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TO

GENERAL LEMAN
DEFENDER OF LIÉGE

THIS EDITION OF A FAMOUS WORK WHICH LINKS
OLD ENGLAND WITH THE CITY OF LIÉGE
IS FITTINGLY AND GRATEFULLY
DEDICATED
PREFACE.

The introduction and notes, in which the reasons for re-editing the Cotton MS. of Mandeville with hardly any emendations will be fully stated, are reserved for a later volume. For the present, it may be stated that the editor's choice lay between two principal manuscripts, the Cotton MS., first edited in 1725 and since then frequently reprinted from that edition, and the Egerton MS., edited with full commentary for the Roxburghe Club by Sir George Warner (1889). Imperfect as the Cotton version is, it adheres very closely to the French original, as represented in Sir George Warner's Anglo-French text, and in two Brussels MSS. copied by the present editor. Its mistakes are to a great extent due to the anonymous English translator. They exemplify the way in which the growth of literary Middle English was influenced by French phraseology, and they are traceable to three main causes: (1) the original French book, and a fortiori its Englisher, is quite inaccurate in its geography; (2) the Englisher followed a faulty manuscript; (3) he was very imperfectly acquainted with its language, and very slipshod in his grammar. On the whole, his method was that of a schoolboy, who follows his author literally, without much attention to sense or idiom.

For these reasons, the task of distinguishing between original mistakes, which an editor has no right to remove, and the copyist's scribal blunders has been found a delicate one, and no attempt has been made to produce a correct or faked text. The punctuation is the editor's. An account of the origin of Mandeville is to be found in the Quarterly Review, April, 1917.

P. H.
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F OR als moche as the lond beyonde the see pat is to 
seye the holy lond pat men callen the lond of pro-
myssioune or of beheste passyngne aH opere londes it is the 
most worthi lond most excellent and lady t soureyn of aH 
opere londes t is blessed t halewed of the precyous body 
t blood of ourc lord jhau crist; in the whiche land it 
lykede him to take flesch t blood of the virgyne Marie to 
enyrone pat holy lond with his blessede feet; And pere 
he wolde of his blessedness enounbre him in the seyd 
blessed t gloriousse virgine Marie t become man t worche 
many myracles and preche and teche the feyth t the 
lawe of crystene men vnto his children. And pere it 
lykede him to suffre many repreuynes es and scornes for 
vs And he pat was kyng of heuene of eyr of eurhe 
of see t of aH thinges pat ben contayned in hem wolde 
anly only be cleped kyng of pat lond whan he seyde: 
Rex sum Iudeorum: pat is to seyne: I am kyng of Jewes. 
And pat lond he chees before aH oper londes as the beste 
t most worthi lond t the most vertuouse lond of aH the 
world. For it is the herte and the myddes of all the 
world, Wyntnessyng the philosophere pat seyth thus: 
VIRTUS RERUM IN MEDIO CONSISTIT that is to seye: the 
verteue of thinges is in the myddes. And in pat lond he 
wolde lede his lyf t suffre passioune t deth of jewes for vs 
for to bye t to delyuere vs from peynes of helle And 
from deth withouten ende, the whiche was ordeynd for vs 
for the synne of oure formere fader Adam t for oure 
owne synnes also. For as for himselfe he hadde non 
euyH deservyd for he thoughte neuer euyH ne did euyH.

MANDEVILLE.
And he \textit{pat} was kyng of glorie \textit{t} of ioye myghte best in that place suffre deth because he ches in \textit{pat} lond rathere \textit{pan} in ony othere \textit{pere} to suffre his passioune \textit{t} his deth. For he \textit{pat} wil pupplisiche ony thing to make it openly knownen he wil make it to ben cryed \textit{t} pronounced in the myddel place of a town so \textit{pat} the thing \textit{pat} is proclaimed \textit{t} pronounced may euenly streche to \textit{aH} parties. Right so he \textit{pat} was formyour of \textit{aH} the world wolde suffre for vs at \textit{ierusalem} \textit{pat} is the myddes of the world to \textit{pat} ende \textit{t} entent \textit{pat} his passioune \textit{t} his deth \textit{pat} was pupplischt \textit{pere} myghte ben knownen euenly to \textit{aH} the parties of the world. See now how dere he boughte man \textit{12 pat} he made after his owne ymage \textit{t} how dere he azen-boght vs for the grete loue \textit{pat} he hadde to vs \textit{t} we neuere desered it to him. For more \textit{precyous} catch\textit{H} ne gretter raunsoun ne myghte he put for vs \textit{pan} his blessede body \textit{16 his} precious blood \textit{t} his holy lyf \textit{pat} he thrallfed for vs \textit{t} \textit{aH} he ooffred for vs \textit{pat} neuere did synne. Dere god, what loue hadde he to vs his subiettes whan he \textit{pat} neuere trespassed wolde for trespassours suffre deth! Right wel \textit{20 aughte} vs for to loue \textit{t} worscipe to drede \textit{t} serue such a lord and to worschipe \textit{t} preye such an holy lond \textit{pat} brought forth such fruyt porgh the whiche every man is saued but it be his owne deaute. Wel may \textit{pat} lond be \textit{24 called} \textit{t} delectable \textit{t} a fructuouse lond \textit{pat} was bebledd \textit{t} moysted with the precyous blode of our lord jhesu crist, the whiche is the same lond \textit{pat} our lond behighte vs in heritage. And in \textit{pat} lond he wolde dye as seised for to \textit{28 love} it to vs his children. Wherfore every gode cristene man \textit{pat} is of powere \textit{t} hath whereof scholde peynen him with \textit{aH} his strengthe for to conquire our right heritage \textit{t} chacen out \textit{aH} the mysbeleemyngynge men. For wee ben \textit{32 eclep} cristene men after crist our lond fader And zif wee be right children of crist we oughte for to chalenge the heritage \textit{pat} our lond fader laste vs \textit{t} do it out of behene mennes hondes. But now pryde couetysse \textit{t} enyve han so \textit{36 enlawned} the herties of lordes of the world \textit{pat} pei are
more besy for to disherite here neyghbores more þan for to chalenge or to conquer here right heritage before seyd. And the comōn peple þat wolde putte here bodyes þere eath for to conquer oure heritage þei may not don it withouten the lorde. For a semble of peple withouten a cheuenteyn or a chief lord is as a flock of sheepe withouten a schepperde the which departeth þ desparpleth þ wyten neuer whider to go. But wolde god þat the temporel lorde þ alle worldlyl lorde were at gode acord þ with the comoun peple wolde taken this holy viage ouer the see þanne I trowe wel þat within a lityl tyme oure right heritage before seyd scholde be reconsyled þ put in the hondes of the right heires of jhesu crist. And for als moche as it is longe tyme passed þat þer was no generall passage ne vyage ouer the see þ many men desiren for to 16 speke of the holy londe þ han þere of gret solace þ conforte, I John Maundevylle knyght aþ be it I be not worthi þat was born in England, in the town of seynt Albones þ passed the see in the see of oure lord jhesu crist Miþ ccc þ xxij. in the day of seynt MicheH þ hiderto have ben longe tyme ouer the see þ haue seyn þ gon þorgh manye dyuerse londes þ manye prowynce þ kyngdomes þ jles And haue passed þorghout Turkye Ermonye 24 the lityþ þ the grete þorgh Tartarye Surrye Arabye Egypt þe high þ þe lowe þorði lybye Calde þ a gret partie of Ethiope þorgh Amazoyne Inde þe lasse þ þe more a gret partie þ thorgh out manye otther þ jles þat ben 28 abouten Inde where dwellen manye dyuerse folk þ of dyuerse maneres þ lawes and of dyuerse schappes of men Of whiche londes þ jles I schaþ speke more pleyly þere after And I schaþ devise þou sum partie of thinges þat þere ben 32 þhan tyme schaþ þen after þat may best come to my mynde. And specyally for hem þat wyl þ are in purpos for to visite the holy citee of Jerusaleyn þ the holy places þat are þercaboute. And I schaþ teþþ þe weye þat þei schaþH 36 holden thider For I haue often tymes passed þ ryden þat way with gode companye of manye lorde, god be thonked. and envions, and the commoners want leaders.

If all would only agree, we should soon regain our inheritance.

As it is some time since the last Crusade, I, John Maundevylle, who have travelled far and wide, will tell you of some of the things that I have seen. [I fol. 36] To intending pilgrims I will toll the way.
I have translated this book for the benefit of gentlemen unacquainted with the Latin tongue.

For any mistakes in it I ask forgiveness.

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And see schuH vndistondu pat I haue put this boke out of latyn in to frensch t translated it azen out of frensch in to Englyssch pat every man of my nacioum may vnnder- stonde it. But lordes t knyghtes t othere noble t worthi men pat conne not latyn but lityH t han ben be3onde the see knowen t vnderstonden 3if I seye trouthe or non. And 3if I 1err in denisyngc for for3etyngc or eH pat pei mowe redresse it t amende it. For thinges passed out of 8 longe tyme from a mannes mynde or from his syght turnen some in to for3etyngc because pat mynde of man ne may not ben comprehended nc with holden for the freeltee of mankynde.

Ch. I. TO TECIE 3OU THE WEYE OUT OF ENGLOND TO COSTANTYNOLBE.

I N the name of god glorious t allmyghty he pat wil passe ouer the see t come to londe after the contree pat he cometh fro manye of hem comen to on ende. But troweth not pat I wil teH 3ou aH the townes t cytees t 16 castelles pat men schuH go by for pan scholde I make to longe a tale But aH only summe contrees t most prin-cypal stedes pat men schuH gone porgh to gon the righte way. First 3if a man come from the west syde of the 20 world as Engelond Ireldon Wales Skotlond or Norweye he may 3if pat he Wolfe go porgh Almayne t porgli the kyngdom of hungarye pat marcheth to the lond of Polayne t to the lond of Pannonye t so to Slesie. And 24 the kyng of hungarie is a gret lord and a myghty t holdeth grete lordschippes t meche lond in his hond. For he holdeth the kyndom of hungarie Solanonye t of Comanye a gret part t of Bulgarie pat men depen the 28 lond of Bougiours t of the reme of Roussye a gret partie where of he hath made a Duche pat lasteth vnto the lond of Nuilan t marcheth to Pruyssse. And men gon porgh the lond of this lord porgh a cytee pat is cleept 32 Cypron t by the casteH of Neisesburghi t be the euyH
town \textit{pat sytt} toward the end of hungarye And \textit{perere} passe men the ryuer of Danube. This ryuere of Danube is a futt greet ryuer \textit{t} it goth in to Almayne under the 4 hilles of lombardy and it receyueth in to him. And it renneth porgh hungarie \textit{t} porgh Greece \textit{t} porgh Trachie \textit{t} it entreth in to the see. toward the Est so rudely \textit{t} so scharpely \textit{pat} the water of the see is fressch \textit{t} holdeth his sweetnes \textit{xx.} myle within the see. And after gon men to Belgraue \textit{t} entreen into the lord of Bourgres \textit{t} \textit{perere} passe men a brigge of ston \textit{pat} is vpon the ryuer of Marrok \textit{t} men passen porgh the lord of Pyncemarcz \textit{t} komen to Greece to the cytee of Nye and to the cytee of fynepape \textit{t} after to the cytee of Dandrenoble \textit{t} after to Constantynoble \textit{pat} was wont to be clept Bezanx. And \textit{perere} dwelleth comunely the emperour of Greece. And \textit{perere} is the most fayr chirche \textit{t} the most noble of al\textit{h} the world \textit{t} it is of seynt Sophie. And before \textit{pat} chirche is the ymage of Justynyan the emperour covered with gold. And he sytt vpon an hors yrrowned \textit{t} and he was wont to holde a round apph of gold in his hond but it is fallen out \textit{percof}. And men seyn \textit{perere} \textit{pat} it is a tokene \textit{pat} the Emperour hath ylost a greet partie of his lordes \textit{t} of his lordschipes. For he was wont to ben emperour of Romanie \textit{t} of Greece of al\textit{h} Asye the lesse \textit{t} of the lord of Surrye of the lord of Judee, in the whiche is Jerusalem \textit{t} of the lord of Egypt of Perceye of Arabye. But he hath lost al\textit{h} but Greece \textit{t} \textit{pat} lord he holt al\textit{h} only. And men wolden many tymes put the apph into the ymages hond a\textit{e}n but it wil not holde it. This apph betokeneth the lordschipe \textit{pat} he hadde ouer al\textit{h} the \textit{word} \textit{pat} is round. And the tother hond he lifteth vp a\textit{e}n the Est in tokene to manace the mysdoeres. This ymage stont vpon a pylere of marble at Constantynoble.

\footnote{so C.}
OF THE CROSS AND THE CROUNE OF OURE LORD JHESU CRIST.

At Costantynoble is the cros of oure lord Jhesu crist and his cote withouten semes pat is clept Tunica Inconspuithe the spounge the reed of the whiche the Jewes galle in the cros. And perchis on of the nayles pat crist was naylled with on the cros. And sum men trowen pat half the cros pat crist was don on be in Cipres in an abbey of monks pat men called the hill of the holy cros but it is not so. For pat cros pat is in Cypris is the cros in the whiche Dysmas the gode theef was honged onie. But al men knowen not pat pat is euyly ydon. For for profyte of the ossryynge pei seye pat it is the cros of oure lord Jhesu cryst. And see schull under consume pat the cros of oure lord was made of iiiij. manere of trees as it is conteyned in this vers: In CRUCE F/T PALMA CEDRUS CYPRESSUS OLYUA. For that pece pat wente vpriht fro the ethe to the heued was of cypresse the 16 pece pat wente ouerthwart to the whiche his hondes were naylled to was of palme. And the stok that stode within the ethe in the whiche was made the morteys of cedre And the table abouen his heued pat was a fote an half long on the whiche the tytle was writen in Ebreu greu latyn pat was of Olyue. And the Jewes maden the cros of theise iiiij. manere of trees for pei trowed pat oure lord Jhesu crist scholde han honged on the cros als longe as the cros myghte laste perchore made pei the foot of the cros of Cedre. For Cedre may not in erthe ne in water rote perchore pei wolde pat it scholde hane lasted longe. For pei trowed pat the body of crist scholde haue stonken pei made pat pece pat went from the ethe vpward of Cypris for it is wel smellynge so pat the smel of his body scholde not greue men pat wente forby. And the ouerthwart pece was of palme for in the olde testamenit it was ordeyned pat whan on was ouercomen he scholde be crowned with palme. And for pei trowed pat
thei hadden the victorye of crist Ihesus perfore made pei the ouerthwart pece of palme. And the table of the tytle pei maden of olyue For olyue betokeneth pes, As the 4 storye of Noe witnesseth whan pat the culner broughte the braunche of Olyue pat betokeD pes made betwene god t man. And so trowed the Jewes for to hauie pes whan crist was ded. For pei seyde pat he made discord t striff 8 amonges hem. And see schull vndistonde pat oure lord was anyalled on the cros lyggynge t perfore he suffered the more peyne. And the cristemen pat dwellen beyond the see in Greece seyn pat the tree of the cros pat 12 wee callen cypress was of pat tree pat Adam ete the appulf of t pat fynde pei writen. And pei seyn also pat here scripture seyth pat Adam was seek and seyde to his sone Seth pat he scholde go to the aungeH pat kepte 16 paradys pat he wolde senden hym oyle of mercy for to anoynte with his membres pat he myghte hauie hel. And Seth wente but the aungeH wolde not late him 1 come in but seyde to him pat he myght not hauie of the oyle of mercy. but he take him iij. greynes of the same tree pat his fader ete the appulf oft pat bad him als sone as his fader was ded pat he scholde putte peise iij. greynes vnder his tongue t graue him so t so he dipe. And of 24 peise iij. greynes sprong a tree as the aungeH seyde pat it scholde [growe] t bere a fruyt porgh the whiche fruyt Adam scholde be saued. And when Seth cam azen he fonde his fader nere ded and when he was ded he did 28 with the greynes as the aungeH bad him of the whiche sprongen iij. trees of the whiche the cros was made pat bare gode fruyt t blessed, oure lord Ihesu crist porgh whom Adam t all pat comen of him scholde be saued t deluyered 32 from drede of deth withouten ende, but it be here owne defaute. This holy cros had the Jewes hydd in the ethe vnder a roche of the mownt of Caluarie t it lay peere cc. peer t more into the tyme [of] (1) seynt Elyne pat was 36 moder to Constantyn the Empeur of Rome. And sch e (1) pat, C.
was daughter of kyng Cool born in Colchestre pat was kyng of Engelond pat was eclep punne Brytayne the more the whiche the Empevor Constancie wedded to his wif for her bewtee t gat vpon hire Constantyn pat was after 4 Empevor of Rome t kyng of Englond. And see schull vnderstonde pat the cros of oure lord was .vij. cubytes long And the onerthwart piece was of lengthe .iij. cubytes t an half And .o. partie of the crowne of oure 8 lord wherwith he was crowned t on of the nayles t the speriche t many ouer relikes ben in Fraunce in the kynges Chapell And the crowne lyth in a vessell of cristall richely dyght. For a kyng of Fraunce bought 12 poise relikes somtyme of the Jewes to whom the Empevor had lyed hem to wedde for a gret summe of syluer. And relyt it be so pat men seyn pat this crowne is of thornes, see schull vnderstonde pat it was of joukes of the see pat 16 is to sey russes of the see pat pryken als sharply as thornes. For I have seen t beholden many tymes pat of parys t pat of Costantynoble for pei were bothe on made of russes of the see. But men han departed hem in 20 .iij. partyes of the whiche .o. part is at Parys t the ouer part is at Costantynoble. And I have on of the precyyse thornes pat semeth liche a white thorn And pat was 3ouen to me for gret speyaltee. For pere are many of 24 hem broken t fallen in to the vessell pat the crowne lyth in. For pei broken for dryenes whan men meven hem to schewen hem to grete lordes pat comen thider. And see schull vnderstonde pat oure lord Ihesu in pat nyght pat 28 he was taken he was ylad in to a garlyn t pere he was first examyned right sharply t pere the Jewes scorned him t maden him a crowne of the braunches of Albespyne pat is white thorn pat grew in pat same garlyn t setten it on 32 his heued so faste t so sore pat the blood ran down be many places of his visage t of his nekke t of his schuldres. And perfore hath the white thorn many vertues. For he pat bereth A braunch on him pereoffe no thonder ne 36 no maner of tempest may dere him ne in the hows pat it
is June may non euy gost entre no come unto the place pat it is June. And in pat same gardyn seynt Peter denyed oure lord thryes. Afterward was oure lord lad forth 4 before the Bisschoppes t the maystres of the lawe in to another gardyn of Anne. And pere also he was examyned repeneed t scorned and crowned eft with a sweete thorn pat men clepeth Barbarynes pat grew in pat gardyn t pat 8 hath also manye vertues. And afterward he was lad into a gardyn of Cayphas t pere he was crowned with Eglentier. And after he was lad into the chambre of Pylate t pere he was examyned t crowned. And the 12 Jewes setten him in a chayere t clade him in a mantell t pere made pei the crowne of jonkes of the see. And pere pei kneed to him t skornede him seyenge: AUE Rex JUDEORUM, pat is to seye: heyl kyng of Jewes. And of 16 this crowne half is at Parys and the other half at Costantynoble. And this crowne had crist on his heued when he was don upon the cros t forfore oughte men to worschipe it t holde it more worthi than ony of the others. And the 20 sperhe schacht hath the Emperour of Almaine but the heued is at Parys. And natheles the Emperour of Costantynoble seyth pat he hath the sperhe head t I haue often tyme seen it but it is grettere pan pat at Parys.

OF THE CYTEE OF COSTANTYNOBLE t OF THE FEITH OF GREEKES.

The shrines of St. Anne, St. John Chrysostom, and St. Luke are in Constantinople.

There is also a marble vessel for ever dropping water and filling itself.
a full fair cytee t a gode t a wel wallt t it is .iij. cornered. And pere is an arm of the see hellespont and sum men callen it the mouth of Costantynoble And sum men callent it the brace of seynt George. And pat arm closeth the .iij. partes of the cytee. And vpward to the see vpon pat water was wont to be the grete cytee of Troye in a full fayr playn but pat cytee was destroyed by hem of Greece t lytyll appereth pereof because it is so longe sith it was destroyed. Abouten Greece pere ben many lles As Calistre Calcas Critige Tesbria Mynea Flaxon Melo Carpate t Lempne. And in this jle is the Mount Athos pat passeth the cloudes. And pere ben manye dynerse langages t manye contreys pat ben obedient to the Emperour, pat is to seyne Turcoule Pyncynard Comange t manye othere as Tragye t Macedoigne of the whiche Alisandre was kyng. In pat contree was Aristotle born in a cytee pat men clepen Stragers a lytill fro the cytee of Trachye. And at Stragers lyth Aristotle t pere is an awtter vpon his toumbe And pere maken men grete festes of hym every yeer as pouh he were a seynt. And at his awtter pеi holden here grete conseilles t here assembleez And thei hopen pat pеi inspiracioum of god t of him pеi schuH haue the better conseil. In this contree ben right hygie 1 hilles toward the ende of Macedonys 24 And pere is a gret hiH pat men clepen Olympus pat departeth Macedonys t Trachie And it is so high pat it passeth the cloudes. And pere is anoHer hill pat is cleft Athos pat is so high pat the schadewe of hym receth to 28 Lempne pat is an lе and it is .lxxvj. myle betwene. And abouen at the cop of pat hiH is the eyr so cleer pat men may fynde no wynd pere And perfor may no best lyue pere so is the eyr drye. // And men seye in this contrees 32 pat Philosophers some tyme wente vpon these hilles t helden to here nose a spounge moysted with water for to haue eyr for the eyr aboue was so drye. And abouen in the dust t in the powder of pеi hilles pеi wroth lettres t figures 36 with hire fyngres t at the 3eres ende pеi comen 3ен t founden
the same letters t figures the whiche pei hadde writen the
3eer before withouten anye defaute. And perefore it semeth
wel pat these hilles passen the clowdes t ioyuen to the
4 pure eyr. At Costantynoble is the palais of the Emperour
right fair t wel dyght And pere in is a fair place for
justynes or for oper pleyes t desportes. And it is made
with stages t hath degrees aboute pat every man may wel
8 see t non greue oper. And anvnder peise stages ben stables
wel yvowted for the emperours hors t aff the pileres ben
of marbetti. And within the chirche of seynt Sophie
An Emperour somtyne wolde haue bired the body of
12 his fader whan he was ded t as pei maden the grene pei
founden a body in the erthe t vpon the body lay a fyne
plate of gold And pere on was writen in Ebru / greu / t
latyn lettres pat sayden pris : IHESUS CRISTUS NASCE
16 DE VIRGINE MARIA T EGO CREDO IN EUM. Pat is to
seyne : Jhesu cristi schaft be born of the virgyne Marie
3 t I trowe in hym. And the date whan it was leyd in the
erthe was 1j. MiJ. 3eer before oure lord was born And 3[it]
20 is the plate of gold in the thresorye of the chirche. And
men seyn pat it was hermogene the wise man. And 4j
aff it so be pat men of Greece ben cristene 3it pei varien
from oure feith For pei seyn pat the holy gost may not
24 come of the sone but aff only of the fadir. And pei are
not obedyent to the chirche of Rome ne to the pope And
pei seyn pat here Patriark hath as meche power ouer the
see as the Pope hath on this syde the see. And perefore
28 Pope John the xxij. sende lettres to hem how cristene feith
scholde ben aff on t pat pei scholde ben obedyent to the
Pope pat is goddes (1) [vicarie] on erthe to whom god zaff his
pleyn powere for to bynde t to asoille t perefore pei scholde
32 ben obedyent to him. And pei senten azen dyuerse answeres
6 t amonges othere pei seyden pris : POTENCIAM TUAM SUM-
MAM CIRCA TUOS SUBIECTOS FIRMITER CREDIMUS SUPERBIAM
TUAM SUMMAM TOLERARE NON POSSUMUS AuARICIAM TUAM
36 SUMMAM SACIARE NON INTENDIMUS. DOMINUS TECUM QUA
vacrie. C.
DOMINUS NOBISCU M EST. Pat is to seye: Wee trowe weel pat thi power is gret vpon thi subgettes. Wee may not suffice thin high pryde Wee ben not in purpos to fulfille thi gret coutyse. lord be with pe for oure lord is with vs. fare well. And oper answere myghtile he not have of hem. And also pei make here sacrement of the awtere of therf bred for oure lord made it of such bred when he made his mawndee. And on the scherethorsday make 8 pei here therf bred in tokene of the mawndee t dryen it at the somne t keepen it aH the zeer t yeuen it to seke men in stede of goddes body. And pei make but on vnxion when pei cristene children And pei anoynte not the seke men. 12 And thei seye pat pere nys no purgatorie t pat soules schauH not have nonper ioye ne peyne tilH the day of doom. And pei seye pat Fornicacioun is no synne dedly but a thing pat is kyndely And pat men t wommen scholde 16 not wedde but ones And whoso weddeth oftere pan ones here children ben bastardes t geten in synne And here prestes also ben wedded. And pei sey also pat vsure is no dedly synne. And pei sellen benefices of holy chirche 20 t so don men in opere places, god amende it when his wille is, And pat is gret schaundre. For now is Simonye kyng crowned in holy chirche, god amende it for his mercy. And pei seyn pat in lentone men schauH not faste 24 ne syngne masse but on the saterday t on the sonda. And pei faste not on the saterday no tyme of the zeer, but it be cristemass eu en or Ester eu en. And pei suffice not the latynes to syngen at here awteres t 3if thei don be ony 28 aventure anon pei wasschen the awtere with holy water. And pei seyn pat pere scholde be but .o. masse seyd at on awtier vpon .o. day. And pei seye also pat oure lord ne eet neuere mete but he made tokene of etyng. And also 32 pei seye pat wee sygne dedly in schaunyge oure berdes. For the berd is tokene of a man t 3ifte of oure lord. And pei seye pat wee synne dedly in etyng of bestes pat weren forbidden in the olde testament t of the 36 olde lawe as swyn hares t opere bestes 2 pat chewen not

How the Greeks prepare the bread for the Eucharist.

[1 fol. 9 a]

What motions they use.

They deny purgatory,

condone carnal sin,

forbid second marriages.

Simony prevails in the East as in the West.

Their rules for Lent and for the weekly fasts.

They forbid the Latins to use their altars.

They deny that Jesus use d food for his body. They condemn the practice of shaving, and that of eating the flesh of animals forbidden in the Old Testament.

[2 fol. 9 b]
here code. And pei seyn pat wee synnen whan wee eten flesschi on the dayes before Asschwednesday t of pat pat wee eten flesschi the wednesday t egges t chese vpon the frydayes And pei acursen aH po pat abstynen hem to eten flesch the saterday. Also the Emperor of Costantynoble maketh the Patriark the Erchebysschoppes t the Bisshoppes t 3eueth the dignytees t the benefices of churches t depryueth hem pat ben worthy whan he fyndeth ony cause And so is he lord bothe temporeH t spiritueH in his contree. And 3if 3ee wil wite of here .A.B.C. what lettres pei ben here 3ee may seen hem with the names pat pei clepen hem pere amonges hem:

[Only photographs can do justice to the various alphabets contained in Mandeville.]

OF SEYNT JOHN THE EUUANGELIST t OF YPOCRAS DAUGHTER TRANSFORMED FROM A WOMMAN TO A DRAGOUN.

A ND aH be it pat peise things touchen not to .o. way neuertheles pei touchen to pat pat I haue hight 3ou to schewe 3ou a partie of custumes t maneres t dyuersitees of contrees. And for this is the firste contree pat is discordant in feyth t in beleeeu t varieth from our e feyth on this half the see, perefore I haue sett it here, pat 3ee may knowe the dyuersitee pat is betwene our e feyth t theires. For many men han gret likyng to here speke of straunge things of dyuerse contreyes. Now returne I azen for to teche 3ou the way from Costantynoble to Jerusalem. He pat wol porghi Turkye he gوث toward the cytee of Nike t passeth porghi the gate of Chieuetout t aH weys men seen before hem the hiH of Chieuetout pat is right high t it is a myle t an half from Nike. And whoso wil go be watre be the brace of seynt George by the see where seynt Nicholas lyeth t toward many opher places First men gوث to an jle pat is clept Sylo. In pat Ile groweth Mastyk on smale trees t out of hem cometh gomme as it were of plomtbrees or of cherietrees.
And after gom men þorgh the Ile of Pathmos þ þere wroth
seynþ John the Euanegleist the apocalips. And 3ee
schuh vnderstondde þat seynþ John was of age xxxij. 3eer
whan ourle lord suffred his passioun And after his passioun
he lyuede lxvij. 3eer And in the c. 3eer of his age he
dyde. From Pathmos men gom vnto Ephesim a faire
cite þ nygh to the see And þere dyede seynþ John þ
was buryed behynde the high awtiere in a toumbe. And 8
þere is a fair chirche For cristene men weren wont to
holden þat place alwayes. And in the toumbe of seynþ John
is nought but Manna þat is clept Aungcles mete for his
body was translated in to paradyss. And Turkes holden
12
now aHz þat place þ the cite þ the chirche And aHz Asie
the lesse is yeclupe Turkye. And 3ee schuh vnderstondde
þat seynþ John leet make his grane þere in his lyf þ leyd
himself þeþejnne aHz quyke And þeþeþe somme men seyn þ
þat he dyed nought, but þat he resteth þere til the day
do doom. And forsothe þere is a gret merueyle for men
may see þere the erthe of the toumbe 1 apertyl many tymes
steren þ menen as þere waren quykke thinges vnder. And 20
from Ephesim men gom þorgh many Isles in the see vnto
the cyte of Paterane where seynþ Nicholas was born þ
so to martha where he was chosen to ben Bisschopp þ
þere growth right g[o]de wyn þ strong And þat men
callen wyn of martha. And from thens gom men to the
Ile of Crete þat the Empourr 3af somtyme to Janeweyes
And þanne passen men þorgh the Isles of Colcos þ of
lango of the whiche Isles ypocras was lord offe. And 28
somme men seyn þat in the Ile of langlo is 3it the doughter
of ypocras in forme þ lykness of a gret dragoun þat is an
hundred fadme of lengthe as men seyn, for I haue not seen
hire. And þei of the Isles callen hire lady of the lond 32
And sche lyeth in an olde castell in a cave þ scheweth
twyes or thryes in the 3eer and sche doth non harm to
no man but 3if men don hire harm. And sche was thus
chaunged þ transformed from a fair damysel in to lyk-
ness of a dragoun be a Goddess þat was clept Deane. And
men seyn pat sche schal so endure in pat forme of a
dragoun vnto tyme pat a knyght come pat is so hardy pat
dar come to hire t kisse hire on pe mouth and pan schall
sche ture azen to hire owne kynde t ben a womman azen
but after pat sche schalH not lyuen longe. And it is not
longe sitthen pat a knyght of the [hospital of] Rodes pat
was hardy t doughty in armes seyde pat he wolde kyssen
hire. And when he was vpon his coursere t wente to
the casteH t entred in to the cave the dragoun lifte vp
hire hed azenst him And when the knyght saugh hire in
pat forme so hidous t so horrible he fleygh awey t the
dragoun bare the knyght vpon a roche mawgree his hede
And from pat roche sche caste him in to the see t so was
lost bothe hors t man. And also a zonge man pat wiste
not of the dragoun wente out of a schipp t wente porgh
the Ile til pat he come to the castell t cam in to the
cave and wente so longe til pat he fond a chambre t pere
he saugh a damysele pat kembered hire hede t lokede in
a myrour. And sche hadde meche tresoure abouten hire
20 t he trowede pat sche hadde ben a comoun womman pat
dwelled pere to rescuyue men to folye. And he abode tilH
the damysele saugh [t]he schadew of him in the myrour.
And sche turned hire toward him t asked hym what he
wolde And he seyde he wolde ben hire leman or para-
mour and sche asked him zif pat he were a knyght t he
seyde nay. And pan sche seyde pat he myghte not ben
hire leman But sche bad him gon azen vnto his felowes
28 t [let] make him knyght t come azen vpon the morwe
t sche scholde come out of the cave before him t panne
come and kysse hire on the mouth. t hane no drede, for
I schalH do pe no maner harm all be it pat pou see me
in lykeness of a dragoun For pough pou se me hidouse
t horibble to loken onne I do pe to wytene pat it is
made be enchauntement. For withouten doute I am non
oper pan pou seest now, a womman, 1And perforde drede
pe nought. And zif pou kisse me pou schalt hane aH
this tresoure t be my lord t lord also of all pat Ile. And

She can only be reconverted into a
woman if a knight dares
kiss her.

A bold
knight of
Rhodes
would try
the adven-
ture,
[fol. 11 a]

but he fled
in terror
and she cast
him into the
sea.

Another
young man
came upon
the damsel
in her fair
natural
shape, and
asked for
her love.

She replied
that he
must be
Knighted
first and he
might then
gain herself,
hers treasure
and her
island.

But he must
not be afraid
of her
dragon’s
shape.

[fol. 11 b]
he departed from hire t wente to his felowes to schippe t lect make him knygght t cam azen upon the morwe for to kyssye this damysele. And when he sawgh hire komen out of the cave in forme of a dragoun so hidouse t so horrible he hadde so gret drede pat he flaygh azen to the schipp t schee solowe hym. And when schee sawgh pat he turned not azen schee began to eiry as a thing pat hadde meche sorwe And patne schee turned azen in to hire cave 8 And anon the knygght dyede t sitten hinderwaerdz myghte no knygght se hire but pat he dyede anon. But when a knygght cometh pat is so hardy to kisse hire he schall not dye, but he schall turne the damysele in to hire right 12 forme t kyndely schapp t he schal be lord of all the contreyes t Iles abouencyd. And from penz men comen to the Ile of Rodes the whiche Ile hospitaleres holden t gouernen. And pat token pei sumtyme from the Emperour 16 And it was wont to be clept Collos t so calle it the Turkes 3it And itseynt Poul in his epistles writeth to hem of pat Ile Ad Collocenses. This Ile is nygh .viiij. myle long from Constantynoble.

Rhodes belongs to the Hospitallers.
The Colossians of Paul’s epistle were the people of Rhodes.

[CH. IV. THE LADY OF LANGO.]

When he had been knyghted, he came back, but died in terror at her sight.

She cried with sorrow, and he soon died. Since then, no knight can see her and live.

She may yet be freed by a kiss.

Rhodes belongs to the Hospitallers.
The Colossians of Paul’s epistle were the people of Rhodes.

[OF DIVERSITIES IN CYPRUS; OF THE ROAD FROM CYPRUS TO JERUSALEM, AND OF THE MARVELS OF THE FOSS FULL OF SAND.]

And from this Ile of Rodes men gon to Cipro where beth many [wynes] (1) pat first ben rede t after .o. 3ere pei becomen white And pei se wynez pat ben most white ben (2) most clere t best of smelh. And men passen be pat 24 way be a place pat was wont to ben a gret cytee t a gret lond t the cytee was clept Cathaillye, the whiche cytee 1 t lond was lost porgh folye of a zonge man. For he had a fayr damysele pat he loued wel to his paramour t sche 28 dyed sokeynly t was don in a tombe of marble t for the gretu lust pat he had to hire he wente in the nyght unto hire tombe t opened it t went in t lay be hire t wente

(1) vynes, C. (2) repeated in C.
his wey. And when it cam to the ende of ix. monethes 
woman t open it t behold what pou hast begotten on 
4 hire t zif pou lette to go pou schalt haue a gret harm. 
And he zede t opened the tombe t pere fleygh out an 
Eddere right hidous to see, the whiche als swythe the sleigh 
aboute the cytee t the conteee t sone after the cytee sank 
down t pere ben manye perilouse passages with outen 
fayle. From Rodes to Cypre ben v. myle t more, But men 
may gon to Cypre t come not at Rodes. Cypre is right 
a gode Ile and a fayre t a gret and it hath iiiij.
12 princypall cytees within him And pere is an Erchebysshop 
at Nichosie t iiiij. othere bysschoppes in pat lond. And 
at Famagost is on of the princypall hauenes of the see, 
pat is in the world And pere arryuen cristene men t 
sarazynes t men of aH nacyons. In Cipre is the hille 
of the holy cros t pere is an abbeye of monks blake And 
pere is the cros of Dismas the gode theef as I haue seyd 
before, And summe men trowen pat pere is half the cross 
of our lord but it is not so and pei don quyH pat make 
men to beleeeue so. In Cipre lyth seynt zenomyne of 
whom men of pat conteee maken gret solemnyttee. And 
in the casteH of amoure lyth the body of seynt Hyllarie 
24 t men kepem it right worshipfully. And besyde Famagost 
was seynt Barnabee the Apostle born. In Cipre men 
hunten with Papyouns pat ben lyche lyberdes t pei 
taken wylde bestes right well and pei ben somdeH more 
28 pan lyouns t pei taken more scharpelyc the bestes t 
more delyuerly pan don houndes. In Cipre is the manere 
of lordes t all opere men aH to eten on the erthe, for pei 
make dyches in the erthe aH aboute in the halle depe to 
32 the knee t pei do paue hem And whan pei wil ete pei 
gon pere in t sytten pere. And the skyH is for pei may 
be the more fresch for pat lond is meche more hottere 
pan it is here. And at grete festes t for straungeres pei 
36 setten formes t tables as men don in this conteee, but pei 
had leuer sytten in the erthe. From Cypre men gon to 
MANDEVILLE.

An adder 
rose from 
the grave, 
and the 
chyty 
sank down.

In Cyprus 
is the busy 
harbour of 
Famagosta.

In Cyprus 
are the crosse 
of the good 
theif, 
and the 
shriu of 
St. Zeno 
myne and 
St. Hilary.

Hunting 
leowards are 
used there.

Meals are 
taken in 
sunk ditches 
in which it 
is cool.
the lond of Jerusalem be the see and in a day t in a nyght he pat hath gode wynd may come to the hauene of Thire pat now is clept Surrye. There was somtyme a gret cytee t a gode of erystemen but sarazins han destroyed it a gret partye And þei kepe pat hauene right well for drede of cristene men. Men myghte go more right to pat hauene t come not in Cypre But þei gon gladly to Cipre to reste hem on the lond or eH to byggen thinges pat þei hauene nede to here lyuynge. On the see syde men may fynde many rubyes. And þere is the welle of the whiche holy writt speketh of t seyth: Fons ortorum t puteus aqurum vivencium, þat is to seye 12 the welle of gardyns t the dych of lyuynge watres. In this cytee of Thire seyde the womanne to oure lord: Beatus venter qui te portauit t vbera que succisti, þat is to seye: Blessed be the body þat þe baar t the 16 pappes þat þou sawkedest. And þere oure lord for þat the womanne of Chananee hire synnes And before Tyre was wont to be the ston on the whiche oure lord sat þ prechede t on þat ston was founded the chirche of seynt 20 sanyour. And .viiij. myle from Tyre toward the Est vpon the see is the cytee of Sarphen in sarept of sydonyens And þere was wont for to dwelle helye the prophete t þere reysed he Jonas the wydves sone from deth to lyf. 24 And .v. myle fro sarphen is the cytee of Sydon of the whiche eite Dydo was lady þat was Eneas wif after the destruction of Troye þat founded the cytee of Cartage in Affrik t now is cleped Sydon Sayete. And in the 28 cytee of Tyre regned Agenore the fader of Dydo. And .xvij. myles from Sydon is Beruth And fro Beruth to Sardenare is .iij. iourneyes And from Sardenare is .v. myle to Damask. And whoso wil go longe[r] tyme on the see 32 t come nerre to Jerusalem he schal go fro Cipre be see to the port Jaff For þat is the nexte hauene to Jerusalem. And the town is called Jaff for on of the sones of Noe þat highte Japhet founded it t now it is clept Joppe. 36 And þee schulff understonde þat it is on of the oldest
townes of the world For it was founded before Noeis flode And sit pere scheweth in the roche per as the Irene cheynes were festned pat Andromade a gret Geaunt was bounden with t put in prisoun before Noeis flode of the whiche geant is a ryb of his syde pat is .xl. fote longe. And whoso wil arryue at the firste port of Thire or of Surre pat I haue spoken of before may go be londe 3if he wil to Jerusalem. And men goth fro Surre vnto the citee of Dacoun in a day And it was clept somtyme Tholomayda And it was somtyme a cytee of cristenemen fuH fair but it is now destroyed t it stont vpon the see. 

And fro venyse to Akoun be see is .mm t iiiij. myles of lombardy And fro Calabre or fro Cecyle to Akoun be see is a .mccc. myles of lombardy And the Ile of Crete is right in the myd weye. And besyde the cytee of Akoun to ward the see vj. furlonges on the right syde toward the south is the hiH of Carmelyn where helyas the prophete dwelled t pere was first the ordre of frere carmes founded. This hiH is not right gret ne fuH high And at the fote of this hiH was somtyme a gode cytee of cristenemen pat men cleped Cayphas for Cayphas first founded it but it is now aH wasted. And on the fote of the hill Carmelyn is a town pat men clepen Saffre t pat is sett on ano per hiH pere seynt James t seynt John were born. And in the worschipe of hem pere is a fair chirche. And fro Tholomayda pat men clepen now akoun vnto a gret hiH pat is clept [Scala Tyrorum is a .c. furlonges. And pere besyde renneth a lytil ryuer pat is clept] Belon. And pere nyghi is the Foss of Mennon pat is aH round t it is an hundred cubytes of largeness t it is aH fuH of graueH schynynge brighte of the whiche men maken faire verres t clere. And men comen fro fer by watre in schippes t be londe with cartes for to fetten of pat graueH And pough pere be neure so meche taken awaye pere of on the day at morwe it is as fuH azen as euere it was 2 And pat is a gret meruaille. And pere is euere more gret wynd in pat Foss pat stereth euere more the graueH t maketh it

Andromade the giant.
From Tyre to Jerusalem by land.
Acre or Ptolemais.
[1 fol. 13 b]
Distances from Acre.
Carmel.
Haifa.
Sephoris.
The pit from which sand is obtained for making glass.

[2 fol. 14 a]
Glass made from metal

trouble. And 3if ony man do here june ony maner metaH it turneth anon to glass. And the glass pat is made of pat graueH 3if it be don azen in to the graueH it turneth anon in to graueH as it was first And perfore some men 4 seyn pat it is a swelogH of the grauely see. Also from Akoum abone seyd gon men forth .iiiij. iournees to the citie of Paleystyne pat was of the Philistienes pat now is clept Gaza pat is a gay citie t a riche t it is right fayr t full 8 of folk t it is a lytill fro the see. And from this citie brought Sampson the stronge the 3ates upon an high lond when he was taken in pat citie And per he slowgh in a paleys the kyng t hymself t gret nombre of the beste of the Philistienes the which he had put out his eyen t schauen his hed t enprisound him be tresoun of Dalida his paramour, And perfore he made falle upon hem a gret halle when poe were at mete. And from pens gon men to the citie of Cesaire t so to the casteH of Pylgrymes t so to Ascolonge t jaran to Jaff t so to Jerusalem. And whoso wiH go be londe porgh the lond of Babylonye where the sowdan dwellyeth comonly he moste gete grace of him t leue to go more sikerly porgh po londes t contrees And for to go to the mount of synay before pat men gon to Jerusalem t jaran turne azen to Jerusalem he scha go fro Gaza to the casteH of Daire. And after pat men comen out of Surrye t entrem in to wylderness t per the weye is fulH1 sondly. And pat wylderness t desert lasteth .vijj. iourneyes but aH weys men fynden gode jannes t aH pat hem nedeth of vytaylle, And men clepen pat wylderness Achellek. And when a man cometh out of pat desert he entrem in to Egypt pat me clepen Egipt Canopat And after oper langage men clepen it Morsyn. And per first men fynden a gode towne pat is clept Beleth t it is at the ende of the kyngdom of Halapppe t from pens men gon to Babylonye t to Cayre.

Gaza.

Land journey to Jerusalem.

To reach Cairo and obtain the sultan's licence for a pilgrimage to Sinai, one should pass the desert.

Egypt.

[CH. V. CYPRUS AND ACRE.]
OF MANYE NAMES OF SOUDANS, t OF THE TOUR OF BABILOYNE.

At Babyloyne there is a faire chirche of oure lady where she dwelled. vij. seeer whan sche sleighi out of the lond of Judee for drede of kyng heroud. And there lyth the body of seynt Barbre the virgine t martyr And there duelled Joseph when he was sold of his brethren. And there made Nabugodonozor the kyng putte iij. children in to the forneyes of fuyr for pei weren in the right trouthe of beleue The whiche children men cleped Ananya Azaria Mizael as the psalm of Benedicite seith But Nabugodonozor cleped hem otherwise Sydrak Misak t Abdenago pat is to seye god glorious, god victorious t 12 god ouer all thinges t remes and pat was for the myracle pat he saugh goddes sone go with the children porgh the fuyre, as he seyde. there duellet the Soudan in his Calahelyk for there is comounly his see in a fayr 16 casteH strong t gret t wel sett vpon a roche. In pat casteH dueH he al wey to kepe it t for to serve the sowdan mo pat. vij. persones pat 1 taken al here necessaries of the sowdanes court. I oughte right wel to knowen it for 20 I duelled with him as soudyour in his werres a gret while, azen the Bedoynes And he wolde haue maryed me fully highly to a gret Princes doughter 3if I wolde han forsaken my lawe t my beleue. But I thanke god I had 24 no wiH to don it for nothing pat he behiglite me. And see schuH vnderstande pat the soudan is lord of .v. kyngdomes pat he hath conquered t apropred to him be strengthe And peise ben the names: The kyngdom of 28 Canapak pat is Egipt t the kyngdom of Jerusalem where pat Dauid t Salomon were kynges And the kyngdom of Surrye of the whiche the cytee of Damasc was chief And the kyngdom of Alappce in the lond of Math t the kyngdom of Arabye pat was to on of the iij. kynges pat

Cairo, church of the Virgine, shrine of St. Barbara. The Three Holy Children. The soudan's castle. Its guard. I refused to marry a Princess. The soudan's five kingdoms:

Egypt, Jerusalem, Syria, Aleppo, Arabia.
made offryng to oure lord whan he was born. And many opere londes he holdeth in his hond. And þere with aH he holdeth Calyffes, þat is a fuH gret thing in here langage And it is als meche to seye as kyng. 4 And þere were wont to ben .v. soudans but now þere is nomo but he of Egypt. And the firste soudan was Zarocon þat was of Mede þ was fader to Sahaladyn þat toke the Califfee of Egipt þ slough him þ was made soudan be 8 strengthe. After þat was soudan Sahaladyn in whoos tyme the kyng of Englond Richard the firste [was þere] with manye opere þat kepten the passage þat Sahaladyn ne myghte not passen. After Sahaladyn regned his sone 12 Boradyn And after him his nevewe. After þat the Comaynz þat weren in seruage in Egipt felten hemse[1]f þat þei weren of gret power þei chesen hem a Soudan amonges hem the whiche made him to ben cleped Melechisalan, 16 And in his tyme entred into the countree of the kynges of France seynt Lowys þ taught with him þ [he] toke him þ enprisound him. And this was slayn of his owne servantes And after þei chosen an other to be soudan 20 þat þei cleped Tympieman And he let delyueren seynt lowys out of prisoun for certeyn raunsoun. And after on of theise Comaynz regned þat lighthæt Cahas þ slough Turqueman for to be soudan þ made him ben cleped 24 Melechemes. And after another þat hadde to name Bendochdare þat slough Melechemes for to be Soudam þ cleped him self Melechdare. In his tyme entred the gode kyng Edward of Englond in Syrye þ dide gret harm to 28 the Sarrazines. And after was this soudan enpoysound at Damasce And his sone thoughte to regnen after him be heritage þ made him to ben clept Meleschsach. But another þat had to name Elphý chaced him out of the 32 contree þ made him soudan. This man toke the cytee of Tripollee þ destroyede manye of the cristene men the þeer of grace .Miþ ce iiiij score þ ix. And after was he enprisound of another þat wolde be Soudan but he was 36 l. 14, sef. C.
anon slayn. After pat was the sone of Elphy chosen to 
ben Soudan t cleped him Mellesasseraf t he tok the 
citee of Akoun t chaced out the cristene men t this was 
also enpoysond. And tan was his brother ymade Soudan 
t was cleped Melechnasser And after on pat was clept 
Guytoga toke him t put him in prisoun in the casteH of 
1 MountryuaH t made him Soudan be strengthe t cleped
8 him MelechcadeH t he was [a] (l) Tartaryne. But the 
Comaynz chaced him out of pe contree t diden hym 
meche sorwe And maden on of hem self soudan pat 
hadde to name lachyn t he made him to ben clept 
12 Melechmanser the whiche on a day played at the chess 
t his sword lay besyde him t so befeH pat on wratthed 
him t with his owne propre sword he was slayn. And 
after pat pei weren at gret discord for to make a soudan 
16 And fynally pei accordeden to Melechnasser pat Guytoga 
had put in prisoun at MountrivaH And this regnede 
longe t gouerned wisely so pat his eldest sone was chosen 
after him Melechmader the whiche his brother leet sle 
20 priuyly for to haue the lordschipe t made him to ben 
clept Melechmadabron t he was Soudan when I departed 
fro po contrees. And wyte 3ee wel pat the Soudan may 
lede out of Egipt mo pan .xx MiH. men of armes And out 
24 of Surrye t out of Turkye t out of oper contrees pat he 
holt he may arrere mo pan .i. MiH. and aH po ben at his 
wages And pei ben aH weys at him withouten the folk of 
his contree pat is withouten nombre. And euerych of hem
28 hath be 3ere the mountance of .vj score. floreynes But it 
behouneth pat every of hem holde .iij. hors t a cameyll. 
And be the cytees t be townes ben amyralles pat han 
gouernance of the peple, On hath to gouverne .iij. 
32 t anoper hath to gouverne .v. anoper mo t anoper wel 
mo And als many taketh the Amyrath be him allone as 
aH the oper 2 souldyours han vnder hym And perfere 
whan the Soudan will avance ony worthi knyght he 
36 maketh him a amirath. And whan it is ony derthe the 
(l) MS. of.
knyghtes ben right pore t panne pei sellen bothe here hors t here harneys. And the Soudan hath iij. wydes on cristene t iij. sarazines of the whiche on dwellet the at Ieru-
salem t ano\jer at Damasc t ano\jer at Ascolon. And t whan hem lyset pei remewen to oper cytees And whan the Soudane wilt he may go to visite hem whan him list. And he hath as many paramours as him lyketh. For he maketh to come before him the fairest t the nobleste of 8 birthe t the gentylleste damyseles of his contree And he maketh hem to ben kept t serued ful\H honourably And whan he wole haue on to lye with him he maketh hem aH to come before him. And he beholdeth in aH which of 12 hem is most to his plesance t to hire anon he sendeth or casteth a ryng fro his synger. And panne anon sche schalt ben bathed t richely atyred t anoynted with delicat things of swete smet t pan lad to the Soudanes chambre, 16 and pus he doth als often as him list whan he will haue onye of hem. And before the soudan cometh no strangier but zif he be clothed in cloth of gold or of tartarie or of camaka in the Sarazines guyse t as the sarazines vsen. And 20 it behoueth pat anon at the firste sight pat men see the Soudan be it in windowe or in what place elles pat men knele to him t kysse the erthe. For pat is the manere to do reverence to the souldan of hem pat speken with him. 24 And whan pat messangeres of strange contrees comen before him the meynec of the Soudan. Whan the strangelers speken to hym, pei ben aboute the souldan with swerdes drawen t gysetz t axes, here armes lift 28 vp in high with po wepenes for to smyte vpoun hem zif pei seye ony woord pat is displesance to the soudan. And also no strange cometh before him but pat he maketh him sum promys t graunt of pat the souldan 32 asketh resonably beso it be not aqenst his lawe. And so don oper Prynces beonden For pei seyn pat noman schalt come before no Prynce but pat the souldan is bettre. And schalt be more gladdere in departynge from his 36 presence panne he was at the comynge before hym. And
understoodeth that Babylonye I have spoken offe where Babylonye is not grete Babylonye where the dyuersitie of langages was first made for vengeance by the myracle of god whan the grete tour of Babel was begunn to ben made of the whiche the walles weren .lxxiiij. furlonges of heighite. that is in the grete desertes of Arabye vpom the waye as men gon toward the kyngdom of Caldee. But it is fulle longe sith that ony man durste neyghe to the tour for it is all desert fulle of dragouns and grete serpentes fulle of dyuerse venymouse bestes all abouten. that tour with the cytee was of .xxv. in cyrcuyt of the walles As pei of the contree seyn that as men may demen by estimacioun after that men tellen of the contree. And pough it be cleton the tour of Babylonye 3it natheles were ordeyned withijne many mansions and many grete dwellynge places in lengthe the brede And that tour conteyned grete contree in cyrcuyt, for the tour allone conteyned .x. myle square. that tour founded kyng Nembroth was kyng of that contree that he was the firste kyng of the world And he leet make an ymage in the lykness of his fader constreyned all his subgettes for to worshippe it. And anon begunnen othere lorde to do the same And so begunnen the ydoles the symulacres first. The town that the cytee weren fulle wol sett in a faire contree a playn that men clepen the contree of Samar of the whiche the walles of the cytee weren .cc. cubytes in heighite .l. cubytes of depe. And the Ryuere of Eufrate ran porghi out the cytee aboute the tour also. But Cirus the kyng of Persse toke from hem the ryuere destroyed all the cytee and the tour also. For he departed that Ryuere in .ccc. lx. smale ryueres be cause that he had sworn that he scholde putte the ryuere in such point that a woman myghte wel passe there with outen castynge of of hire clothes for alle moche as he hadde lost many worthi men that trowen to passen that ryuere be swymmynge. And from Babylonye where the soudan dwelleth to go right betwene the Oryent the Septem...
tryon toward the grete Babyloyne is xl. iourneys to passen be desert. But it is not the grete Babiloyne in the lond 

of the powere of the seyd Soudan but it is in the power and the lordschipe of Persye. 1 But he holdeth 4 it of the grete Chane pat is the gretteste Emperour t the most souereyn lord of aH the partes bejonde t he is lord of the iles of Cathay t of manye ope re iles t of a gret partie of Inde And his lond marcheth vnto Prestre 8 Johnes lond And he holt so moche lond that he knoweth not the ende And he is more myghty t gretter lord withouten comparison pan is the Soudan. Of his ryal estate t of his myght I schal speke more plenerly 12 when I schall speke of the lond t of the contree of ynde. Also the cytee of Methon where Machomet lyth is also of the grete desertes of Arabye. And pere lith the body of hym fuH honourably in here temple pat the Sarazines 16 clepen Musketh. And it is fro Babyloyne the lesse where the Soudan dwelleth vnto Methon aboueseyd in to a xxxij. iournyes. And wyteth wel pat the rewme of Arabye is a full gret contree, but pere in is ouer moche 20 desert And no man may dweH pere in pat desert for defaute of water. For pat lond is aH grauelly t fuH of sond And it is drye t no thing fructuous be cause pat it hath no moysture t perfore is pere so meche desert. 24 And 3if it hadde Ryueres t welles t the lond also were as it is in ope r partes it scholde ben als fuH of peple t als fuH enhabysed with folk as in other places. For pere is fuH gret multitude of peple where as the lond 28 is enhabysed. Arabye dureth fro the endes of the reme of Caldey vnto the laste ende of 2 Affryk t marcheth to the lond of ydumee toward the ende of Botron. And in Caldey the chief cytee is Balcak And of Affryk the 32 chief cytee is Cartage pat Dydo pat was Eneas wif founded The whiche Eneas was of the cytee of Troye t after was kyng of Itaylle. Mesopotamye strecheth also vnto the desertes of Arabye t it is a gret contree. In 36 this contree is the cytee of Daraym where abrahames
fader duelled t from whens Abraham departed be commandement of the AungeH. And of pat cytee was Effraym pat was a gret clerk t a gret doctour And

Theophilus was of pat cytee also pat oure lady saucde from oure enmye. And Mesopotayme dureth fro the ryuere of Eufrates vnto the ryuere of Tygris. For it is betwene po .ij. ryueres. And bejond the ryuere of Tygris is Caldee pat is a fuH gret kyngdom. In pat rewme, at Baldak aboueseyd was wont to duelle the Calyffe comandement of the AingeH. And of bat cytee was the commandement of the Pope of the Arabye so pat he was lord spiritueH t temporeH

And he was successour to Machomete t of his generacion. pat cytee of Baldak was wont to ben cleped Sutis t Nabugodonozor founded it And pere duelled the holy prophete Daniel t pere he saugh visiounes of heuene

The three Caliphates.

He of Arabye, he of Caldeez And pere dwelleden in the cytee of Baldak aboueseyd. And at Cayre besides Babyloyne duelled the Calyffe of Egypt t at Marrok vpon the west see duelte the Calyffe of Barbaryenes t of Affrycanes. And now is non of the Calyffez ne nought han ben sithe the tyme of the Sowdan Sahaladyn For from pat tyme hider

Cairo.

Caliphs, the home of Abraham, Ephraim and Theophilus.

The floods of the Nile.

(1) at, MS.
Tiini s of deearth from excessive or insufficient floods.

The Nile runs underground from India to Ethiopia.

The ibis is like a stork.

Egypt is long and no wider than the floods can reach.

The dry climate favours the study of astronomy.

**OF THE CONTREE OF EGIPT; OF THE BRID FENIX; OF ARABYE; OF THE CYTEE OF CAYRE; OF THE CONVNYNGE TO KNOWN BAWME AND TO PREUEN IT, AND OF THE GERNERES OF JOSEPH.**

**EGYPT** is a long contree but it is streyt pat is to seye narow for pei may not enlargen it toward the desert for deaute of water And the contree is sett along vpon the ryuere of Nyle be als moche as pat ryuere may sere be floces or oberwise pat whan we it floweth it may spreden abrood porgh the contree, so is the contree large of lengthe. For perci it reyneth not but lityll in pat contree t for pat cause pei haue no water, but sp et it 2 be of pat flood of pat ryuere. And for als moche as it ne reyneth not in pat contree but the cyr is alwey purre t cleer, perfore in

(1) is repeated in MS.
\[\text{pat contree ben the gode astronomyeres, for pei fynde}\]
\[\text{pere no cloudes to letten hem. Also the cytee of Cayre}\]
\[\text{is right gret} \, \text{t more huge} \, \text{pan pat of Babylonyne the lesse}\]
\[\text{4 And it sytt abouen toward the desert of Syrye a lyttill}\]
\[\text{abouen the ryuere aboueseyd. In Egipt pere ben .ij.}\]
\[\text{parties, The heghite pat is toward Ethiope} \, \text{t the loweness}\]
\[\text{pat is towards Arabye. In Egypt is the lond of}\]
\[\text{8 Ramasses} \, \text{t the lond of Gessen. Egipt is a strong}\]
\[\text{contree for it hath many schrewed euene be cause}\]
\[\text{of the grete Roches pat ben stronge and daungerouse}\]
\[\text{to passe by. And at Egipt toward the Est is the rede}\]
\[\text{12 see pat dureth vnto the cytee of Coston} \, \text{t toward the}\]
\[\text{west is the cytee of lybye pat is a fuH drye lond} \, \text{t lityH}\]
\[\text{of fruyt, for it is ouer moche plente of hete And pat}\]
\[\text{lond is clept Fusth. And toward the partie meridionaH}\]
\[\text{16 is Ethiope} \, \text{t toward the north is the desert pat dureth}\]
\[\text{vnto Syrye} \, \text{t so is the contree strong on aH sydes. And}\]
\[\text{it is wel a .xv. iournyes of lengthe t more pan two}\]
\[\text{so moche of desert t it is but .ij. iournees of largeness.}\]
\[\text{20 And betwene Egipt} \, \text{t Nubye it hath wel a .xij. iournees}\]
\[\text{of desert And men of Nubye ben cristen but pei ben}\]
\[\text{blake as the Mowres for gret hete of the sonne. 1 In}\]
\[\text{Egipt pere ben .v. prouynes, pat on hight Sahyth pat}\]
\[\text{24 other hight Demeseeer another Resich, pat is an Ile in}\]
\[\text{Nyle, Another Alisandre} \, \text{t another the lond of Damyete.}\]
\[\text{pat cytee was wont to be right strong but it was twyies}\]
\[\text{wommen of the cristene men And perfere after pat the}\]
\[\text{28 sarazines beten down the walles And with the walles} \, \text{t}\]
\[\text{the toures perf of the sarazines maden another cytee more}\]
\[\text{fer from the see} \, \text{t clepeden it the newe Damyete, So pat}\]
\[\text{now no man duelleth at the rathere toun of Damyete.}\]
\[\text{32 At pat cytee of Damyete is on of the haunenes of Egypt}\]
\[\text{t at Alisandre is pat other pat is a fuH strong cytee, But}\]
\[\text{pere is no water to drynke, but 3if it come be condyt from}\]
\[\text{Nyle pat entretin in to here cisternes, And who so stopped}\]
\[\text{36 pat water from hem, pei myghte not endure pere. In}\]
\[\text{Egypt pere ben butfewe Forcelettes or castelles be cause}\]
pat the contree is so strong of himself. Nota of a menueyle. At the deserties of Egypte was a worthi man pat was an holy heremyte t pere mette with him a Monstre pat is to seyne a monstre is a ping difformed azen kynde 4 bothe of man or of best or of any ping elles t pat is cleped a Monstre. And this monstre pat mette with this holy heremyte was as it hadde ben a man pat hadde .ij. horns trenchant on his forhede t he hadde a body lyk a man 8 vnto pe navele 1 And beneth he hadde the body lych a goot t the heremyte asked him what he was. And the monstre answerde him t seyde he was a dedly creature such as god hadde formed t duelled in po deserties in 12 purchacynge his sustynance, t besoughte the heremyte pat he wolde preye god for him the whiche pat cam from henene for to sauen aH mankynde t was born of a mayden t sufferd passioun t deth as wee wel knowen, be whom 16 wee lyuen t ben. And 3it is the hedde with the .ij. horns of pat monstre at Alisandre for a merueyle. In Egipt is the citee of Elyple pat is to seyne the cytee of the sonne. In pat cytee pere is a temple made round after the schapp of the temple of Jerusalem. The prestes of pat temple han all here wrytynges vnder the date of the foul pat is clept Fenix t pere is non but on in aH the world And he cometh to brenne himself vpon the awtere of pat temple at the ende of .v. hundred 3eer for so longe he lyueth. And at the .vc. 3eres ende the prestes arrayen here awtere honestly and putten pere vpon spices t sulphur vif t ofer things pat wolen brennen lightly And pan the brid Fenix 28 cometh t brenneth himself to askes. And the first day next after men fynden in the askes a worm And the seconde day next after men fynden a brid quyk t parfyt And the thridde day next after he fleeth his wey And 32 so pere is no mo briddles of pat 2 kynde in aH the world but it allone t treuly pat is a gret myracle of god. And men may wel lykne pat bryd vnto god be cause pat pere nys no god but on And also pat oure lord arros from 36 deth to lyue the thridde day. This bryd men seen often

St. Anthony the Great meets a satyr, who asks the saint to pray for him.

Heliopolis.

The bird Phoenix.

Every five hundred years it burns itself on an altar in a fire of spices and native sulphur.

The Phoenix is a symbol of Christ.
tyne fleen in po contrees And he is not mecheles more
pan an Egle And he hath a crest of fedres vpon his hed
more gret pan the poocok hath t his nekke is 3alow after
4 colour of an Oriel pat is a ston wel schynynge. And
his bak is coloured blew as ynde And his wenges ben
of purpre colour And the tayH is 3elow t red, castynge
his tayH azen in travers. And he is a fuH fair brid to
8 loken vpon azenst the sonne, for he schyneth full glori-
ously t nobely. Also in Egipt ben gardynes pat han
trees t herbes pe whiche beren frutes .vij. tymes in the
3eer And in pat loud men fynden manye fayre Emerauntes
12 t ynowe And perchore pei ben pere grettere cheep. Also
whan it reynethi ones in the somer in the lond of Egipt
panne is aH the contree fuH of grete myzs. Also at Cayre
pat I spak of before sellen men comounly bothe men t
16 wommen of other lawe as we don here bestes in the markat.
And pere is a comoun hows in pat cytee pat is aH fuH of
smale furneys t thider bryngen wommen of the toun here
eyren of hennes of gees t of dokes for to ben put into
20 po forneyeses And pei pat kepen pat hows coueren hem
with hete of hors dong Withouten henne goos or doke
or ony oper soule. And at the ende 1 of .iiij. wokes or of a
moneth pei comen azen t taken here chikenes t norisschen
24 hem t bryngen hem fortli so pat aH the contree is fuH of
hem And so men don pere bothe winter t somer. Also
in pat contree t in ohere also men fynden longe Apples to
selle in hire cesoun t men clepen hem Apples of Paradys
28 t pei ben right swete t of gode sauour And bogh 3ee
kutte hem in neuer so many gobottes or parties ouer-
thwart or endlonges euemore 3ee schull fynden in the
mydles the figure of the holy cros of oure lord Ihesu
32 But pei wil roten within .viiij. dayes And for pat cause
men may not carye of po apples to no fer contrees. Of
hem men fynden the mountance of an hundred in a
bascat to selle t pei han grete leues of a fote t an half
36 of lengthe t pei ben couenably large. And men fynden
pere also the appuH tree of Adam pat han a byte at on

It is yellow, blue and purple.

Seven crops in a year. Emeralds.

Mice.
The slave-market.
The incubators.

Apples of Paradise.
of the sydes And þere ben also Fige trees þat benen no leves but fyges vpun the smale braunches þ men clepen hem Figes of Pharooh. Also besyde CAYRE withouten þat eytee is the field where Bawme groweth And it 4 cometh out on smale trees þat ben non hyere þan to a mannes breck girli þ þei semen as wode þat is of the wylde vyne. And in þat feld ben viij. welles þat oure lord Ihesu crist made with on of his feet whan he wente 8 to pleyen with þoper children. þat feld is not so wel closed but þat men may etren at here owne list, But in þat cesoum þat the 1 bawme is growyunge men put þere to gode kepynge þat no man(1) dar ben hardly to 12 entre. This bawme groweth in no place but only þere And þougþ þat men bryngen of þe plante for to planten in þoper contrees þei growen wel þ fayre but þei bryngen forthi no fructuous thing. þ þe leves of bawme ne fafe 16 nought. And men kutten the braunches with a scharp flyntston or with a scharp bon whame men wil go to kutte hem, For who so kutte hem with þren it wolde destroye his vertue þ his nature. And the sarazines 20 clepen the wode Enochbalse, And the fruyt the whiche þat is as quybybes þei clepen Arebissam And the lycour þat droppeth fro the braunches þei clepen Guybalse. And þen maken aþ weys þat bawme to ben tyled of the 24 cristen men or elles it wolde not fructfyfe As the Sarazines seyn bymself for it hath ben oftentyme preued. Men seyn also þat the bawme groweth in ynde the more in þat desert where Alysandre spak to the trees of the 28 somne þ of the mone But I hane not seen it For I hane not ben so fer abouen vpward because þat þere ben to many nerilouse passages. And wyte 3ee wel þat a man oughte to take gode kepe for to bye bawme but zif he 32 cone knowe it right wel, for he may right lyghtly ben diseuyed For men sellen a gomme þat men clepen Turbentyne in stede of bawme And þei putten þere to a liti þ bawme for to 3enen gode odour And summe putten 36

(1) entre, MS.
wax in oyle of the wode of the fruyt of bawme t seyn pat it is bawme And summe destyllen clowes of gylofre t of spykenard of Spayne t of opere spices pat ben 4 wel smellynge t the lykour pat goth out perof pei clepe it bawme And pus ben many grete lordes t opere discyued And pei wenez pat pei han bawme t pei haue non. For the Sarazines countrefeten it be sotylte of craft for to 8 discyuen the cristene men as I haue seen ful maný a tyme. And after hem the marchautes t the Apotecaries countrefeten it eftsones t panne it is lasse worth t a gret del worse. But zif it lyke 3ou I schall schewe how 3ee 12 schuH knowe t preue to the ende pat 3ee schull not ben discyued. First 3ee schuH wel knowe pat the natureH bawme is full clere t of cytryne colour t strongly smellynge. And zif it be thikke or reed or blak it is 16 Sophisticate pat is to seyne countrefeted t made lyke it for discyeut. And vnderstondeth pat zif 3ee wil putte a lityll bawme in the pawme of 3oure hond azen the sonne, zif it be fyn t gode 3ee ne schull not sufre 3oure hand 20 azenst the hete of the sonne. Also taketh a lytill bawme with the poynct of a knyf t touche it to the fuur t zif it brenne it is a gode signe. After take also a drope of bawme t put it into a disch or in a cuppe with mylken of 24 a goot And zif it be natureH bawme anon it wolte take t beclippe the mylken. Or put a drope of bawme in clere water in a cuppe of syluer or in a clere bacyn t sterre it wel with the clere water And zif pat the 2 bawme be 28 fyn t of his owne kyndde the water schuH neuerer trouble, And zif the bawme be sophisticat pat is to seyne countrefeted the water schall beco[m]e anon trouble. And also zif the bawme be fyn it schall falle to the 32 botme of the vesseH as poogh it were quyk syluer, For the fyn bawme is more heuy twyse pan is the bawme pat is sophisticat t countrefeted. Now I haue spoken of bawme t now also I schall speke of another thing pat is 36 beyonde Babyloyne aboue the Flode of Nile toward the

MANDEVILLE.
The Pyramids, or Garners of Joseph, where corn was kept in times of dearth.

They are not sepulchral monuments,

for then they would neither be hollow, nor have any gates.

The Egyptian alphabet.

OF THE YLE OF CECYLE; OF THE WEYE FRO BABYLOYNE TO THE MOWNT SYNAY; OF THE CHIRCHE OF SEYNTE KATERYNE, AND OF ALLE THE MERUAYLLES PHERE.

NOW wil I retourne azen or I procede any ferthere for to declare you the othere weyes pat drawn towards Babiloyne where the Soudan himself duelleth pat is at 28
the entree of Egypt, for als moche as many folk gon
pider first t after pat to the mount Synay t after re-
tournen to Jerusalem, As I haue seyd 3ou here befor.
4 For pei fulfille first the more longe pilgrymage t after
retournen azen be the nexte weyes because pat the more
ny weye is the more worthi t pat is Jerusalem, For non
other pilgrymage is not lyk in comparson to it. But
8 for to fulfille here pilgrymages more esily t more sykerly
men gon first the longer weye rathere pan the nerere
weye. But whoso wil go to Babyloyne be another weye
more schort from pe contrees of the west pat I haue
12 reherced before or from oþer contrees next fro hem, pan
men gon by Fraunce be Burgoyne t be Lombardye. It
uedeth not to telle 3ou the names of the cytees ne of
the townes pat ben in pat weye For the weye is comon
16 t it is known of many nacyouns. And pei ben manye
havenes [where] pat men taken the see. Summe men taken.
the see at Gene, Somme at Venyse t passen be the see
Adryatyk pat is clept the Goulf of Venyse, pat departeth
20 ytaylle t Grece on pat syde. And somme gon to Naples
somme to Rome t from Rome to Brandys t pei pei
taken the see t in many othere places where pat havenes
ben. And men gon be Tussye be Champayne be Calabre
24 be Appuille t be the hiiles of ytaylle be Chorisqe be
Sardyne t be Cycile pat is a gret Ile t a gode. In pat
Ile of Cycile pei is a maner of a gardyn in the whiche
ben many dynerse frutes And the gardyn is alwayes
28 grene t florishsing, att the cesouns of the 3eer als wel
in winter as in somer. pat Ile holt in compas aboute
.sce t l. frensche miles And betwene Cycile t Itaylle
pei is not but a lyth arm of the see pat men clepen
32 the Farde of Mesecyne And Cycile is betwene the see
Adryatyk t the see of lombardye, And fro Cycile in
to Calabre is but .vij. miles of lombardye. And in
Cycile pei is a manere of serpentes be the whiche men
36 assayen t preuen wheþer here children ben bastardes or
none or of lawefull mariage, For zif pei ben born in right

Many
pilgrims go
there and to
Sinai before
turning to
Jerusalem.

From the
West,
Northern
Italy is first
reached.

Genos,
Venice.
[1 fol. 25 a]
Naples,
Brindisi.

Tuscan,
Campania,
Apulia.
Corsica,
Sardinia.
Sicily and
its garden.

Strait of
Messina.

The serpents
that try the
legitimacy
of children.
mariage the serpentes gon aboute hem t don hem non harm. And 3i\[f\] pei ben born in avowtrie the serpentes byten hem t envenyme hem t thus manye wedded men preuen 3if the children ben here owne. Also in \[p\]at Ile is the Mount Ethna \[p\]at men clepen Mount GybeH \[t\] t the wlcanes \[p\]at ben eueremore brennyng. And pere ben \[.vij\]. places \[p\]at brennen \[t\] \[p\]at casten out dyuere flawmes and dyuere colour And be the chaungynge of \[p\]o flawmes men of \[p\]at contree knowen whanne it schall be derthe or gode tyne or cold or hoot or moyst or drye or in al\[t\] other manere how the tyne schall be gouerned. And from Itaille vnto the wlcanes nys but .xxv. myle And \[1\] men seyn \[p\]at the wlcanes ben weyes of helle. Also whoso goth be Pyse 3if \[p\]at men list to go \[p\]at weye pere is an arm of the see where \[p\]at men gon to \[o\]pere hauenes in \[p\]o marches And \[p\]an men passen be the Ile of GREEF \[1\] \[p\]at is at GENE And after arryueth men in GREECE at the hauene of the cytee of Myroky or at the hauene of Valone or at the cytee of Duras, \[t\] pere is a Duk at Duras, or at \[o\]pere hauenes in \[p\]o marches \[t\] so men gon to Costantynoble. And after gon men be watre to the Ile of Crete \[t\] to the Ile of Rodes \[t\] so to Cypre \[t\] so to Venyse \[t\] fro \[p\]ens to Costantynoble, to holde the more right weye be see it is wel a \[.m\] \[vij\] \[t\] \[iiiij\]. score myle of lombardyse. \[2\] And after from Cipre men gon be see \[t\] leven Jerusalem \[t\] all \[p\]at contree on the left hond vnto Egypt \[t\] arryuen at the cytee of DAMYETE \[p\]at was wont to ben full strong \[t\] it sytt at the entree of Egypt. And fro Damyete gon \[28\] men to the Cytee of Alizandre \[p\]at sytt also vpon the see. In \[p\]at cytee was seynte katernye beheded And pere was seynt \[2\] Mark the Euuangelist martyred \[t\] buryed, But the Emperour Leoun made his bones to ben brought to \[32\] Venyse. And \[3i\]t pere is at Alizandre a faire chirche all white withouten peynture and so ben all the othere chirches \[p\]at weren of the cristene men all white with-\[june, For the Paynemes \[t\] the Sarrazynes maden hem \[36\] white for to fordon the ymages of seyntes \[p\]at weren
peynted on the walles. *pat* cytee of Alizandre is wel ti .xxx. furlonges in lengthe but it is but .x. on largeness
And it is a full noble cytee t a fayr. At *pat* cytee
entreteth the ryuere of Nyle in to the see as I to 3ou have
seyd before. In *pat* ryuere men fynden many precyouse
stones t meche also of lignum aloes And it is a manere
of wode *pat* cometh out of paradys terrestre the whiche
8 is good for manye dyuerse medicynes And it [is] right
dereworth. And from Alizandre men gon to Babyloyne
where the Soudan dwelleth *pat* sytt also vpon the ryuere
of Nyle, And this weye is most schort for to go streyght
12 vnto Babiloyne.

OF THE WEYE THAT GOTH FROM BABI-
LOYNE, VNTO THE MOWNT SYNAY, t OF
THE MERUEYLES *PERE.*

NOW schall I seye 3ou also the weye *pat* goth fro
Babiloyne to the Mount of Synay where seynte
kateryne lyth. He moste passe be the desertes of Arabye
16 Be the whiche desertes Moyses ladde the peple of Israel
And *panne* passe men be the welle *pat* Moyses made with
his hond in po desertes whan the peple grucched for *pei
fownden no*thing to drynke. And *pan* passe men be
20 the welle of Marach of the whiche the water was first
bytter But the children of Israel putten *perejyne* a tree
*pan* anon the water was swete *t* gode for to drynke. And
*panne* gon men, be desert vnto the vale of Elyn In the
24 whiche vale ben .xij. welles And *pere* ben .lxxij. trees
of palme *pat* beren the dates The whiche Moyses fond
with the children of Israel, And fro *pat* valeye is but a
gode iourneye to the Mount of Synay. And whoso wil
28 go be another weye fro Babiloyne *pan* me goth be the
Rede see *pat* is an arm of the see Occean. And *pere*
passed Moyses with the children of Israel ouerthwart
the see all drye, Whan Pharao the kyng of Egypt chaced
hem, And pat see is wel a vj. myle of largeness in lengthe. And in pat see was Pharao drowned t all his hoost pat he laddde. pat see is not more reed pan another see but in s[o]me place pereof is the graueH reed And perefore men clepen it the rede see. pat see renneth to the endes of Arabye t of Palestyne, pat see lasteth more pan .iiiij. journeynes And pan gon men be desert vnto the vale of Elyn And fro pens to the mount of Synay. And 3ee may wel vndirstonde pat be this desert no man may go on horsbak because pat pere nys nouper mete for hors ne water to drynke And for pat cause men passen pat desert with CameH, For the Camaylle fynt allwey mete on 12 trees t on busses pat he fedeth him with And he may wel faste fro drynk. ij. 1dayes or .iiij. And pat may non hors don. And wyte well pat from Babylowe to the Mount Synay is well a .xij. gode journeynes And sum men 16 maken hem more And sum men hasten hem t peynen hem t perefore pei maken hem lesse, And all weys fynden men latymeres to go with hem in the contrees t ferthere beconde into tyme pat men conme the langage. And it 20 behoueth men to bere vitaH with hem pat schall duren hem in po desertes t ober necessaries for to lyne by. And the Mount of Synay is cklep the desert of Syny pat is for to seyne the bussch brennyngnge Because pat Mayses sawgh 24 ourc lord god many tymes in forme of fuyr brennyngnge vpon pat hiH And also in a bussch brennyngnge t spak to him And pat was at the foot of the hill. There is an Abbeye of Monkes wel bylded t wel closed with zates of 28 Iren for drede of the wyldc bestes. And the monkes ben Arrabyenes or men of Greece t pere [is] a gret couent And all pei ben as heremytes t pei drinken no wyn but zif it be on principall festes And pei ben fuH denonte 32 men t lynen porely t sympely with joutes t with dates And pei don gret abstynence t pennaunce. pere is the chirche of seynte kateryne in the whiche ben manye lampes brennyngnge For pei han of oyle of Olyue ynow 36

1. 4, same, C.
bothe for to brenne in here lampes t to ete also And pat plenteo hane pei be the myracle of god For the ravenes t the crowes t the chougifies t oyer foules 1 of the contree 4 assemblen hem pere ever yecer ones t fleeen pider as in pilgrymage And enerych of hem bryngeth a braunche of the Bayes or of Olyue in here bekes in stede of offrying t leuen hem pere, of the whiche the monkes maken gret 8 plenteo of oyle t this is a gret meruaylle. And sith pat foules pat han no kyndely wytt ne resoun gon thider to seche pat gloriousse virgynel wel more oughten men pan to seche hire t to worschipen hire. Also behynde the awtier 12 of pat chirche is the place where Moyses saugh oure lord god in a brennyngo busch And whanne the monkes entren in to pat place pei don of bothe hosen t schoon or botes alwayes, Be cause pat oure lord seyde to Moyses:

16 do of thin hosen t thi schon for the place pat pou stondest on is lond holy t blessed. And the monkes clepen pat place DOZOLEEL pat is to seyne the schadow of god. And besynde the high awtier .iij. degrees of heighte is the fentre 20 of Alabastre where the bones of seynt Kateryne ly3u And the prelate of the monkes scheweth the relykes to the pilgrymes And with an Instrument of syluer he froteth the bones t panne per gotth out a lytyH oyle as pough it 24 were a maner swetynge pat is nouther lych to oyle ne to bawme but it is full swete of smell. And of pat pei zeiuen a lyttill to the pilgrymes, for pere gotth out but lityll quantitee of pat likour. And after pat pei schewen the 28 heed 2 of seynte kateryne t the cloth pat sche was wrapped june pat is 3it all blody, And in pat same cloth so ywrapped the angeles beren hire body to the mount Synay t pere pei buryed hire with it. And panne pei schewen 32 the busch pat brenned t wasted nought in the whiche oure lord spak to Moyses t ope re relikes ynowe. Also whan the prelate of the abbeye is ded I hace vndirstonden be informaciooun pat his lampre quencheth And whan pei 36 chesen anoper prelate zif he be a gode man t worthi to be prelate his lamp sem schal lighte with the grace of god with-

[CH. IX. FROM CAIRO TO SINAL.] 39

1 fol. 27 b] The birds bring twigs of olivetrees for making oil. The spot where the Burning Bush appeared. The sarcophagus of St. Cath-erine. The miraculous oil. The Saint's head. [2 fol. 28 a]
The miracle of the lamps going out and re-kindled without being touched.

I admonished the monks to publish God's graces to them.

[I fol. 28b]

No vermin can enter the Monastery.

for the Virgin has banished them.

The ascent up the steps.

outen touchinge of any man. For everych of hem hath a lampe be himself And be here lampes pei knownen wel whan any of hem schall dye. For whan any schall dye the lyght begynneth to chanuage t to wexe dym And zif he be chosen to ben prelate t is not worthi his lampa quencheth anon. And other men han told me pat he pat syngeth the masse for the prelate pat is ded he schall fynde vpon the awtlier the name written of him pat schall ben prelate chosen. And so vpon a day I asked of the monkes bothe on t oper how this befell, But pei wolde not teH me no thing Into the tyme pat I seyde pat pei scholde not hyde the grace pat god did hem but pat pei scholde publissehe it to make the peple to hame the more denocion And pat pei diden synne to hide goddes myracle as me semed, For the myraele pat god hath don and zit doth every day ben the wytenesse of his myght t of 16 his merueylltes as daniel seyth in the psalitere: Mirabilia testimonia tua domine, pat is to seyne: Lord thi merueyllen ben pi wytness. And ponne pei tolde me bothe on and oper how it befell full many a tyme, But 20 more I myghte not hane of hem. In pat abbeye ne entreth not no flye ne todes ne ewtes ne such foul venymouse bestes ne lyzs ne flees be pe myracle of god t of oure lady. For pere were wont to ben many suclie 24 manere of filthes pat the monkes weren in will to leve the place t the abbeye And weren gon fro thens vpon the mountayne abonen for to eschewe pat place. And oure lady cam to hem t bad hem turnen azen And from pens 28 forwardes neuere entred such filthe in pat place amonges hem Ne neuere schall entre here after. Also before the gate is the welle where Moyses smot the ston of the whiche the water cam out plenteously. Fro pat abbeye 32 men gon vp the mountayne of Moyses be many degrees t pere men fynden first a chirehe of oure lady where pat sche mette the monkes whan pei fledden away for the vermyn aboneseyd. And more high vpon pat mountayne 36 is the Chapell of helye the prophete And pat place pei
elepen Oreb, whereof holy writt speketh: Et ambuluit in fortitudine cibi illius usque ad montem dei Oreb, 

Horeb.

pat is to seyne: And he wente in strengthe of pat mete 4 vnto the hill of god Oreb. And pere nygh is the vyne 

[1 fol. 29 a]

pat seyn st John the Euangelist planted pat men elepen 

Chapel of 

Reisius of Staphis. And a lytill abouen is the Chapell of 

Moses.

Moyses t the roche where Moyses fleygh to for drede 8 when he saugh oure lord face to face, And in pat roche is 

The valley.

printed the forme of his body For he smot so strongly t 

Mount St.

so hardle him self in pat roche pat all his body was doluen 

Catherine.

withiynne porgh the myracle of god. And pere byside is 12 the place where oure lord toke to Moyses the .x. com-

The ruins of 

mandemenetes of the lawe. And pere is the cave vnder 

a chapel mark the 

roche where Moyses duelte whan he fasted .xl. dayes 

spot where 

t .xl. nyghtes But he dyede in the lound of promissioun, 

Mount St.

16 But noman knoweth where he was buryed. And from 

Catherine.

pat mountayne men passen a gret valye for to gon to 

Mount of 

anooper mountayn where seyne Kateryne was buryed of 

Moses are 

the Aungeles of oure lord. And in pat valye is a 

distinct 

20 chirehe of .xl. martyres t pere singen the monkes of the 

parts of 

abbeyes often tyme And pat valye is right cold. And 

Sinai.

after men gon vp the mountayne of seyne Kateryne pat is 

more high pat the mount of Moyses And pere where 24 seyne Kateryne was buryed is nouther chirehe ne chapell 

ne other duellynge place, But pere is an heep of stones 

aboute the place where the body of hire was put of the 

Angeles. 2 pere was wont to ben a chapell but it was 

28 casten down t 3it lyggen the stones pere And all be it pat 

Mount of 

the Collect of seynyte kateryne seye pat it is the place 

Synay, But pere is a gret weye from pat on 

to pat oper t a gret deep valye betwene hem.
OF THE DESERT BETWENE THE CHIRCH
OF SEYNT KATERYNE & IERUSALEM; OF
THE DRIE TRE, & HOW ROSES CAM FIRST
IN PE WORLD.

NOW after pat men han visited po holy places paune
wil pei turnen toward Ierusalem And pa wil pei
take leue of pei monkes t recommenden hem to here
preyeres, And paune pei zenen the pilgrimes of here vitaylle
for to passe with the desertes toward Surrye. And po
desertes duren wel a .xiii. iourneys. In pat desert
duellen manye of Arrabyte peat men celen Bedoynes&t
Ascopardes. And pei ben folk full of aH cuyH con-
diciouns And pei have none houses but tentes pat pei
maken of skynnes of bestes as of Camaylles t of oper
bestes pat pei eten And pere benethe pei couchen hem t
dwellen in place where pei may fynden water As on the
Rede see or elleswhere, For in pat desert is full gret
defaute of water 1 And often tyme it falles pat where
men fynden water at o tyme in a place it fayleth anofer
tyme And for that skyll pei make none habitaciouns
And theise folk pat I speke of pei tylen not the lond
ne pei labour nought for pei eten no bred but 3if it be
ony pat dwellen nygh a gode toun pat gon thider t eten
bred somtyme And pei rosten here flesch t here fisch 20
vpon the hote stones azenst the sonne. And pei ben
stronge men t wel fyghtynge And pere is so meche
multythe of pat folk pat pei ben with outen nombre
And pei ne rechen of no thing ne don not but chacen 24
after bestes to eten hem And pei rechen no ping of here
lif And perefore pei dowten not the Soudan ne non oper
prince, But pei dar wel weren with hem 3if pei don ony
thing pat is greuance to hem. And pei han often tyme 28
weren with the Soudan t namely pat tyme pat I was
with him. And pei beren but o scheld t o spere with
outen oper armes And pei wrappen here heedes t here
necke with a gret quantytee of white lynnne cloth And pei ben right felonous t foule t of cursed kynde. And whan men passen this desert in comyng toward Ierusalem pei comen to Bersabee pat was wont to ben a full fair town t a deytable of cristene men And 3it þere ben summe of here chirches. In þat tooun dwelled Abraham the Patriark a longe tyme. þat tooun of Bersabee founded.

8 Bersabee the wif of sire vrye the knyght on the whiche kyng Dauid 1 gatt Salomon the wyse þat was kyng after Dauid vpon the .xij. kynredes of Ierusalem And regned .xl. 3eer. And fro þens gon men to the cytee of Ebron þat is the montance of .ij. gode myle And it was c lept somtyyme the vale of Mambree And sumtyyme it was c lept the vale of teres because þat Adam wepte þere an .c. 3eer for the deth of Abell his sone þat Caym slowgh. Ebron 16 was wont to ben the princypall cytee of the Philistynes And þere dwellededen somtyyme the Geauntz And þat cytee was also Sacerdotall þat is [to](1') seyne sayntuarie of the tribe of Iuda. And it was so fre þat men rescuyed þere.

20 aH manere of fugityfes of oþer places for here euyl dedes. In Ebron Issue Calep t here companye comen first to aspyen how þei myglte wynnen the lond of beheste. In Ebron regned first kyng Dauid .vij. 3eer t an half And in Ierasalem he regned .xxxiiij. 3eer t an half. And in Ebron ben aH the sepultures of the Patriarkes Adam Abraham ysac t of Iacob t of here wyfes Eue Sarre t Rebekke t of Ly a the whiche sepultures the Sarazines kepyn full cyurgyous t han the place in gret reuerence for the holy fadres the Patriarkes þat lyn þere And þei suffre no cristene man entre in to that place but 3if þe be of specyaff grace of the Soudan, For þei holden cristene men t Iewes as dogges And þei seyn þat þei scholde not entre into so holy place. And men clepen 2 þat place where þei lyn double spelunke or double cave or double dych for als meche as þat on lyth above þat other And 36 the Sarazines clepen þat place in here langage KARICARBA (1) to missing in MS.
The cave of Adam and Eve.

Cambil dug from the earth.

[1 fol. 31 b]

The Dry Tree.

[CH. X. THE DESERT AND BETHLEHEM.]

pat is to seyne the place of Patriarkes And the Iewes clepen pat place Arboth. And in pat same place was Abrahames hous And pere he satt t saugh.iiij. persones t worschipte but on as holy writt seyth: Tres vidit t

\[
\text{VNUM ADORAVIT, pat is to seyne: he saugh, iij. t worshiped on. And of po same rescuyed Abraham the Anguelles in to his hous. And right faste by pat place is a cave in the roche where Adam t Eue duelledden when pere weren 8 putt out of paradys t pere goten pere here children. And in pat same place was Adam formed t made, after pat summen seyn. For men weren wont for to clepe pat place the feld of Damasce, be cause pat it was in the 12 lordschipe of Damask. And fro pere was he translated into paradys of deylies, as pere seyn. And after pat he was dryuen out of paradys he was pere left. And the same day pat he was putt in paradys, the same day he 16 was putt out, For anon he synned. pere begynneth the vale of Ebron pat dureth nyth to Ierusalem. Theere the Angell commandad Adam pat he scholde duelle with his wyf Eue, Of the whiche he gatt Seth, of whiche tribre 20 pat is to seye kynredhe Ihesu erist was born. In pat valey is a feld where men drawen out of the erthe a thing pat men clepen Cambyll t pere ete it in stede of spice t pere hene it to selle. And men may not make 24 the hole ne the cave where it is taken out of the erthe so depe ne so wyde, but pat it is at the 3eres ende full actress vp to the sydles, pergh the grace of god. And iij. myle from Ebron is the grane of loth pat was Abrahames 28 broper [sonc]. And a lytill fro Ebron is the mount of Mambre, of the which the valey taketh his name, And pere is a tree of Oke pat the Sarazines clepen DIPRE pat is of Abrahames tyme, the whiche men clepen the 32 drye tree. And pere seye pat it hath ben pere sithe the begynnynge of the world t was sumtyme grene t bare leues vnto the tyme pat our lord dyede on the cros And pannel it dryede t so diden all the trees pat weren 36

1. 1, Iew-wes, C.
panne in the world [or elles pai failed in paire hertes and become holle within, of whilk per er many sit standand in diuerse placez of the world] And summe seyn be here 4 prophecyes pat a lord, a Prince of the west syde of the world schall wynnen the lond of promyssion pat is the holy lond with helpe of cristene men t he schall do synge a masse vndir pat drye tree t pan the tree schall wexen grene t 8 bere bothe fruyt t leves And porph pat myracle manye Sara-jines t Iewes schall ben turned to cristene feyth. And por-fore pai don gret worschiphe þe-reno t kep'en it ful besly. And all be it so pat it be drye natheles sit he 12 bereth gret vertue for certeynam he pat hath a litill þere of vpon him it helthe him of the fallynge euH, And his hors schaH not ben afoundred t manye oper vertues it hath, Wherefore men holden it full precyous. From 16 Ebron men gon to Bethlem in half a day, for it is but .v. myle t it is full fayre weye be pleynes t wodes full delectable. Bethleem is a lityll cytee long t narwe t wel walled t in eche syde enclosed with gode dyches 20 And it was wont to ben cleped Effrata, as holy wrytt seyth: ECCE AUDIIMUS EUM IN EFFRATA, pat is to seye: lo wee herde him in effrata, And toward the est ende of the cytee is a full fair chirche and a gracious t it 24 hath many toures, pynacles t corneres ful strength t curiously made And within pat chirche ben xliii. pyleres of marble grete t faire. And betwene the cytee t the chirche is the feld Floridous, pat is to seyne, the 28 feld florissched. For als moche as a faire mayden was blamed with wrong t schaunred pat sche hadde don fornycaciuon, For whiche cause sche was demed to the deth t to be brent in pat place, to the whiche sche was 32 ladd. And as the fyre began to brene aboute hire sche made hire prayeres to oure lord pat as wissely as scher was not gyly of pat synne pat he wolde helpe hire t make it to be knownen to aH men of his mercyfull grace. 36 And when sche hadde þus seyd sche entred in to the

(1) Omitted through homoiotel. Restored partly from Eg.
The glowing twigs are turned to red rose bushes, the others to white.

[1 fol. 32 b]

Cave of the Nativity.

Names of the Three Kings.

Charnel of the Innocents.

Shrine of St. Jerome.

