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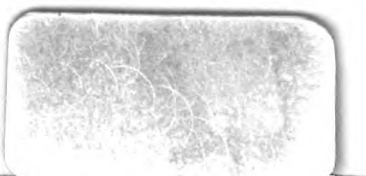


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THE
VOIAGE
AND
TRAVAILLE
OF
Sir John Maundevile, K^t.

Which Treateth of the

WAY TO HIERUSALEM;
AND OF
MARVAYLES of INDE,
With other
ISLANDS and COUNTRYES.

*Now publish'd entire from an Original MS.
in the COTTON LIBRARY.*


L O N D O N :

Printed for J. WOODMAN, and D. LYON, in
Russel-Street, Covent-Garden, and C. DAVIS,
in Haston-Garden. 1725.





THE
EDITOR'S
PREFACE.

 *HE Reader has here an Edition of The Voiage and Travaile of Sir John Maundevile, Kt. published from a Manuscript in the Cottonian Library, (marked, Titus. C. XVI.) about 300 Years old; and collated with seven MSS, some near as old as the Author's time; and four old printed Editions. Two of the MSS. French, two English, and one Latin are in the King's Library; one Latin in the Cottonian; and one*
A 2 English

iv The Editor's Preface.

English in a private Hand. The printed Editions are two Latin; one Sans Date, the other in R. Hakluyts Collection, printed at London, 1598; one English, printed at London, 1568, and one Italian,—1537. The Variations of the Latin Copies are marked, L 1, 2, 3, 4; of the English, E 1, 2, 3, 4; of the French, F 1, 2; and of the Italian, I. Here are also two Indices; one of the Contents, the other of obsolete Words.

*This Edition agrees with the Latin and French MSS; and appears to be the genuine Work of the Author; who says, * that he translated it out of Latin into French, and out of French into English; whereas all other printed Editions are so curtail'd and transpos'd, as to be made thereby other Books. The three English MSS. named above, as well as the English printed Edition, contain a third part less than this. For*

* P. 6, and 7.

Instance;

The Editor's Preface v

Instance; they wholly want, what is contain'd here, from Page 45 to 71.

The Author, according to the humour of the times of Ignorance he liv'd in, has put into his History abundance of Miracles and strange things; so that the Title of one of the Latin MSS. is Itinerarium Johannis Maundevile, de Mirabilibus Mundi: and his English Transcribers and Editors have taken care to preserve them all; but have dropt a great deal of what, now a days, will be counted the best part of the Book. He was ambitious of saying all he could, of the places he treats of; and therefore has taken Monsters out of Pliny, Miracles out of Legends, and strange Stories out of what will now be called Romances. Thus his Story of the Sparrow-hawk, ^b kept in a Castle in Armenia the less, he has from John of Arras's History of Melusine ^c: who

^b P. 176, 7, and 8.

^c Biblioth. Rég. 18. B. II.

vi The Editor's Preface.

*after invocating the Divine Assistance, says, The which Hystory I have by-gonne, after the veray and true Cronykles,—and many other Bokes, that I have sought and overredde, for to accomplyshe hit. So that the falsities in this History are occasioned by other Authors, at that time accounted true; and the fault of the Historian, that he did not name his Authors. However, when he tells the most improbable Stories, he prefaces them with, Thei seyn, or, men seyn, but I have not sene it. And particularly, in Page 381 and 2, he owns, that his Book is made partly from Hear-say, and partly of his own Knowledge. Where he adds, that at his Request, the Pope caused it to be examined by his Council; who compar'd it with the Book, by which Mappa Mundi was made, and found it true: and thereupon it obtain'd the approbation of his Holiness. And if old Authors must be rejected
for*

The Editor's Preface. vii

for putting strange Stories and Improbabilities into their History, what will become of Venerable Bede, Gildas, Geoffry of Monmouth, and the rest of our English Historians?

Why then should not this Author have his due Place and Regard, amongst the Writers of the Age he liv'd in; and be believ'd, in what he says of his own Observation, as much as other Historians of those times, and of such like Matters? He had extraordinary Qualifications and Opportunities, and was the chief Traveller of his time; having been 33 Degrees, 16 Minutes, Southern Latitude, and 62 Degrees, 10 Minutes, Northern^d. He mentions one, that travail'd round the Globe; which he had heard of when, he was young^e: this probably inspir'd him with an early Passion for Travell. He was of a Family, that came into England with the Conqueror. He was a Man of

^d P. 219. ^e P. 222.

viii The Editor's Preface.

Learning and Substance, had studied Physic and Natural Philosophy^f. He was a conscientious good Man; as appears from several Instances in the Book^g: particularly in p. 41; where he says, that the Sultan of Egypt would have married him to a great Prince's Daughter, if he would have chang'd his Religion; and that he refus'd. He had the Sultan's great Seal, which procur'd him extraordinary Privileges, throughout his Dominions^h: and was admitted to private Conversation with himⁱ; and duelled with him, as Soudyour in his Werres a gret while^k. He also with his Fellow Travellers were Soldiers under the Great Can of Cathay fifteen Months^l.

John Bale, in his Catalogue of British Writers, gives him a fine Character: which follows, as translated by R. Hakluyt.

^f See Bale's Account of him below: and P. 217, to 225.

^g See the Prologue; and P. 24, 41, 101, 316, 343, 358, 359, 381, 383 and 384.

^h P. 98. ⁱ P. 166. ^k P. 41. ^l P. 263.

John

The Editor's Preface. ix

“ John Mandevil Knight, borne in
“ the Towne of S. Albans, was so well
“ given to the study of Learning from his
“ childhood, that he seemed to plant
“ a good part of his felicitie in the
“ same: for he supposed, that the
“ honour of his Birth would nothing
“ availe him, except he could render
“ the same more honourable, by his
“ knowledge in good letters. Having
“ therefore well grounded himselfe in
“ Religion, by reading the Scriptures,
“ he applied his Studies to the Art of
“ Physicke, a Profession worthy a no-
“ ble Wit: but amongst other things,
“ he was ravished with a mightie de-
“ sire to see the greater parts of the
“ World, as Asia and Africa. Having
“ therefore provided all things necessary
“ for his journey, he departed from
“ his Countrey, in the Yeere of Christ
“ 1322; and, as another Ulysses, re-
“ turned home, after the space of 34
“ Yeeres, and was then knowen to a
“ very

x The Editor's Preface.

“ very fewe. In the time of his Tra-
“ vaile he was in Scythia, the greater
“ and lesse Armenia, Egypt, both
“ Libyas, Arabia, Syria, Media, Me-
“ sopotamia, Persia, Chaldæa, Greece,
“ Illyrium, Tartarie, and divers other
“ Kingdomes of the World: and having
“ gotten by this meanes the knowledge
“ of the Languages, least so many
“ and great varieties, and things mi-
“ raculous, whereof himself had bene
“ an eie witnes, should perish in ob-
“ livion, he committed his whole Tra-
“ vell of 34 Yeeres to writing, in
“ three divers tongues, English, French
“ and Latine. Being arrived again
“ in England, and having seene the wick-
“ ednes of that Age, he gave out this
“ Speech: In our time, (said he) it
“ may be spoken more truly then of
“ olde, that Vertue is gone, the
“ Church is under foote, the Clergie
“ is in errour, the Devill raigneth,
“ and Simonie beareth the sway, &c.
“ He

The Editor's Preface. xi

“ *He died at Leege, in the Yeere*
“ *1371, the 17 day of November,*
“ *being there buried in the Abbie of the*
“ *Order of the Gulielmites.”*

Abr. Ortelius, in his *Itinerarium Belgix* P. 16, has printed his *Epitaph*, which he found in the foresaid *Abbie*, thus: *Hic jacet Vir nobilis, Dominus Johannes de Mandeville, aliter dictus, ad Barbam, Miles, Dominus de Campdi, natus de Anglia, Medicine Professor, devotissimus Orator, & bonorum largissimus pauperibus erogator: qui toto quasi Orbe lustrato, Leodii diem vite sue clausit extremum, anno Domini 1371, Mensis Novembris die 17. And he says, that upon the same Stone with the Epitaph, is engraven a Man in Armour, with a forked Beard, treading upon a Lion; and at the head of him, a hand of one blessing him, and these Words in French, Vos ki paseis for mi, pour l'amour Deix, proies por mi. That is, Ye that pass over me,*
for

xii The Editor's Preface.

for the love of God, pray for me. *There is also a void place, for a Scutcheon; wherein, he was told, was formerly a Brass Plate, with his Armes ingraven thereon; viz. a Lion Argent, with a Lunet Gules at his Breast, in a Field Azure, and a Bordure ingraled Or^m. The Churchmen there shewed him also, the Knives, the Furniture of his Horse, and the Spurs, which he used in his Travells.*

It's not unlikely, but Sir John Mandevil might get the Nick-name of ad Barbam, from his using to wear a long Beard, when he was grown old. But at the end of the Latin printed Edition of his Travells, there is mentioned a venerable old Physician, called Johannes ad Barbam; whom he met with at Liege, and after some conversation, recollected that they had been acquainted at Cayro in Egipt; and

^m This Coat was born by Sir Roger Tyrell of Hartfordshire, in the time of Edward I. Cotton Lib. Tib. D. X. Page 155.

that

The Editor's Preface. xiii

that this Doctor, after having done him singular service, as a Physician, both persuaded and assisted him to write his Travells. However none of the above named MSS. have this Passage.

John Weever, in his ancient funeral Monuments, P. 568, says, he saw the foresaid Epitaph at Liege; and the Verses following, hanging by on a Table.

Aliud.

Hoc jacet in Tumulo, cui totus Patria
vivo

Orbis erat: totum quem peragraffe
ferunt.

Anglus Equesque fuit: nunc Ille Bri-
tannus Ulysses

Dicatur; Graio clarus Ulysse magis.
Moribus, ingenio, candore & sangui-
ne clarus,

Et vere cultor Relligionis erat.

Nomen

xiv The Editor's Preface.

Nomen si queras, est Mandevil: Indus
Arabique
Sat notum dicet Finibus esse suis.

*And he ridicules the Inhabitants of
St. Albans, for the following Epitaph,
upon a Pillar of their Abbey; near to
which, they suppose his Body to have
been buried.*

All ye that passe, on this Pillar cast eye,
This Epitaph read, if you can :
'Twill tell you, a Tombe once stood
in this roome,
Of a brave spirited man ;

John Mandevil by name, a Knight of
great fame,
Born in this honoured Towne.
Before him was none, that ever was
knowne,
For travaile of so high renowne.

As

The Editor's Preface. xv

As the Knights in the Temple crosse-
legged in Marble,
In Armour with Sword and with
Sheeld,
So was this Knight grac't, which Time
hath defac't,
That nothing but Ruines doth
yeeld.

His Travailes being donne, he shines
like the Sun,
In heavenly *Canaan*,
To which blessed Place, the Lord, of
his grace,
Bring us all, man after man.

*The Language of this History is such as
our Ancestors spoke, three hundred Years
ago: which is a Curiosity, will compensate
the Reader for the Solecisms and un-
couth Expressions, he will meet with.
Before the Art of Printing was found
out, there was no settled Method of spel-
ling:*

xvi The Editor's Preface.

ling: therefore the same Word here is often spelt different ways; and that even in the same Page; as, Heved, Heed, Hed, Hede; Awtier, Awtere, Awteer, Awtiere, &c.



T H E



THE CONTENTS.

T HE Editor's Preface,	Troye,	p. 19
Page iii.	Iles abouten Grece,	p. 19
The Author's Pro-	Hilles, p. 20, 37, 40, 67, 69,	
logue,	—77, 109—118, 128, 138,	
p. 1	139, 140, 142, 151, 321—	
Costantynoble, p. 8, 11, 16	324, 365—367	
—19, 21	Hermogene,	p. 22
Kyngdom of Hungarye, p. 8	Feithe of Grekis, p. 22—25	
Rever Danuby, p. 9	Symonie, p. 23, 24	
Ymage of Justynyan, p. 10	Weye fro Costantynoble to	
Holy Crois, p. 11, 14, 15,	Jerusalem, p. 26—32, 77,	
33, 82, 91—96, 113, 114	87, 112—116, 130, 150,	
Appulle of Adam, p. 14	221	
S. Eline, p. 15, 94	S. John, 26, 27, 32, 75, 97.	
The Crowne of Thornes, p.	110, 113, 120, 126, 129—	
15, 16, 17	131	
The Sphere Schaft, p. 18	Ypocras his Doughtre, p. 28	
S. Anne, p. 18, 106, 142	—31	
John Crisostome, p. 18,	A Zonge man, that lay by	
108	his Paramour, when dead,	
S. Luke, p. 18, 148	p. 32, 33	
Enydros, p. 18		
Hellepont, p. 19		
	a	Cypre,

The CONTENTS.

<p>Cypre. p. 33, 34, 150, 151, 190</p> <p>Havene of Thire. p. 34— 37</p> <p>Sarept, p. 35</p> <p>Sydon, p. 36</p> <p>Port Jaffe p. 36, 39, 151</p> <p>Akoun, p. 37, 38</p> <p>Glasse made, p. 38</p> <p>Gaza, p. 39</p> <p>Sampfon, p. 39</p> <p>Babyloyne. p. 39—41, 47— 49, 65, 69, 121, 133, 134, 187, 267</p> <p>Synay, p. 40, 69—77</p> <p>Nabugodonozor, p. 41</p> <p>Soudan, p. 41—47, 78, 98, 111, 166</p> <p>—His Power, p. 45</p> <p>—Women, p. 46</p> <p>—State, p. 47</p> <p>—Conversation about Chri- stians, p. 166—168</p> <p>—Spies, p. 168</p> <p>K. Richard I, p. 42</p> <p>K. Lowyz, p. 43</p> <p>K. Edward K. p. 43</p> <p>Gfete Cam, p. 49, 50</p> <p>Machomet, p. 50</p> <p>—Alkaron, p. 86, 159— 165, 169—171</p> <p>Arabye, p. 50, 51, 69—71, 169—171</p> <p>Caldee, p. 51, 52, 184, 185, 188, 317, 318</p> <p>Nynyvee, p. 185</p> <p>Alifandre, p. 56, 68, 187, 188, 198, 310, 313, 321, 324, 355—358, 361</p> <p>Arabye, p. 50, 51, 69—71, 169—171, 190</p>	<p>Mefopotamye, p. 51</p> <p>Calyffee, p. 52</p> <p>Cayre, p. 52, 54, 59, 60</p> <p>Nyle, p. 53, 54, 69</p> <p>Egypt, p. 54—57, 59, 64, 68, 169</p> <p>Nubye, p. 55</p> <p>A Satyr, p. 57</p> <p>Fenix, p. 57, 58</p> <p>Chickenes, p. 59</p> <p>Paradys, p. 60, 114, 159, 173, 178, 205, 260, 290, 312, 326, 330, 336—339, 348, 367—371</p> <p>—Apples thereof, p. 60</p> <p>Bawme Trees, p. 60—63, 121, 361</p> <p>Josephe, p. 129</p> <p>—His Gernieres, p. 63, 64</p> <p>Cycile, p. 66</p> <p>—Gardyn there, p. 66</p> <p>—Serpentes there, p. 66</p> <p>—Ethna there p. 67</p> <p>S. Mark, p. 68</p> <p>S. Kateryne, p. 68—77, 169</p> <p>Rede See, p. 70</p> <p>Lampes, p. 72—74</p> <p>Oyle, p. 72</p> <p>Monkes, p. 71—74, 81, 115, 149, 250</p> <p>Abbeye free from Vermin, p. 74, 75</p> <p>Arabynes, p. 77—79</p> <p>Berfabee, p. 79, 89</p> <p>Ebron, p. 79—83, 88, 89</p> <p>Sarazines, p. 80, 86, 90, 101, 136, 143, 158, 159, 165, 168, 170, 171, 177, 201, 202, 267, 273, 277</p> <p style="text-align: right;">Cambylle</p>
---	--

The C O N T E N T S.

Cambylle to etc,	p. 81	Jacob's Pillere,	p. 103, 104
Abraham,	p. 81, 119, 128, 129, 138, 170, 185	S. James,	p. 105, 108, 116, 117, 210
Adam's Cave,	p. 81	Knyghtes Templeres,	p. 106, 178
—Hed,	p. 92	K. Heroud,	p. 107, 108
—Teres,	p. 238, 239	M. Syon,	p. 109—112
Lothes Grave,	p. 82	S. Peter,	p. 110, 111, 114, 117
Mambre,	p. 82, 126	S. Thomas,	p. 110, 117, 208, 209
Dry Tree,	p. 82, 83	Hand of Abfolon,	p. 112
Bethlehem,	p. 83—89, 109, 181, 308	Judas,	p. 112, 115
A Mayden wrong'd,	p. 83, 84	Virgin Mary,	p. 113, 115, 117, 118, 149, 151, 159, 160
Firft Roses,	p. 84	12000 Martyres,	p. 113
The 3 Kynges,	p. 84, 85, 87, 181, 189, 308	Mount Joye,	p. 113, 114, 128, 151
S. Jerome,	p. 85	Zacharie,	p. 116
Vynes,	p. 86, 149, 198, 207, 257, 321	M. Olyvete,	p. 116, 118
Swynes Flefche,	p. 86	Crifts Ascencioun,	p. 116
Rachelle's Tombe,	p. 87	Mary Egipcyane,	p. 116
Holy Sepulcre,	p. 90, 91, 95—97, 101, 109	Bethfagec.	p. 117
Calvarie,	p. 91—93	Bethanye,	p. 117
Preftes of Ynde,	p. 96	Symon leprous,	p. 117
Vale of Jofaphathe,	p. 96, 114—116, 139	Mary Magdaleyne,	p. 117, 118
S. Stevene,	p. 96, 108, 110	Zacheus,	p. 118
Hospitalle of S. John,	p. 97, 112.	Raab,	p. 118, 119
Templum Domini,	p. 98— 105	Jeremye,	p. 120
Soudans grete Seel and Let- tres reverenc'd,	p. 98, 99	Dede See,	p. 121—124, 185
Titus fack'd Jerufalem,	p. 100, 102	—Apples there,	p. 122, 123
Julian,	p. 100, 130	Lothe,	p. 123, 124
Adryan,	p. 100, 101	Jordan,	p. 124—126, 140, 142, 154
Arke of God,	p. 102, 103, 128, 134	Cedre,	p. 125
Moyfes Zerde,	p. 102, 103	K. Baldwyn,	p. 127
		Sylo,	p. 128
			Samaryc,

The CONTENTS.

<p>Samarye, p. 129, 131, 132</p> <p>Welle Job, p. 131</p> <p>Galilee, p. 133, 134, 140, 142</p> <p>Chorafaym, p. 133, 134</p> <p>Antecrist, p. 133, 134, 323, 324</p> <p>Jezereef, p. 135</p> <p>Megede, p. 135</p> <p>Gelboe, p. 135</p> <p>Nazareth, p. 135, 136</p> <p>Gabrielles Welle p. 136</p> <p>Lepe of Crist, p. 137</p> <p>A Spel against Theves, p. 137</p> <p>M. Thabor, p. 138, 139</p> <p>Day of Doom, p. 139</p> <p>M. Heremon, p. 139, 140</p> <p>Kaym of Galilee, p. 139 140, 148</p> <p>See of Galilee, p. 140, 141</p> <p>Tyberie, p. 140, 141</p> <p>M. Lyban, p. 142</p> <p>Syrie, p. 142, 143, 317</p> <p>Colvers carry Lettres, p. 143</p> <p>Jacobytes, p. 144, 145</p> <p>Surienes, p. 145, 146</p> <p>Georgyenes, &c. p. 146</p> <p>Damafce, p. 147, 148, 153, 154</p> <p>S. Paul, p. 148</p> <p>Pifture of V. Marie, p. 149</p> <p>Sabatorye Ryvere, p. 149</p> <p>S. George, p. 151, 152</p> <p>Nyke, p. 152</p> <p>Anthyoche, p. 153, 154</p> <p>Cayphas, p. 154</p> <p>Tartarye, p. 155—157, 268, 297—326</p>	<p>—Chan there, p. 155, 228, 237, 249, 253—329, 373</p> <p>Grete Cane's advice to his Sons, p. 273—275</p> <p>Mango Chan a gode Cristene, p. 275, 276</p> <p>—Toke the Calyphee of Baldak, <i>ibid.</i></p> <p>—Governance of his Court p. 278—291</p> <p>—His Philofophres, p. 281—283</p> <p>—Jogelours, p. 285, 286</p> <p>—Lether Money, p. 287, 288</p> <p>—Rubyee and Carboncle, half a fote long, p. 288</p> <p>—Swifte Meffageres, p. 292—294</p> <p>—Travailing, p. 289— 296</p> <p>—Devotioun, p. 294, 295</p> <p>—Manere of his eleccioun, p. 307</p> <p>Taknia an Enchantour, p. 160</p> <p>Mahomitans fay, that Christ was not crucified, p. 162</p> <p>—Their Wyfes, p. 164</p> <p>An Eremyte, p. 170, 171</p> <p>Why Sarrazines drynken no Wyn, p. 171</p> <p>Amazoyn, p. 173, 185— 187, 322, 323</p> <p>Albanye, p. 173</p> <p>Grete Houndes, p. 173, 235</p> <p>Lybye, p. 173, 174</p> <p style="text-align: right;">Trapezound,</p>
--	---

The C O N T E N T S.

Trapezound, p. 174, 175, 178	Symulacres and Ydoles, p. 198, 199, 209—214, 299, 304, 379, 380
Athanasie, p. 175	Signes from Beasts and Birds, p. 200, 201
Ermony, p. 176—179, 313	Grete Rattes, p. 202
Wishes granted, p. 176—178	Pepper, p. 202—204
Eufrates, p. 178, 179, 318	Antidote against Serpentes, p. 204, 239
Noes Schip, p. 179, 180	Welle of Zouthe, p. 205
Grete Merchandise, p. 180, 247, 249, 254, 256, 257, 327, 328	Gyngevire, p. 205
Perfie, p. 181, 182, 312	Wif breened with the Hof-bonde, p. 206, 207, 234, 347
Job's Lond, p. 182—184	Mabarou, p. 208—214
Manna, p. 183, 184	Lamary, p. 215
Ethiope, p. 188, 189, 318	Adamites, p. 215, 216
Monstrous folk, p. 189, 243—246, 331, 360, 361	Man-eaters, p. 216, 217, 235, 237, 241—243, 303, 345, 375, 376
Ynde, p. 189—196, 202	Lode Sterre, p. 217
—Yles there, p. 195—202, 222, 226—246	The Lond rownde, 217—225
Cristalle, p. 189, 190, 193, 333, 337	— Its Circumference, p. 225
Diamandes, p. 190—194	— One that went round it, p. 222, 223
— Their Vertues, <i>ibid.</i>	Clymates, p. 226
Perles, p. 191, 237, 239, 258—260, 279, 280, 290, 294, 334, 337	Yle Sumobar, p. 226
— Their nature, p. 191	Yle Java, p. 227, 228
Macedoyne, p. 190	— Spices there, p. 227
Long Eles, p. 195	— Kings Paleys there, p. 227, 228
Grete hete, that causes people to lie in the Rivers, p. 197	Yle Pathen, p. 228—230
Schippes without Nayles, p. 197	Trees that beren Mele, Honny, Venym and Wyn, p. 228—230
Idolaters, p. 198—200, 205, 206, 209—214, 236, 237, 241, 247, 248, 258, 272, 299, 374	Long Reedes, p. 230, 231, 239

Precious,

The CONTENTS.

Precious Stones, p. 230, 236, 239, 330—334, 337, 343, 362, 369	—Faire Wommen there, p. 247.
Yle Calonak, p. 231, 232, 233	Neddres eten, p. 247, 248
Its Kings have many Wives, p. 231, 233	Hennes beringe Wolle, p. 248
Olifantes, p. 231, 232, 238, 362	Fiffchee takers, p. 248, 249
Marvayle of Fiffches, p. 232, 233	12000 Brigges, p. 249
Grete Snayles, p. 234	A fine Gardyn, p. 66, 250, 251, 258, 378
Grete Wormes, p. 234	—Fulle of Bestes, p. 250, 251
In the Yle Caffolos, they hangen seke Frendes on Trees, p. 234.	Grete City, p. 249, 251, 252, 254, 257, 276, 312, 313, 327, 372, 373
Dogges strangle seke Frendes, p. 235	Pygmeyes, p. 252, 253
Yle Mylke, p. 235	Fine Schippes, p. 255
Yle Tracoda, p. 235, 236	A gret Palays, p. 227, 228, 257—263, 333, 334, 378
Men as savage as Bestes, p. 236	Artificial Fowles sing, p. 261. 337
Yle Nacumera, p. 236	Sotyle men, p. 261, 262
Cynocephali, p. 236	Polygamy, p. 231, 233, 297, 298
A grete Rubye, p. 237, 288	Tartariens Clothes, p. 297, 299
Yle Silha. p. 238	—Wommen, p. 298, 301
Cocodrilles, p. 238, 239, 250	—Houfes, p. 298
Gees with 2 Hedes, p. 240	—Werres, p. 298, 303, 304
—Grete rede ones, p. 352	—Feyth, p. 299—301, 304
Grete Lyouns, p. 240, 352, 362	—Slee Avowterers, p. 301
In the Yle Dondun, they stiffe here seke Frendes, and ete hem, p. 241— 243	—Gode Archeres, p. 301
Kyngdom of Mancy, p. 246, 247	—No Robberes, p. 301, 354
—No Beggars there, p. 247, 251, 354	—Victuals, p. 301—303
	—Tempers, p. 305
	—Funerals,

The C O N T E N T S.

<p>—Funerals, p. 305—307 Mede, p. 313 Georgie, p. 313—317 Lond of Derkneffe, p. 314 —316, 367 Turkie, p. 317 Mesopotayme, p. 318 Moretane, p. 318 Caldilhe, p. 320 —Spices there, p. 320, 321 —Fruit there, with a Best withinne, p. 320 Bernakes of Scotland, p. 320 See Caspye, p. 321, 322 Mountaynes of Caspye en- close the Jewes of 10 Ly- nages, and 22 Kynges, p. 321—324 Trees that beren Wolle, p. 325 Ipotaynes, p. 325 Griffouns, p. 325, 326 Prestre John's Lond, p. 326 —372 —Feith, p. 329, 362, 363 —Werres, p. 332 —Palays of Sufe, p. 333, 334 —State, p. 335 —Name, p. 362, 363 Adamantes p. 327, 328 Gravelly See, p. 330 Ryvere of Paradys, p. 330 Trees of a days growth, p. 331 Hsitakes, p. 331, 332 A gret Carboncle, p. 288, 333, 334</p>	<p>A Castelle, cleped Paradys, p. 336—339 Vale of Develes, p. 340— 344 Geautes, p. 344, 345 Grete Scheep, p. 345 Evele Wommen, p. 345 Men hired to lye with Brydes the first night, p. 346, 347 Wommen forweing, whan hire Children ben y born, and joyeing whan they dien, p. 347, 348 Kyngs made by electioun, p. 348 Strict Justice, p. 348, 349 Incestuous People, p. 349 Wives comoun, p. 349, 350 Cotoun Trees, p. 350 Trees that wole never bren- ne, p. 351, 352 Grete Notes, p. 352 Bestes with long Neckes, p. 351 Camles, <i>i. e.</i> Camelions, p. 351 Grete Serpentes, p. 351, 352 Grete Swyn, p. 352 Grete Urchoounes, p. 352 Wykked Bestes, p. 352, 362 Grete Myse, p. 352 Bragmans, p. 353—356 Gynosophes, p. 357—359 Hairy Folk, p. 361 A gret Ryvere, p. 361 Trees that spaken Folk</p>
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The CONTENTS.

<p>Folk that lyven 400 Zeer, p. 361</p> <p>Taprobane, p. 364, 365</p> <p>—Two Harvefts there, p. 364</p> <p>Mynes of Gold and Sylver, p. 364.</p> <p>Grete Piffemyres guard hilles of Gold Duff, p. 365—367</p> <p>Grete Mountains, p. 367</p>	<p>Ded folks eten by Fowles, p. 374—376</p> <p>A Cup made of a Scull, p. 376</p> <p>A fulle riche man, p. 376, —378</p> <p>—Waited on by fifty Damyseles, <i>ibid.</i></p> <p>Fashion of Men to have long Nayles, and Women short Feet, p. 377, 378</p>
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The



T H E
P R O L O G U E.

WOR als moche as the Lond be-
zonde the See, that is to feye;
the Holy Lond, that Men cal-
len the Lond of Promyssioun,
or of Beheste, passynge alle o-
there 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

^a *For als moche.*] The Author makes his first Sentence of
an unusual length; and the Causal, he begins with, hath its
Inference no nearer then Page 4; *Whersora every gode Cri-
stene* &c. but the Latin Edition has them nearer together;
wanting three Quarters of the Prologue.

B

himi

2 *The P R O L O G U E.*

him to take Flesche and Blood of the Virgyne *Marie*, to envyrone that holy Lond with his bleffede Feet; and there he wolde of his bleffednesse enoumbre him in the feyd blessed and gloriouse 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 vertuouse Lond of alle the World: For it is the Herte and the myddes of all the World; wytnessynge the Philosophere, that seythe thus; *Virtus 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 ordeyned for us, for the Synne of oure formere Fader *Adam*, and for oure owne Synnes

The PROLOGUE. 3

Synnes also: For as for himself, he hadde non evylle deserved: For he thoughte nevere evylle nedyd 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 othere, there to suffre his Passioun and his Dethe: For he that wil pupplische 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 proclamed and pronounced, may evenly strecche 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 blessed Body, his precyous Blood, and his holy Lyf, that he thralled for us; and alle he offred for us, that nevere did Synne. A dere God, what Love hadde he to us his Subjettes, whan he

4 *The P R O L O G U E.*

that nevere trespassed, wolde for Trespassours
suffre Dethe! Righte wel oughte us for to love
and worschipe, to drede and serven suche a
Lord; and to worschipe 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 delytable and a fructuous Lond, that
was bebledd 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 feised, for to leve it to us his Chil-
dren. Wherefore every gode Cristene Man,
that is of Power, and hathe whereof, scholde
^b peynen him with all his Strengthe for to
conquere oure righte Heritage, and chacen
out alle the mysbelevynge Men. For wee
ben clept Cristene Men, afre *Crist* our Fadre.
And zif wee ben righte Children of *Crist*, we
oughte for to chalenge the Heritage, that
oure Fadre laste 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

^b *Strengthe hem for to conquere.* E. 1, 2, 3. se deveroit pe-
ner & mettre en graunt. F. 1, 2.

for

The P R O L O G U E. 5

for to challenge or to conquere here righte Heritage before feyd. And the comoun Peple, that wolde putte here Bodyes and here Catelle, for to conquere oure Heritage, they may not don it withouten the Lordes. For a fsemble of Peple withouten a Cheventeyn, or a chief Lord, is as a Flock of Scheep withouten a Schepperde; the which departeth and desparpleth, and wyten never whidre to go. But wolde God, that the temporel Lordes and alle 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 lityl tyme, oure righte Heritage before feyd scholde be reconfyled and put in the Hondes of the righte Heires of *Jesu Crist*.

And for als moche as it is longe tyme pafed, that ther was no generalle Passage ne Vyage over the See; and many Men desiren for to here speke of the holy Lond, and han thereof gret Solace and Comfort; I *John Maundevylle*, Knyght, alle be it I be not worthi, that was born in *Englond*, in the Town of Seynt *Albones*, passed the See, in the Zeer of our Lord *Jesu Crist* MCCCXXII, in the Day of Seynt Michelle; and hidre to have ben longe tyme over the See, and have

6 *The P R O L O G U E.*

feyn and gon thorghe manye dyverse Londes, and many Provynces and Kingdomes and Iles, and have passed thorghe *Tartarye*, *Percye*, ^c *Ermony*e the litylle and the grete; thorghe *Lybye*, *Caldee* and a gret partie of *Ethiope*; thorghe *Amazoyn*e, *Inde* the lasse and the more, a gret partie; and thorghe out many othere Iles, that ben abouten *Inde*; where dwellen many dyverse Folkes, and of dyverse Maneres and Lawes, and of dyverse Schappes of Men. Of whiche Londes and Iles, I schalle speke more pleynly hereaftre. And I schalle devise zou sum partie of thinges that there ben, whan time schalle ben, aftre it may best come to my mynde; and specyally for hem, that wylle and are in purpos for to visite the Holy Citee of *Jerusalem*, and the holy Places that are thereabout. 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 Lordes: 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 Lordes and Knyghtes

^c Armenia.

and

The PROLOGUE. 7

and othere noble and worthi Men, that conne Latyn but litylle, and han ben bezonde the See, knowen and undirstonden, zif I erre in devisyng, for forzetyng, or elles; that thei mowe redresse it and amende it. For thinges passed out of longe tyme from a Mannes mynde or from his fyght, turnen sone into forzetyng: Because that Mynde of Man ne may not ben comprehended ne withholden, for the Freelte of Mankynde.



8 *The Voiage and Travaile of*

C A P. I.

*To teche zou the Weye out of Englonde
to Constantinoble.*

IN the Name of God Glorious and Al-
myghty. He that wil passe over the See,
to go to the City of *Jerusalem*, he may go
by many Weyes, bothe on See and Londe, af-
tre the Contree that hee cometh fro : manye
of hem comen to on ende. But ^d troweth not
that I wil telle zou alle the Townes and Cy-
tees and Castelles, that Men schulle go by;
for than scholde I make to longe a Tale :
but alle only summe Contrees and most prin-
cypalle Stedes, that Men schulle gone thorgh,
to gon the righte Way. First, zif a Man come
from the West syde of the World, as *Engel-
lond, Ireland, Wales, Skotlond* or *Norweye*;
he may, zif that he wole, go thorghe ^e *Al-
mayne*, and thorghe the Kyngdom of *Hun-
garye*, ^f that marchethe to the Lond of ^g *Pol-
layne*, and to the Lond of *Pannonye*, and so
to ^h *Slesie*. And the Kyng of *Hungarye* is a

^d *Troweth* for *trow*, is common in old *English*.

^e *Germany*.

^f *Quod conterminum est*, L. 1, 2.

^g *Poyalme*, E. 1, 2, 3.

^h *Alleseye*, E. 1, 2, 3. *Swesie*, L. 1, 2.

Sir John Maundevile, Kt. 9

gret Lord and a myghty, and holdethe grete Lordschippes and meche Lond in his Hond. For he holdethe the Kyngdom of *Hungarie*, ⁱ *Solawonye* and of *Comanye* a gret part, and of *Bulgarie*, that Men clepen the Lond of *Bougiers*, and of the Reme of *Rouffye* a gret partie, whereof he hathe made a Duchee, that lasteth unto the Lond of ^k *Nyflan*, and ^f marchethe to *Pruysse*. And Men gon thorghe the Lond of this Lord, thorghe a Cytee that is clept ^l *Cypron*, and by the Castelle of ^m *Neaseburghe*, and be the ⁿ evylle Town, that fytt 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 receyvethe into him 40 othere Ryveres; and it rennethe thorghe *Hungarie* and thorghe *Greece* and thorghe *Trachie*, and it entreth into the See, toward the *Est*, so ^o rudely and so scharply, that the Watre of the See is fressche and holdethe his swetnesse 20 Myle within the See.

ⁱ *Savoyze*, E. 1. *Savoye*, E. 2, 3. *Sclavoniam*, L. 1.

^k *Nestond*, E. 1. *Nyflond*, E. 2, 3. *Nflan*, L. 1, 2.

^l *Chippronne*, E. 1, 2. L. 1. *Schyppronne*, E. 3. L. 2.

^m *Newbow*, E. 1. *Neuborewe*, E. 2, 3.

ⁿ Same, E. 1. *lle*, E. 2.

^o *Swiftly*, E. 1. *Statworthly*, E. 2. *Sryfliche*, E. 3.

And

10 *The Voiage and Travaile of*

And afre gon Men to *Belgrave*, and entren into the Lond of ^p *Bourgres*; and there passe Men a Brigge of Ston, that is upon the Ryver of ^q *Marrok*. And Men passen thorghe the Lond of ^r *Pyncemartz*, and comen to *Greece* to the Cytee of ^s *Nye*, and to the Cytee of ^t *Fynepape*, and afre to the Cytee of ^u *Dandrenoble*, and afre to *Constantynoble*, that was wont to be clept *Bezanzon*. And there dwellethe comounly the Emperour of *Grece*. And there is the most fayr Chirche and the most noble of alle the World: And it is of feynt *Sophie*. And before that Chirche is the Ymage of *Justynyan* the Emperour, covered with Gold, and he fytt 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 feyn 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 ben Emperour of *Romayne* and of *Grece*, of alle *Affe* the lesse, and of the Lond of *Surrey*, of the Lond

^p *Bruges*, E. 1. *Bugres*, E. 2, 3. *Bougres*, F. 1. L. 2. *Bungres*, F. 2. *Bulgrorum*, L. 1. The Author means *Bulgaria*.

^q *Marrol*, E. 3. *Marroe*, F. 1. *Marroie*, F. 2. *De Marmore*, L. 1, 2.

^r *Pynceras*, E. 1, 3. *Pyncoras*, E. 2. *Pynteras*, L. 1.

^s *Sternes*, E. 1. E. 3. L. 1. *Scernys*, E. 2. *Sti*, L. 2. *Sternes ad fines Epapie*, L. 1. *Ny & puis a sine Pape*, F. 1, 2.

^t *Affynpaysn*, E. 1, 2. *Affynpaysn*, E. 3. ^u *Adrianople*.

Sir John Maundevile, Kt. I I

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 azen, but it wil not holde it. This Appulle betokenethe the Lordschipe, that he hadde over alle the World, that is round. And the tother Hond he listeth up azenst the Est, in tokene to manace the *Myfdoeres*. This Ymage stont upon a Pylere of Marble at *Co-stantynoble*.

C A P. II.

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

AT *Co-stantynoble* 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* 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 ^x Cros, that

^z See pag. 33.

Crist

12 *The Voiage and Travaile of*

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 for profyte of the Offrynge, thei feye, 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 wente upright fro the Erthe to the Heved, was of Cypresse; and the pece, that wente overthwart, to the whiche his Honds weren 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 *Ebren*, *Greu* and *Latyn*, that was of Olyve. And the *Jewes* maden the Cros of theise 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 therefore made thei the Foot of the Cros of Cedre. For Cedre

Sir John Maundevile, Kt. 13

dre may not, in Erthe ne in Watre, rote. And therefore thei wolde, that it scholde have lasted longe. For thei trowed, that the Body of *Crist* scholde have stonken; therefore 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 overthwart 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 Victorie of *Crist Jesus*, therefore made thei the overthwart pece of Palme. And the Table of the Tylte, thei maden of Olyve; for Olyve betokenethe Pes. And the storye of *Noe* wytnesse the, whan that the Culver broughte the Braunche of Olyve, that betokend Pes made betwene God and Man. And so trowed the *Jewes* for to have Pes, whan *Crist* was ded: For thei seyde, that he made Discord and Strif amonges hem. And zee schulle undirstonde, that oure Lord was y naylled on the Cros lyggyng; and therefore 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

✓ Rather, Olympick Games.

Cypresse

14 *The Voiage and Travaile of*

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 seck, and seyde to his Sone *Sethe*; that he scholde go to the Aungelle, that kepte Paradys, that he woldé senden hym Oyle of Mercy, for to anoynte with his Membres; that he myghte have hele. And *Sethe* wente. But the Aungelle wolde not late him come in; but seyde 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 offe; 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 sprong 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

Sir John Maundevile, Kt. 15

own defaute. This holy Cros had the *Jewes* hidde in the Erthe, undre a Roche of the Mownt of *Calvarie*; and it lay there 200 zeer and more, in to the tyme that Seynt *Elyne*, that was Modre to *Constantyn* the Emperour of *Rome*. And sche was Doughtre of Kyng *Coel* born in *Colchestre*, that was Kyng of *Engelond*, that was clept 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 o 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,

* *Coyle*, E. 2. *Coel*, E. 4.

that

16 *The Voiage and Travaile of*

that is to sey, Rushes of the See, that prykker als scharpely as Thornes. For I have seen and beholden many tymes that of *Parys* and that of *Costantynoble*: For thei were bothe on, made of Ruffches 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 dryenessse, whan Men meven hem, to schewen hem to grete Lordes, that comen thidre.

And zee schulle 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 Albepayne, 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 Schulders. And therefore hathe White Thorn many Vertues: For he that berethe a Braunche on him thereoffe, no Thondre ne no maner
of

Sir John Maundevile, Kt. 17

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 oure Lord thryes. Aftreward was oure Lord lad forthe before the Biffchoppes and the Maystres of the Lawe, in to another Gardyn of *Anne* ; and there also he was examyned, reprevd and scorned, and crowned est with a whyte Thorn, that Men clepethe Barbarynes, that grew in that Gardyn, and that hathe also manye Vertues. And afterward he was lad in to a Gardyn of *Cayphas*, and there he was crowned with ^a Eglentier. And aftre he was lad in to the Chambre of *Pylate*, and there he was examynd and crowned. And the *Jewes* fetten 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 *Parrys*, and the other half at *Costantynoble*. And this Croune had *Crist* on his Heved, whan he was don upon the Cros : And therfore oughte Men to worschipe it and holde it more worthe than ony of the othere.

^a Engleter, E. 1, 2. F. 1, 2. Eglentine, E. 4.

C

And

18 *The Voiage and Travaile of*

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*.

C A P. III.

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

AT *Costantynoble* lyethe Seynte *Anne* oure Ladyes Modre, whom Seynte *Elyne* dede brynge fro *Jerusalem*. And there lyethe also the Body of *John Crisostome*, that was Erchebisschopp of *Costantynoble*. And there lyethe also Seynt *Luke* the Evaungelist: For his Bones werein broughte from *Bethanye*, where he was beryed. And many othere Relikes ben there. And there is the Vesselle of Ston, as it were of Marbelle, that Men clepen *Enydros*, that evermore droppeth Watre, and filleth himself everiche zeer, till that it go over above, withouten that that Men take fro withinne.

Costanty-

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 *Helle-spont*: and sum Men callen it the Mouthe of *Costantynoble*; and sum Men callen it the Brace of Seynt *George*: and that Arm closethe 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 apperethe there of, be cause it so longe sith it was destroyed.

Abouten *Grece* there ben many Iles, as ^a *Calastre*, ^b *Calcas*, ^c *Critige*, ^d *Tesbria*, ^e *Mynea*, ^f *Flaxon*, *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 obeydent to the Emperour; that is to feyn *Turcople*, *Pyneynard*, *Cornange*, and manye o-

^a *Calastre*, E. 1, 2, 3, 4. *Calliste* is one of the Cyclades.

^b *Colchos*, L. 1, 3. It is wanting in E. 1, 2.

^c *Cetige*, E. 1. *Certyge*, E. 2. *Celtyge*, E. 3. *Crezistigia*, L. 1, 2. *Ortigo*, L. 3. *Settygo*, E. 4. *Ortigia*, L.

^d *Tesbria*, E. 1, 2, 3. *Thoyforia*, E. 4. *Tresbria*, L. 1, 2. *Tylbryã*, L. 3. *Resoria*, I.

^e *Arynona*, E. 1. *Mynona*, E. 2, 3, 4. *Athos*, *Minex*, L. 1. *Minex*, L. 2. *Minos*, L. 3. *Mirea*, I. *Mynia* is a Town in the Isle *Amorgus*.

^f *Faxton*, E. 1, 3, 4. *Flexon*, L. 3. *Flaxon*, I. This Place and the three next are wanting in E. 2.

20 *The Voiage and Travaile of*

there, as *Trachye*, and *Macedoigne*, of the whiche *Alifandre* was Kyng. In this Contree was *Aristotle* born, in a Cytee that Men clepen *Stragers*, a lytil fro the Cytee of *Trachye*. And at *Stragers* lythe *Aristotle*; and there is an Awtier upon his Toumbe: And there maken Men grete Festes of hym every zeer, as thoughe he were a Seynt. And at his Awtier, thei holden here grete Confeilles and here Assembleez: And thei hopen, that thorghe inspiracioun of God and of him, thei schulle have the better Confeille. In this Contree ben righte hyghe Hilles, toward the ende of *Macedonye*. And there is a gret Hille, that Men clepen *Olympus*, that departeth *Macedonye* and *Trachye*: And it is so highe, that it passeth the Cloudes. And there is another Hille, that is clept *Athos*, that is so highe, that the Schadewe of hym rechethe 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 feye in theise Contrees, that Philosophres fom tyme wenten upon theise Hilles, and helden

⚪ According to the old Greek Verse, "Αθωσ̄ καλύπτει πλευρὸν λιμνίας ἑσῶς.

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 tho Hilles, thei wroot Lettres and Figures with hire Fingres: and at the zeres ende thei comen azen, and founden the same Lettres and Figures, the whiche thei hadde writen the zeer before, withouten ony defaute. And therefore it semethe wel, that theise Hilles passen the Clowdes and joynen to the pure Eyr.

At *Costantynoble* 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 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, *Jesus Cristus nascetur de Virgine Maria*, & *ego credo in eum*: That

22 *The Voiage and Travaile of*

is to feyne, *Jesu Crist* schalle be born of the *Virgyne Marie*, and I trowe in hym. And the Date when it was leyd in the Erthe, was 2000 zeer before oure Lord was born. And zet is the Plate of Gold in the Thresforye of the Chirche. And Men feyn, that it was *Hermogene* the Wise Man.

