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MISCELLANEOUS NOTES.

THE SEPULCHRES AT POLA REFERRED TO BY DANTE.

IN the ninth canto of the *Inferno* Dante compares the tombs in which the heretics are confined in the sixth circle of Hell to the sepulchres at Arles and Pola.

Sì come ad Arli, ove Rodano stagna,
Sì com' a Pola presso del Quarnaro,
Che Italia chiude e suoi termini bagna,
Fanno i sepolcri tutto il loco varo:
Così facevan quivi d' ogni parte,
Salvo che il modo v' era più amaro.

Inferno ix, 112—117.

Dante, no doubt, heard of the sepulchres at Pola from pilgrims to the Holy Land, the 'Palmieri' of whom he speaks in the *Vita Nuova* (§ 41, ll. 35 ff.). These sepulchres, and the remains of the great Roman amphitheatre, were objects of interest many years after Dante's time to those who were on their way to the Holy Land. Pola, at the southern extremity of the Istrian Peninsula, was the first stage on the voyage to Jerusalem from Venice, the port of departure, from which it was a day's sail.

Several contemporary accounts of the pilgrimage to the Holy Land have been preserved, of which the best known are the *Viaggio al Monte Sinai*, in 1384, of Simone Sigoli of Florence; the *Saint Voyage de Jherusalem*, in 1395, of the Seigneur d'Anglure; and the *Viaggio in Terra Santa*, in 1431, of Ser Mariano of Siena.

Simone Sigoli does not mention Pola, as he and his party did not touch there. Apparently they met with contrary winds, for when they were four days out from Venice they had got no further than the mouth of the Gulf of Quarnero. Here they were caught in a violent storm, such as is often encountered off that gulf, which as Simone

remarks, well deserves its name of *Carnaro*¹, 'charnel-house' (as though from *Carnarium*).

Both the author of the *Saint Voyage de Jherusalem* and Ser Mariano give detailed accounts of Pola and of the objects of interest in the neighbourhood. The former, under the heading *Paula*, says:

'Le lundi matin nous partismes du port de Venise; sy arrivasmes a Paula, qui est a cent M. oultre Venise, le mardi ensuivant, le darrien jour d'aoust.

Paula est cité assés bonne; mais elle fut jadis meilleur, car elle fut destruite pour le temps de la guerre des Genevois et des Veniciens². Et dehors la cité, devers la terre, a une tresbelle fontaine d'eau douce devant laquelle a ung tournoyement, par lequel appert bien qu'il fut jadis moult bel et fait de grant richesses et seignorie. Et le fist faire Rolant, si comme l'en dit, et encore l'appellent aujourd'uy le palaix Rolant³. Et dehors ledit palaix vers la marine, a moult grant quantité le monumens de pierre entaillée couvers, et sont sur terre: et y en peut bien avoir environ iiij^c; et dedens les aucuns voit l'en les os des chrestiens qui illec furent mis après une grande desconfiture que mescreans y firent. Plusieurs y a desdits monumens que l'en ne peut veoir dedans, car ilz sont trop couvers.'

(Ed. Bonnardot et Longnon, *S. A. T. F.*, 1878, pp. 6—7.)

Ser Mariano of Siena, who made the voyage thirty-six years later, left Venice on St Mark's day (April 25), and reached Pola the following day:

'A dì venticinque el dì di Santo Marco...in su la nona la Galea fece vela pigliando el camino verso Terra Santa...A dì xxvi, fumo in Istria nella città di Pola, nella quale trovammo uno edificio quasi simile al Coliseo di Roma, e molti altri nobili edificii. Anco vi trovammo sì grande quantità di sepulcri tutti d' uno pezzo ritratti come

¹ This is doubtless the *Carrenare* mentioned by Chaucer in the *Book of the Duchess*. In a note upon the passage in his edition of Chaucer's *Treatise on the Astrolabe*, Brae quotes the following from a Paduan writer, Palladio Negro, in illustration of the proverbial dangers of those waters: 'E regione Istriae, sinu Polatico, quem nautae *carnarium* vocitant.' He gives a still more striking passage from Vergier, Bishop of 'Capo d' Istria, which is quoted by Sebastian Munster in his *Cosmographie*: 'Par deça le gouffre enragé lequell on appelle vulgairement *Carnarie* d'autantque le plus souvent on le voit agité de tempestes horribles; et là s'engloutissent beaucoup de navires et se perdent plusieurs hommes.' Brae compares the name *Shambles* applied to a dangerous shoal off the Bill of Portland by English sailors.

² The Genoese had destroyed the Venetian fleet at Pola, and captured the town sixteen years before (1379).

³ This is the Roman amphitheatre, which as late as the end of the seventeenth century still bore the name of 'Orlandino,' according to Spon, the antiquary, who visited Pola in 1675, and described the remains in his *Voyages d'Italie, de Dalmatie, de Grèce et du Levant* (Lyon, 1677).

arche, che sarebbe incredibile a dire el numero d' essi con molte ossa dentro. Sono da Venegia a qui centovinti miglia. Stemmo due dì.'
(Ed. Moreni, Firenze, 1822, pp. 6—7.)

The great Roman amphitheatre at Pola stands to this day, but nothing is now to be seen of the numerous sepulchres referred to by Dante and later writers. In his work on *Dalmatia, the Quarnero and Istria*, published in 1887, T. G. Jackson, after mentioning the tradition that Dante once sojourned within the walls of the Convent of San Michele in Monte at Pola, writes as follows:

'Between the convent and the town is supposed to have been the ancient cemetery, to which Dante likens the rows of arks or sarcophagi in which at a white heat the heresiarchs expiate their theological difficulties:

Si come ad Arli, ove Rodano stagna, &c.

At Arles twenty years ago one could still walk between avenues of sarcophagi as in the days of Dante.... At Pola all traces of the cemetery have disappeared; but Signor Rizzi (the conservator of ancient monuments at Pola) tells me that fragments of ancient tombs with Pagan inscriptions abound in the rough walls that divide the fields of the neighbourhood.' (Vol. III, p. 300.)

PAGET TOYNBEE.

BURNHAM, BUCKS.

A FORGOTTEN ENGLISH TRANSLATION OF BARCLAY'S 'ARGENIS.'

Not long ago I was attracted by the mention, I think in a book-seller's catalogue which I have unfortunately mislaid, of what appeared to be an English translation of the *Argenis* by John Jacob, published at Dublin in 1734. Such a version was quite unknown to me and seemed generally to have escaped the notice of students of Barclay. No reference is made to it under Barclay's life in the *D.N.B.* nor is it included in the long list of translations given in the second chapter of K. F. Schmid's *John Barclays Argenis* (Berlin and Leipzig, 1904)¹. It is not to be found in the British Museum, and, as I am informed, it is not in the library of Trinity College, Dublin. At the suggestion of

¹ Mr Schmid's useful monograph requires to be corrected and supplemented in several particulars. For example he is sceptical on p. 139 as to the existence of the 1643 (Rouen) edition of de Mouchenberg's continuation of the *Argenis* mentioned by Mr Albert Collignon (p. 179 of the latter's *Notes sur L'Argenis de Jean Barclay*, Paris and Nancy, 1902). I can vouch for this being no ghost-book as I have a copy in my own collection.