὰ τὴν νῆσον ἐξετᾶσαι, καὶ τὰ ἐν αὐτῇ, ὡς οἷόν τ' ἡμῖν ἐφικτὸν, ἱστορῆσαι.

Ἡ μὲν οὖν νῆσος αὕτη, μεγίστη τῶν κατὰ τὴν οἰκουμένην, πλὴν Ταπροβάνης καὶ Θούλης, ὑπὸ τῶν πάλαι τὰ τοιαῦτα ἐξητακότων ἱστόρηται, τρίγωνος μέντοι οὖσα τῷ σχήματι. Καὶ τὸ μὲν πρὸς δυσμὰς νεῦον καὶ Ἱσπανίαν, ἑπτακόσια τῶν μιλιῶν, ἐπιμετρεῖται. Τὸ δὲ πρὸς νότον, καὶ τὴν ἀντίπεραν Γαλατείαν, ὃ καὶ καλεῖται Κάντιον, πεντακοσίοις μιλίοις ἐκτείνεται. Τὸ δέ γε πρὸς ἄρκτον καὶ Γερμανίαν, μίλια τῶν ὀκτακοσίων ἐναριθ-

Emperor; to which the King having both graciously acceded, and appointed for us suitable lodgings and accommodations, he himself returned to London. And we, continuing still in Greenwich, on the fifth day removed to London. And having apartments somewhere near the royal palace, we awaited the King's final despatch of the affairs laid before him. Being then thus circumstanced, in order that I might not seem to have wasted the opportunity inconsiderately and idly, it appeared good to me to investigate the peculiarities of the island, and to ascertain, as far as lay in my power, the things appertaining to it.

The island itself, then, is said to be the greatest of those in the world, except Taprobane and Thule, by those who have formerly examined such matters, and to be triangular in shape. And that side which inclines towards the west and Spain, measures seven hundred miles. And that towards the south and the opposite coast of France, which also is called Kent, extends five hundred miles. And that towards the north and Germany, is estimated

μοῦνται. Ἔχει δὲ πόλεις πρὸς τὰς ἀκτὰς ἐπισήμους, φρούριά τε, καὶ πολίχνια. Αἱ δέ γε πόλεις περιφανεῖς εἰσι καὶ ἐπίσημοι, ὡς Ἀντωνία καὶ Βρίστολον, Δανήβιόν τε καὶ Δαρτένικον, Λονδίνη δ', ἡ τούτων προυχούσα, τά τε βασίλεια τὰ ἐν ταύτῃ κάλλει καὶ μεγέθει τῶν ἄλλων ὑπερφέρουσα. Ποταμὸς δ' ἐξ αὐτῆς* κατερχεται, μέγας τὲ καὶ ναυσίπορος, ὀξύτατα προβαίνων, ἓξ μὲν ὥρας κατερχόμενος, ἓξ δ' αὖ παλίν παλίνστροφος γίγνεται. Ὁ γὰρ ὠκεανὸς αὐξανόμενος ὑπὸ τῆς πλημμυρίδος, τὸ ὕδωρ πρὸς τὸ ἄναντες ὠθεῖ· μειούμενος δὲ, τὸ ποτάμειον ὡς εἰκὸς ῥεῖθρον πρὸς τὸ κάταντες χωρεῖ. Τοιαῦτά τινα ὑπὸ τῶν ἀμπωτίδων† εἴωθεν ἐν τοῖς ποταμίοις ῥεύμασιν ἐπιτελεῖσθαι. Καὶ ἦν ὁρᾷν τὸ ποτὲ μὲν κατερχόμενον ῥεῖθρον παλινοστοῦν ἐς τὸ ἄνω. Ἐκχωροῦντος δὲ τοῦ ὕδατος, ὁ ποταμὸς ἐς θάλατταν αὖθις ἐκφέρεται. Γίνεται δ' ἡ πλημμυρὶς αὐξουμένη, ἐπὶ πή-

* This should be ποταμὸς δὲ δι' αὐτῆς. † ἀμποτίδων. MS.

to be eight hundred miles. And on the coast it has several cities of note, and forts, and towns. And amongst the cities, indeed, which are conspicuous and celebrated, are Antonia and Bristol, Danebium and Dartenicum, and London, which surpasses these; and the palaces which are in it in beauty and magnitude excel the others. And a river flows through it, both great and navigable, having a very rapid current, for six hours flowing downwards, and again rising for six hours. For the ocean, augmented by the tide, drives the water upwards; but at the ebb, the current of the river, as is natural, follows the declivity. Similar alternations are wont to be effected in the streams of rivers by the ebb and flow of the ocean. And one may observe the current, after descending for a while, again return upwards. But on the ebbing of the water, the river again discharges itself into the sea. And the augmented tide rises to the height of fifteen cubits at the most. And a certain very large bridge is built, affording a passage

χεις πεντεκαίδεκα ἐς τὸ μέγιστον. Γέφυρα δέ τις μεγίστη μετοχετεύουσα τοὺς ἐν τῇ πόλει πρὸς τὸ ἀντίπεραν οἰκούμενον ἔκτισται, ὑπ' ἀψίδων μαρμαροδέτων ἐσφηνωμένη,* ἐπάνωθεν οἴκους τὲ καὶ πύργους ἐπέχουσα Πορθμεῖα δὲ καὶ ἀκάτια ὑπ' εἰρεσίᾳ ταχυναυτοῦντα, ἐς τὰ τῆς πόλεως χρειώδη, πλῆθος παρὰ τὸν ποταμὸν ὁρᾶν ἔνεστι. Τὰ μέντοι πλοῖα ἐμπορικὰ τὰ ἐξ ἁπάσης ἀφικνούμενα ἐν Λονδίνῃ, διὰ τοῦ ποταμοῦ ἐς τὴν πόλιν ἀνέρχονται, οἶνον τὲ καὶ ἔλαιον καὶ ἕτερα τῶν σιτίων εἰσκομίζουσι.

Πλῆθος δ' οἰκιῶν ἀνὰ τὴν πόλιν ἐς κατοίκησιν ἔκτισται τῶν προυχόντων καὶ τῶν ἐμπόρων, ὑψηλὰ δὲ τέρεμνα γραφαῖς εὐανθέσι κεκαλλωπισμένα ἐπωκοδόμηνται. Ἐν ἐνίοις δὲ τῆς πόλεως μέρεσιν οἶκοι βασίλειοι μέγιστοι, διαφόρως πεποικιλμένοι, καὶ πρὸς τὸ ἀβροδίαιτον ἐσκευασμένοι, παραδείσοις καὶ κήποις καταφύτοις κυκλούμενοι, ὑπέρκεινται. Ἁπάσα δ' ὑπὸ χαλίκων† ἡ πόλις κατέστρωται. Φρούριον δέ τι, σχημα

* ἐσφηνομένη. MS. † χαλήκων. MS.

to those in the city to the opposite inhabited bank, supported by stone cemented arches, and having also houses and turrets upon it. And one may see ferry boats and small barks, which are rowed with speed, plying in great numbers on the banks, for the accommodation of the city. But merchants' ships, which arrive in London from every country, ascend by the river to the city, and import wine and oil, and other articles of subsistence.

And throughout the city a large number of mansions are built for the residence of the nobles and merchants, and lofty halls ornamented with florid paintings, are erected. Also in some parts of the city, very large royal palaces, ornamented in a very high degree, and luxuriously furnished, and encircled by gardens and parks, are pre-eminent. And the whole city is paved with flint stones. And a certain castle, bearing the semblance of

φέρον ἀκροπόλεως, περικαλλές τε καὶ ὀχυρὸν, ἔγγιστα ποταμου ἐκτισται, τηλεβόλους ὅτι πλείστους καὶ μεγίστους ἐπέχον. Ἔνθα οἵ τε θησαυροὶ καὶ τὰ τῶν κειμηλίων ἐρίτιμα ἐναποτέθεινται. Λέγεται γὰρ ὡς τὸν πάλαι θρυλλούμενον Κροίσου καὶ Μίδα πλοῦτον ὑπερβάλλειν. Τοσοῦτόν τι πλῆθος χρυσοῦ καὶ ἀργύρου ἀπλέτου τεθησαύρισται. Ἐπινείῳ δὲ κέκτηνται πλησίον Γρανεκίου μετὰ νεωσοίκων,* ἔνθα ναυπηγοῦσι τὰς νῆας, ἔγγιστα ὂν τοῦ ποταμοῦ. Κατοικοῦσι δ' ἐν ταύτῃ ἀνθρώπων οὐκ ὀλίγων γένη ἐκ τῶν Εὐρώπης, ἐμπορικὰς τέχνας διαφόρους ἐργαζόμενοι, ὅσας γε μὴν τῶν τεχνῶν, τὰς διὰ σιδήρου καὶ τῶν ἐκ γῆς μετάλλων, πρὸς τούτοις τὰς ἐξ ἐρίων ὑφαντὰς, τάπητάς τε, εὐανθέσι γραφαῖς ἐξησκημένας, θαυμασίως ἐργάζονται.

Ἅπαντες σχεδόν τοι, πλὴν ἡγεμόνων καὶ τῶν ἔγγιστα βασιλεῖ τυγχανόντων, ἐμπορικὰς μετιᾶσι πράξεις. Καὶ οὐ μόνον ανδράσι τοῦτο περίεστι, ἀλλὰ καὶ γυναιξὶν, ὡς ἐπὶ τὸ πλεῖστον,

* νεοσοίκων. MS.

a citadel, very beautiful and strong, is built very near the river, having very many and large guns. Here the treasures and valuable property are deposited. For they are said to exceed the anciently famed wealth of Crœsus and Midas. So vast a quantity of gold and silver is treasured up there. And near to Greenwich they possess an arsenal with dock-yards, where they build ships; it being close to the river. And in this city there dwell men from most of the nations of Europe, employed in various mercantile arts; such especially as regard the working of iron and other metals, added to which they execute with surprising skill the weaving of woollen cloths, and richly embroidered tapestry.

Almost all, indeed, except the nobles, and those in attendance on the royal person, pursue mercantile concerns. And not only does this appertain to men, but it devolves in a very great extent upon women also. And

ἐπιγίνεται. Καὶ δαιμονίως ἐς τοῦτο ἐπτοήνται. Καὶ ἦν ἐν ταῖς ἀγοραῖς καὶ ῥύμαις τῆς πόλεως ὁρᾷν γυναῖκας ὑπάνδρους καὶ κόρας, τέχνας τὲ καὶ συναλλαγμοὺς καὶ πράξεις ἐμπορικὰς ἐργαζομένας ἀνυποστόλως. Ἁπλοϊκώτερον δὲ, τὰ πρὸς τὰς γυναῖκας σφίσιν εἴθισται, καὶ ζηλοτυπίας ἄνευ. Φιλοῦσι γὰρ ταύτας ἐν τοῖς στόμασιν, ἀσπασμοῖς καὶ ἀγκαλισμοῖς, οὐχ οἱ συνήθεις καὶ οἰκεῖοι μόνον, ἀλλ' ἤδη καὶ οἱ μηδέπω ἑωρακότες. Καὶ οὐδαμῶς σφίσιν αἰσχρὸν τοῦτο δοκεῖ.

Ἐν δὲ ναοῖς καὶ δημοσίοις κτίσμασι, καὶ λουτροῖς, τῶν ἐν Αγγλίᾳ πόλεων πάντων, ὑπερέχει. Ἐν μέσῃ δέ που τῇ πόλει χῶρός τις ἀφόρισται, ἔνθ' ὁσημέραι ἄθροισις ἐμπόρων* γίνεται, ἐξ ὧν συναλλαγμοὶ καὶ ἐμπορίαι γίγνονται μέγισται.

Δίδονται δὲ παρ' αὐτοῖς καὶ τὰ καλούμενα κάμβια, ὡς ἄν τις ἑλληνίζων εἴποιεν, ἐναλλαγάς. Ἔστι δὲ τοιοῦτόν τι. Ὅταν

* ἐμπορίων. MS.

to this, they are wonderfully addicted. And one may see in the markets and streets of the city married women and damsels employed in arts, and barterings and affairs of trade, undisguisedly. But they display great simplicity and absence of jealousy in their usages towards females. For not only do those who are of the same family and household kiss them on the mouth with salutations and embraces, but even those too who have never seen them. And to themselves this appears by no means indecent.

And London, in temples and public edifices, and baths, surpasses all the cities of England. And somewhere about the middle of the city a certain place is set apart, where there is daily an assemblage of merchants, from which there arise very extensive barterings and traffic.

And among themselves also they circulate what are called bills of exchange, which in Greek one would term *enallagas*. And it is something

γάρ τις τῶν ἀφικνουμένων κεῖθι* ἐμπόρων, τὸ προστυχὸν σφίσιν εἶδος ὁποιονοῦν πωλήσας τυχὸν, μὴ βουλόμενος δὲ ταργύριον κατέχειν ἐν κόλπῳ, διά τε τὰς ἐν ὁδῷ τῶν πειρατῶν, ἢ καὶ λῃστῶν κατὰ γῆς τυχὸν ἐπηρείας, παρὰ τοῦ τὸ εἶδος πριαμένου τὸ ῥηθὲν κάμβιον λαμβάνει. Ἔστι δὲ χάρτης οὐ πλεῖστος, τὴν τοῦ τιμηθέντος εἴδους ποσότητα διαλαμβάνων. Καὶ πρὸς οἱανοῦν πόλιν ἐπίσημον Εὐρώπης, ἐς ἣν ἂν βούληται σταλὲν τοὔνομα τοῦ γράψαντος ἐπέχον, καὶ τοῦ ὀφείλοντος ταργύριον χορηγεῖν, ὁμοίως δε καὶ τοῦ λαμβάνειν ὀφείλοντος. Οὗτινος ἀπερχομένου πρὸς τὸν τὰ χρήματα διδόναι ὀφείλοντα, καὶ τὸν γεγράμμενον ἐπιδείξαντος χάρτην, εὐθὺς ἄνευ δισταγμοῦ τὸν χάρτην ὑπογράφει, καὶ μεθ' ἡμέρας ὀκτὼ τὸ ἀργύριον ἐπιχωρήγει ἀντιλογίας τινὸς ἄνευ. Ἤθισται δὲ τὰ τοιαῦτα κάμβια, ἐν πάσαις σχεδὸν ταῖς ἐπιφανεστάταις τῶν ἐν Εὐρώπῃ πόλεων· ἐμπόρων ἑταιρείας, πρὸς ἐμπόρους διὰ τούτων χρήματα ἀντιπεμπομένων.

* κεῖθέν. MS.

of this sort: when, for instance, any merchant arrives thither, having sold, perhaps, whatever merchandise belonged to him, but not wishing to keep the money in his pocket, from fear of the attacks of pirates on the voyage, or of robbers by land perhaps, he receives from the purchasers of his merchandise the above-mentioned bill of exchange. And it is a piece of paper not very large, exhibiting the amount of the estimated merchandise. And to whatever city of note in Europe he may wish to have remitted the bill of exchange, containing the name of the drawer, and of him who ought to pay the money, and likewise also of him who ought to receive it, on coming to him who ought to pay the money, and showing the written paper, straightway without hesitation he subscribes his name to the paper; and after eight days he advances the money without any dispute. And such bills of exchange are customary in almost all the most conspicuous of the cities of Europe; companies of merchants sending money through them

Ὅθεν ἐν Λονδίνῃ, καὶ ἐν Ἀντουερπείᾳ τῆς ἐν Φλανδρίᾳ, πλέων τῶν ἄλλων τὰ τοιαῦτα ἐπιγίγνονται.

Νῆαι δ' ἀφικνοῦνται ἐξ ἁπάσης, φόρτον εἰδῶν παντοίων ἐσφέρουσαι, οἴνου γὰρ τοῦ ἀνθοσμίου ἐκ Κρήτης· ἔλαιόύ τε ἐκ Πελοποννήσου καὶ Ἰαπυγίας, ἐκ τ' Ἰσπανίας, καὶ Γαλατείας αὐτῆς, τῶν σιτίων πλεῖστα προσκομίζουσιν. Ἀνταλλάττονται δὲ τὸν εἰσκομιζόμενον φόρτον, ἱματίοις τοῖς ἐξ ἐρίων, ἃς καριέξεις καλοῦσι. Καὶ γὰρ ἐκταυσὶ* τὰς ἐσθήτας ἀνὰ πᾶσαν τὴν οἰκουμένην, ὡς ὁρᾷν ἔξεστιν, ἐκ ταύτης τῆς νήσου κομιζομένας. Θαυμάσειε δ' ἄν τις τῶν τοσοῦτον πλῆθος, ὅσων ἐς Εὐρώπην καὶ Ἀσίαν καὶ Λιβύην αὐτὴν εἰσφερομένων, ὡς οὔκ ἐστι πόλις ἢ χώρα ἐκ τῶν τοιούτων ἄμοιρος. Ἐκ τούτων δ', ὡς ἔφημεν, τὸν φόρτον αἱ νῆαι ἀνταλλάττονται. Οὐ μήν γε, ἀλλὰ καὶ τοῦ λευκοῦ καλουμένου μολίβδου, ὀλίγον τὶ τοῦ ἀργύρου τῇ ὄψει παρ-

* This word is corrupt. It should probably be ἐκφέρουσι.

in exchange to other merchants. Whence in London, and in Antwerp in Flanders, more than elsewhere, such transactions take place.

And ships arrive from every country, freighted with all kinds of merchandise; they import malmsey wine, for instance, from Crete; and they bring oil from Peloponnesus and Calabria, and a great quantity of provisions from Spain and France itself. And they exchange the imported cargo for woollen garments, which they call *serges*. For they carry abroad these garments throughout the whole world, exported, as one may see, from this island. And one may wonder at the great abundance of these; so many being imported into Europe, and Asia, and Africa, that there is no city or region destitute of such garments. And with these, as we said, the ships are freighted in exchange. And not only so, but also with what is called white lead, differing but little in appearance from silver, and which is, as miners know, the most beautiful of substances excavated throughout the

ραλλάττοντος, ὃ κάλλιστόν ἐστι τῶν ἀνὰ τὴν οἰκουμένην ἀνορυττομένων, ὡς οἱ μεταλλεύοντες ἴσασιν, ἐξ οὗ σκεύη καὶ ἀγγεῖα ὑπηρετικὰ κατασκευάζουσιν. Ἀλλὰ καὶ ἔρια τὰ ἐκ τῶν προβάτων, ἀπειρόν τι πλῆθος, ἐκ τῆς νήσου κατ' ἔτος ἐκφέρουσι. Καὶ πρόσοδος οὐ μικρὰ ἐκ τούτων καὶ τοῦ λευκοῦ μολίβδου τῷ βασιλεῖ ἐπιφέρεται, ὃς καλεῖται μὲν καὶ κασσίτερος,* σταγγὼν δὲ τῇ Ἰταλῶν φωνῇ κέκληται.

Εὐνομεῖται δ' ἡ πόλις ἐς τὰ μάλιστα ὑπὸ τε τοῦ βασιλέως καὶ τῶν προυχόντων, νόμοις βασιλικοῖς καὶ ἰδίοις. Διὸ δὴ καὶ εὐπείθειαν† μεγίστην τῷ σφῶν βασιλεῖ χορηγοῦσι. Διάλεκτον μέντοι οἰκείαν παραλλάττουσάν πως πασῶν ἄλλων, ἐξ ἁπάντων σχεδὸν ἐρανιζομένην, λέξεσί τε καὶ συλλαβαῖς, ὡς εἰκάζομεν. Καὶ γὰρ εἰ καὶ βαρβαρῶδες φθέγγονται, ἀλλ' οὖν ἔχει τι θέλγητρον ἡ τούτον γλῶττα καὶ ἐπαγωγὸν, ἡδύτερον μέντοι τῶν Γερμανῶν καὶ Φλανδρίων. Πρὸς δὲ ἤθη καὶ δίαιταν, σχήματά

* κασσίτηρος. MS. † εὐπίθειαν. MS.

world; of this they form vessels and serviceable utensils. But, moreover, they export annually from the island the wool of sheep, to an immense extent. And no small revenue accrues to the King from this; and the white lead, which is called *cassitĕrus;* but in the Italian language it is called *stangōn* (stanno).

And the city is in the highest degree well regulated under the King and the other authorities, by regal and private laws. Wherefore also they pay to their King the greatest obedience. And they possess a peculiar language, differing in some measure from all others, having received contributions from almost all the rest, both in words and syllables, as I conjecture. For although they speak somewhat barbarously, yet their language has a certain charm and allurement, being sweeter indeed than that of the Germans and Flemish. As regards their manners and mode of living, orna-

τε καὶ ἐνδύματα καὶ ἐσθῆτας, πλέον τῶν ἄλλων τοῖς Γαλάταις ἐξομοίωνται, καὶ τὴν φωνὴν τούτων ὡς ἐπὶ τὸ πλεῖστον ἐθίζουσι. Πρὸς δ' ἑστιάσεις καὶ πότοις, προπόσεσί τε καὶ συμποσίοις, οὐδὲν τῶν Γαλατῶν παραλλάττουσι. Καὶ οἱ μὲν τούτων προύχοντες, ἡγεμόνες τὲ, καὶ οἱ ἐπ' ἐξουσίαις, ἀγαθότητος καὶ εὐταξίας εἰσὶν ἀνάμεστοι, καὶ πρὸς τοῖς ξένοις εὐμενεῖς. Οἱ δὲ συρφετώδεις καὶ ὀχλικοὶ, ἀτίθασσοί τινες καὶ τὸς πρόπον βαρβαρώδεις, ὡς τῇ πείρᾳ καὶ τῇ συνηθείᾳ ἐπέγνωμεν. Καὶ πρὸς μὲν Γερμανοὺς καὶ Φλανδρίους καὶ Ἰταλιώτας, προσέτι καὶ Ἱσπανοὺς, φιλικῶς διάκεινται. Πρός δε Γαλάτας οὐδὲ μίᾳ στοργῇ φιλίας σφίσιν ἐπέχουσιν· ἀλλὰ φύσει τινὶ ἐχθρωδέστατα* διακείμενοι, ἰδίως καὶ κοινῶς τὴν μῆνιν ἐπικέκτηνται. Ἔνθέν τοι καὶ Γαλατῶν ἐμπόρων ὀλίγοι τινὲς ἐπιχωριάζουσι, καὶ διὰ τὸ τοὺς σφῶν βασιλεῖς, πολλάκις ἀκηρύκτως, πόλεμον οὐ τὸν

* ἐχθροδέστατα. MS.

ments and garments and vestments, they resemble the French more than others, and for the most part they use their language. And in feasts and drinkings, and in pledgings of health and carousals, they differ in nothing from the French. And their nobles and rulers, and those in authority, are replete with benevolence and good order, and are courteous to strangers. But the rabble and the mob are as it were turbulent and barbarous in their manner, as I have observed from experience and intercourse. And towards the Germans and Flemish and Italians, and the Spanish also, they are friendly disposed. But towards the French they entertain not one kindly sentiment of good will; but from some natural disposition, being very hostilely disposed, they are animated towards them with private and public feelings of enmity. Hence, too, some few only of the French merchants reside in the island, both because their Kings, frequently without proclamation, wage on each other no trivial war, and it being doubtful if their

τυχόντα ἀλλήλοις ἐπαγοντων, καὶ ἄδηλον, εἰ ἀκινδύνως ἐγκατοικήσουσι. Διὸ δὴ σπανίως ἐν Λονδίνῃ Γαλάται παροικοῦσιν.

Ὁ μέν τοι βασιλεὺς σπανίως ἐν ταῖς ἐπισημαις τῶν πόλεων ἐπισκηνοῖ, ἀλλὰ παρὰ πολιχνίοις καί τισιν ἄλλοις χωρίοις, ἔνθα οἶκοι βασίλειοι πρὸς ἀποδοχὴν αὐτοῦ τε καὶ τῶν τῆς αὐλῆς μεγιστάνων ἑστήκασι· καὶ γὰρ ἐν τούτοις τὸ πλεῖστον ἐνδιατρίβει. Καὶ πᾶσαν μὲν δορυφορίαν, πᾶσαν δὲ φαντασίαν, ὅλον δὲ θίασον μεγιστάνων καὶ τῶν τῆς βουλῆς ἐξοχωτάτων, ἀεί πως τῇ τούτου αὐλῇ ἐπισκηνεῖ· ἐναλλάττων ὁσημέραι τούτους, ὡς εἰκὸς, καὶ ἄλλους ὁμοίους ἐπιδεχόμενος, ἐς τὸ διοικεῖν τὰ τῇ ἀρχῇ συντείνοντα. Ἐν δὲ Λονδίνῃ τοὺς καλουμένους πρεποσίτους καὶ διοικητὰς ἐπέχει, οἱ τὰ τῆς πόλεως διοικοῦσιν· οὐδὲν μέν τοι τῶν εἰς ἀνθρώπου ζωὴν ἢ ἀκροτηριασμὸν συντεινόντων, ἄνευ τῆς τοῦ βασιλέως γνώμης, ἐκφέρουσι. Τὴν γυναῖκα δὲ καὶ τοὺς παῖδας ἐν τῇ βασιλείᾳ αὐλῇ ἐνδιαιτᾷ. Καὶ δορυφόρους καὶ

residence shall be safe. Wherefore, indeed, the French rarely dwell in London.

The King seldom takes up his abode in the cities of note, but near smaller towns and other places, where palaces stand for the reception of himself and the grandees of his court; and in these he passes the greatest part of his time. And the whole body of life guards, and all his retinue, and the whole suite of grandees, and chief of the privy council, he always lodges in the court; changing these daily, as is expedient, and receiving others of like stations, for the administration of affairs pertaining to his government. And in London he appoints those called Prefects and Administrators, who manage the affairs of the city. No sentence, however, inflicting capital punishment or loss of limbs, do they execute without the King's sanction. And his consort and children he provides for in the

ὑπασπιστὰς ἐπέχει, σημαίας βασιλικὰς, ἔμπροσθεν στήθους, καὶ ὄπισθεν ῥάχεως ἐπιφέροντας, πελεκυφόρους καὶ ξιφηφόρους. Ὅπλοις δὲ χρῶνται θυρεοῖς μὲν καὶ ξίφεσιν Ἰταλικοῖς, ὥστε καὶ ἱστῶντας ἐς τὴν γῆν αὐτοὺς τοξεύειν.

Ἔστι μὲν οὖν ἀνθρώπων γένος λευκόχροον, ὑπόξανθον, εὔμηκες καὶ ὄρθιον τὸ τοῦ σώματος σχῆμα· τὰς δὲ πώγωνος* καὶ κεφαλῆς τρίχας χρυσιζούσας· γλαυκοὶ τοὺς ὀφθαλμοὺς ὡς ἐπὶ τὸ πλεῖστον· φοινίσσοντες τὰς παρειὰς· ἀρειμάνιοί τε καὶ θυμικοὶ, καὶ τὸ πλέον εὐμήκεις· κρεωβόροι καὶ σαρκῶν ἀκόρεστοι· ἠλίθιοι δε καὶ τὰς ὁρμὰς ἀκατάσχετοι· ὑποψίας γέμοντες. Πρὸς δὲ τὸν σφῶν βασιλέα δαιμονίως εὐνούστατοι, καὶ οὐκ ἄν τις αὐτῶν ὑποφέροιεν ἀκοῇ κατὰ τοῦ βασιλέως τι ἀπᾴδον, τιμῆς ἕνεκα· ὡς καὶ ὁ μέγιστος παρὰ σφίσιν ὅρκος, ἡ σωτηρία τοῦ βασιλέως ἐπώμνυται, ὀμνύεται.

Ἡ δὲ νῆσος αὕτη ἐς δὶς μερίζεται. Καὶ τὸ μὲν ἐς ἤπειρον

* πόγωνος. MS.

royal court. And he has spearmen and targeteers, bearing the badge of royalty, both on the breast in front, and on the back, both halberdmen and swordmen. And they use bucklers and Italian swords; so that they are able, resting the former on the ground, to discharge arrows.

The race of men indeed is fair, inclining to a light colour; in their persons they are tall and erect; the hair of their beard and head is of a golden hue; their eyes blue, for the most part, and their cheeks are ruddy; they are martial and valorous, and generally tall; flesh-eaters, and insatiable of animal food; sottish and unrestrained in their appetites; full of suspicion. But towards their King they are wonderfully well affected; nor would any one of them endure hearing any thing disrespectful of the King, through the honour they bear him; so that the most binding oath which is taken by them is that by which "the King's life" has been pledged.

The island itself is divided into two parts. And that portion verging to-

νεῦον μέρος, Ἀγγλία, καὶ πόλεις Ἀγγλίας, αἱ ἐν τοῦτο, ὀνομάζεται. Τὸ δὲ πρὸς ἑσπέραν, Σκοτία ἐπιφημίζεται. Ποταμὸς δέ τις οὐ μικρὸς καλούμενος Τάμεσις, τήν τε Ἀγγλίαν ἐκ Σκοτίας διορίζει. Καὶ ἡ μὲν Ἀγγλία ἴδιον βασιλέα κέκτηται· ἡ δὲ Σκοτία κἀυτὴ ὁμοίως βασιλέα ἐξ αὐτῶν ἐπέχει. Ἀεὶ δέ πως οἱ βασιλεῖς οὗτοι, ἐχθρωδῶς * διακείμενοι, περὶ ὅρων γῆς συχνάκις μαχόμενοι, ἀνηλεῶς διαφθείρονται βαρβαρικόν τινα πόλεμον καὶ ἀτίθασσον. Ἐν δὲ ταῖς τοῦ Ταμέσιος ὄχθαις φρουρί' ἄττα ἐς φυλακὴν τῶν ὁρίων ἔκτισται. Ἔστι κἀκεῖνο τὸ μέρος Σκοτίας, προσαρκτίον πως, διὰ τοῦτο καὶ κρυμῶδες· πλὴν πυροφόρον, καὶ ζώων τῶν παρ' ἡμῖν κοινῶν ἀνάμεστον. Ἔχουσι δὲ καὶ πόλεις ἐπισήμους καὶ μεγάλας, ἔνθα βασίλειος αὐλὴ, καὶ πολιτεία, οὐδὲν Ἀγγλίας ὑστεροῦσα. Ἐμπορίαι δὲ κἀνταῦθα ἐπιγίγνονται, καὶ νῆες ἐκ τῆς ἠπείρου ἀφικνοῦνται. Καὶ πρὸς μὲν Γαλάτας φιλικῶς διάκεινται, πρὸς Ἄγγλους δὲ

* εχθροδῶς. MS.

wards the continent is named England, and the cities in it English cities. But the western portion is called Scotland. And there is a considerable river called the Tweed, and it separates England from Scotland. And England possesses its own King; and Scotland itself likewise appoints a King from among its own people. And ever as it were these Kings, being inimical, perpetually fighting about the limits of their country, cruelly destroy each other in a kind of barbarous and savage warfare. And on the banks of the Tweed certain forts have been built, for protection of the boundaries. And that portion of Scotland is somewhat northern, hence also cold; yet fruitful in wheat, and abounding in animals common with us. They have also cities renowned and large, where is the royal residence and government, no way inferior to that of England. And here also commercial transactions take place; and ships arrive from the continent. And towards the French

ἐχθρωδέστατα φέρονται. Ὑποτελεῖς δ' ὄντες τοῖς Ἄγγλοις, πολλάκις πόλεμον ἤγειραν, ἵνα τοῦ τέλους ἀπαλλαγῶσιν· ἴσχυσαν δ' οὐδέν· ἐπεὶ Ἄγγλοι τούτους κατεδυνάστευον ἐμπειρίᾳ πολεμικῇ καὶ δυνάμει. Οἱ γὰρ Σκοταῖοι βαρβαρικώτερον ἐν τοῖς ἰδιώμασι τῶν Ἄγγλων ἐπέχουσι. Γῆν δ' εὔκαρπον καὶ εὔσταχυν κέκτηνται, ὡς καὶ ἡ τῶν Ἄγγλων, ἐπεὶ μία τις οὖσα ὑπὸ τοῦ Ταμέσιος ποταμοῦ διορίζεται.

Ἅπασα δ' ἡ νῆσος γεωλοφίαις εὐκάρποις καὶ πεδιασίμοις χώριοις πεποίκιλται· ἕλη τε καὶ δρυμῶνας εὐ[illegible]ένδρους ἀνάμεστος· ὕλας δὲ καὶ λίμνας παραθαλαττιδίους ἐπέχει. Τὰ γὰρ πλεῖστα τῆς Βρεττανῶν χώρας, ἐπικλυζόμενα ταῖς τοῦ ὠκεανοῦ συνεχῶς ἀμπώτισιν, ἑλώδη γίγνεται· ἐξ ὧν τῆς ἀναθυμιασέως καὶ παχύτητος, ὁ κατ' ἐκείνην τὴν χώραν ἀὴρ, ὡς ἐπὶ τὸ πλεῖστον, ζοφώδης φαίνεται. Ὅθεν αὐξανομένων τῶν ὑδά-

they are friendly disposed; but they are most hostilely bent against the English. And being tributary to the English, they have often stirred up war, to free themselves from the tribute; but they have been unsuccessful, since the English kept them down by superior skill in war and force. For the Scotch are a more barbarous people in their manner of living than the English. But they possess a soil as favourable to fruit and corn as that of the English; since being continuous, it is only divided by the river Tweed.

And the whole island is diversified with fruitful hills and plains, and abounds with marshes and well-timbered oak forests; it has moreover woods and lakes near the sea. For the greatest portion of the country of the Britons, laved continuously by the ebb and flow of the ocean, is marshy; from the exhalation and denseness of which, the atmosphere throughout that portion appears for the most part misty. Whence, as the waters flow and ebb, it accumulates a certain slimy deposit, in maritime places, from which the exhalations are drawn. There are also fountains and springs of

των καὶ αὖ μειουμένων, παχύτητά τινα τελματώδη τοῖς παραθαλαττιδίοις χωρίοις ἐπισωρεύει, ἐξ ὧν αἱ ἀναθυμιάσεις ἐκφέρονται. Κρῆναι δὲ καὶ πηγαὶ ὑδάτων ποτίμων ἀφθονίᾳ ἔπεισι. Τρέφει δ' ἐν τοῖς ἕλεσι, τῶν μὲν ἀγρίων ζώων καὶ σαρκοβόρων, ἄρκτους καὶ σύας, ἄνευ λύκου καὶ ἀλώπεκος· τῶν δ' ὑπὸ τῆς πόας τρεφομένων, ἐλάφους τὲ καὶ λαγωὸυς καὶ τῶν τοιούτων. Τῶν δ' ἡμέρων καὶ ἡμῖν συνήθων, ὑπὲρ ἀριθμὸν σχεδόν τι εἰπεῖν ἔνεστι· τοσούτους μὲν ἵππους, καὶ ταῦτα γενναίους· τοσούτους δὲ βόας, τοσαύτας δὲ προβατῶν ἀγέλας, ὡς θαῦμα τοῖς ὁρῶσιν ἐγγίνεται, τοῦ πλήθους ἕνεκα. Οὐ μήν γε τοῖς προβάτοις ποιμὴν ἐφέστηκε ποιμαίνων, οὔτε μὴν τοῖς βουσὶ βουκόλος· ἀλλ' ὅπη τύχειεν μετὰ τὸ σιτεῖσθαι τὰ ζῶα, μετὰ δύο τυχὸν ἢ καὶ τρίτην ἡμέραν, ἐν τῇ τοῦ κεκτημένου οἰκίᾳ παλινοστοῦσιν. Οὐδεὶς μέντοι συλῆσαι τι τούτων ἀποτολμᾷ· ἐπεὶ μεγίστη τιμωρία θανάτου τῷ τολμήσαντι ἐπίκειται. Ἀλλ' ἵνα τὸ ἴδιον ἐπιγνώσεται ἕκαστος, σημεῖον* τι κατὰ τῆς δορᾶς πίττης τινὸς ἐγχω-

* *σήσειμον.* MS.

sweet water, in great abundance. And it breeds in the marshes, of wild and carnivorous animals, bears and hogs, besides the wolf and the fox; and of graminivorous animals, stags and hares, and others of the same sort. Also of such as are tame and domesticated with us, there are almost too many to be enumerated; so many horses, and those of noble breed too, and so many oxen, and so many flocks of sheep, that wonder arises in the beholders, on account of the multitude of them. Nor in truth is there any shepherd placed over the sheep to tend them, neither indeed a herdsman over the oxen; but wherever the animals may be whilst feeding, on the second perhaps, or even the third day, they return to their owner's house. Yet no one dares to steal any of them; since the extreme punishment of death awaits the perpetrator. But that each man may know his own, they smear some mark on the skin with some native pitch. Generally, also, they

ρίου χρίουσι. Βουτύρου μέντοι καὶ τυροῦ καὶ γάλακτος, ὡς ἐπὶ τὸ πλεῖστον, ἐμφοροῦνται. Οἱ δ' ἵπποι ταχύποδές τινες καὶ ὠκύτατοι,* καὶ τὸ πλέον λευκοὶ πεφύκασι γίνεσθαι. Ὄνων μέντοι γένη καὶ ἡμιόνων† σπανίζουσι· τὸ γὰρ ζῴον τοῦτο τοῖς ψυχροτέροις χωρίοις οὐ γίγνεται. Ἔνθέν τοι καὶ σπανιάκις τοῖς βουσὶ καὶ προβάτοις κεράτα ἐπιφύονται. Κύνας δὲ θηρευτικοὺς καὶ οἰκουροὺς γενναίους ἐπέχουσιν, ὡς πολλάκις ἐς ἄρκτους καὶ συάγρους τούτους ἐναφιᾶσι. Ἕλη τὲ καὶ δρυμῶνες πρὸς θήραν ἐπιτήδειοι ἀνὰ τὴν νῆσον περίεστιν. Ἀμπέλου γεμὴν οἰνοφόρου σπανίζουσι, καὶ ἐλαιῶν, καὶ συκῆς, καὶ τῶν ἄλλων θερμοτέρων φυτῶν· τῶν δ' ἑτέρων ἡμέρων καὶ καρποφέρων δένδρων ἀρκούντως ἐπέχουσι. Πέτρας δὲ τὰς μαρμαρώδεις καὶ λείας, ὡς τὰς παρ' ἡμῖν παγιωτάτας, οὐκ ἔχουσιν· ἀλλά τινας χαύνας καὶ γεώδεις· διὸ δὴ καὶ εὐπόριστοί εἰσι καὶ εὔξεστοι. Ὁ δὲ πυρίτης καὶ μέλας λίθος ἐν πλεῖστοις εὑρίσκεται μέρισι. Μετάλλων

* ὀκύτατοι. MS. † See Herod. IV. 28, 29.

abound in butter and cheese and milk. And the horses are naturally swift-footed and very fleet, and for the more part white. But they are deficient in the breeds of asses and mules; for this latter animal is not produced in colder regions. Hence indeed, also, rarely do horns grow upon oxen and sheep. And they have generous hunting and house dogs, so that they frequently send these against bears and wild boars. Both morasses and oak forests favourable for hunting, abound throughout the island. They lack, however, the vine, which produces wine; also the olive-tree, and the fig-tree, and other trees indigenous to warmer climates; but of other cultured and fruit-bearing trees they possess an abundant supply. And marble and smooth rocks, such as those very solid ones with us, they have not; but certain porous and terreous stones; wherefore also they are easily obtained, and easily polished. But the stone used for fire and black, is found in most

δ' ὀρύγματα, καὶ τῆς μεταλλικῆς ὕλης, ἐκ παντοίων εὐπορο-ῦσιν· οὐ πολλοῦ γε μὴν χρυσοῦ· ἀλλ' ἀργύρου πλείστου· κασ-σιτέρου* τὲ καὶ τοῦ λευκοῦ καλουμένου μολίβδου, τοῦ καὶ σταγῶνος κεκλημένου, καὶ τοῦ κοινοῦ μολίβδου· πίσσης δὲ τῆς ὑγρῆς καὶ τῆς γεώδους· προσέτι δὲ θείου ἀπείρου καὶ νίτρου, καὶ τῶν ἄλλων ὑπογείων μετάλλων, καὶ θερμοτέρων εἰδῶν, ἐν ἐνίοις τῶν χωρίων μεταλλεύεται.

