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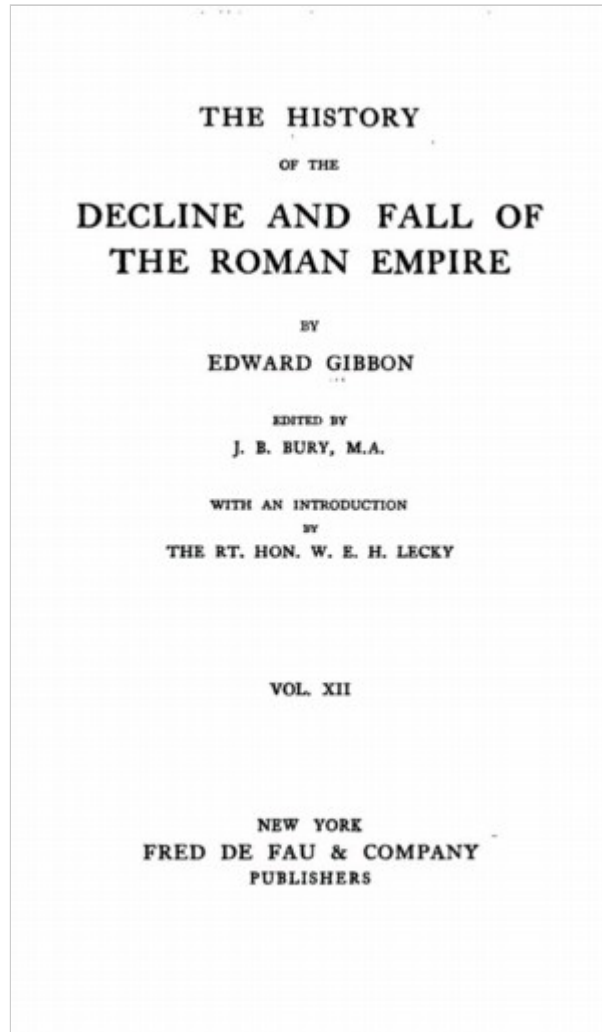
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NOTE

I have again the pleasure of thanking Professor Stanley Lane-Poole for his assistance. He has helped me to revise chapters of the last two volumes dealing with oriental history.

J. B. B.

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THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE

CHAPTER LXVIII

Reign and Character of Mahomet the Second — Siege, Assault, and final Conquest of Constantinople by the Turks — Death of Constantine Palæologus — Servitude of the Greeks — Extinction of the Roman Empire in the East — Consternation of Europe — Conquests and Death of Mahomet the Second

The siege of Constantinople by the Turks attracts our first attention to the person and character of the great destroyer. Mahomet the Second¹ was the son of the second Amurath; and, though his mother has been decorated with the titles of Christian and princess, she is more probably confounded with the numerous concubines who peopled from every climate the harem of the sultan. His first education and sentiments were those of a devout Musulman; and, as often as he conversed with an infidel, he purified his hands and face by the legal rites of ablution. Age and empire appear to have relaxed this narrow bigotry; his aspiring genius disdained to acknowledge a power above his own; and in his looser hours he presumed (it is said) to brand the prophet of Mecca as a robber and impostor. Yet the sultan persevered in a decent reverence for the doctrine and discipline of the Koran;² his private indiscretion must have been sacred from the vulgar ear; and we should suspect the credulity of strangers and sectaries, so prone to believe that a mind which is hardened against truth must be armed with superior contempt for absurdity and error. Under the tuition of the most skilful masters, Mahomet advanced with an early and rapid progress in the paths of knowledge; and, besides his native tongue, it is affirmed that he spoke or understood five languages,³ the Arabic, the Persian, the Chaldæan or Hebrew, the Latin, and the Greek. The Persian might, indeed, contribute to his amusement, and the Arabic to his edification; and such studies are familiar to the Oriental youth. In the intercourse of the Greeks and Turks, a conqueror might wish to converse with the people over whom he was ambitious to reign; his own praises in Latin poetry⁴ or prose⁵ might find a passage to the royal ear; but what use or merit could recommend to the statesman or the scholar the uncouth dialect of his Hebrew slaves? The history and geography of the world were familiar to his memory; the lives of the heroes of the East, perhaps of the West,⁶ excited his emulation; his skill in astrology is excused by the folly of the times, and supposes some rudiments of mathematical science; and a profane taste for the arts is betrayed in his liberal invitation and reward of the painters of Italy.⁷ But the influence of religion and learning were employed without effect on his savage and licentious nature. I will not transcribe, nor do I firmly believe, the stories of his fourteen pages, whose bellies were ripped open in search of a stolen melon; or of the beauteous slave, whose head he severed from her body, to convince the Janizaries that their master was not the votary of love.⁸ His sobriety is attested by the silence of the Turkish annals, which accuse three, and three only, of the Ottoman line of the vice of drunkenness.⁹ But it cannot be denied that his passions were at once furious and inexorable; that in the palace, as in the field, a torrent of blood was spilt on the

slightest provocation; and that the noblest of the captive youth were often dishonoured by his unnatural lust. In the Albanian war, he studied the lessons, and soon surpassed the example, of his father; and the conquest of two empires, twelve kingdoms, and two hundred cities, a vain and flattering account, is ascribed to his invincible sword. He was doubtless a soldier, and possibly a general; Constantinople has sealed his glory; but, if we compare the means, the obstacles, and the achievements, Mahomet the Second must blush to sustain a parallel with Alexander or Timour. Under his command, the Ottoman forces were always more numerous than their enemies; yet their progress was bounded by the Euphrates and the Adriatic; and his arms were checked by Huniades and Scanderbeg, by the Rhodian knights, and by the Persian king.

In the reign of Amurath, he twice tasted of royalty, and twice descended from the throne; his tender age was incapable of opposing his father's restoration, but never could he forgive the vizirs who had recommended that salutary measure. His nuptials were celebrated with the daughter of a Turkman emir; and, after a festival of two months, he departed from Hadrianople with his bride to reside in the government of Magnesia. Before the end of six weeks, he was recalled by a sudden message from the divan, which announced the decease of Amurath and the mutinous spirit of the Janizaries. His speed and vigour commanded their obedience; he passed the Hellespont with a chosen guard; and, at the distance of a mile from Hadrianople, the vizirs and emirs, the imams and cadhis, the soldiers and the people, fell prostrate before the new sultan. They affected to weep, they affected to rejoice; he ascended the throne at the age of twenty-one years, and removed the cause of sedition by the death, the inevitable death, of his infant brothers.¹⁰ The ambassadors of Europe and Asia soon appeared to congratulate his accession, and solicit his friendship; and to all he spoke the language of moderation and peace. The confidence of the Greek emperor was revived by the solemn oaths and fair assurances with which he sealed the ratification of the treaty; and a rich domain on the banks of the Strymon was assigned for the annual payment of three hundred thousand aspers, the pension of an Ottoman prince who was detained at his request in the Byzantine court. Yet the neighbours of Mahomet might tremble at the severity with which a youthful monarch reformed the pomp of his father's household; the expenses of luxury were applied to those of ambition, and an useless train of seven thousand falconers was either dismissed from his service or enlisted in his troops. In the first summer of his reign, he visited with an army the Asiatic provinces; but, after humbling the pride, Mahomet accepted the submission, of the Caramanian, that he might not be diverted by the smallest obstacle from the execution of his great design.¹¹

The Mahometan, and more especially the Turkish, casuists have pronounced that no promise can bind the faithful against the interest and duty of their religion; and that the sultan may abrogate his own treaties and those of his predecessors. The justice and magnanimity of Amurath had scorned this immoral privilege; but his son, though the proudest of men, could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart: he incessantly sighed for the possession of Constantinople; and the Greeks, by their own indiscretion, afforded the first pretence of the fatal rupture.¹² Instead of labouring to be forgotten, their ambassadors pursued his camp, to demand the payment and even the increase of their

annual stipend: the divan was importuned by their complaints, and the vizir, a secret friend of the Christians, was constrained to deliver the sense of his brethren. “Ye foolish and miserable Romans,” said Calil, “we know your devices, and ye are ignorant of your own danger! the scrupulous Amurath is no more; his throne is occupied by a young conqueror, whom no laws can bind and no obstacles can resist; and, if you escape from his hands, give praise to the divine clemency, which yet delays the chastisement of your sins. Why do ye seek to affright us by vain and indirect menaces? Release the fugitive Orchan, crown him sultan of Romania; call the Hungarians from beyond the Danube; arm against us the nations of the West; and be assured that you will only provoke and precipitate your ruin.” But, if the fears of the ambassadors were alarmed by the stern language of the vizir, they were soothed by the courteous audience and friendly speeches of the Ottoman prince; and Mahomet assured them that on his return to Hadrianople he would redress the grievances, and consult the true interests, of the Greeks. No sooner had he repassed the Hellespont than he issued a mandate to suppress their pension and to expel their officers from the banks of the Strymon: in this measure he betrayed an hostile mind; and the second order announced, and in some degree commenced, the siege of Constantinople. In the narrow pass of the Bosphorus, an Asiatic fortress had formerly been raised by his grandfather: in the opposite situation, on the European side, he resolved to erect a more formidable castle; and a thousand masons were commanded to assemble in the spring, on a spot named Asomaton, about five miles from the Greek metropolis.¹³ Persuasion is the resource of the feeble; and the feeble can seldom persuade: the ambassadors of the emperor attempted, without success, to divert Mahomet from the execution of his design. They represented, that his grandfather had solicited the permission of Manuel to build a castle on his own territories; but that this double fortification, which would command the strait, could only tend to violate the alliance of the nations, to intercept the Latins who traded in the Black Sea, and perhaps to annihilate the subsistence of the city. “I form no enterprise,” replied the perfidious sultan, “against the city; but the empire of Constantinople is measured by her walls. Have you forgot the distress to which my father was reduced, when you formed a league with the Hungarians; when they invaded our country by land, and the Hellespont was occupied by the French galleys? Amurath was compelled to force the passage of the Bosphorus; and your strength was not equal to your malevolence. I was then a child at Hadrianople; the Moslems trembled; and for a while the *Gabours*¹⁴ insulted our disgrace. But, when my father had triumphed in the field of Warna, he vowed to erect a fort on the western shore, and that vow it is my duty to accomplish. Have ye the right, have ye the power, to control my actions on my own ground? For that ground *is* my own: as far as the shores of the Bosphorus, Asia is inhabited by the Turks, and Europe is deserted by the Romans. Return, and inform your king that the present Ottoman is far different from his predecessors; that *his* resolutions surpass *their* wishes; and that *he* performs more than *they* could resolve. Return in safety; but the next who delivers a similar message may expect to be flayed alive.” After this declaration, Constantine, the first of the Greeks in spirit as in rank,¹⁵ had determined to unsheathe the sword, and to resist the approach and establishment of the Turks on the Bosphorus. He was disarmed by the advice of his civil and ecclesiastical ministers, who recommended a system less generous, and even less prudent, than his own, to approve their patience and long-suffering, to brand the Ottoman with the name and guilt of an aggressor, and to depend on chance and time for their own safety

and the destruction of a fort which could not be long maintained in the neighbourhood of a great and populous city. Amidst hope and fear, the fears of the wise and the hopes of the credulous, the winter rolled away; the proper business of each man, and each hour, was postponed; and the Greeks shut their eyes against the impending danger, till the arrival of the spring and the sultan decided the assurance of their ruin.

Of a master who never forgives, the orders are seldom disobeyed. On the twenty-sixth of March, the appointed spot of Asomaton was covered with an active swarm of Turkish artificers; and the materials by sea and land were diligently transported from Europe and Asia.¹⁶ The lime had been burnt in Cataphrygia; the timber was cut down in the woods of Heraclea and Nicomedia; and the stones were dug from the Anatolian quarries. Each of the thousand masons was assisted by two workmen; and a measure of two cubits was marked for their daily task. The fortress¹⁷ was built in a triangular form; each angle was flanked by a strong and massy tower; one on the declivity of the hill, two along the sea-shore; a thickness of twenty-two feet was assigned for the walls, thirty for the towers; and the whole building was covered with a solid platform of lead. Mahomet himself pressed and directed the work with indefatigable ardour; his three vizirs claimed the honour of finishing their respective towers; the zeal of the cadhis emulated that of the Janizaries; the meanest labour was ennobled by the service of God and the sultan; and the diligence of the multitude was quickened by the eye of a despot, whose smile was the hope of fortune, and whose frown was the messenger of death. The Greek emperor beheld with terror the irresistible progress of the work; and vainly strove, by flattery and gifts, to assuage an implacable foe, who sought, and secretly fomented, the slightest occasion of a quarrel. Such occasions must soon and inevitably be found. The ruins of stately churches, and even the marble columns which had been consecrated to St. Michael the archangel, were employed without scruple by the profane and rapacious Moslems; and some Christians, who presumed to oppose the removal, received from their hands the crown of martyrdom. Constantine had solicited a Turkish guard to protect the fields and harvests of his subjects: the guard was fixed; but their first order was to allow free pasture to the mules and horses of the camp, and to defend their brethren if they should be molested by the natives. The retinue of an Ottoman chief had left their horses to pass the night among the ripe corn: the damage was felt; the insult was resented; and several of both nations were slain in a tumultuous conflict. Mahomet listened with joy to the complaint; and a detachment was commanded to exterminate the guilty village: the guilty had fled; but forty innocent and unsuspecting reapers were massacred by the soldiers. Till this provocation, Constantinople had been open to the visits of commerce and curiosity: on the first alarm, the gates were shut; but the emperor, still anxious for peace, released on the third day his Turkish captives,¹⁸ and expressed, in a last message, the firm resignation of a Christian and a soldier. “Since neither oaths, nor treaty, nor submission, can secure peace, pursue,” said he to Mahomet, “your impious warfare. My trust is in God alone: if it should please him to mollify your heart, I shall rejoice in the happy change; if he delivers the city into your hands, I submit without a murmur to his holy will. But, until the Judge of the earth shall pronounce between us, it is my duty to live and die in the defence of my people.” The sultan’s answer was hostile and decisive; his fortifications were completed; and before his departure for Hadrianople he stationed a vigilant Aga and four hundred Janizaries to levy a tribute of the ships of every nation that should pass within the

reach of their cannon. A Venetian vessel, refusing obedience to the new lords of the Bosphorus, was sunk with a single bullet. The master and thirty sailors escaped in the boat; but they were dragged in chains to the *Porte*; the chief was impaled; his companions were beheaded; and the historian Ducas¹⁹ beheld, at Demotica, their bodies exposed to the wild beasts. The siege of Constantinople was deferred till the ensuing spring; but an Ottoman army marched into the Morea to divert the force of the brothers of Constantine. At this era of calamity, one of these princes, the despot Thomas, was blessed or afflicted with the birth of a son, “the last heir,” says the plaintive Phranza, “of the last spark of the Roman empire.”²⁰

The Greeks and the Turks passed an anxious and sleepless winter: the former were kept awake by their fears, the latter by their hopes; both by the preparations of defence and attack; and the two emperors, who had the most to lose or to gain, were the most deeply affected by the national sentiment. In Mahomet, that sentiment was inflamed by the ardour of his youth and temper: he amused his leisure with building at Hadrianople²¹ the lofty palace of Jehan Numa (the watch-tower of the world); but his serious thoughts were irrevocably bent on the conquest of the city of Cæsar. At the dead of night, about the second watch, he started from his bed, and commanded the instant attendance of his prime vizir. The message, the hour, the prince, and his own situation alarmed the guilty conscience of Calil Basha, who had possessed the confidence, and advised the restoration, of Amurath. On the accession of the son, the vizir was confirmed in his office and the appearances of favour; but the veteran statesman was not insensible that he trode on a thin and slippery ice, which might break under his footsteps and plunge him in the abyss. His friendship for the Christians, which might be innocent under the late reign, had stigmatised him with the name of Gabour Ortachi, or foster brother of the infidels;²² and his avarice entertained a venal and treasonable correspondence, which was detected and punished after the conclusion of the war. On receiving the royal mandate, he embraced, perhaps for the last time, his wife and children; filled up a cup with pieces of gold, hastened to the palace, adored the sultan, and offered, according to the Oriental custom, the slight tribute of his duty and gratitude.²³ “It is not my wish,” said Mahomet, “to resume my gifts, but rather to heap and multiply them on thy head. In my turn, I ask a present far more valuable and important, — Constantinople.” As soon as the vizir had recovered from his surprise, “The same God,” said he, “who has already given thee so large a portion of the Roman empire, will not deny the remnant, and the capital. His providence and thy power assure thy success; and myself, with the rest of thy faithful slaves, will sacrifice our lives and fortunes.” “Lala”²⁴ (or preceptor), continued the sultan, “do you see this pillow? all the night, in my agitation, I have pulled it on one side and the other; I have risen from my bed, again have I lain down; yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans; in arms we are superior; and with the aid of God, and the prayers of the prophet, we shall speedily become masters of Constantinople.” To sound the disposition of his soldiers, he often wandered through the streets alone and in disguise; and it was fatal to discover the sultan, when he wished to escape from the vulgar eye. His hours were spent in delineating the plan of the hostile city; in debating with his generals and engineers, on what spot he should erect his batteries; on which side he should assault the walls; where he should spring his mines; to what place he should apply his scaling-ladders; and the exercises of the day repeated and proved the lucubrations of the night.

Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian,²⁵ who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist. “Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople? I am not ignorant of their strength, but, were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers.” On this assurance, a foundry was established at Hadrianople: the metal was prepared; and, at the end of three months, Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude; a measure of twelve palms is assigned to the bore; and the stone bullet weighed above six hundred pounds.²⁶ A vacant place before the new palace was chosen for the first experiment; but, to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued that the cannon would be discharged the ensuing day. The explosion was felt or heard in the circuit of an hundred furlongs: the ball, by the force of gunpowder, was driven above a mile; and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine,²⁷ a frame or carriage of thirty waggons was linked together and drawn along by a team of sixty oxen; two hundred men on both sides were stationed to poise and support the rolling weight; two hundred and fifty workmen marched before to smooth the way and repair the bridges; and near two months were employed in a laborious journey of one hundred and fifty miles. A lively²⁸ philosopher derides, on this occasion, the credulity of the Greeks, and observes, with much reason, that we should always distrust the exaggerations of a vanquished people. He calculates that a ball, even of two hundred pounds, would require a charge of one hundred and fifty pounds of powder; and that the stroke would be feeble and impotent, since not a fifteenth part of the mass could be inflamed at the same moment. A stranger as I am to the art of destruction, I can discern that the modern improvements of artillery prefer the number of pieces to the weight of metal; the quickness of the fire to the sound, or even the consequence, of a single explosion. Yet I dare not reject the positive and unanimous evidence of contemporary writers; nor can it seem improbable that the first artists, in their rude and ambitious efforts, should have transgressed the standard of moderation. A Turkish cannon, more enormous than that of Mahomet, still guards the entrance of the Dardanelles; and, if the use be inconvenient, it has been found on a late trial that the effect was far from contemptible. A stone bullet of *eleven* hundred pounds’ weight was once discharged with three hundred and thirty pounds of powder; at the distance of six hundred yards, it shivered into three rocky fragments, traversed the strait, and, leaving the waters in a foam, again rose and bounded against the opposite hill.²⁹

While Mahomet threatened the capital of the East, the Greek emperor implored with fervent prayers the assistance of earth and heaven. But the invisible powers were deaf to his supplications; and Christendom beheld with indifference the fall of Constantinople, while she derived at least some promise of supply from the jealous and temporal policy of the sultan of Egypt. Some states were too weak, and others too remote; by some the danger was considered as imaginary, by others as inevitable: the Western princes were involved in their endless and domestic quarrels; and the Roman

pontiff was exasperated by the falsehood or obstinacy of the Greeks. Instead of employing in their favour the arms and treasures of Italy, Nicholas the Fifth had foretold their approaching ruin; and his honour was engaged in the accomplishment of his prophecy. Perhaps he was softened by the last extremity of their distress; but his compassion was tardy; his efforts were faint and unavailing; and Constantinople had fallen, before the squadrons of Genoa and Venice could sail from their harbours.³⁰ Even the princes of the Morea and of the Greek islands affected a cold neutrality: the Genoese colony of Galata negotiated a private treaty; and the sultan indulged them in the delusive hope that by his clemency they might survive the ruin of the empire. A plebeian crowd, and some Byzantine nobles, basely withdrew from the danger of their country; and the avarice of the rich denied the emperor, and reserved for the Turks, the secret treasures which might have raised in their defence whole armies of mercenaries.³¹ The indigent and solitary prince prepared, however, to sustain his formidable adversary; but, if his courage were equal to the peril, his strength was inadequate to the contest. In the beginning of the spring, the Turkish vanguard swept the towns and villages as far as the gates of Constantinople: submission was spared and protected; whatever presumed to resist was exterminated with fire and sword. The Greek places on the Black Sea, Mesembria, Acheloum, and Bizon, surrendered on the first summons; Selybria alone³² deserved the honours of a siege or blockade; and the bold inhabitants, while they were invested by land, launched their boats, pillaged the opposite coast of Cyzicus, and sold their captives in the public market. But on the approach of Mahomet himself all was silent and prostrate; he first halted at the distance of five miles; and from thence advancing in battle-array planted before the gate of St. Romanus the Imperial standard; and, on the sixth day of April, formed the memorable siege of Constantinople.

The troops of Asia and Europe extended on the right and left from the Propontis to the harbour; the Janizaries in the front were stationed before the sultan's tent; the Ottoman line was covered by a deep entrenchment; and a subordinate army enclosed the suburb of Galata, and watched the doubtful faith of the Genoese. The inquisitive Philelphus, who resided in Greece about thirty years before the siege, is confident that all the Turkish forces, of any name or value, could not exceed the number of sixty thousand horse and twenty thousand foot; and he upbraids the pusillanimity of the nations who had tamely yielded to a handful of Barbarians. Such, indeed, might be the regular establishment of the *Capiculi*,³³ the troops of the Porte who marched with the prince and were paid from his royal treasury. But the bashaws, in their respective governments, maintained or levied a provincial militia; many lands were held by a military tenure; many volunteers were attracted by the hope of spoil; and the sound of the holy trumpet invited a swarm of hungry and fearless fanatics, who might contribute at least to multiply the terrors, and in a first attack to blunt the swords, of the Christians. The whole mass of the Turkish powers is magnified by Ducas, Chalcondyles, and Leonard of Chios, to the amount of three or four hundred thousand men; but Phranza was a less remote and more accurate judge; and his precise definition of two hundred and fifty-eight thousand does not exceed the measure of experience and probability.³⁴ The navy of the besiegers was less formidable: the Propontis was overspread with three hundred and twenty sail; but of these no more than eighteen could be rated as galleys of war; and the far greater part must be degraded to the condition of storeships and transports, which poured into the camp

fresh supplies of men, ammunition, and provisions. In her last decay, Constantinople was still peopled with more than an hundred thousand inhabitants; but these numbers are found in the accounts, not of war, but of captivity; and they mostly consisted of mechanics, of priests, of women, and of men devoid of that spirit which even women have sometimes exerted for the common safety. I can suppose, I could almost excuse, the reluctance of subjects to serve on a distant frontier, at the will of a tyrant; but the man who dares not expose his life in the defence of his children and his property has lost in society the first and most active energies of nature. By the emperor's command, a particular inquiry had been made through the streets and houses, how many of the citizens, or even of the monks, were able and willing to bear arms for their country. The lists were entrusted to Phranza;³⁵ and, after a diligent addition, he informed his master, with grief and surprise, that the national defence was reduced to four thousand nine hundred and seventy *Romans*. Between Constantine and his faithful minister, this comfortless secret was preserved; and a sufficient proportion of shields, cross-bows, and muskets was distributed from the arsenal to the city-bands. They derived some accession from a body of two thousand strangers, under the command of John Justiniani, a noble Genoese;³⁶ a liberal donative was advanced to these auxiliaries; and a princely recompense, the isle of Lemnos, was promised to the valour and victory of their chief. A strong chain was drawn across the mouth of the harbour;³⁷ it was supported by some Greek and Italian vessels of war and merchandise; and the ships of every Christian nation, that successively arrived from Candia and the Black Sea, were detained for the public service. Against the powers of the Ottoman empire, a city of the extent of thirteen, perhaps of sixteen, miles was defended by a scanty garrison of seven or eight thousand soldiers. Europe and Asia were open to the besiegers; but the strength and provisions of the Greeks must sustain a daily decrease; nor could they indulge the expectation of any foreign succour or supply.³⁸

The primitive Romans would have drawn their swords in the resolution of death or conquest. The primitive Christians might have embraced each other, and awaited in patience and charity the stroke of martyrdom. But the Greeks of Constantinople were animated only by the spirit of religion, and that spirit was productive only of animosity and discord. Before his death, the emperor John Palæologus had renounced the unpopular measure of an union with the Latins; nor was the idea revived, till the distress of his brother Constantine imposed a last trial of flattery and dissimulation.³⁹ With the demand of temporal aid, his ambassadors were instructed to mingle the assurance of spiritual obedience: his neglect of the church was excused by the urgent cares of the state; and his orthodox wishes solicited the presence of a Roman legate. The Vatican had been too often deluded; yet the signs of repentance could not decently be overlooked; a legate was more easily granted than an army; and, about six months before the final destruction, the cardinal Isidore of Russia appeared in that character with a retinue of priests and soldiers. The emperor saluted him as a friend and father; respectfully listened to his public and private sermons; and with the most obsequious of the clergy and laymen subscribed the act of union, as it had been ratified in the council of Florence. On the twelfth of December, the two nations, in the church of St. Sophia, joined in the communion of sacrifice and prayer; and the names of the two pontiffs were solemnly commemorated: the names of Nicholas the Fifth,

the vicar of Christ, and of the patriarch Gregory, who had been driven into exile by a rebellious people.

But the dress and language of the Latin priest who officiated at the altar were an object of scandal; and it was observed with horror that he consecrated a cake or wafer of *unleavened* bread and poured cold water into the cup of the sacrament. A national historian acknowledges with a blush that none of his countrymen, not the emperor himself, were sincere in this occasional conformity.⁴⁰ Their hasty and unconditional submission was palliated by a promise of future revisal; but the best or the worst of their excuses was the confession of their own perjury. When they were pressed by the reproaches of their honest brethren, "Have patience," they whispered, "have patience till God shall have delivered the city from the great dragon who seeks to devour us. You shall then perceive whether we are truly reconciled with the Azymites." But patience is not the attribute of zeal; nor can the arts of a court be adapted to the freedom and violence of popular enthusiasm. From the dome of St. Sophia, the inhabitants of either sex and of every degree rushed in crowds to the cell of the monk Gennadius,⁴¹ to consult the oracle of the church. The holy man was invisible; entranced, as it should seem, in deep meditation or divine rapture; but he had exposed on the door of his cell a speaking tablet; and they successively withdrew, after reading these tremendous words: "O miserable Romans! why will ye abandon the truth? and why, instead of confiding in God, will ye put your trust in the Italians? In losing your faith, you will lose your city. Have mercy on me, O Lord! I protest, in thy presence, that I am innocent of the crime. O miserable Romans! consider, pause, and repent. At the same moment that you renounce the religion of your fathers, by embracing impiety, you submit to a foreign servitude." According to the advice of Gennadius, the religious virgins, as pure as angels and as proud as demons, rejected the act of union and abjured all communion with the present and future associates of the Latins; and their example was applauded and imitated by the greatest part of the clergy and people. From the monastery, the devout Greeks dispersed themselves in the taverns; drank confusion to the slaves of the pope;⁴² emptied their glasses in honour of the image of the holy Virgin; and besought her to defend against Mahomet the city which she had formerly saved from Chosroes and the Chagan. In the double intoxication of zeal and wine, they valiantly exclaimed, "What occasion have we for succour, or union, or Latins? far from us be the worship of the Azymites!" During the winter that preceded the Turkish conquest, the nation was distracted by this epidemical frenzy; and the season of Lent, the approach of Easter, instead of breathing charity and love, served only to fortify the obstinacy and influence of the zealots. The confessors scrutinised and alarmed the conscience of their votaries, and a rigorous penance was imposed on those who had received the communion from a priest who had given an express or tacit consent to the union. His service at the altar propagated the infection to the mute and simple spectators of the ceremony; they forfeited, by the impure spectacle, the virtue of their sacerdotal character; nor was it lawful, even in danger of sudden death, to invoke the assistance of their prayers or absolution. No sooner had the church of St. Sophia been polluted by the Latin sacrifice than it was deserted as a Jewish synagogue, or an heathen temple, by the clergy and people; and a vast and gloomy silence prevailed in that venerable dome, which had so often smoked with a cloud of incense, blazed with innumerable lights, and resounded with the voice of prayer and thanksgiving. The Latins were the most odious of heretics and infidels; and

the first minister of the empire, the great duke, was heard to declare that he had rather behold, in Constantinople, the turban of Mahomet than the pope's tiara or a cardinal's hat.⁴³ A sentiment so unworthy of Christians and patriots was familiar and fatal to the Greeks: the emperor was deprived of the affection and support of his subjects; and their native cowardice was sanctified by resignation to the divine decree or the visionary hope of a miraculous deliverance.

Of the triangle which composes the figure of Constantinople, the two sides along the sea were made inaccessible to an enemy: the Propontis by nature, and the harbour by art. Between the two waters, the basis of the triangle, the landside was protected by a double wall and a deep ditch of the depth of one hundred feet.⁴⁴ Against this line of fortification, which Phranza, an eye-witness, prolongs to the measure of six miles,⁴⁵ the Ottomans directed their principal attack; and the emperor, after distributing the service and command of the most perilous stations, undertook the defence of the external wall. In the first days of the siege, the Greek soldiers descended into the ditch, or sallied into the field; but they soon discovered that, in the proportion of their numbers, one Christian was of more value than twenty Turks; and, after these bold preludes, they were prudently content to maintain the rampart with their missile weapons. Nor should this prudence be accused of pusillanimity. The nation was indeed pusillanimous and base; but the last Constantine deserves the name of a hero; his noble band of volunteers was inspired with Roman virtue; and the foreign auxiliaries supported the honour of the Western chivalry. The incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of their musketry and cannon. Their small arms discharged at the same time either five or even ten balls of lead of the size of a walnut; and, according to the closeness of the ranks and the force of the powder, several breastplates and bodies were transpierced by the same shot. But the Turkish approaches were soon sunk in trenches or covered with ruins. Each day added to the science of the Christians; but their inadequate stock of gun-powder was wasted in the operations of each day. Their ordnance was not powerful either in size or number; and, if they possessed some heavy cannon, they feared to plant them on the walls, lest the aged structure should be shaken and overthrown by the explosion.⁴⁶ The same destructive secret had been revealed to the Moslems; by whom it was employed with the superior energy of zeal, riches, and despotism. The great cannon of Mahomet has been separately noticed: an important and visible object in the history of the times; but that enormous engine was flanked by two fellows almost of equal magnitude;⁴⁷ the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet, in the power and activity of the sultan, we may discern the infancy of the new science. Under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day.⁴⁸ The heated metal unfortunately burst; several workmen were destroyed; and the skill of an artist was admired, who bethought himself of preventing the danger and the accident, by pouring oil, after each explosion, into the mouth of the cannon.

The first random shots were productive of more sound than effect; and it was by the advice of a Christian that the engineers were taught to level their aim against the two

opposite sides of the salient angles of a bastion.⁴⁹ However imperfect, the weight and repetition of the fire made some impression on the walls; and the Turks, pushing their approaches to the edge of the ditch, attempted to fill the enormous chasm and to build a road to the assault.⁵⁰ Innumerable fascines and hogsheads and trunks of trees were heaped on each other; and such was the impetuosity of the throng that the foremost and the weakest were pushed headlong down the precipice and instantly buried under the accumulated mass. To fill the ditch was the toil of the besiegers; to clear away the rubbish was the safety of the besieged; and, after a long and bloody conflict, the web that had been woven in the day was still unravelled in the night. The next resource of Mahomet was the practice of mines; but the soil was rocky; in every attempt he was stopped and undermined by the Christian engineers; nor had the art been yet invented of replenishing those subterraneous passages with gunpowder and blowing whole towers and cities into the air.⁵¹ A circumstance that distinguishes the siege of Constantinople is the reunion of the ancient and modern artillery. The cannon were intermingled with the mechanical engines for casting stones and darts;⁵² the bullet and the battering-ram were directed against the same walls; nor had the discovery of gunpowder superseded the use of the liquid and unextinguishable fire. A wooden turret of the largest size was advanced on rollers; this portable magazine of ammunition and fascines was protected by a threefold covering of bulls' hides; incessant volleys were securely discharged from the loop-holes; in the front, three doors were contrived for the alternate sally and retreat of the soldiers and workmen. They ascended by a staircase to the upper platform, and, as high as the level of that platform, a scaling-ladder could be raised by pulleys to form a bridge and grapple with the adverse rampart. By these various arts of annoyance, some as new as they were pernicious to the Greeks, the tower of St. Romanus was at length overturned; after a severe struggle, the Turks were repulsed from the breach and interrupted by darkness; but they trusted that with the return of light they should renew the attack with fresh vigour and decisive success. Of this pause of action, this interval of hope, each moment was improved by the activity of the emperor and Justiniani, who passed the night on the spot, and urged the labours which involved the safety of the church and city. At the dawn of day, the impatient sultan perceived, with astonishment and grief, that his wooden turret had been reduced to ashes: the ditch was cleared and restored; and the tower of St. Romanus was again strong and entire. He deplored the failure of his design; and uttered a profane exclamation that the word of the thirty-seven thousand prophets should not have compelled him to believe that such a work, in so short a time, should have been accomplished by the infidels.

The generosity of the Christian princes was cold and tardy; but, in the first apprehension of a siege, Constantine had negotiated, in the isles of the Archipelago, the Morea, and Sicily, the most indispensable supplies. As early as the beginning of April, five⁵³ great ships, equipped for merchandise and war, would have sailed from the harbour of Chios, had not the wind blown obstinately from the north.⁵⁴ One of these ships bore the Imperial flag; the remaining four belonged to the Genoese; and they were laden with wheat and barley, with wine, oil, and vegetables, and, above all, with soldiers and mariners, for the service of the capital. After a tedious delay, a gentle breeze, and, on the second day, a strong gale from the south, carried them through the Hellespont and the Propontis; but the city was already invested by sea and land; and the Turkish fleet, at the entrance of the Bosphorus, was stretched from shore

to shore, in the form of a crescent, to intercept, or at least to repel, these bold auxiliaries.⁵⁵ The reader who has present to his mind the geographical picture of Constantinople, will conceive and admire the greatness of the spectacle. The five Christian ships continued to advance with joyful shouts, and a full press both of sails and oars, against an hostile fleet of three hundred vessels;⁵⁶ and the rampart, the camp, the coasts of Europe and Asia were lined with innumerable spectators, who anxiously awaited the event of this momentous succour. At the first view, that event could not appear doubtful: the superiority of the Moslems was beyond all measure or account; and, in a calm, their numbers and valour must inevitably have prevailed. But their hasty and imperfect navy had been created, not by the genius of the people, but by the will of the sultan. In the height of their prosperity, the Turks have acknowledged that, if God had given them the earth, he had left the sea to the infidels;⁵⁷ and a series of defeats, a rapid progress of decay, has established the truth of their modest confession. Except eighteen galleys of some force, the rest of their fleet consisted of open boats, rudely constructed and awkwardly managed, crowded with troops and destitute of cannon; and, since courage arises in a great measure from the consciousness of strength, the bravest of the Janizaries might tremble on a new element. In the Christian squadron, five stout and lofty ships were guided by skilful pilots, and manned with the veterans of Italy and Greece, long practised in the arts and perils of the sea. Their weight was directed to sink or scatter the weak obstacles that impeded their passage; their artillery swept the waters; their liquid fire was poured on the heads of the adversaries who, with the design of boarding, presumed to approach them; and the winds and waves are always on the side of the ablest navigators. In this conflict, the Imperial vessel, which had been almost overpowered, was rescued by the Genoese; but the Turks, in a distant and closer attack, were twice repulsed with considerable loss. Mahomet himself sat on horseback on the beach, to encourage their valour by his voice and presence, by the promise of reward, and by fear more potent than the fear of the enemy. The passions of his soul, and even the gestures of his body,⁵⁸ seemed to imitate the actions of the combatants; and, as if he had been the lord of nature, he spurred his horse with a fearless and impotent effort into the sea. His loud reproaches, and the clamours of the camp, urged the Ottomans to a third attack, more fatal and bloody than the two former; and I must repeat, though I cannot credit, the evidence of Phranza, who affirms, from their own mouth, that they lost above twelve thousand men in the slaughter of the day.⁵⁹ They fled in disorder to the shores of Europe and Asia, while the Christian squadron, triumphant and unhurt, steered along the Bosphorus and securely anchored within the chain of the harbour. In the confidence of victory, they boasted that the whole Turkish power must have yielded to their arms; but the admiral, or captain-bashaw, found some consolation for a painful wound in his eye, by representing that accident as the cause of his defeat. Baltha Ogli was a renegade of the race of the Bulgarian princes; his military character was tainted with the unpopular vice of avarice; and, under the despotism of the prince or people, misfortune is a sufficient evidence of guilt. His rank and services were annihilated by the displeasure of Mahomet. In the royal presence, the captain-bashaw was extended on the ground by four slaves, and received one hundred strokes with a golden rod;⁶⁰ his death had been pronounced; and he adored the clemency of the sultan, who was satisfied with the milder punishment of confiscation and exile. The introduction of this supply revived the hopes of the Greeks, and accused the supineness of their Western allies. Amidst the deserts of Anatolia and the rocks of

Palestine, the millions of the crusades had buried themselves in a voluntary and inevitable grave; but the situation of the Imperial city was strong against her enemies, and accessible to her friends; and a rational and moderate armament of the maritime states might have saved the relics of the Roman name and maintained a Christian fortress in the heart of the Ottoman empire. Yet this was the sole and feeble attempt for the deliverance of Constantinople; the more distant powers were insensible of its danger; and the ambassador of Hungary, or at least of Huniades, resided in the Turkish camp, to remove the fears, and to direct the operations, of the sultan.[61](#)

It was difficult for the Greeks to penetrate the secret of the divan; yet the Greeks are persuaded that a resistance, so obstinate and surprising, had fatigued the perseverance of Mahomet. He began to meditate a retreat, and the siege would have been speedily raised, if the ambition and jealousy of the second vizir had not opposed the perfidious advice of Calil Bashaw, who still maintained a secret correspondence with the Byzantine court. The reduction of the city appeared to be hopeless, unless a double attack could be made from the harbour as well as from the land; but the harbour was inaccessible: an impenetrable chain was now defended by eight large ships, more than twenty of a smaller size, with several galleys and sloops; and, instead of forcing this barrier, the Turks might apprehend a naval sally and a second encounter in the open sea. In this perplexity, the genius of Mahomet conceived and executed a plan of a bold and marvellous cast,[62](#) of transporting by land his lighter vessels and military stores from the Bosphorus into the higher part of the harbour. The distance is about ten miles; the ground is uneven, and was overspread with thickets; and, as the road must be opened behind the suburb of Galata, their free passage or total destruction must depend on the option of the Genoese.[63](#) But these selfish merchants were ambitious of the favour of being the last devoured; and the deficiency of art was supplied by the strength of obedient myriads. A level way was covered with a broad platform of strong and solid planks; and to render them more slippery and smooth, they were anointed with the fat of sheep and oxen. Fourscore[64](#) light galleys and brigantines of fifty and thirty oars were disembarked on the Bosphorus shore; arranged successively on rollers; and drawn forwards by the power of men and pulleys. Two guides or pilots were stationed at the helm and the prow of each vessel; the sails were unfurled to the winds; and the labour was cheered by song and acclamation. In the course of a single night, this Turkish fleet painfully climbed the hill, steered over the plain, and was launched from the declivity into the shallow waters of the harbour, far above the molestation of the deeper vessels of the Greeks. The real importance of this operation was magnified by the consternation and confidence which it inspired; but the notorious, unquestionable fact was displayed before the eyes, and is recorded by the pens, of the two nations.[65](#) A similar stratagem had been repeatedly practised by the ancients;[66](#) the Ottoman galleys (I must again repeat) should be considered as large boats; and, if we compare the magnitude and the distance, the obstacles and the means, the boasted miracle[67](#) has perhaps been equalled by the industry of our own times.[68](#) As soon as Mahomet had occupied the upper harbour with a fleet and army, he constructed, in the narrowest part, a bridge, or rather mole, of fifty cubits in breadth and one hundred in length; it was formed of casks and hogsheads, joined with rafters linked with iron, and covered with a solid floor. On this floating battery he planted one of his largest cannon, while the fourscore galleys, with troops and scaling-ladders, approached the most accessible side, which

had formerly been stormed by the Latin conquerors. The indolence of the Christians has been accused for not destroying these unfinished works; but their fire, by a superior fire, was controlled and silenced; nor were they wanting in a nocturnal attempt to burn the vessels as well as the bridge⁶⁹ of the sultan. His vigilance prevented their approach; their foremost galliots were sunk or taken; forty youths, the bravest of Italy and Greece, were inhumanly massacred at his command; nor could the emperor's grief be assuaged by the just though cruel retaliation of exposing from the walls the heads of two hundred and sixty Musulman captives. After a siege of forty days, the fate of Constantinople could no longer be averted. The diminutive garrison was exhausted by a double attack; the fortifications, which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon; many breaches were opened; and near the gate of St. Romanus four towers had been levelled with the ground.⁷⁰ For the payment of his feeble and mutinous troops, Constantine was compelled to despoil the churches, with the promise of a fourfold restitution; and his sacrilege offered a new reproach to the enemies of the union. A spirit of discord impaired the remnant of the Christian strength; the Genoese and Venetian auxiliaries asserted the preeminence of their respective service; and Justiniani and the Great Duke, whose ambition was not extinguished by the common danger, accused each other of treachery and cowardice.

During the siege of Constantinople, the words of peace and capitulation had been sometimes pronounced; and several embassies had passed between the camp and the city.⁷¹ The Greek emperor was humbled by adversity; and would have yielded to any terms compatible with religion and royalty.⁷² The Turkish sultan was desirous of sparing the blood of his soldiers; still more desirous of securing for his own use the Byzantine treasures; and he accomplished a sacred duty in presenting to the *Gabours* the choice of circumcision, of tribute, or of death.⁷³ The avarice of Mahomet might have been satisfied with an annual sum of one hundred thousand ducats; but his ambition grasped the capital of the East; to the prince he offered a rich equivalent, to the people a free toleration or a safe departure; but, after some fruitless treaty, he declared his resolution of finding either a throne or a grave under the walls of Constantinople. A sense of honour and the fear of universal reproach forbade Palæologus to resign the city into the hands of the Ottomans; and he determined to abide the last extremities of war. Several days were employed by the sultan in the preparations of the assault; and a respite was granted by his favourite science of astrology, which had fixed on the twenty-ninth of May as the fortunate and fatal hour. On the evening of the twenty-seventh, he issued his final orders; assembled in his presence the military chiefs; and dispersed his heralds through the camp to proclaim the duty and the motives of the perilous enterprise. Fear is the first principle of a despotic government; and his menaces were expressed in the Oriental style, that the fugitives and deserters, had they the wings of a bird,⁷⁴ should not escape from his inexorable justice. The greatest part of his bashaws and Janizaries were the offspring of Christian parents; but the glories of the Turkish name were perpetuated by successive adoption; and, in the gradual change of individuals, the spirit of a legion, a regiment, or an *oda* is kept alive by imitation and discipline. In this holy warfare, the Moslems were exhorted to purify their minds with prayer, their bodies with seven absolutions; and to abstain from food till the close of the ensuing day. A crowd of dervishes visited the tents, to instil the desire of martyrdom, and the assurance of

spending an immortal youth amidst the rivers and gardens of paradise and in the embraces of the black-eyed virgins. Yet Mahomet principally trusted to the efficacy of temporal and visible rewards. A double pay was promised to the victorious troops: “The city and the buildings,” said Mahomet, “are mine; but I resign to your valour the captives and the spoil, the treasures of gold and beauty; be rich and be happy. Many are the provinces of my empire: the intrepid soldier who first ascends the walls of Constantinople shall be rewarded with the government of the fairest and most wealthy; and my gratitude shall accumulate his honours and fortunes above the measure of his own hopes.” Such various and potent motives diffused among the Turks a general ardour, regardless of life and impatient for action; the camp re-echoed with the Moslem shouts of “God is God, there is but one God, and Mahomet is the apostle of God”;⁷⁵ and the sea and land, from Galata to the seven towers, were illuminated by the blaze of their nocturnal fires.

Far different was the state of the Christians; who, with loud and impotent complaints, deplored the guilt, or the punishment, of their sins. The celestial image of the Virgin had been exposed in solemn procession; but their divine patroness was deaf to their entreaties: they accused the obstinacy of the emperor for refusing a timely surrender; anticipated the horrors of their fate; and sighed for the repose and security of Turkish servitude. The noblest of the Greeks, and the bravest of the allies, were summoned to the palace, to prepare them, on the evening of the twenty-eighth, for the duties and dangers of the general assault. The last speech of Palæologus was the funeral oration of the Roman empire:⁷⁶ he promised, he conjured, and he vainly attempted to infuse the hope which was extinguished in his own mind. In this world all was comfortless and gloomy; and neither the gospel nor the church have proposed any conspicuous recompense to the heroes who fall in the service of their country. But the example of their prince and the confinement of a siege had armed these warriors with the courage of despair; and the pathetic scene is described by the feelings of the historian Phranza, who was himself present at this mournful assembly. They wept, they embraced; regardless of their families and fortunes, they devoted their lives; and each commander, departing to his station, maintained all night a vigilant and anxious watch on the rampart. The emperor, and some faithful companions, entered the dome of St. Sophia, which in a few hours was to be converted into a mosch; and devoutly received, with tears and prayers, the sacrament of the holy communion. He reposed some moments in the palace, which resounded with cries and lamentations; solicited the pardon of all whom he might have injured;⁷⁷ and mounted on horseback to visit the guards and explore the motions of the enemy. The distress and fall of the last Constantine are more glorious than the long prosperity of the Byzantine Cæsars.

In the confusion of darkness an assailant may sometimes succeed; but, in this great and general attack, the military judgment and astrological knowledge of Mahomet advised him to expect the morning,⁷⁸ the memorable twenty-ninth of May, in the fourteen hundred and fifty-third year of the Christian era. The preceding night had been strenuously employed: the troops, the cannon, and the fascines were advanced to the edge of the ditch, which, in many parts, presented a smooth and level passage to the breach; and his fourscore galleys almost touched, with the prows and their scaling-ladders, the less defensible walls of the harbour. Under pain of death, silence was enjoined; but the physical laws of motion and sound are not obedient to discipline or

fear; each individual might suppress his voice and measure his footsteps; but the march and labour of thousands must inevitably produce a strange confusion of dissonant clamours, which reached the ears of the watchmen of the towers. At daybreak, without the customary signal of the morning-gun, the Turks assaulted the city by sea and land; and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack.⁷⁹ The foremost ranks consisted of the refuse of the host, a voluntary crowd, who fought without order or command; of the feebleness of age or childhood, of peasants and vagrants, and of all who had joined the camp in the blind hope of plunder and martyrdom. The common impulse drove them onwards to the wall; the most audacious to climb were instantly precipitated; and not a dart, not a bullet, of the Christians was idly wasted on the accumulated throng. But their strength and ammunition were exhausted in this laborious defence; the ditch was filled with the bodies of the slain; they supported the footsteps of their companions; and of this devoted vanguard the death was more serviceable than the life. Under their respective bashaws and sanjaks, the troops of Anatolia and Romania were successively led to the charge: their progress was various and doubtful; but, after a conflict of two hours, the Greeks still maintained and improved their advantage; and the voice of the emperor was heard, encouraging his soldiers to achieve, by a last effort, the deliverance of their country. In that fatal moment, the Janizaries arose, fresh, vigorous, and invincible. The sultan himself on horseback, with an iron mace in his hand, was the spectator and judge of their valour; he was surrounded by ten thousand of his domestic troops, whom he reserved for the decisive occasion; and the tide of battle was directed and impelled by his voice and eye. His numerous ministers of justice were posted behind the line, to urge, to restrain, and to punish; and, if danger was in the front, shame and inevitable death were in the rear of the fugitives. The cries of fear and of pain were drowned in the martial music of drums, trumpets, and attaballs; and experience has proved that the mechanical operation of sounds, by quickening the circulation of the blood and spirits, will act on the human machine more forcibly than the eloquence of reason and honour. From the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the final deliverance or destruction of the Roman empire. The single combats of the heroes of history or fable amuse our fancy and engage our affections; the skilful evolutions of war may inform the mind, and improve a necessary though pernicious science. But, in the uniform and odious pictures of a general assault, all is blood, and horror, and confusion; nor shall I strive, at the distance of three centuries and a thousand miles, to delineate a scene of which there could be no spectators, and of which the actors themselves were incapable of forming any just or adequate idea.

The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani.⁸⁰ The sight of his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsel were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor. "Your wound," exclaimed Palæologus, "is slight; the danger is pressing; your presence is necessary; and whither will you retire?" "I will retire," said the trembling Genoese, "by the same road which God has opened to the Turks;" and at these words he hastily passed through one of the

breaches of the inner wall. By this pusillanimous act, he stained the honours of a military life; and the few days which he survived in Galata, or the isle of Chios, were embittered by his own and the public reproach.⁸¹ His example was imitated by the greatest part of the Latin auxiliaries, and the defence began to slacken when the attack was pressed with redoubled vigour. The number of the Ottomans was fifty, perhaps an hundred, times superior to that of the Christians; the double walls were reduced by the cannon to an heap of ruins; in a circuit of several miles, some places must be found more easy of access or more feebly guarded; and, if the besiegers could penetrate in a single point, the whole city was irrecoverably lost. The first who deserved the sultan's reward was Hassan, the Janizary, of gigantic stature and strength. With his scymetar in one hand and his buckler in the other, he ascended the outward fortification; of the thirty Janizaries, who were emulous of his valour, eighteen perished in the bold adventure. Hassan and his twelve companions had reached the summit: the giant was precipitated from the rampart; he rose on one knee, and was again oppressed by a shower of darts and stones. But his success had proved that the achievement was possible: the walls and towers were instantly covered with a swarm of Turks; and the Greeks, now driven from the vantage-ground, were overwhelmed by increasing multitudes.⁸² Amidst these multitudes, the emperor,⁸³ who accomplished all the duties of a general and a soldier, was long seen, and finally lost. The nobles who fought round his person sustained, till their last breath, the honourable names of Palæologus and Cantacuzene: his mournful exclamation was heard, "Cannot there be found a Christian to cut off my head?"⁸⁴ and his last fear was that of falling alive into the hands of the infidels.⁸⁵ The prudent despair of Constantine cast away the purple; amidst the tumult, he fell by an unknown hand, and his body was buried under a mountain of the slain. After his death, resistance and order were no more; the Greeks fled towards the city; and many were pressed and stifled in the narrow pass of the gate of St. Romanus. The victorious Turks rushed through the breaches of the inner wall; and, as they advanced into the streets, they were soon joined by their brethren, who had forced the gate Phenar on the side of the harbour.⁸⁶ In the first heat of the pursuit, about two thousand Christians were put to the sword; but avarice soon prevailed over cruelty; and the victors acknowledged that they should immediately have given quarter, if the valour of the emperor and his chosen bands had not prepared them for a similar opposition in every part of the capital. It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the Chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the Second. Her empire only had been subverted by the Latins; her religion was trampled in the dust by the Moslem conquerors.⁸⁷

The tidings of misfortune fly with a rapid wing; yet such was the extent of Constantinople that the more distant quarters might prolong, some moments, the happy ignorance of their ruin.⁸⁸ But in the general consternation, in the feelings of selfish or social anxiety, in the tumult and thunder of the assault, a *sleepless* night and morning must have elapsed; nor can I believe that many Grecian ladies were awakened by the Janizaries from a sound and tranquil slumber. On the assurance of the public calamity, the houses and convents were instantly deserted; and the trembling inhabitants flocked together in the streets, like an herd of timid animals, as if accumulated weakness could be productive of strength, or in the vain hope that amid the crowd each individual might be safe and invisible. From every part of the

capital, they flowed into the church of St. Sophia: in the space of an hour, the sanctuary, the choir, the nave, the upper and lower galleries, were filled with the multitudes of fathers and husbands, of women and children, of priests, monks, and religious virgins; the doors were barred on the inside, and they sought protection from the sacred dome which they had so lately abhorred as a profane and polluted edifice. Their confidence was founded on the prophecy of an enthusiast or impostor, that one day the Turks would enter Constantinople, and pursue the Romans as far as the column of Constantine in the square before St. Sophia; but that this would be the term of their calamities; that an angel would descend from heaven, with a sword in his hand, and would deliver the empire, with that celestial weapon, to a poor man seated at the foot of the column. "Take this sword," would he say, "and avenge the people of the Lord." At these animating words, the Turks would instantly fly, and the victorious Romans would drive them from the West, and from all Anatolia, as far as the frontiers of Persia. It is on this occasion that Ducas, with some fancy and much truth, upbraids the discord and obstinacy of the Greeks. "Had that angel appeared," exclaims the historian, "had he offered to exterminate your foes if you would consent to the union of the church, even then, in that fatal moment, you would have rejected your safety or have deceived your God."[89](#)

While they expected the descent of the tardy angel, the doors were broken with axes; and, as the Turks encountered no resistance, their bloodless hands were employed in selecting and securing the multitude of their prisoners. Youth, beauty, and the appearance of wealth attracted their choice; and the right of property was decided among themselves by a prior seizure, by personal strength, and by the authority of command. In the space of an hour, the male captives were bound with cords, the females with their veils and girdles. The senators were linked with their slaves; the prelates with the porters of the church; and young men of a plebeian class with noble maids, whose faces had been invisible to the sun and their nearest kindred. In this common captivity, the ranks of society were confounded; the ties of nature were cut asunder; and the inexorable soldier was careless of the father's groans, the tears of the mother, and the lamentations of the children. The loudest in their wailings were the nuns, who were torn from the altar with naked bosoms, outstretched hands, and dishevelled hair; and we should piously believe that few could be tempted to prefer the vigils of the harem to those of the monastery. Of these unfortunate Greeks, of these domestic animals, whole strings were rudely driven through the streets; and, as the conquerors were eager to return for more prey, their trembling pace was quickened with menaces and blows. At the same hour, a similar rapine was exercised in all the churches and monasteries, in all the palaces and habitations of the capital; nor could any palace, however sacred or sequestered, protect the persons or the property of the Greeks. Above sixty thousand[90](#) of this devoted people were transported from the city to the camp and fleet; exchanged or sold according to the caprice or interest of their masters, and dispersed in remote servitude through the provinces of the Ottoman empire. Among these we may notice some remarkable characters. The historian Phranza, first chamberlain and principal secretary, was involved with his family in the common lot. After suffering four months the hardships of slavery, he recovered his freedom; in the ensuing winter he ventured to Hadrianople, and ransomed his wife from the *mir bashi*, or master of horse; but his two children, in the flower of youth and beauty, had been seized for the use of

Mahomet himself. The daughter of Phranza died in the seraglio, perhaps a virgin; his son, in the fifteenth year of his age, preferred death to infamy, and was stabbed by the hand of the royal lover.⁹¹ A deed thus inhuman cannot surely be expiated by the taste and liberality with which he released a Grecian matron and her two daughters, on receiving a Latin ode from Philelphus, who had chosen a wife in that noble family.⁹² The pride or cruelty of Mahomet would have been most sensibly gratified by the capture of a Roman legate; but the dexterity of Cardinal Isidore eluded the search, and he escaped from Galata in a plebeian habit.⁹³

The chain and entrance of the outward harbour was still occupied by the Italian ships of merchandise and war. They had signalised their valour in the siege; they embraced the moment of retreat, while the Turkish mariners were dissipated in the pillage of the city. When they hoisted sail, the beach was covered with a suppliant and lamentable crowd; but the means of transportation were scanty; the Venetians and Genoese selected their countrymen; and, notwithstanding the fairest promises of the sultan, the inhabitants of Galata evacuated their houses and embarked with their most precious effects.

