

DANTE.

Dante Alighieri, in a mystical passage of the *Paradiso*, xix. 145—148, speaking with the mouth of the Roman Eagle (standing here as the symbol of the justice of the Empire) within the outlines of which he sees gathered the souls of those kings of the earth who did justly and loved mercy, seems to say that, in earnest of that day when injustice and vice shall meet their doom, Nicosia and Famagusta already groan with sorrow and growl with anger at the selfish wickedness of Henry II. of Lusignan (1286—1810), a worthy sty-mate of other bestial kings. Here is the text, Cary's translation, and the comment of Benvenuto da Imola.

E creder dee ciascun che già, per arra
Di questo, Nicosia e Famagosta
Per la lor bestia si lamenta e garra,
Che dal fianco dell' altre non si scosta.

In earnest of that day, e'en now are heard
Wailings and groans in Famagosta's streets
And Nicosia's, grudging at their beast,
Who keepeth even footing with the rest.

"And everyone ought to believe that by this same token, that is by the token of this prophecy or book, that Nicosia and Famagosta, by which he means to be understood the kingdom of Cyprus—for Nicosia is a city in Cyprus: Famagosta another city, greater and richer, to which there is a general concourse of merchants—laments and groans, that is, is in tumult over their beast, that is their king, who lives as a beast. Wherefore he says which, that is, which king, does not separate itself from the side of the others, that is, does not differ nor depart from the side of the other beasts, that is, of other vicious kings. And truly he does not separate himself and keep himself apart from the bestial living of others, nay rather o'ertops and exceeds with his Cypriot subjects all rulers and peoples of the kingdoms of Christendom in superfluity of luxury, gluttony, effeminacy and every kind of pleasure. But to be at pains to describe the kinds of feasts, their sumptuousness, variety and superfluities, would be tiresome to tell, and tedious to write, and harmful to hear. Wherefore men who live soberly and temperately ought to turn away their eyes from seeing, and their ears from hearing the meretricious, lewd and filthy habits of that island, which by God's leave the Genoese have now invaded, conquered, evil-entreated and amerced."

W. VON BOLDENSELE.

Wilhelm von Boldensele or Boldensele (Otto von Neuhaus) deserted the Dominican Convent of S. Paul at Minden, got absolution at Rome, and undertook in 1338 the pilgrimage to the Holy Places. The journey was made perhaps at the instance of Cardinal Elie de Talleyrand, Comte de Périgord, Bishop of Limoges: or, as Basnage says, the Cardinal may have only prompted him to describe it, for his own information or for that of Benedict XII., who was preaching a new Crusade.

His *Hodoeporicum ad Terram Sanctam* was written in 1336, and published in Cansius, *Lectiores Antiquae*, ed. by J. Basnage, fol. Anvers, 1725 (see vol. iv. p. 838).

From Rhodes I went on towards Cyprus. This island is rich in excellent wine, whence the bride in the Songs compares the bridegroom to a cluster of Cyprus in the vineyards of