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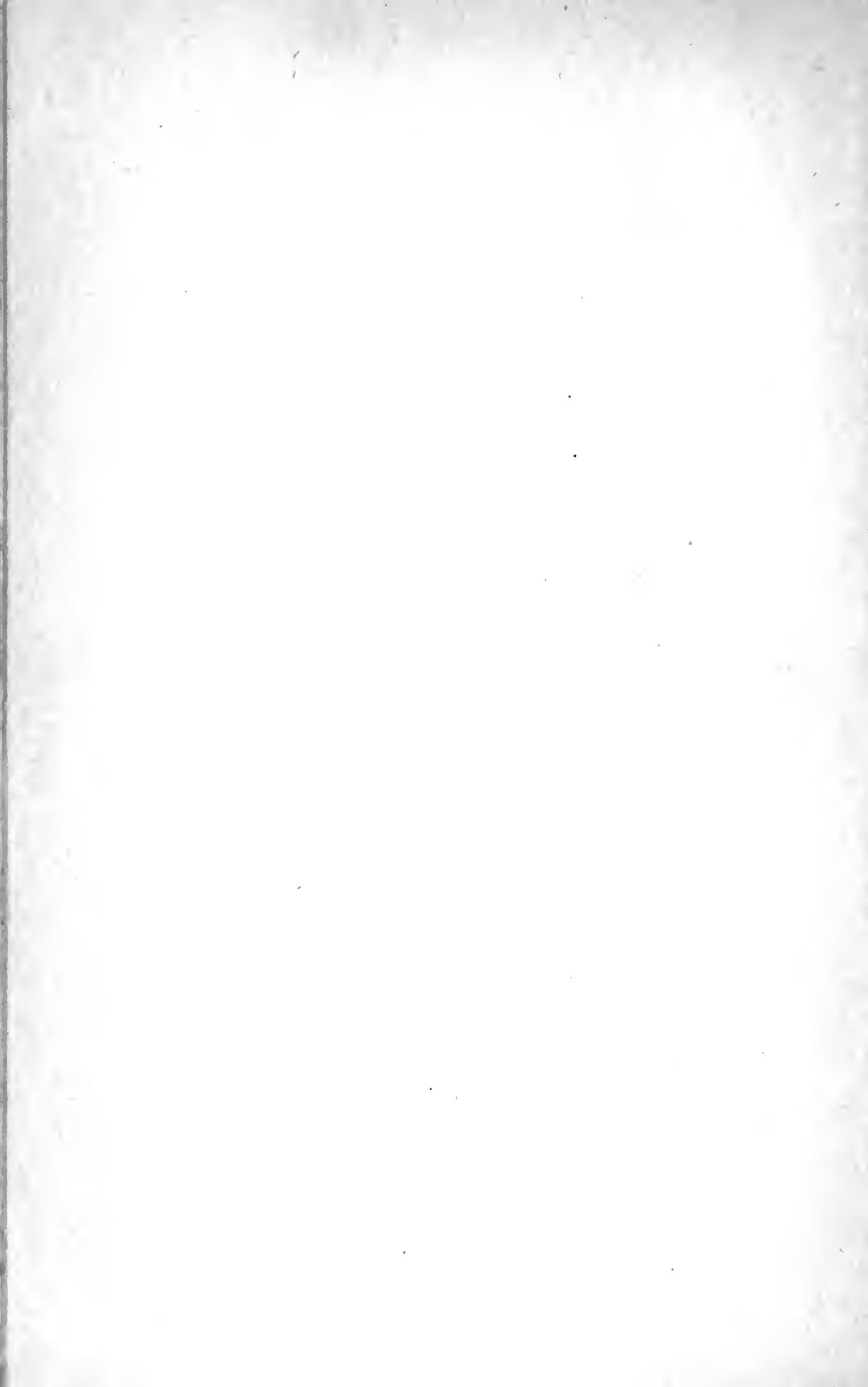
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PREFACE.

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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[PART FIRST:
THE HOLY LAND AND THE
NEAR EAST.]



Mandeville's Travels.

¹ **F**OR als moche as the lond bezonde the see þat is to
 seye the holy lond þat men callen the lond of pro-
 myssioun or of behestē passynge aH opere londes it is the
 4 most worthi lond most excellent and lady t souereyn of aH
 opere londes t is blessed t halewed of the precyous body
 t blood of oure lord jhesu crist; jn the whiche land it
 lykede him to take flesch t blood of the virgyne Marie to
 8 envyrone þat holy lond *with* his blessedē feet; And þere
 he wolde of his blessedness enoumbre him in the seyde
 blessed t gloriouse virgyne Marie t become man t worche
 many myrales and preche and teche the feyth t the
 12 lawe of crystene men vnto his children. And þere it
 lykede him to suffre many reпреуynges and scornes for
 vs And he þat was kyng of heuene of eyr of erthe
 of see t of aH thinges þat ben contayned in hem wolde
 16 aH only be cleped kyng of þat lond whan he seyde:
 REX SUM IUDEORUM: þat is to seyne: I am kyng of Jewes.
 And þat lond he chees before aH oper londes as the beste
 t most worthi lond t the most vertuose lond of aH the
 20 world. For it is the herte and the myddes of all the
 world, Wyttenessynge the philosophere þat seyth thus:
 VIRTUS RERUM IN MEDIO CONSISTIT that is to seyne: the
 vertue of thinges is in the myddes. And in þat lond he
 24 wolde lede his lyf t suffre passioun t deth of jewes for vs
 for to bye t to delyuere vs from peynes of helle And
 from deth *with*outen ende, the whiche was ordeynd for vs
 for ¹the synne of oure formere fader Adam t for oure
 28 owne synnes also. For as for himself he hadde non
 euyH deserued for he thoughte neuere euyH ne did euyH.

Prologue.
[¹ fol. 2 a]

Palestine
is the best of
countries;

there our
Lord lived
and died.

He called
Himself
King of the
Jews.

It is the
centre of the
world:

our redemp-
tion was
achieved
there.

[¹ fol. 2 b]

And he þat was kyng of glorie t of ioye myghte best in
 that place suffre deth because he ches in þat lond rathere
 þan in ony othere pere to suffre his passioun t his deth.
 For he þat wil pupplische ony thing to make it openly 4
 knowen he wil make it to ben cryed t pronouced in the
 myddel place of a town so þat the thing þat is proclamed
 t pronouced may euenly strecche to aH parties. Right
 so he þat was formyour of aH the world wolde suffre 8
 for vs at ierusalem þat is the myddes of the world to
 þat ende t entent þat his passioun t his deth þat was
 pupplischt þere myghte ben knowen euenly to aH the
 parties of the world. See now how dere he boughte man 12
 þat he made after his owne ymage t how dere he agen-
 boght vs for the grete loue þat he hadde to vs t we neuere
 deserued it to him. For more precyous cateH ne gretter
 raunsoun ne myghte he put for vs þan his blessedde body 16
 his precyous blood t his holy lyf þat he thralld for vs t
 aH he offred for vs þat neuere did synne. Dere god, what
 loue hadde he to vs his subiettes whan he þat neuere
 trespaced wolde for trespassours suffre deth! Right wel 20
 aughte vs for to loue t worscipe to drede t serue such a
 lord and to worschipe t preyse such an holy lond þat
 brought forth such fruyt þorgh the whiche euery man is
 saued but it be his owne defaute. Wel may þat lond be 24
 called ¹delytable t a fructuouse lond þat was bebledd t
 moysted with the precyouse blode of oure lord jhesu crist,
 the whiche is the same lond þat oure lord behighte vs in
 heritage. And in þat lond he wolde dye as seised for to 28
 leue it to vs his children. Wherefore euery gode cristene
 man þat is of powere t hath whereof scholde peynen him
 with aH his strengthe for to conquere oure right heritage
 t chacen out aH the mysbeleenyng men. For wee ben 32
 clept cristene men after crist oure fader And 3if wee be
 right children of crist we oughte for to chalenge the
 heritage þat oure fader lafte vs t do it out of hethene
 memnes hondes. But now pryde couetyse t envye han so 36
 enflawmed the hertes of lordes of the world þat þei are

It was thus
 honoured
 above all
 lands
 because it
 lies in the
 middle of
 the earth.

The dearest
 price was
 offered there
 for redeem-
 ing
 mankind.

How He
 loved us
 sinners!

Therefore
 we may well
 love and
 praise the
 Holy Land,
 which was
 given to us
 as an
 inheritance.

[1 fol. 3 a]

Let us strive
 to conquer
 it from the
 unbelievers.

But the
 lords are too
 covetous

more besy for to disherite here neyghbores more þan for
to chalenge or to conquere here right heritage before seyð.
And the comōūn peple þat wolde putte here bodyes t here
4 cateff for to conquere oure heritage þei may not don it
withouten the lordes. For a semblee of peple *withouten*
a cheuenteyn or a chief lord is as a flok of scheep *withouten*
a schepperde the which departeth t desparpleth t wyten
8 *neuer whider* to go. But wolde god þat the temporel
lordes t aH worldly lordes were at gode acord t *with* the
comoun peple wolden taken this holy viage *ouer* the see
þanne I trowe wel þat *within* a lityl tyme oure right
12 heritage before seyð scholde be reconsyled t 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 generat
passage ne vyage *ouer* the see t many men *desiren* for to
16 here ¹speke of the holy lond t han þere of gret solace t
comforte, I Johñ Maundevylle knyght aH be it I be not
worthi þat was born in Englund, in the town of seynt
Albones t passed the see in the 3eer of oure lord jhesu
20 crist. MiH ccc t xxij. in the day of seynt MicheH t *hiderto*
haue *ben* longe tyme *ouer* the see t haue seyn t gon
þorgh manye dyuerse londes t many prouynces t kyng-
domes t jles And haue passed þorghout Turkye Ermony
24 the lityH t the grete þorgh Tartarye Percyẽ Surrye Arabye
Egypt the high t the lowe thorgh lybye Caldec t a gret
partie of Ethiope þorgh Amazoyne Inde the lasse t the
more a gret *partie* t thorgh out many othere jles þat *ben*
28 *abouten* Inde where dwellen many dyuerse folk t of dyuerse
maneres t lawes and of dyuerse schappes of men Of
whiche londes t jles I schaff speke more pleyndly here after
And I schaff devise 3ou *sum partie* of thinges þat þere *ben*
32 whan tyme schaff *ben* after it may best come to my mynde.
And specyally for hem þat wiH t are in purpos for to
visite the holy citee of Ierusalem t the holy places þat are
percaboute. And I schaff tell the weye þat þei schuff
36 holden *thider* For I haue often tymes passed t ryden þat
way *with* gode companye of many lordes, god be thonked.

and envious,
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 Maun-
devylle, who
have
travelled far
and wide,
will tell you
of some of
the things
that I have
seen.

[1 fol. 3 b]

To intending
pilgrims I
will tell 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.
[1 fol. 4 a]

And 3ee schuH vnderstonde þat I haue put this boke out of latyn in to frensch þ translated it a3en out of frensch in to Englyssch þat euery man of my nacioun may vnderstonde it. But lordes þ knyghþes þ othere noble þ worthi men þat comen not latyn but lityH þ han ben bezonde the see knowen þ vnderstonden 3if I seye trouthe or non. And 3if I þerr in deuisinge for for3etyngē or eH þat þei mowe redresse it þ amende it. For thinges passed out of longe tyme from a mannes mynde or from his syght turnen sone in to for3etyngē because þat mynde of man ne may not ben comprehended ne with holden for the freeltee of mankynde. 4 8 12

Ch. I. TO TECHE 3OU THE WEYE OUT OF ENGLOND TO COSTANTYNOBLE.

Many ways lead to Jerusalem.

IN the name of god glorious þ almyghty he þat wil passe ouer the see þ come to londe after the contree þat he cometh fro manye of hem comen to on ende. But troweth not þat I wil tell 3ou all the townes þ cytees þ castelles þat men schuH go by for þan scholde I make to longe a tale But all only summe contrees þ most princypal stedes þat men schuH gone þorgh to gon the righte way. First 3if a man come from the west syde of the world as Engelond Ireland Wales Skotland or Norweye he may 3if þat he wole go þorgh Almayne þ þorgh the kyngdom of hungarye þat marcheth to the lond of Polayne þ to the lond of Pannonye þ so to Slesie. And the kyng of hungarie is a gret lord and a myghty þ holdeth grete lordschippes þ meeche lond in his hond. For he holdeth the kyndom of hungarie Solauonye þ of Comanye a gret part þ of Bulgare þat men clepen the lond of Bougiers þ of the reme of Roussye a gret partie where of he hath made a Duchee þat lasteth vnto the lond of Nilan þ marcheth to Pruyse. And men gon þorgh the lond of this lord þorgh a cytee þat is clept Cypron þ by the castel of Neiseburgh þ be the euyH 16 20 24 28 32

One road leads from the West through the states of the King of Hungary, who is lord over Slavonia, Cumania, Bulgaria and part of Russia.

town þat sytt toward the end of hungarye And þe[re] passe men the ryuer of Danubee. This ryuere of Danubee is ¹a full gret ryuer t it goth in to Almayne vnder the 4 hilles of lombardy and it receyueth in to him .xl. opere ryueres And it renneth þorgh hungarie t þorgh Grece t þorgh Trachie t it entreth in to the see ⁽¹⁾toward the Est so rudely t so scharply þat the water of the see is fressch t 8 holdeth his swetness .xx. myle within the see. And after gon men to Belgrauē t entren into the lond of Bourgres t þere passe men a brigge of ston þat is vpon the ryuer of Marrok t men passen þorgh the lond of Pyncemarcz t 12 comen to Grece to the cytee of Nye and to the cytee of fynepape t after to the cytee of Dandrenoble t after to Constantynoble þat was wont to be clept Bezanzon. And þere dwelleth comounly the emperour of Grece. And 16 þere is the most fayr chirche t the most noble of aʃ the world t it is of seynt Sophie. And before þat chirche is the ymage of Justynyan the emperour couered with gold. And he sytt vpon an hors yerowned t and he was 20 wont to holden a round appeʃ of gold in his hond but it is fallen out þereof. And men seyn þere þat it is a tokene þat the Emperour hath ylost a gret partie of his londes t of his lordschipes. For he was wont to ben emperour 24 of Romanie t of Grece of aʃ Asye the lesse t of the lond of Surrye of the lond of Judee, in the whiche is ierusalem t of the lond of Egypt of Percyē of Arabye. But he hath lost aʃ but Grece t þat lond he holt aʃ 28 only. And men wolden many tymes put the appuʃ into the yimages hond azen but it wil not holde it. This appuʃ betokeneth the lordschipe þat he hadde ouer aʃ the ²world þat is round. And the tother hond he listeth 32 vp azenst the Est in tokene to manace the mysdoeres. This ymage stont vpon a pylere of marble at Costantynoble.

At Maleville, the Danube is crossed, which runs through Grece and Thrace into the sea.

[1 fol. 4 b]

At Belgrade, the land of the Bulgars is entered, then comes that of the *Pincenati*, Nish, Philippoli, Adrianople, and finally Constantinople or Byzantium.

Before St. Sophia stands an equestrian statue of Justinian, from whose hand the apple has dropped.

The Eastern Empire is now shorn of all its dominions, except Grece.

[2 fol. 5 a]

(1) so C.

Ch. 11 OF THE CROSS AND THE CROUNE OF OURE LORD JHESU CRIST.

The True Cross, the Tunica, the sponge and reed, and one of the nails are there.

The cross in Cyprus is that of the good thief.

The True Cross was made of four kinds of wood: cypress for the vertical piece, palm for the horizontal, cedar for the foundation, olive for the inscription over the head.

[fol. 5 b]

Cedar is incorruptible.

Cypress is aromatic.

Palm means victory.

AT Costantynoble is the cros of oure lord Jhesu crist and his cote *withouten* semes þat is clept TUNICA INCONSUTILIS † the spounge † the reed of the whiche the Jewes 3aue oure lord eyseH † galle in the cros. And þere is on of 4 the nayles þat crist was naylled *with* on the cros. And sum men trowen þat half the cros þat crist was don on be in Cipres in an abbey of monkes þat men callen the hiH of the holy cros but it is not so. For þat cros þat is in Cypre is 8 the cros in the whiche Dysmas the gode theef was honged onne. But aH men knowen not þat † þat is euyH ydon. For for profyte of the offrynge þei seye þat it is the cros of oure lord Jhesu cryst. And 3ee schuH vnderstonde 12 þat the cros of oure lord was made of .iiii. manere of trees as it is conteyned in this vers: IN CRUCE FIT PALMA CEDRUS CYPRESSUS OLYUA. For that pece þat wente vpriht fro the erthe to the heued was of cypresse † the 16 pece þat wente ouerthwart to the whiche his hondes weren nayled to was of palme. And the stok that stode *within* the erthe in the whiche was made the morteyes was of cedre And the table abouen his heued þat was 20 a fote † an half long on the whiche the tytle was writen in Ebreu greu † latyn þat was of Olyue. And the Jewes maden the cros of theise .iiii. manere of trees for þei trowed þat oure lord Jhesu crist scholde han honged on the 24 cros als longe as the cros myghte laste † þerfore made þei the foot of the cros of Cedre. For Cedre may not in erthe ne in water rote † þerfore þei wolde þat it scholde haue lasted longe. For þei trowed þat the body of crist scholde 28 haue stonken þei made þat pece þat went from the erthe vpward of Cypres for it is wel smellynge so þat the smelH of his body scholde not greue men þat wente forby. And the ouerthwart pece was of palme for in the olde testa- 32 ment it was ordeyned þat whan on was ouercomen he scholde be crowned *with* palme. And for þei trowed þat

thei hadden the victorye of crist *Jhesus* þerfore made þei
 the ouerthwart pece of palme. And the table of the tytle
 þei maden of olyue For olyue betokeneth pes, As the
 4 stoyre of Noe witnesseth whan þat the culuer broughte
 the braunche of Olyue þat betokend pes made betwene god
 t man. And so trowed the Jewes for to haue pes whan
 8 crist was ded. For þei seyde þat he made discord t strif
 amonges hem. And 3ee schull vnderstonde þat oure lord
 was yuaylled on the cros lyggyng t þerfore he suffred
 the more peyne. And the cristenemen þat dwellen be-
 3ond the see in Grece seyn þat the tree of the cros þat
 12 wee callen cypress was of þat tree þat Adam ete the
 appul of t þat fynde þei writen. And þei seyn also þat
 here scripture seyth þat Adam was seek and seyde to his
 sone Seth þat he scholde go to the aungeH þat kepte
 16 paradys þat he wolde senden hym oyle of mercy for to
 anoynte *with* his membres þat he myghte haue hele.
 And Seth wente but the aungeH wolde not late him¹ come
 in but seyde to him þat he myght not haue of the oyle of
 20 mercy. but he toke him .iiij. greynes of the same tree
 þat his fader eet the appeH offe t bad him als sone as his
 fader was ded þat he scholde putte þeise .iiij. greynes
 vnder his tonge t graue him so t so he dide. And of
 24 þeise .iiij. greynes sprong a tree as the aungel seyde þat
 it scholde [growe] t bere a fruyt þorgh the whiche fruyt
 Adam scholde be saued. And whan Seth cam a3en he
 fonde his fader nere ded and whan he was ded he did
 28 *with* the greynes as the aungeH bad him of the whiche
 sprongen .iiij. trees of the whiche the cros was made þat
 bare gode fruyt t blessed, oure lord *Jhesu crist* þorgh whom
 Adam t all þat comen of him scholde be saued t delyuered
 32 from drede of deth *withouten* ende, but it be here owne
 defaute. This holy cros had the Jewes hydd in the erthe
 vnder a roche of the mownt of Caluarie t it lay þere .cc.
 3eer t more into the tyme [of] (1) seynt Elyne þat was
 36 moder to Constantyn the Emperour of Rome. And sche

Olive is a
symbol of
peace.

The Eastern
Christians
say that the
Cross was
made of the
wood of the
Tree of
Knowledge.
When Adam
felt death
near, he
sent Seth to
Paradise for
oil of Mercy,

[1 fol. 6 a]

but he was
only allowed
three seeds
of the Tree.

He was
buried with
those seeds
under his
tongue;

from the
sprang the
three trees
that went to
the making
of the Cross.

For two
hundred
years the
True Cross
was hidden.
St. Helena,
King Coel's
daughter.

(1) þat, C.

was daughter of kyng Cool born in Colechestre þat was kyng of Engelond þat was clept þanne Brytayne the more the whiche the Emperour Constance wedded to his wif for her bewtee ⁊ gat vpon hire Constantyn þat was after 4 Emperour of Rome ⁊ kyng of Englonde. And 3ee schull vnderstonde þat the cros of oure lord was .viij. cubytes long And the ouerthwart piece was of lengthe .iiij. cubytes ⁊ an half And .o. partie of the crowne of oure 8 lord wherwith he was crowned ⁊ on of the nayles ⁊ the spereheed ⁊ many oper relikes ben in Fraunce ¹ in the kynges ChapeH And the crowne lyth in a vesseH of cristall richely dyght. For a kyng of Fraunce boughte 12 peise relikes somtyme of the Jewes to whom the Emperour had leyde hem to wedde for a gret summe of syluer. And 3if all it be so þat men seyn þat this crowne is of thornes, 3ee schull vnderstonde þat it was of jonkes of the see þat 16 is to sey russches of the see þat prykken als scharpely as thornes. For I haue seen ⁊ beholden many tymes þat of parys ⁊ þat of Costantynoble for þei were bothe on made of russches of the see. But men han departed hem in 20 .ij. parties of the whiche .o. part is at Parys ⁊ the oper part is at Costantynoble. And I haue on of the precyouse thornes þat semeth liehe a white thorn And þat was 3ouen to me for gret speecaltee. For þere are many of 24 hem broken ⁊ fallen in to the vesseH þat the crowne lyth in. For þei breken for dryeness whan men meven hem to schewen hem to grete lordes þat comen thider. And 3ee schull vnderstond þat oure lord Ihesu in þat nyght þat 28 he was taken he was ylad in to a gardyn ⁊ þere he was first examyned right scharply ⁊ þere the Jewes scorned him ⁊ maden him a crowne of the braunches of Albespyne þat is white thorn þat grew in þat same gardyn ⁊ setten it on 32 his heued so faste ⁊ so sore þat the blood ran down be many places of his visage ⁊ of his necke ⁊ of his schuldres. And þefore hath the white thorn many vertues. For he þat bereth A braunche on him þereoffe no thonder ne 36 no maner of tempest may dere him ne in the hows þat it

Part of the Crown of Thorns is in the Sainte Chapelle, in Paris.

[1 fol. 6 b]

This Crown is made of rushes of the sea.

The other part is in Constantynoble.

Many thorns are broken off.

When our Lord was first taken, He was crowned with white thorns.

Therefore white thorn is a protection against thunder and ghosts.

is june may non euyH gost entre ne come vnto the place
 þat it is june. And ¹ in þat same gardyn seynt Peter denyed [1 fol. 7 a]
 oure lord thryes. Afterward was oure lord lad forth
 4 before the Bisschoppes t the maystres of the lawe in to
 anoper gardyn of Anne And þere also he was examyned
 reпреud t scorned and crowned eft with a swete thorn þat
 men clepeth Barbarynes þat grew in þat gardyn t þat
 8 hath also manye vertues. And afterward he was lad
 into a gardyn of Cayphas t þere he was crowned with
 Eglentier And after he was lad into the chambre of
 Pylate t þere he was examynd t crowned. And the
 12 Jewes setten him in a chayere t cladde him in a mantell
 t þere made þei the crowne of jonkes of the see And þere
 þei kneled to him t skornede him seyenge: AVE REX
 JUDEORUM, þat is to seye: heyl kyng of Jewes. And of
 16 this crowne half is at Parys and the other half at Costan-
 tynoble. And this crowne had crist on his heued when he
 was don vpon the cros t þerefore oughte men to worschipe
 it t holde it more worthi þan ony of the othere. And the
 20 spere schaft hath the Emperour of Almayne but the
 heued is at Parys. And natheles the Emperour of
 Costantynoble seyth þat he hath the spere heed t I haue
 often tyme seen it but it is grettere þan þat at Parys.

In Annah's
 garden He
 was crowned
 with sweet
 thorn.

He was
 twice
 crowned
 afterwards.

This is the
 Crown now
 divided
 between
 Paris and
 Constanti-
 nople, and
 worn on the
 Cross.
 There is one
 spearhead
 in Paris and
 another in
 Constanti-
 nople.

OF THE CYTEE OF COSTANTYNOPLE t OF THE FEITH OF GREKES. Ch. III.

24 **A**T Costantynoble lyeth seynte Anne oure ladyes moder
 whom seynte Elyne leet brynge fro Ierusalem. And
 þere lyeth also the body of John Crisostom þat was Erche-
 bisschopp of Costantynoble. And þere lyth also seynt
 28 luke the Euuangelist for his bones weren brought from
 Bethanye where ² he was beryed t many opere relikes ben
 þere. And þere is the vesselH of ston as it were of marbel
 þat men clepen Enydros þat eueremore droppeth water t
 32 filleth himself euerich 3eer til þat it go ouer aboue with-
 outen þat that men take fro withjune. Costantynoble is

The shrines
 of St. Anne,
 St. John
 Chrysostom,
 and St. Luke
 are in Con-
 stantinople.

[2 fol. 7 b]

There is also
 a marble
 vessel for
 ever drop-
 ping water
 and filling
 itself.

Constanti-
nople is
triangular
and lies
on the
Hellespont. a fuH fair cytee t a gode t a wel walled t it is .iiij.cornered.
And þere 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 þat arm closeth 4

The ruins of
Troy are on
the sea-side. the .ij. partes of the cytee. And vpward to the see vpon
þat water was wont to be the grete cytee of Troye in a
fuH fayr playn but þat cytee was destroyed by hem of
Grece t lytyll appereth þereof because it is so longe sith 8

The Isles of
Greece. it was destroyed. Abouten Grece þere ben many Iles
As Calistre Calcas Critige Tesbria Mynea Flaxon Melo
Carpate t Lempne. And in this jle is the Mount Athos
þat passeth the cloudes. And þere ben manye dyuerse 12

In Lemnos
is Mount
Athos. langages t many contreys þat ben obedyent to the
Emperour, þat is to seyne Turcople Pyncynard Comange
t manye othere as Tragye t Macedoigne of the whiche
Alisandre was kyng. In þat contree was Aristotle born 16

At Stagira
Aristotle
was born,
and there
annual cele-
brations
take place
near his
tomb. in a cytee þat men clepen Stragers a lytil fro the cytee of
Trachye. And at Stragers lyth Aristotle t þere is an
awtier vpon his tounge And þere maken men grete festes
of hym euery 3eer as þough he were a seynt. And at his 20

Mount
Olympus
stands
between
Macedonia
and Thrace.
The shadow
of Mount
Athos
reaches
Lemnos ;
the air on
its summit
is clear
and dry. awtier þei holden here grete conseilles t here assembleez
And thei hopen þat þorgh inspiracioun of god t of him
þei schuH haue the better conseilH. In this contree ben
right hygh¹ hilles toward the ende of Macedonye 24

And þere is a gret hiH þat men clepen Olympus þat
departeth Macedonye t Trachie And it is so high þat it
passeth the cloudes. And þere is anoþer hill þat is clept
Athos þat is so high þat the schadewe of hym retheth to 28

Lempne þat is an Ile and it is .lxxvj. myle betwene. And
abouen at the cop of þat hiH is the eyr so cleer þat men
may fynde no wynd þere And þefore may no best lyue
þere so is the eyr drye. // And men seye in this contrees 32

þat Philosophres some tyme wenten vpon theise hilles t
helden to here nose a sponge moysted with water for to
haue eyr for the eyr aboue was so drye. And abouen in the
dust t in the powder of þo hilles þei wroot lettres t figures 36

with hire fyngres t at the 3eres ende þei comen a3en t founden

the same *lettres* & figures the whiche *pei* hadde writen the
 3eer before *withouten* ony defaute. And *perfore* it semeth
 wel *pat* these hilles passen the clowdes & ioynen to the
 4 pure eyr. At Costantynoble is the palays of the Emperour
 right fair & wel dygħt And *pere* in is a fair place for
 justynges or for *oper* pleyes & desportes. And it is made
 with stages & hath degrees aboute *pat* euery man may wel
 8 se & non greue *oper*. And vnder *peise* stages ben stables
 wel yvowted for the emperours hors & aħ the pileres ben
 of marbeħ. And *within* the chirche of seynt Sophie
 An Emperour somtyme wolde haue biryed the body of
 12 his fader whan he was ded & as *pei* maden the graue *pei*
 founden a body in the erthe & vpon the body lay a fyn
 plate of gold And *pere* on was writen in Ebru / greu / &
 latyn lettres *pat* seyden þus : IHESUS CRISTUS NASCE ¹TUR
 16 DE VIRGINE MARIA & EGO CREDO IN EUM. *pat* is to
 seyne : Jhesu crist schaħ be born of the virgyne Marie
 & I trowe in hym. And the date whan it was leyd in the
 erthe was .ij.Mil. 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 3if
 aħ it so be *pat* men of Grece ben cristene 3it *pei* varien
 from oure feith For *pei* seyn *pat* the holy gost may not
 24 come of the sone but aħ 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 *perfore*
 28 Pope Joħn the .xxij. sende *lettres* to hem how cristene feith
 scholde ben aħ on & *pat* *pei* scholde ben obedyent to the
 Pope *pat* is goddes ⁽¹⁾ [vicarie] on erthe to whom god 3af his
 pleyn powere for to bynde & to assoille & *perfore* *pei* scholde
 32 ben obedyent to him. And *pei* senten a3en dyuerse answeres
 & amonges othere *pei* seyden þus : POTENCIAM TUAM SUM-
 MAM CIRCA TUOS SUBIECTOS FIRMITER CREDIMUS SUPERBIAM
 TUAM SUMMAM TOLERARE NON POSSUMUS AUARICIAM TUAM
 36 SUMMAM SACIARE NON INTENDIMUS. DOMINUS TECUM QUIA

that no clouds reached so high.

The amphitheatre at Constantinople.

In St. Sophia was found the grave of Hermogenes, who believed in Christ two thousand years before the Nativity.

[¹ fol. 8 b]

The Greek Church, its faith and independence of the Pope.

Pope John XXII bade the Greeks submit to him.

They defied and insulted him.

DOMINUS NOBISCUM EST. þat is to seye: Wee trowe wel
þat thi power is gret vpon thi subgettes. Wee may not
suffre thin high pryde Wee ben not in purpos to fulfille
thi gret couetyse. lord be *with* þe for oure lord is *with* vs. 4
fare weH. And *oper* answeere myghte he not haue of hem.
And also þei make here sacrement of the awteer of therf
bred for oure lord made it of such bred whan he made his
mawndee. And on the seherethorsday make ¹ þei here therf 8
bred in tokene of the mawndee t dryen it at the sonne
t kepen it aH the 3eer t 3euen it to seke men in stede of
goddes body. And þei make but on vnxioun whan þei
cristene children And þei anoynte not the seke men. 12
And thei seye þat þere nys no purgatorie t þat soules
schuff not haue nouper ioye ne peyne tiH the day of
doom. And þei seye þat Fornicacioun is no synne dedly
but a thing þat is kyndely And þat men t women scholde 16
not wedde but ones And whoso weddeth oftere þan ones
here children ben bastardes t geten in synne And here
prestes also ben wedded. And þei sey also þat vsure is
no dedly synne. And þei sellen benefices of holy chirche 20
t so don men in opere places, god amende it whan his
wille is, And þat is gret schlaudre. For now is Simonye
kyng crowned in holy chirche, god amende it for his
mercy. And þei seyn þat in lentone men schaff not faste 24
ne syngne masse but on the saterday t on the sonday.
And þei faste not on the saterday no tyme of the 3eer, but
it be cristemass euen or Ester euen. And þei suffre not
the latynes to syngen at here awteres t 3if thei don be ony 28
aventure anon þei wasschen the awteer *with* holy water.
And þei seyn þat þere scholde be but .o. masse seyde at on
awtier vpon .o. day. And þei seye also þat oure lord ne
eet neuere mete but he made tokene of etyng. And also 32
þei seye þat wee synne dedly in schauynge oure berdes.
For the berd is tokene of a man t 3ifte of oure lord.
And þei seye þat weo synne dedly in etyng of bestes
þat weren forboden in the olde testement t of the 36
olde lawe as swyn hares t opere bestes ² þat chewen not

How the
Greeks pre-
pare the
bread for
the
Eucharist.
[1 fol. 9 a]

What
unctions
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
used food
for his body.
They con-
demn the
practice of
shaving,
and that of
eating the
flesh of
animals
forbidden
in the Old
Testament.
[2 fol. 9 b]

here code. And þei seyn þat wee synnen whan wee eten
 flessch on the dayes before Asschwednesday † of þat
 þat wee eten flessch the wednesday † egges † chese vpon
 4 the frydayes And þei acursen aH þo þat abstynen hem
 to eten flesch the saterday. Also the Emperour of Cos-
 tantynoble maketh the Patriark the Erchebysschoppes †
 the Bisschoppes † zeueth the dignytees † the benefices
 8 of chirches † depryueth hem þat ben worthy whan he
 fyndeth ony cause And so is he lord bothe temporeH †
 spiritueH in his contree. And 3if 3ee wil wite of here
 .A.B.C. what lettres þei ben here 3ee may seen hem
 12 with the names þat þei clepen hem pere amonges hem :

Other variations between the Churches.

The Greek Emperour is the head of their Church.

The Greek alphabet.

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

OF SEYNT JOHN THE EUUANGELIST † OF YPOCRAS DOUGHTER TRANSFORMED FROM A WOMMAN TO A DRAGOUN. Ch. IV.

AND aH be it þat þeise thinges touchen not to .o. way
 neuertheles þei touchen to þat þat I haue hight 3ou
 to schewe 3ou a partie of custumes † maneres † dyuersitees
 16 of contrees. And for this is the firste contree þat is dis-
 cordant in feyth † in beleue † varieth from oure feyth
 on this half the see, þerefore I haue sett it here, þat 3ee
 may knowe the dyuersitee þat is betwene oure feyth †
 20 theires. For many men han gret likyng to here speke
 of straunge thinges of dyuerse contreyes. ¹ Now retorne I
 a3en for to teche 3ou the way from Constantynoble to
 Ierusalem. He þat wol þorgh Turkye he goth toward
 24 the cytee of Nike † passeth þorgh the 3ate of Chieuetout
 † aH weys men seen before hem the hiH of Chieuetout
 þat is right high † it is a myle † an half from Nike.
 And whoso wil go be watre be the brace of seynt George
 28 † by the see where seynt Nicholas lyeth † toward many
 oþer places First men goth to an yle þat is clept Sylo.
 In þat Ile groweth Mastyk on smale trees † out of hem
 cometh gomme as it were of plombtrees or of cherietrees.

These variations of Church rules, though no part of an Itinerary, are yet curious to notice.

[¹ fol. 10 a]

The land road.

The sea voyage.

Pathmos. And after gon men þorgh the Ile of Pathmos t þere wrot
 seynt Joĥn the Euuangelist the apocalips. And 3ee
 schuĥ vnderstonde þat seynt Joĥn was of age .xxxij. 3eer
 whan oure lord suffred his passioun And after his passioun 4
 he lyuede .lxvij. 3eer And in the .c. 3eer of his age he
 dyede. From Pathmos men gon vnto Ephesim a faire
 citee t nygh to the see And þere dyede seynte Joĥn t
 was buryed behynde the high awtiere in a tounbe. And 8
 þere is a fair chirche For cristene men weren wont to
 holden þat place always. And in the tombe of seynt Joĥn
 is nought but Manna þat is clept Aungeles mete for his
 body was translated in to paradys. And Turkes holden 12
 now aĥ þat place t the citee t the chirche And aĥ Asie
 the lesse is ycleped Turkeye. And 3ee schuĥ vnderstonde
 þat seynt Joĥn leet make his graue þere in his lyf t leyd
 himself þereinne aĥ quyk And þefore somme men seyn 16
 þat he dyed nought, but þat he resteth þere til the day
 of doom. And forsothe þere is a gret merueyle for men
 may see þere the erthe of the tombe ¹apertly many tymes
 steren t meuen as þere weren quykke thinges vnder. And 20
 from Ephesim men gon þorgh many Iles in the see vnto
 the cytee of Paterane where seynt Nicholas was born t
 so to martha where he was chosen to ben Bisschopp t
 þere groweth right g[o]de wyn t strong And þat men 24
 callen wyn of martha. And from thens gon men to the
 Ile of Crete þat the Emperour 3af somtyme to Janeweys
 And þanne passen men þorgh the Iles of Colcos t of
 lango of the whiche Iles ypocras was lord offe. And 28
 somme men seyn þat in the Ile of lango is 3it the daughter
 of ypocras in forme t lykness of a gret dragoun þat is an
 hundred fadme of lengtĥ as men seyn, for I haue not seen
 hire. And þei of the Iles callen hire lady of the lond 32
 And sche lyeth in an olde castell in a cave t 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 t transformed from a fair damysele in to lyk- 36
 ness of a dragoun be a Goddess þat was clept Deane. And

St. John
lived a
hundred
years.

He died and
was buried
in Ephesus.

His grave
contains
mannah, for
his body is
in Paradise.

The Turks
hold Asia
Minor.

St. John lay
down in his
grave alive.
Some be-
lieve he is
not dead.

The soil of
his grave
moves as if
a live thing
stirred
be'ow.

Patera, the
birthplace of
St. Nicholas.

[¹ fol. 10 b]

Crete has
been
granted to
the Genoese.

Hippo-
crates'
daughter
has been
transformed
into a
dragon by
Diana.

- men seyn þat sche schal so endure in þat forme of a dragoun vnto tyme þat a knyght come þat is so hardy þat dar come to hire ⁊ kisse hire on þe mouth and þan schall
- 4 sche *turne* azen to hire owne kynde ⁊ ben a womman azen but after þat sche schaff not lyuen longe. And it is not longe sithen þat a knyght of the [hospital of] Rodes þat was hardy ⁊ doughty in armes seyde þat he wolde kyssen
- 8 hire. And whan he was vpon his coursere ⁊ wente to the casteff ⁊ entred in to the cave the dragoun lifte vp hire hed azenst him And whan the knyght saugh hire in þat forme so hidous ⁊ so horrible he fleygh away ⁊ the
- 12 dragoun bare the knyght vpon a roche mawgree his hede And from þat roche sche caste him in to the see ⁊ so was lost bothe hors ⁊ man. And also a zonge man þat wiste not of the dragoun wente out of a schipp ⁊ wente þorgh
- 16 the Ile til þat he come to the castell ⁊ cam in to the cave and wente so longe til þat he fond a chambre ⁊ þere he saugh a damysele þat kembed hire hede ⁊ lokede in a myroure. And sche hadde meche tresoure abouten hire
- 20 ⁊ he trowede þat sche hadde ben a comoun womman þat dwelled þere to resceyue men to folye. And he abode tiþ the damysele saugh [t]he schadewe of him in the myroure. And sche turned hire toward him ⁊ asked hym what he
- 24 wolde And he seyde he wolde ben hire lemman or *paramour* and sche asked him zif þat he were a knyght ⁊ he seyde nay. And þan sche seyde þat he myghte not ben hire lemman But sche bad him gon azen vnto his felowes
- 28 ⁊ [let] make him knyght ⁊ come azen vpon the morwe ⁊ sche scholde come out of the cave before him ⁊ þanne come and kysse hire on the mowth. ⁊ haue no drede, for I schaff do þe no maner harm all be it þat þou see me
- 32 in lykeness of a dragoun For þough þou se me hidouse ⁊ horrible to loken onne I do þe to wytene þat it is made be enchauntement. For *withouten* doute I am non *oper* þan þou seest now, a womman, ¹And þefore drede
- 36 þe nought. And zif þou kisse me þou schalt haue aH this tresoure ⁊ be my lord ⁊ lord also of all þat Ile. And

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

A bold knight of Rhodes would try the adventure,

[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, her treasure and her island.

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

[1 fol. 11 b]

When he had been knighted, he came back, but fled 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 Hospitalers. The Colossians of Paul's epistle were the people of Rhodes.

he departed fro hire & wente to his felowes to schippe & leet make *him* knyght & cam azen vpon the morwe for to kysse this damysele. And whan he saugh hire comen out of the cave in forme of a dragoun so hidouse & so horrible he hadde so gret drede þat he fleygh azen to the schipp & sche folewed *him*. And whan sche sawgh þat he turned not azen sche began to crye as a thing þat hadde meeche sorwe And þanne sche turned azen in to hire cave 4
 And anon the knyght dyede & sithen hiderwardes myghte no knyght se hire but þat he dyede anon. But whan a knyght cometh þat is so hardy to kisse hire he schall not dye, but he schall turne the damysele in to hire right forme & kyndely schapp & he schal be lord of all the contreyes & Iles aboueseyd. And from þens men comen to the Ile of Rodes the whiche Ile hospitaleres holden & gouernen And þat token þei sumtyme from the Emperour 16
 And it was wont to be clept Collos & so calle it the Turkes 3it And seynt Poul in his epistles writeth to hem of þat Ile AD COLLOCENSES. This Ile is nygh .viij^c. myle long from Constantynoble. 20

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

The wines of Cyprus.

In Satalia was a lover who desecrated the grave of a dead lady.

[1 fol. 12 a]

AND from this Ile of Rodes men gon to Cypre where beth many [wynes] ⁽¹⁾ þat first ben rede & after .o. 3ere þei becomen white And þeise wynes þat ben most white ben ⁽²⁾ most clere & best of smeH. And men passen be þat way be a place þat was wont to ben a gret cytee & a gret lond & the cytee was clept Cathailye, the whiche cytee ¹ & lond was lost þorgh folye of a 3onge man. For he had a fayr damysele þat he loued wel to his paramour & sche dyed sodeynly & was don in a tombe of marble & for the grete lust þat he had to hire he wente in the nyght vnto hire tombe & opened it & went in & lay be hire & wente 28

(1) vynes, C.

(2) repeated in C.

his wey. And whan it cam to the ende of .ix. monethes
 pere com a voys to him t seyde: Go to the tombe of þat
 womman t open it t behold what pou hast begoten on
 4 hire t 3if þou lette to go þou schalt haue a gret harm.
 And he 3ede t opened the tombe t pere fleygh out an
 Eddere right hidous to see, the whiche als swythe fleigh
 aboute the cytee t the contree t sone after the cytee sank
 8 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 fair t a gret and it hath .iiij.
 12 princypaH cytees within him And pere is an Erchebysshopp
 at Nichosie t .iiij. othere bysschoppes in þat lond. And
 at Famagost is on of the princypall hauenes of the see,
 þat is in the world And pere arryuen cristene men t
 16 sarazyne t men of aH nacyons. In Cipre is the hiH of
 the holy cros t pere is an abbeye of monkes blake And
 pere is the cros of Dismas the gode theef as I haue seyde
 before, And summe men trowen þat pere is half the cros
 20 of oure lord but it is not so and þei don euyl þat make
 men to beleue so. In Cipre lyth seynt zenomyne of
 whom men of þat contree maken gret solempnytee. And
 in the casteH of amoure lyth the body of seynt Hyllarie
 24 t men kepen it right¹ worschippfully. And besyde Famagost
 was seynt Barnabee the Apostle born. In Cipre men
 huntun with Papyouns þat ben lyche lyberdes t þei
 taken wylde bestes right well and þei ben somdeH more
 28 þan lyouns t þei taken more scharpelych the bestes t
 more delyuerly þan don houndes. In Cipre is the manere
 of lordes t all opere men aH to eten on the erthe, for þei
 make dyches in the erthe aH aboute in the halle depe to
 32 the knee t þei do paue hem And whan þei wil ete þei
 gon pere in t sytten pere. And the skyH is for þei may
 be the more fressch for þat lond is meche more hottere
 þan it is here. And at grete festes t for straungeres þei
 36 setten formes t tables as men don in this contree, but þei
 had leuer sytten in the erthe. From Cypre men gon to

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

In Cyprus
 is the busy
 harbour of
 Famagosta.

In Cyprus
 are the cross
 of the good
 thief,

and the
 shrines of
 St. Zeno-
 myne and
 St. Hilary.

[1 fol. 12 b]

Hunting
 leopards are
 used there.

Meals are
 taken in
 sunk ditches
 in which it
 is cool.

Tyre is the first port on the passage to Jerusalem.

Scriptural associations of Tyre.

[1 fol. 13 a]

Sarphen or Sarepta.

Sydon, the home of Dido.

Beyrouth.

Jaffa.

the lond of Jerusalem be the see and in a day ⁊ in a nyght he þat hath gode wynd may come to the hauene of Thire þat now is clept Surrye. There was somtyme a gret cytee ⁊ a gode of crystenemen but sarazins han 4 destroyed it a gret partye And þei kepe þat haue right weH for drede of cristene men. Men myghte go more right to þat hauene ⁊ come not in Cypre But þei gon gladly to Cipre to reste hem on the lond or eH to byggen 8 thinges þat þei haue nede to here lyuyng. On the see syde men may fynde many rubyes. And þere is the welle of the whiche holy writt speketh offe ⁊ seyth: FONS ORTORUM ⁊ PUTEUS AQUARUM VIUENCIUM, þat is to seye: 12 the welle of gardyns ⁊ the dych of lyuyng watres. In this cytee of Thire seyde the womman to oure lord: BEATUS VENTER QUI TE PORTAUIT ⁊ VBERA QUE SUCCISTI, þat is to seye: Blessed be the body þat þe baar ⁊ the 16 pappes þat þou sowkedest. And þere oure lord forzaf¹ the womman of Chanancee hire synnes And before Tyre was wont to be the ston on the whiche oure lord sat ⁊ prechede ⁊ on þat ston was founded the chirche of seynt 20 sauyour. 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 ⁊ þere reysed he Jonas the wydwes sone from deth to lyf. 24 And .v. myle fro sarphen is the cytee of Sydon of the whiche citee Dydo was lady þat was Eneas wif after the destruction of Troye ⁊ þat founded the cytee of Cartage in Affrik ⁊ now is eleped Sydon Sayete. And in the 28 cytee of Tyre regned Agenore the fader of Dydo. And .xvj. myles from Sydon is Beruth And fro Beruth to Sardenare is .iiij. iourneyes And from Sardenar is .v. myle to Damask. And whoso wil go longe[r] tyme on the see 32 ⁊ 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 ⁊ now it is clept Joppe. 36 And 3ee schuH vnderstonde þat it is on of the oldest

- townes of the world For it was founded before Noeis
 flode And *3it pere* scheweth in the roche *per* as the Irene
 cheynes were festned *pat* Andromade a gret Geaunt was
 4 bounden *with* *t* put in prisoun before Noees 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
 8 wil to Jerusalem. And men goth fro Surre vnto the
 citee of Dacoun¹ 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.
 12 And fro venyse to Akoun be see is .mm ^t ^t ^{xx} *t* *iiij.* myles of
 lombardye And fro Calabre or fro Cecyle to Akoun be see
 is a .mccc. myles of lombardye And the Ile of Crete is
 right in the myd weye. And besyde the cytee of Akoun
 16 to ward the see ^{xx} *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
 20 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 lift syde of the hill
 Carmelyn is a town *pat* men clepen Saffre *t* *pat* is sett
 24 on anoper 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 Tyrionum is a .c. furlonges. And
 28 *pere* besyde renneth a lytil ryuer *pat* is clept] Belon. And
pere nygh 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
 32 *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 neuere so meche taken away *pere* of on
 the day at morwe it is as fuH azen as euere it was² And
 36 *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 Jerusa-
lem by land.Acre or
Ptolemais.
[1 fol. 13 b]Distances
from Acre.

Carmel.

Haifa.

Scpphoris.

The pit
from which
sand is ob-
tained for
making
glass.

[2 fol. 14 a]

trouble And 3if ony man do *þere* jnne ony maner metaH
 it turneth anon to glass. And the glass *þat* is made of
þat graueH 3if it be don a3en in to the graueH it turneth
 anon in to graueH as it was first And *þerfore* somme men 4
 seyn *þat* it is a sweloghⁿ of the grauely see. Also from
 Akoun aboue seyð gon men forth .iiij. iournees to the citee
 of Palestyne *þat* was of the Philistynes *þat* now is clept
 Gaza *þat* is a gay cytee t a riche t it is right fayr t fuH 8
 of folk t it is a lytill fro the see. And from this cytee
 brought Sampson the stronge the 3ates vpon an highⁿ lond
 whan he was taken in *þat* cytee And *þere* he slowgh in a
 paleys the kyng t hymself t gret nombre of the beste of 12
 the Philistienes the whiche had put out his eyen t
 schauen his hed t enprisound him be tresoun of Dalida
 his paramour, And *þerfore* he made falle vpon hem a
 gret halle whan þei were at mete. And from þens gon 16
 men to the cytee of Cesaire t so to the casteH of
 Pylgrymes t so to Ascolonge t þan to Jaff t so to
 Jerusalem. And whoso wiH go be londe þorghⁿ the lond
 of Babyloyne where the sowdan dwelleth comonly he 20
 moste gete grace of him t leue to go more sikerly þorghⁿ
 þo londes t contrees And for to go to the mount of synay
 before *þat* men gon to Jerusalem t þanne turne a3en to
 Jerusalem he scha go fro Gaza to the casteH of Daire. 24
 And after *þat* men comen out of Surrÿe t entren in to
 wylderness t *þere* the weye is fuH¹ sondy. And *þat*
 wylderness t desert lasteth .viiij. iourneyes but aH weys
 men fynden gode jnnes t aH *þat* hem nedeth of vytaylle, 28
 And men clepen *þat* wylderness Achellek. And whan a
 man cometh out of *þat* desert he entreth in to Egypt *þat*
 me clepen Egypt Canopat And after *oper* langage men
 clepen it Morsyn. And *þere* first men fynden a gode 32
 toun *þat* is clept Beleth t it is at the ende of the
 kyngdom of Halappee t from þens men gon to Babyloyne
 t to Cayre

Glass made
from metal

Gaza.

Samson
Delilah, and
the Philis-
tines.Land
journey to
Jerusalem.To reach
Cairo and
obtain the
sultan's
licence for a
pilgrimage
to Sinai, one
should pass
the desert.[¹ fol. 14 b]

Egypt.

OF MANYE NAMES OF SOUDANS, t OF THE TOUR OF BABILOYNE. Ch. vi.

AT Babyloyne *pere* is a faire chirche of oure lady where she dwelled .vij. 3eer whan sche fleygh out of the lond of Judee for drede of kyng heroud. And *pere* 4 lyth the body of seynt Barbre the virgine t martyr And *pere* duelled Joseph whan he was sold of his bretheren. And *pere* made Nabugodonozor the kyng putte .iiij. children in to the forneys of fuyr for *pei* weren in the right trouthe 8 of beleue The whiche children men cleped Ananya Azaria Mizaeh as the psalm of *Benedicite* seith But Nabugodonozor cleped hem o^{per}wise 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. *pere* duelleth the Soudan in his Calahelyk for *pere* is comounly his see in a fayr 16 casteH strong t gret t wel sett vpon a roche. In *pat* casteH dueHe aH way to kepe it t for to serue the sowdan mo *pan* .vj. ^{ml} *persones* *pat* ¹ taken aH here necessities 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, a3en the Bedoynes And he wolde haue maryed me fuH 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 3ee schuH vnderstonde *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 Egypt t the kyngdom of Jerusalem where *pat* Dauid t Salomon were kynges And the kyngdom of Surrye of the whiche the cytee of Damase was chief And the kyngdom of Alappee in the lond of Math t the 32 kyngdom of Arabye *pat* was to on of the .iiij. kynges *pat*

Cairo,
church of
the Virgin,shrine of St.
Barbara.The Three
Holy
Children.The soudan's
castle.Its guard.
[¹ fol. 15 a]I refused to
marry a
Princess.The soudan's
fve
kingdoms :Egypt, Jeru-
salem, 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 full gret thing in here langage And it is als meche to seye as kyng. 4

Caliph. 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 t was fader to Sahaladyn þat toke the Califfee of Egypt t slough him t was made soudan be 8

List of 16 soudans of Egypt. 1

2. Saladin fights Richard Cœur de Lion; strength. After þat was soudan Sahaladyn in whoos tyme the kyng of Englund Richard the firste [was þere] with manye opere þat kepten the passage þat Sahaladyn ne myghte not passen. After Sahaladyn regned his sone 12

3, 4. Boradyn And after him his nevewe. After þat the Comaynz¹ þat weren in seruage in Egypt felten hemse[lf] þat þei weren of gret power þei chesen hem a Soudan amonges hem the whiche made him to ben cleped Melechsalan. 16

5. And in his tyme entred into the contree of the kynges of France seynt Lowy3s t faught with him t [he] toke him t enprisound him. And this was slayn of his owne seruantes And after þei chosen an other to be soudan 20

6. þat þei cleped Tympieman And he let delyueren seynt lowys out of prisoun for certeyn raunsoun. And after on of these Comaynz regned þat highte Cachas t slough Turqueman for to be soudan t made him ben cleped 24

7. Melechemes. And after anoper þat hadde to name Bendochdare þat slough Melechemes for to be Soudan t cleped him self Melehdare. In his tyme entred the gode kyng Edward of Englund in Syrye t dide gret harm to 28

8. the Sarrazines. And after was this soudan enpoysound at Damasce And his sone thoughte to regnen after him be heritage t made him to ben clept Meleschsach. But

9. another þat had to name Elphy chaced him out of the 32

10. contree t made him soudan. This man toke the cytee of Tripollee t destroyede manye of the cristene men the 3eer of grace .Mitt cc iiij score t ix. And after was he enprisound of another þat wolde be Soudan but he was 36

anon slayn. After þat was the sone of Elphy chosen to
 ben Soudan t cleped him Mellethasseraf t he tok the 11.
 citee of Akoun t chaced out the cristene men t this was
 4 also enpoysond. And þan was his brother ymade Soudan
 t was cleped Melechnasser And after on þat was clept 12.
 Guytoga toke him t put him in prisoun in the casteH of 13.
 1 MountryuaH t made him Soudan be strengthe t cleped [1 fol. 16 a]
 8 him MelehcadeH t he was [a] (1) Tartaryne. But the
 Comaynz chaced him out of þe contree t diden hym
 meche sorwe And maden on of hem self soudan þat
 hadde to name Iachyn t he made him to ben clept 14.
 12 Melechmanser the whiche on a day pleyed at the chess
 t his swerd lay besyde him t so befeH þat on wratthed
 him t with his owne propre swerd he was slayn. And
 after þat þei weren at gret discord for to make a soudan
 16 And fynally þei accordeden to Melechnasser þat Guytoga
 had put in prisoun at MountrivaH And this regnede
 longe t gouerned wisely so þat his eldest sone was chosen
 after him Melechmader the whiche his brother leet sle 15.
 20 priuily for to haue the lordschipe t made him to ben
 clept Melechmadabron t he was Soudan whan I departed 16.
 fro þo contrees. And wyte 3ee wel þat the Soudan may
 lede out of Egipt mo þan .xx. MiH. men of armes And out
 24 of Surrye t out of Turkye t out of oþer contrees þat he
 holt he may arrere mo þan .l. MiH. and aH þo ben at his
 wages And þei ben aH weys at him withouten the folk of
 his contree þat is withouten nombre. And euerych of hem
 28 hath be 3ere the mountance of .vj. score. floreyne. But it
 behoueth þat euery of hem holde .iiij. hors t a cameyll.
 And be the cytees t be townes ben amyralles þat han
 the gouernance of the peple, On hath to gouerne .iiij. 32
 t anoþer hath to gouerne .v. anoþer mo t anoþer wel
 mo And als many taketh the AmyraH be him allone as
 aH the oþer 2 souldyours han vnder hym And þefore [2 fol. 16 b]
 whan the Soudan wiH avance ony worthi knyght he
 36 maketh him a amiraH. And whan it is ony derthe the

The soudan's
power.

His
Emirs, or
Governors.

(1) MS. of.

His four
wives.

His con-
cubines.

How
strangers
are received
in audience.

[1 fol. 17 a]

No visitor is
dismissed
without
some favour.

knyghtes ben right pore **t** þanne þei sellen bothe here hors **t** here harneys. And the Soudan hath .iiij. wyfes on cristene **t** .iiij. sarazines of the whiche on dwelleth at Ierusalem **t** anoþer at Damasce **t** anoþer at Ascolon And 4 whan hem lyst þei remewen to oþer cytees And whan the Soudane wiþ 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 fuþ honourabely And whan he wole haue on to lye with him he maketh hem aþ to come before him And he beholdeth in aþ which of 12 hem is most to his plesance **t** to hire anon he sendeth or casteth a ryng fro his fynger And þanne anon sche schaff ben bathed **t** richely atyred **t** anoynted with delicat thinges of swete smeþ **t** þan lad to the Soudanes chambre, 16 and þus he doth als often as him list whan he will haue onye of hem. And before the soudan cometh no strangier but 3if he be clothed in cloth of gold or of tartarie or of camaka in the Sarazines guyse **t** as the sarazins vsen. And 20 it behoueth þat anon at the firste sight þat men see the Soudan be it in windowe or in what place elles ¹ þat men knele to him **t** kysse the erthe For þat is the manere to do reuerence to the soudaun of hem þat speken with him. 24 And whan þat messangeres of straunge contrees comen before him the meynee of the Soudan, Whan the strangeres speken to hym, þei ben aboute the souldan with swerdes drawn **t** gysarnez **t** axes, here armes lift 28 vp in high with þo wepenes for to smyte vpon hem 3if þei seye ony woord þat is displesance to the soudan. And also no straungere cometh before him but þat he maketh him sum promys **t** graunt of þat the sowdan 32 asketh resonabely beso it be not azenst his lawe. And so don oþere Pryncees bezonden For þei seyn þat noman schaff come before no Pryncee but þat the souldan is bettre And schaff be more gladdere in departyng from his 36 presence þanne he was at the comyng before hym. And

vnderstondeth þat that Babyloyne þat I haue spoken offe where þat the Soudan duelleth is not þat gret Babyloyne where the dyuersitee of langages was first made for
 4 vengeance by the myracle of god whan the grete tour of Babel was begonnen to ben made of the whiche the walles weren .lxiiiij. furlonges of heichte. þat is in the grete desertes of Arabye vpon the weye as men gon toward the
 8 kyngdom of Caldec. But it is fuH longe sith þat ony man durste neyghe to the tour for it is aH desert t fuH of dragouns t grete serpentes t fuH of dyuerse venymouse bestes aH abouten. þat tour with the cytee was of .xxv.
 12 myle in cyrcuyt of the walles As þei of the contree seyn¹ t as men may demen by estimacioun after þat men tellen of the contree. And þough it be clept the tour of Babiloyne 3it natheles þere were ordeyned withjune many
 16 mansiouns and many gret dwellynge places in lengthe t brede And þat tour conteyned gret contree in circuyt, for the tour allone conteyned .x. myle sqware. þat tour founded kyng Nembroth þat was kyng of þat contree t
 20 he was the firste kyng of the world And he leet make an ymage in the lykness of his fader t constreyned aH his subgettes for to worschipe it. And anon begonnen othere lordes to do the same And so begonnen the ydoles t the
 24 symulacres first. The town t the cytee weren fuH wel sett in a fair contree t a playn þat men clepen the contree of Samar of the whiche the walles of the cytee weren .cc. cubytes in heichte t .l. cubytes of depnes. And the
 28 Ryuere of Eufrate ran þorgh out the cytee t aboute the tour also. But Cirus the kyng of Perse toke from hem the ryuere t destroyed aH the cytee and the tour also. For he departed þat Ryuere in .ccc. t .lx. smale ryueres
 32 be cause þat he had sworn þat he scholde putte the ryuere in such poynt þat a womman myghte wel passe þere with outen castynge of of hire clothes for als moche as he hadde lost many worthi men þat troweden to passen þat ryuere
 36 be swymmynge. And from Babyloyne where the soudan dwelleth to go right betwene the Oryent t the Septem-

Cairo, or Babylon the Less, distinguished from Babylon the Great, where the Tower of Babel was built.

Extent of the Tower and the city around it.

[¹ fol. 17 b]

Nimrod introduced idolatry.

King Cyrus avenged himself on the Euphrates by dividing it into brooks.

Babylon the Great is in Persia, far from Babylon the Less.

[1 fol. 18 a]

Power and greatness of the Great Chan.

Mahomet's shrine is in Methon in Arabia.

The desert is barren from lack of water only.

Extent of Arabia.
[2 fol. 18 b]

Carthage, Dido and Eneas.

Haran.

tryon toward the grete Babyloyne is xl. iourneyes to
 passen be desert. But it is not the grete Babiloyne in
 the lond t in 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 þat is the gretteste Emperour t the
 most souereyn lord of aH the parties bezonde t he is lord
 of the iles of Cathay t of manye oþere 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 comparoun þan is the Soudan. Of his
 ryaH estate t of his myght I schaff 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 þere lith the body
 of hym fuH honourabely in here temple þat the Sarazines 16
 clepen Musketh. And it is fro Babyloyne the lesse
 where the Soudan dwelleth vnto Methon aboueseyd in
 to a .xxxij. iourneyes. And wyteth wel þat the rewme
 of Arabye is a full gret contree, but þere in is ouer moche 20
 desert And noman may dweH þere in þat desert for
 defaute of water. For þat lond is aH grauelly t fuH
 of sond And it is drye t no thing fructuous be cause
 þat it hath no moysture t þefore is þere so meche desert. 24
 And 3if it hadde Ryueres t welles t the lond also were
 as it is in oþer partyes it scholde ben als fuH of peple
 t als fuH enhabyted with folk as in other places. For
 þere is fuH gret multitude of peple where as the lond 28
 is enhabyted. Arabye dureth fro the endes of the reme
 of Caldee vnto the laste ende of ² Affryk t marcheth to
 the lond of ydumee toward the ende of Botron. And
 in Caldee the chief cytee is Baldak And of Affryk the 32
 chief cytee is Cartage þat Dydo þat was Eneas wif
 founded The whiche Eneas was of the cytee of Troye t
 after was kyng of Itaylle. Mesopotamyec strecceth 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 † from whens Abraham departed be
 commandement of the AungeH. And of þat cytee was
 Effraym þat was a gret clerk † a gret doctour And
 4 Theophilus was of þat cytee also þat oure lady sauede
 from oure enemye. And Mesopotayme dureth fro the
 ryuere of Eufrates vnto the ryuere of Tygris. For it
 is betwene þo .ij. ryueres. And bezonde the ryuere of
 8 Tygre is Caldee þat is a fuH gret kyngdom. In þat
 rewme, at Baldak aboueseyd was wont to duelle the
 Calyffez þat was wont to ben bothe as Emperour † Pope
 of the Arabyenez so þat he was lord *spiritueH* † *temporeH*
 12 And he was successour to Machomete † of his generacioun.
 þat cytee of Baldak was wont to ben cleped Sutis †
 Nabugodonozor founded it And þere duelled the holy
 prophete Daniel † þere he saugh visiounes of heuene
 16 † þere he made the exposicioun of dremes. And in old
 tyme þere were wont to be .ijj. Calyffez: He of Arabye,
 he of Caldeez And þei ¹dwelleden in the cytee of Baldak
 aboueseyd. And at Cayre besides Babyloyne duelled the
 20 Calyffee of Egypt † at Marrok vpón the west see duelte
 the Calyffee of Barbaryenes † of Affrycanes. And now
 is þere non of the Calyffez ne nought han ben sithe the
 tyme of the Sowdan Sahaladyn For from þat tyme hider
 24 the Sowdaun clepeth *him* self Calyffee And so han the
 Calyffez ylost here name. Also wyteth wel þat Babyloyne
 þe lesse where the Soudan duelleth † ⁽¹⁾ the cytee of
 Cayr þat is nygh besyde it ben grete huge cytees manye
 28 † fayre and þat on sitt nygh þat other. Babyloyne sytt
 upon the ryuere of Gyson somtyme clept Nyle þat cometh
 out of Paradys terrestre. þat ryuere of Nyle aH the 3eer
 whan the sonne entreth in to the signe of Cancer it
 32 begynneth to waxe And it waxeth aHweys als longe as the
 sonne is in Cancro † in the signe of the lyoun). And
 it waxeth in such manere þat it is somtyme so gret þat
 it is .xx. cubytes or more of depness And þanne it doth
 36 gret harm to the godes þat ben vpon the lond For þanne

Mesopotamia, the home of Abraham, Ephraim and Theophilus.

Chaldea; Bagdad the seat of the Caliphs.

Nebuchadnezzar and Daniel.

The three Caliphates.
 [1 fol. 19 a]

Cairo.

The floods of the Nile.

(1) at, MS.

Times of dearth from excessive or insufficient floods.

[1 fol. 19b]

The Nile runs underground from India to Ethiopia.

The ibis is like a stork.

may nomran trauaylle to ere the londes for the grete moystness And þerfore is þere dere tyme in þat contree. And also whan it wexeth lytyff it is dere tyme in þat contree for defaute of moysture. And whan the sonne 4
is in the signe of Virgo þanne begynneth the ryuere for to ¹wane t̄ to decrece lytyl t̄ lytyff So þat whan the sonne is ⁽¹⁾ entred in to the igne of libra þanne þei entren betwene theise ryueres. This ryuere cometh rennyng 8
from Paradys terrestre betwene the desertes of ynde t̄ after it smytt vn to londe t̄ renneth longe tyme many grete contrees vnder ertþe And after it goth out vnder an high hill þat men clepen *Aloth* þat is betwene ynde 12
t̄ Ethiope the mountance of .v. monethes iourneyes fro the entree of Ethiope And after it envyrouneth aþ Ethiope t̄ Morekane t̄ goth aþ along fro the lond of Egipte vnto the cytee of Alisandre to the ende of Egipte and þere it 16
falleth in to the see. Aboute this ryuere ben many briddes t̄ foules As Sikonyes þat þei clepen Ibes.

Ch. VII. OF THE CONTREE OF EGIPT; OF THE BRID FENIX; OF ARABYE; OF THE CYTEE OF CAYRE; OF THE COMNYNGE TO KNOWEN BAWME AND TO PREUEN IT, AND OF THE GERNERES OF JOSEPH.

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

The dry climate favours the study of astronomy.

[2 fol. 20a]

EGYPT is a long contree but it is streyt þat is to seye narrow for þei may not enlargen it toward the desert 20
for defaute of water And the contree is sett along vpon the ryuere of Nyle be als moche as þat ryuere may serue be flodes or oþerwise þat whanne it floweth it may spreden abroad þorgh the contree, so is the contree large of lengthe. 24
For þere it reyneth not but lityll in þat contree t̄ for þat cause þei haue no water, but 3if it ²be of þat flood of þat ryuere. And for als moche as it ne reyneth not in þat contree but the eyr is alwey pure t̄ cleer, þerfore in 28

(1) is repeated in MS.

- þat contree ben the gode astronomyeres, for þei fynde
 þere no cloudes to letten hem. Also the cytee of Cayre
 is right gret & more huge þan þat of Babyloyne the lesse
 4 And it sytt abouen toward the desert of Syrye a lyttill
 abouen the ryuere aboueseyd. In Egipt þere ben .ij.
 parties, The heghþe þat is toward Ethiope & the loweness
 þat is towardes Arabye. In Egipt is the lond of
 8 Ramasses & the lond of Gessen. Egipt is a strong
 contree for it hath many schrewede hauenes be cause
 of the grete Roches þat ben stronge and daungerouse
 to passe by. And at Egipt toward the Est is the rede
 12 see þat dureth vnto the cytee of Coston & toward the
 west is the cytee of lybye þat is a full drye lond & lityll
 of fruyt, for it is ouer moche plentee of hete And þat
 lond is clept Fusth. And toward the partie meridian
 16 is Ethiope & toward the north is the desert þat dureth
 vnto Syrye & so is the contree strong on all sydes. And
 it is wel a .xv. iourneyes of lengþe & more þan two
 so moche of desert & it is but .ij. iournees of largeness.
 20 And betwene Egipt & Nubye it hath wel a .xij. iournees
 of desert And men of Nubye ben cristen but þei ben
 blake as the Mowres for gret hete of the sonne. ¹ In
 Egipt þere ben .v. prouynces, þat on hight SAHYTH þat
 24 other hight DEMESEER another RESICH, þat is an Ile in
 NYLE, Another ALISANDRE & another the lond of DAMYETE.
 þat citee was wont to be right strong but it was twyces
 wonnen of the cristene men And þerfore after þat the
 28 sarazines beten down the walles And with the walles &
 the toures þerof the sarazines maden another cytee more
 fer from the see & clepeden it the newe Damyete, So þat
 now no man duelleth at the rathere toun of Damyete.
 32 At þat cytee of Damyete is on of the hauenes of Egipt
 & at Alisandre is þat other þat is a full strong cytee, But
 þere is no water to drynke, but 3if it come be condyt from
 Nyle þat entreth in to here cisternes, And who so stopped
 36 þat water from hem, þei myghþe not endure þere. In
 Egipt þere ben but fewe Forcelettes or castelles be cause

Cairo lies up
the river.

Higher and
Lower
Egypt.

Egypt is
naturally
strong on
all sides.

Its extent.

[1 fol. 20 b]

Its five
provinces.

Damiette
twice taken
by Chris-
tians, then
rebuilt by
Saracens.

Alexandria's
water-
supply from
the Nile.

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

[1 fol. 21 a]

Heliopolis.

The bird
Phoenix.

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

[2 fol. 21 b]

The Phoenix
is a symbol
of Christ.

þat the contree is so strong of himself. **NOTA OF A
MERUEYLE.** At the desertes of Egypte was a worthī man
þat was an holy heremyte † þere mette *with him* a Monstre
þat is to seyne a monstre is a þing difformed aȝen kynde ⁴
bothe of man or of best or of ony þing elles † þat is cleped
a Monstre. And this monstre þat mette *with* this holy
heremyte was as it hadde ben a man þat hadde .ij. hornes
trenchant on his forhede † he hadde a body lyk a man ⁸
vnto þe navele ¹ And benethe he hadde the body lych a
goot † the heremyte asked *him* what he was. And the
monstre answerde *him* † seyde he was a dedly creature
such as god hadde formed † duelled in þo desertes in ¹²
purchacyng his sustynance, † besoughte the heremyte
þat he wolde preye god for *him* the whiche þat cam from
henene for to sauē aȝ mankynde † was born of a mayden
† suffred passioun † deth as wee wel knowen, be whom ¹⁶
wee lyuen † ben. And ȝit is the hede *with* the .ij. hornes
of þat monstre at Alisandre for a merueyle. In Egypt
is the citee of Elyople þat is to seyne the cytee of the sonne.
In þat cytee þere is a temple made round after the schaḡp̄ ²⁰
of the temple of Ierusalem. The prestes of þat temple han
all here wrytynges vnder the date of the foul þat is clept
Fenix † þere is non but on in aȝ the world And he cometh
to brenne himself vpon the awtere of þat temple at the ende ²⁴
of .v. hundred ȝeer for so longe he lyueth. And at the
.vc. ȝeres ende the prestes arrayen here awtere honestly
and putten þere vpon spices † sulphur vif † oþer thinges
þat wolen brennen lightly And þan the brid Fenix ²⁸
cometh † 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 † parfyt
And the thridde day next after he fleeth his wey And ³²
so þere is no mo briddes of þat ² kynde in aȝ the world
but it allone † treuly þat is a gret myracle of god. And
men may wel lykne þat bryd vnto god be cause þat þere
nys no god but on And also þat oure lord aroos from ³⁶
deth to lyue the thridde day. This bryd men seen often

tyme fleen in þo contrees And he is not mecheles more
 þan an Egle And he hath a crest of fedres vpon his hed
 more gret þan the pook hath t his nekke is 3alow after
 4 colour of an Orieh þat is a ston wel schynynge. And It is yellow,
blue and
purple.
 his bak is coloured blew as ynde And his wenges ben
 of purple colour And the tayH is 3elow t red, castynge
 his tayH a3en in travers. And he is a fuH fair brid to
 8 loken vpon a3enst the sonne, for he schyneth full glori-
 ously t nobely. Also in Egipt ben gardynes þat han
 trees t herbes þe whiche beren frutes .vij. tymes in the
 3eer And in þat lond men fynden manye fayre Emeraudes
 12 t ynowe And þerfore þei ben þere grettere cheep. Also
 whan it reyneth ones in the somer in the lond of Egipt
 þanne is aH the contree fuH of grete myzs. Also at Cayre Mice.
 þat I spak of before sellen men comounly bothe men t
 16 wommen of other lawe as we don here bestes in the markat.
 And þere is a comoun hows in þat cytee þat 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 þo forneyses And þei þat kepen þat hows coueren hem
 with hete of hors dong Withouten henne goos or doke
 or ony oper foul. And at the ende ¹ of .iij. wokes or of a
 moneth þei comen a3en t taken here chikenes t norisschen
 24 hem t bryngen hem forth so þat aH the contree is fuH of
 hem And so men don þere bothe winter t somer. Also
 in þat contree t in opere also men fynden longe Apples to
 selle in hire cesoun t men clepen hem Apples of Paradys
 28 t þei ben right swete t of gode sauour And þogh 3ee
 kutte hem in neuer so many gobettes or parties ouer-
 thwart or endlonges eueremore 3ee schull fynden in the
 myddes the figure of the holy cros of oure lord Ihesu
 32 But þei wil roten within .viiij. dayes And for þat cause
 men may not carye of þo apples to no fer contrees. Of
 hem men fynden the mountance of an hundred in a
 bascat to selle t þei han grete leues of a fote t an half
 36 of lengthe t þei ben couenably large. And men fynden
 þere also the appuH tree of Adam þat han a byte at on Adam's
apples.

Seven crops
in a year.
Emeralds.

The slave-
market.

The incuba-
tors.

[1 fol. 22 a]

Apples of
Paradise.

of the sydes And þere *ben* also Fige trees þat *beren* no
 leues but fyges vpon the smale braunches t men clepen
 hem Figes of PHAROON. Also besyde CAYRE *withouten*
 þat cytee is the feld where Bawme groweth And it 4
 cometh out on smale trees þat *ben* non hyere þan to a
 mannes breck girdiH t þei *semen* as wode þat is of the
 wylde vyne. And in þat feld *ben* .vij. wellles þat oure
 lord Ihesu crist made *with* on of his feet whan he wente 8
 to pleyen *with* oþer children. þat feld is not so wel
 closed but þat men may *entren* at here owne list, But
 in þat *cesoun* þat the ¹ bawme is growynge men put
 þere to gode kepyng þat no man⁽¹⁾ dar *ben* hardy to 12
 entre. This bawme groweth in no place but only þere
 And þough þat men bryngen of þe plauntes for to planten
 in oþer contrees þei growen wel t fayre but þei bryngen
 forth no fructuous thing. t the leues of bawme ne falle 16
 nougħt. And men kутten the braunches *with* a scharp
 flyntston or *with* a scharp bon whanne men wil go to
 kutte hem, For who so kutte hem *with* jren it wolde
 destroye his vertue t his nature. And the sarazines 20
 clepen the wode ENOCHBALSE, And the fruyt the whiche
 þat is as quybybes þei clepen ABBISSAM And the lycour
 þat droppeth fro the braunches þei clepen Guybalse.
 And men maken aH weys þat bawme to *ben* tyled of the 24
 cristen men or elles it wolde not fructyfye As the Sara-
 zins seyn *hems*elf for it hath *ben* oftentye *preued*.
 Men seyn also þat the bawme groweth in ynde the more
 in þat desert where Alysandre spak to the trees of the 28
 sonne t of the mone But I haue not seen it For I haue
 not *ben* so fer abouen vþward because þat þere *ben* to
 many *nerilouse* passages. And wyte 3ee wel þat a man
 ougħt to take gode kepe for to bye bawme but 3if he 32
 cone knowe it right wel, for he may right lygħtly *ben*
 disceyued For men sellen a *gomme* þat men clepen
 Turbentyne in stede of bawme And þei putten þere to a
 litiH bawme for to 3euen gode odour And summe putten 36

(1) entre, MS.

Figs of
Pharaoh.
The field
where balm
grows.

Wells made
by the
Infant
Christ.

[1 fol. 22 b]

Balm will
grow
nowhere
else.

The boughs
should not
be cut with
iron.

Saracen
names for
the wood
the fruit,
and the
gum.

Only Chris-
tians can
grow balm.

It is said to
grow in
India
Major.

It is sophis-
ticated in
various
ways.

wax in oyle of the ¹wode of the fruyt of bawme t seyn
 þat it is bawme And summe destyllen clowes of gylofre
 t of spykenard of Spayne t of opere spices þat ben
 4 wel smellynge t the lykour þat goth out þerof þei
 clepe it bawme And þus ben many grete lordes t opere
 disceyued And þei wenen þat þei han bawme t þei haue non.
 For the Sarazines countrefeten it be sotyltee of craft for to
 8 disceyuen the cristene men as I haue seen full many a
 tyme. And after hem the marchauntes t the Apotecaries
 countrefeten it eftsones t þanne it is lasse worth t a gret
 del worse. But 3if it lyke 3ou I schaff schewe how 3ee
 12 schuff knowe t preue to the ende þat 3ee schull not ben
 disceyued. First 3ee schuff wel knowe þat the natureff
 bawme is full cleer t of cytryne colour t strongly
 smellynge. And 3if it be thikke or reed or blak it is
 16 Sophisticate þat is to seyne contrefeted t made lyke it
 for disceyt. And vnderstondeth þat 3if 3ee wil putte a
 lityll bawme in the pawme of 3oure hond a3en the sonne,
 3if it be fyn t gode 3ee ne schuff not suffre 3oure hand
 20 a3enst the hete of the sonne. Also taketh a lytill bawme
 with the poynt of a knyf t touche it to the fuyr t 3if it
 brenne it is a gode signe. After take also a drope of
 bawme t put it into a dissch or in a cuppe with mylk of
 24 a goot And 3if it be natureff bawme anon it wole take t
 beclippe the mylk. Or put a drope of bawme in clere
 water in a cuppe of syluer or in a clere bacyn t stere it
 wel with the clere water And 3if þat the ²bawme be
 28 fyn t of his owne kynde the water schaff neuere trouble,
 And 3if the bawme be sophisticat þat is to seyne
 countrefeted the water schall beco[m]e anon trouble.
 And also 3if the bawme be fyn it schall falle to the
 32 botme of the vesseff as pough it were quyk syluer, For
 the fyn bawme is more heuy twyes þan is the bawme þat
 is sophisticat t countrefeted. Now I haue spoken of
 bawme t now also I schall speke of another thing þat is
 36 bezonde Babyloyne aboue the Flode of Nile toward the

Turpentine,
wood of the
balm-tree,
cloves and
spikenard
are used as
substitutes.

[¹ fol. 23 a]

Saracens,
merchants
and apo-
thecaries
adulterate
it.

Genuine
balm is
yellow and
light.

It burns in
the sun and
in fire,

and curdles
goat's milk.

[² fol. 23 b]

It does not
make clear
water
turbid.

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

They are not sepulchral monuments,

[¹ fol. 24 a]

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

The Egyptian alphabet.

desert betwene Affrik t Egypt þat is to seyne of the Gernerres of Joseph þat he leet make for to kepe the greynes for the perile of the dere 3eres. And þei ben made of ston full wel made of Masounes craft Of the whiche .ij. ben merueylouse grete t hye And the toþere ne ben not so grete. And euery Gerner hath a 3ate for to entre withjune A lytiH hygh from the erthe For the lond is wasted t fallen sithe the Gernerres were made. And withjune þei ben all full of serpentes And abouen the Gernerres withouten ben many scriptures of dyuerse langages. And summen seyn þat þei ben sepultures of grete lordes þat weren somtyme but þat is not trewe For all the comoun rymour t speche is of all the peple ¹ þere bothe fer t nere þat þei ben the Garneres of Joseph And so fynden þei in here scriptures t in here cronycles. On þat oþer partie, 3if þei weren sepultures þei scholden not ben voyd withjune Ne þei scholde haue no 3ates for to entre withjune. For 3ee may wel knowe þat tombes t sepultures ne ben not made of such gretness ne of suche highness, Wherefore it is not to beleue þat þei ben tombes or sepultures. In Egypt also þere ben dyuerse langages t dyuerse lettres t of oþer manere condicioun þan þere ben in oþer partes As I schall deuise 3ou suche as þei ben And the names how thei clepen hem, To such entent þat 3ee mowe knowe the difference of hem t of othere.

