The Principal Navigations, Voyages, Traffiques and Discoveries by Richard Hakluyt

The printed edition from which this e-text has been produced retains the
spelling and abbreviations of Hakluyt’s 16th-century original. In this
version, the spelling has been retained, but the following manuscript
abbreviations have been silently expanded:

- vowels with macrons = vowel + ‘n’ or ‘m’
- q; = -que (in the Latin)
- y[e] = the; y[t] = that; w[t] = with

This edition contains footnotes and two types of sidenotes. Most footnotes
are added by the editor. They follow modern (19th-century) spelling
conventions. Those that don’t are Hakluyt’s (and are not always
systematically marked as such by the editor). The sidenotes are Hakluyt’s
own. Summarizing sidenotes are labelled [Sidenote: ] and placed before the sentence to which they apply. Sidenotes that are keyed with a symbol are labeled [Marginal note: ] and placed at the point of the symbol, except in poetry, where they are placed at a convenient point. Additional notes on corrections, etc. are signed 'KTH'

** End Transcriber's Notes **

THE PRINCIPAL

NAVIGATIONS, VOYAGES, TRAFFIQUES,

AND

DISCOVERIES

OF

THE ENGLISH NATION.

Collected by

RICHARD HAKLUYT, PREACHER
Navigations, Voyages, Traffiques, and Discoveries

OF THE ENGLISH NATION IN ASIA.

The life and travailes of Pelagius borne in Wales.
Pelagius, borne in that part of Britaine which is called Wales, was head or
gouernour of the famous Colledge of Bangor, not farre from Chester, wherein
liued a Societie of 2100. Diuines, or Students of Christian philosophie,
applying themselues to the profite of the Christian people, and liuing by
the labours of their owne hands, according to Pauls doctrine. He was a man
excellently learned, and skilfull both in the Greeke and Latine tongues,
and as it were another Tertullian; after his long and great trauailes for
the good of the Christian common wealth, seeing himselfe abused, and
injuriously dealt withall by some of the Clergie of that time, he tooke the
matter so grieuously, that at the last he relapsed from the faith.

Whereupon he left Wales, and went into France, and hauing gone through
France, [Footnote: He is said to have resided long at Rome, only leaving on the capture of that city by the Gottis.] hee went therehence into Egypt, Syria, and other Countries of the East, and being made Priest by a certaine Monke of those partes, he there hatched his heresie, which according to his name was called the heresie of the Pelagians: which was, that manne was borne without sinne, and might be saued by the power of his owne will without grace, that so the miserable man might take away faith and baptisme. With this and the like dregges of false doctrine, he returned againe into Wales, and there by the meanes of the two false Prelates Iulian and Celestine, who fauoured his heresie, hee infected the whole Countrey with it. But before his fall and Apostasie from the faith, he exercised himselfe in the best studies, as Gennadius, Beda, Honorius, and other authors doe report of him, and wrote many bookes seruing not a litle to Christian vtilitie: but being once fallen into his heresie, hee wrote many more erroneous bookes, then he did before honest, and sincere: whereupon, at the last his owne Countreymen banished him, as Walden testifieth in his Epistle to Pope Martine the fift. He flourished in the yere after the Incarnation, 390. Maximus being then King of Britaine.

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A testimonie of the sending of Sighelmus Bishop of Shirburne, by King Alphred, vnto Saint Thomas of India in the yeare of our Lord 883, recorded by William of Malmesburie, in his second booke and fourth Chapter de gestis regum Anglorum.
Eleemosynis intentus priuilegia ecclesiarum, sicut pater statuerat, 
roborauit; et trans mare Romam, et ad sanctum Thomam in Indiam multa munera 
misit. Legatus in hoc missus Sighelmus Shirburnensis Episcopus cum magna 
prosperitate, quod quvis hoc seculo miretur, Indiam penetrauit; inde 
rediens exoticos splendores gemmarum, et liquores aromatum, quorum illa 
humus ferax est, reportauit.

The same in English.

King Alphred being addicted to giving of almes, confirmed the priuileges of 
Churches as his father had determined; and sent also many giftes beyond the 
seas vnto Rome, and vnto S. Thomas of India. His messenger in this 
businesse was Sighelmus bishop of Schirburne; [Footnote: Sherborne, in 
Dorsetshire, where an abbey was founded in 700.] who with great prosperitie 
(which is a matter to be wondered at in this our age) travailed thorough 
India, and returning home brought with him many strange and precious vnions 
and costly spyces, such as that countrey plentifully yeeldeth.

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A second testimony of the foresaid Sighelmus his voyage vnto Saint Thomas 
of India &c. out of William of Malmesburie his second booke de gestis 
pontificum Anglorum, cap. de episcopis Schireburnensisibus, 
Salisburiensisibus, Wiltunensisibus.
Sighelmus being for the performance of the kings almes sent beyond the seas, and trauailing vnto S. Thomas of India, very prosperously (which a man would woonder at in this age) passed through the sayde countrey of India, and returning home brought with him diuers strange and precious stones, such as that climate affourdeth. Many of which stones are as yet extant in the monuments of the Church.

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This is misprinted "Centur. 2" in the original edition, but as Ramsey Abbey (in Huntingdonshire) was only founded by Ailwin the Saxon, A.D. 969-74, the 11th Century is probably meant, as further on Whiteman is said to have flourished in 1020. Ramsey is so called from _Ram's Ey_, an island in the fens.

Ramesiensis Coenobij tertius fuit. Hic bonis artibus studio quodam
mysteria omnia consummuit, quorum prius sola nomina ex scripturarum lectione nouerat: unde et sacram Hierosolymorum urbem miraculorum,
est Abbas. Claruisse fertur anno nati Seruatoris, 1020 sub Canuto Dano.

The same in English.

Andrew Leucander otherwise called Whiteman (as Leland reporteth) was by profession a Monke, and the third Abbat of the Abbey of Ramsie: he was exceedingly giuen to the studie of good artes, taking pains therein day and night, and profited greatly thereby. And amonst all other things, he had an incredible desire to see those places with his eyes, wherein Christ our Sauior performed and wrought all the mysteries of our redemption, the names of which places he onely knew before by the reading of the Scriptures. Whereupon he began his iourney, and went to Ierusalem a witnesse of the miracles, preaching, and passion of Christ, and being againe returned into his countrey, he was made the aforesayd Abbat. He flourished in the yeere of Christ 1020. under Canutus the Dane.

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The voyages of Swanus one of the sonnes of Earl Godwin vnto Ierusalem, Anno Dom. 1052, recorded by William of Malmsburie lib. 2. de gestis regum Anglorum, Capite 13.

Swanus peruersi ingenij et infidi in regem, multoties a patre et fratre
quidam dicunt) fratris Ierosolimam abijt: indeque reidiens, a Saracenis

The same in English.

Swanus being of a peruerse disposition, and faithlesse to the king, often
times disagreed with his father and his brother Harold: and afterwards
proouing a pirate, he stained the vertues of his ancestours with his
robberies vpon the seas. Last of all, being guilty vnto himselfe of the
murther of his kinseman Bruno, and (as some do report) of his owne brother,
he trauailed vnto Ierusalem: and in his returne home, being taken by the
Saracens, was beaten, and wounded vnto death.

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A voyage of three Ambassadours, who in the time of K. Edward the Confessor,
and about the yere of our Lord 1056, were sent vnto Constantinople, and
from thence vnto Ephesus, together with the occasion of their sending,
&c. recorded by William of Malmesburie, lib. 2. de gestis regum Anglorum,
capite 13.

Die sancti paschatis ad mensam apud Westmonasterium assederat, diademate
fastigatus, et optimatum turma circumuallatus. Cumque alij longam

ille a terrenis reuocato animo, diuinum quiddam speculatus, mentes
obsonijs finem imposuit. Sed remotis mensis, cum in triclinio regalibus
exueretur, tres optimates eum prosequuti, quorum unus erat comes Haroldus,
secundus abbas, tertius episcopus, familiaritatis ausu interrogant quid

(inquit) vidi, nec ideo sine causa risi. Tum illi, vt moris est humani

iacentes latere: sed tunc in hora ipsa risus sui, latus inuertisse
sinistrum: futurum vt septuaginta quatuor annis ita iaceant: dirum nimimum
miseris mortalibus omen. Nam omnia ventura in his septuaginta quatuor

pestilentiam et famem, terrores de coelo et signa magna, regnorum
mutationes, gentilium in Christianos bella, item Christicularum in paganos
victorias. Talia mirantibus inculcans passionem septem dormientium, et
disseruit: ac si cum eis quotidiano victitaret contubernio. His auditis,
comes militem, episcopus clericum, abbas monachum, ad veritatem verborum
exculpandam, Manicheti Constantinopolitano imperatori misere, adiectis

Ephesi destinavit, epistola pariter, quam sacram vocant, comitante: vt

se a patribus accepisse iurarent, super dextrum illos latus quiescere: sed

Lyciam, et minorem Asiam omnino, et maioris multas urbes, inter quas et
Ephesum, ipsam etiam Hierosolymam depopulati, super Christianos inuaderent.

The same in English.
Vpon Easter day king Edward the Confessor being crowned with his kingly diademe, and accompanied with diuers of his nobles, sate at dinner in his pallace at Westminster. And when others, after their long abstinence in the Lent, refreshed themselves with dainty meats, and fed thereupon very earnestly, he lifting vp his mind from earthly matters and meditating on heauenly visions (to the great admiration of those which were present) brake forth into an exceeding laughter: and no man presuming to enquire the cause of his mirth, they all kept silence til dinner was ended. But after dinner as he was in his bedchamber putting off his solemne roabes, three of his Nobles to wit earle Harold, an Abbot, and a Bishop, being more familiar with him then the residue followed him in and bouldly asked him what was the occasion of his laughter: for it seemed very strange vnto them all, what should moue him at so solemne a time and assembly, while others kept silence, to laugh so excessively. I saw (quoth he) admirable things, and therefore laughed I not without occasion. Then they (as it is the common guise of all men) demaunded and enquired the cause more earnestly, humbly beseeching faith that hee would vouchsafe to impart that secret vnto them. Whereupon musing a long while vnto himself, at length he told them two hundred yeeres, lying upon their right sides but in the very houre of his laughter, that they turned themselues on their left sides; and that they should continue so lying for the space of 74. yeeres after; being a dismal signe of future calamitie vnto mankinde. For all things should come to passe within these 74. yeeres, which, as our Sauiour Christ foretold vnto his disciples, were to be fulfilled about the ende of the world: namely that nation should rise against nation, and kingdome against kingdome, and that there should bee in many places earthquakes, pestilence, and famine, terrible apparitions in the heauens, and great signes, together
with alterations of kingomes, warres of infidels against the Christians,
and victories of the Christians against the infidels. And as they wondered
at these relations, he declared vnto them the passion of the seuen
Sleepers, with the proportion and shape of cache of their bodies (which
things, no man liuing had as then committed vnto writing) and that so
plainely and distinctly, as if he had conuersed a long time in their
company. Hereupon the earle sent a knight, the bishop a clearke, the Abbot
a monke vnto Maniches the Emperour of Constantinople, with the letters and
gifts of their King. Who giuing them friendly entertainment, sent them ouer
vnto the bishop of Ephesus; and wrote his letters vnto him giuing him
charge, that the English Ambassadours might be admitted to see the true,
and material habiliments of the seuen Sleepers. And it came to passe that
King Edwards vision was approued by all the Greeks, who protested they were
aduartised by their fathers, that the foresaid seuen Sleepers had alwayes
before that time rested vpon their right sides; but after the Englishmen
were entered into the caue, those Sleepers confirmed the trueth of the
outlandish prophesie, vnto their countreymen. Neither were the calamities
foretold, any long time delayed: for the Aragens, Arabians, Turkes and
other vnbeleeuing nations inuading the Christians, harried and spoiled
Syria, Lycia, the lesser Asia, and many cities of Asia the greater, and
amongst the rest Ephesus, yea, and Jerusalem also.

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The voyage of Alured bishop of Worcester vnto Ierusalem, an. 1058. Recorded
by Roger Houeden in parte priore Annalium, fol. 255. linea 15.
et per Hungariania profectus est Hierosolymam, &c.

The same in English.

In the yere of our Lord 1058. Alured bishop of Worcester, very solemnly dedicated a Church (which himselfe had founded and built in the citie of Gloucester) vnto the honour of S. Peter the chiefe Apostle:[Footnote: This is Gloucester Cathedral, the crypt, the chapels surrounding the choir, and the lower part of the nave being the portions built by Alured that are still extant.] and afterward by the kings permission ordained Wolstan a Monke of Worcester of his owne choice, to be Abbate in the same place. And then having left his Bishopricke which was committed vnto him ouer the Church of Wilton, and having resigned the same vnto Hermannus aboue mentioned, passed ouer the seas, and traualled through Hungarie vnto Ierusalem, &c.

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The voyage of Ingulphus Abbat of Croiland vnto Ierusalem, performed (according to Florentius Wigorniensis) in the yeere of our Lord, 1064, and described by the said Ingulphus himselfe about the conclusion of his
briefe Historie.

[Sidenote: A.D. 1064] Ego Ingulphus humilis minister Sancti Guthlaci
Monasterijque sui Croilandensis, natus in Anglia, et a parentibus Anglicis,
setate constitutus, primum Westmonasterio, postmodum Oxoniensi studio
profecissem, etiam Rhetoricam Tullij primam et secundam talo tenus
induebam. Factus ergo adolescentior, fastidiens parentum meorum
exiguitatem, paternos lares relinquere, et palatia regum aut principum
affectans, mollibus vestiri, pomposisque lacinij amiciri indies ardentius

Edwardi cognati sui, cum grandi ministrantium comitatu Londonias

enauigabam. Factus ibidem scriba eius, pro libito totam comitis curiam, ad
nonnullorum inuidiam regebam; quosque volui humiliabam, et quos volui
exaltabam. Cumque iuuenili calore impulsus in tam celso statu supra meos
desiderarem: [Sidenote: A.D. 1064. According to Florentius Wegorniensis.]
nuntiatur per vniuersam Normanniam plurimos archiepiscopos imperij cum
peregrinoram cum debita deuotione Hierosolymam proficisci. De familia ergo
dictum iter nos omnes accinximus: et Alemanniam petentes, equites triginta
viam, et cum dominis episcopis connumerati septem milia, pertranseuntes

Alexium Imperatorem eius adorantes Agiosophiam vidimus, et infinita
sanctuaria osculati sumus. Diuertentes inde per Lyciam in manus Arabicorum
latrorium incidimus; euis ceratique de infinitis pecuniis, cum mortibus

tunc patriarcha Sophronio nomine, viro veneranda canitie honestissimo ac
sanctissimo, grandi cymbalorum tonitru, et luminarium immenso fulgore
suscepti, ad diuinissimam ecclesiam sanctissimi sepulchri, tam Syrorum,
inorauimus, quot lachrymas infleuimus, quot suspiria inspirauimus, solus
eius inhabitator nouit D. noster Iesus Christus. Ab ipso itaque
gloriosissimo sepulcro Christi ad alia sanctuaria ciuitatis inuisenda

Achim Soldanus dudum destruxerat, oculis lachrymosis vidimus. Et omnibus
intimo affectu compassi, ad quorundam restaurationem datis non paucis

Chrtsti vestigia osculari, desiderantissima deuotione suspirabamus. Sed
sua rabiosa multitudine innumera non sinebant. Vere igitur accidente,
stolus nauium Ianuensium in porta loppensi aplicuit. In quibus, cum sua
mercimonia Christiani mercatores per ciuitates maritimas commutassent, et

Et iactati fluctibus et procellis innumeris tandem Brundusium, et prospero
itinere per Apulum Romam petentes, sanctorum Apostolorum Petri et Pauli
limina, et copiosissima sanctorum martyrum monumenta per omnes stationes

per dextram repetentes, nos versus Franciam ad sinistram declinantes cum
inenarribilibus et gratijs et osculis ab inuicem discessimus. Et tandem de
triginta equitibus, qui de Normannia pingues exiuimus, vix viginti pauperes
peregrini, et omnes pedites, macie multa attenuati, reuersi sumus.

The same in English.
I Ingulphus [Footnote: This Abbot, or pretended Abbot of Croyland (whose name is attached to a work once highly valued, professing to be a history of the Abbey of Croyland from 626 to 1089, but which, is now believed to be a monkish fabrication of a much later age), is said by himself to have been, on his return from the Holy Land, appointed prior of the Abbey of Fontenelle, in Normandy, and on William becoming King of England, Abbot of Croyland. He was believed to have died in 1109.] an humble servant of reverend Guthlac and of his monastery of Croiland, borne in England, and of English parents, at the beautiful city of London, was in my youth for the attaining of good letters, placed first at Westminster, and afterward sent to the University of Oxford. And having excelled divers of mine equals in learning of Aristotle, I inured my self somewhat unto the first and second Rhetorique of Tullie. And as I grew in age, disdaining my parents meane estate, and forsaking mine owne native soyle, I affected the Courts of kings and princes, and was desirous to be clad in silke, and to weare braue and costly attire. [Sidenote: A.D. 1051] And loe, at the same time William our souereigne king now, but then Erle of Normandie, with a great troup of followers and attendants came into London, to conferre with king Edward the Confessor his kinsman. Into whose company intruding my selfe, and proffering my service for the performance of any speedy or weightie affayres, in short time, after I had done many things with good successe, I was known and most entirely beloved by the victorious Erle himselfe, and with him I sayled into Normandie. And there being made his secretarie, I governed the Erles Court (albeit with the enuie of some) as my selfe pleased, yea whom I would I abased, and preferred whom I thought good. When as therefore, being carried with a youthful heat and lustie humour, I began to be weary even of this place, wherein I was advanced so high above my
parentage, and with an inconstant minde, and affection too too ambitious, most vehemently aspired at all occasions to climbe higher: there went a report throughout all Normandie, that diuers Archbishops of the Empire, and secular princes were desirous for their soules health, and for devotion sake, to goe on pilgrimage to Jerusalem. Wherefore out of the family of our lorde the Earle, sundry of vs, both gentlemen and clerkes (principall of whom was my selfe) with the licence and good will of our sayd lord the earle, sped vs on that voyiage, and trauailing thirtie horses of vs into high Germanie, we ioyned our selues vnto the Archbishop of Mentz. And being with the companies of the Bishop seuen thousand persons sufficiently prouided for such an expedition, we passed prosperously through many provinces, and at length attained vnto Constantinople. Where doing reverence vnto the Emperor Alexius, we sawe the Church of Sancta Sophia, and kissed diuers sacred reliques. Departing thence through Lycia, we fell into the hands of the Arabian theeues: and after we had beene robbed of infinite summes of money, and had lost many of our people, hardly escaping with extreame danger of our liues, at length we ioyfully entered into the most wished citie of Jerusalem. Where we wer receiued by the most reuerend, aged, and holy patriarke Sophronius, with great melodie of cymbals and with torch-light, and were accompanied vnto the most diuine Church of our Saviour his sepulchre with a solemn procession aswell of Syrians as of Latines. Here, how many prayers we vttered, what abundance of teares we shed, what deepe sighs we breathed foorth, our Lord Iesus Christ onely knoweth. Wherefore being conducted from the most glorious sepulchre of Christ to visite other sacred monuments of the citie, we saw with weeping eyes a great number of holy Churches and oratories, which Achim the Souldan of Egypt had lately destroyed. And so hauing bewailed with sadde teares, and most sorrowful and bleeding affections, all the ruines of that most holy
city both within and without, and having bestowed money for the reedifying of some, we desired with most ardent devotion to go forth into the countrey, to wash our selues in the most sacred riuver of Iordan, and to kisse all the steppes of Christ. Howbeit the theeuish Arabians lurking vpon every way, would not suffer vs to trauell farre from the city, by reason of their huge and furious multitudes. Wherefore about the spring there arrived at the port of loppa a fleet of ships from Genoa. In which fleet (when the Christian merchants had exchanged all their wares at the coast townes, and had likewise visited the holy places) wee all of vs embarked committing ourselues to the seas: and being tossed with many stormes and tempests, at length wee arrived at Brundusium: and so with a prosperous journey trauelling thorow Apulia towards Rome, we there visited the habitations of the holy apostles Peter and Paul, and did reuere vnto diuers monuments of holy martyrs in all places thorowout the city. From thence the archbishops and other princes of the empire trauelling towards the right hand for Alemain, and we declining towards the left hand for France, departed asunder, taking our leaues with vnspeakable thankes and courtesies. And so at length, of thirty horsemen which went out of Normandie fat, lusty, and frolique, we returned hither skarse twenty poore pilgrims of vs, being all footmen, and consumed with leannesse to the bare bones.

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Diuers of the honourable family of the Beauchamps, with Robert Curtoys sonne of William the Conqueror, made a voyage to Ierusalem 1096. Hol. pag. 22. vol. 2.
Pope Vrbane calling a councell at Clermont in Auuergne, exhorted the
Christian princes so earnestly to make a iourney in the Holy land, for the
recovery thereof out of the Saracens hands, that the saide great and
generall iourney was concluded vpon to be taken in hand, wherein many noble
men of Christendome went vnder the leading of Godfrey of Bouillon and
others, as in the Chronicles of France, of Germanie, and of the Holy land
doeth more plainly appeare. There went also among other diuers noble men
foorth of this Realme of England, specially that worthily bare the surname
of Beauchampe.

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The voyage of Gutuere an English Lady maried to Balduine brother of
Godfreide duke of Bouillon, toward Ierusalem about 1097. And the 11.
yeere of William Rufus King of England.

The Christian armie of Godfrie of Bouillon passing the citie of Iconium,
alias Agogna in the countrey of Licaonia, and from thence by the city of
Heraclia, came at length vnto the citie of Marasia, where they encamped,
and soiourned there three whole dayes, because of the wife of Balduine
brother germane of the duke of Loraigne. Which Lady, being long time vexed
with a grieuous maladie, was in extremitie, where at length paying the debt
due to nature, she changed this transitorie life, for life eternall; Who,
in her life time, was a very worthy and vertuous Lady, borne in England,
and descended of most noble parentage named Gutuere; Which, according to
her degree, was there most honourably entered, to the great griefe of all
the whole armie. As reporteth William Archbishop of Tyre, lib. 3. cap. 17.
hist. belli sacri. The same author in the 10. booke and first chapter of
the same historie concerning the same English Lady, writeth further as
followeth, Baldwine hauing folowed the warres for a time, gaue his minde to
marriage, so that being in England he fell in loue with a very honourable
and noble Lady named Gutuere, whom he married and caried with him in that
first happy expedition, wherin he accompanied his brethren, the Lords, duke
Godfrey and Eustace, persons very commendable in all vertues and of
immortal memorie. But he had hard fortune in his iourney, because his
foresaid wife, being wearied with a long sicknes finished her life with a
happie end neere the citie of Marasia, before the Christian armie came vnto
Antioch, where she was honourably buried, as we haue declared before.

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Chronicon Hierosolymitanum in lib. 3. cap. 27. maketh also mention of this
English Lady which he calleth Godwera in this maner.

eduxit, diutina corporis molestia aggrauata, et duci Godefrido commendata,
vitam exhalauit, sepulta Catholicis obsequijs; cuius nomen erat Godwera.

The same in English.

In this province of Maresch the most noble wife of Baldwine, which he
caried with him out of England being visited with dayly sicknesses and
infirmities of body, and commended to the custody of duke Godfrey, departed
out of this life, and was buried after the Christian maner. Her name was
Godwera.

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The voyage of Edgar the sonne of Edward which was the sonne of Edmund
surnamed Ironside, brother vnto K. Edward the confessor, (being
accompanied with valiant Robert the sonne of Godwin) vnto Ierusalem, in
the yeere of our Lord 1102. Recorded by William of Malmesburie, lib. 3.
histo. fol. 58.

[Sidenote: A.D. 1102.] Subsequenti tempore cum Roberto filio Godwini milite
audacissimo Edgaras Hierosolymam pertendit Illud fuit tempus quo Turci
Baldwinum regem apud Ramas obsederunt: qui cum obsidionis injuriam ferre
nequiret, per medias hostium acies effugit, solius Roberti opera liberatus
successu ipso truculentior, alacritate nimia procurreret, ensis manu
excidit. Ad quem recolligendum cum se inclinasset, omnium incursu
oppressus, vinculis palmas dedit. Inde Babyloniam (vt aiunt) ductus, cum
Christum abnegare nollet, in medio foro ad signum positus, et sagittis
terebratus, martyrium consecravit. Edgarus amisso milite regressus,

Edgarus fatua cupidine illus Angliam redijt, vbi (vt superius dixi)
agro consumit.

The same in English.

Afterward Edgar being sonne vnto the nephewe of Edward the confessour, trauelled with Robert the sonne of Godwin a most valiant knight, vnto Ierusalem. And it was at the same time when the Turkes besieged king Baldwin at Rama: who not being able to endure the straight siege, was by the helpe of Robert especially, going before him, and with his drawen sword making a lane, and slaying the Turkes on his right hande and on his left, deliuered out of that danger, and escaped through the midst of his enemies campe. But vpon his happie successe being more eager and fierce, as he went forward somewhat too hastily, his sworde fell out of his hand. Which as he stouped to take vp, being oppressed with the whole multitude, hee was there taken and bound. From whence (as some say) being carried vnto Babylon or Alcair in Egypt, when he would not renounce Christ, he was tyed vnto a stake in the midst of the market place, and being shot through with arrows, died a martyr. Edgar hauing lost his knight returned, and being honoured with many rewards both by the Greekish and by the Germaine Emperour (who both of them would right gladly haue entertained him stil for his great nobilitie) contemned all things in respect of his natiue soile. For in very deede some are so inueagled with the loue of their countrey, that nothing can seeme pleasant vnto them, vnlesse they breath in the same aire where they were bred. Wherefore Edgar being misledde with a fond affection, returned into England; and afterward being subiect vnto diuers changes of fortune (as we haue aboue signified) he spendeth [Marginal note:

When the author was writing of this history.] now his extreeme old age in
an obscure and private place of the country.

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Mention made of one Godericus, a valiant Englishman, who was with his ships in the voyage unto the Holy land in the second year of Baldwin King of Jerusalem, in the third year of Henry the first of England.

ad radios solis usque, Iaphet cum paucis nauigavit, ut hoc eius signo ciues

Sciebat enim eos multum de vita et salute eius desperare, Saraceni autem
galeis viginti et Carinis tredecim, quas vulgo appelant Cazh, occurrerunt,
volentes Buzam regis coronare. Sed Dei auxilio vndis maris illis ex adverso
tumescentibus ac reluctantibus, Buza autem regis facili, et agili cursu

vulneratis. Intrans itaque ciuitatem dum incolmis omnium pateret oculis,
reuixit spiritus cunctorum gementium ei de eius niorte hactenus dolentium,

incolmis receptus sit.

The same in English.

But seven days afterward, the King coming out of the town of Assur entred into a shippe called a Busse, and one Godericke a pirate of the
kingdome of England with him, and fastening his banner on the toppe of a 
speare, and holding it vp aloft in the aire against the beames of the 
Sonne, sailed vnto Iaphet with a small company; That the Christian Citizens 
there seeing this his banner, might conceiue hope that the King was yet 
liuing, and being not easily terrified with the threates of the enemies 
might shamefully runne away; or be constrained to yeeld vp the citie. For 
hee knew that they were very much out of hope of his life and safetie. The 
Saracens seeing and knowing this his banner, that part of them which 
enuironed the Citie by water made towards him with twentie Gallies and 
thirteene shippes, which they commonly cal Cazh, seeking to inclose the 
kings shippe. But, by Gods helpe the billowes of the Sea swelling and 
raging against them, and the Kings shippe gliding and passing through the 
waues with an easie and nimble course arriued suddenly in the hauen of 
Ioppa, the enemies frustrated of their purpose; and sixe of the Saracens 
were hurt and wounded by shot out of the Kings shippe. So that the King 
entering into the Citie, and nowe appearing in safetie in all their 
sightes, the spirits of all them that mourned for him, and vntil then 
lamented as though hee had bene dead, reuiued, because that the head and 
King of the Christians, and prince of Ierusalem was yet alie, and come 
againe vnto them in perfect health.

* * * * *

Mention made of One Hardine of England one of the chiefest personages, and 
a leader among other of two hundred saile of ships of Christians that 
landed at Ioppa in the yeere of our Lord God 1102.
et ductores fuisse referuntur, etc. Erat autem tertia feria luj mensis,

iungebatur, media nocte orbi incumbente, amotis tentoriis amplius milliari

redirent, aut ciues Iaphet crebris assultibus vexarent.

The same in English.

While the Sarazens continued their siege against Ioppa, two hundred saile of
Christian ships arrived at Ioppa, that they might performe their devotions
at Hierusalem. The chiefe men and leaders of these Christians are reported
to have been: Bernard Witrazh of the land of Galatia, Hardine of England,
Otho of Roges, Haderwerck one of the chiefe noblemen of Westphalia, &c.
This Christian power through Gods speciall provision, arrived here for the
succour and reliefe of the distressed and besieged Christians in Ioppa, the
third day of Iuly, 1102. and in the second yeere of Baldwine king of
Jerusalem. Whereupon the multitude of the Sarazens, seeing that the
Christian power ioyned themselves boldly, close by them even face to face
in a lodging hard by them, the very next night at midnight, remooued their
tents, and pitched them more then a mile off, that they might the next
morning bee aduised whether they should returne to Ascalon, or by often
assaults vexe the citizens of Iaphet.
Yet notwithstanding, after the said third day of July, the Sarazens persisted high minded and insolent, by reason of their great multitude, and much annoied the Christian people with their many forceable and terrible weapons; whereupon, on the sixth day of July early in the morning king Baldwine issued out of Iaphet, his trumpets and cornets yeelding a great and lowd sound, and with a very strong armie as well of horsemen as footemen, who on euerie side making great shoutes and outcries, with fierce and sharpe battell set on the maine power of their enemies. The Christians also who arrived in the nauie, rearing great clamours and noyses, with loud voices and shoutings in horrible wise together, with king Baldwine
assaulted likewise with strong battell the Babylonians, and afflicted them
c with most sore and deadly wounds, vntill the Sarazens being wearied with
fighting, nor able longer to endure and hold out against the valure of the
Christians, fled towards Ascalon. And other of them hoping to escape from
them that pursued them, leapt into the sea, and were swalowed vp in the
waues thereof. And so the citie of loppa with the inhabitants thereof were
freed of their enemies. There were slaine this day three thousand Sarazens,
and but a few of the Christians perished.

* * * * *

A Fleete of Englishmen, Danes, and Flemings, arriued at loppa in the Holy
land, the seuenth yeere of Baldwine the second king of Hierusalem.
Written in the beginning of the tenth booke of the Chronicle of
Hierusalem, in the 8. yeere of Henry the first of England.

Chap: 1.

At the same time also in the seuenth yeere of the raigne of Baldwine the
Catholike king of Hierusalem, a very great warrelie Fleete of the
Catholike nation of England, to the number of about seuen thousand, hauing
with them more men of warre of the kingdom of Denmarke, of Flanders and of
Antwerpe, arriued with ships which they call Busses, at the hauen of the
citie of laphet, determining there to make their abode, vntill they hauing
obtained the kings licence and safeconduct, might safely worship at
Hierusalem. Of which nauie the chieuest and best spoken repairing to the
king, spake to him in this maner. Christ preserue the Kings life, and
prosper his kingdome from day to day; Wee, being men and souldiours of
Christian profession, haue, through the helpe of God, sayled hither through
mightie and large seas, from the farre countreys of England, Flanders, and
Denmarke, to worship at Ierusalem, and to visit the sepulchre of our Lord.
And therefore we are assembled to intreat your clemency touching the
matter, that by your fauour and safe conduct we may peaceably goe vp to
Ierusalem, and worship there, and so returne.

Chap. 2.

The king fauourably hearing their whole petition, granted vnto them a
strong band of men to conduct them, which brought them safely from all
assaults and ambushes of the Gentiles by the knowen wayes vnto Ierusalem
and all other places of deuotion. After that these pilgrims, and new
Christian strangers were brought thither, they offering vnto our Lord their
vowes in the temple of the holy sepulchre, returned with great ioy, and
without all let vnto Ioppa; where finding the king, they vowed they would
assist him in all things, which should seeme good vnto him: who, greatly
commending the men, and commanding them to be well entertained with
hospitality, answered that he could not on the sudden answere to this
point, vntill that after he had called his nobles together, he had
consulted with my lord the Patriarch what was most meet and conuenient to
be done, and not to trouble in vaine so willing an army. And therefore
after a few dayes, calling vnto him my lord the Patriarch, Hugh of Tabaria,
Gunfride the keeper and lieutenant of the tower of Dauid, and the other
chiefest men of warre, he determined to haue a meeting in the city of
Who, being assembled at the day appointed, and proposing their divers opinions and judgements, at length it seemed best vnto the whole company to besiege the city Sagitta, which is also called Sidon, if peradventure, through God's helpe, and by the strength of this new army, by land and sea it might be overcomne. Whereupon all they which were there present and required that this city should be besieged, because it was one of those cities of the Gentiles which continually rebelled, were commended, and admonished of the king euery one to go home, and to furnish themselues with things necessary, and armour for this expedition. Euery one of them departed home; likewise Hugh of Tabaria departed, being a chiefe man of warre against the inuasions of the enemies, which could neuer be wearied day nor night in the countie of the Pagans, in pursuing them with warre and warlike stratagemes all the dayes of his life. Immediatly after this consultation the king sent ambassadours to all the multitude of the English men, requiring them not to remoue their campe nor fleet from the city of Iaphet, but quietly to attend the kings further commandement. The same embassadours also declared vnto the whole army, that the king and all his nobility had determined to besiege and assault the city Sagitta by sea and by land, and that their helpe and forces would there be needfull; and that for this purpose, the king and the patriarch were comming downe vnto the city of Acres and that they were in building of engins, and warlike instruments, to invade the walles and inhabitants thereof: and that in the meane season they were to remaine at Iaphet, vntill the kings further
commandement were knowen. Whereupon they all agreed that it should be so
done according to the king's commandement; and answered that they would
attend his directions in the Hauen of Iaphet, and would in all points be
obedient vnto him vnto the death.

Chap.4.

The king came downe to Acres with the patriarch, and all his family,
building, and making there by the space of fortie dayes engins, and many
kindes of warlike instruments: and appointing all things to be made
perfectly ready, which seemed to be most conuenient for the assaulting of
the city. Assoone as this purpose and intent of the king was come vnnto the
eares of the inhabitants of Sagitta, and that an invincible power of men of
warre was arriued at Iaphet to helpe the king, they were greatly astonied,
fearing that by this meanes, they should be consumed and subdued by the
Cayphas, and Tabaria were vanquished and subdued. And therefore laying
their heads together, they promised to the king by secret mediatours, a
mighty masse of money of a coyne called Byzantines: and that further they
would yeerely pay a great tribute, vpon condition that ceasing to besiege
and inuade their city, he would spare their liues. Whereupon these
businesses were handled from day to day betweene the king and the citizens,
and they sollicited the king for the ransomming both of their city and of
their liues, proffering him from time to time more greater gifts. And the
king for his part, being carefull and perplexed for the payment of the
wages which he ought vnnto his soouldiers, harkened wholy vnnto this offer of
money. Howbeit because he feared the Christians, least they should lay it
to his charge as a fault, he durst not as yet meddle with the same.

Chap. 5.

In the meane space Hugh of Tabaria being sent for, accompanied with the troopes of two hundred horsemen and foure hundred footmen, inuaded the countrey of the Grosse Carle called Suet, very rich in gold and siluer most abundant in cattle frontering vpon the countrie of the Damascenes, where hee tooke a pray of inestimable riches and cattle, which might haue suffised him for the besiege of Sagitta, whereof he ment to impart liberally to the king, and his companie. This pray being gathered out of sundry places thereabout, and being led away as farre as the citie of Damascus, together with the Saracens inhabitants of the countrie perceiuing this, flocking on all partes together by troopes, pursued Hughes companie to rescue the pray, and passed foorth as farre as the mountaines, ouer which Hughes footemen did driue the pray. There beganne a great skirmish of both partes, the one side made resistance to keepe the pray, the other indeuoured with all their might to recouer it, vntill at length the Turkes and Saracens preuailing, the pray was rescued and brought back againe: which Hugh and his troopes of horsemen, suddenly vnderstanding, which were on the side of the mountaines, incontinently rid backe vpon the spurre, among the straight and craggie rockes, skirmishing with the enemies, and succouring their footemen, but as it chanced they fought vnfortunately. For Hugh, being vnarmed, and immediatly rushing into the middest of all dangers, and after his woonted manner inuading and wounding the infidels, being behinde with an arrowe shot through the backe which pierced thorough
his liuer and brest, he gaue vp the ghost in the handes of his owne people.

Hereupon the troupes of the Gentiles being returned with the recouered
pray, and being deuided through the secret and hard passages of the craggie
hilles, the souldiers brought the dead bodie of Hugh, which they had put in
a litter, into the citie of Nazareth, which is by the mount Thaber, where
with great mourning and lamentation, so worthie a prince, and valiant
champion was honourably and Catholike interred. The brother of the said
Hugh named Gerrard, the same time lay sicke of a grieuous disease. Which
hearing of the death of his brother, his sicknesse of his body increasing
more vehemently through grieve, he also deceased within eight dayes after,
and was buried by his brother, after Christian maner.

Chap. 6.

After the lamentable burials of these so famous Princes, the King, taking
occasion of the death of these principall men of his armie, agreed, making
none priuie thereto, to receiue the money which was offered him for his
differing off the siege of the citie of Sagitta, yet dissembling to make
peace, with the Saracens, but that he ment to go through with the worke,
that he had begunne. Whereupon sending a message vnto laphet, hee advised
the English souldiers to come downe to Acres with their fleete, and to
conferre and consult with him touching the besieging and assaulting of the
citie of Sagitta, which rising immediatly vpon the kings commaundement, and
foorthwith hoysing vp the sayles of their shippes aloft with pendants and
stremers of purple, and diuerse other glorious colours, with their flagges
of scarlet colour and silke, came thither, and casting their ancres, rode
hard by the citie. The king the next day calling vnto him such as were
priuie and acquainted with his dealings, opened his griefe vnto the chiefe
Captaines of the English men and Danes, touching the slaughter of Hugh, and
the death of his brother, and what great confidence he reposed in them
concerning these warres: and that nowe therefore they being departed and
dead, he must of necessity differre the besieging of Sagitta, and for this
time dismisse the armie assembled. This resolution of the king being spred
among the people, the armie was dissolved, and the Englishmen, Danes and
Flemings, with sailes and oares going aboard their fleete, saluted
['saulted' in source text--KTH] the king, and returned home vnto their
natiue countries.

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The trauailes of one Athelard an Englishman, recorded by master Bale
Centur. 12.

Athelardus Bathoniensis Coenobij monachus, naturalium rerum mysteria, et
foecundaret, atque ad res magnas pararet relictia dulci patria longinquas

primo regnante.

The same in English.
Athelard a Monke of the Abbie of Bathe was so diligent a searcher of the secrets, and causes of naturall things, that he deserveth worthely to be compared with some of the auncient Philosophers. This man although young, yet being of a good wit, and being desirous to increase and enrich the same with the best things, and to prepare himselfe as it were for greater matters, left his Countrey for a time, and travailed into forreine Regions. He went through Egypt, and Arabia, and found out many things which he desired to his owne priuate contentment, and the profite of good letters generally, and so being satisfied, returned againe into his Countrey: he flourished in the yeere 1130. Henry the first being then king of England.

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The life and travailes of one William of Tyre, an Englishman. Centur. 12.

[Sidenote: Hic etiam Guilielmus Tyrensis claruit sub Henrico primo.]

prior, natione Anglicus vir vita et moribus commendabilis, Anno Dom. 1128.


The same in English.
William the Prior of the Canons Regular in the Church of Jerusalem, called
the Lords Sepulchre, was an Englishman borne, and of a vertuous and good
behaviour. After that the City of Tyre was restored againe to the
Christian faith, Guimunde the Patriarke of Jerusalem made him the first
Archbishop of Tyre, in the yeere 1128. Which Tyre is a very ancient City,
the Metropolis of all Phoenicia, and hath bene accompted the chiefest
Province of Syria, both for fruitful commodities and multitude of
inhabitants. This William having in his life written many Bookes and
Epistles, died at last in the yeere 1130. having bene Archbishop the space
of two yeeres, and was buried in the Church of Tyre.

* * * * *

The travailes of Robertus Ketenensis.

Robertus Ketenensis natione et cognomine Anglus, degustatis primum per
Anglorum gymnasia humanarum artium elementis literariis, ultramarinas
genus, Arabicam linguam ad amussim didicit In Hispaniam postea nauigio
quodam Dalmata, magni sui itineris comite se totum dedit. [Sidenote:
Claruit sub Stephano.] Clarutt anno seruatoris nostri, 1143 Stephano

The same in English.
This Robert Ketenensis was called an Englishman by surname, as he was by
birth: who after some time spent in the foundations of humanitie, and in
the elements of good Artes in the Vniuersities of England, determined to
trauaile to the partes beyond sea: and so trauailed through France, Italie,
Dalmatia, and Greece, and came at last into Asia, where he liued in great
danger of his life among the cruell Saracens, but yet learned perfectly the
Arabian tongue. Afterwardes he returned by sea into Spaine, and there about
the riuer Iberus, gaue him selfe wholy to the studie of Astrologie, with
one Hermannus a Dalmatian, who had accompanied him in his long voyage. He
flourished in the yeere 1143. Steuen being then king of England, and was
buried at Pampilona.

* * * * *

A voyage of certaine English men vnder the conduct of Lewes king of France
vnto the Holy land.

apparatu vterque princeps iter arripuit, et exercitu separato. Imperator

Francorum, Flandrensium, Normannorum, Britonum, Anglorum, Burgundionum,
Prouincialium, Aquitanorum, equestri simul et pedestri agmine comitatus.
Guilielmus Neobrigensis, fol. 371.

The same in English.
Both the princes prouision being made for so great an expedition, they
seuering their armies, entered on their iourney. For the Emperour Conradus
went before, certaine dayes iourney, with very great power of Italians,
Germans, and other countreys. And king Lewes followed after accompanied
with a band of horsemen and footmen of French men, Fiemmings, Normans,
Britons, Englishmen, Burgundions, men of Prouence, and Gascoins.

* * * * *

The voyage of Iohn Lacy to Ieirusalem.

[Sidenote: 1173.] Anno Domini 1172 fundata fuit abbatia de Stanlaw per
obijt in Terra sancta anno sequenti: qui fuit vicessimus annus regni regis
Henrici secundi.

The same in English.

In the yere of our Lord 1172 was founded the abbey of Stanlaw by the lord
Iohn Lacy Constable of Chester, and lord of Halton, who deceased in the
Holy land the yere following: which was in the twentieth yere of king Henry
the second.

* * * * *
The voyage of William Mandeuile to Jerusalem.


* * * * *

A great supply of money to the Holy land by Henry the 2.

The same yeere King Henry the second being at Waltham, assigned an aide to the maintenance of the Christian soldiers in the Holy lande, That is to wit, two and fortie thousand marks of siluer, and fiue hundred marks of golde. Matth. Paris and Holins. pag. 105.

* * * * *

A letter written from Manuel the Emperour of Constantinople, vnto Henrie the second King of England, Anno Dom. 1177. wherein mention is made that certaine of King Henries Noble men and subjects were present with the sayd Emperour in a battell of his against the Soldan of Iconium. Recorded by Roger Houeden, in Annalium parte posteriore, in regno Hen. 2. fol. 316, et 317.
cum Soltano Iconij et illo devicto, in hac forma scripsit Domino regi

Manuel in Christo deo Porphyrogenitus, diuinitus coronatus, sublimis,
potens, excelsus, semper Augustus, et moderator Romanorum, Comnenus,

bonum. Cum imperium nostrum necessarium reputet notificare tibi, vt dilecto

nostrum odium in corde nutriuit, dum cerneret illos in Christianos

gloriar, eleuatique in nomen dei, et Christianorum dominari regionibus.

contritionem ipsorum et perditionem, imperium nostrum credit nobilitatem

tuam non latere. Quoniam autem et nunc maximum exercitum contra eos ducere

proposuit, et bellum contra omnem Persidem mouere, quia res cogebat. Et non

vt voluit multum aliquem apparatum fecit, sicut ei visum est. Veruntamen

circa se imperium nostrum potentias suas: sed quia carpenta ducebat

armorum, et machinarum, et aliorum instrumentorum conferentium ciuitatem

antequam barbarorum aliquis aduersus nos militaret in bellis aduersarius,

imperij nostri pertransibat, depopulando et interimendo multos, omni

et agmina Turcorum cum exercitibus imperij nostri vndique dimicabant. Sed

interioribus partibus Persidis occurrerant in adiutorium contribulium
possent postremos defendere, neque versa vice rursus postremi possent

loci angustiam bonum subuentorem cum inuenissent, posteriora statuerunt

inuadere agmina, quod et fecerunt. Arctissimo igitur vbique loco existente,

et tela super nos quasi imubes descendentia interimebant viros et equos

bellum sustinuit. Quanta quidem, dum ab his circundaretur, patrauerit, non

opus est ad tempus sermonibus pertexere, ab illis autem qui interfuerunt,

propugnaculum festinarent: sed precedentes impellunt nolentes. Multo autem

alios conculcantes ab inuicem interemerunt non ex gregariis tantum, sed ex

clarissimis et intimis nostris consanguineis. Quis enim inhibere poterat

eos moueret perturbationem, obstupentes perseverant iam ipsius, et non

adversarios permisit, in quo dimicavit cum barbaris. Nec quidem equum suum

illorum timore incitavit, celerius aliquando ponere vestigia. Sed

congregando omnia agmina sua, et de morte eriando ea, collocavit circa

se: et sic primes attigit, et ordinatim proficiscens ad exercitus suos

exercitibus nostris, imperium nostrum, sicut opportunum erat, rem huiusmodi

et deprecatoriis vsus est sermonibus, et requisuit pacem illius,

promittens omnem imperij nostri adimplere voluntatem, et seruitium suum
contra omnem hominem dare, et omnes qui in regno suo tenebantur captuos

fieri contra ciuitatem Iconij, perditis testudinibus et machins bellicis,

foedera et iuramenta peracta sub vexillis nostris, et pacem suam ei dedit.
Inde ingressum imperium nostrum in regionem suam regreditur, tribulationem
habens non mediocrem super his quos perdidit corisanguineis, maximas tamen
Deo gratias agens, qui per suam bonitaiem et nunc Ipsum honorauit: Gratum

puerorum nostrorum intimam consanguinitatem. Vale. Data mense Nouembris,
indictione tertia.

The same in English.

In the yeere 1177, Manuel the emperour of Constantinople hauing fought a
field with the Soldan of Iconium, and vanquished him, wrote vnto Henry the
second king of England in maner following.

Manuel Comnenus in Christ the euerliuing God a faithful emperour, descended
of the linage of Porphyrie, crowned by Gods grace, high, puissant, mighty,
always most souereign, and gouernour of the Romans; vnto Henry the most
famous king of England, his most deare friend, greeting and all good
successe. Whereas our imperiall highnesse thinketh it expedient to
aduertise you our welbeloued friend of all our affaires: We thought it not
amisse to signifie vnto your, royal Maiestie certaine exploits at this present atchieued by vs. From the beginning therefore of our inauguration our imperiall highnes hath mainteined most deadly feod and hostility against Gods enemies the Persians, seeing them so to triumph ouer Christians, to exalt themselues against the Name of God, and to vsurpe ouer Christian kingdoms. For which cause our imperial highnesse hath in some sort encountered them heretofore, and did as it pleased God to giue vs grace. And we suppose that your Maiestie is not ignorant, what our imperiall highnesse hath often performed for their ruine and subversion. For euen now, being vrged thereunto, we haue determined to leade a mighty army against them, and to wage warre against all Persia. And albeit our forces be not so great as we could wish they were, yet haue we according to the time, and the present state of things strongly inuaded them. Wherefore our Maiestie imperiall hath gathered our armies together: but because we had in our armie sundry carts laden with armour, engines and other instruments for the assault of cities, to an exceeding weight we could not make any great speed in our iourney. Moreouer while our imperiall highnesse was yet marching in our owne dominions, before any barbarous enemy had fought against vs: our people were visited with the most grieuous disease of the fluxe, which being dispersed in our troupes destroyed and slew great numbers, more then the sword of the enemy would haue done, which mischiefe so preuailing, did woonderfully abate our forces. But after we had inuaded the Turkish frontiers, we had at the first very often and hot skirmishes, and the Turks came swarming to fight against our imperiall troupes. Howbeit by Gods assistance those miscreants were altogethers scattered and put to flight by our soulsdiers. But as we approched vnto that strait passage which is called by the Persians Cibrilcimam, so many bands of Persian footemen and horsemen (most whereof came from the innermost parts of Persia, to
succour their Allies) encountred our army, as were almost superiour vnto vs
in number. Wherefore the army of our Imperiall highnesse, by reason of the
straightnesse and difficultie of the way, being stretched ten miles in
length; and the first not being able to helpe the last, nor yet
contrarywise the last to rescue the first, it came to passe that they were
very farre distant asunder. And in very deed the foremost troupes were much
separated from the guard of our imperiall person, who forgetting their
fellowes behind, would not stay any whit for them. Because therefore the
Turkish bands knew full well by their former conflicts that it was
bootlesse for them to assaile the forefront of our battell, and perceiuing
the narownesse of the place to be a great aduantage, they determined to set
vpon our rereward, and did so. Wherefore our passage being very straight,
and the infidels assayling vs upon the right hand and vpon the left, and on
all sides, and discharging their weapons as thicke as hailestones against
vs, slew diuers of our men and horses. Hereupon, the slaughter of our
people still encreasing, our maiestie imperiall deemed it requisite to stay
behind, and to succour our bands in the rereward, and so expecting them we
sustained the fierce encounter of many thousand Persians. What exploits our
Imperiall person atchieued in the same skirmish, I hold it needlesse at
this time to recount: your maiestie may perhaps vnderstand more of this
matter by them which were there present Howbeit our Imperiall highnesse
being in the middest of this conflict, and enduring the fight with so great
danger, all our hindermost troupes, both Greekes, Latines, and other
nations, retiring themselues close together, and not being able to suffer
the violence of their enemies weapons, pressed on so hard, and were caried
with such maine force, that hastening to ascend the next hill for their
better safeguard, they vrged on them which went before, whether they would
or no. Wherevpon, much dust being raised, which stopped our eyes and
utterly deprived of sight, and our men and horses pressing so sore one upon another, plunged themselves on the sudden into such a steepe and dangerous valley, that treading one upon another, they quelled to death not only a multitude of the common soldiours, but divers most honourable personages, and some of our nearest kinsmen. For who could restrain the irresistible throng of so huge a multitude? Howbeit our Imperial highness being environed with such swarmes of Infidels, and giving and receiving wounds (insomuch that the miscreants were greatly dismayed at our constancie) we gave not over, but by God's assistance wonne the field. Neither did we permit the enemy to ascend unto that place, from whence we skirmished with him. Neither yet spurred we on our horse any faster for all their assaults. But marshalling our troupes together, and delivering them out of danger, we disposed them about our Imperial person; and so we overtook the foremost, and marched in good order with our whole army. Nowe the Soldan perceiving that notwithstanding the great damages which we had sustained, our Imperial hignes provid'd to give him a fresh encounter, humbly submitting himselfe unto vs, and usinge submissive speaches, made suite to have peace at our hands, and promised to fulfill the pleasure of our maiestie Imperial, to doe vs service against all commers, to release all our subjects which were captives in his realm, and to rest wholly at our commaund. [Sidenote: The citie of Iconium intended to have bene besieged.] Here therefore we remained two dayes with great authority; and considering that wee could attempt nought against the citie of Iconium, having lost all our warlike engines, both for defence and for batterie, for that the oxen which drew them were slaine with the enemies weapons, falling as thicke as hailestones: and also for because all our beasts in a manner were most grievously diseased; our maiestie Imperial accepted of the Soldans petition, league, and oath being made and taken
vnder our ensignes, and granted our peace vnto him. Then returned we into
our owne dominions, being greatly grieued for the losse of our deere
kinsmen, and yeelding vnto God most humble thanks, who of his goodnesse had
euen now giuen vs the victory. [Sidenote: Certaine noblemen of the king of
England were with the Emperor in his battell against the Soldan of
Iconium.] We are right glad likewise that some of your maiesties princes
and nobles accompanied vs in this action, who are able to report vnto you
all things which haue happened. And albeit we were exceedingly grieued for
the losse of our people; yet thought it we expedient to signifie vnto you
the successe of our affaires, as vnto our welbeloued friend, and one who is
very neerely allied vnto our highnesse Imperial, by reason of the
consanguitie of our children Farewell. Giuen in the moneth of Nouember, and
vpon the tenth Indiction.

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The life and trauailes of Baldwinus Deuonius, sometime Archbishop of
Canterbury.

Baldwinus Deuonius, tenui loco Excstrire natus, vir ore facundus, exactus
Philosophus, et de omne studiorum genus per illos dies aptissimus

Cisterciensis Monachus, et Abbas Fordensis Coenobij, magnus suorum

inuigilans, egregium se pastorem exhibuit, dominicum semen, quantum
patiebatur eius temporis, iniquitas, vbique locorum spargens. Richardus
Anglorum rex, acceptis tunc regni insignijs, summo studio classem, ac omnia ad Hierosolymitanum bellum gerendum necessaria parauit. Secutus est illico regem in Syriam, et Palestinam vsque Baldwinus, vt esset in tam Sancto (vt

The same in English.

Baldwine a Deuonshire man borne in Exceter of mean parentage, was a very eloquent man, an exact Philosopher, and in those dayes very excellent in all kind of studies. He was first of all a Schoolemaster: afterwards he became an Archdeacon, very famous for his learning and wisedom in all his doings. He was also a Cistercian Monke and Abbot of Foord Monasterie, and the chiefe of all those that were of his order: he grew after this to be bishop of Worcester, and at last after the death of Archb. Richard he was promoted and made Archbishop of Canterbury, and Primate of all England. In the discharge of which place he being very vigilant, shewed, himself a worthy Pastor, sowing the seed of Gods word in euery place as farre foorth as the iniquitie of that time permitted. In his time king Richard with all indeauour prepared a Fleet and all things necessary for waging of warre against the Infidels at lerasalem, taking with him the standerd and ensignes of the kingdome. This Baldwme eftsoones folowed the king into Syria and Palestina, as one desirous to be partaker of his trauailes, paines, and perils in so holy a voyage. Hee was Archbishop of Canterburie almost sixe yeres: but hauing followed the king into Syria, in the yeere 1190. he died at Tyre, where he was also buried.

The same in English.

This Baldwine being the second successor vnto Thomas Becket, after he had heard the wrong which was done to our Sauiour, and the signe of the Crosse by Saladin the Sultan of Egypt, taking vpon him the Lords Character, he courageously perfourmed his office of preaching in the obedience thereof, as well in farre distant Countreis as at home. And afterwards taking his iourney and imbarking himselfe at Marseils, hauing at length passed the Leuant sea, he arriued safely in the Hauen of Tyrus, and from thence went ouer to Achon vnto our armie, besieging the Towne, and yet (as it were)
besieged it selfe: where finding many of our Countreymen, and almost all men remaining in wonderfull pensiuenesse and despaire, through the withdrawing of the Princes, some of them tyred with long expectation, others grieuously afflicted with hunger and pouertie, and others distempered with the heate of the weather, being ready happily to ende his dayes in the Holy land, embracing euery one according to his abilitie in the bond of loue, he ayded them at his costes and charges, and strengthened them with his wordes and good examples of life.

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A note drawen out of a very ancient booke remaining in the hands of the right worshipfull M. Thomas Tilney Esquire, touching Sir Frederike Tilney his ancestor, knighted at Acon in the Holy land for his valour, by K. Richard the first, as foloweth.

Pertinuit iste liber prius Frederico Tilney de Boston, in comitatu suis dormit apud Tirrington iuxta villam sui nominis Tilney in Mershland. Cuius altitudo in salua custodia permanet ibidem vsque in hunc diem. Et

The same in English.
This booke pertained in times past vnto Sir Frederick Tilney of Boston in the Countie of Lincolne, who was knighted at Acon in the land of Iurie, in the third yeere of the reigne of king Richard the first. This knight was of a tall stature, and strong of body, who resteth interred with his forefathers at Tirrington, neere vnto a towne in Marshland called by his owne name Tilney. The iust height of this knight is there kept in safe custody vntill this very day. Also, after this mans decease, the inheritance of his landes fell successively vnto sixteene sundry knights called all by the name of Tilney, who dwelt alwayes, one after another, at the towne of Boston aforesayd, vntill such time as the possessions of the elder brother fell vnto an heire general, which was maried vnto lohn duke of Northfolke. The last knight of that name was sir Philip Tilney late of Shelleigh in the Countie of Suffolke, predecessor and father vnto Thomas Tilney of Hadleigh in the Countie aforesayd Esquire, vnto whom the said booke of late appertained. In the yeere of his age 64 and in the yeere of our Lord, 1556.

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Richardus Canonicus ad Trinitatis fanum Londini Regularis, ab ipsa pueritia, bonarum artium literas impense amauiit, excoluit, ac didicit. Qui ex continuo labore atque exercitacione longa, talis tandem euasit orator,
Richard surnamed Canonicus an obseruant Frier of Trinitie Church in London, was in great loue with the studies of good Artes, and tooke paines in them and learned them. And at last by his continuall endeavours and long exercise therein, he grewe to bee such an Oratour and Poet, as fewe were in that age living, by reason whereof hee grew in fauour with Richard then King of England, and undertooke that long voyage with him into Palestina and Syria against the Turkes. From whence being returned againe into England, hee faithfully described both in Verse and Prose all such things, as hee had seene in the Cities, fieldes and tentes of the souldiours, where hee was present, and omitted not to note the behaviour, forme, and proportion of body in the foresayd king, giving to his notable worke this most apt name for the title, The Iournall of King Richard. He flourished in the yeere of our Redemption 1200. vnder Iohn king of England.

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The large contribution to the succour of the Holy land, made by king Iohn king of England, in the third yeere of his reigne 1201. Matth. Paris and
At the same time also the Kings of France and England gave large money towards the maintenance of the army which at this present went forth under the leading of the earl of Flanders and other, to war against the enemies of the Christian faith at the instance of pope Innocent. There was furthermore granted unto them the fortieth part of all the revenues belonging unto ecclesiastical persons, towards the aid of the Christians then being in the Holy land: and all such as well of the nobility, as other of the weaker sort, which had taken upon them the cross, and secretly laid it down were compelled eftsoones to receive it now again.

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The travailes of Hubert Walter bishop of Sarisburie.

Hubertus Walterus Sarisburiensis Episcopus, vir probus, ingenioque ac expugnandorum Saracenorum gratia in Syriam proficiscabantur. Cum ex manus incidisset, omissa itinere incoepto, ad eum cursim diuertebat: Quem et ille statim in Angliam misit, ut illic regi Senatus authoritate, indicto pro eius redemptione tributo pecuniam colligeret quod et industrius fecit ac regem liberavit. Inde Cantuariorum Archiepiscopus factus, post eius mortem Ioanni illius fratri ac successor pariae fidelitatis officia esset: quo salutatus a populo fuit, atque in regem coronatus. Composuit
Hubert Walter bishop of Sarisburie, a vertuous man, and famous for his good wit and piety, was one of the chiefest of them that followed king Richard came in his iourney into Sicilia, he there heard of the ill fortune of the king being fallen into his enemies handes, and thereupon leauing his iourney homewards, he went presently and in all haste to the place where the king was captiued, whom the king immediatly vpon his comming sent into England, that by the authority of the councell, a tribute might be collected for his redemption: which this Hubert performed with great diligence, and deliuered the king. After this he was made Archbishop of Canterburie, and after the death of King Richard he shewed the like dueties of fidelitie and trust to his brother Iohn that succeeded him. For by a long oration he perswaded the whole nation of the English men, that he was a very circumspect man, vertuous, valiant, borne of noble parentage, and most woorthy of the crowne. Whereupon he was so receiued of all the people and crowned king. He wrote certaine books, and died at the last with very great griefe of minde, in the yeere 1205, hauing beene archbishop the space of 11 yeress 8 moneths and sixe dayes, by reason of the ciuil discords abroad, whereby all things went topsie turuy, and in the reigne of king Iohn.

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The traualies of Robert Curson.


The same in English.

Robert Curson descended of a noble family of England, vsed great diligence aswell in prophan as in diuine studies in the famous Vniuersitie of Oxford (as I coniecture.) He had there the best scholemasters that were to be gotten, and was most industrious, in the arts and continual exercises of learning: by meanes whereof he grew to be of great renowne where he liued. Afterward thinking of greater matters he went to Paris, and thence to Rome it selfe, and at Paris he proceeded doctor of Diuinity, at Rome he was made
cardinall: whereupon both Matthew Paris and Matthew of Westminster produce
this testimony of him, the one in his second booke, the other in his eight
booke of Chronicles. In the yere of our Lord (say they) 1218, at the taking
of Damiata a city of Egypt vnder Iohn Brenne king of Ierusalem, M. Robert
Curson an English man, a most famous clearke of noble parentage, and
cardinall of the church of Rome, was there with Pelagius Albanensis, &c.
Boston of Burie in Suffolke in his catalogue reporteth, that he wrote
diuers books. He flourished in the yeere aforesayd by the witnesses
aforesayd. Henry the third sonne of king Iohn being then king of England:
and by the further testimony of Boston, this Curson was legate into England
in the dayes of Honorius the third, bishop of Rome.

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The voyage of Ranulph earle of Chester, of Saer Quincy earle of Winchester,
William de Albanie earle of Arundel, with diuers other noble men to the

In the yeere 1218, Ranulph earle of Chester was sent into the Holy land by
king Henry the third with a goodly company of souldiers and men of warre,
to ayde the Christians there against the Infidels, which at the same time
had besieged the city of Damiata in Egypt. In which enterprise the valiancy
of the same earle after his comming thither was to his great praise most
apparent There went with him in thatjourney Saer de Quincy earle of
Winchester, William de Albanie earle of Arundel, besides diuers barons, as
the lord Robert fitz Walter, Iohn constable of Chester, William de
Harecourt, and Oliuer fitz Roy sonne to the king of England, and diuers
others.

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The voyage of Henry Bohun and Saer Quincy to the Holy land.