Τοιαύτη δέ τις οὖσα νῆσος, οὐδὲν τῶν ἀναγκαίων καὶ λυσιτε-λῶν καὶ πρὸς ἀνθρώπους χρησίμων, σπανίζει. Ἀλλὰ καὶ τὰ δοκοῦντα σπανία, εὐπόριστα τυγχάνει καὶ εὔωνα.† Καὶ τὸ μὲν ἡμέρας μῆχος, ὥρᾳ θέρους, ἐν Ἀγγλίᾳ, ἐς ἐννεακαίδεκα ὥρας ἐπιτείνεται· τὸ δὲ τῆς νυκτὸς, ἐς πέντε ἐπιμετρεῖται· ἐν δὲ Σκο-τίᾳ, εἴκοσι μὲν ὥρας τὸ τῆς ἡμέρας, τέσσερας δὲ τὸ τῆς νυκτός. Οὐ μὴν γε, οὐδ' ἡ νὺξ αὐτὴ σκοτώδης ὡς ἡ παρ' ἡμῖν, ἀλλ' ὡς ἐν μεταιχμίῳ ἡμέρας τὲ καὶ νυκτὸς σκιόφως‡ ἀποτελεῖ, τοιου-

* *κασσιτήρου.* MS. † *εὖονα.* MS. ‡ *σκιώφως.* MS.

places. They are rich in mines of metals, and of metallic substances of all kinds; they have not, however, much gold, but very much silver, and of tin, and of what is called white lead, called also *stagōn* (stanno); and of common lead; and of liquid and terreous pitch; and, moreover, of sulphur and nitre in vast quantities, and in some districts, other fossils of the hotter kinds are excavated.

The island being such, lacks nothing of the things that are necessary and profitable, and useful to men. Nay, even things apparently scarce, are easily to be procured, and at little cost. And the length of the day in the summer season, in England, extends to nineteen hours; and that of the night reaches to five. And in Scotland, that of the day extends to twenty hours, and that of the night to four. And not only so, but neither is the night itself so dark as with us; but the night is of such a kind, as the twi-

τοτρόπως ἡ νὺξ ἐπιγίγνεται, ὡς πολλάκις καὶ τῶν λεπτοτάτων ὁρᾶν. Ὅσα μέν τοι ἑσπέρια τῶν χωρίων εἰσὶ, τοιοῦτόν τι πέπονθεν· αἴτιον δὲ, ἡ τῆς ἡλιακῆς ἀκτῖνος ἐκ τῶν προσαρκτίων στέρησις. Διά τοι τοῦτο καὶ κρυμώδεα τὰ χώρια γίγνονται, ὡς τῆς ἡλιακῆς θερμότητος ὀλίγης ἐπιπολαζούσης· καὶ ἐκ διαστήματος παγετοὶ δὲ καὶ χιόνες ἀλλεπάλληλοι ὡς ἐπὶ τὸ πλεῖστον γίγνονται. Ὑετοὶ δὲ οὐ πάνυ τοι ῥαγδαῖοι πεφύκασιν, ὡς τοῦ ζεφύρου τὰ τοῦ νότου ὑδατώδεα νέφη σχεδαννῦντος, καὶ τῆς πρόσω φορᾶς ἀντιτείνοντος.

Ἔστι δὲ καὶ ἑτέρα τις νῆσος καλουμένη Ἰβέρνια, προσέτι δὲ καὶ Ἤρλανδα, μεγάλη καὶ πολυάνθρωπος. Καὶ γὰρ εἰς ἑξακόσια τῶν μιλίων ἐπιμετρεῖται, οὐ πλεῖον τῶν τριάκοντα πέντε μιλίων ἐκ τῆς Ἄγγλων νήσου πρὸς μεσημβρίαν ἀπέχουσα, πόλεις ἔχουσα καὶ ἄστεα. Οἱ δ' οἰκήτορες πολιτείας ἀντιποιοῦνται, καὶ ἐμπορικὰς ἄλλας, καὶ ἕτερ' ἄττα αὐτοῖς συντείνοντα.

light produced in the interval betwixt day and night, so that one often sees even the minutest objects. Such, indeed, is the case with the regions which are situated towards the west. And the reason of this is, the privation of the sun's ray from the northern parts. On this account these regions are also cold, as the warmth of the sun is present in a very limited measure; and from its distance, congelations and snows almost perpetually succeed each other. But the rains are not apt to be very impetuous, as the west wind disperses the watery clouds of the south, and opposes their further progress.

And there is also a certain other island, called Hibernia, and Ireland as well, large and populous. For it measures six hundred miles; being not further distant towards the south than 35 miles from the island of the English. It possesses towns and cities. But the inhabitants reject political institutions, and other importations, with whatever else pertains to them.

Ὑποτέτακται δὲ αὕτη οὐ πρὸ πολλοῦ τῷ Ἄγγλων βασιλεῖ, κἀκ τούτου λαμβάνει τὰ τῆς διοικήσεως. Ἔφασαν δ' ἡμῖν περὶ αὐτῆς τῆς νήσου ξένα τινὰ καὶ ἀλλόκοτα. Ὡς Ἅιδην καὶ πύλας Ἅιδου εἶναι ἐνταῦθα μυθολογούσιν, ὡς κολαζομένων * ἀνθρώπων οἰμωγὰς ἐπαΐοντες· καὶ ἕτερα τῶν φασμάτων καὶ ἀντικειμένων δυναμεων ἐπιμετροῦσιν ὁρᾶσθαι· προσέτι δὲ, πηγὰς μύρου τὲ καὶ ὕδατος γαλακτώδους, καὶ τῶν τοιούτων φληνάφων, ἅτινα ὡς μυθώδεα † καὶ ληρώδη παρείκαμεν. Ὅσα μὲν οὖν ἔδοξεν ἡμῖν ἀληθῆ, καὶ τὸν σώφρονα λογισμὸν ἐπιδεχέσθαι, ταῦτα καὶ ἱστοροῦμεν. Ἡ μὲν οὖν νῆσος Ἰβέρνια εὔκαρπος τις ἐστὶ καὶ σιτοφόρος, ζώων παντοίων εὐποροῦσα· ὅσα τὲ ἐν Ἀγγλίᾳ καὶ Σκοτίᾳ, οὐδὲν τούτων ὑστεροῦσα. Πλὴν δ' οὐ τοσοῦτον πολιτείας ἐπιμελοῦνται. Ὅσοι μὲν ἐς πόλεις καὶ ἄστεα παροικοῦσιν ἔχουσι τὶ τῆς ἀνθρώπων πολιτείας καὶ διοικήσεως. Ὅσοι δ' αὖ

* *καλαζομένων.* MS. † *μυθόδεα.* MS.

And it is no long time since it has been reduced under subjection to the King of England; and from him it receives its administration. And respecting the island itself, they related to me certain strange and marvellous tales. They fabulously tell that Hades and the gates of Hades are there, imagining that they hear the groans of men undergoing punishment; and they add, moreover, that various spectres and adverse powers are seen; and they further tell of perfumed springs, and of milky water; and other things equally nonsensical, which I have omitted as fabulous and trifling. Such things then as appeared to me to be true, and susceptible of sober consideration, these I relate. The island Hibernia, then, is of a fruitful nature, and yields corn, and furnishes animals of all kinds; and whatever things are in England and Scotland, in none of these is it inferior. But yet they do not pay so much attention to civil polity. As many, in-

πρὸς δρυμῶνας καὶ ἕλη κατοικοῦσι, πάντῃ ἄγριοί τινες καὶ ἀτίθασσοι, καὶ μόνον μορφᾶς ἀνθρωπείας εἰς τὸ γινώσκεσθαι σφᾶς ἀνθρώπους περίεστιν. Ἄνθρωποι δ' εἰσὶν εὐμήκεις· λευκοὶ τὴν χροιὰν καὶ ὑπόξανθοι· κομῶντες μὲν τὰς κεφαλὰς, τὸ δὲ γένειον λάσιον ἔχοντες· γύμνωσιν ἐπὶ τοῦ σώματος ἐν παντὶ καιρῷ περιφέρουσι· πλὴν τὴν αἰδῶ σκέπουσιν. Καὶ οὔτε θάλπος, οὔτε μὴν κρύος, τούτοις ἀνιᾷ οὔτε ὀκλάζει. Τοξείας δ' ἐπιμελοῦνται, καὶ δρόμους ἀσκοῦσιν ἀνυποίστους· ὡς πολλάκις ἵππους καὶ κύνας θηρευτικοὺς ἐναμιλλᾶσθαι τῷ τάχει. Ξίφος δὲ βαρβαρικὸν οὐ πάνυ τοι εὔμηκες τῷ μηρῷ* ἐπαιωροῦσι, καί τινα δοράτια τῇ λαιᾷ χειρὶ ἐπιφέρουσι. Βάλλουσι δ' εὐσκόπως, ὡς καὶ δαιμονίαν εἶναι τὴν εὐσκοπίαν τῶν πολλῶν ὑποτοπαζόντων. Ἄσκεποι τε τὰς κεφαλὰς, καὶ τοῖς ποσὶν ἀνυπόδετοι· ταχύποδες, καὶ πρὸς μάχας ὁμόσε χωροῦντες· ἀπονοίᾳ καὶ ἀπογνώσει σφᾶς

* μιρῷ. MS.

deed, as live in cities and walled towns have something of human polity and administration. But such, on the other hand, as live in forests and bogs are entirely wild and savage; and there remains only the human form, whereby they may be distinguished to be men. They are tall, fair-complexioned, and rather light haired; wearing much hair on their heads, and having a shaggy beard. They go at all seasons without any other clothing than that which covers their loins. And neither heat nor cold annoys or enfeebles them. But they devote themselves to archery, and practise running with excessive endurance, so as frequently to contend in speed with horses and hunting dogs. And they gird on their thigh a barbaric sword, not very long, and in their left hand they carry certain javelins. And they throw with so good an aim, that their skill in hitting the mark is by many thought to be marvellous. They wear neither covering on their heads nor shoes to their feet; are swift of foot, and engage in battle hand

ἐθίζοντες. Ὅσοι δὲ δοκοῦσιν ἀστυκότερον διάγειν, ἐσθῆτάς τινας λίνου τὲ καὶ κανάβεως ἐκ παντοίων χρωμάτων συῤῥάψαντες, ποδήρη τινὰ ἐνδύματα καὶ βαρβαρώδη ἐνδιδύσκονται.* Τοιοῦτόν τι καὶ αἱ τούτων γυναῖκες βαστάζειν ἐθίζονται. Πρὸς δὲ τὰς σφῶν γυναῖκας ἁπλοϊκώτερον ἐπίκεινται· ὡς καὶ ἀναφανδὸν ἐνίοτε ταύταις συμμίσγονται, καὶ οὐκ αἰσχρὸν αὐτοῖς τοῦτο δοκεῖ. Σιτοῦνται δ' ἐξ ἁπάντων, καὶ κατακόρως τῶν σαρκῶν ἐμφοροῦνται. Γάλακτος δὲ καὶ βουτύρου ἀεί πως ἔσθονται. Καὶ ἐι χρεία τῷ βασιλεῖ Ἀγγλίας ἐκ τούτων ἔπεισι, μυρίους τυχὸν ἢ καὶ πλείονας συλλεχθῆναι δύνανται. Καὶ ἄνδρες τὰ πρὸς πόλεμον ἀγαθοὶ γενόμενοι, πολλάκις κλεός ἀπηνέγκαντο. Καὶ ταῦτα μὲν τερὶ τῶν ἀνθρώπων γιγνώσκομεν. Ἡ δὲ νῆσος κἀυτὴ ὁμοιοπαθεῖ τῇ Αγγλίᾳ· ὑπὸ πὰρ τῶν ὠκεανείων ὑδάτων πλημμυρουμένων † συγκλύεται. Καὶ ἑλώδη ‡ τὰ χθαμαλὰ

* ἐνδυσδύσκονται. MS. † πλυμμυρουμένων. MS. ‡ ὑλώδη. MS.

to hand; habituating themselves to feats of desperate courage and hardihood. And as many of them as appear to live in a more civilized manner, having sewed together vestments of linen and hemp of all colours, clothe themselves in garments extending to their feet, and made after a barbaric fashion. And their wives also are accustomed to wear something of the same kind. And towards their own females they conduct themselves with too great simplicity, inasmuch as sometimes they have sexual intercourse with them in public; neither does this appear to themselves shameful. They feed on every thing, and gorge themselves to excess with flesh. They are continually eating milk and butter. And if the King of England need their service, they are able to muster to the number of ten thousand or even more. And the men, being valourous in feats of war, have frequently acquired renown. These then are the particulars known to me respecting these men. And the island itself also is similarly circumstanced with England; for it is washed also by the ebb and flow of the ocean. Also the

τῶν χωρίων ἐπιγίγνονται. Ὅθεν καὶ ὁ ἀὴρ πολλάκις οὐ πάνυ τοι λαμπρὸς ἀπὸ τῆς ἀναθυμιάσεως τῶν ἑλωδῶν χωρίων ἐπιφαίνεται.

Εἰσὶ δὲ καὶ ἕτεραί τινες νῆσοι, οὐ πάνυ μεγάλαι, σποράδην συγκείμεναι, αἱ καλοῦνται μὲν Ὄρκαδες, ἄοικοι δὲ, πλὴν μιᾶς ἢ καὶ δύο τυχὸν. Ἔστι δὲ καί τις ἑτέρα, Πρώτη καλουμένη, ἔνθα πόλις ἕστηκε καὶ λιμήν. Καὶ τὰς μὲν νήσους ταύτας ἁπάσας καλοῦσι κυρίως Βρετανικὰς, ὡς πάλαι ὑπὸ τῶν ἐν τῇ Βρετανίᾳ τῶν ἐν Γαλατείᾳ οἰκητόρων, ἀποικίαν στειλάντων, καὶ τὰς νήσους οἰκησάντων. Μετηλλάχθησαν δ' ὑπὸ τῶν ὀψιγόνων αἱ ὀνομασίαι κατὰ καιρόν. Καὶ ἡ μὲν καλεῖται Ἀγγλία, ἡ δὲ Σκοτία, ἡ ἑτέρα δὲ Ἰβερνία καὶ ἄλλη ἄλλως. Πᾶσαι μὲν οὖν εἰσὶ γεώλοφοί τε καὶ πεδιάσιμοι, ὄρη τε χθαμαλὰ, χωματώδεα, καὶ οὐ μετέωρα, ἕλη καὶ δρυμῶνας εὐδένδρους ἐπέχουσαι. Ὑπόκεινται δ' ἐν ὥρᾳ χειμῶνος καὶ κρυμοῖς καὶ παγετοῖς, χιόσί τε καὶ νιφάσι,

flat parts of the country are marshy. Whence too the air appears frequently misty, through the exhalations arising from the morasses.

And there are also some other islands, not very large, lying in a cluster, which are called Orcades, not inhabited, save one, or perhaps even two. And there is one other, called Prote, where stands a city and harbour. And these islands in the aggregate they call absolutely Britannic, as having been formerly subject to the people of Britany in France, who sent a colony, and peopled the islands. But the names were altered by those of later ages, according to circumstances; and one is called England, and another Scotland, and another Hibernia, and in like manner the rest. All, then, have hills and plains, and mountains that are low, and shaped like mounds, and not greatly elevated; they have also marshes, and oak-forests of fine timber. And they are exposed in the winter season to severe colds and frosts, also to snows and snow-showers, through proximity to the north.

διὰ τὸ τῆς ἄρκτου πλησιάζειν. Εὐάεραι μέντοι καὶ ὑγιειναὶ, ὡς τὸ τοῦ ἀέρος φθοροποιὸν ὑπὸ τῆς ψυχρότητος ἐνδαπανᾶσθαι. Ἀλλὰ ταῦτα μὲν τῇδέ πη τῶν ἐν τῇ νήσῳ, ἀρετῆς τε γῆς πέρι, ἠθῶν τ' ἀνθρωπείων, ἱστόρηται.

Τὰ δ' ἐν θαλάσσῃ οὔπω εἰρήκαμεν· εὔηθες γὰρ, εἰ τὰ ἐν τῇ γῇ περιεργότερον πολυπραγμονήσαντες, τὰ ἐν θαλάσσῃ θαυμασιώτερα ὄντα μη ἐπιμνησθῆναι. Ἀρχώμεθα τοίνυν, ἵν' οἱ φιλήκοοι ἔχοιεν εἰδέναι τὰ ἐν τῷ ὠκεανῷ γιγνόμενα, ξένα ὡς τὰ παρ' ἡμῖν καὶ ἀσυνήθη τυγχάνοντα. Αὕτη μ'ν οὖν ἡ θρυλλουμένη τῷ ὄντι μεγίστη θαλάσσα, ἡ καὶ ὠκεανὸς ἐπωνόμασται, ἀπειρή τις οὖσα καὶ δυσδιάγνωστος· διὸ καὶ τοῖς πάλαι οὐ πλωτὴ ἐπωνόμασται, ὡς τὸ λέγον λόγιον, "τὰ ἔξωθεν Γαδείρων οὐ πλωτά." Αὕτη τοίνυν, εἰ καὶ τῷ μεγέθει ἐξάκουστος, ἀλλ' οὖν γε, ὑπὸ τῶν τυχόντων νηῶν τανῦν παραπλέεται, καὶ εὐκαταφρονήτως ταύτης ἐπιβαίνουσιν. Ἐν ταύτῃ δὲ τὰ φημιζόμενα κήτη μεγάλα

The climate, however, is mild and healthy, as the noxiousness of the air is rectified by the cold. These, then, are the particulars which have been related regarding the island, the excellence of the soil, and the character of the people.

I have not yet spoken of what pertains to the sea. But it were absurd, if, after having handled with more than ordinary minuteness the things on land, those which are more particularly wonderful in the sea should be left unnoticed. Begin we then; that those who are fond of hearing, may be able to know the productions of the ocean, which are of a strange and unusual nature, as regards ourselves. This, then, which is commonly styled and is in fact the greatest sea, and which is also called the ocean, is of boundless extent, and hardly known. Wherefore, also, by the ancients it was termed Unnavigable, according to the proverb, which says; "What lies beyond Gadira is unnavigable." This sea, then, although much celebrated for greatness, is nevertheless now traversed by ordinary vessels, and they enter it with perfect indifference. And in this sea huge whales are

νήχονται, ἀλλόκοτα ταῖς μορφαῖς καὶ θηριώδη· εἰσὶ δέ τινα τοσοῦτον εὐμεγέθη, ὡς τὰς μεγίστας τῶν νηῶν ἐξισάζειν τῷ μήκει, καὶ τυχὸν καὶ τριήρεις. Ἃ νηχόμενα, δι' ὀπῆς τινος ἐν τῇ κεφαλῇ οὔσης, ἐς ἀέρα τὸ ὕδωρ μετεωρίζουσι, καὶ ὑψηλότατα ἐκσφενδονῶσι. Ταῦτα δὲ τὰ κήτη ἐπιχωρίως καλοῦσι βαλένας. Εἴδομεν δὲ μετὰ τῶν ἄλλων καί τινα, κεφαλὴν μὲν συὸς ἔχοντα, καὶ ὦτα, πόδας δὲ τέταρας. Οὐ μέντοι γε διχηλῇ* τὰς ὁπλὰς, ἀλλὰ πλατεῖας, εἰς περιφέρειαν κυκλουμένας ἐν ταῖς ἄκραις· φολιδωτὰ† μὲν, οὐρὰν δὲ ἰχθύος, ἡ δὲ ῥάχις ὀστώδης, σκόλοπας ὀξυτάτους δασυνομένη πυρώδεις καὶ μέλανας τὴν χροιάν· εὐμήκη δὲ, πήχεις τυχὸν δύο. Καλοῦσι δὲ ταῦτα ἰχθύας χοιρείους. Καὶ γὰρ ἔδονται τούτων, ὡς καὶ τῶν λοιπῶν ἰχθύων.

Πρὸς τούτοις δ' ἕτερόν τι εἶδος ἰχθύων οὐ πάνυ μεγάλων, ὧν ζωγρουμένων, ταριχεύουσι. Τὰ δὲ ταρίχη πρὸς τὰς πλησιοχώρους πόλεις διανέμουσι. Καὶ οὐκ ἄν τις τούτων ἀπογεύεται ἢ

* διχηλεῖ. MS. † φολόδωτὰ. MS.

reported to swim, monstrous in their shapes, and savage. And some are of such a size, as to equal in length the largest ships, and probably even galleys. These while swimming spout water into the air, through a certain orifice in their head, and throw it to a great height. These *(cete)* whales they term, in the language of the country, *balenæ*. And among others I saw also a certain animal, having the head and ears of a hog, and four feet. It had not, however, hoofs cloven, but broad, rounded in the extremities; scaly, and with the tail of a fish; the spine bony, thick set with very sharp prickles of a red and black colour, and long, perhaps two cubits; and they call these swine-fish, for they eat of them as well as of the other fishes.

And in addition to these, there is another kind of fish, not very large, which being caught alive, they salt; and the salted fish they dispose of to the neighbouring cities. And no one would taste of them before he has

πρότερον ἐπ' ἄκμωνος σφυρηλατήσωσι· δαμάσαντες δὲ τὸ τραχὺ ταῖς σφυρηλασίαις,* ἐν χύτρᾳ σὺν ὕδατι τῷ πυρὶ ἕψουσιν. Ἔνθέν τοι καὶ ἐδώδιμον γίγνεται. Καρυκεύουσι δὲ τοῦτο ποικίλως· καλεῖται δὲ ἰχθὺς δαρτός. Εἴδομεν δὲ ἕτερόν τι ἰχθύων γένος, πτερωτὸν οὐδὲν ἕτερον ἢ πτηνῶν, ῥάμφος καὶ πόδας καθάπερ νύττης ἐπέχοντα· τὸ γὰρ ῥάμφος ὀξύνεται· οὐ μείζων τῷ μήκει περιστερᾶς. Ἅτινα οἱ ἁλιεύοντες ἐκ τῶν μυχῶν τῆς θαλάττης δικτύοις † καὶ ἑτέροις θηράτροις ἐκ τῶν πετρῶν ἀνέλκειν διισχυρίζονται. Σφαττομένου δὲ τοῦ ζώου τῇ ἐν τῷ ὕδατι, τό τ' αἷμα τὴν πυρώδη μεταλλάττει χροιὰν, καὶ πρὸς τὴν ὑδατώδη μετατρέπεται. Καὶ ταῦτα μὲν οἱ ἁλιεῖς ἔφασαν· ἡμῖν δ' οὐ πιθανὰ ταῦτ' ἔδοξεν. Ταῦτα δὲ τὰ ζῶα καὶ ταῖς ἀπηγορευμέναις τῶν ἡμερῶν, καθάπερ ἰχθύας, ἀνενδοιάστως ‡ ἐσθίουσι. Φωνὴν δ' οὐ κέκτηνται, ἀλλὰ κρώζουσι μόνον ἐπίτροχον. Ταῦτα μὲν δὴ, καὶ ἕτερα τούτων ὅμοια, εἴδομεν. Ἵνα δὲ

* σφυρηλασειαις. MS. † δυκτιόις. MS. ‡ ἀνενδιάστως. MS.

hammered them on an anvil; but having removed the roughness by pounding, they boil it in an earthen vessel over the fire with water, whereby it becomes also palatable. This they season in various ways; and the fish is called *dart*. And I saw another kind of fish, winged in the same manner as birds, having a beak and feet like a duck. For the beak is pointed; not greater in length than a dove. These the fishermen affirm, that they draw up from the rocks in the recesses of the sea by nets and other modes of capture. And the animal being killed there in the water, the blood loses its crimson hue, and becomes of the colour of water. These things, indeed, the fishermen stated; but to me they seemed incredible. And these animals they eat as fish on fast days without scruple. And they have no voice, but only croak with volubility. These things truly, and others of the same kind, I have learnt. But, in order that I may not seem to you to relate fables, and to detail things marvellous with

μὴ δόξωμεν μυθολογεῖν* καὶ ἀλλόκοτα ὡς τὰ παρ' ἡμῖν ἐπεξιέναι, ταῦτα παρήσομεν· πλὴν δ' οἱ ἑωρακότες ἴσασι. Ἔχουσι δὲ καὶ ἰχθύων γένη, ὡς τὰ παρ' ἡμῖν ὅμοια, δαψιλέστατα· σελαχίων τὲ καὶ ὀστρακοδέρμων καὶ τῶν ὁμοίων ὀστρέων, ἅπασ' ἡ παραθαλάττιος ἐκτένειαν ἐκφέρει. Εγχέλυας δὲ καὶ γόγγρους καὶ τὰ ὅμοια ὑπὲρ ἐκπερισσοῦ χορηγεῖ. Καὶ περὶ τούτων μὲν ἐξ ὧν πειρασθέντες φθεγγόμεθα.

Ἡ δὲ θάλασσα αὕτη, ἀνέμου ἐπιπνεύσαντος, τό τε κῦμα μέγιστον αἴρεται, καὶ τοσοῦτον ὀγκοῦται, ὡς δοκεῖν ἐς οὐράνιον θίγειν αἰθέρα. Καὶ γὰρ τοῖς ὁρῶσι φόβον ἐμποιεῖ μέγιστον. Οὐ κατακλᾶται δὲ τὰ κύματα, οὔτε μὴν ἦχον ἀποτελεῖ, ἀλλ' ἠρεμαίως καὶ ἡσύχως ἀναχωρεῖ, καὶ τὴν ναῦν μετοχετεύει· διὸ δὴ καὶ εὐκαταφρόνητος τοῖς πεῖραν εἰληφόσι καθίσταται. Καὶ γὰρ αἱ νηῆς αἱ ἐκ τῆς μεσογαίου θαλάττης ἀφικνοῦνται, χρεὼν ταύτας διὰ Γαδείρων ἐξιέναι, καὶ τὸ στενεῦον τοῦ πορθμοῦ τὸ

* μηθολογεῖν. MS.

reference to ourselves, I will dismiss these things. Those however know who have seen them. They have also the like kinds of fish as those with us in great abundance, both cartilaginous and testaceous fish, and similar oysters ; of these the whole coast produces a plentiful supply. And of eels and congers, and such like, it furnishes also vast quantities. And with respect to these, indeed, I speak as I have had experience.

And the sea, when the wind blows, raises a vast wave, and it swells to such a degree as to seem to reach the sky. Wherefore it strikes the greatest terror in beholders. But the waves are not broken, nor, indeed, produce a sound, but move along quietly and noiselessly, and carry the ships along with them. Hence truly is it also braved with indifference by such as have had experience of it. For the ships which come from the Mediterranean sea must needs pass out by Cadiz and the narrow strait

διορίζον Λιβύην ἐκ τῆς Εὐρώπης καί ἐξ Ἡρακλείων στηλῶν, ἔξωθεν ὠκεανοῦ ἐξερεύγεσθαι· κἀκεῖθεν ἐν τοῖς δειξιοῖς μέρισι, τήν τε Λουσιτανίαν ἀμείβειν, ἔνθα πόλις Λισβώη περίφημος, καὶ τὴν παραθαλάσσιον Ἀκουιτανίας γαῖαν, ἐς τὴν παρ' ὠκεάνειον Γαλατείαν ἀπέρχεσθαι· κἀκεῖθεν Πικαρδίαν τὲ ἀμείβειν, ἔνθα ὁ πορθμὸς ὑπὸ τῆς Ἄγγλων νήσου στενοῦται, ὅπου καὶ πόλις Κάλετες ἐν τῇ ἠπείρῳ ἔκτισται· ἀμειβόμενοι δὲ Πικαρδίαν, ἐς Φλανδρίαν καὶ Βραβαντίαν, ἔνθα πόλις Αντουερπεία, ὁρμίζεσθαι· κἀκεῖθεν δ' ἐς Ὠλανδιάν, ἔνθα νῆσοι Ζελάνδιοι· καὶ καθ' ἑξῆς ὁμοίως ἡ προσάρκτιος ἅπασα γαῖα. Καὶ ἀπὸ μὲν Γαδείρων, τῶν καὶ Ἡρακλείων στηλῶν παρά τισι καλουμένων, ἄχρι τῆς ἄκρας καλουμένης Οὐικεντίου, μίλιά εἰσι τριακόσια. Ἀπὸ δὲ της ἄκρας Οὐικεντίου, μέχρι τῆς καλουμένης ἄκρας Γαΐας Τέρμα, μίλια τῶν πεντακοσίων ἐπιμετρεῖται. Ἀπὸ δὲ τοῦ τῆς Γαΐας Τέρματος, ἄχρι τῆς ἄκρας Γοβήου καλουμένης, μίλια πεντακόσια καὶ πεντήκοντα. Ἐκ ταύτης δὲ τῆς ἄκρας, μέχρι

which divides Africa from Europe, and must be driven forth from the Pillars of Hercules into the outer ocean; and thence pass by Lusitania on the right hand, where is the famed city of Lisbon, and the maritime country of Aquitania, and come to the Atlantic shores of France, situate on the ocean; and thence pass by Picardy, where the strait is narrowed by the island of the English, where also the city Calais is built on the continent; and passing by Picardy, touch the ports of Flanders and Brabant, where is the city Antwerp; and thence to Holland, where are the islands of Zealand; and successively in like manner the whole northern land. And from Cadiz, which by some is named the Pillars of Hercules, to the promontory called St. Vincent, are three hundred miles. And from Cape St. Vincent to the promontory called Finisterre, are measured five hundred miles. And from Finisterre to the promontory called Gobēus, five hundred and fifty miles. And from this cape to Calais, there

Κάλετες, μίλια πεντακοσία * εἶναι λέγεται. Ὡς εἶναι τὰ ἐκ Γαδείρων, ἄχρι Λονδίνης, μίλια τῶν Ἰταλικῶν πεντήκοντα καὶ ὀκτακόσια ἐπὶ τοῖς χιλίοις. Τοσαῦτα μὲν πλεῖν ἔξεστι τῷ διὰ θαλάττης ἐκ τῆς μεσογαίου προς τὰς Βρεττανικὰς νήσους ἀπιέναι μέλλοντι. Τῷ δ' ἐκ Λονδίνης βουλομένῳ ἐς Ἀντουερπείαν ἀφικέσθαι, μίλιά εἰσιν, ἄχρι τῆς τοῦ ποταμοῦ ἐκβολῆς, τεσσαράκοντα πρὸς τοῖς ἑκατὸν· ἀπὸ δε τῆς ἐκβολῆς, μέχρι τῆς πόλεως, ἑξήκοντα· ὡς τὰ πάντα ἐκ Λονδίνης, ἄχρι Αντουερπείας, διακόσια τῶν μιλίων ἐπιμετρεῖσθαι. Τοσαῦτά γε μὴν καὶ περὶ τῆς ὠκεανίτιδος θαλάσσης τῆς ἐνταῦθα εἴρηται.

Φέρε δὴ λοιπὸν καὶ περὶ τοῦ νῦν βασιλευόντος Ἐνρίκου καλουμένου, καὶ ἐκ τοιούτου ὀνόματος ὀγδοού, βραχέα τινὰ διαλεχθέντες, ἃ συγκρινόμενα τοῖς πρὸ τούτου βασιλεύσασι μέγιστα φαίνονται καὶ θαυμασιώτερα. Οἱ μὲν οὖν Ἄγγλων βασιλεῖς ἀνέκαθεν δαιμονίως τὰ ἐς θρησκείαν τὴν Χριστιανῶν ἤθη τε καὶ πολιτείας διῆγον· καὶ εὐλαβῶς τοῖς τῆς ἐκκλησιάς, καὶ τοῖς τοῦ

* πεντήκοντα. MS.

are said to be five hundred miles. So that from Cadiz to London there are one thousand eight hundred and fifty Italian miles. This is the length of the voyage which he will have to perform, who intends going by sea from the Mediterranean to the British islands. And to one desirous of going from London to Antwerp, there are one hundred and forty miles to the mouth of the river; and sixty from the mouth of the river to the city. So that the whole distance from London to Antwerp is two hundred miles. Thus much then has been said respecting this part of the ocean.

I will now proceed to speak of the reigning sovereign called Henry, the eighth of this name, having first premised a few brief particulars, which, being connected with the monarchs which preceded him, seem of most importance, and especially deserving of attention. The kings of England, then, appear from ancient times to have regulated, in a surprising manner, the forms and institutions of the Christian religion; and to have exhibited

Ρωμαίων ἀρχιερέως δόγμασιν, εὐπείθειαν ἐδείκνυον. Ἔνθέν τοι καὶ πρόσοδον οὐ τὴν τυχοῦσαν ἐκ τούτων ὅ τε Ρωμαίων ἀρχιερεὺς ἐτήσιον ἐλάμβανε, καὶ τοσοῦτον τὰ τῆς εὐλαβείας τῆς ἐν τῷ κλήρῳ παρὰ σφίσι ἠυξάνετο, ὡς σχεδόν τι τὸ πλέον τῆς νήσου μέρος τοῖς κληρικοῖς ἐπεκληροῦτο, καὶ τὸ πλεῖστον τῶν προσόδων τούτοις ἐπεφέρετο. Ὅθεν πλῆθος μοναστηρίων, καὶ ναῶν μεγίστων ἀνὰ πᾶσαν τὴν νῆσον ὁρᾶν ἔξεστιν, ἐς τὰς πόλεις, καὶ κατ' ἀγρούς. Καὶ τοσοῦτον τὰ τοῦ κλήρου ἠυξάνετο, ὡς πολλάκις κατεδυνάστευον τῶν πολιτῶν, ἐνιότε δὲ καὶ τῶν σφίσι βασιλέων κατεφρόνουν. Οἱ γὰρ παρ' αὐτοῖς Ἀββάδες καλούμενοι, ἤ τοι μοναστηρίων πολυχρημάτων ἡγούμενοι, οὐ μοναστὰς αὐτοὺς εἰκάσεν ἂν θεωρῶν, ἀλλ' ἡγεμόνας * περιφανεῖς καὶ τυράννους τυχόν, τοσαύτη τις θεραπεία, καὶ φαντασία ἵππων καὶ ἡμιόνων ἐπηκολούθει.† Ὅθεν καὶ πρὸς τοὺς σφῶν βασιλεῖς

* ἡγεμώνας. MS. † ἐπικολούθει. MS.

great reverence for the church, and obedience to the decrees of the Roman Pontiff. Hence, too, both the Roman Pontiff received from them annually no small revenue; and to such an extent was veneration for the clerical order carried with them, that nearly the largest portion of the island was assigned to the clergy, and the greatest part of the revenues were paid to them. Whence one may see a multitude of monasteries, and of very large churches, throughout the whole island, both in the cities and rural districts. And the resources of the clerical order were so greatly augmented, that they frequently domineered over the citizens; and sometimes, too, contemptuously treated their kings. For those among them called Abbots, that is, the rulers of wealthy monasteries, would not have been supposed, by those who beheld them, to be monks, but distinguished noblemen, and perhaps sovereign princes, so great was the retinue and display of horses and mules which attended upon them. Whence they oftentimes contended, even

πολλάκις ἀντέτεινον. Καί τις ποτὲ τῶν βασιλευσάντων καταστεῖλαι ταῦτ' ἐνθυμηθεὶς, καὶ πρὸς τὸ εὐσχημότερον κατατάξαι βουληθεὶς, βιαίῳ θανάτῳ τούτον τῆς ἐντεῦθεν ζωῆς ἀπήλλαξαν. Ἦν δὲ τὰ τοῦ δράματος τοιαῦτά τινα. Κυνηγετοῦντι γὰρ τῷ βασιλεῖ, καὶ μονωθέντι, ὡς ἐν τοῖς τοιοῦτοις φιλεῖν εἴωθε, καὶ ἀνάπαυλαν τῶν κοπῶν εἰμοιρουμένῳ,* ἐνὶ τῶν εὐσκιοφύλλων δένδρων, τόν τε ἵππον τῷ χαλινῷ ἐπέδησε, αὐτὸς δὲ τῇ πόᾳ ἑαυτὸν ἐφαπλώσας ὕπτιον ἐκάθευδε. Δύο δὲ τῶν ἐκ τῆς ἑταιρείας † τῶν καλουμένων μοναχῶν, ἔκ τινος καταγωγίου ἔγγιστά που τυγχάνοντος, τύχῃ τινὶ πρὸς τὸν καθεύδοντα βασιλέα παραγίγνονται. Καὶ τούτον ὅστις εἴη γνωρίσαντες, πρὸς τὸν σφῶν ἡγούμενον παραγίνονται, καὶ δῆλα τὰ περὶ βασιλέως καθιστῶσιν. Ὁ τε μηδὲν μελήσας, δυό τῶν ἐκ τῆς ἑταιρείας θρασυτάτων μετὰ τόξων καὶ βελῶν ἀπέστειλε, δοὺς αὐτοῖς ἐντολὰς, ἵνα τὸν βασιλέα ὡς δυνατὸν αὐτοῖς τῆς ζωῆς στερίσωσιν, ὡς

* Probably ἐυμοιρωμένῳ. MS. † ετειρείας. MS.

against their own kings. And on one occasion, when one of these sovereigns had devised how to repress these things, and had wished to order them in a more becoming manner, they deprived him of life by a violent death. And the circumstances of the action were as follows: The King then being on a hunting excursion, and having been left alone, as is wont to happen on such occasions, and having obtained some rest from his toils, tied his horse by the bridle to a shady tree; and having stretched himself on the grass, fell asleep. And two of those of the fraternity of such as are called monks, from a certain monastery which happened to be somewhere close by, accidentally came upon the monarch while asleep. And having discovered who he was, they proceeded to their principal, and made known to him the particulars respecting the King. And he, without hesitation, despatched two of the boldest of the fraternity with bows and arrows, having given them injunctions, that they should deprive the King of life by

τὴν τούτων διαγωγὴν διαβάλλοντα. Οὗτοι μὲν οὖν ἀπῆλθον ὡς εἶχον ἐν τάχει, καὶ τὸν βασιλέα καθεύδοντα ἀνεῖλον βέλεσι, καὶ πρὸς τὸν σφῶν ἐπαλινώστουν ἡγούμενον, ἅπαντα τὰ ὑπ' αὐτων τολμηθέντα ἀπαγγέλοντες. Οὐ πόλυ τὸ ἐν μέσῳ, καί τινες τῶν ἀμφὶ βασιλέα, τοῦτον ἀνερευνῶντες, εὗρον αὐτὸν ἐτὶ σπαίροντα. Μὴ δυνάμενοι δὲ γνῶναι, τίνες εἶεν οἱ τοῦτο τολμήσαντες, τὸν τοῦ βασιλέως νεκρὸν ἐν Λονδίνῃ ἀπήγαγον· καὶ ταφῇ παραδόντες, ἀντ' αὐτοῦ τὸν τούτου υἱὸν σφῶν βασιλέα κατέστησαν.