[Another alphabet.]

Ch. VIII.
[fol. 24 b]

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 þERE.

More routes towards Egypt.

NOW wil I retourne a3en or I proccede ony ferthere for to declare 3ou the othere weyes þat drawn towards Babiloyne where the Soudan himself duelleth þat is at

the entree of Egypt, for als moche as many folk gon pider first t after þat to the mownt Synay t after retournen to Ierusalem, As I haue seyð 3ou here befor.

4 For þei fulfillen first the more longe pilgrymage t after retournen azen be the nexte weyes because þat the more ny weye is the more worthi t þat is Ierusalem, For non other pilgrymage is not lyk in comparson to it. But

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

8 for to fuffille here pilgrymages more esily t more sykerly men gon first the longer weye rathere þan the nerere weye. But whoso wil go to Babyloyne be another weye more schort from þe contrees of the west þat I haue

12 reherced before or from oþer contrees next fro hem, þan men gon by Fraunce be Burgoyne t be Lombardye. It nedeth not to telle 3ou the names of the cytees ne of the townes þat ben in þat weye For the weye is comoun

From the West, Northern Italy is first reached.

16 t it is knowen of many nacyouns. And þere ben manye havenes [where] þat men taken the see. Summe men taken the see at ¹Gene, Somme at Venyse t passen be the see

Genoa, Venice. [1 fol. 25 a]

Adryatyk þat is clept the Goulf of Venyse, þat departeth 20 ytaylle t Grece on þat syde. And somme gon to Naples somme to Rome t from Rome to Brandys t þere þei

Naples, Brindisi.

taken the see t in many othere places where pat haunenes ben. And men gon be Tussye be Champayne be Calabre

24 be Appuille t be the hilles of ytaylle be Chorisqe be Sardyne t be Cycile þat is a gret Ile t a gode. In þat

Tuscany, Campania, Apulia, Corsica, Sardinia.

Ile of Cycile þer is a maner of a gardyn in the whiche ben many dyuerse frutes And the gardyn is always

Sicily and its garden.

28 grene t florissing, aH the cesouns of the 3eer als wel in winter as in somer. þat Ile holt in compas aboute .ccc t l. frensche myles And betwene Cycile t Itaylle þere is not but a lytiH arm of the see þat men clepen

32 the Farde of Meseyne And Cycile is betwene the see Adryatyk t the see of lombardye, And fro Cycile in to Calabre is but .viiij. myles of lombardye. And in Cycile þere is a manere of serpentis be the whiche men

Straits of Messina.

36 assayen t preuen wheþer here children ben bastardes or none or of lawefull mariage, For 3if þei ben born in right

The serpents that try the legitimacy of children.

mariage the *serpentes* gon aboute hem ⁊ don hem non
 harm And 3if þei ben born in avowtrie the *serpentes*
 byten hem ⁊ envenyme hem ⁊ thus manye wedded men
 preuen 3if the children ben here owne. Also in þat Ile 4
 is the Mount Ethna þat men clepen Mount GybeH¹ ⁊ the
 wlcanes þat ben eueremore brennyng. And þere ben
 .vij. places þat brennen ⁊ þat casten out dyuerse flawmes 8
 and dyuerse colour And be the chaungynge of þo flawmes
 men of þat contree knowen whanne it schal be derthe or
 gode tyme or cold or hoot or moyst or drye or in aH
 othere manere how the tyme schall be gouerned. And
 from Itaille vnto the wlcanes nys but .xxv. myle And 12
 men seyn þat the wlcanes ben weyes of helle. Also
 whoso goth be Pyse 3if þat men list to go þat weye þere
 is an arm of the see where þat men gon to opere hauenes
 in þo marches And þan men passen be the Ile of GREEF 16
 þat is at GENE And after arryueH men in GRECE at the
 hauene of the cytee of Myrok or at the hauene of Valone
 or at the cytee of Duras, ⁊ þere is a Duk at Duras, or at
 opere hauenes in þo marches ⁊ so men gon to Costanty- 20
 noble. And after gon men be watre to the Ile of Crete ⁊
 to the Ile of Rodes ⁊ so to Cypre ⁊ so to Venyse ⁊ fro
 þens to Costantynoble, to holde the more right weye be
 see it is wel a .m^t viij^c ⁊ iiiij^{xx}. score myle of lombardye. 24
 And after from Cipre men gon be see ⁊ leuen Ierusalem ⁊
 aH þat contre on the left hond vnto Egypt ⁊ arryuen at
 the cytee of DAMYETE þat was wont to ben fuH strong ⁊
 it sytt at the entree of Egypt. And fro Damyete gon 28
 men to the Cytee of Alizandre þat sytt also vpon the see.
 In þat cytee was seynte katelyne beheded And þere was
 seynt² Mark the Euuangelist martyred ⁊ buried, But the
 Emperour Leoun made his bones to ben brought to 32
 Venyse. And 3it þere is at Alizandre a faire chirche
 aH white withouten peynture and so ben all the othere
 chirches þat weren of the cristene men aH white with-
 jinne, For the Paynemes ⁊ the Sarrazynes maden hem 36
 white for to fordon the ymages of seyntes þat weren

Etna and
the vol-
canoes.

[¹ fol. 25 b]

Pisa.

Corfu.

Valona,
Durazzo.

Alexandria,
the scene of
St. Cath-
erine's and
of St. Mark's
martyrdom.

[² fol. 26 a]

Pictures
white-
washed by
Saracens.

peynted on the walles. þat cytee of Alizandre is wel
 .xxx. furlonges in lengthe but it is but .x. on largeness
 And it is a full noble cytee t a fayr. At þat cytee
 4 entreth the ryuere of Nyle in to the see as I to 3ou haue
 seyde before. In þat ryuere men fynden many precyouse
 stones t meche also of *lignum aloes* And it is a manere
 of wode þat 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 þat sytt also vpon the ryuere
 of Nyle, And this weye is most schort for to go streyght
 12 vnto Babiloyne.

Extent of
Alexandria.Lignum
aloes.Babylon
the Less.

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

Ch. IX.

NOW schall I seye 3ou also the weye þat goth fro
 Babiloyne to the Mount of Synay where seynte
 katelyne lyth. He moste passe be the desertes of Arabye
 16 Be the whiche desertes Moyses ladde the peple of Israel
 And þanne passe men be the welle þat Moyses made *with*
 his hond in þo desertes whan the peple grucched for þei
 fownden no¹thing to drynke. And þan passe men be
 20 the welle of Marach of the whiche the water was first
 bytter But the children of Israel putten þerejnne a tree
 t anon the water was swete t gode for to drynke. And
 þanne gon men be desert vnto the vale of Elyn In the
 24 whiche vale ben .xij. welles And þere ben .lxxij. trees
 of palme þat beren the dates The whiche Moyses fond
with the children of Israel, And fro þat valeye is but a
 gode iourneye to the Mount of Synay. And whoso wil
 28 go be another weye fro Babiloyne þan me goth be the
 Rede see þat is an arm of the see OCCEAN. And þere
 passed Moyses *with* the children of Israel ouerthwart
 the see all drye, Whan Pharao the kyng of Egypt chaced

To Mount
Sinai.Moses made
a well with
his hand.

[1 fol. 26 b]

The well of
Marah.

Elim.

The Red
Sea.

hem, And þat see is wel a .vj. myle of largeness in lengthe. And in þat see was Pharao drowned ⁊ all his hoost þat he ladde. þat see is not more reed þan another see but in
 The sand is red. s[*o*]me place þereof is the graueH reed And þefore men 4
 clepen it the rede see. þat see renneth to the endes of Arabye ⁊ of Palestyne, þat see lasteth more þan .iiij. iourneyes And þan gon men be desert vnto the vale of Elyn And fro þens to the mount of Synay. And 8
 3ee may wel vndirstonde þat be this desert no man may go on horsbak because þat þere nys nouþer mete for hors ne water to drynke And for þat cause men passen þat desert with CameH, For the Camaylle fynt allwey mete on 12
 trees ⁊ on busshes þat he fedeth him with And he may wel faste fro drynk. ij. ¹ dayes or .iiij. And þat may non hors don. And wyte well þat from Babyloyne to the From Baby-
 lon the Less to Sinai is a twelve days' journey. Mount Synay is well a .xij. gode iourneyes And sum men 16
 maken hem more And sum men hasten hem ⁊ peynen hem ⁊ þefore þei maken hem lesse, And all weys fynden Interpreters
 act as guides. men latymeres to go with hem in the contrees ⁊ ferthere bezonde into tyme þat men conne the langage. And it 20
 behoueth men to bere vitaiH with hem þat schall duren hem in þo desertes ⁊ oþer necessaries for to lyue by. And the Mount of Synay is clept the desert of Syne þat is for to seyne the bussch brennyng Because þat Moyses sawgh 24
 oure lord god many tymes in forme of fuyr brennyng vpon þat hill And also in a bussch brennyng ⁊ spak to him And þat was at the foot of the hill. There is an Abbeye of Monkes wel bylded ⁊ wel closed with 3ates of 28
 Tren for drede of the wylde bestes. And the monkes ben Arrabyenes or men of Grece ⁊ þere [is] a gret couent And all þei ben as heremytes ⁊ þei drinken no wyn but 3if it be on principatt festes And þei ben full deuonte 32
 men ⁊ lynen porely ⁊ sympely with joutes ⁊ with dates And þei don gret abstynence ⁊ penaunce. þere is the chirche of seynte katelyne in the whiche ben manye lampes brennyng For þei han of oyle of Olyue ynow 36

St. Cath-
 erine's
 Church.

bothe for to brenne in here lampes t to ete also And þat
 plentee haue þei be the myracle of god For the ravenes
 t the crowes t the choughes t oper foules¹ of the contree [1 fol. 27 b]
 4 assemblen hem þere euery 3eer ones t fleen þider as in
 pilgrymage And euerych of hem bryngeth a braunche of The birds
 of the Bayes or of Olyue in here bekes in stede of offryng t bring twigs
 of olive-
 trees for
 making oil.
 leuen hem þere, of the whiche the monkes maken gret
 8 plentee of oyle t this is a gret meruaylle. And sith þat
 foules þat han no kyndely wytt ne resoun gon thider to
 seche þat gloriouse virgyne wel more oughten men þan to
 seche hire t to worschipe hire. Also behynde the awtier
 12 of þat chirche is the place where Moyses saugh oure lord The spot
 god in a brennyng bussch And whanne the monkes where the
 Burning
 Bush
 appeared.
 entren in to þat place þei don of bothe hosen t schoon
 or botes always, Be cause þat oure lord seyde to Moyses :
 16 do of thin hosen t thi schon for the place þat þou stondest
 on is lond holy t blessed. And the monkes clepen þat
 place DOZOLEEL þat is to seyne the schadew of god. And
 besyde the high awtier .iiij. degrees of heighth is the fertre
 20 of Alabastre where the bones of seynt Kateryne ly3n And The sarco-
 phagus of
 St. Cath-
 erine.
 the prelate of the monkes scheweth the relykes to the
 pilgrymes And with an Instrument of syluer he froteth
 the bones t þanne þer goth out a lytyH oyle as þough it
 24 were a maner swetyng þat is nouthur lych to oyle ne to
 bawme but it is full swete of smell. And of þat þei
 3euen a lytill to the pilgrymes, for þere goth out but lityll
 quantitee of pat likour. And after þat þei schewen the
 28 heed² of seynte kateryne t the cloth þat sche was wrapped The Saint's
 head.
 jnne þat is 3it all blody, And in þat same cloth so [2 fol. 28 a]
 ywrapped the aungeles beren hire body to the mount Synay
 t þere þei buried hire with it. And þanne þei schewen
 32 the bussch þat brenned t wasted nought in the whiche
 oure lord spak to Moyses t opere relikes ynowe. Also
 whan the prelate of the abbeye is ded I haue vndirstonden
 be informacioun þat his lampe quenched And whan þei
 36 chesen anoþer prelate 3if he be a gode man t worthi to be
 prelate his lampe schal lighte with the grace of god with-

The miracle
of the lamps
going out
and re-
kindled
without
being
touched.

I admon-
ished the
monks to
publish
God's graces
to them.

[f. fol. 28 b]

No vermin
can enter
the
Monastery,

for the
Virgin has
banished
them.

The ascent
up the steps.

outen touchinge of ony man. For euerych of hem hath a
lampe be himself And be here lampes þei knowen wel
whan ony of hem schall dye. For whan ony schall dye
the lyght begynneth to chaunge † to wexe dym And 3if 4
he be chosen to ben prelate † is not worthi his lampe
queneth anon. And other men han told me þat he þat
syngeth the masse for the prelate þat is ded he schall
fynde vpon the awtier the name written of him þat schall 8
ben prelate chosen. And so vpon a day I asked of the
monkes bothe on † oper how this befell, But þei wolde
not tell me no thing Into the tyme þat I seyde þat þei
scholde not hyde the grace þat god did hem but þat þei 12
scholde publisseche it to make the peple to haue the more
deuocioun And þat þei diden synne to hide goddes
myracle as me semed, For the myrales þat god hath don
and 3it 1 doth enery day ben the wytnesse of his myght † of 16
his merueyilles as dauid seyth in the psaultere: MIRABILIA
TESTIMONIA TUA DOMINE, þat is to seyne: Lord thi
merueyles ben þi wytness. And þanne þei tolde me
bothe on and oper how it befell full many a tyme, But 20
more I myghte not haue of hem. In þat abbeye ne
entreth not no flye ne todes ne ewtes ne such foul
venymouse bestes ne lyzs ne flees be þe myracle of god
† of oure lady. For þere were wont to ben many suchie 24
manere of filthes þat the monkes weren in wiþ to leue the
place † the abbeye And weren gon fro thens vpon the
mountayne abouen for to eschewe þat place. And oure
lady cam to hem † bad hem turnen azen And from þens 28
forewardes neuere entred such filthe in þat 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 plenteuously. Fro þat abbeye 32
men gon vp the mountayne of Moyses be many degrees †
þere men fynden first a chirche of oure lady where þat
sche mette the monkes whan þei fledden away for the
vermyne aboueseyd. And more high vpon þat mountayne 36
is the Chapell of helye the prophete And þat place þei

clepen Oreb, whereof holy writt speketh : ET AMBULAUIT Horeb.
 IN FORTITUDINE CIBI ILLIUS VSQUE AD MONTEM DEI OREB,
 þat is to ¹seyne : And he wente in strengthe of þat mete [¹ fol. 29 a]
 4 vnto the hill of god Oreb. And þere nygh is the vyne
 þat seynt Iohn the Euuangelist planted þat men clepen
 Reisins of Staphis. And a lytill abouen is the Chapell of Chapel of
Moses.
 8 Moyses † the roche where Moyses fleygh to for drede
 whan he saugh oure lord face to face, And in þat roche is
 printed the forme of his body For he smot so strongly †
 so harde him self in þat roche þat all his body was doluen
 withjune þorgh the myracle of god. And þere besyde is
 12 the place where oure lord toke to Moyses the .x. com-
 mandementes of the lawe. And þere is the caue vnder
 the roche where Moyses duelte whan he fasted .xl. dayes
 † .xl. nyghtes But he dyede in the lond of promissioum,
 16 But noman knoweth where he was buryed. And from
 þat mountayne men passen a gret valeye for to gon to The valley.
 anoper mountayn where seynt Kateryne was buryed of
 the Angeles of oure lord. And in þat valeye is a
 20 chirche of .xl. martyres † þere singen the monkes of the
 abbeyes often tyme And þat valeye is right cold. And
 after men gon vp the mountayne of seynt Kateryne þat is Mount St.
Catherine.
 more high þan the mount of Moyses And þere where
 24 seynt Kateryne was buryed is nouthir chirche ne chapell
 ne other duellynge place, But þere is an heep of stones The ruins of
a chapel
mark the
spot where
she was
first buried.
 aboute the place where the body of hire was put of the
 Angeles. ² þere was wont to ben a chapell but it was
 28 casten down † 3it lyggen the stones þere And all be it þat [² fol. 29 b]
 the Collect of seynte kateryne seye þat it is the place
 where oure lord betaughte the .x. commandementes to
 Moyses † þere where the blessed virgyne seynte kateryne
 32 was buryed, þat is to vnderstonde in .o. contree or in .o.
 place berynge .o. name, For bothe þat on † þat oper is clept
 the mount of Synay, But þere is a gret weye from þat on
 to þat oper † a gret deep valeye betwene hem.

Mount St.
 Catherine
 and the
 Mount of
 Moses are
 distinct
 parts of
 Sinai.

Ch. X. OF THE DESERT BETWENE THE CHIRCHE
OF SEYNTE KATERYNE t IERUSALEM; OF
THE DRIE TRE, t HOW ROSES CAM FIRST
IN þE WORLD.

From Sinai
to Jerusa-
lem.

The
Bedouins.

Scarcity of
water in the
desert.
[1 fol. 30 a]

The Nomads
eat no bread.

They live by
hunting.

They despise
death and
fear no
princes.

Their arms
are a shield
and a spear.

NOW after þat men han visited þo holy places þanne
wil þei turnen toward Ierusalem And þan wil þei
take leue of the monkes t recommenden hem to here
preyeres, And þanne þei zeuen the pilgrimes of here vitaylle 4
for to passe with the desertes toward Surrye. And þo
desertes duren wel a .xiiij. iourneyes. In þat desert
duellen manye of Arrabyenes þat men clepen Bedoynes 8
t Ascopardes. And þei ben folk full of aH euyH con-
diciouns And þei haue none houses but tentes þat þei
maken of skynnes of bestes as of Camaylles t of oþer
bestes þat þei eten And þere benethe þei couchen hem t
dwellen in place where þei may fynden water As on the 12
Rede see or elleswhere, For in þat desert is full gret
defaute of water ¹ And often tyme it falleth þat where
men fynden water at o tyme in a place it fayleth anoþer
tyme And for that skylle þei make none habitaciouns 16
þere. These folk þat I speke of þei tylen not the lond
ne þei laboure nought for þei eten no bred but 3if it be
ony þat dwellen nygh a gode toun þat gon thider t eten
bred somtyme And þei rosten here flesch t here fisch 20
vpon the hote stones azenst the sonne. And þei ben
stronge men t wel fyghtyng And þere is so meche
multytude of þat folk þat þei ben with outen nombre
And þei ne recchen of no thing ne don not but chacen 24
after bestes to eten hem And þei recchen no þing of here
lif And þefore þei dowten not the Soudan ne non oþer
prince, But þei dar wel werre with hem 3if þei don ony
thing þat is greuance to hem. And þei han often tyme 28
werre with the Soudan t namely þat tyme þat I was
with him. And þei beren but o scheld t o spere with
outen oþer armes And þei wrappen here hedes t here

necke with a gret quantytee of white lynnyn cloth And
 þei ben right felonouse t foule t of cursed kynde. And
 whan men passen this desert in comynge toward Ieru-
 4 salem þei comen to Bersabee þat was wont to ben a full Beersheba
 fair town t a delytable of cristene men And 3it þere ben
 summe of here chirches. In þat toun dwelled Abraham founded by
 the Patriark a longe tyme. þat toun of Bersabee founded Bathsheba,
 8 Bersabee the wif of sire vrye the knyght on the whiche
 kyng David ¹ gatt Salomon the wyse þat was kyng after Solomon's
 David vpon the .xij. kynredes of Ierusalem And regned mother.
 .xl. 3eer. And fro þens gon men to the cytee of Ebron [1 fol. 30 b]
 12 þat is the montance of .ij. gode myle And it was clept
 somtyme the vale of Mambree And sumtyme it was clept Hebron or
 the vale of teres because þat Adam wepte þere an .c. 3eer Mamre.
 for the deth of Abell his sone þat Caym slowgh. Ebron
 16 was wont to ben the princypall cytee of the Philistynes
 And þere duelleden somtyme the Geauntz And þat cytee
 was also Sacerdotall þat is [to]⁽¹⁾ seyne seyntuarie of the
 tribe of Iuda. And it was so fre þat men resecyued þere
 20 aH manere of fugityfes of oþer places for here euyl dedes.
 In Ebron Iosue Caleph t here companye comen first to
 aspyen how þei myghite wynnyn the lond of beheste. In
 Ebron regned first kyng David .vij. 3eer t an half And in
 24 Ierusalem he regnede .xxxij. 3eer t an half. And in
 Ebron ben aH the sepultures of the Patriarkes Adam Graves of
 Abraham ysaac t of Iacob t of here wyfes Eue Sarre the patri-
 t Rebekke t of Lya the whiche sepultures the Sarazines archis in the
 28 kepen full curyously t han the place in gret reuerence cave of
 for the holy fadres the Patriarkes þat lyzn þere And þei Machpelah.
 suffre no cristene man entre in to that place but 3if it be
 of speeyaH grace of the Soudan, For þei holden cristene
 32 men t Iewes as dogges And þei seyn þat þei scholde
 not entre into so holy place. And men clepen ² þat place [2 fol. 31 a]
 where þei lyzn double spelunke or double cave or double
 dyeh for als meeche as þat on lyeth aboue þat other And
 36 the Sarazines clepen þat place in here langage KARICARBA Kirjath-
 Arba.

(1) to missing in MS.

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* 4
VNUM ADORAVIT, *pat* is to seyne: he saugh .iiij. t *worschipped*
 on. And of *po* same *resceyued* *Abraham* the *Aungeles*
 in to his hous. And right *faste* by *pat* place is a cave in
 the roche where *Adam t Eue* duelleden whan *pei* weren 8
 putt out of *paradyse* t *pere* *goten* *pei* 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 *Damasee*, be cause *pat* it was in the 12
lordschipe of *Damask*. And fro *pens* was he translated
 into *paradys* of *delytes*, as *pei* 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 nygh to *Ierusalem*. There the
Aungell *commaunded* *Adam* *pat* he scholde *duelle* *with*
 his wyf *Eue*, Of the whiche he gatt *Seth*, of whiche *tribe* 20
pat is to seye *kynrede* *Ihesu crist* was born. In *pat*
valey is a feld where *men* drawn out of the erthe a
 thing *pat* *men* clepen *Cambyll* t *pei* ete it in stede of
 spice ¹ t *pei* bere 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 *zeres* ende full
 azen vp to the sydes, *porgh* the grace of god. And .iiij.
 myle from *Ebron* is the graue of loth *pat* was *Abrahames* 28
broper [sone]. 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 *DIRPE*
pat is of *Abrahames* tyme, the whiche *men* clepen the 32
drye tree. And *pei* seye *pat* it hath ben *pere* sithe the
*begynnyng*e of the world t was *sumtyme* grene t bare
leues vnto the tyme *pat* *oure* lord dyede on the cros
 And *panne*.it dryede t so diden aH the trees *pat* weren 36

The cave of
Adam and
Eve.

Cambil dug
from the
earth.

[1 fol. 31 b]

The Dry
Tree.

panne in the world [or elles þai failed in þaire hertes and
 become holle within, of whilk þer er many 3it standand in
 diuerse placez of the world](¹) And summe seyn be here
 4 prophecyes þat a lord, a Prince of the west syde of the world
 schall wynnen the lond of promyssioun þat is the holy lond
 with helpe of cristene men t he schall do synge a masse
 vndir þat drye tree t þan the tree schall wexen grene t
 8 bere bothe fruyt t leues And þorgh þat myracle manye
 Sarazines t Iewes schuff ben turned to cristene feyth.
 And þerfore þei don gret worschipe þereto t kepen it full
 besyly. And all be it so þat it be drye natheles 3it he
 12 bereth gret vertue for certeynly he þat hath a litill þere
 of vpon him it heleth him of the fallynge euyH, And
 his hors schaff not ben afoundred t manye oþer vertues
 it hath, Wherefore men ¹holden 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 Efrata, as holy wrytt
 seyth: ECCE AUDIUMUS EUM IN EFFRATA, þat is to seye:
 lo wee herde him in efrata. And toward the est ende
 of the cytee is a full fair chirche and a graciouse t it
 24 hath many toures, pynacles t corneres full stronge t
 curiously made And within þat chirche ben .xliiij.
 pyleres of marble grete t faire. And betwene the cytee
 t the chirche is the feld Floridous, þat is to seyne, the
 28 feld florissched. For als moche as a faire mayden was
 blamed with wrong t sclaudred þat sche hadde don
 fornyacioun, For whiche cause sche was demed to the
 deth t to be brent in þat place, to the whiche sche was
 32 ladd. And as the fyre began to brenne aboute hire sche
 made hire preyeres to oure lord þat as wissely as sche
 was not gylty of þat synne þat he wolde helpe hire t
 make it to be knowen to aH men of his mercyfull grace.
 36 And whan sche hadde þus seyde sche entred in to the

At the reconquest of the Holy Land, that tree will wax green.

Virtues of its wood.

[1 fol. 32 a]

Bethlehem.

Campus floridus.

The innocent maiden saved from fire.

(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.

[² fol. 33 a]

Spots of
Our Lady's
milk on red
marble.

fuyr And anon was the fuyre quenched t oute. And the
brondes þat weren brennyng becomen red roseres And
the brondes þat weren not kyndled nor tend becomen
white roseres full of roses. And þeise ¹weren the first 4
Roseres t Roses bothe white t rede, þat euere ony man
saugh. And þus was þis mayden saued be the grace of
god And þerfore is þat 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, þat is full
wel dyght of marble t full richely peynted with gold
syluer azure t oper coloures. And .iiij. paas besyde 12
is the crybbe of the ox t the asse. And besyde þat is
the place where the sterre fell þat ladde the .iiij. kynges
Iaspar Melchior t Balthazar, But men of Grece clepen
hem þus: Galgalath Malgalath t Saraphie, And the Iewes 16
clepen [hem] in this manere in Ebrew: APPELIUS AMERRIUS
t DAMASUS. Theise .iiij. kynges offreden to oure lord gold
ensence t myrre And þei metten to gedre þorgh myracle of
god, For þei metten to gedre in a cytee in ynde þat men 20
clepen Cassak þat is .liij. iourneyes fro Betfiteem. And
þei weren at Bethleem the .xiiij. day And þat was the
.iiij. day after þat þei hadden seyn the sterre whan þei
metten in þat cytee, And þus þei weren in .ix. dayes 24
fro þat cytee at Bethleem t þat was gret myracle. Also
vnder the cloystre of the chirche be .xviiij. degrees at the
right syde is the charneff of the Innocentes where here
bones lyzn And before the place where oure lord was 28
born is the tombe of seynt ²Ierome þat was a preest t a
Cardynaß þat translatede the bible t the psaltere from
Ebrew in to latyn And withoute the mynstre is the
chayere þat he satt in whan he translated it. And faste 32
besyde þat chirehe 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 þat greued hire, sche mylked 36
hem on the rede stones of marble so þat the traces may

3it *ben sene* in the stones aH w[h]yle.⁽¹⁾ And 3ee schuff
 vnderstonde þat aH þat dwellen in Bethleem ben cristene
 men And þere ben faire vynes aboute the cytee t gret
 4 plentee of wyn þat the cristene men han don let make
 But the Sarazines ne tylen not no vynes ne þei
 drynken no wyn. For here bokes of here lawe þat
 Makomete betoke hem, whiche þei clepen here ALKARON
 8 t summe clepen it MESAPH t in anoþer langage it is
 cleped HARME And the same boke forbedeth hem to
 drinke wyn, For in þat boke Machomete cursed aH þo
 þat drynken wyn t alle hem þat sellen it. For summen
 12 seye þat he slough ones an heremyte in his dronkeness
 þat he loued ful wel And þerfore he cursed wyn t hem
 þat drynken it. But his curs be turned in to his owne
 hed as holy writt seith: ET IN VERTICEM IPSIUS INIQUITAS
 16 EIUS DESCENDET, þat is for to seye: his wykkedness
 schall turne t falle in his owne heed. ¹ And also the
 Sarazines bryngen forth no pigges nor þei eten no swynes
 flessch, for þei seye it is brother to man t it was forboden
 20 be the olde lawe t þei holde[n]⁽²⁾ hem alle acursed þat eten
 þereof. Also in the lond of Palestyne t in the lond of
 Egypt þei eten but lytill or non of flessch of veel or of
 boef but he be so old þat he may nomore traauyle for
 24 elde, for it is forbode And for because þei hauen but
 fewe of hem, þerfore þei norissche hem for to ere here
 londes. In this cytee of Bethleem was David the kyng
 King David.
 born And he hadde .lx. wyfes t the firste wyf highte
 28 Michol 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 aungel seyde to the schepperdes of the birthe
 32 of crist. And in þat weye is the tombe of RacheH þat
 Rachel's
 was Iosephes moder the patriarke. And sche dyede anon
 tomb.
 after þat sche was delyuered of hire sone Beniamyn t
 þere sche was buryed of Iacob hire husbonde, And he

The
Saracens.
drink no
wine.

[f. fol. 33 b]

They eat
no pork.

Beef and
veal are
scarce.

King David.

Rachel's
tomb.

(1) wlyte, MS.

(2) holdem C.

The star of Bethlehem. leet setten .xij. grete stones on hire in tokene þat sche had born .xij. children. In þat same weye half myle fro Ierusalem appered the sterre to the .iij. kynges, In þat weye also ben manye chirches of cristenē men be the whiche men gon towards the cytee of Ierusalem. 4

Ch. XI. OF THE PILGRIMAGES IN IERUSALEM † OF THE HOLY PLACES þERABOWTE.

Position of Jerusalem. **A**FTER for to speke of Ierusalem the holy cytee 3ee schuſt vndirstonde þat it stont full faire betwene hilles † ¹þere ben no ryueres ne welles but water cometh be condyte from Ebron. And 3ee schuſt vnderstonde þat Ierusalem of olde tyme vnto the tyme of Melchisedech was cleped Iebus, And after it was clept Salem vnto the tyme of kyng David þat putte theise .ij. names togidere † cleped it Iebusalem And after þat kyng Salomon cleped it Ierosolomye And after þat men cleped it Ierusalem † so it is cleped 3it. And aboute Ierusalem is the kyngdom of Surrye And þere besyde is the lond of Palestyne And besyde it is Ascolone And besyde þat is the lond of Maritame. But Ierusalem is in the lond of Iudee, And it is clept Iude for þat Iudas Machabeus was kyng of þat contree And it marcheth Estward to the kyngdom of Arabye, on the south syde to the lond of Egipt † on the west syde to the grete see, On the north syde toward the kyngdom of Surrye † to the see of Cypre. In Ierusalem was wont to be a Patriark † Erchebysschoppes † Bisschoppes abouten in the contree. Abowten Ierusalem ben þeise cytees: Ebron at .vij. myle, Ierico at .vj. myle, Bersabee at .viij. myle, Ascalon at .xvij. myle, Iaff at .xvj. myle, Ramatha at .iij. myle And Bethiteem at .ij. myle. And a .ij. myle from Bethiteem toward the south is the chirche of seynt karitot þat was Abbot þere For

l. 5, men, repeated in C.
l. 22, to, repeated in C.

whom þei maden meche doel amonges the monkes whan
 he scholde dye t zit þei ben in moornyng¹ in the wise [1 fol. 34 b]
 þat þei maden here lamentacioun for him the firste tyme
 4 t it is full gret pytee to beholde. This contree t lond of
 Ierusalem hath ben in many dyuerse naciounes hondes
 And often þefore hath the contree suffred meche tribu-
 lacioun for the synne of the poeple þat duellen þere. For
 8 þat contree hath ben in the hondes of aH nacyouns þat is to
 seyne of Iewes, of Chananees, Assiryenes, Perses, Medoynes,
 Macedoynes, of Grekes, Romaynes, of Cristenemen, of
 Sarrazines, Barbaryenes, Turkes, Tartaryenes t of manye
 12 othere dyuerse nacyouns. For god wole not þat it be longe
 in the hondes of traytours ne of synneres be þei cristene or
 othere And now haue the hetþene men holden þat lond in
 here hondes .xl. 3ere t more, But þei schuH not holde it
 16 longe 3if god wole. And 3ee schuH vndirstonde þat whan
 men comen to Ierusalem here first pilgrymage is to the
 chirche of the holy Sepulere where oure lord was buried
 þat is withoute the cytee on the north syde But it is now
 20 enclosed in with the toun waH. And þere is a full fair
 chirche aH Rownd t open aboue t couered with leed
 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 lytyH hows made with a low lityH
 dore And þat tabernacle is made in manere of half a
 compas right curiously t richely made of gold t azure t
 opere riche coloures full nobelyche made And ² in the
 28 right syde of þat tabernacle is the sepulere of oure lord
 And the tabernacle is .viiij. fote long t .v. fote wyde t .xj.
 fote in heghite. And it is not longe sithe the sepulere
 was aH open þat men myghten kisse it t touche it. But
 32 for pilgrymes þat comen thider peyned hem to breke the
 ston in peeces or in poudre þefore the Soudan hath do
 make a waH aboute the sepulere þat noman may towche
 it. But in the left syde of the waH of the tabernacle is
 36 wel the heghite of a man is a gret ston to the quantytee of
 a mannes hed þat was of the holy sepulere t þat ston

Many
nations have
ruled the
Holy Land.

No simers
can hold it
long.

The Holy
Sepulchre.

The
Compass.
[2 fol. 35 a]

Why the
Sepulchre
was fenced
in.

kissen the pilgrymes þat comen þider. In þat tabernacle
 ben no wyndowes but it is aH made light *with* lampes þat
 hangen before the sepulcre And þere is a lampe þat
 hongeth before the Sepulcre þat brenneth light † on the 4
 gode Fryday it goth out be himself [and on þe Pasch day
 it lightez agayne by it self]⁽¹⁾ at þat hour þat oure lord roos
 fro detH to lyue. Also *with* in the chirche at the right
 syde besyde the qucer of the chirche is the mount of 8
 Caluarye where oure lord was don on the cros And it is
 a roche of white colour and a lytiH medled *with* red
 And the cros was set in a morteyns in the same roche † on
 þat roche dropped the woundes of oure lord whan he was 12
 pyned on the cross † þat is cleped Galgathia, And men
 gon vp to þat Golgathia be degrees. And in the place of
 þat morteyns was Adames hed founden after Noes flode in
 tokene þat the synnes of Adam scholde ben ¹bought in þat 16
 same place And vpon þat roche made Abraham sacrificise
 to oure lord. And þere is an awtere And before þat
 awtier lyzn Godefray de Boleyne † Bawdewyn † oþere
 cristene kynges of Ierusalem. And þere nygh where oure 20
 lord was crucyfyed is this writen in Greew: OTHEOS
 BASILION YSMON PROSIONAS ERGASA SOTHIAS EMESOTIS GYS.
 þat is to seyne in latyn: HIC DEUS NOSTER REX
 ANTE SECVLA OPERATUS EST SALUTEM IN MEDIO TERRE. 24
 þat is to seye: this god oure kyng before the worldes
 hath wrought hele in myddes of the erthe. And also on
 þat roche where the cros was sett is writen *within* the
 roche þeise wordes: CYOS MYST YS BASIS TOUPISTEOS THEY 28
 THESMOFY, þat is to seyne in latyn: QUOD VIDES EST
 FUNDAMENTUM TOCIUS FIDEI MUNDI HUIUS, þat is to seye:
 þat þou seest is ground of aH the world † of this feyth.
 And 3ee schuH vndirstonde þat whan oure lord was don 32
 vpon the cros he was .xxxiiij. 3er † .iiij. monethes of
 elde And the propheeye of *Dauid* seyth þus: QUAD-
 RAGINTA ANNIS. PROXIMUS FUI GENERACIONI HUIC, þat
 is to seye: Fourty 3eer was I neiglibore to this kynrede, 36

The miracle
of the Light-
ing of the
lamp.

Golgotha,
blood-marks
on the white
rock.

[¹ fol. 35 b]

The tombs
of the first
Crusaders.
The place
of the
Crucifixion.

The age of
Our Lord;
conflicting
statements
reconciled.

(1) Eg. 1982.

And þus scholde it seme þat the prophecyes ne were not trewe, But þei ben bothe trewe, For in old tyme men maden o 3eer of .x. monethes, of the whiche March was
 4 the firste ⁊ Decembre was the laste, But Gayus þat was Emperour of Rome putte þeise .ij. monethes þere to : Janyuer ⁊ Feurer ⁊ ordeyned the 3eer of .xij. monethes,
 1 þat is to seye .ccclxv. dayes withoute lepe 3eer after the
 8 propre cours of the sonne. And þefore after cowntyng of .x. monethes of the 3eer he dyede in the .xl. 3eer, as the prophete seyde ⁊ after the 3eer of .xij. monethes he was of age .xxxij. 3eer ⁊ .iiij. monethes. Also within the
 12 mount of Caluarie on the right side is an awtere where the piler ly3th þat oure lord Ihesu was bounden to whan he was scourged And þere besyde .iiij. fote ben .iiij. pileres of ston þat aHweys droppen water ⁊ summen seyn
 16 þat þei wepen for oure lordes deth. And nygh þat awtier is a place vnder erthe .xliij. degrees of depnesse where the holy croys was founden be the wytt of seynte Elyne vnder a roche where the Iewes had hidde it And þat was the
 20 verray croys assayed For þei founden .iiij. crosses, on of oure lord ⁊ .ij. of the .ij. thefes And seynte Elyne preued hem on a ded body þat aros from deth to lyue whan þat it was leyd on it þat oure lord dyed on. And
 24 þereby in the waH is the place where the .iiij. nayles of oure lord weren hidd, For he had .ij. in his hondes ⁊ .ij. in his feet And of on of þeise the Emperour of Costantynople made a brydiH to his hors to bere him in bataylle
 28 ⁊ þorgh vertue þereof he ouercam his enemyes And wan aH the lond of Asye the lesse þat is to seye Turkye, Ermony the lasse ⁊ the more And from Surrye to Ierusalem, From Arabye to Persie, from Mesopotayme
 32 to the kyngdom of Halappee, From Egypt the highe ⁊ the lowe ⁊ aH the opere kyngdomes vnto ² the depe of Ethiope
 ⁊ in to ynde the lesse þat panne was cristene. And þere was in þat tyme many gode holy men ⁊ holy heremytes of
 36 whom the book of fadres lyfes speketH ⁊ þei ben now in paynemes ⁊ sarazines hondes, But whan god aH myghty

Thirty-three is equal to forty.

Julian calendar.

[¹ fol. 36 a]

The weeping pillars.

The True Cross found by St. Helena ;

it revives a dead body.

Constantine's victory through the nails of the True Cross.

[² fol. 36 b]

The coun-tries lost to Christianity shall be recovered.

The Com-
pass marks
the centre of
the world.

The Resur-
rection.

The steps
leading up
to Calvary.

[1 fol. 37 a]

The Indian
priests con-
secrate the
Host in the
way of the
primitive
Church.

The weak
spot in the
fortifica-
tions of
Jerusalem.

wole right als the londes weren lost þorgh synne of cristene men, so schuþ þei ben wonnen azen be cristen men þorgh help of god. And in myddes of þat chirche is a compas in the whiche Ioseph of Aramathie leyde the body of oure lord whan he had taken him down of the croys t þere he wassched the woundes of oure lord And þat compas seye men is the myddes of the world. And in the chirche 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 þer is a partye of the cheyne þat he was bounden with And þere he appered first to Marie Magdalayne whan he was rysen t sche wende þat he had ben a gardener. In the chirche of seynt Sepulere was wont to ben Chanouns of the ordre of seynt Augustyn t hadden a Priour but the Patriark was here souereyn. And withoute the dores of the chirche on the right syde as men gon vpward .xviij. greces seyde oure lord to his moder: MULIER ECCE FILIUS TUUS, þat is to seye: Womman lo thi sone, And after þat he seyde to Joĥn his disciple: ECCE MATER TUA, þat is to seyne: lo behold thi moder And þeise wordes he seyde on the cros. And on þeise greces wente oure lord whan he bare the cros on his schulder And vnder this grees is a chapeĥ t in þat chapeĥ syngen prestes yndyenes þat is to seye prestes of ynde noghit after oure lawe but after here t all wey þei maken here sacrement of the awtier [of breed]⁽¹⁾ seyenge PATER NOSTER t opere preyeres þerewith, With the whiche preyeres þei seye the wordes þat the sacrement is made of For þei ne knowe not the Addieciouns þat many popes han made, but þei synge with gode deuocioun. And þere nere is the place where þat oure lord rested him whan he was very for berynge of the cros. And 3ee schuþ vnder stonde þat before the chirche of the Sepulere is the cytee more feble þan in any othere partie for the grete playn þat is betwene the chirche t the citee. And toward the Est syde withoute the walles of the cytee is the vale of

(1) Eg.

Iosaphath þat toucheth to the walles as pougħ it were
 a large dych, And abouen þat vale of Iosaphath, out of the
 cytee, is the chirche of Seynt Steuene where he was
 4 stoned to deth And þere beside is the gildene 3ate þat
 may not ben opened, be the whiche 3ate oure lord entrede
 on PALMESONDAY vpon an asse t̄ the 3ate opened azenst
 him whan he wolde go vnto the temple And 3it apperen
 8 the stepes of the asses feet in .iiij. places of the degrees
 þat ben of fuł harde ston. And before the chirche of
 seynt Sepulere toward the south a .cc. paas is the gret
 hospitał of seynt Iohn of the whiche the Hospitaleres
 12 hadd ¹ here foundacioun And withinne the palays of the
 sekemen of þat hospitał ben ^{xx} .vj. t̄ .iiij. pileres of ston And
 in the walles of the hows withoute the nombre aboueseyd
 þere ben ^{ti} .liij. pileres þat beren vp the hows And fro þat
 16 hospitał to go toward the Est is a fuł fayr chirche þat
 is clept nostre Dame la graund And þan is þere another
 chirche right nygħ þat is clept nostre Dame de latyne.
 And þere weren Marie Cleophee t̄ Marie Magdaleyne
 20 t̄ teren here heer whan oure lord was peyned in the
 cros.

St. Stephen's
Church.
The Golden
Gate.

The marks
of the ass's
feet.

St. John's
Hospital.
[1 fol. 37 b]

Notre-Dame
la Grande
and Notre-
Dame latine.

OF THE TEMPLE OF OURE LORD ; OF THE CH. XII.
 CRUELTEE OF KYNG HEROUD ; OF THE
 MOUNT SYON ; OF PROBATA PISCINA,
 AND OF NATATORIUM SYLOE.

AND fro the chirche of the Sepulere toward the Est
 at ^{xx} .viiij. paas is *TEMPLUM DOMINI*. It is right a
 24 feir hows t̄ it is ał round t̄ high t̄ c[u]ered with leed
 t̄ it is wel paued with white marble, But the sarazines
 wole not suffre no cristene man ne Iewes to come þerein,
 For þei seyn þat none so foule synfuł men scholde not
 28 come in so holy place. But I cam in þere t̄ in othere
 places þere I wolde for I hadde *lettres* of the Soudan

The Temple
of the Lord.

I was privi-
leged to
enter by the
Soudan's
Great Seal.

with his grete seel t comounly oper men han but his
 signett. In the whiche *lettres* he commanded of his
 specyall grace to all his subgettes to lete me seen all the
 places t to enforme me pleyndly all the mysteries of euery 4
 place t to condyte me fro cytee to cytee 3if it were nede t
 [1 fol. 38 a] buxonly to reseeyue me t my companye 1t for to obeye to
 all my requestes resonable 3if þei weren not gretly a3en
 the Ryaall power t dignytee of the Soudan or of his lawe. 8
 And to opere þat asken him grace, suche as han serued
 him he ne zeueth not but his signett the whiche þei make
 to be born before hem hangynge on a spere. And the
 Ordinary people only obtain his signet,
 to which the greatest reverence is shown.
 folk of the contree don gret worschipe t reuerence to his 12
 signett or his seel t knelen þereto as lowly as wee don to
 CORPUS DOMINI And 3it men don full grettere reuerence
 to his *lettres*, For the Admyraall t alle opere lordes þat
 þei ben schewed to, before or þei reseeyue hem þei knelen 16
 down t þan þei take hem t putten hem on here hedes
 t after þei kissen hem t þan þei reden hem knelynge
 with gret reuerence t þan þei offren hem to do all þat the
 herere asketh. And in this templum domini weren 20
 somtyme Chanouns Reguleres t þei hadden an Abbot to
 whom þei weren obedient. And in this temple was
 Charlemayn whan þat the aungeall broughte him the
 Charle-
 magne here
 received the
 preputium,
 which he
 brought to
 Paris,
 Poitiers and
 Chartres.
 Destruction
 of the
 Temple of
 Solomon.
 prepuce of oure lord Ihesu crist of his Circumcisioun And 24
 after kyng Charles leet bryngen it to Parys in to his
 chapeall And after þat he leet brynge it to Peyteres t
 after þat to Chartres. And 3ee schull vnderstonde þat
 this is not the temple þat Salomion made, for þat temple 28
 dured not but .mc t ij. 3eer, For Tytus Vaspasianes
 sone Emperour of Rome had leyde sege aboute Ierusalem
 for to discomfyte the Iewes for þei putten oure lord to
 [2 fol. 38 b] dethe, 2 withouten leue of the Emperour And whan he 32
 hadde wonnen the cytee he brente the temple t beet it
 down t all the cytee t toke the Iewes t dide hem to
 dethe .xj.c. t the othere he putte in prisoun t solde hem
 Mit t

to seruage .xxx.^{ti} for o peny, for þei seyde þei boughte
 Ihesu for .xxx.^{ti} penyes And he made of hem better cheep
 Whan he 3af .xxx.^{ti} 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 3it he was cristned but he forsoke
 his lawe t becam a renegate And whan the Iewes hadden
 8 made the temple com an erthequakeng t cast it down as
 god wolde t destroyed aH þat þei had made. And after
 þat Adryan þat was Emperour of Rome t of the lynage
 of Troye made Ierusalem azen t the temple in the same
 12 manere as Salomon made it And he wolde not suffre no
 Iewes to dweH þere, but only cristene men, For aHþough
 it were so þat he were not cristned 3it he louede cristene
 men more þan any other nacioun saf his owne. This
 16 Emperour leet enclose the chirche of seynt Sepulcre t
 walle it within the cytee, þat before was withoute the
 cytee long tyme beforn And he wolde haue chaunged the
 name of Ierusalem t haue cleped it Elya But þat name
 20 lasted not longe. Also 3ee schuH vndirstonde þat the
 sarazines don moche reuerence to þat temple t þei seyn
 þat that place is right holy And whan þei gon ¹ in þei
 gon barefote t knelen many tymes And whanne my
 24 felowes t I seygh þat whan wee comen in wee diden of
 oure schoon t camen in barefote t þoughten þat wee
 scholden don as moche worschipe t reuerence þereto as
 any of the mysbeleeuynge men scholde t als gret con-
 28 punctioun in herte to haue. This temple is .lxiiij. cubytes
 of wydeness t als manye in lengthe And of heghthe it is
^{xx}
 .vj. cubites And it is withjnne aH aboute made with
 pyleres of marble t in the myddel place of the temple
 32 ben many high stages of .xiiij. degrees of heghthe made
 with gode pylers aH 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 sacrificise And the folk stonden aH

Thirty Jews
 for a penny.
 Under
 Julian the
 Apostate,
 the Temple
 was re-built
 and de-
 stroyed
 again.

Adrian pro-
 tected the
 Christians,

and called
 Jerusalem
 Elia
 Capitolina.

The
 Saracens
 reuerence
 the Temple.
 [1 fol. 39 a]

Its
 dimensions.

The Holy of
 Holies.

aboute in diuerse stages after þei ben of dignytee or of
 worschipe so þat þei aȝ may see the sacrifice. And in
 þat temple ben .iiij. entrees ⁊ the ȝates ben of cypress wel
 made ⁊ curiously dight And within the Est ȝate oure
 lord seyde : here is Ierusalem. And in the north syde of 4
 þat temple within the ȝate þere is a welle but it renneth
 noght of the whiche holy writt speketh of ⁊ seyth : VIDI
 AQUAM EGREDIENTEM DE TEMPLO, þat is to seyne : I saugh
 water come out of the temple. And on þat other syde of 8
 the temple þere is a roche þat men clepen Moriaeh, but
 after it was clept Bethel where the Arke of god with
 relykes of Iewes weren wout to ben put. þat¹ arke
 or hucche with the Relikes Tytus ledde with hym to 12
 Rome whan he had scomfyted aȝ the Iewes. In þat
 arke weren the .x. commandementes ⁊ of Aarones ȝerde ⁊
 of Moyses ȝerde with the whiche he made the rede see
 departen as it had ben a waȝ on the right syde ⁊ on the 16
 left syde, while þat the peple of Israel passeden the see
 drye foot. And with þat ȝerde he smoot the Roche ⁊
 the water cam out of it ⁊ with þat ȝerde he dide manye
 wondres. And þere in was a vessel of gold fuȝ of 20
 MANNA ⁊ clothinges ⁊ honournementes ⁊ the tabernacle of
 Aaron ⁊ a [table]⁽¹⁾ square of gold with .xij. precyous stones
 And a boyst of Iasper grene with .iiij. figures ⁊ .viij.
 names of oure lord ⁊ .vij. candelstykes of gold ⁊ .xij. 24
 pottes of gold ⁊ .iiij. Censeres of gold ⁊ an Awtier of gold
 ⁊ .iiij. lyouns of gold vpon the whiche þei bare Cherubyn
 of gold .xij. spannes long and the Cerele of Swannes of
 heuene with a tabernacle of gold ⁊ a table of syluer ⁊ 28
 .ij. trompes of siluer ⁊ .vij. barly lounes ⁊ aȝ the opere
 relykes þat weren before the birthe of oure lord Ihesu crist.
 And vpon þat roche was Iacob slepyng when he saugh
 the aungeles gon vp ⁊ down by a ladder ⁊ he seyde : VERE 32
 LOCUS ISTE SANCTUS EST ⁊ EGO IGNORABAM, þat is to seyne :
 Forsothe this place is holy ⁊ I wiste it nought. And

The dried-up
well.

Moriah or
Bethel.

[1 fol. 39 b]

Contents of
the ark.

The box
of jasper.

Signs of the
Zodiac.

Jacob's
ladder.

(¹) tabernacle, C.
l. 14, þat, repeated in C.

þere an aungel helde Iacob stille ⁊ turned his name ⁊
 cleped him *Israel*. And in þat same place *Dauid* saugh
 the AungeH þat smot the folk *with* a swerd ⁊ put it vp
 4 blody in the schethe. ¹ And in þat same Roche was [1 fol. 40 a]
 seynt Symeon whan he resceyued oure lord in to the
 temple. And in this roche he sette him whan the Iewes
 wolde a stoned him ⁊ a sterre cam down ⁊ 3af him
 8 light. And vpon þat Roche preched oure lord often
 tyme to the peple ⁊ out þat seyde temple oure lord drof
 out the byggeres ⁊ the selleres. And vpon þat roche
 oure lord sette him whan the Iewes wolde haue
 12 stoned him ⁊ the Roche cleef in two ⁊ in þat
 cleuyng was oure lord hidd And þere cam down a sterre ⁊
 3af light ⁊ serued him *with* claretee. And vpon þat roche
 satt oure lady ⁊ lerned hire sawtere And þere oure lord
 16 for3af the womman hire synnes þat was founden in
 avowtrie And þere was oure lord circumeicyded And þere
 the aungeH schewede tydynges to zacharie of the birthe of
 seynt Baptyst his sone And þere offred first Melchisedech
 20 bred ⁊ wyn to oure lord in tokene of the sacrement þat
 was to comene And þere feH *Dauid* preyeng to oure lord
 ⁊ to the AungeH þat smot the peple þat he wolde haue
 mercy on him ⁊ on the peple ⁊ oure lord herde his preyere
 24 ⁊ þefore wolde he make the temple in þat place, but oure
 lord forbade him be an AungeH. for he had don tresoun
 whan he leet sle vrie the worthi knyght for to haue
 Bersabee his wyf And þefore aH the purueyance þat he
 28 hadde ordeyned to make the temple *with* he toke it
 Salomon his sone ⁊ he made it. And he preyed oure
 lord þat aH þo þat preyeden to him in þat place *with*
 gode herte þat he wolde heren here preyere ⁊ graunten it
 32 hem 3if þei asked it right ²fullyche And oure lord [2 fol. 40 b]
 graunted him And þefore Salomon cleped þat temple the
 temple of conseiH ⁊ of help of god. And *without* the
 3ate of þat temple is an awtiere where Iewes weren wont
 36 to offren dowues ⁊ turtles. And betwene the temple ⁊
 þat awtier was zacharie slayn ⁊ vpon the pynacle of þat

The rock
shelters
Our Lord.

David not
allowed to
build the
Temple.

Solomon.

temple was oure lord brought for to ben tempted of the
 enemye the feend. And on the hegh̄te of þat pynacle the
 Iewes setten seynt Iame † casted hym down to the erthe
 þat first was bisschopp of Ierusalem. And at the entree 4
 of þat temple toward the west is the 3ate þat is clept
 The Beautiful Gate. PORTA SPECIOSA. And nygh̄ besyde þat temple vpon the
 right syde is a chirche couered with leed þat is clept
 Salomones scole And fro þat temple towards the south 8
 right nygh̄ is the temple of Salomon þat is right fair †
 wel pollisscht And in þat temple dueHe the knygh̄tes of
 The knights Templars. the temple þat weren wont to be clept TEMPLERES † þat
 was the fundacioun of here ordre so þat þere duelleden 12
 knygh̄tes † IN TEMPLO DOMINI Chanouns Reguleres.
 Fro þat temple to ward the Est a .xv. paas in the cornere
 The bath of Our Lord. of the cytee is the bath of oure lord And in þat bath was
 wont to come water fro paradys † 3it it droppeth. And 16
 þere besyde is oure ladyes bed And faste by is the
 [tombe] of seynt Symeon. † withoute the cloystre of the
 temple toward the north is a fuH faire chirche of seynte
 Church of St. Anne. Anne oure ladyes moder And þer ¹ was oure lady con- 20
 [1 fol. 41 a] ceuyed And before þat chirche is a gret tree þat began to
 growe the same nyght. And vnder þat chirche in goenge
 doun be .xxij. degrees lyth Ioachym oure ladyes fader in
 a faire tombe of ston And þere besyde lay somtyme seynt 24
 Anne his wif but seynt Helyne leet translate hire to
 Costantynople. And in þat chirche is a welle in manere
 Probatica Piscina. of a cisterne þat is clept PROBATA PISCINA þat hath .v.
 entreez. Into þat welle Aungeles weren wont to come 28
 from heuene † bathen hem withjinne † what man þat first
 bathed him after the mevyng of the water was made
 hool of what maner sykenes þat he hadde. And þere
 oure lord heled a man of the palasye þat lay .xxxviii. 3eer 32
 † oure lord seyde to him: TOLLE GRABATUM TUUM †
 AMBULA, þat is to seye: Take thi bed † go. And þere
 The houses of Pilate and Herod. besyde was Pilates hows And faste by is kyng Heroudes
 hows þat leet sle the Innocentes. This heroude was ouer 36

moche cursed & crueh. for first he leet sle his wif þat he
 louede right weh & for the passynge loue þat he hadde to
 hire whan he saugh hire ded he fell in a rage & oute of his
 4 wytt a gret while & sithen he cam azen to his wytt & after
 he leet sle his .ij. sones þat he hadde of þat wyf. And after
 þat he leet sle another of his wyfes & a sone þat he hadde
 with hire And after þat he let sle his owne moder & he
 8 wolde haue slayn his broþer also, but he dyede sodeynly.
 And after þat he dide aH the harm þat he cowde or
 myghite And after he fell in to sekness & whan he felte
 1 þat he scholde dye he sente after his suster & after aH [1 fol. 41 b]

12 the lordes of his lond & whan þei were comen he leet
 commande hem to prisoun & þan he seyde to his suster
 he wiste wel þat men of the contree wolde make no sorwe
 for his deth & perfore he made his suster swere þat sche
 16 scholde lete smyte of aH the hedes of the lordes whan he
 were ded & þan scholde aH the lond make sorwe for his
 deth & eH nought & þus 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 3ee schuH vnderstonde þat in þat tyme þere
 weren .iiij. heroudes of gret name & loos for here crueltee.
 This heroude of which I haue spoken offe was HEROUD
 ASCOLONITE And he þat leet beheden seynt Iohn the
 28 Baptist was HEROUDE ANTYPAN And he þat 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 Sauyours & þere is the left Arm of
 32 Iohn Grisostom & the more partye of the hed of seynt
 Steuene. And on þat oþer 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 þat chirche a
 36 .vj. paas is the mount Syon & þere is ^{xx} 2 a faire chirche of
 oure lady where sche dwelled & þere shee dyed And þere
 [2 fol. 42 a]

Herod's
cruelty.

His death.

The three
Herods:
Ascalonite,
Antipas,
Agrippa.St. Saviour's
Church.

St. James's.

Mount Sion.
[2 fol. 42 a]

was wont to ben an abbot of Chanouns reguleres, And fro þens was sche born of the Apostles vnto the vale of Iosaphath. And þere is the ston þat the AungeH broughte to oure lady fro the mount of Synay † it is of 4
 þat colour þat the roche is of seynt kateryne And þere besyde is the 3ate where thorgh oure lady wente whan sche was with childe whan sche wente to Bethleem. Also [at] the entree of the mount syon is a chapeH † in 8
 þat chapeH is the ston gret † large with the whiche the sepulere was couered with whan Ioseph of Aramathie had put oure lord þerejnne. The whiche ston the .iiij. Maries sawen turnen vpward whan þei comen to the sepulere the 12
 day of his resurrexioun And þere founden an aungeH þat tolde hem of oure lordes vprisynge fro deth to lyue. And þere also is a ston in a waH besyde the 3ate of the pyleer þat oure lord was scourged ate. And þere was 16
 Annes hows þat was Bisshop of the Iewes in þat tyme And þere was oure lord examyned in the nyght † scourged † smytyn † vyleously entreted. And in þat same place seynt Peter forsoke oure lord thries or the cok 20
 creew. And þere is a party of the table þat he made his souper onne whan he made his maundee with his disciples whan he 3af hem his flesh † his blode in forme of bred † wyn. And vnder þat chapeH .xxxij. degrees is the place 24
 where oure lord wosch his disciples fete And 3it is the vesseH where the water was And þere besyde þat same vesseH was seynt Steuene buryed And þere is the autier where oure lady herde the Aungeles synge messe And 28
 þere appered first oure lord to his disciples after his Resurrexioun the 3ates enclosed ¹and seyde to hem: PAX VOBIS, þat is to seye: Pees to 3ou † on þat mount appered crist to seynt Thomas the Apostle and bad him 32
 assaye his woundes † þan beleued he first † seyde: DOMINUS MEUS † DEUS MEUS, þat is to seye: my lord † my god. In the same chirehe besyde the awteer weren aH the Aposteles on Wytsonday when the holy gost 36

The stone
of the
Sepulchre.

House of
Annah.

The Table of
the Last
Supper.

The Washing
of the Feet.

[¹ fol. 42^b]

Doubting
Thomas.

Pentecost.

descended on hem in lykness of fuyr. And þere made
oure lord his Pask with his disciples And þere slepte
seynt Iohn the Euuangelist vpon the breest of oure lord
4 Ihesu crist t saugh slepyng many heuenly priuytees.
Mount Syon is *withjnn*e the cytee t it is a lytiH
hiere þan the *oper* 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 casteH t a
strong þat the soudan leet make. In the mount Syon
weren buried kyng David t kyng Salomon t many
othere kynges Iewes of Ierusalem And þere is the place
12 where the Iewes wolden han cast vp the body of oure lady
whan the Apostles beren the body to be buried in the
vale of Iosaphath And þere is the place where seynt Petir
wepte fuH tenderly after þat he hadde forsaken oure lord.
16 And a ston cast fro þat chapeH is anoper chapeH where
oure lord was jugged, for þat tyme was þere Cayphases
hows. From þat chapeH to go toward the est at .viij. paas
is a depe cawe 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 t the
temple Salomon is the place where oure lord reysed the
mayden in hire faderes hows. Vnder the mount Syon
24 toward the vale of Iosaphath is a welle þat is clept
NATATORIUM SILOE t 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 streght from Natatorie Syloe is an ymage of ston t of
olde auneyen werk þat Absalon leet make And be cause
þere of men clepen it the hond of Absalon. And faste
by is 3it the tree of Eldre þat Iudas henge him self vpon
32 for dispeyr þat he hadde whan he solde and betrayed
oure lord. And þere besyde was the synagoge where the
bysschoppes of Iewes t the sarrazins camen togidere and
helden here conseiH And þere caste Iudas the .xxx. pens
36 before hem and seyde þat he hadde synned betrayenge

St. John the
Evangelist's
dream.

Graves of
Jewish
Kings.

Caiaphas'
house.

Pool of
Siloam.
[1 fol. 43 a]

Where Judas
hanged
himself.

The
Synagoge.

(1) of, repeated, C.

oure lord. And þere nygh was the hows of the Apostles
 Philipp † Iacob Alphe. And on þat oþer syde of mount
 Syon toward the south bezonde the vale a stoness cast is
 Acheldamach þat is to seye the feld of blood þat was 4
 bought for the .xxx. pens þat oure lord was sold fore
 And in þat feld ben many tombes of cristene men for
 þere ben manye pilgrymes grauen. And þere ben many
 oratories as chapeH † hermytages where heremytes weren 8
 went to dueH. And toward the est an .c. pas is the
 charneH of the hospitaH of seynt Iohn where men weren
 went 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 þens is a faire chirche
 where oure lady mette with Elizabeth whan þei weren
 bothe with childe † seynt Iohn stered in his modres
 wombe † made reuerence to his creatour þat he saugh 16
 not. And vnder the awtier of þat chirche is the place
 where seynt Iohn was born. And fro þat chirche is a
 myle to the casteH of Emaux. And þere also oure lord
 schewed him to .ij. of his disciples after his resurrexioun. 20
 Also on þat oþer syde .cc. pas fro Ierusalem is a chirche
 where was wont to ^{ti} be the caue of the lyoun And vnder
 þat chirche at .xxx. degrees of depness weren entered .xij
 †
 m. martires in the tyme of kyng Cosdroe, þat the lyoun 24
 mette withaH in a nyght be the wille of god. Also fro
 Ierusalem .ij. myle is the mountjoye a fuH fair place † a
 delicyous and þere lyth Samuel the prophete in afaire
 tombe. And men clepen it mountioye for it zeueth 28
 ioye to pilgrymes hertes because þat þere men seen first
 Ierusalem. Also betwene Ierusalem † the mount of
 Olyuete is the vale of Iosaphath vnder the walles of the
 cytee as I haue seyde before. And in the myddes of þat 32
 vale is a lytiH ryuere þat men clepen TORRENS CEDRON.
 And abouen it ouerthwart lay a tre þat the cros was made
 offe þat men zeden ouer onne. And faste by it is a lityH
 pytt in the erthe where the foot of the pileer is 36

entered And *þere* was oure lord first scourged, for he
 was scorged & vileyusly entreted in many places. Also
 in the myddel place of the vale of Iosaphath is the
 4 chirche of oure lady & it is of .xliiij. degrees vnder the
 erthe vnto the sepulchre of oure lady; And oure lady was
 of age whan sche dyed .lxxij. 3eer And beside the sepulere
 of oure lady is an awtier where oure lord forʒaf seynt
 8 Peter aH his synnes & fro thens toward the west vnder an
 awtere is a welle *þat* cometh out of the floīe of *paradys*.
 And wyteth wel *þat þat* chirche is fuH lowe in the erthe
 & sum is aH *withjune* the erthe, But I suppose wel *þat* it
 12 was not so founded, But for because *þat* Ierusalem hath
 often tyme ben destroyed & the walles abated & beten
 doun & tumbled into the vale And *þat þei* han ben so
 filled aʒen & the ground enhaunced, & for *þat* skyH is the
 16 chirche so lowe *within* the erthe & natheles men seyn
þere comounly *þat* the erthe hath so ben clouen ¹syth the
 tyme *þat* oure lady was *þere* buried, And ʒit men seyn
þere þat it wexeth & groweth euery day *withouten* dowte.
 20 In *þat* chirche were wont to ben monkes blake *þat*
 hadden hire abbot. And besyde *þat* chirche is a chapeH
 besyde the Roche *þat* hight Getlisemany & *þere* was oure
 lord kyssed of Iudas. And *þere* was he taken of the
 24 Iewes And *þere* laft oure lord his disciples whan he wente
 to preye before his passioun whan he preyed & seyde:
 PATER SI FIERI POTEST TRANSEAT A ME CALIX ISTE, *þat* is
 to seye: Fader ʒif it may be do lete this chalys go fro
 28 me, And whan he cam aʒen to his disciples he fond hem
 slepyng. And in the Roche *withjune* the chapeH ʒit
 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 stoncs cast toward the south is another
 chapeH where oure lord swette droppes of blood. And
þere right nygh is the tombe of kyng Iosaphath of whom
 the vale bereth the name. This Iosaphath was kyng of
 36 *þat* contree & was conuerted by an heremyte *þat* was a
 worthi man & dide moche gode. And fro þens a bowe

Sepulchre
of Our Lady.

How the
church has
sunk into
the earth.

[¹ fol. 44 a]

Gethsemane.

King Je-
hoshaphat.

drawght toward the south is the chirche where seynt Iames & Zacharie the prophete weren buryed. And aboute
 The Mount of Olives. þat vale is the mount of Olyuete And it is cleped so for
 the plentee of Olyues þat growen þere. þat mount is 4
 more high þan the cytee of Ierusalem is And þerfore may
 men vpon þat mount see manye of the stretes of the cytee
 And betwene þat mount & the cytee is not but the vale
 of Iosaphath þat is not full large & fro þat mount steigh 8
 oure lord Ihesu crist to heuene vpon Ascencioun day
 Ascension church. And 3it þere scheweth the schapp of his left foot in
 the ston, And þere is a chirche where was wont to be
 [1 fol. 44 b] An Abbot & Chanouns reguleres. And a lytyll thens 12
 .xxviij. pas is a chapele & þerein is the ston on the whiche
 oure lord sat whan he prechede the .viij. blessinges &
 seyde þus : BEATI PAUPERES SPIRITU. And þere he taughte
 his disciples the PATER NOSTER And wrot it with his 16
 fynger in a ston. And þere nygh is a chirche of seynte
 Marie Egipeyane & þere sche lyth in a tombe. And fro
 Bethphage. þens toward the Est a .iiij. bowe schote is Bethfagee to the
 whiche oure lord sente seynt Peter & seynt Iames for to 20
 seche the Asse vpon Palme sonday & rode vpon þat asse
 to Ierusalem. And in comynge down fro the mount of
 Bethany, St. Julian. Olyuete toward the est is a castele þat is cleped Bethanye
 And þere dwelte Symon leprous & þere herberwed oure 24
 lord & after he was baptized of the apostles & was clept
 Iulian & was made bischope, And this is the same Iulyan
 þat men clepe to for gode herberghigage, for oure lord
 herberwed with him in his hows. And in þat hous oure 28
 lord forzaf Marie Magdaleyne hire synnes, þere sche
 wissch his feet with hire teres & wyped hem with hire
 heer And þere serued seynt Martha oure lord; þere oure lord
 reysed lazarus fro deth to lyue þat was ded .iiij. dayes & stank 32
 þat was brother to Marie Magdaleyne & to Martha; And
 þere dwelte also Marie Cleophe. þat castele is wel a myle
 long fro Ierusalem. Also in comynge down fro the mount
 of Olyuete is the place where oure lord wepte vpon Ieru- 36
 salem. And þere besyde is the place where oure lady appe-

red to seynt Thomas the Apostle after hire Assumpcioun
 † 3af him hire gyrdyH. And right nygh is the ston where
 oure lord often tyme sat vpon whan he prechede And
 4 vpon þat same he schaff sytte at the day of doom right as
 him self seyde. Also after the mount of Olyuete is the
 mount of Galilee, þere assenbleden the Apostles whan
 Marie Magdaleyne cam 1 † tolde hem of cristes vprisynge [1 fol. 45 a]
 8 And þere betwene the mount Olyuete † the mount Galilee
 is a chirche where the angel seyde to oure lady of hire deth.
 Also fro Bethanye to Ierico [er fyue myle. Ierico](1) was
 somtyme a lityH cytee but it is now aH destroyed † now
 12 is þere but a lityH village. þat citee tok Iosue be myracle
 of god † commandement of the Angel † destroyed it † cursed
 it † aH hem þat bygged it azen. Of þat citee was zacheus the
 dwerf þat clomb vp into the sycomour tre for to see oure
 16 lord because he was so litiH, he myghte not seen him
 for the peple. And of þat cytee was Raab the comoun
 womman þat ascaped allone with hem of hire lynage †
 sche often tyme refressched † fed the messageres of Israel
 20 † kepte hem from many grete periles of deth † þefore
 sche hadde gode reward as holy writt seyth: QUI ACCIPIT
 PROPHE TAM IN NOMINE MEO MERCEDEM PROPHE TE ACCIPIET,
 þat is to seye: he þat taketh a prophete in my name, he
 24 schaff take mede of the prophete. And so hadde sche, For
 sche prophecyed to the messageres seyenge: NOVI QUOD
 DOMINUS TRADET VOBIS TERRAM HANC, þat is to seye: I wot
 wel þat oure lord schal betake 3ou this lond, And so he
 28 dide And after Salomon Naasones sone wedded hire †
 fro þat tyme was sche a worthi womman † serued god wel.
 Also fro Betanye gon men to flom Iordan by a moun-
 tayne † þorgh desert † it is nygh a day iorneye fro
 32 Bethanye toward the est to a gret hiH where oure lord
 fasted .xl. dayes. Vpon þat hiH the enemy of heH bare
 oure lord † tempted him † seyde: DIC VT LAPIDES ISTI PANES
 FIANT, þat is to seye: sey þat theise stones be made loues.
 36 In þat place vpon the hiH was wont to ben a faire chirehe,

Our Lady's
girdle.

[1 fol. 45 a]

Jericho,
Joshua.Zacchaeus
in the
sycomore.Rahab and
the spies.The Tempta-
tion of Our
Lord.

(1) Missing in C.

The
Georgians.
[¹ fol. 45 b]

but it is all destroyed so þat þere is now but an hermytage
þat a maner of cristene men holden þat ben cleped Geor-
gyenes for seynt George conuerted hem. Vpon ¹þat hiȝt
duelte Abraham a gret while ⁊ þerfore men clepen it 4
Abrahames gardyn And betwene the hiȝt ⁊ this gardyn
renneth a lityȝt broke of water þat was wont to ben
bytter, but be the blessing of helisee the prophete it
becam swete ⁊ gode to drynke. And at the foot of this 8
hiȝt toward the playn is a grete welle þat entreth into
flom Iordan. Fro þat hiȝt to Ierico þat 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
DAUID MISERERE MEI, þat is to seye: Ihesu dauides sone
haue mercy on me, ⁊ anon he hadde his sight. Also .ij.
myle fro Ierico is flom Iordan ⁊ an half myle more nyȝt
is A faire chirche of seynt Iohn the Baptist, where he 16
baptised oure lord And þere besyde is the hous of Ieremye
the prophete.

The blind
man cured.

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

The Dead
Sea.

Engeddi.

Balaam the
priest, son
of Beor or
Bosor.

Zoar.

AND fro Jerico a .iiij. myle is the dede see; Aboute
þat see groweth moche Alom ⁊ of Alkatran. 20
Betwene Jerico ⁊ þat see is the lond of Dengadde ⁊ þere
was wont to growe the bawme, But men make drawe the
branches þereof ⁊ beren hem to ben graffed at Babyloyn, e,
And ȝit men clepen hem vynes of Gaddy. At a cost of þat 24
see as men gon from Arabe is the mount of the Moabytes
where þere is a cave þat men clepen karua. Vpon þat
hiȝt ladde Balak the sone of Booz Balaam the prest for to
curse the peple of Israel. þat dede see departeth the 28
lond of [Iudee]⁽¹⁾ ⁊ of Arabye and þat see lasteth from
Soara vnto Arabye. The water of þat see is fuȝt bytter

(¹) ynde, MS.

- † salt And 3iff the erthe were made moyst † weet with
 þat water it wolde neuere bere frayt. And the erthe
 † the lond changeþ often his colour And it casteth †
 4 out of the water a thing þat men clepen Aspalt Also gret Asphalt.
 peces as the gretness of an hors ¹ euery day † on aH sydes. [† fol. 46 a]
 And fro Ierusalem to þat see is .CC. furlonges; þat see is
 in lengthe fyue hundred and foure skore furlonges And
 8 in brede an hundred and fifty furlonges And it is clept Why called
 the dede see for it renneth nough̄t, but is euere vnmeu- the Dead
 able. And nouth̄er man ne best ne nothing þat bereth Sea.
 lif in him ne may not dyen in þat see And þat hath ben Nothing can
 12 preued many tymes be men þat han disserued to ben dede die in it.
 þat han ben cast þerjune † left þerjune .iiij. dayes or .iiij.
 † þei ne mygh̄te neuer dye þerjune for it resceyuet̄h no
 thing withjune him that bereth lif. And noman may
 16 drynken of the water for bytternesse, And 3if a man caste Iron floats
 jren þerein it wole flete abouen, And 3if men caste a fedre and feathers
 þerein it wole synke to the botme. And þeise ben sink in it.
 thinges azenst kynde. And also the cytees þere weren Those are
 20 lost because of synne [azenst kynde] And þere besyden things
 growen trees þat beren full faire apples † faire of colour against
 to beholde but whoso breketh̄ hem or cutteth̄ hem in two nature.
 he schaff̄ fynde within hem coles † cyndres jn tokene þat Apples of
 24 be wratt̄he of god the cytees † the lond weren brente Sodom.
 † sonken in to helle. Summen clepen þat see the lake dalfetidee, summe the flom of deueles † summe the flom
 þat is euer stynkynḡe [for þe water þeroff es stynkand].⁽¹⁾
 28 And in to þat see sonken the .v. cytees be wratt̄he of god The five
 þat is to seyne Sodom Gomorre Aldama Seboym † Segor doomed
 for the abhomynable synne of sodomye þat regned in cities.
 hem. But Segor be the preyere of loth̄ was sauēd † kept
 32 a gret while For it was sett vpon an hiH And 3it scheweth
 þerof sum party aboue the water † men may see the
 walles whan it is fayr weder † cleer. In þat cytee loth̄
 dwelte a lytyH while † þere was he made dronken of his

1. 3, †, to, cancelled C.

⁽¹⁾ Missing in C. Inserted from Eg.

doughtres & lay with hem & engendred of hem Moab
 & Amon And the cause whi his doughtres made him
 [1 fol. 46 b] dronken & for to ly by hem was this : because þei ¹sawgh
 no man aboute hem but only here fader And þefore þei 4
 trowed þat god had destroyed aH the world as he hadde
 don the cytees, as he had don before be Noeis flood,
 & þefore þei wolde ly with here fader for to haue issue &
 for to replenyssche the world azen with peple to restore 8
 the world azen be hem, for þei trowed þat þer had ben no
 mo men in aH the world. And 3if here fader had not ben
 dronken he hadde not yleye with hem. And the hiH
 abouen SEGOR men cleped it þanne EDM And after men 12
 cleped it SEYR And after ydumea. Also at the right syde
 Lot's wife. of þat dede see dwelleth 3it the wif of loth in lykness of
 a salt ston for þat schee loked behynde hire whan the
 cytees sonken in to helle. This loth was Araāmes sone 16
 þat was brother to Abrāham, And Sarra Abrahames wif &
 Melcha Nachors wif weren sustren to the seyd loth.
 And the same sarra was of elde ^{xx}.iiij. 3eer and .x. whan
 ysaac hire sone was goten on hire, And Abraham hadde 20
 another sone ysmael þat he gat vpon Agar his chambrere
 whan he was but .xiiij. 3eer of elde. And whan ysaac
 his sone was .viiij. dayes old Abraham his fader leet him
 Age of cir- ben circumcyded And ysmael with him þat was .xiiij. 24
 cumcision among Jews and Muham-
 madans. 3eer old, wherfore the Iewes þat comen of ysaaces lyne
 ben circumcyded the .viiij. day And the sarrazines þat
 comen of ysmael's lyne ben circumcyded whan þei ben
 The mouth of Jordan. .xiiij. 3eer of age. And 3ee schuH vndirstonde þat within 28
 the dede see renneth the flom Iordan & pere it dyeth, for
 it renneth no furpermore And þat is to a place þat is a
 myle fro the chirehe of seynt Iohn the Baptist toward
 the west, a lytiH benethe the place where þat cristene 32
 men bathen hem comounly. And a myle from flom
 Jabbok. Jordan is the ryuere of laboch, the whiche Iacob passed
 ouer whan he cam fro Mesopotayme. This flom Iordan
 [2 fol. 47 a] is no ²gret ryuere but it is plentefous of gode fisseH And 36
 it cometh out of the hiH of lyban be .ij. welles þat ben

cleped Ior and Dan, and of þo .ij. welles hath it the
 name And it passeth be a lake þat is clept Maron and Merom.
 after it passeth by the see of Tyberye t passeth vnder the
 4 hilles of GELBOE. And þere is a full faire vale bothe on
 þat o syde t on þat other of the same ryuere. And (1)
 gon the hilles of lyban aH in lengthe vnto the desert of
 8 Pharan And þo hilles departen the kyngdom of surrye
 Lebanon divides Syria
 from
 Phoenicia.
 and the contree of PHENESIE And vpon þo hilles growen
 trees of Cedre þat ben full hye t þei beren longe apples t
 als grete as a mannes heued. And also this flom Iordan
 departeþ the lond of Galilee t the lond of YDUMYE t the
 12 lond of BETRON. And þat renneth vnder erthe a gret
 weye vnto a fayre playn t a gret þat is clept MELDAN
 in SARMOYZ þat is to seye feyre or markett in here
 langage be cause þat þere is often feres^y in þat playn; And
 16 þere becometh the water gret t large. In þat playn is
 the tombe of Iob And in þat flom Iordan aboueseyd was
 oure lord baptized of seynt Iohn And the voys of god the
 fader was herd seyenge: HIC EST FILIUS MEUS DILECTUS
 20 t CETERA, þat is to seye: this is my beloued sone, in the
 which I am wel plesed, hereth hym. And the holy gost
 alyghte vpon him in lykness of a coluer And so at his
 baptizynge was aH the hool trynytee. And þorgh þat
 24 flom passeden the children of Israel aH drye feet And þei
 putten stones þere in the myddel place in tokene of the
 myracle þat the water withdrewghe him so. Also in þat
 flom Iordan NAAMAN of Syrie bathed him þat was full
 28 riche but he was meseH t þere anon he toke his hele.
 Abouten the flom Iordan ben manye chirches where þat
 manye cristene men dwelleden And nygh þerto is the
 cytee of HAYLLA þat Iosue assayed t toke. ¹Also bezonde
 32 the flom Iordan is the vale of Mambre t þat is a full fair
 vale. Also [from](²) the hiH þat I spak of before where
 oure lord fasted .xl. dayes, a .ij. myle long [towards](³)
 Galilee is a fair hiH t an high [where](⁴) the enemy the
 36 fend bare oure lord the thridde tyme to tempte him t
 Temptation
 of Our Lord.