This yere, being the sixt yere of Henry the third, deceased Henry de Bohun
earle of Hereford, and Saer de Quincy earle of Winchester, in their journey

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The trauailes of Ranulph Glanuile earle of Chester.

eruditone sibi comparauerit. Cum profecti essent Francorum Heroes
Ptolemaidem, inito cum Ioanne Brenno Hierosolymorum rege concilio, Damiatam

armatorum manu Ranulphum, ad rem Christianum iuuandam. Cuius virtus,
Polydoro teste, in eo bello miris omnium laudibus celebrata fuit. Quo
confecto negotio, Ranulphus in patriam reuersus, scrisit, De legibus
Ranulph Granuile earle of Chester, a man of a very noble house, and learned in both the Lawes, deserues of deuitie to be here placed by me in the catalogue of woorthy and notable men. He applied so well all the yeeres of his youth to the study of humane and diuine Lawes, that he came not so soone to the age of a man, as he had purchased to himselfe by reason of his singular learning, renowne and honour. When the noble men of France went to Ptolomais, vpon the counsell of Iohn Brenne king of Ierusalem, they resolued to besiege Damiata a city of Egypt, in the yeere 1218. And then Henry the king vpon the motion of Honorius the third, bishop of Rome, sent thither this earle Ranulph with a great power of armed souldiers, to further the enterprise of the Christians: whose valure in that warre (by the testimonie of Polidor Virgil) was marueilously commended of all men. After the end of which businesse, he being returned into his countrey, wrote a booke of the lawes of England. It is also reported that he wrote other books, but time the destroyer of many memorials, hath taken them from vs. He flourished in the yeere after the natiuity of Christ 1230, being very aged, and in the reigne of K. Henry the third.

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The voyage of Petrus de Rupibus bishop, of Winchester, to Ierusalem in the
In the yere of grace 1231, and the 15 of Henry the third.

In terra sancta iam fere per quinquennium magnificæ peregrinationis voto,
reuersus est in Angliam, Kalendis Augusti; et Wintoniam veniens, susceput
est cum processione solenni in sua ecclesia cathedrali.

The same in English.

In the yere of grace 1231, and in the moneth of Iuly, Peter bishop of
Winchester hauing spent almost fiue whole yeres in fulfilling his vow of
pilgrimage in the Holy land with great pompe, returned into England, about
the Kalends of August, and coming unto Winchester was received with solemne
procession into his cathedrall church.

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The honourable and prosperous voyage of Richard earle of Cornewall, brother
to king Henry the third, accompanied with William Longespee earle of
Sarisburie, and many other noble men into Syria.

In the 24 yere of king Henry the third, Richard earle of Cornwall the kings
brother, with a navy of ships sailed into Syria, where in the warres
against the Saracens he greatly advanced the part of the Christians. There
went over with him the earle of Sarisburie, William Longspee, and William

Simon Montfort earle of Leicester went ouer also the same time; but whereas the earle of Cornwall tooke the sea at Marseils, the earle of Leicester passed thorow Italy, and tooke shipping at Brindize in Apulia: and with him went these persons of name, Thomas de Furniuual with his brother Gerard de Furniuall, Hugh Wake, Almerike de S. Aumond, Wiscard Ledet, Punchard de Dewin, and William de Dewin that were brethren, Gerald Pesmes, Fouke de Baugie, and Peter de Chauntenay.

Shortly after also Iohn earle of Albemarle, William Fortis, and Peter de Mallow a Poictouin, men for their valiancy greatly renowned, went thither, leading with them a great number of Christian soulsiors, Matth. Paris.

Matth. West Holensh. pag. 225. col. 2.

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The voyage of William Longespee [Marginal note:--Or, Longsword.] Earle of Sarisburie into Asia, in the yeere 1248, and in the 32 yeere of the reigne of Henry the third, king of England.

Lewis the French king being recovered of his sicknesse which he fell into, in the yeere 1234, vowed thereupon for a free will sacrifice to God, that he (if the Councell of his realme would suffer him) would in his owne
person visit the Holy land: which matter was opened and debated in the Parliament of France held in the yeere 1247. Where at length it was concluded, that the king according to his vow should take his journey into Asia, and the time thereof was also prefixed, which should be after the feast of S. John Baptist the next yeere ensuing.

At which time William Longespee a worthie warrior, with the bishop of Worcester and certaine other great men in the Realme of England (mooved with the example of the Frenchmen) prepared themselves likewise to the same journey.

It fell out in this enterprise, that about the beginning of October, the French king assaulted and tooke Damiata, being the principall fort or hold of the Saracens in all Egypt, Anno 1249, and having fortified the Citie with an able garrison left with the Duke of Burgundies he remooved his tents from thence to goe Eastward. In whose armie followed William Longespee, accompanied with a piked number of English warriors retaining unto him. But such was the disdaine of the Frenchmen against this William Longespee and the Englishmen that they could not abide them, but flouted them after an opprobrious maner with English tailes, insomuch that the French king himselffe had much adoe to keepe peace betweene them.

The originall cause of this grudge betweene them began thus. [Sidenote: A fort won by the Englishmen] There was not farre from Alexandria in Egypt a strong fort or castle replenished with great Ladies and rich treasure of the Saracens: which hold it chanced the sayd William Longespee with his
company of English soldiers to get, more by politique dexteritie then by
open force of armes, wherewith, he and his retinue were greatly enriched.
When the Frenchmen had knowledge hereof (they not being made priuie hereto)
began to conceive an heart burning against the English soldiers, and could
not speake well of them after that.

[Sidenote: A rich bootie also gotten by the Englishmen.] It hapned againe
not long after that the sayd William had intelligence of a company of rich
merchants among the Saracens going to a certaine Faire about the parts of
Alexandria, having their camels, asses and mules, richly loden with silkes,
precious jewels, spices, gold and silver, with cart loades of other wares,
beside victuall and other furniture, whereof the soldiers then stood in
great need: he having secret knowledge hereof, gathered all the power of
Englishmen unto him that he could, and so by night falling vpon the
merchants, some he slew with their guides and conducters, some he tooke,
some hee put to flight: the carts with the driuers, and with the oxen,
camels, asses and mules, with the whole cariage and victuals he tooke and
brought with him, losing in all the skirmish but one soouldier and eight of
his seruitors: of whom notwithstanding some he brought home wounded to be
cured.

[Sidenote: The iniurie of the Frenchmen to our English.] This being knownen
in the Campe, foorth came the Frenchmen which all this while loyered in
their pavilions, and meeting this cariage by the way, tooke all the
foresayd praie whole to themselues, rating the said William and the
Englishmen for aduenturing and issuing out of the Campe without leaue or
knowledge of their Generall, contrary to the discipline of warre. William
said againe he had done nothing but he would answere to it, whose purpose was to haue the spoyle deuided to the behoofe of the whole armie.

[Sidenote: Will. Longspee iustly forsaketh the French king.] When this would not serue, hee being sore grieued in his minde so cowardly to be spoyled of that which he so aduenturously had trauailed for, went to the King to complaine: But when no reason nor complaint would serue by reason of the proude Earle of Artoys the Kings brother, which vpon spight and disdaine stood agaynst him, he bidding the King farewell sayd hee would serue him no longer: and so William de Longespee with the rest of his company breaking from the French hoste went to Achon. Vpon whose departure the earle of Artoys sayd, Now is the army of French men well rid of these tailed people, which words spoken in great despight were ill taken of many good men that heard them.

But not long after, when the keeper of Cayro & Babylonia, bearing a good mind to the Christian religion, and being offended also with the Souldan, promised to deliuer the same to the French king, instructing him what course was best for him to take to accomplish it, the king hereupon in all haste sent for William Longespee, promising him a full redress of all his injuries before receiued: who at the kings request came to him againe, and so ioyned with the French power.

After this, it happened that the French king passing with his armie towards Cayro aforesayd, came to the great riuer Nilus, on the further part whereof the Soldan had pitched himselfe to withstand his comming over:
there was at this time a Saracen lately converted to Christ, serving the earle Robert the French kings brother, who told him of the absence of the Soldan from his tents, and of a shallow ford in the river where they might easily pass over. Whereupon the said earle Robert and the Master of the Temple with a great power, esteemed to the third part of the army issued over the river, after whom followed W. Longspee with his band of English soldiers. These being joined together on the other side of the water, encountered the same day with the Saracens remaining in the tents and put them to the worst. Which victory being gotten, the French earle surprised with pride and triumph, as though he had conquered the whole earth, would needs forward, dividing himself from the main host, thinking to win the spurs alone. To whom certain sage men of the Temple, giving him contrary counsel, advised him not to do so, but rather to return and take their whole company with them, and so should they be more sure against all deceits and dangers, which might be layed privately for them. The manner of that people (they sayd) they better knew, and had more experience thereof then he: alleging moreover their weary bodies, their tired horses, their famished soldiers, and the insufficiency also of their number, which was not able to withstand the multitude of the enemies, especially at this present brunt, in which the adversaries did well see the whole state of their dominion now to consist either in winning all or losing all.

Which when the proud earle did hear, being inflated with no lesse arrogance than ignorance, with opprobrious taunts reuiled them, calling them cowardly dastards, and betrayers of the whole country, objecting unto them the common report of many, which sayd, that the land of the holy crosse might soone be woon to Christendome, were it not for rebellious
Templaries, with the Hospitalaries, and their followers.

To these contumelious rebukes, when the master of the Temple answered againe for him and his fellowes, bidding him display his ensigne when he would, and where he durst, they were as ready to follow him, as he to goe before them. Then began William de Longespe the worthy knight to speake, desiring the earle to giue eare to those men of experience, who had better knowledge of those countreyes and people then he had, commending also their counsell to be discreet and wholesome, and so turning to the master of the Temple, began with gentle wordes to mittigate him likewise. The knight had not halfe ended his talke, when the Earle taking his wordes out of his mouth, began to fume and sweare, crying out of those cowardly Englishmen with tailes: What a pure armie (sayd he) should we haue here, if these tailes and tailed people were purged from it, with other like words of villany, and much disdaine: [Sidenote: The worthy answere of William Longspe to Earle Robert.] whereunto the English knight answering againe, well, Earle Robert (said he) wheresoeuer you dare set your foote, my step shall go as farre as yours, and (as I beleue) we goo this day where you shall not dare to come neere the taile of my horse, as in deede in the euent it prooued true: for Earle Robert would needes set forward, weening to get all the glory to himselfe before the comming of the hoste, and first inuaded a little village or castle, which was not farre off, called Mansor. The countrey Boores and Pagans in the villages, seeing the Christians comming, ranne out with such a maine cry and shout, that it came to the Soldans hearing, who was neerer then our men did thinke. In the meane time, the Christians inuading and entring into the munition [Footnote: Fortification.] incircumspectly, were pelted and pashed [Footnote: "That
can be cut with any iron, or pashed with mighty stones." CHAPMAN _Iliad_, xiii., 297.] with stones by them which stood above, whereby a great number of our men were lost, and the armie sore maymed, and almost in despaire.

Then immediatly vpon the same, commeth the Soldan with all his maine power, which seeing the Christian armie to be deuided, and the brother separated from the brother, had that which he long wished for, and so inclosing them round about, that none should escape, had with them a cruell fight.

Then the earle beganne to repent him of his heady rashnes, but it was too late, who then seeing William the English knight doughtily fighting in the chiefe brunt of the enemies, cried vnto him most cowardly to flie, seeing God (saith he) doth fight against vs: To whom the Knight answering againe, God forbid (sayth he) that my fathers sonne should runne away from the face of a Saracene. [Sidenote: The cowardly flight of Earle Robert.] The Earle then turning his horse, fled away, thinking to auoid by the swiftnes of his horse, and so taking the riuer Thafnis, oppressed with harnessse, was there sunken and drowned.

Thus the Earle being gone, the Frenchmen began to dispaire and scatter.
[Sidenote: The valiant ende of William Longespe.] Then William de Longespe bearing all the force of the enemies, stoode against them as long as he could, wounding and slaying many a Saracen, till at length his horse being killed, and his legges maymed, he could no longer stande, who yet notwithstanding as he was downe, mangled their feete and legges, and did the Saracens much sorrow, till at last after many blowes and wounds, being
stoned of the Saracens, he yeelded his life. And after the death of him, the Saracens setting vpon the residue of the armie, whom they had compassed on euery side, deuoured and destroyed them all, insomuch that scarce one man remained aliue, sauing two Templaries, one Hospitaler, and one poore rascall souldier, which brought tidings hereof to the King.

And thus by the imprudent and foolish hardines of that French Earle, the Frenchmen were discomfited, and that valiant English Knight ouermatched, to the grieffe of all Christian people, the glory of the Saracens, and the vter destruction and ruine of the whole French armie, as afterwards it appeared.

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The Voyage of Prince Edward the sonne of king Henry the third into Asia, in the yeere 1270.

About the yeere of our Lord, 1267. Octobonus the Popes Legate being in England, prince Edward the sonne of king Henry, and other Noble men of England tooke vpon them the crosse vpon S. Iohn Baptists day, by the sayd Legates hands at Northampton, to the reliefe of the Holy land, and the subuersion of the enemies of the crosse of Christ. For which purpose, and for the better furnishing of the prince towards the iourney, there was granted him a subsidie throughout all the realme, and in the moneth of May, in the yeere of our Lord 1270. he began to set forward.
from Marsilia eight leagues Westward, and there taking ship againe (having a mery and prosperous wind) within ten dayes arrived at Tunez, where he was with great joy welcome, and entertained of the Christian princes that there were to this purpose assembled, as of Philip the French King, whose father Lodouicus died a little before, of Carolus the king of Sicilia, and the two kings of Nauarre and Arragon, and as this lord Edward came thither for his father the king of England, thither came also Henry the sonne of the king of Almaine for his father, who at his returne from the voyage was slaine in a chappell at Viterbium.

When prince Edward demanded of these kings and princes what was to be done, they answered him againe and sayd, the prince of this citie and the province adjoyning to the same hath bene accustomed to pay tribute vnto the king of Sicily euery yere: and now for that the same hath bene for the space of seuen yeeres vnpaied and more, therefore we thought good to make invasion vpon him. But the king knowing the same tribute to be but iustly demaunded, hath now according to our owne desire satisfied for the time past, and also paid his tribute before hand.

Then sayd he, My Lords, what is this to the purpose? are we not here all assembled, and haue taken vpon vs the Lords Character to fight against the infidels and enemies of Christ? What meane you then to conclude a peace with them? God forbid we shoulde do so, for now the land is plaine and hard, so that we may approch to the holy city of Ierusalem. Then said they, now haue we made a league with them, neither is it lawful for vs to breake the
same. But let vs returne againe to Sicilia, and when the winter is past we
may well take shipping to Acra. But this counsel nothing at all liked him,
neither did he shew himselfe wel pleased therewith: but after hee had made
them a princely banket, he went into his closet or priuy chamber from
amongst them, neither would be partaker of any of that wicked money which
they had taken. They notwithstanding continuing their purpose, at the next
merry wind tooke shipping, and for want of ships left 200. of their men a
shore, crying out, and pitiously lamenting for the peril and hazard of
death that they were in: wherewith prince Edward being somewhat moued to
compassion: came backe againe to the land, and receiued and stowed them in
his owne ships, being the last that went aboord.

Within seuen dayes after, they arriued in the kingdom of Sicilia, ouer
agaynst the Citie Trapes, [Footnote: Trapani, N.E. of Marsala.] casting
their ankers a league from thence within the sea, for that their shippes
were of great burden, and throughly fraught: and from the hauen of the city
they sent out barges and boates to receiue and bring such of the Nobilitie
to land as would, but their horses for the most part, and all their armour
they kept still within boord.

At length towards the euening the sea began to be rough, and increased to a
great tempest and a mightie: insomuch that their ships were beaten one
against anothers sides, and drowned. There was of them at that tempest
lying at anker more then 120. with all their armour and munition, with
innumerable soules besides, and that wicked money also which they had taken
before, likewise perished, and was lost.
But the tempest hurt not so much as one ship of prince Edwards, who had in number 13. nor yet had one man lost thereby, for that (as it may be presupposed) he consented not to the wicked counsell of the rest.

When in the morning the princes and kings came to the sea side, and saw all their ships drowned, and saw their men and horses in great number cast upon the land drowned, they had full heauie hearts, as well they might, for of all their ships and mariners, which were in number 1500. besides the common souldiers, there was no more saued then the manners of one onely ship, and they in this wise.

There was in that ship a good and wise Matrone, a Countesse or an Erles wife, who perceiving the tempest to grow, and fearing her selfe, called to her the M. of the ship, and asked him whether in attempting to the shoare it were not possible to saue themselues: he answered, that to saue the ship it was impossible: howbeit the men that were therein by Gods helpe he doubted not. Then sayd the countesse, for the ship force no whit, saue the soules therein, and haue to thee double the value of the shippe: who immediatly hoising the sailes with all force, ran the shippe aground so neere the shore as was possible, so that with the vehemency of the weather and force he came withall, he brast the ship and saued all that was within the same, as he had shewed, and sayd before.

Then the kings and princes (altering their purpose after this so great a shipwracke) returned home againe euery one vnto their owne lands: onely
Edward, the sonne of the king of England, remained behinde with his men and ships, which the Lord had saued and preserued.

[Sidenote: The arrival of Prince Edward at Acra.] Then prince Edward renouating his purpose, tooke shipping againe, and within fifteene daies after Easter arriued he at Acra, and went a land, taking with him a thousand of the best souldiers and most expert, and taried there a whole moneth, refreshing both his men and horses, and that in this space he might learne and know the secrets of the land. [Sidenote: Nazareth taken by the prince.] After this he tooke with him sixe or seuen thousand souldiers, and marched forward twenty miles from Acra, and tooke Nazareth, and those that he found there he slew, and afterward returned againe to Acra. But their enemies following after them, thinking to haue set vpon them at some streit or other advantage, were espied by the prince, and returning againe vpon them gaue a charge, and slew many of them, and the rest they put to flight.

[Sidenote: A victorie against the Saracens wherein 1000 of them are slaine.] After this, about Midsummer, when the prince had vnderstanding that the Saracens began to gather at Cakow which was forty miles from Acra, he marching thither, set vpon them very earely in the morning, and slew of them more then a thousand, the rest he put to flight, and tooke rich spoiles, marching forward till they came to a castle named Castrum peregrinorum, situate vpon the sea coast, and taried there that night, and the next day they returned againe toward Acra.

In the meane season the king of Ierusalem sent vnto the noble men of
Cyprus, desiring them to come with speed to ayd the Christians, but they would not come, saying they would keepe their owne land, and go no further.

[Sidenote: The Princes of Cyprus acknowledge obedience to the kings of England.] Then prince Edward sent vnto them, desiring that at his request they would come and ioyne in ayd with him: who immediatly thereupon came vnto him with great preparation and furniture for the warres, saying, that at his commandement they were bound to do no lesse, for that his predecessors were sometimes the gouernors of that their land, and that they ought alwayes to shew their fidelity to the kings of England.

Then the Christians being herewith animated, made a third voyage or road, and came as farre as the fort called Vincula sancti Petri, and to S. Georgius, and when they had slain certaine there, not finding any to make resistance against them, they retired againe from whence they came: when thus the fame of prince Edward grew amongst his enemies, and that they began to stand in doubt of him, they deuised among themselues how by some pollicy they might circumuent him, and betray him. Whereupon the prince and admirall of Ioppa sent vnto him, faining himselfe vnder great deceit willing to become a Christian, and that he would draw with him a great number besides, so that they might be honorably entertained and vsed of the Christians. This talke pleased the prince well, and perswaded him to finish the thing he had so well begun by writing againe, who also by the same messenger sent and wrote backe vnto him diuers times about the same matter, whereby no mistrust should spring.

This messenger (sayth mine author) was one ex caute nutritis, one of the stony hearted, that neither feared God nor dreaded death.
The fifth time when this messenger came, and was of the princes servants searched according to the manner and custom what weapon and armour he had about him, as also his purse, that not so much as a knife could be seen about him, he was had up into the princes chamber, and after his reverence done, he pulled out certain letters, which he delivered the prince from his lord, as he had done others before. This was about eight days after Whitsuntide, upon a Tuesday, somewhat before night, at which time the prince was layed upon his bed bare headed, in his jerkin for the great heat and intemperance of the weather.

When the prince had read the letters, it appeared by them, that upon the Saturday next following, his lord would be there ready to accomplish all that he had written and promised. The report of these news by the prince to the standers by, liked them well, who drew somewhat back to consult thereof amongst themselves. [Sidenote: Prince Edward traiterously wounded.]

In the mean time, the messenger kneeling, and making his obeisance to the prince (questioning further with him) put his hand to his belt, as though he would have pulled out some secret letters, and suddenly he pulled out an envenomed knife, thinking to have stroked the prince in the belly therewith as he lay: but the prince lifting up his hand to defend the blow, was struck a great wound into the arme, and being about to fetch another stroke at him, the prince again with his foot tooke him such a blow, that he feld him to the ground: with that the prince gate him by the hand, and with such violence wrasted the knife from him, that he hurt himself therewith on the forehead, and immediately thrust the same into belly of the messenger and striker, and slew him.
The princes servants being in the next chamber not farre off, hearing the busling, came with great haste running in, and finding the messenger lying dead in the floore, one of them tooke vp a stoole, and beat out his brains: whereat the prince was wroth for that he stroke a dead man, and one that was killed before.

But the rumour of this accident, as it was strange, so it went soone thorowout all the Court, and from thence among the common people, for which they were very heauy, and greatly discouraged. To him came also the Captaine of the Temple, and brought him a costly and precious drinke against poison, least the venime of the knife should penetrate the liveluy blood, and in blaming wise sayd vnto him: did I not tell your Grace before of the deceit and subtily of this people? Notwithstanding, said he, let your Grace take a good heart, you shall not die of this wound, my life for yours. But straight way the Surgions and Physicians were sent for, and the prince was dressed, and within few dayes after, the wound began to putrifie, and the flesh to looke dead and blacke: wherupon they that were about the prince began to mutter among themselves, and were very sad and heauy.

Which thing, he himself perceiuing, said vnto them: why mutter you thus among your selues? what see you in me, can I not be healed? tell me the trueth, be ye not afrayd. Whereupon one sayd vnto him, and it like your Grace you may be healed, we mistrust not, but yet it will be very painfull for you to suffer. May suffering (sayd he againe) restore health? yea sayth
the other, on paine of losing my head. Then sayd the prince, I commit my selfe vnto you, doe with me what you thinke good.

Then sayd one of the Physicians, is there any of your Nobles in whom your Grace reposeth special trust? to whom the prince answered Yea, naming certeine of the Noble men that stood about him. Then sayd the Physician to the two, whom the prince first named, the Lord Edmund, [Marginal note: The lord Edmond was the prince his brother.] and the lord Iohn Voisie, And doe you also faithfully loue your Lord and prince? Who answered both, Yea undoubtedly. Then sayth he, take you away this gentlewoman and lady (meaning his wife) and let her not see her lord and husband, till such time as I will you thereunto. Whereupon they tooke her from the princes presence, crying out, and wringing her hands. Then sayd they vnto her, Be you contented good Lady and Madame, it is better that one woman should weepe a little while, then that all the realme of England should weepe a great season.

Then on the morrow they cut out all the dead and inuenimed flesh out of the princes arme, and threw it from them, and sayd vnto him: how cheereth your Grace, we promise you within these fifteene dayes you shall shew your selfe abroad (if God permit) vpon your horsebacke, whole and well as euer you were. And according to the promise he made the prince, it came to passe, to the no little comfort and admiration of all his subiects.

When the great Souldan heard hereof, and that the prince was yet aliue, he could scarsely beleeeue the same, and sending vnto him three of his Nobles
and Princes, excused himselfe by them, calling his God to witnesse that the
same was done neither by him nor his consent. Which princes and messengers
standing aloofe off from the kings sonne, worshipping him, fell flat vpon
the ground: you (sayd the prince) do reuereince me, but yet you loue me not.
But they vnderstood him not, because he spake in English vnto them,
speaking by an Interpreter: neuertheless he honourably entertaine them,
and sent them away in peace.

Thus when prince Edward had beene eighteene moneths in Acra, he tooke
shipping about the Assumption of our Lady, as we call it, returning
homeward, and after seuen weeke he arriued in Sicilia at Trapes, and from
thence trauaileth thorow the middes of Apulia, till he came to Rome, where
he was of the Pope honorably entertained.

From thence he came into France, whose fame and noble prowesse was there
much bruted among the common people, and enuied of the Nobility, especially
of the Earle of Chalons, who thought to have intrapped him and his company,
as may appeare in the story: but Prince Edward continued foorth his iourney
to Paris, and was there of the French king honourably entertained: and
after certaine dayes he went thence into Gascoine, where he taried till
that he heard of the death of the king his father, at which time he came
home, and was crowned king of England, in the yere of our Lord 1274.

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The trauaile of Robert Turneham.
bellicam expeditionem contra Saracenos Assyriam incolentes, anno Dom. 1268.

in causa religionis animos excitaret, Turnehamus principi visus vel
dignissimus est, qui munus hoc obiret. Sic tanquam signifer constitutus
officiuin. Claruit anno salutiferi partus, 1280. varia componens, sub eodem
Edwardo eius nominis primo post Conquestum.

The same in English.

Robert Turneham Franciscan, a notable professor of Diuinitie, was with
great dignitie Prior of the Colledge of his Order in the famous Mart Towne
of Lynne, situate vpon the riuier of Isis in Norfolke. Prince Edward
surnamed the Long, the sonne of Henrie the third, prepared his warlike
voyage against the Saracens dwelling in Syria, in the yeere of our Lord,
1268. For the which expedition some earnest preacher was sought to stirre
vp the peoples minds in the cause of religion. And this Turneham seemed to
the Prince most worthy to performe that office: so that he being appointed
as it were a standard bearer, went into Syria with the English army, and
performed his duety with good commendation. He flourished in the yeere of
Christ 1280, setting forth diuers workes vnder the same King Edward the
first of that name after the Conquest.

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The life of Syr Iohn Mandeuill Knight, written by Master Bale.

teneris vt aiunt, vnguiculis literarum studijs assueuerat, vt in illis

nulli vsui futura ducebat, nisi illa clariora doctis artibus redderet.

studia ad rem Medicam, artem imprimis liberali ingenio dignam. Sed inter

Scythiam, Armeniam, Maiorem et Minorem, Aegyptum, vtramque Lybiam, Arabiam,

Tartariam, et alia spaciosi orbis regna, laborioso itinere visitavit.

scripsit Itinerarium 33. annorum. Reuersus in Angliam, ac visis sui seculi

simonia dominatur, etc. Leodij tandem obijt, anno Domini 1372. die 17.

Novembris, apud Guilielmitas sepultus.

The same in English.

Iohn Mandeuil Knight, borne in the towne of S. Albons, was so well giuen to
the studie of learning from his childhood, that he seemed to plant a good
part of his felicite in the same: for he supposed that the honour of his
birth would nothing auailie him, except he could render the same more
honourable by his knowledge in good letters. Hauing therefore well grounded
himselfe in religion by reading the Scriptures, he applied his studies to
the arte of Physicke, a profession worthy a noble wit: but amongst other
things, he was rauished with a mightie desire to see the greater partes of
the world, as Asia, and Africa. Hauing therefore prouided all things
necessarie for his journey he departed from his countrey in the yeere of
Christ, 1332, and as another Vlysses returned home, after the space of 34.
yeeres, and was then known to a very fewe. In the time of his travaile he
was in Scythia, the greater and lesse Armenia, Egypt, both Lybias, Arabia,
diuers other kingdoms of the world: and hauing gotten by this meanes the
knowledge of the languages, least so many and great varieties, and things
miraculous, whereof himselfe had bene an eie witnes, should perish in
obliuion, he committed his whole trauell of 33. yeeres to writing in three
diuers tongues, English, French and Latine. Being arrived againe in
England, and hauing seene the wickednes of that age, he gaue out this
speach. In our time (sayd he) it may be spoken more truely then of olde,
that vertue is gone, the Church is vnder foote, the Clergie is in errour,
the deuill raigneth, and Simonie beareth the sway, &c.

He died at Leege, in the yeere 1311. the 17. day of Nouember, being there
buried in the Abbie of the Order of the Guilielmites.

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The Tombe and Epitaph of Sir Iohn Mandeuil, in the citie of Leege, spoken
Magna et populosa Leodij suburbia, ad collium
magnificum illud, ac nobile D. Laurentio dicatum, ab Raginardo Episcopo.
Est in hac quoque regione, vel suburbis Leodij, Guilielmitarum Coenobium,
aliter dictus ad Barbam, Miles, Dominus de Campdi, natus de Anglia,
quem Limbus ambiret denticulatus ex auro. Eius nobis ostendebant, et
quod typis etiam excusum passim habetur.

* * * * *

in eorum quolibet quid agitur, notificat euidenter.
3 De urbe Constantinopoli, et reliquis ibidem contentis.

Acon.

6 Via de Cypro vel de Hierusalem, vsque in Babyloniam Egypti.

8 De Campo Balsami in Egypto.

9 De Nilo fluiio, et Egypti territorio.

10 De conductu Soldani.

11 De Monasterio Sinay.

12 Iter per desertum Sinay, vsque in Iudeam.

13 De ciuitate Bethlehem, et semita, vsque in Jerusalem.

14 De Ecclesia gloriosi sepulchri Domini in urbe Jerusalem.
15 De tribus alijs Ecclesiis, et specialiter de Templo Domini.

16 De pluribus locis sacris extra vrbem.

17 De sacris locis extra muros ciuitatis.

18 De alijs locis notabilibus.

19 De Nazareth et Samaria.

21 De secta detestabili Sarracenorum.

22 De vita Mahometi.

23 De colloquio Authoris cum Soldano.

25 De Armenia, et Persia.
26 De Ethiopia et diamantibus, ac de infima et media India.

27 De foresto piperis.

29 De quibusdam meridionalibus insulis, et farina et melle.

30 De Regno Cynocephalorum, et alijs Insulis.

31 De multis alijs insulis Meridionalibus.

32 De bona regione Mangi.

33 De Pygmeis, et itinere vsque prouinciam Cathay.

34 De pallacio Imperatoris magni Chan.

35 De quatuor solemnitatibus, quas magnus Chan celebrat in Anno.

37 Qua de causa dicitur magnus Chan.
38 De territorio Cathay, et moribus Tartarorum.

39 De sepultura Imperatoris magni Chan, et de creatione successoris.

45 De quibusdam alijs admirandis, per Indorum insulas.

46 De periculis et tormentis in valle infausta.

47 De Bragmannorum insulis, et aliorum.

49 In reuertendo de Regnis Cassam, et Riboth, de Diuite Epulone, vel consimili.
50 De compositione huius tractatus in Ciuitate Leodiensi.

diurersis patrijs, Regionibus, Prouincijs, et insulis, Turcia, Armenia

diuersorum.

DEDICATIO LIBRI.

Edwardo eius nominis tertio, diuina prouidentia Francorum et Anglorum Regi occidentalius dominanti, Christianorum encomio et ornatui, vniuersorumque arma gerentium Tutori, ac Probitatis et strenuitatis exemplo, principi quoque inuicto, mirabilis Alexandri Sequaci, ac vniuerso orbi tremendo, cum sufficientes extiterint, sed qua paruitas, et possibilitas mittentis ac offerentis se extendunt, contenta tradantur.

Pars prima, continens Capita 23.

CAPVT. 1.
Cum terra Hierosolimitana, terra promissionis filiorum Dei, dignior cunctis

proprinm filium saluatore mundi, Christum exhibuerit generi humano per
incarnationem ex intemerata Virgine, et per eius conversationem humillimam

creditur ilic in fine seculi reuersurus, et omnia iudicaturus: certum est,

honoranda. [Sidenote: Loquitur secundum tempora in quibus vixit.] A
principibus quidem, et potentibus vt ipsam conentur de infidelium manibus

abstulerunt, et per annos heu plurimos possederunt: a mediocribus antem et
valentibus, vt per peregrinationem deuatam loca tam pia, et vestigia
Christi ac discipolorum tam Sancta, principaliter in remissionem visitent

Cessat, calcatur, errat, regnat, dominatur,

ecce iusto Dei iudicio, credita est terra tam inclyta, et sacrosancta

impiorum manibus Saracenorum, quod non est absque dolore pijs mentibus
audiendum, et recolendum. EGO Ioannes Mandeuill militaris ordinis saltem
ducebar in Adolescentia mea tali inspiratione, vt quamuis non per

recuperare, irem tamen per aliquod temporis spaciunm peregrinari ibidem, et
salutarem aliquantulum de propinquou. [Sidenote: Ioannis Mandiuilli
peregrinatio, per tres et triginta annos continuata.] Vnde in anno ab
Incarnacione Domini 1322. imposui me navigationi Marsiliensis maris et
vsque in hoc temporis, Anni 1355. scilicet, per 33. annos in transmarinis partibus mansi, peregrinatus sum, ambulaui, et circuiui multas, ac diversas patrias, regiones, prouincias, et insulas, Turciam, Armeniam maiorem, et medium, ac partem magnam de maiori, et in istis, et circum istas regiones, multas insulas, Ciuitates, vrbes, castra, villas, et loca, vbi habitant

summo desiderio in terra promissionis eram, ipsam diligentius per loca vestigiorum filij Dei perlustrare curauui, et diutius in illa steti. Quapropter et in hac prima parte huius operis iter tam peregrinandi, quam deseruire.

The English Version. [Footnote: This English version (for the variations from the Latin are so great that it cannot be called a _translation_) was published in 1725 from a MS. of the end of the 14th or beginning of the 15th century, in the Cottonian Library, marked Titus. C. xvi.]

Instead of being divided into 50 chapters like the Latin, it contains only 33, but I have thought it best to make it correspond as nearly with the Latin as possible, merely indicating where the various chapters begin in the English version. From the last paragraph of the introductory chapter, it would seem that the English version was written by Mandeville himself.--E. G.]

[Sidenote: The Prologue] For als moche as the Lond bezonde the See, that is
to seye, the Holy Lond, that men callen the Lond of Promyssioun, or of
Beheste, passynge alle othere Londes, is the most worthi Lond, most
excellent, and Lady and Sovereyn of alle othere Londes, and is blessed and
halewed of the precyous Body and Blood of oure Lord Jesu Crist; in the
whiche Lond it lykede him to take Flesche and Blood of the Virgyne Marie,
to envyrone that holy Lond with his blessed Feet; and there he wolde of
his blessednesse enombre him in the seyd blessed and gloriose Virgine
Marie, and become Man, and worche many Myracles, and preche and teche the
Feythe and the Lawe of Cristene Men unto his Children; and there it lykede
him to suffre many Reprevinges and Scornes for us; and he that was Kyng of
Hevene, of Eyr, of Erthe, of See and of alle thinges that ben conteyned in
hem, wolde alle only ben cleped Kyng of that Lond, whan he seyde, "_Rex sum
Judeorum_," that is to seyne, "I am Kyng of Jewes;" and that Lond he chees
before alle other. Londes, as the beste and most worthi Lond, and the most
vertouse lond of alle the world: For it is the herte and the myddes of all
the world; wytnessynge the philosophere, that seythe thus; "_Vertus rerum
in medio consistit:_" That is to seye, "The vertue of thinges is in the
myddes;" and in that Lond he wolde lede his lyf, and suffre passioun and
dethe of Jewes, for us; for to bye and to delyvere us from peynes of helle,
and from dethe withouten ende; the whiche was oderneyd for us, for the
synne ofoure formere fader Adam, and for oure owne synnes also: for as for
himself, he hadde non evylle deserved: For he thoughte nevere evylle ne dyd
evylle: And he that was kyng of glorie and of joye myghten best in that
place suffre dethe; because he ches in that lond, rathere than in ony
other, there to suffre his passioun and his dethe: For he that wil
pupplishe ony thing to make it openly knowen, he wil make it to ben cryed
and pronounced, in the myddel place of a town; so that the thing that is
proclaimed and pronounced, may evenly streche to alle parties: Righte so,
he that was formyour of alle the world, wolde suffre for us at Jerusalem;
that is the myddes of the world; to that ende and entent, that his passioun
and his dethe, that was pupplischt there, myghte ben knowen evenly to alle
the parties of the world. See now how dere he boughte man, that he made
after his owne ymage, and how dere he azen boghte us, for the grete love
that he hadde to us; and we nevere deserved it to him. For more precyous
catelle ne gretter ransoum, ne myghte he put for us, than his blessede
body, his precyous blood, and his holy lyf, that he thrallled for us; and
alle he offred for us, that nevere did synne. A dere God, what love hadde
he to his subjettes, whan he that nevere trespassed, wolde for trespassours
suffre dethe! Righte wel oughte us for to love and worshipe, to drede and
serven suche a Lord; and to worshipe and preyse suche an holy lond, that
broughte forthe suche fruyt, thorghe the whiche every man is saved, but it
be his owne defaute. Wel may that lond be called deltyable and a fructuous
lond, that was bebledd [Footnote: Coloured with blood] and moysted with the
precyouse blode of oure Lord Jesu Crist; the whiche is the same lond, that
oure lord behighten us in heritage. And in that lond he wolde dye, as
seised, for to leve it to us his children. Wherfore every gode Cristene
man, that is of powere, and hathe whereof, scholde peynen him with all his
strengthe for to conquere oure righte heritage, and chacen out alle the
mysbeleeuyng men. For wee ben clept cristene men, aftre Crist our Fadre.
And zif wee ben righte children of Crist, we oughte for to chalenge the
heritage, that oure Fadre lafte us, and do it out of hethene mennes hondes.
But nowe pryde, covetyse and envye han so enflawmed the hertes of lordes of
the world, that thei are more besy for to disherite here neyghbores, more
than for to chalenge or to conquere here righte heritage before seyd. And
the comoun peple, that wolde putte here bodyes and here catelle, for to
conquere oure heritage, thei may not don it withouten the lordes. For a
semblee of peple withouten a cheventeyn, [Footnote: Chieftain.] or a chief lord, is as a flock of scheep withouten a schepperde; the whiche departeth and desparpleth, [Footnote: Disperseth.] and wyten never whidre to go. But wolde God, that the temporel lordes and all worldly lordes weren at gode accord, and with the comen peple woulden taken this holy viage over the see. Thanne I trowe wel, that within a lytyl tyme, our righte heritage before seyd scholde be reconsyled and put in the hondes of the right heires of Jesu Crist.

And for als moche as it is longe tyme passed, that there was no generalle passage ne vyage over the see; and many men desiren for to here speke of the holy lond, and han thereof great solace and comfort; I John Maundevylle, Knyght, alle be it I be not worthy, that was born in Englond, in the town of Scynt Albones, passed the see in the zeer of our Lord Jesu Crist MCCCXXII, in the day of Seynt Michelle; and hidre [Footnote: There.] to have ben longe tyme over the see, and have seyn and gon thorghe manye dyverse londes, and many provynces and Kingdomes and iles, and have passed thorghe Tartarye, Percye, Ermonye [Footnote: Armenia.] the litylle and the grete; thorghe Lybye, Caldee, and a gret partie of Ethiope; thorghe Amazoyne, Inde the lasse and the more, a gret partie; and thorghe out many uther iles, that ben abouten Inde; where dwellen many dyverse folkes, and of dyverse manneres and lawes, and of dyverse schappes of men. Of which londes and iles, I schall speake more pleynly hereaftre. And I schall devise zou sum partie of thinges that there ben, whan time schalle ben, aftre it may best come to my mynde; and specially for hem, that wyle and are in purpos for to visite the holy citee of Jerusalem, and the holy places that are thereaboute. And I schalle telle the weye, that thei
schulle holden thidre. For I have often tymes passed and ryden the way, with gode companye of many lorde: God be thonked.

And zee schulle undirstonde, that I have put this boke out of Latyn into Frensche, and translated it azen out of Frensche into Englyssche, that every man of my nacioun may undirstonde it. But lorde and knyghtes and othere noble and worthi men, that conne Latyn but litle, and han ben bezonde the see, knowen and undirstonden, zif I erre in devisynge, for forzetyng, [Footnote: Forgetting.] or elles; that thei mowe redresse it and amende it. For thinges passed out of longe tyme from a mannes mynde or from his syght, turnen sone into forzetyng: Because that mynde of man ne may not ben comprehended ne withhelden, for the freeltie of mankynde.

To teche zou the Weye out of England to Constantinoble.

[Sidenote: Cap I.] In the name of God Glorious and Allemyghty. He that wil passe over the see, to go to the city of Jerusalem, he may go by many wayes, bothe on see and londe, aftre the contree that hee cometh fro; manye of hem comen to on ende. But troweth not that I wil telle zou alle the townes and cytees and castelles, that men schulle go by; for than scholde I make to longe a tale; but alle only summe contrees and most princypalle stedes, that men schulle gone thorgh, to gon the righte way.

CAPVT. 2.
Iter ab Anglia tam per terras quam per aquas vsque in Constantinopolim.

Qui de Hybernia, Anglia, Scotia, Noruegia, aut Gallia, iter arripit ad

Constantinopolim eligere sibi modum proficiscendi, siue per terras, siue
per aquas. Et si peregrinando eligite transigere viam, tendat per Coloniam
Agrippinam, et sic per Almaniam in Hungriam ad Montlusant Civitatem, sedem

Orientem, recipit in se 40. flumina antequam finiatur in mare. De Belgrade

Asmopape, et Andrinopolis, et sic in Constantinopolim, vbi communiter est

Constantinopolim nauigare, accipiat sibi portum, prout voluerit, propinquum
sicque transeat Tusciam, Campaniam, Italiam, Corsicam, Sardiniam, vsque in

Pomeria in quibus inueniuntur frondes, flores, et fructus per totum annum,

Et ne quis eret, vel de facili reprehendat quoties scribo leucam,

et quoties pono numerum, sub intelligatur fere, vel circiter, siue citra,
et dietam intendo ponere, de 10. Lombardicis leucis: Geometrica autem leuca
describitur, vt notum est, per hos versus.
Quinque pedes passum faciunt, passus quoque centum

Octo facis stadia, duplicatum dat tibi leuca.

mari, si prospera sibi fuerit nauigatio, non ascendet in terram, donec

The English Version.

First, if a man come from the west syde of the world, as Engelond, Ireland, Wales, Skotlond or Norwaye; he may, if that he wole, go thorge Almayne, and thorge the kyngdom of Hungarye, that marchethe to the lond of Polayne, and to the lond of Pannonye, and so to Slesie. And the Kyng of Hungarye is a gret lord and a myghty, and holdeth grete lordschippes and meche lond in his hond. For he holdeth the kyngdom of Hungarie, Solavonye and of Comanye a gret part, and of Bulgarie, that men clepen the lond of Bougiers, and of the Reme of Roussye a gret partie, whereof he hathe made a Duchee, that lasteth unto the lond of Nyflan, and marchethe to Pruysse. And men gon thorghe the lond of this lord, thorghe a cytee that is clept Cypron, and by the castelle of Neaseburghe, and be the evylle town, that sytt toward the ende of Hungarye. And there passe men the ryvere of Danubee. This ryvere of Danubee is a fulle gret ryvere; and it gothe into Almayne, undre the hilles of Lombardye: and it receiveth into him 40 othere ryveres; and it rennethe thorghe Hungarie and thorghe Greece and thorghe Traachie, and it entreth into the see, toward the est, so rudely and so
scharply, that the watre of the see is fressche and holdethe his swetnesse
20 myle within the see.

And aftre gon men to Belgrave, and entren into the lond of Bourgres;
[Footnote: Bulgaria.] and there passe men a brigge of ston, that is upon
the ryver of Marrok. [Footnote: The river Maros.] And men passen thorghe
the lond of Pyncemartz, and comen to Greece to the cytee of Nye, and to the
cytee of Fynepape, and aftre to the cytee of Dandrenoble, [Footnote:
Adrianople.] and aftre to Constantynoble, that was wont to be clept
Bezanzon.

CAPVT. 3.

De vrbe Constantinopoli, et reltquijs ibidem contentis.

Constantinopolis pulchra est Ciuitas, et nobilis, triangularis in forma,

omnia, preciosissimi Crux Christi, seu maior pars illius, et tunica
inconsutilis, cum spongia et arandine, et vno clauorum, et dimidia parte

Parisijs. Nam et ego indignus diligenter pluribus vicibus respexi partem
preciose conservo, et est ipsa spina non lignea sed uelut de iuncis marinis
Relliquijs: [Sidenote: Regina Helena Britanna] nam et continet corpus

Et Corpus beati Ioannis Chrysostomi ipsius Ciuitatis Episcopi, cum multis
atlijs reliquijs preciosis; quoniam est ibi vas grande cum huiusmodi
reliquijs velut marmoreum de Petra Enhydros; quod iugiter de seipso
desudans aquam semel, in anno inuenitur suo sudore repletum. [Sidenote:
Imago Iustiniani.] Ante hanc Ecclesiam, super columnam marmoream habetur de

Cholchos, Ortigo, Tylbriam, Minos, Flexon, Melos, Carpates, Lemnon,

extentam in orientem, velut in signum cominationis ad Orientales infideles.

Stageres, et est ibi in loco tumba eius velut altare, vbi et singulis annis

reputantes sibi per inspirationem immitti consilium optimum de agendis.

miliaria, vsque in insulam Lemnon. In horum cacumine montium ventus non

Imperator corpus cuiusdam sui defuncti sepeliere cognati: cuius cum
foderetur sepulchrum, ventum est ad mausoleum antiquum in quo super
incineratum corpus iacebat discus auri puri, et erat sculptum in eo literis

eo credo in eum. Et erat simul inscripta data defuncti secundum modum
sapientis. Omnes quidem, terrarum, regionum et insularum homines, qui isti
Greco obediunt Imperatori sunt Christiani, et baptizati, tamen variant
singuli in aliquo articulo fidem suam a nostra vera fide Catholica, et
omiserunt obedire Pontifici Romano, dicentes, quoniam beatus Petrus
Apostolus habuit sedem in Antiochia, quamuis passus fuit in Roma:

Pontifex Romanus in istis Occidentalibus. Imperator etiam
Constantinopolitanus creat eorum patriarcham, et instituit pro sua
voluntate Archiepiscopos, et Episcopos, et confert dignitates, et
beneficia, similiter inuenta occasione destituit, deponit, et priuat.

The English Version.

And there dwellethe comounly the Emperour of Greece. And there is the most
fayr chirche and the most noble of alle the world: and it is of Seynt
Sophie. And before that chirche is the ymage of Justynyan the Emperour,
covered with gold, and he sytt upon an hors y crowned. And he was wont to
holden a round appelle of gold in his hond: but it is fallen out thereof.
And men seyn there, that it is a tokene, that the Emperour hathe y lost a
gret partie of his londes, and of his lordschipes: for he was wont to be
Emperour of Romayne and of Grece, of alle Asye the lesse, and of the lond
of Surrye, of the lond of Judee, in the whiche is Jerusalem, and of the
lond of Egypt, of Percye, of Arabye. But he hathe lost alle, but Grece; and
that lond he holt alle only. And men wolden many tymes put the appulle into
the ymages hond azem, but it wil not holde it. This appulle betokenethe the
lordschipe, that he hadde over alle the worlde, that is round. And the
tother hond he lifeth up azenst the est, in tokene to manace the mysdoeres. This ymage stont upon a pylere of marble at Constantynoble.

Of the Crosse and the Croune of oure Lord Jesu Crist.

[Sidenote: Cap. II.] At Costantynoble is the cros of our Lord Jesu Crist, and his cote withouten semes, that is clept _tunica inconsutilis_, and the spounge, and the reed, of the whiche the Jewes zaven oure Lord eyselle

[Footnote: Vinegar] and galle, in the cros. And there is on of the nayles, that Crist was naylled with on the cros. And some men trowen, that half the cros, that Crist was don on, be in Cipres, in an abbey of monkes, that men callen the Hille of the Holy Cros; but it is not so: for that cros, that is in Cypre, is the cros, in the whiche Dysmas the gode theef was honged onne. But alle men knowen not that; and that is evylle y don. For profyte of the offrynge, thei seye, that it is the cros of oure Lord Jesu Crist. And zee schulle undrestonde, that the cros of oure Lord was made of 4 manere of trees, as it is conteyned in this vers,

In cruce fit palma, cedrus, cypressus, oliva.

For that pece, that went upright fro the erthe to the heved, [Footnote: Head.] was of cypresse; and the pece, that wente overthwart, to the whiche his honds wern nayled, was of palme; and the stock, that stode within the erthe, in the whiche was made the morteys, was of cedre; and the table aboven his heved, that was a fote and an half long, on the whiche the title was writen, in Ebreu, Grece and Latyn, that was of olyve. And the Jewes
made the cros of these 4 manere of trees: for thei trowed that oure Lord Jesu Crist scholde han honged on the cros, als longe as the cros myghten laste. And therfore made thei the foot of the cros of cedre. For cedre may not, in erthe ne in watre, rote. And therfore thei wolde, that it scholde have lasted longe. For thei trowed, that the body of Crist scholde have stonken; therfore thei made that pece, that went from the erthe upward, of cypres: for it is welle smellynge; so that the smelle of his body scholde not greve men, that wenten forby. And the overhwart pece was of palme: for in the Olde Testament, it was ordyned, that whan on overcomen, he scholde be crowned with palme: and for thei trowed, that thei hadden the victorye of Crist Jesus, therfore made thei the overthwart pece of palme. [Footnote: The reference is to the Olympic Games.] And the table of the tylte, thei maden of olyve; for olyve betokeneth the pes. And the storye of Noe wytnessethe, whan that the culver [Footnote: Dove. Anglo-Saxon, _Cuifra_.] broughte the braunche of olyve, that betokened pes made betwene God and man. And so trowed the Jewes for to have pes, when Crist was ded: for thei seyd, that he made discord and strif amonges hem. And zee schulle undirstonde, that oure Lord was y naylled on the cros lyggynge; and therfore he suffred the more peyne. And the Cristene men, that dwellen bezond the see, in Grece, seyn that the tree of the cros, that we callen cypresse, was of that tree, that Adam ete the appulle of: and that fynde thei writen. And thei seyn also, that here Scripture seythe, that Adam was seek, [Footnote: Sick] and seyd to his sone Sethe, that he scholde go to the Aungelle, that kepte paradys, that he wolde senden hym oyle of mercy, for to anoynte with his membres, that be myghte have hele. And Sethe wente. But the aungelle wolde not late him come in; but seyd to him, that he myghte not have of the oyle of mercy. But he toke him three greynes of the same tree, that his fadre eet the appelle of; and bad him, als sone as
his fadre was ded, that he scholde putte theise three greynes undre his
tonge, and grave him so: and he dide. And of theise three greynes sprang a
tree, as the aungelle seyde, that it scholde, and bere a fruyt, thorghe the
whiche fruyt Adam scholde be saved. And whan Sethe cam azen, he fonde his
fadre nere ded. And whan he was ded he did with the greynes, as the
aungelle bad him; of the whiche sprongen three trees, of the whiche the
cros was made, that bare gode fruyt and blessed,oure Lord Jesu Crist;
thorghe whom, Adam and alle that comen of him, scholde be saved and
delyvered from drede of dethe withouten ende, but it be here own defaute.
This holy cros had the Jewes hydde in the erthe, undre a roche of the Mownt
of Calvarie; and it lay there 200 zeer and more, into the tyme that Seynt
Elyne, that was modre to Constantyn the Emperour of Rome. And sche was
doughtre of Kyng Cool born in Colchestre, that was Kyng of Engelond, that
was cleept thanne, Brytayne the more; the whiche the Emperour Constance
wedded to his wyf, for here bewtee, and gat upon hire Constantyn, that was
aftre Emperour of Rome.

And zee schulle undirstonde, that the cros of oure Lord was eyght cubytes
long, and the overthwart piece was of lengthe thre cubytes and an half. And
a partie of the crowne of oure Lord, wherwith he was crowned, and on of the
nayles, and the spere heed, and many other relikes ben in France, in the
kinges chapelle. And the crowne lythe in a vesselle of cristalle richely
dyghte. For a kyng of Fraunce boughte theise relikes somtyme of the Jewes;
to whom the Emperour had leyde hem to wedde, for a gret summe of sylvre.
And zif alle it be so, that men seyn, that this crowne is of thornes, zee
schulle undirstonde, that it was of jonkes of the see, that is to sey,
rushes of the see, that prykken als scharply as thornes. For I have seen
and beholden many tymes that of Parys and that of Costantynoble: for thei
were bothe on, made of russches of the see. But men han departed hem in two
parties: of the whiche, o part is at Parys, and the other part is at
Costantynoble. And I have on of tho precyouse thornes, that semethe licke a
white thorn; and that was zoven to me for gret specyaltee. For there are
many of hem broken and fallen into the vesselle, that the croune lythe in:
for thei breken for dryenesse, whan men meven hem, to schewen hem to grete
lords, that comen thidre.

And zee schalle undirstonde, that oure Lord Jesu, in that nyghte that he
was taken, he was y lad in to a gardyn; and there he was first examyned
righte scharply; and there the Jewes scorned him, and maden him a crowne of
the braunches of albespyne, that is white thorn, that grew in that same
gardyn, and setten it on his heved, so faste and so sore, that the blood
ran down be many places of his visage, and of his necke, and of his
schuldres. And therfore hathe white thorn many vertues: for he that berethe
a braunch on him thereoffe, no thondre ne no maner of tempest may dere
him; ne in the hows, that it is inne, may non evylle gost entre ne come
unto the place that it is inne. And in that same gardyn, Seynt Petre denyed
our Lord thryes. Aftreward was oure Lord lad forthe before the bisschoppes
and the maystres of the lawe, in to another gardyn of Anne; and there also
he was examyned, repreved, and scorned, and crouned eft with a whyte thorn,
that men clepethe Barbarynes, that grew in that gardyn, and that hathe also
manye vertues. And aftreward he was lad in to a gardyn of Cayphas, and
there he was crouned with eglientier. And aftre he was lad in to the chambre
of Pylate, and there he was examynd and crouned. And the Jewes setten him
in a chayere and cladde him in a mantelle; and there made thei the croune
of jonkes of the see; and there thei kneled to him, and skornede him,
seyenge, _Ave, Rex Judeorum_, that is to seye, _Heyl, Kyng of Jewes_. And
of this croune, half is at Parys, and the other half at Costantynoble. And
this croune had Crist on his heved, whan he was don upon the cros: and
therefore oughte men to worschipe it and holde it more worthi than ony of
the othere.

And the spere schaft hathe the Emperour of Almayne: but the heved is at
Parys. And natheles the Emperour of Costantynoble seythe that he hathe the
spere heed: and I have often tyme seen it; but it is grettere than that at
Parys.

Of the Cytee of Costantynoble, and of the Feithe of Grekis.

[Sidenote: Cap. III.] At Costantynoble lyethe Seynte Anne oure Ladyes
modre, whom Seynte Elyne dede brynge fro Jerusalem. And there lyethe also
the body of Iohn Crisostome, that was Erchebisschopp of Costantynoble. And
there lythe also Seynt Luke the Evaungelist: for his bones werein broughte
from Bethanye, where he was beryed. And many other relikes ben there. And
there is the vesselle of ston, as it were of marbelle, that men clepen
enydros, that evermore droppeth watre, and fillethe himself everiche zeer,
til that it go over above, withouten that that men take fro withinne.

Costantynoble is a fulle fayr cytee, and a gode and a wel walled, and it is
three cornered. And there is an arm of the see Hellespont: and sum men
callen it the mouthe of Costantynoble; and sum men callen it the brace of
Seynt George: and that arm closeth the two partes of the cytee. And upward
to the see, upon the watre, was wont to be the grete cytee of Troye, in a
fulle fayr playn: but that cytee was destroyed by hem of Grece, and lytylle
appereth the there of, be cause it so longe sithe it was destroyed.

Abouten Grece there ben many iles, as Calistre, Calcas, Calchis, Critige, Tesbria, Calisto, Mynea, Flaxon, Flaxos, Melo, Carpate, and Lempne. And in this ile is the Mount Athos, that passeth the cloudes. And there ben many dyvers langages and many contreys, that ben obeyent to the Emperor; that is to seyn Turcople, Pyneynard, Cornange, and manye othere, at Trachye, and Macedoigne, of the whiche Alisandre was kynge. In this contree was Aristotle born, in a cytee that men clepen Stragera, a lytil fro the cytee of Trachaye. And at Stragera lythe Aristotle; and there is an awtier upon his toumbe: and there maken men grete festes of hym every zeer, as though he were a seynt. And at his awtier, thei holden here grete conseilles and here assembleez: and thei hopen, that thorghe inspiracioun of God and of him, thei schulle have the better conseille. In this contree ben righte hyghe hilles, toward the ende of Macedonye. And there is a gret hille, that men clepen Olympus, [Footnote: The altitude is 9753 feet.] that departeth Macedonye and Trachye: and it is so highe, that it passeth the cloudes. And there is another hille, that is clept Athos, [Footnote: It is only 6678 feet. This is the old Greek verse: [Greek: Athoos kaluptei pleura lemnias boos.]] that
is so highe, that the schadewe of hym recheth to Lempne, that is an ile; and it is 76 myle betwene. And aboven at the cop of the hille is the eir so cleer, that men may fynde no wynd there. And therefore may no best lyve there; and so is the eyr drye. And men seye in theise contrees, that philosophres som tyme wenten upon theise hilles, and helden to here nose a spounge moysted with watre, for to have eyr; for the eyr above was so drye. And aboven, in the dust and in the powder of the hilles, thei wroot lettres and figures with hire fingres: and at the zeres end thei comen azen, and founden the same lettres and figures, the whiche thei hadde writen the zeer before, withouten ony defaute. And therfore it semethe wel, that theise hilles passen the clowdes and joynen to the pure eyr.

At Constantynoble is the palays of the Emperour, righte fair and wel dyghte: and therein is a fair place for justynges, or for other pleyes and desportes. And it is made with stages and hath degrees aboute, that every man may wel se, and non greve other. And undre theise stages ben stables wel y vowted [Footnote: Vaulted.] for the Emperours hors; and alle the pileres ben of Marbelle. And with in the chirche of Seynt Sophie, an emperour somtyme wolde have biryed the body of his fadre, whan he was ded; and as thei maden the grave, thei founden a body in the erthe, and upon the body lay a fyn plate of gold; and there on was writen, in Ebreu, Grece and Latyn, lettres that seyden thus, _Jesu Cristus nascetur de Virgine Maria, et ego credo in eum_: That is to seyne, _Jesu Crist schalle be born of the Virgyne Marie, and I trowe in hym_. And the date whan it was leyd in the erthe, was 2000 zeer before oure Lord was born. And zet is the plate of gold in the thresorye of the chirche. And men seyn, that it was Hermogene the wise man.
And if all it so be, that men of Grece be Cristene, zit they varien from
our feithe. For thei seyn, that the Holy Gost may not come of the Sone; but
alle only of the Fadir. And thei are not obedient to the Chirche of Rome,
ne to the Pope. And thei seyn, that here patriark hathe as meche power over
the see as the Pope hathe on this syde the see. And therefore Pope Johne
the 22'd sende letters to hem, how Christene feithe scholde ben alle on;
and that thei scholde ben obedient to the Pope, that is Goddis vacrie
[Footnote: Vicar.] on erthe; to whom God zaf his pleyn power, for to bynde
and to assoille: and therfore thei scholde ben obedient to him. And thei
senten azen dyverse answeres; and amongs other, thei seyden thus:
_Potentiam tuam summam, circa tuos subjectos firmiter credimus. Superbiam
tuam summam tolerare non possimus. Avaritiam tuam summam satiare non
intendimus. Dominus tecum: quia Dominus nobiscum est_. That is to seye: _We
trowe wel, that thi power is gret upon thi subgettes. We mai not suffre thi
high pryde. We ben not in purpos to fullfille thi gret covetyse. Lord be
with thi: for oure Lord is with us. Fare welle_. And other answere myghte
he not have of hem. And also thei make here sacreement of the awteer of
text--KTH)] bred: for oure Lord made it of suche bred, whan he made his
mawndee. [Footnote: Last Supper.] And on the Scherethors [Footnote: Shrove
Thursday.] day make thei here therf bred, in tokene of the mawndee, and
dryen it at the sonne, and kepen it alle the zeer, and zeven it to seke
men, in stede of Goddis body. And thei make but on unxioun, whan thei
christene children. And thei annoynte not the seke men. And thei saye, that
there nys no purgatorie, and the soules schulle not have nouther joye ne
peyne, tille the day of doom. And thei seye, that fornicatioun is no synne
dedly, but a thing that is kyndely: and the men and women scholde not wedde
but ones; and whoso weddethe oftere than ones, here children ben bastardis
and geten in synne. And here prestis also ben wedded. And thei saye also,
that usure is no dedly synne. And they sellen benefices of Holy Chirche:
and so don men in others places: God amende it, whan his wille is. And that
is gret sclaudre. [Footnote: Scandal.] For now is symonye kyng crouned in
Holy Chirche: God amende it for his mercy. And thei seyn, that in Lentone,
men schulle nor faste, ne syng masse; but on the Satreday and on the
Sunday. And thei faste not on the Satreday, no tyme of the zeer, but it be
Cristemasse even on Estre even. And thei suffre not the Latines to syngen
at here aweres: and zif thei done, be ony aventure, anon thei wasschen the
awteer with holy watre. And thei seyn, that there schole be but o masse
seyd at on awtier, upon o day. And thei seye also, that oure Lord ne eet
nevere mete: but he made tokene etyng. And also thei seye, that wee synne
dedly, in schavyng ooure berdes. For the berd is tokene of a man, and zifte
of oure Lord. And thei seye, that wee synne dedly, in etynge of bestes,
that weren forboden in the Old Testament, and of the olde lawe; as swyn,
hares, and othere bestes, that chewen not ooure code. And thei seyn, that
wee synnen, when wee eten flessche on the dayes before Assche Wednesday,
and of that wee eten flessche the Wednesday, and egges and chese upon the
Frydayes. And thei accursen alle tho, that absteynen hem to eten flessche
the Satreday. Also the Emperour of Costantynoble makethe the patriarche, the
erchebysschoppes and bisschoppes; and zevethe dygnytees and the benefices
of chirches, and deprivethe hem that ben worthy, whan he fyndethe ony
cause. And so is the lord bothe temperelle and spirituelle, in his contree,
And zif zee wil wite [Footnote: Know.] of here A, B, C, what lettres thei
ben, here zee may seen hem, with the names, that thei clepen hem there
amonges them.
And alle be it that theise thinges touchen not to o way, nevertheless thei
touchen to that, that I have hight zou, to schewe zou a partie of customes
and maneres, and dyversitees of contrees. And for this is the first contree
that is discordant in feythe and in beleve, and variethe from our feythe,
on this half the see, therefore I have sett it here, that zee may knowe the
dyversitee that is betwene our feythe and theires. For many men han gret
lykyng to here speke of straunge thinges of dyverse contreyes.