Δραμόντων δὲ μετὰ τοῦτον δυοῖν ἢ τριοῖν βασιλέοιν, ἕτερός τις λαχὼν βασιλεὺς, κἀκεῖνος τὴν τῶν κληρικῶν δυναστείαν ὑποτοπάζων, ὅμοιόν τι τέλος θανάτου τοῦτον κατεχρήσαντο. Καὶ γὰρ ἔτυχε κἀκεῖνος κυνηγετῶν, ἔν τινι τῶν ἑλωδῶν χωρίων, πλησίον που μονῆς τινος. Ὁ δὲ βασιλεὺς ὑπὸ καύματος καὶ κόπου δίψει συνεχόμενος, οὐκ οἷος τ' ἦν ἑαυτὸν κατέχειν. Ἔνθέν τοι καὶ πρὸς τοὺς μοναχοὺς ἀπιὼν, ᾔτει * παρ' αὐτοῖς ὕδωρ πιεῖν. Οἱ δὲ δέδωκαν αὐτῷ πεφαρμαγμένον οἶνον δηλητηρίου μεστόν.

* ἤ τοι. MS.

whatever means they were able, as calumniating their mode of life. These, therefore, set off in all haste and dispatch, and slew with their arrows the monarch while asleep, and returned to their principal to report to him the issue of their enterprise. No long time having intervened, some of the King's attendants, seeking him, discovered him still breathing. And being unable to find out who were the perpetrators of this deed, they removed the dead body of the King to London; and having consigned it to the tomb, they appointed his son to reign in his stead.

And after a rapid succession of two or three sovereigns, another having obtained the kingdom, and he being jealous of the power of the clergy, they accomplished his death in a similar manner. For he also happened to be hunting in one of the marshy districts near to a certain monastery.

Ἵνα δ' ἀνενδοιάστως * καὶ ἀνυπόπτως ὁ βασιλεὺς τοῦ πόματος γεύσεται, ὁ πρὸς τοῦτο ὑπηρετῶν, ὡς συνῆθες, προὔπινε, τῆς αὐτοῦ ἀφειδήσας ζωῆς, ὅπως τὸν βασιλέα συγκαταβάλῃ· ὅθεν καὶ νεκρὸς ἐκτάδην ἐκείτο. Μετ' οὐ πολὺ δὲ καὐτος βασιλεὺς, ἰλιγγιῶν καὶ συστρεφόμενος τὴν γαστέρα, τὸ πνεῦμα βιαίως ἀπέθετο. Οἱ ἀμφ' αὐτὸν δὲ, τὸ δράμα συνιέντες, τήν τε μονήν, συν τοῖς μοναχοῖς καὶ ἅπασι τοῖς συνευρεθεῖσι, τῷ πυρὶ παραδεδώκασι. Τοιαύτη τὶς δίκη τούτους ἀπήντησε. Πρὸς τούτοις δ' ἄλλον δ'αὖ πάλιν ἐξ ἐπιβουλῆς, καὶ καθ' ἑξῆς ἕτερον, ἄλλον γέ τινα τρόπον θανάτου, τοῦ ζῆν ἀπήλλαξαν. Καὶ τοσαύτη ἡ τῶν κληρικῶν ἐκτάθη δυναστεία, ὡς καὶ νόμους βασιλικοὺς, καὶ διατάξεις αὐτῶν, εἰς οὐδὲν ἐλογίζοντο.

* ἀνενδιάστως.

And the King, from heat and weariness, being oppressed with thirst, was unable to restrain himself. Hence also having proceeded to the monks, he requested of them water to drink; but they gave to him wine drugged with deadly poison. And in order that the King might taste of the draught without hesitation or suspicion, the person who ministered this, according to custom, drank before him; regardless of his own life, provided he might compass also the death of the King; whence also he lay outstretched a corpse. And shortly after, the King himself also, being seized with giddiness and vomitings, expired in violent convulsions. But his attendants having become aware of the transaction, consigned the monastery to the flames, together with the monks, and all those found with them. Some such judgment befel these. And, in addition to these, again also by treachery they removed from life another, and subsequently another, by some other mode of death. And to such a degree was the influence of the clergy extended, that they wholly disregarded both the royal statutes and their own ordinances.

Ὁ οὖν Ἐνρίκος, περὶ οὗ ἔφημεν, βασιλεύσας, δραστήριός τις καὶ γενναῖος ὤν, τὰ τῆς βασιλείας ἐς τὸ ἄμεινον κατεστήσατο. Δραξάμενος γὰρ τῆς πατρῴας ἀρχῆς, καὶ τὰ κατ᾽ αὐτὴν διατάξας, γυναῖκα σύνοικον ἡρμόσατο τὴν πρὸς μητρὸς θεῖαν του αὐτοκράτορος· ὅθεν καὶ θυγατρίου ἔνος πατὴρ ἐκ ταύτης γνωρισθεὶς, ταύτης ζώσης ἔτι κεχώρισται· Φάσκων οὐ θεμιτὸν εἶναι Χριστιανοῖς τοῖς ἐκ γένους συνευνάζεσθαι· ἔτυχε γὰρ συγγενὴς ἐξ ἀγχιστείας. Διὸ δὴ ταὐτην ἀπεπέμψατο, ἑτέραν δέ τινα τῶν ἐκ τῆς νήσου πρωτευόντων αὐτῷ συνηρμόσατο. Ἡ μὲν οὖν πρώτη τούτου γυνὴ πρὸς τὸν ἀρχιερέα Ρωμαίων παρεγένετο, δίκην αἰτοῦσα, καὶ τὰ κατὰ τὸν ἄνδρα διαβάλλουσα. Ὁ οὖν ἀρχιερεὺς πρέσβεις μεθ᾽ ἐνταλμάτων ὡς τοῦτον ἐπιστείλας, ἵνα τὴν μὲν ἐκβληθεῖσαν γυναῖκα ἀγάγοιτο, τὴν ἑτέραν δὲ ἀποπέμψειεν, ὡς ἀθέσμως αὐτῷ συνοικοῦσαν· εἰ δ᾽ οὖν,* ἀφορισμῷ

* Perhaps εἰ δ᾽ οὐ.

Henry, therefore, of whom I was speaking, having obtained the kingdom, and being of an energetic and spirited character, established the concerns of the monarchy on a better footing. For having come into possession of the throne of his ancestors, and having settled his administration, he took to himself for consort the maternal aunt of the Emperor, whence also he was acknowledged the father of a daughter by her. From her, while still living, he separated; giving out, that it is unlawful for Christians to cohabit with those of kin; for he happened to be a near relation of the Queen. Wherefore, indeed, he put her away; and married another, the daughter of one of the nobles of the island. His former consort, therefore, had recourse to the Roman Pontiff, demanding justice, and complaining of the proceedings of her husband. Hence the Pontiff sent to him legates, with injunctions that he should receive again his repudiated consort, and should dismiss the other as unlawfully cohabiting with him; and if not, he would subject him to excommunication. And these injunctions did the Roman Pontiff

καθυποβαλεῖ. Καὶ ταῦτα μὲν ὁ Ρωμαίων προέδρος βασιλεῖ Ἀγγλίας Ἐνρίκῳ ἀπέστειλεν. Ὁ δ' Ἐνρίκος, μηδὲν μελήσας, τοῖς ἐν Παρισίῳ γυμνασιάρχαις παιδείας τῆς τῶν λόγων, τὰ καθ' ἑαυτὸν ἀναγγέλλει, καὶ τὴν τούτων ἀνέμενε ψῆφον. Οὗτοι δ'οὖν μετὰ πολλὰς τὰς συνελεύσεις, καὶ ἀντιθέσεις, καὶ λύσεις, ὡς ἐνθέσμως συνοικῶν τῇ δευτέρᾳ τῶν γυναικῶν, τὸν γάμον Ἐνρίκον κατεψηφίζοντο. Ὁ δὲ Ρωμαίων ἀρχιερεὺς, τῷ αὐτοκράτορι ὡς φασι χαριζόμενος, οὐδαμῶς ὑφίει· ἀλλὰ τοῦτον δεσμῷ καθυποβάλλει ἀφορισμοῦ. Ἐνρίκος δ' αὖθις τοῖς ἐν Λοουανίῳ καὶ Κολωνίᾳ θεολόγοις τὰ κατ' αὐτὸν ἐξαγορεύσας, οὗτοι ψῆφον μὲν οὐκ ἔφερον· ἀλλ' ἐν μεταιχμίῳ, καὶ πρὸς ἀναβολὰς, τὰ τῆς δίκης ἐτίθουν. Ὅθεν Ἐνρίκος πρὸς τὸν Ρώμης πρωτεύοντα ἀπέστειλε, λύσιν αἰτούμενος τοῦ δεσμοῦ· οὐδὲν δὲ τα πρὸς τὸν ἀχριερέα ἠνύετο. Εἰδὼς δ' οὖν Ἐνρίκος τὴν τοῦ Ρωμαίων αρχιερέως πρὸς αὐτὸν δοκοῦσαν μῆνιν, καὶ οὔτ' αἰτοῦντι λαμβάνει τὴν ἀφοσίωσιν,* οὔτε μὴν ζητοῦντι τὴν λύσιν τοῦ δεσμοῦ

* ἀφωσίωσιν MS.

send to Henry King of England. But Henry, without delay, refers the matters affecting him to the doctors of the faculty of theology in Paris, and awaited their decision. And these, therefore, after many meetings and disputations, objections proposed and solved, decreed respecting the marriage of Henry, that he did lawfully cohabit with the second of his consorts. But the Roman Pontiff, desirous of gratifying the Emperor, as it is said, by no means acceded; but subjected him to the ban of excommunication. And again, Henry having stated his case to the theologians in Louvain and Cologne, these gave no decision, indeed, but, placed the suit in abeyance, and delayed their answer. Hence Henry sent to the Pope of Rome, requesting absolution from the ban; but he was unsuccessful in his application to the Pontiff. And therefore Henry, perceiving the manifest

χορηγεῖ, καλέσας τοὺς ἀμφ' αὐτὸν, οὐ μόνον τοὺς ἐν τέλει, ἀλλ' ἤδη καὶ τοὺς τῶν κληρικῶν προὔχοντας· καὶ ἐκκλησιάς γενομένης, ἔλεξε πρὸς αὐτοὺς τοιαῦτα.

"Τὸ μὲν ἀναμὶξ ὑμᾶς κεκληκέναι καὶ συνεδριάσαι, ἄνδρες εὐλαβέστατοι, καὶ ἐμοὶ προσφιλεῖς καὶ σύνεδροι, ξένον καὶ ἀῆθες φανήσεται. Πλὴν δ' ὡς ἡ χρεία τῶν πραγμάτων τανῦν ἀπαιτεῖ, οὐ ξένον οὐ δὲ καινὸν, ἀλλ' ἤδη ἡμεδαπόν τε καὶ ἡμῖν ἀναγκαῖον νομισθήσεται. Ἴστε δή που τοῖς τοῦ Ρωμαίων ἐπισκόπου καθ' ἡμῶν ἀφορισμοῖς, καὶ ἐκ τῆς καθόλου ἐκκλησίας ἀδίκους ἀποπέμψεσι.* Οὐκ οἶδ' ὅτι βουλόμενος ταῦτα καθ' ἡμῶν ἐπινοεῖ. Πολλάκις δ', ὡς οἴδατε, καὶ πρέσβεις καὶ ἐπιστολὰς πρὸς τοῦτον ἀπέστελλον, καὶ τὰ καθ' ἡμῖν ἐξαγγέλλων, ὡς τὸ συνοικοῦν μοι πρότερον γύναιον οὐ χρὴ τοῦ λοιποῦ συνευνάζεσθαι, ἐπεὶ συγ-

* ἀποπέμψεις. MS.

indignation of the Roman Pontiff towards him, and that he neither accepted the atonement he offered, nor granted absolution from the ban, which he sought, having called together his ministers, not only those in authority, but now also the heads of the clergy; and an assembly having taken place, he addressed them as follows:

"The having called and convened you promiscuously, most reverend Sirs, and you my friends and counsellors, will appear strange and unusual. And yet, since the urgency of affairs now demands this, it will be deemed neither strange nor novel, but at this time both agreeable to the usage of our country and necessary for us. Ye know this, indeed, by the excommunication issued by the Roman Pontiff against us, and his unjust exclusion of us from the Catholic Church. I know not with what intentions he has devised these things against us. And often, as ye know, I have sent to him both ambassadors and letters, setting forth my case; how it is improper to have further commerce with the woman formerly dwelling with

γένειαν καὶ ἀγχιστείαν ἀνώθεν συνδεδέμεθα, καὶ ἀθέσμως καὶ πόῤῥω τῆς Χριστιανῶν εὐταξίας συνοικοῦμεν. Ὁ οὖν ἀρχιερεὺς οὔτ' ὑπὸ τοῖς ἐν Παρισίῳ θεολόγοις ψηφισθεῖσιν * ὑπείκει, οὔτε μὴν τὰς ἡμετέρας δικαίας αἰτήσεις προσιέται· ἀλλὰ χαριζόμενός τισι ταῦτα, καθ' ἡμῶν ἀδίκως ἀποφαίνει.† Καὶ ταῦτα μεν καὶ αὐτοὶ ‡ ὑμεῖς οἴδατε. Τὸ δ' ἔναγχος ἀποσταλὲν παρ' αὐτοῦ ἔνταλμα, τὸ τοὺς ἡμετέρους ἱερεῖς διατάττον,§ οὐδένα τῶν ἀποιχομένων θάπτειν, οὐκ ἱερουργίας τελεῖν, οὐ τοῖς τῆς ἡμετέρας θρησκείας ἤθεσιν ἀκολουθεῖν, οὐ γάμῳ τοῖς βουλομένοις συναρμόττειν, καὶ συνελόντι φᾶναι, πόῤῥω που τῆς Χριστιανῶν εὐλαβείας καὶ πίστεως ἀποῤῥῆξαι, φιλονεικεῖ, καὶ ἐν μοίρᾳ ἀθέων, ἀπίστων, καὶ παλαμναίων τιθέναι, καὶοὐδ' ὁπωσοῦν Χριστιανοὺς ἡμᾶς εἶναι διισχυρίζεται. Ἡμεῖς δ' οὖν τοίνυν, ἀνέκαθεν, οὐκ ὑπὸ των

* ψηφισθῆσιν. MS.
† ἀποφῆνει. MS.
‡ ἀυτῳ. MS.
§ διάταττων. MS

me, since we have been connected from the very first by ties of relationship and consanguinity, and were cohabiting illicitly, and contrary to the decorum which ought to be observed by Christians. The Pontiff, however, neither yields to the decisions of the theologians in Paris, nor yet to the justice of our requests; but, favouring certain parties in regard to these things, he shews himself unjust towards us. And these things indeed ye yourselves also know. But the mandate recently issued by him, enjoining our priests to bury no one of those who die, nor to perform sacred rites, nor to follow the ceremonies of our ritual, nor to join in marriage those who desire it; and, in a word, to tear us in a manner far away from the sanctity and faith of Christians, both tends to place us in the same lot with atheists, infidels, and homicides, and seeks to remove us altogether from Christianity. But, in truth, we were not originally led to the most holy religion of Christians by the Bishops of the Roman city; but, having our

ἐπισκόπων τῆς Ρωμαίων πόλεως πρὸς τὴν εὐαγεστάτην Χριστιανῶν θρησκείαν ἐχειραγωγήθημεν, ἀλλ' ὑπὸ θείας τοῦ παναγίου Πνεύματος ἐπιπνοίας τὰς καρδίας αὐγασθέντες· ὁσημέραι ταύτης μετασχόντες, εὐλαβῶς κατέχομεν· ἐλπίζοντες ἐλέους * τυχεῖν, καὶ μέχρι τέλους αὐτοῦ τυχὸν τοῖς δεινοῖς, πίστεως πέρι, τῆς ἡμέρας ἐγκαρτερῆσαι. Καὶ γὰρ οὐκ ὡς αὐτός φησι,† τὰς τῆς πιστέως κλεῖς ἐν ταῖς χερσὶ κατέχειν, καὶ οἷς βουλόμενος ἀνοίγειν, ἑτέροις δ' αὖ μὴ βουλόμενος ἀποκλείειν· ἀλλ' ἅπαντες τῆς χαρίτος μετέλαβον, καὶ ὑπὸ τῆς τῶν ἀποστόλων νουθεσίας, τῆς τ' εὐαγγελικῆς εὐλαβείας, καὶ τῆς τοῦ Πνεύματος χορηγίας, πρὸς ἅπαν γένος ἀνθρώπων ἀνὰ πᾶσαν σχεδὸν τὴν οἰκουμένην, τὸ τῆς πίστεως σωτηριῶδες ἐγκατέσπαρται κήρυγμα. Καὶ γευσαμένων τῶν ἀνθρώπων τὸ τῆς θεογνωσίας νέκταρ, τήν τε ἀπιστίαν ἀπεσείσαντο, καὶ τὸ πικρὸν καὶ ψυχόλεθρον τῆς εἰδωλικῆς καὶ δαιμονιώδους μανίας πόμα, τῷ γλυκάζοντι τῆς πίστεως ἀντικατήλλαξαν. Τοιοῦτόν τι καὶ τὸ καθ' ἡμᾶς γέγονε, καί ἐλευθέρως

* ελαίους. MS. † φασι. MS.

hearts enlightened by the divine inspiration of the holy spirit, daily partaking of this we reverently retain it, hoping to obtain mercy, and to persevere to the end itself, enduring, perhaps, daily evils for the sake of our faith. For he does not, as he himself pretends, hold in his hands the keys of faith, nor can he open *the door* to whom he pleases, and again close it to others to whom he is unfavourable; but all have partaken of grace; and the saving preaching of *our* faith has been disseminated amongst the whole race of mankind, throughout almost all the world, by the warning of the Apostles, by evangelical piety, and by the outpouring of the spirit. And mankind, having tasted the nectar of the knowledge of God, have both shaken off infidelity, and have exchanged the bitter and soul-destroying potion of idolatrous and demoniacal infatuation for the delicious one of faith. Some-

τῆς Χριστοῦ πίστεως ἐφιέμεθα· οὐ βεβιασμένως μέντοι, ἀλλ' αὐθαιρέτως * γνώμῃ ταύτης ἀντεχόμεθα. Ὁ δὲ τανῦν Ρωμαίων ἐπίσκοπος στερῆσαι της καλῆς ταύτης παρακαταθήκης βούλεται, καὶ τέλη καθ' ἡμῶν οὐ φορητὰ ἀποστέλλει, καὶ τὴν τοῦ πνεύματος χάριν τῷ ἀργυρίῳ ἐπιμετρεῖ, καὶ ὤνιον τὴν ἀτίμητον δωρεὰν τοῖς πρίασθαι βουλομένοις τίθησι.† Τοιγαροῦν, ὦ ἄνδρες, ὅσοι τε τῆς ἀνωτάτω κληρουχίας ἐστὲ, ὅσοι δ' αὖ τῆς ἡμετέρας δυναστείας καὶ βήματος καθηγεμόνες ‡ καὶ σύνεδροι, τὸ λυσιτελοῦν ὑμῖν οἴδατε, καὶ τὸ τῆς ἡμετέρας βασιλείας συμφέρον γινώσκετε.§ Ἐγω μὲν οὖν, ὑμέτερος βασιλεὺς, Θεοῦ προνοίᾳ, κατασταθεὶς, ὁσημέραι, τὸ πρὸς τὸ ὑπήκοον λυσιτελὲς, οὐ διαλείπω, ὅσον ἐφικτόν μοι φροντίζων. Εἰδὼς οὖν, ὡς τὸ πρὸς τὸν Ῥώμης ἐπίσκοπον ὑμέτερον εὐπειθὲς, ἐς τοῦτο νῦν τὸ ὁρώμενον ὑμᾶς κατηγαγε· διὸ δὴ γνώμην τίθημι, ὡς ἐκ τῆς

* *αυθερέτως.* MS.
† In the margin, *σιμονία τοῦ πάπα.* MS.
‡ *καθηγεμώνες.* MS.
§ *γινωσκεται.* MS.

thing of this nature also has taken place respecting us; and freely we desire the faith of Christ, not from constraint, indeed, but voluntarily and sincerely we adhere to it. But the present Bishop of Rome wishes to deprive us of this precious charge; and imposes obligations upon us which are not to be borne; and measures out for money the grace of the spirit; and makes venal the dishonoured gift to those who desire to purchase. Wherefore, O Sirs, both as many of you as are of the higher order of the clergy, and again as many as are advisers and helpers of our government and throne, ye know what is expedient for you, and understand what is for the advantage of our kingdom. I, indeed, by the providence of God, appointed your King, omit not to consider daily, as far as in me lies, what is for the good of my subjects. Knowing, therefore, that your submission to the Bishop of Rome has brought you to this which is now seen, I propose that we should free ourselves for the future from the autho-

τούτου ὑποταγῆς καὶ τυραννικῆς βίας ἐς τὸ ἐξῆς ἡμᾶς ἐλευθερώσασθαι. Εἴθισται γὰρ τὰ γενναῖα φρονήματα πρὸς τὸ βίᾳ κρατοῦν αὐθαδίζεσθαι. Τοίνυν τὸν τούτου κλοιὸν ἐκ τοῦ αὐχένος ἀπορρήξωμεν, καὶ τὴν Χριστιανοῖς πρέπουσαν εὐπείθειαν καὶ ὑποταγὴν τῷ Χριστῷ δι' ἔργων ἀγαθῶν ἐπιδείξωμεν, καὶ οὐ τῷ Ῥώμης ἐπισκοπεύοντι. Οὐκ ὅτι ἐκ τῆς ἐκκλησίας Χριστοῦ ἀποσκιρτῆσαι ὑμᾶς παραινῶ· ἄπαγε! οὐ μὲν οὖν, ἀλλ' ἐκ τῆς τοῦ Ρωμαίων προέδρου βιαίας καὶ ἀσυλλογίστου ὑποταγῆς. Τὰς δὲ ἡμετέρας ἐκκλησίας, ἔθη τὲ καὶ θυσίας τὰς ἀναιμάκτους, τάς τ' ἱερὰς συνάξεις καὶ τάς ἄλλας ἐκκλησιαστικὰς παραδόσεις* κρατύνειν βούλομαι, καὶ ἐν αὐτοῖς ἐμμένειν καὶ στέργειν, ἄχρι τέρματος ἐμῆς βιοτῆς,† ἐγώ τε καὶ τὸ ἐγχειρισθέν‡ μοι ὑπὸ Θεοῦ ὑπήκοον. Ἔσομαι γοῦν προστάτης καὶ ἐκδικητὴς τῆς εὐαγοῦς ἡμῶν πίστεως, καὶ τοὺς ταύτην ἐναντιουμένους ἔργῳ καὶ λόγῳ ἐναντιούμενος εὑρεθήσομαι.§ Ταῦτα

* παραδώσεις. MS.
† βιωτῆς. MS.
‡ ἐγχειριθέν. MS.
§ εὑρεθήσεται. MS.

rity and tyrannical oppression of this man. For generous spirits are wont to act with determinate opposition against that which seeks to rule by force. Wherefore let us break off his yoke from our neck; and let us manifest, by good works, the obedience and subjection to Christ which becometh Christians, and not to the Bishop of Rome. Not that I would recommend you to withdraw wantonly from the Church of Christ; God forbid! no, indeed, but from the violent and unreasonable authority of the Roman Pontiff. And I wish to establish firmly our own churches and rites, and the bloodless sacrifices and the holy assemblies, and the other ecclesiastical observances handed down to us; and in these very same to abide and acquiesce to the end of my life, both I and the people given in charge to me by God. I will be, therefore, the defender and vindicator of our holy faith; and those who who oppose it in deed and in word, I will be found opposing.

μὲν οὖν, ὦ ἄνδρες, ὑμῖν προτείνω, βασιλεὺς ὤν. Ἀντιβολῶ δὲ καὶ προστάττω ὑμᾶς, ἵνα μὴ πρὸς τὸ τῆς βασιλείας ὕψος ἀπίδητε, μήτε μὴν πρὸς τοὺς ἡμετέρους λόγους, μήτ' ἐμοὶ χαριζόμενοι, τὰ κατὰ γνώμην ἡμετέραν ποιήσαιτε· * ἀλλὰ τὸ συμφέρον καὶ λυσιτελοῦν ὑμῖν τὲ αὐτοῖς καὶ ἡμῖν ἐπιδείξατε."

Ταῦτα τοῦ βασιλέως δημηγορήσαντος,† πάντες πλὴν ὀλίγων τινῶν, ἐκ τῆς τοῦ Ῥωμαίων ἀρχιερέως ὑποταγῆς σφᾶς ἀποσχίσαι ‡ κατεψηφίσαντο· καὶ τούς τ' ἐπισκόπους τῶν ἐπαρχιῶν ἐς τὰ δόξαντα ἐμμένειν προσέταξαν. Ἐν δὲ τοῖς μοναστηρίοις καὶ ταῖς καλουμέναις ἀββαδίαις, καὶ ταῖς κοινῶς ἐκκλησίαις, ταῦτα στέργειν παρήγγειλαν, οὐ μόνον δι' Ἀγγλίας, ἀλλ' ἤδη καὶ Ἰβερνίας αὐτῆς, καὶ τῶν ἑτέρων οἰκουμένων. Ὅθεν καὶ χρυσοῦν κέρμα κόπτεσθαι προστάξας ὁ βασιλεὺς, πέντε καὶ εἴκοσιν ὁλκὸν χρυσίμων φέροντα, τὴν τοῦ βασίλεως ἔχον εἰκόνα κεχαραγμένην γράμμασιν Ἑβραϊκοῖς, καὶ Ἑλληνικοῖς, καὶ Ῥωμαϊ-

* ποιήσοιτε. MS. † δημηγορήσαντες. MS. ‡ ἀποσχήσαι. MS.

These things, therefore, O Sirs, I, being King, lay before you. And I conjure and charge you, that ye pay no regard to the elevation of the kingly power, neither indeed to these my words; nor would I have you, out of a desire to gratify me, act in accordance with my opinion, but do ye shew forth what is advantageous and suitable both to yourselves and to me."

The King having delivered this harangue, all, except a certain few, decreed to separate themselves from the domination of the Roman Pontiff; and charged the Bishops of the provinces to adhere to what had been decreed. And in the monasteries, and what are called abbeys, and in churches generally, they declared their approval of these things; not only throughout England, but likewise Ireland, and the other inhabited islands. Whence also the King having ordered a gold coin to be struck, of the weight of twenty-five gold pieces, having the King's effigy engraved, with this in-

κοῖς τοιοῖσδε περικυκλουμένην. "Ἐνρίκος ὄγδοος, Θεοῦ χάριτι βασιλεὺς Ἀγγλίας,* Φραγγίας, καὶ Ἰβερνίας, πίστεως προστάτης, καὶ τῆς Ἀγγλικῆς καὶ Ἰβερνικῆς ἐκκλησίας ἀκροτάτη κεφαλή." Τοιαῦτα μὲν ἐν τοῖς νομίσμασιν ἐγκεχάρακται. Ἔκτοτε δὲ καὶ ἐς τὸ ἑξῆς, ἐκ τῆς τοῦ Ῥωμαίων ἀρχιερέως ὑποταγῆς Ἄγγλοι σφᾶς ἀπεξένωσαν, καὶ ἰδιαζόντως τὰς ἐκκλησιαστικὰς καθυπουργοῦσιν ἐγχειρήσεις.

Καὶ γὰρ λέγεται, ὡς τῇ συνοικούσῃ πεισθεὶς † ταῦτα δεδρακεν. Καὶ γὰρ ἔτυχε παιδείας μαθημάτων ἐγκυκλίων καὶ τῶν καθ' ἡμᾶς ἔμπλεως, καὶ σοφιστευούσα· πλὴν δ', ὡς ἔδοξε, τὸν βίον ἐπίμωμος· ἐπεὶ γνώμῃ τῆς μητρὸς μετὰ τοῦ ἀδελφοῦ, ὡς ἔφασαν, ἐμοιχεύετο, παιδογονίας μὲν ἐπιθυμοῦσα, ὑπὸ Ἐνρίκου οὐκ εὐτυχοῦσα. Ἵνα δ' ἀνυπόπτως ταῦτα δρῴη, τὸν ἀδελφὸν πρὸς ἑαυτὴν ἐπεσπᾶτο. Ἐλθὸν ‡ οὖν τὸ τοιοῦτον ἐς γνῶσιν τῷ

* In the margin, *ἐπιγραφὴ τοῦ νομίσματος τοῦ βασιλέως Ἀγγλίας.*

† *πιστοῖς.* MS. ‡ *ἐλθὼν.* MS.

scription around it in Hebrew and Greek and Roman characters: "Henry the Eighth, by the grace of God, King of England, France, and Ireland, defender of the faith, and supreme head of the Church of England and Ireland." Such was the inscription engraved on the coins. From that time forward, the English have alienated themselves from the domination of the Roman Pontiff, and perform their ecclesiastical ceremonies in a peculiar manner.

And it is said, that he did these things by the advice of his consort, for she happened to be stored with general learning, and those sciences common to us, and subtle in arguing; but yet, as it appeared, reprehensible in conduct, since, with the connivance of her mother, she had an illicit intercourse with her own brother, through a desire of having children, as she had none from Henry. And that she might do this unsuspectedly, she attracted her brother to herself. Such a thing, therefore, having come to

βασιλεῖ, καὶ αὐτομάτως * τὸ δρώμενον θεάσασθαι βουληθεὶς, τοῦ μίσους † θεωρὸς γέγονε. Διὸ δὴ κρίσει καταδικάσαι τὰ κατ' αὐτοὺς ἐπείγετο.‡ Καὶ μέντοι προστάξας τούτους ἐν συνεδρίῳ τῶν προυχόντων καὶ μεγιστάνων ἀχθῆναι, καὶ τὴν τούτων μητέρα, ἐπὶ πάντων ἀκροάσει ἔφη πρὸς τὴν γυναῖκα τοιαῦτα. "Ὦ γυναῖ, ποῖος σε δαίμων ἐς τοῦτο μανίας οἰστρηλατήσας, ὥστ' ἀδελφῷ τῷ σῷ συγγενέσθαι, ἀνοσιώτατα πασῶν δὴ γυναικῶν ὧν ἡμεῖς ἴσμεν; Τὶ δ' οὖν παθοῦσα, τοιούτου μίσους ὑπουργὸς γενέσθαι ὑπέμεινας, θαυμαστὸν μὲν τῷ ἀκούοντι, θαυμασιώτερον δὲ τῷ ἑωρακότι; Καὶ πῶς οἴει τοῦτο καλῶς ἔχειν ἐμοί τε καὶ σοὶ ἐς τὸν γάμον;" Ἡ δὲ ὑπολαβοῦσα ἔφη: "Ἀλλ' ὅπως μὲν, ὦ δέσποτα, τοιαῦτα εἰργασάμην τὸν σὸν γάμον, οὐκ ἐτὶ εἰμὶ ἔξαρνος· ἀλλ' εἶναι ἀληθῆ ταῦτα ὁμολογῶ. Τὸ γὰρ μῖσος, μέγιστον ὄν, ἀπολογίας οὐ δέεται. Ἔχεις με τὴν ἀθέμιτον, ἐμὲ

* Probably this should be, *αὐτομμάτως*.

† MS. *μῖσος*, perhaps, *μύσους*. ‡ *ἀπήγετο*. MS.

the King's knowledge, and he being desirous of beholding the fact with his own eyes, became a spectator of the detestable crime. Wherefore, indeed, he hastened, after a judicial trial, to pass judgment on their conduct. And, indeed, having caused them to be led, together with their mother, into the assembly of peers and nobles, in the hearing of all he thus addressed his consort: "O woman! what demon has goaded you on to this pitch of madness, so as to have commerce with your own brother, a deed exceeding in criminality that of all women we have ever heard of? From what motive could you bring yourself to be a partaker in so abominable a crime? one that is astounding to the hearer, and still more astounding to the beholder! And how do you think that this can be well for me and you, as regards our marriage?" She replied as follows: "That I have thus acted towards your bed, my Lord, I can no longer deny; but acknowledge that these things are true. For the crime, being very great, does not admit of defence. I am convicted of being incestuous, and an adultress.

καὶ μοιχαλίδα.* Τιμώρησαι ὡς βούλει, τὴν τοὺς θείους καὶ ἀνθρωπείους νόμους καταφρονήσασαν, τὴν καὶ τὴν μητέρα, οἴμοι, καὶ τὸν ἀδελφὸν, τοῖς ἐμοῖς θελήμασι κατασύρασαν. Μόνη γὰρ τούτου αἰτία ἐγὼ κατέστην, αὐτή τε ἀνοσιώτατα ἔργα ἐς νοῦν τιθεμένη· καὶ τὸν ἀδελφὸν ἄκοντα ἐφελκομένη ἐς τὸ ἀνοσιώτατον ἔργον. καὶ αὐτὴ μὲν δικαίως ἂν τὴν δίκην ὑπέχοιμι. Ἀδελφοῦ δὲ τοὐμοῦ φείδου, οὐδαμῇ τούτου αἴτιον ὄντα. Τὴν μητέρα δὲ, ὃ τοῖς σοῖς φιλάνθρωπον ὀφθαλμοῖς πρόσταττε." Καὶ ταῦτα μὲν ἡ βασιλὶς· ἅπαντες δ' ἐπιδακρύσαντες, καὶ τῆς βασιλίδος τὴν πρὸς τὸν ἀδελφὸν εὔνοιαν θαυμάσαντες, εἱστήκεσαν ἐπὶ πολὺ λέγοντες οὐδέν. Ὅμως δ' ὁ βασιλεὺς καρατομεῖσθαι τούτους προσέταττεν· οὐ τοὺς δράσαντας μόνον, ἀλλὰ καὶ τοὺς πρὸς ταῦτα συνεργήσαντας. Τοιαύτη τὶς δίκη τὴν βασιλίδα καὶ τοὺς ἀμφ' αὐτὴν κατέλαβε. Καὶ γάρ ὁ βασιλεὺς ἔτυχεν ἐρωτικῶς πρὸς αὐτὴν διακείμενος· διά τοι τοῦτο, οὐκ ἕτερον θανάτου τρόπον διδόναι κατέκρινεν, ἢ τὸν διὰ ξίφους.

* μιχαλίδα. MS.

Inflict what punishment you please on me, who have violated the laws of God and man, and have drawn into ruin both my mother, alas! and my brother, by my wilful passions. For I have been the sole cause of this, myself suggesting to my own mind the most impure actions; and I myself, indeed, will justly undergo punishment. But spare my brother, he being in no wise to blame in this. And towards my mother, ordain what is humane in your eyes." And these words, indeed, spake the Queen. And all shedding tears, and admiring the Queen's affection for her brother, stood for a long time without uttering a word. Nevertheless the King commanded them to be decapitated; not those only who had done the act, but also those accessory to it. Such a judgment overtook the Queen and those about her. For the King happened to be lovingly disposed towards her, therefore also he condemned her to suffer no other mode of death than by the sword.

