

Pynson's Edition of *The Book of John Mandeville* : Transcription with Notes (1)

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Mandeville's Travels was originally written in French. A copy of this primary version, according to Seymour (2002), was carried into England before c. 1365 and there developed what is known as the Insular Version which is the origin of all other versions of *Mandeville's Travels* made in England. Pynson's print, usually dated to 1496, is based on a manuscript of the "Defective" version which is the oldest translation of the Insular Version, written in Anglo-French. Its name derives from the loss of the description of Egypt. "Egypt Gap" occurs in Pynson's print on b5^r.

The *editio princeps* by Pynson is bound a-g⁸, h-i⁶, k⁴ with thirty blackletter lines to a full page and survives in a single copy held by the British Library. The type area, including the headlines, measures 150×90mm. This copy lacks sigs. a8, c1, and c8.

In transcribing the text, *The Travels of Sir John Mandeville. Facsimile of Pynson's Edition of 1496* (Exeter: Exeter University Press, 1980) has been used. Original capitalization and punctuation have been maintained. Abbreviations have been expanded silently. The paragraphing of the original has been reproduced. Large initials have been printed in bold type. Three kinds of brackets have been introduced in the transcription to show a word enclosed is divided at the end of line. When a word is divided by two short oblique lines, it is placed in round brackets, thus (enuiron). When a word is divided by a slash (/), it is put in angle brackets, thus <Cypre>. When a word splits into two parts at the end of line with no mark between them, it is enclosed in square brackets, thus [greate]. In each case, a place where a word is divided is indicated by the hyphen in Notes below.

Transcription

[a2^r] **F**Or as moche as the Lande ouer the see that is to say the holy lande that men call the lande of hetynge/ amonge all other landes it is mooste worthy lande and soueraigne of other landes/ and it is blesyd and halowed and sacred of the precious blode of oure lorde iesu cryst. In the whyche lande it lyked hym to take flesshe and blode of the virgyn mary/ and to (enuiron)¹ that lande with his owne fete. And there he Wold do many myracles/ and preche² and teche the feythe/ and the lawe of vs cristen men as vnto his childre. And [therfore]³ he wolde suffre many reproues and scornes for vs. And he that was kynge of heuen/ and of erthe/ of eyre/ of see/ & of all thynges that are conteyned in them wolde all oonly be callyd kynge of that lande whan he sayde. Rex sum iudeorum. I am kynge of Iewes. For that tyme was that lande of Iewes/ and that lande had he chosen before all other landes as for the best and the most (vertuous)⁴ and for the most worthy of the worlde/ and as the Phylosofer saythe thus. Virtus

rerum in medio consistit. That is to say the vertu of thynges is in the myd. and in that lande he Wolde lede his lyfe and suffre passion and dethe of the Iewes for vs and for to delyuer and bye vs fro the paynes of hell/ and fro dethe wythouten ende. the Whyche was ordeyned to vs for the synne of oure fader Adam. and for oure owne synnes also. For as hym self he had none euyll deserued: for he thought neuer euyll. ne dyd neuer euyll. And he that was kyng of glory and ioy myght best in that place suffre dethe For he that woll do any thyng that he woll be knowen openly. He woll do crye it openly in the myddyll place of a towne/ or of a **[a2v]** cyte so that it may be knowen to all partyes of the Cyte. So he that Was kyng of all the world wold suffre deth for vs at Ierusalem that is in myddis of the worlde so that it myght be knowen to men of all parties of the world howe dere he bought man that he had made to his owne lyknesse for the greate loue that he had to vs: for more worthy catell ne might he haue set for vs than his owne blessyd body and his owne precious blode/ the whych he suffred for vs. A dere god whatloue! he had to his [subgettis.]² Whan he that had done no trespas wolde for [trespassours]³ suffre dethe Right ought men to loue and worship and drede and serue suche alorde⁴ and worshyp and [prayse]⁵ snch⁶ a holy londe that brought forth suche frute thorough the whych euery man is saued but if it be hys owne (defaute.)⁷ This is the lande hight to vs in heritage/ & in that lande he wolde dye as sesed to leue it to his children. For the Whiche euery goode crysten man that may and hathe Wherof shulde strength hym for to conquere oure ryght heritage and chase oute the ylke trowand for We ar (called)⁸ cristen men of crist oure fader. & if we be right childre of crist we owe for to chalenge the heritage that oure [fader]⁹ left vs and do it oute of straunge mens handis. But now pride/ couetise/ & enuy/ hath so enflamed the hertis of lordes of the Worlde that they are more besy for to [disherite]¹⁰ their neyghbours than for to chalenge or conquere ther right herytage before sayde. And the comon people that Wolde put their bodyes and catell for to conquere oure heritage/ they may nat do withoute lordes for assemble of the people Wythout a cheef lorde is as a flocke of [shepe]¹¹ that hathe no shepeherde the whiche departe asonder/ **[a3r]** and wote neuer wheder that they shulde go. But wolde god that the worldly lordes were at good accorde/ & Wyth other of their comon people wolde take thys holy vyage ouer the see. I trowe well that Wythin a lytell tyme [oure]¹ right heritage before sayde shulde be reconsyled & put in the handes of the right eyres of Iesu cryst: and for as moche it is longe tyme that there was no generall [passage]² ouer the see. And many men desyre to heere speke of the holy londe. and haue therof greate solace/ and (comforthe.)³ ¶ Iohn Maundeuyll knyght. Thoughe it so be that I be nat worthy that was borne in englonde in the towne of saynt Albone and passed the see in the yere of the Incarnacion of oure lorde iesu crist M. CCC xxxii on the day of saynt Myghell and hyderwarde hathe be longe tyme ouer the se and haue sene and gone thorowe many landes and many prouynces/ and kyngdomes & Iles and haue passed thorough Turkey/ thorough (Ermony)⁴ the lytell and the greate thorough Tartary (Thoroughe)⁵ Percy/ thorough Syry/ thoroughe/ araby/ (thorough)⁶ Egypt the hygh and the lowe. thorough lyby (thoroughe)⁷ Caldee/ and a great party of Ethyope/ thorowe Amozome.⁸ thoroughe Inde the lesse and the more. a [greate]⁹ party. and thorough many other Iles whych are [aboute]¹⁰ Inde Where many dyuers maners of folke dwell of dyuers lawes and shappes/ of whyche londes & Iles I shall speke more playnly/ and I shall deuyse a (party)¹¹ of thynges what they are whan tyme shall be/ after it may come to mynde/ and specyally for theym that woll and are in purpos for to vysite the holy cyte of (Ierusalem)¹² & the holy places that ar theraboute/ & I shall tell the¹³ **[a3v]** Wey that they shall holde thyder for I haue many tymes passyd and ryden it wyth good company/ and of

many lordes.