Spots of Our Lady's milk on red marble.

fuyr And anon was the fuyre quenched t oute. And the brondes pat weren brennynge becomen red roseres And the brondes pat weren not kyndled nor tend becomen white roseres full of roses. And peise 1 weren the first 4 Roseres t Roses bothe white t rede, pat cuere ony man saugh. And pus was pis mayden sauëd be the grace of god And perfere is pat feld clept the feld of god florysscht, for it was full of roses. Also besyde the queer of the 8 chirche at the right syde as men comen downward .xvj. greces is the place where oure lord was born, pat is full wel dyght of marble t full richely peynted with gold syluer azure t oph er coloures. And .iij. paas besyde 12 is the crybbe of the ox t the asse. And besyde pat is the place where the sterre fell pat ladde the .iij. kynges Iaspar Melchior t Balthazar, But men of Grece clepen hem püs: Galgalath Malgalath t Sarphie, And the Iewes 16 clepen [hem] in this manere in Ebrew: Appelius Amerrius t Damascus. Theise .iij. kynges offreden to oure lord gold ensense t myrre And pei metten to gedre porgh myracle of god, For pei metten to gedre in a cytee in ynde pat men 20 clepen Cassak pat is .iij. iourneyes fro Bethleem. And pei weren at Bethleem the .xiiij. day And pat was the .iij. day after pat pei hadden seyn the sterre whan pei metten in pat cytee, And püs pei weren in .ix. dayes 24 fro pat cytee at Bethleem t pat was gret myracle. Also vnder the cloystr of the chirche be .xvij. degrees at the right syde is the charneH of the Innocentes where here bones ly3n And before the place where oure lord was 28 born is the tombe of seynt 2 Jerome pat was a preest t a CardynalH pat translatede the bible t the psaultere from Ebrew in to latyn And withoute the mynstre is the chayere pat he satt in whan he translated it. And faste 32 besyde pat chirche a .lx. fedme is a chirche of seynt Nicholas where oure lady rested hire after sche was lyghted of oure lord And for as meche as sche had to meche mylk in hire pappes pat greued hire, sche mylked 36 hem on the rede stones of marble so pat the traces may

[CH. X. THE DESERT AND BETHLEHEM.]
zit ben sene in the stones ah wyte.(1) And see schulH
vnderstonde pat ah pat dwelven in Bethleem ben cristene
men And pe re ben faire vynes aboute the cytee t gret
4 plente of wyn pat the cristene men han don let make
But the Sarazines ne tylen not no vynes ne pei
drynken no wyn. For here bokes of here lawe pat
Makomete betoke hem, whiche pei clepen here Alkaron
8 t summe clepen it Mesaph t in anoper langage it is
cleped Harme And the same boke forbedeth hem to
drinken wyn, For in pat boke Machomete cursed ah po
pat drynken wyn t alle hem pat sellen it. For summen
12 seye pat he slough ones an heremyte in his dronkeness
pat he loued ful wel And sefore he cursed wyn t hem
pat drynken it. But his curs be turned in to his owne
hed as holy writt seith: Et in verticem ipsius iniquitas
16 kius descendet, pat is for to seye: his wykkedness
schall turne t falle in his owne heed. And also the
Sarazines bryngen forth no pigges nor pei eten no swynes
flessch, for pei seye it is brother to man t it was forboden
20 be the olde lawe t pei holde[n](2) hem alle acursed pat eten
percef. Also in the lond of Palestyne t in the lond of
Egypt pei eten but lytill or non of flessch of veel or of
boef but he be so old pat he may nomore trauayle for
elde, for it is forbode And for because pei hauen but
fewe of hem, perfore pei norissche hem for to ere here
londes. In this cytee of Bethleem was Davyd the kyng
born And he hadde lx. wyfes t the firste wyf highte
24 Michel And also he hadde .ccc. lemmannes. And fro
Bethleem vnto Ierusalem nys but .ij. myle And in
the weye to Ierusalem half a myle fro Bethleem is a chirche
where the augel seyde to the schepperdes of the birthe
32 of crist. And in pat weye is the tombe of RacheH pat
was Iosephes moder the patriarche. And sche dyde anon
after pat sche was delyuered of hire sone Beniamyn t
pere sche was buryed of Iacob hire husbonde, And he

(1) wyte, MS.
(2) holden C.
leest seten xij grete stones on hire in tokene pat sche had born xij children. In pat same weye half myle fro Ierusalem appered the sterre to the xij kynges. In pat weye also ben manye chirches of cristene men be the whiche men gon towards the cytee of Ierusalem.

Ch. XI. OF THE PILGRIMAGES IN IERUSALEM & OF THE HOLY PLACES PERABOWTE.

AFTER for to speke of Ierusalem the holy cytee see schuH vnderstonde pat it stont full faire betwene hilles t pere ben no ryueres ne welles but water cometh be condyte from Ebron. And see schuH vnderstonde pat Ierusalem of olde tyme vnto the tyme of Melchisedech was cleped Iebugs, And after it was clept Salem vnto the tyme of kyng Dawid pat putte theise xij. names togidere t cleped it Iebusalem And after pat kyng Salomon cleped it Ierosolomye And after pat men cleped it Ierusalem t so it is cleped 3it. And aboute Ierusalem is the kyngdome of Surrye And pere besyde is the lond of Palestyne And besyde it is Ascolone And besyde pat is the lond of Maritame. But Ierusalem is in the lond of Iudee, And it is clept Iude for pat Iudas Machabeus was kyng of pat contree And it marcheth Estward to the kyngdome 20 of Arabye, on the south syde to the lond of Egipt t on the west syde to the grete see, On the north syde toward the kyngdome of Surrye t to the see of Cypre. In Ierusalem was wont to be a Patriark t Erchebysschoppes 24 t Bisschoppes abouten in the contree. Abowten Ierusalem ben peise cytees: Ebron at xij. myle, Ierico at xij. myle, Bersabee at xij. myle, Ascolon at xij. myle, Iaff at xj. myle, Ramatha at xij. myle And Bethleem at xij. myle. And a xij. myle from Bethleem toward the south is the chirche of seynt karitot pat was Abbot pere For

l. 5, men, repeated in C.
l. 22, to, repeated in C.
whom pei maden meche doel amonges the monkes whan
he scholde dye t 3it pei ben in moornynge 1 in the wise
pat pei maden here lamentacioun for him the firste tyne
4 t it is fulle gret pythe to beholde. This contree t lond of
Ierusalem hath ben in many dyuere naciounes hondes
And often perfore hath the contree suffred meche tribu-
lacioun for the synne of the poeple pat duellen were. For
8 pat contree hath ben in the hondes of all nacioouns pat is to
seyne of Iewes, of Chamanes, Assiryenes, Perses, Medoynes,
Macedoynes, of Grekes, Romaynes, of Cristenemen, of
Sarrazines, Barbaryenes, Turkes, Tartaryenes t of manye
12 othere dyuere nacioouns. For god wole not pat it be longe
in the hondes of traytoures ne of synneres be pei cristene or
othere And now haue the hetiene men holde pat lond in
here hondes .xl. 3ere t more, But pei schuH not holde it
16 longe 3if god wole. And 3ee schuH vndistonde pat whan
men comen to Ierusalem here firste pilgrymage is to the
chirche of the holy Sepulchre where oure lord was buryed
pat is whithoute the cytee on the north syde But it is now
20 enclosed in with the towne walH. And were is a fulH fair
chirche all Rownd t open aboue t comere with ledc
And on the west syde is a fair tour t an high for belles
strongly made And in the myddes of the chirche is a
24 tabernacle as it were a lathyH hows made with a low lityH
dore And pat tabernacle is made in manere of half a
compas riight curiously t richely made of gold t azure t
opere riche coloures full nobelyche made And 2 in the
28 right syde of pat tabernacle is the sepulcre of oure lord
And the tabernacle is .viiij. fote long t .v. fote wyde t .xj.
fote in heglite. And it is not longe sithe the sepulcre
was all open pat men myghten kissit t touche it. But
32 for pilgrymes pat comen thider peyned hem to breke the
ston in peeces or in poudre perfore the Soudan hath do
make a walH aboute the sepulcre pat nonan may towche
it. But in the left syde of the walH of the tabernacle is
36 wel the heighte of a man is a gret ston to the quantyty of
a mannes bed pat was of the holy sepulcre t pat ston
MANDEVILLE.
[CH. XI. JERUSALEM AND THE SEPULCHRE.]

kisson the pilgrymes pat comen pider. In pat tabernacle ben no wyndowes but it is ahh made light with lampes pat hangen before the sepulcre And pere is a lampe pat hongeth before the Sepulcre pat brenneth light t on the 4 gode Fryday it goth out be himself [and on pe Pasch day it lightez agayne by it self](1) at pat hour pat ourle lord roos fro detli to lyue. Also with in the chirche at the right syde besyde the quer of the chyrche is the mount of 8 Caluareye where ourle lord was don on the cros And it is a roche of white colour and a lytliH medled with red And the cros was set in a morteys in the same roche t on pat roche dropped the woundes of ourle lord when he was 12 pyned on the cros t pat is claped Galgatli, And men gon vp to pat Golgatli be degrees. And in the place of pat morteys was Adames hed founden after Noes flode in tokene pat the synnes of Adam scholde ben brought in pat 16 same place And vpon pat roche made Abraham sacrifice to ourle lord. And pere is an awtere And before pat awtier ly3n Godfray de Boleyne t Bawdewyn t opere cristene kynges of Ierusalem. And pere nygli where ourle 20 lord was crucysied is this writen in Greew: OTHIEOS BASILION YSMON PROSIONAS EROSA SOTHIAS EMESOTIS GYS. pat is to seyne in latyn: HIC DEUS NOSTER REX ANTE SECULA OPERATUS EST SALUTEM IN MEDIO TERRAE. 24 pat is to seyne: this god ourle kyng before the worldes hath wroght hele in myydes of the erthe. And also on pat roche where the cros was sett is writen within the roche peise wordes: CYOS MYST VS BASIS TOUPISTEOS THEY 28 THESMOFY, pat is to seyne in latyn: QUOD VIDES EST FUNDAMENTUM TOCHIUS FIDEI MUNDI HUIUS, pat is to seyne: pat pou seest is ground of ahh the world t of this feyth. And 3ee schuH vndirstonde pat whan ourle lord was don 32 vpon the cros he was .xxxijj. 3er t .ij. monethes of elde And the prophecye of DavuId seyth pat: QUAD- RAGINTA ANNI, PROXIMUS FUI GENERACIONI HUIC, pat is to seyne: Fowty 3eer was I neigbore to this kynrode, 36

(1) Eg. 1982.
And thus scholde it sene that the prophesyes ne were not trewe, But pei ben bothe trewe, For in old tyme men maden o seeer of .x. monethes, of the whiche March was

1 the firste Decembre was the laste, But Gayus pat was Emperor of Rome putte peise .ij. monethes pere to: Januuer t Feuerer t ordeyned the seeer of .xiiij. monethes,

1 pat is to seye .ccclxv. dayes withoute lepe seeer after the

8 propre cours of the sone. And perfore after cowntyngs

of .x. monethes of the seeer he dyede in the .xiiij. seeer, as the prophete seyde t after the seeer of .xiiij. monethes he was of age .xxxiiij. seeer t .iiij. monethes. Also within the

12 mount of Caluarie on the right side is an awtere where the piler ly3th pat oure lord Ihesu was bounden to whan he was scourged And pere besyde .iiij. fote ben .iiij. pileres of ston pat atweys droppen water t summen seyn

16 pat pei wepen for oure lorde deth. And nygh pat awtier is a place vnder erthe .xliij. degrees of depnesse where the holy crosys was founden be the wytt of seynte Elyne vnder a roche where the fewes had hidde it And pat was the

20 verray crosys assayed For pei founden .iiij. crosses, on of oure lord t .ij. of the .iij. thefes And seynte Elyne preued hem on a ded body pat aros from deth to lyue when pat it was leyd on it pat oure lord dyed on. And

24 percyby in the waft is the place where the .iiij. nayles of oure lord weren hidd, For he had .ij. in his hondes t .ij. in his feet And of on of peise the Emperor of Costantynople made a brydhyf to his hors to bery him in batayle

28 t porgh vertue percof he ouercam his enemys And wan at the land of Asye the lesse pat is to seye Turkye, Ermonyke the lasse t the more And from Surrye to Jerusalem, From Arabye to Persie, from Mesopotayme

32 to the kynghdom of Halappée, From Egypt the highe t the lowe t at the opere kyngdomes unto 2 the depe of Ethiope t in to ynde the lesse pat panne was cristene. And percof was in pat tyme many gode holy men t holy heremys of

36 whom the book of fadres lyfes speketli t pei ben now in paynemes t sarazines hondes, But whan god at myghty
wole right als the londes weren lost porghy synne of cristone men, so schuH pei ben wonnen azen be cristen men porghy help of god. And in myddes of pat chyrche is a compas in the whiche Josep of Aramatlie leyde the body of our lord whan he had taken him down of the croys t pere he wussched the wounds of our lord And pat compas seye men is the myddes of the world. And in the chyrche of the sepulchre on the north syde is the place where oure lord was put in prisoun, For he was in prisoun in many places. And per is a paruye of the cheyne pat he was bounden with And pere he appered first to Marie Magdalenye whan he was rysen t sche wende pat he had ben a gardener. In the chyrche of seynt Sepulcre was wont to ben Chanouns of the ordre of seynt Augustyn t hadden a. Priour but the Patriark was here soureyn. And withoute the dores of the chyrche on the right syde as men gon vpward .xviii. greces seythe oure lord to his moder : Mulier ecce filius tuus, pat is to seye : Woman lo thi sone, And after pat he seyde to John his disciple: Ecce mater tua, pat is to seyne : lo behold thi moder And peise wordes he seythe on the cros. And on peise greces wente oure lord when he bare the cros on his schulder And vnder this gress is a chapeH t in pat chapeH syngen prestes yndyenes pat is to seye prestes of ynde noght after oure lawe but after here t aH wey pei maken here sacrement of the awtier [of breed] (1) seyenge Pater noster t opere prayeres perewith, With the whiche prayeres pei seye the wordes pat the sacrement is made of For pei ne kno not the Addicions pat many popes han made, but pei syngel with gode deuocioun. And pere nere is the place where pat oure lord rested him whan he was wery for berynge of the cros. And see schuH vnder-32 stonde pat before the chyrche of the Sepulcre is the cytee more feble pan in ouy othere partie for the grete playn pat is betwene the chyrche t the citce. And toward the Est syde wythoute the walles of the cytee is the vale of 36

(1) Eg.
Iosaphath pat toucheth to the walles as pough it were a large dyck, And abouen pat vale of Iosaphath, out of the cytee, is the chirche of Seynt Steune where he was 4 stoned to deth And pere beside is the gildene gate pat may not ben opened, be the whiche gate our lord entred on Palmesunday vpon an ass t the gate opened agenst him when he wolde go vnto the temple And sit apperen 8 the steppes of the asses feet in .iij. places of the degrees pat ben of ful harde ston. And before the chirche of seynt Sepulcre toward the south a .cc. paas is the grete hospital of seynt Iolin of the whiche the Hospitaleres 12 hadde 1 here foundacioun And withinne the palayes of the sekemen of pat hospital ben .v.j. t .iijj. pileres of ston And in the walles of the hows withoute the nombre abouseyd pere ben .iijj. pileres pat benen vp the hows And fro pat 16 hospital to go toward the Est is a ful fayr chirche pat is clept nostre Dame la grand And pat is pere another chirche right nygh pat is clept nostre Dame de latyne. And pere weren Marie Cleophee t Marie Magdalyne 20 t teren here heer when oure lord was peyned in the cros.

OF THE TEMPLE OF OURE LORD; OF THE CRUELTEE OF KYNG HEROUDE; OF THE MOUNT SYON; OF PROBATICa PISCINA, AND OF NATATORIUM SYLOE.

And fro the chirche of the Sepulcre toward the Est at .vijj. paas is Templum Domini. It is right a 24 feir hows t it is aH round t high t e[.]nered with lead t it is wel paued with white marble, But the sarazines wole not suffre no cristene man ne Iewes to come perein, For pei seyn pat none so foule synfuH men scholde not 28 come in so holy place. But I cam in pere t in othiere places pere I wolde for I hadde lettres of the Soudan

St. Stephen's Church.
The Golden Gate.
The marks of the ass's feet.
St. John's Hospital.
Notre-Dame la Grande
and Notre-Dame latyne.
The Temple of the Lord.
with his grete seel t conomously oper men han but his
signeett. In the whiche lettres he commanded of his
specyaul grace to aH his subgettes to let me seen aH the
places t to enforne me pleynly aH the mysteries of every
place t to condyte me fro cytee to cytee 3if it were nede t
buxonly to rescyeue me t my companye t for to obeye to
aH my requestes resonable 3if pei weren not grely a3en
the RyaH power t dignytee of the Soudan or of his lawe.

And to oper pat asken him grace, suche as han served
him he ne a3euth not but his signett the whiche pei make
to be born before hem hangyne on a spere. And the
tfolk of the contree don gret worschipe t reverence to his
signett or his seel t knelen pereto as lowly as wee do to
Corpus Domini And 3it men don fuH grettere reverence
to his lettres, For the AdmyraH t aHe operel lordes pat
pei ben schewed to, before or pei rescyeue hem pei knelen
doun t pan pei take hem t putten hem on here hedes
t after pei kissen hem t pan pei reden hem knelynge
with gret reverence t pan pei ofren hem to do aH pat the
berere asketh. And in this templum domini weren somtyme
Chanouns Reguleres t pei hadden an Abbot to
whom pei weren obedient. And in this temple was
Charlemayn whan pat the aungeH broughte him the
prepuce of oure lord Ihesu erist of his Circumciison
And 3it kyng Charles leet bryngen it to Parsys in to his
chapel And after pat he leet brynge it to Peyteres t
after pat to Chartres. And 3ee schuH understonde pat
this is not the temple pat Salomon made, for pat temple
dured not but .mc t ij. yeeer, For Tytus Vaspasianes
sone Emperour of Rome had lodyn sege aboute Jerusalem
for to discomfyte the Iewes for pei putten oure lord to
dethie, 2 withouten lene of the Emperour And whan he
hadde women the cytee he brente the temple t beat it
down t aH the cytee t toke the Iewes t didde hem to
dethie. xj. cm. t the othere he putte in prisoun t solde hem

l. 35, Total : 11,900.
to srueage XXX for o peny, for þei seyde þei boughte þei Ihesu for XXX. penyes And he made of hem better cheep. When he 3af XXX. for o peny. And after þat tyme
4 IULIANUS APOSTATA þat was Emperour 3af leue to the Iewes to make the temple of Ierusalem for he hated cristene men. And ȝit he was cristened but he forsoke his lawe þ becam a renegate And whan the Iewes hadden made the temple com an ethquakeyn g þ cast it down as god wolde þ destroyed aþ þat þei had made. And after þat Adryan þat was Emperour of Rome þ of the lynage of Troye made Ierusalem aþ þe temple in the same manere as Salomon made it And he wolde not suffre no Iewes to dwe þ þere, but only cristene men. For aþ pouȝht it were so þat he were not cristened ȝit he louede cristene men more þan ony other nacioun saf his owne. This 16 Emperour leet enclose the chirche of seyn Sepulcre þ walle it within the cytee, þat before was withoute the cytee long tyme beforþ And he wolde haue chauanged the name of Ierusalem þ have cleped it Elya But þat name 20 lasted not longe. Also þee schu hyndirstonde þat the sarazines don moche reverenc to þat temple þ þei seyn þat þat place is right holy And whan þei gon in þei gon barefote þ kneelen many tymes And whanne my 24 felowes þ I seygh þat whan wee comen in wee diden of oure schoon þ came þ in barefote þ poughten þat wee scholden don as moche worschip þe reverenc þereþo as ony of the mysbeleeuyng men scholde þ als gret con-
28 punctioun in herte to haue. This temple is lxxiij. cubytes of wydenes þ als manye in lengthe And of heghte it is xx vj. cubites And it is withynne aþ aboute made with pyleres of marble þ in the myddel place of the temple 32 ben many high stages of lxxij. degrees of heghte made with gode pyleres aþ aboute. And this place the Iewes callen SANCTA SANCTORUM þat is to seye holy of halewes And in þat place cometh noman saf only here prelate 36 þat maketh here sacrifise And the folk stonden aþ
about in diverse stages after pemi bcn of dignytee or of worshippe so pat pemi all may see the sacrifice. And in 
pat temple bcn .iiij. entrees t the 3ates bcn of cypress wel made t curiously digitt And within the Est 3ate ourc lord seyde: here is Jerusalem. And in the north syde of 4
pat temple within the 3ate pere is a welle but it renneth noght of the whiche holy writt spokenth of t seyth: VIDI
AQUAN EIREDIEMEN DE TEMPLO, pat is to seyne: I saugh
water come out of the temple. And on pat other syde of 8
the temple pere is a roche pat men clepen Moriacli, but
after it was cleft Bethel where the Arke of god with
relykes of Iewes weren wont to ben put. pat arke
or hueche with the Relikes Tytus ledde with hym to 12
Rome whan he had scomfyted all the Iewes. In pat
arke weren the .x. commandementes t of Aarones 3erde t
of Moyses 3erde with the whiche he made the rede see
departen as it had ben a wall on the right syde t on the 16
left syde, while pat the peple of Israel passeden the see
drye foot. And with pat 3erde he smoot the Roche t
the water cam out of it t with pat 3erde he dide manye
wondres. And pere in was a vessel of gold full of 20
MANN\A t clothinges t honournementes t the tabernacle of
Aaron t a [table](1) square of gold with .xij. precyous stones
And a boyst of Jasper grene with .iijj. figures t .vijj.
names of oure lord t .vij. candelstykes of gold t .xij. 24
pottes of gold t .iiijj. Censeres of gold t an Awtier of gold
t .iiijj. lyouns of gold vpon the whiche pemi bare Cherubyn
of gold .xij. spannes long and the Cercle of Swannes of
heuene with a tabernacle of gold t a table of syluer t 28
.iijj. trompes of siluer t .vijj. barly bounes t all the opere
relykes pat weren before the birthe of oure lord Ihesu crist.
And vpon pat roche was Jacob slepynghe whan he saught
the angeles gon vp t doun by a ladder t he seyde: VERE
32
LOCUS ISTE SANCTUS EST t EGO IGNORABAM, pat is to seyne:
Forsothe this place is holy t I wiste it nought. And

(1) tabernacle, C.
I. 14, pat, repeated in C.
And two fat turned the in af turtles. And in pat same place David saugh the AungeH pat smot the folk with a swerd t put it vp 4 blody in the schethe. 1 And in pat same Roche was seynt Symeon when he rescueyned oure lord in to the temple. And in this roche he sette him when the Iewes wolde a stoned him t a sterre cam doun t 3af him 8 light. And vpon pat Roche preched our lord often tyme to the peple t out pat seyd temple oure lord drof out the byggeres t the selleres. And vpon pat roche oure lord sette him when the Iewes wolde haue 12 stoned him t the Roche cleef in two t in pat cleuynge was oure lord hidd And pere cam doun a sterre t 3af light t servoed him with claretce. And vpon pat roche satt our lady t lerned hire sawtere And pere oure lord 16 for3af the womman hire synnes pat was founden in avowtrie And pere was oure lord circumcysed And pere the aungeH schewede tydunges to Zacharie of the birth of seynt Baptyst his sone And pere offred first Melchisedech 20 bred t wyn to oure lord in token of the sacrament pat was to comene And pere feH David preyeng to oure lord t to the AungeH pat smot the peple pat he wolde haue mercy on him t on the peple t oure lord herde his preyere 24 t perforre wolde he make the temple in pat place, but oure lord forbade him be an AungeH. for he had don tresoun when he leet sle vrie the worthi knyght for to haue Bersabee his wyf And perforre aH the purveyance pat he 28 hadde ordeyned to make the temple with he toke it Salomon his sone t he made it. And he preyed oure lord pat aH po pat preyeden to him in pat place with gode herte pat he wolde heren here preyere t granted it 32 hem 3if bei asked it right 2fullyche And oure lord granted him And perforre Salomon cleepe pat temple the temple of conseiH t of help of god. And withoute the yate of pat temple is an awtiere where Iewes weren wont 36 to offren dowues t turtles. And betwene the temple t pat awtier was Zacharie slayn t vpon the pynacle of pat
temple was our lord brought for to ben tempted of the enemye the feend. And on the heglite of pat pynacle the Iewes setten seynt Iame t casted hym down to the erte the pat first was bisschopp of Ierusalem. And at the entree of pat temple toward the west is the gate pat is clopt Porta speciosa. And nygh besyde pat temple vpon the right syde is a chirehe couered with lead pat is clopt Salomones scole And fro pat temple towards the south right nygh is the temple of Salomon pat is right fair t wel pollisscht And in pat temple dueHe the knyghtes of the temple pat waren wont to be clopt Templeres t pat was the fundaciuon of here ordre so pat pere duelleden 12 knyghtes t in Templo Domini Chanouns Reguleres.

Fro pat temple to ward the Est a .vj. pas in the corner of the eytée is the bath of our lord And in pat bath was wont to come water fro paradys t jít it droppeth. And 16 pere besyde is oure ladyes bed And faste by is the [tombe] of seynt Symeon. t withoute the cloystre of the temple toward the north is a segu faire chirche of seynte Anne oure ladyes moder And pere 1 was oure lady con- 20 ceyued And before pat chirche is a grete tree pat began to growe the same nyght. And vnder pat chirche in goenge doun be .xxij. degrees lyth Ioachym oure ladyes fader in a faire tombe of ston And pere besyde lay somtyme seynt 24 Anne his wif but seynt Helyne lect translate hire to Costantynople. And in pat chirche is a welle in manere of a cisterne pat is clopt Proratica piscina pat hath .v. entreez. Into pat welle Aungeles waren wont to come 28 from heuene t bathen hem withjonne t what man pat first bathed him after the mevyng of the water was made hool of what maner sykenes pat he hadde. And pere oure lord heled a man of the palasye pat lay .xxxviiij. yeer 32 t oure lord seyde to him: Tolle gradatuum tum t ambula, pat is to seye: Take thi bed t go. And pere besyde was Pilates hows And faste by is kyng Heroudes hows pat lect sle the Innocentes. This heroude was ouer 36 l. 18, temple of seynt Symeon, C.
moche cursed & cruel, for first he leet she his wif pat he louede right well & for the passyng loye pat he hadde to hire when he saugh hire ded he felle in a rage & out of his wytt a gret whilee & sithen he cam agayn to his wytt & after he leet she his, i.j., sones pat he hadde of pat wyf. And after pat he leet she another of his wyfes & a sone pat he hadde with hire & And after pat he leet she his owne moder & he 8 wolde haue slayn his brother also, but he dyede sodeynly. And after pat he dide aH the harm pat he cowde or myghte & And after he felle in to seynness & when he felte 1 pat he scholde dye he sente after his suster & after aH 12 the lordes of his lond & when pei were comen he leet commande hem to prisoun & pan he seyde to his suster he wiste wel pat men of the contree wolde make no sorwe for his deth & perf ore he made his suster swere pat sche 16 scholde lete Smyte of aH the hedes of the lordes when he were ded & pan scholde aH the lond make sorwe for his deth & eH nought & pus he made his testament, but his suster fulfilled not his wiH. For als sone as he was ded 20 sche delyuered aH the lordes out of prisoun & lete hem gon eche lord to his owne [hous] & tolde hem aH the purpos of hire brothers ordynance & so was this cursede kyng neuer made sorwe fore as he supposed for to haue 24 ben. And see schuH vnderstonde pat in pat tyme pere weren iij. herondes of gret name & loos for here crueltie. This heroude of which I haue spoken offe was Heroud Ascolonite & he pat leet beheden seynt Iohn the 28 Baptist was Heroude Antypa & he pat leet Smyte of seynt Iames hed was Heroude Agrippa & he putte seynt Peter in prisoun. Also furthermore in the cytee is the chirche of seynt Sauyour & pere is the left Arm of St. Saviour's Church. 32 Iohn Grisostom & the more partye of the hed of seynt Steune. & And on pat oper syde in the strete toward the south as men gon to mount Syon is a chirche of seynt Iames where he was beheded. & And fro pat chirche a 36 vj. paas is the mount Syon & pere is 2 a faire chirche of ouro lady where sche dwelled & pere shee dyed & And pere
was wont to be an abbot of Chanouns regulares, And fro pens was sche born of the Apostles vnto the vale of Iosaphath. And pere is the stōn pat the AungeH broughte tooure lady fro the mount of Synay t it is of 4 pat colour pat the roche is of seynt kateryne And pere besyde is the 3ate where thorgh oure lady wonte when sche was with childe when sche wonte to Bethleem. Also [at] the entree of the mount syn is a chapeH t in 8 pat chapeH is the stōn gret t large with the whiche the sepulcre was covered with when Iosephl of Aramathie had put oure lord perejune. The whiche stōn the .iij. Maries sawen turne vpward when pei comen to the sepulcre the 12 day of his resurrexioun And pere founden an aungeH pat tolde hem of oure lordes vprisynge fro deth to lyne. And pere also is a stōn in a wāH besyde the 3ate of the pyleer pat oure lord was scourged atte. And pere was 16 Annes hows pat was Bissop of the Iewes in pat tyme And pere was oure lord examyned in the nyght t scourged t smyten t vyleously entreted. And in pat same place seynt Peter forsoke oure lord thries or the cok 20 crew. And pere is a party of the table pat he made his souper onne when he made his maundee with his discyplēs when he 3af hem his flesch t his blode in forme of bred t wyn. And vnder pat chapeH .xxxij. degrees is the place 24 where oure lord woschi his discyplēs fete And 3it is the vesseH where the water was And pere besyde pat same vesseH was seynt Steuene buryed And pere is the autier where oure lady herde the Aungeles synge messe And 28 pere appered first oure lord to his disciples after his Resurrexioun the 3ates enclosed 1 and seyde to hem: Pax vobis, pat is to seye: Pees to you on pat mount appered cristi to seynt Thomas the Apostle and had him 32 assaye his woundses t pan beleued he first t seye: Dominus meus t deus meus, pat is to seye: my lord t my god. In the same chirche besyde the awtere wēren all the Apostles on Wytsunday when the holy gost 36 l. 8, pat, C.
descended on hem in lykness of fuyr. And þere made oure lord his Pask with his disciples And þere slepte seynt Iohn the Euanegelist vpon the breest of oure lord

4 Illéshu crist ð saugh slepyng many heuenly priuytees. Mount Syon is withìnne the cytee þ it is a lytil Hierre pan the oþer syde of the cytee And the cytee is strongere on þat syde þan on þat other syde

8 For at the foot of the mount Syon is a faire caste He a strong þat the soudan lect make. In the mount Syon weren buryed kyng Daviød þ kyng Salomon þ many oþere kynges Iewes of Jerusalem And þere is the place where thebody of oure lady whan the Apostles beren the body to be buryed in the vale of Isaphath And þere is the place where seynt Petir wepte full tenderly after þat he hadde forsaken oure lord.

12 where the Iewes wolde han cast vpon the body of oure lady whan the Apostles beren the body to be buryed in the vale of Isaphath And þere is the place where seynt Petir wepte full tenderly after þat he hadde forsaken oure lord. And a stones cast fro þat chape He is another chape He where oure lord was jugged, for þat tyne was þere Cayphases hows. From þat chape He to go toward the est at viij. pas is a depe cave vnder the roche þat is clept the Galylee

20 of (1) oure lord where seynt Peter hidde him whan he had forsaken oure lord. Item betwene the mount syon þ the temple Salomon is the place where oure lord reysed the mayden in hire faderes hows. Vnder the mount Syon toward the vale of Isaphath is a welle þat is clept NATATORIUM SILOR þ þere was oure lord wasshen after his bapteme And þere made 1 oure lord the blynde man to see And þere was yburyed ysaye the prophete. Also

28 streight from Natorie Syloe is an ymage of ston þ of olde auncyen werk þat Absalon lect make And be cause þere of men clepen it the bond of Absalon. And faste by is þit the tree of Eldre þat Iudas henge him self vpon þer for dispéyr þat he hadde whan he solde and betrayd oure lord. And þere besyde was the synagoge where the bysschoppes of Iewes þ the sarrazins camen togidere and helden here consee He And þere caste Iudas the .xxx. pens before hem and seyde þat he hadde synned betrayenge (1) of, repeated, C.
oure lord. And pere myght was the houws of the Apostles Philipp t Iacob Alphe. And on pat opon syde of mount Syon toward the south beyonde the vale a stones cast is Acheledamach pat is to seye the feld of blood pat was bought for the .xxx. pens pat oure lord was sold fore And in pat feld ben many tombs of cristene men for pere ben manye pilgrymes grauen. And pere ben many oratories as chapeH t hermytages where heremytes weren wont to douseH. And toward the est an .c. pas is the charneH of the hospitalH of seynt Iolin where men weren wont to putte the bones of dede men. Also fro Ierusalem toward the west is a fair chirche where the tree of the 12 cros grew. And .ij. myle fro pens is a faire chirche where oure lady mette with Elizabeth whan pei weren bothe with childe t seynt Iolin stered in his modres wombe t made reverence to his creatour pat he saugh 16 not. And vnder the awtier of pat chirche is the place where seynt Iolin was born. And fro pat chirche is a myle to the castelH of Emaux. And pere also oure lord schewed him to .ij. of his disciples after his resurrexioun. 20 Also on pat opon syde .cc. pas fro Ierusalem is a chirche where was wont to forb the caue of the lyoun And vnder ti pat chirche at .xxx. degrees of depness weren entered .xij m. martires in the tyme of kyng Cosdroe, pat the lyoun 24 mette withah in a nyght be the wille of god. Also fro Ierusalem .ij. myle is the mountjoye a fulH fair place t a deliciouys and pere lyth Samuel the prophiite in affair tombe. And men clepen it mountjoye for it synueth 28 ioye to pilgrymes hertes because pat pere men seen first Ierusalem. Also betwene Ierusalem t the mount of Olynete is the vale of Iosaphathi vnder the walles of the cytec as I haue seyd before. And in the mydles of pat 32 vale is a lythH ryuere pat men clepen Torrens cedron. And abouen it owrthwart lay a tre pat the cros was made offe pat men syden ouer onne. And faste by it is a lityH pytt in the erthe where the foot of the pilcer is 3it 36

1. 2, Alphe or Alphei, C.
entered And *pere* was oure lord first scourged, for he was scourged t vileysusly entreted in many places. Also in the myddel place of the vale of Iosaphathi is the

4 chirche of oure lady t it is of .xliij. degrees vnder the ertne vnto the sepulchre of oure lady; And oure lady was of age whan she dyed Jxxij. 3eer And beside the sepolcre of oure lady is an awtert where oure lord for3af seynt

8 Peter alH his synnes t fro thens toward the west vnder an awtere is a welle pat cometh out of the flome of paradys. And wyteth wel pat pat chirche is fuH lowe in the ertne t’sun is alH withjune the ertne, But I suppose wel pat it

12 was not so founded, But for because *pat* Ierusalem hath often tyme ben destroyed t the walles abated t beten down t tombled into the vale And *pat* pei han ben so filled azen t the ground enhaunced, t for *pat* skyH is the

16 chirche so lowe within the ertne t nathicles men seyn *pere* comounly *pat* the ertne hath so ben clouen 1 syth the tyme *pat* oure lady was *pere* buryed, And 3it men seyn *pere* pat it wexeth *t* groweth euery day withouten dowte.

20 In *pat* chirche were wont to ben monkes blake *pat* hadden hire abbot. And besyde *pat* chirche is a chapell bysede the Roche *pat* hight Getsemaney t *pere* was oure lord kyssed of Iudas. And *pere* was he taken of the

24 Iewes And *pere* laft oure lord his disciples whan he wente to preye before his passioum whan he preyed t seyde: *Pater si fieri potest transeat A me calix ister, pat* is to seye: Fader 3if it may be do lete this chalys go fro

28 me, And whan he cam azen to his disciples he fond hem slepynge. And in the Roche withjune the chapell 3it apperen the fyngres of oure lordes hond whan he putte hem in the roche whan the Iewes wolden haue taken him.

32 And fro thens a stones cast toward the south is another chapell where oure lord swette droppes of blood. And *pere* right nygh is the tombe of kyng Iosaphath of whom the vale bereth the name. This Iosaphath was kyng of

36 *pat* contree t was converted by an heremyte *pat* was a worthi man t dide moche gode. And fro *pere* a bowe
drawn, lit toward the south is the churche where seint James t Zacharie the prophiete were buryed. And aboue that vale is the mount of Olivete And it is cleped so for the plente of Olyues that grown there. That mount is more high than the cytee of Jerusalem and therefor may men vpon that mount see manye of the strectes of the cytee And betwene that mount t the cytee is not but the vale of Losaphath that is not full large t rote vpon that mount steighoure lord Ihesu crist to heuene vpon Ascencione day And sit that scheweth the schapp of his left foot in the ston, And that is a churche where was wont to be An Abbot t Chanouns reguleres. And a lyth the thens 12.xxvij. pas is a chapel that percein is the ston on the whiche oure lord sat when he prechede the viij. blessynges t syde that: Beati pauperes spíritu. And that he taughte his disciples the Pater nostre And wrot it with his 16 fynger in a ston. And that ngli is a churche of synte Marie Egipcyane that sehe lyth in a tombe. And fro pens toward the Est a iij. bowe schote is Bethfagee to the whiche oure lord sente seint Peter t seint Iames for to seche the Asse vpon Palme sonday t rote vpon that asse to Jerusalem. And in comyng down fro the mount of Olyuete toward the est is a caste that is cleped Bethanye And that dwelte Syncn leprous t that herberwed oure lord t after he was baptized of the apostles t was clept Julian t was made bisschopp, And this is the same Iulian that men clepe to for gode herberligage, for oure lord herberwed with him in his haws. And in that hous oure lord forzaf Marie Magdalenye hire synnes, that sche wissch his feet with hire teres t wyped hem with hire cheer And that served seint Martha oure lord; that oure lord rayesd lazar fro deth to lyne that was ded iij. dayes t stank that was brother to Marie Magdalenye t to Martha; And that dwelte also Marie Cleophe. that caste is wel a myle long fro Jerusalem. Also in comyng down fro the mount of Olyuete is the place where oure lord wepte vpon Jerusalem. And that besyde is the place where oure lady appe-
red to seynt Thomas the Apostle after hire Assumpcioun t 3af him hire gyrdyH. And right nygh is the ston where oure lord often tymke sat vpon whan he prechide And 4 vpon pat same he schaH sytte at the day of doom right as him self seyde. Also after the mount of Olyucete is the mount of Galilee, pere assembleden the Apostles whan Marie Magdaleyne cam 1 t tolde hem of cristes vprisyngnge

8 And pere betwene the mount Olyucete t the mount Galilee is a chirche where the angel seyde to oure lady of hire deth. Also fro Bethanye to Iericho [er fyue myle. Ierico](1) was somtyme a lityH cytee but it is now aH destroyed t now 12 is pere but a lityH village. pat citee taketh Isuue be myracle of god t commandemont of the Angel t destroyed it t cursed it t aH hem pat bygged it azen. Of pat citee was zacheus the dwurf pat clomb vp into the sycomour tre for to see oure 16 lord because he was so litihH, he myglte not seen him for the peple. And of pat cytee was Raab the comoun womman pat ascaped alalone with hem of hire lynage t seche often tymke refressched t fed the messageres of Israel 20 t kepte hem from many grete perviles of deth t perfere seche hadde gode reward as holy writt seythy: Qui accipit propheta in nomine meo mercedem prophete accipiet, pat is to seye : he pat taketh a prophete in my name, he 24 schaH take made of the prophete. And so hadde seche, For seche propheczyd to the messageres seyenge: Noul quod dominus tradet vobis terram hanc, pat is to seye : I wol wel pat oure lord schal betake 3ou this lond, And so he 28 dide And after Salomon Naasones sone wedded hire t fro pat tymke was seche a worthi womman t serued god wel. Also fro Betanye gon men to flom Iordan by a mountayne t porghi desert t it is nyghH a day iorneye fro 32 Bethanye toward the est to a gret hiH where oure lord fasted .xl. dayes. Vpon pat hiH the enemy of heH bare oure lord t tempted him t seyde: Dic vt lapides isti panes fiant, pat is to seye : sey pat theise stones be made lones. 36 In pat place vpon the hiH was wont to ben a faire chirche,

(1) Missing in C.
but it is aH destroyed so pat perce is now but an hermytage pat a maner of cristene men holden pat ben cleped Georgyenes for seynt George converted hem. Vpon pat hiH duelte Abraham a gret while t perfere men clepen it Abrahames gardyn And betwene the hiH t this gardyn renneth a lityH broke of water pat was wont to ben bytter, but be the blessyng of helisee the prophete it becam swete t gode to drynke. And at the foot of this hiH toward the playn is a gret welle pat entreth into flom Iordan. Fro pat hiH to Ierico pat I spak of before is but a myle in goynge toward flom Iordan. Also as men gon to Ierico sat the blynde man cryenge: Ihesu fili 12 Davyd miserere mei, pat is to seye: Ihesu daines some haue mercy on me, t anon he hadde his sight. Also iij. myle fro Ierico is flom Iordan t an half myle more nygli is A faire chirche of seynt Iohn the Baptist, where he 16 baptised oure lord And pere besyde is the hous of Ieremye the prophete.

Ch. XIII. OF THE DEDE SEE, AND OF THE FLOM JORDAN; OF THE HED OF SEYNT JOHN THE BAPTIST, t OF THE VSAGES OF THE SAMARITANES.

AND fro Ierico a iij. myle is the dede see; Aboute pat see groweth moche Alom t of Alkatran. 20 Betwene Ierico t pat see is the lond of Dengadde t perce was wont to growe the bawme, But men make drawe the branches percof t beren hem to ben graffed at Babyloyne, And 3it men clepen hem vynes of Gaddy. At a cost of pat 24 see as men gon from Arabe is the mount of the Moabytes where perce is a cave pat men clepen karua. Vpon pat hiH ladde Balak the sone of Booz Balaam the prest for to curse the peple of Israel. pat dede see departeth the 28 lond of [Iudee] (1) t of Arabye and pat see lasteth from Zoara vnto Arabye. The water of pat see is full bytter (1) ynde, MS.
salt And ziff the erthe were made moyst t weet with 
pat water it wolde neuere bere fruyt. And the erthe 
t the lond chaunged often his colour And it casteth ¶ 
4 out of the water a thing pat men clepen Aspalt. Also gret 
peces as the gretness of an hors ¹ euery day t on aH sydes. 
And fro Jerusalem to pat see is .CC. furlonges; pat see is 
in lengthe the fyue hundred and foure skore furlonges And 
8 in brede an hundred and fifti furlonges And it is cleft 
the dede see for it renneth nought, but is euere vnmea-
able. And nouther man ne best ne nothing pat bereth 
lif in him no may not dyen in pat see And pat hath ben 
12 preued many tymes be men pat han dissenned t ben dede 
pat han ben cast perjune t left perjune .iij. dayes or .iiiij. 
t pei ne myghte neuer dye perjune for it resceyneth no 
thing withjune him that bereth lif. And noman may 
16 drynken of the water for bytternesse, And ziff a man caste 
d by t jren percein it wolte flete abouen, And zif men caste a fedre 
percein it wolte synke to the botme. And peise ben 
thinges azenst kynde. And also the cytees pere weren 
20 lost because of synne [azenst kynde] And pere besyden 
growen trees pat beren fuft faire apples t faire of colour 
to beholde but whose breketh hem or cutteth hem in two 
he scheweth fynde within hem coles t cyndres in tokene pat 
24 be wratthie of god the cytees t the lond weren brente 
t sonken in to helle. Summen clepen pat see the lake 
dalfetidee, summe the flom of deueles t summe the flom 
pat is euere stynkyngge [for pe water pereff es stynkand].(1) 
28 And in to pat see sonken the .v. cytees be wratthie of god 
pat is to seyne Sodom Gomorre Aldama Seboyym t Segor 
for the abhomynable synne of sodomye pat reignes in 
hem. But Segor be the preyere of lotli was saued t kept 
32 a gret while For it was sett vpon an hiH And zit scheweth 
peref sum party above the water t men may see the 
walles whan it is fayr weder t cler. In pat cytee lotli 
dwelte a lytyH while t pere was he made dronken of his

1. 3, ¶, to, cancelled C. 
(1) Missing in C. Inserted from Eg.
doughires t lay with hem t engendred of hem Moab t Amon And the cause whi his doughires made him
dronken t for to ly by hem was this: because pei 1 sawgh no man aboute hem but only here fader And þerfore pei 4
trowed þat god had destroyed aH the world as he hadde
don the cytees, as he had don before be Noeis flood,
þ þerfore pei wolde ly with here fader for to hame issue t
for to replenysshe the world ægen with peple to restore 8
the world ægen be hem, for þei trowed þat þer had ben no
mo men in aH the world. And 3ïf here fader had not ben
dronken he hadde not yleye with hem. And the hiH
abouen Segor men cleped it þame Enom And after men 12
cleped it Seyr And after ydumea. Also at the right syde
of þat dede see dwelleth 3ït the wif of loth in lyknoss of
a salt ston for þat schee loked behynde hire when the
cytees sonken in to helle. This loth was Araëmes some 16
þat was brother to Abraháam, And Sarra Abrahames wif t
Melcha Nachors wif weren sustren to the seyd loth.
And the same sarra was of elde .ïij. þeer and .x. whan
ysaac hire some was goten on hire, And Abraháam hadde 20
another some ysmael þat he gat vpon Agar his chambere
whan he was but .xiiij. þeer of elde. And whan ysmae
his some was .vij. dayes old Abraham his fader leet him
ben circunecyded. And ysmael with him þat was .xiiij. 24
þeer old, wherfore the Iewes þat comen of ysmaeles lyne
ben circunecyded the .vij. day And the sarrazines þat
comen of ysmaeles lyne ben circunecyded whan þei ben
.xiiij. þeer of age. And 3ee schuH vndirstonde þat within 28
the dede see renneth the flom Iordan t þere it dyeth, for
it renneth no furþermore And þat is to a place þat is a
myle fro the chirche of seynt Iodin the Baptist toward
the west, a lythH benethe the place where þat cristene 32
men bathen hem comounsly. And a myle from flom
Jordan is the ryuere of labochi, the whiche Iacob passed
ourwh whan he cam fro Mesopotayme. This flom Iordan
is no 2gret ryuere but it is plentefous of gode fisses And 36
it cometh out of the hiH of lyban be .ij. welles þat ben
cleped Ior and Dan, and of po ij. welles hath it the name And it passeth be a lake pat is cleft Maron and after it passeth by the see of Tyberye t passeth vnder the 4 hilles of Gelboe. And pere is a full faire vale bothe on pat o syde t on pat other of the same ruyere. And (1) gon the hilles of lyban aff in lengthe vnto the desert of Pharan And po hilles departen the kyngdom of surrype 8 and the contree of Phenesie And vpon po hilles grown trees of Cedre pat ben full hye t pere beren lunge apples t als grete as a mannes heued. And also this flom Iordan departep the lond of Galilee t the lond of Ydumye t the 12 lond of Betron. And pat remeth vnder erthe a gret weye vnto a fayre playn t a gret pat is cleft Meldan in Sarmoyz pat is to seye feyre or markett in here langage be cause pat pere is often feres in pat playn; And 16 pere becometh the water gret t large. In pat playn is the tombe of Iob And in pat flom Iordan aboueseyd was our lord baptizd of seynt Iofin And the voys of god the fader was herd seyenge: Hic est filius meus dilectus 20 t cetera, pat is to seye: this is my beloved sone, in the which I am wel plesed, hereth hym. And the holy gost alyghte vpon him in lykness of a coluere And so at his baptizynge was aff the hool trynytee. And porgh pat 24 flom passeden the children of Israel aff drye feet And pere putten stones pere in the my ddl place in tokene of the myracle pat the water withdrawgh him so. Also in pat flom Iordan Naaman of Syrie bathed him pat was full 28 riche but he was_messt t pere anon he toke his hele. Abouten the flom Iordan ben manye churche where pat manye cristene men dwelleden And nygh perto is the cytee of Haylla pat Isuie assayled t toke. 1 Also beonde 32 the flom Iordan is the vale of Mambre t pat is a full faire vale. Also [from](2) the hilt pat I spak of before where oure lord fasted xl dayes, a .ij. myle long [towards](3) Galilee is a fair hilt t an high [where](4) the enemy the 36 fend bare oure lord the thridde tyne to tempte him t

(1) men, in C.  
(2) vpon, C.  
(3) from, C.  
(4) when, C.
scheuwede him aH the regions of the world t seyde: HEC OMNIA TIBI DABO SI CADENS ADORAUERIS ME, pat is to seyne: AH this schaft I zene pe zif pou falle t worship me. Also fro the dede see to gon estward out of the marches of the holy lond pat is cleft the lond of promys-sioun is a strong casteH and a fair in an hiff pat is cleft CARAK EN SARMOYZ, pat is to seyne Ryally. pat casteH let make kyng Baldwyn pat was kyng of France when he had conquered pat lond t putte it into cristene meenes hondes for to kepe the contree; And for pat cause was it cleft the Mountriafl. And vnder it pere is a town pat hight SOBACH And pere aH abowte dwellen cristene men 12 vnder trybute. Tro pens gon men to NAZARETH of the whiche oure lord bereth the surname, And tro pens pere is .ijj. iourneyes to Ierusalem t men gon be the prouynce of GAILYEE, be RAMATHA, be Sothym t is the high hiff 16 of EFFRAIM, where Elchana t ANNE the moder of SamuelH the prophete dwelleden. pere was born this prophete And after his deth he was buryed at mountjoye as I haue seyd zou before. And pan gon men to Sylo where the 20 Arke of god with the relikes weren kept longe tyme vnder Ely the prophete; pere made the peple of Ebron sacrifice to oure lord t pei zolden vp her avowes And pere spak god first to SAMUEL and scheuwed him the 24 mutaciuon of ordre of presthode t the misterie of the sacrament. And right nyghli on the left syde 1is GABAON t RAMA t BENIAMYN of the whiche holy writt speketh offe. And after men gon to Sychem sumtyme cleft 28 Sychar t pat is in the prouynce of Samaritanes t pere is a fuH fair vale t a fructauose t pere is a fair cytee t a gode pat men clepen Neople. And from pens is a iorneye to Ierusalem And pere is the welle where oure lord spak to 32 the woman of Samaritan And per was wont to ben a chirche but it is beten down. Besyde pat welle kyng Robons let make .ij. CALUEKERN of gold t made hem to ben worship t put pat on at Dan t pat oper at BETHEL. 36 And a myle from SYCHAR is the cytee of Deluze And in
The Tomb of Joseph.

Mount Gerizim.

Mount Dothan.

Samaria, or Sebastä.

The burial of St. John the Baptist.

St. John's finger.

pat cyte dwelte Abraham a certeyn tyme. Sychem is a
.x. myle fro Jerusalem t it is cleft Nepole, pat is for to
seyne the newe cyte. And nygh besyde is the tombe of
4 Iosephi the sone of Iacob pat governed Egypt, For the
Iewes baren his bones from Egypt t buryed hem þere,
And þider gon the Iewes often tyme in pilgrimage with
gret deuocioun. In þat cyte was Dyne Iacobes daughter
8 rauiyscht for whom hire bretheren slowen many persones
þat diden many harms to the cyte. And þere besyde is
the hiH of Garasoun where the Samaritanes maken here
sacrifice; In þat hiH wolde Abraham haue sacrificed his
12 sone ysaac. And þere besyde is the vale of Dotaym t
þere is the cisterne where Ioseph was cast in of his
breþeren whiche þei solden t þat is a.iij. myle fro Sychar.
From þens gon men to Samarie þat men clepen now
16 Sebast And þat is the chief cyte of þat contree And it
sytt betwene the hiH of Aygues as Jerusalem doth. In
that cyte was the sittynges of the xij. tribes of Israel
but the cyte is not now so greet as it was wont to be.
20 þere was ¹ buryed seynt John the Baptist betwene .ij.
propethes; helyseus and Abdyan, but he was beheded in
the castelH of Macharyme besyde the dede see And after
he was translated of his disciples t buryed at Samarie
24 And þere let Iulianus Apostata dyggen him vp t let
bereyn his bones, for he was þat tyme Emperour, t let
wyndwe the askes in the wynd; But the fynger þat
schewed our lord seyenge: Ecce Agnus dei, þat is to
28 seyne: lo the lomb of god, þat nolde neuere breme but
is aH hol, þat fynger leet seynte Tecle the holy virgyne
be born in to the hiH of Sebast þere make men greet
este. In þat place was wont to ben a fair chirche t
32 manye opere þere weren but þei ben aH beten down. þere
was wont to ben the head of seynt John Baptist enclosed
in the wall, but the Emperour Theodosie let nowe it
out t fond it wrapped in a liþ cloth aH body And
36 so he leet it to be born to Costantynoble, And
3it at Costantynoble is the hynder partye of the head.
And the forpartie of the head til vnder the chyn is at Rome in the chirche of seynt Siluestre, where ben Nonnes of an hundred ordres t it is 3it aH broylly as pough it were half brent, For the Emperour Iulianus aboueseyd of his cursedness t malice let brennen pat partie with the oper bones t 3it it scheweth. And this thing hath ben preued botthe be Popes t by Emperours. And the jowes benethe pat holden to the chyn t a partie of the assches t the plater pat the hed was leyd in whan it was Smyten of is at Gene, And the Geneweyes maken of it gret feste, And so don the Sarazynes also. And summene seyn pat the heed of seynt Iohn is at Amyas in Picardyse And oper men seyn pat it is the heed of seynt Iohn the bysschopp; I wot nere, but god knoweth. 1But in what wyse pat men worshipe the blessed seynt Iohn holt him apayd. Fro this cytee of Sebast vnto Jerusalem is xiij. myle And betwene the hilles of pat contree the is a welle pat iiiij. sithes in the 3eer chaungeth his colour, somtyme grene somtyme reed somtyme clere t somtyme trouble, And men clepen pat welle 20 Ioh And the folk of pat contree pat men clepen Samaritanes weren converted t baptized by the Apostles, but pei holden not wel here doctryne, And aH weys pei holden lawes by hem self, varyenge from cristene men, 24 from Sarazines, Iewes t paynemes. t the samaritanges leeven wel in o god And pei seyn wel pat per is but only o god pat aH formed t aH schaft deme And pei holden the bible after the lettre And pei vsen the psawtere 28 as the Iewes don And pei seyn pat pei ben the right sones of god, And among aH oper folk pei seyn pat pei ben best beloued of god, And pat to hem belongeth the heritage pat god beligte to his beloued children. And 32 pei han also dyuerse clothinge t schapp to loken on pan oper folk han, for pei wrappen here hedes in red lynnene cloth, in difference from oper. And the Sarazines wrappen here hedes in white lynnene cloth, And the 36
cristene men 

u 

ducllen in the contree wrappen hem in 

blew of ynde, And the Iewes in zelow cloth. In 

pat contree dwellen manye of the Iewes payenge 

tribute as 

cristene men don And 3if 3ee wil knowe the 

lettres pat the Iewes vsen pei ben suche And the names ben As pei 

clepen hemt written abouen in manere of here . A . B . C. 

[Another alphabet.] 

OF THE PROUINCE OF GALILEEE t WHERE 

ANTECRIST SCHALL BEN BORN; OF NAZA- 

RETH; OF THE AGE OF OURE LADY; OF 

THE DAY OF DOOM, t OF THE CUSTOMES OF 

IACOBITES, SURRYENES t OF THE VSAGES 

OF GEORGYENES. 

FROM this contree of the samaritanes pat I haue 

spoken of before gon men to the playnes of 

Galilee And men leuen the hilles on 

pat o partye. 

And Galilee is on of the pronynce of the holy lond, 

And in pat pronynce is the cytee of Naym t Capharnaum 

Chorosaym and Bethsayda. In this Bethsayda was 

seynt Peter t seint Andrew born And pens a .iij. myle 

is Chorosaym t .v. myle fro Chorosaym is the cytee of 

Cedar whereof the psauter speketh : Et habitaui cum 

Chorazin. 

16 habitantibus cedar, pat is for to seye: And I haue 

dwellen with the dwellynge men in Cedar. In Choro- 

saym schal Antecrist be born, as summen seyn, And 

oper men seyn he schal be born in Babyloyne. For the 

20 prophete seyth: De babilonia coluber exiet, qui 

totum mundum devorabit, pat is to seyne: Out of 

Babiloyne schal come a worm pat schal devoureyn aR 

the world. This Antecrist schal be noryscht in Beth- 

24 sayda t he schal regnen in Capharnaum And perfors 

seyth holy writt: Ve tih Chorosaym, ve tih Beth- 

sayda, Ve tih Capharnaum! pat is to seye: Wo be
to pe Chorosaym, Wo to pe Bethisayda, Wo to pe Capharnaum! And aH theise townes ben in the lond of Galilee And also the Cane of Galilee is .iiiij. myle fro Nazareth. Of pat cytee was Symon Chananeus 4 t his wif Canece of the which the holy Euanegelist speketh ofte. 1 peere dide oure lord the firste myracle at the weddyng of Architriclyn whan he turned water in to wyn. And in the ende of Galilee at the hilles was 8 the Arke of god taken t on pat opere syde is the mownt hendor or hermon And peere aboute gotli the broke of Torrens Cison pat somtyme was clept the broke Radunu. And peere besyde Barach pat was Abymelech 12 sone with some of Delbore the prophetisse overcam the oost of ydumea when Cysara the kyng was slayn of GelboH the wif of Aber t chaced beside the flom Jordan be strenthe of sword, zeb and zeebe t Salmana t peere 16 he slowgh hem. Also a .v. myle fro Naym is the cytee of Israeil, pat somtyme was clept zarym, of the whiche cytee Iexabel the cursed queen was lady t queen pat toke awy the vyne of Nabaotli be hire strenthe. 20 Faste by pat cytee is the feld Mageede in the whiche the kyng Ioras was slayn of the kyng of Samarie And after was translated t buryled in the mount Syon. And a myle fro Iezuel ben the hilles of Gelboe, where Saul 24 t Ionathas pat weren so fair dyeden, wherfore Davuid cursed hem as holy writt seyth: MONTES GELBOE NEC ROS NEC PLUVIA T CETERA, pat is to seye: 3ee hilles of gelboe nouper dew ne reyn com vpon 30u. And a myle 28 fro the hilles of Gelboe toward the est is the cytee of Cytople pat was clept before Bethsayn And vpon the walles of pat cytee was the hed of Saul honged. Afte gon men be the hiH besyde the pleynes of Galilee 32 vnto Nazareth where was wont to ben a gret cytee and a fair, but now peere is not but a lytill village t houses a brood here t peere. And it is not walled t it sytt in a litiH valeye t peere ben hilles aH aboute. peere was 36 l. 6, speketh ofte, repeated in C.
oure lady born, but shee was gotten at Ierusalem. And because pat oure la[d]y was born at Nazareth fore bare oure lord his surname of pat town. here toke Joseph 4 oure lady to wyf whan sche was .xiiiij. seere of age And here Gabriell grette oure lady seyenge: Ave gratia plena dominus tecum, pat is to seyne: Heyl fulf of grace oure lord is with pe. And this salutacioun was don in a 8 place of a grete awteer of a faire chirche pat was wont to be somtyme, but it is now autf downe. t men han made a lityH rescetly beseyle a pylere of pat chirche for to rescueyue the olfreynges of pilgrymes And the sarrazines 12 kopen pat place fulf derely for the profyte pat pei han hereoffe And pei ben fulf wykked sarrazines t cruelH t more dispytous pan in ony oper place t han destroyed autf the chirches. here nygh is Gabrielles welle where 16 oure lord was wont to bathe him whan he was zong And fro pat welle bare he water oftentyme to his moder And in pat welle sche wosch oftentyme the clowtes of hire some Ihesu crist, And fro Ierusalem vnto thider 20 is .iij. iournyes. At Nazareth was oure lord norisscht, Nazareth is als meche to seye as flour of the gardyn And be gode skyHF may it ben clept flour, for here was norisscht the flour of lyf, pat was crist Ihesu. And 24 .iij. myle fro Nazareth is pe cytee of Sephor be the weye pat gothi fro Nazareth to Aeon. And an half myle fro Nazareth is the lepe of oure [lord](t), for the Iewes ladden [him](t) vpon an high roche for to make [him](t) lepe 28 down t haue slayn [him](t) but Ihesu passed amonges hem t lepte vpon another roche t zit ben the steppes of his feete sene in the roche where he allyghte. And perfore seyn summen whan pei dreden hem of thefes in ony 32 weye or of enepnymes: Ihesus autem transiens per medium illorum hat, pat is to seyne: Ihesus forsothe passynghe be the myddes of hem he wente, In tokene t mynde pat oure lord passed porghiout the Iewes cruelte 36 t scaped safly fro hem, so surely movw men passen the

(1) lady, C. (2) hire, C. (3) hire, C.
Our Lady's life.

Mount Tabor.

The Transfiguration.

Doomsday.

perile of thefes. And þan sey men .ij. vers of the psauter .iiij. sithes: IRRUAT SUPER EOS FORMIDO ã PAUOR IN MAGNITUDINE BRACHI TUJ DOMINE. FIANT IMMOBILES QUASI LAPIS DONEC PERTRANSEAT POPULUS TUUS DOMINE 4 DONEC PERTRANSEAT POPULUS TUUS ISTE QUEM POSSEDISTI.

And þanwe may men passe with outen perile. And þee schuH understande þat oure lady hadde child whan sche was .xv. þeer old and sche was conquered with hire 8 sone .xxxiji. þeer þ .iiij. monethes And after the passioun of oure lord sche lyuede .xxiiiij. þeer. Also fro Nazareth men gon to the mount Thabor þat is a .iiij. myle þit is a ful faire hiH þ wel high, where was wont to ben 12 a toun þat many chirches but þei ben aH destroyed, but þit þere is a place þat men clepen the scule of god, where he was wont to techen his disciples þat tolde hem the priuytees of heunene. At the foot of þat hiH Melchisedech 16 þat was kyng of Salem in the turninge of þat hiH mette Abraham in comynge aþen from the bataylle whan he had slayn Abymelche þis Melchisedech was bothe kyng þat prest of Salem þat now is cleped Jerusalem. In þat 20 hiH Thabor oure lord transfigured him before seynt Peter seynt Iohan and seynt Iame And þere þei sawgh gostly Moyses þat Elye the prophetes beside hem And þefore seyde seynt Peter: DOMINE BONUM EST NOS HIC 24 ESSE, FACIAMUS HIC TRIA TABERNACULA, þat is to seye: Lord it is gode for vs to ben here, make wee here .iiij. dwellyng places. And þere herd þei a voys of the fadir 1pat seyde: HIC EST FILIUS MEUS DILECTUS IN QUO MUNI BENE 28 COMPLICUI. And oure lord defended hem þat þei scholde nãt teþ þat aþioun for þat he were ryssen from deth to lyf. In þat hiH þat same place at the day of doom .iiij. Aungeles with .iiij. trompes schuH blowan þat reysen aH 32 men þat hadden suffred deth siþ that the world was formed from dethi to lyue. And schuH comen in body [and] (1) soule to jugement before the face of oure lord in the vale of Iosaphath And the doom schuH ben on Estre 36

(1) Missing, C.
day, such tyme as oure lord aroos, And the dom schal begynne such houre as oure [lord](1) descended to heH t despoyled it. For at such houre schal he despoyle the world t lede his chosene to blisse t the opere schaH he condempne to perpetueH penyes. And penne schaH every man hame after his dissert ouper gode or euyH but 3if the mercy of god passe his rightwisness. Also a myle from

8 mount Thabor is the mount heremon t pere was the cytee of Naym. Before the 3ate of pat cytee reysed ourH lord the wydewes sone pat had no mo children. Also .iij. myle fro Nazareth is the casteH Saffra of the whiche the 12 sones of zebedee t the sones of Alphew weren. Also a .vij. myle fro Nazareth is the mount kayn t vnder pat is a welle And besyde pat welle lamesch Noes fader slough kaym with an arwe. For this kaym wente porgH breres 16 t busshes as a wyld best t he had lyued fro the tyme of Adam his fadir vnto the tyme of Noe t so he lyuede nygh to .M.M. 3eer, And this Lamech was aH blynd for elde. Fro Saffra me gothi to the see of Galylye t to the 20 cytee of Tybertye pat sytt vpon the same see And aH be it pat men clepen it a see 3it is it nouper see ne arm of the see, for it is bot 1a stank of fresch water pat is in lengthe .c. furlonges t of brede .xl. furlonges t hath within 24 him gret plente of gode fiscchi t rennethi into flom Iordan. The cytee is not fuH gret but it hathi gode bathes within him And pere as the flom Iordan parteth fro the see of Galilee is a gret brigge where men passen from the lond 28 of promyssioun to the lond of kyng Baazau t the lond of Gerrasentz pat ben aboute the flom Iordan And the begynnynge of the see of Tyberie. And fro pens may men go to Damask in .iij. dayes be the kyngdom of Traconye, 32 the whiche kyngdom lastethi fro mount heremon to the see of Galilee or to the see of Tyberie or to the see of Ienazarethi t aH is o see, And this [is] the stank pat I haue told 3ou, But it chaungethi puse the name for the names 36 of the cytees pat syttet be syde hem. Vpon pat see wente

(1) Missing, C.
Our Lord walked on the sea.

The net full of fishes.

The miracle of the leaves and fishes.

A dart cast at our Lord grows to a tree.

[1 fol. 52 b]

Capernaum and Sephor.

City of Dan.

Cesarea Philippi.

Extent of the Holy Land.

Oure Lord drye feet And pere he toke vp seynt Peter whan he began to drenche within pat see  t seyde to hym: Modice fidei, quare dubitasti? And after his resurrexioun oure lord appered on pat see to his disciples 4 t bad hem fysschen  t filled all the nett full of gret fisshes. In pat see rowed oure lord often tyme t pere he called to him seynt Peter, seynt Andrew, seynt James  t seynt Ioel the sones of zebedee. In pat cytee 8 of Tyberie is the table vpon the whiche oure lord eete vpon with his disciples after his resurrexioun  t pei knewen him in brekyng of bred as the gospel seyth: Et cognitionem eum in fracione panis. And nygh pat cytee 12 of Tyberie is the hill where oure lord fedde  v. Mit persones with  v. barley loues  t .ij. fisshes. In pat cytee a man cast an breynynge dart in wrattlie after oure lord  t the hed smot in to the ertlie  t wax grene  t it 16 growed to a gret tree  t 3it it groweth  t the bark pere of is all lyk coles. Also in the hed of pat see of Galylee toward the Septemtryon is a strong castel  t an high pat hight Saphor  t fast beside it is Capharnaum; with 20 in the lond of promyssion is not so strong a castel  t pere is a gode toam benethe pat is eclept also Saphor. In pat castel seynt Anne oure ladyes moder was born And pere benethe was Centurioes hous. pat contree 24 is eclept the Galilee of folk pat waren taken to tribute of Sabulon  t of Neptalym. And in azen comynge fro pat casteH a .xxx. myle is the cytee of Dan pat somtyne was eclept Belynas or Cesaire Philippson, pat sytt 28 at the foot of the mount of lyban, where the flom Jordan begynmeth. pere begynmeth the lond of promyssion  t dureth vnto Bersabee in lengthe in goynge toward the north into the South  t it conteyneth wel a .ix. myles. t of 32 lengthe, pat is to seye fro Iericho vnto Iaffe, t pat conteyneth a .xl. myle of lombardye or of oure contree pat ben also lytyH myles; peise be not myles of Gascoyne ne of the prouyace of Almayne, where ben grete myles. And 36 wite 3e weH pat the lond of promyssion is in Sirye For
the Reme of Syrre dureth fro the deserto of Arabye vnto Cecylé And pat is Ermonyke the grete, pat is to seyne fro the south to the north. t fro the est to the 4 west it dureth fro the grete desertes of Arabye vnto the west see. But in pat Reme of Syrre is the kyngdome of Indee t many oper prouynes as Palestyne, Galilee, lityH Cilicye t many othere. In pat contree t oper contrees 8 byzonde pei han a custom whan pei schuH vsen werre t whan men holden sege abouten cytee or casteH t pei withjnnen dur not senden out messagers 1 with lettres from lord to lord for to aske sokour pei maken here 12 lettres t bynden hem to the nekke of a coluer t leten the coluer flee t the colueren ben so taughte pat pei fleen with po lettres to the verry place pat men wolde sende hem to. For the coluere ben norysschit in po places where 16 pei ben sent to t pei senden hem pus for to beren here lettres. And the coluere returnen azen whereas pei ben norisschit t so pei don comowully. And 3ee schuH understonde pat amonges the sarazines o part t other, 20 duellen many cristene men of many maneres t dyuerse names t aH ben baptized t han dyuerse lawes t dyuerse customes. But aH beleuen in god the fader t the sone t the holy gost, But aH weys fayle pei in somme articles 24 of oure fethy. Somme of peise ben clept Iacobyes for seynt Iame conuerted hem t seynt Iofin baptized hem; pei seyn pat a man schal maken his confession only to god t not to a man, for only to him scholde man 28 zelden him gulty of aH pat he hath mysdon. Ne god ordeyned not ne neuer deuyed ne the prophet e nother pat a man scholde schryuen him to another, as pei seyn but only to god, as Moyses writeth in the Bible t as 32 Davuid seyth in the psawter boke: CONFITEBOR TIBI DOMINE IN TOTO CORDE MEQ, And: DELICTUM MEUM TIBI COGNITUM FECI t: DEUS MEUS ES TU t CONFITEBOR TIBI, And: QUONIAM COGITACIO HOMINIS CONFITEBINTUR 36 TIBI t CETERA. For pei knowen aH the bible t the psautere t perfour allegge pei so the lettre but pei alleggen not the
Auctoritiee þus in latyn but in here langage full appertely þ seyn wel þat Danid þ opere prophetes seyn it. Nathales seynt Austyn þ seynt Gregory seyn þus, Augustinus: Qui scelera sua cogitat & conuersus fuerit veniam sinh credat. 1 Gregorius: Dominus pocius mentem quam verba respicit. And seynt Hillary seyth: Longorum temporum crimina in icu oculi permutt si cordis nata fuerit conventict. And for suche auctoritiees pei 8 seyn þat only to god seith a man knoweche his de- ftautes, 3eldyng him self gylyt þ cryenge him mercy þ behotynge to him to amende himself. And þe人为 hem þat only to god seith a man take fr to sett eth 12 besydle hem þ casten þer in poudre of frankencens þ in the smoke þerof þi schryuen hem to god þ cryen him mercy. But sothi it is þat this confessioun was first þ kyndely, but seynt peter the apostle þ þi þat came and after 16 him han ordeynd to make here confessioun to man þ be gode resoun. For þi percyueden wel þat no sykness was curable, gode medycyne to leye þerto but 3if men knewen the nature of the maladye. And also 20 no man may seuen coueneable medicyne but 3if he knowe the qualitee of the dede. For o synne may ben gretter in o man þan in another þ in o place þ in o tyme þan in another þ þerfore it behoveth þat he knowe the 24 kynde of the dede þ þereupon to seuen him penance. þere ben opere þat ben elept Suriennes and þei holden the beleee amonges vs þ of hem of Greece. And þei vsen aH berdes as men of Greece don þ þei maken the sacrament 28 of therf bred þ in here langage þei vsen lettres of Sarazines, but after the misterie of holy chirche thei vsen lettres of Greece þ þei maken here confessioun right as the Iacobyes don: þere ben opere þat men elepen Georgyenes 32 þat seynt George converted þ him þei worschipen more þan ony other seynt þ to him þei cryen for help þ þei came out of the Reme of George; þei seise folk vsen crownes schauen. 2 The clerkes han rounde crownes þ the lewed 36 men han crownes aH square þ þei holden cristene lawe.
as don þei of Grece of whom I haue spoken of before. 
Othere þere ben þat men clepen cristene men of gyrdynge 
for þei ben all gyrt abouen. And þer ben opere þat 
4 men clepen Nestoryenes, And summe Arryenes, Summe 
Nubyenes, Summe of Grees, summe of Ynde t summe 
of 
Prestre Iolines lond. And all þeise han manye 
articles of oure feyth t to other þei ben varyaunt t of 
8 here variance were to louge to telle t so I wil leue as 
for the tyme withouten more spekynge of hem. 

OF THE CYTEE OF DAMASCE; OF .IIJ. 
WEYES TO IERUSALEM: ON BE LONDE t BE 
SEE, ANOTHER MORE BE LONDE þAN BE 
SEE, AND THE THRIDE WYE TO IERU- 
SALEM: ALLE BE LONDE. 

NOW after þat I haue told 3ou sum partye of folk in 
the contrees before [said] (1) now wil I turnen ażen 
to my weye for to turnen ażen on this half. þanne whoso 
wil go fro the londe of Galilee of þat þat I haue spoke for 
to come ażen on this half, men comen ażen be Damasce þat 
is a full fayr cytee t full noble t full of all marchandises 
16 And a .iiij. iorneyes long fro the see t a .v. iorneyes fro 
Ierusalem. But vpon Camayles / mules / hors / drome-
daries t opere bestes men caryen here marchandise thider, 
And thider comen the marchauntes with marchandise be 
20 see from ynde, persee, Caldee Ermonyte t of manye opere 
kyngdomes. This cytee founded Helizeus Damascus þat 
was Ioman t despenser of Abraham before þat ysaac was 
born, for he thoughte for to haue ben Abrahames heir 
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Abel his broþer And besyde damasc is the mount Seyr. 
In þat cytee of Damasce þer is gret plente of welles And 
28 within the cytee t withoute ben many fayre gardynes 
t of dyuerse frutes. Non opere cytee is not lyche in 

[CH. XIV. GALILEE. CHRISTIAN SECTS.] 81

(1) Missing, C.

CHRISTIANS OF GYRDING AND OTHER SECTS.

OF THE CYTEE OF DAMASCE; OF .IIJ. 
WEYES TO IERUSALEM: ON BE LONDE t BE 
SEE, ANOTHER MORE BE LONDE þAN BE 
SEE, AND THE THRIDE WYE TO IERU- 
SALEM: ALLE BE LONDE.

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to come ażen on this half, men comen ażen be Damasce þat 
is a full fayr cytee t full noble t full of all marchandises 
16 And a .iiij. iorneyes long fro the see t a .v. iorneyes fro 
Ierusalem. But vpon Camayles / mules / hors / drome-
daries t opere bestes men caryen here marchandise thider, 
And thider comen the marchauntes with marchandise be 
20 see from ynde, persee, Caldee Ermonyte t of manye opere 
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[CH. XIV. GALILEE. CHRISTIAN SECTS.] 81

CHRISTIANS OF GYRDING AND OTHER SECTS.
comparisoun to it of faire gardynes t of faire desportes. The cytee is gret t fuH of peple t wel walled with double walles. And þere ben manye Phisicyens And seint Poul himself was þere a phisicyen for to kepem mennes bodyes in hele before he was conveted t after þat he was phisicien of soules. And seynt luk the Euaneglist was disciple of seynt Poul for to lerne phisik t many ſopere. For seynt Poul held þanne scole of phisik. And neere 8 beside damase was he conveted t after his conversion he duelte in þat cytee iij. dayes withouten sight t withouten mete or drinke And in þo iij. dayes he was ravischt to heuene t þere he saugh many preuytees of 12 oure lord. And faste beside damase is the castell of Arkes þat is bothe faire t strong. From Damase men comen aßen beoure lady of Sardenak, þat is a v. myle on this half damase was he conveted t it sytt upon a roche t it is a 16 fuH faire place t it semeth a castell for þere was wont to ben a castell, but it is now a fuH faire chirche. And þere withinne ben monkes t nonnes cristene And þer is a vowt vnder the chirche where þat cristene men duellen 20 also þei han many gode vynes. And in the chirche behynde the high awtere in the wall is a table of blak wode on the whiche somtyme was depayed an ymage of oure lady þat turneth into flesch, but now the ymage 24 scheweth but litiH. But aH weys be the grace of god þe

[A long gap here occurs in the Cotton MS. As the only alternative text is in a more Northern dialect, we print it in appendix.]
lytiH t þei ben right foule folk t of euyl kynde. And in somer be aH po contrees fallen many tempestes t many hidouse thondres t leytes And slen meche peple t bestes 4 also fuH oftentyme. And sodeynly is þere passyng hete t sodeynly also passyng cold And it is the foulest contree t the most cursed and the poorest þat men known. And here prince þat gouerneth þat contree þat þei clepen 8 Batho, duelleth at the cyyte of Orda. And treuly no gode man scholde not duellen in þat contre, For the lond t the contree is not worthi houndes to dueH jyne; It were a gode contree to sowen june thristeH t þeres 12 t broom t thornes t þeres, t for non oþer þing is it not good. Nathelles þere is gode lond in sum place but it is pure liH as men seyn. I haue not ben in þat contre ne be þo weyes but I haue ben at oþer londes þat marchen 16 to þo contreyes As in the lond of Russye t in the lond of Nyflan t in the reme of Crako t of lette t in the reme of Daresten t in manye oþer places þat marchen to þo costes, but I wente neuer be þat weye to Jerusalen, Wherfore I 20 may not wel teH þou the manere. But 3if this matiere plese to ony worthi man þat hath gon be þat weye he may telle it 3if him lyke to þat entent þat þo þat wolen go by þat weye and maken here viage be þo costes mowen 24 knowen what weye is þere. For noman may passe be þat weye godely but in 3tyme of wynter for the perilous watres t wykkede marcys þat ben in þo contrees, þat noman may passe but 3if it be strong frost t snowe 28 abouen, for 3if the snow ne were men myght not gon vp on the yse ne hors ne carre nouþer t it is wel a .iij. journeys of suche weye to passe from Prusse to the lond of sarazin habitable. ' And it behoueth to the 32 cristene men þat schulH were aþen hem every þeer to bere here vitaylles with hem, for þei schulH fynde þere no good, And þan most þei let carye here vitaylle vpon the yse with carres þat haue no wheeles þat þei clepen Scleyses, And als 36 lounge as here vitailles lasten þei may abyde þere but no longer, For þere schulH þei fynde no wight þat wil selle
hem ony vitaille or ony thing. And whan the spyes seen ony cristene men comen vpon hem pei rennen to the townes t cryen with a loud voys kerra kerra kerra kerra t pan anon pei armen hem t assemble hem tegydere. And 3ee schuH undesmonde pat it freseth more strongly in po contrees pan on this half t perfere halfe every man stewes in his hous t in po stewes pei eten t don here occupacionus aH pat pei may. For pat is at the northi parties pat men clepen the septentrioneH where it is aH only cold, For the sonne is but lytiH or non toward po contreyes t perfere in the Septemtryon pat is veryr northi is the lond so cold pat noman may ducH pero t in the contrarey toward the south it is so hoot pat noman ne may ducH pero, be cause pat the sonne whan he is vpon the Southi casteth his bemes aH streghlit vpon pat partye.

OF THE CUSTOMES OF SARASINES, t OF HIRE LAWEL, t HOW THE SOUDAN ARKESOND ME AUTOUR OF THIS BOOK, AND OF THE BE GYNNYNGE OF MACHOMETE.

NOW because pat I haue spoken of sarazines t of here contre now zif 3ee wil knowe a partye of here lawe t of here 1 beleue I schaH teH 3ou after pat here book pat is clept Alkaron tellettli, And summen clepen pat book 20 MesHaf t summe clepen it harme after the dyuerse langages of the contree, The whiche book Machamete toke hem. in the whiche boke among oper things is writen, as I haue often tyme seen t radd, pat the gode schuH gon to 24 paradys t the euele to hellc t pat beleuhen aH sarazines. And zif a man aske hem what paradys pei menen pei seyn to paradys pat is a place of delytes where men schuH fynde aH maner of frutes in aH cesouns t ryuercs remynge 28 of mylk t hony t of wyn t of swete water t pat pei schuH haue faire houses t noble every man after his dissert made of precyous stones t of gold t of syluer. And pat every
man schal haue wyfes aU maydenes t he schal haue ado every day with hem t hit he schal fynden hem aU weys maydenes. Also pei beleuen t spoken gladly of the 4 virgine Marie t of the Incarnation. And pei seyn pat Marie was taught of the Angel pat Gabriel seyde to hire pat sche was forchosen from the begynnynge of the world t pat he schewed to hire the Incarnation of These 8 crist t pat sche conceyued t bare child mayden t pat wytneseth here boke. t pei seyn also pat Ihesu crist spak als sone as he was born t pat he was an holy prophete t a trewe in woord t dede t meke t pytous 12 t rightfull t with outen ony lyce. And pei seyn also pat when the Angel schewed the Incarnation of crist vnto Marie sche was 3ong t had grete dred. For per was pane an enchauntour in the contree pat deled with 16 wyche craft pat men clepente Taknia pat be his enchaunte-mentes cowde make his in lyknese of an Angel t vnto often tymes t lay with maydenes t pei perfore Marie dredde lest it hadde ben Taknia pat cam for to deseceyue the 20 maydenes. And perfere sche conjurred the Angel pat he scholde tef hire zif it were he or nò. And the angel answerde t seyde pat sche scholde haue no dredde of hym for he was verrys messager of Ihesu crist. Also here book 24 seythi pat when pat sche had childed vnder a palme tre sche had grete schame pat sche hadde a child t sche grette t seyde pat sche wolde pat sche hadde ben ded; And anon the child spak to hire t comforted hire t seyde: 28 Moder ne dysmaye pe nought, for god hath hidd in pe his preuytees for the saluacioun of the world. And in other many places seythi here Alkaron pat Ihesu crist spak als sone as he was born. And pat book seythi also pat Ihesu 32 was sent from god aH myghty for to ben myyour t ensample t tokne to alle men. And the Alkaron seythi also of the day of doom, how god schal come to deme aH maner of folk t the gode he schal drawen on his syde 36 t putte hem into blisse, And the wykkede he schal condempne to the paynes of heH. And amonges aH
Jesus was more than prophet.

Prophetes Ihesu was the most excellent the moste worthi next god, And pat he made the gospelles in the whiche is gode doctryne heleful, ful of charitee (1) that sotifastness trewe preachinge to hem pat beleuen in god. And pat he was a verry prophete more than a prophete lyued withouten synne that seyght to pe blynde heled the lepres reysede dede men steigh to heene. And whan pei mowe holden the boke of the gospelles of oure lord written namely Missus est Angelus Gabriel, pat gospell pei seyn po pat ben lettred ofeen tymes in here orisonus pei kissen it worchipen it with gret deuocioun. Pei fasten an hool moneth in the euer eten twelve nought but be nyghte that pei kepem from here wyfes all pat monethi. But the seke men be not constreyned to pat fast. Also this book spekth of Iewes pat seyth pat pei ben cursed for pei wolde not beleuen pat Ihesu crist was conen of god pat pei lyedyn falsely on Marie eton hire sone Ihesu crist seyenge pat pei hadden crucifyedy Ihesu the sone of Marie. For he was neuere crucifyedy as pei seyn, but pei god made hym to styte up to hym withouten twenty deth withouten anye, But he transfigured his lykness into Iudas Scarioth eton him the cristene men twenty eren han no gode knouleche of this pat pei beleuen folyly falsly pat Ihesu crist was crucifyedy. And pei seyn thirty pat, he had ben crucifyedy, pat god had don azen his rightwisness for to suffre Ihesu crist pat was Innocent twenty to ben put vpon the cros withouten gylt. And in this article pei seyn pat wee faylen pat the gret rightwisness of god ne mylhte not suffre so gret a wrong. And in this fayletli here feythi, For pei knoulechen wel pat the werkes of Ihesu crist ben gode his wordes his dedes his doctryne be his gospelles weren trewe his meracles also trewe the blessed virgine Marie is good his holy mayden before after the bithfe of Ihesu crist, And pat all po pat thirty-six (1) claritee, C.

(1) claritee, C.
beleuen perfectly in god schul ben saued. And be cause 
pat pei gon so ny oure feyth pei ben lyghtly converted to 
christene awne whan men preche hem And schewen hem dis-
tinctly the lawe of Ihesu crist t whan [men](1) tellen hem 
of the prophecyes. And also pei seyn pat pei knowen wel 
be the prophecyes pat the lawe of Machomete schaH fayle 
as 1 the lawe of the Iewes dide And pat the lawe of cristene 
peple schaH laste to the day of doom. And 3if any man 
aske hem what is here belene, pei answeren pus t in 
this forme: Wee beleuen god formyour of henene t of 
erthe t of aH otere thinges pat he made t withouten him 
12 is no thing made. And we beleuene of thay of doom t pat 
every man schaH haue his meryte after he hatli dissuered 
And we beleue it for sothi aH pat god hatli sayd be the 
mouthes of his prophetes. Also Machomet commanded in 
16 his Alkaron pat every man scholde haue .ij. wyfes or 
.iij. or .iiiij. but now pei taken vnto .ix. t of lemmannes als 
manye as he may susteyne. And 3if any of here wyfes mys 
beren hem agenst hire husbonde he may caste hire out 
of his hous t departe fro him t take anoI)er, But he schaH 
departe with hire of his godes. Also whan men spaken 
to hem of the fader t of the sone t of the holy gost pei 
seyn pat pei ben .iiiij. persones, but not o god, For here 
24 Alkaron speketli not of the trynty. But pei seyn wel 
pat god hatli specie t eff were the downmb t god 
hatli also a spirit pei knowen wel for eff pei seyn he were 
otin lyue. And whan men spaken to hem of the 
28 Incarnacioun how pat be the word of the Angel god sente 
his wysdom in to erthe t envmbred him in the virgyne 
Marie t be the woord of god schuH pe dede ben reyed 
at the day of doom, pei seyn pat it is sothi t pat the woord 
32 of god hatli grete strengthe, And pei seyn pat whoso knew 
not pe woord of god he scholde not knowe god. And pei 
seyn also pat Ihesu crist is the woord of god t so seythi hire 
Alkaron, where it seythi pat the Angel spak to Marie 

(1) Missing, C.
1. 12, thay = the day, phonetic or scribal ?
and seyde: Marie, god schal pe the gospel be the woord of his mouth and his name schal be clept Ihesu crist. And pei seyn also that Abraham was frend to god And that Moyses was familierspeke with god and Ihesu 4 crist was the woord and the spirit of god and that Macomete was right messenger of god. And pei seyn that of these, Ihesu was the most worthi and the most excellent of the most grete so that pei han many gode articles of oure feynti, 8 aH be it that pei haue no parfite lawe and feynti as cristene men han. The fore ben pei lightly conneted and namely po that vnderstonden the scriptures and the prophecies, For pei han the gospelles and the prophecies and the byble wrieten in here langage. Wherfore pei conen meche of holy wrytt, but pei vnderstone it not but after the lettre so don the Iewes. For pei vndirstonde not the lettre gostly but bodyly. The fore ben pei reproved of pe wise that gostly 16 vnderstonden it. And the fore seyth Seynt Poul: Litera occidit, spiritus autem vivificat. Also the sarazines seyn that the Iewes ben cursed for pei han defouled the lawe that god sente hem to Moyses, and the cristene ben cursed also, as pei seyn, for pei kepen not the commande- mentes and the preceptes of the gospel that Ihesu crist taughte hem. And the fore I schal tell you what the Soudan tolde me vpon a day in his chambre. He leet 24 voyden out of his chambre aH maner of men, lordes and salere, for he wolde speke with me in conseih. And the he asked me how the cristene men governed hem in oure contree, and I seyde him right wel, thanked be god. The he 28 seyde me treulycli may, for see cristene men ne recche right noghtit how vntrewly to serve god; see scholde seeuen ensample to the lewed peple for to do wel and see seeuen hem ensample to don euyth. For the comownes vpon 32 festyfus days whan pei scholde gen to chirche to serve god, than gen pei to taurernes and ben there in glotony aH pe day and aH nyght eten and dryken as bestes that haue no resoun. And wite not whan pei haue ynow. And also the cristene 36 men enforcen hem in aH maneres that pei mowen for to

[CH. XVI. MAHOMET AND HIS LAW.]
fighten t for to desceyuen pat on pat other, And perse-
withalH pei ben so proude pat pei knowen not how to ben
clothed, now long, now schort, now streyt, now large,
now swerded, now daggered t in aH manere gyse. pei
scholden ben symple meke t trewe t fuH of almesede as
Ihese was in whom pei trowe, but pei ben aH the con-
trarie t euere enclyned to the euyH t to don euyH. And
pei ben so couseyous pat for a lytyH syluer pei sellen
here doughtres, here sustres t here owne wyves to putten
hem to leccherie, And on withdraweth the wif of another
t non of hem holdeth feyth to another, but pei defoulen
here lawe pat Ihese crist betook hem to kepe for here
saluacioiun. And pas for here synnes han pei lost aH
this lond pat wee holden. For for hire synnes here god
hath taken hem in to oure hondes, noght only be strength
of ourself, but for here synnes. For wee knowen wel in
verry soth pat whan zee seruen god god wil helpe you,
And when is with you nomman may ben azenst you.
And pat knowe we wel be oure prophecyes, pat cristene
men schuH wynnen azen this lond out of oure hondes
whan pei seruen god more deuonly. But als longe as pei
ben of foul t of vaelne lyvynge as pei ben now wee haue
no drede of hem in no kynde, for here god wil not helpen
hem in no wise. And pan I asked him how he knew the
state of aH cristene men t he answered me pat he knew
aH the state of aH contres of cristene kynges t princes
t the state of the comounes also be his messangeres, pat
he sente to aH londes in manere as pei were marchauntes
of precyous stones, of clothes of gold t of othere 1 things
for to knowen the manere of euery contree amonges
cristenenemen. And pan he leet clepe in aH the lordes pat
he made voyden first out of his chambre t pere he schewed
me .iiiij. pat weren grete lordes in the contree pat tolden
me of my contree t of manye oper cristene contrees als wel
as pei had ben of the same contree t pei spak frensch
right wel t the sowdan also, whereof I had gret meruayle.
Allas, pat it is gret sclaundre to oure feith t to oure lawe,
What a shame for us to be reproved by unbelievers!

The Saracens are loyal to their religion.

Mahomet first was a camel-driver.

His first miracle.

[1 fol. 59 b]

The Koreish.

Khadidjah.

Fits of the falling sickness.

When folk pat ben withouten lawe schuH reprenen vs t vndernemen vs of oure synnes, And pei pat scholden ben converted to crist t to the lawe of Ihesu be oure gode ensamples t be oure acceptable lif to god, t so converted to the lawe of Ihesu crist, ben porghi oure wykkedness t euyH lynynge fer fro vs t straungeres fro the holy t very beleve schuH Bus appeLen vs t holden vs for wykkede lyneres t cursede. And treuly pei sey soth, For the 8 sarazines ben gode t feythfuH, For pei kepen entiery the commandement of the holy book Alkaron pat god sente hem be his messager Machomet, to the whiche, as pei seyn, Seynt GabriH the angel often tyme tolde the wille of 12 god. And 3ec schuH vnderstonde pat Machamote was born in Arabye, pat was first a pore kname pat kepte Cameles pat wenten with Marchantes for marchandise; t so befeH pat he wente with the marchandes in to Egipt 16 t pei weren 3anne cristene in po partyes. And at the desertes of Arabye he wente in to a chapeH where a Eremyte duetle, And when he entred in to the chapeH pat was but a lytiH t a low thing t had but a lityl dore 20 t a low, pan the entree began to wexe so gret t so large t so high aS pough it had ben of a gret myn stre or the gate 1 of a paleys. And this was the firste myracle the sarazins seyn pat Machomete dide in his southe. After 24 began he for to wexe wyse and riche t he was a gret Astronomer t after he was gouernour t prince of the loud of Corrodane t he gouerned it suH wisely in such manere pat when the prince was ded he toke the lady to 28 wyfe, pat highte Gadridge. And Machomete feH often in the grete sikenes pat men callen the fallynge euyH, Wherfore the lady was suH sory pat enere sche toke him to husbonde. But Machomete made hire to beleue pat 32 aH tymes when he feH so Gabriel the angel cam for to speke with him t for the gret light t brightnes of the angeH he myghte not susteyne him fro fallynge; And Wherefore the sarazines seyn pat Gabriel cam often to speke 36 with him. This Machomete regned in Arabye the 3eer
of oure lord Ihesu crist .vj. C. t .x. and was of the
generacio[n] of ysmael pat was Abrahames sone pat he
gat vpon Agar his chamberere. And perfore per ben
saranisses pat ben cleft Ismaelytene, t summe Agaryenes
of Agar t the opere properly ben cleft Sarazines of Sarre
summe ben cleft Moabytes t summe Amonytes for the
siones of loth, Moab t Amon pat he begat on his
doughtres, pat weren afterward grete erthely princes.
And also Machomete loued wel a gode heremyte pat
The duelled in the desertes a niyle fro pat Mount Synay
in Sergius, the weye pat men gon fro Arabye toward Caldee t toward
ynde, o day'iourney fro the see, where the marchauntes
of Venyse comen often for merchandise. And so often
wente Machomete to this heremyte pat ah his men were
wrothe for he wolde gladly here this heremyte preche t
make his men wake ah nyglit, t perfore his men
poughten to putte the heremyte to detfi. t so befeH
vpon a nyglit pat Machomete was droknen of gode wyn t he feH on slepe t his men toke Machometes swerd out of
his schetie whils he slepe t herewith pei slough this
heremyte t putten his swerd al blody in his schetie
aden. And at morwe whan he fond the heremyte ded
he was full sory t wroth t wolde haue don his men
to deth, but pei ah with on accord [said] (1) pat he himself
had slayn him whan he was droknen t schewed him his
swerd ah blody t he trowed pat pei hadden seyd sothi.
And pan he cursed the wyn t ah po pat dryken it,
And perfore sarannes pat ben denout dryken neuer
no wyn; but summe dryken it preuyly, For jif pei
drynken it openly pei scholde ben repenued. But pei
drynken gode beuerage t swete t norysshynge pat is
made of GalameH t pat is pat men maken sugre of,
pat is of right gode sauour t it is gode for the breest.
Also it befallen bi sumtyme pat cristene men become
sarazines ouper for pouertee or for sympleness or elles
for here owne wykkedness; And perfore the Archiflamyn

(1) Missing, C.
or the Flamyn,[as][1] our e E[r]chebisshopp[2] or Bisshopp, when he rescuyeth hem seyth þus: La ellec olla sylæ Machomet rores alla, þat is to seye: þere is no god but on þat Machomete his messager. Now I have told you a party of here lawe þat of here customes I schal seye 3ou of here lettres þat þei haue with here names þat the manere of hire figures, What þei ben.

[Another alphabet.]

And .iiiij. lettres þei haue more þan opere for dyuersite 8 of hire langage þat speche, for als moche as þei speken in here throte. And wee in Englond haue in oure langage þat speche .ii. lettres mo þan þei haue in hire .A.B.C. þat þat is: þþ þþ, the whiche ben clept þorh þògh. 12

[1 fol. 60t]

(1) os, C. (2) Echebisshopp, C.

The English alphabet has two extra letters.
[PART SECOND:

THE COUNTRIES BEYOND THE

HOLY LAND.]
OF THE LONDES OF ALBANYE AND OF LIBYE; OF THE WISSHINGES FOR WACCHINGE OF THE SPERHAUK, t OF NOES SCHIPPE.