In the fall and the sack of great cities, an historian is condemned to repeat the tale of uniform calamity; the same effects must be produced by the same passions; and, when those passions may be indulged without control, small, alas! is the difference between civilised and savage man. Amidst the vague exclamations of bigotry and hatred, the Turks are not accused of a wanton or immoderate effusion of Christian blood; but, according to their maxims (the maxims of antiquity), the lives of the vanquished were forfeited; and the legitimate reward of the conqueror was derived from the service, the sale, or the ransom of his captives of both sexes.⁹⁴ The wealth of Constantinople had been granted by the sultan to his victorious troops; and the rapine of an hour is more productive than the industry of years. But, as no regular division was attempted of the spoil, the respective shares were not determined by merit; and the rewards of valour were stolen away by the followers of the camp, who had declined the toil and danger of the battle. The narrative of their depredations could not afford either amusement or instruction; the total amount, in the last poverty of the empire, has been valued at four millions of ducats;⁹⁵ and of this sum a small part was the property of the Venetians, the Genoese, the Florentines, and the merchants of Ancona. Of these foreigners, the stock was improved in quick and perpetual circulation; but the riches of the Greeks were displayed in the idle ostentation of palaces and wardrobes, or deeply buried in treasures of ingots and old coin, lest it should be demanded at their hands for the defence of their country. The profanation and plunder of the monasteries and churches excited the most tragic complaints. The dome of St. Sophia itself, the earthly heaven, the second firmament, the vehicle of the cherubim, the throne of the glory of God,⁹⁶ was despoiled of the oblations of ages; and the gold and silver, the pearls and jewels, the vases and sacerdotal ornaments, were most wickedly converted to the service of mankind. After the divine images had been stripped of all that could be valuable to a profane eye, the canvas, or the wood, was torn, or broken, or burnt, or trod under foot, or applied, in the stables or the kitchen, to the vilest uses. The example of sacrilege was imitated, however, from the Latin conquerors of Constantinople; and the treatment which Christ, the Virgin, and the saints had sustained from the guilty Catholic might be inflicted by the zealous Musulman on the monuments of idolatry.

Perhaps, instead of joining the public clamour, a philosopher will observe that in the decline of the arts the workmanship could not be more valuable than the work, and that a fresh supply of visions and miracles would speedily be renewed by the craft of the priest and the credulity of the people. He will more seriously deplore the loss of the Byzantine libraries, which were destroyed or scattered in the general confusion: one hundred and twenty thousand manuscripts are said to have disappeared;⁹⁷ ten volumes might be purchased for a single ducat; and the same ignominious price, too high perhaps for a shelf of theology, included the whole works of Aristotle and Homer, the noblest productions of the science and literature of ancient Greece. We may reflect with pleasure that an inestimable portion of our classic treasures was safely deposited in Italy; and that the mechanics of a German town had invented an art which derides the havoc of time and barbarism.

From the first hour⁹⁸ of the memorable twenty-ninth of May, disorder and rapine prevailed in Constantinople till the eighth hour of the same day; when the sultan himself passed in triumph through the gate of St. Romanus. He was attended by his vizirs, bashaws, and guards, each of whom (says a Byzantine historian) was robust as Hercules, dexterous as Apollo, and equal in battle to any ten of the race of ordinary mortals. The conqueror⁹⁹ gazed with satisfaction and wonder on the strange though splendid appearance of the domes and palaces, so dissimilar from the style of Oriental architecture. In the hippodrome, or *atmeidan*, his eye was attracted by the twisted column of the three serpents; and, as a trial of his strength, he shattered with his iron mace or battle-axe the under-jaw of one of these monsters,¹⁰⁰ which in the eye of the Turks were the idols or talismans of the city. At the principal door of St. Sophia, he alighted from his horse and entered the dome;¹⁰¹ and such was his jealous regard for that monument of his glory that, on observing a zealous Musulman in the act of breaking the marble pavement, he admonished him with his scymetar that, if the spoil and captives were granted to the soldiers, the public and private buildings had been reserved for the prince. By his command the metropolis of the Eastern church was transformed into a mosch: the rich and portable instruments of superstition had been removed; the crosses were thrown down; and the walls, which were covered with images and mosaics, were washed and purified and restored to a state of naked simplicity.¹⁰² On the same day, or on the ensuing Friday, the *muezin* or crier ascended the most lofty turret, and proclaimed the *ezan*, or public invitation, in the name of God and his prophet; the imam preached; and Mahomet the Second performed the *namaz* of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Cæsars.¹⁰³ From St. Sophia he proceeded to the august but desolate mansion of an hundred successors of the great Constantine; but which, in a few hours, had been stripped of the pomp of royalty. A melancholy reflection on the vicissitudes of human greatness forced itself on his mind; and he repeated an elegant distich of Persian poetry, “The spider has wove his web in the imperial palace; and the owl hath sung her watch-song on the towers of Afrasiab.”¹⁰⁴

Yet his mind was not satisfied, nor did the victory seem complete, till he was informed of the fate of Constantine; whether he had escaped, or been made prisoner, or had fallen in the battle. Two Janizaries claimed the honour and reward of his death: the body, under a heap of slain, was discovered by the golden eagles embroidered on

his shoes; the Greeks acknowledged with tears the head of their late emperor; and, after exposing the bloody trophy, [105](#) Mahomet bestowed on his rival the honours of a decent funeral. After his decease, Lucas Notaras, great duke, [106](#) and first minister of the empire, was the most important prisoner. When he offered his person and his treasures at the foot of the throne, “And why,” said the indignant sultan, “did you not employ these treasures in the defence of your prince and country?” “They were yours,” answered the slave; “God had reserved them for your hands.” “If he reserved them for me,” replied the despot, “how have you presumed to withhold them so long by a fruitless and fatal resistance?” The great duke alleged the obstinacy of the strangers, and some secret encouragement from the Turkish vizir; and from this perilous interview he was at length dismissed with the assurance of pardon and protection. Mahomet condescended to visit his wife, a venerable princess, oppressed with sickness and grief; and his consolation for her misfortunes was in the most tender strain of humanity and filial reverence. A similar clemency was extended to the principal officers of state, of whom several were ransomed at his expense; and during some days he declared himself the friend and father of the vanquished people. But the scene was soon changed; and before his departure the hippodrome streamed with the blood of his noblest captives. His perfidious cruelty is execrated by the Christians. They adorn with the colours of heroic martyrdom the execution of the great duke and his two sons; and his death is ascribed to the generous refusal of delivering his children to the tyrant’s lust. [107](#) Yet a Byzantine historian has dropt an unguarded word of conspiracy, deliverance, and Italian succour: such treason may be glorious; but the rebel who bravely ventures has justly forfeited his life; nor should we blame a conqueror for destroying the enemies whom he can no longer trust. On the eighteenth of June, the victorious sultan returned to Hadrianople; and smiled at the base and hollow embassies of the Christian princes, who viewed their approaching ruin in the fall of the Eastern empire.

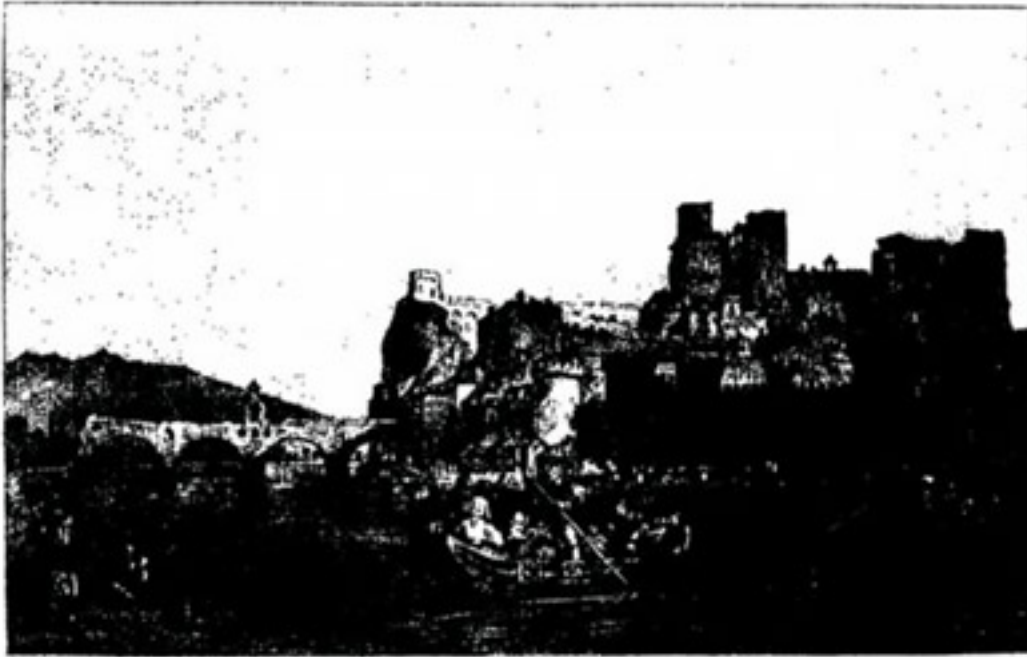
Constantinople had been left naked and desolate, without a prince or a people. But she could not be despoiled of the incomparable situation which marks her for the metropolis of a great empire; and the genius of the place will ever triumph over the accidents of time and fortune. Bursa and Hadrianople, the ancient seats of the Ottomans, sunk into provincial towns; and Mahomet the Second established his own residence, and that of his successors, on the same commanding spot which had been chosen by Constantine. [108](#) The fortifications of Galata, which might afford a shelter to the Latins, were prudently destroyed; but the damage of the Turkish cannon was soon repaired; and before the month of August great quantities of lime had been burnt for the restoration of the walls of the capital. As the entire property of the soil and buildings, whether public or private, or profane or sacred, was now transferred to the conqueror, he first separated a space of eight furlongs from the point of the triangle for the establishment of his seraglio, or palace. It is here, in the bosom of luxury, that the *grand Signor* (as he has been emphatically named by the Italians) appears to reign over Europe and Asia; but his person on the shores of the Bosphorus may not always be secure from the insults of an hostile navy. In the new character of a mosch, the cathedral of St. Sophia was endowed with an ample revenue, crowned with lofty minarets, and surrounded with groves and fountains, for the devotion and refreshment of the Moslems. The same model was imitated in the *jami*, or royal moschs; and the first of these was built by Mahomet himself, on the ruins of the church of the Holy

Apostles and the tombs of the Greek emperors. On the third day after the conquest, the grave of Abu Ayub, or Job, who had fallen in the first siege of the Arabs, was revealed in a vision; and it is before the sepulchre of the martyr that the new sultans are girded with the sword of empire. [109](#) Constantinople no longer appertains to the Roman historian; nor shall I enumerate the civil and religious edifices that were profaned or erected by its Turkish masters: the population was speedily renewed; and before the end of September five thousand families of Anatolia and Romania had obeyed the royal mandate, which enjoined them, under pain of death, to occupy their new habitations in the capital. [110](#) The throne of Mahomet was guarded by the numbers and fidelity of his Moslem subjects; but his rational policy aspired to collect the remnant of the Greeks; and they returned in crowds, as soon as they were assured of their lives, their liberties, and the free exercise of their religion. [111](#) In the election and investiture of a patriarch, the ceremonial of the Byzantine court was revived and imitated. With a mixture of satisfaction and horror, they beheld the sultan on his throne, who delivered into the hands of Gennadius the crosier, or pastoral staff, the symbol of his ecclesiastical office; who conducted the patriarch to the gate of the seraglio, presented him with an horse richly caparisoned, and directed the vizirs and bashaws to lead him to the palace which had been allotted for his residence. [112](#) The churches of Constantinople were shared between the two religions: their limits were marked; and, till it was infringed by Selim, the grandson of Mahomet, the Greeks [113](#) enjoyed above sixty years the benefit of this equal partition. Encouraged by the ministers of the divan, who wished to elude the fanaticism of the sultan, the Christian advocates presumed to allege that this division had been an act, not of generosity but of justice; not a concession, but a compact; and that, if one half of the city had been taken by storm, the other moiety had surrendered on the faith of a sacred capitulation. The original grant had indeed been consumed by fire; but the loss was supplied by the testimony of three aged Janizaries who remembered the transaction; and their venal oaths are of more weight in the opinion of Cantemir than the positive and unanimous consent of the history of the times. [114](#)

The remaining fragments of the Greek kingdom in Europe and Asia I shall abandon to the Turkish arms; but the final extinction of the two last dynasties [115](#) which have reigned in Constantinople should terminate the decline and fall of the Roman empire in the East. The despots of the Morea, Demetrius and Thomas, [116](#) the two surviving brothers of the name of Palæologus, were astonished by the death of the emperor Constantine and the ruin of the monarchy. Hopeless of defence, they prepared, with the noble Greeks who adhered to their fortune, to seek a refuge in Italy, beyond the reach of the Ottoman thunder. Their first apprehensions were dispelled by the victorious sultan, who contented himself with a tribute of twelve thousand ducats; and, while his ambition explored the continent and the islands in search of prey, he indulged the Morea in a respite of seven years. But this respite was a period of grief, discord, and misery. The *hexamilion*, the rampart of the Isthmus, so often raised and so often subverted, could not long be defended by three hundred Italian archers: the keys of Corinth were seized by the Turks; they returned from their summer excursions with a train of captives and spoil; and the complaints of the injured Greeks were heard with indifference and disdain. [117](#) The Albanians, a vagrant tribe of shepherds and robbers, filled the peninsula with rapine and murder; the two despots implored the dangerous and humiliating aid of a neighbouring bashaw; and, when he had quelled

the revolt, his lessons inculcated the rule of their future conduct. Neither the ties of blood, nor the oaths which they repeatedly pledged in the communion and before the altar, nor the stronger pressure of necessity, could reconcile or suspend their domestic quarrels. They ravaged each other's patrimony with fire and sword; the alms and succours of the West were consumed in civil hostility; and their power was only exerted in savage and arbitrary executions. The distress and revenge of the weaker rival invoked their supreme lord; and, in the season of maturity and revenge, Mahomet declared himself the friend of Demetrius, and marched into the Morea with an irresistible force. When he had taken possession of Sparta, "You are too weak," said the sultan, "to control this turbulent province. I will take your daughter to my bed; and you shall pass the remainder of your life in security and honour." Demetrius sighed, and obeyed; surrendered his daughter and his castles; followed to Hadrianople his sovereign and son; and received, for his own maintenance, and that of his followers, a city in Thrace, and the adjacent isles of Imbros, Lemnos, and Samothrace. He was joined the next year by a companion of misfortune, the last of the Comnenian race, who, after the taking of Constantinople by the Latins, had founded a new empire on the coast of the Black Sea.¹¹⁸ In the progress of his Anatolian conquests, Mahomet invested, with a fleet and army, the capital of David, who presumed to style himself Emperor of Trebizond;¹¹⁹ and the negotiation was comprised in a short and peremptory question, "Will you secure your life and treasures by resigning your kingdom? or had you rather forfeit your kingdom, your treasures, and your life?" The feeble Comnenus was subdued by his own fears, and the example of a Musulman neighbour, the prince of Sinope,¹²⁰ who, on a similar summons, had yielded a fortified city with four hundred cannon and ten or twelve thousand soldiers. The capitulation of Trebizond was faithfully performed; and the emperor, with his family, was transported to a castle in Romania; but on a slight suspicion of corresponding with the Persian king, David and the whole Comnenian race were sacrificed to the jealousy or avarice of the conqueror. Nor could the name of father long protect the unfortunate Demetrius from exile and confiscation: his abject submission moved the pity and contempt of the sultan; his followers were transplanted to Constantinople; and his poverty was alleviated by a pension of fifty thousand aspers, till a monastic habit and a tardy death released Palæologus from an earthly master. It is not easy to pronounce whether the servitude of Demetrius or the exile of his brother Thomas¹²¹ be the most inglorious. On the conquest of the Morea, the despot escaped to Corfu, and from thence to Italy, with some naked adherents; his name, his sufferings, and the head of the apostle St. Andrew entitled him to the hospitality of the Vatican; and his misery was prolonged by a pension of six thousand ducats from the pope and cardinals. His two sons, Andrew and Manuel, were educated in Italy; but the eldest, contemptible to his enemies and burdensome to his friends, was degraded by the baseness of his life and marriage. A title was his sole inheritance; and that inheritance he successively sold to the kings of France and Arragon.¹²² During this transient prosperity, Charles the Eighth was ambitious of joining the empire of the East with the kingdom of Naples: in a public festival, he assumed the appellation and the purple of *Augustus*: the Greeks rejoiced, and the Ottoman already trembled, at the approach of the French chivalry.¹²³ Manuel Palæologus, the second son, was tempted to revisit his native country: his return might be grateful, and could not be dangerous, to the Porte; he was maintained at Constantinople in safety and ease; and an honourable train of Christians and Moslems attended him to the grave. If there be some animals

of so generous a nature that they refuse to propagate in a domestic state, the last of the Imperial race must be ascribed to an inferior kind: he accepted from the sultan's liberality two beautiful females; and his surviving son was lost in the habit and religion of a Turkish slave.



The importance of Constantinople was felt and magnified in its loss: the pontificate of Nicholas the Fifth, however peaceful and prosperous, was dishonoured by the fall of the Eastern empire; and the grief and terror of the Latins revived, or seemed to revive, the old enthusiasm of the crusades. In one of the most distant countries of the West, Philip, duke of Burgundy, entertained, at Lisle in Flanders, an assembly of his nobles; and the pompous pageants of the feast were skilfully adapted to their fancy and feelings.¹²⁴ In the midst of the banquet, a gigantic Saracen entered the hall, leading a fictitious elephant with a castle on his back; a matron in a mourning robe, the symbol of religion, was seen to issue from the castle; she deplored her oppression and accused the slowness of her champions; the principal herald of the golden fleece advanced, bearing on his fist a live pheasant, which, according to the rites of chivalry, he presented to the duke. At this extraordinary summons, Philip, a wise and aged prince, engaged his person and powers in the holy war against the Turks; his example was imitated by the barons and knights of the assembly; they swore to God, the Virgin, the ladies, and the *pheasant*; and their particular vows were not less extravagant than the general sanction of their oath. But the performance was made to depend on some future and foreign contingency; and, during twelve years, till the last hour of his life, the duke of Burgundy might be scrupulously, and perhaps sincerely, on the eve of his departure. Had every breast glowed with the same ardour; had the union of the Christians corresponded with their bravery; had every country, from Sweden¹²⁵ to Naples, supplied a just proportion of cavalry and infantry, of men and money, it is indeed probable that Constantinople would have been delivered, and that the Turks might have been chased beyond the Hellespont or the Euphrates. But the secretary of the emperor, who composed every epistle and attended every meeting, Æneas

Sylvius,[126](#) a statesman and orator, describes from his own experience the repugnant state and spirit of Christendom. “It is a body,” says he, “without an head; a republic without laws or magistrates. The pope and the emperor may shine as lofty titles, as splendid images; but *they* are unable to command, and none are willing to obey; every state has a separate prince, and every prince has a separate interest. What eloquence could unite so many discordant and hostile powers under the same standard? Could they be assembled in arms, who would dare to assume the office of general? What order could be maintained? — what military discipline? Who would undertake to feed such an enormous multitude? Who would understand their various languages, or direct their stranger and incompatible manners? What mortal could reconcile the English with the French, Genoa with Arragon, the Germans with the natives of Hungary and Bohemia? If a small number enlisted in the holy war, they must be overthrown by the infidels; if many, by their own weight and confusion.” Yet the same Æneas, when he was raised to the papal throne, under the name of Pius the Second, devoted his life to the prosecution of the Turkish war. In the council of Mantua, he excited some sparks of a false or feeble enthusiasm; but, when the pontiff appeared at Ancona, to embark in person with the troops, engagements vanished in excuses; a precise day was adjourned to an indefinite term; and his effective army consisted of some German pilgrims, whom he was obliged to disband with indulgences and alms. Regardless of futurity, his successors and the powers of Italy were involved in the schemes of present and domestic ambition; and the distance or proximity of each object determined, in their eyes, its apparent magnitude. A more enlarged view of their interest would have taught them to maintain a defensive and naval war against the common enemy; and the support of Scanderbeg and his brave Albanians might have prevented the subsequent invasion of the kingdom of Naples. The siege and sack of Otranto by the Turks diffused a general consternation; and Pope Sixtus was preparing to fly beyond the Alps, when the storm was instantly dispelled by the death of Mahomet the Second, in the fifty-first year of his age.[127](#) His lofty genius aspired to the conquest of Italy: he was possessed of a strong city and a capacious harbour; and the same reign might have been decorated with the trophies of the New and the Ancient Rome.[128](#)

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CHAPTER LXIX

State of Rome from the Twelfth Century — Temporal Dominion of the Popes — Seditions of the City — Political Heresy of Arnold of Brescia — Restoration of the Republic — The Senators — Pride of the Romans — Their Wars — They are deprived of the Election and Presence of the Popes, who retire to Avignon — The Jubilee — Noble Families of Rome — Feud of the Colonna and Ursini.

In the first ages of the decline and fall of the Roman empire our eye is invariably fixed on the royal city which had given laws to the fairest portion of the globe. We contemplate her fortunes, at first with admiration, at length with pity, always with attention; and, when that attention is diverted from the capital to the provinces, they are considered as so many branches which have been successively severed from the Imperial trunk. The foundation of a second Rome on the shores of the Bosphorus has compelled the historian to follow the successors of Constantine; and our curiosity has been tempted to visit the most remote countries of Europe and Asia, to explore the causes and the authors of the long decay of the Byzantine monarchy. By the conquest of Justinian we have been recalled to the banks of the Tiber, to the deliverance of the ancient metropolis; but that deliverance was a change, or perhaps an aggravation, of servitude. Rome had been already stripped of her trophies, her gods, and her Cæsars; nor was the Gothic dominion more inglorious and oppressive than the tyranny of the Greeks. In the eighth century of the Christian era, a religious quarrel, the worship of images, provoked the Romans to assert their independence; their bishop became the temporal as well as the spiritual father of a free people; and of the Western empire, which was restored by Charlemagne, the title and image still decorate the singular constitution of modern Germany.¹ The name of Rome must yet command our involuntary respect; the climate (whatsoever may be its influence) was no longer the same;² the purity of blood had been contaminated through a thousand channels; but the venerable aspect of her ruins, and the memory of past greatness, rekindled a spark of the national character. The darkness of the middle ages exhibits some scenes not unworthy of our notice. Nor shall I dismiss the present work till I have reviewed the state and revolutions of the Roman city, which acquiesced under the absolute dominion of the popes about the same time that Constantinople was enslaved by the Turkish arms.

In the beginning of the twelfth century,³ the era of the first crusade, Rome was revered by the Latins, as the metropolis of the world, as the throne of the pope and the emperor, who, from the eternal city, derived their title, their honours, and the right or exercise of temporal dominion. After so long an interruption, it may not be useless to repeat that the successors of Charlemagne and the Othos were chosen beyond the Rhine in a national diet; but that these princes were content with the humble names of kings of Germany and Italy, till they had passed the Alps and the Apennine, to seek their Imperial crown on the banks of the Tiber.⁴ At some distance from the city, their approach was saluted by a long procession of the clergy and people with palms and crosses; and the terrific emblems of wolves and lions, of dragons and eagles, that floated in the military banners, represented the departed legions and cohorts of the

republic. The royal oath to maintain the liberties of Rome was thrice reiterated, at the bridge,⁵ the gate, and on the stairs of the Vatican; and the distribution of a customary donative feebly imitated the magnificence of the first Cæsars. In the church of St. Peter,⁶ the coronation was performed by his successor;⁷ the voice of God was confounded with that of the people; and the public consent was declared in the acclamations of “Long life and victory to our lord the pope! Long life and victory to our lord the emperor! Long life and victory to the Roman and Teutonic armies!”⁸ The names of Cæsar and Augustus, the laws of Constantine and Justinian, the example of Charlemagne and Otho, established the supreme dominion of the emperors; their title and image was engraved on the papal coins;⁹ and their jurisdiction was marked by the sword of justice, which they delivered to the prefect of the city. But every Roman prejudice was awakened by the name, the language, and the manners of a Barbarian lord. The Cæsars of Saxony or Franconia were the chiefs of a feudal aristocracy; nor could they exercise the discipline of civil and military power, which alone secures the obedience of a distant people, impatient of servitude, though perhaps incapable of freedom. Once, and once only, in his life, each emperor, with an army of Teutonic vassals, descended from the Alps. I have described the peaceful order of his entry and coronation; but that order was commonly disturbed by the clamour and sedition of the Romans, who encountered their sovereign as a foreign invader: his departure was always speedy, and often shameful; and, in the absence of a long reign, his authority was insulted, and his name was forgotten. The progress of independence in Germany and Italy undermined the foundations of the Imperial sovereignty, and the triumph of the popes was the deliverance of Rome.

Of her two sovereigns, the emperor had precariously reigned by the right of conquest; but the authority of the pope was founded on the soft, though more solid, basis of opinion and habit. The removal of a foreign influence restored and endeared the shepherd to his flock. Instead of the arbitrary or venal nomination of a German court, the vicar of Christ was freely chosen by the college of cardinals, most of whom were either natives or inhabitants of the city. The applause of the magistrates and people confirmed his election; and the ecclesiastical power that was obeyed in Sweden and Britain had been ultimately derived from the suffrage of the Romans. The same suffrage gave a prince, as well as a pontiff, to the capital. It was universally believed that Constantine had invested the popes with the temporal dominion of Rome; and the boldest civilians, the most profane sceptics, were satisfied with disputing the right of the emperor and the validity of his gift. The truth of the fact, the authenticity of his donation, was deeply rooted in the ignorance and tradition of four centuries; and the fabulous origin was lost in the real and permanent effects. The name of *Dominus*, or Lord, was inscribed on the coin of the bishops; their title was acknowledged by acclamations and oaths of allegiance; and, with the free or reluctant consent of the German Cæsars, they had long exercised a supreme or subordinate jurisdiction over the city and patrimony of St. Peter. The reign of the popes, which gratified the prejudices, was not incompatible with the liberties of Rome; and a more critical inquiry would have revealed a still nobler source of their power: the gratitude of a nation, whom they had rescued from the heresy and oppression of the Greek tyrant. In an age of superstition, it should seem that the union of the royal and sacerdotal characters would mutually fortify each other, and that the keys of paradise would be the surest pledge of earthly obedience. The sanctity of the office might indeed be

degraded by the personal vices of the man; but the scandals of the tenth century were obliterated by the austere and more dangerous virtues of Gregory the Seventh and his successors; and, in the ambitious contests which they maintained for the rights of the church, their sufferings or their success must equally tend to increase the popular veneration. They sometimes wandered in poverty and exile, the victims of persecution; and the apostolic zeal with which they offered themselves to martyrdom must engage the favour and sympathy of every Catholic breast. And sometimes, thundering from the Vatican, they created, judged, and deposed the kings of the world; nor could the proudest Roman be disgraced by submitting to a priest whose feet were kissed, and whose stirrup was held, by the successors of Charlemagne.¹⁰ Even the temporal interest of the city should have protected in peace and honour the residence of the popes; from whence a vain and lazy people derived the greatest part of their subsistence and riches. The fixed revenue of the popes was probably impaired: many of the old patrimonial estates, both in Italy and the provinces, had been invaded by sacrilegious hands; nor could the loss be compensated by the claim rather than the possession of the more ample gifts of Pepin and his descendants. But the Vatican and Capitol were nourished by the incessant and increasing swarms of pilgrims and suppliants; the pale of Christianity was enlarged, and the pope and cardinals were overwhelmed by the judgment of ecclesiastical and secular causes. A new jurisprudence had established in the Latin church the right and practice of appeals;¹¹ and, from the North and West, the bishops and abbots were invited or summoned to solicit, to complain, to accuse, or to justify before the threshold of the apostles. A rare prodigy is once recorded, that two horses, belonging to the Archbishops of Mentz and Cologne, repassed the Alps, yet laden with gold and silver;¹² but it was soon understood that the success, both of the pilgrims and clients, depended much less on the justice of their cause than on the value of their offering. The wealth and piety of these strangers were ostentatiously displayed; and their expenses, sacred or profane, circulated in various channels for the emolument of the Romans.

Such powerful motives should have firmly attached the voluntary and pious obedience of the Roman people to their spiritual and temporal father. But the operation of prejudice and interest is often disturbed by the sallies of ungovernable passion. The Indian who fells the tree that he may gather the fruit,¹³ and the Arab who plunders the caravans of commerce, are actuated by the same impulse of savage nature, which overlooks the future in the present, and relinquishes for momentary rapine the long and secure possession of the most important blessings. And it was thus that the shrine of St. Peter was profaned by the thoughtless Romans, who pillaged the offerings, and wounded the pilgrims, without computing the number and value of similar visits, which they prevented by their inhospitable sacrilege. Even the influence of superstition is fluctuating and precarious; and the slave, whose reason is subdued, will often be delivered by his avarice or pride. A credulous devotion for the fables and oracles of the priesthood most powerfully acts on the mind of a Barbarian; yet such a mind is the least capable of preferring imagination to sense, of sacrificing to a distant motive, to an invisible, perhaps an ideal, object, the appetites and interests of the present world. In the vigour of health and youth, his practice will perpetually contradict his belief; till the pressure of age, or sickness, or calamity awakens his terrors and compels him to satisfy the double debt of piety and remorse. I have

already observed that the modern times of religious indifference are the most favourable to the peace and security of the clergy. Under the reign of superstition they had much to hope from the ignorance, and much to fear from the violence, of mankind. The wealth, whose constant increase must have rendered them the sole proprietors of the earth, was alternately bestowed by the repentant father and plundered by the rapacious son; their persons were adored or violated; and the same idol, by the hands of the same votaries, was placed on the altar or trampled in the dust. In the feudal system of Europe, arms were the title of distinction and the measure of allegiance; and amidst their tumult the still voice of law and reason was seldom heard or obeyed. The turbulent Romans disdained the yoke, and insulted the impotence, of their bishop;¹⁴ nor would his education or character allow him to exercise, with decency or effect, the power of the sword. The motives of his election and the frailties of his life were exposed to their familiar observation; and proximity must diminish the reverence which his name and his decrees impressed on a Barbarous world. This difference has not escaped the notice of our philosophic historian: “Though the name and authority of the court of Rome were so terrible in the remote countries of Europe, which were sunk in profound ignorance, and were entirely unacquainted with its character and conduct, the pope was so little revered at home that his inveterate enemies surrounded the gates of Rome itself and even controlled his government in that city; and the ambassadors, who, from a distant extremity of Europe, carried to him the humble, or rather abject, submissions of the greatest potentate of the age, found the utmost difficulty to make their way to him and to throw themselves at his feet.”¹⁵

Since the primitive times, the wealth of the popes was exposed to envy, their power to opposition, and their persons to violence. But the long hostility of the mitre and the crown increased the numbers, and inflamed the passions, of their enemies. The deadly factions of the Guelphs and Ghibelines, so fatal to Italy, could never be embraced with truth or constancy by the Romans, the subjects and adversaries both of the bishop and emperor; but their support was solicited by both parties; and they alternately displayed in their banners the keys of St. Peter and the German eagle. Gregory the Seventh, who may be adored or detested as the founder of the papal monarchy, was driven from Rome, and died in exile at Salerno. Six-and-thirty of his successors,¹⁶ till their retreat to Avignon, maintained an unequal contest with the Romans; their age and dignity were often violated; and the churches, in the solemn rites of religion, were polluted with sedition and murder. A repetition¹⁷ of such capricious brutality, without connection or design, would be tedious and disgusting; and I shall content myself with some events of the twelfth century, which represent the state of the popes and the city. On Holy Thursday, while Paschal officiated before the altar, he was interrupted by the clamours of the multitude, who imperiously demanded the confirmation of a favourite magistrate.¹⁸ His silence exasperated their fury; his pious refusal to mingle the affairs of earth and heaven was encountered with menaces and oaths, that he should be the cause and the witness of the public ruin. During the festival of Easter, while the bishop and the clergy, barefoot and in procession, visited the tombs of the martyrs, they were twice assaulted, at the bridge of St. Angelo and before the Capitol, with volleys of stones and darts. The houses of his adherents were levelled with the ground; Paschal escaped with difficulty and danger; he levied an army in the patrimony of St. Peter; and his last days were

embittered by suffering and inflicting the calamities of civil war. The scenes that followed the election of his successor Gelasius the Second were still more scandalous to the church and city. Cencio Frangipani,¹⁹ a potent and factious baron, burst into the assembly furious, and in arms: the cardinals were stripped, beaten, and trampled under foot; and he seized, without pity or respect, the vicar of Christ by the throat. Gelasius was dragged by his hair along the ground, buffeted with blows, wounded with spurs, and bound with an iron chain in the house of his brutal tyrant. An insurrection of the people delivered their bishop; the rival families opposed the violence of the Frangipani; and Cencio, who sued for pardon, repented of the failure rather than of the guilt of his enterprise. Not many days had elapsed when the pope was again assaulted at the altar. While his friends and enemies were engaged in a bloody contest, he escaped in his sacerdotal garments. In this unworthy flight, which excited the compassion of the Roman matrons, his attendants were scattered or unhorsed; and, in the fields behind the church of St. Peter, his successor was found alone and half dead with fear and fatigue. Shaking the dust from his feet, the *apostle* withdrew from a city in which his dignity was insulted and his person was endangered; and the vanity of sacerdotal ambition is revealed in the involuntary confession that one emperor was more tolerable than twenty.²⁰ These examples might suffice; but I cannot forget the sufferings of two pontiffs of the same age, the second and third of the name of Lucius. The former, as he ascended in battle-array to assault the Capitol, was struck on the temple by a stone, and expired in a few days;²¹ the latter was severely wounded in the persons of his servants.²² In a civil commotion several of his priests had been made prisoners; and the inhuman Romans, reserving one as a guide for his brethren, put out their eyes, crowned them with ludicrous mitres, mounted them on asses, with their faces to the tail, and extorted an oath that in this wretched condition they should offer themselves as a lesson to the head of the church. Hope or fear, lassitude or remorse, the characters of the men and the circumstances of the times, might sometimes obtain an interval of peace and obedience; and the pope was restored with joyful acclamations to the Lateran or Vatican, from whence he had been driven with threats and violence. But the root of mischief was deep and perennial;²³ and a momentary calm was preceded and followed by such tempests as had almost sunk the bark of St. Peter. Rome continually presented the aspect of war and discord; the churches and palaces were fortified and assaulted by the factions and families; and, after giving peace to Europe, Calixtus the Second alone had resolution and power to prohibit the use of private arms in the metropolis.²⁴ Among the nations who revered the apostolic throne, the tumults of Rome provoked a general indignation; and, in a letter to his disciple Eugenius the Third, St. Bernard, with the sharpness of his wit and zeal, has stigmatised the vices of the rebellious people.²⁵ “Who is ignorant,” says the monk of Clairvaux, “of the vanity and arrogance of the Romans? a nation nursed in sedition, cruel, untractable, and scorning to obey, unless they are too feeble to resist. When they promise to serve, they aspire to reign; if they swear allegiance, they watch the opportunity of revolt; yet they vent their discontent in loud clamours, if your doors or your councils are shut against them. Dexterous in mischief, they have never learned the science of doing good. Odious to earth and heaven, impious to God, seditious among themselves, jealous of their neighbours, inhuman to strangers, they love no one, by no one are they beloved; and, while they wish to inspire fear, they live in base and continual apprehension. They will not submit; they know how to govern; faithless to their

superiors, intolerable to their equals, ungrateful to their benefactors, and alike imprudent in their demands and their refusals. Lofty in promise, poor in execution: adulation and calumny, perfidy and treason, are the familiar arts of their policy.” Surely this dark portrait is not coloured by the pencil of Christian charity;[26](#) yet the features, however harsh and ugly, express a lively resemblance of the Romans of the twelfth century.[27](#)

The Jews had rejected the Christ when he appeared among them in a plebeian character; and the Romans might plead their ignorance of his vicar when he assumed the pomp and pride of a temporal sovereign. In the busy age of the crusades, some sparks of curiosity and reason were rekindled in the Western world; the heresy of Bulgaria, the Paulician sect, was successfully transplanted into the soil of Italy and France; the Gnostic visions were mingled with the simplicity of the Gospel; and the enemies of the clergy reconciled their passions with their conscience, the desire of freedom with the profession of piety.[28](#) The trumpet of Roman liberty was first sounded by Arnold of Brescia,[29](#) whose promotion in the church was confined to the lowest rank, and who wore the monastic habit rather as a garb of poverty than as an uniform of obedience. His adversaries could not deny the wit and eloquence which they severely felt; they confess with reluctance the specious purity of his morals; and his errors were recommended to the public by a mixture of important and beneficial truths. In his theological studies, he had been the disciple of the famous and unfortunate Abelard,[30](#) who was likewise involved in the suspicion of heresy; but the lover of Eloisa was of a soft and flexible nature; and his ecclesiastic judges were edified and disarmed by the humility of his repentance. From this master Arnold most probably imbibed some metaphysical definitions of the Trinity, repugnant to the taste of the times; his ideas of baptism and the eucharist are loosely censured; but a *political* heresy was the source of his fame and misfortunes. He presumed to quote the declaration of Christ that his kingdom is not of this world: he boldly maintained that the sword and the sceptre were entrusted to the civil magistrate; that temporal honours and possessions were lawfully vested in secular persons; that the abbots, the bishops, and the pope himself must renounce either their state or their salvation; and that, after the loss of their revenues, the voluntary tithes and oblations of the faithful would suffice, not indeed for luxury and avarice, but for a frugal life in the exercise of spiritual labours. During a short time the preacher was revered as a patriot; and the discontent, or revolt, of Brescia against her bishop was the first-fruits of his dangerous lessons. But the favour of the people is less permanent than the resentment of the priest; and, after the heresy of Arnold had been condemned by Innocent the Second[31](#) in the general council of the Lateran the magistrates themselves were urged by prejudice and fear to execute the sentence of the church. Italy could no longer afford a refuge; and the disciple of Abelard escaped beyond the Alps, till he found a safe and hospitable shelter in Zurich, now the first of the Swiss cantons. From a Roman station,[32](#) a royal villa, a chapter of noble virgins, Zurich had gradually increased to a free and flourishing city, where the appeals of the Milanese were sometimes tried by the Imperial commissaries.[33](#) In an age less ripe for reformation, the precursor of Zuinglius was heard with applause; a brave and simple people imbibed, and long retained, the colour of his opinions; and his art, or merit, seduced the bishop of Constance, and even the pope’s legate, who forgot, for his sake, the interest of their master and their order. Their tardy zeal was quickened by the fierce exhortations of

St. Bernard;³⁴ and the enemy of the church was driven by persecution to the desperate measure of erecting his standard in Rome itself, in the face of the successor of St. Peter.

Yet the courage of Arnold was not devoid of discretion: he was protected, and had perhaps been invited, by the nobles and people; and in the service of freedom his eloquence thundered over the seven hills. Blending in the same discourse the texts of Livy and St. Paul, uniting the motives of gospel and of classic enthusiasm, he admonished the Romans how strangely their patience and the vices of the clergy had degenerated from the primitive times of the church and the city. He exhorted them to assert the inalienable rights of men and Christians; to restore the laws and magistrates of the republic; to respect the *name* of the emperor; but to confine their shepherd to the spiritual government of his flock.³⁵ Nor could his spiritual government escape the censure and control of the reformer; and the inferior clergy were taught by his lessons to resist the cardinals, who had usurped a despotic command over the twenty-eight regions or parishes of Rome.³⁶ The revolution was not accomplished without rapine and violence, the effusion of blood, and the demolition of houses; the victorious faction was enriched with the spoils of the clergy and the adverse nobles. Arnold of Brescia enjoyed or deplored the effects of his mission; his reign continued above ten years, while two popes, Innocent the Second and Anastasius the Fourth, either trembled in the Vatican or wandered as exiles in the adjacent cities. They were succeeded by a more vigorous and fortunate pontiff, Adrian the Fourth,³⁷ the only Englishman who has ascended the throne of St. Peter; and whose merit emerged from the mean condition of a monk, and almost a beggar, in the monastery of St. Albans. On the first provocation, of a cardinal killed or wounded in the streets, he cast an interdict on the guilty people; and, from Christmas to Easter, Rome was deprived of the real or imaginary comforts of religious worship. The Romans had despised their temporal prince: they submitted with grief and terror to the censures of their spiritual father; their guilt was expiated by penance, and the banishment of the seditious preacher was the price of their absolution. But the revenge of Adrian was yet unsatisfied, and the approaching coronation of Frederic Barbarossa was fatal to the bold reformer, who had offended, though not in an equal degree, the heads of the church and state. In their interview at Viterbo,³⁸ the pope represented to the emperor the furious ungovernable spirit of the Romans; the insults, the injuries, the fears, to which his person and his clergy were continually exposed; and the pernicious tendency of the heresy of Arnold, which must subvert the principles of civil as well as ecclesiastical subordination. Frederic was convinced by these arguments, or tempted by the desire of the Imperial crown; in the balance of ambition, the innocence or life of an individual is of small account; and their common enemy was sacrificed to a moment of political concord. After his retreat from Rome, Arnold had been protected by the viscounts of Campania, from whom he was extorted by the power of Cæsar: the prefect of the city pronounced his sentence; the martyr of freedom was burnt alive in the presence of a careless and ungrateful people; and his ashes were cast into the Tiber, lest the heretics should collect and worship the relics of their master.³⁹ The clergy triumphed in his death; with his ashes, his sect was dispersed; his memory still lived in the minds of the Romans. From his school they had probably derived a new article of faith, that the metropolis of the Catholic church is exempt from the penalties of excommunication and interdict. Their bishops might argue that the supreme

jurisdiction, which they exercised over kings and nations, more specially embraced the city and diocese of the prince of the apostles. But they preached to the winds, and the same principle that weakened the effect, must temper the abuse, of the thunders of the Vatican.

The love of ancient freedom has encouraged a belief that as early as the tenth century, in their first struggles against the Saxon Othos, the commonwealth was vindicated and restored by the senate and people of Rome; that two consuls were annually elected among the nobles; and that ten or twelve plebeian magistrates revived the name and office of the tribunes of the commons.⁴⁰ But this venerable structure disappears before the light of criticism. In the darkness of the middle ages, the appellations of senators, of consuls, of the sons of consuls, may sometimes be discovered.⁴¹ They were bestowed by the emperors, or assumed by the most powerful citizens, to denote their rank, their honours,⁴² and perhaps the claim of a pure and patrician descent; but they float on the surface, without a series or a substance, the titles of men, not the orders of government;⁴³ and it is only from the year of Christ one thousand one hundred and forty-four, that the establishment of the senate is dated as a glorious era, in the acts of the city.⁴⁴ A new constitution was hastily framed by private ambition or popular enthusiasm; nor could Rome, in the twelfth century, produce an antiquary to explain, or a legislator to restore, the harmony and proportions of the ancient model. The assembly of a free, of an armed people will ever speak in loud and weighty acclamations. But the regular distribution of the thirty-five tribes, the nice balance of the wealth and numbers of the centuries, the debates of the adverse orators, and the slow operation of votes and ballots could not easily be adapted by a blind multitude, ignorant of the arts, and insensible of the benefits, of legal government. It was proposed by Arnold to revive and discriminate the equestrian order; but what could be the motive or measure of such distinction?⁴⁵ The pecuniary qualification of the knights must have been reduced to the poverty of the times: those times no longer required their civil functions of judges and farmers of the revenue; and their primitive duty, their military service on horseback, was more nobly supplied by feudal tenures and the spirit of chivalry. The jurisprudence of the republic was useless and unknown; the nations and families of Italy, who lived under the Roman and Barbaric laws, were insensibly mingled in a common mass; and some faint tradition, some imperfect fragments, preserved the memory of the Code and Pandects of Justinian. With their liberty, the Romans might doubtless have restored the appellation and office of consuls, had they not disdained a title so promiscuously adopted in the Italian cities that it has finally settled on the humble station of the agents of commerce in a foreign land. But the rights of the tribunes, the formidable word that arrested the public counsels, suppose, or must produce, a legitimate democracy. The old patricians were the subjects, the modern barons the tyrants, of the state; nor would the enemies of peace and order, who insulted the vicar of Christ, have long respected the unarmed sanctity of a plebeian magistrate.⁴⁶

In the revolution of the twelfth century, which gave a new existence and era to Rome, we may observe the real and important events that marked or confirmed her political independence. I. The Capitoline hill, one of her seven eminences,⁴⁷ is about four hundred yards in length and two hundred in breadth. A flight of an hundred steps led to the summit of the Tarpeian rock; and far steeper was the ascent before the

declivities had been smoothed and the precipices filled by the ruins of fallen edifices. From the earliest ages, the Capitol had been used as a temple in peace, a fortress in war: after the loss of the city, it maintained a siege against the victorious Gauls; and the sanctuary of empire was occupied, assaulted, and burnt in the civil wars of Vitellius and Vespasian.⁴⁸ The temples of Jupiter and his kindred deities had crumbled into dust; their place was supplied by monasteries and houses; and the solid walls, the long and shelving porticoes, were decayed or ruined by the lapse of time. It was the first act of the Romans, an act of freedom, to restore the strength, though not the beauty, of the Capitol;⁴⁹ to fortify the seat of their arms and counsels; and, as often as they ascended the hill, the coldest minds must have glowed with the remembrance of their ancestors. II. The first Cæsars had been invested with the exclusive coinage of the gold and silver; to the senate they abandoned the baser metal of bronze or copper;⁵⁰ the emblems and legends were inscribed on a more ample field by the genius of flattery; and the prince was relieved from the care of celebrating his own virtues. The successors of Diocletian despised even the flattery of the senate: their royal officers at Rome, and in the provinces, assumed the sole direction of the mint; and the same prerogative was inherited by the Gothic kings of Italy, and the long series of the Greek, the French, and the German dynasties. After an abdication of eight hundred years, the Roman senate asserted this honourable and lucrative privilege; which was tacitly renounced by the popes, from Paschal the Second to the establishment of their residence beyond the Alps. Some of these republican coins of the twelfth and thirteenth centuries are shewn in the cabinets of the curious. On one of these, a gold medal, Christ is depicted, holding in his left hand a book with this inscription, “The vow of the Roman senate and people: Rome, the capital of the world”; on the reverse, St. Peter delivering a banner to a kneeling senator in his cap and gown, with the name and arms of his family impressed on a shield.⁵¹ III. With the empire, the prefect of the city had declined to a municipal officer; yet he still exercised in the last appeal the civil and criminal jurisdiction; and a drawn sword, which he received from the successors of Otho, was the mode of his investiture and the emblem of his functions.⁵² The dignity was confined to the noble families of Rome; the choice of the people was ratified by the pope; but a triple oath of fidelity must have often embarrassed the prefect in the conflict of adverse duties.⁵³ A servant, in whom they possessed but a third share, was dismissed by the independent Romans; in his place they elected a patrician; but this title, which Charlemagne had not disdained, was too lofty for a citizen or a subject; and, after the first fervour of rebellion, they consented without reluctance to the restoration of the prefect. About fifty years after this event, Innocent the Third, the most ambitious, or at least the most fortunate, of the pontiffs, delivered the Romans and himself from this badge of foreign dominion; he invested the prefect with a banner instead of a sword, and absolved him from all dependence of oaths or service to the German emperors.⁵⁴ In his place an ecclesiastic, a present or future cardinal, was named by the pope to the civil government of Rome; but his jurisdiction has been reduced to a narrow compass; and in the days of freedom the right or exercise was derived from the senate and people. IV. After the revival of the senate,⁵⁵ the conscript fathers (if I may use the expression) were invested with the legislative and executive power; but their views seldom reached beyond the present day; and that day was most frequently disturbed by violence and tumult. In its utmost plenitude, the order or assembly consisted of fifty-six senators,⁵⁶ the most eminent of whom were distinguished by the title of

counsellors; they were nominated, perhaps annually, by the people; and a previous choice of their electors, ten persons in each region or parish, might afford a basis for a free and permanent constitution. The popes, who in this tempest submitted rather to bend than to break, confirmed by treaty the establishment and privileges of the senate, and expected from time, peace, and religion the restoration of their government. The motives of public and private interest might sometimes draw from the Romans an occasional and temporary sacrifice of their claims; and they renewed their oath of allegiance to the successor of St. Peter and Constantine, the lawful head of the church and the republic.[57](#)

The union and vigour of a public council was dissolved in a lawless city; and the Romans soon adopted a more strong and simple mode of administration. They condensed the name and authority of the senate in a single magistrate or two colleagues; and, as they were changed at the end of a year or of six months, the greatness of the trust was compensated by the shortness of the term. But in this transient reign, the senators of Rome indulged their avarice and ambition; their justice was perverted by the interest of their family and faction; and, as they punished only their enemies, they were obeyed only by their adherents. Anarchy, no longer tempered by the pastoral care of their bishop, admonished the Romans that they were incapable of governing themselves; and they sought abroad those blessings which they were hopeless of finding at home. In the same age, and from the same motives, most of the Italian republics were prompted to embrace a measure, which, however strange it may seem, was adapted to their situation, and productive of the most salutary effects.[58](#) They chose, in some foreign but friendly city, an impartial magistrate, of noble birth and unblemished character, a soldier and a statesman, recommended by the voice of fame and his country, to whom they delegated for a time the supreme administration of peace and war. The compact between the governor and the governed was sealed with oaths and subscriptions; and the duration of his power, the measure of his stipend, the nature of their mutual obligations, were defined with scrupulous precision. They swore to obey him as their lawful superior; he pledged his faith to unite the indifference of a stranger with the zeal of a patriot. At his choice, four or six knights and civilians, his assessors in arms and justice, attended the *Podestà*,[59](#) who maintained at his own expense a decent retinue of servants and horses; his wife, his son, his brother, who might bias the affections of the judge, were left behind; during the exercise of his office, he was not permitted to purchase land, to contract an alliance, or even to accept an invitation in the house of a citizen; nor could he honourably depart till he had satisfied the complaints that might be urged against his government.

It was thus, about the middle of the thirteenth century, that the Romans called from Bologna the senator Brancalione,[60](#) whose name and merit have been rescued from oblivion by the pen of an English historian. A just anxiety for his reputation, a clear foresight of the difficulties of the task, had engaged him to refuse the honour of their choice; the statutes of Rome were suspended, and his office prolonged to the term of three years. By the guilty and licentious he was accused as cruel; by the clergy he was suspected as partial; but the friends of peace and order applauded the firm and upright magistrate by whom those blessings were restored. No criminals were so powerful as to brave, so obscure as to elude, the justice of the senator. By his sentence, two nobles

of the Annibaldi family were executed on a gibbet; and he inexorably demolished, in the city and neighbourhood, one hundred and forty towers, the strong shelters of rapine and mischief. The bishop, as a simple bishop, was compelled to reside in his diocese; and the standard of Brancaloneo was displayed in the field with terror and effect. His services were repaid by the ingratitude of a people unworthy of the happiness which they enjoyed. By the public robbers, whom he had provoked for their sake, the Romans were excited to depose and imprison their benefactor; nor would his life have been spared, if Bologna had not possessed a pledge for his safety. Before his departure, the prudent senator had required the exchange of thirty hostages of the noblest families of Rome: on the news of his danger, and at the prayer of his wife, they were more strictly guarded; and Bologna, in the cause of honour, sustained the thunders of a papal interdict. This generous resistance allowed the Romans to compare the present with the past; and Brancaloneo was conducted from the prison to the Capitol amidst the acclamations of a repentant people. The remainder of his government was firm and fortunate; and, as soon as envy was appeased by death, his head, enclosed in a precious vase, was deposited on a lofty column of marble.[61](#)

The impotence of reason and virtue recommended in Italy a more effectual choice: instead of a private citizen, to whom they yielded a voluntary and precarious obedience, the Romans elected for their senator some prince of independent power, who could defend them from their enemies and themselves. Charles of Anjou and Provence, the most ambitious and warlike monarch of the age, accepted at the same time the kingdom of Naples from the pope and the office of senator from the Roman people.[62](#) As he passed through the city, in his road to victory, he received their oath of allegiance, lodged in the Lateran palace, and smoothed, in a short visit, the harsh features of his despotic character. Yet even Charles was exposed to the inconstancy of the people, who saluted with the same acclamations the passage of his rival, the unfortunate Conradin; and a powerful avenger, who reigned in the Capitol, alarmed the fears and jealousy of the popes. The absolute term of his life was superseded by a renewal every third year; and the enmity of Nicholas the Third obliged the Sicilian king to abdicate the government of Rome. In his bull, a perpetual law, the imperious pontiff asserts the truth, validity, and use of the donation of Constantine, not less essential to the peace of the city than to the independence of the church; establishes the annual election of the senator; and formally disqualifies all emperors, kings, princes, and persons of an eminent and conspicuous rank.[63](#) This prohibitory clause was repealed in his own behalf by Martin the Fourth, who humbly solicited the suffrage of the Romans. In the presence, and by the authority, of the people, two electors conferred, not on the pope, but on the noble and faithful Martin, the dignity of senator and the supreme administration of the republic,[64](#) to hold during his natural life, and to exercise at pleasure by himself or his deputies. About fifty years afterwards, the same title was granted to the emperor Lewis of Bavaria; and the liberty of Rome was acknowledged by her two sovereigns, who accepted a municipal office in the government of their own metropolis.

In the first moments of rebellion, when Arnold of Brescia had inflamed their minds against the church, the Romans artfully laboured to conciliate the favour of the empire, and to recommend their merit and services in the cause of Cæsar. The style of their ambassadors to Conrad the Third and Frederic the First is a mixture of flattery

and pride, the tradition and ignorance of their own history.⁶⁵ After some complaint of his silence and neglect, they exhort the former of these princes to pass the Alps and assume from their hands the Imperial crown. “We beseech your Majesty not to disdain the humility of your sons and vassals, not to listen to the accusations of our common enemies; who calumniate the senate as hostile to your throne, who sow the seeds of discord, that they may reap the harvest of destruction. The pope and the *Sicilian* are united in an impious league to oppose *our* liberty and *your* coronation. With the blessing of God, our zeal and courage has hitherto defeated their attempts. Of their powerful and factious adherents, more especially the Frangipani, we have taken by assault the houses and turrets; some of these are occupied by our troops, and some are levelled with the ground. The Milvian bridge, which they had broken, is restored and fortified for your safe passage; and your army may enter the city without being annoyed from the castle of St. Angelo. All that we have done, and all that we design, is for your honour and service, in the loyal hope that you will speedily appear in person to vindicate those rights which have been invaded by the clergy, to revive the dignity of the empire, and to surpass the fame and glory of your predecessors. May you fix your residence in Rome, the capital of the world; give laws to Italy and the Teutonic kingdom; and imitate the example of Constantine and Justinian,⁶⁶ who, by the vigour of the senate and people, obtained the sceptre of the earth.”⁶⁷ But these splendid and fallacious wishes were not cherished by Conrad the Franconian, whose eyes were fixed on the Holy Land, and who died without visiting Rome soon after his return from the Holy Land.