IN the name of god almyghty. He that woll [passe]¹ ouer the se: he may go many weyes bothe on londe and see after the countrees that he comethe fro/ and many of theym come all to one ende: but [trowest]² nat that I woll tell all the townes and cytes & [castellys]³ that men shall go by. for than shulde I make to [longe]⁴ tale/ but all only somme countres/ and moost (pryncypall)⁵ steddys that men shall go thorough to go the right wey. ¶ Fyrste if a man come from the west syde of the Worlde as Englonde/ Irlande/ wales/ Scotlonde/ [Norwey]⁶/ he may go if he woll thorough almayne/ & thorowe⁷ the kyngdome of hungery that marchys too the lande of poyalme and to the londe of pannony/ and of Allesey. And the kynge of hungery is a right greate lorde/ and a myghty/ and holdeth greate and moche londe. for he [holdeth]⁸ the londe of hungery and of allesy. Sauoy [Comame]⁹ a greate party of Bulgary: that men calle the londe of Bugers/ and a greate party of the kyngdom of rosse and that lasteth to the londe of Nyflond and marchis vnto Pruyse. and men go this¹⁰ thorough the londe of Hungry thorough a cyte that men call Chyppron/ and thorough the castell of Newburgh/ and by the ille towne that is [toward]¹¹ the ende of hungry/ & men by the ryuer of (Daunby)¹²/ this is a full greate ryuer and gothe into almaygne. vnder the hyllys of lumbardy and it taketh into hym xl. other ryuers/ and it renneth thorough hungry & thorowe Gresses. and thorough Tracy/ and gothe into the see so **[a4^r]** stalworthly and with so greate strength that the water is fresshe xx. myle within the see. and afterwarde go men to Belgraeue and entre into the londe of Bugers & there passe men a Bredge of stone that is ouer the ryuer [Marroke]¹/ & men pas thorough the londe of Pynteras & com to Grece to the cyte of Sterny & to the cyte of affynpayn & sythyn to the cyte of Constantynople that was somtyme called Bessamorn and there dwelleth comonly the [emperoure]² of grece there is the best churche of the³ worlde/ and the fayrest and it is of saynt Sophy/ & before this (churche)⁴ is an Image of Iustiman⁵ the emperoure gilt/ and it is vpon an horse and crowned/ and it was wonte to hold a rounde appyll in his hande/ and men say there that it is a token that the emperoure hath lost a greate party of his londe/ for the appyll is fall oute of the ymages hande & also that he hathe loste a great party of his lordship/ For he was wonte to be emperoure of romayn/ of grece and all assy the lesse of Surry and of the londe of Inde/ in the whych is Ierusalem/ and of the londe/ of Egypt/ of Percy and Araby/ but he hathe lost all but grece/ & that londe that he holdethe all only/ and men wolde many [tymes]⁶ put the appyll in the ymages hande but it wold nat holde it This appyll betokenethe the lordshyp that he had ouer all the Worlde. And the other hand he holdeth lyfte vp ageyne the west in token for to manasse mysdoers.⁷ This Image standeth vpon a pyller of marble at (Constantynoble.)⁸ there is the sponge and the rede of the [whiche]⁹ the Iewes gaue oure lorde drynke gall on the crosse and there is one of the nayles that cryst was nailed with to the crosse.¹⁰

[a4^v] Somme men wene that halfe of the crosse of crist be in (cypre)¹ in an abbey of munkes that men call the hyl of the holy crosse/ but it is nat so. for that crosse that is in cypre is the crosse on the whyche Dysmas the good theef was² hangyd but all men wote nat that. and that is yll done but for getyng of the offrings they say that it is the cros of oure lorde iesu criste. And ye shall vnderstande that the cros of oure lorde was made of foure maner of trees as it is conteyned in this verse. In cruce sit palma cedrus cipressus oliua. For the pece that went right vp from the erthe vnto the hede was of cypres and the pece that went ouerthwart³ to the which the handes were nayled was of palme: and the stocke that stode within the erthe/ to the whyche they had made a mortey was of cedre/ & the (table)⁴ aboue his hede that Was a fote and a halfe longe on the whyche the tytle was wreten in Ebrewe/

in grewe/ & in laten that was of olyue. And the iewes made the cros of these foure maner of trees for they trowed that oure lorde iesu crist shulde haue hanged vpon the cros as long as the cross myght laste. and therefore made they the fote of cedre. for cedre may nat in erthe ne in water rotte. and they wolde it shulde haue last longe/ and for they trowed that the body of crist shulde haue stonken. that pece is [made]⁵ of cypre for it is well smellynge/ soo that the smell of his body shulde nat greue to men that come forby. & that ouerthwart was made⁶ of palme/ for in the olde testament it was ordeyned that whan any had the vycory he was crowned with palme/ and for they trowed that they had the victory of Iesu crist/ therefore they made the pece that Went ouerthwart of palme/ and the table⁷ of the tittle they [made]⁸ **[a5r]** of Olyue. for olyue betokenethe pees. as the story of Noe wytnesseth. whan the doue brought the braunche of olyue that betokenyd pees made betwene god and man Also the Iewes trowed to haue had pees whan crist was dedde. for they sayde that he made discorde and stryfe (amonge)¹ theym. And ye shall vnderstande that oure lorde Was nayled to the cros lyinge. and therefore he suffred the more peyne. Also in Grece and the crysten² men that dwell ouer the see say that the tree of the crosse that we call [Cypresse]³ was of that tree that adam ete the appyll and soo fynde they Wretyn. and they say as their scripture seyth that adam was sycke/ and sayde to his son Seth that he shulde go to paradise and pray the aungell that kepethe paradise that he wolde sende hym of the oyle of the tree of mercy for to anoynt with⁴ his membres that he myght haue heele. And Seth went but the aungell wolde nat late hym come in at the dore. but sayde vnto hym that he myght nat haue of the oyle of mercy. but he toke to hym foure braunches of the same tree that hys fader/ etee⁵ the apple/ and bad hym as sone as his fader was dede that he shulde put these graynes vnder his tonge/ and graue hym/ and he dyd so. and of these foure braunches (sprange)⁶ a tre as the aungell sayde that shulde bere a frute [thoroughe]⁷ whyche frute adam shulde be saued.

And whan Seth came ageyne he fonde hys fader nere dede/ and he dyd wyth the graynes as the aungell badde hym. of the whyche came foure trees. of whyche a crosse was made that bare goode frute. That is to say oure saueoure Iesu cryst. Thoroughe whome adam and all that came of hym were saued and delyuered from dethe **[a5v]** Withouten ende/ but if it be their owne defaute. This [holy]¹ crosse the iewes hydde vnder the erthe vnder the roche of mount caluary. and it lay there two hundred yere and more vnto the tyme that saynt Elyne fonde it: the (whyche)² saynt Elyne was the moder of Constance the (emperoure)³ of rome. and she was doughter of kynge Alle that was kynge of englonde that than Was called the greate Bretaygne whom the emperoure toke to wife for hir [greate]⁴ fayrenesse whan he was in that countre. And ye shal vnderstonde that the crosse of oure lorde was in lengthe/ viii. cubites. and that ouerthwart had in length .iii. [cubytes]⁵ and a halfe. A party of the crowne of oure lorde ihesu wherwithe he was crowned/ and of the nayles/ and the spere hede and many other relyques ar in fraunce in the chapell of the kynge of fraunce and⁶ the crowne lyethe in a vessell of crystell well dight and richely. for a kynge of fraunce bought theyse relyques somtyme of the Iewes. to whom the emperoure⁷ layde them to wedde for a gret somme of syluer. And all if it be so that men say that this crowne be of thornes. ye shall vnderstonde that it was & is of Ionkes⁸ of the see that was whyte that pryckethe as sharpe as any thornes. for I haue sene and behold (many)⁹ tymes that of Parys and that of Constantynople.¹⁰

for they were bothe of one made of Ionkes of the se but men haue departed theym in two peces. the whyche one party is at parys/ and the other party is at [Constantynople.]¹¹ And I haue one poynt

therof that semethe a whyte thorne and that was gyuen to me for greate frendshype. for there is many of theym broken and fallen in the [vessell]¹² to shewe the crowne to greate men that com thedyr.