Οὐ πολὺ τὸ ἐν μέσῳ, καὶ ὁ βασιλεὺς τρίτην γυναῖκα ἠγάγετο, ἡγεμόνος * τινὸς θυγατέρα τῶν ἐκ τῆς νήσου· καὶ τοὺς γάμους τελέσας, ἐν ευθυμίαις διῆγε καὶ ἀνέσεσι. Καὶ γὰρ ἔτυχεν ἡ πρωτίστη τούτου γυνὴ ἐν Ἰβηρίᾳ τελευτῆσαι. Διὸ δή σύνευνον ἐκ τῆς νήσου εἰσέφερε. Καὶ παιδὸς ἄῤῥενος πατὴρ γνωρισθεὶς, τῆς γαμετῆς ἐστερίσκετο. Καὶ γὰρ ἐν τῷ τίκτειν, τὰς ὀδύνας οὐχ οἷα τ' ἦν ὑποφέρειν, δαιμονίᾳ τινὶ τύχῃ, τὸν βίον κατέληξε. Καὶ ταύτην ἐμπόνως ὁ βασιλεὺς τῇ γῇ συγκαλύψας, τετάρτην ὁμευνέτην ἠγάγετο. Αὐτη δ' ουν καλλίστη τῶν ἀμφ' αὐτὴν ἁπασῶν ἐκρίνετο. Ἔρωτι δὲ τινος τῶν ἐκ τῆς αὐλῆς εὐγεγονότων νεανίσκων ἁλοῦσα, τούτῳ συνδιεφθείρετο. Μαθὼν δὲ τὰ κατ' αὐτὴν Ἐνρίκος, καὶ τούτους ἐπ' αὐτοφώρῳ † συλλαβὼν, τὰς κεφαλὰς τούτων ἀποταμεῖν ἐπέταξε, σὺν τοῖς ἐς τὰ τοῦ ἔρωτος αὐτοῖς καθυπουργήσασι. Τὰς δὲ κεφαλὰς, ἄνευ τὸ τῆς

* ηγεμῶνος. MS. † ἐπαυτοφόρῳ. MS.

And no long time intervening, the King took to himself a third wife, the daughter of a certain nobleman belonging to the island; and having consummated the nuptials, passed his time in festivity and recreation. For the first wife of this King happened to die in Spain. Wherefore, indeed, he took to himself a consort who was born in the island. And having been acknowledged the parent of a son, he was bereft of his spouse. For in giving birth to the child, she was not able to sustain the pangs; and by some fatality she thus ended her life. And the King having sumptuously interred her, took to himself a fourth consort. And this one, indeed, was esteemed the most beautiful of all the women of her time; but having fallen in love with some noble youth of the court, she defiled herself with him. And Henry having learned the particulars respecting her, and caught them in the very act, commanded their heads to be cut off, with those of the accessories to their passion. And the heads, except that of the Queen, he

βασιλίδος, δόρασιν ἀπαιωρήσας, ἔν τινι τῶν ἐν γεφύρᾳ πύργων ἔπηξεν· ἃ καὶ μεχρι τοῦδε τὰ κρανία γυμνὰ τῶν σαρκῶν φαίνονται. Ταῦτα δ' ὁ βασιλεὺς δράσας, πέμπτην σύνευνον προσηγάγετο, ἀδελφὴν οὖσαν ἡγεμόνος * Γελδρίας τῆς Γερμανῶν χώρας ἀνδρώδη τινὰ γυναῖκα καὶ περικαλλῆ. Συνευναζόμενος δὲ ταύτην, καὶ τίνος παρελθόντος χρόνου, καὶ ταύτην ἀπώσατο. Ἡ δ' αἰτία τοιαύτη τὶς ἐλέγετο. Καὶ γὰρ Γερμανοῖς ἤθισται μνηστεύειν τὰς κόρας. Ὁ γοῦν μνηστὴρ ἐγγίζων τῇ κόρῃ, τὸν μηρὸν, οὐ μέντοι γυμνὸν, εἴωθε τὸν τῆς μνηστευομένης μηρὸν προσεγγίζειν, ὡς δῆθεν συναρμόττων ἐπ' ὄψεσι πάντων. Οὗτος μὲν οὖν ὁ τῆς μνηστείας τρόπος παρ' αὐτοῖς γίγνεται. Ἔτυχε γὰρ καυτὴ μετά τινος τῶν ἐκ Γερμανίας ἡγεμόνων † ἐκ πολλοῦ τοιοῦτόν τι προπεπονθυῖα· ἣν ὡς ἑτέρῳ μνηστευθεῖσαν Ἐνρίκος ἀπέπεμπεν· οὐ μήν γε τῶν βασιλείων γερῶν ἐστέρισεν, ἀλλὰ

* ἡγεμώνος. MS. † ηγεμώνων. MS.

caused to be elevated upon spears, and fixed on one of the turrets of the bridge; and the sculls are even at this time to be seen, denuded of flesh. And these things the King having done, proceeded to take to him a fifth consort, one who was sister of the Prince of Gelderland, of the country of the Germans, a masculine woman, and of great beauty. But when he had cohabited with her, and some time had elapsed, he repudiated her also. And the reason was said to be of this kind. For it has been customary with the Germans to affiance their damsels. And the person who affianced them, approaching the damsel, was wont to place his thigh, not indeed naked, near to the thigh of the affianced, as forming the contract, forsooth, in the sight of all. This, then, is with them the mode of affiance. Now she herself had chanced long before to have undergone a ceremony of this kind with one of the German nobles; whom Henry then repudiated, as having been affianced to another: however, he did not divest her of regal honours,

καὶ αὐλὴν καὶ θεραπείαν βασιλικὴν, καὶ σιτηρέσιον ἐνιαύσιον, καὶ τ' ἄλλα πάντα, πλὴν τὸ τῆς βασιλίδος ὄνομα, κεχωηργήκει. Ἠγαγετο δ' ἑκτην Ἐνρίκος γυναῖκα, τ' ἄλλα μὲν οὐκ ἀηδῆ, ἀλλ' ἤδη ἔξωρον, τετταρακοντούτην, καὶ ἐπ' ἔκεινα, δυοῖν ἀνδροῖν πρότερον σύνευνον γιγνομένην· καὶ θανάτῳ τούτων διαζευχθεῖσαν, καὶ ἐν χηρίᾳ διαγούσαν, ὡς σώφρονα καὶ ἐπιεικῆ ταύτην αὐτῷ κατεγγυᾷ. Καὶ ταῦτα μὲν τὰ περὶ γυναῖκας Ἐνρίκῳ συναντήσαντα, οὐ πάνυ τοι εὐτυχῆ, γιγνώσκομεν. Εὐμοίρισε δ' ἐκ τούτων, ἐκ μὲν τῆς πρώτης θυγατρίον, ἐκ δε τῆς τρίτης, παιδὸς ἄῤῥενος ἐγνώσθη πατὴρ. Καὶ τῆς βασιλείας δίαδοχον καταλεῖψαι καραδοκεῖ.

Επιτείνομεν οὖν, εἰ δοκεῖ, τὸν λόγον καὶ πρὸς τὰ λοιπὰ τούτον τοῦ βασιλέως πλεονεκτήματα, λόγου ἄξια, καὶ ἱστορίας δεόμενα, ἃ οἱ πρὸ αὐτοῦ Ἀγγλίας δυναστεύσαντες οὐκ ἴσχυσαν ἐπιδεῖξαι. Καὶ γὰρ ὡς ἐν τοῖς ῥηθεῖσι τὰ περὶ τῶν κληρικῶν ἔφημεν, τήν

but allowed her a palace, and princely attendance, and an annual income, and all other privileges, except the name of Queen. And Henry took to himself a sixth wife, in other respects not unpleasing, but already past her prime, and forty years of age, and besides, having been before the wife of two husbands, but separated from them by death, and living in widowhood; her did Henry take to himself as a discreet and suitable partner. And these things we know to have befallen Henry, not altogether prosperously indeed, respecting his wives. And from some of these he was blessed with offspring: from the first he was acknowledged the father of a daughter, from the third of a son. And he expects to leave him the successor to his kingdom.

Extend we then, if it seems good to you, our narrative even to the other acquisitions of power made by this king, which are deserving of mention, and requiring to be handed down, and which the preceding sovereigns of England were unable to exhibit. For in my former account respecting the

τε δυναστείαν ἣν εἶχον, καὶ τήν ἄλλην φαντασίαν, ὡς καὶ τοῖς βασιλεῦσιν αὐτοῖς καταφρονητικῶς προσεφέροντο, καὶ τοσαύτη τὶς κακία σφίσι περιπολεύετο, ὡς καὶ θείοις καὶ ἀνθρωπίνοις θεσμοῖς καὶ ἐντάλμασιν κατεφρόνουν· μᾶλλον δ' οἱ παρὰ τούτων καλούμενοι μοναχοὶ, οἱ ἑαυτοὺς ὀπαδοὺς τοῦ Φραγγίσκου ἐπιφημίζοντες. Τοσοῦτον γὰρ συνήγαγον πλῆθος, ὡς τὸ τάγμα τῆς τούτων ἑταιρείας * τῶν λοιπῶν ὑπεραίρει. Ἐνθέν τοι καὶ πρὸς παρανομίας ὑπὸ τοῦ πλήθους ἐχώρησαν, καὶ παίζειν ἐν οὐ παικτοῖς προθυμηθέντες, σφίσι πρόξενοι καὶ πολλοῖς ἀπωλείας ἐγίγνοντο αἴτιοι. Καί γὰρ ἐλέγετο, ὡς μετὰ τῶν ἄλλων ἀπείρων δραματουργιῶν, ὧν φρενοβλαβῶς ἐπ' αἰσχροκέρδειαν ἐπετέλουν, καὶ τοιόνδέ τι ἀπετόλμησαν. Σταυρὸν ἐξ ἀργύρου, καὶ τὸν προσηλωθέντα ἐς αὐτὸν θεάνθρωπον Ἰησοῦν, εὐμήκη ποιήσαντες, καὶ τὸν χρόνον σημήναντες ἐς ὃν ὁ σταυρὸς πεποίητο, καὶ ἐν αὐτῷ ἐγχαράξαντες, πρὸ χιλίων ἐτῶν δῆθεν τοῦτον ποιηθέντα,

* αιτειρείας. MS.

clergy, I stated both the power which they had acquired, and their ostentatious display, so that they treated even their own sovereigns with contempt: and to such a degree had they familiarised themselves with vice, that they contemned enactments and injunctions both divine and human; and more especially those monks who termed themselves followers of Franciscus. For this fraternity had so greatly increased, that the aggregate of their order exceeded all the rest. Hence, indeed, from their numbers, they proceeded to transgressions; and having devised jests in matters which are not fit subjects for jest, they paved the way for their own downfall, and that of many others. For it was said, that, together with other numberless theatrical representations, which they foolishly acted for the sake of base gain, they ventured also on the following trick. Having made a cross of silver, and the incarnate God Jesus nailed to it, of large size, and having marked the time in which the cross had been made, that is, having engraved on it, that

ἔν τινι ἀλσώδει * τόπῳ καὶ φαραγγώδει ἐν ἄντρῳ τινὶ εὐφυῶς πως κατέκρυψαν. Καὶ ἐκ νόθου πυρός τινος κατασκευάσαντες φῶς, ἔν τινι ὑελώδει βικίῳ ἐπέθεσαν, ὡς καὶ δαιμονίαν τινὰ φαντασίαν εἶναι πυρὸς τοῖς ἀγνοοῦσιν ἐφαίνετο· καὶ ἀπαντικρὺ τοῦ σταυροῦ τοῦτο θέντες ἐξίεσαν, τὸ τοῦ ἄντρου στόμιον ἐντέχνως περιφράξαντες, ἵνα μή τινα ὑποψίαν ἔκ τινος ὑπολάβοιεν. Μετ' οὐ πολλὰς δ' ἡμέρας, ἐφ' ἁπάσης τῆς νήσου διεφήμιζον, ὡς γέροντι λέγοντες τινὶ, διαγωγὴν ασκήσεως περιβοήτῳ, καὶ ἐν ἐρημίαις διαιτουμένῳ, ἐκ τῆς αὐτῶν ἑταιρείας,† ἀπεκαλύφθη θησαυρός τις σωτηριώδης, ψυχικῶν τὲ καὶ σωματικῶν ἀῤῥωστημάτων ἀλεξητήριον φάρμακον. Ὁ δὲ τόπος ὁ ὑπὸ θείου ἀγγέλου τῷ θαυμασίῳ γέροντι δειχθεὶς, ἔρημός τις ἐστὶ καὶ δύσβατος. Ἀνῆκον οὖν ἐστι, μετὰ λιτῆς καὶ δεήσεως ἰέναι, κἀκεῖ τὴν ἱερὰν ἐκτελέσαι ἱερουργίαν, εἶθ' οὕτως τοῦ ποθουμένου ἴσως

* ἀλσώδη. MS. † αἰτερείας. MS.

it had been made a thousand years before, they concealed it in some cave situate in a certain woody glen fit for their purpose. And from some artificial fire having prepared a light, they put it in a glass vessel, so that it presented to those not in the secret the appearance of a supernatural fire; and having placed this in front of the cross, they withdrew, having artfully closed up the mouth of the cave, that they might not incur suspicion from any one. And after a few days, they spread a report over the whole island, that there had been revealed to a certain old man of their own order, celebrated for the strictness of his ascetic discipline, and living in solitude, some salutary treasure, a charm for dispelling the infirmities of soul and body. But the spot pointed out by a divine messenger to the wondrous old man, was (*represented*) as solitary and difficult of access. It was, therefore, requisite, with prayer and supplication, to proceed and perform there the hallowed rites; then perhaps also they would thus obtain the object

καὶ τύχοιεν. Ὡς γοῦν ταῦτα ἐπεφημίσθη, καὶ τῶν πλείστων ἐς τὰ τοιαῦτα δεισιδαιμόνως ἐχόντων, ἐς τοὺς τῆς τούτων ἑταιρείας* ἀρχηγοὺς ἀπήρχοντο ἱκετευοντες δεῖξαι τὸν ὑπὸ Θεοῦ ἀποκαλυφθέντα αὐτοῖς θησαυρὸν. Οὗτοι† δ' οὖν μὴ εἰδέναι προσποιούμενοι, καὶ ἑαυτοὺς εὐτελίζοντες, ἀναξίους σφᾶς ἐπικαλοῦντες, καὶ τοσαύτης χάριτος ἐνδεεῖς, ὑποκρινομένοι ἔλεγον. Οἵ δ' οὐκ εἴων, ἀλλὰ μεθ' οἰμωγῶν‡ καὶ δακρύων κατελιπάρουν, ἄχρις οὖν πρὸς οἶκτον ἐκίνησαν. Καὶ λαβόντες τὸν γερόντα, μετ' εὐλαβείας ὅτι πλείστης καὶ παρακλήσεως, ψάλλοντες, καὶ στιχηδὸν ἀνὰ δύο σφᾶς ἐπεκτείναντες, ἐπηκολούθουν§ τῷ γέροντι. Πλῆθος δ' ἀνθρώπων, ἐξ ἡλικίας ἁπάσης, οὐ μόνον τῶν συρφετωδῶν,|| ἀλλ' ἤδη καὶ τῶν ἐν τέλει, καί τινων ἐκ τῆς συγκλήτου, τούτοις εἵποντο, καὶ μετὰ κατανύξεως ἕκαστος ἤυχετο. Φθασάντων δ' οὖν ποτὲ τῷ τόπῳ, καὶ τὴν ἱεροτελε-

* *αἰτερείας.* † *οὗτος.* MS. ‡ *ὑμωγῶν.* MS.
§ *ἐπικολούθουν.* MS. || *συρφητωδῶν.* MS.

of their wishes. When then these things had been noised abroad, and great numbers were superstitiously intent on such things, they went to the chiefs of the Franciscan order, entreating them to point out to them the treasure revealed by God. And these, indeed, pretending to be ignorant, and setting little store by themselves, calling themselves unworthy, and not meet to receive so great a favour, spake with dissimulation. But the others desisted not; but with lamentations and tears persevered in their importunity, until at last they moved them to compassion. And having taken the old man, with the greatest reverence and devotion, singing psalms, and forming themselves in a procession two by two, they followed the old man. And a multitude of men, of all ages, not only of the rabble, but now also of persons in authority, and of some of the senate, followed these; and with deep contrition each prayed. And having then at length

τείαν εὐλαβῶς ποιησάντων, ὁ θαυμάσιος γέρων, δίκελλαν λαβὼν* ἤρξατο μετὰ δακρύων ὀρύττειν. Κελεύσας δὲ καὶ τοὺς ἄλλους τοῦτο ποιεῖν, ἔργου εἴχοντο. Κατελθόντες οὖν ὅσον ὀργυίας,† φῶς ἀθρόον ἐξέθορε. Καταυγασθέντες δὲ τὰς ὄψεις, ἔκειντο ἄναυδοι, ὑποκρινόμενοι. Μὴ τολμώντων δ' οὖν ἑτέρων πλησιᾶσαι, ὁ γέρων τούτους παρώτρυνε. Καί τινες τῶν θρασυτέρων προσπελάσαντες, βοᾷν ἤρξαντο καὶ ψάλλειν· "Σὲ τὸν Θεὸν ὑμνοῦμεν," καὶ τὰ ἑξῆς. Ὡς δὲ τὸν σταυρὸν ἐκ μυχῶν ἀνήγαγον γῆς, καὶ τὸ θαυμάσιον ὁρῶντες πύρ, οὐκ ἦν ὅστις οὐ θαυμάζων‡ ἀπείη, καὶ τὸν θεὸν μετ' εὐλαβείας ἐξευμένιζον.§ Ἐνθέν τοι καὶ βοὴ σύμμικτος ἠκούετο, θρηνούντων, βοώντων, ἐπαινούντων, χαιρόντων, καί τινων θείαν χάριν αὐτοῖς πεφοιτηκέναι λεγόντων, καὶ τ' ἄλλα τελούντων, ἐς ἃ ὁ δεισιδαιμονίας ἔμπλεος ὄχλος ἐπτόηται. Ὀψὲ δ' οὖν πότε τῇ σφῶν μονῇ προ-

* δίκελα. MS.
† οὐργίας. MS.
‡ θαυμάζον. MS.
§ ἐδόξαζον. MS.

come to the place, and reverently performed initiatory rites, the wondrous old man, having taken a spade, with tears commenced to delve. And having ordered the others also to do this, they took part in the labour. Having descended then as much as an ell, a sudden light broke forth. And feigning that their eyes were dazzled, they remained speechless. And whereas others did not venture to approach, the old man exhorted these. But some of the bolder sort having drawn near, began to shout and to chaunt: "We praise thee, O God!" and so forth. But when they brought up the cross from the recesses of the earth, and they beheld the miraculous fire, there was no one but went away wondering; and with pious veneration glorified God. Thence, too, was a mingled noise of persons lamenting, shouting, lauding, rejoicing, and of some saying that divine grace had visited them, and performing other things, to which a multitude, full of superstition, is readily excited. And now having, somewhat late in the evening,

σελθόντες, τὸν σταυρὸν ἐν ἐπισήμῳ προτιμασθέντι τόπῳ κατέθεντο. Τί δὲ τὸ ἀπ' ἐντεῦθεν; ἀνθρώπων ἀπείρων πρὸς τὸν σταυρὸν χάριν εὐλαβείας ἐπιχωριάσεις· ἀνδρῶν τὲ καὶ γυναικῶν τῶν πλημμεληματων ἐξαγορεύσεις. Μεμηχάνηται δὲ καὶ τοιοῦτόν τι· ὡς γὰρ οἱ τὰ σφίσιν ἐκκαλύπτοντες πταίσματα, οἱ τοὺς λογισμοὺς τούτων ἐπιδεχόμενοι, οἱ καὶ πνευματικοὶ πατέρες καλούμενοι, τούτους ἐς τὸν σταυρὸν ἀπέπεμπον, ὡς λύσιν τῶν ἁμαρτημάτων καὶ πληροφορίαν δῆθεν αἰτήσοντες. Απερχόμενοι δ' οὖν οὗτοι, γονυπετοῦντες, καὶ δάκρυα προχέοντες, ὅσοι μὲν χρυσίον ἢ ἄλλό τι τῶν πολυτίμων ἐτίθουν παρὰ τοὺς πόδας τοῦ ἐν τῷ σταυρῷ ἀνδριάντος, οὗτοι συγγνώμην καὶ ἄφεσιν ἐλάμβανον· συνένευε γὰρ τῇ κεφαλῇ ὁ ἐν τῷ σταυρῷ ἀνδριάς. Ὅσοι δ' αὖ ἀργύριον οὐχ ἱκανὸν προσέφερον, οὐδαμῶς τῆς ἀφέσεως ἐτύγχανον· καὶ τοῦτο τοῦ ἀνδριάντος σημήναντος. Τὸ δὲ μηχάνημα τοίον δέ τι εἶναι ἐλέγετο. Ὁ γὰρ εἰκονίζων τὸν

retired to their own monastery, they set up the cross in a conspicuous place, previously held in veneration. And what followed? Pious pilgrimages of numberless persons to the cross; confessions of sins, both of men and women. And there was contrived also something of this nature; for when these disclosed their sins, those who received their confessions, and were also called Ghostly Fathers, sent them away to the cross, with the view of entreating remission of sins and plenary absolution. These, therefore, arriving, kneeling down, and pouring forth tears, as many as placed gold, or any thing else of considerable value, at the feet of the image on the cross, obtained pardon and remission; for the image on the cross signified assent by nodding its head. But, on the other hand, those who brought insufficient gold, by no means obtained remission; the image intimating this also. And the contrivance was said to be something of the following kind. The image, then, representing Jesus, by means of cer-

Ἰησοῦν ἀνδριὰς, στροφεῦσι * τισὶν ἑλικοειδέσιν,† καὶ σχοινίοις λεπτοῖς, ὑπεκλίνετό τε καὶ ἀνεγείρετο, ἥ τε κεφαλὴ, καὶ τὰ περὶ τὸν τράχηλον. Ὅθεν, οἱ πρὸς τοῦτο ὑπηρετεῖν τεταγμένοι, ὅταν μὲν οὖν, ὡς ἔφημεν, χρυσίον εἴδοειν, ὡς προσιεμένου τοῦ ἀνδρίαντος καὶ ἀποδεχομένου, τῇ κεφαλῇ κλίνειν παρεῖχον. Ὅταν δ' αὖ ὀλίγον ἐτίθουν οἱ προσερχόμενοι, ὡς οὐ προσιεμένου δῆθεν τὴν προσφορὰν, ἐποίουν ἔνθεν κἀκεῖθεν τὴν κεφαλὴν περιστρέφειν. Οἱ οὖν ὁρῶντες τὸ παράδοξον τῆς θαυματοποιίας ἐκπληττόμενοι χρυσὸν ἔφερον, καὶ τὰ τιμιώτερα προσετίθουν, ποτνιώμενοι, καὶ τὸν θεὸν ἐξευμενίζοντες, καὶ λύσιν τῶν σφίσι πλημμεληθέντων τῇ κατακλίσει τῆς τοῦ ἐν τῷ σταυρῷ ἀνδριάντος κεφαλῆς λαμβάνοντες, ἀγνοοῦντες τῆς σκευωρουμένης ἔνδον τοῦ ἀνδριάντος τῶν μοναχῶν πανουργίας. Καὶ ταῦτα μὲν οὖν ἀνὰ πᾶσαν τὴν νῆσον Ἀγγλίας διεφημίσθη· καὶ κήρυκες ἀπεστείλαντο, δημοσιεύοντες τὰ πραττόμενα. Ἔνθέν τοι τὸ δεισιδαι-

* στροφῆσι. MS. † ἑλικοειδεις. MS.

tain flexible vertebræ and slender cords, was made to bend, and to erect both the head and the parts about the neck. Whence those appointed to attend to this, when, as I said, they saw gold, the image as it were approving and accepting, they made it to bow its head. But when, on the other hand, those who approached made but a trifling offering, the image as it were not approving the gift, they made the head to revolve hither and thither. Those, therefore, who saw the strangeness of the prodigy, being struck with awe, brought gold, and offered besides whatever was most precious, suppliantly venerating and propitiating God, and receiving remission of their trespasses by the bowing of the head of the image on the cross, being ignorant of the imposture so craftily contrived within the statue by the monks. And these things, therefore, were noised abroad throughout all the island of England; and heralds were despatched to make the transaction publicly known. Hence, indeed, the superstitious multitude of men

μονοῦν ἀνθρώπων πλῆθος, χρυσὸν καὶ ἄργυρον τοῖς μοναχοῖς ἐπεσώρευον. Ἵνα δ' οὖν ποτὲ τὰ τῆς ἀληθείας φανερωθείη, τὰ δὲ τοῦ ψεύδους ἐλεγχθείη, τοιοῦτόν τι γενέσθαι λέγεται. Ὁ γὰρ τὸν σταυρὸν τεχνουργήσας, ἐξ Αντουερπείας ἐς Λονδίνῃ παρεγένετο. Ἐκεῖ γὰρ οἱ μοναχοὶ τοῦτον ἐτεκτήναντο. Ἀκούσας δὲ τὰ περὶ τὸν σταυρὸν, μετὰ καὶ ἄλλων καὐτὸς παρεγένετο, χάριν εὐλαβείας δῆθεν, καὶ τῆς πρὸς τὸ θεῖον τιμῆς. Ἐλθὼν οὖν, καὶ πρὸς τὸν σταυρὸν ἀφορῶν ὑπετοπαζεν, ἔργον χειρὸς οἰκείας τὸν σταυρὸν ὑπονοῶν. Ὅθεν ἐπιπλεῖστον περιεργαζόμενος, πίστωσιν οἰκείαν εἶναι τὴν τέχνην ἀρκούσαν ἐλάμβανε. Διὸ δὴ τισὶ τοῖς ἀμφ' αὐτὸν ἐξεκάλυψεν. Αὐτοὶ δ' ἑτέροις τὸν λόγον κοινώσαντες, τοσοῦτον διεφημίσθη, ὡς μέχρι καὶ αὐτοῦ βασιλέως ἡ φήμη διῆλθεν. Κἀκεῖνος οὐδὲν μελήσας, τὸν ἐξ Ἀντουερπείας ἀνδριαντοποιὸν ὡς αὐτὸν ἐκάλει. Ἐλθὼν καὶ ἐξετασθεὶς, καὶ

piled up gold and silver for the monks. But in order that truth at last might be made manifest, and imposture might be unmasked, something of the following kind is said to have taken place. The artist who had contrived the cross arrived in London from Antwerp, for the monks had caused it to be fabricated there. And having heard the rumours about the cross, came also with others for the purpose of venerating the image and honouring the deity. Having, therefore, come, as he gazed on the cross, he began to form conjectures, suspecting that the cross was the work of his own hand. Whence having very long and minutely examined it, he became sufficiently assured that the workmanship was his own; whereon, indeed, he made a disclosure to some of those about him. And they themselves having communicated the saying to others, the report became so extensively circulated, that it reached the ears of the king himself. And he without delay summoned the image maker from Antwerp into his presence. When, therefore, he was come, and had been questioned, and had pointed out the

τὸν ἐν Ἀντουερπείᾳ σταλέντα παρὰ τὸν τῆς ἑταιρείας μοναχὸν, ἵνα τὸν σταυρὸν ἐξαρτήσειεν ἐπιδείξαντος, πληροφορίαν ὁ βασιλεὺς ἀρκούσαν ἐλάμβανεν. Ὅθεν τὸν μοναχὸν, στρέβλαις τισὶ καὶ βασάνοις ἐτάσας, ἅπαντα τὰ σκευωρισθέντα παρά τῶν μοναχῶν ἐξηγόρευε. Τούτους οὖν ἅπαντας ὁ βασιλεὺς συλλαβὼν, τῇ εἱρκτῇ κατέκλειε. Μετ' οὐ πολὺ δὲ, τοὺς μὲν προύχοντας τούτων ἀγχόνῃ τῆς βιοτῆς ἀπήλλαξε. Τοὺς δ' αὖ ἑτέρους ξίφει τὰς κεφαλὰς ἀπέταμεν. Ἐνίους δὲ καὶ τῆς νήσου φυγαδεύσας, ἀειφυγίᾳ κατέκρινε. Τὸν δέ γε θαυματοποιὸν ἀνδριάντα, σὺν τοῖς συναχθεῖσι χρήμασι, τῷ βασιλικῷ ταμείῳ κατέταξε. Τὸ δὲ μοναστήριον ἄχρι κρηπίδων* αὐτῶν κατεσκάφε. Καὶ ταῦτα μὲν οὕτως ἀπέβη. Τὸ δ' ἡμῖν ἀφηγηθὲν ὑπό τινων,† ὑπὸ τῶν ἐν ταύτῃ μοναχῶν καινοτομηθὲν, οὐ μεῖον‡ τοῦ προῤῥηθέντος γενόμενον, γραφῇ παραδοῦναι ἐπείγομαι. Καὶ

* κριπίδων. MS. † ὑπό παρά. MS. ‡ μείων. MS.

person sent to Antwerp by the monks of the fraternity, to give him the orders for executing the cross, the King obtained full and satisfactory evidence. Whence, having caused the monk to be stretched out on the rack, and put to the torture, he confessed all the things which had been devised by the monks. The King, therefore, having apprehended all these, shut them up in prison; and, shortly after, he deprived their chiefs of life by hanging, but the rest he decapitated with the sword; and others also having driven from the island, he condemned to perpetual banishment. And the miraculous image, with the collected riches, he assigned to the royal treasury; and the monastery he razed to the very foundation. And these things, indeed, thus fell out. But I will now proceed to state in writing what was contrived by the monks in this place, not less *artfully* than what was abovementioned; for it was said, that some of these, who are also

γὰρ ἐλέγετο ὥς τινες ἐκ τούτων, τῶν καὶ πνευματικῶν πατέρων ἐπικεκλημένων, εὑρόντες γυναῖκά τινα ἄσκησιν προσποιουμένην, καὶ φήμην οὐ τὴν τυχοῦσαν ἐφ' ἁπάσης ὡς εἰπεῖν Ἀγγλίας, ἐπέχουσαν, ἣν ὡς θεῖαν ἅπαντες ηὐλαβοῦντο. Ἐλέγετο γὰρ, τροφῆς τὸ παράπαν μὴ γεεύσθαι, ἀλλ' ἐκ τῶν τῆς ἀναιμάκτου θυσίας προσφερομένων δώρων ὁσημέραι * μεταλαμβανούσα, ἔφασκε ζωογονεῖσθαί τε καὶ τρέφεσθαι· ὅθεν καὶ ὄνομα ἁγιστείας ἐκτήσατο, καὶ ὡς θαυματοποιὸν ἅπαντες προσεῖχον. Ταύτην τοιγαροῦν τὴν γραῦν τῶν μοναχῶν τινες, ὡς ἔφημεν, εὑρόντες, καὶ περὶ τῶν πρακτέων σφίσι κοινώσαντες, καὶ συνταξάμενοι, ἀπίεσαν. Ἦν δὲ τὸ σκευωρούμενον τοιονδέ τι. Ὡς γάρ οἱ τὰ σφῶν ἁμαρτήματα τοῖς πνευματικοῖς ἐξηγόρευον, αἰτούμένοι δηθεν λύσιν τῶν ἐπταισμένων, οὗτοι πρὸς ἀναβολὰς ἦσαν, φάσκοντες, μὴ δύνασθαι διὰ τὸ μέγεθος ταῦτα αφιέναι· ἀλλὰ χρὴ σφίσι πρὸς τὴν ἁγιωτάτην ἀπελθεῖν γυναῖκα, καὶ ἐξ αὐτῆς,

* οσημέραιμέραι. MS.

called ghostly fathers, having found a certain woman pretending to lead an ascetic life, and having no mean reputation, as one may say, over all England, whom all reverenced as holy,—for she was said not to taste at all of nutriment; but partaking daily of the presented offerings of the bloodless sacrifice, she gave out that she was both preserved alive and sustained; whence also she obtained the title of Saint, and all looked upon her as miraculous. Some of the monks, therefore, as I have said, having found out this old woman, and having communicated with her respecting the things to be done by them, and made arrangements, went away. And the thing devised was of the following kind. When those who made confession of their sins to the ghostly fathers, asked for remission of their offences, these put them off, alleging that they could not, through their magnitude, remit them; but that they must go to the most holy woman, and entreat of her, as being

ὡς πλήρη πνεύματος οὖσαν ἁγίου, ἄφεσιν αἰτεῖν τῶν πλημμεληθέντων. Οὗτοι δ' ουν ἐλπίζοντες ἐκ τῆς γραὸς ἐλέους τυχεῖν ὡς ἐκ θεοῦ ἀπήρχοντο. Πρὶν δὲ τούτους παραγενέσθαι, οἵ τε πνευματικοὶ νυκτὸς πρὸς τὴν γραῦν παρεγένοντο, ἐκκαλύπτοντες ἅπαντα τὰ τῶν ἐξαγορευθέντων ἐπταισμένα. Τοὔνομα καὶ εἶδος καὶ τέχνην καὶ ἡλικίαν ἑνὸς ἑκάστου διὰ γραφῆς τὴν γραῦν διηρμήνευον. Οἱ οὖν παραγενόμενοι, καὶ τὴν γυναῖκα ἐξευμενίζοντες, τῶν ἁμαρτημάτων δῆθεν αἰτοῦντες ἄφεσιν, πρὶν τούτους τὰ σφῶν ὁμολογεῖν πλημμελήματα, ἥ τε γραῦς ἅπαντα θαυμασίως κατήγγελε. Ἀκούοντες δ' οὖν οὗτοι καὶ ἐκπληττόμενοι, δαιμονιὰν τὴν γραῦν ὑπετόπαζον· ἔνθέν τοι πρηνεῖς πρὸς τοὺς πόδας ἔπιπτον τῆς γραός, "καὶ τὶ ποιήσωμεν," μετ' ὀδυρμοῦ ἐπιφασκόντες. Ἡ δὲ γραῦς πρὸς ευποιίας τῶν μονάχων κατηνάγκαζε, φάσκουσα, ὡς οὐδὲν ἕτερον ἐξευμενίζειν *

* ἐξευμενίζειν τὶ. MS.

full of the Holy Ghost, the remission of their transgressions. And these therefore, went away, hoping to obtain mercy from the old woman as from the Deity; but before these arrived, the ghostly fathers went to the old woman by night, and disclosed to her all the offences of those who had made confession. They communicated to the old woman in writing the name and appearance, and occupation and age of each one individually. They, therefore, having arrived, and propitiating the woman, bought from her the remission of their sins forsooth; but before they confessed their trangressions, the old woman, to their astonishment, disclosed them all. And these, therefore, hearing this, and being quite amazed, imagined that the old woman was more than human. Whence, indeed, they fell prostrate at the old woman's feet, saying with lamentations, "And what must we do?" And the old woman constrained them to acts of beneficence to the monks, saying, that nothing was wont to propitiate the Deity so much as the con-

τὸ θεῖον * εἴωθε, ὡς τὸ μοναχοῖς εὐποιεῖν, καῖ τούτοις χρήμασι καὶ ἑτέροις κτήμασι κοινοῦσθαι, ὡς νύκτωρ καὶ μεθ' ἡμέραν συνομιλούντων θεῷ, καὶ ἰσάγγελον ἐπὶ γῆς ἐνδεικνυμένων πολιτείαν. Ταῦτα μὲν οὖν ἀκούοντες, χρήμασι σωρηδὸν τοὺς μοναχοὺς ἐθεράπευον. Οὗτοι δ' οὖν μετὰ τῆς γραὸς προσεκοινώνουν· καὶ πλῆθος χρημάτων ὁσημέραι ἐθησαύριζον, ἄχρις οὗ† ἡ δίκη καὶ τούτους ‡ ἐνδίκως δικάσασα κατεδίκασεν. Ὡς γὰρ ἅπαντες τὴν γραῦν δαιμονίαν τινὰ καὶ θαυματουργὸν ὑπετώπαζον, ἔτυχέ τινα δραστήριον ἄνδρα τὸ σκευωρούμενον ὑπονοῆσαι. Καὶ γὰρ κἀκεῖνος ἑνὶ τῶν πνευματικῶν, ὡς εἰκὸς, τὸ ἑαυτοῦ κρύφιον ἀπεκάλυψε. Καὶ καθάπερ καὶ τοῖς ἄλλοις πρὸς τὴν γραῦν ἀποσταλεὶς, καὐτὸς τὸ ἴδιον πλημμέλημα παρὰ τῆς γραὸς ἤκουσεν. Ὅθεν ἐν ὑπονοίαις οὐκ εὐκαταφρονήτοις ἦν. Ὑποτοπάζων § οὖν ὡς ἦν τἀληθὲς, καί τισι τοῦτο τῶν ἐν τέλει κοι-

* τὶ. MS. † οὖν. MS. ‡ τούτοις ους. MS. § ὑποτωπάζων. MS.

ferring benefits on monks, and bestowing on them monies and other possessions; since, day and night they held intercourse with God, and exhibited upon earth an angelic mode of life. Hearing, therefore, these things, they gratified the monks with riches by heaps. And these, therefore, further communicated with the old woman; and they treasured up daily a multitude of riches, until, indeed, justice condemned them also with a righteous judgment. For when all supposed the old woman to be some one supernatural and miraculous, it chanced that a certain enterprising man suspected the imposture; for he also had disclosed to one of the ghostly fathers, as was natural, his own secret sins. And, like the rest, having been also sent to the old woman, he also heard his own transgressions *recited by* the old woman; whence he was busily engaged in forming conjectures. Guessing therefore, how the truth lay, and having communicated this to