His nephew and successor, Frederic Barbarossa, was more ambitious of the Imperial crown; nor had any of the successors of Otho acquired such absolute sway over the kingdom of Italy. Surrounded by his ecclesiastical and secular princes, he gave audience in his camp at Sutri⁶⁸ to the ambassadors of Rome, who thus addressed him in a free and florid oration: “Incline your ear to the queen of cities; approach with a peaceful and friendly mind the precincts of Rome, which has cast away the yoke of the clergy and is impatient to crown her legitimate emperor. Under your auspicious influence, may the primitive times be restored. Assert the prerogatives of the eternal city, and reduce under her monarchy the insolence of the world. You are not ignorant that, in former ages, by the wisdom of the senate, by the valour and discipline of the equestrian order, she extended her victorious arms to the East and West, beyond the Alps, and over the islands of the ocean. By our sins, in the absence of our princes, the noble institution of the senate has sunk in oblivion; and, with our prudence, our strength has likewise decreased. We have revived the senate and the equestrian order; the counsels of the one, the arms of the other, will be devoted to your person and the service of the empire. Do you not hear the language of the Roman matron? You were a guest, I have adopted you as a citizen; a Transalpine stranger, I have elected you for my sovereign;⁶⁹ and given you myself, and all that is mine. Your first and most sacred duty is, to swear and subscribe that you will shed your blood for the republic; that you will maintain in peace and justice the laws of the city and the charters of your predecessors; and that you will reward with five thousand pounds of silver the faithful senators who shall proclaim your titles in the Capitol. With the name, assume the character, of Augustus.” The flowers of Latin rhetoric were not yet exhausted; but Frederic, impatient of their vanity, interrupted the orators in the high tone of royalty and conquest. “Famous, indeed, have been the fortitude and wisdom of the ancient

Romans; but your speech is not seasoned with wisdom, and I could wish that fortitude were conspicuous in your actions. Like all sublunary things, Rome has felt the vicissitudes of time and fortune. Your noblest families were translated to the East, to the royal city of Constantine; and the remains of your strength and freedom have long since been exhausted by the Greeks and Franks. Are you desirous of beholding the ancient glory of Rome, the gravity of the senate, the spirit of the knights, the discipline of the camp, the valour of the legions? you will find them in the German republic. It is not empire, naked and alone, the ornaments and virtues of empire have likewise migrated beyond the Alps to a more deserving people;⁷⁰ they will be employed in your defence, but they claim your obedience. You pretend that myself or my predecessors have been invited by the Romans: you mistake the word; they were not invited, they were implored. From its foreign and domestic tyrants, the city was rescued by Charlemagne and Otho, whose ashes repose in our country; and their dominion was the price of your deliverance. Under that dominion your ancestors lived and died. I claim by the right of inheritance and possession, and who shall dare to extort you from my hands? Is the hand of the Franks⁷¹ and Germans enfeebled by age? Am I vanquished? Am I a captive? Am I not encompassed with the banners of a potent and invincible army? You impose conditions on your master; you require oaths: if the conditions are just, an oath is superfluous; if unjust, it is criminal. Can you doubt my equity? It is extended to the meanest of my subjects. Will not my sword be unsheathed in the defence of the Capitol? By that sword the Northern kingdom of Denmark has been restored to the Roman empire. You prescribe the measure and the objects of my bounty, which flows in a copious but a voluntary stream. All will be given to patient merit; all will be denied to rude importunity.”⁷² Neither the emperor nor the senate could maintain these lofty pretensions of dominion and liberty. United with the pope, and suspicious of the Romans, Frederic continued his march to the Vatican: his coronation was disturbed by a sally⁷³ from the Capitol; and, if the numbers and valour of the Germans prevailed in the bloody conflict, he could not safely encamp in the presence of a city of which he styled himself the sovereign. About twelve years afterwards he besieged Rome, to seat an antipope in the chair of St. Peter; and twelve Pisan galleys were introduced into the Tiber; but the senate and people were saved by the arts of negotiation and the progress of disease; nor did Frederic or his successors reiterate the hostile attempt. Their laborious reigns were exercised by the popes, the crusades, and the independence of Lombardy and Germany; they courted the alliance of the Romans; and Frederic the Second offered in the Capitol the great standard, the *Caroccio* of Milan.⁷⁴ After the extinction of the house of Swabia, they were banished beyond the Alps; and their last coronations betrayed the impotence and poverty of the Teutonic Cæsars.⁷⁵

Under the reign of Hadrian, when the empire extended from the Euphrates to the ocean, from Mount Atlas to the Grampian Hills, a fanciful historian⁷⁶ amused the Romans with the picture of their infant wars. “There was a time,” says Florus, “when Tibur and Præneste, our summer-retreats, were the objects of hostile vows in the Capitol, when we dreaded the shades of the Arician groves, when we could triumph without a blush over the nameless villages of the Sabines and Latins, and even Corioli could afford a title not unworthy of a victorious general.” The pride of his contemporaries was gratified by the contrast of the past and the present: they would have been humbled by the prospect of futurity; by the prediction that after a thousand

years Rome, despoiled of empire and contracted to her primeval limits, would renew the same hostilities on the same ground which was then decorated with her villas and gardens. The adjacent territory on either side of the Tiber was always claimed, and sometimes possessed, as the patrimony of St. Peter; but the barons assumed a lawless independence, and the cities too faithfully copied the revolt and discord of the metropolis. In the twelfth and thirteenth centuries the Romans incessantly laboured to reduce or destroy the contumacious vassals of the church and senate; and, if their headstrong and selfish ambition was moderated by the pope, he often encouraged their zeal by the alliance of his spiritual arms. Their warfare was that of the first consuls and dictators, who were taken from the plough. They assembled in arms at the foot of the Capitol; sallied from the gates, plundered or burnt the harvests of their neighbours, engaged in tumultuary conflict, and returned home after an expedition of fifteen or twenty days. Their sieges were tedious and unskilful: in the use of victory, they indulged the meaner passions of jealousy and revenge; and, instead of adopting the valour, they trampled on the misfortunes, of their adversaries. The captives, in their shirts, with a rope round their necks, solicited their pardon. The fortifications and even the buildings of the rival cities were demolished, and the inhabitants were scattered in the adjacent villages. It was thus that the seats of the cardinal bishops, Porto, Ostia, Albanum, Tusculum, Præneste, and Tibur, or Tivoli, were successively overthrown by the ferocious hostility of the Romans.⁷⁷ Of these,⁷⁸ Porto and Ostia, the two keys of the Tiber, are still vacant and desolate: the marshy and unwholesome banks are peopled with herds of buffaloes, and the river is lost to every purpose of navigation and trade. The hills, which afford a shady retirement from the autumnal heats, have again smiled with the blessings of peace; Frascati has arisen near the ruins of Tusculum; Tibur, or Tivoli, has resumed the honours of a city;⁷⁹ and the meaner towns of Albano and Palestrina are decorated with the villas of the cardinals and princes of Rome. In the work of destruction, the ambition of the Romans was often checked and repulsed by the neighbouring cities and their allies; in the first siege of Tibur, they were driven from their camp; and the battles of Tusculum⁸⁰ and Viterbo⁸¹ might be compared, in their relative state, to the memorable fields of Thrasymene and Cannæ. In the first of these petty wars, thirty thousand Romans were overthrown by a thousand German horse, whom Frederic Barbarossa had detached to the relief of Tusculum; and, if we number the slain at three, the prisoners at two, thousand, we shall embrace the most authentic and moderate account. Sixty-eight years afterward, they marched against Viterbo, in the ecclesiastical state, with the whole force of the city; by a rare coalition, the Teutonic eagle was blended, in the adverse banners, with the keys of St. Peter; and the pope's auxiliaries were commanded by a count of Toulouse and a bishop of Winchester.⁸² The Romans were discomfited with shame and slaughter; but the English prelate must have indulged the vanity of a pilgrim, if he multiplied their numbers to one hundred, and their loss in the field to thirty, thousand men. Had the policy of the senate and the discipline of the legions been restored with the Capitol, the divided condition of Italy would have offered the fairest opportunity of a second conquest. But in arms the modern Romans were not *above*, and in arts they were far *below*, the common level of the neighbouring republics. Nor was their warlike spirit of any long continuance; after some irregular sallies, they subsided in the national apathy, in the neglect of military institutions, and in the disgraceful and dangerous use of foreign mercenaries.

Ambition is a weed of quick and early vegetation in the vineyard of Christ. Under the first Christian princes, the chair of St. Peter was disputed by the votes, the venality, the violence, of a popular election; the sanctuaries of Rome were polluted with blood; and, from the third to the twelfth century, the church was distracted by the mischief of frequent schisms. As long as the final appeal was determined by the civil magistrate, these mischiefs were transient and local; the merits were tried by equity or favour; nor could the unsuccessful competitor long disturb the triumph of his rival. But, after the emperors had been divested of their prerogatives, after a maxim had been established that the vicar of Christ is amenable to no earthly tribunal, each vacancy of the holy see might involve Christendom in controversy and war. The claims of the cardinals and inferior clergy, of the nobles and people, were vague and litigious; the freedom of choice was over-ruled by the tumults of a city that no longer owned or obeyed a superior. On the decease of a pope, two factions proceeded, in different churches, to a double election: the number and weight of votes, the priority of time, the merit of the candidates, might balance each other; the most respectable of the clergy were divided; and the distant princes who bowed before the spiritual throne could not distinguish the spurious from the legitimate idol. The emperors were often the authors of the schism, from the political motive of opposing a friendly to an hostile pontiff; and each of the competitors was reduced to suffer the insults of his enemies, who were not awed by conscience, and to purchase the support of his adherents, who were instigated by avarice or ambition. A peaceful and perpetual succession was ascertained by Alexander the Third,⁸³ who finally abolished the tumultuary votes of the clergy and people, and defined the right of election in the sole college of cardinals.⁸⁴ The three orders of bishops, priests, and deacons were assimilated to each other by this important privilege; the parochial clergy of Rome obtained the first rank in the hierarchy: they were indifferently chosen among the nations of Christendom; and the possession of the richest benefices, of the most important bishoprics, was not incompatible with their title and office. The senators of the Catholic church, the coadjutors and legates of the supreme pontiff, were robed in purple, the symbol of martyrdom or royalty; they claimed a proud equality with kings; and their dignity was enhanced by the smallness of their number, which, till the reign of Leo the Tenth, seldom exceeded twenty or twenty-five persons. By this wise regulation all doubt and scandal were removed, and the root of schism was so effectually destroyed that in a period of six hundred years a double choice has only once divided the unity of the sacred college. But, as the concurrence of two thirds of the votes had been made necessary, the election was often delayed by the private interest and passions of the cardinals; and, while they prolonged their independent reign, the Christian world was left destitute of an head. A vacancy of almost three years had preceded the elevation of Gregory the Tenth, who resolved to prevent the future abuse; and his bull, after some opposition, has been consecrated in the code of the canon law.⁸⁵ Nine days are allowed for the obsequies of the deceased pope and the arrival of the absent cardinals. On the tenth, they are imprisoned, each with one domestic, in a common apartment, or *conclave*, without any separation of walls or curtains; a small window is reserved for the introduction of necessaries; but the door is locked on both sides, and guarded by the magistrates of the city, to seclude them from all correspondence with the world. If the election be not consummated in three days, the luxury of their tables is contracted to a single dish at dinner and supper; and after the eighth day they were reduced to a scanty allowance of bread, water, and wine. During the vacancy of the holy see, the

cardinals are prohibited from touching the revenues, or assuming, unless in some rare emergency, the government of the church; all agreements and promises among the electors are formally annulled; and their integrity is fortified by their solemn oaths and the prayers of the Catholics. Some articles of inconvenient or superfluous rigour have been gradually relaxed, but the principle of confinement is vigorous and entire: they are still urged by the personal motives of health and freedom to accelerate the moment of their deliverance; and the improvement of ballot, or secret votes, has wrapt the struggles of the conclave⁸⁶ in the silky veil of charity and politeness.⁸⁷ By these institutions the Romans were excluded from the election of their prince and bishop; and in the fever of wild and precarious liberty they seemed insensible of the loss of this inestimable privilege. The emperor Lewis of Bavaria revived the example of the great Otho. After some negotiation with the magistrates, the Roman people was assembled⁸⁸ in the square before St. Peter's; the pope of Avignon, John the Twenty-second, was deposed; the choice of his successor was ratified by their consent and applause. They freely voted for a new law, that their bishop should never be absent more than three months in the year and two days' journey from the city; and that, if he neglected to return on the third summons, the public servant should be degraded and dismissed.⁸⁹ But Lewis forgot his own debility and the prejudices of the times: beyond the precincts of a German camp, his useless phantom was rejected; the Romans despised their own workmanship; the anti-pope implored the mercy of his lawful sovereign;⁹⁰ and the exclusive right of the cardinals was more firmly established by this unseasonable attack.

Had the election been always held in the Vatican, the rights of the senate and people would not have been violated with impunity. But the Romans forgot, and were forgotten, in the absence of the successors of Gregory the Seventh, who did not keep, as a divine precept, their ordinary residence in the city and diocese. The care of that diocese was less important than the government of the universal church; nor could the popes delight in a city in which their authority was always opposed and their person was often endangered. From the persecution of the emperors and the wars of Italy, they escaped beyond the Alps into the hospitable bosom of France; from the tumults of Rome they prudently withdrew to live and die in the more tranquil stations of Anagni, Perugia, Viterbo, and the adjacent cities. When the flock was offended or impoverished by the absence of the shepherd, they were recalled by a stern admonition that St. Peter had fixed his chair, not in an obscure village, but in the capital of the world; by a ferocious menace that the Romans would march in arms to destroy the place and people that should dare to afford them a retreat. They returned with timorous obedience; and were saluted with the account of an heavy debt, of all the losses which their desertion had occasioned, the hire of lodgings, the sale of provisions, and the various expenses of servants and strangers who attended the court.⁹¹ After a short interval of peace, and perhaps of authority, they were again banished by new tumults, and again summoned by the imperious or respectful invitation of the senate. In these occasional retreats, the exiles and fugitives of the Vatican were seldom long or far distant from the metropolis; but in the beginning of the fourteenth century, the apostolic throne was transported, as it might seem, for ever, from the Tiber to the Rhône; and the cause of the transmigration may be deduced from the furious contest between Boniface the Eighth and the king of France.⁹² The spiritual arms of excommunication and interdict were repulsed by the

union of the three estates and the privileges of the Gallican church; but the pope was not prepared against the carnal weapons which Philip the Fair had courage to employ. As the pope resided at Anagni, without the suspicion of danger, his palace and person were assaulted by three hundred horse, who had been secretly levied by William of Nogaret, a French minister, and Sciarra Colonna, of a noble but hostile family of Rome. The cardinals fled; the inhabitants of Anagni were seduced from their allegiance and gratitude; but the dauntless Boniface, unarmed and alone, seated himself in his chair, and awaited, like the conscript fathers of old, the swords of the Gauls. Nogaret, a foreign adversary, was content to execute the orders of his master: by the domestic enmity of Colonna, he was insulted with words and blows; and during a confinement of three days his life was threatened by the hardships which they inflicted on the obstinacy which they provoked. Their strange delay gave time and courage to the adherents of the church, who rescued him from sacrilegious violence; but his imperious soul was wounded in a vital part; and Boniface expired at Rome in a frenzy of rage and revenge. His memory is stained with the glaring vices of avarice and pride; nor has the courage of a martyr promoted this ecclesiastical champion to the honours of a saint: a magnanimous sinner (say the chronicles of the times), who entered like a fox, reigned like a lion, and died like a dog. He was succeeded by Benedict the Eleventh, the mildest of mankind. Yet he excommunicated the impious emissaries of Philip, and devoted the city and people of Anagni by a tremendous curse, whose effects are still visible to the eyes of superstition.[93](#)

After his decease, the tedious and equal suspense of the conclave was fixed by the dexterity of the French faction. A specious offer was made and accepted, that, in the term of forty days, they would elect one of the three candidates who should be named by their opponents. The archbishop of Bordeaux, a furious enemy of his king and country, was the first on the list; but his ambition was known; and his conscience obeyed the calls of fortune and the commands of a benefactor, who had been informed by a swift messenger that the choice of a pope was now in his hands. The terms were regulated in a private interview; and with such speed and secrecy was the business transacted that the unanimous conclave applauded the elevation of Clement the Fifth.[94](#) The cardinals of both parties were soon astonished by a summons to attend him beyond the Alps; from whence, as they soon discovered, they must never hope to return. He was engaged, by promise and affection, to prefer the residence of France; and, after dragging his court through Poitou and Gascony, and devouring, by his expense, the cities and convents on the road, he finally reposed at Avignon,[95](#) which flourished above seventy years[96](#) the seat of the Roman pontiff and the metropolis of Christendom. By land, by sea, by the Rhône, the position of Avignon was on all sides accessible; the southern provinces of France do not yield to Italy itself; new palaces arose for the accommodation of the pope and cardinals; and the arts of luxury were soon attracted by the treasures of the church. They were already possessed of the adjacent territory, the Venaissin county,[97](#) a populous and fertile spot; and the sovereignty of Avignon was afterwards purchased from the youth and distress of Jane, the first queen of Naples, and countess of Provence, for the inadequate price of fourscore thousand florins.[98](#) Under the shadow of the French monarchy, amidst an obedient people, the popes enjoyed an honourable and tranquil state, to which they long had been strangers; but Italy deplored their absence; and Rome, in solitude and poverty, might repent of the ungovernable freedom which had

driven from the Vatican the successor of St. Peter. Her repentance was tardy and fruitless; after the death of the old members, the sacred college was filled with French cardinals,⁹⁹ who beheld Rome and Italy with abhorrence and contempt, and perpetuated a series of national and even provincial popes, attached by the most indissoluble ties to their native country.

The progress of industry had produced and enriched the Italian republics: the era of their liberty is the most flourishing period of population and agriculture, of manufactures and commerce; and their mechanic labours were gradually refined into the arts of elegance and genius. But the position of Rome was less favourable, the territory less fruitful; the character of the inhabitants was debased by indolence, and elated by pride; and they fondly conceived that the tribute of subjects must for ever nourish the metropolis of the church and empire. This prejudice was encouraged in some degree by the resort of pilgrims to the shrines of the apostles; and the last legacy of the popes, the institution of the holy year,¹⁰⁰ was not less beneficial to the people than to the clergy. Since the loss of Palestine, the gift of plenary indulgences, which had been applied to the crusades, remained without an object; and the most valuable treasure of the church was sequestered above eight years from public circulation. A new channel was opened by the diligence of Boniface the Eighth, who reconciled the vices of ambition and avarice; and the pope had sufficient learning to recollect and revive the secular games, which were celebrated in Rome at the conclusion of every century. To sound, without danger, the depth of popular credulity, a sermon was seasonably pronounced, a report was artfully scattered, some aged witnesses were produced; and on the first of January of the year thirteen hundred the church of St. Peter was crowded with the faithful, who demanded the *customary* indulgence of the holy time. The pontiff, who watched and irritated their devout impatience, was soon persuaded, by ancient testimony, of the justice of their claim; and he proclaimed a plenary absolution to all Catholics who, in the course of that year, and at every similar period, should respectfully visit the apostolic churches of St. Peter and St. Paul. The welcome sound was propagated through Christendom; and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a swarm of pilgrims who sought to expiate their sins in a journey, however costly or laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport; and in the streets and churches many persons were trampled to death by the eagerness of devotion.¹⁰¹ The calculation of their numbers could not be easy nor accurate; and they have probably been magnified by a dexterous clergy, well apprised of the contagion of example; yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than two hundred thousand strangers; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure; and two priests stood night and day, with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altar of St. Paul.¹⁰² It was fortunately a season of peace and plenty; and, if forage was scarce, if inns and lodgings were extravagantly dear, an inexhaustible supply of bread and wine, of meat and fish, was provided by the policy of Boniface and the venal hospitality of the Romans. From a city without trade or industry, all casual riches will speedily evaporate; but the avarice and envy of the next generation solicited Clement the

Sixth¹⁰³ to anticipate the distant period of the century. The gracious pontiff complied with their wishes; afforded Rome this poor consolation for his loss; and justified the change by the name and practice of the Mosaic Jubilee.¹⁰⁴ His summons was obeyed; and the number, zeal, and liberality of the pilgrims did not yield to the primitive festival. But they encountered the triple scourge of war, pestilence, and famine;¹⁰⁵ many wives and virgins were violated in the castles of Italy; and many strangers were pillaged or murdered by the savage Romans, no longer moderated by the presence of their bishop.¹⁰⁶ To the impatience of the popes we may ascribe the successive reduction to fifty, thirty-three, and twenty-five years; although the second of these terms is commensurate with the life of Christ. The profusion of indulgences, the revolt of the Protestants, and the decline of superstition have much diminished the value of the jubilee; yet even the nineteenth and last festival was a year of pleasure and profit to the Romans; and a philosophic smile will not disturb the triumph of the priest or the happiness of the people.¹⁰⁷

In the beginning of the eleventh century, Italy was exposed to the feudal tyranny, alike oppressive to the sovereign and the people. The rights of human nature were vindicated by her numerous republics, who soon extended their liberty and dominion from the city to the adjacent country. The sword of the nobles was broken; their slaves were enfranchised; their castles were demolished; they assumed the habits of society and obedience; their ambition was confined to municipal honours, and in the proudest aristocracy of Venice or Genoa each patrician was subject to the laws.¹⁰⁸ But the feeble and disorderly government of Rome was unequal to the task of curbing her rebellious sons, who scorned the authority of the magistrate within and without the walls. It was no longer a civil contention between the nobles and the plebeians for the government of the state; the barons asserted in arms their personal independence; their palaces and castles were fortified against a siege; and their private quarrels were maintained by the numbers of their vassals and retainers. In origin and affection, they were aliens to their country;¹⁰⁹ and a genuine Roman, could such have been produced, might have renounced these haughty strangers, who disdained the appellation of citizens and proudly styled themselves the princes of Rome.¹¹⁰ After a dark series of revolutions, all records of pedigree were lost; the distinction of surnames was abolished; the blood of the nations was mingled in a thousand channels; and the Goths and Lombards, the Greeks and Franks, the Germans and Normans, had obtained the fairest possessions by royal bounty or the prerogative of valour. These examples might be readily presumed; but the elevation of an Hebrew race to the rank of senators and consuls is an event without a parallel in the long captivity of these miserable exiles.¹¹¹ In the time of Leo the Ninth, a wealthy and learned Jew was converted to Christianity, and honoured at his baptism with the name of his godfather, the reigning pope. The zeal and courage of Peter, the son of Leo, were signalised in the cause of Gregory the Seventh, who entrusted his faithful adherent with the government of Hadrian's mole, the tower of Crescentius, or, as it is now called, the castle of St. Angelo. Both the father and the son were the parents of a numerous progeny; their riches, the fruits of usury, were shared with the noblest families of the city; and so extensive was their alliance that the grandson of the proselyte was exalted, by the weight of his kindred, to the throne of St. Peter. A majority of the clergy and people supported his cause; he reigned several years in the Vatican; and it is only the eloquence of St. Bernard, and the final triumph of Innocent the Second,

that has branded Anacletus with the epithet of antipope. After his defeat and death, the posterity of Leo is no longer conspicuous; and none will be found of the modern nobles ambitious of descending from a Jewish stock. It is not my design to enumerate the Roman families which have failed at different periods, or those which are continued in different degrees of splendour to the present time.¹¹² The old consular line of the *Frangipani* discover their name in the generous act of *breaking* or dividing bread in a time of famine; and such benevolence is more truly glorious than to have enclosed, with their allies the *Corsi*, a spacious quarter of the city in the chains of their fortifications; the *Savelli*, as it should seem a Sabine race, have maintained their original dignity;¹¹³ the obsolete surname of the *Capizucchi* is inscribed on the coins of the first senators; the *Conti* preserve the honour, without the estate, of the counts of Signia;¹¹⁴ and the *Annibaldi* must have been very ignorant, or very modest, if they had not descended from the Carthaginian hero.¹¹⁵

But among, perhaps above, the peers and princes of the city, I distinguish the rival houses of Colonna and Ursini, whose private story is an essential part of the annals of modern Rome. I. The name and arms of Colonna¹¹⁶ have been the theme of much doubtful etymology; nor have the orators and antiquarians overlooked either Trajan's pillar, or the columns of Hercules, or the pillar of Christ's flagellation, or the luminous column that guided the Israelites in the desert. Their first historical appearance in the year eleven hundred and four attests the power and antiquity, while it explains the simple meaning, of the name. By the usurpation of Cavæ, the Colonna provoked the arms of Paschal the Second; but they lawfully held in the Campagna of Rome the hereditary fiefs of Zagarola and *Colonna*; and the latter of these towns was probably adorned with some lofty pillar, the relic of a villa or temple.¹¹⁷ They likewise possessed one moiety of the neighbouring city of Tusculum: a strong presumption of their descent from the counts of Tusculum, who in the tenth century were the tyrants of the apostolic see. According to their own and the public opinion, the primitive and remote source was derived from the banks of the Rhine;¹¹⁸ and the sovereigns of Germany were not ashamed of a real or fabulous affinity with a noble race, which in the revolutions of seven hundred years has been often illustrated by merit and always by fortune.¹¹⁹ About the end of the thirteenth century, the most powerful branch was composed of an uncle and six brothers, all conspicuous in arms or in the honours of the church. Of these, Peter was elected senator of Rome, introduced to the Capitol in a triumphant car, and hailed in some vain acclamations with the title of Cæsar, while John and Stephen were declared Marquis of Ancona and Count of Romagna, by Nicholas the Fourth, a patron so partial to their family that he has been delineated in satirical portraits imprisoned as it were in a hollow pillar.¹²⁰ After his decease, their haughty behaviour provoked the displeasure of the most implacable of mankind. The two cardinals, the uncle and the nephew, denied the election of Boniface the Eighth; and the Colonna were oppressed for a moment by his temporal and spiritual arms.¹²¹ He proclaimed a crusade against his personal enemies: their estates were confiscated; their fortresses on either side of the Tiber were besieged by the troops of St. Peter and those of the rival nobles; and after the ruin of Palestrina or Præneste, their principal seat, the ground was marked with a ploughshare, the emblem of perpetual desolation. Degraded, banished, proscribed, the six brothers, in disguise and danger, wandered over Europe without renouncing the hope of deliverance and revenge. In this double hope, the French court was their

surest asylum: they prompted and directed the enterprise of Philip; and I should praise their magnanimity, had they respected the fortune and courage of the captive tyrant. His civil acts were annulled by the Roman people, who restored the honours and possessions of the Colonna; and some estimate may be formed of their wealth by their losses, of their losses by the damages of one hundred thousand gold florins, which were granted them against the accomplices and heirs of the deceased pope. All the spiritual censures and disqualifications were abolished¹²² by his prudent successors; and the fortune of the house was more firmly established by this transient hurricane. The boldness of Sciarra Colonna was signalled in the captivity of Boniface, and long afterwards in the coronation of Lewis of Bavaria; and by the gratitude of the emperor the pillar in their arms was encircled with a royal crown. But the first of the family in fame and merit was the elder Stephen, whom Petrarch loved and esteemed as an hero superior to his own times and not unworthy of ancient Rome. Persecution and exile displayed to the nations his abilities in peace and war; in his distress he was an object, not of pity, but of reverence; the aspect of danger provoked him to avow his name and country; and when he was asked, "Where is now your fortress?" he laid his hand on his heart, and answered, "Here." He supported with the same virtue the return of prosperity; and, till the ruin of his declining age, the ancestors, the character, and the children of Stephen Colonna, exalted his dignity in the Roman republic, and at the court of Avignon. II. The Ursini migrated from Spoleto:¹²³ the sons of Ursus, as they are styled in the twelfth century, from some eminent person who is only known as the father of their race. But they were soon distinguished among the nobles of Rome, by the number and bravery of their kinsmen, the strength of their towers, the honours of the senate and sacred college, and the elevation of two popes, Celestin the Third and Nicholas the Third, of their name and lineage.¹²⁴ Their riches may be accused as an early abuse of nepotism; the estates of St. Peter were alienated in their favour by the liberal Celestin;¹²⁵ and Nicholas was ambitious for their sake to solicit the alliance of monarchs; to found new kingdoms in Lombardy and Tuscany; and to invest them with the perpetual office of senators of Rome. All that has been observed of the greatness of the Colonna will likewise redound to the glory of the Ursini, their constant and equal antagonists in the long hereditary feud which distracted above two hundred and fifty years the ecclesiastical state. The jealousy of pre-eminence and power was the true ground of their quarrel; but, as a specious badge of distinction, the Colonna embraced the name of Ghibelines and the party of the empire; the Ursini espoused the title of Guelphs and the cause of the church. The eagle and the keys were displayed in their adverse banners; and the two factions of Italy most furiously raged when the origin and nature of the dispute were long since forgotten.¹²⁶ After the retreat of the popes to Avignon, they disputed in arms the vacant republic; and the mischiefs of discord were perpetuated by the wretched compromise of electing each year two rival senators. By their private hostilities, the city and country were desolated, and the fluctuating balance inclined with their alternate success. But none of either family had fallen by the sword, till the most renowned champion of the Ursini was surprised and slain by the younger Stephen Colonna.¹²⁷ His triumph is stained with the reproach of violating the truce; their defeat was basely avenged by the assassination, before the church-door, of an innocent boy and his two servants. Yet the victorious Colonna, with an annual colleague, was declared senator of Rome during the term of five years. And the muse of Petrarch inspired a wish, a hope, a prediction, that the generous youth, the son of his venerable hero, would restore Rome and Italy to their pristine

glory; that his justice would extirpate the wolves and lions, the serpents and *bears*, who laboured to subvert the eternal basis of the marble column.[128](#)

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CHAPTER LXX

Character and Coronation of Petrarch — Restoration of the Freedom and Government of Rome by the Tribune Rienzi — His Virtues and Vices, his Expulsion and Death — Return of the Popes from Avignon — Great Schism of the West — Reunion of the Latin Church — Last Struggles of Roman Liberty — Statutes of Rome — Final Settlement of the Ecclesiastical State

In the apprehension of modern times, Petrarch¹ is the Italian songster of Laura and love. In the harmony of his Tuscan rhymes, Italy applauds, or rather adores, the father of her lyric poetry; and his verse, or at least his name, is repeated by the enthusiasm or affectation of amorous sensibility. Whatever may be the private taste of a stranger, his slight and superficial knowledge should humbly acquiesce in the taste of a learned nation; yet I may hope or presume that the Italians do not compare the tedious uniformity of sonnets and elegies with the sublime compositions of their epic muse, the original wildness of Dante, the regular beauties of Tasso, and the boundless variety of the incomparable Ariosto. The merits of the lover I am still less qualified to appreciate; nor am I deeply interested in a metaphysical passion for a nymph so shadowy that her existence has been questioned;² for a matron so prolific³ that she was delivered of eleven legitimate children⁴ while her amorous swain sighed and sung at the fountain of Vaucluse.⁵ But in the eyes of Petrarch, and those of his graver contemporaries, his love was a sin, and Italian verse a frivolous amusement. His Latin works of philosophy, poetry, and eloquence established his serious reputation, which was soon diffused from Avignon over France and Italy; his friends and disciples were multiplied in every city; and, if the ponderous volume of his writings⁶ be now abandoned to a long repose, our gratitude must applaud the man who by precept and example revived the spirit and study of the Augustan age. From his earliest youth, Petrarch aspired to the poetic crown. The academical honours of the three faculties had introduced a royal degree of master or doctor in the art of poetry;⁷ and the title of poet-laureat, which custom, rather than vanity, perpetuates in the English court,⁸ was first invented by the Cæsars of Germany. In the musical games of antiquity, a prize was bestowed on the victor;⁹ the belief that Virgil and Horace had been crowned in the Capitol inflamed the emulation of a Latin bard;¹⁰ and the laurel¹¹ was endeared to the lover by a verbal resemblance with the name of his mistress. The value of either object was enhanced by the difficulties of the pursuit; and, if the virtue or prudence of Laura was inexorable,¹² he enjoyed, and might boast of enjoying, the nymph of poetry. His vanity was not of the most delicate kind, since he applauds the success of his own *labours*; his name was popular; his friends were active; the open or secret opposition of envy and prejudice was surmounted by the dexterity of patient merit. In the thirty-sixth year of his age, he was solicited to accept the object of his wishes; and on the same day, in the solitude of Vaucluse, he received a similar and solemn invitation from the senate of Rome and the university of Paris. The learning of a theological school, and the ignorance of a lawless city, were alike unqualified to bestow the ideal, though immortal, wreath which genius may obtain from the free applause of the public and of posterity; but the candidate dismissed this troublesome

reflection, and, after some moments of complacency and suspense, preferred the summons of the metropolis of the world.



The ceremony of his coronation¹³ was performed in the Capitol, by his friend and patron the supreme magistrate of the republic. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession; in the midst of the princes and nobles, the senator, count of Anguillara, a kinsman of the Colonna, assumed his throne; and, at the voice of an herald, Petrarch arose. After discoursing on a text of Virgil,¹⁴ and thrice repeating his vows for the prosperity of Rome, he knelt before the

throne, and received from the senator a laurel crown, with a more precious declaration, "This is the reward of merit." The people shouted, "Long life to the Capitol and the poet!" A sonnet in praise of Rome was accepted as the effusion of genius and gratitude; and, after the whole procession had visited the Vatican, the profane wreath was suspended before the shrine of St. Peter. In the act or diploma¹⁵ which was presented to Petrarch, the title and prerogatives of poetlaureat are revived in the Capitol, after the lapse of thirteen hundred years; and he receives the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or myrtle, of assuming the poetic habit, and of teaching, disputing, interpreting, and composing in all places whatsoever and on all subjects of literature. The grant was ratified by the authority of the senate and people; and the character of citizen was the recompense of his affection for the Roman name. They did him honour, but they did him justice. In the familiar society of Cicero and Livy, he had imbibed the ideas of an ancient patriot; and his ardent fancy kindled every idea to a sentiment and every sentiment to a passion. The aspect of the seven hills and their majestic ruins confirmed these lively impressions; and he loved a country by whose liberal spirit he had been crowned and adopted. The poverty and debasement of Rome excited the indignation and pity of her grateful son: he dissembled the faults of his fellow-citizens; applauded with partial fondness the last of their heroes and matrons; and in the remembrance of the past, in the hope of the future, was pleased to forget the miseries of the present time. Rome was still the lawful mistress of the world; the pope and the emperor, her bishop and general, had abdicated their station by an inglorious retreat to the Rhône and the Danube; but, if she could resume her virtue, the republic might again vindicate her liberty and dominion. Amidst the indulgence of enthusiasm and eloquence,¹⁶ Petrarch, Italy, and Europe were astonished by a revolution which realised, for a moment, his most splendid visions. The rise and fall of the tribune, Rienzi, will occupy the following pages.¹⁷ The subject is interesting, the materials are rich, and the glance of a patriot-bard¹⁸ will sometimes vivify the copious but simple narrative of the Florentine,¹⁹ and more especially of the Roman,²⁰ historian.

In a quarter of the city which was inhabited only by mechanics and Jews, the marriage of an innkeeper and a washerwoman produced the future deliverer of Rome.²¹ From such parents Nicholas Rienzi Gabrini could inherit neither dignity nor fortune; and the gift of a liberal education, which they painfully bestowed, was the cause of his glory and untimely end. The study of history and eloquence, the writings of Cicero, Seneca, Livy, Cæsar, and Valerius Maximus, elevated above his equals and contemporaries the genius of the young plebeian; he perused with indefatigable diligence the manuscripts and marbles of antiquity; loved to dispense his knowledge in familiar language; and was often provoked to exclaim, "Where are now these Romans? their virtue, their justice, their power? why was I not born in those happy times?"²² When the republic addressed to the throne of Avignon an embassy of the three orders, the spirit and eloquence of Rienzi recommended him to a place among the thirteen deputies of the commons. The orator had the honour of haranguing Pope Clement the Sixth, and the satisfaction of conversing with Petrarch, a congenial mind; but his aspiring hopes were chilled by disgrace and poverty; and the patriot was reduced to a single garment and the charity of the hospital. From this misery he was relieved by the sense of merit or the smile of favour; and the employment of apostolic notary afforded him a daily²³ stipend of five gold florins, a more honourable and extensive

connection, and the right of contrasting, both in words and actions, his own integrity with the vices of the state. The eloquence of Rienzi was prompt and persuasive; the multitude is always prone to envy and censure: he was stimulated by the loss of a brother and the impunity of the assassins; nor was it possible to excuse or exaggerate the public calamities. The blessings of peace and justice, for which civil society has been instituted, were banished from Rome: the jealous citizens, who might have endured every personal or pecuniary injury, were most deeply wounded in the dishonour of their wives and daughters;²⁴ they were equally oppressed by the arrogance of the nobles and the corruption of the magistrates; and the abuse of arms or of laws was the only circumstance that distinguished the lions from the dogs and serpents of the Capitol. These allegorical emblems were variously repeated in the pictures which Rienzi exhibited in the streets and churches; and, while the spectators gazed with curious wonder, the bold and ready orator unfolded the meaning, applied the satire, inflamed their passions, and announced a distant hope of comfort and deliverance. The privileges of Rome, her eternal sovereignty over her princes and provinces, was the theme of his public and private discourse; and a monument of servitude became in his hands a title and incentive of liberty. The decree of the senate, which granted the most ample prerogatives to the emperor Vespasian, had been inscribed on a copper-plate still extant in the choir of the church of St. John Lateran.²⁵ A numerous assembly of nobles and plebeians was invited to this political lecture, and a convenient theatre was erected for their reception. The notary appeared in a magnificent and mysterious habit, explained the inscription by a version and commentary,²⁶ and descanted with eloquence and zeal on the ancient glories of the senate and people, from whom all legal authority was derived. The supine ignorance of the nobles was incapable of discerning the serious tendency of such representations: they might sometimes chastise with words and blows the plebeian reformer; but he was often suffered in the Colonna palace to amuse the company with his threats and predictions; and the modern Brutus²⁷ was concealed under the mask of folly and the character of a buffoon. While they indulged their contempt, the restoration of the *good estate*, his favourite expression, was entertained among the people as a desirable, a possible, and at length as an approaching, event; and, while all had the disposition to applaud, some had the courage to assist, their promised deliverer.

A prophecy, or rather a summons, affixed on the churchdoor of St. George, was the first public evidence of his designs; a nocturnal assembly of an hundred citizens on Mount Aventine, the first step to their execution. After an oath of secrecy and aid, he represented to the conspirators the importance and facility of their enterprise; that the nobles, without union or resources, were strong only in the fear of their imaginary strength; that all power, as well as right, was in the hands of the people; that the revenues of the apostolical chamber might relieve the public distress; and that the pope himself would approve their victory over the common enemies of government and freedom. After securing a faithful band to protect his first declaration, he proclaimed through the city, by sound of trumpet, that on the evening of the following day all persons should assemble without arms before the church of St. Angelo, to provide for the re-establishment of the good estate. The whole night was employed in the celebration of thirty masses of the Holy Ghost; and in the morning, Rienzi, bare-headed, but in complete armour, issued from the church, encompassed by the hundred

conspirators. The pope's vicar, the simple bishop of Orvieto, who had been persuaded to sustain a part in this singular ceremony, marched on his right hand; and three great standards were borne aloft as the emblems of their design. In the first, the banner of *liberty*, Rome was seated on two lions, with a palm in one hand and a globe in the other; St. Paul, with a drawn sword, was delineated in the banner of *justice*; and in the third, St. Peter held the keys of *concord* and *peace*. Rienzi was encouraged by the presence and applause of an innumerable crowd, who understood little and hoped much; and the procession slowly rolled forwards from the castle of St. Angelo to the Capitol. His triumph was disturbed by some secret emotion, which he laboured to suppress: he ascended without opposition, and with seeming confidence, the citadel of the republic; harangued the people from the balcony; and received the most flattering confirmation of his acts and laws. The nobles, as if destitute of arms and counsels, beheld in silent consternation this strange revolution; and the moment had been prudently chosen, when the most formidable, Stephen Colonna, was absent from the city. On the first rumour he returned to his palace, affected to despise this plebeian tumult, and declared to the messenger of Rienzi that at his leisure he would cast the madman from the windows of the Capitol. The great bell instantly rang an alarm, and so rapid was the tide, so urgent was the danger, that Colonna escaped with precipitation to the suburb of St. Lawrence; from thence, after a moment's refreshment, he continued the same speedy career, till he reached in safety his castle of Palestrina, lamenting his own imprudence, which had not trampled the spark of this mighty conflagration. A general and peremptory order was issued from the Capitol to all the nobles, that they should peaceably retire to their estates: they obeyed; and their departure secured the tranquillity of the free and obedient citizens of Rome.

But such voluntary obedience evaporates with the first transports of zeal; and Rienzi felt the importance of justifying his usurpation by a regular form and a legal title. At his own choice, the Roman people would have displayed their attachment and authority, by lavishing on his head the names of senator or consul, of king or emperor: he preferred the ancient and modest appellation of tribune;²⁸ the protection of the commons was the essence of that sacred office; and they were ignorant that it had never been invested with any share in the legislative or executive powers of the republic. In this character, and with the consent of the Romans, the tribune enacted the most salutary laws for the restoration and maintenance of the good estate. By the first he fulfils the wish of honesty and inexperience, that no civil suit should be protracted beyond the term of fifteen days. The danger of frequent perjury might justify the pronouncing against a false accuser the same penalty which his evidence would have inflicted; the disorders of the times might compel the legislator to punish every homicide with death and every injury with equal retaliation. But the execution of justice was hopeless till he had previously abolished the tyranny of the nobles. It was formerly provided that none, except the supreme magistrate, should possess or command the gates, bridges, or towers of the state; that no private garrisons should be introduced into the towns or castles of the Roman territory; that none should bear arms or presume to fortify their houses in the city or country; that the barons should be responsible for the safety of the highways and the free passage of provisions; and that the protection of malefactors and robbers should be expiated by a fine of a thousand marks of silver. But these regulations would have been impotent and nugatory, had not the licentious nobles been awed by the sword of the civil power. A

sudden alarm from the bell of the Capitol could still summon to the standard above twenty thousand volunteers; the support of the tribune and the laws required a more regular and permanent force. In each harbour of the coast, a vessel was stationed for the assurance of commerce; a standing militia of three hundred and sixty horse and thirteen hundred foot was levied, clothed, and paid in the thirteen quarters of the city; and the spirit of a commonwealth may be traced in the grateful allowance of one hundred florins, or pounds, to the heirs of every soldier who lost his life in the service of his country. For the maintenance of the public defence, for the establishment of granaries, for the relief of widows, orphans, and indigent convents, Rienzi applied, without fear of sacrilege, the revenues of the apostolic chamber; the three branches of hearth-money, the salt-duty, and the customs, were each of the annual produce of one hundred thousand florins;²⁹ and scandalous were the abuses, if in four or five months the amount of the salt-duty could be trebled by his judicious economy. After thus restoring the forces and finances of the republic, the tribune recalled the nobles from their solitary independence; required their personal appearance in the Capitol; and imposed an oath of allegiance to the new government and of submission to the laws of the good estate. Apprehensive for their safety, but still more apprehensive of the danger of a refusal, the princes and barons returned to their houses at Rome, in the garb of simple and peaceful citizens; the Colonna and Ursini, the Savelli and Frangipani, were confounded before the tribunal of a plebeian, of the vile buffoon whom they had so often derided, and their disgrace was aggravated by the indignation which they vainly struggled to disguise. The same oath was successively pronounced by the several orders of society, the clergy and gentlemen, the judges and notaries, the merchants and artisans, and the gradual descent was marked by the increase of sincerity and zeal. They swore to live and die with the republic and the church, whose interest was artfully united by the nominal association of the bishop of Orvieto, the pope's vicar, to the office of tribune. It was the boast of Rienzi that he had delivered the throne and patrimony of St. Peter from a rebellious aristocracy; and Clement the Sixth, who rejoiced in its fall, affected to believe the professions, to applaud the merits, and to confirm the title of his trusty servant. The speech, perhaps the mind, of the tribune was inspired with a lively regard for the purity of the faith: he insinuated his claim to a supernatural mission from the Holy Ghost; enforced by an heavy forfeiture the annual duty of confession and communion; and strictly guarded the spiritual as well as temporal welfare of his faithful people.³⁰

Never, perhaps, has the energy and effect of a single mind been more remarkably felt than in the sudden, though transient, reformation of Rome by the tribune Rienzi. A den of robbers was converted to the discipline of a camp or convent: patient to hear, swift to redress, inexorable to punish, his tribunal was always accessible to the poor and stranger; nor could birth or dignity or the immunities of the church protect the offender or his accomplices. The privileged houses, the private sanctuaries in Rome, on which no officer of justice would presume to trespass, were abolished; and he applied the timber and iron of their barricades in the fortifications of the Capitol. The venerable father of the Colonna was exposed in his own palace to the double shame of being desirous, and of being unable, to protect a criminal. A mule, with a jar of oil, had been stolen near Capranica; and the lord of the Ursini family was condemned to restore the damage, and to discharge a fine of four hundred florins for his negligence in guarding the highways. Nor were the persons of the barons more inviolate than

their lands or houses; and, either from accident or design, the same impartial rigour was exercised against the heads of the adverse factions. Peter Agapet Colonna, who had himself been senator of Rome, was arrested in the street for injury or debt; and justice was appeased by the tardy execution of Martin Ursini, who, among his various acts of violence and rapine, had pillaged a shipwrecked vessel at the mouth of the Tiber.³¹ His name, the purple of two cardinals his uncles, a recent marriage, and a mortal disease were disregarded by the inflexible tribune, who had chosen his victim. The public officers dragged him from his palace and nuptial bed: his trial was short and satisfactory; the bell of the Capitol convened the people; stript of his mantle, on his knees, with his hands bound behind his back, he heard the sentence of death; and, after a brief confession, Ursini was led away to the gallows. After such an example, none who were conscious of guilt could hope for impunity, and the flight of the wicked, the licentious, and the idle soon purified the city and territory of Rome. In this time (says the historian) the woods began to rejoice that they were no longer infested with robbers; the oxen began to plough; the pilgrims visited the sanctuaries; the roads and inns were replenished with travellers; trade, plenty, and good faith were restored in the markets; and a purse of gold might be exposed without danger in the midst of the highway. As soon as the life and property of the subject are secure, the labours and rewards of industry spontaneously revive: Rome was still the metropolis of the Christian world; and the fame and fortunes of the tribune were diffused in every country by the strangers who had enjoyed the blessings of his government.

The deliverance of his country inspired Rienzi with a vast, and perhaps visionary, idea of uniting Italy in a great federative republic, of which Rome should be the ancient and lawful head, and the free cities and princes the members and associates. His pen was not less eloquent than his tongue; and his numerous epistles were delivered to swift and trusty messengers. On foot, with a white wand in their hand, they traversed the forests and mountains; enjoyed, in the most hostile states, the sacred security of ambassadors; and reported, in the style of flattery or truth, that the highways along their passage were lined with kneeling multitudes, who implored Heaven for the success of their undertaking. Could passion have listened to reason, could private interest have yielded to the public welfare, the supreme tribunal and confederate union of the Italian republic might have healed their intestine discord and closed the Alps against the Barbarians of the North.³² But the propitious season had elapsed; and, if Venice, Florence, Sienna, Perugia, and many inferior cities offered their lives and fortunes to the good estate, the tyrants of Lombardy and Tuscany must despise, or hate, the plebeian author of a free constitution. From them, however, and from every part of Italy, the tribune received the most friendly and respectful answers; they were followed by the ambassadors of the princes and republics; and in this foreign conflux, on all the occasions of pleasure or business, the lowborn notary could assume the familiar or majestic courtesy of a sovereign.³³ The most glorious circumstance of his reign was an appeal to his justice from Lewis king of Hungary, who complained that his brother, and her husband, had been perfidiously strangled by Jane queen of Naples:³⁴ her guilt or innocence was pleaded in a solemn trial at Rome; but, after hearing the advocates,³⁵ the tribune adjourned this weighty and invidious cause, which was soon determined by the sword of the Hungarian. Beyond the Alps, more especially at Avignon, the revolution was the theme of curiosity, wonder, and applause. Petrarch had been the private friend, perhaps the secret counsellor, of

Rienzi: his writings breathe the most ardent spirit of patriotism and joy; and all respect for the pope, all gratitude for the Colonna, was lost in the superior duties of a Roman citizen. The poet-laureat of the Capitol maintains the act, applauds the hero, and mingles with some apprehension and advice the most lofty hopes of the permanent and rising greatness of the republic.[36](#)

While Petrarch indulged these prophetic visions, the Roman hero was fast declining from the meridian of fame and power; and the people, who had gazed with astonishment on the ascending meteor, began to mark the irregularity of its course and the vicissitudes of light and obscurity. More eloquent than judicious, more enterprising than resolute, the faculties of Rienzi were not balanced by cool and commanding reason; he magnified in a tenfold proportion the objects of hope and fear; and prudence, which could not have erected, did not presume to fortify, his throne. In the blaze of prosperity, his virtues were insensibly tinctured with the adjacent vices: justice with cruelty, liberality with profusion, and the desire of fame with puerile and ostentatious vanity. He might have learned that the ancient tribunes, so strong and sacred in the public opinion, were not distinguished in style, habit, or appearance from an ordinary plebeian;[37](#) and that, as often as they visited the city on foot, a single *viator*, or beadle, attended the exercise of their office. The Gracchi would have frowned or smiled, could they have read the sonorous titles and epithets of their successor, “Nicholas, severe and merciful; deliverer of rome; defender of italy;[38](#)friend of mankind, and of liberty, peace, and justice; tribune august”: his theatrical pageants had prepared the revolution; but Rienzi abused, in luxury and pride, the political maxim of speaking to the eyes as well as the understanding of the multitude. From nature he had received the gift of an handsome person,[39](#) till it was swelled and disfigured by intemperance; and his propensity to laughter was corrected in the magistrate by the affectation of gravity and sternness. He was clothed, at least on public occasions, in a parti-coloured robe of velvet or satin, lined with fur and embroidered with gold; the rod of justice which he carried in his hand was a sceptre of polished steel, crowned with a globe and cross of gold, and enclosing a small fragment of the true and holy wood. In his civil and religious processions through the city, he rode on a white steed, the symbol of royalty; the great banner of the republic, a sun with a circle of stars, a dove with an olive-branch, was displayed over his head; a shower of gold and silver was scattered among the populace; fifty guards with halberds encompassed his person; a troop of horse preceded his march; and their tymbals and trumpets were of massy silver.

The ambition of the honours of chivalry[40](#) betrayed the meanness of his birth and degraded the importance of his office; and the equestrian tribune was not less odious to the nobles whom he adopted than to the plebeians whom he deserted. All that yet remained of treasure or luxury or art was exhausted on that solemn day. Rienzi led the procession from the Capitol to the Lateran; the tediousness of the way was relieved with decorations and games; the ecclesiastical, civil, and military orders marched under their various banners; the Roman ladies attended his wife; and the ambassadors of Italy might loudly applaud, or secretly deride, the novelty of the pomp. In the evening, when they had reached the church and palace of Constantine, he thanked and dismissed the numerous assembly, with an invitation to the festival of the ensuing day. From the hands of a venerable knight he received the order of the Holy Ghost;

the purification of the bath was a previous ceremony; but in no step of his life did Rienzi excite such scandal and censure as by the profane use of the prophyry vase in which Constantine (a foolish legend) had been healed of his leprosy by Pope Sylvester.⁴¹ With equal presumption the tribune watched or reposed within the consecrated precincts of the baptistery; and the failure of his state-bed was interpreted as an omen of his approaching downfall. At the hour of worship he showed himself to the returning crowds in a majestic attitude, with a robe of purple, his sword, and gilt spurs; but the holy rites was soon interrupted by his levity and insolence. Rising from his throne, and advancing towards the congregation, he proclaimed in a loud voice, "We summon to our tribunal Pope Clement, and command him to reside in his diocese of Rome; we also summon the sacred college of Cardinals.⁴² We again summon the two pretenders, Charles of Bohemia and Lewis of Bavaria, who style themselves emperors; we likewise summon all the electors of Germany, to inform us on what pretence they have usurped the unalienable right of the Roman people, the ancient and lawful sovereigns of the empire."⁴³ Unsheathing his maiden sword, he thrice brandished it to the three parts of the world, and thrice repeated the extravagant declaration, "And this too is mine!" The pope's vicar, the bishop of Orvieto, attempted to check this career of folly; but his feeble protest was silenced by martial music; and, instead of withdrawing from the assembly, he consented to dine with his brother tribune, at a table which had hitherto been reserved for the supreme pontiff. A banquet, such as the Cæsars had given, was prepared for the Romans. The apartments, porticoes, and courts of the Lateran were spread with innumerable tables for either sex and every condition; a stream of wine flowed from the nostrils of Constantine's brazen horse; no complaint, except of the scarcity of water, could be heard; and the licentiousness of the multitude was curbed by discipline and fear.⁴⁴ A subsequent day was appointed for the coronation of Rienzi;⁴⁵ seven crowns of different leaves or metals were successively placed on his head by the most eminent of the Roman clergy;⁴⁶ they represented the seven gifts of the Holy Ghost; and he still professed to imitate the example of the ancient tribunes. These extraordinary spectacles might deceive or flatter the people; and their own vanity was gratified in the vanity of their leader. But in his private life he soon deviated from the strict rule of frugality and abstinence; and the plebeians, who were awed by the splendour of the nobles, were provoked by the luxury of their equal. His wife, his son, his uncle (a barber in name and profession), exposed the contrast of vulgar manners and princely expense; and, without acquiring the majesty, Rienzi degenerated into the vices, of a king.