[a6^r] And ye shall vnderstand that oure lord in that night that he was taken he was led into a gardeyne/ and there he was examyned sharply. and there the Iewes scorned hym & made hym a crowne of braunches of albespyne that grew in the same gardeyne: and sette it on his hede so fast that blode ranne downe by many places of his vysage: and his necke and his shulders. and therefore hathe the (albespyne)¹ many vertues/ for he that bereth a braunche of it vpon hym/ no thunder/ ne no maner tempeste may dere hym ne none house that it is in may none euyll gost (come)² in no place there it is. And in that same garden saynt Peter denyed oure lorde thryes.

¶ Afterwarde was oure lorde ledde before the bysshope and the mynysters³ of the Lawe in another gardeyne of anne there he was examyned also. and scorned and (after)⁴ ageyne wyth a white thorne that men call barbarens that grewe in that gardeyne and that hath as many [vertues.]⁵ ¶ And afterwarde he Was ledde into a gardeyne of Cayphas and there he was crowned of one Englenter and afterwarde he wasledde⁶ into a chaumber of [Pylates]⁷/ and there he was examyned/ and crowned. and the Iewes sette hym in a chayre and cladde hym in a mantill and than made they a crowne of Ionkes of the see/ And they knelyd vnto hym saynge. Aue rex iudeorum. That is to say in Englysshe. Heyle kyng of Iewes. And the crowne of the wyich⁸ one half is at parys/ and the other at Constantynople the which crist had vpon his hede whan he Was done on crosse/ and therfore men shall Worshype that most and holde it more Worthy than any of the other. And that spere shafte hathe the emperoure of almaygne. **[a6^v]** But the hede is at parys and many times sayth the (emperoure)¹ of Constantynople that he hathe the spere hede. And I haue often sene it but it is gretter than that of [parys.]² Also at constantynople lyeth saynt anne oure ladis moder whom saynt Elyne made brynge from Ierusalem And there lyethe also the body of saynte Iohn crysostom that was bysshop of constantynople. And there lyeth (also)³ saynt luke Euangelyst for his bones were brought fro Bethany. where he was grauen and many other (relyques)⁴ are there. And there is of the vessellis of stone as it were marble the whych men call Idryons that (euermore)⁵ droppe water. and fyll theym sylfe eche yere. And ye shall wete that constantynople is a right fayre cyte/ and a gode and a well walled. and it is thre cornered/ & there is an arme of the see that men call hellespount/ & somme call it the bouche of constantynople. and somme call it the brache of saynt george. and this water enclosethe two <partyes>⁶ of the cyte/ and vpwarde to the see vpon the water Was wonte to be the greate cyte of troyse in a full fayre playne/ but that cyte was destroyed wyth theym of grece And there ben many Iles that men call Calastre calcas Certege/ Tesbyria/ Minona/ Faxton/ Molo Carpate & lempne. and in this yle is the mount Athos that passeth the clowdes/ and there is many speches/ and many (countrees)⁷ that are obeysaunt to the emperoure that is to say. Turcople/ Pynce/ Narde/ Comange/ and many other Trachy and macydone/ of whyche Alysander was [kyng.]⁸ In this countre was arystotyll borne in a Cyte that men call strages. a lytell fro the cyte of Trachy/ and at strage⁹ lyethe arystotyll/ and there is an autler vpon hys **[a7^r]** tombe and there make they a greate fest euery yere as he Were a saynt and open¹ hys auter they holde their greate counseylis and assemblies and they trowe that thorough inspyracion of god & hym they shall haue the better (counseyle.)² In this countre ar right hygh hylles towarde the ende of Macidone is a greate hyll that men call (Olympus)³ that departeth Macidone and Trachy/ & it is highe vp to the clowdes/ and the other hill that men call Athos is so highe that the shadowe of hym rechethe vnto [Olympus]⁴ that is nere lxxvii myle bytwene.

And aboue that hill is the eyre so clere that men may fele no wynde there And therfore may no beest lyue there so is the eyre drye. And men say in these countres that Phylosofers [sontyme]⁵ wente vp on those hyllys/ and helde to their noses a spounge moyst wyth Water for to haue eyre for the eyre Was so drye. And aboue in the powder of the hyll they Wrote letters⁶ Wyth their fyngers. and at the yeres ende they came ageyne and fonde those letters the which they had wreten the yere before wythoute any defaute. And therfore it semeth well that those hilles passe the cloudes to the pure eyre. And at Constantynople the Emperours paleys is right fayre and Well dighte/ & therin is a fayre paleys for iustynge/ and it is on stages & eche man may Well se and none greue other. and vnder these stages ar stables vouted for themperours hors/ and all the pillers ar of marble. and within the church of saynt Sophy/ an emperoure wolde haue layde the body of hys fader Whan he was dedde/ and as they made the graue they fonde a body in the erthe/ and vpon that body lay a greate plate of fyne golde/ and therupon was wreten in Ebrewe/ in **[a7^v]** Grewe and laten letters that sayde thus. Iesu cristus nascetur de virgine maria. et ego credo in eum. That is to say Iesu crist shalbe¹ borne of the virgyn mary and I trowe in hym. And the date was it was sayde in erthe ii. M. yere before oure lorde was born. And yet is that [plate]² in the tresory of the churche. and men say that it was Ermogynes the wyse man. And all if it be so that men of Grece be cristen/ yet they vary from oure feythe. for they say that the holy gost cometh nat oute of the son but all only of the fader. and they are nat obeysaunt to the churche of rome ne to the pope/ and they say that their [patriarkes]³ haue as moche power ouer the se as the pope [hathe]⁴ on this syde the see. And therfore pope Iohn the xxii sent letters to theym howe crysten feithe shuld be all one and that they shulde be obeysaunt to a pope that is cristis vyker in erthe to whome god gaue playne power for to bynde and to assoyle/ and therfore they shulde be [obedyent]⁵ to him. and they sent hym dyuers answers & amonge other they saide thus Potentiam tuam summam circa [subiectostous]⁶ firmiter credimus. Superbiam tuam summam tollerare non possumus. Auariciam tuam summam saciare non intendimus. Dominus tecum sit. quia dominus nobiscum est. vale This is to sey. we trowe well thy power is greate vpon thy subgettis. we may nat suffre thy pryde. we ar nat in purpos to staunche thy grete couetyse. lorde be wyth the for lorde is wyth vs. Fare well. & other answere myght we nat haue of theym. And also they make their (sacrament)⁷ of the auter of therf brede/ for oure lorde made it of therf brede whan he made his maunde and on (sherthursday)⁸ make they their bredde in tokenynge of the maunde⁹/ **[b1^r]** were wonte to holde that place/ but in the tombe of seynt Ion is no thyng but Manna. for his body was (translatyd)¹ into paradyse. and Turkes holde nowe that cyte & that churche and all assy the lesse/ and therfore is assy the lesse called turky/ aud² ye shall vnderstonde that saynte Iohn dyd make hys graue there in his lyfe/ and layde hym selfe therin all quycke/ and therfore somme sayn that he dyed nat/ but he restethe there to the day of dome/ and therfore sothely there is a greate marueyle for men may se³ there apertly the erthe of the tombe many tymes stere & moue as there were a quycke thyng vnder. And from Ephesym men go thorough many yles in the se vnto the cyte of Pateran where saynt Nycholas was borne/ and so to marca where he was chosen to the bysshoppe/ there growethe right good wyne and stronge/ that men calle wyne of marca. aud⁴ fro thens se men Iles of Grece the whyche the emperoure gaue somtyme to Ionays. And than passe men thorough the Iles of Cophos and lango of the whyche Iles Ipocras was lorde/ and som say that in that Ile of lango is Ipocras doughter/ in maner of a dragon that is a hundred fote longe as men sayn for I haue nat sene it. and they of the Iles call hir the lady of the coudre/ and she lyeth in an olde castell and shewethe hir thryes in the yere. And