NOW sith I haue told you befor of the holy lond t of pat contree abouten t of many weyes for to go to pat lond t to pe mount Synay t of Babylonye 4 the more t the less t to oper places pat I haue spoken befor, now is tyme zif it lyke 3ou for to teH 3ou of the marches t Iles t dyuerse bestes t of dyuerse folk beyond theiue marches. For in po contrees be3onden ben many 8 dyuerse contrees t many grete kyngdomes pat ben departed be the .iiij. flodes pat comen from paradys terestre. For Mesopotayme t the kyngdom of Caldec t Arabye ben betwene the .ij. ryueres of Tygre t of Eufrates, And the 12 kyngdom of Mede t of Persye ben betwene the ryueres of Nile t of Tygres. And the kyngdom of Syrie where of I haue spoken befor t Palestyne t Phenicye ben betwene Eufrates t the se Medyt ERRAN. The whiche see 16 dureth in lengthe fro Mayrok vpon the see of Spayne vnto the grete see, so pat it lasteth be3onde Costantynople .MMM. t .xl. myles of lombardye. And toward the see Occyan t Inde is the kyngdom of Shithie Scythia. 20 pat is aH closed with hilles And after vnder Schithie t fro the see of Caspie vnto the flom of Thamy is AMAZOYNE pat is the lond of FEMYNYE, where pat noman is bu[t] only aH wommen. And after is Albanye a fuH Feminye. 24 gret reme. And it is clept Albanye be cause pat the folk ben whitere pere pan in oper marches pere abouten ; And in pat contree ben so gret houndes t so stronge pat pei assaylen lyouns t slen hem. And panne after t is Hircanye Bactrie Hiberye t many oper kyngdomes. And betwene the rede see t the see occyan toward the south is the kyngdom of Ethiope t of libye the hyere, The whiche lond of Lybye pat is to seyne libye the lowe pat begyueneth at Hircania, Bactria, Hiberia. [1 fol. 61a] Lybia.
The sea higher than the land.

In Libya men's shadows fall on the right if they face east.

The water of the sea boils so that no fish can live.

From Genoa or Venice to Trebizond.

There St. Athanasius lies buried.

The Pope first arrested, then released him.

[CH. XVII. ARMENIA. THE SPARROW-HAWK TALE.] the see of Spayne fro pens where the pyleres of hercules ben And dureth vnto aneyntes Egipt toward Ethiope. In pat contre of libye is the see more high pat the lond t it semeth pat it wolde couere the (1) erthe t natheles 4 jit it passeth not his markes. And men seen in pat contre a mountayne to the whicke noman come. In this lond of libye whoso turneth toward the Est the shadewe of himself is on the right syde And here in oure contre 8 the shadwe is on the left syde. In pat see of libye is no fissch, for pai moner not lyve ne dure (2) for the gret het of the sonne, because pat the water is euermore boyllynge for the gret het. And many opere (3) londe per 12 ben, pat it were to long to the e or to nombren. But of sum parties I schaH speke more pleylynly here after. Whoso wil panno药物 toward Tartarie, toward Persie, toward Caldee t toward ynde, he most entre the see at 16 Gene or at Venyse or at sum other hauene pat I haue told you before; And pat passe men the see t arryuen at Trapazond pat is a gode cytee t it was wont to ben the hauene of Pountz. pere is the hauene of Persanes t of 20 Medaynes t of the marches pere beconde. In pat cytee lyth seynt Athanasie pat was Bisshopp of Alisandre pat made pe psalm: QUICUMQUE WLT. This Athanasius was a gret doctour of dyuynyte t because pat he preched 24 t spak so depely of dyuynyte t of the godhede he was accused to the Pope of Rome pat he was an heretyk, Wherfore the Pope sente after hym t putte him in presoun. And whils he was in presoun he made pat 28 psalm t sente it to the Pope t seyde pat 3if he were an heretyk pat was pat heresie, for pat he seyde was his beleue. And when the Pope saugli it t had examyned it, pat it was perfite t gode t verrylly oure feythi t oure 32 beleue, he made him to ben deyuned out of presoun t communded pat psalm to ben seyded euery day at pryyme t so he held Athanasie a gode man. But he wolde neuere

(1) lond, cancleied, C. (2) for, repeated, C. (3) opere, C.
go to his bishopriche azen because \( \textit{pat} \) he accused him of heresy. Trapezond was wont to be holden of the Emperor of Costantynople, But a gret man \( \textit{pat} \) he sente 4 for to kepe the contree (a)enst the Turkes vsurped the lond \( \t \) helde it to him self \( \t \) cleped him Emperor of Trapezond. And from \( \textit{pens men gow thorgi litifi Ermonye,} \) And in \( \textit{pat} \) contree is an old caste\( \textit{H} \) \( \textit{pat} \) stont vpon a roche 8 the whiche is cleped the caste\( \textit{H} \) of the Sparrowhawk, \( \textit{pat} \) is before the cytee of layays beside the town of Pharsipee \( \textit{pat} \) belongeth to the lordschipe of Cru\( \textit{k} \) \( \textit{pat} \) is a riche lord \( \t \) a gode cristene man; Where men fynden 12 a Sparreauk vpon a perch right fair \( \t \) right wel made \( \t \) a faire lady of fayrye \( \textit{pat} \) kepeth it. And who \( \textit{pat} \) wil wake \( \textit{pat} \) Sparreauk .vij. dayes \( \t \) .vij. nyghtes \( \t \) as summe men seyn .iij. dayes \( \t \) .iij. nyghtes withouten companye 16 \( \t \) withouten sleep, \( \textit{pat} \) faire lady schal \( \textit{Jieuen} \) him \( \t \) when he hath don the first wysschi \( \textit{pat} \) he wil wyssche of erthely things; \( \t \) \( \textit{pat} \) hath ben proued often tymes. And of tymes befe\( \textit{H} \) a kynge of Ermonye \( \textit{pat} \) was a worthi 20 knyght \( \t \) a doughty man \( \t \) a noble prince woke \( \textit{pat} \) hauk sum tymes \( \t \) at the ende of .vij. dayes \( \t \) .vij. nyghtes the lady cam to him \( \t \) bad him wisse\( \textit{hen} \) for he had wel disserued it. And he answerte \( \textit{pat} \) he was gret lord now 24 \( \t \) wel in pees \( \t \t \) hadde ynowgh of worldly richess \( \t \) perfur he wolde wisschen non \( \textit{oper} \) thing but the body of \( \textit{pat} \) faire lady to haue it at his wille. And sche answerte him \( \textit{pat} \) he knew not what he asked \( \t \) seyde \( \textit{pat} \) he was a fool 28 to desire \( \textit{pat} \) he myg\( \textit{hte} \) not haue for sche seyde \( \textit{pat} \) he scholde not aske but erthely thing, for sche was non erthely thing, but a gostly thing. And the kynge seyde \( \textit{pat} \) he no wolde asken non \( \textit{oper} \) thing. And the lady 32 answerte: \( \textit{syn} \) the \( \textit{pat} \) I may not withdrawe 3ou fro 3oure lewed courage I schal 3ene 3ou withouten wysschinge \( \t \) to a\( \textit{H} \) hem \( \textit{pat} \) schu\( \textit{H} \) com of 3ou. Sire kynge 3ee schu\( \textit{H} \) haue were withouten pees \( \t \) a\( \textit{H} \) weys to the .i.\( \textit{x} \) degree 3ee 36 schu\( \textit{H} \) ben in subiessioum of 3oure enemes 3ee schu\( \textit{H} \) ben nedly of a\( \textit{H} \) godes. And neuere sieten nother the

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**The Empire of Trebizond.**

**Armenia.**

**The castle of the Sparrow-hawk.**

Whoever watches the hawk shall have his first wish.

A king of Armenia wished for the lady of fairy's love.

[1 fol. 62 a]

She gives him and his descendants eternal war.

**MANDEVILLE.**
kyng of Ermonyne ne the contree weren never in pees ne pei hadden never sitthen plente of godes t pei han ben sitthen allweyes under tribute of the sarzamines. Also the sone of a pore man woke pat hauke t wisshed pat he myglite chene wel t to ben happy to marchandise t the lady graunted him And he became the most riche t the most famous marchant pat myglite ben on see or on erthe. And he became so riche pat he knew not the .M. part of pat he hadde t he was wysere in wisschinge than was pe kyng. Also a knyght of the temple wooke pere t wyssched a purs enuremore full of gold t the lady graunted him. But sche seyde him pat he had asked the destruccion of here 12 ordre for the trust t the affiance of pat purs t for the grete pryde pat pei scholde haue t so it was. And perfore loke he kepe him wel pat schalH wake, For zif he slepe he is lost pat neuere man schalH seen him more. This is not 16 the right weye for to go to the partes pat I haue nempned before, but for to see the merueyle pat I haue spoken of, And perfore whose wil go right weye, men gon from TrapaZond toward Ermonyne the grete vnto a cytee pat is 20 clept Artyroun: pat was wont to ben a gode cytee t a plentifulous, but the Turkes han gretly wasted it. pere aboute groweth no wyn ne frut but littyH or eH non. In this lond is the erthe more high pan in ony oer t pat 24 maketh gret cold And pere ben many gode watres t gode welles pat comen vnder erthe fro the flam of Paradys pat is clept Eufrates, pat is a iorneye bye syde pat cytee. And pat rynere cometh towards ynde vnder erthe t 28 resorteth into the lond of Altazar And so passe men be this Ermonyne t etren the see of Persie. Fra pat cytee of Artyroun go men to an hiH pat is clept Sabissocale; And pere bye syde is another hiH pat men clepen Aranathi, 32 but pe Iewes clepen it Taneez, where Noes schipp rested t zit is vpon pat montayne, And men may seen it a ferrar in clere weder. And pat montayne is wel a viij. myle high And summen seyn pat pei han seen t touched the 36 schipp t put here fyngres in the parties where the feend
Benedicite, seyde JH, at i'on wherfore

36 32 28 24 20 16 12 8 4

is toward fro pat is cytee what reme in marchandise aiw best

dide, cam wolde montayne he ferthere part a montayne whiche Noe of nomaw aiweis not seyn went, Whan pat Noe seyde: Benedicite, But pei pat seyn suche woordes seyn here wille. For a man may not gon vp the montayne for gret plente of snow pat is 4 aHweys on pat montayne nouper somer ne wynter, so pat nonan may gon vp peere ne neuere man dide sithe the tyme of Noe saf a monk pat be the grace of god brouglite on of the plankes down, pat zit is in the mynstre at the foot 8 of the montayne. And besyde is the cytee of Dayne pat Noe founded, And faste by is the cytee of Any in the whiche were wont to ben a .M. chirches. But vpon pat montayne to gon vp this monk had gret desir And so vpon

12 a day he ]wente vp And when he was vpward the .ij. part of the montayne he was so vvery, pat he myglite no futhere and so he rested him f feH oslepe. And when he awook he fonde him self liggynghe at the foot of the 16 montayne And pan he preyede deuoutly to god pat he wolde vouchesaf to suffre him gon vp. And an angel cam to him f seyde pat he scholde gon vp And so he dide, And sith pat tyme neuer non; wherfore men scholde not beleeeve suche woordes. Fro pat montayne go men to the cytee of Tauriso pat was wont to ben clept Faxis pat is a fuH fair cytee t a gret t on of the beste pat is in the world for marchandise. ^pider comen

24 aH marchantes for to byen anoir de poys and it is in the lond of the Emperour of Persie And men seyn pat the Emperour taketh more gode in pat cytee for custom of marchandise pan dith the richest cristene kyng of all his 28 rene pat luecelH; For the tol t the custom of his marchantes is withouten estymacyoun to ben nombred. Beside pat cytee is an hiH of salt And of pat salt every man taketh what he wil for to salte with to his nede. peere duellen

32 many cristene men vndir tribute of Sarazines. And fro pat cytee men passen be many townes t casteH in goynge toward ynde vnto pe cytee of Sadonye pat is a .x. iournyess fro Tauriso t it is a fuH noble cytee t a gret. And peere 36 duelothi the Emperour of Persie in somer for the contree is cold ynow t peere ben gode ryuerces berynge schippes.
After go men the weye toward ynde be many iorneyes t be many contreyes vnto the cytee pat is clept Cassak pat is a full noble cytee t a plentifuls of cornes t wynes t of all oper godes. This 1 is the cytee where the .iiij. kynges metten tegedre whan pei wenten to sechen our lord in Bethlem to worschipe him t to presente him with gold, ensence t myrre. And it is from pat cytee to Bethlem .iiij. iourneyes. Fro pat cytee men gon to 8 another cytee pat is clept Getli pat is a iourneye fro the see pat men clepen the gravely see. pat is the beste cytee pat the Emperor of Persie hath in all his lond And pei clepen fleschi perere Dabago t the wyn vapa. And the 12 paynemes seyn pat no cristene man may not longe duelle ne endure with the lif in pat cytee, but dyen within schort tyme t noman knoweth not the cause. After gon men be many cytees t townses t grete contrees pat it were 16 to longe to teH vnto the cytee of Cornaa pat was wont to be so gre pat the walles abouten helden .xxv. myle. aboute, the walles schewen 3it, but it is not all inhabited. Fro Cornaa go men be many londes t many cytees t 20 townses vnto the lond of Iob, And perere endeth the lond of the Emperor of Persie. And zif zee wolde knowe the letters of Persaynes t what names pei han, pei ben suche as I last deuysed 3ou, but not in sownynge of here 24 woordes.

OF THE LOND OF IOB t OF HIS AGE; OF THE ARAY OF MEN OF CALDEE; OF THE LOND WHERE WOMMEN DUELLE WITHOUTEN COMPANYE OF MEN; OF THE KNOULECHE t VERTUES OF THE VERRAY DYAMAUNT.

After the departyng fro Cormaa men entren into pe lond of Iob pat is a full fair contree t a plentifuls of all godes, And men clepen pat lond the 28 lond of Sweze. In pat lond is the cytee of Theman.
Iob was a payneem t he was Are of Gosra is sone t held pat lond as prynce of that contree t he was so riche pat he knew not the hundred 1 part of his godes.  

4 And aH poughi he were a payneem natheles he served wel god after his lawe And oure lord toke his service to his plesance. And when he feH in pouerte he was .lxxviiiij. 3eer of age. And after whan god had preued his 8 pacyence t it was so gret, he broughte him aen to richess t to heere estate pan he was before. And after pat he was kyng of ydumye after kyng Esau. And when he was kyng he was clept Iobab And in pat kyngdom 12 he lyuede after .clxx. 3er And so he was of age whan he dyed .cexlviij. 3eer. In pat lond of Iob bere nys no defaute of no ping pat is nedefuH to mannes body. bere ben hilles where men geten gret plente of Manna, 16 in gretter habundance pan in any other contree. This Manna is clept bred of aungeles t it is a white ping pat is fuH swete t right deliciouH t more swete pan hony or sugre and it cometh of the dew of heuene pat falleth 20 upon the herbes in pat contree And it congeth t becometh aH white t swete. And men putten it in medicynes for ryche men to make the Wombe lax t to purge euyH blode, for it clenseth the blood t putteth 24 out malencolye. This lond of Iob marcheth to the kyngdom of Calde; This lond of CALDEE is fuH gret t the langage of pat contree is more gret in sownynge pan it is in oper parties byonde pe see. Men passen 28 to go byonde be the tour of Babiloyne the grete of the whiche I haue told you before, where pat aH the langages weren first chaunged; And pat is a .iiiij. iormeyes fro Caldee. In pat rene ben faire men t pei gon fuH nobely arrayed 32 in clothes of gold orfrayed 2 t apparrayled with grete perles t precyous stones fuH nobely, t the wommen ben right foule t euyH arrayed t pei gon aH bare fote t clothed in euyH garnementes large wyde but pei ben 36 schorte to the knees t longe slaves down to the feet lyeh a Monkes frokke t here slaves ben honyng down to the
feet; And pei han gret heer t long hanginge aboute here schuldres. And pei ben blake wommen, foule t hidouse; And trealy as foule as pei ben als eucle pei ben. In pat kyngdom of Caldee in a cytee pat is clept Hur 4 duelca Thare Abrahames fader t pere was Abraham born. And pat was in pat tyme pat Nunus was kyng of Babiloyw of Arabye t of Egypt. This Nunus made the cytee of Nynuuee the whiche pat Noe had begonne 8 before t be cause pat Nunus performed it he cleped it Nynuuee after his owne name. pere lyth Thobye the prophete of whom holy writ sphekth offe. And fro pat cytee of Hur Abraham departed be the commande-12 ment of god fro pens after the detli of his fader t ladde with him Sarra his wif t Loth his brotheres sone because pat he hadde no child, And pei wenten to duelle in the lond of CHANAAN in a place pat is clept Sychem. And 16 pis lothi was he pat was sauned whan Sodom t Gomorre t the opere cytees (1) weren brent t sunken down to helle where pat the dede see is now, as I haue told 3ou before. In pat lond of Caldee pei han here propre 20 langages t here propre lettres, suche as 3ee may see here after. Besyde the lond of Caldee is the lond of AMAZOYNE pat is the lond of FEMYNYE t in pat reme is all wommen t non, Noght as summe 1 men seyn 24 pat men mowe not lyne pere, but for because pat the wommen wil not sufrie no men amonges hem to ben here souereynes. For sum tyme per was a kyng in pat contrey t men maryed as in oper contreyes t so befeH 28 pat the kyng had were with hem of Siche, the whiche kyng highte COLEPEUS, pat was slayn in bataylle t all the gode blood of his reme. And when the queen t all the othere noble ladys sawen pat pei wereH aH wydewes t pat 32 aH the riaH blood was lost pei armed hem t as creatures out of wytt pei slowen aH the men of the contrey pat wereH laft for pei wolden pat aH the wommen weren wydewes as the queen t pei weren. And fro pat tyme hiderwardes 36

(1) p, C.
peis neuer wolde suffren man to dwelle amonges hem longer pan .vij. dayes t .vij. nyghtes, Ne pat no child pat were male scholede dwelle amonges hem longer pan he were 4 noryschit t panne sente to his fader. And whan pei wil haue any companye of man pan pei drawen hem towards the londes marchyng next to hem. And pan pei [haue] (1) here loues pat vsen hem t pei duellen with hem an .vij. 8 dayes or .x. t panne gow hom azen. And zif pei haue any knaue child pei kepem it a certeyn tyme t pan senden it to the fadir whan he can gow alone t eten be him self or eh pei sleen it; And zif it be a female pei don away 12 pat on pappe with an hote hiren. And zif it be a womman of gret lynage pei don away the left pappe pat pei may the better beren a scheeld, And zif it be a womman on fote pei don away the [vij]t (2) pappe for to 16 scheten with bowe turkeys, For they schote wel with bowes. In pat lond pei haue a queen pat gouerneth all pat lond t all pei ben obeyssant to hire And alweys pei maken here queen by electioun pat is most worthy in 20 armes. For pei ben right gode werryoures t orped t wyse, noble t worthi. And pei gow often tyme in sowd to help of oper kynges in here werres for gold t syluer as othere sowdyyoures don. And pei meyntenen hemself 24 right vygourely. This lond of Amazoyne is an Ile all environed with the see saf in .iij. places where ben .ij. entrees, And beyonde pat water duellen the men pat ben here paramoures t hire loues, where pei gow to solacen 28 hem whan pei wole. Besyde amazoyne is the lond of Tarmegyte pat is a gret contre t a full delectable And for the godness of the contre kyng Alisandre leet first make here the cytee of Alisandre; And zit he made .xij. 32 cyttees of the same name; But pat cytee is now cleft Celsite. And fro pat oper cost of Caldeee toward the south is Ethiope a gret contre pat strencheth to the ende of Egypt; Ethiope is departed in .ij. parties principall. 36 And pat is in the est partie t in the meridionall partie, (1) Missing, C. (2) left, MS.
The whiche partie meridionalH is clept MORETANE. And the folk of pat contree ben blake ynow t more blake pan in the toper partie t pei ben clept mowres. In pat partie is a well pat in the day it is so cold pat noman may drynke pere offe And in the nyght it is so hoot pat noman may suffer his hond pere in. And beside pat partie toward the south to passe by the see Oceean is a gret lond t a gret contrey, but men may not dueH pere for the feruent brennyng of the sonne, so is it passynge hoot in pat contrey. In Ethiope aH the Ryneres t aH the watres ben trouble t pei ben somdeH salte for the gret hete pat is pere. And the folk of pat contree ben 1lyghtly dronken 12 t han but litiH appetyt to mete And pei han comonuly the flux of the wombe t pei lyuen not longe. In Ethiope ben many dynerse folk And Ethiope is clept CUSIS. In pat contree ben folk pat han but o foot t pei gon so 16 blyue pat it is meruaylle And the foot is so large pat it schadeweth aH the body a3en the sonne Whazzne pei wolke lye t reste hem. In Ethiope whan the children ben zonge t lytiH pei ben aH jalowe And whan pat pei 20 wexen of age pat 3alowness turneth to ben aH blak. In Ethiope is the cytee of Saba t the lond of the whiche on of the .iij. kynges pat presented oure lord in Bethleem was kyng of. Fro Ethiope men gon into ynde be 24 manye dynerse contreyes And men clepen the high ynde EMLAK. And ynde is devyded in .iij. princypaH partes pat is [ynde] (1) the more pat is a fuH hoot contree t ynde the less pat is a fuH atempree contrey pat 28 strecheth to the londe of Mede. And the .iij. part toward the Septentrion is fuH cold so pat for pure cold t contynueH frost the water becometh CristaH. And vpon the roches of cristalH growen the gode dyamandes 32 pat ben of trouble colour; 3alow CristaH draweth colour lyke oylle And pei ben so harde pat noman may pollysh hem t men clepen hem dyamandes in pat contree t HAMESE in ano per contree. Other dyamandes men 36

(1) Missing, C.
fynden in Arabye pat ben not so gode t pei ben more broun t more tendre. And other dyamandes also men fynden in the Ile of Cipre pat ben zit more tendre t hem 4 men may wel pollischen; And in the lond of Macedoyne men fynden dyamaundes also, But the beste t the moste preecyouse ben in ynde. 1And men fynden many tyme harde dyamaundes in a masse pat cometh out of gold whan 8 men puren it t fyngen it out of the myne whan men breken pat mass in smale peces. And sum tyme it happeneth pat men fynden summe as grete as a pese t summe lasse t pei ben als harde as po of ynde. And aft 12 be it pat men fynden gode dyamandes in ynde, zit nathieles men fynden hem more comounly vpon the roches in the see t vpon hilles where the myne of gold is; And pei growen many to gedre on lytilH another gret And per 16 ben summe of the gretnesse of a bene t summe als grete as an haseH note t pei ben square t poynted of here owne kynde hope abouen t benethien withouten worchinge of mannes hond t pei growen togedre male t femele And 20 pei ben norysscht with the dew of heunene And pei engendren comounly t bryngen forth smale children pat multi- plyen t growen aft the zeer. I hane offten tymes assayed pat zif a man kepe hem with a lityH of the roche, t 24 wete hem with may dew ofte sithes pei shuH growe enerche zeer, t the smale wole wexen grete. For right as the fyn perl congeleth and wexeth gret of the dew of heunene right so doth the verray dyamand, And right 28 as the perl of his owne kynde taketh roundness right so the dyamand be vertu of god taketh squareness. And men schaft bere the dyamaund on his left syde for it is of grettere vertue þanne þan on the right syde; For the 32 strengthe of here growynge is toward the north pat is the left syde of the world, t the left partie of man is whan he turneth his face toward the est. And zif yon lyke to knowe the vertues of þe dyamand 2 as men may fynden 36 in the lapidarye pat many men knowen noght, I schaft telle þon as þei bezynde the see seyn t afferen, of whom
They give science and philosophy cometh from. He thateth his science and philosophy cometh from. He thateth his hardiness and valour, for many to keepeth the lemes of his body hole. He thateth his victorye of his enemies in plee and in wrey the cause be wrightfully, they thateth his thateth it in gode wytt. And it thateth him fro strief and ryot, fro evil spirits, and turn away witchcraft.

Blue diamonds.

They cure lunacy and demonic possession.

White.

[1 fol. 67 b] Buyers are often deceived.
counterfetes hem of cristal is 3alow. t of Sapphires of cytryne colour pat is 3alow also, t of the Saphire loupe t of many oper stones; But I tell you theise 4 contrefetes ben not so harde. And also the poyntes wil breaken lightly t men may esily pollissehen hem But summe werkmen for malice wil not pollissehen hem, to pat entent to maken men belene pat pei may not ben 8 pollisschet. But men may assaye hem in this manere: First schere with hem or write with liem in saphires in Precious stones or cristall or in oper precious stones. After bat men taken the ademand pat is the schipmannes ston pat draweth 12 the needle to him And men leyn the dyamand upon the Ademand t leyn the needle before the ademand And 3if the dyamand be gode and vertuous, the ademand draweth not the needle to him whiles the dyamand is 3ere present. 16 And pis is the preef pat pei be3onde the see maken. Natheles it befalleth often tyme pat the gode dyamand leseth his vertue be synne t for Incontynence of him pat bereth it And panne is it nedful to make it to 20 recoueren his vertue a3en or eH it is of litiH value.

OF THE CUSTOMS OF YLES ABOUTEN YNDE; OF THE DIFFERENCE BETWIX YDOLES t SIMULACRES; OF HIJ MANER GROWYNGES OF PEPER UPON O TREE; OF THE WELLE BAT CHAUNGETH HIS ODOUR EVERY HOUR OF THE DAY, t BAT IS MERUAYLLE.

In Ynde ben fulH manye dyuerse contrees And it is cleped Ynde for a flom pat renneth porghini the contree pat is clept ynde. In pat flome men fynden 24 Eles of xxx. fote long t more And the folk pat duellen nygh pat water ben of enyH colour, grene t 3alow. In Ynde t abouten ynde ben mo 3an H. M. Iles gode t grete pat men duellen in, withouten po pat ben inhabitable t

False stones are softer.

Precious stones or magnets may be used to try them.

The diamond may lose its virtue through sin.
without oper opere smale Iles. In every Ile is grete plente of cytees t of townes t of folk with outen nombre, For men of ynde han this condicioun of kynde, fat pei neuer gon out of here owne contree t perfore is per grete multitude of peple, but pei ben not sterynge ne mevable be cause fat pei ben in the firste clymat, pat is of Saturne 

**Saturne is slough t litii movynge.** For he taryeth to make his turn be the xij. signes .xxx. 3eer. And the mone passeth porghi the .xij. signes in o moneth. And for because pat Saturne is of so late sterynge perfore the folk of pat contree pat ben vnnder his clymat han of kynde no wiH for to meve ne store to seche strange 12 places. And in oure contrey is all the contrarie, For wee ben in the seuenthe clymat pat is of the mone. And the mone is of lyghtly movynge t the mone is planete of weye. And for pat skyH it 3eueith vs wiH of kynde for to meve lyghtly t for to go dyuere seyches t to sechen strange thinges t oper dyuereitees of the world, For the mone evyrrouneth the ethie more hastly pan ony oper planete. Also men gon porghi ynde be many dyuere seyches 20 contrees to the grete see OCEAN. And after men fynden 

<table>
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**The great heat.**

The people lie in the rivers to be cooler.

Numberless population of India. They stay at home, being under slow Saturn. We travel about, living under the quick moving moon.
gode townes. In \textit{pat} Ile ben schippes \textit{withouten} nayles of 
Iren or bondes for the roches of the Ademandes, for \textit{pei} 
ben aft fueh \textit{pere} aboute in \textit{pat} see \textit{pat} it is merueyle to 
\textit{speken} of. And 3if a schipp passed be \textit{po} marches \textit{pat} 
hadde ou\textit{per} Iren bondes or Iren nayles, anon he scholde 
ben perissch. For the Ademand and of his kynde draweth 
the Iren to him And so wolde it drawe to him the schipp, 
8 be cause of the Iren, \textit{pat} he scholde neuer departen fro 
it ne neuer go \textit{pens}. Fro \textit{pat} Ile men gon be see to a 
\textit{noper} Ile \textit{pat} is clep Chana, where is gret plente of 
corn \textit{t wyn}. And it was wont to ben a gret Ile \textit{t a gret} 
12 hauene \textit{t} a good but the sec hath gretly wasted it \textit{t} 
ouercomen it. The kyng of \textit{pat} contree was wont to be 
\textit{ben} so strong \textit{t} so myghty \textit{pat} he heeld were \textit{a\textit{zenst} 
kyng Alisandre. The folk of \textit{pat} contree han a dyuers 
16 lawe, for \textit{summe} of hem worschippe the sonne, \textit{summe} the 
mone, \textit{summe} the fuyr, \textit{summe} trees, \textit{summe} serpentes or 
the firste ping \textit{pat} \textit{pei} meeten at morwen, And \textit{summe} 
worschipen symulacres \textit{t summe} ydoles. But betwene 
20 symulacres \textit{t} ydoles is a gret difference, For symulacres 
ben ymages made after lykness of men or of wommen or 
of the sonne or of the mone or of any best or of any 
kyndely thing, \textit{t} ydoles is an ymage made of lewed \textit{will} 
24 of man \textit{pat} man may not fynden among kyndely thinges 
As an ymage \textit{pat} hath .iiiij. hedes, on of man, anou\textit{per} of 
an hors or of an ox or of \textit{sum} \textit{oper} best \textit{pat} now\textit{men} hath 
seyn after kyndely disposicion. And \textit{pei} \textit{pat} worschipen 
28 symulacres \textit{pei} worschipen \textit{hem} for \textit{sum} worthi man \textit{pat} 
was \textit{sum}tyme, as hercules \textit{t} many \textit{opere} \textit{pat} diden many 
meruayles in here tyme, For \textit{pei} seyn wel \textit{pat} \textit{pei} be not 
goddes for \textit{pei} knownen wel \textit{pat} \textit{pere} is a god of kynde 
32 \textit{pat} made aft \textit{thinges}, the whiche is in heuene. But \textit{pei} 
knownen wel \textit{pat} this may not do the meruayles \textit{pat} he 
made but 3if it had ben be the specya\textit{H} zifte of god \textit{t} 
perfo re \textit{pei} seyn \textit{pat} he was wel with god, And for because 
36 \textit{pat} he was so wel with god \textit{perfo re} \textit{pei} worschiphe \textit{him}. 
And so seyn \textit{pei} of the sonne be cause \textit{pat} he chaungeth 

Near the 
rocks of 
magnet, 
ships can 
have no iron 
in them.
the tyme the treele hete norisschetli all things upon ertlie and for it is of so gret profite pei knowe wel pat pat myghte not be, but pat god loueth it more man any oper thing And for pat skylll god hath resoun it more gret vertue in the world; perfyre it is gode resoun as pei seyn, to don it worshipe and reverence. And so seyn pei 4 maken here resoues of oper planetes of the fuyr also, be cause it is so profitable. And of ydoles pei seyn 8 also pat the ox is pe moste holy best pat is in ertlie most pacyent and most profitable pan any other, For he doth good ynow t he doth non euyH t pei knownen wel pat it may not be withouten specaH grace of god. And perfyre 12 maken pei here god of an ox the on part t the oper halfondelH of a man be cause pat man is the most noble creature in ertlie also for he hath lordschipe abouen all bestes; perfyre make pei the halfondel of ydole of a 16 man vpwardes t the toper half of an ox downwardes.

And of serpentes t of oper bestes t dyuerse pinges pat pei worshipe pat pei meten first at morwe. And pei worshipen also specyally aH po pat pei han gode 20 meetynge of, And whan pei speden wel in here iorneye after here meetynge, t namely suche as pei han preued t assayed be experience of longe tyme. For pei seyn pat pilke gode meetynge ne may not come but of the 24 grace of god. And perfyre pei maken ymages lych to po thinges pat pei han beleue yinne for to beholden hem t worshipe hem first at morwe, or pei meeten any contrarious things. And pere ben also sum eristene 28 men pat seyn pat summe bestes han gode meetynge, pat is to seye for to meete with hem first at morwe t summe bestes wykked meetynge t pat pei han preued ofte tyme pat the hare hath fulH euyH meetynge t swyn t many 32 oper bestes. And the Sparhauk or oper foules of raveyne whan pei fleeen after here praye t take it before men of armes, it is a gode signe, And 3if he sayle of takynge his praye it is an euyH signe. And 2 also to suche folk it is 36 an euyH meetynge of Ravenes. In peise thinges t in such
opere per ben many folk pat beleeven because it happeneth so oftentyme to fallen after here fantasies; And also pere ben men ynowe pat han no beleve in hem. And sith pat cristene men han such beleve, pat ben enformed t taught aH day be holy doctrine wherejyne pei scholde beleve, it is no mernaylle paune pat the paynemes pat han no gode doctrine but only of here nature beleeven more largely for here symptys. And treuly I have seen of paynemes t sarazines pat men clepen Augurynes pat whan wee ryden in armes in dyuerse contrees vpon our e eemies, be the flyenge of fous pei wolde tH vs the pronosticacions of things pat felt after And so pei diden full oftentymes t profreden here hedes to wedde, but jit it wold fallen as pei seyden. But natlieles pefore scholde noglit a man patten his beleve in suche things, but always han full trust t beleve in god oure souereyn lord. This Ie of CHANA the sarazines han wonnen t holden, In pat Ile ben many lyouns t many oper wylde bestes And pere ben ratters in pat jle als grete as houndes here And men taken hem with grete mastyfes, for cattes may not take hem. In this jle t manye othere men berye not no dede men, for the hete is pere so gret pat in a lityH tyme the flesch wil consume fro the bones. Fro pens men gon be see toward ynde pe more to a cyte pat men clepen Sarchee, pat is a fair cytee t a gode t pere duellen many cristene men of gode feythi. And pere ben manye religious men t namely of mendynantes. After gon men be see to the lond of lomb, In pat lond 1 growethi the peper in a Forest pat men clepen Combar t it growethi nowhere eH in aH the world but in pat Forest t pat durethi wel an .xvij. iourneyes in lengthe. In pat forest ben .ij. gode cytees, pat on highte Fladrine t pat other zinglantz And in euer of hem duellen cristene men t Iewes gret plentee, For it is a gode contree t a plentefous, but pere is ouer meche passynge hcte. And 3ee schuH vnderstonde pat the peper growethi in maner as doth a wylde vyne pat is planted faste by the trees of pat 4 The heat consumes dead men's flesh. A Christian city. [P fol. 70b] The pepper forest.
wode for to susteyne it by as doth the vyne, And the fruyt per of hangeth in manere as reysynges And the tree is so thikke charged that it semeth that it wolde breke t when it is ripe it is all grene as it were Juy beryes t pan men kyttyn hem as men don the vynes t pan pei putten it vpon an owven) t pere it waxeth blak t crisp. And pere is .iij. maner of peper aH vpon o tree: Long peper, blak peper t white peper. The long peper men elepen Son-

**BOTYN** t the blak peper is elept **FULFUEL.** And the white peper is elept **BANO.** The long peper cometh first when the lef begynneth to come t it is lyche the chattes of baseH pat cometh before the lef t it hangeth lowe ; 12 And after cometh the blake with the lef in manere of clustres of reys[i]ages aH grene ; And when men han gadred it pan cometh the white pat is somdeH lasse pan the blake And of pat men bryngen but litilH in to pis 16 contrees for pei beonden withhoden it for hemself because it is better and more attempree in kynde pan the blake, t perfore is per not so gret plente as of the blake. In pat contree ben manye manere of serpentes 20 t of oper vermyn for the gret hete of pe contree and of the peper. And summe men seyn pat whan pei wil gadre the peper pei maken fuyr t brennen aboute to make the serpentes and the cokedrilles to flei, But sene 24 here grace of aH pat seyn so, For zif pei brennen abouten, the trees pat beren the peper scholden ben bren t it wolde dryen vp aH pei vertue, as of ony oper ping And pan pei diden hemself moche harm ; And pei scholde neure 28 quenchen the fuyr. But peus pei don : pei enoynten here houdes t here feet [with an oynement](?) mad of snayles t of oper things made perfore, of the whiche the serpentes t the venymous bestes haten t drenen the saumur, t pat 32 maketh hem flei before hem be cause of the smell t pan pei gadren it seurly ynow t wyndwe[n] for pan is no drede of no vermyn to come nere hem. Also toward the heed of pat forest is the cytee of **POLOMBE,** And abowe the 36

(1) Missing in C.  
(2) wyndwed, C.
cytee is a grete mountayne that also is clept Polombe. And of that mount the cytee hath his name. And at the foot of that mount is a fair welle t a grete bath hath odour t 4 saouer of alle spices. And at euery hour of the day he chaungeth his odour t his saouer dyuersely And whoso drynketh. iij. tymes fasting of that water of that welle he is hool of all maner sykeness that he hath. And pei that 8 duellen here t drykken often of that well pei neuer han sekeness t pei semen all weys zonge. I haue dronken here of iij. or iij. sythes t zit me thinketh I fare the better. Sum men clepen it the well of zouthie for pei 12 that often dryken here of semen all weys zongly t lynen with outen sykeness. And men seyn that that welle cometh out of paradys t perfore it is so vertuous. Be all that contree groweth gode gyngeuere And perfore thider gon the 16 marchauntes for spicerye. In that loud men worschipen the ox for his sympleness t for his mekeness t for the profite that cometh of him. And pei seyn that he is the holyest best in erthe. For hem semeth that whoso ever 20 be meke t payent he is holy t profitable, for sanne pei seyn he hath all vertues in him. Pei maken the ox to labour .vij. 3eer or .vij. sanne pei ece him. And the kyng of that contree hath allwey an ox with him. And 24 that pei kepeth him hath euery day grete fees t kepeth euery day his dong t his vrynge in .ij. vessett of gold t brynge it before here prelate that pei clepen Archiprotelope-Papaton. And he bereth it before the kyng t maketh here 28 ouer a grete blessyng t sanne the kyng weteth his hondes here in that pei clepen Gaul t anoynteth his front t his brest and after he frocteth him with the dong and with the vrynge with grete reverence for to ben fulfit of vertues 32 of the ox t made holy be the vertue of that holy ping that nought is worth. And whan the kyng hath don sanne don the lorde And after hem here mynystres t ope men, 3if pei may haue ony remanent. In that contree pei maken 36 ydoles half man half ox And in po ydoles cuylt spirites spoken t 3euen answere to men of what is asked hem.

Mandeville.
Before yeise ye doles men selen here children many tymes t spryngeth the blood vpon the ydoles t so þei maken here sacrifice. And whan ony man dyeth in the contree þei brene not his body in name of penance to þat entent þat he suffer no peyne in ethe to ben eten of wormes. And þif his wif haue no child þei brene hire with him t seyn þat it is resoun þat sche make him companie in þat oþer world as sche did in this. But þat sche haue children with þim þei leten hire lyue with hem to brynge hem vp þif sche wolde. And þif þat sche lonne moste to lyue with þere children þam for to dye with hire husbonde, men holden hire for fals þ þat cursed ne sche neuer ben loned ne 12 trusted of the peple. And þif the womman dye before the husbonde men brene þim with hire þif þat he wolde. And þif he wil not, nonan constreyneth him þere to, but he may wedde anoþer tyme withouten blame or 16 repreche. In þat contree growen many stronge vynes þ þe wommen drynken wyn þ men not And þe wommen schauen hire berdes þ men not.

OF THE DOMES MADE BE SEYNT THOMAS HOND; OF DEUOCIOUVN þ SACRIFICE MADE TO YDOLES ÞERE, IN THE CYTEE OF CALAMYE; AND OF THE PROCESSION IN GOYNGE ABOUTE THE CYTEE.

From þat contree men passen be many marches 20 toward a contree a. x. journeyes þens þat is clept MABARON þ þat it is a gret kyngdom þ þat hath many faire cytees þ townes. In þat kyngdom litti the body of seynt Thomas the Apostle in fleshe þ þon in a faire tomb 24 in the cytee of CALAMYE, for þere he was martyred þ buryed. But men of Assirie beeren his body in to MESPATAYME in to the cytee of EDISSE, And after he was brought þider açon, And the arm þ þe hond þat he putte 28 in oure lordes syde when he appereed to him after his
resurrexioun and seye to hym: Noli esse incredus
sed fidelis, is it lygyynge in a vesshe withouten the
tomb. And be þat hond þei maken aþ here Juggemens.
4 in the contree, whoso hath right or wrong, For whan þer
is ony dispencion between þe partyes 1.ij. partyes 1 even of hem
meytteneth his cause þe seyth þat his cause is rightfully.
And þat oþer seyth the contrarye, þanne bothie partyes
8 written here causes in ij. billes And putten hem in the
hond of seynt Thomas And anon he casteth a wey the
bille of the wrong cause þe holdeþ stille the bille with
the right cause. And þerefore men comen fro fer contrees
12 to haue jugglement of doutable causes, And oþer juggle-
ment vse þei now þere. Also the chirche where seynt
Thomas lyth is bothe gret þe fair aþ ful of gret
treasure þis þo ben gret ymage þat þei clepen here
goddes, of the whiche the lest is als gret as .ij. men.
And amonges þese oþere þere is a gret ymage more þan
ony of the oþere þat is aþ couered with fyn gold þ
precious stones þe riche perles And þat ydole is the god
20 of false cristene þat han reneyed hire feyth And it sytteth
in a chayere of gold ful nobely arrayed þe hath aboute
his necke large gyrdles wrought of gold þ precious stones
þe perles; þe this chirche is ful of riche wyght þe aþ ouer
gylt withjune. And to þat ydole gon men on pilgrimage
als comonly þ with als gret deuocioun as cristene men
gon to seynt Iames or oþer holy pilgrimages. And many
folk þat comen fro fer londes to seche þat ydole, for the
28 gret deuocioun þat þei han, þei loken neuere vpward
but euermore down to the erthe, for drede to see ony thing
aboute hem þat scholde lette hem of here deuocioun. And
summe þer ben þat gon on pilgrimage to this ydole þat
32 beren knyves in hire hondes þat ben made ful of keþe þ
scharpe þe weyes as þei gon þei smytþn hem self in
here armes þe in here legges 2 þ in here thyes with many
hidouse woundes þe so þei scheden here blood for loue
36 of þat ydole And þei seyn þat he is blessed þe holy
þat dyeth so for loue of his god. And oþere þere ben

How his hand gives judgment.

Large idols in his church.
The god of renegade Christians.
Pilgrims looking always towards the earth.
Pilgrims that would themselves with knifes.
Children sacrificed.

Kneeling at every third step.

The pond containing valuables for keeping the minster in repair.

The Juggernaut car.

[CH. XX. ST. THOMAS. THE JUGGERNAUT CAR.]

Pat leden hire children for to sle to make sacrifice to pat ydole t after pei han slayn hem pei spryngen the blood vpon the ydole. And summe per ben pat comen fro ferr t in goynge toward this ydole at every thrydde pas pat pei gon fro here hows, pei knelen t so contynuen till pei come thider. And whan pei comen perre pei taken ensence t oper aromatyk things of noble smell and sensen the ydole as we wolde don here goddes precious body. And so comen folk to worschipe this ydole sum from an hundred myle t summe fro many mo. And before the mynstre of this ydole is a vyuere in manner of a gret lake full of water And perre in pilgrymes casten 12 gold t syluer, perles t precious stones withouten nombre in stede of offrynges And when the mynstres of pat chirche neden to maken any reparacioim of the chirche or of any of the ydoles, pei taken gold t syluer, perles 16 or precious stones out of the vyuere, to quytten the costages of such ping as pei maken or reparen; so pat no thing is fawty, but anon it schall ben amended. And see schuH vnderstonde pat whan [ben] (1) grete festes t 20 solempntyees of pat ydole, as the dedicacion of the chirche t the thronynge of the ydole all the contree aboute meten perre to gider. And pei setten this ydole vpon a charre with gret reverenc, wel arrayed with 24 clothes of gold, of riche clothes of Tartarye, of Camacaa t oper precyous clothes, t pei leden him aboute the cytee with gret solempntyee. And before the charre gon first in processiou all the maydenes of the contree .ij. t .ij. 28 togydere full ordinarily, And after the maydenes gon the pilgrymes And summe of hem fallen down vnder the wheeles of the charre t lat the charre gon over hem, so pat pei ben dede anon. And summe han here armes 32 or here lymes all tobroken t somme the sydes, t all this don pei for loute of hire god in gret devocioun.

And hem thinketh pat the more peyne t the more tribulacioim pat pei suffren for loute of here god, the 36

(1) Missing, C.
more ioye pei schuH haue in another world And schortly
to seye you, pei sufferen so grete Peynes t so harde
martyrdomes for loute of here ydole pat a cristene man
4 I trowe durst not taken vpon him the tenthe part the
peyne for loute of our lord Ihesu crist. And after I seye
you before the chare gon the mynstralles of the contrey
withouten nombre with dyverse instrumentes t pei maken
8 aH the melodye pat pei cone. And whan pei han gon
aH aboute the cytee pat pei returnen azen to the
mynstre t putten the ydole azen into his place And
panne for the loute t in worschipe of pat ydole and for
12 the reuerence of the feste pei slen hem self a .cc. or
.ccc. persones with scharpe knyfes, of the whiche pei
bryngen the bodyes before the ydole t pan pei seyn pat
po ben seyntes because pat pei slowen hem self of here
16 owne gode wille for loute of here ydole. And as men
here pat hadde an holy seynt of his kyn wolde think
pat it were to hem an high worschipe, riglit so hem
thinketh peere, And as men here deuoutly wolde writyn
20 holy seyntes lyfes t here myracles t sewen for here
canonyzaicouns, riglit so don pei peere for hem pat slen
hemself wilfullly for loute of here ydole t seyn pat pei
ben t glorieuse martyres t seyntes t putten hem in here
24 wrytynges t in here letanyes t avaunten hem wetly on
to a nother of here holy kynesmen pat so become
seyntes t seyn: I haue mo holy seyntes in my kynrede
pan pou in pin. And the custome also peere is this, pat
28 whan pei pat han sucha denocioun t entent for to selle
himself for loute of his god, pei senden for aH here
frendes t han gret plentee of mynstrap t pei gon before
the ydole ledyngne him pat wil selle himself for such
32 denocioun betwene hem with gret reuerence. And he
aH naked hath a ful scharp knyf in his hond t he
cutteth a gret pece of his flesch t casteth it in the face
of his ydole seyenge his orysoumes, recommendynghe him
36 to his god. And pan he smyteth himself t maketh grete
woundes t depe here t peere tH he falle doun ded. And
pan his frendes presenten his body to the ydole t pan pei seyn syngyng: holy god behold what thi trewe seynt
hati don for pe, he hati forsaken his wif t his children
 t his ricches t aH the godes of the world t his owne lyf
for the lone of pe t to make pe sacrifice of his flesch t of
his blode, wherfore holy god putte him among thi beste
belouede seyntes in thi blisse of paradys, for he hati
wel disserued it. And pan pei maken a gret fuyre t
brennen the body t pane euerych of his frendes taken
a quantyte of thi assches t kepeth hem in stede of
relykes t seyn pat it is holy thing. And pei haue no
drede of no peril whils pei han po holy asshes vpon 12
hem, And putten his name in here letanyes as a seynt.

OF THE EUYÀÉ CUSTOMS VSÈD IN THE YLE
OF LAMARY, t HOW THE ERTHE AND THE
SEE BEN OF ROWND FORME AND SCHAPP,
BE PREF OF THE STERRE THAT IS CLEPT
ANTARTYK, 8AT IS FIX IN THE SOUTH.

FRO pat contree go men be the see Occean t be many
dyuere yles t be many contrees pat were to longe
for to toff of. And a .lij. iorneyes fro this lond pat I haue 16
spoken of pere is another lond pat is fulH gret pat men
clepen LAMARY. In pat lond is fulH gret hete t the custom
pere is such pat men t wommen gon aH naked. And pei
scornen when thei seen ony strange folk goynge clothed 20
And pei seyn pat god made Adam t Eue aH aed naked And
pat noman scholdes scheene him to schewen him such as
god made him, For no thing is fould pat is of kyndely
nature. And pei seyn pat pei pat ben clothen ben folk of 24
another world or pei ben folk pat trowen not in god.
And pei seyn pat pei beleenen in god pat formed the
world t pat made Adam t Eue t aH oper pinges. t pei
weelden pere no wyfes, for aH the wommen pere ben 28
comoun t pei forsake noman And pei seyn pei synnen 3if
pei refusen ony man, And so god commanded to Adam
And therefore may noman in pat contree seyn: this is my wyf, ne no woman may seye: this is myn husbonde. And whan þei han children þei may þeuen hem to what man þei wole þat hath companyed with hem. And also aH the lond is comoun, for aH þat a man holdeth o þeer another 8 man hath it anoter þeer, And every man taketh what part þat him lyketh. And also aH the godes of the lond ben comoun, cornes þ aH oper þinges, for noping þere is kept in clos ne noping þere is vndur lok þ every man þere taketh what he wole withouten ony contradiction þat als riche is o man þere as is another. 1But in þat contree þere is a cursed custom, for þei eten more gladly mannes fleisch þan ony oper fleisch. And þit is þat contree habundant 16 of fleisch, of fisseschi, of cornes, of gold þ syluer þ of aH oper godes. 2pider gon marchauntes þ bryngen with hem children to selle to hem of the contree þ þei byþen hem. And þif þei ben fatte þei eten hem anon, And þif þei ben lene þei 20 feden hem till þei ben fatte þ panne þei eten hem. And þei seyn þat þit is the best fleisch þ the swettest of Þat the world. In þat lond ne in many othere þeþonde þat noman may see the sterre transmontane þat is clept the sterre of 24 the see, þat is vnamevable þ þat is toward the north, þat wee clepen the lodesterre. But men seen another sterre the contrarie to him, þat is toward the south, þat is clept Antar tyk. And rightly as the schipmen taken here avys 28 here þ gouerne hem be the lodesterre, rightly so don schipmen beþonde þo parties be the sterre of the south, the whiche sterre appereþe not to vs. And this sterre þat is toward the north þat we clepen the lodesterre ne 32 appereþe not to hem. For whiche cause men may wel perceyue þat the lond þ the see ben of rownde schapp þ forme, For the partie of the firmament scheweth in o contree þat scheweth not in another contree. And men 36 may wel preuuen be experience þ sotyle compassement of wytt þat þif a man fond passages be schippes þat wold ge

The land is common property.

Cannibalism.

Little children eaten when fat.

The Polar star is not visible there.

The Antarctic star is.

This proves the earth to be round.

Circumnavigation is possible.
In Bohemia and further to the North, I have seen the Polar star 62 degrees high.

To the South, I have seen the Antarctic star 33 degrees high.

To serchen the world, men myghte go be schippe all aboute the world t abonen t benethen, The whiche thing I proue pus, after pat I have seyn. For I have ben toward the partes of Braban t beholden [in](1) the Astrolabre pat the sterre pat is clept the transmontayne is .liij. degrees high, And more forpere in Almayne t Bevere it hath .lviiij. degrees, And more forth toward the partes Septem- trioneles it is .lxij. degrees of heghte t certeyn mynutes, for I selfe have measured it be the Astrolabre. Now schufl 3e knowe pat azen pat transmontayne is the toper sterre pat is clept Antartyke as I have seyd before. And po .ij. sterres ne meeven neuere, And be hem turneth all the 12 firmament right as dotli a wheel pat turneth be his axiit tree, So pat po sterres beren the firmament in .ij. egal partes, so pat it hath als mochel abouen as it hath benethen. After this I have gon toward the partes 16 meridionales, pat is toward the south And I have founden pat in lybye men seen first the sterre Antartyk. And so fer I have gon more forth in po contrees pat I have founde pat sterre more high, so pat toward the high lybye it is .xvij. degrees of heghte t certeyn mynutes, of the whiche .lx. mynutes maken a degree. After goynge be see t be londe toward this contree of pat I have spoke t to toper yles t londes be3onde pat contree I have founden the sterre Antartyk of .xxxiiij. degrees of heghte t mo mynutes. And 3if I hadde had companye t schippynge for to go more be3onde I trowe wel in certeyn pat wee scholde haue com all the roundness of the firmament all 28 aboute. For as I haue seyd 30u befor the half of the firmament is betwene po .ij. sterres, The whiche halfonde I haue seyn. And of the toper halfonde I haue seyn toward the north vnder the transmontane .lxij. degrees 32 t .x. mynutes, And toward the partie Meridionale I haue [seyn](2) vnder the antartyk .xxxij. degrees t .xvij. mynutes, And patne the halfonde of the firmament in all ne holdeth not but .xx. degrees. And of po .ix. I have seen 36

(1) Missing, C.  
(2) been, C.
121 schipynge beyond half. turnen conduyt. moreyles feiyles schewen

12 vnder as abouen t turnen azen to his contre pat hadde companye t schippynge t conduyt. And aHweys he scholde fynde men londes t yles as wel as in this contre, For 3ee wyten welH pat pei pat ben toward the antartyk 16 pei ben streghit feet azen feet of hem pat dwellen vnder the transmontane also wel as weE pat dwellyn vnder vs ben feet azenst feet. For aH the parties of see t of lond han here apposites habitables or trepassables t [yles](1) of pis half t be3ondhalf. And wyteth wel pat after pat pat I may parecyue t comprehende the londes of Prestre Iohn Emperour of Ynde ben vnder vs. For in goyne from Scotlond or from Englond toward 24 Ierusaleme men gon vpward always, For our lond is in the lowe partie of the erthe toward the west And the lond of Prestre Iohn is the lowe partie of the erthe toward the Est and han there the day when wee hane the nyght;

28 And also high to the contrarie pei han the nyght whan wee han the day. For the erthe t the see ben of round forme and schapp as I hane seyd befor And pat pat men gon vpward 2 to o cost, men gon downward to another cost. Also 3ee hane herd me seye pat IERUSALEM is in the myddes of the world t pat may men preuen t schewen pere be a spere pat is right into the erthe vpon the hour of myddday whan it is Equenoxium, pat scheweth no schadwe on no syde. And pat it scholde ben in the myddes of

(1) pei, MS.

[CH. XXI. THE EARTH IS A SPHERE.] 121

[1 fol. 76 a]

I have therefore seen three-quarters of the sky.

Doctrine of the Antipodists defended.

Our Antipodes are in Prester John's Empire.

[2 fol. 76 b]

In Jerusalem, a spear throws no shadow at noon on the Equinox.
The Holy City is as far from the eastern as from the western limit of the earth.

A traveller having searched the world, finally found himself where his own language was spoken.

If he had proceeded further, he would have reached his home, but he went back.

Later on, visiting Norway, he identified the very island.

[1 fol. 77 a]

The people of our Antipodes need not fall into the sky any more than we do.

The world David wytnesseth it in the psalter where he seyth: DEUS OPERATUS EST SALUTEM IN MEDIO TERRE. 

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[1 fol. 77 a]

The people of our Antipodes need not fall into the sky any more than we do.
pan wee mowe falle toward heuene fro the erthe where wee ben. For fro what partie of the erthe pat man dueH ouper abouen or benethen it semeth always to hem pat 4 duellen pat pei gon more right pan ony ouper folk And right as it semeth to vs pat pei ben vnder vs, right so it semeth hem pat wee ben vnder hem. For 3if a man myghte falle fro the erthe vnto the firmament, be grettete 8 resoun the erthe t the see pat ben so gretete t so heuy scholde fallen to the firmament, but pat may not be And perfore seith oure lord god : Non timeas me qui suspendi TERRAM EX NICHILIO. And aH be it pat it be possible 12 ping pat men may so envoyroune aH the world, nathelles of a .M. persones on ne myghte not happen to returnen in to his contree. For, for the gretness of the erthe t of the see men may go be a 1 M. and a 1 M. other 16 weyes, pat noman cowde redye him perfítely toward the partes pat he cam fro, but 3if it were be aventure t happ or be the grace of god. For the erthe 1 is fulH large t fulH gret t holt in roundness t aboute envoyroun 20 be abouen t be benethen .xx. M.CCCC. t .xxv. myles, after the opynyoun of olde wise astronomeres. And here seyenges I repreuce nought, But after my lytyH wytt it semeth me, sanyngge here reuereence, pat it is more. And 24 for to have better vndirstondynge I seye þus: Be per ymagyned a figure pat hath a gret compas t aboute the poynet of the gret compas pat is clept the centre be made another litiH compas. pan after be the gret compas 28 devised be lynes in manye partes And pat aH the lynes meeten at the centre, so pat in as manye partes as the gretete compas schal be departed, in als manye schaH be departed the litiH pat is aboute the centre, aH be it 32 pat the spaces ben lesse. Now þanne, be the gret compas represented for the firmament And the litiH compas represented for the erthe. Now þanne, the firmament is deuysed be Astronomeres in .xij. signes and every signe 36 is deuysed in .xxx. degrees, pat is .CCC. t .lx. degrees pat the firmament hath a abouen. Also be the erthe

Each nation imagines itself to stand upright, and all others to go topsy turvy.

The difficulty in a voyagge round the earth is to find one's way back.

[CH. XXI. THE EARTH IS A SPHERE.]

The earth's circumference is 29,425 miles.

The celestial and terrestial circles are divided into 360 degrees.
The Earth is a Sphere.

One terrestrial degree is 600 furlongs.

The roundness of the earth is 31,500 miles.

The lands of the extreme West lie outside the climates.

Now be the earth in 8 roundness of heighte environ after myn opynyoun tymen vindirstondynge. And see schuH vindirstonde pat after the opynyoun of olde wise Philosophres Astronomeres oure contree ne Irelond ne Wales ne Scotlondne Norweye ne the oper yles costynge to hem ne ben not in the superficylealte counted abouen the earth, as it schewep be aH the bokes of Astronomye. For the superficivaltee of the earth is departed in .vij. parties for the .vij: 16 planetes And po parties ben clept clymates. And oure parties be not of the .vij. clymates, for pei ben de-scendynge toward the west betwene high toward the roundness of the world, tymen beren the yles of ynde, And pei ben azenst vs pat ben in the lowe contree, tymen the .vij. clymates streechen hem environynge the world.


Besyde pat yle pat I haue spoken of pere is another yle pat is clept Sumonbor pat is a gret yle tym the kyng pereof is right myghty. The folk of pat yle maken hem alwayes to ben marked in the visage with an hote yren bothe men and wommen for gret nobless, for to ben
known from oper folk, for pei holden hemself most noble
And pei han ware ahtweys with the folk pat goun aht naked. And faste besyde
is another yle pat is clept Betemgga pat is a gode yle t a
plentyfous. And many oper yles ben pere aboute where
a more mny of dyuerse folk of the whiche it were to
longe to speke of aht. But fast besyde pat yle for to passe
be see is a grete yle t a grete contree pat men clepen Iava
it is nygh .ij. M. myle in circuyt. And the kyng of pat
contre is a fuH gret lord t a riche t a myghty. And
hathi vnnder him .vij. oper kynges of .vij. oper yles abouten
hym. This yle is fuH wel enhabyted t fuH wel manned,
pegre grown at maner of spicerie more plentyfouslich
pan in ony oper contree, As of gyngeneere, clowegylofres,
caneH, zedewalt, notemuges t maces. And wytetli wel
pat the notemuge bereth the maces, For right as the note
of the hasle hathi an husk withouten, pat the note is
closed in til it be ripe t after falselly out, right so it is of
the notemuge t of the maces. Manye oper spices t many
oper godes grown in pat yle, For of aht ping is pere
plenteey saf only of wyn. But pere is gold t siluer gret
plenteey. And the kyng of pat contree hathi a paleys fuH
noble t fuH merewyllows t more riche pan only in the
world, For aht the degrez to gon vp in to halles t chambres
ben on of gold, anoper of syluer. And also the paumentes
of halles t chambres ben aht square on of gold t anoper of
syluer t alle the walles withinne ben couered with gold
fat syluer in fyn plates. And in po plates ben stories t
batayles of knyghtes enleved t the crounes t the cercles
abouten here heedes ben made of precious stones t riche
perles t grete. And the halles t the chambres of the
32 palays ben aht couered withinne with gold t syluer, so
pat noman wolde trowe the richess of pat palays but he
had seen it. And wytetli wel pat the kyng of pat yle is
so myghty pat he hathi many tymes ouercomen the grete
Wars between the king of Java and the Great Chan.
36 Cane of Cathay in bataylle, pat is the most grete
Emperour pat is vnnder the firmament ouper beusonde the
Java is powerful,
and rich in spices.
Mace is the husk of nutmeg.
The steps and floors of the king's palace are gold and silver.
Figures embossed on the walls.
see or on this half. For pei han had oftentyme werre betwene hem, because pat the grete Cane wolde constrey-
men him to holden his lond of him, but pat other at al tymes defendeth him wel azenst him. After pat yle in 4
goynge be see men fynden another yle gode t gret pat
men clepen Pathen, pat is a gret kyngdom ful of faire
eytees t ful of townes. In pat lond growen trees pat
beren mele wherof men maken gode bred t white t of 8
gode sauour And it semeth as it were of whete, but it is
not alylinges of suchi sauour. And pei ben oyer trees
pat beren hony gode t swete And oyer trees pat beren
venym azenst the whiche pei is no medycyne but [on] 12
And pat is to taken here propre leves t stample hem t
tempere him with water t pan drynke it And eH he schaH
dye, for triacle wil not avaylle ne non oyer medycyne.
Of this venym the lewes had let sechen of on of here 16
frendes for to enpoysone aH cristianete as I hate herd
hem seye in here confessionn before here dyenge. But
thanked be aH myghty god pei fayleden of hire purpors
but aHweys pei maken gret mortalitee of peole. And 20
oyer trees per ben also pat beren wyn of noble sentement.
And 3f you lyke to here how the mele come the out of
the trees I schaH seye 3ou. Men hewen the trees with an
hachet aH aboute the fote of the tree thi pat the bark 24
be perced in many partes t pan cometh out peryf of a
thikke lykour, the whiche pei resceyuen in vesselles t
dryen at the hete of the sonne. And pan pei han it to
a mylle to grynnde And it 2 becometh faire mele t white. 28
And the hony t the wyn t the venym ben drawen out of
oyer trees in the same manere t put in vesselles for to
kepe. In pat yle is a ded see pat is a lake pat hatli no
ground And 3if ony thing falle in to pat lake it schaH 32
neuere comen yp azen. In pat lake growen reedes pat ben
ii
cannes pat pei clepen Thaby pat ben .xxx. fadme long
And of peise cannes men maken faire houses. And per
ben oyer canes pat ben not so longe pat growen nere the 36
lond t han so longe rotes pat durcen wel a .iiiij. quarteres of
a furlong ore more. And at the knottes of po rotes men
fyden precious stones pat han gret vertues And he pat
bereth ony of hem vpon him, yren ne steel ne may not
hurt him ne drawe no blod vpon him And perfore pei pat
han po stones vpon hem fighten fuH hardly bothe on see t
lond For men may not harmen [hem] on no partye. And
perfore pei pat knowen the manere t schuH fighte with
hem pei schoten to hem arwes t quarelles withouten yren
or steel t so pei hurten hem t sleen hem. And also of
po cannes pei maken houses and schippes t oper things
as wee han here makyng houses and schippes of oke or of
12 ony oper trees. And deme noman pat I seye it but for a
truffuH, for I have seen of po cannes with myn owne
eyzen fuH many tymes lyggyngy vpon the Ryuere of pat
lake, of the whiche .xx. of oure felowes ne myghten not
16 liften vp ne heren on to the erthe. After this yle men
gon be see to anofer yle pat is clept CALONAK t it is a
fair lond t a plentifous of godes. And the kyng of pat
contrey hathi als many wyfes as he wole For he makthi
20 serche alt the contrey to geten him the fairest maydens
pat may ben founde t makethi hem to ben brought before
him And he takethi on o nyghti anofer a nofer nyghti t
so forthi contynuelly sewyng, so pat he hathi a .M. wyfes
24 or mo. And he liggeth never but o nyght with on of
hem t anofer nyght with a nofer, but zif pat on happence
to ben more lusty to his plesance pan another. And
perfore the kyng getethi fuH many children, sumtyme an
28 .C. sumtyme an .CC. t sumtyme mo. And he hathi also
into a xiiiij. Mit Olifauntz or mo, pat he makethi for to
ben brought vp amonges his vileynes be alt his townes.
For in cas pat he had ony werre azenst ony oper kyng
32 aboute him banne [he] makethi certeyn men of armes for
to gon vp in to the castelles of tree made for the werre
pat craftyly ben sett vpon the Olifantes bakkes, for to
fyghten azen hire enimyes, t so don opera kynges pere
36 aboute. For the maner of werre is not pere as it is here
1. 31, pat repeated, C.
or in oper contrees, ne the ordinance of werre nouer. And men clepen the Olifantes warkes. And in pat yle perce is a grete mervayle more to spoke of pan in any oper partie of the world: For aH manere of fissches pat ben 4 perce in the see abouten hem comen ones in the 3er eche 1 manere of dyuere fissches, on maner of kyndue after other, t pei casten hem self to the see banke of pat yle, so grete pleante t multitude pat noman may vnome the see but fisschi 8 t perce pei abyden iij. dayes and euer man of the contree taketh of hem als many as him lyketh, And after pat maner of fissche after the thridde day departeth t goth into the see. And after hem comen another multitude of 12 fysch of anooper kynde t don in the same maner as the firste diden oper iij. dayes. And after hem anooper till aH the dyuere maner of fissches han ben perce t pat men han taken of hem pat hem lyketh. And noman knoweth 16 the cause wherfore it may ben, But pei of the contree seyn pat it is for to do reverence to here kyng pat is the most worthi kyng pat is in the world as pei seyn, be cause pat he fulfilleth the commandement pat god bad to 20 Adam  t Eue whan god seyde: Crescite et multipli-

[CH. XXII. STRANGE SPICES, STONES AND PEOPLE.]

icini et replete terram. And for because pat he multiplietli so the world with children perfore god sendeth him so the fissches of dyuere kyndes of aH pat ben in 24 the see, to taken at his wille for him t aH his peple, And perfore aH pe fissches of the see comen to maken him homage as the most noble t excellent kyng of the world t pat is best beloved with god als pei seyn. I knowe not 28 the resoun whi it is but god knoweth. But this me semeth 2 is the moste mervaylle pat eure I saughe. For this mervaylle is azenst kynde t not with kynde, pat the fisshes pat han freedom to environ aH the costes of the 32 see at here owne list comen of hire owne will to profren hem to the deth withouten constreyynge of man. And perfore I am syker pat this may not ben withouten a gret tokone. Perce ben also in pat contree a kynde of Snayles 36 pat ben so grete pat many persones may loggen hem in
hires chelles, as men wolde don in a lityH hous, And
oper snayles pere ben pat ben fuH grete, but not so huge
as the oper. And of peise snayles t of grete white
4 wormes pat han blake hedes pat ben als grete as a mannes
thigh t somme lesse as grete wormes pat men fynden pere
in wodes men maken Vyaunde RiaH for the kying t for
oper grete lordes. And zif a man pat is maryed dye in
8 pat contree, men buryen his wif with him aH quyk, For
men seyn pere pat it is resoun pat sche make him com-
panye in pat oper world as sche did in this. From pat
contree men gon be the see occean be an yle pat is cletpt
12 Caffolos. Men of pat contree whan here frendes ben
seke pei hangen hem vpon trees t seyn pat it is better pat
briddes pat ben Angeles of god eten hem pat the foule
wormes of the erthe. From pat yle men gon to another
16 yle where the folk ben of fuH cursed kynde for pei norys-
schen 1 grete dogges t techen hem to strangle here frendes
whan pei ben syke, for pei wil nought pat pei dyen of
kyndely deth, for pei seyn pat pei scholde suffren to
20 grete peyne zif pei abyden to dyen be hemself as nature
wolde. t whan pei ben pus enstrangled pei eten here
flesch in stede of venysoun. Afterward men gon be
many yles be see vnto an yle pat men clepen Milke t
24 pere is a fuH cursed peple for pei delyten in nothing more
pan for to fighten and to sle men And pei drynken
gladlyest mannes blood the whiche pei clepen DieH, And
the mo men pat a man may sle, the more worschipe he
28 hath amonges hem. And zif .ij. persones ben at debate
 t peraunture ben accorded be here frendes or be sum of
here alliance, it behonethi pat euer of hem pat schaH
ben accorded drynke of operes blood, And eth the accord
32 ne the alliance is noglit worth ne it schaH not be no
reprep to him to breke the alliance t the acord, but
zif euer of hem drynke of operes blood. t from pat
yle men gon be see from yle to yle vnto an yle pat is
dept Tracoda, where the folk of pat contree ben as
bestes t vnresonable t duellen in caves pat pei maken
MANDEVILLE.

The shells
of snails are
large enough
to hold
several
people.
Large white
worms
supply meat
for a king.

Widows are
buried alive
with their
dead
husbands.

In Caffo, the
sick are
hanged, as
food for
birds, who
are angels
from
heaven.

Elsewhere,
dogs are
trained to
strangle the
sick, to save
them from
pain.

In Milke,
human
blood is
drunk.

Treaties are
sanctified
by the
drinking
of blood.

In Tracoda
are cave-
dwellers,
who hiss
like snakes.
The precious stone Tracodon has 40 colours.

In Nacumera live the Cynocephali.

They worship an ox.

Their loincloths and weapons.

How their king tells his heads.

The royal ruby a foot long.

in the erthie for pei hane no wytt to maken hem houses. And whan pei seen ony men passynge sorgh here contrees pei hyden hem in here caves. And pei eten flessch of serpentes t pei eten but litiH t pei spoken nought 1 but 4 pei hissen as serpentes don And pei sette no prys be non averse ne ricchess, but only of a precyous ston pat is amonges hem pat is of lx. colours; And for the name of the yle pei elepen it Tracodonv. And pei louen more pat 8 ston pan ony thing eh And hit thei knowe not the vertue pereof but pei coueyten it t louen it only for the beautee. After pat yle men gon be the see occcean be many yles vnto an yle pat is clept Nacumera pat is a gret yle t 12 good t fayr. And it is in kompas aboute more pan a .M. myle t all the men t women of pat yle han houndes hedes and pei ben clept Canopholos t pei ben fulH resonaable t of gode vnderstondynge, saf pat pei wor-16 schipen an ox for here god. And also euerchi of hem bereth an ox of gold or of syluer in his forhed in tokene pat pei louen wel here god. And pei gon aH naked saf a lityH clout pat pei cueeren with here knees t hire 20 membres. Pei ben grete folk t wel fyghtynge t pei han a gret targe pat cueretli aH the body t a spere in here hond to fighte with. And 3if pei taken ony man in batayle anon pei eten him. The kyng of pat yle is fulH 24 riche t fulH myghty t right deuout after his lawe And he hath abouten his nekke .ccc. perles oryent gode t grete t knotted as Pater nostres here of Amber. 2And in maner as wee seyn ouxe Pater nostre t oure Aue 28 maria, cowntyngue the Pater nostres, right so this kyng seyth every day deuoutly .ccc. prayeres to his god or pat he ete. And he bereth also aboute his nekke a Ruby oryent noble t fyn pat is a fote of lengthie t fyve syngres 32 large. And whan pei choesen here kyng pei taken him pat rubye to beren in his hond And so pei leden him rydynghe aH abouten the cyte And fro pens fromward pei ben aH obeyssant to him. And pat rubye he schaH 36 bere aHwey aboute his nekke, For 3if he hadde not pat
rubye vpon him men wolde not holden him for kynge. The grete Cane of Cathay hath greetly coueyted pat rubye but he myghte neuer han it for were ne for no maner of godes. This kynge is so rightful t of equyttee in his doomes pat men may go sykerlych porghiout ah his contree t bere with him what him list, pat noman schaH ben hardy to robben him, And 3if he were, the kynge 8 wolde justifie[an] anon. Fro this lond men gon to another yle pat is elept Silia t it is weH a .Decc. myles aboute. In pat lond is fuH mocheH wast, for it is fuH of serpentes of drogounes t of Cokadrilles pat noman dar duelle 12 pere. Deise Cocodrilles ben serpentes 3alowe t rayed abouen t han .iiiij. feet t schorte thyes t grete nayles as clees or talouns. 1 And pere ben somne pat han .v. fadme in lengthe t summe of .vj. t of .vij. t of .x. And 16 whan pere gon be places pat ben grauelly, it semeth as pouagh men hadde drawn a gret tree porghi the grauelly place. And pere ben also many wylde bestes t namelych of OlyfaunteS. In pat yle is a gret mountayne t in 20 mydd place of the mount is a gret lake in a fuH faire pleyn) t pere is gret plentee of water. And pere of the contree seyn pat Adam t Eve wepten vpon pat mount an .c. 3eer whan pere weren dryuen out of paradys And 24 pat water pere seyn is of here teres, For so moche water pere wepten pat made the forseyd lake. And in the botme of pat lake men fynden many precious stones t grete perles. In pat lake growen many reedes t grete cannes 28 And pere withjyne ben many Cocodrilles t serpentes t grete waterleches. And the kynge of pat contree ones euery 3eer 3eueth leve to pore men to gon in to the lake to gadre hem precyous stones t perles be weye of almess 32 for the lone of god pat made Adam. And all the 3eer men fynde ynowe. And for the vermyn pat is withjyne pere anoynte here armes t here thyes t legges with an oynement made of a ping pat is elept Lymons pat is a manere of fruyt lycli smal pesen, And pannel haue pere 1, 8, justifyed, C.
Those beasts attack no strangers.

Two-headed geese and white lions.

The sea hangs from the clouds.

no drede of no Cocodrilles ne of non oper venymous vernyn. This water 1renmeth flowynge t ebbynge be a syde of the mountayne t in pat ryuer men fynden precious stones t perles gret plentece. And men of pat yle seyn communly pat the serpentes t the wilde bestes of pat contree ne wil not don non harm ne touchen with euyH no strange man pat entreth in to pat contree, but only to men pat ben born of the same contree. In pat contree t opere pere abouten pere ben wylde gees pat han .ij. hedes And pere ben lyouns aH white t als grete as oxen t many othre dyuerse bestes t foules also pat be not seyn amonges vs. And witeth wel pat in pat contree t in opere yles pere abouten the see is so high pat it semeth as poughi it henge at the clowdes t pat it wolde coueren aH the world; And pat is gret meruaylle pat it myghte be so, saf only the will of god, pat the eyr sus-

Mirabiles Elaciones maris.

Ch. XXIII.

HOW MEN KNOWEN BE THE YDOLE, 3IF THE SIKE SCHALL DYE OR NON; OF FOLK OF DYUERSE SCHAP AND MEREUEYLOUSLY DIS-FIGURED, AND OF THE MONKES pat 3EVEN HIRE RELEEFT TO BABEWYNES, APES t MAR-

MESETTES t TO OPER BESTES.

FROM pat yle in goynge be see toward the southi is anoper gret yle pat is cleft DONDUN. In pat yle 20 ben folk of dyuuerse kyndes so pat the fader eteth the sone, the sone the fader, the husbonde the wif t the wif the husbonde. And 3if it so befalle pat the fader or moder 2 or oyn of here frendes ben seke anon the sone gothi to the prest of here lawe t preyeth him to aske the ydole 3if his fader or moder or frend schall dye on pat euyH or non. And pan the prest t the sone gon togydere
before the ydole t knelen full deounly t asken of the ydole here demande. And 3if the deuyH pat is withinne answeres pat he schaH lyue pei kepen him wel, And 3if 4 he seye pat he schaH dye pan the prest goth with the sone with the wif of him pat is seek t pei putten here bondes vpon his mouth t stoppen his brethi t so pei sleen him. And after pat pei choppem aH the body in smale 8 peces t preyen aH his frendes to comen t eten of him pat is ded t pei senden for aH the mynstrah of the contree t maken a solempne feste. And whan pei han eten the fleschi pei taken the bones t buryen hem t 

12 syngen t maken gret melodye. And alle po pat ben of his kyn or pretenden hem to ben his frendes, t pei come not to pat feste pei ben reprened for euere more t schamed t maken gret doel, for euere after schuH pei ben holden 16 as frendes. And pei seyn also pat men eten here fleschi for to deluyen hem out of peyne, For 3if the wormes of the ethie eten hem the soule scholde suffre gret peyne as pei seyn t namelye whan the fleschi is tendre t megre 

20 1pane seyn here frendes pat pei don gret synne to leten hem haine so long langure to suffre so moche peyne withoute resoun. And whan pei fynde the fleschi fatte pan pei seyn pat it is wel don to senden hem sone to 

24 paradys t pat pei haine not suffred him to longe [o] endure in peyne. The kyng of this yle is a ful gret lord t a myghty t hath vnder him .hiiij. grete yles pat zevent tribute to him. And in enerych of theise yles is a kyng 28 crowned t aH ben obeyssant to pat kyng And he hath in po yles many dyuerse folk. In on of peisie yles ben folk of grete stature as geneates t pei ben hidouse for to loke vpon t pei han but on eye t pat is in the myldyH of the 

32 front t pei eten no ping but raw fleschi t raw fyssch. And in anofer yle toward the south duellen folk of foul stature t of cursed kynde, pat han non heades t here eyen ben in here scholdres And here mouthi is croked as an 36 hors schoo t pat is in the mylles of here brest. And in

[CH. XXIII. IDOLATRY. TRANSMIGRATION OF SOULS.]

The funeral feast.

The human body should not feed worms.

One-eyed giants.

Headless men with crooked months;
anoj^er yle also ben folk pat han non hedes t here eyen t here mouth ben behynde in here schulders. And in anoj^er yle ben folk pat han the face aH platt aH pleyne withouten nese t withouten mouth, but pei han .ij. smale 4 holes aH rounde in stede of hire eyen t hire mouth is platt also withouten lippes. And in anoj^er yle ben folk of soule fasteoun t schapp 1 pat han the lippe aboue the mouth so gret pat whan pei slepen in the sonne pei 8 keuere an aH the face with pat lippe. And in anoj^er yle per ben litlyH folk as dwerghes t pei ben to so meche as the Pygmykes t pei han no mouth, but in stede of hire mouth pei han a lityH round hole. And whan pei schull 12 eten or dryken pei taken porgi a pipe or a penne or such a ping and sowken it in, for pei han no tonge t perchore pei speke not, but pei maken a maner of hissynge as a nedder dotli t pei maken signes on to anoj^er 16 as monkes don, be the whiche euery of hem vnderstondeth oj^er. And in anoj^er yle ben folk pat han grete eres t longe, pat hangen down to here knees. And in anoj^er yle ben folk pat han hors feet t pei ben stronge t myghty 20 and swift renneres for pei taken wynde bestes with rennyng t eten hem. And in anoj^er yle ben folk pat gow vpon hire hondes t on hire feet as bestes t pei ben aH skynned t fedred t pei wole lepen as lightly into trees t 24 fro tree to tree as it were quyrelles or apes. And in anoj^er yle ben folk pat ben bothie man t womman t pei han kynde of pat on t of pat oj^er t pei han but o pappe on the o syde t on pat oj^er non And pei han membres 28 of generacion of man t womman t pei vsen bothie whan hem list ones pat on t anoj^er tympe pat oj^er. And pei geten 2 children when pei vsen the membre of man t pei bere children when pei vsen the membre of womman. 32 And in anoj^er yle ben folk pat gow aH weys vpon here knees ful meruey[1]ously (1) t at euery pas pat pei gow it semeth that pei wolde falle t pei han in euery foot .viiij. toos. Many oj^er dyuerse folk of dynerse natures ben per 36

(1) merueysly, C.
in oper yles abouten, of the whiche it were to longe to tell t perchore I passe ouer schortly. From peise yles in passyng be the see occean toward the est be many journeyes men fynden a gret contree t a gret kyngdom pat men clepen Manchy t pat is in ynde the more. And it is the beste lond t on the fairest pat may ben in all the world t the most delectable t the most plentifous of all gode pat is in power of man. In pat lond dwellen many cristene men t sarrazynes, for it is A gode contree t a gret And pere ben june mo pan .ij. M. grete cytees t riche withouten oper grete townes. And pere is more plente of peple pere pan in any oper partie of ynde for the bountee of the contree. In pat contree is no nedy man ne non pat goth on beggyngye. And pei ben full faire folk, but pei ben all pale And the men han thynne berdes t fewe heres, but pei ben longe; But vnethi hath ony man passyng heres in his berd t on heer sitt here, anooper pere, as the berd of a lyberd or of a cott. In pat lond ben many fairere womanen pan in any oper contree beyonde the see And perchore t men clepen pat lond Albanye because pat the folk ben white. And the chief cytee of that contree is clept Lateryn t it is a iournye from the see And it is moche more pan Parys. In pat cytee is a gret ryuere berynge schippes pat gon to alle the costes in the see. No cytee of the world is so wel stored of schippes as is pat And all po of the cytee t of the contre [worschipen] (1) ycloes. In pat contree ben double Sithes more [bridges pan] ben here: pere ben white goes rede aboute the nekke t pei han a gret crest as a kokkes comb vpon hire hedes And pei ben meche more pere pan pei ben here t men byen hem pere all quykk right gret chepe. And pere is gret plente of neddres of whom men maken grete festes t eten hem at grete sollemnytees, And he pat maketh pere a feste, be it neuere so costifous t he haue no neddres he hath no thank for his tranaylle.

(1) Words between brackets here and on p. 136 missing because the parchment is torn.
Many gode cytees here ben in pat contree men han gret plente of gret chep of all wynes gret vitailles. In pat contree ben manye chiches of religious men of here lawe And in po chiches ben ydoles als gret and seann. And to theise ydoles pei seuen to ete at gret festyfull dayes in this manere: pei bryngen before hem mete agaist soden, als hoot as pei comen fro the fuyr pei leten the smoke kon vp towards the ydoles And pan pei seyn pat the ydoles han eten pan the religious men eten the mete afterwarkes. In pat contree ben white hennes withouten fetheres, but pei beren white wolde as scheep don here. In pat contree wommen pat ben vnnaryed pei han tokenes on hire hedes lych coronales to ben knownen for vnnaryed. Also in pat contree pei ben bestes taught of men to gon into watres into Ryneres into depe stankes for to take fyschi, the whiche best is bestes taught of men to gon into watres into Ryneres into depe stankes for to take fyschi, the whiche best is bestes taught of men to gon into watres into Ryneres into depe stankes for to take fyschi, the whiche best is bestes taught of men to gon into watres into Ryneres into depe stankes for to take fyschi, the whiche best is 16 but lyth men men clepen hem loyres. [t whanne] men casten hem in to the water, anon [pei bringen] gret fisshes als manye as men wole. And 31f men wil haue mo pei cast hem in azen pei bryngen vp als manye as 20 men list to haue. And fro pat cytee passyenge many iournayes is anoher cytee on the grettest of the world pat men clepen Cassay pat is to seyne the cytee of heune. pat cytee is wel a .1. myle aboute it is 24 stronglie enhabytied with peple in so moche pat in on hous men maken x. housholdes. In pat cytee ben .xij. pryncepall yates and before everie yate a .iij. myle or a .iiij. myle in lengthe is a gret toun or a gret cytee. pat 28 cytee sytt vpbe a gret lake on the see as doth Venyse.

And in pat cytee ben mo pan .xij. .M. brigges vpbe everie brigge ben stronge toures gode in the whiche duellen the wardeyneyes for to kepen the cytee fro the gret 32 Cane. And on pat o part of the cytee remenni a gret ryner a all along the cytee And pei duellen cristene men t many 2 marchauntes oher folk of dynerse nacyouns because pat the lond is so good t so plentifuls. And 36
The abbey, in whose garden animals are kept.

The leavings are given to the beasts in alms.

Good wine grown there.

Human souls dwell in animals.

[CH. XXIII. IDOLATRY. TRANSMIGRATION OF SOULS.] 137

\text{pere} greweth \text{fuH} gode wyn \text{pat} men clepen \text{Bignon} \text{pat} is \text{fuH} myghty \text{t} genty\text{H} in drynynge. This is a Cytee rya\text{H} where the kyng of \text{Mancy} was wont to dwe\text{H} \text{t}

4 \text{pere} duellen many religious \text{men} as it were of the ordre of freres, for \text{pei} ben mendyfauntes. \text{From pat} cytee \text{men} gon be warre solacynge \text{t} disportin[g]e \text{hem} \text{tiH} \text{pei} come to an Abbeye of monkes \text{pat} is faste by \text{pat} ben \text{8 gode} religious \text{men} after here feyth \text{t} lawe. In \text{pat} abbeye is a gret gardyn \text{t} a fare where \text{ben} many trees of dyuerse manere of frutes, And in this gardyn is a lyti\text{H} hi\text{H} \text{fuH} of delectable trees; In \text{pat} hi\text{H} \text{t} in \text{pat} gardyn \text{12 ben} many dyuerse bestes, as of Apes, Marmozettes Babewynes \text{t} many \text{oper} dyuerse bestes. And every day when the Coment of this Abbeye hath eten the Awmener let bere the releef to the gardyn \text{t} he smyteth on the \text{16 gardyn} \text{ate with} a clyket of slyuer \text{pat} he holdeth in his hond \text{t} anon \text{aH} the bestes of \text{pei} hi\text{H} \text{t} of dyuerse places of the gardyn come out a .iij. .M. or a .iiiij. Mil. \text{t} \text{pei} come in gyse of pore \text{men} And \text{men} \text{zeuen} \text{hem} the releef \text{20 in faire} vessels of slyuer clene onergylt. And when \text{pei} han eten the monk smyteth eftsones on the gardyn \text{ate with} the clyket \text{t} pan anon \text{aH} the bestes retornen azen to here places \text{pat} \text{pei} come fro. And \text{pei} seyn \text{pat} these \text{24 bestes} ben soules of worthi \text{men} \text{pat} ressemblen in lykness of \text{po} bestes \text{pat} ben faire \text{t} perfore [\text{pei} zeven] (1) \text{hem} mete for the lone of god. And the \text{oper} bestes \text{pat} ben foule \text{pei} seyn ben soules of pore \text{men} \text{t} of rude comouns; \text{t} bus \text{28} \text{pei} beleueen \text{t} noman may putte \text{hem} out of \text{pis} opynyoun. \text{Teise bestes} aboueseyd \text{pei} let taken when \text{pei} ben 3onge \text{t} norisschen \text{hem} so \text{with} almess als manye as \text{pei} may fynde. And I asked hem 3if it had not ben better to \text{32} haue \text{zeuen} \text{pat} releef to pore \text{men} ratheire \text{pan} to \text{po} bestes And \text{pei} answerde me \text{t} seyde \text{pat} \text{pei} hadde no pore man amonges \text{hem} in \text{pat} contree And pougli it had ben so, \text{pat} pore \text{men} had ben among \text{hem}, 3it were \text{36 it} gretter Alness to \text{zeuen} \text{it} to \text{po} soules \text{pat} don \text{pere}

(1) Missing, MS.
here penance. Manye oper merueyles ben in pat eytee 
t in the contree pere aboute, pat were to long to tel
you. Fro pat eytee go men be the contree a vi.
journeyes to anoper eytee pat men clepen Chilenfo, of
the whiche eytee the walles ben xx. myle aboute. In
pat eytee ben lx. brigges of ston so faire pat noman may
see fairere. In pat eytee was the firste sege of the kyng
of Mancie for it is a fair eytee t plenteous of all

godes. After passe men onerthwart a grete ryuere pat
men clepen Balay t pat is the grettest ryuere of fresschi
water pat is in the world, For pere as it is most narow
it is more pan .iiiij. myle of brede. An pane entrenten
men azen in to the lond of the grete Chane. pat
ryuere goth porgi the lond of Pigmans, where pat the
folk ben of lityH stature pat ben but .iiij. span long and
pei ben right faire t gentyy after here quantytees botihe
the men t the wommen. And pei maryen hem when
they ben half 3ere of age t geten children. And pei
lyuen not but .vi. 3eer or .viij. at the moste And he pat
lyueth .viiij. 3eer men holden him pere right passynge
old. peise men ben the beste worcheres of gold, syluer,
coutoun, sylk t of aH suche things of ony oper pat ben
in the world, And pei han often tyme werre with the
brydles of the contree pat pei taken t eten. pis lityH
folk nooper labouren in iondes ne in vynes but pei
han grete men amonges hem of ooure stature pat tylen
the lond t labouren amonges the vynes for hem. And
of po men of ooure stature han pei als grete skorn t
wonder as we wolde hane among vs of geauntes zif pei
weren amonges vs. bere is a gode eytee amonges oper
where bere is dwellynge grete plente of po lytyH folk
And it is a grete eytee t a fair t the men ben grete pat
duellen amonges hem, But when pei geten ony children
pei ben as lityH as the Pigmeyes, And perfore pei ben
aH for the moste part aH Pigmeyes, for the nature of the
lond is such. The grete Cane let kepe this eytee fuH
wel, for it is his. And aH be it pat the Pigmeyes ben

Chilenfo or
Nanking.

Dalay or
Yangtse
Kiang.

The Pyg-
mites' lives
are as short
as their
bodies.
[1 fol. 88 a]

They fight
the cranes.

They
despair men
of normal
height.

Normal
people's
children
are born
as Pygmies
there.

here penance. Manye oper merueyles ben in pat eytee 
t in the contree pere aboute, pat were to long to tel
you. Fro pat eytee go men be the contree a vi.
journeyes to anoper eytee pat men clepen Chilenfo, of
the whiche eytee the walles ben xx. myle aboute. In
pat eytee ben lx. brigges of ston so faire pat noman may
see fairere. In pat eytee was the firste sege of the kyng
of Mancie for it is a fair eytee t plenteous of all

godes. After passe men onerthwart a grete ryuere pat
men clepen Balay t pat is the grettest ryuere of fresschi
water pat is in the world, For pere as it is most narow
it is more pan .iiiij. myle of brede. An pane entrenten
men azen in to the lond of the grete Chane. pat
ryuere goth porgi the lond of Pigmans, where pat the
folk ben of lityH stature pat ben but .iiij. span long and
pei ben right faire t gentyy after here quantytees botihe
the men t the wommen. And pei maryen hem when
they ben half 3ere of age t geten children. And pei
lyuen not but .vi. 3eer or .viij. at the moste And he pat
lyueth .viiij. 3eer men holden him pere right passynge
old. peise men ben the beste worcheres of gold, syluer,
coutoun, sylk t of aH suche things of ony oper pat ben
in the world, And pei han often tyme werre with the
brydles of the contree pat pei taken t eten. pis lityH
folk nooper labouren in iondes ne in vynes but pei
han grete men amonges hem of ooure stature pat tylen
the lond t labouren amonges the vynes for hem. And
of po men of ooure stature han pei als grete skorn t
wonder as we wolde hane among vs of geauntes zif pei
weren amonges vs. bere is a gode eytee amonges oper
where bere is dwellynge grete plente of po lytyH folk
And it is a grete eytee t a fair t the men ben grete pat
duellen amonges hem, But when pei geten ony children
pei ben as lityH as the Pigmeyes, And perfore pei ben
aH for the moste part aH Pigmeyes, for the nature of the
lond is such. The grete Cane let kepe this eytee fuH
wel, for it is his. And aH be it pat the Pigmeyes ben
lythy hit pei ben full resonable after here aget conne bothen wytt t gode t malice ynow. Fro pat eytee
gon men be the contree be many eytees t many townes
4 vnto a eytee pat men clepen IANICHAY t it is a noble
eytee t a riche t of gret profite to the lord. And pider
go men to sechen marchandise of aH manere of ping.
pat eytee 1 is full moche worth yerly to the lord of the
8 contree, For he hath euer yer to rente of pat eytee as
pei of the eyte seyn .1. Mit. Cumantz of floreyns of
gold. For pei cownten peere aH be CUMANZ, And euer
Cumant is x .M. [floreyns] (1) of gold. Now may men
12 wel rekene how moche pat it amounteth. The kyng of
pat contree is full myghty t hit he is vnder the gret
cane And the gret cane hath vnder him .xij. suche
proynces. In pat contree in the gode towns is a gode
16 custom, For whoso will make a feste to ony of his
frendes peere ben certeyn junes in euerly gode town t he
pat wil make the feste wil sey to the hostellere: Arraye
for me to morwe a gode dyner for so many folk t telletli
20 him the nombre t denysetli him the viaundes. And he
seyth also: tus moche I wil dispende t nomore. And
anon the hostellere arrayeth for him so faire t so wel t
so honestly pat per schafl lakke no thing. And it schafl
24 be don summere t with lasse cost pan t a man made it
in his owne hows. And a .v. myle fro pat eytee toward
the hed of the ryuer of BALAY is anoper eytee pat men
clepen MENKE. In pat eytee is strong navye of schippes
28 and aH ben white as snow of the kynde of the trees
pat pei ben made offe, And pei ben full grete schippes
t faire and wel ordeyned t made with halles t chambres
t oper eysementes, as poughi it were on the lond. Fro
32 pens go men be many townes t many eytees porghi the
contree vnto a eytee pat men clepen LANTERYNE t it is
an .vij. iourneyes 2 fro pe eytee aboueseyd. This eytee
sitt vpon a faire ryuere gret t brood pat men clepen
36 CARAMARON. This ryuere passeth porghi out CATHAY t

(1) MS., Cumantz.
it doth often tymen harm & pat full great. When it is over great.

Ch. XXIII. IDOLATRY. TRANSMIGRATION OF SOULS.

it dotli often tymc harm & pat full great. When it is over great.

Ch. XXIV.

OF THE GRETE CHANE OF CHATAY; OF THE RIALTEE OF HIS PALAYS & HOW HE SITT AT METE, AND OF THE GRETE NOMBRE OF OFFICERES pat SERUEN HVM.

Chatay or China.

Chatay is a grete country & a faire, noble & riche full of marshauntes; pider gon Marchaundes all vers for to sechen spices & all manere of marchandises more commonly than in any other partye. And se schuldet vnderstonde pat Marchaundes pat comen fro Gene or fro Venyse or fro Romanye or ofer parties of Lombardye pei gon be sec & be londe .xj. moneths or .xiiij. or more sumtyme or pei may come to the yle of Cathay, pat is the principall regyon of all partyes beyond it it is of the grete Can. Fro Cathay go men toward the est be 12 many iournyes & than men fyunden a gode eytte betweene peise oper pat men clepen Sugarmago. pat eytte is of of the beste stored of sylk & oper marchandises pat is in the world. After gon men hit to another old eytte toward the est & it is in the proynce of Cathay, And besyde pat eytte the men of Tartarye han let make a nother eytte pat is clept Caydon & it hath .xjij. gates And betwene the .ij. gates pere is aHweys a grete myle. So pat the .ij. eyties, pat is to seyne the olde & the newe han in circonyt more .xan .xx. myle. In this eytte is the sege of the grete Can in a full grete palays & the most pas-yne fair in all the world, Of the whiche the walles ben in circonyt more .xan .ij. myle, And within the walles it is all full of oper palays. And in the gardyn of the grete palays pere is a grete hill uppon the whiche is another palays And it is the most faire & the most riche pat ony man may denyse And aH aboute the palays & the hill ben many trees berynge many dyuerse frutes. And
The Great Can's Court.

aH aboute pat hiH ben dyches grete t depe And besyde hem ben grete vyueres on pat o part t on pat other And pere is a fuH fair brigge to passen over the dyches.