And zif alle it so be, that Men of *Grece* ben *Cristene*, zit they varien from oure Feithe. For thei feyn, that the Holy Gost may not come of the Sone; but alle only of the Fadir. And thei are not obedyent to the Chirche of *Rome*, ne to the Pope. And thei feyn, 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 Lettres to hem, how *Cristene* Feithe scholde ben alle on; and that thei scholde ben obedyent to the Pope, that is Goddis Vacrie on Erthe; to whom God zaf his pleyn Power, for to bynde and to assoille: And therefore thei scholde ben obedyent to him. And thei senten azen dyverse Answeres; and amonges othere, thei seyden thus: *Potentiam tuam summam, circa tuos subiectos, firmiter credimus. Superbiam tuam summam tolerare non possumus. Avaritiam tuam summam satiare non intendimus. Dominus tecum: quia Dominus nobiscum*

Sir John Maundevile, Kt. 23

biscum est. That is to feye: *We trowe wel,*
that thi Power is gret upon thi Subgettes.
We mai not suffre thin highe Pryde. *We*
ben not in purpos to fulfille thi gret Cove-
tyse. *Lord be with The: For oure Lord is*
with us. *Fare welle.* And other Answere
myghte he not have of hem. And also thei
make here Sacrement of the Awteer of Therf
Bred: For oure Lord made it of fuche Bred,
whan he made his Mawndee. And on the
Scherethors 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 feke Men, in stede of Goddis Bo-
dy. And thei make but on Unxioun, whan
thei Cristene Children. And thei anynte not
the feke Men. And thei feye, that there nys
no Purgatorie, and the Soules schulle not have
nouthere Joye ne Peyne, tille the Day of
Doom. And thei feye, that Fornicatioun is
no Synne dedly, but a thing that is kyndely:
and the Men and Women scholde not wedde
but ones; and whofo weddethe oftere than
ones, here Children ben Bastardis and geten in
Synne. And here Prestis also ben wedded.
And thei feye also, that Usure is no dedly
Synne. And thei sellen Benefices of Holy
Chirche: And so don Men in othere Places:

24 *The Voiage and Travaile of*

God amende it, whan his Wille is. And that is gret Schlaundre. For now is Symonye Kyng crowned in Holy Chirche: God amende it for his Mercy. And thei feyn, that in Lentone, Men schulle not faste, ne fynge 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 or *Estre* even. And thei suffre not the *Latynes* to fynge at here Awteres: And zif thei done, be ony Aventure, anon thei wasschen the Awteer with holy Watre. And thei feyn, that there scholde be but o Masse feyd at on Awtier, upon o Day. And thei feye also, that oure Lord ne eet nevere Mete: But he made tokene of etyng. And also thei feye, that wee synne dedly, in schavyngge oure Berdes. For the Berd is tokene of a Man, and Zifte of oure Lord. And thei feye, that wee synne dedly, in etyngge of Bestes, that weren forboden in the *Old Testement*, and of the olde Lawe; as Swyn, Hares, and othere Bestes, that chewen not here Code. And thei feyn, that wee synnen, whan wee eten Fleffche on the Dayes before *Assche Wednesday*, and of that that wee eten Fleffche the *Wednesday*, and Egges and Chese upon the *Frydayes*. And thei accursen alle tho, that absteynen hem to
eten

eten Fleſſchē the *Satreday*. Also the Empe-
rour of *Coſtantinoble* makethe the Patriarke,
the Erchebyſſchoppes and the Biſſhoppes; and
zevethe the Dignytees and the Benefices of
Chirches, and deprivethe hem that ben wor-
thy, whan he fyndethe ony Cauſe. And ſo
is he Lord bothe temperelle and ſpirituelle, in
his Contree. And zif zee wil wite of here
A, B, C, what Lettres thei ben, here zee may
ſeen hem, with the Names, that thei clepen
hem there amonges hem.

α Alpha, β Betha, γ Gamma, δ Deltha, ε Ep-
filon, ζ Zeta, η Eta, θ Theta, ι Iota, κ Kappa,
λ Lambda, μ My, ν Ny, ξ Xi, ο Omicron,
π Pi, ρ Rho, σ Sigma, τ Tau, υ Upsilon, φ Phi,
χ Chi, ψ Pſi, ω Omega.

And alle be it that theiſe thinges touchen
not to o way, nevertheles thei touchen to that,
that I have hight zou, to ſchewe zou a partie
of Cuſtumes and Maneres, and dyverſitees of
Contrees. And for this is the firſte Contree,
that is diſcordant in Feythe and in Beleeve,
and variethe from oure Feythe, on this half
the See, therefore I have ſett it here, that zee
may knowe the dyverſitee that is betwene
oure Feythe and theires. For many Men han
gret lykynge, to here ſpeke of ſtraunge thinges
of dyverſe Contreyes.

C H A P. IV.

Of the Weye fro Costantynoble to Jerusalem. Of Seynt John the Euaungelist; and of Ypocras Daughter, transformed from a Wōman to a Dragon.

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 zate of ^h*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 wil 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*. In that Ile growethe Mastyck on smale Trees: and out of hem comethe Gomme, as it were of Plombtrees or of Cherietrees. And astre gon Men thorghe the Ile of *Pathmos*: And there wrot Seynt *John* the Euaungelist, the Apocalips. And zee schulle

^h *Thoirvitor*, E. 1. *Chivitor*, E. 2. 3. 4. *Chenetut*, F. 1.

undrestonde, that Seynt *Johne* was of Age 32 Zeer, whan oure Lord suffred his Passioun; and afre his Passioun, he lyvede 67 Zeer, and in the 100th Zeer of his Age he dyede. From *Pathmos* Men gon 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 Aungeles Mere. For his Body was translated in to 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 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 til the Day of Doomⁱ. And forsothe there is a gret Marveyle: For Men may see there the Erthe of the Tombe apertly many tymes steren and

ⁱ Long before our Author's time, the Text, in *John* xxi. 22, 23, in the vulgar *Latin*, happen'd to be chang'd in favour of this Notion: For *Jesus's* Answer to *Peter's* Question about *John*; *Lord, and what shall this Man do?* is there, *Sic eum volo manere donec veniam*; the Conjunction *si* being dropt, by means of *Sic* following.

meven,

28 *The Voiage and Travaile of*

meven, as there weren quykke thinges undre.

And from *Ephesim* Men gon thorghe many Iles in the See, unto the Cytee of ^k*Paterane*, where Seynt *Nicholas* was born, and so to ^l*Martha*, where he was chofen to ben Bifschoppe: and there growethe right gode Wyn and strong; and that Men callen Wyn of *Martha*. And from thens gon Men to the Ile of *Crete*, that the Emperour zaf somtyme to ^m*Janeweys*. And thanne passen Men thorghe the Isles of *Colos* and of ⁿ*Lango*; of the whiche Iles *Ipocras* was Lord offe. And some Men feyn, that in the Ile of *Lango* is zit the Doughtre of *Ipocras*, in forme and lykenesse of a gret Dragoun, that is an hundred Fadme of lengthe, as Men feyn: For I have not feen hire. And thei of the Iles 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 non harm to no Man, but zif Men don hire harm. And

^k *Pathan*, E. 1. *Patrau*, F. 1. *Patyran*, E. 2. *Pateran*, L. 1, 2, 3, 4. *Pataran*, E. 3. *Maiolica*, I. *Pateram Civitatem Pannonie*, L. 4. It should be *Patera*, a City of Lycia.

^l *Marka*, E. 2, 3, 4. *Marrea*, F. 2. *Mirreorum*, L. 1, 2. *Myrrheam*, L. 3, 4. *Maretta*, I. It should be *Myra*, and City of Lycia.

^m The *Genoese*.

ⁿ *Lango* is but another Name of the Isle *Cos* or *Cokos*, where *Hippocrates* the famous Phyfician was born.

fche

fche was thus chaunged and transformed, from a fair Damysele, in to lyknesse of a Dragoun, be a Goddesse, that was clept °*Deane*. And Men feyn, that fche 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 kisse hire on the Mouthe: And then schalle fche turne azen to hire owne Kynde, and ben a Woman azen: But aftre that fche schalle not liven longe. And it is not longe fiththen, that a Knyghte of the *Rodes*, that was hardy and doughty in Armes, seyde that he wolde kyssen hire. And whan he was upon his Coursere, and wente to the Castelle, and entred in to 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 away. And the Dragoun bare the Knyghte upon a Roche, mawgre his Hede; and from that Roche, fche 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 thorghe the Ile, til that he come to the Castelle, and cam in to the Cave; and wente so longe, til that he fond a Chambrre, and there he saughe a Damysele, that

° *Diana*.

kembed hire Hede, and lokede in a Myroure ;
and fche hadde meche Tresoure abouten hire :
and he trowed, that fche hadde ben a comoun
Woman, that dwelled there to refceyve Men
to Folye. And he abode, till the Damysle
faughe the fchadewe of him in the Myroure.
And fche turned hire toward him, and asked
hym, what he wolde. And he feyde, he wolde
ben hire Limman or Paramour. And fche
asked him, zif that he were a Knyghte. And
he feyde, nay. And than fche feyde, that
he myghte not ben hire Lemman : But fche
bad him gon azen unto his Felowes, and
make him Knyghte, and come azen upon
the Morwe, and fche fcholde come out of the
Cave before him ; and thanne come and kyffe
hire on the Mowthe, and have no Drede ; for
I schalle do the no maner harm, alle be it that
thou fee me in lykneffe of a Dragoun. For
thoughe thou fee me hidoufe and horrible to
loken onne, I do the to wytene, that it is
made be Enchauntement. For withouten doute,
I am non other than thou feest now, a Wo-
man ; and therefore drede the noughte. And
zif thou kyffe 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

Sir John Maundevile, Kt. 31

wente to his Felowes to Schippe, and leet make him Knyghte, and cam azen upon the morwe, for to kyffe 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 gret 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 ρ Hospitaleres holden and governen; and that token thei sumtyme from the Emperour: And it was wont to be clept ρ *Collos*; and so callen it the *Turks* zit.

ρ An Order of Knights, called also Knights of St. *John* of *Jerusalem*.

ρ From the *Colossus* there, an Image of *Jupiter*, 70 Cubits or 105 Foot high; being one of the Wonders of the World.

And

32 *The Voiage and Travaile of*

And Seynt ^r *Poul*, in his Epistles, writeth to hem of that Ile, *ad Colossenses*. This Ile is nyghe 800 Myle from *Coſtantynoble*.

And from this Ile of *Rodes*, Men gon to *Cipre*, where bethe many Vynes, that firſt ben rede, and aſtre o Zeer, thei becomen white: and theſe Vynes that ben moſt white, ben moſt clere and beſt of ſnelle. 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 ^s *Cathaillye*: the whiche 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 fodeynly, 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 wey. And whan it came to the ende of nine Monethes, there com a Voys to him, and feyde, Go to the Tombe of that Woman,

^r The Author had the concurring Opinion of ſome modern *Greeks*, that this was the Place, to which *St. Paul* directs his Epistle to the *Colossians*. But that it was not this Place, but *Coloſſe*, a City of *Phrygia Major*, appears from the Concluſion of the Epistle, where mention is made of *Laodicea* and *Hierapolis*, two neighbouring Cities of *Phrygia Major*.

^s *Catala*, E. 1. *Sathalay*, E. 2, 3, 4. *Sathalie*, L. 3, 4. *Chatalie*, F. 2. *Catallie*, F. 1. *Cattalie*, L. 2. *lie*, L. 1. *Sotalia*, I.

and

Sir John Maundevile, Kt. 33

and open it and beholde what thou hast begoten on hire; and zif thou lette to go, thou schalt have a gret harm. And he zede and opened the Tombe; and there fleyghe out an^r Eddere righte hidous to see; the whiche als fwythe fleighe aboute the Cytee and the Cuntrye; and sone afre the Cytee sank down, 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 ^u *Nichosie*, and 4 othere Byfschoppes 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 feyd before^x. And summe Men trowen, that there is half the Crosse of oure Lord: but it is not so: and thei don

^r All the Manuscripts but that the Book is printed from, have it, *an Head*.

^u *Famagusta*, all the *Latin* Manuscripts have it, and that right.

^x Page 11.

34 *The Voiage and Travaile of*

evylle, that make Men to beleefe so. In *Cipre* lythe Seynt *⁊ Zenomyne*: 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 righte worshipfully. And besyde *Famagost*, was Seynt *Barnabee* the Apostle born. In *Cipre* Men huntten with ^z Papyonns, that ben lyche Le-pardes: and thei taken wylde Bestes righte welle, and thei ben fommele more than Lyons; and thei taken more scharpely the Bestes and more delyverly, 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 fyttten there. And the Skylle is, for thei may ben the more fressche: For that Lond is meche more hottere 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 fyttten 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 Havene of *Thire*, that now is clept

^y *Genonoun*, E. 1.

^z *Pampyons*, E. 4.

Surrye.

Surrye. There was somtyme 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 lyvyng. On the See fyde, Men may fynde many Rubyes. And there is the Welle, of the whiche Holy Writt spekethe offe, and seythe, *⁊ Fons Ortorum, ⁊ Puteus Aquarum viventium.* That is to seye, *The Welle of Gardyns, and the Dyche of lyvyng Waters.* In this Cytee of *Thire*, seyde the Woman to oure Lord, *Beatus Venter qui te portavit, ⁊ Ubra que succisti:* That is to seye, *Blessed be the Body, that the 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* of *Sydonyens*. And there was wont

^a Canticles IV. 15.

36 *The Voiage and Travaile of*

for to dwelle *Hebye* 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 Citee, *Dydo* was Lady, that was *Eneas* Wyf afre the Destruc-
cioun of *Troye*; and that founded the Cytee of *Cartage* in *Affrick*, and now is cleped ^b*Dydon Sayete*. And in the Cytee of *Tyre*, regned *Agenore* the Fadre of *Dydo*. And 16 Myles from *Sydon*, is *Beruthe*. And from *Beruthe* to *Sardenare*, is 3 Journeyes. And from *Sardenar*, is 5 Myle to *Damask*.

And whofo wil go longe tyme on the See, and come nerrer to *Jerusalem*, he schal go fro *Cipre*, be See, to the Port *Jaff*. 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. ^c And zitt there

^b *Didonsarte*, E. 4.

^c And there be Bones of a Geant's Syde 40 Foot long, E. 1, 2, 3, 4. but the *French* and *Latin* Manuscripts agree with this Text. Such was the Ignorance of those Times, as to mistake *Andromeda*, for the Monster that was to have devoured her.

schewethe

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.

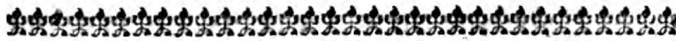
And whofo wil arryve at the firste Port of *Thire* or of *Surre*, that I have spoken of before, may go be Londe, zif he wil, to *Jerusalem*. And Men gothe fro *Surre* unto the Citee of *Dacoun* in a Day. And it was clept somtyme *Tholmayde*. And it was somtyme a Cytee of Cristenemen, fulle fair; but it is now destroyed: and it stont upon the See. And fro *Venysse* 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 Hille 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 list syde of the Hille *Carmelyn*, is a

38 *The Voiage and Travaile of*

Town, that Men clepen *Saffre* : and that is fett on another Hille. There Seynt *James* and Seynt *Jobne* were born : and in the Worshipe of hem, there is a fair Chirche. And fro *Tbolomayde*, 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 Cubytes of largeness, and it is alle fulle of Gravelle, fchynynge brighte, of the whiche Men maken fair Verres 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 away 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 everemore gret Wynd in that Fosse, that sterethe everemore the Gravelle, and makethe it trouble. And zif ony Man do thereinne ony maner Metalle, it turnethe anon to Glasse. And the Glasse, that is made of that Gravelle, zif it be don azen in to the Gravelle, it turnethe anon in to Gravelle as it was first. And therefore somme Men feyn, that it is a swelloghe of the gravely See.

Also

Also fro *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 lyttille fro
the See. And from this Cytee broughte *Samp-
son* the stronge, the Zates upon an highe Lond,
whan he was taken in that Cytee: and there
he slowghe in a Paleys the Kyng and hymself,
and gret nombre of the beste of the *Philisti-
enes*, the whiche had put out his Eyen, and
schaven his Hed, and enprifound him, be Tre-
foun 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 Ca-
stelle of *Pylgrymes*, and so to *Ascolonge*, and
than to *Jaffe*, and so to *Jerusalem*.



C A P. V.

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

AND whofo wille go be Londe, thorghe
the Lond of *Babyloyne*, where the Sow-
dan dwellethe comonly, he moſte gete Grace

of him and Leve, to go more fikerly thorghe
tho Londes and Contrees. And for to go to
the Mount of *Synay*, before that Men gon to
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 Wyl-
dernesse and Desert lastethe 8 Journeyes. But
alleweyes Men fynden gode Innes, and alle
that hem nedethe of Vytaylle. And Men
clepen that Wyldernesse ^d *Achelleke*. And
whan a Man comethe out of that Desert, he
entrethe in to *Egypt*, that Men clepen *Egypt*
Canopac: and afre other Langage, Men clepen
it ^e *Morsyn*. And there first Men fynden a
gode Toun, that is clept ^f *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

^d *Alhylet*, F. 2. *Abylet*, F. 1. *Alhelet*, L. 1, 2. *Abylech*, L. 3.

^e *Mersin*, L. 1, 2. *Mersur*, L. 3, 4.

^f *Balbeor*, L. 1, 2. F. 1, 2.

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 Beleeve: The whiche Children Men cleped, *Ananya*, *Azaria*, *Mizaelle*; as the Psalm of *Benedicite* feythe. But *Nabugodonozor* cleped hem other wise, *Sydrak*, *Misak* and *Abdenago*: that is to seye, God glorious, God victorious, and God over alle Thinges and Remes. And that was for the Myracle, that he saughe Goddes Sone go with the Children thorghe the Fuyr, as ne feyde. 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 me. And zee schulle undrestonde, that the Soudan is Lord of 5 Kyng-

* In *Babylon of Chaldea*, and not in that of *Egypt*.

‡ *Bedones*, L.

domes,

42 *The Voiage and Travaile of*

domes, that he hathe conquered and apropped 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*, in the Lond of ^h *Mathe*, and the Kyngdom of *Arabye*, that was to on of the 3 Kynges, that made Offryng 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 ⁱ *Zarocou*, that was of *Mede*, (as was Fadre to *Sabaladyn*) that toke the Califfe of *Egypt* and sloughe him, and was made Soudan be Strengthe. Aftre that was Soudan, *Sabaladyn*, in whoos tyme the Kyng of *Englonde*, *Richarde* the firste, with manye othere, kepten the passage, that *Sabaladyn* ne myghte not passen. Aftre *Sabaladyn*, regned his Sone ^k *Boradyn*: and aftre him his Nephewe. Aftre

^h *Dameth*, E. 2, 3, 4
L. 3, 4.

ⁱ *Yaracou*, L. 1, 2. *Saracou*,

^k *Baradyn*, L. 1, 2.

that

that ^l 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 ^m him to ben cleped ⁿ *Melethesalan*. And in his tyme entred in to the Contrec, of the Kynges of *France*, Seynt *Lowyz*, and foughte with him: and the Soudan toke him and enprifound him. And this was slayn of his owne Servauntes. And afre thei chosen an other to be Soudan, that thei cleped *Tympieman*. And he let delyveren Seynt *Lowys* out of Presoun, for certeyn Ranfoun. And afre on of theise Comaynz regned, that highte *Cachas*, and sloughe *Tympieman*, for to be Soudan: and made him ben cleped ^o *Melechemes*. And afre, another that hadde to Name ^p *Bendochedare*, that sloughe *Melechemes*, for to be Soudan; and cleped himself ^q *Melechedare*. In his tyme, entred the gode Kyng *Edward* of *Englond* in *Syrye*, and dide gret harm to the *Sarrazines*. And afre was this Soudan enpoyfound at *Damasce*; and his Sone thoghte to regne afre him be Heritage, and made him to ben clept ^r *Meleschfache*. But another, that had to Name

^l *Comunitas*, L. The Comons. ^m Himself.
ⁿ *Melochsala*, L. 1. ^o *Melethemeos*, L. 1, 2.
^p *Bendothdar*, L. 1, 2. ^q *Molothdaer*. ^r *Melechfait*, L. 1, 2.

44 *The Voiage and Travaile of*

Elphy, chaced him out of the Contree, and made him Soudan. This Man toke the Cytee of *Tripollee* and destroyede manye of the Cristene Men, the Zeer of Grace 1289: but he was anon slayn. Aftre that was the Sone of *Elphy* chofen to ben Soudan, and cleped him ^s *Mellethasseraff*: and he toke the Citee of *Akoun*, and chaced out the Cristene Men: And this was also enpoyfond. And than was his Brother y made Soudan, and was cleped *Melechnasser*. And aftre, on that was clept ^t *Guytoga*, toke him and put him in Pri-foun, in the ^u Castelle of *Mountryvalle*; and made him Soudan be strengthe, and cleped him ^x *Melechcadelle*: And he was of *Tartaryne*. But the Comaynz chaced him out of the Con-tree, and diden hym meche Sorwe; and madden on of hem self Soudan, that hadde to Name ^y *Lachyn*. And he made him to ben clept ^z *Melechmanfer*: the whiche on a Day pleyed at the Chesse, and his Swerd lay besyde him; and so befelle, that on wratthed him, and with his owne propre Swerd he was slayn. And aftre that, thei weren at gret Discord, for to make a Soudan. And fynally

^s *Melethasserak*, L. 1.

^t *Gutoga*, L. 1, 2.

^u *De Monte regali*, L. 1, 2.

^x *Mellethedelle*, L. 1.

^y *Bachin*, L. 1, 2.

^z *Mellethmanfer*, L. 1, 2.

thei

thei accordeden to *Melechnasser*, that *Guytoga* had put in Prifoun at *Mountrivalle*. And this regnede longe and governed wisely ; fo that his eldest Sone was chofen afre him, *Melechmader* ; the whiche his Brother ^a leet fle prevyly, for to have the Lordschipe, and made him to ben clept ^b *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, that he holt, he may arrere mo 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 Floreyne. But it behovethe, that every of hem holde 3 Hors and a Cameyll. 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 Souldyours han undre hym. And therefore whan the Soudan wille avance ony worthi Knyghte, he

^a Fecit occidi, L.

^b *Mellethmandabron*, L. 1, 2.

makethe

46 *The Voiage and Travaile of*

makethe him a Amyralle. And whan it is ony Derthe, the Knyghtes ben right pore, and thanne thei fellen bothe here Hors and here Harneys. And the Soudan hathe 4 Wyfes, on Cristene and 3 *Sarazines*: of the whiche, on dwellethe at *Jerusalem*, and another at *Damasce*, and another at *Ascalon*. And whan hem lyst, thei remewen to other Cytees. And whan the Soudan wille, he may go visite hem. And he hathe as many Paramours, as hym lykethe. For he makethe to come before him, the fairest and the nobleste of Birthe and the gentyllreste Damyseles of his Contree, and he makethe hem to ben kept and served fulle honourably, and whan he wole have on to lye withe him, he makethe hem alle to come before him; and he beholdethe in alle, whiche of hem is most to his plesance, and to hire anon he sendethe or castethe 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 Chambre. And thus he dothe, als often as him list, when he wil have ony of hem. And before the Soudan comethe 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

And it behovethe, that anon at the firste sight, that Men see the Soudan, be it in Wyndowe, or in what place elles, that Men knele to him and kyffe the Erthe: for that is the manere to do Reverence to the Soudanne, of hem that speken with him. And whan that Messengers of straunge Contrees comen before him, the Meynee of the Soudan, whan the Straungeres speken to hym, thei ben aboute the Souldan with Swerdes drawen and Gyfarmeiz and Axes, here Armes lift up in highe with the Wepenes, for to smyte upon hem, zif thei feye ony Woord, that is displefance to the Soudan. And also, no Straungere comethe before him, but that he makethe him sum Promys and Graunt, of that the Straungere askethe resonably, befo it be not azenst his Lawe. And so don othere Prynces bezonden. For thei feyn, that no Man schalle come before no Prynce, but that he be better, and schalle be more gladdere in departynge from his presence, thanne 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

¶ Gens ipsius, L.

48 *The Voiage and Travaile of*

made for Vengeance, by the Myracle of God, when the grete Tour of *Babel* was begonned to ben made; of the whiche the Walles weren^d 64 Furlonges of heighthe; that is in the grete Desertes of *Arabye*, upon the Weye, as Men gon toward the Kyngdom of *Caldee*. But it is fulle longe sith 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 by estymatioun, afre that Men tellen of the Contree. And thoughe 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 *Nembrotbe*, 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 constrained alle his Subgettes for to worschipe it. And anon begonnen othere Lordes to do the same. And so begonnen the Ydoles and the

^d So both *Latin* and *French* M SS.

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 weren ^f 200 Cubytes in heichte, 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 alle 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 Wōman myghte wel passe there, withouten castyng of of hire Clothes; for als moche as he hadde lost many worthi Men, that troweden to passen that Ryvere by swymmyng.

And from *Babyloyne*, where the Soudan dwellethe, to go right betwene the *s* Oryent and the Septemtryon, toward the grete *Babyloyne*, is 40 Journeyes to passen be Desart. But it is not the grete *Babiloyne*, in the Lond and in the Powere of the feyd Soudan; but it is in the Power and the Lordschipe of *Perse*. But he holdethe it of the grete Cham,

^e *Sennaar*, L. 1, 2.

^f *Herodotus* makes them 350 Foot high, 87 Foot thick, and 430 Furlongs or 60 Miles about.

^g East and North.

E

that

50 *The Voiage and Travaile of*

that is the gretteſte Emperour and the moſt Sovereyn Lord of alle the parties 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 Jobnes* Lond; and he holt ſo moche Lond, that he knowethe not the ende. And he is more myghty and grette Lord withoute Compariſoun, than is the Soudan. Of his ryalle Eſtate and of his Myghte, I ſchalle ſpeke more plenerly, whan Iſchalle ſpeke of the Lond and of the Contree of *Inde*.

Alſo the Cytee of ^h *Methone* where *Machomet* lythe, is of the grete Defertes of *Arabye*. And there lithe the Body of hym fulle honourabely in here Temple, that the *Sarazines* clepen Muskethe. And it is fro *Babylayne* the leſſe, where the Soudan duellethe, unto *Methon* aboveſeyd, in to a 32 Journeyes. And wytethe wel, that the Rewme of *Arabye* is a fulle gret Contree: but there in is over moche Dyfert. And no Man may dwelle there in that Defert, 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 Defart. And zif it

^h *Mecca.*

hadde

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 marchethe to the Lond of *Ydumee*, toward the ende of *Botron*. And in *Caldee*, the chief Cytee is ⁱ *Baldak*. 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 afre was Kyng of *Itaylle*. *Mesopotamye* strecchethe also unto the Desertes of *Arabye*; and it is a gret Contree. In this Contree is the Cytee of *Araym*, where *Abrabames* Fadree duelled, and from whens *Abraham* departed, be Com-mandement of the Aungelle. And of that Cytee was ^k *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* durethe 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 Rewme, at

ⁱ *Bagdad*.

^k *Efraim* *Cyrus*.

52 *The Voiage and Travaile of*

Baldak 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 ¹*Sutis*: and *Nabugodonozor* founded it. And there duelled the Holy Prophete *Daniel*; and there he faughe Vissionnes of Hevene; and there he made the Exposition of Dremes. And in old tyme, there were wont to be 3 Calyffez; 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, duelte the Calyffee of *Barbarryenes* and of *Affrycanes*. And now is there non of the Calyffeez, ne noughte han ben, sithe the tyme of Sowdan *Sabaladyn*. For from that tyme hidre, the Sowdan clepethe him self Calyffee. And so han the Calyffeez y lost here Name. Also wytethe wel, that *Babyloyne* the lesse, where the Soudan duellethe, and at the Cytee of *Cayr*, that is nyghe besyde it, ben grete huge Cytees manye and fayr; and that on fytt nyghe that other. *Ba-*

¹ *Sutis*.

byloyne

byloyne fytt upon the Ryvere of *Gyson*, somtyme clept *Nyle*, that comethe out of Paradys terrestre. That Ryvere 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 dothe gret Harm to the Godes, that ben upon the Lond. For thanne may no Man travaylle to ere the Londes, for the grete Moystnesse: And therefore is there dere Tyme in that Contree. And also whan it wexethe 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 Ryvere for to wane and to decrece lytyl and lytylle; so that whan the Sonne is entred in to the Signe of *Libra*, thanne thei entren betwene theise Ryveres. This Ryvere comethe rennyng from Paradys terrestre, betwene the Desertes of *Ynde*; and afre it smytt unto Londe, and rennethe longe tyme many grete Contrees undre Erthe: And afre it gothe out undre an highe Hille, that Men clepen *Alotbe*, that is betwene *Ynde* and *Ethiope*, the distance of

54 *The Voiage and Travaile of*

five Moneths Journeyes fro the entree of *Ethiope*. And aftré it envyronnethe alle *Ethiope* and ^m *Morekane*, and gothe alle along fro the Lond of *Egipte*, unto the Cytee of *Alifandre*, to the ende of *Egipte*; and there it fallethe into the Sec. 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 narrow: for thei may not enlargen it toward the Defert, for defaute of Watre. And the Contree is sett along upon the Ryvere of *Nyle*; be als moche as that Ryvere may serve be Flodes or otherwise, that whanne it flowethe, it may spreden a-brood thorghe the Contree: so is the Contree large of Lengthe. For there it reyneth not but litylle in that Contree: and for that Cause, they have no Watre, but zif it be of that Flood of that Ryvere. And for als moche as it ne reynethe not in that Contree, but the Eyr is alwey pure and cleer, therfore in that Contree ben the gode Astronomyeres: for thei fynde there no Cloudes, to letten hem. Also the Cytee of *Cayre* is righte gret, and more huge than that of *Babyloyn* the lesse: And it fytt aboven toward the Defert of *Sy-*

^m *Mauritania*.

rye,

Sir John Maundevile, Kt. 55

rye, a lytille aboven the Ryvere abovefeyd. In *Egipt* there ben 2 parties; the Heghte, that is toward *Ethiope*; and the Lowenesse, that is towardes *Arabye*. In *Egypt* is the Lond of *Ramasses* and the Lond of *Gessen*. *Egipt* is a strong Contree: for it hathe manye schrewede Havenes, because of the grete Roches, that ben stronge and daungeroufe to passe by. And at *Egipt*, toward the Est, is the rede See, that durethe unto the Cytee of *Coston*: and toward the West, is the Contree of *Lybye*, that is a fulle drye Lond, and litylle of Fruyt: for it is over moche plentee of Here. And that Lond is clept *Fusthe*. And toward the partie Meridionale is *Ethiope*. And toward the Northe is the Desart, that durethe unto *Syrre*: And so is the Contree strong on alle fydes. And it is wel a 15 Journeyes of Lengthe, and more than two so moche of Desert: and it is but two Journeyes in Largenesse. And betwene *Egipt* and *Nubye*, it hathe wel a 12 Journees of Desert. And Men of *Nubye* ben Cristene: but thei ben blake as the Mowres, for grete Hete of the Sonne.

In *Egipt* there ben 5 Provynces; that on highte *Sabythe*, that other highte ^a*Demeser*,

^a *Deveorser*, L. 1, 2. *Damafer*. F. 2.

56 *The Voiage and Travaile of*

another *Resithe*, that is an Ile in *Nyle*, another *Alifandre*, and another the Lond of *Damiete*. That Cytee was wont to be righte strong: but it was twyes wonnen of the Cristene Men: And therefore after that the *Sarazines* beten down the Walles. And with the Walles and the Tour thereof, the *Sarazines* maden another Cytee more fer from the the See, and clepeden it the newe *Damyete*. So that now no Man duellethe at the ratheré Toun of *Damyete*. And that Cytee of *Damyete* is on of the Havenes of *Egypt*: and at *Alifandre* 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 stoped 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 *Egypte* 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

° *Nota, Of a Marveyle.* This Story is in the Life of *Paul* the Hermite, writ by *St. Jerom*; and there is a Copy thereof in the *Cotton* Library 1000 Years old.

cleped

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 Forhede; 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 feyde, he was a dedly Creature, suche as God hadde formed, and duelled in tho Desertes, in purchafynge 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 Deth, (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*, that is to feyne, the Cytee of the Sonne. In that Cytee there is a Temple made round, afre the schappe of the Temple of *Jerusalem*. The Prestes of that Temple han alle here Wrytynges, undre the Date of the Foul that is clept ^p Fenix: and there is non but on in alle the World. And he comethe to brenne him self upon the

^p The Author has this Story from *Pliny's* Natural History. Lib. X, Cap. 2.

58 *The Voiage and Travaile of*

Awtere of the Temple, at the ende of 5 Hundred Zeer: for so longe he lyvethe. And at the 500 Zeres ende, the Prestes arrayen here Awtere honestly, and putten there upon Spices and Sulphur vif and other thinges, that wolen brenne lightly. And than the Brid Fenix comethe, and brennethe him self to Askes. And the first Day next aftre, Men fynden in the Askes a Worm; and the secunde Day next aftre, Men funden a Brid quyk and perfyt; and the thridde Day next aftre, he flethe his way. 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 oure Lord aroos frō 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 Poocek hathe; and his Nekke is zalowe, aftre colour of an Orielle, that is a Ston well schynynge; And his Bek is coloured blew, as *Ynde*; And his Wenges ben of Purpre Colour, and the Taylle is zelow and red, castynge his Taylle azen in travers. And he is a fulle

¶ *Plin.* Nat. Hist. L. XI. Cap. 37.

fair

fair Brid to loken upon, azenst the Sonne: for he schynethe fully gloriously and nobely.

Also in *Egypt* ben Gardyns, that 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 *Egypt*, thanne is alle the Contree fulle of grete Myrs. Also at *Cayre*, that I spak of before, sellen Men comounly 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 of Hennes, of Gees and of Dokes, for to ben put in to tho Furneyfes. And thei that kepen that Hows, coveren hem with Hete of Hors Dong, with outen Henne, Goos or Doke or ony o-ther Foul; and at the ende of 3 Wekes or of a Monethe, thei comen azen and taken here Chickenes and noriffche 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 felle, in hire ce-
foun:

foun: and Men clepen hem Apples of Paradys; and thei ben righte fwete and of gode Savour. And thoghe zee kutte hem in never so many Gobettes or parties, overthwart or end longes, everemore zee schulle fynden in the myddes, the figure of the Holy Cros of oure Lord *Jesu*. But thei wil 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 fydes. And there ben also Fyge Trees, that beren no Leves, but Fyges upon the smale Braunches: and Men clepen hem Figes of *Pharoon*. Also befyde *Cayre*, withouten that Cytee, is the Feld where Bawme growethe: And it comethe out on smale Trees, that ben non hyere than a Mannes breek Girdille; 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 Cefonne, that the Bawme is growynge, Men put there to gode kepynge, that no Man dar ben hardy to entre.

entre. This Bawme growethe in no Place, but only there. And thoughe that Men bryngen of the Plauntes, for to planten in other Countrees, thei growen wel and fayre, but thei bryngen forthe no fructuous thing: and the Leves of Bawme ne fallen noughte. And Men kутten the Braunches, with a scharp Flyntston or with a scharp Bon, whanne Men wil go to kutte hem: For who so kutte hem with Iren, it wolde destroye his Vertue and his Nature. And the *Sarazines* clepen the Wode Enonch balse; and the Fruyt, the whiche is as ^r Quaybybes, thei clepen Abebiffam; and the Lycour, that droppethe fro the Braunches, thei clepen Guybalse. And Men maken alle weys that Bawme to ben tyled of the Cristenemen, or elles it wolde not fructifye; as the *Sarazines* feyn hem self: for it hathe ben often tyme preved. Men feyn also, that the Bawme growethe 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 perillouse 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:

^r *Cubeba*, L.

62 *The Voiage and Travaile of*

for he may righte lyghtely be disceyved. For Men sellen a Gōme, that Men clepen Turbentyne, in stede of Bawme; and thei putten there to a littille Bawme for to zeven gode Odour. And sūme putten Wax in Oyle of the Wode of the fruyt of Bawme, and feyn that it is Bawme: and sūme 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* countrefeten it be fortyltee of Craft, for to disceyven the Cristene Men, as I have seen fulle many a tyme. And aftre hem, the Marchauntis and the Apotecaries countrefeten it estfones, and than 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 feyne, contrefeted and made lyke it, for disceyt. And undrestonderthe, 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

ne schulle not suffre zoure hand azenst the hete of the Sonne. Also takethe a lyttille Bawme, with the poynt 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 Diffche or in a Cuppe with Mylk of a Goot; 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 nevere trouble: And zif the Bawme be sophisticate, that is to feyne countrefeted, the Watre schalle become anon trouble: And also zif the Bawme be fyn, it schalle falle to the botme of the Vesselle, as thoughe it were Quykfylver: 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 *Babyloyn*e, above the Flode of *Nyle*, toward the Desert, betwene *Affrik* and *Egypt*: that is to feyn, of the Gernerres of *Joseph*, that he leet make, for to kepe the Greynes for the perile of the dere Zeres. And thei ben made of Ston, fulle wel made of Mafonnes craft: of the whiche

64 *The Voiage and Travaile of*

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 lyttille hyghe frō the Erthe. For the Lond is waſted and fallen, ſithe the Gernerer were made. And with inne thei ben alle fulle of Serpentes. And aboven the Gernerer 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 fer and nere, that thei ben the Garnerer of *Joſeph*. And ſo fynden thei in here Scriptures and in here Cronycles. On that other partie, zif thei werein 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 ſuche highneſſe. Wherefore it is not to beleve, 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,*

Sir John Maundevile, Kt. 65

Gomor, Heket, Janny, Karacta, Luzanim, Miche, Naryn, Oldache, Pilon, Quyn, Tron, Sichen, Thola, Urmron, Ypb and Zarm, Thoit.

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 many folk gon thidre first, and afre that to the Mount *Synay*, and afre retournen to *Jerusalem*, as I have feyd zou here befor. For thei fulfillen first the more longe Pilgrymage, and afre retournen 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 comparfoun to it. But for to fulle fyller here Pilgrymages more esily and more sykerly, men gon first the longer weye. But whofo wil go to *Babyloyne*, be another weye, more schort from the Contrees of the West, that I have reherced before; or from other Contrees next fro hem; than Men gon by *Fraunce*, be *Burgoyne* and be *Lombardye*. It nedethe not to telle zou the names of the Cytees, ne of the Townes that ben in that Weye: For the Weye is comoun, and it is knowen of many Naciouns. And there ben many Ha-

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venes,

66 *The Voiage and Travaile of*

venes, that Men taken the See. Sūme Men taken the See at *Gene*, sōme at *Venycce*, and passen by the See *Adryatyk*, that is clept the Goulf of *Venyse*, that departethe *Itaylle* and *Greece* on that fyde. And sōme gon to *Naples*, sōme to *Rome*, and from *Rome* to ^s*Brandydys*, and there thei taken the See: and in many othere places, where that Havenes ben. And Men gon be *Tussye*, be *Champayne*, be *Calabre*, be *Appuille*, and be the Hilles of *Itaylle*, *Chorisqe*, be *Sardyne*, and be *Cycile*, that is a gret Ile and a gode. In that Ile of *Cycile*, 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 *Cycele* and *Itaylle* there is not but a lytille Arm of the See, that Men clepen the *Farde of Mescyne*. And *Cycile* is betwene the See *Adryatyk* and the See of *Lombardye*. And fro *Cycile* in to *Calabre* is but 8 Myles of *Lombardye*. And in *Cycile* there is a manere of Serpentes, be the whiche Men assayen and preven, where here Children ben Bastardis or none, or of lawefulle Mariage. For zif thei

▪ *Brindisi. Brundusii.*

ben

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 *Wlcanes*, that ben evere-more brennyng. And there 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 moyft or drye, or in alle othere maneres, how the tyme schalle be governed. And from *Itaille* unto the *Wlcanes*, nys but 25 Myle. And Men seyn, that the *Wlcanes* ben Weyes of Helle.

Also whofo gothe be *Pysè*, 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 than Men passen be the Ile of *Greaf*, that is at *Gene*: And aftrè 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

68 *The Voiage and Travaile of*

Marces: And so Men gon to *Costantynoble*. And afre gon Men be Watre, to the Ile of *Crete* and to the Ile of *Rodes*, and 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 afre frō *Cipre* Men gon be See, and leven *Jerusalem* and alle the Contree on the left hond, unto *Egypt*, and arryven at the Cytee of *Damyete*, that was wont to be fulle strong, and it fytt at the entree of *Egypt*. And fro *Damyete*, gon Men to the Cytee of *Alizandre*, that fytt 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 *Sarrazines* maden hem white, for to fordon 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 fulle noble Cytee and a tayr. At that Cytee, entrethe the Ry-
vere

vere of *Nyle* in to the See; as I to zou have feyd 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* terrestre, 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 Weye is most schort, for to go streyghte unto *Babiloyne*.

Now schall I feye zou also the Weye, that gothe fro *Babiloyne* to the Mount of *Synay*, where Seynte *Kateryne* lythe. He mooste passe be the Desertes of *Arabye*; be the whiche Desertes, *Moyfes* ladde the Peple of *Israell*: and thanne passe Men be the Welle, that *Moyfes* made with his hond in the Desertes, whan the Peple gruced, for thei sōwnden 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 *Israell* putten there inne a Tree; and anon the Watre was swete and gode for to drynke. And thanne gon Men be Defart 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 *Moyfes* fond with the Chil-

dren of *Israel*. And fro that Valeye, is but a gode Journeye to the Mount of *Synay*.

And whofo wil go be another Weye fro *Babiloyne*, than Men gothe be the Rede See, that is an Arm of the See *Ocean*. And there passed *Moyfes*, 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 Hooft, that he ladde. That See is not more reed than another See; but in some place thereof is the Gravelle reede: and therefore Men clepen it the Rede See. That See rennethe to the endes of *Arabye* and of *Palestyn*. That See lastethe more than 4 Journeyes. 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 nouthere 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

Sir John Maundevile, Kt. 71

Mount *Synay*, is wel a 12 gode Journeyes: 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 to go with hem in the Contrees, and ferthere bezonde, in to tyme that Men conne the Langage. And it behovethe Men to bere 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 brennyng: because there *Moyse*s sawghe oure Lord God many tymes, in forme of Fuyr brennyng upon that Hille; and also in a Bussche brennyng; and spak to him. And that was at the Foot of the Hille. There is an Abbeye of Monkes, 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 gret 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 and with Dates: and thei don gret Abstynence and Penaunce. There is the Chirche of Seynte *Kateryne*, in the whiche ben manye Lampes brennyng.

72 *The Voiage and Travaile of*

For thei han of Oyle of Olyves y now, bothe for to brenne in here Lampes, and to ete also; And that plentee have thei be the Myracle of God. For the Ravenes and the Crowes and the Choughes, and other Foules of the Con-tree assemblen hem there every Zeer ones, and fleen thider as in pilgrymage: and everiche 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 plentee of Oyle: and this is a gret Marvaylle. And sithe that Foules, that han no kyndely Wytt ne Refoun, gon thidre to feche that gloriouse Virgyne; wel more oughten Men than to feche hire and to worschipen hire. Also behynde the Awtier of that Chirche, is the place where *Moyse* saughe oure Lord God in a brennyng Buffche. And whanne the Monkes entren in to that place, thei don of bothe Hofen and Schoon or Botes always; because that oure Lord feyde to *Moyse*, *Do of thin Hofen 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 feyne, the Schadew of God. And besyde the highe Awtiere, 3 degrees of heichte, is the ^r Fetre of Ala-

^r *Feretrum.*

bastre,

bastre, 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 frotethe the Bones; and thanne ther gothe out a lytylle Oyle, as thoughe it were a maner swetyng, that is noutheryche 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 aftrre that thei schewen the Heed of Seynte *Kateryne*, and the Clothe that sche was wrapped inne, that is zit alle bloody. 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 Buffche, that brenned and wasted nought, in the whiche oure Lord spak to *Moyfes*, 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 knowen wel whan ony of hem schalle dye. For whan ony schalle dye,

74 *The Voiage and Travaile of*

dye, the Lyghte begynnethe to chaunge and to waxe dym. And zif he be chofen to ben Prelate, and is not worthi, is Lampe quenche the 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 chofen. 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 publiffche it, to make the Peple to have the more Devocioun; and that thei diden synne, to hide Goddis Myracle, as me femed. For the Myracles, that God hathe don, and zit dothe every Day, ben the Wytneffe of his Myghte and of his Merveylles; as *David* seythe in the *Psaultere*; *Mirabilia Testimonia tua, Domine*: that is to feyn; *Lord, thi Merveyles ben thi Wytneffe*. 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 fuche foule venymouse Bestes, ne Lyzs ne Flees, be the Myracle of God and of oure Lady. For there were wont to ben many fuche manere

manere of Filthes, that the Monkes wercin 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 forewardes, nevere entered siche Filthe in that Place amonges hem, ne nevere schalle entre here astre. Also before the Zate, is the Welle, where *Moyfes* smot the Ston, of the whiche the Watre cam out plenteoufly.