she dothe no man no harme/ & she is thus chaunged fro a damsell to a dragon thorough a goddesse that men call Deane/ & men say that she shal dwell so vnto the tyme that a knyght come that is so [hardy]⁵ that dare go to hir and kysse hir mouth/ and than shal she turne ageyne to hir owne kynde and be a woman/ & after that she shall nat lyue longe.⁶

[b1^v] And it is nat longe sythen a knyght of Roodes that was hardy and doughty sayde that he wolde kysse hir & whan the dragon began to lyft vp his hede ageyne hym and he sawe¹ it was so hydious he fledde away. and the dragon in his angre bare the knyght on a roche and of that roche she kest hym into the see and so was he lost. Also a yonge man that wyst nat of that dragon went oute of a shyppe and went thorough the yle tyll that he cam to a castell/ & cam into the caue and went so longe till he fonde a [chamber]²/ and than he sawe a damsel that kempt hir hede and loked in myrroure and she had moch tresoure aboute hir and he trowed she had ben a comon woman that³ (dwelled)⁴ there to kepe men. and he obeyde vnto the damsell. & the damsell sawe the shadowe of hym in the myrroure/ & she turned towarde hym/ and asked hym what he wolde and he sayde he wolde be paramoure or lemman. And she asked hym if he were a knyght. and he sayde nay.

And she sayde than myght he nat be hyr lemman. But she badde hym go ageyne to his felawes and make hym knyght and come ageyne on the morowe. and shulde (come)⁵ oute of the caue: and badde hym come and kysse hyr than on the mouthe/ and she bad hym haue no drede/ for she shulde do hym no harme if all hym thought she were hydious to se. she sayde it was done by enchaument. for she sayde that she was suche as he sawe hir than/ and she sayde that if he kyst hir he shulde haue all that [tresoure]⁶ and be hir lorde. And lorde of those yles. and he [departed]⁷ fro hir and went to his felawes to ship and made him knyght/ and came ageyne vpon the morowe for to kysse the damsell. And whan he sawe hir come out of the [caue]⁸ **[b2^r]** in forme of a dragon he hadde so greate drede that he fledde too the shyp/ and she folowed hym/ and whan she sawe that he tourned nat ageyne/ she¹ begane to crye as a thyng that had moche sorowe/ and she tourned ageyne and as sone the knyght dyed. and sythen hythertowarde myght no knyght se hir but he dyed as sone. But whan a knyght cometh that is so hardy to kysse hir/ he shall nat dy but he shall turne that damsell into hir right shappe/ He shall be lorde of the countre before sayde. And fro thens men come to the yle of rodes. the whyche the hospiteler holde and gouerne/ and that tooke they somtyme fro the Emperoure. and it Was wonte to be called Colles/ and so colles the turkes call it yet. ¶ And saynt Paule in his Epystelis wryteth to theym of the yle of Colocenses.

This yle is nere viii. hundred myle longe from [Constantynople.]² and from this yle of rodes men go into Cypre where ar many vynes that first ar redde. and after a (yere)³ they waxe all whyte/ and those vynes that are moost whyte are moost cleere and beste smellynge and as men pas by this wey by a place where was wont to be a grete cyte that men calle Sathalay/ and all the countre was lost thorough foly of a yonge man for he hadde a fayre damosell that he loued well/ and she dyed sodeynly and was done in a graue of marbil/ and for the great loue that he had to hir. he went on a night to hir Tombe and (openyd)⁴ it/ and went and lay by hir/ and whan he had done/ he went his wey. and whan it came to the ende of ix (monethes)⁵ a voyce cam vnto hym and sayde in this manere of wyse. Goo vnto the tombe of that same woman that thou haste lyne by/ and opyn it and beholde well that that **[b2^v]** thou haste gotten of hir: and if thou lette for to goo thou shalt haue a greate harme/ and he went and openyd the tombe and there flewe oute a hede right hydious to se the whyche as swythe flewe aboute the cyte and the

coultre and sone the cyte sanke downe and there is many perilous passages fro Rodes to Cypre is nere v. C. myle and [more]^{1/} but men may go to Cypre and come nat at Rodes

Cypre is a gode lle and greate and there are many (gode)² cytees and there is an archebyssshop at Nycosy and iiii other bysshops in that londe. And at famagost is one of the best hauen on the see that is in the worlde and that ar crysten men and sarasyns and men of all nacions. and in cypre is the hyll of the holy crosse/ and there is an (abbey)³ of monkes/ and there is the crosse of the gode theefe Dysmas as I haue sayde before. And somme wene that there is the halfe of the crosse of oure lord but it is nat so & they do wronge that make men to byleue so. In Cypre [lyethe]⁴ saynt Gononon af⁵ whom men of that countre (make)⁶ greate solemnyte/ and in the castell of Amours lyeth the body of saynt hyllaryon/ and men kepe it full (worshypfully.)⁷ and besyde famagost was saynte Bernarde borne men hunt with the pampeons that are lyke to (leopardes)⁸ and they take wylde bestis right wel and they ar somewhat more than lyons and they take more sharply wylde bestys than houndes. In cypre is a maner that (lordes)⁹ and other men ete vpon the erthe/ For they make (dyches)¹⁰ in the erthe all aboute the hall depe to the knee/ and they do peyne them and whan they woll ete they go there in and sytte there/ this their maner for to be more fresshe for that londe is more hote than it is here. And at greate **[b3*]** festis/ and for straunge men they sette formes and (bordes)¹ as men do in this countre/ but theym were leuer syt in the erthe. Fro Cypre men go by londe to Ierusalem/ and by the see/ and in a day and in a nyght he that hath the gode wynde may come to the hauen of Tyre that nowe is callyd Sure/ and also it is at the entre of Surry. there was somtyme a fayre cyte of crysten men. but (sarasyns)² haue destroyed it in greate³ party/ and they kepe that hauen right well for drede that they haue of crysten men Men myght go right to that hauen and come nat in <Cypre>⁴ but they go gladly to cypre to rest theym on the londe. or ellis to bye thynges that they haue neede of to⁵ their (lyuyng.)⁶ Vpon the see syde men may fynde many rubies and there⁷ is the well of the whyche holy wrytte spekethe. Fons ortorum et puteus aquarum viuencium.⁸ That is to say The well of gardeyns and dyches of waters (lyuyng)⁹ in the cyte of Tyre sayde the woman to oure lorde¹⁰

