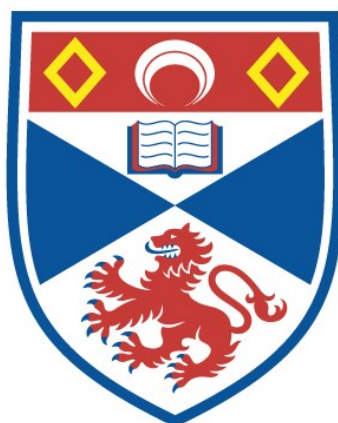


AN ITINERARY OF FRAUNCE AND ITALY IN THE YEARS  
1647 AND 1648 : BY ISAAC BASIRE

David F. Jones

A Thesis Submitted for the Degree of BPhil  
at the  
University of St Andrews



1973

Full metadata for this item is available in  
St Andrews Research Repository  
at:  
<http://research-repository.st-andrews.ac.uk/>

Please use this identifier to cite or link to this item:  
<http://hdl.handle.net/10023/17877>

This item is protected by original copyright

2

DECLARATION

I, David F. Jones declare that the thesis which I submit for the degree of B.Phil. has been composed by myself. The work of which it is a record has been done by myself and it has not been accepted in any previous application for a higher degree in the University of St. Andrews or elsewhere.



Th 8184

STATEMENT OF RESEARCH UNDERTAKEN

I, David F. Jones was enrolled as a B.Phil. candidate with effect from October 1971 (full time). The subject of the research undertaken is:-

An Edition of 'A Relation of an Itinerary through France, Italy, etc.' by Isaac Basire.

This work is based on unpublished manuscripts among the Hunter collection in the Dean and Chapter Library of Durham Cathedral, and concerns specifically Hunter MSS 134.

CERTIFICATE

I certify that the candidate has fulfilled the conditions of  
the Resolution and Regulations.

.....

.....

Supervisor.

### ACKNOWLEDGEMENTS

I am indebted to Professor Falconer whose kindness and encouragement in supervising this thesis has helped me at all stages in my work.

I wish to thank the Dean and Chapter Library of Durham for making the Hunter collection of MSS available for my study. In particular, I greatly appreciate the advice and practical help given by Roger Norris.

Thanks are due to many people who have assisted me at various times and have interested themselves in my work.

D.F.J.

## AN ITINERARY OF FRANCE AND ITALY IN THE YEARS 1647 and 1648

- by -

Isaac Basire, D.D.

This introduction may conveniently be divided into four sections. The first outlines the reasons for Isaac Basire's seeking exile in the summer of 1646 and sets his career in its historical perspective. The second section treats Basire as a traveller and relates his experience to that of other seventeenth century travellers. The third consists of a discussion of the "Itinerary" itself, and the final section describes the travels in the East for which he became well known.

It has been said regarding Basire's travels in France and Italy,

"There remains no description of the first part of his journey, which followed the usual route from Paris, by Toulon, the Riviera, then Florence and finally Rome".<sup>1</sup>

Indeed, scant attention has been paid to MS. Hunter 134. Kitchin was completely unaware of its existence. Another scholar, W.N. Darnell, dismissed the notebook on the grounds that it contained,

"No personal events of any importance".<sup>2</sup>

Darnell's edition of the letters is selective, unnecessarily sketchy and devoid of any reference to the numbers of the actual manuscripts. A general over-reliance on Darnell's book has led to the perpetuation of several mistakes and has contributed to an ignorance of Basire's personal papers. The aim of this edition of Manuscript Hunter 134 is to provide accurate source material for the study of Isaac Basire, of English Royalists in exile during the Civil Wars and also of the seventeenth century travel diary.

1. Seven Sages of Durham by G.W. Kitchin. London, 1911. p. 150.

2. The Correspondence of Isaac Basire, with a Memoir of his Life, by W.N. Darnell. London, 1831. p. 25

PART ONE:- THE PRELUDE TO EXILE

The strong alliance between Charles I and the Church against Cromwell made the Anglican clergy especially liable to persecution as Royalists. Pro-Royalist activity or sympathy resulted in Anglicans being ejected from their livings. Members of the clergy would be incriminated if, for instance, they refused to sign the Oath of Allegiance, continued to use the English Prayer Book, wore the surplice, or believed in the virtues of the Episcopacy. Insofar as it is possible to recover numbers, A.G. Matthews has counted the offices lost by Loyalists.<sup>1</sup> Of the clergy of Cathedral and Collegiate churches, the Fellows of Eton and Dulwich Colleges, 23 Bishoprics, 300 Deaneries, Arch-deaconries and Canonries, 270 Prebends, and 150 minor canonries were lost. Also 575 were lost in Oxford and 254 in Cambridge.

If their livings were sequestered, hardship inevitably followed. It is the fundamental association between dissent and suffering which Dr. John Walker explores.<sup>2</sup> He describes the calamities which befell whole families and he draws the ugly scenes of eviction by the Parliamentarians. Although his prejudices are strong, they are in keeping with what one would expect from a high-church Tory who frankly detested the 'ruin' of the church and the 'murder' of the King. His description of the ignominy and sufferings of the English Clergy is nevertheless accurate.

Basire had his livings sequestered because he was an outspoken Royalist. As Chaplain to King Charles I, his allegiances were plain enough, and his provocative sermons in which he professed his dedication to the Anglican Church as the best of all other churches, the most pure for doctrine, and a glorious mother, would have been quite enough to have branded him as a 'King's man'.

- 
1. Walker Revised, being a revision of John Walker's Sufferings of the Clergy during the Grand Rebellion: 1642-60, by A.G. Matthews. Oxford. 1948. 8°
  2. An Attempt towards recovering an account of the numbers and sufferings of the clergy of the Church of England, by John Walker. (1647-1747). 1714. Folio.



He was arrested in 1643 and taken to Stockton Castle, from where, after interrogation, he was released, probably with more than stern warnings about his future conduct.

According to John Walker, Basire was "Sequestered, pursevanted, plundered and forced to fly".<sup>1</sup> Indeed, the Rectory of Stanhope was sequestered on September 10th 1644, by a Sunderland lawyer called John Husbandman, who acted for Parliament. The Records<sup>2</sup> state that £12.6s was to be allowed as maintenance for Basire's wife and children, and an inventory of his personal goods and chattels only amounted to £40.10s., "whereof we allow 46s to his said wife and children of Dr. Basire, late rector thereof, the rest she is to pay to us." He was never to be so lucky as some clergy who were privileged in obtaining charity from rich Royalists like Viscount Scudamore, John Warner and Henry Hammond.

After ejection, some clergy managed to stay in their parishes, as did Langworth of Hampshire. Some divines found opportunity for study. A glance at the publication lists for the period shows great intellectual vitality in scholarship and theology. Yet there was a very limited choice as to how to eek out a living. Chaplaincies and tutorships were open to them until Cromwell's prohibition of 1655; school teaching was likewise difficult. Some preached sermons, and, like Seddon of Chester, took occasional services; some even took to manual labour, as did Forbench of Essex and Gibbon of Kent. Many of them, like Haggar of Hampshire, must have gone hungry at times. This minister was imprisoned for debt, and according to Walker, he was so destitute that if he saw a piece of bread in a London street, "hath dropt his glove on it, took it up, and eaten it with greediness."

---

1. See: John Walker op. cit. p. 19.

2. Records of Committees for compounding etc. with Delinquent Royalists, in Durham and Northumberland during the Civil War etc. 1643-1660. Edited by R. Welford. Publications of the Surtees Society, no. 111. Durham 1903.

With his wife and four children still living in Eggescliffe in extreme poverty, and himself without a living and in constant danger of imprisonment or worse, the possibility of leaving the country, if only to wait and see how things developed, must have occurred to him. After the battle of Marston Moor in 1644, which was the beginning of the end for the Royalists, a growing stream of refugees fled across the channel. Many cavaliers fled to Paris to be near the court of Queen Henrietta Maria; some found life easier in Rouen, Caen, Blois, Saumur and Angers; others settled in the commercial centres of Holland and the Spanish Netherlands. Amongst this host of emigrants were over a hundred clergy of the Church of England, rendered notorious at home for their Laudian views and Royalist activity. One of these was John Cosin, later Bishop of Durham who was appointed chaplain to the Anglicans of Henrietta Maria's court in Paris. Another, John Bramhall, the intellectually preeminent Bishop of Derry, found time to defend the Anglican position with some of the ablest controversial works of the century, thus earning himself the sobriquet of 'Bishop Bramble'. There were other divines of reputation, several of whom were destined for high office in the Restoration Church, such as Richard Watson, Robert Creighton, Peter Mewes, Guy Carleton, Joseph Crowther, John Lloyd, Eleazor Duncon, Michael Honeywood, Benjamin Lancy.

The exiled clergy succeeded in witnessing to the continued life of the Anglican Church during the Interregnum and also in retaining allegiance to the legitimate Stuart government. The Anglicans abroad played a major part in the Restoration of the Monarchy<sup>1</sup> by returning to Britain with their traditions still intact. Had there been no continued vitality elsewhere than in Puritan England, the Anglican tradition would have been destroyed.

---

1. For a detailed discussion see: The Making of the Restoration Settlement, 1649-62, by R.S. Bosher. London 1951.

Sir Richard Browne's chapel in Paris was of vital importance for the continuance of the Anglican service and tradition. When the fortunes of the Church of England were at their lowest, people used to argue for the vitality of that Church from the existence of this chapel alone. Every Sunday, Anglicans would flock to the services and hear an eminent divine preach. Isaac Basire himself delivered a sermon here on Christmas Day, 1647.<sup>1</sup>

The reasons for seeking refuge and going into exile stemmed from the threat of imprisonment (or worse) and also arose from a need for spiritual freedom. It was felt that the identity of the Anglican Church was being lost by the abolition of the Prayer Book and reform along continental lines. An urgent need was expressed by the true Church of England to maintain a visible existence in the comparative freedom of exile:-

"So that we may say, if we had stayed with them, we must have strayed with them; and whilst we sought to keep our homes, we might have lost that home which saints did seek for and enjoy."<sup>2</sup>

Basire was associated with a small group of refugees from the Channel Islands. The aims of this group are an illustration of his personal idealism and his doctrinal position. Other members were of Huguenot extraction like Basire and saw no difference between the English and French Churches. Daniel Brevint later became Dean of Windsor, and Jean Durel, a personal friend of Basire's, later became Dean of Lincoln. They entertained the ambitious design of making a complete breach with the Calvinists in France and inducing the Huguenot Church to recognize the Anglican Church as the one Protestant body in England. They differed from the Laudians in that they hated the Presbyterians who rebelled against the King and overthrew their church. Basire, whose career was to be dedicated in various ways to uniting other Christian churches to the

---

1. See the Itinerary, p. 9.

2. Thirteen Sermons, by Henry Byam, London, 1675. pp. 113-114.

Anglican, made the first move by publishing the book entitled: The History of the English and Scotch Presbyery. Wherein is discovered their designs and practises for the subversion of government in Church and State. Written in French by an eminent divine of the reformed Church and now Englished. 1659. 8<sup>o</sup>. <sup>1</sup>

It was his contribution to the war of propaganda intended to make Presbyterianism appear sacrilegious.

Basire was in full accord with the Church of England and would have agreed with Sir Thomas Browne, whose words echo Basire's faith to the letter:

"There is no church whose every part so squares unto my conscience; whose articles, constitutions and customes, seem so consonant unto reason, and as it were framed to my particular devotion, as this whereof I hold my belief, the Church of England". <sup>2</sup>

In the spring of 1646, Basire went as Chaplain to Charles I in Oxford.

Anthony Wood says:

"Dr. Basire fled to Oxon, adhered to his Majesty's cause, preached frequently before him and the parliament there, and was an equal sharer in afflictions with other loyalists." <sup>3</sup>

The city was an excellent garrison for the King. Its advantages included printers, good lines of communication with London, dignity and ceremony of tradition, shelter for troupes and courtiers within its walls, and plate to melt for the war effort. Oxford became generally isolated, inbred almost.

Royalists felt secure within and an aristocratic sense of inbred superiority survived even the military capitulation of June 24th, 1646. P.W. Thomas explains

1. This book is anonymous in both editions, and authorship has been disputed. The Dictionary of Anonyms and Pseudonyms in English Literature, London, 1928, p. 80 suggests that the author is Pierre Moulin II, although it also names Basire. However, Athenae Oxonienses, by Anthony A Wood, ed. 1813-20. 4 Vols., Vol. 2, Fasti, 1815. p. 518; the Catalogue Generale de la Biblioteque Nationale de Paris, 1901, viii, p. 487; and The Catalogue to the Macalpine Collection, New York 1928, iii, p. 380, all ascribe the book to Basire.
2. Religio Medici by Sir Thomas Browne. Edited by Geoffrey Keynes, London 1940 8<sup>o</sup>, part i, section 5. p. 8.
3. Anthony Wood, pp. cit. p. 518.

how the triumph of anarchy and iconoclasm made writers like the political satirist and journalist, Sir John Berkenhead, more than ever conscious of their destiny as guardians of all things precious and noble in the world of letters and religion.<sup>1</sup> Such an exalted sense of responsibility lies at the heart of Basire's sermon, "Sacriledge Arraigned by St. Paul" which he preached before the King in May, 1646.<sup>2</sup> Preachers and writers relied upon each other to preserve Anglican and Royalist traditions. The isolation of Oxford fostered their mutual dependence.

In order to be able to continue his work Basire must have seen the necessity of leaving England. His decision to choose the path of exile with all its dangers and suffering was partly due to unfortunate circumstances, and partly his conception of his duty to the Church and the King. Distinguished and capable exiles were aware that there was much to be done away from England if a restoration of the Church and the Monarchy was to be accomplished. They were not leaving a sinking ship as fast as they could but re-grouping in places like Paris to re-appraise the English Church and prepare for political initiatives. Basire and the others cannot have believed that martyrdom would significantly further their cause as did the protestants in Spain in the sixteenth century under Carlos V and Philip II who achieved very little for the new religion by personal sacrifice.

Basire chose to return to his native Rouen where he had a small inheritance amounting to "8 pounds a year in present". He made arrangements to take with him pupils who would pay him fees for tutoring, and he prepared to leave the country. He probably saw his wife for the last time for fifteen years (she was expecting a child in April 1647)<sup>3</sup> and "Imbarqued at Rye in a French Bottom for Diepe",<sup>4</sup> at one o'clock at night on June 21st 1646, three days before the

- 
1. See Sir John Berkenhead, 1617-1679, a Royalist Career in Politics and polemics, by P.W. Thomas. Oxford, 1969. 8
  2. Deo et Ecclesiae Sacrum. Sacriledge Arraigned by Saint Paul, and Prosecuted in a Treatise by Isaac Basire. By Leonard Lichfield, Oxford, 1646. 4
  3. See Hunter MS. 9. no. 53. Dr. Basire to his wife, 4th June, 1647, Rouen.
  4. Itinerary, p. 1.

surrender of Oxford. It was the earnest prayer of all the exiles that Justice would reassert itself. They had little but their faith, and Basire sums this up in an entry in his notebook<sup>1</sup> dated London, October 9, 1667:

"Dr Lloyd remembered part of my serm(on) at St. German's in Fr(ance) An<sup>o</sup>. 1647. (20 Y(ears) after. Iff wee be bisett round about, and see no way to escape, still there is a way left, if wee can look upwards."

---

1. Hunter MS. 135.

PART TWO:- THE EXILE AND SEVENTEENTH CENTURY TRAVEL

The main body of exiles leaving England in the 1640's merged with the ranks of other travellers. Although some of the exiles settled in Paris,<sup>1</sup> the Loire Valley or the Low Countries, others appreciated the benefits which wider travel afforded to Englishmen abroad. Those who decided to travel became subject to all the hardships of travel in the period that were likely to exacerbate their plight. Contemporary attitudes towards and conditions of travel are important factors contributing to Basire's decision to travel in the first place and illustrate his experience abroad.

In this section the main aspects of the evolution of the "Grand Tour" will be discussed in order to explain how this convention was partly responsible for Basire's travels in France and Italy with five pupils in his charge. Secondly it will be shown how diaries were kept by travellers and young gentlemen seeking to 'Perfect their education'. Thirdly, certain trials and tribulations which they had to undergo will be considered. Finally, it is worth examining how Basire was received abroad in comparison with other exiles.

During the sixteenth century foreign travel was largely confined to pilgrims, soldiers, students and young gentlemen of birth who travelled for political reasons, or in order to qualify themselves for public service. Necessity rather than pleasure was the reason for visiting the continent of Europe:

"Matters of traffique and matters of state were sufficient to justify a travelling habit, but to go abroad for pleasure was a sin against the traveller himself and against his country".<sup>2</sup>

However, the practice of sending young gentlemen abroad as part of their education was slowly developing. Reference to the advantages of foreign

---

1. John Cosin, for example.

2. Seventeenth Century Travel in Europe by Malcolm Letts. Notes and Queries. 11th series, July 17th, 1915. Vol 12, p. 42.

travel became quite common. Francis Bacon wrote:

"Travel in the younger sort is a part of education; in the elder, a part of experience".<sup>1</sup>

Antonio, in "Two Gentlemen of Verona" says:

"He cannot be a perfect man, not being tried or tutored in the world".<sup>2</sup>

First hand experience of foreign climes was actually becoming something to be sought in itself by the end of the sixteenth century, although there were dissident voices on the subject. The urge to explore and discover which was generated by the early voyagers like Columbus and Marco Polo was revived in the Elizabethan age with the discovery of the Bermuda islands. Peoples' eyes were focussed far away from England, and the early mystique surrounding countries like Italy was being stripped away by eye-witness accounts and detailed descriptions of remote places that had hitherto been merely fascinating, romantic names.<sup>3</sup>

As travel became more popular the increase in the number of travellers to the continent gave rise to a controversy in the early seventeenth century. People began to ask if travel were not merely an indulgence on the part of young gentlemen who enjoyed themselves abroad and neglected their education and duty at home. Increasingly it was felt that travel required formal justification and more clearly defined objectives. This opinion is expressed by Bishop Hall:

"He that travells only to please his fantasie, is like some squire of dames that doats upon every beauty and is every day love-sick anew. These humours are fitter for controlment than observation".<sup>4</sup>

1. The Works of Francis Bacon edited by R.L. Ellis and D.D. Heath. London 1858, 3 vols. 8°. See Essays or Counsels civil and moral, xviii, Of Travel, Vol 2, p. 417.
2. Act One, 3: 21.
3. See The Elizabethan Image of Italy by John L. Lievsay. Folger Booklets on Tudor and Stuart Civilization, 1964.
4. Quo Vadis? A Just Censure of Travel etc., by Bishop John Hall. London 1617. 8° section 8.



Nevertheless, an ever growing body of writers was prepared to defend foreign travel on the grounds that it was valuable to the individual and to society. The educational, personal and social benefits were stressed by writers like Owen Feltham:

"There is no map like the view of the country; one journey will shew a man more than any description can. He that searcheth foreign nations is becoming a gentleman of the world".<sup>1</sup>

Travellers themselves saw wider implications than personal enjoyment in the journeys they made abroad. William Lithgow, the 'Rare adventurer' and 'Voluntary wanderer', whose "Paynefull feet" took him "36,000 odde miles" overland to India was convinced of the international importance of this activity:

"Navigation hath often united the bodies of the realmes together, but travel hath done much more".<sup>2</sup>

Observing foreign ways could enrich the Englishman's culture and stimulate his intellect, as well as improve his professional skills. Lithgow censures those of the age who condemned travel out of hand:-

"Travel hath beene in more request among the Ancients, than it is now with us in the latter age. Philosophers, poets, Histiographers, and learned divines, how they have perigrinated to know the life of states and the fashions of farre countries, would be an endles taske for me briefly to relate".<sup>3</sup>

Robert Dallington's "View of Fraunce" is not only one of the standard guidebooks of the period, it is also a forceful recommendation of travel written by a cultivated and intelligent observer. A genuine gift for descriptive

1. Resolves of Travel by Owen Feltham. For H. Seile. London 1620 (?) 12<sup>o</sup>
2. The rare Adventures and painfull Perigrinations of long 19 yeares Travayles from Scotland to the most Famous Kingdomes in Europe, Asia, and Africa, by William Lithgow. Maclehose edition. Glasgow, 1906. p. 8.
3. W. Lithgow op. cit. p. 8

comment (shown most clearly in his sketch of Henri IV, and in his account of the character of the French people) enables Dallington to transcend his capacity as a guide-book compiler. He both entertains and provides much practical information likely to be useful to the traveller. Details of currency and topography are given side by side with facts about the civil and legal administration of France, which provides young gentlemen with a travel-book par excellence:

"A patterne of a method, how to discours of the cosmography, policie and oeconomy of such other countries wherein you shall travaile".<sup>1</sup>

Although travel provided a high road to knowledge and to virtue, writers were alive to its dangers. Samuel Purchas, a devotee of travelling, warned his contemporaries of "The two-fold whoredom";<sup>2</sup> the temptations of soul and body. Purchas disapproved of those young gentlemen who:

"Bring home a few smattering termes, flattering garbs, Apish cringes, foppish fancies, foolish guises and disguises ... without furthering of their knowledge of God, the world or themselves".

Purchas, Dallington and Hall all agree that the traveller had a duty to perform. He had a responsibility to observe men, sights, governments, fortifications, manners, and to communicate his experiences to his stay-at-home countrymen. James Howell, for instance, upholds this duty on altruistic grounds:

"The most materiall use therefore of Forreine Travel is to find out something that may be applyable to the publique utility of one's own country".<sup>3</sup>

1. The View of Fraunce by Robert Dallington, 1604. 4<sup>o</sup>. Shakespeare Association. Oxford. 1936.
2. Purchas, his Pilgrimes by Samuel Purchas, 1625. Folio. Preface "To the Reader".  
Also: Hukluytus Posthumus, or Purchas his pilgrimes etc., 20 vols., (Maclehose edition). Glasgow, 1905-07. 8.
3. Instructions for Forreine Travel etc. by James Howell, London, 1642. 12<sup>o</sup>. Vol. III. p. 73.

Likewise, Edward Leigh gives the following definition:

"Travelling is an honourable or honest action of men into foreign states, chiefly for a public good to the country of which such are".<sup>1</sup>

Such formal and rather grandiose ambitions are qualified in the Instructions for Forreine Travel by an assertion that, when all is said and done travel is a most natural activity:-

"Movement and circumgyration ... is so natural to us, so it is observed to be the genius of all active and generous spirits".<sup>2</sup>

Inasmuch as travel bred good manners, encouraged learning, afforded the discriminating gentleman a fuller appreciation of good and evil, Howell is able to unite the advantages of travelling for the benefit of one's fellows at home with the advantages of travelling for the good of one's self. It is precisely because theorists were paying more attention to the individual and trying to explain how travel was a good thing, that the concept of a grand tour rose in favour. William Higford, late in the century, heartily advised his grandson to travel for the reason that:

"Certainly, upon his dunghill, the English Gentleman is somewhat stubborn and churlish; Travel will sweeten him very much, and inbreed in him courtesy, affability, respect and reservation".<sup>3</sup>

In this way travel benefited the individual by nurturing aristocratic and gentlemanly natures.

This is of special significance for young gentlemen growing up in the "Black and desperate"<sup>4</sup> days of the English Civil Wars. John Ashburnham, Gentleman of the Bedchamber to Charles I, sent his fourteen year old son abroad under the care of Isaac Basire in 1646. Likewise, a family friend,

1. Three Diatribes or discourses. First on Travel, or a guide for travellers into Foreign parts by Edward Leigh. London 1671. 16°. Printed in Harleian Miscellany: X. p. 89.

2. Howell. Op. cit. p. 84.

3. The Institution of a Gentleman. By William Higford. London 1660. 8°. Printed in Harleian Miscellany, edited by C. Barksdale, Vol. IX. p. 592.

4. MS. Hunter 9. No. 60. "Samuel Rolles" (John Ashburnham) to Dr. Basire,

3rd Feb. 1647.

Lady Lampton, eventually persuaded Basire to take charge of her son abroad, although Basire apparently had little prospect of being paid for his services as tutor. He writes:

"I had never ventured to take him along with me so slenderly provided, such long and costly voyages as I am like to goe, but truly his good carriage incourages me to take him along, to perfect his education".<sup>1</sup>

Any opportunity for such people to continue their education abroad uninterrupted by the rigours of Puritan domination was taken advantage of. Regarding this formal education, Basire writes:

"I my selfe teach them their Italian tongue, and some sciences".<sup>2</sup>

Other skills such as fencing, riding, may have been practised under the best instructors in Paris and elsewhere as was usual, but there may not have been enough spare money to pay for such things. It is clear from Basire's "Itinerary" that the most formative part of their education was the observation of interesting sights en route: education through travel in the best sense.

Howell was writing at a time when "Anarchicall confusions and fearful calamities" were sweeping away the traditional values of the English upper classes. It is particularly appropriate that he should extol the virtues of the monarchy at home and abroad. Howell and others recognized that the continent was no pure sanctuary, and that the values of the Royalist and Anglican were prone to perversion. In fact, the chief danger to the young was deemed by most to be conversion to Catholicism. He cautions his readers in the same spirit as did Samuel Purchas in the preface to his "Pilgrimes" seventeen years before:

1. MS. Hunter 9. no. 61. Dr. Basire to his wife. March 5th 1647. Paris.  
2. *ibid.*

"It is very requisit that he who exposeth himselfe to the hazard of Perreine Travell should be well grounded and settled in his religion, the beginnaing and basis of all wisdom, and somewhat versed in the controversies 'twixt us and ... the Church of Rome."

It was thus essential to have "Sucked the pure milke of true Religion and Orthodoxall Truth." That such fears were justified we have only to look at what happened to the poets Richard Crashaw and William Davenant. The zealous agents of Henrietta Maria did not hesitate to trade on the desperate poverty of the exiles, and Crashaw and Davenant were no exceptions. They were relieved from penury after their conversions by Henrietta's bounty, and the prospect of relief was a sore temptation to many. <sup>1</sup>

The aim of Travel, then, was to gain wisdom. Samuel Purchas and Edward Leigh therefore had reason to criticize those who returned with nothing but new affectations. Travellers were encouraged to observe many specific things like climate, soil, population, manners, language, architecture, harbours, fortifications and governments. The importance of this for our purpose is that a traveller incorporated such observations in his note-book; he -

"Must always have a Diary about him, when he is in motion of journeys, to set down what (either what his ears hear, or) his eyes meete with most remarquable in the day time, out of which he may raise matter of Discours at night, and let him take it for a rule that he offend lesse who writes many toyes, than he who omits one serious thing. For the penne maketh the deepest furrowes. and dpth fertilize, and enrich the memory more than anything else". <sup>2</sup>

---

1. See Remains of the life of Sir Stephen Fox etc. London, 8<sup>o</sup> p. 14, for a vivid example of the type of pressure brought to bear by Catholics.

2. J. Howell, *op. cit.* p. 20.

An anonymous travel diary has the following recommendation:

"By day use your writing tables: at night your book. Sleep not before you have cleared your tables and charged your book with anything remarkable".<sup>1</sup>

A notebook, then, was filled during the day with details which were incorporated into a diary at night time. The function of this diary was to communicate experiences and observations in detail to others, either on return to England, or to one's fellows in the inns at night. Luckily there are numerous diaries of English travellers still in existence, many of which are in the British Museum and the Bodleian Library. These autobiographical fragments often make weary reading and are frequently little more than a bare record of distances travelled and cities seen; "Sometimes only a serried array of descriptive detail about churches, places, fortifications, 'rarities' and ceremonies; nevertheless they are the best available record of the seventeenth century gentleman's tour of Europe and its importance as a part of his education".<sup>2</sup> Indeed, these ordinary diaries reveal in a unique way the very origins and development of the conventional Grand Tour.

The most valuable group of traveller-diarists, with John Evelyn in the forefront, wrote between 1635 and 1665, thus covering the years of exile. On account of topographical factors and for reasons of safety, it was easier to keep to well-trodden paths. Travellers usually toured round France by following three valleys: the Loire, the Garonne, and the Rhône. After residence in France, a 'Giro d'Italia' was begun. This involved a tour of all the principal Italian cities, and following the peace of 1630, an ever-increasing number of Protestant Englishmen ventured with confidence into Lombardy, Rome, and the Papal states, with diminished fears of the Inquisition.

---

1. Bodleian Tanner MS. 74. folio 115.

2. English Travellers Abroad: their influence in Society and Politics, by J.W. Stoye. London 1952, p. 18.

A surprising uniformity in the timing of journeys reveals that many Englishmen attached importance to correct organization. The point of departure was Marseilles in the Autumn. Milton passed through Nice possibly as early as August, 1638. Evelyn reached Marseilles in the first week of October, 1644; John Raymond in December, 1646; an anonymous English diarist in November, 1648; Francis Mortoft and his friends in November, 1658.<sup>1</sup> That this pattern was not completely uniform we may see from Basire's leaving Marseilles on 31st, March 1647. Still, innumerable English travellers kept to the set scheme. Basire's journey down the Riviera into Italy followed a route covered by many Englishmen before him, either by land or sea, or a combination of both.

It will be evident that the early years of Basire's exile were partly spent in following routes through France and Italy, which owed their origins to many experiments and antecedents. From his statement that his five pupils were:

"Left wholly to my providing for all things, enough if I had nothing:  
ye to do ..."<sup>2</sup>

we learn that there was wisdom in his selection of the easiest routes for travelling was a difficult enough business as it was, and his responsibilities were onerous.

In certain ways Basire's practice differed markedly from the conventional tours. He must have been unwilling to emulate the speedy, mechanical journeys made by his predecessors, for he spent more time than was usual en route, allowing his party lengthy stays in interesting localities. His working in Rouen is, of course exceptional, and the two months he spent in

---

1. The Diary and Correspondence of John Evelyn edited by W. Bray. London, 1859. 4 vols., 8°. Vol. 1. pp. 90, 95.  
Itinerary ... through Italy by John Raymond. London, 1648, 12°. Bodleian Rawlinson Manuscript. D. 120. f. 16. (Anonymous)  
Francis Mortoft, His Book edited by M. Letts. Hakluyt Society. Series II. No. 57, 1925. pp. 33, 34, 37.

2. MS. Hunter 9. no. 61. Dr. Basire to his wife. Paris, March 5th 1647.

Florence and Siena contrast with the usual practice of gentlemen making the "Giro d'Italia". Their average length of stay was very brief, and they never remained long in Northern Tuscany. Although English students had long been accustomed to visit Padua, the arrival of the Chaplain to Charles I must have generated unusual interest. Naples was the Southern limit of conventional travel. To go beyond Messina or Malta would have been to step outside the Giro d'Italia, and ordinary travellers did not do so. J.W. Stoye asserts, "In January 1639, however ... Richard D'Ewes visited both Messina and Malta,<sup>1</sup> and there must have been a few others".<sup>2</sup> This is borne out by the existence of a commonplace book<sup>3</sup> kept by an English gentleman visiting Sicily at precisely the same time as Basire. This Manuscript mentions several Englishmen staying on the island.

It may be concluded that Basire's journeys of sprightly eccentricity in the East were begun in a fairly conventional manner. Various deviations from usual practice occurred in the early years, like the visit with his pupils to Malta and Sicily, but when he became independent of these young men, Basire felt himself free to travel as far as he wanted. The travelling covered in the "Itinerary" shows a pronounced streak of individuality, and does not merely constitute an ordinary, and speedily executed "Grand Tour".

The trials and tribulations which seventeenth century travellers suffered as a matter of course had to be balanced against the benefits which could be reaped. There was much to try the temper of the ordinary traveller and much to hinder or prevent his safe return. Edward Leigh gives the following advice:

"Before his voyage, he should make his peace with God, receive the Lord's Supper, satisfy his creditors, if he be in debt; pray

---

1. Harleian Miscellany Manuscripts. No. 379. f. 181.

2. English Travellers Abroad etc. by J.W. Stoye. London 1952. p. 191.

3. MS. Hunter: 90



earnestly to God to prosper him in his voyage, and keep him from danger; and ... he should make his last will, and wisely order all his affairs, since many that go return not home".<sup>1</sup>

Petty annoyances and grievous dangers were only to be expected. The elements were often unfavourable. In the summer, the traveller might be plagued by suffocating dust, in the spring and autumn the ruts in the roads filled with water, leaving hard dry ridges, which were enough to turn over a coach, or trip a horse. Mud levelled roads and ditches to quagmires in winter, and ice and frost wrought further havoc. In all seasons, but especially in winter, it might be days before a traveller could complete his journey, particularly if he went in a coach or waggon. In Tages, Italy, Basire himself was "Stopt by foul-weather, 2 dayes".<sup>2</sup>

Travel at night was perilous. A strange country had many hidden pitfalls for the unwary. Swollen streams, through which horses had to be swum, bridges in poor repair or devoid of any sort of guard-rail at the sides took their gruesome toll. In such circumstances it was essential to hire a guide. Of the journey south from Caprarola Palace to Rome Basire writes:

"From thence wee came all in y<sup>e</sup> night, (hiring a guide part of y<sup>e</sup> way". It was common practice to hire a "Messenger" who would undertake to provide "Passengers with meat, drink, lodging, carriage, and all other accommodation for as far as you contract to go with him, at a reasonable rate (though not very cleanly) yet a convenient way of travelling for strangers".<sup>4</sup>

On leaving Rome on the 10th October, Basire records:

"We parted w<sup>th</sup>. y<sup>e</sup> Messenger for Naples, paying 7 cr. a man".<sup>5</sup>

1. Edward Leigh, op. cit. (Harleian Miscellany) p. 81.

2. "Itinerary" p. 45.

3. "Itinerary" p. 94

4. The Memoirs and Travels of Sir John Reresby, London. 1904. 8<sup>o</sup>. p. 5.

5. "Itinerary" p. 95.

As with the posts, and systems of hiring horses in England, abuses were common. Basire suffered at the hands of a corrupt viturin of Pistoia on the way between Lucca and Florence.<sup>1</sup>

The deplorable condition of the highways made travelling by coach a virtual impossibility. Basire and his party rode horses most of the time, only resorting to a coach to travel between Livorne and Pisa and from Florence to Siena. The number of accidents recorded in England and on the continent is formidable, yet some travellers, having more luck or better horsemanship, roamed far and wide without mishap, or fall. An accident did happen to one member of Basire's group on April 1st, 1648, who

"riding up a craggy steepe way, fell only back, with his horse on y<sup>e</sup> top of him, without any harme, y<sup>e</sup> Viturin presently told him, y<sup>t</sup> Ste. Mary M(agdølene) had been a good friend to him there, but he thanked god".<sup>2</sup>

The journey was continued without further mishap.

Horse-riding was always subject to the discomforts of cold and wet. Distress was caused by unaccustomed saddlery, where horses had to be hired. On one of his frequent journeys between Durham and London, Basire wrote in the spring of 1666:

"Coole, good way, great showers, boots wet thro 2. p(airs) sock." <sup>3</sup>

On the same journey he considered himself lucky not to have fallen from his horse at all:

"In all this Journey (224 m.) not so much as one fall ..." <sup>4</sup>

On a ride through Northumberland on 11th July 1666, Basire notes:

"To Aln(wick) winds, Raine, all ye way, wet through Boots, clothes ..." <sup>5</sup>

1. "Itinerary", p. 57.

2. "Itinerary", p. 40.

3. MS. Hunter 135. p. 3.

4. MS. Hunter 135. p. 6.

5. MS. Hunter 135. p. 10.

Such physical discomforts were unavoidable, but for the well-seasoned traveller - who was of necessity a good horseman - there were also advantages. Ground could be covered at a speed impossible in a coach. A distance of a hundred miles a day was occasionally accomplished, though sixty was more agreeable, and thirty or forty more usual on a journey extending over a period of any length. Isaac Basire usually covered forty miles in one day. Sir Robert Cary, when he posted from London to Edinburgh with tidings of Queen Elizabeth's death, covered 382 miles in less than three days, arriving 'beblooded with great falles and bruises'.

Travelling by ship was often more comfortable, many people choosing to run the risk of sea-sickness rather than endure the incessant jolting of a coach or the discomforts of horse-riding; but the dangers of shipwreck and piracy were considerable. Referring to his 500 mile expedition from Aleppo overland to Constantinople, Basire states:

"These journeys by land are as toylesome, as expensive, but as contrary fleets are now abroad, 'tis more dangerous by sea".<sup>1</sup>

In using sailing as a common means of avoiding bandits on shore, travellers became exposed to attacks from pirates. Numerous assaults occurred, and on 31st January 1649, Basire's ship was chased by two pirate vessels, but

"of two evils, wee did shun ye worst, hoysing up all oure sayles, rather chusing to be drowned yn taken by pyrates".<sup>2</sup>

In "A Brief Relation of a voyage from Rome thro' the Kingdoms of Naples and Sicily, to the Isle of Malta,"<sup>3</sup> Basire describes a storm which forced them to put out to sea "8 or 10 m. for feare of being driven a shoare, out of hopes of ever seeing land".<sup>4</sup> The "Itinerary" reads:

"N.B. this our danger of present drowning, hapned ye same day, and were all out of all hopes of life, at ye same houre yt oure Gracious, now glorious K(ing) Ch(arles) I was martyred".<sup>5</sup>

1. MS. Hunter 9. no. 71. Dr. Basire to his wife, Feb. 7th 1654. Aleppo.

2. "Itinerary", p. 121.

3. MS. Hunter 94.

4. "Itinerary" p. 123.

5. Ibid. p. 123.

Everyone at the harbour marvelled at their survival, "For no Vessels dirst stir, yē sea was so high".

Attempts to sail from Trapani to Palermo on January 5th were thwarted by high seas. The voyage, although begun the following day, was not without its difficulties:

"Here arose a doubte and mutiny amongst our men whether wee should passe the gulf or no, yē wind blowing fresh, and the sea very high, but by many faire persuasions wee gott ym. to go on, but when wee came into yē gulfe, wee found huge seas and yn, could not returne, but must passe, which wee did (but with much danger) in 4 houres, it being above 30. m".<sup>1</sup>

Robberies, violence and even kidnapping were frequent both at home and abroad. Yet the dangers of being attacked en route were not quite so frequently realized as were inconveniences and petty annoyances like the inclemency of the weather, the difficulty of hiring post-horses, or the ill-will of a host. However, bands of lawless soldiers were a constant nuisance, especially during the English Civil War. Dr. Peter Heylin, Basire's fellow chaplain to Charles I, had some narrow escapes from belligerent soldiers. He wandered the roads in beggar's garb, leaning on a staff in an attempt to elude capture, and sheltering the night with friends. On one occasion he was almost betrayed by a ring on his finger.

Basire had often to traverse woods or other notorious regions which were "infested with bandites". The woods of La Taiola were so dangerous that:

"Yē Pope, for our safety, sent a guard, gratis".<sup>2</sup>

The boundaries of Tuscany were crossed with trepidation and are noted as "so Dangerous for bandites".<sup>3</sup> He does not report any molestation on the way.

1. "Itinerary", p. 119.

2. "Itinerary", p. 96.

3. "Itinerary", p. 82.

In the matter of hospitality, Basire appears to have been well treated nearly everywhere abroad. Various random comments will serve to illustrate this. In Salon, he stayed "At ye house Mr. St. Martin, a citizen and very well treated". Comments on inns are usually along the lines of the following approbations of hostelries in Nice, Genoa, and Pisa respectively:

"Wee lodged at yē Sun, an honest house".<sup>1</sup>

"Wee lodged at yē Towre, a French Inne, where wee were well used".<sup>2</sup>

"Wee lodged at yē Star, a good house, where wee were excellently well treated, & attended, for 5. Jul. a peace, supper, bed, and breakfast, & well horsed yē next day".<sup>3</sup>

Prince Mattheas used the company with much civility in Siena, "Invited us to yē Caccia, & sent us presents".

Every visit to a convent or monastery was spoken of with warmth. On 31st July, 1648, they arrived at 2 o'clock at night at the monastery of Mont Olivetto, near Bolsena:

"Yē fathers treated us wth. much civility, lodged some of us in yē chamber where Charles yē 5. had formerly layen".<sup>4</sup>

In the convent at Luca, the Nuns, Basire reports:

"Regalled us at yē gratte wth. some sweete-meates sent unto us".<sup>5</sup>

Occasionally it must have been impossible to find accommodation, as in the little Tuscan village of Laurenzo, but no particular problems are reported and we can only assume that hospitality was generally up to standard.

Two cases of incivility are remarkable. Firstly, while working in Rouen, in 1647, Basire seems to have suffered at the hands of his fellow protestants. His satisfaction with his accommodation and his work may have been compensation for any hostility shown him, perhaps on account of his high-Anglican views.

1. "Itinerary", p. 44.

2. Ibid. p. 49.

3. Ibid. p. 54.

4. Ibid. p. 90.

5. Ibid. p. 57.

To his wife he wrote:

"I continue still constant to my old way, for which Constancy I suffer almost as much persecution here amongst mine owne, as I might have suffered in England".<sup>1</sup>

Secondly, it appears that the company had been invited by Mr. Santhill, the King's Agent in Florence, to accompany him to the horse-racing -

"Wch. they did willingly in hono<sup>r</sup>. to y<sup>e</sup> King & Nation, but he, who having promised to provide Coaches for y<sup>m</sup>., turned y<sup>m</sup> on foot, & afterwards also sent y<sup>m</sup> for money for y<sup>r</sup>. places, wch. he told y<sup>m</sup>. was provided for y<sup>m</sup>. by himselfe".<sup>2</sup>

The tour was practically unmarred by any other instances of persecution or rudeness. I can find no justification in all "The Itinerary" nor from evidence drawn from Basire's subsequent travels in the East for R.S. Boshers' assertion that:- "in the eyes of the world the English exiles were partizans of a wholly discredited faith",<sup>3</sup> that they were "Treated with hostility by foreigners" and "Could expect little aid or sympathy from churches dominant in Europe". Certainly there were cases of extreme hardship, poverty and insecurity.<sup>4</sup> Basire's experiences in the East, which will be explained later, could be used to refute this view. Moreover, further testimony is provided by the very documents and 'Syngraphs' given to him by leaders of the Greek and Mesopotamian churches. Throughout his travels, Basire and his proteges were received generally with kindness and high regard. There were only two notable exceptions.

Basire was in some ways luckier than John Cosin, who wrote to Richard Watson, complaining of persecution:

1. MS. Hunter 9, no. 53. Dr. Basire to his wife. 4. June. 1647. Rouen.

2. "Itinerary", p. 67.

3. "The making of the Restoration Settlement 1642-1662" by R.S. Boshers, London 1951, 8.

4. Cosin, for example, was in great poverty. Henrietta Maria's catholic agents tried to oust him from his chaplaincy in Paris by paying him so little, that it was hoped that his Anglican congregation would then quietly dissolve.

"Our church is much misunderstood and misconstrued here abroad, as it is misused and *maligned* at home, and I have had experience of both".<sup>1</sup>

Watson himself summarized the plight of the exiles as follows:

"I do not remember in ecclesiastical history to have read of any number of orthodox christians chased out of their own country, at a loss for a safe communion in some one or other else; that (was) our especial misfortune".<sup>2</sup>

Some readers may argue that as regards hospitality abroad Basire was just long suffering, that possibly he had become accustomed to inferior standards of living and therefore chose not to decry hostelries which may not have been fit for the English gentleman, but all that one was to expect. While this may be partly true, it is my belief that he was genuinely "well used".

Not all travellers endured discomfort without a murmur. For some, the services provided by the inns abroad was wholly inadequate. Sir John Reresby returned with most unfavourable impressions of Italian hospitality:

"Their inns are very extortious, nor can the hosts remedy it, great impositions being laid upon them ..... There you lie not upon feathers beds, but quilts altogether, two, and sometimes three, one upon another: though (travelling in summer), I rather chose to lie on forms or tables, not only for fear of the itch (a common disease in Italy, and easily got in the inns, where it is extraordinary to get clean sheets), but also to secure myself from the troublesome and venomous biting of the Cimisi, a sort of little creatures like a sheep-louse, which swarm in the bedsteads if they be any thing rotten, and the quilts themselves,

1. Correspondence of John Cosin ; edited by G. Ormsby. Surtees Society, nos. 52, 55. 2 vols. Durham 1869-72.
2. The Right Reverend Dr. J. Cosin ... his Opinion for Communicating rather with Geneva than with Rome ...etc. by Richard Watson. London 1648. 8°. P. 16.

where they are not carefully cleaned, from whence they assail you as soon as you are warm in bed, leaving red lumps, and a violent lasting itching behind them".<sup>1</sup>

On the other hand, the inns of France enjoyed a higher reputation. As early as the sixteenth century, Erasmus and Don Antonio de Beatis (author of "Journey of the Cardinal of Aragon") both extolled the virtues of French hospitality, food and comfort.<sup>2</sup>

Thus, in the seventeenth century, travel on the continent became not only more respectable but also more popular. The diaries of travellers themselves and the writers on travelling embody the spirit of enquiry that gave rise to the Grand Tour, which was to reach its zenith in the eighteenth century, having been really nurtured in the seventeenth century. As an exile from England during the civil wars, Isaac Basire, together with his five pupils, became a traveller and played his part in this quest for wisdom on the continent of Europe. His career is exceptional in that he was more an ambassador for his country and for his religion than an impoverished and helpless exile. It is also a mark of his individuality that he was able to go beyond the formal limits of the convention and did not allow himself to be restricted as the Englishmen abroad could be at this time. Indeed, his diary and his letters show Basire to have made a virtue of necessity.

- 
1. "Memoirs and travels of Sir John Reresby". London, 1904. 8°. p. 89. Reresby left England as an exile in April, 1654 ("In that unhappy time when honesty was reputed a crime, religion superstition, loyalty treason". Op. cit. p. 1.) and toured France and Italy.
  2. See: Colloquia or Familiarum Colloquiorum opus multis nominibus vicilissimu, nunc paterna cura ab authore, by Desiderius Erasmus. Paris 1527. 24° PP 193-195.



PART THREE:- AN ITINERARY OF FRANCE AND ITALY IN THE YEARS 1647 AND 1648

It should first be said that the work is of negligible literary merit. Basire's response to sights and events consists more of a record of his experience than of an imaginative or personal view of life. The "Itinerary" is basically only a record of places visited, of distances covered interspersed with descriptions of some events and ceremonies. His remarks on Rome are merely a random collection of miscellaneous observations which have been listed with the minimum of descriptive detail. However, there are two significant points which arise from Basire's writing.

The "Itinerary" contrasts with another of Basire's extant notebooks which records his journeys. MS. Hunter 135 is packed with abbreviations and personal shorthand whereas the "Itinerary" has been written in unusually full prose. An exceptional amount of attention has been paid to phraseology and general accuracy for a private notebook. The use of abbreviations does not obstruct the flow of the writing and the abandonment of a narrative pose towards the end of the "Itinerary" in favour of lists of memoranda is very striking.

Secondly, it will be evident that Basire's style is not unusual. Ordinary travellers in the seventeenth century tended, in the course of a journey, to set down in their notebooks scattered impressions without any conscious design. With slight variations Englishmen made the same round of observations. In Rouen, for instance, they noticed the cathedral, the great bell called Georges D'Amboise and the bridge. Travellers in Paris obediently visited everything their guidebooks prescribed. The writings of the early "perigrinators" like Coryate and Lithgow contrast vividly with the conventional and monotonous notes kept by young gentlemen abroad. Mementoes of Italy, for example, were nearly always a miscellany.

However these notebooks are useful in a special way, even at their most humdrum and uninspired;

"Such impressions or mementoes provide a very useful index to the character of an educated man's thought in that or any other period. These bits and pieces are for one thing the very stock-in-trade of his conversation".<sup>1</sup>

Much is revealed about the people who wrote them, and sometimes an unfinished and unartistic diary can make most interesting reading. Some writers managed to bring great refinement and literary art to their task. The letters of James Howell<sup>2</sup> are particularly entertaining on account of his flourishing gossip, inventiveness and a flair for history. John Evelyn's Diary is also exceptional in character. His work is of interest not merely to the historian because it is full of the human interest that makes for good literature.

It is therefore important not to dismiss the "Itinerary" on aesthetic grounds but to try to see the work in terms of the period during which it was written. One could, for instance, criticize Basire's descriptive technique. The use of over-worked vocabulary weakens and blurs the pictures which he tries to draw. Words like 'rich', 'situate', 'faire', 'stately' and the verb 'tobbe' are employed unthinkingly. Sometimes Basire makes no attempt to depict colour or shape or even give an emotional impression. A halting, journalistic brevity leaves too much to the readers' imagination, while an enthusiasm for recording inscriptions, inconsequential details, measurements, sizes, prices and also for drawing up lists of curious bric a brac amounts in modern eyes to a general failure to register a personal response to life.

1. English Travellers abroad, 1640-1667: Their influence in society and politics by J.W. Stoye. London, 1952. p. 230.
2. Epistolae HO-Eliaanae. The Familiar Letters of J. Howell... Edited by J. Jacobs. D. Nutt. London, 1890-1892.

Yet this complaint may just as well be brought against the majority of seventeenth century travel diaries. Basire and his contemporaries were not trying to be original or creative but merely to compose full accounts of their travels. Such writing probably formed the basis for conversation in the inns abroad and was shown to members of the family, friends and acquaintances on return. The notebooks could be consulted in later years when the traveller needed to remind himself of or to reassess his experiences. For these reasons crude thoroughness and objectivity were the hallmark of the times. One should not expect many diaries to contain personal details, subjective responses and literary originality.

If the "Itinerary" is conventional in some respects it must necessarily further illustrate the character of the writings of travellers in the middle of the seventeenth century. But the book does have qualities which mark it out as deserving special attention.

Sometimes a picturesque description is given by Basire,

"The citty on  $\overline{y}^e$  south side of  $\overline{y}^e$  river Soane winds about a great mountain, in forme of a Moon Crescent, and betwixt  $\overline{y}^e$  two rivers, it may be likened to a powder-horne".<sup>1</sup>

After seeing a magnificent view of the whole of Genoa, Basire describes it appropriately as:- "In forme of a harpe".<sup>2</sup> The long harbour of Toulon is seen as being "In forme of a sleeve".<sup>3</sup> The university in Paris, "Covereth the Citty in forme of a hat".<sup>4</sup> The magistrates of Siena, rendered powerless by the Medicis, appear in processions as "The ghosts of the old republic".<sup>5</sup>

Sometimes a scene excites the enthusiasm of the author. Ste. Beaume with its strong associations with Ste. Mary Magdelene legends clearly makes a vivid impression.<sup>6</sup>

- 
1. The "Itinerary" p. 19.
  2. Ibid. p. 48.
  3. Ibid. p. 42.
  4. Ibid. p. 47.
  5. Ibid. p. 72.
  6. Ibid. p. 39.

Along with Basire's admiration for the great ingenuity of various waterworks, and artificial fountains, goes a wry appreciation of the ridiculous :-

" ..The entrance into wch. grotte is downe 2 or 3 steppes, wch when you tread on, water flyes violently from y<sup>e</sup> walls on both sides into y<sup>e</sup> Eares. Certain seates, on wch. if you sett y<sup>e</sup> water flyes into y<sup>r</sup>. Codpeece". <sup>1</sup>

The paradoxical or incongruous had a certain appeal for him, as in the Madonna Provenzana in Siena,

"a place of great Devocōn, yet antiently it was a whorehouse".

We are entertained by Basire's fondness for little anecdotes, like that on the fate of the drunken German prelate, Johannes Fugger <sup>2</sup>; or that of the Nuns at a monastery being all at once found with child after a visit by the local monks <sup>3</sup>; of the hermit and the cavalier <sup>4</sup>; or of the Pope, whose revenge is supposed to have invited the citizens of Avignon to dinner, and "Like a cunning Italian", blown them all up. <sup>5</sup>

At times the reader can appreciate the feelings of the moment and is given a sense of actuality. The company are prevented by priests from going through a room where the monks are supposed to be praying, but peeping round a curtain, which was not perfectly drawn, they saw them playing cards. <sup>6</sup> We can feel sympathy for Basire's having been swindled by the viturin <sup>7</sup>, and again when "a huge wave broke all into y<sup>e</sup> boate & wett us most pitifully" <sup>8</sup> as they were preparing to set sail from a beach. Occasional small details

1. The "Itinerary" p. 69.

2. Ibid. p. 92-93.

3. Ibid. p. 47.

4. Ibid. p. 41.

5. Ibid. p. 24.

6. Ibid. p. 61.

7. Ibid. p. 57.

8. Ibid. p. 46.

are amusing, like the monk, who nailing up a crucifix for the lenten sermon, lost his hammer in the process.<sup>1</sup> We can appreciate something of the company's despair when their French boatman steered their little ship 15 leagues out to sea round Fanal, in Italy, out of terror for the Spaniards. Their escape from the pirates off the coast of Sicily is covered briefly but in lively prose, and we gain an impression of their courage at a time when attacks by corsairs and barbary pirates were virtually everyday occurrences.

The "Itinerary" affords us brief glimpses of the author's character. We learn of his knowledge of the classics, his interest in history - often inaccurate and often confused, but considerable; also of his liking for painting, sculpture and architecture. Basire, we know, delighted in music,<sup>2</sup> which had a consoling power. On October 4th 1667, while in very ill-health, he wrote:- "Slept but 4. h. sung."<sup>3</sup>

He loved gardens, and we may deduce that his sensitive, scholarly temperament was suited to solitary walks in the shade.<sup>4</sup>

Basire's interest in medicine is seen to have been aroused by the visit to the baths of St. Cassien which he describes in great detail.

He evidently liked unusual objects of all kinds. Lists of things in people's cabinets and accounts of miscellaneous 'rarities' abound.

The following collection certainly appealed to him:

"There is a very fine gallery, or cabinet, of very curious watches in rings, & artificial wheeles, very rare pictures, rich plate, ward-robe, & other ornants".<sup>5</sup>

1. The "Itinerary", p. 46.
2. Ibid. see pp. 4, 6, 38.
3. MS. Hunter 135.
4. The "Itinerary", p. 55.
5. The "Itinerary", p. 44.

Basire was appreciative of any kindness shown to him. He was thankful to the 'two honest English Merchants', Mr. Wright and Mr. Harnage, who regalled them " & kept us constantly company during our stay there." (Genoa)<sup>1</sup> The meanness and discourtesy shown by Mr. Sanhill, the King's agent in Florence, contrasts with his own appreciation of politeness and kindness, and indeed his own generosity. He gave a silver medal to Mr. Bourville in Aix, who pleased him by showing him his personal collection of coins and "The old Gentleman was exceeding thankful" for it.<sup>2</sup>

We may assume that he was pious, and this is indicated by his horror at the people who, 'though catholics' "Eate flesh in Lent, & would have deboiched others too".<sup>3</sup> For Basire, the ancient Romans living in their opulent villas at Bajae, were 'drowned in luxury', and "Infamous for y<sup>e</sup> beastly lusts exercised the m".<sup>4</sup> All this accords with the sincere religious tone of the letters to his wife.

Basire was particularly fond of good wine. Dinner at St. Clou was accompanied with "The best wine in all France": "Vin Paillie". Dinner in 1667 in Lincoln Inn Fields was greatly enhanced by:-

"V.(in) de Languedoc, deepe-red.

V.(in) Paillie.

Delic(ious)." <sup>5</sup>

Good wines frequently receive approbation throughout the "Itinerary".

The account of the experiment with the dog in the Antro Cassina<sup>6</sup> reveals a diarist not prone to exaggeration. George Sandys on the other hand, hoped no doubt to amaze his readers with an exaggerated account of the same kind of experiment, which he performed a few years earlier.<sup>7</sup>

1. "Itinerary" p. 59.

2. "Itinerary" p. 36.

3. "Itinerary" p. 38

4. "Itinerary" p. 112.

5. MS. Hunt er 135. London, September 29th 1667.

6. "Itinerary" pp. 115-116

7. Relation of a Journey begun An. Dom. 1610. Foure Bookes. etc. by George Sandys printed for F. Barret. London 1615. Folio. p. 207.

On the whole, we are presented with some new impressions of a traveller-divine in the seventeenth century. Basire emerges as a man of indefatigable curiosity, with the energy to record everything he saw. He suffered the hardships of travel without complaint and remained undaunted by the possibility of ship-wreck, attack by pirates at sea or robbery by bandits on land.

The "Itinerary" is interesting from one more particular point of view. Diaries enable us to probe a long-vanished world of seventeenth century civilization and its problems. Interlinked with high mortality was a high incidence of physical distress, arising from the innumerable diseases of pre-industrial society. Poor sanitation, damp houses and other discomforts brought home to contemporary diarists the precariousness of the world in which they lived. Ralph Josselin, for example, a puritan minister in Essex living during the same period as Basire, would record in his diary disasters that might have happened but were narrowly averted. Whenever he went on a journey, he praised God for safely bringing him home. When his horse slipped, Josselin rejoiced he had been saved broken bones. Similarly Basire wrote; on Saturday May 11, 1667.

"To Dur(ham) 2. great fals upon yē little black horse, yē last unsucked, and swelled left wrist: D(ei) G(ratie) not broken".<sup>1</sup>

One member of Basire's party narrowly avoided having his neck broken when his horse, "fell only back" on climbing a hill in Provence. Basire claimed that Mary Magdalene had saved this man's life. Near disasters were actually imputed to God's care in this way.

Ralph Josselin's anxiety mixed with relief and everlasting gratitude to God is well illustrated by an entry for 26th August 1644:-

---

1. MS. Hunter 135.

"Leapng over the pales I scratched my face, but God be praised I had no further hurt though I might, if providence had not preserved me, and also in one fall when my wife and I pulling downe a tree with a rope with our pulling all fell together, but no hurt God bee praised." <sup>1</sup>

Although Basire appears more courageous than Josselin, they both saw all around them dangers that were hard to avert, lurking in almost any situation. In troubled times nothing was secure except one's relationship with God. It was partly 'the iniquity of the times that drove Basire to study medicine at Padua. Little could be done to heal the majority of ailments, which had to await the restoring hand of God, but medical science was at least something in a practical direction towards understanding suffering and disease. On reaching Rome on March 14th 1649, Basire wrote to his wife:

"After so long a voyage, yet I thanke God, I am in as good health as ever". <sup>2</sup>

In the same letter he resigns himself to the workings of God's ways, "Which are not as oure ways", and he asks his wife to thank God for saving him from disaster in "long and strange voyages":

"I pray set some time a part to give God solemne thanks for our extraordinary deliverances by land and by water, and to offer up the 7 psalms of Thanksgiving which I did send you. I need not bid you continue your prayers for our good speed in our travels". <sup>3</sup>

For Isaac Barrow (1630-1677) a travelling fellow from Trinity College, Cambridge and later a distinguished divine, who sailed for France in 1655 and travelled to the near East, God was a rock of salvation for the traveller:

1. The Family Life of Ralph Josselin, by Ian Macfarlane. Cambridge, 1970.

8 p. 171.

2. MS. Hunter 9, no. 66.

3. Ibid.



"He hath protected us from wants and dangers, from Devouring Diseases and the Distempers of infectious air, from the assaults of bloody thieves and barbarous pirates, from the rage of fire and the fury of tempests, from Disastrous casualties, from treacherous surprises, from open mischiefs that with a dreadful face approached and threatened our destruction".<sup>1</sup>

No traveller could depart, automatically presuming he would reach his destination; he could not even be sure of surviving to set out at all. Basire hopes to leave tomorrow "God willing" and to arrive "God willing". This runs all through the Itinerary.

A rapid increase in travel in the seventeenth century coincided with a new vogue in diary-keeping for which it would be difficult to account fully without a long study. Changes in education, a continuing shift from oral to literary culture, a renewed stress on introspection and on religious exercises all play their parts in the development. Broad changes in methods of communicating ideas were behind this new literary form. David Riesman tries to summarize such changes by arguing that "the diary keeping that is so significant a symptom of the new type of inquisitive and energetic character may be viewed as "a kind of inner time and motion study by which the individual records and judges his output day by day. It is evidence of the separation between the behaving and the scrutinizing self."<sup>2</sup> The diarist was thus able in his own way to see where and how he had travelled. The information he gathered could be of lasting use to himself and to his contemporaries.

1. Isaac Barrow - His life and Times, by Percy H. Osmond. (London), 1944.  
p. 71.

2. "The Lonely Crowd" by D. Riesman. (Abridged edition). New Haven. 1961.  
p. 44.

The early notebooks and diaries kept religiously by eager travellers laid the foundations for fuller and more comprehensive literary travelogues and journals. The work of Evelyn and later examples like Lawrence Stern's 'Sentimental Journey',<sup>1</sup> Johnson and Boswell's tours,<sup>2</sup> Byron's Child Harold and such twentieth century diaries, as Captain Scott's Journals,<sup>3</sup> which reveal recesses of the human soul, have their origins in the simple records of the early travellers. The basic desire to communicate one's experiences to one's fellows, or to set them down for oneself led writers of varying degrees of literary or artistic ability to greater efforts in description and reflection.

- 
1. A Sentimental Journey through France and Italy by Lawrence Stern. London. 1768. 2 vols. 8°
  2. Journal of a Tour to the Hebrides with Samuel Johnson, by James Boswell, London. 1955. 8°.
  3. See Scott's Last Expedition: The Journals of Captain R.F. Scott, R.N., C.V.O., arranged by Leonard Huxley. London. 1947. 2 vols. 8°.

PART FOUR:- AN OUTLINE OF THE TRAVELS OF ISAAC BASIRE

It is possible to reconstruct accurately Basire's movements during the first three years of his exile from evidence provided by the "Itinerary". His correspondence, which is preserved in the Hunter Collection of manuscripts, gives significant personal details which the travel diary does not mention. Basire's letters also contain important information concerning the journeys he made after 1648.

The "Fifteen Years Painful Pilgrimage" began from Rye on June 21st 1646. Basire's destination was Rouen where he had a small patrimony of "8 pounds a yeare in present",<sup>1</sup> He sailed to Dieppe and then hired horses two days later for Rouen. There he remained to work until August 27th of the following year, probably continuing the efforts we know him to have been making as early as October 2nd 1642, before the Civil War broke out. An important letter to John Evelyn of this date shows the two men to have been engaged in propaganda in the service of the Royalist cause. Basire writes:- "Meanwhile my work here is with tongue and pen (with the advice of the King's public ministers here) to save the King and the church, which service is reward sufficient, considering the goodness, truth, and justice of the cause, for which my heart deceives me greatly if I durst not die".<sup>2</sup>

He rented a small house just outside Rouen, which he described to his wife:

"I have a whole little summer-house to my selfe alone, only once or twice a day a little boy waits on me for necessarys: my little house is within a garden, the most pleasant place that ever I lived in, if I had but your sweete selfe in it with mee".<sup>3</sup>

---

1. MS. Hunter 9. no. 61.

2. Diary and Correspondence of John Evelyn, edited by W. Bray. 4 vols. London. 1859. Vol. iii, p. 3. Basire to John Evelyn. Rouen, October 2nd 1642.

3. MS. Hunter, 9. no. 53.

Life must have been fairly agreeable except for what Humphrey Simpson calls "The society of home-sick cavaliers with their impractical plans",<sup>1</sup> which cannot have been to Basire's liking. He believed justice would eventually prevail but the views of the reckless extremists must have been intolerable to him. In spite of "persecution" he "continued constant" in his old way and headed south for Paris with his pupils in August 1647. Uppermost in his thoughts were problems of how to relieve the poverty of his wife and family from whom separation was a constant source of pain. Basire took five pupils abroad for their education, but only three names are traceable. His "Principall charge", William Ashburnham, was the "son of Mr. John Ashburnham of his Majestie's bedchamber". The latter was constantly in the company of Charles I, and surrendered himself with the King to the Scottish army at Newmark after their escape from Oxford. It was under his conduct, and that of Sir John Berkeley that the escape from Hampton Court was effected. "Mr. Samuel Rolles" (John Ashburnham) in a letter dated February 3rd 1647<sup>2</sup> thanks Basire for the devoted attention he has given his fourteen year old son, whom he commends to Basire's "Care and government". His guardian reports that "He doth promise faire but is more in appearance than in deed" and is "a trewant in his booke."<sup>3</sup> Basire, who is said to understand him "so well", is asked "to reform the danger of his nature".

We learn the name of the second pupil, Andrews, in a letter by Basire to his wife.<sup>4</sup>

The third name, Lampton, repeatedly occurs because Lady Katherine Lampton is continually slow to pay the fees for her son, Thomas. She was the widow of Sir William Lampton who commanded a troupe of infantry and a regiment of horse for the Royalist forces, and fell gloriously at the battle of Marston Moor.

- 
1. Isaac Basire, Royal Chaplain to Charles I and Charles II, by Humphrey Simpson *Antiquities of Sunderland*. No. 23. 1964. PP 98-99.
  2. MS. Hunter 9. no. 60.
  3. M.W. Ashb. a character by Thomas Hooke. W.N. Darnell. *Op. cit.* p. 51.
  4. MS. Hunter 9. no. 66. Rome, March 14th 1649. See also MS. Hunter 9, no. 55.

These three young men probably began their tuition in Rouen where Basire also sought more scholars but had great difficulty as the English were "so brought low for meanes". Their main education was in the travelling. Ashburnham returned much taller in stature and <sup>we</sup> learn that travel has "Improved his intellectualls".<sup>1</sup>

On long and hazardous journeys Basire had serious responsibilities for his young gentlemen who relied on him wholly for guidance. Ashburnham left him in May 1650, Andrews in 1648 and the other three at various stages between these dates, thus eventually leaving Basire free to travel alone. The party reached St. Germaine on the night of August 29th 1647. The next day they "kissed the Queen and Prince's hands". September 2nd saw them in Paris, which they explored eagerly until March 6th 1648, admiring all the usual attractions like Pont Neuf and the statue of Henri IV, the Sorbonne, the Tuileries Gardens, Fontainebleau and so on. On Christmas Day Basire preached at Sir Richard Browne's famous Anglican chapel.

Regarding future plans, Basire wrote:- "I live now at Paris this winter, and then in the spring better goe towards Italy than towards Newgate." The situation in England had not improved enough to enable them to return and it was decided to continue travelling southwards. He writes:

"The affaires of England are still too much troubled for mee or honest men to fish in it and catch".<sup>2</sup>

On Thursday 5th March, 1647, the night before travelling began in earnest, Basire wrote to his wife at midnight saying how busy he was:

"Now on the point of my voyage into Italy, which we begin upon Friday next, God willing: Pray to God for my good speed and for the welfare of my young gentlemen."<sup>3</sup>

1. MS. Hunter 9. no. 65. May 7th 1649.

2. MS. Hunter 9. no. 57. *ibid.*

3. MS. Hunter 9. no. 61. March 5. 1647.

All he could do for his wife was to send her and the children some 'tokens', turn over his £8 a year to her and 'move divers friends' on her behalf "in case of the King's recovery". These friends included Prince Charles, who promised help:

"I tooke my leave of the prince after sermon, he was pleased graciously to promise me that he will do what he can for you and yours; God reward him for it".<sup>1</sup>

We learn that he provided himself with a great many letters of recommendation, including one from Queen Henrietta Maria to a cardinal in Rome "For safety from the Inquisition" and to Sir Kenelm Digby there. The surviving letters commend Basire's sweetness of conversation, learning "and excellent parts" and his 'choice of suffering' with the whole body of the English clergy in their 'common affliction'.<sup>2</sup>

They set out "with the messenger of Lyons" on their leisurely journey to Rome, following the conventional route down the Rhone valley through Lyons, where "rude" customs officials "tumbled all our clothes uncivilly". After a stay lasting three days the company went to Provence which they took much pleasure in exploring. They took care to omit no "admirable pieces of Antiquity". Amphitheatres, aqueducts and all kinds of old buildings were admired on a journey from Avignon to Nimes, Aigues Mortis, Montpellier, the Camargue and Arles. Travelling through Aix and Marseilles they made their way down the Riviera, and in the first week in April with the "corne full out in ye eare & ye spring very forward & yt. night eate greene peas and beanes in Nisse."<sup>3</sup> They enjoyed the Maundy Thursday celebrations in Tages, and sometimes walking, sometimes riding they arrived in Oneglia

---

1. Ibid.

2. See MS. Hunter 9. no. 63. John Wintour to Mr. Robert Pendric at Rome.

3. "Itinerary" p. 44.

from where they sailed to Genoa. Livorne, Pisa and Lucca all delighted with their ancient charm. Florence was reached on the night of April 25th where they remained till the 11th May, "Spending yt time in seeing the curiosities in & about ye towne".<sup>1</sup> Much space is devoted to descriptions of the architecture of churches, palaces and other buildings of note here. A future visit to Siena is mentioned<sup>2</sup> which shows that the "Itinerary" has been written up in large sections, probably from notes made in situ. At the feast of St. John, the celebrations included horse-racing which did not appeal to him:

"In y<sup>e</sup> afternoone, there was a race of 6. barbes without riders, wch. y<sup>e</sup> great Duke & his lady (wayted on by all y<sup>e</sup> Nobility), beheld, in great pompe, y<sup>e</sup> pleasure was soone passed, & some 2. or 3. killed by y<sup>e</sup> way".<sup>3</sup>

On the 12th of May they hired a coach to carry them to Siena where they rested "in a Convenient lodging till ye feast of St. John, at wch. time wee went to (Florence) to see ye. Ceremonies of ye. feast & returned speedily".<sup>4</sup>

An excursion was made to the baths of St. Cassien. Leaving Siena on 30th June 1648, they took post-horses ("Being advised by ye. doctors, as ye chiefest things to preserve our health".)<sup>5</sup> and spent a week taking the waters of which a detailed account is preserved.<sup>6</sup>

A tour of places including Chiusi, Orvieto, and Mont Olivetto led them back to Siena on August 1st. The journey to Rome which began from Siena on 29th September followed the most direct route. No details about the stay in Rome have been recorded<sup>7</sup>, but the company must have stayed about a week before leaving on 10th October, with a messenger for Naples

---

1. "Itinerary" p. 58  
 2. ibid p. 66.  
 3. Ibid p. 67.  
 4. Ibid p. 71.  
 5. Ibid. p. 81.  
 6. "Itinerary" pp. 82-87.  
 7. See note 804.

which they reached two days later after a journey down the Via Appia. The area about Naples was teeming with classical interest for Basire, and much time was spent visiting places like Virgil's tomb, Bajae, Puzzuolo, Antrum Sibille, Lagus Avernus, the Elysian fields and the volcanoes of Monte Nuovo and Vesuvius.