Fro that Abbeye Men gon up the Mountayne of *Moyfes*, be many degrees: and there Men fynden first a Chirche of oure Lady, where that siche mette the Monkes, whan thei fledden away 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 fortitudine Cibi illius, usq; ad Montem Oreb*: that isto feyne; *And he wente in Strengthe of that Mete, unto the Hille of God, Oreb*. And there nyghe, is the Vyne that Seynt *Johne* the E-vaungelist planted, that Men clepen *Reisins, Staphis*. And a lytille aboven, is the Chapelle of *Moyfes*, and the Roche where *Moyfes* fleyhe to, for drede, whan he saughe oure
Lord

76 *The Voiage and Travaile of*

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 Lord toke to *Moyſes* the 10 Cōmandementes 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 nouthur 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 Angles. 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* feye, that it is the Place, where oure Lord be-toughten the Ten Cōmandementes to *Moyſes*,

jes, and there where the blessed Virgyne feynthe *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 gret weye from that on to that othre, and a gret deep Valeye betwene hem.



C H A P. VI.

Of the Desert betwene the Chirche of Seynte Kateryne and Jerusalem. Of the drie Tre; and how Rosés cam first in the World.

NOW aftre that Men han 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 Vitaylle, for to passe with, the Desertes, toward *Surrye*. And tho' Desertes duren wel a 13 Journeyes. 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

78 *The Voiage and Travaile of*

have none Houfes, but Tentcs, 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 Habita-cious there. Theise folk, that I speke 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 fo meche multytude of that folk, that thei ben withouten nombre. And thei ne recchen of no thing, ne don not, but chacen astre 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

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 lynnyn Clothe. And thei ben righte felonouse and foule, and of cursed kynde.

And whan Men passen this Defert, in comyng 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 Toun dwelled *Abraham* the Patriark, a longe tyme. That Toun of *Bersabee*, founded *Bersabee* the Wif of Sire *Urye*, the Knyghte; on the whiche, Kyng *David* gatt *Salomon* the wyfe; that was Kyng aftre *David*,^u upon the 12 Kynredes of *Jerusalem*, and regned 40 Zeer. And fro thens gon Men to the Cytee of *Ebron*, that is the montance of * 2 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 *Philistynes*: and there duelleden somtyme the Geautz. And that Cytee was also Sacerdotalle, that is to seyne, seyntuarie, of the Tribe of *Juda*: And

^u *Super.*

* The rest of the *English* MSS. have it 12.

80 *The Voiage and Travaile of*

it was so fre, that Men resceyved 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* kepen fulle curyously, and han the place in gret reverence, for the holy Fadres, the Patriarkes, that lyzn 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 Cristene men and *Jewes*, as Dogges. And thei feyn, that thei scholde not entre in to so holy Place. And men clepen that Place, where they 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, *y Karicarba*; that is to feyne, the Place of Patriarkes. And the *Jewes* clepen that Place, *Arbothe*. And in that same Place, was *Abrahames* Hous: and

y Cariatarba, L. &c.

there

Sir John Maundevile, Kt. 81

there he satt and faughe 3 Persones, and wor-
schipte but on; as Holy Writt feythe, *Tres*
vidit & unū adoravit: that is to seyne, He
faughe 3, and worschiped on: and of tho same
resceyved *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 *Para-*
dysē; and there goten thei here Children.
And in that same Place was *Adam* formed and
made; aftre that that sum men seyn. For
Men weren 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 put outt: for anon he fynned.
There begynnethe the Vale of *Ebron*, that
durethe nyghe to *Jerusalem*. There the Aun-
gelle commaunded *Adam*, that he scholde
duelle with his Wyf *Eve*: of the whiche he
gatt *Sethe*; of whiche Tribe, that is to seye,
Kynrede, *Jesu Crist* was born. In that Va-
leye is a Feld, where men drawn out of the
Erthe a thing, that men clepen *Cambylle*: and
thei ete it in stede of Spice, and thei bere it to
G felle.

82 *The Voiage and Travaile of*

felle. 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 fydes, thorgh the Grace of God.

And 2 Myle from *Ebron* is the Grave of *Lothe*, that was *Abrahames* Brother. And a lyttille fro *Ebron*, is the Mount of *Mambre*, of the whiche the Valeye takethe his Name. And there is a Tree of Oke, that the *Sarazines* clepen ^z *Dirpe*, that is of *Abrahames* tyme, the whiche Men clepen the drye Tree. And thei feye, that it hathe ben there, fith the beginnyng 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 the Trees, that weren thanne in the World. And summe feyn, be here Prophecyes, that a Lord, a Prynce of the West syde of the World shalle wynn the Lond of Promysfioun, 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 ben turned to Cristene Feythe. And

^z *Drip. L.*

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 hathe a litille there of upon him, it helethe him of the fallynge Evylie; and his Hors schalle not ben a foundred: 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. *Bethelem* 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 Wrytt seythe, *Ecce audivimus eum in Effrata*: that is to seye, *Lo, wee 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, is the Felde *Floridus*; that is to seyne, *the Feld florished*: For als moche as a fayre Mayden was blamed with wrong, and sclaundred, that sche hadde don Fornycacioun; for

• Psalm cxxxii. 6.

84 *The Voiage and Travaile of*

whiche cause ſche was demed to the Dethe, and to be brent in that place, to the whiche ſche was ladd. And as the Fyre began to brenne aboute hire, ſche made hire Preyeres to oure Lord, that als wiſſely as ſche was not gyilty of that Synne, that he wold helpe hire, and make it to be knowen to alle men, of his mercyfulle grace. And whan ſche hadde thus feyd, ſche entred in to the Fuyer; and anon was the Fuyr quenched and oute: and the Brondes, that weren brennyng, becomen rede Roſeres; and the Brondes, that weren not kyndled, becomen white Roſeres, fulle of Roſes. And theiſe weren the fiſt Roſeres and Roſes, bothe white and rede, that euer ony Man faughe. And thus was this Mayden ſaved be the Grace of God. And therefore is that Feld clept the Feld of God floryſſcht: for it was fulle of Roſes. Alſo beſyde the Queer of the Chirche, at the right ſyde, as men comen downward 16 Greces, is the place where oure Lord was born, that is fulle well dyghte of Marble, and fulle richely peynted with Gold, Sylver, Azure and other Coloures. And 3 Paas beſyde, is the Crybbe of the Ox and the Aſſe. And beſyde that, is the place where the Sterre felle, that ladde the 3 Kynges, *Jaspar, Melchior and Baltazar*: but Men
of

Sir John Maundevile, Kt. 85

of Grece clepen hem thus, *Galgalathe*, *Malgalathe* 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, afre that thei hadden feyn the Sterre, whan thei 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 Preeft 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, is a Chirche of Seynt *Nicholas*, where oure Lady rested hire, afre 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

86 *The Voiage and Travaile of*

Stones of Marble ; so that the traces may zic
 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 aboute the Cytee, and gret plen-
 tee of Wyn, ^b that the Cristene Men han don
 let make. But the *Sarazines* ne tylen not
 no Vynes, ne thei drynken no Wyn. For
 here Bokes of here Lawe, that *Makomete* be-
 toke hem, whiche thei clepen here *Alkaron*, and
 sūme clepen it *Mesapbe* ; and in another Lan-
 gage it is cleped *Harme* ; and the same Boke
 forbedethe hem to drinke Wyn. For in that
 Boke, *Machomete* cursed alle tho, that drynken
 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
 drynken 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, *His Wykkednesse schalle*
turne and falle in his owne Heed. And also
 the *Sarazines* ^b bryngen forthe no Pigges,
 nor thei eten no Swynes Flesche : for thei
 seye, it is brother to Man, and it was forboden
 be the olde Lawe : and thei holden hem alle

^b *Operatiōne Crīstianorū, L.*

^c *Nutriunt, L.*

accursed,

accursed, that eten there of. Also in the Lond of *Palestyne* and in the Lond of *Egypt*, thei eten but lyttille 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 thei have but fewe of hem, therefore 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 Lēmannes.

And 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 Patriarke: and sche dyede anon, afre 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^d 12 Children. In the same Weye, half Myle fro *Jerusalem*, appered the Sterre to the 3 Kynges. In that Weye also ben manye

^d *Rachel* had but two Children, *Joseph* and *Benjamin*: but by them, she had 12 Grand-children. *Gen.* xlvi. 20, 21, 22.

88 *The Voiage and Travaile of*
Chirches of Cristene Men, be the whiche Men
gon towards the Cytee of *Jerusalem*.



C A P. VII.

*Of the Pilgrimages in Jerusalem, and
of the Holy Places thereabout.*

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 frō *Ebron*. And zee
schulle undirstonde, that *Jerusalem* of olde
tyme, unto the tyme of *Melchisedeche*, 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 *Jebu-*
salem; and aftre that, Kyng *Salomon* cleped
it *Ferosolomye*: and aftre that, Men cleped it
Jerusalem; and so it is cleped zit. And a-
bout *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 *Jude*,
for

Sir John Maundevile, Kt. 89

for that *Judas Machabeus* was Kyng of that Contree; and it ^e marchethe Estward to the Kyngdom of *Arabye*; on the southe fyde, to the Lond of *Egipt*; and on the West fyde, to the grete See; on the Northe fyde, toward the Kyngdom of *Surrye*, and to the See of *Cypre*. In *Jerusalem* was wont to be a Patriark, and Erchebyshoppes and Bisshoppes abouten in the Contree. Abouten *Jerusalem* ben theise Cytees: *Ebron*, at 7 Myle; *Jerico*, at 6 Myle; *Bersabee*, at 8 Myle; *Afcalon*, at 17 Myle; *Jaff*, at 16 Myle; *Ramatha*, at 3 Myle; and *Betheleem*, at 2 Myle. And a 2 Myle from *Betheleem*, toward the Sowthe, is the Chirche of Seynt ^f *Karitot*, that was Abbot there; for whom thei maden meche Doel 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 Naciounes Hondes: and often therfore hathe the Contree suffred meche Tribulacioun, for the Synne of the Poepel, that duellen there. For that Contree hathe

^e *Confinis est.*

^f *Karotati*, L. 1, 2. *Mercaritot*, E. 1, 2, 3. *Markertot*, E. 4.

90 *The Voiage and Travaile of*

ben in the Hondes of alle Nacyouns: that is to feyne, 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 Traytours 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 schull not holde it longe, zif God wole.

And zee schulle undirstond, that whan Men comen to *Jerusalem*, here first Pilgrimage is to the Chirche of the Holy Sepulcre, where oure Lord was buryed, that is with oute the Cytee, on the Northe fyde: 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 fyde 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 litylle Dore: and that Tabernacle is made in manere of half a Compas, righte curiously and richely made, of Gold and Azure and othere riche Coloures,

& *Que in circuitu operitur Plumbo. L.*

fulle

fulle nobelyche made. And in the righte fyde of that Tabernacle, is the Sepulcre of oure Lord. And the Tabernacle is 8 fote long, 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, therefore the Soudan hathe do make a Walle aboute the Sepulcre, that no man may rowche it. But in the left fyde 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 brenneth lighte: and on the *Gode Fryday*, it gothe out be him self; and lyghtith azen be him self at that Oure, that oure Lord roos fro *Dethe* to lyve. Also within the Chirche, at the righte fyde, 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 fet in a Morteys,

in

92 *The Voiage and Travaile of*

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 *Golgatha*, be Degrees: and in the place of that Morteyes, was *Adames* Hed founden, afre *Noes* flode; in tokene that the Synnes of *Adam*^h 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 oure Lord was crucyfyed, is this writen in *Grew*:
 Ὁ Θεὸς Βασιλεὺς ἡμῶν πρὸ αἰῶνων εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς: that is to feyne, in Latyn; *Deus Rex noster ante Secula operatus est Salutem, in medio Terræ*: that is to feye; God oure Kyng, before the Worldes, hath wroughte Hele in myddis of the Erthe. And also on that Roche, where the Cros was sett, is writen with in the Roche theise Wordes;
 Ὅ εἶδες, ἐστὶ βάσις τῆς πίστεως ὅλης τῆς κόσμου τῆς γῆς: that is to feyne, in Latyn; *Quod vides, est fundamentū totius Fidei hujus Mundi*: that is to feye; That thou seest, is ground of alle the Feythe of this World. And zee schulle

^h *Redimenda essent. L.*

undir-

undirstonde, that whan oure Lord was don upon the Cros, he was 33 zere and 3 Monethes of elde. And the Prophecye of ⁱ*David* feythe thus; *Quadragesima annis* ^k*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 Monethes; 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, afre the propre cours of the Sonne. And therfore, afre cowntyng of 10 Monethes of the Zeer, he dyede in the 40 Zeer; as the Prophete feyde: and afre the Zeer of 12 Monethes, he was of age 33 Zeer and 3 Monethes. Also with in the Mount of *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,

ⁱ Psalm. xcvi. 10.

^k The vulgar Latin has it, *offensus fui.*
is

94 *The Voiage and Travaile of*

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 that it was leyd on it, that oure Lord dyed on. And there by in the Walle, is the place where the 4 Nayles of oure Lord weren hidd: for he had 2 in his Hondes, and 2 in his Feet: and of on of theise, the Emperour of *Costantinoble* made a Brydille to his Hors, to bere him in Bataylle; and thorghe vertue there of, he overcam his Enemyes, and wan alle the Lond of *Afye* the lesse; that is to feye, *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 *Inde* 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* Hondes. But whan God
alle

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 Croys: and there he wasshed the Woundes of oure Lord: and that Compas, feye men, is the myddes of the World. And in the Chirche of the Sepulchre, on the Northe 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 Magdalayne*, whan he was ryfen; and sche wende, that he had ben a Gardener. In the Chirche of Seynt Sepulchre, was wont to ben Chanouns of the ordre of feynt *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 feye; *Woman, lo thi Sone*. And aftre that, he seyde to *John* his Disciple; *Ecce mater tua*: that is to feyne; *Lo, behold thi Modir*: And theise wordes he seyde on the Cros.

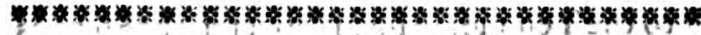
And

96 *The Voiage and Travaile of*

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, *Indyenes*; that is to feye, Prestes of *Inde*; nocht aftir oure Lawe, but aftir here: and alle wey thei maken here Sacrement of the Awtier, feyenge, *Pater noster*, and othere Preyeres there with: with the which Preyeres, thei feye 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 weyry, for berynge of the Cros. And zee schulle undirstonde, that befofe the Chirche of the Sepulcre, is the Cytee more feble than in ony othere partie, for the grete playn, that is betwene the Chirche and the Citee. And toward the Est fyde, 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 Assse; and the
Zate

Sir John Maundevile, Kt. 97

Zate opened azenst him, whan 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 South, 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, betw 124 Pileres of Ston: and in the Walles of the Hows, with oute the nombre abovescyd, 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 de Latyne*. And there weren *Marie Cleophee* and *Marie Magdaleyne*, and teren here Heer, whan oure Lord was peyned in the Cros.



C A P. VIII.

*Of the Temple of oure Lord. Of the
Crueltee of Kyng Heroud. Of the
Mount Syon. Of probatica Piscina.
And of Natatorium Siloe.*

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 man ne *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 cōmanded, of his specyalle grace, to alle 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 receyve

Sir John Maundevile, Kt. 99

ſceyve 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 zévethe 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 reſceyve hem, thei knelen doun, and than thei take hem, and putten hem on here Hedes, and aſtre 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*, whan that the Aungelle broughte him the Prepuce of oure Lord *Jeſu Criſt*, of his Circumciſioun: and aſtre Kyng *Charles* leet bryngen it to *Parrys*, in to his Chapelle: and aſtre that, he leet brynge it to *Peyteres*, and aſtre that to

100 *The Voiage and Travaile of*

Chartres. And zee schulle undirstonde, that this is not the Temple, that *Salomon* made: for that Temple dured not, but 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 folde hem to Seruage, 30 for 0 Peny: for thei seyde, thei boughte *Jesu* for 30 Penyes: and he made of hem better cheep, whan he zaf 30 for 0 Peny. And afre that tyme, *Julianus 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 forfoke his Law, and becam a Renegate. And whan the *Jewes* hadden made the Temple, com an Erthe quakeng, and cast it down (as God wolde) and destroyed alle that thei had made. And afre 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

there, but only Cristene men. For alle though it were so, that hee was not cristned, zet he lovede Cristene men, more than any other Nacioun, saf his owne. This Emperour leet enclose the Chirche of feynt Sepulcre, and walle it, within the Cytee, that before was with oute the Cytee, long tyme befor. 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 feyn, that that place is right holy. And whan thei gon in, thei gon barefote, and knelen many tymes. And whanne my Felowes and I seyge that, whan we comen in, wee diden of oure Schoon, and camen in barefote, and thoughten that we scholden don as moche Worschipe and Reverence there to, as ony of the mysbeleevynge men scholde, and as gret compunctioun in Herte to have. This Temple is 64 Cubytes of wydenesse, and als manye in lengthe; and of heichte 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 heichte, made with gode Pyleres alle aboute: and this Plaece the *Jewes* callen *Sancta Sancto-*

102 *The Voiage and Travaile of*

rum; that is to seye, *holy of haleswes*. And in that place comethe no Man, saf only here Prelate, that makethe here Sacrifise. And the folk stonden alle aboute, in diverse Stages, afre 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 nocht; of the whiche Holy Writt spekethe, and seythe, *Vidi Aquam e-gredientem 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 afre 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 Cōmandementes, and of *Arones Zerde*, and of *Moyse's 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

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 and Ournements and the Tabernacle of *Aarō*, 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 Censerres of Gold, and an Awtier of Gold, and 4 Lyouns of Gold, upon the whiche thei bare Cherubyn 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 Relikes, that weren before the Birthe of oure Lord *Jesu Crist*. And upon that Roche, was *Jacob* slepyng, whan he saughe the Aungeles gon up and down, by a Laddre, and he seyde, *Vere Locus iste sanctus est, & 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 bloody in the Schethe. And in that same Roche, was seynt *Symeon*, whan he

104 *The Voiage and Travaile of*

receyved oure Lord in to the Temple. And in this Roche he sette him, whan the *Jewes* wolde a stoned him; and a Sterre cam down, and zaf him light. And upon that Roche, prechede oure Lord often tyme to the Peple; and out of that seyde 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 clevynge was oure Lord hidd: and there cam down 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 Wōman hire Sinnes, that was founden in Avowtrie: and there was oure Lord circumcyded: and there the Aungelle schewede tydynges to *Zacharie*, of the Birthe of Seynt *Baptyst* his Sone, and there offred first *Melchisedeche*, 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 Lord 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
fle

He *Urie* the worthi Knyght, for to have *Ber-
sabee* his Wyf: and therefore alle the purvey-
ance, 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 graunt-
ed it him: and therefore *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 heichte of that Pynacle, the *Jewes*
setten Seynt *Jame*, and casted him down to
the Erthe, that first was Bisschopp of *Jeru-
salem*. And at the entree of that Temple, to-
ward the West, is the Zate, that is clept ¹*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,

¹ Beautiful Gate, Acts iii. 2.

106 *The Voiage and Travaile of*

is the Temple of *Salomon*, that is righte fair and wel polliffcht. And in that Temple, duellen the Knyghtes of the Temple, that weren wont to be clept *Templeres*: and that was the foundacioun of here Ordre: so that there, duelleden 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 our 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 fomtyme seynt *Anne* his Wif; but seynt *Helyne* leet translate hire to *Costantynople*. And in that Chirche is a Welle; in manere of a Cisterne, that is clept, *Probatice Piscina*, that hath 5 Entreez. Into that Welle, Aungeles werē wont to come from Hevene, and bathen hem with inne: and what Man that

Sir John Maundevile, Kt. 107

that first bathed him, afre the mevyng of the Watre, was made hool, of what maner Sykenes that he hadde : and there oure Lord heled a Man of the Palafye, that lay 38 Zeer: and oure Lord seyde to him, *Tolle Grabatum tuum & ambula*: that is to feye; *Take thi Bed, and go*. And there besyde, 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 Wytte, a gret while; and sithen he cam azen to his Wytte: and afre he leet sle his two Sones, that he hadde of that Wyf: and afre that, he leet sle another of his Wyfes, and a Sone, that he hadde with hire: and afre that, he leet sle his owne Mordre: and he wolde have slayn his Brother also, but he dyede sodeynly. And afre he fell into Seknesse, and whan he felte, that he scholde dye, he sente afre his Sufre, and afre alle the Lordes of his Lond; and whan thei were comen, he leet cōmande hem to Prisoun, and than he seyde to his Sufre, he wiste wel, that men of the Contree wolde make no Sorwe for his Deth; and therefore he made his Sufre swere,

fwere, that sche scholde lete smyte of alle the Heds of the Lordes, whan he were ded; and than scholde alle the Lond make Sorwe for his Dethe, and elle nought: and thus he made his Testement. But his Sufstre 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 *Savoyour*: 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

Sir John Maundevile, Kt. 109

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 Regulares. And fro thens, was sche born of the Apostles, unto 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 feynt *Kateryne*. And there besyde, is the Zate, where thorghe oure Ladye wente, whan sche was with Childe, whan sche wente to *Bethелеem*. 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 Sepulcre 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 Sepulcre, the Day of his Rurrexioun; and there founden an Aungelle, that tolde hem of oure Lordes upryfyng 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 tyme. And there was oure Lord examyned in the nyght, and scourged and smyten and vylently entreted. And in that same place,

110 *The Voiage and Travaile of*

place, feynt *Peter* forsoke oure Lord thries; or the Cok crew. And there is a party of the Table, that he made his Souper onne, whan he made his Maundee, with his Discy- ples; whan he gaf hem his Flesche and his Blode, in forme of Bred and Wyn. And un- dre that Chapelle, 32 Degrees, is the place, where oure Lord woffche his Disciples Feet: and zit is the Vesselle, where the Watre was. And there besyde that same Vesselle, was feynt *Stovene* buried. And there is the Awtier, where oure Lady herde the Aungeles synge Messe. And there appered first oure Lord to his Disciples, afre his Resurrexioun, the Zates enclosed, and seyde to hem; *Pax vobis*: that is to seye; *Pees to You*. And on that Mount, appered *Crist* to feynt *Thomas* the Apostle, and bad him assaye his Woundes; and there beleved he first, and seyde, *Dominus meus & Deus meus*: that is to seye; *my Lord and my God*. In the same Chirche, besyde the Awteer, weren alle the Aposteles on *Wytson- day*, whan the Holy Gost descended on hem, in lyknesse of Fuyr. And there made oure Lord his Pask, with his Disciples. And there slepte feynt *John* the Evaungelist, upon the Brest of oure Lord *Jesu Crist*, and saughe slepyng many heavenly prevytees.

Sir John Maundevile, Kt. 111

Mount *Syon* is with inne the Cytee; and it is a lyttille 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 oure 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, afre that he hadde forsaken oure Lord. And a Stones cast fro that Chapelle, is another Chapelle, where oure Lord was jugged: for that tyme, was there *Cayphases* Hows. From that Chapelle, to go toward the Est, at 140 Paas, is a depe Cave undre the Roche, that is clept the Galylee of oure Lord; where seynt *Petre* hidde him, whanne he had forsaken oure Lord. Item, betwene the Mount *Syon* and the Temple of *Salomon*, is the place, where oure Lord reysed the Mayden, in hire Fadres Hows. Undre the Mount *Syon*, toward the Vale of *Josaphathe*, is a Welle, that is clept *Natorium Silae*; and there was oure Lord wafshen,
afre

112 *The Voiage and Travaile of*

afte his Bapteme: And there made oure Lord the blynde Man to fee. And there was y buried *Ysaye* the Prophete. Also streghte from *Natatorie Siloe*, is an Ymage of Ston, and of olde aunccyen Werk, that *Absalon* leet make: and because there of, men clepen it the Hond of *Absalon*. And faste by, is zit the Tree of Eldre, that *Judas* henge him self upon, for despèyr that he hadde, whan he folde and betrayed oure Lord. And there befyde, was the Synagoge, where the Bysshoppes of *Jewes* and the *Pharyses* camen to gidere, and helden herè Conseille. And there caste *Judas* the 30 Pens before hem, and seyde, that he hadde synned, betrayenge oure Lord. And there nyghe, was the Hows of the Apostles, *Philippe* and *Jacob Alpei*. And on that other syde of Mount *Syon*, toward the Southe, bezonde the Vale, a Stones cast, is *Archeldamache*; 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 many Tombes of Cristene Men: for there ben many Pilgrymes graven. And there ben many 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

Sir John Maundevile, Kt. 113

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 mettewith *Elizabethe*, whan thei weren bothe with Childe; and seynt *John* stered in his Modres Wombe, and made reverence to his Creatour, that he faughe 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, afre his Resurrexioun. 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^m *Cosdroe*, that the Lyounⁿ 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 fair Tombe: and men clepen it Mount *Joye*; for it zevethe joye to Pilgrymes hertes, be cause that there men seen first *Jerusalem*. Also betwene *Jerusalem* and

^m *Esdr.*, F.

ⁿ *Collezit*, L. *Ensemble*, F.

114 *The Voiage and Travaile of*

the Mount of *Olyvete*, is the Vale of *Josaphathe*, undre the Walles of the Cytee, as I have seyde before: and in the myddes of the Vale, is a litylle Ryvere, that men clepen *Torrents 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 Sepulcre of oure Lady. And oure Lady was of Age, whan sche dyed, 72 Zeer. And beside the Sepulcre of oure Lady, is an Awtier, where oure Lord forzaf seynt *Petir* alle 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 inne the Erthe. But I suppose wel, that it was not so founded: but for becaufe that *Jerusalem* hathe often tyme ben destroyed, and the Walles abated and beten doun and tombed in to the Vale, and that thei han ben so filled azen, and the ground en-
haunced

haunced; and for that skylle, is the Chirche
fo lowe with in the Erthe: and natheles men
feyn there comounly, that the Erthe hathe
fo ben cloven, fyrthe the tyme, that oure Lady
was there buryed: and zit men feyn there,
that it wexethe and growethe every day,
with outen dowte. In that Chirche weren
wont to ben blake Monkes, that hadden hire
Abbot. And besyde that Chirche, is a Cha-
pelle, besyde the Roche, that highte *Gethe-
samany*: and there was oure Lord kyssed of
Judas; and there was he taken of the *Jewes*;
and there laft oure Lord his Disciples, whan
he wente to preye before his Passioun, whan
he preyed and seyde, *Pater, si fieri potest,*
transeat a me Calix iste: that is to seye; *Fa-
dre, zif it may be, do lete this Chalys go*
fro me. And whan he cam azen to his
Disciples, he fond hem slepyng. And in the
Roche, with inne the Chapelle, zit apperen
the fyngrs of oure Lordes Hond, whan he
putte hem in the Roche, whan the *Jewes*
wolden have taken him. And fro thens a
Stones cast, toward the Southe, is another
Chapelle, where oure Lord swette droppes
of Blood. And there righte nyghe, is the
Tombe of Kyng *Josaphathe*; of whom the
Vale berethe the name. This *Josaphathe*

116 *The Voiage and Travaile of*

was Kyng of that Contree, and was converted by an Heremyte, that was a worthy man, and dide moche gode. And fro thens a Bowe drawghte, toward the Southe, is the Chirche, where seynt *James* and *Zacharie* the Prophete weren buried. And above the Vale, is the Mount of *Olyvete*: and it is cleped so, for the plentee of Olyves, that growen there. That Mount is more highe than the Cytee of *Jerusalem* is: and therefore may men, upon that Mount, see manye of the Stretes of the Cytee. And betwene 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, whan he prechede the 8 Blessynges, and seyde thus; *Beati pauperes Spiritu*: And there he taughte his Disciples the *Pater noster*; and wrote it 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 thens toward
the

the Est, a 3 Bow schote, is *Bethfagee*; to the whiche oure Lord sente feynt *Peter* and feynt *James*, for to seche the Assse, upon *Palme Sondag*, and rode upon that Assse to *Jerusalem*. And in comynge down fro the Mount of *Olyvete*, 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 gode Herberghage: 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 feynt *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 down fro the Mount of *Olyvete*, is the place where oure Lord wepte upon *Jerusalem*. And there beyde is the place, where oure Lady appered to feynt *Thomas* the Apostle, aftre hire Assumptioun, and zaf him hire Gyrdylle. And

118 *The Voiage and Travaile of*

right nyghe is the Ston, where oure Lord often tyme sat upon, whan he prechede: and upon that same schalle he fytted, at the day of Doom; righte as him self feyde.

Also astre the Mount of *Olyvete*, is the Mount of *Galilee*: there assembleden the Apostles, whan *Marie Magdaleyne* cam, and tolde hem of *Cristes* uprifynge. And there, betwene the Mount *Olyvete* and the Mount *Galilee*, is a Chirche, where the Aungel feyde to oure 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 cōmandement 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 litille, he myghte not seen him for the peple. And of that Cytee was *Raab* the comoun Wōman, that ascaped allone, with hem of hire lynage; and sche often tyme refreshed and fed the Messageres of *Israel*, and kepte hem from manye grete periles of Dethe: and therefore sche hadde gode reward; as Holy Writt feythe: *Qui accipit Prophetam in nomine meo, mercedem*

cedem Prophetæ accipiet: that is to feye; He that takethe a Prophete in my name, he schalle take mede of the Prophete: and so hadde sche; for sche prophcyed to the Messageres, feyenge, *Novi quod Dominus tradet vobis Terram hanc*: that is to feye; I wot wel, that oure Lord schal betake zou this Lond: and so he dide. And aftre Salomon, Naafones Sone, wedded hire; and fro that tyme was sche a worthi Wōman, and served God wel. Also from *Betanye*, gon men to flom *Jordan*, by a Mountayne, and thorghe Desert; and it is nyghe a Day iorneye fro *Bethanye*, toward the *Est*, to a gret hille, where oure Lord fasted 40 dayes. Upon that Hille, the enemy of Helle bare oure Lord, and tempted him, and seyde; *Dic ut lapides isti panes fiant*: that is to feye; 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 *Georgynes*: for seynt *George* converted hem. Upon that hille, duelte *Abraham* a gret while: and therefore men clepen it, *Abrahames Gardyn*. And betwene the Hille and this Gardyn, renneth a lytille Broke of Watre, that

120 *The Voiage and Travaile of*

was wont to ben byttre; but be the blessing of *Helisee* the Prophete, it becam swete and gode to drynke. And at the foot of this Hille, toward the Playn, is a gret Welle, that entrethe in to Flom *Jordan*. Fro that Hille, to *Ferico*, that I spak of before, is but a Myle, in goynge toward Flom *Jordan*. Also as men gon to *Ferico*, sat the blynde man, cryenge, *Jesu, fili David, miserere mei*: that is to feye; *Jesu, Davides sone, have mercy on me*: and anon he hadde his sighte. Also 2 Myle fro *Ferico*, is Flom *Jordan*: and an half myle more nyghe, is a faire Chirche of of Seynt *John* the Baptist; where he baptised oure Lord: and there besyde, is the Hous of *Jeremye* the Prophete.

CAP.

C A P. IX.

Of the dede See ; and of the Flom Jordan. Of the Hed of seynt John the Baptist ; and of the Usages of the Samaritanes.

AND fro *Jerico*, a 3 Myle, is the dede See. Aboute that See, growethe moche ^o Alom and of *Alkatran*. Betwene *Jerico* and that See, is the Lond of *Dengadde*; and there was wont to growe the Bawme : but ^p men make drawe the braunches there of, and berē 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 departethe the Lond of *Ynde* and of *Arabye* : and that See lastethe from *Soara* unto *Arabye*. The Watre of that

^o *Dalem* & *Dalketram*, L. *De Alym* & *Dalketran*. F.
^p *Translatum fuit ad Babilonem*, L.

See

122 *The Voiage and Travaile of*

See is fulle bytter and Salt: and ziff the Erthe were made moyft and weet with that Watre, it wolde nevere bere Fruyt. And the Erthe and the Lond chaungeth often his colour. And it caftethe out of the Watre, a thing that men clepen Aspalt; also gret peces, as the gretneffe of an Hors, every day, and on alle fydes. 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 nouthen manne, best, ne no thing that berethe lif in him, ne may not dyen in that See: and that hathe ben preved manye tymes, be men that han differved 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 refceyvethe no thing with inne him, that berethe lif. And no man may drynken of the Watre, for bytterneffe. And zif a man caste Iren there in, it wole flete aboven. And zif men caste a Fedre there in, it wole fynke to the botme: and theife ben thinges azenst kynde. And also the Cytees there weren loft, be cause of Synne. And there befyden growen trees, that beren fulle faire Apples, and faire of colour to beholde; but whofo brekethe hem or
cuttethe

cuttethe hem in two, he schalle fynde with in hem Coles and Cyndres; in tokene that, be Wrathe of God, the Cytees and the Lond weren brente and sonken in to Helle. Sum men clepen that See, the Lake *Dalfetidee*; summe, the Flom of *Develes*; and sūme, the Flom that is ever stynkyng. And in to that See, sonken the 5 Cytees, be Wrathe of God; that is to seyne, *Sodom, Gomorre, Adama, Seboym and Segor*, for the abhomyable 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 therefore thei trowed, that God had destroyed alle the World, as he hadde don the Cytees; as he hadde don before, be *Noes* Flood. And therefore thei wolde lye with here Fadre, for to have Issue, and for to replenyfchen the World azen with Peple,

124 *The Voiage and Travaile of*

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 aboven *Segor*, men cleped it thanne *Edom*: and afre men cleped it *Seyr*, and afre *Ydumea*. Also at the righte fyde of that dede See, dwellethe zit the Wife of *Lotbe*, in lyknesse of a falt Ston; for that schee loked behynde hire, whan the Cytees sonken in to Helle. This *Lotbe* was *Araammes* sone, that was Brother to *Abraham*. And *Sarra* *Abrahames* Wif, and *Melcha* *Nachors* Wif, weren Sustren to the feyd *Lotbe*. And the same *Sarra* was of elde 90 Zeer, whan *Ysaac* hire sone was gotten on hire. And *Abraham* hadde another sone *Ysmael*, that he gat upon *Agar* his Chambrere. And whan *Ysaac* his sone was 8 dayes olde, *Abraham* his Fadre leet him ben circumcyded, and *Ysmael* with him, that was 14 Zeer old: wherfore the *Jewes* that comen of *Ysaaces* 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

Sir John Maundevile, Kt. 125

there it dyethe: for it rennethe no further-
more: and that is a place, that is a Myle fro
the Chirche of feynt *John* the Baptist, to-
ward the West, a lyttille benethe the place,
where that Cristene men bathen hem co-
mounly. And a Myle from Flom *Jordan*,
is the Ryvere of *Jabothē*, the whiche *Ja-
cob* passed over, whan he cam fro *Mesopot-
yme*. This Flom *Jordan* is no gret Ryvere;
but it is plenteous of gode Fische: 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 passethe
be a Lake, that is clept *Maron*; and afre it
passethe by the See of *Tyberye*, and passethe
undre the hilles of *Gelboe*: and there is a fulle
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, unto the de-
fert of *Pharan*. And tho hilles departen the
kyngdom of *Surrye* and the Contree of *Phe-
nesie*. And upon tho hilles growen Trees of
Cedre, that ben fulle hye, and thei beren longe
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 gret weye, unto a fayre playn and a
gret,

126 *The Voiage and Travaile of*

gret, that is clept *Meldan*, in *Sarmoyz*; that is to feye, *Feyre* or *Markett*, in here *Langage*; be cause that there is often *Feyres* in that *pleyn*. And there becomethe the *Watre* *gret* and *large*. And that *Playn* is the *Tombe* of *Job*. And in that *Flom Jordan* aboveseyd, was oure Lord baptized of feynt *John*; and the voys of God the *Fadre* was herd feyenge, *Hic est Filius meus dilectus &c.* that is to feye; *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: 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 bezonde 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 feyde, *Hec omnia tibi dabo, si cadens adoraveris me*: that is to feyne ; *Alle this schalle I zeve the, zif thou falle and worschipe me.*

Also fro the dede See, to gon Estward out of the Marches of the Holy Lond, that is clept the Lond of Promyssioun, is a strong Castelle and a fair, in an hille, that is clept *Carak, en Sarmoyz*: that is to feyne, *Ryally*. That Castelle let make kyng *Baldwyn*, (that was Kyng of *France*) whan he had conquer- ed that Lond ; and putte it in to Cristene mennes hondes, for to kepe that Contree. And for that cause, was it clept the Mownt rialle. And undre it there is a Town, that hight *Sobache*: and there alle abowte dwellen Cristene men, undre Trybute. Fro thens gon Men to *Nazareth*, of the whiche oure Lord berethe the Surname. And fro thens, there is 3 Jour- neyes to *Jerusalem*: and men gon be the Provynce of *Galylee*, be *Ramatba*, be *So- thym* and be the highe hille of *Effraim*; where *Elchana* and *Anna*, the Modre of *Sa- muelle* the Prophete, dwelleden. There was
born

128 *The Voiage and Travaile of*

born this Prophete : and afre his Dethe, he was buryed at Mount *Joye*, as I have feyd zou before. And than gon men to *Sylo*; where the Arke of God with the Relikes weren kept longe tyme, undre *Ely* the Prophete. There made the peple of *Ebron* Sacrifice to oure Lord: and ther thei zolden 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 fyde, is *Gabaon* and *Rama* and *Beniamyn*; of the whiche Holy Writt spekethe offe. And afre men gon to *Sychem*, sumtyme clept *Sychar*; and that is in the Provynce 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 Wōman of *Samaritan*. And there was wont to ben a Chirche; but it is beten doun. Befyde 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 *Abrahan*, a certeyn tyme. *Sychem* is a 10 Myle fro *Jerusalem*

saalem, and it is clept *Neople*; that is for to feyne; 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* Doughter ravysscht; for whom hire Bretheren slown many persones, and diden many harmes to the Cytee. And there besyde, is the hille of *Garafoun*, 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 folden; 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 fytt betwene the hille of *Aynges*, 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

130 *The Voiage and Travaile of*

ciples, and buryed at *Samarie*: and there let *Julianus Apostata* dyggen him up, and let brennen his Bones; (for he was that tyme Emperour) and let wyndwe the Askes 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 *Tecla* the holy Virgyne be born in to the hille of *Sebast*; and there maken men gret feste. In that place was wont to ben a fair 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 bloody; 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 9 Nonnes of an hundred Ordres: and it is zit alle broyly, as thoughe it were half brent: for the Emperour *Julianus* aboveseyd, of his cursednesse and malice, let brennen that partie with the other bones; and zit it schewethe: and this

9 *Moniales Cordularie, L.*

thing

Sir John Maundevile, Kt. 131

thing hathe ben preved, both be Popes and by Emperours. And the Jowes benethe, that holden to the Chyn, and a partie of the Affches, and the Platerre, 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 feyn, that the Heed of seynt *John* is at *Amyas*, in *Picardye*: and other men feyn, 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; somtyme grene, somtyme reed, somtyme cleer, and somtyme 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 God: and thei feyn wel, that there is but only o God, that alle formed, and alle schalle deme:

132 *The Voiage and Travaile of*

and thei holden the Bible afre the Lettre: and thei usen the *Psawtere*, as the *Jewes* don: and thei feyn, that thei ben the righte Sones of God: and among alle other folk, thei feyn that thei ben best beloved of God; and that to hem belongethe the Heritage, that God be-highte to hife 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 Clothe, in difference frö 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, thei ben fuche; and the names ben, as thei clepen hem, writen aboven, in manere of here *A. B. C.*

א	ב	ג	ד	ה	ו
<i>Alephe.</i>	<i>Bethe.</i>	<i>Gymel.</i>	<i>Delethe.</i>	<i>He.</i>	<i>Vau.</i>
ז	ח	ט	י	כ	ל
<i>Zay.</i>	<i>Cy.</i>	<i>Thet.</i>	<i>Johb.</i>	<i>Kapbo.</i>	<i>Lampd.</i>
מ	נ	ס	ע	פ	צ
<i>Mem.</i>	<i>Num.</i>	<i>Samethe.</i>	<i>Ey.</i>	<i>Fhee.</i>	<i>Sade.</i>
ק	ר				
<i>Copbe.</i>	<i>Resch.</i>				
ש	ת				
<i>Son.</i>	<i>Tau.</i>				

CAP.



C A P. X.

Of the Province of Galilce, and where Antecrist schalle be born. Of Nazareth. Of the Age of oure Lady. Of the Day of Doom; and of the Customes of Jacobites, Surryenes; and of the Usages of Georgyenes.

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 Lond: and in that Provynce is the Cytee of *Naym* and *Capharnaum* and *Chorosaym* and *Bethsayde*. In this *Bethseyde* was feynt *Petre* and feynt *Andrew* born. And thens, a 4 Myle, is *Chorosaym*: and 5 Myle fro *Chorosaym*, is the Cytee of *Cedar*, where of the *Psautre* spekethe: *Et habitavi cum habitantibus Cedar*: that is for to feye; *And I have dwelled with the dwellynge men in Cedar*. In *Chorosaym* schalle Antecrist be born, as sum men feyn; and other men feyn, he schalle be born in *Babyloyne*: for the Pro-

134 *The Voiage and Travaile of*
 phete feyth; *De Babilonia Coluber exiet,*
qui totum mundum devorabit: that is to feyne;
Out of Babiloyne schal come a Worm, that
schal devourē alle the World. This Antecrist
 schal be noryficht in *Bethsayda*, and he
 schalle regne in *Capharnaum*: and therefore
 feythe Holy Writt; *Ve tibi, Chorasaym: ve*
tibi, Bethsayda: ve tibi, Capharnaum: that
 is to feye; *Wo be to the, Chorofaym: wo to*
the, Bethsayda: wo to the, Capharnaum. And
 alle theise Townes ben in the Lond of *Gali-*
lee. And also, the *Cane of Galilee* is 4 Myle
 fro *Nazareth*: of that Cytee was *Symon*
Chananeus, and his Wif *Cance*; of the whiche
 the Holy Evaungelist spekethe off: there dide
 oure Lord the firste Myracle at the Wedyng,
 whan he turned Watre 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 *Hendor* 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
 flayn of *Gebelle*, the Wif of *Aber*; and
 chaced bezonde the Flom *Jordan*, be Strengthe
 of Sword, *Zeb* and *Zebee* and *Salmana*; and

^r *Jael*, the Wife of *Heler*.

there

Sir John Maundevile, Kt. 135

there he slowghe hem. Also a 5 Myle fro *Naym*, is the Cytee of *Jezreel*, that somtyme was clept *Zarym*; of the whiche Cytee *Jexabel* the cursed Queen was Lady and Queen, that toke away 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 afre 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 Wrytt feythe; *Montes Gelboe, nec Ros nec Pluvia &c.* that is to feye; *Zee Hilles of Gelboe, nouthur Dew ne Reyn com upon zou.* And a Myle fro the Hilles of *Gelboe*, toward the Est, is the Cytee of *Cyrophe*, that was clept before *Bethsain*. And upon the Walles of that Cytee, was the Hed of *Saul* honged.

Afre gon men be the hille, besyde the Pleynes of *Galylee*, unto *Nazareth*, where was wont to ben a gret Cytee and a fair: but now there is not, but a lytille Village, and Houfes a brood here and there. And it is not walled; and it fytt in a litille Valeye, and there ben Hilles alle aboute. There was oure Lady born: but sche was gotten at *Jerusalē*. And be cause that oure Lady was born at Na-

136 *The Voiage and Travaile of*

zareth, therefore bare our Lord his Surname of that Town. There toke *Josephe* our Lady to Wyf, whan 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, our 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 Refceyt, besyde a Pylere of that Chirche, for to resceyve 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 our Lord was wont to bathe him, whan he was zong: and fro that Welle bare he Watre often tyme, to his Modre: and in that Welle sche woffche often tyme the Clowtes of hire Sone *Jesu Crist*. And fro *Jerusalem* unto thidre, is 3 Journeyes. At *Nazareth* was our Lord noriffcht. *Nazareth* is als meche to feye, as Flour of the Gardyn: and be gode skylle may it ben clept Flour; for there was noriffcht the Flour of Lyf, that was *Crist Jesu*. And 2
Myle

Sir John Maundevile, Kt. 137

Myle fro *Nazareth*, is the Cytee of *Sephor*, be the Weye, that gothe fro *Nazerethe* to *Acon*. And an half Myle fro *Nazareth*, is the Lepe of oure Lord: for the *Jewes* laden 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 fene in the Roche, where he allyghte. And therfore seyn fum men, whan thei dreden hem of Thefes, on ony Weye, or of Enemyes; *Jesus autem transiens per medium illorū ibat*: that is to feyne; *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 fasly fro hem; so surely mowe men passen the perile of Thefes. And than sey Men 2 Vers of the *Psautre*, 3 Sithes: *Irruat super eos formido & pavor, in magnitudine Brachii tui, Domine. Fiant immobiles, quasi Lapis, donec pertranseat populus tuus, Domine; donec pertranseat populus tuus iste, quem possedisti*. And thanne may men passe with outen perile. And zee schulle undirstonde, that oure Lady hadde Child, whan sche was 15 Zeere old: and sche was converfant with hire Sone 33 Zeer and 3 Monethes.
And

138 *The Voiage and Travaile of*

And afre the Passioun of oure Lord, sche lyvede 24 Zeer.