Beatus venter qui te portauit et vbera que suxisti That is to say Blessyd be the body that bare the/ and the (pappes)¹¹ that thou souke and there oure lorde forgaue too the woman of Canane hir synnes and before was wonte to be the stone on the whyche oure lorde sate on/ and (preched.)¹² And on that stone was founde the churche of saynt Saueoure. Vpon that see is the cyte of Saphen or [Sarept]¹³ or Sodom. there was wonte to dwell Elyas the [prophete]¹⁴/ and there was reysed Ionas the prophete the (wydowes)¹⁵ son. And fyue myle fro Saphen is the Cyte of Sydon of the whyche Cyte dydo that was Eneas wyf after the destructyon of Troy/ and that foundyd the cyte of Cartage¹⁶ in¹⁷ Affryke and nowe is it callyd Didonsart¹⁸ **[b3*]** Dydon is Beruth/ & fro beruth to Sardena is iii. iournes and from Sardena is fyue myle to Damas¹

WHo so Woll go lenger vpon the see and come [nere]² to Ierusalem he shall go fro Cypre by see to port Iaffe. For that is the next hauen to (Ierusalem.)³ for fro that hauen is nat but a dayes iourney and an halfe to Ierusalem. And that hauen is callyd Iaffe and the towne affe. After one of Noe sonnes that men [called]⁴ Iapheth that founde it. And nowe is it callyd Iops and ye shall vnderstonde that is the eldeste towne of the Worlde for that was made before Noes flode/ and there be bones of a geaunt syde that ben .xl. fote longe. And who so arryue the at the first hauen of Tyre or of (Surrey)⁵ before sayde may go by londe if he woll to (Ierusalem.)⁶ and he gothe to the cyte of Acon in a day that was callyd

Tholomayda. and it was a cyte of crysten men somtyme. but it is nowe all destroyed. and it is on the se And from Venys it is to Acon by se two thousande and foure score myles of lambardy/ and from calabre/ or fro Cycyle it is to Acon. M. ccc. myles of lumbardy: and the Ile of Grece is right in the mydwey. and besyde this (cyte)⁷ of Acon towarde the see at vi. score forlonges on the [ryght]⁸ syde towarde the North. there is the hyll Carme [where]⁹ Elyas the prophete dwellyd. and there Was the ordre of carmes first founde. This hyll is nat right greate ne highe. And at the fote of this hyll Was somtyme a goode cyte of crysten men that was called Cayphas. For [Cayphas]¹⁰ foundyd it but11 it is nowe all wastyd.

[b4^r] And at the lyft syde of the hyll is a towne that men calle Saffre. and that is sette vpon another hyll. There was saynt Iames and saynt Ion borne. and in the worshyp of theym is there a fayrechurche.¹ And for Tholomayda that men call nowe Acon. to a greate hyll that men call Ekale de Tyrreyes is a hundred forlonges. and besyde the cyte of acon renneth a lytell ryuer that men call (Belyon)²/ and there nere is the fosse of Mymon all rounde that is an hundred cubytes or shaftmontis longe/ and it is all full of grauell shynynge of suche men make gode (verres)³ and clere..⁴ And men come from ferre in a shyppe/ & by lande wyth cartes to take of that grauell. and if there be neuer so moche taken therof on a day/ on the morowe it is as full ageyne as euer it was. and that is great [merueyle.]⁵ and there is euermore wynde in that fosse that <styrethe>⁶ alwey the grauell and makethe it trouble.

And if a man put or do therin any metal as sone as it is in as sone it waxethe glasse. and the glasse that is made of this grauell if it be done ageyne into the grauell/ it [tornethe]⁷ ageyne to grauell as it was before. and som saye that it is a swolowe of the see grauell.

Also from acon before sayde go men thre iournes too the cyte of Phylistyen that nowe is callyd gaza that is to say cyte ryche/ and it is right fayre and full of folke and it is a lytell vpon the see

And from that cyte brought Samson the stronge gates vpon an high lande whan he was taken in that cyte and there he slewe the kynge in his paleys and many a [thowsande]⁸ more wyth hym. For he made a house to falle on theym. and fro thens shall men go to the cyte of Cesare **[b4^v]** & so to the castel of pylleryns and so to Askalon/ & than to Iapheth. and so vnto Ierusalem.¹

ANd who so woll go thorough the londe of [Babylone]² where the Soudan dwelleth to haue leue to go more sykerly to go thorough the churches and (countrees)³/ and for to go to mount Synay byfore he came to Ierusalem/ & than turne ageyne by Ierusalem he shal go fro Gasa to the castell Dayr. And after a man cometh oute of Surry & goth in wildernes where the wey is ful sondy. and that wyldernesse lasteth viii. iourneys where men fynde all that theym nedethe of vytayles. and men call that wyldernes Archellek/ and whan a man cometh oute of this deserte he entrethe into Egypt/ and they call Egipt Canopat/ & in a nother⁴ langage men call it [Mersyne.]⁵ and the first goode towne that men fynde is callyd Beleth/ and it is at the ende of the kyngdome of Alape. And fro thens men come to Babylony and to kayre and in Babylony is a fayre churche of oure lady. where she dwellyd vii. yere whan she was in the londe of Iewes for dreede of kynge herode. And there lyethe the body of saynt Barbara virgyn. & there dwellyd Ioseph whan he was solde of his brether. & there made Nabugodonor put their children in fyre. For they were of ryght trouthe the whiche children men callyd Anania Azaria Mysael as the psalme of benedicite sayth. But (Nabugodonor)⁶ callyd theym thus. Sydrac/ Mysael/ Abdenago. that is to sey. God glorious god victorious/ god ouer all [kyngedoms.]⁷ and that was for myracle that he made godde son/ as he sayde goo with those chyl dren thorough the <fyre.>⁸ **[b5^r]** There dwelleth the Soudon/ for there is a fayre see in a castell stronge/ and well sette vpon a Roche. In that Castell is dwellynge

alwey to kepe the Castell/ and to serue the soudan more than viii thousande persones of [folke]¹ that take all their necessaries of the court of the (sowdan.)² I shulde well knowe for I dwellyd wyth hym [soudeour]³ in his warres a great whyle ageyne the Bedoyns and he wolde haue weddyd me to a great pryncys [doughter]⁴ right rychely and I wolde haue forsaken my trouthe. And ye shall vnderstond that the Soudon is lorde of v. kyngdoms the whyche he hathe conquered/ and goten to hym by strength. And this arre they of Canopate that is Egypte the kyngdom of Ierusalem wherof Daudid and Salon were kynges: the kyngdome of Surrey. of the whych the cyte of Damas was the chef/ kingdom of [anaple]⁵ in the lond of Dameth/ & the kyngdom of arab was to one of the thre kynges that made offerynge to oure lorde whan he was borne. and many other londes he holdethe in his hande/ and also he holdethe Calaphes that is a [greate]⁶ thyng to the Soudan/ that is to say amonge theym Roys Ile⁷ and this vale is full colde. and than men goo vp on the mount of saynte Katheryn/ and that is moche hygher than the mounte Moyses. And there as saynt [katheryn]⁸ was grauen is no church ne chapel ne other [dwellynge]⁹ place/ but there is an hyll of stones gedryd togeder aboute the place there she was grauen of aungellis. there was wonte to be a chapell. but it is all casten downe. & yet lye a greate part of the stones there.