The next part of their journey Basire described for his family and friends in, "A briefe Relation of a voyage from Rome thro' the Kingdoms of Naples and Sicily to the Isle of Malta".<sup>1</sup> This narrative includes the graphic account of their narrow escape from drowning in a storm off Sicily. A visit to Malta was followed by a tour of Sicily, where Basire resumed his diary on January 2nd 1649, in Trapani. Stormy seas again threatened them on a voyage to Palermo three days later. They nevertheless arrived safely and remained there until 31st January. At break of day their ship was chased by two pirate vessels but in two hours they managed to "Run y<sup>a</sup>. out of sight". Lucky not to have been driven into Barbarian waters, they rediscovered themselves, eighteen miles from Naples, off the Isle of Ischia, where they "Lay under a little creek y<sup>t</sup>. night". Refreshed the next morning they came ashore at La Fauria, then hired a 'Feloucca' for Naples and then again for Rome on the 6th February. This journey appears to have been undertaken leisurely for they did not arrive until the 26th of the same month. The "Itinerary" ends on March 1st 1649, with Basire and his pupils still in Rome.

As regards Basire's later travels to the East, the only source of information that scholars have used so far is the letter<sup>2</sup> which Basire wrote to Sir Richard Browne in Paris in which he summarizes his experiences.

---

1. MS. Hunter 94. Also printed in "Seven Sages of Durham" by G.W. Kitchin. London 1911. P. 150 ff.  
2. July 20, 1653. Also printed in Kitchin op. cit. pp. 164-169.



This letter was printed at the back of "The Ancient Liberty of the Brittanic church" and is well known. I have examined the Manuscript letters and have been able to confirm the order of events and to suggest approximate dates for the visits to various places after March 1649.

The first new fact to emerge is that Basire cannot have determined to follow up his ambitions to spread the English faith throughout the East until at least after June 19th 1649, when he was in Padua. Kitchin is certainly incorrect when he says that Basire decided in his little summerhouse in Rouen to become a wandering envoy of his church. At that time it can only have been the germ of an idea. Basire wrote to his wife of his intentions to travel to Spain:-

"Touching our travells, they are yet (as I wrote to you before) determined for 3 yeares longer whereof one here and two in Spaine, if it please God, whom you are rather bound to thanke daily for my safety and substinance abroad then if you had me a prisoner, or worse at home".<sup>1.</sup>

He outlined his intention to travel through those principalities of Italy not yet visited, to stay in Venice and then to spend the summer in the University of Padua. These latter plans were realized but the former design to go to Spain gave way to a much grander ambition both to learn all he could about the Eastern churches, and to proclaim to all who would hear him the true faith and reasonable governance of the Church of England. Basire was still in Rome on March 14th 1649. There is no record of a prior visit to Venice, planned for April, but he was certainly in Padua by June 19th 1649<sup>2</sup> and after completing his course in Medicine, returned to Venice about June 17th the following summer.<sup>3</sup>

---

1. MS. Hunter 9, no. 66, March 14th 1649.

2. MS. Hunter 9, no. 67. Basire to Mrs. Basire. Padua.

3. MS. Hunter 9, no. 68. Venice.

He then went to Zante where he was paid a small amount of maintenance by the Levant Company, which, although minimal, would "Bear proportion with, if not exceed" its allowance to ministers in Turkey.<sup>1</sup> He spread the Catholic doctrine of the English church amongst the Greeks and gave them a Greek translation of the church catechism which unfortunately excited the envy of the Latins who persecuted him and occasioned his "Voluntary recess into the Morea".<sup>2</sup> We next hear of him in Messina<sup>3</sup> where he "officiated for some weeks aboard a ship". Mrs. Basire wrote to her husband saying that she had received a letter from him dated the last of November sent from Messina.

It is not until early in 1652 that we learn anything more of Basire's travels. A Letter of recommendation dated 30th January 1652 by Edward Hopegood introduces Basire to Spencer Britton, consul at Smyrna, which Basire intended soon to visit.<sup>4</sup>

On February 7th 1654, Basire was in Aleppo having toured the Holy Land and visited Jerusalem. He informs his wife of his safe return<sup>5</sup> explaining how he:

"Went to view the whole land of Canaan"

to understand better the scriptures. We learn of his intention to travel overland from Aleppo to Constantinople:

"I "Tomorrow, God willing, I am going to Antioch (two dayes Journey from here...) and about a month hence I do propose to travel towards Constantinople, some 500, miles by land, for thither I am invited".<sup>6</sup>

1. Calender of State Papers (Domestic) London 1893. Vol XVI, p. 293, 1651.
2. See letter from Basire to Sir Richard Browne. In Kitchin, op. cit. p. 164.
3. See MS. Hunter 9, no. 69.
4. MS. Hunter 9, no. 79.
5. MS. Hunter 9, no. 71
6. *Ibid.*

He then hoped to go through Germany and return to his wife. This letter is dated February 7, 1654 and does not agree with the date at the bottom of the letter to Sir Richard Browne: 20. July 1653, in which Basire claims to have accomplished the journey to Constantinople already. The manuscript has not survived and it is impossible to check the date, which would seem to be incorrect and in the absence of other information we must rely on the authenticity of the letter to his wife. The most likely order of events is as follows. Basire went to Smyrna in 1652, where he had frequent conversations with the Patriarch of Antioch, and translated the Catechism into Arabic, "Receiving much honour from the Greeks and Latins". Later the same year he visited Jerusalem and was honoured at the Holy Sepulchre by admittance into the Temple at the rate of a priest:

"That is (half in) half less than the layman's rate; and at my departure from Jerusalem, the Pope's own vicar gave me his diploma in parchment under his own hand and publick seal, in it stiling mee "Sacerdotem Ecclesiae Anglicanae" and "SS. Theologiae Doctorem" at which title many marvelled".

He then toured the Holy Land and crossed the Euphrates into Mesopotamia, leaving a Turkish translation of the Catechism with the church leaders, and finally returned to Aleppo. He was in Antioch on February 10th 1654, and back in Aleppo once more soon after. What has been called a "wild and quixotic exploit"<sup>1</sup> - the astonishing journey from Aleppo to Constantinople - took place in the Spring of 1654. With nothing but his faith and courage to support him and his ambitions to spread the English Catechism ever before him, he accomplished the journey without anyone who could speak English or French, in the company of twenty Turks:

---

1. D.N.B.

"Who used me courteously, the rather because I was their physician, and of their friends by the way, - a study whereunto the iniquity of the times, and the opportunity of Padua did drive me".<sup>1</sup>

Basire must have arrived in Constantinople as early as March 2nd 1654. P. Roussel writes to Mrs. Basire stating that letters have been sent by Basire from Constantinople on this date, via Rouen.<sup>2</sup> A letter from Fr. Mariano to Basire informs us that he was still there in September. He stayed in Constantinople with the English ambassador, Sir Thomas Bendyshe, and continued his work by officiating for the French Protestants, according to the English liturgy. He was doubtful though if they would persevere as they had been "bred after the Geneva discipline".

Basire's abilities attracted the attention of the Transylvanian ambassador who recommended him for the chair of theology in the University of Alba Julia, in Weissenbourg, Transylvania. Prince Racoczi, the ruler of that country, offered the post to Basire in August 1654. He was given a salary of 1800 Hungarian florins and a house in the most easterly part of the Balkans. Racoczi had a very high regard for Basire and was keen to follow his advice on the promotion of the cause of protestantism in his country. When Charles II wrote to Racoczi asking for Basire's recall at the Restoration, Racoczi was very loath to let Basire go and concealed the letter from him for some time.<sup>3</sup> In the war against the Turks Basire had under him as Rector Primarius, 50 young men of whom 35 were armed and ready to fight. All who could, escaped from Weissenbourg in a "Panick terror" which he found "almost incredible", but Basire remained and walled up in the chapter house the types for printing and the muniments of the college. He wrote four urgent letters to Racoczi begging him to send troupes

---

1. See Kitchin op. cit. p. 166.

2. MS. Hunter 9, no. 75.

3. See MS. Hunter 9, no 95.

to relieve the threatened city, but their feeble resistance was crushed. Basire survived and prepared to retire to Hermanstadt and thus "delay capture"<sup>1</sup>. Basire survived but his patron died of his wounds in battle at the age of thirty-nine on 6th June 1660.

Basire resolved to go to England but would not contemplate leaving Transylvania until after he had:- "Done the last honours to my late dear master, and seene him in his grave." The inevitable loss of his possessions and some money he counted "but dust" compared with the imminent joy of being with his family once more. The following spring he travelled through Germany to Hamburg, "Thence to Imbarque for England". He prayed and hoped that the same God "Who hath accompanied mee with his blessing in see many other journeys shall protect in this my last voiage".<sup>2</sup>

By January 25th 1661, Basire had been home long enough to observe the state of disrepair of the churches in his Archdeaconery.<sup>3</sup>

On November 10th of the same year, John Evelyn wrote in his Diary:

"In the afternoone, preached at the abbey Dr. Basire, that great traveller, or rather French Apostle, who had been planting the Church of England in divers parts of the Levant and Asia. He showed that the Church of England was, for purity of doctrine, substance, decency, and beauty, the most perfect under heaven, that England was the very land of Goshen".<sup>4</sup>

Evelyn spent an entertaining evening at court with Basire in 1662 and described it in his Diary:

1. See: Dr. Basire to George Racoczi. Alba Julia. August 12th 1658. W.N. Darnell, op. cit. p. 169 ff.
2. See MS. Hunter 9, no. 95.
3. See letter from Basire to Bishop Cosin, January 25th 1661. MS. Hunter 9, no. 109.
4. Diary and Correspondence of John Evelyn, edited by W. Bray, 4 vols. London 1859, vol. 1. p. 378.

"I went to court this evening, and had much discourse with Dr. Basiers, one of his Majesty's chaplains, the great traveller, who showed me the synographs and original subscriptions of divers eastern patriarchs and Asian churches of our confession".<sup>1</sup>

After the restoration Basire settled down to his immensely hard work in the diocese of Durham and Northumberland, and went on many journeys back and forth to London. His later years left him suffering from extreme ill-health, but still managing to carry out his duties. In spite of illness he preached regularly at court, attended the Royal Society, important committees and fulfilled his duties in Durham. By 1670 we find him an exhausted man, writing to his son against a motion for a bishopric:

"All my ambition is now to found a retreat from the world: Oh, that I might live, and dye well in one place. Vexim defpeno: As I have often said, I feare I shall dye Karhol's death, in Travell, I meane in man's sense: but I resigne all to God, to whom commending you for a blessing, I remaine,

Your painful Father,

Isaac Basire".<sup>2</sup>

It is evident that in Isaac Basire there appears a new type of traveller. Together with Thomas Coryate, William Lithgow, Fynes Moryson and others he displays a new intensity of curiosity combined with the courage and energy to see everything through. They were not noblemen travelling in splendour with a whole retinue of hired servants. On their great journeys these men carried little luggage and lived extremely frugally. Apart from letters of introduction, writing materials, some essential books and some clothes, Basire had little else with him.

---

1. The Diary of John Evelyn. Op. cit. October 29th, 1662. Vol I. p. 392.

2. MS. Hunter 9 no. 265. Dr. Basire to his son Isaac. May 13th 1670: Eaglescliffe.

Thomas Coryate, writer, eccentric and wit, is one of the most tireless of all English travellers. "Coryate's Crudities",<sup>1</sup> the account of his European tour, was published in 1611 when he was thirty-five. Later on he became the only European to walk with no resources except his own faith and courage, from the Eastern shores of the Mediterranean through Persia, and Afghanistan into the heart of the Mogul Empire. His letters and surviving notes which he never survived to publish, give a rich and vivid picture of Constantinople, the Levant and of the Ottoman empire.

William Lithgow,<sup>2</sup> whose "Payneful feet" travelled 36,000 miles or so, suffered at the hands of the Spanish Inquisition. After being tortured and thrown into prison in Malaga, Lithgow was eventually released at the intercession of the British Ambassador. He displayed his "Martyred anatomy" to the whole court on his return to England and all "from King to kitchen" marvelled. He was twice sent to Bath at the expense of James I in the hope that the waters there would effect a cure.

Another traveller, George Sandys, left Venice on 10th August 1610, on a journey through the Turkish empire, Constantinople, Egypt, Armenia, the Holy Land, Italy, Crete, Malta, Sicily and all over the East. Sandys is perhaps less well known but remarkable for his energy and the thoroughness of the accounts of his journey preserved in "Relation of a Journey..."<sup>3</sup> which includes many illustrations and relevant passages of historical background.

Other travellers deserve to be mentioned but it is not possible to give a thorough survey of their activities and these three must be allowed to stand for the 'spirit of the age'. In Isaac Basire we have a figure who typifies the new energy and curiosity of such distinguished travellers.

1. Coryate's Crudities hastily gobbled up in 5 Moneths Travells etc. by Thomas Coryate. 2 vols. Maclehose edition. Glasgow, 1905, 8°.
2. See: The Rare Adventures and Painful Perigrinations ... of William Lithgow. Maclehose edition. Glasgow. 1906 8°.
3. Relation of a Journey begun An. dom. 1610. Faure Bookes by George Sandys: Printed for F. Barrett. London 1615. Fol.

To varying extents they all display a burning quest for information that was to take them on exceptionally far paths. Basire's reason for travelling was to carry out a survey of the Eastern churches, to discover facts about them as well as to disseminate the Anglican faith. Even his journey home from Transylvania was an opportunity to survey the churches of Germany<sup>1</sup>: he did not "Fly" home as he said he would. Coryate rushed to Venice in five weeks and spent six weeks there of observation and note-taking. Sandys collected a mass of information on foreign places and although he said:

"We pursue our first intention, which is only to note what is principally noteworthy"<sup>2</sup>

he collected a host of facts on governments, architecture and copied many inscriptions.

Lithgow's "Voluntary wandering and unconstrayed exyle" was prompted by a thirst for new experience and new knowledge. He disdained to relate "The prolixity of Knowne, and therefore unnecessary discourse". He wanted to speak of unfamiliar places to the uninitiated.

Basire's adventures have to be set against the rhetoric and flamboyance of Coryate, and the fascinating and occasional gross exaggeration of Lithgow. His "Itinerary" cannot match either their eccentricity or their vividness which was bound to leap into print. But we know he went on more interesting journeys still and it is most regrettable that detailed descriptions of them have been lost or were never written. While "The Itinerary" and the "Brief Relation of a journey from Rome thro' the kingdoms of Naples and Sicily to the isle of Malta" which describes in vivid detail the storm in February 1649 give us an ample picture of the first

1. See: The Correspondence of Isaac Basire with a memoir of his life, by W.N. Darnell. London 1831. 8° p. 52.
2. Sandys: *op. cit.* p. 214.
3. Darnell: *op. cit.* p. 247.



three years, that can be highlighted by the letters, the later voyages can only be reconstructed from sporadic correspondence. He was pressed by many to publish an account of these travels but declined because of pressure of work, saying that without exaggeration it would require sixteen months in the year to enable him to fulfil all the duties of his office.

He wrote to Dr. Smalwood:

"Under the multitude of my public functions I live oppressed".<sup>1</sup>

A small move in this directions seems to have been made, however, inasmuch as Basire corrected the manuscript of the "Itinerary".

Another handicap must have been ill-health at a time when he may have hoped for retirement and the opportunity to write for which we know him to have longed. His notebook (MS. Hunter 135) gives vital clues to his later life. On his journeys in the East he was strong and well. He wrote to Sir Edward Hyde:

"At this age, past fifty, yet for labour and vigour I do find myself as strong as at 25, God's Holy name be praised, not knowing so much yet, as what means a headache".<sup>2</sup>

However, Basire referred in his Will to "divers infirmities" in his "late years". MS. Hunter 135 provides information about these illnesses, particularly in the entries for October 1667 which show how an exhaustive round of ecclesiastical and social commitments took their toll of his health. On October 20<sup>th</sup> he notes that the Archbishop of Canterbury required him to copy out his sermon on Luke XIX: 41: 42, to Charles II. This he finished after four hours solid work but felt "Dull and drowsy all d(ay)". On October 22<sup>nd</sup> he studied for sixteen hours without a break which resulted in his feeling "Dulled" and suffering from "Sore eyes". His "Brainses overheated"

1. Darnell: op. cit. p. 267.

2. Darnell: "op. cit. p. 161.

and in spite of all this Basire noted

"Yet attend Whiteh(all)

Westm(inster) H(all)." Everyday"

On October 23rd he had only four hour's sleep. The next day, October 24th, we have the first indication that he was seriously ill when he complained of a "Tuff cold in breast" and "Spat' & ÜTTV all night". On the 25th he fainted and afterwards wrote in French: "Evan'it"<sup>1</sup>

On the 26th he preached before the Archbishop of Canterbury, in the presence of many distinguished people, including Lord Lindsay,<sup>2</sup> High Chamberlain, the Earl of Northampton<sup>3</sup>, the Earl of Kent<sup>4</sup> and Lord Falconer<sup>5</sup>. He was often in the King's chapel at Whitehall, regularly found time to visit the Royal Society and on December 7th gives a detailed account of an experiment there involving the transfusion of the blood of a sheep. Basire kept a round of engagements with important and influential people. The names of Edward Hyde, Earl of Clarendon, Sir Richard Browne, Sir Philip Muggridge<sup>6</sup>, the Bishops of Salisbury, Hereford and St. David's, Winchester and Canterbury, regularly occur in his diary. He visited Bedlam, took prayers at the houses of many rich merchants, attended several committees, went to 'Sir Robert Cotton's Library of MSS.'<sup>7</sup>, and there is no indication that he had recovered from his illness, in the midst of all these activities.'

In the final analysis it does not matter what Basire achieved in practical terms for the Anglican church. In studying Basire; the man and the traveller, it can only be said that his experiences abroad in the service of

1. "Evanouit".

2. John Crawford Lindsay (1596-1678), Lord Lindsay of the Byres. Was Lord High Treasurer.

3. James Compton (1622-1681) Lord Lieutenant of Warwickshire, Constable of the Tower, Recorder of Coventry and Northampton.

4. Anthony Grey (1645-1702).

5. Alexander, Lord Falconer of Halkertoun (d. 1671), was a Judge.

6. Sir Philip Musgrave ?(1607-1677): A distinguished Royalist and Governor of Carlisle Garrison. See The Complete Peerage Vol. IX by V. Gibbs, p. 439. and C.S.P. (Domestic) 1668-1669 etc.

7. December 13th 1667.

the English church and his undying devotion to Charles I and Charles II must have inspired others. Even if we agree with Kitchin that the profuse friendliness of the Greeks and the ostensible conversion of other Christians to Anglican ways was merely:

"A gentlemanly toleration for the enthusiastic man who told them about the orthodox opinions of this far-off and perhaps never before thought of island in the world of the west,"<sup>1</sup>

we must accept that Basire is admirable for his earnest, unremitting endeavours, and remarkable for having played, during the interregnum, a role in preserving the standards and traditions of the English Church that ensured its reestablishment after the Restoration of the Monarchy.

Sadly, the Itinerary remains almost the only monument of its kind to a "Great traveller" and a dedicated Royalist who turned his exile to intellectual and spiritual profit and was prepared to go to the ends of the earth for his beliefs.

---

1. Seven Sages of Durham by G.W. Kitchin. London, 1911. pp. 170-171.

THE MANUSCRIPT

Durham Dean and Chapter Library MSS. no. 134 is a small octavo notebook in contemporary calf containing / 283 / ff. On the first folio the following title has been written by the author:-

( An Itinerary of  
 (  
 ( Fraunce  
 ( Italy.

In the top right hand corner Basire has written Num. 7. . This may be an indication that this is seventh in a collection of notebooks relating to his travels.

Interpolations

Certain changes of handwriting appear in Hunter MS. 134. On f. 174, Basire's writing changes to a smaller, more cramped version of his hand. The reason for this may simply have been the necessity to save paper.

Ff. 215-221 seem to be written in a different hand. However, a sentence begun at the bottom of f. 214 is completed on f. 215 without any break in the sense or change of style to indicate a different writer. This section is most likely to have been written by Basire, although the possibility that one member of his party contributed it cannot be excluded.

Half of f. 221 and all of the following page have been left blank. P. 222 and following is written in another hand in Italian, beginning under the heading, Breve Reggualio delle casepin Notabile Del Regno di Sicilia. Another title appears on f. 270:- Della Manieta che Vienne Governata la Sicilia. This historical and political description of Sicily is sub-divided into four sections:- Prima Ciffa, (p. 258), Secunda Ciffa, (p. 262), Terza Ciffa, (p. 264), Quarta & Ultima Ciffa, (p. 266). Ff. 222-269 are signed at the end with the letters, S.P.D. These letters might stand for the title of a book from which these extracts were copied, or for the author of the

book, or for one of Basire's companions. The argument that they stand for "Sanctae Professor Doctor", hence Basire himself, cannot hold. Although Basire's letters sometimes have S.D., or SS.TH.DR. or other variations of Sanctae theologiae Doctor they do not appear without his name and it is unlikely that Basire would have signed himself in such a way. One could compare Hunter MS. 9 no. 223, Ambr. Myers Isaaco Basiro, 8k. July 1667, which is headed:- Doctissimo, maxime pio, domino meo admodum reverendo, Domino: Isaac Basirio. SS.T.D. Etc. S.P.

It might be argued that this extract is in fact in a rarely used hand of Basire's, perhaps a conscious change or the result of writing on board ship. A comparison of specimens of varying handwriting provided by his letters reveal that he did three times employ a different hand. The petition to Charles II (Hunter MS. 10. no. 3) is written in a unique hand and also a letter to his son, Isaac, in 1665 (Hunter MS. 10A. no. 11.) is in a different hand, similar to the above, but with more of a slant and without the distinctive P. There is, however, a pronounced similarity between the writing of ff. 222 - 269 of the Itinerary and a letter from Basire to Dr. Smallwood on December 26th (Hunter MS. 9. no. 198).

In conclusion, it seems that these pages must remain unidentified. There is only a marginal possibility that Basire wrote them, and it is highly probable that the writer did have the initials, S.P.D. This extraneous material has therefore been excluded from this edition on these grounds. That the book fell into someone else's hands between October 1648 and January 1649 it is partly the aim of the following discussion to show.

The section in the Hunter MS. no. 134 from f. 270 - f.330, might, arguably, contain three changes of author. (See pp. 177, 185 and 186). Basire's personal account of the two months events from November 1648 to

December 1648 is contained in Hunter MS. no.94:- A Brief Relation of a voyage from Rome thro' the Kingdoms of Naples and Sicily to the Isle of Malta by Isaac Basire. He resumes the writing of his Itinerary after this interruption on f. 330, on January 2nd in Trapani, with the note, "Wee hired horses to see Monte Erice. 6.m..." "The section from f. 270-f.330 cannot have been written by Basire (as supposed by Darnell, Kitchin and others) because the writer was far away from Trapani on the same day. He made the following note:- "From Sarra 2<sup>nd</sup> of January to Mazzara 30.m." (p. 326). This party put into port eight miles from Mazzara because their pilot was so unskilful as to steer them into shallow, rocky waters. There they met another man who was also seeking 'refuge' and they all spent a 'merry' night conversing in Greek and Latin. This group of educated Englishmen may have been part of Basire's group which had become temporarily separated from him. Yet considering the youth of his pupils this would be unlikely. The anonymous party arrived in Trapani on January 4th, and, as Basire embarked for Palermo on the 5th, they would have been in time to join him by this date.

Abbreviations used by Isaac Basire in MS. Hunter 134.

$\overline{y}^e$	the	$\overline{p}$ sons	persons
$\overline{y}^t$	that	monum. <sup>t</sup>	monument
$y^s$	this	garm. <sup>t</sup>	garment
$y^m$	them	$\overline{c}$ omonly	commonly
$\overline{y}^r$	their	$\overline{i}$ mediately	immediately
$y^n$	then	$\overline{X}$ ian	Christian
&	and	$\overline{p}$ don	pardon
$\overline{o}^r$	our	p $\overline{e}$ sent	present
$\overline{w}^h$	with	magnific. <sup>t</sup>	magnificent
$\overline{w}^c$	which		
$B^p$	bishop		
$\overline{p}^t$	part		
$ag.^{st}$	against		
$Kn.^{ts}$	knights		
$\overline{p}d$	paid		
$\overline{s}d$	said		

## BIBLIOGRAPHY

### Books consulted

- ADDISON, Joseph Remarks on several parts of Italy in the years 1701, 1702, 1703. Jacob Tonson. London, 1705. 8°.
- Archeologia Aeliana Society of Antiquities of Newcastle.  
(See Ser. iv, vol. iv. p. 20; Ser. iii, vol. xv. p. 50; Ser. iii, vol. iv, p. 1 ff; Ser. iii, vol. xiv. p. 150 ff).
- AUBREY, John Brief Lives, Chiefly of contemporaries, set down... between 1669 and 1696. Edited by A. Clark. Oxford 1898, 2 vols., 8°.
- BACON, Francis The works of Francis Bacon edited by J. Spedding, R.L. Ellis, and D.D. Heath. London 1858, 3 vols., 8°.
- BLUNT, Antony Art and Architecture in France. 1500-1700. Pelican History of Art. Penguin Books. London 1953. 8°.
- BOSHER, Robert S. The Influence of the Laudians. The Making of the Restoration Settlement, 1649-1662. London. 1951. 8°.
- BOSWELL, James (the elder) Journal of a Tour to the Hebrides with Samuel Johnson etc., Edited by R.W. Chapman. Oxford 1924. Reprinted 1965. 8°.
- BRAMHALL, John The Works of the most reverend father in God, John Bramhall... with a life of the author and a collection of his letters. Edited by J.H. Parker. Oxford. 1842-45. 5. vols., 8°.
- Sir  
BROWNE, Thomas Religio Medici and Christian Morals. Edited by Geoffrey Keynes. Nelson Classics. London 1940. 8°.
- BRYANT, Sir Arthur W.M. King Charles II. London 1931. 8°.
- BUTLER, Alban Lives of the Saints. Edited by H. Murston and D. Attwater. London, 1956. 4 vols., 8°.
- CALAMY, Edmund An abridgement of Mr. Baxter's History of His life and times with an account of many others of these worthy ministers who were ejected after the Restoration of King Charles II, and a continuation of their history till the year 1691. London 1702. 8°.
- CALENDER OF STATE PAPERS (DOMESTIC) 1655-6, 1672, 1676-7. Kraus reprints. Neuden/Liechtenstein. 1968. See:- 1655-6, vol. 5, pp. 138, 158. 1672, p. 26 - London 1893. 1676-7, pp. 330, 369. London 1893.
- CARTE, Thomas An History of the life of James, Duke of Ormond..etc. London 1736, folio.



- CHAMBERS ENCYCLOPEDEIA London 1950. 15 vols.
- CHURCHILL COLLECTION OF VOYAGES London 1752, 8 vols. edited by T. Osborne.
- COOPER, Lane Concordance to the Works of Horace. Washington, 1916, 8°.
- CORYATE, Thomas Coryat's Crudities hastily Gobled up in 5 moneths Travells etc. Maclehose edition. Glasgow 1905, 2 vols. 8°.
- COSIN, John The Correspondence of John Cosin, Bishop of Durham (1594-1672) edited by G. Ornsby. Publications of the Surtees Society, nos. 52, 55. 2 vols. Durham 1869-72.  
The Works of John Cosin, edited by T. Sanson, 5 vols., Oxford, 1833-55.
- CREIGHTON, Mandell A History of the Papacy from the Great Schism to the Sack of Rome. Second edition. London 1903-05. 6 vols. 8°.
- DALLINGTON, Sir Robert The View of Fraunce. 1604 4°.  
Shakespeare Association. Oxford, 1936. 8°.
- DARNELL, W.N. The Correspondence of Isaac Basire with a Memoir of his Life. John Murray. London 1831. 8°.
- DENEUIL-CORMIER, Anne The Renaissance in France. Allen & Unwin, London, 1969, 8°.
- DIGONNET, François Le Palais des Papes d'Avignon. Avignon 1907. 8°.
- DICTIONARY OF NATIONAL BIOGRAPHY
- DRYDEN, John (junior) A Voyage to Sicily and Malta in the years 1700 and 1701. London. 1776. 8°.
- ENCYCLOPEDIA BRITANNICA 24 vols. London 1959.
- THE ENGLISH CHURCH AND THE CONTINENT edited by J. Dodwell. (Lambeth Lectures) London 1959. 8°.
- ERASMUS, Desiderius Colloquia OR Familiarum Colloquiorum opus multis nominibus vtilissimū, nūc postrema cura ab authore.. etc. Paris 1527, 24°.
- EVANS, Joan Art in Medieval France. Oxford, 1948. 8°.
- EVELYN, John The Diary and Correspondence of John Evelyn. Edited by W. Bray. London 1859, 4 vols. 8°  
The Diary of John Evelyn, now first published in full from the manuscripts belonging to Mr. John Evelyn, and edited by E.S.de Beer. Oxford. 1955 6 vols., 8°.

- FELTHAM, Owen Resolves Divine, Moral, Political (100 resolves)  
.. Of Travel. For H. Seile, London. 1620 (?)  
12°.
- FIENNES, Celia Through England on a Side saddle in the time of  
William and Mary, Being the Diary of G.F.  
Edited by Hon. Mrs. Griffiths. London, 1888, 8°.
- FOX, Sir Stephen. Memories of the Life of Sir S.F. from his first  
entrance upon the stage of action, under Lord  
Piercy, till his decease etc. London, 1717. 8°.
- GARDINER, Samuel R. History of the Great Civil War. 1642-1649.  
London 1893, 4 vols. 8°.
- GIBBS, the Hon. Vicary The Complete Peerage edited by V. Gibbs. London,  
1916. xiii vols., 4°.
- GRANVILLE, Denis The Remains of Denis Granville, Dean and Archdeacon  
of Durham... being a further selection from his  
correspondence, diaries, and other papers,  
edited by G. Ornsby. Publications of the Surtees  
Society. No. 47. Durham, 1865.
- GRIERSON, Sir Herbert J.C. Lyrics and Poems of the Seventeenth Century..Donne  
to Butler - selected and edited with an essay by  
H.J.C. Grierson. Oxford 1921. 8°.
- HAKLUYT, Richard The Principal Navigations Voyages Traffiques and  
Discoveries of the English Nation etc. Maclehose  
edition. Glasgow, 1903-05. 12 vols. 8°.
- HALL, Joseph Quo Vadis? A Just Censure of Travell, as it is  
commonly undertaken by the gentlemen of our nation.  
E. GRIFFIN FOR F. Butler. London 1617. 8°.
- HARE, Augustus, J Cities of Italy. London 1876. 3 vols. 8°.
- HARLEIAN MISCELLANY edited by T. Osborne. London, 1808-13. 10 vols.  
4°.
- HEADLAM, Cecil Provence and Languedoc. Methuen. 1912, 8°.
- HEFELE, Carl Joseph Von A History of the Councils of the Church.  
Edinburgh, 1883. 8°.
- HIGFORD, William The Institution of a Gentleman, in III Parts.  
London 1660. 8°.  
Also printed in Harleian Miscellany edited by  
C. Barksdale.. 4° see Vol 9. etc.
- HOWELL, James Instructions for Forreine Travell 1642, 12° collected  
with the second edition of 1650... carefully edited  
by Edward Arber. London 1869. 8° / English  
Reprints No. 16 /  
Epistolae Ho-Eliauae. The Familiar letters of  
J. Howell... edited by J. Jacobs. D. Nutt.  
London, 1890, 1892. 8°.

- HYDE, Sir Edward,  
Earl of Clarendon History of the Great Rebellion and The Civil Wars in England. Oxford. 1827, 2 vols. 8°.
- IANSSONIUM IOANNEM Novus Atlas; das ist Welt-Beschreibung... Apud J. Janssonium. (German Text) 1649. 4 vols. folio.
- JOHNSON, Dr. Samuel (Lives of the Poets:) Life of Milton edited by C.H. Frith. Clarendon Press. Oxford, 1907. 8°.
- JULIAN, John Dictionary of Hymnology. (John Murray) London. 1925. 8°.
- JUNTA, Thomas De Balneis omnia quae extant apud Graecos, Latinos et Arabes, tam medicos quam quos cunque ceterarum artinum probatos scriptore etc. [Apud Juntos. Venetiis. 1533. folio.]
- KIPPIS, Andrew Biographica Britannica with corrections, enlargements and addition of new lives by A.K. 1778. folio.
- KITCHIN, George W. Seven Sages of Durham. London 1911. 8°.  
(Includes a chapter on the life of Isaac Basire.)
- KLEIN, Ernst A Comprehensive Etymological dictionary of the English Language. Elsevier. 1967.
- LAFFONT, Robert Dictionnaire des Eglises de France. Paris, 1966. 5 vols. 4°.
- LEIGH, Edward Three Diatribes or Discourses. First of Travel, or a guide for travellers into Foreign parts.. etc. London. 1671. 16°.
- LETTIS, Malcolm Seventeenth Century Travel in Europe. (Notes and Queries. 11th Series. Vol. xii. 1915. pp. 42-44 & passim).  
See also 12th Series (1916) pp. 61-4.)
- LIEVSAY, John L. The Elizabethan Image of Italy. Folger Booklets on Tudor and Stuart Civilization. 1964.
- LITHGOW, William The Rare Adventures and Painful Perigrinations of William Lithgow. Maclehose edition. Glasgow. 1906. 8°.
- LOCKE, John Travels in France 1675-79. Edited by J. Lough. Cambridge. 1953. 8°.
- MACFARLANE, Ian The Family Life of Ralph Josselin. Cambridge. 1970. 8°.
- MADAN, Falconer Oxford Books. Oxford, 1895-1931. 3 vols. 8°.
- MARION, Marcel Dictionnaire des Institutions de France aux xvii et xviii Siècles. Paris. 1968. 8°.

- MATTHEWS, Arnold G. Calamy Revised, Being a Revision of Edmund Calamy's Account of the Ministers and others ejected and silenced, 1660-62. Clarendon Press. Oxford. 1934. 8°.
- Walker Revised, Being a Revision of John Walker's Sufferings of the Clergy during the Grand Rebellion 1642-60. Clarendon Press. Oxford. 1948. 8°.
- MAUNDRELL, Henry A Journey from Aleppo to Jerusalem at Easter AD. 1697. At the Theatre. Oxford. 1703 & 1714. (Third edition) 8°.
- MORTOFT, Francis Francis Mortoft: his Book. Being his travels through France and Italy, 1658-1659. Edited by Malcolm Letts, Hakluyt Society Ser. II. no. 57. 1925.
- MORYSON, Fynes An Itinerary... Containing his ten yeeres travell through the twelve Dominions of Germany, Bohmerland, Sweitzerland, Netherland, Denmarke, Poland, Italy, Turkey, France, England, Scotland, and Ireland... London 1617. Folio. 4 vols., Maclehose, 1907, 08.
- MURRAY, John Handbooks for Travellers:-  
 ... In Central Italy (9th edition). 1875. 12°.  
 ... In Northern Italy (13th edition) 1874. 8°.  
 ... In Southern Italy (7th edition) of the Work originally written by Octavian Blewitt, Revised and Corrected on the Spot. London. 1873. 12°.  
 ... In France (13th edition) etc. 2 pts. London 1875. 12°.
- NORTHUMBERLAND, Archdeaconry of Articles to be Enquired of ... in the Annual Visitation of Isaac Basire etc. London 1662. 4°.
- NOTES AND QUERIES  
 6th Series. Vol xi, 1885. pp. 146, 147, 257, 289, 508.  
 6th Series. Vol v, 1882. pp. 265-266.  
 8th Series. Vol iii, 1893. p. 326.
- OGILBY, John The Travellers Guide: or a most exact description of the roads of England, being Mr. Ogilby's actual survey from mensuration by the wheel, of the great roads from London to all the considerable cities and towns in England and Wales. etc. London. 1699. 8°.
- ORIGO, Iris The World of San Bernardino. London. 1963. 4°
- ORTELIUS, Abraham (Atlas) Theatrum Orbis Terrarum. A. Orтели. Antwerp. Theatre of the Whole world set forth by that excellent geographer Abraham Ortelius. (English Text). 1606. Folio.

- OSMOND, Percy H. Isaac Barrow: His Life and Times. London, 1944. 8°.
- THE OXFORD CLASSICAL DICTIONARY. (2nd Edition). 1970. 4°.
- PARKES, Joan Travel in England in the Seventeenth Century. London, 1925. 8°.
- PARKS, George B. The English Traveller to Italy. Stanford. 1954. 2 vols. 8°.
- PENROSE, Boies Urbane Travellers 1591-1635. Philadelphia. 1942. 8°.
- PURCHAS, Samuel Purchas his Pilgrimes etc. 4 pt. W. Stansby for H. Featherstone. London. 1625. Folio.  
Hakluytus Posthumus; or Purchas his Pilgrimes etc. Maclehose edition. Glasgow, 1905-07. 20 vols. 8°.
- RAY, John Observations Topographical, Moral and Physical made in a Journey through part of the Low Countries, Germany, Italy and France etc. 2 pt. London. 1673. 8°.
- RAYMOND, John An Itinerary, Contayning a Voyage made through Italy, in the yeare 1646 and 1647, illustrated with divers figures of antiquities. London 1648. 12°.
- REGISTER OF THE VISITORS OF THE UNIVERSITY OF OXFORD FROM AD. 1647 TO AD. 1658. Edited by M. Burrows. Camden Soc. N.S. XXIX. 1881.
- RENESBY, Sir John The Memoirs and Travels of Sir John Reresby. London, 1904. 8°.
- RIESMAN, David The Lonely Crowd. A study of the changing American character. New Haven 1951.
- RECORDS OF THE COMMITTEES FOR COMPOUNDING ETC. WITH DELINQUENT ROYALISTS IN DURHAM AND NORTHUMBERLAND DURING THE CIVIL WAR ETC. 1643-1660. Edited by R. Welford. Publications of the Surtees Society. No. 111 .. Durham 1903.
- SANDYS, George A Relation of a Journey begun An Dom. 1610. Foure Bookes Contayning a description of the Turkish Empire, of AEGYPT, of the Holy Land, of the remote parts of Italy and Islands adjoining. Printed for F. Barrett. London 1615. Folio.

- SCOTT, Eva The King in Exile. London. 1905. 8°.
- SHAKESPEARE, William The Two Gentlemen of Verona, edited by J. Dover Wilson. Cambridge, 1958.
- SIMPSON, Humphrey Isaac Basire: Royal Chaplain to Charles I and Charles II. Antiquities of Sunderland. No. 23. 1964. pp. 96-101.
- STERNE, Lawrence A Sentimental Journey through France and Italy. 2 vols. 1768. 8°.
- STEYERT, André & Rollé, Fortuné Archives Hospitalières de Lyons antérieures a 1790: Inventaire Sommaire. 5 vols. 1874-76 & 1905.
- STOYE, John W. English Travellers abroad, 1640-1667: Their Influence in English Society and Politics. Oxford. 1952. 8°.
- STRACHAN, Michael The Life and Adventures of Thomas Coryate. London 1962. 8°.
- TATHAM, Geoffrey, B. Dr. John Walker and the Sufferings of the Clergy. The Prince Consort Prize, 1910. Cambridge Historical Essays. No. 20. 1889.
- TAVERNIER, Melchior Carte Geographiques des Postes qui traversent la France par M.T. Paris. 1632.
- THOMAS, Peter W. Sir John Berkenhead: A Royalist Career in Politics and Polemics. Oxford. 1969. 8°.
- WALKER, Dr. John An Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England... London. 1714. Folio.
- WALKER, John The English Exiles in Holland during the reigns of Charles II and James II, Royal Historical Society Transcripts. 4th Series. No. 30. 1948.
- WARNER, Sir George F. An Edition of the Correspondence of Sir E. Nicholas, Secretary of State. Camden Society, 1886. 4 vols. 4°.
- WATSON, Richard  
WATSON, Richard The Right Reverend Dr. J. Cosin... his opinion for communicating rather with Geneva than with Rome... etc. London. 1684. 8°.
- WEDGEWOOD, Cicely, V. The King's Peace, 1637-41. London 1955. 8°.
- WHEELER, Sir George A Journey into Greece in the company of Dr. Span of Lyons. London 1682. Folio.
- WILLEY, Basil The Seventeenth Century Background.. London. 1934. 8°.

WILSON, Frank P.

Seventeenth Century Prose. (Five Lectures)  
Cambridge. 1960. 8° .

WOOD, Anthony A

Athenae Oxonienses. Edited by P. Eliss.  
London, 1813-1820. 4 vols., 4° .

Also original edition, 1691 and 1692 and later.

YOUNG, Peter

Marston Moor: The Campaign and the Battle.  
Kington 1970. 8°

A Bibliography of the Printed Works of Isaac Basire.

1. Two letters written by Basire to John Evelyn are printed in The Diary and Correspondence of John Evelyn edited by W. Bray, London 1859 4 vols., 8°. The first letter is dated Rouen, October 2nd., 1642 (see vol., iii. p. 3) The second letter is dated York, May 22nd., 1669. (see vol. iii. pp. 218-219).

2. Deo et Ecclesiae Sacrum, Sacrilege arraigned by St. Paul and prosecuted in a treatise by Isaac Basire D.D. and Archdeacon of Northumberland, Chaplain in Ordinarie to his Majesty. Published by His Majesties Speciall Command. By Leonard Lichfield 1646 4°. (This book was originally a sermon preached at Christ Church, Oxford in Lent 1646 before the King and must have been issued around May 20th. before the seige of Oxford.)

British Museum, Oxford, Cambridge (Trinity College), Trinity College Dublin. (Wing 1032)

Congregational Library London, Inner Temple London. (Wing 1035)

Eton, Sion, York (Wing 1034)

St. Andrews, Durham.

The Second Edition corrected and enlarged. By W.G. for W. Wells and R. Scot. London 1668 8°.

The author states in the Preface that the first edition was "Rough cast inter Tubum et Tympanum" (during the seige of Oxford).

British Museum, Oxford, Cambridge, Edinburgh, Trinity College Dublin. (Wing 1033)

St. Andrews, Durham.

3. De Antiqua ecclesiae Britannicae libertate; atque de legitima ejusdem ecclesiae exemptione a Romano patriarchatu diatribe, per aliquot theses diducta. Autore I.B.SS. theologiae professore (i.e. Isaac Basire) (the editor's preface signed R.W., i.e. Richard Watson) Bruges 1656 4°.

Durham.

The Ancient Liberty of the Brittanick Church, and the Legitimate Exemption thereof from the Roman Patriarchate, Discoursed on four positions, and asserted by Isaac Basier etc. Three chapters concerning the privileges of the Brittanick Church etc., and selected out of a Latin Manuscript, entitled, Catholico-Romano pacificus, written by F. Barnes... Translated... by Ri. Watson. (A letter, written by the Reverend Dr. Basier, to the Honourable Sir Richard Brown when resident at Paris for His Majesty of Great Britain, relating his travels and endeavours to propogate the knowledge of the doctrine and discipline established in the Brittanick Church, among the Greeks, Arabians, etc.)



## 3. Continued...

3pt. For John Myleson; sold by Elisa Wallis: London 1661, 8<sup>o</sup>.  
The imprint of part 2 and 3 reads: Printed by R.I.

Another Edition 1687 8<sup>o</sup> ( Jacobi Usseri...Opuscula duo).

Another Edition 1701 8<sup>o</sup> ( Jacobi Usseri... Opuscula duo).

British Museum. Durham.

4. The History of the English and Scotch Presbytery. Wherein is discovered their designs and practises for the subversion of government in church and State. Written in French by an eminent divine of the Reformed Church (i.e. Isaac Basire) and now Englished. Villa Franca ( London) 1659 8<sup>o</sup>

British Museum (Mason Collection), Oxford, Cambridge, Dulwich College, Edinburgh University. (Wing 2865)

The Second edition corrected and enlarged. Villa Franca 1660 8<sup>o</sup>.

British Museum, Dr. William's Library London, National Library of Scotland, Edinburgh University. (Wing 2866)

This book is anonymous in both editions, and authorship has been disputed. Donald Wing, for example, lists both editions ( See Short Title Catalogue of Books)(2865 and 2866) under the name Pierre du Moulin.

The Dictionary of Anonyms and Pseudonyms in English Literature London 1928. p.80. suggests that the author is Pierre Moulin II, although it also mentions Basire. However, Athenae Oxonienses by Anthony A Wood edited by P. Bliss. London, 1813-1820. 4 vols., 4<sup>o</sup>. Vol. 2. 1815. p.518. The Catalogue Generale de la Bibliotheque Nationale de Paris, 1901 Vol. viii., p.487. and The Catalogue to the Macalpine Collection New York 1928, Vol. 3. P.30. all ascribe the book to Basire.

5. An Excellent Letter from John Basire, Doctor of Laws, to his son Isaac Basire. (Translated from the French by Isaac Basire). Tho. Newcomb: in the Savoy. (London), 1670. 12<sup>o</sup>.

British Museum.

6. Oratio Privata, boni Theologi (Speciatim concionatoris practici) partes praecibus complectens. London 1670 8<sup>o</sup>. In half a sheet.

The short title is given in D.N.B. I have traced the full title in Biographica Britannica by Andrew Kippis. London 1778. Vol.i p.669. but have been unable to discover the location of any copy of this work.

7. The Dead Man's Real Speech. A Funeral Sermon preached on Hebr.xi.4. upon the 29th. day of April, 1672. Together with a brief of the life, principal actions, and sufferings; and of the death of the said late Lord Bishop of Durham. (i.e. John Cosin) (with a portrait). E.T. & R.H. for James Collins: London, 1673. 8<sup>o</sup>.

British Museum, Oxford, Cambridge, Trinity College Cambridge, Trinity College Dublin. (Wing 1031)

Guildhall Library London. ( See A List of Books printed in the British Isles and of English books printed abroad before 1701 in the Guildhall Library, London 1966. 4<sup>o</sup> .

St. Andrews. *Durham* .

(References have been made to Short Title Catalogue of Books printed in England, Scotland, Ireland, Wales and British America, and of English books printed in other countries, 1641-1700 by Donald G. Wing

Index Society, New York 1945-51, 3.vols., 4<sup>o</sup> . )

MANUSCRIPT SOURCES

Extensive use has been made of the Hunter Collection of MSS. in the Dean and Chapter Library of Durham Cathedral. They have been catalogued by Thomas Rud (See:- Catologi veteres librorum ecclesiae Cathedralis Dunelm. Catalogues of the Library etc... Edited by J. Raine. Publications of the Surtees Society. No. 7. London 1838.)

Particular attention has been paid to the following MSS:-

Hunter MS. 135	<u>Notes by Dr. Basire Relative to his different Journeys in 1667 and 1668.</u>
Hunter MS. 9	<u>The letters of Dr. Basire.</u>
Hunter MS. 10	<u>The letters of Dr. Basire.</u>
Hunter MS. 10A	<u>The letters of Dr. Basire</u>
Hunter MS. 94	<u>A Brief Relation of a voyage from Rome thro' the Kingdoms of Naples, and Sicily, to the Isle of Malta, by Isaac Basire.</u>
Hunter MS. 90	<u>Notes made by ... during a stay in Sicily in 1648-1649.</u>

LIBER ECCLES CATH. DUNELM.

MSS. HUNTER. NO. 134.

Num. 7.

An Itinerary of

( Fraunce  
(  
( Italy

---

---

π Tuwo's

Plebeiae Sanè Sunt istea Animae, quae Suis  
affixae terris, domi resident: illa dinisior  
est, que Caelum imitatur, et Gaudet motu.

---

---

June 21.

At one a Clock at night, wee imbarqued at Rye in a French Bottom<sup>1</sup> for Diepe; & the wind favouring us, wee reached it in 12. hours<sup>2</sup>; the Haven is very small, commanded by a strong Fort, scituated on the top of y<sup>e</sup> Hill, on the east side of y<sup>e</sup> entrance, & by 2 Blockhouses<sup>3</sup> under y<sup>e</sup> Rock. The Towne is well built: there is a handsome Castle. And having stayed there 2 dayes, wee hyred horses, for Rouen., of the Province & Dukedoms.

25. Rouen.

Rouen the Metropolis of Normandy, a very large Citty, seated upon y<sup>e</sup> River Seine & it is an Archbishoprick: As for y<sup>e</sup> Pollicie<sup>4</sup> 1). for military affaires, is in the hands of the governor of the Castle. 2). In matters of justice, it is in the hands of y<sup>e</sup> presidiall and parliamt. 3) in matters concerning y<sup>e</sup> Citty, it is governed by Eschevins<sup>5</sup>. 4) in matters of Traffic, by Consulls<sup>6</sup>. The bridge over y<sup>e</sup> seine, hath beene y<sup>e</sup> fairest in France, but at present, a great pt. of it is broken downe: yet there is a very fine Bridge borne up by Boats. Npster Dame, y<sup>e</sup> Cathedrall, is very faire & gallant Architecture; it hath 3 Towers, The 1st de St. Romain<sup>7</sup>, 2d, de Beure<sup>8</sup>, & y<sup>e</sup> 3d La Pyramide. In y<sup>e</sup> Butter Tower is the greatest Bell in France<sup>9</sup>, in height 13 foote, circumference 32. & 11, y<sup>e</sup> Diametor & breadth. It weigheh 40000 pounds, given by Cardinall d'Amboise<sup>10</sup>. \*On one of y<sup>e</sup> pinnacle<sup>11</sup>, is y<sup>e</sup> statue of St. George,

& the Dragon. It was built by the English, witness the inscription round about the Pyramid, to wit Feare God, honor y<sup>e</sup> king. There is a rare pair of staires, going up to the Bell; as you stand at y<sup>e</sup> top, you may see ppendicularly downe, about 60 steps. the conveyance for y<sup>e</sup> sight, not being above the bignes of a shilling. At one gate of the Quire is the Picture of the Dragon in brasse that so annoy'd the people, wch (they say) St. Romain<sup>12</sup>, their Archbishop, overcame, & brought to the Towne, led by a murtherer. In memory whereof, every yeare, upon Ascention day, it's the priviledge of y<sup>e</sup> Dean & Chapter of Rouen, to release one nororious murtherer, who, for it, lifts up the<sup>13</sup> chasse, wherein St. Romain's reliques are said to be kept. And is obliged to assist y<sup>m</sup>. for 7 yeares after<sup>14</sup>.

There are many ornants. for the Archbp., Deane and Prebends, as the Archbp's Mitre, set richly wth pearl, and pretious stones, and his Cope very rich, & the Crosse of Cristall, the Paxan Aggot stone, y<sup>e</sup> Chalace & all set wth very pretious stones; many of the Copes were given, by the Duke of Bedford<sup>15</sup>, and some by Cardinall D'Amboise, but y<sup>e</sup> richest by a Monsr. D'Essouteville. There are many reliques of the Virgin Mary (as they say), namely some of her hair, her smock, her milke etc. which are kept in a very rich Cabinet of silver, gilded, & finely graven. There are the Reliques of St Severin<sup>16</sup>, to wit an Arme, & a leg; & wee saw a monk, & a Priest, rubbing their beads therewith. \*

\*F. 3

The Convent of the Carthusians<sup>17</sup> is a very fine place, & halfe a league from y<sup>e</sup> towne. The Don sub-prior entertaind us very courteously: A man of very fine discourse. They have a very fine chappell, the rooffe whereof is curious Architecture. The

monks are always silent except when the pryor gives them leave to speak, wch is commonly every Thursday. Their diet is altogether Fish. Every one hath his Cell, which contains a handsome fore-roome wth a Chimney, a bed-chambr. wth a study; And each hath his little garden, wth diverse fruit-trees in it, And a little Channell of the River in it, wherein is very fine fish. The Abby & Church of St. Ouin<sup>18</sup>, is a curious building, very high pillers; there is the King's lodging, when he is in towne. The palace of Justice<sup>19</sup> is a fair building, where the parliamt. sits<sup>20</sup>. There are magnificent halls & chambers, but especially y<sup>e</sup> Golden Chamber upon Mount St. Catherine<sup>21</sup>, (wth comands all the towne) hath beene a strong Castle, but Demolished by H:4 becaus it was a harbour for y<sup>e</sup> Rebels.

Going to see the Jesuit's Summerhouse, hard by the towne, a very pleasant place, wae hapned to go a little further, to see a judges garden, (monsr. De Brun) who used us courteously, & tooke it for a great glory to have ben sprung from y<sup>e</sup> English: He was Judge of y<sup>e</sup> 5th Generation; his Garden is beset wth abundance of fruit trees, especially Pears. Betwixt Rouen & St. Ouin there is a chappell, dedicated to St. Adrian, cut out of a Rock.

Aug. 27.

We began a Journey with Dr. Basire<sup>22</sup> when wee dined at Gallion<sup>23</sup>, 7 leagues. Wee saw the Archbp's house, wch stands upon a hill: there is one of the rarest prospect in all France, there is a very fair gallery, and a pretty Chappell; the pillers of y<sup>e</sup> \* Doore (wch are of Touch-stone<sup>24</sup>) on either side richly gilded,

\*f. 4



The windows all of Christall<sup>25</sup>. There are Images of Clay about 200 yeares old. The Archbp. entertained us w<sup>th</sup> much Civility. Wee had all his musick<sup>26</sup>. One of his Pages sang admirably in an eccho. The house was a Royall house, given by Louis y<sup>e</sup> 11th (Kg of France) to y<sup>e</sup> Archbp<sup>27</sup>. The gardens are very spacious, & long walkes covered with Arched=roofes. The hedges are rayrly cut in severall shapes & the like: The most of y<sup>e</sup> trees are Orange, & Gesimin; that night wee lay at Vernon. 5. Leag.

#### Vernon.

A pleasant towne, scituated upon the River Seine.

#### Aug. 28.

From Vernon, wee went to Mantes, where we dined. it's scituated upon y<sup>e</sup> River Seine. there is a handsome Church<sup>28</sup>, where wee heard the Nuns sing.

#### St. Germins.

From Mantes, wee came that night to St. Germain's Leag (Where y<sup>e</sup> next day wee kissed the Queene & Prince's hands<sup>29</sup>) scituated upon a hill, very pleasant, both by reason of the brave prospect, & the goodnes of the Ayre. In y<sup>e</sup> old Castle<sup>30</sup>, (Built by y<sup>e</sup> English) wee saw y<sup>e</sup> Queene & Prince's Lodgings<sup>31</sup>, where there were many rare Cabinetts, Trunks, & very fine looking-glasses, given t<sup>o</sup> the Queen, in Holland. On the Prince's Bed head, was laid (by his own order) y<sup>e</sup> Bible & my D. Huttons Psalter, a rare example of Piety<sup>32</sup>. The Queen's Chappell is glased w<sup>th</sup> Christall, & richly gilded, The new Castle is a very fine place, it hath a pleasant prospect. There are 2. Galleryes, w<sup>th</sup> the pictures of all the great towns in France. In the Garden are 2. or 3. grotts,

\*f. 5 or Caves, under ground, where are many very curious waterworkes.\*  
 Orpheus, wth his instrumt. makes all the beasts follow him, And  
 the trees bow, & the Birds sing 2), P<sup>e</sup>rsius delivering Andro-  
 medes<sup>33</sup>, strikes y<sup>e</sup> sea-monster. A Dragon that mooves his  
 wings, liftes his head, & in bowing it again, vomitts much  
 water.

### RUELL

Sept 1/2. From St. Germain, wee went on foote, to Paris, by  
 Ruell 3, leag: where is Cardinall Richeleu's<sup>34</sup> House<sup>35</sup>. The  
 gardens & walks are stately & long, set all wth trees, of  
 severall sorts. The water-workes are very brave, y<sup>e</sup> Cascades,  
 especially, there is a Dragon vpmitts out water, at least 20  
 yards, round about. There is a perspective so artificially  
 made, y<sup>t</sup> the birds fly aga<sup>n</sup>st it, & so kill themselves, thin-  
 king it to be y<sup>e</sup> Aire; as also another rare prospect into Jeru-  
 salem, through an Artificiall Mount Calvery.

There are many large Ponds, wth plenty of Fish. There is like-  
 wise a handsome Grotte, wch hath a table, wch casts out diverse  
 formes of water, out of the middle thereof. From Ruell, wee  
 went to St. clou 1. Leag., where we dined, there is the best  
 wine in all France, called Vin Pallie<sup>36</sup>: & after dinner wee saw  
 y<sup>e</sup> Sepulchre of St. Clou, in y<sup>e</sup> church, the sight whereof is not  
 to be neglected. There is the Archbp. of Paris in his house<sup>37</sup>  
 & H: y<sup>e</sup> 3d's Tombe, who was kiled by a Jacobin<sup>38</sup>.

### Paris.

From St. Clou, wee went to Paris, 2. leagues. Wee passed through  
 the forrest of Madrill (where one of o<sup>r</sup> Company lost 2 pistols  
 out of his pockett) a rare Coach-race of a mighty length, curiously

\*f. 6

beset wth trees, it is called  $\overline{y^e}$  cours. Paris is divided into 3 parts, 1. Ville. Citte, Universite<sup>40</sup>: the Ville is the greatest part, where wee saw  $\overline{y^e}$  Palace Royall<sup>41</sup>. \* A stately building, the  $\overline{K^e}$ s lodgings, &  $\overline{y^e}$   $\overline{K^e}$  & Queen<sup>42</sup> going to Masse. Wee heard very rare musick & sweet voyces in  $\overline{y^e}$  chappell. Wee likewise saw  $\overline{y^e}$   $\overline{K^e}$  at dinner, who had all the time of his meal a very rare Consort of violes. He was very meanly attended. The Place Royall,  $\overline{wch}$  stands where in times past was  $\overline{y^e}$  Tillyard<sup>43</sup>, is a very stately structure not much unlike  $\overline{y^e}$  piazza in London<sup>44</sup>. In the middle of the Quadrangle is  $\overline{y^e}$  statue of H:4 on horseback in Brasse.

The new Bridge<sup>45</sup> is famous for  $\overline{y^e}$  statue of H:4 on horseback<sup>46</sup> (made in Florence) ingraven in brasse, an excellent piece. Upon  $\overline{y^e}$  2<sup>d</sup> Arch towards  $\overline{y^e}$  Louvre, there is the representation of the Samaritan woman, pouring water for o.<sup>r</sup> Saviour. The Jesuit's Church, called Le petit St. Louis, is very magnificent, both for structure & proportion. The pillers about the Altar are of Black & white marble, the ends whereof are tipt with silver & richly gilded, the pulpit is of  $\overline{[ \int ]^{47}}$  gilt, given by the Duke of Orleans<sup>48</sup> and cost 1000 livers.

The Louvre,  $\overline{y^e}$  ordinary lodging of  $\overline{y^e}$  King, there is a famous Gallery, all along  $\overline{y^e}$  River side, 666 paces long<sup>49</sup>.

The gardens of  $\overline{y^e}$  Tuylery<sup>50</sup> are curious, in one whereof, is a very high Laberinth of cedar trees.

In  $\overline{y^e}$  citty, wee saw  $\overline{y^e}$  Palace of Justice, a very large place, and stately, there are some walkes not unlike the Exchange in London, where they sell all manner of mercers stuffs. Noster Dame  $\overline{y^e}$  Cathedrall<sup>11</sup> Church hath a fair frontispiece  $\overline{wth}$  all  $\overline{y^e}$  Kings

\*f. 7

of France. At the entrance, is to be seen, against one of y<sup>e</sup> pillars, a mighty statue of St. Christopher<sup>51</sup> in y<sup>e</sup> shape of a Giant, all of one stone.\* In the University, (wch covereth y<sup>e</sup> citty in forme of a hat) wee saw y<sup>e</sup> Royall garden, furnished wth all manner of Rare simples, in y<sup>e</sup> faulbourg de St. Victor. The Luxembourg, y<sup>e</sup> Duke of Orlean's house, in the fauxbourg St. Germain, where wee saw y<sup>e</sup> Duke at dinner, & afterwards y<sup>e</sup> Dutchesse. It was built by y<sup>e</sup> Queen Mother, Mary de Medicis, & is a very stately structure: there is a faire Gallery, hung wth curious pictures, the Chamber of gilded wainscott<sup>52</sup>, all after one fashion, the Garden is spacious, at the entrance whereof, is a fountain wth casts out water, a mighty height. There is an oraingier, but not very large, the Duke hath many fine flowers, in wch he takes much delight.

The Sorbonne is y<sup>e</sup> chiefest Colledge in y<sup>e</sup> University, where y<sup>e</sup> schollers of other colleges take their degrees, there is a sumptuous Chappell, belonging to it rebuilt by Cardinal Richeleiu<sup>53</sup>, wherein he is buried<sup>54</sup>. The Hospitall des Incurables where y<sup>e</sup> patients are kept very smart & cleane. La petite maison<sup>55</sup>, y<sup>e</sup> place where all mad people are put, there you may see divers strainge actions, & fantasies of y<sup>e</sup> people. La Charitè<sup>56</sup>, an Hospitall, where all sick men, of what nation soever, are admitted, handsomely kept, worth the seeing.

The University is govern'd by a Rector<sup>57</sup>, who hath power as a vice-chancellor, in o.<sup>r</sup> English universities.

Dec: 11.

At the monastery of Mathurins, wee heard y<sup>e</sup> Rector make a speech,

\*f. 8 in latin, at his going out, where all the D<sup>rs</sup> and Bachelors of y<sup>e</sup> severall Arts were assembled, in their Robes \*, 1.) The D<sup>rs</sup> of Divinity were in Black robes, & a hood lyned w<sup>th</sup> white furre, & a Ruffe of y<sup>e</sup> same furre, about their neckes; w<sup>ch</sup> Ruffe is y<sup>e</sup> only distinction betwixt them & y<sup>e</sup> Bachelours. 2). The Drs. of Physick in a scarlet robe lined w<sup>th</sup> white furre: the Bach<sup>rs</sup> of Physick in black, w<sup>th</sup> a p<sup>ty</sup> coulor.d furre, of black & white, about their necks. 3). The Drs. of Lawe in scarlet, lined with black furre. 4). The 4. Proctors for y<sup>e</sup> severall nations<sup>58</sup> of French, Germains, Normans, & Picards, are in scarlet, w<sup>th</sup> a party coulo<sup>r</sup>.d furre, of white & dunne<sup>59</sup>, about their necks. The Recto<sup>r</sup> himselfe is in purple, w<sup>th</sup> a hood of white furre, & a Purse<sup>60</sup> by his side, w<sup>ch</sup> is a badge of his office. They stile him Monseigneur, or my Lord. After his speech they went off in procession, to St. Benidicts Church, where wee heard a Dr. of Sorbonne preach.

Dec. 12.

Wee went to y<sup>e</sup> college of Navarre<sup>61</sup>, where wee heard an Act in Divinity, by a Maist<sup>or</sup> of Arts for his comencem<sup>t</sup>. of Bachelo<sup>r</sup> of Divinity. A Jacobin monk<sup>62</sup>, Dr. in Divinity, did preside & moderate.

Dec. 22.

We saw the Covent (sic) of Jacobins, y<sup>e</sup> chappell is very spacious, & ancient, having the Tombes of many Kings & Queenes of France, in black & white marble. The school is a very fine place, wherein are y<sup>e</sup> Pictures of all the Regents, that have been, since the yeare 1217. till 1300. There is a handsome library, wherein is

Tho: Aquinas<sup>63</sup> chaire, inclosed in a case of Wainscott. From thence wee went to the Church of nostre Dame des Champs, wch is very ancient, there is, upon y<sup>e</sup> top of the frontispiece, the statue of Ceres, the goddess of Corne. Here wee saw the old Princess of Conde at her devotions; in the body of the church, was the herse of y<sup>e</sup> prince<sup>64</sup>, her husband, covered over \* with Black velvit, bordered wth Ermin, & set round about wth 6. richly embroydered escutchons, wth a cannopie over it, of y<sup>e</sup> same, edged about wth a massie fringe of silver, the Posts whereof were covered wth velvet. The Church was hung, from Top to the bottome with black cloath. there was many waxlights, all in silver Candlesticks, wth Scutcheons upon them. 65

Dec. 25.

Being Christmas day, wee went to Sir Richard Brownes<sup>66</sup>, the King's Agent, where y<sup>e</sup> Dr. was pleased to give us a sermon<sup>67</sup>.

Dec. 26.

Wee went to see y<sup>e</sup> Bastille, a very strong place where there is a curious prospect, both towards y<sup>e</sup> citty & 3 or 4 leagues into y<sup>e</sup> countrey. Wee saw a church called L'Ave. Maria, a very curious little thing, where there is a monastery of nuns. The Pall Mall<sup>68</sup>, & the Arcenall, where y<sup>e</sup> Cannons etc. are made.

Dec: 27.

It being a frosty morning, wee went on foot to Conflans<sup>69</sup>, a faire house, belonging to the Marchioness of Seinecy<sup>70</sup>, Governesse to the now King. It is about half a L. from Paris.

There is a curious Garden, Artificially raised, to the height of 2 or 3 men, on wch Platform, stands the house. At the entrance into the Garden, on the right hand, is the statue of King Louis 13, on horseback, after his return from Rochell<sup>71</sup>, very artificially out in one stone, and richly gilded, there is also a large

Aviary. In one of the Banqueting houses, there is a kind of  
Lanthorne, of red glasse, wherein is sometimes put a torch,  
wch makes a strange blaze. There is also a large basin, but  
now falling to decay. There is an orangery, about 70 trees,  
some of them 160 yeares old, one of which is at least 2 foote  
thick. \*

\*f.10

Along the walkes are statues of severall beasts. From Conflans,  
wee went to Bois de Vincenne<sup>72</sup>, half a L: off; built by Francis I.  
It is seated in the midst of a fine Plaine, encompassed wth  
Groves<sup>73</sup>, the place is very strong, especially the Dungeon,  
where y<sup>e</sup> Duke of Vandosmes<sup>74</sup> was kept prisoner. There is a  
Royall Chappell wth 13 channons & a Treasurer. There wee saw y<sup>m</sup>  
worke Tapestry. It hath 10 Towers. From Conflans wee went to  
St. Maur seated upon the River Seine belonging to the Prince of  
Conde<sup>75</sup>. There is a very fine Prospect, but the house is not  
furnished, so wee found nothing of Rarity.

Dec: 29.

Wee went to St. Denis<sup>76</sup>, where all y<sup>e</sup> Kgs. of France are buried.  
In y<sup>e</sup> Entrance of the Cloister, is the statue of King Dagabert,  
the first founder of that Church. There is also a great Bason  
of one stone, wch was brought from Rome 900 yeares agoe.

In the middle of y<sup>e</sup> Church, is a Crosse, about a yard high, all  
of beaten Gold, set richly wth Diamonds, & pretious stones. The  
Church is very sumptuous, and spatious. The Reliques are very  
many; to name them all would be too tedious, & almost take up a  
whole booke; therefore I will only name but some few. There is  
p<sup>t</sup> of the true Crosse whereon o<sup>r</sup> Savior suffered, some of his

\*f.11 bloud: one of the nayles wherewith he was \* nailed to the Grosse. Some of his Swadling cloathes: of his Tears: Some of  $\overline{y^e}$  Crowne of thornes: of the bloud & water  $\overline{wch}$  run out of his side, when he was peered: some of  $\overline{y^e}$  milke of  $\overline{o^r}$  Lady: some of her habits: some of  $\overline{y^e}$  Leprosy,  $\overline{wch}$   $\overline{o^r}$  Saviour healed: a piece of the vessell, in  $\overline{wch}$   $\overline{o^r}$  Savior. changed the water into wine. Judas his lanthorne. The Sword of the Pucelle D'Orleans<sup>77</sup>. An image of  $\overline{o^r}$  lady of Silver gilded  $\overline{wth}$  a Crowne about her head. Of the wood whereon  $\overline{o^r}$  Savior set his Apostles feet: some of his sweat.

January.

Wee went to Arcueil<sup>78</sup> where is a stately Aqueduct<sup>79</sup>, all of free stone, wherein water is conducted to Paris, 2 leag: as also a pretty Grotte, with some small pipes, to coole those who are too hott.

Feb: 8.

Wee went to Madril<sup>80</sup>,  $\overline{wch}$  Francis I built, to cheat the King of Spain<sup>81</sup>. It hath been a good pretty house, but now falling to decay.

Feb: 13.

Wee went to FountainBleau, the Kgs House built by Fra:I  $\overline{wch}$  is is one of  $\overline{y^e}$  best, in France, It takes its name from Fons Bellagurus<sup>82</sup>, by reason of the brave water-workes, The ground, all about it very barren, & Rocky (which is, there, a Curiosity). They seem to be artificially laid one upon another. Before you



\*f.12

come to the house  $\frac{1}{2}$  league is the Hermitage of St. Louis<sup>83</sup>.  
 The forrest<sup>84</sup> \* is extreame dangerous for robbing; yet for y<sup>e</sup>  
 Chase, pleasant, especially for Stagges, & wild Boares. The  
 house is very spacious, & many roomes in it. The courts are  
 many and large; the stair-case<sup>85</sup> is very large, all of stone;  
 you enter into the gallery de Cerfs<sup>86</sup>, where are all the chiefs  
 townes & Royall houses in France, on the one side, on the other,  
 are the bravest heads of Harts that can be seen; amongst wch  
 of one that kild the Hunter.

At the end of the gallery, is the Queens Garden, There is a  
 statue of Cleopetra, lying a sleep: another picking a thorne  
 out of his foote. A little further is the hall, where the Con-  
 ference betwixt Monsr. du Plessey and Cardinall de Perron<sup>87</sup> was.  
 The chappell<sup>88</sup> is very sumptuously paved, with marble, on either  
 side of the Altar, is ST. Lodovicus, & Carolus Magnus in Alabaster.  
 Foure Cherubins in brasse, y<sup>e</sup> Roofe is richly gilded & painted.  
 There belongs to this chappell 16 other little ones. In another  
 gallery are Ullisses his travells. Long 250 paces. La Sale de  
 la Comede<sup>89</sup>, where is a chimney-piece, with H:4. on horse-back,  
 in marble<sup>90</sup>, wch cost 11900 Crownes. Gallery du Roy, 73 paces.  
 La sale du Bale, very fine & large.