Also fro *Nazareth*, 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 tolde hem the Prevytees of Hevene. And at the foot of that Hille, *Melchisedeche*, that was Kyng of *Salem*, in the turnyng of that Hille, mette *Abraham* in comyng azen from the Bataylle, whan he had slayn *Abymeleche*: and this *Melchisedeche* was bothe Kyng and Prest of *Salem*, that now is cleped *Jerusalem*. In that Hille *Thabor*, oure Lord transfigured him before seynt *Petre*, seynt *John* and seynt *Jame*; and there thei sawghe gostly, *Moyse* and *Elye* the Prophetes besyde hem: and therfore 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 dwellyng places*. And there herd thei a Voys of the Fadir, that seye, *Hic est filius meus dilectus, in quo mihi bene complacui*. And oure Lord defended hem, that thei scholde not telle that Avisioun,

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hil that he were ryfen from Dethe to Lyf. In that Hille and in that fame place, at the day of Doom, 4 Aungeles, with 4 Trompes, schulle blowen and reysen alle men, that hadden suffered Dethe, sithe that the World was formed, from Dethe to Lyve; and schulle comen in Body and Soule in Juggement; before the face of oure Lord, in the Vale of *Josaphathe*. 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 suche 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 differt, outhere Gode or Evylle; but zif the Mercy of God passe his Rightewisnesse.

Also a Myle from Mount *Thabor*, is the Mount *Heremon*; 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 *Alphee* weren. Also a 7 Myle fro *Nazareth*, is the Mount *Kayn*; and undre that is a Welle, and besyde that Welle, *Lameche Noees* Fadre
floughe

140 *The Voiage and Travaile of*

floughe *Kaym* with an Arwe. For this *Kaym* wente thorghe Breres and Busshes, as a wylde Best; and he had lyved fro the tyme of *Adam* his Fadir, unto the tyme of *Noe*; and so he lyvede 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 nouthen 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 plentee of gode Fissche, and rennethe in to Flom *Jordan*. The Cytee is not fulle gret, but it hathe gode Bathes with in him. And there, as the Flom *Jordan* partethe fro the See of *Galilee*, is a gret Brigge, where men passen from the Lond of *Promysfioun*, to the Lond of *Baazan* and the Lond of *Gerrasentz*, that ben about the Flom *Jordan*, and the begynnyng of the See of *Tyberie*. And fro thens may men go to *Damask*, in 3 dayes, be the Kyngdom of *Traconye*; the whiche Kyngdom lastethe fro Mount *Heremon* to the See of *Galilee*, or to the See of *Tyberie*, or to the See of *Jenazareth*; and alle is o See, and this the Stank that I have told zou; but

it

it chaungethe thus the name, for the names of the Cytees that fyttē besyde hem. Upon that See, went oure Lord drye feet; and there he toke up feynt *Petir*, when he began to drenche with in the See, and seyde to him, *Modice Fidei, quare dubitasti?* And afre his Refurrexioun, oure Lord appered on that See, to his Disciples, and bad hem fyssche, and filled alle the Nett fulle of gret Fishes. In that See, rowed oure Lord often tyme; and there he called to hym, feynt *Petir*, feynt *Andrew*, feynt *James* and feynt *John*, the Sones of *Zebedee*. In that Cytee of *Tyberie*, is the Table, upon the whiche oure Lord eete upon, with his Disciples, afre his Refurrexioun; and thei knewen him in brekyngē of Bred, as the Gospelle seythe; *Et cognoverunt eum 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 Fishes. In that Cytee, a man cast an brennyngē 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

142 *The Voiage and Travaile of*

and fast besyde it, is *Capharnaum*: within the Lond of *Promysioun*, is not so strong a Castelle: and there is a gode Toun benethe, that is clept also *Saphor*. In that Castel, seynt *Anne* oure Ladyes Modre was born. And there benethe was Centurioes Hous. That Contree is clept the *Galilee* of ^s 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 *Promysioun*, 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 oure Contree, that ben also lytylle Myles. Theise ben not Myles of *Gascoyne*, ne of the Provynce of *Almayne*, where ben gret Myles. And wite zee welle, that the Lond of *Promysioun* is in *Sirye*. For the Reme of *Syrie* durethe fro the Defertes of *Arabye*, unto *Cecyle*, and that is *Ermony* the grete, that is to seyne, fro the Southe to

^s Gentiles.

the Northe: and fro the Est to the West, it durethe fro the grete Desertes of *Arabye* unto the West See. But in that Reme of *Syrie*, is the Kyngdom of *Judee*, and many other Provynces, as *Palestyne*, *Galilee*, litylle *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 abouten Cytee or Castelle, and thei with innen dur not senden out Messagers with Lettres, frō 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 thei 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 don comounly.

And zee schulle 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

144 *The Voiage and Travaile of*

in some Articles of our Feythe. Some of these ben clept *Jacobytes*: for feynt *Jame* converted hem, and feynt *John* baptized hem. They feyn, that a Man schal maken his Confessioun only to God, and not to a Man: for only to him, scholde man zelden him gyilty of alle, that he hathe mys don. Ne God ordeyned not, ne never devysed, ne the Prophete nouthen, that a man scholde schryven him to another, (as thei feyn) but only to God: as *Moyfes* writethe in the Bible, and as *David* feythe in the *Psawtre* Boke; *Confitebor tibi, Domine, in toto Corde meo*: and, *Delictum meum tibi cognitum feci*: And, *Deus meus es tu, & confitebor tibi*: And, *Quoniam cogitatio hominis confitebitur tibi*: &c. For thei knowen alle the *Bible*, and and the *Psautere*: and therefore allegge thei so the Lettre: but thei alleggen not the Aucto-rites thus in Latyn, but in here Langage, fulle appertely; and feyn wel, that *David* and othere Prophetes feyn it. Natheles feynt *Austyn* and feynt *Gregory* feyn thus: *Augustinus*; *Qui scelera sua cogitat, & conversus fuerit, veniam sibi credat. Gregorius*; *Dominius potius mentem quam verba respicit*. And feynt *Hillary* feythe; *Longorum temporum crimina, in ictu Oculi pereunt, si Cordis*

nata fuerit compunctio. And for suche Auctoritees, thei feyn, that only to God schalle a man knoueleche his Defautes; zeldyng him self gylty, and cryenge him mercy, and behotyng to him to amende him self. And therefore whan thei wil schryven hem, thei taken Fyre, and sette it besyde hem, and casten therein 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 feynt *Petre* the Apostle, and thei that camen afre 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 Medycyne, 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 Beleeve amonges us, and of hem of *Grece*. And thei usen alle Berdes, as men of *Grece* don: and thei make the Sa-

L crement

146 *The Voiage and Travaile of*

crement of therf Bred: and in here Langage, thei usen Lettres of *Sarrazines*; but afre the Misterie of Holy Chirche, thei usen Lettres of *Grece*: and thei maken here Confessiou, right as the *Jacobytes* don.

There ben othere, that men clepen *Georgynes*, 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*, summe *Nubyenes*, summe of *Grees*, summe of *Ynde*, and summe of *Prestre Jobnes* 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 so I wil leve, as for the tyme, with outen more spekyng of hem.

CAP.



C A P. XI.

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

NOW afte that I have told zou fum partye of Folk, in the Contrees before, now wille I turnen azen to my Weye, for to turnen azen to this half. Thanne whofo wil go fro the Lond of *Galilee*, of that that I have spoke, for to come azen on this half, men comen azen be *Damafce*, that is a fulle fayre Cytee, and fulle noble, and fulle of alle Merchandifes, and a 3 Journeyes long fro the See, and a 5 Journeyes fro *Jerufalem*. But upon Camaylles, Mules, Hors, Dromedaries and othre Bestes, men caryen here Marchandise thidre: and thidre comethe Marchauntes with Marchandise be See, from *Indee*, *Persee*, *Caldee*, *Ermonye*, and of manye othere Kyngdomes. This Cytee founded *Helizeus Damascus*, that was Zoman and Despenfer of

148 *The Voiage and Travaile of*

Abraham, before that *Ysaac* was born · for he thoughte for to have ben *Abrahames* Heir: and he named the Toun afre his Surname *Damasce*. And in that place, where *Damasce* was founded, *Kaym* sloughe *Abel* his Brother. And besyde *Damasce* is the Mount *Seyr*. In that Cytee of *Damasce*, ther is gret plentee of Welles: and with in the Cytee and with oute, ben many fayre Gardynes, and of dyverse frutes. Non other Cytee 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 Phisicyen, for to kepen mennes Bodies in hele, before he was converted; and afre that, he was Phisicien of Soules. And seynt *Luke* the Evaungelift was Disciple of seynt *Poul*, for to lerne Phisik; and many othere. For seynt *Poul* held thanne Schole of Phisik. And neere besyde *Damasce*, was he converted: and afre his Conuersioun, 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 faughe many prevytees of oure Lord. And faste besyde *Damasce*, is the Castelle of *Arkes*, that is
bothe

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 fytt 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 ther is a Vowt, undre the Chirche, where that Cristene men duellen also: and thei han many gode Vynes. And in the Chirche, behynde the highe Awtere, in the Walle, is a Table of black Wode, on the whiche somtyme was depeynted an Ymage of oure Lady, that turnethe 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, afre 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 clepen *Sabatorye*. For on the *Saturday*, hyt renneth faste; and alle the Wooke elles, hyt

^r Three leaves being lost in the Cotton MS. are transcrib'd from E. 2.

stondeth styll, and renneth nouzt or lytel. And thare 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 *Tyrre*; and thanne un to *Cypre*. Or elles men mowen gon from the *Porte of Tyrre* ryzt welle, and com not yn to *Cypre*; and aryve at som Haven of *Grece*: and thanne comen men un to thus 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 *Babyloyn* and *Mounte Synay* and other places many, thorewe the whyche Londes, men turne ayen to the Lande of *Promysyoun*. 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 resonables. And thare fore I telle yow schorttely, how a man may goon with lytel costage and schortte tyme. A man that cometh from the Londes of the Weste, he gothe thorewe *Fraunce*, *Borgoyne* and *Lumbardye*, and to *Venys* and to *Geen*, or to som other Ha-

vene

Sir John Maundevile, Kt. 151

vene of the Marches, and taketh a Schyppe thare, and gon by See to the Isle of *Gryffe*; 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 entreth yn to 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 Coost, un til he come to *Jaffe*, that ys the neyest Haven unto *Jerusalem*: for hit is seven and twenty Myle. And from *Jaffe*, men goon to the Cytee of *Rames*: and that ys but lytel thenne, and hyt ys a fayre Cytee. And by syde *Rames*, ys a fayre Church of oure Lady, whare oure Lord schewede hym to oure Lady, in thys lykenesse, that be tokeneth the Trynyte. And thare fast by, ys a Church of seynt *George*, whare that hys Heed was synyten of. And thanne un to the Castel *Emaus*; and thanne un to Mounte *Joye*: and from thenne, Pylgrymes mowen fyrste se un to *Jerusalem*. And thanne un to Mount *Modeyn*; and thanne unto *Jerusalem*.

* *Greffe*, L. *Grif*, F.

152 *The Voiage and Travaile of*

And at the Mount *Modeyn*, lythe the Prophete *Machabee*. And overe *Ramatba*, ys the Town of ^x *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*, y they that hyt be more payne; a man schal soo goon un ro on of the Havenes of *Lumbardye*, 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 frō thens he schal come un to *Pubveralle*; and sythen un to the Castelle of *Cynople*. And from thens schal he gon un to *Capadose*, 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 ys a fayre Cytee, and wounder wel walled: and thare ys a Ryvere, that men clepen the *Laye*: and thare men goon by the Alpes of ^z *Aryoprynant*, and by the Valez of *Mallebrynez*, and eke the Vale of *Ernax*; and so un to *An-*

^x *Teuke*, L. & F. *Tekoa*, *Amos* I. 1. ^y *Though*.

^z *Noirmont*, L. 1, 2. F. 1, 2. *Mormaunt*, E. 3, 4.

thyche

Sir John Maundevile, Kt. 153

thyoché the lesse, that fytteth ^a on the *Rychay*. And there aboute ben many goude Hylles and fayre, and many fayre Woodes, and eke wyld 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 *Maryoché* and *Artesyse*, whare that ys a grete Brygge uppon the Ryvere of *Ferne*, that men clepen ^b *Fafsar*: 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 thys Ryvere, seynt *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 *Antyoché* 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 kyng-

^a *Super fluvium Reclay*, L. & F.

^b *Farfar*, L. 1, 2, F. 1, 2.

154 *The Voiage and Travaile of*

dom 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 *Tourthouse* men goon un to *Thryple*, uppon the See. And uppon the See, men goon unto *Dacres*; and thare ben two Weyes un to *Jerusalem*: Uppon the lyfte way, men goon fyrst un to *Damas*, by Flome *Jordane*: uppon the ryzt fyde, 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 Journeys un to *Jerusalem*: And they goon thorewe *Cesarye Phyllyppum* and *Jaffe* and *Ramys* and *Emaux*, and so unto *Jerusalem*.

Now have I told yow som of the Wayes, by the Lande, and eke by Water, how that men mowen goon unto *Jerusalem*:^c they that hyt be so, that there been many other Wayes, that men goon by, astur Countrees, that thay comen fram, nevere the lasse thay turne alle un tylle an ende. Yet is thare a way, alle by lande, un to *Jerusalem*, and

^c *Though.*

Sir John Maundevile, Kt. 155

pasſe noon See; that ys from *Fraunce* or *Flaundes*: but that Way ys full 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 *Fruys*; 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 groweth lytel goude of Corne or Wyn, ne Benes ne Peſe: but Beefteſ ben thare y nowe, and that ful grete plente. And thare ete thay nouzt but Fleſche with outen Brede; and thay ſoupe the Brothe there of: and alſo thay drynke the mylk. And alle manere of wylde Beefteſ they eten, ^d 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 lytylle. And thei ben righte foule folk and of evyl kynde. And in Somer, be alle the Con-

^d Thus far out of E. 2.

trees,

156 *The Voiage and Travaile of*

trees, 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 governethe that 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 Thriftelle and Breres and Broom and Thornes; and for no other thing is it not good. Natheles there is gode Londe in sum place; but it is pure litille, 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 *Ruffye*, 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 plesse to ony worthi man, that hathe gon be that weye, he may telle it, zif him lyke; to that entent, that tho that
wole

Sir John Maundevile, Kt. 157

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 godely, but in tyme of Wyntir, for the petilous Watres, and wykkede 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 Yfe, ne Hors ne Carre nouter. And it is wel a 3 Journeys of suche Weye, to passe frö *Prusse* to the 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 Yfe, with Carres that have no Wheelles, that thei clepen Scleyes. And als longe as here Vitaylles lasten, thei may abide there, but no longer. For there schulle thei fynde no Wight, that will felle 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 frefethe more strongly in tho Contrees than on this
half;

158 *The Voiage and Travaile of*

half; and therefore hathe every man Stewes in his Hous, and in tho Stewes thei eten and don here Occupatiouns, alle that thei 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; becaufe that the Sonne, whan he is upon the Southe, castethe his Bemes alle streghte upon that partye.

C A P. XII.

*Of the Customes of Sarazines, and of
hire Lawe; and how the Soudan ar-
resond me, Auctour of this Book.
And of the begynnynge of Macho-
mete.*

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

Sir John Maundevile, Kt. 159

here Beleve, I schalle telle zou, afre that here Book, that is clept *Alkaron*, tellethe. And sum men clepen that Book *Mesbas*: and sum men clepen it *Harme*, afre the dyverse Languages of the Contree. The whiche Book *Machamete* toke hem. In the whiche Boke, among other thinges, is writen, as I have often tyme seen and radd, that the Gode schulle gon to Paradys, and the Evele to Helle: and that beleven alle *Sarrazines*. And zif a Man aske hem, what Paradys thei menen; thei feyn, 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 Honny, and of Wyn, and of swete Watre; and that thei schulle have faire Houses and noble, every man afre his Differt, 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 spekē gladly of the Virgine *Marye* and of the Incarnacioun. And thei feyn, that *Marye* was taughte of the Angel; and that *Gabrielle* seyde to hire, that sche was forchosen from the begynnyng of the World;

10. E. 1, 2, 4. L. 1, 90. F. 1, 2,

and

160 *The Voiage and Travaile of*

and that he schewed to hire the Incarnacioun of *Jesu Crist*; and that sche conceived and bare Child, Mayden: and that wytnesse the here Boke. And thei feyn 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 feyn also, that whan the Angel schewed the Incarnacioun of *Crist* unto *Marie*, sche was zong, and had gret drede. For there was thāne an Enchantour in the Contree, that deled with Wycche craft, that men clepten *Taknia*, that be his Enchaumentes cowde make him in lyknesse of an Angel, and wente osten tymes and lay with Maydenes: and therfore *Marie* drede, lest it hadde ben *Taknia*, that cam for to desceyve the Maydenes. And therfore sche conjured the Angel, that he scholde telle hire, zif it were he or no. And the Angel answerde and seyde, that sche scholde have no drede of him: for he was verry Messager of *Jesu Crist*. Also here Book feythe, that whan that sche had childed 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,

seyde, Modir, ne dismaye the noughte ; for God hathe hidd in the his prevytees, for the salvacoun of the World. And in othere many places seythe 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 Ensampl and ^fTokne 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 fyde, and putte hem in to 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 helesfulle, fulle of Charitee and Sothefastnesse, and trewe preching to hem that beleeven in God ; and that he was a verry Prophete, and more than a Prophete ; and lyved with outen Synne, and zasfyghte to the Blynde, and helede the Lepres, and reysede dede men, and steyghe to Hevene. And whan thei mowe holden the Boke of the Gospelles of oure Lord writen, and namely, *Missus est Angelus Gabriel* ; that Gospel thei seyn, tho that ben lettred, often tymes in here

^f *Speculum.*

162 *The Voiage and Travaile of*

Orifouns, and thei kiffen it and worfchipen it, with gret devocioun. Thei faften an hool Monethe in the Zeer, and eten noughte but be nyghte, and thei kepen hem fro here Wyfes alle that Monethe: but the feke men be not confreynded to that Fast. Also this Book fpekethe of *Jewes*; and feythe, that thei ben curfed; for thei wolde not beleven, that *Jefu Crist* was comen of God; and that thei lyeden fallfely on *Marie* and on hire Sone *Jefu Crist*, feyenge that thei hadden crucyfied *Jefu* the Sone of *Marie*: for he was nevere crucyfied, as thei feyn; but that God made him to ftye up to him with outen Dethe, and with outen Anoye: but he transfigured his lykneffe in to *Judas Scariothe*, and him crucyfieden the *Jewes*, and wenden, that it had ben *Jefus*: but *Jefus* fteyghe to Hevenes alle quyke; and therefore thei feyn, that the Cristene men erren and han no gode knowleche of this, and that thei beleven folylly and falfly, that *Jefu Crist* was crucyfied. And thei feyn zit, that and he had ben crucyfied, that God had don azen his rightewifneffe, for to fuffre *Jefu Crist*, that was innocent, to ben put upon the Cros, with outen Gylt. And in this Article thei feyn, that wee faylen, and that the gret Rightewifneffe of God ne myghte not fuffre fo gret
a wrong.

a wrong. And in this, faylethe here Feythe. For thei knouelechen wel, that the Werkes of *Jesu Crist* ben gode, and his Wordes and his Dedes and his Doctryne by his Gospelles, weren 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 perfirely in God, schul ben saved. And because that thei gon so nye oure Feythe, thei ben lyghtly converted to Cristene Lawe, whan men prechen hem and schewen hem distynctly the Lawe of *Jesu Crist*, and tellen hem of the Prophecyes. And also thei feyn, that thei knowen wel, be the Prophecyes, that the Lawe of *Machomete* schalle faylen, as the Lawe of the *Jewes* dide; and that the Lawe of Cristene 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 thinges, that he made. And withouten him is no thing made. And we beleven of the day of Doom, and that every man schalle have his Meryte, aftre he hathe differved. And we beleve it for Sothe, alle that God hathe seyde be the mouthes of his Prophetes. Also *Machomet* cōmand-

164 *The Voiage and Travaile of*

ed 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 speken to hem, of the Fadre and of the Sone and of the Holy Gost, thei feyn, that thei ben 3 persones; but not o God. Fore here *Alkaron* spekethe not of the Trynyte. But thei feyn wel, that God hathe speche, and elle where he dowmb; and God hathe also a Spirit, thei knowen wel, for elle thei feyn, he were not in lyve. And whan men speken to hem of the Incarnaciou, how that, be the word of the Angel, God sente his Wyfdom in to Erthe, and enumbred him in the Virgyne *Marie*: And be the woord of God, schulle the Dede bē reyfed, at the day of Doom; thei feyn, that it is Sothe, and that the Woord of God hathe gret Strengthe. And thei feyn, that whoso knew not the Woord of God, he scholde not knowe God. And thei feyn also, that *Jesu Crist* is the Woord of God; and so feythe here *Alkaron*, where it feythe, that the Angel spak to *Marie* and feyde, *Marie*,
God

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 *Moyse* was famileer spekere with God; and *Jesu Crist* was the Woord and the Spirit of God; and that *Machomete* was right Messager of God. And thei seyn, 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 therefore ben thei lightly converted; and namely, tho that undirstonden the Scriptures and the Prophecyes. For thei han the Gospelles and the Prophecyes and the Byble, writen in here Langage. Wherefore thei conne meche of Holy Wrytt, but thei undirstonde it not, but afre the Lettre: and so don the *Jewes*; For thei undirstonde not the Lettre gostly, but bodyly: and therefore ben thei reprevied of the wise, that gostly understonen it. And therefore 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 *Moyse*. And the Cristene ben cursed also, as thei seyn: for thei kepen not the

166 *The Voiage and Travaile of*

Comandementes and the Preceptes of the Gospelle, that *Jesu Crist* taughte hem. And therfore I schalle telle zou, what the Soudan tolde me, upon a day, in his Chambre. He leet voyden out of his Chambre alle maner of men, Lordes and othere: for he wolde speke with me in Conseille. And there he askede me, how the Cristene men governed hem in oure Contree. And I seyde him, Righte wel: thonked be God. And he seyde me, Treulyche, nay: for zee Cristene men ne recthen righte noghte how untrewly, to serue God. Ze scholde zeven ensample to the lewed peple, for to do wel; and zee zeven hem ensample to don evylle. For the Comownes, upon festyfulle dayes, whan thei scholden gon to Chirche to serue God, than gon thei to Tavernes, and ben there in glotony, alle the day and alle nyghte, and cten 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 gyfes. Thei scholden
ben

Sir John Maundevile, Kt. 167

ben fymple, 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 Evylle, and to don evylle. And thei ben so covetous, that for a lytyle Sylver, thei fellen here Doughtres, here Sustres and here owne Wyfes, to putten hem to Leccherie. And on with drawethe the Wif of another: and non of hem holdethe Feythe 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 here God hathe taken hem in to oure Hondes, noghte only be Strengthe of our self, but for here Synnes. For wee knowen wel in verry sothe, that whan zee serve God, God wil helpe zou: and whan he is with zou, no man may be azenst zou. And that knowe we wel, be oure Prophecyes, that Cristene men schulle wynnen azen this Lond out of oure Hondes, whan thei ferven God more devoutly. But als longe als thei ben of foule and of unclene Lyvyng, (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 answerde me, that

he knew alle the state of the Comounes also, be his Messangeres, that he sente to alle Londes, in manere as thei weren Marchauntes of precyous Stones, of Clothes of Gold and of othere thinges; 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 Countrees, 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. Allas! 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 lyvynges, fer fro us and Straungeres fro the holy and verry Beleeve, 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 Cōmaundement of the Holy Book *Alkaron,*

ron, that God sente hem be his Messager *Machomet*; to the whiche, as thei seyne, feynt *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 for 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 whan 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* feyn, that *Machomete* dide in his Zouthe. Afre began he for to wexe wyse and riche; and he was a gret Astronomer: and afre he was Goveronour 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 *Gadrige*. And *Machomete* felle often in the grete Sikeneffe, that men callen the fallynge Evylle: wherfore the Lady was
fulle

fulle forry, that evere sche toke him to Hufbonde. But *Machomete* made hire to beleeve, that alle tymes, whan he felle fo, *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 therefore the *Sarazines* seyn, that *Gabriel* cam often to speke with him. This *Machomete* regned in *Arabye*, the Zeer of oure Lord *Jhesu Crist* 610; and was of the Generacioun of *Ysmael*, that was *Abrahames* Sone, that he gat upon *Agar* his Chamberere. And therefore ther ben *Sarazines*, that ben clept *Ismaelytenes*; and sūme *Agaryenes*, of *Agar*: and the othere properly ben clept *Sarrazines*, of *Sarra*: and sūme ben clept *Moa-bytes*, and sūme *Amonytes*; fro the 2 Sones of *Lothe*, *Moab* and *Amon*, that he begat on his Doughtres, that weren aftirward grete erthely Princes. And also *Machomete* loved wel a gode Heremyte, that duelled in the Desertes, a Myle fro Mount *Synay*, in the Weye that men gon fro *Arabye* toward *Caldee*, and toward *Inde*, o day journey fro the See, where the Marchauntes of *Venysse* comen often for Marchandise. And so often wente *Machomete* to this Heremyte, that alle his men weren wrothe: for he wolde gladly here
this

this Heremyte preche, and make his men wake alle nyghte : and therefore 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 flowghe this Heremyte ; and putten his Swerd alle bloody in his Schethe azen. And at morwe, whan he fond the Heremyte ded, he was fulle fory and wrothe, and wolde have don his men to Dethe : but thei alle with on accord seyde, that he him self had slayn him, when he was dronken, and schewed him his Swerd alle bloody : and he trowed, that thei hadden seyde sothe. And than he curfed the Wyn, and alle tho that drynken it. And therefore *Sarrazines*, that be devout, drynken nevere no Wyn : but stime drynken it prevyly. Forzif thei dronken it openly, thei scholde ben reprevd. But thei drynken gode Beverage and swete and norysshynge, that is made of Galmelle : and that is that men maken Sugar of, that is of righte gode favour : and it is gode for the Breeft. Also it befallethe sumtyme, that Cristene men becomen *Sarrazines*, outhere for povertie, or for symplenesse, or elles for here owne wykkednesse. And therefore

172 *The Voiage and Travaile of*

therefore the Archiflamyn or the Flamyn, as oure Erchebifhopp or Bifhopp, whan he receyvethe hem, feythe thus, *La ellec, Sila. Machomete rores alla*: that is to feye; There is no God but on, and *Machomete* his Mefager.

C A P. XIII.

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

NOW fith I have told zou befor 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 leffe, and to other places, that I have fpoken befor; now is tyme, zif it lyke zou, for to telle zou of the Marches and Iles, and dyverfe Bestes, and of dyverfe folk bezond theife Marches. For in tho Contrees bezonden, ben many dyverfe Contrees, and many grete Kyngdomes; that ben departed be the 4 Flodes, that comen from
Paradys

Paradys terrestre. For *Mesopotayme* and the Kyngdō 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 befor, and *Palestyne* and *Phe-nycie*, ben betwene *Eufrates* and the See *Medyterrane*: the whiche See durethe in Lengthe, fro *Mayrok*, upon the See of *Spayne*, unto the grette See; so that it lastethe bezonde *Constantynople* 3040 Myles of *Lombardye*. And toward the See *Occyan* in *Inde*, is the Kyngdom of *Schithie*, that is alle closed with Hilles. And afre 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 afre is *Albanye*, a fulle gret 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 fleu hem. And thanne afre 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

174 *The Voiage and Travaile of*

of *Lybye*, (that is to feyne *Libye* the lowe) that begynnethe at the See of *Spayne*, fro thens where the Pyleres of *Hercules* ben, and durethe unto aneyntes *Egipt* and toward *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*, whofo turnethe toward the Est, the Schadewe of him self is on the right fyde: and here in oure Contree, the schadwe is on the left fyde. In that See of *Libye*, is no Fiffche: for thei mowe not lyve ne dure, for the gret hete of the Sonne; because that the Watre is evermore boyllynge, 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 pleynty here aftre.

Whofo wil thanne gon toward *Tartarie*, toward *Persie*, toward *Caldee*, and toward *Inde*, he most entre the See, at *Gene* or at *Venysse* 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

Sir John Maundevile, Kt. 175

of *Pountz*. There is the Havene of *Perfanes* and of *Medaynes* and of the Marches there bezonde. In that Cytee lythe feynt *Athanasie*, that was Bisshopp of *Alisandre*, that made the Psalm, *Quicumq; vult*. This *Athanasius* was a gret Doctour of Dyvynytee : and because that he preched and spak so depe-ly of Dyvynytee and of the Godhede, he was accused to the Pope of *Rome*, that he was an Heretyk. Wherefore the Pope sente afre 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 Beleeve. And whan the Pope saughe it, and had examyned it, that it was parfite and gode, and verryly oure Feythe and oure Beleeve, he made him to ben delyvered out of Presoun, and cōmanded that *Psalm* to ben seyde 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 Heresy. *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

176 *The Voiage and Travaile of*

And from thens, men gon thorghe *litille 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 Sparhawk upon a Perche righte fair, and righte wel made; and a fayre Lady of *Fayrye*, that kepethe it. And who that wil wake that Sparhawk, 7 dayes and 7 nyghtes; and as sūme 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 Hawk sum tyme: and at the ende of 7 dayes and 7 nyghtes, the Lady cam to him, and bad him wisschen; for he he had wel differved it. And he answerde, that he was gret Lord y now, and wel in pees, and hadde y nowghe of worldly Ricchesse; and therefore he wolde wishe non other thing, but the body of that faire Lady, to have it at

his wille. And sche answerde 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 o-ther thing. And the Lady answerde, Sythe that I may not withdrawe zou fro zoure lewed Corage, I schal zeve zou with ouden wyf- schinge, and to alle hem that schulle com of zou. Sire Kyng, zee schulle have Werre withouten Pees, and alle weys to the 9 Degree, zee schulle ben in Subjeccioun of zoure Enemys; and zee schulle ben nedy of alle Godes. And nevere sithen, nouthen the Kyng of *Ermonye*, ne the Contree, weren never in Pees, ne thei hadden never sithen plentee 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 wished that he myghte & cheve wel, and to ben happy to Marchandise. And the Lady graunted him. And he becam the most riche and the most famous 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:

& *Chevir*, F.

N

and

178 *The Voiage and Travaile of*

and he was wyfere, in wiffchynge, than was the Kyng. Also a Knyght of the Temple wooke there; and wyffched a Purs evere more fulle of Gold; and the Lady graunted him. But fche feyde him, that he had asked the destruccioun of here Ordre; for the trust and the affiance of that Purs, and for the grete pryde, that thei scholde haven: and fo it was. And therfore loke, he kepe him wel, that fchalle wake: for zif he flepe, he is loft, that nevere man fchalle feen him more. This is not the righte Weye for to go to the parties, that I have nempned before; but for to fee the Merveyle, that I have fpoken of.

And therfore who fo will go right weye, men gon fro *Trapazond* toward *Ermony* the grete, unto a Cytee that is clept ^h *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 ben many gode Watres, and gode Welles, that comen undre erthe, fro the Flom of Paradys, that is clept *Eufrates*, that is a Jorneye ⁱ besyde that Cytee. And that Ryvere comethe towardes

^h *Aspiros*, L. 1, 2.

ⁱ *Ab ifta Civitate*, L.

Sir John Maundevile, Kt. 179

Inde, undre Erthe, and resortethe in to the Lond of ^k *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 ^l *Sabiffocolle*. And there besyde is another Hille, that men clepen *Ararathe*: but the *Jewes* clepen it ^m *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 Fyngres 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 plentee of Snow, that is alle weys on that Montayne; nouthet Somer ne Wynter: so that no man may gon up there; ne nevere man dide, sithe the tyme of *Noe*; saf a Monk, that, be the grace of God, broughte on of the Plankes down; that zit is in the Mynstre, 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 a 1000 Chirches. But upon that Mon-

^k *Aliazar*, L. 1, 2.

^l *Sabiffabella*, L. 1, 2.

^m *Tham*, L. 1. *Tam*. L. 2.

180 *The Voiage and Travaile of*

tayne, to gon up, this Monk had gret desir; 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 liggynge 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 belceve fuche 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 Custome of Marchandise, than dothe the ricchest Cristene Kyng of alle his Reme, that livethe. For the Tolle and the Custome 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

Sir John Maundevile, Kt. 181

bute 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 iourneyes 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 bengode 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 fechen oure Lord in *Bethlem*, to worschipe him, and to presentente him with Gold, Ensence and Myrre. And it is from that Cytee to *Bethleem* 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 ^a gravely See. That is the beste 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

^a *Arenosum*, L.

182 *The Voiage and Travaile of*

dyen with in schort tyme; and no man knowe the not the cause. Afre 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 Walles 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 endethe the Lond of the Emperour of *Persie*.



C A P. XIV.

*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 knouleche and vertues of the ver-
ray Dyamant.*

AFTRE the departynge fro *Cornaa*, men entren in to the lond of *Job*, that is a fulle fair Contree, and a plentyous of alle Godes. And men clepen that Lond, the Lond
of

Sir John Maundevile, Kt. 183

of Sweze. In that Lond, is the Cytee of^a *Theman*. *Job* was a *Payneem*, and he was^b *Are* of *Gofre* his Sone, and held that Lond, as Prynce of that Contree; and he was so riche, that he knew not the hundred part of his Godes. And alle thoughe he were a *Payneem*, natheles he served wel God, afre his Lawe: and oure Lord toke his Service to his plesance. And whan he felle in poverte, he was 78 Zeer of Age. And afre, whan God had preved his pacyence, and that it was so gret, he broughte him azen to richeffe, and to hiere Estate than he was before. And afre that he was Kyng of *Idumye*, afre Kyng *Efsau*. And whan he was Kyng, he was clept *Jobab*. And in that Kyngdom, he lyvede afre^c 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 geten gret plentee of Manna, in gretter habundance, than in ony other Contree. This Manna is clept Bred of Aungeles; and it is a white thing, that is fulle swete and righte delicyous, and more swete than Hony

^a *Hemon*, L. 1, 2. *Thomar*, E.

^b *Cofraas* son, E. 4. *Cofraa* ys sone, E. 2, 3. *Are de Gofra*, L. 1, 2.

^c 140 Years, *Job* xlii. 16.

184 *The Voiage and Travaile of*

or Sugre ; and it comethe of the dew of He-
vene, that fallethe upon the Herbes, in that
Contree ; and it congelethe and becomethe
alle white and swete : and men putten it in
Medicynes for riche men, to make the Wombe
lax, and to purge evylle Blode: for it clensethe
the Blode, and puttethe out Malencolye. 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 fownynge, than it is in other parties be-
zonde the See. Men passen to go bezonde, 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 apparayled
with grete Perles and precyous Stones, fulle
nobely : and the Wömen 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 Sleeves down to the feet, lyche a
Monkes Frokke ; and here Sleeves ben hong-
yng aboute here Schuldres ; and thei ben blake
Wömen, foule and hidouse ; and treuly as
foule as thei ben, als evele thei ben. In that
Kyngdom

Kyngdom of *Caldee*, in a Cytee, that is clept *Hur*, duelled *Thare*, *Abrahames* Fadre: and there was *Abraham* born: and that was in that tyme, that *Nunus* was Kyng of *Babylayne*, 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 *Nynyvee*, afre his owne name. There lythe *Thobye* the Prophete, of whom Holy Writt spekethe offe. And fro that Cytee of *Hur*, *Abrahā* departed, be the cōmandement of God, fro thens, afre the Dethe of his Fadre; and ladde with him *Sarra* his Wif 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 fonken down 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 Wōmen, and no man; nocht, as sūme men feyn, that men mowe not lyve there, but for be-
cause

186 *The Voiage and Travaile of*

cause that the Wōmen wil not suffre no men amonges hem, to ben here Sovereynes. For sum tyme, ther was a Kyng in that Contrey; and men maryed, as in other Contreyes: 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 Wyrre, thei slouen alle the men of the Contrey, that weren last. For thei woldē, that alle the Wōmen 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, scholde dwelle amonges hem, lenger than he were noryschte; 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 hē: and than thei have Loves, that use 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

gon allone, and eten be him self; or elle thei fleen it: and zif it be a femele, thei don away that on Pappé, with an hote Hiren: and zif it be a Womman of gret Lynage, thei don away the left Pappé, that thei may the better beren a Scheeld: and zif it be a Wōman of symple Blood, thei don away the ryzt Pappé, for to scheten with Bowe Turkeys: for thei schote well with Bowes. In that Lond thei have a Queen, that governethe alle that Lond: and alle thei ben obeyffant 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 fowd, to help of other Kynges, in here Werres, for Gold and Sylver, as othere Sowdyoures don: and thei meyntenen hem self right vygouresly. This Lond of *Amazoyné* is an Yle, alle envirouned with the See, saf in 2 places, where ben 2 entrees. And bezond that Watir, duellen the men, that ben here Paramoures and hire Loves, where thei gon to solacen hem, whan thei wole. Besyde *Amazoyné*, is the Lond of *Tarmegyte*, that is a gret Contree and a fulle delectable: and for the godnesse of the Contree, Kyng *Alexandre* leet first make there the Cytee of *Alexandre*;

sandre; and zit he made 12 Cytees of the same name: but that Cytee is now clept *Cel-site*. And fro that other Cost of *Caldee*, toward the Southe, is *Ethiope* a gret Contree, that streccheth 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 is so hoot, that no man may suffre his hond there in. And bezonde that partie, toward the Southe, to passe by the See *Ocean*, is a gret Lond and a gret Contrey: but men may not duelle there, for the fervent brennyng of the Sonne; so is it passyng hoot in that Contrey. In *Ethiope* alle the Ryveres and alle the Watres ben trouble, and thei ben fomedelle salte, for the gret hete that is there. And the folk of that Contree ben lyghtly dronken, and han but litille appetyt to mete: And thei han commonly the Flux of the Wombe: and thei lyven not longe. In *Ethiope* ben many dy-
verse

Sir John Maundevile, Kr. 189

vetse 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^d. 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 offe.

Fro *Ethiope* men gon to *Ynde*, be manye dyverse Contreyes. And men clepen the highe *Ynde*, *Emlak*. And *Ynde* is devyded 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 strecchethe 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

^d See *Pliny's Natural History*, L. 7. C. 2. §. Item hominum genus, qui *Monoscelli* vocarentur, singulis cruribus, mira perniciousitatis ad saltum; eosdemq; *Sciopodas* vocari, quod in majori aestu, humi jacentes resupini, umbrâ se pedum protegant.

Dyamandes,

190 *The Voiage and Travaile of*

* Dyamandes, that ben of trouble Colour. Zalow Cristalle drawethe Colour lyke Oylle. And thei ben so harde, that no man may pollische 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 othere 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 *Inde*. 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 breken that Masse in smale peces. And sum tyme it happenethe, that men fynden some as grete as a pese, and some lasse; and thei ben als harde as tho of *Inde*. And alle be it that men fynden gode Dyamandes in *Inde*, zit natheles men fynden hem more comounly upon the Roches in the See, and upon Hilles where the Myne of Gold is. And thei growen many to gedre, on lytille, another gret. And ther ben some of the gretnesse of a Bene, and some als grete as an Ha-

* e: *Pliny*, in his 37th Book and 4th Chap.

felle

Sir John Maundevile, Kt. 191

felle Note. And thei ben square and poynted of here owne kynde, bothe aboven and benethen, with outen worching of mannes hond. And thei growen to gedre, male and femele. And thei ben noryffcht with the Dew of Hevene. And thei engendren comounly, and bryngen forthe smale Children, that multiplyen and growen 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 fithes, thei schulle growe everyche Zeer; and the smale wole wexen grete. For righte as the fyn Perl congelethe and wexethe 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 vertu 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 Lipidarye, that many men knowen nocht) I schalle telle zou: as thei bezonde the See seyn and affermen,

192 *The Voiage and Travaile of*

affermes, of whom alle Science and alle Philosophie comethe from. He that berethe the Diamand upon him, it zevethe him hardynesse and manhode; and it kepethe 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 kepethe him that berethe it, in gode Wytt: and it kepethe him fro Strif and Ryot; fro Sorwes and fro Enchauntementes and from Fantasyes and illustrious of wykked Spirites. And zif ony cursed Wycche or Enchauntour wolde bewycche 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 assaylle the man, that berethe it on him. Also the Dyamand scholde beu zoven frely, with outen coveytynge and with outen byggyng: and than it is of grettere vertue. And it makethe a man more strong and more sad azenst his Enemyes. And it helethe him that is lunatyk, and hem that the Fend pursuethe or travaylethe. And zif Venym or Poyssoun be broughte in presence of the Dyamand, anon it begynnethe to wexe moyst and for to swete. There ben also Dyamandes in *Inde*, that ben clept Violastres; (for here colour is liche Violet, or more browne than the Violettes) that
ben

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 poynted of here owne kynde. And sūme ben 6 squared, sūme 4 squared and sūme 3, as nature schapethe hem. And therefore whan grete Lordes and Knyghtes gon to sēche Worschipe in Armes, thei beren gladly the Dyamaund upon hem.

Ifschal 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^f Gabberes, that gon be the Contree, that sellen hem. For whofo wil bye the Dyamand, it is nedefulle 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 esily pol-

^f *Barratours*, F.



194 *The Voiage and Travaile of*

liffche hem. But sūme Werkmen, for malice, will not pollifche hem, to that entent, to maken men beleve, that thei may not ben pollifcht. But men may assay hē in this manere ; First fchere with hem or write with hem in Saphires, in Cristalle or in other precious Stones. Afre 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 Ademand drawethe not the Nedle to him, whils 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 lefethe his vertue, be fyñe and for Incontynence of him, that berethe it : and thanne it is nedfulle to make it to recoveren his vertu azen, or elle it is of litille value.

CAP.



C A P. XV.

*Of the Customs of Yles abouten Ynde:
Of the difference betwix Ydoles and
Simulacres. Of 3 maner growing of
Peper upon o Tree. Of the Welle,
that chaungethe his odour, every hour
of the day; and that is Mervaylle.*

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 Flöme men fynden Eles of 30
Fote long and more^a. 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 in-
habitable, and with outen othere smale Iles.
In every Ile, is gret plentee of Cytees and of
Townes and of folk, with outen nombre^b.
For men of *Ynde* han this condicioun of kynde,
that thei nevere gon out of here owne Con-

^a *Pliny*, L. IX. C. 3.

^b *Ibid.* L. VI. C. 17. b.

196 *The Voiage and Travaile of*

tree; and therefore is ther gret multitude of peple: but thei ben not sterynge ne mevable, be cause that thei ben in the firste Clymat, that is of *Saturne*. And *Saturne* is sloughe and litille mevyng: 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 be cause that *Saturne* is of so late sterynge, therefore 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 seventh Clymat, that is of the Mone. And the Mone is of lyghtly mevyng; and the Mone is Planete of Weye: and for that skylle, it zeverthe 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 envyrouneth the Erthe more hastily than ony othere Planete.

Also men gon thorghe *Inde* be many dyverse Contrees, to the grete See *Occean*. And aftre men fynden there an Ile, that is clept ^b *Crues*: and thidre comen Marchantes of *Venysse* and *Gene* and of other Marches, for to

^b *Hermes*, E. 1, 2, 3, 4. *Crues*, F. 1, 2. *Grynes*, L. 1, 2. *Ormens*, L. 3. *Ormuz*, L. 4.

byen

Sir John Maundevile, Kt. 197

byen Marchandyfes. But there is fo grete hete in tho Marches, and namely in that Ile; that for the grete distrefse of the hete, mennes Ballokkes hangen down to here knees, for the gret diffolucioun of the Body. And men of that Contree, that knowen the manere, lat bynde hem up, or elle myghte thei not lyve; and anoynt hem with Oynementes made therefore, to holde hem up. In that Contree and in *Ethiope* and in many other Contrees, the folk lyggen alle naked in Ryveres and Wares, men and wommen to gedre, ^c fro undurne of the day, till it be passed the noon. And thei lyen alle in the Watre, saf the visage, for the gret hete that there is. And the Wōmen haven no schame of the men; but lyen alle to gidre, fyde to fyde, till 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 outhen Iren Bondes or Iren Nayles, anon he scholde ben periffcht. For the Ademand, of his kynde, drawethe

A diei hora tertia usq; ad nonam. L.