(1) men, in C. (2) vpon, C. (3) from, C. (4) when, C.

schewede him aH the regiouns of the world t seyde : HEC
 OMNIA TIBI DABO SI CADENS ADORAUERIS ME, þat is to
 seyne : AH this schaff I zeue þe 3if þou falle t worschipe
 me. Also fro the dede see to gon estward out of the 4
 marches of the holy lond þat is clept the lond of promys-
 sioun is a strong casteH and a fair in an hiH þat is clept
 KARAK EN SARMOYZ, þat is to seyne Ryally. þat casteH
 Krak, or
 Montroyal.
 let make kyng Baldwyn þat was kyng of France whan he 8
 had conquered þat lond t putte it into cristene mennes
 hondes for to kepe the contree ; And for þat cause was it
 clept the Mownt riaH. And vnder it þere is a town þat
 hight SOBACH And þere aH abowte dwellen cristene men 12
 vnder trybute. Fro þens gon men to NAZARETH of the
 whiche oure lord bereth the surname, And fro þens þere
 is .iij. iourneyes to Ierusalem t men gon be the prouynce
 of GALYLEE, be RAMATHA, be Sothym t be the high hiH 16
 of EFFRAIM, where Elchana t ANNE the moder of SamueH
 the prophete dwelleden. þere was born this prophete
 And after his detH he was buried at mountjoye as I haue
 Shiloh.
 seyd 3ou before. And þan gon men to Sylo where the 20
 Arke of god with the relikes weren kept longe tyme
 vnder Ely the prophete ; þere made the peple of Ebron
 sacrifice to oure lord t þei 3olden vp here avowes And
 þere spak god first to SAMUEEL and schewed him the 24
 mutacioun of ordre of presthode t the misterie of the
 sacrament And right nygh on the left syde ¹is GABAON
 t RAMA t BENIAMYN of the whiche holy writt speketh
 offe. And after men gon to Sychem sumtyme clept 28
 Sychar t þat is in the prouynce of Samaritanes t þere is a
 fuH fair vale t a fructuose t þere is a fair cytee t a gode
 þat men clepen Neople. And from þens is a iorneye to
 Ierusalem And þere is the welle where oure lord spak to 32
 the womman of Samaritan And þer was wont to ben a
 chirche but it is beten down. Besyde þat welle kyng
 Roboas let make .IJ. CALUERNEN of gold t made hem to ben
 worschipt t put þat on at Dan t þat oþer at BETHEEL. 36
 Luz.
 And a myle from SYCHAR is the cytee of Deluze And in

[¹ fol. 48 a]

- þat cytee dwelte ABRAHAM a certeyn tyme. SYCHEM is a
 .x. myle fro Ierusalem ⁊ it is clept Neople, þat is for to
 seyne the newe cytee. And nygh besyde is the tombe of The Tomb
of Joseph.
 4 Ioseph the sone of Iacob þat gouerned Egypt, For the
 Iewes baren his bones from Egypt ⁊ buryed hem þere,
 And þider gon the Iewes often tyme in pilgrimage with
 gret deuocioun. In þat cytee was Dyne Iacobes doughter
 8 rauysscht for whom hire bretheren slown many persones
 ⁊ diden many harmes to the cytee. And þere besyde is
 the hiß of GARASOUN where the Samaritanes maken here Mount
Gerizim.
 sacrificise; In þat hiß wolde Abraham haue sacrificed his
 12 sone ysaac. And þere besyde is the vale of DOTAYM ⁊ Dothan.
 þere is the cisterne where Ioseph was cast in of his
 breþeren which þei solden ⁊ þat is a .ij. myle fro SYCHAR.
 From þens gon men to SAMARYE þat men clepen now Samaria, or
Sebaste.
 16 SEBAST And þat is the chief cytee of þat contree And it
 sytt betwene the hiß of AYGUES as Ierusalem doth. In
 that cytee was the sittynges of the .xij. tribes of Israel
 but the cytee is not now so gret as it was wont to be.
 20 þere was ¹buryed seynt IOHN THE BAPTIST betwene .ij. The burial
of St. John
the Baptist.
[1 fol. 48 b]
 prophetes; helyseus and ABDYAN, but he was beheded in
 the casteß of Macharyme besyde the dede see And after
 he was translated of his disciples ⁊ buryed at SAMARIE
 24 And þere let IULIANUS APOSTATA dyggen him vp ⁊ let
 brennen his bones, for he was þat tyme Emperour, ⁊ let
 wyndwe the askes in the wynd; But the fynger þat St. John's
finger.
 schewed oure lord seyenge: ECCE AGNUS DEI, þat is to
 28 seyne: lo the lomb of god, þat nolde neuere brenne but
 is aß hol, þat fynger leet seynte Teele the holy virgyne
 be born in to the hiß of Sebast ⁊ þere maken men gret
 feste. In þat place was wont to ben a fair chirche ⁊
 32 manye opere þere weren but þei ben aß beten down. þere
 was wont to ben the heed of seynt IOHN BAPTIST enclosed
 in the waß, but the Emperour THEODOSIE let drawe it
 out ⁊ fond it wrapped in a litiß cloth aß blody And
 36 so he leet it to be born to COSTANTYNOBLE, And
 3it at Costantynoble is the hynder partye of the heed.

St. John's
head partly
in Con-
stantinople,
partly in
Rome.

Julian the
Apostate
had it
burned.

The charger
is at Genoa.

Which St.
John's head
is at
Amiens?

[1 fol. 49 a]

Well of Job.

The
Samaritan
sect.

Their creed
and sacred
books.

Their
clothing.

And the forpartie of the heed til vnder the chyn is at Rome in the chirche of seynt SILUESTRE, where ben Nonnes of an hundred ordres ⁊ it is 3it aH broyllly as pough it were half brent, For the Emperour IULIANUS 4 aboueseyd of his cursedness ⁊ malice let brennen þat partie with the oper bones ⁊ 3it it scheweth. And this thing hath ben preued bothe be Popes ⁊ by Emperours. And the jowes benethe þat holden to the chyn ⁊ a partie 8 of the assches ⁊ the plateres þat 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 summen seyn þat the heed of seynt Ioĥn is at AMYAS in 12 Picardye And oper men seyn þat it is the heed of seynt Ioĥn the bysschop; I wot nere, but god knoweth. ¹ But in what wyse þat men worschipe it the blessed seynt Ioĥn holt him apayd. Fro this cytee of SEBAST vnto 16 IERUSALEM is .xij. myle And betwene the hilles of þat contree þere is a welle þat .iiij. sithes in the 3eer chaungeth his colour, somtyme grene somtyme reed somtyme cleer ⁊ somtyme trouble, And men clepen þat welle 20 IOB And the folk of þat contree þat men clepen SAMARITANES weren conuerted ⁊ baptized by the Apostles, but þei holden not wel here doctryne, And aH weys þei holden lawes by hem self, varyenge from cristene men, 24 from Sarrazines, Iewes ⁊ paynemes. ⁊ the samaritanes leeven wel in o god And þei seyn wel þat þer is but only o god þat aH formed ⁊ aH schaff deme And þei holden the bible after the lettre And þei vsen the psawtere 28 as the Iewes don And þei seyn þat þei ben the right sones of god, And among aH oper folk þei seyn þat þei ben best beloued of god, And þat to hem belongeth the heritage þat god behighte to hise beloued children. And 32 þei han also dyuerse clothinge ⁊ schapp to loken on þan oper folk han, for þei wrappen here hedes in red lynnene cloth, in difference from opere. And the Sarazines wrappen here hedes in white lynnene cloth, And the 36

crisene men þat duellen in the contree wrappen hem in
blew of ynde, And the Iewes in 3elow cloth. In þat
contree dwellen manye of the Iewes payenge trybute as
4 crisene men don And 3if 3ee wil knowe the *lettres* þat the
Iewes vsen þei ben suche And the names ben As þei
clepen hem writen abouen in manere of here . A . B . C .

The Hebrew
alphabet.

[Another alphabet.]

OF THE PROVINCE OF GALILEE † WHERE
ANTECRIST SCHAFF BEN BORN; OF NAZA-
RETH; OF THE AGE OF OURE LADY; OF
THE DAY OF DOOM, † OF THE CUSTOMES OF
IACOBITES, SURRYENES † OF THE VSAGES
OF GEORGYENES.

Ch. XIV.
[fol. 49 b]

8 FROM this contree of the samaritanes þat I haue
spoken of before gon men to the playnes of
GALILEE And men leuen the hilles on þat o partye.
And GALILEE is on of the prouynces of the holy lond,
And in þat prouynce is the cytee of NAYM † CAPHARNAUM
12 † CHOROSAYM and BETHSAYDA. In this BETHSAYDA was
seynt Peter † seint Andrew born And þens a .iiij. myle
is CHOROSAYM † .v. myle fro CHOROSAYM is the cytee of
CEDAR whereof the psauter speketh: ET HABITAU I CUM
16 HABITANTIBUS CEDAR, þat is for to seye: And I haue
dwelled *with* the dwellynge men in Cedar. In CHORO-
SAYM schaff ANTECRIST be born, as summen seyn, And
oper men seyn he schaff be born in Babyloyne. For the
20 prophete seyth: DE BABILONIA COLUBER EXIET, QUI
TOTUM MUNDUM DEURABIT, þat is to seyne: Out of
Babiloyne schal come a worm þat schal deuouren all the
world. This ANTECRIST schaff be noryschit in BETH-
24 SAYDA † he schaff regnen in CAPHARNAUM And þerfore
seyth holy writt: VE TIBI CHOROSAYM, VE TIBI BETH-
SAYDA, VE TIBI CAPHARNAUM! þat is to seye: Wo be

Galilee.

Chorazin.

The birth-
place of
Antichrist.

to þe CHOROSAYM, Wo to þe BETHSAYDA, Wo to þe
 Cana of CAPHARNAUM! And aH theise townes ben in the lond
 Galilee. And also the CANE of GALILEE is .iiij. myle
 fro NAZARETH. Of þat cytee was SYMON CHANANEUS 4
 t his wif Canee of the which the holy Euuangelist
 [1 fol. 50 a] speketh offe. ¹ þere dide oure lord the firste myracle at
 Architri- the weddyng of Architriclyn whan he turned water in to
 clinus = ruler of the feast. wyn. And in the ende of Galilee at the hilles was 8
 the Arke of god taken t on þat oþer syde is the mownt
 Endor, hendor or hermon And þere aboute goth the broke
 Kishon. of Torrens Cison þat somtyme was clept the broke
 Radumu. And þere besyde Barach þat was Abymelech 12
 Deborah. sone with sone of Delbore the prophetisse ouercam the
 oost of ydumea whan Cysara the kyng was slayn of
 GebeH the wif of Aber t chaced bezonde the flom Iordan
 be strengthe of swerd, zeb and zebec t Salmana t þere 16
 he slowgh hem. Also a .v. myle fro Naym is the cytee
 of Iezrael, þat somtyme was clept zarym, of the whiche
 Queen cytee Iezabel the cursed queen was lady t queen þat
 Jezabel. toke away the vyne of Nabaoth be hire strengthe. 20
 Faste by þat cytee is the feld MAGEDE in the whiche
 the kyng Ioras was slayn of the kyng of Samarie And
 after was translated t buryed in the mount Syon. And
 The hills of a myle fro Iezrael ben the hilles of Gelboe, where Saul 24
 Gilboa cursed by David after Saul's defeat. t Ionathas þat weren so faire dyeden, wherfore David
 cursed hem as holy writt seyth: MONTES GELBOE NEC
 ROS NEC PLUUIA t CETERA, þat is to seye: 3ee hilles of
 gelboe nouþer dew ne reyn com vpon 3ou. And a myle 28
 fro the hilles of Gelboe toward the est is the cytee
 Bethshan, or of Cytople þat was clept before Bethsayn And vpon
 Scythopolis. the walles of þat cytee was the hed of Saul honged.
 Afte gon men be the hiH besyde the pleynes of Galylee 32
 Nazareth. vnto Nazareth where was wont to ben a gret cytee and
 a fair, but now þere is not but a lytill village t houses
 a brood here t þere. And it is not walled t it sytt in
 a litih valeye t þere ben hilles aH aboute. þere was 36

l. 6, speketh offe, repeated in C.

1 oure lady born, but sche was gotten at Ierusalem. And [1 fol. 50 b]
 because þat oure la[d]y was born at Nazareth þerfore bare
 oure lord his surname of þat town. þere toke Ioseph
 4 oure lady to wyf whan sche was .xiiij. zeere of age And
 þere GabrieH grette oure lady seyenge: Aue gracia plena The Ave
 dominus tecum, þat is to seyne: Heyl fuH of grace oure Maria.
 lord is *with* þe. And this salutacioun was don in a
 8 place of a gret awteer of a faire chirche þat was wont to
 be somtyme, but it is now aH downe. † men han made
 a lityH resceyt besyde a pylere of þat chirche for to
 resceyue the offrynges of pilgrymes And the sarrazines The wicked
 12 kepen þat place fuH derely for the profyte þat þei han Saracens.
 þereoffe And þei ben fuH wykked sarrazines † crueH †
 more dispytous þan in ony oþer place † han destroyed
 aH the churches. þere nygh is Gabrielles welle where The well in
 16 oure lord was wont to bathie him whan he was 3ong which the
 And fro þat welle bare he water oftentyme to his moder Infant
 And in þat welle sche wossch oftentyme the clowtes Christ
 of hire sone Ihesu crist, And fro Ierusalem vnto thider bathed.
 20 is .iiij. iourneyes. At Nazareth was oure lord norisschit, The Flower
 Nazareth is als meche to seye as flour of the gardyn And of the
 be gode skyH may it ben clept flour, for þere was Garden.
 norisschit the flour of lyf, þat was crist Ihesu. And
 24 .ij. myle fro Nazareth is þe cytee of Sephor be the weye
 þat goth fro Nazareth to Acon. And an half myle fro
 Nazareth is the lepe of oure [lord]⁽¹⁾, for the Iewes ladden The leap of
 [him]⁽²⁾ vpon an high roche for to make [him]⁽²⁾ lepe Our Lord.
 28 down † haue slayn [him]⁽³⁾ but Ihesu passed amonges hem
 † lepte vpon another roche † 3it ben the steppes of his
 feet sene in the roche where he allyghte. And þerfore A charm
 seyn summen whan þei dreden hem of thefes in ony against
 32 weye or of ene²myes: IHESUS AUTEM TRANSIENS PER robbers.
 MEDIUM ILLORUM IBAT, þat is to seyne: Ihesus forsothe [2 fol. 51 a]
 passyng be the myddes of hem he wente, In tokene †
 mynde þat oure lord passed þorghout the Iewes crueltee
 36 † scaped safly fro hem, so surely mowe men passen the

(1) lady, C.

(2) hire, C.

(3) hire, C.

perile of thefes. And þan sey men .ij. vers of the psauter .iiij. sithes : IRRUAT SUPER EOS FORMIDO ⁊ PAUOR IN MAGNITUDE BRACHIJ TUI DOMINE. FIANI IMMOBILES QUASI LAPIS DONEC PERTRANSEAT POPULUS TUUS DOMINE 4
 DONEC PERTRANSEAT POPULUS TUUS ISTE QUEM POSSEDISTI.

Our Lady's life. And þanne may men passe with outen perile. And 3ee schuH vnderstonde þat oure lady hadde child whan sche was .xv. 3eere old and sche was conuersant with hire 8
 sone .xxxiiij. 3eer ⁊ .iiij. monethes And after the passioun of oure lord sche lyuede .xxiiij. 3eer. Also fro Nazareth men gon to the mount Thabor ⁊ þat is a .iiij. myle ⁊ it is a fuH faire hiH ⁊ wel high, where was wont to ben 12
 a toun ⁊ many chirches but þei ben aH destroyed, but 3it þere is a place þat men clepen the scole of god, where he was wont to techen his disciples ⁊ tolde hem the priuytees of heuene. At the foot of þat hiH Melchisedech 16
 þat was kyng of Salem in the turninge of þat hiH mette Abraham in comynge a3en from the bataylle whan he had slayn Abymelech ⁊ þis Melchisedech was bothe kyng ⁊ prest of Salem þat now is cleped Ierusalem. In þat 20
 hiH Thabor oure lord transfigured him before seynt Peter seynt Iohn and seynt Iame And þere þei sawgh gostly Moyses ⁊ Elye the prophetes beside hem And þerfore 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 1þat seyde : HIC EST FILIUS MEUS DILECTUS IN QUO MIHI BENE 28
 COMPLACUI. And oure lord defended hem þat þei scholde not teH þat avisioun til þat he were rysen from deth to lyf.

Doomsday. In þat hiH ⁊ in þat same place at the day of doom .iiij. Aungeles with .iiij. trompes schuH blowen ⁊ reysen aH 32
 men þat hadden suffred deth sith that the world was formed from deth to lyue. And schuH comen in body [and] (1) soule to juggement before the face of oure lord in the vale of Iosaphath And the doom schaH 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
 dispoyled it. For at such houre schal he despoyle the
 4 world t lede his chosene to blisse t the opere schaff he
 condempne to perpetueH peynes. And panne schaff euery
 man haue 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 oure lord
 the wydewes sone pat had no mo children. Also .iiij.
 myle fro Nazareth is the casteH Saffra of the whiche the
 12 sones of zebedee t the sones of Alphee weren. Also a .viij.
 myle fro Nazareth is the mount kayn t vnder pat is a
 welle And besyde pat welle lamech Noees fader slough
 kaym with an arwe. For this kaym wente þorgh breres
 16 t bussches as a wylde 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 goth to the see of Galylee t to the
 20 cytee of Tyberye 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 but ¹a stank of fresch water pat is in
 lengthe .c. furlonges t of brede .xl. furlonges t hath within
 24 him gret plentee of gode fisseH t renneth into flom Iordan.
 The cytee is not fuH gret but it hath 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 Baazan t the lond of
 Gerrasentz pat ben aboute the flom Iordan And the begyn-
 nyng of the see of Tyberie. And fro þens may men
 go to Damask in .iiij. dayes be the kyngdom of Traconye,
 32 the whiche kyngdom lasteth fro mount heremon to the
 see of Galilee or to the see of Tyberie or to the see of
 Ienazareth t aH is o see, And this [is] the stank pat I
 haue told 3ou, But it chaungeth þus the name for the names
 36 of the cytees pat sytten besyde hem. Vpon pat see wente

Hermon and
the city of
Nain.

Mount Cain.

The Sea of
Galilee is
only a lake.
[¹ fol. 52 a]

The city of
Tiberias.

Bashan and
Gerasa
beyond
Jordan.

(1) Missing, C.

Our Lord
walked on
the sea.

The net full
of fishes.

The miracle
of the loaves
and fishes.

A dart cast
at Our Lord
grows to a
tree.

[1 fol. 52 b]

Capernaum
and Saphor.

City of Dan.

Cesarea
Philippi.

Extent of
the Holy
Land.

oure lord drye feet And þere he toke vp seynt Peter when
he began to drenche within þat see & seyde to him :
MODICE FIDEI, QUARE DUBITASTI ? And after his resur-
rexioun oure lord appered on þat see to his disciples 4
& bad hem fysschen & filled aH the nett full of gret
fissies. In þat see rowed oure lord often tyme &
þere he called to him seynt Peter, seynt Andrew, seynt
Iames & seynt Iohn the sones of zebedee. In þat cytee 8
of Tyberie is the table vpon the whiche oure lord eete
vpon with his disciples after his resurrexioun & þei knewen
him in brekyng of bred as the gospeH seyth : ET COGNO-
UERUNT EUM IN FRACTIONE PANIS. And nygh þat cytee 12
of Tyberie is the hiH where oure lord fedde .v. Mit
persones with .v. barly loues & .ij. fissies. In þat cytee
a man cast an brennyng dart in wratthe after oure
lord & the hed smot in to the erthe & wax grene & it 16
grewed to a gret tree & 3it it groweth & the bark þere of
is aH lyk coles. Also in the hed of þat see of Galylee
toward the Septemtryon is a strong castel & an high þat
hight Saphor & fast beside it is CAPHARNAUM ; with 20
in the lond of promyssioun is not so strong a casteH
& þere is a gode toun benethe þat is clept also Saphor.
In þat castel seynt Anne oure ladyes moder was born
And þere benethe was Centurioes hous. þat contree 24
is clept the Galilee of folk þat weren taken to tribute
of Sabulon & of Neptalym. And in a3en comynge
fro þat casteH a .xxx. myle is the cytee of Dan þat
somytyme was clept Belynas or Cesaire Philippon, þat sytt 28
at the foot of the mount of lyban, where the flom Iordan
begynneth. þere begynneth the lond of promyssioun &
dureth vnto Bersabee in lengthe in goynge toward the
north into the South & it conteyneth wel a .ix. myles. & of 32
lengthe, þat is to seye fro Iericho vnto Iaffe, & þat con-
teyneth a .xl. myle of lombardye or of oure contree þat ben
also lytyH myles ; þeise be not myles of Gascoyne ne of
the prouynce of Almayne, where ben grete myles. And 36
wite 3e weH þat the lond of promyssioun is in Sirye For

the Reme of Syrye dureth fro the desertes of Arabye vnto Cecylē And þat is Ermonyē the grete, þat is to seyne fro the south to the north. † fro the est to the
 4 west it dureth fro the grete desertes of Arabye vnto the west see. But in þat Reme of Syrie is the kyngdom of Iudee † many oþer prouynces as Palestyne, Galilee, lityH Cilicye † many othere. In þat contree † oþer contrees
 8 bezonde þei han a custom whan þei schuH vsen werre † whan men holden sege abouten cytee or casteH † þei withjinnen dur not senden out messagers ¹with lettres from lord to lord for to aske sokour þei maken here
 12 lettres † bynden hem to the nekke of a coluer † leten the coluer flee † the colueren ben so taughte þat þei fleen with þo lettres to the verry place þat men wolde sende hem to. For the colueres ben norysschit in þo places where
 16 þei ben sent to † þei senden hem þus for to beren here lettres. And the colueres retournen azen whereas þei ben norisschit † so þei don comounly. And zee schuH vnderstonde þat amonges the sarazines o part † other,
 20 duellen many cristene men of many maneres † dyuerse names † aH ben baptized † han dyuerse lawes † dyuerse customes. But aH beleuen in god the fader † the sone † the holy gost, But aH weys fayle þei in somme artictes
 24 of oure feyth. Somme of þeise ben clept Iacobytes for seynt Iame conuerted hem † seynt Iohn baptized hem ; þei seyn þat a man schal maken his confessioun only to god † not to a man, for only to him scholde man
 28 zelden him gylty of aH þat he hath mysdon. Ne god ordeyned not ne neuer deuysed ne the prophete nouthier þat a man scholde schryuen him to another, as þei seyn but only to god, as Moyses writeth in the Bible † as
 32 David seyth in the psawter boke : CONFITEBOR TIBI DOMINE IN TOTO CORDE MEQ, And : DELICTUM MEUM TIBI COGNITUM FECI † : DEUS MEUS ES TU † CONFITEBOR TIBI, And : QUONIAM COGITACIO HOMINIS CONFITEBITUR
 36 TIBI † CETERA. For þei knowen aH the bible † the psautere † þefore allegge þei so the lettre but þei alleggen not the

Syria extends from Arabia to Cilicia.

Its divisions.

The pigeon post.

[1 fol. 53 a]

The pigeons fly home.

Variety of Christian sects in the East.

Jacobites.

Their views on confession.

The psalms on confession.

Auctoritees þus in latyn but in here langage full appertely
 ⁊ seyn wel þat David ⁊ opere prophetes seyn it. Natheles
 The Church Fathers. seynt Austyn ⁊ seynt Gregory seyn þus, AUGUSTINUS :
 QUI SCELERA SUA COGITAT ⁊ CONUERSUS FUERIT VENIAM 4
 [1 fol. 53 b] SIBI CREDAT. ¹ Gregorius : DOMINUS POCIUS MENTEM QUAM
 VERBA RESPICIT. And seynt Hillary seyth : LONGORUM
 TEMPORUM CRIMINA IN ICTU OCULI PEREUNT SI CORDIS
 NATA FUERIT CONPUNCTIO. And for suchē auctoritees þei 8
 seynt þat only to god schaff a man knouleche his de-
 fautes, 3eldynge him self gyilty ⁊ cryenge him mercy ⁊
 behotyngē to him to amende himself. And þefore
 Confession in the smoke of incense. whan þei wil schryuen hem þei taken fyre ⁊ sette it 12
 besyde hem ⁊ casten þer in poudre of frankencens ⁊ in
 the smoke þerof þei schryuen hem to god ⁊ cryen him
 St. Peter introduced confession to the priest, mercy. But soth it is þat this confessioun was first ⁊
 kyndely, but seynt peter the apostle ⁊ þei þat camen after 16
 him han ordeynd to make here confessioun to man
 ⁊ be gode resoun. For þei perceyueden 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 3euen couenable medycyne but 3if he knowe
 the qualitee of the dede. For o synne may ben gretter
 in o man þan in another ⁊ in o place ⁊ in o tyme þan
 in another ⁊ þefore it behoveth him þat he knowe the 24
 kynde of the dede ⁊ þerevpon to 3euen him penance.
 Syrians hold an inter- mediate position. Consecra- tion of unleavened bread. þere ben opere þat ben clept SURIENES and þei holden
 the beleve amonges vs ⁊ of hem of Grece And þei vsen
 aH berdes as men of Grece don ⁊ þei maken the sacrement 28
 of therf bred ⁊ in here langage þei vsen lettres of Sarazines,
 but after the misterie of holy chirche thei vsen lettres
 of Grece ⁊ þei maken here confessioun right as the
 Georgians. Iacobytes don. þere ben opere þat men clepen GEORGYENES 32
 þat seynt George conuerted ⁊ him þei worschipen more
 þan any other seynt ⁊ to him þei crien for help ⁊ þei
 camen out of the Reme of George ; þeise folk vsen crounes
 schauen. ² The clerkes han rounde crounes ⁊ the lewed 36
 men han crounes aH square ⁊ þei holden cristene lawe

Various shapes of their tonsures.
 [2 fol. 54 a]

as don þei of Grece of whom I haue spoken of before.
 Othere pere ben þat men clepen cristene men of gyrdyng
 for þei ben aH gyrt abouen. And per ben opere þat
 4 men clepen Nestoryenes, And summe Arryenes, Summe
 Nubyenes, Summe of Grees, summe of Ynde t summe
 of Prestre Iohnes lond. And aH þeise han manye
 articles of oure feyth t to othere þei ben varyaunt t of
 8 here variance were to longe to telle t so I wil leue as
 for the tyme withouten more spekyng of hem.

Christians of
girding 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 THRIDDE WEYE TO IERUSALEM: ALE BE LONDE.

Ch. xv.

NOW after þat I haue told 3ou sum partye of folk in
 the contrees before [said] ⁽¹⁾ now wil I turnen a3en
 12 to my weye for to turnen a3en on this half. þanne whoso
 wil go fro the lond of GALILEE of þat þat I haue spoke for
 to come a3en on this half, men comen a3en be Damasce þat
 is a fuH fayr cytee t fuH noble t fuH of aH marchandise
 16 And a .iiij. iorneyes long fro the see t a .v. iorneyes fro
 Ierusalem. But vpon Camaylles / mules / hors / drome-
 daries t oper bestes men caryen here marchandise thider,
 And thider comen the marchauntes with marchandise be
 20 see from ynde, persee, Caldee Ermony t of manye opere
 kyngdomes. This cytee founded Helizeus Damascus þat
 was 3oman t despenser of Abraham before þat ysaac was
 born, for he thoughte for to haue ben Abrahames heir
 24 t he named the toun after his surname Damasce. And
 in þat place where Damase was ¹ founded kaym slough
 Abel his broþer And besyde damase is the mount Seyr.
 In þat cytee of Damasce per is gret plentee of welles And
 28 within the cytee t withoute ben many fayre gardynes
 t of dyuerse frutes. Non oper cytee is not lyche in

The way
from the
Holy Land
to Europe.

Damascus.

Merchants
from all
parts meet
here.
Its epony-
mous hero
Eliezer.

[¹ fol 54 b]

Its fair
gardens.

(¹) Missing, C.

St. Paul a
physician,
first of
bodies, then
of souls.

The Vision
of St. Paul.

Our Lady of
Sardenak.

The miracu-
lous image.

comparisoun to it of faire gardynes t of faire desportes. The cytee is gret t full of peple t wel walled with double walles. And þere ben many Phisicyens And seint Poul himself was þere a phisicyen for to kepen mennes bodies 4 in hele before he was conuerted t after þat he was phisicien of soules. And seynt luk the Euuangelist was disciple of seynt Poul for to lerne phisik t many opere. For seint Poul held þanne scole of phisik. And neere 8 beside damasce was he conuerted t after his conuersioun he duelte in þat cytee .iiij. dayes withouten sight t withouten mete or drinke And in þo .iiij. dayes he was ravisscht to heuene t þere he saugh many preuytees of 12 oure lord. And faste beside damasce is the castel of Arkes þat is bothe fair t strong. From Damasce men comen azen be oure lady of Sardenak, þat is a .v. myle on this half damasce t it sytt vpon a roche t it is a 16 full faire place t it semeth a castel for þere was wont to ben a castel, but it is now a full 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 t þei han many gode vynes. And in the chirche behynde the high awtere in the wafl is a table of blak wode on the whiche somtyme was depeynted an ymage of oure lady þat turneth into flesch, but now the ymage 24 scheweth but liti. But afl 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.]

[fol. 55 a]
Evil habits
of the
Tartars.

t þei eten houndes, cattes, ratouns t afl opere wylde bestes. And þei haue no wode or efl lytyfl And þerfore þei warmen t sethen here mete with hors dong t cow 28 dong t of oper bestes dryed azenst the sonne. And princes t opere eten not but ones in the day t þat but

- lytiſh & þei ben right foule folk & of euyl kynde. And
 in somer be aH þo contrees fallen many tempestes & many
 hidouse thondres & leytes And slen meche peple & bestes
 4 also fuH oftentyne. And sodeynly is þere passynge hete &
 sodeynly also passynge cold And it is the foulest contree
 & the most cursed and the porest þat men knowen. And
 here prince þat gouerneth þat contree þat þei clepen
 8 БАТЮ, duelleth at the cytee of Orda. And treuly no
 gode man scholde not duellen in þat contre, For the
 lond & the contree is not worthi houndes to dueH june;
 It were a gode contree to sowen june thristeH & breres
 12 & broom & thornes & breres, & for non oþer þing is it not
 good. Natheles þere is gode lond in sum place but it
 is pure litiH 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 & in the lond of
 Nyflan & in the reme of Crako & of lette & in the reme of
 Daresten & in manye oþer places þat marchen to þo costes,
 but I wente neuer be þat weye to Ierusalem, Wherefore I
 20 may not wel teH 3ou 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 maķen here viage be þo costes mowen
 24 knowen what weye is þere. For noman may passe be þat
 weye godely but in ¹tyme of wynter for the perilous
 watres & wykkede mareys þat ben in þo contrees, þat
 noman may passe but 3if it be strong frost & snowe
 28 abouen, for 3if the snow ne were men myghit not gon vp
 on the yse ne hors ne carre nouþer & it is wel a .iij.
 iourneyes of suche weye to passe from Prusse to the
 lond of sarazin habitable. And it behoueth to the
 32 cristene men þat schuH werre a3en hem euery 3eer to bere
 here vitaylles with hem, for þei schuH fynde þere no good,
 And þan most þei let carye here vitaylle vpon the yse with
 carres þat haue no wheelles þat þei clepen Scleyes, And als
 36 longe as here vitailles lasten þei may abyde þere but no
 longer, For þere schuH þei fynde no wight þat wil selle

Wretched
 climate of
 their
 country.

Batu, khan
 of the
 Golden
 Horde.

Only weeds
 will grow
 there.

Russia,
 Livonia,
 Cracow,
 Lithuania
 and
 Daresten.

The marshes
 can only be
 passed in
 winter, on
 the ice.

[¹ fol. 55 b]

Sledges or
 sleighs for
 moving suppl-
 es over
 the ice.

The spies
call the
warriors
together
when
strangers
pass.

hem ony vitaille or ony thing. And whan the spyes seen ony cristene men comen vpon hem þei rennen to the townes t cryen with a lowd voys KERRA KERRA KERRA t þan anon þei armen hem t assemble hem togydere. 4

The natives
live near
their stoves.

And 3ee schuþ vnderstonde þat it freseth more strongly in þo contrees þan on this half t þefore hath euery man stewes in his hous t in þo stewes þei eten t don here occupaciouns aþ þat þei may. For þat is at the north 8

Why it is
cold in the
North and
hot in the
South.

parties þat men clepen the septentrioneþ where it is aþ only cold, For the sonne is but lytiþ or non toward þo contreyes t þefore in the Septemtryon þat is verry north is the lond so cold þat noman may dueþ þere t in the 12
contrarye toward the south it is so hoot þat noman ne may dueþ þere, be cause þat the sonne whan he is vpon the South casteth his beames aþ streght vpon þat partye. 16

Ch. xvi. OF THE CUSTOMES OF SARASINES, t OF HIRE LAWE, t HOW THE SOUDAN ARRESOND ME AUTOUR OF THIS BOOK, AND OF THE BE GYNNYNGE OF MACHOMETE.

The religion
of Saracens.
[1 fol. 56 a]
The Coran.

NOW because þat I haue spoken of sarazines t of here contre now 3if 3ee wil knowe a partye of here lawe t of here ¹ beleue I schaþ tell þou after þat here book þat is clept ALKARON telletþ, And summen clepen þat 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 oþer things is writen, as I haue often tyme seen t radd, þat the gode schuþ gon to 24
paradys t the euele to helle t þat beleueen aþ sarazines. And 3if a man aske hem what paradys þei menen þei seyn to paradys þat is a place of delytes where men schuþ fynde aþ maner of frutes in aþ cesouns t ryueres rennyng 28
of mylk t hony t of wyn t of swete water t þat þei schuþ haue faire houses t noble euery man after his dissert made of precyous stones t of gold t of syluer. And þat euery

Paradise
according to
Muhamma-
dans.

- man schaff haue .^{xx}.iiij. wyfes aH maydenes t he schaff haue
 ado euery day *with* hem t zit he schaff fynden hem aH
 weys maydenes. Also þei beleeuen t speken gladly of the
 4 virgine Marie t of the Incarnacioun And þei seyn þat
 Marie was taught of the Angel t þat Gabriele seyde to
 hire þat sche was forchosen from the begynnyng of the
 world t þat he schewed to hire the Incarnacioun of Ihesu
 8 crist t þat sche conceyued t bare child mayden t þat
 wytnesseth here boke. t þei seyn also þat Ihesu crist
 spak als sone as he was born t þat he was an holy
 prophete t a trewe in woord t dede t meke t pytous
 12 t rightfuH t *with* outen ony vyce. And þei seyn also
 þat whan the Angel schewed the Incarnacioun of crist
 vnto Marie sche was zong t had gret drede. For þere was
 þanne an enchauntour in the contree þat deled *with*
 16 wycchecraft þat men clepten Taknia þat be his enchaunte-
 mentes cowde make him in lykness of an Angel t wente
 often tymes t lay *with* maydenes ¹ t þefore Marie dreddē
 lest it hadde ben Taknia þat cam for to desceyue the
 20 maydenes. And þefore sche coniured the Angel þat he
 scholde teH hire zit it were he or nō And the angel
 answerde t seyde þat sche scholde haue no drede of him
 for he was verry messenger of Ihesu crist. Also here book
 24 seyth þat whan þat sche had childed vnder a palme tre
 sche had gret schame þat sche hadde a child t sche grette
 t seyde þat sche wolde þat sche hadde ben ded; And
 anon the child spak to hire t comforted hire t seyde:
 28 Moder ne dysmaye þe nough, for god hatli hidd in þe his
 preuytees for the saluacioun of the world. And in othere
 many places seyth here ALKARON þat Ihesu crist spak als
 sone as he was born. And þat book seyth also þat Ihesu
 32 was sent from god aH myghty for to ben myroure t
 ensample t tokne to alle men. And the Alkaron seyth
 also of the day of doom, how god schal come to deme aH
 maner of folk t the gode he schaff drawen on his syde
 36 t putte hem into blisse, And the wykkede he schal
 condempne to the peynes of heH. And amonges aH

Teaching of
 the Coran
 on the Virgin
 and the
 Incarnation.

The Sara-
 cens believe
 Christ to be
 free from
 sin.

Mary mis-
 took Gabriel
 for the
 enchanter
 Taknia, who
 deceived
 maidens.

[1 fol. 56 b]

Christ com-
 forts his
 Mother as
 soon as born.

Perfections
 of Jesus.

The Coran's
 teaching on
 Doomsday.

Jesus was
more than
prophet.

The Rama-
dan fast.
[¹ fol. 57 a]

The Coran
against the
Jews.

The Sara-
cens believe
Judas
Iscarioth to
have been
crucified
instead of
Christ.

for God can-
not have
allowed the
Innocent to
suffer.

Many points
of agreement
between the
creeds of
Saracens
and Chris-
tians.

prophetes Ihesu was the most excellent ⁊ the moste
worthi next god, And þat he made the gospels in the
whiche is gode doctryne ⁊ helesfuH, fuH of c[h]aritee⁽¹⁾ ⁊
sothfastness ⁊ trewe prechinge to hem þat beleueen in god 4
And þat he was a verry prophete ⁊ more þan a prophete
⁊ lyued *withouten* synne ⁊ ʒaf sygh̄t to þe blynde ⁊ helede
the lepres ⁊ reysede dede men ⁊ steigh̄ to heuene. And
whan þei mowe holden the boke of the gospels of oure 8
lord wri^{ten} ⁊ namely *MISSUS EST ANGELUS GABRIEL*, þat
gospell þei seyn þo þat ben lettred often tymes in here
orisouns ⁊ þei kissen it ⁊ worschipeⁿ it with gret
deuocioun. þei fasten an hool moneth̄ in the ʒeer ⁊ eten 12
nough̄t but þe nygh̄te¹ ⁊ þei kepen hem from here wyfes
aH þat moneth̄. But the seke men be not constreyned to
þat fast. Also this book spek̄th of Iewes ⁊ seyth þat þei
ben cursed for þei wolde not beleuen þat Ihesu crist was 16
comen of god ⁊ þat þei lyeden falsely on Marie ⁊ on hire
sone Ihesu crist seyenge þat þei hadden crucyfyed Ihesu
the sone of Marie. For he was neuere crucyfyed as þei
seyn, but þat god made him to stye vp to him *withouten* 20
deth̄ ⁊ *withouten* anoye, But he transfigured his lykness
into *IUDAS SCARIOTH* ⁊ him crucifyeden the Iewes ⁊
wenden þat it had ben *Ihesus*. But Ihesu steygh̄ to
heuenes aH quyk ⁊ þerfore þei seyn þat the cristene men 24
erren ⁊ han no gode knoueleche of this ⁊ þat þei beleueen
folyly ⁊ falsly þat Ihesu crist was crucyfyed. And þei
seyn ʒit þat, ⁊ he had ben crucyfyed, þat god had don aʒen
his rightwisness for to suffre Ihesu crist þat was Innocent 28
to ben put vpon the cros *withouten* gylt. And in this
article þei seyn þat wee faylen ⁊ þat the gret rightwisness
of god ne myl̄te not suffre so gret a wrong. And in this
fayleth̄ here feyth̄, For þei knouelechen wel þat the werkes 32
of Ihesu crist ben gode ⁊ his wordes ⁊ his dedes ⁊ his
doctryne be his gospels weren trewe ⁊ his meracles also
trewe ⁊ the blessedde virgine Marie is good ⁊ holy mayden
before ⁊ after the birth̄e of Ihesu crist, And þat aH þo þat 36

(¹) claritee, C.

beleuen perfectly in god schul ben saued. And be cause
 þat þei gon so ny oure feyth þei ben lyghtly conuerted to
 cristene lawe whan men preche hem And schewen hem dis-
 4 tynctly the lawe of Ihesu crist t whan [men]⁽¹⁾ tellen hem
 of the prophecyes. And also þei seyn þat þei knowen wel
 be the prophecyes þat the lawe of Machomete schaff fayte
 as ¹the lawe of the Iewes dide And þat the lawe of cristene
 8 peple schaff laste to the day of doom. And 3if ony man
 aske hem what is here beleue, þei answeren þus t in
 this forme: Wee beleuen god formyour of heuene t of
 erthe t of all opere thinges þat he made t withouten him
 12 is no thing made. And we beleuen of thay of doom t þat
 euery man schaff haue his meryte after he hath disserued
 And we beleue it for sothi all þat god hath seyde be the
 mouthes of his prophetes. Also Machomet commanded in
 16 his ALKARON þat euery man scholde haue .ij. wyfes or
 .iiij. or .iiiiij. but now þei taken vnto .ix. t of lemmannes als
 manye as he may susteyne. And 3if ony of here wives mys
 20 beren hem azenst hire husbonde he may caste hire out
 of his hous t departe fro him t take anoper, But he schaff
 departe with hire of his godes. Also whan men speken
 to hem of the fader t of the sone t of the holy gost þei
 seyn þat þei ben .iiij. persones, but not o god, For here
 24 Alkaron speketh not of the trynyte. But þei seyn wel
 þat god hath speche t eH were þhe dowmb t god
 hath also a spirit þei knowen wel for eH þei seyn he were
 not on lyue. And whan men speken to hem of the
 28 Incarnacioun how þat be the word of the Angel god sente
 his wysdom in to erthe t enymbred him in the virgyne
 Marie t be the woord of god schuff þe dede ben reysed
 at the day of doom, þei seyn þat it is sothi t þat the woord
 32 of god hath gret strengthe, And þei seyn þat whoso knew
 not þe woord of god he scholde not knowe god. And þei
 seyn also þat Ihesu crist is the woord of god t so seyth hire
 ALKARON, where it seyth þat the Angel spak to Marie

When well
taught, they
are easily
converted.

[1 fol. 57 b]

They believe
in God, in
Doomsday
and in the
prophets.

Polygamy.

Divorce.

The Sara
cens allow
the three
persons of
the Trinity,
but deny
that they
are one God.

The Word.

The Spirit.

(1) Missing, C.

l. 12, thay = the day, phonetic or scribal?

[fol. 58 a] and seyde: Marie, god schaff preche þe the ¹gospell be the woord of his mowth þ his name schaff be clept Ihesu crist. And þei seyn also þat Abraham was frend to god And þat Moyses was familier spekere with god þ Ihesu crist was the woord þ the spirit of god þ þat Machomete was right messenger of god. And þei seyn þat of these .iiij. Ihesu was the most worthi þ the most excellent þ the most gret so þat þei han many gode articles of oure feyth, aH be it þat þei haue no parfite lawe þ feyth as cristene men han. þ þerfore ben þei lightly conuerted þ namely þo þat vnderstonden the scriptures þ the prophecyes, For þei han the gospels þ the prophecies þ the byble written in here langage. Wherefore þei conen meeche of holy wrytt, but þei vnderstonde it not but after the *lettre* þ so don the Iewes. For þei vnderstonde not the *lettre* gostly but bodyly þ þerfore ben þei reprevued of þe wise þat gostly vnderstonden it. And þerfore seyth Seynt Poul: *LITERA OCCIDIT, SPIRITUS AUTEM VIUIFICAT.* Also the sarazines seyn þat the Iewes ben cursed for þei han defouled the lawe þat god sente hem be Moyses, And the cristene ben cursed also, as þei seyn, for þei kepen not the *commandementes* þ the *preceptes* of the *gospell* þat Ihesu crist taughte hem. And þerfore I schaff tell þou what the Soudan tolde me vpon a day in his chambre. He leet voyden out of his chambre aH maner of men, lordes þ oþere, for he wolde speke with me in conseiH. And þere he asked me how the cristene men gouerned hem in oure contree, and I seyde him right wel, thonked be god. þ he seyde me treulych nay, for 3ee cristene men ne recche right noght how vntrewly to *serue* god; 3ee scholde 3euen ensample to the lewed peple for to do wel þ 3ee 3euen hem ensample to don euyH. for the comownes vpon festyfulH dayes whan þei scholden gon to chirche ²to *serue* god, þan gon þei to *tauernes* þ ben þere in glotony aH þe day þ aH nyght þ eten þ drynken as bestes þat haue no resoun þ wite not whan þei haue ynow. And also the cristene men enforcen hem in aH maneres þat þei mowen for to

Christ is better than Abraham, Moses and Mahomet.

They interpret Holy Writ literally, not spiritually, like the wise.

Christians blamed for disobeying their own religion.

Churchmen give bad example.

Therefore the commons spend their holidays in gluttony.

[² fol. 58 b]

fighten t for to desceyuen þat on þat other, And þere-
 withaH þei ben so proude þat þei knowen not how to ben
 clothed, now long, now schort, now streyt, now large,
 4 now swerded, now daggered t in aH manere gyses. þei
 scholden ben symple meke t trewe t fuH of almesdede as
 Ihesu was in whom þei trowe, but þei ben aH the con-
 trarie t euere enclyned to the euyH t to don euyH. And
 8 þei ben so coueytous þat for a lytyH syluer þei sellen
 here doughitres, here sustres t here owne wyfes to putten
 hem to leccherie, And on withdraweth the wif of another
 t non of hem holdeth feyth to another, but þei defoulen
 12 here lawe þat Ihesu crist betook hem to kepe for here
 saluacioun. And þus for here synnes han þei lost aH
 this lond þat wee holden. For for hire synnes here god
 hath taken hem in to oure hondes, noght only be strengthe
 16 of oureself, but for here synnes. For wee knowen wel in
 verry soth þat whan zee seruen god god wil helpe zou,
 And whan he is with zou noman may ben azenst zou.
 And þat knowe we wel be oure prophecyes, þat cristene
 20 men schuff wynnyn azen this lond out of oure hondes
 whan þei seruen god more deuoutly. But als longe as þei
 ben of foul t of vnclene lyvyng as þei ben now wee haue
 no drede of hem in no kynde, for here god wil not helpen
 24 hem in no wise. And þan I asked him how he knew the
 state of aH cristene men t he answerde me þat he knew
 aH the state of aH contres of cristene kynges t princes
 t the state of the comounes also be his messangeres, þat
 28 he sente to aH londes in manere as þei weren marchauntes
 of precyous stones, of clothes of gold t of othere¹ thinges
 for to knowen the manere of euery contree amonges
 cristenemen. And þan he leet clepe in aH the lordes þat
 32 he made voyden first out of his chambre t þere he schewed
 me .iiij. þat weren grete lordes in the contree þat tolden
 me of my contree t of manye oþer cristene contrees als wel
 as þei had ben of the same contree t þei spak frensch
 36 right wel t the sowdan also, wherof I had gret meruaylle.
 Allas, þat it is gret sclauandre to oure feith t to oure lawe,

The pride of
fashions in
dress.

Immorality.

The Holy
Land was
lost through
sin,

and shall be
regained
through
righteous-
ness.

Saracen
informers
report to
the Soudan
on the state
of Christian
countries.

[¹ fol. 59 a]

The Soudan
and his lords
speak
French.

What a
shame for us
to be re-
proved by
unbelievers!

The Sara-
cens 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.

whan folk þat ben withouten lawe schuþ repreneu vs t
vndernemen vs of oure synnes, And þei þat scholden ben
conuerted to crist t to the lawe of Ihesu be oure gode
ensamples t be oure acceptable lif to god, t so conuerted 4
to the lawe of Ihesu crist, ben þorgh oure wykkedness t
euyþ lyuynge fer fro vs t straungeres fro the holy t verry
beleewe schuþ þus appelen vs t holden vs for wykkede
lyueres t cursede. And treuly þei sey soþh, For the 8
sarazines ben gode t feythfuþ, For þei kepen entierly the
commandement of the holy book ALKARON þat god sente
hem be his messenger Machomet, to the whiche, as þei seyn,
Seynt Gabrieþ the aungel often tyme tolde the wille of 12
god. And 3ee schuþ vnderstonde þat Machamote was
born in Arabye, þat was first a pore knaue þat kepte
Cameles þat wenten with Marchantes for marchandise; t
so befeth þat he wente with the marchandes in to Egipt 16
t þei weren þanne cristene in þo partyes. And at the
desertes of Arabye he wente in to a chapeþ where a
Eremyte duelte, And whan he entred in to the chapeþ
þat was but a lytiþ t a low thing t had but a lityl dore 20
t a low, þan the entree began to wexe so gret t so large
t so high as þough it had ben of a gret mynstre or the
zate ¹ of a paleys. And this was the firste myracle the
sarazins seyn þat Machomete dide in his 3outhē. 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
lond of Corrodane t he gcuerned it fuþ wisely in such
manere þat whan the prince was ded he toke the lady to 28
wyfe, þat highē Gadrige. And Machomete feþ often in
the grete sikeness þat men callen the fallynge euyþ,
Wherfore the lady was fuþ sory þat euere sche toke him
to hushonde. But Machomete made hire to beleewe þat 32
aþ tymes whan he feþ so Gabriel the angel cam for to
speke with him t for the gret light t brightness of the
angeþ he myghte not susteyne him fro fallynge; And
þerfore the sarazines seyn þat 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
 generacioun of ysmael þat was Abrahames sone þat he
 gat vpon Agar his chamberere. And þerfore þer ben
 4 sarazines þat ben clept Ismaelytenes, t summe Agaryenes
 of Agar t the opere properly ben clept Sarrazines of Sarra
 t summe ben clept Moabytes t summe Amonytes for the
 .ij. sones of loth, Moab t Amon þat he begatt on his
 8 doughtres, þat weren aftirward grete erthely princees.
 And also Machomete loued wel a gode heremyte þat
 duelled in the desertes a myle fro þat Mount Synay in
 the weye þat men gon fro Arabye toward Caldee t toward
 12 ynde, o day iourney fro the see, where the marchauntes
 of Venyse comen often for marchandise. And so often
 wente Machomete to this heremyte þat aH his men weren
 wrothe for he wolde gladly here this heremyte preche t
 16 make his men wake aH nyght, t þerfore his men
 þoughten to putte the heremyte to deth. t so befell
 vpon a nyght þat Machomete was dronken of gode wyn ¹ t
 he fell on slepe t his men toke Machometes swerd out of
 20 his schetthe whils he slepte t þere with þei slowgh this
 heremyte t putten his swerd al bloody in his schetthe
 azen. And at morwe whan he fond the heremyte ded
 he was full sory t wroth t wolde haue don his men
 24 to deth, but þei aH with on accord [said] ⁽¹⁾ þat he himself
 had slayn him whan he was dronken t schewed him his
 swerd aH bloody t he trowed þat þei hadden seyde soth.
 And þan he cursed the wyn t aH þo þat drynken it,
 28 And þerfore sarrazines þat ben deuout drynken neuere
 no wyn; but summe drynken it preuyly, For 3if þei
 dronken it openly þei scholde ben repreued. But þei
 drynken gode beuerage t swete t norysshynge þat is
 32 made of GalameH t þat is pat men maken sugre of,
 þat is of right gode sauour t it is gode for the breest.
 Also it befalleth sumtyme þat cristene men becomen
 sarazines ouper for pouertee or for sympleness or elles
 36 for here owne wykkedness; And þerfore the Archiflamyn

The prophet's descent.

Names of the Arabs.

The Nestorian Sergius,

[fol. 60 a]

murdered by servants during Mahomet's drunkenness.

The Prophet sorry.

He curses wine.

The Saracens drink "Galamel" instead.

The renegade Christians;

(1) Missing, C.

how ad-
mitted by
Saracen
divines.

or the Flamyn, [as]⁽¹⁾ oure E[r]chebisshopp⁽²⁾ or Bisshopp,
Whan he resecyueth hem seyth þus: LA ELLEC OLLA
SYLA MACHOMET RORES ALLA, þat is to seye: þere is no
god but on t Machomete his messenger. Now I haue 4
told 3ou a party of here lawe t of here customes I schal
seye 3ou of here lettres þat þei haue with here names t
the manere of hire figures, What þei ben.

[Another alphabet.]

And .iiij. lettres þei haue more þan opere for dyuersitee 8
of hire langage ¹ t speche, for als moche as þei speken in
here throttes. And wee in Englund haue in oure langage
t speche .ii. lettres mo þan þei haue in hire .A.B.C. t þat
is: þ t 3, the whiche ben clept þorn t 3OGH. 12

The English
alphabet has
two extra
letters.

(1) os, C.

(2) Echebisshopp, C.

[PART SECOND:
THE COUNTRIES BEYOND THE
HOLY LAND.]

OF THE LONDES OF ALBANYE AND OF
LIBYE; OF THE WISSHINGES FOR WACCH-
INGE OF THE SPERHAUK, † OF NOES
SCHIPPE.

Ch. XVII.

NOW sith I haue told 3ou befrom of the holy lond †
of þat contree abouten † of many weyes for to
go to þat lond † to þe mount Synay † of Babyloyne
4 the more † the less † to oþer places þat I haue spoken
beforn, now is tyme 3if it lyke 3ou for to teH 3ou of the
marches † Iles † dyuerse bestes † of dyuerse folk bezond
theise marches. For in þo contrees bezonden ben many
8 dyuerse contrees † many grete kyngdomes þat ben departed
be the .iiij. flodes þat comen from *paradys·terrestre*. For
Mesopotayme † the kyngdom of Caldee † Arabye ben
betwene the .ij. ryueres of Tygre † of Eufrates, And the
12 kyngdom of Mede † of Persye ben betwene the ryueres
of Nile † of Tygres. And the kyngdom of Syrie where
of I haue spoken befrom † Palestyne † Phenicye ben
betwene Eufrates † the se Medyterrane. The whiche see
16 dureth in lengthe fro Mayrok vpon the see of Spayne
vnto the grete see, so þat it lasteth bezonde Costanty-
nople .MMM. † .xl. myles of lombardye. And toward
the see Occyan † Inde is the kyngdom of Shithie
20 þat is aH closed *with* hilles And after vnder Schithie †
fro the see of Caspie vnto the flom of Thamy is
AMAZOYNE þat is the lond of FEMYNYE, where þat noman
is bu[t] only aH wommen. And after is Albanye a full
24 gret reme, And it is clept Albanye be cause þat the folk
ben whitere þere þan in oþer marches þere abouten; And
in þat contree ben so gret houndes † so stronge þat þei
assaylen lyouns † slen hem. And þanne after ¹is Hircanye
28 Bactrie Hiberye † many oþer kyngdomes. And betwene
the rede see † the see occyan toward the south is the
kyngdom of Ethiope † of libye the hyere, The whiche lond
of Lybye þat is to seyne libye the lowe þat begynneth at

The
countries
beyond the
Holy Land.

The four
rivers of
Paradise.

The Medi-
terranean.

Scythia.

Feminye.

Albania.

Hircania,
Bactria,
Hiberia.

[¹ fol. 61a]

Lybia.

the see of Spayne fro þens where the pyleres of hercules
 ben And dureth vnto aneyntes Egipt t toward Ethiope.
 In þat contre of libye is the see more high þan the lond
 t it semeth þat it wolde couere the ⁽¹⁾ ertlie t natheles 4
 3it it passeth not his markes. And men seen in þat
 contre a mountayne to the whiche noman come. In this
 lond of libye whoso turneth toward the Est the schadewe 8
 of himself is on the right syde And here in oure contree
 the schadwe is on the left syde. In þat see of libye is
 no fisch, for þei mowe not lyve ne dure ⁽²⁾ for the
 gret hete of the sonne, because þat the water is euermore
 boyllunge for the gret hete. And many opere ⁽³⁾ londes þer 12
 ben, þat it were to long to telle or to nombren, But of
 sum parties I schaff speke more pleyntly here after.
 Whoso wil þanne gon toward Tartarie, toward Persie,
 toward Caldee t toward ynde, he most entre the see at 16
 Gene or at Venyse or at sum oþer hauene þat I haue
 told 3ou before ; And þan passe men the see t arryuen at
 Trapazond þat is a gode cytee t it was wont to ben the
 hauene of POUNTZ. þere is the hauene of Persanes t of 20
 Medaynes t of the marches þere bezonde. In þat cytee
 lyth seynt Athanasie þat was Bisshopp of Alisandre
 þat made þe psalm : QUICUMQUE WET. This ATHANASIUS
 was a gret doctour of dyuynytee t because þat he preched 24
 t spak so depely of dyuynytee t of the godhede he was
 accused to the Pope of Rome þat he was an heretyk,
 Wherefore the Pope sente after hym t putte him in
 presoun. And whils he was in presoun he made þat 28
 psalm t sente it to the Pope t seyde þat 3if he were an
 heretyk þan was þat heresie, for þat he seyde was his
 beleue. And whan the Pope saugh it t had examyned
 it, þat it was perfite t gode t verryly oure feyth t oure 32
 beleue, he made him to ben delyuered out of presoun t
 commanded þat psalm to ben seyde euery day at pryme t
 so he held Athanasie a gode man. But he wolde neuere

The sea
higher than
the land.

In Lybia
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.

[1 fol. 61 b]

(1) lond, cancelled, C. (2) for, repeated, C.
 (3) operes, C.

go to his bisshopriche azen because þat þei accused him of heresy. Trapozond was wont to ben holden of the Emperour of Costantynople, But a gret man þat he sente
 4 for to kepe the contree azenst the Turkes vsurped the lond t helde it to him self t cleped him Emperour of Trapa-
 zond. And from þens men gon thorgh litiH Ermouye, Armenia.
 And in þat contree is an old casteH þat stont vpon a roche
 8 the whiche is cleped the casteH of the SPARREHAWK, þat is bezonde the cytee of LAYAYS beside the town of Pharsipee þat belongeth to the lordschipe of CRUK þat is a riche lord t a gode cristene man ; Where men fynden
 12 a Sparehawk vpon a perche right fair t right wel made t a faire lady of fayrye þat kepeth it. And who þat wil wake þat Sparhawk .vij. dayes t .vij. nyghtes t as summe men seyn .iij. dayes t .iij. nyghtes withouten companye
 16 t withouten sleep, þat faire lady schal zeuen him whan he hath don the first wyssch þat he wil wyssche of erthely thinges ; t þat hath ben proued often tymes. And o tyme befeh þat a kyng of Ermouye þat was a worthi
 20 knyght t a doughty man t a noble prince woke þat hawk sum tyme t at the ende of .vij. dayes t .vij. nyghtes the lady cam to him t bad him wisschen : for he had wel disserued it. And he answerde þat he was gret lord ynow
 24 t wel in pees ¹ t hadde ynowgh of worldly richess t þerfore he wolde wisshen non oþer thing but the body of þat faire lady to haue it at his wille. And sche answerde him þat he knew not what he asked t seyde þat he was a fool
 28 to desire þat he myghte not haue for sche seyde þat he scholde not aske but erthely thing, for sche was non erthely thing, but a gostly thing. And the kyng seyde þat he ne wolde asken non oþer thing. And the lady
 32 answerde : sythe þat I may not wit/drawe zou fro zoure lewed courage I schal zeue zou withouten wysschinge t to aH hem þat schuH com of zou. Sire kyng zee schuH haue werre withouten pees t aH weys to the .ix. degree zee
 36 schuH ben in subieccioun of zoure enemyes t zee schuH ben nedey of aH godes. And neuere sithen nouthur the

The Empire of Trebizond.

Armenia.

The castle of the Sparrowhawk.

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.

A poor man's son wished for wealth, and obtained it.

A Templar obtained a purse always full of gold.

[fol. 62 v]

Erzerum.

Subterranean streams from Euphrates.

Ararat.

Some claim to have touched Noah's Ark.

kyng of Ermonyne ne the contree weren neuer in pees ne
 þei hadden neuer sithen plentee of godes t þei han ben
 sithen aHweyes vnder tribute of the sarrazines. Also the
 sone of a pore man woke þat hauke t wisshed þat he myghte 4
 cheue wel t to ben happy to marchandise t the lady graunted
 him And he becam the most riche t the most famouse
 marchiant þat myghte ben on see or on erthe. And he
 becam so riche þat he knew not the .M. part of þat he 8
 hadde t he was wysere in wisschinge þan was þe kyng.
 Also a knyght of the temple wooke þere t wyssched a
 purs euere more full of gold t the lady graunted him. But
 sche seyde him þat he had asked the destruccioun of here 12
 ordre for the trust t the affiance of þat purs t for the grete
 pryde þat þei scholde hauen t so it was. And þefore
 loke he kepe him wel þat schaff wake, For 3if he slepe he
 is lost þat neuere man schaff seen him more. This is not 16
 the right weye for to go to the parties þat I haue nempned
 before, but for to see the merueyle þat I haue spoken of,
 And þefore whoso wil go right weye, men gon from
 TRAPAZOND toward Ermonyne the grete vnto a cytee þat is 20
 clept ARTYRON: þat was wont to ben a gode cytee t a
 plentifulous, but the Turkes han gretly wasted it. þere
 aboute groweth no wyn ne frut but lityH or eH non. In
 this lond is the erthe more high þan in ony oþer t þat 24
 maketh gret cold And þere ben many gode watres t
 gode welles þat comen vnder erthe fro the flom of Paradys
 þat is clept EUFRATES, þat is a iorneye besyde þat cytee.
 And þat ryuere cometh towardes ynle vnder erthe t 28
 resorteth into the lond of Altazar And so passe men be
 this Ermonyne t entren the see of Persie. Fra þat cytee
 of Artyroun go men to an hiH þat is clept SABISSOCOLLE;
 And þere besyde is anoþer hiH þat men clepen Ararath, 32
 but þe Iewes clepen it TANEEZ, where Noes schipp rested
 t 3it is vpon þat montayne, And men may seen it a ferr
 in cleer weder. And þat montayne is wel a .vij. myle
 high And summen seyn þat þei han seen t touched the 36
 schipp t put here fyngres in the parties where the feend

- went out, Whan þat Noe seyde : BENEDICITE, But þei þat
 seyn suche woordes seyn here wille. For a man may
 not gon vp the montayne for gret plentee of snow þat is
 4 aHweys on þat montayne nouþer somer ne wynter, so þat
 noman may gon vp þere ne neuere man dide sithe the tyme
 of Noe saf a monk .þat be the grace of god broughte on
 of the plankes down, þat 3it is in the mynstre at the foot
 8 of the montayne. And besyde is the cytee of DAYNE þat
 Noe founded, And faste by is the cytee of Any in the
 whiche were wont to ben a .M. chirches. But vpon þat
 montayne to gon vp this monk had gret desir And so vpon
 12 a day he ¹wente vp And whan he was vpward the .iiij.
 part of the montayne he was so wery, þat he myghte no
 fertiere and so he rested him ⁊ feH oslepe. And whan
 he awook he fonde him self liggyng at the foot of the
 16 montayne And þan he preyede deuoutly to god þat he
 wolde vouchesaf to suffre him gon vp. And an angeH
 cam to him ⁊ seyde þat he scholde gon vp And so he
 dide, And sith þat tyme neuer non ; wherfore men
 20 scholde not beleewe suche woordes. Fro þat montayne go
 men to the cytee of THAURISO þat was wont to ben
 clept FAXIS þat is a fuH fair cytee ⁊ a gret ⁊ on of the
 beste þat is in the world for marchandise. þider comen
 24 aH marchautes for to byen auoir de poys and it is
 in the lond of the Emperour of Persie And men seyn þat
 the Emperour taketh more gode in þat cytee for custom of
 marchandise þan doth the ricchest cristene kyng of aH his
 28 rene þat lyueth ; For the toH ⁊ the custom of his marchantes
 is withouten estymacyoun to ben nombred. Beside þat
 cytee is an hiH of salt And of þat salt euery man taketh
 what he wil for to salte with to his nede. þere duellen
 32 many cristene men vndir tribute of Sarrazines. And fro
 þat cytee men passen be many townes ⁊ casteH in goyng
 toward ynde vnto þe cytee of Sadonye þat is a .x. iourneyes
 36 duelleth the Emperour of Persie in somer for the contree
 is cold ynow ⁊ þere ben gode ryueres berynge schippes.

Only a monk
has been up.

Ayne, Ani.

[1 fol. 63 a]

Having
fallen asleep
on the
slope, the
monk awoke
at the bot-
tom of the
mountain.

An angel
helped him
up.

Tauris.

Soldania.

After go men the weye toward ynde be many iorneyes t
 Cassan. be many contreyes vnto the cytee þat is clept CASSAK þat
 is a fuH noble cytee t a plentyfous of cornes t wyne
 [1 fol. 63 b] t of aH oþer godes. This ¹is the cytee where the .iij. 4
 kynges metten togedre whan þei wenter to sechen oure
 lord in Bethlem to worschipe him t to presente him with
 gold, ensence t myrre. And it is from þat cytee to
 Bethleem .liij. iorneyes. Fro þat cytee men gon to 8
 Geth. anoþer cytee þat is clept Geth þat is a iourneye fro the see
 þat men clepen the gravely see. þat is the beste cytee
 þat the Emperour of Persie hath in aH his lond And þei
 clepen flessch þere DABAGO t the wyn VAPA. And the 12
 Christians soon die there. paynemes seyn þat no cristene man may not longe duelle
 ne enduren with the lif in þat cytee, but dyen within
 schort tyme t noman knoweth not the cause. After gon
 men be many cytees t townes t grete contrees þat it were 16
 to longe to tel vnto the cytee of Cornaa þat was wont to
 be so gret þat the walles abouten helden .xxv. myle
 aboute. the walles schewen 3it, but it is not aH enhabited.
 Fro CORNAA go men be many londes t many cytees t 20
 townes vnto the lond of IOB, And þere endeth the lond
 of the Emperour of PERSIE. And 3if 3ee wole knowe
 the lettres of Persaynes t what names þei han, þei ben
 suche as I last deuysed 3ou, but not in sownynge of here 24
 woordes.

Ch. XVIII. 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.

The land
of Job.

Bozrah
in Teman.

AFTER the departyng fro CORMAA men entren into
 þe lond of Iob þat is a fuH fair contree t a
 plentyfous of aH godes, And men clepen þat lond the 28
 lond of Sweze. In þat lond is the cytee of THEMAN.



Iob was a payneem ⁊ he was ARE of GOSRA is sone ⁊ held þat lond as prynce of that contree ⁊ he was so riche þat he knew not the hundred ¹part of his godes. [1 fol. 64 a]

4 And aH þough he were a payneem natheles he serued wel god after his lawe And oure lord toke his seruice to his plesance. And whan he fell in pouerte he was .lxxviiij. 3eer of age. And after whan god had preued his

8 pacyence ⁊ it was so gret, he broughte him a3en to richness ⁊ to heere estate þan he was before. And after þat he was kyng of YDUMYE after kyng Esau. And whan he was kyng he was clept IOBAB And in þat kyngdom

12 he lyuede after .clxx. 3er And so he was of age whan he dyed .ccxlviiij. 3eer. In þat lond of Iob þere nys no defaute of no þing þat is nedefuH to mannes body. þere ben hilles where men geten gret plente of MANNA. Manna.

16 in gretter habundance þan in ony other contree. This MANNA is clept bred of aungeles ⁊ it is a white þing þat is fuH swete ⁊ right delicyous ⁊ more swete þan hony or sugre and it cometh of the dew of heuene þat falletH

20 vpon the herbes in þat contree And it congeleth ⁊ becometh aH white ⁊ swete. And men putten it in medicynes for ryche men to make the Wombe lax ⁊ to purge euyH blode, for it clenseth the blood ⁊ putteth

24 out malencolye. This lond of IOB marcheth to the kyngdom of Caldee; This lond of CALDEE is fuH gret ⁊ the langage of þat contree is more gret in sownynge þan it is in oþer parties bezonde þe see. Men passen

28 to go bezonde be the tour of Babiloyne the grete of the whiche I haue told 3ou before, where þat aH the langages weren first chaunged; And þat is a .iiij. iorneyes fro Caldee.

In þat reme ben faire men ⁊ þei gon fuH nobely arrayed

32 in clothes of gold orfrayed ² ⁊ apparayled with grete perles ⁊ precyous stones fuH nobely, ⁊ the women ben right foule ⁊ euyH arrayed ⁊ þei gon aH bare fote ⁊ clothed in euyH garnementes large wyde but þei ben

36 schorte to the knees ⁊ longe sleues down to the feet lych a Monkes frokke ⁊ here sleues ben hongyng down to the

Job identi-
fied with
Jobab.

Chaldae.

Men are
fair and
wear fine
garments.
Women are
foul and
poorly
dressed.
[2 fol. 64 b]

fect; And þei han gret heer t long hanginge aboute here
schuldres. And þei ben blake wommen, foule t hidouse;
And trealy as foule as þei ben als euele þei ben. In
Hur. þat kyngdom of Caldee in a cytee þat is clept HUR 4
duelca Thare Abrahames fader t þere was Abraham
born. And þat was in þat tyme þat Nunus was kyng
of Babiloyne of Arabye t of Egypt. This Nunus made
Ninus founded Nineveh. the cytee of Nynyuee the whiche þat Noe had begonne 8
before t be cause þat Nunus performed it he cleped
Tobijah buried there. it Nynyuee after his owne name. þere lyth Thobye the
prophete of whom holy writt speketh offe. And fro
Abraham, Sarah and Lot went from Hur to Sichem. þat cytee of Hur Abraham departed be the commande- 12
ment of god fro þens after the detth of his fader t ladde
with him Sarra his wif t Loth his brotheres sone because
þat he hadde no child, And þei wenten to duelle in the
lond of CHANAAN in a place þat is clept SYCHEM. And 16
þis loth was he þat was saued whan Sodom t Gomorre
t the opere cytees (1) weren brent t sonken down to
helle where þat the dede see is now, as I haue told 3ou
before. In þat lond of Caldee þei 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
Amazonie or Feminie. AMAZOYNE þat is the lond of FEMYNYE t in þat reme
[1 fol. 65 a] is aH wommen t noman, Noght as summe 1 men seyn 24
þat men mowe not lyue þere, but for because þat the
wommen wil not suffre no men amonges hem to ben
here souereynes. For sum tyme þer was a kyng in þat
contrey t men maryed as in oper contreyes t so befeh 28
þat the kyng had werre with hem of SICHIE, the whiche
kyng highite COLEPEUS, þat was slayn in bataylle t aH the
Colopens killed in Scythia. gode blood of his reme. And whan the queen t aH the
othere noble ladyes sawen þat þei weren aH wydwes t þat 32
aH the riaH blood was lost þei armed hem t as creatures
out of wytt þei slown aH the men of the contrey þat weren
All the men killed by women. laft for þei wolden þat aH the wommen weren wydwes
as the queen t þei weren. And fro þat tyme hiderwardes 36

(1) þ, C.

pei neuere wolden suffren man to dweH amonges hem
 lenger þan .vij. dayes t .vij. nyghtes, Ne þat no child þat
 were male scholde dueH amonges hem lenger þan he were
 4 noryscht t þanne sente to his fader. And whan þei wil
 haue ony companye of man þan þei drawen hem towardes
 the londes marchynge next to hem. And þan þei [haue] (1)
 here loues þat vsen hem t þei duellen with hem an .viij.
 8 dayes or .x. t þanne gon hom azen. And 3if þei haue
 ony knaue child þei kepen it a certeyn tyme t þan senden
 it to the fadir whan he can gon allone t eten be him self
 or eH þei sleen it; And 3if it be a femele þei don away
 12 þat on pappe with an hote hiren. And 3if it be a
 womman of gret lynage þei don away the left pappe þat
 þei may the better beren a scheeld, And 3if it be a
 womman on fote þei don away the [ri3t] (2) pappe for to
 16 scheten with bowe turkeys, For they schote wel with
 bowes. In þat lond þei haue a queen þat gouerneth aH
 þat lond t aH þei ben obeyssant to hire And 1always þei [f. 65 b]
 maken here queen by electioun þat is most worthy in
 20 armes. For þei ben right gode verrioures t orped t
 wyse, noble t worthi. And þei gon often tyme in sowd
 to help of oper kynges in here werres for gold t syluer
 as othere sowdyoures don. And þei meyntenen hemself
 24 right vygouresly. This lond of Amazoyne is an Ile aH
 enviroined with the see saf in .ij. places where ben .ij.
 entrees, And bezonde þat water duellen the men þat ben
 here paramoures t hire loues, where þei gon to solacen
 28 hem whan þei wole. Besyde amazoyne is the lond of
 T'ARMEGYTE þat is a gret contre t a fuH delectable And
 for the godness of the contree kyng Alisandre leet first
 make þere the cytee of Alisandre; And 3it he made .xij.
 32 cytees of the same name; But þat cytee is now clept
 Celsite. And fro þat oper cost of Caldee toward the
 south is Ethiope a gret contree þat streccheth to the ende
 of Egypt; Ethiope is departed in .ij. parties princypaH.
 36 And þat is in the est partie t in the meridionaH partie,

No boys
allowed.Girls'
breasts
burnt away,
to make
them better
fighters.[f. 65 b]
The queen
is elected.
The
Amazons
are great
warriors.

Tarnegite.

Seleucia.

(1) Missing, C.

(2) left, MS.

Mauritania. The whiche partie meridionaH is clept MORETANE. And the folk of þat contree ben blake ynow t more blake þan in the toþer partie t þei ben clept mowres. In þat partie is a weH þat in the day it is so cold þat noman may drynke þere offe And in the nyght it is so hoot þat noman may suffre hys hond þere in. And bezonde þat partie toward the south to passe by the see Océan is a gret lond t a gret contrey, but men may not dueH þere for the feruent brennyng of the sonne, so is it passyng hoot in þat contrey. In Ethiope aH the Ryueres t aH the watres ben trouble t þei ben somdeH salte for the gret hete þat is þere. And the folk of þat contree ben ¹lyghtly dronken t han but litiH appetyt to mete And þei han comounly the flux of the wombe t þei lyuen not longe. In Ethiope ben many dyuerse folk And Ethiope is clept CUSIS. In þat contree ben folk þat han but o foot t þei gon so blyue þat it is meruaylle And the foot is so large þat it schadeweth aH the body azen the sonne Whanne þei wole lye t reste hem. In Ethiope whan the children ben zonge t lytiH þei ben aH zalowe And whan þat þei wexen of age þat zalowness turneth to ben aH blak. In Ethiope is the cytee of Saba t the lond of the whiche on of the .iij. kynges þat presented oure lord in Bethleem was kyng offe. Fro Ethiope men gon into ynde be manye dyuerse contreyes And men clepen the high ynde EMLAK. And ynde is devyded in .iij. princypaH parties þat is [ynde] ⁽¹⁾ the more þat is a fuH hoot contree t ynde the less þat is a fuH atempree contrey þat streccheth to the londe of Mede. And the .iij. part toward the Septentrion is fuH cold so þat for pure cold t contynueH frost the water becometh CristaH. And vpon the roches of cristah growen the gode dyamandes pat ben of trouble colour; Zalow CristaH draweth colour lyke oylle And þei ben so harde þat noman may pollysch hem t men clepen hem dyamandes in þat contree t HAMESE in anoþer contree. Othere dyamandes men

The hot
and cold
fountain.

Turbid and
salt water.

[1 fol. 66 a]

Weaknesses
of Ethio-
pians.

One-footed
men.

India major.

India minor.

Northern
India.
Crystal
from ice,
and
diamonds
from
crystal.

(1) Missing, C.

fynden in Arabye þat ben not so gode t þei ben more
 broun t more tendre. And oper dyamandes also men
 fynden in the Ile of Cipre þat ben 3it 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
 precyiousse ben in ynde. ¹And men fynden many tyme [1 fol. 66 b]
 harde dyamaundes in a masse þat cometh out of gold whan
 8 men puren it t fynen it out of the myne whan men
 breken þat mass in smale peces. And sum tyme it
 happeneth þat men fynden summe as grete as a pese t
 summe lasse t þei ben als harde as þo of ynde. And aH
 12 be it þat men fynden gode dyamandes in ynde, 3it
 natheles men fynden hem more comounly vpon the roches
 in the see t vpon hilles where the myne of gold is; And
 þei growen many to gedre on lytiH another gret And per
 16 ben summe of the gretness of a bene t summe als grete
 as an haseH note t þei ben square t poynted of here owne
 kynde bope abouen t benethen withouten worchinge of
 mannes hond t þei growen togedre male t femele And
 20 þei ben noryscht with the dew of heuene And þei engen-
 dren comounly t bryngen forth smale children þat multi-
 plyen t growen aH the 3eer. I haue often tymes assayed
 þat 3if a man kepe hem with a lityH of the roche, t
 24 wete hem with may dew ofte sithes þei schult growe
 eueryche 3eer, t the smale wole wexen grete. For right
 as the fyn perl congeleth and wexeth gret of the dew
 of heuene 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 schalt 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 þat is
 the left syde of the world, t the left partie of man is
 whan he turneth his face toward the est. And 3if 3ou lyke
 to knowe the vertues of þe dyamand ²as men may fynden [2 fol. 67 a]
 36 in the lapidarye þat many men knowen noght, I schalt
 telle 3ou as þei bezonde the see seyn t affermen, of whom

Diamonds
from gold
ore.

They grow
and multi-
ply like
animals.

If watered
enough,
they will
grow.
Pearls and
diamonds
grow from
dew.

Diamonds
should be
worn on the
left.

aH science t aH philosophie cometh from. He þat bereth
 the dyamand vpon him, it zeueth him hardyness t man-
 hode t it kepeth the lemes of his body hole, It zeueth
 him victorie of his enemyes in plee t in werre zif 4
 his cause be rightfuH, t it kepeth him þat bereth it in
 gode wytt. And it kepeth him fro strif t ryot, fro
 euyH sweuenes, from sorwes t from enchaumentes t
 from fantasyes t illusionns of wykked spirites. And zif 8
 ony cursed wyche or enchauntour wolde bewyche him
 þat bereth the dyamand, aH þat sorwe t mischance schaff
 turne to himself þorgh vertue of þat ston And also no
 wylde best dar assaylle the man þat bereth it on him. 12
 Also the dyamand scholde ben zouen frely withouten
 coueytynge t withouten byggyng t þan it is of grettere
 vertue. And it maketh a man more strong t more sad
 azenst his enemyes And it heletH him þat is lunatyk t 16
 hem þat the fend pursueth or traunyleth. And zif
 venym or poysoun be brought in presence of the dyamand
 anon it begynneth to wexe moyst t for to swete. þere ben
 also dyamandes in ynde þat ben clept VIOLASTRES for here 20
 colour is liche vyolet or more browne þan the violetes,
 þat ben fuH harde t fuH precyous, But zit sum men
 loue not hem so wel as the opere But in soth to me I
 wolde louen hem als moche as þe opere, For I haue seen 24
 hem assayed. Also þere is a noþer maner of dyamandes
 þat ben als white as cristah but þei ben a lityH more
 trouble t þei ben gode t of gret vertue t aH þei ben
 square t poynted of here owne kynde, And summe 28
 [1 fol. 67 b] ben .vj. squared 1summe .iiij. squared t summe .iiij.
 as nature schapeth hem t þefore whan grete lordes t
 knyghtes gon to sechen worschipe in armes þei beren
 gladly the dyamaund vpon hem. I schal speke a 32
 litiH more of the dyamandes aH þough I tarye my
 matere for a tyme, to þat ende þat þei þat knowen
 hem not be not disceyued be gabberes þat gon be the
 contree þat sellen hem. For whoso wil bye the dyamand, 36
 it is nedefuH to him þat he knowe hem be cause þat men

They give
man
courage,
health and
victory,

protect
him from
evil spirits,

and turn
away
witchcraft.

They cure
lunacy and
demonic
possession.

Blue
diamonds.

White.

Buyers are
often
deceived.

- counterfeten hem often of cristall þat is 3alow. † of
 SAPHIRES of cytryne colour þat is 3alow also, † of the
 Saphire loupe † of many oper stones; But I teH 3ou theise
 4 contrefetes ben not so harde. And also the poyntes wil
 breken lightly † men may esily pollisschen hem But
 summe werkmē for malice wil not pollisschen hem, to
 þat entent to maken men beleue þat þei may not ben
 8 pollisscht. But men may assaye hem in this manere:
 First schere with hem or write with hem in SAPHIRES in
 cristall or in oper precious stones. After þat men taken
 the ADEMAND þat is the schipmannes ston þat draweth
 12 the nedle to him And men leyn the dyamand vpon the
 Ademand † leyn the nedle before the ademand And 3if
 the dyamand be gode and vertuous, the ademand draweth
 not the nedle to him whils the dyamand is þere present.
 16 And þis is the preef þat þei bezonde the see maken.
 Natheles it befalleth often tyme þat the gode dyamand
 leseth his vertue be synne † for Incontynence of him
 þat bereth it And þanne is it nedfulh to make it to
 20 recoueren his vertue a3en or eH it is of litiH value.

False stones
are softer.

Precious
stones or
magnets
may be used
to try
them.

The
diamond
may lose
its vertue
through sin.