\*f.13

le Cabinet du Roy<sup>91</sup>, where is the history of Theaginas and  
 Carelda<sup>92</sup>, where the Queen of England<sup>93</sup> was borne, \* and Louis  
 13. The Queen's cabinet<sup>94</sup>, richly gilded and hung wth Pictures.  
 La chambre de la Royne, gilded after the same fashion. In y<sup>e</sup>  
 Queen's Cabinet, is the history of Tancred and Clorinda<sup>95</sup>.

La gallery da la Royne, are all the Battailles of Fra: I and H:4 a  
 100 paces long. The gardens are very spacious, & y<sup>e</sup> walkes very  
 large.

In the middle of a pond, is a little Palace, where the Kg. uses to go, upon private businesse.

On the other side of y<sup>e</sup> Garden, is a very fine Fountain, of Romulus & Remus, suckling y<sup>e</sup> shee wolfe.

In the park is, un Estang (or Pond) wch is called the Tiber. 600 toises<sup>96</sup> long, & 20 large. (a toise is 6 foote) it takes 9 days in emptying, & 14 in filling. There are all manner of Birds, as Cranes, a Stork, an Eagle, a Vulture, outlandish Geese, Ducks etc.

It is observed that Storkes<sup>97</sup> never breed, but in states as common-wealthes.

Feb. 14.

Wee came from Fountain-blau, to Melun upon the river Seine anciently called Isis; after wch forme Paris was built, and therefore called Par Isis<sup>98</sup>. It is very famous for y<sup>e</sup> severall sieges<sup>99</sup> it hath endured. About  $\frac{1}{2}$  a League off is an Abbey of Nuns<sup>100</sup>, where there is an ancient Church<sup>101</sup>, wth a Stately Altar: wee had the favo<sup>r</sup> to see y<sup>e</sup> Auditory.

15.

From Melun wee came to Corbeil, upon y<sup>e</sup> River Seine. the Towne is large, yet no curiosity, From Corbeil, wee came to Ville neufe<sup>102</sup>, & so to Paris.\*(sic)

\*f.13

19.

At Sorbonne, wee heard an Abbot keep his Act for his commencem<sup>t</sup> of Bachelo<sup>r</sup> of Divinity<sup>103</sup>; son to a Knight of the Kings Order<sup>104</sup>. There was a great number of B<sup>ps</sup>.<sup>105</sup> and the Popes nuntio. The

Duke of Orleans<sup>106</sup>, the Archb<sup>p</sup> of Paris, being President, or Moderator.

March 6.

Wee parted from Paris, wth the messenger of Lyons, to whom wee paid 55<sup>++</sup> a man, for o<sup>r</sup> Conduct, & 5s. a pound for o<sup>r</sup> Baggage; just at Paris townes end, one of our Company, by God's blessing, escaped the breaking of his neck, by a dangerous fall from his horse, galloping upon that Causeway. Wee lay that night at Meilles.

7. The next day wee dined at Maison Rouge, & lay at MONTARGIS, a towne scituated upon y<sup>e</sup> River Loing, there is a Castle belonging to y<sup>e</sup> Duke of Orleans. The hall is very large.

The towne is famous for the Seige<sup>107</sup>, held out against y<sup>e</sup> English, whose Army was dround in the marches, by the letting go of certain Flood gates, suddainly, for a monument whereof in the place of

8. this defeat there is erected a Crosse called La croix des Anglais. Wee dined, the next day, at Bussiere, & lay at Bon bourg, situated upon the River Loyre.

9. Briare.

On the 9th wee Passed by a Towne, called Briare, scituated upon the Loyre, where begin the sluces<sup>108</sup> (after the way of Holland) to mount the boates, & passe thence to Mountargis, from whence, they go to Paris.

Wee dined at Conne<sup>109</sup>; & lay at the Charity<sup>110</sup>, a very faire towne, situated upon y<sup>e</sup> Loyre, there are 2 very faire Bridges \*, one of

wood, & the other of stone. The Cardinall of Lyons<sup>111</sup> is Lord Spirituall & temporall of it.

There is a faire Priory<sup>112</sup>, belonging to the Abbot of Cluny, where wee left an honest & learned monk of St. Ben: Order of Cluny, named don Albert Belin, prieur de St. Estienne de Nevers. This monk at parting did present us with wine, y<sup>t</sup> growes, within their walkes. In the garden, within the Cloyster, wee saw y<sup>e</sup> Cardinall of Richleu's Armes, handsomely cut in a knott. The Church of the Convent hath been very large, but was twice ruined<sup>113</sup>, & burnt, in the time of y<sup>e</sup> Civil warre.

Mar: 10.

Going out of the Charity, wee passed the Loyre, into Nevernois<sup>114</sup>, wch begins at a village, called La Marche, a league & a halfe from thence, The Countrey is more Inclosed then the former, & lesse then that which followes. A L. and a half from Marche, is Pougues, famous for its waters<sup>115</sup>, wch are good (being drunk) for many diseases; But the famous waters of Bourbon<sup>116</sup>, not far thence do abase much the reputation of them.

The water is warme, & y<sup>e</sup> springs rise like y<sup>e</sup> boyling of a pot.

Nevers.

\*f.15

From Pougues wee went to Nevers to dinner, \* which is a very faire towne: also scituated upon y<sup>e</sup> Loyre; there is a little river wch discharged itselife into y<sup>e</sup> Loyre, called Nievre, (from whence y<sup>t</sup> country is denominated), Where there is the Custome to be pd. by y<sup>e</sup> Water-men, at y<sup>r</sup> first undertaking y<sup>t</sup> Procession, upon payne of being Ducked 3 times in y<sup>e</sup> water.

There is in y<sup>e</sup> sd. towne a very faire bridge, built of stone. Julius Caesar in his Comment<sup>117</sup> of y<sup>e</sup> Warres of the Gaules Lib 7. testifieth this towne to have beene one of his Magazine.

\*f.16 The palace<sup>118</sup> of y<sup>e</sup> Duke<sup>119</sup> (who is now also duke of Mantua) is of auncient building, not in very good Repaire<sup>120</sup>. The Cathedral Church was first dedicated to St. Gervais<sup>121</sup>, but King Charles y<sup>e</sup> Bald<sup>122</sup>, wanted it called by the name of St. Syr<sup>123</sup>. Having in great esteeme y<sup>t</sup> St. There is in the same towne y<sup>e</sup> \* tombe of Louis de Gonzague Duke of Mantua<sup>124</sup> & other faire monuments, The comodities of this towne, are glasse white dishes and fayard<sup>125</sup>.

#### St. Pierre de Moutier

Wee lay y<sup>t</sup> night at a little towne called St. Pierre de Moustier<sup>126</sup>, taking it's name from a monastery<sup>127</sup> there, wch hapned to be on fire y<sup>t</sup> very night.

#### 11: Ville Neufe.

The next day wee passed by a towne called Ville Neufe, scituated upon y<sup>e</sup> River Allieure wch takes it's sourse above Clermont, in Avergne, & discharges itselfe into y<sup>e</sup> Loyre, at a place called Le Bec D'Allier.

#### Moulins

\*f.17 On y<sup>e</sup> Same Day wee dined at Moulins, y<sup>e</sup> principall towne of Bourbonois, 2 leagues &  $\frac{1}{2}$  from ville Neufe, scituated likewise upon y<sup>e</sup> River Allier, It's a bishoprick, & a Presidiall<sup>128</sup>. There is a Castle wch was built Aunciently by y<sup>e</sup> Princes of Bourbon<sup>129</sup>, wherein wee saw y<sup>e</sup> shoulder-bone of a Gyant, wch \* (they say) was killed in y<sup>e</sup> Indies, by John Duke of Bourbon, y<sup>e</sup> bone is of an

extraordinary greatness, & weiches at least above 60<sup>t</sup> y<sup>e</sup> towne  
is famous for Cizors etc.

Varenne

That night wee lay at Varenne<sup>130</sup> 6. leagues from Moulins.

Palice.<sup>131</sup> 12.

The next day wee dined at Palice, where there was a faire y<sup>t</sup> day.  
y<sup>e</sup> messenger made us pay for o<sup>r</sup> dinner, saying it was y<sup>e</sup> Custome;  
wee saw there a little Castle, belonging to Monsr. St. Gerard.

Parandiere: 13.

That night we lay at La Parandiere<sup>132</sup>.

Roane

The next day wee wee came to Roane<sup>133</sup>, a great bourg. & a little  
Dukedome. it is scituated upon the River Loyre, wee passed y<sup>e</sup>  
River in a Bargue,

Sytorian

from thence Wee dined at St. Sytorian de L'Ail; betwixt Roane, &  
wch towne, toward y<sup>e</sup> west wee saw y<sup>e</sup> Mountaines of Avergne

Mont d'O.<sup>134</sup>

also y<sup>e</sup> Mount d'O<sup>r</sup>, so much magnified by Monsr. Durfe in his  
Astrea<sup>135</sup>: The place is so called from y<sup>e</sup> Extraordinary \* Wealth  
of y<sup>e</sup> Country-men there inriched exceedingly by y<sup>r</sup> Abundances

\*f.18

of ( wine  
(  
( corne  
(  
( & stones, for building.

Tarara.

From there wee went y<sup>t</sup> night to Tarara<sup>136</sup> (through sundry steepe hills & a thick wood) a bourg in Lionnois<sup>137</sup>.

14.

The next morning at break-fast, y<sup>e</sup> messenger presented a plate, according to y<sup>e</sup> Custome, to receive y<sup>e</sup> companies' bonne volonte. Wee gave him 50 Golds a peece & was well pleased, no man in y<sup>e</sup> Company gave more. upon y<sup>e</sup> strength of y<sup>t</sup> break-fast, we came downe y<sup>e</sup> hill of Tarara & so Arrived y<sup>t</sup> day about one a clock, at Lyons<sup>138</sup>,

Lyons.

\*f.19 where, as soone as wee came to towne, oure baggage was carried to y<sup>e</sup> custome-house, where rude searchers tumbled all o<sup>r</sup> cloathes uncivilly, & made us pay Custome<sup>139</sup> for o<sup>r</sup> Hatts, (although they had been worne).

This towne hath auintiantly beene a towne of great Respect<sup>140</sup> force, & yse, ag<sup>st</sup> y<sup>e</sup> Romans<sup>141</sup>. & a famous University, witness those words of Juvenal<sup>142</sup>,

Et Lugdunensis Rhetor dicturus adaram  
yet it had y<sup>e</sup> mischance of being twice consumed, y<sup>e</sup> Cavernous Ruine yet to be seene, neere y<sup>e</sup> River side, under y<sup>e</sup> Chartreuse. The citty is an Archepiscopal see, - whereof y<sup>e</sup> Archbishop is one of y<sup>e</sup> 4 primates<sup>143</sup> of France (& y<sup>e</sup> present Archbishop was once a Carthusian, Card. Richelieu's brother<sup>144</sup>, himselfe a cardinal) his place is but meane, his Attendance no better, there is also a Praesidiall, The citty is scituated in a bottome, betwixt two Mountaines, & watered by y<sup>e</sup> two famous Rivers of Rhosne, & Soane,

\*f.20

wch meet<sup>e</sup> at a place called \* the Castle of Eneas (now an abbey)<sup>145</sup>  
neere y<sup>e</sup> Arcinall. The citty on y<sup>e</sup> South-side of y<sup>e</sup> River Soane,  
winds about a great mountain, in forme of a Moone Crescent, &  
betwixt y<sup>e</sup> two Rivers, it may be likened to a powder-horne.

The walls y<sup>t</sup>. Environ it, run along y<sup>e</sup> topps of y<sup>e</sup> Mountains, of  
an extraordinary compas, & indifferently regular, without wch  
there is a Counter-Scarfe<sup>146</sup>; but it's principall strength con-  
sists in two great Forts, very strong, y<sup>e</sup> one called pierre-Ancise,  
wch is scituated on y<sup>e</sup> top of a high Rock, on y<sup>e</sup> south side of y<sup>e</sup>  
River Saone, on y<sup>e</sup> other side of y<sup>e</sup> River, right ag<sup>st</sup> pierre Ancise  
is y<sup>e</sup> Bulwarke of St. John very \* Strong by nature & art, on y<sup>e</sup>  
top of y<sup>e</sup> hil, not far from y<sup>e</sup> Boul-wark, is a Convent of Chart-  
reuse<sup>147</sup>. from whence you have a full view of all y<sup>e</sup> towne.

\*f.21

At y<sup>e</sup> foot of y<sup>e</sup> Mountaine on y<sup>e</sup> side of the pierre-Ancise is y<sup>e</sup>  
Pish of St. Paul, wch (they say) was visibly dedicated by o<sup>r</sup>  
Savior. when any body is there interred, there presently issues  
out blood, so y<sup>t</sup>. they now bury y<sup>e</sup> dead of y<sup>t</sup>. Pish at St. Laurence  
another pish nere it. On y<sup>e</sup> same side is y<sup>e</sup> Chu. of St. John<sup>149</sup>.  
one of y<sup>e</sup> principall churches in France, yet not very beautifull,  
y<sup>e</sup> Deane whereof is a duke, & all y<sup>e</sup> Canons Earles. Neere y<sup>t</sup>. Ch.  
is y<sup>e</sup> cardinall's house, whereinto entering, wee found in his  
Cabinet more doggs than bookes<sup>150</sup>; on y<sup>e</sup> other side of y<sup>e</sup> River  
Soane, is y<sup>e</sup> Chu of St. Nizier<sup>151</sup> where is the 1. altar y<sup>t</sup>. ever  
was dedicated to the Virgin. \* There is in this Citty, a very  
faire Hospitall, wch is called y<sup>e</sup> Charity; it's governed by 8.  
rectors chosen Annually, it maintaines 1300. Psons; there is in  
it wine, faire Courts, or quadrangles, a faire Church, fine  
Granarys, & in one Roome, 7. great mills to twist silke, every  
mill turns 96. spindles.

\*f.22



This Hospitall<sup>152</sup> is comon to all y<sup>e</sup> poore in y<sup>e</sup> Kingdome, wch are found in y<sup>e</sup> Sd. Citty, who having no trade are here taught one, if they desire to go away (for they are not limited to stay longer y<sup>n</sup> they please y<sup>m</sup> selves) from hence they are conducted to y<sup>e</sup> port, & for a Dieu. Have 5. golds<sup>153</sup> given them. Of y<sup>e</sup> 8 Rectors, one is always a Count of St. John's, y<sup>e</sup> 2 one of y<sup>e</sup> Treasurers of France. Residing in y<sup>e</sup> towne, y<sup>e</sup> 3. a man of Justice, & y<sup>e</sup> rest merchants, who when they go out of Office, all ways leave some peice of plate or the like to y<sup>e</sup> house. \* Wee were lodged at y<sup>e</sup> Lyon D'Or, y<sup>e</sup> messenger's Inne, where wee were well treated, at 50. golds y<sup>e</sup> day & night.

\*f.23

March 17.

Lighting of a good opportunity of Returned horses for 30 G y<sup>e</sup> day, to carry us to Nice in Savoye, wee set forward on our journey, & y<sup>t</sup> day arrived at Vienne<sup>154</sup>,

Vienne.

one of y<sup>e</sup> chiefe Citties of Dauphinè scituated upon y<sup>e</sup> River Rhosne, Wee saw there y<sup>e</sup> Tower called Pilate's<sup>155</sup> Tower, where (as they say) he hanged himselfe, They report y<sup>t</sup> whilst his body hung there, y<sup>e</sup> River was so Tempestuously moved, y<sup>t</sup> no boate dirst passe by. y<sup>e</sup> Jesuits have a pretty colledge there. It is an Archbishoprick<sup>156</sup>, & y<sup>e</sup> Cathedrall is dedicated to St. Maurice<sup>157</sup>. \*

\*f.24

There are 2 old Castles<sup>158</sup> upon y<sup>e</sup> 2 great Mountaines<sup>159</sup>, y<sup>t</sup> seeme to hang over y<sup>e</sup> towne,.

The place is famous for the good Swords, y<sup>e</sup> Mills to make y<sup>m</sup> wee

saw there. That night wee lay at a Bourg called Le Plage de Roussillon, where wee were at the post.

18

The next day wee passed by pilate's house, (now a private Gentleman's) scituated neare y<sup>e</sup> Rhosne, a league on this Tain<sup>160</sup>,

Tain.

a village famous for y<sup>e</sup> good vin de L'Hermitage.

From Tain, after dinner, wee crossed y<sup>e</sup> River to Tournon<sup>161</sup>,

Tournon.

a towne in Vivarets<sup>162</sup>, right ag<sup>st</sup> it, there is a bishoprick, & a Colledge of Jesuites, there is a Castle scituate on a high mountaine. That afternoone wee passed y<sup>e</sup> River Liserne<sup>163</sup> wch Comes from Grenoble, & so arrived at Valence,

Valence.

\*f.25

another faire citty in Dauphinè \* scituate upon y<sup>e</sup> Rhosne, It's a bishoprick, Dukedome, & University. Francis I<sup>164</sup> began to fortify it.

19.

The next day wee Saw on oure right hand, Soyon, Charme,<sup>165</sup> Privas, in Vivarets, from whence y<sup>e</sup> province is named, on y<sup>e</sup> left hand, Livron, Loriol, where most of the inhabitants are those of y<sup>e</sup> Religion<sup>166</sup>.

Sauce

That day wee dined at Sauce, before wch wee passed y<sup>e</sup> River Drome,

wch overflows so sometimes, y<sup>t</sup> one cannot pas in 3 daies.

\*f.26 From thence wee came to Montelimar<sup>167</sup>, a towne of great note, during y<sup>e</sup> Civil wars, given to y<sup>e</sup> Prince of Morgues<sup>168</sup>; \* Wee lay y<sup>t</sup> night at a bourg called Pierse-late<sup>169</sup>

The next day leaving Palus<sup>170</sup> (y<sup>e</sup> 1. towne belonging to y<sup>e</sup> pope) on y<sup>e</sup> right hand, wee arrived at Pont St. Esprit<sup>171</sup>,

Pont St. Esprit,

scituate on y<sup>e</sup> Rhosne in Vivarets.

The bridge hath 23 Arches, y<sup>e</sup> most famous in France, no coaches or carts are suffered to come over it,. The towne is famous for 3 seiges, in y<sup>e</sup> last, y<sup>e</sup> Hugenots being y<sup>e</sup> foreigners, & possessing halfe y<sup>e</sup> bridge, endeavoured to blow it up with petards<sup>172</sup>, by y<sup>e</sup> violence of wch being separated, it suddenly closed up again.

\*f.27 The Church was pulled downe by y<sup>e</sup> Hugnots, There is a strong \* Cittadel all countermined within, wch comands y<sup>e</sup> Towne. From thence wee passed through Montdragon<sup>173</sup> & Mornas, over wch, on y<sup>e</sup> top of a Rock is a very strong Castle, wherein there is a Garrison of Italians (it being y<sup>e</sup> popes) scituate in the county of Avignon,

Orange.

That night wee arrived at Orange, a towne, & principality<sup>174</sup>, belonging to y<sup>e</sup> Prince of Orange,

\*f.28 There is a very strong Castle<sup>175</sup>, wch comands y<sup>e</sup> towne. It's a bishprick, & y<sup>e</sup> bishop is nominated by y<sup>e</sup> prince of Orange, but Confirmed by y<sup>e</sup> Pope. Before you enter into y<sup>e</sup> towne, is a \* triumphall Tower<sup>176</sup> built by y<sup>e</sup> Romans, & within neere y<sup>e</sup> Castle is y<sup>e</sup> Remainder of an Amphitheatre<sup>177</sup>.

The most p<sup>t</sup> of y<sup>t</sup> Inhabitants are of y<sup>e</sup> Religion, they have two temples<sup>178</sup>, in one of wch there is a monum<sup>t</sup>. of y<sup>e</sup> Ld. Burgrace Baron of Dosme, husband to y<sup>e</sup> Sister of y<sup>e</sup> princess of Orange (a thing so unusuall in y<sup>r</sup> churches, y<sup>t</sup> they would not suffer it at Charenton for Mareshall de Gastion<sup>179</sup>. From y<sup>e</sup> Castle wee saw all y<sup>e</sup> principality, wch is not above 12. miles in length, but a very fruitfull Country.

\*f.29 The Governoure of y<sup>e</sup> castles' Predecessor (by y<sup>e</sup> late prince of Orange's comand) was slaine in a private house \* of y<sup>e</sup> towne, for having treated underhand (about the surrender of Orange) to y<sup>e</sup> late Cardinall Richelieu.

#### Carpentras.

Wee saw also from y<sup>e</sup> castle Carpentras<sup>180</sup>, a towne upon y<sup>e</sup> borders towards y<sup>e</sup> East, belonging to y<sup>e</sup> Pope.

#### 21.

From Orange wee passed by Chateau Neuf<sup>181</sup> in y<sup>e</sup> County of Avignon. Wee left Chateau D'Air on y<sup>e</sup> right hand, Scituate upon a Rock in y<sup>e</sup> middle of y<sup>e</sup> Rhosne.

#### Avignon:

That night wee Arrived at Avignon (going by the way afar of St. Andrew in Languedock, & la Bartellasse a little Isle (Incompassed about with y<sup>e</sup> popes Lands<sup>182</sup>) also in Languedoc).

\*f.30 Where being lodged at y<sup>e</sup> Louvre wee were very ill treated, Wee \* met with Sigr. Alessandro Easter, an honest scotch Taylour (but very bigat)<sup>183</sup>, who readily showed us all y<sup>t</sup> was Remarkable in the towne.

- The Pope's Palace<sup>184</sup>, a very stately building, from y<sup>e</sup> top you may see 5. provinces, There is a place in y<sup>e</sup> Palace unraised to this day, where Pope ... .. caused most of y<sup>e</sup> Gentry & Cittizens to be blowne up<sup>185</sup>. The manner was thus. (as some of the Legates owne guard told us) The pope's nephew being a very deboist<sup>186</sup> man, & having put some notorious Affront upon y<sup>e</sup> principall women of y<sup>e</sup> Citty, they upon a time having y<sup>e</sup> opportunity hanged him. The pope in \* Revenge, not long after invited y<sup>e</sup> Chiefe of y<sup>e</sup> Cittizens, men & women, to a feast in y<sup>e</sup> middest of wch, faining himselfe Sick retired (as they thought) to his chamber but he (like a Cunning Italian) slipt out of y<sup>e</sup> palace, & went on y<sup>e</sup> other side y<sup>e</sup> river Rhosne, soon after wch, he blew y.<sup>m</sup> all up, & soone after y<sup>e</sup> pope's seate Removed to Rome. There are many fine Churches amongst y<sup>e</sup> rest, y<sup>e</sup> Augustines, & y<sup>e</sup> Cordeliers, in y<sup>e</sup> last is y<sup>e</sup> tombe of Laura petrachs' mistresse<sup>187</sup>. At y<sup>e</sup> Entrance of St. Anthony's hospitall<sup>188</sup>, are many bones, & armes of people, y.<sup>t</sup> have been \* burnt with St. Anthony's fire<sup>189</sup>, y<sup>e</sup> curse of perjur'd Psons: In y<sup>e</sup> Jesuites Chappell is y<sup>e</sup> Monum.<sup>t</sup> of St. Pierre de Luxembourg<sup>190</sup>, son to Charlemange, also a monum.<sup>t</sup> of Clement 7. y<sup>e</sup> East Pope y.<sup>t</sup> sat there<sup>191</sup>. this town is an Archbishoprick, & scituate upon y<sup>e</sup> hanger of a Rock, wch fortifies it much, on y<sup>e</sup> North side; on y<sup>e</sup> other p.<sup>ts</sup>, it is enviromned with as Stately Walls as wee saw yet, it was y<sup>e</sup> pope's seat from Clement 7 till Gregory 11<sup>192</sup>.
- It was bought by Pope clement y<sup>e</sup> 11.<sup>193</sup> of Queene Jane, daughter to Rob.<sup>t</sup>, King of Naples; the principall Merchandise is \* silke stuffs, ribband & paper. There is a Synagague of y<sup>e</sup> Jewes wch are distinguished from others by yellow hatts<sup>194</sup>.
- \*f.31
- \*f.32
- \*f.33

22.

From Avignon wee passed over y<sup>e</sup> bridge into Languedock towards Nismes, wee tooke in o.<sup>r</sup> way, y.<sup>t</sup> admirable Piece<sup>195</sup> of Antiquity, pont de garde<sup>196</sup>, 4 leagues from Avignon, it hath 3 Ranks of Arches, one of y<sup>e</sup> top of y<sup>e</sup> other, upon y<sup>e</sup> top is an aqueduct wch formerly served to carry water to Nismes.

\*f.34

It is Sd. to be built by ... ..<sup>197</sup> for y<sup>e</sup> more speedy \* passage of his Army.

Privas.

From thence wee went to y<sup>e</sup> Castle of Monsr. de privas. In y<sup>e</sup> Garden whereof are fine Cyprus trees cut like pillars. The Castle is an Ordinary Gentleman's house, well furnished.

Nismes.

That night wee arrived at Nismes being 9 leagues from Avignon, wee lodged at y<sup>e</sup> signe of y<sup>e</sup> Arenes

23.

\*f.35

The next morning wee viewed the Antiquity's of y<sup>e</sup> towne wch was Auntiently Scātuate (like Rome) on 7 hills, &, (as they say) as great in Compas as Rome herselfe. The Ruines of old walls, & towers testify it to have beene greater 3 times<sup>198</sup> y.<sup>n</sup> now it is; in viewing of \* wch wee saw within y<sup>e</sup> old walls<sup>199</sup> (yet almost a mile from y<sup>e</sup> new Citty) y<sup>e</sup> Ruines of a temple dedicated to Diana<sup>200</sup>, of a stately Structure.

Neere unto it is a fountaine, y<sup>e</sup> depth whereof cannot be sounded, wch drives at least 20 miles.

On  $\overline{y}^e$  top of  $\overline{y}^e$  hill towards  $\overline{y}^e$  North, wee saw an old ruined tower, called tour Magne,<sup>201</sup>  $\overline{wch}$  hath beene very Magnificent, from  $\overline{y}^e$  top whereof one may see  $\overline{y}^e$  Sea 4 leagues of; from thence also you may see  $\overline{y}^e$  scituation of  $\overline{y}^e$  old City.

\*f.36 Returning into  $\overline{y}^e$  new City, Wee saw La Maison quarrière<sup>202</sup> built \* by Hadrian, in  $\overline{wch}$  there is a stone of 6. yards  $\frac{1}{2}$  long, in  $\overline{y}^e$  seller there is a passage underground to Arles, 5. leagues.

There is  $\overline{y}^e$  Remainder of an Excell.<sup>t</sup> Theater, on  $\overline{wch}$  Hadrian is sd to have recited his orationem funerem for his Emperesse plotia<sup>203</sup>. very many houses are beset  $\overline{wth}$  Stones, having antient Inscriptions.

In the Celestines garden, there is an Image of Cynthia, & a representation of certain Praeficae<sup>204</sup>, which were women hired to weepe at  $\overline{y}^e$  burials.

In the colledge of Jesuites, a professor of  $\overline{y}^e$  Religion teaches in one schoole, & a Jesuite in another next him.

\*f.37 Without  $\overline{y}^e$  wall toward  $\overline{y}^e$  South \* there is a gratte, through  $\overline{wch}$  in  $\overline{y}^e$  civil warres of 85, a miller let in a beseiging Enemy of  $\overline{y}^e$  Religion.

The King of England's<sup>t</sup> armes are upon one of  $\overline{y}^e$  ports. In  $\overline{y}^e$  market-place, there is a tree, whereon malefactors are hanged.

There is also an Antient pillar erected by Francis. I. whereon is a salamander, wee saw also in a wall, in a Gentleman's house, 2 eagles very rarely graven, in stone, & very antient, next wee saw the Amphitheater<sup>205</sup>,  $\overline{wch}$  is one of  $\overline{y}^e$  rarest markes of  $\overline{y}^e$

\*f.38 Roman Magnificence in all \* France, built all of huge Stones,  $\overline{wch}$  (some say) are only layne one upon another, without any mortar

to cement  $y^m$  its 30 degrees to  $y^e$  top. & hath 60. Arches, & 20. pillars, antiently there was betwixt  $y^e$  degrees & the place where  $y^e$  beasts were, a ditch of  $y^e$  depth of a pike, to secure  $y^e$  Spectatours, there are diverse Roman figures placed in  $y^e$  walls, as 2. men in a posture of fighting; & signifying  $y^t$  this Gallant Amphitheater was erected by Hadrian, ( $y^e$  obscene monum<sup>t</sup> of his foule meanes of preferm<sup>t</sup>.) graved upon  $y^e$  one side of  $y^e$  Amphitheater, \* as upon divers quarters of  $y^t$  towne, & country may be widdnesd (sic?) ~~widdnesd~~. At  $y^e$  house of Monsr. Tournier,  $y^e$  King's Comptroller, wee saw these medalls, with many of gold, silver, etc.

\*f.39

The 1) had on it  $y^e$  picture of  $y^e$  bird ibis,<sup>206</sup> it was capital in Egypt, to Kill one of  $y^m$  because they eate Crocadiles' Egges 2) one of  $y^e$  peices for  $wch$  o<sup>r</sup> Saviour was sold, each Peice is  $3s\frac{1}{2}$   $y^e$  Rom.  $y^e$  30. are valued to be  $5^L$   $5^S$ . tournois<sup>207</sup>. On  $y^e$  one side it hath  $y^e$  sun, & on  $y^e$  other a tulip. 3). Philip of Macedon 4). Alexander  $y^e$  great in Gold. 5) a shekell of israel  $wch$  had on  $y^e$  one side a pat of Manna with samaritaine letters, on  $y^e$  other Jerusalem & Aaaron's rod budding 6) Nerirargus, Second Sonne of Hercules,  $y^t$  built Nismes<sup>208</sup> \* 7) one of Selducus.<sup>209</sup> 8) one of C. Marius. 9)  $y^e$  Victory of Cimbra,  $wch$  is in  $y^e$  triumphant tower at Orange, built more  $y^n$  1000 yeares before  $y^e$  Amphitheater at Nismes 10). one of Janus<sup>210</sup>. 11). Epaminondas<sup>211</sup>. 12),  $y^e$  12 Emperours  $wch$  Suetonius<sup>212</sup> writes of 13.  $y^e$  8 of Herodian, there was in all of gold 80, & of silver 600.

\*f.40

### Aigue Mortes.

That night wee lay at Aigues Mortes so called (in Languedoc) from



y<sup>e</sup> dead waters about it. Exceedingly fertile of water-foule, wild-Ducks Especially, 5. leagues from Nismes, wee lay at y<sup>e</sup> 3. Kings. There is a tower of Constance<sup>213</sup>, very strong, & a most excellt. \* peice of structure, y<sup>e</sup> wall being about 9. yards thick, y<sup>e</sup> towne is well fortified, & y<sup>e</sup> Streetes so handsomely Straight, y<sup>t</sup> wheresoever you are you may see y<sup>e</sup> whole towne through, from one end to y<sup>e</sup> other<sup>214</sup>. In briefe, it is very strong, as being Surrounded with watry Moores & y<sup>e</sup> Key of Languedoc; The Sea formerly came up to y<sup>e</sup> Towne, but now retreated a league.

23.

\*f.42 The next morning wee \* passed a great lake<sup>215</sup>, wch by reason of a great wind, was very rough, in so much y<sup>t</sup> our Voieturier<sup>216</sup> fearing y<sup>e</sup> boate should sinke, & y<sup>t</sup> consequently he should loose his horses, called heartily upon Nostre Dame de la Garde, & was so confident Shee wrought y<sup>e</sup> Miracle of his Safety, as soon as he came to Marseilles (his dwelling) he went to her Chappell, & \*  
\*f.43 solemnly caused a masse to be sd. in thanks to her. That day wee arrived at Montpellier,

Montpellier.

5 leagues from Aigues-Mortes, wee lodged at y<sup>e</sup> Swan, where wee were excellently well treated, by y<sup>e</sup> day, for 30 golds per teste<sup>217</sup>.

Wee saw there y<sup>e</sup> Colledge of Phisicians, & in it y<sup>e</sup> robe of Rablais<sup>218</sup>, y<sup>e</sup> famous Dor. of Physics; all cut and peaked by y<sup>e</sup> Curiosity of Travellers, taking \* Reliques of it.

\*f.44

Wee saw also y<sup>e</sup> cittadelle, indifferent Strong, & very regular.

Thence wee went to  $\overline{y^e}$  Physic garden, abounding with rare Simples,  
 & trees, some whereof I have thought good to insert. viz. Mandra-  
 gora<sup>219</sup>,  $\overline{y^e}$  roote whereof resembles man, 2). a tree of  $\overline{y^e}$  same  
 Kind  $\overline{y^t}$  whereon Judas hanged him selfe<sup>220</sup>,  $\overline{wch}$  beares a read  
 blossome, a cod like a pea, & no leaves. 3). Arbor Vitae<sup>221</sup>,  
 \*f.45  $\overline{wch}$  beares \* a yellow leafe, like fearne, 4) Laurus Ceragus<sup>222</sup>,  
 $\overline{y^t}$  beares Cherries. 5) Palma<sup>223</sup> mascula, & faemina,  $\overline{wch}$  never beares  
 fruiet growing alone, but when  $\overline{y^e}$  trees are by a string, as it  
 were married together. 6) Aloes<sup>224</sup>, of  $\overline{y^e}$  nature of  $\overline{y^e}$  Phaema,  
 $\overline{y^t}$  before it beares fruiet spreads itselife, & growes very much in  
 height, in 24. houres beares fruiet & dies, young Sprouts below  
 springing (as it were out of her ashes) 7). Capillus Veneris,  
 \*f.46 called adjunctos in \* Greek because no water will wett it.

They have a pretty Invention of a mill, with  $\overline{wch}$ ,  $\overline{y^e}$  Assistance  
 of a mule doth water  $\overline{y^e}$  whole garden at once. From there wee  
 went to  $\overline{y^e}$  Cabinet of Mon.<sup>r</sup> Catelan<sup>225</sup>,  $\overline{y^e}$  Famous, late Apothecary,  
 wherein wee saw these things following, The cabinet did Containe:-

things

1. Naturall bodies

Sample of  $\overline{y^e}$  4. Elements

Compounds

Inanimate (gemmes  
 (  
 (pearles etc

Animate (vegetables.  
 (  
 (plants, animalls

\*f.47 \* Sensitive  $\overline{y^t}$  live in & of:-

fire a salamander

Aire birds (pelican  
 (  
 (Camelion etc.

water	fishes	(Kemora ( (sword fish.
Earth	Reptiles	(serpent ( (basilisque <sup>226</sup> .
	beast	(linx ( (lizards
Humaine.	Mummy	

## 2. Artificiall.liquors

odours

Chimicall Extractions divers.

### 26. Lunell.

\*f.48 From Montpellier wee went to Lunell<sup>227</sup>, 4. leagues; In y<sup>e</sup> time of y<sup>e</sup> Civill Warrs, those of y<sup>e</sup> Religion, in y<sup>r</sup> rage, destroying a Church of y<sup>e</sup> Roman Catholicks', their \* King, gave a way y<sup>r</sup> temple to y<sup>e</sup> other, for Recompense. From Lunell leaving y<sup>e</sup> grande Gaillargue, on y<sup>e</sup> left hand, & Marseillargues, (both dismantled) (for y<sup>e</sup> Rebellion of those of y<sup>e</sup> Religion) As wall as Lunelle wee passed over y<sup>e</sup> River D'Orle<sup>228</sup>, & leaving Vauvert on y<sup>e</sup> right hand, wee arrived y<sup>t</sup> night at St. Giles<sup>229</sup>,

### St. Giles.

\*f.49 a bourg 4 leagues from Lunell, wee lodged at y<sup>e</sup> white horse. Wee saw there y<sup>e</sup> Ruines of \* 3 gallant Churches, one above another, demolished by those of the Religion.

### 27.

The next day, Wee passed through y<sup>e</sup> Island of Camargue<sup>230</sup> (wch is sd. to be one of the richest Countries, in all those p<sup>ts</sup> )

famous for y<sup>e</sup> Solemne bull-baytings there<sup>231</sup>, once in y<sup>e</sup> yeare.

### Arles

\*f.50 That day wee dined at Arles, 5. leagues from St. Giles, O<sup>r</sup> Inne was y<sup>e</sup> falcon; the Citty is very Auntient, it's called in Latin Aralata<sup>232</sup>, from a very large Altar \* of stone, wch now lyes at Rogate, without y<sup>e</sup> towne - halfe a mile southward in an Orchard.

It's now an Archbishoprick & Trophimus<sup>233</sup> mentioned by St. Paul was y<sup>e</sup> 1. Archbishop<sup>234</sup>. This Citty<sup>235</sup> is scituate upon an hill, it hath on y<sup>e</sup> west, y<sup>e</sup> River Rhosne, on y<sup>e</sup> east a great marich, & on y<sup>e</sup> South a fertile plaine.

\*f.51 It hath heretofore, with y<sup>e</sup> Isle Camargus, enjoyed y<sup>e</sup> title of a Kingdome, wch Otho y<sup>e</sup> Emperour took \* away, for some injury offered by y<sup>e</sup> King to y<sup>e</sup> Archbishop; & made it subject to y<sup>e</sup> Roman empire.

This citty is famous for 3 Councells here held.

\*f.52 The first<sup>236</sup> under Constantine y<sup>e</sup> Emperoure, in y<sup>e</sup> time of pope Sylvester; The second in y<sup>e</sup> time of y<sup>e</sup> same pope, Ano. 326<sup>237</sup>. The Third was A. 462.<sup>238</sup> at y<sup>e</sup> Menines neere y<sup>e</sup> towne in y<sup>e</sup> Chappel of o<sup>r</sup> Lady, belonging to y<sup>e</sup> sd. Church. There is also in y<sup>e</sup> same Church, y<sup>e</sup> tombe of Trophimus, also a very faire statue of Nostre Dame, also y<sup>e</sup> tombe of St. Genosius<sup>239</sup> \* who is sd. (after his death) to have carried his head from one side of y<sup>e</sup> Rhosne to y<sup>e</sup> other.

In a cave of y<sup>e</sup> same Church is y<sup>e</sup> Tombe of Roland<sup>240</sup>, where his bones are. St. Concordius<sup>241</sup> his tombe, wherein there is water, wch miraculously ebbs & flows, like y<sup>e</sup> sea, without any Supply, as they say, potable<sup>242</sup>, & also Medicinall. in y<sup>e</sup> same Cave were

buried St. Eomus. St.<sup>e</sup> Dorothy. St, Hylary<sup>243</sup>, a bishop & Virgilius<sup>244</sup>. Also y<sup>e</sup> monument of a Roman Father, to his daughter bearing witness of y<sup>e</sup> hope of y<sup>e</sup> souls \* Imortality (y<sup>e</sup> like whereof wee saw in a private house at Nismes.).

The Rayles about y<sup>e</sup> high Altar are of Alabaster, & on y<sup>m</sup> much History of y<sup>e</sup> old Testam<sup>t</sup>, Excellently well graved, under y<sup>t</sup> Altar, is y<sup>e</sup> Monum<sup>t</sup> of St. Honore<sup>245</sup>.

In y<sup>e</sup> Church yard<sup>246</sup> (to y<sup>e</sup> earth whereof, tis' sd. y<sup>e</sup> Romans far & neere brought their urnes for buriall, imagining it to be y<sup>e</sup> Shortest cut to y<sup>e</sup> Elysian fields) y<sup>e</sup> monuments are very many, amongst y<sup>e</sup> Rest \* there is a Duke of Savoy's monum<sup>t</sup> & a sepulchre called Sepulchrum Coronatum, wch was amongst y<sup>e</sup> Romans the title of those who were y<sup>e</sup> last of y<sup>r</sup> stock: there is also a Sepulchre called Vendemia Normannor, with many apples cut on it, y<sup>e</sup> marke of some Normans' Defeat thereabout. not far from y<sup>e</sup> towne there is also a Chappel called la S.<sup>te</sup> Genouillade<sup>247</sup>, where they say o<sup>r</sup>.

Saviour<sup>248</sup> appeared to St. Trophius (sic), & \* two other bishops, as they way were striving one with another, to give each other y<sup>e</sup> Honour to Consecrate y<sup>t</sup> Church Yard, o<sup>r</sup> Id. did appeare unto y<sup>m</sup> & to decide y<sup>t</sup> Courteous contention, consecrated it himselfe.

At y<sup>e</sup> Jesuites wee saw two Auntient Columnes of y<sup>e</sup> Romans. At Nostre Dame de la Majeur<sup>249</sup> y<sup>e</sup> Councells were held, tis now a Church where are y<sup>e</sup> Reliques following. towit an arme of St. Simon, a jaw of St. Mark.. at Mount Majoire, a mile from thence, Charle Mange defeated y<sup>e</sup> Sarizins. \* There hath been since Trophius (sic) 121. bishops of this city. Here is also a faire Hospitall, & y<sup>e</sup> Ruines of an Amphitheatre<sup>250</sup> of y<sup>e</sup> Romans.

St. Martin

That night wee lay at a Village called St. Martin, 3 leagues from Arles.

28. Salon

- From St. martin <sup>e</sup> next day wee dined at Salon, where wee saw <sup>e</sup> monum.<sup>t</sup> of Nostra Damus<sup>251</sup> (<sup>e</sup> famous prognosticatour of France) in <sup>e</sup> church of the Cordeliers, as also a statue of <sup>e</sup> Virgin Mary in Alabaster, transparent of a Woman's ordinary stature & bignes. \* In a Chappel of <sup>e</sup> same Ch: there is o.<sup>r</sup> Saviour & 5 <sup>e</sup> psons<sup>252</sup> more, beholding him dead on an ordinary stature & bignes, Excellently well cut in Stone of white Marble. That Night Wee lay at Aix, 4, leagues from Salon, where wee were lodged at <sup>e</sup> house of one Mr. St. Martin, a Citizen, and very well treated. Aix<sup>253</sup> is <sup>e</sup> Capital City of <sup>e</sup> province, & an Archbishoprick, <sup>e</sup> Archbishop (who is now <sup>e</sup> young Cardinall Mazarin<sup>254</sup>) having under him 11. Bishops. \* There is also a parliam.<sup>t</sup> <sup>255</sup>. It's scituate in a bottome, circled with walls not strong but delight-some. The Cathedrall Church is St. Sauviurnere<sup>256</sup>. <sup>e</sup> great Altar is <sup>e</sup> tombe of K. Rene<sup>257</sup>, <sup>e</sup> first Earle of provence. also a Chappel of Nostre Dame de St.<sup>e</sup> Esperand<sup>258</sup>, where is oure savio<sup>r</sup> lying dead, There is in <sup>e</sup> sd. Church also <sup>e</sup> Chamber of Mary Magdalene, as they told us.
- \*f.57
- \*f.58
- \*f.59
- The City hath very many<sup>259</sup> many (sic) stately buildings, \* and many markes of Antiquity, as tombs, Inscriptions, & Columns, but above all <sup>e</sup> Cabinet of Mon.<sup>r</sup> Bourville is to be admired for raritys, some of wch I have thought good to mention, as followeth,<sup>260</sup>

A note of  $\overline{y}^e$  severall things, wee saw in  $\overline{y}^e$  Cabinet of Mr.

1. Naturall bodys

1. inanimates

1. a citty in Marble.
2.  $\overline{y}^e$  horne of a Rhinoceros.
3. Christall half turned to emerauld.
4. o<sup>r</sup> Lady in wood.
5. A jasper stone.
- \* 6. Asbestos, or wood inextinguible.
7. Elephant's tooth petrified.
8. Ivory petrified.
9.  $\overline{y}^e$  forme of a fish, in a stone, found  
2 yeares since, at Naples.

\*f.60

2. Sensitive

creatures <sup>261</sup>  $\overline{t}$   
 $\overline{y}^e$

liveth in the [sea]

10. a stone like a mushrome.

1. A hand of a meremaid.
2. A sea-Calfe.
3. a sword-fish,.
4. a Sea-divel, with a great mouth.
5.  $\overline{y}^e$  back-bone of a Dolphine.

Earth.

1. a Basilisque etc. <sup>263</sup>

3. Humane as

1. Mummy in forme of leggs.
2. Mummys intire, and brought from Egipt.
3. a little monster borne without eyes <sup>264</sup>.
4. a female Child <sup>265</sup> baptized at St.  
Saviour's in Aix,  $\overline{t}$  lived \* 4 yeares,  
& had 4 hands, & 4 feete,  $\overline{y}^e$  mother is  
yet living in Aix.

\*f.61

5. An Embrio of 40. daies old <sup>266</sup>.

## 4. Artificiall

1.  $\overline{y}^e$  blade of the Sword of  $\overline{y}^e$  King of Sweden, found under him where he was killed.
2. a great thunder-stone.
3.  $\overline{y}^e$  prince of Morgue's <sup>267</sup> Sword.
4. Charles  $\overline{y}^e$  9<sup>th</sup>'s <sup>268</sup> Sword, with a pistol at  $\overline{y}^e$  end of it.
5. a partizan with Pistalls at  $\overline{y}^e$  end.
6. an urne found at Arles.
7. a belt of Lewis  $\overline{y}^e$  13. of France.
8. many fine Crucifixes.
9. a circumcising Knife.
10. a purse of toad's Skinne.
- \* 11. a multiplying looking glasse. <sup>269</sup>
12. another making one looke like a Monster.
13. severall Jealls of  $\overline{y}^e$  Heathens.
14.  $\overline{y}^e$  picture of Nostra Damus <sup>270</sup>,  $\overline{y}^e$  French prophet, & his Chaire.
15. a sword found at Antibo <sup>271</sup>, with a Stone growing to it.
16.  $\overline{y}^e$  picture of Diogenes <sup>272</sup>
17. One of  $\overline{y}^e$  dice, with  $\overline{wch}$   $\overline{y}^e$  souldiers cast lotts, for o.<sup>r</sup> Savior.<sup>s</sup> garmt.<sup>s</sup>
18. One of the peices, for 30. whereof Judas betrayd. o.<sup>r</sup> Saviour,  $\overline{y}^e$  same Stampe, as at Nismes.
19. a very large meddall, of  $\overline{y}^e$  Order of  $\overline{y}^e$  prince of Morgues. \*

\*f.62

\*f.63



20. 200 meddalls of Gold.

21. a shekel of Jerusalem

22. money of King Rene<sup>273</sup>, with a lamb on  
y<sup>e</sup> one side, & a Crosse on y<sup>e</sup> other.

To Adde something to y<sup>e</sup> Curious old Gentleman's store, There Monr.  
de preaumont<sup>274</sup> bestowed a square silver peice of Coine, stamped  
at y<sup>e</sup> siege of Scarborough<sup>275</sup>. y<sup>e</sup> Castle on y<sup>e</sup> one side, & Caroli  
fortuna Resurgam about it, for wch y<sup>e</sup> old Gentleman was Exceeding  
thankfull.

29.

\*f.64

From Aix, y<sup>e</sup> next day wee \* went to Marseilles<sup>276</sup> in Provence,  
reported by many Authours to be very Auntient, Strabon<sup>277</sup> saith it  
was built by y<sup>e</sup> Phocians<sup>278</sup>, & hath beene heretofore a free Repu-  
blique. Authours Speake diversely how it came to be united to  
France<sup>279</sup>, wherefore I will not insist on y<sup>t</sup> particular.

\*f.65

It is Scituate in a Mountanous Country, y<sup>e</sup> port is Surrounded wth  
mountaines, in forme of a Theatre<sup>280</sup>. \* The mouth of y<sup>e</sup> Harbour  
or Darse<sup>281</sup> is toward y<sup>e</sup> West, y<sup>e</sup> passage very straight.

The principal church is Nostre Dame de la Major<sup>282</sup> where are 45  
chanoines. It was Auntiently a temple of Diana.

The church of St. Sauveur<sup>283</sup> (now a Monastery of Women) was here-  
tofore dedicated to Apollo. The Church of Nostre Dame des  
Accoules<sup>284</sup> was heretofore a temple Consecrated to Pallas. The

\*f.66

Abby of St. Victor<sup>285</sup> appertaining to the \* Cardinall de Lyons  
is very Auntient, some say built by St. Cassian<sup>286</sup>. It hath  
served heretofore for a habitation to Lazarus & his sister Mary

Magdalene, There are in it many famous Reliques, among y<sup>e</sup> Rest, y<sup>e</sup> Crosse of St. Andrew, & y<sup>e</sup> head of St. Lazarus. King Comanus<sup>287</sup>, sonne to Ceranus, king of y<sup>e</sup> Ligurians; one day when y<sup>e</sup> Marcellois (celebrating a feast to the goddess Flora.) were weary with Dancing, & almost \* drowned with Bacchus, had a designe, to Massacre them, wch being discovered, In memory whereof they have a Custome on y<sup>e</sup> daies of great feasts, solemne Assemblies & processions, after having published throught<sup>288</sup> all y<sup>e</sup> towne, with Drummes, trumpetts, & Violes, y<sup>e</sup> name of y<sup>e</sup> St. they are to Celebrate, y<sup>e</sup> day to shut y<sup>e</sup> Gates, & be as carefull<sup>289</sup> in y<sup>e</sup> Watches, as if they were besieged. Their governm<sup>t</sup> is Aristocratique belonging to 60.\* men, 15. of y<sup>e</sup> Chiefe, taking y<sup>e</sup> principall Care of businesses, amongst wch are 3 Consulls, in all things sovereigns above y<sup>e</sup> others, & a vigiver<sup>290</sup> or Major, who administers Justice also in Matters Criminall.

In y<sup>e</sup> place of y<sup>e</sup> devotions Auntiently to Diana, y<sup>e</sup> noise of birds & beasts was never heard, but a hideous noise of Divells, such was y<sup>e</sup> wood of Marseilles, where they made their Sacrifices.. \* This is confirmed by Iucan lib. 3<sup>291</sup> Iucus erat longo nunquam etc. There have beene of this towne many famous men, for Doctrine & good life, viz. St. Lazarus<sup>292</sup> B<sup>p</sup> of Marseilles, St. Honore<sup>293</sup> y<sup>e</sup> second B<sup>p</sup>. St. Cassiano<sup>294</sup>, a great Do<sup>c</sup> polycarpus<sup>295</sup> B<sup>p</sup> of Marseilles. St. Victor Martyr. etc. Over one of y<sup>e</sup> ports is the Statue of Libertas<sup>296</sup>, y<sup>e</sup> killed Casallo, who would have subjected the towne to y<sup>e</sup> Spaniard<sup>297</sup>. \*

The Country about is very fertile, & pleasant, abounding with houses of pleasure, wch they call Bastides<sup>298</sup> to y<sup>e</sup> number of 22000.

The figg trees beare twice a yeare.

The wine is good & generous, & Martiall<sup>299</sup> shewes  $\overline{y}^t$  the Romans esteemed it so. lib.1. c.24 Cum tua centenos expugnet postula cives.

Tu me mars albae ponere Vina puntas?

\*f.71 There are fine Aque-ducts<sup>300</sup> under  $\overline{wch}$  wee passed into  $\overline{y}^s$  towne; The Castle of Isse<sup>301</sup> is in an Island, \* 4 miles from Marseilles, a place very Strong. There are neare it also two other little Isles infertile, yet fortified because they Defend  $\overline{y}^e$  Avenues of  $\overline{y}^e$  port.

\*f.72 Wee lodged at  $\overline{y}^e$  3. Kings, where wee were well treated at 40. golds  $\overline{y}^e$  day. Wee met there Certaine  $\overline{Psns}$ .  $\overline{wch}$  (though Catholiques) eate flesh in Lent, & would have deboiched others too<sup>302</sup>. Wee went on board  $\overline{y}^e$  galley Royale, & saw  $\overline{y}^e$  ordering of  $\overline{y}^r$  slaves, among  $\overline{wch}$   $\overline{y}^e$  Duke of .....<sup>303</sup> musick bad us Wellcome, & wee requited them<sup>304</sup>.

### 31.

From Marseilles wee passed by Aubaigne<sup>305</sup>, 3. leagues from thence to Roxa 1. league. & thence to Loriol. 1 league and so to St. Zachary

St. Zachary 1. league where wee saw these Reliques following,

A note of  $\overline{y}^e$  Reliques  $\overline{wch}$  wee saw at St.,. Zachary.

- \*f.73
1. one of  $\overline{o}^r$  Ladies shoes.
  2. part of  $\overline{y}^e$  suaire<sup>306</sup> \*
  3. a Garm.<sup>t</sup> of  $\overline{o}^r$  Lady.
  4.  $\overline{p}^t$  of  $\overline{y}^e$  Sepulcher.

5.  $\overline{y}^e$  palme of  $\overline{y}^e$  hand of St. Blaise B<sup>d</sup> of Sebasto in Armenia.
6. a jaw & tooth of St. Trophinus.
7. some of  $\overline{y}^e$  blood of St. John Baptist
8.  $\overline{y}^e$  Thumb of St. Zachary.
9. some of  $\overline{y}^e$  Wood of X<sup>st</sup>'s Crosse.
10. some of  $\overline{y}^e$  Crosse of St. Andrew.
11. bones of St. Philip, & Bartholomew.
12.  $\overline{y}^e$  Chaire of St. peter.
13. a finger of St. Laurence.
14.  $\overline{y}^e$  Robe, haire, & bones of St. Anthony.
15.  $\overline{y}^e$  crowne of  $\overline{y}^e$  head of one of the Innocents.
16. a finger of St. Denis. \*

\*f.74

Rosidre

From St. Zachary Wee went  $\overline{y}^t$  night to a village called Rosidre, 2. leagues from thence.

April 1.

From Rosidre  $\overline{y}^e$  next day, Wee passed  $\overline{y}^e$  craggy Mountains of St.<sup>e</sup> Beaume<sup>397</sup>, a place admirably Solitary, where Mary Magdelene lay 33. Yeares in penitence, There adjoynes to it a Convent<sup>308</sup> of Monkes, of  $\overline{y}^e$  Order of St. Dominique.

\*f.75

On  $\overline{y}^e$  top of  $\overline{y}^e$  Mountaine, there is a little Chappel, to St. Pilon, to wch place \* above halfe a mile up from  $\overline{y}^e$  cave below, shee was 7. times a day miraculously carried by  $\overline{y}^e$  Angells<sup>309</sup>.

They Report also  $\overline{y}^t$  our Saviour often appeared to her there.

In  $\overline{y}^e$  Chappel of S<sup>te</sup> Beaume, there is behind  $\overline{y}^e$  great Altar, Mary

Magdalene cut in Stone<sup>310</sup>, & lying leaning her hand upon her elbow, like one in contemplation; all round about y<sup>e</sup> place where Shee lay, is Continually wetted with \* the droppings<sup>311</sup>, except y<sup>t</sup> place there is also close by it, a fine well, y<sup>e</sup> water of wch she procured by her prayers, & drunke of it.

\*f.76

There is another Altar below, as it were in another Cave.

\*f.77

On y<sup>e</sup> same day (as wee were travelling betwixt St.<sup>e</sup> Beaume, & St. Maximin, one of o.<sup>r</sup> Compnay riding up a Craggy Steepe way, fell only back, with his horse on y<sup>e</sup> top of him, without any harme, y<sup>e</sup> viturin<sup>312</sup> \* presently told him, y<sup>t</sup> St.<sup>e</sup> Mary M. had beene a good friend to him there, but he thanked God.) Wee came to St. Maximin. 3. leagues of,

#### St. Maximin

Where they say Mary Magd. died, being brought hither miraculously by y<sup>e</sup> Angells<sup>313</sup>.

\*f.78

In y<sup>e</sup> great Church Wee saw y<sup>e</sup> head of Mary Magd. (Monr. Lanoya<sup>314</sup> secular Catholick hath lately upon y<sup>e</sup> memorys of Father Sirmond<sup>315</sup> a Jesuite of Paris, written a booke in Confutation of this tradition \* about S. Mary Magdalene's death, & Reliques at St. Maximin; proving her not to be dead in France, but either at Ephesus in Greece, or else at Jerusalem: unto this booke Father Jordan, a Dominican, of Aix hath made a Replie, in Latin, printed at Aix, but gives little satisfaction.) upon wch they tell us y<sup>t</sup> o.<sup>r</sup> Savio.<sup>r</sup> Laid his two fingers, & in y<sup>t</sup> place y<sup>e</sup> flesh seemes not Corrupted<sup>316</sup>.

\*f.79

There is also a phiole in wch \* There is of y<sup>e</sup> Holy Earth, wch Mary Magd. gathered up under y<sup>e</sup> Crosse, when o.<sup>r</sup> Saviour was

crucified, in wch Earth there is some of o.<sup>r</sup> Saviour's blood,  
wch every good friday boyles up, so y.<sup>t</sup> y.<sup>e</sup> blood is perceived to  
be separated from y.<sup>e</sup> Earth.

- \*f.80 These Reliques with many others are Kept in a Cave, in y.<sup>e</sup> sd.  
Church, locked with severall Keyes, kept by severall officers. \*  
There is in y.<sup>e</sup> sd. Church also, 2 statues of Marcht.<sup>s</sup> 317 on horse-  
back, wch being at y.<sup>e</sup> brinke of a precipice, neere y.<sup>e</sup> pylon,  
calling on Mary Magd. they miraculously saw a light wch saved y.<sup>m</sup>  
There is also an Hermite's picture hanging, on whom they tell y.<sup>e</sup>  
story thus, That betwixt Ste. Beaume & St. Maximin he met a  
\*f.81 Cavalier Hugnot (sic)<sup>318</sup>, wch spoke contemptuously of Ste. Mary \*  
Magdalene's Reliques there, this man miraculously killed him, all-  
though he had only a Knife, & y.<sup>e</sup> Cavalier his sword & pistalls.  
The Hermite being brought to a legall tryall was hanged, but  
being miraculously protected by Mary Magdalene, could not be  
Strangled, - in so much y.<sup>t</sup> they were forced to cut him downe.  
Wee saw also in y.<sup>e</sup> sd. Ch. many other famous Reliques. Viz. y.<sup>e</sup>  
\*f.82 Haire of Mary Magd. \* Reliques of 2 of y.<sup>e</sup> Holy Innocents<sup>319</sup>, &  
a great Reliquary wherein was part of St. Marseille, St. Susanna<sup>320</sup>,  
bones of St. Mary Magdalene, a bone of St. Laurence,<sup>321</sup> & p.<sup>t</sup> of  
one of y.<sup>e</sup> 11000 Virgins. Also y.<sup>e</sup> Arme<sup>322</sup> of Mary Magd. to wch  
people Kneele downe, & Kisse it through a little hole.

## 2.

- \*f.83 From St. Maximin wee passed by Torves<sup>323</sup>, a bourg, & leaving  
Grenole<sup>324</sup> (famous for y.<sup>r</sup> good prunes) one of y.<sup>e</sup> Strongest \*  
Citadells in provence) on y.<sup>e</sup> left hand, wee arrived at la Rocque<sup>325</sup>,  
another bourg, & from thence passing by Meauny<sup>326</sup> another bourg, we  
arrived at Boisgencer,<sup>327</sup>

Boisgencer

where wee saw a faire house, belonging to Monr. de Valares, Baron of Rians, & a garden exceeding fruitfull for all manner of orange & lemmon-trees, there is a little River passes through it.

\*f.84 That night wee Arrived at Thoulon<sup>328</sup>, a faire port. \* Towne,

Thoulon

situate in a plaine, but hath neere it very high mountains<sup>329</sup>. The port's mouth is toward y<sup>e</sup> East, y<sup>e</sup> whole port (they say) is able to containe 1500. ships<sup>330</sup>. Tis an Exceeding safe<sup>331</sup> harbour in forme of a sleeve<sup>332</sup>. The inward port is environned with Walls, except in a little place, where y<sup>e</sup> Ships enter, there were in it 40. faire men of War. in y<sup>e</sup> Cathedrall Church is y<sup>e</sup> haire & milke of o.<sup>r</sup> \* Lady, & a garm.<sup>t</sup> of St. Luke. y<sup>e</sup> magazin is faire.

\*f.85

3. Coeurs

From Thoulon wee came to Coeurs<sup>333</sup> a bourg, 3. leagues from thence, & so passing by pignan<sup>334</sup>, another borg, Wee arrived at Mont-faulcon<sup>335</sup>,

Mont-falcon.

bourg, & From thence by Lucce<sup>336</sup>, Wee came to Villauban,<sup>337</sup> where we lay y<sup>t</sup> night.

Villauban

4. From Villauban wee dined at Frejus<sup>338</sup>,

Frejus,

an antient towne deserted by y<sup>e</sup> sea<sup>339</sup>, There are y<sup>e</sup> Ruines of an

\*f.86 Amphitheatre of y<sup>e</sup> Romans. \* In y<sup>e</sup> Jacobins' Church<sup>340</sup> without y<sup>e</sup> port, Wee saw a most curious image of a little Jesus made of Gumme, by a Nunne in Sicily, who having sent it to y<sup>e</sup> Queene of Spaine for a present, it was taken by y<sup>e</sup> French on y<sup>e</sup> Sea, & offered to that Convent.

Hard by y<sup>e</sup> towne are y<sup>e</sup> Ruines of a stately Aqueduct<sup>341</sup>, formerly made by y<sup>e</sup> Romans; From thence Wee passed through<sup>342</sup> a Dangerous

\*f.87 \* Wood of at least 3. leagues in length, full of pines, & Cork-trees, to Cannes,

Cannes,

about 5. leagues from Frejus, scituate upon y<sup>e</sup> sea shore. Right ag.<sup>st</sup> <sup>343</sup> Cannes, about a league from y<sup>e</sup> shore, are two little Islands, y<sup>e</sup> one called St. Honore,<sup>344</sup>

St. Honore,

sometimes possessed by y<sup>e</sup> Spaniard, & y<sup>e</sup> other is called St. Margarete<sup>345</sup>.

5. Antibe

\*f.88 From Cannes wee dined at Antibe<sup>346</sup>, a very Strong port-towne, defended by 2 very Regular Cittadells, & a \* good Wall about y<sup>e</sup> towne, it's distant from Cannes 2. leagues.

From thence wee passed by St. Lawrence<sup>347</sup>,

St. Lawrence,

A bourg 2. leagues from Antibe, famous for good Wine, So passing a River wch divides France from y<sup>e</sup> Country of Nisse<sup>348</sup>, (wch belongs to y<sup>e</sup> Duke of Savoye) Wee Arrived at Nisse, 2 leagues from St. Laurence.



\*f.89 As wee passed  $\overline{y}^t$  day<sup>349</sup>, Wee saw in  $\overline{y}^e$  Country of Nisse<sup>350</sup> corne<sup>351</sup> full out in  $\overline{y}^e$  eare, &  $\overline{y}^e$  spring very forward \* &  $\overline{y}^t$  night eate greene peas & beanes in Nisse.

Nisse.

Nisse a faire towne, Scituate on  $\overline{y}^e$  sea shore, having no port.

It hath behind it  $\overline{y}^e$  Alpes, - there is on  $\overline{y}^e$  East, on a high mountain wch Comands  $\overline{y}^e$  towne, a very Strong Castle<sup>352</sup>. It's a Bishoprick, &  $\overline{y}^e$  Residence of  $\overline{y}^e$  Duke in Winter.

\*f.90 Without  $\overline{y}^e$  towne there is a temple, Auntiently dedicated to Semole<sup>353</sup>, & another to Diana. Also  $\overline{y}^e$  Ruines of an Amphitheater of  $\overline{y}^e$  Romans. Wee lodged at  $\overline{y}^e$  Sun, an honest house. \*

8.

On  $\overline{y}^e$  eighth with a boate, wch Wee sent for from Cannes, (for wch wee pd 7 pistalls) Wee sett forward toward Genoua<sup>354</sup> & by  $\overline{y}^e$  way passed by these townes. Viz. Ville France, The Duke of Savoy's port, Morgues<sup>355</sup>,

Morgues, 10. miles from Nisse, where there is a little port wch Enters towards  $\overline{y}^e$  East.

The prince<sup>356</sup> hath comonly 4 gallys there.

\*f.91 The towne is scituate upon a Rock, &  $\overline{y}^e$  prince hath there a very fine Castle, \* very well furnished,  $\overline{y}^e$  Garrison is French, & pd by  $\overline{y}^e$  King of France<sup>357</sup>. There is a very fine, & rich Gallery, or Cabinet, of very Curious watches in rings, & artificiall wheelles, very rare pictures, rich plate, Ward-Robe, & other ornam.<sup>ts</sup> Wee lodged at  $\overline{y}^e$  foot on  $\overline{y}^e$  hill, without  $\overline{y}^e$  port, there

\*f.92 is but one passage into  $\overline{y^e}$  towne, it being Surrounded 3  $\overline{p^{ts}}$  by  $\overline{y^e}$  sea, where \* 2. or 3. can but go a bœast. The princes Dominion consists of no more but Morgues, Rocque, & Menton,

9.

From Morgues wee came to Menton 4 miles.

Menton.

Vintemiglia<sup>358</sup>  $\overline{y^e}$  first bourg belonging to  $\overline{y^e}$  State of Genoua, where there is a Strong Castle 8 miles.

Bourdighiera.<sup>359</sup> La Bourdighiere 3. miles.

St. Remo.<sup>360</sup>

\*f.93 St. Remo 6. miles, a faire towne, abounding with oranges & Lemons, where Wee dined at  $\overline{y^e}$  Capello Rouge. \*

Tages.<sup>361</sup>

Tages 5. miles, where wee were stopt by foul-weather, 2. dayes, Wee lodged at  $\overline{y^e}$  Read-Crosse.

\*f.94 Upon Maundy thursday Wee saw  $\overline{y^e}$  Ceremony of  $\overline{y^e}$  Exposition of  $\overline{y^e}$  Sacraments, & at even heard a Monke preach  $\overline{y^e}$  passion-sermon, before wch, in  $\overline{y^e}$  prayer, he addressed himself to  $\overline{y^e}$  Crosse, &  $\overline{sd}$ , O sancta crux, ora pro nobis. in nayling  $\overline{y^e}$  Crucifix, he lost his hammer, wee had Tapours<sup>362</sup> brought \* us to go along in procession. From Tages, want of provision compelled us to go on foot to Onoglia<sup>363</sup>, 7. miles from Tages by  $\overline{y^e}$  way wee passed through<sup>364</sup> St. Stephen<sup>365</sup>, & Portmaurico<sup>366</sup>, all along, these piages<sup>367</sup>, all Sea-Coasts are besett with towers<sup>368</sup>, to guard  $\overline{y^e}$  Country In  $\overline{Sumer}$  from  $\overline{y^e}$  Turks frequent Invasions.

Onoglia

\*f.95 Onoglia, a large towne belonging to  $\overline{y}^e$  Duke of Savoye. There (it being Easter day) Wee saw  $\overline{y}^e$  penitents \* Whip themselves, & all sorts of people going in procession, Wee lodged at  $\overline{y}^e$  read hat.

Ap. 13.

Our boate being now come up to us, &  $\overline{y}^e$  wind being faire wee set sayle, but in launching of our boate, a huge wave broke all into  $\overline{y}^e$  boate, & wett us most pitifully, but not withstanding wee put forth & passed by

Dian<sup>369</sup>. 3. miles

Iucervo<sup>370</sup>. 3. miles.

La val D'anguere. 2.m.

\*f.96

Langilly<sup>371</sup>. 2.m. \*

Raesy<sup>372</sup>, 2.mil. bonne ville & port.

Arbingue<sup>373</sup>. 3.m. a towne, & Bishoprick.

La ptie<sup>374</sup>. 8.m.

Asurian. 8.m.

Final<sup>375</sup>. 3.m. bourg belonging to  $\overline{y}^e$  Spaniard.  $\overline{y}^e$  feare whereof caused o.<sup>r</sup> patron (being a french man) to launch out above 15. leagues into  $\overline{y}^e$  maine sea, with oure very little basteau<sup>376</sup>, but thankes be to God  $\overline{y}^e$  wind & weather were good.

\*f.97

Norry<sup>377</sup>. 3.m. belonging to Genoua, a towne, & Bishoprick. \*

Espatourne<sup>378</sup>. 2.m.

Vay<sup>379</sup>. a port & fortresse, & so to Savona, 3.m.

Savona

A faire citty belonging to Genoua.

There are many faire Churches.  $\overline{y}^e$  port hath auintiently beene very

large, & Comodious for Shippes, but was spoyled by y<sup>e</sup> Genouesis<sup>380</sup>, for feare it should damnify Genoua in y<sup>e</sup> Traffique. This citty is a Bishoprick, wee lodged at y<sup>e</sup> read Crosse.

14.

\*f.98

From Savona wee passed \* by

Arbifore<sup>381</sup>. 2.m.

Siero<sup>382</sup>. 2.m.

Varrage<sup>383</sup>. 2.m.

Lugreu 5.m.

Rhuisin. 3.m.

Uttry 4. dangerous for wind, etc. Neere unto this

place oure seamen shewed us a house built upon a little promontory, where within <sup>these</sup> 14. yeares, was from a Nunnery turned to a Lay Gentleman's house, (by their monkes, their neere Neighbours) they were all<sup>384</sup> at once found with Child.

\*f.99

Siestry de ponent<sup>385</sup>. 6.m. \*

St. Pierre des Arenes<sup>386</sup>. 4.m. where are many faire pallaces; Gardens, & water workes, etc. amongst wch wee saw y<sup>e</sup> pallace Imperiale<sup>387</sup>, & y<sup>e</sup> pallace Del paese, - from thence it is to Genoua but 2.m. where wee Arrived y<sup>e</sup> night.

Genoua.

\*f.100

Genoua a stately built towne, scituate at y<sup>e</sup> feet of very high mountains<sup>388</sup>, upon y<sup>e</sup> shore of y<sup>e</sup> Meditaranean Sea, \* It is very full of people. The port<sup>389</sup> is large & Comodious for Ships, and so is y<sup>e</sup> Darcin<sup>390</sup>, for gallys. The port is preserved by a Mole, wch Costs very much yearly to be Maintained.