A simple citizen describes with pity, or perhaps with pleasure, the humiliation of the barons of Rome. "Bare-headed, their hands crossed on their breast, they stood with downcast looks in the presence of the tribune; and they trembled, good God, how they trembled!"⁴⁷ As long as the yoke of Rienzi was that of justice and their country, their conscience forced them to esteem the man whom pride and interest provoked them to hate: his extravagant conduct soon fortified their hatred by contempt; and they conceived the hope of subverting a power which was no longer so deeply rooted in the public confidence. The old animosity of the Colonna and Ursini was suspended for a moment by their common disgrace: they associated their wishes, and perhaps their designs; an assassin was seized and tortured; he accused the nobles; and, as soon as Rienzi deserved the fate, he adopted the suspicions and maxims, of a tyrant. On the same day, under various pretences, he invited to the Capitol his principal enemies,

among whom were five members of the Ursini, and three of the Colonna, name. But, instead of a council or a banquet, they found themselves prisoners under the sword of despotism or justice; and the consciousness of innocence or guilt might inspire them with equal apprehensions of danger. At the sound of the great bell the people assembled: they were arraigned for a conspiracy against the tribune's life; and, though some might sympathise in their distress, not a hand nor a voice was raised to rescue the first of the nobility from their impending doom. Their apparent boldness was prompted by despair; they passed in separate chambers a sleepless and painful night; and the venerable hero, Stephen Colonna, striking against the door of his prison, repeatedly urged his guards to deliver him by a speedy death from such ignominious servitude. In the morning they understood their sentence from the visit of a confessor and the tolling of the bell. The great hall of the Capitol had been decorated for the bloody scene with red and white hangings; the countenance of the tribune was dark and severe; the swords of the executioners were unsheathed; and the barons were interrupted in their dying speeches by the sound of trumpets. But in this decisive moment Rienzi was not less anxious or apprehensive than his captives: he dreaded the splendour of their names, their surviving kinsmen, the inconstancy of the people, the reproaches of the world; and, after rashly offering a mortal injury, he vainly presumed that, if he could forgive, he might himself be forgiven. His elaborate oration was that of a Christian and a suppliant; and, as the humble minister of the commons, he entreated his masters to pardon these noble criminals, for whose repentance and future service he pledged his faith and authority. "If you are spared," said the tribune, "by the mercy of the Romans, will you not promise to support the good estate with your lives and fortunes?" Astonished by this marvellous clemency, the barons bowed their heads; and, while they devoutly repeated the oath of allegiance, might whisper a secret, and more sincere, assurance of revenge. A priest, in the name of the people, pronounced their absolution. They received the communion with the tribune, assisted at the banquet, followed the procession; and, after every spiritual and temporal sign of reconciliation, were dismissed in safety to their respective homes, with the new honours and titles of generals, consuls, and patricians.[48](#)

During some weeks they were checked by the memory of their danger rather than of their deliverance, till the more powerful of the Ursini, escaping with the Colonna from the city, erected at Marino the standard of rebellion. The fortifications of the castle were instantly restored; the vassals attended their lord; the outlaws armed against the magistrate; the flocks and herds, the harvests and vineyards, from Marino to the gates of Rome, were swept away or destroyed; and the people arraigned Rienzi as the author of the calamities which his government had taught them to forget. In the camp Rienzi appeared to less advantage than in the rostrum; and he neglected the progress of the rebel barons till their numbers were strong and their castles impregnable. From the pages of Livy he had not imbibed the art, or even the courage, of a general. An army of twenty thousand Romans returned, without honour or effect, from the attack of Marino; and his vengeance was amused by painting his enemies, their heads downwards, and drowning two dogs (at least they should have been bears) as the representatives of the Ursini. The belief of his incapacity encouraged their operations: they were invited by their secret adherents; and the barons attempted, with four thousand foot and sixteen hundred horse, to enter Rome by force or surprise. The city was prepared for their reception; the alarm bell rung all night; the gates were strictly

guarded, or insolently open; and after some hesitation they sounded a retreat. The two first divisions had passed along the walls, but the prospect of a free entrance tempted the headstrong valour of the nobles in the rear; and, after a successful skirmish, they were overthrown and massacred without quarter by the crowds of the Roman people. Stephen Colonna the younger, the noble spirit to whom Petrarch ascribed the restoration of Italy, was preceded or accompanied in death by his son John, a gallant youth, by his brother Peter, who might regret the ease and honours of the church, by a nephew of legitimate birth, and by two bastards of the Colonna race; and the number of seven, the seven crowns, as Rienzi styled them, of the Holy Ghost, was completed by the agony of the deplorable parent, of the veteran chief, who had survived the hope and fortune of his house. The vision and prophecies of St. Martin and Pope Boniface had been used by the tribune to animate his troops;⁴⁹ he displayed, at least in the pursuit, the spirit of an hero; but he forgot the maxims of the ancient Romans, who abhorred the triumphs of civil war. The conqueror ascended the Capitol; deposited his crown and sceptre on the altar; and boasted with some truth that he had cut off an ear which neither pope nor emperor had been able to amputate.⁵⁰ His base and implacable revenge denied the honours of burial; and the bodies of the Colonna, which he threatened to expose with those of the vilest malefactors, were secretly interred by the holy virgins of their name and family.⁵¹ The people sympathised in their grief, repented of their own fury, and detested the indecent joy of Rienzi, who visited the spot where these illustrious victims had fallen. It was on that fatal spot that he conferred on his son the honour of knighthood; and the ceremony was accomplished by a slight blow from each of the horsemen of the guard, and by a ridiculous and inhuman ablution from a pool of water, which was yet polluted with patrician blood.⁵²

A short delay would have saved the Colonna, the delay of a single month, which elapsed between the triumph and the exile of Rienzi. In the pride of victory, he forfeited what yet remained of his civil virtues, without acquiring the fame of military prowess. A free and vigorous opposition was formed in the city; and, when the tribune proposed in the public council⁵³ to impose a new tax and to regulate the government of Perugia, thirty-nine members voted against his measures; repelled the injurious charge of treachery and corruption; and urged him to prove, by their forcible exclusion, that, if the populace adhered to his cause, it was already disclaimed by the most respectable citizens. The pope and the sacred college had never been dazzled by his specious professions; they were justly offended by the insolence of his conduct; a cardinal legate was sent to Italy, and, after some fruitless treaty and two personal interviews, he fulminated a bull of excommunication, in which the tribune is degraded from his office and branded with the guilt of rebellion, sacrilege, and heresy.⁵⁴ The surviving barons of Rome were now humbled to a sense of allegiance; their interest and revenge engaged them in the service of the church; but, as the fate of the Colonna was before their eyes, they abandoned to a private adventurer the peril and glory of the revolution. John Pepin, count of Minorbino,⁵⁵ in the kingdom of Naples, had been condemned for his crimes, or his riches, to perpetual imprisonment; and Petrarch, by soliciting his release, indirectly contributed to the ruin of his friend. At the head of one hundred and fifty soldiers, the count of Minorbino introduced himself into Rome; barricaded the quarter of the Colonna; and found the enterprise as easy as it had seemed impossible. From the first alarm, the bell of the Capitol incessantly tolled; but,

instead of repairing to the well-known sound, the people was silent and inactive; and the pusillanimous Rienzi, deploring their ingratitude with sighs and tears, abdicated the government and palace of the republic.

Without drawing his sword, Count Pepin restored the aristocracy and the church; three senators were chosen, and the legate, assuming the first rank, accepted his two colleagues from the rival families of Colonna and Ursini. The acts of the tribune were abolished, his head was proscribed; yet such was the terror of his name that the barons hesitated three days before they would trust themselves in the city, and Rienzi was left above a month in the castle of St. Angelo, from whence he peaceably withdrew, after labouring, without effect, to revive the affection and courage of the Romans. The vision of freedom and empire had vanished; their fallen spirit would have acquiesced in servitude, had it been smoothed by tranquillity and order; and it was scarcely observed that the new senators derived their authority from the Apostolic See; that four cardinals were appointed to reform, with dictatorial power, the state of the republic.⁵⁶ Rome was again agitated by the bloody feuds of the barons, who detested each other and despised the commons; their hostile fortresses, both in town and country, again rose and were again demolished; and the peaceful citizens, a flock of sheep, were devoured, says the Florentine historian, by these rapacious wolves. But, when their pride and avarice had exhausted the patience of the Romans, a confraternity of the Virgin Mary protected or avenged the republic; the bell of the Capitol was again tolled, the nobles in arms trembled in the presence of an unarmed multitude; and of the two senators, Colonna escaped from the window of the palace, and Ursini was stoned at the foot of the altar. The dangerous office of tribune was successively occupied by two plebeians, Cerroni and Baroncelli. The mildness of Cerroni was unequal to the times; and, after a faint struggle, he retired with a fair reputation and a decent fortune to the comforts of rural life. Devoid of eloquence or genius, Baroncelli was distinguished by a resolute spirit: he spoke the language of a patriot, and trod in the footsteps of tyrants; his suspicion was a sentence of death, and his own death was the reward of his cruelties. Amidst the public misfortunes, the faults of Rienzi were forgotten; and the Romans sighed for the peace and prosperity of the good estate.⁵⁷

After an exile of seven years, the first deliverer was again restored to his country. In the disguise of a monk or a pilgrim, he escaped from the castle of St. Angelo, implored the friendship of the king of Hungary at Naples, tempted the ambition of every bold adventurer, mingled at Rome with the pilgrims of the jubilee, lay concealed among the hermits of the Apennine,⁵⁸ and wandered through the cities of Italy, Germany, and Bohemia. His person was invisible, his name was yet formidable; and the anxiety of the court of Avignon supposes, and even magnifies, his personal merit. The emperor Charles the Fourth gave audience to a stranger, who frankly revealed himself as the tribune of the republic and astonished an assembly of ambassadors and princes by the eloquence of a patriot and the visions of a prophet, the downfall of tyranny and the kingdom of the Holy Ghost.⁵⁹ Whatever had been his hopes, Rienzi found himself a captive; but he supported a character of independence and dignity, and obeyed, as his own choice, the irresistible summons of the supreme pontiff. The zeal of Petrarch, which had been cooled by the unworthy conduct, was rekindled by the sufferings and the presence, of his friend; and he boldly complains of

the times in which the saviour of Rome was delivered by her emperor into the hands of her bishop. Rienzi was transported slowly, but in safe custody, from Prague to Avignon; his entrance into the city was that of a malefactor; in his prison he was chained by the leg; and four cardinals were named to inquire into the crimes of heresy and rebellion. But his trial and condemnation would have involved some questions which it was more prudent to leave under the veil of mystery: the temporal supremacy of the popes; the duty of residence; the civil and ecclesiastical privileges of the clergy and people of Rome. The reigning pontiff well deserved the appellation of *Clement*; the strange vicissitudes and magnanimous spirit of the captive excited his pity and esteem; and Petrarch believes that he respected in the hero the name and sacred character of a poet.⁶⁰ Rienzi was indulged with an easy confinement and the use of books; and in the assiduous study of Livy and the Bible he sought the cause and the consolation of his misfortunes.

The succeeding pontificate of Innocent the Sixth opened a new prospect of his deliverance and restoration; and the court of Avignon was persuaded that the successful rebel could alone appease and reform the anarchy of the metropolis. After a solemn profession of fidelity, the Roman tribune was sent into Italy with the title of senator; but the death of Baroncelli appeared to supersede the use of his mission; and the legate, Cardinal Albernoz,⁶¹ a consummate statesman, allowed him, with reluctance, and without aid, to undertake the perilous experiment. His first reception was equal to his wishes: the day of his entrance was a public festival, and his eloquence and authority revived the laws of the good estate. But this momentary sunshine was soon clouded by his own vices and those of the people: in the Capitol, he might often regret the prison of Avignon; and, after a second administration of four months, Rienzi was massacred in a tumult which had been fomented by the Roman barons. In the society of the Germans and Bohemians, he is said to have contracted the habits of intemperance and cruelty; adversity had chilled his enthusiasm, without fortifying his reason or virtue; and that youthful hope, that lively assurance, which is the pledge of success, was now succeeded by the cold impotence of distrust and despair. The tribune had reigned with absolute dominion, by the choice and in the hearts of the Romans; the senator was the servile minister of a foreign court; and, while he was suspected by the people, he was abandoned by the prince. The legate Albernoz, who seemed desirous of his ruin, inflexibly refused all supplies of men and money; a faithful subject could no longer presume to touch the revenues of the apostolical chamber; and the first idea of a tax was the signal of clamour and sedition. Even his justice was tainted with the guilt or reproach of selfish cruelty; the most virtuous citizen of Rome was sacrificed to his jealousy; and in the execution of a public robber, from whose purse he had been assisted, the magistrate too much forgot, or too much remembered, the obligations of the debtor.⁶² A civil war exhausted his treasures, and the patience of the city; the Colonna maintained their hostile station at Palestrina; and his mercenaries soon despised a leader whose ignorance and fear were envious of all subordinate merit. In the death as in the life of Rienzi, the hero and the coward were strangely mingled. When the Capitol was invested by a furious multitude, when he was basely deserted by his civil and military servant, the intrepid senator, waving the banner of liberty, presented himself on the balcony, addressed his eloquence to the various passions of the Romans, and laboured to persuade them that in the same cause himself and the republic must either stand or fall. His oration was

interrupted by a volley of imprecations and stones; and, after an arrow had transpierced his hand, he sunk into abject despair, and fled weeping to the inner chambers, from whence he was let down by a sheet before the windows of the prison. Destitute of aid or hope, he was besieged till the evening: the doors of the Capitol were destroyed with axes and fire; and, while the senator attempted to escape in a plebeian habit, he was discovered and dragged to the platform of the palace, the fatal scene of his judgments and executions. A whole hour, without voice or motion, he stood amidst the multitude, half naked and half dead; their rage was hushed into curiosity and wonder; the last feelings of reverence and compassion yet struggled in his favour; and they might have prevailed, if a bold assassin had not plunged a dagger in his breast. He fell senseless with the first stroke; the impotent revenge of his enemies inflicted a thousand wounds; and the senator's body was abandoned to the dogs, to the Jews, and to the flames. Posterity will compare the virtues and the failings of this extraordinary man; but in a long period of anarchy and servitude the name of Rienzi has often been celebrated as the deliverer of his country and the last of the Roman patriots.[63](#)

The first and most generous wish of Petrarch was the restoration of a free republic; but, after the exile and death of his plebeian hero, he turned his eyes from the tribune to the king of the Romans. The Capitol was yet stained with the blood of Rienzi, when Charles the Fourth descended from the Alps to obtain the Italian and Imperial crowns. In his passage through Milan he received the visit, and repaid the flattery, of the poet-laureat; accepted a medal of Augustus; and promised, without a smile, to imitate the founder of the Roman monarchy. A false application of the names and maxims of antiquity was the source of the hopes and disappointments of Petrarch; yet he could not overlook the difference of times and characters: the immeasurable distance between the first Cæsars and a Bohemian prince, who by the favour of the clergy had been elected the titular head of the German aristocracy. Instead of restoring to Rome her glory and her provinces, he had bound himself, by a secret treaty with the pope, to evacuate the city on the day of his coronation; and his shameful retreat was pursued by the reproaches of the patriot bard.[64](#)

After the loss of liberty and empire, his third and more humble wish was to reconcile the shepherd with his flock; to recall the Roman bishop to his ancient and peculiar diocese. In the fervour of youth, with the authority of age, Petrarch addressed his exhortations to five successive popes, and his eloquence was always inspired by the enthusiasm of sentiment and the freedom of language.[65](#) The son of a citizen of Florence invariably preferred the country of his birth to that of his education; and Italy, in his eyes, was the queen and garden of the world. Amidst her domestic factions, she was doubtless superior to France both in art and science, in wealth and politeness; but the difference could scarcely support the epithet of barbarous, which he promiscuously bestows on the countries beyond the Alps. Avignon, the mystic Babylon, the sink of vice and corruption, was the object of his hatred and contempt; but he forgets that her scandalous vices were not the growth of the soil, and that in every residence they would adhere to the power and luxury of the papal court. He confesses that the successor of St. Peter is the bishop of the universal church; yet it was not on the banks of the Rhône, but of the Tiber, that the apostle had fixed his everlasting throne; and, while every city in the Christian world was blessed with a

bishop, the metropolis alone was desolate and forlorn. Since the removal of the Holy See, the sacred buildings of the Lateran and the Vatican, their altars and their saints, were left in a state of poverty and decay; and Rome was often painted under the image of a disconsolate matron, as if the wandering husband could be reclaimed by the homely portrait of the age and infirmities of his weeping spouse.⁶⁶ But the cloud which hung over the seven hills would be dispelled by the presence of their lawful sovereign: eternal fame, the prosperity of Rome, and the peace of Italy would be the recompense of the pope who should dare to embrace this generous resolution. Of the five whom Petrarch exhorted, the three first, John the Twenty-second, Benedict the Twelfth, and Clement the Sixth, were importuned or amused by the boldness of the orator; but the memorable change which had been attempted by Urban the Fifth was finally accomplished by Gregory the Eleventh. The execution of their design was opposed by weighty and almost insuperable obstacles. A king of France, who has deserved the epithet of Wise, was unwilling to release them from a local dependence: the cardinals, for the most part his subjects, were attached to the language, manners, and climate of Avignon; to their stately palaces; above all, to the wines of Burgundy.⁶⁷ In their eyes, Italy was foreign or hostile; and they reluctantly embarked at Marseilles, as if they had been sold or banished into the land of the Saracens. Urban the Fifth resided three years in the Vatican with safety and honour; his sanctity was protected by a guard of two thousand horse; and the king of Cyprus, the queen of Naples, and the emperors of the East and West devoutly saluted their common father in the chair of St. Peter. But the joy of Petrarch and the Italians was soon turned into grief and indignation. Some reasons of public or private moment, his own impatience or the prayers of the cardinals, recalled Urban to France; and the approaching election was saved from the tyrannic patriotism of the Romans. The powers of Heaven were interested in their cause: Bridget of Sweden, a saint and pilgrim, disapproved the return, and foretold the death, of Urban the Fifth; the migration of Gregory the Eleventh was encouraged by St. Catherine of Sienna, the spouse of Christ and ambassadress of the Florentines; and the popes themselves, the great masters of human credulity, appear to have listened to these visionary females.⁶⁸ Yet those celestial admonitions were supported by some arguments of temporal policy. The residence of Avignon had been invaded by hostile violence: at the head of thirty thousand robbers, an hero had extorted ransom and absolution from the vicar of Christ and the sacred college; and the maxim of the French warriors, to spare the people and plunder the church, was a new heresy of the most dangerous import.⁶⁹ While the pope was driven from Avignon, he was strenuously invited to Rome. The senate and people acknowledged him as their lawful sovereign, and laid at his feet the keys of the gates, the bridges, and the fortresses; of the quarter at least beyond the Tiber.⁷⁰ But this loyal offer was accompanied by a declaration that they could no longer suffer the scandal and calamity of his absence; and that his obstinacy would finally provoke them to revive and assert the primitive right of election. The abbot of Mount Cassin had been consulted whether he would accept the triple crown⁷¹ from the clergy and people: "I am a citizen of Rome,"⁷² replied that venerable ecclesiastic, "and my first law is the voice of my country."⁷³

If superstition will interpret an untimely death,⁷⁴ if the merit of councils be judged from the event, the heavens may seem to frown on a measure of such apparent reason and propriety. Gregory the Eleventh did not survive above fourteen months his return

to the Vatican; and his decease was followed by the great schism of the West, which distracted the Latin church above forty years. The sacred college was then composed of twenty-two cardinals: six of these had remained at Avignon; eleven Frenchmen, one Spaniard, and four Italians entered the conclave in the usual form. Their choice was not yet limited to the purple; and their unanimous votes acquiesced in the archbishop of Bari, a subject of Naples, conspicuous for his zeal and learning, who ascended the throne of St. Peter under the name of Urban the Sixth. The epistle of the sacred college affirms his free and regular election, which had been inspired, as usual, by the Holy Ghost; he was adored, invested, and crowned with the customary rites; his temporal authority was obeyed at Rome and Avignon, and his ecclesiastical supremacy was acknowledged in the Latin world. During several weeks, the cardinals attended their new master with the fairest professions of attachment and loyalty, till the summer-heats permitted a decent escape from the city. But, as soon as they were united at Anagni and Fundi, in a place of security, they cast aside the mask, accused their own falsehood and hypocrisy, excommunicated the apostate and antichrist of Rome, and proceeded to a new election of Robert of Geneva, Clement the Seventh, whom they announced to the nations as the true and rightful vicar of Christ. Their first choice, an involuntary and illegal act, was annulled by the fear of death and the menaces of the Romans; and their complaint is justified by the strong evidence of probability and fact. The twelve French cardinals, above two thirds of the votes, were masters of the election; and, whatever might be their provincial jealousies, it cannot fairly be presumed that they would have sacrificed their right and interest to a foreign candidate, who would never restore them to their native country. In the various and often inconsistent narratives,⁷⁵ the shades of popular violence are more darkly or faintly coloured; but the licentiousness of the seditious Romans was inflamed by a sense of their privileges, and the danger of a second emigration. The conclave was intimidated by the shouts, and encompassed by the arms, of thirty thousand rebels; the bells of the Capitol and St. Peter's rang an alarm: "Death, or an Italian pope!" was the universal cry; the same threat was repeated by the twelve bannerets or chiefs of the quarters, in the form of charitable advice; some preparations were made for burning the obstinate cardinals; and, had they chosen a Transalpine subject, it is probable that they would never have departed alive from the Vatican. The same constraint imposed the necessity of dissembling in the eyes of Rome and of the world; the pride and cruelty of Urban presented a more inevitable danger; and they soon discovered the features of the tyrant, who could walk in his garden and recite his breviary, while he heard from an adjacent chamber six cardinals groaning on the rack. His inflexible zeal, which loudly censured their luxury and vice, would have attached them to the stations and duties of their parishes at Rome; and, had he not fatally delayed a new promotion, the French cardinals would have been reduced to an helpless minority in the sacred college. For these reasons, and in the hope of repassing the Alps, they rashly violated the peace and unity of the church; and the merits of their double choice are yet agitated in the Catholic schools.⁷⁶ The vanity, rather than the interest, of the nation determined the court and clergy of France.⁷⁷ The states of Savoy, Sicily, Cyprus, Arragon, Castille, Navarre, and Scotland were inclined by their example and authority to the obedience of Clement the Seventh, and, after his decease, of Benedict the Thirteenth. Rome and the principal states of Italy, Germany, Portugal, England,⁷⁸ the Low Countries, and the kingdoms of the North, adhered to the prior election of

Urban the Sixth, who was succeeded by Boniface the Ninth, Innocent the Seventh, and Gregory the Twelfth.



From the banks of the Tiber and the Rhône, the hostile pontiffs encountered each other with the pen and the sword; the civil and ecclesiastical order of society was disturbed; and the Romans had their full share of the mischiefs, of which they may be arraigned as the primary authors.⁷⁹ They had vainly flattered themselves with the

hope of restoring the seat of the ecclesiastical monarchy, and of relieving their poverty with the tributes and offerings of the nations; but the separation of France and Spain diverted the stream of lucrative devotion; nor could the loss be compensated by the two jubilees which were crowded into the space of ten years. By the avocations of the schism, by foreign arms and popular tumults, Urban the Sixth and his three successors were often compelled to interrupt their residence in the Vatican. The Colonna and Ursini still exercised their deadly feuds; the bannerets of Rome asserted and abused the privileges of a republic; the vicars of Christ, who had levied a military force, chastised their rebellion with the gibbet, the sword, and the dagger; and, in a friendly conference, eleven deputies of the people were perfidiously murdered and cast into the street. Since the invasion of Robert the Norman, the Romans had pursued their domestic quarrels without the dangerous interposition of a stranger. But, in the disorders of the schism, an aspiring neighbour, Ladislaus king of Naples, alternately supported and betrayed the pope and the people; by the former he was declared *gonfalonier*, or general of the church, while the latter submitted to his choice the nomination of their magistrates. Besieging Rome by land and water, he thrice entered the gates as a Barbarian conqueror; profaned the altars, violated the virgins, pillaged the merchants, performed his devotions at St. Peter's, and left a garrison in the castle of St. Angelo. His arms were sometimes unfortunate, and to a delay of three days he was indebted for his life and crown; but Ladislaus triumphed in his turn, and it was only his premature death that could save the metropolis and the ecclesiastical state from the ambitious conqueror, who had assumed the title, or at least the powers, of king of Rome.[80](#)

I have not undertaken the ecclesiastical history of the schism; but Rome, the object of these last chapters, is deeply interested in the disputed succession of her sovereigns. The first counsels for the peace and union of Christendom arose from the university of Paris, from the faculty of the Sorbonne, whose doctors were esteemed, at least in the Gallican church, as the most consummate masters of theological science.[81](#) Prudently waiving all invidious inquiry into the origin and merits of the dispute, they proposed, as an healing measure, that the two pretenders of Rome and Avignon should abdicate at the same time, after qualifying the cardinals of the adverse factions to join in a legitimate election; and that the nations should *subtract*[82](#) their obedience, if either of the competitors preferred his own interest to that of the public. At each vacancy, these physicians of the church deprecated the mischiefs of an hasty choice; but the policy of the conclave and the ambition of its members were deaf to reason and entreaties; and, whatsoever promises were made, the pope could never be bound by the oaths of the cardinal. During fifteen years, the pacific designs of the university were eluded by the arts of the rival pontiffs, the scruples or passions of their adherents, and the vicissitudes of French factions that ruled the insanity of Charles the Sixth. At length a vigorous resolution was embraced; and a solemn embassy, of the titular patriarch of Alexandria, two archbishops, five bishops, five abbots, three knights, and twenty doctors, was sent to the courts of Avignon and Rome, to require, in the name of the church and king, the abdication of the two pretenders, of Peter de Luna, who styled himself Benedict the Thirteenth, and of Angelo Corrario, who assumed the name of Gregory the Twelfth. For the ancient honour of Rome and the success of their commission, the ambassadors solicited a conference with the magistrates of the city, whom they gratified by a positive declaration that the most Christian king did not

entertain a wish of transporting the holy see from the Vatican, which he considered as the genuine and proper seat of the successor of St. Peter. In the name of the senate and people, an eloquent Roman asserted their desire to co-operate in the union of the church, deplored the temporal and spiritual calamities of the long schism, and requested the protection of France against the arms of the king of Naples. The answers of Benedict and Gregory were alike edifying and alike deceitful; and, in evading the demand of their abdication, the two rivals were animated by a common spirit. They agreed on the necessity of a previous interview, but the time, the place, and the manner could never be ascertained by mutual consent. "If the one advances," says a servant of Gregory, "the other retreats; the one appears an animal fearful of the land, the other a creature apprehensive of the water. And thus, for a short remnant of life and power, will these aged priests endanger the peace and salvation of the Christian world."[83](#)

The Christian world was at length provoked by their obstinacy and fraud: they were deserted by their cardinals, who embraced each other as friends and colleagues; and their revolt was supported by a numerous assembly of prelates and ambassadors. With equal justice, the council of Pisa deposed the popes of Rome and Avignon; the conclave was unanimous in the choice of Alexander the Fifth,[84](#) and his vacant seat was soon filled by a similar election of John the Twenty-third, the most profligate of mankind.[85](#) But, instead of extinguishing the schism, the rashness of the French and Italians had given a third pretender to the chair of St. Peter. Such new claims of the synod and conclave were disputed; three kings, of Germany, Hungary, and Naples, adhered to the cause of Gregory the Twelfth; and Benedict the Thirteenth, himself a Spaniard, was acknowledged by the devotion and patriotism of that powerful nation. The rash proceedings of Pisa were corrected by the council of Constance; the emperor Sigismund acted a conspicuous part as the advocate or protector of the Catholic church; and the number and weight of civil and ecclesiastical members might seem to constitute the states-general of Europe. Of the three popes, John the Twenty-third was the first victim: he fled, and was brought back a prisoner; the most scandalous charges were suppressed; the vicar of Christ was only accused of piracy, murder, rape, sodomy, and incest; and, after subscribing his own condemnation, he expiated in prison the imprudence of trusting his person to a free city beyond the Alps. Gregory the Twelfth, whose obedience was reduced to the narrow precincts of Rimini, descended with more honour from the throne, and his ambassador convened the session in which he renounced the title and authority of lawful pope. To vanquish the obstinacy of Benedict the Thirteenth, or his adherents, the emperor in person undertook a journey from Constance to Perpignan. The kings of Castille, Arragon, Navarre, and Scotland obtained an equal and honourable treaty; with the concurrence of the Spaniards, Benedict was deposed by the council; but the harmless old man was left in a solitary castle to excommunicate twice each day the rebel kingdoms which had deserted his cause. After thus eradicating the remains of the schism, the synod of Constance proceeded, with slow and cautious steps, to elect the sovereign of Rome and the head of the church. On this momentous occasion, the college of twenty-three cardinals was fortified with thirty deputies; six of whom were chosen in each of the five great nations of Christendom, the Italian, the German, the French, the Spanish, and the *English*.[86](#) the interference of strangers was softened by their generous preference of an Italian and a Roman; and the hereditary as well as personal merit of

Otho Colonna recommended him to the conclave. Rome accepted with joy and obedience the noblest of her sons, the ecclesiastical state was defended by his powerful family, and the elevation of Martin the Fifth is the era of the restoration and establishment of the popes in the Vatican.[87](#)

The royal prerogative of coining money, which had been exercised near three hundred years by the senate, was *first* resumed by Martin the Fifth,[88](#) and his image and superscription introduced the series of the papal medals. Of his two immediate successors, Eugenius the Fourth was the *last* pope expelled by the tumults of the Roman people,[89](#) and Nicholas the Fifth, the *last* who was importuned by the presence of a Roman emperor.[90](#) I. The conflict of Eugenius with the fathers of Basil, and the weight or apprehension of a new excise, emboldened and provoked the Romans to usurp the temporal government of the city. They rose in arms, selected seven governors of the republic and a constable of the Capitol; imprisoned the pope's nephews; besieged his person in the palace; and shot volleys of arrows into his bark as he escaped down the Tiber in the habit of a monk. But he still possessed in the castle of St. Angelo a faithful garrison and a train of artillery: their batteries incessantly thundered on the city, and a bullet more dexterously pointed broke down the barricade of the bridge and scattered, with a single shot, the heroes of the republic. Their constancy was exhausted by a rebellion of five months. Under the tyranny of the Ghibeline nobles, the wisest patriots regretted the dominion of the church; and their repentance was unanimous and effectual. The troops of St. Peter again occupied the Capitol; the magistrates departed to their homes; the most guilty were executed or exiled; and the legate, at the head of two thousand foot and four thousand horse, was saluted as the father of the city. The synods of Ferrara and Florence, the fear or resentment of Eugenius, prolonged his absence: he was received by a submissive people; but the pontiff understood from the acclamations of his triumphal entry that, to secure their loyalty and his own repose, he must grant, without delay, the abolition of the odious excise. II. Rome was restored, adorned, and enlightened by the peaceful reign of Nicholas the Fifth. In the midst of these laudable occupations, the pope was alarmed by the approach of Frederic the Third of Austria; though his fears could not be justified by the character or the power of the Imperial candidate. After drawing his military force to the metropolis and imposing the best security of oaths[91](#) and treaties, Nicholas received, with a smiling countenance, the faithful advocate and vassal of the church. So tame were the times, so feeble was the Austrian, that the pomp of his coronation was accomplished with order and harmony; but the superfluous honour was so disgraceful to an independent nation that his successors have excused themselves from the toilsome pilgrimage to the Vatican, and rest their Imperial title on the choice of the electors of Germany.

A citizen has remarked, with pride and pleasure, that the king of the Romans, after passing with a slight salute the cardinals and prelates who met him at the gate, distinguished the dress and person of the senator of Rome; and, in this last farewell, the pageants of the empire and the republic were clasped in a friendly embrace.[92](#) According to the laws of Rome,[93](#) her first magistrate was required to be a doctor of laws, an alien, of a place at least forty miles from the city; with whose inhabitants he must not be connected in the third canonical degree of blood or alliance. The election was annual; a severe scrutiny was instituted into the conduct of the departing senator;

nor could he be recalled to the same office till after the expiration of two years. A liberal salary of three thousand florins was assigned for his expense and reward; and his public appearance represented the majesty of the republic. His robes were of gold brocade or crimson velvet, or in the summer season of a lighter silk; he bore in his hand an ivory sceptre; the sound of trumpets announced his approach; and his solemn steps were preceded at least by four lictors or attendants, whose red wands were enveloped with bands or streamers of the golden colour or livery of the city. His oath in the Capitol proclaims his right and duty to observe and assert the laws, to control the proud, to protect the poor, and to exercise justice and mercy within the extent of his jurisdiction. In these useful functions he was assisted by three learned strangers, the two *collaterals*, and the judge of criminal appeals: their frequent trials of robberies, rapes, and murders are attested by the laws; and the weakness of these laws connives at the licentiousness of private feuds and armed associations for mutual defence. But the senator was confined to the administration of justice; the Capitol, the treasury, and the government of the city and its territory were entrusted to the three *conservators*,⁹⁴ who were changed four times in each year; the militia of the thirteen regions assembled under the banners of their respective chiefs, or *caporioni*; and the first of these was distinguished by the name and dignity of the *prior*. The popular legislature consisted of the secret and the common councils of the Romans. The former was composed of the magistrates and their immediate predecessors, with some fiscal and legal officers, and three classes of thirteen, twenty-six, and forty counsellors, amounting in the whole to about one hundred and twenty persons. In the common council, all male citizens had a right to vote; and the value of their privilege was enhanced by the care with which any foreigners were prevented from usurping the title and character of Romans. The tumult of a democracy was checked by wise and jealous precautions: except the magistrates, none could propose a question; none were permitted to speak, except from an open pulpit or tribunal; all disorderly acclamations were suppressed; the sense of the majority was decided by a secret ballot; and their decrees were promulgated in the venerable name of the Roman senate and people. It would not be easy to assign a period in which this theory of government has been reduced to accurate and constant practice, since the establishment of order has been gradually connected with the decay of liberty. But in the year one thousand five hundred and eighty the ancient statutes were collected, methodised in three books, and adapted to present use, under the pontificate, and with the approbation, of Gregory the Thirteenth:⁹⁵ this civil and criminal code is the modern law of the city; and, if the popular assemblies have been abolished, a foreign senator, with the three conservators, still resides in the palace of the Capitol.⁹⁶ The policy of the Cæsars has been repeated by the popes; and the bishop of Rome affected to maintain the form of a republic, while he reigned with the absolute powers of a temporal as well as spiritual monarch.

It is an obvious truth that the times must be suited to extraordinary characters, and that the genius of Cromwell or Retz might now expire in obscurity. The political enthusiasm of Rienzi had exalted him to a throne; the same enthusiasm, in the next century, conducted his imitator to the gallows. The birth of Stephen Porcaro was noble, his reputation spotless; his tongue was armed with eloquence, his mind was enlightened with learning; and he aspired, beyond the aim of vulgar ambition, to free his country and immortalise his name. The dominion of priests is most odious to a

liberal spirit: every scruple was removed by the recent knowledge of the fable and forgery of Constantine's donation; Petrarch was now the oracle of the Italians; and, as often as Porcaro revolved the ode which describes the patriot and hero of Rome, he applied to himself the visions of the prophetic bard. His first trial of the popular feelings was at the funeral of Eugenius the Fourth: in an elaborate speech, he called the Romans to liberty and arms; and they listened with apparent pleasure, till Porcaro was interrupted and answered by a grave advocate, who pleaded for the church and state. By every law the seditious orator was guilty of treason; but the benevolence of the new pontiff, who viewed his character with pity and esteem, attempted, by an honourable office, to convert the patriot into a friend. The inflexible Roman returned from Anagni with an increase of reputation and zeal; and on the first opportunity, the games of the place Navona, he tried to inflame the casual dispute of some boys and mechanics into a general rising of the people. Yet the humane Nicholas was still averse to accept the forfeit of his life; and the traitor was removed from the scene of temptation to Bologna, with a liberal allowance for his support, and the easy obligation of presenting himself each day before the governor of the city. But Porcaro had learned from the younger Brutus that with tyrants no faith or gratitude should be observed: the exile declaimed against the arbitrary sentence; a party and a conspiracy were gradually formed; his nephew, a daring youth, assembled a band of volunteers; and on the appointed evening a feast was prepared at his house for the friends of the republic. Their leader, who had escaped from Bologna, appeared among them in a robe of purple and gold: his voice, his countenance, his gestures, bespoke the man who had devoted his life or death to the glorious cause. In a studied oration, he expatiated on the motives and the means of their enterprise; the name and liberties of Rome; the sloth and pride of their ecclesiastical tyrants; the active or passive consent of their fellow-citizens; three hundred soldiers and four hundred exiles, long exercised in arms or in wrongs; the licence of revenge to edge their swords, and a million of ducats to reward their victory. It would be easy (he said) on the next day, the festival of the Epiphany, to seize the pope and his cardinals before the doors, or at the altar, of St. Peter's; to lead them in chains under the walls of St. Angelo; to extort by the threat of their instant death a surrender of the castle; to ascend the vacant Capitol; to ring the alarm-bell; and to restore in a popular assembly the ancient republic of Rome. While he triumphed, he was already betrayed. The senator, with a strong guard, invested the house; the nephew of Porcaro cut his way through the crowd; but the unfortunate Stephen was drawn from a chest, lamenting that his enemies had anticipated by three hours the execution of his design. After such manifest and repeated guilt, even the mercy of Nicholas was silent. Porcaro, and nine of his accomplices, were hanged without the benefit of the sacraments; and, amidst the fears and invectives of the papal court, the Romans pitied, and almost applauded, these martyrs of their country.⁹⁷ But their applause was mute, their pity ineffectual, their liberty for ever extinct; and, if they have since risen in a vacancy of the throne or a scarcity of bread, such accidental tumults may be found in the bosom of the most abject servitude.

But the independence of the nobles, which was fomented by discord, survived the freedom of the commons, which must be founded in union. A privilege of rapine and oppression was long maintained by the barons of Rome; their houses were a fortress and a sanctuary; and the ferocious train of banditti and criminals whom they protected from the law repaid the hospitality with the service of their swords and daggers. The

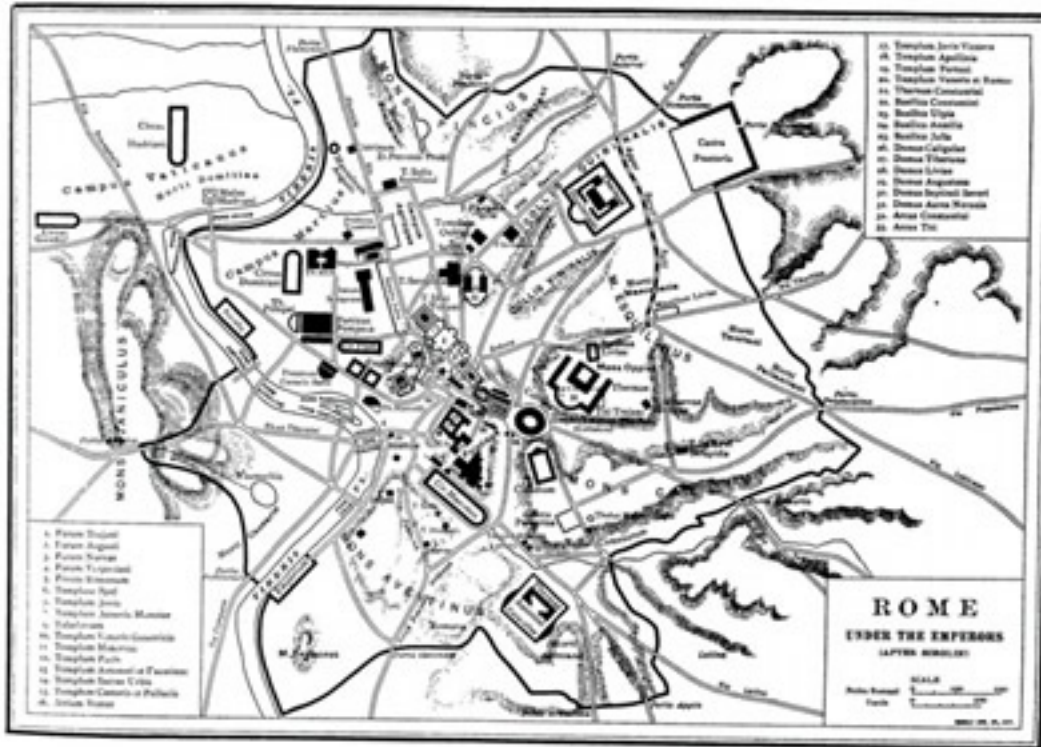
private interest of the pontiffs, or their nephews, sometimes involved them in these domestic feuds. Under the reign of Sixtus the Fourth, Rome was distracted by the battles and sieges of the rival houses; after the conflagration of his palace, the proto-notary Colonna was tortured and beheaded; and Savelli, his captive friend, was murdered on the spot, for refusing to join in the acclamations of the victorious Ursini.⁹⁸ But the popes no longer trembled in the Vatican: they had strength to command, if they had resolution to claim, the obedience of their subjects; and the strangers, who observed these partial disorders, admired the easy taxes and wise administration of the ecclesiastical state.⁹⁹

The spiritual thunders of the Vatican depend on the force of opinion; and, if that opinion be supplanted by reason or passion, the sound may idly waste itself in the air; and the helpless priest is exposed to the brutal violence of a noble or a plebeian adversary. But after their return from Avignon the keys of St. Peter were guarded by the sword of St. Paul. Rome was commanded by an impregnable citadel; the use of cannon is a powerful engine against popular seditions; a regular force of cavalry and infantry was enlisted under the banners of the pope; his ample revenues supplied the resources of war; and, from the extent of his domain, he could bring down on a rebellious city an army of hostile neighbours and loyal subjects.¹⁰⁰ Since the union of the duchies of Ferrara and Urbino, the ecclesiastical state extends from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the Po; and, as early as the sixteenth century, the greater part of that spacious and fruitful country acknowledged the lawful claims and temporal sovereignty of the Roman pontiffs. Their claims were readily deduced from the genuine or fabulous donations of the darker ages; the successive steps of their final settlement would engage us too far in the transactions of Italy, and even of Europe: the crimes of Alexander the Sixth, the martial operations of Julius the Second, and the liberal policy of Leo the Tenth, a theme which has been adorned by the pens of the noblest historians of the times.¹⁰¹ In the first period of their conquests, till the expedition of Charles the Eighth, the popes might successfully wrestle with the adjacent princes and states, whose military force was equal, or inferior, to their own. But, as soon as the monarchs of France, Germany, and Spain contended with gigantic arms for the dominion of Italy, they supplied with art the deficiency of strength, and concealed, in a labyrinth of wars and treaties, their aspiring views and the immortal hope of chasing the Barbarians beyond the Alps. The nice balance of the Vatican was often subverted by the soldiers of the North and West, who were united under the standard of Charles the Fifth; the feeble and fluctuating policy of Clement the Seventh exposed his person and dominions to the conqueror; and Rome was abandoned seven months to a lawless army, more cruel and rapacious than the Goths and Vandals.¹⁰² After this severe lesson, the popes contracted their ambition, which was almost satisfied, resumed the character of a common parent, and abstained from all offensive hostilities, except in an hasty quarrel, when the vicar of Christ and the Turkish sultan were armed at the same time against the kingdom of Naples.¹⁰³ The French and Germans at length withdrew from the field of battle: Milan, Naples, Sicily, Sardinia, and the sea-coast of Tuscany were firmly possessed by the Spaniards; and it became their interest to maintain the peace and dependence of Italy, which continued almost without disturbance from the middle of the sixteenth to the opening of the eighteenth century. The Vatican was swayed and protected by the religious policy of the Catholic king; his prejudice and interest

disposed him in every dispute to support the prince against the people; and, instead of the encouragement, the aid, and the asylum which they obtained from the adjacent states, the friends of liberty or the enemies of law were enclosed on all sides within the iron circle of despotism. The long habits of obedience and education subdued the turbulent spirit of the nobles and commons of Rome. The barons forgot the arms and factions of their ancestors, and insensibly became the servants of luxury and government. Instead of maintaining a crowd of tenants and followers, the produce of their estates was consumed in the private expenses, which multiply the pleasures, and diminish the power, of the lord.¹⁰⁴ The Colonna and Ursini vied with each other in the decoration of their palaces and chapels; and their antique splendour was rivalled or surpassed by the sudden opulence of the papal families. In Rome the voice of freedom and discord is no longer heard; and, instead of the foaming torrent, a smooth and stagnant lake reflects the image of idleness and servitude.

A Christian, a philosopher,¹⁰⁵ and a patriot will be equally scandalised by the temporal kingdom of the clergy; and the local majesty of Rome, the remembrance of her consuls and triumphs, may seem to embitter the sense, and aggravate the shame, of her slavery. If we calmly weigh the merits and defects of the ecclesiastical government, it may be praised in its present state as a mild, decent, and tranquil system, exempt from the dangers of a minority, the sallies of youth, the expenses of luxury, and the calamities of war. But these advantages are overbalanced by a frequent, perhaps a septennial, election of a sovereign, who is seldom a native of the country; the reign of a *young* statesman of threescore, in the decline of his life and abilities, without hope to accomplish, and without children to inherit, the labours of his transitory reign. The successful candidate is drawn from the church, and even the convent; from the mode of education and life the most adverse to reason, humanity, and freedom. In the trammels of servile faith, he has learned to believe because it is absurd, to revere all that is contemptible, and to despise whatever might deserve the esteem of a rational being; to punish error as a crime, to reward mortification and celibacy as the first of virtues; to place the saints of the calendar¹⁰⁶ above the heroes of Rome and the sages of Athens; and to consider the missal or the crucifix as more useful instruments than the plough or the loom. In the office of nuncio, or the rank of cardinal, he may acquire some knowledge of the world, but the primitive stain will adhere to his mind and manners: from study and experience he may suspect the mystery of his profession; but the sacerdotal artist will imbibe some portion of the bigotry which he inculcates. The genius of Sixtus the Fifth¹⁰⁷ burst from the gloom of a Franciscan cloister. In a reign of five years, he exterminated the outlaws and banditti, abolished the *profane* sanctuaries of Rome,¹⁰⁸ formed a naval and military force, restored and emulated the monuments of antiquity, and, after a liberal use and large increase of the revenue, left five millions of crowns in the castle of St. Angelo. But his justice was sullied with cruelty, his activity was prompted by the ambition of conquest: after his decease, the abuses revived; the treasure was dissipated; he entailed on posterity thirty-five new taxes, and the venality of offices; and, after his death, his statue was demolished by an ungrateful or an injured people.¹⁰⁹ The wild and original character of Sixtus the Fifth stands alone in the series of the pontiffs: the maxims and effects of their temporal government may be collected from the positive and comparative view of the arts and philosophy, the agriculture and trade, the wealth and population, of the ecclesiastical state. For myself, it is my wish to depart in

charity with all mankind; nor am I willing, in these last moments, to offend even the pope and clergy of Rome.¹¹⁰



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CHAPTER LXXI

Prospect of the Ruins of Rome in the Fifteenth Century — Four Causes of Decay and Destruction — Example of the Coliseum — Renovation of the City — Conclusion of the whole Work

In the last days of Pope Eugenius the Fourth, two of his servants, the learned Poggius¹ and a friend, ascended the Capitoline Hill; reposed themselves among the ruins of columns and temples; and viewed, from that commanding spot, the wide and various prospect of desolation.² The place and the object gave ample scope for moralising on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed that in proportion to her former greatness the fall of Rome was the more awful and deplorable. “Her primeval state, such as she might appear in a remote age, when Evander entertained the stranger of Troy,³ has been delineated by the fancy of Virgil. This Tarpeian rock was then a savage and solitary thicket: in the time of the poet, it was crowned with the golden roofs of a temple: the temple is overthrown, the gold has been pillaged, the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles. The hill of the Capitol, on which we sit, was formerly the head of the Roman empire, the citadel of the earth, the terror of kings; illustrated by the footsteps of so many triumphs, enriched with the spoils and tributes of so many nations. This spectacle of the world, how is it fallen! how changed! how defaced! The path of victory is obliterated by vines, and the benches of the senators are concealed by a dunghill. Cast your eyes on the Palatine Hill, and seek, among the shapeless and enormous fragments, the marble theatre, the obelisks, the colossal statues, the porticoes of Nero’s palace: survey the other hills of the city, the vacant space is interrupted only by ruins and gardens. The forum of the Roman people, where they assembled to enact their laws and elect their magistrates, is now enclosed for the cultivation of pot-herbs or thrown open for the reception of swine and buffaloes. The public and private edifices, that were founded for eternity, lie prostrate, naked, and broken, like the limbs of a mighty giant; and the ruin is the more visible, from the stupendous relics that have survived the injuries of time and fortune.”⁴

These relics are minutely described by Poggius, one of the first who raised his eyes from the monuments of legendary, to those of classic, superstition.⁵ 1. Besides a bridge, an arch, a sepulchre, and the pyramid of Cestius, he could discern, of the age of the republic, a double row of vaults in the salt-office of the Capitol, which were inscribed with the name and munificence of Catulus. 2. Eleven temples were visible in some degree, from the perfect form of the Pantheon, to the three arches and a marble column⁶ of the temple of Peace, which Vespasian erected after the civil wars and the Jewish triumph. 3. Of the number, which he rashly defines, of seven *thermae*, or public baths, none were sufficiently entire to represent the use and distribution of the several parts; but those of Diocletian and Antoninus Caracalla still retained the titles of the founders, and astonished the curious spectator, who, in observing their solidity and extent, the variety of marbles, the size and multitude of the columns, compared the labour and expense with the use and importance. Of the baths of

Constantine, of Alexander,⁷ of Domitian, or rather of Titus,⁸ some vestige might yet be found. 4. The triumphal arches of Titus, Severus,⁹ and Constantine were entire, both the structure and the inscriptions; a falling fragment was honoured with the name of Trajan; and two arches, then extant in the Flaminian Way, have been ascribed to the baser memory of Faustina and Gallienus.¹⁰ 5. After the wonder of the Coliseum, Poggius might have overlooked a small amphitheatre of brick, most probably for the use of the prætorian camp. The theatres of Marcellus¹¹ and Pompey were occupied, in a great measure, by public and private buildings; and in the circus, Agonalis and Maximus, little more than the situation and the form could be investigated. 6. The columns of Trajan and Antonine¹² were still erect; but the Egyptian obelisks were broken or buried.¹³ A people of gods and heroes, the workmanship of art, was reduced to one equestrian figure of gilt brass, and to five marble statues, of which the most conspicuous were the two horses of Phidias and Praxiteles. 7. The two mausoleums or sepulchres of Augustus¹⁴ and Hadrian could not totally be lost; but the former was only visible as a mound of earth; and the latter, the castle of St. Angelo, had acquired the name and appearance of a modern fortress. With the addition of some separate and nameless columns, such were the remains of the ancient city; for the marks of a more recent structure might be detected in the walls, which formed a circumference of ten miles, included three hundred and seventy-nine turrets, and opened into the country by thirteen gates.

This melancholy picture was drawn above nine hundred years after the fall of the Western empire, and even of the Gothic kingdom of Italy. A long period of distress and anarchy, in which empire, and arts, and riches had migrated from the banks of the Tiber, was incapable of restoring or adorning the city; and, as all that is human must retrograde if it do not advance, every successive age must have hastened the ruin of the works of antiquity. To measure the progress of decay, and to ascertain, at each era, the state of each edifice, would be an endless and a useless labour; and I shall content myself with two observations, which will introduce a short inquiry into the general causes and effects. 1. Two hundred years before the eloquent complaint of Poggius, an anonymous writer composed a description of Rome.¹⁵ His ignorance may repeat the same objects under strange and fabulous names. Yet this Barbarous topographer had eyes and ears: he could observe the visible remains; he could listen to the tradition of the people; and he distinctly enumerates seven theatres, eleven baths, twelve arches, and eighteen palaces, of which many had disappeared before the time of Poggius. It is apparent that many stately monuments of antiquity survived till a late period,¹⁶ and that the principles of destruction acted with vigorous and increasing energy in the thirteenth and fourteenth centuries. 2. The same reflection must be applied to the three last ages; and we should vainly seek the Septizonium of Severus,¹⁷ which is celebrated by Petrarch and the antiquarians of the sixteenth century. While the Roman edifices were still entire, the first blows, however weighty and impetuous, were resisted by the solidity of the mass and the harmony of the parts; but the slightest touch would precipitate the fragments of arches and columns that already nodded to their fall.

After a diligent inquiry, I can discern four principal causes of the ruin of Rome, which continued to operate in a period of more than a thousand years. I. The injuries of time

and nature. II. The hostile attacks of the Barbarians and Christians. III. The use and abuse of the materials. And, IV. The domestic quarrels of the Romans.