CAPVT. 4.

[Marginal note: Vel Achon.]

A Constantinopoli qui voluerit ire pedes, transibit statim nauigio Brachium
castrum, inde ad Puluereal, et hinc ad castrum Synopulum. Ex tunc intrat
Cappadociam, terram latam sed plenam altis montibus, deinde Turciam ad
portum Theueron, et ad Ciuitatem ita dictam, nunc munitam firmis turribus,
ac muris, per quam transit fluuius Reglay. Postea transitur sub Alpibus
Noyremont, et per valles de Mallenbrinis in districto Rupium, ac per villam
Tunc autem transitur per Ciuitates Laonsam, Gibellam, Tortusiam, Toruplam, et Berythum super mare vbi sanctus Georgius fertur occidisse Draconem. Hinc Hierosolymorum partes per mare nauigare quam per terras peregrinare disponit, tendat ad Ciuitatem [Marginal Note: Vel Smyrnam.] Myrrnam vbi nunc ossa Sancti Nicholai venerantur, et sic procedendo per multa maritima loca veniet ad Insulam Sio vbi crescit gummi mastix lucidum: Inde ad Insulam sepultus: hanc totam minorem Asiam tenent nunc pessimi Turci, et eam appellant minorem Turciam. Post Ephesum nauigatur per plures Insulas vsque Rhodus Insula.] tuncque ad grandem Insulam Rhodum; et sciendum quod a Hanc insulam totam tenent, et gubernant Christiani Hospitalarij nunc sic appellant, vnde et Epistola, quam beatus Paulus ad habitatores huius dicitur periisse, propter vnicum crimen contra naturam a quodam luuene petulante commissum. [Sidenote: Cyprus Insula.] Sciendum quod a Rhodo ad pulchra est Insula habens Archiepiscopatum, cum quinque Episcopatibus suffraganeis: Illuc Famagosta, est vnus de principalibus portibus mundi, in multorum Paganorum, et similiter apud portum Limechon. Est ibi et Abbatia Hylarionis seruatur ibi, in castro Damers quod Rex Cypri facit primo rubra, post annum albescunt, et quo vetustiora, eo albiora ac magis
promissionis descriptis, restat breuiter dicendum de alia via, per quam
omnino mare transeundum non est, videlicet per Almaniam, per Bohemiam, per
vocatur Grand Can, quo vix maiorem mundus habet terrenum Dominum, excepto

[Marginal note: Horda est multitudo riuens in agris.] reddunt Imperatore

aliquam tempus steti in ea, et perambulaui Insulas, regiones, et terras

fructuum, ac frugum parua copia, exceptis herbis pro pastu Bestiarum,
quarum ibi est abundantia: nam carnibus illarum vescuntur pro omnibus
cibarijs, ius earum sorbentes, et pro potu bibentes lac de omni genere
bestiarum. Quin etiam pauperiores manducant canes, lupos, catos, ratos,
talpas, ac mures, ac huiusmodi bestiolas omnes: sed nec aliquis Princeps

linteaminibus, aut lineis indumentis: sed nec habent copiam lignorum, vnde
et fimum boum, ac omnium bestiarum desiccatum ad solem accipiunt pro ignis
materia, vbi se calefaciunt, et coquendo coquent. Aestiuo tempore, cadunt
ibi frequenter tempestates, tonitruorum, fulminum, et grandinum, quibus
ad partes nostras, unde et quasi omnes habent ibi stupas, in quibus

et profunda, in qua dum viator putaret se stare securum, profunderetur in

paucissimi tendunt per hanc viam in terram promissionis: Nam iter est

CAPVT. 6.

sit, et dominus omnium illarum terrarum, quidam postquam perueniunt in

perfecerunt peregrinationem Hierosolymitanam, pergunt per terras ad

mare relinquendo Hierosolymorum terram ad manum sinistram, et accipitur

munita, sed quod Christiani illam, primi et altera vice ceperunt, Sarraceni

potabilibus. Adducit tamen sibi per longos ductus aquam Nili fluminis in

cisternis ad potandum. Alexandria nobilis, 30. stadia habet longitudinis

Christianorum, sed Sarraceni non sustinentes picturas Sanctorum omnes
ab ista dietas circiter 40. nec est sub potestate Soldani, sed Imperatoris Persarum, qui illam tenet in homagio ab Imperatore Cathay, dicto, Grand

est cognitum: Altera autem via peregrinorum de Hierosolymis pro conducta tendentium ad Soldanum talis esse potest. [Sidenote: Abilech desertum.]

dietas, quod lingua eorum vocatur Abilech; tamen per illud inueniantur plura hospitia, vbi haberì possunt ad victum necessaria. Et qui in eundo

residere solet, in suo Calahelick, id est, castro forti, et lato, ac in eucta rupe statuto. Siquidem Soldanus eorum lingua sonat nomen similis custodia huius Castri sunt ibidem omni tempore morantes sex millia personarum, et pro, seruiendo, dum ibi residet, ipsi Soldano, qui omnes de Curia eadem accipiunt necessaria, et donatiua. Iste Imperator Soldanus, est protensum, et cum his possidet dominatus omnium Caliphorum: ad quod
Ciuitate Baldac. Alter Barbarorum et Africorum, cuius erat sedes in Maroco
autem Caliphus inter eos, velut inter nos Imperator, et Papa simul,
scilicet, Dominus temporalium et spiritualium. [Sidenote: Series Soldanorum
Aegypti.] Exactis igitur Caliphis circa annum incarnationis Christi 1150,
primus Soldanorum fuit nominatus Saracon: secundus filius eius, Saladin,
Christianis custodiebat passum Rupium, ne ille sicut proposuerat transire,
dimisit pro pecunia. Quintus Meleth. Sextus Melethemes. Septimus Melec

filius.] Octauus Melec salle. Nonus Elphi, qui Anno Incarnationis Domini
1289. destruxit in illis partibus enormiter Christianos, et penitus omnes
inde fuguit, atque recepit Tripolim Ciuitatem. Decimus Melethasseras: hic
ea omnibus Christianis. Exinde amissis sucedentium nominibus, sextus
decimus dicebatur vel dicitur Melec Mandibron: sub isto steti ego per
aliquod tempus stipendiarius in guerres suis contra Bedones, qui ei tunc
temporis rebellabant. Horum etiam mores, et continentiam populorum, in
sequentibus declarabo: sicut veraciter fateri possum, ipse ad filiam
cuiusdam sui Principis me obtulit vxorare, et magnis dotari possessionibus,

partibus illis recessi. [Sidenote: Potentia Soldani Aegypti.] Soldanus

velit in exercitum de hominibus de ipsius stipendiis viuentibus et ad eius

et Turcia, et aliis terris, 50. millia exceptis ruralibus, et Ciuitatem
comitatibus, qui sunt velut innumerables. Miles quidem stipendiarius
recipit de Curia pro anni Tempore 121. aureos, et sub tali stipendio seruit
cum tribus equis et vno Camelo. Quadringenti vel Quingenti horum militum
ordinati sunt sub vno rectore, que vocatur Admirabilis: Et ille solus
recipit de curia tantum, sicut omnes sibi subditi: Notandum quod nunquam
extraneus Nuncius ire permittitur ad Soldanum nisi auratis indutus
vestibus, vel panno Tartarico aut camoleoto ad modum nobilium Sarracenorum:
[Sidenote: Reuerentia exhibita Soldano.] et oportet vt vbicunque primum
nuncius Soldanum aspiciat, siue ad fenestras, siue alibi, vt cadat ad
genua, vel protinus osculetur terram, quia talem reuerentiam facere, signum
literas ostendunt, circumstant Apparitores extensis brachijs leuatos
tenentes mucrones, gladios, gezas, et mackas ad feriendum, et occidendum,

personaliter ab ipso quidquam petentis consueuit repellere preces

Curia manens, vidi circa Soldanum vnum venerabilem, et expertum medicum, de
nostris partibus oriundum: [Marginal note: Cuius nomen erat M. Ioannes ad
Barbam.] solet namque circa se retinere diuersarum medicos nationum, et

composui hortatu et adiutorio eiusdem venerabilis viri hunc tractatum,

et ad modum bestiaram venduntur pro pecunia ad seruiendum in suis
artificis. [Sidenote: Mos oua furnis fouendi.] Habetur quoque ibi domus

fouentur oua gallinarum, anatum, aucarum, et columbarum, vsque ad
procreationem suorum pullorum, et hijs intendunt, pro certo pretio

CAPVT. 8.
De Campo Balsami in Egypto.

[Sidenote: Balsamum.] Extra hanc ciuitatem Cayr, est Campus seu ager huic creditur comparari. Has arbores seu arbusta Balsami fecit quondam quidam de Caliphis Aegypti de loco Engaddi inter mare mortuum, et Ierico, tamen hoc mirandum, quod vbicuncque alibi siue prope, siue remote contrario apparet hoc miraculosum, quod in hoc agro Cayr non se permittant arbusta trium vel quatuor pedem altitudinis, velut vsque ad renes hominis, et lignum eorum aspiciendum, sicut vitis syluestris. Folia non marcescunt, est Balsamum. Ipsi appellant arbores Enochkalse, fructum Abebifau, et lapide acuto, vel de osse fracto dant scissuras per cortices in ligno, et ex vulneribus Balsamum lachrymatur, quod in vasculis suscipiunt, cauentes quout possunt, ne quid de illo labatur in terram: Nam se de ferro, vel alio ipse frequenter vidi. Nam aliqui tertiam, seu quartam partem immiscent arbustarum, et fructus eorum coquunt in oleo, quod vendunt pro Balsamo: et quidam (quod pessimam est) nil Balsami habentes, distillant oleum, per clauos gariophilos, et spicum nardum, et similes odoriferas species, hoc pro Balsamo exponentes, atque aliis pluribus modis deludunt ementes.

[Sidenote: Probatio veri Balsami.] Sed et Mercatores inuicem nonnunquam
sophisticant altera vice: probatio autem veri Balsami potest haberi pluribus modis, quorum aliquos hic describo. Est enim Citrini coloris, scitote sophisticatum. Item si posueris modicum veri Balsami in manus palma, non poteris sustinere eam linialiter in feruore splendentis Solis ad posueris modicum veri Balsami, statim, miscebit se, et vnietur cum lacte,

CAPVT. 9.

De Nile fluvio, et Aegypti territorio.

Maioris, hincque per meatus subterraneos transit plures terras: exiens sub Monte Aloth, inter Indiam et Aethiopiam, et Mauritaniam intra deserta se perdit in mare. [Sidenote: Inundatio Nilo.] Sole intrante signum Cancri incipit paulatim fluuius crescere, et inundare, quousque sol intret Virginem, quod est circa Festum Laurentij, atque ex tunc decrescere, et in Aegypto. [Sidenote: Raro in Aegyptio pluuiia.] Et similiiter dum parum

[Sidenote: Nubia.] Terra Aegypti continet in longitudine dietas quindecim,
nigri, velut Aethiopes, vel Mauri.

[Sidenote: Phoenix visa a Mandeullo.] Phoenix auis, de qua dicitur, quod comburit, ac de cineribus eius, siue per naturam, siue per miraculum alia duabus vicibus. Modicum est maior Aquila, cristam in capite maiorem pauonis, collum habens croceum, dorsum Indicum, alas purpureas, caudam duobus coloribus, per transuersum croceo et rubeo regulatam, qui singuli colores sunt ad splendorem Solis detectabiliter videntibus resplendentes.

fructificantes, ibique frequenter inueniuntur in terra Smaragdi, et circa oram Nili alij lapides pretiosi. [Sidenote: Mecha.] A Babylonia Aegypti, vsque ad ciuitatem Meccam, (quam Pagani ibidem appellant Iacrib, et est in detestandum cadauer Machon siue Machometi honorabiliter et reuerenter in

CAPVT. 10.

De couductu Soldani, et via vsque in Sinay.

consueuit, sed datur petentibus communiter sigillum eius, in appenditione absque literis: hoc sigillum, pro vexillo in virga aut hasta dum peregrini ferunt, omnes Sarraceni videntes illud flexis genibus in terram se reuerenter inclinant, et portantibus omnem exhibent humanitatem. Verumtamen
satis maior fit reuerentia literis Soldani sigillatis, quod et Admirabiles,
et quicunque alij Domini, quando eis monstrantur, antequam recipiant, se

veneratione, quibus semel aut bis perfectis, offerunt se promptos ad
explendum quicquid ibi iubetur, ac insuper exhibent deferenti, quicquid
possint commodi, vel honoris: sed talem conductum per literas Soldani vix
quisquam peregrinorum accipit, qui non in Curia illius stetit, vel notitiam

omnes sibi subjectos speciale mandatum, vt me permetterent intrare, et

rationalibus audirent, requisiti autem si necesse foret de ciuitate
conducerent in ciuitatem. Habito itaque peregrinis conductu, ad Montem

adhuc sunt duodecim fontes aquarum. Nam vna viarum est, vt pertranseat

Duce Mose, Deo iubente, siccis pedibus transiit idem mare. [Sidenote:

ciea, dicitur ibi Rubrum propter lapillos, et arenas subrufi coloris: et

quatuor, atque ex tunc relinquuens mare, tendit per deserta sex aut septem

intret Dyrcen deserta, tendens ad quendam fontem, quem dicitur Moses

[Marginal note: Vel Maus.] fecisse: et hinc ad riuulum Marach, qui quondam,
Mose imponente lignum, ab amaritudine dulcescebat, et sic tandem in

bibere. [Sidenote: Abstinentia Camelorum ab aquis.] Aliquo tamen modo

tribus diebus: Et oportet vt itinerantes ferant se cum per viam necessaria
sibi abrodere possunt circa cortices arbustorum, et folia ramusculorum.

CAPUT. 11.

Mons Sinay appellatur ibi desertum Syn: quasi in radice montis istius habetur Coenobium Monachorum pergrande, cuius clausura in circitu est firmata muris altis, et portis ferreis, pro metu bestiarum deserti. Hi viuunt in magna abstinentia, vtentes simplicibus cibariis, de lotis et dactylis, et huiusmodi, nec vinum potantes, festis acceptis. Illic in ardentibus, nam habetur ibi plena copia olei oliuarum. A posteriori parte magni altaris monstratur locus, vbi Moysi apparuit Dominus in rubo ardente, ipsum rubum adhuc seruans, quem dum monachi intrant, semper se disalceant gratia illias verbi, quo Deus iussit Moysi ibidem, Solue calciamentum de pedibus tuis, locus enim in quo stas, terra sancta est: hunc locum altitudine, habetur caps a, seu Tumba Alabastri, sanctissima continens ossa Virginis. Christiani qui ibidem morantur, cum magna reverentia instituto, excipiantur. Is quodam instrumento argenteo consueuit ossa defricare, siue linire, vt ex iis exeat modicum olei, velut parumper sudoris, quod tamen non apparat in colore sui tanquam olei seu Balsami, sed aliquantulum pluris magnitudinis. Et ex isto traditur interdum aliquid
miraculum variat vel extinguit. [Sidenote: Monarchorum sophismata.] Ego successor per diuinum signum eligetetur: et vix tandem ab eis recepi

futuri. Intra hanc Ecclesiam nunquam musca, vel aranea, aut huiusmodi immundi vermiculi nascentur, quod similiter per diuinum accidit miraculum: recederet ad construendum Ecclesiam in alio loco. Et ecce Dei genetrix virgo beata eis visibiliter obuiauit, iubens reuerti, et dicens nunquam Ecclesiam similibus infestari. In cuius obuiationis loco in ascensu

specialiter appellant Horeb. A cuis latere in montis appendentia colitur

vertice, est Capella, quam dicunt Moysis, et illic rupis seruans adhuc corporis eius formam impressam dum se abscondit, viritus dominum respicere in facie. Locus quoque ibi ostenditur, in quo Deus tradidit ei decem mandata, siue legem proprio digito scriptam, et sub rupe cauerna in qua mansit ieiunus diebus 40. Ab hoc monte qui vocatur Mosi, restat via

nomine 40. Martyrum constructa, vbi interdum veniunt Monachi cantare missam: Hic mons est satis altior Monte Moysis, in cuius vertice Angeli Dei

vocari mons Sinay, eo quod totus circumiacens locus deserti Sin appellatur. Sur desertum inter mare Rubrum, et solitudinem Sinay. Desertum Sur idem memorijs, et valefacto Monachis, recommendant se eorum orationibus, et
meritis: tuncque solet aliquid victualium offerri peregrinis, pro inchoanda

ductoribus, propter vastitudinem deserti.

CAPVT. 12.

Iter a deserto Sinay vsque ad Iudeam.

Per istud latum et longum desertum, moratur vel potius vagata maxima
multitudo malorum, et incompositorum hominum, qui non manent in domibus,
sed sub pellium tabernaculis, quemadmodum et olim filij Israel in eodem
petras calefactas ad Solem: fortes sunt et feroces, et velut desperati de
tarchiam, et caput grandi albo linteolo inuolutum, tamen non verentur
exercere guerras, et inire proelia contra Dominum suum Soldanum: nam et ego
quidem Arabes, sed notiori nomine appellantur Bedoyns et Acopars, et

Hebron inde miliario vergens ad Austrum: Hieronymus. Notandum, Theros Mons
Dei in regione Maglaw iuxta Montem. Notandum similiter, Arabiam in deserto
esse, cui iungitur Mons et desertum Sarracenorum, quod vocatur Phaaran.
Mihi autem videtur, quod dupliei nomine, nupe Mons Sinay, nunc Oreb
vocatur. Hieronymus. Phaaran nunc oppidum trans Oreb, iam iunctum
Sarracenis, qui in solitudine vagi pererrant. Hos interfecerunt filij
Jordanem contra Australem plagam, et distat ab Helyn, contra Orientem, itinere dierum trium. In deserto autem Phaaran, Scriptura commemorat

Chederlaomer percussisse eos qui erant in deserto Phaaran quod nunc dicitur bona et spectabilis, ultimo tempore Christianorum, et adhuc ibi restant

[Sidenote: Ciuitas Hebron.] Hinc ad Leucas duas venitur in ciuitatem

Hebron, et Hebron ab Helyn distat ad Meridianam plagani millibus circiter

propugnaculis ad modum castri constructa pulchra Ecclesia. Sarraceni appellant istam speluncam Kariackaba, custodientes locum diligentiter ac reuerenter propter honorem Patriarcharum, et non permittentes quenquam

Kylp, id est, canis.

speciale sibi nomen meruit in mundo uniuerso, vt vocetur arbor sicca:

tempore siccaretur. Hoc autem certum est haber eam ob omnibus nationibus in venerationem.

planicies, vbi per plures fossas effodiunt homines Gambil, quod comeditur loco specierum aromaticarum, et per villas defertur venale, sed et hoc
Ad duas leucas de Hebron, monstratur sepultura Loth filii fratris Abraham.

Item de ciuitate Hebron per quinque leucas amoeni itineris, hoc est in

filiorum Caleb sortita vocabulum.

The English Version.

Of the Weye fro Costantynoble to Jerusalem. Of Seynt John the Evaungelist;
and of Ypocras Daughter, transformed from a Woman to a Dragoun.

[Sidenote: Cap. IV] Now returne I azen, for to teche zou the way from

Costantynoble to Jerusalem. He that wol thorghe Turkye, he gothe toward the
cytee of Nyke, and passethe thorghe the gate of Chienetout, and alle weyes
men seen before hem the hille of Chienetout, that is righte highe: and it
is a myle, and an half from Nyke. And whoso will go be watre, be the brace
of Seynt George, and by the see, where Seynt Nycholas lyethe, and toward
many other places: first men gothe to an ile, that is clept Sylo.

[Footnote: Chios] In that ile growethe mastyck on smale trees: and out of
hem comethe gomme, as it were of plombtrees or of cherietrees. And aftre
gon men thorghe the ile of Pathmos, and there wrot Seynt John the
Evaungelist the Apocalips. And zee schulle undrestonde, that Seynt Johne
was of age 32 zeer, whan oure Lord suffred his passioun; and aftre his
passioun, he lyvede 67 zeer, and in the 100th zeer of his age he dyede.
From Pathmos men gone unto Ephesim, a fair citee and nyghe to the see. And there dyede Seynte Johne and was buryed behynde the highe awtiere, in a toumbe. And there is a fair chirche. For Cristene men weren wont to holden that place alweyes. And in the tombe of Seynt John is noughte but manna, that is clept angeles mete. For his body was translated into paradys. And Turkes holden now alle that place, and the citee and the chirche. And alle Asie the lesse is y cleped Turkye. And zee schulle undrestonde, that Seynt Johne leet [Footnote: Let.] make his grave there in his lyf, and leyd himself there inne alle quyk. And therefore somme men seyn, that he dyed noughte, but that he restethe there till the day of doom. And forsothe there is a great marveyle: for men may see there the erthe of the tombe aperty many tymes steren and meven, [Footnote: Stir and move.] as there wern quykke thinges undre.

And from Ephesim men gon throghe many iles in the see, unto the cytee of Paterane, [Footnote: Patera.] where Seynt Nicholas was born, and so to Martha, [Footnote: Myra.] where he was chosen to ben bisschoppe; and there growethe right gode wyn and strong; and that men callen wyn of Martha. And from thens gone men to the ile of Crete, that the Emperour zaf somtyme to Janeweys. [Footnote: The Genoese.] And thanne passen men thorghe the isles of Colos and of Lango; [Footnote: Cos.] of the whiche isles Ypocras [Footnote: Hippocrates.] was lord of. And some men seyn, that in the ile of Lango is zit the doughtre of Ypocras, in forme and lykeness of a gret dragoun, that is a hundred fadme of lengthe, as men seyn: for I have not seen hire. And thei of the isles callen hire, lady of the lond. And sche lyethe in an olde castelle, in a cave, and schewethe twyes or thryes in the zeer. And sche dothe none harm to no man, but zif men don hire harm. And
sche was thus chaunged and transformed, from a fair damysele, into lyknesse of a dragoun, be a goddesse, that was clept Deane. [Footnote: Diana.] And men seyn, that sche schalle so endure in that forme of a dragoun, unto the tyme that a knyghte come, that is so hardy, that dar come to hire and kiss hire on the mouthe: and then schall sche turne azen to hire own kynde, and ben a woman azen: but aftre that sche schalle not liven longe. And it is not long siththen, that a knyghte of the Rodes, that was hardy and doughty in armes, seyde that he wole kyssen hire. And whan he was upon his coursere, and wente to the castelle, and entred into the cave, the dragoun lifte up hire hed azenst him. And whan the knyghte saw hire in that forme so hidous and so horrible, he fleyghe awey. And the dragoun bare the knyghte upon a roche, mawgre his hede; and from that roche, sche caste him in to the see: and so was lost bothe hors and man. And also a zonge man, that wiste not of the dragoun, wente out of a schipp, and wente thorgh the ile, til that he come to the castelle, and cam in to the cave; and wente so longe, til that he fond a chambre, and there he saughe a damysele, that kembed hire hede, and lokede in a myrour: and sche hadde meche tresoure abouten hire: and he trowed, that sche hadde ben a comoun woman, that dwelled there to rescyeve men to folye. And he abode, tille the damysele saughe the schadewe of him in the myrour. And sche turned hire toward him, and asked hym, what he wolde. And he seyde, he wolde ben hire limman or paramour. And sche asked him, zif that he were a knyghte. And he seyde, nay. And then sche seyde, that he myghte not ben hire lemman: but sche bad him gon azen unto his fellowes, and make him knyghte, and come azen upon the morwe, and sche scholde come out of the cave before him; and thanne come and kysse hire on the mowthe, and have no drede; for I schalle do the no maner harm, alle be it that thou see me in lyknesse of a dragoun. For thoughghe thou see me hidouse and horrible to loken onne, I do the to wytene,
[Footnote: Know.] that it is made be enchauntement. For withouten doubte, I am non other than thou seest now, a woman; and therfore drede the noughte. And zif thou kysse me, thou schalt have alle this tresoure, and be my lord, and lord also of alle that ile. And he departed fro hire and wente to his fellowes to schippe, and leet make him knyghte, and cam azen upon the morwe, for to kysse this damysele. And whan he saughe hire comen out of the cave, in forme of a dragoun, so hidouse and so horrible, he hadde so grete drede, that he fleyghe azen to the schippe; and sche folewed him. And whan sche saughe, that he turned not azen, sche began to crye, as a thing that hadde meche sorwe: and thanne sche turned azen, in to hire cave; and anon the knyghte dyede. And siththen hidrewards, myghte no knyghte se hire, but that he dyede anon. But whan a knyghte comethe, that is so hardy to kisse hire, he schalle not dye; but he schalle turne the damysele in to hire righte forme and kyndely schapp, and he schal be lord of alle the contreyes and iles aboveseyd.

And from thens men comen to the ile of Rodes, the whiche ile Hospitaleres holden and governen; and that token thei sumtyme from the Emperour: and it was wont to be clept Collos; and so callen it the Turks zit. And Seynt Poul, in his Epistles, writeth to hem of that ile, _ad Colossenses_.

Phrygia Major.] This ile is nyghe 800 myle from Costantynoble.

And from this ile of Rodes, men gon to Cipre, where bethe many vynes, that first bene rede, and aftre o zeer, thei becomen white: and theise wynes that ben most white, ben most clere and best of smelle. And men passen be that way, be a place that was wont to ben a gret cytee and a gret lond: and
the cytee was clept Cathaillye: the which cytee and lond was lost thorghe
folye of a zonge man. For he had a fayr damysele, that he loved wel, to his
paramour; and sche dyed sodeynly, and was don in a tombe of marble: and for
the grete lust, that he had to hire, he wente in the nyghte unto hire tombe
and opened it, and went in and lay be hire, and wente his way. And whan it
came to the ende of nine monethes, there com a voys to him, and seyde, Go
to the tombe of that woman, and open it and beholde what thou hast begotten

[Footnote: Went.] and opened the tombe; and there fleyghe out an eddere
righte hidous to see; the whiche als swythe fleghe aboute the cytee and
the contree; and sone after the cytee sank downe. And there ben manye
perilouse passages.

Fro Rodes to Cypre ben 500 myle and more. But men may gon to Cypre, and
come not at Rodes. Cypre is righte a gode ile and a fayr and a gret, and it
hathe 4 princypalle cytees within him. And there is an erchebysshoppe at
Nichosie, and 4 othere byschoppes in that lond. And at Famagost is on of
the princypalle havenes of the see, that is in the world: and there arryven
Cristene men and Sarazynes and men of alle naciouns. In Cipre is the hille
of the Holy Cros; and there is an abbeye of monkis blake; and there is the
cros of Dismas the gode theef, as I have seyd before. And summe men trowen,
that there is half the crosse of oure Lord: but it is not so: and thei don
evylle, that make men to beleve so. In Cipre lythe Seynt Zenemye: of whom
men of that contree maken gret solempnytee. And in the Castelle of Amours
lythe the body of Seynt Hyllarie: and men kepen it right worschipfully. And
besyde Famagost was Seynt Barnabee the apostle born. In Cipre men hunten
with papyonns, that ben lyche lepardes: and thei taken wylde bestes righte
welle, and thei ben somdelle [Footnote: Somewhat.] more than lyouns; and
thei taken more scharpely the bestes and more delyverly [Footnote: Deliberately.] than don houndes. In Cipre is the manere of lordis and alle othere men, alle to eten on the erthe. For thei make dyches in the erthe alle aboute in the halle, depe to the knee, and thei do pave hem: and whan thei wil ete, thei gon there in and sytten there. And the skylle is, for thei may ben the more fressche: for that lond is meche more hotterre than it is here. And at grete festes and for straungeres, thei setten formes and tables, as men don in this contree: but thei had lever sytten in the erthe.

From Cypre, men gon to the lond of Jerusalem be the see: and in a day and in a nyghte, he that hathe gode wynd may come to the haven of Thire [Footnote: Tyre.], that now is cleft Surrye. There was somyme a gret cytee and a gode, of Crystene men: but Sarazins han destroyed it a gret partye; and thei kepe that havene right welle, for drede of Cristene men. Men myghte go more right to that havene, and come not in Cypre: but thei gon gladly to Cypre, to reste hem on the lond, or elles to bye thingis, that thei have nede to here lyvynge. On the see syde, men may fynde many rubyes. And there is the welle, of the whiche Holy Writt spekethe offe, and seythe, _Fons ortorum, et puteus aquarum viventium_: that is to seye, _The welle of gardyns, and the dyche of lyvynge watres._ In this cytee of Thire, seyde succisti_: that is to seye, _Blessed be the body that she baar, and the pappes that thou sowkedest._ And there oure Lord forzaf the woman of Chananee hire synnes. And before Tyre was wont to be the ston, on the whiche oure Lord sat and prechede: and on that ston was founded the Chirche of Seynt Savyour.
And 8 myle from Tyre, toward the est, upon the see, is the cytee of Sarphen, in Sarept [Footnote: Zarephath.] of Sydonyeus. And there was wont for to dwelle Helye the prophete; and there reysed he Jonas the wydwes sone from dethe to lyf. And 5 myle fro Sarphen is the cytee of Sydon: of the whiche cytee, Dydo was lady, that was Eneas wyf aftre the destruccioun of Troye; and that founded the cytee of Cartage in Affrick, and now is cleped Dydon Sayete. And in the cytee of Tyre regned Agenore the fadre of Dydo. And 16 myles from Sydon is Beruthe. [Footnote: Beyrout.] And from Beruthe to Sardenare is 3 journeys. And from Sardenar is 5 myle to Damask.

And whoso wil go longe tyme on the see, and come nerrer to Jerusalem, he schal go fro Cipre, be see, to the port Jaff. [Footnote: Jaffa.] For that is the nexte havene to Jerusalem. For fro that havene is not but o day journeye and an half to Jerusalem. And the town is called Jaff; for on of the sones of Noe, that highte Japhet, founded it; and now it is clept Joppe. And zee schulle undrestonde, that it is on of the oldest townes of the world: for it was founded, before Noes flode. And zitt there schewethe in the roche ther, as the irene cheynes were festned, that Andromade, a gret geaunt was bounden with, and put in presoun before Noes flode: of the whiche geaunt is a rib of his syde, that is 40 fote longe. [Footnote: Our author here takes Andromeda for the monster that would have devoured her.]

And whoso wil arryve at the firste port of Thire or Surre, that I have spoken of before, may go be londe, zif he wil, to Jerusalem. And men gothe fro Surre unto the citee of Dacoun [Footnote: St. Jean d'Acre.] in a day. And it was clept somtyrne Tholomayde. And it was somtyrne a cytee of Cristenemen, fulle fair; but it is now destroyed: and it stont upon the
see. And fro Venyse to Akoun, be see, is 2080 myles of Lombardye. And fro Calabre or fro Cecyle to Akoun, be see, is 1300 myles of Lombardye. And the ile of Crete is right in the myd weye. And besyde the cytee of Akoun, toward the see, 120 furlonges on the right syde, toward the southe, is the hylle of Carmelyn, where Helyas the prophete dwellede: and there was first the ordre of Freres Carmes founded. This hille is not right gret, ne fulle highe. And at the fote of this hille was somtyme a gode cytee of Cristene men, that men cleped Cayphas: For Cayphas first founded it: but it is now alle wasted. And on the lift syde of the hille Carmelyn is a town, that men clepen Saffre: and that is sett on another hille. There Seynt James and Seynt Johne were born: and in the worschipe of hem, there is a fair chirche. And fro Tholomayde, that men clepen now Akoun, unto a gret hille, that is clept Scalle of Thires, is 100 furlonges. And besyde the cytee of Akoun renneth a lytille ryvere, that is clept Belon. And there nyghe is the fosse of Mennon, that is alle round: and it is 100 cubys of largenesse, and it is alle fulle of gravelle, schynynge brighte, of the whiche men maken fair verres [Footnote: Glass.] and clere. And men comen fro fer, by watre in schippes, and be londe with cartes, for to fetten of that gravelle. And though there be nevere so moche taken awaye there of, on the day, at Morwe it is as fulle azen as evere it was. And that is a gret mervaille. And there is evermore gret wynd in that fosse, that sterethe everemore the gravelle, and makethe it trouble. And zif ony man do thereinne ony maner metallie, it turnethe anon to glasse. And the glasse, that is made of that grevelle, zif it be don azen in to the gravelle, it turnethe anon in to gravelle as it was first. And therefore somme men seyn, that it was a sweloghe [Footnote: Whirlpool.] of the gravely see.
Also for Akoun aboveseyd gon men forthe 4 journees to the citee of Palestyn, that was of the Philistynes, that now is clept Gaza, that is a gay cytee and a riche; and it is righte fayr, and fulle of folke, and it is a lytillle fro the see. And from this cytee broughte Sampson the stronge the zates upon an highe lond, whan he was taken in that cytee: and there he slowghe in a paleys the king and hymself, and gret nombre of the beste of the Philistienes, the whiche had put out his eyen, and schaven his hed, and enprisound him, be tresoun of Dalida his paramour. And therefore he made falle upon hem a gret halle, whan thei were at mete. And from thens gon men to the cytee of Cesaire, and so to the Castelle of pylgrymes, and so to Ascolonge, and than to Jaffe, and so to Jerusalem.

Of manye Names of Soudans, and of the Tour of Babiloyn.

[Sidenote: Cap. V.] And whoso wille go be londe thorghe the lond of Babyloyne, where the Sowdan dwellethe comonly, he moste gete grace of him and leve, to go more sikerly [Footnote: Surely.] thorghe tho londes and contrees. And for to go to the mount of Synay, before that men gon Jerusalem, thei schalle go fro Gaza to the castelle of Daire. And after that, men comen out of Surrye, and entren in to wyldernesse, and there the weye is sondy. And that wyldernesse and desert lastethe 8 journeyes. But alleseyes men fynden gode innes, and alle that hem nedethe of vytaylle; And men clepen that wyldernesse Achelleke. And whan a man comethe out of that desert, he entrethe in to Egypt, that men clepen Egypt Canopac: and aftre other langage, men clepen it Morsyn. And there first men fynden a gode toun, that is clept Belethe; and it is at the ende of the kyngdom of Halappee. And from thens men gon to Babyloyne and to Cayre.
At Babyloyne there is a faire chirche of oure lady, where sche dwelled 7 zeer, whan sche fleyghe out of the lond of Judee, for drede of Kyng Heroude. And there lythe the body of Seynt Barbre the Virgine and Martyr. And there duelled Josephe whan he was sold of his bretheren. And there made Nabugodonozor the kyng putte three children in to the forneys of fuyr; for thei weren in the righte trouthe of beleve: the whiche children men Nabugodnnozor cleped hem other wise, Sydrak, Misak, and Abdenago: that is to seye, God glorious, God victorious, and God over alle thinges and remes.

[Footnote: Realms.] And that was for the myracle, that he soughe Goddes sone go with the children thorghe the fuyr, as he seyde. There duellethe the Soudan in his Calahelyke, (for there is comounly his see) in a fayr castelle strong and gret and wel sett upon a roche. In that castelle duellen alle wey, to kepe it and to serve the Sowdan, mo than 6000 persones, that taken alle here necessaries of the Sowdanes court. I oughte right wel to knowen it; for I duelled with him as Soudyour in his werres a gret while, azen the Bedoynes. And he wolde have maryed me fulle highely, to a gret princes daughtre, zif I wolde han forsaken my lawe and my beleve. But I thanke God, I had no wille to don it, for no thing, that he behighten

[Footnote: Promised.] me. And zee schulle undrestonde, that the Soudan is lord of 5 kyngdomes, that he hathe conquered and apropred to him be strengthe: and theise ben the names, the kyngdom of Canapak, that is Egypt; and the kyngdom of Jerusalem, where that David and Salomon were kynges; and the kyngdom of Surrye, of the whiche the cytee of Damasc was chief; and the kyngdom of Alappe, [Footnote: Aleppo.] in the lond of Mathe, and the kyngdom of Arabye, that was to on of the 3 kynges, that made offrying to oure Lord, whan he was born. And many othere londes he holdethe in his
hond. And there with alle he holdethe calyffes, that is a fulle gret thing
in here langage: and it is als meche to seye as kyng. And there were wont
to ben 5 Soudans: but now there is no mo but he of Egypt. And the firste
Soudan was Zarocon, that was of Mede, (as was fadre to Sahaladyn) that toke
the Califfe of Egypt and sloughe him, and was made Soudan be strengthe.
Aftre that was Soudan Sahaladyn, in whoos tyme the Kyng of Englonde,
Richarde the firste, with manye othere, kepten the passage, that Sahaladyn
ne myghte not passen. Aftre Sahaladyn, regned his sone Boradyn; aftre him
his nephewe. Aftre that the Comaynz, that weren in servage in Egypt, felten
hem self, that thei weren of gret power, thei chesen hem a Soudain amonges
hem: the whiche made him to ben cleped Melethesalan. And in his tyme entred
in to the contree, of the kynges of France, Seynt Lowyz, and foughte with
him: and the Soudan toke him and enprisound him. And this was slayn of his
owne servauntes. And aftre thei chosen an other to be Soudan, that thei
cleped Tympieman. And he let delyveren Seynt Lowys out of presoun, for
ceretyn ransoum. And aftre on theise Comaynz regned, that highte Cachas,
and sloughe Tympieman, for to be Soudan: and made him ben cleped
Melechames. And aftre, another that hadde to name Bendochdare, that sloughe
Melechames, for to be Soudan; and cleped himself Melechdare. In his tyme
entred the gode Kyng Edward of Englond in Syrye, and dide gret harm to the
Sarrazines. And aftre was this Soudan empoysound at Damasce; and his sone
thoghte to regne aftre him be heritage, and made him to ben clept
Meleschsache. But another, that had to name Elphy, chaced him out of the
contree, and made him Soudan. This man toke the cytee of Tripolee and
destroyede manye of the Cristene men, the zeer of grace 1289; but he was
anon slayn. Aftre that was the sone of Elphy chosen to ben Soldan, and
cleped him Mellethasseraff: and he toke the citee of Akoun, and chaced out
the Christene men: and this was also empoysond. And than was his brother y
made Soudan, and was cleped Melechnasser. And aftre, on that was clept Guytoga, toke him and put him in prisoun, in the Castelle of Mountryvalle; and made him Soudan be strengthe, and cleped him Melechcadelle: and he was of Tartaryne. But the Comaynz chaced him out of the contree, and diden hym meche sorwe; and maden on of hem self Soudan, that hadde to name Lachyn. And he made him to ben clept Melechmanser: the whiche on a day pleyed at the chesse, and his swerd lay besyde him; and so befelle, that on wrathed [Footnote: Provoked.] him, and with his owne propre swerd he was slayn. And aftre that, thei weren at gret discord, for to make a Soudan. And finally thei accordeden to Melechnasser, that Guytoga had put in prisoun at Mountrivalle. And this regnede longe and governed wisely; so that his eldest sone was chosen aftre him, Melechemader; the whiche his brother leet sle prevyly, for to have the lordschipe, and made him to ben clept Melechmadabron. And he was Soudan, whan I departed fro the contrees. And wyte zee wel, that the Soudan may lede out of Egipt mo than 20000 men of armes. And out of Surrye, and out of Turkye, and out of other contrees, than 50000. And alle tho ben at his wages: and thei ben alle weys at him, withouten the folke of his contree, that is withouten nombre. And everyche of hem hath be zere the mountance of 6 score floreynes. But it behovethe, that every of hem holde 3 hors and a cameylle. And be the cytees and be the townes ben amyralles, that han the governance of the peple. On hath to governe 4, and another hath to governe 5, another mo, and another wel mo. And als moche takethe the amyralle be him allone, as alle the other soulldyours han undre hym. And therfore whan the Soudan wille avance ony worthi knyghte, he makethe him a amyralle. And whan it is ony derthe, the knyghtes ben right pore, and thanne thei sellen both here hors and here harneys. And the Soudan hath 4 wyfes, on Cristene and 3 Sarazines: of the
whiche, on dwelleth at Jerusalem, and another at Damasce, and another at Ascalon. And when hem lyst, thei remewen to other cytees. And when the Soudan wille, he may go visite hem. And he hathe as many paramours, as hym lyketh. For he maketh to come before him, the fairest and the nobleste of birthe and the gentylleste damyseles of his contree, and he maketh hem to ben kept and served fulle honourably, and when he wolde have on to lye withe him, he maketh the hem alle to come before him; and he beholdeth in alle, whiche of hem is most to his plesance, and to hire anon he sendeth or casteth a ryng fro his fyngre: And thanne anon sche schalle ben bathed and richely atyred, and anoynted with delicat thinges of swete smelle, and than lad to the Soudanes chambrel. And thus he doth, als ofte as him list, when he wil have ony of hem. And before the Soudan cometh no strangier, but zif he be clothed in clothe of gold or of Tartarye or of Camaka, in the Sarazines guyse, and as the Sarazines usen. And it behoveth, that anon at the first sight, that men see the Soudan, be it in wyndowe, or in what place elles, that men knele to him and kysse the erthe: for that is the manere to do reverence to the Soudanne, of hem that spaken with him. And whan that messangeres of straunge contrees comen before him, the Meynee of the Soudan, whan the straungeres spaken to hym, thei ben aboute the Souldan with swerdes drawen and gysarmez and axes, here armes lift up in highe with the wepenes, for to smyte upon hem, zif thei seye ony woord, that is displeasance to the Soudan. And also, no straungere cometh before him, but that he maketh the him sum promys and graunt, of that the straungere asketh resonabely, beso it be not azenst his Lawe. And so don othere prynces bezonden. For thei seyn, that no man schalle come before no prynce, but that he be bettre, and schalle be more gladdere in departynge from his presence, thannie he was at the comynge before hym.
And undirstonde zee, that that Babyloyne that I have spoken offe, where
that the Soudan duellethe, is not that gret Babyloyne, where the dyversitee
of langages was first made for vengeance, by the myracle of God, when the
grete tour of Babel was begonnen to ben made; of the whiche the walles
weren 64 furlonges of heighte; that is in the grete desertes of Arabye,
upon the weye as men gon toward the kyngdom of Caldee. But it is fulle
long, sithe that ony man durste neyhe to the tour; for it is alle deserte
and fulle of dragouns and grete serpentes, and fulle of dyverse venymouse
bestes alle abouten. That tour, with the cytee, was of 25 myle in cyrcuyt
of the walles; as thei of the contree seyn, and as men may demen [Footnote:
Judge.] by estymation, aftre that men tellen of the contree. And though it
be clept the tour of Babiloyne, zit natheles there were ordeyned with inne
many mansiouns and many gret duellynge places, in lengthe and brede: and
that tour conteyned gret contree in circuyt: for the tour allone conteyned
10 myle square. That tour founded Kyng Nembrothe, that was kyng of that
contree: and he was firste kyng of the world. And he leet make an ymage in
the lyknesse of his fadre, and constreyned alle his subgettes for to
worschipe it. And anon begonnen othere lordes to do the same. And so
begonnen the ydoles and symulacres first. The town and the cytee weren
fulle wel sett in a fair contree and a playn; that men clepen the contree
of Samar: of the whiche the walles of the cytee werein 200 cubytes in
heighte, and 50 cubytes in breadthe. And the ryvere of Euphrate ran thorghe
out the cytee and aboute the tour also. But Cirus the Kyng of Perse toke
from hem the ryvere, and destroyede all the cytee and the tour also. For he
departed that ryvere in 360 smale ryveres: because that he had sworn, that
he scholde putte the ryvere in suche poynt, that a woman myghte wel passe
there, withouten castynge of of hire clothes; for als moche as he hadde
lost many worthi men, that trowden to passen that ryvere by swymynge.

And from Babyloyne, where the Soudan dwellethe, to go right betwene the oryent and the Septemtryon, toward the grete Babyloyne, is 40 journeys to passen be desart. But it is not the grete Babiloyne, in the lond and in the powere of the seyd Soudan; but it is in the power and the lordschipe of Persye. But he holdethe it of the grete Cham, that is the gretteste Emperour and the most sovereyn lord of alle the partes bezonde: and he is lord of the iles of Cathay and of many othere iles, and of a gret partie of Inde. And his lond marchethe unto Prestre Johnes lond; and he holt so moche lond, that he knowethe not the ende. And he is more myghty and grettre lord withoute comparisoun, than is the Soudan. Of his ryalle estate and of his myghte, I schalle speke more plenerly when I schalle speke of the lond and of the contree of Ynde.

Also the cytee of Methone [Footnote: Mecca.] where Machomet lythe, is of the grete desertes of Arabye. And there lithe the body of hym fulle honourabely in here temple, that the Sarazines clepen Muskethe. And it is fro Babyloyne the lesse, where the Soudan duellethe, onto Methon aboveseyd, in to a 32 journeyes. And wytethe the wel, that the rewme of Arabye is a fulle gret contree: but there in is over moche dysert. And no man may dwelle there in that desert, for defaute of watre. For that lond is alle gravelly and fulle of sond. And it is drye and nothing fructuous; because that it hathe no moysture: and therefore is there so meche desart. And ziff it hadde ryveres and welles, and the lond also were, as it is in other parties, it scholde ben als fulle of peple and als fulle enhabyted with folk, as in other places. For there is fulle gret multitude of peple, where
as the lond is enhabyted. Arabye durethe fro the endes of the reme of
Caldee, unto the laste ende of Affryk, and marcheteth to the lond of Ydumee,
toward the ende of Botron. And in Caldee, the chief cytee is Baldak.

[Footnote: Bagdad.] And of Affryk, the chief cytee is Cartage, that Dydo,
that was Eneas wyf, founded. The whiche Eneas was of the cytee of Troye,
and aftre was Kyng of Itaylle. Mesopotamye strecheth also unto the
Desertes of Arabye; and it is a gret contree. In this contree is the cytee
of Araym, where Abrahames fadree duelled, and from whens Abraham departed,
be commandement of the aungelle. And of that cytee was Effraym, that was a
gret clerk and a gret doctour. And Theophylus was of that cytee also, that
oure ladye savede from oure enemye. And Mesopotame dureth fro the ryvere
of Eufrates, unto the ryvere of Tygris. For it is betwene tho 2 ryveres.
And bezonde the ryvere of Tygre, is Caldee, that is a fulle gret kyngdom.
In that Rewyme, at Baldac aboveseyd, was wont to duelle the Calyffeez, that
was wont to ben bothe as Emperour and Pope of the Arabyenez; so that he was
lord spirituelle and temporelle. And he was successour to Machomete, and of
his generatioun; That cytee of Baldak was wont to ben cleped Sutis:
[Footnote: Susa.] and Nabugodonozor founded it. And there duelled the holy
prophete Daniel; and there he saughe vissiones of Hevene; and there he made
the espositioun of dremes. And in old tyme, there were ['wene’ in source
text--KTH] wont to be 3 Calyffeez; and thei dwelleden in the cytee of Baldak
aboveseyd.

And at Cayre besides Babyloyne duelled the Calyffee of Egypt. And at
Marrok, upon the west see, duelle the Calyffee of Barbaryenes and of
Affrycanes. And now is there non of the Calyffeez, ne noughte han ben,
sithe the tyme of Sowdan Sahaladyn. For from that tyme hidre, the Sowdan
clepethe him self Calyffee. And so han the Calyffe ez y lost here name. Also wyetethe wel, that Babylone the lesse, where the Soudan duellette, and at the cytee of Cayr, that is nyghe besyde it, ben grete huge cytees manye and fayr; and that on sytt nyghe that other. Babloyne sytt upon the ryver of Gyson, somtyme clept Nyle, that comethe out of Paradys terrestre. That ryver of Nyle, alle the zeer, whan the sonne entrethe in to the signe of Cancer, it begynnethe to wexe; and it wexethe alle weys, als longe as the sonne is in Cancro, and in the signe of Lyoune. And it wexethe in suche manere, that it is somtyme so gret, that it is 20 cubytes or more of depnesse; and thanne it doth gret harm to the godes, that ben upon the lond. For thanne may no man travaylle to ere [Footnote: Plough.] the londes, for the grete moystness: and therefore is there dere tyme in that contree. And also whan it waxethe lytylle, it is dere tyme in that contree: for defaute of moysture. And whan the sonne is in the signe of Virgo, thanne begynnethe the ryver for to wane and to decrece lytyl and lytylle; so that whan the sonne is entred into the signe of Libra, thanne thei entren betwene theise ryveres. This ryver comethe rennynge from Paradys terrestre, betwene the desertes of Ynde; and aftre it smytt unto londe, and rennethe longe tyme many grete contrees undre erthe: and aftre it gothe out undre an highe hille, that men clepen Alothe, that is betwene Ynde and Ethiope, the distance of five moneths journeyes fro the entree of Ethiope. And aftre it envyronnethe alle Ethiope and Morekane, and gothe alle along fro the Lond of Egipte; unto the cytee of Alisandre, to the ende of Egipte; and there it fallethe into the See. Aboute this ryvere, ben manye briddes and foules, as sikonyes, that thei clepen ibes.

Egypt is a long contree; but it is streyt, that is to seye narow; for thei
may not enlarge it toward the desert, for defect of water. And the
country is settled along upon the river of Nile; be as much as that river
may serve by floods or otherwise, that when it flows, it may spread
abroad through the country: so is the country large of length. For there
it rests not but little in that country: and for that reason, they have
no water, but if it be of that flood of that river. And for as much as
it does not rest in that country, but the year is always pure and clear,
therefore in that country are the good astronomers; for they find there
no clouds, to let them. Also the city of Cairo is very great, and more
huge than that of Babylonia the lesser: and it is above toward the desert
of Syria, a little above the river above said. In Egypt there are 2
countries; the High, that is toward Ethiopia; and the Low, that is
toward Arabia. Egypt is a strong country: for it has many fortified
ports, because of the great rocks, that are strong and dangerous to pass by. And at
Egypt, toward the east, is the red sea, that extends to the city of
Coston: and toward the west, is the country of Libya, that is a full dry
land, and little of fruit: for it is much of heat. And that
land is called Fusthe. And toward the southern is Ethiopia. And
toward the north is the desert, that extends to Syria: and so is the
country strong on all sides. And it is well a 15 journeys of length, and
more than two so much of desert: and it is but two journeys in
broadness. And between Egypt and Nubia, it has well a 12 journeys of
desert. And men of Nubia are Christians: but they are black as the Moors,
for great heat of the sun.

In Egypt there are 5 provinces; that on high Sahythe, that other highte
Demeseer, another Resithe, that is an ile in Nyle, another Alisandre, and another the lond of Damiete. That cytee was wont to be righte strong; but it was twyes wonnen of the Cristene men: and therfore after that the Sarazines beten down the walles. And with the walles and the tour thereof, the Sarazenes maden another cytee more fer from the see, and clepeden it the newe Damyte. So that now no man duellethe at the rathere toun of Damyte. And that cytee of Damyte is on of the havenes of Egypt: and at Alisandre is that other, that is a fulle strong cytee. But there is no watre to drynke, but zif it come be condyt from Nyle, that entrethe in to here cisternes. And who so stopped that watre from hem, thei myghte not endure there. In Egypt there ben but fewe forcelettes or castelles, be cause that the contree is so strong of him self. At the desertes of Egypes was a worthi man, that was an holy heremyte; and there mette with hym a monstre, (that is to seyne, a monstre is a thing difformed azen kynde both of man or of best or of ony thing elles: and that is cleped a monstre). And this monstre, that mette with this holy heremyte, was as it hadde ben a man, that hadde 2 hornes trenchant on his forehede; and he hadde a body lyk a man, unto the nabele; and benethe he hadde the body lyche a goot. And the heremyte asked him, what he was. And the monstre answerde him, and seyde, he was a dedly creature, suche as God hadde formed, and duelled in tho desertes in purchasynge his Sustynance; and besoughte the heremyte, that he wolde preye God for him, the whiche that cam from Hevene for to saven alle mankynde, and was born of a Mayden, and suffred passioun and dethe, (as we well knowen) be whom we lyven and ben. And zit is the hede with the 2 hornes of that monstre at Alisandre for a Marveyle.

In Egypt is the cytee of Elyople, [Footnote: Heliopolis.] that is to seyne,
the cytee of the sonne. In that cytee there is a temple made round, aftre
the schappe of the temple of Jerusalem. The prestes of that temple han alle
here wrytinges, undre the date of the foul that is clept Fenix: and there
is non but on in alle the world. And he comethe to brenne him self upon the
awtere of the temple, at the ende of 5 hundred zeer: for so longe he
lyvethe. And at the 500 zeers ende, the prestes arrayen here awtere
honestly, and putten there upon spices and sulphur vif [Footnote: Live.] and other thinges, that wolen brenne lightly. And than the brid fenix
comethe, and brennethe him self to ashes. And the first day next aftre, men
fynden in the ashes a worm; and the secunde day next aftre, men fynden a
brid quyk and perfyt; and the thridde day next aftre, he fleethe his wey.
And so there is no mo briddes of that kynde in alle the world, but it
allone. And treuly that is a gret myracle of God. And men may well lykne
that bryd unto God; be cause that there nys no God but on; and also, that
our Lord aroos fro dethe to lyve, the thridde day. This bryd men seen often
tyme, fleen in tho contrees: and he is not mecheles more than an Egle. And
he hathe a crest of fedres upon his hed more gret than the poocock hathe;
and his nekke is zalowe, aftre colour of an orielle, [Footnote: Golden.
From Latin, _Aurea_. Cf. Oriel College, Golden Hall.] that is a ston well
schynnynge; and his bek is coloured blew, as ynde; [Footnote: Indigo.] and
his wenges ben of purple colour, and the Taylle is zelow and red, castynge
his taylle azens in travers. And he is a fulle fair brid to loken upon,
azenst the sonne: for he schynnethe fully gloriously and nobely.

Also in Egypt ben gardyns, than han trees and herbes, the whiche beren
frutes 7 tymes in the zeer. And in that lond men fynden many fayre
emeraudes and y nowe. And therefore thei ben there grettere cheep. Also
whan it reynethe ones in the somer, in the lond of Egipt, thanne is alle
the contree fulle of grete myrs. Also at Cayre, that I spak of before,
sellen men comunly bothe men and wommen of other lawe, as we don here
bestes in the markat. And there is a comoun hows in that cytee, that is
alle fulle of smale furneys; and thidre bryngen wommen of the toun here
eyren [Footnote: Eggs.] of hennes, of gees and of dokes, for to ben put in
to tho furneyses. And thei that kepen that hows covern hem with hete of
hors dong, with outen henne, goos or doke or ony other foul; and at the
ende of 3 wekes or of a monethe, they comen azen and taken here chickenes
and norissche hem and bryngen hem forthe: so that alle the contree is fulle
of hem. And so men don there bothe wyntre and somer.

Also in that contree, and in othere also, men fynden longe apples to selle,
in hire cesoun: and men clepen hem apples of paradys; and thei ben righte
swete and of gode savour. [Footnote: Melons.] And thoghe zee kutte hem in
never so many gobettes or parties, overthwart or end longes, evermore zee
schulle fynden in the myddes the figure of the Holy Cros of oure Lord Jesu.
But thei will roten within 8 days: and for that cause men may not carye of
the apples to no fer contrees. And thei han grete leves, of a fote and an
half of lengthe: and thei ben covenably large. And men fynden there also
the appulle tree of Adam, that han a byte at on of the sydes. And there ben
also fyge trees, that baren no leves, but fyges upon the smale braunches;
and men clepen hem figes of Pharoon. Also besyde Cayre, withouten that
cytee, is the feld where bawme growethe: and it cometh out on smale trees,
that ben non hyere than a mannnes brekke girdle: and thei semen as wode that
is of the wylde vyne. And in that feld ben 7 welles, that oure Lord Jesu
Crist made with on of his feet, whan he wente to pleyen with other
children. That feld is not so well closed, but that men may entren at here
owne list. But in that cesonne, that the bawme is growynge, men put there
to gode kepynge, that no man dar ben hardy to entre. This bawme growethe in
no place, but only there. And thoughe that men bryngen of the plauntes, for
to planten in other contrees, thei growen wel and fayre, but thei bryngen
forthe no fructuous thing: and the leves of bawme ne fallen noughte. And
men kutten the braunches with a scharp flynston or with a scherp bon,
[Footnote: Flintstone and bone.] whan men will go to kutte hem: For who so
ekutte hem with ired, it wolde destroye his vertue and his nature. And the
Sarazines clepen the wode Enonch balse; and the fruyt, the whiche is as
Quybybes, thei clepen Abebissam; and the lycour, that droppethe fro the
braunches, thei clepen Guybalse. And men maken alle weys that bawme to ben
tyled [Footnote: Tilled.] of the Cristenemen, or elles it wolde not
fructifye; as the Sarazines seyn hem self: for it hathe ben often tyme
preved. Men seyn also, that the bawme groweth in Ynde the more, in that
desert where the trees of the sonne and of the mone spak to Alisaundre. But
I have not seen it. For I have not ben so fer aboven upward: because that
there ben to many perilouse passages. And wyte zee wel, that a man oughte
to take gode kepe for to bye bawme, but zif he cone knowe it righte wel:
for he may righte lyghtely be discoyved. For men sellen a gome, that men
clepen turbentyne, in stede of bawme; and thei putten there to a littlle
bawme for to zeven gode odour. And some putten wax in oyle of the wode of
the fruyt of bawme, and seyn that it is bawme: and sume destyllen clowes of
gylofre and of spykenard of Spayne and of othere spices, that ben well
smellynge; and the lykour that gothe out there of, thei clepe it bawme: and
thei wenen, that thei han bawme; and thei have non. For the Sarazines
counterfeten it be sotyltee of craft, for to disceyven the Cristene men, as
I have sene fulle many a tyme. And after hem, the marchauntas and the
apotecaries countrefeten it eftsones, and that it is lasse worthe, and a

gret del worse. But zif it lyke zou, I schalle schewe, how zee schulle

knowe and preve, to the ende that zee schulle not ben disceyved. First zee

schulle wel knowe, that the naturelle bawme is fulle cleer, and of cytrine

colour, and stronge smellynge; and zif it be thykke, or reed or blak, it is

sophisticate, that is to seyne, contrefeted and made lyke it, for disceyt.

And undrestondethe, that zif zee wil putte a litylle bawme in the pawme of

zoure hond, azen the sonne, zif it be fyn and gode, zee ne schulle not

suffre zoure hand azenst the hete of the sonne. Also takethe a lytille

bawme, with the poyn of a knif, and touche it to the fuyr, and zif it

brenne, it is a gode signe. Aftre take also a drope of bawme, and put it in

to a dissche or in a cuppe with mylk of a goat; and zif it be naturelle

bawme, anon it wole take and beclippe the mylk. Or put a drope of bawme in

clere watre, in a cuppe of sylver or in a clere bacyn, and stere it wel

with the clere watre; and zif that the bawme be fyn and of his owne kynde,

the watre schalle nevre trouble: and zif the bawme be sophisticate, that is
to seyne countrefeted, the watre schalle become anon trouble: And also zif

the bawme be fyn, it schalle falle to the botome of the vesselle, as

though it were Quyksylver: For the fyn bawme is more hevy twyes, than is

the bawme that is sophisticate and countrefeted. Now I have spoken of

Bawme: and now also I schalle speke of an other thing, that is bezonde

Babylayne, above the flode of Nyle, toward the desert, betwene Affrik and

Egypt: that is to seyn, of the gerneres [Footnote: Granaries.] of Joseph,

that he leet make, for to kepe the greynes for the perile of the dere

zeros. And thei ben made of ston, fulle wel made of massones craft: of the

whiche two ben merveylouse grete and hye; and the tothere ne ben not so

grete. And every gerner hathe a zate, for to entre with inne, a lytille

hyghe fro the erthe. For the lond is wasted and fallen, sithe the gerneres
were made. And with inne thei ben alle fulle of serpentes. And aboven the gernerers with outen ben many scriptures of dyverse langages. And sum men seyn, that thei ben sepultures of grete lordes, that weren somtyme; but that is not trewe: for alle the comoun rymour and speche is of alle the peple there, bothe and nere, that thei ben the garneres of Joseph. And so fynden thei in here scriptures and in here cronycles. On that other partie, zif thei were sepultures, thei scholden not ben voyd with inne. For zee may well knowe, that tombes and sepultures ne ben not made of suche gretnesse, ne of such highnesse. Wherfore it is not to believe, that thei ben tombes or sepultures. In Egypt also there ben dyverse langages and dyverse lettres, and of other manere condicioun, than there ben in other parties. As I schalle devyse zou, suche as thei ben, and the names how thei clepen hem; to suche entent, that zee mowe knowe the difference of hem and of othere. Athoimis, Bunchi, Chinok, Durain, Eni, Fin, Gomor, Heket, Janny, Karacta, Luzanim, Miche, Naryn, Oldache, Piloh, Quyn, Yron, Sichen, Thola, Urmron, Yph and Yarm, Thoilt.