OF THE CUSTOMS OF YLES ABOUTEN YNDE; Ch. XIX.
 OF THE DIFFERENCE BETWIX YDOLES †
 SIMULACRES; OF .IIJ. MANER GROWYNGES
 OF PEPPER VPON O TREE; OF THE WELLE
 þAT CHAUN¹GETH HIS ODOUR EUERY HOUR [1 fol. 68 a]
 OF THE DAY, † þAT IS MERUAYLLE.

- I**N YNDE ben fulh manye dyuerse contrees And it is
 cleped YNDE for a flom þat renneth þorghout the
 contree þat is clept ynde. In þat flome men fynden
 24 ELES of .xxx. fote long † more And the folk þat duellen
 nygh þat water ben of euyH colour, grene † 3alow. In
 YNDE † abouten ynde ben mo þan .v. M. Iles gode † grete
 þat men duellen in, withouten þo þat ben inhabitable †

Indus and
its giant
eels.

withouten opere smale Iles. In euery Ile is gret plentee
 of cytees & of townes & of folk with outen nombre, For
 men of ynde han this condicioun of kynde, þat þei neuere
 gon out of here owne contree & þerfore is þer gret multi- 4
 tude of peple, but þei ben not sterynge ne mevable be
 cause þat þei ben in the firste clymat, þat is of SATURNE
 & SATURNE is slough & litiH mevyng^{ti}e. For he taryeth
 to make his turn be the .xij. signes .xxx. 3eer. And the 8
 mone passeth þorgh the .xij. signes in o moneth. And
 for because þat Saturne is of so late sterynge þerfore the
 folk of þat contree þat ben vnder his clymat han of
 kynde no wiH for to meve ne stere to seche strange 12
 places. And in oure contrey is aH the contrarie, For
 wee ben in the seuenthe clymat þat is of the mone. And
 the mone is of lyghly mevyng & the mone is planete
 of weye. And for þat skyH it 3eucth vs wiH of kynde 16
 for to meve lyghly & for to go dyuerse weyes & to sechen
 strange thinges & oper dyuersitees of the world, For the
 mone envyrouneth the erthe more hastily þan ony oper
 planete. Also men gon þorgh ynde be many dyuerse 20
 contrees to the gret see OCEAN And after men fynden
 þere an Ile þat is clept CRUES & þider comen marchantes
 of Venyse & Gene¹ and of oper marches for to byen
 marchandyses. But þere is so grete hete in þo marches 24
 & namely in þat Ile, þat for the grete distress of the hete
 mennes ballokkes hangen down to here knees for the gret
 dissolucioun of the body. And men of þat contree þat
 knowen the manere lat bynde hem vp or eH myghite þei 28
 not lyue & anoynt hem with oynementes made þerfore to
 holde hem vp. In þat contree & in Ethiope & in many
 oper contrees the folk lyggen aH naked in ryueres &
 watres, men and wommen to gedre, fro vndurne of the 32
 day tiH it be passed the noon. And þei lyen aH in the
 water saf the visage for the gret hete þat þere is. And
 the wommen hauen no schame of the men, but lyen aH
 togidre, syde to syde, tiH the hete be past. þere may 36
 men see many foule figure assembled & namely nygh the

Numberless
population
of India.

They stay
at home,
being under
slow
Saturn.

We travel
about, living
under the
quick-
moving
moon.

Hormuz.
[¹ fol. 68^b]

The great
heat.

The people
lie in the
rivers to be
cooler.

gode townes. In þat Ile ben schippes *withouten* nayles of Iren or bondes for the roches of the Ademandes, for þei ben aH fuH þere aboute in þat see þat it is merueyle to
 4 speken of. And 3if a schipp passed be þo marches þat hadde ouþer Iren bondes or Iren nayles, anon he scholde ben perisscht, For the Ademand of his kynde draweth the Iren to him And so wolde it drawe to him the schipp,
 8 be cause of the Iren, þat he scholde neuer departen fro it ne neuer go þens. Fro þat Ile men gon be see to a noþer Ile þat is clept CHANA, where is gret plentee of corn t wyn. And it was wont to ben a gret Ile t a gret
 12 hauene t a good but the see hath gretly wasted it t ouercomen it. The kyng of þat contree was wont to ben so strong t so myghty þat he heeld werre ¹ azenst kyng Alisandre. The folk of þat contree han a dyuers
 16 lawe, for summe of hem worschipe the sonne, summe the mone, summe the fuyr, summe trees, summe serpentes or the firste þing þat þei meeten at morwen, And summe worschipen symulacres t summe ydoles. But betwene
 20 symulacres t ydoles is a gret difference, For symulacres ben ymages made after lykness of men or of women or of the sonne or of the mone or of ony best or of ony kyndely thing, t ydoles is an ymage made of lewed wiH
 24 of man þat man may not fynden among kyndely thinges As an ymage þat hath .iiij. hedes, on of man, anoper of an hors or of an ox or of sum oper best þat nowan hath seyn after kyndely disposicioun. And þei þat worschipen
 28 symulacres þei worschipen hem for sum worthi man þat was sumtyme, as hercules t many opere þat diden many meruayles in here tyme, For þei seyn wel þat þei be not goddes for þei knowen wel þat þere is a god of kynde
 32 þat made aH thinges, the whiche is in heuene. But þei knowen wel þat this may not do the meruayles þat he made but 3if it had ben be the specyaH 3ifte of god t perfore þei seyn þat he was wel with god, And for because
 36 þat he was so wel with god perfore þei worschipe him. And so seyn þei of the sonne be cause þat he chaungeth

Near the rocks of magnet, ships can have no iron in them.

The island of Chana.

[1 fol. 69 a]

Religions of the natives.

Pictures of natural things opposed to monstrosities.

Hero-worship.

Great deeds are evidence of God's favour.

Sun-worshippers justified.

the tyme t zeueth hete t norisscheth aH thinges vpon erthe
 and for it is of so gret profite þei knowe wel þat þat
 myghte not be, but þat god loueth it more þan ony oþer
 thing And for þat skyH god hath zouen it more gret vertue 4
 in the world; þefore it is gode resoun as þei seyn, to
 don it worschipe and reuerence. And so seyn þei t
 [1 fol. 69 b] maken here resounes of ¹ oþere planetes t of the fuyr
 also, be cause it is so profitable. And of ydoles þei seyn 8
 Apology
 for fire-
 worshippers
 and idola-
 ters.
 also þat the ox is þe moste holy best þat is in erthe t most
 pacyent and most profitable þan ony other, For he doth
 good ynow t he doth non euyH t þei knowen wel þat it
 may not be withouten specyall grace of god. And þefore 12
 maken þei here god of an ox the on part t the oþer
 halfondeH of a man be cause þat man is the most noble
 creature in erthe t also for he hath lordschipe abouen aH
 bestes; þefore make þei the halfondel of ydole of a 16
 man vpwardes t the toþer half of an ox downwardes.
 Things that
 bring luck
 when met
 in the
 morning.
 And of serpentis t of oþer bestes t dyuerse þinges þat
 þei worschipe þat þei meten first at morwe. And þei
 worschipe also specyally aH þo þat þei han gode 20
 meetynge of, And whan þei speden wel in here iorneye
 after here meetynge, t namely suche as þei han preued
 t assayed be experience of longe tyme. For þei seyn
 þat pilke gode meetynge ne may not come but of the 24
 grace of god And þefore þei maken ymages lych to þo
 thinges þat þei han beleue jnne for to beholden hem
 t worschipe hem first at morwe, or þei meeten ony
 contrarious thinges. And þere ben also sum cristene 28
 Similar
 supersti-
 tions among
 Christians.
 men þat seyn þat summe bestes han gode meetynge, þat
 is to seye for to meete with hem first at morwe t summe
 bestes wykked meetynge t þat þei han preued ofte tyme
 þat the hare hath full euyH meetynge t swyn t many 32
 Men-at-arms
 foretell the
 future from
 the flight of
 birds.
 oþere bestes. And the Sparhawk or oþer foules of raveyne
 whan þei fleen after here praye t take it before men of
 armes, it is a gode signe, And 3if he fayle of takynge his
 praye it is an euyH signe. And ² also to suche folk it is 36
 [2 fol. 70 a] an euyH meetynge of Ravenes. In þeise thinges t in such

- oþere þer ben many folk þat beleeven because it happeneth
 so oftentyme to fallen after here fantasyes ; And also þere
 ben men ynowe þat han no beleve in hem. And sith
 4 þat cristene men han such beleve, þat ben enformed t
 taught aH day be holy doctryne wherejnne þei scholde
 beleve, it is no meruaylle þanne þat the paynemes þat
 8 more largely for here symple. And treuly I haue
 seen of paynemes t sarazines þat men clepen AUGURYNES
 þat whan wee ryden in armes in dyuerse contrees vpon
 oure enemyes, be the flyenge of foules þei wolde teH vs
 12 the pronosticaciouns of thinges þat feH after And so þei
 diden fuH oftentymes t profreden here hedes to wedde,
 but 3it it wold fallen as þei seyden. But natheles þefore
 scholde noghit a man putten his beleve in suche thinges,
 16 but always han fuH trust t beleve in god oure souereyn
 lord. This Ile of CHANA the sarazines han wonnen t
 holden, In þat Ile ben many lyouns t many oþer wyld
 bestes And þere ben rattes in þat yle als grete as houndes
 20 here And men taken hem with grete mastyfes, for cattes
 may not take hem. * In this yle t manye othere men berye
 not no dede men, for the hete is þere so gret þat in a
 lityH tyme the flesch wil consume fro the bones. Fro
 24 þens men gon be see toward ynde þe more to a cytee þat
 men clepen SARCHEE, þat is a fair cytee t a gode t þere
 duellen many cristene men of gode feyth. And þere ben
 manye religious men t namely of mendynantes. After
 28 gon men be see to the lond of lomb, In þat lond ¹ groweth
 the peper in a Forest þat men clepen COMBAR t it
 groweth nowhere eH in aH the world but in þat Forest
 t þat dureth wel an .xviij. iourneyes in lengthe. In þat
 32 forest ben .ij. gode cytees, þat on highte FLADRINE t
 þat other ZINGLANTZ And in euery of hem duellen cristene
 men t Iewes gret plentee, For it is a gode contrec t a
 plentefous, but þere is ouer meche passynge hete. And
 36 3ee schuH vnderstonde þat the peper groweth in maner as
 doth a wyld vyne þat is planted faste by the trees of þat

Such beliefs
are pardon-
able among
the simple
heathen.

I have heard
augurs
announce
future
events.

Giant rats.

The heat
consumes
dead men's
flesh.

A Christian
city.

[1 fol. 70 b]

The pepper
forest.

Pepper-
plants
grow like
vines.

wode for to susteynen it by as doth the vyne, And the
 fruyt perof hangeth in manere as reysynges And the tree
 is so thikke charged þat it semeth þat it wolde breke ⁊
 when it is ripe it is all grene as it were JUY beryes ⁊ þan men 4
 kytten hem as men don the vynes ⁊ þan þei putten it
 vpon an owven ⁊ þere it waxeth blak ⁊ crisp. And þere
 is .iiij. maner of peper all vpon o tree: Long peper, blak 8
 peper ⁊ white peper. The long peper men clepen Sor-
 BOTYN ⁊ the blak peper is clept FULFUZZ. And the
 white peper is clept BANO. The long peper cometh first
 whan the lef begynneth to come ⁊ it is lyche the chattes
 of haseH þat cometh before the lef ⁊ it hangeth lowe; 12
 And after cometh the blake with the lef in manere of
 clustres of reys[i]nges all grene; And whan men han
 gadred it þan cometh the white þat is somdeH lasse þan
 the blake And of þat men bryngen but litil in to þis 16
 contrees for þei bezonden withholden it for himself
 because it is better and more attempree in kynde þan
 the blake, ⁊ þefore is þer not so gret plentee as of the
 blake. In þat contree ben manye manere of serpentes 20
 ⁊ of oper vermyn for the gret hete of þe contree
 and of the peper. And summe men seyn þat whan þei
 wil gadre the peper þei maken fuyr ⁊ brennen aboute to
 make the serpentes and the cokedrilles to flee, But saue 24
 here grace of all þat seyn so, For 3if þei brenten abouten,
 the trees þat beren the peper scholden ben brent ⁊ it wolde
 dryen vp all þe vertue, as of ony oper þing And þan þei
 diden hemself moche harm; And þei scholde neuere 28
 quenchen the fuyr. But þus þei don: þei enoynten here
 hondes ⁊ here feet [with an oynement]⁽¹⁾ mad of snayles
 ⁊ of oper thinges made þefore, of the whiche the serpentes
 ⁊ the venymous bestes haten ⁊ dreden the sauour, ⁊ þat 32
 maketh hem flee before hem be cause of the smeH ⁊ þan
 þei gadren it seurlly ynow ⁊ wyndwe[n]² for þan is no drede
 of no vermyn to come nere hem. Also toward the heed
 of þat forest is the cytee of POLOMBE, And aboute the 36

When ripe,
the berries
are green,
like ivy
berries, until
put on an
oven.

Long, black,
and white
pepper.

Long pepper
is like the
catkins of
the hazel.

Black is
like grapes.

The white
is less
plentiful.

[¹ fol. 71 a]

Snakes
abound
in that
country.

I do not
believe that
fires are
lighted in
the pepper
forest to
drive the
serpents
away.

The natives
anoint
themselves
with smell-
ing sap to
gather
pepper in
safety.

(¹) Missing in C.

² wyndwed, C.

cytee is a grete mountayne þat also is clept *POLOMBE* And
 of þat mount the cytee hath his name, And at the foot
 of that mount is a fair welle t a gret þat hath odour t
 4 sauour of alle spices, And at euery hour of the day he
 chaungeth his odour t his sauour dyuersely And whoso
 drynketh .iij. tymes fasting of þat water of þat welle he
 is hool of aH maner sykeness þat he hath And þei þat
 8 duellen þere t drynken often of þat weH þei neuere han
 sekeness t þei semen aH weys zonge. I haue dronken
 þere of .iij. or .iiij. sithes t zit me thinketh I fare the
 better. Sum men clepen it the weH of zouthie for þei
 12 þat often drynken þere of semen aHweys zongly t lyuen
 with¹outen sykeness, And men seyn þat that welle cometh
 out of paradys t þefore it is so vertuous. Be aH þat
 contree groweth gode gyngeuere And þefore thider gon the
 16 marchautes for spicerye. In þat lond men worschipe
 the Ox for his sympleness t for his mekeness t for the
 profite þat cometh of him And þei seyn þat he is the
 holiest best in ertlie, For hem semeth þat whosoeuere
 20 be meke t pacyent he is holy t profitable, for þanne þei
 seyn he hath aH vertues in him. þei maken the ox to
 laboure .vj. zeer or .vij. t þan þei ete him. And the
 kyng of þat contree hath aHwey an ox with him And
 24 he þat kepeth him hath euery day grete fees t kepeth
 euery day his dong t his vryne in .ij. vesseH of gold t
 bryngen it before here prelate þat þei clepen *ARCHIPROTHE-*
PAPATON. And he bereth it before the kyng t maketh þere
 28 ouer a gret blessyng t þan the kyng weteth his hondes
 þere in þat þei clepen Gaul t anoynteth his front t his
 brest and after he froteth him with the dong and with
 the vryne with gret reuerence for to ben fulfilt of vertues
 32 of the ox t made holy be the vertue of þat holy þing þat
 nought is worth. And whan the kyng hath don þanne
 don the lordes And after hem here mynystres t oper men,
 zit þei may haue ony remenant. In þat contree þei maken
 36 ydoles half man half ox And in þo ydoles cuyH spirites
 speken t zeuen answeere to men of what is asked hem.

The
Fountain
of Youth.

I tried it
three or
four times.

[1 fol. 71 b]

The worship
of oxen.

The pre-
late's duties.

Idolatrous
sacrifice.

The burning
of dead
bodies.

Suttee.

[¹ fol. 72 a]

A widower
may marry
again.

Before þeise ydoles men sleen here children many tymes
 † spryngen the blood vpon the ydoles † so þei maken here
 sacrificise. And whan ony man dyeth in the contree þei
 brennen his body in name of penance to þat entent þat he 4
 suffre no peyne in ertþie to ben eten of wormes. And 3if
¹his wif haue no child þei brenne hire *with him* † seyn þat
 it is resoun þat sche make him companye in þat oper 8
 world as sche did in this. But † sche haue children *with*
 him þei leten hire lyue *with hem* to brynge hem vp 3if
 sche wole. And 3if þat sche loue more to lyue *with* here
 children þan for to dye *with* hire husbonde, men holden 12
 hire for fals † cursed ne schee schaff neuer ben loued ne
 trusted of the peple. And 3if the womman dye before
 the husbonde men brennen him *with* hire 3if þat he
 wole And 3if he wil not, noman constreyneth him *pere*
 to, but he may wedde anoþer tyme *withouten* blame or 16
 reproof. In þat contree growen many stronge vynes † the
 wommen drynken wyn † men not And the wommen
 schauen hire berdes † men not.

Ch. XX. OF THE DOMES MADE BE SEYNT THOMAS
 HOND; OF DEUOCIOW † SACRIFICE MADE TO
 YDOLES þERE, IN THE CYTEE OF CALAMYE;
 AND OF THE PROCESSION IN GOYNGE
 ABOUTE THE CYTEE.

The tomb
of St.
Thomas
in Calamia.

His body
was some
time in
Edessa.

FROM þat contree men passen be many marches 20
 toward a contree a .x. iourneyes þens þat is
 clept MABARON † it is a gret kyngdom † it hath many
 faire cytees † townes. In þat kyngdom litli the body of
 seynt Thomas the Apostle in flesch † bon in a faire tombe 24
 in the cytee of CALAMYE, for þere he was martyred †
 buried. But men of Assirie beeren his body in to MESO-
 PATAYME in to the cytee of EDISSE And after he was
 brought þider a3en, And the arm † the hond þat he putte 28
 in oure lordes syde whan he appered to him after his

resurrexioun and seyde to him : NOLI ESSE INCREDULUS
 SED FIDELIS, is ȝit lyggyng in a vesseH *withouten* the
 tombe. And be þat hond þei maken aH here Iuggementes
 4 in the contree, whoso hath right or wrong, For whan þer
 is ony dissencioun betwene ¹.ij. partyes t euery of hem
 meynteneth his cause t seyth þat his cause is rightfuH
 And þat oþer seyth the contrarye, þanne bothe partyes
 8 writen 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 t holdeth stille the bille *with*
 the right cause. And þerfore men comen fro fer contrees
 12 to haue iuggement of doutable causes, And oþer iugge-
 ment vse þei non þere. Also the chirche where seynt
 Thomas lyth is bothe gret t fair t aH fuH of grete
 SUMULACRÉS t þo ben grete ymages þat þei clepen here
 16 goddes, of the whiche the leste is als gret as .ij. men.
 And amonges þeise oþere þere is a gret ymage more þan
 ony of the oþere þat is aH couered *with* fyn gold t
 precious stones t riche perles And þat ydole is the god
 20 of false cristene þat hau reneyed hire feyth And it sytteth
 in a chayere of gold fuH nobely arrayed t he hath aboute
 his necke large gyrdles wrought of gold t precious stones
 t perles ; t this chirche is fuH richely wrought t aH ouer
 24 gylt *with*inne. And to þat ydole gon men on pilgrimage
 als comounly t *with* als gret deuocioun as cristene men
 gon to seynt Iames or oþer holy pilgrimages. And many
 folk þat comen fro fer londes to seehe þat ydole, for the
 28 gret deuocoun 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 knyfes in hire hondes þat ben made fuH kene t
 scharpe t aH weyes as þei gon þei smyten hem self in
 here armes t in here legges ² t in here thyes *with* many
 hidouse woundes t so þei scheden here blood for loue
 36 of þat ydole And þei seyn þat he is blessed t holy
 þat dyeth so for loue of his god. And oþere þere ben

How his
hand gives
judgment.

[¹ fol. 72 b]

Large idols
in his
church.

The god of
renegade
Christians.

Pilgrims
looking
always
towards the
earth.

Pilgrims
that wound
themselves
with knives.

[² fol. 73 a]

Children
sacrificed.

Kneeling
at every
third step.

The pond
containing
valuables
for keeping
the minster
in repair.

The Juggernaut
car.

[fol. 73 b]

þat leden hire children for to sle to make sacrifice to þat
ydole t after þei han slayn hem þei spryngen the blood
vpon the ydole. And summe þer ben þat comen fro ferr
t in goynge toward this ydole at euery thrydde pas þat 4
þei gon fro here hows, þei knelen t so contynuen til
þei come thider. And whan þei comen þere þei taken
ensence t oper aromatyk thinges of noble smeH and
sensen the ydole as we wolde don here goddes precieuse 8
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 maner
of a gret lake fuH of water And þere in pilgrymes casten 12
gold t syluer, perles t precious stones withouten nombre
in stede of offrynges And whan the mynystres of þat
chirche neden to maken any reparacioun of the chirche
or of any of the ydoles, þei taken gold t siluer, perles 16
or precious stones out of the vyuere, to quyten the
costages of such þing as þei maken or reparen; so þat
no thing is fawty, but anon it schaff ben amended. And
þee schuH vnderstonde þat whan [ben] ⁽¹⁾ grete festes t 20
solempnytees of þat ydole, as the dedicacioun of the
chirche t the thronynge of the ydole aH the contree
aboute meten þere to gidere. And þei setten this ydole
vpon a chare with gret reuerence, wel arrayed with 24
clothes of gold, of riche clothes of TARTARYE, of CAMACAA
t oper precyous clothes, t þei leden him aboute the cytee
with gret solemp¹nytee. And before the chare gon first
in processioun aH the maydenes of the contree .ij. t .ij. 28
togydere fuH ordynatly, And after the maydenes gon
the pilgrymes And summe of hem fallen down vnder
the wheles of the chare t lat the chare gon ouer hem,
so þat þei ben dede anon. And summe han here armes 32
or here lymes aH tobroken t somme the sydes, t aH
this don þei for loue of hire god in gret devocioun.
And hem thinketh þat the more peyne t the more
tribulacioun þat þei suffren for loue of here god, the 36

(1) Missing, C.

- more ioye þei schu  haue in another world And schortly
to seye 3ou, þei suffren so grete peynes   so harde
martyrdomes for loue of here ydole þat a cristene man
4 I trowe durst not taken vpon him the tenthe part the
peyne for loue of oure lord Ihesu crist. And after I seye
3ou before the chare gon a  the mynstrelles of the contrey
withouten nombre with dyuerse instrumentes   þei maken
8 a  the melodye þat þei cone. And whan þei han gon
a  aboute the cytee þanne þei retournen a3en to the
mynstre   putten the ydole a3en into his place And
þanne for the loue   in worschipe of þat ydole and for
12 the reuerence of the feste þei slen hem self a .cc. or
.ccc. persones with scharpe knyfes, of the whiche þei
bryngen the bodyes before the ydole   þan þei seyn þat
þo ben seyntes because þat þei slowen hem self of here
16 owne gode wille for loue of here ydole. And as men
here þat hadde an holy seynt of his kyn wolde thinke
þat it were to hem an high worschipe, right so hem
thinketh þere, And as men here deuoutly wolde writen
20 holy seyntes lyfes   here myrales   sewen for here
canonyzaciouns, right so don þei þere for hem þat slen
hemself wilfully for loue of here ydole   seyn þat þei
ben ¹glorouse martyres   seyntes   putten hem in here
24 wrytynges   in here letanyes   avaunten hem gretly on
to a nother of here holy kynnesmen þat so becomen
seyntes   seyn: I haue mo holy seyntes in my kynrede
þan þou in þin. And the custome also þere is this, þat
28 whan þei þat han such deuocioun   entent for to sle
himself for loue of his god, þei senden for a  here
frendes   han gret plentee of mynstre    þei gon before
the ydole ledyng him þat wil sle himself for such
32 deuocioun betwene hem with gret reuerence. And he
a  naked hath a ful scharp knyf in his hond   he
cutteth a gret pece of his flesch   casteth it in the face
of his ydole seyenge his orysounes, recommendyng him
36 to his god. And þan he smyteth himself   maketh grete
woundes   depe here   þere ti  he falle doun ded. And

They suffer
more for
their idol
than Chris-
tians would
for Jesus.

Procession
with music.

Many
suicides
in the
minster.

Their
families
are proud
of them.

Their lives
are written
and their
praises
sung, like
those of our
saints.

[1 fol. 74 a]

The ritual
for killing
one's self
before the
idol.

The dead
body pre-
sented to
the god.

þan his frendes presenten his body to the ydole t þan þei
seyñ syngynge : holy god behold what thi trewe seruant
hatñ don for þe, he hatñ forsaken his wif t his children
t his ricchess t aH the goles of the world t his owne lyf 4
for the loue of þe t to make þe sacrificise of his flesh t of
his blode, wherfore holy god putte him among thi beste
belouede seyntes in thi blisse of paradys, for he hatñ
wel disserued it. And þan þei maken a gret fuyre t 8
bremen the body t þanne euerych of his frendes taken
a quantyte of the assches t kepen hem in stede of
relykes t seyñ þat it is holy thing. And þei haue no
drede of no perile whils þei han þo holy assñes vpon 12
hem, And putten his name in here letanyes as a seyñt.

The ashes
from its
pyre kept
as relics.

CH. XXI. OF THE EUYLL CUSTOMS VSED 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, þAT IS FIX IN THE SOUTH.

[fol. 74 b]

FRO þat contree go men be the see OCCEAN t be many
dyuerse yles t be many contrees þat were to longe
for to tel of. And a .liij. iorneyes fro this lond þat I haue 16
spoken of þere is another lond þat is fuff gret þat men
clepen LAMARY. In þat lond is fuff gret hete t the custom
þere is such þat men t wommen gon aH naked. And þei
scornen whan thei seen ony strange folk goynge clothed 20
And þei seyñ þat god made ADAM t EUE aH naked And
þat noman scholde schame him to schewen him such as
god made him, For no thing is foul þat is of kyndely
nature. And þei seyñ þat þei þat ben clothed ben folk of 24
another world or þei ben folk þat trowen not in god.
And þei seyñ þat þei beleueen in god þat formed the
world t þat made ADAM t EUE t aH oper þinges. t þei
wedden þere no wyfes, for aH the wommen þere ben 28
comoun t þei forsake noman And þei seyñ þei synnen 3if
þei refusen ony man, And so god commanded to ADAM

The
Adamites
of Lamory.

Community
of wives.

t EUE t to aH þat comen of him, whan he seyde : CRESCITE
 ET MULTIPLICAMINI ET REplete TERRAM. And þerfore
 may noman in þat contree seyn : this is my wyf, ne no
 4 womman may seye : this is myn husbonde. And whan
 þei han children þei may zeuen 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 zeer another
 8 man hath it anoper zeer, And euery man taketh what
 part þat him lyketh. And also aH the godes of the lond
 ben comoun, cornes t aH oper þinges, for noþing þere is
 kept in clos ne noþing þere is vndur lok t euery man þere
 12 taketh what he wole withouten ony contradiccioun t als
 riche is o man þere as is another. ¹But in þat contree
 þere is a cursed custom, for þei eten more gladly mannes
 flesch þan ony oper flesch And 3it is þat contree habundant
 16 of flesch, of fisch, of cornes, of gold t syluer t of aH
 oper godes. Þider gon marchauntes t bryngen with hem
 children to selle to hem of the contree t þei byzen hem And
 3if þei ben fatte þei eten hem anon, And 3if þei ben lene þei
 20 feden hem tiH þei ben fatte t þanne þei eten hem. And
 þei seyn þat it is the best flesch t the swetest of aH the
 world. In þat lond ne in many othiere bezonde þat noman
 may see the sterre TRANSMONTANE þat is clept the sterre of
 24 the see, þat is vnmevable t þat is toward the north, þat
 wee clepen the lodesterre. But men seen anoper sterre
 the contrarie to him, þat is toward the south, þat is clept
 ANTARTYK. And right as the schipmen taken here avys
 28 here t gouerne hem be the lodesterre, right so don
 schipmen bezonde þo parties be the sterre of the south,
 the whiche sterre appereth not to vs. And this sterre þat
 is toward the north þat we clepen the lodesterre ne
 32 appereth not to hem. For whiche cause men may wel
 parceyue þat the lond t the see ben of rownde schapp t
 forme, For the partie of the firmament scheweth in o
 contree þat scheweth not in another contree. And men
 36 may wel preuen be experience t sotyle compassement of
 wytt þat 3if a man fond passages be schippes þat wolde go

The land is
common
property.

[1 fol. 75 a]

Cannibal-
ism.

Little
children
eaten when
fat.

The Polar
star is not
visible
there.

The
Antarctic
star is.

This proves
the earth
to be round.

Circum-
navigation
is possible.

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

[¹ fol. 75 b]

To the
South, I
have seen
the Ant-
arctic star
33 degrees
high.

to serchen the world, men myghte go be schippe aH aboute
the world t abouen t benethen, The whiche thing I proue
pus, after þat I haue seyn. For I haue ben toward the
partes of Braban t beholden [in]⁽¹⁾ the ASTROLABRE þat the 4
sterre þat is clept the transmoutayne is .liij. degrees high,
And more forþere in ALMAYNE t BEWME it hath .lviiij.
degrees, And more forth toward the ¹parties SEPTEM-
TRIONELES it is .lxij. degrees of heghite t certeyn mynutes, 8
for I self haue mesured it be the Astrolabre. Now schuff
3e knowe þat a3en þat TRANSMONTAYNE is the toþer sterre
þat is clept ANTARTYKE as I haue seyd before. And þo
.ij. sterres ne meeuen neuere, And be hem turneth aH the 12
firmament right as doth a wheel þat turneth be his axith
tree, So þat þo sterres beren the firmament in .ij. egall
parties, so þat it hath als mochel abouen as it hath
benethen. After this I haue gon toward the parties 16
MERIDIONALES, þat is toward the south And I haue founden
þat in lybye men seen first the sterre ANTARTYK. And
so fer I haue gon more forth in þo contrees þat I haue
founde þat sterre more high, so þat toward the high lybye 20
it is .xviij. degrees of heghite t certeyn mynutes, of the
whiche .lx. mynutes maken a degree. After goynge be
see t be londe toward this contree of þat I haue spoke
t to oþer yles t londes bezonde þat contree I haue founden 24
the sterre ANTARTYK of .xxxiiij. degrees of heghite t mo
mynutes. And 3if I hadde had companye t schippyng
for to go more bezonde I trowe wel in certeyn þat wee
scholde haue com aH the roundness of the firmament aH 28
aboute. For as I haue seyd 3ou befor the half of the
firmament is betwene þo .ij. sterres, The whiche halfondeH
I haue seyn. And of the toþer halfondeH 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 .xxxiiij. degrees t .xvj. mynutes,
And þanne the halfondeH of the firmament in aH ne
holdeth not but ^{xx}.ix. degrees. And of þo ^{xx}.ix. I haue seen 36

(¹) Missing, C.

(²) been, C.

.lxij. on *pat* o *part* t .xxxiiij. on *pat* o^{xx}*per part pat* ben .iiij. [1 fol. 76 a]
 t .xv. degrees t nygh the halfondeH of a degree. And so
pere ne fayleth but *pat* I haue seen aH the firmament saf
 4 .iiij. t .iiij. degrees t *pe* halfondeH of a degree And *pat* is
 not the fourthe *partie* of the firmament, For the .iiij.
partie of the roundness of the firmament holt .iiij. t .x.
 degrees, So *pere* fayleth but .v. degrees t an half of the
 8 fourthe *partie*. And also I haue seen the .iiij. *parties*
 of aH the roundness of the firmament t more 3it .v.
 degrees t an half, Be the whiche I seye 3ou certeynly, *pat*
 men may envirowne aH the erthe of aH *pe* world as wel
 12 vnder as abouen t turnen a3en to his contre *pat* hadde
 companye t schippyng t conduyt. And aHweys he
 scholde fynde men londes t yles as wel as in this contree,
 For 3ee wyten weH *pat* *pei* *pat* ben toward the antartyk
 16 *pei* ben streght feet a3en feet of hem *pat* dwellen vnder
 the TRANSMONTANE also wel as wee t *pei* *pat* dwellyn
 vnder vs ben feet a3enst feet. For aH the *parties* of
 see t of lond han here appositees habitables or trepass-
 20 ables t [yles]⁽¹⁾ of pis half t beyondhalf. And wyteth
 wel *pat* after *pat* *pat* I may parceyue t comprehende the
 londes of PRESTRE IOHN Emperour of Ynde ben vnder
 vs. For in goyng from Scotlond or from Englond toward
 24 Ierusalem men gon vpward always, For oure 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 whan wee haue 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 haue seyd befor And *pat* *pat* men
 gon vpward ²to o cost, men gon downward to another
 32 cost. Also 3ee haue 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
 mydday whan it is EQUINOXIVM, *pat* scheweth no schadwe
 36 on no syde. And *pat* it scholde ben in the myddes of

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 Jeru-
salem, a
spear throws
no shadow
at noon
on the
Equinox,

(1) *pei*, MS.

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 psauter where he
seyth: DEUS OPERATUS EST SALUTEM IN MEDIO TERRE.
þanne þei þat parten fro þo parties of the west for to
go toward IERUSALEM, als many iorneyes as þei gon 4
vpward for to go thider, in als many iorneyes may þei
gon fro IERUSALEM vnto oper confynyes of the super-
ficialtee of the erthe bezonde. And whan men gon
bezonde þo iorneyes toward ynde t to the foreyn yles, 8
aH is envyronyng the roundnesse of the erthe t of the
see vnder oure contrees on this half. And þerfore hath it
befallen many tymes of o þing þat I haue herd cownted
whan I was 3ong, how a worthi man departed somtyme 12
from oure contrees for to go serche the world, And so
he passed ynde t the yles bezonde ynde where ben mo
þan .v. M. yles. And so longe he wente be see t lond
t so enviround the world be many seisons, þat he fond 16
an yle where he herde speke his owne langage, callynge
on oxen in the plowgh suche wordes as men speken to
bestes in his owne contree, Where of he hadde gret
meruayle, for he knew not how it myghte be. But I 20
seye þat he had gon so longe be londe t be see, þat he
had envyround aH the erthe, þat he was comen azen
envirounyng þat is to seye goyng aboute vnto his owne
marches. t 3if he wolde haue passed forth, (1) he had 24
foun den his contre 1 and his owne knoueleche. But he
turned azen from þens fro whens he was come fro t so
he loste moche peyneful labour, as himself seyde a gret
while after þat he was comen hom. For it befeh after 28
þat he wente in to Norweye and þere tempest of the see
toke him and he arryued in an yle And whan he was in
þat yle he knew wel þat it was the yle where he had
herd speke his owne langage before, t the callynge of 32
oxen at the plowgh, t þat was possible þinge. But how
it semeth to symple men vnlernd þat men ne mowe not
go vnder the erthe t also þat men scholde falle toward
the heuene from vnder. But þat may not be vpon less 36

(1) til, C.

þan wee mowe falle toward heuene fro the erthe where
 wee ben. For fro what *partie* of the erthe þat man dueþ
 ouper abouen or benethen it semeth alweys to hem þat
 4 duellen þat þei gon more right þan ony oþer folk And
 right as it semeth to vs þat þei ben vnder vs, right so it
 semeth hem þat wee ben vnder hem. For 3if a man
 myghte falle fro the erthe vnto the firmament, be grettere
 8 resoun the erthe t̄ the see þat ben so grete t̄ so heuy
 scholde fallen to the firmament, but þat may not be And
 þefore scith oure lord god: NON TIMEAS ME QUI SUSPENDI
 TERRAM EX NICHILO. And aþ be it þat it be possible
 12 þing þat men may so envyroune aþ the world, natheles
 of a .M. ¹perones on ne myghte not happen to returnen
 in to his contree. For, for the gretness of the erthe
 t̄ of the see men may go be a .M. and a .M. other
 16 weyes, þat noman cowde redye him perfytely toward the
 parties þat he cam fro, but 3if it were be aventure t̄
 happ or be the grace of god. For the erthe ¹is fuþ
 large t̄ fuþ gret t̄ holt in roundness t̄ aboute envyroun
 20 be abouen t̄ be benethen .xx. M.CCCC. t̄ .xxv. myles,
 after the opynyoun of olde wise astronomeres. And
 here seyenges I repreue nought, But after my lytyþ wytt
 it semeth me, sauynge here reuerence, þat it is more. And
 24 for to haue better vndirstondynge I seye þus: Be þer
 ymagyned a figure þat hath a gret compas t̄ aboute the
 poynt of the gret compas þat is clept the centre be made
 another litiþ compas. þan after be the gret compas
 28 devised be lynes in manye parties And þat aþ the lynes
 meeten at the centre, so þat in as many parties as the
 grete compas schal be departed, in als manye schal be
 departed the litiþ þat is aboute the centre, aþ be it
 32 þat the spaces ben lesse. Now þanne, be the gret compas
 represented for the firmament And the litiþ compas
 represented for the erthe. Now þanne, the firmament is
 deuysed be Astronomeres in .xij. signes and euery siene
 36 is deuysed in .xxx. degrees, þat is .CCC. t̄ .lx. degrees
 þat the firmament hath a bouen. Also be the erthe

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

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

[1 fol. 77 b]

The earth's
 circumfer-
 ence is
 20,425 miles.

The celestial
 and terres-
 trial circles
 are divided
 into 360
 degrees.

One terres-
trial degree
is 600
furlongs.

The round-
ness of the
earth is
31,500
miles.

The lands
of the
extreme
West lie
outside the
climates.
[1 fol. 78 a]

deused in als many parties as the firmament + lat euery partye answe're to a degree of the firmament. And wyteth it wel þat after the Auctoures of Astronome .DC. furlonges of erthe answeren to a degree of the firmament And þo ben .iiij. .vij. Mit. + .iiij. furlonges, Now be þat here multiplyed be .CCC. sitthes + .lx. + þan þei ben .xxxj. M^l. + .DC. myles, euery of .viij. furlonges, after myles of oure contree. So moche hath the erthe in roundness + of heghte environ after myn opynyoun + myn vndirstondynge. And 3ee schuþ vndirstonde þat after the opynyoun of olde wise ^{xx}Philosophres + Astronomeres oure contree ne Ireland ne Wales ne Scotland ne Norweye ne the oþer yles costynge to hem ne ben not in the superficyalte cownted abouen the erthe, as it schewep be aft the bokes of Astronome. For the superficialtee of the erthe is departed in .vij. parties for the .vij. planetes And þo parties ben clept clymates. And oure parties be not of the .vij. clymates, for þei ben descendynge toward the west betwene high toward the roundness of the world, + þere ben the yles of ynde, And þei ben azenst vs þat ben in the lowe contree, + the .vij. clymates strecchen hem environynge the world.

Ch. XXII. OF THE PALAYS OF THE KYNG OF THE YLE OF IAUA; OF THE TREES þAT BEREN MELE, HONY, WYN + VENYM, + OF OTHERE MERUAYLLES + CUSTOMS VSED IN THE YLES MARCHINGE þERE ABOUTEN.

The people
of Cinnabar
are tattooed.

BESYDE þat yle þat I haue spoken of þere is another yle þat is clept SUMOBOR þat is a gret yle + the kyng þereof is right myghty. The folk of þat yle maken hem always to ben marked in the visage with an hote yren bothe men and wommen for gret nobless, for to ben

knowen from *oper* folk, for *pei* holden hemself most noble
 † most worthi of aH the world. And *pei han* werre
 aHweys *with* the folk *pat* gon aH naked. And faste besyde
 4 is another yle *pat* is clept *BETEMGA* *pat* is a gode yle † a
 plentyfous. And many *oper* yles *ben* *pere* aboute where
pere *ben* many of *dyuerse* folk of the whiche it were to
 longe to speke of aH. But fast besyde *pat* yle for to passe
 8 be see is a gret yle † a gret contree *pat* men clepen *IAUA*
 † it is nygh .ij. M. myle in circuyt. And the kyng of *pat*
 contree is a fuH gret lord † a riche † a myghy And
 hath vnder him .vij. *oper* kynges of .vij. *oper* yles abouten
 12 hym. ¹This yle is fuH wel enhabyted † fuH wel manned,
pere growen aH maner of spicerie more plentyfouslich
pan in ony *oper* contree, As of gyngeuere, clowegylofres,
 canett, zedewatt, notemuges † maces. And wyteth wel
 16 *pat* the notemuge bereth the maces, For right as the note
 of the haseH hath an husk *withouten*, *pat* the note is
 closed in til it be ripe † after falleth out, right so it is of
 the notemuge † of the maces. Manye *oper* spices † many
 20 *oper* godes growen in *pat* yle, For of aH ping is *pere*
 plentee saf only of wyn. But *pere* is gold † siluer gret
 plentee. And the kyng of *pat* contre hath a paleys fuH
 noble † fuH merueyllous † more riche *pan* ony in the
 24 world, For aH the degrez to gon vp in to halles † chambres
ben on of gold, an*oper* of syluer. And also the paumentes
 of halles † chambres *ben* aH square on of gold † an*oper* of
 syluer † alle the walles *withinne* *ben* couered *with* gold
 28 † syluer in fyn plates. And in so plates *ben* stories †
 batayles of knyghtes enleved † the crounes † the cercles
 abouten here hedes *ben* made of *precious* stones † riche
 perles † grete. And the halles † the chambres of the
 32 palays *ben* aH couered *withinne* *with* gold † syluer, so
pat noman wolde trowe the richness of *pat* palays but he
 had seen it. And witeth wel *pat* the kyng of *pat* yle is
 so myghy *pat* he hath many tymes ouercomen the grete
 36 CANE of CATHAY in bataylle, *pat* is the most gret
 Emperour *pat* is vnder the firmament ouper bezonde the

Java is
powerful,

[¹ fol. 78 b]

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.

Wars
between the
king of
Java and
the Great
Chan.

see or on this half. For þei han had oftentyne werre
betwene hem, because þat the grete CANE wolde constrey-
[¹ fol. 79 a] ¹nen him to holden his lond of him, but þat oþer at aH
tymes defendeth him wel azenst him. After þat yle in 4
goynge be see men fynden another yle gode t gret þat
men clepen **PATHEN**, þat is a gret kyngdom full of faire
cytees t full of townes. In þat lond growen trees þat
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 allynges of such þe sauour. And þere ben oþer trees
þat beren hony gode t swete And oþer trees þat beren
venym azenst the whiche þere is no medicyne but [on] 12
And þat is to taken here propre leues t stampe hem t
tempere him with water t þan drynke it And eH he schaff
dye, for triacle wil not avaylle ne non oþer medicyne.
Of this venym the Iewes had let sechen of on of here 16
frendes for to enpoyson eH cristiantee as I haue herd
hem seye in here confessioun before here dyenge. But
thanked be aH myghty god þei fayleden of hire purpos
but aHweys þei maken gret mortalitee of poeple. And 20
oþer trees þer ben also þat beren wyn of noble sentement.
And 3if 3ou lyke to here how the mele cometh out of the
trees I schaff seye 3ou. Men hewen the trees with an
hachet aH aboute the fote of the tree tiH þat the bark 24
be perced in many parties t þan cometh out þerof a
thikke lykour, the whiche þei reseceyuen in vesselles t
dryen it at the hete of the sonne. And þan þei han it to
a mylle to grynde And it² becometh faire mele t white. 28
And the hony t the wyn t the venym ben drawen out of
oþer trees in the same manere t put in vesselles for to
kepe. In þat yle is a ded see þat is a lake þat hath no
ground And 3if ony thing falle in to þat lake it schaff 32
neuere comen vp azen. In þat lake growen reedes þat ben
cannes þat þei clepen **THABY** þat ben .xxx. fadme long
And of peise cannes men maken faire houses. And þer
ben oþer cannes þat ben not so longe þat growen nere the 36
lond t han so longe rotes þat duren wel a .iiij. quarteres of

Pathen,
where flour,
honey, and
poison grow
on trees.

Homeo-
pathy.

Attempt of
the Jews to
poison
Christ-
endom.

A gum
oozes from
holes in the
barks, and
is ground
into flour.

[² fol. 79 b]

Honey,
poison and
wine exude
in the same
way.

Long canes.

a furlong ore more. And at the knottes of þo rotes men
 fynden *precious stones þat han gret vertues* And he þat
 bereth ony of hem vpon him, yren ne steel ne may not
 4 hurt him ne drawe no blod vpon him And þerfore þei þat
 han þo stones vpon hem figheten fuþ hardly bothe on see t
 lond For men may not harmen [hem] on no partye. And
 þerfore þei þat knowen the manere t schuþ fighete with
 8 hem þei schoten to hem arwes t quarelles withouten yren
 or steel t so þei hurten hem t sleen hem. And also of
 þo cannes þei maken houses and schippes t oþer thinges
 as wee han here makynge houses and schippes of oke or of
 12 ony oþer trees. And deme noman þat I seye it but for a
 truffuþ, for I haue seen of þo cannes with myn owne
 eyzen fuþ many tymes lyggynge vpon the Ryuere of þat
 lake, of the whiche .xx. of oure felowes ne myghten not
 16 liften vp ne beren on to the erthe. After this ¹yle men
 gon be see to anoþer yle þat is clept CALONAK t it is a
 fair lond t a plentifulous of godes. And the kyng of þat
 contrey hath als many wyfes as he wole For he maketh
 20 serche aþ the contree to geten him the fairest maydens
 þat may ben founde t maketh hem to ben brought before
 him And he taketh on o nyght t anoþer a noþer nyght t
 so forth contynuelly sewyng, so þat he hath a ¹.M. wyfes
 24 or mo. And he liggeth neuer but o nyght with on of
 hem t anoþer nyght with a noþer, but 3if þat on happene
 to ben more lusty to his plesance þan anoþer. And
 þerfore the kyng geteth fuþ many children, sumtyme an
 28 .C. sumtyme an .CC. t sumtyme mo. And he hath also
 into a .xiiij. Mit Olifauntz or mo, þat he maketh for to
 ben brought vp amonges his vileynes be aþ his townes.
 For in cas þat he had ony werre azenst ony oþer kyng
 32 aboute him þanne [he] maketh certeyn men of armes for
 to gon vp in to the castelles of tree made for the werre
 þat craftylly ben sett vpon the Olifantes bakkes, for to
 fyghten azen hire enemyes, t so don oþer kynges þere
 36 aboute. For the maner of werre is not pere as it is here

Precious
stones found
on the roots
of canes.

Neither iron
nor steel
can hurt
those that
wear them.

I have seen
giant canes
with my
own eyes.

[1 fol. 80 a.]

The king of
Calonak has
more than
a thousand
wives.

He has as
many as two
hundred
children,
and 14,000
tame
elephants.

Castles put
on elephants
in war time.

or in oþer contrees, ne the ordynance of werre nouþer. And men clepen the Olifantes WARKES. And in þat yle þere is a gret meruayle more to speke of þan in ony oþer partie of the world: For aH manere of fisses þat ben 4 þere in the see abouten hem comen ones in the 3eer eche¹ manere of dyuerse fisses, on maner of kynde after oþer, t þei casten hem self to the see banke of þat yle, so gret plentee t multitude þat noman may vnnothe see but fisch 8 t þere þei abyden .iij. dayes and euery man of the contree taketh of hem als many as him lyketh, And after þat maner of fisch after the thridde day departeth t goth into the see. And after hem comen another multitude of 12 fyssch of anoþer kynde t don in the same maner as the firste diden oþer .iij. dayes. And after hem anoþer tiH aH the dyuerse maner of fisses han ben þere t þat men han taken of hem þat hem lyketh. And noman knoweth 16 the cause wherfore it may ben, But þei of the contree seyn þat it is for to do reuerence to here kyng þat is the most worthi kyng þat is in the world as þei seyn, be cause þat he fulfilleth the commandement þat god bad to 20 ADAM t EUE whan god seyde: CRESCITE ET MULTIPLICAMINI ET REplete TERRAM. And for because þat he multiplieth so the world with children perfore god sendeth him so the fisses of dyuerse kyndes of aH þat ben in 24 the see, to taken at his wille for him t aH his peple. And perfore aH þe fisses of the see comen to maken him homage as the most noble t excellent kyng of the world t þat is best beloued with god als þei seyn. I knowe not 28 the resoun whi it is but god knoweth. But this me semeth² is the moste merueylle þat euere I saugh, For this mervaylle is azenst kynde t not with kynde, þat the fisses þat han fredom to environ aH the costes of the 32 see at here owne list comen of hire owne wiH to profren hem to the detH withouten constreynunge of man. And perfore I am syker þat this may not ben withouten a gret tokene. þere ben also in þat contree a kynde of SNAYLES 36 þat ben so grete þat many persones may loggen hem in

Each species of fish comes to land once a year.

[1 fol. 80 b]

They stay three days, till every man has plenty.

Each species of fish does the same for three days.

The natives believe that the fishes honour their king for reproducing his kind.

[2 fol. 81 a]

This miracle is against nature.

- hire schelles, as men wolde don in a lityH hous, And
oper snayles pere ben þat ben fuH grete, but not so huge
as the oper. And of þeise snayles t of gret white
4 wormes þat han blake hedes þat ben als grete as a mannes
thigh t somme lesse as grete wormes þat men fynden pere
in wodes men maken Vyaunde RiaH for the kyng t for
oper grete lordes. And zif a man þat is maryed dye in
8 þat contree, men buryen his wif with him aH quyk, For
men seyn pere þat it is resoun þat sche make him com-
panye in þat oper world as sche did in this. From þat
contree men gon be the see ocecan be an yle þat is clept
12 CAFFOLOS. Men of þat contree whan here frendes ben
seke þei hangen hem vpon trees t seyn þat it is better þat
briddes þat ben Angeles of god eten hem þan the foule
wormes of the ertþe. From þat yle men gon to another
16 yle where the folk ben of fuH cursed kynde for þei norys-
schen ¹ grete dogges t techen hem to strangle here frendes
whan þei ben syke, for þei wil nought þat þei dyen of
kyndely detþ, for þei seyn þat þei scholde suffren to
20 gret peyne zif þei abyden to dyen be hemself as nature
wolde. t whan þei ben þus enstrangled þei eten here
flesch in stede of venysoun. Afterward men gon be
many yles be see vnto an yle þat men clepen MILKE t
24 pere is a fuH cursed peple for þei delyten in nothing more
þan for to fighten and to sle men And þei drynken
gladyest mannes blood the whiche þei clepen DIEU, And
the mo men þat a man may slee, the more worschiþe he
28 hath amonges hem. And zif .ij. persones ben at debate
t peraventure ben accorded be here frendes or be sum of
here alliance, it behoueth þat euery of hem þat schuff
ben accorded drynke of operes blood, And eH the accord
32 ne the alliance is noght worth ne it schaff not be no
refref to him to breke the alliance t the acord, but
zif euery of hem drynke of operes blood. t from þat
yle men gon be see from yle to yle vnto an yle þat is
36 clept TRACODA, where the folk of þat contree ben as
bestes t vnresonable t duellen in caves þat þei maken

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.

[¹ fol. 81 b]

In Milke,
human
blood is
drunk.

Treaties are
sanctified
by the
drinking
of blood.

In Tracoda
are cave-
dwellers,
who hiss
like snakes.

in the erthie for þei haue no wytt to maken hem houses. And whan þei seen ony men passynge porgħ here contrees þei hyden hem in here caves. And þei eten flessch of
 [1 fol. 82 a] *serpentes* t þei eten but litiH t þei spoken nought¹ but 4
 þei hissen as *serpentes* don And þei sette no prys be
 The precious stone Tracodoun has 40 colours.
 non aveer ne ricchess, but only of a precyous ston þat is amonges hem þat is of .lx. coloures; And for the name of the yle þei clepen it TRACODOUN. And þei leuen more þat 8
 ston þan ony thing eH And 3it thei knowe not the vertue þereof but þei coueyten it t louen it only for the beautee. After þat yle men gon be the see oceaan be many yles vnto an yle þat is clept NACUMERA þat is a gret yle t 12
 In Nacumera live the Cynoccephali.
 good t fayr. And it is in kompas aboute more þan a .M. myle t aH the men t wommen of þat yle han houndes hedes and þei ben clept CANOPHOLOS t þei ben fuff resonable t of gode vnderstondynge, saf þat þei wor- 16
 They worship an ox.
 schipen an ox for here god. And also euerych of hem bereth an ox of gold or of syluer in his forhed in tokene þat þei louen wel here god. And þei gon aH naked saf a lityH clout þat þei coueren with here knees t hire 20
 Their loincloths and weapons.
 membres. þei ben grete folk t wel fyghynges t þei han a gret targe þat couereth aH the body t a spere in here hond to fighte with. And 3if þei taken ony man in bataylle anon þei eten him. The kyng of þat yle is fuff 24
 How their king tells his beads.
 riche t fuff myghy 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. 2 And in maner as wee seyn oure PATER NOSTRE t oure AUE 28
 MARIA, cowntynges the PATER NOSTRES, right so this kyng seyth every day deuoutly .ccc. preyeres to his god or þat he ete. And he bereth also aboute his nekke a RUBYE oryent noble t fyn þat is a fote of lengthe t fyve fyngres 32
 large. And whan þei chesen here kyng þei taken him þat rubye to beren in his hond And so þei leden him rydynges aH abouten the cytee And fro pens fromward þei ben aH obeyssant to him. And þat rubye he schaff 36
 The royal ruby a foot long.
 bere aHwey aboute his nekke, For 3if he hadde not þat

rubye vpon *him* men wolde not holden *him* for kyng.
 The grete CANE of CATHAY hath gretly coueyted þat
 RUBYE but he myghte neuer han it for werre ne for no
 4 maner of godes. This kyng is so rightfuH t of equytee Robbery
 in his doomes þat men may go sykerlych þorghout aH his unknown
 contree t bere *with him* what *him* list, þat noman schaff there.
 ben hardy to robben *him*, And 3if he were, the kyng
 8 wolde iustifye[n] anon. Fro this lond men gon to anoþer
 yle þat is clept SILHA t it is weH a .Deccc. myles aboute. Silha or
 In þat lond is fuH mocheH wast, for it is fuH of serpentes Ceylon.
 of dragouns t of COKADRILLES þat noman dar duelle
 12 pere. þeise COKADRILLES ben serpentes 3alowe t rayed The
 abouen t han .iiij. feet t schorte thyes t grete nayles as crocodiles.
 clees or talouns. ¹ And pere ben somne þat han .v. fadme [fol. 83 a]
 in lengthe t summe of .viij. t of .x. And
 16 whan þei gon be places þat ben grauelly, it semeth as
 pough men hadde drawn a gret tree þorgh the grauelly
 place. And pere ben also many wylde bestes t namelych
 of OLYFAUNTES. In þat 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 þei of the
 contree seyn þat ADAM t EUE wepten vpon þat mount The lake
 an .c. 3eer whan þei weren dryuen out of paradys And filled with
 24 þat water þei seyn is of here teres, For so moche water Adam and
 þei wepten þat made the forseyd lake. And in the botme Eue's tears.
 of þat lake men fynden many precious stones t grete Precious
 perles. In þat lake growen many reedes t grete cannes stones at its
 28 And pere *withjune* ben many COKADRILLES t serpentes t bottom.
 grete waterleches. And the kyng of þat 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 loue of god þat made ADAM. And aH the 3eer
 men fynde ynowe. And for the vermyu þat is *withjune* They anoint
 þei anoynte here armes t here thyes t legges *with* an their bodies
 oynement made of a ping þat is clept LYMONS þat is against venomous
 36 manere of fruyt lych smale pesen, And þanne haue þei beasts.

no drede of no CocODRILLES ne of non oper venymous
 [1 fol. 83 b] vermyñ. This water ¹renneth flowynge t ebbynge be a
 syde of the moūntayne t in þat ryuer men fynden
 precious stones t perles gret plentee. And men of þat 4
 yle seyn comounly þat the serpentes t the wilde bestes
 of þat contree ne wil not don non harm ne touchen with
 Those beasts
 attack no
 strangers. euyH no strange man þat entretH in to þat contree, but
 only to men þat ben born of the same contree. In þat 8
 contree t opere þere abouten þere ben wyld gees þat han
 Two-headed
 geese and
 white lions. .ij. hedes And þere ben lyouns aH white t als grete as
 oxen t many othere dyuerse bestes t foules also þat be
 not seyn amonges vs. And witetH wel þat in þat contree 12
 t in opere yles þere abouten the see is so high þat it
 semetH as pougH it henge at the clowdes t þat it wolde
 coueren aH the world; And þat is gret meruaylle þat it
 The sea
 hangs from
 the clouds. mygHte be so, saf only the wiH of god, þat the eyr sus- 16
 teynetH it. And perfore seyth Dauid in the psautere:
 MIRABILES ELACIONES MARIS.

Ch. XXIII. HOW MEN KNOWEN BE THE YDOLE, 3IF THE
 SIKE SCHALL DYE OR NON; OF FOLK OF
 DYUERSE SCHAP AND MERUEYLOUSLY DIS-
 FIGURED, AND OF THE MONKES þAT 3EUEEN
 HIRE RELEEF TO BABEWYNES, APES t MAR-
 MESETTES t TO OPER BESTES.

FROM þat yle in goynge be see toward the south is
 anoper gret yle þat is clept DONDUN. In þat yle 20
 ben folk of dyuerse kyndes so þat the fader etetH the
 In Dondyn
 one relative
 eats another. sone, the sone the fader, the husbonde the wif t the wif
 the husbonde. And 3if it so befallē þat the fader or
 [2 fol. 84 a] moder ² or ony of here frendes ben seke anon the sone 24
 gotH to the prest of here lawe t preyetH him to aske the
 The idols
 are con-
 sulted about
 diseases. ydole 3if his fader or moder or frend schaff dye on þat
 euyH or non. And þan the prest t the sone gon togydere

before the ydole t knelen full deuoutly t asken of the ydole here demande. And 3if the deuyH pat is withinne answeere pat he schaff lyue pei kepen him wel, And 3if 4 he seye pat he schaff dye þan the prest goth with the sone with the wif of him pat is seek t þei putten here hondes vpon his mouth t stoppen his breth t so pei sleen him. And after þat þei choppen aH the body in smale 8 peeces t preyen aH his frendes to comen t eten of him pat is ded t þei senden for aH the mynstraff of the contree t maken a solempne feste. And whan þei han eten the flesch þei taken the bones t buryen hem t 12 syngen t maken gret melodye. And alle þo þat ben of his kyn or pretenden hem to ben his frendes, t þei come not to þat feste þei ben repreued for euere more t schiamed t maken gret doel, for neuere after schuff þei ben holden 16 as frendes. And þei seyn also þat men eten here flesch for to delyueren hem out of peyne, For 3if the wormes of the erthe eten hem the soule scholde suffre gret peyne as þei seyn t namely whan the flesch is tendre t megre 20 1 þanne seyn here frendes pat þei don gret synne to leten hem haue so long langure to suffre so moche peyne withoute resoun. And whan þei fynde the flesch fatte þan þei seyn pat it is wel don to senden hem sone to 24 paradys t pat þei haue not suffred him to longe t[o] endure in peyne. The kyng of this yle is a ful gret lord t a myghty t hath vnder him .liiij. grete yles þat 3euen tribute to him. And in euerych of theise yles is a kyng 28 crowned t aH ben obeyssant to þat kyng And he hath in þo yles many dyuerse folk. In on of þeise yles ben folk of gret stature as geauntes t þei ben hidouse for to loke vpon t þei han but on eye t þat is in the myddyH of the 32 front t þei eten no þing but raw flesch t raw fysch. And in anoþer yle toward the south duellen folk of foul stature t of cursed kynde, þat han non hedes t here eyen ben in here scholdres And here mouth is croked as an 36 hors schoo t pat is in the myddes of here brest. And in

The funeral feast.

The human body should not feed worms.

[¹ fol. 84b]

One-eyed giants.

Headless men with crooked mouths;

anoþer yle also ben folk þat han non hedes t here eyen
 t here mouth ben behynde in here schuldres. And in
 others with t here mouth ben behynde in here schuldres. And in
 mouths behind their
 backs. anoþer yle ben folk þat han the face aH platt aH pleyn
 Noseless withouten nese t withouten mouth, but þei han .ij. smale 4
 men. holes aH rounde in stede of hire eyen t hire mouth is
 platt also withouten lippes. And in anoþer yle ben folk
 of foul faseoun t schapp ¹ þat han the lippe aboute the
 mouth so gret þat whan þei slepen in the sonne þei 8
 Faces covered by
 the upper lip. keuren aH the face with þat lippe. And in anoþer yle
 þer ben lityH folk as dwerghes t þei ben to so meche as
 the PYGMEYES t þei han no mouth, but in stede of hire
 Dwarfes that suck
 in food through
 pipes. mouth þei han a lytyH round hole. And whan þei schuH 12
 eten or drynken þei taken þorgh a pipe or a penne or
 such a þing and sowken it in, for þei han no tonge
 t þerfore þei speke not, but þei maken a maner of hiss-
 ynge as a nedder doth t þei maken signes on to anoþer 16
 as monkes don, be the whiche euery of hem vnderstondeth
 oþer. And in anoþer yle ben folk þat han grete eres t
 Ears hang-
 ing down
 to the
 knees. longe, þat hangen down to here knees. And in anoþer
 Horse-
 footed
 people. yle ben folk þat han hors feet t þei ben stronge t myghty 20
 and swift renneres for þei taken wykde bestes with ren-
 nyng t eten hem. And in anoþer yle ben folk þat gon
 vpon hire hondes t on hire feet as bestes t þei ben aH
 skynned t fedred t þei wole lepen as lightly into trees t 24
 fro tree to tree as it were squyrelles or apes. And in
 anoþer yle ben folk þat ben bothe man t womman t þei
 Hermaphro-
 dites. han kynde of þat on t of þat oþer t þei han but o pappe
 on the o syde t on þat oþer non And þei han membres 28
 of generacioun of man t womman t þei vsen bothe whan
 hem list ones þat on t anoþer tyme þat oþer. And þei
 geten ² children whan þei vsen the membre of man t þei
 here children whan þei vsen the membre of womman. 32
 And in anoþer yle ben folk þat gon aH weys vpon here
 knees ful meruey[1]lously ⁽¹⁾ t at euery pas þat þei gon it
 semeth that þei wolde falle t þei han in euery foot .viij.
 toos. Many oþer dyuerse folk of dyuerse natures ben pere 36

(1) merueyslously, C.

in *oper* yles abouten, of the whiche it were to longe to
 tell t þerfore I passe ouer schortly. From þeise yles in
 passyng be the see ocean toward the est be many
 4 iourneyes men fynden a gret contree t a gret kyngdom Kingdom of
 Mancy.
 þat men clepen MANCY t þat is in ynde the more. And
 it is the beste lond t on the fairest þat may ben in aH
 the world t the most delectable t the most plentifulous of
 8 aH godes þat is in power of man. In þat lond dwellen
 many cristene men t sarrazines, for it is A gode contree
 t a gret And þere ben june mo þan .ij. M. grete cytees
 t riche withouten *oper* grete townes. And þere is more
 12 plentee of peple þere þan in ony *oper* partie of ynde for
 the bountee of the contree. In þat contree is no nedy man
 ne non þat goth on beggyng. And þei ben fuH faire Sparse hair
 and beards
 of the
 people.
 16 berdes t fewe heres, but þei ben longe; But vnethe hath
 ony man passyng .l. heres in his berd t on heer sitt
 here, an^oþer þere, as the berd of a lyberd or of a catt.
 In þat lond ben many fairere wommen þan in ony *oper*
 20 contree bezonde the see And þerfore ¹ men clepen þat lond [¹ fol. 86 a]
 ALBANYE because þat the folk ben white. And the chief
 cytee of that contree is clept LATORYN t it is a iourneye The capital.
 from the see And it is moche more þan PARYS. In þat
 24 cytee is a gret ryuere beryng schippes þat gon to alle the
 costes in the see. No cytee of the world is so wel stored
 of schippes as is þat And aH þo of the cytee t of the
 contre [worschipen] ⁽¹⁾ ydoles. In þat contree ben double
 28 sithes more [briddes þan] ben here: þere ben white gees
 rede aboute the nekke t þei han a gret crest as a cokkes White and
 crested
 geese.
 comb vpon hire hedes And þei ben meche more þere þan
 þei ben here t men byen hem þere aH quykk right gret
 32 chepe. And þere is gret plentee of neddres of whom Adders are
 a great
 delicacy.
 men maken grete festes t eten hem at grete sollempnytees,
 And he þat maketh þere a feste, be it neuere so costifous
 t he haue no neddres he hath no thank for his trauaylle.

(1) Words between brackets here and on p. 136 missing because the parchment is torn.

Many gode cytees *pere* ben in þat contree ⁊ men han gret plentee ⁊ gret chep of aȝ wynes ⁊ vitailles. In þat contree ben manye chirches of religious men ⁊ of here lawe And in þo chirches ben ydoles als grete as geauntes 4 And to theise ydoles þei zeuen to ete at grete festyfuȝ dayes in this manere: þei bryngen before hem mete aȝ soden, als hoot as þei comen fro the fuyr ⁊ þei leten the smoke gon vp towardes the ydoles And þan þei seyn þat 8 the ydoles han eten ⁊ þan the religious men eten the mete afterwardes. In þat contree ¹ben white HENNES withouten fettheres, but þei beren white wolle as scheep don here. In þat contree wommen þat ben vnmaryed 12 þei han tokenes on hire hedes lych coronales to ben knowen for vnmaryed. Also in þat contree þer ben bestes taught of men to gon into watres into Ryueres ⁊ into depe stankes for to take fysch, the whiche best is 16 but lytiȝ ⁊ men clepen hem loyres. [⁊ whanne] men casten hem in to the water, anon [þei bringen] gret fisshes als manye as men wole. And 3if men wil haue mo þei cast hem in aȝen ⁊ þei bryngen vp als many as 20 men list to haue. And fro þat cytee passynge many iourneyes is anoper cytee on the grettest of the world þat men clepen CASSAY þat is to seyne the cytee of heuene. þat cytee is wel a .l. myle aboute ⁊ it is 24 stronglich enhabyted with peple in so moche þat in on hous men maken .x. housholdes. In þat cytee ben .xij. princypaȝ zates and before euery zate a .iiij. myle or a .iiij. myle in lengthe is a gret town or a gret cytee. þat 28 cytee sytt vpon a gret lake on the see as doth VENYSE. And in þat cytee ben mo þan .xij. ¹M. BRIGGES ⁊ vpon euery brigge ben stronge toures ⁊ gode in the whiche duellen the wardeynes for to kepen the cytee fro the gret 32 CANE. And on þat o part of the cytee renneth a gret ryuere aȝ along the cytee And *pere* duellen cristene men ⁊ many ²marchauntes ⁊ oper folk of dynerse nacouns because þat the lond is so good ⁊ so plentyfous. And 36

Priests and idols.

Idols fed on smoke, priests on meat.
[¹ fol. 86 b]

Woolly hens.

Tame animals used for fishing.

Cassay or Haugchow.

Its lagoon and 12,000 bridges.

[² fol. 87 a]

pere groweth full gode wyn þat men clepen BIGON þat is
 full myghty & gentyll in drynkyng. This is a Cytee
 ryall where the kyng of MANCY was wont to dwell &
 4 pere duellen many religious men as it were of the ordre
 of freres, for þei ben mendyfauntes. From þat cytee
 men gon be watre solacyng & disportin[g]e hem til þei
 come to an Abbeye of monkes þat is faste by þat ben
 8 gode religious men after here feyth & lawe. In þat
 abbeye is a gret gardyn & a fair where ben many trees of
 dyuerse manere of frutes, And in this gardyn is a lytill
 hill full of delectable trees; In þat hill & in þat gardyn
 12 ben many dyuerse bestes, as of Apes, Marmozettes
 Babewynes & many oper dyuerse bestes. And euery day
 whan the Couent of this Abbeye hath eten the Awmener
 let bere the releef to the gardyn & he smyteth on the
 16 gardyn 3ate with a clyket of syluer þat he holdeth in his
 hond & anon all the bestes of þe hill & of dyuerse places
 of the gardyn comen out a .iiij. .M. or a .iiij. Mit. & þei
 comen in gyse of pore men And men 3euen hem the releef
 20 in faire vesselles of syluer clene ouergylt. And whan þei
 han eten the monk smyteth eftsones on the gardyn 3ate
 with the clyket & þan anon all the bestes retornen a3en
 to here places þat þei come fro. And þei seyn þat theise
 24 bestes ben soules of worthi men þat resemblen in lykness
 of þo bestes þat ben faire & þerfore [þei 3euen] (1) hem mete
 for the loue of god. And the oper bestes þat ben foule þei
 seyn ben soules of pore men & of rude comouns; & þus
 28 þei beleuen & noman may putte hem out of þis opynyoun.
 þeise bestes aboueseyd þei let taken whan þei ben 3onge
 & norisschen hem so with almess als manye as þei may
 fynde. And I asked hem 3if it had not ben better to
 32 haue 3ouen þat releef to pore men rathere þan to þo
 bestes And þei answerde me & seyde þat þei hadde no
 pore man amonges hem in þat contree And þough it
 had ben so, þat pore men had ben among hem, 3it were
 36 it gretter Almess to 3euen it to þo soules þat don pere

Good wine
grown
there.

The abbey,
in whose
garden
animals are
kept.

The leavings
are given to
the beasts
in alms.

Human
souls
dwell in
animals.

[1 fol. 87 b]

The poor
are less
deserving
of alms than
the souls
that do
penance.

(1) Missing, MS.

here penance. Manye oper merueylles ben in þat cytee
 ⁊ in the contree þere aboute, þat were to long to tel
 3ou. Fro þat cytee go men be the contree a .vj.
 iourneyes to anoþer cytee þat men clepen CHILENFO, of 4
 the whiche cytee the walles^{ti} ben .xx. myle aboute. In
 þat cytee ben .lx. brigges of ston so faire þat noman may
 see fairere. In þat cytee was the firste sege of the kyng
 of MANCY for it is a fair cytee ⁊ plentevous of aH 8
 godes. After passe men ouerthwart a gret ryuere þat
 men clepen BALAY ⁊ þat is the grettest ryuere of fressch
 water þat is in the world, For þere as it is most narrow
 it is more þan .iiij. myle of brede. An þanne entren 12
 men azen in to the lond of the grete CHANE. þat
 ryuere goth þorgh the lond of PIGMANS, where þat the
 folk ben of lityH stature þat ben but .iiij. span long and
 þei ben right faire ⁊ gentyH after here quantytees bothe 16
 1 the men ⁊ the wommen. And þei maryen hem whan
 they ben half zere of age ⁊ geten children. And þei
 lyuen not but .vi. zeer or .vij. at the moste And he þat
 lyueth .viij. zeer men holden him þere right passynge 20
 old. þeise men ben the beste worcheres of gold, syluer,
 coutoun, sylk ⁊ of aH suche thinges of ony oper þat ben
 in the world, And þei han often tymes werre with the
 bryddes of the contree þat þei taken ⁊ eten. þis lityH 24
 folk nouþer labouren in londes ne in vynes but þei
 han grete men amonges hem of oure stature þat tylen
 the lond ⁊ labouren amonges the vynes for hem. And
 of þo men of oure stature han þei als grete skorn ⁊ 28
 wonder as we wolde haue among vs of geauntes zif þei
 weren amonges vs. þere is a gode cytee amonges opere
 where þere is dwellynge gret plentee of þo lityH folk
 And it is a gret cytee ⁊ a fair ⁊ the men ben grete þat 32
 duellen amonges hem, But whan þei geten ony children
 þei ben as lityH as the PYGMEYES, And perfore þei ben
 aH for the moste part aH PYGMEYES, for the nature of the
 lond is such. The grete CANE let kepe this cytee fuH 36
 wel, for it is his. And aH be it þat the PYGMEYES ben

Chilenfo or
Nanking.

Dalay or
Yangtse
Kiang.

The Pyg-
mies' lives
are as short
as their
bodies.

[1 fol. 88 a]

They fight
the cranes.

They
despise men
of normal
height.

Normal
people's
children
are born
as Pygmies
there.

lytyH 3it þei ben full resonable after here age t conne
 bothen wytt t gode t malice ynow. Fro þat cytee
 gon men be the contree be many cytees t many townes
 4 vnto a cytee þat men clepen IANICHAY t it is a noble Yangchow.
 cytee t a riche t of gret profite to the lord. And þider
 go men to sechen marchandise of aH manere of þing.
 þat cytee ¹is full moche worth 3erly to the lord of the [1 fol. 88 b]
 8 contree, For he hath euery 3er to rente of þat cytee as The revenue
 þei of the cyte seyn .l. Mit. CUMANTZ of floreyms of from that
 gold. For þei cownten þere aH be CUMANZ, And euery city.
 CUMANT is .x .M. [floreyms] (¹) of gold. Now may men
 12 wel rekene how moche þat it amounteth. The kyng of
 þat contree is full myghty t 3it he is vnder the grete
 CANE And the gret CANE hath vnder him .xij. suche
 prouynces. In þat contree in the gode towns is a gode
 16 custom, For whoso wil make a feste to ony of his Dinner
 frendes þere ben certeyn junes in euery gode town t he parties are
 þat wil make the feste wil sey to the hostellere: Arraye given in
 for me to morwe a gode dyner for so many folk t telleth hotels.
 20 him the nombre t deuyseth him the viaundes. And he
 seyth also: þus moche I wil dispende t nomore. And
 anon the hostellere arrayeth for him so faire t so wel t
 so honestly þat þer schaff lakke no thing. And it schaff
 24 be don sunnere t with lasse cost þan t a man made it
 in his owne hows. And a .v. myle fro þat cytee toward
 the hed of the ryuere of BALAY is anoper cytee þat men
 clepen MENKE. In þat cytee is strong navye of schippes
 28 and aH ben white as snow of the kynde of the trees Menzu,
 þat þei ben made offe, And þei ben full grete schippes Ningpo.
 t faire and wel ordeyned t made with halles t chambres
 t oper eysementes, as pough it were on the lond. Fro
 32 þens go men be many townes t many cytees þorgh the
 contree vnto a cytee þat men clepen LANTERYNE t it is Lincing.
 an .viij. iourneyes ²fro þe cytee aboueseyd. This cytee [2 fol. 89 a]
 sitt vpon a faire ryuere gret t brood þat men clepen
 36 CARAMARON. This ryuere passeth þorgh out CATHAY t Hwang-ho.

(1) MS., Cumantz.

it doth often tyme harm t þat fuH gret Whan it is
ouer gret.

Ch. XXIV. OF THE GRETE CHANE OF CHATAY; OF THE
RIALTEE OF HIS PALAYS t HOW HE SITT
AT METE, AND OF THE GRETE NOMBRE OF
OFFICERES þAT SERUEN HYM.

Cathay or
China.

CHATAY is a grete contree t a fair, noble t riche t
fuH of marchauntes; pider gon Marchaundes aH 4
3eres for to sechen spices t aH manere of marchandises
more comounly þan in ony oþer partye. And 3ee schuH
vnderstonde þat Marchaundes þat comen fro GENE or
fro VENYSE or fro ROMANYE or oþer parties of LOMBARDYE 8
þei gon be see t be londe .xj. monethes or .xij. or more
sumtyme or þei may come to the yle of CATHAY, þat is
the princypaH regyoun of aH partyes bezonde t it is of
the grete CANE. Fro CATHAY go men toward the est be 12
many iorneyes t þan men fynden a gode cytee betwene
T'sining-
chow. peise oþere þat men clepen SUGARMAGO. þat cytee is
on of the beste stored of sylk t oþer marchandises þat
Peking. is in the world. After gon men 3it to anoþer old cytee 16
toward the est t it is in the prouynce of CATHAY, And
The Tartar
City. besyde þat cytee the men of TARTARYE han let make
a nother cytee þat is clept Caydon t it hath .xij. 3ates
And betwene the .ij. 3ates þere is aHweys a gret myle. 20
So þat the .ij. cytees, þat is to seyne the olde t the
newe han in cyreuyt more þan .xx. myle. In this cytee
The Palace
in the
Forbidden
City. is the sege of the grete CANE in ^{ti} a fuH gret palays t
[¹ fol. 89 b] the most passynge fair in aH the world, Of the whiche 24
the walles ben in circuyt more þan .ij. myle, And within
the walles it is aH fuH of oþer palays. And in the gardyu
The Green
Hill. of the grete palays þere is a gret hiH vpon the whiche
is anoþer palays And it is the most fair t the most riche 28
þat ony man may deuysel And aH aboute the palays t the
hiH ben many trees berynge many dyuerse frutes. And

- aH aboute þat hiH *ben* dyches grete t depe And besyde hem *ben* grete vyueres on þat o part t on þat other And þere is a fuH fair brigge to passen ouer the dyches.
- 4 And in þeise vyueres *ben* so many wylde gees t gandres t wylde dokes t swannes t heirous þat it is *withouten* nombre. And aH aboute þeise dyches t vyueres is the grete gardyn fuH of wylde bestes so þat whan the gret
- 8 CANE wil haue ony desport ouþer to taken ony of the wylde bestes or of the foules, he wil lete chace hem t taken hem at the windowes *withouten* goynge out of his chambre. This palays where his sege is is bothe
- 12 gret t passynge fair And *within* the palays in the halle þere *ben* .xxiiij. pyleres of fyn gold t aH the walles *ben* couered *witþinne* of rede skynnes of bestes þat men clepen PANTERES, þat *ben* faire bestes t wel smellyng
- 16 so þat for the swete odour of þo skynnes non euyH ayr may entre in to the palays. þo skynnes *ben* als rede as blode t þei schynen so brighte azen the sonne þat vnethes noman may beholden hem. And many folk ¹ worschipen
- 20 þo bestes whan þei meeten hem first at morwe for here gret vertue t for the gode smeH þat þei han, t þo skynnes þei preysen more þan þough þei were plate of fyn gold. And in the myddes of this palays is the mountour for
- 24 the grete CANE þat is aH wrought of gold t of precyous stones t grete perles. And at .iiij. corneres of the mountour *ben* .iiij. serpentes of gold And aH aboute þer is ymade large nettes of sylk t gold t grete perles hangynge
- 28 aH aboute the mountour. And vnder the MOUNTOUR *ben* CONDYTES of beuerage þat þei drynken in the Emperours court And besyde þe condytes *ben* many vesselles of gold be the whiche þei þat *ben* of houshold drynken at the
- 32 condyt. And the halle of the palays is fuH nobelych arrayed t fuH meruey[1]leously atyred on aH partyes in aH thinges þat men apparayle *with* ony halle. And first at the chief of the halle is the Emperoures throne fuH
- 36 high where he sytteth at the mete t þat is of fyn

The Great Can watches the chase from his windows.

The palace walls hung with panther skins or russia leather.

[¹ fol. 90 a]

The Great Can's mountour.

The conduits for beverage.

The hall and throne.

precyouse stones bordured aH aboute *with* pured gold & precyous stones & grete perles, And the grees þat he goth vp to the table ben of *precious* stones medled *with* gold. And at the left syde of the Emperoures sege is the sege 4 of his firste wif o degree lowere þan the Emperour & it is of jaspere bordured *with* gold & *precious* stones. And the sege of his seconde wif is also anoper [degree] more lowere þan his firste wif & it is also of jaspere bordured *with* 8 gold as þat oper is. And the sege of the thridde wif is ¹also more lowe be a degree þan the seconde wif. For he hath always .iiij. wifes *with* him where þat euere he be & after his wyfes on the same syde sytten the ladyes of his 12 lynage 3it lowere after þat þei ben of estate. And aH þo þat ben maryed han a countrefete made lyche a MANNES FOOT vpon here hedes cubyte long aH wrought *with* grete perles fyne & oryent & abouen made *with* pecokes fedres 16 & of oper schynynge fedres & þat stont vpon here hedes lyke a crest, in tokene þat þei ben vnder mannes fote & vnder subieccioun of man, And þei þat ben vnnaryed han none suchē. And after at the right syde of the 20 Emperour first sytteth his oldest sone þat schaff regne after him; And he sytteth also o degree lowere þan the Emperour in suchē manere of seges as don the Emperresses. And after him sitten oper grete lordes of his lynage, euery 24 of hem a degree lowere þan oper, as þei ben of estate. And the Emperour hath his table allone be him self þat is of gold & of *precious* stones or of cristaH bordured *with* gold & fuH of *precious* stones or of Amatystes or of 28 LIGNUM ALOES þat cometh out of paradys or of Iuory bounden & bordured *with* gold. And euerych of his wyfes hath also hire table be hireself And his eldest sone & the oper lordes also & the ladyes & aH þat sitten *with* 32 the Emperour han tables allone be hemself fuH riche. And pere nys no table but þat it is worth an huge tresour of gode. And vnder the Emperoures table sitten .iiij. clerkes þat writen aH þat the Emperour seyth, be it good, 36

The order of precedence at table.
The Emperresses.