They have lately made a new Wall<sup>391</sup>, wch Incompasses y<sup>e</sup> Mountains neere it, very strong & regular, about wch wee Spent an afternoone to ride round.

\*f.101 From y<sup>e</sup> top of St. Peters \* Church<sup>392</sup>, Wee saw y<sup>e</sup> whole Citty at once, wch is in forme of a Harpe, & y<sup>e</sup> state is s<sup>i</sup> to be y<sup>e</sup> Knee<sup>393</sup> of Italy.

There are very many faire Churches, especially y<sup>e</sup> Annonciade<sup>394</sup>, not yet finished, wch is built by two brothers, called y<sup>e</sup> Maulini<sup>395</sup>, owners of y<sup>e</sup> Isle of Tabarca, wch was given y<sup>r</sup> Father, for y<sup>e</sup> Ransome of a turke. \* The domo<sup>396</sup>, a very faire Church, yet not over large, y<sup>e</sup> Jesuites Colledge<sup>397</sup>, where y<sup>e</sup> Duke & Senators come to Church.

The Duke comes through Galleries, so y<sup>t</sup> he is Seene very seldome, abroad of the people, for feare of popularity<sup>398</sup>.

\*f.103 This Citty so much abounds with stately buildings, y<sup>t</sup> every house is a pallace for a prince<sup>399</sup>, especially \* Strada-Nuova, & Strada dei Baldi<sup>400</sup>, in Strada Nuova wee saw y<sup>e</sup> Dukes new palace<sup>401</sup>, over y<sup>e</sup> doore was written, nullirerta domus. y<sup>e</sup> duke de Auria's<sup>402</sup> house, Sr. Eraly's pallace etc. in y<sup>e</sup> Street of Baldi wee saw y<sup>e</sup> pallaces of y<sup>e</sup> Baldi<sup>403</sup>.

\*f.104 In y<sup>e</sup> pallace where y<sup>e</sup> Duke lives, wee saw y<sup>e</sup> Arcenall, where there are 30000. armes Kept in a very fine Order, - \* also<sup>404</sup> y<sup>e</sup> Councill Chamber, where Wee saw y<sup>e</sup> Duke & 12. Senators, set in Councill, The Senators & Secretarys of state sat Covered. There are 12. other Senators, wch set in an house below, & weare an habit different from y<sup>e</sup> others. The Duke continues two yeares<sup>405</sup>, & after becomes y<sup>e</sup> youngest senator, to Mortify<sup>406</sup> him.

- \*f.105 Wee saw also a very fine pallace belonging to John \* Hieronimo del nigro<sup>407</sup>, wth pleasant water-workes. Without y<sup>e</sup> towne is y<sup>e</sup> pallace of y<sup>e</sup> prince de Auria<sup>408</sup>. in y<sup>e</sup> garden whereof there is an Aviary full of great greene oake-trees, It's broad 17. paces, & long 101. covered with copper, & supported with Iron.
- In another Garden, on y<sup>e</sup> top of y<sup>e</sup> Hill, are very fine fish ponds, & water-workes; There is y<sup>e</sup> \* epitaph pf his Dogge<sup>409</sup>, wch cost 500 crownes per annu in Keeping, also y<sup>e</sup> Statue pf a Giant of an Extraordinary greatnes.
- The steward not being in towne wee could not see y<sup>e</sup> house.
- Wee were Shewed these things, & most Courtepusly used by Mr. Wright & Mr.Harnage, two honest English merch.<sup>ts</sup> The last whereof especially, hath Regalled us, & kept us constantly Company during our Stay there. \* Wee lodged at y<sup>e</sup> Towre, a French Inne, where wee were well used.
- \*f.107 The Phanal<sup>410</sup> is 344 stepps high.
- The river of Bisania<sup>411</sup> runs on y<sup>e</sup> East, of Genoua, & falls into y<sup>e</sup> sea, not far from y<sup>e</sup> towne. - Wee saw also in Genoua, The pallace<sup>412</sup> of Spinula, built by y<sup>e</sup> Aurias, & sold by y<sup>m</sup> to Spinula.
- \*f.108 In y<sup>t</sup> pallace are y<sup>e</sup> famous actions of \* the Spinulas<sup>413</sup>, Cast in silver, upon a table very Curiously wrought.

18.

From Genoua Wee set forward in a Brigantine<sup>414</sup> for Livorne<sup>415</sup>, & by y<sup>e</sup> way on y<sup>e</sup> sea Coast saw y<sup>e</sup> townes following.

Nervy. 4.m.

Camoglio. 4.m. a port.

Portfina<sup>416</sup>. 15. a good port.

la Vague<sup>417</sup>. 3.

La Scestre de levant<sup>418</sup>. 7.

vervasse<sup>419</sup>. 15.

\*f.109

Alevanto villa \* Evesche, la croix bourg 2. miles.

port Venere<sup>420</sup>.

Port Venere. 15 miles, one of y<sup>e</sup> greatest, & most comodious Harbours, for y<sup>e</sup> safety of shippes, y<sup>t</sup> ever I saw. it may containe at once 3 navires Royall<sup>421</sup>. It's deffended with severall strong forts, Wee dined there at y<sup>e</sup> white Crosse.

Lericy<sup>422</sup> (a la poste 5.m.)

\*f.110

Vivresse la poste 30.m. \*

Livorne<sup>423</sup> 30.m. where with a very prosperous gale wee arrived on y<sup>e</sup> even.

### 19. Livorne.

Livorne is a strong towne, & belongs to y<sup>e</sup> great duke of Toscany, scituate in a plaine by y<sup>e</sup> sea side, y<sup>e</sup> ditches<sup>424</sup> all filled with Waters, y<sup>e</sup> Ramparts are deffended by 6 bastions.

\*f.111

The ditches & marches thereabouts render y<sup>e</sup> towne Extreme unwholesome, There is a \* new Cittadell<sup>425</sup>, very strong, into wch Strangers are not permitted to Enter. The old Citadell<sup>426</sup> is toward y<sup>e</sup> sea, & of little defense. Upon y<sup>e</sup> walls wch joyne to y<sup>e</sup> great port, are y<sup>e</sup> turks heads<sup>427</sup>, wch would have carried away one of<sup>428</sup> y<sup>e</sup> Duke's gallys into Barbary.

\*f.112

The mole, where y<sup>e</sup> Vessels ride at Ancar<sup>429</sup>, is dangerous, yet protected by certaine little towers, & fanales<sup>430</sup> \* wch serve to guide vessels in tempests.

There is in y<sup>e</sup> sea a tower<sup>431</sup> of Alabaster, or white Marble, wherein y<sup>e</sup> Ammunition is Kept.

The Darse where y<sup>e</sup> Gallys are Kept, is invironned wth walls.

There is neere it a very faire statue<sup>432</sup> of Duke Ferdinand, who holds under his feete 4. turks chained, whereof y<sup>e</sup> postures are admirable. \*

\*f.113

Wee saw y<sup>e</sup> mould - wherin they were cast, at y<sup>e</sup> house Jiovanni di Bologna<sup>433</sup> at Florence.

The bagno is a place where y<sup>e</sup> slaves at a Returne from a Voyage are kept & nourished. They go not forth, but upon y<sup>e</sup> occasions & service of y<sup>e</sup> great Duke. There they have a Mahumetan<sup>434</sup>, a priest, (a slave too) y<sup>t</sup>. hath y<sup>e</sup> liberty to Exercise his Office, \* in their Service & burial after y<sup>r</sup>. owne way, yet denied to Xians<sup>435</sup>.

\*f.114

There are many Arcinalls garnished with Cordage, ancars, pitch & other necessaries for shipping.

There are also many great Ovens for y<sup>e</sup> baking of biscuit, all under y<sup>e</sup> direction of 4. officers wch have y<sup>e</sup> Care of them.

The Duke hath a pallace<sup>436</sup> here, wch, though not very beaufifull without; yet is comodious for Reception & lodging \* of Ambassadors & princes. it's ordinarily y<sup>e</sup> habitation of the Governour.

\*f.115

The Domo<sup>437</sup> is a faire Church, newly built, the inhabitants are exempt from Taxes, & Imposts, & y<sup>e</sup> merchants have great Liberties<sup>438</sup>.

The Jewes have a Synagogue<sup>439</sup>, & a Sepulchre without y<sup>e</sup> walls, they put y<sup>e</sup> Annes<sup>440</sup> of y<sup>r</sup>. Tribes upon y<sup>r</sup>. monuments with severall



## Hebrew Inscriptions.

The Graecians have a Church, & in  $\overline{y^r}$  owne Language, use a Liturgy of  $\overline{y^r}$  owne, wch they Father upon ST. Chrysostome<sup>441</sup>; It's different from  $\overline{y^t}$  of  $\overline{y^e}$  Church of Rome, in sundry things, yet are they subject \* to  $\overline{y^e}$  Diocesan,  $\overline{y^e}$  B<sup>D</sup> of pisa, & do consequently Acknowledge  $\overline{y^e}$  pope.

\*f.116

22. Pisa.

From Livorne, wee went by Coach to pisa, another antient Citty, belonging to  $\overline{y^e}$  great Duke, scituated in a plaine<sup>442</sup>, upon  $\overline{y^e}$  River Arno, which cutts it in  $\overline{y^e}$  middle.

The streets are large, &  $\overline{y^e}$  houses well built, especially  $\overline{y^e}$  streete Longaria<sup>443</sup>. There are 3. bridges<sup>444</sup> to passe from one side to  $\overline{y^e}$  other. It's  $\overline{y^e}$  chiefe University<sup>445</sup> of Toscany. There is a fine garden<sup>446</sup> of simplas<sup>447</sup>, where is a plant<sup>448</sup>, under wch if a man sleepe 2. houres, he dies,  $\overline{y^e}$  nature of  $\overline{y^e}$  plant is cold, on  $\overline{y^e}$  \* left hand, as you enter into  $\overline{y^e}$  Garden, is a gallery full of Rarities, amongst wch these following Viz.

\*f.117

1. many mummy's
2. Corall growne upon a man's Skull.
3.  $\overline{y^e}$  Taile of a Sea-horse.
4. Mineralls of  $\overline{y^e}$  nature of  $\overline{y^e}$  7. planetts<sup>449</sup>.
5. A Tyger's Skinne.
6. Coralls: read, black, white.
7. wood petrified.
8. stones growing to be pearles.
9. Lachrymea variorum arborum<sup>450</sup> etc.

the Domo<sup>451</sup>, a very faire Church, in wch there is a pillar of

\*f.118 porphiry, & our Saviour's \* picture, with y<sup>e</sup> Virgin Mary in Mosaique worke<sup>452</sup>.

The Gates<sup>453</sup> are 3. paire, of brasse, with fine Bible-figures, as they say, brought from Jerusalem, & y<sup>t</sup> they belonged to Solomon's temple.

There is also y<sup>e</sup> monum.<sup>t</sup> of Henry<sup>7</sup> & Emperour<sup>454</sup>, & another of philippi Decii<sup>455</sup>, a famous Lawier.

The Campo Sancto<sup>456</sup>, or Church-yard, neere y<sup>e</sup> sd Church, is very magnificent, it's Compassed about with Cloisters wch are not in square.

\*f.119 The 2. longer are each 181. paces \* long, & 14. broad, y<sup>e</sup> 2. shorter are 53. paces long, & of y<sup>e</sup> same breadth with y<sup>e</sup> former. in one of y<sup>m</sup> is y<sup>e</sup> history of y<sup>e</sup> Old Testam.<sup>t</sup> very well represented, & in y<sup>e</sup> other, y<sup>e</sup> lives of Martyrs. They are all excellently well paved. The earth of this Church Yard is sd to be brought from Jerusalem, & y<sup>t</sup> y<sup>e</sup> body's there interred Rott in 24. houres<sup>457</sup>.

There are diverse fine Monuments, of many great psonages<sup>458</sup>,

\*f.120 lawyers, Historians, & phisicians, & without it y<sup>e</sup> \* sepulcher of Countesse Matilda<sup>459</sup>. Neere y<sup>e</sup> Domo is a very Stately Tower<sup>460</sup> of marble, where y<sup>e</sup> bells hang, built awry, on purpose, so strangely, y<sup>t</sup> a man would thinke it falling. There is also neere y<sup>e</sup> Domo, y<sup>e</sup> Church of St. John<sup>461</sup>, built round-wise, where all y<sup>e</sup> children of y<sup>e</sup> towne are baptised. The Font<sup>462</sup> is admirable for y<sup>e</sup> Workmanship, built 8. square, every square a Fathome. There is a faire statue of St. John, in y<sup>e</sup> midst, it's paved at the bottome

\*f.121 with black & white marble, in y<sup>e</sup> manner of waves. \* There is also a pulpit<sup>463</sup> standing upon 7. pillars of jasper, marble, &

porphyry, with figures of Lyons, & underneath excellently well wrought.

\*f.122 The Church<sup>464</sup> of y<sup>e</sup> Kn.<sup>ts</sup><sup>465</sup> of y<sup>e</sup> Order of St. Stephen<sup>466</sup>, is a faire one, scituate upon a plane very magnificent, having beene built by Duke Cosmus, erected in memory of y<sup>e</sup> Battaile of Marciano<sup>467</sup>, wch y<sup>e</sup> Duke gained on y<sup>e</sup> 2<sup>d</sup> of Aug.<sup>st</sup>, y<sup>e</sup> day of St. Stephen<sup>468</sup>, pope, & martyre, on wch day he Instituted the sd<sup>469</sup> Order. \* The sd Knights have there a Colledge, where they live together.

There is an Arcinall<sup>470</sup>, where y<sup>e</sup> Duke's great Galleries are built. The City hath antiently beene a Republique<sup>471</sup>, so strong by sea, y<sup>t</sup> as Historians report it, had belonging to it, 200. Galleys well Armed. It is a bishoprick, but y<sup>e</sup> Revenue is not great.

The Aire is very thick, unwholesome, especially to strangers, by reason of its' low & waterish Scituation.

\*f.123 Without y<sup>e</sup> towne is a very large Aqueduct<sup>472</sup>, of at least 4. miles long. \* Dionisius Halicarnasseus<sup>473</sup> sett's forth sufficiently it's Antiquity, in his first booke, Viz.

pisa Vetus virti spoliis orientis onusta,  
indiviae armavit Livida Tela Trucis  
sic no cuit vicisse aliis etc.

By y<sup>e</sup> River side, is a little Chappel, called y<sup>e</sup> Beggars house, of Marble, & rare workmanship. They say it is so called for y<sup>t</sup> it was built by a beggar out of his Almes stock.

\*f.124 Wee lodged at y<sup>e</sup> star, a good house, where wee were exceeding well treated, & attended, for 5. jul.<sup>474</sup> a peece, supper, \* bed, and Breakfast, & well horsed y<sup>e</sup> next day.

April 22.

From pisa, wee tooke horse for Luca, & by  $\overline{y}^e$  way visited our friend D.P.<sup>475</sup> at Crispiano. wee passed also by  $\overline{y}^e$  hott bathes comonly called Balneum Reginae<sup>476</sup>, though at least 5. miles on this side.

Luca.<sup>477</sup>

\*f.125 That night wee arrived at Luca, where wee were used with much Civility, by St.<sup>e</sup> Martinello. The Citty is well built, scituate in a plaine<sup>478</sup>, well fortified<sup>479</sup>, having 11. Bastions,  $\overline{y}^e$  Ditches are drye, yet very good, & large; round about  $\overline{y}^e$  Rampart \* wch is  $\overline{y}^e$  thickest  $\overline{y}^t$  ever I sawe, there grow very fine trees, pleasant for shade & walkes.

It's a Republique<sup>480</sup> Governed by a prince, & 9. Senatours.  $\overline{y}^e$  prince is elective, & Changes every 2. months; they had heretofore a Custome rather to choose for  $\overline{y}^r$  judges strangers, borne at  $\overline{y}^e$  least 50. miles distant, from  $\overline{y}^e$  Citty, than  $\overline{y}^r$  owne Natives, that they might neither for love, nor hatred adhere more to  $\overline{y}^e$  one party  $\overline{y}^n$   $\overline{y}^e$  other.

\*f.126 The princes pallace<sup>481</sup> is a \* Stately well built thing, wee saw him, a Courteous pson. In it is  $\overline{y}^e$  Counsell Chamber, very faire, & stately. Also a very fine Arcinall, w<sup>h</sup>ere there are Armes for at least 20000. men.

In  $\overline{y}^e$  church of St. Frodan<sup>482</sup>, is  $\overline{y}^e$  monum.<sup>t</sup> of King Richard  $\overline{y}^e$  1. of England, who in a journey to Rome, died at Luca<sup>483</sup>, his epitaph is.

Hic Rex Richardus requiscit

Sceptrifea Almus

Rex fuit Anglorum Regnum,  
tenet istae palorum.

\*f.127

Regnum dimisit, pro Christo  
cuncta Reliquit. \*

Ergo Richardum nobis dedit  
Anglia sanctum.

Hic genitor sancta Walburgae  
Virginis Almae.

Est Vuillebaldi sancti simulet  
Suffragium quorum nobis det  
Regna palorum.

The church of St., Crosse<sup>484</sup> is very beautifull, in it there is  
a Crosse & Crucifix, y.<sup>t</sup> weigh 15000 Crownes of gold.

\*f.128

In y.<sup>e</sup> Domo<sup>485</sup> is y.<sup>e</sup> Volto sancto<sup>486</sup>, wch is an Effigies of Christ  
Crucified, carved in Cedar (as tis sd) by Nicodemus, a disciple  
of Christ, this they say hath done many miracles. Amongst \* wch,  
they tell us y.<sup>t</sup> a poore man, demanding of our Savio.<sup>r</sup> Reliefe, at  
y.<sup>e</sup> time of his poverty, at his prayers, y.<sup>e</sup> Image, (or rather  
Christ in y.<sup>e</sup> Image) cast one of its<sup>487</sup> golden shoes to him, The  
officers hearing of this miracle, Redeemed y.<sup>e</sup> shoe, for y.<sup>e</sup> price  
of it in money, & so have put it again upon y.<sup>e</sup> foot of y.<sup>e</sup> Image.

\*f.129

Wee were not permitted to see this, it being locked up in a place,  
in y.<sup>e</sup> middle of y.<sup>e</sup> church, very strong, with iron barres, whereof  
severall Officers \* Keepe sundry Keyes.

St. Michael's<sup>488</sup> church a faire one.

The Lodge of y.<sup>e</sup> Merchants, & y.<sup>e</sup> pallace of Justice<sup>489</sup> deserve to

be seene,

Wee lodged at  $\overline{y}^e$  starr a very good house.

Wee saw in a Convent  $\overline{y}^e$  famous Nunnes Signora Hermenia, & Signora Margarita<sup>490</sup>, her faire sister, they Regalled us at  $\overline{y}^e$  gratte wth some sweete-meates sent unto us. they make silke gloves, & other Curiosities, fit to buy for your Msse<sup>491</sup>, if you have one.

\*f.130 Also in another Convent,  $\overline{y}^e$  daughter of  $\overline{y}^e$  last prince, all of  $\overline{y}^m$  very Courteous, & speake  $\overline{y}^e$  language very well; they are often visited \* and therein<sup>492</sup> have far greater liberty,  $\overline{y}^n$   $\overline{y}^e$  Nunnes of Tiana, whome no man (weere he  $\overline{y}^r$  owne Father) may so much as Speake to, no, not through  $\overline{y}^e$  grates, without expresse licence from  $\overline{y}^e$  Archbishop. This strict Decree was Occasioned by some Scandals comitted by some of  $\overline{y}^e$  Nunnes in  $\overline{y}^t$  towne, as it was related un<sup>to</sup> us.

### 25. Pistoya

From Luca wee tooke horses for Florence, where wee passed by pistoya, a faire Citty, well built, in  $\overline{y}^e$  midd way, betwixt Luca & Florence, 20. miles distant from both places.

\*f.131 There wee Changed horses, & \* went to Florence  $\overline{y}^t$  night, wee were ill used by  $\overline{y}^e$  Viturin<sup>493</sup>, for having  $\overline{pd}$  o<sup>r</sup> whole money aforehand, to  $\overline{y}^e$  postmaster of pistoya, & o<sup>r</sup> horses tyring by  $\overline{y}^e$  way,  $\overline{y}^e$  Viturin (as he made us beleewe) had no money to accomodate us with fresh horses, according to his master's engagem<sup>t</sup> to us at pistoya, so wee were forced to go on foote by turnes 7. miles, till wee came to Florence, where wee lodged at  $\overline{y}^e$  Bell  $\overline{y}^t$  night; but  $\overline{y}^e$  next day finding an Opportunity, wee went to  $\overline{y}^e$  white Lyon, in  $\overline{y}^e$

\*f.132 Piazza del Domo, at Camdra Loranda. \* The patron's name is Julio Pisi, an honest house, where wee stayd till  $\overline{y}^e$  11. of May, spending  $\overline{y}^t$  time in seeing the Curiositys in & about  $\overline{y}^e$  towne.

Florence.

Florence a faire, large, & goodly Citty, scituated in a plaine, environned with Mountaines<sup>495</sup>, except toward  $\overline{y}^e$  south.

It's cutt in two by  $\overline{y}^e$  River Arno, upon wch there are 4. bridges<sup>496</sup> for passage, from one side to  $\overline{y}^e$  other;

\*f.133 There are 3. Cittadells, one is Belvedor<sup>497</sup>, neere unto  $\overline{y}^e$  Duke's pallace, another St. Jiovanni, & \* the 3d. St. Miniato<sup>498</sup>, where they say is  $\overline{y}^e$  pitt of  $\overline{y}^e$  Martyr's<sup>499</sup> blood.

The streets are very faire, & full of stately pallaces.

The great place<sup>500</sup> is very faire And adorned with a faire fountaine, & an Excellent statue of Duke Cosmos, on horse-back<sup>501</sup>.

The Domo without<sup>502</sup>, is a most admirable peice of worke, all in laid with Marble of severall Colours.

\*f.134 The Facada<sup>503</sup> is not finished, The Cuppola<sup>504</sup> is very large, & built 8. squire, it seemes \* little from below, but may containe 15. Psons within, wee were in it, on  $\overline{y}^e$  Roofe within, there is the Day of Judgement<sup>505</sup> very well painted.

There is also within  $\overline{y}^e$   $\overline{sd}$  Church  $\overline{y}^e$  statues of  $\overline{y}^e$  12. Apostles, & other fine pictures. there is a stately Tower<sup>506</sup> of Marble, made only to hang bells in, adjoyning to  $\overline{y}^e$   $\overline{sd}$ . Church. neere it also is  $\overline{y}^e$  antient temple of Mars, now St. John's where children are baptized<sup>507</sup>.  $\overline{y}^e$  Gates<sup>508</sup> whereof are of brasse, of an excell.<sup>t</sup>

\*f.135 \* manufacture,  $\overline{y}^e$  Roofe of Mosaique-worke, excellently well done;

there<sup>509</sup> are  $\overline{y}^e$  12. Apostles in white Marble, with each of  $\overline{y}^m$  an Article of Faith, ( $\overline{wch}$  they say each of  $\overline{y}^m$  made, when they composed  $\overline{y}^e$  Apostles Creed) - written over  $\overline{y}^r$  head. a Statue of Mary Magdalene in brasse<sup>510</sup>,  $\overline{wch}$  shewes her to have been very old, & of small Stature, contrary to  $\overline{y}^t$  proportion wee saw at St. Maximim. \* A Monum.<sup>t</sup> of pope John 3.<sup>511</sup> who died at Florence. There are at  $\overline{y}^e$  gates of  $\overline{y}^e$  said Church, 2. Colunnes of porphiry<sup>512</sup>,  $\overline{sd}$  to be brought from Jerusalem to pisa, & from thence hither. In  $\overline{y}^e$  Domo are 2. paire of Organs, & these Reliques following, beside many more,

1. part of  $\overline{y}^e$  Crowne of Thornes.
2. part of  $\overline{o}^r$  Saviour's Robe of purple.
3. part of  $\overline{y}^e$  Crosse.
4.  $\overline{y}^e$  Reede.
5. St. John Baptist's Ashes. \*
6. of  $\overline{y}^e$  Stone of  $\overline{y}^e$  Sepulcher.
7.  $\overline{p}^t$  of :- Abraham, Isaac, peter, paul, cum multis aliis etc.

\*f.137

Expressed in a table, hanging in  $\overline{y}^e$  Church, with a prayer,  $\overline{y}^t$  God would be mercifull to men, by  $\overline{y}^e$  Intercession of those Reliques.

Sta. Maria Novella<sup>513</sup>, a faire Church, adorned with many faire sepulchers, & pictures. There is a monum.<sup>t</sup> of a patriach of Constantinople<sup>514</sup>,  $\overline{wch}$  subscribed to  $\overline{y}^e$  Councell, in  $\overline{y}^e$  time of Eugenius  $\overline{y}^e$  4th.<sup>515</sup> There is adjoyning a very large and \* beautiful Convent<sup>516</sup> of Jacobins, There are in it 3. faire Quadrangles<sup>517</sup>, fine Gardens, a Library, not over stored with bookes, & a good spicery<sup>518</sup>. Wee saw there  $\overline{y}^e$  sonne of  $\overline{y}^e$  Duke of

\*f.138



Northumberland<sup>519</sup> who was very civil to us.

The Church of St. Lorenzo<sup>520</sup> is a most sumptuous Church, built by Cosmus medices, in y<sup>e</sup> middle whereof is his sepulcher with this Epitaph.

Decreto publico pater-patriae<sup>521</sup>.

There are many other fine monuments of precious marble<sup>522</sup> etc.

\*f.139 Excellently well \* wrought. There is belonging to this Church, a most magnificent Chappel<sup>523</sup>, wch hath been 40. yeares in building & not yet finished. It's all built of fine Marble, jasper, & other precious stones, enriched with figures, & statues, y<sup>e</sup> greatest part whereof were made by Michael Angelo, amongst wch

\*f.140 are Morning, Noone, and night<sup>524</sup>. There is a Convent, & a fair library belonging to y<sup>e</sup> said Church, y<sup>e</sup> Report is y<sup>t</sup>. this \* Admirable Chappel, & Altar, (wch is making in y<sup>e</sup> old palace of y<sup>e</sup> rarest workemanship y<sup>t</sup> can be imagined) was begun & intended for y<sup>e</sup> Reception of o.<sup>r</sup> Saviour's Sepulchre, wch was designed to be stolen Away from Jerusalem, & brought to Florence<sup>525</sup>. The famous Relique of y<sup>e</sup> Robe of St. Francis is in y<sup>e</sup> Church of y<sup>e</sup> Cordeliers.

\*f.141 In y<sup>e</sup> Church of St. Crosse<sup>526</sup> is a faire pulpitt of stone graven.\* There is a monum<sup>t</sup> of Leonardo Aratino<sup>527</sup>, also a goodly monument of Michael Angelo<sup>528</sup> there buried with 3. faire statues of marble, denoting him to be a rare Limmner, Sculptor, and Architector.

On y<sup>e</sup> feast of St. Crosse<sup>529</sup>, y<sup>e</sup> Great Duke<sup>530</sup> came Solemnly to Visit y<sup>e</sup> Church, who carried himselfe<sup>531</sup> with much Devotion, and going thence to y<sup>e</sup> Domo, where a Cushion not being ready for him, he Kneeled on y<sup>e</sup> bare ground, his serv.<sup>ts</sup> of y<sup>e</sup> better sort, walked by y<sup>e</sup> Coach-side, \* and talked with him Covered. The Church of

\*f.142

St. Spiritu<sup>532</sup> is of Excellent Workmanship, supported with many long & great Columnes of marble, Governed by y<sup>e</sup> Fratri Erimitari, where there is a Cloister<sup>533</sup>, painted by y<sup>e</sup> Greeks, before y<sup>e</sup> Italians had y<sup>e</sup> Knowledge of y<sup>t</sup> Art.

The convent of St. Mark<sup>534</sup> is very beautiful; The monkes are of y<sup>e</sup> Order of St. Dominique, there is y<sup>e</sup> Monument of St. Antonio<sup>535</sup>,

\*f.143

Archbishop \* of Florence, all of pretious stones a Monument of Politian<sup>536</sup> & one of picus Mirandulus<sup>537</sup>, with this epitaph.

Joannes jacet hic Mirandula caetera  
norunt  
Et Tagus, et Ganges, forsan et  
Antipodes.

There is a fine Library<sup>538</sup>, & spicery, where wee bought Elixire vitae<sup>539</sup>, 6. moneths in making, & hath in it 350. Ingredients. Spirit of Cinomon 30. crownes an ounce. The Annunciata<sup>540</sup>, a very faire Church, to wch there is adjoyning a Sumptuous Convent, The Cloysters<sup>541</sup> whereof are \* Adorned with pictures, belonging to y<sup>e</sup> servi. as wee passed through y<sup>e</sup> Convent into y<sup>e</sup> garden, wee were made stop a little, for y<sup>t</sup> y<sup>e</sup> Fathers were busy in the Chapter-house, neere a Roome, wch wee were to pass through, In y<sup>e</sup> meane time there was a Curtaine drawne, but not so close, but y<sup>t</sup> wee could see, y<sup>x</sup> busines was only playing at Cards.

\*f.144

This Church of y<sup>e</sup> Annunciata is a place, of as<sup>542</sup> great devotion (Except Laureta) as any in Italy. There being an image of y<sup>e</sup> \* Virgin, & y<sup>e</sup> Angell, wch doth many Miracles<sup>543</sup>.

\*f.145

They report it to be begun by St. Luke, but miraculously finished by y<sup>e</sup> Angells. There are many presents and Vowes<sup>544</sup>, in y<sup>e</sup> sd Church. Before y<sup>e</sup> sd Church there is a broad place<sup>545</sup>, on y<sup>e</sup> left hand, where is a

is a very large Hospital<sup>546</sup>;

In y<sup>e</sup> middle is y<sup>e</sup> Statue of the Great Duke Fardinand<sup>547</sup>.

Not far from thence is y<sup>e</sup> Monneyge<sup>548</sup>, & y<sup>e</sup> Great Dukess<sup>549</sup> Stables  
Stored with good horses. Neere it are y<sup>e</sup> Dukes Lyons<sup>550</sup>, & other  
wild Beasts, (Who made us Sport by leaping at y<sup>r</sup>. breakefast) as  
\*f.146 Wolves, beares, etc. \*

The church of St. Michael<sup>551</sup>, is a little darke place, wherein is  
an altar, over wch there is y<sup>e</sup> picture of y<sup>e</sup> Virgin Mary, (wch  
(a Jewe in Contempt, stabbing with a Dagger, y<sup>e</sup> blood miraculously  
gushed out, & he betrayed himselfe, & was torne in peices by y<sup>e</sup>  
people. This was done Ano. 1493. for a monum.<sup>t</sup> of this on y<sup>e</sup>  
outside of y<sup>e</sup> church, amongst many faire statues, there is y<sup>t</sup>.  
of o.<sup>r</sup> Lady, w<sup>th</sup> these verses,

Hanc ferro effigiem petiit Judaeus,

et indiae

\*f.147

ipse qui vulgo delaniatus obit. \*

In y<sup>e</sup> sd Church, there is a Crucifix, y<sup>e</sup> head whereof bowed, a  
Gentleman having lighted upon his Ennemy, so y<sup>t</sup>. so that he could  
not escape him. upon his falling downe before him, & demanding  
his p<sup>don</sup><sup>552</sup>, as he Expected p<sup>don</sup> from God, for his owne Sins, was  
so moved w<sup>th</sup> Compassion, y<sup>t</sup>. he freely forgave him, & imediately  
bringing along with him y<sup>e</sup> man y<sup>t</sup>. had injured him, to this Church,  
\*f.148 he placed him before y<sup>t</sup>. Crucifix, & demanded \* p<sup>don</sup> of God, as  
freely as he had p<sup>don</sup>ed his Ennemy, whereupon y<sup>e</sup> Crucifix, in  
token y<sup>t</sup>. he had granted his suite, bowed his head, & continues  
so ever since<sup>553</sup>.

In y<sup>e</sup> church of y<sup>e</sup> Benedictins<sup>554</sup>, wch is adorned with a fine

Roofe of Carved wooden-worke, is  $\overline{y}^e$  tombe of Hugo Otho<sup>555</sup>.

\*f.149 The church of  $\overline{y}^e$  Trinity<sup>556</sup>, is a faire Church, before  $\overline{wch}$  there is an high Columne with Justice on  $\overline{y}^e$  top<sup>557</sup>. \*

Neere  $\overline{y}^e$  Church of San-Pietro, there is a Columne where  $\overline{y}^e$  Florentines repulsed an Enemy, following  $y^m$  in roat, with great Slaughter a mile, where there is, in memory of  $\overline{y}^t$  good<sup>558</sup> successe, also another of  $\overline{y}^e$  same fashion.

\*f.150 The hospitall of Sta. Maria Nata<sup>559</sup>, is a worke of great Charity - it hath 70000. Crownes Revenue, in  $\overline{y}^e$  Cloister are many Sculls & bones of dead men, to  $\overline{y}^e$  Number of at least 10000 il Crucifisso Dei vechi, a little Chappel, \*  $\overline{wch}$  is  $\overline{sd}$  to be older  $y^n$  any Church in Florence.

An Auntientest house in Florence is now inhabited by a butcher. Amongst  $\overline{y}^e$  stately pallaces,  $\overline{y}^e$  pallace of pithy<sup>560</sup> where  $\overline{y}^e$  great Duke lives, is  $\overline{y}^e$  chiefest. It is of a stately building of Rustique<sup>561</sup> worke not overlarge, but very uniforme, There is at  $\overline{y}^e$  entrance, neere  $\overline{y}^e$  Gate a Loadstone of a huge bignes; There is in it (as they call it) an Independant starecase. The Gardens<sup>562</sup> are large \* with many fine Fountaines, & Innumerable rare<sup>563</sup> Statues. The sellar<sup>564</sup> is in a Rock, in  $\overline{y}^e$  garden so cold.  $\overline{y}^t$  there are icishickells<sup>565</sup> perpetually, wee were in it in May, & ~~saw~~  $\overline{y}^e$  Ice round about<sup>566</sup>, & tasted  $\overline{y}^e$  wine. There is<sup>567</sup> in  $\overline{y}^e$  Garden ostrages, & other strange birds.

\*f.152 Also  $\overline{y}^e$  great Dukes Apothecary's Cabinet, very well worth  $\overline{y}^e$  sight. From  $\overline{y}^e$  pallace of pithy there are Gallarys, a mile long,  $\overline{wch}$  leades to  $\overline{y}^e$  old pallace, in one of  $\overline{wch}$  there is  $\overline{y}^e$  life of H.4 of France<sup>568</sup>. \* In  $\overline{y}^e$  chiefe Gallery, next to  $\overline{y}^e$  old pallace, are 63. statues, antient, & moderne, of marble, excellently well

done, also  $\overline{y}^e$  pictures of all  $\overline{y}^e$  most famous men in  $\overline{y}^e$  world, in former & latter times.

in a little Chamber within  $\overline{y}^t$  Gallery, is a most admirable Globe of  $\overline{y}^e$  earth, both for greatnes, & curiosity of Art, also a Celes-tiall Sphere, proportionable, rare Marble tables, & fine pictures.

In another little Chamber within  $\overline{y}^e$   $\overline{sd}$  Gallerie, there is a Cabinet inlaid with precious stones, & Wood petrified, supported with 8. great Agat pillars, & two tables inlayd with precious stones. Many Jealls \* of  $\overline{y}^e$  Heathens. Corall of all Kinds in great quantity. A cabinet of Vessells of all sorts of Ivory, of  $\overline{y}^e$  rarest Workemanship imaginable. a pillar of Easterne Alabaster, as big as a man's waste, & 3. yards high, transparent. In another Chamber, in  $\overline{y}^e$  same Gallery, a great Cabinet of ivory inlayd with jasper, & other pretious stones,  $\overline{wch}$  is made to turne. There are in it  $\overline{y}^e$  12. Apostles, & christ on  $\overline{y}^e$  Crosse, in Amber,  $\overline{y}^t$  being turned away appeares Christ, as he was \* lifted up to  $\overline{y}^e$  Crosse, In ivory of rare Workemanship, done by Michael Angelo. That cabinet is  $\overline{sd}$  to be worth 80000 Crownns, besides  $\overline{y}^e$  meddalls  $\overline{wch}$  are in it, in number very many.

There are also many rare tables, inlayd with pretious stones. In a round Chamber about  $\overline{y}^e$  middle of  $\overline{y}^e$   $\overline{sd}$  Gallery, there are rare pictures of Mosaique worke, a Nayle of Iron halfe converted into Gold, by  $\overline{y}^e$  philosophers stone<sup>569</sup>, Mont Calvary. a very great Cabinet of severall pretious \* Stones,  $\overline{wch}$  cost 300000 Crownes, a head of a great bignes carved in a Turkey-stone<sup>570</sup>,  $\overline{wch}$  cost 15000 Crownes. There is also a table Containing  $\overline{y}^e$  map of Livorne, in pretious Stones, also a Candlestick with 24.

branches, of Amber, y<sup>e</sup> rooffe<sup>571</sup> is of Shells, very rare, in y<sup>e</sup> Lower hall you may see there y<sup>e</sup> windes, a Cabinet of Vessells for y<sup>e</sup> table of Chrystal de Roc<sup>572</sup>, & pretious stones, worth 300000 Crownes.

- \*f.156 Another Cabinet of \* admirable raritys worth 400000 Crownes. y<sup>e</sup> Riches of y<sup>e</sup> sd Gallery & Chambers are sd to be worth 3. millions of Gold. In y<sup>e</sup> old pällace<sup>573</sup>, is y<sup>t</sup> admirable Altar, designed for y<sup>e</sup> Church of St. Laurenzo, of an imense greatnes, adorned with rare images of Amber, jasper, & other pretious stones, & y<sup>e</sup> whole Altar, of fine Marble, & Jasper, inlaid with pretious stones of admirable workemanship, \* In a word, I thinke y<sup>e</sup> whole world affords not a better, In y<sup>e</sup> Hall where y<sup>e</sup> great Duke is Crowned<sup>574</sup>, is a most Stately Roome, where are many historys, exceedingly well painted.

In another Chamber, there is y<sup>e</sup> Map of Italy wrought with needles.

The Gospel of St. John, wch was sd to be written with his owne hande, & to be in this pällace, It's carried to the Vaticane at

- \*f.158 Rome; in the \* Ward-Robe, is abundance of Riches, amongst wch, a pillicate<sup>575</sup> for an Altar, of 90. pounds weight, in gold, garnished with pretious stones ((a great presse<sup>576</sup> full of golden plate, abundance of rich jewells, y<sup>e</sup> great Duke's rich saddle garnished with precious stones))<sup>577</sup> Lois 13. King of France, on horseback, of pure Gold, a great cup of belaire<sup>578</sup> another presse of Golden plate, for y<sup>e</sup> Altar.

The Arcinall not to be seene, y<sup>e</sup> Armes being out of Order.

- \*f.159 In one part of y<sup>e</sup> towne, there is a Centaure<sup>579</sup> very well Carved. \* The Cabinet of don John de Bologna<sup>580</sup>, y<sup>e</sup> rare Sculpture is worth sight; There wee saw y<sup>e</sup> mould of most of y<sup>e</sup> Statues in Toscany,

also of  $\overline{y}^t$  famous one of H.4. in paris upon pont neuf,  $\overline{wch}$  was made here.

The pallaces of Strassy<sup>581</sup> & Cardinall de Medices<sup>582</sup>, are of stately building, there is a a very fine walke to  $\overline{y}^e$  Cassine<sup>583</sup> of prince Lorenzo, about a mile Westward to  $\overline{y}^e$  river side.

\*f.160 There are in this towne 44 parish Churches, 36 Hospitalls. \* There is in Florence a house called  $\overline{y}^e$  Male-Maritati, whither any woman  $\overline{y}^t$  is ill used by her husband may retire, & if shee prove, he doth abuse her, Shee is allowed her Dowry.

The Eve of St. John was made by pope Urban  $\overline{y}^e$  4. to be in Florence 2. days before  $\overline{y}^e$  Feast<sup>584</sup>, by reason, of  $\overline{y}^e$  great Resort of Strangers.

\*f.161 On  $\overline{y}^e$  day before St. John - at  $\overline{wch}$  time, after Wee had been at Siena, Wee Returned again to Florence<sup>585</sup>, and \* There wee saw  $\overline{y}^e$  solemne procession of  $\overline{y}^e$  unmarried maides who never go forth, but  $\overline{y}^t$  day, &  $\overline{y}^n$  if any man present any one of  $\overline{y}^m$  with a Nosegay, shee is obliged to marry him, & can not refuse him, though shee affect him not, after  $\overline{y}^e$  posy given he is obliged also.

Innumerable other people of all sorts, Ages, & sexes, went  $\overline{y}^t$  day also in Solemne procession in  $\overline{y}^e$  morning, In  $\overline{y}^e$  Afternoone \* The great Duke came in State, attended by many brave<sup>586</sup> Gentle.<sup>n</sup> on horseback with Prince Leopaldo<sup>587</sup>,  $\overline{y}^e$  two Cardinalls, & Accompanied with  $\overline{y}^e$  great Dutchesse<sup>588</sup> to  $\overline{y}^e$  piatza of Sta. Maria Novella, to see a race of Chariotts<sup>590</sup> (after  $\overline{y}^e$  old Roman way of Chariot-Races) run 5. times about 2. pyramides<sup>591</sup>, there placed,  $\overline{wch}$  pleasure was Vanished in a mom.<sup>t</sup> 592.

\*f.162 (sic) That day o<sup>r</sup> Company was desired to do hono<sup>r</sup> to mr. Santhill<sup>593</sup>, \* the King's Agent, in Accompanying him to y<sup>e</sup> race, wch they did willingly in hono<sup>r</sup> to y<sup>e</sup> King & Nation, but he, who having promised to provide Coaches for y<sup>m</sup> all, turned y<sup>m</sup> on foot, & afterwards also sent to y<sup>m</sup> for money for y<sup>r</sup> places, wch he told y<sup>m</sup> was provided for y<sup>m</sup> by himselfe.

The next morning being St. John's day, y<sup>e</sup> Great Duke came in State to y<sup>e</sup> piazza of y<sup>e</sup> old pallace, to receive y<sup>e</sup> homage of all y<sup>e</sup> Castles, City's & Townes, within his dominions<sup>594</sup>, wch was handsomely \* performed, by Rustique Clownes<sup>595</sup>, on horseback, who bore y<sup>e</sup> banners of y<sup>e</sup> places they came from. The Duke according to an<sup>596</sup> Antient Custume released then<sup>597</sup> 50. prisoners, wch passed by him. After y<sup>t</sup> passed some pagents, after y<sup>e</sup> manner of those of y<sup>e</sup> Ld. Major of London, but nothing so stately.

In y<sup>e</sup> afternoone, there was a race of 6. barbes<sup>598</sup>, without riders, wch y<sup>e</sup> great<sup>599</sup> Duke & his Lady, (wayted on by all y<sup>e</sup> Nobility), beheld, in great pompe, y<sup>e</sup> pleasure was soone passed, & some 2. or 3. killed by y<sup>e</sup> way<sup>600</sup>.

\*f.164 In y<sup>e</sup> Evening there were at the old pallace very admirable fire-workes etc. \* This City can not bragge much of it's Antiquity, yet it was founded before y<sup>e</sup> Trium-Viri<sup>601</sup>; opinions vary about it. Some say it was built by those of Fiesola, who considering the difficulty of going up & downe a great hill, by little & little, abandoned Fiesola, & built Florence<sup>602</sup>.

It's antient Governm.<sup>t</sup> 603 was by 2. Consulls for a yeare, a senate of a 100. Fathers, or wise men, afterwards there were 10 cittizens chosen to Governe it; It's now Governed by one sole head, the \*

\*f.165



great Duke, who is most absolute prince of it. About a mile from Florence, towards  $\overline{y}^e$  south, wee saw  $\overline{y}^e$  great Dutches her house, called poggio Imperiale<sup>604</sup>, it is not great nor  $\overline{y}^e$  Roomes large, but very  $\overline{comodious}$ , & excellently well adorned with pictures & Statues. there is in it a little private Chappel, with walls inlayd with jasper, & other fine stones of divers Colours,  $\overline{y}^e$  pavem.<sup>t</sup> of Curious marble, & in  $\overline{y}^e$  rooffe artificial heavens excellently well represented, it is adorned with very<sup>605</sup> many fine statues. \* In  $\overline{y}^e$  garden there is a grotte of pretty water-works.

\*f.166

The stables are but meane & poorely furnished.

Toward  $\overline{y}^e$  North-East of Florence, about 2. miles from thence are  $\overline{y}^e$  Remainers of  $\overline{y}^t$  antient and famous City of Fiesola, mother of Florence;

### Fiesola

it retains still the priviledges of a City, & there is a B.<sup>p</sup> of it. Wee saw there a paire of staires consisting of 80. stepes,  $\overline{wh}$ , for  $\overline{y}^t$  pope Leo  $\overline{y}^e$  10th.,<sup>606</sup> coming  $\overline{y}^t$  way, ascended to a Chappel, scituated on  $\overline{y}^e$  top, it pleased his holynes to \* grant an Indulgence, for a yeare & a day to all those  $\overline{y}^t$  shall hereafter take  $\overline{y}^e$  paines to go up those staires; This indulgence  $\overline{y}^t$  it may be perpetuated to posterity is graven in marble, & placed in  $\overline{y}^e$  wall, at  $\overline{y}^e$  bottome of  $\overline{y}^e$  sd Staires. About some 4. miles further, Inclining toward  $\overline{y}^e$  North, is

\*f.167

### Pratolino<sup>607</sup>

pratolino,  $\overline{y}^e$  Duke's pallace of pleasure, but a small house, yet well contrived, all  $\overline{y}^e$  offices being under the house, This place

\*f.168 is much famed \* for rare<sup>608</sup> Water-Workes, many of wch were out of Order, when wee were there.

The Chiefe of y.<sup>m</sup> are these,

1. The mountaine of parnassus, where y.<sup>e</sup> water only makes a paire of Organs play, doing both y.<sup>e</sup> office of y.<sup>e</sup> bellowes & y.<sup>e</sup> fingers.

\*f.169 2. Cupidon, y.<sup>e</sup> entrance into wch grotte, is downe 2 Or 3. steps, wch when you tread on, water flyes violently from y.<sup>e</sup> walls on both sides into y.<sup>e</sup> Eares. Certain seates, on wch if you sett y.<sup>e</sup> water flyes into y.<sup>r</sup> Godpeece. \* In y.<sup>e</sup> same Grotte is Cupid turning swiftly round, & many other pretty devices.

3. La Menata, is a faire fontaine;

4. y.<sup>e</sup> statue of y.<sup>e</sup> Laundresse wringing of a Cloath, admirable to y.<sup>e</sup> life, y.<sup>e</sup> water issuing out of y.<sup>e</sup> wrinkles as if it were very cloth, indeed it being so well cutt out of fine Marble.

5. a Tree, wch serves for a fontaine.

\*f.170 6. The fontaine of y.<sup>e</sup> Satyre is a very faire one, There being a Satyre, y.<sup>t</sup> \* Rises up, & playes on the baggpipes, as if he were a man indeed. There is a Cuckow y.<sup>t</sup> sings, & fame sounding a trumpet.

\*f.171 7. a principall Grotte there is, a powder mill, an oate mill, a fellow y.<sup>t</sup> Gapes, & turns his eies, The world turning round, Dukes, a fellow turning a Grindstone, a pillar of petrified water, whereunder y.<sup>e</sup> trenches is a place to put wine in Fresco, in y.<sup>e</sup> middle of y.<sup>e</sup> table is a Cock, y.<sup>t</sup> spouts \* water like y.<sup>e</sup> Dragon at Ruell, wch may forme water also into Cupps etc. on one side of y.<sup>e</sup> table is a woman going to draw water, opens y.<sup>e</sup> doore, & goes to y.<sup>e</sup> well, fills her pitcher, & so return's. Smiths at

Workes. huntsmen riding, people weighing with Scales, & many other pretty devices, wch while wee were admiring  $\overline{y}^e$  Cock from  $\overline{y}^e$  table Spoated on  $\overline{o}^r$  heads.

\*f.172

On  $\overline{y}^e$  other side of  $\overline{y}^e$  house is a faire meadow, on  $\overline{y}^e$  left hand whereof is a Chappel with \* an Indulgence to all those  $\overline{y}^t$  shall come & visit it.

At  $\overline{y}^e$  end of  $\overline{y}^e$  meadow, is  $\overline{y}^e$  faire fontaine of  $\overline{y}^e$  Apponini with many others, not yet furnished.

From there wee went to Caredge,<sup>609</sup>

Caredge.<sup>610</sup>

$\overline{y}^e$  old Cardinall's house of pleasure, wch is but very ordinary, only  $\overline{y}^e$  Scituation pleasant.

From thence to petraia,

Petraia.

a house of  $\overline{y}^e$  Duke's where are many fine pictures. Thence to Castello,

Castello.

\*f.173

$\overline{y}^e$  house of prince Lorrenzo<sup>611</sup>, where<sup>there</sup> are many \* Fine fountaines, & water-workes, one whereof is with a device in a walke,  $\overline{y}^t$  if you sett  $\overline{y}^r$  foote upon a certaine stone, there will fall  $\overline{y}^e$  quantity of a tubb of water on  $\overline{y}^r$  head, out of a Dragon's mouth. There is a pond<sup>612</sup> of 8 bras(s)es<sup>613</sup> deepe, under wch wee went to an Island, in  $\overline{y}^e$  middle a fontaine Covered with Ivory, where

\*f.174

there are pretty devices, The like also in severall other Grotts.\* From thence wee went in a Compliment to  $\overline{y}^e$  Duke of Northumberland's<sup>614</sup> house, not far from thence; one of  $\overline{y}^e$  company having a

615  
 lre to him, & so Returned to Florence, but dined at poggio-  
 banci 616 15m. From Florence on y<sup>e</sup> 12. of May, for 3 pistalls Wee  
 hired a Coach to carry us to Siena,

Siena.

30m. where being arrived & seating our selves in a Convenient  
 lodging, wee rested till y<sup>e</sup> feast of St. John, at wch time wee  
 went to see y<sup>e</sup> Ceremonies of y<sup>e</sup> feast, & returned speedily, be-  
 twixt wch time, Viz. Whit Sunday, wch they say was y<sup>e</sup> day on wch  
 our Saviour was baptized by St. John, his right arm being y<sup>t</sup>  
 wherewith he baptized our saviour, was (after an oration made by  
 a boy) by y<sup>e</sup> Archb<sup>p</sup>, Exposed to y<sup>e</sup> sight of y<sup>e</sup> people, 3. times at  
 y<sup>e</sup> elevation whereof, each time y<sup>e</sup> trumpetts sounded, y<sup>e</sup> people  
 all fell down, & worpd it, this was done at y<sup>e</sup> Duomo.

On y<sup>e</sup> day of Corpus Xti, there was also a great Ceremony, all y<sup>e</sup>  
 people going in Solemne procession, in honour to y<sup>e</sup> sacram<sup>t</sup>, wch  
 was carried in great state by y<sup>e</sup> Archb<sup>p</sup> himselfe, y<sup>e</sup> prince,  
 senatours, & nobility following, when they came to y<sup>e</sup> Market-  
 place, y<sup>e</sup> Chaimbers 617, & other Gunns thundered; wee had a story  
 told us by a monk of St. Augustine, for y<sup>e</sup> honour of his Convent,  
 & y<sup>e</sup> monastery of sisters, of y<sup>e</sup> same order, over ag<sup>st</sup> it, y<sup>t</sup>  
 about 14. yeares agoe, on this day, y<sup>e</sup> Monkes, & y<sup>e</sup> Sisters agreed  
 to meete together, whilst y<sup>e</sup> whole towne was in y<sup>e</sup> solemne  
 Devocon 618, y<sup>e</sup> agreem<sup>t</sup> was y<sup>t</sup> y<sup>e</sup> Nunnes should come to y<sup>e</sup> monks'  
 Chambers, & so having y<sup>e</sup> Keyes of y<sup>e</sup>\* monkes 619 chambers, given  
 y<sup>m</sup> with billettts 620 of y<sup>r</sup> Chambers, they came accordingly, but  
 staying a little too long, were discovered, whereupon if y<sup>e</sup>  
 monkes had not been good friends, their house had beene given to  
 y<sup>e</sup> Jesuites 621, y<sup>n</sup> newly come hither, & wanting place of being;

\*f.175

upon this & some other like Scandalls y<sup>e</sup> Archb'p. hath forbidden Nunns y<sup>e</sup> liberty of speech with any man w't-soever, (except y<sup>r</sup> Confessor (who must be old)) without licence.

This Citty is named Siena from y<sup>e</sup> Gallisehomes<sup>622</sup>, y<sup>e</sup> builders of it, It was a colony of y<sup>e</sup> Romains, to wch it was sometimes subject, it process of time it obtained y<sup>e</sup> Liberty of a Republique<sup>623</sup>, yet still acknowledging y<sup>e</sup> Emperour for Id. They have gotten great Victories over y<sup>e</sup> Florentines<sup>624</sup>, with whome they had an antient emulation<sup>625</sup>, & although it was afterwards subjected by y<sup>e</sup> patricii<sup>626</sup>, its principall Citizens, yet it recovered liberty, & so continued till y<sup>e</sup> yeere 1555. at wch time it was subjected to y<sup>e</sup> Duke of florence, yet y<sup>e</sup> Novem Viri<sup>627</sup> (for so many chiefe Magistrates there were) so retained y<sup>r</sup> titles & habit & on certain feast days walke in y<sup>r</sup> antient state, like y<sup>e</sup> Ghosts of y<sup>e</sup> old Republique, for y<sup>r</sup> power is now in y<sup>e</sup> hands of y<sup>e</sup> great Duke & his officers.

\*f.176

The Aire is good & wholesome, yet sometimes overclouded with thick mists. \*

It hath many faire fountaines amongst wch Fonte Branda,<sup>628</sup>

Fonte Brando.

or Fons blandos,<sup>629</sup> at y<sup>e</sup> bottome of a hill, where prince Matthaes<sup>630</sup> Keeps his fish.

In y<sup>e</sup> piazza is in forme of a shallope-shell another fountaine adorned with many<sup>631</sup> Curious Statues of Marble.

Rouabrana. Ano. 1550.

In y<sup>e</sup> same piazza is a tower called Rouabrana from one Brun<sup>632</sup>, who being a Rebel deffended it a long while, ag.<sup>st</sup> y<sup>e</sup> whole Citty.

On y<sup>e</sup> other side is y<sup>e</sup> house of y<sup>e</sup> antient Republique, on y<sup>e</sup> top of wch is a high tower where you have y<sup>e</sup> prospect of y<sup>e</sup> whole towne; y<sup>e</sup> Traytors to y<sup>e</sup> Republique,

y<sup>e</sup> pal.ace of y<sup>e</sup> Republique. <sup>633</sup>

used to <sup>be</sup> buried under y<sup>e</sup> Councell-Chamber, as you may see y<sup>e</sup> places.

There are in some of y<sup>e</sup> Chambers pictures of antient history.

Here is all to y<sup>e</sup> palace of Cerretani,

Palace of Cerrotani.

wch by an earth-quake ao. 1603. <sup>634</sup> was rent almost from y<sup>e</sup> top to y<sup>e</sup> bottome, yet closed again, stands to this day. at y<sup>e</sup> same time y<sup>e</sup> high tower of y<sup>e</sup> Republique, was so shaken, y<sup>e</sup> bells struck on both sides, yet received no damage.

There is an altar in y<sup>e</sup> piazza, at wch there is a masse every market day, a little before noone, when there is y<sup>e</sup> greatest con-course of people, & at y<sup>e</sup> elevation, many trumpetts sounding, all y<sup>e</sup> people fall downe.

There are many stately Churches, among wch y<sup>e</sup> Duomo is y<sup>e</sup> chiefest,

Duomo. <sup>635</sup>

within & without all adorned with Black & white marble, in y<sup>e</sup> pavem. <sup>636</sup>, neere y<sup>e</sup> altar, is carved y<sup>e</sup> History of K. Sciriphus,

\*f.177

of unparalleled workemanship, \* on high round about, are y<sup>e</sup> statues of all y<sup>e</sup> popes, in marble, y<sup>e</sup> Facade is of excellent work, & so is y<sup>e</sup> Temple of St. John <sup>638</sup>, below where all y<sup>e</sup> children are baptized <sup>639</sup>, y<sup>e</sup> pulpit <sup>640</sup> is of excellent Sculpture.

There is a library <sup>641</sup> (as they call it) though it have no bookes,

where is y<sup>e</sup> life of pius<sup>642</sup> 2 dus in 20. great peeces of painting  
by Raphael D'Urtimo, & pietro Di peryggio<sup>643</sup>, underneath is  
written as followeth,<sup>644</sup>

1. Eneas silvius pico lemneus natus est patre silvio matre victoria 18 Octob. 1405. Corsiani in fundis Gentilitiis, Basiliam ad Councilium contendens, vitempestatis in Lybiam propellitur.
2. E.S. a Basil. Conc. in ulteriar. Britan. orator ut in scatiam ad Regiem Calixium, missus a tempestate, in Norwegiam pulsus, et per Britanoes Regios speculatores eludens Basil revertitur.
3. Hic E.S. a Felice 5<sup>o</sup> Ante papa Legat. ad Fred. 3. Caesa: missus laurea corona donatur, inter amicos servatarios annumeratur, et praeficitur.
4. E.S. a Fred.3. Imp Legatus ad Eugenium 4. missus non solum ei reconciliatus est, fere et Hypodiaconus et servetarius max Tegestinus, Derinde Senensis Antistes creatus.
5. E.S. Fred.Imp. Leonaram Sponsam exhibet, et puellae laudes, ac Regium Lucita novum Complectitur.
6. E.S. senens. Antistes ad Calistum 3. orator a Fred. Imp. 3. missus, pont ad bellum Asiaticum animat, et Patrum principumq: omniumq: rogatione Card. efficitur.
- \*f.178 7. Calisto mortuo Eneas Senen acclamatione \* patrium apertisque suffragiis pont. deligitur, et Pius 2. nominatur.
8. Pius 2 Pont max. a Ludovico Mantuanorum principe, classe in Neumachiae speciem exceptus, 6<sup>o</sup> Calend. Jun. mantuano ad judictum die expeditione in Turcas, conventum ingreditur.
9. Pius 2 Pont max. Catharinam senen. ob innumera eius miracula inter diuas retulit.

10. Pius 2 cum Ancon expeditione in Turcas acceleraret ex febro interit, cujus animam Heremita Camaldulensis in caelum efferi vidit, corpus vero patrum decreto in urbem reportatum est.

in  $\overline{y}^e$   $\overline{sd}$  Library, over  $\overline{y}^e$  doore, is Adam & Eve driven, away by an Angell with this inscription D.O.M. et Posteris offendi, utrisque lebeo, menter mihi

Close by  $\overline{y}^e$  Library, as you go out at  $\overline{y}^e$  left hand, is  $\overline{y}^e$  chappel of St, John-Bapt. on  $\overline{y}^e$  wall there is an Inscription,  $\overline{p}^t$  whereof followeth:

Quisquis adoratum venisti, hic Christi praecursorem Supplex venerare, et Lubens has legito natas, eius indices brachii, quod terris dei filium indicavit proximo in Sacello dexterum Baptistae brachium asservatum, etc.

Sancte nobis dexter, adsis ni hac dextera

Over the place where it is kept, there are 3. gates of iron, with an iron grate besides, to  $\overline{wch}$  belong 4. Keyes,  $\overline{y}^e$  one neere St. John's arme, as il crucifisso miraculoso di monte aperto (where  $\overline{y}^e$  senesi<sup>645</sup> got  $\overline{y}^e$  Victory<sup>646</sup> over  $\overline{y}^e$  Florentines)  $\overline{y}^t$  being prayed unto by  $\overline{y}^e$  Senenses, to shew  $\overline{y}^t$  it tooke  $\overline{p}^t$  wth  $\overline{y}^m$  ag<sup>st</sup>.  $\overline{y}^e$  Florentines, Alzo il Capo<sup>647</sup>, & so stood ever since, this hapned in 1434<sup>648</sup>.

This is quite contrary to  $\overline{y}^t$  of Florence, in St. Michaels' Church,  $\overline{y}^e$   $\overline{wch}$  bowed downe  $\overline{y}^e$  head, in token,  $\overline{y}^t$  he granted to him  $\overline{y}^t$  prayed before it.<sup>649</sup>

The 2. Columes of  $\overline{y}^e$  Altars of Muratori<sup>650</sup> & Sculptoriari<sup>651</sup>

\*f.179

admirably carved in Marble \* with sundry lively expressions of  $\overline{y}^e$  shee wolfe,  $\overline{wch}$  Romulus & Remus sucked.



Dominique.

In  $\overline{y}^t$  Church os St. Dominique<sup>652</sup>, as you come in on  $\overline{y}^e$  right hand is a picture of Thomas Aquinas, teaching in his chaire.

Next  $\overline{y}^t$  is  $\overline{y}^e$  Image<sup>653</sup> of Sta. Katharina di Siena<sup>654</sup>, as it was taken by a painter from her, she being in an extacy, neere  $\overline{y}^t$  is a marble with this Inscription

Quina vulnera Reremptionis nostrae pretiū. Virgineo  
Catherinae corpori in pressa, (Qua de re magna animorum  
contentione discreptatum fuerit primo) dedemque (majore  
miraculo) dejure conte virgine mortalium obtulibus sub-  
stracta purpuratis quiribus Praesunt (me propie Cognita)  
censentibus urbanus 8.p.o.m. elixit  $\overline{[et]}$  salio 14. Kalend.  
mortii 1613. Laurentio petruccio 11 C. sumptusuo et  
pietate cognitionem promovente

En locus hic toto sacer, et venerabilis orbe, hic sponsum  
Catherina suum Sanctissima saepe, vidit orans Christum dictu  
mirabile, sed tu quisquis ades, hic funer preces, venerare  
beatum, stigmata gestrantem firni insignia Amores.

In a chappel, there are many pictures<sup>655</sup>, amongst  $\overline{wch}$ , our  
Saviour's, represented walking with her, & helping her to say  
her office, & to sing gloria patri etc. The Crosse shee gives  
to our Saviour in  $\overline{y}^e$  shape of a poore man turnes gemmes in his  
hands, who gives it to her again, for a Coate given by her to  
our Saviour, he gives her a perpatuall Smock<sup>656</sup>. \*

\*f.180

Sta. Cath. House

Not far from this church, towards fonte branda is her house, all  
 $\overline{y}^e$  roomes whereof are turned into Chappells & oratories, painted  
about with severall actions of her life, wee were in her cell,

from whence  $\overline{y}^e$  people in devotion take out pebble-Stones.

St. Martino

In  $\overline{y}^e$  church of St. Martino are many fine pictures, there is an altar carved of wood, gilded above 500 yeeres agoe.

a Columne

Before St. Justus, there is a Columne, whereon there was antiently a jeall of the Heathen, but now turned upside downe, so as it is not to be seene.

$\overline{y}^e$  Servi.<sup>657</sup>

in  $\overline{y}^e$  Ch. of  $\overline{y}^e$  <sup>658</sup> Servi is a pit <sup>659</sup> out of wch a treasure was digged up by  $\overline{y}^e$  Monkes.

La Madonna Provenzana.

La Madonna Provenzana, a place now of great devocon, yet antiently it was a whore house.

Neere it <sup>660</sup> is a little Chappel, where there was an image of our Lady, wch (as they say) miraculously recovered  $\overline{y}^e$  hangman's wife of a great sicknes, shee afterward (as  $\overline{y}^e$  sustome is) in expression of thanks gave a gowne to  $\overline{y}^e$  image, but after reporting it irreverently to  $\overline{y}^e$  whore's living in  $\overline{y}^e$  same house, her gowne was brought to her again miraculously, & shee suddenly relapsed into her former disease.

This ch. was built (aere pio) A.<sup>o</sup> 1594. &  $\overline{y}^e$  Image was translated from  $\overline{y}^e$  little chappel hither 1611. where it hath done millions of miracles as appeares by  $\overline{y}^e$  walls.

a Columne.

In this towne are many fine Monasteries, and Churches, as St. Spiritus; Augustine etc. without the \* porto Fiorentino<sup>661</sup> is a columne,<sup>662</sup> wch y<sup>e</sup> people of Siena erected to y<sup>e</sup> honor of Fred. 3. Emp. in memory y<sup>t</sup> he there first met his wife. Leonora: daughter to y<sup>e</sup> king of portugall.

Without y<sup>e</sup> porto Svile, is an hermitage<sup>663</sup>, where, in a little garden, is an high tree, wch they say, is growne of y<sup>e</sup> staffe of St. Francis, stuck therein; there is also a stone in y<sup>e</sup> wall, wch they say is his pillar.

A Fountain

not far from thence is a fountaine of St. Bernard in y<sup>e</sup> water whereof is very medicinall for feavers.

About a mile from y<sup>e</sup> towne, is y<sup>e</sup> Convent<sup>664</sup> of St. Bernardin,

Convent of St. Bernard.<sup>665</sup>

very large, & faire, scituate on y<sup>e</sup> top of a hill where is his Cell, & Library of manuscripts, most of y<sup>m</sup> written by himselfe, over y<sup>e</sup> doores of y<sup>e</sup> several Chambers, are written fine sentences as Claudature diabolo aperiatur Christo. The Church is large, & well built, & under it another.

Without y<sup>e</sup> porto Romano is a fine Convent of Carthusians.

Without y<sup>e</sup> porto St. Marco, about a mile of, is y<sup>e</sup> Convent of Benedictines, a very pleasant seate.

Without y<sup>e</sup> porto Fiorentino, on y<sup>e</sup> right hand is a pleasant pallace of Seig.r. Chesay.

Palazzo di Seig or. Chesay.

in y<sup>e</sup> Chappel whereof is an indulgence for 80000 yeeres to any  
y<sup>t</sup> shall but say a prayer there written; it was granted by  
Boniface 8.<sup>666</sup> and confirmed by Benedict. 11. The university<sup>667</sup>  
of y<sup>e</sup> citty, consists but of one colledge, called La Sapienia  
La Sapienia.<sup>668</sup>

\*f.182

& y<sup>t</sup> for y<sup>e</sup> structure, is but indifferent. \* The Jesuits, every  
day of the yeere, read (gratis) to y<sup>e</sup> youth of y<sup>e</sup> Citty; one day,  
wee heard a page of y<sup>e</sup> prince dispute very handsomely, he being  
present.

On y<sup>e</sup> 24. of Septem<sup>r</sup> there was a meeting of divers of y<sup>e</sup> witts in  
towne (wch they call an Academy<sup>669</sup>) before y<sup>e</sup> prince, & Archb<sup>p</sup>  
who made verses upon severall subjects.

y<sup>e</sup> Hospitall.

Over against y<sup>e</sup> duomo, is a very large Hospitall, built by a  
cobler, it maintaines at least 600. persons. y<sup>e</sup> maidens there,  
have each of y<sup>m</sup> a dowry of 100 cr,-200 any one may make a choice  
of y<sup>m</sup> they go forth, but twice a yeere.

Neere the piazza, is y<sup>e</sup> Marchants lodge<sup>670</sup>, or banco.

There are many towers up & downe y<sup>e</sup> Citty seated above y<sup>e</sup> houses,  
wch were (in y<sup>e</sup> time of Republique) those who had done any notable  
service for y<sup>e</sup> Comon Wealth, who had leave to erect in honour &  
reward for y<sup>r</sup> good service. On y<sup>e</sup> west of y<sup>e</sup> Towne, is a Cit-  
tadell, into wch none may Enter, made by y<sup>e</sup> Grand Duke, to Keepe  
y<sup>e</sup> Citty in Subjection<sup>671</sup>.

All over y<sup>e</sup> towne, you shall see y<sup>e</sup> Statue of Romulus & Remus,  
sucking y<sup>e</sup> shee Wolfe<sup>672</sup>.

The famous men of this towne, were St. Bernardin<sup>673</sup>, Alexander  
<sup>y<sup>e</sup> 3.</sup> <sup>674</sup> pope pius <sup>y<sup>e</sup> 2.</sup> <sup>675</sup> pius. <sup>3.</sup> <sup>676</sup> paul <sup>y<sup>e</sup> 5.</sup> <sup>677</sup>

The Choicest pallaces are <sup>y<sup>e</sup></sup> duke's. Those of picholominys, &  
 \*f.183 Burghesi<sup>678</sup> where is this Indulgence:<sup>679</sup> \*

Gratia, et indulgentia, Della Ave Marie beneditte Della  
 spiritu, din. S. papa Adriano sexto concessi ad Instantia  
 Dell serenissimo Card. Hirschworth Germano Brabantino alle  
 25. di decembre 1520. nel. anno primo del suo pontificato.  
 Havendo ad asso una delle sopra delte, a decendo un pater  
 noster, e una ave Maria cavera tre anime del purgatorio  
 ela Domenica, e S'Altera feste commandate dinendo due  
 pater noster, e due Ave Maria, cavera sei anime del pur-  
 gatorio delto.

il venerdi dicendo cinque pater noster et cinque Ave Maria,  
 havera cinquante millia anni d'indulgentia, e la remissione  
 de tulti i perrati.

il sabato dicendo 7. Pater Noster, e siete Ave Maria, a  
 L'honore delle selto alle grizze della Madonna havera tanti  
 di indulgentie quanti gravella di venapotera tendro in  
 talto te due mani.

chicoli potesse for le statione della quadragessima in  
 Roma dicendo cinque pater noster; e cinque Ave Maria  
 dinanzi alla imagine del Crucifisso Sava tanto quanto se  
 faresse le stationi partando delta Ave Maria adesso e con-  
 fessandoli qua dagna Indulgenza & remissione de tulli le  
 perrati, & la Medesima indulgenza quadagna il confessore  
 equello Sacerdote che comunicare quelle persone che  
 porteranno le delto ave Maria, consequira, tulte le

\*f.184

Indulgentie che sono in Jerusalem, e sopoi la comunione, rio & che quel, quiorno quanti Pater Noster, Ave Marie dira, tanta anime del Purgatore cavera, si concede a tulti quelli che averanno, di queste Ave Marie. Benedecta de Sua Santeta che hebbia autorita di toccone della \* altre e habino la medesina gratia di tulte quelli che toccavano non passimo tocave dell altre.