Now will I retourne azen, or I procede ony ferthere, for to declare zou the othere weyes, that drawen toward Babiloyne, where the Soudan him self duellethe, that is at the entree of Egypt; for als moche as mony folk gon thidre first, and aftre that to the Mount Synay, and aftre retornen to Jerusalem, as I have seyd zou here beforn. For thei fulfillen first the more long pilgrymage, and aftre retornen azen be the nexte weyes; because that the more nye weye is the more worthi, and that is Jerusalem. For no other pylgrymage is not lyk, in comparsoun to it. But for to fulle fylle here pilgrymages more esily and more sykerly, men gon first the longer weye. But whoso wil go to Babloyne be another weye, more schort from the
contrees of the west, that I have rehearsed before; or from other contrees
next from him, than men gone by France, be Burgoyne and be Lombardye. It
needed not to tell you the names of the cytees, ne of the townes that ben
in that Weye: for the way is common, and it is known of many naciouns.
And there ben many havenes, that men taken the see. Sume men taken the sea
at Gene, some at Venyce, and passen by the see Adryatyk, that is clept the
Gulf of Venyse; that departethe [Footnote: Separates.] Ytaylle and Greece
on that syde. And some gone to Naples, some to Rome, and from Rome to
Brandys, [Footnote: Brindisi.] and there thei taken the see: and in many
othere places, where that havenes ben. And men gone be Tussye, be Champayne,
be Calabre, be Appuille, and be the hilles of Ytaylle, Chorisqe, be
Sardyne, and be Cyle, that is a gret ile and a gode. In that ile of
Cyle there ys a maner of a gardyn, in the whiche ben many dyverse frutes.
And the gardyn is always grene and florishing, alle the cesouns of the
zeer, als wel in wyntre es in somer. That yle holt in compas aboute 350
Frensche myles. And betwene Cyle and Ytaylle there is not but a lytelle
arm of the see, that men clepen the farde of Mescyne. And Cyle is betwene
the See Adryatyk and the See of Lombardye. And fro Cyle in to Calabre is
but 8 myles of Lombardye. And in Cyle there is a manere of serpentes, be
the whiche men asseyen and preven, where here children ben bastardis or
none, or of lawefulle mariage. For zif thei ben born in righte mariage, the
serpentes gon aboute hem, and don hem non harm: and zif thei ben born in
Avowtrie, the serpentes byten hem and envenyme hem. And thus manye wedded
men preve, zif the children ben here owne. Also in that ile is the Mount
Ethna, that men clepen Mount Gybelle; and the Vulcane that ben evermore
brennyne. And ther ben 7 places that brennen and that casten out dyverse
flawmes and dyverse colour. And be the chaungynge of tho flawmes, men of
that contree knowen, whanne it schalle be derthe or gode tyme, or cold or
hoot, or moyst or drye, or in alle othere maneres, how the tyme schalle be
governed. And from Itaille unto the Vulcanes nys bat 25 Myle. And men seyn,
that the Vulcanes ben weyes of Helle.

Also whoso gothe be Pyse, zif that men list to go that weye, there is an
arm of the see, where that men gon to othere havenes in tho marches. And
that men passen be the Ile of Great, that is at Gene: and aftre arryvethe
men in Grece at the havene of the cytee of Myrok, or at the havene of
Valone, or at the cytee of Duras: and there is a duk at Duras, or at othere
havenes in tho marces: and so men gon to Costantynoble. And aftre gon men
be watre to the Ile of Crete, and to the Ile of Rodes, ond so to Cypre, and
so to Athens, and fro thens to Costantynoble.

To holde the more righte weye be see, it is wel a 1880 myle of Lombardye.
And aftre fro Cipre men gon be see, and leven Jerusalem and alle the
contree on the left hond, onto Egypt, and arryven at the cytee of Damyete,
that was wont to be fulle strong, and it sytt at the entree of Egypt. And
fro Damyete gon men to the cytee of Alizandre, that sytt also upon the see.
In that cytee was seynte Kateryne beheded. And there was seynt Mark the
Evangelist martyred and buryed. But the Emperour Leoun made his bones to
ben broughte to Venyse. And zit there is at Alizandre a faire chirche, alle
white withouten peynture: and so ben alle the othere chirches, that weren
of the Cristene men, alle white with inne. For the Panemes and the
Sarrazynes madem hem white, for to fordon [Footnote: To destroy.--
Anglo-Saxon, _for-don_.] the ymages of seyntes, that weren peynted on the
walles. That cytee of Alizandre is wel 30 furlonges in lengthe: but it is
but 10 on largenesse. And it is a full noble cytee and a fayr. At that
cytee entrethe the ryvere of Nyle in to the see; as I to zou have seyd before. In that ryvere men fynden many precyouse stones, and meche also of lignum aloes: and it is a manere of wode, that comethe out of Paradys terestre, the whiche is good for manye dyverse medicynes: and it is righte dereworthe. And fro Alizandre men gon to Babyloyne, where the Soudan dwellethe; that sytt also upon the ryvere of Nyle. And this wey is most schort, for to go streyghte unto Babiloyne.

Now schall I seye zou also the weye, that gothe fro Babiloyne to the Mount of Synay, where Seynte Kateryne lythe. He moste passe be the desertes of Arabye; be the whiche descries Moyses ladde the peple of Israel: and thanne passe men be the welle, that Moyses made with his hond in the desertes, whan the people grucched, [Footnote: Grumbled.] for thei fownden no thing to drynke. And than passe men be the welle of Marache, of the whiche the watre was first byttre: but the children of Israel putten there inne a tree; and anon the watre was swete and gode for to drynke. And thanne gon men be desart unto the Vale of Elyn; in the whiche vale be 12 welles: and there ben 72 trees of palme, that beren the dates, the whiche Moyses fond with the children of Israel. And fro that valeye is but a gode journeye to the Mount of Synay.

And whoso wil go be another weye fro Babiloyne, than men gothe be the Rede See, that is an arm of the see oceean. And there passed Moyses, with the children of Israel, overthwart the see, alle drye, whan Pharao the Kyng of Egypt chaced hem. And that see is wel a 6 myle of largenesse in bredthe. And in that see was Pharao drowned and alle his hoost, that he ladde. That see is not more reed than another see; but in some place thereof is the
gravelle reede: and therfore men clepen it the Rede See. That see reunethe
to the endes of Arabye and of Palestyne. That see lastethe more than 4
journeys. And then gon men be desert unto the Vale of Elyn: and fro thens
to the Mount of Synay. And zee may wel undirstonde, that be this desert, no
man may go on hors back, be cause that there nys nouther mete for hors ne
watre to drynke. And for that cause men passen that desert with camelle.
For the camaylle fynt alle wey mete in trees and on busshes, that he
fedethe him with. And he may well faste fro drynk 2 dayes or 3: and that
may non hors don.

And wyte wel, that from Babiloyne to the Mount Synay is wel a 12 gode
journeys: and some men maken hem more: and some men hasten hem and peynen
hem; and therefore thei maken hem lesse. And alle weys fynden men latyneres
[Footnote: Men who speak Latin.] to go with hem in the contrees, and
ferthere bezonde, in to tyme that men conne [Footnote: Know.] the langage.
And it behovethe men to here vitaille with hem, that schalle duren hem in
tho desertes, and other necessaries for to lyve by.

And the Mount of Synay is clept the Desert of Syne, that is for to seyne
the bussche brennynge: because there Moyses sawghe oure Lord God many
tymes, in forme of fuyr brennynge upon that hille; and also in a bussche
brennynge; and spak to him. And that was at the foot of the hille. There is
an abbeye of monks, wel bylded and wel closed with zates of iren, for drede
of the wylde bestes. And the monkes ben Arrabyenes, or men of Greece: and
there is a grot covent; and alle thei ben as heremytes; and thei drynken no
wyn, but zif it be on principalle festes: and thei ben fulle devoute men,
and lyven porely and sympely, with joutes [Footnote: The original note
reads 'Gourds', but joutes are actually herbs--KTH.] and with dates: and thei don gret absteynence and penaunce. There is the Chirche of Seynt Kateryne, in the whiche ben manye lampes brennynge. For thei han of oyle of olyves y now, bothe for to brenne in here lampes, and to ete also: and that plente have thei be the myracle of God. For the ravenes and the crowes and the choughes, and other foules of the contree assemblen hem there every zeer ones, and fleen thider as in pilgrymage: and eyeryche of hem bringethe a braunche of the bayes or of olyve, in here bekes, in stede of offryng, and leven hem there; of the whiche the monkes maken gret plente of oyle; and this is a gret marvaylle. And sithe that foules, that han no kyndely wytt ne resoun, gon thidre to seche that gloriouse virgyne; wel more oughten men than to seche hire and to worschipen hire. Also behynde the awtier of that chirche is the place where Moyses saughe oure Lord God in a brennynge bussche. And whanne the monkes entren in to that place, thei don of bothe hosen and schoon or botes alweys; be cause that oure Lord seyde to Moyses, _Do of thin hosen and thi schon: for the place that thou stondest on is lond holy and blessed._ And the monkes clepen that place Bezeleel, that is to seyne, the schadew of God. And besyde the highe awtiere, 3 degrees of heighte, is the fertre [Footnote: Bier.] of alabastre, where the bones of Seynte Kateryne lyzn. And the prelate of the monkes schewethe the relykes to the pilgrymes. And with an instrument of sylver, he frothethe the bones; [Footnote: Rubbeth.] and thanne ther gothe out a lytlyle oyle, as thoughe it were a maner swetynge, that is nouther lyche to oyle ne to bawme; but it is fulle swete of smelle: And of that thei zeven a litylle to the pilgrymes; for there gothe out but litylle quantitee of the likour. And aftre that thei schewen the heed of Seynte Kateryne, and the clothe that sche was wrapped inne, that is zit alle blody. And in that same clothe so y wrapped, the aungeles beren hire body to the Mount Synay, and there thei
buryed hire with it. And thanne thei schewen the bussche, that brenned and
wasted nought, in the whiche oure Lord spak to Moyses, and othere relikes y
nowe. Also whan the prelate of the abbeye is ded, I have undirstonden, be
informacioun, that his lampe quenchethe. And whan thei chesen another
prelate, zif he be a gode man and worthi to be prelate, his lampe schal
lighte, with the grace of God, withouten touchinge of ony man. For everyche
of hem hathe a lampe be him self. And be here lampes thei knownwel whan
ony of hem schalle dye. For whan ony schalle dye, the lyghte begynnethe to
chaunge and to wexe dym. And zif he be chosen to ben prelate, and is not
worthi, his lampe quenchethe anon. And other men han told me, that he that
syngethe the masse for the prelate that is ded, he schalle fynde upon the
awtier the name writen of him that schalle be prelate chosen. And so upon a
day I asked of the monkes, bothe on and other, how this befelle. But thei
wolde not telle me no thing, in to the tyme that I seyde, that thei scholde
not hyde the grace, that God did hem; but that thei scholde publissche it,
to make the peple to have the more devocioun; and that thei diden synne, to
hide Goddis myracle, as me seemed. For the myracles, that God hathe don,
and zit dothe every day, ben the wytnesse of his myghte and of his
merveyles; as Dayid sethe in the Psaulterे; _Mirabilia testimonia tua,
Domine_: that is to seyn, _Lord, thi merveyles ben thi wytnesse_. And
thanne thei tolde me, bothe on and other, how it befelle fulle many a tyme:
but more I myghte not have of hem. In that abbeye ne entrethe not no flye
ne todes ne ewtes, ne suche foule venymouse bestes, ne lyzs ne flees, be
the myracle of God and of oure lady. For there were wont to ben many suche
manere of filthes, that the monkes werein in wille to leve the place and
the Abbeye, and weren gon fro thens, upon the mountayne aboven, for to
eschewe that place. And oure lady cam to hem, and bad hem tournen azen: and
fro this forewarde nevere entred suche filthe in that place amonges hem,
ne nevere schalle entre here aftre. Also before the zate is the welle, where Moyses smot the ston, of the whiche the watre cam out plenteously.

Fro that abbeye men gon up the mountayne of Moyses, be many degrees: and there men fynden first a Chirche of oure Lady, where that sche mette the monkes, whan thei fledden awey for the vermyn aboveseyd. And more highe upon that mountayne is the chapelle of Helye the prophete. And that place thei clepen Oreb, where of Holy Writt spekethe. _Et ambulavit in fortisudine cibi illius usque ad Montem Oreb_: that is to seyne, _And he wente in strength of that mete, unto the hille of God, Oreb_. And there nyghe is the vyne that Seynt John the Evaungeliste planted, that men elepen reisins, _staphis_. And a lyttle aboven is the Chapelle of Moyses, and the roche where Moyses fleghe to, for drede, when he saughe oure Lord face to face. And in that roche is prented the forme of his body; for he smot so strongly and so harde him self in that roche, that alle his body was dolven with inne, thorghe the myracle of God. And there besyde is the place where oure Lorde toke to Moyses the 10 commandementes of the lawe. And there is the cave undre the roche, where Moyses duelte, whan he fasted 40 dayes and 40 nyghtes. And from that mountayne men passen a gret valeye, for to gon to another mountayne, where Seynt Kateryne was buryed of the aungeles of oure Lord. And in that valey is a chirche of 40 martyres; and there singen the monkes of the abbeye often tyme. And that valey is right cold. And aftre men gon up the mountayne of Seynt Kateryne, that is more highe then the mount of Moyses. And there, where Seynt Kateryne was buryed, is nouther chirche ne chapelle, ne other duellynge place: but there is an heep of stones aboute the place, where the body of hire was put of the aungeles. There was wont to ben a chapelle: but it was casten downe, and zit lyggen
the stones there. And alle be it that the collect of Seynte Kateryne seye,
that it is the place where oure Lord betaughten the Ten Comandementes to
Moyses, and there where the blessed virgyne Seynte Kateryne was buryed;
that is to undrestonde, in o contree, or in o place berynge o name. For
bothe that on and that othre is clept the Mount of Synay. But there is a
grete weye from that on to that othre, and a gret deep valeye betwene hem.

Of the desert bet wen e the chirche of Seynte Kateryne and Jerusalem. Of
the drie Tre; and how roses cam first in the world.

[Sidenote: Cap. VI.] Now aftre that men had visited tho holy places, thanne
will thei turnen toward Jerusalem. And than wil thei take leve of the
monkes, and recommenden hem to here preyeres. And than thei zeven the
pilgrimes of here vitayle, for to passe with the desertes, toward Surrye.
And tho desertes duren wel it 13 journeys. In that desert duellyn manye of
Arrabyenes, that men clepen Bedoynes and Ascopardes. And thei ben folke
fulle of alle evylle condiciouns. And thei have none houses, but tentes;
that thei maken of skynnes of bestes, as of camaylles and of othere bestes,
that thei eten; and there benethe thei couchen hem and duellen, in place,
where thei may fynden watre, as on the Rede See or elles where For in that
desert is fulle gret defaute of watre: and often time it fallethe, that
where men fynden watre at o tyme in a place, it faylethe another tyme. And
for that skylle, thei make none habitaciouns there. Theise folk, that I
spoke of, thei tylen not the lond, ne thei laboure noughte; for thei eten
no bred, but zif it be ony that dwellen nyghe a gode toun, that gon thidre
and eten bred som tyme. And thei rosten here flesche and here fische upon
the hote stones azenst the sonne. And thei ben stronge men and wel
fyghtynge. And there is so meche multytude of that folk, that thei ben withouten nombre. And thei ne recchen of no thing, ne don not, but chacen afere bestes, to eten hem. And thei recchen no thing of here lif: and therefore thei dowten not the Sowdan, ne non othre prince; but thei dar wel werre with hem, zif thei don ony thing that is grevance to hem. And thei han often tyme werre with the Soudan; and namely, that tyme that I was with him. And thei beren but o scheld and o spere, with outen other armes. And thei wrappen here hedes and here necke with a gret quantytee of white lynnenclothe. And thei ben righte felonouse and foule, and of cursed kynde.

And whan men passen this desert, in comynge toward Jerusalem, thei comen to Bersabee, that was wont to ben a fulle fair town and a delytable of Cristene men: and zit there ben summe of here chirches. In that town dwelled Abraham the patriark, a long tyme. In that toun of Bersabee, founded Bersabee the wife of Sire Urye, the knyghte; on the whiche Kyng David gatt Salomon the wyse, that was king aftre David, upon the 12 kynredes of Jerusalem, and regned 40 zeer. And fro thens gon men to the cytee of Ebron, that is the montance [Footnote: Amount.] of a gode myle. And it was clept somtyme the Vale of Mambree, and sumtyme it was clept the Vale of Teres, because that Adam wepte there, an 100 zeer, for the dethe of Abelle his sone, that Cayn slowghe. Ebron was wont to ben the princypalle cytee of Philistyenes; and there duelleden somtyme the geauntz. And that cytee was also Sacerdotalle, that is to seyne, seyntuarie, of the tribe of Juda: and it was so fre, that men rescayed there alle manere of fugityfes of other places, for here evyl dedis. In Ebron, Josue, Calephe, and here companye comen first to aspyen, how thei myghte wynnen the lond of Beheste.
In Ebron regned first Kyng David, 7 zeer and an half: and in Jerusalem he
regnede 33 zeer and an half. And in Ebron ben alle the sepultures of the
patriarkes, Adam, Abraham, Ysaac, and of Jacob; and of here wyfes, Eve,
Sarre, and Rebekke, and of Lya: the whiche sepultures the Sarazines kepenu
fulle curiously, and han the place in gret reverence, for the holy fadres,
the patriarches, that lyzen there. And thei suffre no Cristene man entre in
to that place, but zif it be of specyalle grace of the Soudan. For thei
holden Cristen men and Jewes as dogges. And thei seyn, that thei scholde
not entre in to so holy place. And men clepen that place, where thei lyzn,
double spelunke, or double cave or double dyche; for als meche as that on
lyethe above that other. And the Sarazines clepen that place in here
langage Karicarba; that is to seyn, the place of patriarches. And the Jewes
clepベン that place Arbothe. And in that same place was Abrahames hous: and
there he satt and he saughe 3 persones, and worshipte but on; as Holy
Writt seyethe, _Tres vidit et unum adoravit_: that is to seyne, _He soughe
3, and worschiped on_: and of tho same rescyved Abraham the aungeles in to
his hous. And righte faste by that place is a cave in the roche, where Adam
and Eve duelleden, whan thei weren putt out of Paradys; and there goten
thei here children. And in thai same place, was Adam formed and made; aftre
that that sum men seyn. For men werein wont for to clepe that place, the
feld of Damasce; because that it was in the lordschipe of Damask. And fro
thens was he translated in to paradys of delytes, as thei seyn: and aftre
that he was dryven out of Paradys, he was there left. And the same day that
he was putt in Paradys, the same day he was putt autt: for anon he synned.
There begynnethe the Vale of Ebron, that durethe nyghe to Jerusalem. There
the Aungelle commaunded Adam, that he scholde duelle with his wyf Eve: of
the whiche he gatt Sethe; of whiche tribe, that is to seyn, kynrede, Jesu
Crist was born. In that valeye is a feld, where men drawen out of the erthe
a thing, that men clepen cambylle: and thei ete it in stede of spice, and
thei bere it to selle. And men may not make the hole ne the cave, where it
is taken out of the erthe, so depe ne so wyde, but that it is, at the zeres
ende, fulle azen up to the sydes, thorgh the grace of God.

And 2 myle from Ebron is the grave of Lothe, that was Abrahames brother.
And a lytill fro Ebron is the Mount of Mambre, of the whiche the yaley
etakethe his name. And there is a tree of oke, that the Sarazines clepen
dirpe, that is of Abrahames tyme, the whiche men clepen the drye tree. And
thei seye, that it hathe ben there sithe the beginynyge of the world; and
was sumtyme grene, and bare leves, unto the tyme that oure Lord dyede on
the cros; and thanne it dryede; and so dyden alle trees, that weren thanne
in the World. And summe seyn, be here prophecyes, that a Lord, a prync of
the west syde of the world shalle wynnen the lond of promyssioun, that is
the Holy Lond, withe helpe of Cristene men; and he schalle do synge a masse
undir that drye tree, and than the tree schalle wexen grene and bere bothe
fruyt and leves. And thorghe that myracle manye Sarazines and Jewes schulle
be turned to Cristene feythe. And therfore thei don gret worschipe thereto,
and kepen it fulle besyly; And alle be it so, that It be drye, natheles zit
he berethe gret vertue: for certeynly he that hath a litille there of upon
him, it helethe him of the fallynge evylle: and his hors schalle not ben a
foundered: and manye othere vertues it hathe: where fore men holden it fulle
precyous.

From Ebron, men gon to Bethelem, in half a day: for it is but 5 myle; and
it is fulle fayre weye, be pleynes and wodes fulle deletable.
CAPVT. 13.

De ciuitate Bethleem, et semita vsque in Ierusalem.

Bethleem Ciuitas longa sed parua, firmata est vndique fossatis fortibus:

honesta, et placida habetur Ecclesia: (nescio an aliquam eiusdem
quantitatis viderim placentior, extrinsecus habens turres saltaturas,

pinnacula, et propugnacula nobili artificio fabricata, et intrinsecus 44.
de marmore decoro columnas. Ad principalis autem turris dextram in descensu
16. graduum, est diuersorij locus, vbi ex intacta et benedicta Virgine

videtur puteus quidam, in quo aliqui putare volunt cecidisse stellam
ductricem trium Magorum, post eis peractum officium.

Ecclesiam monstratur cathedra, in qua residere solebat. Sub clausura huius

innocentium causa Christi ab Herode impio occisorum. Hinc ad quingentos,

scilicet loco, post recessum Magorum beata Virgo tempus sui puerperij

abundantia lactis virginis ab vberibus eicti. In via Bethleem ab Helya

Bethleem colunt circa ciuitatem multam copiam vinearum, ad potum sub

ipsorum. [Sidenote: Saraceni non bibunt vinum in manifesto.] Nam Sarraceni

liber legis Mahomet, facit super hoc prohibitionem, et interpretatur
maledictionem.

tendendo Ierusalem inuenitur ad dimidiam leucam Ecclesia, in cuius loco
Angelus dixit pastoribus, Annuncio vobis gaudium magnum, quod natus est

vocabatur. Sed ex eo tempore quo ibat ad Ieroboam, filium Nebat, vituli

Bethel, id est, domus Dei nomen imposuit.

CAPVT. 14.

De Ecclesia gloriosi Sepulchri Domini in urbe Ierusalem.

Ierusalem cum tota terra promissionis, est quasi una de quinque prouincij

sustinuit Deus magnos peccatores longo tempore permanere in terra sibi tam
placita, et tam sancta.

[Sidenote: Templum Sepulchri.] Itaque perigrinus veniens in Ierusalem primo
expleat suam peregrinationem, ad reuerendum et sacrosanctum Domini nostri
Iesu Christi sepulchrum: cuius Ecclesia est in ultima civitatis
extremitate, ad partem aquilonarem, cum proprio sui ambitus muro ipsi
desuper cum tegulis plumbeis, habens in Occidente turrim altam et firmam,

Tabernaculo seu Capella, ad latus dextrum, continetur incomparabilis
thesaurus gloriosissimi sepulchri, habenti octo pedes longitudinis, et
quinque latitudinis. Et quoniam in toto habitaculo nulla est apertura
lampadibus, (quarum ad minus una coram sepulchro iugiter ardere solet)
 ingressus.

solebat sepulchrum esse ingressis peregrinis accessibile, ad tangendum et
osculandum, sed quia multi vel effringebant, vel conabantur sibi effringere
aliquid de petra sepulchri, iste Soldanus Melech Mahdybron fecit illud
confabricari, vt nec osculari valeat, nec adiri, sed tantummodo intueri, Et
ob illam causam in sinistro pariete in altitudine quinque pedum immurari
sepulchro ibi ab omnibus veneratur, tangitur, et osculatur.

dubitat.) Quod (si ita est) euidens diuini beneficii miraculum est. Et
quamis id plurimi Christiani simpliciter in magno pietatis merito credant,

fingentes diuulgauerunt, pro augendo emolumenta tributi, quod inde
locus, vbi crucifixus pependit Christus Dominus. [Sidenote: Tumba Godefridi de Bollion.] Per gradus ascendit in hunc locum, et est rupis velut albi coloris, cum aliqua rubedine per loca commixa, habens scissuram, quam dicunt Golgotha, in qua maior pars preciosi sanguinis Christi dicitur

Godefri de Bullion, et aliorum Regum Christianorum, qui circa annum incarnationis Domini, 1100. debellauerunt et obtinuerunt sanctam vrbum cum tota patria ex manibus Sarracenorum, et per hoc conquisierunt sibi magnum

hoc est dicere, Deus Rex noster ante secula operatus est salutem in medio piseos ton kosmon], hoc est, quod vides fundamentum est fidei mundi.

[Sidenote: Iterum taxit ignorantiam vulge. Regina Helena Anglia.] Haud Marmore aquam iugiter resundantes, et (secundum opinionem simplicium) passionem innocentem Christie deflentes. Est sub isto altari crypta, 42. granduum profunda, vbi sancta Helena Regina reperit tres cruces, videlicet Christi, et latronum cum eo crucifixorum, ac etiam clausos crucis Domini in

Ioseph ab Aramathia cum suis adiutoribus lauit et condieuit aromatibus. Item hortulanum.
Capella Indorum, vbi soli peregrini de India per sacerdotes suos cantant breuissimam, conficientes in principio verbis debitis sacramentum corporis totum oratione Dominica concludunt officium. Hoc autem verum est, quod cum maxima attentione, reverentia, humilitate et devotione se gerunt et continent divinis.

Antipodes paradisi, quod appareat ita non esse, quod tunc esset viatori de Orientem, siue versus Occidentem. Sed hoc non est verisimile nec verum, sicut probatum constat per experientiam multorum. Mihi autem videtur, quod Paradisum et Antipodes Paradisi, distans tantum ab ipso Paradiso in oriente 96. gradibus, prout ego ipse per viam orientalem tentavi; quamquam de hoc
scribendum,

CAPVT. 15.

De tribus alijs Ecclesiis, et specialiter de templo Domini.

hospitale sancti Ioannis Hierosolymitani, qui caput et fundamentum esse
recipi possunt omnes Christiani perigrini cuiuscunque sint conditionis, seu
status, vel dignitatis. Nam Sarraceni pro leui cura anxij rumoris,
prohibent ne apud quenquam suorum Christianus pernoctet. Ad sustentationem
affigebatur, flebant et dolores lamentabiles exercebant.

Item ab Ecclesia Sancti Sepulchri in orientem ad stadium cum dimidio
diameter habet 64 cubitos, et altitudo eius 126, et intrinsecus pro
quatuor mundi plagas habet templum quatuor introitus per portas Cypressinas

pro atrio latum spacium loci, stratum per totum pauimentum marmoribus. Hoc
templum non ducitur stare in eodem loco vbi templum Dei stetit in tempore
Christi, quo post resurrectionem a Romanis destructo, istud longo post
tempore Adrianus Imperator extruxit, sed non ad formam templi prioris:
sanctorum.

Soldano, nec ego fuissem ingressus. Ingrediens autem cum meis sodalibus deposuimus calciamenta, recogitantes cum multa cordis deuotione, nos magis

Salomon primum in illo templo per Dei iussionem, et Dauidis patris sui

historia veritatis 3. Regum libro.

videlicet extra portam templi occidentalem, habetur et nunc altare, sed non ad instar, nec ad vsum primi: Nam Saraceni, quasi nihil curantes, traxerunt in eo lineos tanquam in astrolabio figentes in linearum centro battulum, ad cuius vmbram per lineas discernuntur diei horae.

Apostolus, cum Euangelista Ioanne dixit contracto, In nomine Christi Iesu

CAPVT. 16.

De pluribus locis sacris iuxta vrbem.
Templiorum.

[Sidenote: Regina Helena Angla.] A claustro huius templi extrinsecus in

[Sidenote: Probatica piscina.] Est et intra hanc Ecclesiam probatica
piscina, vbi quondam post motionem Angeli, omnes accedentes primi, a
iacet, et deformata, vt videtur immunda cistrina. Habetur et ante Ecclesiam
natiuitatem principium accepit, et ortum.

[Sidenote: Mons Sion.] Mons Sion est excelsior locus in vrbe ad cuius
radicem, est castrum spectabile constructum per aliquem Soldanorum. In
Dauid, Salomonis, et quorundam de successoribus suis. Ad introitum montis
habetur capella, et in illa lapis monumenti quem Ioseph de Arimathea
obouluet ad ostium sepulchri est valde magnus, et est ibidem aliqua pars

Apostolis, et instituit noui Testamenti sacramentum sui venerandi corporis,
et sanguinis. Sub hac capella ad aliquos gradus monstratur locus eiusdem

Christus lauabat pedes Apostolorum: iuxta quod vas a Gamaliele, et alijs
viris timoratis primus sepultus fuit protomartyr Stephanus.

In eo quoque loco intrauit post resurrectionem suam Dominus ianuis clausis

pandit Historia, ac tandem in die Pentecostes ijsdem spiritum sanctum in
linguis igneis misit ibidem. Ab hoc monte Sion versus ciuitatem habetur
Ecclesia dedicata sancto saluatori, in quo nunc dicuntur seruari ossa S.
Stephani supradicti, et sinistrum brachium S. Ioannis Chrisostomi, cuius
corpus vt dictum est requiescit Constantinopoli.

quamius pro parte eiusdem temporis in valle losaphat manserit: nam in ista

Natatoria Siloe.] Itemque ab hoc monte in vico eundi versus vallem losaphat

missus lauabat oculos, et regressus est videns. Et dicunt quidam ibidem

sepultrum Isaiam Prophetam.

Porro mons olim dictus Moria de quo loquitur Scriptura sacra est rupis haud

deprehensae mulieri in adulterio omnia peccata dimittebat. [Sidenote:

Iohan. 8.]

suspensus crepuit medius, et diffusa sunt viscera eius.
locus Aceldæma, in quo emptus ager 30. denarijs prodicionis est, Et in quo
illic commorantibus Heremitis.

CAPVT. 17.

De sacrīs locīs extra mūros Ciuitatis.

[Sidenote: Vallis Iosaphat.] Extra mūros ciuitatis Jerusalem ad plagam
orientalem, est vallis Iosaphat contigua, ac si esset fossata mūris ipsius
ciuitatis, et Ecclesia vbi sanctus Stephanus lapidabatur, et obdormiuit in
adhuc ostenditur rupis seruare vestigia animalis in tribus aut pluribus sui
oliarum Arbores. In planicie huius vallis decurrit riulus dictus torrens

monstratur sepulchrum eius vacuum. Habentur iuxta sepulchrum duo altaria,

artificiosius humanano studio sculpi non posset, quam referunt Christum sua
capiendum iniecerunt in eum. Hic ad iactum lapidis in meridie orauit
[‘orauit’ in source text--KTH] ad suum patrem, et pro vehementi orationis
hanc vallem Christum venturum ad nouissimum, et generalissimum iudicium,
vbi (lohele propheta testante) disceptabit de omni actione mortalium.

Ecclesia vbi sanctus Iacobus maior Apostolus primo post martyrium fuit

Vtra vallem in summum montes Oliueti apice discipulus cernentibus,
Dominus noster Iesus Christus eleuatis manibus ascendit in coelum, et super
eundem locum digna habetur Ecclesia, in qua eiusdem Ascensione tale
seruatur in rupe pauimenti indicium, quod sinistri pedis Christi videtur
vltimum vestigium.

Dominicam, scilicet, Pater noster, &c. Ab eo quoque loco non distat multum
tempus duos de discipulis pro asina et pullo eius. In cliuo vero huius
montis Oliueti versus ciuitatem, monstratur locus, de quo videns Dominus
Ierusalem, fleuit super illam, dicens, quod si cognouisses et tu, &c.

rescuscitauit fratrem earum Lazarum quattuor dies mortuam.

arborem Sycomorum, vt videret transeuntem Dominum, et restituens fraudata
quadraplum, obtinuit peccatorum remissionem omnium.
montes, ac valles deuios, et desertos. [Sidenote: Christiani Georgici.]

coenobium quorundam Christianorum, qui Georgici vocantur. Sciendum enim est, quod vbique intra terram Saracenorum, et similiter multorum Paganorum inueniuntur Christiani dispersi, habitantes sub tributo, qui licet sint baptizati omnes, et beatissimam Trinitatem credentes, diuersificantur tamen nominibus, moribus, ritibus, fide, et opinionibus: ita vt semper vel in

circa peccatorum remissionem, dicentes, non debere confiteri homini sed soli Deo. Alij Syrij, Isti in fermentato pane conficiunt Sacramentum

Deus sal per Helizeum prophetam mitti iussit, vt sanaretur sterilitas, id

CAPVT. 18.

De notabilibus alijs locis, et mari mortuo.

habetur pulchra satis Ecclesia, in loco vbi dicitur creuisse arbor crucis

[Sidenote: Nota.] Tenetur istud quidem pro certa veritate: nam et hoc satis incerta scripta de crucis arbore ferantur per orbem. Hinc ad duas leucas est et alia Ecclesia, vbi obuiauerunt sibi Maria virgo, et Elizabeth eius
[Sidenote: Emaus Castellum.] De isto quoque ad leucam est Emaus castellum, distans in spacio stadiorum 60. ab Ierusalem, vbi discipuli in coena die resurrectionis Domini cognouerant eum in fractione panis. [Sidenote: videtur spelunca grandis de qua dicitur quod tempore Cosdri Imperatoris Persarum, fuerunt circa Ierusalem 12. mille martyrum occissi, quorum, omnium corpora leo habitans in spelunca congreguit ibidem voluntate diuina, tanquam pro singulorum sepultura obsequios a.]

[Sidenote: Mons Exultationis.] Item ab urbi ad leucas duas habetur in monte stadiorum spacio venitur ad Iordauis fluuij locum, vbi beatus Iohannes Baptist a Christum sacri baptismatis merebatur tingere lymphis. Et in cius

[Sidenote: Iordanis descriptio.] Notandum est. Iordanis fluuius quamuis grandis non sit, bonorum tamen piscium copiam nutrit, ortum accipiens sub mixta nomen Iordanis efficiunt. Decurrunt autem per quandam locum dictum Maron, ac secus stagnum quod diciter Mare Tyberiadis, ac subter montes Gylobe per amoenissima loca, atque in subterraneis meatibus per longum iactat in mare mortuum.
Mare mortuum. Hoc stagnum quod vocatur mare mortuum habet
dicitur mortuum.

sed est quasi lacus.

propter eius amaritudinem terra adiacens littori nil viride profert.

aut quid simile.

ventorum eijcit in quibusdam locis se aqua, extra proprios terminos. Per
huiusmodi aquam dicitur Deus pro indicibili vitio Pentapolim submersisse,
Sodomam, Gomorram, Adamam, Seboim, et Segor.

Putre. Quod autem olim prophetae interpretans dixit, montes Gilboe, nec ros
intelligendum. [Sidenote: Nota.] Nam ibi crescent altissimi cedri, et
saporosus fit potus.

ultra ipsum mare condirit quondam, vnus successorum Godfridi de Bollion
forte et spectabile castrum, ponens illic copiosam Christianorum militiam

appellatur Caruth, id est mons Regalis. Sub hoc monte est villa dicta

Sobal: habitat in illis partibus magna Christianorum multitudo.

CAPVT. 19.

De Nazareth, et Samaria.

Dominus universorum, distans ab Hierosolymis ad tres circiter dieatas, erat

sibi competit nomen: et in loco Annunciationis, vbi Angelus ad Mariam
dixit, Ave gratia plena, Dominus tecum, habebatur olim bona Ecclesia, pro
qua paruum Saraceni restituerunt habitaculum, in colligendas peregrinorum
offerendas.

vbi nascebatur fidelis Samuel propheta Domini, et per Sylo, vbi locus
Hierosolymis: fortassis a dietas.

[Sidenote: Nota.] Habetur et alius puteus aut fons intra illa montana, quem plerique similiter fontem Iacob appellant, cuius aqua secundum quatuor anni nunc viridis, et nunc rubra. [Sidenote: Ogerus Dux Danus.] Certum est autem tempore Apostolorum cum Samaria recepisset verbum Dei, illos fuisse conuersos, et baptizatos, in nomine Domini Iesu, et tamen postea per quendam Caliphorum peruersos, Ogerus dux Danorum per Templariorum virtutem rursum subiugauit Christianitati: sicque post plures euentus, et et ritum ab omnibus nationibus singularem.

[Sidenote: Tegumenti capitis differentia.] Fatentur autem se credere in pro nobili differentia inuoluunt capita linteo rubeo, Saraceni autem albo, hiacynthino.

Thahor montis contra Meridiem iuxta Endor. Ieronimus. Ante cius portam duabus turmis hominum copiosorum. Hinc quoque ad leucas duas, est ciuitas Israel, vbi olim morabatur pessima regina Iezabel, quam Dei iudicio equorum

CAPVT. 20.
intelligunt illud scriptum Euangelicum, Iesus autem transiens per medium illorum ibat.

urbanas matris preces, mutauit vndam in vinum optimum.

in Thabor, montem spectabilem, vbi transfigurabatur Christus, coram quibusdam sui Apostolis, apparentibus ibidem, Mose, et Helia, prophetis, esse: quondam in hoc monte habebatur ciuitas, cum pluribus Ecclesijs; quarum nunc sola restant vestigia, excepto quod ille locus transfigurationis est inhabitatus, qui est Schola Dei nominatus. [Sidenote:

Item de Nazareth in tres leucas estvilla, seu castrum Zaffara, de quo 

[Sidenote: Mare Tyberiadis.] Ultracentum 60. forsitan stadia est lacus, bonorum piscium ferax et vber, qui etiam in alio loco sui vocatur mare Tyberiadis, et in alia mare Genezareth, varians sibi nomen, secundum Andream, Iacobum, et Ioannem: hic super vndam siccis ambulabat vestigiis,
piscibus 153.

pinguis, in quo de paucis panibus, et de paucioribus piscibus iussu Christi
fuerunt saturati, quinque millia hominum.

narrantibus fundata in loco vbi Cain protoplaustorum filius Abel fratrem
suum occidit.

A Damasco de propinquo est mons Seyr, ciuitas grandis firmata duplicibus
muris ac populousa nimis, in qua sunt multi in arte Physica famosi professi.

Derces est nominatum. Habent autem in illis, et ulterioribus partibus hunc

in castro, vel domo amici natam, vel educatam, quam hic sibi per certam
prouisionem allatam detinuit incaeatam, et scriptas quas vult literas

agatur in isto.
In quarum vna coram maiori altari in tabula lignea erat olim imago

reditur per valles Bokar fertiles et pro pascendis pecorum gregibus

exuberantes: et intratur in montana vbi copiositas est fontium qui effluunt

impetu de Libano. Ibique decurrre fluuius Sabbatayr, sic dictus quod diebus

opressi. [Sidenote: Sur, vel Tyrus.] Ex hoc loco sibi deliberet

peregrinus, quem sibi maris portum accipiat ad repatriandum, videlicet

Beruth, an Sur vel Tyrum.

qui est sub Libano vsque ad Berseba in Austrum continet circiter centum, et

80. leucas Lombardicas, et ab Hierico in totali latitudine circiter 60.

est etiam et fons Ior, de quo et Iordanis fluuius erumpens alterum sortitus

Peneaden terminatur, leronimus.

CAPVT. 21.

De secta detestabili Saracenorum et eorum fide.

[Sidenote: Diligentia Mandevillu.] Iam restat vt de secta Saracenorum
Fides Saracenorum.] Credunt itaque Saraceni in Deum creatorem factum. Et expectant diem nouissimum iudicii, in quo mali cum corpore et

Verumtamen de qualitate Paradisi est magna diuersitas inter credentes.

Christianos sentiunt bonorum Paradisum fore terrestrem illum de quo fuit expulsus Adam propter inobedientiam protoplastus: qui (vt putant) fluit, vel tunct fluet pluribus ruis lactis et mellis, et vbi in domibus et argento et gemmis, perfruentur omnibus corporalibus deliciis, in Trinitatis carent, et Christum qui est vera lux ignorant, in tenebris et spiritualem, vbi quilibet secundum meritum Divinitati viuetur, per Trinitati contradicunt, et Christo obloquuntur, qui est vera via, nesciunt quo vadunt. De baptizatis autem, qui firmiter fidem Catholicam in lucis, et in via veniendi ad coelestem Paradisum quem Christus verbo conscendit.

locutus, sed in diuersitate, quia nesciunt specificari, imo specificanti contradicerent defacili, vel negarent. Inter omnes prophetas ponunt quatuor Virginis filium, quem et asserunt, sermonem, vel loquelam, vel spiritum Dei, et pronunciatorem sententiarum Dei, in iudicio generali futuro, et
Secundo loco Abrahamum dicunt fuisse verum Dei cultorem, et amicum.

Tertium dant Mosi locum tanquam prolocutori Dei Misso specialiter, ad

Quartum volant esse Mahomet, sanctum, et verum Dei nuncium ad seipsos

misset, cum legi divina in dicto libro plene contenta. Tenent itaque

indubitate, quod beata Maria Iesum peperit, et concepit virgo manens

annunciationem Gabrielis Archangeli. Nam et Alcharon eorum dicit, ad

incantator, Turquis nomine, qui per susceptam sibi formam Angeli plures

virgines deflorauerat, et beatam Virginem conuenisse Angelum, an esset

Turquis. Refert quoque eam peperisse sub palma Arbore, vbi habebatur

ac dolore, fuisse in proximo desperatam, et infantulum in consolationem

matris dixisse, mater ne timeas, Deus in te effudit secreta ad salvationem

Et dicit liber Iesum sanctissimum omnium Prophetarum fuisse veracem in

dictis et factis, benignum, pium, iustum, et ab omni vitio penitus alienum:

Sanctiorem, cuius et Euangelif fatentur esse plenum salutari, ac veraci

suscitasse mortuos, et in coelum volasse viuentem. Erat enim (prout dicit)

si quando Sarracenii tenent scriptum Euangelij Sancti Ioannis, aut illud
consueuerunt cum deuotione cordis id lectitare.

et multa miracula facienti credere noluerunt, quodque per ipsum tota gens

Iudas eum pro signo traditionis osculabatur, posuit per Metamorphosin temporis, pro Iesu Iudam capientes, ligantes, trahentes, deridentes, in fine crucifixerunt, putantes se omnia facere Iesu, qui protinus capto et in die finali.

tenent Sarraceni obstinati: et quoddam argumentum inire conantur. Nam si Deus (aiunt) permisisset Iesum, innocentem, et iustum ita miserabiliter

iniustitiam quam fabricant in corde suo, quia nos de cruce Christi scriptum nouimus, benedictum est lignum per quod fit iustitia. Isti tamen quod in conuersi, et plures adhuc de facili conuerterentur, si haberunt

Christianorum vsque in finem seculi permansuram.

CAPVT 22.

De vita, et nomine Mahometi.
Promis in superioribus aliquid narrare de vita Mahometi legislatoris
Sarracenorum, prout vidi in scriptis, vel audiui in partibus illis. Itaque
Macho, siue Machon, vtrum in secunda syllaba scribatur N, litera, vel non
idem refert: et si tertia syllaba addatur, et dicatur Machomet, vel etiam

incestum de proprijs filiabus.

incarnationis Domini sexcentissimum natus, in Arabia pauper erat gratis
pascens camelos, et interdum sequens Mercatores in Aegyptum fordellos
illorum proprio collo deferens pro mercede. Et quoniam tunc temporis tota

patentem, velut ante palatium, et gloriuntur hoc primum miraculum. Qui ex
tunc conquerendo sibi pecunias, et discendo seculi actus diues est

ultra modum in verbis et factis maturus, et principalis, et satis
tamen sciente. Sed tandem ab vxore comperto contristabatur, se tali morbido
nuptam, qui versutus fefellit, et consolabatur moestam figmento mendacij
excogitati, dicens sanctum Dei Archangelum Gabrielem ad colloquendum et

aut claritate veniente se subito cadere et iacere ad intendendum

inspirationem.

[Sidenote: Incrementum authoritatis Mahometi.] Post hoc autem, mortuo etiam
effusionem, et copiam promissionum, quod electus est et assumptus, in

[Sidenote: Tempus promulgationis Alcharani.] Confirmato igitur Mahometo in

perduntur. Erat quoque tempore regni eius et alius Heremita in deserto

aliuos de principibus et familia. Super quo plures eorum attediati

tractabant occidere Heremitan. [Sidenote: Occasio vina, interdicendi

Sarracenis.] Accedit tandem vna noctium, vt rex Heremitam et seipsum

inebriaret, et inter loquendum ambo consopiti dormirent. Et ecce habita

occasione comites gladio de latere Regis clam extracto Heremitam

interfererunt, iterum clam condentes cruentum gladium in vagina: ac ille

factum, volens omnes per iustitiam condemnari ad mortem. Cumque coram

iudicibus et sapientibus ageretur, hi omnes pari concordia, simili voce, et

vno ore testabantur tam diuisim quam coniunctim, Regem in ebrietate sua

hominem occidisse, quamuis fortassis esset facti oblitus. Et in plenariam

rei probationem, dixerunt ipsum reposuisse mucronem in loculo nudum

intersum, sed calido cruore madentem. Quo ita inuento, ac tantis rex

recessit. Et ob hoc omnibus diebus suis vina bibere renunciauit: et in lege

vendentibus maledixit. Cuius maledictio coueretur in caput eius, et in

verticem ipsius iniquitas eius descendat, cum de vino scriptum constet,

eo Sarraceni in sua superstitione deuoti vinum non bibunt, quamquam plures
Est autem communis potus eorum dulcis, delectabilis, et nutritiuis de
Casaniel confectus, de qua et Saccarum fieri solet.

[Sidenote: Alias Mecca.] Mahometus iste post mortem suam pessimam (mors
sexaginta, atque ex tunc circa annum Domini nongentissimum cum veneratione
multa cadauer eius translatum est, in digniorem ciuitatem dictam Merchuel
fraude deceptis colitur, requiritur et adoratur.

[Sidenote: Oregus a Templarijs proditus.] In ipsius translatione ipsa
Templarij ad filios Brehir Regis Sarracenorum cum traditione vendiderant,
Sarracenorum, dum a flamine eorum reciprocius est, dicit et facit eum Dei
valet tantum: Non est Deus nisi vnus, et Mahomet fuit eius nuncius.

CAPVT. 23.

De colloquio Authoris cum Soldano.

non seruant legem Euangelij Christi, quam seruandum susceperint. [Sidenote:
Error eorum qui putant vnumquemque in sua religione posse beari.] Inest enim ijs falsa persuasio ita vt putent vnumquemque in ea qua natus est opposito se esse bonos, quia, sicut dicunt, obseruant scripta legis

nuncium suum Mahomet. Vnde et ego non tacebo quid mihi contigit.

Dominus Soldanus quodam die in castro, expulsis omnibus de camera sua, me Colloquium Soldani cum Mandeuillo.] Consuetum enim est ijs eijcere omnes gratiam, qui recepto hoc verbo dixit ita non esse. [Sidenote: Reprehensio Sacerdotum.] Sacerdotes (inquit) vestri, qui seipsos exhibere deberent servitio: habitu et studijs se conformant mundo: se inebriant vino, continentiam infringentes, cum fraude negotiantes, ac praua principibus consilia ingerentes. [Sidenote: Reprehensio vulgi iustissima.] Communis quoque populus, dum festus diebus intendere deberent deuotioni in templo, currit in hortis, in spectaculis, in tabernis vsque ad crapulam, et ebrietatem, et pinguia manducans et bibens, ac in bestiarum morem, luxuriam prauam exercens. [Sidenote: Vestimentorum varietas reprehensa.] In vsura, dolo, rapina, furto, detractione, mendacio et periurio viuunt plures eorum euidenter, ac si qui talia non agant, vt fatui reputantur, et pro nimia cordis superbia nesciunt ad libitum excogitare, qualiter se velint habere, mutando sibi indumenta, nunc longa, nunc curta nimis, quandoque ampla, quam vestiti: pileos quoque, calceos, caligas, corrigias sibi fabricante simplices, Deo deuoti, humiles, veraces, inuicem diligentes, inuicem concordantes, et inluriam de facili remittentes. Scimus etiam eos propter
peccata sua perdidisse hanc terram optimam quam tenemus, nec timemus eam amittere, quamdiu se taliter gubernant. Attamen non dubitamus, quin in recuperare.

Ad hoc ego ulter confusus et stupefactus, nequiui inuenire responsum;

modum Mercatorum per terras, et regiones Christianorum, cum Balsamo, gemmis, sericis, ac aromatibus, ac per illos singula exploror, tam de statu

Igitur peracta collocutione nostra satis producta, egressos principes in cameram reuocuit, ex quibus quatuor de maioribus iuxta nos aduocans, fecit nati, vel multo tempore conuersati.

Francorum. Itaque in omnibus his mente consternatus obmutui, cogitans, et dolens de peccatis singulis, rem taliter se habere.

confusionis, et qualis opprobrij, dum Christiani nominis inimici nobis nostra exprobrant crimina. [Sidenote: Insignis Mandeuilli peroratio.] Et student quilibet in melius emendare, quatenus (Deo propitio) possit in quod magis exorandum est, ipsi Sarraceni ad fidem Catholicam, et
Dominum nostrum Iesum Christum consubstantiale Dei filium perueniamus ad coelestem Paradisum.

Explicit prima pars huius operis.

The English Version.

Betheleem is a litylle cytee, long and narwe and well walled, and in eche syde enclosed with gode dyches; and it was wont to ben cleped Effrata; as Holy Writt seythe, _Ecce audivimus cum in Effrata_; that is to seye, _Lo, we herde him in Effrata_. And toward the est ende of the cytee, is a fulle fair chirche and a gracyouse; and it hathe many toures, pynacles and corneres, fulle stronge and curiously made: and with in that chirche ben 44 pyleres of marble, grete and faire. And betwene the cytee and the chirche in the felde floridus; that is to seyne, the feld florisched: for als moche as a fayre mayden was blamed with wrong, and sclaundred, that sche hadde don fornycacioun; for whiche cause sche was demed to the dethe, and to be brennt in that place, to the whiche sche was ladd. And as the fyre began to brenne about hire, sche made hire preyeres to oure Lord, that als wissely as sche was not gyln of that synne, that he wold helpe hire, and make it to be knoen to alle men, of his mercyfulle grace. And whan sche hadde thus seyd, sche entred in to the fuyer: and anon was the fuyr quenched and oute: and the brondes that weren brennynge, becomen rede roseres; and the brondes that weren not kyndled, becomen white roseres, fulle of roses. And theise weren the first roseres and roses, both white and rede, that evere ony man saughe. And thus was this mayden saved be the grace of God. And therfore is
that feld clept the feld of God florescht: for it was fulle of roses. Also
besyde the queer of the chirche, at the right syde, as men comen dounward
16 greces, [Footnote: Steps.] is the place where oure Lord was born, that
is fulle welle dyghte of marble, and fulle richely peynted with gold,
sylyer, azure, and other coloure. And 3 paas besyde, is the crybbe of the
ox and the asse. And besyde that, is the place where the sterre fell, that
ladde the 3 kynges, Jaspar, Melchior and Balthazar: but men of Grece clepen
hem thus, Galgatalathe, Malgatalathe and Saraphie: and the Jewes clepen in this
manere, in Ebrew, Appelius, Amerrius and Damasus. Theise 3 kynges offreden
to oure Lord, gold, ensence and myrre: and thei metten to gedre, thorghe
myracle of God; for thei metten to gedre in a cytee in Ynde, that Men
clepen Cassak, that is 53 journeyes fro Betheleem; and thei weren at
Betheleem the 13 day. And that was the 4 day aftre that thei hadden seyn
the sterre, whan they metten in that cytee: and thus thei weren in 9 dayes,
fro that cytee at Betheleem; and that was gret myracle. Also undre the
cloystre of the chirche, be 18 degrees, at the righte syde, is the
charnelle of the innocentes, where here bones lyzn. And before the place
where oure Lord was born, is the tombe of Seynt Jerome, that was a preest
and a cardynalle, that translatede the Bible and the psaultere from Ebrew
in to Latyn: and witheoute the mynstre; is the chayere that he satt in,
whan he translated it. And faste besyde that chirche, a 60 fedme,
[Footnote: Fathom.] is a chirche of Seynt Nicholas, where oure Lady rested
hire, aftre sche was lyghted of oure Lord. And for as meche as sche had to
meche mylk in hire pappes, that greved hire, sche mylked hem on the rede
stones of marble; so that the traces may zit be sene in the stones alle
whyte. And zee schulle undrestonde, that alle that duellen in Betheleem ben
Cristene men. And there ben fayre vynes about the cytee, and gret plente-
of wyn, that the Cristene men han don let make. But the Sarazines ne tylen
not no vynes, ne thei drykken no wyn. For here bokes of here lawe, that
Makomete betoke hem, whiche thei clepen here Alkaron, and sume clepen it
Mesaphe; and in another langage it is cleped Harme; and the same boke
forbedethe hem to drinke wyn. For in that boke, Machomete cursed alle tho
that drykken wyn, and alle hem that sellen it. For sum men seye, that he
sloughe ones an heremyte in his dronkenesse, that he loved ful wel: and
therefore he cursed wyn, and hem that drykken it. But his curs be turned in
to his owne hed; as Holy Wrytt seythe: _Et in verticem ipsius iniquitas
ejus descendet_: that is for to seye, _Hi wykkednesse schalle turne and
falle in his owne heed_. And also the Sarazines bryngen forthe no pigges,
nor thei eten no swynes flessche: for thei seye, it is brother to man, and
it was forboden be the olde lawe: and thei holden hem alle accursed that
eten there of. Also in the lond of Palestyne and in the lond of Egypt, thei
eten but lytille or non of flessche of veel or of beef; but he be so old,
that he may no more travayle for elde; for it is forbode: and for because
the have but fewe of hem, therfore thei norisschen hem, for to ere here
londes. In this cytee of Betheleem was David the kyng born: and he hadde 60
wyfes; and the firste wyf hihte Michol: and also he hadde 300 lemmannes.

An fro Betheleem unto Jerusalem nys but 2 myle. And in the weye to
Jerusalem, half a myle fro Betheleem is a chirche, where the aungel seyde
to the scheppardes, of the birthe of Crist. And in that weye is the tombe
of Rachelle, that was Josephes modre, the patriarche; and sche dyede anon,
aftre that sche was delyvered of hire sone Beniamyn; and there sche was
buryed of Jacob hire husbonde: and he leet setten 12 grete stones on here,
in tokene that sche had born 12 children. [Footnote: Rachel had only two
children, but twelve grandchildren.] In the same weye, half myle fro
Jerusalem, appered the sterre to the 3 kynges. In that weye also ben manye chirches of Cristen men, be the whiche men gon towards the cytee of Jerusalem.

Of the Pilgrimages in Jerusalem and of the Holy Places thereaboute.

[Sidenote: Cap. VII.] After for to speke of Jerusalem, the holy cytee, zee schulle undirstonde, that it stont fulle faire betwene hilles: and there ben no ryveres ne welles; but watre comethe be condyte from Ebron. And zee schulle undirstonde, that Jerusalem of olde tyme, unto the tyme of Melchisedech, was cleped Jebus; and aftre it was clept Salem, unto the tyme of Kyng David, that putte theise 2 names to gidere, and cleped it Jebusalem; and aftre that Kyng Salomon cleped it Jerosoloyme: and aftre that, men cleped it Jerusalem; and so it is cleped zit. And aboute Jerusalem is the kyngdom of Surrye: and there besyde is the lond of Palestyne: and besyde it is Ascolone: and besyde that is the lond of Maritaine. But Jerusalem is in the lond of Judee; and it is clept Judge, for that Judas Machabeus was kyng of that contree; and it marchethe estward to the kyngdom of Arabye; on the southe syde, to the lond of Egipt; and on the west syde, to the grete see; on the north syde, towarde the kyngdom of Surrye, and to the See of Cypre. In Jerusalem was wont to be a patriark, and erchebysshoppes and bissshoppes abouten in the contree. Abouten Jerusalem ben theise cytees: Ebron, at 7 myle; Jerico, at 6 myle; Bersabee, at 8 myle; Ascalon, at 17 myle; Jaff, at 16 myle; Ramatha, at 3 myle; and Betheleem, at 2 myle. And a 2 myle trom Betheleem, toward the sowthe, is the chirche of Seynt Karitot, that was abbot there; for whom thei maden meche Doel [Footnote: Mourning.] amonges the monkes, whan he scholde dye;
and zit thei ben in moornynge, in the wise that thei maden here
lamentacioun for him the firste tyme: and it is fulle gret pytee to
beholde.

This contree and lond of Jerusalem hathe ben in many dyverse nacioues
hondes: and often therfore hathe the contree suffred meche tribulacioun,
for the synne of the people, that duellen there. For that contree hathe ben
in the hondes of alle nacyouns: that is to seyne, of Jewes, of Chananees,
Assiryenes, Perses, Medoynes, Macedoynes, of Grekes, Romaynes, of Cristene
men, of Sarazines, Barbaryenes, Turkes, Tartaryenes, and of manye othere
dyverse nacyouns. For God wole not, that it be longe in the hondes of
trytoures ne of synneres, be thei Cristene or othere. And now have the
hethene men holden that lond in here hondes 40 zeere and more: but thei
schulle not holde it longe, zif God wole.

And zee schulle undirstond, that whan men comen to Jerusalem, here first
pilgrymage is to the Chirche of the Holy Sepulcre, where oure Lord was
buryed, that is with oute the cytee, on the northe syde: but it is now
enclosed in, with the toun walle. And there is a fulle fayr chirche, alle
rownd, and open above, and covered with leed. And on the west syde is a
fair tour and an highe, for belles, strongly made. And in the myddes of the
chirche is a tabernacle, as it were a lytylle hows, made with a low lytylle
doore: and that tabernacle is made in manere of half a compass, righte
curiously and richely made, of gold and azure and othere riche coloures,
fulle nobelyche made. And in the righte syde of that tabernacle is the
sepulcre of oure Lord. And the tabernacle is 8 fote lone, and 5 fote wyde,
and 11 fote in heighte. And it is not longe sithen the sepulcre was alle
open, that men myghte kisse it and touche it. But for pilgrymes that comen thidre, peyned hem to breke the ston in peces or in poudre, therfore the Soudan hathe do make a walle aboute the sepulcre, that no man may towche it. But in the left syde of the walle of the tabernacle is well the heighte of a man, a gret ston to the quantytee of a mannes hed, that was of the holy sepulcre: and that ston kissen the pilgrymes, that comen thidre. In that tabernacle ben no wyndowes: but it is alle made lighte with lampes, that hangen before the sepulcre. And there is a lampe, that hongethe before the sepulcre, that brennethe lighte: and on the Gode Fryday it gothe out be him self; and lyghtith azen be him self at that oure, that oure Lorde roos fro dethe to lyve. Also within the chirche, at the righte syde, besyde the queer of the chirche, is the Mount of Calvarye, where oure Lord was don on the Cros: and it is a roche of white colour, and a lytille medled with red: and the Cros was set in a morteys, in the same roche: and on that roche dropped the woundes of our Lord, whan he was payned on the Crosse; and that is cleped Golgatha. And men gon up to that Golgotha be degrees: and in the place of that morteys was Adames hed founden, aftre Noes flode; in tokene that the synnes of Adam scholde ben boughte in that same place. And upon that roche made Abraham sacrifice to oure Lord. And there is an awtere: and before that awtere lyzn Godefray de Boleyne and Bawdewyn, and othere Cristene kynges of Jerusalem; And there nyghe, where our Lord was to seye, _Godeoure Kyng, before the worldes, hathe wroughte hele in myddis of the erthe_. And also on that roche, where the Cros was sett, is writen fundamentum totius Fidei hujus Mundi_; that is to seyne, _That thou seest, is ground of alle the feythe of this world_. And zee schulle undirstonde,
that whan oure Lord was don upon the Cros, he was 33 zere and 3 moneths of elde. And the prophecye of David seythe thus: _Quadraginta annis proximus fui generationi huic_; that is to seye, _fourty zeer was I neighebore to this kynrede_. And thus scholde it seme, that the prophecyes ne were not trewe: but thei ben bothe trewe: for in old tyme men maden a zeer of 10 moneths; of the whiche Marche was the firste, and Decembre was the laste. But Gayus, that was Emperour of Rome, putten theise 2 monethes there to, Janyver and Feverer; and ordeyned the zeer of 12 monethes; that is to seye, 365 dayes, with oute lepe zeer, aftre the propre cours of the sonne. And therfore, aftre cowntyng of 10 monethes of the zeer, de dyede in the 40 zeer; as the prophete seyde; and aftre the zeer of 12 monethes, he was of age 33 zeer and 3 monethes. Also with in the Mount Calvarie, on the right side, is an awtere, where the piler lyzthe, that oure Lord Jesu was bounden to, whan he was scourged. And there besyde ben 4 pileres of ston, that alle weys droppen watre: and sum men seyn, that thei wepen for our Lordes dethe. And nyghe that awtier is a place undre erthe, 42 degrees of depnesse, where the holy croys was founden, be the wytt of Seynte Elyne, undir a roche, where the Jewes had hidde it. And that was the verray croys assayed: for thei founden 3 crosses; on of oure Lord, and 2 of the 2 theves: and Seynte Elyne preved hem on a ded body, that aros from dethe to lyve, whan it was leyed on it that oure Lord dyed on. And there by in the walle is the place where the 4 nayles ofoure Lord weren hidd: for he had 2 in his hondes, and 2 in his feet: and of on of theise, the Emperour of Costantynoble made a brydille to his hors, to bere him in bataylle: and thorghe vertue there of, he overcam his enemies, and wan alle the lond of Asye the lesse; that is to seye, Turkye, Ermonye the lasse and the more; and from Surrye to Jerusalem, from Arabye to Persie, from Mesopotayme to the kyngdom of Halappee, from Egypt the highe and the lowe, and all the othere kyngdomes, unto the Depe
of Ethiope, and into Ynde the lesse, that then was Cristene. And there were in that tyme many gode holy men and holy heremytes; of whom the book of fadres lyfes spekethe: and thei ben now in Paynemes and Sarazines honds. But whan God alle myghty wole, righte als the londes weren lost thorghe synne of Cristene men, so schulle thei ben wonnen azen be Cristen men thorghe help of God. And in myddes of that chirche is a compas, in the whiche Joseph of Aramathie leyde the body of oure Lord, whan he had taken him down of the cross: and there he wassched the woundes of oure Lord: and that 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 presoun; (for he was in presoun in many places) and there is a partye of the Cheyne that he was bounden with: and there he appered first to Marie Magdaleyne, whan he was rysen; and sche wende, that he had ben a gardener. In the chirche of Seynt Sepulchre was wont to ben chanouns of the ordre of Seynt Augustyn, and hadden a priour; but the patriark was here sovereygne. And withe oute the dores of the chirche, on the right syde, as men gon upward 18 Greces, seyde oure Lord to his moder, _Mulier, ecce filius tuus_; that is to seye, _Woman, lo thi Sone_. And aftre that, he seyde to John his disciple, _Ecce mater tua_; that is to seyne, _Lo, behold thi modir_; And these wordes he seyde on the cros. And on theise Greces wente oure Lord, whan he bare the crosse on his schuldir. And undir this grees is a chapelle; and in that chapelle syngen prestes, yndyenes; that is to seye, prestes of ynde; noght aftir oure lawe, but aftir here: and alle wey thei maken here sacrement of the awtier, seyenge, _Pater noster_, and othere preyeres there with: with the which preyeres, thei seye the wordes, that the sacrement is made of. For thei ne knowe not the addiciouns, that many Popes han made; but thei synge with gode devocioun. And there nere, is the place where that oure Lord rested him, whan he was wery, for berynge of the
Cros. And zee schulle undirstonde, that before the Chirche of the Sepulcre, is
the cytee more feble than in any othere partie, for the grete playn that
is betwene the chirche and the cytee. And toward the est syde, with oute
the walles of the cytee, is the Vale of Josaphathe, that touchethe to the
walles, as thoughe it were a large dyche. And anen that Vale of Josaphathe,
out of the cytee, is the Chirche of Seynt Stevene, where he was stoned to
dethe. And there beside, is the gildene zate, that may not ben opened; be
the whiche zate, oure Lord entrede on Palmesonday, upon an asse; and the
zate opened azenst him, when he wolde go unto the temple: and zit apperen
the steppes of the asses feet, in 3 places of the degrees, that ben of
fulle harde ston. And before the chirche of Seynt Sepulcre, toward the
southe, a 200 paas, is the gret hospitalle of Seynt John; of the whiche the
hospitleres hadde here foundacioun. And with inne the palays of the seke
men of that hospitalle ben 124 pileres of ston: and in the walles of the
hows, with oute the nombre aboveseyd, there ben 54 pileres, that beren up
the hows. And fro that hospitalle, to go toward the est, is a fulle fayr
chirche, that is clept _Nostre Dame la Graund_. And than is there another
chirche right nyghe, that is clept _Nostre Dame la Latytne_. And there
weren Marie Cleophee and Marie Magdaleyne, and teren here heer, whan oure
Lord was peyned in the cros.