198 *The Voiage and Travaile of*

the Iren to him : and so wolde it drawe to him the Schipp, because of the Iren ; 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 gretly wasted it and over comen it. The Kyng of that Contree was wont to ben so strong and so myghty, that he helde Werre azenst Kyng *Alisandre*. The folk of that Contree han a dyvers Lawe : for sūme of hem, worchipe the Sonne, sūme the Mone, sūme the Fuyr, sūme Trees, sūme Serpentes, or the first thing that thei meeten at morwen : and sūme worchipe Symulacres, and sūme Ydoles. But betwene Symulacres and Ydoles, is a gret difference. For Symulacres ben Ymages made aftre lyknesse of Men or of Wōmen, 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 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

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 knowen wel, that there is a God of kynde, that made alle thinges; the whiche is in Hevene. But thei knowen 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, therfore thei worschipe him. And so seyn thei of the Sonne; be cause that he chaungethe the tyme and zevethe here and norisschethe alle thinges upon Erthe; and for it is of so gret profite, thei knowe wel, that that myghte not be, but that God loveth it more than any 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 Worschipe 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 any other. For he dothe good y now, and

he dothe nõn evylle. 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 most 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 tother half of an Ox dounwardes: And of Serpentes and of other Bestes, and dyverse thinges, that thei worschipen, that thei meten first at Morwe. And thei worschipen also specyally alle tho that thei han gode meetynge of; and whan thei speden wel in here iorneye, aftre here meetynge; and name-ly 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 therfore thei maken Ymages lyches to tho thinges, that thei han beleve 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 sũme Bestes han gode meetynge, that is to seye, for to meete with hem first at morwe; and sũme Bestes wykked meetynge: and that thei han preved ofte tyme, that the Hare hathe fulle
evylle

evylle meetynge, and Swyn, and many othere Bestes. And the Sparhawk and other Foules of Raveyne, whan thei fleen afre 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 fygne. And also to fuche folk, it is an evylle meetynge of Ravenes. In theise thinges and in fuche othere, ther ben many folk, that beleeven; because it happenethe so often tyme to falle, afre here fanta-fyes. And also there ben men y nowe, that han no beleve in hem. And sithe that Cristene men han fuche beleve, that ben enformed and taughte alle day, be holy doctryne, where inne thei schold beleve, it is no marvaylle thanne, that the *Paynemes*, that han no gode Doctryne, but only of here nature, beleeven more largely, for here sympleness. And treuly I have seen of *Paynemes* and *Sarazines*, that men clepen *Augurynes*, that whan wee ryden in Armes in dyverse Countrees, upon oure Enemyes, be the flyenge of Foules, thei wolde telle us the prenosticaciouns of thinges that felle afre: 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 nought a man putten his beleve in fuche thinges:
but

but always han fulle trust and beleeve in God oure Sövereyn Lord. This Ile of *Chana*, the *Sarazines* han wönen and holden. In that Ile ben many Lyouns, and many othere wylde Bestes. And there ben Rattes in that Ile, als grete as Houndes here: and men taken hem with grete Mastyses: 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 litylle tyme the Flesche wil confume fro the Bones.

Fro thens men gon be See toward *Inde* the more, to a Cytee that men clepen ^d *Sarche*, that is a fair Cytee and a gode: and there duellen many Cristene men of gode Feythe: and there ben manye religious men, and name-ly 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 no where 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 plentee. For it is a gode Con-

^d *Sarbye*, E. 1. *Sarchys*, E. 4. *Sachee*, F. 1. *Zarchee*, F. 2. L. 2. *Barchen*, L. 1. *Zarke*, L. 3, 4.

tree and a plentefous: 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 therof 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 alle grene as it were Ivy Beryes; and than men kyttten 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, alle 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 begynnethe to come; and it is lyche the Chartes of Haselle, that comethe before the Lef, and it hangethe lowe. And aftre comethe the blake with the Lef, in manere of Clustres of Reysynges, 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 litille in to this Contree; for thei bezonden with holden it for hem self,
be

204 *The Voiage and Travaile of*

be cause it is bettere and more attempree in kynde, than the blake : and therefore is ther not so gret plentee 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 sūme men feyn, that whan thei will gadre the Peper, thei maken Fuyr, and brennen aboute, to make the Serpentes and the Cokedrilles to flee. But save here grace of alle that feyn fo. For zif thei brenten abouten the Trees, that beren, the Peper scholden ben brent, and it wolde dryen up alle the vertue, as of ony o-ther thing : and than 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 thinges, made therfore ; of the whiche the Serpentes and the veny-mous Beistes haten and dreden the Saviour : and that makethe hem flee before hem, be-cause of the smelle ; and than thei gadren it feurly ynow.

Also toward the heed of that Forest, is the Cytee of *Polombe*. And above the Cytee is 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

Sir John Maundevile, Kt. 205

is a fayr Welle and a gret, that hathe odour and favour of alle Spices; and at every hour of the day, he chaungethe his odour and his favour dyversely. And whofo drynkethe 3 tymes fasting of that Watre of that Welle, he is hool 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, methinkethe, 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 feyn, that that Welle comethe out of *Paradys*; and therefore it is so vertuous. Be alle that Contree growethe gode Gyngevere: and therefore thidre gon the Marchautes for Spicerye. In that Lond Men worschipen the Ox, for his sympleness and for his mekenesse and for the profite that comethe of him. And thei feyn, that he is the holyest Best in Erthe. For hem semethe, that whofo evere be meke and pacyent, he is holy and profitable: for thanne thei feyn, 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:

206 *The Voiage and Travaile of*

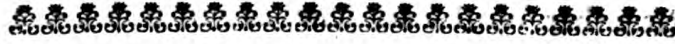
him: and he that kepethe him, hathe every day grete fees, and kepethe every day his Dong and his Uryne in 2 Vesselles of Gold, and bryngen it before here Prelate, that thei clepen Archiprotopapaton; and he berethe it before the Kyng, and makethe there over a gret blessinge; and than the Kyng wetethe his Hondes there, in that thei clepen *Gaul*, and anyntethe his front and his Brest: and afre he frotethe him with the Dong and with the Uryne with gret reverence, for to ben fulfilte 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 Lordes; and afre 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 speken and zeven answere to men, of what is asked hem. Before theise Ydoles, men fleen here Children many tymes, and spryngen the Blood upon the Ydoles; and so thei maken here Sacrifice. 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 Erthe, to ben eten of Wormes. And zif his Wif have no Child, thei brenne hire with him; and seyn, that it

is

Sir John Maundevile, Kt. 207

is refoun, that fche make him companye in that other World, as fche did in this. But and fche have Children with him, thei leten hire lyve with hem, to brynge hem up, zif fche wole. And zif that fche love more to lyve with here Children, than for to dye with hire Husbonde, men holden hire for fals and curfed: ne fchee fchalle never ben loved ne trusted of the peple. And zif the Wōman 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 reproof. In that Contreegrowen manye stronge Vynes: and the Wōmen drynken Wyn, and men not: and the Wōmen fchaven hire Berdes, and the men not.

CAP.



C A P. XVI.

*Of the Domes made be seynt Thomas.
Of Devocyou and Sacrifice made to
Ydoles there, in the Cytee of Cala-
mye; and of the processsioun in go-
ynge aboute the Cytee.*

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 *Calamye*: for there he was martyred and buryed. But men of *Affirie* beeren his Bodye in to *Mesopatayme*, in to the Cytee of *Edisse*: and afre, he was broughte thidre azen. And the Arm and the Hond, (that he putte in oure Lordes fyde, whan he appered to him, afre his Resurrexioun, and seyde to him, *Noli esse incredulus, set fidelis*) is zit lyggynge in a Vesselle with outen the Tombe. And be that

Hond thei maken alle here Juggementes, in the Contree, whofo 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 away the Bille of the wrong Cause, and holdethe stille the Bille with the righte Cause. And therefore men comen from fer Contrees to have Juggement of doutable 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 amonges 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 fyttethe 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 Ohirche is fulle richely wroughte, and

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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 feynt *James*, or other holy Pilgrimages. And many folk that comen fro fer Londes, to seche that Ydole, for the gret devocoun 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 Devocoun. And sūme 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 sūme ther ben, that comē fro ferr, and in goynge toward this Ydole, at every thrydde pas, that thei gon fro here Hows, thei knelen; and so contynuen till thei come thidre: and whan thei comen there, thei taken Ensenſe
and

and other aromatyk thinges of noble Smelle, and fensen the Ydole, as we wolde don here, Goddes precyouse Body. And so comen folk to worschipe this Ydole, sum fro an hundred Myle, and sūme fro many mo. And before the Mynstre of this Ydole, is a^a Vyvere, in maner 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 nedden 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 sawty, 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 thronyng 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 *Camacaa*, and other precyous Clothes; and thei leden him aboute the Cytee with gret solempnytee. And before

^a *Viver*, F. that is, a Fish Pool.

212 *The Voiage and Travaile of*

the Chare, gon first in proccessioun alle the Maydenes of the Contree, 2 and 2 to gidere, fulle ordynatly. And aftre tho Maydenes, gon the Pilgrymes. And sūme of hem falle doun undre the Wheles of the Chare, and lat the Chare gon over hem; so that thei ben dede anon. And sūme han here Armes or here Lymes alle to broken, and sōme the fydes: 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 feye 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 tenthe part of the peyne, for love of oure Lord *Jhesu Crist*. And aftre, I feye zou, before the Chare, gon alle the Mynstrelles of the Contrey, with outen nombre, with diverse Instrumentes; and thei maken alle the melodye, that thei cone. And whan thei han gon alle aboute the Cytee, thanne thei returnen 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 hemself,

self, a 200 or 300 perfoncs, with fcharpe Knyfes, of the whiche thei bryngen the bodyes before the Ydole; and than thei feyn, that tho ben Seyntes, be caufe that thei flowen hemfelf 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 worfchipe, right fo hem thinkethe there. And as men here devoutly wolde writen holy Seyntes Lyfes and here Myracles, and fewen for here Canonizaciouns, righte fo don thei there, for hem that fleen hem felf wilfully, for love of here Ydole; and feyn, that thei ben glorioufe Martyres and Seyntes, and putten hem in here Wrytynges and in here Letanyes, and avaunten hem gretly on to another of here holy Kynnesmen, that fo becomē Seyntes; and feyn, I have mo holy Seyntes in my Kynrede, than thou in thin. And the Custome alfo there is this, that whan thei that han fuch Devocioun and entent, for to fle him felf, for love of his God, thei fenden for alle here Frenedes, and han gret plentee of mynstrelle, and thei gon before the Ydole ledynge him, that wil fle himfelf for fuch devocioun, betwene hem with gret reverence. And he alle naked hath a ful fcharp Knyf in his hond, and he cuttethe a

gret pece of his Flesche and castethe it in the face of his Ydole, seyenge his Oryfounes, recomēdyngge him to his God: and than he smytethe himself, and makethe grete Woundes and depe here and there, till he falle doun ded. And than his Frenedes presenten his Body to the Ydole; and than thei feyn, syngyngge, 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 Sacrifice of his Flesche and of his Blode. Wherefore, Holy God, putte him among thi beste belovede Seyntes in thi Blisse of Paradys: for he hathe wel diserved it. And than thei maken a gret Fuyr, and brennen the Body: and thanne everyche of his Frenedes taken a quantyte of the Assches, and kepen hem in stede of Relykes, and feyn, that it is a holy thing. And thei have no drede of no perile, whils thei han tho holy Assches upon hem. And thei putten his name in here Letanyes, as a Seynt.

CAP.

C A P. XVII.

*Of the evylle Customs used in the Yle of
Lamary: and how the Ertbe and the
See ben of round Forme and schapp,
be pref of the Sterre, that is clept
Antartyk, that is fix in the Southe.*

FRO that Contree go men be the See Oc-
cean, 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 wōmen 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

216 *The Voiage and Travaile of*

Adam and *Eve*, and alle other thinges. And thei wedden there no Wyfes: for alle the Wōmen there ben cōmoun, and thei forsake no man. And thei feyn, thei synnen, zif thei refusen ony man: and so God cōmaunded to *Adam* and *Eve*, and to alle that comen of him, whan he feyde, *Crescite & multiplicamini, & replete Terram*. And therefore may no man in that Contree feyn, This is my Wyf: ne no Wōman may feye, 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 alle the Lond is comoun: for alle that a man holdethe o zeer, another man hathe it another zeer. And every man takethe what part that him lykethe. 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 takethe what he wole, with outen ony contradiccoun: 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 gon
Marchautes,

Marchauntes, and bryngen with hem Children, to felle 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, till thei ben fatte, and thanne thei eten hem: and thei feyn, that it is the best Fleſche and the ſwetteſt 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 unmevable, and that is toward the Northe, that we clepen the Lode Sterre. But men ſeen another Sterre, the contrarie to him, that is toward the Southe, 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 Northe, 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 ſchewethe 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

218 *The Voiage and Travaile of*

wolde go to ferchen 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 feyn. For I have ben toward the parties of *Braban*, and beholden ^a the *Astrolabre*, that the Sterre that is clept the *Transmontayne*, is 53 Degrees highe. And more forthere in *Almayne* and ^b *Bewme*, it hathe 58 Degrees. And more forthe toward the parties septentrioneles, 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 feyd before. And tho 2 Sterres ne meeven nevere. 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

^a In our Author's time, Astronomers had attain'd but very little accuracy in taking Observations.

^b *Bohemia*.

forthe

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) Afre 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 Schippyng, 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 seyde zou be for, the half of the Firmament is betwene tho 2 Sterres : the whiche halfondelle I have feyn. And of the tother halfondelle, I have feyn toward the Northe, undre the *Transmontane* 62 Degrees and 10 Mynutes ; and toward the partie meridionale, 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 De-

220 *The Voiage and Travaile 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 whiche I feye 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 Schippyng 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 *Antar-tyk*, thei ben streghte, feet azen feet of hem, that dwellen undre the transmontane; als wel as wee and thei that dwellyn under us, ben feet azenft feet. For alle the parties of See and of Lond han here appositees, habitables or trepassables, and thei of this half and bezond half. And wytethe wel, that afte that, that I may parceyve and comprehende, the Londes of *Prestre John*, Emperour of *Inde* ben undre us. For in goynge from *Scotlond* or from *Englond* toward *Jerusalem*, men gon upward always. For oure Lond is in the lowe partie of the Erthe, toward the West: and the

Sir John Maundevile, Kt. 221

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 forme and schapp, as I have seyde befor. And that that men gon upward to o Cost, men gon dounward to another Cost. Also zee have herd me seye^b, 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 fyde. And that it scholde ben in the myddes of the World, *David* wytnefsethe it in the *Psautre*, where he seythe, *Deus operatus est salutē in medio 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 iorneyes, toward *Inde* and to the foreyn Yles, alle is envyronyng the roundnesse of the Erthe and of the See,

^b P. 95.

^c Pfalm lxxiv. 12.

222 *The Voiage and Travaile of*

undre oure Contrees on this half. And therefore 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 ferche the World. And so he passed *Inde*, and the Yles bezonde *Inde*, where ben mo than 5000 Yles: and so longe he wente be See and Lond, and so envyround the World be many feysons, that he fond an Yle, where he herde speke his owne Langage, callynge on Oxen in the Plowghe, fuche Wordes as men speken to Bestes in his owne Contree: whereof he hadde gret Mervayle: for he knewe not how it myghte be. But I feye, that he had gon so longe, be Londe and be See, that he had envyround alle the Erthe, that he was comen azen envyrounyng, that is to seye, goyng aboute, unto his owne Marches, zif he wolde have passed forthe, til he had founden his Contree and his owne knouleche. But he turned azen from thens, from whens he was come fro; and so he losse moche peynefulle labour, as him self feyde, 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
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Sir John Maundevile, Kt. 223

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 thinge. But how it semethe to symple men 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, outhen aboven or benethen, it semethe always 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 reason, the Erthe and the See, that ben so grete and so hevy, scholde fallen to the Firmament : but that may not be : and therefore seithe oure Lord God, *Non timeas me, qui suspendi Terrā ex nichilo ?* And alle be it, that it be possible thing, that men may so envyronne 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

^c Job xxvi. 7.

and a 1000 other weyes, that no man cowde redye him perfytely 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 envyroun, be aboven and be benethen 20425 Myles, afre the opynyoun of the olde wise Astronomeres. And here Seyenges I repreve noughte. But afre my lytylle wytt, it semethe me, favyng 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 poynt of the gret Compas, that is clept the Centre, be made another litille Compas: than afre, be the gret Compas devyfed be Lines in manye parties; and that alle the Lynes meeten at the Centre; so that in as many 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 devyfed, be Astronomeres, in 12 Signes; and every Signe is devyfed in 30 Degrees, that is 360 Degrees, that the
Firmament

Firmament hathe aboven. Also, be the Erthe devyfed in als many parties, as the Firmament; and lat every partye answere to a Degree of the Firmament: and wytethe it wel, that aſtre the Auctoures of Astronomye, 700 Furlonges of Erthe answeren to a Degree of the Firmament; and tho ben 87 Miles and 4 Furlonges. Now be that here multiplied be 360 ſithes; and than thei ben 31500 Myles, every of 8 Furlonges, aſtre Myles of oure Contree. So moche hathe the Erthe in roundneſſe, and of heghte enviroyn, aſtre myn opynyoun and myn undirſtondyng. And zee ſchulle undirſtonde, that aſtre the opynyoun of olde wiſe Philoſophres and Astronomeres, oure Contree ne *Irelond* ne *Wales* ne *Scotland* ne *Norweye* ne the other Yles coſtyng to hem, ne ben not in the ſuperficyalte cownted 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 *Inde*, which beth evene azenſt us, beth noght reckned in the Climates: for thei ben azenſt us, that ben

226 *The Voiage and Travaile of*
in the lowe Contree. And the 7 Clymates
strecchen hem envyrounyge the World.

C A P. XVIII.

*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 therea-
bouten.*

BESYDE that Yle that I have spoken of,
there is another Yle, that is clept *Su-
mobar*, that is a gret Yle: and the Kyng there-
of is righte myghty. The folk of that Yle
maken hem always to ben marked in the vi-
sage with an hote Yren, bothe men and wō-
men, for gret nobleffe, 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 befyde is ano-
ther Yle, that is clept ^a *Betemga*, that is a

^a *Betheyna*, F. 2.

gode

gode Yle and a plentyfous. And many other Yles ben there aboute; where there 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 and a gret Contree, that men clepen *Java*: and it is nyghe 2000 Myle in circuyt. And the Kyng of that Contree is a fulle gret Lord and a ryche and a myghty, and hathe undre him 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 aftre fallethe 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 plentee. 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

228 *The Voiage and Travaile of*

in to 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 Sylver, 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 richeffe of that Palays, but he had seen it. And wite the 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, outhere 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 grown Trees, that beren Mele, wherof
men

men maken gode Bred and white, and of gode favour; and it semethe as it were of Whete, but it is not allynges of fuche 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 than 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 Frenedes, for to enpoyfone alle Cristiantee, 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 poeple. 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 schalle seye zou. Men hewen the Trees with an Hachet, 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 resceyven in Vesselles, 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

230 *The Voiage and Travaile of*

white. And the Hony and the Wyn and the Venym ben drawn out of other Trees, in the same manere, and put in Veffelles for to kepe. In that Yle is a ded See, that is a Lake, that hath no Ground. And zif ony thing falle in to that Lake, it schalle nevere comen up azen. ^b In that Lake growen Reedes, that ben Canes, 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 nere the Lond, and han so longe Rotes, that duren wel a ^c 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 therefore thei that han tho Stones upon hem, fighten fulle hardly, bothe on See and Lond: for men may not harmen hem on no partye. And therefore 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 fleen hem. And also of tho

^b *Plin. L. 7. C. 2. Arundines vero [in India] tanta proceritatis, ut singula Internodia alveo navigabili ternos interdum homines ferant.*

^c Fourth.

Canes,

Sir John Maundevile, Kt. 231

Cānes, thei maken Houfes and Schippes and other thinges; as wee han here, makynge Houfes and Schippes of Oke or of ony other Trees. And deme no man, that I feye it, but for a Truffulle: for I have feen of the Cannes with myn owne Eyzen, fulle many tymes, lyggyng upon the Ryvere 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 ferche alle the Contree, to geten him the faireft Maydens that may ben founde, and makethe hem to ben broughte before him; and he takethe on o nyght, and another another nyght, and fo forthe contynuelle fewyng; fo 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 therefore the Kyng getethe fulle 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

232 *The Voiage and Travaile of*

makethe for to ben brought up amonges his Vileynes, be alle his Townes. For in cas that he had ony Werre azenst ony 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 OlifantesBakkes, 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 Ordynance of Werre nouthen. 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, aftre the thridde day, departethe and gothe in to the See. And aftre hem, comen another multitude of Fysche of another kynde, and don in the same maner as the firste diden other 3 dayes. And aftre
hem

hem, another; tille alle the dyverse maner of Fiffches 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 feyn, that it is for to do reverence to here Kyng, that is the most wor- thi Kyng, that is in the World, as thei feyn; because that he fulfillethe the Cōmandement, that God bad to *Adā* and *Eve*, whan God seyde, *Crescite & multiplicamini & replete Terram*. And for because that he multiplie- ethe so the World with Children, therfore God sendethe him so the Fiffches of dyverse kyndes, of alle that ben in the See, to ta- ken at his wille, for him and alle his peple. And therfore alle the Fiffches 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 feyn. 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 mer- vaylle is azenſt kynde, and not with kynde, that the Fiffches, that han fredom to envi- roun alle the Coſtes of the See, at here owne liſt, comen of hire owne wille to profren hem to the dethe, with outen conſtreynynge of
man:

234 *The Voiage and Travaile 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 per-sones 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 some 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 alle quyk. For men feyn there, that it is resoun, that sche make him companye in that other World, as sche did in this.

From that Contree, men gon be the See *Occean*, be an Yle that is clept *Caffolos*. Men of that Contree, whan here Fren-des ben seke, thei hangen hem upon Trees; and feyn, that it is bettre, that Briddes, 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

for thei noryffchen grete Dogges, and techen hem to strangle here Frenedes, whan thei ben fyke : for thei wil noughte, that thei dyen of kyndely Dethe : for thei feyn, 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 fle men. And thei drynken gladlyest mannes Blood, the whiche thei clepen Dieu. And the mo men that a man may flee, the more worschipe he hathe amonges hem. And zif 2 perfonen ben at debate, and peraventure ben accorded be here Frenedes or be sum 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 repref 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 *Tra-coda*; where the folk of that Contree ben as Bestes

236 *The Voiage and Travaile of*

Bestes and unresonable, and duellen in Caves, that thei maken in the Erthe; for thei have no wytt to maken hem Housfes. And whan thei feen ony man passynge thorghe here Countrees, 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 there of: but thei coveyten it and loven it only for the beautee.

Aftre that Yle, men gon be the See *Ocean*, 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 wōmen of that Yle han Houndes Hedes: and thei ben clept *Cynocephali*: and thei ben fulle resonable and of gode undirstondynge, saf that thei worschipen an Ox for here God. And also everyche of hem berethe an Ox of Gold or of Sylver in his forhed, in tokene that thei loven wel here God. And thei gon

* *Cynamolgi*, *Pliny*, L. 6. C. 30.

Sir John Maundevile, Kt. 237

alle naked, saf a litylle Clout, that thei coveren with here Knees and hire Membres. Thei ben grete folk and wel fyghtyng; and thei han a gret Targe, that coverethe alle the Body, and a Spere in here hond to fighte with. And zif thei taken ony man in Baylle, anon thei eten him. The Kyng of that Yle is fulle riche and fulle myghty, and righte devout afre his Lawe: and he hathe abouten his Nekke 300 Perles oryent, gode and grete, and knotted, as *Pater Nostres* here of Amber. And in maner as wee seyn oure *Pater Noster* and oure *Ave Maria*, cowntyng the *Pater Nosters*, right so this Kyng seythe every day devoutly 300 Preyeres to his God, or that he ete: and he berethe also aboute his Nekke a Rubye oryent, noble and fyn, that is a Fote of lengthe, and fyve fyn-gres large. And whan thei chesen here Kyng, thei taken him that Rubye, to beren in his Hond, and so thei leden him rydyng alle abouten the Cytee. And fro thens fromward, thei ben alle obeyffant to him. And that Rubye he schalle bere alle wey aboute his Nekke: for zif he hadde not that Rubye upon him, men wolde not holden him for Kyng. The grete *Cane* of *Cathay* hathe gretly covered that Rubye; but he myghte never han it,

for

238 *The Voiage and Travaile of*

for Werre ne for no maner of Godes. This Kyng is so rightfulle and of equytee in his Doomes, that men may go fykerlyche thorghe out alle his Contree, and bere with him what him list, that no man schalle ben hardy to robben hem: and zif he were, the Kyng wolde iustifyed anon.

Fro this Lond men gon to another Yle, that is clept *Silba*: and it is welle a 800 Myles aboute. In that Lond is fulle mochelle waste: for it is fulle of Serpentes, of Dragouns and of Cokadrilles; that no man dar duelle 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 some that han 5 Fadme in lengthe, and some of 6 and of 8, and of 10: and whan thei gon be places, that ben gravelly, it semethe as though 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 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*.

dys. And that Watre, thei feyn, is of here Teres: for so moche Watre thei wepten, that made the forseyde Lake. And in the borme 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 Pefen: and thanne have thei no drede of no Cocodrilles, ne of non other venymous Vermyn. This Watre renne the, flowynge and ebbynge, be a fyde of the Mountayne: and in that Ryver men fynden precious Stones and perles, gret Plente. And men of that Yle feyn 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

240 *The Voiage and Travaile of*

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 othere dyverse Bestes, and foules also, that be not feyn amonges us. And witethe wel, that in that Contree and in othere Yles there abouten, the See is so highe, that it semethe 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 therefore feyth *David* in the *Psautere*, *Mirabiles elationes Maris*.



CAP.



C A P. XIX.

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 Marmefettes and to other Bestes.

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 befalle, that the Fadre or Modre or ony of here Frenedes 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 Frenschalle dye on that evylle 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

R zif

242 *The Voiage and Travaile of*

zif the Devylle, that is with inne, answere,
that he schalle lyve, thei kepen him wel:
and zif he feye, that he schalle dye, than the
Prest gothe with the Sone, with the Wif of
him that is seeke, and thei putten here hondes
upon his mouthe, and stoppen his Brethe,
and so thei sleen him. And aftre that, thei
choppen alle the Body in smale peces, and
preyen alle his Friendes to comen and eten of
him, that is ded: and thei fenden for alle the
Mynstralle of the Contree, and maken a so-
lempne Feste. And whan thei han eten the
Flesche, thei taken the Bones, and buryen
hem, and syngen and maken gret melodye.
And alle tho that ben of his kyn, or pre-
tenden hem to ben his Friendes, and thei
come not to that Feste, thei ben repreved for
evere and schamed, and maken gret doel; for
nevere aftre schulle thei ben holden as Friendes.
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 me-
gre, thanne seyn here Friendes, 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 Flesche fatte, than
thei

Sir John Maundevile, Kt. 243

thei feyn, that it is wel don, to fenden him sone to *Paradys*; and that thei have not suffered 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 obeyffant to that Kyng. And he hathe in tho Yles many dyverse folk. In on of theise Yles ben folk of gret Stature, as Geauntes; and thei ben hidouse for to loke upon; and ^a thei han but on eye, and that is in the myddlle of the Front; and thei eten no thing but raw Fleische and raw Fyffche.

And in another Yle, toward the Southe, duellen folk of foule Stature and of cursed kynde ^b, that han no Hedes: and here Eyen ben in here Scholdres.

And in another Yle ben folk, that han the face alle platt, alle pleyn ^c, with outen Nese and ^d with outen Mouthe: but thei han 2

^a Pliny, L. 6. C. 30. and L. 7. C. 2. *Produntur Arimaspi, uno oculo in Fronte mediâ insignes.*

^b Pliny, L. 7. C. 2. *Rursusq; ab his, Occidentem versus, quosdam sine Cervice, Oculos in Humeris habentes.* And L. 5. C. 8. *Blemmyis traduntur capita abesse, ore & oculis pectori affixis.*

^c Ibidem. *Gentem inter Nomadas Indos, Narium loco, foramina tantum habentem.*

^d Ibid. *Ad extremos fines India, ab Oriente, circa fontem Gangis, Astomorum gentem sine ore.*

244 *The Voiage and Travaile of*

smale holes alle rounde, in stede of hire Eyen :
and hire Mouthe is platt also, with outen
Lippes.

And in another Yle ben folk of fowl fasce-
on and Schapp, ^e 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 ^f, 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 lytylle
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 therefore thei speke not,
but thei maken a maner of hiffynge, as a Ned-
dre dothe, and thei maken Signes on to ano-
ther, as Monkes don; be the whiche, every
of hem undirstondethe other.

And in another Yle ben folk, that han ^g gret

^e Strabo describes such a People, call'd *Amyctyra*.

^f Plin. L. 7. C. 2. *Supra hos, extrema in parte Montium, Spithamæi Pygmai narrantur, ternas Spithamas longitudine; hoc est, ternos Dodrantes non excedentes.*

^g Plin. L. 4. C. 13. *Fenesiorum alia [Insula Ponti] in quibus nuda alioquin corpora praevalides ipsorum Aures tota contegant.* L. 7. C. 2. *Alios Auribus totos contegi.* Strabo calls them *ἰνωσκόιοι*. Isidore calls them *Panatii*.

Sir John Maundevile, Kt. 245

Eres and longe, that hangen doun to here Knees.

And in another Yle ben folk, that han^b Hors Feet; and thei ben stronge and myghty and swift renneres: for thei taken wylde Bestes with rennyng, and eten hem.

And in another Yle ben folk, thatⁱ 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^k Man and Wōman: 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 Wōman; 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

^b Plin. L. 4. C. 13. *Alia, in quibus equinis pedibus homines nascantur, Hippopodes appellati.*

ⁱ L. 5. C. 8. *Himantopodes loripedes quidam, quibus serpendo ingredi natura est. And L. 7. C. 2. Sunt & Satyri subfolanis Indorum montibus, tum quadrupes tum recte currentes, humanā effigie.*

^k Ibid. *Supra Nasamonas confinesque illis Machlyas, Androgynas esse utriusq; natura, inter se vicibus coeuntes, Calliphanez tradit.*

246 *The Voiage and Travaile of*

thei bere Children, whan thci usen the membre of Wöman.

And in another Yle ben folk, that gon alle weyes upon here ¹ Knees, ful merveylously ; and at every pas that thei gon, it semethe that thei wolde falle : and thci han in every Foot, 8 Toes.

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

From theise Yles, in passynge be the See *Ocean* 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 plentiful of alle 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 people there, than in ony other partie of *Ynde* ;

¹ *Ibid.* In quadam convalle magna Imai montis, regio est, qua vocatur Abarimon, in qua sylvestres vivunt homines, avertis post erura plantis.

for the bountee of the Contree. In that Contree is no nedy man, ne non that gothe on beggyng. And thei ben fulle faire folk : but thei ben alle pale. And the men han thynne Berdes and fewe Heres ; but thei ben longe : but unethe hathe ony man passyng 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 Wōmen, 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, beryng 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^m double fithes 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

^m *Vulures in duplo sunt majores, L.*

248 *The Voiage and Travaile of*

men maken grete Festes, and eten hem at grete follempnytees. 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 ben 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 ben white Hennes withouten Fetheres: but thei beren white Wolle, as Scheep don here. In that Contree, Wommen that ben unmaryed, thei han Tokenes 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 lytill, and men clepen hem Loyres. And whan men casten

casten hem in to the Watre, anon thei bringē 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, passyngē many iourneyes, is another Cytee, on of the grettest of the World, that men clepen ⁿ *Cassay*; that is to seyne the Cytee of *Hevene*. That Cytee is wel 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 fytt 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 whiche 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 Nacyouns: be cause that the Lond is so gode and so plentifous. And there growethe fulle gode Wyn, that men clepen Bigon, that is

ⁿ *Lafaye*, L. 1, 2. *Cassay*, L. 3. *Casye*, L. 4.

fulle

250 *The Voiage and Travaile of*

fulle myghty and gentylle in drynkyng. 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 ordre of Freres: for thei ben Mendyfauntes.

From that Cytee, men gon be Watre, folacyng and disportyng hem, till 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 lyttille 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 soncs on the Gardyn Zate with the Clyket; and than anon alle the Bestes retornen azen

to

to here places, that thei come fro. And thei feyn, that theise Bestes ben Soules of worthi men, that resembelen in lyknesse of the Bestes, that ben faire : and therefore thei zeve hem mete, for the love of God. And the other Bestes that ben foule, they feyn, 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 above-seyd, 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, rather 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. Manye other Marveylls 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

^o *Cheloso*, L. 1. *Chesolo*, L. 2. *Tylenso*, L. 3, 4. *Chylens*, E. 1, 2, 3, 4.

ben

252 *The Voiage and Travaile of*

ben 20 Myle aboute. In that Cytee ben 60 Brigges of Ston, so faire, that no man may see faire. In that Cytee was the firste Sege of the Kyng of *Mancy*: for it is a fair Cytee, and plenteuous 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 narrow, it is more than 4 Myle of brede. And thanne entren men azen in to the Lond of the grete *Chane*. That Ryvere gothe thorgh the Lond of *Pigmaus*: where that the folk ben of litylle Stature, that ben but 3 Span long P: and thei ben right faire and gentylle, aftre here quantytees, bothe the Men and the Women. 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 lyveth 8 Zeer, men holden him there righte passyng old. Theise men ben the beste worcheres of Gold, Sylver, Coton, Sylk, and of alle suche thinges, of

P Plin. 7. 2. *Supra hos, [circa Fontem Gangis] extremâ in parte Montium, Spithamâi Pygmaei narrantur, ternas Spithamas longitudine, hoc est, ternos dodrantes non excedentes—Quos à Gruibus infestari Homerus quoque prodidit. Fama est, insidentes arietum caprarumque dorsis, armatos sagittis, Veris tempore, universo agmine ad mare descendere, & ova pullosque earum alitum consumere.*

ony

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 nouthen 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 Geautes, zif thei weren amonges us. There is a gode Cytee, amonges othere, where there is duellyngé gret plentee of tho lytylle folk: And it is a gret Cytee and a fair; 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 fuche. The grete *Cane* let kepe this Cytee fulle wel: for it is his. And alle be it, that the Pygmeyes ben lytylle, zit thei ben fulle resonable, afre 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 pro-

¶ *Sciunt sufficienter Bonum & Malum, L.*

254 *The Voiage and Travaile of*

fite to thé Lord: and thidre go men to fecheri Marchandife 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 feyn) 50000 Cumantz of Floreyns of Gold: for thei cownten there alle be Cumanz: and every Cumant is 10000 Floryns of Gold. Nów 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 fuche Provynces. In that Contree, in the gode Townes, is a gode Custom. For whofo wille make a Feste to ony of his Frendes, there ben certeyn Innes in every gode Toun; and he that wil make the Feste, wil feye to the Hostellere, Arraye for me, to morwe, a gode Dynner, for fo many folk; and tellethe him the nombre; and devysethe him the Viaundes: and he feythe also, Thus moche I will dispende, and no more. And anon the Hostellere arrayethe for him, fo faire and fo wel and fo 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

Sir John Maundevile, Kt. 255

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 Navye 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 o-ther eyfementes 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 fro 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.

CAP.



CAP. XX.

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.

CHATAY is a gret Contree and a fair, noble and riche, and fulle of Marchauntes. Thidre gon Marchaundes alle Zeres, for to fechen 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 *Venysse* or fro *Romanye*, or other partyes of *Lombardye*, thei gon be See and be Londe 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 iorneyes: and than men fynden a gode Cytee, betwene theise othere, that men clepen ^a *Sugarmago*. That Cytee is on of the beste

^a Thus the *French*: but the *Latin* MSS. have it, *Eugarmago*.
flore

Sir John Maundevile, Kt. 257

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 weys a gret Myle; so that the 2 Cytees, that is to seyne, the olde and the newe, han in circuyt more than 20 Myle. In this Cytee is the Sege of the grete *Cane* in a fulle gret Palays, and the most passyng 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 alle aboute the Palays and the Hille, ben many Trees, beryng 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

S

outen

258 *The Voiage and Travaile of*

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 the wylde Bestes or of the Foules, he wil lete chace hem and taken hem at the Wyndowes, with outen goynge out of his Chambré. 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 fwete odour of tho Skynnes, non evylle Ayr may entre in to the Palays. Tho Skynnes ben als rede as Blode; and thei schynen so bryghte 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 ^a Mountour for the grete *Cane*, that is alle wrought of Gold and of precyous Stones and grete Perles: and at 4 Corneres of the

^a *Ascensorium*, L. *Mountaynette*, F.

Mountour

Sir John Maundevile, Kt. 259

Mountour, ben 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 merveylleousely atyred on alle partyes, 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 sittethe 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 precyous Stones, medled with Gold. And at the left syde of the Emperours Sege, is the Sege of his firste Wif, o degree lowere than the Emperour: and it is of Jaspere, bordured with Gold and precioufe 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,

260 *The Voiage and Travaile of*

than the seconde Wif. For he hathe always
3 Wifes with him, where that evere he be.
And aftre his Wyfes, on the fame fyde, fyttē
the Ladyes of his Lynage, zit lowere, aftre
that thei ben of Eftate. 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 ory-
ent, and aboven, made with Pecokes Fedres
and of other fchynynge Fedres; and that ftont
upon here Hedes, lyke a Crest, in tokene that
thei ben undre mannes fote and undre sub-
iectioun of Man. And thei that ben unma-
ryed, han none fuche. And aftre, at the right
fyde of the Emperour, first fyttethe his eldest
Sone, that schalle regne aftre him: and he
fyttethe also o Degree lowere than the Em-
perour, in fuche manere of Seges, as don the
Emperesses. And aftre him, fyttē other
grete Lordes of his Lynage, every of hem a
Degree lowere than other, as thei ben of
Eftate. And the Emperour hathe his Table
allone be him self, that is of Gold and of pre-
cious Stones, or of Cristalle, bordured with
Gold, and fulle of precious Stones or of A-
matyftes or of *Lignū Aloes*, that comethe out
of *Paradys*, or of Ivory, bounden or bor-
dured with Gold. And everyche of his Wyfes
hathe

hathe also hire Table be hire self. And his eldest Sone, and the other Lordes also, and the Ladyes, and alle that fitten 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 o-ther 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 noyle: 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 fercastyng, thei passen alle men undre Hevene. And therfore thei seyn hem self, that thei seen with 2 Eyen; and the Cristene

262 *The Voiage and Travaile of*

men see but with on: be cause that thei ben more fottyle than thei. For alle other Naciouns, thei feyn, ben but blynde in conynge and worchyng, in comparifoun 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 othere 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, some grene, some zalowe and some rede and some 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 Lordes, 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

Sir John Maundevile, Kt. 263

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 Amatyste 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 Comandement of the Emperour, or but zif thei ben Servautes or Mynstralle of the Houshold: and other non is not so hardy, to neighen nye the Halle Dore.

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 Noblesse and the Estat of his Court and alle his Governance, to wite zif it were fuche, as wee

264 *The Voiage and Travaile of*

herde feye, 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 Nobleffe, 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 clenness, 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 afre 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 Nobleffe 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, afre that I have seen,
the

Sir John Maundevile, Kt. 265

the manere and the ordynance, fulle many a tyme. And whofo that wole, may leve me, zif he wille; and who fo wille not, may chufe. For I wot wel, zif ony man hathe ben in tho Contrees bezonde, thoughe he have not ben in the place, where the grete *Chane* duellethe, he fchalle here speke of him fo meche merveyloufe thing, that he fchalle not trowe it lightly: and treuly, no more did I my felf, til I faughe it. And tho that han ben in tho Contrees and in the gret *Canes* Houfhold, knowen wel, that I feye fothe. And therefore I wille not spare, for hem that knowe not, ne beleve not, but that that thei feen, for to telle zou a partie of him and of his eftate, that he holt, whan he gothe from Contree to Contree, and whan he makethe folempne Feftes.

C A P.

C A P. XXI.

*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.*

FIRST I schalle seye zou, whi he was clept the gret *Chane*. Zee schulle undirstonde, that alle the World was destroyed be *Noes* Flood, saf only *Noe* and his Wif and his Children. *Noe* had 3 Sones, *Sem*, *Cham* and *Japhethe*. This *Cham* was he that faughe 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 Cefoun 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 therefore is alle the Erthe departed in theise 3 parties, be theise 3 Bretheren. *Cham*
was

was the gretteſt, and the moſt myghty : and of him camen mo generaciouns, than of the othere. And of his Sone *Chufe*, was engendred *Nembrotbe* the Geaunt, that was the firſte Kyng, that ever was in the World : and he began the foundaciou of the Tour of *Babyloyne*. And that tyme, the Fendes of Helle camen many tymes, and leyen with the Wōmen of his Generacioun, and engendred on hem dyverſe folk, as Monſtres, and folk diffigured, ſūme with outen Hedes, ſūme with grete Eres, ſūme with on Eye, ſūme Geauntes, ſum with ^a 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 him ſelf the Sone of God, and Sovereyn of alle the World. And for this *Cham*, this Emperour clepeth him *Cham* and Sovereyn of alle 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 thoughe that wee duellen in *Eu-*

^a Plin. L. 4. C. 13. *Alia [Inſula Ponti] in quibus equinis pedibus homines naſcantur, Hippopodes appellati.*

268 *The Voiage and Travaile of*

rope, 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 otherwife. Na- theles 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 litlyle 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 moste 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 sawghe in a Visioun, that there cam before him a Knyght armed alle in white, and he satt upon a white Hors, and seyde to him,
Can,

Sir John Maundevile, Kt. 269

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 conquere 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 seyde. And thei scorned him, and seyden, that he was a fool; and so he departed fro hem alle aschamed. And the nyght sewyng, 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 Regiounes aboute hem in here servage, as thei had ben to hem befor. And on the Morwe, thei chosē him to ben here Emperour: and thei setten him upon a blak Ferre; and afre that, thei listen him up 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

thus chofen, he wolde affayen, zif he myghte trust in hem or non, and whether thei wolde ben obeyffant to him or non. And thanne he made many Statutes and Ordynances, that thei clepen *Yfya Chan*. The first Statute was, that thei fcholde beleeven and obeyen in God inmortalle, that is allemyghty, that wolde caften hem out of fervage; 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, fcholden ben nombred: and to every 10 fcholde ben a Mayftre, and to every 100 a Mayftre, and to every 1000 a Mayftre, and to every 10000 a Mayftre. Aftre he cōmanded to the Princypales of the 7 Lynages, that thei fcholde leven and forfaken alle that thei hadden in Godes and Heritage; and fro thens forthe to holden hem payd, of that that he wolde zeve hem of his Grace. And thei diden fo anon. Aftre he cōmanded to the Princypales of the 7 Lynages, that every of hem fcholde brynge his eldeft Sone before him, and with here owne handes fmyten of here Hedes, with ouden taryenge. And anon his Cōmandement was performed. And whan the *Chane* faghe, that thei made non obftacle to performen his Cōmandement, thanne he thoughte wel, that he myghte trusten
in

Sir John Maundevile, Kt. 271

in hem, and cōmanded 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 Meynee, for to beholde the strengthe of the Contree, that he had wonnen: and so befelle, that a gret multytude of his Enemyes metten with him; and for to zeven gode ensample of hardynesse to his peeple, he was the firste that faughte, and in the myddes of his Enemyes 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 Enemyes 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 foughten the Wodes, zif ony of hem had ben hid in the thikke of the Wodes: and manye thei founden and flowen hem anon. So it happend, that as thei wenten serching, toward the place that the Emperour was, thei saughe an Owle sittynge 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 so thei wenten hire wey;

and

and thus escaped the Emperour from Deth. And thanne he wente prevylly, alle be nyghte, till he cam to his folk, that weren fulle glad of his comynge, and maden grete thankynge to God inmortalle, and to that Bryd, be whom here Lord was saved. And therefore princypally aboven alle Foules of World, thei worshipen 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 periles, while that thei han hem upon hem; and therefore 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 wonnē 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 inmortalle is, that thou passe the Mount *Belyan*; and thou schalt wyne 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

Sir John Maundevile, Kt. 273

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 therefore 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, always 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 rescyven 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 wonnen the Contree of *Cathay*, and put in subieccioun and undre fote many Contrees abouten, he felle feek. And whan he felte wel, that he scholde dye, he feyde to his 12 Sones, that everyche of hem scholde
T brynge

274 *The Voiage and Travaile of*

brynge him on of his Arewes; and so thei diden anon. And thanne he cōmanded, 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 to alle, eche aftre other: but non of hem myght breke hem. And than he 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, quoth he, hathe zoure litylle zongest Brother broken hem? Because, quoth thei, that thei weren departed eche 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 dissevered fro theise 3 places, that zoure on helpe not zoure other, zee schulle be destroyed and brought

Sir John Maundevile, Kt. 275

brought to nought: and zif eche of zou love other, and helpe othere, zee schulle be Lordes and Sovereynes of alle othere. And whan he hadde made his Ordynances, he dyed. And thanne after hym, regned ^a *Ecchecha Cane* his eldest Sone. And his othere Bretheren wenten to wynnen hem many Contrees and Kyngdomes, unto the Lond of *Pruyffe* and of *Roffye*, and made hem to ben cleped *Chane*: but thei weren alle obeyssant to hire eldre Brother; and therfore was he clept grete *Chane*. Afre *Ecchecha*, regned ^b *Guyo Chane*: And afre him, ^c *Mango Chan*, that was a gode Cristene man, and baptized, and zaf Lettres of perpetuelle pes to alle Cristene men, and fente 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, ^d men fownden him of so highe worschipe, that in alle the remenant of the World, ne myghte a

^a *Chicoto*, E. 1., *Cythato*, E. 2., *Cithote*, E. 3., *Cythoco*, E. 4., *Eccocho*, F. 1., *Ethocha*, F. 2., *Oftochan*, L. 1, 2., *Ochoto*, L. 3, 4.

^b *Cuno*, L. 1, 2., *Guican*, L. 3, 4.

^c *Magnus*, L. 1, 2.