4 And in peise vyueres ben so many wylde gees t gandres t wylde dokes t swannes t heironus pat it is withouten nombre. And aH aboute peise dyches t vyueres is the grete gardyn fuH of wylde bestes so pat whan the gret

8 CANE wil haue ony desport ouper to taken ony of the wylde bestes or of the foules, he wil lette chace hem t taken hem at the windowes withouten goyne out of his chambe. This palays where his sege is is bothie

12 gret t passynge fair And within the palays in the halle pere ben .xxiiij. pyleres of fyn gold t aH the walles ben covered withjonne of rede skynnes of bestes pat men clepen PANTERES, pat ben faire bestes t wel smellyng

16 so pat for the swete odour of po skynnes non euyH ayr may entre in to the palays. po skynnes ben als rede as blode t pei schynen so brighte azen the sonne pat vnethes nonan may beholden hem. And many folk 1 worshipen

20 po bestes whan pei meeten hem first at morwe for here gret vertue t for the gode smelH pat pei han, t po skynnes pei preyseen more pan pou^H pei were plate of fyn gold.

And in the myddes of this palays is the mountour for

24 the grete CANE pat is aH wrought of gold t of precyous stones t grete perles. And at .iiij. corners of the mountour ben .iiij. serpentes of gold And aH aboute per is ymade large nettes of sylk t gold t grete perles hangyne

28 aH aboute the mountour. And vnder the MOUNTOUR ben CONDYES of beveraige pat pei drynken in the Emperours court And besyde pe condytes ben many vesselles of gold be the whiche pei pat ben of houssold drynken at the

32 condyt. And the halle of the palays is fuH nobelych arrayed t fuH merueylleously atyed on aH partyes in aH thinges pat men apparyle with ony halle. And first at the chief of the halle is the Emperoures throne fuH

36 high where he syteth at the mete t pat is of fyn

l. 33, s'corrected to l. Cf. p. 134, l. 34, and footnote.
precious stones bordured all aboute with puregold. And the grees pat he goth vp to the table ben of precious stones medled with gold. And at the left syde of the Emperoure sege is the sege of his firste wif 4 degree lowere pen the Emperour it is of jaspere bordured with gold t precious stones. And the sege of his seconde wif is also another degree more lowere pen his firste wif it is also of jaspere bordured with gold as pat oper is. And the sege of the thridde wif is also more lowe be a degree pen the seconde wif. For he hath alwayes .iiij. wives with him where pat euere he be t after his wyfes on the same syde sytten the ladies of his 12 lynage fit lowere after pat pei ben of estate. And all his pat ben maryed han a countrefete made lyche a MANNES foot vpon here hedes cubyte long all wronglit with grete perles fyne t oryent t abouen made with pecokes fedres 16 t of oper schynynge fedres t pat stont vpon here hedes lyke a crest, in tokenpe t pei ben vnder manners fote t vnder subiexcioun of man, And pei pat ben vnmaryed han none suche. And after at the right syde of the 20 Emperour first sytteth his oldest sone pat schalt regne after hym; And he sytteth also o degree lowere pen the Emperour in suche manere of seges as don the Emperesses. And after him sitten oper grete lordes of his lynage, euery 24 of hem a degree lowere pen oper, as pei ben of estate. And the Emperour hath his table alone be him self pat is of gold t of precious stones or of cristall bordured with gold t fut of precious stones or of Amatystes or of 28 Lignum Aloes pat cometh out of paradys or of Ivory bounded t bordured with gold. And euerycli of his wyfes hath also hire table be hirself And his eldest sone t the oper lordes also t the ladyes t all pat sitten with 32 the Emperour han tables alone be hemself full riche. And pere nys no table but pat it is worth an huge tresour of gode. And vnder the Emperoure table sitten .iiiij. clerkes pat writen all pat the Emperour seythli, be it good, 36

CH. XXIV. THE GREAT CAN'S COURT.

The order of precedence at table.
The Empresses.

[1 fol. 90 b]

The headdress of married women.
The Emperor's sons.
The sovereign's table.
Single tables for members of the court.
The secretaries.
be it can. ¹ For all pat he seyth moste ben holden, for he may not chaunegen his woord ne revoke it. And [at] (!) grete solempne festes before the Emperoures table men 4 bryngen grete tables of gold ± Pereon ben Pecokes of gold t many oher maner of dyuurse foules all of gold t richely wrought t enameled t men maken hem dauncen and syngen clapynghe here wenges to gydere t maken gret 8 noyse t whejer it be by craft or be nygromancye I wot nere, but it is a gode sight to beholde t a fair, And it is gret meryayle how it may be. But I haue the lasse meryayle because pat pei ben the moste solyte men in all sciences t 12 in all craftes pat ben in the world, For of sotylte t of malice t of fer castynge pei passen all men under heuene. And perfore pei seyn hem self pat pei seen with ij. eyen t the cristene men see but with on be cause pat pei ben 16 more soltyH pan pei, For all ofer naciouns pei seyn ben but blynde in conynghe t worchinge in comparisoun to hem. I did gret besynyss for to haue lerned pat craft but the maistre tolde me pat he had made avow to his god 20 to teche it to no creature but only to his eldeste sone. Also aboue the Emperoures table t the ophere tables t abouen a grete partie in the halle is a VYNE made of fyn gold t it spredeth all aboute the halle t it hath many 24 clustres of grapes, somme white, somme grene, summe ʒalowe t somme rede t somme blake, all of precious stones. The white ben of CRISTALL t of BERYLLE t of JIRIS, the ʒalowe ben of TOPAZES, the rede ben of 28 RUBIES ² t of GRENAT t of ALABRAUNDYNES, The grene ben of Emeraudes of Perydos t of Crisolytes, And the blake ben of Onichez t Garanetz. And pei ben all so propurlych made pat it someth a very vyne berynge 32 kyndely grapes. And before the Emperoures table stonden grete lordes t riche barouns t othere pat seruen the Emperour at the mete. But noman is so hardy to speke a word but ʒif the Emperour speke to hym, But ʒif 36 it be Mynstrelles pat syngen songes t tellen gestes or oher

¹ fol. 91 a

The automatic birds.

Their boast that other nations are blind, Christians one-eyed, and that only themselves use both eyes.

The gold vine with the grapes of precious stones.

(1) Missing, C.
desportes to solace with the Emperour. And all the vessels pat men ben servèd with in the halle or in chambers ben of precious stones And specially at grete tables, ouer of jaspre or of cristall or of Amatystez or of fyn gold. And the cuppes ben of Emeraultz of Saphires or of Topazes, of Perydor and of many ouer precyouse stones. VesseH of syluer is pere non, for pei teH no prys pere of to make no vesseH offe, But pei 8 maken pereof grecynges t pileres t pawmentes to halles t chambers. And before the halle dore stonden manye baroues t knyghtes cleene armed to kepe pat noman entre, but zif it be the wille or the commandement of the 12 Emperour or but zif pei ben servauntes or mynstraH of the houshold; And ouer non is not so hardy to nieglen ny the halle dore. And ze schuH vndirstonde pat my felawes and I with oure 3omen we servudem this 16 Emperour t weren his Soudyouses xv. monethes azenst the kyng of ManCy pat held were azenst him. And the cause was for wee 1 hadden greth lust to see his noblesse t the estat of his court t all his gouernance, to wite zif it 20 were such as we herde sey pat it was. And treuly we fond it more noble and more excellent t ricchere t more merueyllous pan euer we herde speke offe. In so moche pat we wolde neuer han leved it, had wee not a seen it, 24 For I trowe pat noman wolde beleve the noblesse, the ricchesse ne the multylude of folk pat ben in his court, but he had seen it. For it is not pere as it is here, For the lordes here han folk of certeyn nombre als pei may 28 suffise, But the grete Chane hath evry day folk at his costages t expens as withouten nombre. But the ordynance ne the expenses in mete t drink ne the honestee ne the cleanness is not so arrayed pere as it is 32 here; for all the comouns pere eten withouten cloth vpon here knees t pei eten all maner of flessch t lityH of bred, And after mete pei wypen here hondes vpon here skyrtes t pei eten not but ones a day. But the estat of lordes is 36 suH greth t riche t noble. And all be it pat sum men wil
not trow me, but holden it for fable to tellen hem the nobless of his persone t of his estate t of his court t of the gret multytude of folk pat he holt, natheles I schaH 4 seye 3ou A partye of him t of his folk, after pat I haue seen the manere t the ordynance full many a tyme. And whoso pat wole may leve me 3if he will, And whoso will not may lene also. For I wot wel 3if ony man hath 8 ben in 3o contrees byonde, pough he haue not ben in the place 1 where the gret Chane duelleth, he schaH here spake of him so meche merueylouse ping, pat he schaH not trowe it lightly; And treuly no more did I myself til 12 I saugh it. And 3o pat han ben in 3o contrees t in the gret Canes houshold knownen wel pat I seye soth And perfore I will not spare for hem pat knowe not ne beleue not but pat pat pei seen for to tell 3ou a partie of him t 16 of his estate pat he holt when he goth from contree to contree t when he maketh solempne festes.

WHERFORE HE IS CLEFT THE GRETE CHANE;
OF THE STYLE OF HIS LETTRES, AND OF
THE SUPERSCRIPCION ABOUNDEN HIS GRETE
SEAlL t HIS PRYUEE SEAL.

FIRST I schaH seye 3ou whi he was cleft the gret Chane. 3ee schaH vndirstonde pat aH the world 20 was destroyed be Noes flood saf only Noe t his wif t his children. Noe had .iij. sones Sem, Cham t Iapheth. This Cam was he pat saugh his fadres preuy membres naked whan he slepte t scorned hem t schewed hem with 24 his fynger to his bretheren in scornynge wise t perfore he was cursed of god, And Iapheth turned his face away t covered hem. Peise .iij. bretheren had cesouw in aH the lond And this Cham for his crueltie toke the 28 gretter t the beste partie toward the est, pat is cleft Asye And Sem toke Aphyk And Iapheth toke Europe, And perfore is aH the erthe departed in theise .iij. partie be peise .iij. bretheren. Cham was the grettest t the most MANDEVILLE.
myghty t of him camen mo generaciouns pan of the oper e And of 1 his sone CHUSE was engendred MEMBROTH the geaunt pat was the firste kyng pat euer was in the world t he began the fundacioun of the tour of BANXYLOYN. And pat tymne the fendes of helle camen many tymes t leyen with the wommen of his generacioun t engendred on hem dyurse folk as MONSTRES t folk disfigured, Summe withouten hedes, summe with grete eres, 8 summe with on eye, summe geauntes, sum with hors feet t many oper of dyurse schapp ajenst kynde. And of pat generacioun of CHAM ben comen the PAYNEMES t dyverse folk pat ben in yles of the see be aH ynde. And 12 for als moche as he was the most myghty t no man myghte withstonde him he cleped himself the sone of god t souereyn of aH the world, And for this CHAM this Empore clepethi him CHAM t souereyn of aH the world. 16 t of the generacioun of SEM ben comen the Sarrazines, And of the generacioun of IAPHETH is comen the peple of Israel And [wec](1) pough pat wee duellen in Europe. this is the opynyoun pat the SYRYENES t the SAMARITANES han 20 amonges hem t pat pei told me before pat I wente toward ynde, But I fond it ope rwise. Nathilese the sothie is this, pat TARTARYNES t pei pat duellen in the grete Asye pei camen of CHAM, But the Empore of CHATAY clepeth 24 him not CHAM, bu[t] CAN t I schaH teH 30ou how. It is but lityH more pan .vij. 3eer pat aH TARTARYE was in sub jectionium t in seruage to othere nacyouns abouten, for pei weren but bestyaH folk t diden noping but kepten bestes 28 t lad hem to pastures. But amonges 2 hem pei hadden .vij. princypaH nacyouns pat weren soueraynes of hem alle, Of the whiche the firste nacyoun or lynage was cled TARTAR, And pat is the most noble t the moste prey sesed. 32 The seconde lynage is cled TANGHOT, The pridde EURACH, The .vij. VALAIR, The .v. SEMOCH, The .vij. MENGLY, The .vij. COBOOCH. Now befeH it so, pat of the firste lynage succeeded an old worthi man pat was not riche, pat hadde 36

(1) wec, missing in C.
to name CHANGUYS. This man lay vpon a night in his
bed, t he sawgh in avisioun pat pere cam before him a
knyght Armed aH in white t he satt vpon a white hors
4 t seyde to him: Can, slepest pou? the InmortalH god
hath sent me to pe t it is his wille pat pou go to the
.vij. lynages t seye to hem pat pou schalt ben here
Emperour. For pou schalt conquer the londes t the
8 contrees pat ben abouten, And pei pat marchen vpon yow
schult ben vnder youre subieccions, as 3ee han ben vnder
hires, for pat is goddes wille InmortalH. And when he
came at morwe CHANGUYS roos t wente to the .vij. lynages
12 t tolde hem how the white knyght had seyd, And pei
scorned him t seyden pat he was a fool t so he departed
fro hem aHt aschamed. And the nyght sewynge this
white knyght cam to the .vij. lynages t commaunded hem
16 on goddes behalue InmortalH pat pei scholde make this
CHANGUYS here Emperour t pei scholde ben out of sub-
ieccion t pei scholde holden aHt oper regiones aboute
hem in here seruage, as pei had ben to hem beforne. And
20 on the morwe 1 pei chosen him to ben here Emperour And
pei setten him vpon a blak fretre t after pat pei liften
him vp with gret solempnytee t pei setten him in a
chayer of gold t diden hym aH maner of reuerence t pei
24 cleped him CHAN, as the white knyght called him. And
when he was pus chosen he wolde assayen 3if he myghte
trust in hem or non t wheper pei wolde ben obeysant
to him or non, And pame he made many statutes t
28 ordynances, pat pei clepen YSYA CHAN. The firste statute
was pat pei scholde beleuen t obeyen in god InmortalH
pat is aHmyghty, pat wolde' casten hem out of seruage t
at aH tymes clepe to him for help in tyme of nede. The
32 oper statute was pat aH maner of men pat myghte beren
armes scholden ben nombred And to every x. scholde
ben a mayster And to every c. a mayster And to every
1 M. a mayster And to every x. M. a mayster. After he
36 commanded to the principales of the .vij. lynages pat
pei scholde leuen t forsaken aH pat pei hadden in godes

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[CH. XXV. RISE OF JENGHIZ KHAN.]

Jenghiz' vision of a white knight.

The knight orders Jenghiz to be elected Emperor.

[1 fol. 94 a]

He is raised on a throne.

He tries his new subjects.

His statutes.

The able-bodied men numbered.

The nobles ordered to give up their property.

Jenghiz' vision of a white knight.
and to behead their eldest sons.

The war of conquest begun.

[1 fol. 94 b]

Jenghiz thrown from his horse.

He hides in a thick wood.

He escapes death through an owl.

ch. xxv. rise of jenghiz khan.

t heritage t fro pens forth to holden hem payd of pat pat he wolde 3ene hem of his grace; And pei diden so anon. After he commanded to the princypales of the vij. lynes pat every of hem scholde bryinge his eldest sone before him t with here owne handes smyten of here hedes withouten taryenge; And anon his commandement was performed. And when the Chane sagli pat pei made non obstacle to performen his commandement, panne he thoughte wel pat he myghte trusten in hem t com-maundad hem anon to make hem redy t to sewen his banere. And after this Chane putt in subjectioun all the loundes aboute him. Afterward it befeH vpon a day pat the Chane rood with a fewe meynce for to beholde the strengthe of the contree pat he had wonnew and so befeH pat a gret multytude of his enemyes metten with him t for to 3euen gode ensample of hardyness to his peole he was the firste pat faught in the myddes of his e[m]yes (1) encountred, t here he was cast from his hors t his hors slayn. And when his folk saugh him at the orthe pei weren aH abassclit t wenden he had ben ded t flowen euerychone t hire enemyes after t chaced hem, But pei wiste not pat the Emperour was here. And when the enemyes weren ferr pursuynge the chace, the Emperour himself hidde him in a thikke wode. And when pei weren comen a[en] fro the chace pei wenten t sougliten the wodes 3if ony of hem had ben hid in the thikke of the wodes t manye pei founden t slowen hem anon. So it happend pat as pei wenten serchinge toward the place pat the Emperour was pei saugh an Owle syttynge vpon a tree abouen hym And pan pei seyden amonges hem pat here was noon man because pat pei saugh pat brid here. And so pei wenten hire wey t bus escaped the Emperour from deth. And panne he wente preuilly aH be nyghte tH he cam to his folk pat weren fuH glad of his comyng t maden grete thankynges to god Inmortal pat to pat bryd be whom

(1) Missing, C.
here lord was saued: And therefore principally abouen all foules of the world pei worshipen the Owle And when pei han ony of here feredes pei kepem hem full preciously 4 in stede of relykes t beren hem vpon here hedes with gret reverence t pei holden hem self blessed t saf from all periles whil pat pei han hem vpon hem t therefore pei beren here feredes vpon here hedes. After all this the 8 Chane ordeyne him t assembled his peple t wente vpon hem pat hadden assayled hym before t destroyed hem t put hem in subieccioun t servage. And when he had women t putt all the londes t contrees on this half the 12 mount Belyan in subieccioun, the whyte knyght cam to him apen in his sleep t seyde to him: CHAN, the wille of god ImmortalH is pat pou passe the mount Belyan t pou schalt wyane the lond t pou schalt putten many nacyouns in subieccioun. And for pou schalt fynde no gode passage for to go toward pat contree, go [to] the mount Belyan pat is vpon the see t knele pere i.x. tymes toward the est in the worchip of god ImmortalH t he 20 schal scheue pe weye to passe by, And the Chane did so. And anon the see pat touched t was fast to the mount began to withdrawe him t scheued fair weye of i.x. fote brede large t so he passed with his folk t wan the lond 24 of Cathay pat is the grettest kyngdom of the world. And for the i.x. knelynges t for the i.x. fote of weye the Chane t alle the men of Tartarye han the nombre of i.x. in gret reverence. And therefore who pat wolde make 28 the Chane ony present, be it of hors, be it of bryddes or of Arwes or bowes or of frute or of any other thing, alwys he most make it of the nombre of i.x. And so pone ben the presentes of grettere plesance to him t 32 more benygnely he wil rescuyuen hem pen pough he were presenten with an C. or CC. For hym semeti the nombre of i.x. so holy, be cause the messager of god JumortalH devised it. Also whan the Chane of Cathay 36 hadde woonen the contree of Cathay t put in subieccioun t vnder fote many contrees abouten he feH seek.

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Since then, the Tartars worship the owl and wear its feathers.

Jenghiz overcomes his enemies.

The white knight orders him to pass Mount Belgian.

The sea withdraws nine feet when Jenghiz has knelt nine times.

The Tartars reverence the number nine, and that is the number of presents offered to their Emperor.
And when he felte wel pat he scholde dye, he seyde to his .xij. sones pat euerych of hem scholde brynge him on of his arewes t so pei diden anon And panne he commanded pat men scholde bynden hem to gedre in .iij. places And pan he toke hem to his eldest sone t bad him breke hem aH togedre; And he enforced him with aH his myght to breken hem, but he ne myghte not. And pan the Chane bad his seconde sone to breke hem t so schortly to alle echi after other, but non of hem myght breke hem. And pan he bad the 3ongest some disseure euerych from other t broken euerych be him self t so he did. And panne seyde the Chane to his 12 eldest sone t to alle the opere: wherfore he 3ee not breke hem? And pei answereden pat pei myght not, be cause pat pei were bounden togyder. 1And wherfore, quod he, hath 3oure lityH 3ongest broper broken hem? 16 Because, quod pei, pat pei were departed echi from other.

The Apologue of the bundle of arrows.

When divided, they can be broken by the youngest son.

[† fol. 96a]

United families are powerful, divided ones weak.

Jenghiz succeeded by his son Ogotal.

Kuyuk and Mangn.

Hulagu takes Baghdad.

[CH. XXV. RISE OF JENGHIZ KHAN.]
destroy Machametes lawe t for to take the CALYPHEE of Baldak pat was Emperour t lord of aH the Sarazines. And whan this CALYPHEE was taken, men fownden him 4 of so high worschipe pat in aH the remenant of the world ne myghte a man fynde a more reverent man ne highere in worschipe. And pan halaon made hym come before him t seyde to hym: Why, quod he, haddestow not 8 taken with pe mo Sowdyyoures t men ynowe for a lythH quantytee of thresour for to defende pe t thi contree pat art so habundant of tresore t so high in aH worschipe? And the CALYPHEE answerd hym, For he wel trowede 12 pat he hadde ynowe of his owne propre men. And pan seyde halaon: pou were as a god of the sarazines t it is conyuenient to a god to ete no mete pat is mortaH t per- fore pou schalt not ete but precyous stones, riche perles 16 And tresoure pat pou louest so moche. And pan he commanded hym to presoun t aH his tresoure aboute him t so he dyed for hunger t threst. And pan after this, Halaon wan aH the lond of promyssion t putte it in 20 to cristene mennes hondes. But the grete Chan e his broper dyede t pat was gret sorwe t loss to aH cristene men. After Mago Chan regned Codyla Chan pat was also a cristene man t he regnede .xlij. 3eere; he founded 24 the grete cytee of Ionge in Cathay, pat is a gret del more pan Rome. The tother grete Chan pat cam after him becam a payneme t aH the oper after him. The kyngholm of Cathay is the grettest Reme of the world 28 And also the grete Chan is the most myghty Emperour of the world t the grettest lord vnder the firmament. t so he clepeth hym in his lettres right pus: 2 Chan filius dei excelsi omnium vniuersam terram colencium sum- 32 mus imperator et dominus omnium dominancium. And the lettre of his grete seel written abouten is this: Deus in celo, Chan super terram eius fortitudo omnium hominum imperatoris sigillum. And the superscrip- 36 cions aboute his lityH seel is this: Dei fortitudo omnium hominum imperatoris sigillum. And aH be it
All Tartars believe in God.

Pat pei be not cristned, zit natheles the Emperour t a here the TARTARYCNESE beleecuen in god InmortalH. And whan pei wif manacen ony man, panne pei seyn: God knoweth wel pat I schal] do pe such a thing, t telleth his manace. And bus haeue 3ee herd whi he is clept the grete ChANE.

OF THE GOUERNANCE OF THE GRETE CHANES COURT t WHAN HE MAKEHT SOLEMPNE FESTES; OF HIS PHILOSOPHRES, AND OF HIS ARRAY WHAN HE RIDEHT BE PE CONTRE.

NOW schal] I te] you the gouernance of the court of the grete Chane when he maketh solemepne 8 festes, t pat is princypally .iiij. tymes in the yerer. The firste feste is of his byrthe; pat oper is of his presentacioun in here temple, pat pei clepen here MOSEBACH, where pei maken a manere of circumcisioun; And the 12 tother .ij. festes ben of his ydole. The firste feste of the ydole is whan he is first put in to hire temple t throned. The toper feste is whan the ydole begynneth first to speke or to worche myractes. Mo ben pere not of solempe 16 festes, but zif he maryl ony of his children. Now vnderstandeth pat at euery of theise festes he hathi grete multy-tude of peple wel ordeyned and wel arrayed be thousands, be hundreds t be tenthes. And euery man knoweth wel what seruys he schal] do, And euery man gende hede t so gode attendance to his seruys, pat noman fyndeth no defaute. And pere ben first ordeyned .iiij. M. barounes myghty t riche for to gouerne t to make 24 ordynance for the feste t for to serue the Emperour. And peise solempe festes ben made withouten in hales t tentes made of clothyes of gold t of tartaries fulH nobely. And aH po barounes han crownes of gold vpon hire hedes 28 fulH noble t riche, fulH of precious stones and grete perles oryent, And pei ben aH clothed in clothyes of gold or of
tartaries or of camokas, so richely t so persfly pat noman in the world can amenden it ne better devise n.
And att po robes ben orfrayed att abouten t dubbed full of precious stones t of grete oryent perles full richely.
And pei may we do so, for clothes of gold t of sylk ben gretter chep pere a gret del pan ben clothes of wolde [here].
And peise iiiij. M. barouns ben devise in iiiij. companies
And every thousand is clothed in clothes att of o. colour And pat so wel arrayed t so richely pat it is merueyle to beholde. The firste thousand, pat is of Dukes, of Erles; of Marquyses t of Amyralles, att clothed in clothes of
gold with tysseux of grene sylk t bordured with gold, full of precious stones, in maner as I haue sedyd before. The secounde thousand is att clothed in clothes dyapred of red sylk att wrought with gold t the orfrayes sett full of grete perl and precious stones, full nobely wrought. The iiiij. thousand is clothed in clothes of sylk of purpre or of ynde And the iiiij. thousand is in clothes of 3alow. And att hire clothes ben so nobely t so richely wrought with
gold t precious stones t riche perles pat 3if a man of this contree hadde but only on of hire robes he myghte wel seye pat he scholde neuer be pore. For the gold t the precious stones t the grete oryent perles ben of gretter value on this half the see pan pei ben beyond the see in po contrees. And whan pei ben bus apparyelled pei gon iij. t iij. to geder full ordynatly before the Emperour, with outen speche of ony word saf only enclynynge to him.
And everych of hem bereth a tablet of Iaspere or of 
Iuory or of crystaH And the mynstrah goyne before hem sownynge here jnstrumentes of dyuerse melodye. And whan the firste thousand is bus passed t hath made his
mostre he withdraweth him on pat o syde. And pan entreth pat oper seconde thousand t toth right so in the same manere of array t contenance as did the firste t after the pridde t pan the fourthe t non of hem seyth not o word. And at o syde of the Emperours table sitten

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1. l. 6, here, missing in C.
many Philosopheres pat ben preued for wise men in many dyuerse sciences, as of Astronome, Nigromancye, Geomancye, Piromancye, Ydromancye, of Augurye of many oper sciences; And every of hem han before hem 4 Astrolabres of gold, sum Spere, summe the Brayn pane of a ded man, summe vessels of gold fulH of graveH or sond, Summe vessels of gold fulH of coles breennyge, summe vesselH of gold fulH of water H of wyn H of oyle, And summe Oriloges of gold mad ful nobely H richely wrought H many oper maner of Instrumentes after hire sciences. And at certeyn houres whan hem thinketh tyme pei seyn to certeyn Officeres pei stonden before hem 12 ordeyn for the tyme to fullfille hire commandementes: Maketh pees, And pan seyn the Officeres: Now pees, lysteneth. And after pat seyth anoper of the Philosophres: Every man do reverence H enelyne to the Emperor 16 pat is goddes sone H souerayn lord of all the world, for now is tyme; H panne every man boweth his hed toward the eithe. And panne commandeth the same Philosophre azyn: STONDETH VP, t pei don so. And at another hour 20 seyth anoper Philosophre: Putteth 3oure litih fynger in 3oure eres, And anon pei don so. And at another hour seyth anoper Philosophre: Putteth 3oure hond before 3oure mowth, And anon pei don so. And at anoper hour 24 seith anoper Philosophre: Putteth 3oure hond vpon 3oure hede, And pei don so. And after pat he byddeth hem t don here hond away t pei don so. 2 And so from hour to hour pei commanden certeyn things, And pei seyn pat 28 tho things han dyuerse significacioyns. And I asked hem preuyly what po things betokened And on of the maistres told me pat the bowynge of the hed at pat houn betokened this: pat aH po pat boweden here hedes scholden 32 euere more after ben obeyssant t trewe to the Emperor And neuere for giftes ne for promys in no kynde to ben fals ne traytour vnto him for gode nor euH. And the puttyng of the lityH fynger in the ere betokeneth as pei 36 seyn, pat none of hem ne schaH not here speke no con-
trarious thing to the Emperor, but that he shall tell it anon to his consëll or discouere it to sum man that will make relacioun to the Emperor, though he were his fader or brother or sone. And so forth of all oper things that is don be the Philosophres that tolde me the causes of many dyuerse things. And trusteth right wel in certeyn that no man doth nothing to the Emperor that belongeth unto him, nooper clothinge ne bred ne wyn ne bath ne non oper thing that longeth to hym, but at certeyn houres that his Philosophres will déuyse. And if thee falle were in ony syde to the Emperor anon the Philosophres comen. And so of other signs.

The philosophers regulate the Emperor's private life and public affairs.

After the philosophers have spoken, the minstrels give their entertainment.

[1 fol. 99 b]

Then presents are offered to the Emperor.

At the steward's command, white horses are brought by the lords.

12 t seyn here avys after here calculationus that conseylon the Emperor after here avys be here sciences, so that the Emperor doth no thing withouten here conseil. And when the Philosophes han don that performed here 16 comandementes, thane the Mynstræt begynneth to don here mynstralece euerych in hire Instrumentes each after other, with all the melodye that can déuyse. And when then han don a gode while, on of the Officers of 20 the Emperor goth vp on an high stage wroughtfull curiously that cryeth that seyth with lowde voys: Maketh pees, And thane euery man is stille. And thane anon after all the lordes that ben of the Emperoures 24 lynage nobely arrayed in riche clothes of gold and ryally apparrayed on white stedes, als manye as may wel sewen hem at that tyme, ben redy to maken here presents to the Emperor. And than seyth the Styward of the 28 court to the lordes be name: N. of N., that nemponenth first the moste noble that the worthieste be name that seyth: Be see redy with such a nombre of white hors for to serve the Emperour 3oure souereyn lord. And to another lord he 32 seyth: N. of N., be see redy with such a nombre to serve 3oure souereyn lord. And to a nother right so. And to all the lordes of the Emperoures lynage each after other as that ben of estate; And when that ben alle cleped that 36 entren each after oper that presenten the white hors to the Emperour that pan gon hire way. And than after all the
The barons offer jewels. Oper barouns euer of hem 3eueth him presentes or juch or sum oper ping, after pat pei ben of estate. And pan after hem aff the prelates of hire lawe t religious men t oper t every man 3eueth him sum thing. And whan pat aff men han pase presented the Emperor, the grettet of dignytee of the prelates 3eueth hem a blesyng seyenenge an orison of hire lawe. And pan begunyn the Mynstrel cle to maken hire mynstralcie in dyuere Instrumentes with aff the melodye pat pei can deuyse. And whan pei han don hire craft, pan pei bryngen before the Emperor lyouns, liberdes t oper dyuere bestes And Egles t ventours t oper dyuere foules And fissches t serpentes for to don him reuerence. And pan comen jogulours and Enchauntours, pat don many meruyalles, For pei maken to come in the ayr the sonne t the mone be semyng to every mannes sight. And after pei maken the nyght so derk pat noman may see no thing, And after pei maken the day to come azen fair t plesant with bright sonne to every mannes sight. And pan pei bryngen in dvenues of the faireste damyselles of the world t riches arrayed. And after pei maken to comen in oper damyselles, bryngynge coupes of gold full of mylk of dyuere bestes t 3eueng dryynke to lordes t to ladyes And pan pei make knyghtles to jousten in armes full lustily t 24 pei rennen togidere a gret raucloun t pei fruschen togidere full fiercely t pei breken here spere so rudely pat the tronchouns flen in sprotes t peces aH aboute the hall. And pan pei make to come in huntyng for the hert t for the boor, with houndes remnyng with open mouth. And many oper thinges pei don be craft hire enchaunteemenes, pat it is merueyle for to see. And such pleyes of desport pei make til the takyng vp of the boondes. This gret 32 Chan hath full gret peple for to serven him, as I have told 3ou before. For he hath of mynstrelles the nombre of xiiij. Cumantz but pei abyde not aHweys with hym. For aH the mynstrel pat comen before liym of what 36

1. 7–8, mynstreH, r added above by rubricator.
nacyoun pat thei ben of, pei ben withholden with him as
of his houhold, t entred in his bokes as for his owne men;
And after pat, where pat euere pei gon, eueremore pei
4 cleymen for mynstratt of the grete CHANE, And vnder pat
tytle alle kynges and lordes cherisschen hem the more with
giftes t aH ping; And perfere he hath so gret multytude
of hem. And he hath of certeyn men as pough pei were
8 somen pat kepen bryddes as OSTRYCHES, GERFACOUNS,
SPAREHAWKES, FAUKONS GENTYLS, LANYRES, SACRES,
SACRETES, POPYNGAYES wel spekynge and biddles
syngynge. And also of wylde bestes, as of OLIFAUNTZ
12 tamo t othere, Babewynes, Apes, Marmesettes t opere
dyuerse bestes, the mountance of .xxv. CUMANTZ of 30men.
And of Phisicyens cristene he hathi .cc. And of leches
pat ben cristene he hathi .cc. t .x. And of leches t
16 Phisicyens pat ben sarrazines .xx. But he trusteth
more in the cristene leches pan in the Sarazines.
And his opere comoun houhold is withouten nombre,
And pei aH han aH necessaries t aH pat hem nedeth
20 of the Emperoures court. And he hathi in his
Court many Barouns as Seruytoures pat ben cristene t
converted to gode feyth be the prechinge of Religiose
cristenmen pat dwellen with him; But pere ben manye
24 mo pat wil not pat men knownen pat pei ben cristene. This
Emperour may dispenden als 3moche as he wile withouten
estymacioun, For he not despendeth ne maketh no money
but of lether emprinted or of papyre. And of pat moneye
28 is som of gretter prys t som of lasse prys; after the dyuersi-
tee of his statutes. And when pat money hath ronne so
longe pat it begynneth to waste; pan men beren it to the
Emperoures tresorye And pan pei taken newe money for
32 the olde. And pat money gothi thorgi out aH the contree
t porgi out aH his prouynces, For pere t beconde hem pei
make no money nouper of gold nor of syluer, And perfere
he may despende wynow t outrageously. And of gold t
36 syluer pat men beren in his contree he maketh Cylours,
Pyleres t Paumentes in his palays t opere dyuerse thinges,
what him lyketh. This Emperour hath in his chamber in on of the pyleres of gold a Rubye and a Charboncle of half a fote long, pat in the nyght seueth so gret clartee schynyngle, pat it is als light as day; And he hath many oper precyous stones t many oper Rubyes and Charboncles, but fo ben the grettest t the moste precyous. This Emperour duelleth in somer in a cyttee that is toward the north, pat is cleped Saduz t pere is cold ynow. And in wynter he duelleth in a cyttee that is clept Cambalech t pat is an hote contree. But the contree where he duelleth in moste comounly is in Gaydo or in Jong pat is a gode contree t a tempree, after pat the 12 contree is pere. But to men of this contree it were to passyng hoot. And when this Emperour wyl ryde from o contree to another he ordeyneth .ij. hostes of his folk, of the whiche the firste host goth before him a dayes iourney. For pat host schaH ben logged the nyght where the Emperour schaH lyGGLE vpon the morwe. And pere schaH every man haue aH maner of vytyallte t necessaries pat ben nedeful of the 20 Emperours costages. And in this firste host is the nombre of poeple .i. Cumauntz, what of hors what of fote, Of the whiche every Cumantz amounte x.m. as I have told you before. And another host goth in the right syde of the Emperour nyght half a iourney fro him, And another gothi on the left syde of him in the same wise. And in every host is as moche multytude of peple as in the firste host. And pame after comethi the .iiiij. host, pat is moche more pan ony of the opere t pat gothi behynden him the mountaine of a bowe draught. And every host hath his iourneyes ordeyned in certeyn places where pei schuH be logged at nyght, And pere pei schuH haue aH 32 pat hem nedeth. And 3if it befaH pat ony of the hoost dye, anon pei putten another in his place, so pat the nombre schaH euere more ben hool. And 3ee schuH vnder- stonde pat the Emperour in his propre persone rydeth not as opere gret lorde don bezonde, but 3if him liste to
go preuyly with fewe men for to ben vnkownen. And
he rytt in a charrett with .iiiij. wheles vpon the whiche
is made a faire chambre t and it is made of a certyn wode
4 pat cometh out of paradys terrestre, pat men clepen
LIGNUM ALOES, pat the flodes of paradys bryngen out at
dyuerse cesouns, as I haue told you here before. And this
chambre is fuH wel smellynge because of the wode pat it
8 is made ofe, And aH this chambre is couered with june of
plate of fyn gold dubbed with precyous stones t grete perles,
And .iiiij. Olifauntz and .iiiij. grete destreers aH white t
couered with riche couertoures ledynge the chariot. And
12 .iiiij. or .v. or .vj. of the grettest lordes ryden aboute this
charyot fuH richely arrayed t fuH nobely, so pat noman
scholde negeyge the charyot, but only the lordes, but 3if
pat the Emperour calle ony man to him pat him list to
16 speke with aH. And aboue the chambre of this chariot
pat the Emperour sitteth june ben sett vpon a perche .iiiij.
or .v. or .vj. GERFACOUNS, to pat entent pat when the
Emperour seeth ony wylde foul pat he may take it at
20 his owne list t haue the desport t the pley of the flight,
First with on t after with another; And so he taketh his
desport passyne be the contree. And noman rydeth
before him of his companye but alle after him. And
24 noman dar not come nyghe the Chariot by a bowe draught
but po lordes only pat ben aboute him, t aH the hoost
cometh fayrelie after him in gret multitude. And also
such anopar charyot with such hoostes ordeyned t arrayed
28 gon with the Emperesse vpon another syde euerych be
him self with .iiiij. hoostes rigth as the Emperour dide, but
not with so gret multytude of peple. And his eldest some
goth be anopar weye in anopar chariot in the same manere,
32 so pat pere is betwene hem so gret multitude of folk
pat it is merueyle to teH it. And noman scholde trowe
the nombre but he had seen it. And sumtyme it happeth
pat when he wil not go for t pat it lyke him to haue the
36 Emperesse t 2 his children with him; pan pei gon aH
togydere And here folk ben aH medled in fere t devyded

While others ride, the Emperor drives in a chariot.

[1 fol. 102a]

His gerfalcouns are perched ready at hand.

Only lords may approach the sovereign.

The Emperor and the eldest son travel in similar state.

Sometimes royalty travel together.

[2 fol. 102 b]
in .iij. parties only. And see schall vnderstonde pat the Empyre of this gret Chane is deuyd in .xij. prouynes And euery prouyce hath mo þan .ij. m. cytees And of townes withouten nombre. This contree is fuH gret, For 4 it hath .xij. princypal kynges in .xij. prouynes And euery of þo kynges han many kynges vnder hem, þat þei ben obeyssant to the gret Chane. And his lond þat his lordschipe dureth so ferr þat a man may not gon from on 8 hed to anoþer, noupere be see ne londe, the space of .vij. þeer. And þorþe the deserdes of his lordschipe þere as men may fynde no townes, þere ben junes ordyned be euery iornyey to rescuyte bothe man þe hors, in the whiche 12 þei schall fynde plente of vytyayl þe of aþ þing þat hem nedeth for to go be the contree. And þere is a merueylous custom in þat contree, but it is profitable, þat zif ony contrarious thing þat scholde ben preiudice or greuance 16 to the Emperour in ony kynde, [be herd in þe contree] (1) anon the Emperour hath tydynges þereof þat fuH knowleche in a day, þough it be .iij. or .iiiij. iournyes fro him or more. For his ambessedours taken here dromedaries or 20 hire hors þat þei priken in aþ þat euere þei may toward on of the junes. And whan þei comen þere anon þei blowen an horne, þ anon þei of the jn knowen wel ynow þat þere ben tydynges to warnen the Emperour of sum rebellyoun 24 agenst him. And þanne anon þei maken oper men redy in aþ haste þat þei may 1 to beren lettres and priken in aþ þat euere þei may, þiH þei come to the oper junes with here lettres. And þanne þei maken fresch men redy to 28 prike forthi with the lettres toward the Emperour, whiH þat the laste bryngere reste him þat bayte his dromedarie or his hors, And so fro jn to jn till it come to the Emperour. And þus Anon hath he hasty tydynges of 32 ony thing þat bereth charge be his corrour þat rennen so hastyly thourghout aþ the contree. And also when the Emperour sendeth his Corrours hastyly þorþhouþ his lond, euerych of hem hath a large thong fuH of smale belles 36

(1) Missing in C.
And when 

And when they neygliene were to the Iinnes of oper Corroures, 

pat ben also ordreynd be the iorneyes, 

pei ryngen here belles And anon the oper Corroures maken hem redy t

renmen here weye vnto another In t pus remeth on to

oper fuH spedyly t swyftly, thH the Emperours entent be served in al haste. And theise Curroures ben clept

CHYDYDO after here langage, pat is to seye a messagere. 

Also when the Emperour goth from o contree to another 
as I haue told you here before t he passe porghi cytees t
townes, 

every man maketh a fuyr before his dore t

puttheth pere june pouder of gode gommes pat ben swete

12 smellynge, for to make gode saunour to the Emperour. 

And al the peple kneleth down azenst him t don him
gret reuerence, And pere where religyouse cristene men

dwellen, as 

pei don in many cytees in the lond, 

pei gon

16 before him with processioum with cros t holy water t pei

syngen: VENI CREATOR SPIRITUS with an high voys

1 t gon towards him. And when he hereth hem he

commaundeth to his lordes to ryde besyde him, pat the

20 Religious men may come to him. And when pei ben

nygh him with the cros, 

panne he doth adown his

GALAOTh pat syt vpon his hede in manere of a chapelet,

pat is made of gold t precious stones t grete perles And

it is so ryche pat men preyset it to the value of a

Roialme in pat contre. And pan he knelethis to the cros

And pan the prelate of the Religious men seyth before

him certyvn orisouns t 3euethi him a blessynghe with the

28 cros, And he enclyneth to the blessynghe fuH defioutely, 

And panne the prelate 3euethi him sum maner frute to the

nombre or i.x. in a plater of syluer with peres or Apples

or oper maner frute, And he taketh on t pan men 3euern

32 to the operes lordes pat ben aboute him. For the custom

is such, pat no strauengere schaH come before him but 3if

he 3ewe hym sum manere thing, after the olde lawe pat

seythi: NEMO ACCEDAT IN CONSPECTU MEI VACUUS. And

36 panne the Empour seyth to the Religious men pat pei

withdrowe hem azen, pat pei ne be not hurt ne harmed of

MANDEVILLE.
the gret multytude of hors pat comen behynde him. And also in the same maner don the religious men pat dwellen pere to the Emperesses pat passen by hem And to his eldest sone t to every of hem pei presenten frute. And 3ee schuff vnderstonde pat the peoble pat he hath so many hostes offe abouten hym t aboute his wyfes t his sone pei dwelle not contynuelly with him, but ahweys whan him lyketh pei ben sent" fore, And after whan pei han don pei returnen to hire owne housholdes, saf only pei pat ben dwellynge with hym in houshold for to serven him t his wyfes t his sones for to gournen his houshold. And ah be it pat the othiere ben departed fro him after pat pei 12 han perfourmed hire seruyse, 3it pere abydeth contynuelly with him in court .l. miH. men at horse And .CC. MiH. men a fote withouten mynstrelles t po pat kepen wylde bestes t dyuere briddes, of pe whiche I haue tolde 3ou 16 the nombre before. Vnder the firmament is not so gret a lord ne so myghty ne so riche as is the grete Chane, Nought Prestre Iohan pat is Emperour of the high Ynde ne the Sowdan of Babyloyne ne the Emperour of 20 Persye. Ah peise ne ben not in comparisoun to the grete Chane nouper of myght ne of noblesse ne of ryaltee ne of ricchesse. For in ah peise he passeth ah ethely princes Wherfore it is gret harm pat he beloueth not feithfully in 24 god. And nathles he wil gladly here speke of god And he suffreth wel pat cristene men dwelle in his lordschipe t pat men of his feith ben made cristene men, 3if pei wile, porghout ah his contree, For he defendeth noman to 28 holde no lawe other pan him lyketh. In pat contree sum man hath an .C. wyfes, summe .lx., summe mo, summe lesse. And pei taken the nexte of hire kyn to hire wyfes, saf only pat pei out taken hire modres, hire douhtres t 32 hire sustres of the moder syde. But hire sustres on the fadir syde of another womman pei may wel take, And hire 2 bretheres wyfes also after here deth And here Step-modres also in the same wyse.
OF THE LAWE t THE CUSTOMS OF THE TARTARIENES, DUELLYNGE IN CHATAY, t HOW pAT MEN DON WHAN THE EMPEROUR SCHAL DYE, t HOW HE SCHAL BE CHOSEN.

The folk of pat contree vseen all longe clotlies without furroures. And pei ben clothed with precious clotlies of Tartarye t of clotlies of gold, 4 And here clotlies ben slytt at the syde t pei ben fested with laces of silk And pei clothen hem also with pyleches t the hyde with outen. And pei vsen nouper cappe ne hood And in the same maner as the men gon the wommen
gon, so pat noman may vnethe knowe the men fro the wommen, saf only po wommen pat ben marye, pat here
the tokne vpon hire hetdes of a mannes foot, in signe pat pei ben vnder Mannes fote t vnder subiectioun of man.
12 And hire wyfes ne dwell not to gydre, but every of hem be hirsely And the husboude may ligge with whom of hem pat him lyketli. Everycli hath his hous, bothe man t womman; And here houses ben made rounde of staves
16 t it hath a round wyndowe abouen pat zeueth hem light And also pat serveth for delynerance of smoke. And the helynge of here houses t the wowes t the dores t the wode. And whan pei gon to werre pei leden hire
20 houses with hem vpon charlottes as men don tentes or pauyllious. And pei maken hire furyr in the myddes of hire houses. And pei han gret multyture of all maner of bestes, saf only of swyn, for pei bryngen non forth.
24 And they beleeuen wel o god pat made t formede all things, And natheles zit han pei ydoles of gold t syluer
of tree t of clotli, And to po ydoles pei offren all weys hire first mylk of hire bestes t also of hire metes t of
28 hire drynkes before pei eten, And pei offren often tymes hors t bestes. And pei clepen the god of kynde yroga.
And hire Emperour also what name pat euere he haue pei putten euermore perto CHANE, And when I was pere
32 hire Emperour had to name THIAUT, so pat he was clept
[CH. XXVII. MANNERS OF THE TARTARS.]

Thaunt Chane, And his eldest son was clept Tessuse And when he schaft ben Emperour he schaft ben clept Tessuse Chane. And at pat tyme the Emperour hadde xij. sones withouten po, pat were named Cuncy, Ordiij, Chahaday, Buryn, Negu, Nocab, Cadu, Cicten, Balacy, Babylan t Garagan t of his iij. wives the firste t the principall pat was Prestre Jolines daughter hadde to name Serioch Chan, And the tother Borak Chan t the toper Karanke Chan. The folk of pat contree begynneth all hire things in the newe mone And pei worshipen moche the mone t the sonne t often tyme knelne against hem. And alle the folk of the contree ryden comonly withouten spores, but pei beren all wyes a lythil whippe in hire hondes for to chacen with hire hors. And pei han gret conscience t holden it for a gret synne to casten a knyf in the fuyre t for to drawe flesch out of a pot with a knyf t for to smyte an hors with the handih of a whippe, 1 or to smyte an hors with a brydih or to breke o bon with another or for to caste mylk or ony lykour pat men may dyneke upon the ertie or for to take t sle lytil children. And the moste synne pat ony man may do is to pissed in hire houses pat pei dwellen in And whoso pat may be founden with pat synne sykerly pei slen hym. And of euerych of peise synnes it behoveth him to ben schryuen of hire prostes t to paye gret somme of siluer for hire penance. And it behoveth also pat the place pat men han pissed in be halowed azen t elles dar noman entren perjune. And whan pei han payed hire penance men make hem passen porgli a fuyr or porgli .ij. for to clensen hem of hire synnes. And also whan ony messangere cometh t bryngeth letters or ony present to the Emperour it behoveth him pat he with the thing pat he bryngeth passe porgli .ij. bremynges fuyres for to purgen hem, pat he brynge no poysoun ne venyn ne no wykked ping pat myght be greuance to the lord. And also 3if ony man or woman be taken in avoutery or fornicaicoun anon 36 pei sleet him. And who pat steleth ony thing anon pei

[1 fol. 105b]

Tartar superstitions.

Fines are paid as penance for sins.

Purification by fire.

Death penalty for adultery and theft.
Men of that contree ben all gode archeres that schooten right weeff bot the men and women, als wel on hors bak prikynge as on fote remnyng. And the women maken all pinges t all maner mysteres t craftes as of clothies, botes t oper things t pei dryuen cartes, plowes t waynes t chariottes. And pei maken houses t all maner mysteres, out taken bowes t arwes t Armures, 8 pat men maken. 1 And all the women weren breech as wel as men. All the folk of that contree ben full obeysant to hire souereynes ne pei fiogten not ne chiden not on with another. And per ben nouper thefes ne robbores 12 in that contree t every man worshipeth oper, but noman per doth no reuerence to no straungeres, but 3if pei ben grete princes. And pei eten houndes, lyouns, lyberdes, mares t foles, assies, ratten t mees t all maner of bestes, grete t snale, saf only swyn t bestes pat weren defended by the olde lawe. And pei eten all the bestes withouten t withinne, withouten castynge away of any thing saf only the flesche. And pei eten but litiff bred, 20 but 3if it be in courtes of grete lordes. And pei hane not in many places nouper pesen ne benes ne non oper potages, but pe broth of the flesche. For litiff ete pei any thing but flesche t the broth. And when pei han eten pei 24 wypen hire hondes vpon hire skirtes, for pei vse non naperye ne towayles, but 3if it be before grete lordes, but the comoun peple hath none. And when pei han eten pei putten hire dischies vnwasschen into the pot 28 or cawdroun with remenant of the flesche and of the broth, til pei wole eten azen. And the riche men drynnen mylk of mares or of camaylles or of assies or of oper bestes. And pei wil ben lightly 32 dronken of mylk t of another drynk pat is made of hony t of water soden togidre, For in that contree is nouper wyn ne ale. Pei lyuen full wrecchelich, t pei eten but ones in the day t pat but lytiiff, nouthier 36 2 in courtes ne in other places. And in sooth o man allone in this contree wil ete more in a day than on of
hem wil ete in iij. dayes, And 3if ony straunge messager come pere to a lord, men maken him to ete but ones a day t pat fulH lifth. And whan pei werren pei werren fulH wisely t allways don here besynes to destroyen hire enemies. Every man pere bereth iij. bowes or iij. t of arwes grete plente t a gret ax. And the gentyles han schorte spers t large t fulH trenchant on pat o syde, And pei han plates t helmes made of guyrboylle t hire hors couertourtes of the same. And who so fleeth fro the bataylle pei sle him. And whan pei holden ony sege abouten castell or town pat is walled t defensable pei behoten to hem pat ben withijune to don aH th profite and gode, pat it is 12 merueylle to here t pei graunten also to hem pat ben withijune aH pat pei wiH asken hem. And after pat pei ben zolden anon pei sleen hem alle t knitten of hire ores t sowcen hem in vyngre t pere of pei maken gret seruyse 16 for lordes. Afi here lust t aH hire yimaginacion is for to putten aH londes vnder hire subscripción. And pei seyn pat pei knowen wel be hire prophecyes pat pei schuH ben ouercomen by archieres t be strenthe of hem, but pei 20 knowe not of what nacioyn ne of what lawe pei schuH ben ofte pat schuH ouercomen hem. And perfure pei suffren pat folk of aH lawes may peysibely dweHen amonges hem. Also whan pei wiH maken hire ydolcs 24 or an ymage of ony of hire frendes for to hane remembrance of hym 1 pei maken aH weys the ymage aH naked withouten ony maner of clotthinge. For pei seyn pat in gode loue scholde be no couerynge, pat man scholde not 28 loue for the faire clotthinge ne for the riche aray, but only for the body such as god hath made it t for the gode vertues pat the body is endowed with of nature. Nought only for fair clotthinge pat is not of kyndely 32 nature. And see schuH vnderstonde pat it is gret drede for to pursuem the Tartarynes 3if pei fleece in bataylle, For in fleynge pei schooten behynden hem t sleen botlie men t hors. And whan pei wiH figtite pei wiH schokken 36 hem to gidre in a plomp, pat 3if pere ben xx. Mt. men,
men schall not wemen pat pere be scant. x. MiH. And pei cone wel wynnen lond of straungeres but pei cone not kepem it. For pei han greted lyst to lye in tente with-4 outen pan for to lye in castell or in townes; And pei preysem nothing the wytt of oper naciouns. And amones hem oyle of Olvyue is fulH dere, for pei holden it for fulH noble medicyne. And aH the Tartariennes han smale eyen 8 t liH of berd t not thikke hered, but schiere. And pei ben false t traytoure. And pei lasten nght pat pei be-20 boten. Pei ben fulH harde folk t moche peyne t wo mow sufften t disease, more pan only oper folk for pei ben 12 taught perto in hire owne contree of southe; And perfore pei spenden as who seyty right nought. And whan ony man schaH dye, men settm a spera besyde him And when he draweth towards the deht every 1 man fleeth out 16 of the hous tilH he be ded t after pat pei buryen him in the feldes. And when the Emperour dyeth, men settm him in a chayere in myldes the place of his tent And men settm a table before him clene covered with a cloth t 20 pere vpon flesche t dynserc vyandes And a cuppe fulH of mares mylk. And men putten a mare besyde him with hire fole t an hors sadeled t brydled t pei leyn vpon the hors gold t siluer gret quantytee, And pei putten 24 abouten him gret plente of stre. And pan men maken a gret pytt t a large And with the tent t aH peise oper thinges pei putten him in erthe. And pei seyn pat when he schaH come in to another world he schaH not ben with-28 outen an hows ne withouten hors ne withouten gold t syluer; And the mare schaH 3enem him mylk t bryngen him forthi mo hors tilH he be wel stored in the toper world. For pei trwen pat after hire deht pei schaH ben 32 etyng t drynyng ne in pat oper world t solacyng hem with hire wifes as pei diden here. And after tyme pat the Emperour is ptes entered noman schaH be so hardy to speke of him before his frendes. And hit natheles 36 somtyme falleth of manye pat thei maken hem to ben entered precyly be nyghte in wyle places t putten azen
the grass over the pytt for to growe, Or eH men coueren the pytt with graueH + sond, pat noman schaH perceyue where ne knowe where the pytt is, to pat entent pat neuer after none of his frendes schaH han mynde ne remembrance of him. And panne pei seyn pat he is ravissht in to another world, where he is a gretter lord pan he was here. 1 And panne after detli of the Emperour the .vij. lynages assemble hem togidere + chesen his eldest son or the nexte after him of his blood And bus pei seye to him: Wee wolen + wee preyen + ordeynen pat 3ee ben oure lord + oure Emperour. And panne he answereth: 3if 3ee wile pat I regne over 3ou as lord, do everych of 3ou pat I schaH commanden him, ouper to abyde or to go. And whom so euere pat I commaunde to ben slayn, pat anon he be slayn. And pei answeren aH with o voys: What so euere 3ee commanden, it schaH be don. panne seyth the Emperour: Now vndirstondeth wel pat my woord from hens forth is scharp + bytyng as a sword. After men setten him upon a blak stade + so men bryngen him to a chayere full richely arrayed + pere 20 pei crownen hym. And panne aH the cytees + gode townes senden hym riche presentes, so pat at pat journeye he schaH haue more pan .lx. chariottes charged with gold + syluer, withouten jewelles of gold + precyouse stones 24 pat lordes 3uen him, pat ben withouten estymacioun; And withouten hors + clothes of gold + of Camakaas + tartarynes pat ben withouten nombre.
OF THE ROIALME OF THARSE & THE LONDES & KYNGDOMS TOWARDDES THE SEPTENTRIONAL PARTIES IN COMYNGE DOWN FROM THE LOND OF CHATHAY:

THIS land of Cathay is in Asye the depe, And after on this half is Asye the more. The kyngdom of Cathay marcheth toward the west vnto the kyngdom of Tharse the whiche was on of the kynges pat cam to presenteoure lord in Bethleem; And pei pat ben of the lynage of pat kyng arn somme cristene. In Tharse pei eten no fleschi ne pei drynken no wyn. And on this half towadres the west is the kyngdom of Turquesten pat streeceth him toward the west to the kyngdom of Persie And toward the SERTENTRIONAL to the kyngdom of Chorasme. In the contre of Turquesten ben but fewe gode cytees But the beste cytee of pat lond higlite Octobar. pei ben grete pastures but fewe coornes, And perfore for the most partie pei ben aH herdemen And pei ly3n in tentes t pei drynken a maner Ale made of hony.

And after on this half is the kyngdom of Chorasme pat is a gode lond t a plenteuous, withouten wyn. And it hath a desert toward the Est pat lasteth more pan an .c. iourneyes. And the beste cytee of pat contre is cleept Chorasme And of pat cytee berethi the contre his name. The folk of pat contre ben hardly worryoures. And on pis half is the kyngdom of Comanye where of the Comayns pat dwelleden in Greece somtyme were chaced out. This is on of the grettest kyngdomes of the world But it is not aH enhabyted, For at on of the partes pei so is gret cold pat noman may dwelH pei And in a noper partie pei so is gret hete pat noman may endure it.

And also pei ben so many flies pat noman may knowe on what syde he may turne him. In pat contre is but lytiH Arbery ne trees pat beren frute ne opere. pei ly3n in tentes And pei brennen the dong of bestes for defaute of wode. This kyngdom descendenthi on this half.
toward vs t toward Pruysse t toward Rossye. And porh pat contree rennetli the Ryure of Ethill pat is on of the grettest ryuere of the world And it freseth so strongly aH 2eres pat many tymes men han foughten vpon the Ise with grete hostes bothe partes on fote t hire hors voyded for the tyme. And, what on horse t on fote, no han .CC. .Mt. persones on euery syde. And betwene pat Ryure t the grete see Occean pat pei clepen the see Maure ly3n aH theise roialmes. And toward the hede benethic in pat roialme is the mount Cho[c]az (1) pat is the hiest mount of the world, And it is betwene the see Maure t the see Caspy. here is fuH streyt t 12 daungerous passage for to go toward ynde And perfore kyng Alisandre leet make here a strong cytee pat men clepen Alizandre for to kepe the contree, pat noman scholdle passe withouten his leue, And now men clepen 16 pat cytee the 3ate of helle And the princypaH cytee of Comanye is clept Sarak. pat is on of the .iiij. weyes for to go in to ynde, But be pat weye ne may not passe no gret multytude of peple, but 3if it be in wynter; And 20 pat passage men clepen the Derbent. The tother weye is for to go fro the cytee of Turquesten be Pensiie And be pat weye ben manye iournyes be desert. And the pridde weye is pat cometh fro Comanye t han to go be 24 the grete see t be the kyngdom of Abchaz. And 3ee schuH vnnderstoande pat aH peise kyngdomes t aH peise londes abonenseyd vnto Pruysse t to Rossye ben aH obeyssant to the grete Chane of Cathay t manye opere 28 contrees pat marchen to oper costes; Wherfore his powere t his lordschiphe is fuH gret t fuH myghty.

(1) Chotaz, C.
OF THE EMPEROUR OF PERSYE AND OF
THE LOND OF DERKNESSE, AND OF OTHER
KYNGDOMES AT BELONGEN TO THE GRETE
CANE OF CATHAY, AND OTHER LONDES
OF HIS, VNTO THE SEE OF GRECE.

NOW sith I haue deuysed 3ou the londes t the
kyngdoms toward the parties septemtrionales in
comyng down from the lond of CATHAY vnto the londes
of the cristene towards Pruysse t Rossye, now schafl I
denyse 3ou of oper londes t kyngdomes comyng dowm be
oper costes toward the right syde vnto the see of GRECE
toward the lond of cristene men. And perfore pat after

8 ynde t after CATHAY the Emperor of PERSIE is the
gretteste lord, perfore I schalt teH 3ou of the kyngdom of
PERSIE First, where he hath .ij. kyngdomes. The firste
kyngdom begynneth toward the est toward the kyngdom
of Turquesten And it strecheth (1) toward the west vnto
the ryuere of Phison pat is on of the .iiiij. ryueres pat comen
out of Paradys. And on anoper syde it strecheth toward
the septemtrion vnto the see of Caspye And also toward

12 the South vnto the desert of ynde. And this contree is
gode t pleyn t fuH of peple And þere ben manye gode
cytees, But the .ij. princepaH cytees ben peise: Boyturra
t Seornergant pat summen clepen Sormagant. þe

20 tother kyngdom of PERSIE strecheth toward the ryuere
of Phison t the parties of the west vnto the kyngdom
of Mede [And] (2) the grete ARMENYE t toward the
septemtrion to the see of Caspye t toward the South to.

24 the lond of ynde. þat is also a gode lond t a plentifows
and it hath .iiiij. grete principaH cytees: Nessabor
Saphon t Sarmassane. And þanne after is ARMENYE
in the whiche weren wont to ben .iiiij. kyngdomes. þat is

28 a noble contree t full of godes And 2 it begynneth at
PERSIE t strecheth toward the west in lengthe vnto
TURKYE And in largeness it dureth [fro] (3) the cytee of

(1) strecheth, C. (2) fro, C. (3) to, MS.
Alizandre pat now is clept the gate of hell pat I spake offe before vn[to] (1) the kyngdom of Mede. In this Armenye ben full manye gode cytees, But Taurizo is most of name. After pis is the kyngdom of Mede pat is full long but it is not full large, pat begynmeth toward the est to the loud of Persie t to ynde the lesse. And it strecheth toward the west toward the kyngdom of Caldee t toward the septemtrion descendynge toward the litiH Armenye. In pat kyngdom of Medee pere ben many grete hilles t litiH of pleyn erthe. pere dwellen Sarazines t anoper maner of folk pat men clepen Cordynes. The beste .ij. cytees of pat kyngdom ben Sarras 12 t Karemen. After pat is the kyngdom of George pat begynmeth toward the est to a greet mountayne pat is clept Abazor Where pat dwellen many dyuers folk of dyuerser nacionys And men clepen the contree Alamo. This 16 kyngdom strecheth him towards Turkye t toward the grete see And toward the South it marcheth to the grete Armenye. And pere ben .ij. kyngdomes in pat contree. pat on is the kyngdom of Georgie t pat oper is the kyng-20 dom of Abcaz. And aHweys in pat contree ben .ij. kynges t pere ben bothe cristene, But the kyng of Georgie is in subieccioun of the grete Shane And the kyng of Abcaz hath the more strong contree. And he aHweys 24 vigorously defendeth his contree azenst all po pat assayllen him, so pat noman may make him in subieccioun to no man. In pat kyngdom of Abchaz is a greet meruaylle, For a .ij pronynce of the contree pat hath wel in circuyt 28 .ijj. iourneyes pat men clepen Hauyson is aH covered with darkness withouten any brightness or light, so pat noman may see ne here ne noman dar enter in to hem. And natheles pere of the contree seyn pat somtyme men heren 32 voys of folk t hors nyzenge t cokkes crowynge And men witen wel pat men dwellen pere, but pere knowe not what men. And pere seyn pat the darkness before be myracle of god, For a cursed Emperour of Persie pat highte Saures 36

(1) vnder, C.
pursue all cristene men to destroye hem 8 to completh hem to make sacrifice to his ydoles And rood with grete host in all pat ever he myghte for to confounde the 4 cristene men. And pane in pat contree dwelleden manye gode cristene men, the whiche pat laften hire godes And wolde han fled in to GRECE. And whan pei weren in a playn pat highte MEgon And this cursed Emperour 8 mett with hem with his host for to haue slayn hem 9 an hewen hem to peces And anon the cristene men kneleden to the grounde t made hire prayeres to god to sokoure hem, And anon a gret thikke clowde cam 12 Emperour t all his host. And so pei enduren in pat manere pat pei ne mowe not gon out on no syde t so schulH pei enmore abyden in pat derkness thiH the day of dome be the myracle of god. And pane the cristene men wenten where hem lykedes best at hire owne plesance withouten lettynghe of any creature t hire enemies enclosed t confounded in derkness withouten any strok. Wherfore we may 1 wel seye with dauid: A DOMINO FACTUM EST ISTUD T EST MIRABILE IN OCULIS NOSTRIS. And pat was a gret myracle pat god made for hem. Wherfore me thinketh pat cristene men scholden ben more deuoute to serven oure lord god pan ony oper men of ony oper 16 secte, For withouten ony drede ne were cursedness t synne of cristen men, pei scholden ben lordes of all the world, For the banere of Ihesu crist is alwayes displayed and redy on all sydes to the help of his trewe louynge 18 servauntes, In so moche pat o gode cristene man in gode belewe scholde overcomen t outchacen a .Mt. cursed mys beleuynge men, As Dauid seith in the PSALTERE: QUONIAM PERSEQUERATUR VNUS MILLE T DUO FUGARENT DECEM 20 MIIA. 1 ET CADENT A LATERE TUO MILLE, DECEN MILIA A DEXTRIS TUIS. And how pat it myghte be pat on scholde chacen a .Mt. Dauid him self seyth folowynge: QUA MANUS DOMINI FECIT HEC OMMIA. And oure lord him self seyth 24 be the prophetes mouth: SI IN VIJS MEIS AMBULAUERITIS SUPER TRIBULANTES VOS MISISSEM MANUM MEAM. So pat
we may seen apertely pat 3if wee wil be gode men non enemye ne may not enduren azenst vs. Also see schall vndirstonde pat out of pat loud of darkness gothi out a gret Ryuere pat scheweth wel pat pere ben folk dwell-
ynge be many redy tokens, but noman dar not entre into it. And wyeteth wel pat in the kyngdoms of Georgie, of Abchaz t of the lithe Armenye ben gode cristen men t deuoute For pei schryuen hem t howselen hem euermore 8 ones or twyes in the woke And pere ben manye of hem pat howselen hem euery day. And so do wee not on this half aht be it pat seynt Poul commandeth it seyenge: Omnibus diebus dominicis ad communicandum hortor. 12 pei kepen pat commandement but wee ne kepen it not.

Also after on this half is Turkie 1pat marcheth to the grete Armenye And pere ben manye prouynces as Capa-
doche, Saure, Brique, Quseton, Pytan t Gemeth 16

And in euerych of peise ben many gode cytees. pis Turkie strecheth vnto the cyte of Sachala pat sitteth vpon the see of Grece And so it marcheth to Syrie. Syrie is a gret contree t a gode as I haue told you before 20 And also it hath abouen toward ynde the kyngdom of Caldee pat strecheth fro the mountaynes of Calde toward the Est vnto the cyte of Nynyue pat sitteth vpon the ryuere of Tygre. And in largeness it begynmeth 24 toward the north to the cyte of Maraga And it strecheth toward the South vnto the see Oceaan. In Caldee is a pleyn contree t fewe hilles t fewe ryuere.

After is the kyngdom of Mesopotayme pat begynmeth 28 toward the est to the flom of Tygre vnto a cytee pat is clept Mosell And it strecheth toward the west to the flom of Eufrate vnto a cytee pat is clept Rolauz And in lengthe it gothi [fro] (1) the mount of Armenye vnto the 32 desert of ynde the lesse. pis is a gode contree t a pleyn but it hathi fewe ryuere; It hathi but ij. mountaynes in pat contree Of the whiche on highe Symar t pat ope

lyson; And this lond marcheth to the kyngdom of 36

(1) to, C.
Caldce. it pert is toward the partes Meridionales many contrees t many regiouns As the lond of Ethiope pat marcheth toward the est to the grete deserdes, toward the west [to] (1) the kyngdom of Nubye, toward the South to the kyngdom of Moretane And toward the north to the rede see. After is Moretane pat dureth fro the mountaynes (1) of Ethiope vnto lybie the hire, And pat 8 contree ly3thi along fro the see Oceean toward the South, And toward the North it marcheth to Nubye t to the high Lybye; Theise men of Nubye ben cristene; And it marcheth [to] (2) the londes abonesyd to the deserdes of Egypt And pat is the Egypt pat I haue spoken of before And after Lybye the hye t Lybye the lowe pat descendenthi downe toward the grete see of Spayne, In the whiche contree ben many kyngdomes t many dyuerse folk. Now 16 I haue deuyseyd 3ou many contrees on this half the kyngdom of Cathay, of the whiche manye ben obeyssant to the grete Chane.

OF THE CONTREES t YLES pat ben be3onde THE LOND OF CATHAY t OF THE FRUTES patere t OF XXI. KYNGES ENCLOSED WITHIN THE MOUNTAYNES.

NOW schaH I seye 3ou sewyngly of contrees t yles pa then be3onde the contrees pat I haue spoken of. wherfore I seye 3ou, in passynge be the lond of Cathaye toward the high ynde t toward Bacharye, men passen be a kyngdom pat men clepen Caldilhe, pat is a full fair contre. And pert groweth a maner of fruyt as poughi it weren Gowrdes, And whan poi ben rype men kuttew hem a to t men fynden withinne a lytyH best in "flesch, in bon t blode, as poughi it were a lythH lomb withouten wolle. And men eten bothe the frut t the best, And pat is a gret merueylye. Of pat frute I haue eten aH poughi it were wonderfull but pat I knowe wel

(1) t, C. (2) fro, C.
pat god is merueyllous in his werkes. And natheles I tolde hem of als gret a merueyle to hem pat is a monges
vs And pat was of the Bernakes. For I tolde hem pat
in oure contree weren trees pat baren a fruyt pat becomen
briddes sneyngye. And po pat fallen in the water lyuen,
And pei pat fallen on the erthe dyen anon; and pei ben
right gode to mannes mete. And here of had pei als
gret meruaylle pat summe of hem trowed it were an
jupossible thing to be. In pat contre ben longe apples
of gode saunour, Where of ben mo pyn an .C. in a clustre
t als manye in a nofer. And pei han grete longe leves
t large of .ij. fote long or more And in pat contree t in oper
contrees pere abouten grownen many trees pat beren
clowe gylofres And notemuges t grete notes of ynde t of
Canelle t of many oper spices. And pere ben vynes
pat beren so grete grapes pat a strong man scholde hane
ynow to done for to bere o clustre with aH the grapes.
In pat same region ben the mountaynes of Caspye pat
men clepen Vber in the contree. Betwene po mountaynes
the Iewes of .x. lynages ben enclosed pat men clepen
Goth t Magoth And pei mowe not gon out on no syde.
Pere weren enclosed .xxij. kynges with hire peple, pat
dweldden betwene the mountaynes of Sychye. pere
kyng Alisandre chacede hem betwene po mountaynes
And pere he thoughte for to enclose hem porgli werk
of his men. But when he saugh pat he myghte not don
it ne bryng it to an ende, he prayed to god of nature pat
he wolde parforme pat pat he had begunne And aH were
it so pat he was a payneme t not worthi to ben herl, 3it
god of his grace closed the mountaynes togydre, so pat
pei dwellem pere aH faste ylokked t enclosed with high
mountaynes alle aboute, saf only on o syde, And on pat
syde is the see of Caspye. Now may sum men asken:
Sith pat the see is (1) on pat o syde, Wherfore go pei not
out on the see syde for to go where pat hem lyketh?
But to this questioun I schal 2anwer: pat see of Caspye

(1) is, repeated, C.
goth out be londe vnder the mountaynes t remeth be the desert at o syde of the contree t after it strecheth vnto the endes of Persie And alyphough it be clept a see, 4 it is no see ne it toucheth to non oper see, But it is a lake, the grettest of the world. And poughe pei wolden putten hem in to pat see, pei ne wysten neuer where pat pei scholde arryyen. And also pei conen no language but 8 only hire owne pat noman knoweth but pei, And perfore mowe pei not gon out. And also see schul ded vnderstone peat the Iewes han no propre lond of hire owne for to dwellen june in all the world, but only pat lond betwene 12 the mountaynes, And 3it pei zelden tribute for pat lond to the queen of Amazonine the whiche pat maketh hem to ben kept in cloos ful diligently pat pei schul not gon out on no syde but be the cost of hire lond, For hire lond 16 marcheth to po mountaynes. And often it hath befallen pat (1) summe of the Iewes han gon vp the mountaynes And avaled down to the valyes, But gret nombre of folk ne may not do so For the mountaynes ben so hye t so 20 streght vp, pat pei moste abyd peere mangree hire myght, For pei mowe not gon out but be a litiH issue pat was made be strengthe of men; And it lasteth wel a iiiij. grete myle. And after is peere 3it a lond an4 desert, where 24 men may fynde no water ne for dyggynge ne for non other ping, Wherfore men may not dwellen in pat place so is it ful of dragounes, of serpentes t of oper venymous bestes pat noman dar not passe but 3it if it be be strong 28 wynter. And pat streyt passage men clepen in pat contree Clyron, And pat is the passage pat the queen of Amazonine maketh to ben kept. And poughe 1 it happene sum of hem be fortune to gon out, pei conen no maner of 32 langage but Erbeu, so pat pei can not speke to the peple. And 3it natheles men seyn pei schul gon out in the tyme of Antichrist And pat pei schul maken gret slaughter of cristene men, And perfore all the 36 Iewes pat dwellen in all loundes lernen all weys to spoken

MANDEVILLE.

(1) pat, repeated, C.
EBREW, in hope _pat_ when the _oper_ Iewes schuH gon out, _pat_ pei may vnderstonden hire speche _t_ to leden hem in to cristendom for to destroye the cristene peple. For the Iewes seyn _pat_ pei knownen wel be hire prophecyes _pat_ pei of Caspye schuH gon out _t_ spreden porghi out alle the world And _pat_ the cristene men schuH ben vnder hire subieccioun als longe as pei han ben in subieccioun of hem. And _3if_ _pat_ 3ee wil wyte _how_ _pat_ pei schuH fynden hire weye, after _pat_ I haue herd seye I schaH teH 3ou. In the tyme of ANTECHRIST a fox schaH make _pere_ his trayne _t_ mynen an hole where kyang Alisandre leet make the _zates_ And so longe he _12_ schaH mynen _t_ percen the erthe til _pat_ he schaH passe porghi towards _pat_ folk. And when _pei_ seen the fox they schuH haue gret merueylyle of him be cause _pat_ _pei_ saugh neuer such a best, For of aH _opere_ bestes _pei_ han _16_ enclosed amonges hem, saf only the Fox. And _panne_ _pei_ schullen chacen him _t_ pursuen him so streyte, til _pat_ he come to the same place _pat_ he cam fro. And _panne_ _pei_ schullen dyggen _t_ mynen so strongly, til _pat_ _pei_ _20_ fynden the _zates_ _pat_ kyang Alisandre leet make of grete stones _t_ passynge huge, wel symented _t_ made stronge for the maystrie. And _po_ _zates_ _pei_ schuH breken _t_ so gon out be fyndynge of _pat_ issue. Fro _pat_ lond gon men _24_ toward the lond of BACHARIE, where _ben_ fuH yuele folk _t_ fuH cruH. _In_ _pat_ lond _ben_ trees _pat_ beren wolle as _pogh_ it were of scheep, where _of_ men _maken_ clothes _t_ all ping _pat_ may _ben_ made of wolle: _In_ _pat_ contree _28_ _ben_ many YPOTAYNES _pat_ dwellen somtyme in the water _t_ somtyme on the lond And _pei_ _ben_ half man _t_ half hors as I haue seyd before, And _pei_ eten men when _pei_ may take hem. And _per_ _ben_ ryueres _t_ watres _pat_ _ben_ fuH _32_ byttere, _pree_ sithes more _pan_ is the water of the sec. _In_ _pat_ contree _ben_ many GRIFFOUNES _more_ plentee _pan_ in any other contree Summen seyn _pat_ _pei_ han the body vpward as an EGLE And benethe as a LYOUN And treuly _36_ _pei_ seyn soth _pat_ _pei_ _ben_ of _pat_ schapp. But o
GRIFFOUN hath the body more gret t is more strong 
panne viij. lyouns, of suche lyouns as ben o this half, 
And more gret t strongere pan an .C. Egles suche as 
we han amonges vs. For o GRIFFOUN þere wil bere 
þlyenge to his nest a gret hors 3ij if he may fynde him at 
the poynt or .ij. oxen 3oked togidere as þei gon at the 
plowgh. For he hath his talouns so longe t so large 
8 t grete vpon his feet as þough þei weren hornes of grete 
oxen or of bugles or of kyyn, so þat men maken cuppes of 
hem to drynken of. And of hire ribbes and of the 
pennes of hire wenges men maken bowes full stronge to 
12 schote with Arwes t quareH. From pens gon men be 
many iourneyes þorgh the lond of Prestre Iohn the grete 
Emperour of ynde, And men clepen his roialme the yle 
of PENTEXOIRE.

OF THE RYALL ESTATE OF PRESTRE IOHN 
þ OF A RICHE MAN þAT MADE A MERUEYLOUS 
CASTELL AND CLEPED IT PARADYS t OF HIS 
SOTYLTEE.

16 THIS Emperor Prestre Iohn hath full gret lond And 
þath many full noble cytees þ gode townes in 
his Royalme and many grete dyuerse yles þ large. For 
aß the contree of ynde is deuyed in yles for the grete 
20 flodes þat comen from PARADYS þat deporten aß the lond 
in many partes. And also in the see he hath full manye 
yles. And the beste cytee in the yle of PENTEXOIRE is 
NYSE þat is a full ryall cytee þ a noble and full riche 
24 This Prestre Iohn hath vnder him many kynges þ many 
yles þ many dynerse folk of dynerse condicioitns And this 
lond is full gode þ rych, but not so riche as is the lond 
of the grete CHANE. For the marchauntes comen not 
28 thider so comunly for to bye marchandises as þei don in 
the lond of the grete CHANE, for it is to fer to traualle to. 
And on þat other partie, in the yle of CATHAY men 
fynden aß maner thing þat is ned to man clothes of
[CH. XXXI. PRESTER JOHN. THE ASSASSINS.]

gold of silk of spycerye & all manner aure de poys, And perfore, all be it pat men han gretter chep in the yle of Prestre Iohn, nathless men dreen the longe weye t the grete periles in the see in po partyes. For in many places of the see ben grete roches of stones of the Adamant, pat of his propre nature draweth iren to him, And perfore pere passen no schippes pat han ouper bondes or nayles of iren within hem, And zif pere do anon the roches of the Adamantes drawen hem to hem, pat neuer pere may go pens. I myself have see o ferrom in pat see as pough it hadde ben a grete yle fuh of trees & buscayle he fuh of thornes t breres grete plente, And the schipmen tolde vs pat all pat was of schippes pat wereyn drawn thider be the Adamauntes for the iren pat was in hem.

And of the roteness of pere thing pat was within the schippes grewen suchi buscaylle t thornes t breres t grene grass t suchi manner of thing, And of the mastes t the seyH 3erdes it semed a grete wode or a groue. And suche roches ben in many places pere abouten And perfore dur not the marchantes passen pere but zif pere known wel the passages or all pat pei han gode lodesmen. And also pei dreen the longe weye t perfore thei gon to Cathay for it is more nygh. And zit is it not so nygh but pat men moste ben traauayllynge be see t loud xij. monethes or .xij. from Gene or from Venys or he come to Cathay. And zit is the lound of Prestre Iohn more ferr be many dreffuH iournyes And the marchantes passen be the kyngdom of Persie t gon to a cytee pat is clept Hermes for Hermes the Philosophe founded it, And after pat pei passen an arm of the see t paune pei gon to another cytee pat is clept Golbach t pere pei fynden marchandises t of Popengayes as grete plente as men fynden here of gees. And zif pei wil passen ferthere pei may gon sykerly now. In pat contree is but lytyH whete or barly t perfore pei eten Irys t honie t mylk t these t frute. This Emperour Prestre Iohn taketh allweys to his wif the 36 doughter of the grete Chane And the grete Chane also

Sailors fear the Adamant rocks, which attract all ships with iron in them.

Vegetation grows out of the wrecks.

[1 fol. 115 a]

Hormuz.

Popinjays.

The usual food.
in the same wise the doughter of Prestre Iohn, For þeise
ij. ben the grettest lordes vnder the firment. In the
yond of Prestre Iohn ben many dyneser thinges t manye
4 precious stones so grete t so large þat men maken of hem
turres. As plateres, dissiples t cippes t manye oper
merueyles ben þere þat it were to combrous 1 and to long
to putten it in scripture of bokes. But of the principali
8 yles t of his estate and of his lawe I schaþ telle you
som partye. This Empyrore Prestre Iohn is cristene
12 wel in the fader, in the same and in the holy gost And þei
ben ful[e] deuoute t right trewe on to a nother And þei
sette not be no barettes ne by cawteles ne of no discytes.
And he hath vnder him .lxxij. prouynces And in euer
ey
16 prouynce is a kyng And þeise kynges han kynges vnder
hern, t alle ben tributaries to Prestre Iohn. And he
hath in his lordschipes many grete merueyles, For in
his contrye is the see þat men clepen the GRAUELY SEE
20 þat is aþ graueð and sond withouten ony drope of water.
And it ebbeth t floweth in grete wawes as oper sees don.
And it is neuer stille ne in pes in no maner cesoun And
noman may passe þat see be navye ne be no maner
24 of craft þe perfore may no man knowe what lond is
beyond þat see. And aþ be it þat (1) it haue no water
3it men fynden þere in t on the banke þeul gode fissh of 
other maner of kynde t schapp þanne men fynden in
28 ony other see þez ben of right gooede tast t delicyous
to mannes mete. And a .iiij. iournyes long fro þat
see ben grete mountaynes out of the whiche goth out
a grete flood þat cometh out of PARADYS t it is ful[le]
32 of precious stones withouten ony drope of water
þt it renneth þorði the desert on þat o syde, so þat it
maketh the see grauely And it bereth into þat see þere
it endeth. And þat flomme renneth also .iiij. dayes in the
36 woke þe bryngeth with him grete stones þ the roches 2 also
(1) þat, repeated, C.


perse with and pat gret plente, And anon as pei ben entred in to the grauly see pei ben seyn nomore, but lost for eueremore. And in po.ij. dayes pat that ryuere renneti noman dar entren in to it, But in the oper dayes men dar entren wel ynow. Also beyonde pat flamme, more vpward to the desertes is a gret pleyn all graulely betweene the mountaynes. And in pat playn euer day at the sonne risyng begynnen to growe smale trees t pei growen til myyday berynge frute. But noman dar taken of pat frute for it is a thing of Fayrye. And after Midday pei discreecen t entren azen in to the ertlie, so pat at the goynge down of the sonne pei apperen no more t so pei don euer day t pat is a gret mervaylle. In pat desert ben many wylde men pat ben hidouse to loken on for pei ben horned And pei spoken nought but pei grotent as pygges. And peere is also gret plente[efe] of wylde houndes, 16 And peere ben manyo Popenayes pat pei clepen Psitakes in hire langage And pei spoken of hire propre nature t saluen men pat gon porghi the desertes t spoken to hem als appertely as pough it were a man. And pei pat spoken wel han a large touge t han v.v. toos vpon a fote. And peere ben also of oper manere, pat han but .iij. toos vpon a fote And pei spoken not or but liiti for pei cone not but cryen. This Emperour Prester Iohn whan he goth into bataylle azenst ony other lord, he hath no baneres born before him But he hath .iij. crosses of gold fyn grete t hye, fuH of precious stones. And euer of .po cross ben sett in a chariot fuH richely arrayed. And for to kepyn eueri cros ben ordeyned .x. MiH. .men of armes t mo pan an .C.M. men on fote in maner as men wolde kepe a stondard in oure contrees Whan pat wee ben in lond of werre. And this nombre of folk is withouten the pryncy- paH hoost t withouten wenges ordeyned for the bataylle. And whan he hath no werre, but rideth with a pryuy meynce panne he hath bore before him but o cros of tree withouten peynture t withouten gold or siluer or 36 (1) plente, C.
precious stones in remembrance pat Ihesu crist suffred
deth vpon a cros of tree. And he hath born before him
also a plater of gold full of erthe in tokene pat his nobles-
4 t his myght t his flessch schall turnen to erthe. And he
hath born before him also a vessell of siluer full of noble
jewelles of gold full riche t of precious stones in tokene
of his lordschiphe t of his nobless t of his myght. He
8 duelletli comonly in the cyte of Suse t pere is his
principell palays pat is so riche t so noble pat noman wil
trowe it by estimacion but he had seen it. And abouen
the chief tour of the palays ben .ij. rounde pomeles of
12 gold And in euerych of hem ben .ij. charboncles grete t
large pat schyuen full brighte vpon the myght And the
principal partes of his palays ben of a precious ston pat
men clepen SARDYNYE And the bordure t the barres ben
16 of IUORYE And the wyndowes of the halles t chambres
ben of CRISTA. And the tables whereon men eten somme
ben of EMERAUDES, somme of AMATYST t somme of gold
full of precious stones And the pileres pat beren vp the
20 tables ben of the same precious stones And the degrees to
gon vp to his throne where he sitteth at pe mete on is of
Oniche, Anoper is of CRISTA. t anofer of IASPRE grene,
Anoper of amatyst, Anoper of SARDYNYE, Anoper of
24 CORNELINE. And the .vij. pat he set detli onne his feet
is of ¹ CRISELYTE. And aH peise degrees ben bordured
with fyn gold with the tothere precyous stones sett with
grete perles oryent. And the sydes of the sege of his
28 throne ben of EMERAUDES t bordured with gold full
nobely And dubbed with oper precious stones and grete
perles. And aH the pileres in his chambre ben of fyne
gold with precyous stones t with manye CHARBONCLES pat
32 euen grete lyght vpon the nyght to aH peple. And aH be it
pat the CHARBONCLE eueen lyght right ynow, natheles at alle
tymes bremeth a vessell of CRISTA. full of BAYME for
to euen gode smeH t odour to the Emperour t to voyden
36 awey aH wynkede eyres t corrupciouns. And the forme
of his bead is of fyne saphires bended with gold for to
Two vessels,
one full of
earth, the
other of
jewels,
carried
before him.
Gorgeous-
ness of his
palace in
Susa.
The steps to
the throne.
make him slepen wel t to refreyuen him from lechrye. For he with not ly3e with his wyfes but .iiij. sithes in the 3eer after the .iiij. cesouns, And pat is only for to engendre children. He hath also a fulH fayr palayes t a noble at the cytee of Nyse where pat he duelleth whan him best lyketh. But the Ayr is not so attemptee as it is at the cytee of Suse. And 3ee schuH vnderstonde pat in aH his contree ne in the contrees perc aH aboute men eten noght but ones in the day, but 3if pat men maken hem in the court of the grete Chane. And so pei eten euery day in his court mo patame .xxx. persones, withouten goeres t comers. But the .xxx. M. persones of his contree ne 12 of the contree of the grete Chane ne spenden nought so moche gode as don .xij. M. of our contree. This Empereour Prestre Iohn hath euere more .vij. kynges with him to serven him And pei departen hire servise be certeyn 16 monethes And with peise kynges serven aH weys .lxxij. Dukes And .ccc. t .lx. Erles. And aH the dayes of the 3eer pere eten in his houshould t in his Court .xij. Erche- bysshoppes t .xx. Bisshoppes. And the Patriark of seynt 20 Thomas is pere as is the Pope here And the Erchebi- shoppes t the Bisshoppes t the abbottes in pat7contree ben alle kynges. And enerych of peise grete lordes knowen vel ynow the Attendance of hire servuye. The 24 on is mayster of his houshould, Anoper is his chambirlyn, Anoper serveth him of a dysschii, Anoper of the cuppe, Anoper is Styward, Anoper is MareschaH, Anoper is Prynce of his Armes; And pus is he fulH nobly t 28 ryallyly servel. And his lond dureth in verry brede .iiij. monethies iorneyes And in lengthe out of mesure, pat is to seyne AH the yles vnder erthe pat wee supposen to ben vnder vs. Besyde the yle of PentexoRne pat is the lond 32 of Prestre Iohn is a gret yle long t brode pat men clepen Milstorak t it is in the lordechipe of Prestre Iohn. In pat yle is grete plentee of godes. Perce was dwellynge somtyyme a riche man t it is not longe sithe t men clept 36 him Catholonabies t he was fuH of cauteles t of sotyH
disceytes. And he hadde a full fair castel t a strong in
a mountayne, so strong t so noble pat noman cowde
devise a fairene ne a strengere. And he had let muren aH
the mountayne aboute with a strong wall t a fair And
withynne po walles he had the fairest gardyn pat ony man
myghte beholde t berein were trees berynge aH maner of
frutes pat ony man cowde deuyse. And berein were
8 also aH maner vertuous herbes of gode smerH and
aH oper herbes also pat berein faire flowers. And he
had also in pat gardyn many faire welles, And beside
po welles he had let make faire halles t 1faire
12 chambres depeynted aH with gold t azure. And berein
weren ju pat place many a dyuerse thinges And manye
dyuerse storyes. And of bestes t of bryddes pat songen
full delectabely t meveden be craft, pat it semede pat pei
1 i weren quyke. And he had also in his gardyn aH maner
of foules t of bestes pat ony man myghte thanke on for
to haue pley or desport to beholde hem. And he had
also in pat place the faireste damyseles pat myghte ben
20 founde vnder the age of .xv. 3eer And the faireste 3onge
striplynges pat men myghte gete of pat same age; And
aH pei weren clothed in clothes of gold full richely And
he seyde pat po weren anageles. And he had also let
24 make .iij. welles faire t noble t aH envyround with ston
of jaspre, of cristH, dyapred with gold t sett with
precious stones t grete orient perles. And he had made
a conduyt vnder erthe so pat the .iij. welles at his list on
28 scholde reyne mylk, Anofer wyn t anofer hony; And
pat place he clept paradys. And whan pat ony gode
kmyght pat was hardy t noble cam to see this rialte,
he wolde lede him in to his paradys t schewen him peise
32 wonderfull thinges to his desport t the merucyllous t
delicious song of dyuerse briddes t the faire damyseles
t the faire welles of mylk of wyn t of hony plentevous
reannyng. And he wolde let make dyuerse jnstrumentes
36 of Musik to sownen in an highi tour so merily pat it was
ioye for to here t noman scholde see the craft bere of,

[CH. XXXI. PRESTER JOHN. THE ASSASSINS.] 185

His garden
of delights.

His live hours.

The conduit
running
with milk,
wine and
honey.

Bold young
men were
brought in.
He told them this was paradise, and intoxicated them with hashish.

He thus persuaded them to die for him.

They became assassins.

The Old Man's castle and garden lately destroyed.

And so he seyde weren angeles of god that place was paradys that god had belight to his frendes seyenge: Dabo vobis terram fluentem lacte et mel. And þanne wolde he maken hem to drynken of a certeyn drynk whereof anon þei scholden be dronken. And þanne wolde hem thinke gretter delty þan þei hadden before. And þanne wolde he seye to hem þat þif they wolde dyen for him for his loue þat after hire deth þei scholde come to his paradys þat þei scholde pleyen þen hem þat ben maydenes. And after þat þit scholde he putten hem in a fayrer paradys, where þat þei scholde see god of nature visibely in his majestee and in his blisse. And þanne wolde he scheue hem his entent. And seye hem þat þif þei wolde go se such a lord or such a man þat was his enemye or contrarious to his list, þat þei scholde not drede to don it for to be slayn þerfore hem selfe, for after hire deth he wolde putten hem in to another paradys, þat was an .C. fold fayrer þan ony of the tothere þere þei scholde þei dwellen with the most fairest damyselles þat myghte be þey þey nevermore. And þus wenmen many dyuerse lusty Bacheleres for to sle grete lords in dyuerse contrees þat weren his enemies þat made hemselfe to ben slayn in hope to have þat paradys. And þus often tyme he was revenged of his enemies be his sotyH disciples þat false cawtels. And when the worthi men of the contree hadden perceyued this sotyH falsheid of this Gatholonabes, þei assembled hem with force þat essayelden his castell þat slown him þat destroyeden all the faire places þat the nobletees of þat paradys. The place of the welles þat of many other things ben þit apertly sene, but the ricchesse is voyded cleene; And it is not longes gon sith þat place was destroyed.
OF THE DEUELES HEDE IN THE VALEYE PERILOUS, AND OF THE CUSTOMS OF FOLK IN DYUERSE YLES pat ben abouten in the lordschiphe of prestre ىohn.