This makes y<sup>e</sup> way to heaven plaine, & without any difficulty.

The prince Mattheas<sup>680</sup> used us w<sup>th</sup> much civility, as he is to all Strangers, invited us to y<sup>e</sup> Caccia,<sup>681</sup> & sent us presents. On y<sup>e</sup> 30. of June. 1648. wee tooke post-horses, (being advised by y<sup>e</sup> doctors, as y<sup>e</sup> chiefest things to preserve our health<sup>682</sup>) to y<sup>e</sup> Bathes of St. Cassian,<sup>683</sup> for 13 julios a horse 36.m. by y<sup>e</sup> way

Monte Reno.<sup>684</sup> Lurignano. Buon Convento.

wee passed by Monte Reno 5.m. thence to Lurignano. 3.m.

From thence to Buon Convento. 3.m. infamous for y<sup>e</sup> death of Henry 7th.<sup>685</sup> Emperour of Germany, who was here poisoned by a monke, y<sup>t</sup> put poison into y<sup>e</sup> Cup, as he gave him y<sup>e</sup> Sacrament.

From thence wee passed by Tormeno<sup>686</sup> 5.m. & so to Redi Coffine<sup>687</sup> 15.m. where wee lay y<sup>t</sup> night it hath a square Castle w<sup>th</sup> 4 Angulary<sup>688</sup> forts. under it is y<sup>e</sup> towne, & a little<sup>689</sup> below is a most magnificent Inne, built by Ferdinando y<sup>e</sup> great, y<sup>t</sup> travelers should not need to enter y<sup>e</sup> towne.

Desiderius<sup>690</sup> King of y<sup>e</sup> Lumbards built y<sup>t</sup> castle, Cosmus adorned & fortified it. Neere this place are y<sup>e</sup> bounders of y<sup>e</sup> great

Duke, so dangerous for Bandites, Tuscany anciently reached as far as the Tiber, but is now subject to y<sup>e</sup> pope, as contained under y<sup>t</sup> province, wch they say, y<sup>e</sup> Countesse of Matilda<sup>691</sup> gave to Greg. 7. comonly called y<sup>e</sup> patrimony of St. Peter,<sup>692</sup> though some say y<sup>e</sup> gift is older, to paschal y<sup>e</sup> first by Louis, sonne to Charlemagne. \*

The next morning passing y<sup>e</sup> Craggy mountaines, wee arrived to St. Cassiano

St. Cassiano:

6.m. a place famous for y<sup>e</sup> waters of severall qualities.

The towne is very little Scituate upon a high hill, governed by a polista,<sup>693</sup> sent by y<sup>e</sup> Great Duke.

Here wee saw, in a Church called y<sup>e</sup> Conception, or Madonna de Carmino, one of those old stones y<sup>t</sup> served for y<sup>e</sup> Doccia, mentioned by Horace. Wee staid<sup>694</sup> here all y<sup>e</sup> month of July, during wch time, it was so cold, as it is ordinary in England, about Michelmas.

Baius.

This is neere y<sup>e</sup> Confines of a towne anciently called Clysium, from whence Balmia Clisina, so Horace calls y<sup>m</sup> in his Verses to Vala,<sup>695</sup> when he was counselled by Augustus Musa his Phisitian to leave y<sup>e</sup> warme Bathes of Bajae for those Clusina, colder both<sup>696</sup> in comparison & scituation.

Vicus gemit invidus aegris

Qui caput et stomachum suppondrie fontibus audent.

Clusinis Gabiosque petunt et frigida Ruca.<sup>697</sup>

There antiquity further appeares by an old marble Stone, there ruined, but restored by  $\overline{y}^t$  noble Archb<sup>p</sup> of Siena Fran. Boni-neus<sup>698</sup>,  $\overline{y}^e$  Inscription was thus

Prosal G.pomp et Fontem. Esculapio et igniae frio.

Of these Bathes,  $\overline{y}^e$  famous writers are Saugnarola,<sup>699</sup> Menghus.

\*f.186 Favontinus.<sup>700</sup> Johannes-Baptista Cassiancusis,<sup>701</sup> and Guezzicos.<sup>702\*</sup>

These bathes are 8 in number.

- |                        |                  |
|------------------------|------------------|
| 1. Balneum Frioncelli. | 5. Sti. Georgii. |
| 2. de Buxo.            | 6. Stae. Mariae. |
| 3. magnum.             | 7. Iuli.         |
| 4. Caldagna.           | 8. Doccia.       |

1). Concerning  $\overline{y}^e$  Frioncella,  $\overline{wch}$  excells all  $\overline{y}^e$  rest, called Figatella, from  $\overline{y}^e$  special property it hath to helpe  $\overline{y}^e$  liver, (in Italian Fegato) or from a figg-tree,  $\overline{wch}$  growes hard by it. it's actually hot in a temperate degree, not unsavory, only it hath a Kinde of an Iron-dry taste & hot.

The minerall of it is most part iron with some allum, or nitro, wnesse its abstersory<sup>703</sup> quality, with some mixture of brasse & Sulphur.

The operations do Evidence all this mixture of mineralls, for it purges both  $\overline{y}^e$  stoale, &  $\overline{y}^e$  Urine. it cooles<sup>704</sup> & heates both, & helpes very much  $\overline{y}^e$  liver,  $\overline{y}^e$  veins, & all  $\overline{y}^e$  other hott parts, it heates being naturally hot, & again it cooles being of  $\overline{y}^e$  nature of iron  $\overline{wch}$  is cold, drye, & stringent. it Knitts & corra-borates<sup>705</sup>  $\overline{y}^e$  nutritive members also it cooles by fetching out  $\overline{y}^e$  humours as Rubarbe does. by  $\overline{y}^e$  second operations thereof, it Both opens & attenuates, as by its heate, so by  $\overline{y}^e$  properties of



its Mineralls, it opens  $\overline{y^e}$  obstructions of  $\overline{y^e}$  spleene, prevents hardnings there, fetches out flegme, &  $\overline{y^e}$  sand out of  $\overline{y^e}$  bladder, & veines, it breakes  $\overline{y^e}$  stone, & strengthens  $\overline{y^e}$  veines, & stopps  $\overline{y^e}$  running of  $\overline{y^m}$ , it comforts  $\overline{y^e}$  stomach, restores women to  $\overline{y^r}$  Courses, & makes  $\overline{y^m}$  fruitfull. it hath a speciall Vertue to helpe  $\overline{y^e}$  breast, shortnes of breath, & spilling of blood, it heales all ulcers, scabs etc. what proceeds from  $\overline{[aduste]}$  <sup>706</sup> humours. it strengthens  $\overline{y^e}$  debility of all \*  $\overline{y^e}$  members, whether it proceed from within, or without. Even those who drinke it at Rome (a hundred miles from this place) have, by  $\overline{y^e}$  use of it found a recovery from Consumptions.

2). Buxo:

Aqueductus or Balneum de Buxo,  $\overline{y^e}$  water is hot in a lesser degree  $\overline{y^e}$  former,  $\overline{y^e}$  minerall  $\overline{y^e}$  same, wth a greater quantity of iron, <sup>707</sup> some mixture of gold, as appeares by  $\overline{y^e}$  yellownes of  $\overline{y^e}$  pypes, & rast upon  $\overline{y^e}$  Stones. It's good ag.<sup>st</sup> distempers of  $\overline{y^e}$  braines weaknes of eyes, it helpes  $\overline{y^e}$  digestion of  $\overline{y^e}$  stomach, recovers  $\overline{y^e}$  appetite, opens  $\overline{y^e}$  Veines, provokes  $\overline{y^e}$  Urine, loosens  $\overline{y^e}$  belly, its excellent ag.<sup>st</sup> all Scaldings, quenches  $\overline{y^e}$  Inflammation, & prevents scarres.

3). Bagno grande:

Balneum magnum, or il Bagno grande, exceeding hot both artu et potentia,  $\overline{y^e}$  mineralls are  $\overline{y^e}$  same wth  $\overline{y^e}$  other, only a mixture of some brasse. It moves exceedingly  $\overline{y^e}$  Urine, & is of excellent great efficacy ag.<sup>st</sup> all distempers of  $\overline{y^e}$  bladder, veines, especially of  $\overline{y^e}$  matrix, it heales  $\overline{y^e}$  mother, helpes sterility, if after drinking, it be used in bathe, it helpes  $\overline{y^e}$  stomach, heales  $\overline{y^e}$

Collick, especially from a cold & humid Cause; its good for  $\overline{y}^e$  breast, & those who have short breaths it<sup>708</sup> allways being used in bath.

4). Caldagna:

\*f.188

Caldagna. so called, because the touch of it is scarce tolerable it hath more of  $\overline{y}^e$  Allum, & Brimstone, \* it heates & dreynes more  $\overline{y}^n$  all  $\overline{y}^e$  foresaid bathes, therefore fit only for strong natures, & ag.<sup>st</sup> distempers within  $\overline{y}^e$  Skin, its good ag.<sup>st</sup>  $\overline{y}^e$  scabb, leaprosy etc.  $\overline{y}^e$  Country people call it  $\overline{y}^f$  Recovering bath, for by procuring sweate in it, it wonderfully recovers  $\overline{y}^f$  strength, after hard labour.

5). Balneum St.<sup>i</sup> Georgii:

Balneum Sti Georgii, good ag.<sup>st</sup> all manner of foule & malignant Ulcers, of old wounds, ill healed.

It partakes of iron & brasse, witnes greene dirt it leaves, where it passes, which by  $\overline{y}^e$  sun's heate, becomes black; its actually hot, & of a drye abstersory faculty, it fetches out splinters & bulletts, & therefore its thought, it hath some participation of  $\overline{y}^e$  Load-Stone.

6. Balneum Stae Mariae

Balneum Stae Mariae, good ag.<sup>st</sup> all members  $\overline{y}^t$  are shrunke, & convulsed. it is actually hott, of a temperate degree, of a drye & digestive vertue. it hath an excellent property ag.<sup>st</sup> all distemper of  $\overline{y}^e$  nerves, & sinewes, whether through resolution<sup>709</sup>, trembling, stupefaction, Convulsion, & woundings. its excellent ag.<sup>st</sup>  $\overline{y}^e$  goute,  $\overline{y}^e$  sciatica, it comforts  $\overline{y}^e$  joynts, prevents defluctions especially if it be pumped hot over  $\overline{y}^e$  part afflicted.

7). Balneum luli:

\*f.189

Balneum luli  $\overline{y}^e$  antient bath, as appeares by  $\overline{y}^e$  walls fallen downe its halfe a m.<sup>710</sup> distant from  $\overline{y}^e$  other bathes, allmost of  $\overline{y}^e$  same nature of  $\overline{y}^e$  Sancta Maria, except that the nature of \* the ground here, is all mire & dirt,  $\overline{c}omonly$  before  $\overline{y}^e$  use of it, they use that of Sta Maria, &  $\overline{y}^n$  apply  $\overline{y}^e$  Lutum<sup>711</sup> or mire of this bath, and after  $\overline{y}^e$  rest of  $\overline{y}^e$  day, anoint  $\overline{y}^e$  parts afflicted with  $\overline{y}^e$  oyle of Euforbium<sup>712</sup>, or rostlis<sup>713</sup>, or ermium<sup>714</sup>, or laurinu<sup>715</sup> or such like oyntm.<sup>t</sup>  $\overline{y}^e$  Vertue proves most effectuall in  $\overline{y}^e$  assiduity of  $\overline{y}^e$  use of it, for it must be used a whole day, in  $\overline{y}^e$  hottest season of  $\overline{y}^e$  yeare, for  $\overline{y}^n$  it eschews all contraction of  $\overline{y}^e$  nerves, &, as, i may say, levells  $\overline{y}^m$  to  $\overline{y}^r$  naturall scituation, hindering  $\overline{y}^e$  humours of it, it is good ag.<sup>st</sup> all grosse ill favoured leggs, it cleanses all foule Ulcers & contumerious<sup>716</sup> vices of the skin. The right earth may be Knowne if after it is dryed, when you hold it to  $\overline{y}^e$  sun, it shews some sparkes of gold, as it were, & silver,  $\overline{y}^e$  use of it as followeth. take  $\overline{y}^e$   $\overline{sd}$  earth, beate it in a mortar, sive it wth a fine sive,  $\overline{y}^t$   $\overline{wch}$  passeth through, wash, & mingle with  $\overline{y}^e$  best white wine, apply it as thin as you can, so it cover  $\overline{y}^e$  flesh of  $\overline{y}^e$  part afflicted, till it drye in  $\overline{y}^e$  hottest sun,  $\overline{y}^n$  wash it of wth  $\overline{y}^e$  wine, & so renew it for 5 or 6 daies, as you shall see or feele cause;  $\overline{y}^e$  nature of  $\overline{y}^e$  earth is to draw out  $\overline{y}^e$  humours, &  $\overline{y}^e$  heate of  $\overline{y}^e$  sun helps to exhale it, and  $\overline{y}^e$  Vertue of  $\overline{y}^e$  wine doth cherish, & communicate Vigour.

8). La Docoia: next to that of St. philip 8. miles from thence, but

\*f.190

not so hot it helpes against the \* defluctions of  $\overline{y}^e$  head, from a cold moist cause, falling upon any part of  $\overline{y}^e$  eies, eares, tongue, or any other inferior member; it restores  $\overline{y}^e$  sight & hearing, hurting

in y<sup>e</sup> eares, palsies, falling sicknesses, it restores y<sup>e</sup> memory deranged, it wonderfully helps those y<sup>t</sup> are troubled wth Asthma, or shortnes of breath (saith Cassianensis,<sup>717</sup> an anoiect phisician y<sup>t</sup> lived there all his life) by discussing y<sup>e</sup> Catharre or defluc-tion from y<sup>e</sup> head, wch may be y<sup>e</sup> cause, & wch is remarkable, it never does hurt as generally all other doccias does, except unto hott heads by nature, or whilst y<sup>e</sup> hott distemper is yet in them.

The manner of taking it, is to lye all along in a board wth y<sup>r</sup> head, (shaven in y<sup>t</sup> place where y<sup>e</sup> water is to touch) under y<sup>e</sup> spoute, or pipe, & so it beates upon y<sup>r</sup> head, very hott, allmost boyling water, for an hour in y<sup>e</sup> morning, & as much in y<sup>e</sup> Evening, as many times as y<sup>r</sup> disease requires; I did it 10. times, & so much concerning y<sup>e</sup> Bathes of St. Cassian.

There be also further of y<sup>e</sup> towne, 2.m. two bathes, but now des-troyed, one called Fraticelli,

#### Fraticelli.

good for all manner of Scabb, leprosy, etc. all manner of cattle. on y<sup>e</sup> Right hand lies another bath, Called Picina;

#### Picina.

to y<sup>e</sup> touch it is equall in heate, much beyond y<sup>e</sup> caldagna, it  
\*f.191 hath y<sup>e</sup> same Vertue as y<sup>e</sup> Fraticelli, to Cure y<sup>e</sup> \* itch, scabb,  
and Scurfe<sup>718</sup> of Cattle, many bring y<sup>r</sup> hunting doggs to it, as  
likewise y<sup>r</sup> sheepe, & goates, which are cured by it;

Ordine per il sig.ori vogliono pigliare L'acqua de  
St. Cassian oper doltere Tenelli di Siena.<sup>719</sup>

\*f.193 \* Chiusi.

From St. Cassiano <sup>720</sup> 28. of July wee went to Orvieto by <sup>720</sup> way wee saw Olusium, now Chiusi, <sup>720</sup> usuall seate of king porsenna <sup>720</sup>, where was his Labirinth, <sup>721</sup> it lyes amongst <sup>721</sup> marches, & not far from <sup>721</sup> Lake of perugia, wee saw also Chiana, or <sup>721</sup> famous march, wee passed <sup>721</sup> woad of Lerone, 3.m. long, & came to Lerone, &

Orvieto

from thence through <sup>722</sup> plaines wee arrived at Orvieto, in Latine Urbo-Velum, <sup>722</sup> a great Citty scituate on a high mountaine, naturally Strong, <sup>722</sup> walls are at least 2.m. in Compasse, Sig.or. Zechitty used us extreame Courteously, to whom wee had Recomen- dation, made us a banquet in his seller, in his shop is an oyle taken out <sup>723</sup> of an Urne, above 200. yeeres ago.

\*f.194 From thence wee went to the Puzzo, <sup>724</sup> or well, wch hath 550. steppes to <sup>724</sup> bottome, & 70. windowes to give light to <sup>724</sup> passage \* Downe; there is <sup>724</sup> like passage to ascend another way, mules may go downe loaden to <sup>724</sup> bottome. Its in diameter 12 foot.

St. Domin:

From thence wee went to St. Dominique, where wee saw St. Thomas Aquinas his chaire, & <sup>725</sup> Cricifix, wch sd to him, bene scripsisti de me. <sup>725</sup> also <sup>726</sup> body of beata Vanna. <sup>726</sup>

Il Duomo;

The Duomo both without & within is admirable for Sculpture, in <sup>727</sup> Faccades <sup>727</sup> is very much biblicall History, beginning with Adam etc. & mosaique worke, & many faire Statues. <sup>727</sup> front is of

porphyry, all of one peece, square. In  $\overline{y}^e$  Chappell of our Lady is a miraculous image, there are also Statues of  $\overline{y}^e$  12. Apostles. In a Chappell,<sup>728</sup> on  $\overline{y}^e$  North side of  $\overline{y}^e$  Church is  $\overline{y}^e$  famous Corporale, which, (Covered an host, in  $\overline{y}^e$  hands of an unbelieving priest,  $\overline{y}^t$  celebrated  $\overline{y}^e$  Masse at Bolsena, above 200. y. ago) is stained wth blood,  $\overline{y}^t$  miraculously issued out of  $\overline{y}^e$   $\overline{sd}$  hoste; yet eaten (some part of it by moathes.)<sup>729</sup>

There are Nichodemus.  $\overline{y}^e$  Virgin. o<sup>r</sup> Saviour. Mary Magdalene, all carved in one stone.

The organs are 200.y. old,  $\overline{y}^e$  faut whereof is 5 fathomes long, & as bigg about as twice ones body, there are 2509. pipes, & six paire of bellowesses. We received a Regallamento<sup>730</sup> from  $\overline{y}^e$  Archpriest, & Conte Pantalo, one who bare us much respect.

731

Pioue:

From Oriveto,  $\overline{y}^e$  29, of July wee went to Pioue 15.m. a towne belonging to  $\overline{y}^e$  great Duke. scituated on a hill; in  $\overline{y}^e$  Cathedral-Church is joseph's statue, cloathed in silke, & having a cleane shirt, band, and cuffes, which they say are changed  
 \*f.195 often. Wee sawe  $\overline{y}^e$  Famous \* Lake Trasymene,<sup>732</sup> famous for  $\overline{y}^e$  great overthrow, given by Hanniball to  $\overline{y}^e$  Romans, under  $\overline{y}^e$  Comand of C.Flaminius consul.<sup>733</sup>

Mont pulciano:

From thence passing by Clusium, wee arrived at Monte Pulciano, another citty 15.m. belonging to  $\overline{y}^e$  greate Duke, Scituated on a high hill, producing all manner of good fruit, & especially

good wine. its famous for  $\overline{y}^e$  birth of pope Marcellus  $\overline{y}^e$  2d,<sup>734</sup>  
 & some Cardinalls, amongst  $\overline{wch}$  Bellarmine,<sup>735</sup> whose nephew used  
 us Courteously, wee were in  $\overline{y}^e$  Cardinall's house, a phisician  
 presented us  $\overline{wth}$   $\overline{y}^e$  best wine in towne.

Mont Olivetto:

On  $\overline{y}^e$  last of July wee went to Mont Olivetto. 2.m. arriving about  
 2 houres of  $\overline{y}^e$  night,  $\overline{y}^e$  fathers treated us  $\overline{wth}$  much Civility,  
 lodged some of us in  $\overline{y}^e$  chamber where Charles  $\overline{y}^e$  5. had formerly  
 Layen.<sup>736</sup>

The next day  $\overline{y}^e$  vicar generall attended by some Abbotts, &  $\overline{y}^e$   
 monkes of  $\overline{y}^e$  Convent came to see us.

The Monkes are all gentlemen of  $\overline{y}^e$  Order of St. Benedict, yet  
 named Olivetani.<sup>737</sup> The founders of it, were  $\overline{y}^e$  ptolemans<sup>738</sup>  
 picolominys.<sup>739</sup> & patricios<sup>740</sup>  $\overline{y}^e$  3. noble familys in Siena. Its  
 scituated amongst sandy hillocks, friutfull in wines & pasture.  
 There is on  $\overline{y}^e$  North,  $\overline{y}^e$  only ascensible  $\overline{p}^t$ , a fine pallace, for  
 pleasure,  $\overline{wch}$  hath a high tower,  $\overline{y}^t$   $\overline{wth}$  a draw-bridge defends  
 both it, &  $\overline{y}^e$  Monastery,<sup>741</sup> (here you Leve  $\overline{y}^r$  armes) from  $\overline{y}^e$   
 approach of any. They are very Hospitable to all strangers, they  
 abstaine all waies from flesh except in case of infirmity, till  
 of late yeeres they have a dispensation from  $\overline{y}^e$  pope, to eate it  
 3.ce.<sup>742</sup> a weeke.

In  $\overline{y}^e$  Cloister, is  $\overline{y}^e$  life of St. Benedict,<sup>743</sup> & in  $\overline{y}^e$  Library a  
 terrestriall Globe, of a huge greatnes; made by one of  $\overline{y}^e$  Monkes.

The next day, August.1. wee arrived at Siena where wee stayed till  
 \*f.196  $\overline{y}^e$  29th \* of September. From Siena,  $\overline{y}^e$  same day wee parted for  
 Rome<sup>744</sup> first wee passed by Monterone.5.m. thence Lurignono.3.m.  
 Baon Convento.<sup>745</sup> 3.m. Taurmeno.<sup>746</sup> 5.m. Radicofini.<sup>747</sup> 15.m.

Pontesentino:<sup>748</sup>

From Radiconfini to Pontesentino away very slippery & dangerous in rainy weather; here they say, was y<sup>e</sup> Castle, called sentina, mentioned by Cato & y<sup>e</sup> stone bridge, whereof a relique is yet to be seene; here wee dined.

Aqua pendente:

4.miles further is Aqua pendente, so called from y<sup>e</sup> multitude of waters running downe through y<sup>e</sup> steepe Rocks; it hath many faire buildings.

St. Lorenzo:<sup>749</sup>

From thence to St. Lorenzo 3.m. a poore towne where wee could gett no Lodging & so were forced to go 4.miles further, to Bolsena,

Bolsena.

called in Latine, Valsinii<sup>750</sup>, Livy calls it y<sup>e</sup> strongest, & Pliny<sup>751</sup> y<sup>e</sup> richest in all Tuscany. their folly is for Warning, memorable, recorded by Florus<sup>752</sup>, for having given over y<sup>r</sup> power & participation to y<sup>r</sup> slaves, they became y<sup>r</sup> masters, & they y<sup>e</sup> slaves<sup>753</sup> of those. they called y<sup>e</sup> Romans to y<sup>r</sup> helpe, & were restored, here are divers Reliques in y<sup>e</sup> Church of Sta. Christina<sup>754</sup>, in y<sup>e</sup> right hand Chappell; where wee were shewed y<sup>e</sup> impressions of both her feete upon a black stone. In y<sup>e</sup> Church Yard there, is an old marble Stone wth sundry Sculptures on it. Hercules is one. Here it was where y<sup>e</sup> miracle of Korporale<sup>755</sup> at Orvieto was brought, as appeares in y<sup>e</sup> Chappell of Sta. Christina. Neere y<sup>e</sup> Altar wch is of fine stone, on y<sup>e</sup> flower<sup>756</sup>, & on y<sup>e</sup> wall; some 8. or 10. foot distant, wee were shewed 3. places wth iron grates over y<sup>m</sup>.



whereon they say, y<sup>e</sup> miraculous blood did rebound. betwixt y<sup>e</sup> two resarvektorys<sup>757</sup> - on y<sup>e</sup> wall, is a table of a read stone, whereon y<sup>e</sup> history of this miracle is graven at large. On y<sup>e</sup> right hand, lyes a Lake called antiently Tarquinensis<sup>758</sup> (of 25.m. compasse, ovall surrounded wth mountaines,) so called, because, here was Tarquins bounders.

Lago di Bolsena.

\*f.197 its now called Lago di Bolsena. there \* are 2 islands<sup>759</sup> in it, in each, a Church. y<sup>e</sup> one is<sup>760</sup> St. Christiana's body, y<sup>e</sup> pagana would have drowned her in y<sup>e</sup> lake, but shee walking out, lost (yet upon y<sup>e</sup> shore) y<sup>e</sup> trace of he feete<sup>761</sup>.

Monte fiasconi.

From Bolsena through a wood<sup>762</sup> 3.m. long you go to Monte-fiasconi, 7.m. called of old Trossulum<sup>763</sup> in via Cassia<sup>764</sup>, for forum Cassia<sup>765</sup> was not far from thence; this towne is famous for y<sup>e</sup> Knights, who under Romulus & y<sup>e</sup> Kings, were called Celones<sup>766</sup>, & after Fluxumines, for having taken y<sup>t</sup> towne, without any helpe of foot; or art, so much more remarkable, considering y<sup>e</sup> steepe assent to it<sup>767</sup>. but at this day, it is as famous wth those they call good fellows, for y<sup>e</sup> excellency & abundance of good wines, some whereof, have left behind y<sup>m</sup> a faire warning to all y<sup>r</sup> followers, to beleive Solomon, y<sup>t</sup> wine abused (Prov. xxxiii. 32<sup>768</sup>) bites like a serpent, - witnes y<sup>e</sup> German B<sup>p</sup><sup>769</sup> who hath left nothing behind him, worth memory, but his man's epitaph, where under him cutt in his episcopall robes, are graven these words, Est, Est, Est. propter nimin est Johannes' De Fucry deus meus mortus est<sup>770</sup>.

Thus so he told us  $\overline{y}^t$  this man being gone 6.m. from hence, upon  $\overline{y}^e$  fame of  $\overline{y}^e$  wine returned back, & at  $\overline{y}^e$  inne, called Leonulla, caused a mattresse to be spread, under  $\overline{y}^e$  butt, & himselfe  $\overline{wch}$  his mouth opun lay under  $\overline{y}^e$  spigat, to  $\overline{wch}$  (when he had his fill) he cried, hold, Canella<sup>771</sup>, hold, but  $\overline{y}^e$  spigat<sup>772</sup>, had no eares. nor he sense, to retire, & so was choaked, & though this story be 300. yeares old, yet  $\overline{y}^e$  towne-people have erected unto this man-beast, a monument<sup>773</sup>, on every one of  $\overline{y}^r$  signes,  $\overline{wch}$  have written on  $\overline{y}^m$  Est, Est, Est.

Before you come to monte-fiascone, you must passe through a forrest, where  $\overline{y}^e$  old inhabitants did celebrate,  $\overline{y}^r$  games, in  $\overline{y}^e$  hono.<sup>r</sup> of juno.

#### Viterbo:

\*f.198 From hence you passe over a plaine to Viterbo 8.m. it was one of  $\overline{y}^e$  4. townes walled within one wall; its older  $\overline{y}^n$  Rome itselpe, \* to  $\overline{wch}$   $\overline{y}^e$  12. people of Hetruria came for counsell<sup>774</sup>, because of  $\overline{y}^e$  opportunity of  $\overline{y}^t$  place, being as it were,  $\overline{y}^e$  center of  $\overline{y}^e$  Valsinii, Veii, caere, & Tarquindii,  $\overline{y}^e$  4 cheife Citties of Hebtruria<sup>775</sup>. It's more fertile in water  $\overline{y}^n$  wine. having very faire Springs about it. In  $\overline{y}^e$  high Church<sup>776</sup> there are 2. popes monuments of porphiry, of John  $\overline{y}^e$  2<sup>777</sup>, & of Alexander  $\overline{y}^e$  4th<sup>778</sup>. At  $\overline{y}^e$  Cordeliers<sup>779</sup>, lies Adrian  $\overline{y}^e$  5. where they shewed us hanging, neere an altar, in  $\overline{y}^e$  Chappell of St. Antony de padua, a blew gowne, hung there within 5. monthes, miraculously burnt, because  $\overline{y}^e$  woman had forsaken  $\overline{y}^e$  Order of St. Francis,  $\overline{wch}$  shee had vowed to weare upon her Recovery.

#### Lago de Vico<sup>780</sup>:

After dinner, wee clumb<sup>781</sup> up  $\overline{y}^e$  steepe hill of Ciminus, now monte

de Vico, neere wch is y<sup>t</sup> lake, in wch Hercules coming to y<sup>t</sup> people, & challinging to shew his force, struck his iron Leaver into y<sup>e</sup> earth, wch, when none of y<sup>m</sup> could pull out, he did, & suddenly sprung y<sup>e</sup> water, wch makes y<sup>t</sup> Lake, called Lago de Vico. passing through a thick wood 6.m. dangerous for bandites, wee arrived at Caprarola 10. from Viterbo,

Caprarola:<sup>782</sup>

A palace belonging to y<sup>e</sup> Duke of Parma<sup>783</sup>, built by cardinall Alexander Farnesi<sup>784</sup>, by y<sup>e</sup> rule of fortification<sup>785</sup>, seated on y<sup>e</sup> side of a mountaine, very pleasant, y<sup>e</sup> roomes well furnished, wth statues, hangings, & tables of precious stones, all y<sup>e</sup> roomes a jour<sup>786</sup> through & through, excellent for sumer-refreshm<sup>t</sup>. the staire-case is perpendicular, next to y<sup>e</sup> Chappell, is a goodly lodge, wth a fontaine in it, painted round about wth y<sup>e</sup> histories of Hercules famous Acts about this Country, & y<sup>e</sup> Townes thereof, much like y<sup>e</sup> painting of fontaine bleau, In one of y<sup>e</sup> best<sup>787</sup> Roomes, is described y<sup>e</sup> like of Paul 3d. a Farnese<sup>788</sup>. \* Out of y<sup>e</sup> gardens, lye severall walkes, into y<sup>e</sup> adjacent Woods, very long & solitary. it's moted round wth a drye fosse wth 3. or 4. draw-bridges about it, below it lyes y<sup>e</sup> towne. From thence wee came all in y<sup>e</sup> night, (hiring a guide part of y<sup>e</sup> way) through a wood, on y<sup>e</sup> right hand whereof was y<sup>e</sup> Duke of Parma's parke, y<sup>e</sup> rest of y<sup>e</sup> way, wee came through a plane to Monte-Rosa<sup>789</sup>, 10.m. anciently called Rosulum in via Cassia, where wee lay allnight.

\*f.199

The next morning wee entered into y<sup>e</sup> Country of y<sup>e</sup> Veientes<sup>790</sup>, wch reached from Monte Rosa to Rome and before it was built to Ostia<sup>791</sup>, & Tibur,<sup>792</sup> Till Romulus beate y<sup>m</sup> out, it was built before y<sup>e</sup> Trojan warr, by y<sup>e</sup> Pelasgi<sup>793</sup>, above 300. Florus relates

y<sup>e</sup> Scituation & Conquest of it, at large; lib.1 C.22<sup>794</sup>.

Vicus Bachani<sup>795</sup> a Lake.

6.m. of is a towne called Vicus Bachani, before it lyes a Lake not great but Famous, for y<sup>e</sup> defeate of y<sup>e</sup> Fabii, by y<sup>e</sup> lying in Waite<sup>796</sup>, of the Veientes, so as but one child of y<sup>e</sup> whole stock, was left at home to preserve a family, so serviceable afterwards to y<sup>e</sup> Romans.

Bosco di Bachano:

From thence, you enter into a wood called Bosco di Bachano, of old Arsia, or Maesia<sup>797</sup>, wch y<sup>e</sup> King Ancus Martius<sup>798</sup> tooke away from y<sup>e</sup> Veientes, from hence you see Rome, 12.m. of, & so you begin to descend.

Ponte-mille<sup>799</sup>,

Neere Rome 12.m. milvius or Mulvius Pons, now ponte-mille, in via Flanimia<sup>800</sup> built by M. Scaurus Caensous; on this bridge it was, y<sup>t</sup> Constantine y<sup>e</sup> great fought with Maccentius<sup>801</sup> y<sup>e</sup> Tyrant, overcome by him, y<sup>t</sup> shewed y<sup>e</sup> signe of y<sup>e</sup> Crosse<sup>802</sup>, from heaven, & drowned in Tibure, as his life deserved<sup>803</sup>. and so wee arrived at Rome.\*  
 From Rome (y<sup>e</sup> 10. of October)<sup>804</sup> wee parted wth y<sup>e</sup> Messenger for Naples, paying 7.cr. a man; you go out of the Port of St. John

\*f.200

Port of St. John<sup>805</sup>:

anciently called Caelimontana, otherwise Asinaria because men go out of it to Naples, called y<sup>e</sup> Kingdome of Asses; on y<sup>e</sup> left hand is y<sup>e</sup> Aqueduct of Claudius<sup>806</sup>

Aquaduct.

so much Comended by Pliny, who makes it 40. miles long, it cost 7 millions  $\frac{1}{2}$ .

807

Marina Castello:

thence you come to  $\overline{y^e}$  Castle of Marina, seated upon a hill, very pleasantly, 10.m.

From Marina you passe through mountaines & woodes of 8.m. length, called

La Taiola

la Taiola, through  $\overline{wch}$ ,  $\overline{y^e}$  pope, for  $\overline{o^r}$  safety, sent a guard, gratis, from  $\overline{y^e}$  hill-topp you see  $\overline{y^e}$  Tuscan sea & on  $\overline{y^e}$  right hand you see a lake, anciently called Nemorensis.<sup>808</sup> There was Nemus Dianae, from thence you come to Velletri,<sup>809</sup> 8.m. from Marina, Velletri. anciently a mighty City of the Valsei, who being overcome,  $\overline{y^e}$  Romans tooke it away from them, & sent a Colony. AQ. 483;<sup>810</sup> before  $\overline{ext}$ , but upon  $\overline{y^r}$  frequent rebellions,  $\overline{y^e}$  towne was dismantled, &  $\overline{y^e}$  Senate sent beyond Tiber. it had on  $\overline{y^e}$  back side anciently a Wood 6.m. long, a den for theeves, but now by  $\overline{y^e}$  cutting downe of  $\overline{y^e}$  wood, passable enough.

Octo. 11. Cisterna.<sup>811</sup>

From thence alla Cisterna Castello 6.m. & so to Cermonetta,

Cermonetta.<sup>812</sup>

6.m. a strong castle seated upon a Rock,  $\overline{y^e}$  duke of this place, is  $\overline{y^e}$  prince Caieta,<sup>813</sup>  $\overline{y^e}$  people made Crosses upon  $\overline{y^e}$  ground, after  $\overline{y^e}$  masse was said, where wee dined. \* Thence, on  $\overline{y^r}$  left hand under  $\overline{y^e}$  mountaines is  $\overline{y^e}$  ruines of an old building,

\*f.201

St. Paul's 3. Taver.<sup>814</sup>

$\overline{wch}$  they say is St. paul's 3 Tavernes, of  $\overline{wch}$  St. Luke makes mention of Acts  $\overline{y^e}$  last.

Pimperno:<sup>815</sup>

& so lay at Pimperno, 12.m. seated upon an hill, a new towne, y<sup>e</sup> ruines of y<sup>e</sup> old one appeare all along 2.m. of it was destroyed by y<sup>e</sup> Germans & brittans, not far from wch is y<sup>e</sup> Convent called Fossa nuova,<sup>816</sup>

Fossa Nuova,

where St. Thom. Aquinas dyed. here stood Appiiforu<sup>817</sup> mentioned by St. Paul Acts 28:15. thence gotten beyond y<sup>e</sup> hills, you see on your right hand y<sup>e</sup> Pomplinas Paludes,

pomerfinae paludes:<sup>818</sup>

called from pompertina, a citty of y<sup>e</sup> Valsei y<sup>e</sup> fields are fruitfull, & were inhabited with 23 townes, but now none of y<sup>m</sup> to be seene, being drowned wth y<sup>e</sup> 2. Rivers Ufens, & Amasemms<sup>819</sup>. & y<sup>e</sup> floods y<sup>t</sup> fell from y<sup>e</sup> neighbouring Mountaines, so as now, its a Stagnum y<sup>t</sup> hath beene drayned<sup>820</sup> twice, or thrice; but last of all by Sextus 5tus. who bestowed upon it 200000 cr. here Appius<sup>821</sup>, y<sup>e</sup> Roman Censor, built Via appia, wch reacheth from porta Capina,<sup>822</sup> in Rome, to Capua itself. being 100.m. p<sup>t</sup> of it is drowned, y<sup>e</sup> remainder is to be seene, about y<sup>e</sup> mountaines of Tarracina. Its a stone<sup>823</sup> of y<sup>e</sup> nature of flint, it was here & there beset with buildings & monuments of y<sup>e</sup> dead,

A Monument.

wee saw one belonging to Emilio Etsuis, as y<sup>e</sup> inscription beares it; they used anciently to bury y<sup>e</sup> dead, in y<sup>e</sup> highways<sup>824</sup>, to put men in minde of their Mortality, some say y<sup>e</sup> CorpSES were found \* (in y<sup>e</sup> time of Paul 3d. at y<sup>e</sup> opening of one of those monuments)

\*f.202

A Corps,

of a young maid, swimming in a kind of admirable liquoure,  $\overline{y^e}$  face seeming a live, her haire being tied in Knotts,  $\overline{wth}$  a golden riband, at her feete a lampe burning, which extinguished, assoone as  $\overline{y^e}$  aire came into it.  $\overline{y^e}$  notes about it, shewed it to be 500.<sup>825</sup> y. old; it was thought to be Tul. Cicero's daughter,  $\overline{wch}$  was carried to Rome, & kept in  $\overline{y^e}$  Capitole, but being worshipped superstitiously,  $\overline{y^e}$  pope  $\overline{comanded}$  it to be cast into Tyber.

Tarracina<sup>826</sup>

12. Wee dined at Tarracina, 6.m. in Latin Anxur, seated upon a rocky promontory of  $\overline{y^e}$  sea. there is a Castle hard by upon a hill, very strong, therein is a garrison.

Fondi.<sup>827</sup>

From thence to Fondi 10.m. upon  $\overline{y^e}$  Via Appia, no where more admirable than here,

Kingdome of Naples.

three m. beyond Tarracina you enter into the Kingdom of Naples<sup>828</sup>, where you shall find written upon a boulder-stone, Hospes, hi sunt fines Regni Neapolitani, si amicus advenis, pacato omnia invenies, et malis moribus pulsus, bonas leges.

The  $\overline{comon}$  people of Naples are extremely fraudulent, therefore by an Argus, et Harpocrates<sup>829</sup> see much, say little, beleeve lesse, beware of bragging of  $\overline{y^f}$  purse, also of bringing in anything forbidden<sup>830</sup>, for you lose  $\overline{y^f}$  liberty, & fined<sup>831</sup> besides, beware of carrying<sup>832</sup> more money,  $\overline{y^n}$  will beare  $\overline{y^f}$  charges<sup>833</sup>, for they suffer you to carry none away, & you will pay deare for bills,  $\overline{y^e}$  towne is pleasant and fertile \* in lemmons; neere it,

Mons Caecubus:<sup>834</sup>

is Mons Caecubus, famous of old, for y<sup>e</sup> good wine.

Mola.

From thence you come to Mola, anciently called Formiae<sup>835</sup>, as y<sup>e</sup> Scituation & ruines shew it, it's called Mola from y<sup>e</sup> multitude of Milstones in y<sup>e</sup> mountaines. there are y<sup>e</sup> ruines of Cicero's Villa<sup>836</sup> there wee dined.

A bridge.

Before you come to Mola, is a bridge, where they say Cicero was murdered<sup>837</sup>.

A Stone.

Neere y<sup>e</sup> bridge is a stone erected of a sepulcher, bearing this inscription. A plautius posuit. L. Faustae Libertae Consul. Piae

Cicero's grotte.

In this towne, by y<sup>e</sup> sea side is Cicero's grotte, wherein are severall galleries, also his piscary<sup>838</sup> adjoyning to it; here Via Appia is extreame slippery, & dangerous, especially after raine.

Garigliano:

From hence, you see Giaretta<sup>839</sup> 4.m. but wee had not y<sup>e</sup> liberty to see it. You passe y<sup>e</sup> river Liris, now called Garigliano, wch terminates Latium, it comes from y<sup>e</sup> Appenins<sup>840</sup>, wee passe it in a barke; on this side y<sup>e</sup> river, are some ruines<sup>841</sup>, wch they say were of y<sup>e</sup> temple of Venus, also of an aqueduct. Here C. marius<sup>842</sup> was destroyed.

Cascana.<sup>843</sup>

y. night wee lay at Cascana, a poore village.



13.  $\overline{y^e}$  next morning, wee passed over  $\overline{y^e}$  plaines, till wee came to  $\overline{y^e}$  River

Vulturnus.<sup>844</sup>

\*f.204 Vulturnus, hard by Capua, where you passe over a bridge (as  $\overline{y^e}$  inscription shewes)  $\overline{y^t}$  was built by M. Aural Antonius, there you enter into Campania<sup>845</sup>, Vulgo Terra di lavore<sup>846</sup>, wch continues to  $\overline{y^e}$  River Liris. \* it beares twice a yeare, here you find corne, oyle, & wine<sup>847</sup>, altogether, in so much  $\overline{y^t}$  one tree hath afforded 3. mules loades of wine, wch makes Florus say, Liberis ceresisque certamen dicitur<sup>848</sup>. Travellers call it  $\overline{y^e}$  paradise of Italy.

Capua.<sup>849</sup>

Capua, anciently called Vulturnum<sup>850</sup>, scituated in a plane. in  $\overline{y^e}$  Domo is a stone, whereupon they used to sacrifice, 2.m. from  $\overline{y^e}$  new Citty was old Capua, so much magnified by  $\overline{y^e}$  Romans, who esteemed it  $\overline{y^e}$  greatest next Rome & Carthage,  $\overline{y^e}$  ruines whereof are to be seene,  $\overline{y^e}$  new Citty was built 800 y. after our Lord; in  $\overline{y^e}$  towne are severall Inscriptions brought from  $\overline{y^e}$  old towne. From Capua you go to Naples, as it were, through a wood of Vines.

Anversa.

8.m. from hence, you passe by Anversa, now called Aversa because it is as it were, opposite both to Capua, & naples; its founded upon  $\overline{y^e}$  Ruines of old Attila osorum<sup>851</sup>, from whence Atillanae fabulae, wherewith  $\overline{y^e}$  Roman youth were so much taken. Charles  $\overline{y^e}$  1. King of Naples, destroyed it.

Naples.

From hence you come to Naples anciently called parthenope<sup>852</sup>, it

was built by y<sup>e</sup> Cumine<sup>853</sup>, y<sup>e</sup> pleasantnes of it drew y<sup>e</sup> Romans to build about it<sup>854</sup>, its surrounded on y<sup>e</sup> south side with y<sup>e</sup> sea which, Theatrewise guards it, its deffended by severall fortresses, as y<sup>t</sup> of St. Hermes,<sup>855</sup>

St. Hermes.

\*f.205

on a high rock, which Comands the whole Citty. \* On y<sup>e</sup> Shore lies Castello Nuovo,

Castello Nuovo,<sup>856</sup>

built by Charles y<sup>e</sup> 1. K. of Naples<sup>857</sup>, Charles y<sup>e</sup> 5.<sup>858</sup> digged a ditch about it, whereby, they say, he did Effrenum Equum fraenare<sup>859</sup>, for y<sup>e</sup> armes of y<sup>e</sup> Citty, are an horse, wch had formerly a bridle, but now throwne of, this horse wee saw of brasse, in Strada di S. Biasa, in y<sup>e</sup> pallace of Sig.or. diomedes Carafeski<sup>860</sup>, fixed in a wall,

Castelo Novo.<sup>861</sup>

In y<sup>e</sup> sea, is the 3.<sup>862</sup> fortresse, called Castelo Novo, on a sharpe promontory. y<sup>e</sup> Mole on y<sup>e</sup> further end of it, is a fountaine of fresh water.

The Domo.<sup>863</sup>

The Domo, famous for y<sup>e</sup> blood of St. Genuarius, & revealed blood of St. Stephen. y<sup>e</sup> Roofe is gilded richly, y<sup>e</sup> Chappell of Sta. Genuarius is glorious<sup>864</sup>. here is a monument of Innocent y<sup>e</sup> 4th.<sup>865</sup> y<sup>e</sup> pallace of the Archb<sup>p</sup> adjoynes to it.<sup>866</sup>

Sta. Maria de L'Anunciata.<sup>867</sup>

Sta Maria de L'Anunciata, a faire Church, gilded, there is a monum.<sup>t</sup> of Joane, queene of Hungary<sup>868</sup>; All y<sup>e</sup> walls & pillars

neere y<sup>e</sup> great Altar, are inlayd wth mother of pearle, Jasper,  
& other fine stones.

Hospital.

Neere this church is y<sup>e</sup> Hospitall, for sick, lame, etc, & some-  
times as many Citello<sup>869</sup> as cost yeerely 100000 Crownes to marry.

St. Peter D'Ara.<sup>870</sup>

St. Peter D'Ara, an old Church, at y<sup>e</sup> entrance whereof, on y<sup>r</sup>  
left hand, is a little Chappell, where they say, St. Peter celeb-  
rated, & ordained Aspren y<sup>e</sup> 1. B.<sup>871</sup> of naples, & gave y<sup>e</sup> Comunion  
to S. Candida, y<sup>e</sup> 1. Xian.<sup>872</sup> of this towne, whose image & cell  
is in y<sup>e</sup> same church, neere y<sup>e</sup> Chapell is graven an indulgence of  
pope \* Silvester, confirmed by pope Gregory, y<sup>t</sup> whosoever upon any  
Sunday, shall visit y<sup>e</sup> Altar, shall redeeme a soul out of purgatory,  
if y<sup>e</sup> Visit be made on a Sunday in Lent, 2 soules.

\*f.206

In another chappell, over y<sup>e</sup> altar, is graven in marble. Madonna  
Della gratia, delivering souls out of purgatory,

Sta. Maria di Garmini.<sup>873</sup>

Sta. Maria di Garmini, wherein is y<sup>e</sup> miraculous Crucifix, wch ,  
(they say,) by bowing downe y<sup>e</sup> head, escaped y<sup>e</sup> bullet, shott by  
Alphonsus, beseiging y<sup>e</sup> towne.<sup>874</sup> In y<sup>e</sup> market-place is an old  
Chappell built in memory of Coradind<sup>875</sup>, y<sup>e</sup> lamentable history  
whereof, is graven on y<sup>e</sup> wall<sup>876</sup>.

St. Dominico.<sup>877</sup>

In y<sup>e</sup> Church of St. Dominico, is y<sup>e</sup> Crucifixe y<sup>t</sup> uttered these  
words, to Tho: Aquinas, bene de me Scripsisti Thoma<sup>878</sup>. y<sup>e</sup> like  
wee saw at Orvieto. y<sup>e</sup> church is richly adorned wth monuments,

painted and gilded. in  $\overline{y}^e$  Sacristie<sup>879</sup> are many monuments of Kings & princes. Alphonsus King of Aragon<sup>880</sup>, Fard 1.<sup>881</sup> his sonne. Fard 2.<sup>882</sup> queene joane<sup>883</sup>. etc. in  $\overline{y}^e$  Chappell on  $\overline{y}^e$  right hand, as you enter in, is over  $\overline{y}^e$  altar,  $\overline{y}^e$  Nativity<sup>884</sup> admirably well graved, & in  $\overline{y}^e$  Chappell, over ag.<sup>st</sup> it is  $\overline{y}^e$  Annunciation.

Olivetianians:

The Church of Olivetianians<sup>885</sup>, on  $\overline{y}^e$  left hand, is  $\overline{y}^e$  nativity graven in Stone, behinde  $\overline{y}^e$  Altar, is a very fine monument of Rob.<sup>t</sup> K. of France. in another Chappell,  $\overline{y}^e$  Monument of Sanazar<sup>886</sup>,  $\overline{y}^e$  famous poet, here wee saw  $\overline{y}^e$  manner of making a monke, being thus, the abbot, like  $\overline{y}^e$  rest in habit, (only having a black cap, &  $\overline{y}^e$  rest white) sitting in his chaire of state, gave  $\overline{y}^e$  Novice a short touch of  $\overline{y}^e$  hardnes, as also happiness of  $\overline{y}^t$ . like comparing it wth  $\overline{y}^e$  world, & asking him whether he would \* chuse, answered  $\overline{y}^e$  Monastique.  $\overline{y}^n$   $\overline{y}^e$  young man, before  $\overline{y}^e$  altar, read his profession in a set forme, wherein he vowed Chastity, poverty, & obedience, & so read a psalme, after  $\overline{y}^t$  going again to  $\overline{y}^e$  Abbot, he tooke of his old habit, & put on a new one of  $\overline{y}^e$  same fashion saying these words, when he pulled it of, Exuat te Deus Veterem hominem, & when he put it on Inerat te Deus novum hominem, qui erratus est in Sanctitate et justitia,  $\overline{y}^n$  going out into  $\overline{y}^e$  body of  $\overline{y}^e$  church, he lay downe, all along, in a place prepared<sup>887</sup> wth silke carpetts & Cushions, & 2. great Candles, one at  $\overline{y}^e$  head, &  $\overline{y}^e$  other at  $\overline{y}^e$  feete, wch is  $\overline{y}^r$  fashions at Burialls, they covered him as if he had beene dead, & so he lay, till they sung, Veni Creator, &  $\overline{y}^n$  he rose up, & went to  $\overline{y}^e$  Abbot, where he did homage, on his knees, putting his hands betwixt  $\overline{y}^e$  Abbott's, who  $\overline{sd}$  to him, quid mihi

\*f.207

promittis? he answered, Obedientiam, y<sup>e</sup> Abbot replied, et ego tibi promitto vitam aeternam.

#### Sta Maiora.

Sta. Maiora, at y<sup>e</sup> entrance into it, on y<sup>e</sup> left hand, is a great Stone, & over it, y<sup>e</sup> image of y<sup>e</sup> Virgin, & an indulgence graven on y<sup>e</sup> wall of 10600 days to all those y<sup>t</sup> shall Kisse y<sup>t</sup> stone, & say a pater noster, & an Ave Maria, in hono<sup>r</sup> of y<sup>e</sup> Holy Crosse.

#### St. Eligios.

St. Eligios Church, built by y<sup>e</sup> French, neere y<sup>e</sup> Sacristie, is<sup>888</sup> graven in marble Moses striking y<sup>e</sup> Rock & a fountaine gushing out. in y<sup>e</sup> sacristie is a bone of St. Blasio<sup>889</sup> wth which they touched our throates saying, wee were secure from any danger by y<sup>e</sup> throate, people come hither from all parts to secure themselves from hanging.,\*

\*f.208

#### St. Paul.<sup>890</sup>

The Church of St. Paul, wch (they say) was Castor and Pollux, where there is a greek inscription of Titus Vespasianus<sup>891</sup> sett us in his passage through Naples, at his returne from Jerusalem<sup>892</sup>, all of marble, & jasper stone.

#### St. Martin.

The Church of St. Martin<sup>893</sup> belonging<sup>894</sup> to y<sup>e</sup> Carthusians, neere y<sup>e</sup> fortresse of St. Hermes<sup>895</sup>. where you have a full prospect of y<sup>e</sup> whole towne. The Church is admirable for Sculpture, & painting, it being painted by y<sup>e</sup> most famous men in y<sup>e</sup> world. Michael Angelo paulo Bolognese. etc.

The Sacristie is of wooden worke, richly inlayd. many palliotts<sup>896</sup>

for y<sup>e</sup> Altar of rare needleworke, wch cost 3. or 4000 Gr a peice.  
 P.<sup>t</sup> of y<sup>e</sup> quadrangle<sup>897</sup> within y<sup>e</sup> Convent (where they bury) is of  
 y<sup>e</sup> Earth of Mont Calvary. where a body rots within 24. houres.  
 Father Don Felice Jaiadangna shewed us all, being a great friend  
 to y<sup>e</sup> English, because <sup>Pre</sup> Bardado, an English man lived there, &  
 died a St.

y<sup>e</sup> Jesuites.

The Church of y<sup>e</sup> Jesuites, built in imitation of y<sup>e</sup> Vaticane, y<sup>e</sup>  
 roofe richly guilded, y<sup>e</sup> Altars layd wth precious stones diamonds.  
 etc.

La Trinita.<sup>898</sup>

The monastery of Della Trinita. where all y<sup>e</sup> nuns are princesses,  
 or Baronesses at least, y<sup>e</sup> fairest prospect in all y<sup>e</sup> towne.<sup>899</sup>

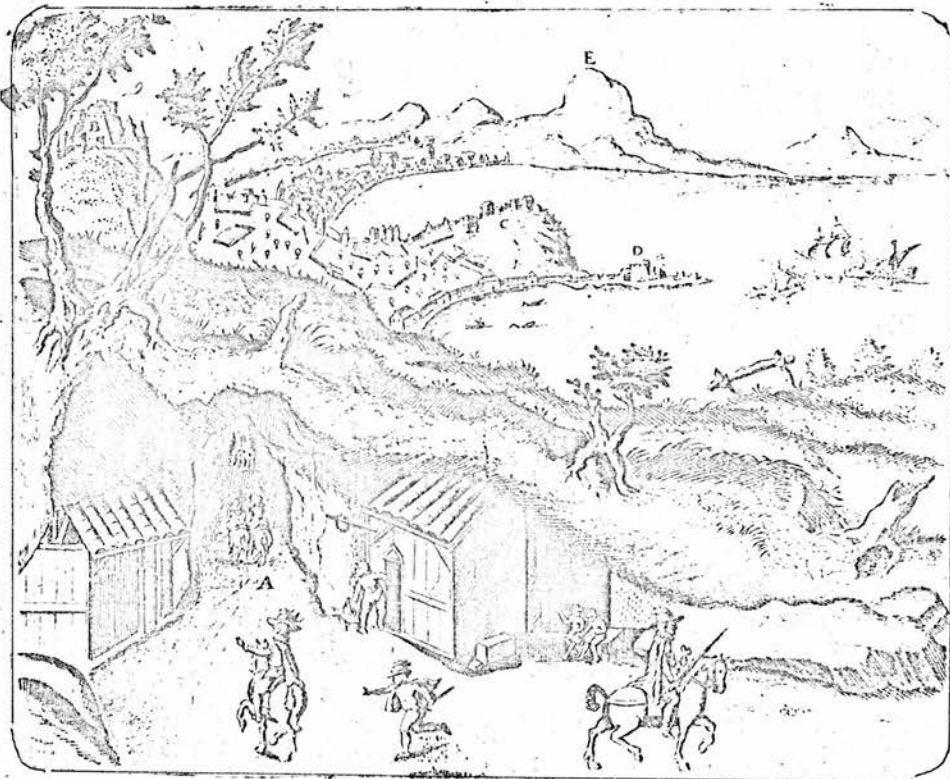
There are divers other Churches<sup>900</sup>, but it would be too tedious to  
 name<sup>901</sup> y<sup>e</sup> Chiefest glory of this towne, consisting in y<sup>e</sup>.

The Arcenall.<sup>902</sup>

The Arcinall, where is y<sup>e</sup> Royall Galley, intended to carry y<sup>e</sup>  
 Queene into Spaine, but not yet finished. The Court of Justice,  
 called Vicaria<sup>903</sup>, where wee saw a bull, which y<sup>e</sup> pope gives every  
 yeare, as an acquittance for y<sup>e</sup> Homage performed by y<sup>e</sup> King of  
 spaine to his holynes for y<sup>e</sup> Kingdome of Naples, y<sup>e</sup> effect whereof  
 is as followeth, stiled Fidei Defensor. \*

\*f.209

The King presents by his ambassadours, in St. Peter's Church, on  
 St. Peter's day, after masse, y<sup>e</sup> pope sitting in his Chaire, para  
 fraenum, sine equum Album, bene phalaeratum, wth 7000. ducats of  
 gold, all wch y<sup>e</sup> pope receives wth these words, Acceptamus pro  
 Regno Neapolitano, in quod habemus directum Dominium.



A. The entrance of the Grot of Paufilype  
toward Naples.

B. The Castle of Mermus.  
C. Castello Novo.

D. Castello dell Ovo.  
E. The Mountain Vesuvium.

Illustration from: A Relation of a Journey Begun An. Dom. 1610 etc.,  
by George Sandys. London 1673. Folio. p.207.

A Cabinet.

The cabinet of Vinceni Imperator<sup>904</sup>, an Apothacary, wherin are many Antiquitys, Egiptian wool, a Tortoise, above a 100. y. old<sup>905</sup>, alive still, it sleepes 7. monthes, its so hard,  $\overline{y}^t$  a coach may go over it, & not hurt it.

Annates<sup>906</sup>,  $\overline{wch}$  of leaves  $\overline{y}^t$  fall, become ducks; indian paper, made of reeds<sup>907</sup>, some of  $\overline{y}^e$  rind of trees: Christall keeping water; a sort of thread, of stone,  $\overline{wch}$  no fire can consume; a cock's egge. Chela<sup>908</sup>, a shell fish, like a Galley, from  $\overline{wch}$  Galleys were invented; a tree of silver, naturall,  $\overline{wth}$  many others.

Monte Pausylipo.<sup>909</sup>

Within 1.m. of naples is Monte Pausylipo anciently called Mons Falermus, so named by Caesar, because of  $\overline{y}^e$  pleasantnes of it. It signifies in Greeke, an assuager of sorrow, Its now called grotte di Napali<sup>910</sup>; its all hollow artificially made, through a rock 12 foot broad, & as high, being a m. in length, some thinke it was made by Lucullus<sup>911</sup>.

Virgil's Tombe.<sup>912</sup>

On  $\overline{y}^e$  left hand at  $\overline{y}^e$  entrance is Virgil's tombe, a poore building of brick, Laurells grow naturally on  $\overline{y}^e$  top of it<sup>913</sup>; on  $\overline{y}^e$  wall on  $\overline{y}^e$  left hand, as you enter into it, are these verses placed by an Italian prince.

Qui cineres Tumuli haec vestigia conditure olim.

Ille hoc qui recinit, pascua rura duces.

Can.Reg. 1554.

Sannazar's Villa.

Further along  $\overline{y}^e$  bridge of  $\overline{y}^e$  mountaine, is  $\overline{y}^e$  Villa of Sannazar<sup>914</sup>,



\*f.210

a poet next Virgil: \*  $\overline{y^e}$  place is most pleasant, but  $\overline{y^e}$  monkes called servi have got hold of it, by his last Will; in  $\overline{y^x}$  Church, is his monument magnific.<sup>t</sup> wth  $\overline{y^e}$  statues of Apollo, & Pallas, though under written David and Judith; there is also  $\overline{y^e}$  head of Virgile, yet not to be seene, there are verses made by Hugh Holland<sup>915</sup> Cambr. Britan. upon Virgil, & Sannazar, A<sup>o</sup>. 1596.

Puzzuolo.<sup>916</sup>

From Naples  $\overline{y^e}$  of <sup>917</sup> Wee went to puzzuolo, so called in Latin from  $\overline{y^e}$  many pitts about it<sup>918</sup>; in  $\overline{y^e}$  way, by  $\overline{y^e}$  sea-side, are some ancient Bathes named Bagnodi Zuppi, good for itch & scabbs. at  $\overline{y^e}$  entrance into  $\overline{y^e}$  Towne, you see Cicero's Academy<sup>919</sup>, called his puteolanum. Here are  $\overline{y^e}$  ruines of  $\overline{y^e}$  bridge built by Caligula<sup>920</sup> over to Bajae 4.m.

Bajae.<sup>921</sup>

From Puzzuolo you go to Bajae, where you see Missenum promontorium<sup>922</sup>, so called from Missenus Eneas<sup>923</sup> his Trumpeter, who being drunke, fell downe a paire of Staires, & broke his neck, who was buried here.

Here  $\overline{y^e}$  Romans came to Retire themselves, & built from Capo Minerva hither, about 20.m.

Antrum Sibile.<sup>924</sup>

Antrum Sibile,  $\overline{wch}$  reacheth to Cume, 4.m. a brave, large place within,  $\overline{wth}$  severall roomes, & a bath, where shee used to wash her selfe<sup>925</sup>.

Lacus Avernus.<sup>926</sup>

Neere it Lagus<sup>927</sup> Avernus, so called in  $\overline{y^e}$  greeke, because no bird  $\overline{cpuld}$  flye safe over it, much less drinke of it; so deadly was  $\overline{y^e}$



- |                          |   |                           |
|--------------------------|---|---------------------------|
| A. The Grot of Pauflype. | I. The new Mountain.                    | R. The dead Sea.          |
| B. Virgil's Sepulchre.   | K. The Lake of Lucrine.                 | S. The Theatre.           |
| C. The Lake of Agnano.   | L. Port Julius.                         | T. Vatinus Villa.         |
| D. The Court of Vulcan.  | M. The Lake Avernus.                    | V. The Lake of Acherusia. |
| E. The Amphitheatre.     | N. The Baths of Tritule.                | X. Arco felices.          |
| F. The Pere of Putzole.  | O. Ruines of Diana's Temple.            | Y. Licola.                |
| G. Cicero's Academy.     | P. A Castle built by Charles the Fifth. | Z. Mergellina.            |
| H. Mount Gaurus.         | Q. Mercato di Sabato.                   |                           |

Illustration from George Sandys op cit, p.204.

\*f.211

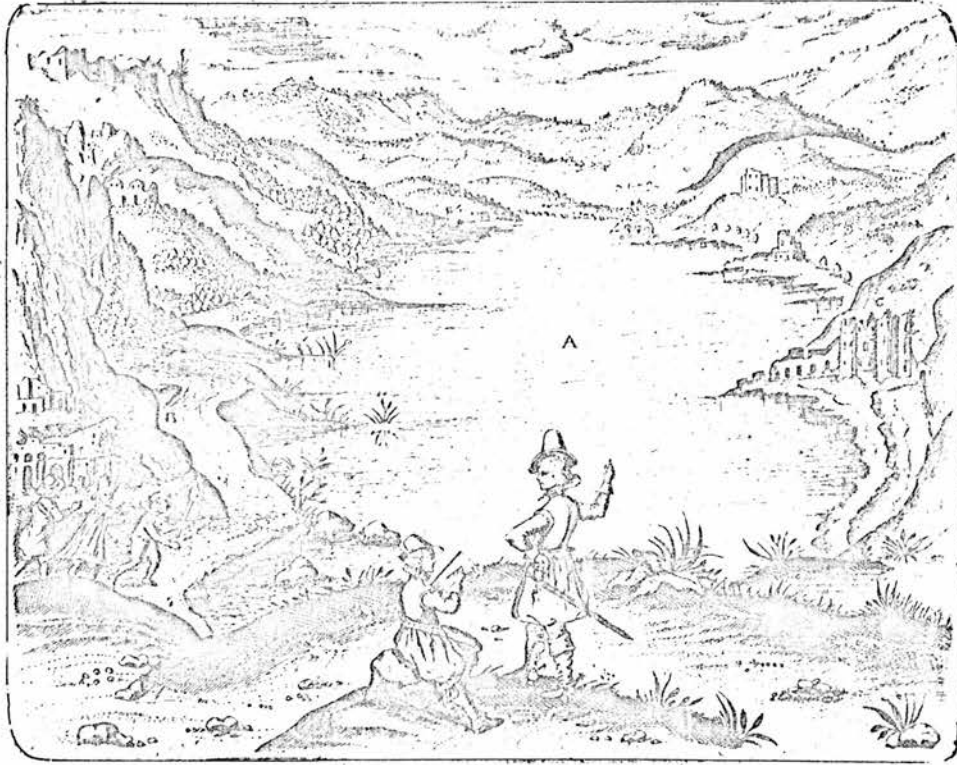
sulphurous & venemous vapour of it,  $\overline{y}^t$  it killed  $\overline{y}^e$  fishes, but now its much changed, for not only birds may flye safe over it, but fishes live in it safe;  $\overline{y}^e$  reasons of  $\overline{y}^e$  change are, 1).  $\overline{y}^e$  purgation of  $\overline{y}^e$  aire, by Agrippa's<sup>928</sup> cutting downe  $\overline{y}^e$  trees  $\overline{y}^t$  overshadowed it. 2).  $\overline{y}^e$  stoppage, or diversion of  $\overline{y}^t$  sulphurios spit by  $\overline{y}^t$  Vehement Earthquake \* and strange production of Monte Nuovo<sup>929</sup>, whereby it became covered & much of it filled up wth stones & ashes.

#### Apollo's Temple.<sup>930</sup>

Here is  $\overline{y}^e$  Temple of Apollo,  $\overline{p}^t$  whereof is now a dwelling house,  $\overline{y}^e$  mortar of  $\overline{y}^e$  walls of a great  $\overline{p}^t$  of it, are now Converted into perfect<sup>931</sup> Salt, in so much  $\overline{y}^t$  when there was (not long since) a dearth of salt in this Country, the poore<sup>932</sup> people came thither to fetch of it. Adjoyning to this are certain great rooms, wch are conceived to have beene formerly  $\overline{y}^e$  bathing places of  $\overline{y}^e$  priests<sup>933</sup> here also a bath wch hath  $\overline{y}^e$  perfect taste of capon-broth, yet cold, there is a kind of fat swims on  $\overline{y}^e$  top of it.

#### Tritulae.

From hence you go to  $\overline{y}^e$  Bathes called Tritulae<sup>934</sup>, so hot,  $\overline{y}^t$  to go upright, it stifles one, but low, very coole; it purges  $\overline{y}^e$  head, cleares  $\overline{y}^e$  sight, cures  $\overline{y}^e$  liver<sup>935</sup>, & spleene. anciently upon each of these bathes were titles Written,  $\overline{y}^t$  shew  $\overline{y}^r$  names, but  $\overline{y}^e$  Envy of phisicians<sup>936</sup>, seeing  $\overline{y}^m$  selves neglected by  $\overline{y}^e$  vulgar made  $\overline{y}^m$  sail from Salerno some to take away those titles, at  $\overline{y}^r$  returne, they pd deare for it,  $\overline{y}^e$  ship was cast away by a just judgem<sup>t</sup> of God. at  $\overline{y}^e$  and of it is a water exceeding hot.



A. *The Lake Avernus.*      B. *The Cave, called vulgarly Sibyls.*      C. *The ruines of Apollo's Temple.*

Illustration from George Sandys op cit p.218.

neere this bath,  $\overline{y}^e$  sand is so hot in  $\overline{y}^e$  sea,  $\overline{y}^t$  it burnes ones hand.

From  $\overline{y}^e$  shore of  $\overline{y}^e$  Bajae, climbing up  $\overline{y}^e$  hills, you may behold first,  $\overline{y}^t$  wch was anciently Villa pompeii<sup>937</sup>: Marii. also Cornelii. Taciti, Villa Caesaris, Domitiae Nero's. Aunt Villa C. Cappurtii<sup>938</sup>. also  $\overline{y}^e$  House of Agrippina<sup>939</sup> - Nero's Mother,  $\overline{y}^e$  remainder is two<sup>940</sup> little Vaults,  $\overline{y}^e$  Carvings about<sup>941</sup> it, shew it to have beene magnificent. In  $\overline{y}^e$  inner Vault there is \* a tree petrified. wee were also shewed  $\overline{y}^e$  ruines of  $\overline{y}^e$  house, where shee was murthered, also, not far from  $\overline{y}^t$  her sepulcher, into wch wee entered, where was her picture, & nero's, & others, in  $\overline{y}^e$  plaistering, wth an Inscription, hut not legible. Here are  $\overline{y}^e$  Bajae themselves, called by Martiall Littus Venarium, Infamous for  $\overline{y}^e$  beastly lusts exercised there<sup>942</sup>; in  $\overline{y}^e$  bottome many Gallent men had  $\overline{y}^r$  houses of study, & Academicall Exercises, on  $\overline{y}^e$  more eminent places whereof, these Humane beasts were next to  $\overline{y}^e$  sea, drowned in luxury, in  $\overline{y}^e$  Thermae<sup>943</sup>. yet honouring  $\overline{y}^r$  Gods, as far as came to a building of a temple, now & then. The Ruines of  $\overline{y}^t$  of Venus<sup>944</sup> are yet to be seene, upon  $\overline{y}^e$  Pond also of Hercules, another to Diana<sup>945</sup>. The Ruines of Nero's bridge, but through God's just judgement upon  $\overline{y}^r$  Lusts, all  $\overline{y}^t$  Citty is wholly destroyed<sup>946</sup>.

The long Causy<sup>942</sup> yet to be seene under  $\overline{y}^e$  waves, shewes  $\overline{y}^e$  Continent not to have been little, so as now Horace's Comendation of it, is quite Expired.

Nullus in Orbe Locus Baijs Praelucetamaenis<sup>948</sup>.

for now its only full of serpents, only a fort built on  $\overline{y}^e$  hill, wth some Souldiers in it, at  $\overline{y}^e$  hottome whereof is to be seene, in

$\overline{y}^e$  sea,  $\overline{y}^e$  foundation of  $\overline{y}^e$  other end of Caligula's bridge<sup>949</sup>,  
 before mentioned a little further is Mercato disabeto<sup>950</sup>, also  
 Hortensii Villa<sup>951</sup>, witness his fish-ponds<sup>952</sup>. a little further is  
 a round plaine about wch may be scene  $\overline{y}^e$  ruines of buildings, which  
Campi Elisii.<sup>953</sup>

\*f.213

they say, was Campi Elisii, so much talked of by  $\overline{y}^e$  poets. \*

As you go to  $\overline{y}^e$  Elysian fields on  $\overline{y}^e$  left hand, wee saw a sepul-  
 cher<sup>954</sup>, where  $\overline{y}^e$  ashes of  $\overline{y}^e$  Roman Nobility were wont to be Con-  
 served, it hath holes in  $\overline{y}^e$  walls round about much like unto a  
 pidgeon house.