And all it be so that the Collet of saynte katheryn say that it is all one place where oure lorde gaue the law to [Moyses.]¹⁰ **[b5v]** And there saynt katheryn was grauen.¹ ye shall (vnderstonde)² that it is all in a countre or ellys³ in a stedde that bereth all a name. For they are called both mount (Synay.)⁴ but it is a greate wey betwene theym and a greate vale.⁵

NOw sythen a man hathe vysited this holy place of saynt katheryn. and he woll turne to (Ierusalem)⁶/ he shall first take leue at the monkes and [recommunde]⁷ hym specyally to their prayers. and those same monkes gyue wyth goode wyll to pylgryms vetayles to pas [wythe]⁸ thorough wyldernes to Surry and that lastethe wel xiii:⁹ iournes. And in that wyldernesse dwell many (arabyns)¹⁰ that men call Bedoynes and ascopardes. these ar [folke]¹¹ that are full of all maner of yll condicyons and they haue no houses but tentys whyche they make of beestys skynnes as of camellys and other bestis/ the whyche they ete and thervnder lye they. and they dwell in places [where]¹² they may fynde Water as on the redde see. For in that wyldernesse is greate defaute of water and it falleth oft where a man fyndeth water one tyme he fyndeth it nat another tyme/ and therefore make they no howses in (those)¹³ countrees. These men that I speke of they tyll nat the londe for they ete no brede. but if it be any that dwell (nere)¹⁴ a goode towne/ and they rost all their fysshes and [fleshe]¹⁵ vpon hote stones ageyne the son. and they ar stronge¹⁶ men and well fightynge and they do no thyng but chase wyld bestis for theyr sustenance/ and they sette nat by theyr lyues. and therefore they drede nat the Soudan nor none other prynce of all the worlde

[b6r] And they haue oft werre wyth the Soudan. and that [same]¹ tyme that I was dwellynge wyth hym they bare nat but a sheelde/ and spere for to defende theym wyth. And they holde none² other armours. but they wynde their (hedes)³ and their neckes in a great lynen clothe/ and they⁴ are men of full yll kynde. and whanne men are passed this wyldernesse toward Ierusalem they come to Bersabe. that was somtyme a fayre and a lykyng towne of (crysten)⁵ men and yet is there somme of their churches and in that towne dwellyd somtyme abraham the Patryarke. This towne of bersabe⁶ foundyd vrey wyfe of whom Dauyd engendred Salon the wyfe⁷ that was kynge of [Ierusalem]⁸ and of xii. kyndes of Israel and he reigned xl. yere. and from thens go men to the vale of Ebron that is fro thens nere xii. myle. And somme call it the vale of (Mambre:)⁹ and also it is called the vale of Teres/ for as moche as

adam grete in that vale a hundred yeere the detthe¹⁰ of his son abel that caym slough And Ebron that was [somytyme]¹¹ the pryncipall cyte of Phylistiens/ and there (dwellyd)¹² Geautes and there it was so fre that men toke alle fleers of all other places that hadde done yll In Ebron Iosue Calofe and their felaweshyp came firste to aspye howe they myght wynne the lande of promysson. In Ebron dauyd reigned first vii yere and halfe and in [Ierusalem]¹³ he reigned xxxiii yere and halfe. And there ar the graues of Patryarkes adam/ abraham/ Iacob and theyr wyues¹⁴/ Eue/ Sara/ Rebecca/ and they are in the hyngyng of the hylle/ and vnder theym is a right fayre churche kyrnelde after the facyon and maner as it were a castell. The whyche churche the sarasyns keepe ryghte **[b6v]** well and they haue that place in greate worshyp. For the holy patryarkes that lyethe there/ and they suffre no [crysten]¹ men ne Iewes come in there. but they haue specyall grace of the soudan. for they holde crysten men & (Iewes)² but as houndes that shulde come in no holy place.

And they call the place spelunke/ or double caue/ or (double)³ graue for one lyethe on another. and the sarasyns cal it on their langage. Caryatharba that is to say the place of patryarkes. and Iewes call it arboth. And in that [same]⁴ place was abrahams howse/ and that Was⁵ the same the whiche sate in his dore/ and sawe⁶ thre persones and worshypped⁷ one. as holy wrytte Wetneseth saynge.

Tres vidit et vnum adorauit. That is to say he sawe iii. and worshypped one/ and hym toke abraham to his [house.]⁸ And right nere to the place is a caue in a Roche where adam and eue dwellyd whan they Were dryuen out of paradyse/ and there gate they their chyldren. And in that same place was adam made as some men say/ for men callyd somtyme that place the felde of Damasse. For it was in the lordshyp of Damasse/ and fro thens he was translatyd into paradyse as they say. And afterward he was dryuen oute of paradyse and put there a geyne/ for the same day that he Was put into pararise⁹ the same day he was dryuen oute. for as sone he synned.

There begynneth the vale of Ebron that lasteth nere to [Ierusalem.]¹⁰ & the aungel bad Adam that he shulde dwell with his wyfe. and there they engendred Seth of the whiche kyn Iesu cryste was borne. ¶ And in that Vale is a feelde where men drawe oute of the erthe a thyng the whyche thyng men in that countre **[b7r]** call chambyll and they ete that thyng in stedde of spyce and they bere it to sell and men may nat make it so depe ne so wyde but that it is at the yeres ende full ageyne vp to the sydes thorough the grace of god. And two myle from Ebron is the graue of loth that was abrahams brother. and a litell from ebron is the mount Marbre of the [whyche]¹ the vale toke his name. and there is a tree of oke that sarasyns call Dyrpe that is of Abrams tyme/ that men call drye tree. and they say that it hathe ben from the <begynnyng>² of the worlde and was somtyme greene/ and bare leues vnto that tyme that oure lord dyed and so dyd all the trees in the worlde/ or ellis they fayled in their [hertes]³/ or ellys they faded/ and yet is many of thoose in the worlde. And somme prophesies say that a lorde prynce of the west syde of the worlde shall wynne the londe of (promysson)⁴/ that is the hooly londe wyth the helpe of crysten men. and he shall do syng a messe vnder the drye tree. and than the tre shall waxe grene and bere frute and (leues)⁵/ and thorough that myracle many sarasyns & iewes shalbe⁶ tourned to crysten feyth/ and therefore they do (greate)⁷ worshyp therto and kepe it ryght besyly. And all if it be drye it bereth a greate vertue. for certeynly he that [berethe]⁸ a lytell therof on hym it heleth of the fallynge euyl and many other vertues. and therefore it is holden ryght precious. Fro Ebron men go to bethleem on halfe a day for it is but fyue myle and it is a perylous wey & thorough wodes full lykand. But bethleem is a lytell cyte longe/ and narowe and well wallyd and enclosyd wyth a dyke and it was wonte