Besyde pat yle of Mistorak vpon the left syde nyghi to the ryuere of phisom is a merueylous thing. Here is a vale betwene the mountaynes pat diureth nygh a .iiiij. myle and summen clepen it the vale enchaunted, somme clepen it the vale of deueles somme clepen it pe vale perilous. In pat vale heren men often tymte grete tempestes and thondres t grete 8 murmures t noyses all dayes t nyghtes and as it were sown of tabois and of nakeres t of trompes, as poughi it were of a grete feste. This vale is all full of deueles t hath ben allweys. And men seyn here pat it is on of the entrees of helle. In pat vale is grete plentee of gold t syluer, Wherfore many mysbleevynge men t manye cristene men also gon in oftentyme for to haue of the thresoure pat here is, But fewe comen azen 12 it namely of the mysbleevynge men, ne of the cristene men noufer, for anon pei ben strangled of deueles. And in mydd place of pat vale vnder a roche is an hed t the visage of a deuyl bodlychic, fuH horrible t drefulfuH 20 to se. And it scheweth not, but the hed to the schuldres, But here is noman in the world so hardy, cristene man ne other, but pat he wolde ben adrad for to beholde it t pat it wolde semen him to dye for drede, so is it 24 hidouse for to beholde. For he beholdeth eueru man so scharpwyth drefulfuH eyen pat ben euermore mevynge t sparklynge as fuyre t chaungeth t sterethi so often in dyuere manere with so horrible contenance, pat noman 28 dar not neighen towards him. And fro him cometh out smoke t stynnkae fuyr t so moche abhomynacioun, pat vnethic noman may here endure. But the gode cristene men pat ben stable in the feythi entren weH withouten 32 perile, For pei wil first schryuen hem t marken hem
with the token of the holy cross, so that the foremen ne han no power ouer hem. But all be it that pei ben withouten peril 3it natheles ne ben pei not withouten drede when pei seen the deuene visibly and bodily all aboute hem, pei maken full many dyuerse assuates t manasses in eyr t in eartlie t agasten hem with strokes of thonder blastes and of tempestes, and the moste drede is, pei god wolde taken vengeance paue of pei pei men 8 han mysdon azen his wille. And 3ee schuH vndirstonde pei when my felowes and I weren in pe vale wee weren in gret thought wheper pei we dursten putten oure bodyes in aventure to gon in or non, in the protection of god. 12 And somme of oure felowes accorded to entre t somme noght. So pei weren with vs .ij. worthii men Frere Menoures, pei weren of lombardye pei seyden pei 3if ony man wolde entren, pei wolde gon in with vs. And 16 whan pei hadden seyden so vpon the gracious trust of god t of hem wee leet synge masse t made every man to ben schryuen t houseld. And pane wee entrenden .xiiij. persons, But at oure goynge out wee weren but 20 .ix. And so wee wisten neuer whever pei oure felowes weren lost or eH turned azen for drede, But wee ne saugh hem neuer after; And po weren .ij. men of Greke t .ijj. of Spayne. And oure oper felowes pei wolden not 24 gon in with pei wenten by another coste to ben before vs t so pei were. And pus wee passeden pei perilouse vale t founden perjune gold t syluer t precious stones t riche jewelles gret plente, botlie here t peere as vs 28 semed. But whever pei it was as vs semede, I wot nere for I touched none, be cause pei the deuene ben so subtyle to make a thing to seme otherwise pan it is for to diseuyne mankynde t perfore I towched none And also because 32 pei I wolde not ben put out of my 2 deuciuon, for I was more deuout panne pan euere I was before or after, And all for the drede of fende pei I saugh in dynerse figures And also for the gret multytyde of dede bodyes pei I 36 saugh peere liggynge be the weye be all the vale as
though pere had ben a bataylle betwene .ij. kynges t the mygthyest of the contree, t pat the gretter partye had ben discomfytet t slayn. And I trowe pat vnethe 4 scholde ony contree haue so moche peple within him as lay slayn in pat vale, as vs thoughte, the whiche was an hidouse sight to seen. And I mercuyllled moche pat pere weren so manye t the bodyes all hole withouten rotynge, 8 But I trowe pat fendes made hem senen to ben so hole withouten rotynge. But pat myghte not ben to myn avys pat so manye scholde haue entred so newely ne so manye newlye slayn withouten stykkynges t rotynge. 12 And manye of hem weren in habite of cristene men, But I trowe wel pat it weren of suche pat wenten in for couetyse of the thresoure pat was pere t hadden over-moche feblenesse in the feith, so pat hire hertes ne myghte 16 not endure in the beleve for drede; And perefore weren wee the more denout a gret del. And 3it wee weren cast doun t beten down many tymes to the hard erthe be wyndes and thondres t tempestes, But euermore god of his grace halp vs, And so wee passed pat perilous vale withouten perile t withouten encombrance, thanked be all myghty godd. After this beconde pat vale is a gret yle Where the folk ben grete Geauntes of .xxviiij. fote longe 24 or of .xxx. fote long And pei han no clothinge but of skynnes of bestes pat pei hangen upon hem And pei eten no breed, But all raw flesch t pei drynen mylk of bestes, for pei han plente of all bestaylle; And pei hau 28 none houses to lyen 1june. And pei eten more gladly mannes flesch panne ony oper flesch. In to pat yle dar noman gladly entren, And 3if pei seen a schipp t men perejune, Anon pei entren in to the see for to take hem. 32 And men seyden vs pat in an yle beconde pat weren Geantes of grettere stature, summe of .xlv. fote or of .l. fote long And as sommenen seyn, summe of .l. cubytes long. But I saggi none of po, for I hadde no lust to go 36 to po parties, because pat noman cometh nouper into pat yle ne into pat oper, but 3if he be denouerd anon. And

[CH. XXXII. THE VALE PERILOUS. MONSTERS.]
among po geauntes ben scheep als grete as oxen here t pei beren gret wolle t roughi; Of po scheep I haue seyn many tymes. And men han seen many tymes po GEAUNTES taken men in the see out of hire schippes t broughte hem to londe .ij. in on hond t .ij. in anofer, etynge hem goynge aH raw t aH quyk. Anofer yle is pere toward the northi in the see OCEAN, where pat ben fuH cruele t ful euele wommen of nature t pei han precious stones in hire eyen. And pei ben of pat kynde, pat zif pei beholden ony man with wratthie pei slen him anon with the beholdeynge, as doth the Basilisk. Anofer yle is pere fuH fair t gode t gret t fuH of peple Where the custom is such, pat the firste nyght pat pei ben maryed pei maken anofer man to lye be hire wifes for to hane hire maydenhode, t perfore pei taken gret huyre t gret thank. And per ben certeyn men in every town pat seruen of non 16 other thing And pei clepen hem CADEBERIZ, pat is to seyne: the foiles of wanhope. For pei of the contree holden it so gret a thing t so perilous for to hane the maydenhode of a womman, pat hem semeth pat pei pat 20 hauen first the maydenhode putteth him in aventure of his lif. And zif the husbonde fynde his wif mayden that oper next nyght after pat sche scholde hane ben leyn by of the man pat is assigned perefore, peraunter for droneness or for sum other cause, the husbonde scheH pleyne vpon him pat he hath not don his deveer in such crueH wise as pough the officere wolde hane slayn him. But after the firste nyght pat pei ben leyn by pei kepen hem 28 so streytyly pei ben not so hardy to speke with no man. And I asked hem the cause whi pat pei helden such custom t pei seyden me pat of olde tymes men hadden ben dele for deslourynge of maydenes pat hadden serpentes 32 in hire bodyses pat stongen men vpon hire zerdes, pat pei dyedon anon. And perfore pei helden pat custom to make oper men ordeynd perfore, to lye be hire wyfes for drede of detli t to assaye the passage be another [rather] (1) 36

(1) rather, missing in C.
pan for to putte hem in pat aventure. After pat is anoper yle where pat wommen maken gret sorwe whan hire children ben yborn And whan pei dyen pei maken gret feste t gret ioye t reueH t yanne pei casten hem into a gret fuyr brennynge. And po pat louen wel hire hus-bondes, zif hire husbondes ben dede, pei casten hem also in the fuyr with hire children t brennen hem. And pei 8 seyn pat the fuyr schaH clen senhaem of all filles t of all vices And pei schuH gon pured t clene into anoper worl| to hire husbondes, t pei schuH lended hire children with hem. And the cause whi pat pei wepen whan hire chil-12 dren ben born is pis: for whan pei comen into this world, pei comen to 1 labour, sorwe and heuyness. And whi pei maken ioye and gladnesse at hire dyenge is because pat as pei seyn yanne pei gon to paradys, where the ryueres 16 rennen mylk t hony, where pat men seen hem in ioye t in habundance of godes, withouten sorwe t labour. In pat yle men maken hire kyng euere|more be electioun And pey ne choSen him nought for no noblesse ne for no 20 ricoSess, but such on as is of gode maneres t of gode condiciouns, t perewithal| rightfuH; And also pat he be of gret Age t pat he haue no children. In pat yle men ben fuH rightfuH and pei don rightfuH Iugements in 24 euery cause, bothie of riche t pore, smale and grete, after the quanti|ee of the trespass pat is mysdon. And the kyng may nought deme noman to detli withouten assent of his barouns t operwyse men of conseil t pat all the court 28 acorde perplexo. And zif the kyng himself do ony homycydie or ony cryme, as to sle a man or ony such cas, he schaH dye perefore, but he schaH not be slayn as another man, But men schuH defende in peyne of detli 32 pat noman be so hardy to make him companye, ne to speke with hym, ne pat noman zeeue him ne selle him ne serue him noughter of mete ne of drynk; And so schaH he dye in myscheF. Pei spar|e noman pat hath trespaced 36 nouper for loue ne for fanour ne for ricoSess ne for nobless, but pat he schaH haue after pat he hathi don.
The bustible year; hard burns Wood

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Bezonde pat yle is another yle where is gret multytude of folk τ pei wole not for noping eten flesch of hares ne of hennes ne of goes; And 3it pei bryngen forth ynowe for to seen hem τ to beholden hem only. But pei eten 4 fleschi of aH oper bestes τ drynken mylk. In pat contree pei ἐλεγα hire doughlīres τ hire sustres to here wyfes τ hire ὄπερ kynneswommen, And 3if ἑρε ben ῥ. men or .xij. men or mo dwellynge in an hows, the wif of euerychi of hem schaH ben comoun to hem alle pat duellen in pat hows, So pat euery man may liggen with whom he wole of hem on o nyght τ with another Another nyght. And 3if sehe haue ony child sehe may 3eue it to what man 12 pat sehe list pat hathi companyed with hire, so pat noman knowethi ἑρε Whερe the child be his or anοπερes. And 3if ony man seye to hem 3at 3at pei norischięn ὄπερ mennes children, ἑπι answeren 3at so don ὄπερ men hires. In 16 pat contre τ be aH ynde ben gret plentee of CΟΚΟΙΔΡΙΛΕΣ, 3at is a maner of a long serpent as I haue seyd before. And in the nyght ἑπι dwellen in the water τ on the day upon the lond in roches τ in ΚΑΥΕΣ. And ἑπι ete no 20 mete in aH the wynter, but ἑπι ly3n as in a drem, as don the serpentes. ἕηεσε serpentes slen men τ ἑπι eten hem wepynge. And whan ἑπι eten ἑπι meven the over-jowe τ nought the netiher iowe τ ἑπι haue no tonge. In 24 pat contree τ in many ὄπερ bezonde pat τ also in manye on this half, men putten in werke the sede of cotoun And ἑπι sowen it euery 3eer τ ᾿παν growethi it in smale trees pat beren cotoun. And so don men euery 3ere, so 28 pat ἑπερ is plentee of cotoun at aH tymes. Item in this yle τ in many ὄπερ ἑπερ is a maner of wode hard τ strong, Whoso couerethi the coles of ᾿πατ wode vnder the asseches περεςφε, the coles wil duellen τ abyden aH quyk 32 a 3ere or more. And ᾿πατ τρε hathi many lēves as the ΓΥΝΥΠΡΕ hathi. τ ἑπερ ben also many trees ᾿πατ of nature ἑπι wole neuer brenne ne rote in no manere. And ἑπερ ben note trees ᾿πατ beren notes als grete as a mannes hed. 36 ὅπερ also be many bestes ᾿πατ ben elept ΟΡΑΦΛΕΣ, In

Hares and poultry kept as pets, not to be eaten.

[1 fol. 122 a]

Community of wives.

Children are fathered on anybody.

Crocodiles.

How cotton grows.

Wood that burns a year; incombustible and hard woods.

The giraffe.
Arabye pei ben clept Gerfauntz, 1 pat is a best pomelee or spotted, pat [is] (1) but a lityH more high pan is a stede, But he hath the necke a .xx. cubytes long, And his erouphe t of his tayl is as of an hert And he may loken ouer a gret hight hous. And pere ben also in pat contree manye Camles, pat is a lytiH best as a Goot pat is wylde t he lyueth be the eyr and eteth nought ne drynketi nought at no tyme. And he chaungeth his colour oftentyme, For men seen him often sithes now in o colour t now in anofter colour, And he may chaunge him in to all maner coloures pat him list, saf only in to red t white.

12 pere ben also in pat contree passyngre gretse serpentse, Summe of .vj. fote long t pei ben of dyverse coloures as rayed rede, grene t 3alowe, blewe t Blake t aH spakelede. t pere ben oper pat han creastes vpon hire hedes t pei gon hire feet vpartyght And pei ben wel a .iiiij. fadme gret or more. And pei duellen aHwye in roches or in mountaynes (2) And pei han aHwye the throte open, of whens pei droppen venym aHweys. And pere ben also wylde swyn of many coloures als gretse as ben oxen in oure contree t pei ben aH spotted as ben 3onge fownes. And pere ben also vrchounes als gretse as wylde swyn here, Wee clepen hem Porcz de spyne. And pere ben lyouns aH white gret t myghty. And pere ben also of oper bestes als gretse t more gretter pan is a destere, And men clepen hem Lorrancz And summen clepen hem Odenthos And pei han a blak hed t .iiiij. longe horses trenchant in the front scharpe as a sword t the body is scendere; And he is a full felonous best And he chaceth t sleetli the 2 Olifant. pere ben also manye oper bestes full wykked t cruelH pat ben not mocheles more pan a bere And pei han the hede lych a Bore t pei han .vj. feet. And on eueruy fooote .ij. large clawes trenchant And the body is lych a Berre, t the tayl as a lymoon. And pere ben also myse als gretse as houndes t 3alowe myse als gretse as rabenese. And pere ben Gees aH rede pra

(1) is, missing, C. (2) vpo, C. (3) mount taynes, C. MANDEVILLE.
sithes more grete panoure here and pei han the hed, the
necke and the brest all blak. And many oper dyuerse
bestes ben in po contrees and where peere abouten and
manye dyuerse briddes also, of the whiche it were to longe
for to teH zou and perfore I passe ouer at this tyme.

OF THE GODENESS OF THE FOLK OF THE
YLE OF BRAGMAN; OF KYNG ALISANDRE,
AND WHERFORE THE EMPEROUR OF YNDE
IS CLEPT PRESTRE IOHN.

AND besonde that is anoper yle grete and
god and plentifous where that ben gode folk and trewe and
of gode lyuynge after hire beleve and of gode feyth.
And all be it that ben not Cristned ne haue no perfyt
lawe, 3it natheles of kyndely lawe that ben full of all
vertue and eschewen all vices and all malices and all synnes.
For that ben not proude ne coneytous ne envyous ne
wraithful ne glotouns ne leccherous Ne that don to no
man oper wise pan that wolde pat oper men diden to hem.
And in this poynct that fullfyllen the x. commandementes
of god, And 3if no charge of aere ne of richess And that
lue not ne that swere not for non occasioun, but that seyn
symply 3e and nay, For that seyn he that swereth wil
disceyue his noyghibore; And perfore all that that don that
it withouten oth. And men clepen that yle the yle 20
of Bragman, And some men clepen it the lond of feyth.

And porgh pat lond rennete a grete ryuere that is clept
These. And in general all the men of po yles and all
the marches perceabouten been more trewe pan in ony 24
othere contrees perceabouten and more rightful pan oper in
all things. In that yle is no thef of no mordrere ne
comoun woman ne pore beggere ne nevure was man
slayn in that contree. And that ben so chast and leden so
28 gode lif as that that weren religious men, And that fasten
all dayes. And because that ben so trewe and so rightful
and so full of all gode condicions that weren nevure greued
with tempestes ne with thonder ne with leyt ne with hayl ne with pestylence ne with werre ne with hunger ne [with] \(^1\) non oper tribulacioun, as wee ben many tymes amongst vs for oure synnes. Wherfore it semeth wel \(\textit{pat}\) god loueth hem \(t\) is plesed with hire creance for hire gode dedes. \(\textit{pe}\) beleven wel in god \(\textit{pat}\) made all things \(t\) him \(\textit{pe}\) worshipen. And \(\textit{pe}\) preysen non ertely 8 ricchess, And so \(\textit{pe}\) ben all rightful And \(\textit{pe}\) lyuen full ordynatly \(t\) so sobrely in mete \(t\) drynk, \(\textit{pat}\) \(\textit{pe}\) lyuen right longe. And the most \textit{part} of hem dyen withouten sykness whan nature faileth hem for elde. And it 12 befe\(\textit{H}\) in kyng \textit{Alisandres} tyme \(\textit{pat}\) he purposed him to conquere \(\textit{pat}\) yle \(t\) to maken hem to holden of him. And when \(\textit{pe}\) of the contre herden it \(\textit{pe}\) senten Messangeres to him with lettres \(\textit{pat}\) seyden thus: 

\begin{enumerate}
\item What may ben ynow to \(\textit{pat}\) man to whom all the world is insuffisant? \(\textit{pou}\) schalt fynde no thing in vs \(\textit{pat}\) may cause \(\textit{pe}\) to werren agenst vs. For wee haue no ricchess ne none wee coneyten, And all the godes of oure contree 16 ben in comoun. Oure mete \(\textit{pat}\) wee susteyne with all our bodyes is our ricchess, And in\mbox{stede of tresour of gold} \(t\) syluer wee maken oure tresoure of accord \(t\) pees \(t\) for to loue every man \(\textit{oper}\). And for to apparylle 20 with oure bodyes wee vsen a sely lity\(H\) clout for to wruppen in oure c\(\textit{a}\)\(\textit{r}\)eynes. Oure wyfes ne ben not arrayed for to make no man plesance, but only counable array for to escheue folye. Whan men peynen 24 hem to arraye the body for to make it semen fayrere \(\textit{pan}\) god made it, \(\textit{pe}\) don gret synne, For man schold not devise ne Aske gretter beantee \(\textit{pan}\) god hath ordyned man to ben at his birtthie. The erthe mynystreth to vs 32 .ij. things: Oure liifode \(\textit{pat}\) cometh of the erthe \(\textit{pat}\) wee lyue by \(t\) oure sepulture after oure deth. Wee haue ben in perpetue\(H\) pees till now \(\textit{pat}\) \(\textit{pou}\) come to disherite vs. And also wee haue a kyng nought only for to do Justice to 36 every man, for he scha\(H\) fynde no forfete among vs, but
\end{enumerate}

\(^{1}\) wit, C.
We need neither law courts nor punishments.

Alexander confirms their peace.

Oxydraces or Gymnosophists.

[1 fol. 124b]

Alexander offers to grant them any request.

They ask for immortality.

They reprove him for his pride.

He must leave all his earthly goods.

for to kepe nobless t for to schewe pat wee beni obeyssant wee haue a kyng. For Justice ne hathi not among vs no place, for wee don to nomman oper wise pan wee desiren pat men don to vs, so pat rightwisness ne vengeance han nought to don amonges vs; so pat no thing pou may take fro vs but oure gode pes pat aH weys hathi dured among vs. And whan kyng Alisandre had rad peise letters he thoughte pat he scholde do gret syrone for to trouble hem And panne he sente hem surtcez pat bei scholde not ben aferd of hym t pat bei scholde kepen hire gode manere t hire gode pees as bei hadden vsed before of custom t so he let hem alone. Anoper yle pere is pat men clepen 12 Oxidrate t anooper yle pat men clepen Gymnosophe Where pere is also gode folk t ful of gode feyth. And bei holden for the moste ’parlye the gode condicioouns and customs t gode maneres as men of the contree aboue-seyd, but bei gon aH naked. Into pat yle entred kyng Alisandre to see the manere, And whan he saugh hire gret feyth t hire trouthe pat was amonges hem, he seyde pat he wolde not greuen hem And bad hem aske of hym what pat bei wolde haue of hym, ricchess or ony thing elles t bei scholde haue it with gode wille. And bei anwerden pat he was riche ynow pat hadde mete t drynke to susteyne the body with, For the ricchess of 24 this world pat is transitorie is not worthi. But zif it were in his powere to make hem jnnormatH, pereof wolde bei preyen him t thanken him. And Alisandre anwerde hem pat it was not in his powere to don it, because he 28 was morteH as bei were. And panne bei asked him whi he was so proud t so fierce t so besy for to putten aH the world vnder his subiectioum, right as pou were a god t hast no terme of thi lif, neiper day ne hour, And wylnest to 32 haue aH the world at thi commandement, pat schaH leve pe withouten fayle or pou leve it. And right as it hathi ben to oper men before pe, right so it schaH ben to oper after pe And from hens schaltow bere no thyng, But as pou were 36 born naked, right so aH naked schall bei body ben turned
into erthe pat pou were made of. Wherefore pou scholdest
thenke t jimpsesse it in thi mynde pat no ping is jum-mortall
but only god pat made aH ping. Be the whiche answere
4 ALISANDRE was gretly astoneyed t abayst t aH confuse
departed from hem. And aH be it pat theyse folk han
not the articles of oure feyth as wee han, nathiles for
hire gode feyth naturall t for hire gode entent I trowe fully
8 pat god loueth hem t pat god [taketh] (1) hire seruyse to
gree, right as he did of Iob pat was a paynem t held 1 him
for his trewe servant. And perfore aH be it pat pere ben
many dyuere lawes in the world, 3it I trowe pat god
12 loueth alwys hem pat louen him t seruen him mekely in
trouthe And namely hem pat dispysen the veyn glorie
of this world, as pis folk don t as job did also. And
perfore seyde oure lord be the mouth of OZEE the
16 prophete: PONAM EIS MULTIPLICES LEGES MEAS. And also
in another place: QUIT TOTUM ORBEM SUBDIT SUIS LEGIBUS.
And also oure lord seyth in the gospel: ALIAS OUES
HABEO, QUE NON SUNT EX HOC OUILI. pat is to seyne pat
20 he hadde othiere seruantes pan po pat ben vnder cristene
lawe. And to pat acordeth the avisioun pat seynt PETER
saught at IAPF, How the aungel cam from heune t
broughte before him dyuere bestes as serpentes t ope
24 crepynge bestes of the erthe t of ope also gret plente, and
bad him take t etc. And seynt PETER answered: I ete
neuer, quod he, of vnclene bestes. And pame seyde the
aungel: NON DICAS INMUNDA QUE DEUS MUNDAVIT. And
28 pat was in tokene pat noman scholde haue in despite non
erthei man for here dyuere lawes, For wee knowe not
whom god loueth ne whom god hateth. And for pat
censample whan men seyn DE PROFUNDIS: pei seyn it in
32 COMOUN t in generalH, with the cristene: PRO ANIMABUS
OMNIAI DEFINITORUM PRO QUIDBUS SIT ORANDUM. And
perfore seye I of this folk pat ben so trewe t so feythfulH,
pat god loueth hem, For he hath amonges hem many of
36 the prophete t aHwey hath had. And in po yles pei

(1) take, C.
propheeyed the incarnation of our lord Ihesu Crist; How he scholde ben born of a mayden .iiij. MiH 3eer or more or oure lord was born of the virgynne Marie. And pei beleeven wel in the incarnation & pat fuH perfitely, but pei knowe not the manere how he suffered, his passion & deth for vs. And beyonde peise yles pere is another yle pat is eclept Pytan. The folk of pat contree 1 ne tyle not ne laboure not the erthe, for pei eten 8 no manere thing. And pei ben of gode colour t. of faire schap after hire gretenes, But the smale ben as Dwerghes, but not so lityH as ben the Pigmeyes. Peise men lyuen be the smel of wylde Apples And whan pei gon ony for 12 weye pei boren the Apples with hem, For zif pei hadden lost the sauour of the Apples pei scholde dyen anon. Pei ne ben not fuH resonable but pei ben symple t. bestyaH. After pat is another yle where the folk ben aH skynnod 16 rough heer as a rough best, saf only the face t. the pawme of the hond. Peise folk gon als wel vnder the water of the see as pei don abone the lond aH drye And pei eten bope flessch t. fissch aH rough. In this yle is a gret 20 Ryuere pat is wel a .ij. myle t. an half of brede pat is eclept Burneare. And fro pat Ryuere a .xv. ioyneyes in lengthe goynge be the deserties of the tother syde of the Ryuere Whoso myght gon it, for I was not pere, But it 24 was told vs of hem of the contree, pat withjune po deserties were the trees of the sonne t. of the monye, pat spaken to kyng Alisandre And warned him of his dethe. And men seyn pat the folk pat kopen po trees t. eten of the 28 frute t. of the bawme pat groweth pere lyuen wel .cccc. 3eer or D. 3eere be vertue of the frut t. of the bawme. For men seyn pat bawme groweth pere in gret plentee t. nowhere elles, saf only at Babylouye, as I haue 32 told you before. Wee wolden han gon toward tho trees fuH gladly, zif wee had myght, But I trowe pat an .C. MiH men of Armes myghten not passen po deserties sally, for the gret multytude of wylde bestes t. of gret 36 dragouns t. of gret seerpentes pat pere ben, pat sien t
deoureth all pat comen aynyttes hem. In pat contre
1ben manye white Olifantes withouten nombre t of vyn-
cornes t of lyouns of many maneres And many of suche
4 bestes pat I haue told before t of manye oper hydouse
bestes withouten nombre. Manye outhere yles pere ben in
the lond of Prestre Iohn t manye grete merueyles pat
weren to long to tellen all, bothe of his richesse t of his
8 nobless And of the grete plentee also of precious stones
pat he hath. I trowe pat see knowe wel ynow t haue
herd seye wherfore this Emperour is clept Prestre Iohn,
But natheles for hem pat knowen not I schaH seye 3ou
12 the cause. It was somtyme an Emperour pere, pat was a
worthi t a fuH noble Prynce, pat hadde cristene knyglytes
in his companye, as he hath pat is now. So it befeH
pat he hadde grete list for to see the seruyse in the chirche
16 among cristene men. And pan dured cristendom byonde
the see all Turkye, Surrye, Tartarie, Jerusalem,
Palestynse, Arabye, Halappee t all the lond of
Egypye. So it befeH pat this Emperour cam with a
20 cristene knyght with him in to a chirche in Egypt And
it was the Saterday in wyttsonwoke And the Bisshopp
made ordres. And he beheld t listend the seruyse fuH
tentyfily And he asked the cristene knyght what men of
24 degree pei scholden ben pat the prelate had before him.
And the knyght answerde t seyde pat pei scholde ben
prestes. And pan the Emperour seyde pat he wolde
no lenger ben clept kyng ne Emperour, but Preest And
28 pat he wolde haue the name of the firste preest pat wente
out of the chirche. And his name was Iohn. And so
cueremore sithens he is clept Prestre Iohn. In his lond
ben manye cristene men of gode feyth t of gode lawe t
32 namely of hem of the same contree t han comounly hire
prestes pat syngen the messe t maken the sacrament of
the awtier of bred right as the Grekes don. But pei
seye not so manye thinges at the messe as men don here,
36 For pei seye not but only pat pat the Apostles seyden,
as oure lord taughte hem, Right as Seynt Peter t seynt

The origin of Prestier John's name.

An Emperor attended Christian ordination service in Egypt.

He was so impressed that he decided to be called priest, and named himself John after a priest.

His subjects consecrate the host like the Greeks, and sing mass without the additions made by the Popes.
Thomas t the oper Apostles songen the mess, seyenge the Pater noster t the wordes of the sacrament. But wee haue many mo Addiccionus pat dyuerse Popes han made pat pei ne knowe not offe.

CH. XXXIV. OF THE HILLES OF GOLD pat PISSEMYRES KEPEN, AND OF THE .IIIJ. FLODES pat COMEN FROM PARADYS TERRESTRE.

TOWARD the Est partye of Prestre Iohnes lond is an yle gode t gret pat men clepen Taprobane pat is fuft noble t fuft fructuous And the kyng perceof is fuft riche t is under the obeyssance of Prestre Iohn. And aHweys perce pei make hire kyng be celleyoun. In pat yle ben .ij. someres t .ij. wyntres t men hervesten the corn twyes a 3eer. And in aH the cesouns of the 3eer ben the gardynes florisschit. perce dwellen gode folk t 12 resolvable t manye cristene men amonges hem pat ben so riche pat pei wyte not what to done with hire godes. Of olde tyme when men passed from the lond of Prestre Iohn vnto pat yle men maden ordynance for to passe by 16 schippie .xxij. dayes or more, But now men passen by schippie in .vij. dayes; And men may see the botme of the see in many places, for it is not fuft depe. Besyde pat yle toward the Est ben .ij. oper yles And men clepen 20 pat on Orille t pat other Argyte, of the whiche aH the lond is Myne of gold t syluer. And po yles ben right where pat the Rede see .departeti fro the see Oceean, And in po yles men seen perce no sterres so clerely as in 24 oper places, For perce apperen no sterres but only o clere sterre pat men clepen Canapos. And perce is not the mone seyn in aH the lunaciuat saf only the seconde quarteroun. In the yle also of pis Taprobane ben grete 28 hilles of gold pat Pissemyres kepen fuft diligently, And pei fynen the pured gold t casten a wey the vnupure. And peise Pissemyres ben grete as houndes so pat noman dar come to po hilles, for the Pissemyres wolde assayllen 32
hem t demouren hem anon, so pat noman may gete of pat gold but be gret sleighte. And perchore when it is gret hete the pissemerys resten hem in the erthe from pyme of the day in to noon And pyn the folk of the contrec taken CAMAYLES, DRNUMERIES & HOR $ oper bestes & gon thider & chargen hem in all haste pat pei may. And after pat pei flee away in all pat the bestes may go or the pissemerys comen out of the erthe. And in oper tymes when it is not so hote & pat the pissemerys ne resten hem not in the erthe, pyn pei geten gold be this sotyltee. Pei taken mares pat han zonge coltes or foles & leyn upon the mares voyde vessels made perchore & pei ben all open abouen & hangyng bringing lowe to the erthe. And pynne pei sende forth po mares for to pasturen aboute po hilles & witholden the foles with hem at home. And whan the pissemerys sen po vessels, pei lepen in anon, And pei han this kynde, pat pei lete no thing ben empty among hem, but anon pei fillen it, be it what maner of ping pat it be, I & so pei fillen po vessels with gold. And whan pat the folk supposen pat the vessel ben fulle, pei putten forth Anon the zonge foales & maken hem to nyzen after hire dames & pyn Anon the mares retornen towards hire foales & hire charges of gold & pyn men dischargen hem geten gold ynow be this sotyltee. For the pissemerys wol suffren bestes to gon & pasturen amongst hem, but no man in no wyse. And beysonde the lond & the yles & the desertes of Prestre Iolines lordschipe in goyng streight towards the est, men fynde no ping but montaynes & roches full grete. And pere is the derke Regyoun Where no man may see nouper be day ne be nyghte as pei of the contrec seyn. And pat desert & pat place of derknesse duren fro this cost vnto paradys terrestre, where pat Adam oure formest fader & Eue weren putt pat dwelcheden pere but lytyH while, And pat is towards the Estr at the begynnynge of the erthe. But pat is not pat Estr pat we clepe oure Estr on this halfe, where the sonne riseth to vs, for whanne the sonne is Estr in
The sun rises there when it is midnight here.

Before Noah's Flood, the earth was an exact globe.

I was not in Paradise,

[1 fol. 128 a]

Its altitude.

The enclosure.

The spring of the four rivers.

Ganges.

The Nile.

Tigris.

Euphrates.

The partyes toward paradise terrestre, it is pane myndyght in oure partyes o this half for the roundeness of the erthe, of the whiche I haue towched to you of before. For oure lord god made the erthe aH rownd, in the mydde place of the firmament, And pere as mountaynes t hilles ben t valeyes pat is not but only of Noes flode pat wasted the softe ground t the tendre t fell down into valeyes. And the harde erthe t the roche abyden mountaynes, Whan the soft erthe t tendre wax nessche porgh the water t fell and t became valeyes. Of paradise ne can I not spoken proprely for I was not pere; it is fer beynonde t pat forthinketh me. And also I was not worthi. But as I haue herd seye of wyse men beynonde, I schaH telle you with gode witt. Paradys terrestre, as wise men seyn is the highest place of erthe pat is in aH the world And it is so high pat it toucheth nygh to the cercle of the mone, 16 pere as the mone maketh hire torn. For sche is so high pat the flode of Noe ne myght not come to hire pat wolde haue couered aH pe erthe of the world aH abowte t abonen t benethen, saf paradys only allone And this paradys is enclosed aH aboute with a walH t men wyte not wherof it is, For the walles ben couered aH ouer with mosse, as it semeth. And it semeth not pat the walH is ston of nature ne of non oper thing pat the walH is. 24 And pat walH streccethi fro the South to the north And it hatli not but on entree pat is closed with fyre brennynge, so pat noman pat is mortaH ne dar not entren. And in the most high place of paradys, euene in the 28 myddel place, is a welle pat casteth out the iiiij. flodes pat rennen be dynerse londes. Of the whiche the firste is clept Phison or Ganges, pat is aH on, and it renmeth porgliht ynde or Emlak, In the whiche Ryuere ben manye 32 precious stones And mochel of Lignum Aloes And moche graueH of gold. And pat oper Ryuere is clept Nilus or Gyson, pat goth be Ethiope t after be Egypt. And pat oper is clept Tigris, pat rennetli be Assirye t be Armenye 36 the grete. And pat other is clept Euprate pat rennetli also
be Medee t be Ar'tmonye and be Pe'sye. And men pere beounde seyn pat alle the swete watres of the world abouen t benethen taken hire begynnynge of pat welle of 4 Paradys And out of pat welle aH watres comen t gon. The firste Ryuere is clept Phisnon, pat is to seyne in hire langage Assemblee, For manye opere Ryueres meten hem pere t gon into pat Ryuere. And summen clepen it 8 Ganges for a kyng pat was in ynde pat bighte Gangeres t pat it ran porgiont his lond. And pat water [is] (!) in sum place cleret t in sum place trouble, In sum place hoot t in sum place cold. The seconde Ryuere is clept Nilus or Nlie. 12 Gyson, for it is aHwey trouble And Gyson in the langage of Ethiope is to seye trouble. And in the langage of Egypt also. The thriddle Ryuere pat is clept Tiris is as moche for to seye as faste rennynge For he renmeth more 16 faste fan ony of the topere And also pere [is] (!) a best pat is cleped Tigris pat is faste rennynge. The fourthe Ryuere is clept Eufrates, pat is to seyne wel berynge for pere growen many godes vpon pat Ryuere as cornes, frutes t 20 opere godes ynowe plente. And see schuH understonde pat noman pat is morteH ne may not approchen to pat paradys. For be londe noman may go for wylde bestes pat ben in the desertes t for the high mountaynes t grete 24 huge Roches pat noman may passe by, for the derke places pat ben pere t pat manye. And be the Ryueres may noman go, for the water renmeth so rudely t so sharply because pat it cometh down so outrageously 28 from the high places abouen, pat it renmeth in so grete wawes pat no schipp may not Rowe ne seyle abenyes it. And the water roreth so t maketh so huge noysse t so gret tempest pat noman may here oper in the schipp, pough 32 he cryede with aH the craft pat he cowde in the hieste vays pat he myghte. Many grete lordes han assayed with gret wille many tymes for to passen be po ryueres toward paradys with fulH grete companyes, But pei myghte not 36 speden in hire viage. And manye dydden for weryness of

(!) is, missing, C.
rowyng azenst po stronge wawes. And many of hem becamen blynde And many deye for the noyse of the water. And summe weren perissch t loste withijune the wawes, so pat no morteif man may approche to pat place 4 withouten specyaul grace of god, so pat of pat place I can say 3ou nonore And perfore I schaff holde me stille And retornen to pat pat I haue seen.

Ch. XXXV.

OF THE CUSTOMS OF KYNGES & Oure PAT DWELLEN IN THE YLES COSTYNGE TO PRESTRE IOHNES LOND, AND OF THE WORSCHIPE PAT THE SONE DOTH TO THE FADER WHAN HE IS DEDE.

From the Antipodes travellers turn back, instead of proceeding round the world.

From po yles pat I haue spoken of before in the lond of Prestre Iolin, pat ben vnder erthe as to vs pat ben o this half And of oper yles pat ben more furthere beside, Whoso wil pursuen hem for to comen azen right to the parties pat he cam fro t so environe aH erthe. 12 but what for the yles, what for the see t what for strong rowyng fewe folk assayen for to passen pat passage, aH be it pat men myghte don it wel pat myght 1 ben of power to dresse him pereto as I haue seyd 3ou before. And 16 perfore men retornen from po yles aboneseyd be oper yles costynge fro the lond of Prestre Iolin And pame comen men in returnynge to an yle pat is celte Casson And pat yle hath wel lx. iorneyes in lengthe t more pan l. in 20 brede. This is the beste yle t the beste kyngdom pat is in aH po partyes outtaken Cathay. And 3if the marchawntes vseden als modie pat contre as pei don Cathay, it wolde ben better pat Cathay in a schort while. This 24 contree is full wel enhabyted t so full of eytees t of gode townes t enhabyted with peple, pat whan a man goth out of o eytee men seen another eytee euene before hem. And pat is what partye pat a man go in aH pat contree. 28 In pat yle is gret plente of aH godes for to lyne with t of aH manere of spices And pere ben gretet forestes of
CHESTEYNES. The kyng of pat yle is fuH riche t fuH myghty And nathes he holt his lond of the grete CHANE t is obeyssant to hym, For it is on of the xij. prouynes 4 pat the gret CHANE hath vnder hym withouten his propre lond t withouten oper lesse yles pat he hath, for he hath fuH manye. From pat kyngdom comen men in returnynge to ano\per yle pat is clept Ryboth t it is also Tibet.

8 vnder the grete CHANE pat is a fuH gode contree t fuH plentefous of aH godes t of wynes t frut t aH oper richess. And the folk of pat contree han none houses but pei dwellen t lyggen aH vnder tentes made of blak 12 serne by aH the contree. And the princypaH cytee t the most royali is aH walled with blak ston t white, 1 And aH the stretes also ben pathed of the same stones. In pat cytee is noman so hardly to schede blode of noman ne of 16 no best for the renerence of an ydole pat is worschip pere. And in pat yle dwellethi the Pope of hire lawe pat pei clepen lobassy. This lobassy geneth aH the benefices t alle oper dignytees t aH oper thinges pat belongen to 20 the ydole And alle po pat holden anything of hire chirches, Religious t oper obeyen to hym as men don here to the Pope of Rome. In pat yle pei han a custom be aH the contree pat when the fader is ded of ony man t the sone 24 list to do gret worschipe to his fader, he sendeth to aH his frendes t to aH his kyn t for religious men t preestes t for mynstraH also gret plentee. And panne men benen the dede body vnto a gret hiH with gret ioye t solempnyte 28 And when pei han broughte it thider the chief prelate smyteth of the hede And leyth it vpon a gret platere of gold or of syluer, sif [he] (1) be so ryche a man. And pan he taketh the hede to the sone And panne the sone t 32 his oper kyn syngen t seyn manyeorisouns. And panne the preestes t the Religious men smytyn aH the body of the dede man in peces And panne pei seyn certeyn orisouns. And the foules of raveyne of aH the contree 36 abowten knownen the custom of long tymne before [t] comen (1) he, missing, C.
fleenge abonin in the eyr as Egles, Gledes, Rauenes t
ope re foules of raveynye pat eten flechi. And pat the
preestes casten the gobettes of the flechi t pan the foules
ces of hem taketh pat he may t goth a litiH pens t 4
eteth it, And so pei don whilst only pece lasteth of the
dede body. And after pat, as preestes amonges vs syngen
for the dede: 1 Subuenite sancti dei t cetera, right so
po prestes syngen with high voyes in hire langage: Be-
holdeth how so worthi a man t how gode a man this was,
apat the Aungeles of god comen for to sechen him t for to
bryngen him in to paradys. And panne semeth it to the
sone pat he is highliche worschipt whan pat manye briddes 12
t foules of raveynye come t eten his fader, And he pat
hath most nombre of foules is most worschiped. And
panne the sone brynetli hoom with him aH his kyn t
his frendes t aH the ope re to his hows t maketh hem a 16
gret feste, And panne aH his frendes maken hire avamut t
hire dayance how the foules come t pider, here .v. here ti
.vj. here .x. t pere .xx. t so forth t pei reioyssen hem
hugely for to speke pere of. And whan pei ben at metc, 20
the sone let brynge forthi the hede of his fader t pere of
he 3euth of the flechi to his most specyaH frendes in
stede of entremess or a sukkarke. And of the brayn
panne he letethi make a cuppe t pere of drynketh he t 24
his oper frendes also, with gret deucioium in remem-
brance of the holy man pat the Aungeles of god han
eten. And pat cuppe the sone schaH kepe to drykent
of aH his lif tyne in remembrance of his fadir. From 28
pat lond in returnyng be .x. iorneys porghi out
the lond of the grete Chane is another gode yle t a
gret kyngdom where the kyng is fuH riche t myghty.
And amonges the riche men of his contree is a passyng 32
riche man pat is no Prynce ne duk ne Enl, But
he hathi mo pat holde of him londes t oper lord-
schipes, for he is more richie, for he hathi every zeer of
anmuH rente .CCC. MiH. 2 hors charged with corn of 36
dyuerse greynes t of ry3s. And so he lede thi a fuH noble
lit a delicate after the custom of the contree. For he hath every day 1. faire damyseles all maydenes pat seruen him eueremore at his mete t for to lye be hem o nyght t 4 for to do with hem pat is to his plesance. And whan he is at the table pei bryngen him lys mete at eueri tyme .v. and .v. togedre And in bryngynge hire seruysse pei syngen a song And after pat pei kutten his mete t putten 8 it in his mouth, for he towcheth nothing ne handleth nought, but holdeth eueremore his hondes before him upon the table. For he hath so longe mayles pei he may take no thing ne handle no thing. For the noblesse of pat 12 contree is to hauue longe mayles t to make hem grown all weys to ben als longe as men may, And pei ben manye in pat contree pat han hire mayles so longe pat pei envyrroune all the hond, And pat is a gret noblesse. And 16 the noblesse of the wommen is for to hauue smale feet t litiH, And pere anom as pei ben born, pei lete bynde hire feet so streyte pat pei may not grown half as nature wolde. And this [is] (t) the nobyleye of the wommen pere 20 to hauue smale feet t lityH. And allweys peise damyseles pat I spak of befor synge all the tyme pat this riche man eteth. And whan pat he eteth no more of his firste cours panne oper .v. t .v. of faire damyseles bryngen him 24 his seconde cours all weys syngynge as pei did before. And so pei don continuely every day to the ende of his mete t in this manere 1 he lede thi his lif And so dide pei before him pat weren his Auncestres t so schuH pei pat 28 comen after him, withouten doyngne of ony dedes of Armes, but lyuen eueremore bus in ese as a swyn pat is feedd in sty for to ben made fatte. He hath a fih fair palays t fih riche, where pat he dwelleth jnne, of the 32 whiche the walles ben in cyrcuyl .ij. myle. And he hath withynne many faire gardynes And many faire halles t chambres And the pawment of his halles t chambres ben of gold t syluer. And in the myd place of on of hys 36 gardynes is a lityH mountayne Where pere is a lityH

(*) is, missing, C.
medewe And in pat medewe is a lityH toothiH with toures 
tynacles aH of gold And in pat lityH toothiH yole he 
sytten often tymne for to taken the ayr t to desporten 
hym. For pat place is made for no ping elles but only 
for his desport. Fro pat contree men come be the lond 
of the grete CHANE also pat I have spoken of before. 
And see schull vndirstonde pat of aH peise contrees t of 
aH peise yles t of aH the dyuerse folk pat I have spoken 
of before t of dyuerse lawes t of dyuerse beleeves pat 
pei han, sit is pere non of hem alle but pat pei han sum 
resoun within hem t understandyng, but sit it be the 
fewere, t pat han certeyn Articles of oure feith t summe 12 
gode poynes of oure beleev. And pat pei beleev in 
god pat formede aH ping t made the world And clepen him 
god of nature, after pat the prophete seyth: Et METUENT 
EUM OMNES FINES TERRAE, And also in another place: OMNES 16 
gENTES SERVIENT EI, pat is to seyne: Alle folk schul 
seruen him. But sit pei cone not speken perfytly, for 
pere is no 1 man to techen hem, but only pat pei cone 
deuysse be hire natureH wytt. For pei han no know 20 
leche of the sone ne of the holy gost. But pei cone 
aH spoken of the BIBLE t namely of GENESIS, of the 
prophetes sawes And of the bokes of Moyses. And pei 
seyn wel pat the creatures pat worschipen hem ne ben 24 
no goddes, but pei worschipen hem for the vertue pat is 
in hem pat may not be but only be the grace of god. 
And of SIMULACRES t of YDOLES pei seyn pat pere ben 
no folk but pat pei han SIMULACRES And pat pei seyn 28 
for wee cresten men han ymages, as of oure lady t of 
opere seyntes pat wee worschipen, Noght the ymages of 
tree or of ston, but the seyntes in whoos name pei ben 
made after. For right as the bokes t the scripture of 32 
hem techen the clerkes how t in what manere pei schull 
beleev, right so the ymages t the peyntynges techen 
the lewed folk to worschipen the seyntes t to hane 
hem in hire mynde in whoos name pat pe ymages ben 36 
made after. pei seyn also pat the aungelos of god
spaken to hem in po ydolles pat pei don manye grete myraacles, And pei seyn soli pat perce is an angeH within hem, For perce ben ij. maner of angeHes, a gode t an 4 eneH, as the GREKES seyn: CACHO and CALO. This CACHO is the wykked angeH And CALO is the gode angeH. But the toper is not the gode angeH, but the wykked angeH, pat is withinne the ydolles for to 8 disc eyuen hem t for to meynteien hem in hire errour. perce ben manye oper dymersitees and manye oper meruayles be3onde pat I have not seen, Wherfore of hem I can not speke propurly to telH you the manere of hem. 12 1 And also in the contrees where I have ben ben manye no dyuersitees of manye won dirmull things panne I make mencJon of, For it were to longe thing to deuyse you the manere. And perfore pat pat I have deuyse 3ou of 16 certeyn contrees pat I have spoken of before, I besche youre worthi and excellent noblesse pat [it] (1) suffise to 3ou at this tyme, For if pat I deuyse 3ou aH pat is be3onde the see, another man peraunter pat wolde peyuen him 20 t tranaylle his body for to go into po marches for to encerche po contrees myghte ben blamed be my wordes in herercyng manye straunge things. For he myghte not seye no thing of newe, in the whiche the hereres 24 myghten hauen ouper solace or desport or lust or lykyng in the herynge. For men seyn aH weys pat newe things t newe tydynes ben plesant to here. Wherfore I wolde holde me stille withouten ony more herercyng of dyuer- 28 siteez or of meruaylles pat ben be3onde, to pat entent t ende pat whoso wil gon into po contrees he schall fynde ynowe to speke of, pat I have not touched of in no wyse. And 3ee schall vndirstonde 3if it lyke 3ou pat at myn 32 hom comynge I cam to Rome t schewed my lif to oure holy fadir the Pope t was assѹyled of aH pat lay in my conscience of many a dymers [grouous] (2) poynt, as menudson nedes pat ben in company dwellying among so 36 many a dymers folk of dymers secte t of beleve as I 1 can speak neither of what I have not seen, nor of all that I have seen. [1 fol. 132 b]

Something must be left for other travellers to tell.

I confessed to the Pope of Rome.

(1) is, C. (2) grouous, C.
haue ben. And amonges all I schewed hym this tretys pat I had made after informacioun of men pat knewen of thinges pat I had not seen my self, And also of mer-ueyles and customes pat I hadde seen my self, as fer as god wolde seue me grace, And besoughte his holy fadirhode, pat my boke myghte ben examyned and corrected be avys of his wyse t discreet conseiH. And our holy fader of his special grace remytted my boke to ben examyned t preued be the Avys of his seyd conseiH, Be the whiche my boke was preued for trewe in so moche pat pei schewed me a boke pat my boke was examyned, by, pat comprehended fuH moche more be an hundred part, be the whiche the Mappa mundi was made after. And so my boke, all be it pat many men ne list not to seue credence to no ping but to pat pat pei seen with hire eye, ne be the Auctour ne the persone neuer so trewe, is affermed t preued be our holy fader in maner t forme as I haue seyd.

AND I John MaundevyH knyght aboueseyd, all poughi I be vnworthi, pat departed from our contees t passed the see the 3eer of grace a .MiiH .ccc. t .xxij. pat haue passed many londes t manye yles t contees t cerched manye fuH strange places, And haue ben in many a fuH gode honourable companye t at many a faire dede of armes, all be it pat I dide none myself for my vnable insuffisance; And now I am comen hom mawgree myself to reste for gowtes Artetykes pat me distreynen; pat deffynen the ende of my labour, agenst my will god knoweth. And pus takyng seale in my wrechched reste recordyng the tyme passed I haue fulfilled peise thinges t putte hem wryten in this boke, as it wolde come into my mynde, the 3eer of grace a .MiiH .ccc. t .lvj. 32 in the .xxxiiij. 3eer pat I departedede from our contees. Wherfore I preye to all the rederes t hereres of this boke 3if it plesse hem pat pei wolde preyen to god for me nd I schall preye for hem. And alle po pat seyn for 36
me a Pater noster with an Ave maria pat god forzeue my synnes I make hem parteneres t garnunte hem part of aH [pe] (1) gode pilrymaghes t of aH the gode dedes pat 4 I haue don, zif ony ben to his plesance. And neghit only of po, but of aH pat cuere I schaH do vnto my lyfes ende. And I beseche almyghty god fro whom aH godeness t grace cometh fro, pat he vouchesaf of his excellent mercy 8 t habundant grace to fuHfylle hire soules with inspiracioun of the holy gost in makynge defence of aH hire gostly enenyes here in erthe, to hire saluacioun botlie of body t soule to worchipe t thankynge of him pat is 12 pree t on withouten begynnynge t withouten endyng pat is withouten qualitee good, withouten quantytee gret pat in alle places is present and aH thinges conteynynge the whiche pat no goodness may amende ne non eneH 16 empeyre, pat in persyte Trynyttee lyneth t regneth god be alle worldes t be aH tymes. Amen. Amen. Amen. (1) pe, blotted out in C.
APPENDIX.

[From MS. Egerton 1982 we reprint the passage missing in Chapter XV, p. 82.]

Miraculous oil.

Neuerpeles pat table enermare dreppez oel as it ware of oline, And þar es a vessell of marble vnder þe table to ressayue þe oel. þaroff þai gifte to pilgrimes for it heles of many sekeness. And men saise þat if it be keped wele 4 seuen zere efterwardes it turns in to fleschi and blud. Fra Sardenak men comez thurgh þe vale of Bochar þe whilk es a faire vale and a plentifous of alþ maner of fruyte and it es amanges hilles and þer er þarin fair 8 ryuers and grete medews and noble pasture for bestez. And men gas by þe mountes of libane whilk lastez fra Ermony þe mare to wardes þe north vnto Dan þe whilk es þe end of þe land of repromissiouʒ to ward þe north 12 as I said before, þir hilles er riʒt fruytfuH And þare er many faire welles and cedres and cipressez and many oper tressee of diuere kyndes; þare er also many gude tounes to ward þe heued of þir hilles fuH of folk. 16

Lebanon.

Betwene þe citee of arkez and þe citee of Raphane es a riuier þat es called Sabatory for on þe sederday it rynnez fast and alþ þe woke elles it standes stiH and rynnez noʒt or elles bot fairely. Betwene þe forsaid hilles 20 also es anoper water þat on nyghtes fresez hard and on days es na frost sene þeron. And as men comez agayne fra þase hilles es a hiH hier þan any of þe oper and þai caH it þare þe hegh hiH þare es a grete citee and a faire 24 þe whilk es called Tryple In þe whilk er many gude cristen men þemand þe same rytes and customes þat we vse. Fra þeine men comez by a citee þat es called Beruch whare sayne george slew þe dragoun and it es a gude 28

Sabbath river.

Tripoli.

Beyrount.
toune and a faire casteH perin And it es .iij. iournez fra pe forsaid citee of Sardenak. At pe ta syde of Beruch .xvj. myle to come hiderward es pe citee of Sydon. At 4 Beruchi entres pilgrimes in to pe see pat wH com to Cipre and pai aryfe at pe porte of Surry or of Tyere and so pai com to Cipre in a lytiH space Or men may com fra pe porte of Tyre and com noHt at Cipre and aryfe at sum 8 hauen of grece and so come to pise partyse as I said before.

I hafe talde 3ow now of pe ways by whilk men gase ferrest and longest to ierusalem as by babilon and 12 mount synay and many ope placez whilk 3e herd me teH offf and also by whilk ways men schaH turne agayne to pe land of repromission, now wiH I teH 3ow pe rightest way and pe schortest to ierusalem. For sum men wiH 16 noHt ga pe toper, sum for pai hafe noHt spending ynoghi, sum for pai hafe na gude company and sum for pai may noHt endure pe lang trauail, sum for pai drede pam of many perils of desertes sum for pai wiH haste pam hame-

ward desirand to see pare wifes and pare childer or for sum ope resonable cause pat pai hafe to turne sone hame. And perfere I wiH schew how men may passe tittest and in schortest tyme make paiire pilgrimage to ierusalem. 24 A man pat comes fra pe landes of pe west he gas thurgh fraunce burgoyne and lumbardy and so to venice or geen or sum ope hauen and schippes pare and wendez by see to pe Ile of greff pe whilk pertenez to pe Iuanenes And Corfu. 28 seyne he auyuez in grece at porte Mirrok or at Valon or at Duras or at sum ope hauen of pat cunteere and ristez him pare and byez him vaitales and schippes agayne and sailez to Cipre and auyuez pare at Famagost and comez Cyprus. 32 noHt at pe Ile of Rodes. Famagost es pe chieff hauen of Cipre And pare he refreschez him and puruayz him of vaitales and pan he gase to schipple and comez na mare on land if he wiH before he come at porte Iffe pat es pe Jaffa. 36 next hauen to ierusalem for it es bot a day iournee The longer way. The shorter way.
and a half fra ierusalem \textit{pat} es to say .xxxvj. myle. Fra \textit{pe} porte Iaffe men gase to \textit{pe} citee of \textit{Rames} \textit{pe} whilk es bot a lytill \textit{pe}ine and it es a faire citee and a gude and myki\textit{f} folk \textit{perin}. And \textit{withouten} \textit{pat} citee toward \textit{pe} southi is a kirk of our lady whare our lord schewed \textit{him} \textit{tiH} hir in three clouDES \textit{pe} whilk betakned \textit{pe} trinitee And a lyti\textit{H} \textit{pe}ine es ane \textit{oper} citee \textit{pat} men callez \textit{Dispolis} bot it bight sum tyme \textit{Lidda} a faire citee and a wele inhabited. \textit{pare} es a kirk of sayne george whare he was heunedid. Fra \textit{pe}ine men gase to \textit{pe} caste\textit{H} of Emaus And so to \textit{pe} mount ioy \textit{pare} may pilgrimes first see to ierusalem At mount ioy liggez Samuel \textit{pe} 12 prophete. Fra \textit{pe}ine men gase to ierusalem. Beside \textit{pi\textit{r}} ways es \textit{pe} citee of \textit{Ramtha} and \textit{pe} mount \textit{Modyn} And \textit{pe\textit{r}}off was Matathias Iudas Machabeus fader And \textit{pare} er \textit{pe} granes of \textit{pe} Machabeez. Beyond Ramatha es \textit{pe} 16 towne of Techue wharoff Amos \textit{pe} prophete was And \textit{pare} es his grafe.

Another route.

I hafe talde 3ow before of \textit{pe} haly placez \textit{pat} er at ierusalem and aboute it and \textit{perfore} I wiH speke 20 namare of \textit{pi\textit{m}} at \textit{pi\textit{t}} tyme, Bot I wiH turne agayne and schewe 3ow \textit{oper} ways a man may passe mare by land and namely for \textit{pi\textit{m}} \textit{pat} may no\textit{t} suffer \textit{pe} sanour of \textit{pe} see bot es lener to ga by land if aH it be \textit{pe} mare payne. 24 Fra a man be entred in to \textit{pe} see he schaH passe ti\textit{H} ane of \textit{pe} haunens of lumbarly For \textit{pare} \textit{pare} es \textit{pe} best making of purnearunce \textit{\textit{t}}of vitailes or he may passe to Ieen or Venice or sum \textit{oper} And he saH passe by see into grece 28 to \textit{pe} porte Mirrok or to Valon or to Duras or sum \textit{oper} haunen of \textit{pat} cuntree And fra \textit{pe}ine he saH ga by land to Constantinople And he saH passe \textit{pe} water \textit{pat} es called Brace sayne george \textit{pe} whilk es ane arme of \textit{pe} see. And 32 fra \textit{pe}ine he saH by land ga to \textit{Ruffynett} where a gude caste\textit{H} es and a strang And fra \textit{pe}ine he saH ga to \textit{Puluceral} and sayne to \textit{pe} caste\textit{H} of Synople and fra \textit{pe}ine
to Capadoce \textit{pat} es a grete cuntree whare er many grete hilles And he saH ga thurgh \textit{Turky} to pe porte of \textit{Chiutok} and to pe citee of Nyke whilk es bot .vij. myle \textit{Civitot, Nicaea.}

4 peine. \textit{pat} citee wannne pe Turkes fra pe \textit{emperour} of Constantinople and it es a faire citee and wele walled on pe ta syde And on pe toper syde es a grete lake and a grete riuier pe whilk es called Lay. Fra peine men gase 8 by pe hilles of Nairmont and by pe vales of Mailbrins and straite felles And by pe toune of \textit{Ormanx} or by pe tounes \textit{pat} er on \textit{Riclay} and \textit{Scanton pe} whilk er grete waters and noble And so to Antioche pe lesse whilk es sett on pe ruyer of \textit{Riclay} and pare aboutes er many gude hilles and faire and many faire wodes and grete plenteo of wylde bestes forto hunt at.

\begin{itemize}
\item[16] And he \textit{pat} wiH ga ano\textit{per} way he schaH ga by pe playnes of Romany costayand pe romayn see. On \textit{pat} coste es a faire casteH \textit{pat} men callez Florach and it es right a strang place And vppernare amang pe mountaynes es a faire citee \textit{pat} es called Toursout \textsuperscript{1} and \textit{Tarsus.}
\item[20] pe citee of \textit{Longemaath} and pe citee of \textit{Assere} and pe cite of \textit{Marmistre.} And when a man es passed pase moun-\textit{Mopsuesta}. taynes and pase felles he gase by pe citee of \textit{Marioch} Chalchidia and by Artoise whare es a grete brigg apen pe riuier of
\item[24] \textit{ferne pat} es called \textit{Farfar} and it es a grete riuier berand schippes and it ryunes rijt fast oute of pe mountaines to pe cite of \textit{Damasc} And besyde pe citee of \textit{Damasc} es ano\textit{per} grete riuier \textit{pat} comes fra pe hilles of liban whilk
\item[28] men callez \textit{Abbana}. At pe passing of pis riuier saynt \textit{Abana.}
\end{itemize}

Eustace \textit{pat} sum tyme was called Placidas lost his wyf and his twa childer. \textit{Pis riuier ryunes thurgh pe playne of Archades and so to pe reed see. Fra peine men gase 32 to pe cite of \textit{Phenice} whare er hate welles and hate bathez And pan men gase to pe cite of \textit{Ferne} and betwene Phenice and Ferne er .x. myle. And pare er many faire woddes. And pan men comez til \textit{Anthioche} whilk es \textit{Antioch.}
.x. myle peine And it es a faire citee and wele walled aboute with many faire toures And it es a grete citee bot it was sum tyme gretter pan it esu ove For it was sum tyme twa myle on lentli and on brede ope half myle And thurgh pe mydles of pat citee ramme pe water of Narphar and a grete brigg ower it and pare ware sum tyme in pe walles aboute pis citee .ccc. and fyfty toures and at ilk a piler of pe brigg was a toure. Pis es pe cheeffe citee of pe kyngdom of Surry And ten myle fra pis cite es pe porte of Saynt Symeon and pare gase pe water off Narphar in to pe see. Fra Antioche men gase to a cite pat es called Lacuth and pan to Gebel and pan to Tortouse and pare nere es pe land of Channel and pare es a strang casteH pat es called Maubek. Fra tortouse passez men to Tryple by see or elles by land thurgh pe strayt of mountaynes and felles and pare es a citee pat es called Gibilet. Fra Triple gase men til Acres And fra peine er twa ways to ierusalem pe tane on pe left half and pe toper on pe rizt half. By pe left way men gase by damasc and by pe flum Iordan, By pe rizt way men gase by Maryn and by pe land of Flagamy. And nere pe mountaynes vnto pe cite of Cayphas pat sum men callez pe casteH of Pilgrimes And fra peine to ierusalem er .iij. day iournez In pe whilk men schaH ga thurgh Cesario Philippi and so to Iaffe and Rames and pe casteH of Emaus and so to ierusalem. Now hafe I talde 3ow sum ways by land and by water pat men may ga by to pe haly land after pe cuntreez pat pay com fra neuer. The land journey. Yt es pare anopar way to ierusalem aH by land and passe noHt pe see fra fraunce or flamandres bot pat way es fuHt lang and perilous and of grete trauaile and perfere few gase pat way. He pat schaH ga pat way he schaH ga thurgh Almayne and Pruyss and so to Tartary. Pis tartary es halden of pe grete Caan of Cathay of
wham I think to speke afterward. ßis es a fuÍland and sandy and lytí fruyt berand For pare growes na corne ne wyne ne beenes ne peese ne nanoper fruyt 4 conable to man forto liffe with, Bot pare er bestez in grete plente And þerfore þai ete bot fleseli withouten breed and soupez þe broo And þai drink mylke of all maner of bestez.
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Translated from the French of Jean d'Outremeuse.

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MS. COTTON TITUS C. XVI,
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BY
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Vol. II.: INTRODUCTION AND NOTES.

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Printed in Great Britain by Richard Clay & Sons, Limited, Dunstable, Suffolk.
It is with deepest regret that this volume, completing the edition of Mandeville's Travels, is given to the world as the orphaned heir of its scholarly editor. Some months before the great war, Professor Hamelius, of the University of Liége, called on me and expressed his wish to undertake some piece of work for the Society, if a suitable text could be suggested. I bethought me of Mandeville's Travels as the most noteworthy link between English literature and Liége, and proposed that he should consider whether he would undertake the task. I heard nothing from him for a time, and during the perilous days of the siege of Liége he was often in my mind. Shortly after, having done his duty manfully, he reported himself as being safe and sound, and working hard at Mandeville in the British Museum. It was not only, however, this Middle English text that claimed his devotion. He wrote an account of the siege in which he had borne his part, and did much to enlighten English readers on Belgian literature and on matters of common interest between his own and this country. He gave some striking lectures to University and other audiences, and became recognised here as almost an unofficial representative of the intellectual life of Belgium. He was keenly alert, open-minded, and most painstaking, and soon gained the affectionate regard of those who knew the tender sensitiveness of the seemingly severe scholar. Throughout the whole period of the war he was constantly at work on what had become his absorbing interest, this edition of Mandeville's Travels. Great was his joy when in 1919 Vol. I, the text, was issued by the Society, fittingly dedicated to General Leman, the defender of Liége. The gallant General has passed away; and now, alas, the patriot editor has not lived to witness the publication of the completion of his
labours. For long years to come, this edition of Mandeville will remain as the best memorial of his devotion to learning, and as a touching testimony of the intellectual and cordial relationship between Belgian and British scholars in the midst of calamitous years of stress and strain. By all of us who knew him, Paul Hamelius will be remembered as one too early lost to English learning. We pay a fraternal tribute to his memory.

I. G.

March 6th, 1923.
PREFACE

It is a pleasant duty to thank all those who have kindly helped or advised the editor in his task of trying to put the book of Mandeville and its author in their proper places, somewhere near the outskirts of limbo.

Sir George Warner, who cleared the ground with his masterly Roxburghe Club edition, encouraged one who, as an unknown student, had no claim whatever on his attention, with the utmost liberality. Sir I. Gollancz, Director of Editions of the Early English Text Society, first suggested the work and followed it with constant interest and valuable suggestions. To other friends I have tried to do justice in my notes, but the learning, courtesy and hospitality of the staff of the Library of the British Museum are beyond praise.

As for the shortcomings of the present work, I beg leave to repeat humbly after Ronsard:

Quand les petits bergers font aux champs une faute,
Petite, elle ne tire un repentir après.

P. H.
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Mandeville's Travels

INTRODUCTION

The principal authorities are:


I

Sir John Mandeville

The book of Mandeville's Travels is so unreliable that it must appear last, if at all, among evidence for its authorship. That an English knight, a physician and traveller, has been buried in Liége in 1372 is attested by his epitaph, transcribed in the fifteenth, sixteenth and eighteenth centuries. The tomb and the church of the Guillemins containing it were destroyed at the time of the French Revolution. Püterich von Reichertshausen (born about 1400) was first in publishing the epitaph in a letter to an Archduchess of Austria, dated 1462: Hic iacet nobilis Dominus Joannes de Montevilla Miles, alias dictus ad Barbar, Dominus de Compredi, natus de Anglia, medicinae professor et devotissimus orator et bonorum suorum largissimus pauperibus erogator qui totum orbem peragravit in stratu Leodii diem vitae suae clausit extremum. Anno Dni millesimo trecentesimo septuagesimo secundo mensis Februarij septimo.1

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About a century later, the Belgian geographer Ortelius copied it again, differing from Pieterich in five points; instead of Montevilla he reads Mandevilla; instead of Compredi, Campdi; instead of de Anglia, in Anglia; after bonorum he omits suorum; instead of qui totum... stratu, he reads: qui toto quasi urbe lustrato; instead of 1372, he makes the date 1371. Pieterich’s stratu makes no sense, and must be wrong. Camperdi, with a crossed p, may well stand for champ perdu, which the late Prof. V. Chauvin told me was an old name for one of the islands in the river Meuse, near Liége,¹

From those two versions, the epitaph can be reconstructed and interpreted as follows:


The Latin professor may mean one who practises a profession, and orator one who prays. If so, we may translate: Here lies the gentle Sir John of Mandeville, knight, otherwise named with the Beard, lord of Champ-perdu, born in England, practitioner of medicine and very pious in his prayers and very liberal in giving of his property to the poor. After viewing nearly all the world, he ended the last day of his life at Liége in the year of Our Lord one thousand three hundred and seventy-two on February seventh.

The epitaph was again copied in the seventeenth century by an English priest of Liége called Edmund Leukner (identified by Sir G. Warner with the name of Lewknor) and printed in Pitseus (John Pits): Relationes historicae de rebus anglicis, 1619, p. 511. John Weever, who is reported to have visited Liége, prints it in his Ancient Funeral Monuments, 1631, p. 567. It was again transcribed and published by Pierre Lambinet: Recherches... sur l’origine de l’imprimerie, Brussels, 1799, p. 302. One more eye-witness claims to have seen it: the Rev. Charles Ellis, in a letter dated 1699 (Philosophical Transactions, XXIII., 1703, p. 1418).

The authority of the epitaph, while quite convincing in itself, is still strengthened by two documents referring to real property and its holders in the city of Liége. The earlier, dated 1386, about

¹ Ortelius: Itinerarium Gallo-Brabanticum, Leiden, 1630, p. 212.
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fourteen years after the English doctor’s death, describes him as a former inmate of a house under the name of “Mestre Johan ale Barbe.” In 1459, the same house is again mentioned as the one “la Mandavele ly chevalier d’Engleterre qui avoit esteit par universe monde solloit demoreir, qui gist a Willmins,” i.e. where Mandavele (sic) the knight of England, who had been through all the world, used to dwell, who now lies in [the church of the] Guillemins.¹ No better confirmation could be desired. Those three early and authentic documents agree in omitting the name John of Burgoyne, often accepted as the doctor’s real name, and in making no mention of his ever being an author.

After this evidence, the reports of chroniclers are of small importance, as they chiefly repeat what they knew from the epitaph. An early example is Raoul de Rivo, who died in 1403, and may therefore have known Mandeville personally. In his continuation of Hocsem’s chronicle, he writes: Hoc anno [1367] Joannes Mandevilius natione Anglus vir ingenio et arte medendi eminens qui toto fere terrarum orbe peragrato tribus linguis peregrinationem suam doctissime conscripsit, in alium orbem nullis finibus clausum, longeque hoc quietsiorem et beatiorem migravit 17 Novembris. Sepultus in ecclesia Wilhelmitarum non procul ab moenibus civitatis Leodiensis.² Rivo’s dates are wrong. Moreover, his statement is open to two objections: it repeats what may be read in the epitaph and in the mendacious book of Travels; it maintains what is demonstrably untrue: for the three versions (French, Latin and English) cannot be by the same hand, as the English contains many mistranslations from the French. The later chroniclers adduced by Bovenschen and Sir G. Warner are equally worthless as witnesses. The references are:

Cornelius Zantliet: Chronicon, printed in Martène et Durand: Amplissima collectio, 1729, t. V., p. 299.

Hartmann Schedel: Chronik (Koberger, Nuremberg, 1493, fol. ccxxvii.).


¹ Both documents are printed in Gobert: Les rues de Liége, 1901, Vol. IV., pp. 201–203. His misprint mort, instead of avoit, has been kindly pointed out by M. Lahaye, archivist.

² Chapeaville: Gesta pontificum leodiensis, Vol. III., p. 17.
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Hadriani Barlandus: Rerum gestarum a Brabantiae ducibus historia. Cologne, 1603, pp. 138-139.
Bergeron: Voyages faits principalement en Asie, 1735.
Lorenzen: Mandevilles Reise. 1882.

A Christian name, John, a surname, de Mandeville, and a descriptive nickname, With the Beard, might be deemed sufficient for one man. Nevertheless, a fourth and fifth name, de Bourgogne and de Bordeaux (de Burdegalia), are found connected with the other three in writings of doubtful authority. First in a passage of the lost fourth book of the arch-romancer d'Outremeuse's Mirror of Histories, next in d'Outremeuse's French Trésorier de Philosophie naturelle (Bibl. Nat. Fonds français 12326), last in a Treatise of the Plague, extant in Latin, French and English (L. Delisle, Cat. des MSS. Libri et Barrois, 1888, p. 252). On the significance and value of those two additional names no one appears to have shed any light. That a book of medicine, such as the above treatise of the plague, and one of natural philosophy, such as the lapidary, should be the work of a man described in his epitaph as "medicinae professor" is not improbable.¹

We can now take leave of Sir John Mandeville, having made ourselves acquainted with his nationality, his profession, his character as a traveller and the date of his death. The origin of the two scientific books ascribed to him and of his multifarious surnames we leave for historians of medicine to discuss. As to his connection with the fictitious book of Travels, there may possibly be a clue to it in the Latin vulgate version, which opposes the physician Master John with the Beard to the knight Sir John

¹ Is. del Sotto: Le lapidaire du XIVème siècle, d'après le traité du chevalier Jean de Mandeville. Vienne, 1862.
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Mandeville, thus splitting into two doubles the names of one individual. In Chapter VII. of this version Sir John writes of his stay at Cairo: Porro ego in curia manens vidi circa soldanum unum venerabilem et expertum medicum de nostris partibus oriendum. Solet namque circa se retinere diversarum medicos nationum, quos renominande audierit esse fame. Nos autem raro invicem convenimus ad colloquium, eo quod meum servicium cum suo medicum congruebat. Longo autem postea tempore et ab illo loco remote, viz. in Leodij civitate composui hortatam et adiutorio eiusdem venerabilis viri hunc tractatum, sicut in fine huius tocius operis plenius enarrabo.—While I stayed at court I saw about the soudan a venerable and able physician hailing from our country. For he uses to keep about him physicians of various nationalities, whose reputation has reached his ears. We two had but few opportunities for conversation, as my duties were widely different from his. A long time after, and a long distance away, viz. in the city of Liège, I by the advice and with the assistance of the same worshipful man composed the present treatise, as I shall more fully tell at the close of the whole book.

The sequel of the tale is given in Chapter L: Itaque anno a nativitate Domini Jesu Christi m.ccc.lv. in repatriando cum ad nobilem Legie seu Leodii civitate[m] permansissem et prae gravitate ac areticis guttis illuc decumberem in vico qui dicitur basse saunyr, consuli causa convalescendi aliquos medicos civitatis et accidit Dei nutu unum intrare phiscicum super alios etate simul et canicie venerandum ac in sua arte euidenter expertum qui ibi dicebatur magister Johannes ad Barban. Is ergo cum pariter colloquemur interseruit dictis aliqua per que tam nostra invicem renovabatur antiqua noticia quam quondam habueramus in Cayr egipti apud Calahelich soldani prout supra tетigi .vij. ca[pitulo] luis] libri. Qui cum in me experientiam artis sue excellenter monstrasset adhortabatur ac precabatur instanter ut de his que videram tempore peregrinationis mee per mundum aliqua digererem in scriptis ad legendum et audiendo pro utilitate posteris. Sic quoque tandem illius monitiis et adiutorio compositus est iste tractatus de quo certe nihil scribere proposueram donec saltem ad partes proprias in anglia pervenissem. Et credo premissa circa me per providentiam et gratiam dei contingisse. Quum a tempore quo recessi duo reges nostri anglie et francie non cessaverunt invicem exercere prelia, destructiones depredationes insidias et interfectiones
inter quas nisi a Domino custoditus non transissem sine morte vel mortis periculo et sine crimine grandi cumulo. Et nunc ecce anno egressonis mee xxxiiij. constitutus in leodiensi civitate que a mari anglie distat solum per duas dietas audio dictas dominorum inimicitias per gratiam Dei compositas. Quapropter et spero ac propono de reliquo secundum maturiorem etatem me posse in proprijs intendere corporis quieti animeque saluti. Hic itaque finis sit scripti, etc.¹

In the year 1355 after the birth of Our Lord Jesus Christ, while I was travelling home, I stayed near the noble city of Liége and was there laid up by disease and arthritic gout in the ward called Basse Sauvenière. For my recovery I consulted some doctors of the town, and by God's will it happened that one physician came in who was more venerable than the rest through his age and hoary hair and evidently expert in his art. He was there called Master John with the Beard. Now as we were conversing together he dropped some remarks by which we renewed our mutual acquaintance which we had at Cairo in Egypt in the soudan's castle, and which I touched upon in Chapter VII. of the present book. While displaying his knowledge of his art to my benefit, he admonished and prayed me instantly that I should reduce to writing something of what I had seen while roaming through the world, that it might be read and heard for the use of posterity. So at last, through his advice and with his assistance, the present treatise was composed, of which I intended to write nothing until I finally reached my own country in England. And I believe that the above adventures happened to me by God's providence and grace. For from the time when I started travelling, our two kings of England and France did not cease to wage mutual war, destruction, depredation, ambushes and killing which I could not, but for divine protection, have passed without death or peril of death, or without great accumulation of evils. While now, thirty-three years after my departure, dwelling in the city of Liége, which lies only two days' journey from the English sea, I learn that through the grace of God the abovesaid enmity of those lords has been settled. Therefore I hope and intend, for the rest of my riper years to be able to attend to the rest of my body and to the salvation of my soul at home. Here then is the end of my writing, etc.

Can a grain of truth be discerned under this story, which contradicts our English version (p. 210)? As the fictitious journey ends in 1356, it was some years before the peace of Brétigny (1360) between Edward III. and John the Good of France. Probably the book was actually written after the peace, as the Itinerarius hints. Perhaps the English doctor and traveller, when settled at Liége, advised and helped the younger Jean d'Outremeuse in the composition of a work dealing with Eastern geography and intended to serve certain political interests in England. So much we may venture to guess, but cannot hope to demonstrate.

It may help further research to point out that a surgeon named Henri de Mondeville lived in the early fourteenth century and attended the French armies in Flanders in 1301, and that the name Mandeville occurs again in the annals of the medical profession to the north of Liége, in the Dutch province of Guelders in the fifteenth and sixteenth centuries. At Dordrecht in the west of Holland was born about 1670 another medical man connected with English literature and with the progress of freethought, Bernard Mandeville, the author of the Fable of the Bees. Whether those worthies belong to the same stock we have not examined.

What the French and English versions of the book of Travels tell about its authorship is hardly worth considering. No doubt a convicted liar may occasionally speak the truth, only in such a case he would not openly contradict himself. Now the book reports that it was shown to the pope in Rome when there was no pope in Rome (p. 210, l. 1), and that it was afterwards written (p. 210, l. 31), as the French has it, in Liége. This is as incredible as the Latin quoted above. All that can be admitted is that d'Outremeuse (born 1338) may have known Mandeville (died 1372), and as there is in Paris a French MS. of the Travels dated 1371, that the traveller and doctor may have winked at the use of his name in a fictitious itinerary. The question why a book made by one man should have circulated under the name of another, who was alive to disown it, is difficult to solve. Strange instances of hoaxes perpetrated in d'Outremeuse's Mirror of Histories have been adduced by Prof. Kurth, but for fathering the book of Travels on the Englishman he may have had a practical and sensible reason. Its bold attacks on the dogmas and discipline of the Church might arouse the resentment of the ecclesiastical authorities. By concealing himself
behind the mask of an assumed name he could shelter himself from possible persecution.

To be complete, we translate from a quotation by S. Bormans the strange fable of Mandeville's death and identity preserved from the lost 4th part of d'Outremeuse's *Mirror*:

In 1372 died at Liége on the twelfth of November a man who was greatly distinguished for his birth. He was content to be known by the name of John of Burgundy, called With the Beard. He, however, opened his heart on his death-bed to Jean d'Outremeuse, his gossip, whom he appointed his executor. In truth, he entitled himself, in the deed of his last will, Sir John Mandeville, knight, Earl of Montfort in England and lord of the isle of campdi and of the castle Pérouse. Having, however, had the misfortune of killing in his country an earl whom he does not name, he bound himself to travel through the three parts of the world. Came to Liége in 1343. Issued as he was from very high nobility, he loved to keep himself hidden. He was, moreover, a great naturalist, a profound philosopher and astrologer, especially adding a very singular knowledge of physics, rarely making mistakes when he told his opinion about a patient, whether he would recover or not. When dead at last, he was buried with the brethren Wilhelmites, in the suburb of Avroy, as you have been able to see more fully above.

II

Jean d'Outremeuse

Jean d'Outremeuse, in all probability the real author of the Travels, has been stripped of many borrowed plumes by modern criticism. He had no right to the aristocratic name and pedigree of Des Pres. "Né le 2 janvier 1338, il entra dans la cléricature, c.à.d. qu'il fut tonsuré et porta le costume ecclésiastique, sans d'ailleurs jamais recevoir les ordres. Mari de Catherine Martial, qui lui survécut, il en eut un fils qui devint 'chanoine de Liége'?"—that is, not of the Cathedral chapter, which had a share in the Government of the Episcopal Principality, but of some one of the seven collegiate churches. "Lui-même se dit 'clerc liégeois, notaire

1 The late Prof. Chauvin thought of Pierreuse, an old and erewhile respectable street of Liége.
2 Bormans's *Introduction to the Mirror of Histories*, 1887, p. cxxixii.
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public, audiencier et comte palatin"—a non-aristocratic title, belonging to legal officers in certain Bishops' Palaces. "Il remplissait auprès de la cour de l'official des fonctions qui . . . devaient présenter une certaine analogie avec celle de greffier."¹ He died November 25, 1400; his obit, dated on the next day, has been printed by Bormans (Bulletin, etc.).

Our reasons for ascribing the Travels to him do not amount to absolute proof, and rest merely on strong circumstantial and internal evidence. Similarity of contents, tone and spirit between two books may go a long way towards proving common authorship, and the Travels have many passages and features in common with the authentic Mirror of Histories.

The contents of Friar Odoric de Pordenone's Travels in the Far East have been conveyed wholesale into both works, being attributed to Sir John Mandeville in one case and to Ogier the Dane in the other (Vol. III., pp. 56–67 of the Mirror). Minute coincidences have been pointed out in our notes, such as the blunder of letting the four different kinds of wood in the True Cross grow from three seeds (note to p. 7, l. 24). It is hardly possible that such a mistake has been committed independently by two writers. Large as is the number of examples mentioned in the notes, it might be increased by a systematic search.

Another argument has been reached separately by Prof. Gustave Charlier, of the University of Brussels, and by myself. In Vol. IV. p. 587 of the Mirror, d'Outremeuse writes that he will not tarry to describe Tartary, because he has fully discussed that country elsewhere. S. Bormans (p. xc of his Introduction, 1887) remarks that the Trésorier de Philosophie naturelle contains no such account. Now the Mandeville does, especially in Chapter XXV., which narrates the foundation by Jenghiz Khan of the Tartar empire. In so far as a statement by d'Outremeuse is worth any notice, this would amount to an indirect avowal of authorship.

Taken singly, each of the above arguments is inconclusive. Put together, they become very strong. It is hardly becoming for an editor to boast of having copied a French and an English MS. of Mandeville with his own hand, and devoted years to collecting and considering the evidence, yet the impression gained by him as the

¹ Kurth, as above, following Bormans, Introduction to d'Outremeuse, pp. vi seq., and Bulletin de la Commission Royale d'Histoire, 5e série, t. I., pp. 282 seq., 1891.
result of such work may claim a scientific value, unless he has grown biased by focusing his attention on one point. With this proviso, I may state that to me d'Outremeuse appears as the only possible author of Mandeville: his attacks on the Papacy (in the Mirror, Vol. V., p. 165, the pope and cardinals are accused of taking bribes from John Lackland) evince Wycliffite tendencies in agreement with the dedication of the Travels to Edward III. His indecencies betray a coarse mind fed on Medieval fabliaux. The mockery of the heroic conventions of the romances, especially of the Alexandrian and Crusading epics, shows a memory conversant with wonderful adventures in the Near and in the Far East and a satirical contempt for their religious enthusiasm. Now such characteristics are not uncommon in the fourteenth century: if it were permissible to name Chaucer in the same breath with the author of Mandeville, their mental attitudes might in some respects be compared.

But where d'Outremeuse cannot be matched is in his capacity for mixing and confusing truth and untruth. His spirit is too grovelling for high fiction, for the creation of a fair imaginary world. All the elements of his romancing are prosaic and vulgar. But he puts them together with brazen audacity, disfigures or invents proper names, alters numbers and circumstances, to the despair of those honest commentators who have traced him to his sources. No plagiarist has pilfered more unscrupulously, and yet he always reasserts his fickle originality by his knack of distorting the texts from which he borrows. This was partly deliberate deceit, but it might also spring from carelessness in copying, from trusting a slippery memory, or even from a peculiar notion of an author's rights and duties. Whether his motives were purely mercenary, or whether he obeyed an original impulse, his chief aim was to entertain while pretending to impart solid historical or geographical information. Dry facts he collected in abundance from Boldensle's pilgrimage to the Holy Land, from Odoric's two accounts of his travels in Palestine and in the Far East, from Haiton of Armenia's Flower of Histories. But he spiced them by means of fabulous details drawn from the romances of Eastern adventure which deal with Alexander the Great's expeditions to Persia and India, and with the experiences of Godfrey of Bouillon and his companions among the Saracens. The influence of the Medieval epic is felt in the manner as well as in the matter of the
Mandeville. It has been pointed out to me by an English poet of distinction that its prose style is rhythmical and balanced, and that it somewhat retains the movement of poetry. Prof. Kurth, the principal authority on Jean d'Outremeuse, finds him a faithful imitator of the mannerisms and conventions of the minstrels.

This brings us to a hitherto unsolved riddle in the work of the notary of Liége. It is denied by no one that he composed epics and romances in verse, as he writes himself: “Toute les giestes et histoires que je ay fait, je les fis et formay anchois que je translatasse et metisse en chest ches miens croniques, car je navoie nulle pensée de translateir, por xx. années près; si que je fis mes histoires toutes plaines” (Miroir des Histoires, Vol. III., p. 402).

Although the meaning of the last word is open to dispute, the general sense is clear: All the giestes and histories that I have made I made and shaped before transferring and putting them into these my present chronicles, for I had no thought of transferring for wellnigh twenty years; so that I made my histories all plain. From this statement it has been rightly concluded that the Mirror of Histories, a huge chronicle in prose, is the work of his later years, and that during his first twenty years of authorship he wrote historical works in rhyme, dealing in part with the same matter as the Mirror. One such poem, the Geste de Liège, is extant and has been printed along with the prose. Where are the others?

The liar himself declares, speaking of Ogier the Dane: “Toutes ses choues sont declareis en la novelle gieste que nous meisme avons fait sou Ogier” (Mirror, Vol. III., 1873, p. 111). All these things are set forth in the new giste that we have ourselves made on Ogier. No trace of this has been discovered, although a graduate of Liége University, M. Edgar Renard, in a manuscript dissertation, has done his best to search for it. But Ogier appears in some French and Latin versions of the Mandeville as a conqueror of India and as protector of Christianity there. In the Mirror, Ogier is put in the place of Odoric as a traveller in the Far East. Here we have one more point of contact between d'Outremeuse and the Mandeville. Elsewhere in the Mirror, d'Outremeuse writes that he will not tell the full story of the Crusades, because it is contained in the giestes or romances. The Crusade happened “ensi que li romans qui son fais de Godefroit de Buillhon deviseit, qui s'accordent asseis as croniques; et partant de cel histoir je l'envoie à romans de Godefrois, expeiteis
aliquant fais dònt je parleray quant temps serait” (Mirror, Vol. IV., 1877, p. 290). The Crusade took place as the romances which have been made about Godfrey of Bouillon relate, which agree well with the chronicles. And therefore I send [the reader] from this history to the romances of Godfrey, excepting some events that I shall discuss when the time comes.

Now two romances of Godfrey are known, one printed in fragments by Paulin Paris and by Hippeau, under the titles of La Chanson d'Antiocche, Le Roman du Chevalier au Cygne et de Godefroid de Bouillon, and La Chanson de Jérusalem. This may be put out of court. The other is a lengthy rifacimento of the late fourteenth century printed by de Reiffenberg and fully discussed by Paulin Paris in Vol. XXV., pp. 507, etc., of the Histoire littéraire de la France, along with its two sequels, the Baudouin de Sebourc printed by Bocca and the Bittard de Bouillon printed by Scheler. We accept the conclusion of Paulin Paris, that the latter three, forming a monstrous whole of many thousands of lines, are by one hand, and that this hand is that of an author of Liège, who wrote in the second half of the fourteenth century. Here, then, is a huge body of pseudo-historical verse about the fabulous East, composed in Liège by an author not yet identified. On the other hand, we miss the unidentified verse of Jean d'Outremeuse, supposed to deal with Ogier the Dane, the conqueror of the fabulous East, and one of the characters in the second part of Mandeville's Travels (Latin and French). What stands in the way of giving the unwieldy trilogy, Godfrey of Bouillon, Baldwin of Sebourc, and the Bastard of Bouillon, to d'Outremeuse himself? The lack of direct evidence, for while claiming to have made many gestes and histories, he does not expressly state that he dealt with the cycle of the Crusades.

As for the internal evidence, without overrating its value, it must be confessed that it points to single authorship of the trilogy, the Mirror and the Travels. What Paulin Paris writes of his anonymous minstrel of Liège, and Prof. Kurth of the chronicler, d'Outremeuse applies equally to our book of Travels. The opinions and idiosyncrasies found in them, their anti-clericalism, their cynicism and licentiousness, their relentless mockery of courtly love and religious enthusiasm, joined to a boundless admiration for physical strength and for impossible feats of arms, their cringing reverence for high rank, for wealth and sounding titles,
in fact, all their characteristics, mark them as the work of one man. The three seem to be by a single plagiarist who had read extensively in historical and geographical lore, who indulged in fantastic descriptions of the Holy Land, of Persia, India and Tartary, who adorned them with accounts of monstrous men and beasts drawn from Vincent de Beauvais' *Mirror of Nature*, and who mixed and disguised his borrowings with shameless audacity. It is beyond doubt that they were composed at Liège during the same period. Is it at all likely that two literary twin-brothers and forgers were busy side by side in that small Episcopal city? One argument against single authorship is the great aggregate bulk of those writings, which may be thought to lie beyond the power of a man who had to attend to his duties as an officer of the law courts. But the very uniformity of his sources and of his matter made it possible to use the same materials over and over again. A glance at the notes in the present volume will show how often one passage in the *Maudeville* duplicates another. On perusing the trilogy, and the *Mirror of Histories*, numberless cases of such duplication will occur. Let us single out two, which bear on d'Outremeuse's attitude to science and religion. On p. 122 of the *Travels*, a voyage of circumnavigation is described in which a man reaches his own country after going all round the world. Similarly, in the fourteenth-century Crusading epic, a party starting from Jerusalem reaches another forest of Ardennes and another castle of Bouillon at the other end of the earth (see note).

The almsgiving to beasts of p. 137 of the *Travels* is also alluded to in the epic. Here the Christians are blamed by a Saracen for giving to the poor the remnants of food that ought to be kept for dogs, and the abbot Gerard of St. Trond justifies the Christian practice.

Such examples show that, in many respects, the epic, the *Travels* and the *Mirror* are one, and we cannot but believe them to be by one hand.

III

**Political Significance of the Travels**

The dedication of the *Travels* to Edward III. does not occur in any English text or in all the French ones. We print it from
Warner, p. xxix. It is also to be found in the editio princeps of the *Travels* (1725), p. 385, and in Halliwell's reprint of 1866, p. xi: Principi excellentissimo, pre cunctis mortalibus precipue venerando Domino Edwardo, Divina Providentia Francorum et Anglorum regi serenissimo, Hibernie Domino, Aquitanie Duci, Mari ac ejus insulis occidentalis dominanti, christianorum eufamiae et ornatui, universorumque arma gerentium tectori, ac probitatis et strenuitatis exemplo; principi quoque invicto, mirabilis Alexandri sequaci, ac universo orbi tremendo; cum reverentia, non qua decet (cum ad talem et tantam reverentiam minus sufficiences extirrit) sed qua parvitas et possibilitas mittentis et offerentis se extendunt, contenta tradantur.—To the most excellent prince, to be chiefly reverenced above all mortals, to the Lord Edward, by Divine Providence most serene king of France and England, lord of Ireland, Duke of Aquitaine, ruler of the sea and of its Western Islands, credit and ornament of Christendom, patron of all men at arms and pattern of probity and strength, also to the unconquered prince, follower of the wonderful Alexander, to be feared by the universe, the contents of this book are offered, not with fit reverence, for they would prove inadequate for such a great and noble object, but so far as the insignificance and power of the sender and dedicat
extend.

Sir G. Warner regards this as an interpolation, because it does not appear in the best manuscripts. To us it seems genuine, implicitly putting the King above his enemy the Pope ("above all mortals"), praising the world-conqueror Alexander, often mentioned in the *Travels*, and admitting the frivolous character of the book itself. It should be noted that the writer does not claim to have travelled or to be a subject of the English or French crown. Liége was an Imperial fief. If d'Outremeuse wrote this, he was no doubt paid for it.

The date when the *Mandeville* was finished cannot be later than 1371, as a manuscript bearing that date is said to be extant in Paris. If we accept the dedication as genuine, the year 1366, when King Edward repudiated the Pope's supremacy over the realm, is a probable one. It comes soon after 1362, for which see note to p. 146, l. 26. The reference to the peace of Brétigny (1360) in the *Itinerarius* would put it still further back. In 1366, Jean d'Outremeuse was twenty-eight years old, and Sir John Mandeville still had six years to live. If the *Travels* were part
of an anti-Papal campaign of popular agitation, they would be
turned into English almost at once, for the Wycliffites knew
the importance of addressing the people in their mother tongue. The
choice of an English name for the imaginary protagonist of the
Travels, and even the choice of an author of Liège for supporting
the English policy against the Pontifical See, would be easily
accounted for. Was not Jean le Bel, the chronicler and servant
of Edward in his wars, a native of the Principality of Liège, and
was be not one of the models and sources for d'Outremeuse's, as
for Froissart's chronicles!

Our theory, first put forward in the Quarterly Review (April
1917), that the Travels are an anti-Papal pamphlet in disguise,
rests primarily upon the allusions to the Papacy, eleven in number,
contained in the text. Some of these do not allow of any definite
conclusions, such as the four comparisons between the Pontifical
dignity and various heads of other churches, the Patriarch of
Constantinople (p. 11, l. 25), the Caliph of Muhammadans (p. 27,
1. 10), the Patriarch of St. Thomas in India (p. 184, l. 21), and
the Lobassy or Grand Lama of Tibet (p. 205, l. 17). Others hint,
without open blame, that the popes have altered the rites of the
Early Church: auricular confession is described as an invention of
the Holy Fathers (p. 80, l. 16 and note), and they are said to have
added to the text of the mass (p. 200, l. 3). The report that
Athanasius was put in prison by a pope for composing his creed
(p. 96, l. 27) can hardly be interpreted as complimentary to the
Roman See. Much more aggressive than this is the passage about
the quarrel between Pope John the XXIInd and the Greeks
(pp. 11–12). Accusations of pride and avarice are levelled against
John, and the letter of defiance addressed to him is worthy of the
Wycliffites. An open charge of simony is levelled at the Pontiff
himself in the sentence: For now is Simon king crowned in Holy
Church (p. 12, ll. 21–22, and see note). Slyer, though no less
impudent, is the claim that the mendacious Travels have been
"affirmed and proved" by Our Holy Father (p. 210, l. 17). The
eleventh and last instance is open to dispute and a matter of
hypothesis. A prophet is credited with the pronouncement that
"Out of Babylon shall come a worm that shall devour all the
world" (p. 73, l. 20). As no such sentence has been traced in
the prophetic books of the Bible, we may suspect a Wycliffite
war-cry against the world-power of the New Babylon or Rome.
Other allusions to religious matters, to the various sects of Christianity, to the beliefs of Jews, Muhammadans and heathens of various lands, must be read in the light of the statements discussed above, always remembering that the propagandist prefers innuendo to direct statements, and that it was a dangerous thing to defy the power of the Church barefaced. It is not impossible that the account of Buddhist almsgiving to beasts (p. 137, ll. 5–36, and note) hides a satire on the doctrine of Purgatory and on the sale of indulgences. That certain savages delight to drink human blood and call it dieu (i.e. god, p. 129, l. 26) may or may not be a satire against the dogma of transubstantiation. Many similar cases are discussed in the notes. On the whole, they bear out the interpretation of the book as a more or less veiled libel against the Roman Church.

IV
The Texts

A full enumeration of the manuscripts of the French original text of the Travels, listed by J. Vogels, will be found in Roehricht's Bibliotheca Geographica Palaestinae, 1890. No critical edition is in existence. A reprint from two MSS. in the British Museum (Harley 4383 and Royal 20 B. x), with variants from others, is accessible in the Roxburgh Club edition. A modernised French text, cut down to about one-fifth of the original, is to be found in Bergeron: Recueil des Voyages, The Hague, 1735.

Dr. Vogels has proved the existence of two independent English translations of the Travels, testifying to their wide popularity in the country of John Wycliffe. Of these translations one, preserved in two MSS. (E. Museo 116 and Rawlinson D. 99 in the Bodleian), is called by him E.L. = Englisch Lateinisch or Anglo-Latin, as it is from a Latin version, and the other, E.F. = Anglo-French, is from the French original. The variations between several copies of the latter are so striking that they were long believed to be by several Englishers. But the method applied by Dr. Vogels seems incontrovertible. He assumes that no man is likely to mistranslate what has already been correctly interpreted. One convincing example occurs on p. 56, ll. 27–28. D'Outremeuse there describes the signs of the Zodiac as "signes du ciel," signs of the sky. The
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Englisher misread "cygnes," swans, and wrote "Swannes of heuene." That this blunder arose from the French is undeniable. No reviser or corrector could possibly have introduced it. It not only bears the stamp of an original translator, but of one who distinguished himself by his ignorance and stupidity. Another example is that on p. 72, l. 3. D'Outremeuse wrote about nonains cordelières, i.e. Franciscan nuns. The Englisher misread the c. as the numeral 100 and wrote "Nonnes of an hundred ordres." By these two examples the capacity of the original Englisher may be gauged. It is not surprising that his blunders should have invited emendation, and that more sensible and more cultivated scribes should have confronted his work with one of the many French copies and removed the worst faults. But the modern editor does not go to the Man du ville for accurate information; he wants the text as it came from the earliest translator's hand, testifying to the state of mind of the anonymous individual who first turned it into English, and to the wants and shortcomings of his fourteenth-century readers. Therefore he prefers the imperfect Cotton Titus c. XVI. version to the more correct Egerton 1982 printed by Sir G. Warner. For signes du ciel, the Egerton has: signez de ffirmament; the nonains cordelières it simply omits.