[¹ fol. 90 b]

The head-dress of married women.

The Emperor's sons.

The sovereign's table.

Single tables for members of the court.

The secretaries.

be it euyH. ¹ For aH þat he seyth moste ben holden, for [1 fol. 91 a]
 he may not chaungen his woord ne revoke it. And [at] ⁽¹⁾
 grete solempne festes before the Emperoures table men
 4 bryngen grete tables of gold t þereon ben Pecokes of gold The auto-
matic birds.
 t many oper maner of dyuerse foules aH of gold t richely
 wrought t enameled t men maken hem dauncen and
 synge clappyng here wenges to gydere t maken gret
 8 noyse t wheþer 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
 meruayle how it may be. But I haue the lasse meruaylle
 because þat þei ben the moste sotyle men in all sciences t Cleverness
of the
Chinese.
 12 in aH craftes þat ben in the world, For of sotyltee t of
 malice t of fer castynge þei passen aH men vnder heuene.
 And perfore þei seyn hem self þat þei seen with .ij. eyen
 t the cristene men see but with on be cause þat þei ben
 16 more sotyl þan þei, For aH oper nacions þei seyn ben
 but blynde in conynge t worching in comparisoun to
 hem. I did gret besyness for to haue lerned þat craft
 but the maistre tolde me þat he had made avow to his god
 20 to teche it to no creature but only to his eldeste sone.
 Also aboute the Emperoures table t the opere tables t
 abouen a gret partie in the halle is a VYNE made of fyn The gold
vine with
the grapes
of precious
stones.
 gold t it spredeth aH aboute the haH t it hath many
 24 clustres of grapes, somme white, somme grene, summe
 zalowe t somme rede t somme blake, aH of precious
 stones. The white ben of CRISTALL t of BERYLLE t of
 JRIS, the zalowe ben of TOPAZES, the rede ben of
 28 RUBIES ² t of GRENAZ t of ALABRAUNDYNES, The grene
[2 fol. 91 b]
 ben of Emeraudes of Perydos t of Crisolytes, And the
 blake ben of Onichez t Garantez. And þei ben aH so
 propurlych made þat it semeth a verry vyne berynge
 32 kyndely grapes. And before the Emperoures table
 stonden grete lordes t riche barouns t othere þat seruen
 the Emperour at the mete. But noman is so hardy to
 speke a word but 3if the Emperour speke to him, But 3if
 36 it be Mynstrelles þat synge songs t tellen gestes or oper Concerts
during
meals.

(1) Missing, C.

desportes to solace *with* the Emperour. And aH the
 vesseH *pat men ben serued with* in the halle or in
 Precious vessels. 4
 chambres *ben of precious stones* And speyally at grete
 tables, ouper of jaspre or of cristall or of Amatystez or
 of fyn gold. And the cuppes *ben of Emeraudez t* of
 Saphires or of Topazes, of Perydoz and of many oper
 precyouse stones. VesseH of syluer is *pere non*, for *pei*
 Silver is despised. 8
 teH no prys *pere* of to make no vesseH offe, But *pei*
 maken *perof grecynges t pileres t pawmentes* to halles t
 The guard of the hall. 12
 chambres. And before the halle dore stonden manye
 barounes t knyghtes clene armed to kepe *pat noman*
 entre, but *zif* it be the wille or the commandement of the
 Emperour or but *zif pei ben seruauntes* or mynstraH of
 the houshold; And oper non is not so hardy to neighen
 ny the haH dore. And *ze schuH vndirstonde pat my*
 I served the Emperor to admire the state of his court. 16
 felawes and I *with* oure *zomen* we *serueden* this
 Emperour t weren his Soudyoures .xv. monethies *azenst*
 the kyng of MANCY *pat held werre azenst him*. And the
 [1 fol. 92 a] cause was for wee ¹ hadden gret lust to see his noblesse t
 the estat of his court t aH his *gouernance*, to wite *zif* it 20
 were such as we herde seye *pat* it was. And treuly we
 fond it more noble and more excellent t *ricchere t more*
 The luxury at court is incredible. 24
merueyllous *pan euer* we herde speke offe. In so moche
pat we wolde neuer han leved it, had wee not a seen it,
 For I trowe *pat noman* wolde beleve the noblesse, the
 ricchesse ne the multytude 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 hathi every 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 clenness is not so arrayed *pere* as it is 32
 here; for aH the comouns *pere eten withouten* cloth vpon
 here knees t *pei eten* aH maner of flessch t lityH of bred,
 The commoners' table manners are vile. 36
 And after mete *pei wypen* here hondes vpon here skyrtes
 t *pei eten* not but ones a day. But the estat of lordes is
 But the sovereign's household is splendid.
 fuH gret t riche t noble. And aH be it *pat sum men* wil

not trow me, but holden it for fable to tellen hem the nobless of his *persone* † of his estate † of his court † of the gret multytude of folk pat he holt, natheles I schaff
 4 seye 3ou A partye of him † of his folk, after pat I haue seen the manere † the ordynance full many a tyme. And whoso pat wole may leue me 3if he wiſſ, And whoso wiſſ not may leue also. For I wot wel 3if ony man hath
 8 ben in þo contrees bezonde, þough he haue not ben in the place ¹ where the grete CHANE duelleth, he schaff here speke of him so meche merueylouse ping, pat he schaff not trowe it lightly; And treuly no more did I myself til
 12 I saugh it. And þo pat han ben in þo contrees † in the gret CANES houshold knowen wel pat I seye soth And þefore I wiſſ not spare for hem pat knowe not ne beleue not but pat þat þei seen for to tel 3ou a *partie* of him †
 16 of his estate pat he holt whan he goth from contree to contree † whan he maketh solempne festes.

No one can believe it, unless he sees it.

[1 fol. 92 b]

WHEREFORE HE IS CLEPT THE GRETE CHANE;
 OF THE STYLE OF HIS LETTRES, AND OF
 THE SUPERSCRIPCION ABOWTEN HIS GRETE
 SEALL † HIS PRYUEE SEALL.

Ch. XXV.

FIRST I schaff seye 3ou whi he was clept the gret
 CHANE. 3ee schuſſ vndirstonde pat aH the world
 20 was destroyed be Noes flood saf only Noe † his wif † his children. Noe had .iiij. sones SEM, CHAM † IAPHETH. This CAM was he pat saugh his fadres preuy membres naked whan he slepte † scorned hem † schewed hem with
 24 his fynger to his bretheren in scornynge wise † þefore he was cursed of god, And IAPHETH turned his face away † couered hem. þeise .iiij. bretheren had cesoun in aH the lond And this CHAM for his crueltee toke the
 28 gretter † the beste *partie* toward the est, pat is clept ASYE And SEM toke AFFRYK And IAPHETH toke EUROPE, And þefore is aH the erthe departed in theise .iiij. parties be þeise .iiij. bretheren. CHAM was the grettest † the most
 MANDEVILLE.

Cham, the accursed son of Noah, inherited Asia.

Cham was
the ancestor
of Nimrod
and of the
various
monsters
and
heathens.

[¹ fol. 93 a]

The Great
Can of Asia
calls himself
after Cham,

Rise of the
Tartar
people.

[² fol. 93 b]

myghty t of *him* camen mo generaciouns pan of the
opere And of ¹his sone CHUSE was engendred MEMBROTH
the geaunt þat was the firste kyng þat euer was in the
world t he began the fundacioun of the tour of BABY- 4
LOYNE. And þat tyme the fendes of helle camen many
tymes t leyen *with* the wommen of his generacioun t
engendred on hem dyuerse folk as MONSTRES t folk dis-
figured, Summe *withouten* hedes, summe *with* grete eres, 8
summe *with* on eye, summe geauntes, sum *with* hors feet
t many oper of dyuerse schapp azenst kynde. And of
þat generacioun of CHAM ben comen the PAYNEMES t
dyuerse folk þat 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
Emperour clepeth *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 [wee]⁽¹⁾ þough þat wee duellen in EUROPE. this
is the opynyoun þat the SYRYENES t the SAMARITANES han 20
amonges hem t þat þei told me before þat I wente toward
ynde, But I fond it operwise. Natheles the sothe is this,
þat TARTARYNES t þei þat duellen in the grete Asye þei
camen of CHAM, But the Emperour of CHATAY clepeth 24
him not CHAM, bu[t] CAN t I schaH teH 3ou how. It is but
lityH more þan .viiij. ^{xx}3eer þat aH TARTARYE was in sub-
iectioun t in seruage to othere nacyouns abouten, for þei
weren but bestyaH folk t diden nopng but kepten bestes 28
t lad hem to pastures. But amonges ²hem þei hadden
.vij. princypaH nacyouns þat weren soueraynes of hem
alle, Of the whiche the firste nacyoun or lynage was clept
TARTAR, And þat is the most noble t the moste preysed. 32
The seconde lynage is clept TANGHOT, The pridde EURACH,
The .iiij. VALAIR, The .v. SEMOCH, The .vj. MENGLY, The
.vij. COBOUGH. Now befeH it so, þat of the firste lynage
succeeded an old worthi man þat was not riche, þat hadde 36

(1) *wce*, missing in C.

- to name CHANGUYS. This man lay vpon a night in his bed, t he sawgh in a visoun 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 ImmortaH god hath sent me to þe t it is his wille pat þou go to the .vij. lynages t seye to hem pat pou schalt ben here Emperour. For þou schalt conquere the londes t the
 8 contrees þat ben abouten, And þei þat marchen vpon þou schuH ben vnder þoure subieccioun, as þee han ben vnder hires, for þat is goddes wille ImmortaH. And whan he cam at morwe CHANGUYS roos t wente to the .vij. lynages
 12 t tolde hem how the white knyght had seyde, And þei scorned him t seyden þat he was a fool t so he departed fro hem aH aschamed. And the nyght sewynge this white knyght cam to the .vij. lynages t commaunded hem
 16 on goddes behalue ImmortaH pat þei scholde make this CHANGUYS here Emperour t þei scholde ben out of subieccioun t þei scholde holden aH oþer regiounes aboute hem in here seruage, as þei had ben to hem befor. And
 20 on the morwe¹ þei chosen him to ben here Emperour And þei setten him vpon a blak fertre t after þat þei liften him vp with gret solempnytee t þei setten him in a chayer of gold t diden hym aH maner of reuerence t þei
 24 cleped him CHAN, as the white knyght called him. And whan he was þus chosen he wolde assayen 3if he myghite trust in hem or non t wheper þei wolde ben obeyssant to him or non, And panne he made many statutes t
 28 ordynances, pat þei clepen YSYA CHAN. The firste statute was þat þei scholde beleuen t obeyen in god ImmortaH pat is aHmyghity, þat wolde casten hem out of seruage t at aH tymes clepe to him for help in tyme of nede. The
 32 toper statute was pat aH maner of men pat myghite beren armes scholden ben nombred And to euery .x. scholde ben a mayster And to euery .c. a mayster And to euery .M. a mayster And to euery .x. M. a mayster. After he
 36 commanded to the princypales of the .vij. lynages þat þei scholde leuen t forsaken aH þat þei hadden in godes

Jenghiz' vision of a white knight.

The knight orders Jenghiz to be elected Emperour.

[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,

† heritage † fro pens forth to holden hem payd of þat þat
 he wolde ȝeue hem of his grace; And þei diden so anon.
 After he commaunded to the princypales of the .vij.
 lynages þat euery of hem scholde, brynge his eldest sone 4
 before him † with here owne handes smyten of here hedes
 withouten taryenge; And anon his commandement was
 performed. And whan the CHANE sagh þat þei made
 non obstacle to performen his commandement, panne he 8
 thoughte wel þat he myghte trusten in hem ¹ † com-
 maunded hem anon to make hem redy † to sewen his
 banere. And after this CHANE putt in subiectioun aH
 the londes aboute him. Afterward it befeH vpon a day 12
 þat the CHANE rood with a fewe meynce for to beholde
 the strengthe of the contree þat he had wonnen and so
 befeH þat a gret multytude of his enemyes metten with
 him † for to ȝeuen gode ensample of hardyness to his 16
 poeple he was the firste þat faught † in the myddes of
 his ene[myes] ⁽¹⁾ encountred, † þere he was cast from
 his hors † his hors slayn. And whan his folk saugh him
 at the erthe þei weren aH abasscht † wenden he had ben 20
 ded † flouen euerychone † hire enemyes after † chaced
 hem, But þei wiste not þat the Emperour was þere.
 And whan the enemyes weren ferr pursuyng the
 chace, the Emperour himself hidde him in a thikke 24
 wode. And whan þei weren comen aȝen fro the chace
 þei wenten † soughten the wodes ȝif ony of hem had
 ben hid in the thikke of the wodes † manye þei
 founden † slouen hem anon. So it happend þat as þei 28
 wenten serching toward the place þat the Emperour was
 þei saugh an OWLE syttyng vpon a tree abouen hym
 And þan þei seyden amonges hem þat þere was noman
 because þat þei saugh þat brid þere. And so þei wenten 32
 hire wey † þus escaped the Emperour from detH. And
 þanne he wente preuyly aH be nyghte tiH he cam to his
 folk þat weren fuH glad of his comyng † maden grete
 thankynges to god InmortaH † to þat bryd be whom 36

and to
behead
their eldest
sons.

The war of
conquest
begun.

[¹ fol. 94 b]

Jenghiz
thrown
from his
horse.

He hides in
a thik
wood.

He escapes
death
through
an owl.

(¹) Missing, C.

- here lord ¹ was saued: And þerfore princypally abouen aH
 foules of þe world þei worschipen the Owle And whan
 þei han ony of here fedres þei kepen hem fuH precyously
 4 in stede of relykes t beren hem vpon here hedes with
 gret reuerence t þei holden hem self blessed t saf from
 aH periles whil þat þei han hem vpon hem t þerfore þei
 beren here fedres vpon here hedes. After aH this the
 8 Chane ordeyned him t assembled his peple t wente vpon
 hem þat hadden assayled hym before t destroyed hem
 t put hem in subieccioun t seruage. And whan he had
 wonnen t putt aH the londes t contrees on this half the
 12 mount BELYAN in subieccioun, the whyte knyght cam
 to him azen in his sleep t seyde to him: CHAN, the
 wille of god ImmortaH is þat þou passe the mount BELYAN
 t þou schalt wyne the lond t þou schalt putten many
 16 nacyouns in subieccioun. And for þou schalt fynde no
 gode passage for to go toward þat contree, go [to] the
 mount BELYAN þat is vpon the see t knele þere .ix. tymes
 toward the est in the worschipe of god ImmortaH t he
 20 schal schewe þe weye to passe by, And the Chane dide so.
 And anon the see þat touched t was fast to the mount
 began to withdrawe him t schewed fair weye of .ix. fote
 brede large t so he passed with his folk t wan the lond
 24 of Cathay þat is the grettest kyngdom of the world. And
 for the .ix. knelynges t for the .ix. fote of weye the
 Chane t alle the ² men of TARTARYE han the nombre of
 .ix. in gret reuerence. And þerfore who þat wole make
 28 the CHANE ony present, be it of hors, be it of bryddes
 or of Arwes or bowes or of frute or of ony other thing,
 always he most make it of the nombre of .ix. And so
 þanne ben the presentes of grettere plesance to him t
 32 more benygnely he wil resceyuen hem þan þough he
 were presented with an .C. or .CC. For hym semeth the
 nombre of .ix. so holy, be cause the messenger of god
 jnmortaH devised it. Also whan the Chane of CATHAY
 36 hadde wounnen the contree of CATHAY t put in subiec-
 cioun t vnder fote many contrees abouten he feH seek.

[1 fol. 95 a]

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.

[2 fol. 95 b]

The Tartars
 reverence
 the number
 nine, and
 that is the
 number of
 presents
 offered to
 their
 Emperor.

Jenghiz
 conquers
 China.

Apologue of
the bundle
of arrows.

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

[1 fol. 96 a]

United
families
are power-
ful, divided
ones weak.

Jenghiz
succeeded
by his son
Ogotai.

Kuyuk and
Mangu.

Hulagu
takes
Baghdad.

And whan he felte wel þat he scholde dye, he seyde to
his .xij. sones þat euerych of hem scholde brynge him
on of his arewes t so þei diden anon And þanne he
commanded þat men scholde bynden hem to gedre in 4
.iiij. places And þan 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 þan the CHANE bad his seconde sone to breke hem 8
t so shortly to alle ech after other, but non of hem
myght breke hem. And þan he bad the zongest sone
disseuere euerych from other t breken euerych be him
self t so he dide. And þan seyde the CHANE to his 12
eldest sone t to allê the opere: wherfore myght 3ee not
breke hem? And þei answereden þat þei myght not, be
cause þat þei weren bounden togyder. ¹ And wherfore,
quod he, hath 3oure lityH zongest broþer broken hem? 16
Because, quod þei, þat þei weren departed ech from other.
t þanne seyde the CHANE: My sones, quod he, treuly
þus wil it faren be 3ou. For als longe as 3ee ben
bounden togedere in .iiij. places þat is to seyne in loue, 20
in trouthe t in gode accord, noman schaff ben of powere
to greue 3ou. But t 3ee ben disseuered fro þeise .iiij.
places, þat 3oure on helpe not 3oure oper, 3ee schuff be
destroyed t brought to nought. And 3if ech of 3ou loue 24
other t helpe oper, 3ee schuff be lordes t souereynes of
aH opere. And whan he hadde made his ordynances he
dyed. And þanne after hym regned ECHECHA CANE his
eldest sone, And his othere bretheren wenten to wynnen 28
hem many contrees t kyngdomes, vnto the lond of
Pruysse t of Rossye, t made hem to ben cleped CHANE
but þei weren aH obeyssant to hire elder brothier, And
perfore was he clept the grete CHANE. After Ecchecha 32
regned Guyo Chane And after him MANGO CHAN þat
was a gode cristene man t baptyzed t 3af lettres of per-
petueH pes to aH cristene men t sente his brothier halaon
with gret multytude of folk for to wynnen the holy lond 36
t for to put it in to cristene mennes hondes t for to

destroye 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 ¹aH the remenant of the world [1 fol. 96 b]

ne myghte a man fynde a more reuerent man ne highere
 in worschipe. And pan halaon made him come before
 him t seyde to hym: Why, quod he, haddestow not
 8 taken *with* þe mo Sowdyoures t men ynowe for a lytiH
 quantytee of thresour for to defende þe t thi contree pat
 art so habundant of tresore t so high in aH worschipe?
 And the CALYPHEE answerd him, For he wel trowede
 12 pat he hadde ynowe of his owne propre men. And pan
 seyde halaon: þou were as a god of the sarazines t it is
 conuenyent to a god to ete no mete pat is mortall t per-
 fore þou schalt not ete but *precyous* stones, riche perles
 16 And tresoure pat þou louest so moche. And pan he
 commanded him 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 promyssioun t putte it in
 20 to *cristene* mennes hondes. But the grete CHANE his
 broþer dyede t pat was gret sorwe t loss to aH *cristene*
 men. After MANGO CHAN regned COBYLA CHAN pat was
 also a *cristene* man t he regnede .xliij. 3eere; he founded
 24 the grete cytee of I3ONGE in CATHAY, pat is a gret del
 more pan Rome. The tother gret CHANE pat cam after
 him becam a payneme t aH the oper after him. The
 kyngdom of CATHAY is the grettest Reme of the world
 28 And also the gret CHAN is the most myghty Emperour
 of the world t the grettest lord vnder the firmament. t
 so he clepeth him in his *lettres* right þus: ² CHAN FILIUS
 DEI EXCELSI OMNIUM VNIUERSAM TERRAM COLENCIUM SUM-
 32 MUS IMPERATOR ET DOMINUS OMNIUM DOMINANCIUM. And
 the lettre of his grete seel writen abouten is this: DEUS
 IN CELO, CHAN SUPER TERRAM EIUS FORTITUDO OMNIUM
 HOMINUM IMPERATORIS SIGILLUM. And the superscrip-
 36 cion aboute his lityH seel is this: DEI FORTITUDO
 OMNIUM HOMINUM IMPERATORIS SIGILLUM. And aH be it

The captive Caliph is asked why he did not spend his treasure on warlike preparations.

He is starved to death in the midst of his treasure.

Kublai Khan.

Peking.

The style of the Great Can's letters.
[2 fol. 97 a]

Inscriptions on the seals.

All Tartars
believe in
God.

þat þei be not cristned, 3it natheles the Emperour t aH
the TARTARYENES beleuen in god ImmortaH. And whan
þei wiH manacen ony man, panne þei seyn : God knoweth
wel þat I schal do þe such a thing, t telleth his 4
manace. And þus haue 3ee herd whi he is clept the
grete CHANE.

Ch. XXVI. OF THE GOVERNANCE OF THE GRETE CHANES
COURT t WHAN HE MAKETH SOLEMPNE
FESTES; OF HIS PHILOSOPHRES, AND OF HIS
ARRAY WHAN HE RIDETH BE þE CONTRE.

Two
festivals on
the Can's
birthday and
on the
anniversary
of his pre-
sentation in
the temple.

Two on
anniver-
saries of the
idol's en-
thronement
and first
miracle.

[¹ fol. 97 b]

Four
thousand
barons rule
those
festivals.

Precious
cloths and
jewels.

NOW schal I teH 3ou the gouernance of the court of
the grete CHANE whan he maketh solempne 8
festes, t þat is princypally .iiij. tymes in the 3eer. The
firste feste is of his byrthe; þat oper is of his presen-
tacioun in here temple, þat þei clepen here MOSEACH,
where þei maken a manere of circuncisioun; And the 12
tother .ij. festes ben of his ydoles. The firste feste of the
ydole is whan he is first put in to hire temple t throned.
The toþer feste is whan the ydole begynneth first to speke
or to worche myracles. Mo ben þere not of solempne 16
festes, but 3if he marye ony of his children. Now vnder-
stondeth þat at euery of theise ¹ festes he hath gret multy-
tude of peple wel ordeyned and wel arrayed be thousandes,
be hundredes t be tenthes. And euery man knoweth 20
wel what seruyse he schal do, And euery man 3eueth so
gode hede t so gode attendance to his seruyse, þat noman
fyndeth no defaute. And þere 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 þese solempne festes ben made *withouten* in hales t
tentes made of clothes of gold t of tartaries fuH nobely.
And aH þo barouns han crounes of gold vpon hire hedes 28
fuH noble t riche, fuH of *precious* stones and grete perles
oryent, And þei ben aH clothed in clothes of gold or of

tartaries or of camokas, so richely & so *perfytyly* þat
 noman in the world can amenden it ne better devisen it.
 And aH þo robes ben orfrayed aH abouten & dubbed fuH
 4 of *precious* stones & of grete oryent perles fuH richely.
 And þei may wel do so, for clothes of gold & of sylk ben Gold and
silk cloths
cheaper than
wool.
 gretter chep þere a gret del þan ben clothes of wolle [here].
 And þeise .iiij. .M. barouns ben devised in .iiij. companyes
 8 And every thousand is clothed in clothes aH of .o. colour
 And þat so wel arrayed & so richely þat it is merueyle to
 beholde. The firste thousand, þat is of Dukes, of Erles,
 of Marquyses & of Amyralles, aH clothed in clothes of
 12 gold *with* tysseux of grene silk & bordured *with* gold, fuH
 of *precious*¹ stones, in maner as I haue seyde before. The
 secounde thousand is aH clothed in clothes dyapred of red
 selk aH wrought *with* gold & the orfrayes sett fuH of gret
 16 perl and *precious* stones, fuH nobely wrought. The .iiij.
 thousand is clothed in clothes of silk of purple or of ynde
 And the .iiij. thousand is in clothes of zalow. And aH Each robe
worth a
fortune.
 hire clothes ben so nobely & so richely wrought *with*
 20 gold & *precious* stones & riche perles þat 3if a man of this
 contree hadde but only on of hire robes he myghte wel
 seye þat he scholde neuere be pore. For the gold & the
precious stones & the grete oryent perles ben of gretter
 24 value on this half the see þan þei ben beyond the see in þo
 contrees. And whan þei ben þus apparaylled þei gon
 .ij. & .ij. to gedre fuH ordynatly before the Emperour, The court
parade of
the four
thousand
barons. *with*
 outen speche of ony woord saf only enclynyng to him.
 28 And everych of hem bereth a tablett of Iaspere or of
 Iuory or of cristall And the mynstraH goynge before hem
 sownynge here jnstrumentes of dyuerse melodye. And
 whan the firste thousand is þus passed & hath made his
 32 mostre he *with*draweth him on þat o syde. And þan
 entreth þat oper secounde thousand & doth right so in the
 same manere of array & contenance as did the firste & after
 the pridde & þan the fourth & non of hem seyth not o
 36 word. And at o syde of the Emperours table sitten

¹ l. 6, here, missing in C.

Various
soothsayers
with their
instruments

[¹ fol. 98 b]

They fix
the hours
when the
court should
bow to the
Emperor.

Symbolical
gestures.

[² fol. 99 a]

Explanation
of them.

The bowing
means
obedience.

The finger
in the ear:
hear no evil
design
without
reporting it.

many PHILOSOFRES *pat ben preued* for wise men in many
dyuerse sciences, as of ¹ ASTRONOMYE, NIGROMANCYE, GEO-
MANCYE, PIROMANCYE, YDROMANCYE, of AUGURYE † of many
oper sciences; And euerych of hem han before hem 4
ASTROLABRES of gold, sum SPERES, summe the Brayn
paune of a ded man, summe vesseles of gold full of
graueH or sond, Summe vasselles of gold full of coles
brennyng, summe vesseH of gold full of water † of wyn 8
† of oyle, And summe Oriloges of gold mad ful nobely †
richely wrought † many oper maner of Instrumentes after
hire sciences. And at certeyn houres whan hem thinketh
tyme þei seyn to certeyn Officeres *pat stonden* before hem 12
ordeynd for the tyme to fulfill hire *commaundementes* :
MAKETH PEES, And þan seyn the Officeres : Now pees,
lysteneth. And after *pat seyth* anoper of the Philoso-
phres : *Euery man* do reuerence † encline to the Emperour 16
pat is goddes sone † souerayn lord of aH the world, for
now is tyme ; † þanne euery man boweth his hed toward
the erthe. And þanne commandeth the same Philosophre
azen : STONDETH VP, † þei don so. And at another hour 20
seyth anoper Philosophre : Putteth 3oure lityH fynger in
3oure eres, And anon þei don so. And at another hour
seyth anoper Philosophre : Putteth 3oure hond before
3oure mowth, And anon þei don so. And at anoper hour 24
seith anoper Philosophre : Putteth 3oure hond vpon 3oure
hede, And þei don so. And after *pat* he byddeth hem to
don here hond away † þei don so. ² And so from hour to
hour þei commanden certeyn thinges, And þei seyn *pat* 28
tho thinges han dyuerse significaciouns. And I asked
hem *preuily* what po thinges betokened And on of the
maistres told me *pat* the bowynge of the hed at *pat* hour
betokened this : *pat* aH po *pat* boweden here hedes scholden 32
euere more after ben obeyssant † trewe to the Emperour
And neuere for 3iftes ne for promys in no kynde to ben
fals ne traytour vnto him for gode nor cuyH. And the
puttyng of the lityH fynger in the ere betokeneth as þei 36
seyn, *pat* none of hem ne schah not here speke no con-

trarious thing to the Emperour, but þat he schaff teH it
 anon to his conseiH or discouere it to sum man þat wiH
 make relacioun to the Emperour, þough he were his fader
 4 or brother or sone. And so forth of aH oper thinges þat is
 don be the Philosophres þei tolde me the causes of many
 dyuerse thinges. And trusteth right wel in certeyn þat
 noman doth nothing to the Emperour þat belongeth vnto
 8 him, nouþer clothinge ne bred ne wyn ne bath ne non
 oper thing þat longeth to hym, but at certeyn houres þat
 his Philosophres wiH deuysen. And 3if þere falle werre
 in ony syde to the Emperour anon the Philosophres comen
 12 t seyn here avys after here calculaciouns t conseylen the
 Emperour after here avys be here sciences, so þat the
 Emperour doth no thing withouten here conseiH. And
 whan the Philosophres han don t perfourmed here
 16 comandementes, þanne the Mynstraff begynnen to don
 here mynstraleye euerych in hire Instrumentes ech after
 other, with aH the melodye þat þei can deuysel. And
 whan þei han don a gode while, on of the Officeres of
 20 the Emperour goth vp on an high stage wrought full
 curyously t cryeth t seyth with lowde voys: Maketh
 pees, And þanne euery man is stille. And þanne
 anon after aH the lordes þat ben of the Emperoures
 24 lynage nobely arrayed in riche clothes of gold and
 ryally apparayled on white stedes, als manye as may wel
 sewen hem at þat tyme, ben redy to maken here presentes
 to the Emperour. And þan seyth the Styward of the
 28 court to the lordes be name: N. of N., t nempneth first
 the moste noble t the worthieste be name t seyth: Be 3ee
 redy with such a nombre of white hors for to serue the
 Emperour 3oure souereyn lord. And to anoþer lord he
 32 seyth: N. of N., be 3ee redy with such a nombre to serue
 3oure souereyn lord. And to a nother right so. And to
 aH the lordes of the Emperoures lynage ech after other
 as þei ben of estate; And whan þei ben alle cleped þei
 36 entren ech after oper t presenten the white hors to the
 Emperour t þan gon hire wey. And þan after aH the

And so of
other signs.

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

After the
philosophers
havespoken,
the min-
strels give
their enter-
tainment.

[1 fol. 99 b]

Then
presents
are offered
to the
Emperor.

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

The barons
and clergy
offer jewels.

oper barouns euery of hem zeuen him presentes^r or jueth
or sum *oper* þing, after þat þei ben of estate. And þan
after hem aH the prelates of hire lawe t religiose men
t *oper* t euery man zeueth him sum thing. And whan 4

[1 fol. 100 a]

þat aH men han þus presented the Emperour, the grettest
of dignytee of the prelates zeueth hem a blessinge seyenge
an orison of hire lawe. And þan begynnen the Myn- 8

streH t to maken hire mynstralcie in dyuerse Instrumentes
with aH the melodye þat þei can deuysel. And whan þei
han don hire craft, þan þei bryngen before the Emperour

The beasts
are made
to do
reverence.

lyouns, libardes t *oper* dyuerse bestes And Egles t
ventours t *oper* dyuerse foules And fissches t serpentes 12

for to don him reuerence. And þan comen JOGULOURS
and ENCHAUNTOURES, þat don many *meruaylles*, For þei

Enchanters
make
sunlight,
moonlight
and
darkness.

maken to come in the ayr the sonne t the mone be
semynge to euery mannes sight. And after þei maken 16

the nyght so derk þat noman may see no thing, And after
þei maken the day to come azen fair t plesant *with*

Imaginary
dances,

bryngen in daunces of the faireste damyselles of the 20

world t richest arrayed. And after þei maken to comen
in *oper* damyselles, bryngyng coupes of gold full of mylk

refresh-
ments,

of dyuerse bestes t zeuen drynke to lordes t to ladyes And

tourna-
ments

þan þei make knyghtes to jousten in armes full lustyly t 24

þei rennen togidre a gret raundoun t þei frusschen togidre
full fiercely t þei breken here speres so rudely þat the tron-
chouns fien in sprotes t peces aH aboute the halle. And

and hunts.

þan þei make to come in huntung for the hert t for the 28

boor, *with* houndes rennyng *with* open mouth. And many
oper thinges þei don be craft hire enchaumentes, þat it
is *merueyle* for to see. And such pleyes of desport þei
make til the takyng vp of the boordes. This gret 32

[2 fol. 100 b]

CHAN hath full gret peple for to seruen him, as I haue told
300 before, For he hath of myn²stralles the nombre of

130,000
minstrels.

.xiiij. Cumantz but þei abyde not aHweys *with* hym.
For aH the mynstreH þat comen before hym of what 36

nacyoun þat thei ben of, þei ben *withholden with* him as of his houshold, ⁊ entred in his bokes as for his owne men; And after þat, where þat euere þei gon, euere more þei
4 cley men for mynstraff of the grete CHANE, And vnder þat tytyle alle kynges and lordes cherisschen hem the more *with* ziftes ⁊ aH þing; And þerfore he hath so gret multytude of hem. And he hath of certeyn men as þough þei were
8 30men þat kepen bryddes as OSTRYCCHEs, GERFACOUNs, SPAREHAUKES, FAUKONS GENTYLS, LANYERES, SACRES, SACRETTES, POPYNGAYES wel spekyng and briddes syngyng. And also of wylde bestes, as of OLIFAUNTZ
12 tame ⁊ othere, Babewynes, Apes, Marmesettes ⁊ opere dyuerse bestes, the mountance of .xv. CUMANTZ of 30men. And of Phisicyens cristene he hath .cc. And of leches
pat ben cristene he hath .cc. ⁊ .x. And of leches ⁊
16 Phisicyens pat ben sarrazines .xx. But he trusteth more in the cristene leches þan in the Sarazines. And his oper comoun houshold is *withouten* nombre, And þei aH han aH necessaries ⁊ aH pat hem nedeth
20 of the Emperoures court. And he hath in his Court many Barouns as Seruytours þat ben cristene ⁊ conuerted to gode feyth be the preching of Religious cristenmen þat dwellen *with* him; But þere ben manye
24 mo þat wil not þat men knowen þat þei ben cristene. This Emperour may dispenden als moche as he wile *withouten* estymacioun, For he not despendeth ne maketh no money but of lether emprinted or of papyre. And of þat moneye
28 is som of gretter prys ⁊ som of lasse prys; after the dyuersitee of his statutes. And whan þat money hath ronne so longe þat it begynneth to waste; þan men beren it to the Emperoures tresorye And þan þei taken newe money for
32 the olde. And þat money goth thorgh out aH the contree ⁊ porgh out aH his prouynces, For þere ⁊ bezonde hem þei make no money nouper of gold nor of syluer, And þerfore he may despende ynou ⁊ outrageously. And of gold ⁊
36 syluer þat men beren in his contree he maketh Cylours, Pyleres ⁊ Paumentes in his palays ⁊ opere dyuerse thinges,

150,000
yeomen for
birds and
beasts.

430
physicians
and leeches

Many
Christians
in the
Household.

[1 fol. 101 a]

Leather and
paper
money.

Precious
metals adorn
the Imperial
Palace.

what *him* lyketh. This Emperour hath in his chambre
 in on of the pyleres of gold a RUBYE † a CHARBONCLE
 of half a fote long, þat in the nyght zeueth so gret
 clartee † schynynge, þat it is als light as day; And he 4
 hath many oper *precyous* stones † many oper RUBYES
 † CHARBONCLES, but þo *ben* the grettest † the moste
precyous. This Emperour duelleth in somer in a cytee
 þat is toward the north, þat is cleped Saduz † þere is cold 8
 ynou. And in wynter he duelleth in a cytee þat is
 clept Camaalech † þat is an hote contree. But the contree
 where he duelleth in most comounly is in Gaydo or in
 Jong þat is a gode contree † a tempree, after þat the 12
 contree is þere, But to men of this contree it were to
 passyng hoot. And whan this Emperour wiþ ryde
 from o contree to another ¹he ordeyneth .iiij. hostes
 of his folk, of the whiche the firste hoost goth before 16
 him a dayes iourney, For þat hoost schaff *ben* logged
 the nyght where the Emperour schaff lygge vpon
 the morwe. And þere schaff euery man haue aH
 maner of vytaylle † necessaryes þat *ben* nedefull of the 20
 Emperours costages. And in this firste hoost is the
 nombre of poeple .l. CUMAUNTZ, what of hors what of fote,
 Of the whiche euery CUMANTZ amounte .x.m. as I haue told
 30u before. And another hoost goth in the right syde of 24
 the Emperour nygh half a iourney fro him, And another
 goth on the left syde of him in the same wise. And in
 euery hoost is as moche multytude of peple as in the
 firste hoost. And panne after cometh the .iiij. hoost, þat 28
 is moche more þan ony of the opere † þat goth behynden
 him the mountance of a bove draught. And euery hoost
 hath his iourneyes ordeyned in certeyn places where þei
 schuff be logged at nyght, And þere þei schuff haue aH 32
 þat hem nedeth. And 3if it befaH þat ony of the hoost
 dye, anon þei putten another in his place, so þat the
 nombre schaff euere more *ben* hool. And 3ee schuff vnder-
 stonde þat the Emperour in his propre persone rydeth 36
 not as opere gret lordes don bezonde, but 3if him liste to

A large ruby
lights his
chamber.

Xanadu, the
summer
residence.

Camibalec,
the winter
capital.

The court's
marching
order.

[1 fol. 101 b]

500,000 men
in the van.

An equal
number on
either side.

The rear-
guard is
more
numerous.

go preuily *with fewe men* for to *ben vnknowne*. And
 eH he rytt in a charett *with .iiij. wheles* vpon the whiche
 is made a faire chambre † and it is made of a certyn wode
 4 þat cometh out of *paradys terrestre*, þat men clepen
 LIGNUM ALOES, þat the flodes of *paradys* bryngen out at
 dyuerse cesouns, as I haue told 3ou here befor. And this
 chambre is ¹fuH wel smellynge because of the wode þat it [1 fol. 102 a]
 8 is made offe, And aH this chambre is couered *with iune* of
 plate of fyn gold dubbed *with precyous stones* † grete perles,
 And .iiij. OLIFAUNTZ and .iiij. grete destreres aH white †
 couered *with riche couertoures* ledynge the chariot. And
 12 .iiij. or .v. or .vj. of the grettest lordes ryden aboute this
 charyot fuH richely arrayed † fuH nobely, so þat noman
 schaff neyghe the charyot, but only the lordes, but 3if
 þat the Emperour calle ony man to him þat him list to
 16 speke *with* aH. And aboute the chambre of this chariot
 þat the Emperour sitteth iune ben sett vpon a perche .iiij.
 or .v. or .vj. GERFACOUNS, to þat entent þat whan the
 Emperour seeth ony wylde foul þat he may take it at
 20 his owne list † haue the desport † the pley of the flight,
 First *with* on † after *with* another; And so he taketh his
 desport passynge be the contree. And noman rydeth
 before him of his companye but alle after him. And
 24 noman dar not come nygh the Chariot by a bowe draught
 but þo lordes only þat ben aboute him, † aH the hoost
 cometh fayrely after him in gret multitude. And also
 such anoper charyot *with* such hoostes ordeynd † arrayed
 28 gon *with* the Emperesse vpon another syde euerych be
 him self *with* .iiij. hoostes right as the Emperour dide, but
 not *with* so gret multytude of peple. And his eldest sone
 goth be anoper weye in anoper chariot in the same manere,
 32 so þat þere is betwene hem so gret multitude of folk
 þat it is merueyle to teH it. And noman scholde trowe
 the nombre but he had seen it. And sumtyme it happeth
 þat whan he wil not go fer † þat it lyke him to haue the
 36 Emperesse † ²his children *with* him; þan þei gon aH
 togydere And here folk ben aH medled in fere † devyded

While others
ride, the
Emperor
drives in a
chariot.

[1 fol. 102 a]

His
gerfalcons
are perched
ready at
hand.

Only lords
may
approach
the
sovereign.

The
Empress
and the
eldest son
travel in
similar
state.

Sometimes
royalty
travel
together.

[2 fol. 102 b]

in .iiij. parties only. And 3ee schuH vnderstonde þat the
 Empyre of this gret CHANE is deuyded in .xij. prouynces
 And euery prouynce hath mo þan .ij. m. cytees And of
 townes *withouten* nombre. This contree is fuH gret, For 4
 it hath .xij. princypaH kynges in .xij. prouynces And
 euery of þo kynges han many kynges vnder *hem*, t aH þei
 ben obeyssant to the gret CHANE. And his lond t his
 lordschipe dureth so ferr þat a man may not gon from on 8
 hed to anoper, nouþer be see ne londe, the space of .vij.
 3eer. And þorgh the desertes of his lordschipe þere as
 men may fynde no townes, þere ben junes ordeyned be
 euery iorneye to reseceyue bothe man t hors, in the whiche 12
 þei schuH fynde plentec of vytaylle t of aH þing þat hem
 nedeth for to go be the contree. And þere is a merueylouse
 custom in þat contree, but it is profitable, þat 3if 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 t fuH knowleche
 in a day, þough it be .iiij. or .iiij. iourneys fro him or
 more. For his ambessedours taken here dromedaries or 20
 hire hors t þei priken in aH þat euere þei may toward on
 of the junes. And whan þei comen þere anon þei blowen
 an horne, t anon þei of the jn knowen wel ynow þat þere
 ben tydynges to warnen the Emperour of sum rebellyoun 24
 azenst him. And þanne anon þei maken oper men redy
 in aH haste þat þei may ¹ to beren *lettres* and pryken in aH
 þat euere þei may, tiH þei come to the oper junes *with*
 here *lettres*. And þanne þei maken fressch men redy to 28
 pryke forth *with* the *lettres* toward the Emperour, whiH
 þat the laste bryngere reste him t 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 corroures þat rennen so
 hastyly thorghout aH the contree. And also whan the
 Emperour sendeth his Corroures hastyly þorghout his lond,
 euerych of hem hath a large thong fuH of smale belles 36

The twelve
provinces of
the Empire.

The
caravan-
serais.

The postal
service.

The
dispatch-
riders.

[1 fol. 103 a]

The baiting
places.

(1) Missing in C.

And whan þei neyghen nere to the Innes of oþer Corroures, pat ben also ordeyned be the iorneyes, þei ryngen here belles And anon the oþer Corroures maken hem redy t
 4 rennen here weye vnto another In t þus renneth on to oþer fuþ spedyly t swyftly, tiþ the Emperours entent be serued in aþ haste. And theise Curroures ben clept CHYDYDO after here langage, þat is to seye a messagere.
 8 Also whan the Emperour goth from o contree to another as I haue told 3ou here before t he passe þorgh cytees t townes, euery man maketh a fuyr before his dore t putteth pere jinne poudere of gode gomme þat ben swete
 12 smellynge, for to make gode sauour to the Emperour. And aþ the peple kneleth down azenst him t don him gret reuerence, And pere where religyouse cristene men dwellen, as þei don in many cytees in the lond, þei gon
 16 before him with processioune with cros t holy water t þei syngen: VENI CREATOR SPIRITUS with an high voys t gon towardes him. And whan he hereth hem he commaundeth to his lordes to ryde besyde him, þat the
 20 Religious men may come to him. And whan þei ben nygh him with the cros, þanne he doth adown his GALAOTH þat syt vpon his hede in manere of a chapelet, þat is made of gold t precyouse stonys t grete perles And
 24 it is so ryche þat men preysen it to the value of a Roialme in þat contree. And þan he kneleth to the cros And þan the prelate of the Religious men seyth before him certeyn orisounes t 3eueth him a blessyng with the
 28 cros, And he enclyneth to the blessyng fuþ deuoutely. And þanne the prelate 3eueth him sum maner frute to the nombre or .ix. in a plater of syluer with peres or Apples or oþer manere frute, And he taketh on t þan men 3euen
 32 to the oþere lordes þat ben aboute him. For the custom is such, þat no straungere schaf come before him but 3if he 3eue hym sum manere thing, after the olde lawe þat seyth: NEMO ACCEDAT IN CONSPECTU MEO VACUUS. And
 36 þanne the Emperour seyth to the Religious men þat þei withdrawe hem azen, þat þei ne be not hurt ne harmed of

Each rider warns the other with his bells.

Odoriferous gums burnt when the sovereign passes a town.

The clergy meet him with the cross.

[f. fol. 103 b]

He doffs his hat,

and kneels to receive a blessing.

They present him with fruit.

Similar
homage is
paid to the
Emperesses
and to the
eldest son.

[¹ fol. 104 a.]

There are
250,000
people
constantly
at court,
without
minstrels
and yeomen.

What a pity
that this
great prince
should not
be a
Christian!

Matrimonial
usages.

[² fol. 104 b.]

the gret multytude of hors *pat comen behynde him*. And also in the same *mauer don the religious men pat dwellen pere to the Emperesses pat passen by hem* And to his eldest sone *† to euery of hem pei presenten frute*. And 4
3ee schuff vnderstonde pat the pöeple pat he hath so many hostes offe abouten hym † aboute his wyfes † his sone pei dwelle not contynuelly with him, but allweys whan him
lyketh pei ben sent¹ fore, And after whan pei han don pei 8
retournen to hire owne housholdes, saf only pei pat ben dwellynge with hym in houshold for to seruen him † his wyfes † his sones for to gouernen his houshold. And all be it pat the othiere ben departed fro him after pat pei 12
han perfourmed hire seruyse, 3it pere abydeh contynuelly with him in court .l. miH. men at horse And .CC. MiH. men a fote withouten mynstrelles † þo pat kepen wylde bestes † dyuerse briddes, of þe 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. All þeise ne ben not in comparisoun to the grete CHANE nouþer of myght ne of noblesse ne of ryaltee ne of ricchesse. For in all þeise he passeth all erthely princes
Wherfore it is gret harm pat he beleueth not feithfully in 24
god. And natheles he wil gladly here speke of god And he suffreth wel pat cristene men dwell in his lordschipe † pat men of his feith ben made cristene men, 3if pei wile, þorghout all his contree, For he defendeth noman to 28
holde no lawe oþer þan him lyketh. In þat 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 doughtres † 32
hire sustres of the moder syde. But hire sustres on the fadir syde of another womman pei may wel take, And hire² bretheres wyfes also after here deth And here Step-
modres also in the same wyse.

OF THE LAWE & THE CUSTOMS OF THE TARTARIENES, DUELLYNGE IN CHATAY, & HOW þAT MEN DON WHAN THE EMPEROUR SCHAL DYE, & HOW HE SCHAL BE CHOSEN.

Ch. XXVII.

- T**HE folk of þat contree vsen aH longe clothes *with-* Costumes of
 outen furroures. And þei ben clothed *with* the Tartars.
 precious clothes of TARTARYE & of clothes of gold,
 4 And here clothes ben slytt at the syde & þei ben festned
with laces of silk And þei clothien hem also *with* pylches
 & the hyde *with* outen. And þei vsen nouþer cappe ne
 hood And in the same maner as the men gon the wommen
 8 gon, so þat noman may vnethe knowe the men fro the
 wommen, saf only þo wommen þat ben maryed, þat beren
 the tokne vpon hire hedes of a mannes foot, in signe þat
 þei ben vnder mannes fote & vnder subiectioun of man. Sign of
 married
 state.
- 12 And hire wyfes ne dweH not to gydre, but euery of hem
 be hireself And the husboude may ligge *with* whom of
 hem þat him lyketh. Euerych hath his hous, bothe man
 & womman; And here houses ben made rounde of staves
 Movable
 tents of the
 Tartars.
- 16 & it hath a round wyndowe abouen þat zeueth hem light
 And also þat serueth for delyuerance of smoke. And the
 helynge of here houses & the woves & the dores ben aH
 of wode. And whan þei gon to werre þei leden hire
 20 houses *with* hem vpon chariottes as men don tentes or
 pauylliouns. And þei maken hire fuyr in the myddes of
 hire houses. And þei han gret multytude of aH maner
 of bestes, saf only of swyn, for þei bryngen non forth.
- 24 And they ¹ beleueen wel o god þat made & formede aH
 thinges, And natheles zit han þei ydoles of gold & syluer
 & of tree & of cloth, And to þo ydoles þei offren aH weys
 hire first mylk of hire bestes & also of hire metes & of
 28 hire drynkes before þei eten, And þei offren often tymes
 hors & bestes. And þei clepen the god of kynde yroga.
 And hire Emperour also what name þat euere he haue
 þei putten euermore þerto CHANE, And when I was þere
 32 hire Emperour had to name THIAUT, so þat he was clept
 They believe
 in the God
 of nature.
 [1 fol. 105 a]
- Names of
 the Imperial
 family.

THIAUT CHANE, And his eldeste sone was clept TESSUE And whan he schaff ben Emperour he schaff ben clept TESSUE CHANE. And at þat tyme the Emperour hadde .xij. sones *withouten þo*, þat were named CUNCY, ORDIJ, CHAHADAY, 4
 BURYN, NEGU, NOCAB, CADU, CICTEN, BALACY, BABYLAN
 ⁊ GAREGAN ⁊ of his .iij. wifes the firste ⁊ the principafl þat was Prestre Johannes doughter hadde to name SERIOCH 8
 CHAN, And the tothier BORAK CHAN ⁊ the toper KARANKE
 CHAN. The folk of þat contree begynnen afl hire things in the newe mone And þei worschipeþ moche the mone ⁊ the sonne ⁊ often tyme knelen azenst hem. And alle the folk of the contree ryden comounly *withouten* 12
 spores, but þei beren afl weys a lytiß whippe in hire hondes for to chacen *with* hire hors. And þei han gret conscience ⁊ holden it for a gret synne to casten a knyf in the fuyre ⁊ for to drawe flesch out of a pot *with* a knyf 16
 ⁊ for to smyte an hors *with* the handiß of a whippe, ¹ or to smyte an hors *with* a brydiß or to breke o bon *with* another or for to caste mylk or ony lykour þat men may drynke vpon the erthe or for to take ⁊ sle lytil children. 20
 And the moste synne þat ony man may do is to pissen in hire houses þat þei dwellen in And whoso þat may be founden *with* þat synne sykerly þei slen hym. And of euerych of peise synnes it behoueth hem to ben schryuen 24
 of hire prestes ⁊ to paye gret somme of siluer for hire penance. And it behoueth also þat tße place þat men han pissed in be halewed azen ⁊ elles dar noman entren þere-
 june. And whan þei han payed hire penance men make 28
 hem passen þorgh a fuyr or þorgh .ij. for to elensen hem of hire synnes. And also whan ony messangere cometh ⁊ bryngeth *lettres* or ony present to the Emperour it behoueth him þat he *with* the thing þat he bryngeth 32
 passe þorgh .ij. brennyng fuyres for to purgen hem, þat he brynge no poyson ne venym ne no wykked þing þat myghit be greuance to the lord. And also 3if ony man
 or woman be taken in avouterye or fornicacioun anon 36
 þei slen him. And who þat steleth ony thing anon þei

Tartar
super-
stitutions.

[¹ fol. 105 b]

Fines are
paid as
penance for
sins.

Purification
by fire.

Death
penalty for
adultery and
theft.

sle him. Men of *pat* contree ben aH gode archeres t
 schooten right wech bothe men t wommen, als wel on
 hors bak prikyng as on fote rennyng. And the wommen
 4 maken aH pinges t aH maner mysteres t craftes as of
 clothes, botes t o^{per} thinges t *pei* dryuen cartes, plowes
 t waynes t chariottes. And *pei* maken houses t aH
 maner mysteres, out taken bowes t arwes t Armures,
 8 *pat* men maken. ¹ And aH the wommen weren breech as
 wel as men. AH the folk of *pat* contree ben fuH obeysant
 to hire souereynes ne *pei* fighten not ne chiden not on
 with another. And *pere* ben nou^{per} thefes ne robboures
 12 in *pat* contree t euery man worschipeth o^{per}, but noman
pere doth no reuerence to no straungeres, but 3if *pei* ben
 grete princes. And *pei* eten HOUNDES, LYOUNS, LYBERDES,
 MARES t FOLES, ASSES, RATTES t MEES t aH maner of
 16 bestes, grete t smale, saf only swyn t bestes *pat* weren
 defended by the olde lawe. And *pei* eten aH the bestes
 withouten t withinne, withouten castyng away of any
 thing saf only the filthe. And *pei* eten but litiH bred,
 20 but 3if it be in courtes of grete lordes. And *pei* haue not
 in many places nou^{per} pesen ne benes ne non o^{per} potages,
 but pe broth of the flessch. For litiH ete *pei* ony thing
 but flessch t the broth. And whan *pei* han eten *pei*
 24 wypen hire hondes vpon hire skirtes, for *pei* vse non
 naperye ne towaylles, but 3if it be before grete lordes,
 but the comoun peple hath none. And whan *pei* han
 eten *pei* putten hire dissches vnwassehen into the pot
 28 or cawdroun with remenant of the flessch and of the
 broth, til *pei* wole eten azen. And the riche men
 drynken mylk of MARES or of CAMAYLLES or of
 ASSES or of o^{per} 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 *pat* contree is
 nou^{per} wyn ne ale. *pei* lyuen fuH wrecchedlich, t
pei eten but ones in the day t *pat* but lytiH, nouth^{er}
 36 ² in courtes ne in other places. And in sooth o man
 allone in this contree wil ete more in a day pan on of

All are good archers.

Women practise most trades.

[¹ fol. 106 a]

They are peaceful and honest.

Their food.

Their dirty habits.

Intoxicating liquors.

[² fol. 106 b]

Military
spirit and
armament.

Walled cities
and castles
taken by
false
promises

They know
they shall
one day be
overcome.

They love
the natural
nakedness of
the body.
[1 fol. 107 a]

In their
retreat they
shoot
backwards.

hem wil ete in .iiij. dayes, And 3if ony straunge messenger
come *pere* to a lord, men maken him to ete but ones a
day t þat fuH litiH. And whan þei werren þei werren
fuH wisely t aHweys don here besynes to destroyen hire 4
enemies. Euery man *pere* bereth .ij. bowes or .iiij. t of arwes
grete plentee t a gret ax. And the gentyles han schorte
speres t large t fuH trenchant on þat o syde, And þei han
plates t helmes made of guyrboylle t hire hors couertoures 8
of the same. And who so fleeth fro the bataylle þei sle
him. And whan þei holden ony sege abouten casteH or toun
þat is walled t defensable þei behoten to hem þat ben
withjinne to don aH the profite and gode, þat it is 12
merueylle to here t þei graunten also to hem þat ben
withjinne aH þat þei wiH asken hem. And after þat þei
ben 3olden anon þei sleen hem alle t kutten of hire eres
t sowcen hem in vynegre t *pere* of þei maken gret *seruyse* 16
for lordes. AH here lust t aH hire ymaginacioun is for
to putten aH londes vnder hire subieccioun And þei seyn
þat þei knowen wel be hire prophecyes þat þei schuH ben
ouercomen by archieres t be strengthe of hem, but þei 20
knowe not of what nacioun ne of what lawe þei schuH
ben offe þat schuH *ouercomen* hem. And þefore þei
suffren þat folk of aH lawes may peysibely dweH
amonges hem. Also whan þei wiH maken hire ydoles 24
or an ymage of ony of hire frendes for to haue remem-
brance of hym ¹ þei maken aH weys the ymage aH naked
withouten ony maner of clothinge. For þei seyn þat in
gode loue scholde be no couerynge, þat man scholde not 28
loue for the faire clothinge ne for the riche aray, but
only for the body such as god hath made it t for the
gode vertues þat the body is endowed *with* of nature,
Nought only for fair clothinge þat is not of kyndely 32
nature. And 3ee schuH vnderstonde þat it is gret drede
for to pursuen the TARTARYNES 3if þei fleen in bataylle,
For in fleyng þei schooten behynden hem t sleen bothe
men t hors. And whan þei wil fighte þei wiH schokken 36
hem to gidre in a plomp, þat 3if *pere* ben .xx. M^t. men,

men schuH not wenen þat þere be scant .x. MiH. And
 þei cone wel wynnen lond of straungeres but þei cone not
 kepen it, For þei han gretter lust to lye in tentes with-
 4 outen þan for to lye in casteH or in townes; And þei
 preysen nothing the wytt of oþer naciouns. And amonges
 hem oyle of OLYUE is fuH dere, for þei holden it for fuH
 noble medicyne. And aH the Tartarienes han smale eyen
 8 t litiH of berd t not thikke hered, but schiere. And þei
 ben false t traytoures And þei lasten noght þat þei be-
 hoten. þei ben fuH harde folk t moche peyne t wo
 mow suffren t disese, more þan ony oþer folk for þei ben
 12 taught þerto in hire owne contree of 3outhē; And þerfore
 þei spenden as who seyth right nought. And whan ony
 man schaff dye, men setten a spere besyde him And
 whan he draweth towardes the deth euery¹ man fleeth out
 16 of the hous tiH he be ded t after þat þei buryen him in
 the felde. And whan the Emperour dyeth, men setten
 him in a chayere in myddes the place of his tent And men
 setten a table before him clene couered with a cloth t
 20 þere vpon flesch t dyuerse vyaundes And a cuppe fuH of
 mares mylk. And men putten a mare besyde him with
 hire fole t an hors sadeled t brydeled t þei leyn vpon
 the hors gold t siluer gret quantytee, And þei putten
 24 abouten him gret plentee of stree. And þan men maken
 a gret pytt t a large And with the tent t aH þeise oþer
 thinges þei putten him in erthe. And þei seyn þat whan
 he schaff come in to anoþer world he schaff not ben with-
 28 outen an hows ne withouten hors ne withouten gold t
 syluer; And the mare schaff zeuen him mylk t bryngen
 him forth mo hors tiH he be wel stored in the toþer
 world. For þei trowen þat after hire deth þei schuH ben
 32 etyng t drynkynge in þat oþer world t solacyng hem
 with hire wifes as þei diden here. And after tyme þat
 the Emperour is þus entered noman schaff be so hardy
 to speke of him before his frendes. And 3it natheles
 36 somtyme falletH of manye þat thei maken hem to ben
 entered preuyly be nyghte in wylde places t putten azen

Their small
 eyes and
 sparse hair
 and beard.

Funeral
 customs.
 [1 fol. 107 b]

Emperors
 are buried
 in their
 tents with
 provisions
 and
 treasure.

The next
 world they
 imagine like
 the present.

Secret
 burials in
 wild places

the grass ouer the pytt for to growe, Or eH men coueren
 the pytt *with graueH* t sond, *pat* noman schiaH perceyue
 where ne knowe where the pytt is, to *pat* entent *pat*
 neuer after none of his frendes schuH han mynde ne 4
 remembrance of him. And *panne* *pei* seyn *pat* he is
 ravissHt in to ano^{per} world, where he is a gretter lord
pan he was here. ¹ And *panne* after deth of the Em-
 perour the .vij. lynages assemblen hem togidere t chesen 8
 his eldest sone or the nexte after him of his blood And
pus *pei* seye to him : Wee wolen t wee preyen t ordeynen
pat *zee* ben oure lord t oure Emperour. And *panne* he
 answereth : *3if* *zee* wile *pat* I regne ouer *3ou* as lord, do 12
 euerych of *3ou* *pat* I schiaH commanden him, ou^{per} to
 abyde or to go. And whom so euer *pat* I commaunde to
 ben slayn, *pat* anon he be slayn. And *pei* answeren aH
with o voys : What so euere *zee* commanden, it schiaH 16
 he don. *panne* seyth the Emperour : Now vndirstondeth
 wel *pat* my woord from hens forth is scharp t bytynge as
 a swerd. After men setten him vpon a blak stede t so
 men bryngen him to a chayere full richely arrayed t *pere* 20
pei crownen hym. And *panne* aH the cytees t gode
 townes senden hym riche presentes, so *pat* at *pat* iourneye
 he schiaH haue more *pan* .lx. chariottes charged *with* gold
 t syluer, *withouten* jewelles of gold t precyouse stones 24
pat lordes *3euen* him, *pat* ben *withouten* estymacioun ;
 And *withouten* hors t clothies of gold t of Camakaas t
 tartarynes *pat* ben *withouten* nombre.

[¹ fol. 108 a]Election of
new
emperors.Obedience
promised to
him.

Coronation.

OF THE ROIALME OF THARSE † THE LONDES Ch. XXVIII.
 † KYNGDOMS TOWARDES THE SEPTENTRI-
 ONAÆ PARTIES IN COMYNGE DOWN FROM
 THE LOND OF CHATHAY:

THIS lond of CATHAY is in ASYE the depe, And after Tarsa or Tarshish.
 on this half is Asye the more. The kyngdom of
 CATHAY marcheth toward the west vnto the kyngdom of
 4 THARSE the whiche was on of the kynges þat cam to
 presente oure lord in BETHLEEM; And þei þat ben of the
 lynage of þat kyng arn somme cristene. In THARSE þei
 eten no flesch ¹ne þei drynken no wyn. And on this [1 fol. 108 b]
 8 half towardes the WEST is the kyngdom of TURQUESTEN Turkestan.
 þat streccheth him toward the WEST to the kyngdom of
 PERSIE And toward the SEPTENTRIONAÆ to the kyng-
 dom of CHORASME. In the contre of Turquesten ben but
 12 fewe gode cytees But the beste cytee of þat lond highite
 OCTOBAR. þere ben grete pastures but fewe coornes, And
 þerfore for the most partie þei ben all herdemen And þei
 lyzn in tentes † þei drynken a maner Ale made of hony.
 16 And after on this half is the kyngdom of CHORASME þat Khwarezm.
 is a gode lond † a plentevous, withouten wyn. And it
 hath a desert toward the EST þat lasteth more þan an .c.
 iourneyes. And the beste cytee of þat contree is clept
 20 CHORASME And of þat cytee bereth the contree his name.
 The folk of þat contree ben hardy werryoures. And on
 þis half is the kyngdom of COMANYE where of the COMAYNS Cumania.
 þat dwelleden in GRECE somtyme weren chaced out. This
 24 is on of the grettest kyngdomes of the world But it is
 not all enhabyted, For at on of the parties þere is so
 gret cold þat noman may dwell þere And in a noþer
 partie þere is so gret hete þat noman may endure it.
 28 And also þere ben so many flyes þat noman may knowe
 on what syde he may turne him. In þat contree is but
 lytill Arberye ne trees þat beren frute ne opere. þei
 lyzn in tentes And þei brennen the dong of bestes for
 32 defaute of wode. This kyngdom descendeth on this half

toward vs t toward PRUYSSSE t toward ROSSYE. And
 The Volga. þorgh þat contree renneth the Ryuere of ETHIÆ þat is
 on of the grettest ryueres of the world And it freseth
 [1 fol. 109 a] 1 so strongly aH 3eres þat many tymes men han foughten 4
 Battles on
 the ice. vpon the Ise with grete hostes bothe parties on fote t
 hire hors voyded for the tyme. And, what on horse t
 on fote, mo þan .CC. .Mt. persones on euery syde. And
 The Black
 Sea. betwene þat Ryuere t the grete see OCCEAN þat þei clepen 8
 the see MAURE lyzn aH these roialmes. And toward
 Caucasus. the hede beneth in þat roialme is the mount CHO[c]AZ (1)
 þat is the hiest mount of the world, And it is betwene
 the see MAURE t the see CASPY. þere is fuH streyt t 12
 daungerous passage for to go toward ynde And þefore
 kyng ALISANDRE leet make þere a strong cytee þat men
 clepen ALIZANDRE for to kepe the contree, þat noman
 scholde passe withouten his leue, And now men clepen 16
 þat cytee the 3ate of helle And the princypaH cytee of
 COMANYE is clept SARAK. þat is on of the .iiij. weyes
 for to go in to ynde, But he þat weye ne may not passe
 no gret multytude of peple, but 3if it be in wynter; And 20
 Derhend. þat passage men clepen the DERBENT. The tother weye
 is for to go fro the cytee of Turquesten be PERSIE And
 he þat weye ben manye iourneyes be desert. And the
 þridde weye is þat cometh fro COMANYE t þan to go be 24
 the grete see t be the kyngdom of ABCHAZ. And 3ee
 schuH vndirstonde þat aH þeise kyngdomes t aH þeise
 londes abouenseyd vnto PRUYSSSE t to ROSSYE ben aH
 obeyssant to the grete CHANE of CATHAY t many opere 28
 contrees þat marchen to oper costes; Wherefore his
 powere t his lordschipe is fuH gret t fuH myghty.

(1) Chotaz, C.

OF THE EMPEROUR OF PERSYE AND OF THE LOND OF DERKNESSE, ¹ AND OF OTHER KYNGDOMES þAT 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 SEPTENTRIONALES in comynge down from the lond of CATHAY vnto the londes 4 of the cristene towardes PRUYSSIE t ROSSYE, now schaff I deuise 3ou of oper londes t kyngdomes comynge down be oper costes toward the right syde vnto the see of GRECE toward the lond of cristene men. And þefore þat after 8 ynde t after CATHAY the Emperour of PERSIE is the gretteste lord, þefore I schaff teH 3ou of the kyngdom of PERSIE First, where he hath .ij. kyngdomes. The firste kyngdom begynneth toward the EST toward the kyngdom 12 of TURQUESTEN And it stretcheth ⁽¹⁾ toward the WEST vnto the ryuere of PHISON þat is on of the .iiij. ryueres þat comen out of Paradys. And on anoper syde it stretcheth toward the SEPTENTRION vnto the see of CASPYE And also toward 16 the SOUTH vnto the desert of ynde. And this contree is gode t pleyn t full of peple And þere ben manye gode cytees, But the .ij. princypaH cytees ben peise : BOYTURRA t SEORNERGANT þat summen clepen SORMAGANT. þe 20 tother kyngdom of PERSIE stretcheth toward the ryuere of PHISON t the parties of the WEST vnto the kyngdom of Mede [And] ⁽²⁾ the grete ARMENYE t toward the SEPTENTRION to the see of CASPIE t toward the SOUTH to 24 the lond of ynde. þat is also a gode lond t a plentifulous and it hath .iiij. grete principaH cytees : NESSABOR SAPHON t SARMASSANE. And þanne after is ARMENYE in the whiche weren wont to ben .iiij. kyngdomes. þat is 28 a noble cuntree t full of godes And ² it begynneth at PERSIE t stretcheth toward the west in lengthe vnto TURKYE And in largeness it dureth [fro] ⁽³⁾ the cytee of

Ch. XXIX.

[¹ fol. 109 b]Persia
divided.Eastern
Persia.Bokhara and
Samarkand.Western
Persia.Nishapur,
Ispahan.
Armenia.[² fol. 110]⁽¹⁾ stretcheth, C.⁽²⁾ fro, C.⁽³⁾ to, MS.

ALIZANDRE þat now is clept the 3ate of helle þat I spak
 offe befor vn[to] ⁽¹⁾ the kyngdom of MEDE. In this
 Tabriz. Armenye ben fuH manye gode cytees, But TAURIZO is
 Media. most of name. After þis is the kyngdom of MEDE þat is 4
 fuH long but it is not fuH large, þat begynneth toward
 the EST to the lond of PERSIE † to ynde the lesse. And
 it streccheth toward the WEST toward the kyngdom of
 CALDEE † toward the septemtrion descendynge toward the 8
 litiH ARMENYE. In þat kyngdom of Medee pere ben
 many grete hilles † litiH of pleyn erthe. pere dwellen
 Sarazines † anoþer maner of folk þat men clepen COR-
 Shiraz and Kirnan. Georgia. DYNES. The beste .ij. cytees of þat kyngdom ben SARRAS 12
 † KAREMEN. After þat is the kyngdom of GEORGE þat
 begynneth toward the EST to a gret mountayne þat is clept
 Mount Elbruz, Alania. ABZOR Where þat dwellen many dyuerse folk of dyuerse
 naciouns And men clepen the contree ALAMO. This 16
 kyngdom streccheth him towardes TURKYE † toward the
 grete see And toward the SOUTH it marcheth to the grete
 ARMENYE. And pere ben .ij. kyngdomes in þat contree.
 Georgia proper, opposed to Abkhasia. þat on is the kyngdom of GEORGIE † þat oper is the kyng- 20
 dom of ABCAZ. And aHweys in þat contree ben .ij.
 kynges † þei ben bothe cristene, But the kyng of GEORGIE
 is in subieccioun of the grete CHANE And the kyng of
 ABCAZ hath the more strong contree. And he aHweys 24
 vigerously defendeth his contree azenst aH þo þat assayllen
 him, so þat noman may make him in subieccioun to no
 man. In þat kyngdom of ABCHAZ is a gret meruaylle,
 [1 fol. 110 b] For a ¹ prouynce of the contree þat hath wel in circuyt 28
 The land of darkness. .ij. iorneyes þat men clepen HAUYSON is aH couered with
 derkness withouten ony brightness or light, so þat noman
 may see ne here ne noman dar entren in to hem. And
 natheles þei of the contree seyn þat somtyme men heren 32
 voys of folk † hors nyzenge † cokkes crowynge And men
 witen wel þat men dwellen pere, but þei knowe not what
 men. And þei seyn þat the derkness befeth be myracle of
 The persecutor, Shapur II. god, For a cursed Emperour of PERSIE þat highite SAURES 36

(1) vnder, C.

pursuede aH cristene men to destroye hem t to compeH
 hem to make sacrificise to his ydoles And rood with grete
 host in aH pat euer he myghte for to confounde the
 4 cristene men. And panne in pat contree dwelleden
 manye gode cristene men, the whiche pat lasten 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 hoost for to haue slayn hem t an
 hewen hem to peces And anon the cristene men kneleden
 to the grounde t made hire preyeres to god to sokoure
 hem, And anon a gret thikke clowde cam t couered the
 12 Emperour t aH his hoost. And so pei enduren in pat
 manere pat pei ne mowe not gon out on no syde t so
 schuH pei euermore abyden in pat derkness tiH the day of
 dome be the myracle of god. And panne the cristene
 16 men wenten where hem lykede best at hire owne plesance
 withouten lettyng of ony creature t hire enemyes en-
 closed t confounded in derkness withouten ony strok.
 Wherefore we may ¹wel seye with dauid: A DOMINO
 20 FACTUM EST ISTUD t EST MIRABILE IN OCVLIS NOSTRIS. And
 pat was a gret myracle pat god made for hem. Wherefore
 me thinketh pat cristene men scholden ben more deuoute
 to seruen oure lord god pan ony oper men of ony oper
 24 secte, For withouten ony drede ne were cursedness t
 synne of cristen men, pei scholden ben lordes of aH the
 world, For the banere of Ihesu crist is aHweys displayed
 and redy on aH sydes to the help of his trewe louyng
 28 seruantes, In so moche pat o gode cristene man in gode
 beleewe scholde ouercomen t outhacen a .M^t. cursed mys
 beleeyng men, As Dauid seith in the PSAUTERE: QUO-
 NIAM PERSEQUEBATUR VNUS MILLE t DUO FUGARENT DECEM
 32 MILIA. ET CADENT A LATERE TUO MILLE, DECEM MILIA A
 DEXTRIS TUIS. And how pat it myghte be pat on scholde
 chacen a .M^t. Dauid him self seyth folewyng: QUIA MANUS
 DOMINI FECIT HEC OMNIA. And oure lord him self seyth
 36 be the prophetes mouth: SI IN VIJS MEIS AMBULAUERITIS
 SUPER TRIBULANTES VOS MISISSEM MANUM MEAM. So pat

The
 Christians
 were saved
 from
 Siapur by
 sudden
 darkness,
 which has
 since kept
 him
 enclosed.

[¹ fol. 111 a]

If Christians
 would only
 be good, the
 Lord would
 make them
 irresistible.

This is
 proved by
 Scripture.

The Georgians and Armenians are Christians.

Western Christians do not take the sacrament often enough.

Turkey, Cappadocia, Isauria, Phrygia, Bithynia.

(¹ fol. 111 b)

Satalia.

Mosul.

Rohais or Edessa.

we may seen apertely þat 3if wee wil be gode men non enemye ne may not enduren azenst vs. Also 3ee schuþ vndirstonde þat out of þat lond of derkness goth out a gret Ryuere þat scheweth wel þat pere ben folk dwell- 4 ynge be many redy tokenes, but noman dar not entre into it. And wyteth wel þat in the kyngdoms of GEORGIE, of ABCHAZ † of the litiþ ARMENYE ben gode cristen men † deuoute For þei schryuen hem † howselen hem euermore 8 ones or twyes in the woke And pere ben manye of hem þat howselen hem euery day. And so do wee not on this half aþ be it þat seynt Poul commandeth it seyenge : OMNIBUS DIEBUS DOMINICIS AD COMMUNICANDUM HORTOR. 12 þei kepen þat commandement but wee ne kepen it not. Also after on this half is TURKIE ¹þat marcheth to the grete ARMENYE And pere ben manye prouynces as CAPADOCHE, SAURE, BRIQUE, QUESITON, PYTAN † GEMETH 16 And in euerych of þeise ben many gode cytees. þis TURKYE streccheth vnto the cytee of SACHALA þat sitteth vpon the see of GRECE And so it marcheth to SYRIE. SYRIE is a gret contree † a gode as I haue told 3ou before 20 And also it hath abouen toward ynde the kyngdom of CALDEE þat streccheth fro the mountaynes of CALDE toward the Est vnto the cytee of NYNYUEE þat sitteth vpon the ryuere of TYGRE. And in largeness it begynneth 24 toward the NORTH to the cytee of MARAGA And it streccheth toward the SOUTH vnto the see OCCAN. In CALDEE is a pleyn contree † fewe hilles † fewe ryueres. After is the kyngdom of MESOPOTAYME þat begynneth 28 toward the est to the flom of TYGRE vnto a cytee þat is clept MOSELL And it streccheth toward the west to the flom of EUFRATE vnto a cytee þat is clept ROIAUZ And in lengthe it goth [fro] (¹)the mount of ARMENYE vnto the 32 desert of YNDE the lesse. þis is a gode contree † a pleyn but it hath fewe ryueres ; It hath but .ij. mountaynes in þat contree Of the whiche on highte SYMAR † þat oper LYSON ; And this lond marcheth to the kyngdom of 36

(¹) to, C.

Caldee. 3it *pere* is toward the *parties MERIDIONALES* African
 many contrees & many regiouns As the lond of ETHIOPE geography.
pat marcheth toward the EST to the grete desertes, toward
 4 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 hize, And *pat* [1 fol. 112 a]
 8 contree lyzth along fro the see OCCEAN toward the SOUTH,
 And toward the NORTH it marcheth to NUBYE & to the
 high LYBYE; These men of NUBYE *ben* cristene; And it
 marcheth [to] ⁽²⁾ the londes aboueseyd to the desertes of
 12 EGYPT And *pat* is the EGYPT *pat* I haue spoken of before
 And after LIBYE the hie & LYBYE the lowe *pat* descendeth
 down lowe toward the grete see of Spayne, In the whiche
 contree *ben* many kyngdomes & many dyuerse folk. Now
 16 I haue deuysed 3ou many contrees on this half the
 kyngdom of CATHAY, of the whiche manye *ben* obeysant
 to the grete CHANE.

OF THE CONTREES & YLES *pat* BEN BE3ONDE Ch. XXX.
 THE LOND OF CATHAY & OF THE FRUTES
pere & OF .XXIJ. KYNGES ENCLOSED WITHJN
 THE MOUNTAYNES.

20 **N**OW schaff I seye 3ou sewyngly of contrees & yles
pa then bezonde the contrees *pat* I haue spoken
 of. wherfore I seye 3ou, in passynge be the lond of
 CATHAYE toward the high ynde & toward BACHARYE, men
 24 passen be a kyngdom *pat* men clepen CALDILHE, *pat* is a
 full fair contre. And *pere* groweth a maner of fruyt The
 as pough it weren GOWRDES, And whan *pei* *ben* rype men vegetable
 kутten hem a to & men fynden *withjonne* a lytyh best in lamb.
 28 flesch, in bon & blode, as pough it were a lytih lomb
 withouten wolle. And men eten bothe the frut & the
 best, And *pat* is a gret merueylle. Of *pat* frute I haue
 eten all pough it were wonderfuh but *pat* I knowe wel

(1) &, C.

(2) fro, C.

þat god is merueyllous in his werkes. And natheles
 I tolde hem of als gret a merueyle to hem þat is a monges
 vs And þat was of the BERNAKES. For I tolde hem þat
 in oure contree weren trees þat baren a fruyt þat becomen 4
 briddes fleeynge. And þo þat fellen in ¹the water lyuen,
 And þei þat fallen on the erthe dyen anon; and þei ben
 right gode to mannes mete. And here of had þei als
 gret meruaylle þat summe of hem trowed it were an 8
 juossible thing to be. In þat contree ben longe apples
 of gode sauour, Where of ben mo þan an .C. in a clustre
 † als manye in a noþer. And þei han grete longe leues
 † large of .ij. fote long or more And in þat contree † in 12
 oper contrees þere abouten growen many trees þat beren
 elowe gylofres And notemuges † grete notes of ynde † of
 CANELL † of many oper spices. And þere ben vynes
 þat beren so grete grapes þat a strong man scholde haue 16
 ynow to done for to bere o clustre with aH the grapes.
 In þat same regioun ben the mountaynes of CASPYE þat
 men clepen VBER in the contree. Betwene þo mountaynes
 the Iewes of .x. lynages ben enclosed þat men clepen 20
 GOTH † MAGOTH And þei mowe not gon out on no syde.
 þere weren enclosed .xxij. kynges with hire peple, þat
 dwelleden betwene the mountaynes of SYCHYE. þere
 kyng ALISANDRE chacede hem betwene þo mountaynes 24
 And þere he thoughte for to enclose hem þorgh werk
 of his men. But whan he saugh þat he myghte not don
 it ne bryng it to an ende, he preyed to god of nature þat
 he wolde parforme þat þat he had begonne And aH were 28
 it so þat he was a payneme † not worthi to ben herd, 3it
 god of his grace closed the mountaynes togydre, so þat
 þei dwellen þere aH faste ylokked † enclosed with high
 mountaynes alle aboute, saf only on o syde, And on þat 32
 syde is the see of CASPYE. Now may sum men asken :
 Sith þat the see is ⁽¹⁾ on þat o syde, Wherefore go þei not
 out on the see syde for to go where þat hem lyketh?
 But to this questioun I schal ²answere : þat see of CASPYE 36

The barnacle
goose.
[¹ fol. 112 b]

Other rare
plants,
apples,
spices and
vines.

Alexander
tried to
enclose the
ten tribes in
the Seythian
mountains.

The God of
nature
finished his
work.

Those Jews
cannot
escape by
water,
because
the Caspian
is a lake.

[² fol. 113 a]

(¹) is, repeated, C.

goth out be londe vnder the mountaynes ⁊ renneth be
 the desert at o syde of the contree ⁊ after it streccheth
 vnto the endes of PERSIE And alþough 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 þough þei wolden
 putten hem in to þat see, þei ne wysten neuer where þat
 þei scholde arryuen. And also þei conen no langage but
 8 only hire owne þat noman knoweth but þei, And þefore
 mowe þei not gon out. And also 3ee schuþ vnderstonde
 þat the Iewes han no propre lond of hire owne for to
 dwellen jnne in aH the world, but only þat lond betwene
 12 the mountaynes, And 3it þei 3elden tribute for þat lond to
 the queen of AMAZOINE the whiche þat maketh hem to
 ben kept in cloos fuH diligently þat þei schuþ not gon
 out on no syde but be the cost of hire lond, For hire lond
 16 marcheth to þo mountaynes. And often it hath befallen
 þat ⁽¹⁾ summe of the Iewes han gon vp the mountaynes
 And aualed down to the valeyes, But gret nombre of folk
 ne may not do so For the mountaynes ben so hye ⁊ so
 20 streght vp, þat þei moste abyde þere maugree hire myght,
 For þei mowe not gon out but be a litiH issue þat was
 made be strengthe of men; And it lasteth wel a .iiij.
 grete myle. And after is þere 3it a lond aH desert, where
 24 men may fynde no water ne for dyggynge ne for non
 other þing, Wherfore men may not dwellen in þat place
 so is it fuH of dragounes, of serpentes ⁊ of oper venymous
 bestes þat noman dar not passe but 3if it be be strong
 28 wynter. And þat streyt passage men clepen in þat
 contree CLYRON, And þat is the passage þat the queen of
 AMAZOINE maketh to ben kept. And þogh ¹ it happene
 sum of hem be fortune to gon out, þei conen no maner of
 32 langage but EBREW, so þat þei can not speke to the
 peple. And 3it natheles men seyn þei schuþ gon out
 in the tyme of ANTECRIST And þat þei schuþ maken
 gret slaughter of cristene men, And þefore aH the
 36 Iewes þat dwellen in aH londes lernen aH weys to speken

Also because
they know
no foreign
language.