Of the Temple of oure Lord. Of the Crueltie of Kyng Heroud. Of the Mount
Syon. Of Probatica Piscina. And of Natatorium Siloe.

[Sidenote: Cap. VIII.] And fro the chirche of the sepulcre, toward the est,
at 160 paas, is _Templum Domini_. It is right a feir hows, and it is alle
round, and highe, and covered with leed, and it is well paved with white
marble: but the Sarazine wole not suffre no Cristene manne Jewes to come there in; for thei seyn, that none so foule synfulle men scholde not come in so holy place: but I cam in there, and in othere places, where I wolde; for I hadde lettres of the Soudan, with his grete seel; and comounly other men han but his signett. In the whiche lettres he comanded of his, specyalle grace, to all his subgettes, to lete me seen alle the places, and to enforme me pleynly alle the mysteries of every place, and to condyte me fro cytee to cytee, zif it were nede, and buxomly to resceyve me and my companye, and for to obeye to alle my requestes resonable, zif thei weren not gretly azen the royalle power, and dignytee of the Soudan or of his lawe. And to othere, that asken him grace, suche as han served him, he ne zevethe not but his signet; the whiche thei make to be born before hem, hangynge on a spere; and the folk of the contree don gret worschipe and reverence to his signett or his seel, and knelen there to, as lowly as wee don to _Corpus Domini_. And zit men don fulle grettere reverence to his lettres. For the admyralle and alle othere lordes, that thei ben schewed to, before or thei rescyve hem, thei knelen doun, and than thei take hem, and putten hem on here hedes, and aftre thei kissen hem, and than thei reden hem, knelynge with gret reverence, and than thei offren hem to do alle, that the berere askethe. And in this _Templum Domini_ weren somtyme chanouns reguleres: and thei hadden an abbot, to whom thei weren obedient. And in this temple was Charlemayn, when that the aungelle broughte him the prepuce of oure Lord Jesu Crist, of his circumcisioun: and aftre Kyng Charles leet bryngen it to Parys, in to his chapelle: and aftre that to Chartres. And zee schulle undirstonde, that this is not the temple that Salomon made: for that temple dured not, bat 1102 zeer. For Tytus, Vespasianes sone, Emperour of Rome, had leyd sege aboute Jerusalem, for to discomfyte the Jewes: for thei putten oure Lord to dethe, with outen leve
of the Emperour. And whan he hadde wonnen the cytee, he brente the temple and beet it down, and alle the cytee, and toke the Jewes, and dide hem to Dethe, 1100000: and the othere he putte in presoun, and solde hem to servage, 30 for o penny: for thei seyde, thei boughte Jesu for 30 penyes: and he made of hem bettre cheep, whan he zaf 30 for o penny. And aftre that tyme, Julianas Apostate, that was Emperour, zaf leve to the Jewes to make the Temple of Jerusalem: for he hated Cristene men; and zit he was cristned, but he forsoke his law, and becam a renegate. And whan the Jewes hadden made the temple, com an erthe quakeng, and cast it doun (as God wolde) and destroyed alle that thei had made. And aftre that, Adryan, that was Emperour of Rome, and of the lynage of Troye, made Jerusalem azen, and the temple, in the same manere, as Salomon made it. And he wolde not suffre no Jewes to dwelle there, but only Cristene men. For alle thoughhe is were so, that hee was not cristned, zet he lovede Cristene men, more than ony other nacioun, saf his owne. This Emperour leet enclose the Chirche of Seynt Sepulcre, and walle it, within the cytee, that before was with oute the cytee, long tyme beforne. And he wolde have chaunged the name of Jerusalem, and have cleped it Elya: but that name lasted not longe. Also zee schulle undirstonde, that the Sarazines don moche reverence to that temple; and thei seyn, that that place is right holy. And whan thei gon in, thei gon barefote, and knelen many tymes. And whanne my felowes and I seyghe that, whan we comen in, wee diden of oure shoon, and camen in barefote, and thoughten that we scholden don as moche worschipe and reverence there to, as ony of the mysbeleevynge men sholde, and as gret compunction in herte to have. This temple is 64 cubytes of wydenesse, and als manye in lengthe; and of heighte it is 120 cubites: and it is with inne, alle aboute, made with pyleres of marble: and in the myddel place of the temple ben manye highe stages, of 14 degrees of heighte, made with gode
pyleres alle aboute: and this place the Jewes callen _Sancta Sanctorum_; that is to seye, _holy of halewes_. And in that place comethe no man, saf only here prelate, that makethe here sacrifice. And the folk stonden alle aboute, in diverse stages, aftre thei ben of dignytee or of worschipe; so that thei alle may see the sacrifice. And in that temple ben 4 entrees; and the zates ben of cypresse, wel made and curiously dight. And with in the est zate, oure Lorde seyde, _Here is Jerusalem_. And in the northsyde of that temple with in the zate, there is a welle; but it rennethe noght; of the whiche Holy Writt spekethe, and seythe, _Vidi aquam egredientem de Templo_; that is to seyne, _I saughe watre come out of the Temple_. And on that other syde of the Temple there is a roche, that men clepen Moriache: but aftre it was clept Bethel; where the arke of God, with relykes of Jewes, weren wont to ben put. That arke or hucche, with the relikes, Tytus ledde with hym to Rome, whan he had scomfyted alle the Jewes. In that arke weren the 10 commandementes, and of Arones zerde, and of Moyses zerde, with the whiche he made the Rede See departen, as it had ben a walle, on the righte syde and on the left syde, whils that the peple of Israel passeden the see drye foot: and with that zerde he smoot the roche; and the watre cam out of it: and with that zerde he dide manye wondres. And there in was a vessel of gold, fulle of manna, and clothinges andournements and the tabernacle of Aaron, and a tabernacle square of gold, with 12 precyous stones, and a boyst of jasper grene, with 4 figures, and 8 names of oure Lord, and 7 candelstykes of gold, and 12 pottes of gold, and 4 censeres of gold, and an awtier of gold, 12 spannes long, and the cercle of swannes of Hevene, with a tabernacle of gold, and a table of sylver, and 2 trompes of silver, and 7 barly loves, and alle the othere reliques, that weren before the birthe of oure Lord Jesu Crist. And upon that roche, was Jacob
slepynge, when he saughe the aungeles gon up and doun, by a laddre, and he seyd, _Vere locus isse sanctus est, et ego ignorabam_; that is to seyne, _Forsothe this place is holy, and I wiste it nought_. And there an aungel helde Jacob stille, and turned his name, and cleped him Israel. And in that same place, David saughe the aungelle, that smot the folk with a swerd, and put it up blody in the schethe. And in that same roche, was Seynt Symeon, whan he rescseyved oure Lord into the Temple. And in this roche he sette him, whan the Jewes wolde a stoned him; and a sterre cam doun, and zaf him light. And upon that roche, prechede our Lord often tyme to the peple; and out of that seyd temple, oure Lord drof the byggeres and the selleres. And upon that roche, oure Lord sette him, whan the Jewes wolde have stoned him; and the roche cleef in two, and in that clevyng was oure Lord hidd; and there cam doun a sterre, and zaf lighte and served him with claretee; and upon that roche, satt oure lady, and lerned hire sawtere; and there our Lord forzaf the womman hire sinnes, that was founden in Avowtrie: and there was oure Lord circumcyded: and there the aungelle schewede tydyinges to Zacharie of the birthe of Seynt Baptyst his sone; and there offred first Melchisedech bred and wyn to oure Lord, in tokene of the sacrement that was to comene; and there felle David preyeng to oure Lord, and to the aungelle, that smot the peple, that he wolde have mercy on him and on the peple; and oure Lorde herde his preyere; and therefore wolde he make the temple in that place: but oure Lord forbade him, be an aungelle, for he had don tresoun, whan he leet sle Urie the worthi knyght, for to have Bersabee his wyf; and therfore all the purveyance, that he hadde ordeyned to make the temple with, he toke it Salomon his sone; and he made it. And he preyed oure Lord, that alle tho that preyeden to him, in that place, with gode herte, that he wolde heren here preyere and graunten it hem, zif thei asked it rightefullyche: and oure Lord graunted it him: and therfore Salomon
cleped that temple, the Temple of Conseille and of Help of God. And with 
oute the zate of that temple is an awtiere, where Jewes werein wont to 
offren dowves and turtles. And betwene the temple and that awtiere was 
Zacharie slayn. And upon the pynacle of that temple was oure Lord brought, 
for to ben tempted of the enemye, the feend. And on the heighte of that 
pynacle, the Jewes sett en Seynt Jame, and casted him down to the erthe, 
that first was Bisschopp of Jerusalem. And at the entree of that temple, 
toward the west, is the zate that is clept _Porta speciosa_. And nyghe 
besyde that temple, upon the right syde, is a chirche covered with leed, 
that is clept Salomones Scole. And fro that temple, towards the southe, 
right nyghe, is the Temple of Salomon, that is righte fair and wel 
pollisscht. And in that temple duellen the knyghtes of the temple, that 
weren wont to be clept templeres: and that was the foundacionn of here 
ordre; so that there dueldden knyghtes; and in _Templo Domini_, chanouns 
reguleres. Fro that temple toward the est, a 120 paas, in the cornere of 
the cytee, is the bathe of oure Lord: and in that bathe was wont to come 
watre fro paradys, and zit it droppethe. And there besyde, is oure ladyes 
bed. And faste by, is the temple of Seynt Symeon: and with oute the 
cloyster of the temple, toward the northe, is a fulle faire chirche of 
Seynte Anne, oure ladyes modre: and there was oure lady conceyved. And 
before that chirche, is a gret tree, that began to growe the same nyght. 
And undre that chirche, in goenge doun be 22 degrees, lythe Joachym, oure 
ladyes fader, in a faire tombe of ston: and there besyde, lay somtyme Seynt 
Anne his wyf; but Seynt Helyne leet translate hire to Costantynople. And in 
that chirche is a welle, in manere of a cisterne, that is clept _Probatica 
Piscina_, that hathe 5 entrees. Into that welle, aungeles weren wont to 
come from Hevene, and baten hem with inne: and, what man that first bathed 
him, aftre the mevyng of the watre, was made hool, of what maner sykenes
that he hadde: and thereoure Lord heled a man of the palasye, that laye 38
zeer: andoure Lord seyde to him, _Tolle Grabatum tuum & ambula_: that is
to seye, _Take thi bed, and go_. And therebesyde, was Pylates hows. And
faste by, is Kyng Heroudes hows, that leet sle the innocentes. This Heroude
was over moche cursed and cruelle: for first he leet sle his wif, that he
lovede righte welle; and for the passynge love, that he hadde to hire, whan
he saughe hire ded, he felle in a rage, and oute of his wytt, a gret while;
and sithen he cam azen to his wytt: and aftre he leet sle his two sones,
that he hadde of that wyf: and aftre that, he leet sle another of his
wyfes, and a sone, that he hadde with hire: and aftre that, he leet sle his
owne modre: and he wolde have slayn his brother also, but he dyede
sodeynly. And aftre he fell into seknesse, and whan he felte, that he
scholde dye, he sente aftre his sustre, and aftre alle the lordes of his
lond: and whan thei were comen; he leet commande hem to prisoun, and than
he seyde to his sustre, he wiste wel, that men of the contree wolde make no
sorwe for his dethe; and therefore be made his sustre swere, that sche
scholde lete Smyte of alle the heds of the lordes, whan he were ded; and
than scholde alle the lord make sorwe for his dethe, and else nought: and
thus he made his testament. But his sustre fulfilled not his wille: for als
sone as he was ded, sche delyvered alle the lordes out of presoun, and lete
hem gon, eche lord to his owne; and tolde hem alle the purpos of hire
brothers ordynance: and so was this cursed kyng never made sorwe for, as he
supposed for to have ben. And zee schulle undirstonde, that in that tyme
there weren 3 Heroudes, of gret name and loos for here crueltee. This
Heroude, of whiche I have spoken offe, was Heroude Ascalonite: and he that
leet beheden seynt John the Baptist, was Heroude Antypa: and he that leet
smyte of Seynt James hed, was Heroude Agrippa; and he putte Seynt Peter in
presoun.
Also furthermore, in the cytee, is the Chirche of Seynt Savyour; and there is the left arm of John Crisostom, and the more partye of the hed of Seynt Stevene. And on that other syde of the strete, toward the southe, as men gon to Mount Syon, is a chirche of Seynt James, where he was beheded. And fro that chirche, a 120 paas, is the Mount Syon: and there is a faire chirche of oure Lady, where sche dwelled; and there sche dyed. And there was wont to ben an abbot of Chanouns Reguleres. And fro thens, was sche born of the apostles, onto the Vale of Josaphathe. And there is the ston, that the aungelle broughte to oure Lady, fro the Mount of Synay; and it is of that colour, that the roche is of Seynt Kateryne. And there besyde, is the zate, where thorghe oure Ladye wente, whan sche was with childe, whan sche wente to Betheleem. Also at the entree of the Mount Syon, is a chapelle; and in that chapelle is the ston gret and large, with the whiche the sepolcre was covered with, whan Josephe of Aramathie had put oure Lord thereinne: the whiche ston the 3 Maries sawen turnen upward, whan thei comen to the sepolcre, the day of his resurrexioun; and there founden an aungelle, that tolde hem of oure Lordes uprsynge from dethe to lyve. And there also is a ston, in a walle, besyde the zate, of the pyleer, that oure Lord was scourged ate: and there was Annes hows, that was Bishop of the Jewes, in that ryme. And there was oure Lord examyned in the nyght, and scourged and smytten and vylenctly entreted. And in that same place, Seynt Peter forsoke oure Lord thries, or the cok creew. And there is a party of the table, that he made his souper onne, whan be made his maundee, with his discyules; whan he zaf hem his flesche and his blode, in forme of bred and wyn. And undre that chapelle, 32 degrees, is the place, where oure Lord wossche his disciples feet and zit is the vesselle, where the watre was.
And there besyde that same vesselle, was Seynt Stevevene buryed. And there is the awtier, where our Lady herde the aungelles synge messe. And there appered first our Lord to his disciples, after his resurrexioun, the zates enclosed, and seyde to hem, _Pax vobis_: that is to seye, _Pees to zou_.

And on that mount, appered Crist to Seynt Thomas the apostle, and bade him assaye his woundes; and there beleved he first, and seyde, _Dominus meus et Deus meus_: that is to seye, _my Lord and my God_. In the same chirche, besyde the awteer, weren alle the aposteles on Whytsonday, whan the Holy Gost descended on hem, in lyknesse of fuyr. And there made our Lord his pask, [Footnote: Pascal feast] with his disciples. And there slept Seynt John the Evaungeliste, upon the breeste of our Lord Jesu Crist, and saughe slepynge many hevenly prevytees.

Mount Syon is with inne the cytee; and it is a lytille hiere than the other syde of the cytee: and the cytee is strongere on that syde, than on that other syde. For at the foot of the Mount Syon, is a faire castelle and a strong, that the Soudan leet make. In the Mount Syon weren buryed Kyng David and Kyng Salomon, and many othere kynges, Jewes of Jerusalem. And there is the place, where the Jewes wolden han cast up the body of our Lady, whan the apostles beren the body to ben buryed, in the Vale of Josaphathe. And there is the place, where Seynt Petir wepte fulle tenderly, aftre that he hadde forsaken our Lord. And a stones cast fro that chapelle, is another chapelle, where our Lord was jugged: for that tyme, was there Cayphases hows. From that chapelle, to go toward the est, at 140 paas, is a deep cave undre the roche, that is clept the Galylee of our Lord; where Seynt Petre hidde him, whanne he had forsaken our Lord. Item, betwene the Mount Syon and the Temple of Salomon, is the place, where our Lord made his pask.
Lord reysed the mayden, in hire fadres hows. Undre the Mount Syon, toward the Vale of Josaphathe, is a welle, that is clept _Natatorium Siloe_; and there was oure Lord wasshen, aftre his bapteme: and there made oure Lord the blaynd man to see. And there was y buryed Ysaye the prophete. Also streghte from Natatorium Siloe, is an ymage of ston, and of olde auncyen werk, that Absalon leet make: and because there of, men clepen it the head of Absalon. And faste by, is zit the tree of elde, that Judas henge him self upon, for despeyr that he hadde, whan he solde and betrayed oure Lord. And there besyde, was the synagoge, where the bysshoppes of Jewes and the pharyses camen to gidere, and helden here conseille. And there caste Judas the 30 pens before hem, and seyde, that he hadde synned, betrayenge oure Lord. And there nygne was the hows of the apostles Philippe and Jacob Alphei. And on that other syde of Mount Syon, toward the southe, bezonde the Vale, a stones cast, is Acheldamache; that is to seye, the Feld of Blood; that was bought for the 30 pens, that oure Lord was sold fore. And in that feld ben manye tombes of Cristene men: for there ben manye pilgrymes graven. And there ben manye oratories, chapelles and heremytages, where heremytes weren wont to duelle. And toward the est, an 100 pas, is the charnelle of the hospitalle of seynt John, where men weren wont to putte the bones of dede men.

Also fro Jerusalem, toward the west, is a fair chirche, where the tree of the cros grew. And 2 myle fro thens, is a faire chirche; where oure lady mette with Elizabethe, whan thei weren bothe with childe; and seynt John stered in his modres wombe, and made reverence to his Creatour, that he saughe not. And undre the awtier of that chirche, is the place where seynt John was born. And fro that chirche, is a myle to the castelle of Emaux;
and there also oure Lord schewed him to 2 of his disciples, aftre His 
resurrexion. Also on that other syde, 200 pas fro Jerusalem, is a chirche, 
where was wont to be the cave of the lioun: and undre that chirche, at 30 
degrees of depnesse, weren entered 12000 martires, in the tyme of Kyng 
Cosdroc, that the lyoun mette with alle in a nyghte, be the wille of God. 
Also fro Jerusalem 2 myle, is the Mount Joye, a fulle fair place and a 
delicyous: and there lythe Samuel the prophete in a faire tombe: and men 
clepen it Mount Joye; for it zeveth the joye to pilgrymes hertes, be cause 
that there men seen first Jerusalem. Also betwene Jerusalem and the Mount 
of Olyvete, is the Vale of Josaphathe, undre the walles of the cytee, as I 
have seyd before: and in the myddes of the vale, is a lytille ryvere, that 
men clepen Torrens Cedron; and aboven it, over thwart, lay a tre, (that the 
cros was made offe) that men zeden over onne: and faste by it is a litylle 
pytt in the erthe, where the foot of the pileer is zit entered; and there 
was oure Lord first scourged: for he was scourged and vileynsly entreted in 
many places. Also in the myddel place of the vale of Josaphathe, is the 
chirche of oure lady: and it is of 43 degrees, undre the erthe, unto the 
sepulchre oure lady. And oure lady was of age, when sche dyed, 72 zeer. And 
beside the sepulchre of oure lady, is an awtier, where oure Lord forzaf 
seynt Petir all his synnes. And fro thens, toward the west, undre an 
awtere, is a welle, that comethe out of the ryvere of Paradys. And witethe 
wel, that that chirche is fulle lowe in the erthe; and sum is alle with 
ine the erthe. But I suppose wel, that it was not so founded: but for 
because that Jerusalem hathe often tyme ben destroyed, and the walles 
abated and beten doun and tombled in to the vale, and that thei han ben so 
filled azen, and the ground enhaunced; and for that skylle, is the chirche 
so lowe with in the erthe: and natheles men seyn there comounly, that the 
erthe hathe so ben cloven, sythe the tyme, that oure Lady was there buryed:
and zit men seyn there, that it waxeth and groweth every day, with outen
dowte. In that chirche were wont to ben blake monkes, that hadden hire
abbot. And besythe that chirche, is a chapelle, besythe the roche, that
highte Gethesamany: and there was oure Lord kyssed of Judas; and there was
he taken of the Jewes; and there laft oure Lord his disciples, when he
wente to preye before his passioun, when he preyed and seyde, _Pater, si
fieri potest, transeat a me calix iste_: that is to seye, _Fadre, zif it
may be, do lete this chalys go fro me_. And whan he cam azen to his
disciples, he fond hem slepynge. And in the roche, with inne the chapelle,
zit apperen the fyngres of oure Lordes hond, when he putte hem in the
roche, whan the Jewes wolden have taken him. And fro thens a stones cast,
toward the southe, is anothere chapelle, where oure Lord sweete droppes of
blood. And there riȝte nyghe, is the tombe of Kyng Josaphathe; of whom the
vale berethe the name. This Josaphathe was kyng of that contree, and was
converted by an heremyte, that was a worthi man, and dide moche gode. And
fro thens a bowe drawghte, towards the south, is the chirche, where Seynt
James and Zacharie the prophete weren buryed. And above the vale, is the
Mount of Olyvete: and it is cleped so, for the plentee of olyves, that
grown there. That mount is more highe than the cytee of Jerusalem is: and
therfore may men, upon that mount, see manye of the stretes of the cytee.
And between that mount and the cytee, is not but the vale of Josaphathe,
that is not fulle large. And fro that mount, steighe oure Lord Jesu Crist
to Hevene, upon ascencioun day: and zit there schewethe the schapp of his
left foot, in the ston. And there is a chirche, where was wont to be an
abbot and chanouns reguleres. And a lytylle thens, 28 pas, is a chapelle,
and there in is the ston, on the whiche oure Lord sat, when he prechede the
8 blessynges, and seyde thus: _Beati pauperes spiritu_: and there he
taughte his disciples the _Pater noster_: and wrote with his finger in a
ston. And there nyghe is a chirche of Seynte Marie Egipcyane; and there sche lythe in a tombe. And fro then toward the est, a 3 bow schote, is Bethfagee; to the whiche oure Lord sente Seynt Peter and Seynt James, for to feche the asse, upon Palme Sonday, and rode upon that asse to Jerusalem.

And in comynge doun fro the Mount of Olyvet, toward the est, is a castelle, that is cleped Bethanye: and there dwelte Symon leprous, and there herberwed oure Lord; and aftre, he was baptized of the Apostles, and was clept Julian, and was made bisschoppe: and this is the same Julyan, that men clepe to for gede herberghgage; for oure Lord herberwed with him, in his hows. And in that hous, oure Lord forzaf Marie Magdaleyne hire synnes; there sche whassched his feet with hire teres, and wyped hem with hire heer. And there served seynt Martha, oure Lord. There oure Lord reysed Lazar fro dethe to lyve, that was ded 4 dayes and stank, that was brother to Marie Magdaleyne and to Martha. And there duelte also Marie Cleophe. That castelle is wel a myle long fro Jerusalem. Also in comynge doun fro the Mount of Olyvet, is the place where oure Lord wepte upon Jerusalem.

And there besyde is the place, where oure lady appered to seynt Thomas the Apostle, aftre hire assumptioun, and zaf him hire Gyrdylle. And right nyghe is the ston, where oure Lord often tyme sat upon, whan he prechede: and upon that same schalle he sytte, at the day of doom; righte as him self seyde.

Also aftre the Mount of Olyvet, is the Mount of Galilee: there assembleden the apostles, whan Marie Magdaleyne cam, and tolde hem of Cristes uprisynge. And there, betwene the Mount Olyvet and the Mount Galilee, is a chirche, where the aungel seyde to our lady, of hire dethe. Also fro Bethanye to Jerico, was somtyme a litylle Cytee: but it is now alle
destroyed; and now is there but a litylle village. That cytee tok Josue, be
myracle of God and commandement of the aungel, and destroyed it and cursed
it, and alle hem that bylled it azen. Of that citee was Zacheus the dwerf,
that clomb up in to the Sycomour Tre, for to see oure Lord; be cause he was
so litlle, he myghte not seen Him for the peple. And of that cytee was
Raab the comoun womman, that ascaped allone, with hem of hire lynage; and
sche often tyme refressched and fed the messageres of Israel, and kepte hem
from many grete periles of dethe: and therfore sche hadde gode reward; as
accipiet_; that is to seye, _He that takethe a prophete in my name, he
schalle take mede of the prophete_; and so had sche; for sche prophecied to
the messageres, seyenge, _Novi quod Dominus tradet vobis Terram hanc_; that
is to seye, _I wot wel, that oure Lord schal betake zou this Lond_; and so
he dide. And after Salomon, Naasones sone, wedded hire; and fro that tyme
was sche a worthi womman, and served God wel. Also from Betanye gon men to
flom [Footnote: River,--Latin, _flumen_.] Jordan, by a mountayne, and
thorghe desert; and it is nyghe a day jorneye fro Bethanye, toward the est,
to a gret hille, where oure Lord fasted 40 dayes. Upon that hille, the
enemy of helle bare our Lord, and tempted him, and seyde; _Dic ut lapides
isti panes fiant_; that is to seye, _Sey, that theise stones be made
loves_. In that place, upon the hille, was wont to ben a faire chirche; but
it is alle destroyed, so that there is now but an hermytage, that a maner
of Cristene men holden, that ben cleped Georgyenes: for Seynt George
converted hem. Upon that hille duelte Abraham a gret while: and therfore
men clepen it, Abrahames gardyn. And betwene the hille and this gardyn
rennethe a litylle broke of watre, that was wont to ben byttre; but be the
blessyng of Helisee the prophete, it becam swete and gode to drynke. And at
the foot of this hille, toward the playn, is a grete welle, that entrethe
in to Jordan. From that hille to Jerico, that I spak of before, is but
a myle, in goynge toward from Jordan. Also as men gon to Jerico, sat the
blynde man, cryenge, _Jesu, fili David, miserere mei_: that is to seye,
_Jesu, Davides sone, have mercy on me_: and anon he hadde his sighte. Also
2 myle from Jerico is from Jordan: and an half myle more nyghe, is a faire
chirche of Seynt John the Baptist; where he baptised oure Lord: and there
besyde, is the hous of Jeremye the prophete.

Of the dede See; and of the Flom Jordan. Of the Hed of Seynt John the
Baptist; and of the Usages of the Samaritane.

[Sidenote: Cap. IX.] And from Jerico, a 3 myle, is the dede See. Aboute that
See groweth the moche alem and of alkatram. [Footnote: Brimstone.] Betwene
Jerico and that see is the lond of Dengadde; and there was wont to growe
the bawme; but men make drawe the braunches there of, and beren hem to ben
graffed at Babiloyne; and zit men clepen hem vynes of Gaddy. At a cost of
that see, as men gon from Arabe, is the mount of the Moabytes; where there
is a cave, that men clepen Karua. Upon that hille, ladde Balak the sone of
Booz, Balaam the prest, for to curse the peple of Israel. That dede See
departeth the lond of Ynde and of Arabye; and that see lasteth from Soara
unto Arabye. The watre of that see is fulle bytter and salt: and ziff the
erthe were made moyst and weet with that watre, it wolde nevere bere fruyt.
And the erthe and the lond chaungeth often his colour. And it casteth out
of the watre a thing that men clepen aspalt; also gret peces, as the
gretnesse of an hors, every day, and on alle sydes. And fro Jerusalem to
that see, is 200 furlonges. That see is in lengthe 580 furlonges, and in
brede 150 furlonges: and it is clept the dede see, for it rennethe nought.
but is evere unmevable. And nouther manne, best, ne no thing that berethe lif in him, ne may not dyen in that see: and that hathe ben proved manye tymes, be men that han disserved to ben dede, that han ben cast there inne, and left there inne 3 dayes or 4, and thei ne myghte never dye ther inne: for it resceyvethe no thing with inne him, that berethe lif. And no man may drynken of the watre, for bytternesse. And zif a man caste iren there in, it wole flete aboven. And zif men caste a fedre there in, it wole synke to the botme: and theise ben thinges azenst kynde. And also the cytees there weren lost, be cause of synne. And there besyden growen trees, that beren fulle faire apples, and faire of colour to beholde; but whoso brekethe hem or cuttethe hem in two, he schalle fynde with in hem coles and cyndres; in tokene that, be wratthe of God, the cytees and the lond weren brente and sonken into helle. Sum men clepen that see, Lake Dalfetidee; summe, the Flom of Develes; and summe, the flom that is ever stykynge. And in to that see sonken the 5 cytees, be wratthe of God; that is to seyne, Sodom, Gomorre, Aldama, Seboym and Segor, for the abhomynable synne of sodomye, that regned in hem. But Segor, be the preyer of Lothe, was saved and kept a gret while: for it was sett upon an hille; and zit schewethe therof sum party, above the watre: and men may see the walles, when it is fayr wedre and cleer. In that cytee Lothe dwelte, a lytylle while; and there was he made dronken of his doughtres, and lay with hem, and engendred of hem Moab and Amon. And the cause whi his doughtres made him dronken, and for to ly by him, was this; because thei sawghe no man aboute hem, but only here fadre: and therfore thei trowed, that God had destroyed alle the world, as he hadde don the cytees; as he hadde don before, be Noes flood. And therfore thei wolde lye with here fadre, for to have issue, and for to replenysschen the world azen with peple, to restore the world azen be hem: for thei trowed, that ther had ben no mo men in alle the world. And zif
here fadre had not ben dronken, he hadde not y leye with hem. And the hille above Segor, men cleped it thanne Edom: and aftre men cleped it Seyr, and aftre Ydumea. Also at the righte syde of that dede See, dwellethe zit the wife of Lothe, in lyknesse of a salt ston; fur that schee loked behinde hire, whan the cytees sonken into helle. This Lothe was Araammes sone, that was brother to Abraham. And Sarra Abrahames wife, and Melcha Nachors wif, weren sustren to the seyd Lothe. And the same Sarra was of elde 90 zeer, when Ysaac hire sone was goten on hire. And Abraham hadde another sone Yismael, that he gat upon Agar his chambrere. And when Ysaac his sone was 8 dayes olde, Abraham his fadre leet him ben circumcyded, and Yismael with him, that was 14 zeer old: wherfore the Jewes, that comen of Ysaacces lyne, ben circumcyded the 8 day; and the Sarrazines, that comen of Ysmaeles lyne, ben circumcyded whan thei ben 14 zeer of age.

And zee schulle undirstonde, that with in the dede See rennethe the Flom Jordan, and there it dyethe; for it rennethe no furthermore: and that is a place, that is a myle fro the Chirche of seynt John the Baptist, toward the West, a lytille benethe the place, where that christene men baten hem comounly. And a myle from Flom Jordan, is the Ryvere of Jabothe, the whiche Jacob passed over, whan he cam fro Mesopotayme. This Flom Jordan is no great ryvere; but it is plenteous of gode fissche; and it cometh out of the hille of Lyban be 2 welles, that ben cleped Jor and Dan: and of tho 2 Welles hath it the name. And it passeth be a lake, that is clept Maron; and aftre it passeth by the See of Tyberye, and passeth undre the hilles of Gelboe: and there is a full faire vale, bothe on that o syde and on that other of the same ryvere. And men gon the hilles of Lyban, alle in lengthe, onto the desert of Pharan. And tho hilles departen the kyngdom of Surrye
and the contree of Phenesie. And upon tho hilles growen trees of cedre, 
that ben fulle hye, and thei beren lange apples, and als grete as a mannes 
heved. And also this Flom Jordan departeth the lond of Galilee, and the 
lond of Ydumye and the lond of Betron: and that rennethe undre erthe a 
grete weye, unto a fayre playn and a gret, that is clept Meldan, in 
Sarmoyz; that is to seye, feyre or markett in here langage; be cause that 
there is often feyres in that pleyn. And there becomethe the watre grete and 
large. And that playn is the tombe of Job. And in that Flom Jordan 
above-seyd, was oure Lorde baptized of seynt John; and the voys of God the 
Fadre was herd seyenge. _Hic est Filius meus dilectus, &c._; that is to 
seye, _This is my beloved sone, in the whiche I am well plesed; herethe 
hym._ And the Holy Gost alyghte upon hym, in lyknesse of a colver: and so 
at his baptizynge, was alle the hool trynytee. And thorghe that Flom 
passeden the children of Israel, alle drye feet: and thei putten stones 
there in the myddel place, in tokene of the myracle, that the watre 
withdrowghe him so. Also in that Flom Jordan, Naaman of Syrie bathed him; 
that was fulle riche, but he was meselle: [Footnote: Leprous.] and there 
anon he toke his hele. Abouten the Flom Jordan ben manye chirches, where 
that manye cristene men dwelleden. And nyghe therto is the cytee of Hay, 
that Josue assayled and toke. Also beyonde the Flom Jordan, is the Vale of 
Mambre; and that is a fulle fair vale. Also upon the hille, that I spak of 
before, where oure Lord fasted 40 dayes, a 2 myle long from Galilee, is a 
faire hille and an highe; where the enemye, the fend, bare oure Lord, the 
thridde tyme, to tempte him, and schewede him alle the regiouns of the 
world, and seyde, _Hic omnia tibi dabo, si cadens adoraveris me_; that is 
to seyne, _All this schalle I zeve the, zif thou falle and worschipe me_.

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Footnote: Leprous.
Also from the dede See, to go eastward out of the marches of the Holy Land, that is clept the Lond of Promission, is a strong castle and a fair, in an hille, that is clept Carak, en Sarmoyz; that is to seyne, Rayally. That castle let make kyng Baldwyn, (that was Kyng of France) whan he had conquered that lond; and putte it in to cristene mennes hondes, for to kepe that contree. And for that cause, was it clept the Mount rialle. And undre it there is a town, that hight Sobachie: and there alle abowte dwellen cristene men, undre trybute. Fro thens gon men to Nazarethe, of the whiche oure Lord berethe the surname. And fro thens, there is 3 journeys to Jerusalem: and men gon be the province of Galilee, be Ramatha, be Sothym and be the highe hille of Effraim; where Elchana and Anna, the modre of Samuelle the prophete, dwelleden. There was born this prophete: and aftre his dethe, he was buryed at Mount Joye, as I have seyd you before. And than gon men to Sylo; where the arke of God with the relics weren kept longe tyme, undre Ely the prophete. There made the peple of Ebron sacrifice to oure Lord: and ther thei yolden up here avowes: and there spak God first to Samuelle, and schewed him the mutacioun of ordre of presthode, and the misterie of the sacrement. And right nyghe, on the left syde, is Gabaon and Rama and Beniamyn; of the whiche holy writt spekethe offe. And aftre men gon to Sychem, sumtyme clept Sychar; and that is in the province of Samaritanes; and there is a fulle fair vale and a fructuouse, and there is a fair cytee and a gode, that men clepen Neople. And from thens is a jorneye to Jerusalem. And there is the welle, where oure Lord spak to the woman of Samaritan. And there was wont to ben a chirche; but it is beten doun. Besyde that welle, Kyng Roboas let make 2 calveren of gold, and made hem to ben worschipt, and put that on at Dan, and that other at Betelle. And a myle fro Sychar, is the cytee of Deluze. And in that cytee dwelte Abraham, a ceretyn tyne. Sychem is a 10 myle fro Jerusalem, and it is clept
Neople; that is, for to seyne, the newe cytee. And nyghe besyde is the
tombe of Josephe the sone of Jacob, that governed Egypt: for the Jewes
baren his bones from Egypt, and buryed hem there. And thidre gon the Jewes
oftentyme in pilgrimage, with gret devocioun. In that cytee was Dyne
Jacobes daughter ravysscht; for whom hire bretheren slowen many persones,
and diden many harms to the cytee. And there besyde, is the hille of
Garasoun, where the Samaritanes maken here sacrifice: in that hille wolde
Abraham have sacrificed his sone Ysaac. And there besyde is the vale of
Dotaym: and there is the cisterne, where Josephe was cast in of his
bretheren, which thei solden; and that is a 2 myle fro Sychar. From thens
gon men to Samarye, that men clepen now Sebast; and that is the chief cytee
of that contree: and it sytt betwene the hille of Aygnes, as Jerusalem
dothe. In that cytee was the syttinges of the 12 tribes of Israel: but the
cytee is not now so gret, as it was wont to be. There was buryed seynt John
the Baptist, betwene 2 prophetes, Helyseus and Abdyan: but he was beheded
in the castelle of Macharyme, besyde the Dede See: and aftre he was
translated of his disciples, and buryed at Samarie: and there let Julianas
Apostata dyggen him up, and let brennen his bones; (for he was that time
Emperour) and let wyndwe [Footnote: Blow away.] the ashes in the wynd. But
the fynger, that schewed our Lord, seyenge, _Ecce Agnus Dei_; that is to
seyne, _Lo the Lamb of God_: that nolde nevere brenne, but is alle hol:
that fynger leet seynte Tecle the holy virgyne be born in to the hill of
Sebast; and there maken men gret feste. In that place was wont to ben a
faire chirche; and many othere there weren; but thei ben alle beten doun.
There was wont to ben the heed of seynt John Baptist, enclosed in the
walle; but the Emperour Theodosie let drawe it out, and fond it wrapped in
a litille clothe, alle blody; and so he leet it to be born to
Costantynoble: and zit at Costantynoble is the hyndre partye of the heed:
and the for partie of the heed, til undre the chyn, is at Rome, undre the
chirche of seynt Silvestre, where ben nonnes of an hundred ordres; and it
is zit alle broylly, as thoughe it were half brent: for the Emperour
Julianus aboyeseyd, of his cursednesse and malice, let brennen that partie
with the other bones; and zit it schewethe: and this thing hathe ben
preved, both be popes and by emperours. And the Jowes benethe, that holden
to the Chyn, and a partie of the assches, and the platere, that 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 sum men seyn; that the heed
of seynt John is at Amyas, in Picardye: and other men seyn, that it is the
heed of seynt John the Bysschop. I wot nere, but God knowethe: but in what
wyse than men worschipen it, the blessed seynt John holt him a payd.

From this cytee of Sebast unto Jerusalem, is 12 myle. And betwene the
hilles of that contree, there is a welle, that 4 sithes in the zeer
chaungethe his colour; sometyme grene, sometyme reed, sometyme cleer, and
sometyme trouble; and men clepen that welle Job. And the folk of that
contree, that men clepen Samaritanes, weren converted and baptized by the
apostles; but thei holden not wel here doctryne; and alle weys thei holden
lawes by hem self, varyenge from cristene men, from Sarrazines, Jewes and
Paynemes. And the Samaritanes leeven well in o Godi: and thei seyn wel,
that there is but only o God, that alle formed, and alle schalle deme: and
thei holden the Bible aftre the lettre: and thei usen the psawtere, as the
Jewes don: and thei seyn, that thei ben the righte sones of God: and among
alle other folk, thei seyn that thei ben best beloved of God; and that to
hem belongethe the heritage, that God behighte to hise beloved children:
and thei han also dyverse clothinge and schapp, to loken on, than other
folk han; for thei wrappen here hedes in red linnene cloth, in difference from othere. And the Sarazines wrappen here hedes in white lynnene clothe. And the Cristene men, that duellen in the contree, wrappen hem in blew of Ynde; and the Jewes in zelow clothe. In that contree duellen manye of the Jewes, payenge tribute, as Cristene men don. And zif zee wil knowe the lettres, that the Jewes usen, as thei clepem hem, in manner of here _A. B. C. Alephe, Bethe, Gymel, Delethe, He, Vau, Zay, Cy, Thet, Joht, Kapho, Lampd [sic--KTH], Mem, Num, Samethe, Ey, Fhee, Sade, Cophe, Resch, Son, Tau_.

Of the Province of Galilee, and where Antecrist schalle be born; Of Nazareth. Of the Age ofoure Lady. Of the Day of Doom; and of the Customes of Jacobites, Surryenes; and of the Usages of Gcorgyenes.

[Sidenote: Chap. IX.] From this contree of the Samaritanes, that I have spoken of before, gon men to the playnes of Galilee. And men leven the hilles, on that o partye. And Galilee is on of the provynces of the Holy Land: and in that provynce is the cytee of Naym and Capharnaum and Chorosaym and Bethsayde. In this Bethseyde was Seynt Petre and Seynt Andrew borne. And thens, a 4 myle, is Chorosaym: and 5 myle fro Chorosaym, is the cytee of Cedar, of the psautre spekethe: _Et habitavi cum habitantibus Cedar_; that is for to seye, _And I have dwelled with the dwellynge men in Cedar_. In Chorosaym schalle Antecrist be born, as sum men seyn; and other men seyn, he schalle be born in Babyloyne: for the prophete seyth; _De Babilonia Coluber exiet, qui totum mundum devorabit_; that is to seyne, _Out of Babiloyne schal come a worm, that schal devouren alle the world_. This Antecrist schal be norysscht in Bethsayda, and he schal regne in
Capharnaum: and therefore seythe the Holy Writt: _Ve tibi, Chorosaym: ve tibi, Bethsayda: ve tibi, Capharnaum_; that is to seye, _Wo be to the, Chorosaym; wo to the, Bethsayda: wo to the, Capharnaum_. And alle theise townes ben in the lond of Galilee. And also, the cane of Galilee is 4 myle fro Nazareteth: of that cytee was Simon Chananeus, and his wif Canee; of the whiche the holy evaungelist speketh off: there dide oure Lord the first myracle at the wedyng, whan he turned water in to wyn. And in the ende of Galilee, at the hilles, was the arke of God taken; and on that other syde is the Mownt Hender or Hermon. And there aboute gothe the broke of Cison: and there besyde, Barache, that was Abymeleche sone, with Delbore the prophetisse, overcam the Oost of Ydumea, whan Cysera the kyng was slayn of Gebelle, the wif of Aber; and chaced beyonde the Flom Jordan, be strengthe of sword, Zeb and Zebec and Salmana; and there he slowghed him. Also a 5 myle fro Naym, is the cytee of Jezreel, that sometyme was clept Zarym; of the which cytee Jezabel the cursed queen was lady and queen, that toke awey the vyne of Nabaothe, be hire strengthe. Faste by that cytee, is the Feld Magede, in the whiche the Kyng Joras was slayn of the Kyng of Samarie, and aftre was translated and buryed in the Mount Syon. And a myle fro Jezrael ben the Hilles of Gelboe, where Saul and Jonathas that weren so faire, dyeden: wherfore David cursed hem, as holy writt seythe; _Montes Gelboe, nec Ros nec Pluvia, &c_; that is to seye, _Zee hilles of Gelboe, nouther Dew ne Reyne com upon you_. And a myle fro the hilles of Gelboe, toward the est, is the cytee of Cyrople, that was clept before Bethsayn. And upon the walles of that cytee was the hed of Saul honged.

After gon men be the hille, besyde the pleynes of Galylee, unto Nazareteth, where was wont to ben a gret cytee and fair: but now there is not, but a
lytille village, and houses a brood here and there. And it is not walled;
and it sytt in a litille valeye, and there ben hilles alle aboute. There
was our lady born: but sche was goten at Jerusalem. And be cause that oure
lady was born at Nazarethe, therefore bare our Lord his surname of that
town. There toke Josephe our lady to wyf, when sche was 14 zeere of age:
and there Gabrielle grette our lady, seyenge, _Ave Gratia plena, Dominus
tecum_: that is to seyne, _Heyl fulle of Grace, oure Lord is with the_. And
this Salutacioun was don in a place of a gret awteer of a faire chirche,
that was wont to be somtyme: but it is now alle downe; and men han made a
litylle rescye, besyde a pylere of that chirche, for to rescuye the
offrynges of Pilgrymes. And the Sarrazines kepen that place fulle derely,
for the profyte that thei han there offe: and thei ben fulle wykked
Sarrazines and cruelle, and more dispytous than in ony other place, and han
destroyed alle the chirches. There nyghe is Gabrielles Welle, where oure
Lord was wont to bathe Him, whan He was yong: and fro that welle bare he
watre often tyne to his modre: and in that well sche wossche often tyne the
clowtes of hire sone Jesu Crist. And fro Jerusalem unto thidre, is 3
journeyes. At Nazarathe was our Lord norisscht. Nazarethe is als meche to
seye, as flour of the gardyn: and be gode skylle may it ben clept flour;
for there was norisscht the flour of lyf, that was Crist Jesu. And 2 myle
fro Nazarethe, it the cytee of Sephor, be the weye, that gothe from
Nazerethe to Acon. And an half myle fro Nazarethe, is the lepe of oure
Lorde: for the Jewes ladden him upon an highe roche, for to make him lepe
doun, and have slayn him: but Jesu passed amonges hem, and lepte upon
another roche; and zit ben the steppes of his feet sene in the roche, where
he allyghte. And therfore seyn sum men, whan thei dreden hem of thefes, on
ony weye, or of enemyes; _Jesus autem transiens per medium illorum ibet_
that is to seyne, _Jesus forsothe passynge be the myddes of hem, he wente_.

in tokene and mynde, that oure Lord passed thorghe out the Jewes crueltee, 
and scaped safly fro hem: so surely mowe men passen the peril of thefes. 
And than sey men 2 vers of the psautre, 3 sithes: _Irruat super eos formido 
et pavor in magnitudine Brachii tui, Domine, Fiant inmobiles, quasi Lapis, 
donec pertranseat populus tuus, Domine; donec pertranseat populus tuus 
ist, quem possedisti_. And thanne may men passe with outen peril. And zee 
schulle undirstonde, that oure lady hadde child, whan sche was 15 zeere 
old: and sche was conversant with hire sone 33 zeer and 3 monethes; And 
aftre the passioun of oure Lord, sche lyvede 24 zeer.

Also fro Nazarethe, men gon to the Mount Thabor; and that is a 4 myle: and 
it is a fulle faire hille, and well highe, where was wont to ben a toun and 
many chirches; but thei ben alle destroyed; but zit there is a place, that 
men clepen the scole of God, where he was wont to teche his disciples, and 
told hem the prevytees of hevene. And at the foot of that hille, 
Melchisedeche, that was Kyng of Salem, in the turnynge of that hille, mette 
Abraham in comynge azen from the bataylle, whan he had slayn Abymelecche: 
and this Melchisedeche was bothe kyng and prest of Salem, that now is 
cleped Jerusalem. In that hille Thabor, our Lord transfigured him before 
seynt Petre, seynt John and seynt Jame; and there they sawghe gostly Moyses 
and Elye the prophetes besyde hem: and therefore seyde seynt Petre, 
_Domine, bonum est nos hic esse; faciamus tria Tabernacula_; that is to 
seye, _Lorde, it is gode for us to ben here; make we here 3 dwellying 
places_. And there herd thei a voys of the fadir, that seye, _Hic est 
filius meus dilectus, in quo mihi bene complacui_. And our Lord defended 
hem, that thei scholde not telle that avioun, til that he were rysen from 
dethe to lyf. In that hille and in that same place, at the day of doom, 4
aungele, with 4 trompes, schulle blowen and reysen alle men, that hadden
suffred dethe, sithe that the world was formed, from dethe to lyve; and
schnnle comen in body and soule in juggement; before the face of oure Lord,
in the Vale of Josaphate. And the doom schalle ben on Estre Day, suche tyme
as oure Lord aroos: and the dom schalle begynne, suche houre as oure Lord
descended, to helle and dispoyled it; for at such houre schal he dispoyle
the world, and lede his chosene to blisse; and the othere schalle be
condempne to perpetuelle peynes: and thanne schalle every man have aftir
his dissert, outher gode or evylle; but zif the mercy of God passe his
rightewisnesse.

Also a myle from Mount Thabor, is the Mount Heremaon; and there was the
cytee of Naym. Before the zate of that cytee, reysed oure Lord the wydewes
sone, that had no mo children. Also 3 myle fro Nazareth, is the Castelle
Saffra; of the whiche, the sones of Zebedee and the sones of Alpheeweren.
Also a 7 myle fro Nazareth is the Mount Kayn; andl andre that is a welle,
and besyde that welle, Lameche Noees fadre sloughe Kaym with an arwe. For
this Kaym wente thorghe breres and bosshes, as a wylde best; and he had
lyved fro the tyme of Adam his fadir, unto the tynme of Noe; and so he
lyvode nyghe to 2000 zeer. And this Lameche was alle blynd for elde.

Fro Saffra, men gothe to the see of Galylee and to the cytee of Tyberye,
that sytt upon the same see. And alle be it, that men clepen it a see, zit
is it nouther see ne arm of the see: for it is but a stank of fresche
watir, that is in lengthe 100 furlonges; and of brede 40 furlonges; and
hathe with in him gret plente of fisshes, and rennethe in to Flom Jordan.
The cytee it not fulle gret, but it hathe gode bathes with in him. And
there; as the Flom Jordan parteth fro the see of Galilee, is a gret
brigge, where men passen from the lond of promyssioun, to the lond of
Baazan and the lond of Gerrasentz, that ben about the Flom Jordan, and the
begynnynge of the see of Tyberie. And fro thens may men go to Damask, in 3
dayes, be the kyngdom of Traconye; the whiche kyngdom lastetho fro mount
Heremon to the see of Galilee, or to the see of Tyberie, or to the see of
Jenazarethe; and alle is o see, and this the stank that I have told zou;
but it chaungethe thus the name, for the names of the cytees that sytten
besyde hem. Upon that see, went oure Lord drye feet; and there he toke up
seynt Peter, when he began to drenche with in the see, and seyde to him,
_Modice Fidei, quare dubitasti_? And aftre his resurrexioun, oure Lord
appered on that see, to his disciples, and bad hem fyssche, and filled alle
the nett fulle of gret fisshes. In that see rowed oure Lord often tyme; and
there he called to him, seynt Peter, seynt Andrew, seynt James and seynt
John, the sones of Zebedee. In that cytee of Tyberie, is the table, upon
the whiche oure Lord eete upon, with his disciples, aftre his resurrexioun;
and thei knewen him in brekynge of bred, as the gospelle seythe; _Et
cognoverunt cum in fractione Panis_. And nyghe that cytee of Tyberie, is
the hille, where oure Lord fedde 5 thousand persones, with 5 barly loves
and 2 fisshes. In that cytee, a man cast an brennynge dart in wratthe aftir
oure Lord, and the hed smot in to the eerthe, and wax grene, and it growed
to a gret tree; and zit it growethe, and the bark there of is alle lyk
coles. Also in the hed of that See of Galilee, toward the Septemtryon, is a
strong castelle and an highe, that highte Saphor: and fast besyde it, is
Capharnaum: with in the lond of Promyssioun, is not so strong a castelle:
and there is a gode toun benethe, that is clept also Saphor. In that
castel, seynt Anne our ladyes modre was born. And there benethe was
Centurioes hous. That contree is clept the Galilee of Folk, that weren
taken to tribute of Sabulon, and of Neptalym. And in azen comynge fro that
castelle, a 30 myle, is the cytee of Dan, that somtyme was clept Belynas,
or Cesaire Philippon, that sytt at the foot of the Mount of Lyban, where
the Flom Jordan begynnethe. There begynnethe the lond of Promyssioun, and
durethe unto Bersabee, in lengthe, in goynge toward the northe in to the
southe; and it conteynethe well a 180 myles: and of brede, that is to seye,
fro Jericho unto Jaffe, and that conteynethe a 40 myle of Lombardye, or of
our contree, that ben also lytylle myles. Theise ben not myles of Gascoyne,
ze of the provincy of Almayne, where ben gret myles. And wite zee welle,
that the lond of Promyssioun is in Sirye. For the reme of Sirye durethe fro
the desertes of Arabye, unto Cecyle, and that is Ermonye the grete, that is
to seyne, fro the southe to the northe: and fro the est to the west, it
durethe fro the grete desertes of Arabye onto the West See. But in the reme
of Syrie, is the kyngdom of Judee, and many other provynces, as Palestyne,
Galilee, ilitylle Cilicye, and many othere. In that contree and other
contrees bezonde, thei han a custom, whan thei schulle usen werre, and whan
men holden sege abbouten cytee or castelle, and thei with innen dur not
senden out messagers with lettres, from lord to lord, for to aske sokour,
thei maken here letters and bynden hem to the nekke of a colver, and leten
the colver flee; and the colveren ben so taughte, that threi fleen with tho
lettres to the verry place, that men wolde sende hem to. For the colveres
ben norysscht in tho places, where thei ben sent to; and thei senden hem
thus, for to beren here lettres. And the colveres retournen azen, where as
thei ben norisscht; and so thei doe comounly.

MANDEVILLE'S VOYAGES
Mirabilis Deus mirabilia propter semetipsum creauit, vt scilicet ab
intellectualibus creaturis suis intelligeretur, et per hoc diligaretur,
atque in hoc ipse creator, et creatura se mutuo fruerentur. Mirabilis est
altis Dominus, hoc est, in coelo et in coelestibus: sed et mirabilis in
terris, et in terrestribus: tamen si verum indicauerimus, nihil est
mirabile, quod mirum videri non debet, si ille qui omnipotens est, fecit
mirum est, sed quod nobis id mirum et nouum. Deus vnum, simplex quidem est,

[Sidenote: Reprehensio incredulorum qui nihil credunt, nisi quod domi
viderint.] Ergo quicunque sapiens est non stupet animo, dum in terrenis
respicit res varias, et divisas, vel dum diversa contingunt, seu
possunt alijs vera narrantibus de mundi diversitatibus.
Attamen tales, si vellent, de facili videre possint suum errorem. Quia quicunque natus in vna ciuitate, vel patria, si tantummodo moueat se ad proximam ciuitatem, inueniet ibi procul dubio aliquam differentiam, vel in occupationibus, in legibus, in consuetudinibus, vel etiam in agrorum et in aquis.

Si ergo aliqualiter inueniri possit differentia in proximo, quanto maior

in terram promissionis sanctam vidi, de quibus etiam potest, et poterit constare multis, qui in partibus nostris eadem peregrinacione me vidi et percepi in deambulatione mea, qua peragraui multas alias terras, et perlegi multas vndas, vsque in multorum hoc tempus annorum, et propter insipientes, et discredentes non tacebo. Sed nec propter credentes nec sapientes satis mouebor; tamen vt diuersa Dei opera qui respicere non

CAPVT. 25.

De Armenia, Persia, et Amazonia.

statui modicum vtra narrare, relinquens hunc locum narrandi aliis peregrinis. Et festinans ad terras remotiores, Armeniam minorem, non per
accipiter, vel huiusmodi: quam auem, si aliquis hominum ingrediens se
custodire perigil absque vlla somnolentia per septem continuos dies et
noctes posset, ipsa Domina in fine facti apparens concederet illi
tentata per duas personas, vnum Regem, et alterum Pastorem. Et Regi quidem
successit negotium.

In Armenia maiori, est magna et bona ciuitas Artyron ad dietam prope
alter Ararath, quorum vltimus habet per anfractius, et periodos per

In illo loco fertur quicuisse Arca diluuii, cuius vnicus asser monstratur,
in Ecclesia Monachorum ad montis pedem habitantium; attamem nullus hominum

fundauerat, et ciuitas magna Hany, in qua tempore Christianorum mille

mercimonij ponderalibus fit inestimabilis mercatura. Hinc ad decem diates
ad Orientem habeatur ciuitas Zadona, in ea Imperator Persarum moratur, et
store ab Hierosolymis 55. dietis. Geth ciuitas imperialis, et melior totius
modo dicitur terra Sues, in cuius montanis inuenitur Manna, quod venditur
quamuis nobilis regio habeatur. Et ab ista intratur Amazonia.

Olim cum insula communiter a viris, et mulieribus habitabatur, Rex eius
super his, in doloroso furore animi ad plures congressiones occiderunt et
fugauerunt omnes aliarum mulierum maritos, ne scilicet sua ingennitas
subiaceret voluntati, et potestati plebis. Et tandem post reformatam inter
se pacem mulieres inito consilio statuerum se solas absque viris dominari
robusta, agilis, sapiens, iuuenis, ac valens appareat in armis.

Sciendum tamen est, extra hanc insulam flumen esse, et alias modicas
insulas, quarum vna dicitur Carmagite, de quibus licitum est iis accessire
viros, etamasios bis in anno, ita ut nulla moram trahat septem dierum
naturalium sub poena indubitata occasio, Infantem masculum nutrire licet
quoadusque per se comedat et gradiat, tunc transmittendus est in domum
scuto gerendo, degeneri dextrum, ad sagittandum de arcu Turco.

poenas, et amendas conscriptas. Et cum circumiacentium insularum Reges

Nobilius ab vna parte pro magno stipendio vocari solet in adiutorium, vbi
De Aethiopia, et Diamantibus, et de infima India.

Orientalem Aethiopiam, et [*and* in source text--KTH] Meridionalem, quarum prima in illis partibus vocatur Cush, propter hominum nigredinem, altera Mauritania. [Sidenote: Mauritania. Regnum Saba.] Et est ibi Regnum Saba, de quo legitur, quod Regi Salomoni Regis Arabum, et Saba, dona et tributa riparijs, et fontibus sapiunt Sal, propter nimium calorem. [Sidenote:
sustineat manum, et ita de die frigidus, vt bibli vix possit.

Generaliter isti de Mauritania Aethiopes comedunt parum, de facili inebriantur, fluxum ventris patiuntur nec diu viuunt.

[Sidenote: India triplex.] De Aethiopia intratur in Indiam, mediam, nam nimis calida. In India infima propter continuum et graue frigus generatur christallum de aqua per gelu, sicut quidam asserunt. Sed certum est ibi haberi rupes christalli, et in illis gigni optimos Diamantes, quos lingua illius vocant Hamefht. [Sic. 'Hamese' in English version below--KTH.]
describitur in lapidariis. Quidam inueniuntur in magnitudine pisi, vel
vel nuce. Et dicitur de eo in partibus illis quod si hic qui portat sit
continens, et sobrius reddit illum magnanimum et audacem, et iuuat in
causis iustis certantem, conseruat substantias corporales, aufert praua
somnia, depellit prauorum spirituum illusiones, sortilegia, et
et venenosum quod illi appropinquauerit exsudat, et exhumescit.

Optimi Diamantes de India assimulantur in colore multum christallo, sed
sunt aliquantulum magis citrini, et pro sui duritie poliri non possunt.

Cypro, sed in mineris auri, dum prima massa in minutias confringitur,
non generant, et concipiunt inuicem de rore coeli, quemadmodum et
masculo, et femella, plantans in pratello, et frequentans, focillans
madefeci de rore Mai. Et ecce in breui, paruulus ex iis gigneatur,
naturam cum pluribus angulis vt trium vel quatuor, aut quinque laterum, et

solet commixtio fieri de christallo Crochee, de Saphiro, de Lonpes Citrino,
de lapide Yri, et de paruis petris ex murium nidis. Probatio veri diamantis
haberi potest his modis.
Item si de eo non potest scindi vitrum cristallum, non est verus.

Item accipe paruum quantitatis lapidem Adamantem, qui solet sibi attrahere
ministraeris adamanti acum, videbis adamantem operari nihil, vero diamante

alligatum verum diamantem in mensa vel assere erexeris, protinus vt ipsi

per luxuriosum, seu gulosum qui ferret diamantem amitteret virtutem ad
tempus.

inueniuntur quandoque vltra 20. pedes in longitudine. In media India
transitur per multas insulas vsque ad mare Oceanum, in insulam Ormuz, vbi

ferrum continentibus, ne teneantur de rupibus adamantum.

meridiano refrigerandi causa exeunt circa ciuitatem ad ripias iacere, et
discurrere nudis prorsus corporibus omni pudore reiecto, ex quo procul
dubio inhonesta vitia sequuntur.

Nam quidam adorant Solem, alij Lunam, ignem, aquam, et terram, arborem, vel

rattas, sunt in quantitate paruorum canum. Et quoniam per cattos capi non
possunt, capiuntur per canes maiores.

tota insula consistit sub zona torrida. Inde transiri potest per mare in

Indiam superiorem, sine maiorem, videlicet Imperium Presbyteri Ioannis ad

religiosorum, quas olim Dux Danorum Ogerus constituit, vnde et usque nunc

CAPVT. 27.

De foresto Piperis, et fonte iuuentutis.

Regio seu insula dicta Lombe, spatiosa quidem est, continens forestum

Sciendum est autem, piper ibi crescere in hunc modum: sicut nos plantamus

vites aut quercus arbores robustas, vt vitis cum fructibus se spargat, vt

supportetur per ramos, sic coluntur arbusta piperis ad arbores foresti, et

sparguntur per ramos, et dependent fructus vt botri. Et venit in eodem

arbusto triplex piper in anno.

Primum est quod vocatur longum piper, et venit priusquam nascuntur folia in
arbustis, quemadmodum nos in arbore videmus corylo in hyeme ante folia

cum foliis botri piperis viridis ad similitudinem paruarum vuarum. Quod
siccatur ad Solem, vt accipiat nigredinem, et rugaran contractionem.

ad partes istas.

Sunt autem per nemus istud fera animalia, et venenosa, sicut parui
serpentes, colubri, et huiusmodi, de quibus nescio quis famam diffundit per
nostras partes, quod vindemiatores piperis tales vermes fugant per ignem:

In huius foresti capite sub monte Polembo, est ciuitas dicta Bolemba, et
sub eodem monte fons qui dicitur luuentutis. Aqua huius fontis reddit
immutat odorem, et saporem. Et quisquis per aliquos dies potat ieiuno

decurrentium super terram fluentium vitletur. In ista etiam regione, et in
tanquam animal beatissimum, propter eius simplicitatem mansuetudinem,
patientiam, et vtilitatem.
postquam laborauit in aratro per sex annos immolant manducantes pariter cum maxima solemnitate. Et quicunque inde minimam minutiam comedit, reputat se sanctificatum totum.

in uase aureo accipit simpliciter, et de fimo in vase consimili: et

fimo, atque in vrina, quam appellant Gaul, tingens manus, defricit, et perungit Regis pectus et frontem, deinde similiter de fimo in multa cordis

Post regem cum reuerentia accedunt, et vnguntur Barones, principes, et post per rem penitus non valentem, imo nisim foetidam, et inhostem.

medium in forma bouis. In quibus permissione Dei per eorum perfidiam maligni spiritus habitant dantes de interrogatis responsa. Et hijs Idolis offerunt infinita donari aquandoque, et sacrificant interdum proprios infantes, ipsorum sanguine Idola respergentes.