νώσας, πρὸς βασιλέα ἀνέφερον. Ὁ οὖν βασιλεὺς δραστήριός τις ὢν, καὶ νουνεχὴς, καὶ τὸ κακόηθες τῶν μοναχῶν ὑπονοῶν, πέμψας τοὺς καλουμένους πατέρας πνευματικοὺς συνέλαβε. Καὶ βασάνοις ἀφορήτοις ἐτάσας, καὶ τὴν δραματουργίαν ἐκκαλύψας, τὴν γραῦν τῷ πυρὶ κατηνάλωσεν. Τοὺς δὲ πατέρας πνευματικοὺς ἀγχόνῃ τὸν βίον ἐπιμετρῆσαι κατέκρινε. Ταῦτα μὲν οὖν καὶ ἕτερα * πλείονα τούτων ὁσημέραι τοῖς μοναχοῖς τὰ τολμώμενα, τοὺς πάντας ἢ πλείονας τῆς πρὸς σφᾶς εὐλαβείας καὶ πίστεως ἀπεστέρουν. Ἐνθέν τοι καὶ τῆς μοχθηρᾶς αὐτῶν διαγωγῆς βδελυττόμενοι, ἐν οὐδενὶ τούτους ἔστεργον. Οὐ μόνον δ' ἐν τούτοις τοῖς ἀτοπήμασιν ἡλίσκοντο, ἀλλ' εἰδει† καὶ ἀσελγείαις αἰσχίστοις πορνικῶν τὲ καὶ μοιχικῶν, φυσικῶν καὶ τῶν παρὰ φύσιν ἀτοπημάτων, ἀκρατῶς ὑπέπιπτον· ὡς οὐδὲν τῶν ἀπηγορευμένων καὶ ἀσυνήθων ἡμῖν πλημμελημάτων, ὃ τούτοις

* ἕτε. MS. † This should be, ἀλλὰ δὴ.

some of those in authority, they referred it to the King. Whereupon the King, being of an energetic and sagacious turn of mind, and suspecting the evil practices of the monks, sent and apprehended those called ghostly fathers. And having racked them with intolerable tortures, and brought to light the mummery contrived by them, he consumed with fire the old woman. And he condemned the spiritual fathers to terminate their life by hanging. Wherefore these, and other things more than these, being what were daily practised by the monks, deprived all, or the most part, of the veneration and credit *wont to be paid* to them. Hence, indeed, also abominating them for their wicked course of life, in nothing did they look upon them with kindly feelings. And not only were they detected in these absurdities, but, moreover, they fell into most shameful lewdnesses of whorish and adulterous criminalities, natural and unnatural; so that there is no vice interdicted, and strange among us, with which they were not

οὐ συνεπολιτεύετο. Τοιγαροῦν ὁρῶν ὁ βασιλεὺς Ἐνρίκος τὸν τῶν μοναχῶν διεφθαρμένον βίον, καὶ τὴν παρ' αὐτῶν ἐμπαιζομένην εὐσέβειαν, τήν τε τῶν αἰσχίστων ἀτοπημάτων πληθὺν· καὶ τὴν οὐ φορητὸν καὶ ὑπερήφανον ὀφρὺν βδελυττόμενος, καὶ τι καὶ νεωτερισμὸν ἐκ τοῦ πλήθους τῶν τοιούτων ὑπονοῶν, καὶ τὸν καιρὸν καραδοκῶν, ὡς τίσιν δικαίαν κατ' αὐτῶν ἐπαγάγοι· καλέσας τοὺς ἀμφ' αὐτὸν, καὶ ἐκκλησίας γενομένης, ἔφη πρὸς αὐτοὺς τοιάδε· "Τὸ μὲν ἀήθως καὶ παρὰ δόξαν ὑμᾶς κεκληκέναι, ἄνδρες σύνεδροι, καὶ τῆς ἡμετέρας ἀρχῆς προὔχοντες, ἴσως τινὲς ἐξ ὑμῶν ἀποροῦσιν· ὡς ἐν χειμερίῳ τῇ ὥρᾳ καὶ κρύει τοσούτῳ περὶ τῶν κοινῶν ἐμνήσθην ἐκκλησιάσαι. Ὅταν δὲ τὴν δι' ἣν ὑμᾶς κέκληκα αἰτίαν ἀκούσητε, τότ' ἂν ἡμᾶς δικαίως τῆς προνοίας ἐπαινέσητε. Τοίνυν, ὦ ἄνδρες, χειμὼν* οὐκ ὁ τυχὼν ἐπέπεσεν ἡμῖν, καὶ χειμώνων ὁ χαλεπώτατος. Ὁ μὲν γὰρ

* χὐμὼν. MS.

familiar. Wherefore King Henry, seeing the abandoned life of the monks, and that with them piety was turned into mockery; and seeing also the number of their most shameful vices; and abominating their intolerable and arrogant superciliousness; and apprehending also some revolutionary movement from the multitude of these men, and watching the occasion that he might inflict just punishment on them, he summoned the members of his council, and, an assembly having been convened, he addressed them as follows: "Councillors and peers of my empire, some of you will, perhaps, wonder at my having thus unwontedly and unexpectedly summoned you, and that I have called you together on public business in the winter season, and during such a frost; when, however, ye have heard the reason for which I have summoned you, ye will probably applaud our foresight. In truth, Sirs, no common stormy season has fallen upon us; nay, the severest of stormy seasons. For this, which is the object of sense, both by

αἰσθητὸς οὗτος, ὑπό τε τῆς ὥρας παρερχομένης, καὶ πρὸς τὸ ἔαρ ἀμειβόμενος, τὸ κρυμῶδες καὶ τραχὺ τοῦ ἀέρος πρὸς ἀλεεινὴν καὶ εὐήνεμον τὴν ἡμέραν μεταβάλλει. Ὁ δ' ἐπιπεσὼν ἡμῖν χειμὼν, οὐχ ὥραν, οὐ χρόνον, μεταλλάττειν εἴωθεν· ἀλλὰ μᾶλλον ἐν χειμῶνι καὶ ἔαρι ἐπιτείνεται, καὶ λῆξιν οὐδαμῶς ἐπινοεῖ. Καὶ γὰρ κατακλυσμὸν οὐ τὸν τυχόντα ἐπεργάζεται, καὶ τοσοῦτον, ὡς καὶ τὴν μόνην ἡμῖν καταλειφθεῖσαν τῆς βασιλείας ἐλπίδα, ἐπικλύσαι ταύτην ἐπισπεύδει. Τὶς δ' οὖν ὁ χειμών; καὶ τὶς ὁ τοῦτον ἐπεγείρων; οὐδ' ὑμὶν ἴσως ἄγνωστος ἔοικεν. Ὁρᾶτε τοιγαροῦν, ὦ ἄνδρες, τὸ τῶν μοναχῶν καλουμένων φῦλον, ὡς ὑπό τε τῶν πάλαι ἐπινοηθὲν, ἵν' ἰσάγγελον πολιτείαν ἐπὶ γῆς ἄνθρωποι βιώσαιεν, ὡς ὑψηλῆς πολιτείας, καὶ θείας τοῦ νοὸς ἀναβάσεως, καὶ κόσμου καὶ τῶν * ἐν κόσμῳ καταφρονήσεως, καὶ φιλοσοφιας ἐνθέου ἐνστερνίσεως, ὑπὸ τούτων ἀρίστως καὶ θεαρέστως τέτακται. Καὶ πλεῖστοι ἀνὰ τὴν οἰκουμένην

* τοῖς. MS.

reason of its passing away and changing to spring, transmutes the frostiness and keenness of the air to days of sunshine and calm. But the storm that has befallen us knows no change either of season or time; but rather increases in winter and spring, and has no thoughts of intermission. For it causes no ordinary inundation; nay, one so great that the only hope of the kingdom which was left to us, this it hastens to overwhelm. And what then is the storm? and who is he that raises it? Not even to you, perhaps, does he seem unknown. Look, then, O, Sirs, at the tribe of those who are called monks; how it having been devised by these of old, in order that men might live upon earth a mode of life like unto that of angels, on what principles of sublime polity, and divine elevation of the mind, and contempt of the world and the things of the world, and inspired wisdom dwelling in the heart, it has been most excellently ordained, and agreeably with the divine will. And very many persons throughout the world have

ταύτης μετέλαχον. Εἰς τοσοῦτον δ' ὀσημέραι, ὑπὸ τῶν κακῶς τὰ καλὰ κεχρημένων ὀλισθήσασαν, καὶ ἐν τοσούτῳ βαράθρῳ πεπτωκυῖαν, ὡς μὴ μόνον ἄνθρωποις νουνεχέσιν ἔπαγει σκάνδαλον, ἀλλ' ἤδη καὶ τὸν πάντ' ἐφορῶντ' ὀφθαλμὸν, ἔστιν ὅτε καθ' ἡμῶν δικαίως παροργίζει· καὶ πρόξενος ἀπωλείας οὐ τῆς τυχούσης τοῖς πλείοσιν ἐπιγίγνεται. Οἱ μὲν οὖν πρὸ ἡμῶν, ἀνεξετάστως, μᾶλλον δὲ φρενοβλαβῶς, χάριν εὐσεβείας, τὰ σφίσι δεισιδαιμονοῦντες* αὐτοῖς προσήλωσαν. Οὗτοι δ' οὖν ὑπὸ πλούτου καὶ τρυφῆς οἰστρηθέντες, ἅπαντα τὰ τῆς ἐνθέου πολιτείας καὶ διαταγῆς πρὸς τὸ σφίσι δοκοῦν λυσιτελοῦν μετήλλαξαν· καὶ ἀντὶ μὲν εὐτελείας πολυτελείαν, ἀντὶ δ' ἀκτημοσύνης πολυκτημοσύνην, ἀντὶ δὲ νηστείας τρυφὴν, καὶ ἀντὶ ἁγνείας λαγνείαν, ἀντὶ δὲ ταπεινότητος ὀργὴν καὶ ἀλαζονείαν καὶ ὑπεροψίαν, καὶ τἄλλα,† ἅ οὐδ' ὑμεῖς ἴσως ἀγνοεῖτε. Ὡς θᾶττον ἄν τις τὸν ἥλιον ἀσκαρδαμυκτὶ προσβλέψειεν ἄν, ἢ τούτους ἀντιπροσώπως

* δυσιδαιμονοῦντες. MS. † τ' ἄλλα. MS.

participated in it; but to so great a degree has it daily declined, through those who abuse things honourable, and to such a depth has it sunk, that it not only gives offence to considerate men, but now also at times justly incenses against us the all-seeing eye, and is leading the multitude into disorders of no ordinary kind. Our predecessors, indeed, without consideration, and somewhat weakly, from pious motives, and inclining to superstition, bestowed on them their possessions. And these, therefore, excited by wealth and luxury, have changed every thing of heavenly polity and ordinance to what appeared to themselves gainful; and in the place of frugality *has arisen* sumptuousness; in the place of poverty, riches; in the place of fasting, luxury; in the place of chastity, lasciviousness; and in stead of humility, wrath and vain-glory and haughtiness; and other things, of which neither ye perhaps are ignorant; so that a person might more easily eye the sun with steadfast gaze than look these men in the face.

θεωρήσειε. Τοιοῦτοι δ' ὄντες, θείων μὲν ἐνταλμάτων καταφρονοῦσι, βασιλικῶν δὲ θεσμῶν καταπτύουσιν, ἀνθρώπων δὲ θείων δόγμασιν οὐδ' ἐπαΐειν βούλονται· αὐτόνομοί τινες καὶ αὐθάδεις· καὶ οὔτε μὴν θεῷ, οὐτ' αὖ ἀνθρώποις ὑπείκουσιν· ἀλλὰ προσχήματι μὲν εὐλαβείας, εὐτελῆ τινα σχημάτων τὲ καὶ ἐνδυμάτων σφίσι διαφορὰς ποιήσαντες, πρὸς ἑταιρείας καὶ συνάξεις συντάξαντες, τοῦ σφῶν ἀρχηγοῦ δῆθεν τὸν βίον μιμούμενοι, καὶ τῆς* τοῦ σχήματος τούτου περιβολῆς† ἀπατῶσι τοὺς ἁπλουστέρους, καὶ τὰ ὑπὸ τῶν ἄλλων αὐτοῖς χορηγούμενα, πτωχοῖς παρὰ τούτων ἐπιδίδοσθαι. Ἐνθέν τοι τούτου ἕνεκεν‡ πτωχοὺς καὶ προσαίτας τοὺς πλείονας ἐποίησαν. Καὶ οἱ μὲν τοῦ Φραγγίσκου ὀπαδοὶ εἶναι βούλονται, ἄλλοι δ' Αὐγουστίνου, ἕτεροι δ' αὖ Δομινίκου, καὶ ἄλλοι ἄλλως σφᾶς ἐπικεκλήκασι. Τοίνυν, ἐμπέπλησται μὲν ἡ γαῖα τῶν τοιούτων, ὅιτινες ἐς οὐδὲν τῶν

* Should be τῇ. † Should be περιβολῇ. ‡ τούτ' ἕνεκεν. MS.

And being such as I have described, they trample on divine ordinances, and despise regal enactments, and the dogmas of sainted men they do not even wish to listen to; in disposition self-directed and self-willed; and neither, indeed, to God, nor yet to man, are they submissive. But under pretence of piety, they affect a certain simplicity in their attire as well as peculiar distinctions, and having formed themselves into fraternities and congregations, pretending forsooth to imitate the life of their chief, they deceive the simple-minded by the garb they assume, and pretend that those things which are supplied to them by others are bestowed by themselves on the needy. Hence, indeed, on this account they have made mendicants and beggars the more numerous. And some of them desire to be followers of Francis and others of Augustine, and some again of Dominic, and others have denominated themselves in various ways. Wherefore the earth is filled, indeed, with such men as these, who appear to contribute in no

πρὸς τὴν πολιτείαν συντεινόντων συνεργοὶ φαίνονται. Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲν κοινὸν ἐπιτελοῦντες, ἀλλ' ἀχρεῖοι καὶ περιττοὶ καθεστῶτες, καὶ κατὰ τὸν εἰπόντα, 'Οὔτέ ποτ' ἐν πολέμῳ ἐναρίθμιοι, οὔτ' ἐνὶ βουλῇ, ἐτώσιον,' ὡς ἀληθῶς 'ἄχθος ἀρούρης.' Ὅμως τῶν ἄλλων κατηγοροῦσι· καὶ πρὸς μὲν τοὺς ἄλλους καρτερίαν ἀεὶ καὶ σωφρσύνην ἐπαινοῦσι, καὶ πλούτου ἡδονῆς * καταπτύουσι. Μόνοι δὲ καὶ καθ' ἑαυτοὺς γενόμενοι, τὶ ἂν λέγοι τὶς ὅσα μὲν ἐσθίουσιν, ὅσα δε ἀσελγαίνουσι. Καὶ οὗτος αὐτῶν τὰ πρῶτα φέρεσθαι δοκεῖ, ὃς ἂν μεγαλοφωνότατός τε ᾖ καὶ ἰταμότατος, καὶ τρὸς τὰς λοιδορίας † θρασύτατος. Ἃ γὰρ ἔναγχος παρ' αὐτῶν ἐτολμήθη, τὰ περὶ τὸν σταυρὸν φημὶ, καὶ τὸ σωτηριῶδες αὐτοῦ Χριστοῦ πάθος, φεῦ τῆς τόλμης! ὡς χείρονα τῶν σταυρωσάντων, ‡ αἰσχροῦ κέρδους ἕνεκα τοῦτον ἐμπαίξαντες, ἅπαντες ἴσασι. Τὰ δὲ περὶ τοῦ θεηλάτου ἐκείνου γυναίου, καὶ τὰς τῶν πλημμεληθέντων ἀνθρώποις ἀποκαλυψεις,

* This should be ἡδονὴν or ἡδονάς. † λοιδωρίας. MS. ‡ σταυροσάντων. MS.

respect to those things which combine to maintain society. And what it worst of all, rendering no service to the community, but leading a useless and superfluous existence, and according to the poet,* 'Nor ever honoured in war nor in counsel,' they are in truth 'a worthless encumbrance of the soil.' Nevertheless they censure others; and to others indeed, they extol endurance and temperance, and despise wealth and pleasure. But when apart from others, and left to themselves, how could any one relate what quantities they eat, and what lascivious actions they indulge in. And that man of them appears to bear the palm who is loudest, and most impudent, and boldest at railing. For all know the things which recently were done by them, I mean those respecting the cross, and the passion of Christ himself, whereby we are saved—fie on their audacity! All must be aware, that they are worse than those who crucified him, since they have made a mockery of him for the sake of base gain. And again, with

* Hom. l. B. 202 and Σ. 104.

καὶ τὰς Σατανικὰς πανουργίας καὶ μαγγανείας, τὶς ἀνήκοος τούτων ἐγεγόνει; τὰ δ' ὁσημέραι παρὰ τούτων τολμώμενα, τὰς παρθένων φθορὰς ἑκούσας τὲ καὶ ἀκούσας, τὰς τῶν μειρακίων ὕβρεις, τὰς παρὰ φύσιν λαγνείας, οὐδεὶς ὃς οὐκ ἐπίσταται. Ὄντες * δ' οὖν τοιοῦτοι, ἁπάντων μὲν ἐπίσης καταφρονοῦσι, περὶ Θεοῦ δὲ ἀλλοκοτα διεξέρχονται. Καὶ ἐπὶ τοῖς αἰσχίστοις ἁλισκόμενοι, τὸν Ρώμης ἐπίσκοπον ἐπικαλοῦνται· καὶ ἀσυλίαν ἑαυτοῖς ἐπιβοώμενοι, τούτῳ τὰ τῆς δίκης ἐπιτρέπειν ἀξιούσι. Καὶ '[τῶν] μὴ ἅπτεσθε τῶν χρηστῶν μου,' συνεχῶς ἐπιφθεγγόμενοι, ἀνερυθριάστως ἐν ἀνομίαις ἁλίσκονται· καὶ τοῖς ἄλλοις ἐν διδαχαῖς, ὡς εἰκὸς, ἁμαρτίας ἐκφεύγειν ἐπιτρέποντες, αὐτοὶ ταύταις ἐγκαλινδοῦνται. Τὰς δέ γε μοναστρίας κάλουμένας, πῶς ἂν εἴποιμι; Τὶς γὰρ ἐξ ὑμῶν οὐκ οἶδε ποίοις τισὶ ταῖς διαγωγαῖς χρώμεναι διατελοῦσι, καὶ τινα χοιρώδη βίον καὶ ἀσελγῆ δια-

* ὄντε δ'. MS.

respect to the heaven-inspired woman, and the revelations of trespasses to men, and their satanical jugglings and impostures; who has not heard of these things? And there is no one who is ignorant of the things audaciously done by them every day; the seductions and rapes of virgins, the insults offered to youths, the deeds of unnatural lewdness. And being, therefore, such as I have described, they contemn all equally; and concerning God, they relate strange absurdities. And being detected in most shameful practices, they appeal to the Bishop of Rome; and loudly claiming for themselves a sanctity, which to invade were sacrilege, they are ready to commit to him judicial proceedings. And incessantly exclaiming, 'Touch not my saints,' they are detected unblushingly committing flagitious deeds; and whilst in their preaching most likely they recommend to others to avoid sin, they themselves are wallowing in it. And of those called nuns, how can I speak? For who of you is he that knows not, in what sort of conduct they pass their time, and what a filthy and wanton life they lead?

ζῶσι; πόσους μὲν νύκτωρ καὶ μεθ' ἡμέραν ἐν τοῖς σφῶν σκηνώμασι τῶν μοναχῶν κατακλείουσι.* πόσα δὲ τῶν ἐμβρύων τοῖς ποταμίοις ἐκσφενδονίζονται † ῥεύμασι· πόσα δ' αὖ ἕτερα, ἵνα μὴ τἄδηλα ‡ τοῖς πολλοῖς ἀποκαλυφθῶσι, δι' ἀμβλωθριδίων§ φαρμάκων, ἀτελέστατα τοῖς μητρώοις σπλάγχνοις διαφθείρονται. Ἀφίημι τοίνυν τὰ τούτων, πολλά τε ὄντα, καὶ τοῖς πλείοσιν οὐ λανθάνοντα. Τοιγαροῦν, ὦ ἄνδρες, γνώμην τίθημι, τούτους μὲν καὶ ταύτας, πασσυδεί,‖ χώρας ἐξεῶσαι τῆς Ἀγγλων· καὶ μηκέτι τοῦ λοιποῦ χώραν αὐτοῖς χορηγῆσαι. Καὶ τοὺς μὲν βίον ἔνθεσμον καὶ μεθ' ἡμῶν συζῆν βουλομένους, τούτοις τὰ πρὸς χρείαν δαψιλῶς ἐπιδιδόσθαι. Τοὺς δέ γε τῇ σφῶν δεισιδαιμονίᾳ,¶ καὶ τῇ τοῦ σχήματος ἐγκαρτερεῖν ἑλωμένων περιβολῇ, ἐκ τῆς ἡμεδαπῆς μακράν που φυγαδεῦσαι. Ὁμοίως δὲ καὶ τὰς μοναστρίας· τὰς μὲν ἑλωμένας βίον εὔθεσμον

* κατακλύουσι. MS. † εκσφενκωνίζονται. M. S. ‡ τ' ἄδηλα. MS.
§ αμβλοθρυδίων. MS. ‖ πασσυδὶ. MS. ¶ δυσιδαιμονίᾳ. MS.

How many of the monks, by night and by day, they keep locked up in their cells? And how many embryos they cast into the streams of rivers? And again, how many others most immaturely they destroy in the mother's womb by drugs which cause abortion, in order that they may not reveal to the world their secret crimes? I have done, however, with their practices, which are both many, and not unobserved by the generality of men. Wherefore, O, Sirs! I propose expelling entirely from the country of England these monks and these nuns; and no longer to afford them room in the country. And with respect to those who are willing to live an orderly life, and associate with us, I recommend that the things which are needful be abundantly supplied to them; but that we banish far away from our country, those who have chosen to persevere in superstition, and in a peculiar mode of dress. And the same also respecting the nuns; that to

καὶ παρθενίαν ἀσκεῖν, ἐκ τοῦ ἡμετέρου ταμιείου σιτηρέσιον ἐνιαύσιον ἀποδίδοσθαι. τὰς δ' εἰσοδίας τούτων, τοῖς δημοσίοις ἐναποτίθεσθαι θησαυροῖς. Ἐκ τούτων δὲ ξενῶνας, νοσοκομεῖα τὲ καὶ γηροκομεῖα κατασκευάσαι· τὰς δ' ἀββαδίας καὶ ἐκκλησίας, ἱερεῦσιν ἐκ τῶν πρεσβυτέρων ἐναποδίδοσθαι. Μειῶσαι δὲ καὶ τούτους χρὴ τῶν προσόδων, ἵνα μὴ ὑπὸ τῆς ἄγαν τρυφῆς κἀκεῖνοι ἀποσκιρτήσωσι. Καὶ τὰ μὲν τὰ τῆς Χριστιανικῆς εὐταξίας καὶ καταστάσεως ὑπὸ τῶν ἱερέων καὶ τοῦ πρεσβυτερίου τελεσθήσεται· τὰ δέ γε πρὸς σωτηρίαν συντείνοντα, καὶ ἐντάλματα σωτηριώδη καὶ ψυχωφελῆ,* ὑπὸ τούτων τοῖς λαοῖς διδαχθήσεται. Τοὺς δ' ἀλάστορας καὶ λυμεῶνας μακράν που τοῖς ἡμετέροις χωρίοις ἀποπέμψωμεν. Ταῦτα μὲν οὖν, ὦ ἄνδρες σύνεδροι, προτείνω ὑμῖν, τοῦ ἡμετέρου φροντίζων συμφέροντος. Ὑμεῖς δ' οἷά τε νουνεχεῖς ὄντες καὶ σοφοὶ, τὸ βέλτιον

* ψυχοφελῆ. MS.

those who have chosen to lead an orderly life, and continue in a virgin state, there be supplied from our exchequer an annual allowance; and that the revenues of these be added to the public funds; and that from these be provided buildings for the reception of strangers, and for the sick and the aged; and that the abbeys and churches be assigned to ministers from among the presbyters. And it is proper to abridge also these of their revenues, lest they also grow wanton through too much luxury. And the things pertaining to Christian discipline and ordinance shall be performed by the ministers and the presbyters; and the things which are salutary, and precepts that tend to salvation and the souls' health, shall by them be taught to the people; but the pestilent and pernicious we would send far away from our dominions. These things, therefore, O Sirs and Councillors! I lay before you, esteeming them to be for our advantage. And ye, as being both considerate and sapient, will choose what is best;

αἱρήσεσθε. Καὶ μέντοι εἰ τῆς ἡμετέρας γνώμης συμψηφοι γενήσεσθε, τὸ θεῖον εὖ οἶδ' ὅτι θεραπεύσητε, καὶ πρὸς τὰς ὑμῶν αἰτήσεις εὐμενῆ καὶ χορηγὸν εὑρήσετε.* Ἐμοὶ δ' ὡς βασιλεῖ τὰ μέγιστα χαριεῖσθε· αὐτοὶ δ' ὑμεῖς ἀπήμονα καὶ ἀκύμαντον βίον ἐπιβραβεύσητε. Τὸ δ' ὑπήκοον εὐπειθὲς καὶ πρὸς πᾶσαν ἡμετέραν χρείαν ἀεὶ ἕτοιμον εὑρεθήσεται."

Ταῦτα τοῦ βασιλέως εἰπόντος, ἥ τε σύγκλητος, καὶ οἱ ἐν τέλει, παντοίᾳ δὲ ψήφῳ, παντοίᾳ δὲ γνώμῃ, ἅπαν μοναχῶν καὶ μοναζουσῶν τάγμα τῆς Ἄγγλων χώρας καὶ Ἰβερνίας ἐξώριζον,† καὶ διατάγμασιν ἅπασαν τὴν χώραν ἐπέταττον. Καὶ ἦν ὁρᾷν τὰς ἑταιρείας τῶν μοναχῶν καὶ μοναστριῶν, ἄλλους μὲν ἐς τὸν τῶν κοσμικῶν σφᾶς μεταῤῥυθμίζειν βίον, ἄλλους δὲ γυναῖκας ἐννόμως συνεύνους εἰσαγομένους· ἑτέρους δ' αὖ ἐν χώρᾳ Σκοτίας μετοικιζομένους, ἢ ἐν τῇ ὁμορούσῃ Φλανδρίᾳ καὶ Γαλατείᾳ. Ὅσοι δὲ τῶν μοναχῶν καὶ μοναζουσῶν εἵλοντο βίον

* *εὑρηθήσετε.* MS. † *ἐξόριζον.* MS.

and, indeed, if ye will give your decision agreeably to my sentiment, ye will do what is acceptable to God, and ye will find him kind and gracious to your supplications. And on me your Sovereign ye will confer the greatest favours; and ye will gain for yourselves a safe and tranquil existence. And my subjects will be found obedient, and ever ready for all our need."

When the King had thus spoken, both the senate and those in authority, by vote and decree of every kind, expelled from the country of the English and from Ireland the whole order of monks and nuns, and regulated the affairs of the whole country by statutes. And one might see the societies of monks and nuns, some, indeed, accommodating themselves to the life of secular persons, and others taking to themselves wives lawfully wedded; and others again, removing their abodes into Scotland, or in the adjoining countries of Flanders and France. But as many of the monks

ἐνάρετον διαζῇν, τούτοις ἐκ τοῦ κοινοῦ ταμιείου τὰ πρὸς χρείαν δαψιλῶς ἐχορηγήθη, ἄνευ μέντοι σχήματος τινὸς μοναχικοῦ περιβολῆς. Πρὸς τούτοις ξενῶνας καὶ γηροκομεῖα,* νοσοκομεῖα† τέ καὶ παρθενῶνας γενέσθαι προσέταξαν. Τοὺς δε πρεσβυτέρους ἐς τὰς τῶν ναῶν διοικήσεις ἐνέταξαν· μειώσαντες δ' αὖ καὶ τούτους τοῖς περισσεύμασι, καὶ ὅσα πρὸς διατροφὴν καὶ οὐ τρυφὴν ἐπεδόθη τούτοις χρειώδη. Ταῦτα μὲν οὖν Ἐνρίκος βασιλεὺς Ἄγγλων κατεστήσατο, καὶ ὅρον ἔθετο, μηκέτι τοῦ λοιποῦ μοναχοὺς ἐπιβαίνειν τῆς Ἄγγλων χώρας.

Ἄξιον δέ γε τὰ περὶ Θωμᾶ, τοῦ πάλαι μὲν Λονδίνης ἀρχιερατεύσαντος, ὑπὸ δὲ τοῦ Ρωμαίων ἀρχιερέως ἁγίου ταχθέντος, καὶ τελετὰς καὶ ἱερολογίας, ὡς ἕνα τῶν ἐπισήμων ἁγίων, ἐτησίους τιμὰς διατάξαντος ἐπιτελεῖσθαι, ἐπεξιέναι. Οὗτος γὰρ ὁ Θωμᾶς, ὁ καὶ Καντουαρίσιος‡ τοὐπίκλην ἐπιφημιζόμενος, ἐκ

* γηρωκομεῖα. MS. † νοσωκομεῖα. MS.
‡ κατουαρίσιως τοὐπικλειον. MS.

and nuns as chose to live a virtuous life, to them were abundantly assigned what was requisite for their subsistence from the public treasury, without, however, any peculiarity of monastic dress. Moreover they ordained, that there should be buildings for the reception of strangers, and for the aged, and for the sick, and for maidens. And they appointed presbyters to serve the churches; and having also limited these in superfluities, there was assigned whatever was necessary for their maintenance, and not for luxury. These things, therefore, Henry King of England established; and enacted a law, that monks should no more in future set foot in England.

It is proper also to relate, what pertains to Thomas, formerly Bishop of London, and canonised as a saint by the Roman Pontiff, who ordained annual honours to be performed, both rites and sacred orations, as being one of the distinguished saints, For this Thomas, commonly known by the surname "of Canterbury," was said to be of the nobly descended of

τῶν τῆς νήσου εὖ γεγονότων εἶναι ἐλέγετο. Ἀρχιερεὺς δ' οὐ ποτὲ χρηματίσας Λονδίνης, τοῖς βασιλεῦσιν ἀεί πως Ἀγγλίας προσέκρουε, καὶ τῷ Ῥωμαίων ἀρχιερεῖ, ὡς ἐξὸν ἦν αὐτῷ, συνηγορῶν καὶ ὑποτάττων ἐφαίνετο. Ἀχθεσθεὶς δ' οὖν ὁ τοτ' ἦν βασιλεύων Αγγλίας τὴν τούτου ἔνστασιν, ξίφει τοῦτον ἐκαρατόμησεν. Ὁ οὖν Ρωμαίων ἀρχιερεὺς δεινοπαθήσας, καὶ τῷ Θωμᾷ χαριζόμενος, ψήφῳ τῆς ἀμφ' αὐτὸν ἐκκλησίας ἅγιον τὲ καὶ ἥρωα τοῦτον κατεψηφίσαντο, καὶ τελετὰς καὶ ἱερολογίας ἐτησίους προσφέρειν τούτῳ ἐπέταξαν. Ὅθεν ἐφ' ἁπάσης τῆς αὐτοῦ διοικήσεως, τοῦτον ὥσπερ τίνα τῶν ἐπισήμων ἁγίων θεραπεύουσιν. Ὁ οὖν Ἐνρίκος βουλόμενος εἰδέναι, τίνι τρόπῳ τοῦτον ἅγιον ὁ Ρωμαίων πρόεδρος ἐψηφίσατο, ἅπαντα τὰ τῆς αὐτοῦ βιοτῆς ἐρευνήσας, τὰ πρὸ πεντήκοντα δηλαδὴ καὶ ἑκατὸν ἔτη ἔμπροσθεν γιγνόμενα, καὶ τὰ περὶ τούτου διερευνήσας, κριτὰς διετάξατο· καὶ συνηγόρους ἐνστήσας προσέταττεν ἵνα τοῦ δι-

the island; and, therefore, having been titled Bishop of London, he perpetually contended with the Kings of England; and appeared to favour, as far as he was able, and increase the power of the Roman Pontiff; and, therefore, the then ruling Sovereign of England, being incensed at his opposition, beheaded him with the sword. Wherefore the Roman Pontiff, having been greatly offended, conferred honours on Thomas, and by a decree of the church declared him to be a saint and hero, and enjoined that annual rites and sacred orations should be offered to him. Whence, throughout all his *jurisdiction* (his diocese) they venerate this man as a distinguished saint. Henry, therefore, wishing to know in what manner the Roman Pontiff had voted him a saint, having investigated all the circumstances of his life, which had occurred more than one hundred and fifty years previously, and having then thoroughly inquired into the particulars respecting him, he appointed judges; and having instituted commissioners, he commanded that

καίου ποιήσοιεν ἔρευναν· καὶ μήτε τὰ πρὸς χάριν Βασιλέως κρίνοιεν, μήτε μὴν τῷ Θωμᾷ, εἰ καὶ ἅγιον οἱ πλεῖστοι ὑπονοοῦσιν. Ἐνθέν τοι καὶ δυσὶν ἔτεσι τῷ κριτηρίῳ διέτριψαν, τὰ δίκαια σφῶν ἕκαστος ἐπιφέροντες. Τέλος δ' οἱ κρίνειν λαχόντες, τόν τε Θωμᾶν ὡς τοῖς τότε βασιλεῦσιν ἐναντιούμενον, οἷα δύσνουν καὶ ἄπιστον κατέκριναν, καὶ ψῆφον δυσπιστίας ὡς νεωτερίζοντα κατήνεγκαν. Ὁ μὲν οὖν Ἐνρίκος, ὡς τοῖς ἀνέκαθεν βασιλεῦσι διάδοχος γενόμενος, τίσιν, ὡς ἀποστάτην κατεδίκασε καὶ ἀλάστορα τῆς πατρίδος τὸν Θωμᾶν· τὴν γὰρ σορὸν* τῶν τούτου λειψάνων πυρὶ παραδοῦναι ἐκέλευσεν.† Ὅθεν οἱ πρὸς τοῦτο τεταγμένοι ταχέως τὸ προσταχθὲν ἀπεπλήρουν. Ἦν μὲν οὖν ὁρᾷν, τὰ ποτὲ μὲν ὡς ἁγίου τιμώμενα λείψανα, καὶ ἐκθειαζόμενα, διὰ τῆς λεωφόρου συρόμενα τὲ καὶ θεατριζόμενα, καὶ μεθ' ἁπάσης ὡς εἰπεῖν ὑβρέως ἐλαυνόμενα, καὶ ἐν μέσῃ τῇ πόλει πυρὶ

* σωρὸν. MS. † ἐκέλευεν. MS.

they should investigate the truth, and should neither seek by their decision to gratify the king nor Thomas, although the greater part regarded him as a saint. Hence, verily, they devoted two years to the inquiry, each one giving his decision as he thought just. But at last, those chosen to decide condemned Thomas as having been opposed to the kings of that time, and disloyal and refractory; and they passed a vote of censure against him as a rebel and revolutionist. Wherefore Henry, as being successor to the kings of former ages, condemned Thomas as a rebel and a pest of his country, and gave orders to commit to the fire the coffin which contained his remains. Whence those appointed to this, quickly fulfilled the order they had received. Wherefore one might see the remains, formerly honoured as those of a saint, and consecrated, both dragged along the public road and exposed to the gaze of the populace; and, as one may say, treated with every indignity, and committed to the fire in the middle of the city,

παραδιδόμενα καὶ ἀποτεφρούμενα· τὴν δὲ σποδὸν τηλεβόλῳ τιθέντες, τῷ ἀέρι παρέπεμπον. Καὶ δόγμα ἐφ' ἁπάσης Ἀγγλίας διεφημίσθη, μὴ τούτον ὡς ἅγιον ὡς χθὲς καὶ πρώην τολμήσειέν τις εἰπεῖν, ἀλλὰ Θωμᾶν τὸν ἀποστάτην, καὶ τοῖς βασιλεῦσιν Ἀγγλίας δύσνουν καὶ δύσπιστον. Καὶ ταῦτα μεν οὖν Ἐνρίκος πρὸ ἐτῶν ὥς φασι δέκα διετάξατο.

Βούλομαι δὲ καὶ τὸν τούτου πρὸς τὸν βασιλέα Γαλατείας Φράγγισκον πόλεμον ἀφηγήσασθαι· ὡς μὴ μόνον τὰ ἐν ταῖς πολιτικαῖς καὶ δημοσίαις αὐτοῦ διοικήσεσιν ἄν τις θαυμάσειεν, ἀλλ' ἤδη καὶ τοῖς ἐν πολέμῳ πλεονεκτήμασι τοῦτον δραστήριόν τινα καὶ νουνεχῆ κρίνοιεν. Οὗτος μὲν οὖν εἰκοστὸν πέμπτον ἤδη χρόνον ἄγων ἡλικίας, τῆς πατρώας ἀρχῆς κατέστη διάδοχος· ἔτυχε γὰρ καὶ τὸ κατ' ἐκεῖνο καιροῦ, Φράγγισκον τὴν βασιλείαν Γαλατείας παραλαβεῖν. Εἰθισται δ' οὖν ἀνέκαθεν τοῖς βασιλεῦσι Γαλατείας φόρους τοῖς Ἄγγλων βασιλευσιν ἐπιτελεῖν,

and reduced to ashes; and, having put the ashes into a cannon, they discharged them into the air. And a decree was promulgated throughout England, that no one should dare, as heretofore, to speak of him as a saint, but as Thomas the rebel, and one who had been disloyal and disobedient to the kings of England. And these things then Henry caused to be performed ten years previously, as they said.