I. The art of man is able to construct monuments far more permanent than the narrow span of his own existence; yet these monuments, like himself, are perishable and frail; and, in the boundless annals of time, his life and his labours must equally be measured as a fleeting moment. Of a simple and solid edifice, it is not easy, however, to circumscribe the duration. As the wonders of ancient days, the pyramids¹⁸ attracted the curiosity of the ancients: an hundred generations, the leaves of autumn,¹⁹ have dropped into the grave; and, after the fall of the Pharaohs and Ptolemies, the Cæsars and Caliphs, the same pyramids stand erect and unshaken above the floods of the Nile. A complex figure of various and minute parts is more accessible to injury and decay; and the silent lapse of time is often accelerated by hurricanes and earthquakes, by fires and inundations. The air and earth have doubtless been shaken; and the lofty turrets of Rome have tottered from their foundations; but the seven hills do not appear to be placed on the great cavities of the globe; nor has the city, in any age, been exposed to the convulsions of nature which, in the climate of Antioch, Lisbon, or Lima, have crumbled in a few moments the works of ages into dust. Fire is the most powerful agent of life and death: the rapid mischief may be kindled and propagated by the industry or negligence of mankind; and every period of the Roman annals is marked by the repetition of similar calamities. A memorable conflagration, the guilt or misfortune of Nero's reign, continued, though with unequal fury, either six or nine days.²⁰ Innumerable buildings, crowded in close and crooked streets, supplied perpetual fuel for the flames; and, when they ceased, four only of the fourteen regions were left entire; three were totally destroyed, and seven were deformed by the relics of smoking and lacerated edifices.²¹ In the full meridian of empire, the metropolis arose with fresh beauty from her ashes; yet the memory of the old deplored their irreparable losses, the arts of Greece, the trophies of victory, the monuments of primitive or fabulous antiquity. In the days of distress and anarchy, every wound is mortal, every fall irretrievable; nor can the damage be restored either by the public care of government or the activity of private interest. Yet two causes may be alleged, which render the calamity of fire more destructive to a flourishing than a decayed city. I. The more combustible materials of brick, timber, and metals are first melted or consumed; but the flames may play without injury or effect on the naked walls and massy arches that have been despoiled of their ornaments. 2. It is among the common and plebeian habitations that a mischievous spark is most easily blown to a conflagration; but, as soon as they are devoured, the greater edifices which have resisted or escaped are left as so many islands in a state of solitude and safety. From her situation, Rome is exposed to the danger of frequent inundations. Without excepting the Tiber, the rivers that descend from either side of the Apennine have a short and irregular course; a shallow stream in the summer heats; an impetuous torrent, when it is swelled in the spring or winter by the fall of rain and the melting of the snows. When the current is repelled from the sea by adverse winds, when the ordinary bed is inadequate to the weight of waters, they rise above the banks, and overspread, without limits or control, the plains and cities of the adjacent country. Soon after the triumph of the first Punic war, the Tiber was increased by unusual rains; and the inundation, surpassing all former measure of time and place, destroyed all the buildings that were situate below the hills of Rome. According to the variety of

ground, the same mischief was produced by different means; and the edifices were either swept away by the sudden impulse, or dissolved and undermined by the long continuance, of the flood.²² Under the reign of Augustus, the same calamity was renewed: the lawless river overturned the palaces and temples on its banks;²³ and, after the labours of the emperor in cleansing and widening the bed that was encumbered with ruins,²⁴ the vigilance of his successors was exercised by similar dangers and designs. The project of diverting into new channels the Tiber itself, or some of the dependent streams, was long opposed by superstition and local interests;²⁵ nor did the use compensate the toil and cost of the tardy and imperfect execution. The servitude of rivers is the noblest and most important victory which man has obtained over the licentiousness of nature;²⁶ and, if such were the ravages of the Tiber under a firm and active government, what could oppose, or who can enumerate, the injuries of the city after the fall of the Western empire? A remedy was at length produced by the evil itself: the accumulation of rubbish and the earth that had been washed down from the hills is supposed to have elevated the plain of Rome fourteen or fifteen feet, perhaps, above the ancient level;²⁷ and the modern city is less accessible to the attacks of the river.²⁸

II. The crowd of writers of every nation, who impute the destruction of the Roman monuments to the Goths and the Christians, have neglected to inquire how far they were animated by an hostile principle and how far they possessed the means and the leisure to satiate their enmity. In the preceding volumes of this History, I have described the triumph of Barbarism and religion; and I can only resume, in a few words, their real or imaginary connection with the ruin of ancient Rome. Our fancy may create, or adopt, a pleasing romance, that the Goths and Vandals sallied from Scandinavia, ardent to avenge the flight of Odin,²⁹ to break the chains, and to chastise the oppressors, of mankind; that they wished to burn the records of classic literature and to found their national architecture on the broken members of the Tuscan and Corinthian orders. But, in simple truth, the Northern conquerors were neither sufficiently savage nor sufficiently refined to entertain such aspiring ideas of destruction and revenge. The shepherds of Scythia and Germany had been educated in the armies of the empire, whose discipline they acquired, and whose weakness they invaded; with the familiar use of the Latin tongue, they had learned to reverence the name and titles of Rome; and, though incapable of emulating, they were more inclined to admire than to abolish, the arts and studies of a brighter period. In the transient possession of a rich and unresisting capital, the soldiers of Alaric and Genseric were stimulated by the passions of a victorious army; amidst the wanton indulgence of lust or cruelty, portable wealth was the object of their search; nor could they derive either pride or pleasure from the unprofitable reflection that they had battered to the ground the works of the consuls and Cæsars. Their moments were indeed precious: the Goths evacuated Rome on the sixth,³⁰ the Vandals on the fifteenth, day;³¹ and, though it be far more difficult to build than to destroy, their hasty assault would have made a slight impression on the solid piles of antiquity. We may remember that both Alaric and Genseric affected to spare the buildings of the city; that they subsisted in strength and beauty under the auspicious government of Theodoric;³² and that the momentary resentment of Totila³³ was disarmed by his own temper and the advice of his friends and enemies. From these innocent Barbarians the reproach may be transferred to the Catholics of Rome. The statues,

altars, and houses of the demons were an abomination in their eyes; and in the absolute command of the city they might labour with zeal and perseverance to erase the idolatry of their ancestors. The demolition of the temples in the East³⁴ affords to *them* an example of conduct, and to *us* an argument of belief; and it is probable that a portion of guilt or merit may be imputed with justice to the Roman proselytes. Yet their abhorrence was confined to the monuments of heathen superstition; and the civil structures that were dedicated to the business or pleasure of society might be preserved without injury or scandal. The change of religion was accomplished, not by a popular tumult, but by the decrees of the emperor, of the senate, and of time. Of the Christian hierarchy, the bishops of Rome were commonly the most prudent and least fanatic; nor can any positive charge be opposed to the meritorious act of saving and converting the majestic structure of the Pantheon.³⁵

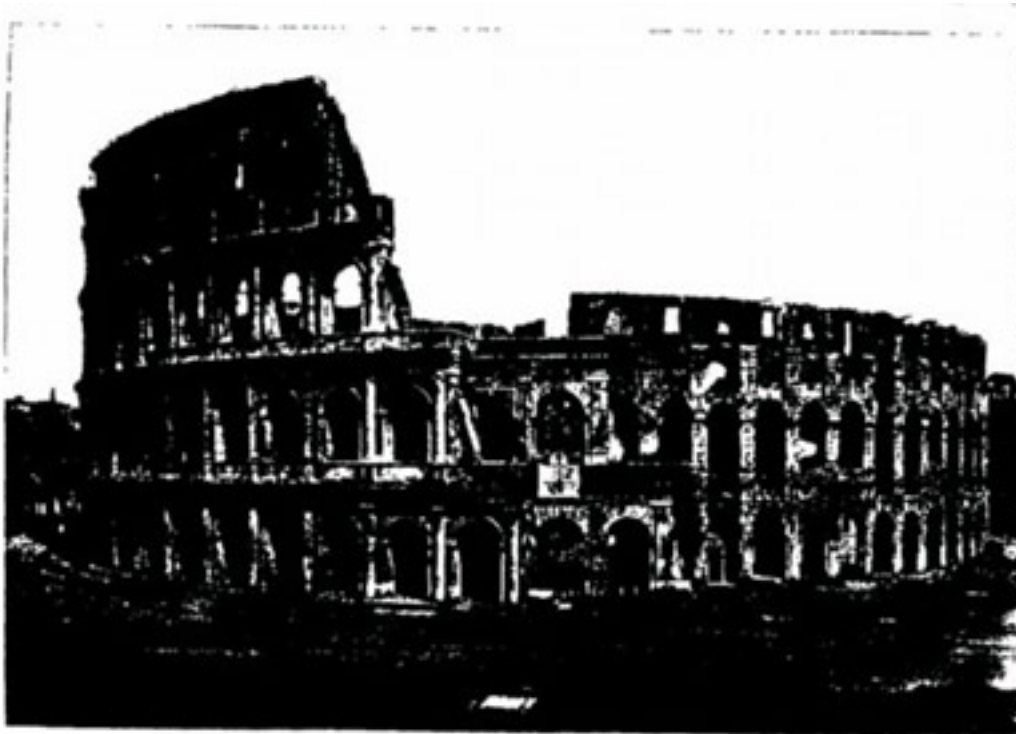
III. The value of any object that supplies the wants or pleasures of mankind is compounded of its substance and its form, of the materials and the manufacture. Its price must depend on the number of persons by whom it may be acquired and used; on the extent of the market; and consequently on the ease or difficulty of remote exportation, according to the nature of the commodity, its local situation, and the temporary circumstances of the world. The Barbarian conquerors of Rome usurped in a moment the toil and treasure of successive ages; but, except the luxuries of immediate consumption, they must view without desire all that could not be removed from the city in the Gothic waggons or the fleet of the Vandals.³⁶ Gold and silver were the first objects of their avarice; as in every country, and in the smallest compass, they represent the most ample command of the industry and possessions of mankind. A vase or a statue of those precious metals might tempt the vanity of some Barbarian chief; but the grosser multitude, regardless of the form, was tenacious only of the substance; and the melted ingots might be readily divided and stamped into the current coin of the empire. The less active or less fortunate robbers were reduced to the baser plunder of brass, lead, iron, and copper; whatever had escaped the Goths and Vandals was pillaged by the Greek tyrants; and the emperor Constans, in his rapacious visit, stripped the bronze tiles from the roof of the Pantheon.³⁷ The edifices of Rome might be considered as a vast and various mine: the first labour of extracting the materials was already performed; the metals were purified and cast; the marbles were hewn and polished; and, after foreign and domestic rapine had been satiated, the remains of the city, could a purchaser have been found, were still venal. The monuments of antiquity had been left naked of their precious ornaments, but the Romans would demolish with their own hands the arches and walls, if the hope of profit could surpass the cost of the labour and exportation. If Charlemagne had fixed in Italy the seat of the Western empire, his genius would have aspired to restore, rather than to violate, the works of the Cæsars; but policy confined the French monarch to the forests of Germany; his taste could be gratified only by destruction; and the new palace of Aix la Chapelle was decorated with the marbles of Ravenna³⁸ and Rome.³⁹ Five hundred years after Charlemagne, a king of Sicily, Robert, the wisest and most liberal sovereign of the age, was supplied with the same materials by the easy navigation of the Tiber and the sea; and Petrarch sighs an indignant complaint that the ancient capital of the world should adorn, from her own bowels, the slothful luxury of Naples.⁴⁰ But these examples of plunder or purchase were rare in the darker ages; and the Romans, alone and unenvied, might have applied to their

private or public use the remaining structures of antiquity, if in their present form and situation they had not been useless in a great measure to the city and its inhabitants. The walls still described the old circumference, but the city had descended from the seven hills into the Campus Martius; and some of the noblest monuments which had braved the injuries of time were left in a desert, far remote from the habitations of mankind. The palaces of the senators were no longer adapted to the manners or fortunes of their indigent successors; the use of baths⁴¹ and porticoes was forgotten; in the sixth century, the games of the theatre, amphitheatre, and circus had been interrupted; some temples were devoted to the prevailing worship; but the Christian churches preferred the holy figure of the cross; and fashion or reason had distributed, after a peculiar model, the cells and offices of the cloister. Under the ecclesiastical reign, the number of these pious foundations was enormously multiplied; and the city was crowded with forty monasteries of men, twenty of women, and sixty chapters and colleges of canons and priests,⁴² who aggravated, instead of relieving, the depopulation of the tenth century. But, if the forms of ancient architecture were disregarded by a people insensible of their use and beauty, the plentiful materials were applied to every call of necessity or superstition, till the fairest columns of the Ionic and Corinthian orders, the richest marbles of Paros and Numidia, were degraded, perhaps, to the support of a convent or a stable. The daily havoc which is perpetrated by the Turks in the cities of Greece and Asia may afford a melancholy example; and, in the gradual destruction of the monuments of Rome, Sixtus the Fifth may alone be excused for employing the stones of the Septizonium in the glorious edifice of St. Peter's.⁴³ A fragment, a ruin, howsoever mangled or profaned, may be viewed with pleasure and regret; but the greater part of the marble was deprived of substance, as well as of place and proportion; it was burnt to lime for the purpose of cement. Since the arrival of Poggius, the temple of Concord⁴⁴ and many capital structures had vanished from his eyes; and an epigram of the same age expresses a just and pious fear that the continuance of this practice would finally annihilate all the monuments of antiquity.⁴⁵ The smallness of their numbers was the sole check on the demands and depredations of the Romans. The imagination of Petrarch might create the presence of a mighty people;⁴⁶ and I hesitate to believe that even in the fourteenth century they could be reduced to a contemptible list of thirty-three thousand inhabitants. From that period to the reign of Leo the Tenth, if they multiplied to the amount of eighty-five thousand,⁴⁷ the increase of citizens was in some degree pernicious to the ancient city.

IV. I have reserved for the last the most potent and forcible cause of destruction, the domestic hostilities of the Romans themselves. Under the dominion of the Greek and French emperors, the peace of the city was disturbed by accidental though frequent seditions: it is from the decline of the latter, from the beginning of the tenth century, that we may date the licentiousness of private war, which violated with impunity the laws of the Code and the Gospel, without respecting the majesty of the absent sovereign or the presence and person of the vicar of Christ. In a dark period of five hundred years, Rome was perpetually afflicted by the sanguinary quarrels of the nobles and the people, the Guelphs and Ghibelines, the Colonna and Ursini; and, if much has escaped the knowledge, and much is unworthy of the notice, of history, I have exposed in the two preceding chapters the causes and effects of the public disorders. At such a time, when every quarrel was decided by the sword and none could trust their lives or properties to the impotence of law, the powerful citizens were

armed for safety or offence against the domestic enemies whom they feared or hated. Except Venice alone, the same dangers and designs were common to all the free republics of Italy; and the nobles usurped the prerogative of fortifying their houses, and erecting strong towers⁴⁸ that were capable of resisting a sudden attack. The cities were filled with these hostile edifices; and the example of Lucca, which contained three hundred towers, her law, which confined their height to the measure of fourscore feet, may be extended, with suitable latitude, to the more opulent and populous states. The first step of the senator Brancaloneo in the establishment of peace and justice was to demolish (as we have already seen) one hundred and forty of the towers of Rome; and in the last days of anarchy and discord, as late as the reign of Martin the Fifth, forty-four still stood in one of the thirteen or fourteen regions of the city.⁴⁹ To this mischievous purpose, the remains of antiquity were most readily adapted: the temples and arches afforded a broad and solid basis for the new structures of brick and stone; and we can name the modern turrets that were raised on the triumphal monuments of Julius Cæsar, Titus, and the Antonines.⁵⁰ With some slight alterations, a theatre, an amphitheatre, a mausoleum, was transformed into a strong and spacious citadel. I need not repeat that the mole of Hadrian has assumed the title and form of the castle of St. Angelo;⁵¹ the Septizonium of Severus was capable of standing against a royal army;⁵² the sepulchre of Metella has sunk under its outworks;⁵³ the theatres of Pompey and Marcellus were occupied by the Savelli⁵⁴ and Ursini families; and the rough fortress has been gradually softened to the splendour and elegance of an Italian palace. Even the churches were encompassed with arms and bulwarks, and the military engines on the roof of St. Peter's were the terror of the Vatican and the scandal of the Christian world. Whatever is fortified will be attacked; and whatever is attacked may be destroyed. Could the Romans have wrested from the popes the castle of St. Angelo, they had resolved, by a public decree, to annihilate that monument of servitude. Every building of defence was exposed to a siege; and in every siege the arts and engines of destruction were laboriously employed. After the death of Nicholas the Fourth, Rome, without a sovereign or a senate, was abandoned six months to the fury of civil war. "The houses," says a cardinal and poet of the times,⁵⁵ "were crushed by the weight and velocity of enormous stones;⁵⁶ the walls were perforated by the strokes of the battering-ram; the towers were involved in fire and smoke; and the assailants were stimulated by rapine and revenge." The work was consummated by the tyranny of the laws; and the factions of Italy alternately exercised a blind and thoughtless vengeance on their adversaries, whose houses and castles they rased to the ground.⁵⁷ In comparing the *days* of foreign, with the *ages* of domestic, hostility, we must pronounce that the latter have been far more ruinous to the city; and our opinion is confirmed by the evidence of Petrarch. "Behold," says the laureat, "the relics of Rome, the image of her pristine greatness! neither time nor the Barbarian can boast the merit of this stupendous destruction: it was perpetrated by her own citizens, by the most illustrious of her sons; and your ancestors (he writes to a noble Annibaldi) have done with the battering-ram, what the Punic hero could not accomplish with the sword."⁵⁸ The influence of the two last principles of decay must, in some degree, be multiplied by each other; since the houses and towers, which were subverted by civil war, required a new and perpetual supply from the monuments of antiquity.

These general observations may be separately applied to the amphitheatre of Titus, which has obtained the name of the Coliseum,⁵⁹ either from its magnitude or from Nero's colossal statue: an edifice, had it been left to time and nature, which might, perhaps, have claimed an eternal duration. The curious antiquaries, who have computed the numbers and seats, are disposed to believe that, above the upper row of stone steps, the amphitheatre was encircled and elevated with several stages of wooden galleries, which were repeatedly consumed by fire and restored by the emperors. Whatever was precious, or portable, or profane, the statues of gods and heroes, and the costly ornaments of sculpture, which were cast in brass, or overspread with leaves of silver and gold, became the first prey of conquest or fanaticism, of the avarice of the Barbarians or the Christians. In the massy stones of the Coliseum many holes are discerned; and the two most probable conjectures represent the various accidents of its decay. These stones were connected by solid links of brass or iron, nor had the eye of rapine overlooked the value of the baser metals:⁶⁰ the vacant space was converted into a fair or market; the artisans of the Coliseum are mentioned in an ancient survey; and the chasms were perforated or enlarged, to receive the poles that supported the shops or tents of the mechanic trades.⁶¹ Reduced to its naked majesty, the Flavian amphitheatre was contemplated with awe and admiration by the pilgrims of the North; and their rude enthusiasm broke forth in a sublime proverbial expression, which is recorded in the eighth century, in the fragments of the venerable Bede: "As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall."⁶² In the modern system of war, a situation commanded by three hills would not be chosen for a fortress; but the strength of the walls and arches could resist the engines of assault; a numerous garrison might be lodged in the enclosure; and, while one faction occupied the Vatican and the Capitol, the other was intrenched in the Lateran and the Coliseum.⁶³



The abolition at Rome of the ancient games must be understood with some latitude; and the carnival sports of the Testacean Mount and the Circus Agonalis⁶⁴ were regulated by the law⁶⁵ or custom of the city. The senator presided with dignity and pomp to adjudge and distribute the prizes, the gold ring, or the *pallium*,⁶⁶ as it was styled, of cloth or silk. A tribute on the Jews supplied the annual expense;⁶⁷ and the races, on foot, on horseback, or in chariots, were ennobled by a tilt and tournament of seventy-two of the Roman youth. In the year one thousand three hundred and thirty-two, a bull-feast, after the fashion of the Moors and Spaniards, was celebrated in the Coliseum itself; and the living manners are painted in a diary of the times.⁶⁸ A convenient order of benches was restored; and a general proclamation, as far as Rimini and Ravenna, invited the nobles to exercise their skill and courage in this perilous adventure. The Roman ladies were marshalled in three squadrons, and seated in three balconies, which on this day, the third of September, were lined with scarlet cloth. The fair Jacova di Rovere led the matrons from beyond the Tiber, a pure and native race, who still represent the features and character of antiquity. The remainder of the city was divided, as usual, between the Colonna and Ursini; the two factions were proud of the number and beauty of their female bands: the charms of Savella Ursini are mentioned with praise; and the Colonna regretted the absence of the youngest of their house, who had sprained her ankle in the garden of Nero's tower. The lots of the champions were drawn by an old and respectable citizen; and they descended into the *arena*, or pit, to encounter the wild bulls on foot, as it should seem, with a single spear. Amidst the crowd, our annalist has selected the names, colours, and devices of twenty of the most conspicuous knights. Several of the names are the most illustrious of Rome and the ecclesiastical state; Malatesta, Polenta, della Valle, Cafarello, Savelli, Capoccio, Conti, Annibaldi, Altieri, Corsi; the colours were adapted to their taste and situation; the devices are expressive of hope or despair, and breathe the spirit of gallantry and arms. "I am alone like the youngest of the Horatii," the confidence of an intrepid stranger; "I live disconsolate," a weeping widower; "I burn under the ashes," a discreet lover; "I adore Lavinia, or Lucretia," the ambiguous declaration of a modern passion; "My faith is as pure," the motto of a white livery; "Who is stronger than myself?" of a lion's hide; "If I am drowned in blood, what a pleasant death!" the wish of ferocious courage. The pride or prudence of the Ursini restrained them from the field, which was occupied by three of their hereditary rivals, whose inscriptions denoted the lofty greatness of the Colonna name: "Though sad, I am strong;" "Strong as I am great;" "If I fall," addressing himself to the spectators, "you fall with me;" — intimating (says the contemporary writer) that, while the other families were the subjects of the Vatican, they alone were the supporters of the Capitol. The combats of the amphitheatre were dangerous and bloody. Every champion successively encountered a wild bull; and the victory may be ascribed to the quadrupeds, since no more than eleven were left on the field, with the loss of nine wounded, and eighteen killed, on the side of their adversaries. Some of the noblest families might mourn, but the pomp of the funerals, in the churches of St. John Lateran and Sta. Maria Maggiore, afforded a second holiday to the people. Doubtless it was not in such conflicts that the blood of the Romans should have been shed; yet, in blaming their rashness, we are compelled to applaud their gallantry; and the noble volunteers, who display their magnificence and risk their lives under the balconies of the fair, excite a more generous sympathy than the thousands of captives and malefactors who were reluctantly dragged to the scene of slaughter.⁶⁹

This use of the amphitheatre was a rare, perhaps a singular, festival: the demand for the materials was a daily and continual want, which the citizens could gratify without restraint or remorse. In the fourteenth century, a scandalous act of concord secured to both factions the privilege of extracting stones from the free and common quarry of the Coliseum;⁷⁰ and Poggius laments that the greater part of these stones had been burnt to lime by the folly of the Romans.⁷¹ To check this abuse, and to prevent the nocturnal crimes that might be perpetrated in the vast and gloomy recess, Eugenius the Fourth surrounded it with a wall; and, by a charter long extant, granted both the ground and edifice to the monks of an adjacent convent.⁷² After his death, the wall was overthrown in a tumult of the people; and, had they themselves respected the noblest monument of their fathers, they might have justified the resolve that it should never be degraded to private property. The inside was damaged; but, in the middle of the sixteenth century, an era of taste and learning, the exterior circumference of one thousand six hundred and twelve feet was still entire and inviolate; a triple elevation of fourscore arches, which rose to the height of one hundred and eight feet. Of the present ruin the nephews of Paul the Third are the guilty agents; and every traveller who views the Farnese palace may curse the sacrilege and luxury of these upstart princes.⁷³ A similar reproach is applied to the Barberini; and the repetition of injury might be dreaded from every reign, till the Coliseum was placed under the safeguard of religion by the most liberal of the pontiffs, Benedict the Fourteenth, who consecrated a spot which persecution and fable had stained with the blood of so many Christian martyrs.⁷⁴

When Petrarch first gratified his eyes with a view of those monuments whose scattered fragments so far surpass the most eloquent descriptions, he was astonished at the supine indifference⁷⁵ of the Romans themselves;⁷⁶ he was humbled rather than elated by the discovery that, except his friend Rienzi and one of the Colonna, a stranger of the Rhône was more conversant with these antiquities than the nobles and natives of the metropolis.⁷⁷ The ignorance and credulity of the Romans are elaborately displayed in the old survey of the city, which was composed about the beginning of the thirteenth century; and, without dwelling on the manifold errors of name and place, the legend of the Capitol⁷⁸ may provoke a smile of contempt and indignation. “The Capitol,” says the anonymous writer, “is so named as being the head of the world; where the consuls and senators formerly resided for the government of the city and the globe. The strong and lofty walls were covered with glass and gold, and crowned with a roof of the richest and most curious carving. Below the citadel stood a palace, of gold for the greatest part, decorated with precious stones, and whose value might be estimated at one third of the world itself. The statues of all the provinces were arranged in order, each with a small bell suspended from its neck; and such was the contrivance of art-magic⁷⁹ that, if the province rebelled against Rome, the statue turned round to that quarter of the heavens, the bell rang, the prophet of the Capitol reported the prodigy, and the senate was admonished of the impending danger.” A second example of less importance, though of equal absurdity, may be drawn from the two marble horses, led by two naked youths, which have since been transported from the baths of Constantine to the Quirinal Hill. The groundless application of the names of Phidias and Praxiteles may perhaps be excused; but these Grecian sculptors should not have been removed above four hundred years from the age of Pericles to that of Tiberius; they should not have been

transformed into two philosophers or magicians, whose nakedness was the symbol of truth and knowledge, who revealed to the emperor his most secret actions, and, after refusing all pecuniary recompense, solicited the honour of leaving this eternal monument of themselves.⁸⁰ Thus awake to the power of magic, the Romans were insensible to the beauties of art: no more than five statues were visible to the eyes of Poggius; and, of the multitudes which chance or design had buried under the ruins, the resurrection was fortunately delayed till a safer and more enlightened age.⁸¹ The Nile, which now adorns the Vatican, had been explored by some labourers in digging a vineyard near the temple, or convent, of the Minerva; but the impatient proprietor, who was tormented by some visits of curiosity, restored the unprofitable marble to its former grave.⁸² The discovery of a statue of Pompey, ten feet in length, was the occasion of a law-suit. It had been found under a partition-wall: the equitable judge had pronounced that the head should be separated from the body, to satisfy the claims of the contiguous owners; and the sentence would have been executed, if the intercession of a cardinal and the liberality of a pope had not rescued the Roman hero from the hands of his Barbarous countrymen.⁸³

But the clouds of Barbarism were gradually dispelled; and the peaceful authority of Martin the Fifth and his successors restored the ornaments of the city as well as the order of the ecclesiastical state. The improvements of Rome, since the fifteenth century, have not been the spontaneous produce of freedom and industry. The first and most natural root of a great city is the labour and populousness of the adjacent country, which supplies the materials of subsistence, of manufactures, and of foreign trade. But the greater part of the Campagna of Rome is reduced to a dreary and desolate wilderness; the overgrown estates of the princes and the clergy are cultivated by the lazy hands of indigent and hopeless vassals; and the scanty harvests are confined or exported for the benefit of a monopoly. A second and more artificial cause of the growth of a metropolis is the residence of a monarch, the expense of a luxurious court, and the tributes of dependent provinces. Those provinces and tributes had been lost in the fall of the empire; and, if some streams of the silver of Peru and the gold of Brazil have been attracted by the Vatican, the revenues of the cardinals, the fees of office, the oblations of pilgrims and clients, and the remnant of ecclesiastical taxes afford a poor and precarious supply, which maintains, however, the idleness of the court and city. The population of Rome, far below the measure of the great capitals of Europe, does not exceed one hundred and seventy thousand inhabitants;⁸⁴ and, within the spacious enclosure of the walls, the largest portion of the seven hills is overspread with vineyards and ruins. The beauty and splendour of the modern city may be ascribed to the abuses of the government, to the influence of superstition. Each reign (the exceptions are rare) has been marked by the rapid elevation of a new family, enriched by the childless pontiff at the expense of the church and country. The palaces of these fortunate nephews are the most costly monuments of elegance and servitude; the perfect arts of architecture, painting, and sculpture have been prostituted in their service; and their galleries and gardens are decorated with the most precious works of antiquity, which taste or vanity has prompted them to collect. The ecclesiastical revenues were more decently employed by the popes themselves in the pomp of the Catholic worship; but it is superfluous to enumerate their pious foundations of altars, chapels, and churches, since these lesser stars are eclipsed by the sun of the Vatican, by the dome of St. Peter, the most

glorious structure that ever has been applied to the use of religion. The fame of Julius the Second, Leo the Tenth, and Sixtus the Fifth is accompanied by the superior merit of Bramante and Fontana, of Raphael and Michael-Angelo; and the same munificence which had been displayed in palaces and temples was directed with equal zeal to revive and emulate the labours of antiquity. Prostrate obelisks were raised from the ground and erected in the most conspicuous places; of the eleven aqueducts of the Cæsars and Consuls, three were restored; the artificial rivers were conducted over a long series of old or of new arches, to discharge into marble basons a flood of salubrious and refreshing waters; and the spectator, impatient to ascend the steps of St. Peter's, is detained by a column of Egyptian granite, which rises between two lofty and perpetual fountains to the height of one hundred and twenty feet. The map, the description, the monuments of ancient Rome have been elucidated by the diligence of the antiquarian and the student;[85](#) and the footsteps of heroes, the relics, not of superstition, but of empire, are devoutly visited by a new race of pilgrims from the remote, and once savage, countries of the North.

Of these pilgrims, and of every reader, the attention will be excited by an History of the Decline and Fall of the Roman Empire: the greatest, perhaps, and most awful scene in the history of mankind. The various causes and progressive effects are connected with many of the events most interesting in human annals: the artful policy of the Cæsars, who long maintained the name and image of a free republic; the disorder of military despotism; the rise, establishment, and sects of Christianity; the foundation of Constantinople; the division of the monarchy; the invasion and settlements of the Barbarians of Germany and Scythia; the institutions of the civil law; the character and religion of Mahomet; the temporal sovereignty of the popes; the restoration and decay of the Western empire of Charlemagne; the crusades of the Latins in the East; the conquests of the Saracens and Turks; the ruin of the Greek empire; the state and revolutions of Rome in the middle age. The historian may applaud the importance and variety of his subject; but, while he is conscious of his own imperfections, he must often accuse the deficiency of his materials. It was among the ruins of the Capitol that I first conceived the idea of a work which has amused and exercised near twenty years of my life, and which, however inadequate to my own wishes, I finally deliver to the curiosity and candour of the public.

Lausanne, June 27, 1787.

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APPENDIX

ADDITIONAL NOTES BY THE EDITOR

SOURCES FOR THE SIEGE OF CONSTANTINOPLE, 1453 — (CHAP. LXVIII)

For the siege of Constantinople, Gibbon had only three accounts by eye-witnesses, that of Phrantzes, that of Leonardus of Chios, and that of Cardinal Isidore (see above, p. 6, note 12). Several other relations by persons who were in the city during the siege have been published during the present century.

Chief among these is the Journal of a Venetian, Nicolò Barbaro: *Giornale dell'assedio di Constantinopoli 1453*, edited by E. Cornet, 1856.¹ It is invaluable for determining the diary of the siege; but it is marked by hostility and spite towards the Genoese, especially Giustiniani, and by contempt for the Greeks.

An “Informacion” sent by Francesco de Tresves to the Cardinal d’Avignon, and also by Jehan Blanchin and Jacques Tedardi (or Tedaldi) of Florence, on the capture of Constantinople. Edited in Martene and Durand, *Thesaurus*, i. p. 1819 *sqq.* (1717) and in Chartier’s *Chroniques de Charles VII.*, iii. p. 20 *sqq.*, 1858. Tedardi was an eye-witness. He escaped by throwing himself into the water, and was rescued by a Venetian boat.

Ubertino Pusculo of Brescia, who was also fortunate enough to escape, has left an account of the last episode of the history of the Empire in four Books of Latin hexameters. It contributes little enough to our knowledge of facts. The description of the siege does not begin till the middle of the Third book. In the First book there is an account of the battle of Varna, and much about the ecclesiastical antagonism of the Greeks and Latins. The Second begins with the death of John Palacologus and the accession of Constantine, and contains a virulent description of the moral degeneration of the people of Constantinople (v. 117 *sqq.*): —

obscaena sanctae pietatis in urbe
nec species nec forma fuit, nec gratia recti,
nec virtutis amor (v. 141).

The work is published in Ellissen’s *Analekten*, vol. iii., as an appendix, 1857.

An anonymous Greek poem, in political verses, under the title of Capture of Constantinople (Ἰστορικὸν Κωνσταντινουπόλεως), is misnamed, for it touches only incidentally on the facts of the siege and is in this respect of little historical importance. It is really an appeal to the powers of the West —

αἰθέρωνταις ἐγενέστανται, τῆς Δύσης μεγίστανες —

French and English, Spanish and Germans

Φρατζεζέζους κα? ἠγκέζιδες, Σπανιόλους, ἠλαμάνους —

to combine and recover Constantinople from the unbelievers. The Venetians are especially encouraged and urged to set the example —

? Βενετζιάνοι ἠρόνιμοι, πρακτα?οι κ? ἠπιδέξιοι.

The Hungarians, Servians, and Walachians are incited to avenge the defeat of Varna:
—

? Βλαχία πολύθλιβη, Σερβίαπονεμένη,
θυμε?σθε τα?ς α?χμαλωσια?ς, Ο?γκρία λυπημένη.

The author, though orthodox, was not extreme in his ecclesiastical views. He probably lived within reach of Mohammad's arm, for he will not disclose his name: —

Τώρα σκεπάζω τῆνομα κα? κρύβω τῆνομά μου,
ν? μ? τ? ἠξεύρουν ο? πολλο? τ?ς [Editor: Illegible character] τοιαν?τα
γράψας,

but gives his friends the means of knowing his identity by mentioning two bodily marks — a black mole on the little finger of his right hand, and another of the same size on his left hand (vv. 10, 20 *sqq.*). The work was first edited by Ellissen in vol. iii. of his *Analekten* (1857), with introduction, translation, and analysis, under the title *Dirge of Constantinople* (Θρη?νος Κωνσταντινοπόλεως — a misnomer, for it is not a dirge but a tearful appeal. Legrand published an improved text in 1880 in vol. i. of his *Bibl. grecque vulgaire*, p. 169 *sqq.*

A Slavonic account, written probably by a Slav of some of the Balkan countries, is also preserved, and has been published by Sreznevski under the title: *Skazaniia o vziatii Tsargrada bezbozhnym turetskym sultanom*, in the *Zapiski* of the 2nd Division of the St. Petersburg Academy of Science, vol. i. p. 99 *sqq.*, 1854.

We have another Slavonic account, written in a mixture of Polish and Servian, by a Janissary of Mohammad, named Michael, who took part in the siege. He was a Servian of Ostrovića, and in his later years he went to Poland and wrote his *Memoirs*, which were edited, as “*Pamiętniki Janiczara*,” by Galezowsky in 1828, in vol. v. of his collection of Polish writers (*Zbior Pisarzow Polskieh*). This relation is especially valuable as written from outside, by one who knew what was going on in the camp of the besiegers. It has been utilised by M. Mijatovich in his account of the siege (see below).

A report by the Father Superior of the Franciscans who was at Galata during the siege was printed by Muratori in vol. 18 (p. 701) of the *Scr. Rer. It.: Rapporto del Superiore dei Franciscani presente all' assedio et alla presa di Constantinopoli*. It seems to have escaped the notice of Gibbon.

An account by Christoforo Riccherio (La presa di Constantinopoli) is inserted in Sansovino's Dell' Historia Universale dell' origine et imperio de Turchi (1564), p. 343 *sqq.*

Abraham, an Armenian monk, who was present at the siege, wrote a "Mélodie élégiaque," which was translated into French by Brosset and printed in St. Martin's ed. of Lebeau's Histoire du Bas-Empire (xxi. p. 307 *sqq.*) which Brosset completed.

Adam de Montaldo, of Genoa: De Constantinopolitano excidio ad nobilissimum juvenem Melleducam Cicalam, amicum optimum; edited by C. Desimoni, in the Atti della Società Ligure di storia patria, x. p. 325 *sqq.*, 1874.

Besides these relations of eye-witnesses we have some additional contemporary accounts which were not accessible to Gibbon. The most important of these sources, Critobulus, has been spoken of in Appendix 1 of vol. xi.

Zorzi Dolphin wrote an account of the "siege and capture of Constantinople in 1453," which was published by G. M. Thomas in the Sitzungsberichte of the Bavarian Academy, 1868. His sources were the reports of Leonardo of Chios, Philip da Rimano, and anonymous eye-witnesses. He adds little to the story.

A letter of the Genoese "Podestà of Pera," written on June 23, 1853, giving a brief account of the capture, was published by Sylvestre de Sacy in Notices et extraits des manuscrits de la bibliothèque du Roi, xi. 1, p. 74, 1827.

Documents throwing light on the policy of the Genoese in the fatal year will be found in Vigna's Codice diplomatico delle Colonie Tauro-Liguri, durante la Signoria dell' ufficio de S. Giorgio (1453-1475), 1868.

Of little importance for the siege is the Amyris of Filelfo— on the life and deeds of Mohammad in 4 Books — published in Hopf's Chroniques gréco-romanes. The ἡνάκληματι?ς Κωνσταντινόπολης (the anonymous writer of these verses was possibly a Cretan) published by Legrand, Collection de monuments, Nouv. sér., v. p. 85 *sqq.*, and the Θρη?νος on the capture, published by Lampros in ἑστία, 1886, p. 821 *sqq.*, tell us nothing. A Monody of Andronicus Callistus, in Migne's Patr. Gr., 161, p. 1124, teaches us, as Paspates has pointed out, that there was water in the ditch outside the western wall.

The final scene of the siege is briefly described in Spandugino Cantacusino's Della origine de principi Turchi (which is included in Bk. ii. of Sansovino's Dell' Historia Universale, p. 187 *sqq.*), p. 195-6.

There are a number of other documents extant which have not yet been printed. C. Hopf and A. Dethier had designed and prepared the publication of these in the Monumenta Hungar. Hist., along with many sources which had been already published. Four volumes lie in MS.; a description of their contents is given by Krumbacher in his Gesch. der byzantinischen Litteratur², p. 311-12.

Brosset gathered some material from Armenian and Georgian sources; see the last vol. of St. Martin's edit. of Lebeau's *Histoire du Bas-Empire*.

The Turkish authorities are of very little value for the siege; they were utilised by Hammer. The earliest Ottoman historians belong to the end of the 15th century, *viz.* the History of the great-grandson of Ashīk-Pasha (who lived under Murad I.); the anonymous chronicle, *Tarīkhi Ali Osmān*; the *World-view of Neshri*. See Hammer's Introduction to his History. These earlier works were used by the most famous of Ottoman historians, Sad ad-Dīn, in his *Crown of Histories* (written under Murad III., end of 16th cent.).

The following is a list of the chief modern accounts of the siege that have appeared since Gibbon wrote: —

Hammer, *Geschichte des osmanischen Reiches*, i. p. 398 *sqq.*, 1834.

Zinkeisen, *Geschichte des osmanischen Reiches*, i. p. 811 *sqq.*, 1840.

Stassulevich (J.), *Osada i Vziatie Vizantii Turkami*, 1854.

Sreznevski, *Poviest o Tsargradie*, 1855.

Mordtmann (A. D.), *Belagerung und Eroberung Constantinopels durch die Türken im Jahre 1453; 1858.* (This had two advantages over previous accounts. Mordtmann knew the ground; and he made use of the diary of Barbaro.)

Finlay, *History of Greece*, vol. iii. p. 503 *sqq.*

Broadribb and Besant, *Constantinople, a sketch of its history from its foundation to its conquest by the Turks*, 1879.

Vlasto (E. H.), *Les derniers jours de Constantinople*, 1883.

Paspatēs (A. G.), *Πολιορκία καὶ ἡλώσις τῆς Κωνσταντινουπόλεως ἢ τῶν ἠθωμανῶν ἢ τῆς τῆς*, 1453; 1890.

Mijatovich (Ch.) *Constantine, Last Emperor of the Greeks*, 1892.

The sources have been dealt with in an article by P. Pogodin in the *Zhurnal min. narod. prosv.*, vol. 283, August, 1889.

A. van Millingen's *Byzantine Constantinople* (1899), which appeared too late to be used in the preparation of this volume, contains much material for the study of the siege, and many difficulties in the episode are discussed. It may be observed that the author argues with considerable force from the view that the route of the Turkish ships across the hills was by the valley of Dolma Bagtchè, a distance of three miles. This is the view adopted above, p. 33, note 63.

[1] For the character of Mahomet II. it is dangerous to trust either the Turks or the Christians. The most moderate picture appears to be drawn by Phranza (l. i. c. 33), whose resentment had cooled in age and solitude; see likewise Spondanus (1451, No. 11), and the continuator of Fleury (tom. xxii. p. 552), the *Elogia* of Paulus Jovius (l. iii. p. 164-166), and the Dictionnaire de Bayle (tom. iii. p. 272-279). [Cp. Critobulus, i. 5, in Müller, *Frag. Hist. Gr.*, v. part 2; Zinkeisen, *Gesch. des osmanischen Reiches*, ii. 468 *sqq.*]

[2] Cantemir (p. 115), and the moschs which he founded, attest his public regard for religion. Mahomet freely disputed with the patriarch Gennadius on the two religions (Spond. 1453, No. 22).

[3] *Quinque linguas præter suam noverat; Græcam, Latinam, Chaldaicam, Persicam.* The Latin translator of Phranza has dropt the Arabic, which the Koran must recommend to every Musulman. [The Greek text of Phranzes, i. 32 (p. 95 ed. Bonn) has ῥαβδικήν. The historian Critobulus (for whom see vol. ix. Appendix 1) gives us the means of criticising this statement of Phrantzes. He says (i. 5, 2) that Mohammad was thoroughly conversant with Arabic and Persian and had studied Greek philosophical works (Aristotelian and Stoic) that were translated into those languages. He repeats this statement, v. 10, 4, and describes the sultan studying the cosmographical diagrams of Ptolemy. Villoison (*Notices et extraits des Manuscrits*, vol. viii. part ii. p. 22) quotes from a description of Mohammad given by Nicolaus Sagundinus to King Alfonso of Aragon, in Jan. 1453, the statement that the sultan kept by him two physicians, one versed in Latin, the other in Greek; and they instructed him in ancient history.]

[4] Philelphus, by a Latin ode, requested and obtained the liberty of his wife's mother and sisters from the conqueror of Constantinople. It was delivered into the sultan's hands by the envoys of the duke of Milan. Philelphus himself was suspected of a design of retiring to Constantinople; yet the orator often sounded the trumpet of holy war (see his *Life* by M. Lancelot, in the *Mémoires de l'Académie des Inscriptions*, tom. x. p. 718, 724, &c.). [The Letter of Philelphus to Mohammad, 11th March, 1454, is published in his biography by Rosmini (1805), vol. ii. p. 305.]

[5] Robert Valturio published at Verona, in 1483, his twelve books, *de Re Militari*, in which he first mentions the use of bombs. By his patron Sigismond Malatesta, prince of Rimini, it had been addressed with a Latin epistle to Mahomet II.

[6] According to Phranza, he assiduously studied the lives and actions of Alexander, Augustus, Constantine, and Theodosius. I have read somewhere that Plutarch's *Lives* were translated by his orders into the Turkish language. If the sultan himself understood Greek, it must have been for the benefit of his subjects. Yet these *Lives* are a school of freedom as well as of valour. [Critobulus (i. 5, 1) says that Mohammed's examples were Alexander, Pompey, and Cæsar — πρὸς ἡλέξανδρον ῥώρα καὶ Πομπηϊοὺς καὶ Καίσαρα καὶ τοὺς κατ' ἡκείνους βασιλεῖς τε καὶ στρατηγοὺς.]

[7] The famous Gentile Bellino, whom he had invited from Venice, was dismissed with a chain and collar of gold, and a purse of 3000 ducats. With Voltaire I laugh at the foolish story of a slave purposely beheaded, to instruct the painter in the action of the muscles. [Bellini painted a portrait of Mohammad, which is extant. It passed into the possession of Sir Henry Layard. For Bellini at the Sultan's court (1479-80) see L. Thuasne, *Gentile Bellini et Sultan Mohammed II.*]

[8] [The story is an invention, and is likewise rejected by Thuasne (*op. cit.* p. 53 *sqq.*), who points out that a similar story was told about Parrhasius (see the elder Seneca's *Controversiae*, x. 5).]

[9] These Imperial drunkards were Soliman I., Selim II., and Amurath IV. (Cantemir, p. 61). The sophis of Persia can produce a more regular succession; and in the last age our European travellers were the witnesses and the companions of their revels.

[10] Calapin, one of these royal infants, was saved from his cruel brother, and baptised at Rome under the name of Callistus Othomannus. The emperor Frederic III. presented him with an estate in Austria, where he ended his life; and Cuspinian, who in his youth conversed with the aged prince at Vienna, applauds his piety and wisdom (*de Cæsaribus*, p. 672, 673).

[11] See the accession of Mahomet II. in Ducas (c. 33), Phranza (l. i. c. 33, l. ii. c. 2), Chalcondyles (l. vii. p. 199 [p. 376, ed. Bonn]), and Cantemir (p. 96).

[12] Before I enter on the siege of Constantinople, I shall observe that, except the short hints of Cantemir and Leunclavius, I have not been able to obtain any Turkish account of this conquest; such an account as we possess of the siege of Rhodes by Soliman II. (*Mémoires de l'Académie des Inscriptions*, tom. xxvi. p. 723-769). I must therefore depend on the Greeks, whose prejudices, in some degree, are subdued by their distress. Our standard texts are those of Ducas (c. 34-42), Phranza (l. iii. c. 7-20), Chalcondyles (l. viii. p. 201-214 [p. 380 *sqq.*, ed. Bonn]), and Leonardus Chiensis (*Historia C. P. a Turco expugnatae*, Norimberghæ, 1544, in 4to, 20 leaves [more accessible in Reusner's *Epistolæ Turcicæ*, i. p. 113 *sqq.*, or in the *Chronica Turcica* of Lonicerus, i. p. 315 *sqq.*]). The last of these narratives is the earliest in date, since it was composed in the isle of Chios, the 16th of August 1453, only seventy-nine days after the loss of the city, and in the first confusion of ideas and passions. Some hints may be added from an epistle of Cardinal Isidore (in *Farragine Rerum Turcicarum*, ad calcem Chalcondyl. Clauseri, Basil, 1556 [and in Reusner's *Epistolæ Turcicæ*, i. 104]) to Pope Nicholas V., and a tract of Theodosius Zygomala, which he addressed, in the year 1581, to Martin Crusius (*Turco-Græcia*, l. i. p. 74-98, Basil, 1584). The various facts and materials are briefly though critically reviewed by Spondanus (1453, No. 1-27). The hearsay-relations of Monstrelet and the distant Latins, I shall take leave to disregard. [See for other authorities Appendix.]

[13] The situation of the fortress, and the topography of the Bosphorus, are best learned from Peter Gyllius (*de Bosphoro Thracio*, l. ii. c. 13 [cp. p. 13-14]), Leunclavius (*Pandect.* p. 445), and Tournefort (*Voyage dans le Levant*, tom. ii. lettre xv. p. 443, 444); but I must regret the map or plan which Tournefort sent to the

French minister of the marine. The reader may turn back to chap. xvii. [vol. iii.] of this history. [The building of the fortress is well described by Critobulus, i. 10 and 11 (p. 59-62). The place is now called Rumili Hissari, Castle of Rumelia. The village of Asomaton is the modern Arnaut kioï, a little to the north of Bebek. Compare Mordtmann, *Belagerung und Eroberung Constantinopels*, p. 17, 18; Paspates, *Πολιορκία καὶ ῥλωσις τῆς Κωνσταντινουπόλεως*, p. 78 *sqq.*]

[14] The opprobrious name which the Turks bestow on the Infidels is expressed *Καβουρ* by Ducas, and *Giaour* by Leunclavius and the moderns. The former term is derived by Ducange (*Gloss. Græc. tom. i. p. 530*) from *καβουρον*, in vulgar Greek a tortoise, as denoting a retrograde motion from the faith. But, alas! *Gabour* is no more than *Gheber*, which was transferred from the Persian to the Turkish language, from the worshippers of fire to those of the crucifix (d'Herbelot, *Bibliot. Orient.* p. 375).

[15] Phranza does justice to his master's sense and courage: *Calliditatem hominis non ignorans Imperator prior arma movere constituit*, and stigmatises the folly of the *cum sacri tum profani proceres*, which he had heard, *amentes spe vanâ pasci*. Ducas was not a privy counsellor.

[16] Instead of this clear and consistent account, the Turkish Annals (Cantemir, p. 97) revived the foolish tale of the ox's hide, and Dido's stratagem in the foundation of Carthage. These annals (unless we are swayed by an antichristian prejudice) are far less valuable than the Greek historians.

[17] In the dimensions of this fortress, the old castle of Europe, Phranza does not exactly agree with Chalcondyles, whose description has been verified on the spot by his editor Leunclavius. [Phrantzes (p. 234) gives the breadth of the towers as 25 feet, and this nearly agrees with Critobulus (i. 11, 4) who says "12 cubits," *i.e.*, 24 feet. Chalcondyles says 22 feet, and Ducas "30 spans," *i.e.*, 22½ feet. Critobulus alone gives the height of the wall, 100 feet, and adds that in size the fortress resembled not a fortress but a little town (*πολίχνη*).

[18] Among these were some pages of Mahomet, so conscious of his inexorable rigour that they begged to lose their heads in the city unless they could return before sunset.

[19] Ducas, c. 35. Phranza (l. iii. c. 3), who had sailed in his vessel, commemorates the Venetian pilot as a martyr. [Cp. Niccolò Barbaro, p. 2 (ed. Cornet). Other Venetian vessels were more successful.]

[20] *Auctum est Palæologorum genus, et Imperii successor, parvæque Romanorum scintillæ heres natus, Andreas, &c.* (Phranza, l. iii. c. 7). The strong expression was inspired by his feelings.

[21] Cantemir, p. 97, 98. The sultan was either doubtful of his conquest or ignorant of the superior merits of Constantinople. A city or a kingdom may sometimes be ruined by the Imperial fortune of their sovereign.

[22] Σύντροφος, by the president Cousin, is translated *père nourricier*, most correctly indeed from the Latin version; but in his haste he has overlooked the note by which Ismael Boillaud (ad Ducam, c. 35) acknowledges and rectifies his own error.

[23] The Oriental custom of never appearing without gifts before a sovereign or a superior is of high antiquity, and seems analogous with the idea of sacrifice, still more ancient and universal. See the examples of such Persian gifts, Ælian, *Hist. Var.* l. i. c. 31-33.

[24] The *Lala* of the Turks (Cantemir, p. 34) and the *Tata* of the Greeks (Ducas, c. 35) are derived from the natural language of children; and it may be observed that all such primitive words which denote their parents are the simple repetition of one syllable, composed of a labial or dental consonant and an open vowel (des Brosses, *Mécanisme des Langues*, tom. i. p. 231-247).

[25] [Orban (ὄρβανός) was a Hungarian; no authority says that he was a Dane. Gibbon has mistaken the phrase of Chalcondyles, who pedantically describes him as a “Dacian” (Δάξ), p. 385, ed. Bonn. τηλεβολιστής is the word Chalcondyles uses for a “gunner.” Strictly Orban was a τηλεβολοποιός.]

[26] The Attic talent weighed about sixty minæ, or avoirdupois pounds (see Hooper on *Ancient Weights, Measures, &c.*); but among the modern Greeks that classic appellation was extended to a weight of one hundred or one hundred and twenty-five pounds (Ducange, *τάλαντον*). Leonardus Chiensis measured the ball or stone of the *second* cannon: Lapidem, qui palmis undecim ex meis ambibat in gyro. [The *palma*, or span, being reckoned at 8 inches, it is calculated that the ball would have weighed 1456 lbs. avoirdupois. Mordtmann, *op. cit.* p. 36.]

[27] [According to Zorzo Dolfín, *Assedio e presa di Cpli* § 16 (Paspates, *op. cit.* p. 120 n.) the cannon was conveyed *in pieces*.]

[28] See Voltaire (*Hist. Générale*, c. xci. p. 294, 295). He was ambitious of universal monarchy; and the poet frequently aspires to the name and style of an astronomer, a chemist, &c. [Mordtmann (*loc. cit.*) says that stone balls, measuring from 72 to 88 inches round, have been found in the Arsenal, in the walls of Galata, and elsewhere.]

[29] The Baron de Tott (tom. iii. p. 85-89), who fortified the Dardanelles against the Russians, describes in a lively, and even comic, strain his own prowess and the consternation of the Turks. But that adventurous traveller does not possess the art of gaining our confidence.

[30] Non audivit, indignum ducens, says the honest Antoninus; but, as the Roman court was afterwards grieved and ashamed, we find the more courtly expression of Platina, in animo fuisse pontifici juvare Græcos, and the positive assertion of Æneas Sylvius, *structam classem, &c.* (Spond. 1453, No. 3).

[31] Antonin. in *Procœm.* — *Epist. Cardinal. Isidor. apud Spondanum*; and Dr. Johnson, in the tragedy of *Irene*, has happily seized this characteristic circumstance:

—

The groaning Greeks dig up the golden caverns,
The accumulated wealth of hoarding ages;
That wealth which, granted to their weeping prince,
Had rang'd embattled nations at their gates.

[32] [The Tower of St. Stephen, on the sea of Marmora, two hours from the city, was also stormed and the garrison beheaded. Critobulus (i. 32) mentions that Mohammad himself, after his arrival, stormed the forts of Studion and Therapeion; it is unknown where they were. He also sent his admiral Paltogles to capture the fort of the Prince's island (*ib.* 33). These facts are recorded by Critobulus alone.]

[33] The palatine troops are styled *Capiculi*, the provincials, *Seratculi*: and most of the names and institutions of the Turkish militia existed before the *Canon Nameh* of Soliman II., from which, and his own experience, Count Marsigli has composed his Military State of the Ottoman empire. [Mohammad pitched his headquarters on the hill of Maltepe, a short distance from the middle part of the land wall, opposite to the gate of St. Romanus (Top Kapussi) and the part of the wall known as Myriandrion (cp. Mordtmann, *Esquisse topographique de Constantinople*, p. 24). The Anatolic army (under Isaac) was on his right, stretching to the sea of Marmora, the Rumeliot (under Karatzas) on his left, towards the Golden Horn. A special force was committed to Zagan Pasha, and posted behind Galata, on the ground which is now Pera, to watch the Genoese; and Zagan was also to survey the building of a bridge across the Golden Horn to the north point of Constantinople (Porta Cynegii, Aiwan Kapussi). See Critobulus, i. 27 (p. 75); N. Barbaro, p. 30. — The numbers of the besieging army are given as follows: Phrantzes, 258,000; Critobulus, over 300,000 (not counting camp followers, &c.); Chalcondyles, 400,000; Ducas, over 400,000 (p. 267), but his particular items (p. 283) amount to 260,000; Leonardus, over 300,000; N. Barbaro, 160,000; the Thrênos of Constantinople, 217,000. Tedardi, a Florentine witness (for whose work see Appendix), nearly agrees with Barbaro; counting 140,000 fighting men and 60,000 traders, tailors, &c., who followed the army in hope of gain (*Informacion*, p. 21). Mordtmann is inclined to accept the number of Barbaro; Hammer, that of Phrantzes. It is to be observed that there were a large number of Christians in the Turkish army according to Tedardi (the Thrênos gives the number at 30,000; l. 752).]

[34] The observation of Philephus is approved by Cuspinian in the year 1508 (de *Cæsaribus*, in *Epilog. de Militiâ Turcicâ*, p. 697). Marsigli proves that the effective armies of the Turks are much less numerous than they appear. In the army that besieged Constantinople, Leonardus Chiensis reckons no more than 15,000 Janizaries. [The usual strength of the Ottoman army on an important expedition was about 100,000.]

[35] *Ego eidem (Imp.) tabellas extribui non absque dolore et mœstitiâ, mansitque apud nos duos aliis occultus numerus (Phranza, l. iii. c. 3).* With some indulgence for national prejudices, we cannot desire a more authentic witness, not only of public facts, but of private counsels. [The statement of Phrantzes as to the numbers is confirmed by Tedardi.]

[36] [All these strangers had not come with Giustiniani; he brought 700 (Barbaro, p. 13) or perhaps only 400 (Critobulus, i. 25; Leonardus, p. 319).]

[37] [For the chain see above, vol. iii. p. 94. A part of the chain is preserved in the court of the church of St. Irene, and may be seen figured in Mordtmann's *Esquisse Topographique*, p. 49. Cp. above, vol. x. p. 363-4.]

[38] [Since the fourth century, various emperors had improved the fortifications of the city. Heraclius had strengthened the Palace of Blachern on the west (at the time of the Avar siege) by a new wall, between the Tower of Anemas and the Xyloporta; and Leo V. had built another wall outside the wall of Heraclius. In the twelfth century Manuel Comnenus built a wall enclosing the quarter called Caligaria, from the Tower of Anemas to the gate of Xylokerkos (or Kerkoporta). The Gate of Caligaria (Egri Kapu) was in this new wall of Manuel. The ineffective siege of Constantinople by Murad in 1432 moved John Palæologus to repair and strengthen the whole outer line of wall, and inscriptions recording this are found on the towers. The fortifications on the seaside, the walls along the Golden Horn and the Propontis, were mainly the work of Theophilus in the 9th century. It is interesting to find an inscription on a tower (near the Porta Contoscali) stating that it was repaired by George Brankovič, Despot of Servia, in 1448. In 1453 George contributed troops to the army of Mohammad.]

[39] In Spondanus, the narrative of the union is not only partial but imperfect. The bishop of Pamiers died in 1642, and the history of Ducas, which represents these scenes (c. 36, 37) with such truth and spirit, was not printed till the year 1649.

[40] Phranza, one of the conforming Greeks, acknowledges that the measure was adopted only propter spem auxilii; he affirms with pleasure that those who refused to perform their devotions in St. Sophia, *extra culpam et in pace essent* (l. iii. c. 20).