Sir G. Warner chose the Egerton MS. for three reasons:—
1. the Egerton was still unprinted, while the Cotton was accessible in the 1725 edition and in several reprints from that, e.g. Halliwell's (London. F. S. Ellis, 1866). 2. It is in a more Northern dialect, and therefore interesting to the philologist. 3. Its mistakes are fewer.—The former two reasons have lost their importance, since Sir G. Warner's edition is in print. The last is not convincing after Dr. Vogels has proved that the Egerton version is a composite one, accepting the main body of the text from Cotton, with minor variations, and filling a large gap (corresponding to p. 22, l. 3 to p. 41, l. 21 of the present edition) from the Anglo-Latin version discovered by Vogels. Cotton, then, although it has lost a few pages (our pp. 212–217), remains the only practically complete and consistent, as well as the most original text. An earlier pedigree of the various English texts, constructed by Dr. Nicholson and accepted by Sir G. Warner, is thus proved to have no foundation in fact.

We are then compelled to agree to the strange principle that the test of authenticity lies not in the correctness but in the very MANDEVILLE
excess of the blundering, for a demonstrably and intentionally misleading French original by the arch-romancer d'Outremeuse has been Englished by an ignorant and careless translator. Wherever the present editor felt tempted to correct the Cotton manuscript, he either found, on comparing with the two Brussels manuscripts and with the printed Harley text, that d'Outremeuse himself was responsible for the misstatement, or that the translator had erred through incompetence. Very few errors, pointed out in the notes, may be due to the copyist or copyists who intervened between the original and the Cotton MS. Even here, there can be no certainty, as the Englisher was quite capable of any lapse of spelling and grammar, in addition to the many fantastic mistranslations that are undoubtedly his own. A difficult problem is raised by the cases of words correctly rendered in one passage and misinterpreted in another. Can we believe that the same man knew the meaning of a French word one day and forgot it on the morrow? Other explanations are more probable. 1. His French manuscript might be faulty, as in the confusion of *signes* with *cygnes* or in that of *cordeleres* and *c. ordres*. 2. The context might hinder in one case, and hinder in another. 3. His slovenliness is so obvious, that it suffices to account for doubtful examples. For all these reasons, the task of the would-be improver is a hopeless one, and we had to confine ourselves to honestly supplying readers with the original data and to banish the fruits of our own wisdom to the notes. In this we took warning by the example of the learned Scheler, who closes his commentary on the *Bâtard de Bouillon* with a sigh of regret at having too much normalised his text. No variants could be printed in the footnotes because the difference between the English MSS. is too great. The list of those MSS. has twice been printed by Dr. Vogels: once in his paper of 1891, and once in Roehricht. I have only seen those in London, Oxford and Cambridge.

As the first duty of a student who undertakes to edit a translation is to master its original, and as only a diplomatic reprint of the Anglo-French Harley 4383, supplemented by Royal XX B.x, with variants from Sloane 1464 and Grenville XXXIX., is accessible in print, I have copied Brussels 10420–5, a text recommended by Vogels as among the best, but full of crabbed abbreviations, and I have checked it with Brussels 11141, which is inferior, but in a plain hand. The Cotton version I have found faithful to the
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Anglo-French Harley text, when the Englisher did not fall a victim to his peculiar weaknesses. The mistranslations are interesting in showing how slavishly, and with what complete disregard of both the French and the English idiom, the work has been done.

In Sir G. Warner's description of the Cotton MS. we have nothing to alter: "It is a small quarto measuring 8½ by 6 inches, with 132 leaves. The text is written in a neat, well-formed hand, varying somewhat in parts (more especially at folio 119) but not enough to make it certain that more than one scribe was employed. The ornamentation is very simple. There is a large initial in gold, on a red and blue ground, at the beginning, and the other initials are in blue, filled in and flourished with lines in red. The text is divided into chapters by rubricated titles, without numeration."

The date conjecturally assigned to it is 1410–1420. Although not a word is illegible, some letters are so much alike as to be practically identical: so c and t, n and u (mendinant may be read mendiuant, cf. mendif). Even e and o are sometimes hard to distinguish. A curl after final r often means nothing: clere( = clere. The question has been raised whether a crossed H should be read ll or lle. We agree with Prof. Kern that the crossing in this case is of no phonetic or grammatical importance. It might have been altogether disregarded in copying.

V

The Sources

The sources of the Mandeville have been traced by Sir G. Warner and Dr. Bovenschen, until all but a few pages have been proved to be stolen from some older book, and until all probability of the author having seen with his own eyes and described from his own experience has disappeared. It seems, then, as if nothing were left for following commentators to do but to repeat what has been said before them. This is not so. In their zeal for unmasking the plagiarist and in the fulness of their learning those two scholars have not been content to measure the extent of their author's reading. They have pursued many of the traditions collected by him to their remote origins in classical and Jewish antiquity, thus attributing to him a wider and more solid erudition than he
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possessed. On the other hand, they have taken too little account of his familiarity with romances in the vernacular, especially those about the Crusades and about Alexander the Great. Finally, they have insufficiently stressed the use made by him of Vincent of Beauvais's encyclopaedia, both of natural philosophy (*Speculum Naturale*) and of history (*Speculum Historiale*). None of the three principal sources of the Travels, William of Boldensel's pilgrimage to the Holy Land, Friar Odoric de Pordenone's travels to Palestine and to the Far East, William of Tripoli's account of the Saracens (*De Statu Saracenorum*), is included in Vincent, but most of the other books, historical and scientific, plundered for the *Mandeville*, have been excerpted by him. Where the commentators refer to Pliny, to Solinus, to Isidor of Seville, to Honorius' *Imago Mundi*, it is certain that d'Outremeuse never went beyond what he learned at school or could read in his encyclopaedia. If we fail to identify the exact wording of the passage in Vincent, we may assume that d'Outremeuse took liberties with his model or that he used a copy somewhat different from our present printed editions. The names of Vincent's authorities he found carefully noted in each chapter. The fabulous history of Alexander, *e.g.*, is told in the *Mirror Historial*, Book IV. The *Historia Alexandri*, Justinus, Valerius, Quintus Curtius, Martianus, Orosius, the *Epistle of Alexander*, Seneca, the correspondence between Alexander and Didimus, are quoted in turn. This enabled d'Outremeuse to refer glibly to them all.

It is no less certain that, as a reader and writer of Gestes or romances, he knew some verse epics in Middle French, probably the *Alexander* edited by Michelant. It is nearly impossible for a modern commentator, provided with recent printed editions, to ascertain what particular versions of the legend, vernacular or Latin, in verse or in prose, d'Outremeuse may have followed besides his Vincent. When he departs from all known authorities, Dr. Bovenschen is inclined to surmise "oral tradition," and Sir G. Warner hesitates between lost sources and the author's invention. Now that we are acquainted with d'Outremeuse's vagaries, there is little doubt that the latter view is the correct one. Lost authorities are very unlikely to have escaped the minute and protracted search of a number of competent students. As for oral tradition, which is gradually losing its hold on the faith of scholars, there is no reason to postulate it at all. Judging from d'Outremeuse's known
methods, we must suppose the written sources as few as possible. Eugesippus-Fretellus's description of the Holy Places (De Locis Sanctis), John de Plano-Carpino on the Tartars (Book XXXI. of the Mirror Historial), are incorporated in Vincent. Extracts from other works must have been obtained in the Latin original. As has already been pointed out by Sir G. Warner (p. xi of his Introduction), all the sources of the Travels, except Boldensele and Odoric, occur in the list of authorities for d'Outremeuse's Mirror of Histories (p. xcix of the Introduction to it).

VI

The Alphabets

Our Cotton MS. contains four alphabets: one at the close of Chap. III., called Greek (p. 13); another at the close of Chap. VII., called Egyptian (p. 34); a third at the close of Chap. XIII. called Jewish (p. 73); and a fourth at the close of Chap. XVI., called Saracen (p. 92). A so-called Persian alphabet, missing in the Cotton MS. (p. 100), is inserted in the corresponding place in the Egerton MS. Facing p. 442 of Cordier's edition of Odoric is the facsimile of an "alphabet fantaisiste de la langue de Penthexoire," from a Mandeville, whether printed or manuscript, French or Latin, M. Cordier does not say.

Sir G. Warner's comments are that (1) the Greek alphabet offers peculiar forms; (2) the so-called Egyptian is corrupt past recognition; (3) the so-called Hebrew is also corrupt; (4) the so-called Saracen is not Arabic, but has strong affinities with the Slavonic alphabet known as the Glagolitic, and is found in the Cosmographia of Aethicus. (References to: H. Wuttke, Die Kosmographie des Istrier Aithicos, etc., Leipzig, 1854, p. 85; Pertz, De Cosmographia Ethici libri tres, Berlin, 1853, pp. 150–184, and plate, p. 199.) (5) The so-called Persian cannot be identified, but is given by J. G. Eccard, De origine Germanorum libri duo, 1750, pl. IV., p. 192, from an unspecified MS. at Ratisbon. It there professes to be Chaldaic. This MS. contains six other alphabets, including the so-called Egyptian of Mandeville.—So far Sir G. Warner.

The whole problem is one that cannot be solved without comparing and classifying many facsimiles and photographs, an enterprise not easily achieved in the year of Our Lord 1920. Therefore
we here confine ourselves to stating its existence, and to asking some questions. Had d'Outremeuse any reason for collecting and reproducing all these alphabets? Why did the copyists and buyers of the Travels go to the trouble and expense of drawing and purchasing them? Was it on account of the connection between the Glagolitic alphabet, e.g., and the Medieval heresies popularly traced to the East, and especially to the Bulgarians? Was it because the legend of Prester John of Pentexoire, as stated by Cordier (p. 440), served as a vehicle for allusions to contemporary politics and religion, as in the pamphlet from which a facsimile is reproduced in his *Odoric* (p. 441)? In brief, have the alphabets any bearing on the anti-Papal character of the Mandeville? One practical object of keeping half a dozen of them bound together in one volume might be to facilitate secret correspondence, as a common form of cypher in the Middle Ages was the mixing of various alphabets in the same text (Al. Meister, *Anfänge der modernen diplomatischen Geheimschrift*, 1902, p. 18). The objection to this hypothesis is that, if such documents had been in use, at least a few of them ought to have survived, to come under the notice of keepers of records and manuscripts. So far nothing seems to have been heard about them. Still the question remains, whether sympathisers with the Mandeville’s heterodox views did not use its alphabets for secret intercourse.
NOTES

p. 1, l. 21.—The philosopher Aristotle (Nic. Eth. II. 7) and Cicero (De Offic. I. 25) praise the mean way. Pseudo-Methodius, ed. Sackur, 1898, p. 77: "in medio terrae viviscans conilixa et consolidata est crux." He means Calvary, not, as others do, the Compass or the Sepulchre. Ps. lxxiv. 12: "For God is my King of old, working salvation in the midst of the earth."

p. 2, l. 30. hath whereof.—Gallicism: has the wherewithal, the means, a de quoi.

p. 3, l. 8. woldes god.—The Anglo-French Harleian text 4383 (H.) has a cut at the Papacy, writing "*Mes sil plesoit a nostre seint piere lapostoille," i. e. if it pleased our Holy Father the Pope, "quar Dieu pleroit-il bien," for it would well please God, that the lords were in agreement, etc.

p. 3, l. 14.—A general passage is a Crusade.

p. 3, l. 26. Inde the lasse t the more.—H. also mentions middle India, la moiene.

p. 4, l. 1. I haue.—H.: ieucesse escript mis en latyn, i. e. "I should have written this book in Latin in order to be briefer. But, as many understand French better than Latin, I wrote it in French." That the original text is the French we may accept as true. The Englisher probably did not understand the meaning of the conditional. He also altered the sense to suit his purpose. Hence the later belief that the same author wrote the same book in three different languages!

p. 4, l. 10. mynde of man ne may not ben comprehended.—Mistranslation. H. rightly has: "memorie de homme ne puet mye tot retenir ne comprendre." Man's memory cannot remember or understand everything.

p. 4, l. 12.—Apart from the hit at the Papacy, the prologue is a string of commonplaces from the literature of the Crusades, utterly hollow, and perhaps ironical. The land of promise was a common theme for parody. See Pöschel, Das Schlaraffenland, P.B.B. 1878, p. 420.

p. 4, l. 14. ouer the see.—The text is corrupt, through a gap. H.: par plusieurs chemys il puet aler, par meer et par terre, solonc les parties dont il mouera, dont luy plusours tourment tot a vn fyn.
Halliwell, 1867: to go to the City of Jerusalem, he may go by many Weyes, bothe on See and Lande, after the Countree that he cometh fro: manye of hem come to on ende.


p. 4, l. 23. *hungarye.—The route followed by Peter the Hermit and by the First Crusade, as described in Albert d'Aix, in William of Tyre and in the Crusading epics, one of which, the *Chanson de Godefrroi de Bouillon*, is the work of a *trowère* of Liège, living in the late fourteenth century, perhaps Jean d'Outremeuse himself. See preface, p. 12.

p. 4, l. 29. *Bougiers.—H.: des Bougres, the Medieval French name of the Bulgarians.*

Ibid. *Rousye.—Interpreted by Sir G. Warner as Red Russia, *i.e.* Halicz or Galicia, long in dispute between Hungary and Poland.

p. 4, l. 31. *Niflan, Livonia.*

p. 4, l. 33. *Cypron: in Hungarian Soprony, in German Ödenburg.*

Ibid. *Neiseburgh.—Warner: “The place is no doubt the 'praesidium Meseburch' of Albert of Aix, I. 23 (p. 290), and the 'Meeszburg' of William of Tyre, I. 29 (Recueil, I. p. 67). This was situated on the Lintax or Leytha, and is now known as Wieselburg (Moszon, Hungarian). . . Its position north-east of Ödenburg, and so out of the road to Belgrade, is additional evidence that Mandeville had no personal acquaintance with the route.”*

p. 4, l. 33. *euyl town.—An entertaining translation of the French name of Maleville, Latin Malavilla, *i.e.* Semlin, opposite Belgrade. Sir G. Warner refers to *Alb. Ag.* I. 6 (p. 274) and II. 6 (p. 303). Walter the Pennyless crossed the Save at Malavilla, not the Danube, as Mandeville suggests on p. 5, l. 2.

p. 5, l. 3. *goth in to Almayne.—H.: naist en Alemaigne, rises in Germany, which is correct. Vogels (1886), p. 13, has traced this mistranslation to a misreading of *u* for *n*: vaist (vait, vadin, va) for naist.

p. 5, l. 11. *Marrok.—C. J. Jirecek, *Die Heerstrasse*, etc., 1877, p. 99, states that the stone bridge crossing the river Marica at Cirmen is one of the few facts correctly mentioned by Mandeville,*
the master of lies! Warner: "This reads like a confused reminiscence of Alb. Ag. I. 8 (p. 278), from which it appears that the 'lapideus pons' was not over the Morava, the right bank of which was reached by the Crusaders in boats, but over its tributary the Nissava, in front of the city of Nizh (the Ny of the French text and C.), now Nish."

p. 5, l. 18. covered with gold.—MS. Brussels, 10420–5: de covyre doreis, i.e. of copper gilt. Boldensele: de aere... tota deaurata (1855, p. 30). The mistranslation is ingenious. On the statue, which stood from 543 to 1550, Sir G. Warner refers to Zonaras (XIV. 6), to Procopius (De Aedificis, I. 2), toNicephorus Gregoras (Hist. Byzant. VII. 12, 4). The cross on the orb was blown down in 1317. Boldensele and Bondelmonti (Liber insularum Archipalagt, ed. 1824, p. 122) saw the apple in its place. John of Hildesheim, 1878, p. 24, also describes the statue as holding its orb and threatening the Saracens in the East with its right hand. According to Ward, Cat. of Rom. I. 1883, p. 581, Turpin’s chronicle describes a gigantic idol of bronze or copper (auricalco opera) erected by Mahomet upon a seaside rock at Cadiz. In its right hand it holds a key, which will slip out of it whenever the king shall be born in France who is destined to restore Christianity throughout Spain. Mandeville's account is evidently coloured by romances of that type.

p. 5, l. 20. appell of gold.—B. 10420–5: doreis, i.e. gilt, a word obviously beyond the Englisher’s linguistic capacity.

p. 5, l. 27. lowd he holt.—B. 10420–25: le paijs qui se tient, i.e. the dependencies of Greece. Mistranslation.

p. 6, l. 2. Tunic.—Boldensele, 1855, p. 31: “In hac sacra urbe vidi ex mandato domini imperatoris magnam partem crucis dominicae, tunicam Domini inconsutilem, item spongiam, calamum et unum clavum Domini corpusque beati Johannis Crysostomi et plures alias sanctorum reliquias venerandas.” Mandeville omits the saints and adds the crown and spear-head dear to the romances.

p. 6, l. 7. Cipres.—Boldensele (p. 33) saw the relic in Cyprus.

p. 6, l. 14. In crece fit palma.—Isaiah lx. 13: “The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.” Sir G. Warner: “In the Septuagint, however, they are the cypress, the pine and the cedar (S. Jerome, Comm. in Isaiam; Migne, Patr. Lat. XXIV. 594).
. . . Bede adds box as the wood on which the title was written, the main upright being of cypress, the crossbeam of cedar, and the upright above it of pine (Migne, Patr. Lat. XCIV. 555). Mandeville's enumeration agrees with that of Jac. de Voragine (Legenda Aurea, 1846, p. 303), who quotes the monostich 'Ligna crucis palma, cedrus, cupressus, oliva;' and his distribution of the materials follows the traditional lines (Gretser, De Cruce, 1734, I. p. 7):

'Quatnor ex lignis Domini crux dicitur esse.
Pesar crucis est cedrus; corpus tenet alta cupressus;
Palma manus retinet; titulo laetatur oliva.'

The palm-branch was carried as a sign of victory by winners in the Olympic games, but it appears as a piece of Christian symbolism in a Palm Sunday sermon in the Blickling Homilies: "pa baeron hie him [i. e. to Christ] tozeanes blowende palmtwiju; for pon pe hit waes Judisc peaw, ponne heora cininjas haefdon si3e geworht on heora feondheim, t hie waeron cft ham hweorfende, ponne codan hie him tozeanes mid blowendum palmtwium, heora si3es to wyorp-myndum" (quoted by A. V. Vincenti, on Solomon and Saturn, 1904, p. 59). Vincent de Beauvais, Spec. Nat. 1624, l. 13, c. 31, col. 968, refers to the Song of Songs, vii. 8: "I said, I will go up to the palm tree, I will take hold of the boughs thereof."

p. 6, 1. 25. as the cros.—H.: tant come le corps purroit durer. Mistranslation.

p. 6, 1. 33. on was overcomen.—H.: ascun auoit victorie, which means the opposite.

p. 7, 1. 7. discord t strif.—H.: discord only.

p. 7, 1. 9. ymazled on the cros lyggynge.—Mistranslation through omission. H.: Et sachez ce nostre Seignur fuist atachez a la croiz en gisant par terre et puis fuist dressez onceque la croiz et ensi en dressant il soffry la plus grande peine.

p. 7, 1. 14. seyth pat Adam was seek.—Mistranslation. H.: Et dit cest escript ce quant Adam estoit malades, il dit a son filz Seth, etc.

p. 7, 1. 23. vnder his tonge t graine him.—H.: en la bouche son pierre et, quant labarre cresseroit et porteroit fruit, adonqes serroit son pierre guarly, i. e. the angel told Seth to put the seeds in his father's mouth, and that, when the tree would grow and bear fruit, then his father would be cured. The Englisher misinterprets the grammar and misses the point of the story.

p. 8, l. 4. *t cat . . . of Englond.*—Missing in the French original.

p. 8, l. 8. *crowne of oure lord.*—The Brussels MS. 10420–5 says that part of the crown, one nail and the spear-head are at Constantinople, while other relics are in France in the King's Chapel. Mandeville therefore confused the relics seen by Boldensele in the East (nail) with those of the Crusading epics. According to L. Gautier, *Les Épopées françaises*, 2nd ed., Vol. III. (1880), pp. 308–315, Charlemagne on his passage to Jerusalem is reported to have obtained the crown, the nail, the chalice of the Last Supper, and drops of Our Lady's Milk, which he took to the altar of St. Denis. The Tunic and Spear Head appear in the version of the *Chevalier au Cygne*, published by Reiffenberg (P. Paris in Vol. XXV. of *Histoire Littéraire*). The Spear Head holds an
important place in the *Chanson d'Antioche*, ed. P. Paris, 1848, p. 165, etc. It is carried before the host to secure victory. Fierabras begins with a description of the relics of the Passion. In the *Chanson de Roland*, the Spear Head is described as set in the hilt of Joyeuse, Charlemagne's sword (Bédier, *Légendes épiques*, I. (1908), p. 63). A piece of the True Cross is given to William of Orange (*ibid.*, p. 113). A relic of the Cross worn round the neck by Charlemagne is now the property of the Cathedral of Reims (*Le Temps*, Oct. 2, 1920).

p. 8, l. 11. *kynges Chapell.*—The romances took the relics to the Imperial church in Aix la Chapelle. Mandeville cheerfully confuses this with the Sainte-Chapelle still extant in Paris, built from 1245 by King Saint Louis to hold the Cross and Crown sent to him from Constantinople by Jean de Brienne and by his successor Baldwin.


p. 8, l. 14. *for a gret summe of syluer.*—H. : pur grant bosoine dargent, *i.e.* because he was very short of money. Three mistranslations in four words.

p. 8, l. 16. *jonkes of the sec.*—Sir G. Warner quotes Durandus (ob. 1333), "Et scias quod corona fuit de juncis marinis, sicut eam vidimus in thesauris regis Francorum, quorum acies non minus spinis durae sunt et acutae" (*Rationale*, VI. 77, ed. 1565, f. 344 b.). As no source is given for the three kinds of thorn used in the Passion, we may suspect that the author of Mandeville invented them in imitation of the three or four kinds of wood in the Cross.

p. 8, l. 24. *sounen to me.*—A brazen lie: neither d'Outremeuse nor Mandeville is likely ever to have owned such a valuable possession.

p. 8, l. 37. *ne in the hours pat it is june.*—Double mistranslation. H. : Qar, qi porte vne branche sur luy, il nad garde de foudre ne de tonoire ne de tempeste, ne la maison ou il est dedeins. Nul malueis espirit ne puet approcher en lieu ou il soit, *i.e.* : For whoever wears a twig about him need fear neither lightning nor thunder nor storm, nor the house that he is in. No evil spirit
may come near the spot where he is. On this superstition Sir G. Warner quotes Ovid (Fasti, VI. 129):

"Sic fatus, spinam, qua tristes pellere posset
A foribus noxas (haec erat alba), dedit."

p. 9, l. 7. Barbarynes: barberry.—Sir G. Warner refers to Folkard (Plant-lore, 1884, p. 243) for the statement that in Italy the Crown was believed to be barberry, the spines of which grows in sets of three.

p. 9, l. 8. vertues.—Brussels adds: et si faitomz de bon vergus dez fuihles, i.e. and good verjuice is made from the leaves, a typical piece of cynicism.

p. 9, l. 20. Emperour of Almayne.—Elster (Kritik des Lohengrin, P. B. B. Vol. X., 1885, p. 91) refers to Rückert's Lohengrin for the tradition that the Spear was obtained from the King of Burgundy by the Emperor Henry.

p. 9, l. 24.—The beginning of ch. iii. is from Boldensele; the mention of the transfer of St. Anna introduced from another passage of Boldensele. See duplicate, p. 58, l. 25.

p. 9, l. 31. Enydros. —Vincent de Beauvais, Spec. Nat. (1624), l. 8, c. 70, quotes Isidor: the stone enydros sweats out so much water that a fountain seems hidden in it. The sober Boldensele knew how moisture will ooze out of certain porous stones under the influence of the temperature; Mandeville suppresses his scientific and sensible explanation and prefers the incredible. According to Mousket, the stone ran with oil, which is still better:

"Alueques si est li vaschians
Mervillous et rices et bians
Que nous apielons ydria,
Et sacies de fit qu'il i a
D'olie d'elie adies assés
La tant n'en prendra on son sés
En cel vasciel l'Arcedeclin
Fist Dieux servir d'aige fait vin."

(Itinéraires à Jérusalem, 1882, p. 119.)


p. 9, l. 33. take fro withjune.—H: sauz ceo que len motte rions dedeins, i.e. without any more water being added inside. Mis-translation.

p. 10, l. 14. Turcoyle, etc.—Alb. Aqu. 1879, l. 4, c. 40, p. 417,
Turcopoli, Pincenarii, Comanitae figure in the Greek Emperor's army.

p. 10, l. 19. *grete festes.*—The Aristotelia, mentioned by the biographer Ammonius.

p. 10, l. 28.—*Athos,* placed in the isle of Lemnos in line 11, now reappears on the Continent. What Mandeville here reports about Mount Athos is referred to Olympus in his source Vincent de Beauvais (1524, l. VI., c. xxi., col. 383): “Isidor.—Athos mons Macedoniae, et ipse altior nubibus: tantoque sublimis, ut in Lemno umbram eius pertendat, quae ab eo septuaginta sex milibus separatur. . . . Comestor.—Olympus usque ad liquidum aera evadit, super quem literae inscriptae in pulvere per annum inventae sunt illaesae, et stetisse immobiles, ubi prae nimia aeris raritate nec etiam aves vivere possunt nec philosophi ascendentes abseque spongis plenis aqua aliquantum ibi manere poterunt, quas narinbus apponentes crassiorem indo aere eqm attrahebant.”—Mandeville's concrete, individual narrative is a great improvement on Vincent.

p. 10, l. 34. *for to have eyr.*—H: aier moiste, *i.e.* wet air.

p. 11, l. 5. *place for justynges:* the Hippodrome or Atmeidan.

p. 11, l. 21. *hermogene.*—The French original rightly reads Hermes, *i.e.* Hermes Trismegistus, a legendary sage, after whom the Hermetic or magical philosophy has been named. Roger Bacon, *Metaphysica* (ed. R. Steele, p. 8), states that from primeval times he prophesied the Virgin birth of Jesus. The legend of the discovery of the prophecy occurs in the *Golden Legend, Historia lombardica,* and in the *Metaphysica:* “In historiis legitimus quod sub Hirene et Constantino Imperatoribus effossum fuit cadaver cum scriptura ista: Credo in Christum, sub Hirene et Constantino iterum me videbit sol” (ed. Steele, pp. 41–42). That the name of Hermes was in the Middle Ages connected with the heretical view that various religions or laws were equally legitimate appears from Guillaume de Tignonville's *Dits d'Aristote,* which belong, like Mandeville, to the fourteenth century: “Hermès . . . né en Égypte . . . devant le grand déluge . . . établit à tout le peuple de chacun climat loi pertinente et convenable à leurs opinions . . . les contraint à garder la loi de Dieu, à dire vérité, à dépriser le monde, à garder justice et à acquérir leur sauvement en l'autre monde” (p. xx. of Leroux de Linney's *Proverbes français, Vol. I.*, 1859). That some pagans might foresee the coming of Christ was supported with Matt. xx. 30: they heard that Jesus passed by.

p. 11, l. 28. *Pope John the xxij.*—A Pope of Avignon, who
greatly increased the treasury of the Church. Edward III., to whom the *Travels of Mandeville* are dedicated, protected the Wycliffites, who leaned on the example of the Greek Church in their repudiation of the claims of Rome. The fictitious Greek letter of defiance is similar to epistles exchanged between Alexander and Darius in Valerius (ed. Kübler, 1888, pp. 47-48), and to fictitious correspondence published by Wattenbach: “Fausse correspondance du sultan avec Clément V.” (*Archives de l'Orient latin*, t. II., 1884, p. 297). It reappears in the anti-Romish Bee-hive of Marnix de Ste Aldegonde (p. 4 b of G. Gilpin’s English translation, 1636). See our own note on p. 3, l. 8. Sir G. Warner: “Much of what is here said of the religious tenets and usages of the Greeks is to be found in J. de Vitry, *Hist. Hierosol.* (ed. Bongars, *Gesta Dei per Francos*, 1611, pp. 1089-1091).” John XXII. was the Pope in the explorer Odoric’s time.

p. 12, l. 6. *therf bred.*—Unleavened bread. Mistranslation: the French text states that the Greeks use fermented bread for the sacrament.

p. 12, l. 11. *on vuxioun.*—H.: Et si ne font que vue enuiction en baptisme, et ne font point darrein vuxioun as malades.

p. 12, l. 22. *Simonye.*—H.: Qar au iour de huy est Simon roi coronnez en seinte esglise. The Englisher wipes out the satirical allusion to the Pope, here identified with Simon Magus himself. Simonia, being feminine, would be queen, not king!

p. 12, l. 26. *but it be cristemass even.*—Agrees with H. Brussels has the opposite: et fuist la vigiel, even it were Christmas or Easter eve.

p. 12, l. 34. *of oure lord.*—H. adds: et cils qi les font raser le font pur estre plusis pleisantz a monde et as femmes, a touch characteristic of d’Outremeuse.

p. 13, l. 2. *dages before Aschewednesday.*—H.: le sismaigne de quarresme carmen perrant, *i.e.* the first week in Lent, including carnival time and Ash Wednesday.

p. 13, l. 12. —D’Outremeuse’s zeal for collecting rare bits of knowledge may account for his inserting four alphabets into the *Mandeville*. But if he wanted to propagate heterodox views they might be used as cyphers among the initiated. The insertion of Greek letters into Latin alphabets was a common device for secret correspondence in the Middle Ages (Aloys Meister: *Anfänge der modernen diplomatischen Geheimschrift*, Paderborn, 1902). Fac-similes of Eastern alphabets used by heretics are to be found in
M. Gaster's Ilchester Lectures on *Greek-Slavonic Literature and its relation to the folklore of Europe during the Middle Ages* (1887). Chaldaean writings and words occur in connection with occult lore in Arthurian romances (P. Paris: *Romans de la Table Ronde*, I., 1868, pp. 222, 345). Mr. R. Flower, of the MSS. department of the British Museum, kindly told me that no documents in the Mandeville cyphers were known to him.

p 13, l. 18. *on this half.*—II. : nostre pais de cea. Les pays de par deça was a common name of the Netherlands.

p. 13, l. 24. *Nike, Nicaea.*—Chieuetout, Civitot, Lat. Cibotus is mentioned in Crusading literature:

"Passent le bras saint Jorge a petite navie
Le pui de Civetot qui vers le ciel ombrie,
Qui defors Nique siet plus de line et demie."

(*Chanson d'Antioche*, ed. Paris, 1848, I., p. 22.)

Spruner identifies it with Hersek.

p. 13, l. 29. *Sylo.*—Boldensele: "Veni ad insulam Syo [*i.e. Scios*] ubi mastix crescit, et, ut, dicunt, nusquam alibi. Gummi est fluens de arboribus parvulis, punctura certi instrumenti in cortice apertis tempore oportuno" (p. 32). Mastic is used for making cordials.

p. 14, l. 1. *Pathmos.*—Boldensele is followed, except as to St. John's age, the manna in his tomb, and the stirring of the earth (Sir G. Warner). See *Golden Legend*, c. 9.

p. 14, l. 12. *translated in to paradys.*—That the saint's body should at the same time be in heaven and shake the earth above his grave is an inconsistency thoroughly worthy of d'Outremeuse.


p. 14, l. 27. *Colcos.*—Colos is given by Halliwell and Warner as the Cotton reading. The author thought of the Colossus of Rhodes and of the Colossians of St. Paul (see p. 16, ll. 17–20). Brussels rightly gives Cos, the birthplace of Hippocrates, later
called Lango. The French original makes two islands of one, on account of the two names. Sir G Warner: "This story of the daughter of Hippocrates, the physician of Cos, may possibly have been influenced not only by the prominence of the serpent in the cult of Asclepius, of which the island was a noted centre, but by the fact that Hippocrates had a son or grandson Draco." The redeeming of an enchanted damsel by a kiss is known to Arthurian romance as le fier baiser, i.e. the hardy kiss:

"Certes, molt avroit grant honnor
Ici! qui de mal l’estordroit,
Et qui le fier baiser feroit."

(Ext Bians Discovits, ed. G. P. Williams, 1915, p. 6.)


p. 15, l. 10. *when the knyght.*—H.: quant le cheual le veoit si hideux, il fuy sa voic et porta le chiualer maugree luy sur vn roche, et de celle roche il sally en la meer, et ensi fuist perluz le chiualer.—Mistranslation; the Englisher mistook the horse, cheval, for a knight, chevalier, and thought that the knight was cast into the sea by the lady, instead of by the horse.

p. 15, l. 22. *schadeve of him in the myrour.*—Perseus saw the reflection of the Medusa's face in a mirror.

p. 16, l. 14.—If the tale of the Lady of Lango points a moral, it is against celibacy, and in agreement with p. 12, ll. 15–16.

p. 16, l. 22. *wynes.*—Boldensel, p. 33.

p. 16, l. 25. *be a place.*—H.: delez la goulf, i.e. beside the gulf.

p. 16, l. 26. *Cathaillye.*—Satalia in the Middle Ages, originally Attalia, now Adalia.

p. 17, l. 6. *Eldere.*—H.: teste, probably right; the head of *MANDEVILLE*.
Medusa. Brussels, 10420-5: bieste, possibly the origin of Cotton’s adder or snake. Sir G. Warner has identified the story with the classic myth of the Gorgon’s head. It is the Arthurian episode of the Laide Semblance, discussed by O. Sommer in *The Structure of the Livre d’Artus*, 1914, p. 19: King Riom of Ireland, who holds all the earth down to the Terre des Pastures [Iceland?] says that no man can pass beyond the latter country until the Laide Semblance is removed from the stream where it was set by Judas Maccabeus, to show that he had conquered the earth so far... He who removes it will have to carry it to the Gulf of Salbenie, so that it may never be seen. For its kind is such that all who see it with their eyes must be in peril.—In the Vulgate version of the *Livre d’Artus*, ed. by O. Sommer, Vol. VIII. (1913), p. 150, a fair lady asks Artus for a knight to remove the Laide Semblance “ce est uns cors formez petit aus[s]ji come uns enfes de trois anz, qui fu engendrez dun cheualier en une femme morte quil amoit par amors, et est en semblance de fame” (p. 158). Grex brings the Laide Semblance in a barrel to his lady, who has barrel and figure locked in a box of oakwood. Tempests never stop, and Arthur asks the advice of his clerks. Helias declares that the figure must be thrown back into the sea that surrounds the earth, in a place known to Merlin only. Merlin gets the box from the lady and throws it into the “go[u]ffre de Satellie.” There it still lies. When it emerges and beholds ships, they all are in danger of shipwreck.—Other versions have been listed: Benedict of Peterborough (ed. Stubbs, II. 195), Roger Hoveden (ed. Stubbs, III. 158), Walter Map (ed. T. Wright, p. 176), where it is named Henno cum Dentibus (Hartland, *Science of Fairy Tales*, 1891, p. 342). A summary is found in P. Paris, *Romans de la Table Ronde*, II., 1868, p. 193. The connection with the myth of Medusa is obvious in Map: “Gorgoneum praetendit ostentum, obrigescunt miseri, vident instar Medusae malitiam.” Quoted by Runeberg (*Études sur la Geste Rainouart*, 1905, p. 90), who also instances the Bataille Loquifer (tête de Desramé), and Stricker’s Daniel vom blienden Tal. (*Hist. Litt. Fr. XXX. 136*). Runeberg holds that the legend was brought from the East by the Crusaders, and passed through various stages.—E. Freymond: Beiträge zur Kenntnis der alfranzösischen Artusromane in *Prosa. Zs. f. fr. Sprache, Abhandl.*, Vol. XVII., 1895.—J. Kohler: *Der Ursprung der Melusinensage*, 1895. The fairy Melusine was the ancestress of the house of Lusignan, the royal house of Cyprus.

p. 17, l. 7. *sank down.*—C. follows H. Brussels MSS. : la ... biste ... fondit en abeemeez, the Laide Semblance sank into the deep.


p. 17, l. 16. *hill of the holy cros.*—Stavro Vouni, near Larnaca (Sir G. Warner).

p. 17, l. 21. *seyn zemonyme.*—Sir G. Warner thinks of one Sozomenus, Bishop of Potamia, S.W. of Nicosia, mentioned in the chronicle of Machaeras (p. 43).

p. 17, l. 23. *castell of amouve.*—Bovenschen and Sir G. Warner identify this with chasteau du dieu d'amour, ancient Didymus, where St. Hilarion died.

p. 17, l. 26. *with Pagyouns.*—Boldensele: "in venatione cum canibus et maxime domesticis leopardis" (p. 34). In the Chétifs, an episode of the epic of *Godfrey of Bouillon*, edited by Hippeau in 1877, the wolf Papion is a beast haunting the hills of Turkey and Persia. He carries away a nephew of the Saracen king Corbaran. He also figures in the *Conquête de Jérusalem* (ed. Hippeau, 1868, Introd. p. xvii). Sir G. Warner quotes J. de Vitry (p. 1101): "Sunt ibi papiones, quos canes silvestres appellant, lupis acriores, continuis clamoribus de nocte ululantes," and refers to the hunting-leopard or cheetah.


p. 17, l. 33. *synten pere.*—H. adds: Et puis homme mette la mape del autre couste sur le pauement, *i.e.* and the cloth is laid on the other side, on the pavement. Jacques de Vitry reports that guilty Templars were sentenced "ad terram absque mappa cibum tennem sumere" (*Hist. Orient.* 1597, p. 118). The statement in Mandeville may well be derived from this, as a joke characteristic of d'Outremeuse.

p. 18, l. 11. *Fons Ortorum,* etc.—Solomon's Song, iv. 15: A fountain of gardens, a well of living waters and streams from Lebanon. The reservoirs now called Râs el' Ain were traditionally connected with Solomon and with the above verse. Boldensele: "Perveniens in Syriam ... applicui ad portum Tyri, quae nunc Sur vulgariter appellatur. Est autem Tyrus antiquissima civitas. Nobilissima et fortissima quondam fuit, nunc vero quasi destructa est. Portum vero ejus Sarraceni custodiunt diligenter. . . ."
Prope Tyrum est fons hortorum et putens aquarum viventium. . . Locus etiam ibidem ostenditur, ubi Dominus fidelis Cananæae misertus est, et prope, eo loquente ad turbas, sibi dictum est: Beatæ venter, qui te portavit."—I.e. Blessed is the womb that bare thee, and the paps which thou hast sucked (Luke xi. 27).

p. 18, l. 21. And viij. myle.—Eugesippus, De distantis locorum terræ sanctae (ed. Allatius, 1653, p. 106): "Octo milliaria a Tyro contra orientem supra mare Sarphen, quæ est Sarepta Sydoniorum. In qua quondam habitavit Heliæus propheta; in qua et resuscitavit filium viduæ, Jonam scilicet: quem prius ipsa hospitio receperat et caritative foverat et paverat. Sex milliaria a Sarphen Sidon, civitas egregia, ex qua Dido, quæ Carthaginiæ construxit in Africa. Sexdecim milliaria a Sidone Berytus, opulentissima civitas."—Mandeville is more likely to have had this from Vincent de Beauvais, where it is reproduced.

p. 18, l. 22. in sarepte.—Brussels, 10420—25: sarphon ou sarepte, correct. H.: Serphen en Sarepte, which the Englisher slavishly follows.

p. 18, l. 24. Jonas the wydves sone.—Jonah was traditionally identified with the widow's son revived by Elijah in i Kings xvii.

p. 18, l. 28. Sayete.—Sagitta in Vincent, the Middle French name of Sidon. Eneas and Dido would interest d'Outremeuse as heroes of romances.

p. 18, l. 36. Joppe.—Boldensele: "... urbem Joppensem vetustissimam, quam Jafet filius Noe creditur condidisse" (p. 36).

p. 19, l. 3. Andromade.—The fair Andromeda is here confused with the sea-monster from which Perseus saved her, through a careless reading of Vincent de Beauvais' chapter de monstris marinis: "Bestiae cui dicebatur exposita fuisse Andromeda, ossa Romæ asportata se oppido Judææ Joppe ostendit inter reliqua miracula in aedilitate sua M. Scaurus, longitudine pedum 40, altitudine costarum Indicos elephantes excedente, spineæ crassi-tudine sexquipedali" (Spec. Nat. 1624, l. XVII., c. c., col. 1300).

p. 19, l. 9. Dacoun.—H. cite Dacoun, the preposition de having become incorporated in the noun Acoun. Boldensele: "De Tyro in una die veni per terram in Accon, quæ Acri vulgariter dicitur. Haec famosa civitas in pulchra planicie sita est supra mare; quæ quondam Christianorum fuit et antiquitus Ptolomaidæ dicebatur. . . . Per Sarracenos destructa est" (p. 35).

p. 19, l. 15. besyde the cyte of Akoun.—Boldensele: "... prope Accon vix ad quatuor milliaria supra mare a dextris est mens
Carmeli, non multum altus, . . . habitatio sancti Heliae, ubi et ordo Carmelitarum sumpsit exordium, . . . In hujus montis pede civitas erat quondam Christianorum, Caiphas nomine, nunc destructa” (p. 35).

p. 19, l. 21. *Caiphas*.—Albert d’Aix (V. 41, p. 460) is said by Sir G. Warner to have the same absurd derivation.

p. 19, l. 23. *Saffire.—Boldensele*: “Non multum a monte Carmeli a sinistris est villa Safaram in quodam monte, ubi beati Jacobus et Johannes nati dicuntur; et in loco nativitatis ipsorum pulchra fuit ecclesia constructa” (p. 36).

p. 19, l. 27. *Scala Tyriorum.*—1 Macc. xi. 59: “from the place called the ladder of Tyrus unto the borders of Egypt.” ll. 27–28 missing in Cotton, supplied from Egerton and French original.

p. 19, l. 29. *Foss of Mennon.*—Vincent de Beauvais quotes Pliny, whô reports that glass was discovered accidentally by sailors near Ptolemais at the mouth of the River Belus (Spec. Nat. l. VII., c. lxxvii., col. 474). Sir G. Warner notices that Josephus alludes to the monument of Mennon near the river, and to a concave spot, that yields vitreous sand (B. J. II. 10, 2). D’Outremerse seems to have added the allusion to the Gravelly Sea, which reappears on p. 181, ll. 19–29. In his *Mirror of Histories*, he writes: “En une terreur d’Acre at une sablon dont ons faite voire cleire et bon awec aighe de mere” (vol. I., ed. 1864, p. 294), i. e. in a territory near Acre there is a kind of sand from which clear and good glass is made with sea water.

p. 20, l. 5. *svelogh.*—Brussels 11141 : souspiral ; H. : espiral, i. e. spiracle or vent-hole.


p. 20, l. 17. *Cesaire : Caesarea.*—Sir G. Warner notices that Mandeville misunderstands Boldensele and reverses the positions of the towns along the coast. The order from south to north really is: Gaza, Ascalon, Jaffa, Caesarea, Athlit or Castellum Peregrinorum.
p. 20, l. 20. *Babylonye* : i.e. Babylon the little, near Cairo.


p. 20, l. 29. *Achellek.*—Sir G. Warner derives this from Et-Tih, the name of the desert between Syria and Egypt, with a Turkish termination *lik*, which also appears in Calahelyk, p. 21, l. 15.


p. 20, l. 32. *Morsyn* "represents Mizraim, the Hebrew name for Egypt, in Arabic Misr, Mesryn" (Sir G. W.).

p. 20, l. 33. *Beleth.*—Boldensele: "Et primo procedens versus Babyloniam veni ad villam famosam et magnum, quae Belbeis nominatur" (p. 37). This town lies on the Ismaïlyeh Canal, not near the kingdom of Halappee [Aleppo]. Mandeville might confound it with Baalbak, 35 miles north of Damascus (Sir G. W.).


p. 21, l. 6. *iij. children in to the foreys.*—Daniel, i. 7: "Unto whom the prince of the eunuchs gave names; for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Misliel, of Meshach; and to Azariah, of Abed-nego."

p. 21, l. 15. *fayr castell.*—"ubi est sedes Soldani in uno castro pulcherrimo prope Kadrum. Hoc castrum in monte est non alto, sed petroso; largum est et valde pulchris palatiis decoratum. Dicitur quod continue, pro diversis ipsius Soldani servitiis et custodia ejus, in ipso castro commorentur circa sex milia personarum, quibus quotidie de curia vici alia ministratur" (p. 37). The citadel is El-Kalah. "Sunt autem Kadrum et Babylonia duae civitates multum magnae, parum distantis et quasi contiguae. . . Babylonia vero sita est super ipsum fluvium sine medio" (ibid).

p. 21, l. 20. *I duelled with him.*—Pure fiction: that the loves of Saracen princesses were offered to Christian warriors is a
commonplace of the romances, occurring in the Chitifs, etc. In Lucian's Vera Historia, the traveller refuses to marry the daughter of the King of the Moon.

p. 21, l. 25. lord of .e. kyngdomes.—William of Tripoli, De statu Saracenorum, cap. 19 [Mele el valet Bondogar]: “sibi quinque subiugavit regna, in quibus solus dominatur et regnat, regnum Egyptorum, regnum Jherosolimitarum, olim David et Salomonis, regnum Syrie, eius caput est Damascus, regnum Alapie in terra Emach” [Math, p. 21, l. 31, the Hamath of the Bible, now Hamah, 100 miles N. by E. of Damascus], “et regnum Arabum, olim Moab et filiorum Ammon.”

p. 22, l. 3. he holdeth Calyffes.—H.: Et ousqe ceo il est Califfes. The Englisher mistakes the Caliphe's dignity, here equalled to a king's, for a realm or territory. Well-informed medieval writers compared the Caliph to the Pope and the Sultans to the Kings of the West. See note to p. 27, l. 10.

p. 22, l. 6. firste souldan.—The first part (i. e. 14 out of the list of 16) has been traced to its source in Hayton's Liber de Tartaris (c. 52, 53) by Bovenschen and Sir G. Warner. The last two, Melechmader (p. 23, l. 19) and Melechmadabron (p. 23, l. 21), do not appear in Hayton and cannot be identified. They may very well be fictitious. We borrow Sir G. Warner's list: 1. Zarocoen (Siraconus in Will. of Tyre, XIX. 5) is Sheerkooh, d. 1169.—2. His nephew (not son) Saladin, the hero of the Crusading poems, and especially of the Pas Saladin, a rhymed account of a tournament (p. 22, l. 11: the passage Pat Sahaladyn ne myghte not passen), d. 1193.—3. Boradyn (noradin in Brussels 10420-5), Saladin's son, El'-Afdal Noor-ed-deen, never reigned in Egypt.—4. newe, possibly Melik-el-Kâmil.—5. Melechsalan, Melik-es-Salih, d. 1249.—6. Tympieeman (Tinqueman, Brussels 10420-5), Hayton's Turquimanus, a Turcoman, and emir of Mamelouks, named El-Mo'izz Eybek.—7. Cahas, named Kutuz, wrongly described as Meleconeys by Hayton.—8. Bendochdare, known to the West as Beybars or Bibars, defeated St. Louis, d. 1277.—9. Meleschsach, i.e. Melik-es-Sa'eed was his son.—10. Elphy is Melik-el-Mansoor Kalkoon.—11. Mellethasseraf, Melik-el-Ashraf Khaleel.—12. Melechnasser, Melik-el-Nasir Mohammad.—13. Guytoga (Hayton's Guiboga) Melik-el-'Adil Ketbooghá, identical with Melechcadell.—14. Iachyn, Melik-el-Mansoor Lageen, identical with Melechmanser.

p. 22, l. 14. Comaynz.—Slaves from Cumania are said by
Hayton to have been the first mameluks of Egypt. The Egerton MS. calls them "pe comoun pople."

p. 23, l. 17. *Mountrivall.*—Scribal error for Montroyal, also called Karak.

p. 23, l. 22. *po contrees.*—Here Dr. J. Vogels (Mand. 1886, p. 15) edits an interpolated Latin letter, supposed to be from Melechmandabron's son to the then Pope, from two French MSS. (Bibl. Reg. 20 B.X and Sloan 560), and from two Latin ones (V. 96, Eg. 672). The text is corrupt and the translation doubtful.

Cuius (viz. Melechmandabron's) filius senior, Melechmasser nomine, scripsit litteras summo pontifici, tenorem qui sequitur continentis:

"Balthazarday, illustris regis filius, soldani Babiloniorum, Assyriorum, Egyptiorum, Amaranorum, Medorum, Alexandrinarum, Parthorum, et Ethyopum, Constantinus de Jerico, prepositus terrestris paradisi custosque seculature crucifixi, rex Jerosolomitanus, Affrice et Asic, dominus Barbarie, ab oriente usque ad occidentem, rex regum et princeps principum, nepos deorum; standardus Machometi, dominus ab arida arbore usque ad flumen paradisi et ad montem magnum Ararath, timor et angustia inimicorum, interfector christianorum, consolationem fidei christianorum, robur discretorum, fortitudinem prudentium; hoc omnia in capitis tua quasi thesaurus requiescent; memoria vero tua strepit, incipiens vacillat, obedescit stultitia. Qui pater diceris, et filiis tam inaudita mala machinaris! Tu enim et philippus francorum rex, et alii reguli in baculo arundinis considunt, spem vobis ponentes, quod velut stuppa incensa evanescit et uno flatu consumitur. Nam quo contra nos moliendo poteritis cogitare, totum animi matula deliberacione pervidimus, non timemus. Qualis enim pater es tu, qui filios non morte naturali, sed subita coniuris? An putas, quod sagittis et pharetris careamus, in quas filios tuos mittere non formidas, ut eae in se recondant et vivaces animas sic morti tradant? A quo subversa est preciosissima civitas Jerusalem? A quo funditas destructa est civitas Achon potentiissima? A quo desolata et deleta est Tripolis famosissima? Nonne CCCCLV. civitates nobis subiecinus, quas famuli olim crucifixi rexerant? Tu filios in mare procellissimum, ubi flumina furiant, ire compellis; sed tu ipse non sequeris, in arido stas et stultos pauperes in flumine mergis. Vere simplices seducis, sed ipse non
antecedis. Pater quidem nomine, sed non re muncuparis. Sufficiat ergo tibi te sic more Turcorum conducere. Attamen si terram nostram desideras, ecce Achon et Tripolin filius tuis aperiensus et reparare concedimus taliter, ut sint nobis perpetui censuales. Consulimus itaque, ut dominum tuum, si potes, primo invoces, ut per nos numerus martirum impleatur, et ut iuvenes renascantur, qui patrum cruorem vindicantes ad nos proerent penam consimilem recepturi. Nichil enim aliud quam sanguinem christianorum querimus, quem sitimus. Consule igitur tibi ipsi, qui prudens diceris, et salva iam morti expositos—aliaquin occisor eris et seductor simplicium—quod ipse nature a te demon graviter requirit. Quem nobis posse rebellare credis, cum tota gens tua respectu nostre multitudinis sit quasi gutta maris?

“Datum babilonie anno nativitatis nostre XXXIX°, regni vero nostri XX°.”

Melechmandabron's elder son, named Melechmasser, wrote a letter to the Sovereign Pontiff, the import of which is as follows:

“Balthazarday, son of the illustrious king, the soudan of the Babylonians, Assyrins, Egyptians, Amarcians, Medes, Alexandrinians, Parthians and Ethiopians, Constantine of Jericho [?] provost of the Earthly Paradise and guardian of the Sepulchre of the Crucified, king of Jerusalem, of Africa and Asia, lord of Barbary from East to West, king of kings and prince of princes, offspring of the gods, standard of Mohamet, lord from the Dry Tree to the river of Paradise and to the high hill of Ararath, terror and threat to the enemies, killer of Christians, comfort of paynim, piercer of harnesses,—to the High Priest of the Romans sends such grace as he trembles to beseech and such greeting as he desires on a visit. The foundation of the true faith of Christians, the strength of the cautious, the bravery of the discreet, all these repose, like a treasure, within the hollow of thy head. Yet thy memory resounds, it begins to shake, stupidity devours thee. Father art thou called, and for thy children thou preparest such unheard-of evils! For thou and king Philip of France and other kinglets put your trust in a staff of reed, raising to yourselves a hope that vanishes like burning tow and is consumed with one breath. For whatever you may scheme and imagine against us, we perceive it all in the clear thoughts of our mind, nor do we fear. What kind of father indeed art thou, to drive thy sons to a sudden, unnatural death? Believest thou us to be short of arrows and quivers, that thou shrinkest not from sending thy sons against them, to hide them in their bodies and so
deliver their living souls to death? By whom has the most precious city of Jerusalem been overthrown? By whom has the powerful city of Acre been razed to its foundations? By whom has far-famed Tripoli been laid waste and ruined? Have not we subjected three hundred and fifty-five towns, formerly built by the servants of the Crucified? Thou forcest thy sons into a stormy sea, where streams are raging, but dost not follow thyself; thou stayest on dry land, and drownest poor fools in the stream. Truly thou misleadest the simple, but dost not go first. Father art thou called in name, but not in deed. Let it suffice thee therefore so to behave in the manner of the Turks. If however thou desirest our land, lo, we shall open Acre and Tripolis to thy children and allow them to restore them, provided they are our tenants for ever. We accordingly advise thee first to call on thy Lord, if thou causst, that the number of martyrs may be increased by us, and that young men may rise again and, in revenge for the killing of their fathers, hurry towards us to receive similar punishment. For we want nothing more than the blood of Christians, and we thirst for it. Be advised, therefore, thou that art called wise and save those now in danger of death, otherwise thou wilt be a murderer and seducer of simple folk, even the spirit of nature earnestly entreats thee to it. Who dost thou think can resist us, as all thy people, compared to our multitude, are as a drop in the sea?

"Given at Babylon [Cairo] on the 39th year of our birth, and on the 20th of our reign."

The Philip of this mock-heroic epistle can only be Philippe Auguste, who fought Saladin in the third Crusade.

p. 23, l. 23. mo [en} se. Mill.—This military information is from ch. 50 and 51 of Hayton; only Hayton gives the number of men under each amnatus, or emir, as one to two hundred. Mandeville boldly doubles the figure!


p. 23, l. 30. be the cytees t be townes.—II. : par les cites et par les villes, meaning: about the cities and towns.

p. 23, l. 31. iiiij.—Scribal error for iiiijc.

p. 23, l. 32. v.—Scribal error for v c.

p. 23, l. 33. als many taketh.—II. : Et atant prent luy admiral, and as much (pay) takes the emir, etc.

p. 24, l. 2. iiiij. wyftes.—Will. of Tripoli, e. 21: [Bondogar]: ‘Coningium laudat, quatuor habens uxores, quaram quarta est
christiana iuvencula Antiochena, quam semper secum circumducit” (ed. Prutz, p. 588).

p. 24, l. 7. *paramours.*—The substance of this passage, down to l. 18, has been traced by V. Chauvin to ch. ii. of the Book of Esther (Le prétendu séjour de Mandeville en Égypte, Wallonia, 1902, pp. 237–242). Bovenschen was greatly impressed by the air of truthfulness of these indecent jokes!

p. 24, l. 19. *tartarie,* tartaire; *canaka,* camocas, rich medieval cloths of silk.

p. 24, l. 28. *here armes lift vp.*—This dramatic scene is from the Crusading epics, but I have mislaid the reference.

p. 24, l. 31. *but pat he.*—H.: Et auxint nul estrange vient devant luy, qi luy fasce ascune requeste, qil nel ottroie, pur quoi qil soit resonable et ne denient contre sa loi. The reading of the two Brussels MSS., although so corrupt that I have to modernise it, is more grammatical: Aussi un étrange messager ne vient devant lui qui lui fasse requête qu'il ne lui octroie, pourtant qu'elle soit raisonnable, etc.; *i.e.* No messenger from abroad appears before him to make a request without it being granted, provided it is sensible and not opposed to his law. The Cotton version makes no sense.

p. 24, l. 34. *seyn pat woman.*—Brussels 10420–5: Car ilh dient que nus ne doit venir devant princez qui nen valhe myel et doit estre plus lyes au departir de sa presence que al venir deuant ly. For they say that none ought to come before the prince without being better off, and [that people] ought to be gladder on leaving his presence than on appearing before him. Cotton makes no sense.

p. 25, l. 1. *Babylouyne.*—After Boldensele, p. 38–39: “Turris Babel a filiis Noé incepta in loco propinquuo asseritur, ubi humanum labium confusum est. Locus autem desertus dicitur et quasi in-accessibilis propter ferrarum crudelium et venenosorum animalium ibidem commorantium multitudinem numerosam.” The desolation of Babylon, announced in Isaiah xiii. 19–22, was turned by heretics against the Church of Rome. Also (De ortu et tempore Antichristi, ed. Sackur, 1898, p. 107) prophesies that Antichrist shall be born in Babylon. See p. 73, l. 19.

p. 25, l. 23. *the ydoles & the symulacres.*—A covert attack on the worship of images of saints.

p. 25, l. 27. *ce. cubytes.*—Honorius Augustodun., *Imago Mundi* (Migne, v. 172, col. 125, l. 1., c. xv.): “Cuius muri latitudo est 50 cubitorum, altitudo ducentorum cubitorum, ambitus civitatis quadringentorum octoginta stadiorum.”
p. 25, l. 31. he departed at Ryme.—Sir G. Warner traces this story to Herodotus (I. 189), who tells it of the Gyndes, while Sanudo (p. 55) transfers it to the Ganges.

p. 26, l. 2. not the grete Babiloyne.—Boldensele is again followed and padded out with geographical commonplaces.

p. 26, l. 14. Methon.—Brussels 10420–5 adds: by payens lap-pellent Jathrib, which Bovenschen spells Jathrebol and describes as an earlier name of Medina. The form Methone (Mothona) is from the Alexandrian romances (see Ausfeld: Alexanderroman, 1907, p. 132, fn.).

p. 26, l. 17. Musketh.—Boldensele: "... corpusque ipsius perditissimi pœstis [Greek for liar, a compliment carefully omitted by Mandeville, the friend of Infidels] sub soldani diligentissima custodia in civitate, quae Meec[...] [the Middle Ages believed Mahomet's shrine to be at Mecca], sita in deserto Arabiae de Babylon[iæ] circa 25 diaetas in pulchra ipsorum ecclesia quam musquet vulgariter dicunt" (p. 38). Mezchita (meschita) occurs as the Latin for mosque (Bédier, Légendes épiques, III., 1912, p. 314). Mandeville elsewhere has the form Moseach (on p. 152, l. 11).

p. 26, l. 31. Botron.—Sir G. Warner quotes Eugesippus: "Arabia jungitur Idumeae in confinibus Bostron" (p. 993), and places this at Bostra, now Bosrah, about eighty miles south of Damascus.

p. 27, l. 4. Theophilus.—The hero of the miracle of Our Lady. Will of Trip.: "... Mesopotamiam ... in qua civitas metropolis Zaram, quam habitat Abraham, quoniam dictum est ei a Domino, Gen. XII°: Egredere e terra et de cognatione tua et de domo patris tui, de qua civitate fuit gloriosus doctor Effren et etiam Theophilus, quem virgo Maria de manu enimi liberavit" (ed. Prutz, 582). Ephrem Syrus lived in the fourth century.

p. 27, l. 10. Calyffez.—This word, which was a stumbling-block to the Englisher on p. 22, l. 3, is rightly interpreted as successor of Mahomet by Will of Tripoli (p. 581 of Prutz's ed.), and was in the Middle Ages applied to the pope of Infidels:

"... parlement
La ou li apostoles Califes les atent."
(Chanson d'Autioche, 1848, II., p. 61.)

"Califes lor sermone, qui bien fu escolés;
C'est li maistre apostoles de lor acterités."
(Chevalier au Cygne, éd. Hippoie, II., 1877, p. 79.)

p. 27, l. 13. Baldak.—Will of Trip.: "Transit hostis [Hebbiss
Abdallah Abu l'Abbas (750—54) ultra fluvium ad terram, que olim fuit regnum Caldeorum, nullque resistente bellatore ad regnum civitatem Baldach, que Suzis olim nominata est, quam edificavit Nabucodonosor, pervenitur ibique dictus princeps."—"Baldach, in qua regnavit Assuerus et regina Ester et sanctus Daniel vidit revelationes miras et divinas" (ed. Prutz, p. 582). Sir G. Warner identifies Susis with Shushan.

p. 27, l. 17. *ija. Calyffez.—Will. of Trip.: "tres calife, unus in Baldach, alius in Marrock, tercios vero in civitate prefata [i.e. Carre = Cairo]" (ed. Prutz, p. 583). H: "Il soleit avoir en temps passez iii. Califes. Cis Darrabiens et de Caldiens demorroit en la cite de Baldak desuisdit ; et a Cair delez Babiloigne demorroit le Califfe des Egipciens ; et au Marrok sur la meer doccident demoirroit le Califfe des Barbariens et de Affricaux."—The error is the scribe's. Read: The caliph of Arabia and Chaldea dwelled in Baldach; at Cairo dwelled the Caliph of Egypt; in Morocco on the Western Ocean dwelled the Caliph of Barbaresques and Africans.

p. 27, l. 23. Sabaladyn.—Will. Trip.: "ipsam suum calife, qui auctoritate Macometi videbatur esse maior, peremitt et sedem calife in Egypto evertit" (ed. Prutz, c. xiv.). Mandeville goes beyond his authority, a common practice with d'Outremeuse.

p. 27, l. 29. Gyson somlyme clept Nyle.—Medieval geography believed that the Euphrates, one of the four springs of Paradise, ran under the Red Sea and reappeared in Egypt as the Nile. A. Ausfeld, Alexanderromun, traces this to Pausanias (II. 5. 2) and to Philostratos (Vit. Apoll. I. 20. 2) (p. 156 of Ausfeld). Boldensele repeats it (p. 39). Bovenschen quotes Honorius Augustodunensis, Imago Mundi: "Geon qui et Nilus iuxta montem Athlantem [Mandeville's Aloth] surgens, mox a terra absorbetur, per quam occulto meatu currens, in littore rubri maris demo funditur, Athiopiam circumiens per Aegyptum labitur, in septem ostia divisus, magnum mare iuxta Alexandriam ingreditur" (Migne, Patrol. 172).

p. 27, l. 31. signe of Cancer.—The four dates for the Flood, Cancer, Leo, Libra and Virgo, are given in Pliny, 5. 57, 5. 90, 18, 167, quoted by Bovenschen.

p. 28, l. 7. *ei entre between theise ryneres.—Nonsense. Pliny: "revocatur intra ripas in libra" (5. 57). H.: adouqes elles entre dedeins ces riyneres. Meaning: when the sun is in Libra, the river shrinks back into its banks.
p. 28, l. 15. Morekane.—Mandeville sends the Euphrates all the way to Morocco before letting it merge in the Nile!


p. 28, l. 19. Egypt is a long contree.—Boldenscle: "Et scien-
dum quod Aegyptus oblonga patria est et in aliquibus partibus
constricta propter desertum siccum latera ipsius ambiens et com-
primens, de ejus natura etiam ipsa Aegyptus est, nisi quod in
quantum exuberante fluvio vel naturaliter vel artificialiter conducto
visibiliter fertilis efficitur. . . . Rarum pluit in ea" (p. 39). The
other source is Hayton, c. 54.

p. 28, l. 24. large of lengthe.—H.: tant est ly pais largez. The
whole sentence means: Egypt is no wider than the stretch which
the floods of Nile serve to fertilise, or than the waters can spread
over the land.

p. 29, l. 6. heghte . . . lowenesse.—H.: la haute qest vers
Ethiope, et la basse qest vers Arabe. Cotton's nouns make no
sense.

p. 29, l. 12. Coston.—Sir G. Warner guesses at Kus on the
east bank of the Nile, a little below Luxor and at Kossen, the
port opposite to it on the Red Sea.

p. 29, l. 13. cytee of lybye.—H.: terre de Libie. Probably the
scribe's mistake. Read: contree of lybye.

p. 29, l. 18. more þan two so moche.—H.: plus de ii tant
desert. Meaning: more than twice so much of desert?

p. 29, l. 20. it hath wel.—H.: y ad bien, meaning: there is
about twelve days' travelling in the desert. Gallicism.

p. 29, l. 22. Blake as the Mowres.—Egerton adds: and þat þai
hald a grete bewtee, and ay þe blakker þai er þe fairer þam think
þam. And þai say þat, and þai schuld paynt aue angell and a
fende, þai wald paynt þe aungell black and þe fende qwit?. And,
if þai think þam noyt black ynoogh whan þai er borne, þai vse
certayne medecynes for to make þam black withall.—Although
this passage is wholly in d'Outremeuse's manner, it does not occur
in the French texts known to the editor. The medicine to blacken
the complexion is used by Maugis the enchanter in the Four Sons
of Aymon. In the Alexander romance, the dark queen Caudace
writes to the Macedonian that the minds of her people are lighter
than the brightest among the Greeks (ed. Ausfeld, 1907, p. 97).
Jacques de Vitry: "nos autem nigros Aethiopes turpes reputamus,
inter ipsos autem qui nigror est, pulchrior ab ipsis judicatur"

p. 30, l. 1. _Nota, etc._—This seems to have been interpolated from the margin, as it occurs neither in Brussels nor in H.

p. 30, l. 3. _holie heremyte._—Sir. G. Warner: "St. Antony, whose encounter with a satyr is described by St. Jerome in his Vita S. Pauli" (Migne, 23, 23). _The Golden Legend_; Mapes, _Nug. cur_. 2, 15; Gervas Tilh., _Ot. Imp._, l. 18, are also given as possible sources. The salvation of this monster is a parallel to that of Hermogenes on p. 11, l. 16, and to that of Job the paynim on p. 197, l. 9.

p. 30, l. 4. _pat is to seyne, etc._—This explanation is missing in the original, and may have been inserted by the Englisher. The monster is called a satyr and faun in Vincent de Beauvais, _Spec. Nat._, l. XXXI., c. cxxvii.

p. 30, l. 17. _And zit is the hede._—This seems a bold invention, after the manner of d'Outremeuse.

p. 30, l. 23. _Fenix._—The source of this legend is in Pliny (X. 3); it became known to the Middle Ages through the _Physiologus_.

p. 31, l. 6. _And the tayll is yelow & red, etc._—H.: et la cowe reget [roietz, S.] de traners de iame et de rouge. _Meaning:_ and his tail is striped across, yellow and red. The Englisher probably read _royé, rayé_ as _rejité_, and translated it as cast again!

p. 31, l. 11. _Emeraudes._—Boldensele: _In superioribus Aegypti est vena smaragdina, unde ibidem smaragdi melinis et in meliori forma habentur, quam in alia mundi parte_ (p. 41 of 1855 ed.).


p. 31, l. 34. _in a bascat._—Brussels, 10420–5: en une trocke. Brussels, 11141: _tresque._ Egerton: _on a clustre._ Godefroy explains _troche_ as "_assemblage, faisceau, masse, troupe, quantité._"

p. 31, l. 37. _the appull tree of Adam._—While the slave-market and incubator are from Boldensele, the information regarding the miraculous fruits rests on a confusion with Jacques de Vitry.
Hist. Hier. c. lxxxvi.: Sunt ibi aliae arbores poma pulcherrima
et citrina ex se produceentes, in quibus quasi morsus hominis cum
dentibus manifeste apparat; ed idcirco poma Adam ab omnibus
appellantur. . . Sunt ibi praeter ficius communes quaedam
singulares ficorum species, fructus in ipsis trunxis absque ramis
et foliis facientes, non inter folia vel ramos superiores, sicut fit
in aliiis arboribus, sed ipsi trunco adhaerentes: has autem ficius
Pharaonis appellant.

p. 32, l. 4. the feld where Bawme groweth.—Boldensele visited
the garden of El-Matariyeh, near Cairo. His account is supple-
mented by Mandeville from Vincent de Beauvais (Spec. Nat.
l. XIII., c. xcix., col. 1008 of 1524 edition; c. lxxiv., col. 1000).
Sir G. Warner and Bovenschen mention many more sources, most
of them quoted in the Speculum Naturale.

p. 32, l. 8. with on of his feet.—H.: vii fontaignes, dount
nostre Seignur Ihesu Crist en fist vn de ses piez; i.e. seven wells,
one of which made with his feet by Our Lord. Mistranslation.

p. 32, l. 16. ne jalle nought.—H.: ne flectrissent point, i.e.
do not wither. Mistranslation.

p. 32, ll. 21–23. Enochbalse, Abebissam, Guybalse.—These
Saracen names are unexplained. They may have been in use
among pharmaceutists, or d'Outremeuse may have invented them.
In the romance of Balan, Fierabras takes two barrels of balm in

p. 32, l. 29. I have not seen it.—The usual joke of the arch
liar. He had not seen the speaking trees!

p. 32, l. 32. take gode kepe for to bye.—H.: qil se fait bien
garder dachater baume, i.e. people had better abstain from buying
baalm.

p. 33, l. 1. wax in oyle.—H.: Et ascuns mettent cuire en
oile de boys del fruit de baume, i.e. And some put fruit of balm
to boil in wood oil. The Englisher read cire = wax instead of
cuire = boil; his sentence is sheer nonsense.

p. 33, l. 24. it wolc take i bellippe the mylk. II.: tantost ly
lait acouillera et prendra, i.e. the milk will curdle [mod. French:
se cailler] at once.

p. 34, l. 2. Germeres of Joseph.—Boldensele sensibly writes:
"Dicunt simplices haec maxima monumenta fuisse granaria
Pharaonis, et sic ea appellant. Sed nullo modo est, quod nec ad
imponendum, nec ad extrahendum, nec ad conservandum annonam
aut frumentum locus in ipsis pyramidibus aptus deprehenditur,
maxime quod a summo usque deorsum plenae sunt maximis lapis-
dibus, invicem bene jucetis, nisi quod porta parvula a terra bene
elevata remansit et via stricta ac tenebrosa, per quam ascenditur
per certum spatium in eisdem, nulla in ipsis reperta latitudine
spatiosa (p. 44 of 1855 ed.). Mandeville's petulant advocacy of
the wrong view is thoroughly characteristic.

p. 35, l. 5. *because pat.*—H.: *come bien qe le pleas pres soit
ly pleas digne, i.e.* although the nearer way is the worthier.
Mistranslation.

p. 35, l. 24. *hillies.*—H.: *islez de Itaille, viz. the islands of
Corsica, Sardinia and Sicily.* Cotton's slip may be a scribal
blunder.

p. 35, l. 36. _bastardes or none._—H.: *bastardz ou de loial
mariage.* Cotton's _or none_ is redundant.—E. S. Hartland quotes
this in a discussion on changelings (Science of Fairy Tales, 1891,
p. 111, fn. 1). A horse is said to strive to kick a changeling and
to lick human children.—Chapter xc. of the Golden Legend, itself
founded on Acts xxviii., says: _Dicitur quoque, quod omnes qui de
progenie illius hominis, qui Paulum de hospitio exceptit, nascuntur,
a venenosis ullatenus laeduntur, unde cum pueri nati sunt, in
cunis eorum patres serpentes ponunt, ut probent, si veri eorum
fili sunt. This is placed in Melita, but is transferred to Sicily in
a letter De statu Apuliae et operibus vel artibus Virgilii, mentioned
by Bovenschen as inserted in the chronicle of Arnold of Lübeck
(l. V. xix., p. 193-196). According to Sir G. Warner, Pliny
(VII. xiii.) reports the same of the Psylli, a tribe of North Africa.
Jean d'Outremese's _Mirror of History_ writes that women take
their children to be tried by a snake in Africa (Vol. I., 1864,
p. 298).

p. 36, l. 7. _vij. places._—H.: _vij lieux. The English translation
is correct, but the author mixed his description of Aetna with an
echo of Pliny (III. 92-94) describing the seven Lipari islands.
According to the Grande Encyclopédie, a saint has shut the devils
in an extinct volcano in Lipari.

p. 36, l. 13. weyes of _helle._—H.: _chymenes denfern, i.e.
chimneys of hell._ This is a mistranslation, unless the Englisher's
French original already had chemins for cheminées.

H.: _Gref._ Sir G. Warner notices that Corfu did not belong to
the Genoese, and therefore thinks of Corsica, but Mandeville
would not be so particular.
p. 36, l. 17.  *at Gene.* H.: as Janweis, *i.e.* that belongs to
the Genoese. Gallicism.

p. 36, l. 18.  *Myrok,* explained by Sir George as Hiericho (Spruner, pl. 84), or Mavrovo in Albania.

p. 36, l. 19.  *t pere is a Duk at Duras.—H.*: a la cite de
Duras qest a Duc de Duras. D'Outremense would remember that
the name of Duras was borne by a Belgian family. The Englisher
slightly alters the meaning.

p. 36, l. 31.  *the Emperor Leoun, etc.—The Golden Legend*
(c. lix.) relates how Mark's bones came to Venice.

p. 37, l. 6.  *lignum aloes.—Boldensele:* Inveniturque in eo et
circa ipsum lignum aloë et diversi coloris lapides carneolii (p. 39).

p. 37, l. 12.  *Babiloyne.—Chapter viii. is mainly composed of the*
commonplaces of Crusading geography. The beginning of ch. ix.
follows Boldensele again.

p. 37, l. 17.  *velle pat Moyses made with his hond.—Exod.*
xvii. 5: . . . and thy rod, wherewith thou smitest the river, take
in thine hand, and go.


p. 37, l. 23.  *Elyn.—Boldensele:* Deinde veni in Helym locum
valde delectabilem in desertu, ubi sunt 12 fontes at 70 palmae et
una de stationibus Israël, ut in Exodo reperitur (p. 46 of 1855 ed.).
The author of *Mandeville* adds two palm trees, as his way is
(Exod. xv. 27; Numb. xxxiii. 9).

lieues de large. The two meanings of the word large, the English
one and the French one, are confusing to the Englisher.

p. 38, l. 9.  *no man may go on horsbak.—A deliberate fraud.*
Boldensele, his source, writes: De Kadro et Babylonie recedens
partibusque Aegypti in Arabiam properavi, venique ad montem
Synai eques in decem diebus (p. 44 of 1855 ed.). The "xij. gode
journeyes" of l. 16 are also a falsification.

p. 38, l. 20.  *into tyme . . . langage.—H.*: iusques atant que homme
sache la langage, *i.e.* until the time when one knows the language.

p. 39, l. 6.  *of the Bayes or of Oluye.—H.*: des ramis ou de
raies de oliue. Brussels, 10420-5: de rains ou des branchez de
oliue. My French texts are corrupt; a possible reading may be: des
rains ou des baiés d'olivier, *i.e.* twigs or berries of the olive tree.
The Englisher would then have repeated the French baies instead
of translating it.—Boldensele has no birds and oil story. Its
source is Vincent de Beauvais: *De corpore vero eius* [Sanctae
NOTES

Catliarinae] pro sanguine lac emanavit, ipsumque corpus ab angelis mox assumptum est, et ab illo loco [Alexandria] in montem Sina 20 diebus itineris transportatum, atque ibidem in magna miraculorum gloria requiescit. Nam et ex tumba eius oleum manat, et cuncta debilium membra sanat (Spec. Hist., l. XIX., c. viii., p. 509, ed. 1524). The birds may be an invention of d'Outremeuse's, or a reminiscence of Ezek. xxxix. 17: . . . birds of every sort . . . assemble yourselves, etc. Sir G. Warner refers to Thietmar's Peregrinatio (1217), where the Virgin promises the monks an inexhaustible supply of oil, if they will stay in their convent (ed. Laurent, 1857, p. 46). Les Pelerinaiges pour ater en Jherusalem (ed. 1882, in Itineraires etc.), report that many wild beasts on the hills get their living merely by licking the tomb of Our Lady St. Catherine (p. 98). Bovenschen refers to Petras Comestor, Lib. Erod., c. xxix.

p. 39, l. 22. Instrument of syluer.—This occurs in Boldensele, p. 47, and is transferred to the relics of the Three Kings by John of Hildesheim, 1878: the more the arms of the Three Kings are rubbed with an instrument of silver, the more a sweet perfume spreads throughout the church (p. 33). As is commonly the case with d'Outremeuse's duplications, the fictitious account precedes the second, which is more or less faithfully borrowed from a source.

p. 39, l. 25. swete of smell. H.: noirastre, i.e. blackish, a word probably incomprehensible to the Englisher.

p. 39, l. 31. scheven the busch.—Boldensele does not claim to have been shown the actual bush!

p. 39, l. 37. his lamppe schal lighte.—In the Chanson de Jérusalem, the election of Godfrey of Bouillon to be king takes place in the same way: the taper in his hand lights of itself, while the other candidates' do not burn. Once it is lighted by a dove:

Es vos i blanc colon, volant de randonée
Qui li a devant lui sa candelli alumée.

(Ed. 1868, canto vii., p. 279.)

Another time, the Lord sends a flame:

Voient le chierge au duc jeter grant embrasée
Que Dex i envoia par bone destinee.

(1b., canto v., p. 190.)


p. 40, l. 3. whan any of hem schall dye.—That every man may
foresee the time of his death by viewing his lamp or taper of life is an allegory, still current to-day. Bovenschen refers to Reinfried von Braunschweig, fol. 208a, and to W. Grimm, Altdeutsche Wälder, II., 185 ff., ed. K. Bartsch, II. 26998 ff.

p. 40, l. 8. *fynde upon the axtier the name.* In the fourteenth century romance of the Knight of the Swan and Godfrey of Bouillon, the barons who leave Godfrey are recalled by a dove laying a parchment letter on the altar (Borgnet in t. III. of Chevalier au Cygne, 1854, p. lxix).

p. 40, l. 17. *Mirabilia.*—Perhaps adapted from Ps. lxxi. 17: O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous work. Jacques de Vitry, describing the Holy Land as the country of wonders, has a chapter on wonderful occurrences in the Holy Land, on earthquakes, thunderstrokes, showers and snowfalls (*Hist. or. 1597*, c. Ixxxiv., p. 165).

p. 40, l. 20. *bothe on and oper how it befell.*—H.: Et lors ils me disoient que lun et lautre estoit auenuz plusours foitz, *i. e.* Then they told me that either miracle had often occurred.

p. 40, l. 22. *flye ne todes.*—H.: En celle abbeye ny entrent musches, ne muscheros, ne puices, ne autre tiel ordure, *i. e.* In that abbey enter neither flies, nor gnats, nor fleas nor other such vermin. The Englisher expands, perhaps because he knew no equivalent for moucheron. The source is Boldensele, p. 47. D'Outremeuse dramatises as is his wont. Von Dobschütz, article: "Charms and Amulets," in Hastings’s *Encyclopaedia*, p. 422, recalls that flies are types of the demons (*Mart. S. Viti. Act. Sanct. June*, III., 503). Virgil expelled every fly from Naples by setting up a brazen fly on the city gates (Gervasioius of Tilbury, III., 16 ff., Liebrecht’s notes).

p. 40, l. 30. *before the zate.*—Boldensele: In hoc monasterio est aqua, quam percussione virgae pracecepto Dei jussit Moyses emanare (p. 47). D'Outremeuse carries the well from inside to the space outside the gate!

p. 41, l. 6. *Reisins of Staphis.*—As Sir G. Warner has found no other mention of St. John’s vine in this neighbourhood, we may assume d'Outremeuse’s invention as the source.

p. 41, l. 16. *roman knewth where he was buryed.*—In the Arthurian romances, a traitor called Moses disappears in an abyss. His body will be claimed. Lancelot is to open the abyss (P. Paris: *Romans de la Table Ronde*, I., 1868, pp. 145-146).

p. 41, l. 29. *the Collect of seynte kaleryne.*—Sir G. Warner
quotes from the Roman Breviary, 25 Nov.: Deus qui dedisti legem Moysi in summitate montis Sinai et in eodem loco per sanctos angelos tuos corpus beatae Catharinae virginis et martyriv tuae mirabiliter collocasti, etc.

p. 42, l. 7. Bedogynes.—Besides Boldensele, Jacques de Vitry (p. 1062) and Odoric, De Terra Sancta are followed. The romances contain similar accounts.

p. 42, l. 18. pei eten no bred.—Alexandre, ed. 1846:

La gent de sa contree manjuent peu de pain
Lait boivent de canel et a soir et au main.

(p. 114, ll. 27–28.)


p. 43, l. 8. Bersabee the wif.—This lovely etymology is worthy of d'Outremeuse's inventiveness and of his love of indelicate stories.


p. 43, l. 18. Sacerdotall.—H. : Et si fuist la cite sacerdotale de tribu Iuda. Et estoit si franche qe homme resceuoit la totes futifs dautre lieu pour lour malfaites. Bovenschen quotes Eugesippus, p. 103, as the source.

p. 43, l. 23. kyng Daviud.—Source, according to Bovenschen, 2 Kings v. 5.

p. 43, l. 27. t of Ly. —Egerton adds : and pai er in pe hingand of pe hill. And ower pai es a rišt faire kirke wele bretist aboute, as it ware a castell, pe whilk Sarzenes kepez rišt wele. H : . . . Lie, en le declin de la montaigne. Et dessur eaux y ad vne bele eglise, kernele [i.e. crénelée = battlemented] en guise dun chaustel, la quelle ly Sarazins gardent mult curiousement. This was probably omitted by the copyist of Cotton. It is translated from Boldensele, p. 50.

p. 43, l. 30. cristene man.—Egerton adds : ne Iews, following French.

p. 43, l. 36. Karicarha, Kirjath-Arba, Joshua xiv. 15. The source for this page is in the guide-books, such as Eugesippus, who is quoted in Vincent de Beauvais, and Odoric, De Terra Sancta.

p. 44, l. 6. And of po same.—H. : La, mesmes lieu. Brussels 10420–5 : la mesmes, i.e. in that very place. This seems sheer
carelessness of the Englisher. Boldensele: In hac sancta valle Hebron locus est, ubi Abraham in ostio sui tabernaculi sedens in ipso fervore diei tres vidit et unum adoravit. . . . In hoc loco etiam ipse vir sanctus angelos Dei hospitio recepit (p. 50 of 1855 ed.).

p. 44, l. 10. Adam formed.—Burchardus, De Terra Sancta: De spelunca duplici contra occidentem, quantum jacere potest areus, est ager damascenus, in quo loco plasmatus fuit Adam. Ager iste in rei veritate valde rubeam habet terram, quae omnino flexibilis sicut cera. De qua tuli in magna quantitate. Similiter faciunt peregrini ali et Christiani visitantes loca ista, Sarraceni insuper terram istam portant camelis in Aegyptum et Aethiopiam et Yndiam et ad alia loca, pro speciebus valde caris vendentes eam. Et tamen modica apparat fossio illo in loco. Dicitur enim, quod anno revoluto, quantumcumque magna sit fossio, semper miraculose repletur. Sed oblitus fui quaerere rei veritatem; hoc tamen dico, quod modica fuit fossio, cum essem ibi, ita quod vix quatnur viri sedissent in ea; nec erat profundior, quam usque secpulas meas. Dicitur tamen, quod, quicunque terram istam secum portat, animal eum non offendit. Hominem insuper dicitur a casu conservare (ed. 1864, p. 81). This guarded statement is turned by our text into a bold tale of wonders.

p. 44, l. 23. Cambyll.—Sir G. Warner has traced this word to the Pandectae Medicinae of Matthaeus Silvaticus (circ. 1317), who defines it as “terra rubea minuta, quae affertur de Mecha” (ed. Lugduni, 1641, fol. xiii.). Arabic canbil, kinbil. D’Outremeuse may have learned it from the English doctor John de Mandeville. Ducange, Gloss. Graec., s.v. κανβύλια. It is not earth, but a dust-like powder obtained from a shrub. Modern name: Kamala.


p. 44, l. 33. drye tree.—Sir G. Warner states that only Odoric and Mandeville identify the oak of Mamre with the Dry Tree of
medieval romance, placed somewhere at the confines of the world in the Far East. Jeanroy, Poésie lyrique, 1904, quotes from the 
Jeu du Pèlerin:

Bien a trente et chienc aus que je n'ai arésté, 
S'ai esté au Sec Arbre et duscà Dur Esté.

(from Monmerqué et Michel, Théâtre français au Moyen Âge, p. 97; p. 251 of Jeanroy). In Cordier's edition of Odoric, 1891, the Biblical passages given as the source of the romance are: Mark xi. § 2, 12-14; Matt. xxi. 18-22; Luke xviii. 6-9; Ezek. xvii. 24. An alternative name for the Dry Tree is l'Arbre seul, the sole Arabian tree of the Phoenix and the Turtle. In Baudouin de Sebourg, the Dry Tree is connected with the wood of the Cross (Hist. Litt., Vol. XXV., p. 574.)

p. 45, l. 1. in the world.—H.: ou ils desseccheront, ou ly coers fendu et purissoit, et sunt demorez touz voidez et tot creuez par dedeins, dont il y ad vuqore maintez parmy le monde, i.e. either they dried, or their hearts split and rotted within, and they have ever since remained empty and hollow within, of which there are still many about the world.

p. 45, l. 4. prophecyes.—Among works ascribed to the Venerable Bede is a Sibyllinorum verborum interpretatio, printed in Migne, Vol. XC., col. 1181-1186: exsurget rex nomine H animo constans ... Judaei convertentur (col. 1185). R. Taylor, Political Prophecies (1911): "The Last-King-of-Rome story, relating to the successful Crusade of an English king and his death in the Holy Land, was used in prophecies from the thirteenth century on, and was applied to Edward II., Edward III., etc." (p. 109).

p. 45, l. 7. schall wezen grene.—Adso, De ortu et tempore Antichristi, ed. 1898 by Sackur, 'Sibyllinische Texte und Forschungen: [Antichristus] Faciet ignum de coelo terribiliter venire, arbores subito florere et arescere. D'Outremeuse would be familiar with prophecies occurring in Arthurian romances, and connected with the name of Merlin. Taylor, p. 141. A Biblical source is Ezek. vii. 10: Behold the day, behold it, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. Hartland, The Science of Fairy Tales, discusses second advent theories on pp. 204-220. On their connection with Nero see Ebert, Literatur des Mittelalters, 1874, I., p. 92. Ovid, Metamorphoses, 1. XV., v. 560:
"Utque Palatiniis haerentem collibus olim
Quom subito vidit frondescere Romulus hastam
Quae radice nova, non ferro stabat adacto,
Et jam non telum, sed lenti vivinis arbor
Non expectatas dabat admirantibus umbros."