I wish also to make mention of the war of this Henry against Francis king of France; that one may not only admire the transactions of his political and general administration, but, moreover, also from his successes in war, may discern him to be an energetic and skilful person. He then being in the twenty-fifth year of his age, succeeded to his hereditary dominions; and it happened also about the same time, that Francis had obtained the kingdom of France. Now it had long been customary with the kings of France, to pay tribute to the kings of England, in consequence of

διά τινας σφῶν ξυμβάσεις πάλαι γιγνομένας· ὡς ποτὲ μὲν Ἄγγλοι περάσαντες τὸν πορθμὸν ἁπάσης Πικαρδίας ἐγκρατεῖς ἐγένοντο· * καὶ ἐς τὸ πρόσω χωροῦντες ἄχρι Λευτετίας † τῆς καὶ Παρίσιον καλουμένης. Οἱ οὖν Γαλάται, γυναικός τινος προεξαρχούσης αὐτῶν, καὶ ἀνδρείῳ τῷ λήμματι κεκτημένης, τούτους ἐτρέψαντο. Ἐπαναλαβόντες δὲ Γάλλοι τὰς σφῶν πόλεις, ἔφθασαν ἄχρι θαλάσσης. Οἱ οὖν Ἄγγλοι, μὴ βουλόμενοι πόλεις τινὰς παραθαλατιδίους ἀπολιπεῖν, μετὰ τὸ πολλὰς γενέσθαι μάχας ἀμφοῖν τοῖν γενοῖν, πρὸς συμβάσεις ἐχώρουν, ἀδόλως Ἄγγλοι μὲν πάσας τὰς παρωκεανίτιδας πόλεις, πλὴν Κάλετες, τοῖς Γάλλοις ἐᾶσαι· οἱ Γάλλοι δ' ἀνὰ πᾶν ἔτος πέντε μυριάδας χρυσίνων τελεῖν, ἐκ τούτων δ' οἴνους καὶ πυροὺς καὶ κριθὰς, καὶ ἄλλων σπερμάτων, ἐκ Γαλατείας ἐς Ἀγγλίαν μετακομίζειν. Αὗται μὲν οὖν αἱ ξυμβάσεις ἐγίγνοντο· ἐχορηγοῦντο δ' ἀνὰ πᾶν ἔτος. Ὁ οὖν Φράγγισκος, τῆς βασιλείας, ὡς ἔφαμεν, δραξά-

* εγενετο. MS. † Λευκετιας. MS.

some treaties made between them long ago; since formerly the English, having crossed the strait, became possessed of all Picardy, and advancing forward, penetrated as far as Lutetia, called also Paris. The French, however, under the direction of a certain woman possessing a masculine spirit, put these to flight; and the French, having recovered their cities, advanced to the sea. The English, therefore, not wishing to lose certain maritime cities, after many battles fought between the two nations, came to terms; they agreed to resign, without reserve, to the French, all the maritime cities except Calais; and the French to pay every year fifty thousand pieces of gold, and from these to transport wines, and wheat, and barley, and of other grain, out of France into England. These conventions, therefore, were made, and they were fulfilled every year. Francis then, having, as I said, taken possession of the kingdom, set aside the conventions; giving

μενος, τὰς ξυμβάσεις ἠθέτει, φάσκων, οὐκ ἔξεστι βασιλεῦσι Γαλατείας,* μεγάλοις οὖσι, φορους διδόναι Ἄγγλων βασιλεῦσι, μικροτέροιν ὄντοιν. Διά τοι τοῦτο, καὶ πόλεμον Ἐνρίκος κατὰ Φραγγίσκου ἐκήρυττε. Καὶ γὰρ τοῖς βασιλευσι τούτοις ἀνέκαθεν εἴθισται, δι' ὀλίγης τινὸς ἀφορμῆς, πόλεμον σφίσιν ἐπαγείρειν, καὶ μάχην οὐ τὴν τυχοῦσαν ἐπάγειν ἐν αὐτοῖς. Φύσει γὰρ ἐχθρωδῶς† διακείμενοι, ἀλλήλοις ἐπίκεινται. Περαιωθεὶς οὖν Ἐνρίκος τὸν πορθμὸν, καὶ ἐς Κάλετες πόλιν ἐλθὼν, καὶ τὰ καθ' αὐτὸν ἑτοιμάσας, καὶ τὸν στρατὸν ἐγείρας, διὰ τῆς μεσογαίου μέχρι Γινεσίου καὶ Ταρωβάνης ἀπίη πόλεως. Τὸ γὰρ στράτευμα ἐς ἓξ μυριάδας εἶναι ἐλέγετο· πεζικὸν μὲν τρεῖς μυριάδας καὶ πεντακισχιλίους, ἱππικὸν δὲ ψιλῶν καὶ καταφράκτων μυρίους πεντακισχιλίους, ἄνευ τῆς ἄλλης παρασκευῆς. Στρατοπεδευσάμενος δ' ἔγγιστα Ταρωβάνης, ὡς ἔφημεν, ἐκαραδόκει τὸ μέλλον. Καὶ γὰρ ἐλέγετο, ὡς ὁ Κελτῶν βασιλεὺς

* Γαλατιας. MS. † ἐχθροδῶς. MS.

out, that it is not fitting to the kings of France, who are mighty sovereigns, to pay tribute to the kings of England, who are less powerful. On this account, therefore, Henry proclaimed war against Francis. For these kings of old had been wont, on any slight pretext, to engage in hostilities, and to carry on against each other no ordinary warfare; for, entertaining a natural enmity, they watch each other with jealousy. Henry then, having crossed the strait, and come to the city of Calais, and made his preparations, and collected an army, passed through the interior as far as Guisnes and Terouanne. And his army was said to amount to sixty thousand; the infantry to thirty-five thousand; and the cavalry, both light and heavy armed, to fifteen thousand, beside the other equipment. Having then pitched his camp close to Terouanne, as I said, he awaited the issue. For it was said, that Francis king of the French had advanced into

Φράγγισκος μεγάλῃ χειρὶ, ἱππικῶν τὲ καὶ πεζικῶν δυνάμεων, ἐς Πικαρδίαν ἐχώρει· καὶ ὅσον οὔπω, ἐγγὺς ὡς ἀπὸ μιλίων τριῶν τὰς σκηνὰς ἐπήξατο, οὐκ ἀποδεόντων τοῦ Ἄγγλων στρατοῦ, ἀλλὰ καὶ πλείονες. Οἱ μὲν οὖν στρατιῶται ἐξ ἑκατέρων τῶν στρατευμάτων ἐπιθέσεις τίνας καὶ ἐπιδρομὰς ὡς εἰκὸς ποιούμενοι, τύχῃ τινὶ ἀλώπηξ ἐς μεσον ἐξέθορε. Φιλοτιμουμένων μὲν ὡς εἰκὸς τῶν Ἄγγλων συλλαβεῖν τὴν ἀλώπεκα, ταύτην ἐδίωκον. Ἡ μὲν οὖν ἀλώπηξ ἐπ' εὐθὺ ὡς πρὸς τὸν τῶν Κελτῶν ἀπέτρεχε στρατόν. Οἱ Ἄγγλοι δὲ οὐδὲν ἀνιέντες, μέχρι τοῦ Γάλλων στρατοπέδου ταύτην ἐδίωξαν. Ἰδόντες δ' οἱ Κελτοὶ τοὺς Ἄγγλους πρὸς τὸ σφῶν στρατόπεδον ἀκρατῶς ἐρχομένους, ἐξίεσαν ἐκ τοῦ χάρακος, καὶ τούτους ἐδέχοντο. Τρεψάμενοι δ' ὡς εἰκὸς τούτους ὀλίγους ὄντας, ἔφθασαν διώκοντες καὶ κατακτείνοντες, μέχρι τοῦ τούτων στρατοπέδου. Οἱ οὖν Ἄγγλοι ὑποτοπήσαντες μὴ ταύτην εἶναι τὴν ἡμέραν τῆς τῶν στρατευμάτων εἰσβολῆς, καὶ ἀκηρύκτως οἱ Γαλάται τούτοις

Picardy, with a large army of cavalry and infantry forces; and was all but at hand, having pitched his camp about three miles off, not being inferior in numbers to the English, but even more numerous. The soldiers, therefore, from both armies making, as was likely, certain onsets and incursions, by some chance a fox sprang forth into the intermediate space. The English being, as was natural, emulous to take the fox, pursued it; the fox, therefore, ran straight forward towards the army of the French; but the English, relaxing nothing, pursued it to the encampment of the French; and the latter, having seen the English coming impetuously towards their camp, issued from the entrenchment and received them; and, as was likely, having put them to flight, as they were but few, they advanced, pursuing and slaying as far as their entrenchment. The English, therefore, conceiving that this was not a day of hostilities between the armies, and that the French had assailed them without a manifesto, having taken their arms,

ἐπιβαίνειν, ὅπλα λαβόντες καὶ τοῖς ἵπποις ἀναβάντες, καὶ ταξάμενοι, καὶ μυωπίσαντες, πολλῷ τῷ ῥοθίῳ κατὰ τῶν ἐναντίων ἰέσαν. Οἱ οὖν Γαλάται διὰ τὸ αἰφνιδίως τὴν μάχην ἐγηγέρθαι, οὐχ οἷοι τ' ἦσαν, οἱ τῶν ἱππέων κατάφρακτοι, ἀμύνειν τὰς πεζικὰς δυνάμεις. Βαλλόμενοι δ' ἐξ ἑκατέρου μέρους καὶ ἀκοντιζόμενοι, οἱ τῶν Ἄγγλων τοξόται ἠρίστευον, καὶ τάχ' ἂν καὶ ἐς φυγὴν Γαλάτας ἐτρέψαντο, βαλλόντων ἐγκαρσίως καὶ κατὰ πλευρὰν, εἰ μή νὺξ ἐπεφθάκει. Ἡ γὰρ νὺξ τούτους ἀπ' ἀλλήλων διέστησεν. Καὶ ἰσόῤῥοπος ἡ μάχη ἐκρίνετο. Ἔπεσον δ' ἐν τῇ τοιαύτῃ ἀπροσδοκήτῳ εἰσβολῇ, Ἄγγλων μὲν ἱππεών τε καὶ πεζῶν ἐς δισχιλίους διακοσίους, Γαλατῶν δ' ἐς ἄλλους τοσούτους καὶ πλείονας, ὡς ἐλέγετο. Χαρακώσαντες οὖν ἑκάτεροι, καὶ χώμασι τὰς σφῶν ἐπάλξεις κραταίναντες, ἔμενον ἐντὸς στρατοπέδου. Μετ' οὐ πολὺ δὲ, πρὸς ἀνακωχὰς ἐχώρουν καὶ ξυμβάσεις, ὡς τὸν ἐτήσιον φόρον * Ἄγγλοις Γαλάται

* φέρον. MS.

and mounted their horses, and put themselves in order, and spurring their chargers, rushed with much impetuosity against their adversaries. Wherefore the French, through having been suddenly drawn into action, were unable with their heavy cavalry to protect the infantry. And in the discharge of arrows and darts on each side, the English archers were superior; and would soon also have put the French to flight, if night had not come on; for night separated the combatants from each other, and the battle was considered undecisive. And in this unexpected onset there fell of the English, of horse and foot two thousand two hundred; and of the French, quite as many, and more as was said. Both sides, therefore, having thrown up entrenchments, and strengthened their breastworks with mounds, remained within the camp. And after no long time, they had recourse to suspension of arms and negotiations, on an understanding that the French

προσφέρειν ἐνέταξον, τά τε τείχη καθελεῖν Ταρωβάνης, καὶ Γυνέζιον πόλιν ὑπ' Ἄγγλων κρατουμένην Γαλάταις μεταδιδόναι, καὶ ἕτερ' ἄττα πρὸς ταῦτα συντείνοντα. Ἐν τούτοις δ' ὄντες, οὔπω τῶν συμβάσεων τελειουμένων, μιᾷ τῶν νυκτῶν ὄρθρου βαθέος, ὅτε Φράγγισκος Γαλατείας βασιλεὺς τοὺς δύο λαβόμενος υἱοὺς ὡς πρὸς τὸ Ἄγγλων ἀπίη στρατόπεδον. Οἱ οὖν φύλακες, τούτον ἰδόντες, τῷ σφῶν βασιλεῖ ἀνήνεγκαν. Ἐκπλαγεὶς οὖν Ἐνρίκος, ὡς πρὸς αὐτὸν ἐλθεῖν ἔφησε. Ἐλθόντος οὖν σὺν τοῖς παισὶν, ὅ τ' Ἐνρίκος προσέβαλλέ τε καὶ κατεπτύσσετο· καὶ πρὸς δάκρυα κινηθέντες, ἅπαν διχονοίας εἶδος σφίσιν ἐξεώσαντο· ἔτυχον γάρ πως ἐξ ἀγχιστείας συγγενεῖς. Ὁ μὲν οὖν Ἐνρίκος περιδέῤῥαιόν τι τὸ περὶ τὸν * τράχηλον, πολυτελὲς ὂν καὶ ἐρίτιμον, τῷ τοῦ Φραγγίσκου τραχήλῳ ἀπαιωρήσας, τοῦτον ἠσπάζετο. Ἦν δὲ εἰκὼν τοῦ ἀρχιστατήγου Μιχαήλου τῶν

* τῶν. MS.

should continue to pay an annual tribute to the English; that the walls of Terouanne should be pulled down, and that the town of Guines, possessed by the English, should be given up to the French; and certain other particulars tending to the same things. And being engaged in these things, the agreements being not yet perfected, on one of the nights at early dawn, Francis, king of the French, having taken his two sons, proceeded towards the camp of the English. The watch, therefore, having perceived him, reported it to their king. Henry then, being astonished, bid that he should come to him; he, therefore, having come with his children, Henry also advanced to meet him, and embraced him; and being both moved to tears, they banished all appearance of enmity among themselves, for, indeed they were were nearly related to each other. Wherefore, Henry, having suspended a necklace which was about his own neck, being very sumptuous and costly, on the neck of Francis, embraced him. And there was *wrought on it* the image of Michael, chief captain of the heavenly hosts above,

ἄνω δυνάμεων, τὸν ἀντικείμενον Σατὰν τὸ δόρυ κατατραυματίζοντος, ἐκ χρυσοῦ καὶ λίθων τιμίων ἐνεσκευασμένον. Ἐλέγετο δ' ἐς μυρίους χρυσίνους ἐπέχειν τιμήν. Τοῖς δὲ παισίν ἕτερά τινα τῶν τιμίων, ἀλλὰ δὴ καὶ χρυσὸν ὅτι πλεῖστον ἐφιλοτιμεῖτο. Ὁμοίως δὲ Φράγγισκος τῷ ἑαυτοῦ ἐγκολπίῳ, τῷ ἐπὶ τοῦ τραχήλου, πολυτελέστατον ὂν καὶ αὐτό, Ἐνρίκῳ ἠμείβετο. Ταξάμενοι δ' οὖν ἀλλήλοις, ὁ μὲν Φράγγισκος ὡς τὸ ἑαυτοῦ ἐχώρει στρατόπεδον, καὶ εὐθὺς ἀμφοῖν τοῖς στρατεύμασιν ἥ τε εἰρήνη καὶ ὁμαιχμία διεφημίσθη. Μετα δὲ ταῦτ',* Ἐνρίκος ἐς Ἀγγλίαν ἀπόπλουν ἐποιήσατο· ὁ δὲ Γαλατείας βασιλεὺς κατὰ χώραν ἔμενεν, εἰρήνην ἀντὶ πολέμου ἀνταλλαττόμενος. Οὐ πολλοῦ δὲ παρελθόντος χρόνου, ὁ μὲν Φράγγισκος πόλεμον ἐκ . . . . . τὰς Ἄλπεις ὑπερβὰς, εἰς Ἰταλίαν ἀφίκετο . . . . . , αὐτοκράτορος οὖσαν, παρακαθίζει· καὶ χάρακα στήσας, πολ . . . . θεὶς† δ' ὑπὸ τῶν τοῦ αὐτοκράτορος στρατη-

* ταῦθ'. MS. † This should be ἡττηθεὶς.

wounding with a spear his adversary Satan, adorned with gold and precious stones; and it was said to be of the value of ten thousand gold pieces. And on the sons of the King he bestowed other presents of value, and likewise very much gold. In like manner also, Francis presented Henry with the collar which he wore on his own breast, and which was itself exceeding costly; and, therefore, having been reconciled to each other, Francis returned to his own camp; and straightway peace and alliance, offensive and defensive, were proclaimed throughout both armies. And, after these things, Henry sailed away for England; but the King of France remained in the country, having obtained peace in exchange for war. And no long time having elapsed, Francis undertook a war . . . . . having passed over the Alps, he arrived in Italy . . . . . and besieged [*Pavia*] belonging to the Emperor, and having made an entrenchment,

γῶν ἐν τῇ εἰσβολῇ τῶν στρατευμάτων, ἐς Ἰσπανιαν μετεκομίσθη· καὶ ἐς Βαρκενώνην ἀχθεὶς πόλιν, ἐν φρουρᾷ κατείχετο. Οἱ οὖν προὔχοντες Γαλατείας, βουλόμενοι τοῦτον λυτρώσασθαι, χρήματα καταθέντες ὅτι πλεῖστα, μετ' οὐ πολὺ, τὸν σφῶν ἀπέλαβον βασιλέα. Καὶ γὰρ ἐλέγετο, τετρακοσίας μυριάδας χρυσίνων τὰ περὶ τούτου λύτρα τῷ αὐτοκράτορι ἐπεδόθη. Ἐκ δὲ τούτων, ὁ τ' Ἄγγλων βασιλεὺς Ἐνρίκος ἑβδομήκοντα μυριάδας ἐδανείσατο, παραινέσεσι τῆς τοῦ Γάλλων βασιλέως μητρὸς, ὡς ἐλέγετο. Οὐκ ὀλίγου δὲ παρελθόντος χρόνου, καὶ βασιλεὺς Ἄγγλων ἀπαιτῶν Φραγγίσκῳ τὸ δάνειον, οὐκ ἐδίδοτο, ἀλλ' ἐν ἀναβολαῖς ἦσαν. Καὶ ταῦτα μέν οὕτω. Ὁ δ' αὐτοκράτωρ Κάρολος, μετὰ τὸ πολλάκις τὸν πόλεμον μετὰ τοῦ Γάλλων βασιλέως διαλύσαι, καὶ εἰρηνοποιῆσαι τὰ καθ' αὐτοὺς, αὖθις ἐς πόλεμον οὐ τὸν τυχόντα ἐνέπεσον. Καὶ μὴν ἐκ Βραβαντίας ὁ τ' αὐτοκράτωρ ἐς τὴν Κελτικὴν ἐχώρει, καὶ τὰς πόλεις ἐδῄου.

he engages; but having been conquered by the generals of the Emperor in the onset of the armies, he was conveyed into Spain, and having been conducted to the city of Barcelona, he was detained a prisoner. The nobles, therefore, of France, wishing to ransom him, having paid down large sums of money, after a short time received back their King. Indeed it was stated, that four millions of gold pieces were paid to the Emperor for his ransom; and of these, Henry the King of England lent seven hundred thousand at the entreaties, as was said, of the mother of the King of France. And a considerable time having elapsed, when the King of England demanded back the loan from Francis, payment was not made, but continued delays took place. And thus the matter stood. But the Emperor Charles, after having often put an end to the war with the King of the French, and amicably adjusted the differences subsisting betwixt them, again engaged in no ordinary war. And truly the Emperor marched from Brabant into France, and laid waste its cities; and having sent an embassy

Πρεσβευσάμενος δὲ καὶ πρὸς Ἐνρίκον Ἄγγλων βασιλέα, τοῦτον ἐς ὁμαιχμίαν καὶ ὁμόνοιαν ἐπεσπάσατο. Καὶ κατὰ τοῦ Γάλλων βασιλέως ἐκίνησεν, αἰτιαν τῆς τῶν δανεισθέντων αὐτῷ πάλαι χρημάτων ἐλλείψεως εὑράμενος. Ἦν δ' ὁ τὴν πρεσβείαν ἐκπεραι * . . . . . ἀνὴρ, τῶν ἐξ Ἰταλίας ἐπισήμων, επι . . . . . πολλαῖς παρατάξεσιν ἐξητασμένος, ἄριστος . . . . . ιζόμενος.† Οὗτος μὲν ἐς Ἀγγλίαν ἀπελθὼν, καὶ σὺν πολλῇ τῇ φαντασίᾳ ἀποδεχθεὶς, καὶ ὑπὸ τοῦ βασιλεώς ξενισθεὶς, πάντα τὰ ὑπ' αὐτοκράτορος ἐπαγγελθέντα ἀπεπλήρωσε. Καὶ παροτρύνας Ἐνρίκον ἐς μάχην, ἐπαλινόστει πρὸς αὐτοκράτορα. Ὁ δ' Ἐνρίκος, δύναμιν ἱκανὴν ἐκ τῆς νήσου συναθροίσας, καὶ τοὺς ἀρίστους συλλαβὼν, καὶ τὸν πορθμὸν περαιωθεὶς, ἐς πόλιν Κάλετες καθωρμίσατο.‡ Καὶ ἐκ μὲν τῆς νήσου δύναμιν εἶχεν ἱππικῆν ἀξιόχρεων· δύο γὰρ μυριάδας ἱππέων

* Perhaps *ἐκπεραίνων*.

† Should be *νομιζόμενος*.

‡ *καθορμίσατο*. MS.

also to Henry King of England, he drew him into a confederacy and league. And he incited him against the King of the French, having discovered a pretext in the defalcation of monies formerly lent to him. And he who conducted the embassy was . . . . . a person of high distinction from Italy, ... experienced in many engagements, and accounted most skilful. This man, indeed, having come to England, and having been received with great splendour, and hospitably entertained by the King, fulfilled all the instructions given him by the Emperor; and having incited Henry to war, he returned to the Emperor. And Henry, having assembled a sufficient army from the island, and taken the nobles with him, and crossed the Strait, landed at Calais. And from the island he had obtained a body of cavalry sufficiently numerous; for he had twenty thou-

καταφράκτων τὲ καὶ ψιλων ἐκέκτητο· πεζικὴν δὲ δύναμιν ἔκ τε τῶν τῆς νήσου, καὶ Γερμανῶν, Ἰσπανῶν τε, καὶ Ἰταλῶν, οὐκ ὀλίγων, τοὺς πάντας, πλὴν Ἄγγλων, μισθοφόρους, ἐς τέσσερας μυριάδας ἀνδρῶν ἐμισθῶσατο. Ἄλλην δ' ἀποσκευὴν τηλεβόλων καὶ τηλεβολίσκων ὅτι πλείστην ἐκέκτητο. Συνταξάμενος οὖν ἐς Κάλετες, καὶ ἐς φάλαγγας τὸν στρατὸν καταστήσας, ἐς Βολωνίαν * ἀπαίρει, καὶ χάρακα στήσας τήν πόλιν ἐπολιόρκει. Ἡ μὲν οὖν πόλις Βολωνία, ἐπίσημός τις Πικαρδίᾳ, παρωκεανιτις καθέστηκε, λιμένα εὔορμον ἐπέχουσα· κεῖται δ' ἐν κοιλάδι τινὶ γεωλόφων χωρίων, γηπόνων μέντοι καὶ ἀρωσίμων, ἀπέχουσα μέν ἐς Κάλετες μιλίοις ὀκτωκαίδεκα· ὑποτέτακται δὲ τῷ Κελτῶν Βασιλεῖ. Μερίζεται δ' ἡ πόλις ἐς δύο. Καὶ τὸ μὲν ἐν γεωλόφῳ † χωρίῳ ἐπί τινος βουνοῦ ἔκτισται. Τείχεσιν ὀχυροῖς καὶ προπυργίοις, και ἐν τοῖς χθαμαλοτέροις

* Βολωνίαη. MS. † γελόφῳ.

sand of heavy and light armed horse; and he had collected also infantry, both of those of the island, and of Germans, and of Spaniards, and of Italians not a few, all mercenaries except the English, to the number of forty thousand men. And he had furnished himself with a very large supply of guns and ammunition. Having, therefore, at Calais, arranged and formed his army into battalions, he removed to Boulogne; and, having formed an entrenchment, he besieged the city. Now the town of Boulogne, one of the most conspicuous among those in Picardy, stands on the shore of the ocean, having a commodious harbour; and is situate in a vale in the midst of a hilly district, but cultivated and arable; it is distant from Calais eighteen miles, and is subject to the King of the French. It is divided into two parts; and the one part is built in a hilly district on a certain acclivity. It is encircled with strong walls and bastions, and in

τόποις περιταφρευομένοις,* περικυκλοῦται. Καὶ σχῆμα μέν ἔχων ἀκροπόλεως, ὅμως δὲ πόλ . . . . . συνέστηκε. Τὸ δ' ἕτερον, ἐς τὸ κάταντες, αχ . . . . . νεται,† τείχεσι καὶ αὐτὸ περιβεβλημένον, οὐ μὴν γε . . . . . ῖς. Καὶ καλεῖται μὲν τὸ ἄνωθεν οἰκούμενον, ἡ ἄνω Βολωνία, τὸ δὲ κάτωθεν, Βολωνία ἡ κάτω κέκληται. Ταύτῃ μὲν οὖν Ἐνρίκος ἐπελθὼν, καὶ χάρακα στήσας, καὶ τηλεβόλους πηξάμενος, θαμὰ τῷ τείχει προσέβαλλε τῆς πόλεως, Οἱ μὲν οὖν ἐν τῇ πόλει μάλα γενναίως ἀντέστησαν. Ὅθεν καὶ αὐτοὶ τηλεβόλοις τοὺς ἐκτὸς ἠμύνοντο. Ὅμως ἡ Ἐνρίκου παρασκευὴ τούτους ἐπλεονέκτει, καὶ μέρη τινὰ τοῦ τείχους ὑπὸ τῶν τηλεβόλων κατεάξας,‡ τῆς πόλεως ὅσον οὔπω ἐγκρατὴς ἐγεγόνει. Οἱ μὲν οὖν ἔνδον ὁρῶντες οἱ κινδύνου ἐπίκεινται, πρέσβεις πρὸς Ἐνρίκον ἀπέστειλαν, αἰτοῦντες μὴ τούτους πανωλεθρίᾳ ὀλέσειεν, μήτε μὴν τοῖς στρα-

* περιταφευομένοις. MS.
† Probably ἀχρι θαλάσσης παρατείνεται.
‡ την. MS.

the more level places is surrounded by a ditch; and it has the appearance, indeed, of a citadel, but yet . . . . . ; but the other part, at the declivity, ... itself also surrounded with walls, ... And the higher inhabited part is called Upper Boulogne, and the inferior part has been named Lower Boulogne. Thither, therefore, Henry having come, and having thrown up an entrenchment, and planted cannon, was continually assaulting the wall of the city. Those within the city, indeed, made a very gallant resistance. Thence they also with cannon kept off the besiegers. However, the ordnance of Henry prevailed over these; and, having with the cannon battered down certain portions of the wall, he was just on the point of becoming master of the city. Those within the city, therefore, seeing the extreme danger they were in, sent ambassadors to Henry entreating that he would not utterly destroy them, nor give them up for pil-

τεύμασίν ἐς διαρπαγὴν ἐπαφήσειεν· εἰ δὲ τῆς πόλεως ἕνεκα ταῦτα γίγνεται, τούτους μὲν μετοικισθῆναι, καὶ ἐς τὴν ἤπειρον Γαλατίας ἐᾶσαι ἰέναι, καὶ μὴ πρὸς ὁμοπίστους ἀπηνέστατα διατεθεῖναι· καὶ εἰ τῷ σφῶν βασιλεῖ διαφέρεται, τούτους οὐδαμῇ αἰτίους ἐς τοῦτο εὑρήσειε. Ταῦτα τῶν πρέσβεων ἐμπόνως αἰτησάντων Ἐνρίκῳ, κατελεήσας, της πόλεως ἐξοικισθῆναι προσέταττε· καὶ ὅποιπερ ἂν βούλονται σὺν τοῖς προσοῦσιν ἀφικέσθαι, οὐδεὶς ὁ κωλύσων· ἔχειν δ' αὐτοὺς ἀμνηστίαν, ἡμέρας τέσσαρας,* σφᾶς ἐξοικίζειν. Οἱ μὲν οὖν πρέσβεις τοῖς ἐν τῇ πόλει ταῦτα ἀπήγγελον. Οἱ δὲ ταῦτα'† ἀπροσδοκήτως ἀκούσαντες, μελήσαντες οὐδὲν, ἑαυτοῦς ἐξοίκιζον τῆς πόλεως. Καὶ διὰ τῆς . . . . . η 'τράπετο.

Ἐπιλαβόμενος δ' Ἐνρίκος τῆς π . . . . . ως‡ οἷόν τ' ἦν καταστήσας, καὶ τὰ κατεαγότα των τειχεων καὶ τὴν πόλιν

* τέτταρας. MS.

† ταῦθ'. MS.

‡ Probably πόλεως, καὶ αὐτην. MS.

lage to the soldiery. And if for the sake of the city these things were done, that he would allow them to remove from it, and pass into the continent of France, and not to treat with extreme severity those of the same faith; and if he was at variance with their King, he would find them by no means culpable in this. When those who were deputed had made their requests with much earnestness, Henry, taking compassion, commanded them to remove from the city, and declared that no one should hinder them from going whithersoever they chose, with those belonging to them; and that they should have a truce for four days to change their abode. The deputation, therefore, announced these things to those in the city. And they having unexpectedly heard these things, without delay removed themselves from the city. And through the . . . . . was committed.

And Henry, having taken possession of the town, and having established it in the best possible manner, and repaired the breaches of the walls, and

ὀχυρώσας, καὶ τινα φρούρια καὶ προμαχιωνας ἐπικαιροτάτοις * τῆς πόλεως μέρισιν ἐς τὴν τοῦ λιμένος φυλακὴν οἰκοδομήσας καὶ ὀχυρώσας, καὶ πλείστους τῶν ἐκ τῆς νήσου, ἐς ταύτην μετοικήσας, καὶ φυλακὴν ἀρκούσαν καταστήσας, καὶ ἀσφαλισάμενος, ἤδη δὲ καὶ τοῦ καιροῦ πρὸς χειμῶνα νεύοντος, καὶ τῆς ἐς τὸ πρόσω τοῦτον ἀποδημίας κωλύοντος, ἐς Κάλετες σὺν τοῖς στρατεύμασιν ἐπανέστρεφε. Καὶ ταύτην ὡς εἰκὸς ὀχυρώσας τὴν πόλιν καὶ ἀσφαλισάμενος, σὺν τοῖς ἀμφ' αὐτὸν, περαιωθεὶς † τὸν πορθμὸν, ἐς τὴν νῆσον ἐπαλινόστει, ‡ καὶ πόλιν Λονδίνην κατελάμβανε. Μετὰ δέ ταῦθ' ὁ Γαλλίας βασιλεὺς Φράγγισκος, ἕνα τῶν παίδων, σὺν πολλῷ στρατῷ πρὸς ἐπανάληψιν τῆς πόλεως ἐπεπόμφει, καὶ συχνόν τινα χρόνον ταύτην πολιορκήσας, καὶ ὡς οὐδὲν αὐτῷ προυχώρει ἡ τοῦ ἄστεος αἵρεσις, πρὸς ἑνά τινα τῶν ἔγγιστα γεωλόφων χωρίων φρούριον κτήσας, § καὶ τείχεσι χωματώδεσι περιφράξας, καὶ τηλεβόλους ἐνθεὶς, καὶ

* ἐπικαιρωτάτοις. MS.
† περαιωθὲς. MS.
‡ ἐπαλινώστει. MS.
§ This should be καταστήσας or κτίσας.

fortified the place, and built and strengthened certain forts and bastions in the most suitable parts of the city for the defence of the harbour, and having transplanted very many of those from the island into it, and stationed a sufficient guard and made it safe; and already also the season verging towards winter, and hindering him from advancing further in the expedition, he returned to Calais with his forces. And having, as was natural, strengthened that town and made it safe, having with his followers crossed the Strait, he returned to the island, and arrived at the city of London. And after this, Francis the King of France sent one of his sons, with a numerous army, for the recovery of the city; and having besieged it for some considerable time, and when he could not succeed in making himself master of the place, having built a fort on one of the neighbouring hills, and surrounded it with walls and ramparts, and planted cannon, and

φυλακὴν ἀρκοῦσαν ἐνθέμενος, τὴν πόλιν ὁσημέραι τοῖς τηλεβόλοις ἔπληττεν. Αὐτὸς δὲ σὺν τοῖς λοιποῖς τοῦ στρατοῦ ὡς τὸν πατέρα ἐπαλινόστει.* Οἱ δ' ἐν τῷ φρουρίῳ τὴν πόλιν ἐκάκουν ἐνίοτε. Ὁμοίως δ' οἱ ἐν τῇ πόλει καὶ οἱ ἐν τοῖς ἑτέροις φρουρίοις, τούτοις ἀντέπεμπον. Καὶ οἱ μὲν ἐν τούτοις ἦσαν.

Ὁ δὲ Γαλατίας βασιλεὺς, ἐλέγετο, ὡς ἀρχομένου ἦρος σὺν πλείστοις στρατεύμασι καὶ στόλῳ μεγάλῳ, ἐς Ἀγγλίαν εἰσβαλεῖν ἑτοιμάζοιτο· καὶ πρεσβείαν ἐς τοὺς Σκοτίας πρωτεύοντας ἔπεμπε . . . . . ους, κατὰ Ἐνρίκου· καὶ χρήμασι καὶ σιτίοις . . . . . ἐχορήγει. Ἐνρίκος δὲ καὶ αὐτὸς παρετάσσετο· καὶ . . . . . ., καὶ στόλον οὐ μικρὸν ἐξηρτίσθαι ἐς πολέμου παρασκευήν ἐπέταττε. Καὶ ταῦτα μὲν οὕτω γέγονεν.

Ἐπαναληψόμεθα δὲ τῶν πρόσθεν ἡμῖν εἰρημένων, τὰ περὶ τοῦ

* ἐπαλινώστει. MS.

placed a sufficient guard in it, he daily with his ordnance molested the city; and he himself, with the residue of his army, returned to his father. But the garrison in the fort occasionally did damage to the city; and, in like manner, those in the city, and in other forts, retaliated upon them. In this situation then were the parties above mentioned.

But it was said, that the king of France, at the commencement of spring, was preparing with numerous forces and a large armament to invade England; and he sent an embassy to the nobles of Scotland . . . . . against Henry, and he furnished them with money and provisions, ... And Henry also put himself into a posture of defence, and gave orders, that . . . . . and no small fleet should be equipped, and made other preparations for war. And these things, indeed, thus fell out.

But I will resume the things before mentioned by me; I mean what

πρέσβεως Γηράρδου φημὶ, τοῦ ἐξ αὐτοκράτορος πρὸς Ἐνρίκον ἀποσταλέντος·* ὅπως τὲ τὰ καθ' αὐτὸν συμπεράνας ἀπέπεμψε. Χρηματίσαντος τοίνυν τούτου πολλάκις Ἐνρίκῳ, καὶ πάντα τὰ ὑπ' αὐτοκράτορος προτεθέντα δεξάμενος, καὶ τούτοις ἐμμένειν συνταξάμενος, τὸν πρεσβύτην ἀπέλυσεν. Ἐγὼ δὲ προσμεῖναι ταύτῃ ἐνθυμηθεὶς, ἐνδόσιμον τῷ πρεσβυτῇ ἤτησα. Ὁ δὲ μόλις τοῖς ἐμοῖς εἴξας θελήμασιν, ἵππον τὲ καὶ ὅπλα καὶ τὰ πρὸς διατροφὴν ἐπιδεδωκὼς,† μεθ' ἱλαρότητος ἐξέπεμψεν.‡ Αὐτὸς δ' ἐπανέστρεφε πρὸς τὸν αὐτοκράτορα.

Βουλόμενος δ' ἐγὼ καὶ περαιτέρω τῆς νήσου προβῆναι, ἔσχον αἰτίαν τῆς Ενρίκου πρὸς τοὺς ἐν Σκοτίᾳ ἐκστρατείας. Ὁ γὰρ Ἐνρίκος δύναμιν ἀξιόχρεων ἀθροίσας, ἔκ τε τῶν τῆς νήσου, προσέτι δὲ καὶ ξενικὸν οὐκ ὀλίγον, κατὰ τοὺς ἐν Σκοτίᾳ ἀπέπεμψεν. Ἦσαν δ' Ἰταλῶν οὐκ ὀλίγη μοῖρα, καὶ Ἱσπανῶν, προσέτι δὲ καὶ

* *αποσταλέντα.* MS. † *ἐπιδεδοκὼς.* MS. ‡ *ἐξέπεμπεν.* MS.

relates to Gerardus the ambassador, who was sent to Henry from the Emperor; and how, upon the termination of the matters which related to himself he dismissed him. This *Gerardus* then, after frequent negotiations with Henry, when the proposals made by the Emperor had been received and agreed upon, was allowed to depart. But I, being minded to continue here, requested permission from the ambassador. And he having reluctantly yielded to my wishes, and having furnished me with a horse and arms, and a maintenance, sent me away well pleased; but he himself returned to the emperor.