They pay
tribute to
the queen of
Amazonia.

A few have
escaped.

But the
road is
impractic-
able for
large
numbers.

[¹ fol. 113 b]

In the tyme
of Antichrist
they shall
escape
and destroy
Christians.

(¹) þat, repeated, C.

EBREW, in hope þat whan the oper Iewes schuſt gon out, þat þei may vnderstonden hire speche t to leden hem in to cristendom for to destroye the cristene peple. For the Iewes seyn þat þei knowen wel be hire prophecyes þat þei of CASPYE schuſt gon out t spreden porgħ out aſt the world And þat the cristene men schuſt ben vnder hire subieccioun als longe as þei han ben in subieccioun of hem. And 3if þat 3ee wil wyte how þat þei schuſt fynden hire weye, after þat I haue herd seye I schaſt teſt 3ou. In the tyme of ANTECRIST a FOX schaſt make pere his trayne t mynen an hole where kyng ALISANDRE leet make the 3ates And so longe he schaſt mynen t percen the erthe til þat he schaſt passe porgħ towardes þat folk. And whan þei seen the fox they schuſt haue gret merueylle of him be cause þat þei saugh neuer such a best, For of aſt opere bestes þei han enclosed amonges hem, saf only the Fox. And þanne þei schullen chacen him t pursuen him so streyte, tiſt þat he come to the same place þat he cam fro. And þanne þei schullen dyggen t mynen so strongly, tiſt þat þei fynden the 3ates þat kyng ALISANDRE leet make of grete stones t passynge huge, wel symented t made stronge for the maystrie. And þo 3ates þei schuſt breken t so gon out be fyndynge of þat issue. Fro þat lond gon men to¹ward the lond of BACHARIE, where ben fuſt yuele folk t fuſt crueſt. In þat lond ben trees þat beren wolle as þogħ it were of scheep, where of men maken clothes t aſt þing þat may ben made of wolle: In þat contree ben many YPOTAYNES þat dwellen somtyme in the water t somtyme on the lond And þei ben half man t half hors as I haue seyde before, And þei eten men whan þei may take nem. And pere ben ryueres t watres þat ben fuſt bytterere, þree siſtes more þan is the water of the see. In þat contre ben many GRIFFOUNES more plentee þan in ony other contree Summen seyn þat þei han the body vpward as an EGGLE And benethe as a LYOUN And treuly þei seyn soth þat þei ben of þat schapp. But o

A fox shall burrow through to the ten tribes,

and they shall escape by following him underground.

[1 fol. 114 a]

In Bactria are cotton trees.

Hippopotamuses.

Griffins.

GRIFFOUN hath the body more gret t is more strong
 panne .viiij. LYOUNS, of suche lyouns as ben o this half,
 And more gret t strongere pan an .C. Egles suche as
 4 we han amonges vs. For o GRIFFOUN þere wil bere
 fleynge to his nest a gret hors 3if 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 kyzn, so þat men maken cuppes of
 hem to drynken of. And of hire ribbes and of the
 pennes of hire wenges men maken bowes fuH stronge to
 12 schote with Arwes t quareH. From pens gon men be
 many iourneyes þorgh the lond of Prestre IoIn the grete
 Emperour of YNDE, And men clepen his roialme the yle
 of PENTEXOIRE.

One griffin
 will fly up
 carrying a
 horse or a
 yoke of
 oxen.

OF THE RYAEL ESTATE OF PRESTRE IOHN
 t OF A RICHE MAN þAT MADE A MERUEYLOUS
 CASTEEL AND CLEPED IT PARADYS t OF HIS
 SOTYLTEE.

Ch. XXXI.

[1 fol. 114]

16 **T**HIS Emperour Prestre IoIn holt fuH gret lond And
 hath many fuH noble cytees t gode townes in
 his Royalme and many grete dyuerse yles t large. For
 aH the contree of ynde is deuysed in yles for the grete
 20 flodes þat comen from PARADYS þat departen aH the lond
 in many parties. And also in the see he hath fuH manye
 yles. And the beste cytee in the yle of PENTEXOIRE is
 NYSE þat is a fuH ryah cytee t a noble and fuH riche
 24 This Prestre IoIn hath vnder him many kynges t many
 yles t many dyuerse folk of dyuerse condiciouns And this
 lond is fuH gode t ryche, but not so riche as is the lond
 of the grete CHANE. For the marchauntes comen not
 28 thider so comounly for to bye marchandises as þei don in
 the lond of the gret CHANE, for it is to fer to trauaylle to.
 And on þat other partie, in the yle of CATHAY men
 fynden aH maner thing þat is nede to man clothes of

Prester
 John's
 Empire.

gold of silk of spycerye t aH maner auere de poys, And
 þerfore, aH be it þat men han gretter chep in the yle of
 Prestre Iohn, natheless men dreden the longe weye t the
 grete periles in the see in þo partyes. For in many 4
 places of the see ben grete roches of stoncs of the
 ADAMANT, þat of his propre nature draweth IREN to him,
 And þerfore þere passen no schippes þat han ouþer bondes
 or nayles of IREN within hem, And 3if þer do anon the 8
 roches of the ADAMANTES drawn hem to hem, þat neuer
 þei may go pens. I myself haue seen o ferrom in þat see
 as þough it hadde ben a gret yle fuH of trees t buscayHe
 fuH of thornes t breres gret plentee, And the schipmen 12
 tolde vs þat aH þat was of schippes þat weren drawn
 thider be the ADAMAUNTES for the IREN ¹ þat was in hem.
 And of the roteness t oper thing þat was within the
 schippes grewen such buscaylle t thornes t breres t grene 16
 grass t such maner 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 þere abouten And þerfore dur
 not the marchantes passen þere but 3if þei knowen wel 20
 the passages or eH þat þei han gode lodesmen. And also
 þei dreden the longe weye t þerfore thei gon to CATHAY
 for it is more nygh. And 3it is it not so nygh but þat
 men moste ben trauayllynge be see t lond .xj. monethes 24
 or .xij. from GENE or from VENYSE or he come to CATHAY.
 And 3it is the lond of Prestre Iohn more ferr be many
 dredfuH iourneyes And the marchantes passen be the
 kyngdom of PERSIE t gon to a cytee þat is clept HERMES 28
 for HERMES the PHILOSOPHRE founded it, And after þat
 þei passen an arm of the see t panne þei gon to another
 cytee þat is clept GOLBACH t þere þei fynden marchandises t
 of POPENGAYES as gret plentee as men fynden here of gees. 32
 And 3if þei wil passen ferthere þei may gon sykerly juow.
 In þat contree is but lytyH whete or barley t þerfore þei
 eten Ry3s t hony t mylk t chese t frute. This
 Emperour Prestre Iohn taketh aHweys 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]

Ormuz.

Popinjays.

The usual
 food.

in the same wise the daughter of Prestre Iohn, For þeise
 .ij. ben the grettest lordes vudir the firmament. In the
 lond of Prestre Iohn ben many dyuerse thinges ⁊ manye
 4 þat precious stones so grete ⁊ so large þat men maken of hem
 vesseH As plateres, disschies ⁊ cuppes ⁊ many oþer
 merueyles ben þere þat it were to combrous ¹and to long
 to putten it in scripture of bokes. But of the principaH
 8 yles ⁊ of his estate and of his lawe I schaff telle 3ou
 som partye. This Emperour Prestre Iohn is cristene
 And a gret partie of his contree also, But 3it þei haue not
 aH the Articles of oure feyth as wee hauen. þei belouen
 12 wel in the fader, in the sone and in the holy gost And þei
 ben fuH deuoute ⁊ right trewe on to a nother And þei
 sette not be no barettes ne by cawteles ne of no disceytes.
 And he hath vnder him .lxxij. prouynces And in euery
 16 prouynce is a kyng And þeise kynges han kynges vnder
 hem, ⁊ alle ben tributaries to Prestre Iohn. And he
 hath in his lordschipes many grete merueyles, For in
 his contree is the see þat men clepen the GRAUELY SEE
 20 þat is aH graueH and sond withouten ony drope of water.
 And it ebbeth ⁊ floweth in grete wawes as oþer 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 ⁊ þerfore may no man knowe what lond is
 bezond þat see. And aH be it þat ⁽¹⁾it haue no water
 3it men fynden þere in ⁊ on the bankes fuH gode fische
 of oþer maner of kynde ⁊ schapp þanne men fynden in
 28 ony oþer see ⁊ þei ben of right goode tast ⁊ delicyous
 to mannes mete. And a .iiij. iourneys long fro þat
 see ben grete mountaynes out of the whiche goth out
 a gret flood þat cometh out of PARADYS ⁊ it is fuH
 32 of precious stones withouten ony drope of water
 ⁊ it renneth þorgh 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 ⁊ bryngeth with him grete stones ⁊ the roches ²also

Vessels
made of
precious
stones.
[¹ fol. 115 b]

Prestre
John's
religion.

His
government.

The Gravelly
Sea.

Its fish.

The river of
precious
stones.

It flows
three days
in the week.

[² fol. 116 a]

(¹) þat, repeated, C.

perewith and *pat* gret plentee, And anon as *pei* ben entred
 in to the grauely see *pei* ben seyn nomore, but lost for
 eueremore. And in þo .iij. dayes *pat* that ryuere renneth
 noman dar entren in to it, But in the *oper* dayes men dar 4
 entren wel ynow. Also bezoude *pat* flomme, more
 vpward to the desertes is a gret pleyn aH grauelly betwene
 the mountaynes. And in *pat* playn euery day at the sonne
 risynge begynnen to growe smale trees t *pei* growen til 8
 mydday berynge frute. But noman dar taken of *pat*
 frute for it is a thing of FAYRYE. And after MIDDAY *pei*
 discrecen t entren azen in to the erthie, so *pat* at the
 goynge down of the sonne *pei* apperen no more t so *pei* 12
 don euery 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* speken noughit but *pei* gronten as
 pygges. And *pere* is also gret plente[e]⁽¹⁾ of wylde houndes, 16
 And *pere* ben manye POPEGAYES *pat* *pei* clepen P'SITAKES
 in hire langage And *pei* speken of hire propre nature t
 saluen men *pat* gon þorgh the desertes t speken to hem
 als appertely as þough it were a man. And *pei* *pat* speken 20
 wel han a large tonge t han .v. toos vpon a fote. And
pere ben also of *oper* manere, *pat* han but .iij. toos vpon a
 fote And *pei* speken not or but litih for *pei* cone not but
 cryen. This Emperour Prestre Iohn whan he goth into 24
 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 euery of þo cross ben
 sett in a chariot fuH richely arrayed. And for to kepen 28
 euery cros ben ordeyned .x. MiH. ¹men of armes t no þan
 an .C.M^t. 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 princy- 32
 paH hoost t withouten wenges ordeynd for the bataylle.
 And whan he hath no werre, but rideth with a pryuy
 meynee þanne he hath bore before him but o cros of
 tree withouten peynture t withouten gold or siluer or 36

The
ephemeral
trees.

Grunting,
horned men.

Speaking
parrots.

Crosses are
carried
before
Prester John
instead of
banners.

(¹ fol. 116 b)

In peace
time, one
plain
wooden
cross
precedes
him

(¹) plenteo, C.

precious stones in remembrance þat Ihesu crist suffred
 deth vpon a cros of tree. And he hath born before him
 also a plater of gold fuH of erthe in tokene þat his nobless
 4 t his myght t his flessch schaff turnen to erthe. And he
 hath born before him also a vesseH of siluer fuH of noble
 jewelles of gold fuH riche t of precious stones in tokene
 of his lordschipe t of his nobless t of his myght. He
 8 duelleth comounly in the cytee of SUSE t pere is his
 principaH palays þat is so riche t so noble þat noman wil
 trowe it by estimacioun 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 þat schynen fuH brighte vpon the nyght And the
 principaH zates of his palays ben of a precious ston þat
 men clepen SARDOYNE And the bordure t the barres ben
 16 of IUORYE And the wyndowes of the halles t chambres
 ben of CRISTAEL And the tables whereon men eten somme
 ben of EMERAUDES, summe of AMATYST t somme of GOLD
 fuH of precious stones And the pileres þat 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 CRISTAEL t anoper of IASPRE grene,
 Anoper of amatyst, Anoper of SARDYNE, Anoper of
 24 CORNELINE. And the .vij. þat he setteth onne his feet
 is of ¹CRISOLYTE. 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 fuH
 nobely And dubbed with oper precious stones and grete
 perles. And aH the pileres in his chambre ben of fyne
 gold with precious stones t with manye CHARBONCLES þat
 32 zeuen gret lyght vpon the nyght to aH peple. And aH be it
 þat the CHARBONCLE zeue lyght right ynow, natheles at alle
 tymes brenneth a vesseH of CRISTAEL fuH of BAWME for
 to zeuen gode smeH t odour to the Emperour t to voyden
 36 away aH wykkede eyres t corrupciouns. And the forme
 of his bedd 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.

[¹ fol. 117 a]

The throne.

His chamber
lighted with
carbuncles,
and scented
with balm.

His bed.

make him slepen wel & to refreyne him from lechrye. For he wil not lyze *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 full fayr palays & a noble at 4
 the cytee of NYSE where *pat* he duelleth whan him best
 lyketh. But the Ayr is not so attempree as it is at the
 cytee of SUSE. And 3ee schull vnderstonde *pat* in all his
 contree ne in the contrees *pere* all aboute men eten noght 8
 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 *panne* .xxx. ^{ti} ^{MHH} *persones*, *withouten* goeres
 & comeres. But the .xxx. ^t *m.* ^t *persones* of his contree ne 12
 of the contree of the grete CHANE ne spenden nought so
 moche gode as don .xij. .M.¹ of oure contree. This Emperour
 Prestre Iohn hath eueremore .vij. kynges *with* him to
 seruen him And *pei* departen hire seruice be certeyn 16
 monethes And *with* *peise* kynges seruen all weys .lxxij.
 Dukes And .ccc. & .lx. Erles. And all the dayes of the 3eer
pere eten ¹ in his houshold & in his Court .xij. Erche-
 bysshoppes & .xx. Bisshoppes. And the Patriark of seynt 20
 Thomas is *pere* as is the POPE here And the Erchebis-
 shoppes & the Bisshoppes & the abbottes in *pat* contree
 ben alle kynges. And euerych of *peise* grete lordes
 knowen vel ynow the Attendance of hire seruyce. The 24
 on is mayster of his houshold, Anoper is his chambirleyn,
 Anoper seruetth him of a dyssch, Anoper of the cuppe,
 Anoper is Styward, Anoper is MareschaH, Anoper is
 Prynce of his Armes; And pus is he full nobely & 28
 ryally serued. And his lond dureth in verry brede .iiij.
 monethes iorneyes And in lengthe out of mesure, *pat* is
 to seyne all the yles vnder erthe *pat* wee supposen to ben
 vnder vs. Besyde the yle of PENTEXOIRE *pat* is the lond 32
 of Prestre Iohn is a gret yle long & brode *pat* men clepen
 MILSTORAK & it is in the lordschipe of Prestre Iohn. In
pat yle is gret plentee of godes. *pere* was dwellynge
 somtyme a riche man & it is not longe sithe & men clept 36
 him GATHOLONABES & he was full of cauteles & of sotyh

Nyse, his
other
capital.

His
household.

Kings and
earls serve
him.

[¹ fol. 117 b]

The Lords
spiritual.

The officers
of the court.

Melazgerd.

The Old
Man of the
Mountain.

disceytes. And he hadde a full fair castle t a strong in
 a mountayne, so strong t so noble pat noman cowde
 devise a fairere ne a strengere. And he had let muren aH
 4 the mountayne aboute *with* a strong wall t a fair And
with June þo walles he had the fairest gardyn pat ony man
 myghte beholde t þerein were trees berynge aH maner of
 frutes pat ony man cowde deuyse. And þerein were
 8 also aH maner *vertuous* herbes of gode smell and
 aH *oper* herbes also pat beren faire floures. And he
 had also in þat gardyn many faire welles, And beside
 þo welles he had lete make faire halles t ¹ faire [1 fol. 118 a]
 12 chambres depeynted aH *with* gold t azure. And þere
 weren jn þat place many a dyuerse thinges And manye
 dyuerse storyes. And of bestes t of bryddes þat songen
 full delectably t meveden be craft, pat it semede pat þei
 13 weren quyke. And he had also in his gardyn aH maner
 of foules t of bestes pat ony man myghte thenke on for
 to haue pley or desport to beholde hem. And he had
 also in þat 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 þat same age; And
 aH þei weren clothed in clothes of gold full richely And
 he seyde pat þo weren aungeles. And he had also let
 24 make .iij. welles faire t noble t aH envyround *with* ston
 of jaspre, of cristaH, 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 renne mylk, Anoper wyn t anoper hony; And
 þat place he clept *paradys*. And whan þat ony gode
 knyght pat was hardy t noble cam to see this rialtee,
 he wolde lede him in to his *paradys* t schewen him þeise
 32 wonderfull thinges to his desport t the *merueyllous* t
 delicious song of dyuerse briddes t the faire damyseles
 t the faire welles of mylk of wyn t of hony plenteuous
 rennyng. And he wolde let make dyuerse jnstrumentes
 36 of Musik to sownen in an high tour so merily pat it was
 ioye for to here t noman scholde see the craft þere of.

His garden
of delights.

[1 fol. 118 a]

His live
hours.

The conduit
running
with milk,
wine and
honey.

Bold young
men were
brought in.

He told
them this
was
paradise,

and intoxi-
cated them
with
hashish.
[1 fol. 118 b]

He thus
persuaded
them to die
for him.

They became
assassins.

The Old
Man's castle
and garden
lately
destroyed.

And þo he seyde weren aungeles of god t þat place was
paradys þat god had behight to his frendes seyenge : DABO
VOBIS TERRAM FLUENTEM LACTE t MELLE. And þanne
wolde he maken hem to drynken of a certeyn drynk 4
whereof anon þei scholden ¹ be dronken And þanne wolde
hem thinken gretter delyt þan þei hadden before. And
þan wolde he seye to hem þat 3if they wolde dyen for
him t for his loue þat after hire detþ þei scholde come 8
to his paradys t þei scholden ben of the age of þo
damyselles t þei scholde pleyen with hem t 3it ben
maydenes. And after þat 3it scholde he putten hem in
a fayrere paradys, where þat þei scholde see god of 12
nature visibely in his magestee and in his blisse. And
þan wolde he schewe hem his entent And seye hem þat 3if
þei wolde go sle such a lord or such a man þat was his
enemye or contrarious to his list, þat þei scholde not 16
drede to don it t for to be slayn þefore hem self, for
after hire detþ he wolde putten hem in to anoþer paradys,
þat was an .C. fold fairere þan ony of the tothere t pere
scholde þei dwellen with the most fairest damyselles þat 20
myghte be t pley with hem eueremore. And þus wenten
many dyuerse lusty Bacheleres for to sle grete lordes
in dyuerse contrees þat weren his enemyes t made
hemself to ben slayn in hope to haue þat paradys. And 24
þus often tyme he was revenged of his enemyes be his
sotyH disceytes t false cawteles. And whan the worthi
men of the contree hadden perceyued this sotyH falshod
of this GATHOLONABES, þei assembled hem with force t 28
assayleden his casteH t slown him t destroyeden aH
the faire places t aH the nobletees of þat paradys. The
place of the welles t of the walles t of many oper thinges
ben 3it apertly sene, but the ricchesse is voyded clene ; 32
And it is not longes gon sith þat place was destroyed.

OF THE DEUELES HEDE IN THE VALEYE Ch. XXXII.
 PERILOUS, AND OF THE CUSTOMS OF FOLK
 IN DYUERSE YLES þAT BEN ABOUTEN IN
 THE LORDSCHIPE OF PRESTRE IOHN.

BESYDE þat yle of Mistorak vpon the left syde
 nygh to the ryuere of PHISON is a merueylous
 thing. þere is ¹a vale betwene the mountaynes þat
 4 dureth nygh a .iiij. myle And summen clepen it the
 vale enchaunted, Somme clepen it the vale of deueles
 t somme clepen it þe vale perilous. In þat vale heren
 men often tyme grete tempestes and thondres t grete
 8 murmures t noyses aH dayes t nyghtes And gret noyse
 as it were sown of tabours and of nakeres t of trompes,
 as þough it were of a gret feste. This vale is aH full
 of deueles t hath ben aHweys. And men seyn þere þat
 12 it is on of the entrees of helle. In þat vale is gret
 plentee of gold t syluer, Wherefore many mysbeleuyng
 men t manye cristene men also gon in oftentyme for to
 haue of the thresoure þat þere is, But fewe comen azen
 16 t namely of the mysbeleuyng men, ne of the cristene
 men nouþer, for anon þei ben strangled of deueles. And
 in mydd place of þat vale vnder a roche is an hed t
 the visage of a deuyl bodyliche, full horrible t dredfull
 20 to se. And it scheweth not, but the hed to the schuldres,
 But þere is noman in the world so hardy, cristene man
 ne other, but þat he wolde ben adrad for to beholde it
 t þat it wolde semen him to dye for drede, so is it
 24 hidouse for to beholde. For he beholdeth euery man so
 scharply with dredfull eyen þat ben eueremore mevyng
 t sparklyng as fuyre t chaungeth t stereth so often
 in dyuerse manere with so horrible contenance, þat noman
 28 dar not neighen towardses him. And fro him cometh out
 smoke t stynkande fuyr t so moche abhomynacioun, þat
 vnethe noman may þere endure. But the gode cristene
 men þat ben stable in the feyth entren weH withouten
 32 perile, For þei wil first schryuen hem t marken hem

The Vale
 Perilous.

[1 fol. 119 a]

It is full of
 treasure.

The Devil's
 Head.

Good Chris-
 tians safe
 from danger.

with the tokene of the holy cros, so þat the fendes ne
 [1 fol. 119 b] han ¹ no power ouer hem. But aH be it þat þei ben
 withouten perile 3it natheles ne ben þei not withouten
 drede whan þat þei seen the deneles visibely and bodyly 4
 aH aboute hem, þat maken fuH many dyuerse assautes
 t manaces in eyr t in ertlie t agasten hem *with* strokes
 of thonder blastes and of tempestes, and the moste drede
 is, þat god wole taken vengeance þanne of þat þat men 8
 han mysdon a3en his wille. And 3ee schuH vndirstonde
 þat whan my felowes and I weren in þat vale wee weren
 in gret thought wheþer þat we dursten putten oure bodyes
 in aventure to gon in or non, in the protectioun of god. 12
 And somme of oure felowes accordeden to entre t somme
 noght. So þere weren *with* vs .ij. worthi men Frere
 Menoures, þat weren of lombardye þat seyden þat 3if
 ony man wolde entren, þei wolde gon in *with* vs. And 16
 whan þei hadden seyde so vpon the gracyous trust of
 god t of hem wee leet synge masse t made euery man
 to ben schryuen t houseld. And þanne wee entreden
 .xiiij. persones, But at oure goynge out wee weren but 20
 .ix. And so wee wisten neuere wheþer þat oure felowes
 weren lost or eH turned a3en for drede, But wee ne saugh
 hem neuer after; And þo weren .ij. men of GRECE t
 .iiij. of SPAYNE. And oure oþer felowes þat wolden not 24
 gon in *with* vs þei wenten by another coste to ben before
 vs t so þei were. And þus wee passeden þat perilouse
 vale t founden þerjune gold t syluer t precious stones
 t riche jewelles gret plentee, bothe here t þere as vs 28
 semed. But wheþer þat it was as vs semede, I wot nere
 for I touched none, be cause þat the deueles ben so subtyle
 to make a thing to seme otherwise þan it is for to disceyue
 mankynde t þerfore I towched none And also because 32
 [2 fol. 120 a] þat I wolde not ben put out of my ² deuocioun, for I was
 more deuout þanne þan euere I was before or after, And
 aH for the drede of fendes þat I saugh in dyuerse figures
 And also for the gret multytude of dede bodyes þat I 36
 saugh þere liggyng be the weye be aH the vale as

Some of my party agreed to enter.

Two friars promised to join us.

Fourteen went in, nine came back.

We found much treasure there, but I touched none of it.

Many dead bodies lay by the way.

- pough þere had ben a bataylle betwene .ij. kynges
 † the myghtyest of the contree, † þat the gretter partye
 had ben discomfyted † slayn. And I trowe þat 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 merueyelled moche þat þere
 weren so many † the bodyes aH hole *withouten* rotynge,
 8 But I trowe þat fendes made hem semen to ben so hole
withouten rotynge. But þat myghte not ben to myn
 avys þat so manye scholde haue entred so newly ne so
 manye newly slayn *withouten* stynkyng † rotyng.
 12 And manye of hem weren in habite of cristene men, But
 I trowe wel þat it weren of suche þat wenten in for
 couetyse of the thresoure þat was þere † hadden ouer-
 moche feblenesse in the feith, so þat hire hertes ne myghte
 16 not endure in the beleve for drede; And þerfore weren
 wee the more deuout a gret del. And 3it wee weren cast
 doun † beten down many tymes to the hard ertþe be
 wyndes and thondres † tempestes, But euere more god of
 20 his grace halp vs, And so wee passed *pat* perilous vale
withouten perile † *withouten* encombrance, thanked be aH
 myghty godd. After this bezonde *pat* vale is a gret yle
 Where the folk ben grete GEAUNTES of .xxviiij. fote longe
 24 or of .xxx. fote long And þei han no cloþinge but of
 skynnes of bestes þat þei hangen vpon hem And þei
 eten no breed, But aH raw flesch † þei drynken mylk of
 bestes, for þei han plentee of aH bestaylle; And þei haue
 28 none houses to lyen ¹þinne. And þei eten more gladly
 mannes flesch þanne ony oper flesch. In to *pat* yle dar
 noman gladly entren, And 3if þei seen a schipp † men
 þereþinne, Anon þei entren in to the see for to take hem.
 32 And men seyden vs þat in an yle bezonde þat weren
 GEANTES of grettere stature, summe of .xlv. fote or of .l.
 fote long And as sommemen seyn, summe of .l. cubytes
 long. But I sagh none of þo, for I hadde no lust to go
 36 to þo parties, because þat noman cometh nouper into *pat*
 yle ne into *pat* oper, but 3if he be deuoured anon. And

There was
no sign of
decay.

Many wore
Christian
dress.

We were
knocked
down, but
not hurt.

Giants.

[¹ fol. 120 b]

They devour
travellers.

among þo geauntes ben scheep als grete as oxen here t þei
 beren gret wolle t rough; Of þo scheep I haue seyn many
 tymes. And men han seen many tymes þo GEAUNTES
 taken men in the see out of hire schippes t broughte 4
 hem to londe .ij. in on hond t .ij. in anoþer, etynge hem
 goynge aH raw t aH quyk. Anoþer yle is þere toward
 the north in the see OCCEAN, where þat ben full cruele t
 ful euele wommen of nature t þei han precious stones in 8
 hire eyen. And þei ben of þat kynde, þat 3if þei beholden
 ony man *with* wratthe þei slen him anon *with* the be-
 hoklynge, as doth the BASILISK. Anoþer yle is þere full
 fair t gode t gret t full of peple Where the custom is 12
 such, þat the firste nyght þat þei ben maryed þei maken
 anoþer man to lye be hire wifes for to haue hire mayden-
 hode, t þefore þei taken gret huyre t gret thank. And
 þer ben certeyn men in euery town þat seruen of non 16
 oþer thing And þei clepen hem CADEBERIZ, þat is to
 seyne: the foles of wanhope. For þei of the contree
 holden it so gret a thing t so perilous for to haue the
 maydenhode of a womman, þat hem semeth þat þei þat 20
 hauen first¹ the maydenhode putteth him in auenture of
 his lif. And 3if the husbonde fynde his wif mayden that
 oþer next nyght after þat sche scholde haue ben leyn by
 of the man þat is assigned þefore, þeraunter for dron- 24
 keness or for sum other cause, the husbonde schaff pleyne
 vpon him þat he hath not don his deueer in such crueH
 wise as pough the officere wolde haue slayn him. But
 after the firste nyght þat þei ben leyn by þei kepen hem 28
 so streytely þat þei ben not so hardy to speke *with* no
 man. And I asked hem the cause whi þat þei helden
 such custom t þei seyden me þat of olde tyme men hadden
 ben dede for deflourynge of maydenes þat hadden *serpentes* 32
 in hire bodyes þat stongen men vpon hire zerdes, þat
 þei dyeden anon. And þefore þei helden þat custom to
 make oþer men ordeynd þefore, to lye be hire wyfes for
 drede of detH t to assaye the passage be another [rather] (1) 36

Women that
 kill with a
 look.

The foles of
 despair.

[¹ fol. 121 a]

(1) rather, missing in C.

- pan for to putte hem in pat auenture. After pat is
 anoper yle where pat wommen maken gret sorwe whan
 hire children ben yborn And whan þei dyen þei maken
 4 gret feste t gret ioye t reueH t þanne þei casten hem into
 a gret fuyr brennyng. And þo pat louen wel hire hus-
 bondes, 3if hire husbondes ben dede, þei casten hem also
 in the fuyr with hire children t brennen hem. And þei
 8 seyn þat the fuyr schaff clensen hem of aH filthes t of aH
 vices And þei schuff gon pured t elene into anoper world
 to hire husbondes, t þei schuff leden hire children with
 hem. And the cause whi þat þei wepen whan hire chil-
 12 dren ben born is þis: for whan þei comen into this world,
 þei comen to ¹labour, sorwe and heuyness. And whi þei
 maken ioye and gladnesse at hire dyenge is because pat
 as þei seyn þanne þei gon to paradys, where the ryueres
 16 rennen mylk t hony, where þat men seen hem in ioye t in
 habundance of godes, withouten sorwe t labour. In pat
 yle men maken hire kyng eueremore be electioun And
 þey ne chesen him nought for no noblesse ne for no
 20 ricchess, but such on as is of gode maneres t of gode
 condiciouns, t þerewithaH rightfuH; And also pat he be
 of gret Age t pat he haue no children. In pat yle men
 ben fuH rightfuH and þei don rightfuH Iuggementes in
 24 euery cause, bothe of riche t pore, smale and grete, after
 the quantytee of the trespas þat is mysdon. And the kyng
 may nought deme noman to deth withouten assent of his
 barouns t operwyse men of conseiH t pat aH the court
 28 acorde þerto. And 3if the kyng himself do ony homy-
 cydie or ony cryme, as to sle a man or ony such cas,
 he schaff dye þefore, but he schaff not be slayn as
 another man, But men schuff defende in peyne of deth
 32 þat noman be so hardy to make him companye, ne to
 speke with hym, ne þat noman 3eue him ne selle him ne
 serue him nouthur of mete ne of drynk; And so schaff
 he dye in myschef. þei spare noman pat hath trespaced
 36 nouþer for loue ne for fauour ne for ricchess ne for
 nobless, but pat he schaff haue after þat he hath don.

Birth causes
mourning,
death raises
joy.

Suttee: fire
purifies.

This world
is full of
sorrows.
[¹ fol. 121 b]

Kings are
elected.

Old and
childless
men only
become
kings.

Criminal
kings
boycotted.

Bezonde þat yle is another yle where is gret multytude of
 Hares and poultry kept as pets, not to be eaten. folk t þei wole not for noþing eten flesch of hares ne of
 hennes ne of gees; And 3it þei bryngen forth ynowe for
 to seen hem t to beholden hem only. But þei eten 4
 flessch of aH oper bestes t drynken mylk. In pat contree
 [1 fol. 122 a] þei ¹taken hire doughitres t hire sustres to here wyfes t
 Community of wives. hire opere kynneswommen, And 3if þere ben .x. men or
 .xij. men or mo dwellynge in an hows, the wif of euerych 8
 of hem schaf ben comoun to hem alle pat duellen in pat
 hows, So pat euery man may liggē with whom he wole
 of hem on o nyght t with another Another nyght. And
 Children are fathered on anybody. 3if sehe haue ony child sche may zeue it to what man 12
 pat sehe list pat hath companyed with hire, so pat noman
 knoweth þere Wheþer the child be his or anoþeres. And 3if
 ony man seye to hem þat þei norisschen oper mennes
 children, þei answeren pat so don oper men hires. In 16
 Crocodiles. þat contre t be aH ynde ben gret plentee of COKODRILLES,
 þat is a maner of a long serpent as I haue seyde before.
 And in the nyght þei dwellen in the water t on the day
 vpon the lond in roches t in CAUES. And þei ete no 20
 mete in aH the wynter, but þei lyzn as in a drem, as
 don the serpentēs. þeise serpentēs slen men t þei eten
 hem wepynge. And whan þei eten þei meven the ouer-
 jowe t nought the nether iowe t þei haue no tonge. In 24
 þat contree t in many opere bezonde þat t also in manye
 on this half, men putten in werke the sede of cotoun
 How cotton grows. And þei sowen it euery zeer t þan groweth it in smale
 trees pat beren cotoun. And so don men euery zere, so 28
 pat þere is plentee of cotoun at aH tymes. Item in this
 yle t in many opere þere is a maner of wode hard t
 Wood that burns a year; incombustible and hard woods. strong, Whoso couereth the coles of þat wode vnder the
 assches pereoffe, the coles wil duellen t abyden aH quyk 32
 a zere or more. And þat tre hath many leues as the
 GYNYPRE hath. t þere ben also many trees þat of nature
 þei wole neuer brenne ne rote in no manere. And þere
 ben note trees þat beren notes als grete as a mannes hed. 36
 The giraffe. þere also be many bestes pat ben clept ORAFLES, In

- ARABYE *pei ben clept GERFAUNTZ*, ¹ *pat* is a best pomelee or spotted, *pat* [is] ⁽¹⁾ but a lity^{ti}H more high^{ti} þan is a stede, But he hath the necke a .xx. cubytes long, And his croupe t 4 his tayl is as of an hert And he may loken ouer a gret high^{ti} hous. And *þere ben* also in *pat* contree manye CAMLES, *pat* is a lyti^{ti}H best as a GOOT *pat* is wylde t he lyueth be the eyr and eteth nought ne drynketh nought 8 at no tyme. And he chaungeth his colour oftentyme, For men seen him often sithes now in o colour t now in anoþer colour, And he may chaunge him in to aH maner coloures þat him list, saf only in to red t white.
- 12 *þere ben* also in *pat* contree passynge grete serpentes, Summe of .vj. fote long t *pei ben* of dyuerse coloures as rayed rede, grene t ȝalowe, blewe t blake t aH spekelede. t *þere ben* oþere þat han crestes vpon hire hedes t *pei gon*
- 16 [vpon] ⁽²⁾ hire feet vpright And *pei ben* wel a .iiij. fadme gret or more. And *pei duellen* aHwey in roches or in mountaynes ⁽³⁾ And *pei han* aHwey the throte open, of whens *pei droppen* venym aHweys. And *þere ben* also
- 20 wylde swyn of many coloures als grete as *ben oxen* in oure contree t *pei ben* aH spotted as *ben ȝonge fownes*. And *þere ben* also VRCHOUNES als grete as wylde swyn here, Wee clepen hem PORCZ DE SPYNE. And *þere ben*
- 24 lyouns aH white gret t myghty. And *þere ben* also of oþer bestes als grete t more gretter þan is a destreere, And men clepen hem LOERANCZ And summen clepen hem ODENTHOS And *pei han* a blak hed t .iiij. longe hornes
- 28 trenchant in the front scharpe as a swerd t the body is selendre; And he is a fuH felonous best And he chaeth t sleeth the ² OLIFANT. *þere ben* also manye oþer bestes fuH wykked t crueH þat ben not mocheles more þan a
- 32 bere And *pei han* the hede lyeh a BORE t *pei han* .vj. feet And on euery foote .ij. large clawes trenchant And the body is lyeh a BERE, t the tayl as a lyoun. And *þere ben* also myse als grete as houndes t ȝalowe myse
- 36 als grete as RABENES. And *þere ben* GEES aH rede þre

[¹ fol. 122 b]

The chamalecon.

Many-coloured snakes.

Boars, hedgehogs, lions.

Odontotyrannus.

[² fol. 123 a]

Nameless monsters.

⁽¹⁾ is, missing, C.⁽²⁾ vpo, C.⁽³⁾ mount taynes, C.

sithes more gret þan oure here t þei han the hed, the necke t the brest aH blak. And many oper dyuerse bestes ben in þo contrees t eHwhere þere abouten t manye dyuerse briddes also, of the whiche it were to longe 4 for to telH 3ou t þerfore I passe ouer at this tyme.

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

The isle of
Brahmans.

Their
virtues.

They obey
the ten
command-
ments.

[¹ fol. 123 b]

Their
climate is as
good as they
are.

AND bezonde þat yle is anoper yle gret t gode and plentifous where þat ben gode folk t trewe and of gode lyuyng after hire beleve and of gode feyth. 8 And aH be it þat þei ben not cristned ne haue no perfytt lawe, 3it natheles of kyndely lawe þei ben fuH of aH vertue t þei eschewen aH vices t aH malices t aH synnes. For þei ben not proude ne coueytous ne enuyous ne 12 wrathfuH ne glotouns ne leccherous Ne þei don to no man oper wise þan þei wolde þat oper men diden to hem. And in this poynt þei fuHfillen the .x. commandementes of god, And 3if no charge of aveer ne of ricchess And þei 16 lye not ne þei swere not for non occasioun, but þei seyn symply 3E and NAY, For þei seyn he þat swereth wil disceyue his neyghbore; And þerfore aH þat þei don þei don it withouten oth. And men clepen þat yle the yle 20 of BRAGMAN, And somme men clepen it the lond of feyth. ¹ And þorgh þat lond renneth a gret ryuere þat is clept THEBE. And in generall aH the men of þo yles t of aH the marches þereabouten ben more trewe þan in ony 24 othere contrees þereabouten t more rightfuH þan opere in aH thinges. In þat yle is no thef ne mordrere ne comoun womman ne pore beggere ne neuere was man slayn in þat contree. And þei ben so chast t leden so 28 gode lif as þat þei weren religious men, And þei fasten aH dayes. And because þei ben so trewe t so rightfuH t so fuH of aH gode condiciouns þei weren neuere 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
 4 amonges vs for oure synnes. Wherefore it semeth wel *pat*
 god loueth *hem* ⁊ is plesed *with* hire creance for hire gode
 dedes. *þei* beleven wel in god *pat* made aH thinges ⁊
 him *þei* worschipe. And *þei* preysen non erthely
 8 ricchess, And so *þei* ben aH rightfuH And *þei* lyuen fuH
 ordynatly ⁊ so sobrelly in mete ⁊ drynk, *pat* *þei* lyuen
 right longe. And the most part of *hem* dyen *withouten*
 sykness whan nature fayleth *hem* for elde. And it
 12 befeh in kyng ALISANDRES tyme *pat* he purposed *him*
 to conquare *pat* yle ⁊ to maken *hem* to holden of *him*.
 And whan *þei* of the contre herden it *þei* senten
 Messangeres to *him with* lettres *pat* seyden thus: What
 16 may ben ynow to *pat* man to whom aH the world is
 insuffisant? *þou* schalt fynde no thing in vs *pat* may
 cause *þe* to werren azenst vs. For wee haue no ricchess
 ne none wee coueyten, And aH the godes of oure contree
 20 ben in comoun. Oure mete *pat* wee susteyne *with* aH
 oure bodyes is oure ricchess, And in¹stede of tresour of
 gold ⁊ syluer wee maken oure tresoure of accord ⁊ pees
 ⁊ for to loue euery man *oper*. And for to apparaylle
 24 *with* oure bodyes wee vsen a sely lityH clout for to
 wrappen in oure careynes. Oure wyfes ne ben not
 arrayed for to make no man plesance, but only
 counable array for to eschewe folye. Whan men peyuen
 28 *hem* to arraye the body for to make it semen fayrere *þan*
 god made it, *þei* don gret synne, For man schold not
 devise ne Aske gretter beautee *þan* god hath ordeyned
 man to ben at his birthe. The erthe mynystreth to vs
 32 .ij. thinges: Oure liflode *pat* cometh of the erthe *pat* wee
 lyue by ⁊ oure sepulture after oure dethe. Wee haue ben in
 perpetueH pees tilH now *pat* *þou* come to disherite vs. And
 also wee haue a kyng nought only for to do Iustice to
 36 euery man, for he schaff fynde no forfete among vs, but

God loves
them.

Their
message to
King
Alexander.

We are
poor.

[¹ fol. 124 a]

The earth
provides us
with food
and with
graves.

(1) wit, C.

We need neither law courts nor punishments. for to kepe nobless t for to schewe þat wee ben' obeyssant wee haue a kyng. For Iustice ne hath not among vs no place, for wee don to noman oþer wise þan wee desiren þat men don to vs, so þat rightwisness ne vengeance han 4 nought to don amonges vs; so þat no thing þou may take fro vs but oure gode pes þat aH weys hath dured among vs. And whan kyng ALISANDRE had rad þeise *lettres* he thoughte þat he scholde do gret synne for to trouble hem 8

Alexander confirms their peace. And þanne he sente hem surtecz þat þei scholde not ben aferd of him t þat þei scholde kepen hire gode maneres t hire gode pees as þei hadden vsed before of custom t so he let hem allone. An oþer yle pere is þat men clepen 12

Oxydraces or Gymnosophists. OXIDRATE t an oþer yle þat men clepen GYNOSOPHE Where pere is also gode folk t full of gode feyth. And þei holden for the moste ¹partye the gode condiciouns and customs t gode maneres as men of the contree aboue- 16 seyde, but þei gon aH naked. Into þat yle entred kyng ALISANDRE to see the manere, And whan he saugh hire gret feyth t hire trouthe þat was amonges hem, he seyde pat he wolde not greuen hem And bad hem aske of hym 20 what þat þei wolde haue of him, ricchess or ony thing elles t þei scholde haue it *with* gode wille. And þei answerden pat he was riche ynow þat hadde meté t drynke to susteyne the body *with*, For the ricchess of 24 this world þat is transitorie is not worth. But 3if it were in his powere to make hem jummortaH, pereof wolde þei preyen him t thanken him. And Alisandre answerde hem þat it was not in his powere to don it, because he 28 was mortelH as þei were. And þanne þei asked him whi he was so proud t so fierce t so besy for to putten aH the world vnder his subiectioun, right as þou 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, þat schal leve þe withouten fayle or þou leve it. And right as it hath ben to oþer men before þe, right so it schal ben to oþere after þe And from hens schaltow here no thyng, But as þou were 36 born naked, right so aH naked schall þi body ben turned

(1 fol. 124 b)

Alexander offers to grant them any request.

They ask for immortality.

They reprove him for his pride. He must leave all his earthly goods.

into erthe pat þou were made of. Wherfore þou scholdest
 thenke & jmpresse it in thi mynde þat no þing is jnmortaH
 but only god þat made aH þing. Be the whiche answe
 4 ALISANDRE was gretly astoneyed & abayst & aH confuse
 departed from hem. And aH be it þat theyse folk han
 not the articles of oure feyth as wee han, natheles for
 hire gode feyth natureH & for hire gode entent I trowe fully
 8 þat god loueth hem & þat god [taketh] ⁽¹⁾ hire seruyse to
 gree, right as he did of IOB þat was a paynem & held ¹him
 for his trewe seruant. And þerfore aH be it þat þere ben
 many dyuerse lawes in the world, zit I trowe þat god
 12 loueth always hem pat louen him & seruen him mekely in
 trouthe And namely hem þat dispysen the veyn glorie
 of this world, as þis folk don & as job did also. And
 þerfore seyde oure lord be the mouth of OZEE the
 16 prophete: PONAM EIS MULTIPLICES LEGES MEAS. And also
 in another place: QUI TOTUM ORBEM SUBDIT SUIS LEGIBUS.
 And also oure lord seyth in the gospeH: ALIAS OUES
 HABEO, QUE NON SUNT EX HOC OUILI. þat is to seyne þat
 20 he hadde othere seruantes þan þo pat ben vnder cristene
 lawe. And to þat acordeth the avisioun þat seynt PETER
 saugh at LAFF, How the aungel cam from heuene &
 broughte before him dyuerse bestes as serpentes & oper
 24 crepynge bestes of the erthe & of oper also gret plentee, and
 bad him take & ete. And seynt PETER answerde: I ete
 neuer, quod he, of vnclene bestes. And þanne seyde the
 aungeH: NON DICAS INMUNDA QUE DEUS MUNDAUIT. And
 28 þat was in tokene þat noman scholde haue in despite non
 erthely man for here dyuerse lawes, For wee knowe not
 whom god loueth ne whom god hateth. And for þat
 ensample whan men seyn DE PROFUNDIS: þei seyn it in
 32 comoun & in generaH, with the cristene: PRO ANIMABUS
 OMNIUM DEFUNCTORUM PRO QUIBUS SIT ORANDUM. And
 þerfore seye I of this folk þat ben so trewe & so feythfuH,
 þat god loueth hem, For he hath amonges hem many of
 36 the prophetes & aHwey hath had. And in þo yles þei

God loves
 natural faith
 in heathens.

[1 fol. 125 a]

Differences
 of religion
 do not
 matter.

Holy Writ
 allows of a
 variety of
 religions.

Vision of
 St. Peter
 in Joppa.

God loves
 the Brag-
 mans.

(1) take, C.

prophcyed the JNCARNACIOUN of oure lord IHESU CRIST ;
 How he scholde *ben* born of a mayden .iij. MiH 3eer or
 more or oure lord was born of the virgyne MARIE. And
 þei beleeven wel in the JNCARNACIOUN t þat fuH perfitely, 4
 but þei knowe not the manere how he suffred, his
 passioun and deth for vs. And bezonde þeise yles þere
 is another yle þat is clept PYTAN. The folk of þat
 [1 fol. 125 b] contree ¹ ne tyle not ne laboure not the erthe, for þei eten 8
 no manere thing. And þei *ben* of gode colour t. of faire
 schap after hire gretness, But the smale *ben* as DWERGHES,
 but not so lityH as *ben* the PIGMEYES. Þeise men lyuen
 be the smeH of wylde APPLES And whan þei gon ony fer 12
 weye þei beren the APPLES *with hem*, For 3if þei hadden
 lost the sauour of the APPLES þei scholde dyen anon. Þei
 ne *ben* not fuH resonable but þei *ben* symple t bestyaf.
 After þat is another yle where the folk *ben* aH skynned 16
 rough heer as a rough best, saf only the face t the pawme
 of the hond. Þeise folk gon als wel vnder the water of
 the see as þei don aboue the lond aH drye And þei eten
 boþe flessch t fisch aH rough. In this yle is a gret 20
 Ryuere þat is wel a .ij. myle t an half of brede þat is
 clept BUEMARE. And fro þat Ryuere a .xv. iorneyes in
 lengthe goynge be the desertes of the tothier syde of the
 Ryuere Whoso myght gon it, for I was not þere, But it 24
 was told vs of *hem* of the contree, þat *withjune* þo
 desertes weren the trees of the SONNE t of the MONE, þat
 The trees of the Sun and Moon. spaken to kyng ALISANDRE And warned him of his deth.
 And men seyn þat the folk þat kepen þo trees t eten of the 28
 frute t of the bawme þat groweth þere lyuen wel .cccc.
 3eer or .D. 3eere be vertue of the frut t of the
 bawme. For men seyn þat bawme groweth þere in gret
 plentee t nowhere elles, saf only at Babyloyne, as I haue 32
 told 3ou before. Wee wolden han gon toward tho trees
 fuH gladly, 3if wee had myght, But I trowe þat an .C.
 No army can fight the beasts of the desert. MiH men of Armes myghten not passen þo desertes
 safely, for the gret multytude of wylde bestes t of grete 36
 dragouns t of grete serpentes þat þere *ben*, þat slen t

deuouren aH þat comen aneyntes hem. In þat contre
 1 ben manye white OLIFANTES *withouten* nombre t of vny- [1 fol. 126 a]
 comes t of lyouns of many maneres And many of suche
 4 bestes þat I haue told before t of many oper hydouse
 bestes *withouten* nombre. Manye othere yles þere ben in
 the lond of Prestre Iohn t manye grete merueyles þat
 weren to long to tellen aH, bothe of his richesse t of his
 8 nobless And of the gret plentee also of precious stones
 þat he hath. I trowe þat 3ee knowe wel ynow t haue
 herd seye wherfore this Emperour is clept Prestre Iohn,
 But natheles for hem þat knowen not I schaff seye 3ou
 12 the cause. It was somtyme an Emperour þere, þat was a
 worthi t a full noble Prynce, þat hadde cristene knyghtes
 in his companye, as he hath þat is now. So it befeth
 þat he hadde gret list for to see the *seruise* in the chirche
 16 among cristene men. And þan dured cristendom bezonde
 the see aH TURKYE, SURRYE, TARTARIE, IERUSALEM,
 PALESTYNE, ARABYE, HALAPPEE t aH the lond of
 EGYPTE. So it befeth þat 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 *seruise* full
 tentyfly And he asked the cristene knyght what men of
 24 degree þei scholden ben þat the prelate had before him.
 And the knyght answerde t seyde þat þei scholde ben
 prestes. And þan the Emperour seyde þat he wolde
 no lenger ben clept kyng ne Emperour, but Preest And
 28 þat he wolde haue the name of the firste preest þat wente
 out of the chirche. And his name was IOHN. And so
 eueremore 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 comoun²ly hire
 prestes þat syngen the messe t maken the sacrament of
 the awtier of bred right as the GREKES don. But þei
 seye not so manye thinges at the messe as men don here,
 36 For þei seye not but only þat þat the APOSTLES seyden,
 as oure lord taughte hem, Right as Seynt PETER t seynt

The origin
of Prester
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.

[2 fol. 126 b]

His subjects
consecrate
the host like
the Greeks,
and sing
mass
without the
additions
made by the
Popes.

THOMAS ⁊ the oþer APOSTLES songen the mess, seyenge
the PATER NOSTER ⁊ the wordes of the sacrement. But
wee haue many mo Addiciouns þat dyuerse POPES han
made þat þei ne knowe not offe. 4

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

TOWARD the Est partye of Prestre Iohnes lond is
an yle gode ⁊ gret þat men clepen TAPROBANE þat
is full noble ⁊ full fructuous And the kyng þereof is full
riche ⁊ is under the obeyssance of Prestre Iohn. And 8
aflweys þere þei make hire kyng be eleccyoun. In þat
yle ben .ij. SOMERES ⁊ .ij. WYNTRES ⁊ men hervesten the
corn twyes a 3eer. And in afl the cesouns of the 3eer
ben the gardynes florisschit. þere dwellen gode folk ⁊ 12
resonable ⁊ manye cristene men amonges hem þat ben so
riche þat þei wyte not what to done with hire godes. Of
olde tyme whan men passed from the lond of Prestre
Iohn vnto þat yle men maden ordynance for to passe by 16
schippe .xxij. dayes or more, But now men passen by
schippe in .vij. dayes; And men may see the botme of
the see in many places, for it is not full depe. Besyde
pat yle toward the Est ben .ij. oþer yles And men clepen 20
pat on ORILLE ⁊ pat oþer ARGYTE, of the whiche afl the
lond is MYNE of gold ⁊ syluer. And þo yles ben right
where þat the REDE SEE ¹departeth fro the see OCCEAN,
And in þo yles men seen þer no sterres so clerely as in 24
oþer places, For þere apperen no sterres but only o clere
sterre þat men clepen CANAPOS. And þere is not the
mone seyn in afl the LUNACIOUN saf only the seconde
quarteroun. In the yle also of þis TAPROBANE ben grete 28
hilles of gold þat PISSEMYRES kepen full diligently, And
þei fynen the pured gold ⁊ casten a wey the vnþured.
And þeise PISSEMYRES ben grete as houndes so þat noman
dar come to þo hilles, for the PISSEMYRES wolde assayllen 32

The fruitful
isle of
Taprobane.

The sea
voyage.

Chryse and
Argyre, the
gold and
silver isles.
[1 fol. 127 a]

The gold is
watched by
giant ants.

hem t deuouren hem anon, so þat noman may gete of þat
 gold but be gret sleighte. And þerfore whan it is gret
 hete the pissemyres resten hem in the erthe from pryme
 4 of the day in to noon And þan the folk of the contree
 taken CAMAYLES, DROMEDARIES t HORS t oper bestes t gon
 thider t chargen hem in aH haste þat þei may. And
 after þat þei fleen away in aH þat the bestes may go or the
 8 pissemyres comen out of the erthe. And in oper tymes
 whan it is not so hote t þat the pissemyres ne resten hem
 not in the erthe, þan þei geten gold be this sotyltee. þei
 taken mares þat han zonge coltes or foles t leyn vpon the
 12 mares voyde vesselles made þerfore t þei ben aH open
 abouen t hangynge lowe to the erthe. And þanne þei
 sende forth þo mares for to pasturen aboute þo hilles t
 withholden the foles with hem at home. And whan the
 16 pissemyres sen þo vesselles, þei lepen in anon, And þei
 han this kynde, þat þei lete no thing ben empty among
 hem, but anon þei fillen it, be it what maner of ping þat
 it be, ¹ t so þei fillen þo vesselles with gold. And whan
 20 þat the folk supposen þat the vessell ben fulle, þei putten
 forth Anon the zonge foles t maken hem to nyzen after
 hire dames t þan Anon the mares retornen towards hire
 foles with hire charges of gold t þan men dischargen hem
 24 t geten gold ynow be this sotyltee, For the PISSEMYRES
 wole suffren bestes to gon and pasturen amonges hem,
 but no man in no wyse. And bezonde the lond t the
 yles t the desertes of Prestre Iohnes lordschipe in goynge
 28 streight towards the est, men fynde no ping but
 montaynes t roches full grete. And pere is the derke
 Regyoun Where no man may see nouper be day ne be
 nyghte as þei of the contree seyn. And þat desert t þat
 32 place of derknesse duren fro this cost vnto paradys
 terrestre, where þat Adam oure formest fader t Eue weren
 putt þat dwelleden pere but lytyH while, And þat is
 towards the Est at the begynnyng of the erthe. But
 36 þat is not þat Est þat we clepe oure Est on this half,
 where the sonne riseth to vs, for whanne the sonne is Est in

In hot
 weather, the
 natives take
 advantage
 of the ants'
 stay inside
 the earth.

In colder
 weather,
 mares are
 driven in
 with empty
 baskets
 which the
 ants fill.

[¹ fol. 127 b]

Then the
 mares return
 to their
 foals.

The Land
 of Darkness.

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.

þo partyes toward *paradys terrestre*, it is þanne mydnyght
in oure parties o this half for the roundeness of the erthe,
of the whiche I haue towched to 3ou of before. For oure
lord god made the erthe aH rownd, in the mydde place of 4
the firmament, And þere as mountaynes þ hilles ben þ
valeyes þat is not but only of Noes flode þat wasted the
softe ground þ the tendre þ feH doun into valeyes. And
the harde erthe þ the roche abyden mountaynes, Whan 8
the soft erthe þ tendre wax nessesche þorgh the water þ
feH and ¹becamen valeyes. Of *paradys* ne can I not
speken *propurly* for I was not þere; it is fer bezonde þ
þat forthinketh me. And also I was not worthi. But as 12
I haue herd seye of wyse men bezonde, I schaff telle 3ou
with gode wiH. *Paradys terrestre*, as wise men seyn is
the highest place of erthe þat is in aH the world And it
is so high þat it toucheth nygh to the cercle of the mone, 16
þere as the mone maketh hire torn. For sche is so high
þat the flode of Noe ne myghit not come to hire þat wolde
haue couered aH þe erthe of the world aH abowte þ
abouen þ benethen, saf *paradys* only allone And this 20
paradys is enclosed aH aboute *with* a waH þ men wyte
not wherof it is, For the walles ben couered aH ouer
with mosse, as it semeth. And it semeth not þat the
waH is ston of nature ne of *non oper* thing þat the waH is. 24
And þat waH strecchetH fro the South to the north And
it hath not but on entree þat is closed *with* fyre
brennynge, so þat noman þat is mortall ne dar not entren.
And in the most high place of *paradys*, euene in the 28
myddel place, is a welle þat casteth out the .iiij. flodes
þat reunen be dyuerse londes. Of the whiche the firste
is clept PHISON or GANGES, þat is aH on, and it renneth
þorghout YNDE or EMLAK, In the whiche Ryuere ben manye 32
preciousse stones And mochel of LIGNUM ALOES And moche
graueH of gold. And þat *oper* Ryuere is clept NILUS or
GYSON, þat goth be ETHIOPE þ after be EGYPT. And þat
oper is clept TIGRIS, þat renneth be ASSIRYE þ be ARMENYE 36
the grete. And þat other is clept EUFRATE þat renneth also

- be MEDEE † be AR¹MONYE and be PERSYE. And men *pere* [1 fol. 128 b]
- bezonde seyn þat alle the swete watres of the world
 abouen † benethen taken hire begynnynge of þat welle of
 4 Paradys And out of þat welle aH watres comen † gon.
 The firste Ryuere is clept PHISON, þat is to seyne in hire
 langage ASSEMBLEE, For manye *opere* Ryueres meten
 hem *pere* † gon into þat Ryuere. And summen clepen it
 8 GANGES for a kyng þat was in YNDE þat highte GANGERES † Gauges.
 þat it ran þorghout his lond. And þat water [is] (1) in sum
 place clere † in sum place trouble, In sum place hoot † in
 sum place cold. The seconde Ryuere is clept NILUS or Nile.
 12 GYSON, for it is aHwey trouble And GYSON in the langage
 of ETHIOPE is to seye trouble. And in the langage of
 EGIPT also. The thridde Ryuere þat is clept TIGRIS is as
 moche for to seye as faste rennyng For he renneth more
 16 faste þan any of the *topere* And also *pere* [is] (1) a best þat
 is cleped TIGRIS þat is faste rennyng. The fourthe Ryuere
 is clept EUFRATES, þat is to seyne wel beryng for *pere* Euphrates.
 growen many godes vpon þat Ryuere as cornes, frutes †
 20 *opere* godes ynowe plentee. And 3ee schuH vnderstonde
 þat noman þat is morteH ne may not approchen to þat
 paradys. For be londe noman may go for wylde bestes
 þat ben in the desertes † for the high mountaynes † grete
 24 huge Roches þat noman may passe by, for the derke
 places þat ben *pere* † þat manye. And be the Ryueres
 may noman go, for the water renneth so rudely † so
 scharpely because þat it cometh down so outrageously
 28 ² from the high places abouen, þat it renneth in so grete
 wawes þat no schipp may not rowe ne seyle azenes it.
 And the water roreth so † maketh so huge noyse † so gret
 tempest þat noman may here *oper* in the schipp, þough
 32 he cryede *with* aH the craft þat he cowde in the hieste
 voys þat he myghte. Many grete lordes han assayed *with*
 gret wille many tymes for to passen be þo ryueres toward
 paradys *with* fuH grete companyes, But þei myghte not
 36 speden in hire viage. And manye dyeden for weryness of

Etymologies
of those
naines.

Tigris.

Tigris.

Euphrates.

Paradise is
inaccessible.The rivers
are too
swift and
noisy.

[2 fol. 129 a]

Many have
tried.

(1) is, missing, C.

Some were
tired to
death.
ome
became
blind and
deaf.
Some were
drowned.

rowynge azenst þo stronge wawes, And many of hem
becamen blynde And many deve for the noyse of the
water. And summe weren perisschit t loste withinne the
wawes, so þat no mortett man may approche to þat place 4
withouten specyaft grace of god, so þat of þat place I can
sey 3ou nomore And perfore I schaff holde me stille And
retornen to þat þat I haue seen.

Ch. XXXV.

OF THE CUSTOMS OF KYNGES t OþERE þAT
DWELLEN IN THE YLES COSTYNGE TO
PRESTRE IOHNES LOND, AND OF THE WOR-
SCHIFE þAT THE SONE DOTHT TO THE FADER
WHAN HE IS DEDE.

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

FROM þo yles þat I haue spoken of before in the lond 8
of Prestre Iohn, þat ben vnder erthe as to vs þat
ben o this half And of oper yles þat ben more furtiere
bezonde, Whoso wil pursuen hem for to comen azen right
to the parties þat he cam fro t so enviroune aH erthe. 12
but what for the yles, what for the see t what for strong
rowynge fewe folk assayen for to passen þat passage, aH
be it þat men myghte don it wel þat myght¹ ben of power
to dresse him þereto as I haue seyð 3ou before. And 16
perfore men returnen from þo yles abouceseyð be oper yles
costynge fro the lond of Prestre Iohn And þanne comen
men in returnynge to an yle þat is clept CASSON And þat
yle hath wel .lx. iorneyes in lengthe t more þan .l. in 20
brede. This is the beste yle t the beste kyngdom þat is
in aH þo parties outtaken CATHAY. And 3if the mar-
chauntes vseden als moche þat contre as þei don CATHAY,
it wolde ben better þan CATHAY in a schort while. This 24
contree is full wel enhabyted t so full of cytees t of gode
townes t enhabyted with peple, þat whan a man goth out
of o cytee men seen another cytee euene before hem.
And þat is what partye þat a man go in aH þat contree. 28
In þat yle is gret plentee of aH godes for to lyue with t
of aH manere of spices And pere ben grete forestes of

[1 fol. 129b]

Kan-sou.

Density of
its
population.

A wealthy
and
powerful
province.

CHESTEYNES. The kyng of *pat* yle is full riche & full myghty And natheles he holt his lond of the grete CHANE & is obeyssant to him, For it is on of the .xij. prouynces
 4 *pat* the gret CHANE hath vnder him *withouten* his propre lond & *withouten* oper lesse yles *pat* he hath, for he hath full manye. From *pat* kyngdom comen men in returnyng to ano^{per} yle *pat* is clept RYBOTH & it is also Tibet.
 8 vnder the grete CHANE *pat* is a full gode contree & full plentefous of aH godes & of wynes & frut & aH oper ricchess. And the folk of *pat* contree han none houses but *pei* dwellen & lyggen aH vnder tentes made of blak
 12 ferne by aH the contree. And the princypaH cytee & the most royaH is aH walled with blak ston & white, ¹And [1 fol. 130 a]
 aH the stretes also ben pathed of the same stones. In *pat* cytee is noman so hardy to schede blode of noman ne of
 16 no best for the reuerence of an ydole *pat* is worschipt *per*. And in *pat* yle dwelleth the POPE of hire lawe *pat* The Grand
pei clepen lobassy. This LOBASSY zeueth aH the benefices Lana.
 & alle oper dignytees & aH oper thinges *pat* belongen to
 20 the ydole And alle *po* *pat* holden onything of hire chirches, Religious & opere obeyen to him as men don here to the POPE OF ROME. In *pat* yle *pei* han a custom be aH the contree *pat* whan the fader is ded of ony man & the sone
 24 list to do gret worschipe to his fader, he sendeth to aH his frendes & to aH his kyn & for religious men & preestes & for mynstraH also gret plentee. And *panne* men beren the dede body vnto a gret hiH with gret ioie & solempnyte
 28 And whan *pei* han broughte it thider the chief prelate smyteth of the hede And leyth it vpon a gret plater of gold or of syluer, 3if [he] ⁽¹⁾ be so ryche a man. And *pan* he taketh the hede to the sone And *panne* the sone &
 32 his oper kyn syngen & seyn manye orisouns. And *panne* the prestes & the Religious men smyten 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 knowen the custom of long tyme before [t] comen The birds of the air eat it.

(1) he, missing, C.

fleenge abouen in the eyr as EGLES, GLEDES, RAUENES t
opere foules of raveyne pat eten flesch. And þan the
preestes casten the gobettes of the flesch t þan the foules
ecche of hem taketh pat he may t goth a litiH pens t 4
eteth it, And so þei don whils ony pece lasteth of the
dede body. And after þat, as preestes amonges vs syngen
for the dede: ¹SUBUENITE SANCTI DEI t CETERA, right so
þo prestes syngen with high voys in hire langage: Be- 8
holdeth how so worthi a man t how gode a man this was,
pat the Aungeles of god comen for to sechen him t for to
bryngen him in to paradys. And þanne semeth it to the
sone þat he is highliche worschipt whan þat manye briddes 12
t foules of raveyne comen t eten his fader, And he þat
hath most nombre of foules is most worschiped. And
þanne the sone bryngeth hoom with him aH his kyn t
his frendes t aH the opere to his hows t maketh hem a 16
gret feste, And þanne aH his frendes maken hire avaunt t
hire dalyance how the foules comen pider, here .v. here
.vj. here .x. t þere .xx. t so forth t þei reioyssen hem
lugely for to speke þere of. And whan þei ben at mete, 20
the sone let brynge forth the hede of his fader t pere of
he 3eueth of the flesch to his most speyaH frendes in
stede of entremess or a sukkarke. And of the brayn
panne he leteth make a cuppe t þere of drynketh he t 24
his oper frendes also, with gret deuocioun in remem-
brance of the holy man þat the Aungeles of god han
eten. And þat cuppe the sone schaff kepe to drynken
of aH his lif tyme in remembrance of his fadir. From 28
þat lond in returnyng be .x. iorneyes þorgh out
the lond of the grete CHANE is anoþer 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 ERL, But
he hath mo þat holden of him londes t oper lord-
schipes, for he is more riche, for he hath euery 3eer of
annueH rente .CCC. MiH. ² hors charged with corn of 36
dyuerse greynes t of ryzs. And so he ledeth a fuH noble

The funeral
service.
[¹ fol. 130 b]

The family
are
honoured if
many birds
partake.

The head is
eaten by the
best friends.

The skull is
made into a
cup.

[² fol. 131 a]

lif t a delycate after the custom of the contree. For he
 hath euery day .i. faire damyseles aH maydenes þat seruen
 him eueremore at his mete t for to lye be hem o nyght t
 4 for to do with hem þat is to his plesance. And whan he
 is at the table þei bryngen him hys mete at euery tyme
 .v. and .v. togedre And in bryngynge hire seruyse þei
 syngen a song And after þat þei kutten his mete t putten
 8 it in his mouth, for he towcheth nothing ne handletH
 nought, but holdeth eueremore his hondes before him vpon
 the table. For he hath so longe nayles þat he may take
 no thing ne handle no thing. For the noblesse of þat
 12 contree is to haue longe nayles t to make hem growen aH
 weys to ben als longe as men may, And þere ben manye
 in þat contree þat han hire nayles so longe þat þei
 envyroune aH the hond, And þat is a gret noblesse. And
 16 the nobless of the wommen is for to hauen smale feet t
 litiH, And perfore anon as þei ben born, þey lete bynde
 hire feet so streyte þat þei may not growen half as nature
 wolde. And this [is] ⁽¹⁾ the nobleye of the wommen þere
 20 to haue smale feet t lityH. And aHweys þeise damyseles
 þat I spak of befor synge aH the tyme þat this riche
 man eteth. And whan þat he eteth no more of his firste
 cours þanne oper .v. t .v. of faire damyseles bryngen him
 24 his seconde cours aH weys syngynge as þei dide befor.
 And so þei don contynuelly euery day to the ende of his
 mete t in this manere ¹ he ledeth his lif And so dide þei
 before him þat weren his Auncestres t so schuH þei þat
 28 comen after him, withouten doynge of ony dedes of
 Armes, but lyuen eueremore þus in ese as a swyn þat is
 fedd in sty for to ben made fatte. He hath a fuH fair
 palays t fuH riche, where þat he dwelleth jnne, of the
 32 whiche the walles ben in cyrcuyt .ij. myle. And he hath
 withjnne 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 garlynes is a lityH mountayne Where þere is a lityH

The rich man with the fifty maidens.

His nails are so long that they must feed him.

Women's feet are bound.

The maidens sing as they bring in the courses of the rich man's dinner.

[1 fol. 131 b]

He never fights, but lives like a pig.

His palace and gardens.

(1) is, missing, C.

His
sumn. er-
house.

medewe And in þat medewe is a lityH toothiH *with* toures
 † pynacles aH of gold And in þat lityH toothiH wole he
 sytten often tyme for to taken the ayr † to desporten
 hym. For þat place is made for no þing elles but only 4
 for his desport. Fro þat contree men comen be the lond
 of the grete CHANE also þat I haue spoken of before.
 And 3ee schuH vndirstonde þat of aH þeise contrees † of
 aH þeise yles † of aH the dyuerse folk þat I haue spoken 8
 of before † of dyuerse lawes † of dyuerse beleeves þat
 þei han, 3it is þere non of hem alle but þat þei han sum
 resoun *within* hem † understondynge, but 3if it be the
 fewere, † þat han certeyn Articteles of oure feith † summe 12
 gode poyntes of oure beleewe. And þat þei beleeven in
 god þat formede aH þing † made the world And clepen him
 god of nature, after þat the prophete seyth: ET METUENT
 EUM OMNES FINES TERRE, And also in anoþer place: OMNES 16
 GENTES SERUIENT EI, þat is to seyne: Alle folk schul
 seruen him. But 3it þei cone not speken *perfytly*, for
 þere is no ¹man to techen hem, but only þat þei cone
 deuysel be hire natureH wytt. For þei han no knou- 20
 leche of the sone ne of the holy gost. But þei cone
 aH speken of the BIBLE † namely of GENESIS, of the
 prophetes sawes And of the bokes of Moyses. And þei
 seyn wel þat the creatures þat worschipe hem ne ben 24
 no goddes, but þei worschipe hem for the vertue þat is
 in hem þat may not be but only be the grace of god.
 And of SIMULACRES † of YDOLES þei seyn þat þere ben
 no folk but þat þei han SIMULACRES And þat þei seyn 28
 for wee cristen men han ymages, as of oure lady † of
 oþere seyntes þat wee worschipe, Noghit the ymages of
 tree or of ston, but the seyntes in whoos name þei ben
 made after. For right as the bokes † the scripture of 32
 hem techen the clerkes how † in what manere þei schuH
 beleeven, right so the ymages † the peyntynge techen
 the lewed folk to worschipe the seyntes † to haue
 hem in hire mynde in whoos name þat þe ymages ben 36
 made after. þei seyn also þat the aungeles of god

The
adherents of
all creeds
accept some
points of
the true
faith.

They
believe in
the God of
Nature.

[¹ fol. 132 a]

They know
parts of the
Old
Testament.

They
worship
idols as
Christians
the images
of saints.

speken to hem in þo ydoles t þat þei don manye grete
 myraeles, And þei seyn soth þat þere is an aungeH *within*
 hem, For þere ben .ij. maner of aungeles, a gode t an
 4 eueH, as the GREKES seyn: CACHO and CALO. This
 CACHO is the wykked aungeH And CALO is the gode
 aungeH. But the toper is not the gode aungeH, but
 the wykked aungeH, þat is *withinne* the ydoles for to
 8 disceyuen hem t for to meyntheinen hem in hire errour.
 þere ben manye oper dyuerse contrees and manye oper
 merueyles bezonde þat I haue not seen, Wherfore of hem
 I can not speke *propurly* to tell þou the manere of hem.
 12¹ And also in the contrees where I haue ben ben manye
 mo dyuersitees of many wondrous things þanne I make
 mencion of, For it were to longe thing to deuyse þou
 the manere. And þerfore þat þat I haue deuysed þou of
 16 certeyn contrees þat I haue spoken of before, I beseche
 þoure worthi and excellent noblesse þat [it] ⁽¹⁾ suffise to þou
 at this tyme, For þif þat I deuysed þou aH þat is bezonde
 the see, another man *peraunter* þat wolde peynen him
 20 t trauaylle his body for to go into þo marches for to
 encerche þo contrees myghte ben blamed be my wordes
 in rehercyng manye straunge things. For he myghte
 not seye no thing of newe, in the whiche the hereres
 24 myghten haue ouper solace or desport or lust or lykyng
 in the herynge. For men seyn aH weys þat newe things
 t newe tydynges ben plesant to here. Wherfore I wole
 holde me stille *withouten* ony more rehercyng of dyuer-
 28 siteez or of meruaylles þat ben bezonde, to þat entent t
 ende þat whoso wil gon into þo contrees he schaff fynde
 ynowe to speke of, þat I haue not touched of in no wyse.
 And see schuff vndirstonde þif it lyke þou þat at myn
 32 hom comynge I cam to ROME t schewed my lif to oure
 holy fadir the POPE t was assoylled of aH þat lay in my
 conscience of many a dyuerse [grouous] ⁽²⁾ poynt, as men
 mosten nedes þat ben in company dwellyng among so
 36 many a dyuerse folk of dyuerse secte t of beleue as I

The angels
that speak
through the
idols are
evil angels.

I can speak
neither of
what I have
not seen,
nor of all
that I have
seen.

[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 aH I schewed hym this tretys
 [1 fol. 133 a] þat I had made after informacioun of men ¹þat knewen
 of thinges þat I had not seen my self, And also of mer-
 ueyles and customes þat I hadde seen my self, as fer as god 4
 wolde ȝeue me grace, And besoughte his holy fadirhode,
 My book was ap-
 proved by
 his council. þat my boke myghite ben examyned and corrected be
 avys of his wyse t̄ discret conseil. And oure holy
 fader of his special grace remytted my boke to ben 8
 examyned t̄ preued be the Avys of his seyde conseil,
 Be the whiche my boke was preued for trewe ju so
 moche þat þei schewed me a boke þat my boke was
 examynde by, þat comprehended full moche more be an 12
 hundred part, be the whiche the MAPPA MUNDI was made
 after. And so my boke, aH be it þat many men ne list
 not to ȝeue credence to no þing but to þat þat þei seen
 with hire eye, ne be the Auctour ne the persone neuer so 16
 trewe, is affermed t̄ preued be oure holy fader in maner
 t̄ forme as I haue seyde.

AND I Iohn MaundeuyH knyght aboueseyd, aH þough
 I be vnworthi, þat departed from oure contrees 20
 t̄ passed the see the ȝeer of grace a .MiH .ccc. t̄ .xxij.
 I started in
 1322. þat haue passed many londes t̄ manye yles t̄ contrees
 t̄ cerched manye full strange places, And haue ben in
 many a full gode honourable companye t̄ at many a faire 24
 dede of armes, aH be it þat I dide none myself for myn
 vnable iusuffisance; And now I am comen hom mawgree
 myself to reste for gowtes Artetykes þat me distreynen;
 þat deffynen the ende of my labour, aȝenst my wiH god 28
 knoweth. And þus takyng solace in my wrech²ched
 reste recordyng the tyme passed I haue fulfilled þeise
 [2 fol. 133 b] thinges t̄ putte hem wryten in this boke, as it wolde
 I wrote this
 in 1356. come into my mynde, the ȝeer of grace a .MiH .ccc. t̄ .lvj. 32
 in the .xxxiiij. ȝeer þat I departede from oure contrees.
 Wherefore I preye to aH the rederes t̄ hereres of this
 boke ȝif it plese hem þat þei wolde preyen to god for me
 Let my
 readers
 pray for u.e. and I schall preye for hem. And alle þo þat seyn for 36

me a PATER NOSTER *with* an AUE MARIA þat god forzeue
 me my synnes I make hem *parteneres* þ graunte hem part
 of aH [þe] ⁽¹⁾ gode pilgrymages þ of aH the gode dedes þat
 4 I haue don, 3if ony ben to his plesance. And noght only
 of þo, but of aH þat euere I schaH do vnto my lyfes ende.
 And I beseche almyghþy god fro whom aH godeness þ ^{I pray for}
 grace cometh fro, þat he vouchesaf of his excellent mercy ^{them.}
 8 þ habundant grace to fullfille hire soules *with* inspira-
 cioun of the holy gost in makynge defence of aH hire
 gostly enemyes here in ertþe, to hire saluacioun bothe
 of body þ soule to worschipe þ thankyng of him þat is
 12 þree þ on *withouten* begynnyng þ *withouten* endyng
 þat is *withouten* qualitee good, *withouten* quantytee gret
 þat in alle places is present and aH thinges conteynyng
 the whiche þat no goodness may amende ne non eueH
 16 empeyre, þat in *perfyte* Trynytee lyueth þ regneth god be
 alle worldes þ be aH tymes. Amen. Amen. Amen.

(1) þe, blotted out in C.

APPENDIX.

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

- Miraculous oil. Neuerpeles þat table euermare dreppez oel as it ware of oliue, And þar es a vessell of marble vnder þe table to ressayue þe oel. þaroff þai giffe to pilgrimes for it heles of many sekeness. And men saise þat if it be keped wele 4
seuen ȝere efterwardes it turnes in to flesch and blud. Fra Sardenak men comez thurgħ þe vale of Bochar þe whilk es a faire vale *and* a plentifous of aȝ maner of fruyte and it es amanges hilles and þer er þarin fair 8
ryuers and grete medews and noble pasture for bestez.
- Lebanon. And men gas by þe mountes of libane whilk lastez fra Ermony þe mare to wardes þe north vnto Dan þe whilk
[¹ fol. 51 a] es þe end of þe ¹land of repromissioun to ward þe north 12
as I said before. þir hilles er rizt fruytful And þare er many faire welles and cedres *and* cipressez and many oper tresse of diuerse kyndes; þare er also many gude tounes to ward þe heued of þir hilles ful of folk. 16
- Sabbath river. **B**etwene þe citee of arkez and þe citee of Raphane es a riuier þat es called Sabatory for on þe seterday it rynnez fast and aȝ þe woke elles it standes stiȝ and rynnez noȝt 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 pase hilles es a hiȝ hier þan any of þe oper and þai caȝ it þare þe heȝh hiȝ þare es a grete citee and a faire 24
þe whilk es called Tryple In þe whilk er many gude cristen men ȝemand þe same rytes *and* customes þat we vse. Fra þeine men comez by a citee þat es called Beruch
Tripoli. whare sayne george slew þe dragoun and it es a gude 28
Beyront.

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 Beruch entres pilgrimes in to pe see þat wiH com to Cipse
and þai aryfe at pe porte of Surry or of Tyere and so þai Tyre.
com to Cipse in a lytiH space Or men may com fra pe
porte of Tyre and com no3t at Cipse and aryfe at sum
8 hauen of grece and so come to þise partyse as I said
before.

1 I hafe talde 3ow now of pe ways by whilk men gase The longer
ferrest and langest to ierusalem as by babilon *and* [1 fol. 51 b]

12 mount synay and many oper placez whilk 3e herd me teH
off and also by whilk ways men schaf turne agayne to pe
land of repromissioun, now wiH I teH 3ow pe rightest
way and pe schortest to ierusalem. For sum men wiH

16 no3t ga pe toþer, sum for þai hafe no3t spending ynogh,
sum for þai hafe na gude cumpany and sum for þai may
no3t endure pe lang trauail, sum for þai drede þam of
many perils of desertes sum for þai wiH haste þam hame-
20 ward desirand to see þare wifes and þare childer or for
sum oper resonable cause þat þai hafe to turne sone hame.
And perfore I wiH schew how men may passe tittest *and*
in schortest tyme make paire pilgrimage to ierusalem.

24 A man þat comes fra pe landes of pe west he gas thurgh
fraunce burgoyne and lumbardy and so to venice or geen
or sum oper hauen and schippes þare and wendez by see
to pe Ile of greff pe whilk pertenez to pe Ianuenes, And

28 seyne he aryuez in grece at porte *Mirrook* or at *Valon* or Valona.
at *Duras* or at sum oper hauen of þat cuntree and ristez Durazzo.
him þare and byez him vitales and schippez agayne and
sailez to *Cipse* and aryuez þare at *Famagost* *and* comez Cyprus.

