

COTOVICUS.

Ioannes Cotovicius, otherwise Johann van Kootwyck, a Doctor of Civil and Canon Law in the University of Utrecht, sailed from Venice August 2, 1596, touched at Limassol September 12, and sailed from Larnaca September 19 for Sidon, Jaffa and Jerusalem. On March 25, 1599, now a knight of the Holy Sepulchre, he touched again at Larnaca, and visited Nicosa and Famagusta. On Palm Sunday, April 4, he embarked on his return to Venice, which he reached about May 12. His preface is in the form of a *perceussis* or letter of counsel to travellers who would "with equanimity endure, evade or overcome the dangers and discomforts, the toils and trials" of the journey to the Holy Places. He explains how about the Feast of Corpus Christi pilgrims began to assemble at Venice. Before Cyprus fell to the Turk there was at their disposal a regular service of vessels sailing for Jaffa. But now the writer found people going in cargo boats to Alexandretta or Tripoli, Cyprus or Alexandria, and thence to Palestine, with less comfort, more delay, and greater cost. The would-be pilgrim is advised first to make his will, and arrange his worldly affairs, then to obtain at Venice the license of the Papal Legate, to whom he must prove that he can afford to spend at the very least one hundred gold pieces on the journey. His passage to Cyprus will cost him six silver ducats, his monthly board ten ducats at the captain's table, six at the chief steward's. The hire of a ship from Cyprus to Jaffa costs thirty to forty gold sequins, to be divided among the passengers. There are sundry fees to be paid, for entrance into the church nine sequins, into the Holy Sepulchre itself two more, and so on. The traveller is further advised to take a mattress with a pillow and a pair of sheets, the whole enclosed in a box six feet by three, which will serve him for a bed: four or six shirts without collars, a woollen sailor's cap, socks, handkerchiefs, towels and two pounds of soap, twenty pounds of the best biscuit, some good wine, cinnamon, ginger, nutmegs and cloves, with pomegranates, oranges and lemons, also sugar and laxative medicine. His garments must be rough and cheap, the least ornament will excite the cupidity of the Syrians. No arms must be carried, and money must be carefully hidden. In Cyprus he had better arrange for his passage to Jaffa through a consul: he must choose a Syrian or Moorish captain, the Greeks are cheats, and hate the Latins. On Turkish soil he had better call himself an Englishman, Frenchman or Venetian, not a Spaniard or German. The journey from Jaffa to Jerusalem is performed on asses, without bit or bridle, saddle or stirrups.

Generally the pilgrimage must have been most laborious and uncomfortable. The savagery of the sailors, the smells and noises of the ship, the exactions of the natives and the insolent fanaticism of Musalman officials, "perils in the city, perils in the wilderness, perils in the sea"—on all these the writer touchingly dwells. One is glad that he survived to return to his country, and tell us his story.

We translate from the *Itinerarium Hierosolymitanum et Syriacum, Auctore Ioanne Cotovico*, published at Antwerp in quarto *Apud Hieronymum Verdussium*, MDCXIX, pp. 91—113. The book, which is written in diffuse but correct Latin, and quaintly illustrated with maps, sketches and plans, is the work of an observant, learned and conscientious man.

Along with the epitaph to M. A. Bragatino, the reader may like to see the inscription on the tablet at Bergamo which commemorates his fellow-hero Astorre Baglione.

ESTORI BALIENO
PIETATE ET ARMIS
INSIGNI
POST CLARISSIMA IN SALAMINÆ
PROPUGNATIONE EDITA FACINORÆ
IMPII FŒDIFRAGI HOSTIS GLADIIS
INTERFECTO BERGOMATES ARÆ
DIVI JOSEPHI MUNICIPES QUIA
DUM CIVITATIS GUBERNATOR ADESSET
EOS MIRIFICE DILEXERIT ET UNA
DIVUM IPSUM COLUERIT
PARENTANDUM CURAVERUNT