to be called Efrata. as hooly wryttte⁹ sayth. Ecce audiimus eum in efrata. That is to say. **[b7v]** Lo we¹ herde hym in efrata towarde the² ende of the cyte towarde the est is a right fayre church. and a gracious/ and it hathe many toures and pynacles and kyrnellys full straungely made/ and within that church is .xliiii. of marble pylers great & fayre. & betwene thys chuche³ & the cyte is the felde Floridons/ and it is called the feld [florysshed.]⁴ For as moche as a fayre mayden that was [blamed]⁵ with wronge that she had done fornycacion. for the whyche cause she was demyd to the dethe and to be [buried]⁶ in that place to the whyche she was ledde/ And as the Wode beganne to brenne aboute hir she made hir prayer to oure lorde as she was nat gyltye of that thyng. that he wolde helpe hir that it myght be knowen to all men. And whan she had thus sayde she entred the fyre and as soone was the fyre oute. and thoose braunches that were brennyng bycam redde roses/ and thoose braunches that were nat kyndled becam whyte rosers full of whyte (roses)⁷/ and thoose were the fyrst roses/ and rosers that any man sawe/ and thus was the mayden saued thorough the grace of god. And therefore is the felde called the feld of god florysshed/ for it was full of rooses. Also besyde the queere of that church at the righte syde as men come downeward .xii. grees is the place. where oure lord was borne that is nowe full well dight of marble⁸ and full [rychely]⁹ depeyntyd¹⁰ of golde syluer and asure/ and other (colours.)¹¹ and a lytell thens by thre pacys is the Crybbe of the oxe/ and the asse. And besyde that is the place where the sterre fell that ledde the thre kynges Iasper Melchior and Balthasar. But men of grece call the kynges thus. Galgalath/ Saraphy/ Galgalagh. Theyse iii. kynges **[b8r]** offred to oure lorde. Encenfe¹/ gold and myrre/ & they cam togeder thorough myracle of god for they mette togeder in a cyte that men call Chasak. that is liii. iournes fro (Bethleem)²/ and there they were at betheleem the fourth day after they hadde sene the sterre. And vnder the cloyster of this church xviii grees at the righte syde of the Charnel of the Innocentis where their bones lye/ and before that place where crist was born is the tombe of saynt Ierom that Was a prest and a cardynall that translatyd the (byble)³ and the sauter fro Ebron to latyn. and besyde that [church]⁴ is a church of saynt Nycholas where oure lady (restyd)⁵ hir whan she was delyuered of chylde. And for as [moche]⁶ as she had so moche mylke in hir pappes that greuyd hir she mylked it oute vpon the redde stones or marble. so that yet may the traces be sene whyte vpon the stoones. & ye shall vnderstonde that all that dwell in betheleem ar crysten men and there are fayre wyne all aboute the [cyte]⁷ and greate plente of wyne for their bokes that [machomete]⁸ betoke theym. the whyche they calle Alkaron. And somme call it alkaron. and somme call it Massap. and som call it harne forbedeth theym to drynke wyne: for in that boke machomete cursethe all those that drynke of that (wyne)⁹ & all that sell it for somme men sayde ones that he slow a good heremyte whyche he loued moch in his dronkenes And therefore he cursed the wyne/ and theym that drynke Wyne. but his malison is turned to hym self as holy writ saythe.

Et in verticem ipsius iniquitas eius descendet. That is to say in englysshe: His wyckednes shall descende in hys owne hede. And also the Sarasyns bryngethe forth no **[b8v]** gryse ne they ete no swynes flesshe/ for they say it is [brocher]¹ too man and that it was forboden in the olde lawe. Also in the londe of Palestyne/ ne in the londe of egypte they ete but lytell veale and beefe/ but it be so olde that it may nomore trauaile ne work² nat for itt³ forbode but for they kepe theym for tyllinge of their londe. Of thys cyte of bethleem was dauyd the kyng borne/ and he had syxty wyues and thre hundred lemmas: Fro bethleem. to Ierusalem is two myle/ & in the wey to Ierusalem. halfe a myle from bethleem is a church where the (aungell)⁴ sayde to the shepeherde of the berynge of cryste. and in that way is

the tombe of Rachell/ that was Iosephs moder the patriarke and she dyed as sone as she had [borne]⁵ beniamyn and there she was grauen/ and Iocob⁶ hir husbonde sette xii. greate stones vpon hir in tokenynge that she hadde borne xii:⁷ children. In this wey to [Ierusalem]⁸ ar many churches crysten by the whyche men goo to Ierusalem.⁹

FOr to speke of ierusalem ye shall vnderstonde that it standeth fayre amonge hylles/ and there is nouthur ryuer ne well but water comethe by condyte fro Ebron. and ye shall wete that men callyd it first Iebus and sythen Was it called Salomee vnto the tyme of kynge dauyd: and he sette these two names [Samen]¹⁰ and called it Iebusalem. and than came Salon/ & called it Ierusalem and so is it callyd yet. And aboute Ierusalem is the kyngdom of Surrey/ and therby is the lond of Palestyne and Ascalon/ but Ierusalem is in the londe of Inde/ and it is called Indee.¹¹

[c2r] worldes hathe wrought heele in the myddys of the erthe. And also vpon the Roche where the crosse was fyxed is wryten wythin the roche. Gros guist basis thou pestes thoy thesmoysy That is to say in laten. Quod vides est fundamentum tocius mundi et huius fidei. and it is too say. that thou seest is grounde of all the world and of this feythe. And ye shall vnderstonde that oure lord whan he dyed was xxxii. yere olde. and thre monethes/ and the [prophesy]¹ of dauid sayth that he shulde haue .xl. yere whan he sayth thus. Quadraginta annis proximus fui (generacioni)² huic That is to say. Fourty yere Was I neyghbour to this kynde. and thus shulde it seme that prophesy were nat sothe/ but it is. For in olde tyme men called yeres of x. monethes: of the whyche marche was the firste. and december the laste. But Gayus Cesar that was (emperoure)³ of rome dyd sette to these two monethes Ianuary and February and ordeyned the yere of xii. monethes. that is to say ccc. dayes wythoute lepe yere. the propyr cours of the sonne. And therfpre⁴ after the accomptynge of ten monethes to the yere he dyed in fourty yere: and after [oure]⁵ yeres of xii. monethes is xxxii. yere and thre monthes Also within mounte caluary at the right syde is an auter where the Pyller lyethe that oure lorde was bounde too whan he was scourged/ and there besyde at foure fote ar foure stones that alwey droppe water. and somme say that those stones wepe for oure lordes deth. and nere this (auter)⁶ in a place xlii. degrees depe was found the very cros by assent of saynt Elyn vnder a roche where Iewes had hydde it/ and it was assayed for they fonde thre crosses. one of oure lorde and two of the two theues