Dum hic maritus moritur, vxor comburitur cum marito, nisi de illo habeat

Attamen in simili causa, si vir non vult cremari cum vxore mortua, non
minuit ei honorem.

Et forte vinum nascitur ibi: quod mulieres bibunt, et non viri, vt sic

CAPVT. 28.

Hinc Meridiem pluribus exactis Insulis per viam decem dietarum venitur in

In quo loco et martirizatus fuit, licet dicunt quidam, quod in Edissa
ciuitate. Iste populus non est multum tempus transactum, quin fuit totus in
fidei religione, sed nunc est ad pessimos Gentilium ritus peruersus, nec
attendit, nec veneratur reliquias sancti corporis Apostoli ibidem

beneficium, quod infra narrabo.

Per certas historias habetur Ducem Danorum Ogerum conquisiuisse has terras,
spectactilem Ecclesiam, ac intra, eum reponi in nobilissimo loculo gemmis
auro, argentoque decenter ornato Sanctum corpus, ac deinde post annorum
tempus trecentorum Assyrios abstulisse feretrum cum ipso corpore sancto in
quosdam, rursumque post sexaginta et tres annos recuperatum corpus in suam
fuisse Ecclesiam restitutum, videlicet in Calamia, atque in eiusdem
recuperationis signum certum dimiserunt isti, et dimittunt extra feretri
resurgentis vulnera Christi.

tempore reiecta longius falsitate, veritatem sibi reseruat: sed nunc sicut
dicere coepi isti populi huic beneficio Dei ingrati, et diabolic a illusione

simulachra, ex quibus vnum quod maius est multo alijs apparat sedens homo

per totum peregrinationis iter, non audent erigere palpebras oculorum, ne
forte propter hoc deuotio intermittatur.

quartum passum semper cadant in genibus. Nonnulli quoque demoniaca
inspiratione semetipsos per viam peregrinationis lanceolis, et cultellis
nunc minoribus, nunc maioribus sauciant vulneribus per singula corporis
loca, et dum ante Idolum perueniunt, excisum frustum de carne propria
proijciunt ad Idolum pro offerenda, ac plagis durioribus se castigant, et
dedicatione, et sicut in thronizatione simulacherorum, fit conuentis populi,
quasi totius Regni. Et ducitur cum processione maius Idolum per circuitum

subsequitur currus, cuius lateribus coniungit se peregrinorum exercitus,
qui et venerunt de remotis.
frangantur sibi crura, brachia, latera, dorsa, nec non et colla in
reuerentiam Dei sui (vt dicunt) a quo remunerationem sperant, venire ad
Paradisum terrestrem.

Et post processionem postquam statuerunt Idolum in templo suo loco,
inueniuntur ducenta corpora, vel plura occisorum. Et adstantes propinqui
amici talium diaboli martyrum, eum magna musicorum melodia decantantes in
sua lingua offerunt. Idolis corpora ac demum accenso rogo omnia corpora
comburunt in honorem Idolurum, assumentes sibi singuli aliquid de ossibus
argentum, aurum, gemmas, cyphos, et similia, quibus ministri certis

in fine processionis populo compopulo communicaret proprijs manibus de

CAPVT. 29.

De Iaua, et quibusdam aiijs meridionalibus Insulis, et de farina, melle et
piscibus Ogeri Ducis Danorum.

Inde uterius procedendo in Austrum per multas et mirabiles terras
privatis clauibus siue seris, imo et omnes mulieres sunt communes omnibus
et singulis viris, dummodo violentia non inferatur: Sed et peior est iis
negotiores adferunt eis crassos infantes venales: quod si non satis
pingues afferuntur, eos sagingant sicut nos vitulum, siue porcum.

ipse prohau Astrolabio.

nobiliores alijs, signantes se in facie certo cautereio. Insti semper guerras

Ad modicam inde destantiam habetur Insula Rotonigo abundans in bonis
quibes prolixum narrare fuisse.

Et est valde grandis regio Iaua, habens in circuitu ambitum leucarum duarum
abundancia gingiberis, canella, garifoli, nuces muscata, et mastix cum
aromatibus multis. Sed et quod ibi nascatur vinum, non habent: aurum et

Cuncti gradus ascendentes ad palatij aulas, et aularum cameras, et ad
thalamos Camerarum sunt solidi de argento vel auoro, sed et omnis strutura
pauimentorum in alijs habetur ad similitudinem scacarij, vnam quadratam
paradisum terrestrem.


securi, et cortex in locis pluribus vulneratur, de quibus recipitur liquor ac si de frumento esset confectus, attamen hic panis non est tritici

Simili modo de suis arboribus mel elicitur, et vinum liquitur: excepto quod illa non sicut gramina prima desiccantur. Fertur quoque ibidem,

remedium, vt de proprio fimo per puram aquam distemperato bibat.

Et est in hac Insula quoddam mare mortuum, velut lacus foetidus, cuius in arundines crescent super hunc lacum, in altitudine cedrorum aut abietum pedum ducentorum, ita vt viginti socij mecum nequiuimus vnius caput iacentis arundinis subleuare de terra. Minores etiam arundines nascuntur ad fluuii ripam, habentes in terra radices longitudinis trecentorum cubitorum
expertum est, siquis vnam habuerit in pugno suo, ferrum corpori suo non
nocet: vnde si quis ibi pugnans, petat adversarium, ac inimicum hac gemma
munitum aggreditur eum cum fustibus non ferratis.

De hac intratur in Insulam Calanoch, [Marginal note: Vel Alcnak.] magnam et
refertam bonorum omnium. Rex eius potens est multum, et licitum est ei,
quandocunque, et quibuslibet in regno ut mulieribus, de quibus interdum
magnum numerum tenet puerorum. Mille quadringentos habere solet ad
vocant verkes.

dies, quasi de omni genere piscium marinorum, in maxima abundantia: et
quamplures. Vnde notandum, quod eodem tempore anni quo super dicta
extrahitur farina, mel, et vinum, conueniunt in hoc isti pisces: qua ambo
memoria illius, vsque nunc, singulis annis innouantur.

Et sunt in hoc territorio testudines terribilis quantitatis, fitque de
maioribus Regi ac nobilibus delicatus ac preciosus cibus: mentior, si non
quasdam ibidem viderim testudinum conchas, in quarum vna se tres homines
occultarent, suntque omnes multum albi coloris.

Si hic vir vxoratus moritur, sepelitur et vxor vna cum eo, quatenus, sicut
ibi credunt, habeant eam statim sociam in seculo altero.
And zee schulte undirstonde, that amonges the Sarazines, o part and other, duellen many Cristene men, of many maneres and dyverse names; and alle ben baptized, and han dyverse lawes and dyverse customes: but alle beleven in God the Fadir and the Sone and the Holy Gost: but alle weys fayle thei, in somme articles of oure feythe. Some of theise ben clept Jacobyes: for seynt Jame converted hem, and seynt John baptized hem. They seyn, that a man schal maken his confessioun only to God, and not to a man: for only to Him, scholde man zelden him gylty of alle, that he hathe mys don. Ne God ordeyned not, ne never devysed, ne the prophete nouther, that a man scholde schryven him to another, (as thei seyn) but only to God: as Moyses writethe in the Bible, and as David seythe in the Psawtre boke; _Confitebor tibi, Domine, in toto Corde meo_: and, _Delictum meum tibi cognitum feci_: and, _Deus meus es tu_, et confitebor tibi_; and, _Quoniam cogitatio hominis confitebitur tibi_; &c. Fot thei knowen alle the bible, and the psautere: and therfore alleg he thei so the lettre: but thei alleggen not the aucthoritees thus in Latyn, but in here langage, fulle appertely; and seyn wel, that David and othere prophetes seyn it. Natheles seynt Austyn and seynt Gregory seyn thus: Augustinus; _Qui scelera sua cogitat, et conversus fuerit, veniam sibi credat_. Gregorious; _Dominus potius mentem quam verba respicit_. And seynt Hillary seythe; _Longorum temporum crimina, in ictu Oculi pereunt, si Cordis nata fuerit compunctio_. And for suche auctoritees, thei seyn, that only to God schalle a man knoweche his defautes, zeldynge him self gylty, and cryenge him mercy, and behotynge to him to amende him self. And therfore whan thei wil schryven hem, thei taken fyre, and sette it besyde hem, and casten therin poudre of frank encens;
and in the smoke therof, thei schryven hem to God, and cryen him mercy. But
sothe it is, that this confessioun was first and kyndely: but seynt Petre
the apostle, and thei that camen aftre him, han ordeynd to make here
confessioun to man; and be gode resoun: for thei perceyveden wel, that no
syknesse was curable, by gode medycyne to leye therto, but zif men knewen
the nature of the maladye. And also no man may zeven covenable medicyne,
but zif he knowe the qualitee of the dede. For o synne may be grettere in o
man than in another, and in o place and in o tyme than in another: and
therefore it behovethe him, that he knowe the kynde of the dede, and
thereupon to zeven him penance.

There ben othere, that ben clept Surienes; and thei holden the beleewe
amonges us, and of hem of Grece. And thei usen alle berdes, as men of Grece
don: and thei make the sacrament of therf bred: and in here langage, thei
usen lettres of Sarrazines; but aftre the misterie of Holy chirche, thei
usen lettres of Grece; and thei maken here confessioun, right as the
Jacobytes don.

There ben othere, that men clepen Georgyenes, that seynt George converted;
and him thei worschipen, more than ony other seynt; and to him thei cryen
for help: and thei camen out of the reme of George. Theise folk usen
crounes schaven. The clerkes han rounde crounes, and the lewed men han
crownes alle square: and thei holden Cristene lawe, as don thei of Grece;
of whom I have spoken of before.

Othere there ben, that men clepen Cristene men of Gyrdynge: for thei ben
alle gyrt aboven. And ther ben othere, that men clepen Nestoryenes; and
summe Arryenes, sume Nubyenes, sume of Greees, same of Ynde, and sume of
Prestre Johnes Lond. And alle theise han manye articles of oure feythe, and
to othere thei ben varyaunt. And of here variance, were to longe to telle;
and go I wil leve, as for the tyme, with outen more spekynge of hem.

Of the Cytee of Damasce. Of 3 Weyes to Jerusalem; on be Londe and be See;
another more be Londe than be See; and the thridde Weye to Jerusalem,
alle be Londe.

[Sidenote: Chap. XI] Now aftre that I have told zou sum partye of folk, in
the contrees before, now wille I turnen azen to my weye, for to turnen azen
to this half. Thanne whoso wil go fro the lond of Galilee, of that that I
have spoke, for to come azen on this half, men comen azen be Damasce, that
is a fulle fayre cytee, and fulle noble, and fulle of alle merchandises,
and a 3 journeyes long fro the see, and a 5 journeyes fro Jerusalem. But
upon camaylles, mules, hors, dromedaries and other bestes, men caryen here
merciandise thidre: and thidre comethe marchauntes with merchandise be see,
from Yndee, Persee, Caldee, Ermonyte, and of manye othere kyngdomes. This
cytee founded Helizeus Damascus, that was Zoman and Despenser of Abraham,
before that Ysaac was born: for he thoughte for to have ben Abrahames heir:
and he named the toun aftre his surname Damasce. And in that place, where
Damasc was founded, Kaym sloughe Abel his brother. And besyde Damasc is the
Mount Seyr. In that cytee of Damasce, ther is gret plente of welles: and
with in the cytee and with oute, ben many fayre gardynes, and of dyverse
frutes. Non other citee is not lyche in comparisoun to it of faire
gardynes, and of faire desportes. The cytee is gret and fulle of peple, and
wel walled with double walles. And there ben manye phisicyens. And seint
Poul him self was there a physicyen, for to kepen mennes bodies in hele,
before he was converted: and aftre that, he was phisicien of soules. And
seynt Luke the Evaungelist was Disciple of seynt Poul, for to lerne phisik;
and many othere. For seynt Poul held thanne scole of phisik. And neere
besyde Damasce, was he converted: and aftre his conversionn, he duelte in
that cytee 3 dayes, with outen sight, and with outen mete or drinke. And in
tho 3 dayes he was ravisscht to hevene, and there he saughe many prevytees
of oure Lord. And faste besyde Damasce, is the Castelle of Arkes, that is
bothe fair and strong. From Damasce, men comen azen, be oure Lady of
Sardenak, that is a 5 myle on this half Damasce; and it is sytt upon a
roche, and it is a fulle faire place, and it semethe a castelle; for there
was wont to ben a castelle; but it is now a fulle faire chirche. And there
with inne, ben monkes and nonnes Cristene. And there is a vowt, undre the
chirche, where that Cristene men duellen also: and thei han many gode
vynes. And in the chirche, behynde the high awtere, in the walles, is a
table of black wode, on the whiche somtyme was depeynted an ymage of oure
Lady, that turneth into flesche; but now the ymage schewethe but litille:
but evermore thorewe the grace of God that table droppeth as hyt were of
olyve. And there is a vessel of marbre, undre the table, to resseyve the
oyle, thare of thay yeven unto pylgrymes: for it heleth of many sykenesses.
And he that kepeth it clanly a yere, aftre that yere, hyt turneth yn to
flesche and bloode.

By twyne the cytee of Darke and the cytee of Raphane, ys a ryvere, that men
cлепen Sabatorye. For on the Saturday, hyt renneth faste; and alle the
wooke elles, hyt stondeth stytle, and renneth nouzt or lytel. And there ys
a nother ryvere, that upon the nyzt freseth wondur faste; and uppon the
day, ys noon frost sene. And so gon men by a cytee, that men clepen
Beruche. And thare men gon un to the see, that schal goon un to Cypre. And
thay aryve at Porte de Sure or of Tyrye; and than un to Cypre. Or elles men
mowen gon from the Porte of Tyrye ryzt welle, and com not yn to Cypre; and
aryve at som haven of Grece; and thanne comen men un to theis countrees, by
weyes, that I have spoken of by fore.

Now have I tolde you of wayes, by the whyche men gon ferrest and longest;
as by Babyloyne and Mounte Synay and other places many, thorewe the whyche
londes, men turne azen to the lande of promyssyoun. Now wul y telle the
ryzt way to Jerusalem. For som men wyl nouzt passe hyt, som for thay have
nouzt despence of hem, for they have noon companye, and other many causes
reasonables. And thare fore I telle you schorttely, how a man may goon with
lytel costage and schortte tyme. A man that cometh from the londes of the
weste, he goth thorewe Fraunce, Borgoyne and Lumbardye, and to Venys and to
Geen, or to som other havene of the marches, and taketh a schyppe thare,
and gon by see to the Isle of Gryffle; and so aryveth hem yn Grece or in
Port Myroche or Valon or Duras, or at som other havene, and gon to londe,
for to reste hem; and gon ayen to the see, and aryves in Cypre; and cometh
nouzt yn the ile of Roodes; and aryves at Famegoste, that ys the chefe
havene of Cypre, or elles at Lamatoun. And thenne ynto the schyp ayen, and
by syde the havene of Tyre, and come nouzt to lande; and so passeth he by
alle the havens of that coast, until he come to Jaffe, that ys the neyest
haven unto Jerusalem: for it is seven and twenty myle. And from Jaffe men
goon to the cytee of Rames: and that ys but lytel thenne, and hyt is a
fayre cytee. And by syde Rames, ys a fayre churche of oure Lady, whare oure
Lord schewede hym to oure Lady, in thys lykenesse, that he tokeneth the Trynyte. And thare fast by, ys a churche of Seynt George, wheare that hys heed was smyten of. And thanne un to the Castel Emaus; and thanne unto Mounte Joye: and from thenne, pylgrymes mowen fyrste se un to Jerusalem. And thanne un to Mount Modeyn: and thanne unto Jerusalem. And at the Mount Modeyn lythe the prophete Machabee. And overe Ramatha, ys the town of Douke; where of Amos the goude prophete was.

A nother way. For alse moche as many men ne may not suffre the savour of the see, but hadden lever to gon by londe, they that hyt be more Payne; a man schal soo goon un to on of the havenes of Lumbardy, als Venys or an other; and he schal passe yn to Grece, thorwe Port Moroche, or an other; and so he schal gon un to Constantynople. And he schal so passe the wature, that ys cleped the Brace of Seynt George, that ys an arm of the see. And from thens he schal cum un to Pulveralle; and sythen un to the Castelle of Cynople. And from thens schal he gon unto Capadoce, that ys a grete countree, whare that ben many grete hylles. And he schal gon thorewe Turkye, and unto the cytee of Nyke, the whyche they wonne from the Emperoure of Constantynople. And hyt is a fayre cytee, and wouder wel walled: and thare ys a ryvere, that men clepen the laye: and thare men goon by the Alpes of Aryoprynant, and by the Valez of Mallebrynez, and eke the Vale of Ernax; and so un to Anthycohe the lesse, that sytteth on the Ryehay. And there aboute ben many goude hylles and fayre, and many fayre woodes, and eke wylde beestes.

And he that wylle goon by an other way, he mote goon by the playnes of Romayne, costynge the Romayne see. Uppon that cost, ys a woundur fayre
castelle, that men clepen Florathe. And whanne that a man ys oute of that ylke hylles, men passen thenne thorewe a cytee, that ys called Maryoche and Arteyse, whare that ys a grete brygge upon a ryvere of Ferne, that men clepen Fassar: and hyt ys a grete ryvere, berynge schyppes. And by syde the cytee of Damas, ys a ryvere that cometh from the mounteyne of Lybane, that men hyt callen Albane. Atte passynge of this ryvere, seyn Eustache loste hys two sones, whanne that he hadde lost hys wyffe. And yt gooth thorewe the playne of Arthadoe; and so un to the Reed See. And so men moten goon un to the cytee of phenne, and so un to the cytee of Ferne. And Antyoche ys a ful fayre cytee and wel walled. For hyt ys two myle longe and eche pylere of the brygge thare ys a goud toure. And thys ys the beest cytee of the kyngdom of Surrye. And from Antyoche, men moten so forth goon un to the cytee of Lacuthe; and thanne un to Geble; and thanne un tyl Tourtous: and thare by ys the lande of Cambre, whare that ys a stronge castelle, that men clepen Maubeke. And from Tourtouse men goon up to Thryple, uppon the see. And uppon the see, men goon unto Deres; and thare ben two weyes un to Jerusalem: Uppon the lyfte way, men goon fyrst un to Damas, by Flome Jordane: uppon the ryzt syde, men goon thorewe the lande of Flagam, and so un to the cytee of Cayphas: of the whiche Cayphas was Lord: and som clepeth hyt the castelle Pellerynez: And from thens ys foure dayes journeies un to Jerusalem and they goon thorewe Cesarye Phylippum and Jaffe and Ramys and Emaux, and so unto Jerusalem.

Now have I told yow som of the wayes, by the land, and eke by water, how that men mowen goon unto Jerusalem: they that hyt be so, that there been many other wayes, that men goon by, aftur countrees, that thay comen fram, nevere the lasse they turne alle un tylle an ende. Yet is thare a way, alle
by lande, un to Jerusalem, and pass noon see; that ys from Fraunce or
Flaundres; but that way ys fulle lange and perylous, of grete travayle; and
thare fore fewe goon that ylke way. And who so gooth that, he mote goon
thorewe Almayn and Pruys; and so un to Tartarye. This Tartarye ys holden of
the great Chan, of whom y schal speke more afterwarde. For thydur lasteth
hys Lordschup. And the Lordes of Tartarye yeldeth unto the grete Chan
trybute. Thys ys a ful ille lande, and a sondye, and wel lytel fruyt
beryng. For thare growth lytel goude of corne or wyn, ne benes ne pese:
but beestes ben thare y nowe, and that ful grete plente. And thare ete thay
nought but flesche with outen brede; and thay soupe the brothe there of:
and also thay drynke the mylk. And alle manere of wylde beestes they eten,
houndes, cattes, ratouns, and alle othere wylde bestes. And thei have no
wode, or elle lytylle. And therfore thei warmen and sethen here mete with
hors dong and cow dong, and of other bestes dryed azenst the sonne. And
princes and othere eten not, but ones in the day; and that but lytille. And
thei ben righte foule folk and of evyl kynde. And in somer, be alle the
contrees, fallen many tempestes and many hydouse thondres and leytes, and
slen meche peple and bestes also, fulle often tyme. And sodeynly is there
passynge hete, and sodeynly also passynge cold. And it is the foulest
contree, and the most cursed, and the porest, that men knowen. And here
prince, that governeth the contree, that thei clepen Batho, duellethe at
the cytee of Orda. And treuly no gode man scholde not duellen in that
contre. For the lond and the contree is not worthi houndes to dwelle inne.
It were a gode contree to sowen inne thristelle and breres and broom and
thornes; and for no other thing is it not good. Natheless there is gode
londe in sum place; but it is pure litle, as men seyn. I have not ben in
that contree, ne be tho weyes: but I have ben at other londes, that marchen
to tho contrees; and in the lond of Russye, and in the lond of Nyflan, and
in the reme of Crako, and of Letto, and in the reme of Daresten, and in
manye other places, that marchen to the costes: but I wente never be that
weye to Jerusalem; wherfore I may not wel telle zou the manere. But zif
this matiere plese to ony worthi man, that hathe gon be that weye, he may
telle it, zif him lyke; to that entent, that tho that wole go by that weye,
and maken here viage be tho costes, mowen knowen what weye is there. For no
man may passe be that weye gode, but in time of wyntir, for the perilous
watres, and wykke he mareyes that ben in tho contrees; that no man may
passe, but zif it be strong frost, and snowe aboven. For zif the snow ne
were, men myght not gon upon the yse, ne hors ne carre nouther. And it is
wel a 3 journeys of suche weye, to passe from Prusse to tho lond of Sarazin
habitable. And it behovethe to the Cristene men, that schulle werre azen
hem every zeer, to bere here vitaylles with hem: for thei schulle fynde
there no good. And than most thei let carye here vitaylle upon the yse,
with carres that have no wheeles, that thei clepen scleyes. And als longe
as here vitaylles lasten, thei may abide there, but no longer. For there
schulle they fynde no wight that will selle hem ony vitaille or ony thing.
And whan the spyes seen ony Cristene men comen upon hem, thei rennen to the
townes, and cryen with a lowd voys, Kerra, Kerra, Kerra; and than anon thei
armen hem and assemblen hem to gydere.

And zee schulle undirstonde, that it fresethe more strongly in tho contrees
than on this half; and therefore hathe every man stewes in his hous, and in
tho stewes thei eten and don here occupatiouns, alle that they may. For
that is at the northe parties, that men clepen the septentrionelle, where
it is alle only cold. For the sonne is but lytille or non toward tho
contreyes: and therefore in the Septentryon, that is verry northe, is the
lond so cold, that no man may duelle there: and in the contrarye, toward the southe, it is so hoot, that no man ne may duelle there: because that the sonne, when he is upon the southe, castethe his bemes alle streghte upon that partye.

Of the Customes of Sarasines, and of hire Lawe; and how the Soudan arresond me, Auctour of this Book. And of the begynnynge of Machomete.

[Sidenote: Cap. XII.] Now because that I have spoken of Sarazines and of here contree, now zif zee wil knowe a party of here lawe and of here beleve, I schalle telle zou, aftre that here book, that is clept Alkaron, tellethe. And sum men clepen that book Meshaf: and sum men clepen it Harme, aftre the dyverse langages of the contree. The whiche book Machamete toke hem. In the whiche boke, among other thinges, is written, as I have often tyme seen and radd, that the gode shulle gon to paradys, and the evele to helle: and that beleven alle Sarazines. And zif a man aske hem, what paradys thei menen; thei seyn, to paradys, that is a place of delytes, where men schulle fynde alle maner of frutes, in alle cesouns, and ryveres rennyng of mylk and hony, and of wyn, and of swete watre; and that thei schulle have faire houses and noble, every man aftre his dissert, made of precyous stones, and of gold, and of sylver; and that every man schalle have 80 wyfes, alle maydenes; and he schalle have ado every day with hem, and zit he schalle fynden hem alle weys maydenes. Also thei beleeven and spoken gladly of the Virgine Marie and of the Incarnacioun. And thei seyn, that Marye was taughte of the angel; and that Gabrielle seyde to hire, that sche was forchosen from the begynnynge of the world; and that he schewed to hire the incarnacioun of Jesu Crist; and that sche conceyved and bare
child, mayden: and that wytessethe here boke. And they seyn also, that Jesu Crist spak als sone as he was born; and that he was an holy prophete and a trewe, in woord and dede, and meke and pytous and rightefulle and with outen ony vyce. And thei seyn also, that whan the angel schewed the Incarnacioun of Crist unto Marie, sche was zong, and had gret drede. For there was thanne an enchantour in the contree, that deled with wycche craft, that men clepten Taknia, that he his enchauntementes cowde make him in lyknesse of an angel, and wente often tymes and lay with maydenes: and therfore Marie dredde, lest it hadde ben Taknia, that cam for to descwayne the maydenes. And therfore sche conjured the angel, that he scholde telle hire, zif it were he or no. And the angel answarde and seyde, that sche scholde have no drede of him: for he was verry messager of Jesu Crist. Also here book seythe, that whan that sche had childec undre a palme tree, sche had gret schame, that sche hadde a child; and sche grette, and seyde, that sche wolde that sche hadde ben ded. And anon the child spak to hire and comforted hire, and seyde, Modir, ne dismaye the noughte; for God hathe hidd in the his prevytees, for the salvacioun of the world. And in othere many places seythe the here Alkaron, that Jesu Crist spak als sone as he was born. And that book seythe also, that Jesu was sent from God alle myghty, for to ben myrour and ensample and tokne to alle men. And the Alkaron seythe also of the day of doom, how God schal come to deme alle maner of folk; and the gode he schalle drawen on his syde, and putte hem into blisse; and the wykkede he schal condempne to the peynes of helle. And amonges alle prophetes, Jesu was the most excellent and the moste worthi, next God; and that he made the Gospelles, in the whiche is gode doctryne and helefulle, fulle of charitee and sothefastnesse, and trewe prechinge to hem that beleeven in God; and that he was a verye prophete, and more than a prophete; and lyved withouten synne, and zaf syghte to the blynde, and
heled the lepros, and reysed dede men, and steyghe to hevene. And whan thei mowe holden the boke of the Gospelles of oure Lord written, and namely, _Missus est Angelus Gabriel_; that Gospel, thei seyn, tho that ben lettred, often tymes in here orisouns, and thei kissen it and worschipen it, with gret devocioun. Thei fasten an hool monethe in the zeer, and eten noughts but be nyghte, and thei kepen hem fro here wyfes alle that monethe: but the seke men be not constreyned to that fast. Also this book spekethe of Jewes; and seythe, that thei ben cursed; for thei wolde not beleven, that Jesu Crist was comen of God; and that thei lyeden falsely on Marie and on hire sone Jesu Crist, seythe that thei hadden crucyfyed Jesu the sone of Marie: for he was nevere crucyfyed, as thei seyn; but that God made him to stye up to him with outen dethe, and with outen anoye: but he transfigured his lyknesse into Judas Scariothe, and him crucyfyden the Jewes, and wenden that it had ben Jesus: but Jesus steyge to hevenes alle quyk; and therfore thei seyn, that the Cristene men erren and han no gode knowleche of this, and that thei beleeven folyly and falsly, that Jesu Crist was crucyfyed. And they seyn zit, that and he had ben crucyfyed, that God had don azen his rightewisnesse, for to suffre Jesu Crist, that was innocent, to ben put upon the Cros, with outen gylt. And in this article thei seyn, that wee faylen, and that the gret rightewisnesse of God ne myghte not suffre so gret a wrong. And in this, faylethe here feythe. For thei knoulechen wel, that the werkes of Jesu Crist ben gode, and his wordes and his dedes and his doctryne by his Gospelles, waren trewe and his meracles also trewe; and the blessed Virgine Marie is good, and holy mayden, before and aftre the birthe of Jesu Crist; and that alle tho, that beleven perfity in God, schul ben saved. And because that thei gon so nyeoure faythe, thei ben lyghtly converted to Cristene lawe, whan men prechen hem and schewe hem distynctly the lawe of Jesu Crist, and tellen hem of the
prophecyes. And also thei seyn, that thei knownen wel, be the prophecyes, that the lawe of Machomete schalle faylen, as the lawe of the Jewes dide, and that the lawe of Cristine peple schalle laste to the day of doom. And zif ony man aske hem, what is here beleeve; thei answeren thus, and in this forme, Wee beleven God formyour of hevene and of erthe and of alle othere things, that he made. And we beleven of the day of doom, and that every man schalle have his meryte, aftre he hathe disserved. And we beleve it for sothe, alle that God hathe seyd be the mouthes of his prophetes. Also Machomet commandeth in his Alkaron, that every man scholde have 2 wyfes or 3 or 4; but now thei taken unto 9, and of lemmanes als manye as he may susteyne. And zif ony of here wyfes mys beren hem azenst hire husbonde, he may caste hire out of his house; and departe from him, and take another: but he schalle departe with hire his godes. Also whan men spake to hem, of the Fadre and of the Sone and of the Holy Gost, thei seyn, that thei ben 3 persones; but not o God. For here Alkaron speketh not of the Trynyte. But thei seyn wel, that God hathe speche, and elle where he dowmb; and God hathe also a Spirit, thei knowen wel, for elle thei seyn, he were not in lyve. And whan men spake to hem of the Incarnacioun, how that be the word of the angel, God sente his wysdom in to erthe, and enumbred him in the Virgyne Marie: and be the Woord of God, schulle the dede ben reysed, at the day of doom; thei seyn, that it is sothe, and that the Woord of God hathe gret strengthe. And thei seyn, that whoso knew not the Woord of God, he scholde not knowe God. And thei seyn also, that Jesu Crist is the Woord of God; and so seythe here Alkaron, where it seythe, that the angel spak to Marie and seyde, Marie, God schalle preche the Gospel be the woord of his mowthe, and his name schalle be clept Jesu Crist. And thei seyn also, that Abraham was frend to God, and that Moyses was famileer spekere with God; and Jesu Crist was the Woord and the Spirit of God; and that Machomete was
right messenger of God. And thei seyh, that of theise 4, Jesu was the most worthi and the most excellent and the most gret; so that thei han many gode articles of oure feythe, alle be it that thei have no parfite lawe and feythe, as Cristene men han; and therfore ben thei lightly converted; and namely, tho that undirstonden the Scriptures and the prophecys. For thei han Gospelles and the prophecys and the Byble, writen in here langage. Wherfore thei conne meche of Holy Wrytt, but thei undirstonde it not, but aftre the lettre: and so don the Jewes; for thei undirstonde not the lettre gostly, but bodyly; and therfore ben thei reproved of the wise, that gostly understonden it. And therfore seythe seynt Poul; _Litera occidit; Spiritus vivificat_. Also the Sarazines seyn, that the Jewes ben cursed: for thei han defouled the lawe, that God sente hem be Moyses. And the Cristene ben cursed also, as thei seyn: for their kep not the commandementes and the preceptes of the Gospelle, that Jesu Crist taughte hem. And therfore I schalle telle zou, what the Soudan tolde me uppn a day, in his chambre. He leet voyden out of his chambre alle manner of men, lordes aad othere: for he wolde speke with me in conseille. And there he asked me, how the Cristene men governed hem in oure contree. And I seyde him, righte wel: thanked be God. And he seyde me, treulyche, nay: for zee Cristene men ne rechthen rigthe noghte how untrewly to serve God. Ze scholde zeven ensample to the lewed peple, for to do wel; and zee zeven hem ensample to don evyle. For the comownes, upon festyfull dayes, whan thei scholden gon to chirche to serve God, than gon thei to tavernes, and ben there in glotony, alle the day and alle nyghte, and eten and drynken, as bestes that have no resoun, and wite not whan thei have y now. And also the Cristene men enforcen hem, in alle maneres that thei mowen, for to fighte, and for to desceyven that on that other. And there with alle thei ben so proude, that thei knowen not how to ben clothed; now long, now schort, now streyt, now
large, now swerded, now daggered, and in alle manere gyses. Thei scholden ben symple, meke and trewe, and fulle of almes dede, as Jhesu was, in whom thei trowe: but thei ben alle the contrarie, and evere enclyned to the evyle, and to don evylle. And thei ben so coveytous, that for a lytylle sylver, thei sellen here doughtres, here sustres and here owne wyfes, to putten hem to leccherie. And on with draweth the wif of another; and non of hem holdethe the ythe to another; but thei defoulen here lawe, that Jhesu Crist betook hem to kepe, for here salvacioun. And thus for here synnes, han thei lost alle this lond, that wee holden. For, for hire synnes there God hathe taken hem in to oure hondes, noghte only be strengthe of our self, but for here synnes. For wee knowen wel in verrry sothe, that whan zee serve God, God wil hepe zou: and whan he is with zou, no man may be azenst you. And that knowe we wel, be oure prophecyes, that Cristene men schulle wynnen azen this lond out of oure hondes, whan thei serven God more devoutly. But als longe als thei ben of foule and of unclene lyvynge, (as thei ben now) wee have no drede of hem, in no kynde: for here God wil not helpen hem in no wise. And than I asked him, how he knew the state of Cristene men. And he answered me, that he knew alle the state of the comounes also, be his messangers, that he sente to alle londes, in manere as thei weren marchauntes of precyous stones, of clothes of gold and of othere things; for to knowen the manere of every contree amonges Cristene men. And than he leet clepe in alle the lordes, that he made voyden first out of his chambre; and there he schewed me 4, that weren grete lordes in the contree, that tolden me of my contree, and of many othere Cristene contrees, als wel as thei had ben of the same contree: and thei spak Frensche righte wel; and the Sowdan also, where of I had gret marvaylle. Alas! that it is gret sclaundre to oure feythe and to oure lawe, whan folk that ben with outen lawe, schulle repreven us and undernemen us of oure
synnes. And thei that scholden ben converted to Crist and to the lawe of Jhesu, be oure gode ensamples and be oure acceptable lif to God, and so converted to the lawe of Jhesu Crist, ben thorghe oure wykkednesse and evylle lyvynge, fer fro us and straungeres fro the holy and verry beleeeve, schulle thus appelen us and holden us for wykkede lyveres and cursed. And treuly thei sey sothe. For the Sarazines ben gode and feythfulle. For thei kepen entierly the commaundement of the holy book Alkaron, that God sente hem be his messager Machomet; to the whiche, as thei seyne, seynt Gabrielle the aungel often tyme tolde the wille of God. And zee schulle undirstonde, that Machamote was born in Arabye, that was first a pore knave, that kept cameles, that wenten with marchantes fur marchandize; and so befelle, that he wente with the marchandes in to Egipt: and thei weren than Cristene, in tho partyes. And at the desertes of Arabye, he wente in to a chapelle, where a Eremyte duelte. And when he entred in to the chapelle, that was but a lytille and a low thing, and had but a lityl dore and a low, than the entree began to wexe so gret and so large and so highe, as thoughe it had ben of a gret mynstre, or the zate of a paleys. And this was the firste myracle, the Sarazins seyn, that Machomete dide in his zouthe. Aftre began he for to wexe wyse and riche; and he was a gret astronomer: and aftre he was governour and prince of the lond of Cozrodane; and he governed it fully wisely, in suche manere, that whan the prince was ded, he toke the lady to wyfe, that highte Gadridge. And Machomete felle often in the grete sikenesse, that men callen the fallynge evylle: wherfore the lady was fulle sorry, that evere sche toke him to husbonde. But Machomete made hire to beleeeve, that alle tymes, whan he felle so, Gabriel the angel cam for to speke with him; and for the gret lighte and brightnesse of the angelle, he myghte not susteyne him fro fallynge. And therfore the Sarazines seyn, that Gabriel cam often to speke with him. This Machomete regned in Arabye, the
zeer ofoure Lord Jhesu Crist 610; and was of the generacioun of Ysmael,
that was Abrahames sone, that he gat upon Agar his chamberere. And therfore
ther ben Sarazines, that ben clept Ismaelytenes; and summe Agaryenes, of
Agar: and the other propurly ben clept, Sarrazines, of Sarra: and summe
ben clept Moabyles, and summe Amonytes; fro the 2 sones of Lothe, Moab and
Amon, that he begat on his doughtres, that weren afterward grete earthely
princes. And also Machomete loved wel a gode heremyte, that duelled in the
derstes, a mile fro Mount Synay, in the weye that men gon fro Arabye
toward Caldee, and toward Ynde, o day journey fro the See, where the
marchauntes of Yenyse comen often for marchandise. And so often wente
Machomete to this heremyte, that alle his men weren wrothe: for he wolde
gladly here this heremyte preche, and make his men wake alle nyghte: and
therfore his men thoughten to putte the heremyte to dethe: and so it
befelle upon a nyght, that Machomete was dronken of gode wyn, and he felle
on slepe; and his men toke Machometes swerd out of his schethe, whils he
slepte, and there with thei slowghe this heremyte: and putten his swerd
alle blody in his schethe azen. And at morwe, whan he fond the heremyte
ded, he was fulle sory and wrothe, and wolde have don his men to dethe: but
they alle with on accord seyd, that he him self had slayn him, when he was
dronken, and schewed him his swerd alle blody: and he trowed, that thei
hadden seyd sothe. And than he cursed the wyn, and alle tho that drynken
it. And therfore Sarrazines, that be devout, drynken nevere no wyn: but
sume drynken it prevly. For zif thei dronken it openly, thei scholde ben
repreved. But thei drynken gode beverage and swete and noryshynge, that is
made of galamelle: and that is that men maken sugar of, that is of righte
gode savour: and it is gode for the breest. Also it befallethe sumtyme,
that Cristene men becomen Sarazines, outhor for povertie, or for
symplenesse, or else for here owne wykkednesse. And therfore the
archiflamyn or the flamyn, as our erchebisshop or bishopp, whan he receyvethe hem, seythe thus, _La ellec, Sila. Machomete rores alla_; that is to seye, _There is no God but on, and Machomete his messager_.

Of the Londes of Albanye, and of Libye. Of the Wisshinges, for Wacchinge of the Sperhauk; and of Noes Schippe.

[Sidenote: Cap. XIII.] Now sithe I have told zou beforne of the Holy Lond, and of that contree abouten, and of many weyes for to go to that lond, and to the Mount Synay, and of Babyloyne the more and the lesse, and to other places, that I have spoken beforne; now is tyme, zif it lyke zou, for to telle zou of the marches and iles, and dyverse bestes, and of dyverse folk beond theise marches. For in tho contrees be sonden, ben many dyverse contrees, and many grete kyngdomes; that ben departed be the 4 flodes, that comen from Paradys terrestre. For Mesopotayme and the Kyngdom of Caldee and Arabye, ben betwene the 2 ryveres of Tygre and of Eufrates. And the kyngdom of Mede and of Persye, ben betwene the ryveres of Nile and of Tigres. And the kyngdom of Syrie, where of I have spoken beforne, and Palestyne and Phenycie, ben betwene Eufrates and the See Medyterrane: the whiche see durethe in lengthe, fro Mayrok, upon the See of Spayne, unto the grete See; so that it lastethe beond Costantynople 3040 myles of Lombardy. And toward the see occyan in Ynde, is the kyngdom of Shithie, that is alle closed with hilles. And aftre undre Schithie, and fro the See of Caspie, unto the Flom Thainy, is Amazoyne, that is the lond of femynye, where that no man is, but only alle wommen. And aftre is Albanye, a fulle grete reme. And it is clept Albanye, because the folk ben whitere there, than in other marches there abouten. And in that contree ben so gret houndes and so
stronge, that thei assaylen lyouns, and sleu hem. And thanne aftre is
Hircanye, Bactrye, Hiberye, and many other kyngdomes. And betwene the Rede
See and the see occyan, toward the southe, is the kyngdom of Ethiope, and
of Lybye the hyere. The which lond of Lybye, (that is to seyne Libye the
lowe) that begynnethe at the See of Spayne, fro thens where the Pyleres of
Hercules ben, and durethe unto aneyntes Egipt and towards Ethiope. In that
contree of Libye, is the see more highe than the lond; and it semethe that
it wolde covere the erthe, and natheles zit it passethe not his markes. And
men seen in that contre a mountayne, to the whiche no man comethe. In this
lond of Libye, whoso turnethe toward the est, the schadewe of him self is
on the right syde: and here in oure contree, the schadwe is on the left
syde. In that See of Libye, is no fissche: for thei mowe not lyve ne dure,
for the gret hete of the sonne; because that the watre is evermore
boylynge, for the gret hete. And many othere londes there ben, that it
were to long to tellen or to nombren: but of sum parties I schal speke more
pleynly here aftre.

Whoso wil thanne gon toward Tarterie, toward Persie, toward Caldee, and
toward Ynde, he most entre the see, at Gene or at Venyse or at sum other
havene, that I have told zou before. And than passe men the see, and
arryven at Trapazond, that is a gode cytee; and it was wont to ben the
havene of Pountz. There is the havene of persanes and of medaynes and of
the marches there bezonde. In that cytee lythe Seynt Athanasie, that was
Bishopp of Alisandre, that made the Psalm _Quicunque vult_. This Athanasius
was a gret Doctour of Dyvnytee: and because that he preched and spak so
depely of Dyvnytee and of the Godhede, he was accused to the Pope of Rome,
that he was an Heretyk. Wherfore the Pope sente aftre hym, and putte him in
presoun: and whils he was in presoun, he made that Psalm, and sente it to the Pope, and seyde: that zif he were an heretyk, that was that heresie; for that, he seyde, was his beleve. And whan the Pope saughe it, and had examyned it, that it was parfite and gode, and verryly oure feythe and oure beleve, he made him to ben delyvered out of presoun, and commanded that Psalm to ben seyd every day at Pryme: and so he held Athanasie a gode man. But he wolde nevere go to his bisshopriche azen, because that thei accused him of heresye. Trapazond was wont to ben holden of the Emperour of Constantynople: but a gret man, that he sente for to kepe the contree azenst the Turkes, usurped the lond, and helde it to himself, and cleped him Emperour of Trapazond.

And from thens, men gon thorghe litlle Ermonye. And in that contree is an old castelle, that stont upon a roche, the whiche is cleped the Castelle of the Sparrehawk, that is bezonde the cytee of Layays, beside the town of Pharsipee, that belongethe to the lordschipe of Cruk; that is a riche lord and a gode Cristene man; where men fynden a sparehauk upon a perch righte fair, and righte wel made; and a fayre lady of fayrye, that kepethe it. And who that wil wake that sparhauk, 7 dayes and 7 nyghtes, and as sum men seyn, 3 dayes and 3 nyghtes, with outen companye, and with outen sleep, that faire lady schal zeven him, whan he hathe don, the first wyssche, that he wil wyssche, of erthely thinges: and that hathe been proved often-tymes. And o tyme befelle, that a kyng of Ermonye, that was a worthi knyght and doughty man and a noble prince, woke that hauk som tyme: and at the ende of 7 dayes and 7 nyghtes, the lady cam to him, and bad him wisschen: for he had wel diserved it. And he answerde, that he was gret Lord y now, and wel in pees, and hadde y nowghe of worldly ricchesse: and therfore he wolde
wisshe non other thing, but the body of that faire lady, to have it at his
wille. And sche ansernde him, that he knew not what he asked; and seyde,
that he was a fool, to desire that he myghte not have; for sche seyde, that
he scholde not aske, but erthely thing: for sche was non erthely thing, but
a gostly thing. And the kyng seyde, that he ne wolde asken non other thing.
And the lady ansernde, sythe that I may not withdrawe zou fro zoure lewed
corage, I schal zeve zou with outen wysschinge, and to alle hem that
schulle com of you. Sire kyng, zee schulle have werre withouten pees, and
alle weys to the 9 degree, zee schulle ben in subjeccioun to zoure enemyes;
and zee schulle ben nedy of alle godes. And nevere sithen, nouther the kyng
of Ermoyne, ne the contree, weren never in pees, ne thei hadden never
sithen plente of godes; and thei han ben sithen alle weyes undre tribute
of the Sarrazines. Also the sone of a pore man woke that hauke, and wisshed
that he myghte cheve wel, and to ben happy to merchandise. And the lady
graunted him. And he becaam the most riche and the most famouse marchaunt,
that myghte ben on see or on erthe. And he becam so riche, that he knew not
the 1000 part of that he hadde: and he was wysere, in wisschynge, than was
the king. Also a knyght of the temple wooke there; and wyssched a purs
evere more fulle of gold: and the lady graunted him. But sche seyde him,
that he had asked the destructioun of here ordre; for the trust and the
affiance of that purs, and for the grete pryde, that they scholde haven:
and so it was. And therfore loke, he kepe him wel, that schalle wake: for
zif he slepe, he is lost, that nevere man schalle seen him more. This is
not the righte weye for to go to the parties, that I have nempned before;
but for to see the merveyle, that I have spoken of.

And therfore who so wil go right weye, men gon fro Trapazond toward Ermoyne
the gret, unto a cytee that is clept Artyroun, that was wont to ben a gode
cytee and a plentyous; but the Turkes han gretly wasted it. There aboute
growethe no wyn ne fruyt, but litylle or elle non. In this lond, is the
erthe more highe than in ony other; and that makethe gret cold. And there
en many gode watres, and gode welles, that comen undre erthe, fro the flom
of paradys, that is clept Eufrates, that is a jorneye besyde that cytee.
And that ryvere comethe towards Ynde, undre erthe, and restorethe into the
lond of Altazar. And so passe men be this Ermonie, and entren the see of
Persie. Fro that cytee of Artyroun go men to an hille, that is clept
Sabissocolle. And there besyde is another hille, that men clepen Ararathe:
but the Jewes clepen it Taneez; where Noes schipp rested, and zit is upon
that montayne: and men may seen it a ferr, in cleer wedre: and that
montayne is wel a 7 myle highe. And sum men seyn, that thei han seen and
touched the schipp; and put here fyngeres in the parties, where the feend
went out, whan that Noe seyde _Benedicite_. But thei that seyn suche
wordes, seyn here wille: for a man may not gon up the montayne, for gret
plente of snow that is alle wayes on that montayne, nouther somer ne
wynter: so that no man may gon up there; ne never man dide, sithe the tyme
of Noe; saf a monk, that, be the grace of God, brought on of the plankes
doun: that zit is in the mynstere, at the foot of the montayne. And besyde
is the cytee of Dayne, that Noe founded. And faste by is the cytee of Any,
in the whiche were 1000 chirches. But upon that montayne, to gon up, this
monk had gret desire; and so upon a day, he wente up: and whan he was
upward the 3 part of the montayne, he was so wery, that he myghte no
ferthere, and so he rested him, and felle o slepe; and whan he awook, he
fonde him self lyggynge at the foot of the montayne. And than he preyede
devoutly to God, that he wolde vouche saf to suffre him gon up. And an
angelle cam to him, and seyde, that he scholde gon up; and so he dide. And
sithe that tyme never non. Wherfore men scholde not beleve such woordes.

Fro that montayne go men to the cytee of Thauriso, that was wont to ben
clept Taxis, that is a fulle fair cytee, and a gret, and on of the beste,
that is in the world, for marchandise: and it is in the lond of the
Emperour of Persie. And men seyn, that the Emperour takethe more gode, in
that cytee, for custom of marchandise than dothe the ricchest Cristene kyng
of alle his reme, that livethe. For the tolle and the custom of his
marchantes is with outen estymacioun to ben nombred. Beside that cytee, is
a hille of salt; and of that salt, every man takethe what he will, for to
salte with, to his nede. There duellen many Cristene men, undir tribute of
Sarrazines. And fro that cytee, men passen be many townes and castelles, in
goynge toward Ynde, unto the cytee of Sadonye, that is a 10 journeyes fro
Thauriso; and it is a fulle noble cytee and a gret. And there duellethe the
Emperour of Persie, in somer: for the contree is cold y now. And there ben
gode ryveres, berynge schippes. Aftre go men the weye toward Ynde, be many
iorneyes, and be many contreyes, unto the cytee, that is clept Cassak, that
is a fulle noble cytee, and a plentyous of cornes and wynes, and of alle
other godes. This is the cytee, where the 3 kynges metten to gedre, whan
thei wenten to sechen oure Lord in Bethhem, to worschipe him, and to
presente him with gold, ensence, and myrre. And it is from that cytee to
Bethlehem 53 iourneyes. Fro that cytee, men gon to another cytee, that is
clept Bethe, that is a iourneye fro the see, that men clepen the gravely
see. That is the best cytee, that the Emperour of Persie hathe, in alle his
lond. And thei clepen it there Chardabago; and others clepen it Vapa. And
the Paynemes seyn, that no Cristene man may not longe duelle, ne enduren
with the lif, in that cytee: but dyen with in schort tyme; and no man
knoweth not the cause. Aftre gon men, be many cytees and townes, and grete contrees, that it were to longe to telle, unto the cytee of Cornaa, that was wont to be so gret, that the walles abouten holden 25 myle aboute. The walks schewen zit: but it is not alle enhabited. From Cornaa, go men be many londes, and many cytees and townes, unto the lond of Job: and there endeth the lond of the Emperour of Persie.

Of the Lond of Job; and of his Age. Of the Aray of men of Caldee. Of the Lond where Wommen duellen with outen companye of men. Of the knowleche and vertues of the verray Dyamant.

[Sidenote: Chap. XIV.] Aftre the departynge fro Cornaa, men entren in to the lond of Job, that is a fulle faire contree, and a plentyous of alle godes. And men clepen that lond the lond of Sweze. In that lond is the cytee of Theman. Job was a Payneem, and he was Are of Gosre his sone, and held that lond, as prync of that contree and he was so riche, that he knew not the hundred part of his godes. And alle though he were a Payneem, natheless he served wel God, aftre his lawe: and oure Lord toke his service to his plesance. And whan he felle in povertie, he was 78 zeer of age. And aftre, whan God had preved his pacyence, and that it was so gret, he broughte him azen to richesse, and to hier estate than he was before. And aftre that he was kyng of Ydumye, aftre Kyng Esau. And whan he was kyng, he was clept Jobab. And in that kyngdom, he lyvede aftre 170 zere: and so he was of age, whan he dyede, 248 zeer. In that lond of Job, there nys no defaute of no thing, that is nedefulle to mannes body. There ben hilles, where men getten gret plente of manna, in gretter habundance, than in ony other contree. This manna is clept bred of aungelles; and it is a white...
thing, that is fulle swete and righte delicous, and more swete than hony or sugre; and it comethe of the dew of hevene that fallethe upon the herbes, in that contree; and it congelethe and becomethe alle white and swete: and men putten it in medicynes for rich men, to make the wombe lax, and to purge evylle blood: for it clensethe the blode, and puttethe out malencoyle. This lond of Job marchethe to the kyngdom of Caldee. This lond of Caldee is fulle gret: and the langage of that contree is more gret in sowynyne, that it is in other parties bezonnde the see. Men passen to go bezon, be the Tour of Babiloyne the grete: of the whiche I have told zou before, where that alle the langages weren first chaunged. And that is a 4 jorneyes fro Caldee. In that reme, ben faire men, and thei gon fulle nobely arrayed in clothes of gold, or frayed and apparyled with grete perles and precyous stones, fulle nobely: and the wommen ben righte foule and evylle arrayed; and thei gon alle bare fote, and clothed in evylle garnementes, large and wyde, but thei ben schorte to the knees; and longe sleves doun to the feet, lyche a monkes frokke; and here sleves ben hongyng aboute here schulldres: and thei ben blake women, foule and hidouse; and treuly as foule as thei ben, als evele thei ben. In that kyngdom of Caldee, in a cytee, that is cleped Hur, duelled Thare, Abrahames fadre: and there was Abraham born: and that was in that tyme, that Nunus was Kyng of Babiloyne, of Arabye and of Egypt. This Nunus made the cytee of Nynyvee, the whiche that Noe had begonne before: and be cause that Nunus performed it, he cleped it Nynyve, aftre his owne name. Ther lythe Thobye the prophete, of whom Holy Writt spekethe offe. And fro that cytee of Hur Abraham departed, be the commandement of God, fro thens, aftre the dethe of his fadre; and ladde with him Sarra his wife and Lothe his brotheres sone, because that he hadde no child. And thei wenten to duelle in the lond of Chanaan, in a place, that is clept Sychem. And this Lothe was he, that was saved, whan Sodom and
Gomorre and the othere cytees weren brent and sonken doun to helle; where that the dede see is now, as I have told zou before. In that lond of Caldee, thei han here propre langages, and here propre lettres.

Besyde the lond of Caldee, is the lond of Amazoyne. And in that reme is alle wommen, and no man; noght, as summe men seyn, that men mowe not lyve there, but for because that the wommen will not suffre no men amonges hem, to ben here Sovereynes. For sum tyme, ther was a kyng in that contrey; and men marayed, as in other contreys: and so befelle, that the kyng had werre, with hem of Sithie; the whiche kyng highte Colopeus, that was slayn in bataylle, and alle the gode blood of his reme. And whan the queen and alle the othere noble ladyes sawen, that thei weren alle wydewes, and that alle the rialle blood was lost, thei armed hem, and as creatures out of wytt, thei slowen alle the men of the contrey, that weren laft. For thei wolden, that alle the wommen weren wydewes, as the queen and thei weren. And fro that tyme hiderwardes, thei nevere wolden suffren man to dwelle amonges hem, lenger than 7 dayes and 7 nyghtes; ne that no child that were male, schole duelle amonges hem, longer than he were noryscht; and thanne sente to his fader. And whan thei wil have ony companye of man, than thei drawen hem towards the londes marchynge next to hem: and than thei have loves, that usen hem; and thei duellen with hem an 8 dayes or 10; and thanne gon hom azen. And zif thei have ony knave child, thei kepen it a certeyn tyme, and than senden it to the fadir, whan he can gon allone, and eten be him self; or elle thei sleen it: and zif it be a femele, thei don away that on pappe, with an hote hiren; and zif it be a womman of gret lynage, thei don awey the left pappe, that thes may the better beren a scheeld: and zif it be a woman of symple blood, thei don awey the ryght pappe, for to scheeen
with bowe Turkeys: for thei schote wel with bowes. In that lond thei have a Queen, that governethe alle that lond: and alle thei ben obeyssant to hire. And always thei maken here queen by eleccioun, that is most worthy in armes. For thei ben right gode werryoures, and wyse, noble and worthi. And thei gon often tyme in sowd, to help of other kynges in here werres, for gold and sylver, as othere sowdyoures don: and thei meytenen hem self right vgouresly. This lond of Amazoyne is an Yle, alle envirowned with the see, saf in 2 places, where ben 2 entrees. And beond that watir, duellen the men, that ben here paramoures, and hire loves, where thei gon to solacen hem, whan thei wole. Besyde Amazoyne, is the lond of Tarmegyte, that is a gret contree and a fulle delectable: and for the godnesse of the contree, kyng Alisandre leet first make there the cytee of Alisandre; and zit he made 12 cytees of the same name: but that cytee is now clept Celsite. And fro that other cost of caldee, to ward the southe, is Ethiope, a gret contree, that strechethe to the ende of Egypt. Ethiope is departed in 2 princypalle parties; and that is, in the est partie and in the meridionelle partie: the whiche partie meridionelle is clept Moretane. And the folk of that contree ben blake y now, and more blake than in the tother partie; and thei ben clept Mowres. In that partie is a welle, that in the day it is so cold, that no man may drynke there offe; and in the nyght it so hoot, that no man may suffre his hond there in. And bezonde that partie, toward the southe, to passe by the see oceean, is a gret lond and a gret contreys: but men may not duelle there, for the fervent brenynge of the sonne; so is it passyng hoot in that contreys. In Ethiope alle the ryveres and alle the watres ben trouble, and thei ben somdelle salte, for the gret hethe that is there. And the folk of that contreys ben lyghtly dronken, and han but littile appetyt to mete: and thei han comounly the flux of the wombe: and thei lyven not longe. In Ethiope ben manye dyverse
folk: and Ethiope is clept Cusis. In that contree ben folk, that han but o
foot: and thei gon so fast, that it is marvaylle: and the foot is so large,
that it schadewethe alle the body azen the sonne, whanne thei wole lye and
reste hem. In Ethiope, whan the children ben zonge and lytille, thei ben
alle zelowe: and whan that thei wexen of age, that zalownesse turnethe to
ben alle blak. In Ethiope is the cytee of Saba; and the lond, of the whiche
on of the 3 kynges, that presented  oure Lord in Bethleem was kyng ofe.

Fro Ethiope men gon to Ynde, be manye dyverse contreyes. And men clepen the
highe Ynde, Emlak. And Ynde is devyd in 3 princypalle parties; that is,
the more, that is a fulle hoot contree; and Ynde the lesse, that is a fulle
atempree contrey, that strechethe to the lond of Mede; and the 3 part
toward the Septentrion, is fulle cold; so that for pure cold and
contynuelle frost, the watre becomethe cristalle. And upon tho roches of
cristalle, growen the gode dyamandes, that ben of trouble colour. Zallow
cristalle drawethe colour lyke oylle. And thei ben so harde, that no man
may pollysche hem: and men clepen hem dyamandes in that contree, and Hamese
in another contree. Othere dyamandes men fynden in Arabye, that ben not so
gode; and thei ben more broun and more tendre. And other dyamandes also men
fynden in the ile of Cipre, that ben zit more tendre; and hem men may wel
pollische. And in the lond of Macedoyne men fynden dyamaundes also. But the
beste and the most precyouse ben in Ynde. And men fynden many tymes harde
dyamandes in a masse, that comethe out of Gold, whan men puren it and fynen
it out of the myne; whan men broken that masse in smale peces. And sum tyme
it happenethe, that men fynden summe as grete as a pese, and summe lasse;
and thei ben als harde as tho of Ynde. And alle be it that men fynden gode
dyamandes in Ynde, zit natheles men fynden hem more comounly upon the
roches in the see, and upon hilles where the myne of gold is. And thei
grown many to gedre, on lytille, another gret. And ther ben summe of the
gretness of a bene, and summe als gret as an haselle note. And thei ben
square and poynited of here owne kynde, bothe aboven and benethen, with
outen worchinge of mannes hond. And the grown to gedre, male and femele.
And thei ben noryschht with the dew of hevene. And thei engendren comounly,
and bryngen forthe smale children, that multiplyen and grown alle the
zeer. I have often tymes assayed, that zif a man kepe hem with a litylle of
the roche, and wete hem with May dew ofte sithes, thei schulle growe
everyche zeer; and the smale wole waxen grete. For righte as the fyn perle
congelethe and wexeth the gret of the dew of hevene, righte so dothe the
verray dyamand: and righte as the perl of his owne kynde takethe
roundnesse, righte so the dyamand, be vertue of God, takethe squarenesse.
And men schalle bere the dyamaund on his left syde: for it is of grettere
vertue thanne, than on the righte syde. For the strengthe of here growynge
is toward the Northe; that is the left syde of the world; and the left
parte of man is, whan he turnethe his face toward the est. And zif zou lyke
to knowe the vertues of the dyamand, (as men may fynde in the lapidarye,
that many men knowen noght) I schalle telle zou: as thei bezonde the see
seyn and afferm, of whom alle science and alle philosophie comethe from.
He that berethe the diamand upon him, it zevethe him hardynesse and
manhode, and it kepeth the lemes of his body hole. It zevethe him victorye
of his enemyes, in plee and in werre; zif his cause be rightefulle: and it
kepeth he that berethe it, in gode wytt; and it kepeth he fro strif and
riot, fro sorwes and from enchauntemenstes and from fantasies and illusiouns
of wykked spirites. And zif ony cursed wyche or enchauntour wolde bewyeche
him, that berethe the dyamand; alle that sorwe and myschance schalle turne
to him self, thorghe vertu of that ston. And also no wylde best dar
assayle the man, that berethe it on him. Also the dyamand scholde ben
zoven frely, with outen coveytynge and with outen byggynge: and than it is
of grettere vertu. And it makethe a man more strong and more sad azenst his
enemies. And it helethe him that is lunatyk, and hem that the fend
pursueth or travaylethe. And zif venym or poysoun be broughte in presence
of the dyamand, anon it begynnethe to wexe moyst and for to swete. There
ben also dyamandes in Ynde, that ben cept violastres; (for here colour is
liche vyolet, or more browne than violettes) that ben fulle harde and fulle
precyous; but zit sum men love not hem so wel as the othere: but in sothe
to me, I wolde loven hem als moche as the othere; for I have seen hem
assayed. Also there is an other maner of dyamandes, that ben als white as
cristalle; but thei ben a litylle more trouble: and thei ben gode and of
gret vertue, and alle thei ben square and poyneted of here owne kynde. And
summe ben 6 squared, summe 4 squared, and summe 3, as nature schapethe hem.
And therefore whan grete lordes and knyghtes gon to seche worschipe in
armes, thei beren gladly the dyamaund upon hem.

I schal speke a litille more of the dyamandes, alle thoughe I tarye my
matere for a tyme, to the ende that thei that knowen hem not, be not
disceyved be gabberes, that gon be the contree, that sellen hem. For whoso
wil bye the dyamande, it is needefulle to him, that he knowe hem; be cause
that men counterfeten hem often of cristalle, that is zalow; and of
saphires of cytryne colour, that is zalow also; and of the saphire loupe,
and of many other stones. But I telle zou, theise contrefetes ben not so
harde; and also the poyntes wil breken lightly, and men may easily
pollische hem. But summe werkmen, for malice, will not pollische hem, to
that entent, to maken men beleve, that thei may not ben pollischt. But men
may assaye hem in this manere; first schere with hem or write with hem in
saphires, in cristalle or in other precious stones. Aftre that men taken
the ademand, that is the schipmannes ston, that drawethe the nedle to him,
and men leyn the dyamand upon the ademand, and leyn the nedle before the
ademand; and zif the dyamand be gode and vertuous, the ademande drawethe
not the nedle to him, while the dyamand is there present. And this is the
preef, that thei bezonde the see maken. Natheles it befallethe often tyme,
that the gode dyamande losethe his vertue, be synne and for incontynence of
him, that berethe it: and thanne it is nedfulle to make it to recoveren his
vertue azen, or elle it is of litille value.

