

of Valois in 1330, and in which are discussed the various ways by which an army might be conducted to the Holy Land, how the Byzantine Empire might be reconquered by the Latins, and its church subjected to Rome, how the Turks might be subdued, &c. Various passages quoted by Quétif from this work show that the author was in Persia already in 1308, and had more than twenty-four years' experience of residence among the infidels; that he had been a great labourer in the reconciliation of the Armenians to Rome; that he had seen armies of almost all the nations of the east go forth to war; that he had visited an island of the Indian sea, which appears to have been Socotra;¹ and that he had been present with Don Martin Zacharia, the Genoese Captain of Chios, in some of his victories over the Turks.² The rank of the author as Archbishop in the East is gathered by Quétif from the records of the French council, in which the proposals made in this work were discussed, vii Kal. August. 1330.

D'Avezac indeed says that the work in question was written by Fr. Burchard, the author of a celebrated description of the Holy Land, and informs us that this is stated in a French translation of the work, executed for the Duke of Burgundy in 1457, as well as in the catalogue of the Colbert MSS. drawn up by Baluze in the end of the seventeenth century. But there is certainly some mistake here, as Burchard or Brocard the Dominican, who wrote the *Descriptio Terræ Sanctæ*, went to the Holy Land in 1232, a century before the date to which the *Directorium* described by Quétif most assuredly belongs. It is curious that so accurate and accomplished a writer as M. D'Avezac should have overlooked this.

¹ See *supra*, p. 168.

² See *Jordanus*, p. 56, and additional notes to *Jordanus*, *infra*.