And I, wishing to proceed further into the island, took advantage for this purpose of the expedition of Henry against those of Scotland. For Henry, having assembled a considerable force, both of those of the island, and moreover of foreign troops not a few, sent it against the people of Scotland. And there were of Italians no small number, and of Spaniards,

ἐκ τῶν ἐκ Πελοποννήσου Ἀργείων, ἔχοντες σφίσι στρατηγὸν Θωμᾶν ἐκεῖνον τὸν ἐξ Ἄργους, οὗ τῆς ἀνδρείας πέρι καὶ φρονησέως, καὶ τῆς πρὸς τοὺς πολέμους ἐμπειρίας, ἐν τοις ἐφεξῆς ῥηθήσεται. Τούτῳ οὖν τῷ Θωμᾷ συνταχθεὶς, ἐς τὸν κατὰ τῶν τῆς Σκοτίας πόλεμον μετὰ τῶν ἄλλων ἐξίημεν. Φθάσαντες δ' ἄχρι Ταμέσιος ποταμοῦ, ὃς τήν τε Ἀγγλίαν ἐκ Σκοτίας ὁρίζει, ἐγγύς που τῶν ἐν ταῖς ὄχθαις φρουρίων, ἐσκηνοῦμεν. Οἱ μὲν οὖν ἡμέτεροι ψιλοὶ ἵπποι . . . . . * θεσεις ὁσημέραι κατεργαζόμενοι, λείαν ἠλάσαν . . . . . τὴν χώραν ἐδήουν, καὶ ἁπάσαν τὴν περίχωρον . . . . . πόλεις τινὰς οὐ μεγάλας ἐξεπόρθουν. Ἐνδόντων οὖν τ † . . . . ίων, πρεσβείαν πρὸς Ἐνρίκον ἀπέστειλαν, καί τινα τῶν σφίσι χωρίων καὶ πόλεων προσέδωκαν,‡ καὶ ἀνακωχὴν τοῦ πολέμου ἐκτήσαντο. ἡμεῖς δ' ἐν Λονδίνῃ ἐπανήλθομεν. Καὶ τὰ μὲν οὖν περὶ Σκοτίας καὶ τῶν ταύτῃ γενῶν, φύσεώς τε πέρι

* Probably ἐπιδρομας καὶ ἐπιθεσεις. † Probably τῶν επιχωρίων.
‡ προσεδοκαν. MS.

and moreover also of Argives from Peloponnesus, having for their commander that Thomas from Argos, of whose courage, and prudence, and experience in wars, mention shall be made in the sequel. Having joined myself, therefore, to this Thomas, I set out with the others to the war against the Scotch. And having proceeded as far as the river Tweed, which separates England from Scotland, we encamped somewhere near the fortresses on the banks. Our light armed cavalry, therefore, ... daily making incursions, drove off booty ....., laid waste the country, and all the neighbourhood ....., and sacked some small towns. The Scotch, therefore, having submitted, sent an embassy to Henry, and surrendered some of their provinces and cities, and obtained a suspension of hostilities; and we returned to London. And having already treated of Scotland, and the tribes inhabiting it, as well as its nature and

καὶ θέσεως, ἀρετῆς τε γῆς καὶ τῶν λοιπῶν, ὡς ἔμπροσθεν εἰρημένων ἡμῖν, ἐατέον. Περὶ δὲ τῆς ἐς Λονδίνην ἡμετέρας ἐπανόδου, καὶ τῶν συμβάντων ἀφηγητέον.

Ὁ μὲν οὖν Ἐνρίκος ἐξαρτύσας τὸν στόλον, ὡς ἔφημεν, καὶ Πάγετον νάυαρχον ἐπιστήσας, κατὰ Γαλλίας ἀπέστελλεν. Ἦν δὲ στόλος νηῶν πεντήκοντα πρὸς τοῖς ἑκατὸν, μακρῶν μέντοι καὶ καταφρακτῶν, σχῆμα μὲν ἐχόντων νηῶν στρογγύλων, οὐ τοσούτων γε μὴν φορτίδων·* καὶ γὰρ ἐρέτας μὲν εἶχον, ἐπ᾽ εἰρεσίᾳ δ᾽ ἀνήγοντο. Καὶ πάντ᾽ ἐποίουν, ὅσα τοῖς τριήρεσιν εἴθισται· κατάφρακτοι δὲ καὶ χαλκέμβολοι πεφύκασι. Τούτων γὰρ ὑπῆρχεν τετταράκοντα· νηῶν δὲ μεγάλων ἑξήκοντα· ἑτέρων δὲ φορτίδων, μαχίμων τὲ καὶ αὐτῶν πεντήκοντα· ἄλλων δέ τινων σιταγωγῶν καὶ σκευοφόρων οὐκ ὀλίγων. Καὶ τοιαύτη τις ἦν ἡ τοῦ στόλοῦ τῶν Ἄγγλων παρασκευή.

* *φροντίδων.* MS.

position, the excellence of the soil, &c. I shall omit further mention of these. But I must now proceed to speak of our return to London, and the circumstances connected therewith.

Henry then having fitted out an armament, as I said, and appointed Paget admiral, sent it against the French. And the armament consisted of a hundred and fifty ships, which were long and decked; they had the shape, indeed, of round ships, but were not however of so great burden, for they had rowers, and were impelled by rowing. And they performed all the manœuvres which are customary with gallies; and had decks and brazen beaks. And of these there were forty; and of large ships sixty; and of other ships of burden, being likewise ships of war, fifty. And of certain others, carrying corn and warlike stores, not a few. Such then was the equipment of the armament of the English.

Ὁ δὲ Γάλλων βασιλέως μειζοτέρας παρατάξεως γέγονε· καὶ γὰρ ἐς διακοσίας καὶ πεντήκοντα νῆας, καὶ ἐπ' ἐκείνας εἶναι ἐλέγοντο· ἐξ ὧν, τριήρεις μὲν ἦσαν τριάκοντα· νῆαι δὲ μεγάλαι κατάφρακτοι πεντήκοντα πρὸς τοῖς ἑκατὸν· ἄλλαι δὲ σιταγωγοὶ καὶ σκευοφόροι πλέον τῶν ἑξήκοντα. Πρὸς δὲ τούτοις, καὶ ναῦν μεγίστην, οἵαν οὐδέποτ' ἐν ὠκεανῷ, ... ζοτέραν ἄντις τεθέαται. Καὶ γὰρ ἔλεγ . . . . . ων εὐρυχωρίαν, τὸ σκάφος τῆς νηὸς ἐγέγο . . . . . ἀρέστατα περιφέρειν καὶ δέχεσθαι. Ταύτην δ' . . . . . τηλεβόλοις μεγίστοις ἐξήρτυε· καὶ τοσούτοις, ὡς ταῖς μεγάλαις τῶν πόλεων ἐξισάζειν τῷ πλήθει, καὶ τῇ ἄλλῃ τῶν ὅπλων παρασκευῇ. Ἄνδρας δ' ἐς χιλίους καὶ πεντακοσίους, πολεμιστάς τε καὶ ναυτικοὺς ἐπειχεν. ὡς φερομένην τῷ πελάγει, οὐ ναῦν εἴκασεν ἄν τις αὐτὴν, ἀλλὰ νῆσον τινὰ οὐριοδρομοῦσαν, καὶ ἱστίους* ἐπέχουσαν.

* *ἑστίοις.* MS.

And the king of the French possessed a still greater equipment, for they were said to amount to two hundred and fifty ships, and more too; of which thirty were gallies, and one hundred and fifty were large ships; and others, more than sixty, carried corn and warlike stores. And in addition to these, also a very large ship, such as never in the ocean ..... has any one seen. For it was said ..... in capaciousness the hull of the ship had been excellently adapted for conveying and receiving. And this he furnished with very large cannon; and with so many as to make them equal in number to those of large cities, as well as in the equipment of other arms. And it had one thousand five hundred men, both soldiers and mariners; so that when sailing on the ocean, no one would suppose it to be a ship, but some island running with a favourable wind, and having sails. This very large ship then, together with the rest, sailed

Αὕτη μὲν οὖν ἡ μεγίστη τῷ ὄντι ναῦς, μετὰ τῶν λοιπῶν, ἐκ Γαλλίας πρὸς Ἀγγλίαν ἔπλει. Καὶ γὰρ ὅταν μὲν ὁ ἀὴρ βιαιότερον ἔπνει, τότε καὐτὴ τοῖς ἱστιόις ὠθουμένη ἐπηκολούθει· ὅταν δ' αὖ τὴν θάλατταν νηνεμία κατελάμβανε, τότ' αἱ τριήρεις καλωδίοις ἐκ ταύτης ἐξάψαντες ἕσυρον. Ἐν ταύτῃ δέ τῇ μυριοφόρῳ νηὶ τοῖ ονδέ τι γενέσθαι συμβέβηκε. Φερομένην τοιγαροῦν τῷ πελάγει, καὶ ἐξ οὐρίας πλέουσαν, οἱ τὰ ἐδώδιμα τῶν σιτίων ἕψοντες, ἀμελήσαντες τοῦ πυρὸς, μέρος τὶ πλησιάζον ὑπενεμήθη. Μετὰ δὲ τοσοῦτον ἡ φλὸξ ἠγέρθη, ὥστ' οὐκ ἴσχυσαν ταύτης περιγενέσθαι. Ὅθεν ἡ ναῦς, ὡς ἐξ ὕλης πυρὸς ἐπιτηδείας τυγχανούσης, ἅπασα τῷ πυρὶ κατηνάλωται. Καὶ ὅσον μὲν ἄνω τοῦ ὕδατος ἕστηκεν, ὑπὸ τοῦ πυρὸς διεφθάρη· ὅσον δ' ὑποκάτωθεν, τῷ βυθῷ κατεπέμφθη. Οἱ δ' ἐπ' αὐτην, ὅσοι μὲν ἐν τοῖς ἐφολκίοις καὶ ἑτέροις τισὶ σανίσιν, ἐντυχοντ . . . . . .
. . . . . πρὸς τὰς ἄλλας ἐσώθησαν· ὅσοι δ' αὖ μ . . . . .

from France to England. For when, indeed, the wind blew more strongly, then it also, propelled by the sails, followed after; but when on the contrary the sea was calm, then the gallies, having cables fastened from it, towed it along. And in this immense ship, something of the following nature chanced to take place. Whilst it was borne along on the sea, and sailing with a favourable wind, those who were cooking the victuals having neglected the fire, it caught some contiguous portion of the ship. And to so great a pitch had the conflagration arisen, that they were unable to subdue it. Whence the ship, being composed of combustible materials, was entirely consumed by the flames. And that part, indeed, which stood above the water was destroyed by the fire; but that which was underneath, sunk down into the deep. And of the crew, as many as could get into boats, or on some spars, reached the other ships in safety; the other vessels were saved; but on the other hand, as many as ..... or knew

. . . . . η, ἢ κολυμβᾷν οὐκ οἰδότες, ἅπαντες . . . . . Καὶ οὕτως ἡ μυριοφόρος ἐκείνη ὀλκὰς, μετὰ τῶν ἐν ταύτῃ πλωιζομένων διεφθάρη. Τοιοῦτον δὲ στόλον ὁ Γάλλων βασιλεὺς ἐξαρτύσας, καὶ Ῥούβερτον Γαλλίας ἔπαρχον ναύαρχον καταστήσας, κατὰ τῆς Ἄγγλων χώρας, ὡς ἔφημεν, ἀπέστειλεν. Ἐγγισάντων οὖν ἑκατέρων τῶν στόλων, ἐς χεῖρας ἐλθεῖν οὐκ ἐτόλμων, ἀλλ' ἐν ἀκροβολισμοῖς καὶ τίσιν ἐκ διαστήματος τηλεβόλοις ἠμυνόντο. Καὶ ὅτε μὲν αἱ τῶν Γάλλων τριήρεις, δύο που τυχὸν ἢ καὶ τριῶν ἐκ τῶν Ἀγγλίας νηῶν ἀποσπασθείσων ἥλισκον, καὶ αὐτάνδρους τῷ βυθῷ παρέπεμπον. Ὅτε δ' αὖ αἱ τῶν Ἄγγλων ταχυναυτοῦσαι νῆαι μακραὶ, ὁμοίως τοῖς Γαλλων ναυσὶν ἀντέπραττον. Καὶ πολλοὶ ἑκατέρωθεν διεφθείροντο, πολλὰ δὲ καὶ τῶν πλοίων κατεποντώθησαν, οὐδέν δ' ἄξιον ἐπράχθη λόγου. Ὅθεν τριβομένου τοῦ χρόνου, καὶ χειμῶνος ἐπιστάντος, τούτους ἀπ' ἀλλήλων διέστησε. Καὶ οἱ μὲν Ἄγγλοι ἐς Λον-

not how to swim, were all ..... And thus that immense ship was destroyed, with those who sailed in it. And the king of the French having fitted out such an armament, and appointed as admiral Robert, constable of France, sent it, as I said, against the country of the English. The two armaments, therefore, having approached near to each other, durst not come to a close engagement; but assailed each other at a distance with missiles and cannon shot. And sometimes, indeed, the gallies of the French fell in with two perhaps, or three of the ships of the English which had strayed from the fleet, and sent them and their crews to the bottom. And, on the other hand, sometimes the long swift sailing ships of the English retaliated in like manner on the ships of the French. And many men were destroyed on both sides, and many of the vessels were sunk; and yet nothing worthy of mention was accomplished. Whence the season being spent, and winter having come on, it separated them from each other. And the English, indeed, made for London; but the French

δίνην ὡρμίζοντο.* Οἱ Γάλλοι δ' ἐς τὰς παραθαλλατιδίους πόλεις Γαλλίας ἀπέπλευσαν. Αρχομένου δ' ἦρος, αὖθις ὁ Κελτῶν βασιλεὺς δυνάμεις πολλὰς ἑτοιμάζων ἐλέγετο· καὶ Βολωνίαν † πολιορκήσειν ἠπείλει. Διὸ δὴ καὶ Ενρίκος τὰς δυνάμεις ἐς τὴν ἔπειρον ἔπεμπε, καὶ ἐς Βολωνίαν σιτία καὶ στρατιώτας ἐτίθει. Ἔνθεν τοι καὶ Θωμᾶν, τὸν τῶν ἐκ Πελοποννήσου στρατηγὸν, σὺν τοῖς ἀμφ' αὐτὸν * * * * *

* ὁρμίζοντο. MS. † Βολολωνίαν. MS.

sailed away to the maritime cities of France. And at the beginning of spring, the king of the French was again spoken of as preparing many forces; and he threatened to lay siege to Boulogne. Wherefore Henry also sent forces to the continent, and placed provisions and soldiers in Boulogne. Hence, indeed, Thomas also, the general of the Argives from Peloponnesus, with those about him * * * * * *

NOTES.

P. 7, *l.* 3.—*Antonia.* This name is probably corrupt, and Wintonia should, perhaps, be substituted; but I am at a loss what to propose for Danebium and Dartenicum.

P. 12, *l.* 6ᵉ. "That because much wool was employ'd to uses not so beneficiall to the kingdome, and sometimes transported by strangers, it was decreed, that none should buy wooll in some principall shires (to the number of twenty-eight), but those who would make cloth or yarne thereof; and that strangers should not buy any till the Purification of our Lady."—"But this being a law that might likewise have his inconveniency, was continued only for ten years, as it had been in some former kings' times." *Herbert*, p. 319.

P. 14.—Among the artizans and tradesmen of London, were frequent instances of jealousy and grudge towards foreigners. A remarkable instance of this occurred in the reign of Henry VIII. an. 1517, which is related at large by *Stow*, p. 506, and *Herbert*, p. 67. The cause is thus set forth by *Stow*: "There grew a great hart-burning and malicious grudge amongst the Englishmen of the City of London against strangers, and, namelie, the artificers found themselves sore grieved, for that such

numbers of strangers were permitted to resort hither with their wares, and to exercise handie craftes, to the great hinderance and impoverishing of the King's liege people."

Sometimes the goods of foreigners were publicly seized without any previous warning, both in England and France. Henry VIII. having sharply remonstrated with the French King for his duplicity, the latter "caused all the Englishmen's goods that remained to be seized on, through his kingdome, and especially those at Bourdeaux; which seemed so much the unjuster, that divers of our merchants had not onely bought wines there with ready money, but payd custome for it." *Herbert*, p. 123. "The Cardinall, pursuing his intentions (as the Emperour had done first in Spaine to the English and French), seizeth on the goods of the subjects of *Charles*. The consequence of this was, that our merchants presently found the like measure in the Low Countries, to the great prejudice of that intercourse and commerce which for many ages had passed betwixt both nations." *Herbert*, p. 193-4. This national animosity was still very great in the time of Sully, who was an eye-witness of it during his embassy to London in 1603, and which led him to say in his Memoirs, pp. 13, 14: "Il est certain que les Anglois nous haissent, et d'une haine si forte et si generale, qu'on seroit tenté de la mettre au nombre des dispositions naturelles de ce peuple," and otherwise to draw a very unfavourable picture of our nation. But it is most justly observed by the editor of this great statesman's Memoirs, on the passage: "C'est un des plus heureux effets de la culture des arts, et du progrès des sciences, d'avoir dissipé ces préjugés et ces partialités, qu'ont produites la haine et la jalousie."

P. 16, *l.* 1.—*And he has spearmen.* "Among whom I finde in the Spanish history, there were about 5,000 archers, who, besides their bowes and arrowes, carried halberts, which they pitched upon the ground till their arrows were shot, and then took up againe to doe execution on the enemy." —So says Herbert, p. 20, speaking of some English troops sent into Spain, to act in concert with Ferdinand against the French; and subjoins this remark: "An excellent part of military discipline; and yet not remarkable by our English chroniclers."

P. 19.—Several laws were made from time to time, which had respect to the rearing of horses, for the excellent breed of which the English were famous. The following regulations are found in *Herbert:* "Order also was taken upon penalty, that all they who had parks should keep two or more mares, according to the greatnesse of the parks, of thirteen handfuls high, for breed of strong horses; and that the stallions should be fourteen handfuls high at least; and this was much to the increase of good horses." p. 369. That horses feeding on commons, not being of a lawful height, that is to say, not being fifteen handfuls high, at two yeers old, should be seized on by any man for his own use." . . . "Nevertheless, that horses of small height might be put where mares were not kept." p. 460.

The breeding of sheep and cattle was much attended to in England in the reigns of Henry VII. and VIII. In the reign of Henry VIII. a law was passed to restrict it; and to encourage tillage, which had been on the decline for fifty years preceding. Indeed, several Acts, at different times during this reign, were passed to this effect. The following extract from *Herbert,* will shew that theft was not unknown, notwithstanding the severe penalties annexed to it: "Because by the greedinesse of some, who have gotten into their hands much cattell and many farmes, which they have turned from tillage to pasture (especially for sheep) old rents are raysed, prices of things inhansed, and so, much poverty and theft ensued; it was enacted, that no man should have in his own or farmed lands above 2,000 sheep (yet that every temporall person may keep upon his inheritance as many as he will), and that no man shall take and hold above two farmes at once, and those to be in the same parish." p. 370. See also *Stow,* p. 511.

P. 20.—With respect to these observations on asses and mules, and horns of cattle, the Corcyrean seems to have followed the opinion of Herodotus, vol. iv. pp. 28, 29, 129.

Page 21, *l.* 7.—In Drayton's Polyolbion, Song the First, are the following opening lines:

> "Of Albion's glorious Ile, the wonders whilst I write,
> The sundry varying soyles, the pleasures infinite;

Where heate kills not the cold, nor cold expells the heat,
The calmes too mildly small, nor winds too roughly great,
Nor night doth hinder day, nor day the night doth wrong,
The summer not too short, the winter not too long."

P. 31, *l.* 13.—Cape Gobæum of Ptolemy is supposed by D'Anville to answer to Cape St. Mahé, or Finisterre, in Britanny. Notice de la Gaule, art. Gobæum Promontorium.

P. 33.—With respect to ecclesiastical revenues, the following passages are from *Herbert*, p. 397: "What a proportion, Sir, doth the clergie now hold, when the fourth part of the revenues of the kingdome is employed that way. For, Sir, when the tenth we pay them in one kind, and the lands they hold in another, are estimated, they amount to this rate or more, as I am informed." Page 377: "They were the third or fourth of the revenues of the land."

P. 35.—Respecting the death of King John, which the Corcyrean evidently alludes to, there are various opinions. Such as wish to become more acquainted with all the details must consult our older historians. The following short extract is from *Speed's* Hist. Brit. p. 506. King John, "coming (say they) from the Washes to Swinshed Abbey (being of the Cisteaux Order, which of old he had much incensed), hee added new matter of offence as he sate at meat, when, in speech *of his enemies too large provision*, hee sware, if hee lived but halfe a yeare longer, he would make one halfe-penny loafe as deare as twelve; which to prevent, a monke of that holy habit, whether in love to *Lewis*, or hate to the *King*, or pitty on the *land*, presented him with an envenomed cup (whereof the King commanded him to be his *Taster*), and became the diabolical instrument of his own and of his Soveraigne's destruction." That KingJohn was not a favourite with the monks, we may conjecture, from the following extract out of *Holinshed*, vol. ii. p. 192: "The King hasted forward till he came to Wellestreme Sands, where, passing the washes, he lost a great part of his armie, with horses and carriages, so that it was judged to be a punishment

appointed by God, that the spoile which had beene gotten and taken out of churches, abbeies, and other religious houses, should perish and be lost by such means, togither with the spoilers." See also *Rapin's* Hist. vol. i. p. 279, who disbelieves the story of his being poisoned, because not mentioned by any of the contemporary historians.

The deceased King was not carried to London to be buried. The following passage from *Holinshed*, vol. ii. p. 194, points out the place of his interment: "The men of warre that served under his ensignes, being for the more part hired souldiers and strangers, came togither, and marching fourth with his bodie, each man with his armour on his backe, in warlike order, conveied it unto Worcester, where he was pompouslie buried in the Cathedrall Church before the high altar. . . . . And bicause he was somewhat fat and corpulent, his bowels were taken out of his bodie, and buried at Croxton Abbie, a house of moonks of the order called *Præmonstratenses*, in Staffordshire, the abbot of which house was his physician."

P. 37.—The Corcyrean's account of King Henry's wives is incorrect in some particulars. The following is a list of them, together with dates, &c.

Henry VIII. was born at Greenwich, 28th June, 1491, created Prince of Wales (in the year following the death of his eldest brother Prince Arthur) 18th Feb. 1503; ascended the throne 22d April, 1509, at the age of eighteen.

Henry was married at the Bishop of Salisbury's house in Fleet Street, 3d June 1509, to Katharine of Arragon, his brother's widow. They were crowned, 24th June, 1509, at Westminster. Mary, their daughter, afterwards Queen of England, was born May 8, 1515. The validity of their marriage was first questioned by Henry himself, then by the Court of Spain, and afterwards, in 1527, by the Bishop of Tarbe, the French Ambassador. (*Rapin*, p. 775.) Their divorce was pronounced by the Archbishop of Canterbury, 23d May, 1533. She died 8thJanuary, 1536, at Kimbolton, and was buried at Peterborough. *Stow*, p. 571. Peterborough was made a Bishoprick in honour of her being buried there.

Henry was privately married, on or about the 25th Jan. 1533, to

Anne Boleyn, which marriage was confirmed by the Archbishop of Canterbury, 28th May, 1533, five days after his pronouncing the divorce. She was crowned at Westminster, 1st June, 1533. Their daughter, Elizabeth, afterwards Queen of England, was born 7th September, 1533. Queen Anne was arraigned 15th May, 1536, for prostituting herself to her brother and four others. She was beheaded 19th May, 1536, and buried in the Tower.

Henry married Jane Seymour, 20th May 1536. Their son Edward VI. was born 12th October, 1537. She died 14th October, two days after; and was buried at Windsor, 8th Nov. 1537.

Henry married Anne of Cleves 6th Jan. 1540, at Greenwich; and was divorced from her by Act of Parliament, 9th July following. "Richmond House, and other fair lands, were (said to be) allotted for her maintenance; and she was to have precedence before all, save the Queen and the King's children." *Herbert*, p. 459. The King offered to confer on her, by letters patent, the name and dignity of *his adopted sister*, with a pension of four thousand pounds a year; and her choice either to live in England or return home. She preferred England; believing her pension would be thereby more secure. *Rapin*, vol. i. p. 826. *Stow*, p. 578, assigns the reasons which led to this divorce, which were, her want of beauty and feature, sundry ill qualities whereof he secretly accused her, his making great doubt that she was no virgin when she came into England, with divers other defects which he said he knew to be in her. He told his physicians, that she was lothesome to him in bed; and that her body was foul and out of order. Moreover, he oft and earnestly urged (the reason assigned by our author), a precontract between her and the Duke of Lorraine's son.—She lived seventeen years after her divorce; died at Chelsea, 15th July, 1557, and was buried at Westminster, 3d August following.

Henry published his marriage with Katharine Howard, 8th August, 1540, at Hampton Court; the King having privately married her some time before. King Henry thanked God, 1st Nov. 1541, for the happiness he enjoyed in this marriage. But on the following day, her lewdness was disclosed; Derham and Mannock having had connexion with her before, and Derham and Culpepper after her marriage with the King. Three

ladies had, at sundry times, been severally in the same bed with her and her paramours. This Queen was beheaded, 12th Feb. 1542, on Tower Hill.

Henry married Katharine Parr, 12th July, 1543, at Hampton Court. Henry himself died at Westminster, 28th January, 1547; and was buried at Windsor, 15th February following. Queen Katharine Parr, after Henry's death, married Sir Thomas Seymour; and died in childbed, after being delivered of a daughter, September 1548.

P. 37, *l.* 12.—There were five several forms of the Pope's Bulls against Henry (says Herbert, p. 394), of which the one approved and made use of, signed, Aug. 30, 1535, but not published till 1538, was to the following effect: The Pope "excommunicates Henry, and all that favour him; and deprives the King of his realm, subjects the whole kingdome to the interdict; declares the issue by Anne illegitimate, forbids allegiance to his subjects, commerce with other states, dissolves all leagues of princes with him, commands the clergie to depart out of England, the nobility to take armes against him," &c. This Bull was drawn up, and signed by the Pope, after the execution by King Henry of some priors and monks, and of Sir Thomas More and Bishop Fisher; and was published, as was said before, in 1538, about three years afterwards, when the bones of Thomas Becket were exhumed, desecrated, and burnt. The effect of the Pope's fulminations was the opposite of what he intended.

P. 40.—In corroboration of the sentiment, that the Roman Catholic faith was not the original Christian creed introduced into England, but only a corrupted innovation, the following extract from *Holinshed*, vol. iii. p. 195, may be quoted: "Ambrosius Telesinus, who writ in the yeare 540, when the right Christian faith, which Joseph of Arimathea taught the ile of Avalon (now called Glastonbury) reigned in this land, before the proud and bloodthirstie moonke Augustine infected it with the poison of Romish errors), in a certeine ode, &c. . . . .

"Wo be to him that dooth not keepe,
From ravening Romish wolves his sheepe,
With staffe and weapon strong."

Respecting the introduction of Christianity into England in the apostles' days, by Joseph of Arimathea, &c. see *Speed's* Hist. Brit. chap. ix. Bishop Stillingfleet, vol. iii. chap. i. supposes, that the account of Joseph of Arimathea having established a Church in the Isle of Avalon was a fabrication of the monks of Glastonbury, who were desirous of advancing the reputation of their monastery.

P. 43.—By a precipitate and final determination of the Pope and Cardinals at Rome, 23d March, 1533, the marriage with Queen Katharine was pronounced good, and King Henry was commanded to accept her for his wife; and in case of refusal, censures were fulminated against him. Our King became so sensible of the indignity wherewith he was used in this important affair, that he separated himself from the Roman Church, but not from the religion thereof, some few articles only excepted. *Herbert*, p. 369.

P. 44.—" It will doubtless be surprising to see in this reign the English so patient and submissive to their Sovereign's pleasure, that hardly do we find, from the beginning of the affair of the divorce, that the Parliament refused him any thing, though his demands were very extraordinary; but it is easy to discover the reason. Religion was the sole cause. The King, as it was observed, kept a sort of medium with respect to religion; but as no man could believe it possible for him to remain long in that situation, those who desired the reformation imagined they could not do better than comply with him in all things, to induce him to advance it by degrees. In like manner, the friends of the old religion, seeing such beginnings, were afraid he would proceed; and their opposition but make him finish his work the sooner. So each party striving to gain him to their interest, there resulted for him an authority which none of his predecessors had ever enjoyed, and which he could not have usurped in any other circumstances, without hazarding his crown; but both parties were alike deceived. Henry kept in the same medium all the rest of his life, and made them both feel the sad effects of that absolute power they had so easily suffered him to assume. It is true, he was always so prudent as not to act contrary to law; but he made use

of his power to procure such laws as he pleased, and then executed them without mercy." *Rapin's* Hist. of Eng. p. 806. Similar observations to the above are again introduced by *Rapin*, p. 845, and appear to have resulted from matured reflections on the public regulations of Henry respecting religion. What these public regulations were, may be seen in *Rapin's* Hist. pp. 812, 821, 2; *Herbert*, pp. 403—6, 446, 495. What kind of religion King Henry thought suitable for the people generally, may be seen in *Herbert*, pp. 293—6, and 534—6.

P. 44, *l.* 12.—" Two several Seals of King Henry the Eighth have come to my hands, the first differing from the second in these two particulars, viz. the form of the throne and the titles in the circumscription; for the fabric of the King's throne in the first seal is *Gothic* work, and that in the other *Roman*. The style in the circumference of the first seal was made use of when he had the title of *Defender of the Faith* conferred on him by Pope Leo X. *an.* 1521, viz. HENRICUS VIII. ANGLIE ET FRANCIE REX, FIDEI DEFENSOR, ET DOMINUS HIBERNIE. But being in the year 1534 declared in the Parliament, *Head of the Church of England*, and afterwards, *an.* 1541, proclaimed *King of Ireland*, he caused this second Great Seal to be made, the circle whereof is charged with these words, HENRICUS OCTAVUS, DEI GRACIA, ANGLIE, FRANCIE, ET HIBERNIE REX, FIDEI DEFENSOR, ET IN TERRA, ECCLESIE ANGLICANE ET HIBERNICE SUPREMUM CAPUT, by which it appeareth, that this King caused his seals to be circumscribed with *Roman* capitals, whereas all the inscriptions of the Kings of England, his predecesors, from *Richard* the Second *inclusive* (as you may observe in the circle of their seals) were in old *English* letters." Sandford's Genealogical History, v. 479. There seems to be no authority for the coin with the trilingual inscription, as described by our author.

P. 51.—A long list of images, relics, and impostures of various kinds is given by *Herbert*, p. 431 (and some in other places). The following list, containing all of any note: " Our Lady's girdle shewn in eleven places, and her milk in eight. The felt of St. Thomas of Lancaster, a

remedy for the head ache; the pen knife and boots of St. Thomas of Canterbury, and a piece of his shirt, much reverenced by great-bellied women; the coals that roasted St. Laurence; two or three heads of St. Ursula; Malchus's ear, and the pairing of St. Edmund's nails; the image of an angel with one wing, which brought hither the spear's head that pierced Christ's side; an image of our Lady, with a taper in her hand, which burnt nine years together without wasting, till one forswearing himself thereon, it went out, and was now found to be but a piece of wood. The crucifix of Boxley, in Kent, commonly called the *Rood of Grace*, was a famous imposture, to which many pilgrimages were made, being contrived so as to be able, by the help of springs, to roll the eyes and move the lips, to bow, shake the head, hands, and feet. It was shewn publicly at Paul's Cross, by John Bishop of Rochester; and after a sermon upon it, there broken in pieces. Another great imposture was at Hales in Gloucestershire, where the blood of Christ brought from Jerusalem, was shewn in a christal vial; and was said to have this property, that if a man was in a mortal sin, and not absolved, he could not see it; therefore every man that came to behold this miracle, was forced to continue to make presents till he bribed heaven to give him the sight of so blessed a relict. This was now discovered to be the blood of a duck, renewed every week; and the one side of the vial was so thick, that there was no seeing through it, but the other was transparent. It was so placed near the altar, that one in a secret place behind could turn which side he pleased outward. There was brought out of Wales a huge image of wood, called *Darvel Gatheren*, which served for fuel to burn one Frier Forrest, who advised people in confession not to believe the King's supremacy. Besides which, the images of our Lady of Walsingham, of Ipswich, of Penrise, of Islington, and St. John of Osulston, called otherwise Mr. John Shorne, who was said to shut up the Devil in a boot, and many others, were publicly burnt." See also *Stow*, p. 574.

Relics were sometimes pawned for large sums of money. "I find by our records, that a piece of St. Andrew's finger, covered only with an ounce of silver, being laid to pledge by a monastery for forty pounds, was left unredeemed at the dissolution of the said house; the King's commissioners, who, upon surrender of any foundation, undertook to pay the debts thereof, refusing to return the price again." *Herbert*, p. 377.

P. 51, *l.* 5. — The first monastery of Franciscans in England was founded at Canterbury in the fourth year of Henry III. about 1219, in the life-time of St. Francis, by Agnellus, the first provincial. The English province was next founded after that of France. From their strict observance of the rules of their orders, they were called *Observants*. *Stevens*, Add. to Dugdale, vol. i. p. 92, says that " these friers most vehemently opposed King Henry VIII. in the case of the supremacy, and his divorce from Queen Catharine of Austria, for which reason they were expelled their monasteries before any others; and above 200 of them thrown into jayls, 32 of them coupled in chains like dogs, and sent to distant prisons, others banished, the rest condemned to death; some of them dying under confinement for want, others destroyed with stench, and others hanged and quartered." *Stow*, p. 561, says, " The first that openly resisted or reprehended the King touching his marryage with Anne Boleine, was one Fryer Peto, of the Order of the Observants." For an account of this Peto, see *Stow* in the above-mentioned place. The Order of Franciscans, or Friers Minors, was in a great measure supported by alms till the very period of their dissolution. " For about 30 monasteries of the Order never had any revenues; that of London and others had very small endowments; that of Coventry, its guardians and fathers told the King's (Henry VIII.) officers, never had any revenues, but always subsisted upon alms." *Stevens*, Add. Dugd. vol. i. p. 94.

P. 51.—" The Order of Benedictines was vastly more numerous than that of Franciscans. That Order was established in England under Pope St. Gregory the Great, by St. Augustine, about the year 596, who was the first Archbishop of Canterbury. The Benedictines founded not only several monasteries in England, but also the metropolitan church of Canterbury; and all the Cathedrals that were afterwards erected. Pope John XXII. between the years 1316 and 1334, caused an exact enquiry to be made; and found, that from the founding of the Benedictine Order till that time, there had been of it, 24 Popes, neer 200 Cardinals, 7000 Archbishops, 15,000 Bishops, 15,000 Abbats of renown, and above 40,000 saints and holy men; and the number of monasteries belonging to

the Benedictines were so many, that it was almost inmpossible to ascertain them." *Stevens*, Add. Dugd. vol. i. p. 164.

P. 58.—Where King Henry suspected any religious artifice, he took care to extort the truth by severe scrutiny, and to punish the actors. Cardinal Wolsey reduced, among the monasteries, that of *Beggam* in *Sussex*. " A disguised company, in strange visors, taking the channons along with them, reimplaced them, and so departed; promising, at the ringing of their abbey-bell, to come at all times to their succour; but these apparitions did not long haunt the house, for the King's counsell, understanding hereof, so examined the channons, that at last they confessed the authors, who, therefore, were sent for, and grievously punished." *Herbert*, p. 173.

P. 59, *l.* 1.—Elizabeth Barton, or the Holy Maid of Kent, was probably the nun here intended, whose pretended sanctity and intercourse with Heaven drew great multitudes after her. Her history is told at great length by *Hall*, pp. ccxix. 2—ccxxiiij. *Stow*, pp. 568—70, and *Rapin*, p. 801, make brief mention of her; as also *Herbert*, pp. 360, 370, 376. *Speed*, p. 770, says, " Shee gave foorth from God and his saints, by sundry suggestive revelations, that if the King proceeded in his divorce and second marriage, he should not reigne in his realme one moneth after, nor rest in God's favour the space of an houre." She, together with her accomplices, was hung at Tiburn, 21st April, 1534; and her head stuck upon London Bridge. *Hall* makes her say, in her dying speech, " Because the thynges which I fayned was proffitable unto them (the monks), therefore they muche praised me, and bare me in hande that it was the Holy Ghost and not I that dyd theim; and then I beyng puft up with their praises, fell into a certain pryde and folishe phantasie with my selfe, and thought I might fayne what I would, which thing hath brought me to this case."

P. 62.—" In some monasteries," says *Rapin*, p. 807, " were discovered monstrous disorders and horrible crimes, not only with respect to the debaucheries of the friers and nuns; but chiefly on account of the

images and relics, for which a shameful trade was driven to enrich the monasteries, by cherishing the people's superstition." And he subjoins in a note the following, as a summary of what Burnet has stated of the corruptions of religious houses: "The King's commissioners found great factions in the houses; and barbarous cruelties exercised by one faction against another, as either of them prevailed. They were all extremely addicted to idolatry and superstition. In some they found the instruments and other tools for multiplying and coining. But for the lewdness of the confessors of nunneries, and the great corruption of that state, whole houses being found almost all with child; for the dissoluteness of abbots, and the other monks and friers, not only with harlots, but married women; and for their unnatural lusts, and other brutish practices; these are not fit to be spoken of. There were abominations equal to any that were in Sodom." Consult also *Burnet's* Hist. of the Reform. pp. 339—344 of Oxford Ed. 1816.

Herbert, p. 399, tells us, the King commanded, that such monks as were professed under twenty-four years of age, should be set at liberty, as being thought too young to make a vow as they ought, or indeed to keep it; and that they who were above twenty-four when they made their vow, might have leave to depart if they would. At which time, the men, if in orders, should have a priest's habit given them, and forty shillings in money; the nuns should have only a gown, such as secular women ware, and liberty to go whither they would. Thus the King made no difficulty of breaking vows of celibacy or chastity, in cases where it suited his purpose.

P. 70, *l.* 4.—In contradiction to any statements of Henry's making provision for deserving objects, we find in *Herbert*, p. 573. "Together with the supernumerary and debauched abbeys, priories, and nunneries, he subverted and extinguished the good and opportune, without leaving any receptacle for such as, through age or infirmity being unapt for secular businesse, would end their dayes in a devout and a retired life."