Of the customs of Yles abouten Ynde. Of the differences betwixt Ydoles and
Simulacres. Of 3 maner growing of Peper upon a Tree. Of the welle, that
chaungethe his odour, every hour of the day: and that is mervaylle.

[Sidenote: Cap. XV.] In Ynde ben fulle manye dyverse contrees: and it is
cleped Ynde, for a flom, that rennethe thorghe out the contree, that is
clept Ynde. In that flomme men fynden eles of 30 fote long and more. And
the folk that duellen nyghe that watre, ben of evylle colour, grene and
zalow. In Ynde and abouten Ynde, ben mo than 5000 iles, gode and grete,
that men duellen in, with outen tho that ben inhabitable, and with outen
othere smale iles. In every ile, is gret plente of cytees and of townes
and of folk, with outen nombre. For men of Ynde han this condicioun of
kynde, that thei nevere gon out of here owne contree: and therfore is ther
gret multitude of peple: but thei ben not sterynge ne mevable, be cause
that thei ben in the rstfe clymat, that is of Saturne. And Saturne is
slougehe and litille mevynge: for he taryethe to make his turn be the 12
signes, 30 zeer; and the mone passethe thorghe the 12 signes in o monethe.
And for because that Saturne is of so late sterynge, therfore the folk of
that contree, that ben undre his clymat, han of kynde no wille for to meve
ne stere to seche strange places. And in oure contree is alle the
contrarie. For wee ben in the sevenethe climat, that is of the mone. And
the mone is of lyghtly mevynge; and the mone is planete of weye: and for
that skylle, it zevethe us wille of kynde, for to meve lyghtly, and for to
go dyverse weyes, and to sechen strange thinges and other dyversitees of
the world. For the mone envyrounethe the erthe more hastyly than ony othere
planete.

Also men gon thorghe Ynde be many dyverse contrees, to the grete see
occean. And aftre men fynden there an ile, that is clept Crues: and thidre
comen marchantes of Venyse and Gene and of other marches, for to byen
marchandyses. But there is so grete hete in tho marches, and namely in that
ile, that for the grete distresse of the hete, mennes ballokkes hangen doun
to here knees, for the gret dissolucioun of the body. And men of that
contree, that knowen the manere, lat bynde hem up, or elle myghte thei not
lyve; and anoyn hem with oynementes made therfore, to holde hem up. In
that contree and in Ethiope and in many other contrees, the folk lyggen
alle naked in ryveres and watres, men and wommen to gedre, fro undurne of
the day, tille it be passed the noon. And thei lyen alle in the watre, saf
the visage, for the gret hete that there is. And the wommen haven no schame
of the men; but lyen alle to gidre, syde to syde, tille the hete be past.
There may men see many foule figure assembled, and namely nyghe the gode
townes. In that ile ben schippes with outen nayles of iren or bonds, for
the roches of the Ademandes: for thei ben alle fulle there aboute in that
see, that it is merveyle to speken of. And zif a schipp passed be tho
marches, that hadde outher iron bondes or iron nayles, anon he scholde ben
perisscht. For the Ademand, of his kynde, drawethe the iron to him: and so
wolde it drawe to him the schipp, because of the iron: that he scholde
never departen fro it, ne never go thens.

Fro that ile, men gon be see to another ile, that is clept Chana, where is
gret plentee of corn and wyn: and it was wont to ben a gret ile, and a gret
havene and a good; but the see hathe gretyly wasted it and overcomen it The
kyng of that contree was wont to ben so strong and so myghty, that he helde
werre azenst King Alisandre. The folk of that contree han a dyvers lawe:
for summe of hem, worschip the sonne, summe the mone, summe the fuyr,
summe trees, summe serpentes, or the first thing that thei meeten at
morwen: and summe worschipen symulacres, and summe Ydoles. But betwene
symulacres and ydoles, is a gret difference. For symulacres ben ymages made
aftre lyknesse of men or of wommen, or of the sonne or of the mone, or of
ony best, or of ony kyndely thing: and ydoles, is an ymage made of lewed
wille of a man, that man may not fynden among kyndely thinges; as an ymage,
that hathe 4 hedes, on of a man, another of an hors, or of an ox, or of sum
other best, that no man hathe seyn aftre kyndely disposicioun. And thei
that worschipen symulacres, thei worschipen hem for sum worthi man, that
was sum tyme, as Hercules and many othere, that diden many marvayles in
here tyme. For thei seyn wel, that thei be not goddes: for thei knownen wel,
that there is a God of kynde, that made alle thinges; the which is in
hevene. But thei knownen wel, that this may not do the marvayles that he
made, but zif it had ben be the specyalle zifte of God: and therfore thei
seyn, that he was wel with God. And for be cause that he was so wel with
God, therefor the worshipe him. And so seyn thei of the sonne; be cause
that he chaungethe the tyme and zevethe hete and norisschethe alle thinges
upon erthe; and for it is of so gret profile, thei knowe wel, that that
myghte not be, but that God loveth it more than ony other thing. And for
that skylle, God hath zoven it more gret vertue in the world: therfore it
is gode resoun, as thei seyn, to don it worschiepe and reverence. And so
seyn thei, that maken here resounes, of othere planetes; and of the fuyr
also, because it is so profitable. And of Ydoles, thei seyn also, that the
ox is the moste holy best, that is in erthe, and most pacyent and more
profitable than ony other. For he dothe good y now, and he dothe non
eville. And thei knowen wel, that it may not be with outen specyalle grace
of God; and therfore maken thei here God, of an ox the on part, and the
other halfondelle of a man: because that man is the moste noble creature in
erthe; and also for he hathe lordschipe aboven alle bestes: therfore make
thei the halfendel of ydole of a man upwardes, and the other half of an ox
downwardes: and of serpentes and of other bestes, and dyverse thinges, that
thei worschipen, that thei meten first at morwe. And thei worschipen also
speyally alle tho that thei han gode meetynge of; and whan thei speden wel
in here iorneye, aftre here meetynge; and namely suche as thei han preved
and assayed be experience of longe tyme. For thei seyn, that thilke gode
meetynge ne may not come, but of the grace of God. And therefore thei maken
ymages lyche to tho thinges, that thei han beleeeve inne, for to beholden
hem and worschipen hem first at morwe, or thei meeten ony contrarious
thinges. And there ben also sum Cristene men, that seyn, that summe bestes
han gode meetynge, that is to seye, for to meete with hem first at morwe;
and summe bestes wykked metynge: and that thei han preved ofte tyme, that
the hare hathe fulle evylle meetynge, and swy, and many othere bestes. And
the sparhauk and other foules of raveyne, when thei fleen aftre here praye,
and take it before men of armes, it is a gode signe: and zif he fayle of
takynge his praye, it is an evylle sygne. And also to suche folk, it is an
evylle meetynge of ravenes. In theise thinges and in suche othere, ther ben
many folk, that beleeven; because it happenethe so often tyme to falle,
aftre here fantasyes. And also ther ben men y nowe, that han no beleve in
hem. And sithe that Cristene men han suche beleeve, that ben enformed and
tauhte alle day, be holy doctryne, where inne thei schold beleeve, it is
no marvaylle thanne, that the Paynemes, that han no gode doctryne, but only
of here nature, beleeven more largely, for here symplenesse. And treuly I
have seen of Paynemes and Sarazines, that men clepen Augurynes, that whan
wee ryden in armes in dyverse contrees, upon oure enemyes, be the flyenge
of foules, thei wolde telle us the prenesticaciouns of thinges that felle
aftre: and so thei diden fulle often tymes, and profreden here hedes to
wedde, but zif it wolde falle as thei seyden. But natheles ther fore
scholde noght a man putten his beleve in suche thinges: but always han
fulle trust and beleve in Godoure Sovereyn Lord. This ile of Chana, the
Sarazines han wonnen and holden. In that ile ben many lyouns, and many
othere wylde bestes. And there ben rattes in that ile, als gret as houndes
here: and men taken hem with grete mastyfes: for cattes may not take hem.
In this ile and many othere, men berye not no dede men: for the hete is
there so gret, that in a lityle tyme the flesche wil consume fro the bones.

Fro thens, men gon be see toward Ynde the more, to a cytee that men clepen
Sarche, that is a fair cytee and a gode; and there duellen many Cristene
men of gode feythe: and ther ben manye religious men, and namely of
Mendynantes. Aftre gon men be see, to the lond of Lomb. In that lond
growethe the peper, in the forest that men clepen Combar; and it growethe
nowhere elle in alle the world, but in that forest: and that dureth wel an
18 iourneyes in lengthe. In the forest ben 2 gode cytees; that on highte
Fladrine, and that other Zinglantz. And in every of hem, duellen Cristene
men, and Jewes, gret plente. For it is a gode contree and a plenteous:
but there is over meche passynge hete. And zee schulle undirstonde, that
the peper growethe, in maner as dothe a wylde vyne, that is planted faste
by the trees of that wode, for to susteynen it by, as dothe the vyne. And
the fruyt thereof hangethe in manere as reysynges. And the tree is so
thikke charged, that it semethe that it wolde breke: and whan it is ripe,
it is all grene as it were ivy beryes; and than men kytten hem, as men don
the vynes, and than thei putten it upon an owven, and there it waxethe blak
and crisp. And there is 3 maner of peper, all upon o tree; long peper, blak
peper, and white peper. The long peper men clepen sorbotyn; and the blak
peper is clept fulfulle, and the white peper is clept bano. The long peper
comethe first, whan the lef begynhethe to come; and it is lyche the chattes
of Haselle, that comethe before the lef, and it hangethe lowe. And aftre
comethe the blake with the lef, in manere of clustres of reysinges, alle
grene: and whan men han gadred it, than comethe the white, that is somdelle
lasse than the blake; and of that men bryngen but litil into this
contree; for thei bezonden with holden it for hem self, be cause it is
betere and more attempree in kynde, than the blake: and therfore is ther
not so gret plente as of the blake. In that contree ben manye manere of
serpentes and of other vermyn, for the gret hete of the contree and of the
peper. And summe men seyn, that whan thei will gadre the peper, thei maken
fuyr, and brennen aboute, to make the serpentes and cokedrilles to flee.
But save here grace of alle that seyn so. For zif thei brenten abouten the
trees, that beren, the peper scholden ben bren, and it wolde dryen up alle
the vertue, as of ony other thing: and han thei diden hemself moche harm;
and thei scholde nevere quenchen the fuyr. But thus thei don; thei anoynten
here hondes and here feet with a juyce made of snayles and of othere
things, made therfore; of the whiche the serpentes and the venymous bestes
haten and dreden the savour: and that makethe hem flee before hem, because
of the smelle; and than thei gadren it seurly ynow.

Also toward the heed of that forest, is the cytee of Polombe. And above the
cytee is a grete mountayne, that also is clept Polombe: and of that mount,
the cytee hathe his name. And at the foot of that mount, is a fayr welle
and a gret, that hathe odour and savour of alle spices; and at every hour
of the day, he chaungethe his odour and his savour diversely. And whoso
drynkethe 3 tymes fasting of that watre of that welle, he is hool of of
alle maner sykenesse, that he hathe. And thei that duellen there and
drynken often of that welle, thei nevere han sekenesse, and thei semen alle
weys zonge. I have dronken there of 3 or 4 sithes; and zit, me thinketh, I
fare the better. Sum men clepen it the Welle of Zouthe: for thei that often
drynken there of, semen alle weys zongly, and lyven with outen sykenesse.
And men seyn, that that welle comethe out of paradys; and therfore it is so
vertuous. Be alle that contree growethe gode gyngevere: and therfore thidre
gon the marchauntes for spicerye. In that lond men worschipen the ox, for
his symplenesse and for his mekenesse, and for the profite that comethe of
him. And thei seyn, that he is the holyest best in erthe. For hem semethe,
that whoso evere be meke and paycyent, he is holy and profitable: for
thanne thei seyn, he hathe alle vertues in him. Thei maken the ox to
laboure 6 zeer or 7, and than thei ete him. And the kyng of the contree
hathe alle wey an ox with him: and he that kepeth him, hathe every day
grete fees, and kepeth every day his dong and his uryne in 2 vesselles of
gold, and bryngen it before here prelate, that thei clepen archiprotopapaton; and he berethe it before the kyng, and makethe there over a gret blessynge; and than the kyng wetethe his hondes there, in that thei clepen gaul, and anyntethe his front and his brest: and aftre he frotethe him with the dong and with the uryne with gret reverence, for to ben fulfilt of vertues of the ox, and made holy be the vertue of that holy thing, that nought is worthe. And whan the kyng hathe don, thanne don the lorde; and aftre hem here mynystres and other men, zif thei may have ony remenant. In that contree thei maken ydoles, half man, half ox; and in tho ydoles, eville spirites spaken and zeven answere to men, of what is asked hem. Before theise ydoles, men sleen here children many tymes, and spryngen the blood upon the ydoles; and so thei maken here sacrifise. And whan ony man dyethe in the contree, thei brennen his body in name of penance, to that entent, that he suffre no peyne in ethe, to ben eten of wormes. And zif his wif have no child, thei brenne hire with him; and seyn, that it is resoun, that sche make him companye in that other world, as sche did in this. But and sche have children with him, thei leten hire lyve with hem, to brynge hem up, zif sche wole. And zif that sche love more to lyve with here children, than for to dye with hire husbonde, men holden hire for fals and cursed; ne schee schalle never ben loved ne trusted of the peple. And zif the womman dye before the husbonde, men brennen him with hire, zif that he wole; and zif he wil not, no man constreynethe him thereto; but he may wedde another tyme with outen blame and repreef. In that contree growen manye stronge vynes: and the wommen drynken wyn, and men not: and the wommen schaven hire berdes, and the men not.

Of the Domes made be seynt Thomas. Of Devocyoun and Sacrifice made to
Ydoles there, in the Cytee of Calamy; and of the processioun in goynge aboute the Cytee.

[Sidenote: Cap. XVI.] From that contree men passen be many marches, toward a contree, a 10 iourneyes thens, that is clept Mabaron: and it is a gret kyngdom, and it hathe many faire cytees and townes. In that kyngdom lithe the body of Seynt Thomas the apostle, in flesche and bon, in a faire tombe, in the cytee of Calamyee: for there he was martyred and buryed. But men of Assirie beeren his bodye in to mesopatayme, in to the cytee of Edisse: and aftre, he was broughthe thidre azen. And the arm and the hoond, (that he putte in oure Lordes syde, whan he appered to him, aftre his resurrexioun, and seyde to him, _Noli esse incredulus, sed fidelis_) is zit lyggynge in a vesselle with outen the tombe. And be that hond thei maken alle here juggementes, in the contree, whoso hathe righte or wrong. For whan ther is ony dissentioun betwene 2 partyes, and every of hem meyntenethe his cause, and seyth, that his cause is rightfulle, and that other seythe the contrarye, thanne bothe partyes writen here causes in 2 billes, and putten hem in the hond of seynt Thomas; and anon he castethe awey the bille of the wrong cause, and holdethe stille the bille with the righte cause. And therfore men comen from fer contrees to have juggement of doubtable causes: and other juggement usen thei non there. Also the chirche, where seynt Thomas lythe, is bothe gret and fair, and alle fulle of grete simulacres: and tho ben grete ymages, that thei clepen here goddes; of the whiche, the leste is als gret as 2 men. And among theise othere, there is a gret ymage, more than ony of the othere, that is alle covered with fyn gold and precyous stones and riche perles: and that ydole is the god of false Cristene, that han reneyed hire feythe. And it syttethe in a chayere of
gold, fulle nobely arrayed; and he hathe aboute his necke large gyrdles, wroughte of gold and precyous stones and perles. And this chirche is fulle richely wroughte, and alle over gylt with inne. And to that ydole gon men on pylgrimage, als comounly and with als gret devocioun, as Cristene men gon to seynt James, or other holy pilgrimages. And many folk that comen fro fer londes, to seche that ydole, for the gret devocyoun that thei han, thei loken nevere upward, but evere more down to the erthe, for drede to see ony thing aboute hem, that scholde lette hem of here devocyoun. And summe ther ben, that gon on pilgrimage to this ydole, that beren knyfes in hire hondes, that ben made fulle kene and scharpe; and alle weyes, as thei gon, thei Smyten hem self in here armes and in here legges and in here thyes, with many hydouse woundes; and so thei scheden here blood, for love of that ydole. And thei seyn that he is blessed and holy, that dyethe so for love of his God. And othere there ben, that leden hire children, for to sle, to make sacrifise to that ydole; and aftre thei han slayn hem, thei spryngen the blood upon the ydole. And summe ther ben, that comme fro ferr, and in goynge toward this ydole, at every thrydde pas, that thei gon fro here hows, thei knelen; and so contynuen tille thei come thidre: and whan thei comen there, thei taken ensense and other aromatyk thinges of noble smelle, and sensen the ydole, as we wolde don here Goddes precyouse body. And so comen folk to worschipe this ydole, sum fro an hundred myle, and summe fro many mo. And before the mynstre of this ydole, is a vyvere, in rmaner of a gret lake, fulle of watre: and there in pilgrymes casten gold and sylver, perles and precyous stones, with outen nombre, in stede of offrynges. And whan the mynystres of that chirche neden to maken ony reparacyoun of the chirche or of ony of the ydoles, thei taken gold and silver, perles and precyous stones out of the vyvere, to quyten the costages of suche thing as thei maken or reparen; so that no thing is fawty, but anon it schalle ben
amended. And zee schulle undirstonde, that whan grete festes and
solempnytees of that ydole, as the dedicacioun of the chirche, and the
thronynge of the ydole bethe, alle the contree aboute meten there to
gidere; and thei setten this ydole upon a chare with gret reverence, wel
arrayed with clothes of gold, of riche clothes of Tartarye, of Camacca, and
other precyous clothes; and thei leden him aboute the cytee with gret
solempnytee. And before the chare, gon first in processioun alle the
maydenes of the contree, 2 and 2 to gidere, fulle ordynatly. And aftre tho
maydenes, gon the pilgrymes. And summe of hem falle doun undre the wheles
of the chare, and lat the chare gon over hem; so that thei ben dede anon.
And summe han here armes or here lymes alle to broken, and summe the sydes:
and alle this don thei for love of hire god, in gret devocioun. And he
thinkethe, that the more peyne and the more tribulacioun, that thei suffren
for love of here god, the more ioye thei schulle have in another world. And
schortly to seye zou; thei suffren so grete peynes and so harde
martyrdomes, for love of here ydole, that a Cristene man, I trowe, durst
not taken upon him the tenth part of the peyne, for love of oure Lord
Jhesu Crist. And aftre, I seye zou, before the chare, gon alle the
mynstrelles of the contrey, with outen nombre, with dyverse instrumentes;
and thei maken alle the melodye, that thei cone. And whan thei han gon alle
aboute the cytee, thanne thei retornnen azen to the mynstre, and putten the
ydole azen in to his place. And thanne, for the love and in worschipe of
that ydole, and for the reverence of the feste, thei slen himself, a 200 or
300 persones, with scharpe knyfes, of the whiche thei bryngen the bodyes
before the ydole; and than thei seyn, that tho ben seyntes, because that
thei slowen hemself of here owne gode wille, for love of here ydole. And as
men here, that hadde an holy seynt of his kyn, wolde thinke, that it were
to hem an highe worschipe, right so hem thinkethe there. And as men here
devoutly wolde writen holy seyntes lyfes and here myracles, and sewen for
here canonizaciouns, righthe so don thei there, for hem that sleen hem self
wilfully, for love of here ydole; and seyn, that thei ben gloriouse
martyres and seyntes, and putten hem in here wrytynges and letanyes, and
avaunten hem gretly on to another of here holy kynnesmen; that so becomen
seyntes; and seyn, I have mo holy seyntes in my kynrede, than thou in thin.
And the custome also there is this, that whan thei that han such devocioun
and entent, for to sle him self, for love of his god, thei senden for alle
here frendes, and han gret plentee of mynstrelle, and thei gon before the
ydole ledynge him, that wil sle himself for such devocioun, betwene hem
with gret reverence. And he alle naked hath a ful scharp knyf in his hond,
and he cuttethe a gret pece of his flesche and castethe it in the face of
his ydole, seyenge his orysounes, recommendynge him to his god: and than he
smytethe himself, and makethe grete woundes and depe here and there, tille
he falle doun ded. And than his frendes presenten his body to the ydole:
and than thei seyn, syngynge, Holy God, behold what thi trewe servant hath
don for the; he hathe forsaken his wif and his children and his ricchesse
and alle the godes of the worlde and his owne lyf, for the love of the, and
to make the sacrificise of his flesche and of his blode. Wherfore, Holy God,
putte him among thi beste belovede seyntes in thi blisse of paradys: for he
hathe well disserved it. And than thei maken a gret fuyr, and brennen the
body: and thanne everyche of his frendes taken a quantyte of the assches,
and kepen hem in stede of relykes, and seyn, that it is a holy thing. And
thei have no drede of no peril, whils thei han tho holy assches upon hem.
And thei putten his name in here letanyes, as a seynt.

Of the evyle Customs used in the Yle of Lamary: and how the Erthe and the
See ben of round Forme and schapp, be pref of the Sterre, that is clept

Antartyk, that is fix in the Southe.

[Sidenote: Chap. XVII.] Fro that contree go men be the see occean, and be
many dyverse yles, and be many contrees, that were to longe for to telle
of. And a 52 iorneyes fro this lond, that I have spoken of, there is
another lond, that is fulle gret, that men clepen Lamary. In that lond is
fulle gret hete: and the custom there is such, that men and wommen gon alle
naked. And thei scornen, whan thei seen ony strange folk goynge clothed.

And thei seyn, that God made Adam and Eve alle naked; and that no man
scholde schame, that is of kyndely nature. And thei seyn, that thei that
ben clothed ben folk of another world, or thei ben folk, that trowen not in
God. And thei seyn, that thei beleeven in God, that formede the world, and
that made Adam and Eve, and alle other thinges. And thei wedden there no
wyfes: for all the wommen there ben commoun, and thei forsake no man. And
thei seyn, thei synnen, zif thei refusen ony man: and so God commannded to
Adam and Eve, and to alle that comen of him, whan he seyde, _Crescite et
multiplicamini, et replete terram_. And therfore may no man in that contree
seyn, this is my wyf: ne no womman may seye, this is myn husbonde. And whan
thei han children, thei may zeven hem to what man thei wole, that hathe
companyed with hem. And also all the lond is comoun: for alle that a man
holdeth o zeer, another man hathe it another zeer. And every man taketh
what part that him lykthe. And also alle the godes of the lond ben comoun,
cornes and alle other thinges: for no thing there is clept in clos, ne no
thing there is undur lok; and every man there taketh what he wole, with
outen ony contradiccioun: and als riche is o man there, as is another. But
in that contree, there is a cursed custom: for thei eten more gladly mannes
flesche, than ony other flesche: and zit is that contree habundant of flesche, of fissche, of cornes, of gold and sylver, and of alle other godes. Thidre gone Marchauntes, and bryngen with hem children, to selle to hem of the contree, and thei byzen hem: and zif thei ben fatte, thei eten hem anon; and zif thei ben lene, thei feden hem, tille thei ben fatte, and thanne thei eten hem: and thei seyn, that it is the best flesche and the sweetest of alle the world. In that lond, ne in many othere bezonde that, no man may see the sterre transmontane, that is clept the sterre of the see, that is unmeevable, and that is toward the northe, that we clepen the lode sterre. But men seen another steere, the contrarie to him, that is toward the south, that is clept Antartyk. And right as the schip men taken here avys here, and governe hem be the lode sterre, right so don schip men bezonde the parties, be the sterre of the southe, the whiche sterre apperethe not to us. And this sterre, that is toward the north, that wee clepen the lode sterre, ne apperethe not to hem. For whiche cause, men may wel perceyve, that the lond and the see ben of rownde schapp and forme. For the partie of the firmament schewethe in o contree, that scheweth not in another contree. And men may well preven be experience and sotyle compassement of wytt, that zif a man fond passages be schippes, that wolde go to serchen the world, MEN MYGHTE GO BE SCHIPPE ALLE ABOUTE THE WORLD, and aboven and benethen. The whiche thing I prove thus, aftre that I have seyn. For I have ben toward the parties of Braban, and beholden the astrolabre, that the sterre that is clept the Transmontayne, is 53 degrees highe. And more forthere in Almayne and Bewme, it hathe 58 degrees. And more forthe toward the parties septemtrioneles, it is 62 degrees of heghte, and certeyn mynutes. For I my self have mesured it by the astrolabre. Now schulle ze knowe, that azen the Transmontayne, is the tother sterre, that is clept Antartyke; as I have seyd before. And tho 2 sterres ne meeven
never. And be hem turnethe alle the firmament, righte as dothe a wheel, that turnethe be his axille tree; so that tho sterres beren the firmament in 2 egalle parties; so that it hathe als mochel aboven, as it hathe benethen. Aftre this, I have gon toward the parties meridionales, that is toward the southe: and I have founden, that in Lybye, men seen first the sterre Antartyk. And so fer I have gon more forthe in tho contrees, that I have founde that sterre more highe; so that toward the highe Lybye, it is 18 degrees of heghte, and certeyn minutes (of the whiche, 60 minutes maken a degree). After goynge be see and be londe, toward this contree, of that I have spoke, and to other yles and londes bezonde that contree, I have founden the sterre Antartyk of 33 degrees of heghte, and mo mynutes. And zif I hadde had companye and schippynge, for to go more bezonde, I trowe wel in certeyn, that wee scholde have seen alle the roundnesse of the firmament alle aboute. For as I have seyd zou be forn, the half of the firmament is betwene tho 2 sterres: the whiche halfondelle I have seyn. And of the tother halfondelle, I have seyn toward the north, undre Transmontane 62 degrees and 10 mynutes; and toward the partie meridionalle, I have seen undre the Antartyk 33 degrees and 16 mynutes: and thanne the halfondelle of the firmament in alle, ne holdethe not but 180 degrees. And of tho 180, I have seen 62 on that o part, and 33 on that other part, that ben 95 degrees, and nyghe the halfondelle of a degree; and so there ne faylethe but that I have seen alle the firmament, saf 84 degrees and the halfondelle of a degree; and that is not the fourthe part of the firmament. For the 4 partie of the roundnesse of the firmament holt 90 degrees: so there faylethe but 5 degrees and an half, of the fourthe partie. And also I have seen the 3 parties of alle the roundnesse of the firmament, and more zit 5 degrees and an half. Be the which I seye zou certeynly, that men may envirowne alle the erthe of alle the world, as wel undre as aboven, and
turnen azen to his contree, that hadde companye and schippyenge and conduyt:
and alle weyes he scholde fynde men, londes, and yles, als wel as in this
contree. For zee wyten welle, that thei that ben toward the Antartyk, thei
ben streghte, feet azen feet of hem, that dwellen undre the transmontane;
als wel as wee and thei that dwellyn undre us, ben feet azenst feet. For
alle the parties of see and of lond han here appositees, habitable or
trepassables, and thei of this half and bezond half. And wytethe wel, that
aftre that, that I may parceyve and comprehend, the londes of Pestre John,
Emperator of Ynde, ben undre us. For in goynge from Scotland or from England
toward Jerusalem, men gon upward alweys. For oure lond is in the lowe
partie of the erthe, toward the west: and the lond of Prestre John is the
lowe partie of the erthe, toward the est: and thei han there the day, whan
wee have the nyghte, and also highe to the contrarie, thei han the nyghte,
whan wee han the day. For the erthe and the see ben of round form and
schapp, as I have seyd beforn. And that that men gon upward to o cost, men
gon downdward to another cost. Also zee have herd me seye, that Jerusalem is
in the myddes of the world; and that may men preven and schewen there, be a
spere, that is pighte in to the erthe, upon the hour of mydday, whan it is
equenoxium, that schewethe no schadwe on no syde. And that it scholde ben
in the myddes of the world, David wytnessethe it in the psautre, where he
seythe, _Des operatus est salutem in medie Terre_. Thanne thei that parten
fro the parties of the west, for to go toward Jerusalem, als many iorneyes
as thei gon upward for to go thidre, in als many iorneyes may thei gon fro
Jerusalem unto other confynyes of the superficialtie of the erthe bezonde.
And whan men gon bezonde tho iourneyes, toward Ynde and to the foreyn yles,
alle is enyronynge the roundnesse of this erthe and of the see, undre oure
contrees on this half. And therfore hathe it befallen many tymes of o
thing, that I have herd cownted, whan I was zong; how a worthi man departed
somtyme from oure contrees, for to go serche the world. And so he passed
Ynde, and the yles beyond Ynde, where ben mo than 5000 yles: and so longe
he wente be see and lond, and so enviround the world be many seysons, that
he fond an yle, where he herde speke his owne langage, callynge an oxen in
the plowghe, suche wordes as men spake to bestes in his owne contree:
whereof he hadde gret mervayle: for he knewe not how it myghte be. But I
seye, that he had gon so longe, be londe and be see, that he had enyround
alle the erthe, that he was comen azen envirounynge, that is to seye,
goynge aboute, unto his owne marches, zif he wolde have passed forthe, til
he had founden his contree and his owne knouleche. Bur he turned azen from
thens, from whens he was come fro; and so he loste moche peynefulle labour,
as him self seye, a gret while aftre, that he was comen hom. For it
befelle aftre, that he wente in to Norweye; and there tempest of the see
toke him; and he arryved in an yle; and whan he was in that yle, he knew
wel, that it was the yle, where he had herd speke his owne langage before,
and the callynge of the oxen at the plowghe: and that was possible thynge.
But how it semethe to symplemen unlerned, that men ne mowe not go undre the
erthe, and also that men scholde falle toward the hevene, from undre! But
that may not be, upon lesse, than wee mowe falle toward hevene, fro the
erthe, where wee ben. For fro what partie of the erthe, that men duelle,
outher aboven or benethen, it semethe alweys to hem that duellen, that thei
gon more righte than ony other folk. And righte as it semethe to us, that
thei ben undre us, righte so it semethe hem, that wee ben undre hem. For
zif a man myghte falle fro the erthe unto the firmament: be grettere
resoun, the erthe and the see, that ben so grete and so hevy, scholde
fallen to the firmament: but that may not be: and therfore seithe oure Lord
God, _Non timeas me, qui suspendi Terram ex nichilo?_ And alle be it that
it be possible thing, that men may so enyrone alle the world, natheles of
a 1000 persones, on ne myghte not happen to returnen in to his contree.

For, for the gretnesse of the erthe and of the see, men may go be a 1000 and a 1000 other weyes, that no man cowde redye him perfitey toward the parties that he cam fro, but zif it were be aventure and happ, or be the grace of God. For the erthe is fulle large and fulle gret, and holt in roundnesse and aboute enyroun, be aboven and be benethen 20425 myles, aftre the opynyoun of the olde wise astronomeres. And here seyenges I repreve noughte. But aftre my lytylle wytt, it semethe me, savynghe here reverence, that it is more. And for to have bettere understondynge, I seye thus, Be ther ymagyned a figure, that hathe a gret compas, and aboute the poyn of the gret compas, that is clept the centre, be made another litille compas: then aftre, be the gret compas devised be lines in manye parties; and that alle the lynes meeten at the centre; so that in as manye parties, as the grete compas schal be departed, in als manye schalle be departed the litille, that is aboute the centre, alle be it that the spaces ben lesse.

Now thanne, be the gret compas represented for the firmament, and the litille compas represented for the erthe. Now thanne the firmament is devysed, be astronomeres, in 12 signes; and every signe is devysed in 30 degrees, that is 360 degrees, that the firmament hathe aboven. Also, be the erthe devysed in als manye parties as the firmament; and lat every partye answere to a degree of the firmament: and wytethe it wel, that aftre the auctoures of astronomye, 700 fulonges of erthe answeren to a degree of the firmament; and tho ben 87 myles and 4 furlonges. Now be that here multiplied by 360 sithes; and than thei ben 31500 myles, every of 8 furlonges, aftre myles of oure contree. So moche hathe the erthe in roundnesse, and of heght enivroun, aftre myn opnyoun and myn undirstondynge. And zee schulle undirstonde, that aftre the opnyoun of olde wise philosophres and astronomeres, oure contree ne Irelond ne Wales
ne Scotlond ne Norweye ne the other yles costynge to hem, ne ben not in the superficialte cowted aboven the erthe: as it schewethe be alle the bokes of astronomye. For the superficialtee of the erthe is departed in 7 parties, for the 7 planetes: and tho parties ben clept clymates. And oure parties be not of the 7 clymates; for thei ben descendynge toward the west. And also these yles of Ynde, which beth even azenst us, beth noght reckned in the climates; for thei ben azenst us, that ben in the lowe contree. And the 7 clymates strechen hem enyrounynge the world.

Of the Palays of the Kyng of the Yle of Java. Of the Trees, that beren Mele, Hony, Wyn and Venym; and of othere Mervayilles and Customes, used in the Yles marchinge thereabouten.

[Sidenote: Cap. XVIII.] Besyde that yle that I have spoken of, there is another yle, that is clept Sumobor, that is a gret yle: and the kyng thereof is righte myghty. The folk of that yle maken hem alweys to ben marked in the visage with an hote yren, bothe men and wommen, for gret noblesse, for to ben knowen from other folk. For thei holden hem self most noble and most worthi of alle the world. And thei han werre alle weys with the folk that gon alle naked. And faste besyde is another yle, that is clept Betemga, that is a gode yle and a plentyfous. And many other yles ben there about; where ther ben many of dyverse folk: of the whiche it were to longe to speke of alle.

But fast besyde that yle, for to passe be see, is a gret yle a gret contree, that men clepen Java: and it is ngyhe 2000 myle in circuyt. And
the kyng of that contree is a fulle gret lord and a ryche and a myghty, and
hathe undre hym 7 other kynges of 7 other yles abouten hym. This yle is
fulle wel inhabyted, and fulle wel manned. There growen alle maner of
spicerie, more plentyfous liche than in ony other contree; as of gyngevere,
clowegylofres, canelle, zedewalle, notemuges and maces. And wytethe wel,
that the notemuge berethe the maces. For righte as the note of the haselle
hathe an husk with outen, that the note is closed in, til it be ripe, and
affre falleth out; righte so it is of the notemuge and of the maces. Manye
other spices and many other godes growen in that yle. For of alle thing is
there plenty, saf only of wyn: but there is gold and silver gret plente.
And the kyng of that contree hathe a paleys fulle noble and fulle
marveyllous, and more riche than ony in the world. For alle the degrez to
gon up into halles and chambres, ben on of gold, another of sylver. And
also the pavmentes of halles and chambres ben alle square, on of gold and
another of sylver: and alle the walles with inne ben covered with gold and
sylder, in fyn plates: and in tho plates ben stories and batayles of
knyghtes enleved. And the crounes and the cercles abouten here hedes ben
made of precious stones and riche perles and grete. And the halles and the
chambres of the palays ben alle covered with inne with gold and sylver: so
that no man wolde trowe the richesse of that palays, but he had seen it.
And wytethe wel, that the kyng of that yle is so myghty, that he hathe many
tymes overcomen the grete Cane of Cathay in bataylle, that is the most gret
emperour that is undre the firmament, outher bezonde the see or on this
half. For thei han had often tyme werre betwene hem, be cause that the
grete cane wolde constreynen him to holden his lond of him: but that other
at alle tymes defendethe him wel azenst him.
Aftre that yle, in goynge be see, men fynden another yle, gode and gret, that men clepen Pathen, that is a gret kyngdom, fulle of faire cytees and fulle of townes. In that lond growen trees, that beren mele, wherof men maken gode bred and white, and of gode savour; and it semethe as it were of whete, but it is not allynges of suche savour. And there ben other trees, that beren hony, gode and swete: and other trees, that beren venym; azenst the whiche there is no medicyne but on; and that is to taken here propre leves, and stampe hem and tempere hem with watre, and then drynke it: and elle he schalle dye; for triacle will not avaylle, ne non other medicyne.

Of this venym, the Jewes had let seche of on of here frendes, for to empoysone alle Cristianee, as I have herd hem seye in here confessioun, before here dyenge. But thanked be alle myghty God, thei fayleden of hire purpos: but alle weys thei maken gret mortalitee of people. And other trees there ben also, that beren wyn of noble sentement. And zif zou like to here how the mele comethe out of the trees, I shalle seye zou. Men hewen the trees with an hatchet, alle aboute the fote of the tree, tille that the bark be parted in many parties; and than comethe out ther of a thikke lykour, the whiche thei rescveyen in vessels, and dryen it at the hete of the sonne; and than thei han it to a mylle to grynde; and it becomethe faire mele and white. And the hony and the wyn and the venym ben drawen out of other trees, in the same manere, and put in veselles for to kepe. In that yle is a ded see, that is a lake, that hathe no ground. And zif ony thing falle in to that lake, it schalle nevere komen up azen. In that lake growen redes, that ben cannes, that thei clepen thaby, that ben 30 fadme long. And of theise canes men maken faire houses. And ther ben other canes, that ben not so longe, that growen neer the lond, and han so longe rotes, that duren wel a 4 quartres of a furlong or more; and at the knottes of tho rotes, men fynden precious stones, that han gret vertues: and he that
berethe ony of hem upon him, yren ne steel ne may not hurt him, ne drawe no
blood upon him: and therfore thei that han tho stones upon hem, fighten
fulle hardely, bothe on see and lond: for men may not harmen hem on no
partye. And therfore thei that knowen the manere, and schulle fighten with
hem, thei schoten to hem arwes and quarrelles with outen yren or steel; and
so thei hurten hem and sleen hem. And also of tho cannes, thei maken houses
and schippes and other thinges; as wee han here, makynge houses and
schippes of oke or of ony other trees. And deme no man, that I seye it, but
for a truffulle: for I have seen of the cannes with myn owne eyzen fulle
many tymes lyggyng upon the ryver of that lake: of the whiche, 20 of oure
felowes ne myghten not liften up ne beren on to the erthe.

Aftre this yle, men gon be see to another yle, that is clept Calonak: and
it is a fair lond and a plentifous of godes. And the kyng of that contrey
hath als many wyfes as he wole; for he makethe serche alle the contree, to
geten him the fairest maydens that may ben founde, and makethe hem to ben
broughte before him; and he takethe on o nyght, and another another nyght,
and so forthe contynuelle sewyng; so that he hath a 1000 wyfes or mo. And
he liggethe never but o nyght with on of hem, and another nyght with
another, but zif that on happene to ben more lusty to his plesance than
another. And therfore the kyng getethe fully many children; sum tyme an
100, sum tyme an 200, and sum tyme mo. And he hathe also into a 14000
olifauntz or mo, that he makethe for to ben brought up amonges his
vileynes, be alle his townes. For in cas that he had ony werre azenst any
other kyng aboute him, thanne he makethe certeyn men of armes for to gon up
in to the castelles of tree, made for the werre, that craftily ben sett up
on the olifantes bakkes, for to fyghten azen hire enemyes: and so don other
kynges there aboute. For the maner of werre is not there, as it is here or in other contrees; ne the ordinance of werre nouther. And men clepen the olifantes, warkes.

And in that yle there is a gret marvayle, more to speke of than in ony other partie of the world. For alle manere of fissches, that ben there in the see abouten hem, comen ones in the zeer, eche manere of dyverse fissches, on maner of kynde aftre other; and thei casten hem self to the see banke of that yle, so gret plentee and multitude, that no man may unnethe see but fissche; and there thei abyden 3 dayes: and every man of the contree takethe of hem, als many as him lykethe: And aftre, that maner of fissche, after the thridde day, departethe and gothe into the see. And aftre hem, comen another multitude of fyssche of another kynde, and don in the same maner as the firste diden other 3 dayes. And aftre hem, another; tille alle the dyverse maner of fissches han ben there, and that men han taken of hem, that hem lykethe. And no man knowethe the cause wherfore it may ben. But thei of the contree seyn, that it is for to do reverence to here kyng, that is the most worthi kyng, that is in the world, as thei seyn; because that he fulfillethe the comandement, that God bad to Adam and Eve, whan God seyde, _Crescite et multipcamini et replete terram_. And for because that he multipliethe so the world with children, therfore God sendethe him so the fissches of dyverse kyndes, of alle that ben in the see, to taken at his wille, for him and alle his peple. And therfore alle the fissches of the see comen, to maken him homage, as the most noble and excellent kyng of the world, and that is best beloved with God, als thei seyn. I knowe not the resoun, whi it is; but God knowethe. But this, me semethe, is the moste marveylle, that evere I saughe. For this mervaylle is
azenst kynde, and not with kynde, that the fisseches, that han fredom to
enviroun alle the costes of the see, at here owne list, comen of hire owne
wille to profren hem to the dethe, with outen constreynyng of man: and
therefore I am syker, that this may not ben, with outen a gret tokene.

There ben also in that contree a kynde of snayles, that ben so grete, that
many persones may loggen hem in here schelles, as men wolde done in a
litylle hous. And other snayles there ben, that ben fulle grete, but not so
huge as the other. And of theise snayles, and of gret white wormes, that
han blake hedes, that ben als grete as a mannes thighe, and somme lesse, as
grete wormes that men fynden there in wodes, men maken vyaunde rialle, for
the kyng and for other grete lordes. And zif a man, that is maryed, dye in
that contree, men buryen his wif with him all quyk. For men seyn there,
that it is resoun, that sche make him companye in that other world, as sche
did in this.

CAPVT. 30.

De Regnis Cynocephalorum, et alijs Insulis.

Per mare oceanum potest hinc veniri in Insulam Kaffa: [Marginal note: Vel
Caffeles.] quicunque ibi infirmari videtur ad mortem, suspenditur ad
auibus, quas reputant Dei Angelos, comedatur.

In alia insula faciunt suos infirmos ante mortem ab eductis in hoc magnis
canibus strangulati, manducantes in conuiuo carnes pro optimo ferculo venationis.

Interpositis quoque multis Insulis, de quibus subtilice gratia breuitatis,
habetur Insula Mylke, [Marginal note: Vel Mekke.] et hij videntur omnium stimulatione, vulnerat, sauciat, et occidit, proximum, vicinum et amicum:
Et si quando dissidentes contigerit concordari, non habebitur pax rata,
nisi quisque de alterius sanguine biberit bonum haustum.

Hinc nauigando per multas et diversas Insulas, qui in singulas intrare, et
moram trahere voluerit, stupenda multa videbit, et poterit venire in
Insulam Tracoide. [Marginal Note: Vel Traceda.]

vermibusque vescentes, nec inuicem loquentes, sed conceptus suos signis et
indicijs ostendentes. Diligunt preciosos lapides tantummodo pulchritudinis
gratia, non causa virtutis: et super omnes vnum diligunt lapidem habentem
60. colorum varietates, qui et Tracoides vocatur propter ipsos.

Intratur hinc per Oceanum in regionem Niconoram, vel Nacumeram, habentem in
circuitu spacium mille leucarum: omnes ibi geniti homines habent capita ad
nudis corporibus, excepto parui pannicii operimento, secretiora loca et
posteriora retro tegente. Rationabies tamen multum sunt hij, et plurimum
virtuosi, ac de omni forefacto rigidam iustitiam exercentes. Sunt statura
quilabet in fronte argenteam seu auream similitudinem bouis defert, et si

Rex multum est diues et potens, ac deuotus in superstitione. Nam circa

commestionem orationes suas colligit, quemadmodum nos colligimus, Pater

carbunculum.] rubetum orientalem, nobilem, purum, pulchrum, resplendentem,

seruare, quod dum eo caret non tenetur pro Rege.

Pro isto carbunculo Grand Can Imperator, per ingenium, per insidias, per

homines propter multitudinem draconum, serpentum, crocodilorum in ea. Sunt

autem crocodili speciales serpentes, coloris virgulati de croceo et nigro,

cum quatuor cruribus, et tibijs et latis pedum vngulis. Aliqui horum habent

Item in hac insula habetur nons altus, et in sui vertice satis altus et

colubros, et serpentes. Sed et de lacu effluuit riuulus per montis

ibi nullum venenatum animal nocere aduenis.

partibus istis. Nam ibi et in nonnullis aliijs insulis vidi vnum mirum, de

quo prius vix credidissem narranti, videlicet anates cum duobus capitibus.
imo qui a remotis aspicit videt suspensum quasi ad nubes. Et de hoc admiratus fuissem, nisi quod scriptum sciui mirabiles elationes maris.

CAPVT. 31.

De multis aliis Insulis Meridionalibus, de quibus et Plinius, et Munsterus.

Versus meridien hinc legendo per mare, inuenitur regio speciosa nomine Doudin: [Marginal note: Vel Doudeia.] cuius rex imperat seu principatur 54. regibus in circuitu insularum.

Dum quis hic infirmatur tendit proximus ad Idolum sciscitans an morietur, et si respondit non, addit et dicere medicinam qua curabitur: si autem responderit moriturum, statim conuocatis amicis occiditur, et cum medio frontis oculo, qui absque vllo condimento manducant carnes et pisces.

Alia Insula habet homines aspectu deformes, nihil autem colli aut capitis ostendentes, vnde et Acephali nuncupantur: oculos autem habent ante ad scapulas, et in loco pectoris os apertum ad formam ferri, quo nostri

In alia Insula sunt gentes planis faciebus absque eleuatione nasorum, et
palpebratum cum paruis foraminibus oculorum, et scissura modica oris. Et in alia gentes cum superiore oris labio ita lato et amply, vt, dum velint, totam faciem de illo tegant.

fistulas alimentum, et potum sumant, et quoniam carent lingua et dentibus,

In alia homines sunt toti pilosi et hispidi, vsu simiarum manibus et pedibus ambulantes, et ad arbores reptantes, qui quamuis non loquuntur, apparent rationabiles, qui regem habent, et rectores.

Et in alia omnes sunt claudi, qui quamuis pedes habeant, tamen ambulant foeminium habentes, qui dum masculino vtuntur generant, dum foeminino, impregnantur et pariunt. Atque, in compendio multa concludam, in singulis 54. insularum inueniuntur homines, forma, statura, actibus et moribus singulis ab inuicem differentes, de quibus potest fieri descriptio, quam audientium.

In istis autem meridionalibus partibus apparebat mihi eleuatio poli Antartici 33. graduum, cum 16. minutis. Et sciendum quod in Bohemia, partibus magis septentrionalibus, vbi sunt Scoti 62. gradibus cum quatuor
computatis, et septinginta stadia respondeant ad vnum gradum, quod patet ad

CAPVT. 32.

De bona Regione Man chus. [Footnote: Mangi.]

Imperatoris Tartarorum, vertebam faciem cum socijs nauigare magis versus

peruenimus in Regnum Manchus, [Marginal Note: Vel Mangi.] quod est in

Manchus, pro sui quantitate reputatur melior, delectabilior, et omnium

longos ab vtraque oris parte, quemadmodum nostros videmus cattos habere.

credit in Christum.

genus est ibi serpentum in abundantia quod manducant ad omne conuiuium, et

modicum diceretur.
sicut infra dicetur.

sed optima lana. Canes aquatici, quos nos lutras nominamus, sunt ibi multi

Cansay, hoc est dicere ciuitatem coeli, imo de vniuerso orbe terrarum

Imperatorem Grand Can.

pluralitas ex diuersis nationibus Mercatorum. Per Regionem nascitur vinum

magna est, non de religione Christiana sed Pagana: et in ea forrestum, siue
cuius etiam medio mons, altus simul et latus, habens hortum vbi solum
foreti et huiusmodi ad varia et multa genera, et ad numerum infinitum.

Eleemosynarius manu gestat descendentes, et occurrentes de bestiolis duo
millia aut plures sese componunt residere ad circulum more pauperum
mendicorum, et traditur singulis per seruos aliquid de his cibarijs, ac

habentur, quod si inuenirentur, potius tamen dari deberent bestiolis. Habet
enim eorum perfidia, et Paganissimus, animas nobilium hominum post mortem
ingredi corpora nobilium bestiarum, et animas ignobilium corpora bestiarum
ignobilium et vilium, ad luenda videlicet crimina, donec peracta
poenitentia transeant in Paradisum: ideoque nutriunt, prout dicunt, has
sciatis, quod non omnia vobis recitabo.

CAPVT. 33.

nobilem vrbem Tylenso, [Marginal Note: Vel Chezolo.] cuius muri per
circuitum tendunt ad spacium 20. leucarum: [Marginal Note: Vel Miliarium.]
et sunt 60. petrini pontes, quibus nullos memini pulchriores.

delectabilis, et abundans omnibus bonis, ac deinde in predicta Cansay, nunc
autem tenetur in quadam alia ciuitate.

Nota, quilibet ignis soluit quolibet anno vnum balis pro tributo, quod
valet vnum florenum cum dimidio, sed omnes famuli de domo vna pro vno igne

Christiani mercatores, in isto vico non computantur. Copia est ibi
victualium.

Quatuor fratres minores vnum potentem converteabant apud quem hospitabar, et
qui duxit me ad Abbatiam istam, ibi vidi scilicet quod hic narratur.
Ad fines itaque regni Mangi transitur grandis fluvius de Dylay, [Marginal note: Vel de Delay.] maius flumen mundi, vbi strictius est continet septem miliaria Odericus: cuius alueus in loco districtiori continet quatuor leucas. Et ex hoc in breui temporis spacio intratur Imperium Tartarorum, sequendo fluvium vsque in terram Pygmeorum, per cuius medium transit.


Hinc proceditur per Imperium Grand Can, ad multas ciuitates, et villas morum mirabiliter diuersorum, vsque in regnum Lamchan, quod est vnum de 12. prouincij Maximis, quibus distinguetur totum Imperium Tartarorum.

milia cuman florenorum aui.
Nota. In Iamchan ciuitate est conuentus fratrum minorum: in hac sunt tres

dixit, Vnus cuman est decem millium. Summa tributi annui, quinquaginta

milia millium Florenorum. In illis namque partibus magnus numerorum summas

estimant per cuman, numerum 10. millium qui et in Flamingo dicitur laste.

Ad quinque leucas ab hac ciuitate est alia dicta Meke, in qua fiunt de

Inde per idem regnum ad viam octo dietarum per aquam dulcem, multas per

ciuitates, et bonas villas, venimus Laucherim, [Marginal note: Siue

Lanterin.] (Odericus appellat Leuyim,) vrblem formosam opumque magnarum,
sitam super flumen magnum Cacameran. [Marginal note: Vel Caremoron.] Hoc

flumen transit per medium Cathay, cui aqua infert damnum, quando nimis

inundat, sicut palus in Ferraria, Mogus in Herbipoli: et illud sequentes

ista prouincia est multum distenta, ac plena ciuitatibus, et oppidis bonis,

aromaticis speciebus.

Nauigando per dictum flumen versus Orientem, et itinerando per hanc Cathay

prouinciam ad multas dietas per plurimas vrbes et villas, venitur in

ciuitatem Sugarmago, [Marginal note: Engarmago.] abundantiorem omnibus in

Ab hac ciuitate, multis ciuitatibtus peregratis versus Orientem, veni ad
Tartari ceperunt, ad dimidium miliare fecerunt vnam ciuitatem nomine Caydo,

Lombardica, spacium inter medium istarum ciuitatum habitatoribus plenum

faciunt octo Teutonica.

In hac ciuitate Cambalu residet Imperator Magnus Can, Rex Regum

Orientem intratur vetus vrbs Caydo, vbi communiter tenet suam sedem

Imperialem Grand Can in suo palatio. Ambitus autem vrbis Caydo, est viginti

24.

The English Version.

From that contree, men gon be the see occean, be an yle that is clept Caffolos. Men of that contree, whan here frendes ben seke, thei hangen hem upon trees; and seyn, that it is bettre, that briddles, that ben angeles of God, eten hem, than the foule wormes of the erthe.

From that yle men gon to another yle, where the folk ben of fulle cursed kynde: for thei norysschen grete dogges, and techen hem to strangle here frendes, whan thei ben syke: for thei wil noughte, that thei dyen of kyndely dethe: for thei seyn, that thei scholde suffren to gret peyne, zif thei abyden to dyen be hem self, as nature wolde: and whan thei ben thus enstrangled, thei eten here flesche, in stede of venysoun.
Afteward men gon be many yles be see, unto an yle, that men clepen Milke: and there is a fulle cursed peple: for thei delyten in ne thing more, than for to fighten and to sie men. And thei dryken gladlyest mannes blood, the whiche thei clepen dieu. And the mo men that a man may slee, the more worshipe he hathe amonges hem. And zif 2 persones ben at debate, and peraventure ben accorded be here frendes or be sumn of here alliance, it behovethe that every of hem, that schulle ben accorded, drynke of otheres blood: and elle the accord ne the alliance is noghte worthe, ne it schalle not be ne reprep to him to breke the alliance and the accord, but zif every of hem drynke of otheres blood.

And from that yle, men gon be see, from yle to yle, unto an yle, that is clept Tracoda; where the folk of that contree ben as bestes and unresonable, and duellen in caves, that thei maken in the erthe; for thei have no wytt to maken hem houses. And whan thei seen ony man passynge thorghe here contrees, thei hyden hem in here caves. And thei eten flesche of serpentes; and thei eten but litille, and thei speken nought; but thei hissen, as serpentes don. And thei sette no prys be no richesse, but only of a precyous ston, that is amonges hem, that is of 60 coloures. And for the name of the yle, thei clepen it Tracodon. And thei loven more that ston, than ony thing elle: and zit thei knowe not the vertue thereof: but thei coveyten it and loven it only for the beautee.

Aftre that yle, men gon be the see occean, be many yles, unto an yle, that is clept Nacumera; that is a gret yle and good and fayr: and it is in kompas aboute, more than a 1000 myle. And alle the men and wommen of that yle han houndes hedes: and thei ben clept Cynocephali: and thei ben fulle
reasonable and of good understanding, that they worship an ox for their god. And also every one of them bere the an ox of gold or of silver in his forehead, in token that they love well their god. And they go all naked, save a little clout, that they cover with their knees and their members. These great folk and well fighting; and they have a great shield, that covereth all their body, and a spear in their hand to fight with. And if they take any man in battle, anon they eat him. The king of that yle is full rich and full mighty, and right devout after his law: and he hath about his neck 360 pearls orient, good and great, and knotted, as Pater Noster here of amber. And in manner as we say our Pater Noster and our Ave Maria, counting the Paters, so this king sayeth every day devoutly 300 prayers to his god, or that he eat: and he beareth also about his neck a ruby orient, noble and fine, that is a foot of length, and five fingers large. And when they choose their king, they take him that ruby, to bear in his hand, and so they lead him riding all about the city. And from then onward, they are all obedient to him. And that ruby he shall bear all way about his neck: for if he had not that ruby upon him, men would not hold him for king. The great Cane of Cathay hath greatly coveted that ruby; but he might never have it, for war and for no manner of gods. This king is so right full and of equity in his dooms, that men may go securely through all his country, and bear with him what he list, that no man shalle be hardy to rob him: and if he were, the king will justify anon.

From this land men go to another yle, that is called Silha: and it is well a 800 miles about. In that land is much useless; for it is full of serpents, of dragons and of cokadrilles; that no man dare duel there.
Theise cocodrilles ben serpentes, zalowe and rayed aboven, and han 4 feet
and schorte thyes and grete nayles, as clees or talouns; and there ben
somme that han 5 fadme in lengthe, and summe of 6 and of 8, and of 10: and
whan thei gon be places, that ben gravelly, it semethe as thoughe men hadde
drawn a gret tree thorghe the gravelly place. And there ben also many
wylde bestes, and namelyche of olyfauntes. In that yle is a gret mountayne;
and in mydd place of the mount, is a gret lake in a fulle faire pleyne, and
there is a gret plentee of watre. And thei of the contree seyn, that Adam
and Eve wepten upon that mount an 100 zeer, whan thei weren dryven out of
Paradys. And that watre, thei seyn, is of here teres: for so moche watre
thei wepten, that made the forseyde lake. And in the botme of that lake,
men fynden many precious stones and grete perles. In that lake growen many
reedes and grete cannes; and there with inne ben many cocodrilles and
serpentes and grete watre leches. And the kyng of that contree, ones every
zeer, zevethe leve to pore men to gon in to the lake, to gadre hem precyous
stones and perles, be weye of alemesse, for the love of God, that made
Adam. And alle the zeer, men fynde y nowe. And for the vermyn, that is with
inne, thei anoynte here armes and here thyes and legges with an oynement,
made of a thing that is clept lymons, that is a manere of fruyt, lyche
smale pesen: and thanne have thei no drede of no cocodrilles, ne of non
other venymous vermyn. This watre rennethe, flowynge and ebbynge, be a syde
of the mountayne: and in that ryver men fynden precious stones and perles,
gret plentee. And men of that yle seyn comounly, that the serpentes and the
wilde bestes of that contree ne will not don non harm, ne touchen with
evylle, no strange man, that entrethe into that contree, but only to men
that ben born of the same contree. In that contree and othere there
abouten, there ben wylde gees, that han 2 hedes: and there ben lyouns alle
white, and als grete as oxen, and many other dyverse bestes, and foules
also, that be not seyn amonges us. And witeth wel, that in that contree
and in othere yles there abouten, the see is to highe, that it semeth as
though it henge at the clowdes, and that it wolde covere alle the world:
and that is gret mervaylle, that it myghte be so, saf only the wille of
God, that the eyr susteynethe it. And therfore seyth David in the Psautere,
_Mirabiles elationes Maris_.

How men knowen be the Ydole, zif the sike schalle dye or non. Of folk of
dyverse schap and merveylously disfigured: And of the Monkes, that zeven
hire releef to Babewynes, Apes and Marmesettes and to other Bestes.

[Sidenote: Cap. XIX.] From that yle, in goynge be see, toward the southe,
is another gret yle, that is clept Dondun. In that yle ben folk of dyverse
kyndes; so that the fadre etethe the sone, the sone the fadre, the husbonde
the wif, and the wif the husbonde. And zif it so befall, that the fadre or
modre or ony of here frendes ben seke, anon the son gothe to the prest of
here law, and preyethe him to aske the ydole, zif his fadre or modre or
frend schalle dye on that evylye or non. And than the prest and the sone
gone to gydere before the ydole, and knelen fulle devoutly, and asken of
the ydole here demande. And zif the devylle, that is with inne, answere,
that he schalle lyve, thei kepen him wel: and zif he seye, that he schalle
dye, then the prest gothe with the sonne, with the wif of him that is
seeke, and thei putten here hondes upon his mouthe, and stoppon his brethe,
and so thei sleen him. And aftre that, thei choppen alle the body in smale
peces, and preyen alle his frendes to comen and eten of him, that is ded:
and thei senden for alle the mynstralle of the contree, and maken a
solempne feste. And whan thei han eten the flessche, thei taken the bones,
and buryen hem, and syngen and maken gret melodye. And alle tho that ben of
his kyn, or pretenden hem to ben his frendes, and thei come not to that
feste, thei ben repreeved for evere and schamed, and maken gret doel; for
nevere aftre schulle thei ben holden as frendes. And thei seyn also, that
men eten here flesche, for to delyveren hem out of peyne. For zif the
wormes of the erthe eten hem, the soule scholde suffre gret peyne, as thei
seyn; and namely, whan the flesche is tendre and megre, thanne seyn here
frendes, that thei don gret synne, to leten hem have so long langure, to
suffre so moche peyne, with oute resoun. And whan thei fynde the flessche
fatte, than thei seyn, that it is wel don, to senden him sone to paradys;
and that thei have not suffred him to longe, to endure in peyne. The kyng
of this yle is a ful gret lord and a myghty; and hathe undre him 54 grete
yles, that zeven tribute to him: and in everyche of theise yles, is a kyng
crowned, and alle ben obeyssant to that kyng. And he hathe in tho yles many
diverse folk. In one of theise yles ben folk of gret stature, as Geauntes;
and thei ben hidouse for to loke upon; and thei han but on eye, and that is
in the myddylle of the front; and thei eten no thing but raw flessche and
raw fyssche.

And in another yle, toward the southe, duellen folk of foule suture and of
cursed kynde, that han no hedes: and here eyen ben in here scholdres.

And in another yle ben folk, that han the face all platt, alle pleyn, with
outen nese and with outen mouthe: but thei han 2 smale holes alle round, in
stede of hire eyen: and hire mouthe is plait also, with outen lippes.
And in another yle ben folk of foul fasceon and schapp, that han the lippe above the mouthe so gret, that whan thei slepen in the sonne, thei keveren alle the face with that lippe.

And in another yle, ther ben litylle folk, as dwerghes; and thei ben to so meche as the pygmeyes, and thei han no mouthe, but in stede of hire mouthe, thei han a lytyle round hole: and whan thei schulle eten or drynken, thei taken thorghe a pipe or a penne or suche a thing, and sowken it in: for thei han no tonge; and therfore thei speke not, but thei maken a maner of hissyne, as a neddre doth, and thei maken signes on to another, as monkes don; be the whiche, every of hem undirstondethe other.

And in another yle ben folk, that han gret eres and longe, that hangen doun to here knees.

And in another yle ben folk, that han hors feet; and thei ben stronge and myghty and swift renneres; for thei taken wyld bestes with rennyng, and eten hem.

And in another yle ben folk, that gon upon hire hondes and hire feet, as bestes: and thei ben alle skynned and fedred, and thei wolde lepen als lightly in to trees, and fro tree to tree, as it were squyrelles or apes.

And in another yle ben folk that ben bothe man and womman: and thei han kynde of that on and of that other; and thei han but o pappe on the o syde,
and on that other non: and thei han membres of generacioun of man and womman; and thei usen bothe, whan hem list, ones that on, and another tyme that other: and thei geten children, whan thei usen the membre of man; and thei bere children, whan thei usen the membre of womman.

And in another yle ben folk, that gon alle weyes upon here knees, ful mervelyously; and at every pas that thei gon, it semethe that thei wolde falle: and thei han in every foot, 8 toes.

Many other dyverse folk of dyverse nature ben there in other yles abouten, of the whiche it were to longe to telle: and therfore I passe over schortly.