[41] His primitive and secular name was George Scholarius, which he changed for that of Gennadius, either when he became a monk [in the monastery of the Pantokrator] or a patriarch. His defence, at Florence, of the same union which he so furiously attacked at Constantinople, has tempted Leo Allatius (*Diatrib. de Georgiis*, in *Fabric. Bibliot. Græc. tom. x. p. 760-786*) to divide him into two men; but Renaudot (p. 343-383) has restored the identity of his person, and the duplicity of his character. [Monograph by C. Sathas, *Γεώργιος Σχολάριος*, 1865. On "the identity of this person" cp. Dräseke, *Byzant. Zeitsch.* iv. p. 3 (1895). The writings of Gennadius are collected in Migne, P.G. 160.]

[42] [Ubertinus Pusculus (ii. l. 498 *sqq.*, ed. Ellissen, p. 36-7) narrates that Gennadius suborned a Bohemian heretic, who happened to be in the city, to stir up the people against the Union and inveigh against the Pope.]

[43] Φακιόλιον, καλύπτρα, may be fairly translated a cardinal's hat. The difference of the Greek and Latin habits embittered the schism.

[44] [Niccolò Barbaro, p. 14, 15, mentions that during the last two weeks of March, a Venetian sea-captain named Diedo, with the crews of his vessels, was employed by

the emperor to dig a ditch in front of a portion of the wall near the Porta Caligaria (Egri Kapu). This was a weak spot.]

[45] We are obliged to reduce the Greek miles to the smallest measure which is preserved in the wersts of Russia, of 547 French *toises*, and of 104⁷/₁₀ to a degree. The six miles of Phranza do not exceed four English miles (D'Anville, *Mesures Itinéraires*, p. 61, 123, &c.). [Cp. Critobulus, i. 28; he gives 126 stadia (15³/₄ miles) as the circuit of the city, allowing 48 for the land wall, 35 for the side of the Golden Horn. For the walls cp. above, vol. iii. p. 100, n. 33.]

[46] At indies doctiores nostri facti paravere contra hostes machinamenta, quæ tamen avare dabantur. Pulvis erat nitri modica, exigua; tela modica; bombardæ, si aderant incommoditate loci primum hostes offendere maceriebus alveisque tectos non poterant. Nam siquæ magnæ erant, ne murus concuteretur noster, quiescebant. This passage of Leonardus Chiensis is curious and important. [The Turks had directed twelve large cannons (apart from the fourteen batteries) against the land wall: three against the Tekfour Serai Palace, four against the Gate of Romanus, three against the Gate of Selymbria, and two against the Golden Gate. The Gate of Romanus, against which the great cannon (which was named the *Basilica*) was set, is hence called Top Kapussi, "Cannon Gate." The reader should observe that between the Golden Gate and Blachernæ there were four chief gates in this order: Porta Selymbriæ (or Pegana), Porta Rusii (or Rhegii), Porta S. Romani, and Porta Charisii (or Charseæ: the same as the Gate of Hadrianople). The most dangerous and important post at the S. Romanus Gate was defended by 3000 men (including 500 Genoese), under the command of the Emperor and Giustiniani, who were supported by Don Francisco of Toledo, a relative of the Emperor.]

[47] According to Chalcondyles and Phranza, the great cannon burst: an accident which, according to Ducas, was prevented by the artist's skill. It is evident that they do not speak of the same gun.

[48] Near an hundred years after the siege of Constantinople, the French and English fleets in the Channel were proud of firing 300 shot in an engagement of two hours (*Mémoires de Martin du Bellay*, l. x. in the *Collection Générale*, tom. xxi. p. 239).

[49] [The Christian who gave the advice was an envoy of John Hunyady. He could not resist criticising the shooting of the inexperienced Turkish gunners.]

[50] I have selected some curious facts, without striving to emulate the bloody and obstinate eloquence of the Abbé de Vertot, in his prolix descriptions of the sieges of Rhodes, Malta, &c. But that agreeable historian had a turn for romance, and, as he wrote to please the Order, he has adopted the same spirit of enthusiasm and chivalry.

[51] The first theory of mines with gunpowder appears in 1480, in a MS. of George of Sienna (Tiraboschi, tom. vi. p. i. p. 324). They were first practised at Sarzanella, in 1487; but the honour and improvement in 1503 is ascribed to Peter of Navarre, who used them with success in the wars of Italy (*Hist. de la Ligue de Cambray*, tom. ii. p. 93-97).

[52] [Cp. Blanchin and Tedardi, *Informacion*, p. 22 (for this work see Appendix).]

[53] It is singular that the Greeks should not agree in the number of these illustrious vessels; the *five* of Ducas, the *four* of Phranza and Leonardus [and Barbaro and Pusculus], and the *two* of Chalcondyles [and Sad ad-Dīn, ii. p. 137], must be extended to the smaller, or confined to the larger, size. Voltaire, in giving one of these ships to Frederic III., confounds the emperors of the East and West. [Critobulus does not mention the Imperial ship but only the three Italian ships, which, he says, were sent by the Pope with provisional help till he should prepare a large armament, i. 39. Ducas describes them as Genoese merchant vessels. The date of the engagement is known from Barbaro (p. 23, 24), who supplies the chronology of the siege.]

[54] In bold defiance, or rather in gross ignorance, of language and geography, the president Cousin detains them at Chios with a south, and wafts them to Constantinople with a north, wind.

[55] [The fleet had arrived on April 12 (a small part of it had arrived earlier, on the same day as Mohammad, April 2, according to Phrantzes, p. 237). It weighed anchor, and made its headquarters, at Diplokionion, now Beshik Tash, on the Thracian side of the Bosphorus at a short distance north of the mouth of the Golden Horn.]

[56] [Our authorities give very various statements as to the strength of the Turkish fleet. Critobulus (i. 22) says 350 (not counting ships of freight); Phrantzes, 480 (comparing p. 237 with p. 239 ed. Bonn); Marino Sanuto (Muratori, S.R.I. xxii. 1148), 375; Leonardus, 250; Chalcondyles, 230; Pusculus (4, 332), 170; Barbaro, 145.]

[57] The perpetual decay and weakness of the Turkish navy may be observed in Rycaut (*State of the Ottoman Empire*, p. 372-378), Thévenot (*Voyages*, p. i. p. 229-242), and Tott (*Mémoires*, tom. iii.); the last of whom is always solicitous to amuse and amaze his reader.

[58] I must confess that I have before my eyes the living picture which Thucydides (l. vii. c. 71) has drawn of the passions and gestures of the Athenians in a naval engagement in the great harbour of Syracuse. [Mordtmann, *Belagerung*, p. 138, n. 17, thinks that the spot where Mohammad looked on at the conflict was Zeitin Burnou, at a quarter of an hour's distance from the Seven Towers (at the Golden Gate); at this point the sea near the shore is very shallow.]

[59] [Leonardus says 10,000. Critobulus gives more reasonable numbers, but he, writing from the Turkish point of view, may have been inclined to understate the Turkish losses. He says that a little more than 100 were killed, and more than 300 wounded.]

[60] According to the exaggeration or corrupt text of Ducas (c. 38), this golden bar was of the enormous and incredible weight of 500 libræ, or pounds. Bouillaud's reading of 500 drachms, or five pounds, is sufficient to exercise the arm of Mahomet and bruise the back of his admiral.

[61] Ducas, who confesses himself ill informed of the affairs of Hungary, assigns a motive of superstition, a fatal belief that Constantinople would be the term of the Turkish conquests. See Phranza (l. iii. c. 20) and Spondanus. [The Hungarian envoy had come to announce that Hunyady had resigned the government to Ladislaus, the young king, and to return the document, in which a truce between Turkey and Hungary had been signed in 1451, and ask for the counterpart which had been signed by Hunyady. The embassy was thus a move intended to suggest to Mohammad that Hungary *might* come to the rescue of the Emperor.]

[62] [N. Barbaro says that the idea was suggested to the Sultan by a Christian (p. 27).]

[63] [Starting from Diplokionion (Beshiktash) the ship sailed up the hill of Staurodromion, and descended to the little bay of Kasimpasha in the Golden Horn. See Paspates, *op. cit.* 136. We do not know how long before its execution the plan had been prepared. The distance was between two and three miles. The best description of the transport of the vessels is given by Critobulus, i. 42. According to Michael the Janissary (for his Memoirs see Appendix) “the batteries kept up an incessant cannonade that night,” to distract attention (Mijatovich, Constantine, Last Emperor of the Greeks, p. 163).]

[64] [The number of ships is given by Barbaro as 72, by Tedardi as between 70 and 80, by Critobulus as 67 (Chalcondyles 70, Ducas 80).]

[65] The unanimous of the four Greeks is confirmed by Cantemir (p. 96) from the Turkish annals; but I could wish to contract the distance of *ten* miles, and to prolong the term of *one* night.

[66] Phranza relates two examples of a similar transportation over the six miles of the isthmus of Corinth: the one fabulous, of Augustus after the battle of Actium; the other true, of Nicetas, a Greek general, in the xth century. To these he might have added a bold enterprise of Hannibal, to introduce his vessels into the harbour of Tarentum (Polybius, l. viii. p. 749, edit. Gronov [c. 36]). [Cp. also Thucydides, iii. 15; 81; iv. 8; and the dragging of the Syracusan fleet of Dionysius I., over the isthmus of Motya, a distance of 2½ miles, on a wooden road (Diodorus, xiv. 50; Polyænus, v. 2).]

[67] A Greek of Candia, who had served the Venetians in a similar undertaking (Spond. 1438, No. 37), might possibly be the adviser and agent of Mahomet.

[68] I particularly allude to our own embarkations on the lakes of Canada, in the years 1776 and 1777, so great in the labour, so fruitless in the event.

[69] [Barbaro states that the bridge was not completed till May 19; and he places this attempt to burn the vessels on April 28. Gibbon follows Phrantzes. Ducas also mentions (p. 277 ed. Bonn) an attempt to burn the Turkish ships, and attributes its failure to the treachery of the Genoese of Galata, who revealed it to Mohammad. Ducas mentions the construction of the bridge *after* this unlucky enterprise. Critobulus relates how Mohammad foiled a plan of the Greeks to confine his ships to the little harbour (Kasim Pasha); and he places this episode after the building of the

bridge (i. 44). It seems from this that Ducas has mixed together the incident recorded by Phrantzes with that recorded by Critobulus.]

[70] [The Turks also essayed mining operations against the Caligaria region (south of Blachernae), where the ground was most favourable. But all their mines (the first was discovered on May 16, see Barbaro, p. 41) were foiled by the skill of a German engineer, Johannes Grant, who was entrusted with the defence of this part of the wall. Cp. Phrantzes, p. 254, and Tedardi, Informacion, p. 25.]

[71] Chalcondyles and Ducas differ in the time and circumstances of the negotiation; and, as it was neither glorious nor salutary, the faithful Phranza spares his prince even the thought of a surrender.

[72] [The author of the Slavonic relation of the siege (see Appendix) states that a council was held on May 3, and that all the military officers, the senators, and the patriarch advised the emperor to leave the city, and attempt to create a diversion. "The emperor" (the passage is thus translated by M. Ch. Mijatovich, *op. cit.* p. 173) "listened to all this quietly and patiently. At last, after having been for some time in deep thought, he began to speak: 'I thank all for the advice which you have given me. I know that my going out of the city might be of some benefit to me, inasmuch as all that you foresee might really happen. But it is impossible for me to go away! How could I leave the churches of our Lord and his servants the clergy, and the throne, and my people in such a plight? What would the world say about me? I pray you, my friends, in future do not say to me anything else but: "Nay, sire, do not leave us!" Never, never will I leave you! I am resolved to die here with you!' And saying this, the emperor turned his head aside, because tears filled his eyes; and with him wept the patriarch and all who were there."]

[73] [On this mission Mohammad sent his brother-in-law Ismail Hamza, lord of Sinope and Castamboly, who was on friendly terms with Constantine. The incident is entirely omitted by Barbaro, Phrantzes, and Critobulus.]

[74] These wings (Chalcondyles, l. viii. p. 208) are no more than an Oriental figure; but, in the tragedy of Irene, Mahomet's passion soars above sense and reason: —

Should the fierce North, upon his frozen wings,
Bear him aloft above the wondering clouds,
And seat him in the Pleiads' golden chariot —
Thence should my fury drag him down to tortures.

Besides the extravagance of the rant, I must observe, 1. That the operation of the winds must be confined to the *lower* region of the air. 2. That the name, etymology, and fable of the Pleiads are purely Greek (Scholiast ad Homer, Σ 686; Eudocia in Ioniâ, p. 399; Apollodore, l. iii. c. 10; Heine, p. 229, Not. 682), and had no affinity with the astronomy of the East (Hyde ad Ulugbeg, Tabul. in Syntagma Dissert. tom. i. p. 40, 42; Goguet, Origine des Arts, &c. tom. vi. p. 73-78; Gebelin, Hist. du Calendrier, p. 73), which Mahomet had studied. 3. The golden chariot does not exist either in science or fiction; but I much fear that Dr. Johnson has confounded the

Pleiads with the great bear or waggon, the zodiac with a northern constellation: —
ῥηκτον θ' [Editor: Illegible character]ν κα? ῥμαξαν ῥπικλησιν καλέουσι.

[75] Phranza quarrels with these Moslem acclamations, not for the name of God, but for that of the Prophet: the pious zeal of Voltaire is excessive, and even ridiculous. [There was a great illumination in the Turkish camp on the night of the 24th May, when the Sultan first proclaimed his plan for a general assault (Barbaro, p. 46; it is mentioned also by the Slavonic chronicle). Gibbon refers to the illumination on May 27.]

[76] I am afraid that this discourse was composed by Phranza himself; and it smells so grossly of the sermon and the convent that I almost doubt whether it was pronounced by Constantine. Leonardus assigns him another speech, in which he addresses himself more respectfully to the Latin auxiliaries.

[77] This abasement, which devotion has sometimes extorted from dying princes, is an improvement of the gospel doctrine of the forgiveness of injuries; it is more easy to forgive 499 times than once to ask pardon of an inferior.

[78] [So the eye-witnesses, Phrantzes and Barbaro. But Critobulus and Ducas set the beginning of the final assault on the 28th, and make the fighting go on all night.]

[79] Besides the 10,000 guards, and the sailors and the marines, Ducas numbers in this general assault 250,000 Turks, both horse and foot.

[80] [At 3 o'clock in the morning a breach in the outer wall near the Gate of St. Romanus had been made by a cannon, and the Turks pressed into the space between the outer and inner walls. They were repelled at last, mainly through the efforts of the Venetians (according to Barbaro); but it was soon necessary to bring up the reserves which (under Theodore Palaeologus and Demetrius Cantacuzenus) were posted at the Church of the Holy Apostles. It was at this moment, when these reserve troops were driving back the Turks, that Giustiniani was wounded (in the leg, Phrantzes; in the hand, Chalcondyles and Ducas; under the armpit, Zorzo Dolfin and Leonardus; in the arm, Pusculus; in the chest, Critobulus).]

[81] In the severe censure of the flight of Justiniani, Phranza expresses his own feelings and those of the public. For some private reasons, he is treated with more lenity and respect by Ducas; but the words of Leonardus Chiensis express his strong and recent indignation, *gloriæ salutis sui que oblitus*. In the whole series of their Eastern policy, his countrymen, the Genoese, were always suspected, and often guilty. [“The dialogue between Constantine and Giustiniani given in the pages of Gibbon is evidently a rhetorical invention. None of the historians were present, and who of those present could report any conversation with accuracy at such a moment?” Finlay, *History of Greece*, iii. p. 520 note. Barbaro, who is throughout severe on the Genoese, is markedly hostile to Giustiniani. The facts that the wound actually proved mortal, and that Giustiniani's valour and distinguished services are extolled by all the Greek writers, are a sufficient answer to the accusations of cowardice and failure in duty.]

[82] [In this account of the last conflict Gibbon has omitted a highly important fact which hastened the capture of the city. This fact is not mentioned by Phrantzes; it rests on the authority of Ducas (p. 280-5) and is confirmed by a short statement of Critobulus (i. 60 *ad fin.*). North of the Porta Charseae, south of the Porta Caligaria, in a transverse wall which connects the inner and outer Theodosian walls, there is a small postern (found by M. Paspates) which is called the Kerkoporta by Ducas (wrongly?), and was always kept shut, but had been opened by Giustiniani's orders for the purpose of a possible sortie. Some of the Greeks who were fighting in the space between the inner and the outer wall, pressed by the enemy, retreated through the Kerkoporta, and fifty Turks followed them, as they neglected to shut the gate. More Turks soon pressed in, and others mounted the walls, captured the tower close to the gate, and set up the Ottoman standards on the walls. The retreat of the Greeks, who were outside the inner wall, by the Kerkoporta was now cut off, and seeing the flags of the foe on the battlements they thronged back through the Porta Charseae, which was then left undefended, so that the Turks could enter by this gate too. The Turks who thus penetrated seem to have betaken themselves at first to the harbour side of the city, and some time elapsed before the combatants at the Gate of St. Romanus, where the fight was raging most hotly, learned what had happened. Phrantzes (without explaining) describes the arrival of the tidings (p. 285). A cry was heard on the harbour side: "The fort is taken, the standards of the foe are on the towers!" Then Constantine spurred his horse into the thick of the fray.]

[83] Ducas kills him with two blows of Turkish soldiers; Chalcondyles wounds him in the shoulder, and then tramples him in the gate. The grief of Phranza carrying him among the enemy escapes from the precise image of his death; but we may, without flattery, apply these noble lines of Dryden: —

As to Sebastian, let them search the field;
And, where they find a mountain of the slain,
Send one to climb, and looking down beneath,
There they will find him at his manly length,
With his face up to heaven, in that red monument
Which his good sword had digg'd.

[84] Spondanus (1453, No. 10), who has hopes of his salvation, wishes to absolve this demand from the guilt of suicide.

[85] Leonardus Chiensis very properly observes that the Turks, had they known the emperor, would have laboured to save and secure a captive so acceptable to the sultan. [It appears that Constantine fell in the space between the inner and outer walls (Ducas, p. 283), near the Gate of St. Romanus (Phrantzes, p. 287). Critobulus is mistaken in saying that it was near the Kerkoporta (i. 60). Theodore Spandugino Cantacusino in his work "Della origine de principi Turchi" (ed. 1564, p. 195) describes Constantine as rejecting the proposals which were made to him to flee to the harbour, and crying, "God forbid that I should live an Emperor without enjoying the Empire! I will die with my city!"]

[86] Cantemir, p. 96. The Christian ships in the mouth of the harbour had flanked and retarded this naval attack. [Cp. Barbaro, p. 56; Critobulus, i. 65.]

[87] Chalcondyles most absurdly supposes that Constantinople was sacked by the Asiatics in revenge for the ancient calamities of Troy; and the grammarians of the xvth century are happy to melt down the uncouth appellation of Turks into the more classical name of *Teuceri*.

[88] When Cyrus surprised Babylon during the celebration of a festival, so vast was the city, and so careless were the inhabitants, that much time elapsed before the distant quarters knew that they were captives. Herodotus (l. i. c. 191), and Usher (Annal. p. 78), who has quoted from the prophet Jeremiah a passage of similar import.

[89] This lively description is extracted from Ducas (c. 39), who two years afterwards was sent ambassador from the prince of Lesbos to the sultan (c. 44). Till Lesbos was subdued in 1463 (Phranza, l. iii. c. 27), that island must have been full of the fugitives of Constantinople, who delighted to repeat, perhaps to adorn, the tale of their misery. [The terrible description of the wasting of Constantinople given by Critobulus (i. 61-63), who wrote as a friend of the Turks, proves that the other historians have not exaggerated the frightful scenes. He has an interesting notice of the destruction of books sacred and profane (c. 62, 3); some were destroyed, but “the greater number of them” were sold for small sums, cp. Ducas, p. 312.]

[90] [So Leonardus, p. 334; according to Critobulus, 50,000, and the same authority gives the number of slain among the defenders, throughout the siege and in the final capture, as 4000.]

[91] See Phranza, l. iii. c. 20, 21. His expressions are positive: *Ameras suâ manu jugulavit . . . volebat enim eo turpiter et nefarie abuti. Me miserum et infelicem.* Yet he could only learn from report the bloody or impure scenes that were acted in the dark recesses of the seraglio.

[92] See Tiraboschi (tom. vi. p. i. p. 290), and Lancelot (Mém. de l'Académie des Inscriptions, tom. x. p. 718). I should be curious to learn how he could praise the public enemy, whom he so often reviles as the most corrupt and inhuman of tyrants.

[93] The Commentaries of Pius II. suppose that he craftily placed his cardinal's hat on the head of a corpse, which was cut off and exposed in triumph, while the legate himself was bought and delivered, as a captive of no value. The great Belgic Chronicle adorns his escape with new adventures, which he suppressed (says Spondanus, 1453, No. 15) in his own letters, lest he should lose the merit and reward of suffering for Christ.

[94] Busbequius expatiates with pleasure and applause on the rights of war and the use of slavery among the ancients and the Turks (de Legat. Turcicâ, epist. iii. p. 161).

[95] This sum is specified in a marginal note of Leunclavius (Chalcondyles, l. viii. p. 211), but in the distribution to Venice, Genoa, Florence, and Ancona, of 50, 20, 20,

and 15,000 ducats, I suspect that a figure has been dropt. Even with the restitution, the foreign property would scarcely exceed one fourth.

[96] See the enthusiastic praises and lamentations of Phranza (l. iii. c. 17).

[97] See Ducas (c. 43), and an epistle, 15th July, 1453, from Laurus Quirinus to Pope Nicholas V. (Hody de Græcis, p. 192, from a MS. in the Cotton Library). [Cp. above, p. 86, note 89.]

[98] The Julian calendar, which reckons the days and hours from midnight, was used at Constantinople. But Ducas seems to understand the natural hours from sunrise.

[99] See the Turkish Annals, p. 329, and the Pandects of Leunclavius, p. 448.

[100] I have had occasion (vol. iii. p. 104-5) to mention this curious relic of Grecian antiquity.

[101] [According to the Slavonic Relation, he stooped down at the threshold of the church, took some earth, and scattered it on his head, in token of humiliation to God. In the same source it is stated that, at the prayers of the priests who met him in St. Sophia, he issued a proclamation to stay the pillage, c. 21-22.]

[102] [Covered with whitewash.]

[103] We are obliged to Cantemir (p. 102) for the Turkish account of the conversion of St. Sophia, so bitterly deplored by Phranza and Ducas. It is amusing enough to observe in what opposite lights the same object appears to a Musulman and a Christian eye.

[104] This distich, which Cantemir gives in the original, derives new beauties from the application. It was thus that Scipio repeated, in the sack of Carthage, the famous prophecy of Homer. The same generous feeling carried the mind of the conqueror to the past or the future.

[105] I cannot believe, with Ducas (see Spondanus, 1453, No. 13), that Mahomet sent round Persia, Arabia, &c. the head of the Greek emperor; he would surely content himself with a trophy less inhuman.

[106] Phranza was the personal enemy of the great duke; nor could time, or death, or his own retreat to a monastery extort a feeling of sympathy or forgiveness [iii. 9]. Ducas is inclined to praise and pity the martyr; Chalcondyles is neuter; but we are indebted to him for the hint of the Greek conspiracy.

[107] [So Ducas, p. 303 *sqq.* Chalcondyles, p. 402. Pusculus, iv. 1071. Critobulus says generally that Notaras and his sons were put to death by the advice of the Sultan's councillors (i. 73, 9).]

[108] For the restitution of Constantinople and the Turkish foundations, see Cantemir (p. 102-109), Ducas (c. 42), with Thévenot, Tournefort, and the rest of our modern

travellers. [Cp. Zinkeisen, *op. cit.* ii. p. 5-8.] From a gigantic picture of the greatness, population, &c. of Constantinople and the Ottoman empire (Abrégé de l'Histoire Ottomane, tom. i. p. 16-21), we may learn that in the year 1586 the Moslems were less numerous in the capital than the Christians or even the Jews.

[109] The *Turbé*, or sepulchral monument of Abu Ayub, is described and engraved in the Tableau Général de l'Empire Ottoman (Paris, 1787, in large folio), a work of less use, perhaps, than magnificence (tom. i. p. 305, 306).

[110] [Subsequently 4000 Servians were settled in Constantinople; 2000 Peloponnesian families after the reduction of the Peloponnesus; two thirds of the population of Amastris, the Genoese colony on the Black Sea; also Trapezus, Sinope, Caffa, Euboea, Samothrace, &c. were forced, when they were conquered, to augment the population of the capital. See Zinkeisen, *loc. cit.*]

[111] [The first volume of a history of the Greek Church under Turkish rule by Prof. Lebedev appeared in 1896. It is entitled: *Istoriia greko-vostochnoi tserkvi pod vlastiui Turok, ot padeniia Konstantinopolia do nastoiaschago vremeni.*]

[112] Phranza (l. iii. c. 19) relates the ceremony, which has possibly been adorned in the Greek reports to each other, and to the Latins. The fact is confirmed by Emanuel Malaxus, who wrote, in vulgar Greek, the history of the Patriarchs after the taking of Constantinople, inserted in the Turco-Græcia of Crusius (l. v. p. 106-184). [C. Sathas has shown that the *Historia Patriarchica* was not the work of Malaxus but of Damascenus Studites, to whom he also ascribes the *Historia Politica*, which is likewise printed in Turco-Graecia.] But the most patient reader will not believe that Mahomet adopted the Catholic form, “*Sancta Trinitas quæ mihi donavit imperium te in patriarcham novæ Romæ deligit.*”

[113] From the Turco-Græcia of Crusius, &c., Spondanus (1453, No. 21; 1458, No. 16) describes the slavery and domestic quarrels of the Greek Church. The patriarch who succeeded Gennadius threw himself in despair into a well.

[114] Cantemir (p. 101-105) insists on the unanimous consent of the Turkish historians, ancient as well as modern, and argues that they would not have violated the truth to diminish their national glory, since it is esteemed more honourable to take a city by force than by composition. But 1. I doubt this consent, since he quotes no particular historian, and the Turkish Annals of Leunclavius affirm, without exception, that Mahomet took Constantinople *per vim* (p. 329). 2. The same argument may be turned in favour of the Greeks of the times, who would not have forgotten this honourable and salutary treaty. Voltaire, as usual, prefers the Turks to the Christians. [This fable, recorded in the Hist. Patriarch. p. 156, is connected with the reign of Sulayman, not with that of his father Selim. Finlay has pointed out that it involves a chronological mistake. The date given is 1537 and the vizir named, as interesting himself in the cause of the Greeks, is Tulphi. But the Lufti — who is meant — was vizir in 1539-1541. See History of Greece, v. p. 142.]

[115] For the genealogy and fall of the Comneni of Trebizond, see Ducange (*Fam. Byzant.* p. 195); for the last Palæologi, the same accurate antiquarian (p. 244, 247, 248). The Palæologi of Montferrat were not extinct till the next century; but they had forgotten their Greek origin and kindred.

[116] In the worthless story of the disputes and misfortunes of the two brothers, Phranza (l. iii. c. 21-30) is too partial on the side of Thomas, Ducas (c. 44, 45) is too brief, and Chalcondyles (l. viii. ix. x.) too diffuse and digressive.

[117] [The misgovernment of the Peloponnesus in the 15th century is illustrated by the discourses of Gemistus Plethon addressed to the Emperor Manuel and his son the despot Theodore, proposing political reforms. They were published by Canter in his edition of the *Eclogae* of Stobacus (1575), and have been edited (with German translation) by Ellissen. See above, vol. xi. p. 286, note 111.]

[118] See the loss or conquest of Trebizond in Chalcondyles (l. ix. p. 263-266 [p. 494 *sqq.* ed. Bonn]), Ducas (c. 45), Phranza (l. iii. c. 27), and Cantemir (p. 107). [The last days of the Empire of Trebizond are described by Finlay in *History of Greece*, iv. p. 400 *sqq.*]

[119] Though Tournefort (tom. iii. lettre xvii. p. 179) speaks of Trebizond as mal peuplée, Peyssonel, the latest and most accurate observer, can find 100,000 inhabitants (*Commerce de la Mer Noire*, tom. ii. p. 72, and for the province, p. 53-90). Its prosperity and trade are perpetually disturbed by the factious quarrels of two *odas* of Janizaries, in one of which 30,000 Lazi are commonly enrolled (*Mémoires de Tott*, tom. iii. p. 16, 17).

[120] Ismael Beg, prince of Sinope or Sinople, was possessed (chiefly from his copper mines) of a revenue of 200,000 ducats (*Chalcond.* l. ix. p. 258, 259). Peyssonel (*Commerce de la Mer Noire*, tom. ii. p. 100) ascribes to the modern city 60,000 inhabitants. This account seems enormous; yet it is by trading with a people that we become acquainted with their wealth and numbers.

[121] Spondanus (from Gobelin, *Comment. Pii II.* l. v.) relates the arrival and reception of the despot Thomas at Rome (1461, No. 3).

[122] By an act dated 1494, 6th Sept., and lately transmitted from the archives of the Capitol to the royal library of Paris, the despot Andrew Palæologus, reserving the Morea, and stipulating some private advantages, conveys to Charles VIII. King of France, the empires of Constantinople and Trebizond (*Spondanus*, 1495, No. 2). M. de Foncemagne (*Mém. de l'Académie des Inscriptions*, tom. xvii. p. 539-578) has bestowed a dissertation on this national title, of which he had obtained a copy from Rome.

[123] See Philippe de Comines (l. vii. c. 14), who reckons with pleasure the number of Greeks who were prepared to rise, sixty miles of an easy navigation, eighteen days' journey from Valona to Constantinople, &c. On this occasion the Turkish empire was saved by the policy of Venice.

[124] See the original feast in Olivier de la Marche (*Mémoires*, p. i. c. 29, 30), with the abstract and observations of M. de St. Palaye (*Mémoires sur la Chevalerie*, tom. i. p. iii. p. 182-185). The peacock and the pheasant were distinguished as royal birds.

[125] It was found by an actual enumeration that Sweden, Gothland, and Finland contained 1,800,000 fighting men, and consequently were far more populous than at present.

[126] In the year 1454, Spondanus has given, from Æneas Sylvius, a view of the state of Europe, enriched with his own observations. That valuable annalist, and the Italian Muratori, will continue the series of events from the year 1453 to 1481, the end of Mahomet's life, and of this chapter. [The chief work on Æneas Sylvius is that of G. Voigt: *Enea Silvio de' Piccolomini als Papst Pius II. und sein Zeitalter* (in 3 vols.), 1857-63. There is a special monograph by O. von Heinemann on his agitation against the Turks: *Æneas Sylvius als Prediger eines allgemeinen Kreuzzuges gegen die Türken*, 1855.]

[127] Besides the two annalists, the reader may consult Giannone (*Istoria Civile*, tom. iii. p. 449-455) for the Turkish invasion of the kingdom of Naples. [See the *Diarium Parmense* (p. 350 *sqq.*) in the xxiiid volume of Muratori; the *Relazione della presa di Otranto* (by a commissario of the Duke of Bari) in the *Archivio storico per le province Napolitane*, vi. i. 74-162, 169-176 (1880); *Joannis Albini Lucani de gestis regum Neap. ab Aragonia qui extant libri iv.*, 1689; Antonio de Ferrariis, *Successi dell' armata turchesca nella città d'Otranto nell' anno mcccclxxx*, 1612.] For the reign and conquests of Mahomet II., I have occasionally used the *Memorie Istoriche de' Monarchi Ottomanni di Giovanni Sagredo* (Venezia, 1677, in 4to). In peace and war, the Turks have ever engaged the attention of the republic of Venice. All her despatches and archives were open to a procurator of St. Mark, and Sagredo is not contemptible either in sense or style. Yet he too bitterly hates the infidels; he is ignorant of their language and manners; and his narrative, which allows only seventy pages to Mahomet II. (p. 69-140), becomes more copious and authentic as he approaches the years 1640 and 1644, the term of the historic labours of John Sagredo. [Mohammad died on 3rd May, cp. Zinkeisen, ii. p. 468.]

[128] As I am now taking an everlasting farewell of the Greek empire, I shall briefly mention the great collection of Byzantine writers, whose names and testimonies have been successively repeated in this work. The Greek presses of Aldus and the Italians were confined to the classics of a better age; and the first rude editions of Procopius, Agathias, Cedrenus, Zonaras, &c. were published by the learned diligence of the Germans. The whole Byzantine series (36 volumes in folio) has gradually issued (1648, &c.) from the royal press of the Louvre, with some collateral aid from Rome and Leipsic; but the Venetian edition (1729), though cheaper and more copious, is not less inferior in correctness than in magnificence to that of Paris. The merits of the French editors are various; but the value of Anna Comnena, Cinnamus, Villehardouin, &c. is enhanced by the historical notes of Charles du Fresne du Cange. His supplemental works, the Greek Glossary, the Constantinopolis Christiana, the *Familie Byzantinæ*, diffuse a steady light over the darkness of the Lower Empire.

[1] [But no longer, as the Roman empire ceased to exist in 1806 (August) when Francis II. resigned the Imperial Crown. He had taken the new title of Emperor of Austria in 1804.]

[2] The Abbé Dubos, who, with less genius than his successor Montesquieu, has asserted and magnified the influence of climate, objects to himself the degeneracy of the Romans and Batavians. To the first of these examples he replies, 1. That the change is less real than apparent, and that the modern Romans prudently conceal in themselves the virtues of their ancestors. 2. That the air, the soil, and the climate of Rome have suffered a great and visible alteration (*Réflexions sur la Poésie et sur la Peinture*, part ii. sect. 16). [The chief work now on the subject of this and the two following chapters is Gregorovius, *Geschichte der Stadt Rom in Mittelalter*, which has been excellently translated into English by Mrs. Hamilton.]

[3] The reader has been so long absent from Rome, that I would advise him to recollect or review the 49th chapter, in the viiith volume of this history.

[4] The coronation of the German Emperors at Rome, more especially in the xith century, is best represented from the original monuments by Muratori (*Antiquitat. Italiæ medii Ævi*, tom. i. dissertat. ii. p. 99, &c.) and Cenni (*Monument. Domin. Pontif.*, tom. ii. diss. vi. p. 261), the latter of whom I only know from the copious extract of Schmidt (*Hist. des Allemands*, tom. iii. p. 255-266). [Cenni quotes the *Ordo coronationis* given by Cencius Camerarius, which critics variously refer to Henry III. and Henry VI. See Waitz, *Die Formeln der deutschen Königs- und der römischen Kaiserkrönung vom 10ten bis 12ten Jahrhundert* (in the *Abhandlungen of the Göttingen Gesellschaft der Wiss.*, 1873, No. 18); and Schwarzer, *Die Ordines der Kaiserkrönung* (in *Forschungen zur deutschen Geschichte*, xxii. 161 *sqq.*, 1882). The coronations of the 9th century have been treated by W. Sickel in his article on *Die Kaiserkrönungen von Karl bis Berengar*, in the *Historische Zeitschrift*, N. F. xlvi. 1 *sqq.*]

[5] [The emperor “first took an oath to the Romans at the little bridge on the Neronian field faithfully to observe the rights and usages of the city. On the day of the coronation he made his entrance through the Porta Castella close to St. Angelo and here repeated the oath. The clergy and the corporations of Rome greeted him at the church of St. Maria Traspontina on a legendary site called the Terebinthus of Nero” (Gregorovius, *op. cit.*, Eng. Tr., iv. 59).]

[6] [It may be noted that Henry V., crowned at St. Peter’s 1111, 13th April, was the first emperor crowned at Rome who was not crowned in the city.]

[7] [The interesting ceremony at St. Peter’s — as it was performed in the 12th century at all events — deserves more particular notice. Gregorovius thus describes it (*ib.* p. 59, 60): Having arrived at the steps, the king dismounted and “stooped to kiss the pope’s foot, tendered the oath to be an upright protector of the Church, and was adopted by him as the son of the Church. With solemn song both king and pope entered the Church of St. Maria in Turri beside the steps of St. Peter’s, and here the king was formally made Canon of the Cathedral. He then advanced, conducted by the

Lateran Count of the Palace and by the Primicerius of the Judges to the silver door of the cathedral, where he prayed and the Bishop of Albano delivered the first oration. Innumerable mystic ceremonies awaited the king in St. Peter's itself. Here a short way from the entrance was the Rota Porphyretica, a round porphyry stone inserted in the pavement, on which the king and pope knelt. The Imperial candidate here made his Confession of Faith, the Cardinal-bishop of Portus placed himself in the middle of the Rota and pronounced the second oration. The king was then draped in new vestments, was made a cleric in the sacristy by the pope, was clad with a tunic, dalmatica, pluviale, mitre and sandals, and was then led to the altar of St. Maurice, whither his wife, after similar but less fatiguing ceremonies, accompanied him. The Bishop of Ostia here anointed the king on the right arm and the neck and delivered the third oration." After this followed the chief ceremony. The pope placed a ring on the king's finger, girt him with a sword, and placed the crown on his head. Then the emperor, having taken off these symbols, "ministered to the pope as subdeacon at mass. The Count Palatine afterwards removed the sandals and put the red Imperial boots with the spurs of St. Maurice upon him."]

[8] [Exercitui Romano et Teutonico!](#) The latter was both seen and felt; but the former was no more than magni nominis umbra.

[9] Muratori has given the series of the papal coins (*Antiquitat. tom. ii. diss. xxvii. p. 548-554*). He finds only two more early than the year 800; fifty are still extant from Leo III. to Leo IX. with the addition of the reigning emperor; none remain of Gregory VII. or Urban II.; but in those of Paschal II. he seems to have renounced this badge of dependence. [There are no Papal denarii between Benedict VII. (ob. 984) and Leo IX. But, as Gregorovius observes (*op. cit. iv. p. 78 note*), this is an accident, for coins must have been struck. In the 11th century we have one coin of Leo IX. and one of Paschal II. The interval between Paschal and Benedict XI. (ob. 1304) is filled by the coinage of the Senate; but, after the installation of the Senate, "solidi Papae" (sous of the Pope) are still spoken of. See Gregorovius, *ib. p. 498.*]

[10] See Ducange, *Gloss. mediæ et infimæ Latinitat. tom. vi. p. 364, 365, Staffa*. This homage was paid by kings to archbishops, and by vassals to their lords (*Schmidt, tom. iii. p. 262*); and it was the nicest policy of Rome to confound the marks of filial and of feudal subjection.

[11] The appeals from all the churches to the Roman Pontiff are deplored by the zeal of St. Bernard (*de Consideratione, l. iii. tom. ii. p. 431-442, edit. Mabillon, Venet. 1750*), and the judgment of Fleury (*Discours sur l'Hist. Ecclésiastique, iv. and vii.*). But the saint, who believed in the false decretals, condemns only the abuse of these appeals; the more enlightened historian investigates the origin, and rejects the principles, of this new jurisprudence.

[12] *Germanici . . . summarii non levatis sarcinis onusti nihilominus repatriant inviti. Nova res! quando hâctenus aurum Roma refudit? Et nunc Romanorum consilio id usurpatum non credimus* (*Bernard, de Consideratione, l. iii. c. 3, p. 437*). The first words of the passage are obscure, and probably corrupt.

[13] Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l'arbre au pied et cueillent le fruit. Voilà le gouvernement despotique (Esprit des Loix, l. v. c. 13); and passion and ignorance are always despotic.

[14] In a free conversation with his countryman Adrian IV., John of Salisbury accuses the avarice of the pope and clergy: *Provinciarum deripiunt spolia, ac si thesauros Cræsi studeant reparare. Sed recte cum eis agit Altissimus, quoniam et ipsi altis et sæpe vilissimis hominibus dati sunt in direptionem* (de Nugis Curialium, l. vi. c. 24, p. 387). In the next page, he blames the rashness and infidelity of the Romans, whom their bishops vainly strove to conciliate by gifts instead of virtues. It is pity that this miscellaneous writer has not given us less morality and erudition, and more pictures of himself and the times.

[15] Hume's History of England, vol. i. p. 419. The same writer has given us, from Fitz Stephen, a singular act of cruelty perpetrated on the clergy by Geoffrey, the father of Henry II. "When he was master of Normandy, the chapter of Seez presumed, without his consent, to proceed to the election of a bishop; upon which, he ordered all of them, with the bishop elect, to be castrated, and made all their testicles be brought him in a platter." Of the pain and danger they might justly complain; yet, since they had vowed chastity, he deprived them of a superfluous treasure.

[16] From Leo IX. and Gregory VII. an authentic and contemporary series of the lives of the Popes, by the Cardinal of Arragon [Nicolò Roselli (ob. 1362)], Pandulphus Pisanus, Bernard Guido, &c. is inserted in the Italian historians of Muratori (tom. iii. p. i. p. 277-685), and has been always before my eyes. [This collection of Lives, printed by Muratori under the false title of the Cardinal of Aragon, is contained in the *Liber Censuum sanctae Romanae Ecclesiae* (which is noticed above, vol. x. p. 100, note 54). The Lives were also published, as *Acta Vaticana*, by Baronius in his *Annales ecclesiastici* (scattered about under the various years); and his text is said to be better than that of Muratori. There is a new edition of the *Liber Censuum* (put together 1192 by Cencius Camerarius) by P. Fabre. On the whole subject cp. Fabre's *Etude sur le Liber censuum de l'église romaine*, 1892.]

[17] The dates of years . . . may, throughout this chapter, be understood as tacit references to the Annals of Muratori, my ordinary and excellent guide. He uses, and indeed quotes, with the freedom of a master, his great Collection of the Italian Historians, in xxviii. volumes; and, as that treasure is in my library, I have thought it an amusement, if not a duty, to consult the originals.

[18] [The magistrate meant is the Prefect of the City (cp. below, p. 89), the criminal judge of Rome. His election often caused party conflicts. Paschal wished a son of Pierleone to be chosen, and the riot was marked by an attack on the fortress of the Pierleoni near the theatre of Marcellus.]

[19] I cannot refrain from transcribing the high-coloured words of Pandulphus Pisanus (p. 384): *Hoc audiens inimicus pacis atque turbator jam fatus Centius Frajapane, more draconis immanissimi sibilans, et ab imis pectoribus trahens longa suspiria, accinctus retro gladio sine more cucurrit, valvas ac fores confregit.*

Ecclesiam furibundus introiit, inde custode remoto papam per gulam accepit, distraxit, pugnis calcibusque percussit, et tanquam brutum animal intra limen ecclesiæ acriter calcaribus cruentavit; et latro tantum dominum per capillos et brachia, Jesu bono interim dormiente, detraxit, ad domum usque deduxit, inibi catenavit et inclusit.

[20] Ego coram Deo et Ecclesiâ dico, si unquam possibile esset, mallem unum imperatorem quam tot dominos (Vit. Gelas. II. p. 398). [Henry V., called in by the Frangipani, appeared in Rome on 11th March, 1119. Gelasius escaped to Gaeta. Gregorovius appropriately observes that “the flight to Gaeta was repeated 729 years later in the history of Pius IX” (iv. 383).]

[21] [Godfrey of Viterbo, in Muratori vii. p. 461.]

[22] [The sources for this outrage on Lucius III. (who finally sought the emperor’s protection at Verona, where he died) are: Sigebertus Gemblacensis, Auctarium Aquicinense, ad ann. 1184 (Bethmann’s ed. of Sigibert in the Monum. Germ. Hist. vi. p. 300 *sqq.* has superseded all others); Albertus Stadensis (= Annales Stadenses, in Mon. Germ. Hist. xvi.) 1183.]

[23] [As Gregorovius puts it (iv. 609): “The spirit of Arnold still survived in Rome, and each Pope was obliged to win toleration for himself or else to live in exile.”]

[24] [Calixtus also forbade the fortification of churches. See Mansi, Concilia xxi. 285. He restored the Lateran.]

[25] Quid tam notum seculis quam protervia et cervicositas Romanorum? Gens insueta paci, tumultui assueta, gens immitis et intractabilis usque adhuc, subdi nescia, nisi cum non valet resistere (de Considerat. l. iv. c. 2, p. 441). The saint takes breath, and then begins again: Hi, invisi terræ et cælo, utrique injecere manus, &c. (p. 443).

[26] As a Roman citizen, Petrarch takes leave to observe that Bernard, though a saint, was a man; that he might be provoked by resentment, and possibly repent of his hasty passion, &c. (Mémoires sur la Vie de Pétrarque, tom. i. p. 330).

[27] Baronius, in his index to the xiith volume of his Annals, has found a fair and easy excuse. He makes two heads, of Romani *Catholici* and *Schismatici*; to the former, he applies all the good, to the latter all the evil, that is told of the city.

[28] The heresies of the xiith century may be found in Mosheim (Institut. Hist. Eccles. p. 419-427), who entertains a favourable opinion of Arnold of Brescia. In the 6th volume, I have described the sect of the Paulicians, and followed their migration from Armenia to Thrace and Bulgaria, Italy and France.

[29] The original pictures of Arnold of Brescia are drawn by Otho bishop of Frisingen (Chron. l. vii. c. 31, de Gestis Frederici I. l. i. c. 27, l. ii. c. 21), and in l. iii. of the Ligurinus [composed in 1186-7], a poem of Gunther, who flourished 1200, in the monastery of Paris [not Paris, but Pâris, in Elsass], near Basil (Fabric. Bibliot. Latin. med. et infimæ Ætatis, tom. iii. p. 174, 175). The long passage that relates to Arnold, is produced by Guilliman (de Rebus Helveticis, l. iii. c. 5, p. 108). [Gibbon does not

seem to know of the attack made on the genuineness of the poem “Ligurinus” by Senckenberg in his *Parerga Gottingensia*, i. (1737). Up to the year 1871, the orthodox view of critics was that the work was a forgery. But the authorship of Gunther was proved by Pannenberg in the *Forschungen zur deutschen Geschichte*, xi. p. 163 *sqq.* (1871). Cp. his Programm “Der Verfasser des Ligurinus,” 1883. There is a German translation of the poem by T. Vulpinus, 1889. On Arnold of Brescia, see Giesebrecht’s monograph, *Arnold von Brescia*.]

[30] The wicked wit of Bayle was amused in composing, with much levity and learning, the articles of Abélard, Foulques, Heloise, in his *Dictionnaire Critique*. The dispute of Abelard and St. Bernard, of scholastic and positive divinity, is well understood by Mosheim (*Institut. Hist. Eccles.* p. 412-415).

[31]

— Damnatus ab illo
Præsule, qui numeros vetitum contingere nostros
Nomen ab *innocuâ* ducit laudabile vitâ.

We may applaud the dexterity and correctness of Ligurinus, who turns the unpoetical name of Innocent II. into a compliment. [For the acts of the Lateran Council see Mansi, *Concil.* xxi. p. 523 *sqq.*]

[32] A Roman inscription of *Statio Turicensis* has been found at Zurich (d’Anville, *Notice de l’ancienne Gaule*, p. 642-644); but it is without sufficient warrant that the city and canton have usurped and even monopolised the names of Tigurum and Pagus Tigurinus. [See Otto of Freisingen, *Gesta Frederici*, ii. 29.]

[33] Guilliman (*de Rebus Helveticis*, l. iii. c. 5, p. 106) recapitulates the donation (833) of the emperor Lewis the Pious to his daughter the abbess Hildegardis. *Curtim nostram Turegum in ducatu Alamanniæ in pago Durgaugensi*, with villages, woods, meadows, waters, slaves, churches, &c., a noble gift. Charles the Bold gave the *jus monetæ*, the city was walled under Otho I., and the line of the bishop of Frisingen,

Nobile Turegum multarum copia rerum, is repeated with pleasure by the antiquaries of Zurich.

[34] Bernard, *epistol.* cxcv. cxcvi. tom. i. p. 187-190. Amidst his invectives, he drops a precious acknowledgment, *qui utinam quam sanæ esset doctrinæ quam districtæ est vitæ*. He owns that Arnold would be a valuable acquisition for the church. [Bernard himself — though he opposed Arnold as a heretic — strongly condemned the temporal dominion of the Pope, in his *De Consideratione*. He observes, for instance: *nemo militans Deo implicet se negotiis secularibus*. Cp. Gregorovius, *op. cit.* iv. p. 483-4.]

[35] He advised the Romans,

Consiliis armisque sua moderamina summa
Arbitrio tractare suo: nil juris in hâc re

Pontifici summo, modicum concedere regi
Suadebat populo. Sic læsâ stultus utrâque
Majestate, reum geminæ se facerat aulæ.

Nor is the poetry of Gunther different from the prose of Otho.

[36] See Baronius (1148, No. 38, 39) from the Vatican MSS. He loudly condemns Arnold (1141, No. 3) as the father of the political heretics whose influence then hurt him in France.

[37] The English reader may consult the Biographia Britannica, Adrian IV., but our own writers have added nothing to the fame or merits of their countryman.

[38] [The meeting was close to Nepi. See Muratori, Antiq. Ital. i. 117.]

[39] Besides the historian and poet already quoted, the last adventures of Arnold are related by the biographer of Adrian IV. (Muratori, Script. Rerum Ital. tom. iii. p. i. p. 441, 442). [The circumstances of the death of Arnold of Brescia are dark; it happened near Soracte, not in the city. Cp. Gregorovius, *op. cit.* p. 544. A new and important source was discovered not many years ago — an anonymous Latin poem entitled *Gesta Friderici imperatoris in Italia*, describing the Lombard wars of Frederick Barbarossa up to the battle of Carcano in 1160. (It has been proposed to ascribe the authorship to Thadeus de Roma.) It was published in 1887 (*Gesta di Federico I. in Italia*) by E. Monaci, as vol. i. of the *Fonti per la storia d'Italia*. But the passage relating to Arnold of Brescia was printed in 1878 in vol. i. of the *Archivio della Società Romana di storia patria*.]

[40] Ducange (*Gloss. Latinitatis mediæ et infimæ Ætatis, Decarchones*, tom. ii. p. 726) gives me a quotation from Blondus (decad. ii. l. ii.): *Duo consules ex nobilitate quotannis fiebant, qui ad vetustum consulum exemplar summæ rerum præessent*. And in Sigonius (*de Regno Italiæ*, l. vi. *Opp.* tom. ii. p. 400) I read of the consuls and tribunes of the xth century. Both Blondus, and even Sigonius, too freely copied the classic method of supplying from reason or fancy the deficiency of records.

[41] In the panegyric of Berengarius (Muratori, *Script. Rer. Ital.* tom. ii. p. i. p. 408), a Roman is mentioned as *consulis natus* in the beginning of the xth century. Muratori (*dissert. v.*) discovers, in the years 952 and 956, Gratianus in *Dei nomine consul et dux*, Georgius *consul et dux*; and in 1015, Romanus, brother of Gregory VIII., proudly, but vaguely, styles himself *consul et dux et omnium Romanorum senator*. [No such body as a Senate existed at Rome from the 8th to the 12th century; and the word *Senatus* frequently occurring not only in chronicles but even in Acts of Councils signifies merely the Roman nobility. For example Benzo describes a meeting of the adherents of the Imperial party in 1062 as an “assembly of the Senate.” Thus *senator* meant a noble. But it was sometimes assumed as a title in a more pregnant sense, implying municipal authority, as when Alberic styled himself *omnium Romanorum Senator*; and his father-in-law Theophylactus had already borne the title Consul or Senator of the Romans, and the son of Theophylactus was called Son of the Consul, and his wife Theodora the *Senatrix*. Compare Gregorovius *op. cit.* iii. p. 293-5.]

Though there is no reason to suppose that the Romans elected consuls annually in this age (10th century), it seems that “a Consul of the Romans was elected as Princeps of the nobility from its midst; confirmed by the Pope; and placed as a Patricius at the head of the jurisdiction and administration of the city.” Gregorovius, *ib.* p. 253. The Counts of Tusculum used to style themselves Consuls and Senators of the Romans. Gregorovius, *iv.* p. 138.]

[42] As late as the xth century, the Greek emperors conferred on the dukes of Venice, Naples, Amalfi, &c. the title of *πατορς*, or consuls (see Chron. Sagorini, *passim*); and the successors of Charlemagne would not abdicate any of their prerogatives. But, in general, the names of *consul* and *senator*, which may be found among the French and Germans, signify no more than count or lord (*Signeur*, Ducange, Glossar.). The monkish writers are often ambitious of fine classic words. [The title consul was borne in the 12th century, denoting the judiciary and ruling magistracy. Cp. Gregorovius, *op. cit.* *iv.* 459.]

[43] The most constitutional form is a diploma of Otho III. (998), *Consulibus senatus populi Romani*; but the act is probably spurious. At the coronation of Henry I. 1014, the historian Dithmar (apud Muratori, *Dissert.* xxiii.) describes him, a *senatoribus duodecim vallatum, quorum sex rasi barbâ alii prolixâ mystice incedebant cum baculis*. The senate is mentioned in the panegyric of Berengarius (p. 406).

[44] [Just before this revolution the Romans had been involved in a war for the possession of Tivoli. The place had surrendered to the Pope, and they had demanded it from him. The revolution followed. “In 1143,” says Gregorovius, “Rome made an attempt to form such an association of the different classes as had been formed in Milan, Pisa, Genoa, and other cities” (*iv.* p. 449). The lesser nobility joined the burghers, seized the Capitoline, declared themselves the Senate. Thus a free burgher class was established, and the despotism of the nobility who were the supporters of the Pope was overthrown: this is the significance of the revolution of 1143. The first civic constitution (1144) was framed under the influence of Jordan Pierleone. — Pope Lucius II. turned to Conrad III., but got no help. Then the Senate invited Conrad to come and rule in Rome (1149 or 1150). See Otto of Freisingen, *i.* 28.]

[45] In ancient Rome, the equestrian order was not ranked with the senate and people as a third branch of the republic till the consulship of Cicero, who assumes the merit of the establishment (Plin. *Hist. Natur.* xxxiii. 3; Beaufort, *République Romaine*, tom. *i.* p. 144-155).

[46] The republican plan of Arnold of Brescia is thus stated by Gunther: —

Quin etiam titulos urbis renovare vetustos;
Nomine plebeio discernere nomen equestre,
Jura tribunorum, sanctum reparare senatum,
Et senio fessas mutasque reponere leges.
Lapsa ruinosis, et adhuc pendentia muris
Reddere primævo Capitolia prisca nitore.

But of these reformations, some were no more than ideas, others no more than words.

[47] After many disputes among the antiquaries of Rome, it seems determined that the summit of the Capitoline hill next the river is strictly the Mons Tarpeius, the Arx; and that, on the other summit, the church and convent of Araceli, the barefoot friars of St. Francis occupy the temple of Jupiter (Nardini, *Roma Antica*, l. v. c. 11-16). [This conclusion is incorrect. Both the Tarpeian Rock and the Temple of Jupiter were on the western height; the Arx was on the eastern, which is now crowned by the Church of St. Maria in Aracœli. For the determination of the site of the temple, a passage in the *Graphia* (a collection of ceremonial formularies which was perhaps drawn up for Otto III., in imitation of the Byzantine ceremonials) was of great importance: "On the summit of the fortress over the Porticus Crinorum was the Temple of Jupiter and Moneta." This portico belonged to the Forum olitorium; as was shown by excavations in the Caffarelli gardens.

Pope Anaclete II. ratified to the Abbot of St. Maria the possession of the Capitoline hill.]

