

Westerns, in unleavened bread. This done, he went over to the Greek church and consecrated as do the Easterns, in leavened bread. This displeased us mightily, and I set down that priest as a heretic of the worst kind, deceiving the people of both rites. For the two are incompatible in one person and scarcely tolerable in the same city, because of the great difference in many grave and capital points. The Roman Church once tolerated the Greek rite, but even then a man could not be at one time both a Greek and a Latin: much less now, when the Church condemns them as schismatics and heretics, and the Greeks themselves follow us not in their offices, and every Sunday tell their people that the Latin Church is excommunicate, and hate us Latins with a mortal hatred. How then can an honest man and good Catholic be a Latin and Greek curate? No one would do this except he willed to satisfy his covetousness or his fancy. For such men take on themselves what in each rite catches their fancy, but reject what is hard and burdensome in both. Many Latin priests go over to the Greek rite, and presume to take wives, but they wish at the same time to enjoy the privileges of Latin priests, in which they have no part.

The sun's heat began to abate, and mid-day being past we mounted our beasts and descended towards the sea to the church of S. Lazarus, which is near the shore, our galley being in front of us a long way out; there we gave up our mules to their owners. There was a great gathering of men on the shore on account of our galley, and our seamen brought ashore their wares, and trafficked with the Cypriots. And so it was in every port at which we touched. We watched their marketing, and then went back to our galley to our companions, and found them cross and grumbling because the captain had not returned, and they had passed a weary day. And all the pilgrims crowded round us to hear what we had seen. They called us lucky men, and grieved that they had not gone with us.

On the 27th, when we found the captain still tarried, some of the pilgrims were again rowed to the shore, of whom I was one. But most of them stayed in the ship, fearing the air of Cyprus, which is generally hurtful to Germans, unless they are of good constitutions and strong. At the back of the town is a place surrounded by hills, which at certain times the rising sea fills with water, making a kind of lake; and when the flood retires the sea water left therein is refined into excellent salt, very white and valuable. This salt is taken for sale to many countries, and the Queen of Cyprus receives a large income from the salt merchants. On my first voyage I saw many men working there, separating the salt from the water which was not yet congealed; and there were heaps of salt there quite like little hills. But now there was not a single man, and where the salt heaps stood was deep water.

We returned to the galley towards evening, very wroth with the captain. The same evening the woman returned who was left behind at Rhodes. There was little joy at her coming. But I pitied the poor thing on account of the trouble she fell into by leaving the ship. On the 28th the captain arrived from Nicosia with some Cypriots who desired to visit the holy places in Jerusalem. Among them was a pretty woman of the Queen's household who proposed to end her life there. We weighed anchor, and with a light wind moved slowly out of the port (i. 171—179).

In the whole realm of Cyprus are four bishoprics or dioceses. The first is in Nicosia, which is the capital, now a great city, not on the sea but five German miles away in the heart of the island; surrounded by fertile and pleasant hills. A large torrent runs through its midst, which at certain seasons rushes down in a mighty stream: when I was there it had not a drop of water. Here are merchants from every part of the world, Christians and infidels. There are stores, great and precious, for the aromatic herbs of the East are brought here raw,