Centum Cellae.<sup>955</sup>

Neere this place are  $\overline{y}^e$  Centum Cellae, comonly called Camarellae,  
 made for  $\overline{y}^e$  slaves to draw water for severall uses,  $\overline{y}^e$  Pillars  
 were of Stone, not far from these is piscina mirabilis<sup>956</sup>, Vaulted  
 & supported wth 48. pillars, each three foote thick, its 250. foot  
 long, 160. broad, 40. Stone Stepps high.  $\overline{y}^e$  pavem<sup>t</sup> Compact all of  
 brick; on  $\overline{y}^e$  rooffe many holes to draw water through<sup>957</sup>. so me  
 thinke Lucullus<sup>958</sup> to have beene  $\overline{y}^e$  Authoure, &  $\overline{y}^t$  it was for  $\overline{y}^e$   
 use of  $\overline{y}^e$  Navy, as  $\overline{y}^e$  former.  $\overline{y}^e$  walls are plaistered with a  
 Morter, tempered wth marble, & Whites of Egges.  $\overline{y}^e$  water  $\overline{y}^t$   
 served it came from Cernia<sup>959</sup>, 60.<sup>960</sup> miles of; below on  $\overline{y}^f$  Right

Mare Mortuum.<sup>961</sup>

\*f.214

hand is a Lake, \* which feeles neither windes nor Stormes, &  
 because Unmoved, called Mare Mortuum.

Neerer Puzzuolo by  $\overline{y}^e$  sea side is Monte Gaurus<sup>962</sup>, so famous in  
 Florus for good wine, but when  $\overline{y}^e$  Vines decayed  $\overline{y}^e$  Inhabitants, in  
 Spite, called it Monte Barbaro.

\*f.215

Neere it is Monte Nuovo, y<sup>e</sup> story of it is thus Ao. 1538. On  
 October, there y<sup>e</sup> Earth-quake<sup>963</sup> was so terrible, about an houre  
 of y<sup>e</sup> night, y<sup>t</sup> y<sup>e</sup> earth rent with an horrible Crack, flames flew  
 up, & out of y<sup>e</sup> deepe of it, huge Stones were Cast up, y<sup>e</sup> ashes  
 mixt & Scattered up & downe, the Winde exceeding high at y<sup>t</sup> time \*  
 blewe y<sup>m</sup> all over Naples, and as far as St. Severin, 24.m. beyond  
 Naples, an incredible heap of stones, & ashes together, round  
 about y<sup>e</sup> pit of it, grew into a mountaine of above a mile high, y<sup>e</sup>  
 Terror of it being over, y<sup>e</sup> Inhabitants returning, called this new  
hegoe<sup>964</sup>, monte Nuovo, & so they might call y<sup>e</sup> whole Country,  
 y<sup>e</sup> face of it was so changed, mountaines were become valleys. The  
 2 lakes, Assomas<sup>965</sup>, & Lucrinus, almost filled up wth ashes, y<sup>e</sup>  
 sea removed out of her place, above 200 paces, discovered a new  
 found land, on y<sup>e</sup> East & greatest p<sup>t</sup> whereof Peter di Toledo<sup>966</sup>,  
 Vice Roy of Naples, hath filled, & inriched and planted it, with  
 admirable trees, for sight especially:

Lacus Lucrinus.<sup>967</sup>

Neere this mountaine is Lake Lucrinus, all licked up with y<sup>e</sup> fore-  
 mentioned fires. This lake at y<sup>t</sup> time was so deepe y<sup>t</sup> it could  
 receive a whole fleet, for which, Augustus his chief shipwright  
 digged a port named Julius<sup>968</sup>, y<sup>e</sup> ruines whereof are yet to be  
 seene under y<sup>e</sup> new mount. On y<sup>e</sup> left hand of y<sup>e</sup> Towne, are y<sup>e</sup>  
 Ruines of an Amphitheatre<sup>969</sup>, also of Diana's Temple.

St. Francis.

\*f.216

A little beyond it, St. ffrancis, his Church. \* Anciently y<sup>e</sup>  
 Temple of Neptune, y<sup>e</sup> Tusalary<sup>970</sup>, God's of the Puteolani; some  
 say Adrian's Temple, or rather sepulchre.

Sulfalerra.

From hence a little further is Forum Vulcani, vulgo Sulfalerra,<sup>971</sup> from y<sup>e</sup> fire & brimstone, there wherewith y<sup>e</sup> Ground is dyed yellow & y<sup>e</sup> skye black, wth smoake, some places crack, others boyle, y<sup>e</sup> Ground stampd upon, resounds; many believe purgatory to be here; by reason of y<sup>e</sup> perpetuity of y<sup>e</sup> fire, burning, yet not consuming, shows it to be supernaturall, as if it were created to torment, not to consume, we were informed by a monk of the convent, of Capucins adjoyning<sup>972</sup>, (where St. Genarius his head was struck of,<sup>973</sup> as may be seene by an Inscription on y<sup>e</sup> wall, y<sup>t</sup> he had heard, by old fathers, y<sup>t</sup> anciently was heard shriekings & yellings, y<sup>e</sup> shapes of strange blacke birds - seene, especially upon Sundays, but on y<sup>e</sup> Monday driven downe all Alba by a great black crowe.

Mons Alluminis.

On y<sup>e</sup> right hand is mons Alluminis, some think it to be that Collis Lencogons<sup>974</sup>, Pliny speakes of, out of wch y<sup>e</sup> fountaine of Anapus, good for the eyes. \* on y<sup>e</sup> left hand is Lago Aniano,

\*f.217

Lago Aniano.<sup>975</sup>

anciently y<sup>e</sup> famous fish ponds of Lucullus, but now full of toades, & serpents, yet there are still some fish in it.

It's like an Amphitheatre invironed wth mountaines.

Antro Cassino.

neere it is Antro Cassino, mentioned by Plyny, under y<sup>e</sup> name of Scrobs Charonda<sup>976</sup> exhaling such a deadly spirit y<sup>t</sup> put a dogge into it, & he dyes presently: wee put in a dogge wch never recovered, though throwne into y<sup>e</sup> lake, wch, they say, will revive him, but it hath no more power than ordinary water<sup>977</sup>. The cave



3 foot long, 3 high, 3 broad, as high, distant from  $\overline{y}^e$  lake about 80 paces, noe danger to  $\overline{y}^e$  middle of it, but at  $\overline{y}^e$  end death to mankind & all creatures. Charles 8 King of France<sup>978</sup>, put in an Asse,  $\overline{wch}$  never recovered, they tell of a man  $\overline{y}^t$  went in armed capape<sup>979</sup> yet death had  $\overline{y}^e$  better of him. The reason of it is  $\overline{y}^e$  abundance of Sulpher and Allomet<sup>980</sup>. It's so impetuous as to quench a torch put into it. \*

\*f.218

Sudatorium Sti. Germani.<sup>981</sup>

Hence, passing by some vaults, you come to Sudatorium Sti Germani, so called because, while he, (Bishop of Capua) by  $\overline{y}^e$  Phisitians advice, was there, for the cure of his body, he saw Pascapis<sup>982</sup>,  $\overline{y}^e$  deacon, a man reputed for his sanctity, tormented in flames, & telling him he suffered this, for having too much taken part with Laurenzo, ag.<sup>st</sup> Pope Symachus, but, by  $\overline{y}^e$  Bishops prayers, he was soone delivered from them. The souldiers, come from Naples, 2 a weeke to kill  $\overline{y}^r$  lice, for sit but an houre in it & they all drop out.

Cuma.

So growing late, wee returned to Naples. The next day wee went to Cuma 4,m. beyond Puzzualo. an ancient city seated upon a hill, though now nothing to be seene, but ruines, one whereof they told us, was Virgills Schoole. At  $\overline{y}^e$  entrance, is Arco Felice<sup>983</sup>, a brave building, neere it is Sybilla's Grotte<sup>984</sup>, but now not passable, by reason of  $\overline{y}^e$  earth which is fallen.

Mons Vesuvius.

After some dayes, wee went to Mons Vesuvius, now called mons disomma<sup>985</sup>, for  $\overline{y}^e$  soveraigne fertility of it. This mountaine did

\*f.219

beare  $\overline{y}^e$  famous Greeke wine<sup>986</sup>, under this, & all other mountaines adjacent, there be subterranean fires, & these sometimes flame out through earthquakes to  $\overline{y}^e$  great ruine of  $\overline{y}^e$  Country round about. \*  
 Witnesse that famous Incendium, which hapned under Titus Vespasiano<sup>987</sup>, whose ashes, by  $\overline{y}^e$  fierceness of  $\overline{y}^e$  winds, were carried beyond  $\overline{y}^e$  sea to Africa, & Egypt, it boyled  $\overline{y}^e$  fish in  $\overline{y}^e$  sea & smothered  $\overline{y}^e$  birds in  $\overline{y}^e$  ayre, & covered all  $\overline{y}^e$  circumjacent citys wth stones & ashes, at this accident, see Pliny<sup>988</sup>,  $\overline{y}^e$  famous writer of Naturall history;  $\overline{y}^e$  then, generall of  $\overline{y}^e$  Army, at Missenu, who, through indiscreet Curiosity, to search  $\overline{y}^e$  cause of it, was smothered to death, with  $\overline{y}^e$  vapours of it, of whom Petrarch wittily,

A semiver malto a mourin poco acconto.

\*f.220

On  $\overline{y}^e$  middest of  $\overline{y}^e$  top is a great Vorago<sup>989</sup>, or open depth round much like an Amphitheatre, they call it a Tazza<sup>990</sup>, for  $\overline{y}^e$  forme of it, It's cleare, & burning at  $\overline{y}^e$  bottome, but cold at  $\overline{y}^e$  top. The Tazza is 15.m. about, and 2.m. deepe, very dangerous to looke in, being all ashes & sinders, you stand upon. 'Tis cleare,  $\overline{y}^t$   $\overline{y}^e$  fire breaks out sometimes, not only at  $\overline{y}^e$  mouth, but at  $\overline{y}^e$  flankes of  $\overline{y}^e$  mountaine below, \* as it did almost 300 yeeres agoe<sup>991</sup>, in  $\overline{y}^e$  time of Pope Benedict,  $\overline{y}^e$  9th<sup>992</sup> disgorged, through  $\overline{y}^e$  sides, a whole river of liquidds fire, like water,  $\overline{y}^t$  ran into  $\overline{y}^e$  sca, through a Channell, whose vestiges are yet to be seene.. Spartachus<sup>993</sup>,  $\overline{y}^e$  gladiator, incamped in this mount, being be-seiged by  $\overline{y}^e$  Romans, found out a way through  $\overline{y}^e$  bottome of it, to escape them, & to fall upon  $\overline{y}^e$  quarters of Clodius,  $\overline{y}^e$  Captaine, who never expected him  $\overline{y}^t$  way.

On  $\overline{y}^e$  top are many little holes, like fox dens, out of which comes

a light heat, but without smoake or vapour, palpable with y<sup>e</sup> hands.

About 16 yeeres agoe, this mountaine brake out againe<sup>994</sup>, causing a great earthquake, which so terrified y<sup>e</sup> people of Naples & y<sup>e</sup>

\*f.221

Country thereabout, \* that very many left y<sup>r</sup> houses, fearing they would fall on y<sup>r</sup> heads.

At y<sup>t</sup> time, it rained, 3. dayes, Ashes, they of Naples, went in solemne procession, with y<sup>e</sup> reliques of St. Jenarius<sup>995</sup>, wch Saint, was visibly seene in y<sup>e</sup> Cloudes, as a priest told us, who affirmed he saw him, having vewed our fill, wee returned by a place of great devotion.

\*f.330<sup>996</sup>

Monte Erice<sup>997</sup>

January y<sup>e</sup> 2d wee hired horses<sup>998</sup> to see Monte Erice. 6.m. in oure way wee tooke y<sup>e</sup> madonna di Trapani<sup>999</sup>, a place of y<sup>e</sup> greatest Devotion in Sicily, & next to Lorento<sup>1000</sup> y<sup>e</sup> statue<sup>1001</sup> is excellently well made of white marble, adorned with many jewells, ring, crosses of Malta etc.

This mountain<sup>1002</sup> is y<sup>t</sup> so celebrated by y<sup>e</sup> poets, y<sup>e</sup> highest in Sicily, except aetna, & lebran,.

Upon y<sup>e</sup> very top, is a towne, in y<sup>e</sup> Castle was y<sup>t</sup> famous temple of Venus (but now nothing to be seene, only y<sup>e</sup> bath wherein shee bathed herselfe) from hence called Ericena, built (as y<sup>e</sup> citty) by Erice<sup>1003</sup>, driven away by reason of his Tyranny, from Bebricia<sup>1004</sup>, his mother Lecaste was so faire, y<sup>t</sup> shee was called Venus, to whome being dead, her son built a temple, as Virgil mentions.

Tum vicina astris Ericeno in vertice sedes,  
Fundatur Veneri idaliae-<sup>1005</sup>

Eneas went to visit it, y<sup>e</sup> Carthag. Sic.<sup>1006</sup> Rom.<sup>1007</sup> adorned it wth many gifts, a tribute was imposed upon 17 Cittys for y<sup>e</sup> Entertainm.<sup>t</sup> of y<sup>e</sup> nuns, who were y<sup>e</sup> Guardians of it<sup>1008</sup>.

The citty was called Monte di Trapani, now its called Monte St. Juliano<sup>1009</sup>, from an apparition of y<sup>t</sup> St. in y<sup>r</sup> distresse.

A mile from y<sup>e</sup> towne is Anchises<sup>1010</sup> his sepulcher, built by his son Eneas, Virg. Enid, 2 etc.

-- Tumuloque sacerdos

\*f.331

Et Lucus late saver additure Anchiscae<sup>1011</sup>. \*

January y<sup>e</sup> 5th. wee sayled for Palermo. 60.m. but y<sup>e</sup> sea being high wee returned.

On y<sup>e</sup> 6th y<sup>e</sup> winde blowing faire, yet strong; wee resolved (by god's power) to make oure way, wee passed by cape casino<sup>1012</sup> 7.m. & so to Capo St. Victor<sup>1013</sup>, so called because he was Martyred there, at 15. y. old. here arose a doubte & mutiny amongst our Mariners whether wee should passe y<sup>e</sup> Gulfe or no, y<sup>e</sup> wind, blowing fresh, & y<sup>e</sup> sea very high, but by many faire persuasions wee gott y<sup>m</sup> to go on, but when wee came into y<sup>e</sup> Gulfe<sup>1014</sup>, wee found huge seas & y<sup>n</sup> could not returne, but must passe, wch wee did (but wth great danger) in 4. heures, it being above 30.m. coming under Monte peligreno<sup>1015</sup>, wee found it calme, & so arrived at palermo in 8.h.

### Palermo.

an ancient Citty, built by Pham.<sup>1016</sup> its seated in a plaine of 20.m. Length on y<sup>e</sup> north side, lying open to y<sup>e</sup> sea, all y<sup>e</sup> rest surrounded wth mountaines. it may very well, for y<sup>e</sup> fruitfullness be

called y<sup>e</sup> garden of Sicily<sup>1017</sup>, y<sup>e</sup> forme of it is almost round, divided into 4. parts like a Crosse, called y<sup>e</sup> Cassaro<sup>1018</sup>, which is above a mile long.

The Domo<sup>1019</sup>, y<sup>e</sup> altar whereof is all of white Marble, richly ingraven wth y<sup>e</sup> statues of y<sup>e</sup> 12. Apostles<sup>1020</sup>. y<sup>e</sup> monum<sup>ts</sup>. of severall K. & Queenes of Sicily<sup>1021</sup>. in y<sup>e</sup> Sacristie is a pasto forium or custodio<sup>1022</sup> given by y<sup>e</sup> french, very rich T. Spuccio<sup>1023</sup>.

The Jesuites have 4 coll.

- 1) la novitiata. 2.y.
- 2) il collegio. 14.y.
- 3) la Tersana 1.y.
- 4) Casa professa. forever. \*

\*f.332

In y<sup>e</sup> casa professa<sup>1024</sup>, y<sup>e</sup> Sacristie of plate, 4 Candlesst. of silver, worth 8000 Cr, an astertorium<sup>1025</sup> or sphere of silver guilded ful wth Diamonds worth 3000 Cr. many rich pallices, & these have no intrada<sup>1026</sup>.

The Colledge hath a Sacristie worth 60000 cr. they have 21. severall Schooles, 150. fathers, & 1500 schollars, every day gratis.

The church of St Joseph.<sup>1027</sup> 38 pillars of Marble. 4. whereof, 16. palmes thick. 40 high.

Sta Maria de Malthurine, an ancient Church of Mosaique worke, y<sup>e</sup> Nuns gave us a banquet. The Franciscans' Refectorium<sup>1028</sup>, y<sup>e</sup> Irish Father Antonius ... .. exceeding courteous.

The Viceroy's pallace<sup>1029</sup>, built by Roger K. of Sicily. y<sup>e</sup> Chappell called St. pietro di Palazzo<sup>1030</sup> of Mosaique, containing y<sup>e</sup> history of y<sup>e</sup> old testament, 2 Rams in brasse, found at Syracuse. In y<sup>e</sup> yard is y<sup>e</sup> statue of phil.4.<sup>1031</sup> in brasse. A fountaine of marble

36 statues, y<sup>e</sup> Mole. y<sup>e</sup> Convent of Olivetianians, where y<sup>e</sup> Sycilian Vespers<sup>1032</sup> first began.

Sig<sup>or</sup>. Vintemiklos Cabinet. an abbot's Cabinet. a medal of Guilelmo Buono 1501. of Gold, halfe a palme y<sup>e</sup> diametre worth 566 Cr.

St Martins Convent<sup>1033</sup> 6.m. amongst y<sup>e</sup> Mountains built by St. Gregory 20000 Cr a y. y<sup>e</sup> Abbot invited us to Dinner.

Mon Reale 6.m. an ancient Citty, y<sup>e</sup> Domo<sup>1034</sup> of Mosaique worke, y<sup>e</sup> Tombes of severall Kings<sup>1035</sup>.

\*f.333 From Palermo y<sup>e</sup> last of January<sup>1036</sup> in a frigatt, for 2 Cr. a man to Naples about three houres in the night, \* the next day towards 2 a clock, wee discovered 4 vessells, neere y<sup>e</sup> Jobian Island<sup>1037</sup>, one whereof sent her long boate after us & gave us chase till night, & so lost us, but it being a storme y<sup>t</sup> night, y<sup>t</sup> wee could not almost beare any sayle, at breake of day wee discovered 2 vessells, y<sup>e</sup> one within a m. y<sup>e</sup> other within Canon shott, but of 2. evils, wee did shun y<sup>e</sup> worst, hoysing<sup>1038</sup> up all oure Sayles, rather chusing to be drowned y<sup>n</sup> taken by pyrates, & in 2 h. wee run y<sup>m</sup> out of sight, but in y<sup>e</sup> meane while wee knew not where we went whether on y<sup>e</sup> barbarian or Christian shoare, till at last, wee discovered some island, neere unto Naples, towards wch, wee steered oure Course, but towards y<sup>e</sup> evening, y<sup>e</sup> winde came contrary, & y<sup>e</sup> sea waxed high, y<sup>t</sup> y<sup>n</sup> wee thought either to be driven Crosse Gulfe back, or at best run to Sardinia, but (as it pleased God) wee run under y<sup>e</sup> Island of Ischia, 18.m. from Naples.

Ischia.<sup>1039</sup>

When wee lay under a little Creeke, y<sup>t</sup> night. y<sup>e</sup> next morning wee

went to shoare at la Fauria<sup>1040</sup>, 18.m. in Compasse, y<sup>e</sup> island is very fruitfull for wine, & fruit. Y<sup>e</sup> next day wee hired a Felouca<sup>1041</sup> to Naples, passing by Proisda<sup>1042</sup>, taken by y<sup>e</sup> French, 12.m. in Compasse. Nisidia<sup>1043</sup>, all full of ruines. From Naples, y<sup>e</sup> 6. of February, wee went in a Felouca, for 18 cr. to Rome, y<sup>t</sup> night wee lay at Mala<sup>1044</sup>, wee passed by Castello, at y<sup>e</sup> mouth of y<sup>e</sup> river Vulturno<sup>1045</sup>, & 10 further is y<sup>e</sup> mouth of y<sup>e</sup> Saingliano<sup>1046</sup>, wch makes y<sup>e</sup> sea dangerous there. y<sup>e</sup> next morning to Gaieta 4.m. so called from Aeneas his nurse<sup>1047</sup>, witness Virgil.

Gaeta.<sup>1048</sup>

Tu quoque littoribus nr̄is Enea nutrix,

Eternam moriens samam Gaeta delixti.<sup>1049</sup>

There was y<sup>e</sup> Trojan Fleet set on fire, by y<sup>r</sup> owne woman weary of y<sup>e</sup> sea, at y<sup>r</sup> returne from Sicily: its seated on a rocky promontary surrounded wth y<sup>e</sup> sea excepting one place. wee were suffered to enter but wth a Guard following us, for feare wee should carry lrs. to y<sup>e</sup> Duke of Guise<sup>1050</sup>, y<sup>r</sup> prisoner.

Sta Trinita, is y<sup>t</sup> admirable rock, wch is o<sup>r</sup> saviours passion. rent from y<sup>e</sup> top to y<sup>e</sup> bottome, yea to y<sup>e</sup> lowermost pts. of y<sup>e</sup> earth, for there is no bottome to be found. there hangs a stone as if it were a falling, betwixt y<sup>e</sup> rents, whereon is a chappel built. \*

\*f.334

St. Francesco<sup>1051</sup>, where when he was tempted by y<sup>e</sup> flesh, went to torment himselve wth y<sup>e</sup> brambles, but as he threw himselve amongst y<sup>m</sup> y<sup>e</sup> pricks dropt of, ever since they have none, they are good ag<sup>st</sup>. feevers, and also y<sup>e</sup> stones of y<sup>e</sup> Rooke<sup>1052</sup>.

In y<sup>e</sup> Cathedral<sup>1053</sup> Church, is y<sup>e</sup> Cup of Bacchus y<sup>r</sup> font.

In y<sup>e</sup> castell, wee saw Charles de Bourbon<sup>1054</sup>, who was Killed at y<sup>e</sup>

Sacking of Rome.

That night wee lay at Terracina<sup>1055</sup> 25.m. in y<sup>e</sup> towne are severall  
Inscriptions, y<sup>e</sup> Domo<sup>1056</sup> was anciently Apollo's temple, Virg.7.  
Enid.

Circaenumq: jugum quis Jupiter Anxuris arcis  
Praesidet .....<sup>1057</sup>

Febm y<sup>e</sup> 9. wee passed by Monte Circello<sup>1058</sup> 12.m. at y<sup>e</sup> side is y<sup>e</sup>  
towne, so called from Circe Octae Regis Filia. Here is buried  
Elpenor<sup>1059</sup> Ulysses his Companion, who being drunke, fell downe a  
paire of staires, & so brake his neck, it was anciently an Island.

So to Astura 30.m. very dangerous for Rocks, & Shelves, as wee found  
it by experience, for a Storme arising, wee were forced to launch  
into y<sup>e</sup> sea 8. or 10.m. for feare of being driven a shoare, out of  
hopes of ever seeing land, Neptunium 10.m. anciently Antium, famous  
for Nero's Birth<sup>1060</sup>. N.B. this our Danger of present Drowning<sup>1061</sup>,  
hapned y<sup>e</sup> same day, & were all out of all hopes of life, at y<sup>e</sup> same  
houre, y<sup>t</sup> oure Gracious, now Glorius K. CH y<sup>e</sup> I was Martyred,<sup>1062</sup>

Laurentium<sup>1063</sup> 10.m. & so to Lazumana<sup>1064</sup> y<sup>e</sup> mouth of Tibur, 20.m.  
every one there wondered how wee came, for no Vessels dirst stir,  
y<sup>e</sup> sea was so high, but wth force of oares, wee Rowed in;

\*f.335 The next Morning wee sayled to Rome, eighteene miles; \*

Roma. Febr. 26. 1649

In The pallace of Cardinal Verospi<sup>1065</sup>, are many ancient Statues.

not far from thence is Monte Citorio<sup>1066</sup>, & in a Garden belonging to  
a gentlem<sup>n</sup>. is a Columne, whereunto, after any man was cited, &  
banished for a crime, there wax fixed a paper, Signifying his



banishm<sup>t</sup> under Monte Citorio,.

In piazza Crapanica<sup>1067</sup>, in y<sup>e</sup> house of a gentl.<sup>n</sup> wee were shewed certain great Columnes, which are vestiges of y<sup>e</sup> pallace of M. Agrippa, who built y<sup>e</sup> pantheon<sup>1068</sup>. In Piazza Pietro<sup>1069</sup>, are y<sup>e</sup> remainders of Basilica D'Antonio Pio<sup>1070</sup>, where anciently princes Assembled to determine Strifes about 2.y. since, in y<sup>e</sup> digging of a foundation of a pallace, was found y<sup>e</sup> Statues of Vesta<sup>1071</sup>, wch makes some imagine it to have beene her temple. its now an habitation for Orphans.

Aguglia<sup>1072</sup>, wch stood anciently in Circo Flaminio<sup>1073</sup>; wth Hyroglifiques<sup>1074</sup>. Neere this Palazzo di S.Marco<sup>1075</sup> anciently y<sup>e</sup> habitation of y<sup>e</sup> pope. from whence there is a Corridore to y<sup>e</sup> capitall<sup>1076</sup>.

\*f.336

The capitall called Saturnio, from King Saturnus<sup>1077</sup>, next Tarpeio, From Tarpeia<sup>1078</sup>, who betrayed it to y<sup>e</sup> Sabines, lastly \* Capitalium, from a head found here at y<sup>e</sup> digging of y<sup>e</sup> foundation of y<sup>e</sup> Temple of Jupiter<sup>1079</sup>. it was begun to be walled by Tarquinius Priscus,<sup>1080</sup> after finished by Tarquinius Superbus<sup>1081</sup>, y<sup>e</sup> gates were of brasse, & y<sup>e</sup> Tiles of copper guilt, it was burnt, & reedified 3. times, y<sup>e</sup> last by Domitian, who spent about it, 1290 millions.

At y<sup>e</sup> top of y<sup>e</sup> Staires, are 2. Statues of Castor & Pollux, holding each of y<sup>m</sup> a horse. in y<sup>e</sup> middle of y<sup>e</sup> Court is M. Aurelius in brasse. a horseback<sup>1082</sup>, made by an Athenian, who desired y<sup>e</sup> Armes thereof might be set upon it to know by whom it was made of wch being raised, y<sup>e</sup> Statue being all finished, except y<sup>e</sup> foretop, wch he made so artificially like an Owle, y<sup>e</sup> Armes of Athenos.

A great statue of Adrian<sup>1083</sup>, in memory of his Conquest of Spaine.

A fountaine<sup>1084</sup> wth y<sup>e</sup> Statue of Rome, & 2 Statues on either side, wch signify y<sup>e</sup> Rivers of Tigre & Tirore, formerly adorned by y<sup>e</sup> Heathens. in a little Court, on y<sup>e</sup> right hand, are many other statues, y<sup>e</sup> head & feete & other peeces of a collosse anciently erected to Apollo; y<sup>e</sup> foote is about a fathome long, and y<sup>e</sup> eye 2. spans diameter.

Minerva. Constantine y<sup>e</sup> great<sup>1085</sup>, Ladea Ela<sup>1086</sup>, Comodus<sup>1087</sup>.

\*f.337

A horse and Lyon fighting<sup>1088</sup> in Memory of y<sup>e</sup> Romanes, & Sabines \* desided (sic) by y<sup>e</sup> fighting of 2. beasts, y<sup>e</sup> horse for y<sup>e</sup> Sabines, & y<sup>e</sup> Lyon (wch had y<sup>e</sup> Victory) for y<sup>e</sup> Romans.

Julius Aug. Caesar.

Colonna Rostralis<sup>1089</sup>, wch stood anciently in Foro Romano, & was erected to C. Duilio<sup>1090</sup>, who was y<sup>e</sup> first y<sup>t</sup> triumphed, for a sea-fight in memory of his victory, at sea, over y<sup>e</sup> Carthaginians.

The manner of Antonius Imp. Creason<sup>1091</sup> represented in 4 tables of marble, is curious worke.

In y<sup>e</sup> first Rome signyified by a Woman armed representing, a ball to him, in y<sup>e</sup> habit of a Consul.

In y<sup>e</sup> 2d he rides armed shorseback.

In y<sup>e</sup> 3d in a Triumphall Chariot.

In y<sup>e</sup> 4th in y<sup>e</sup> habit of a priest Sacrifying.

Sisto quinto<sup>1092</sup> in brasse.

Leo 10.<sup>1093</sup> Urban 8<sup>1094</sup> in Marble.

Sapho<sup>1095</sup>, Diogenes<sup>1096</sup>. M. Antónius<sup>1097</sup>. Bacchus in touchstone.

The antient measures for all Merchandize; a fish of marble, of y<sup>e</sup> length of wch, if any be brought to y<sup>e</sup> Citty, y<sup>e</sup> head is due by Custome to y<sup>e</sup> Conservatours or Consulls, wch are now 4. & only one Senator.

In  $\overline{y}^e$  Pala Regia<sup>1098</sup> are many histories and Battles of  $\overline{y}^e$  Romans painted.

The University of Artificers.

Colonna Milliaris<sup>1099</sup> anciently at  $\overline{y}^e$  beginning of Via Appia to shew  $\overline{y}^e$  ways.

Saenun Tarpeium<sup>1100</sup>, where they used to throw down Traytors, in memory of her.

A stone on wch they sacrificed antiently in  $\overline{y}^e$  temple of Jupiter.   
 \*f.338 Fulminantis<sup>1101</sup>, built by Tit. Vesp. Emperoure. \*

An excellent peice of one pulling a thorne, out of his foote.

Romulus & Remus sucking  $\overline{y}^e$  wolfe in brasse.

In  $\overline{y}^e$  Senatour's hall<sup>1102</sup>, is Greg. 13.<sup>1103</sup> in Marble.

Sta Maria, Ara Cooli<sup>1104</sup>, a Church in  $\overline{y}^e$  Capitoll founded by Octavian,  $\overline{y}^e$  Emp, upon his being shewed  $\overline{y}^e$  V.Mary wth our Saviour, in her armes, by  $\overline{y}^e$  Sibilla Tiburtina.

The prince  $\overline{y}^e$  of  $\overline{y}^e$  Angells foote in a stone, when he appeared upon Castell St. Angelo<sup>1105</sup>. From  $\overline{y}^e$  top of  $\overline{y}^e$  Convent you see all Rome, wth  $\overline{y}^e$  7 hills, whereon it anciently stood.

From thence wee went to  $\overline{y}^e$  pallace of Marquesse Paluxio, where are many ancient Statues, amongst which phaeton<sup>1106</sup>.

From thence, to piazza Mathilda, where is a fountaine of Copper.

From thence to  $\overline{y}^e$  Ruines of  $\overline{y}^e$  theatre<sup>1107</sup> of Pompey

Febr. 27.

The arch of Vomitiano, vulgo porto Gallo<sup>1108</sup>, neere wch is Palazzo Gaetano, where are many Statues. The pantheon, formerly dedicated

to all  $\overline{y}^e$  Gods, & now to all  $\overline{y}^e$  Snts. <sup>1109</sup> before  $\overline{wch}$  is. Agrippa's sepulcher of Porphyry, who made it; its in forme round, 65. paces diameter; to make  $\overline{y}^e$  Roofe, it was filled full of earth, amongst  $\overline{wch}$  some money was put,  $\overline{y}^e$  roofe finished, proclamation was made  $\overline{t}$   $\overline{y}^e$  whosoever in  $\overline{y}^e$  pulling out  $\overline{y}^e$  Earth could find  $\overline{y}^e$  money, they should have it, by  $\overline{wch}$  means it was emptied in 3 daies, pope Stephen <sup>1110</sup> was cast downe from  $\overline{y}^e$  top thereof.

- \*f.339 The last yeere,  $\overline{y}^e$  water of Tiber, was 8 palmes in this place. \* They say, there hapned an earthquake in Rome, in  $\overline{y}^e$  time of paganisme  $\overline{wch}$  made all  $\overline{y}^e$  Gods in this temple turne  $\overline{y}^r$  heads towards  $\overline{y}^e$  East. Not far from hence is Sta. Maria, Supre la Minerva <sup>1111</sup>.
- The Bathes of M. Agrippa <sup>1112</sup>, &  $\overline{y}^e$  Temple of Buon Vento, built by him after his sea victorys. il Circo Flaminio <sup>1113</sup>. The Vestiges of  $\overline{y}^e$  Temple 1) of Bellona <sup>1114</sup>. 2) of Juno, now  $\overline{y}^e$  piscaria.
- In  $\overline{y}^e$  prince Savelly's pallace, antiently  $\overline{y}^e$  Theater of Marcellus <sup>1115</sup>, are many antient sepulchers and Statues.
- Foro Olitorio, now piazza Montenara <sup>1116</sup>, where was anciently  $\overline{y}^e$  Colonna Lattaria.
- St. Nicholo in Carnead <sup>1117</sup>, anciently templū pietatis.
- Sta. Maria in portico, an alabaster Columne, transparent, also  $\overline{y}^e$  miraculous Donna.
- Pallazzo di Palato <sup>1118</sup>.
- Tempio della liberta, now an Egiptian Convent.
- Isola Tiburnia <sup>1119</sup>, where are the Temples of Esculapius <sup>1120</sup> & others, ponte-senatorum, now Broken downe.
- Ponte Fabricii <sup>1121</sup>, now quarto capi.

Temio de sole, now Madonna sel Sole<sup>1122</sup>.

schola greca, where St. Aug learned greeke, & where is  $\overline{y}^e$  Bocca della Verita<sup>1123</sup>.

The spelunca of Corus,  $\overline{y}^t$  robbed Hercules his oxen<sup>1124</sup>.

a Temple of Hercules vincitore<sup>1125</sup>, in memory  $\overline{y}^t$  he killed Corus.

Scala Gemonii<sup>1126</sup> pupra monte Aventino.

Sta. Sabina<sup>1127</sup>, anciently  $\overline{y}^e$  great temple of Diana, whether  $\overline{y}^e$

\*f.340

Cardinalls go on horseback, on Ash-Wednesday. \*

The temple of Hercules, where  $\overline{y}^e$  Romans used to Exercise, Armes etc. now St. Elesins.<sup>1128</sup>

Il tempio di Priopus<sup>1129</sup>,  $\overline{y}^e$  Womans God, they used to carry a ..... in  $\overline{y}^r$  breasts.

Porta Tragimina<sup>1130</sup>.

The Saline<sup>1131</sup>.

The Temple of Venus.

Monte Testatio<sup>1132</sup>. a m. about of old Urnes.

Sestius<sup>1133</sup> his Sepulchre of Marble halfe within, & halfe without  $\overline{y}^e$  walls.

Wee passed out of Porta Ostia<sup>1134</sup> towards St. Pauls<sup>1135</sup>; by  $\overline{y}^e$  way, upon Via Ostia, wee were Shewed a little Chappell,  $\overline{w}^h$  was built in  $\overline{y}^e$  place, where St. Peter & St. Paul last parted; St. Paul going to  $\overline{y}^e$  Tre fontane to be beheaded, & St. Peter returning to be Crucified. St. Pauls Church built in  $\overline{y}^e$  place, where Simon Magus<sup>1136</sup> fell downe, having by Magique art raised himselfe from Circo Caracello, in  $\overline{y}^e$  presence of Nero. it hath 80 great Colummes

of  $\overline{y}^e$  temple of mars, besides 28. of porphiry, 80. paces broad, 150. long.

about a mile further are  $\overline{y}^e$  tre fontane, heretofore  $\overline{y}^e$  temple of mars, a colunne upon  $\overline{wch}$  St. Paul was beheaded <sup>1137</sup>.

also  $\overline{y}^e$  3 fountaines  $\overline{wch}$  spring up in  $\overline{y}^e$  3 places, where his head lept, after it was cut of, this day wee walked 10.m.

\*f.341

February  $\overline{y}^e$  28. 3.m. Barbarins' Pallace <sup>1138</sup>, a fontaine erected at \*  $\overline{y}^e$  birth of Louis 14 of France, also  $\overline{y}^e$  place where was Circo di Floro, & Camidoglio Vecchio.

Sta. Susanna <sup>1139</sup>, anciently a temple to Romulus & Remus, or Templū Quirinale, also  $\overline{y}^e$  Vestiges of  $\overline{y}^e$  Senate of Women & Campo scole-rato <sup>1140</sup>.

Madonna Della Victoria <sup>1141</sup>, built by  $\overline{y}^e$  empr. upon his defeating  $\overline{y}^e$  Palsgrave, at Praga,  $\overline{y}^e$  most of  $\overline{y}^e$  colours hang in  $\overline{y}^e$  Church.

In Strada Quirinale <sup>1142</sup> is  $\overline{y}^e$  fontaine, of Sex. V<sup>s</sup>. neere  $\overline{wch}$ , is St. Barnard's <sup>1143</sup> anciently  $\overline{y}^e$  Temple of Hercules.

In  $\overline{y}^e$  Piazza de Tharme are  $\overline{y}^e$  ruines of Dioclesians' Bathes <sup>1144</sup>, now Sta. Maria, del Angeli, or  $\overline{y}^e$  Carthusians.

Villa monte Alto <sup>1145</sup>, many ancient statues, a m. upon Via Numen-tana <sup>1146</sup>, out of  $\overline{y}^e$  Porto Viminale is Sta Agnese <sup>1147</sup>, anciently a Temple of Bacchus, also his Sepulcher. 4. Columnes of Jasper.

March  $\overline{y}^e$  1st.

Wee passed by  $\overline{y}^e$  Church of  $\overline{y}^e$  crucifigeri <sup>1148</sup>, anciently  $\overline{y}^e$  pallace of Bellisarius, & so by Aqua Virgine <sup>1149</sup> of Treve, wee came to St. Philip & James, where, over  $\overline{y}^e$  gate, is an Eagle, in Alabaster,  $\overline{wch}$  was in Julius Caesars pallace.

From thence wee passed by Forum Trajani<sup>1150</sup>, where y<sup>e</sup> Columne of Trajan is, wth his Victories etc. to Forum Romanum<sup>1151</sup>, where is y<sup>e</sup> prison<sup>1152</sup>, where St. peter and St. paul were kept, a well in it wch miraculously Sprung up, to baptize y<sup>e</sup> prisoners, wch they Converted, also y<sup>e</sup> print of his face In y<sup>e</sup> wall<sup>1153</sup>:

THE NOTES



Basire's tendency to amass unqualified information has necessitated a considerable amount of annotation. Vague or inaccurate historical allusions have been explained, and I have attempted to check every reference made by the author.

The notes also deal with matters of orthography. Basire is often erratic but some spellings are worthy of comment when seen in the context of the Seventeenth Century.

As Basire seems to have gone some way towards revising MS Hunter 134, perhaps with a view to publication at some later date, I have noted his corrections throughout in order to give evidence of the extent of his revision.

It has proved impossible to include the notes at the bottom of the pages in the orthodox manner because of the unavoidable length of these notes. I hope the system I have adopted will prove to be a useful checklist of information and an easily accessible commentary on the text.

Note on the text

MS Hunter 134 has been transcribed. The spelling of the manuscript is reproduced, and compendiums and abbreviations have been preserved. Any emendations are indicated by the notes, which give the forms in the manuscript.

It is very difficult to distinguish between capital and small letters in the Manuscript. I have tried to preserve capitals whenever they occur, but there may be some unavoidable inaccuracy.

Folio numbers are indicated in the margin beside an asterisk which marks the exact place.

1. Ship
2. It was difficult to leave England without licence, and, in time of danger to the state, people could only leave the country after subscribing to the Oath of Allegiance.  
In 1615, order was issued to make unauthorized comings and goings even harder. All merchantmen, other than those known to be above reproach, were required to use only the ports of Dover, Rye and Sandwich. This restriction was, however, flouted with impunity. See Travel in England in the Seventeenth Century by Joan Parkes. London 1925. 8<sup>o</sup>. p.111ff
3. A detached fort. Originally one blocking a passage.
4. The responsibility for upholding Law and Order belonged to 'Prévôts', 'baillis', 'Prévôts des Maréchaux, 'and 'juges Seigneuriaux' etc. Commissioners of police were established in all towns by Parliamentary Bill in 1586, but the police did not become effective until all the old legal factions became united.
5. The View of Fraunce by Sir Robert Dallington, 1604, 4<sup>o</sup> (p.D3.), states "Escheuins: like office as our maior and aldermen".
6. The name given to municipal officers in several towns, especially in the Midi. It was also the name of an official of a guild of arts and crafts, and was used to designate judges of commercial tribunals after an edict of 1563. See:- Dictionnaire des Institutions de France aux xvii et xviii Siecles, by M. Marion. Paris. 1968. 8<sup>o</sup>.
7. On the North.

8. La Tour de Beurre is the South West tower of the Cathedral and is so called because it was built with the money paid for indulgences to eat butter in Lent.
9. The Bell was called "Georges d'Amboise", and was melted down at the Revolution.
10. Georges D'Amboise, (1460-1510) was Cardinal and first Minister under Louis XII.
11. Pillars has been deleted in the MS. and Pinacle substituted.
12. St. Romanus; who died circa 640, left the court of Clotaire, and became his hop of Rouen about 630. He erased the remnants of idolatory in his see, and was known for his work with prisoners condemned to death.
13. An illegible word has been written above the line.
14. The name of St. Romanus is famous in France on account of the privilege, exercised by the metropolitan Chapter of Rouen until the Revolution, of releasing a prisoner condemned to death in his honour every year on the Feast of Ascension Day. The prisoner carried the shrine of St. Romanus in the great procession. This custom was called "Privilege de la Fierté" or the "Chasse de St. Romain" and arose from his killing a serpent called Cargouille, with the assistance of a murderer whom he took out of his dungeon.  
See Lives of the saints, by Alban Butler (edited by H. Murston and D. Attwater) London. 1956 4 vols. 8<sup>o</sup> Vol. 4. p.183.
15. John, Duke of Lancaster (1389-1435) the third son of Henry IV, was created Duke in 1414. His tomb is in Rouen Cathedral. D.N.B.

The point at issue is that "Wee began a journey with Dr. Basire" would seem to imply that the author of at least this section of the Itinerary is not Dr. Basire himself, and possibly one of his pupils. But the handwriting is certainly his: a fact attested by Thomas Rud in his catalogue of the Hunter MSS.:- "MS. Hunter 135: Dr. Basire's Itinerary of Fraunce, Italy, etc. in the Yeares 1647 and 1648 - in his own hand-writing."

Why should Basire refer to himself in such a way? Why not simply write "I"? It might be that he was merely being self-effacing, and wrote impersonally in deference to the rank of his congregations, but the statement for August 27 is inexplicable. One could understand his even using a pseudonym, in case the diary should fall into the wrong hands and be used in evidence against him for his Anglican and Royalist convictions. However, this oblique reference to himself remains puzzling.

23. Built in the Seine valley by Cardinal Georges D'Amboise, Chateau Gaillon became the house of successive Archbishops of Rouen.
24. A smooth, fine-grained, black variety of quartz.
25. An obsolete form of "Crystal". Short for crystal-glass, this quality of glass has a high degree of transparency, usually due to its containing a large proportion of lead oxide. N.E.D.
26. There are several instances in the "Itinerary" and in Basire's notebooks of his delight in music. See also MS. Hunter 135, where he records:- "slept but 4 h(ours). sang". (Oct. 23, 1667).
27. Basire is wrong. Chateau Gaillon was built in 1515 for Cardinal D'Amboise out of tribute levied on the Genoese by Louis XII, and not Louis XI.

28. Notre Dame is a fine gothic church of the 12th century.
29. Basire was received by Henrietta Maria and by Prince Charles (later to be Charles II). Queen Henrietta Maria (1609 - 1669) was Queen consort of Charles I, and was the youngest daughter of Henry IV of France. Charles was her eldest surviving child. Born in 1630, he would be 17 years of age at this meeting with the man who was to become his chaplain, and whom he did not meet again until after the Restoration, although they did correspond. (See MS S. Hunter 10A, nos. 16, 99, etc.)
- The Queen provided Basire with a letter of recommendation to the King's Legate in Rome, Sir Kenelm Digby.
30. The "Vieux Château" was built by François I. Henry IV built another palace at the end of the terrace of which nothing now remains but the pavilion. St. Germain, until Versailles was built, was a favourite residence of the Kings of France.
31. The Queen was installed at St. Germain towards the end of August 1644.
32. Bibliographies and The Dictionary of Hymnology, by J. Julian (J. Murray, London 1892) do not mention any English psalter by Hutton. Perhaps it was a psalter formerly belonging to Matthew Hutton (1529-1606), Archbishop of York, which passed into Basire's possession, and was later given to the Prince. Basire is obviously pleased at this evidence of real devotion.
33. Andromeda, a daughter of Cepheus, King of Ethiopia, and Cassiopia. Cassiopia boasted herself (and her daughter) more beautiful than the Nereids, whereupon Poseidon in anger sent a sea monster to ravage the country. To abate his wrath, Andromeda was exposed on a rock to the monster, but was rescued by Perseus.

34. Richelieu: Armand-Jean du Plessis, Cardinal, Duc de, (1585-1642) was Grand Ministre of France under Louis XIII.
35. In times of crisis, Richelieu held meetings of ministers and personal secretaries in this his favourite residence. Political problems were debated, dispatches were read to the group, and governmental decisions were made in an atmosphere of cordiality and informality.
36. Basira's fondness for good wines finds expression throughout the Itinerary.
37. This house was built in 1572 by Jerome de Condy, a financier. After his death it was possessed consecutively by four Bishops of Paris and was purchased by Louis XIV in 1658.
38. Henri III, (1551-1589) King of France, the last of the Valois, was stabbed at St. Cloud on August 1st 1589, by a monk called Jacques Clement.
39. The forest surrounding the Chateau de Madrid, was begun in 1528 for Francois I and finished in 1570.
40. Muenster's Plan, 'Cosmographia, das ist: Beschreibung der ganzen welt... Durch... S. Munsterum!' 1628 folio describes these divisions as follows:-
- Cite: The old inside core.
- Ville: Right bank of the Seine.
- L'Universite: Left bank of the Seine.
- cf. Sir Robert Dallington, "The View of Fraunce," 1604, 4<sup>o</sup> p. C2.

"The City of Paris seated in a very fruitful and pleasant part of the Isle of France, upon the river Sein, is by the same divided into three parts: that on the North towards S. Denis, is called the §urge: that on the South toward the Fauxbourges of S. Germaines is called the University, and that in the little Ile, which the river there makes, by dividing itselfe, is called Ville."

41. The "Palais Royal", originally the Palais Cardinal, was built by J. Lemercier for Richelieu 1629-34, who bequeathed it to Louis XIII.
42. Louis XIV, King of France, 1643-1715, and his mother, Anne of Austria.
43. Le Palais Des Tuileries, and gardens.
44. The Piazza at Covent Garden which was surrounded by houses.
45. Pont Neuf was finished in 1664 at the expense of Henri IV.
46. This statue decorated the terrace of Pont Neuf until its demolition in 1792. It was constructed in 1635, the figure of the King being sculptured by Pierre de Francheville and the horse moulded by Pietro Tacca.
47. An illegible word.
48. Gaston, Duc d'Orleans, (1608-1660), & Comte d'Eu, the third son of Henri IV and Marie de Medicis, was a conspirator against Richelieu, Anne of Austria and Mazarin.
49. "From this palace, the king built a gallery, which runnes along the river East and West, and his purpose is, it shall passe over the towne ditch with an arch, and so continue to the Twilleries, which is at least six hundred paces, and so both these buildings shall be united into one: which if ever it be done, will bee the greatest and goodliest palace of Europe!" (Robert Dallington op.cit).



50. Les Tuileries.
51. Lives of the Saints, by Alban Butler, edited by H. Murston and D. Attwater, London 1956, 4 vols., vol. III, p. 184.
52. Superior quality of foreign oak imported from Russia, Germany and Holland, chiefly used for fine panel work.
53. The Church of Sorbonne was founded as the College Chapel in the 13th Century, and was rebuilt by Lemercier between 1635-1659 at the expense of Cardinal Richelieu.
54. The tomb of Richelieu in the right transept was designed by Lebrun and sculptured by Girardon in 1694.
55. Probably Maison Nationale de Santé, an enormous lunatic asylum, in parish of St. Maurice, which was founded in 1641.
56. "L'Hôpital de la Charité" was founded by Marie de Medicis in 1602.
57. The Rector, head of a university in France, was chosen every three months from among the masters of arts. The office brought considerable honours, for instance the right to be present at the marriages of kings and Royal princes, to accompany the king on his entry into Paris, sit in parliament beside the Dukes, to be superior to bishops and even cardinals. He presided over the university court. See further, Dictionnaire des Institutions de France, by M. Marion, p. 544 ff.
58. The nations of France, Picardie, Normandie, Germanie, were classes into which students of the old university of Paris was divided.
59. Dull, dingy brown colour, N.E.D.

60. Le Sceau, a symbol of office. "La chape violette avec ceinture de soie ornée de glands d'or, les masses que portaient les bedeaux."  
(M. Marion, op. cit. p. 545).
61. In Rue Clovis.
62. Monk of the order of Augustin.
63. St. Thomas Aquinas (c. 1225-1274) became a Dominican in 1244. He held the chair of Theology twice, being Regent Master in Theology in 1256 and again in 1269.
64. Henri II de Bourbon, Prince de Condé, was born in 1588. He married Charlotte-Marguerite de Montmorenci in 1609, and died in Paris on December 11th, 1646.
65. Escutcheon means the shield or shield-shaped surface on which a coat of arms is depicted; also in a wider sense, the shield with the armorial bearings; a sculptured or painted representation of this. N.E.D.
66. Sir Richard Browne (1605-1683) became the King's Resident at the Court of France in July 1641, in succession to the Earl of Leicester. He held this appointment for 19 years. His greatest service in the eyes of the Royalists was the maintenance of the public service and Liturgy of the Church of England, in his large house in Paris, during the exile of the English King. Browne erected a chapel which was much frequented by many well-known English divines and other exiles. Those bishops and Divines who found asylum in Browne's house at Paris were accustomed, in their disputes with papists and sectaries, at a time when the Church of England seemed utterly lost, to "Argue for the visibility of the church", solely from the existence of Browne's chapel and congregation.

67. See note 22.
68. Pall Mall was a game similar to croquet.  
"Among all the exercises of France I prefer none before the  
Palle-Maille, both because it is a gentlemanlike sport,  
not violent, and yeelds good occasion and opportunity of  
discourse." (View of Fraunce by Sir Robert Dallington  
London 1604. 4<sup>o</sup>. P.T.4)
69. The town Conflans, or Conflans-L'Archevêque, is in the  
Sceaux district, just outside Paris.
70. The wife of Achille Harlay de Sancy (1581 - November 20th, 1646)  
who was a diplomat and prelate.
71. The Protestant town, La Rochelle, fell after siege to  
Cardinal Richelieu on October 30th 1627.
72. The Château de Vincennes was actually begun by Philippe VI,  
and finished by Charles V. Henry V of England died in it.
73. Forêt de Vincennes, known since the 9th Century when Louis VII  
used to hunt there.
74. César de Bourbon, Duc de Vendômes (1594-1665) was prominent in  
the fight against the Huguenots, but he fell out of favour with  
Richelieu, and was interned at Vincennes (1626-1630).
75. See note 64.
76. St. Denis was raised to the dignity of an abbey by Dagobert,  
King of the Franks (c.602-638). The church subsequently  
became the recognized burial place of the French monarchs.

77. La Pucelle D'Orleans: Joan of Arc.
78. Arcueil; the suburb of Paris.
79. The aqueduct was rebuilt in the 17th century. Traces of this Roman construction are still visible.
80. Château de Madrid. See also note 39.
81. During the reign of Francis I the hostility between the French and the Spanish-Austrian House became a constant factor in the international relationships of Europe. Carlos V, King of Spain, was the rival claimant for the Hapsburg empire, and Francis I was jealous of him. The "Field of the cloth of gold" for example, in vain displayed the wealth of France and his own grace and skill.
82. The name comes from "La fontaine de Bliaud", or "D'eblaud". (Larousse).
83. Probably St. Louis of Anjou, who was born in 1274, the second son of Charles II, and Bishop of Toulouse.
84. The Forest of Fontainebleau is renowned for hunting. In 1646, Cardinal Mazarin killed single-handedly, a wild boar which ferociously attacked him. cf. Coryate's Crudities hastily gobbled up in 5 moneths etc. by Thomas Coryate, Maclehose edition. Glasgow 1905. 2 vols. 8<sup>o</sup>: "also in the same forrest are many wild bores and wild stagges." (p. 186)
85. Escalier du Fer à cheval.
86. Galerie des Cerfs which runs beneath Galerie de Diane, was the scene of the murder in 1657 of Marquis Monaldeschi by hired assassins.

87. This name is obscure. There does not appear to be any record of a meeting between Cardinal Richelieu and this man.
88. Chapelle de la Trinité.
89. This room is called "Le Salon de St. Louis".
90. This equestrian statue of Henri IV is by Jaquet.
91. Grand Cabinet du Roi, also known as Salon Louis Treize, was built by François I and decorated by Paul Bril under Henri IV. Marie de Medicis gave birth to Louis XIII here in 1601.
92. The Loves of Theagenes and Chariclea were painted in 13 pictures by Ambroise Dubois.
93. Henrietta Maria, then queen of England, was born in the Louvre.
94. Boudoir de la Reine.
95. Heroes in Gerusalemme Liberata by Torquato Tasso.
96. A French lineal measure of 6 French feet, roughly equal to 1.949 metres, or 6 and 2/5 English feet, chiefly in military use. N.E.D.
97. Coryate paid particular attention to these storks, which seem to have been something of a special attraction. For him they epitomize the care taken by young people of the old.
98. "Paris" comes from the Latin "Lutetia Parisiorum" (in late Latin also "Parisii"). The name of a Gallic tribe. See A Comprehensive Etymological Dictionary of the English Language, by Ernst Klein. Elsevier, 1967. Vol II, p. 113.  
cf. The View of France by Sir Robert Dallington:- "Others say it

was called "Paris" of 'Parresia' a greek word, which signifieth "hardiesse ou ferocite", valour or fierceness. And the Franks called themselves Parrisians, which signifieth valient. And by this etymology this author\*would infere that the French is a warlike nation. But he is much mistaken in the word; for it signifieth onely a boldness or libery of speech". (p.D3). In any event, it seems that Basire is quoting some popular misconception.

\* Gulielmus, Brito-Armoricus, see Historical Francorum ab anno Christi DCCCC ad ann. MCCLXXXV Scriptores veteres XI etc. by Brito-Armoricus Guilemus 1596. Fol.

99. Melun was besieged in 1420 and taken by the armies of Henry V and Duke of Burgundy. The town was also beseiged by Henri IV in 1590.
100. L'Abbaye Saint-Pere.
101. The ancient Royal college L'Eglise Notre Dame, was founded by Robert le Pieux between 1020 and 1030.
102. Villeneuve.
103. This degree was obtained after three year's study.
104. By the 17th century only the King's Order remained of the old chivalric orders. Royal orders comprised the Saint-Michel, Saint-Esprit, Saint Louis. Knights of the King's Order were of the Saint-Esprit and Saint Michel designation; the Order of St. Louis was reserved exclusively for Catholics.
105. Bishops.

106. See note 48.
107. Montargis was besieged in vain for a long time by English forces in 1427.
108. The Canal was begun by Sully and completed in 1642. It runs from the Ling at Montargis to the Seine at St. Mammes, thus opening a water communication between Paris and the South and Centre of France.
109. Cosne.
110. La Charité-sur-Loire.
111. Cardinal Richelieu became archbishop of Aix and Lyon in 1629. See also note 34.
112. Celebrated Monastery of La Charité, called in ancient times Seyr, founded in the 8th century. It is now known as "L'Eglise Sainte-Croix-Notre -Dame", one of the "Cinq filles aînées" of Cluny. The Abbot of Cluny was nominated "Le Prieur".
113. In the 16th Century the Protestants destroyed much of it, and the Catholics later continued the desecration. In 1569 luck returned to the Protestants, and they massacred all the monks and 1000 Catholic inhabitants.
114. Nivernais.
115. These cold waters were taken for disorders of the liver and stomach. They contain various bicarbonates, calcium soda, iron and magnesium.
116. Bourbon-Lancy was known to the Romans. The warm salt springs were taken for rheumatism, heart and circulatory diseases.

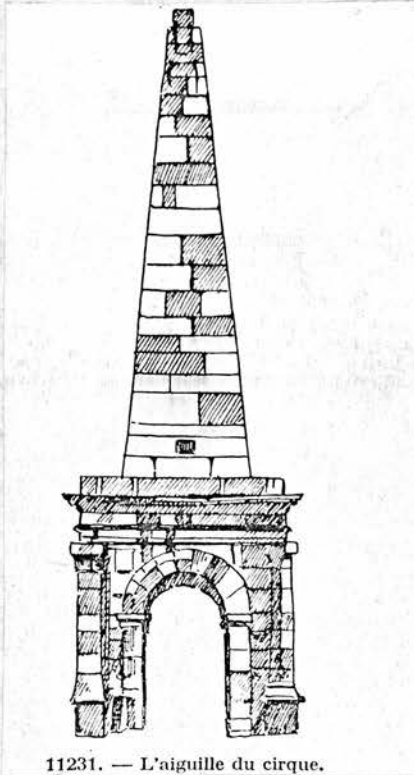
117. The inhabitants of Noviodunum (Nevers) massacred Caesar's Roman Garrison. See Caesar's Gallic War. Book VII. 55.
118. Palais Ducal was begun 1475 and finished at <sup>the</sup> end of 16th Century.
119. Charles I, Duc de Nevers. The Italian province of Mantoue was ruled by the Gonzague family which was a branch of the Nevers family, ruling until 1708.
120. Cf. Thomas Coryate (op. cit.), "The palace it selfe was but meane."
121. The relics of this saint and martyr were invented together with those of St. Protais by St. Ambrose in 386-7.
122. Charles 'Le Chauve', King of France, 840-877.
123. A child of three years', this saint and martyr died with his mother, Ste. Juliette. (AD. 404?).
124. Louis de Gonzague, who governed during the second half of the 16th century, was a great humanist, general, and subtle diplomat. (See also note 119.)
125. "Fayard" (French) means "Beech tree". Perhaps some kind of Beech wood is intended here.
126. From the Latin, "Monasterium", an old form of "Monastere".
127. Of the old Benedictine Abbey on the river Nievre with monks from Cluny, only the newly restored chapel, which dates from the 12th and 13th centuries, remains.
128. The Tribunals which were instituted in 1551 to simplify the administration of Justice were, in practice, an organized way of extorting fines.



129. The building was most likely begun by Jean, 6th Duke of Bourbon, who was born at Moulins 1427 and died in 1488. Son of Charles I.
130. Varennes-sur-Allier.
131. Lapallisse.
132. La Pacaudière.
133. Roanne.
134. Monts d'Or is the volcanic, central massif in Auvergne.
135. L'Astree by Honore d'Urfe, 6 pt. Paris 1614 (-1633) 8<sup>o</sup>.
136. Tarare.
137. Lyonnais.
138. Since Roman times, Lyons had been the focus of routes in France. See Carte Geographique des postes, qui traversent La France par M.T. (1632), by Melchior Tavernier.
139. The duty of "Douane de Lyons" was first levied on silk material, foreign gold and silver to protect the manufacturers of Lyon. It was then extended to spices and drugs. All goods from Spain and Italy had to come via Lyon. The customs were soon permitted to establish offices wherever they liked, and at one time these offices numbered 167. In 1632, the tariff was raised and the result was a riot. It was not until 1743 that goods for export became exempt from the customs of Lyon. It was inconvenient and expensive to all travellers.
- See also Le Régime Douanier de Lyon, Revue Historique de Lyon, 1902 and 1903, by F. Charléty.

140. Lyon was the pre-Christian religious centre of Gaule.
141. The Roman town was called Lugdunum and situated on a steep hill called Fouvière, on the right bank of the Saône. It was founded in 43 B.C. by Munatius Plancus.
142. Juvenal satirizes those who made fortunes out of vice and crime in Rome. "Accipiat sane mercedem sanguinis et sic/palleat, ut undis premit qui calcibus augem, /aut Lugudensem rhetor dicturus ad aram." Satires, I, Lines 44 ff.
143. Primate was an honorary title for a prelate with jurisdiction over a certain number of archbishops. The Archbishop of Lyon was primate of 'Les Gaules Lyonnais'.
144. See note 111.
145. Basilique Saint-Martin-d'Ainay.
146. The Counterscarp is the outer wall or slope of the ditch which supports the covered way. N.E.D.
147. Saint-Bruno-des Chartreux.
148. Parish.
149. Primatiale Saint-Jean-Baptiste.
150. Basire would seem to disapprove of this.
151. L'Eglise Saint-Nizier.
152. La Charité, or Aumône Generale (see "Archives Hospitalières de Lyon antérieure a 1790, Inventaire Sommaire," by A. Steyert and F. Rolle, 5 vols., L. 1874-76 and 1908, 12-31-400, 232-75-24-112, 440, 336-31-176-18, 135 p.)

153. Louis XIII established the Louis d'or, although the 'Livre' was the normal currency.
154. Vienne is situated on the right bank of the Rhône, 15 miles south of Lyons in the Department of Isère.
155. There are various legends concerned with the death of Pontius Pilate, and one of these claims that Pilate suffered disgrace and exile in Vienne. This monument is also known by the name of "L'Aiguille du Cirque". For a description of this see Dictionnaire D'Archeologie Chrétienne (pp. 3043-3044.)



11231. — L'aiguille du cirque.

156. The Archbishopric was suppressed in the Revolution, of 1790.
157. The former cathedral was built between 1100 and 1600.
158. La Citadelle, built on the hill of Pilat is one of the most curious specimens of Roman fortification. Strategically it dominates the area.
159. Vienne lies in a small basin of low-lying land surrounded by ridges of hard rock which slope toward the Alps. The city is overlooked by Mont Pilat (4,704 ft.), the northern end of the Montagnes du Vivrais, and part of the Massif Centrale.
160. Tain-l'Hermitage. In the Drome district, on the Rhone opposite Valence, lies the celebrated vineyard of L'Hermitage (Cotes du Rhone).
161. Tournon is in the Ardeche area.
162. Vivarais.
163. The River Isere, whose source is in the Alps, flows through Grenoble.
164. Francis I, king of France, 1515-1547.
165. Charnes.
166. The Protestant religion.
167. Montelinar was a frontier fortress along with Valence and Toulon during the religious wars. French troupes under Richelieu gradually annihilated these and the other strongholds of the Huguenots.
168. Mantua.

169. Pierielatte.
170. Le Palud.
171. The celebrated medieval bridge here was constructed in the 13th century by the Pontiff brothers.
172. A small engine of war used to blow in a door or gate, or to make a breach in a wall etc., originally of metal and bell-shaped, later a cubical, wooden box, charged with powder and fired with a fuse. N.E.D.
173. Mondragon.
174. Orange became in the 11th century the capital of a county and later the principality of Orange, which was inherited by William the Silent, of the House of Nassau, in 1544.
175. The castle was reinforced in 1622 to make a headquarters for Maurice de Nassau, (1567-1625).
176. Arc de Triomphe.
177. The Roman amphitheatre from the third century AD., was built under Marcus Aurelius. It is remarkable for the fine condition of the facade.
178. Orange was regained by the Catholics on 6th May 1662. It was given to the Count of Auvergne and the great Protestant "Temple" was destroyed in 1686. The Arc de Triomphe and the Amphitheatre are all that remain.

179. Jean de Cassion (1609-1647), Maréchal de France, was a distinguished soldier and famous Protestant. Since Charenton was strongly Catholic, it resisted attempts made by Henri IV to have a Protestant temple built there.
180. Carpentras in the county of Avignon, once in the possession of the Pope, was the administrative capital.
181. Châteauneuf.
182. The Rhône Valley marked the frontier between the Holy Roman Empire and the Kingdom of France. Avignon was the point of contact between Northern Europe where the main bulk of Latin Christendom lived, the Holy places of Christendom, and the ancient centres of Rome and the Holy Land.
183. An archaic form of the past participle of the verb to beget, meaning well-bred. N.E.D.
184. The Old Palace (1334-42) adjoins the New Palace (1342-52). There are rooms for the supreme pontiff and his servants, spacious halls for business, chapels, kitchens etc.
185. "A History of the Papacy from the Great Schism to the Sacking of Rome," by M. Creighton, 2nd edition. London 1903-5, 8<sup>o</sup>, gives an account of the flight of Pope Benedict XIII from Avignon. Basire's remark that soon after the Pope's seat removed to Rome makes this Pope the most likely figure. Benedict was not a revengeful man and to the repentent Cardinals after his escape from captivity he showed a determined temper, and a keen sense of humour:- "He assured them of forgiveness and invited them to dinner". The citizens of Avignon, in terror of him,

besought his pardon which was accorded on condition that they repaired the walls of the papal palace, which they had overthrown during the seige.

186. A by-form of debosh, debauch, meaning debauched. N.E.D.
187. Laura was one of the most beautiful ladies of her day. She was celebrated by Petrarch in his "Canzoniere", published in 1374. In the same year Francis I went through Avignon and made a special visit to her tomb in the "Eglise des freres mineurs de Saint-Francois D'Avignon." "Petrarch was desperately in love with her, but she disdained him. At the age of 40 she died of the plague which was ravaging Europe at that time.
188. Saint-Antoine is the only Italian hospital left in the town. For details, see La Cour Pontificale D'Avignon 1309-1376, Etude d'une Societe, by Bernard Guilleman. Paris 1962 8° p 409 ff. and p. 528.
189. Many miracles were accomplished by the intercession of St. Antony, particularly those connected with the epidemic called St. Antony's Fire which raged violently in many parts of Europe in the 11th century about the time of the translation of his relics to Vienne. It is also called "Burning sickness", "Hell-fire", or "Sacred Fire". This violent and contagious disorder was probably caused by the consumption of flour made from grain damaged by ergot. See Lives of the Saints by Alban Butler, edited by H. Murston and D. Attwater. London 1956. vol I, p. 104 ff.

190. Peter of Luxemburg, son of Guy of Luxemburg, Count of liguy, and his wife Mahont de Chatillon, was Bishop of Metz and Cardinal, from 1369 to 1387. He was called to Avignon in 1386 by Clement VII and died in a Carthusian Monastery, on the other side of the Rh<sup>o</sup>ne.
191. This is an inaccurate statement: Benedict XIII was the last Pope resident in Avignon.
192. In 1309, Clement V (1305-14) installed the Holy See in Avignon. His successors remained there until 1376. Clement VII (1378-94) and Benedict XIII (1394-1411) resided there during the Western Schism.
- Basire cannot have been thinking when he wrote this. He states four lines previously that Clement VII was the 'Last Pope y.<sup>t</sup> sat there'. The diarist is often led into giving wrong information and tends to repeat verbatim what his guides chose to tell him.
193. Basire is incorrect. It was Clement VI, (elected in 1313), who bought the whole town from Queen Joanna in 1348 for 80,000 florins.
194. After the Crusades Jews were required to live in separate districts, or ghettos and to wear a distinctive costume such as the "Jewish Hat", and the "Yellow Patch".
195. Manuscript reads pieces.
196. Pont du Garde is a Roman bridge and aqueduct built in the second half of the first century. It is 273 metres long and 49 metres high. The water channel rests on 3 rows of arches, making it one of the works of art of the nimes aqueduct.



197. A space has been left in the manuscript.
198. Nîmes was once one of the richest Roman cities in Gaul but in the height of its prosperity it was ravaged by the Vandals in 407; Visigoths followed and turned the amphitheatre into a stronghold, which at a later date was set on fire along with the gates of the city when Charles Martel drove out the Saracens, (725).
199. The walls were built by Augustus. In 1185 Nîmes passed into the hands of the Counts of Toulouse who enclosed it with ramparts less extensive than those of Augustus.
200. Built by Agrippa, this magnificent building now in the grounds of "Le Jardin de la Fontaine", and was probably connected with the baths near-by.
201. Tour Magne, a ruined Roman tower, stands on the summit of Mont Cavalier. To the South and East, the tower overlooks the plain of the Vistre, largely used for wine.
202. A Roman temple dedicated to Gaius and Lucius Caesar.
203. The Basilica of Plotina was erected by Hadrian. On his return from Britain, he had two memorials built in Nîmes commemorating his benefactress, Plotina.
204. Praefica is a woman hired to lament at the head of a burial procession.
205. The Amphitheatre is the most celebrated monument in Nîmes: it could hold 24000 spectators.
206. A bird from the family of Threskiornithidae, showing a very close

relationship to herons and storks. The sacred Ibis of tropical Africa formerly nested in Egypt where it was held in great reverence by the Ancients. It feeds on carrion as well as frogs and other small animals.

207. Money minted in Tours until the 18th century.
208. <sup>^</sup>Nîmes takes its name from a sacred wood nearby, called Nemansus.
209. Seleucus is the name of several kings of Syria.
210. An ancient Italian Deity, the god of the door-way. He is most famous as the guardian of the state during war, when the gates of his temple, normally closed in peace time, were left open.
211. Epimenides was a semi-mythical Cretan poet and soothsayer.
212. Suetonius (Gaius Suetonius Tranquillus) was a Roman historian and a friend of the younger Pliny. He wrote 'Lives of the Caesars' (from Julius Caesar to Domitian).
213. This 34 metres high tower was used as a dungeon.
214. "Construite sur la plan quadrillé des bastides médiévales, la ville doit son origine à St. Louis, qui relia son emplacement à la mer par un canal accessible aux navires marchands" (Grande Larousse, Paris, 1960. 10 vols. vol. 1 p. 180).
215. Etang de Maugio.
216. Voiturier (French) is a carrier or carter. Voiturin (French) is a vintner, or vetturino (in Italy).