[48] Tacit. Hist. iii. 69, 70.

[49] [The old Tabularium, in the saddle between the two summits, became the Senate-house. Cp. Gregorovius, *op. cit.* iv. 477.]

[50] This partition of the nobler and the baser metals between the emperor and senate must, however, be adopted, not as a positive fact, but as the probable opinion of the best antiquaries (see the *Science des Médailles* of the Père Joubert, tom. ii. p. 208-211, in the improved and scarce edition of the Baron de la Bastie).

[51] In his xxviiith dissertation on the Antiquities of Italy (tom. ii. p. 559-569), Muratori exhibits a series of the senatorian coins, which bore the obscure names of *Affortiatii* [= of strong gold], *Infortiatii*, *Provisini* [from Provins, in Champagne], *Paparini*. [Those which are perhaps earliest have Roman. pricpe round the image of St. Peter, and Senat. popvl. q.r. round St. Paul.] During this period, all the popes, without excepting Boniface VIII., abstained from the right of coining. which was resumed by his successor Benedict XI. and regularly exercised in the court of Avignon.

[52] A German historian, Gerard of Reicherspeg (in Baluz. *Miscell.* tom. v. p. 64, apud Schmidt, *Hist. des Allemands*, tom. iii. p. 265), thus describes the constitution of Rome in the xith century: *Grandiora urbis et orbis negotia spectant ad Romanum pontificem itemque ad Romanum Imperatorem; sive illius vicarium urbis præfectum, qui de suâ dignitate respicit utrumque, videlicet dominum papam cui facit dominum, et dominum imperatorum a quo accipit suæ potestatis insigne, scilicet gladium exertum.* [Contelorius, *De præfecto Urbis.*]

[53] The words of a contemporary writer (Pandulph. Pisan. in Vit. Paschal. II. p. 357, 358) describe the election and oath of the prefect in 1118, *inconsultis patribus . . . loca*

præfectoria . . . laudes præfectoriæ . . . comitorum applausum . . . juraturum populo in ambonem sublevant . . . confirmari eum in urbe præfectum petunt.

[54] Urbis præfectum ad ligiam fidelitatem recepit, et per mantum quod illi donavit de præfecturâ eum publice investivit, qui usque ad id tempus juramento fidelitatis imperatori fuit obligatus, et ab eo præfecturæ tenuit honorem (Gesta Innocent. III. in Muratori, tom. iii. p. i. p. 487).

[55] See Otho Frising. Chron. vii. 31, de Gest. Frederic. I. l. i. c. 27.

[56] Our countryman, Roger Hoveden, speaks of the single senators, of the *Capuzzi* family, &c. quorum temporibus melius regebatur Roma quam nunc (1194) est temporibus lvi. senatorum (Ducange, Gloss. tom. vi. p. 191. Senatores).

[57] Muratori (dissert. xlii. tom. iii. p. 785-788) has published an original treaty: Concordia inter D. nostrum papam Clementem III. et senatores populi Romani super regalibus et aliis dignitatibus urbis, &c. 44° senatus. The senate speaks, and speaks with authority: Reddimus ad præsens . . . habebimus . . . dabitis presbyteria . . . jurabimus pacem et fidelitatem, &c. A chartula De tenimentis Tusculani, dated in the 47th year of the same era, and confirmed decreto amplissimi ordinis senatus, acclamatione P. R. publice Capitolio consistentis. It is there we find the difference of senatores consiliarii and simple senators (Muratori, dissert. xlii. tom. iii. p. 787-789). [The transactions here touched on belong to the revolution of 1188, which deserved a more particular notice. Pope Clement III. (1187-91) was forced to make a formal treaty, which implied a new constitution. The Pope was recognised as overlord; he had the right of investing the Senate; the Senators took an oath of loyalty to him; he had the right of coining, and enjoyed the old revenues of the see; he was bound to supply £100 a year for the walls of the city and to pay the militia; he abandoned Tusculum to the Romans to destroy, though it was under his protection. The Pope, by this agreement, gave up all legislative authority and rights of government; his power depended on his lands and estates. It is to be noted that this constitution completely ignored the Imperial authority. See Gregorovius, iv. p. 620.]

[58] Muratori (dissert. xlvi. tom. iv. p. 64-92) has fully explained this mode of government; and the *Oculus Pastoralis*, which he has given at the end, is a treatise or sermon on the duties of these foreign magistrates.

[59] In the Latin writers, at least of the silver age, the title of *Potestas* was transferred from the office to the magistrate: —

Hujus qui trahitur prætextam sumere mavis;
An Fidenarum Gabiorumque esse *Potestas*.
(Juvenal. Satir. x. 99.)

[60] See the life and death of Brancaleone, in the *Historia Major* of Matthew Paris, p. 741, 757, 792, 797, 799, 810, 823, 833, 836, 840. The multitude of pilgrims and suitors connected Rome and St. Albans; and the resentment of the English clergy prompted them to rejoice whenever the popes were humbled and oppressed. [There

had been another revolution in 1191. Since 1143 the majority of the Senate had been plebeian; the nobles gained admission by degrees, and after the time of Clement III. and Celestine III. it numbered more patricians of ancient lineage than burghers or knights. Hence discontent and revolution. In 1191 the populace overthrew the Constitution and made Benedict Carushomo the *summus senator*. Under him the first municipal statute seems to have been issued. Epp. Innocentii iii. lib. ii. n. 239. See Gregorovius, *op. cit.* iv. 632.]

[61]Matthew Paris thus ends his account: Caput vero ipsius Brancaleonis in vase pretioso super marmoream columneam collocatum, in signum sui valoris et probitatis, quasi reliquias superstitiose nimis et pompose sustulerunt. Fuerat enim superbiorum potentum et malefactorum urbis malleus et extirpator, et populi protector et defensor, veritatis et justitiæ imitator et amator (p. 840). A biographer of Innocent IV. (Muratori, *Script.* tom. iii. p. i. p. 591, 592) draws a less favourable portrait of this Ghibelline senator.

[62]The election of Charles of Anjou to the office of perpetual senator of Rome is mentioned by the historians in the viiith volume of the Collection of Muratori, by Nicholas de Jamsilla (p. 592), the monk of Padua (p. 724), Sabas Malaspina (l. ii. c. 9, p. 808), and Ricordano Malespini (c. 177, p. 999).

[63]The high-sounding bull of Nicholas III. which founds his temporal sovereignty on the donation of Constantine, is still extant; and, as it has been inserted by Boniface VIII. in the *Sexte* of the Decretals, it must be received by the Catholics, or at least by the Papists, as a sacred and perpetual law.

[64]I am indebted to Fleury (*Hist. Ecclés.* tom. xviii. p. 306) for an extract of this Roman act which he has taken from the Ecclesiastical Annals of Odericus Raynaldus, 1281, No. 14, 15.

[65]These letters and speeches are preserved by Otho [Otto], Bishop of Frisingen (*Fabric. Bibliot. Lat. med. et infim.* tom. v. p. 186, 187), perhaps the noblest of historians; he was son of Leopold, marquis of Austria; his mother, Agnes, was daughter of the emperor Henry IV.; and he was half-brother and uncle to Conrad III. and Frederic I. He has left, in seven [eight] books, a Chronicle of the Times; in two, the *Gesta Frederici I.*, the last of which is inserted in the vith volume of Muratori's historians. [The chronicle is edited by Wilmans in *Mon. Germ. Hist.* xx. p. 116 *sqq.*, and separately in the *Script. rer. Germ.* 1867. (German translation by Kohl, 1881.) The *Gesta* is also edited by Wilmans in the same volume of the *Monumenta*; and by Waitz (1884) in the series of the *Script. rer. Germ.* (German translation by Kohl, 1883). The name of the Chronicle was originally *De duabus civitatibus*. It is a History of the World, and its object is to prove that, while the secular civitas or kingdom is ephemeral and transitory, the Church, or the kingdom of God, is eternal. Cp. the brief characteristic of Otto in Giesebrecht's *Geschichte der deutschen Kaiserzeit*, p. 394 *sqq.*]

[66] We desire (said the ignorant Romans) to restore the empire in eum statum, quo fuit tempore Constantini et Justiniani, qui totum orbem vigore senatus et populi Romani suis tenere manibus.

[67] Otho Frising. de Gestis Frederici I. l. i. c. 28, p. 662-664.

[68] [For the meeting with Pope Hadrian at Sutri, and the following events, see Giesebrecht's Geschichte der deutschen Kaiserzeit, v. p. 60 *sqq.*]

[69] Hospes eras, civem feci. Advena fuisti ex Transalpinis partibus; principem constitui.

[70] Non cessit nobis nudum imperium, virtute suâ amictum venit, ornamenta sua secum traxit. Penes nos sunt consules tui, &c. Cicero or Livy would not have rejected these images, the eloquence of a Barbarian born and educated in the Hercynian forest.

[71] Otho of Frisingen, who surely understood the language of the court and diet of Germany, speaks of the Franks in the xiith century as the reigning nation (Proceres Franci, equites Franci, manus Francorum); he adds, however, the epithet of *Teutonici*.

[72] Otho Frising. de Gestis Frederici I. l. ii. c. 22, p. 720-723. These original and authentic acts I have translated with freedom, yet with fidelity.

[73] [The coronation ceremony was over, when the sally was made.]

[74] From the Chronicles of Ricobaldo and Francis Pipin, Muratori (dissert. xxvi. tom. ii. p. 492) has transcribed this curious fact, with the dogrel verses that accompanied the gift.

Ave decus orbis ave! victus tibi destinor, ave!
Currus ab Augusto Frederico Cæsare justo.
Væ Mediolanum! jam sentis spernere vanum
Imperii vires, proprias tibi tollere vires.
Ergo triumphorum urbs potes memor esse priorum
Quos tibi mittebant reges qui bella gerebant.

Ne si dee tacere (I now use the Italian Dissertations, tom. i. p. 444) che nell' anno 1727, una copia desso Caroccio in marmo dianzi ignoto si scopri, nel Campidoglio, presso alle carcere di quel luogo, dove Sisto V. l'avea fatto rinchiudere. Stava esso posto sopra quatro colonne di marmo fina colla sequente iscrizione, &c. to the same purpose as the old inscription.

[75] The decline of the Imperial arms and authority in Italy is related with impartial learning in the Annals of Muratori (tom. x.-xii.); and the reader may compare his narrative with the Histoire des Allemands (tom. iii. iv.) by Schmidt, who has deserved the esteem of his countrymen.

[76] Tibur nunc suburbanum et æstivæ Præneste deliciæ nuncupatis in Capitolio votis petebantur. The whole passage of Florus (l. i. c. 11) may be read with pleasure, and

has deserved the praise of a man of genius (Oeuvres de Montesquieu, tom. iii. p. 634, 635, quarto edition).

[77] Ne a feritate Romanorum, sicut fuerant Hostienses, Portuenses, Tusculanenses, Albanenses, Labicenses, et nuper Tiburtini destruerentur (Matthew Paris, p. 757). These events are marked in the Annals and Index (the xviiiith volume) of Muratori.

[78] For the state or ruin of these suburban cities, the banks of the Tiber, &c. see the lively picture of the P. Labat (Voyage en Espagne et en Italie), who had long resided in the neighbourhood of Rome; and the more accurate description of which P. Eschinard (Roma, 1750, in octavo) has added to the topographical map of Cingolani.

[79] Labat (tom. iii. p. 233) mentions a recent decree of the Roman government, which has severely mortified the pride and poverty of Tivoli: in civitate Tiburtinâ non vivitur civiliter.

[80] I depart from my usual method of quoting only by the date the Annals of Muratori, in consideration of the critical balance in which he has weighed nine contemporary writers who mention the battle of Tusculum (tom. x. p. 42-44).

[81] Matthew Paris, p. 345. This bishop of Winchester was Peter de Rupibus, who occupied the see thirty-two years (1206-1238), and is described, by the English historian, as a soldier and a statesman (p. 178, 399).

[82] [Lucas Savelli, who became Senator in 1234, passed an edict claiming Tuscany and the Campagna as the property of the Roman people. Pope Gregory IX. fled from Rome, and Viterbo was his chief support. "What," asks Gregorovius, "would have been the fate of the Papacy, had the city succeeded in becoming a civic power such as Milan or Pisa?" (v. p. 172). Frederic II. saw himself unwillingly forced to assist the Pope.]

[83] See Mosheim, Institut. Histor. Ecclesiast. p. 401, 403. Alexander himself had nearly been the victim of a contested election; and the doubtful merits of Innocent had only preponderated by the weight of genius and learning which St. Bernard cast into the scale (see his life and writings).

[84] The origin, titles, importance, dress, precedency, &c. of the Roman cardinals, are very ably discussed by Thomassin (Discipline de l'Eglise, tom. i. p. 1262-1287); but their purple is now much faded. The sacred college was raised to the definite number of seventy-two, to represent, under his vicar, the disciples of Christ.

[85] See the bull of Gregory X. [issued at Lyons, at the Great Council] approbante sacro concilio, in the *Sexte* of the Canon Law (l. i. tit. 6, c. 3), a supplement to the Decretals, which Boniface VIII. promulgated at Rome in 1298, and addressed to all the universities of Europe.

[86] The genius of Cardinal de Retz had a right to paint a conclave (of 1665), in which he was a spectator and an actor (Mémoires, tom. iv. p. 15-57); but I am at a loss to appreciate the knowledge or authority of an anonymous Italian, whose history

(Conclavi de' Pontifici Romani, in 4to, 1667) has been continued since the reign of Alexander VII. The accidental form of the work furnishes a lesson, though not an antidote, to ambition. From a labyrinth of intrigues, we emerge to the adoration of the successful candidate; but the next page opens with his funeral.

[87] The expressions of Cardinal de Retz are positive and picturesque: On y vécut toujours ensemble avec le même respect et la même civilité que l'on observe dans le cabinet des rois, avec la même politesse qu'on avoit dans la cour de Henri III., avec la même familiarité que l'on voit dans les collèges; avec la même modestie qui se remarque dans les noviciats; et avec la même charité, du moins en apparence, qui pourroit être entre des frères parfaitement unis.

[88] Richiesti per bando (says John Villani) senatori di Roma, e 52 del popolo, et capitani de' 25, e consoli (*consoli?*), et 13 buone huomini, uno per rione. Our knowledge is too imperfect to pronounce how much of this constitution was temporary, and how much ordinary and permanent. Yet it is faintly illustrated by the ancient statutes of Rome.

[89] Villani (l. x. c. 68-71, in Muratori, Script. tom. xiii. p. 641-645) relates this law, and the whole transaction, with much less abhorrence than the prudent Muratori. Any one conversant with the darker ages must have observed how much the sense (I mean the nonsense) of superstition is fluctuating and inconsistent. [Gregorovius observes (vi. 160): "This important revolution was the consequence of the sojourn of the Popes at Avignon, the effect of the quarrel which John XXII. so foolishly invoked with the empire, and of the reforming principles of the monarchy, with which was associated the Franciscan schism. The high-handed doings of John and Lewis, their tedious actions at law, the extensive researches into the imperial and papal authority, formed the close of this mediaeval struggle, which now passed into more intellectual regions. The age of the reformation began; the ecclesiastical severance of Germany and Italy was perceptible in the distance and became inevitable as soon as the political severance was accomplished."]

[90] In the first volume of the Popes of Avignon, see the second original Life of John XXII. p. 142-145, the confession of the anti-pope, p. 145-152; and the laborious notes of Baluze, p. 714, 715.

[91] Romani autem non valentes nec volentes ultra suam celare cupiditatem gravissimam contra papam movere cœperunt questionem, exigentes ab eo urgentissime omnia quæ subierant per ejus absentiam damna et jacturas, videlicet in hospitiiis locandis, in mercimoniis, in usuris, in redditibus, in provisionibus, et in aliis modis innumerabilibus. Quod cum audisset papa, præcordialiter ingemuit et se comperiens *muscipulatum*, &c., Matt. Paris, p. 757. For the ordinary history of the popes, their life and death, their residence and absence, it is enough to refer to the ecclesiastical annalists, Spondanus and Fleury.

[92] Besides the general historians of the church of Italy and of France, we possess a valuable treatise, composed by a learned friend of Thuanus, which his last and best editors have published in the appendix (*Histoire particulière du grand Différend entre*

Boniface VIII. et Philippe le Bel, par Pierre du Puis, tom. vii. p. xi. p. 61-82). [Tosti, Storia di Bonifacio VIII. The bulls of Boniface have been edited from the Vatican archives by Degon, Faucon and Thomas, 1884-90.]

[93] It is difficult to know whether Labat (tom. iv. p. 53-57) be in jest or in earnest when he supposes that Anagni still feels the weight of this curse, and that the corn-fields, or vineyards, or olive trees are annually blasted by Nature, the obsequious handmaid of the popes.

[94] See in the Chronicle of Giovanni Villani (l. viii. c. 63, 64, 80, in Muratori, tom. xiii.) the imprisonment of Boniface VIII. and the election of Clement V., the last of which, like most anecdotes, is embarrassed with some difficulties.

[95] The original lives of the eight popes of Avignon, Clement V. John XXII. Benedict XII. Clement VI. Innocent VI. Urban V. Gregory XI. and Clement VII., are published by Stephen Baluze (*Vitæ Papparum Avenionensium*; Paris, 1693, 2 vols. in 4to), with copious and elaborate notes, and a second volume of acts and documents. With the true zeal of an editor and a patriot, he devoutly justifies or excuses the characters of his countrymen.

[96] The exile of Avignon is compared by the Italians with Babylon and the Babylonish captivity. Such furious metaphors, more suitable to the ardour of Petrarch than to the judgment of Muratori, are gravely refuted in Baluze's preface. The Abbé de Sade is distracted between the love of Petrarch and of his country. Yet he modestly pleads that many of the local inconveniences of Avignon are now removed; and many of the vices against which the poet declaims had been imported with the Roman court by the strangers of Italy (tom. i. p. 23-28).

[97] The comtat Venaissin was ceded to the popes, in 1273, by Philip III., king of France, after he had inherited the dominions of the count of Toulouse. Forty years before the heresy of Count Raymond had given them a pretence of seizure, and they derived some obscure claim from the xith century to some lands *citra Rhodanum* (*Valesii Notitia Galliarum*, p. 459, 610; Longuerue, *Description de la France*, tom. i. p. 376-381).

[98] If a possession of four centuries were not itself a title, such objections might annul the bargain; but the purchase-money must be refunded, for indeed it was paid. *Civitatem Avenionem emit . . . per ejusmodi venditionem pecuniâ redundantes, &c.* (2da Vita Clement. VI. in Baluz. tom. i. p. 272; Muratori, *Script.* tom. iii. p. ii. p. 565). [*Recherches historiques concernant les droits du Pape sur la ville et l'état d'Avignon*, 1768.] The only temptation for Jane and her second husband was ready money, and without it they could not have returned to the throne of Naples.

[99] Clement V. immediately promoted ten cardinals, nine French and one English (*Vita 4ta*, p. 63, et Baluz. p. 625, &c.). In 1331, the pope refused two candidates recommended by the king of France, *quod xx. Cardinales, de quibus xvii. de regno Franciæ originem traxisse noscuntur, in memorato collegio existant* (Thomassin, *Discipline de l'Eglise*, tom. i. p. 1281). [In the year 1378 the college consisted of 23

cardinals, 16 of them were at Rome and included 7 Limousins, 4 French, 1 Spaniard, and 4 Italians. See Gregorovius, vi. 491.]

[100] Our primitive account is from Cardinal James Caietan [= Jacopo Stefaneschi, cardinalis S. Georgii ad Velum aureum] (Maxima Bibliot. Patrum, tom. xxv.); and I am at a loss to determine whether the nephew of Boniface VIII. be a fool or a knave; the uncle is a much clearer character.

[101] ["The way that led from the city across the Bridge of St. Angelo to St. Peter's was too narrow; a new street was therefore opened in the walls along the river, not far from the ancient tomb known as the Meta Romuli. [Gregorovius reads *pontem* for *portum* in the passage in Stefaneschi which describes this.] The bridge was covered with booths which divided it in two, and in order to prevent accidents it was enacted that those going to St. Peter's should keep to one side of the bridge, those returning to the other." This arrangement is referred to by Dante, Inferno, xviii. v. 28 *sqq.*: —

Come i Roman, per l'esercito molto,
L'anno del Giubbileo, su per lo ponte
Hanno a passar la gente modo tolto:
Che dall' un lato tutti hanno la fronte
Verso 'l castello, e vanno a Santo Pietro;
Dall' altra sponda vanno verso 'l Monte.

See Gregorovius, v. p. 560-1.]

[102] See John Villani (l. viii. c. 36) in the xiith, and the Chronicon Astense in the xith, volume (p. 191, 192) of Muratori's Collection. Papa innumerabilem pecuniam ab eisdem accepit, nam duo clerici, cum rastris, &c.

[103] The two bulls of Boniface VIII. and Clement VI. are inserted in the Corpus Juris Canonici (Extravagant. Commun. l. v. tit. ix. c. 1, 2).

[104] The sabbatic years and jubilees of the Mosaic law (Car. Sigon. de Republicâ Hebræorum, Opp. tom. iv. l. iii. c. 14, 15, p. 151, 152), the suspension of all care and labour, the periodical release of lands, debts, servitude, &c., may seem a noble idea, but the execution would be impracticable in a *profane* republic; and I should be glad to learn that this ruinous festival was observed by the Jewish people.

[105] [It was shortly after the abdication of Rienzi (1347) and the devastations of the Black Death.]

[106] See the Chronicle of Matteo Villani (l. i. c. 56), in the xivth volume of Muratori, and the Mémoires sur la Vie de Pétrarque, tom. iii. p. 75-89.

[107] The subject is exhausted by M. Chais, a French minister at the Hague, in his Lettres Historiques et Dogmatiques sur les Jubilés et les Indulgences; la Haye, 1751, 3 vols. in 12mo: an elaborate and pleasing work, had not the author preferred the character of a polemic to that of a philosopher.

[108] Muratori (Dissert. xlvii.) alleges the Annals of Florence, Padua, Genoa, &c., the analogy of the rest, the evidence of Otho of Frisingen (de Gest. Fred. I. l. ii. c. 13), and the submission of the marquis of Este.

[109] As early as the year 824, the emperor Lothaire I. found it expedient to interrogate the Roman people, to learn from each individual by what national law he chose to be governed (Muratori, Dissert. xxii.).

[110] Petrarch attacks these foreigners, the tyrants of Rome, in a declamation or epistle, full of bold truths and absurd pedantry, in which he applies the maxims, and even prejudices, of the old republic, to the state of the xivth century (Mémoires, tom. iii. p. 157-169).

[111] The origin and adventures of this Jewish family are noticed by Pagi (Critica, tom. iv. p. 435, 1124, No. 3, 4), who draws his information from the Chronographus Maurigniacensis [in Migne, Patr. Lat. 180, p. 131 *sqq.*], and Arnulphus Sagiensis de Schismate (in Muratori Script. Ital. tom. iii. p. i. p. 423-432). The fact must in some degree be true; yet I could wish that it had been coolly related, before it was turned into a reproach against the antipope.

[112] Muratori has given two dissertations (xli. and xlii.) to the names, surnames, and families of Italy. Some nobles, who glory in their domestic fables, may be offended with his firm and temperate criticism; yet surely some ounces of pure gold are of more value than many pounds of base metal.

[113] [“The foundation of the house of the Savelli, which was probably German, was due to the nepotism of their member Pope Honorius [III.], and they only rose to power after his time.” Gregorovius, v. p. 118.]

[114] [See the references in Gregorovius, v. p. 6.]

[115] The cardinal of St. George, in his poetical, or rather metrical, history of the election and coronation of Boniface VIII. (Muratori, Script. Ital. tom. iii. p. i. p. 641, &c.), describes the state and families of Rome at the coronation of Boniface VIII. (1295): —

Interea titulis redimiti sanguini et armis
Illustresque viri Romanâ a stirpe trahentes
Nomen in emeritos tantæ virtutis honores
Intulerant sese medios festumque colebant
Auratâ fulgentes togâ sociante catervâ.
Ex ipsis devota domus præstantis ab *Ursâ*
Ecclesiæ, vultumque gerens demissius altum
Festa *Columna* jocis, necnon *Sabellia* mitis;
Stephanides senior, *Comites*, *Annibalica* proles,
Præfectusque urbis magnum sine viribus nomen.
(l. ii. c. 5, 100, p. 647, 648.)

The ancient statutes of Rome (l. iii. c. 59, p. 174, 175) distinguish eleven families of barons, who are obliged to swear in concilio communi, before the senator, that they would not harbour or protect any malefactors, outlaws, &c. — a feeble security! [The Anibaldi family rose to prominence c. 1230. See Gregorovius, v. 158.]

[116] It is pity that the Colonna themselves have not favoured the world with a complete and critical history of their illustrious house. I adhere to Muratori (Dissert. xlii. tom. iii. p. 647, 648).

[117] Pandulph. Pisan. in Vit. Paschal. II. in Muratori, Script. Ital. tom. iii. p. i. p. 335. The family has still great possessions in the Campagna of Rome; but they have alienated to the Rospigliosi this original fief of *Colonna* (Eschinard, p. 258, 259).

[118] Te longinqua dedit tellus et pascua Rheni, says Petrarch; and, in 1417, a duke of Guelders and Juliers acknowledges (Lenfant, Hist. du Concile de Constance, tom. ii. p. 539) his descent from the ancestors of Martin V. (Otho Colonna): but the royal author of the Memoirs of Brandenburg observes that the sceptre in his arms has been confounded with the column. To maintain the Roman origin of the Colonna, it was ingeniously supposed (Diario di Monaldeschi, in the Script. Ital. tom. xii. p. 533) that a cousin of the emperor Nero escaped from the city and founded Mentz in Germany.

[119] I cannot overlook the Roman triumph or ovation of Marco Antonio Colonna, who had commanded the pope's galleys at the naval victory of Lepanto (Thuan. Hist. l. vii. tom. iii. p. 55, 56; Muret. Oratio x. Opp. tom. i. p. 180-190).

[120] Muratori, Annali d'Italia, tom. x. p. 216, 220.

[121] Petrarch's attachment to the Colonna has authorised the Abbé de Sade to expatiate on the state of the family in the fourteenth century, the persecution of Boniface VIII., the character of Stephen and his sons, their quarrels with the Ursini, &c. (Mémoires sur Pétrarque, tom. i. p. 98-110, 146-148, 174-176, 222-230, 275-280). His criticism often rectifies the hearsay stories of Villani, and the errors of the less diligent moderns. I understand the branch of Stephen to be now extinct.

[122] Alexander III. had declared the Colonna who adhered to the emperor Frederic I. incapable of holding any ecclesiastical benefice (Villani, l. v. c. 1); and the last stains of annual excommunication were purified by Sixtus V. (Vita di Sisto V. tom. iii. p. 416). Treason, sacrilege, and proscription are often the best titles of ancient nobility.

[123]

— Vallis te proxima misit
Appenninigenæ quâ prata virentia sylvæ
Spoletana metunt armenta gregesque protervi.

Monaldeschi (tom. xii. Script. Ital. p. 533) gives the Ursini a French origin, which may be remotely true. [Cp. Gregorovius, v. p. 39 *sqq.*]

[124] In the metrical life of Celestin V. by the Cardinal of St. George (Muratori, tom. iii. p. i. p. 613, &c.), we find a luminous and not inelegant passage (l. i. c. iii. p. 203, &c.): —

— genuit quem nobilis Ursæ (*Ursi?*)
Progenies, Romana domus, veterataque magnis
Fascibus in clero, pompasque experta senatus,
Bellorumque manu grandi stipata parentum
Cardineos apices necnon fastigia dudum
Papatus *iterata* tenens.

Muratori (Dissert. xlii. tom. iii.) observes that the first Ursini pontificate of Celestin III. was unknown; he is inclined to read *Ursi* progenies.

[125] Filii Ursi, quondam Cœlestini papæ nepotes, de bonis ecclesiæ Romanæ ditati (Vit. Innocent. III. in Muratori, Script. tom. iii. p. i.). The partial prodigality of Nicholas III. is more conspicuous in Villani and Muratori. Yet the Ursini would disdain the nephews of a *modern* Pope. [Fra Salimbene of Parma said of Nicholas III. that he built Sion in his kinsfolk (*ædificavit Sion in sanguinibus*). The expression is quoted by Gregorovius, v. 490. Compare Dante, *Inferno*, xix. v. 70-2, where he is alluded to as “figliuol dell’ orsa.”]

[126] In his fifty-first Dissertation on the Italian Antiquities, Muratori explains the factions of the Guelphs and Ghibelines.

[127] Petrarch (tom. i. p. 222-230) has celebrated this victory according to the Colonna; but two contemporaries, a Florentine (Giovanni Villani, l. x. c. 220) and a Roman (Ludovico Monaldeschi [S. R. I. xii.], p. 533, 534), are less favourable to their arms.

[128] The Abbé de Sade (tom. i. notes, p. 61-66) has applied the vith Canzone of Petrarch, *Spirto Gentil*, &c., to Stephen Colonna the Younger.

Orsi, lupi, leoni, aquile e serpi
Ad una gran marmorea *colonna*
Fanno noja sovente e à se danno.

[1] The Mémoires sur la Vie de François Pétrarque (Amsterdam, 1764, 1767, 3 vols. in 4to) form a copious, original, and entertaining work, a labour of love, composed from the accurate study of Petrarch and his contemporaries; but the hero is too often lost in the general history of the age, and the author too often languishes in the affectation of politeness and gallantry. In the preface to his first volume, he enumerates and weighs twenty Italian biographers, who have professedly treated of the same subject. [Körting, *Petrarca’s Leben und Werke*, 1878; Geiger, *Petrarca*, 1874. Cp. above, vol. xi. p. 277, note 92.]

[2] The allegorical interpretation prevailed in the xvth century; but the wise commentators were not agreed whether they should understand by Laura, religion, or virtue, or the blessed Virgin, or —. See the prefaces to the first and second volumes.

[3] Laure de Noves, born about the year 1307, was married in January 1325 to Hugues de Sade, a noble citizen of Avignon, whose jealousy was not the effect of love, since he married a second wife within seven months of her death, which happened the 6th of April 1348, precisely one and twenty years after Petrarch had seen and loved her.

[4] *Corpus crebris partibus exhaustum*; from one of these is issued, in the tenth degree, the Abbé de Sade, the fond and grateful biographer of Petrarch; and this domestic motive most probably suggested the idea of his work, and urged him to inquire into every circumstance that could affect the history and character of his grandmother (see particularly tom. i. p. 122-133, notes, p. 7-58; tom. ii. p. 455-495, notes, p. 76-82).

[5] Vacluse, so familiar to our English travellers, is described from the writings of Petrarch, and the local knowledge of his biographer (*Mémoires*, tom. i. p. 340-359). It was, in truth, the retreat of an hermit; and the moderns are much mistaken if they place Laura and an happy lover in the grotto.

[6] Of 1250 pages, in a close print, at Basil, in the xvith century, but without the date of the year. The Abbé de Sade calls aloud for a new edition of Petrarch's Latin works; but I much doubt whether it would redound to the profit of the bookseller, or the amusement of the public. [Petrarch's *Epistolae de rebus familiaribus et variae* have been edited in 3 vols. 1859-63 by G. Fracassetti and translated (with commentary) into Italian by the same scholar (in 5 vols. 1863-7), who has also translated and annotated the *Epistolae seniles* (*Lettere senili*, 2 vols. 1869). The *De viris illustribus vitae* has been edited by A. Razzolini, 1874, who has added in a 2nd vol. the Italian translation thereof by Donato degli Albanzani.]

[7] Consult Selden's *Titles of Honour*, in his works (vol. iii. p. 457-466). An hundred years before Petrarch, St. Francis received the visit of a poet, *qui ab imperatore fuerat coronatus et exinde rex versuum dictus*.

[8] From Augustus to Louis, the muse has too often been false and venal; but I much doubt whether any age or court can produce a similar establishment of a stipendiary poet, who in every reign, and at all events, is bound to furnish twice a year a measure of praise and verse, such as may be sung in the chapel, and, I believe, in the presence of the sovereign. I speak the more freely, as the best time for abolishing this ridiculous custom is while the prince is a man of virtue and the poet a man of genius.

[9] Isocrates (in *Panegyrico*, tom. i. p. 116, 117, edit. Battie, Cantab. 1729) claims for his native Athens the glory of first instituting and recommending the *ἡγωνίας καὶ τῆς* [Editor: Illegible character] *ἤθλα μέγιστα μὲν μόνον τᾶρχους καὶ ῥώμης, ἄλλῃ καὶ λόγων καὶ γνώμης*. The example of the Panathenæa was imitated at Delphi; but the Olympic games were ignorant of a musical crown, till it was extorted by the vain tyranny of Nero (Sueton. in *Nerone*, c. 23; Philostrat. *apud Casaubon ad locum*; Dion Cassius or Xiphilin, l. lxxiii. p. 1032 [c. 9], 1041 [c. 20]. Potter's *Greek Antiquities*, vol. i. p. 445, 450).

[10] The Capitoline games (certamen quinquennale, *musicum*, equestre, gymnium) were instituted by Domitian (Sueton. c. 4) in the year of Christ 86 (Censorin. de Die Natali, c. xviii. p. 100, edit. Havercamp), and were not abolished in the ivth century (Ausonius de Professoribus Burdegal. V.). If the crown were given to superior merit, the exclusion of Statius (Capitolia nostræ inficiata lyræ, Sylv. l. iii. v. 31) may do honour to the games of the Capitol; but the Latin poets who lived before Domitian were crowned only in the public opinion.

[11] Petrarch and the senators of Rome were ignorant that the laurel was not the Capitoline, but the Delphic crown (Plin. Hist. Natur. xv. 39; Hist. Critique de la République des Lettres, tom. i. p. 150-220). The victors in the Capitol were crowned with a garland of oak-leaves (Martial, l. iv. epigram 54).

[12] The pious grandson of Laura has laboured, and not without success, to vindicate her immaculate chastity against the censures of the grave and the sneers of the profane (tom. ii. notes, p. 76-82).

[13] The whole process of Petrarch's coronation is accurately described by the Abbé de Sade (tom. i. p. 425-435; tom. ii. p. 1-6, notes, p. 1-13), from his own writings [see Ep. Poet. ii. 1], and the Roman Diary of Ludovico Monaldeschi, without mixing in this authentic narrative the more recent fables of Sannuccio Delbene.

[14]

[Sed me Parnassi deserta per ardua dulcis
Raptat amor.
— Georgics 3, 291.

This address has been published by Attilio Hortis in *Scritti inediti di Fr. Petrarca*, 1874, p. 311 *sqq.*]

[15] The original act is printed among the Pièces Justificatives in the *Mémoires sur Pétrarque*, tom. iii. p. 50-53.

[16] To find the proofs of his enthusiasm for Rome, I need only request that the reader would open, by chance, either Petrarch or his French biographer. The latter has described the poet's first visit to Rome [1337] (tom. i. p. 323-335). But, in the place of much idle rhetoric and morality, Petrarch might have amused the present and future age with an original account of the city and his coronation.

[17] It has been treated by the pen of a Jesuit, the P. du Cerceau, whose posthumous work (*Conjuration de Nicholas Gabrini, dit de Rienzi, Tyran de Rome, en 1347*) was published at Paris, 1748, 12mo. I am indebted to him for some facts and documents in John Hocsemius, canon of Liège, a contemporary historian (Fabricius, *Bibliot. Lat. med. Ævi*, tom. iii. p. 273; tom. iv. p. 85).

[18] The Abbé de Sade, who so freely expatiates on the history of the xivth century, might treat, as his proper subject, a revolution in which the heart of Petrarch was so deeply engaged (*Mémoires*, tom. ii. p. 50, 51, 320-417, notes, p. 70-76; tom. iii. p.

221-243, 366-375). Not an idea or a fact in the writings of Petrarch has probably escaped him.

[19] Giovanni Villani, l. xii. c. 89, 104, in Muratori, *Rerum Italicarum Scriptores*, tom. xiii. p. 969, 970, 981-983.

[20] In his third volume of *Italian Antiquities* (p. 249-548), Muratori has inserted the *Fragmenta Historiæ Romanæ ab Anno 1327 usque ad Annum 1354*, in the original dialect of Rome or Naples in the xivth century, and a Latin version for the benefit of strangers. It contains the most particular and authentic life of Cola (Nicholas) di Rienzi, which had been printed at Bracciano, 1627, in 4to, under the name of Tomaso Fortifiocca, who is only mentioned in this work as having been punished by the tribune for forgery, [This Life has been edited by Zeferino Re, 2nd ed. 1854.] Human nature is scarcely capable of such sublime or stupid impartiality; but whosoever is the author of these Fragments, he wrote on the spot and at the time, and paints, without design or art, the manners of Rome and the character of the tribune. [Rienzi's letters have been published by A. Gabrielli, *Epistolario di Cola di Rienzo*, 1890. Monographs: Papencordt, *Cola di Rienzi und seine Zeit*, 1841 (and French transl. by Boré, 1845); Rodocanachi, *Cola di Rienzo: histoire de Rome de 1342 à 1354*, 1888.]

[21] The first and splendid period of Rienzi, his tribunitian government, is contained in the xviiiith chapter of the Fragments (p. 399-479), which, in the new division, forms the iid book of the history in xxxviii. smaller chapters or sections. [The more correct form of his name is Rienzo, from Lorenzo. In Latin documents he is called Nicolaus Laurentii.]

[22] The reader may be pleased with a specimen of the original idiom: Fò da soa juventutine nutricato di latte de eloquentia, bono gramatico, migliore rettuorico, autorista bravo. Deh como et quanto era veloce leitore! moito usava Tito Livio, Seneca, et Tullio, et Balerio Massimo moito li diletta le magnificentie di Julio Cesare raccontare. Tutta la [Editor: Illegible word] se speculava negl' intagli di marmo lequali iaccio intorno Roma. Non era altri che esso, che sapesse lejere li antichi pataffii. Tutte scritture antiche vulgarizzava; quesse fiure di marmo justamente interpretava. Oh come spesso diceva, "Dove suono quelli buoni Romani? dove ene loro somma justitia? poleramme trovare in tempo che quessi fiuriano!"

[23] [Monthly, not daily. See Cola's petition for the office, which was granted to him by the Pope. See Gregorovius, vi. p. 231, note.]

[24] Petrarch compares the jealousy of the Romans with the easy temper of the husbands of Avignon (*Mémoires*, tom. i. p. 330).

[25] The fragments of the *Lex Regia* may be found in the inscriptions of Gruter, tom. i. p. 242, and at the end of the Tacitus of Ernesti, with some learned notes of the editor, tom. ii. [See C.I.L. vi. 930. Cp. above vol. i. p. 84, n. 19. "Cola had discovered this bronze tablet in the Lateran, where it had been employed in the construction of an altar in the time of Boniface VIII. The inscription had then been turned inwards, but it was restored to light either by the fall of the church in consequence of the fire or in

process of rebuilding. The use to which Cola turned this monument of imperial despotism was singular and ingenious. He caused the tablet to be built into the wall behind the choir of the Lateran, and round it had the Senate painted in the act of conferring the imperial authority on Vespasian.”]

[26] I cannot overlook a stupendous and laughable blunder of Rienzi. The Lex Regia empowers Vespasian to enlarge the Pomœrium, a word familiar to every antiquary. It was not so to the tribune; he confounds it with promarium an orchard, translates lo Jardino de Roma cioene Italia, and is copied by the less excusable ignorance of the Latin translator (p. 406) and the French historian (p. 33). Even the learning of Muratori has slumbered over the passage. [Gregorovius compares Dante’s (Purgatorio, vi. 105) *chè il giardin dell’ Imperio sia deserto.*]

[27] *Priori (Bruto) tamen similior, juvenis uterque, longe ingenio quam cujus simulationem induerat, ut sub hoc obtentu liberator ille P. R. aperiretur tempore suo . . . ille regibus, hic tyrannis contemptus* (Opp. p. 536).

[28] [This was his style: Nicholaus, Severus et Clemens, Libertatis Pacis Justitiaque Tribunus, et sacre Romane Reipublice Liberator. (Gregorovius, vi. 249.)]

[29] In one MS. I read (l. ii. c. 4, p. 409) *perfumante quatro solli*, in another *quatro florini*: an important variety, since the florin was worth ten Roman *solidi* (Muratori, dissert. xxviii.). The former reading would give us a population of 25,000, the latter of 250,000, families; and I much fear that the former is more consistent with the decay of Rome and her territory. [The population was probably not more than 50,000 in all, at this period. Cp. Gregorovius, vi. 152 note. The hearth tax (*focaticum*) is said to have been 26 denari (*ib.* 256).]

[30] Hocsemius, p. 398, apud du Cerceau, Hist. de Rienzi, p. 194. The fifteen tribunician laws may be found in the Roman historian (whom for brevity I shall name) Fortifiocca, l. ii. c. 4.

[31] Fortifiocca, l. ii. c. 11. From the account of this shipwreck we learn some circumstances of the trade and navigation of the age. 1. The ship was built and freighted at Naples for the ports of Marseilles and Avignon. 2. The sailors were of Naples and the Isle of Oenaria, less skilful than those of Sicily and Genoa. 3. The navigation from Marseilles was a coasting voyage to the mouth of the Tiber, where they took shelter in a storm, but, instead of finding the current, unfortunately ran on a shoal; the vessel was stranded, the mariners escaped. 4. The cargo, which was pillaged, consisted of the revenue of Provence for the royal treasury, many bags of pepper and cinnamon, and bales of French cloth, to the value of 20,000 florins: a rich prize.

[32] [It is strange that Gibbon should have made no mention of Dante’s work *De Monarchia*, which, though it expressed the Ghibelline ideal and looked for salvation to Germany, was nevertheless animated with the same idea which inspired Rienzi, in so far as it recognised that the rule of the world belonged to Rome. The *De Monarchia* is an important indication of the mediaeval ideals which moved Italians in the

fourteenth century, and the reaction against the Popes. Mr. Bryce gives an account of its argument in his *Holy Roman Empire*, p. 265 *sqq.* (ed. 7). As the work appeared after the Italian expedition of Henry VII. — the last episode in the history of the Empire in Italy — Mr. Bryce describes the book as “an epitaph instead of a prophecy.” See also the observations of Gregorovius, vi. p. 19-24. It is pathetic to see how men like Petrarch looked for the regeneration of Italy to the degenerate rabble of Rome.]

[33] It was thus that Oliver Cromwell’s old acquaintance, who remembered his vulgar and ungracious entrance into the House of Commons, were astonished at the ease and majesty of the Protector on his throne (see Harris’s *Life of Cromwell*, p. 27-34, from Clarendon, Warwick, Whitelocke, Waller, &c.). The consciousness of merit and power will sometimes elevate the manners to the station.

[34] See the causes, circumstances, and effects of the death of Andrew, in Giannone (tom. iii. l. xxiii. p. 220-229), and the *Life of Petrarch* (*Mémoires*, tom. ii. p. 143-148, 245-250, 375-379, notes, p. 21-37). The Abbé de Sade *wishes* to extenuate her guilt.

[35] The advocate who pleaded against Jean could add nothing to the logical force and brevity of his master’s epistle. Johanna! inordinata vita præcedens, retentio potestatis in regno, neglecta vindicta, vir alter susceptus, et excusatio subsequens, necis viri tui te probant fuisse participem et consortem. Jane of Naples and Mary of Scotland have a singular conformity.

[36] See the *Epistola Hortatoria de Capessendâ Republicâ*, from Petrarch to Nicholas Rienzi (Opp. p. 535-540), and the fifth eclogue or pastoral, a perpetual and obscure allegory.

[37] In his *Roman questions*, Plutarch (*Opuscul. tom. i. p. 505, 506*, edit. Græc. Hen. Steph.) states, on the most constitutional principles, the simple greatness of the tribunes, who were not properly magistrates, but a check on magistracy. It was their duty and interest ἴσθαι σχήματι, καὶ στολήν καὶ διαίτην τοῦς πειτυγχανουσι τῶν πολιτῶν . . . καταπατεῖσθαι δεῖν (a saying of C. Curio) καὶ μὴ σεμνῶν εἶναι τῆς δημάρχου ψει . . . ἴσθαι δὲ μάλλον κταπεινονταί τῶ σώματι, τοσοῦτῶ μάλλον αἴξεται τῆς δυνάμει, &c. Rienzi, and Petrarch himself, were incapable perhaps of reading a Greek philosopher; but they might have imbibed the same modest doctrines from their favourite Latins, Livy and Valerius Maximus.

[38] I could not express in English the forcible though barbarous title of *Zelator Italiae*, which Rienzi assumed.

[39] *Era bell’ homo* (l. ii. c. 1, p. 399). It is remarkable, that the *riso sarcastico* of the Bracciano edition is wanting in the Roman MS. from which Muratori has given the text. In his second reign, when he is painted almost as a monster, Rienzi *travea una ventresca tonna trionfale, a modo de uno Abbate Asiano, or Asinino* (l. iii. c. 18, p. 523).

[40] Strange as it may seem, this festival was not without a precedent. In the year 1327, two barons, a Colonna and an Ursini, the usual balance, were created knights by the Roman people: their bath was of rose-water, their beds were decked with royal magnificence, and they were served at St. Maria of Araceli in the Capitol by the twenty-eight *buoni huomini*. They afterwards received from Robert, king of Naples, the sword of chivalry (Hist. Rom. l. i. c. 2, p. 259). [On 26th July of this year, 1347, Rienzi issued an edict, declaring the majesty and supremacy of the Roman people, and abolishing all the privileges assumed by the Popes. This edict was submitted to a council of jurists, and was issued in the name of the Italian nation. See Gregorovius, vi. p. 267.]

[41] All parties believed in the leprosy and bath of Constantine (Petrarch, Epist. Famil. vi. 2), and Rienzi justified his own conduct by observing to the court of Avignon that a vase which had been used by a pagan could not be profaned by a pious Christian. Yet this crime is specified in the bull of excommunication (Hocsemius, apud du Cerceau, p. 189, 190).

[42] This *verbal* summons of Pope Clement VI., which rests on the authority of the Roman historian and a Vatican MS., is disputed by the biographer of Petrarch (tom. ii. not. p. 70-76), with arguments rather of decency than of weight. The court of Avignon might not choose to agitate this delicate question.

[43] The summons of the two rival emperors, a monument of freedom and folly, is extant in Hocsemius (Cerceau, p. 163-166). [Gregorovius (vi. p. 276) well observes: “The Romans, accustomed to all the spectacles of history, blunted to the distinctions between the sublime and the ridiculous . . . neither laughed at this edict nor at the figure of the crazy tribune. . . . They loudly shouted their approval. The absurd proclamation appeared as the ultimate consequence of the claims of the city to the Imperial majesty, with which she had formally confronted Conrad the first of the Hohenstaufens. . . . The errors and theories of Dante and Petrarch in their theological age explain or excuse the insane dreams of the Tribune.”]

[44] [On the next day, 2nd August, a festival of the Unity of Italy was held. Cola assigned the banner of Italy to the Florentines, the banner of Constantine to Perugia, the banner of freedom to Siena.]

[45] It is singular that the Roman historian should have overlooked this sevenfold coronation, which is sufficiently proved by internal evidence, and the testimony of Hocsemius, and even of Rienzi (Cerceau, p. 167-170, 229).

[46] [Not exactly seven crowns, but six crowns (of oak, ivy, myrtle, laurel, olive, silver) and a globe, emblem of the world. Rienzi believed that the ancient tribunes were crowned with these six crowns, and thus he characteristically combined classical antiquity with Christianity. He was at once (Gregorovius, vi. p. 284) “Tribunus Augustus and Candidate of the Holy Ghost.”]

[47] Puoi se faceva stare denante a se, mentre sedeva, li baroni tutti in piedi ritti co le vraccia piecate, e co li capucci tratti. Deh como stavano paurosi! (Hist. Rom. l. ii. c. 20, p. 439). He saw them, and we see them.

[48] The original letter, in which Rienzi justifies his treatment of the Colonna (Hocsemius, apud du Cerceau, p. 222-229), displays, in genuine colours, the mixture of the knave and the madman.

[49] Rienzi, in the above-mentioned letter, ascribes to St. Martin the tribune, Boniface VIII. the enemy of Colonna, himself, and the Roman people, the glory of the day, which Villani likewise (l. xii. c. 104) describes as a regular battle. The disorderly skirmish, the flight of the Romans, and the cowardice of Rienzi are painted in the simple and minute narrative of Fortifiocca, or the anonymous citizen (l. ii. c. 34-37).

[50] In describing the fall of the Colonna, I speak only of the family of Stephen the Elder, who is often confounded by the P. du Cerceau with his son. That family was extinguished, but the house has been perpetuated in the collateral branches, of which I have not a very accurate knowledge. Circumspice (says Petrarch) familiæ tuæ statum, Columnnensium domos: solito pauciores habeat columnas. Quid ad rem? modo fundamentum stabile solidumque permaneat.

[51] The convent of St. Silvester was founded, endowed, and protected by the Colonna cardinals, for the daughters of the family who embraced a monastic life, and who, in the year 1318, were twelve in number. The others were allowed to marry with their kinsmen in the fourth degree, and the dispensation was justified by the small number and close alliances of the noble families of Rome (Mémoires sur Pétrarque, tom. i. p. 110, tom. ii. p. 401).

[52] Petrarch wrote a stiff and pedantic letter of consolation (Fam. l. vii. epist. 13, p. 682, 683). The friend was lost in the patriot. Nulla toto orbe principum familia carior; carior tamen republica, carior Roma, carior Italia. Je rends grâces aux Dieux de n'être pas Romain.

[53] This council and opposition is obscurely mentioned by Pollistore, a contemporary writer, who has preserved some curious and original facts (Rer. Italicarum, tom. xxv. c. 31, p. 798-804).

[54] The briefs and bulls of Clement VI. against Rienzi are translated by the P. du Cerceau (p. 196, 232), from the Ecclesiastical Annals of Rodericus Raynaldus (1347, No. 15, 17, 21, &c.), who found them in the archives of the Vatican.

[55] Matteo Villani describes the origin, character, and death of this count of Minorbino, a man da natura inconstante e senza sede, whose grandfather, a crafty notary, was enriched and ennobled by the spoils of the Saracens of Nocera (l. vii. c. 102, 103). See his imprisonment, and the efforts of Petrarch, tom. ii. p. 149-151.

[56] [One of these cardinals asked Petrarch his opinion on the question. Petrarch's advice was: "Snatch all this pestilential tyranny from the hands of the nobles; not only give the *Plebs Romana* a share of the public dignities, but deprive the unworthy

Senators of the office which they have so badly administered” (Gregorovius, vi. p. 330).]

[57] The troubles of Rome, from the departure to the return of Rienzi, are related by Matteo Villani (l. ii. c. 47; l. iii. c. 33, 57, 78) and Thomas Fortifiocca (l. iii. c. 1-4). I have slightly passed over these secondary characters, who imitated the original tribune.

[58] [The Fraticelli of Monte Majella in the Abruzzi. Rienzi stayed there above two years, doing penance for his sins.]

[59] These visions, of which the friends and enemies of Rienzi seem alike ignorant, are surely magnified by the zeal of Pollistore, a Dominican inquisitor (Rer. Ital. tom. xxv. c. 36, p. 819). Had the tribune taught that Christ was succeeded by the Holy Ghost, that the tyranny of the pope would be abolished, he might have been convicted of heresy and treason without offending the Roman people. [The letters of Rienzi at this time (given in Papencordt’s work cited above, p. 128, note 20) are very important. They portray the state of Rome; indict the Pope; and are thoroughly Ghibelline in spirit, expressing the need of keeping the secular and ecclesiastical powers apart. Gregorovius says (vi. 346): “The tribune in chains at Prague was more dangerous to the Papacy than he had been when at the height of his power in the Capitol. He now expressed, like the Monarchists, the necessity for mankind of a reformation; and this constitutes the serious importance of this extraordinary Roman, and secures him a place in history.”]

[60] The astonishment, the envy almost, of Petrarch is a proof, if not of the truth of this incredible fact, at least of his own veracity. The Abbé de Sade (Mémoires, tom. iii. p. 242) quotes the vith epistle of the xiiiith book of Petrarch, but it is of the royal MS. which he consulted, and not of the ordinary Basil edition (p. 920).

[61] Ægidius or Giles Albornoz, a noble Spaniard, archbishop of Toledo, and cardinal legate in Italy (1353-1367), restored, by his arms and counsels, the temporal dominion of the popes. His life has been separately written by Sepulveda; but Dryden could not reasonably suppose that his name, or that of Wolsey, had reached the ears of the Mufti in Don Sebastian.

[62] From Matteo Villani and Fortifiocca, the P. du Cerceau (p. 344-394) has extracted the life and death of the Chevalier Montreal, the life of a robber, and the death of an hero. At the head of a free company, the first that desolated Italy, he became rich and formidable; he had money in all the banks, 60,000 ducats in Padua alone.

[63] The exile, second government, and death of Rienzi are minutely related by the anonymous Roman who appears neither his friend nor his enemy (l. iii. c. 12-25). Petrarch, who loved the *tribune*, was indifferent to the fate of the *senator*.

[64] The hopes and the disappointment of Petrarch are agreeably described in his own words by the French biographer (*Mémoires*, tom. iii. p. 575-613); but the deep though secret wound was the coronation of Zanubi, the poetlaureat, by Charles IV.

[65] See, in his accurate and amusing biographer, the application of Petrarch and Rome to Benedict XII. in the year 1334 (*Mémoires*, tom. i. p. 261-265), to Clement VI. in 1342 (tom. ii. p. 45-47), and to Urban V. in 1366 (tom. iii. p. 677-691); his praise (p. 711-715) and excuse (p. 771) of the last of these pontiffs. His angry controversy on the respective merits of France and Italy may be found (*Opp.* p. 1068-1085).

[66]

Squalida sed quoniam facies, neglectaque cultu
Cæsaries; multisque malis lassata senectus
Eripuit solitam effigiem: vetus accipe nomen;
Roma vocor.
(*Carm.* l. ii. p. 77.)

He spins this allegory beyond all measure or patience. The epistles to Urban V. in prose are more simple and persuasive (*Senilium*, l. vii. p. 811-827; l. ix. epist. i. p. 844-854).

[67] [*Vinum Bennense*, “Beaune.”]

[68] I have not leisure to expatiate on the legends of St. Bridget or St. Catherine, the last of which might furnish some amusing stories. Their effect on the mind of Gregory XI. is attested by the last solemn words of the dying pope, who admonished the assistants, *ut caverent ab hominibus, sive viris, sive mulieribus, sub specie religionis loquentibus visiones sui capitis, quia per tales ipse seductus, &c.* (*Baluz. Not. ad Vit. Pap. Avenionensium*, tom. i. p. 1223). [St. Bridge was the wife of a great Swedish noble, Ulf Gudmarson. Her Life by Bartholdus de Roma is published in the *Acta Sanctorum*, 8th October, iv. p. 495 *sqq.* Her Revelations have been frequently edited, most recently (*Revel. Selectæ*) by A. Heuser, 1851. There is also an English translation: “*Certaine revelacyons of St. Brigitte*,” by Th. Godfrey (London, no date). The most important monograph is by a Swede, F. Hammerich, and has been done into German by A. Michelsen: *St. Birgitta die nordische Prophetin und Ordensstifterin*, 1872. There is also a Danish monograph by A. Brinkmann (1893); and a French by the Comtesse de Flavigny: *Sainte Brigitte de Suède*, 1892. — There is an immense literature on Catherine of Siena. Chavin de Malan’s *Histoire de Sainte Catherine de Sienne*, 2 vols., 1846, and Augusta T. Drane’s *History of St. Catherine of Siena with her companions* (with a translation of her treatise on Consummate Perfection), 2 vols., 1887, may be mentioned. The letters of the saint have been edited by N. Tommaseo in 4 vols., 1860.]