From theise yles, in passynge be the see occean toward the est, be many iourneyes, men fynden a gret contree and a gret kyngdom, that men clepen Mancy: and that is in Ynde the more: and it is the beste lond, and on of the fairest, that may be in alle the world, and the most delectable, and the most plentifous of all godes, that is in power of man. In that lond duellen many Cristene men and Sarrazynes: for it is a gode contree and a gret. And there ben there inne mo than 2000 grete cytees and riche, with outen other grete townes. And there is more plentee of peple there, than in ony other partie of Ynde; for the bountee of the contree. In that contree is no nedy man, ne none that gothe on beggyng. And thei ben fulle faire folk: but thei ben all pale. And the men han thynne berdes and fewe heres; but thei ben longe: but unethe hathe ony man passynge 50 heres in his berd; and on heer sitt here, another there, as the berd of a lyberd or of a catt.
In that lond ben many fairere wommen, than in ony other contree bezonde the see: and therfore men clepen that lond Albanye; because that the folk ben whyte. And the chief cytee of that contree is clept Latoryn; and it is a iourneye from the see: and it is moche more than Parys. In that cytee is a gret ryvere, berynge schippes, that gon to alle the costes in the see. No cytee of the world is so wel stored of schippes, as is that. And alle tho of the cytee and of the contree worschipen ydoles. In that contree ben double sithes more briddes than ben here. There ben white gees, rede aboute the nekke, and thei han a gret crest, as a cokkes comb upon hire hedes: and thei ben meche more there, than thei ben here; and men byen hem there alle quykke, right gret chepe. And there is gret plentee of neddres, of whom men maken grete festes, and eten hem at grete sollempnytees. And he that makethe there a feste, be it nevere so costifous, and he have no neddres, he hathe no thanke for his travaylle.

Many gode cytees there ben in that contree, and men han gret plentee and gret chep of alle wynes and vitailles. In that contree ben manye chirches of religious men, and of here lawe: and in tho chirches been ydoles, als grete as geauntes. And to theise ydoles thei zeven to ete, at grete festyfulle dayes, in this manere. Thei bryngen before hem mete alle soden, als hoot as thei comen fro the fuyr, and thei leten the smoke gon up towards the ydoles; and than thei seyn, that the ydoles han eten; and than the religious men eten the mete aftrewardes. In that contree been white hennes withouten fetheres: but thei beren white wolle, as scheep don here. In that contree, wommen that ben unmaryed, thei han tokens on hire hedes, lyche coronales, to ben knowen for unmaryed. Also in that contree, ther ben bestes, taughte of men to gon in to watres, in to ryveres and in to depe
stankes, for to take fysche; the whiche best is but lytille, and men clepen hem loyres. And whan men casten hem in to the watre, anon thei bringen up gret fissches, als manye as men wold. And zif men wil have mo, thei cast hem in azen, and thei bryngen up als many as men list to have.

And fro that cytee, passynge many iourneyes, is another cytee, on of the grettest of the world, that men clepen Cassay; that is to seyne, the Cytee of Hevene. That cytee is well a 50 myle aboute, and it is strongliche enhabyted with peple, in so moche that in on house men maken 10 housholdes. In that cytee ben 12 princypalle zates; and before every zate, a 3 myle or a 4 myle in lengthe, is a gret toun, or a gret cytee. That cytee sytt upon a gret lake on the see; as dothe Venyse. And in that cytee ben mo than 12000 brigges: and upon every brigge, ben stronge toures and gode; in the which duellen the wardeynes, for to kepen the cytee fro the gret Cane. And on that o part of the cytee, rennethe a gret ryvere alle along the cytee. And there duellen Cristene men, and many marchauntes and other folk of dyverse natyouns: be cause that the lond is so gode and so plentifous. And there growethe fulle gode wyn, that men clepen Bigon, that is fulle myghty and gentylle in drynkynge. This is a cytee ryalle, where the Kyng of Mancy was wont to duelle: and there duellen many religious men, as it were of the order of freres: for thei ben mendllyautes.

From that cytee, men gon be watre, solacynge and disportynge hem, tille thei come to an abbey of monkes, that is faste bye, that ben gode religious men, after here feythe and lawe. In that abbeye is a gret gardyn and a fair, where ben many trees of dyverse manere of frutes: and in this gardyn, is a lytille hille, fulle of delectable trees. In that hille and in that
gardyn, ben many dyverse bestes, as of apes, marmozettes, babewynes, and many other dyverse bestes. And every day, whan the covent of this abbeye hathe eten, the awmener let bere the releef to the gardyn, and he smytethe on the gardyn zate with a clyket of sylver, that he holdethe in his hond, and anon alle the bestes of the hille and of dyverse places of the gardyn, comen out, a 3000 or a 4000; and thei comen in gyse of pore men: and men zeven hem the releef, in faire vesselles of sylver, clene over gylt. And whan thei han eten, the monk smytethe eft sones on the gardyn zate with the clyket; and than anon alle the bestes retornen azen to here places, that thei come fro. And thei seyn, that theise bestes ben soules of worthi men, that resemblen in lyknesse of the bestes, that ben faire: and therfore thei zeve hem mete, for the love of God. And the other bestes that ben foule, they seyn, ben soules of pore men and of rude comouns. And thus thei beleeven, and no man may putte hem out of this opynyoun. Theise bestes aboveseyd, thei let taken, whan thei ben zonge, and norisschen hem so with almesse; als manye, as thei may fynde. And I asked hem, zif it had not ben better, to have zoven that releef to pore men, rathere than to the bestes. And thei answerde me and seyde, that thei hadde no pore men amonges hem, in that contree: and thoughe it had ben so, that pore men had ben among hem, zit were it gretter almesse, to zeven it to tho soules, that don there here penance. Many other marveyles ben in that cytee and in the contree there aboute, that were to long to telle zou.

Fro that cytee, go men be the contree a 6 iourneyes, to another cytee, that men clepen Chilenfo: of the whiche cytee, the walles ben 20 myle aboute. In that cytee ben 60 brigges of ston, so faire, that no man may see fairere. In that cytee was the firste sege of the Kyng of Mancy: for it is a faire
cytee, and plenteeyous of alle godes.

Aftre passe men overthwart a gret ryvere, that men clepen Dalay: and that is the grettest ryvere of fressche water, that is in the world. For there, as it is most narow, it is more than a myle of brede. And thanne entren men azen into the lond of the grete Chane. That ryvere gothe thorghe the lond of Pigmaus: where that the folk ben of litylle stature, that ben but 3 span long: and thei ben right faire and gentylle, aftre here quanytees, bothe the men and the wommen. And thei maryen hem, whan thei ben half zere of age, and geten children. And thei lyven not, but 6 zeer or 7 at the moste. And he that lyvethe 8 zeer men holden him there righte passynge old. Theise men ben the beste worcheres of gold, sylver, cotoun, sylk, and of alle suche thinges, of ony other, that be in the world. And thei han often tymes werre with the briddes of the contree, that thei taken and eten. This litylle folk nouther labouren in londes ne in vynes. But thei han grete men amonges hem, of oure stature, that tylen the lond, and labouren amonges the vynes for hem. And of tho men of oure stature, han thei als grete skorne and wondre, as we wolde have among us of geauntes, zif thei weren amonges us. There is a gode cytee, amonges othere, where there is duellynge gret plente of tho litylle folk: and it is a gret cytee and a faire, and the men ben grete, that duellen amonges hem: but whan thei geten ony children, thei ben als litylle as the pygmeyes: and therfore thei ben alle, for the moste part, alle pygmeyes; for the nature of the lond is suche. The grete Cane let kepe this cytee fulle wel: for it is his. And alle be it, that the pygmeyes ben litylle, zit thei ben fulle resonable, aftre here age, and connen bothen wytt and gode and malice, y now.
Fro that cytee, gon men be the contree, be many cytees and many townes, unto a cytee, that men clepen Jamchay: and it is a noble cytee and a riche, and of gret profite to the lord: and thidre go men to sechen marchandise of alle manere of thing. That cytee is fulle moche worthe zerly to the lord of the contree. For he hathe every zere to rente of that cytee (as thei of the cytee seyn) 50000 cumantz of floreyns of gold: for thei cownten there alle be cumanz: and every cumant is 10000 floryns of gold. Now may men wel rekene, how moche that it amountethe. The kyng of that contree is fulle myghty: and zit he is undre the grete Cane. And the gret Cane hathe undre him 12 such provynces. In that contree, in the gode townes, is a gode custom. For whoso wille make a feste to ony of his frendes, there ben certeyn innes in every gode toum; and he that wil make the feste, wil seye to the hostellere, arraye for me, to morwe, a gode dyner, for so many folk; and tellethe him the nombre; and devysethe him the viaundes: and he seythe also, thus moche I wil dispende, and no more. And anon the hostellere arrayethe for him, so faire and so wel and so honestly, that ther schalle lakke no thing. And it schalle be don sunnere, and with lasse cost, than and a man made it in his owne hous.

And a 5 myle fro that cytee, toward the hed of the ryvere of Dalay, is another cytee, that men clepen Menke. In that cytee is strong nayye of schippes; and alle ben white as snow, of the kynde of the trees, that thei ben made offe. And thei ben fulle grete schippes, and faire, and wel ordeyned, and made with halles and chambres, and other eysementes, as thoughe it were on the lond.
Fro thens go men be many townes and many cytees, thorghe the contree, unto
a cytee, that men clepen Lanteryne: and it is an 8 iourneyes from the cytee
aboveseyd. This cytee sitt upon a faire ryvere, gret and brood, that men
clepen Caramaron. This ryvere passethe thorghe out Cathay: and it dothe
often tyme harm, and that fulle gret, whan it is over gret.

Of the grete Chane of Chatay. Of the Rialtee of his Palays, and how he sitt
at Mete; and of the grete nombre of Officeres, that serven hym.

[Sidenote: Cap. XX.] Chatay is a gret contree and a faire, noble and riche,
and fulle of marchauntes. Thidre gon marchaundes alle zeres, for to sechen
spices and alle manere of marchandises, more comounly than in ony other
partye. And zee schulle undirstonde, that marchaundes, that comen fro Gene
or fro Venyse or fro Romanye, or other partyes of Lombardy, thei gon be
see and be lond 11 monethes, or 12, or more sum tyme, or thei may come to
the yle of Cathay, that is the princypalle regyoun of alle partyes bezonde;
and it is of the grete Cane.

Fro Cathay go men toward the est, be many iourneyes: and than men fynden a
gode cytee, betwene theise othere, that men clepen Sugarmago. That cytee is
on of the beste stored of sylk and other marchandises, that is in the
world. Aftre go men zit to another old cytee, toward the est: and it is in
the provynce of Cathay. And besyde that cytee, the men of Tartarye han let
make another cytee, that is clept Caydon; and it hathe 12 zates: and
betwene the two zates, there is alle weyes a gret myle; so that the 2
cytees, that is to seyne, the olde and the newe, han in circuyt more than
De pallatio Imperatoris Grand Can.

Palatium Imperatoris Grand Can, quod est in Caydo ciuitate, continet in

columnas factas opere fusorio, de auro puro, et omnes parietes ab intus

sunt coloris, et ita remicantes, vt Sole desuper relucente; vix oculus

non posset aer infectus, vnде et ista opertura parietum appreciatur super
tegmen aurearum laminarum.

Namque stultorum aliqui Paganorum huiusmodi adorant animalia propter

nobilitate, gubernatione et ministrantium frequentia, atque Imperatoris

magnificentia: attamen quia coeipi ego, propter incredulos, et nescios, ac
inerudibiles, non dimittam in toto. Quicunque enim nihil credunt, nihil
sciunt, neque erudiri possunt, Scriptura testante, si non credideritis non

thrones, vel sedes Imperialis, excelsus et eminens in ascensu graduum
quamplurium, in quo residere solet in plenaria maiestate, in cuius throni

lapidibus preciosia. Singuli gradus sunt de singulis, ac inter se diversis

Chrysolito, et sic vsque ad supremum gradum, qui singuli ad formam cuiusque
gradus sunt circumfusi, et clusorio opere firmati, auro solido, et
lapilli cari, cum orientalibus Margaritis, summitas autem cum ferculo
est, et mira, vt paruitatem mei ingenij excedat, quamobrem et ei cedo,
ulteriorque procedo.

Imperatoris progenie, iuxta illustriam unius cuiusque.

capitis summitate similitudinem pedis viri, longitudinis brachij et
dimidij, quadam leui materia operatam: videlicet nobiles de sericosis
operibus pannorum, seu aliis raris et pulchris pannis, et preciosis
lapillis, et ignobles iuxta statum suum de materia communiori.

nobiles proximi de cognitione Imperiali.

Item super thronum et desuper ante ipsius throni locum, tanquam pro celato
seu operimento in throno residentium, et eorum ministramentum, est extensa
similitudo vitis operata in palmitibus, et pampinis, de auro puro ad
extensionem cubitorum quadraginta, per quadrum, atque per eam dependentes
botri vuarum de gemmis, et granellis quinque colorum, quorum albi sunt de
christallo et berylo, et iriscrocei de topazio et fuluo christallo, rubei
de rubetorum granis, corallo, et alibandinis, virides de Smaragdis,
pyropis, et chrysolytis, nigri, de onichinis, gagetis, et gerateris.

Tempore prandij in hac aula, Imperator et Imperatrices, et quisque de

In solennitatibus ponitur mensa Imperatori de exquisito electro, seu de
auro examinato, distincta diamantibus, et nobis ignotis in comparabilibus

Paradiso. Idem dicit Odericus.

audacia, nisi Imperatore annuente, vel ad illum loquente, illis duntaxat
exceptis, qui certis interspatijs canunt, aut recitant de principum gestis.

Et notandum, quando in hoc solio Maiestatis diebus solennibus residet
Imperator, subsidere ad pedes eius notarios quatuor, qui omne quod Dominus
loquitur, singuli ponunt in scriptis: nam quodcunque tunc ex ore illius
egreditur, necesse est esse, vel effici, nec valet item ipse verbum suum
mutare, nec reuocare, nisi magno consilio conuocato.

Vniuersa vtensilia quibus in solennitate ad has seruitur mensas, sunt de
nobilibus petris auro reclusis, Cyphi de Smaragdis, vel Saphyris, toposijs,
pyropis, siue gryophis: et priuatioribus diebus, de auro probato etiam in
cameris, et cubiculis, nec reputatur ibi claritas argenti, nisi pro
pilarijs, columnis, gradibus, et pauid registis.

adductus in quacunque camera, vel habitacione intromittitur, donec
interrogatus iussis Imperator.

constat vnus pillarius, seu columna de auro solido et carbunculus conclusus
in illo longitudinis pedis vnius, totum habitaculum de nocte perfundens

alius excelsus ascensus, Odericus dicit pigma, super quem dum placet, stat,
margaritis, et lapidibus raris, et in quatuor angulis, imagines quatuor
serpentum de auro puro.

sericis, in quibus ad singulos nodos, grossa margarita habetur
innexa, quibus cortinis tegitur officina: in eius concauitate tenetur
tumba quadrata, in qua conueniunt conductus omnium potuum,
qui bibuntur in Curia, et innumera vasorum genera, quibus potus
omnibus ministatur.

diuersi generis arboribus repletum, fructus ferentibus varios, et nobis
inuisos, et in parte media, aula super excelsum collem de tam mira et
stagnum cum diversorum copia piscium, et volucrum indomitarum, ut aucarum, 
anatum, cignorum, ciconiarum, ardearum, et collectorum in magna 

aucupationes, bestiarum venationes, et piscium captiones.

Odericus.

ciuitate Sadus, versus Septentrionem, vbi competens est frigus, ibi moratur 

istis est aer magis temperatus, quamuis semper calidus videtur Nostratibus.

The English Version.

In this cytee is the Sege of the grete Cane in a fulle gret palays, and the 
most passynge fair in alle the world: of the whiche the walles ben in 
circuyt more than 2 myle: and within the walles, it is alle fulle of other 
palays. And in the gardyn of the grete palays, there is a gret hille, upon 
the whiche there is another palays; and it is the most fair and the most 
riche, that ony man may devyse. And all aboute the palays and the hille, 
ben many trees, berynge many dyverse frutes. And alle aboute that hille, 
ben dyches grete and depe: and besyde hem, ben grete vyneres, on that o 
part and on that other. And there is a fulle fair brigge to passe over the
dyches. And in theise vyneres, ben so many wylde gees and gandres and wylde
dokes and swannes and heirouns, that it is with outen nombre. And alle
aboute theise dyches and vyneres, is the grete gardyn, fulle of wylde
bestes; so that, whan the gret Cane wil have ony desport on that, to taken
ony of tho wylde bestes or of the foules, he wil lete chace hem and taken
hem at the wyndowes, with outen goynge out of his chambre. This palays,
where his sege is, is bothe gret and passynge fair. And with in the palays,
in the halle, there ben 24 pyleres of fyn gold: and alle the walles ben
covered with inne, of rede skynnes of bestes, that men clepen panteres;
that ben faire bestes, and well smellyng: so that for the swete odour of
tho skynnes, non evylle ayr may entre in to the palays. Tho skynnes ben als
rede as blode, and thei schynen so brighte azen the sonne, that unethes no
man may beholden hem. And many folk worschipen tho bestes, whan thei meeten
hem first at morwe, for here gret vertue and for the gode smelle that thei
han: and tho skynnes thei preysen more than thoughe thei were plate of fyn
gold. And in the myddes of this palays is the mountour for the grete Cane,
that is alle wrought of gold and of precyous stones and grete perles: and
at 4 corneres of the mountour, been 4 serpentes of gold: and alle aboute
ther is y made large nettes of sylk, and gold and grete perles hangynge
alle aboute the mountour. And undre the mountour, ben condytes of beverage,
that thei drynken in the emperours court. And besyde the condytes, ben many
vesselles of gold, be the whiche, thei that ben of houshold, drynken at the
condyt. And the halle of the palays is fulle nobelyche arrayed, and fulle
merveylleously atyred on all parteys, in alle thinges, that men apparayle
with ony halle. And first, at the chief of the halle, is the emperours
throne, fulle highe, where he syttethe at the mete: and that is of fyn
precyouse stones, bordured alle aboute with pured gold and precyous stones
and grete perles. And the grees, that he gothe up to the table, ben of
precious stones, medled with gold. And at the left syde of the emperoures sege, is the sege of his firste wif, o degree lowere than the emperour: and it is of jaspere, bordured with gold and precious stones. And the sege of his seconde wif is also another sege, more lowere than his firste wif: and it is also of jaspere, bordured with gold, as that other is. And the sege of the thridde wif is also more lowe, be a degree, than the seconde wif.

For he hathe alweys 3 wifes with him, where that evere he be. And aftre his wyfes, on the same syde, sytten the ladyes of his lynage, zit lowere, aftre that thei ben of estate. And alle tho that ben maryed, han a countrefete, made lyche a mannes foot, upon here hedes, a cubyte long, alle wrought with grete perles, fyne and oryent, and aboven, made with pecokes fedres and of other schynynge fedres; and that stont upon here hedes, like a crest, in tokene that thei ben undre mannes fote and undre subiectioun of man. And thei that ben unmaryed, han none suche. And aftre, at the right syde of the Emperour, first syttethe his eldest sone, that schalle regne aftre him: and he syttethe also o degree lowere than the emperour, in suche manere of seges, as don the emperesses. And aftre him, sytten other grete lordes of his lynage, every of hem a Degree lowere than other, as thei ben of estate.

And the emperour hathe his table allone be him self, that is of gold, and of precious stones, or of cristalle, bordured with gold, and fulle of precious stones or of amatystes or of lignum aloes, that comethe out of paradys, or of ivory, bounden or bordured with gold. And everyche of his wyfes hathe also hire table be hire self. And his eldest sone, and the other lordes also, and the ladyes, and alle that sitten with the emperour, han tables allone be hem self, fulle riche. And there nys no table, but that it is worthe an huge tresour of gode. And undre the emperoures table, sitten 4 clerkes, that writen alle, that the emperour seythe, be it good, be it evylle. For alle that he seythe, moste ben holden; for he may not
chaungen his word, ne revoke it. At grete solempne festes, before the emperoures table, men bryngen grete tables of gold, and there on ben pecokes of gold, and many other maner of dyverse foules, alle of gold, and richely wrought and enameled; and men maken hem dauncen and syngen, clappyng here wenges to gydere, and maken gret noyse: and where it be by craft or be nygromancye, I wot nere; but it is a gode sight to beholde, and a fair; and it is gret marvayle how it may be. But I have the lasse marvaylle, be cause that thei ben the moste sotyle men in alle sciences and in alle craftes, that ben in the world. For of sotyltee and of malice and of fercastrynge, thei passen alle men undre hevene. And therfore thei seyn hem self, that thei seen with 2 eyen; and the Cristene men see but with on: be cause that thei ben more sotylle than thei. For alle other naciouns, thei seyn, ben but blynde in conynge and worchynge in comparisoun to hem. I did gret besynesse, for to have lerned that craft: but the maistre tolde me, that he had made a vow to his God, to teche it to no creature, but only to his eldeste sone. Also above the emperours table and the other tables, and aboven a gret partie in the halle, is a vyne, made of fyn gold: and it spredethe alle aboute the halle; and it hath many clustres of grapes, somme white, somme grene, summe zalowe and somme rede and somme blake, alle of precious stones: the white ben of cristalle and of berylle and of iris; the zalowe ben of topazes; the rede ben of rubies, and of grenaz and of alabraundynes; the grene ben of emeraudes, of perydos and of crisolytes; and the blake ben of onichez and garantez. And thei ben alle so propurlyche made, that it semethe a verry vyne, berynge kyndely grapes. And before the emperoures table, stonden grete lorde, and riche barouns and othere, that serven the emperour at the mete. And no man is so hardy, to speke a word, but zif the emperour speke to him; but zif it be mynstrelles, that syngen songes, and tellen gestes or other desportes, to solace with the emperour.
And alle the vesselle, that men ben served with, in the halle or in chambres, ben of precious stones; and specially at grete tables; outhere of jaspre or of cristalle or of amatystez or of fyn gold. And the cuppes ben of emeraudez and of saphires or of topazes, of perydoz, and of many other precyouse stones. Vesselle of sylver is there non: for thei telle no prys there of, to make no vesselle offe: but thei maken ther of grecynges and pileres and pawmentes, to halles and chambres. And before the halle dore, stonden manye barounes, and knyghtes clene armed, to kepe that no man entre, but zif it be the wille or the commandement of the emperour, or but zif thei ben servauntes or mynstralle of the houshold: and other non is not so hardy, to neighen nye the halle dore.

CAPVT. 35.

De quatuor solennitatibus, quas Magnus Can celebrat in anno.

tradidimus nos stipendiarios esse in guerris, contra Regem Mangi maiorem partem hominum, in medium partem nobis non fuisse relatum: hominum (exceptis custodibus bestiarum et volucrum,) qui intra palatium certa gerunt ministeria est numeros decem cuman.

Nota. Traxi moram in Cambalu tribus annis: fratres nostri locum habent in Curia sua specialiter, et festis diebus statutis dant benedictionem, tenentur in caueis, stabulis mirabilibus, vel catenis) nec non et aues
rapaces, et accipitres, falcones, ostrones, gryfandos gentiles, Laueroys,

cantantes: reputatur numerus hominum de istis curam et laborem gerentium,

decem. Sed et omnes de natione quacunque mundi venientes, qui petunt
describi pro Curia recipiuntur. Sic enim iussit Imperator.

Habet et medicos Paganos viginti, et totidem Physicos, atque sine his
Medicos Christianos ducentos, et totidem Physicos, quoniam iste Grand Can
nationis medicis.

papyro: horum enim forma denario rurum signo Imperatoris impressorum preciatur
minoris aut maioris valoris, secundum diuersitatem impressionis, qui per

Moseath, vbi et fit ijs, nescio quod genus circumcisionis.

Tertiam thronizatione sui Idoli in Templo.
Quartam de die quo Idolum cepit dare responsum, seu facere diabolica mira.

Plures enim in anno non tenet solennitates, nisi si quando nuptias filij

Itaque in istis solennitatibus est populi multitudo absque numero, omnes tamen in ordine debito, et singuli intendentes proprio ministerio, nam ad hoc ordinandum, et disponendum, electa sunt quatuor Baronum nobilium genera, ex quibus nonnulli sunt Reges, et alij Equites potentes, Duces, et Marchiones, omnes induti holosericis, quibus inserti cum certa speciosa, vt si quis in his partibus nunc de talibus haberet mutatorijs,

his vestibus colorem sibi proprium: primum viridem, secundum vermiculum, tertium croceum, quartum purpureum, seu indicum. Ergo in die solenni, dum Regi.

Ante primum millenarium procedit copiosa symphonia dulcis chordarum, sicut de violis, cytharis, lyris, et psalterijs, non autem de tubis aut tympanis:

bini, et bini sub silentio, ferentes ambabus manibus ante pectus tabulam de

Astronomia, Geomantia, Pyromantia, Hydromantia, Chiromantia, Necromantia,

prunas ardentes, aquam, vinum, oleum, et caluarias mortuorum, loquentes et
secundum cursum horologiorum innuunt Philosophi seruis sibi ad hoc

conscendentes scallum, alta voce proclamant, audite, auscultate, et omnibus

intendentibus dicit Philosophorum unus: Quilibet nunc faciat reverentiam
Imperator, qui est filius Dei excelsi, Dominus et superior omnium

corpore et capite se inclinant maiestati manentes accliui, donec idem

instrumentis, suauem personant melodiam.

digitus in aure: et ecce hoc omnes faciunt, donec dicat, sufficit: sic in
caput. Atque in hunc modum iuxta temporis cursum imponunt facienda signa
diua. Innuunt in eis latere magna mysteria, et quodlibet horum factorum
melodia terminat Musicorum. Et sciatis me quandoque in tempore opportuno ab

ad obediendum ipsi et fidelitate obseruandum imperio, nec posse corrumpi

est auditus contra omnia Imperator, et Imperio contraria. Et sic de

singulis factis singula mysteria confingentes decipiunt audientes: horum

itaque fraudulento ingenio, iste Grand Can festiuatus, non nisi ad talium

iudicum parari permittit cibaria, aut fieri indumenta pro suo corpore.

faciunt proclamatores silentium imperari, et incipit fieri offerenda

Imperator hoc modo. Inrant omnes qui sunt de cognatione Imperatoris

valet de dextrarijs albis, et inclinans ante thronum pertransit, atque per
eundem modum singuli Baronum offerentes aliquid dignum iocale inclinant
et Abbates, de iurisdictionibus et religionibus Paganorum offerunt singuli

papingi, cum diuersis auibus et auiculis, nec non serpentes ac pisces,

creaturas debere adorationem Imperatori Grand Can filio Dei excelsi: et his perfectis,

infirmitate circundatus, atque in breui cum ipsis moriturus, quem etiam non dubitant sub Deo, clamant eum non Deum, sed Dei filium, vbi vtique prorsus ignorant illum non esse laudandum, nec adorandum, sed eum non intendunt alium filium, filium increatum et connaturalem, qui et ipsos et eum creauit, solum superlaudabilem in secula.

Et hoc alto corde considerantes, laudemus, adoremus, glorificemus, et superexaltemus totis viribus Deum, qui nos filios lucis esse voluit, et salutis, nasci, baptizari, educari, erudiri sub sinceritate fidei

filium, atque in ipso, et per ipsum laudare et adorare solum vnum verum
edendum in die, de quo et eius administratione nunc longum est scribere,

brachii, humeri, capitis, et toto corporis, ac ad singulos gestus,
correspondentes debito vocis sono. Et semper finem horum mirabilium

Imprimis faciunt videri Sollem et Luminum, oriendo, descendendo consuetum diei
intra Basilicam peragere cursum, cum tanta nimietate splendoris, vt vix se

Solem et Lunam coeli hanc mittere reuerentiam Imperatori.

gestu nobilissimum ferre poculum lactis equarum in aureis vasis, de quo,
ponentes se in genibus, tradunt potum dominis et dominabus.

Tunc portantur et milites in equis, et armis quoque pleni atque parati, qui
feruentibus sonipedibus se inuicem cuspidibus ad fragorem magnum
configentes lanceas comminuunt, et fragmenta per mensas, et pavimenta
circuitu, in quo sunt omnia genera animalium: custodes habet circa eum.

Triennio vel quadriennio visitat illud Imperator, et cum multa gente nemus circumdat, canes emittuntur et aues, cum multo clamore, et feras congregant bestias, et sicut quilibet capitis sagittam suam signatam, percussam, aliis recedentibus ad sua loca. Odericus.

ac si viuerent, imaginibus gallorum, pauonum ac diuersarum volucrum ire, tripudiare, chorizare, tremere, compugnare, bibere, manducare, sed et
delectione tractus, magnam adhibui apud Artistam diligentiam, verbis blandis, et quibuscunque munusculis, ac melioribus promissis, quod de tali mihi traderet artem, qui sagax simul et fallax imprimis, spem meam trahebat Deo immortali, ne cuiquam doceret nisi proprio filio seniori, ac per hoc me Deus ab illo malo conservauit inuitum, et gratias nunc reddentem.

Certum est illic homines esse subtiles ad quasdam humanas artes, et ingeniados ad fraudes super omnes, quas noui mundi partes, vnde et inter se dicunt proverbum, se solos videre duobus oculis, et Christianos vno, vident solo oculo terrena et transitoria, et nos Christiani duobus, quia cum terrenis videmus spiritualia, et mansura: percussit enim Naas,

[Marginal Note: I Sam. 11. 2.] id est, humani generis hostis cum illis
foedus, vt erueret omnibus oculos dextros, scilicet spirituales.

visitationis aut ardui negotii per Imperium de Regno ad Regnum tendit per

in hospitium de quo recessit exercitus Rex intret nocte sequenti, et est

hic primus comitatus descriptus, et statutus de numero quinquaginta cuman

est, vt inueniant necessaria in locis, vbi habent quiescere, vel tardare
siue in hospitiis, siue in tentoriis.

Secundus et tertius comitatus sunt eiusdem numeri virorum cum primo, quorum

vnus ad dextram tendit Imperatoris, alius ad sinistrum in distantia ab ipso

ad trium vel duarum leucarum.

Quartus autem qui maior est omnibus, subsequitur Imperatorem quasi ad

grandem forma, fortem robore, nobilem in structura, est cella de ligno

Est autem currus quatuor rotarum duntaxat, quem trahunt quatuor Elephantes
dimitteret istorum duas aut plures ad aucupandum.

Nota, per Dromedarios, et cursores, et veloces, qui de hospitio ad
hospitium permutantur, scit de remotis noua. Cursor enim appropinquans
similem apparatum in itinerando post ipsum; scilicet cum quatuor
personarum pro placito, et in singulis curribus sequentibus se inuicem per
vnam dietam.

minuuntur, et distinguuntur comitatus, iuxta quod decet, vt nonnunquam
omnes Imperatores etiam cum filio simul tendant, cum vna comitatuum
distinctione. Transeunte autem sic Imperatore per ciuitates et villas

Ogerus, exeunt obuiam illi in processione cum vexillis, et sancta cruce, et
aqua benedicta, et thuribulo, hymnum, Veni Creator spiritus decantantes.

Nota: Ego semel cum Episcopo nostro, et alijs fratribus, uimus obuiam per
consueuit ad se appellare, et ad crucem suum galeatum deponere, ac
orationem signat cruce, et aqua benedicta aspergit. Et quoniam necesse est,
acceptus,) de quibus Imperator vnum sibi sumens, reliqua tradit Dominis
multitudine populi subsequentis.
And zee schulle undirstonde, that my felawes and I, with oure zomen, we serveden this emperour, and weren his soudyoures, 15 monethes, azenst the Kyng of Mancy, that held werre azenst him. And the cause was, for we hadden gret lust to see his noblelesse and the estat of his court and alle his governance, to write zif it were suche, as wee herde seye, that it was. And treuly, we fond it more noble and more excellent and ricchere and more marveyllous, than ever we herde speke offe; in so moche, that we wolde never han leved it, had wee not seen it. For I trowe, that no man wolde beleve the noblesse, the ricchesse, ne the multytude of folk that ben in his court, but he had seen it. For it is not there, as it is here. For the lordes here han folk of certeyn nombre, als thei may suffise: but the grete Chane hathe every day folke at his costages and expenses, as with outen nombre. But the ordynance, ne the expenses in mete and drynk, ne the honestee ne the clennesse, is not so arrayed there, as it is here: for alle the comouns there eten withouten clothe upon here knees; and thei eten alle maner of flessche, and litylle of bred. And aftre mete, thei wypen here hondes upon here skyrtes: and thei eten not but ones a day. But the estat of lordes is fulle gret and riche and noble. And alle be it, that sum men wil not trow me; but holden it for fable, to telle hem the noblesse of his persone and of his estate and of his court and of the gret multytude of
folk, that he holt, natheles I schalle seye zou, a partye of him and of his folk, aftre that I have seen, the manere and the ordynance, fulle many a tyme. And whoso that wole, may leve me, zif he wille; and who so wille not, may chuse. For I wot wel, zif ony man hathe ben in tho contrees bezonde, though he have not ben in the place, where the grete Chane duellethe, he schalle here speke of him so meche merveylouse thing, that he schalle not trowe it lightly: and treuly, no more did I my self, til I saughe it. And tho that han ben in tho contrees and in the gret Canes houshold, knowen wel, that I seye sothe. And therfore I wille not spare, for hem that knowe not, ne beleve not, but that that thei seen, for to telle zou a partie of him and of his estate, that he holt, whan he gothe from contree to contree, and whan he make the solemnne festes.

CAPVT. 37.

Qua de causa dicitur Grand Gan.

Si placet audire, dicam cur hic Imperator sit appellatus Grand Can.

Cham: sed in terra Cathay accepi et aliam, et meram huius rei veritatem.

scribitur quatuor elementis, quorum ultimum est M. et iste Can tribus parte, capitulo quinto) fuit nimis oppressa seruitute sub Regibus

promiserunt subjectissimam obedientiam.
ijs et populo suo, et vicit, ac subiecit cunctos in circuitu Reges, quibus
Dei velut milite in albo equo, et candidis armis, et hortante se, vt
transiret Alpes, per montem Belgiam, [Marginal note: Vel Belgium.] et per
brachium maris, ad terram Cathay, et ad alias illic plurimas regiones
transiuit, et coepit com filijis suis aliquas ex illis debellare, et

senio appropinquaret, conuocatos ante se filios hortabatur, et mouebat

vixeritis seniori fratri obedientes, confido in Deo iuxta promissionem mihi

nominibus habebant cognomen Can, primogenitus pro differentia obtinuit

sibi in omnibus obediebant.

Itaque iste secundus Imperator vocabatur Ochoto Can.

Post quem filius eius regnauit dictus Guican.

Quartus autem, qui Mango Can baptizabatur, permansitque fidelis
Christianus, qui etiam misso magno exercitu cum fratre suo Hallaon in

et terram poni in manibus Christianorum. Et fratre procedente, accepit
negotio imperfecto.

Quintus Cobilacan, qui etiam fuit Christianus, et regnuit 42. annis, et successores paganismo foedantur.

Secunda Verouchan.

Tertia Caranthcan.

Istis duobus Imperatoribus non creditur inueniri maius Dominus sub firmamento Coeli.

iste Titulus. Can filius Dei excelsi, omnium vniuersam terram colentium summus Imperator, et Dominus Dominantium omnium.

Circumferentia magni sui sigilli, continet hoc scriptum.
Deus in Coelo, Can super terram, eius fortitudo. Omnium hominum Imperatoris sigillum.


The English Version.

Wherefore he is clept the grete Chane. Of the Style of his Lettres, and of the Superscripcioun abowten his grete Sealle, and his pryvee Sealle.

[Sidenote: Chap. XXI.] First I schalle seye zou, whi he was clept the gret Chane. Zee schulle undirstonde, that alle the world was destroyed by Noes flood, saf only Noe and his wif and his children. Noe had 3 sones, Sem, Cham and Japhethe. This Cham was he that saughe his fadres prevy membres naked, whan he slepte, and scorned hem and schewed hem with his finger, to his brethren, in scornynge wise: and ther fore he was cursed of God. And Japhethe turned his face away, and covered hem. Theise 3 bretheren had cesoun in alle the lond: and this Cham, for his crueltee, toke the gretter and the beste partie, toward the est, that is clept Asye: and Sem toke Affryk: and Japhethe toke Europe. And therfore is alle the erthe departed in theise 3 parties, be theise 3 bretheren. Cham was the grettest, and the most myghty: and of him camen mo generaciouns, than of the othere. And of
his sone Chuse, was engendred Nembrothe the geaunt, that was the firste kyng, that ever was in the world: and he began the foundation of the Tour of BABYLOYNE. And that tyme, the fendes of helle camen many tymes, and leyen with the wommen of his generacioun, and engendered on hem dyverse folk, as monstres, and folk disfigured, summe with outen hedes, summe with gret eres, summe with on eye, summe geauntes, summ with hors feet, and many other dyverse schapp, azenst kynde. And of that generacioun of Cham, ben comen the Paynemes, and dyverse folk, that ben in yles of the see, be alle Ynde. And for als moche as he was the moste myghty, and no man myghte withstonde him, he cleped himself the sone of God, and sovereyn of alle the world. And for this Cham, this emperour clepeth him Cham and sovereyn of all the world. And of the generacioun of Sem, ben comen the Sarrazines, And of the generacioun of Japhethe, is comen the peple of Israel. And though that wee duellen in Europe, this is the opynyoun, that the Syryenes and the Samaritanes, han amonges hem; and that thei told me, before that I wente toward Ynde: but I fond it otherwise. Natheles the sothe is this, that Tartarynes and thei that duellen in the grete Asye, thei camen of Cham. But the emperour of Cathay clepeth him not Cham, but Can: and I schalle telle zou how. It is but litylle more but 8 score zeer, that alle Tartarye was in subiectioun and in servage to othere nacyouns abouten: for thei weren but bestyalle folk, and diden no thing but kepten bestes, and lad hem to pastures. But among hem, thei hadden 7 princypalle nacyouns, that weren soveraynes of hem alle: of the whiche, the firste nacyoun or lynage was clept Tartar; and that is the most noble and the most preysed. The seconde lynage is clept Tanghot; the thridde Eurache; the 4 Valair; the 5 Semoche; the 6 Megly; the 7 Coboghe. Now befelle it so, that of the firste lynage succeeded an old worthi man, that was not riche, that hadde to name Changuys. This man lay upon a nyght in his bed, and he sawhe in a visioun,
that there cam before him a knyght armed alle in white, and he satt upon a white hors, and seyd to him, Can, slepest thou? The inmortalle God hathe sent me to the; and it is his wille, that thou go to the 7 lynages, and seye to hem, that thou schalt ben here emperour. For thou schalt conquer the londs and the contrees, that ben abouten: and thei that marchen upon zou, schulle ben undre zoure subieccioun, as zee han ben undre hires: for that is Goddes wille inmortalle. And whan he cam at morwe, Changuys roos, and wente to the 7 lynages, and tolde hem how the white knyght had seyd. And thei scorned him, and seyden, that he was a fool; and so he departed fro hem alle aschamed. And the nyght sewynge, this white knyght cam to the 7 lynages, and commaunded hem, on Goddes behalve inmortalle, that thei scholde make this Changuys here emperour; and thei scholde ben out of subieccioun; and thei scholde holden alle other reigne aboute hem in here servage, as thei had ben to hem befor. And on the morwe, thei chosen him to ben here emperour: and thei setten him upon a blak fentre; and aftre that, thei liften him op with gret solempnytee, and thei setten him in a chayer of gold, and diden hym alle maner of reverence; and thei cleped him, Chan, as the white knyght called him. And whan he was thus chosen, he wolde assayen, zif he myghte trust in hem or non, and whether thei wolde ben obeyssant to him or non. And thanne he made many statutes and ordinances, that thei clepen _Ysya Chan_. The first statute was, that thei scholde beleeven and obeyen in God inmortalle, that is allemyghty, that wolde casten hem out of servage; and at alle tymes clepe to him for help, in tyme of nede. The tother statute was, that alle maner of men that myghte beren armes, scholden ben nombred: and to every 10 scholde ben a maystre, and to every 100 a maystre, and to every 1000 a maystre, and to every 10000 a maystre. Aftre he commanded to the princypales of the 7 lynages, that thei scholde leven and forsaken alle that thei hadden in godes and heritage; and
fro thens forthe to holden hem payd, of that that be wolde zeve hem of his grace. And thei diden so anon. Aftre he commanded to the princypales of the 7 lynages, that every of hem scholde brynge his eldest sone before him, and with here owne handes smyten of here hedes, with outen taryenge. And anon his commandement was performed. And whan the Chane saghe, that thei made non obstacle to performen his commandement, thanne he thoughte wel, that he myghte trusten in hem, and commanded hem anon to make hem redy, and to sewen his banere. And aftre this, Chane putt in subieccioun alle the londes aboute him. Aftreward it befelle upon a day, that the Cane rood with a fewe meynée, for to beholde the strengthe of the contree, that he had wonnen: and so befelle, that a gret multytude of his enemies metten with hem; and for to seven gode ensample of hardynesse to his peele, he was the firste that faughte, and in the myddes of his enemies encountred; and there he was cast from his hors, and his hors slayn. And whan his folk saughe him at the erthe, thei weren alle abasscht, and wenden he had ben ded, and flowen everych one; and hire enemies aftre, and chaced hem: but thei wiste not, that the emperour was there. And whan thei weren comen azen fro the chace, thei wenten and soughten the wodes, zif ony of hem had ben hid in the thikke of the wodes: and manye thei founden and slowen hem anon. So it happend, that as thei wenten serchinge, toward the place that the emperour was, thei saughe an owle sittyngge upon a tree aboven hym; and than thei seyden amonges hem, that there was no man, be cause that thei saughe that brid there: and to thei wenten hire wey; and thus escaped the emperour from dethe. And thanne he wente prevyllly, alle be nyghte, tille he cam to his folk, that weren fulle glad of his comynyng, and maden grete thankynges to God immortalle, and to that bryd, be whom here lord was saved. And therfore princypally aboven alle foules of world, thei worschipen the owle: and whan thei han ony of here fedres, thei kepen hem fulle precyously, in stede of
relykes, and beren hem upon here hedes with gret reverence: and thei holden hem self blessed and saf from alle perilis, while that thei han hem upon hem; and therfore thei beren here fedres upon here hedes. Aftre alle this the Cane ordeyned him, and assembled his peple, and wente upon hem that hadden assayled hym before, and destroyed hem, and put hem in subieccioun and servage. And whan he had wonnen and putt alle the londes and contrees, on this half the Mount Belyan, in subieccioun, the whyte knyght cam to him azen in his sleep, and seyde to him, Chan, the wille of God immortalle is, that thou passe the Mount Belyan; and thou schalt wynne the lond, and thou schalt putten many nacyouns in subieccioun: and for thou schalt fynde no gode passage for to go toward that contree, go to the Mount Belyan, that is upon the see, and knele there 9 tymes toward the est, in the worschipe of God immortalle; and he schal schewe the weye to passe by. And the Chane dide so. And anon the see, that touched and was fast to the mount, began to withdrawe him, and schewed fair weye of 9 fote brede large; and so he passed with his folk, and wan the lond of Cathay, that is the grettest kyngdom of the world. And for the 9 knelynges, and for the 9 fote of weye, the Chane and alle the men of Tartarye han the nombre of 9 in gret reverence. And therfore who that wole make 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, alwes he most make it of the nombre of 9. And so thanne ben the presentes of grettere plesance to him, and more benygnely he wil rescwayne hem, than though he were presented with an 100 or 200. For hym semethe the nombre of 9 so holy, be cause the messagre of God immortalle devised it. Also whan the Chane of Cathay hadde wonen the contree of Cathay, and put in subieccioun and undre fote many contrees abouten, he felle seek. And whan he felte wel, that he scholde dye, he seyde to his 12 sones, that everyche of hem scholde brynge him on of his arewes; and so thei diden anon. And
thanne he commanded, that men scholde bynden hem to gedre, in 3 places; and
than he toke hem to his eldest sone, and bad him breke hem alle to gedre.
And he enforced hem with alle his myght to breken hem: but he ne myghte
not. And than the Chane bad his seconde sone to breke hem; and so schortly
too alle, eche aftre other: but non of hem myght breke hem. And than be bad
the zongest sone dissevere everyche from other, and breken everyche be him
self: and so he dide. And than seyde the Chane to his eldest sone, and to
alle the othere, Wherfore myght zee not breke hem? And thei answereden,
that thei myght not, be cause that thei weren bounden to gydre. And
wherfore, quothe he, hathe zoure litylle zongest brother broken hem?
Because, quothe thei, that thei weren departed ech from other. And thanne
seyde the Chane, My sones, quoth he, treuly thus wil it faren be zou. For
als longe as zee ben bounden to gedere, in 3 places, that is to seyne, in
love, in trouthe and in gode accord, no man schalle ben of powere to greve
zou; but and zee ben disevered fro theise 3 places, that zoure on helpe not
zoure other, zee schulle be destroyed and brought to nought: and zif eche
of zou love other, and helpe othere, ze schulle be lordes and sovereynes of
alle othere. And whan he hadde made his ordynances, he dyed. And thanne
after hym, regned Ecchecha Cane his eldest sone. And his othere bretheren
wented to wynnen hem many contrees and kyngdomes, unto the lond of Pruysse
and of Rossye, and made hem to ben cleped Chane: but thei weren all
obeyssant to hire eldre brother: and therfore was he clept grete Chane.
Aftre Ecchecha, regned Guyo Chane: and aftre him, Mango Chan, that was a
gode Cristene man, and baptized, and zaf lettres of perpetuelle pes to alle
Cristene men, and sente his brother Halaon with gret multytude of folk, for
to wynnen the Holy Lond, and for to put it in to Cristene mennes hondes,
and for to destroye Machametes lawe, and for to take the Calyphee of
Baldak, that was emperour and lord of alle the Sarazines. And whan this
Calyphee was taken, men fownden him of so highe worschipe, that in alle the remenant of the world, ne myghte a man fynde a more reverent man, ne highere in worschippe. And then Halaon made him come before him, and seyde to hym: Why, quoth be, haddest thow not taken with the mo sowdyoures, and men y nowe, for a lytille quantytee of thresour, for to defende the and thi contree, that art so habundant of tresore and so high in alle worschipe?

And the Calyphee answered him, For he wel trowede, that he hadde y nowe of his owne propre men. And than seyde Halaon, Thou were as a god of the Sarazines: and it is convenyent to a god, to ete no mete, that is mortalle; and therfore thou schalt not ete, but precyous stones, riche perles, and tresour, that thou lovest so moche. And then he commanded him to presoun, and alle his tresoure aboute him; and so he dyed for hungre, and threst.

And than aftre this, Halaon wan alle the lond of promyssioun, and putte it in to Cristene mennes hondes. But the grete Chane his brother dyede; and that was gret sorwe and losse to alle Cristen men.

Aftre Mango Chan, regned Coblya Chan, that was also a Cristene man: and he regnede 42 zere. He founded the grete cytee Izonge in Cathay, that is a gret del more than Rome.

The tother gret Chane, that cam aftre him, becam a Payneme, and alle the other aftre him.

The kyngdom of Cathay is the grettest reme of the world. And also the gret Chan is the most myghty emperour of the world, and the grettest lord undre the firmament; and so he clepethe him in his lettres, right thus, _Chan,
filius Dei excelsi, omnium universam Terram co lentium sum mus Imperatur, et Dominus omnium Dominantium_. And the lettre of his grete seel, writen abouten, is this, _Deus in Celo, Chan super Terram, ejus fortitudo. Omnium homininum Imperatoris Sigillum_. And the superscripcioun aboute his lityl seel is this, _Dei Fortitudo omnium hominum. Imperatoris Sigillum_. And alle be it that thei be not cristned, zit natheles the emperour and alle the Tar terynes beleeven in God immortalle. And whan thei wille manacen ony man thanne thei seyn, God knowethe wel, that I schalle do the suche a thing, and tellethe his menace. And thus have zee herd, whi he is clept the grete Chan e.

Of the governance of the grete Chanes Court, and whan he makethe solemne Festes. Of his Philosophres. And of his Array, whan he riddethe be the contre.

[Sidenote: Cap. XXIII.] Now schalle I telle zou the governance of the court of the grete chane, whan he makethe solemne festes: and that is princypally 4 tymes in the zeer. The firste feste is of his byrthe: that other is of his presentacioun in here temple, that thei clepen here Moscache, where thei maken a manere of circumsicioun: and the tother 2 festes ben of his ydoles. The firste feste of the ydole is, whan he is first put in to hire temple and throned. The tother feste is, whan the ydole begynnethe first to speke or to worche myracles. Mo ben there not of solemne festes, but zif he marye ony of his children. Now undirstondethe, that at every of theise festes, he hathe gret multytude of peple, well ordeyned and wel arrayed, be thousandes, be hundredes and be tenthes. And every man knowethe wel, what servyse he schalle do. And every man zeEth e
so gode hede and so gode attendance to his servyse, that no man fyndethe no defeaute. And there ben first ordeyned 4000 baronnes myghty and riche, for to gourne and to make ordynance for the feste, and for to serve the emperour. And theise solempne festes ben made with outen, in hales and tentes made of clothes of gold and of tartaries, fulle nobely. And alle tho barouns han crounes of gold upon hire hedes, fulle noble and riche, fulle of precious stones and grete perles oryent. And thei ben alle clothed in clothes of gold or of tartaries or of camokas, so richely and so perfytly, that no man in the world can amenden it, ne better devisen it. And alle tho robes ben orfrayed alle abouten, and dubbed fulle of precious stones and of grete oryent perles, fulle richely. And thei may wel do so; for clothes of gold and of sylk ben gretter chep theire a gret del, than ben clothes of wolle. And theise 4000 barouns ben devised in 4 companyes: and every thousand is clothed in clothes alle of o colour; and that so wel arrayed and so richely, that it is marveyle to beholde. The firste thousand, that is of Dukes, of Erles, of Marquyses and of Amyralles, alle clothed in clothes of gold, with tysseux of grene silk, and bordured with gold, fulle of preciouse stones, in maner as I have seyd before. The secounde thousand is alle clothed in clothes dyapred of red silk, alle wroughte with gold, and the orfrayes sett fulle of gret perl and precious stones, fulle nobely wroughte. The 3 thousand is clothed in clothes of silk, of purpre of Ynde. And the 4 thousand is in clothes of zalow. And alle hire clothes ben so nobely and so richely wroughte with gold and precious stones and riche perles, that zif a man of this contree hadde but only on of hire robes, he myghte wel seye, that he sholde nevere be pore. For the gold and the precious stones and the grete oryent perles ben of gretter value, on this half the see, than thei ben beyond the see, in tho contrees. And whan thei ben thus apparyled, thei gon 2 and 2 togedre, fulle ordynatly before the
emperour, withouten speche of ony woord, saf only enclynynge to him. And 
everyche of hem berethe a tablett of jaspere or of ivory or of cristalle;
and the mynstralle goynge before hem, sownyng here instrumentes of dyverse 
melodye. And whan the firste thousand is thus passed, and hathe made his 
mostre, he withdrawethe him on that o syde. And than entrethe that other 
secunde thousand, and dothe right so, in the same manere of array and 
contenance, as did the firste; and aftre the thridde, and than the fourthe;
and non of hem seythe not o word. And at o syde of the emperours table,
sitten many philosofres, that ben preved for wise men, in many dyverse 
scyences; as of astronomye, nigromancye, geomancye, pyromancye, ydromancye,
of augurye and of many other scyences. And everyche of hem han before hem 
astrolabes of gold; sum speres, summe the brayn panne of a ded man, summe 
vesselles of gold fulle of gravelle or sond, summe vesseles of gold fulle 
of coles brennynge, sume veselle of gold fulle of watre and of wyn and of 
oyle, and summe oriloges of gold, mad ful nobely and richely wroughte, and 
many other maner of instrumentes aftre hire sciences. And at certeyn 
houres, whan hem thinkethe the time, thei seyn to certeyn officeres, that 
stonden before hem, ordeynd for the tyme, to fulfille hire commaudemenes,
Makethe pees. And than seyn the officeres, Now pees lystenethe. And aftre 
that, seyth another of the philosophres, Every man do reverence, and 
enclyne to the emperour, that is Goddes sone and soverayn lord of alle the 
world; for now is tyme. And thanne every man bowethe his hed toward the 
erthe. And thanne commandethe the same philosophre azen, Stondethe up. And 
thei don so. And at another hour, seythe another philosophre, Puttethe 
zoure litlle fynger in zoure eres. And anon thei don so. And at another 
hour, seythe another philosophre, Puttethe zoure honde before zoure mouthe. 
And anon thei don so. And at another hour, seithe another philosophre, 
Puttethe zoure honde upon zoure hede. And aftre that, he byddethe hem to
don here hond a wey; and thei don so. And so from hour to hour, thei commanden certeyn thinges. And thei seyn, that tho thinges han dyverse significaciouns. And I asked hem prevyly, what tho thinges betokened. And on of the maistres told me, that the bowyne of the hed at that hour betokened this, that alle tho that boweden here hedes, scholden evere more aftre ben obeyssant and trewe to the emperour: and nevere for ziftes, ne for promys in no kynde, ben fals ne traytour unto him for gode ne evylle. And the puttynge of the litylle fynger in the ere, betokenethe, as thei seyn, that none of hem ne schalle not here speke no contrarious thing to the emperour, but that he schalle telle it anon to his conseille, or discovere it to sum men that wille make relacioun to the emperour; thoughhe he were his fadre or brother or sone. And so forthe of alle other thtinges, that is don be the philosophres, thei tolde me the causes of many dyverse thinges. And trustethe righte wel in certyn, that no man dothe no thing to the emperour, that belongethe unto him, nouther clothinge, ne bred, ne wyn, ne bathe, ne non other thing, that longethe to hym, but at certeyn houres, that his philosophres wille devysen. And zif there falle werre in ony syde to the emperour, anon the philosophres comen, and seyn here avys aftre her calculaciouns, and conseylen the emperour of here avys, be here sciences; so that the emperour dothe no thing with outen here conseille. And whan the philosophres han don and perfourmed here commandementes, thanne the mynstralle begynnen to don here mynstralcye, everyche in hire instrumentes, eche aftre other, with alle the melodye that thei can devyse. And whan thei han don a gode while, on of the officers of the emperour gothe up on an highe stage wroughte fulle curyously, and cryethe and seythe with lowde voys, Makethe pees. And than every man is stille. And thanne anon aftre, alle the lorde, that ben of the emperours lynage, nobely arrayed in riche clothes of gold, and ryally apparyled on white stedes, als manye as may
wel sewen hem at that tyme, ben redy to maken here presents to the
emperour. And than seythe the styward of the court to the lorde be name,
N. of N. and nempnethe first the most enoble and the worthieste be name,
and seythe, be zee redy with suche a nombre of white hors, for to serve the
everour, zoure sovereyn lord. And to another lord, he seythe, N. of N. be
zee redy with suche a nombre, to serve zoure sovereyn lord. And so another,
right so. And to alle the lorde of the emperoures lynage, eche aftre
other, as ben of estate. And whan thei ben alle cleped, thei entren eche
aftre other, and presenteden the white hors to the emperour; and than gon
hire wey. And than aftre, alle the other barouns every of hem zee hem
presents, or juelle, or sum other thing, aftre that thei ben of estate.
And than aftre hem, alle the prelates of hire lawe, and religiouse men and
other; and every man zevethe him sum thing. And whan that alle men han thus
presented the emperour, the greetest of dignytee of the prelates zevethe
hem a blessynge, seyenge an orisoun of hire lawe. And than begynnren the
mynstrelle to maken hire mynstralcye, in dyverse instrumentes, with alle
the melodye that thei can devyse. And whan thei han don hire craft, than
thei bryngen before the emperour, lyouns, libardes and other dyverse
bestes; and egles and veutours, and other dyverse foules; and fissches, and
serpentes; for to don him reverence. And than komen jogulours and
enchauntoures, that don many marvaylles: for thei maken to come in the ayr,
the sonne and the mone, be semynge, to every mannes sight. And aftre thei
maken the day to come azen, fair and plesant with bright sonne, to every
mannes sight. And than thei bryngen in daunces of the faireste damyselles
of the world, and richest arrayed. And aftre thei maken to come in, other
damyselles, bryngyne coupes of gold, fulle of mylk of dyverse bestes, and
zeven drynke to lorde and to ladyes. And than thei make knyghtes to
jousten in armes fulle lustyly; and thei rennen to gidre a gret randoum;
and thei frusschen to gidere fulle fiercely; and thei breken here speres so rudely, that the tronchouns flen in sprotes and peces alle aboute the halle. And than thei make to come in huntyng, for the hert and for the boor, with houndes rennynge with open mouthe. And many other thinges thei don, be craft of hire enchauntementes; that it is marveyle for to see. And suche pleyes of desport thei make, til the takynge up of the boordes.

This gret Chan hathe fulle gret peple for to serve him, as I have told zou before. For he hathe of mynstralles the nombre of 13 cumanez: but thei abyde not alle weys with hym. For alle the mynstrelle that comen before hym, of what nacyoun that thei ben of, thei ben withholden with him, as of his houshold, and entred in his bokes, as for his owne men. And aftre that, where that evere thei gon, ever more thei cleymen for mynstralle of the grete Chane: and undre that tytle, alle kynges and lorde, cherisschen hem the more with ziftes and alle thing. And therefore he hathe so gret multytude of hem. And he hathe of certeyn men, as thoughe thei were zomen, that kepen bryddes, as ostrycches, gerfacouns, sparehaukes, faukons gentyls, lanyeres, sacres, sacrettes, papyngayes wel spekynge, and briddes syngynge. And also of wylde bestes, as of olifauntz, tame and othere, babewynes, apes, marmesettes, and othere dyverse bestes; the mountance of 15 cumanez of zomen. And of Phisicyens Cristene, he hathe 200. And of leches, that ben Cristene, he hathe 210. And of leches and Phisicyens, that ben Sarrazines 20: but he trustethe more in the Cristene leches, than in the Sarrazines. And his other comoun houshold is with outen nombre: and thei alle han alle necessaries, and alle that hem nedethe, of the emperoures court. And he hathe in his court many barouns, as servytoures, that ben Cristene and converted to gode feythe, be the prechynge of
religiouse Cristen men, that dwellen with him: but there ben manye mo, that
wil not, that men knowen that thei ben Cristene.

This emperour may dispenden als moche as he wille, with outen estymacioun.
For he despendethe not, he makethe no money, but of lethre emprented, or of
papyre. And of that moneye, is som of gretter prys, and som of lasse prys,
aftre the dyversitee of his statutes. And whan that moneye hathe ronne so
longe, that it begynnethe to waste, than men beren it to the emperoures
tresorye: and than thei taken newe moneye for the olde. And that moneye goth
torghe out alle the contree, and thorghe out alle his provynces. For there
and bezonde hem, thei make no moneye, nouther of gold nor of sylver. And
therfore he may despende y now, and outrageously. And of gold and sylver,
that men beren in his contree, he makethe cylours, pyleres and paumentes in
his palays, and other dyverse thinges, what him lykethe. This emperour
hathe in his chambre, in on of the pyleres of gold, a rubye and a
charboncle of half a fote long, that in the nyght zevethe so gret clartee
and schynynge, that it is als light as day. And he hathe many other
precyous stones, and many other rubyes and charboncles: but tho ben the
grettest and the moste precyous.

This emperour duellethe in somer in a cytee, that is toward the northe,
that is cleped Saduz: and there is cold y now. And in wyntre, he duellethe
in a cytee, that is clept Camaaleche: and that is an hote contree. But the
contree, where he duellethe in most comounly, is in Caydo or in Jong, that
is a gode contree and a tempree, aftre that the contree is there: but to
men of this contree, it were to passyng hoot. And whan this emperour wille
ryde from o contree to another, he ordeynethe 4 hostes of his folk; of the
whiche, the firste hoost gothe before him, a dayes iourneye. For that hoost
schalle ben logged the nyght, where the emperour schalle lygge upon the morwe. And there schalle every man have alle maner of vtyayle and necessaryes, that ben nedefulle, of the emperoures costages. And in this firste hoost is the nombre of peple 50 cumaunez; what of hors, what of fote: of the whiche every cumanez amounten to 10000, as I have told zou before. And another hoost gothe in the right syde of the emperour, nygh half a journye fro him. And another gothe on the left syde of him, in the same wise. And in every hoost, is as moche multytude of peple, as in the first hoost. And thanne aftre comethe the 4 hoost, that is moche more than ony of the othere, and that gothe behynden him, the mountance of a bowe draught. And every hoost hathe his iournyes ordyned in certeyn places, where thei schulle be logged at nyght; and there thei schulle have alle, that hem nedethe. And zif it befalle, that ony of the hoost dye, anon thei putten another in his place; so that the nombre schal evere more ben hool. And zee schulle undirstonde, that the emperour, in his propre persone, rydethe not as othere gret lordes don bezonde; but zif him liste to go prevly with fewe men, for to ben unknowen. And elle he rytt in a charrett with 4 wheles, upon the whiche is made a faire chambre; and it is made of a certeyn wode, that comethe out of paradys terrestre, that men clepen lignum aloses, that the flodes of paradys bryngen out at dyverse cesouns, as I have told zou here beforn. And this chambre is fulle wel smellynge, be cause of the wode, that it is made offe. And alle this chambre is covered with inne of plate of fyn gold, dubbed with precious stones and grete perles. And 4 olifauntz and 4 grete destreres alle white, and covered with riche covertures ledynge the chariot. And 4 or 5 or 6 of the grettest lordes ryden aboute the charyot, fulle richely arrayed and fulle nobely; so that no man schalle nyghe the charyot, but only tho lordes, but zif that the emperour calle ony man to him, that him list to speke with alle. And above
the chambre of this chariot, that the emperour sitteth inne, ben sett upon
a perche 4 or 5 or 6 gerfacouns; to that entent, that whan the emperour
seethe ony wylde foul, that he may take it at his owne list, and have the
desport and the pley of the flight; first with on, and aftre with another:
and so he taketh his desport passynge be the contree. And no man rydethe
before him of his companye; but alle aftre him. And no man dar not come
nyghe the chariot by a bowe draught, but tho lordes only, that ben about
him: and alle the hoost cometh fayrely aftre him, in gret multitude. And
also suche another charyot, with suche hoostes, ordeynd and arrayd, gon
with the empresse, upon another syde, everyche be him self, with 4 hoostes,
right as the emperour dide; but not with so gret multytude of peple. And
his eldest sone gothe be another weye in another chariot, in the same
manere. So that there is betwene hem so gret multitude of folk, that it is
marveyle to telle it. And no man scholde trowe the nombre, but he had seen
it. And sum tyme it happethe, that whan he wil not go fer; and that it lyke
him to have the emperesse and his children with him; than thei gon alle to
gydere; and here folk ben alle medled in fere, and devyded in 4 parties
only.

END OF VOL. VIII.