32 no3t at pe Ile of *Rodes*. *Famagost* es pe chieff hauen
of *Cipse* And þare he refreschez him and puruays him of
vitales *and* þan he gase to schippe *and* comez na mare on
land 2if he wiH before he come at porte Iaffe þat es pe

36 next hauen to ierusalem for it es bot a day iournee [2 fol. 52 a]

Jaffa.

and a half fra ierusalem *pat* es to say .xxxvj. myle. Fra
 pe porte Iaffe men gase to pe citee of *Rames* pe whilk es
 bot a lytill peine and it es a faire citee and a gude
 and mykiH folk *perin*. And *withouten pat* citee toward 4
 pe south is a kirk of oure lady whare oure lord schewed
 him tiH hir in three cloudes pe whilk betakned pe
trinitee And a lytiH peine es ane *oper* citee *pat* men
 callez *Dispolis* bot it hight sum tyme *Lidda* a faire citee 8
 and a wele inhabited. *pare* es a kirk of sayne george
 whare he was heuedid. Fra peine men gase to pe casteH
 of Emaus And so to pe mount ioy *pare* may pilgrimes
 first see to ierusalem At mount ioy liggez Samuel pe 12
 prophete. Fra peine men gase to ierusalem. Beside pir
 ways es pe citee of *Ramatha* and pe mount *Modyn* And
peroff was Matathias Iudas Machabeus fader And *pare* er
 pe graues of pe Machabeez. Bezond *Ramatha* es pe 16
 towne of *Techue* wharoff Amos pe prophete was And *pare*
 es his grafe.

Another
 route.

[1 fol. 52 b]

Arm of St.
 George.

Sinope.

I hafe talde 3ow before of pe haly placez *pat* er at
 ierusalem and aboute it and *perfore* I wiH speke 20
 namare of *pam* at pis tyme, Bot I wiH turne agayne *and*
 schewe 3ow *oper* ways a man may passe mare by land
 and namely for *paim pat* may nozt suffer pe sauour of pe
 see bot es leuer to ga by land if aH it be pe mare payne. 24
 Fra a man be entred in to pe see he schaff passe tiH ane
 of pe hauens of lumbardy For *pare* *pare* es pe best making
 of *purueance* ¹of vitailles or he may passe to Ieen or
 Venice or sum *oper* And he saH passe by see into grece 28
 to pe porte Mirrok or to Valon or to Duras or sum *oper*
 hauen of *pat* cuntree And fra peine he saH ga by land to
 Constantinople And he saH passe pe water *pat* es called
 Brace sayne george pe whilk es ane arme of pe see. And 32
 fra peine he saH by land ga to *Ruffynett* whare a gude
 casteH es and a strang And fra peine he saH ga to
Pulueral and seyne to pe casteH of Synople and fra peine

to *Capadoce* þat es a grete cuntree whare er many grete hilles And he saH ga thurgh *Turky* to þe porte of *Chiutok* and to þe citee of Nyke whilk es bot .vij. myle
 4 þeine. þat citee wanne þe Turkes fra þe *emperour* of Constantinople and it es a faire citee and wele walled on þe ta syde And on þe toper syde es a grete lake and a grete riuer þe whilk es called Lay. Fra þeine men gase
 8 by þe hilles of Nairmont and by þe vales of Mailbrins and strait felles And by þe toune of *Ormanx* or by þe tounes þat er on *Riclay and Scanton* þe whilk er grete
 waters and noble And so to Antioche þe lesse whilk es
 12 sett on þe ryuer of Riclay and þare aboutes er many gude hilles and faire and many faire wodes and grete plentee of wylde bestes forto hunt at.

Civiotot,
Niecea.Heraclea,
Iconium.

16 **A**Nd he þat wiH ga anoper way he schafH ga by þe playnes of Romany costayand þe romayn see. On þat coste es a faire casteH þat men callez Florach and it es right a strang place And vppermare among þe mountaynes es a faire citee þat es called Toursout ¹ and
 20 þe citee of *Longemaath* and þe citee of *Assere* and þe citee of *Marmistre*. And when a man es passed pase mountaynes and pase felles he gase by þe citee of *Marioch*
 and by Artoise whare es a grete brigg apon þe riuer of
 24 *ferne* þat es called *Farfar* and it es a grete riuer berand schippes and it rynnnes ri3t fast oute of þe mountaines to þe cite of *Damasc* And besyde þe citee of *Damasc* es anoper grete riuer þat comes fra þe hilles of liban whilk
 28 men callez *Abbana*. At þe passing of pis riuer saynt Eustace þat sum tyme was called Placidus lost his wyf and his twa childer. þis riuer rynnnes thurgh þe playne of Archades and so to þe reed see. Fra þeine men gase
 32 to þe cite of *Phenice* whare er hate welles and hate bathez And þan men gase to þe cite of *Ferne* and betwene Phenice and Ferne er .x. myle. And þare er many faire woddess. And þan men comez til *Anthioche* whilk es

Tarsus.

[¹ fol. 53 a]

Mopsuesta.

Chalchidia

Pharpar
or Orontes.

Abana.

Antioch.

- .x. myle peine And it es a faire citee and wele walled
 aboute *with* many faire toures And it es a grete cite bot
 it was sum tyme gretter pan it esu owe For it was sum
 tyme twa myle on lenth and on brede oper half myle 4
 And thurgh þe myddes of *pat* citee ranne þe water of
 Farphar and a grete brigg ower it and þare ware sum
 tyme in þe walles aboute pis citee .ccc. and fyfty toures
 and at ilk a piler of þe brigg was a toure. þis es þe 8
 cheeffe cite of þe kyngdom of Surry And ten myle fra pis
 cite es þe porte of *Saynt Symeon* and þare gase þe water
 off Farphar in to þe see. Fra Antioche men gase to a
 cite *pat* es called *Lacuth* and pan to *Gebel* and pan to 12
Tortosa. *Tortouse* and þare nere es þe land of *Channel* ¹ and þare
 [1 fol. 53 b] es a strang casteH *pat* es called Maubek. Fra tortouse
 Tripoli. passez men to Tryple by see or elles by land thurgh þe
 strayt of mountaynes and felles and þare es a citee *pat* es 16
 called *Gibilet*. Fra Triple gase men til *Acres* And fra
 þeine er twa ways to ierusalem þe tane on þe left half
 and þe toper on þe riȝt half. By þe left way men gase
 by *damasc* and by þe flum Iordan, By þe riȝt way men 20
 gase by *Maryn* and by þe land of *Flagramy*. And nere
 Haifa. þe mountaynes vnto þe cite of *Cayphas* *pat* sum men
 callez þe casteH of Pilgrines And fra þeine to ierusalem
 er .iiij. day iournez In þe whilk men schaH ga thurgh 24
 Cæsarea. *Cesaria Philippi* and so to *Iaffe* and *Rames* and þe
 casteH of *Emaus* and so to ierusalem. Now hafe I talde
 30w sum ways by land and by water *pat* men may ga by
 to þe haly land after þe cuntreez *pat* þay com fra neuer- 28
 peles þai com aH til ane ende.
- The land }
 journey. } Yt es þare anoper way to ierusalem aH by land and
 } passe noȝt þe see fra fraunce or flaudres bot *pat*
 } way es fuH lang and perlious and of grete trauaile and 32
 } perfore few gase *pat* way. He *pat* schaH ga *pat* way he
 } schaH ga thurgh *Almayne* and *Pruyss* and so to *Tartary*.
 Prussia, }
 Tartary. } þis tartary es halden of þe grete Caan of Cathay of

wham I think to speke efterward. þis es a full ih land
and sandy *and* lytill fruyt berand For þare growes na
come ne wyne ne beenes ne peese ne nanoper fruyt
4 conable to man forto liffe *with*, Bot þare er bestez *in*
grete plentee And þerfore þai ete bot flesch *withouten*
breed *and* soupez þe broo And þai drink mylke of aH
maner of bestez.

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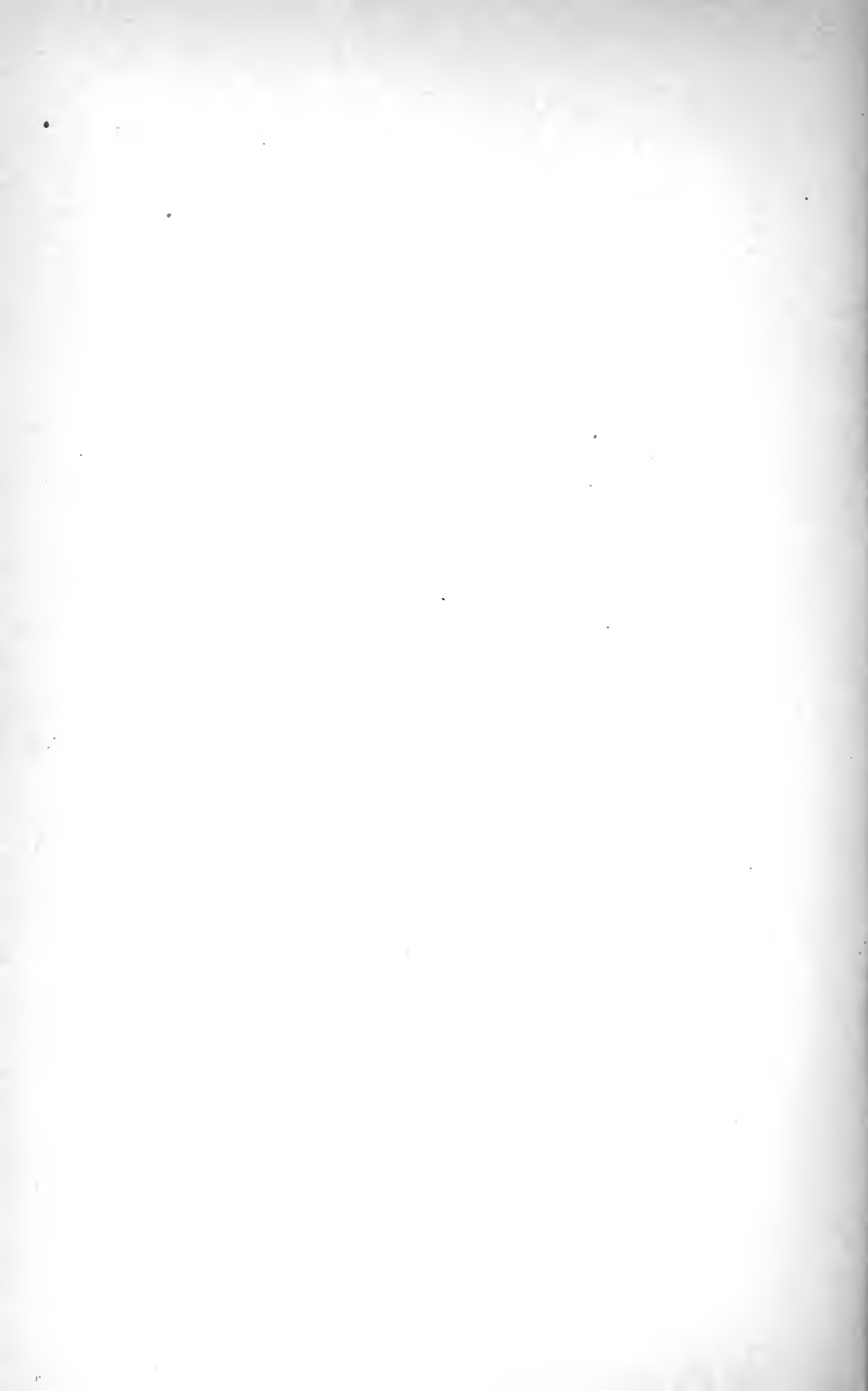
Mandeville's Travels

Early English Text Society.

Original Series, No. 154.

1923 (for 1916).

Price 15s.



Mandeville's Travels,

Translated from the French of Jean d'Outremeuse.

EDITED FROM
MS. COTTON TITUS c. XVI,
IN THE BRITISH MUSEUM.

BY

P. HAMELIUS,

PROFESSOR OF ENGLISH LITERATURE IN THE UNIVERSITY OF LIÉGE.

VOL. II. : INTRODUCTION AND NOTES.

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BUNGAY, 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:

Sir G. Warner, in his edition: *The Buke of Maundevil* (Roxburgh Club, 1889).

Albert Bovenschen: *Untersuchungen über Johann von Mandeville und die Quellen seiner Reisebeschreibung* (Zeitschrift der Gesellschaft für Erdkunde. Berlin, Reimer, 1888).

Johann Vogels: *Handschriftliche Untersuchungen über die englische Version Mandeville's* (Crefeld, 1891).

Godefroi Kurth: *Étude critique sur Jean d'Outremeuse* (Memoirs of the Academy of Brussels. Hayez, 1910).

L. Pannier: *Les lapidaires français*, 1882.

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 Liège 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 Barbam, Dominus de Comprédi, 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

¹ *Zeitschrift für deutsches Altertum*, VI, pp. 31-59 st. 131-135.—Raim. Duellius: *Excerptorum genealogico-historicorum*, libri duo, 1725, pp. 281-282.

About a century later, the Belgian geographer Ortelius copied it again, differing from Püterich in five points: instead of Montevilla he reads Mandeville; instead of Comprédi, 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. Püterich'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 Liège.¹

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

Hic jacet nobilis Dominus Joannes de [Mandeville] miles, alias dictus ad Barbam, Dominus de [Camperdi], natus [in] Anglia, medicinae professor et devotissimus orator et bonorum [suorum] largissimus pauperibus erogator, qui [toto quasi orbe lustrato] Leodii diem vitae suae clausit extremum anno [Domini] millesimo trecentesimo septuagesimo secundo mensis Februarij septimo.

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 Liège 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 Liège 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 Liège, 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 Liège. The earlier, dated 1386, about

¹ Ortelius: *Itinerarium Gallo-Brabanticum*, Leiden, 1630, p. 212.

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 quietiorem et beatiorem migravit 17 Novembris. Sepultus in ecclesia Willhelmitarum 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 Zantfliet: *Chronicon*, printed in Martène et Durand: *Amplissima collectio*, 1729, t. V., p. 299.

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

Werner Rolevink: *Fasciculus temporum*, printed in Pistorius: *Scriptt. Germanici*, II., p. 564.

John Bale: *Scriptorum illustrium maioris Britanniae catalogus*. 1557, II., p. 478.

¹ Both documents are printed in Gobert: *Les rues de Liège*, 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 leodiensium*, Vol. III., p. 17.

Anton. Meyer: *Commentarii sive annales rerum flandricarum*. Antwerp, 1561, lib. XIII., p. 165.

Hadrian Barlandus: *Rerum gestarum a Brabantiae ducibus historia*. Cologne, 1603, pp. 138-139.

Leland: *Commentarii de Scriptt. Britannicis*, 1709, t. II., p. 366.

Bergeron: *Voyages faits principalement en Asie*, 1735.

C. Schönborn: *Bibliographische Untersuchungen über die Reisebeschreibung des Sir John Mandeville*. Festschrift, Breslau, 1840.

Franc. Zambrini: *I viaggi di G. da Mandavilla*, Bologna, 1872.

Lorenzen: *Mandevilles Rejse*. 1882.

Sir G. Warner's *Life of Mandeville in the Dictionary of National Biography*.

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 XIV^{me} siècle, d'après le traité du chevalier Jean de Mandeville*. Vienne, 1862.

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 servitium cum suo modicum congruebat. Longo autem postea tempore et ab illo loco remote, viz. in Leodij civitate composui hortatu 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 pre gravitate ac arteticis guttis illuc decumberem in vico qui dicitur basse sauenyr, consului causa convalescendi aliquos medicos civitatis et accidit Dei nutu unum intrare phisicum super alios etate simul et canicie venerandum ac in sua arte euidenter expertum qui ibi dicebatur magister Iohannes ad Barbam. Is ergo cum pariter colloqueremur interseruit dictis aliqua per que tam nostra invicem renovabatur antiqua noticia quam quondam habueramus in Cayr egipti apud Calahelich soldani prout supra tetigi .vij. ca[pitulo huius] 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 audiendum 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 contigisse. 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 criminum grandi cumulo. Et nunc ecce anno egressionis mee xxxiiij. constitutus in leodiensi civitate que a mari anglie distat solum per duas dietas audio dietas 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.

¹ Mandeville, *Itinerarius*, black letter, no date. British Museum press mark: G 6700.

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 Liège 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.¹ 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 Liège 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.²

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 Liège' "—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 Liège.

² Bormans's *Introduction to the Mirror of Histories*, 1887, p. cxxxiii.

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*, 5^e 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 Boldensele'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 Liège. 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 translataste et metisse en chest ches miens croniques, car je n'avoie 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 gestes 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 chouses sont declareis en la nouvelle gieste que nous meisme avons fait sour Ogier" (*Mirror*, Vol. III., 1873, p. 111). All these things are set forth in the new geste that we have ourselves made on Ogier. No trace of this has been discovered, although a graduate of Liège 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 gestes or romances. The Crusade happened "ensi que li romans qui son fais de Godefroit de Buillon deviseit, qui s'accordent asseis as croniques; et partant de cel histor je l'envoie à romans de Godefrois, excepteis

aliquant fais dont 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'Antioche*, *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 Sebourg* printed by Bocca and the *Bâtard 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 Sebourg*, 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 *Mandeville* 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 occidentalibus dominanti, christianorum eufamie et ornatui, universorumque arma gerentium tutori, 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 sufficientes exstiterint) sed qua parvitas et possibilitas mittentis et offerentis se extendunt, contenta tradantur.—To the most excellent prince, to be chiefly revered 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 dedicator 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. Liège 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 he 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, l. 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

Englischer 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 Englischer misread the c. as the numeral 100 and wrote "Nonnes of an hundred ordres." By these two examples the capacity of the original Englischer 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 *Mandeville* 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 of þe firmanent*; 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

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 *cordelères* and *c. ordres*. 2. The context might help 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

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 $8\frac{1}{2}$ 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 menduant, cf. mendif). Even e and o are sometimes hard to distinguish. A curl after final r often means nothing: clere^l = 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

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 Boldensele'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. xl 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 Penthexoïre," 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 vivificans confixa 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. *wolde god*.—The Anglo-French Harleian text 4383 (H.) has a cut at the Papacy, writing “Mes sil plesoit a nostre seint pierre lapostoille,” *i. e.* if it pleased our Holy Father the Pope, “qar a Dieu plerroit-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 have*.—H. : *iuisse cest 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 plusours chemyns il puet aler, par meer et par terre, solonc les parties dont il mouera, dont luy plusours tournent tot a vn fyn.*

Halliwell, 1867: to go to the City of Jerusalem, he may go by many Weyes, bothe on See and Lande, afre the Countree that he cometh fro: manye of hem comen to on ende.

p. 4, l. 20. *zif a man come from the west*.—Si quis ab occidenta-
libus partibus. The *incipit* of the Pilgrim's Text known as Innomi-
natus, published by Tobler, 1865. See Comte Riant, *Itinéraires*
à Jérusalem, pub. Société de l'Orient Latin, série géographique, III.
1882.

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*
Godefroi de Bouillon, is the work of a *trouvère* 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. *Roussye*.—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. *euyll 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, vadit,
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. Aq.* 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 coyvre 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 Aedificiis*, I. 2), to Nicephorus Gregoras (*Hist. Byzant.* VII. 12, 4). The cross on the orb was blown down in 1317. Boldensele and Bondelmonti (*Liber insularum Archipelagi*, 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 operata*) 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. *lord he holt.*—B. 10420–25 : le paijs qui se tient, *i. e.* the dependencies of Greece. Mistranslation.

p. 6, l. 2. *Tunica.*—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 cruce 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):

'Quatuor ex lignis Domini crux dicitur esse.
Pes 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*: "þa baeron hie him [*i. e.* to Christ] tozeanes blowende palmtwizū; forþon þe hit waes Iudisc þeaw, þonne heora cininȝas haefdon size ȝeworht on heora feondum, t hie waeron eft ham hweorfende, þonne eodan hie him tozeanes mid blowendum palmtwizum, heora sizes to wyorþmyndum" (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, l. 25. *as the cros.*—H.: tant come le corps purroit durer. Mistranslation.

p. 6, l. 33. *on was ouercomen.*—H.: ascun auoit victorie, which means the opposite.

p. 7, l. 7. *discord t strif.*—H.: descord only.

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

p. 7, l. 14. *seyth þat Adam was seek.*—Mistranslation. H.: Et dit cest escript qe quant Adam estoit malades, il dit a son filz Seth, etc.

p. 7, l. 23. *vnder his tonge t graue him.*—H.: en la bouche son pierre et, quant larbre cresseroit et porteroit fruit, adonques serroit son pierre garry, *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. 7, l. 24. *.iij. greynes.*—Three seeds then produce four trees. This characteristic piece of levity also occurs in Jean d'Outremeuse's *Mirror of Histories*, I. 1864, p. 320, where the story-teller clumsily attempts to mend his blunder by pretending that pine is otherwise called olive. Bovenschen (p. 213) traces Mandeville's version to two sources: the 68th chapter of the *Golden Legend*, for the four kinds of wood; another legend, printed by Wilhelm Meyer (*Abhandlungen der phil.-hist. Klasse der Kgl. bayr. Akad. d. Wissensch.*, Vol. XVI., 2nd part), for the three seeds. D'Outremeuse's *Mirror of Histories* darkly hints at an esoteric doctrine of an antediluvian book of Seth: "doctrine sens libre de l'escripture Seth de son doit" (I. 1864, p. 321). The spot in the middle of the earth where Adam's skull lies buried, with the trees growing out of his mouth is Golgotha, called τὸ κρανίον by the Byzantines (E. Sackur: *Sibyllinische Texte und Forschungen*, 1898, p. 43). The romance of the Saint Graal, summarised by P. Paris in *Les Romans de la Table Ronde*, I. (1868), pp. 228–236, says that a slip from the Tree of Knowledge, planted by Eve, was white before the conception of Abel, then green, and turned red after the killing of Abel. Three trees survive: the Tree of Death, the Tree of Life, the Tree of Help and Comfort. They bleed when cut with carpenters' axes. For the whole Legend of the Cross, Sir G. Warner refers to A. Mussafia, *Legenda del legno della croce*, in *Sitzungsber. Kaiserl. Akad. Wiens* (Vol. LXIII. 1870, p. 165), and to R. Morris, *Legends of the Holy Rood*, 1871. Wilhelm Meyer, *Abhandlungen*, as above, Vols. XIV. and XVI., is the principal authority.

p. 8, l. 4. *t gat . . . of Englonde.*—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. 13. *Jewes*.—Brussels MS. : genevois, *i. e.* Genoese. St. Louis redeemed the relics from the Venetians and Templars, who held them in pawn, not from the Genoese, still less from the Jews, whose name comes in through a characteristic blunder of the Englisher. Sir G. Warner refers to Count Riant's *Exuviae sacrae Constant.*, 1877-8.

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

p. 8, l. 16. *jonkes of the see*.—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. *zouen 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 hows 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 esprit 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 fuilhes, *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*.—Vincenz 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 vasciaus
Mervillous et rices et biaux
Que nous apielons ydria.
Et saciés de fit qu'il i a
D'olio d'olive adics assés
Ia 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.)

See Raym. Beazley, *The Dawn of Modern Geography*, Vol. II., 1901, p. 138.

p. 9, l. 33. *take fro withjune*.—H: sanz ceo qe lem mette riens dedeins, *i. e.* without any more water being added inside. Mis-translation.

p. 10, l. 14. *Turcople*, 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 absque spongiis plenis aqua aliquantum ibi manere poterunt, quas naribus apponentes crassiorem inde aerem attrahebant."—Mandeville's concrete, individual narrative is a great improvement on Vincent.

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

p. 11, l. 5. *place for justynge*s: 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 legimus 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 contrainst 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 Lincy'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 *Beehive* 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 vnxioun.*—H.: Et si ne font qe vne envnction en baptisme, et ne font point darrein vnxioun 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 euen.*—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 plus pleisantz a monde et as femmes, a touch characteristic of d'Outremeuse.

p. 13, l. 2. *dayes before Asschwednesday.*—H.: le sismaigne de quarresme carnem pernant, *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). Facsimiles of Eastern alphabets used by heretics are to be found in

M. Gaster's Ilchester Lectures on *Greeko-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*.—H. : 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 liue 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. 22. *Paterane*.—Boldensele: “Inde procedens, multis insulis hinc inde lustratis . . . perveni in ipsa minori Asia prope maris litus ad urbem Pataram, unde beatus Nicolaus traxit originem, et post ad Myram civitatem, ubi divino nutu postmodum fuit in episcopum ordinatus” (p. 33). For Myra, H. reads Marrea, hence C.'s Martha.

p. 14, l. 24. *wyn*.—Sir G. Warner thinks of the murrhina potio, *i. e.* drink out of precious cups of Pliny (*Nat. Hist.* XIV., 99). Poculum murrheum (Sen. E. 119).

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
Ieil qui de mal l'estordroit,
Et qui le fier baissier feroit."

(*Li Biaus Disconeüs*, ed. G. P. Williams, 1915, p. 6.)

The hero here is Guinglain, son of Gawain. Hartland, *The Science of Fairy Tales*, 1891, pp. 238-239, discusses stories of this type under the name of the Enchanted Princess. Kittredge, *Gawain and the Green Knight*, 1916, p. 210. Child, *English Ballads*, I., 1882, p. 306, on Kemp Owyne. In the continuation by Martin Juan de Galba of Martorell's *Tirant lo Blanch*, ch. cccc. in the 1904 facsimile of the edition of 1490, Mandeville's tale of the Lady of Lango is faithfully translated (Martínez y Martínez: *Martín Juan de Galba, coautor de Tirant lo Blanch*, Valencia, 1916.—J. Givanel Mas: *Estudio crítico de Tirant lo Blanch*, 1912, p. 117). As a possible source one may suggest the story of Perseus, who beheaded Medusa, killed a sea-monster and won a king's daughter as his reward. Hartland refers to Keats's *Lamia*, the source of which is in the *Anatomy of Melancholy*.

p. 15, l. 10. *whan the knyght*.—H: quant le chiual le veoit si hideux, il fuy sa voie et porta le chiualer maugree luy sur vn roche, et de celle roche il sailly en la meer, et ensi fuist perduz 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. *schadewe 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*.—Boldensele, 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. *Eddere*.—H.: teste, probably right; the head of

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 Sathenie, 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]i 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 bliüenden 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 altfranzösischen 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. 6. *fleigh aboute*—Both Brussels MSS. : remira[t] la citeit, *i. e.* viewed the city and the country. H. : remua, shook. The Brussels reading seems correct, Cotton mistranslates.

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

p. 17, l. 13. *.iiij. othere bysschoppes*.—French MSS. *ijj.*

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

p. 17, l. 21. *seynt zenomyne*.—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 amoure*.—Bovenschen and Sir G. Warner identify this with chateau du dieu d'amour, ancient Didymus, where St. Hilarion died.

p. 17, l. 26. *with Papyouns*.—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. 30. *all opere men*.—H. : vadlet, *i. e.* varlets.

p. 17, l. 33. *syttten 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 eibum tenuem 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 puteus aquarum viventium. . . . Locus etiam ibidem ostenditur, ubi Dominus fideli Cananaeae misertus est, et prope, eo loquente ad turbas, sibi dictum est: Beatus 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 distantiis locorum terrae sanctae* (ed. Allatius, 1653, p. 106): “Octo milliaria a Tyro contra orientem supra mare Sarphen, quae est Sarepta Sydoniorum. In qua quondam habitavit Helias propheta; in qua et resuscitavit filium viduae, Jonam scilicet: quem prius ipsa hospitio receperat et caritative foverat et paverat. Sex milliaria a Sarphen Sidon, civitas egregia, ex qua Dido, quae Carthaginem 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 sarept.*—Brussels, 10420–25: sarphon ou sarepte, correct. H.: Serphen en Sarepte, which the Englisher slavishly follows.

p. 18, l. 24. *Jonas the wydwes sone.*—Jonah was traditionally identified with the widow’s son revived by Elijah in 1 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 Romae asportata se oppido Judaeae Joppe ostendit inter reliqua miracula in aedilitate sua M. Scaurus, longitudine pedum 40, altitudine costarum Indicos elephantes excedente, spinae crassitudine sexquipedali” (*Spec. Nat.* 1624, l. XVII., c. e., 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, quae Acri vulgariter dicitur. Haec famosa civitas in pulchra planitie situata est supra mare; quae quondam Christianorum fuit et antiquitus Ptolomaida dicebatur. . . . Per Sarracenos destructa est” (p. 35).

p. 19, l. 15. *besyde the cytee of Akoun.*—Boldensele: “. . . prope Accon vix ad quatuor miliaria supra mare a dextris est mons

Carmeli, non multum altus, . . . habitatio sancti Heliae, ubi et ordo Carmelitarum sumpsit exordium, . . . In hujus montis pede civitas erat quondam Christianorum, Caiphaz nomine, nunc destructa" (p. 35).

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

p. 19, l. 23. *Saffre*.—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 Tyrionum*.—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 Memnon*.—Vincent de Beauvais quotes Pliny, who 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 Memnon near the river, and to a concave spot, that yields vitreous sand (*B. J.* II. 10, 2). D'Outremeuse 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 avec 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. *swelogh*.—Brussels 11141: souspiral; H.: espiral, *i. e.* spiracle or vent-hole.

p. 20, l. 8. *Gaza*.—H.: ceo est a dire cite riche. This derivation is from Isidore, *Etym.* (in Lindemann's *Gram. Lat.*, v. III., p. 462): Vocata autem Gaza, eo quod ibi Cambyses rex Persarum thesauros suos posuit, cum bellum Aegyptiis intulisset. Persarum enim lingua thesaurus Gaza nominatur (l. XV., c. i., § 16). The passage follows Boldensele, with additions from the Old Testament.

p. 20, l. 12. *of the beste*.—H.: des meillours. G.: milliers, agreeing with Boldensele and with Judges, xvi. 27.

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. *Babyloyne* : i. e. Babylon the little, near Cairo.

p. 20, l. 24. *Daire*.—Latin Darium, now Deir el Belah, south of Gaza. Here Haiton of Armenia begins to appear as a source, along with Boldensele.

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. 31. *Canopat*. Connected by Sir G. Warner with the town of Canopus and the Canopic branch of the Nile. See A. Ausfeld's note to his translation of the romance of Alexander, 1907, p. 138.

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 magnam, quae Belbeis nominatur" (p. 37). This town lies on the Ismailiyeh 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. 1. *faire chirche*.—Boldensele: "ecclesia beatae Virginis in Babylonia, ubi ipsa cum Christo Jesu et Joseph, quando in Aegyptum de Judaea metu Herodis fugerat, aliquamdiu dicitur habitasse. Item alia ecclesia beatae Barbarae virginis, in qua corpus ipsius in parvo monumento marmoreo conservatur" (p. 39).

p. 21, l. 6. *.iij. children in to the forneys*.—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 Mishael, 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 victualia ministrantur" (p. 37). The citadel is El-Kalah. "Sunt autem Kadrum et Babylonia duae civitates multum magnae, parum distantes 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 *Chétifs*, 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 .v. kynngdomes*.—William of Tripoli, *De statu Saracenorum*, cap. 19 [Melec elvahet Bondogar]: “sibi quinque subiugavit regna, in quibus solus dominatur et regnat, regnum Egyptorum, regnum Jherosolimitarum, olim David et Salomonis, regnum Syrie, cuius 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 ouesqe ceo il est Califfes. The Englisher mistakes the Caliph'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 soudan*.—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. Zarocon (Siraconus in *Will. of Tyre*, XIX. 5) is Sheerkoo, *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 þat 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. nevwewe, possibly Melik-el-Kámil.—5. Melechsalan, Melik-es-Salih, *d.* 1249.—6. Tympieman (Tinqueman, Brussels 10420-5), Hayton's Turquimanus, a Turcoman, and emir of Mamelouks, named El-Mo'izz Eybek.—7. Cachas, named Kutuz, wrongly described as Melecmees by Hayton.—8. Bendochedare, 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 Kaláoon.—11. Mellethasseraf, Melik-el-Ashraf Khaleel.—12. Melechmasser, Melik-el-Nasir Mohammad.—13. Guytoga (Hayton's Guiboga) Melik-el-'Ádil 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 poeple."

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 continentes :

"Balthazarday, illustris regis filius, soldani Babiloniorum, Assyriorum, Egyptiorum, Amaricanorum, Medorum, Alexandrinorum, Parthorum, et Ethyopum, Constantinus de Jerico, prepositus terrestris paradisi custosque sepulture crucifixi, rex Jerosolimitanus, Affrice et Asie, 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, consolatio paganorum, transfixio loricearum—magno sacerdoti Romanorum gratiam, quam palpitat queritando et salutem, quam visitando meretur. Ortodoxi fundamentum fidei christianorum, robur discretorum, fortitudo prudentium; hoc omnia in capitis tui cellula quasi thesaurus requiescunt; memoria vero tua strepit, incipiens vacillat, obedescit stulticia. Qui pater diceris, et filiis tam inaudita mala machinaris! Tu enim et philippus francorum rex, et alii reguli in baculo arundinis confiditis, spem vobis ponentes, que velut stuppa incensa evanescit et uno flatu consumitur. Nam quicquid contra nos moliendo poteritis cogitare, totum animi matura deliberacione pervidimus, non timemus. Qualis enim pater es tu, qui filios non morte naturali, sed subita perire compellis? An putas, quod sagittis et pharetris careamus, in quas filios tuos mittere non formidas, ut eas in se recondant et vivaces animas sic morti tradant? A quo subversa est preciosissima civitas Jerusalem? A quo funditus destructa est civitas Achon potentissima? A quo desolata et deleta est Tripolis famosissima? Nonne CCCLV. civitates nobis subiecimus, quas famuli olim crucifixi rexerant? Tu filios in mare procellissimum, ubi flumina furiunt, 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 nuncuparis. Sufficiat ergo tibi te sic more Turcorum conducere. Attamen si terram nostram desideras, ecce Achon et Tripolim filiis tuis aperiemus 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 properent penam consimilem recepturi. Nichil enim aliud quam sanguinem christianorum querimus, quem sitimus. Consule igitur tibi ipsi, qui prudens diceris, et salva iam morti expositos—alioquin 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 souden of the Babylonians, Assyrians, Egyptians, Amarians, 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 deserves 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 misledest 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 canst, 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 þan .xx. Mill.*—This military information is from ch. 50 and 51 of Hayton; only Hayton gives the number of men under each amuratus, or emir, as one to two hundred. Mandeville boldly doubles the figure!

p. 23, l. 26. *ben all weys at him.*—H.: sunt totdis a luy. Gallicism, meaning: they always belong to him.

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

p. 23, l. 31. *.iiij.*—Scribal error for *iiij^c*.

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

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

p. 24, l. 2. *.iiij. wyfes.*—Will. of Tripoli, c. 21: [Bondogar]: “Coningium laudat, quatuor habens uxores, quarum quarta est

christiana iuvenula 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; camaka, 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 deuant luy, qi luy face ascune requeste, qil nel ottoie, pur quoi qil soit resonable et ne deuiet 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 messenger 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 noman*.—Brussels 10420–5: Car illh dient que nus ne doit venir deuant 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. *Babyloyme*.—After Boldensele, p. 38–39: “Turris Babel a filiis Noë incepta in loco propinquo asseritur, ubi humanum labium confusum est. Locus autem desertus dicitur et quasi inaccessibilis propter ferarum 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. Adso (*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. *.cc. cubytes*.—Honorius Augustodun., *Imago Mundi* (Migne, v. 172, col. 125, l. I., c. xv.): “Cuius muri latitudo est 50 cubitorum, altitudo ducentorum cubitorum, ambitus civitatis quadringentorum octoginta stadiorum.”

p. 25, l. 31. *he departed þat Ryvere.*—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: *ly payens lap-pellent Jathrib, which Bovenschen spells Jathreb 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 pseustis [Greek for liar, a compliment carefully omitted by Mandeville, the friend of Infidels] sub soldani diligentissima custodia in civitate, quae Meca dicitur [the Middle Ages believed Mahomet’s shrine to be at Mecca], sita in deserto Arabiae de Babylonia circa 25 diactas in pulchra ipsorum ecclesia quam musquet vulgariter dicunt” (p. 38). *Mezhita* (*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 habitabat Abraham, quoniam dictum est ei a Domino, Gen. XII^o: Egredere e terra et de cognatione tua et de domo patris tui, de qua civitate fuit gloriosus doctor Effrem et etiam Theophilus, quem virgo Maria de manu inimici liberavit” (ed. Prutz, 582). Ephrem Syrus lived in the fourth century.

p. 27, l. 10. *Calyyffez.*—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’Antioche*, 1848, II., p. 61.)

“Califfes lor sermone, qui bien fu escolés;
C’est li maistre apostoles de lor actorités.”
(*Chevalier au Cygne*, éd. Hippeau, II., 1877, p. 79.)

p. 27, l. 13. *Baldak.*—Will. of Trip.: “Transit hostis [Hebbis =

Abdallah Abu l'Abbas (750-54)] ultra fluvium ad terram, que olim fuit regnum Caldeorum, nulloque resistente bellatore ad regum 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. *iiij. Calyffeez.*—Will. of Trip.: "tres calife, unus in Baldach, alius in Marroch, tercius vero in civitate prefata [*i. e.* Carre = Cairo]" (ed. Prutz, p. 583). H: "Il soleit auoir en temps passez iii. Califfes. Cis Darrabiens et de Caldiens demorroit en la cite de Baldak desuisdit; et a Cair delez Babiloigne demorroit le Califfe des Egipcians; et au Marrok sur la meer doccident demorroit 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. *Sahalarlyn.*—Will. Trip.: "ipsum suum calife, qui auctoritate Macometi videbatur esse maior, peremit 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 somtyme 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, *Alexanderroman*, 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 denuo funditur, Aethiopian 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. *pei entren betwene theise ryueres.*—Nonsense. Pliny: "revocatur intra ripas in libra" (5. 57). H.: adonques elles entre dedeins ces riueres. Meaning: when the sun is in Libra, the river shrinks back into its banks.

p. 28, l. 15. *Morekane*.—Mauritania. Mandeville sends the Euphrates all the way to Morocco before letting it merge in the Nile!

p. 28, l. 18. *Sikonyes*.—H. : sigoignes.

p. 28, l. 19. *Egypt is a long contree*.—Boldensele : " Et sciendum quod Aegyptus oblonga patria est et in aliquibus partibus constricta propter desertum siccum latera ipsius ambiens et comprimens, de cujus natura etiam ipsa Aegyptus est, nisi quod in quantum exuberante fluvio vel naturaliter vel artificialiter conducto visibilliter 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 . . . loweness*.—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 Kosseir, 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 Moures*.—Egerton adds : and þat þai halð a grete bewtee, and ay þe blakker þai er þe fairer þam think þam. And þai say þat, and þai schuld paynt ane aungell and a fende, þai wald paynt þe aungell black and þe fende qwhite. And, if þaim think þam nozt black ynough 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 Candace 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 nigrior est, pulchrior ab ipsis iudicatur "

(*Hist. or.*, ed. 1597, p. 215). John of Hildesheim writes of the black Nestorian heretics: "Et in ecclesiis suis depingunt Christum et matrem eius et beatum Thomam nigros et diabolos albos in despectum alborum" [text: aliorum], ed. 1878, p. 25.

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. *holy 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 Tilb., *Ot. Imp.*, 1. 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 seyme*, 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 zelow t red*, etc.—H.: et la cowe reget [roietz, S.] de trauers de iaune et de rouge. Meaning: and his tail is striped across, yellow and red. The Englisher probably read *royé*, *rayé* as *rejeté*, and translated it as cast again!

p. 31, l. 11. *Emeraudes*.—Boldensele: In superioribus Aegypti est vena smaragdina, unde ibidem smaragdi melius et in meliori forma habentur, quam in alia mundi parte (p. 41 of 1855 ed.).

p. 31, l. 14. *myzs*.—Halliwell, 1866, reads Myrs; Pollard, 1900, mires. H.: soresz = mice. Sir G. Warner traces this to Pliny (IX. 179): quippe detegente illo musculi reperiuntur.

p. 31, l. 20. *coueren hem*.—Brussels, 10420-5: couent, *i. e.* hatch them. H.: les coeuerent, followed by Cotton.

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 producentes, in quibus quasi morsus hominis cum dentibus manifeste apparet; ed idcirco poma Adam ab omnibus appellantur. . . . Sunt ibi praeter ficus communes quaedam singulares ficorum species, fructus in ipsis truncis absque ramis et foliis facientes, non inter folia vel ramos superiores, sicut fit in aliis arboribus, sed ipsi trunco adhaerentes: has autem ficus Pharaonis appellant.

p. 32, l. 4. *the feld where Bawme groweth.*—Boldensele visited the garden of El-Matariyeh, near Cairo. His account is supplemented by Mandeville from Vincent de Beauvais (*Spec. Nat.* l. XIII., c. xcix., col. 1008 of 1524 edition; c. lxxxiv., 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 falle 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 pharmacists, or d'Outremeuse may have invented them. In the romance of Balan, Fierabras takes two barrels of balm in Rome (G. Paris: *Histoire poétique de Charlemagne*, 1905, p. 251).

p. 32, l. 29. *I haue 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 balm.

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 wole take t beclippe the mylk.* H. : tantost ly lait acoillera et prendra, *i. e.* the milk will curdle [mod. French: se cailler] at once.

p. 34, l. 2. *Gerneres 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 aptusprehenditur,

maxime quod a summo usque deorsum plenae sunt maximis lapidibus, invicem bene junctis, 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 plus pres soit ly plus digne, *i. e.* although the nearer way is the worthier. Mistranslation.

p. 35, l. 24. *hilles.*—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 excepit, nascuntur, a venenosis ullaenus laeduntur, unde cum pueri nati sunt, in cunis eorum patres serpentes ponunt, ut probent, si veri eorum filii 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'Outremeuse'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.

p. 36, l. 16. *Greef.*—Brussels, 10420–5: Cret. Egerton: Greff. 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 Janeweis, *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. *† 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 Emperour 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 carneoli (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. *welle pat Moyses made with his hond.*—Exod. xvii. 5: . . . and thy rod, wherewith thou smotest the river, take in thine hand, and go.

p. 37, l. 20. *welle of Marach.*—Exod. xv. 23–25.

p. 37, l. 23. *Elym.*—Boldensele: Deinde veni in Helym locum valde delectabilem in deserto, 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).

p. 38, l. 1. *largeness in lengthe.* H.: Elle poet bien auoir vii. 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 Babylonia recedens partibusque Aegypti in Arabiam properavi, venique ad montem Synai eques in decem diebus (p. 44 of 1855 ed.). The “.xij. gode iourneyes” of l. 16 are also a falsification.

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

p. 39, l. 6. *of the Bayes or of Olyue.*—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 baies 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

Catharinae] 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 debiliu[m] membra sanat (*Spec. Hist.*, l. XIII., 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 aler en Jherusalem* (ed. 1882, in *Itinéraires* 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 Petrus Comestor, *Lib. Excol.*, 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. *schewen the bussch*.—Boldensele does not claim to have been shown the actual bush!

p. 39, l. 37. *his lampe 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 candeille alumée.

(Ed. 1863, canto vii., p. 279.)

Another time, the Lord sends a flame:

Voient le chierge au duc jeter grant embrasée
Que Dex i envoa par bone destinée.

(*Ib.*, canto v., p. 190.)

On ever-burning lights in romances see Faral: *Recherches sur les sources latines des contes et romans courtois*, 1913, pp. 176–177.

p. 40, l. 3. *whan ony 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 Reinfrid von Braunschweig, fol. 208a, and to W. Grimm, *Altdeutsche Wälder*, II., 185 ff., ed. K. Bartsch, II. 26998 ff.

p. 40, l. 8. *fynde vpon the awtier 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. lxxxiv., p. 165).

p. 40, l. 20. *bothe on and oper how it befell.*—H. : Et lors ils me disoient qe 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 muscherons, 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 (Gervasius of Tilbury, III., 16 ff., Liebrecht's notes).

p. 40, l. 30. *before the 3ate.*—Boldensele : In hoc monasterio est aqua, quam percussione virgae praecepto 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. *noman knoweth where he was buried.*—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 katelyne.*—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 Catherinae virginis et martyris tuae mirabiliter collocasti, etc.

p. 42, l. 7. *Bedoynes*.—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 camel et a soir et au main.

(p. 114, ll. 27-28.)

p. 42, l. 21. *hote stones*.—Vincent : Ichthyophagi . . . in littore maris rubri super petras solis calore ferventes assant pisces (*Spec. Hist.*, I., c. lxxxvi., p. 32, ed. 1624).

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. 14. *an .c. 3eer*.—Pseudo-Methodius : fecerunt planctum super eum Adam quoque et Eva annis C. (Ed. Sackur, 1898, pp. 60-61).

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 David*.—Source, according to Bovenschen, 2 Kings v. 5.

p. 43, l. 27. *t of Lya*.—Egerton adds : and pai er in þe hingand of þe hill. And ower þaim es a riȝt faire kirke wele bretist aboute, as it ware a castell, þe whilk Sarzenes kepez riȝt wele. H : . . . Lie, en le declin de la montaigne. Et dessus eaux y ad vne bele esglise, kernele [*i. e.* crénelée = battlemented] en guise dun chaustel, la quelle ly Sarazins gardent mult curousement. 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. *Karicarba*, 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 þo same*.—H. : La, mesme 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 arcus, 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 alii 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 apparet 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 quatuor viri sedissent in ea; nec erat profundior, quam usque scapulas meas. Dicitur tamen, quod, quicumque 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 (c. 1317), who defines it as “terra rubea minuta, quae affertur de Mecha” (ed. Lugduni, 1641, fol. xiii.). Arabic cambîl, kinbîl. D’Outremeuse may have learned it from the English doctor John de Mandeville. Ducange, *Gloss. Graec.*, s.v. *καμβήλ*. It is not earth, but a dust-like powder obtained from a shrub. Modern name: Kamala.

p. 44, l. 29. *broper [sone]*.—The last word dropped in Cotton. H.: filz au frere Abraham.

p. 44, l. 30. *Mambre.*—Odoric, *De Terra Sancta*: A Ebron incipit vallis Mambre, quae protenditur fere usque Jerusalem. Non remote ab Ebron est mons Mambre, et in ipso monte stat arbor, scilicet quercus arida, quae ab antiquitate sua speciale sibi nomen meruit habere in universo mundo, et vocatur arbor sicca. Sarraceni dicunt eam dirp. Haec creditur stetisse a tempore Abrahae, et quidem ab initio mundi, virens, donec passionis Christi tempore siccaretur (p. 154 of 1864 edition).

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 aresté,
S'ai esté au Sec Arbre et duse'à 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 dessechcheront, ou ly coers fendi et purissoit, et sunt demorez touz voidez et tot creuez par dedeins, dont il y ad vnqore mointez 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. *prophecies*.—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 wexen grene*.—Adso, *De ortu et tempore Antichristi*, ed. 1898 by Sackur, *Sibyllinische Texte und Forschungen* : [Antichristus] Faciet ignem de coelo terribiliter venire, arbores subito florere et aescere. 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*, l. XV., v. 560 :

“ Utque Palatinis haerentem collibus olim
 Quum subito vidit frondescere Romulus hastam
 Quae radice nova, non ferro stabat adacto,
 Et jam non telum, sed lenti viminis arbor
 Non expectatas dabat admirantibus umbras.”

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 fallynge euyl.*—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.*—Baldensele : Est autem Bethleem 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. cxxx. 6 has *eam*, correctly repeated in French texts, wrongly altered to *eum* in English.

p. 45, l. 24. *corneres.*—H. : kerneux. Modern French : créneaux, battlements. Mistranslation. Egerton : kirmelles.

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. : encoulpez 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 (Phaniel) 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*,

t. XVIII., pp. 833–837. E. Montégut, *Heures de lecture d'un critique*, 1891, p. 278 fn., refers to the legend as Arabic.

p. 46, l. 14. *place where the sterre fell.*—Vincent de Beauvais, *Spec. Hist.*, l. VI., c. xci.: quidam tradunt Bedam voluisse, quod in puteum Bethlehem illico ceciderit [stella] (p. 205). John of Hildesheim, 1878: stella stetit immobilis et infra muros lapideos et fictiles per modicum intervallum stella cum tanta et tali claritate et fulgore se demersit, sic quod omnia in tugurio et spelunca fuerunt illuminata (p. 15). Odoric, *De Terra Sancta*: puteus, ubi videtur stella, quae duxit tres reges ad Christum in praesepio (ed. 1864, p. 153).

p. 46, l. 14. *the .iij. kynges.*—The names are from Petrus Comestor, *Hist. evang.*, c. viii.

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

p. 46, ll. 27–29. *charnell of the Innocentes . . . seyut Ierome.* From Odoric.

p. 46, l. 37. *traces may zit ben sene.*—John of Hildesheim 1878: Et in illa capella videtur adhuc lapis, super quem beata virgo sedendo filium lactare consuevit. Et quadam vice modicum lactis de sua mamilla super lapidem cecidit. Cuius lactis species usque in praesentem diem super ipsum lapidem permansit, et quanto plus abraditur quanto plus crescit (p. 17).

p. 47, l. 4. *pat the cristene men hun don let make.*—H.: qe 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 Saracenorum*, ed. in Prutz, *Kulturgeschichte der Kreuzzüge*, 1883, p. 590.

p. 47, l. 20. *holde[n] hem alle acursed.*—H.: Et tignent moult a desesperez touz ceaux qi ent mangent. Brussels 11141: moult a despit. Perhaps this is the right reading: all those that eat pork they hold in great despite.

p. 47, l. 24. *for it is forbode.*—H.: non pas qe lour soit defenduz, mes par ceo 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. 11. *cleped Iebus.*—Guérin, *La Terre Sainte* (1897), quotes St. Jerome, *Epitaphium Paulae*: “. . . ingressa est [Paula?] Jerosolymam urbem trinominem, Jebus, Salem, Jerusalem, quae ab Aelio postea Hadriano, de ruinis et cineribus civitatis in Aeliam

suscitata est" (p. 95). Odoric, *De T. S.* 1864, p. 148, has a still larger number of names. Bovenschen refers to Isidor, *Etym.* XV. 1, 5; to Honorius: *Imago Mundi*, I. 16; to Jacques de Vitry, c. lv., p. 93; to Albericus Tr. Font., MGSS. XXIII., p. 811, 7.

p. 48, l. 25. *Abowten Ierusalem*.—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 karitot*.—The authorities given for this are Eugesippus, Burchard (X. 30, p. 82), etc.

p. 49, l. 2. *in moornynge*.—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. *.xl. 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 hap-hazard. Both Brussels MSS. have: vij^{xx} et xiiij 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 woundes*.—Odoric, *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 Golgata dicitur, ubi inventum est caput Adae, etc., p. 149 of edition of 1864.

p. 50, l. 21. *Otheos*, etc., from Comestor, *Hist. Schol. Evang.* 179, Migne, excviii. 1634: ὁ θεὸς βασιλεὺς ἡμῶν πρὸ αἰῶνος εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς. Ps. lxxiv. 12: For God is my King of old, working salvation in the midst of the earth.

p. 50, l. 28. *Cyos myst*, etc.—Sir G. Warner prints this, after Tobler, as: πέτρα ἣν ὀρᾶς ἐστὶ 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. *pei ben bothe trewe*. Sir G. Warner credits the author of *Mandeville* 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 twelŕe.

p. 51, l. 4. *Gayus*.—H.: Gaius Ceser, Brussels 10420-5: Julius Cesar.

p. 51, l. 15. *allweys droppen water*.—Boldensele: Circa hunc locum sunt quaedam columnae marmoreae aquam continue distillantes; et simplices dicunt quod defleant et plangent 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 Jesu Christi apparet hodie in ipsa scissione petrae (p. 71). And again, of the pillar of scourging: Est autem de lapide porfiriteo subnigro, habens maculas rubeas 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 lempereour Constantin vn frein pur son chival 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 pruesse de eaux, *i. e.* through their bravery.

p. 52, l. 7. *the myddes 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. *wel 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.*—Boldensele: Soldanus namque Babyloniae fecit mihi singularem gratiam, Dei mediante favore, dans mihi literas, quibus me omnibus subditis recomendabat, ut me ad loca sancta per totum ejus dominium libere ire permitterent sine omni tributo, exactione, teloneo, et me, meos ac mea salvarent, honorarent, ab omni offensa et injuria quorumcumque custodirent. Multi iverunt ultra mare, magni et parvi, nobiles et ignobiles, sed hujus temporis nullus hoc modo, quod reputo singularem gratiam et donum gratuitum Salvatoris. Quocumque perveni et illis, quorum intererat, literas soldani monstravi, statim se

levabant, literas osculabantur, super caput ponebant, me honorabant, 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'Outremouse would be familiar with the distinction between a seal and a signet.

p. 54, l. 9. *suche as han serued him*.—Brussels 10420-5: quilh nont pont seruit, *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 privileges. 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 reuerence to his lettres*.—Here the opposition 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 lides 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 fictitious 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 Wirtzburg (p. 119), Petrus Comestor (*Evang.* 6; Migne, excviii, 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'Outremouse (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. Bovenschen agree that no single source has been found for those particulars. Boldensele, the topographers, Scripture and the author's imagination have all contributed.

p. 55, l. 1. ^{ti} .*ccc. 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 befor.*—H.: Cis emperor fist encloure et enmurer lesglise de seint Sepulere ouesques la cite, qauant 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 noman.*—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. 7. *Vidi aquam.*—Sir G. Warner states that this is not directly from Holy Writ, but from an antiphon for the sprinkling of holy water at Easter, *Graduale Rom.*, Paris, 1858, p. 2, itself founded on Ezek. xlvi. 1. The Anglo-French *Pelrinages et Pardouns de Acre* (éd. Riant, 1882), p. 231, calls the spring Parays, Paradise.

p. 56, l. 10. *ȝat men clepen Moriach.*—H.: qe homme soleit appeller Moriach. Mistranslation.

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. 22. *honournementes.*—H.: ournementz. Brussels 11141: aournemens. Scribe's mistake?

p. 56, l. 24. *with .iiij. figures t .viij. names.*—H.: ouesque vij figures des nouns nostre Seignur. Brussels 11141: avec vij figures.

p. 56, l. 27. *ȝei bare Cherubyn.*—H.: il y auoit iiii. cherubin dor de xij. palmes de long. Mistranslation.

p. 56, l. 28. *the Cercle of Swannes.*—H.: le cercle des signes

du ciel. The Englisher read *cygnes*, swans, instead of *signes*, signs. The French text meant the signs of the Zodiac.

p. 57, l. 7. *3af him light*, repeated on l. 14. The French original omits ll. 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 ecl aultier pur regarder quelle heure de iour il est ouesqe 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 scole*, so called after Boldensele, appears to be identical with the temple of Salomon of l. 9.

p. 58, l. 9. *right fair t wel pollisscht*.—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 paradys*.—This fiction of d'Outremeuse'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 scilicet ad visitationem ligni Dominicæ passionis ibidem absconditi a tempore Salomonis. Et post aquæ motionem sanabatur unus, quicumque descenderet in eam prius. Iuxta hunc 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, l. 34, the bridge spans the brook Kidron. Boldensele is matter-of-fact, as usual: Non longe versus aquilonem est illa Probatica piscina, curatrix debilium secundum evangelium motu angeli descendentis, et ecclesia sanctæ Annæ, aviæ Christi, ubi beata Virgo concepta et nata fuisse dicitur (p. 55 of 1855 ed.).

p. 59, l. 1. *cursed t cruell*.—Sir G. Warner and Dr. Bovenschen agree that Pet. Comestor, *Hist. Schol.*, 2 Macc. xxiii., *Evang.* 13-18,

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

p. 59, l. 16. *lete smyte of all the heldes*.—Similar stories were current about Nero and Alexander. Nöldeke, *Alexanderroman*, 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).—Kehrer, *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 renoun. 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. xxi.

p. 60, l. 15. *And pere also*, etc.—H. : La y a auxi vne pierre, en pareie delez la porte, de la columpne a quoi 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. *pan the oþer syde*.—H. : qe 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. 14. *seynt Petir wepte*.—Chapel of St. Peter ad Gallicantum. Vincent de Beauvais, *Spec. Hist.*, l. XXXI, c. lxiv. (ed. 1624) : In loco Lycostratos ter Dominum Petrus negavit, et loco quae dicitur Gallicantus amare fleuit. The *Manderille* follows Boldensele. The Galylee of l. 19 is variously placed by Sir G. Warner's authorities, and often identified with the Gallicantus.

p. 61, l. 22. *reysed 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 Syloe, fons scilicet Christi evangelio non ignotus. Ex opposito ejus statua quaedam lapidea bonae magnitudinis et artificiosa discernitur, quam, ut dicitur, Absalon ob memoriam sui fieri praecepit, et in libro Regum manus Absalon appellatur (p. 64, ed. 1855).

p. 61, l. 33. *synagoge*.—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 grauen*.—Jean d'Outremeuse's *Mirror of Histories* has more about Aceldama: ilh en achaterent [with the 30 pennies] une lieu por pendre et destruire les malfaiteurs; et la illh metteroient les corps de cheaux qui moront en la citeit de Jherusalem, de strangnes gens, sicom pelerins et aultres (Vol. I., 1864, p. 409). The method of expansion is characteristic.

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

Dex affair tex miracles, ains si beles ne vis

Et tot no Crestien sont assés près de chi

i lions les a mis, par la Jhesu merchi

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. *overthwart lay a tre*.—See note to p. 58, l. 27.

p. 62, l. 36. *is 3it entered*.—H.: est vnqore en terre, *i. e.* still in the earth, interred.

p. 63, l. 9. *out of the flōme of paralyz*.—See notes to p. 56, l. 7, and to p. 58, l. 16.

p. 63, l. 14. *into the vale And pat þei*.—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 þat 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

groweth. 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 chités fu plorans, la terre si ploia
 Sos les piés Jhesu Crist, ainc puis ne redrecha.
 (éd. 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. 30. *apperen the fyngres*.—The Anglo-French text of the *Chemins* (éd. Riant, 1882): En cel liu aperent les deys des mains Nostre Seigneur (p. 195). Burchard, *De Terra Sancta* (1864) knows of other marks in stone: knees and hands (p. 69), hair and neckbone (pp. 68–69).

Ibid. *putte hem in the roche*.—H.: sapona a la roche, *i. e.* leant against the rock. Mistranslation.

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. *vpon þat 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. 16. *wrot it*.—Besides the *Itineraries*, the romances of the Holy Grail allude to the writing of the Lord's Prayer in the stone. P. Paris, *Romans de la Table Ronde*, 1868, I., p. 220.

p. 64, l. 18. *Marie Egipcyane*.—Not in the sources. Sir G. Warner notices a tomb of St. Pelagia on Mount Olivet. D'Outremeuse altered the name.

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. cxix.) 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. *somtyme a vityll cytee*.—H. : Jerico soleit estre vne bele cite, *i. e.* Jericho used to be a beautiful town.

p. 65, l. 19. *refressched 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 mountayne t forgh 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 iusques a la grant montaigne ou nostre Seigneur ieuna 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 Ieremye*.—No source known.

p. 66, l. 20. *Alom t of Alkatran*.—H. : Entour celle mer croist mult dalum et dalketran. Sir G. Warner quotes J. of Würzburg : supra ripam maris praedicti multum aluminis et multum catrani 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 gutran, goudron, the Italian catrame follow the Medieval Latin catarannus. 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 baume*.—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 plantier a Babiloigne.

p. 66, l. 26. *cave þat men clepen karua*.—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. *male 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 erþe,
Schal neuer grene þer-on growe, gresse ne wod nawþer.
(*The Author of Pearl*, 1904, p. 150.)

p. 67, l. 3. *loud chaungeþ*.—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 aspaltoun 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 schowued þer-inne,
þa; he bode in þat boþem broþely a monyth,
He most ay lyue in þat loþe in losyng 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 þerein*.—Sir G. Warner notices a contradiction between the Medieval sources: Comestor 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 peron a lump of led and hit on loft fletez,
and folde þer-on a list 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 desure ; 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. 21. *faire apples*.—Vincent de Beauvais, *Spec. Hist.* I., c. lxxvii. : Nam pro scelere incolarum de coelo descendit ignis, qui regionem illam in cineres aeternos dissolvit ; cuius umbra quaedam et species in favillis et arboribus ipsis etiam adhuc videtur. Nascentur enim ibi poma virentia sub tanta specie maturitatis, ut edendi desiderium gignant, quae si carpas, fatiscunt, ac resolvuntur in cinerem, et fumum exhalant, quasi adhuc ardeant (p. 25). The corresponding passage in Cleanness bears some evidence of being derived from the French : Bot quen hit [viz. the fruit] is brused oþer broken (p. 151), H. : qi les brusera ou trenchera parmy.

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

p. 67, l. 25. *lake dalfetidee*, corrupt from Asphaltites, the classical name of the Dead Sea, no doubt influenced by foetidus, = stynkyng. 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 develes*.—Mare 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. *aboue the water*.—H. : dessouz leawe. Mistranslation.

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.

p. 68, l. 14. *dwelleth zit*.—H. : demorra. Mistranslation.

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. *.ij. zeer and .x.—H. : iiiii.^{xx} dis ans.*

p. 68, l. 21. *another sone ysmael.—H. : vn aultre fitz Ismael, qi auoit XIII. anz, qele il auoit engendrez en Agar sa chambrere. Mistranslation.*

p. 68, l. 29. *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 balneantur, in mare Mortuum praedictum dilabitur, et non apparens ulterius inibi absorbetur (ed. 1855, p. 67).*

p. 68, l. 34. *laboch.—As various French texts give initial l, instead of capital I, the misspelling is probably d'Outremeuse's.*

p. 69, l. 5. *And gon 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. *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. *Betron.—Explained by Sir G. Warner as Bostra, now Buzrah, about eighty miles south of Damascus.*

p. 69, l. 13. *Meldan in Sarmoyz. H. : qe homme appelle Meldan en Sarazinois, ceo est a dire Foire ou Marchee en Romanez, 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. lxi. 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. *And in pat flom.—Boldensele: In hoc sacratissimo fluvio Dei filius a beatissimo praecursore Johanne baptizatur; vox Dei Patris auditur, Spiritus sanctus in specie columbae descendens cernitur, lavacrum regenerationis efficitur. . . . Hunc fluvium filii Israël sicco vestigio transierunt duodecim lapides de ipsius fundo secundum numerum tribuum assumentes et totidem aliunde suntos*

in ejus medium reponentes in memoriam miraculi perpetuo recordandi. Undis hujus fluvii Naaman Syrus a lepra curatur. . . . Circa hunc fluvium plura sunt monasteria ubi Christiani . . . ducunt vitam : et prope est civitas Hai per Josue expugnata.

p. 69, l. 31. *cytee of Haylla*.—H. : la citee de Hay, la quelle Iosue 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 Arabico autem Krak. . . . Dicitur, quod sub castro 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, misspelling 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 Galileae per mediam Judaeam et Samariam in tribus diebus, et . . . perveni in Ramatha Sophim, in montem Ephraïm 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 ulterius in Silo, . . . ubi arca Dei sub Heli sacerdote longo tempore servabatur, sicut astruit liber Regum. Hic vota et sacrificia populi Domino reddebantur, Samueli primo Deus locutus est et sibi inter cetera de mutatione sacerdotii intimavit et revelavit. Prope a sinistris est Gabaon, et ex opposito Gabaa, 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 aliquantulum obstructus est; supra quem locum olim pulchra erat ecclesia, nunc plurimum dissipata (pp. 68-69).

p. 70, l. 33. *womman of Samaritan*.—H.: la femme Samaritane, *i. e.* the Samaritan woman.

p. 70, l. 35. *Roboas*.—Jeroboam (Kings xii. 28).

p. 70, l. 37. *cytee of Deluze*.—H.: cite de Luze.

p. 71, l. 7. *Dyne*.—Gen. xxxiv.

p. 71, l. 10. *Garasoun*.—Guérin mentions a convent of Saint Gerasime in the plain of Jericho (*Terre Sainte*, ed. 1897, p. 262). Is this the source of d'Oultremense's strange spelling?

p. 71, l. 17. *hill of Aygues*.—H.: montaignes. The Englisher misread *n* as *u*, mistook the second syllable for a proper name, and translated "mont" as "hill"! Boldensele: Nunc Sebaste dicitur et multum assimilatur civitati sanctae in situ (p. 69).

p. 71, l. 18. *of the .xij. tribes*.—Boldensele: In hac fuit caput et sedes regni 10 tribuum (p. 69). H.: x. tribuitz. 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. 21. *Abdyan*.—Abdias in the *Golden Legend*.

p. 71, l. 22. *Macharyme*.—Macheron by the Dead Sea.

p. 71, l. 26. *ashes 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. *Oeuvres de St. Charlemagne*, t. II., col. 1366, in vol. 98 of Migne. The original French reading of d'Oultremense 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, soloit auoir vne 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 quat Herodias did ;
In a wall his heued seo hid.

(p. 758, ll. 13228-9.)

p. 71, l. 35. *cloth all bloody*.—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. *broylly*.—H. : bruille, 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'Outremeuse.

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. *chaungeth his colour*.—Both commentators give Isidore, *Etym.* 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. *Samaritanes*.—Boldensele: Hi nec legem Christianorum aut Judaeorum aut Saracenorum, sed nec paganorum sectantur, sed unum Deum dicentes, opinionones, 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 involvant capita luteis longissimis, Christiani quidem flavis, Sarraceni 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 Eugesippus.

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 cum habitantibus Cedar (Ps. cxix., A.V. cxx. 5).

p. 73, l. 18. *Antecrist.*—Odoic, *De T. S.*: Mare autem Galilee sumit initium inter Bethsayda et Capharnaum, et terminatur Corrosaim, in qua nutrietur Antichristus. De hiis duabus civitatibus ait Jesus: Ve tibi, Betsayda, ve tibi Corrosaim! (p. 148) (Matt. xi. 21; Luc. x. 13).

p. 73, l. 19. *Babylojne.*—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 (Jundt *Le Panth.* 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. 73, l. 23. *schall be norysscht.*—Pseudo-Methodius: Hic nascitur in Chorozaïm et nutrietur in Bethsaidam et regnavit in Chaparnaum et letabitur Chorozaïm, eo quod natus est in ea, et Chaparnaum ideo, quod regnaverit in ea. Propter hanc causam in euangelio Dominus tertio sententiam dedit dicens: Ve tibi Corozaïm, ve tibi Bethsaida, et tibi Chaparnaum, si usque in celum exaltaveris, usque ad infernum discendes (p. 93 of Sackur's edition, 1898).

p. 74, l. 5. *t his wij Canee.*—H.: et la femme Cananee. Mis-translation. Matt. xv. 22: a woman of Canaan.

p. 74, l. 7. *Architriclyn.*—Architriclinus, the governor of the feast, John ii. 8.

p. 74, l. 9. *mownt 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 cuius supra torrentem Raduinum, qui est Cison, etc. Judges v. 21: . . . that ancient river, the river Kishon.

Ibid. *sometyne was clept.*—H.: autrement est appelez. Mis-translation.

p. 74, l. 12. *Abymelech.*—Judges v. 1: Barak the son of Abinoam.

p. 74, l. 13. *with sone of Delbore.*—H.: ouesque 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 zebée + 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 c. vii.–viii.

p. 74, l. 28. *nouper dew ne reyn*.—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 truthfulness.

p. 74, l. 33. *Nazareth*.—Boldensele is followed and amplified from other sources.

p. 75, l. 10. *alittyll resceyt*.—H. : vn petit caseu. Godefroy, Dict. etym. *verbo* : cassel, casel, caissel explains the word as loge, logette, calute, *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 quandam columnam marmoream asserunt 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 Seffûrieh.

p. 75, l. 26. *lepe of oure lord*. The substitution of Our Lady is probably an oversight of the Cotton scribe's. Boldensele: Prope ad unum miliare locus est, qui Saltus Domini appellatur, ubi, cum Christus ductus esset, ut præcipitaretur de montis cacumine, 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-lieue 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 l'on trois fois et puis passe l'on sans péril.—Dr. Bovenschen remarks that the verses here ascribed to the psalter are from Gen. xv., xvi., where I could not find them.

p. 75, l. 29. *3it ben the steppes . . . sene.*—Not in the sources.

p. 76, l. 8. *.xv. 3eere old.*—*Golden Legend*, c. cxix.

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 Abymelech.*—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. 12. *sones.*—H. : le filz Zebedee et le filz Alphee.

p. 77, l. 24. *t renmeth.*—H. : Et court ly flum Jordan parmy, *i. e.* and the river Jordan flows through it. Mistranslation. Boldensele : Est autem hoc mare locus multum magnus, scilicet forsitan circa 30 miliaria in circuitu continens, per cujus medium fluvius 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 (*Itinéraires*, p. 57).

p. 77, l. 31. *Traconye.*—H. : Traconyde, *i. e.* Trachonitis.

p. 77, l. 34. *Ienazareth.*—Genezareth.

p. 78, l. 1. *whan he began.*—H. : qi estoit auques 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. *Modice fidei.*—Matt. xiv. 31 : O thou of little faith, wherefore didst thou doubt?

p. 78, l. 6. *rowel.*—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 *Surrey* (I., p. 369), "a small artificial square plateau" outside (not in) the city of Tiberias (Sir G. Warner).

p. 78, l. 11. *Et cognouerunt.*—Luke xxiv. 35 : he was known of them in breaking of bread.

p. 78, l. 15. *an brennyge dart.*—*Les Pelerinaiyes 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 tint a .j. mur et crut maintenant en un grant arbre (*Itinéraires*, ed. 1882, p. 102). Odoric, *De Terra Sancta* (1864): Ubi accidit, quod, cum puer Jesus cum quodam cognato suo moram ibi traheret, commotus homo predictus arripuit facem ardentem, et post Jesum proiecit, volens eum percutere; sed fax infixata terrae in arborem crevit maximam, quae usque in hodiernum diem flores et fructus producit (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. *Centuriones hous*.—This was at Capernaum (Matt. viii. 5).

p. 78, l. 25. *taken to tribute*.—H.: baillie as tribuitz de Zabulon 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 translated 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. *myle of lombardye*.—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 pus*.—H.: les enuoient quere por porter lour lettres, *i.e.* the lords send for the pigeons to carry their letters. The Englisher seems to have read quar = car = therefore instead of querre = quérir = fetch. Mistranslation. The Crusading epic refers to the pigeon post of the Saracens. *Chanson de Jérusalem*, éd. Hippeau, 1868:

A chascun colon soit la chartre au col fremée,
Et par devant la gorge en la plume botée,
Que Franchois n'es perchoivent, cele gent parjurée.
(p. 101, ll. 2537-39).

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. *seynt Iame conuerted 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 cuiusdam (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 *Maudeville'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: . . . “Ils 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 renuunt,
Cum soli Deo instruunt
Nostras culpas detergere.
(Wright: *Political Poems and Songs*, I., 1859, p. 240).

p. 79, l. 27. *only to him.*—H.: 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. *Quoniam cogitacio.*—Sir G. Warner refers to Ps. xciv. 11: The Lord knoweth the thoughts of man. This is not very near.

p. 80, l. 2. *Natheles seynt Austyn.*—H. : Et nientmoins seint Augustin et seint Gregory dient. Brussels 10420–5 (modernised): Et toutefois nous lisons en saintes écritures qu'aucuns des auteurs (B. 11141: autres) des saints hommes s'accordent à leurs opinions, si que saint Augustin, saint Grégoire, saint Hilaire. In the Brussels version, those Fathers of the Church are definitely pitted against the Papal doctrine of auricular confession.

p. 80, l. 4. *Qui scelera.*—Whoso ponders 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 qe ceste confessioun est primitiue et naturelle.

p. 80, l. 16. *seynt peter.*—H. : Mes ly seintz pieres apostoilles qi 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. *medicyme.*—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 iniungere, etc.* (quoted by Bovenschen, p. 263).

p. 80, l. 26. *Surienes.*—From Jacques de Vitry, c. lxxv., p. 138, and Haiton, c. 14.

p. 80, l. 29. *therf bred.*—H. : et font le sacrement dun pain leuez. Mistranslation.

p. 80, l. 32. *Georgyenes.*—From Jacques de Vitry, c. lxxx. p. 156.

p. 81, l. 3. *gyrt abouen.*—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'Anglure,

Le Saint Voyage, ed. by Bonnardot and Longnon, S.A.T.F., 1878).

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, qi sont de la terre Preistre John, i. e. Indians who are of Prester John's land. Mistranslation.

p. 81, l. 7. *to othere þei ben varyaunt*, i. e. from others they vary.

p. 81, l. 21. *Helizeus 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, *Kulturgesch. d. Kreuzzüge* (1883), calls the monastery Sēbedany, 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. *vout*.—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. *pat turneth into flesh*.—H.: qi se conuertit en char. The French *conuertit* 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 coinquinabilem vel spurcebilem, 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 soven june.*—H. : Il serroit bon pais a semer de feuchere et de genest et des espines et de rounces, *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. 83, l. 35. *Scleyes.*—H. : soleiez. Brussels 10420-5 : se leis. Egerton : sleddes. The original reading probably was scleyes, cognate with esclisse = traîneau in the abridged edition of Godefroy, 1901. D'Outremeuse might know the Middle Flemish word sledde, slee = sledge. Grandgagnage, *Dict. étym. de la langue wallonne*, t. II., 1880, gives the form sclite, meaning sledge.

p. 84, l. 18. *of here lawe.*—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. Cornumarant says to Godfrey of Bouillon :

En tiere sont trois lois, il est bien vérités,
Et chascuns est si bien en sa foi abusés,
Juis et Sarrasin et les crestienés
Que chascuns cuide en foi estre bien asenés.

(P. Paris, *Histoire littéraire*, Vol. XXV., p. 533.)

p. 84, l. 21. *Meshaf.*—William of Tripoli, *De Statu Saracenorum*, ed. in Prutz, *Kulturgeschichte d. Kreuzes* : Postquam dictum est de egressu Macometi et suorum, progressu eorum atque occasu, restat videre, quid sentiendum est de eorum lege seu libro Alcoranum, Meshaf seu Harine (c. xxv., p. 590).

p. 84, l. 27. *place of delytes.*—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 porrigent 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. *cris spak als sone as he was born.*—Will. Trip. : The relatives of the Virgin ask : Quomodo loquitur infans in

cunabulis? Et ipse puer dixit: . . . Deus . . . me fecit benedictum prophetam (ed. Prutz, p. 593).

p. 85, l. 13. *The Angel*.—Will. Trip.: Et apparuit [Spiritus] ei [Mariæ] in similitudine viri et dixit Maria territa: Invoco Deum misericordem, si tu es Taquius. (Glosa Sarracenorum: Taquius erat quidam incantator, qui subito intrabat super virgines et supprimebat 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. *childed vnder 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 tunc dixit: O ut mortua fuissen, antequam hoc evenisset mihi et oblivioni fuissen 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; comede ex 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. *newere crucyfyed*.—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 magistrum suum in spelunca, ut caperetur, mutatus est vultus eius in faciem Jesu; quem ministri tollentes crucifixerunt, et ideo dicunt, quod christiani non habent scientiam de Deo, quia dicunt Christum crucifixum ab impiis Judeis, qui non fuit crucifixus nec mortuus, sed vivus ascendit in celum iterum descensurus. Item dicunt, quod Deus contra suam iusticiam egisset, si permisisset Christum innocentem occidi (ed. Prutz, pp. 594–595). This is the doctrine called Doketism, which was common among heretics 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 gon so ny oure feyth.*—Will. Trip.: ipsi sunt vicini fidei christiane (ed. Prutz, p. 596).—Et sic simplici sermone Dei, sine philosophicis argumentis sive militaribus armis, sicut oves simplices petunt baptismum Christi et transeunt in ovile Dei. Hoc dixit et scripsit, qui auctore Deo plus quam mille iam baptizavit (*ibid.*, p. 597–598).

p. 87, l. 6. *the lawe of Machomete schall fayle.*—Will. Trip.: Attrahit etiam eos ad veram fidem credulitas et quedam communis conceptio in cordibus omnium tanquam prescientia sita, quod doctrina Macometi et fides sit in brevi casura, sicut et Mosayce legis cultura et sola fides Christi cum populo christiano semper sit, quamdiu mundus durabitur, stabilis et mansura (ed. Prutz, p. 596).

p. 87, l. 8. *zif ony man aske.*—Will. Trip.: Si quis enim querat ab ipsis quenam sit fides eorum, nesciunt aliud dicere nisi hoc tantum: Credimus Deum creatorem omnium, diem iudicii, in quo remunerabuntur merita hominum, et vera esse, que Deus locutus est per ora sanctorum prophetarum omnium (ed. Prutz, p. 596).

p. 87, l. 16. *.ij. wyfes.*—Will. Trip.: Habeas uxores duas et tres et quatuor et ita usque ad novem, et concubinas, quot poterit emere dextera manus tua. Et si in oculis tuis displiceat uxor, trade ei libellum repudii et abire permittas (ed. Prutz, p. 596).

p. 87, l. 23. *.iij. persones.*—Will. Trip.: Mirantur, quando audiunt divine et deifice trinitatis mysterium, sine cuius cognitione non habetur de Deo vera scientia. Nam cum audiunt, quod Deus, quem colunt, ut aiunt, est creator coeli et terre et creaturarum omnium, qui creavit omnia ex nichilo verbo suo sibi coaeterno, concedunt gaudientes, quod Deus habeat verbum, per quod creata

sunt universa et sine ipso factum est nichil. Item cum audiunt, quod Deus, qui est verbalis, hoc est habens verbum, ut vivus et vita vitarum, 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*.—H.: loy parfite et foy solonc Cristiens. The French original is less orthodox than the English translation.

p. 88, l. 16. *ben pei repreued*.—H.: Et pur ceo sunt ils persecuteurs de veraiz sages, qi espiritalment 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 aright. A heretic position.

p. 88, l. 18. *vivificat*.—Brussels 10420-5 adds: Mais qui lentent espiritalment, il la croit parfaitement.

p. 88, l. 19. *pei han defouled the lawe*.—Will. Trip.: . . . in hoc Sarraceni se preferunt Judeis et Christianis, quod dicunt, Judeos violasse legem et Christianos violasse evangelium, et se suum in sua virtute et integritate servasse divinum librum Alcoranum (ed. Prutz, p. 591).

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 (*l.* after 1345) as the source of Boccaccio (p. 11 of Gröber's *Introd. to Decameron*).

p. 88, l. 29. *3ee cristene men*.—Brussels, 10420-5: voz gens.

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. 1. *fighten*.—H.: baretter, *i. e.* cheat. The MS. used by the Englisher probably read: battre.

p. 89, l. 4. *now swerded, now daggered*. Sir G. Warner gives variants:—S.: ore broudez ore contaillez. G.: ore broudes ore court taillies. Brussels, 10420–5: ou broisde ou contailles. Brussels 11141: broude puis decope et entretaille. We may guess that contailé or entretailé means slashed, as a tailoring term. The Englisher probably thought of coutel, couteau, *i. e.* knife, and therefore introduced words derived from sword and dagger. Mistranslation.

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. xl.–xli.). The fourteenth-century verse says:

Par forehe conquesteront la nostre mançon;
Et prenderont oussy le temple Salemon.
Vous en serés livrés à grant destrucion.

(p. 12, ll. 3650–3652.)

p. 89, l. 26. *contres of cristene kynges + princes*.—H.: des courtz des princez. Mistranslation.