^d *Invenerunt maximam copiam Theauri apud eum*, L.

276 *The Voiage and Travaile of*

man fynde a more reverent man, ne highere in worfchipe. And than *Halaon* made him come before him, and feyde to hym: Why, quoth he, haddeft thou not taken with the mo Sowdyoures, and men y nowe, for a lytille quantytee of threfour, for to defende the and thi Contree, that art fo habundant of Trefore and fo high in alle worfchipe? And the *Calyphee* anfwerd him, For he wel trowede, that he hadde y nowe of his owne propre men. And than feyde *Halaon*, Thou were as a God of the *Sarazines*: and it is conveyent to a God, to ete no Mete, that is mortalle; and therefore thou fhalt not ete, but precyous Stones, riche Perles, and Trefour, that thou loveft fo moche. And than he comanded him to Prefoun, and alle his Trefoure aboute him; and fo he dyed for Hungre, and Threst. And than aftre this, *Halaon* wan alle the Lond of *Promyffoun*, and putte it in to Cristene mennes hondes. But the grete *Chane* his Brother dyede; and that was gret forwe and losse to alle Cristene men.

Aftre *Mango Chan*, regned *Cobyla Chan*, that was also a Cristene man: and he regnede 42 Zeere. He founded the grete Cytee ^e *Izonge* in *Cathay*, that is a gret del more than *Rome*.

^e *Jonger*, L. 1, 2. *Jong*, L. 3, 4. F.

The

Sir John Maundevile, Kt. 277

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

The Kyngdom of *Cathay* is the gretteft Reme of the World. And also the gret *Chan* is the most myghty Emperour of the World, and the gretteft Lord undre the Firmament; and so he clepethe him in his Lettres, right thus, *Chan, filius Dei excelsi, omnium universã Terram colentium sũmus Imperator, & Dominus omnium Dominantium*. And the Lettre of his grete Seel, writen abouten, is this, *Deus in Celo, Chan super Terram, ejus fortitudo. Omnium hominum Imperatoris sigillum*. And the Superfcripcioun aboute his litylle 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 *Tarterynes* beleeven in God inmortalle. And whan thei wille manacen ony man, thanne thei feyn, God knowethe wel, that I schalle do the fuche a thing, and tellethe his Manace. And thus have zee herd, whi he is clept the grete *Chane*.

C A P. XXII.

Of the governance of the grete Chanes Court, and whan he makethe solempe Festes. Of his Philosophres. And of his Array, whan he ridethe be the Contre.

NOW schalle I telle zou the Governace of the Court of the grete *Chane*, whan he makethe solempe 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 ^a *Moscace*, where thei maken a manere of Circumcisioun: 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 solempe Festes, but zif he marye ony of his Children. Now undirstondethe, that at every of theise Festes,

^a *Moyseac*, L. 1, 2. *Mosseak*, F. 2.

he

he hathe gret multytude of peple, well ordeyned and wel arrayed, be thousandes, be hundredes and be tenthes. And every man knowethe wel, what feryse he schalle do. And every man zevethe so gode hede and so gode attendance to his feryse, that no man fyndethe no defaute. And there ben first ordeyned 4000 Barounes myghty and riche, for to governe 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 Barounes 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 perfyty, 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 there a gret del, than ben Clothes of Wolle. And theise 4000 Barounes ben devised in 4 Companies: and every thousand is clothed in Clothes alle of o colour; and that so wel ar-

280 *The Voiage and Travaile of*

rayed 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 Tyssoux of grene Silk, and bordured with Gold, fulle of preciouſe Stones, in maner as I have seyde before. The secoude thousand is alle clothed in Clothes dyapred of red Silk, all wrought 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 or 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 feye, that he scholde 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 bezond the See, in tho Contrees. And whan thei ben thus apparaylled, thei gon 2 and 2 togedre, fulle ordynatly before the Emperour, with outen speche of ony Woord, saf only enclynyng to him. And everyche of hem berethe a Tablett of Jaspere or of Ivory or of Cristalle; and the Mynstralle goynge before

fore hem, fownyng 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 afre 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 Astrolabres of Gold; sum Speres, sume the Brayn Panne of a ded man, sume Vesselles of Gold fulle of Gravelle or Sond, sume Vesselles of Gold fulle of Coles brennyng, sume Vesselle of Gold fulle of Watre and of Wyn and of Oyle, and sume Oriloge of Gold, mad ful nobely and richely wroughte, and many other maner of Instrumentes afre hire Scyences. And at certeyn houres, whan hem thinkethe tyme, thei seyn to certeyn Officeres, that stonden before hem, ordeynd for the tyme, to fulfille hire comaundementes, *Makethe Pees.* And than seyn the Officeres,
Now

282 *The Voiage and Travaile of*

Now Pees lystenethe. And afre that, feyth 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 cōmandethe the same Philosophre azen, *Stondethe up.* And thei don so. And at another hour, feythe another Philosophre, *Puttethe zoure litille fynger in zoure Eres.* And anon thei don so. And at another hour, feythe another Philosophre, *Puttethe zoure Honde before zoure Mouth.* And anon thei don so. And at another hour, seithe another Philosophre, *Puttethe zoure Honde upon zoure Hede.* And afre that, he byddethe hem to don here hond a wey; and thei don so. And so from hour to hour, thei cōmanden certeyn thinges. And thei feyn, that tho thinges han dyverse significaciouns. And I asked hem prevyly, what tho thinges betokened. And on of the Maistres told me, that the bowynge of the Hed at that hour betokened this, that alle tho that boweden here Hedes, scholden evere more afre ben obeyffant and trewe to the Emperour; and nevere for ziftes, ne for promys in no kynde, ben fals ne Traytour unto him
for

for gode ne evylle. And the puttyng of the litylle fynger in the Ere, betokenethe, as thei feyn, that none of hem ne schalle not here speke no contrarious thing to the Emperour, but that he schalle telle it anon to his Confeille, or discovere it to sum men that wille make relacioun to the Emperour; thoughe he were his Fadre or Brother or Sone. And so forthe of alle other thinges, that is don be the Philosophres, thei tolde me the Causes of many dyverse thinges. And trustethe righte wel in certeyn, that no man dothe no thing to the Emperour, that belongethe unto him, nouthur Clothinge, ne Bred, ne Wyn, ne Bathe, ne non other thing, that longethe to hym, but at certeyn houres, that his Philosophres wille devyfen. And zif there falle Werre in ony fyde to the Emperour, anon the Philosophres comen, and feyn here avys afre 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 Cōmandementes, thanne the Mynstralle begynnen to don here Mynstralcye, everyche in hire Instrumentes, eche afre other, with alle the melodye, that thei can devyse. And whan thei han done a
gode

284 *The Voiage and Travaile of*

gode while, on of the Officeres of the Emperour gothe up on an highe Stage wroughte fulle curyously, and cryethe and feythe with lowde voys, *Makethe Pees*. And than every man is stille. And thanne anon aftre, alle the Lordes, that ben of the Emperoures Lynage, nobely arrayed in riche Clothes of Gold, and ryally apparayled on white Stedes, als manye as may wel fewen hem at that tyme, ben redy to maken here presentes to the Emperour. And than feythe the Styward of the Court to the Lordes be name, *N. of N.* and nempnethe first the most enoble and the worthieste be name, and feythe, *Be zee redy with fuche a nombre of white Hors, for to ferve the Emperour, zoure Sovereyn Lord.* And to another Lord, he feythe, *N. of N. be zee redy with fuche a nombre, to ferve zoure sovereyn Lord.* And to another, right so. And to alle the Lordes of the Emperoures Lynage, eche aftre other, as thei ben of Estate. And whan thei ben alle cleped, thei entren eche after other, and presentenen the white Hors to the Emperour; and than gon hire wey. And than aftre, alle the other Barouns every of hem zeven hem presentes, 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

Sir John Maundevile, Kt. 285

zevethe him sum thing. And whan that alle men han thus presented the Emperour, the grettest of dignytee of the Prelates zevethe hem a Blessyng, seyenge an Orisoun of hire Lawe. And than begynnen the Mynstrelle to maken hire Mynstralcy, 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 othere dyverse Bestes; and Egles and Veutours, and other dyverse Foules; and Fissches, and Serpentes; for to don him reverence. And than comen Jogulours and Enchauntoures, that don many marvaylles: for thei maken to come in the Ayr, the Sonne and the Mone, be femynge, to every mannes sight. And aftre thei maken the nyght so derk, that no man may see no thing. 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 comen in, other Damyselles, bryngynge Coupes of Gold, fulle of Mylk of dyverse Bestes, and zeven drynke to Lordes and to Ladyes. And than thei make Knyghtes to jousten in Armes fulle lustyly; and thei

286 *The Voiage and Travaile of*

rennen to gidre a gret randoum ; and thei fruffchen to gidere fulle fiercely ; and thei breken here fperes fo rudely, that the Tronchouns fien in fprotes and peces alle aboute the Halle. And than thei make to come in huntynge, for the Hert and for the Boor, with Houndes rennyng with open Mouthe. And many other thinges thei don, be craft of hire Enchauntementes ; that it is marveyle for to fee. And fuche pleyes of desport thei make, til the takynge up of the Boordes.

This gret *Chan* hathe fulle gret peple for to ferve him, as I have told zou before. For he hathe of Mynftralles the Nombre of 13 Cumanez : but thei abyde not alle weys with hym. For alle the Mynftralle that comen before hym, of what nacyoun that thei ben of, thei ben withholden with him, as of his Houfhold, and entred in his Bokes, as for his owne men. And afre that, where that evere thei gon, ever more thei cleyment for Mynftralle of the grete *Chane* : and undre that tytyle, alle Kynges and Lordes, cheriffchen hem the more with Ziftes and alle thing. And therefore he hathe fo gret multytude of hem. And he hathe of certeyn men, as thoughe thei were Zomen, that kepen Bryddes, as Ostrycches, Gerfacouns, Sparehaukes, Faukons
gentyls,

Sir John Maundevile, Kt. 287

gentyls, Lanyeres, Sacres, Sacrettes, Papyn-gayes wel spekyng, and Briddes fyngyng. And also of wylde Bestes, as of Olifauntz, tame and othere, Babewynes, Apes, Marmettes, and othere dyverse Bestes; the moun-tance of 15 Cumanez of Zomen. And of Phisycyens Cristene, he hathe 200. And of Leches, that ben Cristene, he hathe 210. And of Leches and Phisycyens, that ben *Sarrazines* 20: but he trustethe more in the Cri-stene Leches, than in the *Sarazines*. 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 Ba-rouns, as Servytoures, that ben Cristene and converted to gode Feythe, be the prechyng of religiouse Cristen men, that duellen 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 wile, with outen estymacioun. For he despendethe not, ne makethe no Money, but of Lether emprented, or of Papyre. And of that Moneye, is som of gretter Prys, and som of lasse prys, afre the dyversitee of his Sta-tutes. And whan that Money hathe ronne so longe, that it begynnethe to waste, than
men

288 *The Voiage and Travaile of*

men beren it to the Emperoures Treforye: and than thei taken newe Money for the olde. And that Money gothe thorghe out alle the Contree, and thorghe out alle his Prövynces. For there and bezonde hem, thei make no Money nouthere of Gold nor of Sylver. And therefore he may despence 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 one 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 *Gaydo* or in *Jong*, that is a gode Contree and a tempree, afre that the Contree is there: but to men of this Contree,

Sir John Maundevile, Kt. 289

tree, 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 Hooft gothe before him, a dayes journeye. For that Hooft schalle ben logged the nyght, where the Emperour schalle lygge upon the Morwe. And there schalle every man have alle maner of Vytaylle and necessaryes, that ben nedefulle, of the Emperoures costages. And in this firste Hooft is the nombre of poeple 50 Cumaunez; what of Hors, what of Fote: of the whiche, every Cumanez amounten to 10000, as I have told zou before. And another Hooft gothe in the right syde of the Emperour, nygh half a iourneye fro him. And another gothe on the left syde, of him in the same wise. And in every Hooft, is as moche multytude of peple, as in the firste Hooft. And thanne aftre comethe the 4 Hooft, that is moche more than ony of the othere, and that gothe behynden him, the mountance of a Bowe draught. And every Hooft hathe his iourneyes ordeyned 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 Hooft dye, anon thei putten another in his place; so that the nombre schal

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evere

290 *The Voiage and Travaile of*

evere more ben hool. And zee schulle undir-
fonde, that the Emperour, in his propre per-
fone, rydethe not as othere gret Lordes don
bezonde; but zif him lifte to go prevyly
with fewe men, for to ben unknowen. And
elle he rytt in a Charett with 4 Wheles, upon
the whiche is made a faire Chambre; and it
is made of a certeyn Wode, that comethe out
of *Paradys* terreftre, that men clepen *Lignum*
Aloes, that the Flodes of *Paradys* bryngen
out at dyverfe cefouns, as I have told zou
here befor. And this Chambre is fulle wel
fsmellynge, be caufe of the Wode, that it is
made offe. And alle this Chambre is cover-
ed with inne of Plate of fyn Gold, dubbed
with precious Stones and grete Perles. And
4 Olifauntz and 4 grete ^b Destreres alle white,
and covered with riche covertoures ledynge
the Chariot. And 4 or 5 or 6 of the gretteft
Lordes ryden aboute this Charyot, fulle riche-
ly arrayed and fulle nobely; fo that no man
fchalle neyghe the Charyot, but only tho
Lordes, but zif that the Emperour calle ony
man to him, that him lift to fpeke with alle.
And above the Chambre of this Chariot, that
the Emperour fittethe inne, ben fett upon a

^b *Dextrarii*, L. *Dromadayrs*, F. 2. *Stedes*, E. 1, 2, 3.
Oxen, E. 4.

Perche

Sir John Maundevile, Kt. 291

Perche 4 or 5 or 6 ^c Gerfacouns; to that entent, that whan the Emperour see the 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 takethe 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 aboute him: and alle the Hooft cometh fayrely aftre him, in gret multitude. And also suche another Charyot, with suche Hoofstes, ordeynd and arrayd, gon with the Empreffe, upon another syde, everyche be him self, with 4 Hoofstes, 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 Empreffe and his Children with him; than thei gon alle to gydere; and here folk

^c *Griffones, L.*

292 *The Voiage and Travaile of*

ben alle^d medled in fere, and devyded in 4 parties only.

And zee schulle undirstonde, that the Empire of this gret *Chane* is devyded in 12 Provynces; and every Provynce hathe mo than 2000 Cytees; and of Townes with outen nombre. This Contree is fulle gret. For it hathe 12 pryncypalle Kynges, in 12 Provynces. And every of tho Kynges han many Kynges undre hem; and alle thei ben obeyffant to the gret *Chane*. And his Lond and his Lordschipe durethe so ferre, that a man may not gon from on Hed to another, nouthen be Seene Lond, the space of 7 Zeer. And thorghe the Desertes of his Lordschipe, there as men may fynde no Townes, there ben Innes ordeyned be every iorneye, to resceyve bothe Man and Hors; in the whiche thei schalle fynde plentee of Vytaylle, and of alle thing, that hem nedethe, for to go be the Contree.

And there is a marveylouse custom in that Contree, (but is profitable) that zif ony contrarious thing, that scholde ben preiudice or grevance to the Emperour, in ony kynde, anon the Emperour hathe tydynges there of and fulle knowleche in a day, thoughe it be 3 or 4 iorneyes fro him or more. For his Ambassedours taken here Dromedaries or hire Hors,

^d Medled in fere, *permixti*.

and

and thei priken in alle that evere thei may toward on of the Innes: and whan thei comen there, anon thei blowen an Horne; and anon thei of the In knowen wel y now, that there ben tydynges to warnen the Emperour of sum rebelyoun azenst him. And thanne anon thei maken other men redy, in alle haste that thei may, to beren Lettres, and pryken in alle that evere thei may, tille thei come to the other Innes with here Lettres; and thanne thei maken freffche men redy, to pryke forthe with the Lettres, toward the Emperour; whille that the laste bryngere reste him, and bayte his Dromedarie or his Hors. And so fro In to In, tille it come to the Emperour. And thus anon hathe he hasty tydynges of ony thing, that berethe charge, be his Corrours, that rennen so hastyly, thorghe out alle the Con-tree. And also whan the Emperour fendethe his Corrours hastyly, thorghe out his Lond, everyche of hem hathe a large thong fulle of smale Belles; and whan thei neyghen nere to the Innes of other Corroures, that ben also ordeyned be the iorneyes, thei ryngen here Belles, and anon the other Corrours maken hem redy, and rennen here weye unto another In: and thus rennethe on to other, fulle spedily and swyftly, tille the Emperours entent

294 *The Voiage and Travaile of*

be ferved, in alle hafte. And theife Curroures ben clept ^e *Chydydo*, afre here Langage, that is to feye, a Meffagere.

Alfo whan the Emperour gothe from o Contree to another, as I have told zou here before, and he paffe thorghe Cytees and Townes, every man makethe a Fuyr before his Dore, and puttethe there inne Pouder of gode Gommes, that ben fwete fmellynge, for to make gode favour to the Emperour. And alle the peple knelethe doun azenft him, and don him gret reverence. And there where religyouse Cristene men dwellen, as thei don in many Cytees in the Lond, thei gon before him with proceffioun, with Cros and Holy Watre; and thei fyingen, *Veni Creator, Spiritus*, with an highe Voys, and gon towards him. And whan he herethe hem, he cōmaundethe to his Lordes to ryde besyde him, that the religyouse men may come to him. And whan thei ben nyghe him, with the Cros, thanne he dothe a down his ^f *Galaotbe*, that fyt upon his Hede, in manere of a Chapelet, that is made of Gold and precioufe Stone and grete Perles. And it is fo ryche, that men preysen it to the value of a Roialme, in that Contre. And than he knelethe to the Cros.

^e *Chypide*, L.

^f *Galiotam*, L.

And

And than the Prelate of the religiouse men feythe before him certeyn Orifouns, and zevethe him a Blessynge with the Cros: and he enclynethe to the Blessynge fulle devoutly. And thanne the Prelate zevethe him sum manere Frute, to the nombre of 9, in a Plater of Sylver, with Peres or Apples or other manere Frute. And he takethe on; and than men zeven to the othere Lordes, that ben aboute him. For the custome is sliche, that no Straungere schalle come before him, but zif he zevethym sum manere thing, afre the olde Lawe, that feythe, *Nemo accedat in conspectu meo vacuus*. And thanne the Emperour feythe to the religious men, that thei withdrawe hem azen, that thei ne be hurt ne harmed of the gret multytude of Hors, that comen behynde him. And also in the same maner don the religious men, that dwellen there, to the Emperesses, that passen by hem, and to his eldest Sone; and to every of hem, thei presenten Frute.

And zee schulle undirstonde, that the poeple, that he hathe so many hostes offe, abouten hym and aboute his Wyfes and his Sone, thei dwelle not contynuelle with him: but alle weys, whan him lykethe, thei ben sent fore; and afre whan thei han don, thei

296 *The Voiage and Travaile of*

retournen to hire owne Housholdes; saf only thei that ben dwellynge with hym in Houshold, for to seruen him and his Wyfes and his Sones, for to governen his Houshold. And alle be it, that the othere ben departed fro him, afre that thei han perfourmed hire Seruyse, zit there abydethe contynuelly with him in Court, 50000 Men at Horse, and 200000 Men a Fote; with outen Mynstrelles, and tho that kepen wylde Bestes and dyverse Briddes, of the whiche I have tolde zou the nombre before,

Undre the Firmament, is not so gret a Lord, ne so myghty, ne so riche, as the grete *Chane*: Nought *Prestre Johan*, that is Emperour of the highe *Inde*, ne the Sowdan of *Babyloyne*, ne the Emperour of *Persye*. Alle theise ne ben not in comparisoun to the grete *Chane*; nouthen of Myght, ne of Noblesse, ne of Ryalte, ne of Richeffe: For in alle theise, he passethe alle erthely Princes. Wherefore it is gret harm, that he belevethe not feithfully in God. And natheles he wil gladly here speke of God; and he suffrethe wel, that Cristene men duelle in his Lordschipe, and that men of his Feythe ben made Cristene men, zif thei wile, thorghe out alle his Contree. For
he

Sir John Maundevile, Kt. 297

he defendethe no man to holde no Lawe,
other than him lykethe.

In that Contree, sum man hathe an 100
Wyfes, sūme 60, sūme mo, sūme lesse. And
thei taken the nexte of hire Kyn, to hire
Wyfes, saf only, that thei out taken hire Mo-
dres, hire Doughtres, and hire Sustres of the
Modre fyde: but hire Sustres on the Fadir
fyde, of another Wōman, thei may wel take;
and hire Bretheres Wyfes also afre here Dethe;
and here Step modres also in the fame wyse.



C A P. XXIII.

*Of the Lawe and the Customs of the
Tartarienes, duellynge in Chatay;
and how that men don, whan the
Emperour schal dye, and how he
schal be chosen.*

THE folk of that Contree usen alle longe
Clothes, with outen ^a Furroures. And
thei ben clothed with precious Clothes of *Tar-
tarye*, and of Clothes of Gold. And here

^a *Pellura*, L.

Clothes

298 *The Voiage and Travaile of*

Clothes ben flytt at the fyde; and thei ben festned with Laces of Silk. ^b And thei clothen hem also with Pylches, and the Hyde with outhen. And thei usen nouthen Cappe ne Hood. And in the same maner as the men gon, the wōmen gon; so that no man may unethe knowe the Men fro the Wōmen, saf only the wōmen, that ben maryed, that beren the tokne upon hire Hedes of a mannes Foot, in signe that thei ben undre mannes fote and undre subieccioun of man. And here Wyfes ne dwelle not to gydere, but every of hem be hire self. And the Husbonde may ligge with whom of hem, that him lykethe. Everyche hathe his Hous, bothe man and wōman. And here Houses ben made rounde of Staves; and it hathe a rounde Wyndowe aboven, that zevethe hem light, and also that servethe for dellyverance of Smoke. And the Helynge of here Houses, and the Woves and the Dores ben alle of Wode.

And whan thei gon to Werre, thei leiden hire Houses with hem upon Chariottes; as men don Tentis or Pavyllouns. And thei maken hire Fuyr, in the myddes of hire Houses. And thei han gret multytude of alle

^b *Habent & Pelliceas, quibus utuntur ex transversis, L. Et vestent des Pellices, le Peil dehors. F.*

maner

Sir John Maundevile, Kt. 299

maner of Bestes, saf only of Swyn : ^c for thei bryngen non forthe. And thei beleeven wel, o God, that made and formede alle thinges. And natheles zit han thei Ydoles of Gold and Sylver, and of Tree, and of Clothe. And to tho Ydoles, thei offren alle weys hyre first Mylk of hire Bestes, and also of hire Metes, and of hire Drynkes, before thei eten. And thei offren often tymes Hors and Bestes. And thei clepen the God of ^d Kynde, *Troga*. And hire Emperour also, what name that evere be have, thei putten evermore therto *Chane*. And whan I was there, hire Emperour had to name *Thiaut*; so that he was clept *Thiaut Chane*. And his eldeste Sone was clept *Tossue*. And whaⁿe he schalle ben Emperour, he schalle ben clept *Tossue Chane*. And at that tyme, the Emperour hadde 12 Sones, with outen him; that were named, *Cuncy*, *Ordii*, *Chabaday*, *Buryn*, *Negu*, *Nocab*, *Cadu*, *Siban*, *Cuten*, *Balacy*, *Babylan* and *Garegan*. And of his 3 Wyfes, the firste and the pryncypalle, that was *Prestre Jobnes* Doughtre, hadde to name *Serioche Chan*; and the tother *Borak Chan*; and the tother *Karanke Chan*.

The folk of that Contree begynnen alle hire thinges in the newe Mone: and thei

^c *Quia non nutriunt eos. L.*

^d Nature.

worschipen

300 *The Voiage and Travaile of*

worschipen moche the Mone and the Sonne,
and often tyme knelen azenst hem. And alle
the folk of the Contree ryden comounly with
outen Spores : but thei beren alle weys a ly-
tille Whippe in hire Hondes, for to chacen
with hire Hors. And thei han gret Con-
science, and holden it for a gret Synne, to
casten a Knyf in the Fuyr, and for to drawe
Fleffche out of a Pot with a Knyf, and for to
smyte an Hors with the handille of a Whippe,
or to smyte an Hors with a Brydille, or to
breke o Bon with another, or for to caste
Mylk or ony Lykour, that men may drynke,
upon the Erthe, or for to take and sle lytil
Children. And the moste Synne, that ony
man may do, is to pissen in hire Houses, that
thei dwellen in. And who so that may be
fouden with that Synne, sykerly thei slen
hym. And of everyche of theise Synnes, it
behovethe hem to ben schryven of hire Prestes,
and to paye gret Some of Silver for hire Pe-
nance. And it behovethe also, that the place,
that men han pissed in, be halewed azen; and
and elles dar no man entren there inne. And
whan thei han payed hire Penance, men ma-
ken hem passen thorghe a Fuyr or thorghe 2,
for to clenfen hem of hire Synnes. And also
whan ony Messangere comethe and bryngethe
Lettres

Lettres or ony present to the Emperour, it behovethe him, that he with the thing that he bryngethe, passe thorghe 2 brennyng Fuyres, for to purgen hem, that he brynge no Poyfoun ne Venym, ne no wykked thing, that myght be grevance to the Lord. And also, zif ony man or wōman be taken in A-vowtery or Fornycacyoun, anon thei fleen him. Men of that Contree ben alle gode Archeres, and schooten righte welle, bothe men and women, als wel on Hors bak, prykyng, as on Fote, rennyng. And the Wōmen maken alle thinges and alle maner Mysteres and Craftes; as of Clothes, Botes and other thinges; and thei dryven Cartes, Plowes and Waynes and Chariottes: and thei maken Houses and alle maner Mysteres, out taken Bowes and Arwes and Armures, that men maken. And alle the Wōmen weren Breech, as wel as men. Alle the folk of that Contree ben fulle obeyffant to hire Sovereynes; ne thei fighten not ne chiden not, on with another. And there ben nouthen Thefes ne Robboures in that Contree; and every man worshipethe other: but no man there dothe no reverence to no Straungeres, but zif thei ben grete Princes. And thei eten Houndes, Lyounes, Lyberdes, Mares and Foles, Affes, Rattes
and

and Mees, and alle maner of Bestes, grete and smale; saf only Swyn, and Bestes that weren defended by the olde Lawe. And thei eten alle the Bestes, with outen and with inne, with outen castynge away of ony thing, saf only the filthe. And thei eten but litille Bred, but zif it be in Courtes of grete Lordes. And thei have not, in many places, nouthen Pefen ne Benes, ne non other Potages, but the Brothe of the Flessche. For littille ete thei ony thing, but Flessche and the Brothe. And whan thei han eten, thei wypen hire Hondes upon hire Skirtes: for thei use non Naperye, ne Towaylles, but zif it be before grete Lordes: but the comoun peple hathe none. And whan thei han eten, thei putten hire Dissches unwasschen in to the Pot or Cawdroun, with remenant of the Flessche and of the Brothe, til thei wole eten azen. And the ryche men drynken Mylk of Mares or of Camaylles or of Asses or of other Bestes. And thei wil ben lightly dronken of Mylk, or of another Drynk, that is made of Hony and of Watre soden to gidre. For in that Contree is nouthen Wyn ne Ale. Thei lyven fulle wretched liche; and thei eten but ones in the day, and that but lytill, nouthen in Courtes ne in other places. And in soothe, o man allone
in

Sir John Maundevile, Kt. 303

in this Contree wil ete more in a day, than on of hem wil ete in 3 dayes. And zif ony straunge Messagre come there to a Lord, men maken him to ete but ones a day, and that fulle litille.

And whan thei werren, thei werren fulle wifely, and alle weys don here besynes, to destroyen hire enemyes. Every man there berethe 2 Bowes or 3, and of Arwes gret plentee, and a gret Ax. And the Gentyles han schorte Speres and large, and fulle trenchant on that o fyde: and thei han Plates and Helmes, made of ^e Quyrboylle; and hire Hors covertoures of the same. And who so fleethe fro the Bataylle, thei sle him. And whan thei holden ony Sege abouten Castelle or Toun, that is walled and defensable, thei behoten to hem that ben with inne, to don alle the profite and gode, that it is marveylle to here: and thei graunten also to hem that ben with inne, alle that thei wille asken hem. And astre that thei ben zolden, anon thei fleen hem alle, and kutten of hire Eres, and fowcen hem in Vynegre, and there of thei maken gret fervyse for Lordes. Alle here lust and alle here Ymaginacioun, is for to putten alle Londes undre hire subieccioun. And

^e *Corio bullito*, L.

304 *The Voiage and Travaile of*

thei feyn, that thei knowen wel be hire prophycyes, that thei schulle ben overcomen by Archieres, and be strengthe of hem: but they knowe not of what nacioun, ne of what Lawe thei schulle ben offe, that schulle overcomen hem. And therefore thei suffren, that folk of alle Lawes may peysibely duellen amonges hem.

Also whan thei wille make hire Ydoles, or an Ymage of ony of hire Frenedes, for to have remembrance of hym, thei maken alle weys the Ymage alle naked, with outen ony maner of Clothinge. For thei feyn, that in gode love scholde be no coverynge, that man scholde not love for the faire Clothinge, ne for the riche aray, but only for the body, fuche as God hathe made it, and for the gode vertues that the body is endowed with of nature; not only for fair Clothinge, that is not of kyndely nature.

And zee schulle undirstonde, that it is gret drede for to pursue the *Tartarines*, zif thei fleen in Bataylle. For in fleyng, thei schooten behynden hem, and fleen bothe men and Hors. And whan thei wil fighte, thei wille [†]schokken hem to gidre in a plomp; that zif there be 20000 men, men schalle not wenen, that there be scant 10000. And thei cone wel

[†] *Incedunt pariter, L.*

wynnen lond of Straungeres, but thei cone not kepen it. For thei han grette lust to lye in Tentis with outen, than for to lye in Castelle or in Townes. And thei preysen no thing the wytt of other naciouns. And amonges hem, Oyle of Olyve is fulle dere: for thei holden it for fulle noble medycyne. And alle the *Tartarienes* han smale Eyen and litille of Berd, and not thikke hered, but ^f schiere. And thei ben falle and traytours: and thei lasten noghte that thei behoten. Thei ben fulle harde folk, and moche peyne and wo mow suffren and disese, more than ony other folk: for thei ben taughte therto in hire owne Contree, of Zouthe: and therefore thei spenden, as who seythe, right nought.

And whan ony man schalle dye, men setten a spere besyde him: and whan he drawethe towards the dethe, every man flethe out of the Hous, tille he be ded; and afre that, thei buryen him in the Feldes. And whan the Emperour dyethe, men setten him in a Chayere in myddes the place of his Tent: and men setten a Table before him clene, covered with a clothe, and there upon Flesche and dyverse vyaundes, and a Cuppe fulle of Mares mylk.

^f Clare, L.

^B Et nihil seruant quod promissunt, L.

306 *The Voiage and Travaile of*

And men putten a Mare besyde him, with hire Fole, and an Hors fadeled and brydeled; and thei leyn upon the Hors Gold and Silver gret quantytee: and thei putten abouten him gret plentee of Stree: and than men maken a gret pytt and a large; and with the Tent and alle theise other thinges, thei putten him in Erthe. And thei seyn, that whan he schalle come in to another World, he schalle not ben with outen an Hous, ne with owten Hors, ne with outen Gold and Sylver: and the Mare schalle zeven him mylk, and bryngen him forthe mo Hors, tille he be wel stored in the tother World. For thei trowen, that aftre hire Dethe, thei schulle be etyng and drynkynge in that other World, and solacyng hem with hire Wifes, as thei diden here. And aftre tyme, that the Emperour is thus entered, no man schalle be so hardy to speke of him before his Frenedes. And zit natheles somtyme fallethe of manye, that thei maken hem to ben entered prevylly be nyghte, in wylde places, and putten azen the Grasse over the Pytt, for to growe: or elle men coveren the Pytt with Gravelle and Sond, that no man schalle perceyve where, ne knowe where the Pytt is, to that entent, that never aftre, none of his Frenedes schulle han mynde ne remem-

remembrance of him. And thanne thei feyn, that he is ravisht in to another world, where he is a grette Lord, than he was here. And thanne afre the dethe of the Emperour, the 7 Lynages assemblen hem to gidere, and chesen his eldest Sone, or the nexte afre him, of his Blood: and thus thei feye to him; Wee wolen and wee preyen and ordeynen, that zee ben oure Lord and oure Emperour. And thanne he answerethe, Zif zee wile, that I regne over zou, as Lord, do everyche of zou, that I schalle cōmanden him, outhere to abyde or to go; and whom soever that I cōmaunde to ben slayn, that anon he be slayn. And thei answeren alle with o voys, What so evere zee cōmanden, it schalle be don. Thanne seythe the Emperour, Now undirstondethe wel, that my woord from hens forthe, is scharp and bytynge as a Swerd. After men setten him upon a blak Stede, and so men bryngen him to a Cheyere fulle richely arrayed, and there thei crownen hym. And thanne alle the Cytees and gode Townes fenden hym ryche presentes; so that at that iourneye, he schalle have more than 60 Chariottes charged with Gold and Sylver, with outen Jewelles of Gold and precyouse Stones, that Lordes zeven hym, that ben withouten estymacioun:

308 *The Voiage and Travaile of*
and with outen Hors and Clothes of Gold and
of Camakaas and Tartarynes, that ben with
outen nombre.



C A P. XXIV.

*Of the Roialme of Thurse and the
Londes and Kyngdomes towards the
Septentrionale parties, in comynge
down from the Lond of Cathay.*

THIS Lond of *Cathay* is in *Asye* the
depe. And aftre, on this half, is *Asye*
the more. The Kyngdom of *Cathay* march-
ethe toward the West, unto the Kyngdom of
Tharse; the whiche was on of the Kinges,
that cam to presente our Lord in *Betheleem*.
And thei that ben of the Lynage of that Kyng,
arn some Cristene. In *Tharse*, thei eten no
Fleffche, ne thei drynken no Wyn. And on
this half, towards the West, is the Kyngdom
of *Turquesten*, that strecchethe him toward
the West, to the Kyngdom of *Persie*; and
toward the Septrentionalle, to the Kyngdom
of *Chorasme*. In the contre of *Turquesten*,
ben but fewe gode Cytees: but the beste
Cytee

Sir John Maundevile, Kt. 309

Cytee of that Lond highte *Octorar*. There ben grete Pastures; but fewe Coornes; and therfore, for the most partie, thei ben alle Herdemen: and thei lyzn in Tentes, and thei drynken a maner Ale, made of Hony.

And aftre, on this half, is the Kyngdom of *Chorasme*, that is a gode lond and a plentevous, with outen Wyn. And it hathe a Desert toward the Est, that lastethe more than an 100 iourneys. And the beste Cytee of that Contree is clept *Chorasme*. And of that Cytee, berethe the Contree his name. The folk of that Contree ben hardy Werryoures. And on this half is the Kyngdom of *Comanye*, where of the *Comayns* that dwellden in *Grece*, somtyme weren chaced out. This is on of the grettest Kyngdomes of the World: but it is not alle enhabyted. For at on of the parties, there is so gret cold, that no man may dwelle there: and in another partie, there is so gret hete, that no man may endure it. And also there ben so many Flyes, that no man may knowe on what fyde he may turne him. In that Contree is but lytille Arberye, ne Trees that beren Frute, ne othere. Thei lyzn in Tentes. And thei brennen the dong of Bestes, for defaute of Wode.

This Kyngdom descendeth on this half toward us, and toward *Pruysse*, and toward *Rossye*. And thorghe that Contree rennethe the Ryvere of *Etbille*, that is on of the grettest Ryveres of the World. And it fresethe so strongly alle Zeres, that many tymes men han foughten upon the Ise with grete hostes, bothe parties on fote, and hire Hors voyded for the tyme: and what on Hors and on Fote, mo than 2000000 persones on every syde. And betweene that Ryvere and the grete See *Ocean*, that thei clepen the See *Maure*, lyzn alle theise Roialmes. And toward the hede benethe in that Roialme, is the mount *Chotaz*, that is the hiest mount of the world: and it is betwene the See *Maure* and the See *Caspy*. There is fulle streyt and dangerous passage, for to go toward *Ynde*. And therefore Kyng *Alysandre* leet make there a strong Cytee, that men clepen *Alizandre*, for to kepe the Contree, that no man scholde passe with outen his leve. And now men clepen that Cytee, the Zate of Helle. And the princypalle Cytee of *Comenye* is clept *Sarak*, that is on of the 3 Weyes for to go in to *Ynde*: but be the Weye, ne may not passe no gret multytude of peple, but zif it be in Wyntre. And that passage men clepen the *Derbent*.

The

312 *The Voiage and Travaile of*

lond of *Cathay*, unto the londes of the Cristene, towards *Pruyffe* and *Rossye*; now schalle I devyse zou of other londes and Kyngdomes, comynge down be other Costes, toward the right syde, unto the See of *Grece*, toward the lond of Cristene men: and therfore that, af- tre *Ynde* and afre *Cathay*, the Emperour of *Persie* is the gretteste Lord. Therfore I schalle telle zou of the Kyngdom of *Persie*. First, where he hathe 2 Kyngdomes; the firste Kyngdom begynnethe toward the Est, toward the Kyngdom of *Turquesten*, and it strecchethe toward the West, unto the Ryvere of *Phison*, that is on of the 4 Ryveres, that comen out of *Paradys*. And on another syde, it strecchethe toward the Septentrion, unto the See of *Caspie*: and also toward the Southe, unto the Desert of *Ynde*. And this Contree is gode and pleyn and fulle of peple. And there ben manye gode Cytees. But the 2 princypalle Cytees ben theise, *Boyturra*, and *Seornergant*, that sū men clepen *Sormagant*. The tother Kyngdom of *Persie* strecchethe toward the Ryvere of *Phison*, and the Parties of the West, unto the Kyngdom of *Mede*: And fro the grete *Armenye*, and toward the Septentrion, to the See of *Caspie*; and toward the Southe, to the lond of *Ynde*. That

Sir John Maundevile, Kt. 313

is also a gode lond and a plentefous; and it hathe 3 grete principalle Cytees, *Messabor*, *Caphon* and *Sarmassane*.

And thanne aftre is *Armenye*, in the whiche weren wont to ben 4 Kyngdomes: that is a noble Cuntree, and fulle of Godes. And it begynnethe at *Persie*, and strecchethe toward the West in lengthe, unto *Turkye*. And in largenesse, it durethe to the Cytee of *Alixandre*, that now is clept the Zate of Helle, that I spak offe befor, undre the Kyngdom of *Mede*. In this *Armenye* ben fulle manye gode Cytees: but *Tanrizo* is most of name.

Aftre this, is the Kyngdom of *Mede*, that is fulle long: but it is not fulle large, that begynnethe toward the Est, to the lond of *Persie*, and to *Inde* the lesse. And it strecchethe toward the West, toward the Kyngdom of *Caldee*, and toward the Septemtrion, descendynge toward the litille *Armenye*. In that Kyngdom of *Medee*, there ben many grete Hilles, and litille of pleya Erthe. There duellen *Sarazines*, and another maner of folk, that men clepen *Cordynes*. The beste 2 Cytees of that Kyngdom, ben *Sarras* and *Karremen*.

Aftre that, is the Kyngdom of *George*, that begynnethe toward the Est, to the gret Mountayne,

314 *The Voiage and Travaile of*

Mountayne, that is clept *Abzor*; where that duellen many dyverse folk of dyverse Naciouns. And men clepen the Contree *Alamo*. This Kyngdom strecchethe him towards *Turkye*, and toward the grete See: and toward the South, it marchethe to the grete *Armenye*. And there ben 2 Kyngdomes in that Contree; that on is the Kyngdom of *Georgie*, and that other is the Kyngdom of *Abcaz*. And alle weys in that Contree ben 2 Kynges, and thei ben bothe Cristene: but the Kyng of *Georgie* is in subieccioun to the grete *Chane*. And the King of *Abcaz* hathe the more strong Contree: and he alle weyes vigerously defendethe his Contree, azenst alle tho that assaylen him; so that no man may make him in subieccioun to no man. In that Kyngdom of *Abcaz* is a gret Marvaylle. For a Provynce of the Contree, that hathe wel in circuyt 3 iorneyes, that men clepen Hanyson, is alle covered with Derknesse, with outen ony brightnesse or light; so that no man may see ne here, ne no man dar entren in to hem. And natheles, thei of the Contree seyn, that som tyme men heren voys of folk, and Hors nyzenge, and Cokkes crowynge. And men witen wel, that men dwellen there: but thei knowe not what men. And thei seyn, that the Derknesse befelle be
 Myracle

Myracle of God. For a cursed Emperour of *Persie*, that highte *Saures*, pursuede alle Cristene men, to destroye hem, and to compelle hem to make Sacrifice to his Ydoles; and rood with grete Hoost, in alle that ever he myghte, for to confounde the Cristene men. And thanne in that Contree, dwelleden manye gode cristene men, the whiche that lasten hire Godes, and wolde han fled in to *Grece*: and whan they weren in a playn, that highte *Megon*, anon this cursed Emperour mett with hem, with his Hoost, for to have slayn hem, and hewen hem to peces. And anon the Cristene men kneleden to the grounde, and made hire preyeres to God, to sokoure hem. And anon a gret thikke Clowde cam, and covered the Emperour and alle his Hoost: and so thei enduren in that manere, that thei ne mowe not gon out, on no syde; and so schulle thei ever more abyden in Derknesse, till the day of Dome, be the Myracle of God. And thanne the Cristene men wenten, where hem lykede best, at hire own plesance, with outen lettyng of ony Creature; and hire enemyes enclosed and confounded in Derknesse, with outen ony strok. Wherfore we may wel seye, with *David*, *A Domino factū est istud; & est mirabile in oculis nostris.* And that was
a gret

316 *The Voiage and Travaile of*

a gret Myracle, that God made for hem. Wherefore methinkethe, that Cristene men scholden ben more devoute, to serven oure Lord God, than ony other men of ony other Secte. For with outen ony drede, ne were cursednesse and Synne of Cristene men, thei scholden be Lordes of alle the World. For the Banere of *Jesu Crist* is alle weys displayed, and redy on alle fydes, to the help of his trewe lovyng Servauntes: in so moche, that o gode Cristene man, in gode Beleeve, scholde overcomen and out chacen a 1000 cursed mysbelevyng men; as *David* seythe in the *Psaltere*, *Quoniã persequabatur unus mille, & duo fugarent decem milia. Et, Cadent a latere tuo mille, & decem milia a dextris tuis.* And how that it myghte ben, that on scholde chacen a 1000, *David* himself seythe, folowyng, *Quia manus Domini fecit hac omnia.* And oure Lord himself seythe, be the Prophetes mouthe, *Si in viis meis ambulaveritis, super tribulantes vos misissem manũ meã.* So that wee may seen apertely, that zif wee wil be gode men, non enemye ne may not enduren azenst us. Also zee schulle undirstonde, that out of that lond of Derknesse, gothe out a gret Ryvere, that schewethe wel, that there ben folk dwellyng, be
many

many redy tokenes: but no man dar not entre in to it.

And wytethe well, that in the Kyngdoms of *Georgie*, of *Abchaz* and of the litille *Armenye*, ben gode Cristene men and devoute. For thei schryven hem and howfele hem evermore ones or twyes in the Woke. And there ben manye of hem, that howfele hem every day: and so do wee not on this half; alle be it that seynt *Poul* cōmandethe it, seyenge, *Omnibus diebus dominicis ad cōmunicandū hortor*. Thei kepen that Cōmandement: but wee ne kepen it not.

Also astre, on this half, is *Turkye*, that marchethe to the grete *Armenye*. And there ben many Provynces, as *Capadoche*, *Saure*, *Brique*, *Queston*, *Pytan* and *Gemethe*. And in everyche of theise ben many gode Cytees. This *Turkye* strecchethe unto the Cytee of *Sachala*, that sittethe upon the See of *Grece*; and so it marchethe to *Syrie*. *Syrie* is a gret Contree and a gode, as I have told zou before. And also it hathe, aboven toward *Ynde*, the Kyngdom of *Caldee*, that strecchethe fro the Mountaynes of *Calde*, toward the Est, unto the Cytee of *Nynyvee*, that sittethe upon the Ryvere of *Tygre*: and in largeness, it begynneth toward the Northe, to the Cytee

318 *The Voiage and Travaile of*

tee of *Maraga*; and it strecchethe toward the Southe, unto the See *Occean*. In *Caldee* is a pleyn Contree, and fewe Hilles and fewe Ryveres.

Aftre is the Kyngdom of *Mesopotayme*, that begynneth toward the Est, to the Flom of *Tygre*, unto a Cytee that is clept *Moselle*: and it strecchethe toward the West, to the Flom of *Eufrate*, unto a Cytee that is clept *Roianz*: and in lengthe it gothe to the mount of *Armenye*, unto the Desert of *Tnde* the lesse. This is a gode Contree and a pleyn: but it hathe fewe Ryveres. It hathe but 2 Mountaynes in that Contree: of the whiche, on highte *Symar*, and that other *Lyson*. And this Lond marcheth to the Kyngdom of *Caldee*.

