

stantinople, and stopped at Pera till the feast of St. John Baptist.¹ We had no idle time of it however, for we were engaged in a most weighty controversy with the Patriarch of the Greeks and their whole Council in the palace of St. Sophia. And there God wrought in us a new miracle, giving us a mouth and wisdom which they were not able to resist; for they were constrained to confess that they must needs be schismatics, and had no plea to urge against their own condemnation except the intolerable arrogance of the Roman prelates.²

Thence we sailed across the Black Sea, and in eight days arrived at Caffa, where there are Christians of many sects. From that place we went on to the first Emperor of the Tartars, Usbec, and laid before him the letters which we bore,³ with certain pieces of cloth, a great war-horse, some strong liquor,⁴ and the Pope's presents. And after the

¹ 24th June 1339.

² Five years before this two bishops had come from Rome to argue the point with the Patriarch. The latter was in great trouble, for the public mind was excited on the matter, and he was himself "unaccustomed to public speaking," whilst he knew most of his bishops to be grossly ignorant and incapable. (*Nicephori Gregoriæ Hist. Byzant.*, x, 8). No wonder that Marignolli carried all before him with antagonists so painted by their own friends.

Mandeville relates how, to Pope John XXII's invitations to come under his authority, the Greeks "sent back divers answers, amongst others saying thus: 'We believe well that thy power is great upon thy subjects. We may not suffer thy great pride. We are not in purpose to fulfil thy great covetousness. The Lord be with thee; for our Lord is with us. Farewell! And no other answer might he have of them.'" (P. 136.) Many efforts were made to unite the churches from the time of Michael Palæologus, whose ambassador at the Council of Lyons in 1274 acknowledged the Pope's supremacy, to the time of John Palæologus, who in 1438 made a like acknowledgment. But these acts were never accepted by the Greek Church or people.

³ The legates had letters from the Pope for Uzbek himself, for his eldest son Tanibek, and to a certain Franciscan, Elias the Hungarian, who was in favour with the latter. (See *Wadding* as before; and *Append. to Mosheim*, Nos. 81, 85, 86.)

⁴ The word in Dobner is *Cytiacam*, which I can trace nowhere. That editor's note is: "Seu *zythiacam*, i.e., liquorem causticum, vulgo *rosoglio*,"