Cf. Numb. xvii. 5: And it shall come to pass, that the man's rod, whom I shall choose, shall blossom.

p. 45, l. 13. the fullynge euyll.—Sir G. Warner notices that Eugesippus does not mention this curative virtue of the Dry Tree, but only its power to protect a horseman from a fall. Von Dobschütz, article on "Charms and Amulets" (Hastings's Encycl., p. 418), says that the falling sickness is cured by wearing the names of the Three Kings who fell in worship before the Infant Christ.

p. 45, l. 14. his hors schall not ben afoundred.—Vincent de Beauvais, Spec. Hist., l. XXXI., c. lix.: Mambre... quercus... incolis cara et medicinalis. Nam si quis eam siccam portet, non infunditur bestia cui insidet.

p. 45, l. 18. a lityll cytee.—Boldensele: Est autem Bethlehem civitas parvula quantitate loci, licet non virtute mysterii, oblonga est et stricta a lateribus suis, profundis vallibus bene naturaliter communita.

p. 45, l. 21. audiuimus eum.—Ps. xxxxi. 6 has eam, correctly repeated in French texts, wrongly altered to eum in English.


p. 45, l. 28. feld florissched.—Sir G. Warner notices that the "champ flori." of the French Itinéraires is elsewhere (éd. Michelant et Raynaud, 1882).

p. 45, l. 29. blamed with wrong.—H.: encoulez a tort, i.e. unjustly accused. Mistranslation repeated in Egerton.

p. 46, l. 4. the first Roseres.—Mr. Robin Flower, of the British Museum, has pointed out the source of this in a manuscript described in Mr. James's Catalogue of MSS. in the Fitzwilliam Museum, 1895, p. 31. In a Life of the Virgin it is related that Abraham's daughter became pregnant through the smell of a flower on the Tree of the Cross. Being suspected, she has to enter a fire, which God turns to roses, lilies and eglantines. The sparks and flames become singing birds. The girl's son Phanuiaus (Phanuel) gives birth to Anne through his thigh.—The MS. is dated 1323. Mr. James refers to Leroux de Lincy, Livre des Légendes, 1836, pp. 24--29. and to Histoire littéraire de la France,


p. 46, l. 21. *Cassak.*—This localisation in India is from friar Odoric, *Descriptio orientalium partium*, c. iii.


p. 47, l. 4. *put the cristene men hon don let make.*—H.: que ly Cristiens font faire, i.e. that the Christians get made.

p. 47, l. 7. *Alkaron.*—The three names are from William of Tripoli, *De statu Saracenorun*, ed. in Prutz, *Kulturgeschichte der Kreuzzüge*, 1883, p. 590.


p. 47, l. 24. *for it is forbode.*—H.: non pas qe lour soit defenduz, mes par coo qil en ont poi, i.e. not because it is forbidden, but because they own but few. Mistranslation.

p. 48, l. 5. The close of the chapter is from Boldensele and from Odoric, *De Terra Sancta*, 1864, p. 153.


p. 48, l. 25. *Abouten Jerusalem.*—Both Bovenschen and Sir G. Warner notice that the distances from Jerusalem to the surrounding cities vary from those given by geographical authorities. The blame may be laid either on d’Outremeuse or on his translator, or on the scribes.

p. 48, l. 30. *seynt karitol.*—The authorities given for this are Eugesippus, Burchard (X. 30, p. 82), etc.

p. 49, l. 2. *in moorynge.*—H.: en peinture, in painting; so the two Brussels MSS. Mistranslation. Sir G. Warner quotes Comestor, *Evang.* 178: et adhuc compaginati videntur. Did d’Outremeuse connect the word compago, skeleton, with the radical of pictura? Here the two blunderers, French and English, are seen at work on the same expression.

p. 49, l. 15. *a/el. zere.*—Saladin took Jerusalem in 1187. If the *Mandeville* had been written forty years later, we should have to place it about 1227, an impossible date. If the date of 1356, given at the close (p. 210, l. 32) was correct, the distance would be 169 years. The author of the *Travels* did not trouble to lie consistently, and he may have blindly copied an earlier writer, as Sir G. Warner suggests. He may also have put in a figure haphazard. Both Brussels MSS. have: viijx et xiiiij ans. This would make the date of composition 1341, five years after Boldensele wrote.

p. 49, l. 18. *holy Sepulcre.*—Boldensele, 57–59, is followed.

p. 49, l. 32. *to breke the ston.*—H.: de prendre de la pierre ou piece ou poudre, i.e. to take away a fragment or some dust from the stone.

p. 50, l. 6. *it lightez agayne by it self.*—This annual miracle of the Holy Fire is traced by Sir G. Warner to the Crusading historians: Albert d’Aix, XII. 33; Baudri de Dol, I. 4; Foucher de Chartres, II. 8. It should be compared to the miracle by which Godfrey of Bouillon was elected king, p. 39, l. 37, and to the allegory of the lamp of life on p. 40, l. 3.

p. 50, l. 11. *set in a morteys.*—H.: Celle roche est fendue et celle fendure homme appelle Galgatha, i.e. this rock is cracked and the crack is called Golgotha. The Englisher could not translate
the verb fendre, and therefore fell back on the word mortise from c. II., p. 6, l. 19.

p. 50, l. 12. dropped the wounds.—Odorie, De Terra Sancta, c. XV.: Mons autem Calvariae, in quo crucifixus erat Dominus, ubi sanguis de latere eius fluens in lapidem sub monte, in parte illa, quae Golgota dicitur, ubi inventum est caput Adae, etc., p. 149 of edition of 1864.


p. 50, l. 28. Cyos myst, etc.—Sir G. Warner prints this, after Tobler, as: τέτρα ᾧν ὅρας ἐστι βάσις τῶν πιστέων τοῦ κόσμου. The stone which thou seest is the foundation of the world's faith.

p. 50, l. 31. of all the world t.—Mistranslation, as appears from the above.

p. 51, l. 2. þei ben bothe trewe. Sir G. Warner credits the author of Mundeville himself with this piece of sophistry, and Dr. Bovenschen remarks that it shows great ignorance. It may be added that it throws ridicule on the prophecies and on the people who believe in and comment on them. In a year of ten months, each month must needs be longer than in a year of twelve.


p. 51, l. 15. allweys droppen water.—Boldensele: Circa lune locum sunt quaedam columnae marmorcae aquam continue distillantes; et simplices dicitum quod defleant et plangant mortem Christi (pp. 60–61). D'Outremeuse omits the reference to simple-minded people. The romances of Charlemagne relate that the stone on which the Emperor sat after the disaster of Roncevaux is still wet with his hot tears (Bédier, Légendes épiques, III. 1912, p. 326). Burchard, De Terra Sancta, 1864, similarly writes of white stone marked with red spots: color sanguinis Domini nostri Jesus Christi apparebit hodie in ipsa scissione petrae (p. 71). And again, of the pillar of scourging: Est autem de lapide porfiritico subnigro, habens maculas rubaeas naturaliter, quas credit vulgus tincturas esse sanguinis Christi (p. 71). Stories of statues or images sweating blood, tears or milk belong to the common stock of romances, especially those of Alexander. The vessel of Enydros at Constantinople is connected by d'Outremeuse with the same class of fables (see p. 9, l. 31).
p. 51, l. 18. *the holy croys was founden.*—The Golden Legend, c. lxviii., is the source for the legend of the Holy Cross.

p. 51, l. 27. *a brydill,* etc.—H.: Et del vn des claus fist l'emperor Constantin vn frein pur son chial pur porter en bataille, *i.e.* And of one of the nails the Emperor Constantine made a bit for his horse to wear in battle. Mistranslation.

p. 52, l. 2. *be cristen men.*—H.: par la pruessa de eaux, *i.e.* through their bravery.

p. 52, l. 7. *the myldes of the world.*—Sir G. Warner points out an inconsistency: the centre of the world, here placed on the spot where the wounds were washed after the Descent from the Cross by that hero of the Graal romances, Joseph of Arimathia, is elsewhere located in the place where the True Cross revived a dead body (p. 51, l. 22). A lance pitched here at midday on the Equinox would cast no shadow (p. 121, l. 35). Sensible people in the Middle Ages disbelieved such stories.

p. 52, l. 24. *prestes yndyenes.* The sect of the Indian Christians, founded by St. Thomas, is often mentioned by d'Outremeuse.

p. 52, l. 29. *many popes.*—This reference to the Papacy is not openly hostile; still the popes are said to have altered the rites of the Early Church, and the Oriental dissenters are described as devout.

p. 53, l. 21. For the close of this chapter, each particular has been traced to one or more sources by Sir G. Warner and Dr. Bovenschen. The distance of two hundred paces (l. 10) and the number of pillars (ll. 13 and 15) seem an invention of our author's.

p. 53, l. 25. *vel paued.*—H.: . . . couerte de plum. Et ad grande place entour sanz nulle maison; et est la place bien pauee par tot de marbre blanc. Egerton, like Cotton, omits the reference to the place or square.

p. 53, l. 29. *I hadde lettres.*—Boldensle: Soldanus namque Babyloniae fecit mihi singularem gratiam, Dei mediante favore, dans mihi literas, quibus me omnibus subditis recommendabat, ut me ad loca sancta per totum ejus dominium librare ire permissioner sine omni tributo, exactione, teloneo, et me, meos ac mea salvarent, honorarent, ab omni offensa et injuria quorumcunque custodirent. Multi iverunt ultra mare, magni et parvi, nobiles et ignobiles, ses hujus temporis nullus hoc modo, quod reputo singularem gratiam et donum gratuitum Salvatoris. Quocumque perveni et illis, quorum intererat, literas solvendi monstravi, statim se
levabant, literas osculabantur, super caput ponebant, me hono-
rabant, aliquoties victualia gratis praesentabant, et se mihi ad
beneplacita benevolos exhibebant (ed. 1855, p. 45). Mandeville,
pretending to write as an eye-witness, proves a mere plagiarist.

p. 54, l. 1. *grete seel . . . signett.*—This clause is missing in my
French texts and in Boldensele. Nevertheless, it may be original:
from his notarial practice, d'Outremeuse would be familiar with the
distinction between a seal and a signet.

p. 54, l. 9. *suche as han served him.*—Brussels 10420–5: quillon
nout pont scrut, i.e. who have not served him. Mandeville had
pretended (p. 21, l. 20) that he served the soldan as a soldier, and
thus earned his privilèges. The truthful Boldensele, who really
enjoyed advantages, makes no such claims. The Englisher or the
Cotton copyist omits the negative.

p. 54, l. 14. *grettere reverence to his lettres.*—Here the opposi-
tion no longer lies between the seal and the signet, but between
the letters and the seal or signet, as in Boldensele. Corpus
Domini is the host, ceremoniously worshipped by believers in the
real presence. Still, we need not see here an allusion to the
doctrine of transubstantiation.

p. 54, l. 25. *to Parys.*—H.: a Ayes la Chapelle. Brussels
10420–25: a Ays la chappelle a vij liwes de Liége, i.e. to Aix-la-
Chapelle, which lies seven leagues from Liége. This passage
yields one of the arguments for believing the Mandeville to have
been written in Liége. The distance is correctly stated.

p. 54, l. 26. *Peyteres; l. 27. Chartres.*—Charlemagne's fic-
titious pilgrimage to Jerusalem is a common theme of romance.
The authorities quoted by Sir G. Warner for the preputium story
are: *De Situ* (p. 426), Eugesippus (p. 999), John of Wirtzbug
(p. 119), Petrus Comestor (*Evang.* 6; Migne, ccxi, 1541) and
the *Golden Legend* (c. xiii.). Dr. Bovenschen adds Vincent de
Beauvais, XXV., c. v., the most likely source. Poitiers and
Chartres, in the French text, appear to be misreadings of d'Outre-
meuse (possibly of his copyists) for Charroux in Poitou, where a
Benedictine abbey was founded by Charlemagne, and where
the relic was transferred by Charles the Bald.

p. 54, l. 28. *not the temple.*—Sir G. Warner and Dr. Bovens-
chen agree that no single source has been found for those par-
ticulars. Boldensele, the topographers, Scripture and the author's
imagination have all contributed.
p. 55, l. 1. _see. for o peny._—This sale is mentioned in the Arthurian romances, P. Paris: _Romans de la Table Ronde_, I., 1868, p. 140, and in the _Golden Legend_, c. lxxv.

p. 55, l. 10. _lynage of Troye._—The epic tradition of the Middle Ages connected Rome with Troy.

p. 55, l. 18. _long tyme beforne._—H.: Cis emperour fist enclore et enmurer les glise de seint Sepulcre ouesqes la cite, quant estoit loinz dehors de la cite, _i.e._. This Emperor ordered the church of the Holy Sepulchre to be enclosed and walled in with the city, which before lay far outside the city. Mistranslation. The Englisher mistook the adverb of space for the adverb of time.

p. 55, l. 32. _ben many high stages._—H.: y a plus haute estage, _i.e._. there is a raised (higher) platform. Mistranslation.

p. 55, l. 35. _cometh woman._—H.: La ni entroit nulli fors qe luy prelait, _i.e._. therein entered no man except their high priest. Mistranslation. The French refers to the past of the Old Testament, the Englisher transfers the statement to his own time.

p. 56, l. 5. _but it renneth noght._—This is not in the sources. It would perhaps be fanciful to apply it to the drying up of the springs of piety in the Church.


p. 56, l. 15. _the x. commandementes._—H.: les tables des x comandementz et la verge Aaron et la verge Moyses. The English seems past mending. The two occurrences of the preposition of seem due to the French des.


p. 56, l. 27. _bei bare Chernubyn._—H.: il y auoit iii. chernbin dor de xij. palmes de long. Mistranslation.

p. 56, l. 28. _the Cercle of Scannes._—H.: le cercle des signes
du ciel. The Englisher read *cygnus*, swans, instead of *signes*, signs. The French text meant the signs of the Zodiac.

p. 57, l. 7. *salut light*, repeated on l. 14. The French original omits lls. 6–7: And in this roche... light, probably introduced by the Cotton scribe through *homoioteleuton*.

p. 57, l. 36. *turtles*.—H. adds: et maintenant ont les Sarazins fait roies sur cel aultier pur regarder quelle heure de jour il est puesqe vne broke qil y a, *i.e.* and now have the Saracens made lines on that altar to see what time of the day it is with a pin that is there. This description of a sundial was probably too hard for the translator.

p. 58, l. 8. *Salomones scola*, so called after Boldensele, appears to be identical with the temple of Salomon of l. 9.

p. 58, l. 9. *right fair t wel polisscht*.—H.: mult beau et siet en vne grande place et bien plaine. Mistranslation.

p. 58, l. 10. *duelle*—H.: demorrerent. The present is a mistranslation. The order of Templars was abolished in 1312.

p. 58, l. 16. *water fro paralyse*.—This fiction of d'Outremese's was probably suggested by the name of the spring mentioned in the note to p. 56, l. 7. 3it it droppeth sounds like mockery.

p. 58, l. 27. *Probatica piscina*.—The pool of Bethesda, John v. 2. Vincent de Beauvais, l. XXXI., c. lxiv. (of 1624 ed.), connects it with the Legend of the Holy Cross: In Hierusalem est lacus, qui probatica piscina dicitur; cuius aqua singulis sabbatis ab angelo movebatur. Descendente silicet ad visitationem ligni Dominicae passionis ibidem absconditi a tempore Salomonis. Et post aquae motionem sanabatur unus, quicumque descendaret in eam prius. Iuxta hune ergo lacum sanavit Dominus in sabbato Paralyticum, sub templo Domini et monte Syon. In his *Mirror of Histories*, Jean d'Outremeuse reports that after the Tree of the Cross was removed from the pool, its water cured diseases after stirring. The tree was laid across as a bridge (vol. I., 1864, p. 324). On p. 62, I. 34, the bridge spans the brook Kidron. Boldensele is matter-of-fact, as usual: Non longe versus aquilinum est illa Probatica piscina, curatrix debilium secundum evangelium motu angeli descendentis et ecclesia sanctae Annae, aviae Christi, ubi beata Virgo concepita et nata fuisse dicitur (p. 55 of 1855 ed.).

and the *Golden Legend*, c. x., are the sources for the legend of Herod.

p. 59, l. 16. *letc snyte of all the hodes.*—Similar stories were current about Nero and Alexander. Nöldeke, *Alexanderrromun*, 1890, writes that, according to Dinawari, Alexander before his death wanted all prominent citizens and kings' sons to be killed. Aristotle advised him to give them crowns (p. 41).—Kehr, *Die heiligen drei Könige in Literatur und Kunst*, 1908, reports that when Nero foresaw his end, his astrologer Babilus advised him to murder his nobles (I. 4).

p. 59, l. 25. *name t loos.*—H.: de grant renown. The noun loos, i.e. praise, seems inappropriate.

p. 59, l. 31. *the left Arm.*—Sir G. Warner knows no source for this or for the piece of St. Stephen's head.

p. 60, l. 3. *the ston.*—Bovenschen knows no source; Sir G. Warner traces it to Odoric, c. xxii.

p. 60, l. 15. *And perce also, etc.*—H.: La y a auxi vnc pieire, en parie dellez la porte, de la columnpe a qui nostre Seignur fuist flagelle; the meaning appears to be: Here, within the wall, beside the door, there is also a stone from the pillar which Our Lord was scourged at.

p. 60, l. 28. *oure lady herde.*—Sir G. Warner knows no source. Dr. Bovenschen has nothing.

p. 61, l. 6. *pen the oper syde.*—H.: que de nulle autre, i.e. than on any other side.

p. 61, l. 12. *cast vp.*—H.: Et la est ly lieu on li Iuys voloient iecter ius le corps nostre Dame, i.e. And there is the spot where the Jews wanted to throw down the body of Our Lady. Mistranslation.


p. 61, l. 22. *reyed the mayden,* the daughter of Jairus in the Gospel, placed here by Eugesippus.

p. 61, l. 30. *hond of Absalon.*—From Boldensele, who refers to 2 Kings = 2 Sam. xviii. 18: “... and it is called unto this day, Absalom's place.” Boldensele: In hac etiam valle [Josaphat] in pede montis, super quem civitas sancta constituta est, sub terra
quodammodo sunt natatoria Syloc, fons scilicet Christi evangelio non ignotus. Ex opposto ejus statua quaedam lapidea bonae magnitudinis et artificiosa discernitur, quam, ut dicitur, Absalon ob memoriam sui fieri praecipit, et in libro Regum manus Absalon appellatur (p. 64, ed. 1855).

p. 61, l. 33. synagoae.—Not mentioned in the Itineraries.

p. 61, l. 34. sarrazins.—H.: Pharisenz, right. The mistake is the Cotton scribe's.

p. 62, l. 7. pilgrymes grant.—Jean d'Outremeuse's Mirror of Histories has more about Aceldama: illi en achatèrent [with the 30 pennies] une lieu por pendre et destruire les malfaiteurs; et la illi metteroient les corps de cheaux qui moront en la citeit de Jherusalem, de strangnes gens, sicmp olerins et auttres (Vol. I., 1864, p. 409). The method of expansion is characteristic.

p. 62, l. 24. pat pe lymoun mette withall.—H.: qe ly leoun assembla touz, i.e. whom the lion all collected. Continuateur de Guillaume de Tyr (éd 1882): A iij archieez de Jherusalem avoit une cave que l'en apeloit le charnier du Lyon. En celle cave au tenz le roi Cosdroé furent xij. m. martyrz pousséz par le lyon (p. 171). Chanson de Jérusalem, éd. Hippeau, 1868:

Dex affait tex miracles, ains si beles ne vis
Et tot no Crestien sont assés près de chi
i lions les a mis, par la Jhesu merci
Ens en i bel carnier, onques plus bel ne vi.

(Chant VIII., p. 356, ll. 9079-9083.)

The Englisher has mistranslated his original.

p. 62, l. 34. owervheat lay a tre.—See note to p. 58, l 27.

p. 62, l. 36. is hit entered.—H.: est vnqore en terre, i.e. still in the earth, interred.

p. 63, l. 9. out of the floôme of paralyse.—See notes to p. 56, l. 7, and to p. 58, l. 16.

p. 63, l. 14. into the vale And pat pei.—H.: pur ceo qe . . .
luy murs soient cheuz et tombez en la vallee et qils laient ensi reemplie et la terre enhaucez, i.e. because the walls have fallen into the valley and have thus filled it and raised the ground. The blunder may be the scribe's; then we ought to read: And pat it hath ben so filled, etc.

p. 63, l. 17. the erthe hath so ben clouen.—H.: la terre est ensi creuee de luy mesmes, i.e. the earth has grown of itself. Mistranslation. The verb croître is correctly rendered in l. 19: wexeth t MANDEVILLE.
That the surface of the earth is constantly changing is a fact recognised by Vincent de Beauvais, *Spec. Naturale*, l. VI., c. xx., de Montibus: ... Sicut aqua putei crescit post ablationem, ita crescere contingit terram humorosam, *i.e.* as water rises in a well after some has been removed, so the moist ground will rise sometimes. Earthquakes were interpreted as miracles. According to the *Chanson de Jérusalem*, when Christ entered the Holy City on Palm Sunday, the earth bent under his feet:

La chites fu plorans, la terre si plioa
Sos les pîes Jhesu Crist, aine puis ne redrecha.

(Ed. Hippeau 1868, Canto II., p. 37.)

Such wonders were added by d'Outremeuse to Boldensele's sensible remark: In hujus vallis principio a sinistris est ecclesia beatissimae Virginis, in quam descenditur per plures gradus lapideos, quae pro majori parte sub terra est, quod credo etiam ruinis civitatis Hierusalem vallem replentibus accidisse, which corresponds to ll. 10–16 of our *Mandeville*.


p. 63, l. 35. *Josaphath was kyng.*—Odoric, *De Terra Sancta* (1864), c. xxviii. Deinde in valle Josaphat, dicta a rege Josaphat ibi sepulto ... (p. 151). Both Sir G. Warner and Dr. Bovenschen think that the medieval legend of Barlaam and Josaphat (*Golden Legend*, c. clxxx.) gave rise to the sentence in ll. 35–37. Hermits are mentioned as living in the valley by Joh. v. Würzb. (VI. 509).

p. 64, l. 6. *upon pat mount.*—H.: de celle montaigne, *i.e.* from the hill-top.

Ibid. *manye of the stretes.*—H.: auques par totes les rues, *i.e.* nearly through all the streets.


p. 64, l. 24. Symon leprous.—Sir G. Warner states that his identity with Julian the Harbourer is disputed in the Golden Legend, c. 30.

p. 64, l. 35. long fro.—H.: loinz de, i.e. far from.

p. 64, l. 37. place where oure lady appered.—The spot where the Girdle was given to incredulous Thomas is not, according to Sir G. Warner, particularised in the Golden Legend (c. exix.) or elsewhere. It seems an invention of d'Outremeuse's, like the stone of p. 65, l. 4, where the Lord shall sit on Doomsday.

p. 65, l. 6. mount of Galilee.—D'Outremeuse seems to have forged this story by confounding the Mount of Galilee (otherwise called Mount of Offence) of Odoric (p. 154) with the cave in Mount Sion called the Galilee, p. 61, l. 19 (Sir. G. W.).

p. 65, l. 11. somlyme a litylle cytee.—H.: Ierico soleit estre vne bele cite, i.e. Jericho used to be a beautiful town.

p. 65, l. 19. refresseched t fed.—H.: qar elle auoit recelez et repastez les messagers, i.e. for she had hid and fed the messengers.

p. 65, l. 24. mede of the prophete.—Egerton: he schall take hyre of a prophete (Matt. x. 41).

p. 65, l. 30. by a montayne t jorgh desert.—H.: par vne montaigne deserte, i.e. across a desert hill. Boldensele: deserto quodam montoso medio existente (p. 65).

p. 65, l. 31. a day iorneye.—H. gives this as the distance from Bethany to the Jordan, adding: De Bethanie vers orient iusqes a la grant montaigne ou nostre Seignur ienna xl iours y a vi lieux. The Englisher (or the Cotton scribe) runs the two sentences into one, mixing up the grammar and the topography.

p. 65, l. 34.—tempted him.—Page 69, l. 36 contains another reference to the Temptation.

p. 66, l. 17. hous of Jeremye.—No source known.

p. 66, l. 20. Alom t of Alkatran.—H.: Entour celle mer croist mult dalun et dalketran. Sir G. Warner quotes J. of Würzburg: supra ripam maris praeedti multum aluminis et multum catrami ab incolis reperitur et colligitur (p. 179). Diez, Etymol. Wörterb. der romanischen Sprachen, 1887, p. 93, knows forms with the article al in Portuguese and in Spanish, while the French guitran, goudron, the Italian catrami follow the Medieval Latin cataramus. Like the word cambil, the form alkatran betrays a derivation from Arabic, perhaps through books of medicine. This is a reason for believing the real doctor John de
Mandeville to have had a hand in the composition of our fictitious book of Travels.

p. 66, l. 22. the bawme.—Burchard, De Terra Sancta (1864) : In circuitu montis illius [Engaddi] et in ipso erat vinea balsami sed tempore Herodis Magni Cleopatra, regina Aegypti, in odium ipsius Herodis favente Antonio transtulit eam in Babylonian Aegypti (p. 61). The present tenses "make" (l. 22) and "beren" (l. 23) correspond to preterites in the French original. H.: homme fist traire les arbresseaux et les porta homme planter a Babiloigne.

p. 66, l. 26. case þat men clepen karma.—Sir G. Warner quotes John of Würzburg : supra lacum Asphaltitem in descensu Arabiae Karnaim spelunca in monte Moabitarum, in quem Balac, etc. (p. 179), and identifies the name with that of Ashtaroth Karnaim of Gen. xiv. 5.

p. 66, l. 28. dede see.—Sir G. Warner mentions Josephus as the ultimate source of these fables, widely current in the Middle Ages.

p. 67, l. 1. made moyst. Prof. C. F. Brown has proved this to be the source of Cleanness, ll. 1027–8 :

and þer water may walter to wete any erpe,
Schal neuer grene þer-on growe, gresse ne wod nawþer.
(The Author of Pearl, 1904, p. 150.)

p. 67, l. 3. loud chaunyep.—Josephus relates that the water changes its colour thrice a day (Sir G. W.).

p. 67, l. 5. gretness of an hors.—Josephus: as large as headless oxen. Cleanness, ll. 1037–8 :

And þer waltez of þat water in waxlokes grete,
Þe spuniande aspaltitem þat spyserez sellen.
(C. F. Brown, Author of Pearl, 1904, p. 151.)

p. 67, l. 11. ne may not dyen.—Josephus, Bell. Jud. iv. 4, reports that Vespasian threw in men unable to swim, with their limbs bound (Sir G. W.). Cleanness :

If any schalke to be schent wer schowned þer-inne,
Þæþ he boele in þat boþem broþely a monyth,
He most ay lyue in þat boþe in losynge euer-more,
And neuer dryze no dethe, to dayes of ende.
(C. F. Brown, Author of Pearl, 1904, p. 150.)

p. 67, l. 17. jren þercein.—Sir G. Warner notices a contradiction between the Medieval sources : Conestor declares that the heaviest things are cast up by the Dead Sea, while Antoninus Martyr (ed. Tobler, p. 97) states that everything sank in it. That iron should
float and feathers sink seems a characteristic invention of d'Outre-meuse's. It is repeated in Cleanness, ll. 1025–6:

For lay þer en a lump of led and hit on loft fletez,
and folde þer-on a lft fyber and hit to founs synkkez.
(C. F. Brown, Author of Pearl, 1904, p. 149.)

This quotation leaves no doubt that its source is a French Mandeville. H.: Et qi metteroit fer dedeins, il noeroit par dresse; et qi mitteroit vne plume dedeins, elle irroit au founz.

p. 67, l. 19. azenst kynde.—The law of kind (i.e. of Nature) is often discussed in the Mandeville.


p. 67, l. 24. brente t souken.—H.: ardz del feu denfern.

p. 67, l. 25. take daljetidee, corrupt from Asphaltites, the classical name of the Dead Sea, no doubt influenced by foetidus, = stynkynge. Nöldeke, Der Alexanderroman, 1890, p. 27, states that the stinking sea was opposed to the clear seas. Boldensele: mare Mortuum, foetens et horridum, lacus detestabilis et abjectus (p. 66).

p. 67, l. 26. flom of deuoles.—Marc Diaboli, the name used in Crusading times.

p. 67, l. 32. sett vpon an hill.—Boldensele: Et prope est civitas parvula Segor, quae oratione Loth salvata est, cui mons supereminet, etc. (p. 66). Similarly H.: qar elle seoit a dessouz vne montaigne. Mistranslation.

p. 67, l. 33. above the water.—H.: dessouz leawe. Mis-translation.

p. 68, l. 1. doughtres.—The commentators take no notice of such immoral passages, or of their bearing on the literary and historical position of the author of Mandeville. Yet they are too many to be negligible.

Boldensele (p. 66) and Burchard (p. 59 of 1864 ed.) both state that they could not see the statue of salt!

p. 68, l. 19. \textit{iii}, \textit{year and x.}—H.: \textit{iii.sx dis ans.}


p. 68, l. 29. \textit{renneth the flom.}—Boldensele: Hic fluvius non est magnus nec multum profundus, limosum fundum habens, bonos pisces et dulcis saporis aquam continens... in radice montis Libani scaturiens, ex duobus fontibus, ut dicitur, Jor et Dan collectus re et nomine trahit originem. Per mare Tiberiadis fluens, prope locum ubi Christiani communiter l'alneantur, in mare Mortuum praedictum dilabitur, et non apparens ulterior inibi absorbetur (ed. 1855, p. 67).

p. 68, l. 34. \textit{laboeh.}—As various French texts give initial \textit{l}, instead of capital \textit{L}, the misspelling is probably d'Outremeuse's.

p. 69, l. 5. \textit{And you the hilles.}—Sir G. Warner remarks that the topographers write that the valley of the Jordan (not the hills of Lebanon) extend to the desert of Pharan. D'Outremeuse misinterpreted his sources, and was followed by the Englisher.

p. 69, l. 10. \textit{as a mannes heuel.}—Bovenschen states that Thietmar (c. 29, p. 53) saw apples of that size from cedars, but denies that the cedars of Lebanon bear any fruit. D'Outremeuse adopted the more startling view.

p. 69, l. 12. \textit{Betron.}—Explained by Sir G. Warner as Bostra, now Buzrah, about eighty miles south of Damascus.

p. 69, l. 13. \textit{Meldan in Sarmoyz.} H.: \textit{que homme appelle Meldan en Sarazinois, cco est a dire Foire ou Marchee en Romanz, i.e. which is called Meldan in the Saracen-language, that is to say fair or market in French, because fairs are often held in that plain. The course ascribed to the Jordan in ll. 12–15 is that given to the Dan by Vincent de Beauvais, l. XXXII., c. Ixi. Meldan is the form given by Eugesippus to the word spelt Medan by Vincent and known in the East as meidan, Arabic for a square or open space.}

p. 69, l. 17. \textit{And in pat flom.}—Boldensele: In hoc sacratissimo fluvio Dei filius a beatissimo praeursorre Johanne baptizatur; vox Dei Patris auditur, Spiritus sanctus in specie columbae descendens cernitur, lacaerum regenerationis efficitur. ... Hunc fluvium filii Israel sicco vestigio transierunt duodecim lapides de ipsius fundo secundum numerum tribuum assumentes et totidem aliunde sumtos.

p. 69, l. 31. *cytee of Haylla.*—H.: la citee de Hay, la quello Josue assailly et prist. Englisher's blunder: he takes the French article la to be part of the name of the city.

p. 70, l. 7. *Carak en Sarmoyz.*—Boldensele: Ultra mare Mortuum versus orientem, extra fines terrae promissionis est castrum fortissimum in montanis, quod Latine Mons Regalis dicitur, in Arabice autem Krak. . . . Dicitur, quod sub castsro in villa, quae Sobak dicitur, ac in terminis ejus Christianorum seismaticorum circa 40 milia commorentur de illis partibus oriundi (pp. 66-67). Boldensele confused the Kerak East of the Dead Sea with another Kerak, also called Montreal, and lying south of the Dead Sea. D'Outremeuse adopts his blunder. The Englisher took the French word sarasinois, describing the Arabic language, for the name of a country, like on p. 69, l. 14. Moreover, he read in as m.

Ibid. *Ryally.*—H.: roialment, missspellng for royal mont, i.e. royal mount.

p. 70, l. 8. *Baldwyn . . . of France.*—No Baldwin ever was king of France. Jacques de Vitry states that Mons Regalis [i.e. the Southern Krak] was founded by Baldouinus de Burgo, de regno Franciae, *i.e.* Baldwin II., third Christian king of Jerusalem (ed. Bongars, t. I., pt. II., p. 1068). Hence D'Outremeuse's blunder.

p. 70, l. 15. *iij. iourneyes.*—Boldensele: De his locis processi versus provinciam Galilaeae per mediam Judaeam et Samariam in tribus diebus, et . . . perveni in Ramatha Sophim, in montem Ephraim altum, ubi Helcana et beata Anna Samuelis mater commorati sunt; ibidemque sanctus ille propheta Samuel natus et defunctus est. [Samuel's grave in Mountjoy is mentioned on p. 62, l. 27.] Sic igitur procedens veni ulterioris in Silo, . . . ubi arca Dei sub Heli sacerdote longo tempore servabatur, sicut austrit liber Regum. Hic vota et sacrificia populi Domino reddeabantur, Samueli primo Deus locutus est et sibi inter cetera de mutatione sacerdotii intimavit et revelavit. Prope a sinistris est Gabaon, et ex opposito Gaba, de propinquo Rama Benjamin, quorum locorum sacra historia recordatur. Inde procedens veni in Sichem vel Sichar, ubi est provincia Samaritanorum. Vallis est pulcherrima ac fecunda civitasque bona, quae nunc Neapolis appellatur, juxta quam circa viam versus Judaeam Dominus cum muliere Samaritana.
prope puteum loquebatur, qui adhuc ibidem ostenditur, sed aliquidulum obstrue est; supra quem locum olim pulchra crat ecclesia, nunc plurimum dissipata (pp. 68–69).

p. 70, l. 33. woman of Samaritan.—H. : la femme Samaritane, i. e. the Samaritan woman.

p. 70, l. 35. Roboa.—Jeroboam (Kings xii. 28).

p. 70, l. 37. eytee of Deluze.—H. : cite de Luze.

p. 71, l. 7. Dyne.—Gen. xxxiv.

p. 71, l. 10. Garasoum.—Guérin mentions a convent of Saint Gérasime in the plain of Jericho (Terre Sainte, ed. 1897, p. 262). Is this the source of d'Outremense's strange spelling?

p. 71, l. 17. hill of Ayyues.—H. : montaignes. The Englisher misread u as a, mistook the second syllable for a proper name, and translated “mont” as “hill”! Boldensele: Nunc Sebaste dicitur et multum assimilatur civitati sanctae in sita (p. 69).

p. 71, l. 18. of the xij. tribes.—Boldensele: In hac fuit caput et sedes regni 10 tribuum (p. 69). H. : x. tribuitarz. The mistake may be the Englisher's or the copyist's.

p. 71, l. 20. John the Baptist.—Vincent de Beauvais and the Golden Legend, c. cxxiv., may be the sources.


p. 71, l. 22. Macharyme.—Macheron by the Dead Sea.

p. 71, l. 26. askes in the wynd.—According to Ernoul's Itinéraire, this is the reason why children used to burn bones on St. John's eve.

p. 71, l. 30. in to the hill.—The Golden Legend, written by an Italian, says that the finger was carried beyond the Alps and laid down in St. Martin's Church [at Tours?]. Sir G. Warner refers to Eugesippus and John of Würzburg, who state that St. Thecla conveyed it to Maurienne among the Alps of Savoy. A virgin called Tecla figures in the epic cycle of Charlemagne, Paris: Hist. poét. de Charlemagne (1905), p. 280. Œuvres de St. Charlemagne, t. II., col. 1366, in vol. 98 of Migne. The original French reading of d'Outremense is doubtful. It may be: entre les Alpes, or outre les Monts, or outre les Alpes, or entre les Monts. The close of this sentence was linked up by the Englisher with the beginning of the next. H. : A Sebaste, en celle lieu mesmez, soleit anoir ve bele esglise.

p. 71, l. 34. in the wall.—Sir G. Warner states that the head is reported to have been immured, not at Samaria, but in Herod's palace at Jerusalem. He quotes the Cursor Mundi:
Here nu qua Herodias did;
In a wall his heued sco hid.

(p. 758, ll. 13228-9.)

p. 71, l. 35. cloth all blody.—According to the Golden Legend, the head was wrapped in a cloth of imperial purple, and taken to Rome.

p. 72, l. 3. hundred ordres.—H.: noinaignes cordelers, i.e. nonains cordelières, i.e. Franciscan nuns. The Englisher read the initial c. as a numeral, and the latter part of the word as [monastic] orders! Mistranslation!

Ibid. brogly.—H.: braille, ensi qe demy ars, i.e. charred, like half burnt. Brûlé seems to be confused with brouillé. A verb bruillir occurs in Godefroy, meaning: être brûlé.

p. 72, l. 7. be Popes.—An obvious piece of impertinence.

p. 72, l. 10. at Gene.—The Golden Legend says that the ashes are at Genoa.

p. 72, l. 11. Sarazynes also.—A piece of flippancy characteristic of d’Outrêmeuse.

p. 72, l. 16. holt him apayd.—Neither Dr. Bovenschen, who suspects “oral tradition” as the source of this passage, nor Sir G. Warner has pointed to the impudence of such jokes against the Papacy and against the worship of relics.

p. 72, l. 19. chawigeth his colour.—Both commentators give Isidore, Elym, xiii. 13, 8 (Migne, lxxxii., 483), and Jacques de Vitry, c. lxxxv., p. 166, as the sources. We may suspect a sly intention in the collocation of this miracle with those worked by St. John’s relics.

p. 72, l. 21. Samaritances.—Boldensele: Hi nec legem Christianorum aut Judaeorum aut Saracenorum, sed nec pagorum sectantur, sed unum Deum dicentes, opiniones, ritus colendi ac modos vivendi mirabiles tenent, se solos reputantes de numero salvandorum. Et etiam in habitu ab aliis distinguuntur quia, cum in his partibus habitantes generaliter involvunt capita linteis longissimis, Christiani quidem flavis, Saraceni albis, Judaei glaucis, horum capita rubeis involvuntur; et se dicunt Dei electissimos inter omnes (p. 69). The only change from this introduced in the Mandeville is that in the colour of the turban: Christians wear yellow in Boldensele, and Jews blue.

p. 73, l. 7. From this contree.—Follows Boldensele, with additions from Engesippus.

p. 73, l. 16. Cedar.—Odoric, De Terra Sancta, 1864, p. 148:
Quinto miliario a Corrosaim est Cedar, civitas excellentissima, de qua in psalmo: Habitavi eum habitautibus Cedar (Ps. cxix., A.V. cxx. 5).

p. 73, l. 18. Antecrist.—Odoric, De T. S.: Mare autem Galilae sunit initium inter Bethsaya et Capharnaum, et terminatur Corrosaim, in qua nutrietur Antichristus. De hiis dubius civitatibus ait Jesus: Ve tibi, Betsayda, ve tibi Corrosaim! (p. 148) (Matt. xi. 21; Luc. x. 13).

p. 73, l. 19. Babylogyne.—This reads like another attack on the Papacy and on the Roman Church, which was by heterodox sects of the Middle Ages called the impure Babylon of Revelation (Junilt Le Pauth. 1875, p. 31). It agrees with Adso, see note to p. 25, l. 1.

p. 73, l. 22. schal come a worm.—Sir G. Warner knows no source for this. It may have been current among opponents of the Papacy.


p. 74, l. 7. Architriclyn.—Architriclinus, the governor of the feast, John ii. 8.

p. 74, l. 9. mount hendor or hermon.—Endor is a town, and Hermon a mountain. But Endor was called a mountain in the early Itineraries. Boldensele refers to the hills of Gilboa. The author of Mandeville mixes up all his sources, as Dr. Bovenschen has shown in detail.

p. 74, l. 11. Torrens Cison.—Engesippus: Supra Naim Mons Endor, ad radicem eius supra torrentem Radiumum, qui est Cison, etc. Judges v. 21: . . . that ancient river, the river Kishon.

Ibid. sometyme was cleyt.—H.: autrement est appellez. Mis-translation.


p. 74, l. 13. with sone of Delbore.—H.: quesq le filz Delbore. The article has been omitted by the copyist. D'Outremeuse seems responsible for the treatment of the Biblical narrative.
p. 74, l. 16. zeb and zebee t Salmana.—According to the
Pseudo-Methodius (ed. Sackur, 1898) the leaders of the Ishmaelites
in their fight against Israel were Oreb, Zeb, Zebe and Salmana
(p. 18 of Introduction, p. 68 of text). Psalm lxxxiii. gives the
names Zeeb, Zebah and Zalmunna (v. 9—11); Judges e. vii.—viii.

p. 74, l. 28. nuper deo ne regu.—Burchard archly remarks
that David’s curse did not stop the rain, for visiting the hills of
Gilboa on St. Martin’s day, he was soaked to the skin (ed. 1864,
p. 52). The Mandeville never has such touches of homely truth-
fullness.

p. 74, l. 33. Nazareth.—Boldensele is followed and amplified
from other sources.

p. 75, l. 10. a lityl resceyt.—H.: vn petit caseu. Godefroy, Dict.
etym. verbo: casel, casel, caissel explains the word as loge, logette,
calete, i.e. niche, box or recess. The readings of my two
Brussels manuscripts are impossible. Boldensele: In hoc loco
pulchra fuit ecclesia atque magna; sed heu! quasi destructa est;
parvulus tamen locus est in ea coopertus et a Sarracenis diligentius
custoditur, ubi circa quanquam columnam marmoream assurant
veneranda conceptionis mysteria esse perfecta (pp. 71—72). D’Outremeuse irreverently converts the tabernacle where the
Immaculate Conception is said to have taken place into a box for
collecting the pilgrims’ money!

p. 75, l. 24. Sephor.—Identified by Sir G. Warner with the
modern Seffurieh.

p. 75, l. 26. lepe of oure lord. The substitution of Our Lady
is probably an oversight of the Cotton scribe’s. Boldensele: Propo
ad unum miliares locum est, qui Saltus Domini appellatur, ubi, eum
Christus ductus esset, ut pracepitaretur de montis caecumine, ipse
transiens per medium illorum ibat, evangelio attestante (p. 72).
The additions are either from the “folklore of charms” (Sir G.
Warner) or from d’Outremeuse’s imagination. The reading of
Brussels 10420—5 differs from H., and reads as follows, in
modernised spelling: À demi-lieu de Nazareth est le Saut Notre
Seigneur, car les Juifs le menèrent sur une haute roche pour le jeter
aval, mais il connaissait bien leur male pensée, si passa parmi tous
eux et saillit en une autre roche bien outre et dit l’Écriture: Jesus
autem transiens per medium illorum ibat. Et quiconque dit ce dit
de la Sainte Écriture il peut passer sûrement parmi les larrons en
ayant souvenance comment Notre Seigneur passa parmi les Juifs qui
étaient les larrons et les brigands qui le voulaient faire mourir. Et
dit-on avec ces deux vers du psautier: Irruat, etc. Ces choses dit
lou trois fois et puis passe l'on sans péril.—Dr. Bovenschen
remarques that the verses here ascribed to the psalter are from
Gen. xv., xvi., where I could not find them.

p. 75, l. 29. *sit ben the steppe . . . sene.—Not in the sources.
p. 76, l. 14. the scole of god.—Boldensele: Ibi enim Christus
frequenter discipulos docuit, arcana secretorum coelestium revelavit,
ut ex hoc non immerito singularis schola Domini nuncupetur, etc.
(p. 72).
p. 76, l. 19. slayn Abynelech.—H.: occis Amalech. Scribe's
mistake.
p. 76, l. 26. Lord it is gode.—Matt. xvii. 4.
p. 76, l. 28. Hic est filius.—Matt. xvii. 5: This is my beloved
Son, in whom I am well pleased.
p. 76, l. 31. day of doom.—No particular source known except
the common belief of the Middle Ages.
p. 77, l. 8. mount heremon.—See note to p. 74, l. 9.
p. 77, l. 24. *t renneth.—H.: Et court ly flum Iordan parmy,
i.e. and the river Jordan flows through it. Mistranslation.
Boldensele: Est autem hoc mare luctus multum magnus, silicet
forsitan circa 30 miliaria in circuitu continens, per cujus medium fluv-
inus Jordanis currit; bonos habet pisces in magna copia, etc. (p. 73).
p. 77, l. 27. gret brigge.—Sir G. Warner has found this bridge
mentioned in Ernoul (Itineraires, p. 57).
p. 77, l. 31. Traconye.—H.: Traconyde, i.e. Trachonitis.
p. 77, l. 34. Ienazeruth.—Genezareth.
p. 78, l. 1. whan he began.—H.: qui estoit anques noie dedeinz la
mer, i.e. who was nearly drowned in the sea. Boldensele: dum
in ipso mergi coepisset (p. 73).
p. 78, l. 3. Moduce jidei.—Matt. xiv. 31: O thou of little faith,
wherefore didst thou doubt?
p. 78, l. 6. rowed.—H.: nagea, an archaic use. Boldensele: In
hoc mari saepe Dominus navigavit (p. 73).
p. 78, l. 9. the table.—The spot called Mensa is not a table,
but, according to the Survey (I., p. 369), “a small artificial square
plateau” outside (not in) the city of Tiberias (Sir G. Warner).
p. 78, l. 11. Et cognoverunt.—Luke xxiv. 35: he was known of
them in breaking of bread.
p. 78, l. 15. an brenynge dart.—Les Pelerinages pour aller en
Jherusalem: A Thabarie est ly tysons que li Juif geterent apres
Nostre Seignor, quant lor monstra comment il devoient faire la
tainture; et le tison tinta a j. mur et crut maintenant en un grant
arbre (Itinéraires, ed. 1882, p. 102). Odoric, De Terra Sancta
(1864): Ubi accidit, quod, eum puer Jesus eum quodam cognato
suo moram ibi traheret, commotus homo predictus arripuit facem
ardentem, et post Jesum proiecit, volens eum percutere; sed fax
infixa terrae in arborem crevit maximum, quae usque in hodiernum
diem flores et fructus product (p. 147). See note to p. 45, l. 7.

p. 78, l. 20. Saphor.—Boldensele (73) writes Saphet, meaning
the Crusading castle of Safed. D’Outremeuse confounds it with
the Sephoris of p. 75, l. 24 (Sir G. Warner).

p. 78, l. 24. Centurioes hors.—This was at Capernaum (Matt.
viii. 5).

p. 78, l. 25. taken to tribute.—H.: baille as tributiz de Zabu-
loum et de Neptalim, i.e. granted to the tribes of Zabulon and
Naphtali. Mistranslation.

p. 78, l. 31. toward the north into the South, slavishly trans-
lated from H.: vers bise iusques vers mydy. The right reading is
in Brussels 11141: de vers bise jusques vers midy, i.e. from north
to south.

p. 78, l. 32. t of lengthe.—H.: Et de large, i.e. And in width.
Mistranslation.

p. 78, l. 34. myde of lombarlye.—As the distances in the
Mandeville are often incorrect or even fanciful, one may suspect a
joke in his account of little miles and great miles. The length of
the Holy Land is 180 miles in the Mandeville, 140 (variant 160)
in Boldensele!

p. 78, l. 36. prouynce of Almayne.—H.: ne de Prouince ne
Dalemaigne, i.e. nor of Provence, nor of Germany. Mistranslation.

p. 79, l. 2. Cecyle.—H.: Cilicie.

p. 79, l. 5. west see.—Boldensele’s mare Mediterraneum. The
list of Syrian provinces is shorter and less orderly than in Boldensele.

p. 79, l. 16. senden hem þus.—H.: les envoient quere por,
porter leur lettres, i.e. the lords send for the pigeons to carry their
letters. The Englisher seems to have read quar = car = therefore
instead of quere = querir = fetch. Mistranslation. The Crusad-
ing epic refers to the pigeon post of the Saracens. Chanson de
Jerusalem, ed. Hippeau, 1868:

A chasen colon soit la chartre au col fremée,
Et par devant la gorge en la plume botée,
Que Franchois n’es perchoivent, cele gent parjuree.

Sir G. Warner refers to Foucher de Chartres, III. 47; Albert d'Aix, V. 9; R. de Aguilers, c. 19; Baudri, IV. 6; Jacques de Vitry, p. 1105. The Crusaders brought the pigeons down with arrows or hawks, read the messages, and dispatched the carriers with deceitful letters.

p. 79, l. 25. synt Iame converted hem.—Sir G. Warner: "De Vitry rightly says that they had their name, not from St. James the apostle, but 'a quodam magistro suo dicto Jacobo cujusdam (Theodosii) Alexandrini patriarchae discipulo,' meaning Jacob al-Baradai, or Baradaeus, a monk of Constantinople in the sixth century, by whose energy the sect was organised; and he [viz. Jacques de Vitry] is responsible for the statement that saint John baptised them, only in so far as he incidentally mentions St. John the Baptist in speaking of the confession of sins." The whole trend of the Mauvellerie's argument is obviously as heterodox as was possible in his day. Auricular confession was often opposed by dissenters from Roman Catholicism. Jundt, Histoire du panthéisme populaire au M.A. (1875) quotes the Dominican Étienne de Belleville (1223) on the Vaudois: . . . "Il enseignent qu'il suffit de confesser ses péchés à Dieu et que Dieu seul a le droit d'excommunier" (p. 31). In d'Outremeuse's own time, the Lollards were accused of denying confession to the priest:

Sed hoc Lollardi renumunt,
Cum soli Deo instruunt
Nostras culpas detergere.
(Wright: Political Poems and Songs, I., 1859, p. 210).

p. 79, l. 27. only to him.—II.: qar a cely homme se doit rendre coupable contre qi il mesprint, i.e. for to him against whom one has trespassed should one avow one's guilt. Slight change of meaning.

p. 79, l. 32. Confitebor.—Ps. cxi. 1: I will praise the Lord with my whole heart. A formula repeated in ix. 1, and in cxxxviii. 1.

p. 79, l. 33. Delictum meum.—Ps. xxxii. 5: I acknowledged my sin unto thee.

p. 79, l. 34: Deus meus.—Ps. cxviii. 28: Thou art my God and I will praise thee.

p. 79, l. 35. Qnoniam cogitacio.—Sir G. Warner refers to Ps. xciv. 11: The Lord knoweth the thoughts of man. This is not very near.
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p. 80, l. 4. *Qui scelera.—*Whoso ponderes on his sins and feels converted, let him hold himself pardoned.

p. 80, l. 5. *Dominus pocius.—*The Lord considers thoughts more than words.

p. 80, l. 6. *Longorum temporum.—*Sins committed long before perish in the twinkling of an eye once repentance is born in the heart.

p. 80, l. 15. *was first.—*H.: Et verite est que ceste confession est primitie et naturelle.

p. 80, l. 16. *seynt peter.—*H.: Mes ly seintz pieres apostoilles q' sunt depuis venez, i. e. But the Holy Fathers the Popes who have come since. Mistranslation. The French original opposes Scripture and the Primitive Church to the Papal authority.

p. 80, l. 21. *medicyne.—*Brussels 10420–5: Et ainsi ne peut-on donner penance convenable, qui ne sait la qualité [MS. quantité] du fait, i. e. Similarly, one can give no appropriate penance unless one knows the character of the deed. The Englisher has followed H. The orthodox conclusion of d'Outremeuse's unorthodox argument is from Jacques de Vitry, who inveighs against the Jacobites: Pereunt ex defectu doctrinae, vulnera sua medicis spiritualibus abscondentes, quorum est inter lepram et lepram discernere, et peccatorum circumstancias pensando poenitentias iniuengere, etc. (quoted by Bovenschen, p. 263).


p. 81, l. 3. *gyrt abowen.—*H.: ceintz par dessure. Burchard, *De Terra Sancta*, writes of the Syrians: In habitu concordant cum Sarracenis, nisi quod tantum per cingulum laneum discernuntur (ed. 1864, p. 89). Another derivation of the name is from Our Lady's Girdle, given to St. Thomas at the Assumption (D'Auglure,

p. 81, l. 4. Arryenes.—No Arians appear among the sects of Medieval Palestine. D'Outremeuse brings them in.

p. 81, l. 5. of Ynde t summe.—H.: Yndiens, qui sunt de la terre Preistre John, i.e. Indians who are of Prester John's land. Mistranslation.

p. 81, l. 7. to other pei ben varaunt, i.e. from others they vary.

p. 81, l. 21. Helizens Damascus.—Eliezer (Genesis xv. 2). From Eugesippus and other Itineraries. Vincent de Beauvais, XXXII., c. 61. Most other data in the notice of Damascus are from Boldensele.

p. 82, l. 15. Sardenak.—Prutz, Kulturges. d. Kreuzzüge (1883), calls the monastery Sèbedany, and places it in the Anti-Lebanon (p. 65), and reports similar stories from Our Lady's Church near Tripoli and from that at Tortosa (p. 66). Schefer, in his edition of Bertrandon de la Broquière (1892), gives the modern name as Sidnaya, the Medieval ones as Sardenay, Sardan, Sardenal and Notre-Dame de la Roche (p. 65). All the Itineraries report the miracle, which may be connected with the Jewish practice of anointing stone pillars with oil (Gen. xxviii. 18; xxxv. 14, etc.). See the miracle of St. Catherine, p. 39, l. 23.

p. 82, l. 20. vouet.—H.: voute. Boldensele: In casali pulchro, quod sub monasterio est, Christiani scismatici commorantur, bono vino satis abundantes (77). D'Outremeuse seems to have read some such word as cava, caverna, vault, instead of casale, village!

p. 82, l. 24. put turneth into flesch.—H.: qui se conuerty en char. The French convertit was probably meant as a preterite. Mistranslation.

p. 82, l. 26.—The account of the Tartars is from the Historia Mongolorum of the Franciscan Joannes de Plano Carpini, included in Vincent de Beauvais' encyclopedia.

Ibid. eten houndes.—Pseudo-Methodius, ed. Sackur, 1898: Comedebant enim hi omnes cantharo speciem omnem coi-quinabilem vel sparcabilem, id est canes, mures, serpentes, etc. (pp. 72–73). Alexander asks God to enclose those impure nations between the Uber mountains.

p. 83, l. 8.—Batho (d. 1255), grandson of Yenghiz and khan of the Golden Horde (Orda) received Carpini's vi it (Sir G. Warner).
He was dead when the *Mandeville* was written. Batho is mentioned by Hayton, p. 157 of 1906 ed.

p. 83, l. 11. *to sower june.*—H.: Il serroit bon pais a semer de feuchere et de genest et des espines et de ronces, *i.e.* It would be a good country for sowing fern and broom and thorns and brambles. Mistranslation.

p. 83, l. 18. *Daresten.*—Sir G. Warner guesses at Dorostena or Drestra, the old name of Silistria. But the irresponsible d'Outremeuse may have thought of the Dur-Este of romance mentioned, *e.g.* in the *Chanson de Roland.* See note to p. 44, l. 33.


p. 84, l. 18. *of here lauce.*—The word law was used in the Middle Ages with the meaning religion, especially of the Jewish, Christian and Saracen laws. Renan, *Averroès* (1866), p. 166.—In the Liégeois version of the Crusading cycle, the three are said to be equally false. Cornumaranct says to Godfrey of Bouillon:

En tierc sont trois lois, il est bien vérités,
Et chascuns est si bien en sa foi abusés,
Juis et Sarrasin et les crestenés
Que chascuns cuide en foi estrè bien asenés.


p. 84, l. 27. *place of delgytes.*—Will. Trip.: Locus deliciarum est, in quo quisque habebit nonaginta novem virgines delicatas, quibus omnibus fruetur omni die et semper inveniet illas illibatas et integras. Ad nutum etiam desiderii rami arborum fructum porrigit optatum ori comedentis, flumina lactis et mollis meri et liquidissime limphe deorsum defluent, menia et mansiones pro meritis singulorum assignabuntur singulis ex lapidibus preciosis edificate et ex auro precioso Ofir (Prutz, 596).

p. 85, l. 9. *crist spak als sone as he was born.*—Will. Trip.: The relatives of the Virgin ask: Quomodo loquitur infans in MANDEVILLE.

p. 85, l. 13. The Angel.—Will. Trip.: Et apparuist [Spiritus] ei [Mariae] in similitudine viri et dixit Maria territa: Invoco Deum misericordem, situ es Taquius. (Glosa Sarracenorum : Taquius erat quidam incantator, qui subito intrabat super virgines et suprimebat eas speciosus et pulcher ut angelus.) Et dixit: Ego sum nuncius Dei tui: donabitur tibi filius innocens et purus (ed. Prutz, c. xxxii., p. 592). D’Outremeuse has followed this so closely that no conclusion is possible as to his own views on the Immaculate Conception. Dr. Bovenschen rightly points out that the gross calumnies of Medieval Christians against Islam and its founder, known to the author of Mandeville through Vincent de Beauvais, Jacques de Vitry, and other writings, have not been repeated here. Sir G. Warner explains the name Taquius as a mistranslation of a word in the Koran (Transl. Rodwell, 1876, p. 112).

p. 85, l. 24. chiled under a palme tre.—Will. Trip., c. xxxiii.: Quomodo peperit [Maria] et natus eam consolatur.—Item in alio loco demonstrat [Alcoran] quomodo filium, quem conceperat, peperit et quomodo filius natus de ea matrem consolatur et dicit sic: Conceptit Maria filium et abiit cum eo in locum longinquum et remotum. Et cum advenisset tempus partus, peperit sub palma. Et tune dixit: O ut mortua fuissem, antequam hoc evenisset mihi et oblivioni fuissem tradita! Et mox natus de ea dixit: Ne tristeris, ait, posuit sub te Deus secretum. Trahe ad te ramum palme cum fructu et super te cadet fructus electus maturus; comedex eo et bibe et esto leta (ed. Prutz, 592).—Montégut, Heures de lecture d’un critique (1891), maintains that these episodes bear a striking likeness to the story of the conception and birth of the enchanter Merlin (p. 308, fn.).

p. 86, l. 3. full of c[h]aritee.—The original reading, claritee, is correct. Will. Trip.: . . . evangelium, in quo est directio et lux et veritas (ed. Prutz, p. 594).

p. 86, l. 9. Missus est Angelus.—An Evangelium from Luke i. 26, often repeated in the liturgy, I am told by a learned Benedictine: “And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.”

p. 86, l. 19. neuer crucysted.—William of Tripoli is more hostile to the Mahometans: Mendacium Sarracenorum et fabula de Christi morte et eius cruce. Dicunt hic glosatores Alcorani, quod
Judei non crucifixerunt Christum, set Judam proditorem, qui dum quereret magistram suum in spelunca, ut caperetur, mutatus est vultus eius in faciem Jesu; quem ministri tollentes crucifixerunt, et idcirco dicunt, quod christianis non habent scientiam de Deo, quia dicunt Christum crucifixum ab impiis Judeis, qui non fuit crucifixus nec mortuus, sed vivus ascendent in celum iterum descensus. Item dicunt, quod Deus contra suam iusticiam egisset, si permisisset Christum innocentem occidi (ed. Prutz, pp. 594-595). This is the doctrine called Duketism, which was common among heretici both before and after d'Outremeuse's time. Ch. Schmidt, Histoire des Cathares, II., 1849, pp. 36-37; A. Jundt, Hist. Panth., 1875, p. 142.

p. 87, l. 2. pei gou so ny oure feth.—Will. Trip.: ipsi sunt vicini fidei christiane (ed. Prutz, p. 596).—Et sic simplici sermone Dei, sine philosophicis argumentis sive militaribus armis, sicut ovae simplices petunt baptismum Christi et transseunt in ovile Dei. Hoc dixit et scripsit, qui auctore Deo plus quam mille iam baptizavit (ibid., p. 597-598).

p. 87, l. 6. the love of Machomete schall fayle.—Will. Trip.: Attrahit etiam eos ad veram fidem credulitates et quodam communis conceptio in cordibus omnium tamquam prescientia sita, quod doctrina Macometi et fides sit in brevi casura, sicut et Mosayce legis cultura et sola fides Christi cum populo christianom semper sit, quandiu mundus durabitur, stabilis et mansura (ed. Prutz, p. 596).

p. 87, l. 8. ȝif any man aske.—Will. Trip.: Si quis enim querat ab ipsis quenam sit fides corum, nesciunt aliud dicere nisi hoc tantum: Credimus Deum creatorem omnium, diem iudicij, in quo remunerationum merita homini, et vera esse, que Deus locutus est per ora sanctorum prophetarum omnium (ed. Prutz, p. 596).


p. 87, l. 23. ȝij. persones.—Will. Trip.: Mirantur, quando audiant divine et deifice trinitatis mysterium, sine cuius cognitione non habetur de Deo vero vera scientia. Nam cum audiant, quod Deus, quem colunt, ut aiunt, est creator coeli et terre et creaturarum omnium, qui creavit omnia ex nichilo verbo suo sibi coacterno, concedunt gaudientes, quod Deus habeat verbum, per quod creata
sunt universa et sine ipso factum est nihil. Item cum audiant, quod Deus, qui est verbalis, hoc est habens verbum, ut vivus et vita vitam, vitam tribuens viventibus cunctis, in vita vivens, fons vite indeficiens, unde vitam hausit omnis creatura corporalis et spiritualis, concedunt Deum habere vitam sive spiritum, quem dicimus sanctum (ed. Prutz, p. 597).

p. 88, l. 4. Moyses.—Will. Trip.: Abraham est amicus Dei, Moyses autem prolocutor Dei, Jesus, Marie filius, verbum et spiritus Dei et Macometus est Dei nuncius. Inter quos quatuor Jesus verbum Dei est maior, cuius magnitudinis laudes et preconia monstrata sunt supra (ed. Prutz, p. 596).

p. 88, l. 9. feyth as cristene men han.—II.: loy parfite et foy solone Cristiens. The French original is less orthodox than the English translation.

p. 88, l. 16. ben pei repreued.—II.: Et pur ceo sunt ils persecutours de veraiz sages, qi espiritualment lentendent, i.e. therefore they persecute the really wise, who understand it after the spirit. Mistranslation. The French original accuses the foolish infidels, who take Scripture literally, of persecuting the wise who interpret it aight. A heretic position.

p. 88, l. 18. viujicat.—Brussels 10420-5 adds: Mais qui lentent espiritualment, il la croit parfaitement.


p. 88, l. 23. the Soudan tolde me.—Dr. Bovenschen accepts this as truthful and autobiographical. Sir G. Warner looks upon it as fiction and compares it to the commonplaces of satirical literature in the Middle Ages. The sinfulness of Christians is dwelt upon in William of Tyre (see Caxton's Godfrey of Bouillon, E.E.T.S., 1893, p. 31). Prutz refers to Jacques de Vitry (I. 70, p. 128-129); to Guilelm. Neubrig. (III. 14); to Caesarii Heisterbac., Dial. mirac. (IV. 15 ed. Strange, I. 187-188), and to Ricoldus de Monte Crucis. Montégut instances the tale of the Jewish merchant in Boccaccio's Decameron (First Day, Tale Second). Gröber refers to a tale by Bosone da Gubbio (d. after 1345) as the source of Boccaccio (p. 11 of Gröber's Introd. to Decameron).

p. 88, l. 29. see cristene men.—Brussels, 10420-5: voz gens,
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Brussels 11141: vos prebstres. H.: voz flamynes. The latter two readings, containing an attack on the clergy, are obviously right, as opposed to the lewed peple of l. 31.


p. 89, l. 19. *pat knowe we wel be oure prophecyes.*—De Reiffenberg, in his Introduction to Vol. II. of the romance of the *Chevalier au Cygne et Godefroi de Bouillon*, quotes Robert le Moine, where the soothsayer Calabre says: A centum annis et infra invenerunt patres nostri in sacris Deorum responsis et in sortibus et divinationibus suis et animalium extis, quod christiana gens super nos esset ventura nosque victura. Concordant super hoc aruspices, magi, arioli, et numinum nostrorum responsa et prophetarum dicta (pp. xi.–xlii.). The fourteenth-century verse says:

Par forche conquesteront la nostre mancion;  
Et prenderont oussy le temple Salemon.  
Vous en serés livrés à grant destrucion.  

(p. 12, ll. 3650–3652.)


p. 89, l. 27. *messangeres.*—Such a spying expedition is reported in the Crusading epics. Cantos xii.–xviii. of the romance of *Godefroi de Bouillon*, edited by Hippeau (1877), tell how King Cornumarant of Jerusalem comes to Bouillon as a palmer to survey the power of his future opponent Godfrey. The text edited by de Reiffenberg has a similar episode:

Or est Cornumarans par son fier hardement  
Passés deça la mer, de quoy il se repens  
Pour vêoir vostre estat et vo demainement.  

(Vol. II., 1848, p. 55, ll. 4656–4658.)

p. 89, l. 29. *of clothes of gold.*—Brussels 10420–5: de musk. Can the Englisher have read damask and thus reached cloth? Mistranslation.
p. 90, l. 12. 

Seuunt Gabriell.—Will. Trip.: . . . Macometus habens etatis vite 45 annos cepit dicere se esse prophetam Dei, Gabriele archangelo nunciante ei voluntatem divinam (ed. Prutz, p. 590).

p. 90, l. 14. 


p. 90, l. 19. 

\textit{Eremyte}, the Nestorian monk Sergius, otherwise called Bahira, William of Tripoli's Bahayra.

p. 90, l. 21. 

\textit{the entree began to weeze.}—Will. Trip.: Hic ponunt Saraceni primum miraculum, quod Deus operatus est, ut dieunt, pro famulo suo adhuc parvulo, dicentes, quod parva porta curie monasterii, per quam transibant ad presentiam pueri, dum vellet intrare parvulus, ita divino nutrita et arcualiter exaltata est, ut curie imperialis videretur hostium aut introitus domus regie magestatis (ed. Prutz, p. 576). The same miracle occurs in the Moniage Guillame, when William of Orange knocks at Bernard's door (Bédier, Légendes épiques, I. 1908, p. 349).

p. 90, l. 26. 

gouernour i prince.—H.: gouernour de la terre al prince de Corodane, i.e. governor of the country of the prince of C. Mistranslation.—William of Tripoli calls the first husband of Khadidjah a wealthy merchant. D'Outremeuse raises him to princely rank. Sir G. Warner identifies Corodane as the name of Khorasan in the Crusading historians. Vincent de Beauvais (\textit{Sp. Hist.}, I. 23, cap. xxxix.) writes of Eadiga, lady (domina) of Corozania.

p. 90, l. 30. 


p. 91, l. 2. 


p. 91, l. 4. 

\textit{Ismaelytene}.—Honorius, \textit{Imago Mundi}, Migne,
Vol. CLXXII., col. 125 (lib. I., c. xv.), describing Western Asia: In ea sunt gentes multae, Moabitae, Ammonitae, Idumaei, Sarraceni, Madianitae, et aliae multae. (Col. 126 c. xvii.): In haec [Palestina] etiam Sarraceni, a Sura dicti, qui et Agareni, ab Agar. Item Ismaelitae ab Ismael nuncupati.

p. 91, l. 9. heremyte.—Identical with the Eremyte of p. 90, l. 19, according to the legend. Our text seems to separate him into two.

p. 91, l. 14. veste Machomete.—Will. Trip.: Ad praedictum magistrum suum frequentius veniebat et in veniendo et moram faciendo apud ipsum sodales gravabat, quem tanen ipse libenter audiebat et multa pro eo faciebat. Ob quam causam sodales cogitaverunt Bahayram interficere, sed timebant magistrum. Accidit igitur quadam nocte, ut gravati longa collatione, qua tenuit magistrum reclusus, cum cernerent magistrum tremulentum, pugione ipsius Machometi ingulaverunt virum sanctum nocte ilia, imponentes ciddem magistro, quod nimia ebrietate alienatus suum interfecerat magistrum et auctorem. Mane autem facto dum Machometus sanctum virum quaereret licentiam accepturus et dicturus vale, inveniens ipsum mortuum vehementer contristatus cepit quaerere homicidas, et cum argueretur a sodalibus tamquam auctor sceleris ebriosus, credens verum esse, quod dicebat, conseius quod ebrius extiterat nocte illa et videns proprium gladium cruentatum, contra ebrietatem et vinum ebrietatis causam maledixit omnes vini portitores [potatores?] venditores et emptores, ob quam causam Sarraceni devoti vinum non bibeant nec bibunt Raca- bitarum more (ed. Prutz, p. 577).—This may be compared to the killing of Clitus by Alexander.

p. 91, l. 32. Galamell.—Sir G. Warner: For sugarcane, "calamelli, calami pleni melle," and "canamellae, de quibus zucchara ex compressione eliquatur," see J. de Vitry (pp. 1075, 1099). They are noticed also by the crusading historians, e.g. Alb. of Aix (v. 37), "calamelloes mellitos, . . . quos vocant zucra, suxit populus," and Will. of Tyre (xiii. 3). But though the canes and the sugar are mentioned, the drink is not. For the medicinal properties of sugar (it is gode for the breest) see Alb. Magnus, De Veget. vi. 37, "Lenit etiam pectus," etc. (ed. Jessen, p. 470).

p. 91, l. 36. Archiflamyn.—The Oxford English Dictionary, under flamen, writes that Geoffrey of Monmouth used archiflam and flamen to denote the two grades of alleged sacerdotal function.
aries in heathen Britain, whose place was afterwards taken by bishops and archbishops. Here, as in the variant quoted in our note to p. 88, l. 29, an ironical side-glance at the Roman hierarchy may be suspected. The words are not in William of Tripoli.

p. 92, l. 2. *La ellec*, etc.—Sir G. Warner gives the Arabic as: Là illâ illâ illâ, Muhammad rasûl allâh. The formula is from William of Tripoli.

p. 92, l. 6. *here lettres.*—Sir G. Warner: This alphabet is found in the *Cosmographia* of Acticus . . . it has strong affinities with the Slavonic alphabet known as Glagolitic.—According to Gaster (see note to p. 13, l. 12), many Medieval heresies were of East-European or Slavonic origin. See *Introd.*, pp. 21–22.

p. 92, l. 12. *porne et zogh.*—II.: nous avons en nostre parleure en Engleterre deux lettres plus q'ils n'ont en lour a b c, c'est assanoir p et z, q'ii sont appellez thorn et zogh. If, as the present editor believes, d'Outremeuse wrote the *Mandeville*, he would have learned the names and shapes of those two letters from a traveller, possibly from the English doctor Sir John Mandeville.

p. 95, l. 4. *the more t the less.*—II.: la moindre, i.e. Cairo. Babylon the Great was in Mesopotamia.

p. 95, l. 9. *xvij. flodes.*—Only three are named.

p. 95, l. 12. *Persye.*—Ausfeld points to the form Persis (Persidis) as the name of a town [Persepolis?](Alex. Rom., 1907, p. 70).

p. 95, l. 17. *the grete see.*—A term applied to the Euxine in the Middle Ages (Sir G. Warner). See note to p. 170, l. 9.

p. 95, l. 21. *Thamy.*—The Tanaïs or Don.

p. 95, l. 23. *Albanye.*—Vincent de Beauvais: Albania est a colore populi nuncupata, eo quod albo crine nascantur. Haece ab oriente sub mari Caspium surgens, per ora oceani septentrionalis usque ad Macotides paludes per deserta et inculta extenditur. Huic terrae canes ingentes sunt, tantaeque feritatis, ut tauros pre- mant, leones perimant (*Sp. Hist.*, l. 1., c. lxix., p. 26 of 1624 edition). According to a footnote to Dan. de Thunisio's *Responsio ad errores impositos Heremis* (ed. 1906, p. 593), the country of the Albanians, or Aghouans, comprises three parts: Armenia, Shirvan and Azerbejidjian.

p. 96, l. 3. *the see more high þan the lound.*—Jean d'Outremeuse, *Miroir des Historie*: Libe . . . la mere y est asscis plus grant et plus haut qui n'est la terre; et se soy soutient dedens ses metes
en teile manere, qu'ilh ne chiet et ne gote sour la terre (Vol. I., 1864, p. 295). The fourteenth-century version of the Chevalier au Cygne places the high sea near Paradise:

Et puis le haute mer qui paradix costie,
Et la mist Dieu Adam et Eve son ame.

(Vol. III., 1854, ll. 21769–21770.)

Compare Dante’s hill of Paradise and Purgatory, arising in the midst of the Antipodean sea like Mandeville’s mountayne, l. 6, of p. 96 (John of Hildesheim, ed. 1878, p. 30).

p. 96, l. 20. Pountz, Pontus Euxinus or the Black Sea. Here d’Outremeuse begins to follow friar Odoric’s account of his travels in the East.

p. 96, l. 23. Quicumque vult, the first words of the Athanasian Creed, which is not now believed to be by Athanasius. The story of his quarrel with the Pope, described by Sir G. Warner as highly fanciful, really contains one more attack upon the Papacy.

p. 97, l. 7. old castell.—Brussels 10420–5: j chastel anchien dont les meurs sont pres tous couers de eder que nous appelons ivy et siet sur vne roche, i.e. an old castle, the walls of which are nearly all covered with ivy, which we call [in English] ivy, and which stands on a rock. The fiction of an English authorship is again supported by the introduction of an English word.

p. 97, l. 9. Layays.—Laias, modern Laiazzo, Pharsipee, modern Perschembé, and Cruk, modern Korgho or Guiaourkeui, all lie in Cilicia, or Little Armenia, on the Mediterranean coast, right away from Trebizond on the Black Sea. Hayton of Armenia, an author familiar to d’Outremeuse, had been a lord of Cruk.

p. 97, l. 13. lady of fayrye.—The lady Melior, sister of Melusine, in the romance of that name, written down 1387, after d’Outremeuse had finished the Mandeville, and edited in 1891, for the E.E.T.S., by A. K. Donald.

p. 98, l. 4. some of a pore man.—This part of the tale is not included in the romance of Melusine, nor is the knyght of the temple of l. 10.

p. 98, l. 21. Artyroun.—Odorie: Et de la m’entournay en Armenie la grant qui a nom Artiron. Ceste cite est moult bonne et riche et seroit encore plus se ne feussent Tartre et Sarrazin qui la ont destruitt car on y trouve encore pain et char et tous autres vivres en tres grant habondance fors de vins et de fruit. Ceste cite est moult froide car les gens dient qu’elle sciet au plus haut
terroir qui soit aujourd'hui habité. En ceste cité a mout bonnes eaus, et est la cause car cestes eaus du fleuve de Euphrates qui cuert a vne journée pres de ceste cité a my voye de Trapesonde et la cité de Thoris (ed. Cordier, 1891, pp. 5-6).

p. 98, l. 24. *pat maketh gret cold.* — H. : et si fait grant froide, *i. e.* it is very cold. Gallicism.

p. 98, l. 27. *a iorreye besyde pat cyte.* — H. : a vne iournee pres de celle cite, *i. e.* a day's travelling from that city. Mis-translation.

p. 98, l. 28. *under erthe.* — This marvel is not in Odoric. It is a duplicate of what d'Outremeuse had written about the Nile (p. 28, l. 10).


p. 98, l. 31. *Sabissocolle.* — Odoric : Sabissa colloascis, explained by Cordier as Hassan-kaleh, east of Erzerum (pp. 6 and 15).


p. 98, l. 33. *Taneez.* — Brussels 10420-5: chano. Cordier quotes from Chardin I., p. 219 : Ce mont [Ararat] a encore deux autres mons dans les livres persans, savoir Cou-nouh, c.à.d. Mont-Noé, et Sahet-toppus, c.à.d. heureuse butte. Sir I. Gollancz drew my attention to the identity of the first component with the Persian word koh = mountain, *e. g.* in Koh-i-Noor = mountain of light. Daniel de Thaurisio calls Ararat mons Noe, His commentators summarise the legend of a monk James, who tries to ascend to the top, but falls asleep on the way, and finds himself at his starting-point again when he awakes. After several fruitless attempts, an angel tells him that God takes pity on him and gives him a piece of the ark, which was first preserved in St. James's monastery, and is now at Etchmiadzin (Dan. de Th., 1906, p. 592).—Prof. C. F. Brown quotes from Cleanness:

On þe mounte of Mararach of Armene hills,
þat ofer-wayez on ebrv hit hat þe thanes.
(II. 417-8, quoted in *Author of Pearl*, 1904.)

The author of Cleanness probably followed the *Manelevile*, while d'Outremeuse may have obtained his Persian word from some
Jewish source, oral or written (John of Hildesheim, ed. 1878, p. 26).

p. 99, l. 4. *nouer somer ne wynter.*—H.: et en estee et en yuer, i.e. both in summer and in winter.

p. 99, l. 8. *of the montayne.*—Here the French MSS. insert the legend of the monk as in ll. 10–20.

Ibid. *Dayne.*—Sir G. Warner: The ruins of Ani, once the capital of Armenia, are about sixty miles north-west of Ararat, near Kars. Its thousand churches are mentioned by Rubruk in 1253 as then existing (p. 389); but the whole city was destroyed by earthquake in 1319 (St. Martin, *Mém. sur l'Arménie*, 1818, I., pp. 111–114).

p. 99, l. 9. *Any* is a mere duplicate of *Dayne*, according to d'Outremeuse's familiar method.


p. 99, l. 37. *gode ryueres.*—Odoric only mentions good water. D'Outremeuse adds the rivers and ships!

p. 100, l. 2. *Cassak.*—Odoric: ... cité des trois roys. ... Et appelle on ceste cité de Cassan, cité royal de grant honneur, mais Tartre l'ont moult destruite. Cordier hesitates between Qaschân, three days from Ispahân and four from Ardistân and Sawah = Saba, mentioned in Marco Polo and lying between Soldania and Yezd (ed. 1891, pp. 41–42).

p. 100, l. 9. *Geth.*—Sir G. Warner hesitates between Yezd and a place immediately to the north of Ispahan, now called Gez.

p. 100, l. 10. *gravely see.*—Mentioned again as in Prester John's land on p. 181, ll. 19–29.

p. 100, l. 12. *clepen froesch pere Dabago, etc.*—Brussels 10420–5: La appellent žiž la char dalbago et le vin vape. So in B. 11141. H. has Dabago and Vapa. Sir G. Warner, following the Egerton MS., which omits all mention of wine and meat, tries to interpret these two words as place names. But vappa is only the Latin for flat wine, as in Massinger's *Believe as you list*:

... ... ... ... ... Your viper wine,
So much in practice with grey-bearded gallants,
But vappa to the nectar of her lips.

(Act IV, Scene 1.)

As for dalbago, it bears some resemblance to albacore, explained in the Oxford English Dictionary as meaning a certain fish, and
derived from Arabic al + bukr, pl. bakārat, a young camel, a heifer.

p. 100, l. 17. *Cornaa.*—Cordier's *Odorie* has seven variants, and identifies the site with Istakhr, the ancient Persepolis (pp. 49–50), where Yule notes a modern name, Kinara.

p. 100, l. 23. *lettres of Persaynes.*—The French texts and Egerton give another alphabet here. Sir G. Warner identifies it as "given by J. G. Ecard, *De origine Germanorum libri duo*, 1750, pl. IV., p. 192, from an unspecified MS. at Ratisbon, said to be of the eleventh century. It there professes to be Chaldaic. This MS. also contains six other alphabets; and it is significant that among them, in addition to the Hebrew, is included the so-called Egyptian alphabet of Maudeville."

p. 100, l. 29. *Sweze.*—Sueta in Engesippus (p. 994) lies below Damascus.

Ibid. *Themian*, also in Engesippus.

p. 101, l. 1. *Are of Gosru.*—Brussels 10420–5: are de bosra. Sir G. Warner: For the account of Job, identified with "Jobab the son of Zerah of Bozrah" (Gen. xxxvi. 33), see Isidore, *De ortu et obitu Patrum*, cap. 24 (Migne, lxxxiii., 136).

p. 101, l. 5. *after his lawe.*—A hint that one religion is as good (or as bad) as another. John of Hildesheim writes that it is a moot point among the Jews how the Lord could praise Job, though he was but a Gentile (ed. Köpke, 1878, p. 10).


p. 101, l. 25. *Caldée.*—Odorie: De la vins en Caldée, qui est uns grands royaume. Si passai par la terre de Babel qui est à iii. journées près de Caldée. En ceste Caldée ont leur propre langaige des gens du pays (p. 63).

p. 101, l. 26. *gret in sowynygge.*—This praise of the Chaldaean language is not in Odorie. No source has been traced for it.
p. 101, l. 31. *In pat reme,* etc.—H.: En le royalme de Caldeé sont ly hommes belles et vont mult noblement paréz onesqez creuecheiz dorrez, et leur draps auxi sont aornez des orfines et des grosses petreiz et de piers precious mult noblement. Similarly, the two Brussels MSS. Meaning: In the kingdom of Chaldea, men are fair and go most nobly arrayed, with gilded head-dresses, and their garments also are adorned with orphreys and large pearls and precious stones very nobly. The Englisher has not translated couvre-chiefs, *i.e.* coverchiefs, kerchiefs. Odoric: Les hommes y sont beaux et les femmes haides. La vont les hommes aournez ainsy que cy vont nos femmes et portent sur leurs chiefs d'or clos et chappeaux de perles (p. 63).

p. 101, l. 35. *large wyde.*—The French original has only large, which the Englisher preserves along with its proper equivalent: wide.


p. 102, l. 22. *here after.*—Both the Brussels MSS. and some of those used by Sir G. Warner here insert an alphabet, not recognisable to that learned palaeographer.

p. 102, l. 23. *Amazone.*—The story of the Amazons is an episode of the Medieval epic cycle of Alexander. Dr. Bovenschen refers especially to the *Historia de preliis* of the archpriest Leo. The French romance of Alexander and Gautier de Châtillon's (*alias* Gautier de Lille's) Latin poem of *Alexandreis* are a more likely source.

p. 102, l. 26. *wommen wil not suffre no men.*—Bovenschen (p. 279) quotes the Letter of Prester John, ed. Zarncke: Mariti praedictarum mulierum non morantur cum eis nec audent ad cas venire nisi statim vellent mori. Statutum est enim, quod quicumque vir intraverit praedictam insolam ipso die morietur.

p. 102, l. 30. *Colepeus.*—Vincent de Beauvais, *Spec. Hist.*: Duo reges juvenes Ylinos et Scloplitus . . . per insidias truci-dantur; quorum uxores, arma sumentes, viros, qui domi remanerant, interficiunt: tunc armis pace quaeita finitimorum concubitus ineunt. Mares, qui nascebantur, interficiunt, virgines reservant,
quas non lanificio, sed armis et equis et venationibus assuefaciunt
inustis infantium dexteris mammis, ne sagittarum ictus impediretur. His duae
fuere reginae, Marthesia et Lampeto vicissim terminos defendentes (Spec.
Hist., I. I., c. xcvi., p. 36, ed. 1624).

p. 102, l. 33. as creatures out of wyll.—H.: come desespercz.
p. 103, l. 3. male scholde dwel.—H.: ne qenfant madl fuisse
norry entre elles.
p. 103, l. 5. pei drawen hem.—Gautier de Châtillon narrates
the loves of Alexander and the queen of the Amazons, named
Thalestris:

... Visendi succensa cupidine regis
Gentis Amazoniae venit regina Thalestris
Castraque virginibus subiit comitata ducentis.

... Laeva papilla manet et conservatur adultis,
Ciueis lacte infans sexus muliebris alatur.
Non intacta manet, sed aduritur altera, lentos
Promptius ut tendant arcus.

... Se venisse refert, ut pleno ventre regressa
Communem pariat cum tanto princepe prolem

... Fuerit si femina partu
Prodata, maternis potietur filia regnis:
Si mas exstiterit patri reddetur alcuus.

... tandem pro munere noctem
Ter deciesque tuit.


The distinction made between aristocratic girls, who lose the left
breast, and the infantry, who lose the right, seems a characteristic
duplication, imagined by d’Outremeuse.

p. 103, l. 29. Tarmegyte.—Sir G. Warner refers to Brun, Latini,
who locates Termegite east of the Caspian (I. 4. 123, p. 158). He
identifies it with Alexandria Margiana, now Merv, the foundation
of which is attributed also to Seleucus.

p. 103, l. 36. est parte i in the meridional partic.—Isidore:
Duae sunt autem Aethiopiae, una circa solis ortum, altera circa
occasum in Mauretania (Elm. XIV. 5, 16-17, quoted by Boven-
schen). Isidore’s west becomes the Mandeville’s south through
carelessness.

p. 104, l. 4. a well.—Honorius d’Autun: Apud quos [Garam-
antes] est fons tam frigidus diebus, ut non bibatur; tam fervidus
noctibus, ut non tangatur (Imago Mundi, Migne, 172, l. I., c. xxxiii.). Vincent de Beauvais: fons qui friget calore diei, et calet frigore noctis (Spec. Nat., l. XXXII., c. xv., 1524).—Jean d'Outremeuse's Miroir des Histoires improves upon this: ilh at une fontaine en Egypte mult merveilleux qui chandelles espris estinduent, et les estintes resprendent (Vol. I., 1864, p. 294). In the Arthurian romances, the Duke of Bellegarde having struck off King Lancelot's head, it falls into the brook. When the Duke dips his hand into the water, which had been very cold, it begins to boil with such violence, that he hardly has time to withdraw his fingers, which are burning to coal (P. Paris: Romans de la Table Ronde, I., 1868, p. 351).

p. 104, l. 16. folk pat han but o foot.—Vincent de Beauvais: Legimus Monosculos quoque ibi [in India] nasci, singulis erubibus et singulari pernicitate, qui ubi defendi se velint a calore, resupinati plantarum suarum magnitudine inumbrentur (Spec. Hist., l. I., c. xceii., p. 34, ed. 1624).

p. 104, l. 20. pei ben all zelowe.—II.: ils sont totes chanuz, i.e. white-haired. Can the Englisher have read jaune? Mis-translation.

p. 104, l. 21. put zelouness turneth, etc.—II.: ils out les cheueux touz noirs. The Englisher seems to have mixed up cheneu and chenu.—Vincent de Beauvais: Apud Ctesiam legitur feminas senel parere, natosque canos illico fieri. Esse rursum gentem alteram, quae in juventa cana sit, in senectute nigrescat, ultra aevi nostri terminos perenantem (Spec. Hist., l. I., c. xceii., p. 34, ed. 1624).

p. 104, l. 26. Euilak.—II.: Euilac, i.e. the Havilah of Gen. ii. 11.


p. 104, l. 33. zalow Cristall, etc.—II.: cristal iamastre trechant a colour doile, i.e. yellowish crystal, the colour of which is like that of oil. Mis-translation.

p. 105, l. 1. Arabye.—Vincent de Beauvais has a similar list of four kinds of diamond: Indian, Arabic, Macedonian and Cyprian (Spec. Nat., l. VII., c. xli., col. 514, ed. 1624).

p. 105, l. 7. out of gold.—Vincent de Beauvais: In metallis repertus est auri modo, nec nasei videbatur nisi in auro (Spec. Nat., l. VII., c. xxxix., col. 513, ed. 1624).

Inde Arrabe est mere et mamele
Don dyamaunt, masle et femele.
D'Ynde li brun d'uel coulor
Sont li droit masle et li millor;
D'Arabe sont li blanc femeles,
Bones sont, ne sont pas si beles.

(p. 283.)

Union pearls are begotten in that way according to Vincent de Beauvais: Naturaliter tamen aperit se contra rorem caeli, ipsumque in se recipit, et continet tanto tempore, quanto mulier foetum gestat in utero suo (*Spec. Nat.*, l. VIII., c. cvii.).


p. 105, l. 22. *I have often tymes assayed.—*Probably a hit at the alchemists.


p. 105, l. 31. *the strengthe of here growynge.—*H.: la force de leur naissance vient deuers septentrion, i.e. the strength of their nativity comes from the North. Mistranslation.

p. 105, l. 33. *t the left partie of man is, etc.—*H.: la sinistre partie de homme, quant il tourne sa face vers orient, i.e. the North is on the left side of man when he faces East (as Medieval maps are oriented).


p. 106, l. 10. *sorve t mischance.—*H.: luy sortilegies ou ly enchantementz, i.e. those bewitchings and enchantments. Mistranslation.

p. 106, l. 20. *violastres.—*Godefroy mentions violat, as a medicine or syrup made of violets. Egerton: of violet colour.


p. 107, l. 27. *pat men duellen in.*—II.: En Ynde et universal Ynde sunt plus de v. mil isles habitables, bones et grandes, sans celles qui sont inhabitable; i.e. In and about India are over five thousand inhabitable islands, good and large, without those that are uninhabitable. Mistranslation.

p. 108, l. 3. *bei neure gon out.*—Besides the preceding quotation from Vincent de Beauvais, this is stated in Alexander's last epistle to Didimus: quia mutare patriam vestram non valetis, laudatis (*Spec. Hist.*, l. IV., c. Ixxi., p. 136, ed. 1624).

p. 108, l. 6. *jirste clymat.*—Medieval geographers divided the inhabited part of the Northern hemisphere into seven climates, and both the Liegeois d'Outremeuse and the Englishman Mandeville lived in the seventh. Sir G. Warner quotes Barth. de Glanville: For, as Ptolomeus saythe, the moone maketh a man unstable, changeable and remenyng aboute fro place to place (VIII., 29, 30 ff., 129, 131). In Roger Bacon's *Metaphysica*, ed. Steele, the house of Jupiter, the ninth, "est peregrinacionum atque itinerum," etc. The moon is the house of mendacity! (p. 49). D'Outremeuse's astronomical geography seems made up of ill-digested recollections.

p. 108, l. 22. *Crues.*—Here Odoric is followed again. One of the variants there for Hormuz is Ornez, the source for the Mandeville's distortion of the name (c. ix., p. 69 of Cordier's edition).

p. 108, l. 29. *ognementes.*—II.: oignement restringit et re- frigeratif. Such medical jokes may be adduced as arguments for the authorship of the English doctor Mandeville.


p. 109, l. 10. *Chana.*—Identified by Cordier with Marco Polo's Thana, now Thána or Tanna, in the island of Salsette and in the Presidency of Bombay (p. 89 of Cordier's *Odoric*).


p. 109, l. 16. *worship the sonne.*—In Vincent de Beauvais, St. Thomas of India, a favourite hero of d'Outremeuse's, is ordered to worship a golden statue of the sun (*Spec. Hist.*, I. IX., c. lxvi., p. 345, ed. 1624). Hayton writes of the Chinese: *La creance de ceste gent est molt diverse, car aucunz croient es ydolez de metal, autres croient en le solail, autres en la lune, autres es esteiles, autres es natures, au feu, autres a l'ève, autres a arbres, autres a bues, por ce que laborent la terre dont il vivent; et aucunz ne out point de loi, ne de creance, ains vivent come bestes* (*Flor des Estoires*, ed. 1906, l. I., c. i., p. 121).

p. 109, l. 20. *symulacres t ydoles.*—Sir G. Warner and Bovenschen point to a similar distinction in Isidore, *Etym.*, VIII., xi., 4—14. But the *Mandeville* seems more logical in contrasting natural and unnatural or monstrous images.

p. 109, l. 25. *iij. hedzes, on of man, etc.*—H.: *vne ymage a iii. testes, ou vn homme a teste dun chiual, etc.* The French original opposes many-headed figures, like the ones seen in India, to those with heads of animals, as in Egypt. The Englisher collects the heads of several species on one trunk. Mistranslation.

p. 109, l. 28. *sum worthi man.*—Euhemerism is here carried so far as to justify idolatry.

p. 109, l. 31. *god of kynde.*—Haiton also tries to reconcile idolatry and monotheism: *Et por ce que les habiteors de celez*
contrees estoient touz ydolatres, les Tartars comencierent aorer les ydoles ; mes tout ades confessoiert le Deu inmortal, plus grant que les autres (Flor des Est., 1906, p. 157).

p. 110, l. 9. *the ox is* pe moiste holy best.—Was d'Outremeuse thinking of the worship of the golden calf?

p. 110, l. 13. *god of an ox*, etc.—Odoric: Les gens de ce pais aourent une autre ydole laquelle ilz paignent la moitie homme et l'autre moitie beuf (p. 101).

p. 110, l. 20. * gode meetyng*.—These general remarks on omens and superstition have not been traced to any single source. Jacques de Vitry writes that some Orientals worship the first thing that they meet in the morning (Michaud, Bibl. d. Cr., I., 1829, p. 170):

p. 110, l. 20. *gode meetyng*.—In the romance of the Con-quéte de Jerusalem, Godfrey of Bouillon with one arrow kills three birds of prey flying, and thus saves two white doves from death. The quarry fall

Delés la sinagoge Mahom et Tervagant.

The Franks rejoice, and the paynim foresee their downfall.


p. 111, l. 17. Chana.—After his apology for unbelievers, d'Outremeuse returns to Odoric.

p. 111, l. 19. *als grete as houndes*.—Rats of the size of a large mastiff occur in Gulliver's Travels (ed. G. R. Dennis, Bell, 1905, p. 95).

p. 111, l. 25. Sarceau.—Sir G. Warner suggests Panche, fourteen days' journey from Tana, in one MS. of Odoric, corresponding to Jourdain de Séverac's Paroth (Baroach), p. 90 of Cordier's Odoric.

p. 111, l. 28. *lomb*.—Odoric's Poliobum [Polumbum], p. 84, identified with modern Quilon, on the coast of Malabar. See below, note to p. 112, l. 36.

p. 111, l. 29. Combar.—Odoric : La province ou le poivre croist a nom Minibar, et en nulle partie du monde ne croist poivre fors en ce pays. La forest ou il croist a bien xviii. journées de long. En ceste forest a deux nobles citez : l'une a nom Flandriue et l'autre Singular (p. 99).

p. 112, l. 7. *Long peper, blak peper t white peper*.—Vincent de Beauvais : quae cum primo flores product, flores in unum reducuntur, et constringuntur in longum, fitque piper longum, quod
macropiper dicitur. Postea producunt interius parvos fructus, qui leucopiper, idest piper album dicitur, quia albi sunt. Efficax est piper nigrum (Spec. Nat., l. XIV., c. lxiv., col. 1051, ed. 1624). Quod incorruptum ab igne, piper album (ibid.).

p. 112, l. 8. Sorbotyn.—There is no evidence connecting this with the radical of sherbet, French sorbet.

p. 112, l. 9. Fulfull.—According to Sir G. Warner, the common Arabic name, given by medical writers, such as Matth. Silvaticus.

p. 112, l. 20. serpentès.—That snakes feed on white pepper is twice stated in Vincent de Beauvais (Spec. Nat., l. XX., c. xiii., col. 1468, ed. 1624 and Spec. Hist., l. IV., c. lviii., p. 133, ed. 1624), once in connection with the Alexandrian legend. That fires are lighted near the pepper forest is from Isidore (Etym., XVII., viii., 8). The refutation seems d'Outremeuse's own invention.

p. 112, l. 29. pei enoynten.—H.: Mes ils se oignent des peez et les mains del iutz de lymous et dautres choses, donty serpentz doutent le odour, i.e. but they anoint their feet and hands with lime-juice and with other things, of which the snakes fear the smell. Instead of limon = lime, the Englisher understood limace = slug. Mistranslation.


p. 113, l. 1. mountayne.—Ogier the Dane visits this country according to Jean d'Outremeuse's Miroir des Histoires: he finds a well springing under two fir-trees, which has the flavour of all spices, and is called the fountain of Youth. He drinks from it with all his people. It cures all ills that men may feel or suffer, unless there be death in them. The further adventures of Ogier also resemble the narrative in the Mandeville (Vol. III., ed. 1873, p. 58). A different version of Ogier's experiences at the Well is summarised in Ward's Catalogue of Romances, l., ed. 1883, p. 609. One of the cantos of the Romance of Alexander, edited by Michelant, 1846, is devoted to the Fontaine de Jouvence (pp. 347 ff.). Sir G. Warner refers to Huon de Bordeaux (p. 434 of the E.E.T.S. reprint).

p. 113, l. 16. In pat lond.—Odoric: Les gens de ce pais aourent un beuf pour dieu. Ce beuf ilz nourriscent six ans, etc. (pp. 100–101). To the close of the chapter Odoric is closely followed.
NOTES

p. 113, l. 26. Archiprotopapaton.—The protopope, πρωτοπαπᾶς, is a chief priest in the Greek Church. Prester John’s Letter (ed. Zarncke, p. 94) mentions the archiprotopapaten, in the accusative. Perhaps d’Outremouse here intended a satire against the papacy.

p. 114, l. 4. brennen his body.—In Jacques de Vitry, Didymus the Indian blames Alexander for burning dead bodies, instead of restoring them to the soil that gave them birth (Historia orientalis, ed. 1597, p. 205).


p. 115, l. 2. in a vessell.—The correct French reading probably is that of two variants given by Sir G. Warner: S, dehors le vessel; G, dehors du vaisel, i.e. outside his shrine. Brussels 10420–5 is corrupt: a dehoirs dun vaisseau. The Englisher mis-translates. The sources for the judgments delivered by the dead saint’s hand are, according to Sir G. Warner and Bovenschen, Gervase of Tilbury, Otia imperialia (III., xxvi., p. 969), where the hand reaches the host to the faithful, and withholds it from the unworthy. John of Hildesheim denies that such a miracle takes place among the Nestorian heretics (1878, p. 32). The romance of the Knight with the Swan relates that an image of orpiment, standing in the Emperor’s hall at Nimuge, raises its finger against him who judges unjustly:

Qui fu faite par art, en tel devisement,
Qu’a celui tent son doit qui fait faus jugement.


Two ladies of romance, the fair maid of Astolat (Malory, xviii., 20) and the lady Blanchefleur, similarly move their hands after death: the former hands a letter to King Arthur (Rhys, Stud.
Arth. Leg., 1891, p. 149), the latter always points towards the sun (A. Thijm, Karolingische Verhalen, 1851, p. 337, following Diederik van Assenede). Jean d'Outremeuse, Miroir des Histoires, Vol. III., 1873, p. 59, agrees exactly with the Mandeville.


p. 117, l. 12. .cc. or .ccc. personas.—Odoric only states that five hundred die every year. He often expresses abhorrence of the heathen practices which he notes briefly instead of expatiating upon them with the cynical zest of the Mandeville.

p. 117, l. 31. ledynge him.—H.: vont deuant lydole a grant feste menant. Et cil qi se doit occire ad vn cotel, etc., i.e. they go before the idol, showing great joy. And he that will slay himself has a knife, etc. Mistranslation.

p. 118, l. 18. Lamary.—Odoric: De l'isle Lamori, alias Samorj. Cordier: one of the kingdoms in the island of Sumatra, near Atjeh. Arab travellers often mention this kingdom (p. 136).

p. 118, l. 20. scornen.—Odoric was mocked in this way, but he does not indulge in an argument about Adamism, which was a common topic of orthodox and unorthodox thinkers of the Middle Ages. Vincent de Beauvais (Spec. Nat., l. XXX., c. lxxv., col. 2271, ed. 1624) takes the side of the Church.

p. 118, l. 26. beleuen in god.—Odoric has no such praise of the Adamites.

p. 118, l. 29. pei synnen.—John of Hildesheim says the same about the Nicolaitic heretics (ed. 1878, p. 27). Jacques de Vitry accuses medical men of advising sin: sub obtentu purgationis consulent fornicari (Funk, Jacob von Vitry, 1909, p. 72); cf. Jundt, Hist. Panth., 1875, p. 112. Such attacks against monogamy were common in the Netherlands (Baluze, Miscell., II., 1761, Errores . . . hominum intelligentiae, p. 289).

p. 119, l. 14. cursed custom.—This seems to imply tacit approval of the community of wives and goods.

p. 119, l. 27. Antartyk.—This star seems to have been invented by d'Outremeuse by his familiar process of turning the world topsy turvy. Vincent de Beauvais quotes St. Augustine about the roundness of the earth (Spec. Nat., l. VI., c. x., col. 376, ed. 1524). He also knows that a star cannot be visible from all quarters of the globe: stellae, quae in uno climate apparent, in alio non apparent. Canopes stella quae ab Aegyptijs videtur, a
nobilis non videtur, quod nunquam contingert si terra plana esset (ib. c. IX., col. 375).

p. 119, l. 31. *the lodesterre . . . appereth not.—* Odoric says he lost sight of the North Star in Lamory (p. 135).

p. 120, l. 3. *after pat I have seyn.—* So H.: solone cee qe iay veu. The two Brussels MSS. are much more positive: selon ce que jay essaiet, i.e. according to my experience.

p. 120, l. 16. *I have gon.—* This seems an echo of the *Directorum* of Pseudo-Brocardus: transiens infallibiliter sub et ultra tropicum estivalem, sub equinoctio me inveni, quod probatur ex tribus demonstrativis evidencius argumentis. Primo quod in loco illo in quantitate diei ac noctis, nullo anno tempore, alicujus hore seu eciam momenti sensibilis differentia notabatur; secundo quod existente sole in primo gradu Arietis et Libre, erat ibi in meridie umbra recta; tercio quod stellas, que circumvent propinquius polos mundi videbam in aliqua parte noctis istas, scilicet ad aquilonem, illas autem ad meridiem super circulum orizontis simul et equaliter elevatas. Obmitto causa brevitatis multa alia argumenta, licet essent auribus curiosa. Processi ultra versus meridiem ad locum ubi polum nostrum articum non videbam, et videbam polum antar-ticum circa xxiiii. gradibus elevatum. Ab isto loco ulterior non processi (ed. Kohler, 1906, pp. 383–384).

p. 121, l. 16. *feet azen feet.—* Vincent de Beauvais (*Spec. Nat.*, l. VI., c. x., col. 376) admits Antipodes, but denies the possibility of circumnavigation.

p. 121, l. 35. *scheweth no schadwe.—* Sir G. Warner refers to Arculf’s pilgrimage (ed. Tobler, I., 13), where a column in the centre of Jerusalem is said to cast no shadow in the summer solstice. Honorius writes that no shadow appears in summer in Meroe in Egypt (*Im. Mund.*, l. I., c. xxxvi., col. 131 ; Migne 172). Vincent de Beauvais writes that the Arabs have those shadows on the left, that we have on the right (*Spec. Hist.*, l. I., ch. lxxxviii).

p. 122, l. 11. *befallen.—* H.: Et pur cee mad il souenuz meinfoithe dune chose qe ieo oy conter, i.e. and therefore I have often remembered a thing that I have heard told. Mistranslation.

p. 122, l. 16. *fond an yle.—* In the fourteenth-century version of the *Knight of the Swan* by the anonymous author of Liège whom we believe to be d'Outremeuse himself, Ponce and the abbot of St. Trond, travelling from Jerusalem, mistake their way and instead of returning to Ponthieu or Flanders, they arrive at a new forest of
Ardennes and a new castle of Bouillon (Hist. Litt., Vol. XXV., p. 516).

p. 122, l. 17. callynge on oxen.—H.: toucher les boeys i.e. goad the oxen. Mistranslation.

p. 123, l. 10. qui suspendi.—Job, xxvi. 7: He stretcheth out the north over the empty place, and hangeth the earth upon nothing. Honorius quotes this: Qui appendit terram super nihilum (Vincent de Beauvais, Spec. Nat., l. VI., c. iv., col. 372, ed. 1524).

p. 123, l. 14. For, for the gretness, etc.—H.: Qar, pur la grandeure de la terre et de la mer, homme purroit aler par mil et mil autres voies, que nul nadresseroit parfaitement vers les parties dont il mouerout, si cee nestoit dauntenur ou de droit grace de Dieu, i.e. for, on account of the extent of the earth and sea, one might go thousands of other ways, without ever making straight for the country that one came from, except through luck or through the grace of God.


p. 124, l. 10. The Englisher follows H., which differs entirely from Brussels 10420–5 to the close of the chapter.

p. 124,1.18. not of the.vij.climates.—This contradicts p. 108, l. 14.

p. 124, l. 19. betweene high—H.: en trehant, i.e. drawing towards the roundness of the world. Mistranslation.

p. 124, l. 21. love contree.—Does d'Outremeuse mean Liège, and reckon it in the Low Countries? or does he mean England, as lying low, i.e. far to the west of Jerusalem?

p. 124, l. 25. Sumoltra.—Odoric: Sinohora, Sumoltra, etc. Cordier: that kingdom in Sumatra which gave its name to the whole island (p. 154).
p. 125, l. 4. *Betemga.*—Cordier quotes Yule as spelling this Resengo and explaining it as Rejang, while himself tentatively suggests Bengkoolen, in the island of Sumatra (p. 159). Sir G. Warner thinks of Batang, south of Singapore.

p. 125, l. 16. *the note myuge berth the mares.*—Vincent de Beauvais: Sunt autem cortices quidam qui reperiuntur circa nucem muscatas sicut circa avellanas (*Spec. Nat.*, l. XIV., c. liii.).


p. 126, l. 8. *beren mele.*—Odoric: En ce pays a arbres qui portent farine, et aucunes fois portent miel et aucunes fois vin. Et si y a plusieurs autres arbres qui portent venin le plus périlleux qui soit, etc. (p. 173).

p. 126, l. 11. *beren hony.*—The same joke occurs in accounts of the land of Cockayne. Poeschel quotes Ovid:

Flavaque de viridi stillabant ilice mella.