Zit there is, toward the parties meridionales, many Contrees and many Regyouns; as the lond of *Ethiope*, that marcheth, toward the Est, to the grete Desertes; toward the West, to the Kyngdom of *Nubye*; toward the Southe, to the Kyngdom of *Moretane*; and toward the North, to the rede See. Aftre is *Moretane*, that dureth fro the Mountaynes of *Ethiope*, unto *Lybie* the hize. And that Contree lyzth a long fro the See *Occean*, toward the Southe; and toward the Northe, it marcheth

ethe to *Nubye*, and to the highe *Lybye*. (Theise men of *Nubye* ben Cristene.) And it marchethe fro the londes aboveseyd to the Desertes of *Egypt*. And that is the *Egypt*, that I have spoken of before. And astre is *Libye* the hie, and *Lybye* the lowe, that descendethe down lowe, toward the grete See of *Spayne*. In the whiche Contree ben many Kyngdomes and many dyverse folk. Now I have devyfed zou many Contrees, on this half the Kyngdom of *Cathay*: of the whiche, many ben obeyffant to the grete *Chane*.

C A P. XXVI.

Of the Contrees and Yles, that ben bezonde the Lond of Cathay; and of the Frutes there; and of 22 Kynges enclosed within the Mountaynes.

NOW schalle I feye zou fewyngly of Contrees and Yles, that ben bezonde the Contrees that I have spoken of. Wherefore I feye zou, in passynge be the Lond of *Cathaye*, toward the highe *Ynde*, and toward *Bacharye*, men passen be a Kyngdom, that
men

320 *The Voiage and Travaile of*

men clepen *Caldilhe*; that is a fulle fair Contree. And there growethe a maner of Fruyt, as thoughe it weren Gowrdes: and whan thei ben ripe, men kутten hem a to, and men fynden with inne a lytylle Best, in Fleffche, in Bon and Blode, as though it were a lytylle Lomb, with outen Wolle. And men eten bothe the Frut and the Best: and that is a gret Marveylle. Of that Frute I have eten; alle thoughe it were wondirfulle: but that I knowe wel, that God is marveyllous in his Werkes. And natheles I tolde hem, of als gret a Marveylle to hem, that is amonges us: and that was of the Bernakes. For I tolde hem, that in oure Contree weren Trees, that beren a Fruyt, that becomen Briddes fleeynge: and tho that fellen in the Water, lyven; and thei that fallen on the Erthe, dyen anon: and thei ben right gode to Mannes mete. And here of had thei als gret marvaylle, that sūme of hem trowed, it were an impossible thing to be. In that Contree ben longe Apples, of gode favour; where of ben mo than an 100 in a Clustre, and als manye in another: and thei han grete longe Leves and large, of 2 Fote long or more. And in that Contree, and in other Contrees there abouten, growen many Trees, that beren Clowe Gylofres and Noremuges, and grete
Notes

Notes of *Inde* and of *Canelle* and of many other Spices. And there ben Vynes, that beren so grete Grapes, that a strong man scholde have y now to done, for to bere o clustre with alle the Grapes. In that same regioun ben the Mountaynes of *Casppe*, that men clepen *Uber* in the Contree. Betwene tho Mountaynes, the *Jewes* of 10 Lynages ben enclosed, that men clepen *Gothe* and *Magothe*: and thei mowe not gon out on no fyde. There weren enclosed 22 Kynges with hire peple, that duelleden betwene the Mountaynes of *Sytbye*. There Kyng *Alisandre* chacede hem betwene tho Mountaynes; and there he thoughte for to enclose hem thorghe werk of his men. But whan he faughe, that he myghte not don it, ne bryng it to an ende, he preyed to God of Nature, that he wolde parforme that that he had begonne. And alle were it so, that he was a *Payneme* and not worthi to ben herd, zit God of his grace closed the Mountaynes to gydre: so that thei dwellen there, alle faste y lokked and enclosed with highe Mountaynes alle aboute, saf only on o fyde; and on that fyde, is the See of *Casppe*. Now may sum men asken, Sithe that the See is on that o fyde, wherfore go thei not out on the See fyde, for to go where that hem lykethe? But

322 *The Voiage and Travaile of*

to this questioun, I schal answere, That See of *Caspie* gothe out be Londe, undre the Mountaynes, and rennethe be the Defert at o fyde of the Contree ; and afre it strecchethe unto the endes of *Persie*. And alle thoughe it be clept a See, it is no See, ne it touchethe to non other See : but it is a Lake, the grettest of the World. And thoughe thei wolden putten hem in to that See, thei ne wysten never, where that thei scholde arryven. And also thei conen no Langage, but only hire owne, that no man knowethe but thei : and therefore mowe thei not gon out. And also zee schulle undirstonde, that the *Jewes* han no propre Lond of hire owne for to dwellen inne, in alle the World, but only that Lond betwene the Mountaynes. And zit thei zelden Tribute for that Lond to the Queen of *Amazoine*, the whiche makethe hem to ben kept in cloos fulle diligently, that thei schalle not gon out on no fyde, but be the Cost of hire Lond. For hire Lond marchethe to tho Mountaynes. And often it hath befallen, that sūme of the *Jewes* han gon up the Mountaynes, and aualed down to the Valleys : but gret nombre of folk ne may not do so. For the Mountaynes ben so hie and so streghte up, that thei moſte abyde there,
maugre

maugre hire Myghte. For thei mowe not gon out, but be a littille issue, that was made be strengthe of men; and it lastethe wel a 4 grete Myle. And astre, is there zit a Lond allo Desert, where men may fynde no Watre, ne for dyggyng, ne for non other thing. Wherefore men may not dwellen in that place: so is it fulle of Dragounes, of Serpentes and of other venymous Bestes, that no man dar not passe, but zif it be be strong Wyntre. And that streyt passage, men clepen in that Con-tree, *Clyron*. And that is the passage, that the Queen of *Amazoine* makethe to ben kept. And thoghe it happene, sum of hem, be Fortune, to gon out; thei conen no maner of Langage but *Ebrow*: so that thei can not speke to the peple. And zit nathes, men feyn, thei schalle gon out in the tyme of Antecrist, and that thei schulle maken gret slaughtre of Cristene men. And therefore alle the *Jewes*, that dwellen in alle Londes, lernnen alle weys to speken *Ebrew*, in hope that whan the other *Jewes* schulle gon out, that thei may undirstonden hire Speche, and to leden hem in to *Cristendom*, for to destroye the Cristene peple. For the *Jewes* feyn, that they knowen wel, be hire Prophecyes, that thei of *Caspie* schulle gon out and spreden

324 *The Voiage and Travaile of*

thorghe out alle the World; and that the Cristene men schulle ben undre hire Subieccioun, als longe as thei han ben in subieccioun of hem. And zif that zee wil wyte, how that thei schulle fynden hire Weye, afre that I have herd feye, I schalle telle zou. In the time of Antecrist, a Fox schalle make there his trayne, and mynen an hole, where Kyng *Alisandre* leet make the Zates: and so longe he schalle mynen and perce the Erthe, til that he schalle passe thorghe, towards that folk. And whan thei seen the Fox, thei schulle have gret marveyll of him, be cause that thei saughe never fuche a Best. For of alle othere Bestes, thei han enclosed amonges hem, saf only the Fox. And thanne thei schullen chacen him and pursuen him so streyte, tille that he come to the same place, that he cam fro. And thanne thei schullen dyggen and mynen so strongly, tille that thei fynden the Zates, that Kyng *Alisandre* leet make of grete Stones and passynge huge, wel fymented and made stronge for the maystrie. And tho Zates thei schulle breken, and so gon out, be fyndynge of that issue.

Fro that Lond, gon men toward the Lond of *Bacharie*, where ben fulle yvele folk and fulle cruelle. In that Lond ben Trees, that
beren

Sir John Maundevile, Kt. 325

beren Wolle, as thoghe it were of Scheep; where of men maken Clothes, and alle thing that may ben made of Wolle. In that Contree ben many Ipotaynes, that dwellen somtyme in the Watre, and somtyme on the Lond: and thei ben half Man and half Hors, as I have feyd before: and thei eten men, whan thei may take hem. And there ben Ryveres of Watres, that ben fulle byttere, three fythes more than is the Watir of the See. In that Contree ben many Griffounes, more plentee than in ony other Contree. Sum men feyn, that thei han the Body upward, as an Egle, and benethe as a Lyoun: and treuly thei feyn sothe, that thei ben of that schapp. But o Griffoun hathe the body more gret and is more strong thanne 8 Lyouns, of suche Lyouns as ben o this half; and more gret and strongere, than an 100 Egles, suche as we han amonges us. For o Griffoun there wil bere, fleynge to his Nest, a gret Hors, or 2 Oxen zoked to gidere, as thei gon at the Plowghe. For he hathe his ^a Talouns so longe

^a One 4 Foot long, in the Cotton Library, has a Silver Hoop about the end, whereon is engraven, *Griphi Unguis, Divo Cuthberto Dunelmensi sacer*. Another about an El long, is mentioned by Dr. Grew, in his History of the Rarities of the Royal Society, pag. 26: tho' the Doctor there supposes it rather the Horn of a Rock-Buck or of the *Ibex mas*.

326 *The Voiage and Travaile of*

and so large and grete, upon his Feet, as though thei weren Hornes of grete Oxen or of Bugles or of Kyzn; so that men maken Cuppes of hem, to drynken of: and of hire Ribbes and of the Pennes of hire Wenges, men maken Bowes fulle stronge, to schote with Arwes and Quarelle. From thens gon men, be many iourneyes, thorghe the Lond of *Prestre John*, the grete Emperour of *Inde*. And men clepen his Roialme, the Yle of *Pentexoire*.

C A P. XXVII.

Of the Ryalle estate of Prestre John; and of a ricke man, that made a marveyllous Castelle, and cleped it Paradys; and of his Sotyltee.

THIS Emperour *Prestre John* holt fulle gret Lond, and hathe many fulle noble Cytees and gode Townes in his Roialme, and many grete dyverse Yles and large. For alle the Contree of *Inde* is devyfed in Yles, for the grete Flodes, that comen from *Paradys*, that departen alle the Lond in many parties. And also in the See, he hathe fulle
manye

manye Yles. And the beste Cytee in the Yle of *Pentexoire* is *Nyse*, that is a fulle Ryalle Cytee and a noble, and fulle riche. This *Prestre John* hathe undre him many Kynges and many Yles and many dyverse folk of dyverse condicions. And this Lond is fulle gode and ryche; but not so riche as is the Lond of the grete *Chane*. For the Marchauntes come not thidre so comounly, for to bye Marchandises, as thei don in the Lond of the gret *Chane*: for it is to fer to travaylle to. And on that other partie, in the Yle of *Cathay*, men fynden alle maner thing, that is nede to man; Clothes of Gold, of Silk, and Spycerie. And therefore, alle be it that men han grette chep in the Yle of *Prestre John*, natheles men dreden the longe wey and the grete periles in the See, in tho parties. For in many places of the See ben grete Roches of Stones of the Adamant, that of his propre nature drawethe Iren to him. And therefore there passen no Schippes, that han outhur Bondes or Nayles of Iren with in hem: and zif there do, anon the Roches of the Adamantes drawn hem to hem, that never thei may go thens. I my self have seen o Ferrum in that See, as thoughe it hadde ben a gret Yle fulle of Trees and Buscaylle, fulle

328 *The Voiage and Travaile of*

of Thornes and Breres, gret plentee. And the Schipmen tolde us, that alle that was of Schippes, that weren drawn thidre be the Adamauntes, for the Iren that was in hem. And of the rotenesse and other thing that was with in the Schippes, grewen suche Buscaylle and Thornes and Breres and grene Grasse and suche maner of thing; and of the Mastes and the Scylle Zerdes: it semed a grete Wode or a Grove. And suche Roches ben in many places there abouten. And therefore dur not the Marchauntes passen there, but zif thei knowen wel the passages, or elle that thei hangode Lodes men. And also thei dreden the longe weye: and therefore thei gon to *Cathay*; for it is more nyghe: and zit is not so nyghe, but that men moſte ben travayllynge be See and Lond, 11 Monethes or 12, from *Gene* or from *Venyse*; or he come to *Cathay*. And zit is the Lond of *Prestre John* more ferr, be many dredfulle iourneyes. And the Marchauntes passen be the Kyngdom of *Persie*, and gon to a Cytee that is clept *Hermes*: for *Hermes* the Philosphre founded it. And aftre that, thei passen an Arm of the See, and thanne thei gon to another Cytee that is clept ^a*Golbache*: and there thei fynden Marchandises, and of

^a *Gohatke*, L.

Popen-

Sir John Maundevile, Kt. 329

Popengayes, as gret plentee as men fynden here of Gees. And zif thei will passen fere there, thei may gon sykerly i now. In that Contree is but lytylle Whete or Berley: and therfore thei eten Ryzs and Hony and Mylk and Chese and Frute.

This Emperour *Prestre John* takethe alle weys to his Wif, the Doughtre of the grete *Chane*: and the gret *Chane* also in the same wife, the Doughtre of *Prestre John*. For theise 2 ben the grettest Lordes undir the Firmament.

In the Lond of *Prestre John*, ben many dyverse thinges and many precious Stones, so grete and so large, that men maken of hem Vesselle; as Plateres, Dissches and Cuppes. And many other marveylls ben there; that it were to combrous and to long to putten it in scripture of Bokes.

But of the princypalle Yles and of his Estate and of his Lawe, I schalle telle zou som partye. This Emperour *Prestre John* is Cristene; and a gret partie of his Contree also: but zit thei have not alle the Articles of oure Feythe, as wee have. Thei beleven wel in the Fadre, in the Sone and in the Holy Gost: and thei ben fulle devoute, and righte trewe on to another. And thei sette not be no Barrettes,

330 *The Voiage and Travaile of*

rettes, ne by Cawteles, ne of no Disceytes. And he hathe undre him 72 Provynces; and in every Provynce is a Kyng. And theise Kynges han Kynges undre hem; and alle ben tributaries to *Prestre John*. And he hathe in his Lordschipes many grete marveyles. For in his Contree, is the See that men clepen the Gravely See, that is alle Gravelle and Sond, with outen ony drope of Watre: and it eb-bethe and flowethe in grete Wawes, as other Sees don: and it is never stille ne in pes, in no maner cesoun. And no man may passe that See be Navye, ne be no maner of craft: and therefore may no man knowe, what Lond is bezond that See. And alle be it that it have no Watre, zit men fynden there in and on the Bankes, fulle gode Fiffche of other maner of kynde and schappe, thanne men fynden in ony other See; and thei ben of right goode tast, and delycious to mannes mete.

And a 3 iourneys long fro that See, ben gret Mountaynes; out of the whiche gothe out a gret Flood, that comethe out of *Paradys*: and it is fulle of precious Stones, with outen ony drope of Water: and it rennethe thorghe the Desert, on that o syde; so that it makethe the See gravely: and it berethe in to that See, and there it endethe. And that

that Flōme rennethe also, 3 dayes in the Woke, and bryngethe with him grete Stones, and the Roches also therewith, and that gret plentee. And anon as thei ben entred in to the grave-ly See, thei ben feyn no more; but lost for evere more. And in tho 3 dayes, that that Ryvere rennethe, no man dar entren in to it: but in the other dayes, men dar entren wel y now. Also bezonde that Flōme, more upward to the Desertes, is a gret Pleyn alle gravelly betwene the Mountaynes: and in that Playn, every day at the Sonne risynge, begynnen to growe smale Trees; and thei growen til mydday, berynge Frute: but no man dar taken of that Frute; for it is a thing of Fayrye. And afre mydday, thei discrecen and entren azen in to the Erthe; so that at the goynge down of the Sonne, thei apperen no more: and so thei don every day; and that is a gret marvaylle.

In that Desert ben many wylde men, that ben hidouse to loken on: for thei ben ^b horned; and thei speken nought but thei gronten, as Pygges. And there is also gret plentee of wylde Houndes. And there ben manye Pøpegayes, that thei clepen Pfitakes in hire Lamage: and thei speken of hire propre nature, and salven men that gon thorghe the Desertes,

^b The *Latin* Version does not make them *horned*.

and

332 *The Voiage and Travaile of*

and speken to hem als appertely, as though it were a man. And thei that speken wel, han a large Tonge, and han 5 Toos upon a Fote. And there ben also of other manere, that han but 3 Toos upon a Fote; and thei speken not, or but litille: for thei come not but cryen.

This Emperour *Prestre John*, whan he gothe in to Battayle, azenst ony other Lord, he hathe no Baneres born before him: but he hathe 3 Crosses of Gold, fyn, grete and hye, fulle of precious Stones: and every of the Crosses ben sett in a Chariot, fulle richely arrayed. And for to kepen every Cros, ben ordeyned 10000 men of Armes, and mo than 100000 men on Fote, in maner as men wolde kepe a Stondard in oure Contrees, whan that wee ben in Lond of Werre. And this nombre of folk is with outen the pryncipalle Hoost, and with outen Wenges ordeynd for the Bataylle. And whan he hathe no Werre, but ridethe with a pryvy Meynee, thanne he hathe bore before him but o Cros of Tree, with outen peynture, and with outen Gold or Silver or precious Stones; in remembrance, that *Jesu Crist* suffred Dethe upon a Cros of Tree. And he hathe born before him also a Plater of Gold fulle of Erthe, in tokene that

Sir John Maundevile, Kt. 333

his Noblesse and his Myghte and his Fleſſche
ſchalle turnen to Erthe. And he hathe born
before him alſo a Veſſelle of Silver, fulle of
noble Jewelles of Gold fulle riche, and of
precious Stones, in tokene of his Lordſchipe
and of his Noblesſe and of his Myght. He
duellethe comounly in the Cytee of *Suſe*;
and there is his principalle Palays, that is ſo
riche and ſo noble, that no man wil trowe it
by eſtymacioun, but he had ſeen it. And
aboven the chief Tour of the Palays, ben 2
rounde Pomeles of Gold; and in everyche of
hem ben 2 Carboncles grete and large, that
ſchynen fulle brighte upon the nyght. And
the principalle Zates of his Palays ben of pre-
cious Ston, that men clepen Sardoyne: and
the Bordure and the Barres ben of Ivorye:
and the Wyndowes of the Halles and Cham-
bres ben of Criſtalle: and the Tables, where
on men eten, ſome ben of Emeraudes, ſome
of Amatyſt and ſome of Gold, fulle of preci-
ous Stones; and the Pileres, that beren up
the Tables, ben of the ſame precious Stones.
And the Degrees to gon up to his Throne,
where he ſittethe at the Mete, on is of Oni-
che, another is of Criſtalle, and another of
Jaſpre grene, another of Amatyſt, another of
Sardyne, another of Corneline, and the ſe-
vene

334 *The Voiage and Travaile of*

vene that he settethe on his Feet, is of Crifolyte. And alle theife Degrees ben bordured with fyn Gold, with the tother precious Stones, sett with grete Perles oryent. And the fydes of the Sege of his Throne ben of Emeraudes, and bordured with Gold fulle nobely, and dubbed with other precious Stones and grete Perles. And alle the Pileres in his Chambre, ben of fyne Gold with precious Stones, and with many Carboncles, that zeven gret lyght upon the nyght to alle peple. And alle be it that the Charboncle zeve lyght right y now, natheles at alle tymes brennethe a Veffelle of Cristalle fulle of Bawme, for to zeven gode smelle and odour to the Emperour, and to voyden away alle wykkede Eyres and corrupciouns. And the forme of his Bedd is of fyne Saphires bended with Gold, for to make him slepen wel, and to resteynen him from Lecherye. For he wille not lyze with his Wyfes, but 4 sithes in the Zeer, aftre the 4 Cefouns: and that is only for to engendre Children. He hathe also a fulle fayr Palays and a noble, at the Cytee of *Nyse*, where that he dwellethe, whan him best lykethe: but the Ayr is not so attempree, as it is at the Cytee of *Suse*. And zee schulle undirstonde, that in alle his Contree, ne in the Contrees there

there alle aboute, men eten noghte but ones in the day, as men don in the Court of the grete *Chane*. And so thei eten every day in his Court, mo than 30000 perfonen, with outen goeres and comeres. But the 30000 perfonen of his Contree, ne of the Contree of the grete *Chane*, ne spenden noghte so moche Gode, as don 12000 of oure Contree. This Emperour *Prestre John* hathe evere more 7 Kynges with him, to serve him : and thei departen hire Service be certeyn Monethes. And with theise Kynges ferven alle weys 72 Dukes and 360 Erles. And alle the dayes of the Zeer, there eten in his Houshold and in his Court, 12 Erchebysshoppes and 20 Bisshoppes. And the Patriark of seynt *Thomas* is there, as is the Pope here. And the Erchebisshoppes and the Bisshoppes and the Abbottes in that Contree, ben alle Kynges. And everyche of theise grete Lordes knowen wel y now the attendance of hire Servyce. The on is Master of his Houshold, another is his Chamberleyn, another fervethe him of a Dyffche, another of the Cuppe, another is Styward, another is Mareschalle, another is Prynce of his Armes : and thus is he fulle nobely and ryally served. And his Lond durethe in verry brede 4 Monethes iorneyes, and in lengthe
out

336 *The Voiage and Travaile of*

out of mesure: that is to seyn, alle the Yles undir Erthe, that wee supposen to ben undir us.

Besyde the Yle of *Pentexoire*, that is the Lond of *Prestre John*, is a gret Yle long and brode, that men clepen *Milsterak*; and it is in the Lordschipe of *Prestre John*. In that Yle is gret plentee of Godes. There was dwellynge somtyme a ryche man, and it is not longe sithen, and men clept him *Gatholonabes*; and he was fulle of Cateles and of foylle Disceytes: and he hadde a fulle fair Castelle, and a strong, in a Mountayne, so strong and so noble, that no man cowde devise a fairere ne a strengere. And he had let muren alle the Mountayne aboute with a strong Walle and a fair. And with inne tho Walles he had the fairest Gardyn, that ony man myghte beholde; and therein were Trees berynge alle maner of Frutes, that ony man cowde devyse: and there in were also alle maner vertuous Herbes of gode smelle, and alle other Herbes also, that beren faire Floures. And he had also in that Gardyn, many faire Welles; and beside tho Welles, he had let make faire Halles and faire Chambres, depeynted alle with Gold and Azure. And there weren in that place many a dyvers^e thinges

Sir John Maundevile, Kt. 337

things and many dyverse stories: and of Bestes and of Bryddes, that songen fulle delectably, and meveden be craft, that it semede that thei weren quyke. And he had also in his Gardyn alle maner of Foules and of Bestes, that ony man myghte thenke on, for to have pley or desport to beholde hem. And he had also in that place, the faireste Damyseles, that myghte ben founde undir the Age of 15 Zere, and the faireste zonge striplynges, that men myghte gete of that same age: and alle thei weren clothed in Clothes of Gold fully richely: and he seyde, that tho weren Aungeles. And he had also let make 3 Welles, faire and noble, and alle envyround with ston of Jaspere, of Cristalle, dyapred with Gold, and sett with precious Stones and grete orient Perles. And he had made a Conduyt undir Erthe, so that the 3 Welles, at his list, on scholde renne Milk, another Wyn, and another Hony. And that place he clept *Paradys*. And whan that ony gode Knyght, that was hardy and noble, cam to see this Rialtee, he wolde lede him into his *Paradys*, and schewen him theise wondirfulle thinges, to his desport, and the marveyllous and delicious Song of dyverse Briddes, and the faire Damyseles, and the faire Welles of Mylk, Wyn

Z

and

338 *The Voiage and Travaile of*

and hony, plenteuous rennyng. And he wolde let make dyverse Instrumentes of Musick to fownen in an highe Tour, so merily that it was joye for to here; and no man scholde see the craft thereof: And tho, he seyde, weren Aungeles of God, and that place was *Paradys*, that God had behighte to his Frenedes, seyenge, *Dabo vobis Terram fluentem lacte & Melle*. And thanne wolde he maken hem to drynken of certeyn drynk, where of anon thei scholden be dronken. And thanne wolde hem thinken gretter delyt, than thei hadden before. And than wolde he seye to hem, that zif thei wolde dyen for him and for his love, that aftir hire Dethe, thei scholde come to his *Paradys*; and thei scholde ben of the age of the Damyselles, and thei scholde pleyen with hem, and zit ben Maydenes. And aftir that, zit scholde he putten hem in a fayrere *Paradys*, where that thei schold see God of Nature visibely, in his Magestee and in his Blisse. And than wolde he schewe hem his entent, and seye hem, that zif thei wolde go fle suche a Lord or suche a man, that was his Enemye or contrarious to his list, that thei scholde not drede to don it, and for to be slayn therefore hemself: for aftir hire Dethe, he wolde putten hem into another *Paradys*, that
was

Sir John Maundevile, Kt. 339

was an 100 fold fairere than ony of the to-
there: and there schode thei dwellen with
the most fairest Damyselles that myghte be,
and pley with hem ever more. And thus
wenten many dyverse lusty Bacheleres for to
fle grete Lords, in dyverse Countrees, that
weren his enemyes, and maden hem self to
ben slayn, in hope to have that *Paradys*. And
thus often tyme, he was revenged of his ene-
myes, be his sotylle disceytes and false Cau-
teles. And whan the worthi men of the Con-
tree hadden perceyved this sotylle falshod of
this *Gatholonabes*, thei assembled hem with
force, and assayleden his Castelle, and sloun
him, and destroyden alle the fair places, and
alle the nobletees of that *Paradys*. The place
of the Welles and of the Walles and of many
other thinges, ben zit apertly sene: but the
richeffe is voyded clene. And it is not longe
gon, sithe that place was destroyed.



C A P. XXVIII.

Of the Develes Hede in the Valeye perilous; and of the Customs of folk in dyverse Yles, that ben abouten, in the Lordschipe of Prestre John.

BESYDE that Yle of *Mistorak*, upon the left syde, nyghe to the Ryvere of *Phison*, is a marveylous thing. There is a Vale betwene the Mountaynes, that durethe nyghe a 4 Myle: and summen clepen it the Vale enchanted; some clepen it the Vale of Develes, and some clepen it the Vale perilous. In that Vale, heren men often tyme grete Tempestes and Thondres and grete Murmures and Noyfes, alle dayes and nyghtes: and gret noyse, as it were fown of Tabours and of Nakeres and Trompes, as thoughe it were of a gret feste. This Vale is alle fulle of Develes, and hathe ben alle weys. And men seyn there, that it is on of the entrees of Helle. In that Vale is gret plentee of Gold and Sylver: wherefore many mys belevynge men,
and

and manye Cristene men also, gon in often tyme, for to have of the Thresoure, that there is: but fewe comen azen; and namely of the mys belevynge men, ne of the Cristene men nouthur: for thei ben anon strangled of Devels. And in mydde place of that Vale, undir a Roche, is an Hed and the Visage of a Devyl bodyliche, fulle horrible and dreadfulle to see, and it schewethe not but the Hed, to the Schuldres. But there is no man in the World so hardy, Cristene man ne other, but that he wolde ben a drad for to beholde it; and that it wolde semen him to dye for drede; so is it hidouse for to beholde. For he beholdethe every man so scharply, with dreadfulle Eyen, that ben evere more mevyng and sparklyng, as Fuyr, and chaungethe and sterethe so often in dyverse manere, with so horrible Countenance, that no man dar not neighen towardses him. And fro him comethe out Smoke and Stynk and Fuyr, and so moche Abhomynacioun, that unethe no man may there endure. But the gode Cristene men, that ben stable in the Feythe, entrenwelle withouten perile. For thei wil first schryven hem, and marken hem with the tokene of the Holy Cros; so that the Fendes ne han no Power over hem. But alle be it

342 *The Voiage and Travaile of*

that thei ben with outen perile, zit natheles ne ben thei not with outen drede, whan that thei feen the Devels visibely and bodyly alle aboute hem, that maken fulle many dyverse Assautes and Manaces in Eyr and in Erthe, and agasten hem with strokes of Thondre blastes and of Tempestes. And the moſte drede is, that God wole taken Vengeance thanne, of that men han mys don azen his Wille. And zee schulle undirstonde, that whan my Fellows and I weren in that Vale, wee weren in gret thought, whether that wee dursten putten oure Bodyes in aventure, to gon in or non, in the proteccioun of God. And some of oure Fellowes accordeden to enter, and somme nocht. So there weren with us 2 worthi men, Frere Menoures that, weren of *Lombardye*, that seyden, that zif ony man wolde entren, thei wolde gon in with us. And when thei hadden seyde so, upon the gracyous trust of God and of hem, wee leet synge Masse, and made every man to ben schryven and houseld: and thanne wee entreden 14 personnes; but at oure goynge out, wee weren but 9. And so wee wisten nevere, whether that oure Fellowes weren lost, or elle turned azen for drede: but wee ne saughe hem never after: and tho weren 2
men

men of *Grece* and 3 of *Spayne*. And oure o-
ther Fellows, that wolden not gon in with us,
thei wenten by another Coste, to ben before
us, and so thei were. And thus wee passeden
that perilouse Vale, and founden thereinne
Gold and Sylver and precious Stones and riche
Jewelless gret plentee, both here and there, as
us semed: but whether that it was, as us
semede, I wot nere: for I touched none, be-
cause that the Devels ben so subtyl to make
a thing to seme otherwise than it is, for to
disceyve mankynde: and therefore I towched
none; and also because that I wolde not ben
put out of my Devocioun: for I was more
devout thanne, than evere I was before or
after, and alle for the drede of Fendes, that I
saughe in dyverse Figures; and also for the
gret multytude of dede Bodyes, that I saughe
there liggynge be the Weye, be alle the Vale,
as thoughe there had ben a Bataylle betwene
2 Kynges and the myghtyest of the Contree,
and that the gretter partye had ben discomfy-
ted and slayn. And I trowe, that unethe
scholde ony Contree have so moche peple
with in him, as lay slayn in that Vale, as us
thoughte; the whiche was an hidouse sight
to seen. And I mervylled moche, that there
weren so manye, and the Bodyes all hole,

344 *The Voiage and Travaile of*

with outen rotynge. But I trowe, that Fendes made hem semen to ben so hole, with outen rotynge. But that myghte not ben to myn avys, that so manye scholde have entred so newly, ne so manye newly slayn, with outen stynkyng and rotyng. And manye of hem weren in habite of Cristene men: but I trowe wel, that it weren of fuche, that wenten in for covetyse of the Thresoure, that was there, and hadden over moche febleness in Feithe; so that hire Hertes ne myghte not endure in the Beleve for drede. And therefore weren wee the more devout a gret del: and zit wee weren cast doun and beten down many tymes to the hard Erthe, be Wyndes and Thondres and Tempestes: but evere more God of his grace halp us: and so wee passed that perilous Vale, with outen perile and with outen encombrance. Thanked be alle myghty Godd.

Aftre this, bezonde the Vale, is a gret Yle, where the folk ben grete Geauntes of 28 Fote longe or of 30 Fote longe: and thei han no Clothinge, but of Skynnes of Bestes, that thei hangen upon hem: and thei eten no Breed, but alle raw Flesche: and thei drynken Mylk of Bestes; for thei han plentee of alle Bestayl-
le.

le. And thei have none Houfes, to lyen inne. And thei eten more gladly mannes Flefche, thanne ony other Flefche. In to that Yle dar no man gladly entren: and zif thei feen a Schipp and Men there inne, anon thei entren in to the See, for to take hem.

And men feyden us, that in an Yle bezonde that, weren Geantes of grettere Stature; ſūme of 45 Fote, or 50 Fote long, and as ſome men feyn, ſūme of 50 Cubytes long: but I ſaghe none of tho; for I hadde no luſt to go to tho parties, becauſe that no man comethe nouthen in to that Yle ne in to the other, but zif he be devoured anon. And among tho Geantes ben Scheep, als grete as Oxen here; and thei beren gret Wolle and roughe. Of the Scheep I have feyn many tymes. And men han feyn many tymes tho Geantes taken men in the See out of hire Schippes, and broughte hem to lond, 2 in on hond and 2 in another, etynge hem goynge, alle rawe and alle quyk.

Another Yle is there toward the Northe, in the See Occean, where that ben fulle cruele and ful evele Wommen of Nature; and thei han precious Stones in hire Eyen: and thei ben of that kynde, that zif thei
* beholden

346 *The Voiage and Travaile of*

* beholden ony man with wratthe, thei flen him anon with the beholdyng, as dothe the Basilisk.

Another Ylc is there, fulle fair and gode and gret, and fulle of peple, where the custome is suche, that the firste nyght that thei ben maryed, thei maken another man to lye be hire Wifes, for to have hire Maydenhode: and therefore thei taken gret Huyre and gret Thank. And ther ben certeyn men in every Town, that seruen of non other thing; and thei clepen hem *Cadeberiz*, that is to feyne, the Foles of Wanhope. For thei of the Con-tree holden it so gret a thing and so perilous, for to have the Maydenhode of a Woman, that hem semethe that thei that haven first the Maydenhode, puttethe him in aventure of his Lif. And zif the Husbonde fynde his Wif Mayden, that other next nyghte, after that seche scholde have ben leyn by of the man, that is assigned therefore, perauntes for Dronkenesse or for some other cause, the Husbonde schalle pleyne upon him, that he hathe not

* Plin. L. 7. C. 2. *In eadem Affrica familias quasdam effascinantium, Isgonus & Nymphodorus tradunt, quarum laudatione, intereant Probata, ariscant Arbores, emoriantur Infantes. Esse ejusdem generis in Triballis & Illyriis adjicit Isgonus, qui visu quoque effascinent interimantque, quos diutius intueantur, iratis præcipue oculis.*

don

don his Deveer, in fuche cruelle wise, as thoughe he wolde have him slayn therfore. But after the firste nyght, that thei ben leyn by, thei kepen hem so streytely, that thei ben not so hardy to speke with no man. And I asked hem the cause, whi that thei helden fuche custom: and thei seyden me, that of old tyme, men hadden ben dede for deflouryng of Maydenes, that hadden Serpentes in hire Bodyes, that stongen men upon hire Zerdes, that thei dyeden anon: and therfore thei helden that custom, to make other men, ordeyn'd therfore, to lye be hire Wyfes, for drede of Deth, and to assaye the passage be another, rather than for to putte hem in that aventure.

Aftre that, is another Yle, where that Wōmen maken gret Sorwe, whan hire Children ben y born: and whan thei dyen, thei maken gret Feste and gret Joye and Revelle, and thanne thei casten hem in to a gret Fuyr brennyng. And tho that loven wel hire Husbondes, zif hire Husbondes ben dede, thei casten hem also in the Fuyr, with hire Children and brennen hem. And thei seyn, that the Fuyr schalle clenfen hem of alle filthes and of alle Vices, and thei schulle gon pured and elene in to another World, to hire Husbondes,
and

348 *The Voiage and Travaile of*

and thei schulle leden hire Children with hem. And the cause whi that they wepen, when hire Children ben born, is this, For whan thei comen in to this World, thei comen to labour, forwe and hevynesse: And whi thei maken ioye and gladnesse at hire dyenge, is be cause that, as thei seyn, thanne thei gon to *Paradys*, where the Ryveres rennen Mylk and Hony, where that men seen hem in ioye and in habundance of Godes, with outen forwe and labour. In that Yle men maken hire Kyng evere more be eleccioun: and they ne chese him nought for no Noblesse ne for no Ricchesse, but suche an on as is of gode maneres and of gode Condicions, and therewith alle rightfulle; and also that he be of gret Age, and that he have no Children. In that Yle men ben fulle rightfulle, and thei don rightfulle Iuggementes in every cause, bothe of riche and pore, smale and grete, afre the quantytee of the trespass that is mys don. And the Kyng may nought deme no man to Dethe, with outen assent of his Barouns and other wyse men of Conseille, and that alle the Court accorde therto. And zif the Kyng him self do ony Homycydie or ony Cryme, as to sle a man, or ony fuche cas, he schalle dye therefore; but he schalle
not

Sir John Maundevile, Kt. 349

not be flayn, as another man, but men schulle defende in peyne of Dethe, that no man be so hardy to make him Companye, ne to speke with hym, ne that no man zeve him ne felle him ne serve him nouthur of Mete ne Drynk: and so schalle he dye in myschef. Thei spare no man that hath trespaced, nouthur for love ne for favour ne for ricchesse ne for Noblesse, but that he schalle have afre that he hathe don.

Bezonde that Yle, is another Yle, where is gret multytude of Folk; and thei wole not for nothing eten Flesche of Hares, ne of Hennes, ne of Gees: and zit thei bryngen forthe y now, for to seen hem and to beholden hem only. But thei eten Flesche of alle other Bestes, and drynken Mylk. In that Contre, thei taken hire Doughtres and hire Sustres to here Wyfes, and hire othere Kynneswömen. And zif there ben 10 or 12 men or mo dwel-lynge in an Hows, the Wif of everyche of hem schalle ben comoun to hem alle, that duellen in that Hows; so that every man may liggen with whom he wole of hem, on o nyght, and with another another nyght. And zif sche have ony Child, sche may zeve it to what man sche list, that hathe companyed with hire; so that no man knoweth there,
whether

350 *The Voiage and Travaile of*

whether the Child be his or anothers. And zif ony man feye to hem, that thei noriffchen other mennes Children, thei answeren, that fo don other men hires. In that Contre and be alle *Ynde*, ben gret plentee of Cokodrilles, that is a maner of a long Serpent, as I have feyd before. And in the nyght, thei dwellen in the Watir, and on the day, upon the Lond, in Roches and Caves. And thei ete no mete in alle the Wynter: but thei lyzn as in a Drem, as don the Serpentes. Theise Serpentes slen men, and thei eten hem wepynge: and whan thei eten, thei meven the over Jowe, and noughte the nether Jowe; and thei have no Tonge. In that Contree, and in many o-ther bezonde that, and also in manye on this half, men putten in werke the Sede of Co-toun: and thei sowen it every Zeer, and than growethe it in smale Trees, that beren Co-toun. And so don men every Zeer; so that there is plentee of Cotoun, at alle tymes. *Item*, in this Yle and in many other, there is a manner of Wode, hard and strong: who fo coverethe the Coles of that Wode undir the Assches there offe, the Coles wil duellen and abyden alle quyk, a Zere or more. And that Tre hathe many Leves, as the Gynypre hathe. And there ben also many Trees, that
of

Sir John Maundevile, Kt. 351

of nature thei wole never brenne ne rote in no manere. And there ben Note Trees, that beren Notes, als grete as a Mannes Hed. There also ben many Bestes, that ben clept Orasles. In *Arabye*, thei ben clept *Gerfauntz*; that is a Best pomelee or spotted; that is but a litylle more highe, than is a Stede: but he hathe the Necke a 20 Cubytes long: and his Croup and his Tayl is as of an Hert: and he may loken over a gret highe Hous. And there ben also in that Contree manye Camles, that is a litylle Best as a Goot, that is wylde, and he lyvethe be the Eyr, and etethe nought ne drynkethe nought at no tyme. And he chaungethe his colour often tyme: for men seen him often scithes, now in o colour and now in another colour: and he may chaunge him in to alle maner of coloures that him list, saf only in to red and white. There ben also in that Contree pasfyngre grete Serpentes, sūme of 120 Fote long, and thei ben of dyverse coloures, as rayed, rede, grene and zalowe, blewe and blake and alle spekelede. And there ben othere, that han Crestes upon hire Hedes: and thei gon upon hire Feet upright: and thei ben wel a 4 Fadme gret or more: and thei duellen alle weye in Roches or in Mountaynes:

352 *The Voiage and Travaile of*

taynes: and thei han alle wey the Throte open, of whens thei droppen Venym alle weys. And there ben also wylde Swyn, of many coloures, als grete as ben Oxen in oure Contree, and thei ben alle spotted, as ben zonge Fownes. And there ben also Urchounes, als grete as wylde Swyn here. Wee clepen hem *Poriz de Spyne*. And there ben Lyouns alle whyte, gret and myghty. And there ben also of other Bestes, als grete and more gretter than is ^b a *Destrere*: and men clepen hem *Loerancz*: and sum men clepen hem *Odentbos*: and thei han a blak Hed and 3 longe Hornes trenchant in the Front, scharpe as a Sword; and the Body is sclender. And he is a fulle felonous Best: and he chacethe and fletche the Olifaunt. There ben also manye other Bestes, fulle wykked and cruelle, that ben not mocheles more than a Bere: and thei han the Hed lyche a Bore; and thei han 6 Feet: and on every Foote 2 large Clawes trenchant: And the Body is lyche a Bere, and the Tayl as a Lyoun. And there ben also Myse, als grete as Houndes; and zalowe Myse, als grete as Ravenes. And there ben Gees alle rede, thre sithes more gret than oure here: and thei han the Hed, the Necke and

^b *Equus dextrarius.*

the

Sir John Maundevile, Kt. 353

the Brest alle blak. And many other dyverse Bestes ben in tho Contrees, and elle where there abouten: and manye dyverse Briddes also; of the whiche, it were to longe for to telle zou: and therefore I passe over at this tyme.



C A P. XXIX.

Of the Godenesse of the folk of the Yle of Bragman. Of Kyng Alifandre: and wherfore the Emperour of Ynde is clept Prestre John.

AND bezonde that Yle, is another Yle, gret and gode, and plentyfous, where that ben gode folk and trewe, and of gode lyvyng, afre hire Beleve, and of gode Feythe. And alle be it that thei ben not cristned, ne have no perfyt Lawe, zit natheles of kyndely Lawe, thei ben fulle of alle Vertue, and thei eschewen alle Vices and alle Malices and alle Synnes. For thei ben not proude ne coveytous ne envyous ne wraathfulle ne glotouns ne leccherous; ne thei don to no man other wife than thei wolde that other men diden to

A a

hem:

354 *The Voiage and Travaile of*

hem: and in this poynt, thei fullefillen the
10 Commandementes of God: and thei zive
no charge of Aveer ne of Ricchesse: and thei
lye not, ne thei swere not, for non occasi-
oun; but thei seyn symply, ze and nay. For
thei seyn, He that swerethe, will disceyve his
Neyghbore: and therefore alle that thei don,
thei don it with outen Othe. And men clepen
that Yle, the Yle of *Bragman*: and sōme men
clepen it the Lond of Feythe. And thorgh
that Lond, rennethe a gret Ryvere, that is
clept *Thebe*. And in generalle, alle the men
of tho Yles and of alle the Marches there a-
bouten, ben more trewe than in ony othere
Contrees there abouten, and more righte fulle
than othere, in alle thinges. In that Yle is
no Thief, ne Mordrere, ne comoun Woman,
ne pore beggere, ne nevere was man slayn in
that Contree. And thei ben so chaff, and le-
den so gode lif, as tho thei weren religious
men: and thei fasten alle dayes. And because
thei ben so trewe and so rightfulle and so fulle
of alle gode condicions, thei weren nevere
greved with Tempestes ne with Thondre ne
with Leyt ne with Hayl ne with Pestylence
ne with Werre ne with Hungre ne with non
other tribulaccioun, as wee ben many tymes
amonges us, for oure Synnes. Wherfore it
semethe

femethe wel, that God lovethem and is pleased with hire Creance, for hire gode Deedes. Thei beleven wel in God, that made alle thinges; and him thei worchipen. And thei preysen non erthely Ricchesse; and so thei ben alle right fulle. And thei lyven fulle ordynatly, and so sobrelly in Met and Drynk, that thei lyven right longe. And the most part of hem dyen with outen Syknesse, whan nature faylethem for elde. And it befelle in Kyng *Alifandres* tyme, that he purposed him to conquere that Yle, and to maken hem to holden of him. And whan thei of the Contre herden it, thei senten Messangeres to him with Lettres, that seyden thus, What may ben y now to that man, to whom alle the World is insuffisant: thou schalt fynde no thing in us, that may cause the to warren azenst us: for wee have no Ricchesse, ne none wee covetyen: and alle the Godes of our Contree ben in comoun. Oure Mete, that we susteyne with alle oure Bodyes, is oure Ricchesse: and in stede of tresoure of Gold and Sylver, wee maken oure Tresoure of Accord and Pees, and for to love every man other. And for to apparaylle with oure Bodyes, wee usen a sely litylle Clout, for to wrappen in oure Careynes. Oure Wyfes ne ben not arrayed

356 *The Voiage and Travaile of*

for to make no man plesance, but only con-
nable Array, for to eschewe Folye. Whan
men peynen hem to arraye the Body, for to
make it femen fayrere than God made it, thei
don gret Synne. For man scholde not devise
ne aske grette Beautee, than God hath ordeyn-
ed man to ben at his Birthe. The Erthe
mynystrethe to us 2 thinges; oure Liflode, that
comethe of the Erthe that wee lyve by, and
oure Sepulture afte oure Dethe. Wee have
ben in perpetuelle Pees tille now, that thou
come to disherite us; and also wee have a
Kyng, nought for to do Justice to every man;
for he schalle fynde no forfete amonge us;
but for to kepe nobleffe, and for to schewe
that wee ben obeyssant, wee have a Kyng.
For Justice ne hathe not among us no place:
for wee don no man other wise than wee de-
siren that men don to us; so that rightwis-
nesse ne Vengeance han nought to don amonge
us; so that no thing thou may take fro
us, but oure gode Pes, that alle weys hathe
dured amonge us. And whan Kyng *Alisandre*
had rad theise Lettres, he thoughte that
he seholde do gret Synne, for to trouble hem:
and thanne he sente hem Surteez, that thei
scholde not ben aferd of him, and that thei
scholde kepen hire gode maneres and hire
gode

gode Pees, as thei hadden used before of custome; and so he let hem allone.