[69] This predatory expedition is related by Froissart (*Chronique*, tom. i. p. 230), and in the life of du Guesclin (*Collection Générale des Mémoires Historiques*, tom. iv. c. 16, p. 107-113). As early as the year 1361, the court of Avignon had been molested by

similar freebooters, who afterwards passed the Alps (*Mémoires sur Pétrarque*, tom. iii. p. 563-569).

[70] Fleury alleges, from the annals of Odericus Raynaldus, the original treaty which was signed the 21st of December 1376 between Gregory XI. and the Romans (*Hist. Ecclés.* tom. xx. p. 275).

[71] The first crown or regnum (*Ducange, Gloss. Latin.* tom. v. p. 702) on the Episcopal mitre of the popes is ascribed to the gift of Constantine [to Pope Sylvester] or Clovis. The second was added by Boniface VIII. as the emblem, not only of a spiritual, but of a temporal, kingdom. The three states of the church are represented by the triple crown which was introduced by John XXII. or Benedict XII. (*Mémoires sur Pétrarque*, tom. i. p. 258, 259). [The regnum or pointed tiara “originally consisted of white peacock’s feathers, and was later ornamented with precious stones, encircled by a gold rim, and afterwards by three diadems; the whole was surmounted by a carbuncle.” *Gregorovius*, v. p. 8 (where there is a description of the papal coronation). The three diadems are said to have been added by Nicholas I., Boniface VIII., and Urban V. Monograph: Zöpffel, *Die Papstwahlen und die mit ihnen im nächsten Zusammenhang stehenden Ceremonien vom 11 bis 14 Jahrhundert*, 1871.]

[72] Baluze (*Not. ad Pap. Avenion.* tom. i. p. 1194, 1195) produces the original evidence, which attests the threats of the Roman ambassadors, and the resignation of the abbot of Mount Cassin, qui ultro se offerens respondit se civem Romanum esse, et illud velle quod ipsi vellent.

[73] The return of the popes from Avignon to Rome, and their reception by the people, are related in the original Lives of Urban V. and Gregory XI. in Baluze (*Vit. Papparum Avenionensium*, tom. i. p. 363-486) and Muratori (*Script. Rer. Italicarum*, tom. iii. p. i. p. 610-712). In the disputes of the schism, every circumstance was severely though partially scrutinised, more especially in the great inquest which decided the obedience of Castile, and to which Baluze, in his notes, so often and so largely appeals, from a MS. volume in the Harley library (p. 1281, &c.). [See the works of Theodoricus de Niem: *De scismate* (ed. Erler, 1890); *Vitae Pontificum Romanorum a Nicolao IV. usque ad Urbanum V.* with an anonymous continuation to 1418 (in *Eccard, Corpus hist. medii aevi* (i. p. 1461 *sqq.*); *Nemus Unionis* (collection of documents for Gregory XII. and Benedict XIII.) ed. Schard (with the *De scismate*), 1566. Monograph: G. Erler, *Dietrich von Nieheim; sein Leben und seine Schriften*, 1887.]

[74] Can the death of a good man be esteemed a punishment by those who believe in the immortality of the soul? They betray the instability of their faith. Yet, as a mere philosopher, I cannot agree with the Greeks, $\delta\nu\ \acute{\omicron}\iota\ \theta\epsilon\omicron\upsilon\ \eta\iota\lambda\omicron\nu\ \sigma\iota\nu\ \pi\omicron\theta\upsilon\nu\ \sigma\kappa\epsilon\iota\ \nu\acute{\epsilon}\omicron\varsigma$ (*Brunck, Poetæ Gnomici*, p. 231). See in Herodotus (l. i. c. 31) the moral and pleasing tale of the Argive youths.

[75] In the first book of the *Histoire du Concile de Pise*, M. Lenfant has abridged and compared the original narratives of the adherents of Urban and Clement, of the Italians and Germans, the French and Spaniards. The latter appear to be the most

active and loquacious, and every fact and word in the original Lives of Gregory XI. and Clement VII. are supported in the notes of their editor Baluze.

[76] The ordinal numbers of the popes seem to decide the question against Clement VII. and Benedict XIII. who are boldly stigmatised as anti-popes by the Italians, while the French are content with authorities and reasons to plead the cause of doubt and toleration (Baluz. in Præfat.). It is singular, or rather it is not singular, that saints, visions, and miracles should be common to both parties.

[77] Baluze strenuously labours (Not. p. 1271-1280) to justify the pure and pious motives of Charles V., king of France: he refused to hear the arguments of Urban; but were not the Urbanists equally deaf to the reasons of Clement, &c.?

[78] An epistle, or declamation, in the name of Edward III. (Baluz. Vit. Pap. Avenion. tom. i. p. 553) displays the zeal of the English nation against the Clementines. Nor was their zeal confined to words; the bishop of Norwich led a crusade of 60,000 bigots beyond sea (Hume's History, vol. iii. p. 57, 58).

[79] Besides the general historians, the Diaries of Delphinus Gentilis, Peter Antonius, and Stephen Infessura, in the great Collection of Muratori, represent the state and misfortunes of Rome.

[80] It is supposed by Giannone (tom. iii. p. 292) that he styled himself Rex Romæ, a title unknown to the world since the expulsion of Tarquin. But a nearer inspection has justified the reading of Rex Ramæ, of Rama, an obscure kingdom annexed to the crown of Hungary.

[81] The leading and decisive part which France assumed in the schism is stated by Peter du Puis, in a separate history, extracted from authentic records, and inserted in the seventh volume of the last and best edition of his friend Thuanus (tom. xi. p. 110-184).

[82] Of this measure, John Gerson, a stout doctor, was the author or the champion. The proceedings of the university of Paris [of which he was chancellor] and the Gallican church were often prompted by his advice, and are copiously displayed in his theological writings, of which Le Clerc (Bibliothèque Choisie, tom. x. p. 1-78) has given a valuable extract. John Gerson acted an important part in the councils of Pisa and Constance. [The collective works of Gerson were issued several times in the 15th century. The best edition is that of Ellies Du Pin, 1706. Monographs: J. B. Schwab, Johannes Gerson, 1858; A. L. Masson, Jean Gerson, sa vie, son temps, ses œuvres, 1894.]

[83] Leonardus Brunus Aretinus, one of the revivers of classic learning in Italy, who, after serving many years as secretary in the Roman court, retired to the honourable office of chancellor of the republic of Florence (Fabric. Bibliot. medii Ævi, tom. i. p. 290). Lenfant has given the version of this curious epistle (Concile de Pise, tom. i. p. 192-195). [The Letters of Leonardus were edited in eight books by L. Mehns, 1741.]

[84] [Pietro Filargo was a native of Candia. The last Greek Pope was John VII. (elected 705).]

[85] [Theodoric of Niem, *Historia de vita Johannis XXIII.*, in Meibomius, *Ser. rer. Germ. i. p. 5 sqq.* C. Hunger, *Zur Geschichte Papst Johannis, xxiii.* 1876.]

[86] I cannot overlook this great national cause, which was vigorously maintained by the English ambassadors against those of France. The latter contended that Christendom was essentially distributed into the four great nations and votes of Italy, Germany, France, and Spain; and that the lesser kingdoms (such as England, Denmark, Portugal, &c.) were comprehended under one or other of these great divisions. The English asserted that the British islands, of which they were the head, should be considered as a fifth and co-ordinate nation with an equal vote; and every argument of truth or fable was introduced to exalt the dignity of their country. Including England, Scotland, Wales, the four kingdoms of Ireland, and the Orkneys, the British islands are decorated with eight royal crowns, and discriminated by four or five languages, English, Welsh, Cornish, Scotch, Irish, &c. The greater island, from north to south, measures 800 miles, or 40 days' journey; and England alone contains 32 counties, and 52,000 parish churches (a bold account!), besides cathedrals, colleges, priories, and hospitals. They celebrate the mission of St. Joseph of Arimathea, the birth of Constantine, and the legatine powers of the two primates, without forgetting the testimony of Bartholemy de Glanville (1360), who reckons only four Christian kingdoms, 1. of Rome, 2. of Constantinople, 3. of Ireland, which had been transferred to the English monarchs, and 4. of Spain. Our countrymen prevailed in the council, but the victories of Henry V. added much weight to their arguments. The adverse pleadings were found at Constance by Sir Robert Wingfield, ambassador from Henry VIII. to the emperor Maximilian I. and by him printed in 1517, at Louvain. From a Leipsic MS. they are more correctly published in the Collection of Von der Hardt, tom. v.; but I have only seen Lenfant's abstract of these acts (*Concile de Constance*, tom. ii. p. 447, 453, &c.).

[87] The histories of the three successive councils, Pisa, Constance, and Basil, have been written with a tolerable degree of candour, industry, and elegance, by a Protestant minister, M. Lenfant, who retired from France to Berlin. They form six volumes in quarto; and, as Basil is the worst, so Constance is the best, part of the Collection. [See above, vol. xi. p. 253, note 40.]

[88] See the xxviiith Dissertation of the Antiquities of Muratori, and the 1st Instruction of the Science des Médailles of the Père Joubert and the Baron de la Bastie. The Metallic History of Martin V. and his successors has been composed by two monks, Moulinet a Frenchman, and Bonanni an Italian; but I understand that the first part of the series is restored from more recent coins.

[89] Besides the Lives of Eugenius IV. (*Rerum Italic.* tom. iii. p. i. p. 869, and [the Life by Vespasianus Florentinus] tom. xxv. p. 256), the Diaries of Paul Petroni and Stephen Infessura are the best original evidence for the revolt of the Romans against Eugenius IV. The former, who lived at the time and on the spot, speaks the language of a citizen equally afraid of priestly and popular tyranny.

[90] The coronation of Frederic III. is described by Lenfant (Concile de Basle, tom. ii. p. 276-288) from Æneas Sylvius, a spectator and actor in that splendid scene.

[91] The oath of fidelity imposed on the emperor by the pope is recorded and sanctified in the Clementines (l. ii. tit. ix.); and Æneas Sylvius, who objects to this new demand, could not foresee that in a few years he should ascend the throne and imbibe the maxims of Boniface VIII.

[92] Lo senatore di Roma, vestito di brocarto con quella beretta, e con quelle maniche, et ornamenti di pelle, co' quali va alle feste di Testaccio e Nagone, might escape the eye of Æneas Sylvius, but he is viewed with admiration and complacency by the Roman citizen (Diario di Stephano Infessura, p. 1133). [See Gregorovius, v. p. 289 *sqq.*]

[93] See, in the statutes of Rome, the *senator and three judges* (l. i. c. 3-14), the *conservators* (l. i. c. 15-17; l. iii. c. 4), the *caporioni* (l. i. c. 18; l. iii. c. 8), the *secret council* (l. iii. c. 2), the *common council* (l. iii. c. 3). The title of *feuds, defiances, acts of violence, &c.* is spread through many a chapter (c. 14-40) of the second book.

[94] [Urban V. introduced the three Conservators of the Civic Camera — “a civic council with judicial and administrative power whose office endures to the present day,” Gregorovius, v. p. 439. At the same time, Urban abolished the Council of Seven Reformatores, who had been elected in 1358 to advise the Senators, and suppressed the “Banderesi,” the heads of military companies which had been organised in 1356. These Banderesi executed justice (like the Gonfalonieri in Florence), and their power had become very tyrannical. See Gregorovius, *ib.* p. 403.]

[95] *Statuta almæ Urbis Romæ Auctoritate S. D. N. Gregorii XIII. Pont. Max. a Senatu Populoque Rom. reformata et edita. Romæ, 1580, in folio.* The obsolete, repugnant statutes of antiquity were confounded in five books, and Lucas Pætus, a lawyer and antiquarian, was appointed to act as the modern Tribonian. Yet I regret the old code, with the rugged crust of freedom and barbarism.

[96] In my time (1765), and in M. Grosley's (Observations sur l'Italie, tom. ii. p. 361), the senator of Rome was M. Bielke, a noble Swede, and a proselyte to the Catholic faith. The pope's right to appoint the senator and the conservator is implied rather than affirmed in the statutes.

[97] Besides the curious though concise narrative of Machiavel (Istoria Fiorentina, l. vi. Opere, tom. i. p. 210, 211, edit. Londra, 1747, in 4to), the Porcarian conspiracy is related in the Diary of Stephen Infessura (Rer. Ital. tom. iii. p. ii. p. 1134, 1135), and in a separate tract by Leo Baptista Alberti (Rer. Ital. tom. xxv. p. 609-614). It is amusing to compare the style and sentiments of the courtier and citizen. *Facinus profecto quo . . . neque periculo horribilius, neque audaciâ detestabilius, neque crudelitate tetrius, a quoquam perditissimo uspiam excogitatum sit. . . . Perdette la vita quell' huomo da bene, e amatore dello bene e libertà di Roma.* Another source: Petrus de Godis, *Dyalogon de conjuratione Porcaria*, was first published by M. Perlbach in 1879. See also Tommasini, *Documenti relativi a Stefano Porcari*, in the Arch. della

Soc. rom. di storia patria, iii. p. 63 *sqq.* 1879; Sanesi, Stefano Porcari e la sua congiura, 1887.]

[98] The disorders of Rome, which were much inflamed by the partiality of Sixtus IV., are exposed in the diaries of two spectators, Stephen Infessura and an anonymous citizen. See the troubles of the year 1484, and the death of the proto-notary Colonna, in tom. iii. p. ii. p. 1083, 1158.

[99] Est toute la terre de l'église troublée pour cette partialité (des Colonnes et des Ursins), come nous dirions Luce et Grammont, ou en Hollande Houc et Caballan; et quand ce ne seroit ce différend la terre de l'église seroit la plus heureuse habitation pour les sujets, qui soit dans tout le monde (car ils ne payent ni tailes ni guères autres choses), et seroient toujours bien conduits (car toujours les papes sont sages et bien conseillés); mais très souvent en advient de grands et cruels meurtres et pilleries.

[100] By the economy of Sixtus V. the revenue of the ecclesiastical state was raised to two millions and a half of Roman crowns (Vita, tom. ii. p. 291-296); and so regular was the military establishment that in one month Clement VIII. could invade the duchy of Ferrara with three thousand horse and twenty thousand foot (tom. iii. p. 64). Since that time (1597), the papal arms are happily rusted; but the revenue must have gained some nominal increase.

[101] More especially by Guicciardini and Machiavel: in the general history of the former, in the Florentine history, the Prince, and the political discourses of the latter. These, with their worthy successors, Fra Paolo and Davila, were justly esteemed the first historians of modern languages, till, in the present age, Scotland arose to dispute the prize with Italy herself.

[102] In the history of the Gothic siege, I have compared the Barbarians with the subjects of Charles V. (vol. v. p. 250-251): an anticipation which, like that of the Tartar conquests, I indulged with the less scruple, as I could scarcely hope to reach the conclusion of my work.

[103] The ambitious and feeble hostilities of the Caraffa pope, Paul IV., may be seen in Thuanus (l. xvi.-xviii.) and Giannone (tom. iv. p. 149-163). Those Catholic bigots, Philip II. and the duke of Alva, presumed to separate the Roman prince from the vicar of Christ; yet the holy character, which would have sanctified his victory, was decently applied to protect his defeat. [For the Popes of the 16th century, see Ranke, History of the Popes, their Church and State (Eng. tr. by Kelly), 1843.]

[104] This gradual change of manners and expense is admirably explained by Dr. Adam Smith (Wealth of Nations, vol. i. p. 495-504), who proves, perhaps too severely, that the most salutary effects have flowed from the meanest and most selfish causes.

[105] Mr. Hume (Hist. of England, vol. i. p. 389) too hastily concludes that, if the civil and ecclesiastical powers be united in the same person, it is of little moment

whether he be styled prince or prelate, since the temporal character will always predominate.

[106] A Protestant may disdain the unworthy preference of St. Francis or St. Dominic, but he will not rashly condemn the zeal or judgment of Sixtus V. who placed the statues of the apostles St. Peter and St. Paul on the vacant columns of Trajan and Antonine.

[107] A wandering Italian, Gregorio Leti, has given the *Vita di Sisto-Quinto* (Amstel. 1721, 3 vols. in 12mo), a copious and amusing work, but which does not command our absolute confidence. Yet the character of the man, and the principal facts, are supported by the annals of Spondanus and Muratori (1585-1590), and the contemporary history of the great Thuanus (l. lxxxii. c. 1, 2; l. lxxxiv. c. 10; l. c. c. 8). [The source of Leti was a collection of anecdotes, of apocryphal character, entitled *Deti e fatti di papa Sisto V.*, of which the MS. is in the Corsini library at Rome. This discovery was made by Ranke. See his *Sämmtliche Werke*, vol. 39, pp. 59-65 (in Appendix to his *Lives of the Popes*).]

[108] These privileged places, the *quartieri* or *franchises*, were adopted from the Roman nobles by the foreign ministers. Julius II. had once abolished the *abominandum et detestandum franchitiarum hujusmodi nomen*; and after Sixtus V. they again revived. I cannot discern either the justice or magnanimity of Louis XIV. who, in 1687, sent his ambassador, the marquis de Lavardin, to Rome, with an armed force of a thousand officers, guards, and domestics, to maintain this iniquitous claim, and insult Pope Innocent XI. in the heart of his capital (*Vita di Sisto V.* tom. iii. p. 260-278; Muratori, *Annali d'Italia*, tom. xv. p. 494-496; and Voltaire, *Siècle de Louis XIV.* tom. ii. c. 14, p. 58, 59).

[109] This outrage produced a decree, which was inscribed on marble and placed in the Capitol. It is expressed in a style of manly simplicity and freedom: *Si quis, sive privatus, sive magistratum gerens de collocandâ vivo pontifici statuâ mentionem facere ausit, legitimo S. P. Q. R. decreto in perpetuum infamis et publicorum munerum expers esto.* MDXC. mense Augusto (*Vita di Sisto V.* tom. iii. p. 469). I believe that this decree is still observed, and I know that every monarch who deserves a statue should himself impose the prohibition.

[110] The histories of the church, Italy, and Christendom have contributed to the chapter which I now conclude. In the original *Lives of the Popes*, we often discover the city and republic of Rome; and the events of the xivth and xvth centuries are preserved in the rude and domestic chronicles which I have carefully inspected, and shall recapitulate in the order of time.

1. Monaldeschi (Ludovici Boncomitis) *Fragmenta Annalium Roman.* 1328, in the *Scriptores Rerum Italicarum* of Muratori, tom. xii. p. 525. *N.B.* The credit of this fragment is somewhat hurt by a singular interpolation, in which the author relates *his own death* at the age of 115 years. [The work seems to be a forgery; and Labruzzi (*Arch. della Società Romana di storia patria*, ii. p. 281 *sqq.* 1879) ascribes it to Alfonso Ceccarèlli (who was executed in 1583).]

2. *Fragmenta Historiæ Romanæ* (vulgo Thomas. Fortifioccæ), in *Romano Dialecto vulgari* (1327-1354), in Muratori, *Antiquitat. medii Ævi Italiæ*, tom. iii. p. 247-548; the authentic ground-work of the history of Rienzi. [See above, p. 128, note 20.]
3. Delphini (Gentilis) *Diarium Romanum* (1370-1410), in the *Rerum Italicarum*, tom. iii. p. ii. p. 846.
4. Antonii (Petri) *Diarium Rom.* (1404-1417), tom. xxiv. p. 969. [See Savignoni, *Giornale d'Antonio di Pietro dello Schiavo*, in the *Arch. della Società Rom. di. stor. patr.* xiii. p. 295 *sqq.*]
5. Petroni (Pauli) *Miscellanea Historica Romana* (1433-1446), tom. xxiv. p. 1101.
6. Volaterrani (Jacob.) *Diarium Rom.* (1472-1484), tom. xxiii. p. 81.
7. Anonymi *Diarium Urbis Romæ* (1481-1492), tom. iii. p. ii. p. 1069.
8. Infessuræ (Stephani) *Diarium Romanum* (1294, or 1378-1494), tom. iii. p. ii. p. 1109. [New edition by O. Tommasini, 1890.]
9. *Historia Arcana Alexandri VI. sive Excerpta ex Diario Joh. Burcardi*, (1492-1503), edita a Godefr. Guilelm. Leibnizio, Hanover, 1697, in 4to. The large and valuable Journal of Burcard might be completed from the MS. in different libraries of Italy and France (M. de Foncemagne, in the *Mémoires de l'Acad. des Inscript.* tom. xvii. p. 597-606). [Best, and only complete, edition by L. Thuasne, 3 vols. 1883-5.]

Except the last, all these fragments and diaries are inserted in the Collections of Muratori, my guide and master in the history of Italy. His country and the public are indebted to him for the following works on that subject: 1. *Rerum Italicarum Scriptores* (500-1500), *quorum potissima pars nunc primum in lucem prodit*, &c. xxviii. vols. in folio, Milan, 1723-1738, 1751. A volume of chronological and alphabetical tables is still wanting as a key to this great work, which is yet in a disorderly and defective state. [After the lapse of nearly a century and a half this great Collection has been supplied with Chronological Indices by J. Calligaris and others: *Indices Chronologici ad Script. Rer. Ital.* 1885.] 2. *Antiquitates Italiæ medii Ævi*, vi. vols. in folio, Milan, 1738-1743, in lxxv. curious dissertations on the manners, government, religion, &c. of the Italians of the darker ages, with a large supplement of charters, chronicles, &c. [Also published in 17 quarto volumes at Arezzo, 1777-80. Chronological Indexes have been prepared to this work too by Battaglino and Calligaris, 1889, &c.] 3. *Dissertazioni sopra le Antiquità Italiane*, iii. vols. in 4to, Milano, 1751, a free version by the author, which may be quoted with the same confidence as the Latin text of the Antiquities. 4. *Annali d'Italia*, xviii. vols. in octavo, Milan, 1753-1756, a dry, though accurate and useful, abridgment of the history of Italy, from the birth of Christ to the middle of the xviiiith century. 5. *Dell' Antichità Estense ed Italiane*, ii. vols. in folio, Modena, 1717, 1740. In the history of this illustrious race, the parent of our Brunswick kings, the critic is not seduced by the loyalty or gratitude of the subject. In all his works, Muratori proves himself a diligent and laborious writer, who aspires above the prejudices of a Catholic priest. He was born in the year 1672, and died in the year 1750, after passing near sixty years in the libraries of Milan and Modena (Vita del Proposto Ludovico Antonio Muratori, by his nephew and successor, Gian. Francesco Soli Muratori, Venezia, 1756, in 4to). [Several biographies of Muratori have appeared since; e.g. by Reina in 1819; by

Brigidi in 1871. In 1872, the centenary of his birth, were published: Belviglieri, *La vita, le opere, i tempi di L. A. Muratori*; and Roncaglia, *Vita di L. A. Mur.*]

[1] I have already (not. 58, 59, on chap. lxxv.) mentioned the age, character, and writings of Poggius; and particularly noticed the date of this elegant moral lecture on the varieties of fortune. [On the subject of this chapter the following works may be consulted: Gregorovius, *Rome in the Middle Ages* (notices of the fortunes of the ancient monuments are scattered throughout the work; consult Index); Jordan's *Topographie der Stadt Rom im Alterthum*, 1871; O. Richter's article on the Topography of Rome in *Baumeister's Denkmäler*, iii. p. 1436 *sqq.*; J. H. Middleton, *The Remains of Ancient Rome*, 2 vols., 1892; above all, the works of R. Lanciani: *Pagan and Christian Rome*, 1892; *The Ruins and Excavation of Ancient Rome*, 1897.]

[2] *Consedimus in ipsis Tarpeiæ arcis ruinis, pone ingens portæ cujusdam, ut puto, templi, marmoreum limen, plurimasque passim confractas columnas, unde magnâ ex parte prospectus urbis patet* (p. 5).

[3] *Æneid*, viii. 97-369. This ancient picture, so artfully introduced and so exquisitely finished, must have been highly interesting to an inhabitant of Rome; and our early studies allow us to sympathise in the feelings of a Roman.

[4] *Capitolium adeo . . . immutatum ut vineæ in senatorum subsellia successerint, stercorum ac purgamentorum receptaculum factum. Respice ad Palatinum montem . . . vasta rudera . . . cæteros colles perlustra omnia vacua ædificiis, ruinis vineisque oppleta conspicias* (Poggius de *Varietat. Fortunæ*, p. 21).

[5] See Poggius, p. 8-22.

[6] [The column was moved by Paul V. to the church of S. Maria Maggiore.]

[7] [Thermæ Neronianæ et Alexandrinæ, baths built by Nero and enlarged by Alexander Severus, were close to the Stadium (discovered in 1869), south of the Piazza Navona — south-west of the Pantheon.]

[8] [It has been proved only quite recently (by excavations in 1895) that the Baths of Titus and Trajan were distinct; it was not a case of baths built by Titus and restored or improved by Trajan. The Propylæa of the Thermæ of Titus have been found on the north side of the Coliseum; the Baths of Trajan were to the north-east, almost adjoining. See Lanciani, *Ancient Rome*, p. 365-6. On the Aventine there were other large Baths, the Thermæ Decianæ. See Lanciani, *ib.* p. 544-6.]

[9] [An interesting sketch of the history of this arch will be found in Lanciani, *op. cit.* p. 284-6.]

[10] [He also mentions the Arch of Claudius (in the Piazza Sciarra) and the Arch of Lentulus (on the Aventine). Lanciani has shown that an old Church of St. Stephen, which was excavated in the Piazza di Pietra, was built of spoils taken from the triumphal Arch of Claudius and from the Temple of Neptune (in the Piazza di Pietra). Cp. his *Pagan and Christian Rome*, p. 99. Fragments of the Arch of Tiberius at the

foot of the Capitoline have been discovered. Foundations of the Arch of Augustus were found in 1888. Lanciani had shown in 1882 that “this arch had been found and destroyed by the workmen of the fabbrica di S. Pietro between 1540 and 1546 exactly in that place, and that the inscription *Corpus*, vol. vii. no. 872, belonged to it.” Ancient Rome, p. 271.]

[11][See below, p. 200, note 54.]

[12][It is interesting to observe that in the Middle Ages it was usual to ascend the Column of Marcus Aurelius for the sake of the view, by the spiral staircase within, and a fee of admission was charged. See Gregorovius, iii. p. 549.]

[13][Poggio saw on the Capitol a small obelisk which is now in the Villa Mattei. And there was the obelisk in the Vatican Circus, which Sixtus V. removed to the Piazza di S. Pietro, where it now stands. Since then several obelisks have been set up again, e.g., the great red granite obelisk in the Piazza of St. John in the Lateran; the obelisks in the Piazza del Popolo, and the Piazza di Monte Citorio. See Parker’s Twelve Egyptian Obelisks. And cp. above, vol. iii. p. 245, note 48.]

[14][The Mausoleum of Augustus was taken as a stronghold by the Colonnas and destroyed in 1167 when they were banished. It was refortified in 1241, and it was used as a pyre for the body of Rienzi. See Lanciani, Pagan and Christian Rome, p. 177-80. The Soderini family converted it into a hanging garden in 1550. The ancient *ustrinum* or cremation enclosure, and a number of monuments, were found in excavations in 1777.]

[15]Liber de Mirabilibus Romæ, ex Registro Nicolai Cardinalis de Arragoniâ, in Bibliothecâ St. Isidori Armario IV. No. 69. This treatise, with some short but pertinent notes, has been published by Montfaucon (Diarium Italicum, p. 283-301), who thus delivers his own critical opinion: Scriptor xiiimi circiter sæculi, ut ibidem notatur; antiquariæ rei imperitus, et, ut ab illo ævo, nugis et anilibus fabellis refertus: sed quia monumenta quæ iis temporibus Romæ supererant pro modulo recenset, non parum inde lucis mutuabitur qui Romanis antiquitatibus indagandis operam navabit (p. 283). [Mirabilia Romæ, ed. Parthey, 1867; The Marvels of Rome or picture of the Golden City, Eng. tr. by F. M. Nicholls, 1889. The Mirabilia is a 12th century recension of an older guide-book, probably of the 10th century, of which the Graphia aureæ urbis Romæ (publ. in Ozanam’s Documents inédits, p. 155 *sqq.*) is another recension. We have a still older description, of about 900, in the Collection of inscriptions by the Anonymous of Einsiedeln. It is published in Jordan’s Topographie der Stadt Rom im Alterthum, vol. ii. Cp. the accounts of this topographical literature in Jordan, *op. cit.*, and Gregorovius, iii. p. 516 *sqq.*]

[16]The Père Mabillon (Analecta, tom. iv. p. 502) has published an anonymous pilgrim of the ixth century, who, in his visit round the churches and holy places of Rome, touches on several buildings, especially porticoes, which had disappeared before the xiiiith century. [The Anonymous of Einsiedeln, see last note.]

[17] On the Septizonium, see the *Mémoires sur Pétrarque* (tom. i. p. 325), Donatus (p. 338), and Nardini (p. 117, 414). [The existing remains of the Palace of Severus on the Palatine are about sixty yards high. In the eighth century, two fifths of the building in the centre collapsed. The siege of Henry IV. in 1084 (see below, p. 200-1) destroyed many pillars, and in 1257 Brancaleone destroyed the larger extremity. For its use by Sixtus V. see below, p. 197.]

[18] The age of the pyramids is remote and unknown, since Diodorus Siculus (tom. i. l. i. c. 44, p. 72) is unable to decide whether they were constructed 1000 or 3400 years before the clxxxth Olympiad. Sir John Marshman's contracted scale of the Egyptian dynasties would fix them about 2000 years before Christ (*Canon. Chronicus*, p. 47). [Most of the pyramids belong to the 4th millennium The Great Pyramid of Gizeh was the tomb of Khufu (Cheops), the second king of the 4th dynasty said to have flourished in 3969-3908. See Petrie, *History of Egypt*, i. p. 38 *sqq.* For the earlier pyramid of Sneferu, *ib.* p. 32-3; and for the pyramids of the successors of Khufu, and the following dynasties, the same volume *passim.*]

[19] See the speech of Glaucus in the *Iliad* (Z, 146). This natural but melancholy image is familiar to Homer.

[20] The learning and criticism of M. des Vignoles (*Histoire Critique de la République des Lettres*, tom. viii. p. 74-118; ix. p. 172-187) dates the fire of Rome from 64, 19th July, and the subsequent persecution of the Christians from 15th November of the same year.

[21] *Quippe in regiones quatuordecim Roma dividitur, quarum quatuor integræ manebant, tres solo tenuis dejectæ; septem reliquis pauca tectorum vestigia supererant, lacera et semiusta.* Among the old relics that were irreparably lost, Tacitus enumerates the temple of the Moon of Servius Tullius; the fane and altar consecrated by Evander præsentî Herculi; the temple of Jupiter Stator, a vow of Romulus; the palace of Numa; the temple of Vesta, cum Penatibus populi Romani. He then deplures the opes tot victoriis quæsità et Græcarum artium decora . . . multa quæ seniores meminerant, quæ reparari nequibant (*Annal.* xv. 40, 41).

[22] A. U. C. 507, *repentina subversio ipsius Romæ prævenit triumphum Romanorum . . . diversæ ignium aquarumque clades pene absumsere urbem.* Nam Tiberis insolitis auctus imbribus et ultra opinionem, vel diurnitate vel magnitudine redundans, *omnia Romæ ædificia in plana posita delevit.* Diversæ qualitates locorum ad unam convenere pernicem: quoniam et quæ segnior inundatio tenuit madefacta dissolvit, et quæ cursus torrentis invenit impulsa dejecit (*Orosius*, *Hist.* l. iv. c. 11, p. 244, edit. Havercamp). Yet we may observe that it is the plan and study of the Christian apologist to magnify the calamities of the pagan world.

[23]

Vidimus flavum Tiberim retortis
Littore Etrusco violenter undis
Ire dejectum monumenta Regis

Templaque Vestæ.
(Horat. Carm. i. 2.)

If the palace of Numa and temple of Vesta were thrown down in Horace's time, what was consumed of those buildings by Nero's fire could hardly deserve the epithets of *vetustissima* or *incorrupta*.

[24] *Ad coercendas inundationes alveum Tiberis laxavit ac repurgavit, completum olim ruderibus, et ædificiorum prolapsionibus coarctatum* (Suetonius in Augusto, c. 30).

[25] Tacitus (*Annal.* i. 79) reports the petitions of the different towns of Italy to the senate against the measure; and we may applaud the progress of reason. On a similar occasion local interests would undoubtedly be consulted; but an English House of Commons would reject with contempt the arguments of superstition, "that nature had assigned to the rivers their proper course," &c.

[26] See the *Epoques de la Nature* of the eloquent and philosophic Buffon, His picture of Guyana in South America is that of a new and savage land. in which the waters are abandoned to themselves, without being regulated by human industry (p. 212, 561, quarto edition).

[27] In his *Travels in Italy*, Mr. Addison (his works, vol. ii. p. 98, Baskerville's edition) has observed this curious and unquestionable fact.

[28] Yet, in modern times, the Tiber has sometimes damaged the city; and in the years 1530, 1557, 1598, the *Annals of Muratori* record three mischievous and memorable inundations, tom. xiv. p. 268, 429; tom. xv. p. 99, &c.

[29] I take this opportunity of declaring that in the course of twelve years I have forgotten, or renounced, the flight of Odin from Azoph to Sweden, which I never very seriously believed (vol. ii. p. 6-7). The Goths are apparently Germans; but all beyond Cæsar and Tacitus is darkness or fable in the antiquities of Germany.

[30] *History of the Decline*, &c. vol. v. p. 252.

[31] *Ibid.* vol. v. p. 158.

[32] *Ibid.* vol. viii. p. 241-2.

[33] *Ibid.* vol. vii. p. 255.

[34] *Ibid.* vol. v. c. xxviii. p. 80-84.

[35] *Eodem tempore petiit a Phocate principe templum, quod appellant Pantheon, in quo fecit ecclesiam Sanctæ Mariæ semper Virginis, et omnium martyrum; in quâ ecclesiæ princeps multa bona obtulit* (Anastasius vel potius Liber Pontificalis in Bonifacio IV. in *Muratori, Script. Rerum Italicarum*, tom. iii. p. i. p. 135). According to the anonymous writer in *Montfaucon*, the Pantheon had been vowed by Agrippa to

Cybele and Neptune, and was dedicated by Boniface IV. on the kalends of November to the Virgin, *quæ est mater omnium sanctorum* (p. 297, 298). [It is now established that the existing Pantheon was not the work of Agrippa but of Hadrian (120-5). The original building of Agrippa was rectangular. See Lanciani, *Ancient Rome*, p. 476-88. Urban VIII. removed the bronze roof from the portico of the Pantheon. Raphael's coffin and bones were discovered here in 1833.]

[36] Flaminius Vacca (apud Montfaucon, p. 155, 156; his *Memoir* is likewise printed, p. 21, at the end of the *Roma Antica* of Nardini), and several Romans, *doctrinâ graves*, were persuaded that the Goths buried their treasures at Rome, and bequeathed the secret marks *filiis nepotibusque*. He relates some anecdotes to prove that, in his own time, these places were visited and rifled by the Transalpine pilgrims, the heirs of the Gothic conquerors.

[37] *Omnia quæ erant in ære ad ornatum civitatis deposuit: sed et ecclesiam B. Mariæ ad martyres quæ de tegulis æreis cooperta discooperuit* (Anast. in Vitalian. p. 141). The base and sacrilegious Greek had not even the poor pretence of plundering an heathen temple; the Pantheon was already a Catholic church.

[38] For the spoils of Ravenna (*musiva atque marmora*) see the original grant of Pope Hadrian I. to Charlemagne (Codex Carolin. epist. lxxvii. in Muratori, *Script. Ital.* tom. iii. p. ii. p. 223).

[39] I shall quote the authentic testimony of the Saxon poet (887-899), *de Rebus gestis Caroli Magni*, l. v. 437-440, in the *Historians of France*, tom. v. p. 180: —

*Ad quæ marmoreas præstabat Roma columnas,
Quasdam præcipuas pulchra Ravenna dedit.
De tam longinquâ poterit regione vetustas
Illius ornatum Francia ferre tibi.*

And I shall add, from the *Chronicle of Sigebert* (*Historians of France*, tom. v. p. 378), *extruxit etiam Aquisgrani basilicam plurimæ pulchritudinis, ad cujus structuram a Roma et Ravennâ columnas et marmora devehi fecit.* [See above, vol. viii. p. 346.]

[40] I cannot refuse to transcribe a long passage of Petrarch (*Opp.* p. 536, 537, in *Epistolâ hortatoriâ ad Nicolaum Laurentium*), it is so strong and full to the point: *Nec pudor aut pietas continuit quominus impii spoliata Dei templa, occupatas arces, opes publicas, regiones urbis, atque honores magistratuum inter se divisos; (habeant?) quam unâ in re, turbulenti ac seditiosi homines et totius reliquæ vitæ consiliis et rationibus discordes, inhumani fœderis stupendâ societate convenirent, in pontes et mœnia atque immeritos lapides desævirent. Denique post vi vel senio collapsa palatia, quæ quondam ingentes tenuerunt viri, post diruptos arcus triumphales (unde majores horum forsitan corruerunt), de ipsius vetustatis ac propriæ impietatis fragminibus vilem quæstum turpi mercimonio captare non pudit. Itaque nunc, heu dolor! heu scelus indignum! de vestris marmoreis columnis, de liminibus templorum (ad quæ nuper ex orbe toto concursus devotissimus fiebat), de imaginibus sepulchrorum sub quibus patrum vestrorum venerabilis civis (*cinis?*) erat, ut reliquas sileam, desidiosa*

Neapolis adornatur. Sic paullatim ruinæ ipsæ deficiunt. Yet King Robert was the friend of Petrarch.

[41] Yet Charlemagne washed and swam at Aix la Chapelle with an hundred of his courtiers (Eginhart, c. 22, p. 108, 109); and Muratori describes, as late as the year 814, the public baths which were built at Spoleto in Italy (Annali, tom. vi. p. 416).

[42] See the Annals of Italy, 988. For this and the preceding fact, Muratori himself is indebted to the Benedictine history of Père Mabillon.

[43] Vita di Sisto Quinto, da Gregorio Leti, tom. iii. p. 50.

[44] Porticus ædis Concordiæ, quam cum primum ad urbem accessi vidi fere integram opere marmoreo admodum specioso: Romani post modum ad calcem ædem totam et porticus partem disiectis columnis sunt demoliti (p. 12). The temple of Concord was therefore *not* destroyed by a sedition in the xiiiith century, as I have read in a MS. treatise del' Governo civile de Rome, lent me formerly at Rome, and ascribed (I believe falsely) to the celebrated Gravina. Poggius likewise affirms that the sepulchre of Cæcilia Metella was burnt for lime (p. 19, 20).

[45] Composed by Æneas Sylvius, afterwards Pope Pius II. and published by Mabillon from a MS. of the Queen of Sweden (Musæum Italicum, tom. i. p. 97): —

Oblectat me, Roma, tuas spectare ruinas:
Ex cujus lapsu gloria prisca patet.
Sed tuus hic populus muris defossa vetustis
Calcis in obsequium marmora dura coquit.
Impia tercentum si sic gens egerit annos,
Nullum hinc indicium nobilitatis erit.

[46] Vagabamur pariter in illâ urbe tam magnâ; quæ, cum propter spatium vacua videretur, populum habet immensum (Opp. p. 605; Epist. Familiars, ii. 14).

[47] These states of the population of Rome, at different periods, are derived from an ingenious treatise of the physician Lancisi, de Romani Cœli Qualitatibus (p. 122). [Cp. above, p. 135, note 29. The population at beginning of the 16th century was 85,000; in 1663, it was 105,433. Gregorovius, *op. cit.* vi. p. 731.]

[48] All the facts that relate to the towers at Rome, and in other free cities of Italy, may be found in the laborious and entertaining compilation of Muratori, Antiquitates Italiæ mediæ Ævi, dissertat. xxvi. (tom. ii. p. 493-496, of the Latin, tom. i. p. 446, of the Italian, work).

[49] [Thirteen regions in the 14th century. Their names and armorial bearings in Gregorovius, vi. p. 727-8.]

[50] As for instance, Templum Jani nunc dicitur, turris Centii Frangapanis; et sane Jano impositæ turris lateritiæ conspicua hodieque vestigia supersunt (Montfaucon, Diarium Italicum, p. 186). The anonymous writer (p. 285) enumerates, arcus Titi,

turris Cartularia; arcus Julii Cæsaris et Senatorum, turres de Bratis; arcus Antonini, turris de Cosectis, &c. [There is an account of these towers and fortresses in Gregorovius, v. p. 657 *sqq.*]

[51] Hadriani molem . . . magnâ ex parte Romanorum injuria . . . disturbavit: quod certe funditus evertissent, si eorum manibus pervia, absumptis grandibus saxis, reliqua moles exstitisset (Poggius de Varietate Fortunæ, p. 12). [In 1379, the mausoleum of Hadrian, which held out for Pope Clement, was destroyed by the Romans. It was “pulled down to the central part which encloses the vault” (Gregorovius, vi. 516). The ruins lay for about twenty years till it was restored by Boniface IX. 1398, with a tower. In the 14th century there was a covered passage connecting St. Angelo with the Vatican.]

[52] Against the emperor Henry IV. (Muratori, Annali d’Italia, tom. ix. p. 147). [See above, p. 187, note 17.]

[53] I must copy an important passage of Montfaucon: Turris ingens rotunda . . . Cæciliæ Metellæ . . . sepulchrum erat, cujus muri tam solidi, ut spatium per quam minimum intus vacuum supersit: et *Torre di Bove* [or *Capo di Bove*] dicitur, a boum capitibus muro inscriptis. Huic sequiori ævo, tempore intestinorum bellorum, ceu urbecula adjuncta fuit, cujus mœnia et turres etiamnum visuntur; ita ut sepulchrum Metellæ quasi arx oppiduli fuerit. Ferventibus in urbe partibus, cum Ursini atque Columnenses mutuis cladibus perniciem inferrent civitati, in utriusve partis ditionem cederet magni momenti erat (p. 142). [The sepulchre of Caecilia Metella still stands, a conspicuous object on the Appian Way.]

[54] See the testimonies of Donatus, Nardini, and Montfaucon. In the Savelli palace, the remains of the theatre of Marcellus are still great and conspicuous. [The theatre of Marcellus, towards end of 11th century, was converted into a fortress by the Pierleoni. In 1712 it passed into the hands of the Orsini. “The section of the outside shell visible at present, a magnificent ruin in outline and colour, is buried 15 feet in modern soil and supports the Orsini palace erected upon its stage and ranges of seats. What stands above ground of the lower or Doric arcades is rented by the Prince for the most squalid and ignoble class of shops.” Lanciani, *Ancient Rome*, p. 401. The Theatre of Balbus became the fortress of the Cenci.]

[55] James, cardinal of St. George, ad velum aureum, in his metrical life of Pope Celestin V. (Muratori, *Script. Ital.* tom. i. p. iii. p. 621; l. i. c. 1, ver. 132, &c.).

Hoc dixisse sat est, Romam caruisse Senatu
Mensibus exactis heu sex; belloque vocatum (*vocatos*)
In scelus, in socios fraternaue vulnera patres:
Tormentis jecisse viros immania saxa;
Perfodisse domus trabibus, fecisse ruinas
Ignibus; incensas turres, obscuraque fumo
Lumina vicino, quo sit spoliata supellex.

[56] Muratori (Dissertazione sopra le Antiquità Italiane, tom. i. p. 427-431) finds that stone bullets, of two or three hundred pounds weight, were not uncommon; and they are sometimes computed at xii. or xviii. *cantari* of Genoa, each *cantaro* weighing 150 pounds.

[57] The vith law of the Visconti prohibits this common and mischievous practice; and strictly enjoins that the houses of banished citizens should be preserved pro communi utilitate (Gualvaneus de la Flamma, in Muratori, Script. Rerum Italicarum, tom. xii. p. 1041).

[58] Petrarch thus addresses his friend, who, with shame and tears, had shown him the *mœnia*, *laceræ specimen miserabile Romæ*, and declared his own intention of restoring them (Carmina Latina, l. ii. epist. Paulo Annibalensi, xii. p. 97, 98): —

Nec te parva manet servatis fama ruinis
Quanta quod integræ fuit olim gloria Romæ
Reliquiæ testantur adhuc; quas longior ætas
Frangere non valuit; non vis aut ira cruenti
Hostis, ab egregiis franguntur civibus, heu! heu!
. . . Quod *ille* nequivit (*Hannibal*)
Perficit hic aries. . . .

[59] The fourth part of the Verona Illustrata of the Marquis Maffei professedly treats of amphitheatres, particularly those of Rome and Verona, of their dimensions, wooden galleries, &c. It is from magnitude that he derives the name of *Colosseum*, or *Coliseum*: since the same appellation was applied to the amphitheatre of Capua, without the aid of a colossal statue; since that of Nero was erected in the court (*in atrio*) of his palace, and not in the Coliseum (p. iv. p. 15-19; l. i. c. 4).

[60] Joseph Maria Suarés, a learned bishop, and the author of an history of Præneste, has composed a separate dissertation on the seven or eight probable causes of these holes, which has been since reprinted in the Roman Thesaurus of Sallengre. Montfaucon (Diarium, p. 233) pronounces the rapine of the Barbarians to be the unam germanamque causam foraminum. [The travertine blocks were connected by iron clamps, run with lead; and the holes, as the author says, are due to the removal of these clamps in the Middle Ages. Cp. Middleton, Remains of Ancient Rome, ii. 87 *note*.]

[61] Donatus, Roma Vetus et Nova, p. 285.

[62] Quamdiu stabit Colyseus, stabit et Roma; quando cadet Colyseus, cadet Roma; quando cadet Roma, cadet et mundus (Beda in Excerptis seu Collectaneis apud Ducange Glossar. med. et infimæ Latinitatis, tom. ii. p. 407, edit. Basil). This saying must be ascribed to the Anglo-Saxon pilgrims who visited Rome before the year 735, the era of Bede's death; for I do not believe that our venerable monk ever passed the sea.

[63] I cannot recover, in Muratori's original Lives of the Popes (Script. Rerum Italicarum, tom. iii. p. i.), the passage that attests this hostile partition, which must be applied to the end of the xith or the beginning of the xiith century.

[64] Although the structure of the Circus Agonalis be destroyed, it still retains its form and name (Agona, [in Agona] Nagona, Navona): and the interior space affords a sufficient level for the purpose of racing. But the Monte Testaceo, that strange pile of broken pottery, seems only adapted for the annual practice of hurling from top to bottom some waggon-loads of live hogs for the diversion of the populace (Statuta Urbis Romæ, p. 186).

[65] See the Statuta Urbis Romæ, l. iii. c. 87, 88, 89, p. 185, 186. I have already given an idea of this municipal code. The races of Nagona and Monte Testaceo are likewise mentioned in the Diary of Peter Antonius, from 1404 to 1417 (Muratori, Script. Rerum Italicarum, tom. xxiv. p. 1124).

[66] The *Pallium*, which Menage so foolishly derives from *Palmarium*, is an extension of the idea and the words from the robe or cloak to the materials, and from thence to their application as a prize (Muratori, dissert. xxxiii.).

[67] For these expenses, the Jews of Rome paid each year 1130 florins, of which the odd thirty represented the pieces of silver for which Judas had betrayed his master to their ancestors. There was a foot-race of Jewish as well as of Christian youths (Statuta Urbis, ibidem).

[68] This extraordinary bull-feast in the Coliseum is described, from tradition rather than memory, by Ludovico Buonconte Monaldesco, in the most ancient fragments of Roman annals (Muratori, Script. Rerum Italicarum, tom. xii. p. 535, 536); and, however fanciful they may seem, they are deeply marked with the colours of truth and nature.

[69] Muratori has given a separate dissertation (the xxixth) to the games of the Italians in the middle ages.

[70] In a concise but instructive memoir, the Abbé Barthélemy (Mémoires de l'Académie des Inscriptions, tom. xxviii. p. 585) has mentioned this agreement of the factions of the xivth century de Tiburtino faciendo in the Coliseum, from an original act in the archives of Rome.

[71] Coliseum . . . ob stultitiam Romanorum *majori ex parte* ad calcem deletum, says the indignant Poggius (p. 17): but his expression, too strong for the present age, must be very tenderly applied to the xvth century. [It may be inferred with tolerable certainty that the chief injury which the shell of the Coliseum sustained, the falling of the whole western half towards the Cælian Hill, happened in the great earthquake of 1348. These ruins were then freely used as a quarry. Cp. Lanciani, *op. cit.* p. 395-6. In 1386 the senate and people gave one third of the Coliseum to the Compagnia del Salvatore ad Sancta Sanctorum.]

[72] Of the Olivetan monks. Montfaucon (p. 142) affirms this fact from the memorials of Flaminius Vacca (No. 72). They still hoped, on some future occasion, to revive and vindicate their grant.

[73] After measuring the *priscus amphitheatrici gyros*, Montfaucon (p. 142) only adds that it was entire under Paul III.; *tacendo clamat*. Muratori (*Annali d'Italia*, tom. xiv. p. 371) more freely reports the guilt of the Farnese Pope and the indignation of the Roman people. Against the nephews of Urban VIII. I have no other evidence than the vulgar saying, “*Quod non fecerunt Barbari, fecere Barbarini*,” which was perhaps suggested by the resemblance of the words. [The spelling *Barbarini* here is intentional and should not be changed.]

[74] As an antiquarian and a priest, Montfaucon thus deprecates the ruin of the Coliseum: *Quod si non suo merito atque pulchritudine dignum fuisset quod improbas arceret manus, indigna res utique in locum tot martyrum cruore sacrum tantopere sævitum esse.*

[75] Yet the Statutes of Rome (l. iii. c. 81, p. 182) impose a fine of 500 *aurei* on whosoever shall demolish any ancient edifice, *ne ruinis civitas deformetur, et ut antiqua ædificia decorem urbis perpetuo representent.*

[76] In his first visit to Rome (1337; see *Mémoires sur Pétrarque*, tom. i. p. 322, &c.), Petrarch is struck mute *miraculo rerum tantarum, et stuporis mole obrutus*. . . . *Præsentia vero, mirum dictu, nihil imminuit: vere major fuit Roma majoresque sunt reliquæ quam rebar. Jam non orbem ab hæc urbe domitum, sed tam sero domitum, miror* (Opp. p. 605; *Familiares*, ii. 14; *Joanni Columnæ*).

[77] He excepts and praises the *rare* knowledge of John Colonna. *Qui enim hodie magis ignari rerum Romanarum, quam Romani cives? Invitus dico, nusquam minus Roma cognoscitur quam Romæ.*

[78] After the description of the Capitol, he adds, *statuæ erant quot sunt mundi provinciæ; et habebat quælibet tintinnabulum ad collum. Et erant ita per magicam artem dispositæ, ut quando aliqua regio Romano Imperio rebellis erat, statim imago illius provinciæ vertebat se contra illam; unde tintinnabulum resonabat quod pendeat ad collum; tuncque vates Capitolii qui erant custodes senatui, &c.* He mentions an example of the Saxons and Suevi, who, after they had been subdued by Agrippa, again rebelled; tintinnabulum sonuit; sacerdos qui erat in speculo in hebdomadâ senatoribus nuntiavit; Agrippa marched back and reduced the — Persians (Anonym. in Montfaucon, p. 297, 298).

[79] The same writer affirms that Virgil captus a Romanis invisibiliter exiit ivitque Neapolem. A Roman magician, in the xith century, is introduced by William of Malmesbury (*de Gestis Regum Anglorum*, l. ii. p. 86); and in the time of Flaminius Vacca (No. 81, 103) it was the vulgar belief that the strangers (the *Goths*) invoked the demons for the discovery of hidden treasures.

[80] Anonym. p. 289. Montfaucon (p. 191) justly observes that, if Alexander be represented, these statues cannot be the work of Phidias (Olympiad lxxxiii.), or Praxiteles (Olympiad civ.), who lived before that conqueror (Plin. Hist. Natur. xxxiv. 19).

[81] William of Malmesbury (l. ii. p. 86, 87) relates a marvellous discovery (1046) of Pallas, the son of Evander, who had been slain by Turnus: the perpetual light in his sepulchre, a Latin epitaph, the corpse, yet entire, of a young giant, the enormous wound in his breast (*pectus perforat ingens*), &c. If this fable rests on the slightest foundation, we may pity the bodies, as well as the statues, that were exposed to the air in a Barbarous age.

[82] *Prope porticum Minervæ, statua est recubantis, cujus caput integrâ effigie tantæ magnitudinis, ut signa omnia excedat. Quidam ad plantandas arbores scrobes faciens detexit. Ad hoc visendum cum plures in dies magis concurrerent, strepitum adeuntium fastidiumque pertæsus, horti patronus congestâ humo texit* (Poggius de Varietate Fortunæ, p. 12).

[83] See the Memorials of Flaminius Vacca, No. 57, p. 11, 12, at the end of the *Roma Antica* of Nardini (1704, in 4to).

[84] In the year 1709, the inhabitants of Rome (without including eight or ten thousand Jews) amounted to 138,568 souls (Labat, *Voyages en Espagne et en Italie*, tom. iii. p. 217, 218). In 1740 they had increased to 146,080; and in 1765, I left them, without the Jews, 161,899. I am ignorant whether they have since continued in a progressive state.

[85] The Père Montfaucon distributes his own observations into twenty days, he should have styled them weeks, or months, of his visits to the different parts of the city (*Diarium Italicum*, c. 8-20, p. 104-301). That learned Benedictine reviews the topographers of ancient Rome; the first efforts of Blondus, Fulvius, Martianus, and Faunus, the superior labours of Pyrrhus Ligorius, had his learning been equal to his labours; the writings of Onuphrius Panvinius, *qui omnes obscuravit*, and the recent but imperfect books of Donatus and Nardini Yet Montfaucon still sighs for a more complete plan and description of the old city, which must be attained by the three following methods: 1. The measurement of the space and intervals of the ruins. 2. The study of inscriptions and the places where they were found. 3. The investigation of all the acts, charters, diaries of the middle ages, which name any spot or building of Rome. The laborious work, such as Montfaucon desired, must be promoted by princely or public munificence; but the great modern plan of Nolli (1748) would furnish a solid and accurate basis for the ancient topography of Rome. [We have now Lanciani's great plan in forty-six sheets: *Forma Urbis Romæ* (published by the Academy of the Lincei). For excavations in recent times see especially the series of the *Bullettino della Commissione archeologica comunale di Roma*, 1872 *et sqq.*; *Notizie degli Scavi*, 1876 *et sqq.*; *Mittheilungen of the German archæol. Institute, Römische Abtheilung*, 1886 *et sqq.*]

[1] There is a good analysis of the contents in Ellissen's *Analekten*, vol. iii., Appendix, p. 84 *sqq.*