217. Tête.
218. Rabelais went to Montpellier to study medicine. The date of his registration is said to be 16th September 1530. For centuries this Faculty of Medicine has attracted students from all over the world.
219. The forked root of Mandrake (*mandragora officinarum*) was supposed to give it a crude resemblance to the human figure. Native to the Mediterranean area, it has long been ascribed magical properties. It is supposed to shriek when drawn up.
220. See Matthew XXVII: 6.
221. This name is obscure.
222. *Laurus Cerasus* is the common laurel.
223. *Palmae* are plants of the palm tribe.
224. Aloe (in Latin "Liliaceae") is a shrubby or arborescent plant, with branches growing in thickness. Leaves are in dense rosettes at the ends of the branches.
225. Laurent Catelan (or Catalan), was an apothecary concerned with the composition of new remedies, who wrote five notable works which were mostly published in Montpellier between 1609 and 1639.
226. This creature belongs to the genus of lizards of the Iguana family.
227. Lunel.
228. Vidourle.

229. St. Gilles.
230. The sparsely populated delta of the Rhône between the Grande Rhône and Petite Rhône channels, is nearly 300 square miles in area. The area is famed for its bird life.
231. The Camargue was formerly little used except for wintering sheep and rearing bulls for the Provençal bullfights.
232. Arles was made the Roman colony of Arelate by Julius Caesar in 46 B.C.
233. Trophimus was one of St. Paul's companions. (Acts, XX: 4). They travelled with others from Macedonia to Asia. Trophimus who was an Ephesian (Acts, XXI: 29), also accompanied St. Paul to Jerusalem. The riot raised against St. Paul in Jerusalem was made chiefly on the grounds that he introduced Trophimus, a gentile, into the temple.  
(See also 2: Timothy IV: 20).
234. The Bishopric of Arles was founded by St. Trophimus in the **First** century. It became the seat of the prefecture of Gaul in 395, and the primatial See in 417.
235. Arles is situated in the sandy and salty Camargue plain where the Rhone divides to form its delta. The main part of the town is on the left bank.
236. This council opened on 1st August 314. It was the first representative meeting of Christian Bishops in the Western Roman empire, and was convened by the Emperor Constantine in order to decide such questions as the date of Easter and the problem of Donatism.

237. Basire's date for this second council is incorrect. Although the date has been generally disputed (for a discussion of this, see: A history of the councils of the church by C.J. Hefele. Edinburgh. 1883, vol III. p.169 ff.) it has been variously set at 443, 452, 353. The council itself is known as "Arelatenisis II".
238. Councils were convened from 443 to 452.
239. St. Genet, or St. Genesis of Arles, is the patron of the city, and was beheaded on the banks of the Rhone, during the persecution of Maximinian and Diocletian in AD 303.
240. Alexander III, original name Orlando, (or Rolando), Rannci, Bandinelli. There remains the possibility that the name refers to Rotlandus, the Archbishop, who died in 859.
241. Concordius, Deacon of the church of Arles, was present at the election of Hilarius to the see of Rome, AD 461. He apprised Leontius, Bishop of Arles, of the succession.
242. Drinkable.
243. The Saint and Prelate, who died 449.
244. St. Virgin was Archbishop of Arles, and died circa AD 610.
245. Honoratus, the Saint and Prelate died in 469.
246. The cemetery of Arles is still called 'Aliscamps' - a slight variation from the original name of 'Elisii Campi' by which it was known eighteen centuries ago. It was a vast necropolis and the dead were brought here from other cities, as far distant as Lyons, for internment. (See also Inferno, by Dante, IX, 112)

247. La Chapelle de la Genouillade in the Alysamps commemorates the miracle of the consecration and the apparition of Christ to St. Trophimus.
248. Christ blessed the cemetery and knelt on the ground.
249. Notre Dame de la Majeur, near the amphitheatre, in the Romanesque style, is supposed to stand on the site of a temple to Cybele.
250. Larger than that at Nîmes, this amphitheatre measures 459 feet by 341 feet, having 5 carriers and 43 rows of seats. It had a capacity of 25000 spectators.
251. Nostradamus, (original name, Michel de Notredame) 1503-1566, the famous astrologer and physician, is noted as the author of a book of prophecies entitled Centuries (1555), which has been the subject of much controversy. It was condemned by the Papal court in 1781.
252. Persons.
253. During the middle ages Aix was the capital governed by the Counts and Dukes of Anjou, the most famous of whom was René, (1409-80). The city reached its zenith after the 12th century when the Houses of Aragon and Anjou made it a centre of learning and art. It became a university city in 1409.
254. Jules Mazarin, (1602-1661) was a French Cardinal and Statesman.
255. Aix passed with the rest of Provence to the crown in 1486, becoming the seat of "Parlement".
256. The Cathedral of St. Sauveur. The baptistry dates from the 6th century, but the building is chiefly the work of the 14th century.

257. René I, called "Le Bon", 1409-1480, Duke of Anjou (1434-80) was Count of Provence (1431-80), and titular king of Naples (1435-80).
258. L'Eglise du Saint-Esprit built 1706-1716 to replace the chapel of the medieval hospital of the same name.
259. The manuscript reads "very many many".
260. Basire shows a marked fondness for such inventories.
261. This word is partly illegible.
262. This is presumably a young Sea-cow. 'Sea-cow' is the name used for any member of the mammalian order called Sirena. The animal reached the length of 24 feet, with a relatively small head and broad, horizontal, forked tail fluke.
263. See note 226. The name was applied because of a fanciful resemblance to the legendary monster called 'Basilisk', or 'Cockatrice'.
264. This might possibly be a cycloptic infant.
265. A siamese twin.
266. This would be exceptionally premature. It is probably a spontaneous abortion.
267. Prince of Mantua.
268. King of France (1560-1574).
269. A magnifying glass.
270. See note 251.

271. Antibes is a town in South Eastern France.
272. Diogenes, who worked in Athens, was one of the leading proponents of Stoic philosophy.
273. See note 257.
274. For a discussion of this kind of oblique reference to himself, see note 22.
275. In February 1645 the town of Scarborough was captured by Parliamentary forces under Sir John Meldrum, but the castle held out until July 25th after siege.
276. Classical tradition assigns the foundation of Marseilles (Massilia) to a colony of Phocaeans, who left their native Asia Minor, rather than submit to Cyprus. Their emigration (in 600 BC) is described by Herodotus, and alluded to by Horace.
277. "Sd." has been deleted.
278. "Physicians" has been deleted.
279. Conquered by Charles d'Anjou, Comte de Provence, Marseilles ~~(aided)~~ the rising sea-power of Pisa, Genoa and Venice.
280. From the margin of the old harbour the ground, which is covered with houses, rises on all sides to form an amphitheatre, stretching as far as the encircling chain of hills.
281. The harbour or "Darse" forms an oblong basin of 1000 yards long by 330 yards broad, which extends into the heart of the town.
282. Sainte-Marie-Majeure dates chiefly from the 12th century and was built upon the ruins of a temple to Diana.



283. St. Sauveur was probably blown up by the Germans in January 1943 with part of the old town.
284. This Gothic building belonged to the monks of St. Sauveur, and was one of the most beautiful of Marseilles, but it was demolished during the Revolution, and only the bell tower remains.
285. This, the oldest church in the city, is situated on the south side of the old harbour. The crypts and superstructure date from the 11th century.
286. Jean Cassian (360-433) introduced monastic life to Marseilles with the encouragement of Bishop Proclus. He founded two monasteries, one built over the tomb of St. Victor for monks and the other for nuns. Cassian came to Marseilles about 410.
287. Reference books do not list this name.
288. This word is an unusual contraction of "throughout". Other forms like "throuts" are common. N.E.D.
289. "of" has been changed to "in".
290. The Viguiers was an official who replaced the count and was analogous with the viscount. Although it was a position of very little administrative and judicial power, the Viguiers in Provence were maintained until the end of the "Ancien Regime". (See: Dictionnaire des institutions de la France etc., 1968 by M. Marion.)
291. "Lucus erat longo nunquam violatus ab aeno  
Obscurum cingens conexis aera ramis  
et gelidas aëte submotis solibus umbras".

292. According to the New Catholic Encyclopaedia, London. 1966, 15 vols. (vol 9, p. 295), Lazarus was not the first Bishop of Marseilles. It probably had a bishop in the 3rd Century, but Oresius at the Council of Arles in 314 is the first known bishop. Basireais merely repeating the medieval legends that claim Lazarus to have landed on the south east shores of Gaul, made a number of conversions in Marseilles, became their bishop, and finally to have been martyred under Domitian. See: Lives of the Saints, by Alban Butler, edited by H. Munston and D. Attwater, London 1956. Vol. 4 p. 576.
293. St. Honoré, or St. Honoratus, Bishop of Arles, died in AD 429. He sailed from Marseilles to Greece intending to live in a desert, but was forced to return home after illness, and settled on an island called Lero, now St. Margaret's.
294. See note 286.
295. St. Polycarpe, (69 AD - 155 AD) was a Christian martyr, and Bishop of Smyrna.
296. Pierre de Bayon de Libertat, liberator of Marseilles, died at the end of the 16th century. His exploits in February 1596, for the royal army against the tyrants Casaulx and Louis d'Aix, are detailed in Biographie Universelle: Paris 1951. Vol. XXXI-XXXII, p. 126. The statue, erected by the grateful citizens, bears this inscription: "Petro Libertae, libertatis assertari, pacis civiumque restauratori".
297. Philip II.
298. White country houses on the hills surrounding Marseilles. The number given here is probably an exaggeration.

299. Marcus Valerius Martialis:- Epigrams: Book XIII. CXXIII  
The reference is incorrect.
300. The aqueduct of Roquefavour for example.
301. The nearest and smallest island, the Isle d'If is crowned  
by a castle.
302. Basire's moral indignation is conspicuous.
303. A blank space has been left in the Manuscript.
304. They paid the musicians.
305. Aubagne.
306. A French word meaning "winding sheet". The reference here,  
therefore, is to "Le Saint Suaire", the Sinden of Christ.
307. Mary Magdelene is held to have passed along the coast to the  
mountains of St. Beaume beyond Marseilles. For an account  
of all the differing legends relating to Mary Magdelene,  
see: Provence and Languedoc, by C. Headlam, Methuen 1912,  
p. 151.
308. See note 313.
309. In the mountains of St. Beaume she lived in solitude and  
miraculous contemplation, a life of penitence and yearning for  
her lost lord. Seven times daily, it is said, she was borne  
in holy ecstasy, to listen to the secret words of heaven.  
The chapel of St. Pilon hallows this spot, which has become  
the centre of a popular pilgrimage. None of the 17th century  
decoration remains today.

310. A semi-couchant statue of Mary Magdelene lies beneath the altar of the grotto of La Sainte-Beaume.
311. Because it is in a cave.
312. See note 493.
313. The church of St. Maximin was begun in 1295 by Charles of Anjou, and was completed in the 15th century.
314. Jean de Launoy (1603-1678) liked to point out the false attributions of works and the unchecked assertions of martyrologium. Destructive criticism of the theory that Mary Magdelene came to Provence began with J. de Launoy and continued throughout the 17th century.
315. Father Jacques Sirmond (1559-1651), Jesuit historian and Patristic scholar, was one of the most learned men of his day and confessor to Louis XIII.

See: "Auctorium historicum de Magdalene Massiliensi advena. Sive decretum supremi senatus Aquensis, et almae universitatis censura, in Libellum qui inscribitur: Disquisitio Disquisitionis de Magdalena Massiliensi advena, a. R.P.J.B.Guesnay ... Conscriptae. Cum scholis ... aduersus libelli autorens, I. Launoyum ... opera et studio Petri Henry". (Pseud, i.e., J.B. Guesnay). pp. 143.

Apud Ioanem Petrum chancel: Lugduni, 11644. 4<sup>o</sup>.

316. Treasured in the crypt of St. Maximin are the bones of the Saint; her skull, with a bit of flesh adhering to the forehead, where our Saviour touched it, her arm gilt, and several early Christian Sarcophagi of her servants.

317. Merchants.
318. Huguenot.
319. The baby boys of Bethlehem who were put to death by Herod the Great after the Magis' visit to the Infant Jesus.
320. Anne, also called Susanna, who was born in Constantinople around 840, was a beautiful girl who refused countless offers of marriage and led a monastic life.
321. This martyr was ordered by the Roman prefect to surrender all the treasures of the church, but he collected them and distributed them to all the poor. He was slowly burned to death on a gridiron in AD. 258.
322. See note 316.
323. Tourves.
324. Brignoles. This town is situated between Tourves and Cuers, and is famous for an extensive trade in dried fruits. The 'Prunes de Brignoles' are produced in the country around Digne.
325. La Roquebrussanne.
326. Méounes.
327. Belgentier.
328. Toulon.
329. Behind Toulon rises an amphitheatre of hills on the north side up to Mont Pharon.

330. This port is the Plymouth of France, and has always been a vast naval arsenal.
331. "faire" has been deleted.
332. The harbour is indeed long and 'V' shaped. The 'Vielle darse' was built by Henri IV.
333. Cuers.
334. Pignans.
335. Gonfaron.
336. Le Luc.
337. Vidaubon.
338. Fréjus.
339. Fréjus occupies the site of the Forum Julii founded by Augustus. The town is now a mile from the shore.
340. Notre-Dame-de-Pitié was established by the Dominicans in 1624.
341. This aqueduct has been traced for more than 24 miles up the valley of the Siagnolle whose clear water it conveyed to the town.
342. "Through" has been added above the line.
343. Against.
344. Ile St. Honorat.
345. Ile Ste. Marguerite. Both these islands are known as the 'Lerins'. In 1635 the Spaniards seized them both, but withdrew in 1637.

346. Antibes, which was fortified by Vauban, who also built the castle on the north side of the entrance to the harbour.
347. St.-Laurent-du-Var. Basire is not consistent in his rendering of place names. Some are anglicized and others are given their regular French spellings.
348. Le Comte de Nice was the name used to describe the country lying to the East of the Var.
349. The 5th April 1648.
350. Nice. The Italian spelling of the name, "Nizza", is perhaps closer to Basire's.
351. "Corne" has been inserted above the line.
352. This castle was razed by the Duke of Berwick in 1706. The wooded hill between the old town and the harbour is still called the "Château", although no traces of the castle remain.
353. Semele, otherwise called Thyone in mythology, was a daughter of Cadmus and mother of Dionysus.
354. Genoa.
355. Morgues is the Provençal name for Monaco.
356. Honore Grimaldi.
357. A French garrison was stationed in Monaco in 1641, giving Grimaldi in exchange for sovereignty over Menton and Roquebrune and the Duchy of Valentinois. By letters patent Louis XIII handed over the Duchy-Peerage of Valentinois, the Comté of Carladez and the Seigneurie of St. Rémy to the Prince of Monaco.

358. Ventimiglia.
359. Bordighera.
360. There is a vast amphitheatre of hills behind covered with orchards, olive groves, and vineyards.
361. Taggia is at the mouth of the Valle Argentina.
362. "Vapours" has been deleted, and "tapours" written above the line..
363. Oneglia.
364. Manuscript reads "though".
365. An Anglicized form of S. Stefano.
366. Porto Maurizio.
367. 'Piaggia' (Italian) means slope, declivity. It is used poetically for 'sea-shore'. Basire is here using an Italian noun with the English plural suffix, '-s'.
368. In the 9th and 10th centuries, the coast southwards, from Taggia, was defended by towers against Barbary pirates.
369. Diano.
370. Cervo.
371. Laigueglia. There is something of a French influence in Basire's spelling of this word.
372. This place is unidentifiable. It might be Allassio.
373. Albenga.



374. Pietra.
375. Finale.
376. A French word.
377. Noli.
378. Spotorno.
379. Vado.
380. In 1528 the port was blocked up with sinking hulks and filled with stones, and sand and silt did the rest.
381. Albizzola.
382. Celle.
383. Varazze. The next three places are unidentifiable.
384. "At" has been altered to "all".
385. Sestri Ponente.
386. S. Pier d'Arena.
387. Villa Imperiale.
388. Genoa occupies an amphitheatre on the coastal slope of the Ligurian Apennines.
389. The port is in between two piers, the Molo Vecchio and the Molo Nuovo. The Old Mole was begun in 1257 by the Cistercian Friars, Oliviero and Filippo.
390. The Darsena (dockyard and arsenal) was established in 1276.

391. The walls were enlarged to keep pace with the increases in size of the city. (935 and 1327). The third circuit, at a considerable distance from the second, encircles all the heights that immediately command the town, and forms an immense triangle, having the harbour as its base, and the great fort of the Sperone as the apex. The excursion round the walls gives some excellent views over the harbour and town.
392. San Pietro in Via San Luca.
393. Italy looks like the lower part of a human leg with calf, foot, toe etc. Genoa in the north is in the equivalent position of the knee.
394. The L'Annuziata, in Piazza dell' Annuziata, was built at the expense of the Lomelli family, formerly sovereigns of the island of Tabarca off the northern coast of Africa, which they held until 1741 when it was taken by the Bey of Tunis.
395. Lomelli family.
396. San Lorenzo, built in the 11th century and restored in the 13th century.
397. Now the Palazzo della Università, Via Balbi. This building was erected at the expense of the Balbi family for the use of the Jesuits as a college. They occupied it until their expulsion in 1773. It is the masterpiece of the famous Genoan, Baroque architect Bianca.
398. The action or practice of trying to win popular favour (obsolete) N.E.D.

399. The palaces of the Genoese patricians are famous for their sumptuous architecture; many of them were built in the 16th century by Alessi.
400. Strada del Balbi.
401. Via Nuova is now called Via Garibaldi, and therefore this building may be the 17th century Palazzo Rosso, designed by Lurago. The main ducal palace is the Palazzo Ducale in Piazza Nuova, but this had been the residence of the Doges of the republic for a long time before Basire's visit.
402. The only likely person of this name associated with Genoa is Francois Auria, jurisconsult, native of Genoa, and holder of several important offices there in the first half of the 17th century.
- It is more likely that the name Auria is a mistake for Doria. (See note 408.)
403. Palazzo Durazzo della Scala, Via Balbi, in particular, is one of the finest of these palaces. It was erected in the 17th century for the Balbi, by Bartolemew Bianco.
404. "to", after "also", has been deleted.
405. The Doge did indeed remain in office for two years.
406. To cause to feel humiliated. O.E.D.
407. This is either an obscure figure, or Basire's spelling of the name made it unrecognizable.

408. Andrea Doria, (1466-1560), was a Genoese "Condottiere" and statesman. Born of an ancient family which has given Genoa many political leaders and the fleet's commander in four major victories, he gave the Genoese a new aristocratic bias and stopped the factions that divided the city. He was given two palaces, many privileges and earned the title of 'Liberator et Pater Patriae'. Palazzo Doria is situated beyond the Piazza di Aqua Verde. It was given to Andrea Doria in 1522.
409. In the gardens on the street front of Palazzo Doria is the monument raised by Doria to "Il Gross 'Roldano'", a great dog which has been given to him by Charles V.
410. The "Fanale", or lighthouse, was built in 1547; the tower rises out of the rock to a height of 247 feet above its base, or 385 feet above sea-level.
411. Genoa is situated between the Polcevera River to the west and the Bisagno River to the east.
412. There are four palaces of the Spinola's:-  
a) Palazzo Spinola in Piazza di Pelliceria  
b) Palazzo Spinola in Strada Nuova  
cc) Palazzo Spinola dei Marmi in Piazza delle Fontane Amorse.  
d) Palazzo Tagliavecche in Salita de S. Caterina.
- The building in question is most likely to be that in Piazza di Pelliceria.
413. Ambrose Spinola, Marquis de los Balbases (1569-1630) was a Spanish general. He was born in Genoa, which was then a protected State under the power of Spain. The family of Spinola was of great antiquity and a rival of the house of Doria for authority within the republic.

414. 'Brigantino' (Italian) means a brig, a two masted ship with a square rig, or a palo, barque, three masted ship whose main and foremasts are square-rigged.
415. "Livorno", or in English, "Leghorn".
416. Portofino.
417. Lavagna.
418. Sestri a Levante.
419. Vernazza.
420. Portovenere.
421. The Manuscript reads " 3 <sup>Navirs</sup> ~~Royall shippe~~ "  
 The adjective 'Royall' follows the noun in the French fashion, but is not made to agree. 'Shipps' has been crossed out, and 'Navirs' inserted above the line. The author preferred the latter word, and forgot to alter the position of the adjective. Alternatively, his French upbringing may have prompted him absent-mindedly to insert 'Navirs' in the regular French position.
422. Lerici.
423. The distance from Genoa to Leghorn is 82 Nautical miles. 0
424. The old Portugese town is almost completely surrounded by canals.
425. The Fortezza Nuova (1590) on the East side of the old town, was erected under Ferdinand I, whose fine statue with four Barbarian slaves round the pedestal, stands near the old harbour.
426. The Fortezza Vecchia (1521-1534) guarding the harbour, incorporates a massive round tower attributed to Matilda of Tuscany.

427. It was common practice to display the dismembered parts of executed criminals' bodies in prominent places in a city, both as a symbol of the triumph of Justice and as a deterrent to others.
428. "Away one of" has been inserted above the line.
429. This spelling is unique, but N.E.D. lists "Ancor" as a possible spelling of an obsolete form of the word.
430. Lighthouses.
431. Torre del Marzocco was erected in 1421 by the Florentines.
432. See note 425.
433. Giovanni, Battista Bolognini., the Bolognese Painter and Engraver. (1611-1688)‡
434. Mohammedan, of the Muslim religion.
435. Abbreviation for Christians.
436. Known as the Grand Ducal Palace.
437. The facade of the Domo was designed by Inigo Jones.
438. Leghorn's prosperity dates from the 16th century when the grand Duke Cosimo dei Medici began to build a new port. His work was finished by Ferdinand I who proclaimed religious liberty in order to attract strangers. As a result Moors, Greeks, English, Roman Catholics, Italians escaping from the Inquisition, and Jews, gathered here. Its trade grew rapidly and its prosperity, from being a free port, increased in proportion.
439. This large Jewish Synagogue was founded in 1581.

440. Annals are records of the year's events.
441. St. John Chrysostom was born at Antioch in Syria, circa 347 AD and died 407. He is one of the Fathers of the Greek Church.
442. Pisa is located on a fertile plain that extends from the foot of the Monte Pisano to the sea coast.
443. The Lungarno runs along either side of the Arno.
444. Ponte alla Fortezza, with four arches is the highest up the river. Ponte di Mezzo, with three arches is the central bridge. Ponte a Mare, with five arches is that most to the west.
445. The university was founded in 1338 and is one of the oldest of Italian Universities.
446. The botanical gardens of the University.
447. An archaic name for medicinal herbs.
448. Perhaps a plant of the Deadly Nightshade variety, or atype that gives off some fumes.
449. The seven heavenly bodies were observed to change their places when seen against the background of the so-called fixed stars. These bodies were the sun, the moon, Mercury, Venus, Mars and Saturn.
450. Lacrimae Arborum, a tear or gum-drop which exudes from plants.
451. The cathedral is a masterpiece of the Romanesque-Pisa style, which was begun in 1063 by Buschetto and finished in the 13th century.

452. The mosaics in the apse were designed by Cimabue.
453. The three bronze doors include the Gate of St. Ranieri, the original of which was made in 1180, and constructed in 24 panels, whereon are represented a history of the life of Christ. The gates were destroyed by fire in 1595, and the existing doors are reconstructions done by artists of the school of Giambologna, and can, therefore, have nothing to do with Solomon's temple.
454. This sarcophagus, by Tino da Camaino, is of Henry VII, Emperor Luxemburg. It is situated on the left hand wall facing the apse.
455. In the eastern arm of the churchyard is the monumental tomb of Filippo Decio by Stagio Stagi, with the figure of the jurist on the lid.
456. This is a rectangle. The boundary walls are composed of blind-arcades on pilasters. The churchyard dates from the end of the 13th century, and was started by Giovanni di Simone.
457. It is said that Archbishop Ubaldo de Lanfranchi (1188-1200) brought earth from the Golgotha mountain, Calvary, with fifty-three galleys coming back from a crusade. This earth was capable of reducing a body to a skeleton within twenty four hours.
458. Personages.
459. Basire is incorrect on this point. Countess Matilda (1046-1115) died at Bodeno and was buried in the Benedictine church of Polirone, from where her remains were taken to Rome by order of Urban VIII in 1635 and interred in St. Peter's.

The tomb in question belongs to Beatrix di Canossa, mother of the Countess Matilda.



460. The common assumption that the tower was built awry intentionally is entirely without foundation. The construction was begun in 1174 by Bonanno Pisano, and when it had reached its third storey, operations ceased because the tower started to sink into the ground. It was completed ninety-nine years later.
461. The Baptistery, in front of the cathedral, which was begun in 1153 under the guidance of the architect Diotisalvi.
462. The font is a work of the 13th century by G. Da Como. The big octagonal basin, which incorporates four smaller basins, was made for baptism by immersion.
463. The pulpit, built in 1260 by Nicola Pisano, has a hexagonal base supported by seven columns, three of which rest on lions on the sides. The central column rests on a base depicting sculptured animal and human figures.
464. This 16th century church designed by Vasari, has a marble facade by Don Giovanni de' Medici (1606) with a single portal in the middle above which is the emblem of the knights' order. At the sides of the church are two wings used as dressing rooms for the knights of the Order of St. Stephen.
465. Knights.
466. An Order founded by Cosimo I in 1561 in imitation of the Knights of Malta.
467. A battle during the last Valois-Hapsburg war of 1547-1559. During the French invasion of Tuscany, Marshal Blaise de Montluc was defeated by an imperial army under the Marquis of Marignano at the Battle of Marciano on August 2, 1553. He was besieged in Siena, consequently, and forced to surrender in 1554.

468. St. Stephen, August 2nd AD. 257. (See Lives of the Saints by Alban Butler, vol. 3. p. 249. Stephen succeeded Pope Lucius I.
469. "Sd" has been squeezed in between "the" and "order".
470. Arsenale delle Galea, on the Lungarno, dates from the 13th century.
471. Pisa was a powerful maritime Republic, in the Middle Ages, rivaling Genoa, Amalfi, and Venice. The Republic fought against the Saracens and conquered Corsica, Sardinia, and the Balearic Islands, and asserted high prestige in the East. The Genoese defeated Pisa in 1284 and deprived it of maritime supremacy.
472. Acquedotto Mediceo.
473. Dionysius, the rhetor and historian was born in Halicarnassus. He taught at Rome (30-8 BC.) where he was the leading light of a literary circle.
- See Roman Antiquities by Dionysius of Halicarnassus, Book I, 34.
474. The Julio, or 'Guilio' is a coin which was first minted by Pope Julius II (1503-1513).
475. There is no mention of this name in the Hunter MSS.
476. The 'Bagni di San Gueliano', the 'Aque Calideae Pisanorum' of the Romans, is at the base of the Pisan hills. The baths are situated about five miles to the north west of the road. The hottest source, called 'Pozzatto' is 109 degrees Fahrenheit.
477. Lucca.

478. The city stands some distance away from the Serchio, in a plain enclosed by hills.
479. The ramparts are among the oldest of their kind. They were built 1561-1645 on the system afterwards developed by Vauban, and resemble the ramparts of Berwick-on-Tweed and Verona. Their tree-planted bastions command splendid views.
480. Lucca was governed by dukes of its own after the subversion of the Lombard Dynasty. In the 12th Century, it became a **free** city and was governed by consuls of its own choice, but was taken over by Uguccione della Fagginola, Lord of Pisa, in 1314. In 1369 the citizens purchased a charter from Charles IV for 300000 florins and despite the tyranny of Paolo Guinigi remained an independent city until 1799 when it was occupied by the French.
481. Palazzo Publico, formerly the Palazzo Ducale is part of a vast building, designed in 1578 by Ammanati, of which not even half has been completed. It later became the residence of the Prefect and the seat of the provincial officers.
482. The church of San Frediano.
483. Richard I did not die at Lucca. Richard I, 'Coeur de Lion' (1157-1199) died from a cross-bow wound while besieging the castle of Chalus in France. He was buried according to his wish at his father's feet in the church of Fontevrault where his effigy may be seen. The remains of Richard, together with those of his queen, Eleanor, were removed in the 17th century from their tombs to another part of the same church.

484. SS. Crocifisso de Bianchi is so called from a crucifix left by the White Penitents in 1377 on their way from Spain.
485. The Cathedral of S. Martino was consecrated in 1070 by Pope Alexander II, a former bishop of Lucca.
486. In the north aisle is the octagonal chapel known as the Tempietto, by Civitali, built in 1484 to contain the Volto Santo, or sacred face, an image of Christ supposed to have been begun by Nicodemus after the crucifixion and miraculously completed. It bears, however, the stamp of an 11th century work.
487. "his" has been deleted and "its" substituted.
488. San Michele was originally founded by Teuprandus and Gumpranda, his wife, in 764. The bulk of the fabric belongs to that date. The celebrated architect, Guidetto decorated the west end in 1188.
489. The Renaissance Palazzo Pretorio, or former residence of the Podesta, seat of the civil and correctional courts was erected in the 15th century by a member of the Guinigi family.
490. Standard reference books do not record these names.
491. Mistress.
492. This word has been inserted above the line.
493. In the first place, non-official travellers were entirely at the mercy of the innkeepers and postmasters, who could charge whatever they chose for horse hire. Abuses of the system were common all over Europe.

The interpretation of this passage seems to depend upon the meaning of the word 'Viturin'. The N.E.D. lists it as a form of 'Vintner', meaning 'Innkeeper' or 'Wine-seller' etc. "Viturin" is from 'Vittorin', an Anglicized form of the obsolete Italian word: "Vetturino". (See also Sir Antony Sherley his relation of his Travels into Persia by Sir A. Sherley. London. 1613. 4<sup>o</sup> p. 24.)

An agreement seems to have been made between the company and the postmaster at Lucca to change horses after twenty miles or so, where an innkeeper would be expected to supply fresh horses at no extra charge to the travellers. The innkeeper, therefore, took advantage of them and refused to supply more horses without extra money, although the full hire had been paid at Pistoia.

Alternatively, "Viturin" may be taken as meaning "conductor", a man who, for a fixed sum acted as guide and undertook to provide food, lodging and horses. Thomas Coryate in the Crudities often refers to these guides. In this case it appears that the guide refused to provide fresh horses, when they tired, simply pretending he did not know that everything had been paid beforehand to his master, hoping to earn something for himself. This seems a more plausible view of the facts, particularly as the company were travelling in the dark and were therefore likely to engage the services of a guide.

See also 'Travel in the 17th Century' by J. Parkes. 1925. P.52 ff.

494. "Whole" has been added above the line.

495. The valley of Florence is in some places ten miles wide and is bordered on the north by the principle chain of the Appennines.

496. The four bridges are: Ponte alle Grazie (circa 1235), Ponte Vecchio (circa 1080), Ponte di Sta. Trinita (1274), Ponte alla Carraia, later called Ponte Nuovo, (circa 1218).
497. Villa Belvedere di Careggi belonged to the Medici. The fortress is in a commanding situation, and is celebrated for the magnificent view over the valley of the Arno and Florence.
498. San Miniato al Monte is a convent and church high up on a hill in the South East. It was fortified by Michelangelo and used as a military post against the Medicis in the last siege of Florence.
499. St. Minias or Miniato was an Armenian Prince serving in the Roman army under Decius. He was denounced as a Christian, thrown first to the beasts, then into a boiling cauldron, hung, stoned, shot, and finally beheaded in AD. 254. His remains are preserved under the principle altar of the church of St. Miniato.
500. Piazza della Signoria.
501. The bronze equestrian statue of Cosimo I is by Giovanni de Bologna. It rests on a marble pedestal, and is decorated with bas-reliefs.
502. Santa Maria del Fiore. The foundations were laid in 1298, and the building was designed by Arnolfo and modified by Brunelleschi. The outer walls are almost entirely cased in marble.
503. The facade was destroyed in 1558 by Benedetto Ugucione, for the alleged purpose of re-erecting it in the then modern style. In 1636, another facade was begun, but the work was suspended.

504. This octagonal cupola, finished in 1446 before the death of its architect, (Brunelleschi) is 138 feet 6 inches in diameter at the base, and from the cornice of the drum to the eye of the dome is 133 feet 3 inches.
505. The frescoes which represent paradise, the prophets, angels, saints, the gift of the Holy Spirit, and the punishment of the condemned, were designed by Vasari and begun by him in 1572, but finished after his death by F. Zuccherò.
506. The campanile was designed by Giotto and begun by him in 1334. It is a square tower in the Italian-Gothic style.
507. The Baptistry is called S. Giovanni; once a temple to Mars and at one time the cathedral. It is octagonal, and supports a cupola and lantern. The outer wall of black and white marble is a coating erected in 1288-93 by Arnolfo.
508. Two of the three brass doors are by Ghiberti, later declared by Michelangelo to be worthy of the gates of paradise, and the other is by Andrea Pisano.
509. "are" has been added above the line.
510. This statue by Donatello is not in brass but in wood. The Saint is shown smaller than life, worn down by penance, and with no luxury of dress.
511. Basire is incorrect here. The tomb is that of Baldassare Cossa (Pope John XXIII), and not John III. John XXIII was deposed by the Council of Constance in 1414, and Martin V elected in his stead.

512. At each side of the Eastern entrance is a shattered column of red porphyry. In return for guarding Pisa while the Pisans were conquering Majorca in 1117, the Florentines were offered the choice of two of the trophies won in the island, certain bronze gates or two splendid columns of porphyry. The latter being selected they were sent to Florence covered with scarlet cloth, but it transpired that they had been passed through the fire and ruined.
513. This first establishment of the preaching friars of Florence was built 1279-1357. The Order was founded by St. Dominique.
514. He died while attending the Ecumenical Council of Florence in 1440.
515. Pope Eugene IV, (1383-1447); Gabriel Condulmaro.
516. Manuscript reads "Covent".
517. The Chiostro Grande consists of fifty-two arches, each lunette of which contains a painting, representing the acts of St. Thomas Aquinas, St. Peter, and saints of the Dominican Order.
518. Called the Spezieria. The convent and church have been maintained from the revenue made from the sale of perfumes, drugs and liquers. It is celebrated for a delicious, peculiar liquid called Alkermes.
519. Carlo, the eldest son of Robert Dudley, Duke of Northumberland, called himself "Duca di Nortumbria" after his father's death. Robert Dudley lived in a house opposite the Loggia dei Tornabuoni; (see further note 614). Carlo married Maria Maddalena Gouffier, daughter of the Duc de Rohanet of Picardy, and died in Florence in 1686.



520. San Lorenzo was begun in 1425, and built mostly at the expense of Giovanni de' Medici and afterwards his son Cosimo. The facade is still a mass of rough masonry.
521. In the pavement before the high altar is the sepulchral monument of Cosimo de' Medici, or Cosimo il Vecchio, who died on August 1st 1464, bearing upon it the title "Pater Patriae" bestowed upon him by public decree in the year after his death.
522. The chapel is full of magnificent monuments. The walls are entirely covered with the finest marbles, jasper, chalcedony, agate, lapis lazuli and still more precious stones, including the Florentine mosaic of Pietre Commene.
523. The Medicean chapel was begun in 1604, by the architect Giovanni de' Medici. It's founder, Ferdinand I, intended the building for the reception of the Holy Sepulchre.
524. The allegorical figures on the monument of Giuliano de' Medici represent Day and Night. It must be these by Michelangelo to which Basire is referring.
525. The Emir of the Druses, Faccardine, arrived in Florence in 1603, and as a born hater of Turks, offered his services to the Grand Duke to enable him to steal the most revered relic in Christendom. He returned to Jerusalem in 1604 with a fleet of galleys. Faccardine and his associates actually managed to enter the church and begin to detach the sepulchre, but were discovered by the "Malice" of the Greeks and they fled. Cosimo II converted the building into a cemetery for the Grand Ducal family.

526. Santa Croce is the principal church in Florence of the Minor Conventuals of the Order of St. Francis, or Black Friars. The first colony was sent by St. Francis in 1212, and the building, designed by Arnolfo, was begun in 1294.
527. Leonardo Bruni, surnamed Aretino, from his birthplace, Arezzo, was a great scholar and died in 1444.
528. The tomb of Michelangelo Buonarroti is decorated with statues of the three sister arts; Painting, by Battista Lorenzi, Sculpture, by Cioli, Architecture, by Giovanni dell' Opera, which all appear as mourners.
529. Santa Croce was begun on the Day of the Cross, 15th May, 1294.
530. Ferdinand II. See note 549.
531. "--selfe" has been added above the line.
532. Santo Spirito, built at the end of the 13th century, was burnt in 1470, but the present building was begun by Brunelleschi in 1433. The aisles are formed by elegant composite columns, from which spring circular arches.
533. The first cloister is by Alfonso Parigi, with a series of frescoes by Paolo Perugino, Celivelli, Baldi, Cassetti and Binbacci. The second cloister is supported by Doric columns, and was designed by Ammanni, with some frescoes by Poccetti.
534. The Convent of San Marco is a Dominican church famous for the paintings of Fra Angelico di Fiesole (1387-1455).

526. Santa Croce is the principal church in Florence of the Minor Conventuals of the Order of St. Francis, or Black Friars. The first colony was sent by St. Francis in 1212, and the building, designed by Arnolfo, was begun in 1294.
527. Leonardo Bruni, surnamed Aretino, from his birthplace, Arezzo, was a great scholar and died in 1444.
528. The tomb of Michelangelo Buonarroti is decorated with statues of the three sister arts; painting, by Battista Lorenzi, Sculpture, by Cioli, Architecture, by Giovanni dell' Opera, which all appear as mourners.
529. Santa Croce was begun on the Day of the Cross, 15th May, 1294.
530. Ferdinand II. See note 549.
531. "-selfe" has been added above the line.
532. Santo Spirito, built at the end of the 13th century, was burnt in 1470, but the present building was begun by Brunelleschi in 1433. The aisles are formed by elegant composite columns, from which spring circular arches.
533. The first cloister is by Alfonso Parigi, with a series of frescoes by Paolo Perugino, Celivelli, Baldi, Cassetti and Bimbacci. The second cloister is supported by Doric columns, and was designed by Ammanti, with some frescoes by Poccetti.
534. The Convent of San Marco is a Dominican church famous for the paintings of Fra Angelico di Fiesole (1387-1455).

535. St. Antonius, (Antonio Pierozzi), 1389-1459, a Dominican friar and Archbishop of Florence from 1446 till his death, was a great friend of Savonarola. The left transept of the church is entirely occupied by the chapel of Sant' Antonio, and contains the relics of the Archbishop.
536. Angelo Poliziano (Latin: Angelus Politianus) 1454-1494 was a Florentine humanist and poet.
537. Count Giovanni Pico della Mirandola (1463-1494) was an Italian philosopher and scholar. He was next in importance to Marsilio Ficino as an exponent of Renaissance Platonism.
538. The library of St. Mark contains a beautiful collection of illuminated hymnals, chiefly from the suppressed convents.
539. A translation of the medieval Latin, "Elixir Vitae":- a drug with the supposed quality of prolonging life indefinitely.
540. Santissima Annunziata was built by the Servi, an Order of monks founded in 1239. The church was begun in 1250.
541. The cloisters, built in the fifteenth century by Simone Pollagnolo, ('Il Cronaca') are surrounded by frescoes by Barbatelli Poutti. In a lunette over the door is Andrea del Sarto's masterpiece, the "Madonna del Sacco."
542. "as" has been deleted and re-written after "of".
543. This miraculous fresco of the Annunciation is by Pietro Cavallini according to Vasari, but painted by angels according to popular belief. It dates from about the 14th century.

544. The church was so crammed with wax legs, arms, and other parts of the body in return for miraculous cures, and with the figures of distinguished persons who had visited it, that the former used to fall on the congregation, and damage the works of art.
545. Piazza della Annunziata.
546. Spedale di Santa Maria Degli Innocenti.
547. The statue, erected in 1608 in the Piazza della Annunziata, was cast by Susini from a canon taken by the Knights of St. Stephen from the Turks.
548. The River Mugnone flows westward past SS. Annunziata, crossing the Piazza di San Marco. The spelling, "Manneygne" has been deleted.
549. Ferdinand II de' Medici, 1610-1670, son of Cosimo II de' Medici.
550. A certain number of lions were kept by the Florentine government as a mark of gratitude to William, brother of the king of Scotland, who accompanied Charlemagne on his expedition to Italy, and interceded to restore the liberty of the Florentines, (the lion being the badge of Scotland). These lions were kept in the "Serragli" in Palazzo Vecchio until 1550, when Cosimo I removed them to a building in the Piazza di San Marco, where they remained until 1777.
551. Or San Michele. Originally part of the building was a market, and the upper part a granary. The basement, then an open loggia, contained the picture of the Virgin by Uglione da Siena, which, having in 1291 performed many miracles, became an object of great veneration. The chapel was erected around it circa 1337.

552. Pardon.
553. There is a full account of this story quoted from Sacred and Legendary Art by A.B. Jameson. London 1848. 2 vols. 4<sup>o</sup>. in Cities of Italy by Augustus Hare, London 1876, vol. III, p. 200. The 'gentleman' concerned was Giovanni Gualberto whose brother, Hugo, was murdered by a man with whom he had a quarrel.
554. La Badia, near the Bargello in the Via dei Librai, was attached to the celebrated Benedictine monastery. It was mostly built during 1625 by Segaloni. The roof is in elaborate wood-work, with deeply sunk panels, giving a heavy appearance.
555. The Emperor Otho II died in AD. 1006. Basire may have confused him with Hugh, Marquis of Tuscany, who governed for the Emperor in the 10th century and was buried in one transept of the same church.
556. Santa Trinita was built by Vallombrosian monks in the 11th century, and was enlarged in the 13th century. The facade is by Buontalenti (1593).
557. The Column of Justice is situated beside the 14th century Spinini-Ferroni Palace and Santa Trinita.
558. "Good" has been inserted above the line.
559. Possibly the 'Spedale di Santa Maria Nuova, which was founded in 1286 by Folco Portinari.
560. Palazzo Pitti, the Grand Ducal residence since 1550 contains one of the world's greatest art collections. The palace is connected to the Palazzo degli Uffizi, founded by Cosimo I by a covered corridor (1564) about a mile long, which crosses the Arno on top of the goldsmith's shops.

561. In architecture, a surface artificially roughened, or left rough-hewn.
562. The Boboli Gardens.
563. "rare" has been written above the line.
564. The cellar, or 'Grotto', by Buontalenti is an imaginative collection of artificial grottoes with frescoes and sculptures. It was once used as an ice-house.
565. The spelling, "Isseckalls", has been deleted.
566. "it" originally followed "about", but has been deleted.
567. A conspicuous grammatical error.
568. "Florence" has been deleted.
569. A reputed solid substance or preparation supposed by the Alchemists to possess the property of changing other metals into gold or silver, the discovery of which was the supreme object of Alchemy. N.E.D.
570. Turquoise.
571. "is" has been inserted above the line.
572. The mineral, rock crystal. This is an unusual half-French version, and one may compare modern French: "Cristal de Roche", meaning rock-crystal or quartz.
573. Palazzo Vecchio, was built by Arnolfo in 1298 as the residence of the Gonfloniere and Priori.

574. The "Sala del Trono" contains portraits by Sustermans and by Francois Porbus. The ceiling with "Jupiter between Juno and Minerva" is by Paolo Sarti.
575. This might be a 'Baldachini', also called a 'Ciborum', being the canopy over an altar or tomb, supported by columns. They are especially common in Italy. Alternatively, some large, golden ornament may be intended.
576. A 'Press' is a large, (usually shelved), cupboard, especially one placed in a recess in a wall. Basire refers to a shelf inset in the church wall by the altar for sacramental plate etc.
577. The Manuscript has been corrected here. The section beginning "A great Presse full of golden plate", down to "precious stones" originally followed, "another presse of golden plate, for the altar.." and has been crossed out. The alteration is in Basire's hand, and has been effected to avoid repetition and to improve the sense.
578. An English word in common use. The verb 'To Belay' means to set about with ornamentation, to lay with (a margin of gold etc.) N.E.D.
579. By Giovanni de Bologna.
580. The work of the sculptor, Giovanni di Bologna (1524-1608) was immensely popular in Florence. His important works include "Flying Mercury", (1564), various fountains for the Boboli Gardens, and the two big groups for the Loggia dei Lanzi, the "Rape of the Sabines" (circa 1580), and the "Hercules and the Centaur", (1599). He was commissioned to make the statue of Henri IV on Pont Neuf. (See note 46).



581. Palazzo Strozzi, in the Via dei Tornabuoni, was begun in 1489 by Benedetto da Majano, and continued by "Il Cronaca."
582. Palazzo (or more properly 'Casino') Mediceo, on the west side of the Piazza di San Marco.
583. The Cascine, or public gardens of Florence have long lines of fine trees and tall hedges of Ilex and other evergreens. It once belonged to the Grand Dukes.
584. The Feast of St. John takes place on the 24th June.
585. This shows that Basire wrote up The Itinerary in retrospect. The descriptions of Florence and Siena have been compiled, probably from notes made 'en route', at a later date.

The events recorded here are possibly confusing if not perfectly related to the dates on which they occurred:-

Arrived Florence ..... 25th April 1648.

Arrived Siena ..... 12th May 1648.

Returned to Florence "Wee went to see y<sup>e</sup> Ceremonies of y<sup>e</sup> feast, & returned speedily". (Page 71) ..... 23rd June 1648.

It must not be inferred, therefore, that the following general description of Florence, beginning with Fiesole (p. 68) is related to the 'Speedy' visit six weeks later. This account of the highlights of the Feast of St. John would naturally fit under the heading 'Siena' on page 71. Basire has chosen to describe Florence and his experiences there, irrespective of their chronology.

586. "brave" has been substituted for "great".
587. Ferdinand II is followed in procession by his relations. Cardinal Leopoldo, (d. 1675) and Cardinal Giovanni Carlo (d. 1663). are his brothers.

588. A French spelling.
589. Vittoria Della Rovere, who died in 1694.
590. Various festive occasions were celebrated here under the Republic. Chariot races were introduced by Cosimo I, in 1563. The obelisks in the centre served as 'Gugli' (goals) round which the competitors raced.
591. These were originally made of wood, but Ferdinand I ordered them to be rebuilt of mixed marble from Serravezza. The lily on the top and the tortoises on which they rest are by Giovanni de Bologna.
592. Meaning that either the race was too short to afford much entertainment, or that it made little impression on Basire, being frivolous and paltry.
593. There is no mention of Mr. Santhill in the Calendar of State Papers (Domestic or Venetian series) - nor indeed of any English Ambassador to Tuscany before Sir Bernard Gascoigne, in the reign of Charles II.
594. I.e. Tuscany.
595. Ordinary country peasants, but maybe Basire is implying some clumsiness, or boorishness.
596. \*ye\* has been deleted.
597. "The" has been inserted above the line.
598. Barb, also 'Barbary', is a horse of the breed imported from Morocco and Barbarbary, which was noted for great speed and endurance.

599. "Great" has been inserted above the line.
600. Presumably Basire means horses.
601. Triumviri, in the Roman Republic, was a board of three men. For example, the Second Triumvirate in 43 BC. of Antony, Lepidus and Octavian.
602. Fiesole dominates the Arno and Mughone valleys. Originally an Etruscan city, it became a military colony for Sulla's veterans. After many vicissitudes in the early Middle-Ages, it fell into decay with the growth of Florence, to which it owes its revival mainly as a fashionable residential suburb.
603. The Balia was the council with responsibility for the administration of State affairs. The number of members varied according to the administration. Under Duke Alessandro, for instance, a new council was formed of 200 citizens elected for life, 48 of which were to constitute a senate. Alessandro, as Duke, filled the office of  Gonfalonier, (roughly equivalent to Mayor). There were always eight Priori (elective magistrates) who continued in office for the space of two months each.
604. The Royal Villa is on the left of the road to San Gaggio.
605. "very" has been inserted above the line.
606. Giovanni de Medici was Pope from 1513-1521. The construction of St. Peter's in Rome, the crusade planned against the Turks, the war with France and Spain, and patronage of the arts caused Leo X to seek new means of revenue, one of which was the preaching of indulgences.

607. Pratolino Palace which is approximately nine miles away on the Bologna road was built by Francesco de Medici, from the designs of Bernado Buontalenti. The fountains and water-works have suffered much neglect over the years.
608. "Rare" has been inserted above the line.
609. Three attempts have been made to spell this word - the deleted words are illegible.
610. An Anglicized spelling of "Careggi", a village three miles from Florence in which stands Villa Careggi, built by Cosimo, 'Pater Patriae', from the designs of Michelozzo. This Royal villa was one of the favourite residences of Lorenzo 'The Magnificent', and in it the meetings of the celebrated Platonic Academy were held.
611. Prince Lorenzo di Medici, (d. 1648) fourth son of Ferdinand I.
612. "Pound" has been deleted.
613. The French "Brasse" means "Span" (of the arms) and in nautical terminolgy, a 'Fathom'. The second "-s-" is badly smudged.
614. Sir Robert Dudley, styled Duke of Northumberland and Earl of Warwick (1573-1649) was a naval commander and inventor.

In May 1605, the Star Chamber pronounced against Sir Robert in his attempt to establish his legitimacy and right to his ancestral titles. He was created "Duke of Northumberland" etc. by diploma of the Emperor of Germany in March 1620. As the real Dukedom of Northumberland was not revived until 1766, "Earl of Northumberland" would be the correct title. See: "The complete Peerage" edited by The Hon. Vicary Gibbs. London, 1916. 4<sup>o</sup>.

Sir Robert bought a house at Florence which still stands in the Vigna Nuova. As a reward for his great ingenuity as a mathematician and shipbuilder, he was appointed Grand Chamberlain by Cosimo II and enrolled among the Roman nobility. He was given a pension to drain the area between Pisa and the sea; an operation to which the town of Leghorn owed its future prosperity. He was visited by Lord Herbert of Cherbury in 1614, and by John Bargrave in 1646.  
D.N.B.

615. An abbreviation for "Letter".
616. Poggibonsi.
617. 'Chamber' is the name given in the 16th and 17th centuries to a piece of ordnance, especially a small piece without a carriage, standing on its breach, used to fire salutes. N.E.D.
618. Devotion.
619. The manuscript has been altered to include the following marginalia:-  
"monke's chambers, and so having ye Keyes of ye Monkes ...."
620. Appointment of quarters.
621. The Jesuits' College is now the University.
622. Siena preserves almost without change the name of "Sena Julia", and was a colony established by Julius Caesar.
623. In the early 12th century Siena threw off the yoke of Countess Matilda and declared itself an independant Republic.
624. The 13th century saw great conflicts between the two powers. The rivalry existed primarily for economic reasons. As Siena was the bank and trade capital of Italy, Florence challenged this supremacy.

625. "Emulation" is an obsolete word meaning ambitious rivalry for power or honours.
626. The city was weakened by the tyranny of Pandolfo Petrucci, and other usurpers, thus paving the way for the Medici, who eventually subdued it. After this time the Great Duke ruled, with the republican councils as mere puppets.
627. A commission of nine magistrates.
628. An ancient gothic fountain at the south west base of the hill of San Domenico constructed by Bellamino in 1198. (See also the "Inferno" by Alighieri Dante. XXX)
629. 'Blando' (Italian) means 'soft', 'gentle'.
630. Prince Mattia di Medici, (d. 1667) was the third son of Cosimo II and brother to Duke Ferdinand II.
631. "My" has been deleted, and "many" substituted.
632. Walter de Brienne, Duke of Athens, was given the Lordship of Florence in 1326, but once established in power, and in the monastery of Sta. Croce, he commenced a career of crime and bloodshed which made him infamous.
633. The Palazzo Pubblico, built 1288-1309 stands beside one of the tallest bell-towers in Italy, the Torre del Mangia, (erected between 1338 and 1348).
634. This date is unlikely to be correct. Hayden's Dictionary of Dates by B. Vincent. London. 1910 8<sup>o</sup>, lists only two earthquakes in the early 17th century, one in Naples in July 1626, and one in Calabria, March 1638.

635. The cathedral of the Assumption is richly decorated in red, black and white marble rising above white marble steps. The campanile is bounded in black and white marble.
636. The floor is decorated with designs in marble by Sienese artists between 1369 and 1547.
637. Both sides of f. 177 have been written on.
638. The church of San Giovanni.
639. The font is by Jacopo della Quercia with assistance from Donatello and Ghiberti.
640. The octagonal pulpit was built by Niccola Pisano, in 1268.
641. The Piccolimini Library was founded by the second Piccolimini Pope, Pius III, in memory of his uncle Aeneas Silvius Piccolimini, Pius II, whose life story is depicted here in ten frescoes by Pinturicchio.
642. Pius II was Pope from 1458 to 1464.
643. Basire is wrong about these artists. Pinturicchio (circa 1454-1513) was greatly influenced by Perugino (Pietro Vannucci). The former's cycle of frescoes about Pius II is one of his principal works and was done between 1503 and 1508. There is no reason to suppose that he collaborated with Perugino, or that Raphael was involved at all.
644. This must stand as an example of the immense care and trouble which 17th century travellers took to transcribe inscriptions.
645. "Senese" (Italian) means pertaining to Siena, Sienese.

646. The one great victory of the Siense over their ancient rivals was the battle of Montaperti in 1260, which marked the zenith of their fortunes.
647. "Alzare il Capo" (Italian) means to raise one's head.
648. This date should be 1260.
649. See note 553.
650. Muratore, (Italian), means mason or bricklayer.
651. Scultore, (Italian), means sculptor.
652. San Domenico, dates from the 13th century.
653. The Ecstasy of St. Catherine, by G.A. Bazzi.
654. A Dominican Tertiary and mystic, who was born in Siena around 1347 and died in Rome in 1380.
655. The scenes of the life of St. Catherine were painted by G.A. Bazzi, ('Il Sodoma').
656. An archaic word, common until the 18th century, which means a "woman's undergarment" or "chemise".  
Perpetuall is here used in the sense "everlasting".
657. Santa Maria dei Servi.
658. "St" has been deleted.
659. "is a pit" has been inserted above the line.
660. "it" has been inserted above the line.
661. 'Florentine'.



662. Fredrick III (1415-1493) Holy Roman Emperor, (crowned in 1452) and King of Germany, (1140-1493), met his consort Eleanora of Portugal at this place, escorted by Aeneas Sylvius and by 400 ladies of the city.
663. The Ospedale della Scala gave the hermitage to San Bernadino who, with his friars built a convent there on the wooded hill-top, near Sant' Onofrio.
664. Known as 'Pauperulum nidulum' (little nest of little paupers) this small convent is properly called "La Capriola".
665. St. Bernadino of Siena (1380-1444) was a great preacher and theologian who served the sick in the hospitals during the plague and almost died from it. He was a man of immense popular appeal and is renowned for his energy and abilities. See The World of San Bernadino by Iris Origo. London. 1963. 4<sup>o</sup>.
666. Boniface VIII was Pope from 530 to 532.
667. The University was founded in the 13th century.
668. This is also the name of the universities of Pisa and Rome.
669. The academies which began in the 15th century were mostly endowed with wealthy patrons. By the 18th century, there were seven hundred of them in Italy.
670. The 15th century Loggia Di Mercansia is an imitation of the Loggia dei Lanzi at Florence.
671. Siena was part of the Grand Duchy of Tuscany.
672. A she-wolf and a woodpecker, both sacred to Mars, suckled and fed Romulus and Remus.

673. See note 665.
674. Orlando (or Rolando), Rannci, Bandinelli, was born in Siena and died in 1181. He was made Pope in 1159, and championed ecclesiastical independence.
675. Enea Silvio Piccolomini was born near Siena in 1405, and died in 1464. He was Pope from 1458 until his death, and for a time the poet laureate to the court of Fredrick III.
676. Francesco Todeschini Piccolomini was born near Siena in 1439 and died in Rome in 1503 after being Pope for only four weeks in September and October of the same year.
677. Camillo Borghese (1550-1621) was Pope from 1605 to 1621 but is noted for having weakened the Papal authority in the contest with Venice which he placed under an interdict in 1606.
678. There was no palace of this name in the city. Perhaps Basire has confused the Palazzo Borghese (Via Ghibellina) in Florence.
679. See note 644.
680. The sentence, has been begun in one way and finished in another.
681. From Italian "Casio" meaning cheese, Cacia is a 'Cheese-room'.
682. A means of avoiding the exhaustion of walking and the jolting of a coach over rough mountainous roads.
683. San Cassiano Di Bagni.
684. Monterone.

685. Henry of Luxemburg (1269-1313) was in fact Holy Roman Emperor.

On a march south in midsummer, the sufferings of his followers from the heat and the malaria were intense. Henry suddenly died on August 24th at Buonconvento, probably from an attack of Malaria, or blood-poisoning, although it was generally believed that the fatal poison had been administered by a Dominican priest in a sacramental wafer, or the rinsing of the chalice.

656. Torrineri.

687. Radicofani.

688. Situated at corners, being at angles. N.E.D.

689. "a little" has been written above the line.

690. Desiderius, the last king of the Lombards, reigned from 756 to 774.

691. Matilda (1046-1115) bequeathed her family estates to the Pope, with whom she had once been on intimate terms. For a century after her death, the 'Terrae Matildis' were disputed between Popes and Emperors. In 1213 they were ceded by Frederick II to Innocent III in the Golden Bull of Eger.

692. The name given to the lands belonging to Countess Matilda, embracing the whole coast from the mouth of the Tiber to the Tuscan frontier.

693. "Polizia" (Italian) means police, or policeman.

694. Early travellers took advantage of the European springs and baths. Due to the primitive nature of medical science, taking the waters became a popular cure or palliative. Monsieur de Montaigne, for instance, travelled for the sake of his health and sampled all the

waters of Germany and Italy. His journals contain a wealth of information on the subject and give details of the rules and regulations enforced at such establishments. (See The Renaissance in France by Anne Deneuil Cormier. London 1969. 8<sup>o</sup> p. 188ff.)

A fascinating account by Celia Fiennes shows how taking the waters had become by the 17th century not only a popular habit but also a social occasion which provided the opportunity to gossip and even to listen to music. (See Through England on a Side Saddle in the Time of William and Mary Being the Diary of C.F. edited by Hon. Mrs. Griffiths. London, 1888. 8<sup>o</sup>.)

Basire was particularly interested in medicine. He took a course in this subject at the University of Padua, and after his return to England became a regular visitor to the Royal Society in London. On his journey by foot from Aleppo to Constantinople in 1653 he acted as physician to the twenty Turks who accompanied him. (See Dr. Basire's letters, MSS. Hunter 9. nos. 66 and 67. See also the letter which Basire wrote to Sir Richard Brown, printed at the end of The Ancient Liberty of the Brittanic Church, 1661.)

695. Horace writes to Vala to ask about Velia and Salernum as winter resorts, explaining why he is not going to Baiae as usual: "It is not my fault, but that of Antonius Musa, who has put me on the cold water treatment: yet doubt it not, I am looked upon at Baiae as a traitor and renegade". (See Epistles, XV. 1, l. 7ff.)

Q. Horati Flacci Opera. With a commentary by E.C. Wickham Oxford 1903-04, 2 vols. 8<sup>o</sup>. gives the following note on these lines:

"Clusius, of, or near to, Clusium in Etruria. There is no other allusion to them nor any trace of medicinal springs here. It has been thought that the reference is to some baths twelve miles

south of Clusium, at a place now called S. Casciano di Bagni".  
(P. 283).

Basire's description is important in that it helps identify the baths mentioned by Horace.

696. "both" has been inserted above the line.
697. See note 695.
698. See note 674.
699. Giovanni, Michele Savonarola. Savonarola de omnibus mundi balneis.  
Per Cristoforu de Pensis de Mandello. Venetiis, die XX Novembris  
(1497) Folio.
700. The name Menghus Favontinus refers to one person and not two as the punctuation would imply. Menghus Blanchellus wrote:- "Menghi Blanchelli Faventini de Balneis Tractatus". This tract may be found in "De Balneis" etc. by Thomas Junta. Venetiis 1553. Folio.
701. "J.P. Cassiancusis" is Iosephi Castalionis.  
See: De frigido et Calido potu apologeticus, in quo senecae Tranquilli ... Locu ... explicantur. Item Horatij, Vergilij, Athenei, Platonis & Aristotelis adversus P. Cassianum. Rome. 1607. 4<sup>o</sup>.
702. This must be Sieur de Balzac Guez.  
See: Les lettres du sieur de Balzac. Dernière edition revüé et Corrigée de Nouveau. Rouen. 1634. 8<sup>o</sup>.
703. 'Abstersory' means cleansing or purgative. N.E.D.
704. An arrow indicates that the margin note, "And heats both .." etc. down to "Other hot parts" is to follow, "it cooles..."

705. To strengthen, invigorate or refresh. (Obsolete). N.E.D.
706. This word is illegible.
707. "Water" has been deleted.
708. "Keeps" has been either badly smudged or deleted.
709. The relaxation or weakening of some organ or part of the body.  
Also the dissolution or dispersion of morbid matter in the body.  
(obsolete). N.E.D.
710. Mile.
711. A Latin word meaning mud or mire.
712. An extremely acrid gum resin obtained from the succulent species  
of the herb, Euphorbia which was used as an emetic and purgative.  
The powder causes violent sneezing. N.E.D.
713. Rossolis is a plant and liquor.
714. Oil from the castor oil plant, Eria.
715. Laurine (from the Latin, Laurinum) is oil of laurel.
716. Contumacious (of diseases) means not readily yielding to treatment,  
or stubborn, Now obsolete. N.E.D.
717. Iosephi Castalionis. See note 701.
718. A condition of the skin characterized by the separation of branny  
scales without inflammation. N.E.D.
719. Basire copied out an Italian medicinal remedy (Manuscript f 191- f 193)

720. In Roman legend, a King of Clusium in Etruria, who gained power over Rome in the 6th century. He was celebrated in the legends of Tarquin, Horatius Codes and others.
721. An intricate labyrinth of subterranean passages.
722. In Latin, "Urbs Vetum",
723. The words "Taken out" have been deleted and then rewritten.
724. Italian, "Pozzo".
725. "Bene da me scripsisti Thoma". (See note 878).
726. Probably Andrea Vanni (circa 1340-1414) a Sieneese printer.
727. The west facade is richly sculptured in marble from the designs of Lorenzo Maitani of Siena.
728. The Capella del Corporale was built in 1337 by Uglione Vieri of Siena, and was made to contain the Holy Corporal from Bolsena.
729. The Bolsena Miracle took place in 1263. A Bohemian priest in Bolsena, sceptical about the doctrine of transubstantiation, was convinced of its truth by the miraculous appearance of drops of blood on the host he was consecrating on an altar in the crypt of Santa Cristina. In commemoration of this, Pope Urban IV instituted the Feast of Corpus Christi and built the cathedral at Orvieto.
- The brackets are not marked at the end of the parenthesis in the Manuscript.
730. This word is used in the sense of the English "Regalement", meaning entertainment, "Regalamento" is the correct word in Italian.

731. Citta Della Pieve.
732. Lago Trasimeno.
733. Hannibal defeated the Romans, under the Consul Flaminius on the north shore of Lake Trasimenus, in the summer of 217 BC. The Roman army was nearly annihilated, and the consul was slain.
734. Marcello Cervini degli Spannochi was born in Montepulciano, in 1501, and died in 1555. He was Pope for only twenty-two days.
735. Roberto Francesco, Romolo Bellarmino, was born in Montepulciano in 1542, and died in 1621. He was a Jesuit theologian and controversialist, whose disputes with James I of England and the Scottish theologian, William Barclay, over the power of the Pope in political, (as opposed to Religious) spheres, were famous in their day.
736. On his return from his campaign in Africa, Charles V (1500-1558) of the Holy Roman Empire, was entertained here with 2500 soldiers and attendants.

"Layen" is a spelling of the singular past indicative.

737. One of the lower monastic orders following the Benedictine rule, founded by St. Bernard Tolomei, a Sienese nobleman. In 1324, John XXV approved of the foundation of the order on Benedictine lines. The Monastery is called 'Monte Oliveto Maggiore.'
738. The Tolomei family.
739. The Piccolomini family.
740. For this spelling of 'Petrúcci', see also note 626. had a place of



741. The monastery looks more like a medieval fortress than a place of retreat.
742. Thrice.
743. Signorelli painted this picture.
744. A distance of approximately 154 miles over the most direct route which they followed.
745. Buonconvento.
746. Torrinieri.
747. Radicofani.
748. Ponte Centino.
749. S. Lorenzo.
750. Bolsena is on the site of the Roman city which supplanted the Etruscan city of Volsinium.
751. It is said by Pliny to have contained 2000 statues.
752. See Epitome Rerum Romanorum by Florus. I, 21.
753. The common story of the citizens becoming after the loss of their independence so sunk in luxury as to fall in subjection of their own slaves, has been rejected by Niebuhr, who considers the slaves were not domestic slaves, but serfs who aided the Volsinienses in the defence of their common home, and had obtained as their reward the rights of citizenship. (See Dictionary Greek and Latin Geography by W. Smith. London 1854-57. 2 vols. 8<sup>o</sup>).

754. The church of Sta. Cristina is famous for the 'Bolsena miracle' which took place here.
755. See note 729.
756. This spelling of "floor" is not unusual. N.E.D.
757. A curious form of "Reservatory", meaning a Place in which to set aside food. N.E.D.
758. This lake is properly called "Lacus Volsiniensis", taking its name from the town of Volsinium, which stood on the north east shore, but it was also called "Lacus Tarquiniensis" as its western side adjoined the territory of Tarquini (the chief of the twelve cities of the Etrurian League, and now called 'Corneto'). The lake, now known as "Lago di Bolsena", is, in fact, 26½ miles in circumference.
759. The larger island is called 'Bisentia; the smaller, 'Martana'.
760. As it stands this does not make sense: perhaps the insertion of 'in', after 'in each a church' would improve the sentence; thus "There are 2 islands in it, in each, a church. In ye one is St. Christina's body, ..." The over-use of the preposition 'in' has confused even the author.
761. The church on the island of Bisentia contains relics of Sta. Cristina, the virgin saint of Bolsena, whose footsteps on the rocks at the bottom of the lake are shown as proofs of her miraculous preservation from drowning by her pagan persecutors. See further "Lives of the Saints, by Alban Butler. vol. III, p. 173 ff. edited by H. Murston and D. Attwater, London 1956 4 vols.

762. The road passes through hills covered with oak trees.
763. For a full account see "Lexicon Latinatis" by Perin, vol. IV, page 816.
764. A highway running north from Rome through Sutrium, Volsinii, and Clusium in central Etruria to Arretium.
765. Forum Cassii was a town situated on the Via Cassia. Itineraries place it eleven miles N.E. beyond Sutrium, between that place and Volsinii, and forty-four miles from Rome.
766. 'Celeres' were knights who formed the bodyguard of the king.
767. Trossulum was taken by a body of cavalry alone, unsupported by infantry; an exploit thought to be so singular, that the Roman Knights were for some time called "Trossuli" on account of it.
768. "At the last it biteth like a serpent, and stingeth like an adder".
769. Johann Fugger came from a distinguished family in Ausburg and died from drinking excessively the wine to which he gave such celebrity, a Muscatel still called "Est, Est". When travelling, his valet preceded him and would write "Est" (it is good) on the doors of the inns where the best wine was to be had. The Bishop relished the wine so much that he never got any further. His valet's writing "Est" three times to show the superior quality of the liquor recalls the brewers' mark of "XXX".
770. The exact wording of the epitaph, composed by the valet is as follows:-

"Est, Est, Est, propter nimium est, Joannes de F.(o)u(cris),  
D(ominus) meus mortuus est".

771. "Cannella" (Italian) is a small tap or spout on a barrel.
772. A "Spigot" is a small peg or pin used to stop the vent hole in a barrel.
773. The bishop is represented lying on his tomb, with a goblet on each side of his mitre.
774. Viterbo is supposed to occupy the site of Fanum Volturne, celebrated as the place where the Etruscan cities held their general assemblies. From the name, it was most likely a temple or sanctuary where sacred meetings were held, which perhaps must have been sacred but of political significance. The twelve cities of Etruria (bounded on the north by the Apennines, on the east by the Tiber, on the west by the Tyrrhenian sea) were: Capua, Nola, Pompeii, Herculaneum, Surrentum, Marcina, Salernum, Campania, Volsinii, Veii, Caere, Tarquinii.
775. The form "Hetruria" frequently found in Manuscripts of Latin authors, appears to be incorrect, "Etruria" being proper. "Hetruria" (5 lines up in Hunter 134) has been altered from "Hetruria", but this spelling has been allowed to stand.
776. The cathedral is dedicated to San Lorenzo.
777. Basire might be confusing John II (533-535), who was buried at St. Peter's, Rome, with John XXI who was Pope from 1276-1277, and died at Viterbo. There is no indication that the monument is necessarily Sepulchral.
778. Rainaldo dei Conti di Spagni (Pope 1254-1261).

779. In the transept of the gothic church of S. Francesco is the tomb of Adrian V who died at Viterbo in 1276.
780. Situated in the heart of the Monte Cimino in a deep basin which is evidently the crater of an extinct volcano, three miles in circumference. A legend recorded by Servius (Ad. Aeneas L.C.) attributed its formation to Hercules.
781. "Clumbon" exists in medieval texts as a regular plural preterate. The old strong inflexions also remain dialectically, notably in Scottish ('clim', 'clam', 'clumb') but in the south, weak forms appeared early in the 15th century and prevail in 16th century prose. No others occur in Shakespeare or in the Bible of 1611. "Clumb" here is most unusual, and might possibly be an extremely conservative Northern usage.
782. Constructed in 1547+1559, the castle of Capiaruola is a masterpiece of Vignola. It was built for Cardinal Farnese (nephew of Paul III) on the southern slopes of Monte Cimino. The building is pentagonal in form, with a fosse and is surrounded by bastions.
783. Pier Luigi Farnese (1503-1547), the illegitimate son of Paul III, was invested by his father with the Duchy of Parma and Piacenza, and thus founded a dynasty which lasted till 1731.
784. Alessandro Farnese (1520-1589) was the eldest son of Pier Luigi.
785. The standards of the day recommended building on the strongest point, surrounding with a moat and walls. Vauban dominated 17th century thinking on fortification.
786. An unusual French version of the English "ajar", meaning slightly opened.