Another Yle there is, that men clepen *Oxidrate*; and another Yle, that men clepen *Gynosophie*, where there is also gode folk, and fulle of gode Feythe: and thei holden for the most partye, the gode condicions and customes and gode maneres, as men of the Countree above seyde: but thei gon alle naked. In to that Yle entred Kyng *Alisandre*, to see the manere. And when he saughe hire gret Feythe and hire Trouthe, that was amonges hem, he seyde that he wolde not greven hem: and bad hem aske of him, what that they wolde have of hym, Ricchesse or ony thing elles; and thei scholde have it with gode wille. And thei answerden, that he was riche y now, that hadde Mete and Drynke to susteyne the Body with. For the Ricchesse of this World, that is transitorie, is not worthe: but zif it were in his power to make hem immortalle, there of wolde thei preyen him, and thanken him. And *Alisandre* answerde hem, that it was not in his powere to don it; because he was mortelle, as thei were. And thanne thei asked him, whi he was so proud and so fierce and so besy, for to putten alle the World undre his subjeccioun, righte as thou

358 *The Voiage and Travaile of*

were a God; and hast no terme of this life, neither day ne hour; and wylnest to have alle the World at thi commandement, that schalle leve the with outen fayle, or thou leve it. And righte as it hathe ben to other men before the, righte so it schalle ben to othere aftre the: and from hens schal tow bere no thyng; but as thou were born naked, righte so alle naked schalle thi Body ben turned in to Erthe, that thou were made of. Wherefore thou scholdest thenke and impresse it in thi mynde, that nothing is inmortalle, but only God, that made alle thing. Be the whiche answere, *Alisandre* was gretly astoneyed and abayft; and alle confuse departe frō hem. And alle be it that theyse folk han not the Articles of oure Fythe, as wee han, natheles for hire gode Feythe naturelle, and for hire gode entent, I trowe fulle, that God lovethem, and that God take hire Servyse to gree, right as he did of *Job*, that was a Paynem, and held him for his trewe Servaunt. And therefore alle be it that there ben many dyverse Lawes in the World, zit I trowe, that God lovethem always hem that loven him, and serven him mekely in trouthe: and namely, hem that dispyfen the veyn Glorie of this World; as this folk don, and as *Job* did also:
and

and therefore seyde oure Lorde, be the mouthe of Ozee the Prophete, *Ponam eis multiplices Leges meas.* And also in another place, *Qui totum Orbem subdit suis Legibus.* And also our Lord seythe in the Gospelle, *Alias Oves habeo, que non sunt ex hoc Ovili:* that is to seyne, that he hadde othere Servauntes, than tho that ben undre Cristene Lawe. And to that acordethe the Avisioun, that seynt Petir saughe at *Jaffe*, how the Aungel cam from Hevene, and broughte before him diverse Bestes, as Serpentes and other crepyng Be-stes of the Erthe, and of other also gret plente, and bad him take and ete. And Seynt Petir answerde; I ete never, quoth he, of unclene Bestes. And thanne seyde the Aungelle, *Non dicas immunda, que Deus mundavit.* And that was in tokene, that no man scholde have in despise non erthely man, for here diverse Lawes: for wee knowe not whom God loveth, ne whom God hateth. And for that ensample, whan men seyn, *De profundis*, thei seyn it in comoun and in generale, with the Cristene, *pro animabus omnium defunctorum, pro quibus sit orandum.* And therefore seye I of this folk, that ben so trewe and so feythefulle, that God loveth hem. For he hathe amonges hem many of the Prophe-

360 *The Voiage and Travaile of*

tes, and alle weye hathe had. And in tho Yles, thei prophcyed the Incarnacioun of oure Lord Jesu Crist, how he scholde ben born of a Mayden; 3000 Zeer or more, or oure Lord was born of the Virgyne *Marie*. And thei beleeven wel in the Incarnacioun, and that fulle perfityly: but thei knowe not the manere, how he suffred his Passioun and Dethe for us.

And bezonde theise Yles, there is another Yle, that is clept *Pytan*. The folk of that Contree ne tyle not, ne laboure not the Erthe: for thei^a eten no manere thing: and thei ben of gode colour, and of faire schap, afre hire gretnesse: but the smale ben as Dwerghes; but not so litylle, as ben the Pigmeys. Theise men lyven be the smelle of wylde Apples: and whan thei gon ony fer weye, thei beren the Apples with hem. For zif thei hadde lost the favour of the Apples, thei scholde dyen anon. Thei ne ben not fulle resonable: but thei ben symple and bestyalle.

^a Plin. L. 7. C. 2. *Ad extremos fines India, ab Oriente, circa fontem Gangis, Astomorum gentem sine ore, corpore toto hyrtam vestiri frondium lanugine, halitu tantum viventem & odore quem naribus trahant. Nullum illis Cibum nullumque Potum: tantum Radicum florumque varios odores & Sylvestrium Malorum, quæ secum portant longiore itinere ne, desit Olfactus: graviore paulo odore haud difficulter exanimari.*

Afre

Sir John Maundevile, Kt. 361

Aftre that, is another Yle, where the folk ben alle skynned roughe Heer, as a rough Best, saf only the Face and the Pawme of the Hond. Theise Folk gon als wel undir the Watir of the See, as thei don above the Lond, alle drye. And thei eten bothe Flefche and Fiffche alle raughe. In this Yle is a gret Ryvere, that is wel a 2 Myle and an half of brede, that is clept ^b *Beumare*. And fro that Rivere a 15 journeyes in lengthe, goynge be the Desertes of the tother fyde of the Ryvere, (whoso myght gon it, for I was not there; but it was told us of hem of the Contree, that with inne tho Desertes) weren the Trees of the Sonne, and of the Mone, that spaken to Kyng *Alifandre*, and warned him of his Dethe. And men feyn, that the folk that kepen tho Trees, and eten of the Frute and of the Bawme that growethe there, lyven wel 400 Zeere or 500 Zeere, be vertue of the Frut and of the Bawme. For men feyn, that Bawme growethe there in gret plentee, and no where elles, saf only at *Babyloyne*, as I have told zou before. Wee wolde han gon toward the Trees fulle gladly, zif wee had myght: but I trowe, that 100000 men of Armes myghte not passen tho Desertes safly,

^b *Wemap. L.*

for

362 *The Voiage and Travaile of*

for the gret multytude of wylde Bestes, and of grete Dragouns, and of grete Serpentes, that there ben, that slen and devouren alle that comen aneyntes hem. In that Contre ben manye white Olifantes with outen nombre, and of Unycornes, and of Lyouns of many maneres, and many of fuche Bestes, that I have told before, and of many other hy-doufe Bestes with outen nombre.

Many othere Yles there ben in the Lond of *Prestre John*, and many grete Merveyles, that weren to long to tellen alle, bothe of his Riccheffe, and of his Nobleffe, and of the gret plentee also of precious Stones, that he hathe. I trowe that zee knowe wel y now, and have herd seye, wherefore this Emperour is clept *Prestre John*. But nathales for hem that knowen not, I schalle seye zou the cause. It was somtyme an Emperour there, that was a worthi and a fulle noble Prynce, that hadde Cristene Knyghtes in his compaignye, as he hathe that is now. So it befelle, that he hadde gret list for to see the Service in the Chirche, among Cristenmen. And thandured Cristendom bezonde the Sec, alle *Turkye, Surrye, Tartarie, Ferusalem, Palestyne, Arabye, Halappee*, and alle the Lond of *Egypte*. So it befelle, that this Emperour cam,
with

with a Cristene Knyght with him, into a Chirche in *Egypt*: and it was the *Saterdag* in *Wyttson* woke. And the Bishop made ordres. And he beheld and listend the servyse fulle tentyfly: And he askede the Cristene Knyght, what men of Degree thei scholden ben, that the Prelate had before him. And the Knyght answerde and seyde, that thei scholde ben Prestes. And than the Emperour seyde, that he wolde no longer ben clept Kyng ne Emperour, but Preeft; and that he wolde have the name of the first Preeft, that wente out of the Chirche: and his name was *John*. And so evere more sithens, he is clept *Prestre John*.

In his Lond ben manye Cristene men of gode Feythe and of gode Lawe; and namely of hem of the same Contree; and han commonly hire Prestes, that syngen the Messe, and maken the Sacrement of the Awtier of Bred, right as the *Grekes* don: but thei seyn not so many thinges at the Messe, as men don here. For thei seye not but only that, that the Apostles seyden, as oure Lord taughte hem: righte as seynt *Peter* and seynt *Thomas* and the other Apostles songen the Messe, seyenge the *Pater-noster*, and the wordes of the Sacrement. But wee have many mo addicions,

364 *The Voiage and Travaile of*
ouns, that dyverse Popes han made, that thei
ne knowe not offe.

C A P. XXX.

*Of the Hilles of Gold, that Piffemyres
kepen: and of the 4 Flodes, that co-
men from Paradys terrestre.*

TOWARD the Est partye of *Prestre*
Jobnes Lond, is an Yle gode and gret,
that men clepen *Taprobane*, that is fulle no-
ble and fulle fructuous: and the Kyng there-
of is fulle ryche, and is undre the obeyffance
of *Prestre John*. And alle weys there thei
make hire Kyng be Eleccyoun. In that Ile
ben 2 Someres and 2 Wyntres; and men her-
vesten the Corn twyes a Zeer. And in alle
the Cesouns of the Zeer ben the Gardynes
florist. There dwellen gode folk and reso-
nable, and manye Cristene men amonges hem,
that ben so riche, that thei wyte not what to
done with hire Godes. Of olde tyme, whan
men passed from the Lond of *Prestre John*
unto that Yle, men maden ordynance for to
passe by Schippe, 23 dayes or more; but now
men

Sir John Maundevile, Kt. 365

men passen by Schippe in 7 dayes. And men may see the botme of the See in many places: for it is not fulle depe.

Besyde that Yle, toward the Est, ben 2 other Yles: and men clepen that on *Orille*, and that other *Argyte*; of the whiche alle the Lond is Myne of Gold and Sylver. And tho Yles ben right where that the rede See departethe fro the See Occean. And in tho Yles men seen ther no Sterres so clerly as in other places: for there apperen no Sterres, but only o clere Sterre, that men clepen *Cannapos*. And there is not the Mone feyn in alle the *Lunacioun*, saf only the seconde *quarteroun*. In the Yle also of this *Taprobane*, ben grete Hilles of Gold, that c Piffemyres kepen fulle diligently. And thei fynen the pured Gold, and casten away the unpured. And theise Piffemyres ben grete as Houndes: so that no man dar come to tho Hilles: for the Piffemyres wolde assaylen hem and devouren hem anon; so that no man may gete of that Gold, but be gret sleighte. And therefore whan it is gret hete, the Piffemyres resten hem in the Erthe, from pryme of the

— c Plin. L. II. C. 31. *Indica Formica—Aurum ex cavernis egerunt terra—Ipsis autem color Felium, magnitudo Ægypti Luporum.*

Day

366 *The Voiage and Travaile of*

Day in to Noon: and than the folk of the Contree taken Camayles, Dromedaries and Hors and other Bestes, and gon thidre, and chargen hem in alle haste that thei may. And afre that thei fleen away, in alle haste that the Bestes may go, or the Piffemyres comen out of the Erthe. And in other tymes, whan it is not so hote, and that the Piffemyres ne resten hem not in the Erthe, than thei geten Gold be this Sotyltee; Thei taken Mares, that han zonge Coltes or Foles, and leyn upon the Mares voyde Vesselles made therefore; and thei ben alle open aboven, and hangynge lowe to the Erthe: and thanne thei sende forth tho Mares, for to pasturen aboute tho Hilles, and with holden the Foles with hem at home. And whan the Piffemyres sen tho Vesselles, thei lepen in anon, and thei han this kynde, that thei lete no thing ben empty among hem, but anon thei fillen it, be it what maner of thing that it be: and so thei fillen tho Vesselles with Gold. And whan that the folk supposen, that the Vesselle ben fulle, thei putten forthe anon the zonge Foles, and maken hem to nyzen afre hire Dames; and than anon the Mares retornen towards hire Foles, with hire charges of Gold: and than men dischargen hem, and
geten

geten Gold y now be this fortytée. For the Pissemyres wole suffren Bestes to gon and pasturen amonges hem; but no man in no wyse.

And Bezonde the Lond and the Yles and the Desertes of *Prestre Jobnes* Lordschipe, in goynge streyght toward the Est, men fynde nothing but Mountaynes and Roches fulle grete: and there is the derke Regyoun, where no man may see, nouthere be day ne be nyght, as thei of the Contree seyn. And that Desert, and that place of Derknesse, duren fro this Cost unto *Paradys terrestre*; where that *Adam* oure foremost Fader, and *Eve* weren putt, that dwelleden there but lytylle while; and that is towards the Est, at the begynnynge of the Erthe. But that is not that Est, that wee clep oure Est, on this half, where the Sonne risethe to us: for whenne the Sonne is Est in tho partyes, toward *Paradys terrestre*, it is thanne mydnyght in oure prties o this half, for the rowndenesse of the Erthe, of the whiche I have towched to zou before. For oure Lord God made the Erthe alle round, in the mydde place of the Firmament. And there as Mountaynes and Hilles ben, and Valeyes, that is not but only of *Noes* Flode, that wasted the softe ground and the
tendre,

368 *The Voiage and Travaile of*

tendre, and felle doun into Valeyes: and the harde Erthe, and the Roche abyden Mountaynes, whan the soft Erthe and tendre wax nessche, throghe the Water, and felle and becamen Valeyes.

Of *Paradys* ne can not I speken properly: for I was not there. It is fer bezonde; and that forthinkethe me: and also I was not worthi. But as I have herd seye of wyse men bezonde, I schalle telle zou with gode Wille. *Paradys terrestre*, as wise men seyn, is the highest place of Erthe, that is in alle the World: and it is so highe, that it touchethe nyghe to the cercle of the Mone, there as the Mone makethe hire torn. For sche is so highe, that the Flode of *Noe* ne myght not come to hire, that wolde have covered alle the Erthe of the World alle aboute, and aboven and benethen, saf *Paradys* only allone. And this *Paradys* is enclosed alle aboute with a Walle; and men wyte not wherof it is. For the Walles ben covered alle over with Mosse; as it semethe. And it semethe not that the Walle is Ston of Nature. And that Walle strecchethe fro the Southe to the Northe; and it hathe not but on entree, that is closed with Fyre brennynge; so that no man, that is mortalle, ne dar not entren. And in the moste highe place of *Pardys*,

evens

evene in the myddel place, is a Welle, that castethe out the 4 Flodes, that rennen be dyverse Londes: of the whiche, the first is clept *Phison* or *Ganges*, that is alle on; and it rennethe thorghe out *Inde* or *Emlak*: in the whiche Ryvere ben manye precioufe Stones, and mochel of *Lignū Aloes*, and moche gravelle of Gold. And that other Ryvere is clept *Nilus* or *Gyson*, that gothe be *Ethiope*, and aftre be *Egypt*. And that other is clept *Tigris*, that rennethe be *Affirye* and be *Armenye* the grete. And that other is clept *Eufrate*, that rennethe also be *Medee* and be *Armonye* and be *Persye*. And men there bezonde seyn; that all the fwete Watres of the World aboven and benethen; taken hire begynnyng of the Welle of *Paradys*: and out of that Welle, alle Watres comen and gon. The firste Ryvere is clept *Phison*, that is to seyne in hire langage, Assamblee: For manye othere Ryveres meten hem there, and gon in to that Ryvere. And sum men clepen it *Ganges*; for a Kyng that was in *Inde*, that highte *Gangeres*, and that it ran thorge out his Lond. And that Water is in sum place clere, and in sum place trouble; in sum place hoot, and in sum place cold. The seconde Ryvere is clept *Nilus* or *Gyson*: for it is alle

370 *The Voiage and Travaile of*

weye trouble: and *Gyson*, in the langage of *Ethiope*, is to seye trouble; and in the langage of *Egipt* also. The thridde Ryvere, that is clept *Tigris*, is as moche for to seye as faste rennyng: for he rennethe more faste than any of the tother. And also there is a Best, that is cleped *Tigris*, that is faste rennyng. The fourthe Ryvere is clept *Eufrates*, that is to seyne, wel beryng: for there growen manye Godes upon that Ryvere, as Cornes, Frutes, and othere Godes y nowe plentee.

And zee schulle undirstonde, that no man that is mortelle, ne may not approchen to that *Paradys*. For be Londe no man may go for wylde bestes, that ben in the Desertes, and for the highe Mountaynes and gret huge Roches, that no man may passe by, for the derke places that ben there, and that manye: And be the Ryveres may no man go; for the water rennethe so rudely and so scharply, because that it comethe doun so outrageously from the highe places aboven, that it rennethe in so grete Wawes, that no Schipp may not rowe ne seyle azenes it: and the Watre rorethe so, and makethe so huge noyse, and so gret tempest, that no man may here other in the Schipp, thoughe he cryede with alle the craft that he cowde, in the byeste voys that
he

he myghte. Many grete Lordes han assayed with gret wille many tymes for to passen be tho Ryveres toward *Paradys*, with fulle grete Companyes: but thei myghte not speden in hire Viage; and manye dyeden for werynesse of rowynge azenst tho stronge Wawes; and many of hem becamen blynde, and many deve, for the noyse of the Water: and sūme weren periffcht and loste, with inne the Wawes: So that no mortelle man may approche to that place, with outen specyalle grace of God: so that of that place I can seye zou no more. And therefore I schalle holde me stille, and retornen to that that I have seen.



C A P. XXXI.

Of the Customs of Kynges, and othere that dwellen in the Yles costynge to Prestre Johnes Lond. And of the Worschipe, that the Sone dothe to the Fader, whan he is dede.

FROM tho Yles, that I have spoken of before, in the Lond of *Prestre John*, that ben undre Erthe as to us, that ben o

372 *The Voiage and Travaile of*

this half, and of other Yles, that ben more further bezonde; who so wil, pursuen hem, for to comen azen right to the parties that he cam fro; and so environne alle Erthe: but what for the Yles, what for the See, and what for strong rowynge, fewe folk assayen for to passen that passage; alle be it that men myghte don it wel, that myght ben of power to dresse him thereto; as I have seyde zou before. And therefore men returnen from the Yles aboveseyde, be other Yles costynge fro the Lond of *Prestre John*. And thanne comen men in returnynge to an Yle, that is clept *Casson*: and that Yle hathe wel 60 jorneyes in lengthe, and more then 50 in brede. This is the beste Yle, and the beste Kyngdom, that is in alle tho partyes, out taken *Cathay*. And zif the Merchautes useden als moche that Contre as thei don *Cathay*, it wolde ben better than *Cathay*, in a schort while. This Contree is fulle wel enhabyted, and so fulle of Cytees, and of gode Townes, and enhabyted with peple, that whan a man gothe out of o Cytee, men seen another Cytee, eyene before hem: and that is what partye that a man go, in alle that Contree. In that Yle is gret plentee of alle Godes for to lyve with, and of alle manere of Spices. And there

Sir John Maundevile, Kt. 373

there ben grete Forrestes of Chesteynes. The Kyng of that Yle is fulle ryche and fulle myghty: and natheles he holt his Lond of the grete *Chane*, and is obeyssant to hym. For it is on of the 12 Provynces, that the gret *Chane* hathe under him, with outen his propre Lond, and with outen other lesse Yles, that he hathe: for he hathe fulle manye.

From that Kyngdom comen men, in returnynge, to another Yle, that is clept *Rybothe*: and it is also under the grete *Chane*. That is a fulle gode Contree, and fulle plentifous of alle Godes and of Wynes and Frut, and alle other Ricchesse. And the folk of that Contree han none Houses: but thei dwel- len and lyggen alle under Tentres, made of black Ferne, by alle the Contree. And the princypalle Cytee, and the most royalle, is alle walled with black ston and white. And alle the Stretes also ben pathed of the same Stones. In that Cytee is no man so hardy, to schede Blode of no man, ne of no Best, for the reverence of an Ydole, that is wor- schipt there. And in that Yle dwellethe the Pope of hire Lawe, that they clepen *Lobassy*. This *Lobassy* zeverthe alle the Benefices, and alle other Dignytees, and alle other thinges,

374 *The Voiage and Travaile of*

that belongen to the Ydole. And alle tho, that holden ony thing of hire Chirches, Religious and othere, obeyen to him; as men don here to the Pope of *Rome*.

In that Yle thei han a Custom, be alle the Contree, that whan the Fader is ded of ony man, and the Sone list to do gret Worschipe to his Fader, he sendethe to alle his Frenedes, and to alle his Kyn, and for religious men and Preestes, and for Mynstralle also, gret plentee. And thanne men beren the dede Body unto a gret Hille, with gret joye and solempnyte. And when thei han brought it thider, the chief Prelate smytethe of the Hede, and leythe it upon a gret plater of Gold and of Sylver, zif so be he be a riche man; and than he takethe the Hede to the Sone: and thanne the Sone and his other Kyn syngen and seyn manye Orifouns: and thanne the Preestes, and the religious men, smyten alle the Body of the dede man in peces: and thanne thei seyn certeyn Orifouns. And the Fowles of raveyne of alle the Contree abouten knowen the custum of long tyme before, and comen flenge aboven in the Eyr, as Egles, Gledes, Ravenes and othere Foules of raveyne, that eten Flesche. And than the Preestes casten the gobettes of the Flesche;
and

Sir John Maundevile, Kt. 375

and than the Foules eche of hem takethe that he may, and gothe a litille thens and etethe it: and so thei don whils ony pece lastethe of the dede Body. And afre that, as Preeftes amonges us syngen for the dede, *Subvenite sancti Dei*, &c. right so the Preeftes syngen with highe voys in hire Langage, Beholdethe how so worthi a man, and how gode a man this was, that the Aungeles of God comen for to fechen him, and for to bryngen him in to *Paradys*. And thanne semethe it to the Sone, that he is highliche worschipt, whan that manye Briddes and Foules and Raveyne comen and eten his Fader. And he that hathe most nombre of Foules, is most worschiped. Thanne the Sone bryngethe boom with him alle his Kyn, and his Frenedes, and alle the othere to his Hows, and makethe hem a gret Feste. And thanne alle his Frenedes maken hire avaunt and hire Dalyance, how the Fowles comen thider, here 5, here 6, here 10, and there 20, and so forthe: and thei rejoyssen hem hugely for to speke there of. And whan thei ben at Mete, the Sone let brynge forthe the Hede of his Fader, and there of he zevethe of the Flesche to his most specyalle Frenedes, in stede of ^a Entre

^a *Deyntē*. E. 1, 2, 3, 4.

376 *The Voiage and Travaile of*

Messe, or a Sukkarke. And of the Brayn panne, he letethe make a Cuppe, and there of drynkethe he and his other Fren-des also, with gret Devocioun, in remembrance of the holy man, that the Aungeles of God han eten. And that Cuppe the Sone schalle kepe to drynken of, alle his lif tyme, in remembrance of his Fadjr.

From that Lond, in returnynge be 10 jorneyes thorge out the Lond of the grete *Chane*, is another gode Yle, and a gret Kyngdom, where the Kyng is fulle riche and myghty. And amonges the riche men of his Contree, is a passynge riche man, that is no Prynce, ne Duke ne Erl; but he hathe mo that holden of him Londes and other Lordschipes: for he is more riche. For he hathe every zeer of annuelle Rente 300000 Hors charged with Corn of dyverse Greynes and of Ryzs: and so he ledethe a fulle noble Lif, and a delycate, afre the custom of the Contree. For he hathe every day, 50 fair Damyseles, alle Maydenes, that serven him everemore at his Mete, and for to lye be hem o nyght, and for to do with hem that is to his plesance. And whan he is at the Table, thei bryngen him hys Mete at every tyme, 5 and 5 to gedre. And in bryngynge hire Servyse, thei
fyngen

Sir John Maundevile, Kt. 377

fyngen a Song. And afre that, thei kutten his Mete, and putten it in his Mouthe: for he touchethe no thing ne handlethe nought, but holdethe evere more his Hondes before him, upon the Table. For he hathe so longe Nayles, that he may take no thing, ne handle no thing. For the Noblesse of that Contree is to have longe Nayles, and to make hem growen alle weys to ben as longe as men may. And there ben manye in that Contree, that han hire Nayles so longe, that thei enyrronne alle the Hond: and that is a gret Noblesse. And the Noblesse of the Wōmen, is for to haven smale Feet and litille: and therefore anon as thei ben born, they leet bynde hire Feet so streyte, that thei may not growen half as nature wolde: And alle weys theise Damyseles, that I spak of befor, syngen alle the tyme that this riche man etethe: and whan that he etethe no more of his firste Cours, thanne other 5 and 5 of faire Damyseles bryngen him his seconde Cours, alle weys syngyng, as thei dide befor. And so thei don contynuelly every day, to the ende of his Mete. And in this manere he ledethe his Lif. And so dide thei before him, that weren his Auncestres; and so schulle thei that comen afre him, with outen doynge of ony
Dedes

378 *The Voiage and Travaile of*

Dedes of Armes: but lyven evere more thus in ese, as a Swyn, that is fedde in Sty, for to ben made fatte. He hathe a fulle fair Palays and fulle riche, where that he dwellethe inne: of the whiche, the Walles ben in cyrcuyt 2 Myle: and he hathe with inne many faire Gardynes, and many faire Halles and Chambres, and the pawment of his Halles and Chambres ben of Gold and Sylver. And in the myd place of on of hys Gardynes, is a litylle Mountayne, where there a is litylle Medewe: and in that Medewe, is a litylle^b Toothille with Toures and Pynacles, alle of Gold: and in that litylle Toothille wole he fyttten often tyme, for to taken the Ayr and to desporten hym: for that place is made for no thing elles, but only for his Desport.

Fro that Contree men comen be the lond of the grete *Chane* also, that I have spoken of before.

And zee schulle undirstonde, that of alle theise Contrees, and of alle theise Yles, and of alle the dyverse folk, that I have spoken of before, and of dyverse Lawes, and of dyverse Beleeves that thei han; zit is there non of hem alle, but that thei han sum Refoun with in hem and undirstondynge, but zif it be the

^b Place. E. 1, 2, 3, 4. *Monasterium*. L. 1, 2. *Mouster*. F. 1, 2.
fewere:.

fewere: and that han certeyn Articles of oure Feithe and sūme gode poyntes of oure Beleeve: and that thei beleeven in God, that formede alle thinges and made the World; and clepen him God of Nature, astre that the Prophete seythe, *Et metuent eum omnes fines Terre*: and also in another place, *Omnes gentes servient ei*: that is to seyn, *Alle folk schalle serven him*. But zit thei cone not speken perfytyly; (for there is no man to techen hem) but only that thei cone devyfe be hire naturelle Wytt. For thei han no knouleche of the Sone, ne of the Holy Gost: But thei cone alle speken of the Bible: and namely of *Genesis*, of the Prophetes Lawes, and of the Bokes of *Moyfes*. And thei seyn wel, that the Creatures, that thei worschipen, ne ben no Goddes: but thei worschipen hem, for the Vertue that is in hem, that may not be, but only be the grace of God. And of Simulacres and of Ydoles, thei seyn, that there ben no folk, but that thei han Simulacres: and that thei seyn, for we Cristene men han Ymages, as of oure Lady, and of othere Seyntes, that wee worschipen; nohte the Ymages of Tree or of Ston, but the Seyntes, in whoos name thei ben made astre. For righte as the Bokes of the Scripture of hem techen
the

380 *The Voiage and Travaile of*

the Clerkes, how and in what manere thei schulle beleeven, righte so the Ymages and the Peyntynges techen the lewed folk to worchipen the Seyntes, and to have hem in hire mynde; in whoos name that the Ymages ben made aftre. Thei seyn also, that the Aungeles of God speken to hem in tho Ydoles, and that thei don manye grete Myracles. And thei seyn Sothe, that there is an Aungele with in hem: for there ben 2 maner of Aungeles, a gode and an evelle; as the *Grekes* seyn, *Cacho* and *Calo*; this *Cacho* is the wykked Aungelle, and *Calo* is the gode Aungelle: but the tother is not the gode Aungelle, but the wykked Aungelle, that is with inne the Ydoles, for to disceyven hem, and for to meynntenen hem in hire errour.

There ben manye other dyverse Contrees and manye other Marveyles bezonde, that I have not seen: wherfore of hem I can not speke properly, to telle zou the manere of hem. And also in the Contrees where I have ben, ben manye dyversitees of manye wondir fulle thinges, mo thanne I make mencion of. For it were to longe thing to devyse zou the manere. And therefore that that I have devised zou of certeyn Contrees, that I have spoken of before, I besече zoure worthi and excellent
Nobleffe

Nobleſſe, that it ſuffiſe to zou at this tyme. For zif that I devyſed zou alle that is bezonde the See, another man peraunter, that wolde peynen him and travaylle his Body for to go in to tho Marches, for to encerche tho Contrees, myghten ben blamed be my Wordes, in rehercyng manye ſtraunge thinges. For he myghten not ſeye no thing of newe, in the whiche the hereres myghten haven outhere ſolace or deſport or luſt or lykynge in the herynge. For men ſeyn alle weys, that newe thynges and newe tydynges ben pleaſant to here. Wherefore I wole holde me ſtille, with outen ony more rehercyng of dyverſiteez or of marvaylles, that ben bezonde, to that entent and ende, that who ſo wil gon in to the Contrees, he ſchalle fynde y nowe to ſpeke of, that I have not touched of in no wyſe.

And zee ſchulle undirſtonde, zif it lyke zou, that at myn Hom comynge, I cam to *Rome*, and ſchewed my Lif to oure holy Fadir the Pope, and was aſſoylled of alle that lay in my Conſcience, of many a dyverſe grevous poynt: as men moſten nedes, that ben in company, dwellyng amonges ſo many a dyverſe folk of dyverſe Secte and of Beleeve, as I have ben. And amonges alle, I ſchewed hym this Tretys, that I had made aſtre informacioun of men,
that

382 *The Voiage and Travaile of*

that knewen of thinges, that I had not seen my self; and also of Marveyles and Customes, that I hadde seen my self; as fer as God wolde zeve me Grace: and besoughte his holy Fadirhode, that my Boke myghten be examyned and corrected be avys of his wyfe and discreet Conseille. And oure holy Fadir, of his special grace, remytted my Boke to ben examyned and preved be the Avys of his seyde Conseille. Be the whiche, my Boke was preeved for trewe; in so moche that thei schewed me a Boke, that my Boke was examyned by, that comprehended fulle moche more, be an hundred part; be the whiche, the *Mappa Mundi* was made after. And so my Boke (alle be it that many men ne list not to zeve credence to no thing, but to that that thei seen with hire Eye, ne be the Auſtour ne the persone never so trewe) is affermed and preved be oure holy Fadir, in maner and forme as I have seyde.

And I *John Maundevylle* Knyghte aboveseyde, (alle thoughe I be unworthi) that departed from oure Contrees and passed the See, the Zeer of Grace 1322. that have passed many Londes and manye Yles and Contrees, and cerched manye fulle straunge places, and have ben in many a fulle gode honourable Companye, and at many a faire Dede of Armes, (alle
be

be it that I dide none my self, for myn unable
insuffisance) now I am comen Hom (mawgree
my self) to reste: for Gowtes, Artetykes, that
me distreynen, tho diffynen the ende of my
labour, azenst my wille (God knowethe.) And
thus takynge Solace in my wrecched reste,
recordynge the tyme passed, I have fulfilled
theise thinges and putte hem wryten in this
Boke, as it wolde come in to my mynde, the
Zeer of Grace 1356 in the 34 Zeer that I de-
partede from oure Contrees. Wherefore I preye
to alle the Rederes and Hereres of this Boke,
zif it plese hem, that thei wolde preyen to God
for me: and I schalle preye for hem. And alle
tho that seyn for me a *Pater noster*, with an
Ave Maria, that God forzeve me my Syn-
nes, I make hem parteneres and graunte hem
part of alle the gode Pilgrymages and of alle
the gode Dedes, that I have don, zif ony be
to his plesance: and noghte only of tho, but
of alle that evere I schalle do unto my lyfes
ende. And I besече Almyghty God, fro
whom alle Godenesse and Grace comethe fro,
that he vouchesaf, of his excellent Mercy and
habundant Grace, to fulle fyllen hire Soules
with inspiracioun of the Holy Gost, in ma-
kyngge defence of alle hire gostly Enemyes
here in Erthe, to hire Salvacioun, bothe of
Body

384 *The Voiage and Travaile of, &c.*

Body and Soule; to worſchipe and thankynge of him, that is three and on, with outen begynnyng and withouten endynge; that is, with outen qualitee, good, and with outen quantytee, gret; that in alle places is preſent, and alle thinges conteynnyng; the whiche that no goodneſſe may amende, ne non evelle empeyre; that in perfeyte Trynytee lyvethe and regnethe God, be alle Worldes and be alle tymes. *Amen, Amen, Amen.*

F I N I S.





The FRENCH MANUSCRIPTS go
on, as followeth.

L *A Copie de la Lettre maunde ovesque
cest Escript, a tres noble Prince Mon-
sieur Edward de Wyndesore, Roy de Engle-
terre & de Fraunce, par Monsieur John de
Maundeville Autour suis dit.*

Principi excellentissimo, pre cunctis mortali-
bus precipue venerando, Domino *Edwardo*,
Divina Providentia, *Francorum & Anglorum*
Regi serenissimo, *Hibernie* Domino, *Aqui-
tanie* Duci, Mari ac ejus Insulis occidentali-
bus dominant, eufamie & ornatui, univerfo-
rumque Arma gerentium tutori, ac Probitatis
& Strenuitatis exemplo; Principi quoque in-
victo, mirabilis *Alexandri* sequaci, ac univerfo
Orbi tremendo; cum Reverentia, non qua
debet, (cum ad talem & tantam Reverentiam
minus sufficientes extiterint) sed qua parvitas
& possibilitas mittentis & offerentis se exten-
dunt, Contenta tradantur.



A N
I N D E X
O F
O B S O L E T E W O R D S.

A.

A Bayst, *Ashamed*
Ademand, *Loadstone*
Agaffe, *Affright*
Alle only, *Alone*
Allynges, *Altogether*
Als, *As*
Amyralles, *Admirals*
Anne, *Annas*
Aneyntes, *Against*
Apertly, *Plainly*
Arbery, *Trees*
Arrenc, *Raise*
Arwe, *Arrow*
Askes, *Ashes*
Affay, *Prove*
Affolle, *Loose*
At, *Wish*
Attempre, *Temperate*

Aveer, *Having*
Aventure, *Chance*
Augurynes, *Fortune-tellers*
Avowe, *Vow*
Avowtrie, *Adultery*
Autier, *Altar*
Avys, *Advice*
Azen, *Again*

B.

B Abewyne, *Baboon*
Barette, *Fraud*
Be, *By*
Beclyppe, *Curdle*
Beheste, *Promise*
Behighte, *Bequeathe*
Behotyng, *Promising*
Bended, *Bound*
Bestyalle, *Catell*
Bethe, *Be*

Betoke,

I N D E X.

Betoke, *Gave*
 Boughte, *Redeemed*
 Bougiers, *Bulgaria*
 Boyft, *Box*
 Brace, *Arm*
 Brenne, *Burn*
 Bridde, *Bird*
 Bufcaylle, *Bushes*
 But, *Except*
 Byggere, *Buyer*

C.

CAlveren, *Calves*
 Careyne, *Carcass*
 Catelle, *Goods*
 Cautele, } *Craft*
 Cawtele, }
 Cefoun, *Possession*
 Chamberere, *Chambermaid*
 Charge, *Care*
 Chefteynes, *Chestnuts*
 Cheve, *Rise*
 Cheventeyn, *Chieftain*
 Claretee, *Brightness*
 Cleped, *Called*
 Colver, *Dove*
 Comaynz, *Commons*
 Compas, *Circle*
 Connable, *Convenient*
 Conne, *Know*
 Coft, *Coast*
 Coftyng, *Bordering*
 Covenable, *Convenient*
 Culver, *Dove*
 Cumanc, *Ten Thousand*
 Cylours, *Ceiling*

D.

DEane, *Diana*
 Defaute, *Want*
 Defende, *Oblige, Forbid*

Degrees, *Steps, Generation*
 Delyverly, *Deliberately*
 Demen, *Judge*
 Departe, *Divide*
 Dere, *Dare*
 Derewothe, *Dear*
 Desparple, *Disperse*
 Despenser, *Steward*
 Desport, *Pastime*
 Destrere, *A Horse*
 Deve, *Deaf*
 Deveer, *Duty*
 Devised, *Divided*
 Dispytous, *Spiteful*
 Doel, *Sorrow*
 Doughty, *Mighty*
 Dure, *Endure*
 Durethe, *Reacheth*
 Dyghte, *Deckt*

E.

EFT, *Astre*
 Eftfones, *Afterward*
 Elde, *Age*
 Enleved, *Inlaid*
 Enoumbre, *Overshadow*
 Enter, *Bury*
 Enumbre, *Overshadow*
 Ere, *Till*
 Efcchewe, *Avoid*
 Everiche, *Every*
 Eyen, *Eyes*
 Eyr, *Air*
 Eyren, *Egges*
 Eyselle, *Vinegar*

F.

FAdme, *Fathom*
 Fayrely, *Leisurely*
 Fedme, *Fathom*
 Felonous, *Cruel*

I N D E X.

Femynye, *Women*
 Fend, *Fiend*
 Fer, *Far*
 Fere, *Commons*
 Fertre, *Biere*
 Fetten, *Fetch*
 Flee, *Flea*
 Fleyghe, *Flie, Fled*
 Flom, *River*
 Fole, *Fool*
 Forby, *Thereby*
 Forcelette, *Fort*
 Fordon, *Undoe*
 Forfete, *Wrong*
 Forfothe, *Truly*
 Forthinke, *Repent*
 Fosse, *Ditch*
 Fromward, *Froward*
 Frote, *Rub*
 Fyn, *Fine*
 Fynt, *Findeth*

G.

G Ene, *Genua*
 Gentyles, *Gentry*
 Gestes, *Jests*
 Gildene, *Gilded*
 Gobettes, *Pieces*
 Grace, *Favour*
 Grave, *Bury*
 Gravely, *Gravelly*
 Grece, *Step*
 Gree, *Favour*
 Greu, *Greek*
 Guyse, *Fashion*

H.

H Alf, and } *Part, Half*
 Halfendel, }
 Han, *Have*
 Hede, *Heed, Care, Head*

Heer, *Hair*
 Hele, *Health*
 Helynge, *Covering*
 Hem, *Them*
 Herberyhgage, *Entertainment*
 Herberwe, *Entertain, Harbour*
 Here, *Their*
 Herethe, *Hear ye*
 Heved, Heed, } *Head*
 Hed, Hede, }
 Hidrewards, *Till now*
 Hiere, *Higher*
 Hight, *Was called*
 Him, *Himself*
 Hire, *Her, Their*
 Holt, *Holdeth*
 Howsele, *Communicate*
 Hucche, *Ark*
 Huyre, *Hire*

I.

J Aneweys, *Genoese*
 Inhabitable, *Not habitable*
 Jonkes, *Rushes*
 Joutes, *Goards*

K.

K Epe, *Heed*
 Knave, *Male, Servant*
 Kyndely, *Natural*

L.

L Argeneffe, *Breadth*
 Latten, *Keep*
 Latyneres, *That speak Latin*
 Lawe, *Religion*
 Leche, *Valet*
 Leet, *Suffer to be*
 Leeven, *Believe*
 Leme, *Limb*

Lemman,

I N D E X.

Lemman, *Sweet heart*
 Lentone, *Time of Lent*
 Lette, *Stop*
 Lever, *Rasher*
 Lewd, Lewe, *The Laitie*
 Leyte, *Lightning*
 Liche, *Like*
 Lodes man, *Pilot*
 Lyche, *Like*
 Lyggynge, *Lying*
 Lyrs, *Lice*

M.

MAnace, *Threaten*
 Marches, *Countries*
 Marchethe, *Joyneth*
 Mareyes, *Meres*
 Mawgree, *In spight of*
 Mawndee, *Last Supper*
 Meddle, *Mingle*
 Mede, *Reward*
 Menoure, *Minor*
 Meridionale, *Southern*
 Meselle, *Leprous*
 Meynee, *Own People*
 Mochel, *Much*
 Monke, *Monkey*
 Montance, *Amount*
 More, *Bigger*
 Morwe, *Morrow*
 Moutance, *Maintenance*
 Mowe, *May*
 Mure, *Wall*
 Myne, *Dig*
 Myroure, *Looking-Glafs*
 Myrs, *Bogs*

N.

NAtheles *Nevertheless*
 Nempue, *Name*
 Nesfiche, *Soft*

Neyghe, *Approche*
 Nobelyche, *Nobly*
 Noght, *Not*
 Nolde, *Would not*
 Not, *Nought*
 Note, *Nut*
 Nys, *Is not*

O.

O, *On, One*
 Or, *Ere*
 Orfray, *Overlay*
 Over, *Beyond*
 Outtake, *Except*

P.

PAas, *Paces*
 Pathe, *Pave*
 Paument, *Pavement*
 Paynemes, *Pagans*
 Perauntes, *Peraunter, Perhaps*
 Pes, *Peace*
 Pese, *Pea*
 Peyne, *Take pains*
 Pighte, *Pitch*
 Plenerly, *Fully*
 Plesance, *Liking*
 Pleyne, *Full*
 Pleyne, *Complain*
 Prevytee, *Secret*
 Purple, *Purple*
 Pytous, *Pityous*

R.

RAthere, *Lower*
 Recchen, *Esteem*
 Reme, *Rewme, Realm*
 Remewen, *Remove*
 Rewme, *Reme, Realm*
 Reyne, *Rain*
 Rightefulle, *Righteous*
 Righte-

I N D E X.

Rightwifneffe, *Righteousness*
 Roche, *Rock*
 Rosere, *Rose-Tree*
 Rytt, *Rides*

S.

S Alve, *Salute*
 Sarmoyz, *Sarracene*
 Saughe, *Saw*
 Scherethorfday, *Shrove Thursday*
 Schryve, *Confess*
 Scleyes, *Sledges*
 Scomfyte, *Discomfit.*
 Seche, *Seek*
 See, *Sea, Seat*
 Sege, *Seat*
 Seke, *Sick*
 Semblee, *Assembly*
 Sentement, *Taft*
 Septemtrionele, *Northern*
 Septemtryon, *North*
 Servage, *Bondage*
 Sewynge, *Following*
 Seyde, *Told*
 Seyn, *Seen*
 Sikerly, *Securely*
 Simulacres, *Images*
 Sithe, *Since*
 Sithes, *Times*
 Skylle, *Reason*
 Slen, *Slay*
 Slowghe, *Slew*
 Smytt, *Sinketh*
 Sordelle, *Somewhat*
 Sothe, *Truth*
 Sothefastneffe, *Truth*
 Sowd, *War*
 Sowdan, *Sultan*
 Sown, *Sound*
 Specyalte, *Rarity*

Spenden, *Esteem*
 Stank, *Pool*
 Stedes, *Stages*
 Steighe, *Ascended*
 Stere, *Stir*
 Stont, *Standeth*
 Stye, *Ascend*
 Sukkarke, *Dainty*
 Swelloghe, *Breathing-hole*
 Syde, *Brym*
 Syker, *Secure*
 Symulacres, *Images*
 Sythes, *Times*
 Sytt, *Is situate*

T.

T HAT, *The, it*
 Thenne, *Thence*
 Therf, *Unleavened*
 Thilke, *That*
 Tho, *Those*
 Thralled, *Inflaved*
 Toke, *Gave*
 Tranfmontayne Ster, *Pole-Star*
 Travayle, *Trouble*
 Travers, *Streaks*
 Trepaffable, *That may be passed over*
 Trompe, *Trumpet*
 Trouble, *Muddy*
 Trowe, *Believe*
 Truffulle, *Truth*

V.

V Acre, *Vicar*
 Verres, *Glass*
 Vif, *Live*
 Viffage, *Face*
 Undernemen, *Reprove*
 Unethe;

I N D E X.

Unethe, }
 Unnethē, } *Scarce*
 Vowte, *Vault*
 Upon, *Over*
 Vyaunde, *Victuals*
 Vyne, *Wine*

W.

WAnhope, *Despair*
 Wawe, *Wave*
 Wedde, *Pledge*
 Wene, *Imagin*
 What, *Whatever*
 Withouten, *Besides*
 Wlcane, *Volcano*
 Wot, *Know*
 Wowe, *Wall*
 Wratthed, *Provoked*
 Wyndwe, *Winnow*
 Wyte, *Know*
 Wytethe, *Know ye*

Y.

YLke, *Same*
 Ynde, *Indigo*
 Ynowe, *Enough*

Z.

ZAF, *Gave*
 Zate, *Gate*
 Zee, *Yee*
 Zeer, *Year*
 Zelde, *Yield*
 Zelow, *Yellow*
 Zerde, *Rod*
 Zet, *Yet*
 Zeve, *Give*
 Zif, *If*
 Zifte, *Gift*
 Zolde, *Yield*
 Zoman, *Yeoman*
 Zong, *Young*
 Zou, *You*

F I N I S.

THE
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OF THE
SECRETARY