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 deçà la mer, de quoy il se repent
Pour véoir 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. *Seynt 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. *born in Arabye.*—Will. Trip.: puer videlicet orphanus, egrotativus, pauper et vilis, custos cameli, natione Arabs (ed. Prutz, p. 576).

p. 90, l. 19. *Eremyte*, the Nestorian monk Sergius, otherwise called Bahira, William of Tripoli's Bahayra.

p. 90, l. 21. *the entree began to weve.*—Will. Trip.: Hic ponunt Sarraceni primum miraculum, quod Deus operatus est, ut dicunt, pro famulo suo adhuc parvulo, dicentes, quod parva porta curie monasterii, per quam transibant ad presentiam pueri, dum vellet intrare parvulus, ita divino nutu crevit dilatata et areualiter exaltata est, ut curie imperialis videretur hostium aut introitus domus regie magestatis (ed. Prutz, p. 576). The same miracle occurs in the *Moniage Guillaume*, when William of Orange knocks at Bernard's door (Bédier, *Légendes épiques*, I. 1908, p. 349).

p. 90, l. 26. *gouvernour t prince.*—H.: gouvernour 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 (*Sp. Hist.*, l. 23, cap. xxxix.) writes of Eadiga, lady (domina) of Corozania.

p. 90, l. 30. *the grete sikeness.*—H.: de la grant maladie, ceo est de la caduke. Vincent de Beauvais: Post haec vero Machomet caepit cadere frequenter epileptica passione. Quod Eadiga cernens valde tristabatur, quod nupsisset impurissimo homini et epileptico. Quam ille placare desiderans, talibus sermonibus demulcebat eam dicens; quia Gabrielem Archangelum loquentem mecum contemplor, et non ferens splendorem vultus eius, utpote carnalis homo deficio et cado. Creditit ergo mulier, et omnes Arabes, et Ismahelitae, quod ex ore Archangeli Gabrielis illas susciperet leges, quas suis discipulis dabat, eo quod Gabriel Archangelus saepe a Deo mittatur hominibus sanctis (ed. 1524, p. 913).

p. 91, l. 2. *generacioun of ysmael.*—Will. Trip.: natione Arabs de genere Ysmaelis (ed. Prutz, p. 576).

p. 91, l. 4. *Ismaelytynes.*—Honorius, *Imago Mundi*, Migne,

Vol. CLXXII., col. 125 (lib. I., c. xv.), describing Western Asia: In ea sunt gentes multae, Moabitae, Ammonitae, Iduamaei, Sarraceni, Madianitae, et aliae multae. (Col. 126 c. xvii.): In hac [Palestina] etiam Sarraceni, a Sara 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. *wente Machomete*.—Will. Trip.: Ad praedictum magistrum suum Bahayram frequentius veniebat et in veniendo et moram faciendo apud ipsum sodales gravabat, quem tamen 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 iugulaverunt virum sanctum nocte illa, imponentes eidem 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 dicebant, conscius quod ebrius exstiterat 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 bibebant nec bibunt Racabitarum 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 sugarcanes, "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), "calamellos 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 archflamen 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: Lâ ilâh illâ illâh, 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 Aethicus . . . 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. *þorn t zogh*.—H.: nous auons en nostre parleure en Engleterre deux lettres plus qils nount en lour a b c, cest assauoir þ et z, qi 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*.—H.: la moindre, *i. e.* Cairo. Babylon the Great was in Mesopotamia.

p. 95, l. 9. *.iiij. 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. Haec ab oriente sub mari Caspio surgens, per ora oceani septentrionalis usque ad Maecotides paludes per deserta et inculta extenditur. Huic terrae canes ingentes sunt, tantaeque feritatis, ut tauros premant, leones perimant (*Sp. Hist.*, l. I., c. lxxix., p. 26 of 1624 edition). According to a footnote to Dan. de Thaurisio's *Responsio ad errores impositos Hermetis* (ed. 1906, p. 593), the country of the Albanians, or Aghouans, comprises three parts: Armenia, Shirvan and Azerbeidjian.

p. 96, l. 3. *the see more high þan the lond*.—Jean d'Outremeuse, *Miroir des Histoires*: Libe . . . la mere y est asseis plus grant et plus hault qui n'est la terre; et se soy sourtient dedens ses metes

en teile manere, qu'ill 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 haulte mer qui paradix costie,
Et la mist Dieu Adam et Ève son amie.
(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 vlt*, 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 ancien 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*.—Odoric: Et de la m'entournay en Armenie la grant qui a nom Artiron. Ceste cité est moult bonne et riche et seroit encore plus se ne feussent Tartre et Sarrazin qui la ont destruite car on y treuve encore pain et char et tous autres vivres en tres grant habondance fors de vins et de fruit. Ceste cité est moult froide car les gens dient qu'elle sciet au plus hault

terroir qui soit aujourduy habité. En ceste cité a moult bonnes eaves, et est la cause car cestes eaves du fleuve de Eufrates 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 iorneye besyde pat cytee.*—H. : a vne iournee pres de celle cite, *i. e.* a day's travelling from that city. Mis-translation.

p. 98, l. 28. *vnder 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. 29. *resorteth.*—H. : resourt, *i. e.* rises again, from sourdre. Mis-translation.

p. 98, l. 31. *Sabissocolle.*—Odoric : Sabissa colloasseis, explained by Cordier as Hassan-kaleh, east of Erzerum (pp. 6 and 15).

p. 98, l. 32. *Ararath.*—Vincent de Beauvais, *Sp. Nat.*, l. VI., c. xxi., col. 383 of 1524 ed. : Ararat est mons Armeniae, in quo Arcam historiae post diluuium resedissee testantur, unde et usque hodie ibidem lignorum eius videntur vestigia (from Isidore).

p. 98, l. 33. *Taneez.*—Brussels 10420-5 : chano. Cordier quotes from Chardin I., p. 219 : Ce mont [Ararat] a encore deux autres noms 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,
pat oper-wayez on ebrv hit hat þe thanes.

(ll. 447-8, quoted in *Author of Pearl*, 1904.)

The author of Cleanness probably followed the *Maudeville*, 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. *nouper 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. 21. *Thauriso*.—Odoric: Thoris . . . jadis ot nom Faxis autres dient Sussis (ed. Cordier, 1891, p. 19).

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 Pont 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 flessch þere Dabago*, etc.—Brussels 10420–5: La appellent ilz 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 *Odoric* 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. Eccard, *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 Mandeville.”

p. 100, l. 29. *Sweze*.—Sueta in Eugesippus (p. 994) lies below Damascus.

Ibid. *Theman*, also in Eugesippus.

p. 101, l. 1. *Are of Gosra*.—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. 9. *to heere estate*.—H.: et a hauteesse de rechief, *i. e.* and to high estate again. Mistranslation.

p. 101, l. 15. *Manna*.—Odoric: La treuve on le manne meilleur et en plus grant habondance que en nulle partie du monde (p. 59–60). The rest is from Vincent de Beauvais, *Spec. Nat.*, 1624, l. IV., cc. lxxxiv.–lxxxv.: Manna est ros cadens super lapidem aut arborem et fit dulcis et coagulatur, sicut mel . . . visum acuit, pulmoni confert, et renibus ac vesicae. . . . Et est bonum stomacho et epati . . . laxat ventrem . . . habet autem virtutem depurandi et mundificandi sanguinem (col. 285–286).

p. 101, l. 20. *congeleth*.—H.: se coagule = coagulates.

p. 101, l. 25. *Culdee*.—Odoric: De la vins en Caldée, qui est uns grans royaume. Si passai par la terre de Babel qui est à iiiij. journées près de Caldée. En ceste Caldée ont leur propre langaige des gens du pays (p. 63).

p. 101, l. 26. *gret in sownynge*.—This praise of the Chaldaean language is not in Odoric. No source has been traced for it.

p. 101, l. 31. *In pat reme*, etc.—H. : En le roialme de Caldée sont ly hommes belles et vont mult noblement parez ouesqez creuechiez dorrez, et lour draps auxi sont aoernez des orfraies et des grossez perlez et de pieres precieuses 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-chefs*, *i. e.* coverchiefs, kerchiefs. Odoric : Les hommes y sont beaux et les femmes laides. La vont les hommes aournez ainsy que cy vont nos femmes et portent sur leurs chiefs d'or clos et chapeaux 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. 4. *Hur*.—Jean d'Outremeuse, *Miroir des Histoires* : Tharé le pere Abraham le patriarche . . . vient . . . demoreir en la terre de Caldée, en une citeit c'on nommoit Hur, qui est a dire en franchois Feu. . . . Astoit roy de Asserie Nynus, liqueis fondat en sa terre marchissant à la thour de Babel, une mult belle citeit . . . Nynyve (Vol. I., 1864, p. 10). The ultimate source is Gen. xi. 27–xii. 6.

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. *Amazoyme*.—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 eas venire nisi statim vellent mori. Statutum est enim, quod quicumque vir intraverit praedictam insulam ipso die morietur.*

p. 102, l. 30. *Colepeus*.—Vincent de Beauvais, *Spec. Hist.* : Duo reges juvenes Ylinos et Scolopitus . . . per insidias trucidantur ; quorum uxores, arma sumentes, viros, qui domi remanseant, interficiunt : tunc armis pace quaesita 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 impeditur. His duae fuere reginae, Marthesia et Lampeto vicissim terminos defendentes (*Spec. Hist.*, l. I., c. xcvi., p. 36, ed. 1624).

p. 102, l. 33. *as creatures out of wytt*.—H. : come desesperez.

p. 103, l. 3. *male scholde duell*.—H. : ne qenfant madl fuist norry entre elles.

p. 103, l. 5. *pei drawn 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,
Cuius 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 principe prolem

. Fuerit si femina partu
Proditâ, maternis potietur filia regnis:
Si mas exstiterit patri reddetur alendus.

. tandem pro munere noctem
Ter deciesque tulit.

(*Alexandreis*, ed. Mueldener, 1863, l. VIII., ll. 8-47, pp. 173-174.)

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 (l. 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 partie t in the meridionall partie*.—Isidore : Duae sunt autem Aethiopiae, una circa solis ortum, altera circa occasum in Mauretania (*Etym.* XIV. 5, 16-17, quoted by Boverschen). Isidore's west becomes the *Manleville's* south through carelessness.

p. 104, l. 4. *a well*.—Honorius d'Autun : Apud quos [Garamantes] 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 esprise estindent, et les estintes respresent (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. *folki pat han but o foot*.—Vincent de Beauvais: Legimus Monosculos quoque ibi [in India] nasci, singulis cruribus et singulari pernicitate, qui ubi defendi se velint a calore, resupinati plantarum suarum magnitudine inumbrentur (*Spec. Hist.*, l. I., c. xciii., p. 34, ed. 1624).

p. 104, l. 20. *pei ben all zalowe*.—H.: ils sont totes chanuz, *i. e.* white-haired. Can the Englisher have read jaune? Mistranslation.

p. 104, l. 21. *pat zalowness turneth*, etc.—H.: ils ont les cheueux touz noirs. The Englisher seems to have mixed up cheueu and chenu.—Vincent de Beauvais: Apud Ctesiam legitur feminas semel parere, natosque canos illico fieri. Esse rursus gentem alteram, quæ in juventa cana sit, in senectute nigrescat, ultra ævi nostri terminos perennantem (*Spec. Hist.*, l. I., c. xciii., p. 34, ed. 1624).

p. 104, l. 26. *Emlak*.—H.: Euilac, *i. e.* the Havilah of Gen. ii. 11.

p. 104, l. 31. *the water becometh Cristall*. Vincent de Beauvais: Traditur, quod sit [chrySTALLUS] nix glacie durata per annos (*Spec. Nat.* l. VIII., c. lxii., col. 525, ed. 1524).

p. 104, l. 33. *zalow Cristall*, etc.—H.: cristal ianuastre trehant a colour doile, *i. e.* yellowish crystal, the colour of which is like that of oil. Mistranslation.

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. VIII., c. xl., col. 514, ed. 1624).

p. 105, l. 7. *out of gold*.—Vincent de Beauvais: In metallis repertus est auri modo, nec nasci videbatur nisi in auro (*Spec. Nat.*, l. VIII., c. xxxix., col. 513, ed. 1624).

p. 105, l. 19. *male t femele*.—Sir G. Warner quotes from a Lapidary edited by Pannier, *Les Lapidaires français*, 1882 :

Inde Arrabe est mere et mamele
Dou 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. 20. *dew of heuene*.—Vincent de Beauvais reports this of pearls, not of diamonds : Gignitur autem de caelesti rore, quem certo anni tempore conchae hauriunt (*Spec. Nat.*, l. VIII., c. lxxxi., col. 534).

p. 105, l. 22. *I haue often tymes assayed*.—Probably a hit at the alchemists.

p. 105, l. 26. *congeleth*.—H. : se congrec et fait et soy engrosse, *i. e.* joins and acts and grows pregnant. Mistranslation.

p. 105, l. 30. *on his left syde*.—Vincent de Beauvais : gestatus in lacerto sinistro (*Spec. Nat.*, l. VIII., c. xxxix., col. 513).

p. 105, l. 31. *the strengthe of here growynge*.—H. : la force de lour 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. 2. *hardyness*.—Vincent de Beauvais : Adamas fortem facit hominem contra hostem, somnia vana repellit, venenum fugat et prodit, fertur enim sudore madere si venenum adhibeatur prope, prodest lunaticis, ac daemone repletis. Ex contactu etiam prodesse dicitur insanis (*Spec. Nat.*, l. VIII., c. xxxix., col. 514, ed. 1624).

p. 106, l. 10. *sorwe 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. 106, l. 33. *I tarye my matere*.—H. : ico proloigne ma matiere.

p. 107, l. 14. *the ademand draweth not the needle*.—Vincent de Beauvais: [Adamas] cum magnete lapide dissidet intantum ut juxta positus ferrum non patiat^r trahi a magnete, aut (si admotus magnes ferrum comprehenderit) rapiat atque auferat (*Spec. Nat.*, l. VIII., c. xxxix., col. 513, ed. 1624).

p. 107, l. 24. *Eles of .xxx. fote long*.—Medieval geographers and romancers place these in the Ganges. Sir G. Warner refers to the Romance of Alexander in Weber's *Metrical Romances* (1810, I., p. 202); Bovenschen to Honorius, I. 12, etc.

p. 107, l. 26. *.v. M. Iles*.—Vincent de Beauvais: In India traduntur fuisse quinque millia oppidorum praecipua capacitate, populorum 9000. Diu etiam credita est tertia pars terrarum, nec mirum sit, vel de hominum, vel de urbium copia, cum soli Indi nunquam a natali solo recesserint (*Spec. Hist.*, l. I., c. lxiii., p. 24).

p. 107, l. 27. *pat men duellen in*.—II.: En Ynde et enuiron Ynde sont plus de v. mil isles habitables, bones et grandes, sanz celles qui sont inhabitables; *i. e.* In and about India are over five thousand inhabitable isles, good and large, without those that are uninhabitable. Mistranslation.

p. 108, l. 3. *pei neuere 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. lxxi., p. 136, ed. 1624).

p. 108, l. 6. *firste clymat*.—Medieval geographers divided the inhabited part of the Northern hemisphere into seven climates, and both the Liégeois d'Outremeuse and the Englishman Mandeville lived in the seventh. Sir G. Warner quotes Barth. de Glanville: For, as Ptholomeus saythe, the moone maketh a man unstable, chaungeable and remeuynge 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. *oynementes*.—II.: oignement restrictif et refrigeratif. Such medical jokes may be adduced as arguments for the authorship of the English doctor Mandeville.

p. 108, l. 31. *in ryueres*.—Bovenschen, p. 285: the letter of Alexander to Aristotle, ed. Alexander Achillinus, 1516, reports that the people of Ormuz escape from the heat by spending the day in the water up to their chins.

p. 109, l. 1. *schippes withouten nayles*.—The *Mandeville* appears to stand alone in explaining this method of shipbuilding from the vicinity of the loadstone rocks, placed by Vincent de Beauvais on the shore of the Indian Ocean (*Spec. Nat.*, viii., 21). They also appear in the romance of Ogier le Danois, dear to Jean d'Outremeuse (Child, *Popular Ballads*, I., 1882, p. 319); in *Huon de Bordeaux* (E.E.T.S. 1882-4, p. 370); in *Herzog Ernst* (ed. Bartsch, p. cxlviii., etc.).

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. 13. *ouercomen it*.—Brussels, 10420-5: apeticie; Brussels 11141: apeticee = modern rapetissée, made smaller. Mistranslation.

p. 109, l. 16. *worschipe 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.*, l. IX., c. lxvi., p. 345, ed. 1624). Hayton writes of the Chinese: La creance de ceste gent est molt diverse, car aucuns croient es ydoles de metal, autres croient en le solail, autres en la lune, autres es esteiles, autres es natures, au feu, autres à l'ève, autres a arbres, autres a bues, por ce que laborent la terre dont il vivent; et aucuns ne ont 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. *.iiij. hedes, on of man, etc.*—H.: vne ymage a .iiii. testes, ou vn homme a teste dun chival, 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 celes

contrees estoient touz ydolatres, les Tartars comencierent aorer les ydoles ; mes tout ades confessoient le Deu immortel, plus grant que les autres (*Flor des Est.*, 1906, p. 157).

p. 110, l. 9. *the ox is þe moste 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 moitié homme et l'autre moitié beuf (p. 101).

p. 110, l. 20. *gode meetynge.*—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. 33. *foules of raveyne.*—In the romance of the *Conquête de Jérusalem*, 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. 4. *enformed t taught.*—H. : abeueres = abreuvés.

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. *Sarchee.*—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 Flandrine et l'autre Singular (p. 99).

p. 112, l. 7. *Long peper, blak peper t white peper.*—Vincent de Beauvais: quae cum primo flores producit, flores in unum reducuntur, et constringuntur in longum, fitque piper longum, quod

macropiper dicitur. Postea producunt interius parvos fructus, qui leucopiper, idest piper album dicuntur, quia albi sunt. Efficacius est piper nigrum (*Spec. Nat.*, l. XIV., c. lxiv., col. 1051, ed. 1624). Quod incorruptum ab igne, piper album (*ibid.*).

p. 112, l. 8. *Sorbotym.*—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. *serpentes.*—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 lymons et dautres choses, dontz ly 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. 112, l. 36. *Polombe.*—Variants in Cordier's *Odoric*: Ploubir, Palombo, Colonbio, Plombum. Explained as Quilon, on the Malabar coast, called Koulam in Arabic (ed. 1891, p. 100).

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*, I., 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 nourrissent six ans, etc. (pp. 100–101). To the close of the chapter *Odoric* is closely followed.

p. 113, l. 26. *Archiprothepapaton*.—The protopope, *πρωτοπαπᾶς*, is a chief priest in the Greek Church. Prester John's Letter (ed. Zarneke, p. 94) mentions the archiprotopapaten, in the accusative. Perhaps d'Outremeuse 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. 114, l. 6. *pei brenne hire*.—Vincent de Beauvais: Apud eos [viz. the Indians] lex est, ut uxor charissima cum defuncto marito cremetur. Haec ergo contendunt inter se de morte viri, et ambitio summa certantium est testimonium castitatis digna morte decerni (*Spec. Nat.*, l. XXXI., c. cxxxii., col. 2396, ed. 1524).

p. 114, l. 18. *wommen drynken*.—Odoric: Les femmes y boivent vin [viz. in Polombe] et non li homme. Item les femmes y font rere leur barbe et non li homme. Cordier traces this nonsense to a misinterpreted Latin text: mulieres etiam faciunt sibi abradi frontem et barbam homines non (ed. 1891, p. 102).

p. 114, l. 22. *Mabarou*.—Odoric: Mobarum. Cordier: the Coromandel coast. Arabic: Ma'bar (p. 117).

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 vaissel, *i. e.* outside his shrine. Brussels 10420-5 is corrupt: a dehoirs dun vaisseau. The Englisher mistranslates. 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 Nimegue, raises its finger against him who judges unjustly:

Qui fu faite par art, en tel devisement,
Qu'à celui tent son doit qui fait faus jugement.
(éd. Hippeau, Vol. I., 1874, p. 116.)

Two ladies of romance, the fair maid of Astolat (Malory, xviii., 20) and the lady Blanche fleur, 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. 115, l. 26. *seynt Iames*.—H.: seint Iake de Galice. The Englisher imagined that Galicia was a place away from St. James of Compostella. Mistranslation.

p. 117, l. 12. *.cc. or .ccc. persones*.—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. *beleueu in god*.—Odoric has no such praise of the Adamites.

p. 118, l. 29. *pei synnen*.—John of Hildesheim says the same about the Nicolaïte heretics (ed. 1878, p. 27). Jacques de Vitry accuses medical men of advising sin: sub obtentu purgationis consulunt 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

nobis non videtur, quod nunquam contingeret 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 haue seyn.*—So H.: solonc ceo qe iay veu. The two Brussels MSS. are much more positive: selon ce que jay essaïet, *i. e.* according to my experience.

p. 120, l. 16. *I haue gon.*—This seems an echo of the *Directorium* of Pseudo-Brocardus: transiens infallibiliter sub et ultra tropicum estivalem, sub equinoctio me inveni, quod probatur ex tribus demonstrativis evidenciis argumentis. Primo quod in loco illo in quantitate diei ac noctis, nullo anni tempore, alicujus hore seu eciam momenti sensibilis diferencia notabatur; secundo quod existente sole in primo gradu Arietis et Libre, erat ibi in meridie umbra recta; tercio quod stellas, que circumeunt 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 antarcticum circa xxiii. gradibus elevatum. Ab isto loco ulterius 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 ceo 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. *calluge on oxen*.—H.: toucher les boeufs *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 grandeur de la terre et de la mer, homme purroit aler par mil et mil autres voies, qe nul nadresseroit parfitement vers les parties dont il mouverout, si ceo nestoit daenture 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. 4. *D.C. furlonges*.—H.: stadies. The Englisher used furlong for stadium, which the French text took over from Vincent de Beauvais. The length of a stadium is given as 125 paces, or 606 ft. 9 in. English. Vincent gives seven hundred furlongs to a degree, while our Cotton MS. gives only six hundred on p. 124, l. 4. Similarly H.: Et sachez qe solonc lez autours dastronomie de stadies de terre respondent a vn degre du firmament, cez sont iiiii. ^{xx.} vii. et iiiii. stadies. Ore soi ceo si multipliez par cccxl. foithes, cez serront xxxi. mil de miles, chescune de viii. stadies, solonc miles de nostre pais. Vincent de Beauvais: Comperta igitur magnitudine unius partis terrarum circulum terrae diffiniuit: stadiorum ducentorum quinquaginta duorum millia, id est miliaria xxx. et unum milia et D. (*Spec. Nat.*, l. VI., c. xiii., ed. 1524, vol I., col. 378).

p. 124, l. 10. The Englisher follows H., which differs entirely from Brussels 10420–5 to the close of the chapter.

p. 124, l. 18. *not of the vij. clymates*.—This contradicts p. 108, l. 14.

p. 124, l. 19. *betwene high*—H.: en trehant, *i. e.* drawing towards the roundness of the world. Mistranslation.

p. 124, l. 21. *lowe 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. *Sumobor*.—Oloric: 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 Bengkoelen, in the island of Sumatra (p. 159). Sir G. Warner thinks of Batang, south of Singapore.

p. 125, l. 16. *the notemuge bereth the mares*.—Vincent de Beauvais: Sunt autem cortices quidam qui reperiuntur circa nuces muscatas sicut circa avellanas (*Spec. Nat.*, l. XIV., c. liii.).

p. 125, l. 26. *ben all square*.—H.: ont vn quarreu dor et vn autre dargent. Mistranslation.

p. 125, l. 29. *enleved*.—H.: enleuez, *i. e.* in relief. Odoric: entaillies, *i. e.* carved (p. 162).

p. 126, l. 6. *Pathen*.—H.: qest appelle Thalamassy, et en autre langage homme lappelle Paten. Odoric: Bien près de Fana (*i. e.* Java) est une autre isle qui a nom Natem (var. Panthen), autrement est nommée Calamasi (p. 173). Cordier: Bandjermasin, on the southern coast of Borneo (p. 177).

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 Bacchus*:

. . . truncis lapsa cavis . . . mella.

(*Carm.*, II., xix., 9-12.)

(*Schlaraffenland*, in Paul u. Braune's *Beiträge*, 1878.)

p. 126, l. 11. *beren venym*.—H.: et des autres qi portent vin, et des autres qi 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. 13. *here propre leves*.—H.: de ses propres fiens. Odoric: Cest que cilz qui a pris de cest venin, il preigne fiente de l'homme, et la destrempe avec eaue et boive de celle eaue, il en garra (pp. 173-174). Two MSS., S. and G., give variant feuilles for fiente in Sir G. Warner's edition. The Englisher followed them.

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'eau 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 parereus li ros,
xxx. piés ot 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. 126, l. 37. *.iiij. quarteres of a furlong*.—H.: quatre arpentz ou plus.

p. 127, l. 2. *precious stones*.—Odoric, p. 176. The stone was called bezoar or snakestone (Cordier, pp. 184-186).

p. 127, l. 6. *on no partye*.—H.: par nul arme, *i. e.* by no weapon. Mistranslation.

p. 127, l. 16. *ne beren on to the erthe*.—H.: ne leuer haut de terre. Mistranslation.

p. 127, l. 17. *Calonak*.—Odoric: Campe, explained by Cordier as Tehampa, 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 filles: car il avoit plusieurs femmes espousées et grant plante de concubines (p. 187).

p. 127, l. 29. *.iiij. Mil Olifawntz*.—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. 2. *Warkes*.—Brussels 10420–25 : varkes. The word is unexplained. Sir G. Warner suggests Isidore's *barrus*: "apud Indos autem [elephas] a voce *Barrus* vocatur," or the French *vache*, after the Latin *luca bos*.

p. 128, l. 4. *all manere of fissesches*.—Odoric is closely followed down to p. 128, l. 19.

p. 128, l. 18. *do reuerence*.—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, etiam 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 deleis moy tous les noians qui asteis en fluis. O Jordan, ilh moy circuient, et si pleurent avec moy! Ilh ne soy plandent mie, mais moy plandent, car ilh n'ont mie pechiet." Tantost vinrent toutes les biestes entour luy, et enssi estut-ilh de cel heure sens mouvoir XVIII jours (Vol. I., 1864, p. 311).

p. 128, l. 21. *Crescite*, etc.—Not in Odoric. 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*.—Odoric: 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, praesertimque testitudinum quarum 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. 3. *white wormes*.—Sir G. Warner refers to Vincent de Beauvais (*Spec. Hist.*, I., 86) and to the *Ep. Alex.* (p. 56).

p. 129, l. 7. *And zif a man*, etc.—Odoric: Quant aucuns 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 siècle (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. 13. *pei hangen hem*.—Vincent de Beauvais: Sybarini senes, quos dilexerunt, suspendunt in patibulo. Hyrcani volucris et canibus semivivos proiciunt, Caspi itidem bestiis mortuos. Scythae eos, qui a defunctis amati sunt, vivos infodiunt cum ossibus mortuorum. Caprij canibus ad hoc nutritis subiiciunt senes (*Sp. Nat.*, l. XXXI., c. cxxix., col. 2394 of 1524 ed.).

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 mannes blude, and þat þai say es Godd*. The original Englisher missed the point, or chose to evade it.

p. 129, l. 30. *eury of hem . . . drynke of operes blood*.—Vincent de Beauvais writes of Scythians: *haustu mutui sanguinis foedus sanciunt* (*Spec. Hist.*, I. 88).

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*, *alias 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 þei 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. 9. *Silha*.—Odoric: Sillam, *alias* Silan (p. 219). Odoric's text is closely adhered to.

p. 131, l. 33. *And for the vermyn*.—H.: Et pur le vermine qest dedeins ils se oignent les braz 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 Englisher mistranslated pêches = peaches, as pois = pease.

p. 132, l. 9. *gees pat han .ij. hedes*.—Hornbills.

p. 132, l. 10. *lyouns all white*.—Not in Odoric, but from the Alexandrian romances (*Rom. d'Alex.*, éd. Michelant, 1846, p. 288).

p. 132, l. 13. *the see is so high*.—Duplicate of p. 96, ll. 3–5.

p. 132, l. 20. *Dondun*.—Odoric: Dondiin. Cordier: the Andaman Islands, described out of Odoric's imagination (pp. 237–239). Jean d'Outremeuse's *Miroir des Histoires* takes Ogier the Dane to Dondiin: Puis vient Ogier a Dondine ou at des gens qui sont nomeis Quespois, et sont tuis agoyans et n'ont que une oeilh emy le front; et ly une mangnoit l'autre: ly fis son pere, la feme son marit; et y at des lyons blans 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. 6. *hondes vpon his mouth*.—H.: ly met vn pain sur la bouche, *i. e.* put a piece of cloth over his mouth. The Englisher read main = hand for pain = pannus = cloth. Mistranslation.

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 moult honteulz et se tiennent à moult villenez 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 Boven-schen, 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 truncos 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 schuldres*.—Alios sine cervicibus gigni, oculos habentes in humeris (*ibid.*).

p. 134, l. 3 *face all platt*.—Aliae sine naribus, aequali totius oris planicie, informes habentes vultus (*ibid.*).

p. 134, l. 7. *the lippe aboue the mouth*.—Aliae labro *subteriori* (i. e. lower!) adeo prominenti, ut in solis ardoribus 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. *lytyll round hole*.—Alijs concreta ora esse modico tantum foramine calamis avenarum pastus haurientes (Vincent, as in note to p. 133, l. 34).

p. 134, l. 13. *þorgh a pipe or a penne*.—H. : *ouesq̄ vne tuel de plom ou daltre chose* = with the quill of a feather or of some other thing. Mistranslation.

p. 134, l. 14. *no tonge*.—Nonnulli sine linguis esse dicuntur, inuicem pro sermonibus utentes nutu sive motu (Vincent, as above).

p. 134, l. 15. *hissynge 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 moines ou mowes ou nonains* = like monks or monkeys or nuns. This is anti-clerical.

p. 134, l. 18. *grete eres*.—Panothios [*παν-ώτης*] apud Scythiam esse ferunt tam diffusa magnitudine aurium, ut omne corpus ex eis contegant (Vincent, as above).

p. 134, l. 20. *hors feet*.—Hippopodes in Scythia sunt, humanam formam et equinos pedes habentes (*ibid.*).

p. 134, l. 22. *gon vpon hire hondes*.—Hirhabacitae 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.

p. 134, l. 27. *but o pappe*.—See p. 103, ll. 11-16. Duplication.

p. 134, l. 33. *upon here knees*.—Ultra hos et Riphæum iugum regio est assiduè obsessa nivibus, ubi humani pedes flexi nisibus erurium, serpunt potiusquam incedunt, et pergendi usum lapsu magis destinant quam gressu (Vincent, as in note to p. 133, l. 34).

p. 135, l. 5. *Mancy*.—Odoric: Mangy, p. 245.—*ynde the more*.—Odoric: la Haute 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 eaus meints beaus homes e fames, selonc luer nacion, mès touz ont les oils petiz et ont poi de barbe (ed. 1906, p. 121).

p. 135, l. 21. *Albanye*. Not in Odoric. Duplicate from p. 95, l. 24.

p. 135, l. 22. *Latoryn*.—Odoric: Tesculan (p. 247) (Censcalan in Yule's edition). Cordier: Canton, called Sin Kîlân by Muhammadan travellers (p. 256).

p. 135, l. 28. *white gees*.—The Guinea-goose or swan-goosé, anser cygnoides.

p. 135, l. 29. *crest*.—H.: boce = bump. Mistranslation.

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 recognoist-on les dames mariées des autres (265-266). This agrees with the original French *Mandeville*. Mistranslation.

p. 136, l. 17. *loyres*.—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* Catusaic (299). Cordier explains that Hangchow is called the City of Heaven by mistake (p. 306).

p. 136, l. 27. *before euery gate, etc*.—H.: deuant chescun porte a .iii. lieues ou .iiii. 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 zate*, 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. 19. *comen in*.—H.: *se rengent*, *i. e.* line up. Mistranslation.

p. 137, l. 24. *bestes ben soules*.—Cordier remarks that the *Bodhisattvas*, or beings predestined to become Buddhas, 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 resembten*, etc.—H.: *qi sont entrez en celles nobles bestoilles*, *i. e.* that have entered those noble animals. Mistranslation.

p. 138, l. 4. *Chilenfo*.—Odoric: *Gilenfo* (p. 341).

p. 138, l. 10. *Balay*.—Odoric: *Talay* (p. 345). Cordier: *Talaï*, Mongolian for the sea, applied to the *Yang-tse-Kiang* (p. 347).

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 quinquies concipiunt, 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.

p. 138, l. 24. *bryldes*.—Odoric: *Ces Pymains ont tousjours guerre aux grues et aux cygnes du pays qui là sont plus grans que les Pymains* (p. 346). Vincent de Beauvais: *In montibus Indiae*

Pygmaei sunt cubitales, quibus bellum est contra grues (*Spec. Nat.*, l. XXXI., c. cxxviii., col. 2394). H. : Et si ont souent guerre as oiseaux de pais, qi les preignent et qi les mangent, *i. e.* the birds eat the pygmees. The Englisher reverses the relation. Mis-translation.

p. 139, l. 4. *Ianichay*.—Odoric : Jamathay, *alias* Jansu (p. 357).

p. 139, l. 9. *Cumantz*.—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. 33. *Lanteryne*.—Odoric : Lancerny (p. 365). Cordier : Lin-tsing-tcheou (p. 381).

p. 139, l. 36. *Curamaron*.—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. 14. *Sugarmago*.—Odoric : Ingarmato (p. 366). Cordier : Marco Polo's Singui matu, now Tsi-ning-tcheou (p. 389).

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 skymes*.—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. *mountour*.—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, peignate, 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 potationes nec ad pinnas bibant. This meaning d'Outremeuse seems to have combined with that of pinna, pinnacle, and rendered by mountour. The latter word, I am told by Prof. Aug. Doutrepoint,

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 montouoir: ". . . je coupe à quelqu'une [mule] l'estri-vière du costé du montouoir" (*Pantagruel*, l. II., c. xvii., Vol. I., p. 410 of Didot's third edition of *Oeuvres*). In the *Mirror of Histories*, by d'Outremeuse, 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 gives monteû (échalier); propr. = fr. montoir.

p. 141, l. 26. *iiij. serpentes*.—Odoric: A chascun anget de celle pigne a un serpent qui halette et bat ses elles moult 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 moult de paons fais tous de fin or. Et quant aucuns Tartres veult en ce palais faire aucune feste à son seigneur, il bat les mains ensemble et tantost ces paons espendent les elles et alettent et semble droit que ilz dancent tellement; sont faits cilz paon par science d'homme 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. 7. *maken gret noyse*.—R.: et en fait homme des grantz museries, *i. e.* and people take great pleasure in it. Mis-translation.

p. 143, l. 11. *moste sotyle men*.—Hayton: Cestes gens, qui tant sont simples en lur creance e ès choses espriteus, sont plus sages et plus sotils que totes autres gens es euvres corporels. Et dient les Cataïens que il sont ceus qui voient de II. oils, e des Latins disent q'il voient d'un oil mes les autres nacions dient que sont avuegles. Et verriaiement l'om voit venir de celui país tantes choses estranges et merveilloses, et de sotil labour, que bien semblent estre la plus soutils gens du monde d'art et de labour de

mains (*Flor des Estoires*, l. I., c. 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. *vyne*.—This vine is from the Alexandrian romances. Sir G. Warner quotes *Epistol. Alex. de Situ Indicie*, ed. 1706, p. 22; Bovenschen, *Historia de proeliis*, c. lxxxii. Guérin traces it to Josephus, where it adorns the doors of the Temple rebuilt by Herodes (*Antiqu. 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. *crystal 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 xxi. and to Exodus xxviii., and to the spiritual interpretation of those passages.

p. 143, l. 28. *Alabraundynes*.—R.: alabaundines. Almandine.

p. 143, l. 30. *Garantez*.—R.: geracites. Brussels 10420-5: geratices. Pliny's hieracites.

p. 144, l. 1. *desportes*.—R.: reuoryes.

p. 144, l. 7. *Vessell of syluer is pere 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'Outremeuse 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 ont au mointz de noubre de gent qil poent, *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 commonplaces from Genesis and from the Medieval commentators are deliberately perverted by d'Outremeuse, 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 þan .vij.^{xx}. 3eer.*—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. *vpon a blak fertre.*—R.: sour vn feutre 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, id 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 Khanlla range of mountains, N.W. of Peking, S.E. of Irkoutsk and of Lake Baikal (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. lieux 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 Ecchecha*, 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 worschipe.*—R.: lem troua tant de tresour qe en tout le remenant 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. 24. *Izonge in Cathay*.—D'Outremeuse, *Miroir des Histoires*: . . . Cabila Cam . . . fondat en . . . Cathay une citeit qu'ilh nommat Iong, qui est asseis plus grant que la grant Romme (Vol. V., 1867, p. 286). Haiton: Iste Cobila Can . . . fundavit quamdam civitatem in regno Catay que dicitur Jong, que satis est, ut dicitur, major Roma (ed. 1906, p. 294).

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 revered the one great God immortal (ed. 1906, p. 157).

p. 151, l. 30. *Chan filiis*, 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 hommes. Chest ly saiell, 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 dieu est plus grande que la forche de toz le hommes, *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. 2. *beleueen in god*.—Hayton: Credunt enim [in] Deum simpliciter, et in omnibus eorum operibus invocant nomen ejus. Et credunt et confitentur unum deum immortalem [Nulli minas inferrent, nisi Deum preponerent, dicendo sic: Novit Deus quid tibi faciam, et similia] (p. 347 of 1906 ed.).

p. 152, l. 8. *solempne festes*.—Odoric: L'empereur fait iiiii. grans festes en l'an, etc. (p. 378).

p. 152, l. 10. *presentacioun*.—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 ydoles must be those of Heaven and Earth (p. 420).

p. 152, l. 11. *Moseach*.—Mosque. This form is exceptional. Vincent de Beauvais uses Meskida (*Spec. Hist.*, l. XXII., c. xlii., p. 913 of 1524 ed.), agreeing with Musketh (p. 26, l. 17). Will. Trip.: mesged, mesquida, mesgued (p. 580 ed. Prutz).

p. 152, l. 19. *be thousandes*, etc. Odoric: par dizeniens, par centeniers et par milleniens (p. 370). In the Flemish *Alexander* of Jacob Van Maerlant, the army is similarly led by chiliarchs, decurions, etc. (Bk. VI., ll. 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 tyssueux*, etc.—R.: des draps dor tissuz a soie vert, *i. e.* in cloth of gold interwoven with green silk. Mistranslation.

p. 153, l. 17. *of purple or of ynde*. R.: soie pourpre ou Ynde, *i. e.* purple or blue silk.

p. 154, l. 1. *philosofres*.—Odoric: en un anget 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 *leuconomance*: Hydromance qui se fait avec de l'eau, leuconomance qui se fait avec des bassins, pyromance qui se fait avec le feu, geomance par le moyen de la terre, enromance, laquelle est divisé encore en deux parties, en seyomance et neciomance, lesquelles se pratiquent en parlementant avec les esprits malins, ou en suscitant les ombres et idoles 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. *significaciouns*.—These explanations are not in Odoric. Probably they are d'Outremeuse's own guesses.

p. 155, l. 10. *And zif pere falle*.—R.: Et, sil court guerre al emperour nulle part, ou qe homme face ascune contraire en toute sa terre, eis philosophes le veient tantost et le dient al emperour et a soun conseil, "Sire, lem fait meintenant 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. *mynstralcyje*.—Odoric: Quant l'heure est venue, touz 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 mone*.—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 Eliavrès 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 daunced, as him thoughte.
(p. 449 of *Cant. Tales* in *World's Classics*.)

p. 156, l. 16.—*to every mannes sight*.—R.: pur ly faire reuerence, 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. *mylke of dyuerse 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. Cumantz*.—This number is from Odoric, p. 371.

p. 157, l. 8. *Ostryeches*.—R.: oustours, *i. e.* goshawks. Mistrans-

lation. Odoric briefly describes the hawking and shooting (p. 376). D'Outremeuse fills in the particulars.

p. 157, l. 14. *Phisicyens cristene*.—Odoric: médecins qui gardent le corps du roy, III^e ydolatres, VIII crestiens et vii sarrazins (p. 371). See Introduction, p. 5, for Christian doctors serving Infidels.

p. 157, l. 26. *no money but of lether*.—Odoric: Car pour monnoie ne despent on riens en tout son royaume, fors une manière de brievez 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. *dyuersitee of his statutes*.—R.: solonc la diuersite de seinal qi y est, *i. e.* according to the variety of the marks upon it. Mistranslation. Haiton: En celui país [Cathay] se despent monoie faite de papier en forme quarrée, signé du seignal du signor, et solonc ce que est signée vaut ou plus ou meins. Et de cele monoie achatent e vendent toutes choses. E quant cele monoie enpire par veillesse ou autrement, celui qui l'aura la rendra a la cort du seignor, et em prenra de nueve (*Flor des Est.*, l. I., c. l., p. 121, ed. 1906).

p. 158, l. 2. *Ruby*.—Vincent de Beauvais describes the diamond as lighting in the dark, and being darkened by the sun in the day time (*Spec. Nat.*, l. VIII., c. xxxix., col. 513, ed. 1624). Haiton: E le roi de cele isle [Ceylon] ha la plus grant rubie e la meillor que soit en monde, e quant le seignor doit estre coronés 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 Blachernae (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. 8. *Saduz*.—Odoric: Sadu (p. 371). Cordier: Shangtu, Kubilai's summer residence in Mongolia (p. 413). Coleridge's Xanadu.

p. 158, l. 10. *Camaalech*.—Odoric: Camelech (p. 372). Cordier: Khân-Bâliq, the khan's city = Peking (p. 390).

p. 158, l. 11. *Gaydo*.—A city, not a country (see p. 140, l. 10).

- p. 158, l. 12. *Jong.*—A city, as p. 151, l. 24, not a country.
- p. 158, l. 15. *.iiij. hostes.*—From Odoric, p. 372.
- p. 159, l. 5. *Lignum Aloes.*—Not in Odoric. Duplicate from p. 37, l. 6.
- p. 159, l. 34—p. 160, l. 1.—Odoric: Tout ainsi que li rois va vont ses femmes et ses aiséz filz, chascun selon leur degré comme dessus est dit (p. 373).
- p. 160, l. 2. *.xij. prouynces.*—Odoric, p. 373.
- p. 161, l. 7. *Chyldydo.*—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 commaundeth to*, etc.—R.: il commande a ses seignurs qi ciuachent delez ly qils facent venir ces religieux, *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. 22. *Galaoth.*—Sir G. Warner's Latin Odoric has *galerium*, Cordier's French has nothing. The Latin diminutive of *galea*, helmet, *galeola* and the pp. *galeatus*, helmeted, come fairly near.
- 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 noman to holde no lawe.*—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. lxxxiv., p. 1214, ed. 1524).
- p. 162, l. 30. *an .C. wyfes.*—From Carpini, in *Spec. Hist.*, l. XXIX., c. lxxvi.
- p. 163, l. 3. *precious clothes.*—R.: purpures. Mistranslation.
- Ibid. clothes of Tartarye.*—R.: tartaires. Brussels 10420-5: *tartariens.*
- 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).
- p. 163, l. 6. *the hyde with outen.*—R.: le peil de hors, *i. e.* with the hair outside. Mistranslation.

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. 10. *mannes foot*.—Odoric : Toutes les femmes qui sont mariées ont sur leurs chiefs un pié d'homme aussi long comme un bras (p. 369). See p. 142, l. 14. Duplication. R : fors qe les mariez qi portent lenseigne sour leur testes, *i. e.* except the married women, who wear the sign upon their heads.

p. 163, l. 19. *of wode*.—R. : de feutre, *i. e.* of felt. The English probably read : de fust, *i. e.* of wood. Mistranslation.

p. 163, l. 24. *they beleueen*.—Vincent de Beauvais : Unum quidem Deum Tartari credunt, ipsum quoque omnium esse tam visibillum quam invisibillum factorem. . . . Nihilominus etiam habent Idola quaedam de filtro . . . eaque credunt pecorum suorum custodes esse, ac beneficium pullorum et lactis eis praestare. Alia vero de pansericis faciunt. . . . Idolis offerunt primum lac omnis iumentis ac pecoris. Sed et quando primo bibere vel comedere incipiunt, primitus eis de cibariis suis, vel de potu offerunt (*Spec. Hist.*, l. XXIX., c. lxxii., p. 1210). The Alexandrian romances also describe a kind of deism or naturalism agreeing with d'Outremeuse's views : Alexander prays to the god of nature in Valerius : Deo summo rerum praesidi. "Quisquis tu deum rex es, qui praestare diceris huic terrae mundumque istum interminem regis" (ed. Kübler, 1888, p. 39). Serapis was especially meant.

p. 163, l. 29. *yroga*.—Vincent de Beauvais (as above) : Ithogo. Sir G. Warner gives Carpini's form as Ytoga (p. 626).

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. *Thiaut*.—Seems, according to Sir G. Warner, to stand for Carpini's Thaut, *i. e.* Tangut.

p. 164, l. 10. *worschipen*.—Vincent de Beauvais : Solem etiam ac lunam et ignem et aquam et terram venerantur et adorant, etc. (*Spec. Hist.*, l. XXIX., c. lxxii., p. 1210).

p. 164, l. 17. *for to smyte*, etc.—R. : a soi apoier a fuet de quoy lem fiert les chiualx, *i. e.* to lean on the whip wherewith horses are beaten. Mistranslation.

p. 164, l. 18. *to breke o bon*.—Vincent de Beauvais : . . . et nullum ex ossibus eorum [animalium] confringunt, sed igne comburunt (*Spec. Hist.*, l. XXIX., c. lxxii., p. 1210).

p. 164, l. 29. *passen þorgh a fuyr.*—Vincent de Beauvais: Dictum fuit nobis, quod inter duos ignes transire deberemus. 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 aliquod 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 þat contree*, etc.—R.: Ils sont toutz bonez archiers et treihent molt bien; et auxi bien chiuachent et courent 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. 13. *but 3if þei ben*, etc.—R.: tant soient ils grantz princes, *i. e.* however great princes they may be. Mistranslation.

p. 165, l. 14. *lyberdes.*—R.: renardz, *i. e.* foxes. Mistranslation.

p. 165, l. 16. *saf only swyn*, etc.—This reference to the Mosaic law is by Jean d'Outremeuse.

p. 165, l. 21. *nouþer pesen ne benes.*—Vincent de Beauvais: Porro in victu sunt homines immundissimi atque spurcissimi, neque etiam mensalibus nec manutergiis utuntur, nec panem habent vel curant, sed quidam ipsum etiam comedere dedignantur. Olera quoque vel legumina non habent, nec aliquid aliud, quam carnes ut comedant. De quibus etiam tam paucas manducant, quod aliae nationes vix inde vivere possunt. Porro omne carniū genus praeterquam mutae, quia non gignit, comedunt, et hoc turpissime rapaciterque tangentes pingua, digitos suos lambunt, et ocreis suis tergunt. Solent tamen maiores aliquos habere panniculos cum quibus ad ultimum tergunt, manus commesturi non lavant, nec posta scutellas. Et si aliquando eas brodio carniū abluunt iterum loturam cum carniū in olla reponunt, aliter etiam non lavant ollas vel coclearia, vel alia huiusmodi vasa. In carniū autem equinis plus delectantur quam in aliis. Ratos etiam, et canes edunt, et cattos libentissime comedunt, vinum libentissime bibunt, quando habere possunt, lacte iumentino, quod ipsi Camous

vocant, quotidie sicut et homines caeteri vino forti se inebriant (*Spec. Hist.*, l. XXIX., c. lxxviii.).

p. 166, l. 4. *to destroyen*, etc.—R. : denclore lour enemys, *i. e.* to surround their enemies. Mistranslation.

p. 166, l. 6. *gret ax.*—Brussels 10420-5 : vne grande lanche, *i. e.* a long lance. The Englisher follows R. : vne grant hache.

p. 166, l. 7. *speres.*—R. : espeies, *i. e.* swords. Mistranslation.

p. 166, l. 8. *guyrboylle.*—R. : cuir boily, *i. e.* cuir bouilli. Vincent de Beauvais : Armati autem sunt coriis. . . . Capellos habent de corio . . . gladiosque parvos ut Saraceni longitudinis unius brachij, et unius incisionis seu cesurac (l. XXIX., c. lxxix., p. 1212, ed. 1524).

p. 166, l. 11. *pei behoten.*—Vincent de Beauvais : blande loquuntur obsessis, multa que 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 incutiendum timorem, omnibus habitatoribus illius decapitatis, aures rebellium sibi iam mortuorum absciderunt; duosque summarios oneratos auribus in aceto positis ad Chaam transmiserunt (*ibid.*, p. 1214).

p. 166, l. 16. *pei maken gret seruyse.*—R. : ils fount entremes pur les grantz seignurs. A characteristic joke in the taste of Jean d'Outremeuse.

p. 166, l. 18. *vnder hire subieccioun.*—Vincent de Beauvais : Aliud quoque statutum habent, quod omnem terram sibi debeant subiugare, nec cum aliqua gente pacem habere, nisi subdatur eis quousque veniat tempus ipsorum interfectionis. Annis 80 debent pugnare, et 18 tantummodo regnare, post hoc ut ipsi dicunt 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. 23. *folk of all lawes.*—Vincent de Beauvais, *Spec. Hist.*, l. XXIX., c. lxxxiv., p. 1214, ed. 1524. See p. 162, l. 28. Duplicate.

p. 166, l. 26. *ymage all naked.*—This licentious praise of Adamism is d'Outremeuse's own.

p. 166, l. 33. *it is gret drede.*—Hayton : Pugna Tatarorum est valde periculosa, et in uno parvo bello Tatarorum plures moriuntur

quam in alio bello alterius nationis, et hoc est propter sagittas quas proiciunt fortiter et directe; et sunt ita docti in arte sagietandi quod sagiecte eorum fere armorum penetrant omne genus. Quando Tataři vertunt in fugam, fugiunt omnes simul per turmas et acies ordinatas. . . . Exercitus Tatarorum non est magne apparencie, qui omnes simul congregatim incedunt, ita quod acies mille Tatarorum quingentorum apparenciam non habet (*F.H.T.O.*, l. III., c. xlix., p. 338, ed. 1906). Similarly Vincent de Beauvais, *Spec. Hist.*, l. XXIX., c. lxxi., p. 1210.

p. 167, l. 2. *pei cone wel wynnem*.—Hayton: Tataři terras alienas sciunt faciliter occupare, sed illas nolunt custodire, quia in [castris et] civitatibus nesciunt habitare, immo potius esse desiderant in tentoriis et in campis (*ibid.* p. 339). Vincent, as above.

p. 167, l. 7. *smale eyen*.—Hayton, l. I., c. i., p. 131.

p. 167, l. 8. *pei ben false*.—Hayton: libenter menciuntur (l. III., c. xlix., p. 339).

p. 167, l. 13. *whan ony man schall dye*.—Vincent de Beauvais: Cum aliquis eorum ad mortem infirmatur, hasta una in eius statione erigetur, et circa illa filtrum nigrum circumvolvitur; extunc nullus audet intrare terminos stationis illius. Cumque fuerit mortuus, si de minoribus est, occulte in campis sepelitur, cum uno tentorio suo, sedendo in medio eius ponuntque mensam ante illum, et alveolum carnibus plenum, et lactis iumentini ciphum, sepelitur etiam cum eo iumentum unum cum pullo, et equus cum sella et freno. Alium autem comedunt, et cum stramine corium eius implentes, super duo ligna vel quatuor in alto ponunt, quae omnia faciunt pro mortuo ut habeat tentorium, et etiam iumentum in alio mundo; de quo scilicet iumento lac habere possit, et equos sibi multiplicare, in quibus tunc possit equitare (*Spec. Hist.*, l. XXIX., c. lxxxvi., p. 1214).

p. 167, l. 37. *entered preuyly*.—Vincent de Beauvais: Si vero dives et magnus homo fuerit, Tartarus qui moritur cum habitu preciosissimo sepelitur, ac remotius ab omnibus in abscondito loco ne habitu suo spoliatur (*ibid.*, p. 1215).

p. 168, l. 10. *pei seye to him*.—Vincent de Beauvais, *Spec. Hist.*, l. XXXI., c. xxxii.

p. 168, l. 19. *upon a blak stede*.—R.: sour vne feutre noir, *i. e.* upon a black felt (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 apellée Aise la Majour (*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 *Mandeville*.

p. 169, l. 4. *Tharse, the whiche*.—R.: qi 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 flesh*.—From Hayton (*ibid.*).

p. 169, l. 13. *Octorar*.—Hayton: Octerar (*ibid.* p. 123). The ancient city of Farab, on the right bank of the Sir-Daria, south-east of the Sea of Aral. Hayton: En celui royaume 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 legierement les portent de luec en autre. En celui país 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. 169, l. 23. *pat dwelleden in Grece*.—R.: qi demoeient en Grece. Mistranslation. This reference to Cumanians settled in Grece is not in Hayton. Otherwise, this passage follows Hayton (*F.H.T.O.*, l. I., c. v., p. 124).

p. 170, l. 4. *men han foughten*.—Hayton: i passent dessus (*ibid.*), people cross it. D'Outremeuse 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 riuere et la grante mer oceane, qils appellent la mer Maure, gist toutz eis royalmes. Brussels 10420–5: Celle riuier entre en la grande meir oceane quil appellent la meir morte, *i. e.* This river falls into the great sea ocean, which they call the Dead Sea! D'Outremeuse

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 μαῦρος = black.

p. 170, l. 13. *dangerous 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 Serai, on the Aktouba, a tributary of the Volga.

p. 170, l. 25. *the grete see*.—R.: par la grant 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. 18. *Boyturra*.—Hayton: Boccara (p. 126).

p. 171, l. 19. *Sormagant*.—Hayton: Semorgant (p. 127).

p. 171, l. 25. *Nesabor, 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. 12. *Sarras*.—Hayton: Seras (p. 127).

p. 172, l. 13. *Karemen*.—Hayton: Queremen (p. 127), explained as Kermanchâh.

p. 172, l. 15. *Abzor*.—Hayton: Albors (p. 129). The note states that the name Alburz is found applying to the eastern, and Elbrouz to the western part of the Caucasus.

p. 172, l. 16. *Alamo*.—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. *Hauyson*.—Hayton: Hamsen (p. 129); fn., Hampasi.

p. 172, l. 36. *Saures*.—Hayton: Savoureux (p. 129, fn.).

p. 173, l. 7. *Megon*.—Hayton : Mougau (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 derkness*.—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, *Chudhir*, 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 Deut. 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 enduren*.—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. *Quesiton*.—Hayton : Quisitun (p. 133), explained as the province of Saroukhan.

Ibid. *Gemeth*.—Hayton : Geneth (p. 133), explained as the province of Djanik on the Black Sea.

p. 174, l. 25. *Maraga*.—Hayton : Moraga (p. 138). The fn.

to p. 139 states that Hayton confounded the city of Maragah, south of Tabriz, with the river Mourghâb, near Merv.

p. 174, l. 29. *vnto a cytee*.—R. : a vne citee, *i. e.* at a city. Mistranslation.

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. *Bacharye*.—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 Zauolha est (p. 427). Jean d'Outremeuse, 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 incipiunt. Verumtamen nisi decedentes 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 * *pernacula*, * *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

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. 19. *Vber*.—Aethicus speaks of two mountains as ubera aquilonis, *i. e.* the breasts of the North Wind, and the *Pseudo-Methodius* tells how those two mountains came together at Alexander's request, that he might enclose his enemies with brazen gates (*Pseudo-Methodius*, ed. Sackur, 1898, pp. 73-74).

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. kynyes*.—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. cxxxiv.).

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* :

Bot pai er noght swa closed about
 þat pai ne mught lightly com out,
 Yif a qwene ne war þat hades þam in,
 Thurgh strengthe, þat pai may noght out wyn,
 þat es cald þe qwene of Amazons,
 Under whas powere þat folk wons.

(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. *litill 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. lxxxviii.

p. 178, l. 26. *trees pat beren wolle*.—The cotton trees (*Hist. de Proel.*, *ibid.*).

p. 178, l. 29. *Ypotaynes*.—Vincent de Beauvais : Hippotamus vocatus est, eo quod sit equo similis. Die in aquis commoratur, nocte segetes depassit (*Spec. Nat.*, l. XVII., c. cxxxvi., col. 1317, ed. 1624).

p. 178, l. 30. *half hors*.—Sir G. Warner thinks the hippopotamus is confused with the hippocentaur.

p. 178, l. 31. *eten men*.—Vincent de Beauvais : 200 milites ex Macedonibus leviter armatos natate jussit [Alexander]. Cumque jam partem quartam fluminis enatassent, ab Hippopotamis absorpti sunt (*Spec. Hist.*, l. IV. c. liii., ed. 1624).

p. 178, l. 32. *full bytttere*.—Vincent : aqua vero fluminis inventa est gustu amarior helleboro, quam nec homo bibere, nec pecus sine tormento poterat (*ibid.*, p. 131, ed. 1624).

p. 178 l. 34. *Griffounes*.—Vincent de Beauvais : Omni corporis parte leones sunt, alis et facie aquilis similes, equis vehementer infesti, et homines visos decerpunt (*Spec. Nat.*, l. XVI., c. xc., col. 1210).

p. 179, l. 2. *surhe 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 gret lond*.—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. *et oper 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 Englisher 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. 31. *Golbach*.—Hayton : Combahoth (p. 126), explained as Cambaye, north of Bombay.

p. 180, l. 35. *hony*.—R. : meel. Brussels 10420-5 : millet, *i. e.* millet. Hayton : millet (p. 126.)

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 mais (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. *.lxxij. prouynces.*—Sir G. Warner traces most of these particulars to Prester John's letter (ed. Zarncke, pp. 84–88).

p. 181, l. 19. *Grauely see.*—R. : mer arenouse. Odoric : mer sablonneuse, variant : mer de Sablon (p. 45). Schofield quotes from *Pearl*, ll. 10 ff. :

In the founce ther stonden stoneȝ stepe,
As glente thurgh glas that glowed and glyght,

For uche a pobbel in pole ther pyght
Wacz emerad, saffer, other gemme gent
That alle the loghe lemed 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. 26. *gode fissch.*—Invented by d'Outremeuse.

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 renneth*, etc.—R. : Et court countre aual par le desert a vndis, si qe fait la mer arenouse. Brussels 10420–5 : et court tout par mie le desert dynde a ondes, si que fait lautre mere arenouse, *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 plentee.*—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. 15. *ben horned.*—Vincent describes a crowd of horned serpents : immensa vis cerastarum [κεράστρης] (*Spec. Hist.*, l. IV., c. liv., p. 131, ed. 1624).

p. 182, l. 16. *wylde houndes.*—Brussels 10420–5 : Item ilh yat des papions grant fuison che sont chiens sauaignes, *i. e.* Also there are great plenty of papiouns, which are wild dogs.

p. 182, l. 17. *Psitakes.*—Vincent de Beauvais mentions the bird psitacus among the marvels of India (*Spec. Hist.*, l. I., c. lxxiv.). Hayton calls it by its French name papagay, and says it is as common as the sparrow is here (*F.H.T.O.*, I., p. 126).

p. 182, l. 26. *.iij. crosses.*—R. : xiiij. croiz. The larger figure is more likely to be d'Outremeuse's original.

p. 182, l. 29. *men of armes.*—R. : hommes darmes. Brussels 10420–5 : cheualiers. Meaning cavalry.

p. 182, l. 31. *Whan pat*, etc.—R. : quant homme guerroie, *i. e.* when we are at war.

p. 183, l. 5. *noble jewelles*.—Added by d'Outremeuse.

p. 183, l. 8. *Suse*.—In d'Outremeuse'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 hyacinth, 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 ostendant quia non causa voluptatis, sed causa procreande prolis, uxoribus commiscuntur (*Hist. or.*, 1597, p. 158).

p. 184, l. 9. *but 3if pat*.—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 mangnoit, *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 Styward*, 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: Mellestorie (var.: Millestorte, Milestorte, Melistorte, Ministorte, Mileser, Milestorte, 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 *Mandeville*, 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. 184, l. 37. *Gatholonabes*.—R.: Gachalonabes. Brussels 10420-5: Sachalonabez. Unexplained. This name does not appear to occur elsewhere.

p. 185, l. 13. *dyuerse thinges*.—R.: de diuerse chose et de diuerses museries, *i.e.* various things and various pastimes.

p. 185, l. 25. *dyapred 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 menistrieries, *i.e.* without seeing the minstrels. The Englisher probably read mystère. Mistranslation.

p. 186, l. 2. *Dabo vobis*, 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 prentoient affaire toute sa volunte, *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

Hebraci filios suos immolaverunt Daemonibus (*Spec. Nat.*, l. VI., c. xxiv., col. 385, ed. 1524).

p. 187, l. 8. *noyses*.—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 deueles*.—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. 13. *gold t syluer*.—Odoric found some money (argent) (p. 491).

p. 187, l. 18. *an hel*.—The face seen by Odoric.

p. 187, l. 23. *dye*.—R. : defailler, *i. e.* swoon. Mistranslation.

p. 188, l. 14. *Frere Menoures*.—Odoric reports in the preceding chapter (xxxii., 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'Outremeuse uses Lombardy to denote all Northern Italy.

p. 188, l. 27. *gold t syluer*.—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 trouwe*.—The syntax here is quite independent of the French original, which is involved, but comprehensible.

p. 189, l. 13. *weren 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 3it*, 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. *deuoured 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. 1. *scheep als grete as oxen.*—The Crusading chroniclers relate that in Asia Minor the Crusaders had to be carried on the backs of large sheep (Michaud, *Bibl. d. Crois.*, 1829, Vol. I., p. 7; Tiedau, *Chanson d'Antioche*, 1912, pp. 18–19).

p. 190, l. 5. *.ij. in anoper.*—Duplication of Vincent. See above, note to p. 189, l. 37.

Ibid. *etyngge hem goynge.*—R.: les aloient mangeantz, *i. e.* were eating them. Mistranslation.

p. 190, l. 6. *toward the north.*—R.: vers austre, *i. e.* to the South. Mistranslation.

p. 190, l. 8. *precious stones.*—Vincent de Beauvais: Apollonides perhibet in Scythia foeminas nasci, quae Bithiae vocantur, hasque in oculis pupillas habere geminas, et perimere visu, si forte iratae aliquem aspexerint, hae sunt et in Sardinia (*Spec. Nat.*, l. XXXI., c. cxxiv., col. 2391, ed. 1524). The *Romant d'Alexandre* tells of snakes with female faces and with bright gems in the centre of their foreheads:

viaires ont de fames, mult sunt grant figurées.
 sor les espauls gisent les grans crines dorées;
 cescune d'une pierre sont toutes estelées,
 en mi le front lor sient, mult i sunt bien posées
 mais plus grant clarté jete que candelles cirées.
 (éd. Michelant, 1846, p. 294, ll. 2 ff.)

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: Augylae vero solos colunt infernos foeminas suas primis noctibus nuptiarum adulteriis cogunt 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'Outremeuse. 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 soun deuer, auxi bien come si li vallet ly vousist 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. 191, l. 2. *gret sorwe*.—Vincent de Beauvais: recens natum fletu parens excipit et econtra laeta sunt funera, adeo ut exemptos gaudiis prosequantur (*Spec. Hist.*, I. I., ch. lxxxix.).

p. 191, l. 7. *brennen hem*.—Duplicate of p. 114, ll. 5–17.

p. 191, l. 18. *electioun*.—Vincent de Beauvais, *Spec. Hist.*, I. I., c. lxxxix.

p. 192, l. 1. *another yle*.—Vincent de Beauvais, *Spec. Hist.*, I. I., c. xc.

p. 192, l. 13. *noman knoweth*.—This joke is not in Vincent.

p. 192, l. 17. *cokodrilles*.—Vincent de Beauvais: De crocodilo . . . In terra et in aqua valens, . . . nocte in aquis, die humi quiescit . . . linguam non habet . . . Hyeme eibum nullum capiunt . . . Crocodilus siquando invenerit hominem, et potest eum vincere comedit eum, et postea super eum plorat. Solus in animalibus oris superiora movet et inferiora manent immota (*Spec. Nat.*, I. XVII., c. evi., ed. 1624).

p. 92, l. 21. *as in a drem*.—R.: en agone. Vincent: Hyeme eibum nullum capiunt (*Spec. Nat.*, I. XVII., c. evi., col. 1302, ed. 1524).

p. 192, l. 26. *cotoun*.—Sir G. Warner quotes Jacques de Vitry: Sunt ibi praeterea arbusta quaedam, quae seminantur, ex quibus colligunt bombacem, quae (*sic*) Francigenae cotonem seu coton appellant, et est quasi medium inter lanam et sericum, ex quo subtilia vestimenta contextuntur (p. 1099).

p. 192, l. 32. *abytlen all quyke*.—Vincent de Beauvais: Juniperus

græce dicta est . . . eo quod conceptum ignem diu teneat (*Spec. Nat.*, l. XII., c. lxxi., col. 922, ed. 1624).

p. 192, l. 34. *of nature*.—R.: de bonus, *i. e.* of ebony. Mis-translation. Vincent: eademque virtus est junipero, quæ et cedro, cujus materies oleo peruncta, nec ruinam nec cariem sentit (*ibid.*).

p. 192, l. 36. *as a mannes hed*.—The cocoa-nut, nux Indica (Vincent, *Spec. Nat.*, l. XIV., c. li.), already mentioned on p. 176, l. 14.

p. 192, l. 37. *Orafles*.—Another form of the word giraffe. Vincent calls it camelopardus (*Spec. Nat.*, l. XIX., c. ix.).

p. 193, l. 1. *Gerfauntz*.—Another form of giraffe, assimilated to elefant (*N.E.D.*).

Ibid. pomelee.—R.: techchele, *i. e.* spotted; pomeli in Stratmann-Bradley.

p. 193, l. 6. *Cumles*.—Vincent: Chamaeleon non habet unum colorem, sed diversa varietate conspersus est . . . corpusculum. . . . Hiatus eius æternus ac sine usus illius ministerio. Quippe cum neque cibum capiat, neque potu alatur, nec alimento alio quam hausto aere vivat. Color varius et in momento mutabilis (*Spec. Nat.*, l. XIX., c. vi., p. 1386, ed. 1624).

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*, éd. 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. 20. *swyn*.—Vincent: apri ingentis formæ (*Spec. Hist.*, l. IV., c. liv., p. 132, ed. 1624).

p. 193, l. 24. *lyouns all white*.—Vincent: albi leones (*ibid.*).

p. 193, l. 26. *Loerancz*.—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. *sclendir*.—R.: ffauues, *i. e.* tawny. Perhaps the Englisher read flo = flue, weak. Mistranslation.

p. 193, l. 32. *.vj. 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 laue*.—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, incrédulité, 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.

(ed. Kuebler, 1888, p. 172).

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. *Avl 3if no charge*, etc.—R.: ne nount cure dauoir 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. 26. *no thef*, etc.—Vincent: Apud Seres, neque meretrix, neque adultera, neque fur ad iudicium ducitur, neque occisus homo fertur aliquando. Sed apud eos legum suorum metus vehementior, quam genesis constellatio: hi in initio orbis terrae habitant. Seres quia caste vivunt, nec aerugine, nec grandine, nec pestilentia, et malis huiusmodi affliguntur, quia nec post conceptum adiri ultra apud eos foemina fas est, neque cum purgatur. Carnibus immundis nemo ibi vescitur, sacrificia nemo novit. Secundum iustitiam omnes sibi ipsi iudices fiunt, ideo non castigantur huiusmodi plagis, sed plurimum temporis in vita durantes absque aegritudine vitam finiunt (*Spec. Nat.*, l. XXXI., c. cxxix., col. 2394–5).

p. 194, l. 29. *weren religious*, etc.—R.: et si sount 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 infidels? 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 enuoya despier (Brussels 10420–5 defjr) ceux de celle isle, pur ceo qil voloit gagner 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 wyfes*, etc.—R.: Noz femmes ne sount mie pares pur plere, ancis tendrent beal parement pur folie, quant homme se peneroit pur enbeler le corps pur faire sembler plus beau qe 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 amictus; sed membra papyri tegmine, vel quod est verius pudore velantur: feminae nostrates non ornantur ut placeant: nec sciunt in augenda pulchritudine plus affectare quam natae sunt, nam quis potest opus naturae corrigere? (*Spec. Hist.*, l. IV., c. lxxviii., pp. 135–136, ed. 1624).

p. 195, l. 32. *.ij. thinges*.—Vincent: Tutius nos defendit ab imbre spelunca quam tegula, cuius geminus est nobis usus, mansionis, dum vivimus, sepulturae, dum morimur (*ibid.*).

p. 196, l. 4. *rightwisness*.—R. : iustice, *i. e.* the repression of crime. Mistranslation.

p. 196, l. 13. *Ocilrate . . . Gynosophe*.—Sir G. Warner refers to Jacques de Vitry's mention of Oxydraces seu Gymnosophistae (p. 1108) as one people. The Englisher follows R. Brussels 10420-5 applies both names to one island.

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 oues*.—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. *prophecyed*.—Duplicate of p. 11, l. 17 : Jhesu crist schall 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. : anaunt, *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. *lyuen be the smell*.—Vincent : Gangis fontem qui accolunt, nullius ad escam opis indigent, odore pomorum sylvestrium vivunt, longiusque pergentes eadem illa in praesidium gerunt, ut olfacta alantur (*Spec. Nat.*, l. XXXI., c. cxxviii., ed. 1524). Imitated in the *Roman d'Alexandre* :

le dolor des espées [var. : espices] aloient tout flairant.

ne vivent d'autre cose.

(éd Michelant, 1846, p. 353.)

In Cyrano's *Voyage comique*, the inhabitants of the moon live on smoke (Borkowski, *Anglia XV.*, 388).

p. 198, l. 16. *all skynned*.—Vincent: Sunt et homines quidam utriusque sexus nudi incedentes, corpus pilosum in modum bestiarum habentes, et aequae in flumine, et in terra habitantes: qui cum extraneos homines supervenire vident, in flumine submersi non apparent. Sunt agrestes magni valde, et pilosi sicut porci, et quasi ferae mugientes (*Spec. Nat.*, l. XXXI., c. cxxviii., col. 2394, ed. 1524).

p. 198, l. 20. *fissch all raugh*.—The Ichthyophagi, mentioned by Vincent (*Spec. Hist.*, l. IV. c. lv.), after the Epistle of Alexander.

p. 198, l. 22. *Buemare*.—Vincent: The river Buemar 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. 26. *trees of the sonne*, etc.—Vincent, *Spec. Hist.*, IV. lvi., ed. 1624.

p. 198, l. 30. *of the barwe*.—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. *wherfore*.—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-Methochius*: Ionitus autem, filius Noe, introivit in Enoam usque ad mare, qui vocatur hiliu chora [ἡλίου χώρα] 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. 6. *Taprobane*.—Vincent (*Spec. Hist.*, l. I., c. lxxix., p. 28, ed. 1624).

p. 200, l. 10. *.ij. someres*.—Vincent: In hac autem insula dicunt in uno anno duas esse aestates, 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. 26. *Canapos*.—Canopus.

p. 200, l. 29. *Pissemyres*.—The giant ants are from Vincent, *Spec. Nat.*, XX., cxxxiv.: Formicae (ut dictum est) dicuntur esse in Aethiopia ad formam maximi canis, etc.

p. 201, l. 11. *zonge 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 Regyoun*.—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: *Alexanderroman*, 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 sont ly murs toutz couertez de mosse, ceo 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. 202, l. 29. *.iiij. flodes*.—Vincent, *Spec. Hist.*, I., lxiii.

p. 202, l. 32. *Emlak*.—Duplicate of p. 104, l. 26.

p. 203, l. 13. *in the langage*, etc.—R.: Gyon en langage de Ethiopiens voet dire Trouble, et auxi Nil en langage Degipte est a

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 pere*, etc.—R. : ou il y a mointz, *i. e.* literally, where there are many. Brussels 10420-5 : dont ilh yat mult, *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 cité tantost on voit la porte de l'autre (pp. 434-435). Cordier suggests the province of Kan-sou, capital Kan-teheou (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 cité demeure l'obassy, c'est à dire leur pape en leur langaige. 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. *whan the fader is ded*.—Almost exactly from Odoric (pp. 451-452).

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. 21. *let brynge forth*.—R. : fait mettre cuire, *i. e.* has the head put on the fire to be cooked. Mistranslation.

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. *damyseles*.—Odoric : Il avoit L damoiselles vierges qui le servoient à la table et lui apportoient tous ses mez IIII doubles ou V. The close of the sentence is out of d'Outremeuse'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 eusemble, *i. e.* they bring him his meat, each time five dishes together. Further down (l. 23) the *Mandeville* speaks of five damsels, not of five dishes. Mistranslation.

p. 207, l. 12. *to haue longe nayles*.—Odoric : Moulit 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 croistre (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. 1. *toothill*.—R. : mouster. Brussels, 10420-5 :

mostier, *i. e.* minster. Stratmann-Bradley explains tote-hil as a mount of observation. Mistranslation.

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. lxxvii. 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. 24. *pat worschípen hem*.—R.: qils adorent, *i. e.* which they worship. Mistranslation.

p. 208, l. 29. *han ymages*.—A covert hit at the worship of images.

p. 209, l. 8. *hire errorr*.—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. 13. *Mappa Mundi*.—O. H. Prior, in his Introduction to Gossouin's *Image du Monde* (1913), reports that one MS. gives its title as Mapemonde (p. 15). Jacques de Vitry mentions mappa mundi as one of his sources at the close of his *Historia orientalis* (ed. 1597, p. 215). On a French poem: Mappemonde, see *Hist. Litt.*, Vol. XXIII, pp. 292-293.

p. 210, l. 21. *.xxij*.—Brussels 10420-5 adds: le jour de St. Michiel. See above, note to p. 209, l. 33.

p. 210, l. 27. *to reste*.—Boldensele: desideravi multum recedere

. . . ut post laborem aliquali quiete commode recrearer (ed. 1855, p. 78).

p. 210, l. 30. *fulfilled*.—R. : compilez, *i. e.* compiled. Mistranslation.

p. 210, l. 32. *Mill. .ccc. + .lvj.*—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 Liége en j hosteit en la basse sauenier 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 mauoit vent en egipte a Cayr ou je demoroy avec le soudans et ilh y demoroit assy li quis aydat fair le [illegible] qui est entre nos pays et egipte. Car ilh yauoit demoreit long temps, *i. e.* from my country in the noble city of Liége in a house of the Basse Sauvenière 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 Sowdan 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 turnes in to flesch*.—H : elle deuiet 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 simulacrum 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-Âge 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

Bacar, la ou li home Alexandre alerent en fuere, quant il aseia Sur. Dont cil qui le Romant en fist pour mieux mener se rime, le noma le Val de Iosaphas por se rime faire (ed. 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. 14. *Modyn*.—Burchard, *De Terra Sancta*, 1864: De Bethsames duabus leucis contra austrum in monte Juda videtur mons Modin, de quo oriundi erant Machabei. Et monstrantur hodie sepulchra eorum illic etiam procul, ita ut videantur in mari, quia alte situs est locus, p. 84.

p. 214, l. 17. *Techue*.—From Eugesippus.

p. 214, l. 23. *pe sauour of pe see*.—H.: le charoier 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 Nicomedia. 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 Relei (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. *Puveral*.—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. 8. *Nairmont and by þe vales of Mailbrins*.—*Alb. Aqu.*, 1879, l. III., c. i., p. 339 : in vertice Nigrorum montium in valle nomine Malabrunias.

p. 215, l. 9. *Ormanæ* is not recognisable.

p. 215, l. 10. *Riclax and Scanton*.—*Alb. Aqu.*, 1879, l. III. c. i., p. 340 : Tancredus . . . ad urbes Finiminis, Relei et Stancona descendit. The *Mandeville* turns the towns into rivers.

p. 215, l. 11. *Antioche þe 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 confinia regni Russiae. All the names in this passage are in Albert.

p. 215, l. 23. *Artoise*.—Artasia.

p. 215, l. 25. *to þe cite of Damasc*.—H. : et vient des fontaignes 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. 29. *Eustace*.—Chap. clxi. of the *Golden Legend*. Eugesippus : Montes Libani et planitiem Archados transfuit Abana, mari magno se copulans finibus illis, quibus S. Eustachius, ab uxore sua privatus et filiis desolatus recessit (p. 994).

p. 215, l. 31. *reed see*.—Instead of Mediterranean !

p. 215, l. 32. *Phenice*.—H. : Phemyne, *i. e.* Philomelium, incidentally mentioned out of its proper geographical place by Albert of Aix (Sir G. Warner).

p. 216, l. 5. *ranne þe water*.—H. : court celle riuiere.

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 Homs.

p. 216, l. 17. *Gibilet*.—Byblos.

p. 216, l. 21. *Maryn*.—H. : par marine, *i. e.* along the sea-shore.

Ibid. *Flagramy*.—Sir G. Warner writes : in Syria.

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 puet aler sanz passer mer tot par terre iusques a Ierusalem de Flandres ou de France en auant.—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 Liège, the actual residence of both the English doctor Mandeville and the Liégeois notary d'Outremeuse.

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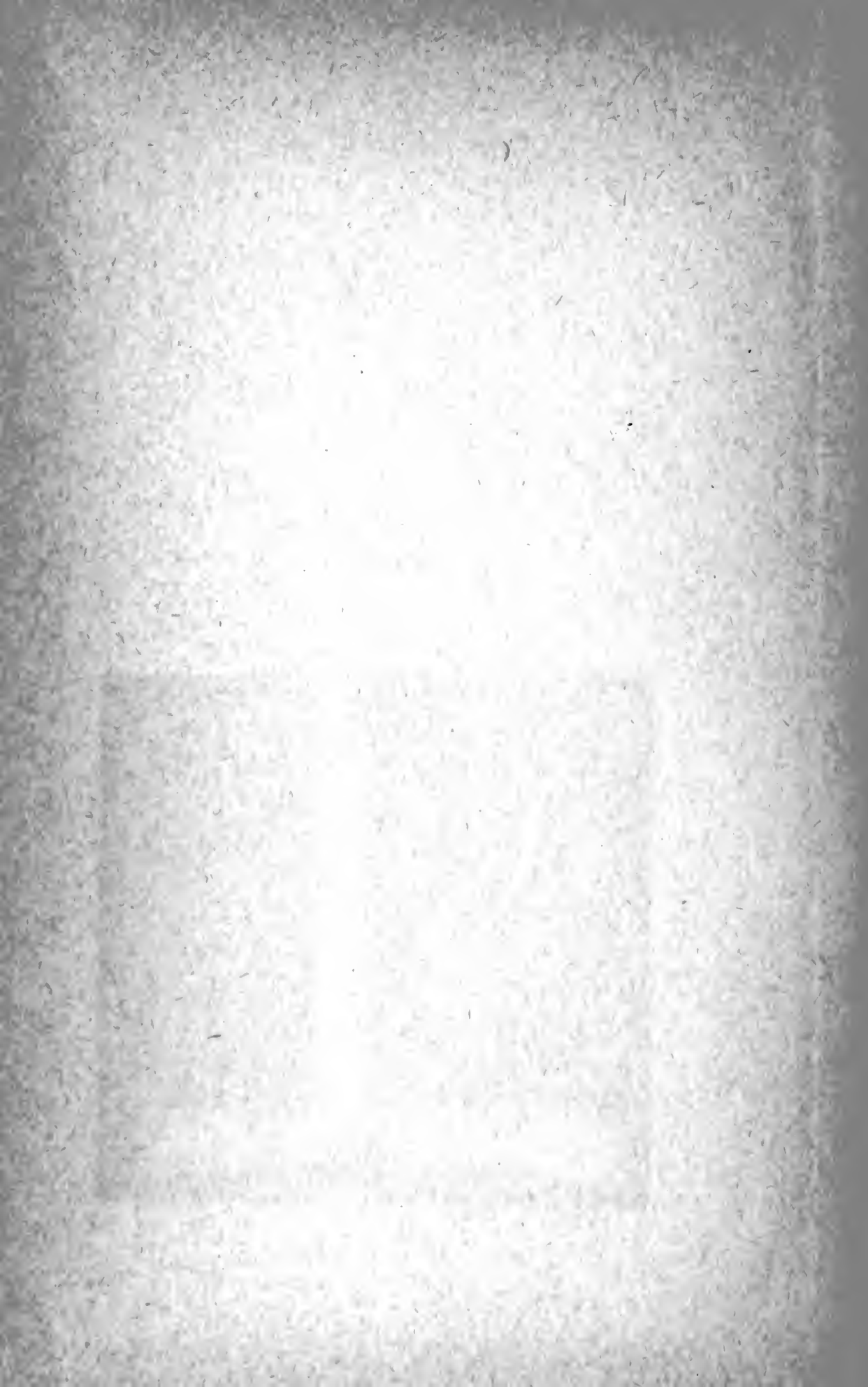
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