787. "best" has been inserted above the line.
788. The paintings, frescoes and arabesques in each room are by Fedrigo, Ottaviano, Taddoe Zuccheri, Tempesta and Vignola. They are devoted to incidents in the history of the Farnese family, and some to allegorical subjects.
789. Monterosi.
790. Veii is an ancient city of Etruria on the Via Cassia, twelve miles from Rome. The Veientine territory was separated from the Latin at the time of the foundation of Rome by the river Albula, later called Tiberis. To the south west of Rome it extended along the right bank of the Tiber down to the sea, and on the north of Rome it must at one time have stretched as far as Mount Soracte. The limits are uncertain, but to the north west the territory may have extended further than Monterosi, perhaps even to Mons Ciminius.
791. A city of Latium situated on the left bank of the Tiber.
792. Tibur, another ancient city of Latium, was situated on the Anio, to the north east of Rome.
793. An ancient race, said, with the Aborigines, to have founded several cities: Caere, Agylla, Pisa, Saturnium and others.
794. See Epitome of Roman History by Lucius Annaeus Florus. Book I, chapter 1.
795. Now called Baccano, Baccanae was a station on the Via Cassia and was probably a mile further on towards Rome than the modern town. Baccano stands in a basin-shaped hollow, evidently the crater of an extinct volcano which must have formed a lake until artificially drained.

796. See Florus. op. cit. Book I, chapter 6.

797. In fact Arsia Silva and Maesia Silva are two different places. The former was a wood on the confines of the Roman and Veintine territories, where a battle was fought between the Roman consuls, Brutus and Valerius Poplicola and the exiles Tarquins, supported by the Vaientines and Tarquinians, in which Aruns, the son of Tarquin, and Brutus were both slain. The place was probably no more than a sacred grove.

Maesia Silva is a forest in the territory of the Veientines, which was conquered by Ancus Marcius (see Livy: I, 33).

This is the Bosco di Baccano referred to by Basire.

798. Ancus Marcius is traditionally the fourth King of Rome. He lived from 642 to 617 BC. and is probably a historical figure and not an annalistic reduplication of the portrait of the legendary king Numa. Indubitably, he seized from the Etruscans a territory near the salt-pits at the Tiber mouth, he enlarged Rome and he built Pons Publicius. (See further Oxford Classical Dictionary, 2nd edition, 1970).

799. The modern Ponte Milvio or Ponte Molle carried the Via Flaminia across the Tiber, north of Rome. The bridge was built by Aemilius Scaurus in 109 BC. The road makes a sloping approach on either side to this place where Maxentius was defeated by Constantine in AD. 312.

800. "Flanimia" has been written instead of Flaminia.

801. Marcus Aurelius Valerius Maxentius was passed over when Diocletian and Maximilian abdicated. Rivalry with Constantine for the emperorship led to the declaration in 308 of Maxentius as a public

enemy. He still managed to maintain himself for some years in Italy but was destroyed at the battle of the Mulvian Bridge when Constantine invaded Italy with a small army. In fact the heat of the battle took place five miles higher up on the Via Flaminia. From this bridge, Maxentius' body was thrown into the Tiber in his retreat.

802. At Grotta Rosa on the Via Flaminia, about four miles from the Ponte Milvio is the site of Sax Rubra, where Constantine was converted to Christianity by the vision of the flaming cross inscribed with the words: "conquer by this!"
803. Maxentius' reputation was assiduously blackened by the victor. He was certainly no soldier, but there is little evidence to support the various charges. He granted toleration and restitution to the Christians and his "Persecution" of the Roman senate was fiscal in character.
804. It is impossible to tell the exact length of the Party's stay in Rome on this occasion. They left Siena on 29th September for Rome: a journey of approximately 154 miles. On the first day, I calculate that they rode about 48 miles and stayed in Bolsena. The second day's journey cannot be calculated, as distances are not mentioned consistently, and as an unspecified amount of time was taken to visit Caprarola. Allowing three or four days for travelling, the stay in Rome must have been about one week. Unfortunately there are no extant letters written by Basire from Rome at this time.



805. There are two gates here, the Porta S. Giovanni, anciently called "Caelimantua" and the "Porta Asinaria" which was bricked up by Ladislaws, King of Naples in 1408. The latter name stems from the family of the "Asinarii".

The Via Appia Nuova passes through the Porta S. Giovanni on the route to Naples. It was built in the 16th century by Gregory XIII.

806. This aqueduct was begun by Caligula in AD. 36 and finished by the Emperor Claudius in AD. 52. The water of the Aqua Claudia came from two springs near Sublaequum (Subiaco).

807. Marino lies near the ancient Castrimoenium, and was the stronghold of the Orsini family in the 13th century.

808. The lake, Lacus Nemoensis, now called Lago di Nemi, took its name from the temple to Diana known as Nemus Dianae which was situated in the midst of the dense forests on the lower slopes of Mons Albanus.

809. Velletri is the Volscian Vevester, subjected by Rome in 338 BC. and called 'Velitarae'. It is picturesquely situated on a spur of the Artemisio range of hills.

810. This date is wrong: see note 809.

811. Cisterna di Latina.

812. Sermoneta is dominated by the well-preserved Castello Caetani.

813. The Dukes of Sermonetta were from the Gaetano family.

814. Tres Tabernae is the name of a station on the Via Appia, between Arie ia and Forum Appii. In the Acts of the Apostles it is mentioned as the place where many of the disciples met St. Paul on his journey to Rome (Acts 28: 15).
- The Dictionary of Greek and Latin Geography, by W. Smith, London 1854-57 2 vols. places it exactly three miles from the modern Cisterna on the road to Terracina, and very near the beginning of the Pontine Marshes.
815. Priverno (former name 'Piperno') is the modern 'Priverum', an ancient and important city of the Volscians. The ruins of the ancient city of Priverum are situated about two miles north of the modern Piperno. It was an important city of the Volscians and was probably deserted after the ravages of the Saracens in the 10th century.
816. St. Thomas Aquinas died in the Cistercian Abbey of Fossanova in 1274 while on his way from Naples to Lyons.
817. Forum Appii was a town on the Appian Way forty-three miles from Rome. Horace says, (Satires: I, 3-6), that it was the usual resting place for travellers at the end of the first day's journey from Rome, though he and his companions preferred to divide the distance. The place is also mentioned by Cicero, (Ad Atticus, II, 10), and by St. Paul in connection with Tres Tabernae, (Acts 28: 15).
818. Pomptinae Paludes (Paludi Pontine) was the name given to the extensive tract of marshy ground at the foot of the Volscian mountains extending from the neighbourhood of Cisterna to the sea at Terracina. One tradition, preserved by Pliny asserted

that the tract was once occupied by no less than twenty-four towns. (No trace of this fact is to be found in any earlier writer and the whole story can be taken as having arisen out of some misconception. See Dictionary of Greek and Latin Geography by W. Smith. London 1854-57, 2 vols. II, P. 654 ff.

819. The actual marshes are formed principally by the stagnation of the waters of two streams called the Amasenus and the Ufens.
820. There have been various attempts at drainage, the first in 160 B.C. by Consul Cornelius Cethegus, which achieved only partial and temporary success. Some reclaiming of land was done under Julius Caesar, some under Augustus, and a serious attempt by Theodric also ended in failure.
821. The original construction of this, the most celebrated of all Roman highways, is due to the censor, Appius Claudius Caecus, who began it in 312 B.C., and completed it as far as Capua before the close of his censorship.
822. The road came from Porta Capena: a total distance of 131 miles.
823. It is paved with hard, basaltic lava (silex) which is found in the immediate neighbourhood.
824. Numerous sepulchres line both sides of the way.
825. "be" has been written above the line.
826. Terracina used to be the ancient town of Anxur which was a favourite resort of the Roman aristocracy.
827. This place is actually called Fundi and is famous for the Caecuban wine of antiquity.

828. "Naples" has been deleted, and the phrase "Kingdom of Naples" written in.
829. Harpocrates and Angerona were commonly regarded as gods of silence.
830. George Sandys and his companions threw all their bread overboard ship before disembarking at Naples to avoid paying the extortionate tax which was levied on it. (See Relation of a Journey begun AD. 1610 etc. by George Sandys. 1615. folio. p.197.)
831. I.e. 'you are fined'.
832. Manuscript reads "Carring".
833. Expenses.
834. Ager Caecubus was a district of Latium that stretched for eight miles between Terracina and Sperlonga. Horace frequently praises the wine produced here. (See Carmina i.20.9, and ii.14.25.)
835. Formiae is the place of Cicero's death in 43 BC. It is also claimed to be the abode of Lamus, King of the Laestrygones.
836. In the Villa Rubino are the important remains of a Roman villa of the first or second century, commonly called 'Cicero's Villa'.
837. On the formation of the Triumvirate by Octavian, Lepidus and Antony, Cicero fled to his villa at Formiae, but was overtaken by Antony's soldiers and murdered on December 7th, 43 BC.
838. "It was seated close to the water; insomuch as Cicero was accustomed to feed the fishes out of his window, and to take them for his pleasure with an Angle". George Sandys. Op cit p. 215.

839. Gaeta.
840. The source of the river Liris is a few miles from Lacus Fucius in the central Apennines.
841. On both banks are the ruins of Minturnae, once an important town including a theatre, an amphitheatre, and aqueduct.
842. Caius Marius (circa 155 BC. - 86 BC) was a Roman general and consul.
843. Cascano or Cassino.
844. The largest river in Campania,<sup>which</sup> has its source in the Apennines and passes under the walls of Capua.
845. This province is bounded on the north by Latium, on the east by the mountains of Samnium, on the south by Lucania, and on the west by the Tyrrhenian sea. It is one of the most beautiful regions in the world and is extremely fertile.
846. Campania has also been called Campi Laborini in Naturalis Historia by Pliny: (III, 5. section 9) from which is probably derived the modern name of Terra di Lavoro.
847. Virgil in the Georgics, (II, 224), selects this area as that of the best soil for agricultural purposes, and ideal at once for the growth of wine, oil, and corn.
848. Of all the ancient writers, Florus is the most enthusiastic about Campania. "Omnium non modo Italia, sed toto orbe terrarum pulcherrima Campaniae plaga est. Nihil uberius solo, ideo Liberi cererisque certamen dicitur. Nihil hospitalius mari". (Quoted from the Dictionary of Greek and Latin Geography, by W. Smith, p. 491 (a).)

849. Capua, originally Campanus, is the capital of Campania.
850. The Manuscript reads 'Vullurnum'. This is a rendering of the name for the town selected by the Tuscans for their new capital of 'Vulturnum'. There can be no doubt that Basire has merely omitted in this case, as in several other cases, to cross the '-t-'.
851. The Atellanae of the Oscans were dramatic entertainments and rude farces which were extremely popular in the area around Naples. They were probably performed in the Oscan language as long as that language continued in common use in the Campania district. The Fabulae were performed in the same place.
852. 'Parthenope' was the original name of 'Paleopolis' ('old city'), (which obviously could not have been called so until after the foundation of the new city.) The Roman poets used 'Parthenope' to designate 'Neapolis', (for example in Virgil's Georgics: IV, 564; The Metamorphoses by Ovid, XV, 711 etc.) In short, Naples used anciently to be called 'Parthenope' until the foundation of the new city, after which it persisted in poetry as a general name for the whole area.
853. Naples was originally a Greek city and a colony of the neighbouring 'Cumae', but the circumstances of its foundation are obscurely related. Seventeenth Century travellers, however, were certain that it was built by the people from Cumae. George Sandys, for instance, states, "It was first built by the inhabitants of Cuna ... and called Parthenope (a name most frequently given it by the poets)". See Relation of a Journey etc. by G. Sandys, London. 1615 Fol. p. 198.

854. The pleasant situation of the place and the gentle climate made it a flourishing and popular resort of wealthy Romans. The residents here were regarded as indolent, and Horace calls Naples "Otiosa Neapolis" (Epodes, 5.43) and Ovid, still more strongly, "In Otia natam Parthenopen" (Metamorphosis, XV. 711.)
855. The castle which stands on the 'high rock' is Castel Sant' Elmo, built in 1329 and altered to its present form in the 16th century by Pier Luigi Scriba of Valencia. Basire's mistake may be accounted for by the fact that St. Elmo was sometimes called Erasmus, Rasmus, or Ermo. Besides he may well have been told the name by a guide and written it down as it sounded.
856. Built for Charles I of Anjou by Pierre de Chaul and Pierre d'Agincourt between 1277 and 1283, the castle was enlarged under the Spaniards and by Charles III in 1735. It was the Royal residence of the kings of the houses of Anjou and Aragon.
857. Charles I (1226-1285) was King of Naples and Sicily, and Count of Anjou.
858. Charles V, of the Holy Roman Empire, (1500-1558) and King of Spain was the son of Philip, Duke of Burgundy (later Philip I of Spain). Naples was a Spanish dominion at the time, but war broke out in Italy over the rival claims of Charles and Francis I of France, to Milan, Burgundy, Navarre, and Naples.
859. "To unbridle the horse".
860. Diomede Caraffa was a late 15th century Moralist living in Naples whose works were published in 1608 and 1668. See Biographie Universelle. Paris 1951. 45 vols. vol. VIII P. 655.

861. Castel dell' Ovo is a more recent name. The castle is so called from its oval form, and is joined to the mainland of Pizzofalcone by a causeway on arches eight hundred feet long.
862. Third.
863. The Cathedral of San Gennaro was begun in the French gothic style by Charles I in 1272 and finished in 1314. In a silver tabernacle on the high altar of the Chapel of San Gennaro (St. Jannarius) are two phials, partly filled with the Saint's blood. The liquefaction of the blood which takes place annually on the first Saturday in May and on September 19th, is the greatest of the city's religious festivals. The Earl of Perth, Lord Chancellor of Scotland, who was a distinguished exile at the fall of the Stuarts, gives a fascinating description of the liquefaction ceremony, enacted especially for him on this occasion. (See Letters from James Earl of Perth to his sister the Countess of Errol and other members of his family, edited by W. Jerdan. 1845. Camden Society XXXIII. (Rome 1st Feb. 1696).
864. This chapel which dates from the early 17th century, has a luminous interior, faced with marble, seven altars with forty-two columns of Spanish broccatello and nineteen bronze saints. Four of the altars have paintings by Domenichino. The balustrade of the main altar is by Fansago, with small doors by Onofrio d'Allesio, and the beautiful silver altar front is by Solimena.
865. He died at Naples in 1254. His tomb was erected in 1318 by the Archbishop, Umberto di Montorio, from the designs of Pietro degli Stefani, then repaired and altered in the 16th century.



866. The archiepiscopal palace was founded in the 13th century and entirely rebuilt by Cardinal Filomarino, who began the work in 1647.
867. This building was founded by Queen Sancia, wife of King Robert, but it was entirely destroyed by fire in 1757. Vanvitelli rebuilt it in 1782 and it is now considered one of the finest in Naples.
868. The sepulchre of Joanna II, stands in front of the high altar.
869. The meaning is not clear. "Citello" (Italian) means "ground squirrel".
870. S. Pietro ad Aram, in the Strada of the same name, derives this name from an altar at which the Apostle St. Peter is said to have officiated, and to have baptized Santa Candida, and also S. Aspremo, the first Bishop of Naples.
871. "First bishop".
872. "The first Christian".
873. S. Maria del Carmini, in the Piazza del Mercato, was founded by Margaret of Austria, who arrived too late to save the life of her son, (see note 875) and devoted the sum she had brought as his ransom to the founding of a church and a convent, in which his body and that of his cousin might lie.
874. This crucifix, which is revered by the Neopolitans, is said to have bowed its head at the siege of 1439, to avoid a cannon-ball which passed through the church.

875. This is in fact Conradin, the last of the German Hohenstaufen dynasty, who sought refuge in Torre d'Astura after the battle of Tagliacozzo in 1268, only to be handed over by Giovanni Frangipani to Charles of Anjou by whom he was executed.
876. Inside the church of Sante Croce al Mercato is the small column of porphyry that formerly marked the place of execution of Conradin. The inscription, which commemorates the treachery of Giovanni Frangipani, Conte d'Astura is in Lombard characters:  
 "Asturis unique leo pallum rapiens aquilinum  
 hic deplumavit, acephalumque dedit".
877. San Domenico Maggiore, founded by Charles II in 1285, is in the gothic style, and contains many works of art.
878. While St. Thomas Aquinas was writing his "Summa Theologiae" the crucifix, now in the Cappellone del Crocifisso, said "Bene de me scripsisti, Thoma; quam ergo mercedem recipies?", to which the Saint replied, "Non aliam nisi te". See also note 725.
879. The sacristy is celebrated for the historical tombs among which are ten of the princes and princesses of the Aragonese Dynasty, contained in large wooden chests covered with crimson velvet; there are forty-five in number but many have no inscription,
880. His body was removed to Spain in 1667 by the viceroy, Don Pedro d'Aragon.
881. Ferdinand I, (1423-1494) also called Don Ferrante, King of Naples, was the natural son of Alphonse V of Aragon.

882. Ferdinand II (1469-1496), King of Naples, was the grandson of Ferdinand I and son of Alphonso II.
883. Joanna II, (1371-1435), Queen of Naples (1414-1435).
884. The chapel of St. Martini, on the right of the main door contains the picture of the Nativity by Fiammingo.
885. Founded in 1411 by Guerrello Origlia, the monastery of Monte Oliveto contains in the Piccolomini chapel the ~~mezzo~~-sized ~~mezzo~~-relievo of the Nativity by Donatello.
886. Jacopo Sannazzaro was born in Naples in 1458 and died there in 1530. He wrote in Italian the first modern pastoral romance, "Arcadia" (1504). He also wrote sonnets, and, in Latin, "De Partu Virginis" as well as other poems. His famous tomb was designed by Santacroce and was most probably completed by Montorsoli.
887. "for him" has been crossed out in the Manuscript.
888. In the margin of the Manuscript there is noted the following:-  
 "graven in marble Moses striking ye rock & a fountaine Cushing out. in ye sacristie is". Asterisks indicate that these lines are to be inserted after "... Meere ye sacristie, is".
889. St. Blasius, physician and Bishop of Sebaste, was martyred circa 316 AD. On one occasion he removed the fishbone stuck in the throat of a little boy and cured him. On account of this and other similar cures St. Blaise has been invoked for all kinds of throat trouble. He is the patron saint of all who suffer from afflictions in their throats. See further Lives of the Saints by Alban Butler, edited by H. Murston and D. Attwater. London. 1940 4 vols. vol I. p. 239.

890. The church of San Paolo in the Strada Tribunali was ruined in the earthquake of 1688. Two mutilated statues are still preserved from the temple of Castor and Pollox, which stood in this place.
891. Titus, Flavius, Sabinus Vespasianus, (9-79 AD.) was Roman Emperor from 69 until his death.
892. Titus Flavius Vespasian was appointed special Commander in February 67 to suppress the Jewish rebellion. By Nero's death he had largely subdued Judea, apart from Jerusalem and he returned to Italy in October 70.
893. Although it was begun in 1325, the church was entirely rebuilt and decorated by the finest artists of the time. It was completed in the middle of the 17th century. The Certosa of St. Martino is famous for the magnificent view from it.
894. "Belongeth" in the Manuscript has been altered to "Belonging", thus removing the main verb from the sentence.
895. See note 855.
896. An obscure word.
897. The cloister of the adjoining convent forms a large quadrangle, which has fifteen columns of white marble on each side and is adorned with statues of saints.
898. Gesu Nuovo, in the Largo Trinità Maggiore, was built in 1584.
899. This statement is ambiguous.
900. There are over three hundred churches; they are remarkable for their architecture, their works of art, and for the medieval tombs.

901. This might be a clue as to whether Basire intended the "Itinerary" to be published. Does he mean too tedious for the reader, or too much trouble to write down, himself?
902. The Arsenal and Dockyard adjoin the Castel Nuovo and the Royal Palace. The Arsenal was built in 1577 by the Viceroy Mendoza.
903. Castel Capuano or La Vicaria, in the Piazza dei Tribunali, was begun by William I and finished by Frederick II in 1231. It has been used as the Court of Justice since 1540.
904. Perhaps Ferrante Imperato, the 16th century naturalist who practised as an apothecary in Naples, and founded a botanical garden, and collected minerals. Imperato was in correspondence with the greatest naturalists of his day, such as Guilandi, Mercata and Aldrovande.
905. Contradictory records of longevity exist. A specimen was kept by Archbishop Laud in the garden of Lambeth Palace which, according to an old label attached by a piece of string to the shell, still preserved in the palace, states that the tortoise lived from 1633 until 1753 (120 years) when it was unfortunately killed "by the negligence of a gardener". Another tortoise kept by the Bishop of Peterborough had been commonly reported to have lived for 220 years, but certainly it lived at least 62 years and at the most, 92 years. A life span of 100 or so years is not an impossibility, but definitely unusual.
906. From the Latin "Anas" meaning a duck (plural "anatum"). This sentence is obscure. There are vague legends which claim that ducks grow in trees and fly away when they are 'ripe' but it is unlikely that Basire was so credulous as to believe them.

907. The paper reed, *Cyperus Papyrus*, was cultivated in ancient times in the delta of the Nile in Egypt. It is now extinct in Egypt but is found in the Upper Nile regions and in Ethiopia, as well as in Syria, and occasionally Southern Europe.
908. The "Chela" is the large, front pincer of a crayfish; hence "Chelate legs". It is difficult, however, to see how this relates to 'galleys'.
909. Monte Posilipo, from the Latin, Mons Pausilypus, is a steep volcanic ridge which runs south west from the Castle of St. Elmo, separating Puteoli from Naples. It is named after Vedius Pollio's 'care-dispensing' villa.
- 910.
910. A tunnel was opened to connect Puteoli with Naples. This passage, called in ancient times, the 'Crypta Neapolitana' and now known as the 'Grotta di Posilipo' is a remarkable work of its kind. It is 2244 feet long and 21 feet broad, and not less than 70 feet high. It is probable, however, that the work has been enlarged since Basire's visit.
911. Strabo assigns its construction to Cocceius, probably the M. Cocceius Nerva who was superintendent of aqueducts under Tiberius, who constructed a similar tunnel from Lake Avernus to Cumae (see, The Geography of Strabo 5.4.5). There is no reason to doubt this. See Dictionary of Greek and Latin Geography, by W. Smith, London 1854-57. (vol 1) p. 410 (a).
912. On the hill immediately above the East entrance of the grotto is an ancient sepulchre designated by tradition as the tomb of Virgil. (See W. Smith op. cit. p. 410 (a).)

913. The Sacred Laurel was awarded to Poets as well as to Victors.
914. See note 886.
915. Hugh Holland, the son of Robert Holland, was a native of Denbigh. He was elected to Trinity College, Cambridge, in 1589, and became a fellow there. On leaving Cambridge he went abroad, travelling as far as Jerusalem. He died in 1633. In An Itinerary, contaying a voyage made through Italy by John Raymond, London 1648.  $\text{R}2^{\circ}$ , there are some Latin verses by Holland on Sannazaro. (See D.N.B. vol. XXVII. p.146.)
916. This volcanic region lying between the Gulf of Naples and the Bay of Gaeta, is one of the most hallowed grounds in classical Italy, having countless associations with Greek and Roman history and mythology. Basire saw much of personal interest here.
917. Two blank spaces have been left in the Manuscript showing that Basire intended to fill in the date of his departure from Naples later on.
918. According to the Roman writers, the name Puteoli (Pozzuoli) was derived either from the stench arising from the numerous sulphurous springs in the neighbourhood, or (more probably) from the wells (putei) or sources of a volcanic nature with which it abounded. See W. Smith op. cit. p.678.
919. Cicero had a villa in this favourite resort of the Roman nobility. He gave it the name of "Academia", but often referred to it as his 'Puteolanum' (Ad Atticus: i, 4, xiv. 7, XV.1. etc.)

920. Caligula carried this bridge from the extremity of the mole of Puteoli across the bay to the opposite shores of Baja. It was merely a temporary structure and though formed of boats was covered with earth and open to horses and chariots. The ruins popularly known as the bridge are in fact the remains of the piles or piers of the mole of Puteoli.
921. Baja is reputedly named after Baios, Odysseus' companion. The place became a fashionable resort of the Romans because of the climate and the beautiful surroundings. (See the Odes of Horace, II. XVII. 17) Baja speedily became known as a place of indolence and luxury where nothing was thought of but pleasure and dissipation.
922. The remarkable promontory forming the northern limit of the Bay of Naples was called Misenum Promontorium (see Annals by Tacitus: VIV, 4.)
923. This tradition is commonly adopted from Roman writers. The trumpeter of Aeneas, was supposed to be buried there. (Aeneid, VI, 163, 212-235 etc.) In the Manuscript, the first two letters of "Aeneas" have been blotted out and "E...." inserted.
924. A tunnel called Grotta della Sibilla leads from Avernus to Baja, or rather to Lacus Lucrinus. The entrance is in the cliff on the South margin of the lake.
925. About midway between the two lakes is a narrow passage on the right leading to a small square room in which were Faucus Orci. The Bath of Sibyl is beside this and contains traces of mosaic pavement, the whole arrangement showing it to have been a warm bath.



There is another raised tunnel which in ancient times must have led from Lake Avernus to Cumae.

926. "Avernus" means "birdless". This lake was once overhung by dense forests which increased the gloom of the place and added to the concentration of mephitic vapours, which were said to have been so strong as to prevent birds flying over. (See also Aeneid, VI. 239). The poets exploited its associations with superstition and the supernatural.
927. There is some confusion between the Latin, "Lacus" and the Italian "Lago" here.
928. Agrippa attempted to unite Avernus and Lucrine with the sea thus dispelling the terrors with which poetry and fable had so long invested the lake. The forests were cut down, the ground cleared and 20,000 slaves employed to cut a canal through the tract which separated Avernus from the Lucrine and another through the narrow space separating Lucrine from the sea, thus reducing the lakes to sea level, and permitting the construction of Portus Julius.
929. The eruption of Monte Nuovo in 1538 destroyed the port.
930. This extensive ruin, octagonal without and circular within, is on the eastern side of the lake. The baths were magnificent, and in one of the rooms is still a mineral spring, called Aqua Capona.
931. "Perfect" has been inserted above the line.
932. "Foore" has been inserted above the line.
933. Asterisks indicate that "Here also a bath ..... fat swims on ye top of it", which is written in the right hand margin, is to follow "...Places of ye priests".

934. The Bagni di Tritoli lie just beyond the Lake of Lucrinus. Their present name is supposed to commemorate the reputation of the waters in the cure of Tertian Ague. Only part of the existing building is ancient.
935. There have been two alterations to this phrase. The original wording was 'Cooles ye liver', but 'cooles' was crossed out and 'Cures' substituted. Then the whole phrase was deleted and re-written in its present form.
936. George Sandys gives more details of this event. "Both above and below these baths were adorned with images (whereof some fragments do remain in some of them, which together with adjoining inscriptions, expressed and declared their several virtues). Defaced (as they say) one night by the Physicians of Salern, as an impeachment to their profit; they were punished for the same by the sea, being drowned in their return".  
(Relation of a Journey etc. by George Sandys. London 1615. Fol. p. 226).
937. "Pompeii" originally preceded "villa" in the Manuscript.
938. This list of owners of villas built in the hills above the shore at Baja is confusing owing to erratic punctuation and misleading word-order. Villas there belonged to the following people:- Pompey, Caius Marius, Cornelius Tacitus, Julius Caesar, and Domitia Longina, (The daughter of Gnaus Domitius Corbulo). The name C. Capurtii is obscure.

939. Agrippina Minor (AD. 15-59), (Julia,) was Nero's mother, and in the first years of his rule was almost co-regent. After the fall of Pallas, however, and the opposition of Burrus and Seneca, she lost her power, and in March 59 she was murdered at Baiae by a freedman, Anicetus, acting on Nero's orders.
940. "Through" has been crossed out in the Manuscript and "two" substituted.
941. "Of" has been crossed out in the Manuscript and "about" substituted.
942. See note 921. Baiae was preeminent among Roman cities for the dissoluteness of its morals.
943. Hot springs, baths.
944. In the 17th century, before the true character of Roman ruins was understood, almost every building of any size was called a temple. This 'Temple' was in fact the first of the halls housing the magnificent baths. Terra-cotta pipes to carry water still exist.
945. This large octagonal building includes the remains of an aqueduct, a caldarium and subterranean galleries which prove it to have been a bathing establishment.
946. After the fall of the Empire, Baiae declined rapidly. In the 8th century it was ravaged by Saracens and at the beginning of the 16th century was finally deserted by its inhabitants, who, during the wars between Louis XII of France and Ferdinand 'the Catholic', migrated to Naples.
947. In the Manuscript, the "-a-" in 'Causay' has been crossed out, A paved road runs more than 200 feet into the sea.

948. Or more precisely:- "Nullus in orbe sinus Baius praeclucet amoenis"  
(Epodes. I. I. 83).  
Basire's moral indignation makes him dismiss the natural beauty  
of the place.
949. See note 920.
950. Mercato di Sabato is a modern name for the Elysian Fields.
951. The most extensive ruins on the Bay of Bauli have been identified  
with the villa of Hortensius.
952. The spacious chambers for his fish are now submerged. They are  
supposed to have been the ponds for his muraenae which are  
celebrated by Cicero, Pliny, the naturalist, and Varro.  
Hortensius was so attached to his fish that he said he would rather  
lose two 'muli' (mules) from his chariot, than two 'Mulli' (type of  
fish) from his ponds. Antonia, wife of Drusus, the subsequent  
owner of the villa, became so fond of one of the Muraenae that  
she had gold ear-rings made for it, a sight which Pliny says  
brought many visitors to Bauli. (The Murena was a fish of which  
the ancients were extremely fond.)
953. The flat tract lying between the Mare Morto and the Lago del Fusaro,  
bounded on the north east by the Monte Selvatchi and on the south  
west by the Monte di Pricida, is the Amplum Elysium, the Elysian  
Fields, of the 6th century.
954. Numerous tombs line the road from Cumae to Misenum.
955. Cento Camerelle, or Carceri di Nerone, is an extensive subterranean  
masonry, the use of which has not been satisfactorily determined.

Some calcereous deposits on the walls and their sloping towards the centre, prove they were reservoirs of water brought 50 miles from Serino by the Julian Aqueduct.

956. A Roman reservoir on the summit of the hill between the Bay of Bauli and the Mare Morto, built for the water from the Julian Aqueduct. It is 220 feet long and 83 feet broad, with a vaulted roof of massive stones, supported by 48 pilasters arranged in regular lines of twelve each, and forming five distinct compartments. It is entered at the two extremities by stairs, each of which has 40 steps. The roof is perforated by 13 square apertures which served the double purpose of ventilating the interior, and of affording the means of drawing up the water.
957. 'Through' has been added above the line, in the Manuscript.
958. It is more likely to have been built by Agrippa.
959. See note 955.
960. The exact distance is fifty miles.
961. The third and inner basin of the Port of Misenum. It was here that the conference between Augustus, Antony and the younger Pompey took place.
962. Monte Barbaro, two and a half miles north east of Cumae, the Mons Gaurus of the Ancients, is the highest volcanic cone of the district. Its sloping sides, composed of volcanic sand and ashes, were very favourable to the growth of vines. The wine produced here ("Gaurus") was celebrated in ancient times.

963. From 1536 to 1538, the district west of Naples was subject to frequent earthquakes. In September 1538 they succeeded each other with alarming rapidity, and on the 28th September, the district was convulsed by over twenty shocks. The sea is described as having moved back about two hundred paces from the original coast-line.
964. The meaning of this word is obscure.
965. Lake Avernus.
966. Pedro de Toledo (1484-1533) became Viceroy of Naples in 1532. Finding the kingdom in chaos, he restored the area by building houses and gardens and repairing the roads.
967. The eruption of Monte Nuovo in 1538 half filled up the lake, which is now only a small marsh filled with reeds.
968. Portus Julius was constructed by Agrippa, and not Augustus.
969. The amphitheatre was finished under Vespasian.
970. The meaning of this is not clear.
971. Solfatara, known in ancient times as 'Forum Vulcani', is the crater of an extinct volcano, but is still strong enough to emit sulphurous gases, the deposit of which causes an accumulation of sulphur. The ground is hot, and makes a hollow sound when stamped upon.
972. The Convent of San Gennaro was built in the 16th century on the supposed site of the beheading of St. Jannarius, beside the road to Angano.

973. St. Jannarius, Bishop of Benvento, was condemned along with his companions to be torn to pieces by wild beasts, but the animals refused to go near them, and they were beheaded in AD. 305.
974. Monti Leucogei, the hills on the east of the Soltafara, retain their ancient name of Colles Leucogaei which is derived from the white colour of the Aluminous efflorescence on their surface.
975. The crater of Agnano became filled with water in the Middle Ages. According to George Sandys ('Relation of a Journey etc. p. 206) "nothing liveth in it but Frogs."
976. Grotta del Cane is a small aperture at the base of a rocky hill. Pliny describes it among "Spiracula, et Scrobes Charoneae, mortiferum spiritum exhalantes". Carbon dioxide covers the floor to a height of about two feet, instantly extinguishing lights held in it, and suffocating, and killing animals. Travellers delighted to watch experiments with dogs. These experiments became so frequent that Sandys notes: "It is sport to see how the dogs thereabout will steal away, and scud to the tops of the mountains at the approach of a stranger." (Op. cit. p. 207)
977. Basire is more honest about the results of his experiments here than one suspects Sandys to be. George Sandys claims (Op. cit. p. 207) that a dog drawn out ("Stark dead") recovered and swam to the shore after having been thrown into the lake.
978. Cf. Sandys: "The French King Charles the eighth of that name, who held the Kingdom of Naples for a while, made tryal with an Ass, which immediately died. The like befell to a fool-hardy soulder." (Op. cit. p. 207).

979. Cap à Pé means "From head to foot". (Cf. Hamlet, Act I. Scene 2, line 200).
980. An obsolete form of Alum, which is a whitish, transparent mineral salt; it is very astringent and is used in dyeing. N.E.D.
981. The Stufe di San Germano are old chambers on the south east side of the lake from which hot sulphurous vapours rise at a temperature of 180 degrees Fahrenheit. The name of the Stufe commemorates the vision of S. Germano, Bishop of Capua. (See note 982).
982. St. Germanus saw in a vision Paschasius, Deacon of Rome, long after the latter's death. He was in purgatory for having adhered to the Schism of Laurence against Pope Symmachus, but after a few days, Paschasius was redeemed by the Bishop's prayers.
983. This sixty feet high brick structure has an arch eighteen feet wide. It served as a bridge between the hills on either side of it.
984. Cf. notes 924 and 925. This is the second visit made by the party to the Cume area.
985. The truncated cone of the volcano, Vesuvius, is 7½ miles south east of Naples.
986. Lacrima Christi.
987. The first eruption occurred on the 24th August in 79 AD. under Titus. It is notable as the eruption which destroyed Pompeii and Herculaneum, and caused the death of Pliny the Naturalist.
988. The historian, the younger Pliny, describes in letters to Tacitus (VI. 16 and 20) the death of his uncle who, when stationed with the Roman fleet at Misenum, set out to save the people of Retinae and other sufferers in Pompeii.



989. "Vorago" (Italian) is a poetic word meaning 'gulf', 'abyss', or 'chasm'.
990. An Italian word meaning 'cup'.
991. The eruption of 1306 is described by Leandro Alberti in "Descrittione di Tutta Italia", A. Giaccarelli. Bologna, 1550. Fol. The next eruption was in 1500 but violent earthquakes shook the area during the interval of 194 years. The worst shock was on 30th December 1456 when 40,000 people are reputed to have died.
992. Basire has probably confused this eruption with that under Innocent II in 1139 when lava flowed for eight days and the ashes erupted for thirty. Pope Benedict IX was Pope from 1032 until 1045.
993. In his Life of Crassus, Plutarch describes the escape of Spartacus and his followers, encamped in the plain of the crater, from the Romans. The gladiators managed to descend by making ladders out of vine boughs. The unsuspecting Romans were attacked in the rear by the gladiators who had marched round the mountain. The whole Roman camp was destroyed.
994. One of the greatest eruptions of modern times occurred on 16th December 1631 when 18,000 people died. The volcano burst into activity in the following year, in 1645 and in 1654.
995. See Lives of the Saints, by Alban Butler, edited by H. Murston and D. Attwater. London 1956, 4 vols. 8<sup>o</sup>, vol. III, p. 594 ff for an account of these relics.
996. See Introduction: The Manuscript.

997. Monte San Giuliano is the "Eryx" of the Ancients. The mountain rises to a height of 2464 feet and was formerly crowned by Eryx, an Elymian city of mythological origin, famous for the Temple of Venus, called 'Venus Erycina', a building ascribed by Virgil to Aeneas.
998. The company hired horses from Trapani.
999. The church and Carmelite convent of the celebrated Madonna of Trapani is an establishment made rich by the countless numbers of pilgrims who have congregated there.
1000. Loreto, in Calabria, is a little town and a famous pilgrim resort.
1001. This statue, in the shrine, is of Parian marble, and represents the Virgin and Child. It is covered with gold and precious stones; the hair, eyebrows, nostrils and lips are painted.
1002. This wholly isolated peak, rises in the middle of a low undulating tract which causes its height to appear much more considerable than it really is, so that it used to be regarded as the highest mountain on the island after Aetna. Pizzo dell'Antenna (6477 ft.), Monte Salvatore (6264 ft.), Monte Sori (6149 ft.), Rocca Busambra (5297 ft.), are all higher.
1003. The eponymous founder of the town of Eryx was the son of Butes and Lycaste, a Sicilian damsel, from her beauty named Venus. Eryx was slain in a wrestling match with Hercules.
1004. Bebryces is a nation on the Pontus in Asia.
1005. Aeneid, V., II. 759+60.

1006. Sicilians.
1007. The Romans paid extraordinary honours both to the goddess Venus Erycina and to her temple on account of their supposed connection with Aeneas.
1008. The revenues of several cities were apportioned to this, the most magnificent and sensual of heathen places. Its priestesses were selected from among the most beautiful women in the land.
1009. Its present name is derived from a miracle of St. Julian, who drove off the Saracen besiegers with a pack of hounds. As the place was in ruins by the time of Tiberius this legend must be apocryphal.
1010. In Greek legend Anchises was the father of the Royal House of Troy, and father, by Aphrodite, of Aeneas.
1011. Ac Lucus late sacer additur Anchiseo. (Aeneid, V ll. 760-61).
1012. Cape Cofano.
1013. Cape St. Vito.
1014. The Gulf of Castellammare.
1015. Monte Pelligrino.
1016. Anciently called 'Panoramus', this Phoenician colony of the 8th to the 6th century BC. was an important Carthaginian centre, which was finally acquired by Rome in 254 BC.
1017. Palermo lies in a large fertile plain, which from its shape, being surrounded by mountains, and from its luxuriance, has been called 'the vale of the golden shell' ("Conca d'Oro").

1018. The two principal streets, the Via Maqueda and the Corso Vittorio Emanuele, more than a mile in length, divide the city into four quarters. The latter road is still sometimes called the "Cassaro" by the local inhabitants.
1019. The cathedral was built on the site of an older basilica or mosque of the 9th century, and was founded in 1185 by Archbishop Gualtiero Offamilio, an Englishman ("Walter of the Mill").
1020. Antonello Gagini (1478-1536) sculptured these statues. Fragments of the High Altar are now in the Choir.
1021. The following royal tombs are to be found in the cathedral:-  
that of Frederick II (died 1250), of Peter II (died 1342), of Henry IV (died in 1197), of Roger II (died 1154), and of his daughter Constance (died 1198). There is also the sarcophagus of Duke William, son of Frederick II, and Constance of Aragon (died 1222) the wife of Frederick II.
1022. The meaning of this is not clear.
1023. Francesco Spezzini was a painter and engraver, from Genoa. He flourished circa 1578.
1024. The Casa della Professa, also called the Church of Gesù (built 1564-1636) is richly decorated.
1025. Dictionaries do not list this word. It is probably from the Latin, "Asterius" meaning a precious stone.
1026. An Italian word.

1027. San Giuseppe dei Teatini was designed by Giacomo Besio in 1612. Basire's figures are not strictly correct here. In addition to the 14 monolithic columns in the nave, 8 colossal columns of marble support the dome.
1028. Refectory.
1029. The Palazzo Reale was built by the Saracens, enlarged by Roger II and his successors, and further altered afterwards.
1030. This building is now called 'Capella Palatina'.
1031. A statue of Philip V, of Bourbon, stands in this yard.
1032. The hated Angevin rule beginning in 1268 with Charles of Anjou, King of Sicily was soon terminated by the rebellion known as 'The Sicilian Vespers', which broke out in front of the Norman church of Santo Spirito in Palermo, at the hour of Vespers on Easter Tuesday, 1282. Every Frenchman in Palermo was murdered.
1033. The Monastery of San Martino was founded by Gregory the 'Great' in the 6th century but was destroyed in 820 by the Saracens. Rebuilding began in the 14th century.
1034. Santa Maria La Nuova is the work of Saracen artists, in the Norman-Gothic style. The mosaics here are renowned.
1035. In the transepts are the tombs of William I and II, those of Queen Margaret, wife of William I, and their sons Roger and Henry.
1036. Basire spent three weeks and three days in Palermo.
1037. The Lipari Islands or 'Aeolian Islands' form an archipelago of seven islands and numerous rocks.

1038. A nautical word meaning to raise (a sail) aloft with a rope, pulley or tackle. N.E.D.
1039. Ischia is  $18\frac{1}{2}$  miles in circumference, and the largest island in the neighbourhood of Naples.
1040. Forio is a coastal town.
1041. Galley-boat.
1042. The island of Procida is the ancient 'Prochyta'.
1043. The island of Nisidia, the ancient 'Nesis', belonged to Lucullus and was the retreat of Marcus Brutus, who was visited here by Cicero. The conspiracy against Caesar was planned here by Brutus and Cassius.
1044. Mola.
1045. The ancient Vulturno is the longest river in Southern Italy, (96 miles).
1046. The Garigliano.
1047. Caieta, the nurse of Aeneas, is supposed to have been buried on the top of Monte D'Orlando.
1048. The fortress of Gaeta was once important. It preserved its freedom throughout the Saracen invasions, became powerful under the Normans, and though besieged many times during the Middle Ages, rarely capitulated.
1049. "Tu quoque Littoribus nostris, Aenia nutrix,  
Aeternam moriens famam, Caieta, dedisit;  
Et nunc servat sedem tuus." (The Aeneid, VII, 1.)

1050. Henri de Lorraine, 5th Duc de Guise, (1614-1664), the French General and Adventurer, took part in the insurrection against Naples, (1647-48), but was arrested, and sent as a prisoner to Spain, narrowly escaping execution.
1051. St. Francis of Assisi, when assailed by temptations of the flesh, threw himself into ditches of snow, and if this failed in effect, he threw himself into a briar patch and rolled in it.
1052. "The stone" is a hard formation in the body, usually occurring in the kidney, urinary bladder or gall bladder. N.E.D.  
No dictionary lists "Rooke" and, as stones (or calculi) are given the names of the parts of the body in which they occur, one can only presume that Basire means here a Renal calculus or stone in the kidney.
1053. The Cathedral of Sant' Erasmo dates from 1106.
1054. Charles, Duc de Bourbon (1490-1527), Constable of France, was killed in the first assault on Rome (May 6th, 1527) just before the capture and sack of the city.
1055. Terracina.
1056. The cathedral, dedicated to St. Peter, is supposed to occupy the site of the Temple to Jupiter Anxur. It was consecrated in 1074, and rebuilt in the 17th century.
1057. "Circaeumque ignem, quis Iuppiter Anxurus arvis  
praesidet et viridi gaudens Feronia luco".  
(Aeneid. VII. ll. 799-800)

1058. The enchantress Circe is fabled to have haunted Monte Circeo, or 'Cimello' (1775 feet), which was formerly an island. On its slopes are caves and the cyclopean walls of the vanished town of Circei.
1059. Elpenor was one of the companions of Odysseus who were metamorphosized by Circe into swine, and afterwards back into men. Intoxicated one day with wine, Elpenor fell asleep on the roof of Circe's residence, and in his attempt to rise he fell down and broke his neck.
1060. December 15th, 37 AD.
1061. The event is described in detail in MS. Hunter 94: A Brief Relation of a voyage from Rome thro' the Kingdoms of Naples and Sicily to the Isle of Malta, by Isaac Basira.
1062. King Charles I was summoned to the scaffold at 2 o'clock on January 30th, 1649.
1063. Laurentum.
1064. Fiumara.
1065. Palazzo Verospi is near the Via Fontanella and the Corso.
1066. Curia Innocenziana, more generally known as the Piazza di Monte Citorio was begun in 1642 at the expense of Innocent X.
1067. Piazza Capranica.
1068. The original temple was built during the 3rd consulate of Agrippa to commemorate the victory of Actium over Antony and Cleopatra. The existing temple is not that of Agrippa, but a new one built by Hadrian of brick, on a larger scale and upon



different lines. The Pantheon was consecrated as a Christian church in 609.

1069. Piazza di San Pietro.

1070. Antonius Pius was Roman Emperor from AD. 137 to 61.

1071. The Roman hearth goddess.

1072. There does not seem to have been a building of this name, but see note 1074.

1073. The Circus of Flaminius was completed in 221 BC.

1074. A tall obelisk in the Egyptian style surmounts Bernini's "Fontana dei Firmi". This column in fact stood once in the Circus of Maxentius. It bears the names of Vespasian, Titus and Domitian in Hieroglyphics.

1075. The Palazzo di Venezia was originally the Palazzo di San Marco. It was built circa 1455 by Pope Paul II, who is said to have watched the horse-racing from it.

1076. The 'Capitol' (Italian, 'Campidoglio') is the name used collectively for the various public buildings on the Capitoline, the smallest of the seven historic hills.

1077. Until the time of the Tarquins, the Capitol bore the name of 'Mons Saturnus', from the mythical King Saturn who was the God of agriculture, and a king in the time of Janus.

1078. The daughter of the governor of the Citadel of Rome on the Capitoline hill betrayed the fortress to the Sabines in return for "What they wore on their left arms". She meant: their bracelets, but as they entered, they cast their shields upon her and crushed her to death.

1079. In the digging of its foundations, the head of a man was found, still bloody; an omen which was interpreted by an Etruscan augur to portend that Rome would become the head of Italy. Thus the name of the hill was changed to Mons Capitolinus.
1080. Tarquinius Priscus, the fifth King of Rome, is said to have built the original "Cloacae", ('sewers'), the Circus Maximus, and the Capitoline Temple.
1081. The seventh and last King of Rome, Tarquinius Superbus (534-510 BC.) is in Roman legend the son of Tarquinius Priscus.
1082. The equestrian statue of Marcus Aurelius was brought from the Lateran in 1538 by order of Pope Paul III. The bronze working bears traces of ancient gilding, and is an almost unique example of antique imperial statues of the kind.
1083. This must be Adrian VI (Adrian Dedel) who was Pope from 1552-53. He was associated with Cardinal Ximenes in governing Spain.
1084. At the top of the stair-case of the Palazzo Senatoria in the Piazza del Campidoglio stands a fountain which is adorned with the figures of Tiber and the Nile.
1085. Constantine the Great (Flavius Valerius Constantine) was born around 280. He was Roman Emperor from 293 to 306.
1086. St. Ladislaus I, King of Hungary (1040-1095) was a very popular king. He is notable for his anti-heathen policies.
1087. Lucius Aelius Aurelius Commodus was Roman Emperor from AD. 180-92.
1088. The Sabines lived to the north east of Rome, mainly in villages. Many wars against the Romans ended in defeat and slavery for the Sabines.

1089. The Temple of Julius Caesar, or 'Heroon' was built in honour of 'Divos Iulius' on the site where his body was burnt, on the east side of the original Forum. The terrace attached to it was called "Rostra ad Divi Iuli" from the beaks (or prows) of the Egyptian ships taken at Actium which adorned it.
1090. Gaius Duilius, a Roman general, and consul, defeated the Carthaginians near Mylae (the modern "Milazzo") on the north coast of Sicily in 260 BC. This was the first naval victory won by the Romans. Duilius treated the engagement as a land battle and used boarding planks and grappling hooks to enable the Romans to fight at close quarters.
1091. Marcus Antonius Creticus, Praetor in 74 BC, was given a special 'Imperium' to deal with the Sicilian pirates, but was unsuccessful in his campaigns and defeated by the Cretans.
1092. Sixtus V (Felice Peretti) was Pope from 1585 until 1590.
1093. Giovanni de' Medici was Pope from 1513 until 1521.
1094. Matteo Barberini was Pope from 1623 until 1644.
1095. Sappho, the Poetess, and daughter of Scamandroynymus and Cleis was born circa 612 BC.
1096. Laertius Diogenes is the author of an extant compendium of the lives and doctrines of the ancient philosophers from Thales to Epicurus. He probably lived in the first half of the third century AD.
1097. Mark Antony was the eldest son of Antonius Creticus. He was born circa 83 BC, and committed suicide in 31 BC.

1098. The traditional palace of Numa Pompilius was the depository of the state archives and annals. It also included the Sacraarium of Mars with the Ancilia, or sacred shields, which fell out of the skies, and the spears which trembled on the outbreak of war.
1099. The 'Milliarium Aureum' (Golden milestone) is a bronze covered column set up by Augustus as the starting point of all the roads in the Empire with distances from Rome to the main cities engraved at its base.
1100. Traitors were hurled from the Tarpeian Rock in the days of Ancient Rome.
1101. This must be the "Tullianum" which was the underground execution cell of the prison of Rome on the Capitol.
1102. The Hall is the main apartment of the Palace of the Senator, founded by Boniface IX at the end of the 14th century as a fortified residence for the Senator. The facade is by Michelangelo.
1103. Ugo Boncompagni was Pope from 1572 until 1585.
1104. Santa Maria in Arcoeli which dates from about the 7th century, stands on the highest point of the Capitoline, occupying the site of the Roman citadel where, according to Medieval tradition, the "Tiburtine Sibyl" foretold to Augustus the imminent coming of Christ.
1105. An Angel sheathing his sword and standing on the top of the Castello Sant' Angelo, appeared to St. Gregory, to prophesy the end of the great plague of 590.

1106. In Mythology, Phaeton was the son of Helios and the heroine Clymene.
1107. The Colosseum, or Flavian Amphitheatre.
1108. The Arch of Gallienus was erected in 262 AD. in honour of Gallienus and his wife Salonia.
1109. The second building, which was dedicated to the seven Planetary Deities, received the name of 'Pantheon', which means 'Most Holy Place', and not "Dedicated to all the gods" as is often supposed. The church was first dedicated in 609 to Santa Maria ad Martyres, in allusion to the twenty-eight cart-loads of martyrs' bones carried up from the catacombs.
1110. I can find no details of this punishment. Perhaps Basire means Pope Stephen VII (896-897) whose conduct towards the exhumed remains of his predecessor, Pope Formosus, which he placed on trial, desecrated and degraded, ended in his own imprisonment and strangulation in August 897.
1111. Santa Maria Sopra Minerva is an ancient church built on the site of the Temple to Minerva, which was rebuilt in 1280. On the right side of the facade are small marble plaques which register the heights reached by the floods of the Tiber.
1112. The Thermae of Agrippa used to be connected with the Pantheon, beyond which, in the Via Arco della Ciambella, are the remnants of a hall that formed part of these baths.
1113. The Circus of Flaminius was built on the site of Santa Caterina dei Funari (see note 1073).

1114. This temple to the Roman goddess of war was built in 296 BC. but was vowed somewhat later. It was in the Campus Martius, near the altar of Mars, and was often used for Senate meetings.
1115. Julius Caesar began this building which Augustus finished in 13 BC. He dedicated it to the son of his sister Octavia. The medieval palace erected in the ruins belonged successively to the Pierleoni, Savelli, and Orsini.
1116. Piazza Montanara.
1117. The church of San Nicole in Carcere occupies the site of the three temples of Juno Sospita, Spes, and Janus. Basire's spelling of "Carcere" is extraordinary.
1118. Villa Palatina.
1119. Isola Tiberina is an island in the Tiber whose shape suggested the form of a ship, and an obelisk represented the mast.
1120. The church of San Bartolomeo now stands on the site of the temple of Aesculapius. The ruins of the temple are in the orchard of the convent.
1121. Ponte Fabricio is now the oldest bridge in Rome.
1122. Santa Maria Del Sole.
1123. Piazza Bocca della Verità.
1124. The tenth Labour of Hercules was the fetching of the oxen of Geryones in Erytheia. On his return, the Princes of the Ligurians, Alebion and Dercynus attempted to carry off the oxen, but were slain by Hercules. 'Corus' is obscure.

1125. The 'Hercules Invinctus', near the Porta Tragicimena was an important place of worship.
1126. The bodies of executed criminals were exposed to the sight of the people on the "Scalae Gemoniae", in front of the Mamertine Prison.
1127. Cardinal Peter of Illyria built this church on the supposed site of the house of the sainted Roman matron, Sabina, between 425 and 432.
1128. The Jeronymite church and convent of S. Alessio was built here in AD. 305.
1129. Priapus was a god of fertility whose symbol was the phallus.
1130. Porta Tragicimena.
1131. This is most likely to be the Temple to Salus (meaning 'the safety of the state') on the Quirinale, said to have been built in 302 BC. by the dictator C. Junius Bubulcus.
1132. Monte Testaccio is an isolated hill, 115 feet high and half a mile round, which is entirely composed of broken pieces of earthenware ('testae') dumped here from the neighbouring Emporia, or ancient storehouses by the Tiber.
1133. Outside the Porta San Paolo is the Pyramid of Caius Cestius (died 43 BC.), the Praetor and Tribune of the Plebs. This is a pyramid of brick and marble, 121 feet high, with a base 100 feet square. An inscription records that it was built in three hundred and thirty days.
1134. The Porta Ostiensis is now called the Porta San Paolo.

1135. San Paolo alle Tre Fontane is a 5th Century church which was rebuilt in 1599 by Giacomo della Porta. Inside are the three fountains of the legend, and the pillar to which St. Paul was bound is shown between the first and second altars. See note 1137.
1136. This is an obscure allusion.
1137. The Monastery of the Tre Fontane was built on the traditional site of the martyrdom of St. Paul, whose severed head rebounded three times from the ground causing three fountains to spring up. Three churches were built here but the area was abandoned as malarial.
1138. Palazzo Barberini is one of the most impressive palaces in Rome. It was begun by Carlo Maderna for Urban VIII in 1624.
1139. This ancient church was rebuilt in 1475, and has a facade by Maderna.
1140. The Campus Sceleratus of Republican Rome is where Vestals who broke their vows or let the sacred fire go out were buried alive.
1141. Santa Maria Della Vittoria, in the Via Porta Pia, is so called from the miraculous picture of the Virgin, said to have obtained many victories over the Turks. It was built in 1605 by Carlo Maderna for Pope Paul V.
1142. The Via Quirinale is now the Via Ventiquattro Maggio.
1143. This round church was once a caldarium or a hall of the Baths of Diocletian.



1144. The colossal ruins of the Thermae of Diocletian constitute the largest of all Roman baths. The baths were built by Diocletian and Maximilian in 305 and in 306, and were vast enough to allow 3200 people to bathe at once.
1145. The Villa Montalto belonged in the 16th century to Cardinal Montalto, nephew to Pope Sixtus V, and was once the property of the Propaganda College.
1146. Via Nomentana.
1147. Constantine built Sant' Agnese fuori le Mura in 324 above the catacomb in which the martyred St. Agnes was interred in 304.
1148. The Convent of the Order of the Cruciferi adjoins San Crisogono in the Trastevere.
1149. Agrippa brought the 'Aqua Vergine' to Rome for his baths in 19 BC. These waters also fed the Fontane di Trevi, the fountains of Piazza di Spagna, the Piazza Nuova, and the Piazza Farnese. The one and a half mile long aqueduct runs through the Villa Giulia.
1150. Also called the Forum of Ulpian, from the Emperor's name, M. Ulpian Trajanus, this structure was built by Apollodorus of Damascus between 111 and 114 AD.
1151. The heart of the ancient city of Rome.
1152. The tradition of the church has consecrated the Mamertine Prison as the place where St. Peter was confined in the reign of Nero. The pillar to which he was bound is displayed and also the fountain which miraculously sprang up to enable him to baptize his gaolers, Processus and Martinianus. Underground passages connect the prison with the Forum of Caesar.

1153. On the side of the steps down into the lower prison is the supposed impression of St. Peter's head on the surface of the rock, against which it was driven by his gaolers.

Appendix

Isaac Basire de Preaumont was born in Rouen in 1607. His father Jean was a lawyer and belonged to the lowest order of French nobility. It is generally accepted that Isaac Basire came from Rouen although Anthony Wood<sup>1</sup> asserts that he was born in Jersey. Certainly, Basire was associated with two influential clergymen from the Channel Islands ; Daniel Brevint and Jean Durel<sup>2</sup> and did have connections over there, but there is no evidence to show that he was actually born in Jersey.

Jean Basire was a protestant and seems to have wanted his son to receive an excellent education. At the age of 16 Isaac was sent to university at Rotterdam and in 1625 he moved to Leyden where he graduated M.A.<sup>3</sup> Isaac came to England in 1628, and the first mention we have of him shows that he was already becoming a learned man. Archdeacon Baddeley refers to him as an "Emperor over many lands of speech". In 1629 Basire was ordained by Bishop Morton of Coventry and Lichfield.

Bishop Morton and Basire had a high regard for each other. In any event Morton thought highly enough of Basire to take him with him on his promotion to the see of Durham in 1632. In The Dead Man's Real Speech ( Basire's funeral sermon on Bishop John Cosin of Durham in 1672 ) he pays tribute to Morton in the following way:-

- 
1. Athenae Oxonienses by Anthony A Wood. ed. P.Bliss, London 1813-1820 4 vols., 4<sup>o</sup> Vol. ii. p.518.
  2. See Biographica Brittanica by Andrew Kippis. p.667 n.Kippis states that he has had "some materials imparted to him" by "A gentleman" which expressly contradict Wood's assertion that Basire was born in Jersey. There are no records on the island to refute Kippis' view.
  3. see Anthony Wood, op cit. ~~xx~~ Vol.ii. p.518n.

"I do bless God's providence that I had above an apprenticeship the happiness to be brought up as domestic chaplain at the feet of such an eminent Gamaliel."

On a journey to Edinburgh in 1632 Charles I and Archbishop Laud stayed in Auckland Palace, the residence of the Bishop of Durham, and it was then that the young chaplain first came to be noticed by the king under whom he was later to serve as Chaplain in Ordinary.

Basire courted Frances Corbett who was a member of a well known Shropshire family. The letters pertaining to the courtship<sup>1</sup> are characterized by affection and gentle piety. Frances was poorly educated and her spelling is very idiosyncratic. Nevertheless she was a profoundly sensible and practical woman. She proved to be a patient and devoted wife, able to bring up a family of five under conditions of extreme financial hardship, effectively without the help of her husband who was an exile for fifteen years during the Civil War. She was even prepared to move to Transylvania with her family when her husband asked her to come and join him there.

The couple were married in 1635 and they subsequently began a happy domestic life. There were five children, Isaac, John, Charles, Peter and Mary. The first was sent to the famous Dr. Busby at Westminster for his education. Basire and Busby were very close friends, frequently stayed with each other, and clearly had a high mutual regard.

In 1636 the University of Cambridge conferred on Basire the degree of B.D. in compliance with the Royal Mandate and also appointed him one of the University preachers through England and Ireland. In the same year he was made Rector of Eaglescliffe, near Yarm. The Cambridge University

---

1. See MSS Hunter 9.

Registers show that he obtained the degree of D D . in July, 1640, and in 1641 Basire became Chaplain to Charles I. Bishop Morton collated him to the prebendary of the seventh stall of Durham Cathedral in 1643, and in 1644 to the Archdeaconery of Northumberland with the Rectory of Howick annexed. These appointments were merely nominal and brought Basire no emolument on account of the Civil war. When the Rectory of Stanhope fell vacant in 1645, Bishop Morton dared not dispose of it as was his right for fear of recrimination by the Parliamentarians<sup>1</sup>. It therefore fell to the Crown, and the king gave it to Basire, who was then in attendance upon him as Chaplain at Oxford.

Life during this period became more difficult and even dangerous for Basire. In 1642 Yarm or Eaglescliffe bridge had been garrisoned by the Royalist forces. A letter from Colonel John Hylton shows that the bridge was now to be abandoned to the chances of war and Basire left to his fortunes. Indeed, there was some fighting here as the Eaglescliffe Registers record the burial of a soldier "Slain here at the Yarm skirmish".

Basire firmly believed that the fortunes of the monarchy and the Anglian Church were inextricable, and at a later date he wrote to his wife:- "As for hopes of peace, I am verily persuaded No king, no peace; and no Bishop and no King."<sup>2</sup> He did not keep his views to himself and went so far as to preach fervently for the Royalist and Anglican causes. As a result of this activity during the unsettled year of 1646 he was arrested by Parliamentarian officials and taken to Stockton Castle for questioning. It appears that he was released with severe

---

1. The Rectory of Stanhope was sequestered by a Sunderland lawyer, John Husband, on September 10th. 1644.

2. MSS Hunter 9. no. 67. Isaac Basire to Mrs. Basire. Padua, June 19th. 1649.

warnings about his future conduct. Basire fled to Oxford to be with the king leaving his wife and family living in Eaglescliffe on a meagre income while an intruder established himself at Stanhope.

Basire worked hard for the Royalist cause when he was in Oxford. According to Wood he, "Adhered to His Majesty's cause, preached frequently before him and the parliament there and was as equal sharer in the afflictions with other loyalists."<sup>1</sup> His sermon "Sacrilidge Arraigned"<sup>2</sup> was an important contribution to the polemics of the day and stands as a tribute to an author of firm ideals and uncompromising faith.

Basire sought exile in Rouen in the summer of 1647 for several reasons. Primarily, he felt it was the only way he could continue to work for his ideals without imprisonment, harassment or even execution. He saw the choice in 1649 as one between Italy and Newgate. In addition, he would be able to earn some money as a tutor abroad and provide his family with enough to live. In actual fact the expenses of travelling prevented his sending much back to England by way of subsistence for his family. Finally, Rouen was his home town and he still had connections there.

In spite of an education elsewhere in Europe Basire returned to Rouen to see his father before the Civil War in England. Letters to John Evelyn show Basire involved "With the advice of the King's public ministers" in propaganda for the Royalist cause as early as October, 1642. Basire was closely associated with Evelyn working:-  
 "To save the king and the church, which service is reward sufficient considering the goodness, truth, and justice of the cause, for which my heart deceives me greatly, if I durst not even die."<sup>3</sup>

---

1. Anthony Wood, op cit. vol.ii, p.518

2. ~~Sacrilidge Arraigned~~ "Deo et Ecclesiae Sacrum, Sacrilidge Arraigned by St. Paul and prosecuted in a treatise by Isaac Basire D.D. and Archdeacon of Northumberland and Chaplain in Ordinarie to his Majesty" (By Leonard Lichfield.) 1646. 4<sup>o</sup>

3. Isaac Basire to John Evelyn. Rouen, October 2nd. 1642.

John Evelyn was very interested after the restoration in the subject of Basire's travels and the two men had long conversations at court in 1662. A letter to Evelyn dated York, May 22nd, 1669 shows that Basire was resigned to the fact that his ambitions to publish an account of his travels and the precious documents from religious leaders all over Europe which he had brought home with him must "Die (abortives) with me". Evelyn considered Basire a "Great traveller or rather French Apostle", and Basire found Evelyn a pleasant and generous character:- "I wish all that were able were of your good temper, and public spirit, the want whereof generally is the bane of all good societies." <sup>1</sup>

After leaving the country the strains of separation from his wife were aggravated by lack of money. Basire sent Frances his inheritance of £8 a year through an agent, Jacob Roussel of Rouen. He writes from Paris that this ;-"is all I can do for you at present, save I have mooved divers friends in your behalfe, to assist you in case of the king's recovery, and chiefly this last weeke, when I tooke my leave of the prince after sermon, he was pleased graciously to promisse mee that he will do what he can for you and yours; God reward him for it." <sup>2</sup>

Basire was able to send small presents to his family. While he was in Paris he sent "A blew heart for Mael (Mary)", a "Silver hooke and clasp for Peter's hat" and four gold rings for his wife and other three sons. He also sent a pair of black gloves to his wife "For your owne sweet hands". Later on during his travels he sent "Oyle and coreans" (Currants)

---

1. Isaac Basire to John Evelyn, Rouen, October 2nd. 1642.

2. MSS Hunter 9. No. 61.

from Aleppo, as much white silk as would make up some "sixe or seven pounds", and from the Holy Land nine pairs of "Gerusalem garters", to be distributed among his friends.

Part of the trouble was that Basire had difficulty in obtaining payment for his services as tutor to the young gentlemen in his care. Although Lady Lampton was a family friend she caused Basire much anxiety because she in particular was very slow "In the supply of her son". In 1649 Basire estimated that she owed him personally as much as £50 or more. He wrote to his wife from Padua in the same year:-  
 " Thus I can do no more at present, our expences in such long and strange voyages by sea and by land have beene so great: but I shall do my endeavour still to spare for you what I can honestly, and with the credit of those that imploy mee".<sup>1</sup>

In spite of prolonged separation, financial hardship and uncertainty due to the Civil wars Basire's marriage remained firm. Correspondence, although inevitably sporadic, was affectionate and religious in tone.

When Basire was in Constantinople he was introduced to Prince Racoczi by Achatius Baresay, envoy to the Porte from the Prince. The relationship between Basire and Prince Racoczi of Transylvania is interesting. The latter was impressed with Basire and offered him the chair of theology in the small university of Weissembourg. It seems that Basire accepted the post because it afforded him the opportunity to continue to preach the Anglican faith to his students there. He wrote to Sir Edward Hyde in 1658:- "As for my maintenance here 'tis competent;

---

1. MSS Hunter 9. No. 61. Isaac Basire to His wife. Padua, 19th. June 1649.



but my especial loadstone hath been the opportunity in the chair to propogate the right christian religion as well for discipline as doctrine."

Racoczi was a young man, himself enthusiastic about protestantism, who greatly admired Basire. Consequently Basire had a considerable influence on him. When a Turkish invasion was imminent, Basire affected military strategy by urging the prince to make efforts to defend his country or to abdicate his throne. In the subsequent battle of Gyalu against the Turks Racoczi put up a heroic struggle but was mortally wounded and died soon afterwards in June 1660.<sup>1</sup> Basire refused to return to England until he had performed the last service of burial for his "late dear master" and completed the organization of his personal affairs. He therefore resolved to "fly" to England, "As soone as I have done the last honours to my late dear master and seene him in his grave." Racoczi's widow tried to persuade Basire to stay in Transylvania, but he counted the 1400 crowns she offered him "but dust" compared to his desire to return to his family, king and country.

By the spring of 1661 Basire was working in the Archdeaconery of Northumberland which he said, " will take up a whole man: first to reform the persons: second to repair the churches". He did not spare himself and diligently visited the churches which were frequently in a "scanalously ruinous" state. Although his son Isaac was appointed to help him in 1670 he does not seem to have relied at all on his son's assistance.

The last fifteen years of Basire's life have been described as "comparatively uneventful"<sup>2</sup>. There was a great deal of work and his

---

1. See Introduction p.xlvi for a full account of Basire's involvement.  
2. D.N.B.

notebooks for the period reveal a remarkable amount of activity.

"Notes by Dr. Basire relative to his different Journies in 1667 and 1668"<sup>1</sup> show that he travelled often to London to attend on the King. His life was exhausting and he had to suffer bad weather, lame and fighting horses and overturned coaches. He describes a narrow escape from fire at the house of William Ashburnham, the "King's Cofferer". The flames and molten lead from the roof all but prevented Basire from descending the fifty steps of the staircase in the house nearby where he was staying. He spent the remainder of the night in earnest prayer.

He often spent whole nights in vigil and prayer, and his days were spent in preaching before the court, studying, visiting "Sir Robert Cotton's Library of Manuscripts" and in taking prayers at the houses of various rich merchants in London. Basire was a fascinated but disapproving observer of the new fashion of wearing periwigs. He was astonished to see a bishop with a periwig suddenly remove it, shake it and powder it. On January 16th. he notes that Sir Richard Brown once wore a periwig, but the Archbishop of Canterbury failed to recognize him. He was never seen to wear one again. There is evidence to show that his professional duties were accompanied by social events like the Duke of York's birthday party, and Basire seems to have enjoyed a visit to the Cockpitt theatre. He regularly attended meetings of the Royal Society and took a scientific interest in the experiments conducted there.

Basire, then, mixed in the intellectual and social elite of London towards the end of the Seventeenth Century. He became a tired, sick<sup>2</sup> man who remained dedicated to the church even in his last years ,

---

1. MS Hunter 135.

2. The evidence for this has been presented on p.11 ff. of the Introduction.

Denis Granville, Dean of Durham, said the following:-

"While our worthy friend, Dr. Basire was alive, I had no necessity to send out of the diocese for resolution of doubts. He was my oracle, and as willing as he was able to help me upon all extraordinary exigencies. I feel, God knows, the want of soe learned, pious, and faithfull a friend..."<sup>1</sup>

His wife died after a long, painful illness in the summer of 1676 and he died on 12th. October the same year. He asked for his body to be buried in the churchyard "Out of veneration of the house of God"; thus his tomb lies in the cathedral cemetery "Near to the body of an antient servant that had lived many years with him, and not by that of his wife in the cathedral".<sup>2</sup>

---

1. Dean Granville's letters and Remains Part II. Surtees Society, 1865.

2. Anthony Wood, *op cit.* vol. ii. p.387.