P. 72, *l.* 10.—"Becket's life and actions being examined," says *Herbert*, p. 437, "he was declared by our King that he deserved no canoniza-

tion; and caused his name to be razed out of the kalender, and forbad the keeping of his holiday. His holyday was kept annually on the 7th July; and every fiftieth year there was a jubilee for fifteen days together; and indulgence granted to all that visited his shrine." This shrine (for three hundred years, accounted that of one of the greatest saints in heaven) is thus described by *Stow*, p. 575: "The shrine of Thomas Becket, in the priory of Christ Church, Canterbury, was likewise taken to the King's use. This shrine was builded about a man's height, all of stone, then upwards of timber plain, within y^e^ which was a chest of yron, conteining the bones of Thomas Becket, scull and all, with the wounde of his death, (Sir Reginald Fitz Urse struck a blow on the Archbishop's head in such wise, that the bloud ran downe by his face. Then they stroke at him one after another; and though he fell to the ground at the second blow, yet they left him not till they had cut and pashed out his braines, and dashed them about upon the church pavement;" *Holinshed*, vol. iii. p. 79); and the peece cut out of his scull layde in the same wound. The timber worke of this shrine on the outside, was covered with plates of gold, damasked with gold wyer, which ground of gold was againe covered with jewels of golde as rings, 10 or 12 cramped with golde wyer, into the sayd grounde of golde, many of those rings having stones in them, broches, images, angelles, precious stones, and great pearles, &c. The spoyle of which shrine, in gold and precious stones, filled two great chestes, such as sixe or seaven strong men coulde doe no more then conveie one of them at once out of the church."

Speed says, p. 461, that Becket's old shoe was devoutly kissed by all passengers; and that his blood almost matched in virtue with our ever blessed Saviour's. And in p. 778, he has the following words: "Such concourse of pilgrime, such pressing to touch him, such creeping and kneeling to his tombe, that the prints of their devotion in the marble stones remaines to this day." Indeed, in such high repute was Becket's shrine, that very few since the time of Henry II. in whose reign he was murdered, had passed to Canterbury without bringing rich presents to it. One of these votaries was no less a personage than Lewis King of France, who on the 23d of Aug. 1179, presented at his shrine "a rych cup of

golde. He gave also the renowned precious stone that was called the Regall of France (King Henry the Eyght put the same in a ring which he wore on his thumbe); he gave to the monkes by his charter, one hundred measures or tuns of wine, to bee payde them yerely at Paris in France; he continued all one night in watching and prayer at the tombe; and in the morning required to be made a brother there, and was admitted." *Stow*, p. 155. We are further told by *Speed*, p. 778, that King Lewis asked and obtained, that no passenger betwixt Dover and Whitesand should perish by shipwreck. And *Holinshed*, vol. iii. p. 103, adds, that Lewis further granted to the same monks, "that whatsoever was bought in his dominions of France to their use, should be free from toll, tallage, and paieng any maner of excise for the same."

Becket's death took place in 1170. His canonization, of which an account is given by *Holinshed*, vol. iii. p. 85, was, by order of Pope Alexander, in 1173. And his desecration by King Henry VIII. in 1538. His bones, according to most accounts, were burnt by Sir Thomas Cromwell in the same church in which they had long been venerated; but no mention is made in our histories of their ashes having been scattered by being discharged out of a cannon. *Herbert*, p. 473, speaks of one who lived in those times, "affirming onely, that his bones were scattered amongst so many dead men's, that they could not be found again without some great miracle." Consult also *Rapin*, p. 818.

P. 80.—The following is the account given of this interview between Henry and Francis, in the Memoirs of the Marechal de Fleurange, ch. 67. After relating what took place at the famous meeting of the Cloth of Gold, he says, "Le faiet, les dits princes se partirent merveilleusement bien contents l'ung de l'aultre; et en bon ordre, comme ils etoient venus, s'en retournerent, le Roy de France a Ardres, et le Roy d'Angleterre a Ghines, la ou il couchoit de nuict, et de jour se tenoit en la belle maison qu'il avoit fait faire. Le soir vindrent devers le Roy, de par le Roy d'Angleterre, le legat et quelqu'un du conseil, pour regarder la façon et comment ils se pourroient veoir souvent, et pour avoir sûreté l'ung de l'autre; et feust dict que les

Roynes festoyeroient les Roys, et les Roys les Roynes; et quand le Roy d'Angleterre viendroit a Ardres veoir la Royne de France, que le Roy de France partiroit quant et quant pour aller a Ghines, veoir la Royne d'Angleterre; et par ainsi ils estoient chascun en ostage l'ung pour l'aultre. Le Roy de France, qui n'estoit pas homme soupsonneux, estoit fort marri de quoi ou se fioit si peu en la foi l'ung de l'aultre. Il se leva un jour bien matin, qui n'est pas sa coustume, et print deux gentilshommes et un page, les premiers qu'il trouva, et monta a cheval sans etre houzé, avecques une cappe a l'Espaignolle; et vint devers le Roy d'Angleterre au chasteau de Ghines. Et quand le Roy feust sur le pont du chasteau, tous les Anglois s'emerveillerent fort, et ne scavoient qu'il leur estoit advenu; et avoit bien deux cent archers sur le dict pont, et estoit le gouverneur de Ghines avecques les dicts archers, lequel feust bien estonné. Et en passant parmi eux, le Roy leur demanda la foy, et qu'ils se rendissent a lui, et leur demanda la chambre du Roy son frère, laquelle lui feust enseignée par ledict gouverneur de Ghines, qui lui dict: Sire, il n'est pas eveillé. Il passe tout oultre, et va jusques a la dicte chambre, heurte a la porte, l'éveille, et entre dedans. Et ne feust jamais homme plus ebashi que le Roy d'Angleterre, et lui dict: Mon frere, vous m'avez faiet meilleur tour que jamais homme ne fist a aultre, et me monstrés la grande fiance que je dois avoir en vous; et de moi, je me rends votre prisonnier dès cette heure, et vous baille ma foi. Et deffist de son col ung collier qui valloit quinze mille angelots, et pria au Roy de France qu'il le voullust prendre et porter ce jour là pour l'amour de son prisonnier. Et soudain le Roy, qui lui voulloit faire mesme tour, avoit apporté avec lui un bracelet qui valloit plus de trente mille angelots, et le pria quil le portast pour l'amour de lui, laquelle chose il fist, et le lui mist au bras, et le Roy de France print le sien a son col. Et a donc le Roy d'Angleterre voullust se lever, et le Roy de France lui dict qu'il n'auroit point d'aultre valet de chambre que lui, et lui chauffa sa chemise, et lui bailla quand il fust levé. Le Roy de France s'en voullust retourner, nonobstant que le Roy d'Angleterre le voullust retenir a disner avecques lui; mais, pour ce qu'il falloit jouxter apres disner s'en voullust aller, et monta a cheval, et s'en revint a Ardres."

P. 82, *l.* 1.—The battle of Pavia, in which Francis was made prisoner, was fought on the 25th of February 1525; and his liberation was on the 18th of March 1526. His imprisonment continued above a whole year. On the condition and mode of his liberation, see *Herbert*, pp. 184—194. "The day after the victory," says *Holinshed*, "the King was led prisoner to the roche of Pisqueton, for that the Duke of Millaine, in regard of his proper suretie, consented hardlie that the person of the King should be kept within the castell of Millaine. He was garded with great gelousie and watch." *Herbert*, p. 166, says, that Francis was first taken to a monastery near Pavia, being averse to imprisonment in Pavia itself, which he had just before been besieging with a numerous army, and that thence he was conducted to a strong castle called Pissiquiton." From the duchy of Milan, Francis was conveyed by sea into Spain on June 7th following, and kept a prisoner in the castle of Madrid." *Holinshed*, vol. iii. p. 887.

From two short extracts, the one from *Hall*, and the other from *Holinshed*, may be seen the contrast, as far as outward demonstration is concerned, in the courts of Spain and England, as regarded the capture of the French King, although the autocrat was in reality overjoyed at it; and King Henry grieved at the preponderance of power thereby accruing to the autocrat. "The temperance and moderation of Charles was above the expectation of his estate, and far contrarie to the course of the time in matters of that nature, for he would not suffer anie bels to be rung, nor bounfires to be made, nor anie other manner of publike demonstrations, such as are used for glorie or gladnesse, alledging with a mind more virtuous than insolent, that such propertie of feasting and rejoicing was due to victories obteined against infidels, but ought to have no shew where one Christian overcame another." *Holinshed*, vol. iii. p. 885.—"Saterdaye the xi daie Marche, in the Citie of London for these tydinges wer made greate fiers and triumph; and the Maior and Aldermen road about the City with trumpettes; and much wyne was laied in diverse places of the Citie, that every man might drynke; and on Tower Hill the Ambassadors of Rome, of Flaunders, and Venice, had a greate banket made in a

goodly tent, whych pleased theim well; and as thei returned homewarde, all the stretes were full of harnessed men and cressettes, attendyng on the constables, which they preised muche. Sonday, the xii of Marche, the Kyng, accompaynied with the Ambassadors of Rome, of the Emperor, of Scotland, of Venice, of Millain, and Florence, road in his estate to Paule's Church, and there the Cardinall sang masse, and a xi prelates waited on hym in pontificalles; and after masse was doen, the quere sang *Te Deum*, and the mynstrelles plaied on every side; and when all was doen, the Kyng returned to Bridewel, and there kept a solempne dinner." *Hall*, p. cxxxvi. 2.

P. 83, *l.* 3.—For an account of the sums due by treaty from Francis to Henry the VIII. see the Memoires of du Bellay, (l. iii. an. 1529,) who was sent by Francis on a special mission to England, to negotiate this affair. " Chose qui fut mal aisée a conduire, pour le mal contentement qu'avoit le Roy d'Angleterre pour n'avoir été appellé ausdits traittés."

P. 90, *l.* 1.—These Greek soldiers were doubtless light cavalry, commonly called *Stradiots*, a corruption of στρατιῶται. They were at this time employed by many European states.

P. 92, *l.* 5.—*Steer. Also a very large ship.* In July 1545, the French king, " coming to Havre-de-Grace, and commanding his fleet to set sail, his fairest ship (being of eight hundred tun) taking fire, suddenly was burnt." Herbert, p. 526.—Of the above ship, Rapin, p. 841, says: " In seeing the fleet depart, the French King had the vexation to behold one of his largest, called the Grand Carracon, burnt before his face, she having taken fire whilst the anchor was weighing."

The Memoirs of Martin du Bellay furnish the following particulars respecting the loss of this great ship: " Le Roy le sixieme jour de juillet fit faire voile a son armée de mer, laquelle estoit assemblée au Hâvre de Grace, et luy, pour la veoir partir, estoit sur le chef de Caux, dont il pouvoit tout descouvir. Mais, tirant les ancres du Carraquon, qui estoit le

plus beau navire de la mer de Ponant, et le meilleur a la voille, portant huit cent tonneaux de charge, de dans lequel devoit estre la personne de l'amiral pour le combat, le feu se mit au fougon, tellement qu'on ne le sieut jamais sauver qu'il ne fut consommé en cendres et y avoit cent grosses pieces d'artillerie de bronze, mesmes y estoit l'argent du Roy, lequel fut sauvé. Plusieurs voulans éviter la furie du feu, se precipiterent en la mer ; les galleres en sauverent beaucoup ; mais depuis que le feu vint au bas dudit navire, elles furent contraintes de prendre le large, car le feu se donna en l'artillerie, de sorte que la batterie qui se faisoit de si grand nombre de pièces, mettoit en fonds tout ce qui se trouvoit devant, derriere et aux costez. Le nombre des navires ordonnez pour l'armée montoit a cent cinquante gros vaisseaux ronds, sans compter soixante flouins et vingt cinq galleres." This writer says the French fleet was commanded by the Admiral d'Annebault (l. x. an. 1545) : the term ἔπαρχον, used by our author, seems to denote rather a military than a naval officer.

P. 95.—The sequel of our author's narrative probably went on to describe the operations carried on by the English and French forces in the vicinity of Boulogne. These lasted from the end of 1545 to the spring of 1546, when peace was concluded ; and shortly after Henry died. The Memoires of Martin du Bellay supply ample details in regard to this petty warfare.

INDEX.

Abbots, in magnificence and equipage resemble kings and nobles, 33; often contend with them, 34; proposed by the king to be suppressed, and presbyters to supply their place, 70; suppressed, 71.

Affiancing, manner of among the Germans, 49.

Africa, English serges imported into, 12; divided from Europe by the Straits of Gibraltar, 30.

Animals of Britain, carnivorous are bears, hogs, the wolf, and the fox; graminivorous are stags, hares, &c. tame are horses, oxen, sheep, &c. 19; also dogs, hounds, &c. 20; the oxen, sheep, &c. wherever grazing, return of their own accord (for no keeper attends them), on the second or third day to their owner's house, 19.

Antonia, one of the principal cities of Britain, 7.

Antwerp, noted for merchants' bills of exchange, 12; situate in Flanders, 12, 31; distant from London 200 miles, 32; the cross called "The Rood of Grace," made there, 57.

Aquitania, a maritime region north of Spain, 30.

Archers, English superior to French, 79.

Argives from Peloponnesus mercenaries under Henry VIII. 90.

Asia, English serges imported into, 12.

Asses, breed of, deficient in Britain, 20.

Atlantic countries, promised to be described, 2.

—— Ocean, described, 27, 30.

—— shores of France, north of Aquitania, 31.

Augustine, followers of, 66.

Balenæ, or whales, mentioned, 28.

Bears, indigenous in Britain, 19.

Becket, Thomas à, of Canterbury, nobly descended, 72; Bishop of London,

73; opposed to his King in favour of the Pope, *ib.*; beheaded and canonized, *ib.*; Henry VIII. appoints commissioners to investigate his life, *ib.*; condemned after two years' scrutiny as a rebel, 74; his coffin and remains desecrated and burnt, *ib.*; his ashes discharged from a cannon, 75; forbidden to be called a saint any longer, *ib.*

Belgium, Nicander's Travels in, described in a former volume, 1; dedicated to a gentleman of great learning, 2.

Bills of Exchange, called *Enallagæ*, 10; used to prevent loss from pirates and robbers, 11; cashed eight days after being presented, *ib.*; customary throughout Europe, *ib.*; but more especially so in London and Antwerp, 12.

Boars (wild) indigenous in Britain, 19.

Boulogne besieged by the English, 84; its situation described, *ib.*; divided into upper and lower, *ib.*; capitulates after its walls are partly battered down, 86; attempted, but without success, to be recovered by the French King's son, 87, 88.

Brabant considered as a maritime country, 31.

Bridge of London built over the Thames, 7; of stone, having houses and turrets upon it, 8; upon one of which the heads of King Henry's fourth consort and her accessories were fixed, 49.

Bristol, one of the principal cities of Britain, 7.

Britain promised to be described, 1; the largest island in the world except Taprobane and Thule, triangular, &c. 6; has maritime cities, forts, and towns of note, 7; is divided into two parts, England and Scotland, by the river Tweed, 17, 19; on the Tweed are boundary forts, 17; each division has its own King, *ib.*; Britain described, 18.

Cadiz, the outlet of the Mediterranean sea, 30; from Cadiz to St. Vincent, 300 miles, 31; from Cadiz to London, 1,850 Italian miles, 32.

Calabria, oil imported from into England, 12.

Calais, a sea-port, 1, 2; built on that part where the channel between France and England is narrowest, 31; retained in possession of the English after the other cities of France were given by them, 76.

Cassiterus, or white lead, a source of revenue to the King of England, 13; abundant in England, 21; called in Italian, *Stangon* or *Stagon*, 13, 21.

Cete, *i. q. balenæ*, whales, 28.

Charles, Emperor of Spain, takes Francis King of France prisoner at the siege of Pavia, 82; liberates him for the ransom of 4,000,000 gold pieces, *ib.*; invades France from Brabant, and

lays waste the French cities, *ib.*; incites the King of England against France, 83.
Christianity first planted in Britain, not by the Pope, but by the apostles, 41.
Churches, numerous in England before the Reformation, 33.
Clergy greatly venerated in England, 33; their riches, pomp, and arrogance, *ib.*; their vices and impostures, 51—63.
Climate of Britain, why mild and healthy, 27.
Coal found in most parts of Britain, 20.
Coast, Atlantic, of Europe described, with its measurements, 30, 31.
Cold in northern regions, whence, 22.
Cologne, theologians of, deferred to decide respecting King Henry's divorce, 38.
Cornelius Nicolaus, the person to whom Nicander Nucius dedicates his travels in England; a great traveller and navigator himself, particularly in the Euxine, 1, 2.
Crœsus, wealth of, exceeded by the treasures of the King of England, deposited in the Tower of London, 9.

Danebium, one of the principal cities of Britain, 7.
Dart, a kind of fish, described, 29.
Dartenicum, one of the principal cities of Britain, 7.
Day, during summer, in England nineteen hours long, in Scotland twenty hours long, 21.
Dominic, followers of, 66.
Dover, a town and harbour near a promontory, fortified and full of inns, the place where Nicander Nucius first lands in England, 5.
Dress of monks and nuns, peculiar, 69; proposed by Henry VIII. to be laid aside, 69; discontinued, 72.

Eels, British, abundant, 30.
England, British island of, 1; that part of Britain verging towards the continent, called England, 17.
English, except nobles and courtiers, almost all engaged in trade, 9; are simple in their manners, and without jealousy towards females, 10; pay their King the greatest obedience, 13; and respect, 16; in ornaments, garments, and feastings, &c. resemble the French, 14; the nobles courteous to strangers generally, the common people friendly to Germans, Flemings, Italians, and Spaniards, *ib.*; but hostile to Frenchmen, 14, 77; description and character of the English, 16; wage war with the French frequently without proclamation, 14; and on slight pretexts, 77; English soldiers pursue a fox towards the French, near Terouanne, which gives occasion to a battle, 78; in which the English are victorious, 79; lose 2,200 men, and

the French as many or more, *ib.*; throw up entrenchments and negociate, *ib.*

Europe, men from most nations of, resident in London, 9; bills of exchange negociated in principal cities of, 11; English serges exported to every part of, 12; divided from Africa by the straits of Gibraltar, 31.

Euxine, cities of, much sailed to by Cornelius Nicolaus, 2.

Excommunication of the English by the Pope, 40; what its nature, *ib.*

Exports from England are, woollen cloth called *serges*, white lead, 12; and wool, 13.

Ferry-boats, on the Thames numerous, 8.

Fig-trees, not indigenous in Britain, 20.

Finisterre Cape, distant from Cape St. Vincent 500 miles, from promontory Gobeus 550 miles, 31.

Fish, Atlantic and British, enumerated, 27—30.

Flanders, Nieuport in, 5; Antwerp in, 12, 31.

Fleet, English, of 150 ships, 91; French, of 250 ships, 92; their manner of fighting, 94.

Flemish, well received by the English, 14.

Foxes, indigenous, in Britain, 19; a fox, by running between he French and English camps, gives occasion to the battle of Terouanne, 78.

France, coast of, opposite to Kent, 6; situate on the ocean, 31.

Francis ascends the French throne about the same time that Henry VIII. ascends that of England, 75; discontinues the tribute previously paid by the French to the English, 76; pitches his camp near Terouanne, within three miles of the English, having forces superior in number, 78; by night goes with his two sons privately to the English camp, and is received kindly by Henry, 80; is presented by Henry with a costly necklace, having an image of Michael the Archangel, *ib.*; his sons also receive presents, 81; presents a costly collar to Henry, *ib.*; obtains peace on renewal of the tribute, *ib.*; besieges Pavia in Italy, where he is taken prisoner, and carried to Barcelona, 82; is ransomed at the price of 4,000,000 gold pieces, of which Henry VIII. lent him 700,000, which he neglected to repay, *ib.*; this made a pretext of war, 83; prepares to invade England, 88; excites the Scotch against the English, *ib.*; sends his son to besiege Boulogne, 87; prepares for its siege a second time, 95.

Franciscans, followers of Franciscus, 51, 66; their order more numerous than all other orders, 51; wicked tricks of, *ib.*

French imitated, yet hated by the English, 14; hence not much resident in London, 13, 14; tributary to the English, 74; their annual tribute fifty thousand gold pieces, 76.

Frost, almost perpetual in Britain, 22, 26; its cause, *ib.*

Gadira, the sea beyond, formerly deemed unnavigable, 27.

Gerardus, ambassador to the Emperor of Spain, presented to Henry VIII. at Greenwich, before whom he lays the instructions of his master, 5; is lodged and accommodated by Henry, first at Greenwich and afterwards in London, 6; returns to his master, 89; allows Nicander Nucius to remain in England, and furnishes him with things necessary, *ib.*

Germans, well received by the English, 14.

Germany described in a former volume by Nicander Nucius, 1; opposite to the northern coast of Britain, 6.

Gobēus, a promontory distant from Cape Finisterre 500 miles, from Calais 500 miles, 31.

Gold found in Britain, but not in large quantities, 21.

Greenwich, a village near London where is a palace of the King, 5; where Gerardus delivers the instructions of the Emperor, *ib.*; near which is an arsenal with dock yards, 9.

Guards of the English King, how accoutred, 16.

Guisnes, Henry VIII. advances to, 77; is given up to the French, 80.

Hades, said to be in Ireland, because the groans of men in torments are heard, and various spectres and adverse powers are seen, 23.

Hares, indigenous in Britain, 19.

Henry VIII. receives Gerardus, the Spanish Emperor's Ambassador, at Greenwich, 5; returns to London, 6; some of the Kings before him made mention of, 32—36; energetic and spirited, 37; his first marriage and divorce, *ib.*; excommunicated for not receiving his consort back at the Pope's order, 38; appeals to the theologians of Paris, Louvain, and Cologne, *ib.*; convokes an assembly of his nobles and clergy, 39; his first harangue against the Pope, 39—44; advises to shake off the Pope's yoke, 43; proposes taking to himself the supremacy in ecclesiastical matters, *ib.*; the clergy assent, 44; orders a gold coin with his effigy, and an inscription in Hebrew, Greek, and Roman characters, denoting his supremacy, to be struck, *ib.*; his second marriage, 37; his second consort learned, but reprehensible in conduct, and caught in adultery with her brother, 45; Henry's speech to her, her answer, and decapitation, 46, 47; his third and fourth marriage, 48; his fourth consort's adultery and decapitation, *ib.*; his fifth marriage and divorce, 49; his sixth marriage, 50; his issue, *ib.*; his second harangue against the monks, 63—71; ascends the throne in his twenty-fifth year, 75; invades France with an army of 60,000 men, 77; ad-

vances as far as Guisnes and Terouanne, *ib.*; fights a successful battle, 79; gives a costly necklace to the French King, 80; makes peace with him, and returns to England, 81; invades France a second time, with 20,000 cavalry and 40,000 infantry, many of them mercenaries, 84; besieges Boulogne, *ib.*; gains possession of the town by surrender, 86; fortifies it, and returns to London, 87; invades France a third time, and supplies Boulogne with provisions and soldiers, 95.

Hercules, Pillars of, *i. q.* Cadiz, distant from Cape St. Vincent 300 miles, 31.

Hibernia, *i. q.* Ireland, an island thirty-five miles from Britain, 22.

Holland, where are the islands of Zealand, 31.

Horses in Britain, numerous and of noble breed, 19; swift, and of a white colour, 20.

Imports into England are, wine, oil, and other articles of subsistence, 8, 12, 76.

Impostures of the monks, 51—62.

Incredulity, instances of, in Nicander Nucius, 23, 29.

Joan of Arc put the English to flight, and recovered the French cities, 76.

Ireland, *i. q.* Hibernia, described, 22—26; subject to, and administered by, the King of England, 23.

Irish, their polity, persons, domestic manners, &c. described, 22—25; skilful in throwing the javelin, 24; can raise 10,000 soldiers when the King of England has need of them, 25.

Islands, why called Britannic, 26; their general features, *ib.*

Italians, well received by the English, 14.

Italy, incidents in, described by Nicander Nucius in a former volume, 1.

Kent, the south side of Britain, and opposite to France, 6.

King of England well obeyed, 13; resides for the most part in palaces contiguous to small towns or villages, 15; his courtiers attend him there, whom he appoints to different stations, 15; his wife and children provided for in his court, *ib.*; his body guard described, 16; beloved and respected by his subjects, *ib.*; the Kings of England anciently regulated the institutions of the church, 32; were obedient to the Pope, who thence derived great revenues, 33; one King of England who wished to repress monkish greatness, killed by two monks while asleep, 34, 35; another poisoned by a monk, who poisoned himself first, 35, 36; two other English Kings treacherously murdered, *ib.*

Language, English, borrowed from all others, somewhat barbarous; but possesses a certain charm, and is sweeter

than the German or Flemish, 13; approaches nearest to the French language, 14.

Lead, white, found in great abundance in England, 12, 21; exported, 12; made into utensils, 13; a copious source of revenue to the King, *ib.*; called *Cassiterus* in Greek, but in Italian *Stangon*, *ib.*

Lisbon, a famed city of Lusitania, 31.

London, the capital of England, built on a navigable but rapid river, 7; its palaces surpass those of the other cities of England in beauty and magnitude, 7; contains many noble mansions, lofty painted halls, and royal palaces highly ornamented, luxuriously furnished, and encircled with parks and gardens; also its streets are paved with flint stones, 8; many foreign artizans reside in it, and cutlery, woollen cloth, embroidered tapestry, &c. are skilfully executed, 9; it has temples, baths, &c. superior to what are in other English cities, it has also an exchange, 10; bills of exchange more frequent in it than elsewhere, 12; under good regulations, 13.

Louvain, theologians of, defer to decide on the divorce of Henry VIII. 38.

Lusitania, a province of Spain, 31.

Lutetia, *i. q.* Paris, as far as, possessed formerly by the English, 76.

Marble of the harder kind not found in Britain, 20.

Medal of gold struck by Henry VIII. having an inscription in Hebrew and Greek and Latin, denoting his supremacy and titles, 45.

Mediterranean Sea, ships leaving it must needs pass out by Cadiz, 30; distant from London 1,850 Italian miles, 32.

Mendicants, religious, numerous, 66.

Mercenaries employed by Henry VIII. against the French, are Germans, Spaniards, and Italians, 84; and Argives, 90.

Metals, minerals, &c. of England, what, 21.

Midas, treasures of, less than those in the Tower of London, 9.

Miles, Italian, the rule of measurement, 32.

Monks, impostures of, 51—62; vices, 62, 66, 68; fraternities and orders, 66; numbers, uselessness, and hypocrisy, 66, 67; their suppression proposed by Henry VIII. 69; adopted, 71; the monks, when detected in guilt, appeal to the Pope, 68.

Monasteries, numerous and wealthy, 33; a monastery with its monks burnt for poisoning the King, 36.

Morasses abound in Britain, 20; and in Ireland, 22.

Mules, breed of deficient in Britain, and not produced in the colder regions, 20; employed in the retinue of abbots, 33.

Nicander Nucius, a Corcyrean traveller,

the author of this work, having travelled through Italy, Germany, and Belgium, comes to Calais, 1; embarks for Britain, 2; had previously written an account of Belgium, and dedicated it to another gentleman than Cornelius Nicolaus, to whom he dedicates this work, *ib.*; has a pleasant voyage to the shores of Britain, but is driven back by a sudden tempest to Nieuport in Flanders, 4; reembarks, and reaches Dover, 5; sets out for Greenwich, *ib.*; for London, 6; employs himself in investigating the peculiarities of the island, *ib.*; is furnished by Gerardus with horse, arms, and maintenance, and allowed to remain behind, 89; accompanies an expedition to Scotland, *ib.*; goes as far as the Tweed, but returns to London, 90.

Nieuport, a sea port of Flanders, to which Nicander Nucius was driven by a tempest, 5.

Night, during summer, in England five hours, in Scotland four hours long, 21; not dark as in Greece, but like the twilight in which minutest objects can be seen, 21, 22; reason of this, *ib.*

Nitre found in Britain, 21.

Nobles, English, benevolent and courteous to strangers, 14.

Nuns, wantonness of, 68; their suppression proposed by the King, 69; adopted, 71.

Oath most binding with the English, is that by "the King's life," 16.

Oil imported, 8; from Peloponnesus and Calabria, 12.

Olives, not indigenous in Britain, 20.

Orcades, islands uninhabited, save one or two, 26.

Oxen, numerous in Britain, 19.

Oysters, indigenous and numerous in Britain, 30.

Paget, admiral sent by Henry VIII. against the French, 91.

Paris, theologians of, decreed in favour of Henry's divorce from his first consort, 38; called Lutetia, 74.

Passport, royal, obtained by Nicander Nucius, before leaving Calais for Britain, 3.

Peloponnesus, oil imported from, into England, 12.

Picardy, that part of the continent nearest to Britain, where Calais is built, 31; formerly possessed by the English, 76.

Pitch, liquid and terreous, found in Britain, 21.

Pope, or Roman Pontiff, obeyed by the Kings of England, 33; derives thence a large revenue, *ib.*; enjoins Henry VIII. to receive again his divorced wife, 37; excommunicates him for non-compliance, 38; does not keep the keys of Heaven, 41; the Pope's authority renounced by the English Church, 45.

Presbyters proposed by Henry VIII. to preside over abbies and churches instead of abbots and monks, 70; and so appointed, 71.
Prote, an island containing a city and harbour, 26.
Provisions imported into England, 8; from Spain and France, 12.
Punishments of mutilation and death, &c. not inflicted in England without the King's sanction, 15.

Rains, not impetuous in Britain, and why, 22.
Rhine, from to Calais, what befel Nicander Nucius in the countries described in a former volume, 1.
Robert, admiral of the French fleet, 94.

Scotch are to the French friendly, to the English hostile, 18; pay tribute to the English, and though frequently fighting to shake it off, yet unable, through the greater skill of the English, than whom they are more barbarous in living and manners, *ib.*; excited by the French King against the English, 89; submit to Henry VIII. and surrender some of their provinces and cities, 90.
Scotland, the north-west part of Britain, divided from England by the Tweed, 17; cold, but fruitful in wheat, and abounding in animals, *ib.*; has renowned and large cities, and a royal residence and government no way inferior to those in England, *ib.*; is commercial, and has maritime intercourse with the continent, 17, 18.
Sea-fight, manner of in the time of Henry VIII. 94.
Serges, a kind of woollen cloth exported from England into all parts of Europe, Asia, and Africa, 12.
Sheep, numerous flocks of, marked on their skin with their owners' cypher in native pitch, 19; no shepherds attend them, *ib.*
Sheep stealing punished with death in England, 19.
Ships arrive in England from every country, 8, 12; a very large French ship, built for the purpose of invading England, burnt on the passage with many of her men, 91; English ships of war described, *ib.*
Silver found in Britain in abundance, 21.
Snow, frequent in Britain, 22, 26.
Sorbonne, doctors of, decide in favour of Henry VIII.'s divorce, 38.
Spain, opposite to the west of England, 6.
Stangon, white lead, 13, 21.
Sulphur, found in Britain, 21.
Swine fish described, 28.
Swords, Italian, worn by the King's guards, 16.

Taprobane and Thule, the only islands in the world greater than Britain, 6.

Terouanne, approached by Henry VIII. 77; its walls demolished, 80.
Tin found in abundance in England, 13, 21.
Thames, a river of Britain navigable and rapid, in which the tide ebbs and flows to the height of fifteen cubits at the most, and on the one bank of which London is built, 7; covered with ferry-boats and small barks, and up which merchants' ships ascend to London, importing wine, oil, &c. 8; the opposite side inhabited, 8.
Thomas of Argos, a courageous, prudent, and experienced general, 90, 95.
Thule, an island larger than Britain, 6.
Tortures inflicted on the monks to extort confession, 58, 62.
Tower of London resembles a strong citadel, has many guns, and contains more treasures than were possessed by Crœsus and Midas, 9.
Trees, indigenous in Britain, are oak and fruit-bearing trees, 20; trees indigenous to warmer climates lacking in Britain, *ib.*
Tribute is paid by the Scotch to the English, 18; by the French to the English, 76, 80.
Tweed, Τάμεσις, a river of Britain, which divides Scotland from England, 17, 90.

Vincent, St. a cape or promontory, distant from Cadiz 300 miles, from Cape Finisterre 500 miles, 31.
Vines, not indigenous in Britain, 20.

War is frequently waged by the Kings of France and England against each other without proclamation, 14; frequently waged between Scotland and England, 18.
Whales described, 27, 28.
Wine imported into England, 8, 76; malmsey from Crete, 12.
Winter in Britain described, 26.
Wolf, indigenous in Britain, 19.
Women of England, employed in trade like the men, 10; are kissed on the mouth by strangers as well as by relations, *ib.*; this not thought by them indecent, *ib.*; women of Ireland described, 26.
Wool, to an immense extent, exported from England, 13.

Zealand, islands of in Holland, 31.

THE END.

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(MS. Land Gr. 19)

MISCELLANEA.

The Medal of Henry VIII as Supreme Head of the Church.

In that entertaining but little known work, *The Travels of Nicander Nucius of Corcyra*,[1] the following passage occurs, which is interesting as a contemporary description of the "Supreme Head of the Church Medal".[2] Nicander was in England in 1545, the very year when the medal was issued.

Ὅθεν καὶ χρυσοῦν κέρμα κόπτεσθαι προστάξας ὁ βασιλεύς, πέντε καὶ εἴκοσιν ὁλκὸν χρυσίμων φέροντα, τὴν τοῦ βασιλέως ἔχον εἰκόνα κεχαραγμένην γράμμασιν Ἑβραϊκοῖς, καὶ Ἑλληνικοῖς, καὶ Ῥωμαϊκοῖς τοιοῖσδε περικυκλουμένην. "Ἑνρίκος ὄγδοος, Θεοῦ χάριτι βασιλεὺς Ἀγγλίας, Φραγγίας, καὶ Ἰβερνίας, πίστεως προστάτης, καὶ τῆς Ἀγγλικῆς καὶ Ἰβερνικῆς ἐκκλησίας ἀκροτάτη κεφαλή." Τοιαῦτα μὲν ἐν τοῖς νομίσμασιν ἐγκεχάρακται. In the margin stands ἐπιγραφὴ τοῦ νομίσματος τοῦ βασιλέως Ἀγγλίας.

The editor of the *Travels*, or rather the Rev. Isaac Fidler who did the work for him, remarks that "there seems to be no authority for the coin with the trilingual inscription, as described by our author". He obviously cannot have made very exhaustive search.

Nicander's grammar is sadly at fault, but it is clear that he means that the King ordered a "coin" to be struck, weighing 25 gold pieces (χρυσίμων for χρυσίων), having his portrait engraved, and surrounded by the well-known inscription in Hebrew, Greek, and Latin. It is true that his version of the inscription differs in details from that on the medal; he inserts Θεοῦ χάριτι, replaces **ΤΡΙΣ ΒΑΣΙΛΕΥΣ** by the more explicit βασιλεὺς Ἀγγλίας, Φραγγίας, καὶ Ἰβερνίας,

[1] *The Second Book of the Travels of Nicander Nucius of Corcyra*, edited . . . by the Rev. J. A. Cramer (Camden Society, 1841), pp. 44–5. I am informed by Mr. Madan, Bodley's Librarian, that the gaps in the Bodleian MS., from which Cramer edited this book, have since been supplied by Eyssenhardt in his edition (Hamburg, 1882); but this is unfortunately not accessible to me.

[2] *Med. Ill.*, i, pp. 47–8, No. 44.

varies the whole expression about the Headship of the Church, using *ἀκροτάτη* instead of ΑΚΡΗ and omitting ΥΠΟ ΧΡΙΣΤΩ, and omits the letters H. R. and the date and place of issue, *Londini* 1545. These variations, however, are just what one might expect from a contemporary popular writer.

It is interesting that Nicander gives the weight of the medal as 25 gold pieces. The British Museum specimen weighs 957 grs. troy, the equivalent of 25 pieces of 38·28 grs. each. The only current English gold coin which approaches this weight is the half-angel of 40 grs. normal, a curious unit to reckon by. The weight of the medal is more nearly equivalent to that of twelve angels of 80 grs.

The Hunterian specimen of the same medal, I am informed by Dr. G. Macdonald, turns the scale at 936 grs., and may originally have been a little heavier. This is the equivalent of 25 pieces of 37·44 grs., which is even more difficult to fit in with any known denomination of English coin. It is possible that Nicander is speaking in terms of some foreign coin ; but I am unable to identify it. Other possibilities are that the specimen which Nicander saw or heard of was of a quite different weight from those which have survived, or that he made a mistake and wrote 25 instead of 20. For 20 gold crowns of the contemporary fourth and fifth issues would weigh 960 grs.

It may be observed that the only extant gold specimen of the coronation medal of Edward VI, which, if Nicander is right about the medal of Henry, might also be expected to be equivalent to an integral number of "gold pieces", weighs 1251·3 grs. That is, within a few grains, the weight of 26 crowns.

I do not know whether it has ever been noted that, since these two medals, obviously official productions, are clearly by the same hand, they must be the work of Henry Bayse or Basse. For, as Mr. Symonds has shown,[3] Basse was appointed chief graver on Nov. 5, 1544, and retired in 1549. Under-gravers (Robert Pitt and John Lawrence) were not appointed before 1546. It follows that Basse, who was alone in office when the first medal was made, was responsible wholly for that first medal, and at least for the design of the second.

G. F. Hill.

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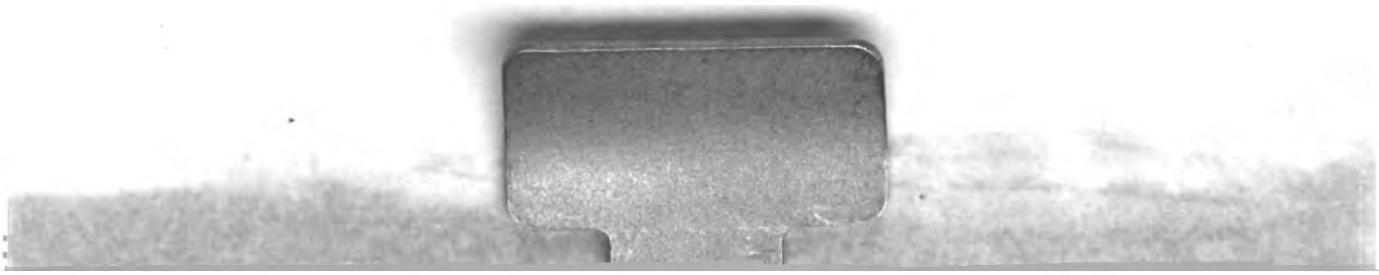
[3] *Num. Chron.*, 1913, p. 355 f.