(Met., I., 111, etc.)

and Horace, *Ode to Bucchus*:

. . . trunci lapsa cavis . . . mella.

(Carm., II., xix., 9-12.)

(Soldaraffonland, in Paul u. Braune's Beiträge, 1878.)

p. 126, l. 11. *beren venym.*—H.: et des autres qui portent vin, et des autres qui portent venin. Sir G. Warner explains the wine as palm-wine, referring to Marco Polo (II., p. 274), and the poison as that of the upas tree.


p. 126, l. 16. *the Iewes.*—This is not in Odoric.

p. 126, l. 21. *beren wyn.*—See above, note to p. 126, l. 11. Sentement, i.e. scent.
p. 126, l. 22. *how the mele cometh.*—Odoric describes the process in nearly the same way, but without mentioning the mill, which is also missing from Cordier’s description of the preparation of sago (p. 183).

p. 126, l. 32. *it schall neuere comen vp azen.*—Odoric: L’aeau de ceste mer cuert adès vers midj et se aucuns y cheoit jamais n’en pourroit estre resqueux ne trouvés (p. 175). Sir G. Warner explains this as referring to the strong currents of the Southern Ocean.

p. 126, l. 34. *cannes.*—Vincent de Beauvais quotes from Alexander’s letter to Aristotle on India: flumen cuius ripam arundo pedum sexagenum vestiebat (*Spec. Nat.*, l. XII., c. lxvii.). The *Roman d’Alexandre* says:

*d’ambes II pars la rive fu parercus li ros,
xxx. piës et de haut et iii. toises de gros.*

(éd Michelant, 1846, p. 280, ll. 19-20.)

Sir G. Warner has traced the name Thaby to Brun. Latini (I, 4. 123, p. 158), who applies it to the reeds and to Solinus (50, § 2), who applies it to a sea.


p. 127, l. 2. *precious stones.*—Odoric, p. 176. The stone was called bezoar or snakestone (Cordier, pp. 184-186).


p. 127, l. 17. *Calonak.*—Odoric: Campe, explained by Cordier as Tchampa, in the peninsula of Indo-China, conquered by Annam in 1471 (pp. 188-193). The form Calonak has not been explained.

p. 127, l. 19. *many wyfes.*—Expanded and exaggerated from Odoric: Le roy qui en ce pays regnoit quant je y fus, avoit bien CC. enfans, que fieux que fillies: car il avoit plusieurs femmes espousées et grant plante de concubines (p. 187).

p. 127, l. 29. *viij. Mil Olifuntz.*—Odoric gives the number of children as two hundred, that of tame elephants as 14,000 (p. 187). The reference to the use of elephants in wars may be from the Alexandrian or from the Crusading romances. Vincent de Beauvais, *Spec. Nat.*, l. XIX., cc. xxxviii.—l., on elephants, is not closely followed.

p. 128, l. 4. *All manere of fisseshes.*—Odorie is closely followed down to p. 128, l. 19.

p. 128, l. 18. *Do reverence.*—Isaiah, c. lxvi. v. 23: And it shall come to pass, that . . . shall all flesh come to worship before me, saith the Lord. *Pseudo-Methodius* says that fishes will obey the Arab invaders of Christendom: . . . pisces mari natantia, et iam et aquis maris obaudient eis (ed. Sackur, 1898). In Jean d'Outremeuse's *Miroir des Histoires*, Adam is described as sitting in the waters of Jordan after the Fall and as saying to the water: "Je toy dis, aighe de Jordan, que tu moy weulhe condoleur, et vos assembleis de leis moy tous les noians qui astes in fluis. O Jordan, ill moy circuient, et si pleurent aveo moy! Ih ne soy plandent mie, mais moy plandent, car ilh n'ont mie pechiet." Tantost vinrent toutes les biestes entour luy, et ensi estut-ilh de cel heure sens movoir XVIII jours (Vol. I., 1864, p. 311).

p. 128, l. 21. Crescite, etc.—Not in Odorie. According to Gibbon, the saint, in the Magian [Zoroastrian] religion, is obliged to beget children, etc. (I., p. 201, ed. 1900). But the explanation may be d'Outremeuse's own.

p. 128, l. 36. Snayles.—Odorie: En ceste contrée vy je une lymace qui estoit si grande que ce estoit merveille. Elle estoit plus grande que le clochier Saint-Martin de Padue, se il feult ainsi tournez comme maison de lymace (p. 188). Cordier and all the commentators agree that Odoric meant a tortoise and that his authority for its size was literary. Vincent de Beauvais writes of the people of Taprobane: pastationibus delectantur, praeaeertimque testitudinum quamarinurum superficie domus familiarum capaces operiunt (*Spec. Hist.*, l. I., c. lxxix., p. 28, ed. 1624). Sir G. Warner thinks Odoric may have seen an enormous sculptured turtle, and Cordier suggests a heap of shells mistaken for a single one (p. 195).


p. 129, l. 7. *And zif a man,* etc.—Odoric: Quant auncuns homs meurt en ce pays on ensevelist sa femme avec lui, car ilz dient que drois est que elle demeure avec lui en l'autre siecle (p. 188).

p. 129, l. 12. Caffolos.—Brussels 10420—5: . . . a nom kaffo. Les gens de ce pais, etc. The article became attached to the
preceding word, which seems the name of Caffa in the Crimea, mentioned by Hayton (ed. 1906, p. 162, fn. 1) as a Genoese trading centre.


p. 129, l. 14. *Angeles of god.*—This pious reason is invented by d’Outremeuse.

p. 129, l. 23. *Milke.*—Sir G. Warner guesses at Malacca or even Malay. He also refers to the “Malichu insula” of Pliny (VI. 175.—Warner’s, p. xxv.).

p. 129, l. 26. *Dieu.*—So in the French original, probably meant as a satire against the doctrine of transubstantiation. Egerton: pare es na drink þat þai lufe so wele as mannès blude, and þat þai say es Godd. The original Englisher missed the point, or chose to evade it.


p. 129, l. 36. *Tracoda.*—A name probably invented after the precious stone called draconitis, because taken from a dragon’s brain; on p. 130, l. 8 it appears as Tracodoun. Brussels 10420-5; tracodite. The hissing cave-dwellers are Vincent de Beauvais’ Troglodytes.

p. 130, l. 12. *Nacumera.*—Odoric: De l’isle Vacumeran, alius Nychoneran (p. 201). Cordier: Nicobar islands, perhaps Nancoury, one of their number (pp. 203–204).

p. 130, l. 15. *Canopholos.*—The Cynocephali of ancient and Medieval geography and of Alexandrian and Crusading romances. The name is not in Odoric. (Roman d’Alexandre, éd. Michelant, 1846, pp. 319, 336.—Jean d’Outremeuse, Miroir des Histoires, I., 1864, p. 281.)

p. 130, l. 33. *whan pei chesen.*—Haiton: et quando rex illius insulae debet coronari, lapidem illum manibus suis tenet, et sedens super equo circuit civitatem et tunc oboediunt sibi tamquam regi (c. vi., quoted by Bovenschen).

p. 131, l. 2. *Cane of Cathay.*—From Haiton. Cordier’s note, p. 218.

p. 131, l. 33. *And for the vermyn.*—H.: Et pur le vermine qest dedeis ils se oignent les bracq et les iambes del iucz de lymons, cest vn manere de fruit come pesches petites, *i.e.* And for the vermin that is within they anoint their arms and legs with the juice of limes, which are a kind of fruit like small peaches, etc. The English mistranslated pêches = peaches, as pois = pease.

p. 132, l. 9. *gees pat han *; *iy. heles.*—Hornbills.


p. 132, l. 13. *the see is so high.*—Duplicate of p. 96, ll. 3–5.

p. 132, l. 20. *Dondian.*—Odoric: Dondiuin. Cordier: the Andaman Islands, described out of Odoric's imagination (pp. 237–239). Jean d'Outremeuse's *Miroir des Histories* takes Ogier the Dane to Dondiuin: Puis vient Ogier a Dondine ou at des gens qui sont nomeis Quespois, et sont tuis agoyans et n'ont que une oeilh enuy le front; et ly unc mangnoit l'autre: ly fis son per, la feme son marit; et y at des vouns blancs comme nois; si y at des gances; ce sont oywes qui ont dois tiestes (Vol. III., 1873, p. 62).

p. 132, l. 22. *the sone [eteth] the fuder.*—While following Odoric, d'Outremeuse also agrees with the Alexandrian romances. The Persian guards called immortals are converted by Jacob van Maerlant into the people of Triballe, who live so long, that it is lawful for the son to kill his parents (*Alexander*, éd. Franck, 1882, p. lxi).


p. 133, l. 12. *And alle po*, etc.—Odoric: Tous les amis et parens du mort qui à le mengier ne sont point appellé en sont mout honteulz et se tiennent à mout villeznez et vergondez (p. 238). D'Outremeuse reverses Odoric's statement.

p. 133, l. 19. *whan the flesch is tendre*, etc., as far as l. 25, missing in Odoric.

p. 133, l. 30. *geauntes.*—Odoric is abandoned and Medieval accounts of monsters, such as Vincent de Beauvais and the Alexandrian romances, are followed. The main source for monsters is *Spec. Hist.*, II., 92–93. The remoter sources are listed by Bovenschen, pp. 292–293. —Cyclopes eadem India gignit, dictos Cyclopes,
eo quod unum habere oculum in fronte media perhibentur (Spec. Nat., l. XXXI., c. cxxvi., I., ed. 1524).

p. 133, l. 34. non hedes.—Leucanos in Lybia credunt trucos sine capite nasci, et os et oculos habere in pectore (Spec. Nat., l. XXXI., c. cxxvii., col. 2393, ed. 1524).

p. 134, l. 2. in here schulldres.—Alios sine cervicibus gigni, oculos habentes in numeiris (ibid.).

p. 134, l. 3. face all platt.—Aliae sine naribus, acquali totius oris planicie, informes habentes vultus (ibid.).

p. 134, l. 7. the lippe above the mouth.—Aliae labro sub-teriori (i.e. lower!) adeo prominenti, ut in solis ardisibus totam ex eo faciem contegant dormientes (ibid.). Brussels 10420–5 follows the Latin in mentioning the nether lip, while the Englisher follows H.: dessour la bouche = upper lip.

p. 134, l. 10. to so meche.—Brussels 10420–5: doxis foys tant plus grans = twice as large.

p. 134, l. 12. lytjll round hole.—Alijs concreta ora esse modificum tamnum foramine calamis avenarum pastus haurientes (Vincent, as in note to p. 133, l. 34).

p. 134, l. 13. porhy a pipe or a penne.—H.: onesqve vnc tuel de plom ou daltre chose = with the quill of a feather or of some other thing. Mistranslation.

p. 134, l. 14. no tongue.—Nonnulli sine linguis esse dicuntur, inuicem pro sermonibus utentes nutu sive motu (Vincent, as above).

p. 134, l. 15. hissyngye as a nedder.—See note to p. 129, l. 36.

p. 134, l. 17. as monkes don.—The stricter monastic orders, such as the Carthusians, are forbidden to speak, but allowed to express themselves by means of gestures. Brussels 10420–5: comme monines ou mowes ou nonains = like monks or monkeys or nuns. This is anti-clerical.

p. 134, l. 18. grete eres.—Panothios [ca-r-o-tis] apud Scythiam esse ferunt tam diffusa magnum bine aurium, ut omne corpus ex eis contegant (Vincent, as above).

p. 134, l. 20. hors feet.—Hippopodes in Scythia sunt, humanam fornam et equinos pedes habentes (ibid.).

p. 134, l. 22. yon ypon hire hondes.—Hirthabacitae in Aethiopia proni ut pecora ambulare dicuntur (ibid.).

p. 134, l. 26. bothe man t womman.—Vincent simply mentions the existence of hermaphrodites (c. cxxviii). D’Outremeuse’s licentious imagination does the rest.
NOTES

p. 134, l. 27. but o pappe.—See p. 103, ll. 11-16. Duplication.
p. 134, l. 33. upon here knees.—Ultra hos et Rhipheum ignum regio est assiduis obsessa nivibus, ubi humani pedes flexi nisibus erurium, serpunt potiusquam incidunt, et pergendi usum lapsu magis destinant quan gressu (Vincent, as in note to p. 133, l. 34).
p. 135, l. 5. Maney.—Odoric : Mangy, p. 245.—ynde the more.—Odoric : la Haulte Inde, explained by Cordier as China, while Mangy is Southern China, p. 248.
p. 135, l. 15. thynne berdes.—Hayton writes of the Cathayans or Chinese : Et se trovent entre ensi meints beaus homes e fames, selonc luer nacion, mès touz ont les oils petit et ont poi de barbe (ed. 1906, p. 121).
p. 135, l. 28. white gees.—The Guinea-goose or swan-goosé, anser cygnoides.
p. 136, l. 1. gode cytees.—This passage follows Odoric’s description of Cartan, alias Catan (p. 263). Cordier : Zaitoun (p. 268).
p. 136, l. 11. beren white wolle.—Silk-fowl, Gallus lanatus.
p. 136, l. 12. vnmaryed.—Odoric : Les dames mariées y portent une corne sur leur chief et par celle corne recognoit-on les dames mariées des autres (265-266). This agrees with the original French Mandeville. Mistranslation.
p. 136, l. 17. lourys.—The Middle French name of the otter, the use of which for catching fish is mentioned by Vincent de Beauvais (Spec. Nat., XIX., 89.) Odoric (p. 266) describes fishing in Chinese rivers with tame cormorants. In his perplexity, the Englisher retained the French word, which he probably could not understand.
p. 136, l. 23. Cassay.—Odoric : Casay, alias Catusaie (299). Cordier explains that Hangchow is called the City of Heaven by mistake (p. 306).
p. 136, l. 27. before every gate, etc.—H. : deuant chescun porte a .iii. lieues ou .iii. long ad ville ou cite bien grande, i. e. before each gate, at a distance of three or four leagues, there is a very large town or city. Mistranslation.
p. 137, l. 1. *Bigon.*—Cordier cannot explain this word: he thinks it is Persian, and the ending goun marks colour. Odoric spells it bigum, bigni, bigini (p. 302).

p. 137, l. 15. *smyteth on the gardyn gate,* etc.—H.: sonne vne clokette dargent, qil teigne en sa main, *i.e.* rings a little silver bell that he holds in his hand. Mistranslation.

p. 137, l. 16. *clyket.*—A clapper.


p. 137, l. 24. *bestes ben soules.*—Cordier remarks that the Bodhisattvas, or beings predestined to become Buddhias, often appear in the shape of monkeys (p. 331). D'Outremeuse follows Odoric closely, otherwise his account of Buddhist almsgiving to beasts must appear a satire on the doctrine of Purgatory and on the sale of indulgences, which diverts alms from the poor (Montégut, *Heures de lecture*, 1891, pp. 322–323). That animals, not beggars, ought to be given the leavings of rich men's meals is the opinion of the Saracen Cornumaran in the fourteenth-century version (by d'Outremeuse?) of the Crusading epic (*Hist. Litt.*, Vol. XXV., p. 518).

Ibid. *pat resemblen,* etc.—H.: qi sont entrez en celles nobles bestoilles, *i.e.* that have entered those noble animals. Mistranslation.


p. 138, l. 14. *Pigmans.*—Jean d'Outremeuse's *Miroir des Histoires* takes Ogier the Dane to visit the Pygmies in the city of Janichay (see p. 139, l. 4); they are three feet high, marry when half a year old, and the women bear children when two years of age. They live six or seven years; if they live eight, they grow quite wrinkled (Vol. III., 1873, p. 64). Vincent de Beauvais: Perhibent in India gentem esse foeminarum quae quinques con- cupidiant, et octavum vitae annum non excedunt (*Spec. Nat.*, l. XXXI., c. cxxiv., col. 2391, ed. 1524).

p. 138, l. 21. *gold, syluer,* etc.—In Odoric they only work cotton (p. 347). Jean d'Outremeuse appears to have added the silk, and the Englisher the gold and silver.

Pygmaei sunt cubitalès, quibus bellum est contra grues (Spec. Nat., l. XXXI., c. exxviii., col. 2594). H.: Et si ont souent guerre as oiseaux de pais, qi les preignent et qi les mangent, i. e. the birds eat the pygmaes. The Englisher reverses the relation. Mis-translation.

p. 139, l. 4. Ianichay.—Odoric: Jamathay, alias Jansu (p. 357).

p. 139, l. 9. Cumanzt.—Odoric: tumans (p. 358). Cordier explains that tuman in Persian is a loan-word from the Mongolian language, and means ten thousand (pp. 315–316).

p. 139, l. 27. Menke.—Odoric: Mente (p. 359). Yule interprets this as Ningpo, Cordier as Tchfn-kiang, at the meeting of the Imperial Canal and of the Kiang River (pp. 362–363).


p. 139, l. 36. Caramanion.—Odoric: Caramorian (p. 365). Cordier: Kara mouren, the Black River, is the Mongol name of the Hwang-ho or Yellow River (p. 384).


p. 140, l. 19. Caydon.—Odoric: Cayto (p. 367). Cordier: Ta-tou, or the Great Court, the Mongol City, built 1267 to the north-east of Peking (pp. 400–401).

p. 141, l. 14. rede skynnes.—R.: cuirs rouges, i. e. red leather. Odoric: les parois sont toutes couvertes de rouges peaux, et dit-on que ou monde n'a point plus nobles peaux (p. 368). Odoric probably meant the walls were hung with Russia leather.

p. 141, l. 15. Panteres.—Vincent de Beauvais: Panthera . . . rugitum magnum emittit cum odore suavissimo quasi omnium aromatum (Spec. Nat., l. XIX., c. xcix., col. 1436). D'Outremeuse would naturally think of this on smelling Russia leather.

p. 141, l. 23. montour.—Odoric: Ou milieu de ceste salle a une grant pigne, c'est-à-dire un pignetaire un grant vaissel là ou on met piment et buvrage (p. 368), i. e. in the centre of the hall is a large jar or vessel where spiced wine and beverage are put. The Middle French pignato, pignate, pinate is a metal kettle. The Middle Latin pinna also seems to mean some drinking-vessel, according to the example in Du Cange: Ut presbyteri non eant ad potiones nec ad pinnas bibant. This meaning d'Outremeuse seems to have combined with that of pinna, pinnacle, and rendered by montour. The latter word, I am told by Prof. Aug. Doutrepont, MANDEVILLE.
one of the editors of the *Dictionnaire de la langue wallonne*, exists to-day in the Walloon dialect, meaning a stile (échalier), and corresponding with a French form *monteur*. This is not unlike Rabelais's montonoir: "... je coupe à quelqu'une [mule] l'estri-vière du costé du montonoir" (Pantagruel, l. II., c. xvii., Vol. I., p. 410 of Didot's third edition of *Oeuvres*). In the *Mirror of Histories*, by d'Outremeruse, montoir occurs twice (Vol. I., pp. 289–290), meaning a hill or mount. Grandgagnage, *Dict. étym. de la langue wallone*, t. II., 1880, verbo monteie givès monteii (échalier); propr. = fr. montoir.

p. 141, l. 26. *serpentes*.—Odoric: A chascun anglet de celle pigne a un serpent qui halette et bat ses mouts fort, par certains conduis qui sont en la court du roy administrant cil serpent le buvrage, *i.e.* At each corner of that jar there is a dragon which pants and flaps its wings right strongly; this dragon pours out the beverage by means of certain pipes which are in the king's court (p. 368).

p. 141, l. 35. *throne*.—What follows is expanded from Odoric, pp. 369–370.

p. 143, l. 4. *Pecokes*.—Odoric: En ce palais a mout de paons fais tous de fin or. Et quant aucuns Tartres veulent en ce palais faire aucune feste à son seigneur, il bat les mains ensemble et tantost ces paons espadent les elles et alecent et semble droit que ilz dancent tellement; sont faits cilz paon par science d'honneur ou par art de diable, *i.e.* In the palace are many peacocks all made of fine gold. And when some Tartar wants to give some entertainment to his lord in the palace, he claps his hands together and anon those peacocks spread their wings and pant and they truly seem to dance; so are those peacocks made through man's skill or devil's craft (pp. 368–369).


p. 143, l. 11. *noste sotyle men*.—Hayton: Cestes gens, qui tant sont simples en lur creance et c'es choses espiritueus, sont plus sages et plus sotils que totes autres gens es œuvres corporeus. Et dient les Cataiens que il sont cens qui voient de II. ois, et des Latins disent quil voient d'un ois mes les autres nacions dient que sont avuegels. Et verraiement l'om voit venir de celui pays tantes choses estranges et merveilloses, et de sotil labour, que bien semblent estre la plus sotils gens du monde d'art et de labour de
mains (Flor des Estoires, l. I., e. i., p. 121, ed. 1906). Those people, who are so simple in their belief in things spiritual, are wiser and more skilful than any other people in works of the body. And the Cathayans say that they are those that see with both eyes, and the Latins, they say, see with one eye, but the other nations they say are blind. And truly from that country so many strange and marvellous things and of subtle craft are seen to come, that they truly seem to be the subtlest people in the world, with art and craft of their hands.

p. 143, l. 22. vine.—This vine is from the Alexandrian romances. Sir G. Warner quotes Epistol. Alex. de Situ Indiae, ed. 1706, p. 22; Bovenschen, Historia de profiis, c. lxxxi. Guérin traces it to Josephus, where it adorns the doors of the Temple rebuilt by Herodes (Antiq. Jud., l. XV., c. xi., quoted in Guérin: La Terre Sainte, 1897, p. 64). Vincent de Beauvais describes it in Solomon's Temple: grandes uvae aureae cum pampinis aureis (Spec. Hist., l. II., c. lxxvii., fol. 71, ed. 1624).

p. 143, l. 26. cristall t of berylle, etc.—In Lamprecht's Alexander, the Macedonian wants to be taught the virtues of precious stones (ed. Kinzel, p. 373). Kinzel's note, p. 518, refers to Revelation xxii. and to Exodus xxviii., and to the spiritual interpretation of those passages.


p. 144, l. 1. desportes.—R.: reuyres.

p. 144, l. 7. Vessell of siluer is pers non.—Neither the account of precious stones nor the contempt of silver occurs in Odoric.

p. 144, l. 15. my felawes and I.—Odoric here speaks of himself and his fellow Franciscans. D'Outremese again assumes the guise of a warrior as on p. 21, l. 20. Duplicate.

p. 144, l. 28. the lordes here.—R.: Qar ly seignur par de cea out au moindre de sombre de gent qil peut, i.e. lords in our parts have as few retainers as they can. Complaints about the niggardliness of lords who keep down the number of their dependents were common in the Middle Ages.

p. 145, l. 29. Sem toke Affryk.—These commonplace from Genesis and from the Medieval commentators are deliberately perverted by d'Outremese, in order to derive the Asiatic Khan's title from the Biblical Cham, the owner of Africa.

p. 146, l. 7. monstres.—From p. 30, l. 4. Duplication.
p. 146, l. 26. _more pan .viij. zeer._—Vincent de Beauvais dating the rise of the Tartars in 1202 (Spec. Hist., l. XXIX., c. lxix), this passage seems to have been written after 1362, when Jean d’Outremeuse was 24 years old, and Sir John Mandeville had still ten years to live. The earliest dated MS. belonging to the year 1371, a date soon after 1362 for the composition is not impossible.

p. 147, l. 3. _knyght Armed all in white._—From Hayton, p. 148, ed. 1906.

p. 147, l. 10. _whan he cam._—R.: quant il vient a matyn, _i.e._ when it came to be morning. Mistranslation.

p. 147, l. 21. _upon a blak fertyre._—R.: sour vn fentre noir, _i.e._ upon a black felt. The Englisher understood Lat. feretrum, a litter, a bier.

p. 147, l. 28. _Ysya Chan._—Hayton: Multa alia bona exempla et mandata dedit eis Changuis Can, que adhuc reverenter a Tataris observantur. Et in ydiomate ipsorum dicuntur Yasac Changuis Can, il est constitutiones Changuis Can (p. 289 of 1906 ed.).

p. 148, l. 30. _Owle syttynge._—Sir G. Warner recalls that Mahomet is said to have been saved in a similar way by a spider’s web spun across the mouth of the cave where he was in hiding.

p. 149, l. 12. _mount Belyan._—Baldjouna or Diloun—Bouldac, or Kentai, in the Khanla range of mountains, N.W. of Peking, S.E. of Irkoutsk and of Lake Baïkal (Hayton: La Flor des Estoires, etc., ed. 1906, l. III., c. i., p. 147 fn.).

p. 150, l. 4. _in .iiij. places._—R.: de iii. liens, _i.e._ with three strings. The Englisher may have followed a MS. like G, which has: en iii. lieus de iii. liens, _i.e._ in three places with three strings.

p. 150, l. 20. _in .iiij. places._—R.: de iii. liens. Here the sense is weakened by the translation.—This well-known apologue is less tersely told in Jean d’Outremeuse’s Miroir des Histoires, Vol. V., 1867, p. 185.

p. 150, l. 32. _After Ecchechu, etc._—Haiton’s Flor des Estoires is less faithfully followed from this passage onwards (ed. 1906, pp. 155–157).

p. 151, l. 4. _of so high worschip._—R.: lem troua tant de tresur qe en tout le remenat de mounde en deueroit a peynes tant auoir, _i.e._ so much treasure was found that in the rest of the world there could hardly be so much. Mistranslation. The story told of the Caliph Mostassim by Haiton (pp. 168–169 of 1906 ed.) is also told by William of Tripoli of Crassus, to whom the citizens
of Cairo say: Aurum sitisti, aurum bibe! Having thirsted for gold, do now drink gold! (ed. Prutz, p. 583). Prutz refers the story to Manius Aquilius, at the time of the first war of Mithridates. Cf. Ezekiel, viii. 19: . . . their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels.


p. 151, l. 26. becam a payneme.—Haiton states that the Tartars learned the use of letters and adopted idolatry from their neighbours under Octota, but that they still reverenced the one great God immortal (ed. 1906, p. 157).

p. 151, l. 30. Chan filius, etc.—Khan, son of God above, highest emperor of all that dwell in the universe, and lord of all rulers. No source is known for this pompous style.

p. 151, l. 33. Deus in celo, etc.—God in Heaven, Khan on earth, his strength. Seal of the Emperor of all mankind. Brussels 10420–5 translates: Sa forche passe tout hommès. Ghost ly saielh, etc. = His strength passes all men. This is the seal, etc.

p. 151, l. 36. Dei fortitudo, etc.—God's strength. Seal of the Emperor of all mankind. These two inscriptions on seals are said by Sir G. Warner to be from Carpini (p. 594). Brussels 10420–5 translates: le forche de diu est plus grande que la forche de toz le hommès, i.e. God's strength is more than all men's strength. This and the above are samples of d'Outremeuse's carelessness and incompetence in translating Latin.


p. 152, l. 8. solenqme festes.—Odoric: L'empereur fait iii. grans festes en l'an, etc. (p. 378).

p. 152, l. 10. presentucionoun.—Not in Odoric. D'Outremeuse seems to have invented it from reminiscences of the Bible. Cordier remarks that Odoric's mention of the circumcision is a
mistake, as this practice was unknown to the Mongols. The two festivals of ydolcs must be those of Heaven and Earth (p. 420).


p. 152, l. 19. _be thousandes_, etc. Odoric: par dizeniers, par centeniers et par milleniers (p. 370). In the Flemish _Alexander_ of Jacob Van Maerlant, the army is similarly led by chiliarchs, decurions, etc. (Bk. VI., l. 85–88 of Frank's ed.).

p. 153, l. 3. _dubbed._—R.: semez, _i.e._ sown, set with._

p. 153, l. 11. _clothes of gold with tyseuse_, etc.—R.: des draps dor tissuz a soie, _i.e._ in cloth of gold interwoven with green silk. Mistranslation.

p. 153, l. 17. _of purpre or of ynde._ R.: soie purpre ou Ynde, _i.e._ purple or blue silk.

p. 154, l. 1. _philosophes._—Odoric: en un anglet du palais sont les astronomiens qui gardent l'eure quant il sera temps de commencer (p. 378).

p. 154, l. 2. _Nigromancye_, etc.—Not in Odoric. Those terms are collected and explained in a passage quoted by Godefroy under _lenconomance_: Hydromance qui se fait avec de l'eau, lenconomance qui se fait avec des bassins, pyromance qui se fait avec le feu, geomance par le moyen de la terre, encromance, laquelle est divisée encore en deux parties, en scymomane et neecromance, lesquelles se pratiquent en parlementant avec les esprits malins, ou en suscitant les ombres et ydolcs errantes des morts (_Tahur. Sec. Dial. de Democr._, p. 232, ed. 1602).

p. 154, l. 18. _boweth his hed._—Odoric: tous hurtent par trois fois leur teste à terre (p. 378), _i.e._ all strike their heads to the ground thrice. Cordier: they kow-tow (p. 423).

p. 154, l. 29. _significacionus._—These explanations are not in Odoric. Probably they are d'Outremeuse's own guesses.

p. 155, l. 10. _And zif pere falle._—R.: Et, si court guerre al emperour nulle part, ou que homme face assemce contraire en toute sa terre, cis philosophes le veient tantost et le dient al emperour et a soum conseil, "Sire, lem fait maintenant tiel chose en vostre terre et en tiels parties"; et tantost ly emperers enuoie vers celles parties, _i.e._ If war arises anywhere against the emperor or if something is done against him in all his country, those philosophers
see it anon and tell it to the Emperor and to his council: Sir, they are now doing such a thing in your country and in such parts.—Either the Englisher followed a version unknown to Sir G. Warner or he translated very freely.

p. 155, l. 17. *mynstraleye.*—Odoric: Quant l’eure est venue, tous ces menestrelx commencent à jouer de leurs instruments et font si grant noise que c’est grant hyde (p. 379), *i.e.* When the time has come, those minstrels begin to play upon their instruments, and make such a noise that it is hideous.

p. 155, l. 25. *als manye,* etc.—*R.*: tantz come il poet finer, *i.e.* as many as he can provide.

p. 156, l. 11. *libardes.*—Introduced by the Englisher. Odoric brings in no other animals than tame lions (p. 379). The French d’Outremeuse adds eagles, vultures, other birds, fishes and serpents. For fishes doing reverence, see p. 128, l. 18. Duplication.

p. 156, l. 15. *the sonne t the monye.*—Apparently invented by Jean d’Outremeuse.

p. 156, l. 20. *daunces.*—When the fair Isaune was shut in a stone tower, her lover the magician Eliavrèz made musicians to appear, who played for her, while women danced and tumbled to amuse her (Kittredge, *Gawain and the Green Knight*, 1916, pp. 226, 297). In Chaucer’s *Franklin’s Tale*, a magician shows to Aurelius

his lady on a daunce
On which him-self he daunce, as him thoughtte.

(p. 449 of *Cant. Tales* in World’s Classics.)

p. 156, l. 16.—to every mains sight.—*R.*: pur ly faire reverence, qi donnent si grant clarite qe a peins lun veoit lautre. The Englisher skipped twelve words, and mistranslated the last three.

p. 156, l. 22. *mylk of dyverse bestes.*—*R.*: lait des iumentz, *i.e.* mare’s milk, known as a Tartar delicacy from Haiton (p. 138, ed. 1906).—Odoric: Puis y a enchanteurs qui font par leur art venir hanaps d’or tous pleins de bon vin et en boivent touz ceulx qui en veulent boire (pp. 379–380). Then there are jugglers who through their cunning bring gold cups full of good wine, and whoever want to drink of it may do so.—While writing of enchantments, d’Outremeuse suggests puppet-shows or motions, a favourite amusement in his time.

p. 156, l. 35. *xiiij. Cumanz.*—This number is from Odoric, p. 371.

p. 157, l. 8. *Ostrycches.*—*R.*: oustours, *i.e.* goshawks. Mistrans-
lation. Odoric briefly describes the hawking and shooting (p. 376). D'Outremese fills in the particulars.


p. 157, l. 26. no money but of lether.—Odoric: Car pour monnoie ne despent on rienz en tout son royaume, fors une maniéere de brieve qui la vault en tout son pais monnoie (p. 380). Leather money was current in France under King Charles V. (Chastellain, ed. Kervyn, VII., 1865, p. 325).

p. 157, l. 28. dynersitee of his statutes.—R.: solone la diuersite de seinal qi y est, i.e. according to the variety of the marks upon it. Mistranslation. Haiton: En celui pais [Cathay] se despent monnoie faite de papier en forme quarrée, signé du seignal du signor, et solonc ce que est signée vaut ou plus ou moins. Et de cele monnoie achatent e vendent toutes choses. E quant cele monnoie empire par veillesse ou autrement, celui qui l'anra la rendra a la cort du signor, et em prena de nueve (Flor des Est., I. I., c. l., p. 121, ed. 1906).

p. 158, l. 2. Rubye.—Vincent de Beanvais describes the diamond as lighting in the dark, and being darkened by the sun in the day time (Spec. Nat., I. VIII., c. xxxix., col. 513, ed. 1624). Haiton: E le roi de cele isle [Ceylon] ha la plus grant rubie e la meilleur que soit en monde, e quant le seignor doit estre corones au roi, il porte cele rubie en ses braz (Flor des Est., 1906, p. 126, l. I., c. vi.). John of Hildesheim denies the report that a golden star in Cologne lights the whole church (ed. 1878, p. 32). A room lighted only with precious stones is mentioned by Benjamin of Tudela as being in Constantinople, in the palace of Blacherna (Beazley, Dawn of Mod. Geogr., II., 1901, p. 236). On luminous carbuncles in romances, see Faral, Recherches sur les sources latines, etc., 1913, pp. 321-322.

p. 158, l. 6. po ben.—R.: cel la est, i.e. the ruby carbuncle of l. 2 is a single stone in the French original. Mistranslation.


p. 158, l. 11. Gaydo.—A city, not a country (see p 140, l. 10).
NOTES

p. 158, l. 12. *Jong.*—A city, as p. 151, l. 24, not a country.


p. 159, l. 34—p. 160, l. 1.—Odoric: Tout ainsi que li rois va vont ses femmes et ses ainséz filz, chascun selon leur degré comme dessus est dit (p. 373).


p. 161, l. 7. *Chydydo.*—Odoric: Chiribo (var.: chidebo, Chidebeo), p. 375. Cordier: ki-di-fou in Chinese is the ostler or innkeeper (p. 419), while the French version of Odoric wrongly applies it to the inn itself.

p. 161, l. 18. *he commandeth to,* etc.—R.: il commande a ses seignurs qi ciuachent delez ly qils facent venir ses religious, *i.e.* he orders the lords that ride beside him to make those religious men come nigh. Mistranslation.—Odoric (p. 375) was himself allowed to approach with his brethren, but the details are invented by d’Outremeuse.


p. 161, l. 29. *sum maner frute.*—Odoric: et pour ce que la guise y est telle que nulz n’y ose apparoir devant l’empereur que il ne lui doint aucune chose lui presentasmes un plat d’argent plein de pommes (p. 375).

p. 162, l. 28. *he defendeth woman to holde no lare.*—This praise of religious tolerance is not in Odoric, and confirms other passages testifying to d’Outremeuse’s “indifferentism.” Vincent de Beauvais: Ritus autem Christianos, et quaslibet sectas, et quorumlibet hominum cultus, secure ac libere observari permittunt inter se (Spec. Hist., l. XXIX., c. lxxix, p. 1214, ed. 1524).


p. 163, l. 4. *slytt at the syde.*—Vincent de Beauvais: Habitus...in latere sinistro antequam induatur divisus est...duabus ligulis...insutis (Spec. Hist., l. XXIX., c. lxxix., p. 1212).

NOTES

p. 163, l. 6. *cappe.*—R.: ne vestent houche ne chaperoun. Godefroy defines a *houce* as a long gown with open sleeves. Mistranslation (?)


p. 163, l. 31. *when I was pere.*—Sir G. Warner: the author “seems to have coolly transferred to his own time a selection from Carpini’s list in 1246 (p. 665) of the sons and grandsons of Yenghiz.”

p. 163, l. 32. *Thiant.*—Seems, according to Sir G. Warner, to stand for Carpini’s Thaut, *i.e.* Tangut.

p. 164, l. 10. *worshipen.*—Vincent de Beauvais: Solem etiam ae lunam et ignem et aquam et terram venerantur et adorant, etc. (Spec. Hist., I. XXIX., c. lxxii., p. 1210).

p. 164, l. 17. *for to smythe, etc.*—R.: a soi apoiere a fuet de quoy lem fiert les chiualx, *i.e.* to lean on the whip wherewith horses are beaten. Mistranslation.

p. 164, l. 29. *passen porgeh a fugr.*—Vincent de Beauvais: Dictum fuit nobis, quod inter duos ignes transire debemus. Nos autem hoc nulla ratione facere volebamus. At illi dixerunt nobis: Ite secure, quia pro nulla causa hoc volumus facere, nisi tantum ut si vos aliquid malum cogitatis Domino nostro, vel portatis venenum ignis auferat omne malum, *i.e.* We were told to pass between two fires. As we would by no means do it, they said to us: Go safely, for we want to do it for no other reason than that the fire may remove all harm in case you mean to hurt our lord or bear poison about you (*Spéc. Hist.*, l. XXXI., c. xxii.). Omnes qui morantur in stationibus suis, oportet per ignem purificari (*ibid.*, c. vii.).

p. 165, l. 1. *Men of pat contree*, etc.—R.: Ils sont toutz bonez archiers et treihent molt bien; et auxi bien chiuachent et courrent femmes come ly hommes, *i.e.* They are all good archers and shoot well; and women ride and race as well as men. *Mistranslation.* Vincent de Beauvais: Mulieres . . . equitant sicut et viri (as above).

p. 165, l. 5. *plowes.*—Not in the French. Introduced by the Englisher.


p. 165, l. 16. *saf only sewyn*, etc.—This reference to the Mosaic law is by Jean d'Outremeuse.

vocant, quotidie sient et homines caeteri vino forti se inebriant (Spec. Hist., l. XXIX., c. lxxviii.).

p. 166, l. 4. to destroyen, etc.—R.: denclore lour enimys, i.e. to surround their enemies. Mistranslation.

p. 166, l. 6. grez ac.—Brussels 10420-5: vne grande lance, i.e. a long lance. The Englisher follows R.: vne grant hache.

p. 166, l. 7. speres.—R.: especies, i.e. swords. Mistranslation.


p. 166, l. 11. peri behoten.—Vincent de Beauvais: blande loquantur obsessis, multaque fallaciter, ut in eorum manus se tradant, promittunt eis. Cum illi se reddiderint, vel capti fuerint, omnes occidunt exceptis artificis (Spec. Hist., l. XXIX., c. lxxxiii., p. 1213, ed. 1524).

p. 166, l. 15. kutten of hire eres.—Vincent de Beauvais: Itaque cum caepissent. . . . Driabaldin civitatem in Perside, ad suae crudelitatis ostensionem, et audituris inutiendum timorem, omnibus habitatoribus illius decapitatis, aures rebellium sibi iam mortuorum absederunt; duosque summarios oneratos auribus in aceto positis ad Chaam transmiserunt (ibid., p. 1214).


p. 166, l. 18. under hire subieccion.—Vincent de Beauvais: Aliud quoque statutum habent, quod omne terram sibi debeant subiugare, nec cum aliqua gente pacem habere, nisi subdatur eis quousque veniat tempus ipsisorum interfectionis. Annis 80 debent pugnare, et 18 tantammodo regnare, post hoc ut ipsi dierunt ab alia natione debent vinci, ut vaticinatum est eis, nesciunt autem quae illa sit (Spec. Hist., l. XXIX., c. lxxiii., p. 1210, ed. 1524).


p. 166, l. 26. ymage all naked.—This licentious praise of Adamism is d'Outremeuse's own.

p. 166, l. 33. it is grez drede.—Hayton: Pnega Tatarorum est valde periculosa, et in uno parvo bello Tatarorum plures moriuntur


p. 167, l. 7. *smaile eyen.*—Hayton, l. 1., c. i., p. 131.


p. 167, l. 37. *entered preyulyly.*—Vincent de Beauvais: Si vero dives et magnus homo fuerit, Tartarus qui moritum cum habitu preciosissimo sepelitur, ac remotus ab omnibus in abscondito loco ne habitus suo spolietur (ibid., p. 1215).


p. 168, l. 19. *upon a blak stede.*—R.: sour vne fente noir, i. e. upon a black filt (carpet). Mistranslation.

p. 168, l. 27. Brussels 10420–5 here inserts a so-called Tartar alphabet.

p. 169, l. 1. *Asye the depe.*—Hayton: E cele partie qui est devers orient est apellée Aise la Profunde, e cele qui est devers
occident est appellee Aise la Major (F.H.T.O., l. I., c. v., p. 125, ed. 1906).

p. 169, l. 3. Cathay.—Hayton’s first Book is divided into fourteen chapters, devoted to the following countries: Cathay, Tharse, Turquesten, Corasme, Comaine, Inde, Perse, Mede, Ermenie, Jorgie, Caldee, Mesopotame, Turquie, Syrie. They appear in the same order in the present passage of the Manleville.

p. 169, l. 4. Tharse, the whiche.—R.: qui fust a vn de rois, i.e. which belonged to one of the Kings. Mistranslation. Sir G. Warner describes this tradition as an absurd inference from Ps. lxxii. 10: The kings of Tarshish and of the isles shall bring presents. Hayton explains that the Uighurs were all idolaters, except the kindred of the Three Kings, from whom the Tartar lords who were still Christians were descended (F.H.T.O., l. I., c. ii., p. 122, ed. 1906).

p. 169, l. 7. no flesch.—From Hayton (ibid.).

p. 169, l. 13. Octerar.—Hayton: Octerar (ibid. p. 123). The ancient city of Farab, on the right bank of the Sir-Daria, southeast of the Sea of Aral. Hayton: En celui roiaume ha poi de bones cités, mas il i ha grans plainures e bones pastures; e por ce, cele gent sunt presque tous pastours et sunt herbergies en tentes e en teles maisons que légierement les portent de lieue en autre. En celui pais ne croit forment ne orge, si petit non, millet et ris mangent. Vin n’en ont point, mes il boivent cervoise e autres bevrages (ibid.).


p. 170, l. 4. men han foughten.—Hayton: i passent dessus (ibid.), people cross it. D’Outremouse introduces the warlike note from the Alexandrian romances: Alexander crosses the river Stranga on the ice, Darius’s army is drowned in the thawing (A. Ausfeld’s ed. of Alexander-Roman: 1907, pp. 70–73). The French text reports only 100,000 warriors on each side; the Englisher or the Cotton scribe doubles that number!

p. 170, l. 7. And betwene, etc.—R.: Et entre celle riuierre et la grante mer occene, qils appellent la mer Maure, gist toutz cis royalmes. Brussels 10420–5: Celle riuier entre en la grande meir occene quil appellent la meir morte, i.e. This river falls into the great sea ocean, which they call the Dead Sea! D’Outremouse
inextricably confuses the sensible information contained in Hayton, pp. 124–125.

p. 170, l. 9. the see Maure.—Hayton: mer Majour (p. 124). Sir G. Warner explains mare maurum as the Black Sea, from Byzantine Greek μαύρος = black.

p. 170, l. 13. daunegrous passage. Hayton: l’autre voie est par le Derbent, qui vaist près de la cité que Alixandre fonda, que est nomée Porte de Fer. (as above, p. 216).

p. 170, l. 17. gate of helle.—The Englisher appears to have read: porte d’enfer, possibly remembering the volcanoes of p. 36, l. 6.

p. 170, l. 18. Sarak.—Hayton: Sera (p. 215), explained as Seraï, on the Aktouba, a tributary of the Volga.

p. 170, l. 25. the grete see.—R.: par la grand mer. Hayton mentions the mer Major (p. 216) in this connection. Jean d’Outremeuse read the major or greater sea, like Boldensele (1885, p. 29), a name possibly inspired by the classical name of the Mediterranean: mare Magnum, or the great sea. See notes to p. 170, l. 9, and to p. 95, l. 17.

p. 170, l. 25. Abchaz.—Hayton: Abcas (p. 216), explained as Abkhasia, modern Abazia, on the Black Sea, north of the Caucasus.


p. 171, l. 25. Nessabor, Saphon & Sarmassane.—Hayton: Nesabor, Spahen (p. 127). The third name seems to be another variant for Samarkand, smuggled in out of place by d’Outremeuse.

p. 172, l. 3. Taurizo.—Hayton: Touris (p. 128).

p. 172, l. 11. Cordynes.—Hayton: Cordins (p. 127), explained as Kurds.


p. 172, l. 15. Alore.—Hayton: Albors (p. 129). The note states that the name Alburz is found applying to the eastern, and Elbronz to the western part of the Caucasus.

p. 172, l. 16. Alumo.—Hayton refers to the “aloen” alphabet (p. 128), to Alanie (p. 129) in Georgia, and to Aloen (p. 139) in Armenia.

p. 172, l. 29. Hanyson.—Hayton: Hamsen (p. 129); fn., Hampasi.

p. 172, l. 36. Saures—Hayton: Savoureus (p. 129, fn.).
p. 173, l. 7. *Megon.*—Hayton: Mongan (p. 130), explained as Moughan, a district of Persia near the Caspian. Appears as Monglin in d’Outremeuse’s *Miroir des Histoires* (t. V., 1867, p. 193).

p. 173, l. 18. *confounded in darkness.*—This story is expanded from Hayton (pp. 129–130, ch. x.), who bears witness to having seen the land of Darkness himself. The romance of *Alexander* (ed. Ausfeld, 1907, p. 169) reports marches in the dark, explained as night-marches through the desert of Gedrosia. (See also Nöldeke, *Alexanderroman*, 1890, p. 25, and Friedländer, *Chadhir*, 193, p. 12.) John of Hildesheim reports that the Roman emperor Heraclius, being hard pressed by the Saracens, called on the Three Kings, who covered the Infidels with darkness (ed. 1878, pp: 26–27).

p. 173, l. 19. *A Domino.*—Ps. cxviii., 23: This is the Lord’s doing; it is marvellous in our eyes.

p. 173, l. 30. *Quoniam,* etc.—Should be: Quomodo. Possibly the Englisher’s misquotation from Dent. xxxii. 30: How should one chase a thousand, and two put ten thousand to flight?

p. 173, l. 32. *Et cadent.*—Ps. xci. 7: A thousand shall fall at thy side, and ten thousand at thy right hand.

p. 173, l. 34. *Quia manus.*—Perhaps a misquotation: Because the Lord’s hand did all this.

p. 173, l. 36. *Si in vijs.*—Ps. lxxxi. 13–14: O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries.

p. 174, l. 2. *may not endure.*—Such pious commonplaces may be applied ironically: the triumphs of the Paynim in Palestine may be considered as a condemnation of the Western Church.

p. 174, l. 12. *Omnibus diebus.*—I advise you to partake of communion every Sunday. This could not be identified in St. Paul. It may be due to a slip in d’Outremeuse’s memory. The practice of daily communion has lately been revived in the Roman Church.

p. 174, l. 16. *Quisitun.*—Hayton: Quisitum (p. 133), explained as the province of Saroukhan.

Ibid. *Geneth.*—Hayton: Geneth (p. 133), explained as the province of Djanik on the Black Sea.

to p. 139 states that Hayton confounded the city of Maragah, south of Tabriz, with the river Mourghâb, near Merv.


p. 174, l. 35. Symar.—Hayton: Simar (p. 131), explained as Sindjâr, to the west of Mossoul.

p. 174, l. 36. Lyson.—Hayton: Bysson (p. 131), explained as Behseny, a town and mountain of Diarbekir, on the Arban-Tchay.

p. 175, l. 23. Bachurye.—Unexplained. Sir G. Warner guesses Bactria.

p. 175, l. 24. Cadilhe.—Odoric: Cadili, alias Caloy (p. 425), explained as a Tartar kingdom on the Volga. Cordier quotes: Tartarorum horda primaria Zanollha est (p. 427). Jean d'Outre-meuse, in his Miroir des Histoires, calls it Cadilla, and takes his hero Ogier the Dane to it. His account is nearly identical with the present (III., 1873, p. 64).

p. 175, l. 28. *lomb withouten wolle.—Cordier: a polypod; Polypodium barometz, L. (p. 426).

p. 175, l. 30. *I haue eten.—Not in the French original.

p. 176, l. 3. Bernakes.—Vincent de Beauvais: Bartlathes sunt aves de ligno crescentes, quas vulgus bernacas appellat . . . decidunt, ac sicut aves caeterae volare incipient. Verumtamen nisi decidentes cito aquas invenerint, vivere non possunt, . . . carnibus earum in quadragesima . . . Christiani uti solebant (Spec. Nat., l. XVI., c. xl., col. 1181). The bartlathes are birds growing on wood and called bernacae by the vulgar. They fall off and begin to fly like other birds. If, however, they do not find water soon after their fall, they cannot live. Their flesh used to be eaten by Christians in Lent. H. Littledale explains that the eating of such birds in Lent was justified by the assertion that they were really transformed barnacles or shellfish. The etymology is given as Hibernicula (because permitted by Irish bishops) and * permacula, * perna, a kind of shell-fish (Shakespeare's England, 1916, Vol. I, p. 520.—N.E.D. refers to Max Müller, Lect. Sc. Lang., ed. 7, II., 583–604). Odoric states that the vegetable lamb is no more impossible than the goose growing on a tree! (p. 426).

p. 176, l. 9. *longe apples.—Duplicate of p. 31, l. 26. Sir G. Warner traces this to Jacques de Vitry (p. 1099) and identifies the fruit with the plantain, which is allied to the banana.

p. 176, l. 12. *large of *ij. fote long.—R.: larges de deux pies MANDEVILLE.
NOTES

de long. The Englisher repeatedly confuses longueur and largeur, length and breadth. Brussels 10420–5: de ij pies de long et demy piet de large.—Brussels 11141: de iij piez de long ou de plus et de vng piet de large.

p. 176, l. 16. *a strong man.*—Possibly a reminiscence from the heavy cluster of grapes of Numbers, xiii. 23.


p. 176, l. 21. *Goth t Magoth.*—In the *Roman d’Alexander*, Gos and Margos join Porus against Alexander (éd. Michelant, 1846, p. 300). Gog and Magog (*Ezekiel* xxxviii., xxxix. and *Revelation* xx. 8) were traditionally identified with the Tartars or with the Ten Tribes.

p. 176, l. 22. *xxij. kynges.*—Nöldeke states that the number of barbarian kings subdued by Alexander is given as twenty-two, while the Hellenic kings are fourteen (*Alexanderroman*, 1890, p. 8).

p. 176, l. 31. *pei dwellen pere.*—One version of the legend prophesies that Gog and Magog shall be destroyed by a Roman king. G. Grion refers to Godfrey of Viterbo’s Pantheon (*Alessandro Magno*, 1872, p. exxxiv.).

p. 177, l. 1. *goth out be londe.*—R.: ist fors par terre. Brussels 10420–5: ist fours de terre par dessouz lez montanges. Probably d’Outremeuse meant that the water escaped through a subterraneous passage, like the Nile on p. 28, l. 11.

p. 177, l. 5. *lake.*—Boldensele points out that the Caspian joins neither the Ocean, nor the Mediterranean, nor the Black Sea by a visible arm, and concludes that there must be an underground connection (ed. 1855, p. 30).

p. 177, l. 13. *the queen of Amazoine.*—Sir G. Warner quotes Hampole’s *Pricke of Conscience*:

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Bot þai er noght swa closed about
þat þai ne mught lightly com out,
Yif a qwene ne war þat hades þam in,
Thurgh strengthe, þat þai may noght out wyn,
þat es cald þe qwene of Amazons,
Under whas powere þat folk wins.
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(ed. R. Morris, p. 121.)

The reign of a woman and the return of the Ten Tribes were
numbered among the signs announcing Doomsday (R. Taylor: Polit. Prophecy, 1911, p. 34).

p. 177, l. 21. ut ill issue.—Sir G. Warner believes this to be copied from Brunetto Latini's account of the Caspian gates (I. 4, 123, p. 157).

p. 177, l. 29. Clyron.—Identified by Sir G. Warner with B. Latini's Direu.

p. 178, l. 11. fox.—Sir G. Warner recalls that in Pausanias (IV. 18) the Messenian hero Aristomenes escapes by grasping a fox's tail and following him. Nehemiah iv. 3: if a fox go up, he shall even break down their stone wall.

Ibid. trayne.—R.: taignere, i.e. den. The Englisher seems to have thought of the meaning enticement, stratagem (see Stratmann-Bradley, under train).

p. 178, l. 24. pat issue.—This story of the fox appears to be invented by d'Outremeuse.

p. 178, l. 25. —Bacharie.—Bactria, mentioned in the Alexandrian romances. Bovenschen refers to the Historia de Proeliis, c. Ixxxviii.

p. 178, l. 26. trees pat beren wolle.—The cotton trees (Hist. de Proel., ibid.).


p. 178, l. 30. half hors.—Sir G. Warner thinks the hippopotamus is confused with the hippocentaur.


p. 178, l. 32. full bytttere.—Vincent: aqua vero fluminis inventa est gustu amerior helleboro, quam nec homo bibere, nec pecus sine tormento poterat (ibid., p. 131, ed. 1624).


p. 179, l. 2. suche lyouns as ben o this half.—The lions of Liège are an obvious joke. In Vincent de Beauvais, the griffins fight
the Macedonians in India (Spec. Hist., 1624, l. IV., c. lviii., p. 133, ed. 1624).

p. 179, l. 15. Pentexoire.—Odoric's ch. xxviii. is : De Pentexoire, la terre au prestre Jehan (p. 433).—The legend of a Christian, but Nestorian, prince, ruling in Central Asia, dates back to Crusading times, and first appeared in the twelfth century, according to Cordier. The country's name has not been satisfactorily explained. Prester John figures in Vols. III., IV. and VI. of Jean d'Outremeuse’s Miroir des Histoires. In Vol III., Ogier meets him and makes him King and Emperor of India (pp. 52, 66, 71). In Vol IV., he is King of Tartary (p. 564). In Vol VI., he conquers Persia, leaving India to his son (pp. 389–390).

p. 179, l. 16. *full grez lourd.*—Odoric says it is quite small: not one hundredth part of what is reported (p. 434).

p. 179, l. 23. Nyse.—In Vol. I. of d'Outremeuse’s Mirror of Histories (p. 139), Nysa is a town of India, founded by Bacchus.

p. 180, l. 6. Adamant.—Duplicate of p. 109, l. 1.

p. 180, l. 15. *t ojer thing.*—R. : de ceo qi estoit deins niefs, *i.e.* from the putrefaction of what was in the ships grow those shrubs and thorns and thistles and large amount of grass. The English sometimes uses the phrase other things, when he cannot translate the French.

p. 180, l. 28. Hermes.—Hayton : Hermès, laquelle cité Hermès le philosophes fit par grant art (F.H.T.O., p. 126, ed. 1906). Explained as Ormuz, already mentioned on p. 108, l. 22. Jean d'Outremeuse drew two different names from two different sources, without suspecting that they applied to one place.


p. 180, l. 36. *his wif the doughter.*—Odoric: Prestre Jehan a tousdis a femme la fille du grant Caan et ainsi leurs prédécesseurs a toujours maiz (p. 434).

p. 181, l. 1. *in the same wise.*—Duplication by Jean d'Outremeuse of Odoric's statement. Brussels 10420–5 adds that Ogier the Dane ordered these double marriages when he conquered India to maintain an alliance between those two potentates.

p. 181, l. 10. *contree also.*—Brussels 10420–5 here introduces Ogier again.
p. 181, l. 15. *lxixij. pronynces.*—Sir G. Warner traces most of these particulars to Prester John's letter (ed. Zarncke, pp. 84–88).


   In the founce ther stonden stone3 stepe,
   As glente thurgh glas that glowed and glyght,

   For uche a pobbol in pole ther pyght
   Wacz emerald, saffer, other gemme gent
   That alle the loghe lenied of lyght.

(See note to p. 203, l. 21.) In Jean d'Outremeuse's *Mirror,* Vol. III., p. 65, the "meire Arenouse" is a waterless stream: unc fleu sens aighe.


p. 181, l. 31. *gret flood.*—Sir G. Warner: In the *Letter* the great river does not flow from Paradise, nor are its stones precious.

p. 181, l. 33. *t it reymeth,* etc.—R.: Et court countre aual par le desert a vndis, si qe fait la mer arenoue. Brussels 10420–5: et court tout par mie le desert dynde a ondes, si que fait lautre mere arenoue, i.e. and it flows right through the desert of India in waves, as does the other gravelly sea. Mistranslation.

p. 182, l. 1. *and pat gret plente.*—R.: qi meignent molt grant bruit, i.e. which make a very great noise. Mistranslation.

p. 182, l. 8. *smale trees.*—The ephemeral trees of Alexandrian romances.


p. 182, l. 16. *wydde houndes.*—Brussels 10420–5: Item ilh yat des papions grant fuison che sunt chiens sauages, i.e. Also there are great plenty of papiousns, which are wild dogs.

p. 182, l. 17. *Psitakes.*—Vincent de Beauvais mentions the bird psitacens among the marvels of India (*Spec. Hist.*, l. I., c. Ixiv.). Hayton calls it by its French name papayg, and says it is as common as the sparrow is here (*F.H.T.O.*, I., p. 126).

p. 182, l. 26. *xijj. crosses.*—R.: xijj. croiz. The larger figure is more likely to be d'Outremeuse's original.


p. 182, l. 31. *Whan bat,* etc.—R.: quant homme guerroie, i.e. when we are at war.
p. 183, l. 5. noble jewels.—Added by d'Outreomeuse.

p. 183, l. 8. Susse.—In d'Outreomeuse's Mirror of Histories, Vol. I., p. 86, Susse is named as a town of India.

p. 183, l. 13. brighte vpon the nyght.—See note to p. 158, l. 2.

p. 183, l. 20. degrees.—In the Prose Life of Alexander (ed. Westlake), Alexander ascends the throne of Cyrus by seven steps made of the following materials: amethyst, emerald, topaze, grenade, diamond, gold and clay, which are explained allegorically (ed. 1913, p. 56). In Vincent, Alexander's nativity is told from tables of hyacynth, crystal, diamond, hematite, emerald, sapphire, and ophite (l. IV., ch. ii.).

p. 184, l. 3. to engendre children.—Jacques de Vitry: Alij . . . eum praegnantibus non concumbunt, ut estondant quia non causa voluptatis, sed causa procreandi prolis, uxoribus commisciuntur (Hist. or., 1597, p. 158).

p. 184, l. 9. but sif put.—Brussels 10420-5: en teilh manier que en la court le gran can, i.e. in like manner as in the great Can's court. Mistranslation.

p. 184, l. 10. pei eten.—R.: Et si mangent toutz les iours en sa court plus de xxx, mil persones. Brussels 10420-5: ilh mangoit, i.e. there were daily more than thirty thousand people eating at his court. The Englisher mistook the impersonal singular il for the personal plural ils = they. Mistranslation.

p. 184, l. 26. of a dyssch.—R.: de escuelle, i.e. with solid food, as a pantler or sewer, opposed to the cup-bearer or butler.

p. 184, l. 27. Anoper is Styeward, etc.—R.: lautre est seneschal, l'autre est mareschal, lautre prince des escutz, i.e. another is steward, another marshal, another lord of the shields. Brussels 10420-5: prince de keux, i.e. chief cook.

p. 184, l. 32. vnder vs.—Brussels 10420-5 here inserts an alphabet. In his notes to Odoric, Cordier prints a facsimile described as "alphabet fantaisiste de la langue de Penthexoire" (p. 442). He states that Prester John's name served as a mask for political and religious satire in a letter dated from the year 507 of our Nativity, and circulated in the fifteenth and sixteenth centuries (p. 440).

p. 184, l. 34. Milstorak.—Odoric: Melistestre (var.: Millestorte, Milestorte, Melistorte, Ministorte, Mileser, Milestorite, Melensorte, Melestorte) (p. 473), explained either from the Arabic melahideh, i.e. heretics, infidels, or from the town of Melazgherd,
in the province of Erzerum, north of lake Van, where the Old Man of the Mountain may have had a dependency (pp. 476–8). Vincent de Beauvais (Spec. Hist., l. XXXI., c. lxvi., p. 1307 of 1624 ed.) does not appear to have been used by the Manudville, which closely follows Odoric, adding the articulate birds and beasts of p. 185, l. 14, the striplings of l. 21, the milk and honey of l. 28, the instruments of l. 35. The Assassins figure in Baudouin de Sebourg (Hist. Litt., Vol. XXV., pp. 567 ff.).


p. 185, l. 13. dyverse things.—R.: de diiverse chose et de diuères museries, i.e. various things and various pastimes.

p. 185, l. 25. dyapered with gold. R.: ourles dor, i.e. hemmed with gold. Brussels 10420–5: aourneis dor, i.e. adorned with gold.

p. 185, l. 37. see the craft.—R.: saunz veer les menistriers, i.e. without seeing the minstrels. The Englisher probably read mystère. Mistranslation.

p. 186, l. 2. Dabo cubis, etc.—I shall give you a land flowing with milk and honey (see Levit. xx. 24). Here the application is profane. The phrase “delights of Paradise” was used by heretics in the Netherlands to cover their immoral teaching and practices (Jundt, Panthéisme, 1875, p. 115).

p. 186, l. 14. scheve hem his entent.—R.: Et lors ly presentoit affaire toute sa volonte, i.e. Then they would offer him to perform all his wishes. Mistranslation.

p. 186, l. 33. destroyed.—Brussels 10420–5 adds: Et sachies que je ly veut maint fois et yai esteit. Mais ilh astoit destrus anchois que ie y fusse, i.e. And you shall understand that I have often seen it and been there. But it was destroyed before I came.

p. 187, l. 6. vale perilous.—This name and that of vale tenebrous both occur in the Alexandrian romances (éd. Michelant, 1846, pp. 320–329). The devil offers to tell Alexander the way out, if the king will lift up the stone that crushes him. They are both released. Bunyan has at least borrowed the name (Pilgrim’s Prog., ed. J. Brown, 1887, p. 70). Compare the account of the Land of Darkness on pp. 172–173, and Vincent de Beauvais: Gehenna . . , a valle Idolis consecrata, quae est iuxta muros Hierusalem, olim repleta cadaveribus mortuorum. Ibi enim

p. 187, l. 8. *noises*.—Odoric heard such a great noise that he was frightened, without specifying (p. 490). Cordier explains that strange echoes may occasionally be heard in sandy deserts.

p. 187, l. 10. *full of deuiles*.—Odoric, having seen the face of a dead man, was told by the Saracens that the corpses in that valley were all devils of hell (491–492).


p. 187, l. 18. *an hed.*.—The face seen by Odoric.


p. 188, l. 14. *Frere Menoures.*—Odoric reports in the preceding chapter (xxxi., p. 485) how the minorite brethren expel evil spirits. Our present narrative is fictitious.

p. 188, l. 15. *lombardye.*—Odoric was born at Pordenone in Frioul, some distance from Lombardy, and his travelling companion was Irish. Jean d’Outremense uses Lombardy to denote all Northern Italy.

p. 188, l. 27. *gold & silver.*—Duplicate of p. 187, l. 13.

p. 188, l. 30. *I touched none.*—Odoric took some money in his lap, but left it behind (p. 491). The probable reason is that he had taken a vow of poverty. The pretended conduct of Mandeville is unaccountable. Cf. 2 Chronicles xx. 25: . . . they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, etc.

p. 188, l. 34. *more deuout.*—That the author of Mandeville never was pious, except in the Vale Perilous, is one of the few credible statements in his book.

p. 188, l. 37. *be all the vale.*—R.: par toute la valle, i.e. throughout the valley. Mistranslation.

p. 189, l. 3. *And I trowe.*—The syntax here is quite independent of the French original, which is involved, but comprehensible.

p. 189, l. 13. *wore of suche.*—R.: qils estoient deceux, i.e. that they were beguiled or seduced from the faith by covetousness. The Englisher read de ceux = among those, and altered the construction accordingly. Mistranslation.

p. 189, l. 17. *And zit, etc.*—Brussels 10420–5 here has about three pages of redundant particulars, not occurring in R., which is
followed by the Englisher. Odoric is now abandoned for a time.

p. 189, l. 23. *xxviiij. fote.*—No source known for that figure. Vincent de Beauvais knows of giants 33 cubits high (*Spec. Nat.*, l. XXXI., c. cxxv., col. 2392, ed. 1524). The men of 50 cubits (l. 34) are probably from Vincent, who knows a young lady of that height (*ibid.*).

p. 189, l. 37. *dewoured anon.*—An allusion to Polyphemus and the sailors of Ulysses; Vincent de Beauvais on Cyclops: ... unus eorum in antro suo resupinus iacens, una manu duos viros tenens crudos manducabat (*Spec. Nat.*, l. XXXI., c. cxxvi., col. 2392, ed. 1524).


p. 190, l. 5. *.ij. in another.*—Duplication of Vincent. See above, note to p. 189, l. 37.

Ibid. *etynge hem goyngye.*—R.: les aloient mangeanz, *i.e.* were eating them. Mistranslation.


*viaires ont de fambes, mult sunt grant figurées.  
sor les espaules gisent les grands crines dorées;  
cescune d’une piéce sunt toutes estelées,  
en mi le front lor sinent, mult i sunt bien possées  
mais plus grant charté jeté que candelles cires.*  
(ed. Michelant, 1846, p. 294, ll. 2ff.)

The poet probably read gemmas = precious stones for Vincent’s geminas = double pupils.

p. 190, l. 17. *Cadeberiz.*—Unexplained. In the Alexandrian romances, a fair girl fed on serpents and on venom is sent to Alexander by a queen of India. Aristotle foresees that she might bring death to the king (J. Franck, *Introduction to J. van
Maerlant's *Alexander*, p. xx., ed. 1882). Sir G. Warner quotes Vincent de Beauvais: Augylaec vero solos colunt infernos feominas suas primis noctibus nuptiarum adulteriis cognit patere, mox ad perpetuam pudicitiam legibus stringunt severissimis (*Spec. Hist.*, I. 88). The boy who takes money to act as substitute for a husband is the theme of a Medieval fabliau (*Van den cnape van Dordrecht*, ed. E. Verwijs, *X. goede boerden*, 1860). This may have been contaminated with the Alexandrian tale by d'Uutremeuse. In the sixteenth century it was used by Machiavelli in the second act of his *Mandragola*.

p. 190, l. 25. *schall pleyne*, etc.—R.: il soy pleindroit du vallet, qe naueroit mie fait sou deuer, auxi bien come si li vallet ly voust tuer, *i.e.* he would complain of the boy, that he did not do his duty, just as if the boy had wanted to kill him. Mis-translation.


p. 192, l. 13. *woman knoweth.*—This joke is not in Vincent.


p. 192, l. 32. *abyden all quyk.*—Vincent de Beauvais: Juniperus

p. 192, l. 34. of nature.—R.: de bonus, i.e. of ebony. Mis-translation. Vincent: eademque virtus est junipero, quae et cedro, cajus materies oleo peruncta, nec ruinam nec cariem sentit (ibid.).


p. 192, l. 37. Oraftes.—Another form of the word giraffe. Vincent calls it camelopardus (Spec. Nat., 1. XIX., c. ix.).

p. 193, l. 1. Gerfauntz.—Another form of giraffe, assimilated to elefaunt (N.E.D.).

Ibid. pomelee.—R.: techchele, i.e. spotted; pomeli in Stratmann-Bradley.


p. 193, l. 12. grete serpentes.—The serpent of Mount Tygris, which Baudouin de Beauvais and the other "Chétifs" had to fight in the Crusading epics, was blue, white, yellow, green, black and red, covered itself with long ears when it grew angry, and wore in its forehead a gem that shone in the dark (Godef. de Bouillon, ed. Hippeau, 1877, p. 211).

p. 193, l. 18. throte open.—The threatening attitude of the serpent Satenas in the Chétifs:

Longement ot la beste sa grant gole baée. 
(éd. Hippeau, 1877, p. 426).


p. 193, l. 24. lyouns all white.—Vincent: albi leones (ibid.).

p. 193, l. 26. Loervanz.—I suspect derivation from the Lestrigons, imagined as man-eating monsters in the Middle Ages.

p. 194, l. 27. Odenthos.—Vincent: una bestia major elephante tribus armata in fronte cornibus: quam Indi appellant Odontatyrannum (sic) capitis equini: coloris atri (as in note to p. 193, l. 20). Originally, its name was odontotyrannos; its French form in the
Crusading epic is dentuant = dent + tyran (Chanson d'Antioche, quoted by Pigeonneau, Le Cycle des Croisades, 1877, p. 108).

p. 193, l. 29. scelendre.—R.: flauues, i.e. tawny. Perhaps the Englisher read flo = flue, weak. Mistranslation.

p. 193, l. 32. rij. feet.—Vincent has a monster, “pedum . . . binorum ternorumque,” i.e. two- or three-footed (?) (Spec. Hist., l. IV., c. lviii.). D'Outremeuse makes it six-footed.

p. 193, l. 35. myse.—Duplicate of the giant rats of p. 111, l. 19.

Ibid. zalowe myse.—R.: chauue soriz, i.e. bats. The Englisher read jaune instead of chauve. Mistranslation.

p. 193, l. 36. Gees.—Probably invented by d'Outremeuse.

p. 194, l. 10. kyndely tauce.—Lex naturae, sive naturalis was a current phrase (see Schütz, Thomas-Lexikon, 1895, p. 443), opposed to written law or Scripture. Jacques de Vitry: Ex his patet quam religiose et secundum legem naturae vixissent isti Brachmani qui nec legem Mosaicam nec legem euangelij audierant . . . (Hist. or., ed. 1597, pp. 212–213). The word lex, law, also meant religion, especially among the Averroists, who placed the various religions on the same level (Renan, Averroes, 1866, p. 359). The English doctor Mandeville may have made the younger notary d'Outremeuse acquainted with such views. “Médecine, averroïsme, astrologie, incréduïté, devinrent des termes presque synonymes” (ibid., pp. 327–328). In Valerius, the Brahman Dindimus writes to Alexander:

Una genti lex est: contra ius non ire naturae.


A Wycliffite proposition condemned by Simon Langham is given as follows: nature has sufficient means to achieve the natural end of man, if by natural end is meant everlasting bliss (Magnan: Histoire d'Urbain V., 1862).

p. 194, l. 16. And 3if no charge, etc.—R.: ne mount care dauer ne de richesse, i.e. do not care about property or wealth. The N.O.D. classifies the phrase: to give no charge of = to make of no account, under charge, sb. 9 b, but gives no example. 3if here stands for give, 3rd pers. pl., ind. pres.

p. 194, l. 23. Thebe.—Bovenschen refers to the river Tabobenus in the Historia de Preliis (p. 223), Sir G. Warner to the river Tiberoboam in the Pseudo-Callisthenes (III., 13, p. 110), and Jul. Valerius.

p. 194, l. 29. *were religious*, etc.—R.: et si soount si chastes et meignent si bone vie come nuls religious purroient faire, *i.e.* they are as chaste and lead as good lives as any religious men might do.

p. 195, l. 5. *is plesed*, etc.—R.: et prent a gre lour creaunce et lour bons ourez, *i.e.* allows their belief and their good deeds. The French original is heretical: how can God approve of the belief of infidèls? The Englisher balances the good deeds against the evil faith, which seems more orthodox. Mistranslation.

p. 195, l. 11. *And it befell*, etc.—R.: En le temps iadis le roy Alisandre ennoya despier (Brussels 10420–5 desijr) ceux de celle isle, pur ceo qil voloit gaigner lour pais, *i.e.* In times past, king Alexander sent out to espy (defy) those of that island, because he wanted to win their country. Mistranslation.

p. 195, l. 25. *Oure ryfes*, etc.—R.: Noz femmes ne soount mie pares pur plere, ancis tendrent beal parement pur folie, quant homme se peneroit pur embeler le corps pur faire sembler plus bean que Dieu nel ad fait, *i.e.* our women are not adorned to please, but hold a fair array as madness, if a man is at pains to beautify the body in order to make it look fairer than God made it. Mistranslation.—Duplicate of Adamite paradoxes on p. 118, ll. 18–27.—Vincent: Nullus nobis preciosus amicitus; sed membra papyri tegmine, vel quod est verius pudore velantur: feminae nostrates non ornatur ut placant: nec sciunt in augenda pulchritudine plus affectare quam natae sunt, nam quis potest opus naturae corrigere? (*Spec. Hist.*, l. IV., c. lxviii., pp. 135–136, ed. 1624).

p. 195, l. 32. *of. things.*—Vincent: Tutius nos defendit ab imbre spelunca quam tegula, cuius geminus est nobis usus, mansionis, dum vivimus, sepultureae, dum morimur (*ibid.*).
p. 196, l. 4. Rightwisness.—R.: justice, i.e. the repression of crime. Mistranslation.


p. 197, l. 5. And all be it, etc.—As no source for this is known, it may be taken as original. That Job, like Adam, Henoch and Noah, was neither Jew nor Christian, but a heathen, and praised for piety nevertheless, occurs in Wolfram's Willehalm (306, 29), according to H. Reuter, Gesch. d. relig. Aufklärung im Mittelalter, II., 1877, p. 66.

p. 197, l. 16. Ponam, etc.—I shall give them my various laws. Can this be from Hosea viii. 12: I have written to him the great things of my law, etc.?

p. 197, l. 17. Qui totum, etc.—Who subjected the whole earth to his laws. Source?

p. 197, l. 18. Alias ones.—John x. 16: And other sheep I have, which are not of this fold.

p. 197, l. 27. Non dicas, etc.—Acts x. 15: What God hath cleansed, that call not thou common.

p. 197, l. 30. hateth.—Brussels 10420–5 quotes Acts x. 34–35: Of a truth I perceive that God is no respecter of persons. [Interpolation: He does not distinguish between Jews and Gentiles.] But in every nation he that feareth him, and worketh righteousness, is accepted with him.

p. 197, l. 32. Pro animabus, etc.—For the souls of all deceased for whom prayer should be offered.—A passage from the burial service, not identified with any given use. The current Roman prayer-book prays only for the faithful, not for all men.

p. 198, l. 1. prophesied.—Duplicate of p. 11, l. 17: Jhesu crist shall be born, etc. The 2000 years of p. 11, l. 19 have now become 3000 or more (p. 198, l. 2)!

p. 198, l. 3. or.—R.: auaunt, i.e. before.

p. 198, l. 7. Pytan.—This imaginary island is, according to Sir G. Warner's guess, drawn from the name of the Trispithami, a people mentioned in Pliny after the Astomi (VII., 25).

p. 198, l. 11. Lynen be the smell.—Vincent: Gangis fontem qui accolunt, nullius ad escam opis indigent, edore pomorum sylvestrium vivunt, longiusque pergentes eadem illa in prae sidium gerunt, ut olfacta alantur (Spec. Nat., l. XXXI., c. cxxviii., ed. 1524). Imitated in the Roman d'Aleandrè.
In Cyrano's *Voyage comique*, the inhabitants of the moon live on smoke (Borkowski, *Anglia XV.*, 388).


p. 198, l. 22. *Buenare.*—Vincent: The river Buenar is reached by Alexander after he has seen the gold simulacres of the gods Hercules and Liber (*Spec. Hist.*, l. IV., c. lv., p. 132, ed. 1624).


p. 198, l. 30. *Of the baume.*—Brussels 10420-5 here introduces Ogier the Dane, who, having tasted balm, was permitted to live until he asked for death.

p. 198, l. 32. *As I have told.*—Duplicate of p. 32, ll. 13 ff.

p. 198, l. 36. *Wylde bestes.*—Both the Alexandrian and the Crusading epics describe fights between heroes and beasts.

p. 199, l. 10. *Wherefore.*—The story seems an original invention of Jean d'Outremeuse's. A different version occurs in the same author's *Miroir des Histoires*: Ogier crowns John to be King of India, and as this is the first king of India who believes in God, he orders all his successors to be called John, as all Roman Emperors are called Caesar after Julius Caesar (Vol. III., 1873, p. 66). This is repeated in Brussels 10420-5. John of Hildesheim has a similar tale: The Three Kings, having no heirs, elect a ruler and call him priest John, because the priest is the worthiest and most powerful of mortals (ed. 1878, p. 20). There may be an historical connection between the legend of Prester John and the Ionitus, son of Noah of *Pseudo-Methodius*: Ionitus autem, filius Noe, introvit in Enoam usque ad mare, qui vocatur hiliu chora [γῆνος χῖορα] id est regio solis, in quo solis ortum (*sic*) fit et habitavit ibidem (ed. Sackur, 1898, pp. 63–64).
p. 200, l. 3. Popes.—If read in conjunction with other allusions to the Papacy, this may be interpreted as blaming the Church of Rome for straying from Early Christian tradition.


p. 200, l. 10. *et* someres.—Vincent: In hac autem insula dicunt in uno anno duas esse aeques, et duas hyemes, et bis floribus vernare locum (ibid.).

p. 200, l. 21. Orille . . . Argyte.—Vincent: Chryse et Argere sunt insulae in Indico oceano sitae, adeo fecundae copia metallorum, ut plerique eas auream superficiem et argenteam habere prodiderint, unde et vocabula sortitae sunt (ibid.).


p. 200, l. 29. Pissemymes.—The giant ants are from Vincent, Spec. Nat., XX., cxxxiv.: Formicæae (ut dictum est) dicuntur esse in Aethiopia ad formam maximis canis, etc.

p. 201, l. 11. songes coltes.—This stratagem occurs in Vincent and in the legends of Alexander: on entering the land of Darkness, he selects five hundred female asses, whose foals are left at the entrance (Friedländer: Die Chadhirlegende, 1913, p. 54).

p. 201, l. 29. the derke Regyon.—Duplicate of p. 172, ll. 28 ff. One explanation of this legend is the darkening of the air through a thick cloud of dust at the battle of Arbela (A. Ausfeld: Alexander-roman, 1907, p. 145; the footnote refers to Curt., IV., 15, 32).

p. 202, l. 17. sche.—R. has the feminine, as the pronoun stands for the feminine terre. The Englisher blindly follows his French original, and writes nonsense. Mistranslation. In ll. 15 and 16 the pronoun it is correctly used.

p. 202, l. 23. mosse.—This seems one of the whimsical inventions of d'Outremeuse. R.: Et sount ly murs toutz couertez de mosse, cee semble et ny piert pierre nautre chose, dount ly mur soit, i. e. and the walls are all covered with moss, to all appearance, and there appears neither stone nor any other thing that the wall is made of. The initiate probably guessed the meaning of this. Baudouin de Sebourg goes to Paradise, and finds a tree the fruits of which make people young or old (Hist. Litt., Vol. XXV., pp. 573–574).


p. 203, l. 13. *in the langage, etc.—R.: Gyon en langage de Ethiopiens voet dire Trouble, et auxí Nil en langage Degipte est a
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dire Trouble, i.e. Gion in the Aethiopian language means turbid, and Nile in the Egyptian language also means turbid. Possibly the word Nile was omitted and the meaning spoilt by the scribe.

p. 203, l. 17. Tigris.—This pun is repeated in Gauthier de Lille's (or de Chatillon's) Alexandreis:

    Tigri velocior ipso
    Tigri qui celeri sortitur ab impetu nomen
    Tigris aquas superat.

    (ed. 1863, Book III., p. 70, l. 450 ff.)

p. 203, l. 21. may not approchen.—Prof. W. H. Schofield compares this to the situation in the Pearl, where an impassable river keeps visitors out of Paradise (Publ. M.L.A. of America, vol. XIX., p. 190.—1904).

p. 203, l. 25. pat ben ñere, etc.—R.: ou il y a moointz, i.e. literally, where there are many. Brussels 10420–5: dont ilh yat mulit, i.e. of which there are many. The Englisher, following a bad reading, made a bad translation.

p. 203, l. 30. huge noyse.—For parallels, Sir G. Warner refers to Yule's Cathay, p. 346.

p. 204, l. 11. for to comen.—R.: purroit reuenir, i.e. he might come back. The Englisher turns the principal clause into a prepositional phrase. Mistranslation.

p. 204, l. 19. Casson.—Odoric calls the capital of Prester John's land Cosan and one of its provinces Cossam: Quant on yst d'une cite tantost on voit la porte de l'autre (pp. 434–435). Cordier suggests the province of Kan-sou, capital Kan-tcheou (p. 445).

p. 204, l. 28. And pat is, etc.—R.: quelque part qe lem aile, i.e. wherever one may go. The Englisher's rendering is clumsy.

p. 205, l. 7. Ryboth.—Odoric (pp 449–454).

p. 205, l. 12. ferne.—R.: feutre, i.e. felt. Odoric: fuerre (p. 449). The Englisher attempted to copy the French word which he could not understand.

p. 205, l. 14. pathed.—R.: paues, i.e. paved.

p. 205, l. 18. lobassy.—Odoric: En ceste cite demeure l'obassy, c'est à dire leur pape en leur languaige. Il est chief de tous les ydolatres et donne les benefices du pays a sa guise (p. 450). According to Cordier, the head of any Buddhist convent was styled Bakchy (pp. 459–462).

p. 205, l. 23. when the fader is ded.—Almost exactly from Odoric (pp. 451–452).

MANDEVILLE.
p. 206, l. 7. *Subuenite*, etc.—Come, saints of God, etc. Still in present use in the Roman burial service. This comparison between the Christian priest, who calls on the saints to carry a soul to heaven, and the keeper of a tower of silence, inviting the birds to devour dead bodies, reads like a gruesome burlesque of the service.


p. 206, l. 23. *sukkarke.*—Sub-charge in the *N.E.D.*. The French original has only entremes, which is synonymous with sub-charge or sukkarke. Innocent III. allowed entremets only to earls, barons and other noblemen. French prelates were only allowed two courses, the entremets being the third (Michaud, *Bibl. d. Cr.*, I., p. 322).

p. 206, l. 35. *for he is*, etc.—R.: et trop est il riche, *i.e.* and he is passing rich.

p. 207, l. 2. *damysetes.*—Odoric: Il avoit L damoiselles vierges qui le servoient à la table et lui aportoient tous ses mez III doubles ou V. The close of the sentence is out of d'Outremousse's licentious imagination. Parallels to this tale occur in legends of the land of Cockayne (Poeschel, Schlaraffenland, *P.B.B.*, 1878, p. 417); in Athenaeus (*ibid.*, p. 394 fn. refers to Meineke, *Fragm.*, II. 1, 299); and in the sequel to Defoe's *Crusoe*: *Further Adventures of Robinson Crusoe* (ed. G. A. Aitken, 1895, p. 259): one [female slave] fed the squire with a spoon, and the other held the dish with one hand, and scraped off what he let fall upon his worship's beard and taffeta vest.

p. 207, l. 6. *v. and v. togedre.*—R.: elles ly apportent sa viaunde, a chescun foiz v. mes ensemble, *i.e.* they bring him his meat, each time five dishes together. Further down (l. 23) the *Manderville* speaks of five damsels, not of five dishes. Mistranslation.

p. 207, l. 12. *to have longe nayles.*—Odoric: Mout leur semble bel d'avoir longs ongles, etc. (p. 454).

p. 207, l. 17. *bynde hire feet.*—Odoric: Si que les mères quant elles ont filles elles leur loient les piez si que jamais ne peuvent après croisstre (p. 454).

p. 207, l. 28. *dedes of Armes.*—This peculiar form of morality is in keeping with the conventions of the romances of chivalry.

p. 207, l. 35. *in the myd place.*—This seems a duplicate of the account of the palace, garden and mountour on pages 140–142.


p. 208, l. 15. *god of nature.*—Brussels 10420-5: yroga, ce est a dier dieu de nature. If this is the original reading, d'Outremeuse here openly approves of idolaters.

Ibid. *Et metuent,* etc.—Ps. lxvii. 7: and all the ends of the earth shall fear him.

p. 208, l. 16. *Omnes gentes.*—Ps. lxxii. 11: all nations shall serve him.


p. 208, l. 29. *han ymages.*—A covert hit at the worship of images.

p. 209, l. 8. *hire error.*—This heterodox peroration, begun on p. 208, l. 7, summarises the teaching of the whole book.

p. 209, l. 10. *I have not seen.*—An imitation, or rather parody, of honest Odoric's statement (p. 497).

p. 209, l. 31. *And zee schull,* etc.—This passage, down to p. 210, l. 18, is missing in R., in Brussels 10420-5, and in the Middle English Egerton MS. printed by Sir G. Warner.

p. 209, l. 33. *holy fadir.*—Haiton similarly concludes his *Flower of Histories* by a dedication submitting it to the Pope's correction. The parody of this in the *Mandeville* is the more impudent as the Papacy is often attacked in it. Vogels points out that there was no Pope in Rome between 1309 and 1379 (*Handschriftliche Untersuchungen*, etc., 1891). According to Poeschel, the *Fabliau de Coquaigne* (thirteenth century) relates that the burlesque pilgrimage to the land of Cockayne takes place by the Pope's orders (Schlaraffenland, *P.B.B.* 1878, p. 408). Boldensele's book of Travels is dated from the Papal Court of Avignon, St. Michael's day, 1337 (ed. 1855, p. 29).


p. 210, l. 27. *to reste.*—Boldensele: desideravi multum recedere
. . . ut post laborem aliquali quieta commode recrear (ed. 1855, p. 78).


p. 210, l. 32. Mill. ccc. t. loj.—As the journey was purely fictitious, it could neither begin in 1322 nor end in 1356. At the latter date, Jean d'Outremeuse was eighteen years old, and Sir John Mandeville still had sixteen years to live.

p. 210, l. 33. oure contrees.—Brussels 10420-5: de mon pays dedens le noble cite de Liège en j hosteit en la basse saunier que ons dit al hoste herbin levo ou je gisoy malaide. sy men visentoit j. venerable homme phisechiens ly quis moy metit en la voye de fair chi liure et moy cognut. Car ilh manoit vent en egipte a Cayr ou je demoroy auece le soudans et ilh y demoroit assy li quis aydat fair le [illegible] qui est entre nos pays et egipte. Car ilh yauoit demoroi long temps, i. e. from my country in the noble city of Liége in a house of the Basse Sauvénire called the house of Herbin Levo where I lay sick. Here I was visited by a worshipful physician who put me in the way of making this book and who knew me for having seen me at Cairo in Egypt where I stayed with the Sowden and he stayed there also. And he helped to make the [voyage?] that is between our land and Egypt. Cf. Introduction, pp. 4-7.

p. 211, l. 2. graunte hem part.—This profane joke is worthy of Reynard the Fox, when having deceived and robbed all the court, he promises to make them partners of his merits as a palmer beyond the seas.

p. 212, l. 5. it turns in to flesch.—H : elle deuient char et sang. Not in Boldensele. Valerius has a story of a statue of Orpheus beginning to sweat when Alexander looks at it: Cum igitur admirationis studio simulacrur illud Alexander intueretur, sudor repente profluere et per omne simulacri illius corpus manare visus non sine admiratione videntium fluit (ed. Kübler, 1888, p. 57). The Alexandrian romances familiar to d'Outremeuse made the most of this (Nöldeke, Der Alexanderroman, 1890, p. 5).

p. 212, l. 6. Bochar.—Identified by Sir G. Warner with el-Buká'a, which separates Lebanon from Antilibanus. Schefer, note to Bertrandon de la Broquière: Les écrivains et les voyageurs du Moyen-Age donnent le nom de Val de Noé à la plaine de la Beqa'a où ce patriarche aurait construit l'arche et planté la vigne (ed. 1892, p. 31 fn.). Ernoul connects it with the Alexandrian romances: Entre ces ij montaignes a une valée, c'on apiele le Val
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Bacar, la ou li home Alexandre alerent en fuere, quant il ascia Sur. Dont cil qui le Romant en fist pour mieux mener se rime, le nome le Val de Josaphas por se rime faire (cd. 1882, p. 56).

p. 212, l. 17. arkez.—Called Archae by Dr. Bovenschen, who refers to Jacques de Vitry, c. lxxxviii., p. 167, and Foucher de Chartres, lib. III., li. About the etymology deriving it from Noah’s ark I find nothing.

p. 212, l. 17. Raphane.—Modern: Rafinêh, or Rafaniyeh (Sir G. Warner).

p. 212, l. 18. Sabatory.—An intermittent spring, described by Pliny (XXXI. 2) as resting on the Sabbath. D’Outremeuse, when making it work only on the Sabbath, may have intended a joke.

p. 212, l. 21. on nyghtes fresez.—Jacques de Vitry (p. 1098) knows such a river in Persia.—Here the pilgrimage of Boldensele comes to an end, and the author of Mandeville, before choosing another guide, indulges in geographical commonplaces.

p. 214, l. 8. Dispolis or Lidda.—From Boldensele.—Bertrandon de la Broquière, 1892, p. 10.


p. 214, l. 17. Techue.—From Eugesippus.

p. 214, l. 23. pe sauour of pe see.—H.: le charoyer de la mer, i.e. the sea passage. Other MSS. give flaireur, smell, the reading translated in the Egerton MS.

p. 214, l. 33. Ruffynell.—Somewhere about Nicomédia. What Sybel writes of the geographical confusion of Albert d’Aix applies to this passage of the Mandeville, which is inspired by Albert: The confusion is worst in dealing with the army of Poitou, which is thrown about from Nicomedia to Stancona (Iconium), from thence to Finiminae (Philomelium), then marches again to Reclei (Archalla, i.e. the modern Erkle, on the border of Armenian Cilicia); in brief, to all the quarters of the world (Geschichte des ersten Kreuzzugs, 1881, p. 71).

p. 214, l. 35. Pulueral.—Identified by Sir G. Warner with Bafira, on the southern shore of the Black Sea, south-east of Sinope. Alb. Aqu., 1879, l. VIII., c. xvii.: castellum imperatoris
Pulveral nomine Παυράκη. Paurae or Paurace, according to Dr. Bovenschen.

p. 215, l. 7. Lay.—Explained by Sir G. Warner as the French lay = lake, repeating that word from l. 6.


p. 215, l. 9. Ormanx is not recognisable.


p. 215, l. 11. Antioche pe lesse.—Yalovatch.

p. 215, l. 16. Romany.—Asia Minor.

p. 215, l. 17. Florach.—Alb. Aqu., 1879, l. IV., c. vi.: Foloraca arx, quae est juxta mare et confiniia regni Russiae. All the names in this passage are in Albert.


p. 215, l. 25. to pe cite of Damasc.—H.: et vient des fontainges et des roches de deuers la cite de Damasc, i.e. and it arises from wells and rocks in the neighbourhood of Damascus. Mistranslation.


p. 215, l. 31. reed see.—Instead of Mediterranean!

p. 215, l. 32. Phenice.—H.: Phemynie, i.e. Philomelium, incidentally mentioned out of its proper geographical place by Albert of Aix (Sir G. Warner).

p. 216, l. 5. ranne pe water.—H.: court celle ruiiere.

p. 216, l. 7. .ccc. and fyfty toures.—Albert has only four (III. 38).

p. 216, l. 13. land of Channel.—Jacques de Vitry (p. 1073): Emissena civitas, quae hodie Camela seu Chamele, i.e. ancient Emessa, now Hons.

p. 216, l. 17. Gibtlet.—Byblos.

p. 216, l. 21. Maryn.—H.: par marine, i.e. along the seashore.


p. 216, l. 30. anoper way.—Hayton, Fleur des Histoires de la Terre d'Orient, 1906, IV., c. xxv., p. 247, also describes three routes for Crusaders to the Holy Land, the first across Barbary,
quite unlike the above, the second partly by land, over Constantinople, the third altogether by sea. This threefold division may have induced d'Outremeuse to describe a third Continental route to the Holy Land across Tartary!

Ibid. 3yt es pare, etc.—H. : Il y ad vnqore vn autre chemyn par ou homme puert aler sanz passer mer tot par terre insses a Jerusalem de Flandres ou de France en avaut.—Here the fiction of a traveller starting from the British Isles, as in c. i., p. 4, l. 21, is not upheld. Neither is the starting-point placed at Liége, the actual residence of both the English doctor Mandeville and the Liégeois notary d'Outremeuse.
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