[c2v] And saynt Elyne assayed theym on a dede body that <rose>¹ as sone as the very crosse was layde on. And therby in the vale is the place where the foure nayles of our [lorde]² was hydde. for he had two nayles in his handes/ and two in his fete. And of one of these nayles the emperour of Constantynople dyd make a brydell for his hors to [bere]³ hym in batayle. for thorough vertu therof he ouercam his ennemys. And whan all londes of assy/ turky/ [damazyne]⁴ more and the lesse/ surrey/ and Ierusalem/ araby/ persy/ and Messopotany/ the kyngdom of alappe/ egipt the hygh and the lowe/ and other kyngdoms many (vnto)⁵ wille⁶ lowe in Ethyope/ and alsoo vnto Inde the lesse that than was crysten. and there was in that tyme (many)⁷ gode men. and holy heremytes of whom the bokes of the fader lyfes speketh/ and they ar nowe in paynemes & sarasyns handes but whan god Woll ryght as these [londes]⁸ are lost thorough synne of crysten men soo shall they be wonne ageyne by cristen men thorough helpe of god. And in the myddis of this church is a compas in the [whyche]⁹ Ioseph of aramathy layd the body of oure lord whan he had taken hym of the crosse. And that compasse men say it is in myddys of the Worlde. and that church of the sepulcre on the northe syde is the place where oure lorde was done in pryson in many places/ and there is a party of the cheyne with the whyche he

was bounde. And (there)¹⁰ he apperyd first to mary magdalen whan he was (rysen)¹¹/ and she trowed that he hadde been a gardyner in the churche of the sepulcre was wonyd to be chanons of the ordre of saynt kenet/ and they had a pryoure but the (patryarke)¹² was their soueraigne. and withouten the doores [**c3r**] of the churche at the right syde as men goo vp .xviii. (degrees)¹ sayde oure lorde to his moder. Mulier ecce fi ius² tuus. That is to say woman beholde thy son. Deinde (dicit)³ discipulo. Ecce mater tua. That is to say. Than <sayde>⁴ he to his discyple. Beholde thy moder. And this word he sayde vpon the cross/ and vpon these degrees wente oure lorde whan he bare the crosse vpon his shulder and vnder these degrees is achapell⁵ where prestis synge/ but nat after oure lawe. and alwey they make ther sacrament of the auter of bred saynge Pater noster. & other thynges/ as with the whiche thyng they say the wordes of whom the sacrament is made. for they knowe nat of addicyons that many popes haue made/ but they synge in gode (deuocyon.)⁶ and there nere is the place where oure lorde restyde hym whan he was wery for berynge of the crosse. And ye shall vnderstonde that before the churche of the (sepulcre)⁷ is the cyte moost wake/ For the greate playne that is betwene that cyte and the churche on the est syde without the wallys of the cyte is the Vale of Iosaphat that (cometh)⁸ to the wallys. In that vale of Iosaphat withoute the cyte is the churche of saynt stephyn where he was (stoned)⁹ to dethe. and therby is the¹⁰ gate gylted that may natte be openyd. Thoroughe that gate oure lorde entred on [palme]¹¹ sonday vpon an asse and the gate openyd ageyn him whan he wolde go to the temple/ and yet are the steppis¹² of the asse sene in thre places the whyche are full of (harde)¹³ stones. Before the churche of the sepulcre two hundryd pacys is a greate hospytall of saynt Iohn of the whyche hospytalers halfe their foundement/ and to go towarde the est fro the hospitall is a right fayre church that men call¹⁴ [**c3v**] Nostre Dame de vatynz/ and there was mary Cleofe/ and mary magdaleyne and drewe¹ their here whan oure lorde was done to dethe. And fro the churche of the [sepulcre]² toWarde the est at xviii. pacys is temple domini that is a fayre house and it is all rounde and right high. and (coueryd)³ with leede. and it is well panyd wyth whyte (marble.)⁴ but the sarasyns woll suffre no cristen men ne [Iewes]⁵ come therin. for they say that so foule men shulde nat come into that holy place/ but I cam in there and in other places where I wolde. for I had letters of the⁶ Soudan with his greate Seale. and comonly other men haue but of his signet: and men bere his letter with his seale (before)⁷ theym hangynge on a spere/ and men do greate (worship)⁸ therto and knele ageyne/ it as we do ageyne goddis body/ for those men that it is sent to/ befoore they take it. they enclyne theym first therto. and sythen they take it/ & layde it vpon their hedys and afterwarde they kysse it/ & than rede all enclynyng with greate worshyp/ and than they profer theym to do all that the brynger woll/ and in this temple domini. were wonte to be chanons regulers/ and they had an abbote to whom they were obedyent/ and in this temple was Charlemayne whan the aungell (brought)⁹ hym the prepuyts of oure lorde whan he was [circumcised.]¹⁰ And after kynge charles dyd bere it too parys. And ye shall vnderstonde¹¹ that is nat the temple that salamon made/ for that temple lasted but a thousande/ an hundred and two yere. For Tytus Vaspasiane son that was [emperoure]¹² of rome that layde syege aboute Ierusalem for to discomfite the Iewes for they hadde doo cryst to dethe withoute loue of the emperoure/ and whan he had take [**c4r**] the cyte he dyd bren the temple and kest it down/ and toke all the Iewes and dyd of theym to dethe .xi. C. M. and the other he dyd in pryson/ and solde of theym thretty for a peny/ for they sayde that they bought iesu cryst for xxx pens. And sythen gaue Iulyan apostata leue to the [Iewes]¹ to make the temple of Ierusalem for he hated crysten men/ and yet he was crysten.but² he forsoke his lawe and whan the

Iewes hadde made the temple/ came an erthe quae³ as god wolde that kest downe all that they hadde made. Sythen Adryan emperoure that was of them of Troys made Ierusalem ageyne and the Temple in the same maner that Salamon made it and wolde⁴ that no Iewe shulde dwell there but all crysten men/ for if all it were so that he was nat crystened he loued crysten men more than any other men. saue men of his owne feythe. And this emperoure dyd enclose and wall the churche of the holy sepulcre within the cyte that before was fer [withoute]⁵ the cyte/ and he wolde haue chaunged the name of Ierusalem and callyd it Helyam/ but that name lasted nat longe. And ye shall wete that the sarasyns do greate worshyp to that temple/ and they say that place is ryghte holy/ And whan they go thederin/ they go barefote and knele many tymes downe.

¶ And whan my felowes and I came thederin we dyd of oure harneyse/ and cam barefote into the temple⁶/ and thought that we shulde doo as moche : or more than they that were mystrowynge. and this Temple is thre score & thre cubytes of wydnesse and as moche of length and of heyght vi. and twenty and fyue cubytes/ and it is (wythin)⁷ all aboute of pyllers⁸ of marble

[c4^v] And in myddes of the temple is a stage of xxiii. degrees¹ of height. and goode pyllers all aboute/ Thys place the Iewes called it. Sancta sanctorum. That is to say. Holy of holyes/ and in that place cometh none but only theyr prelate that maketh their sacryfice. and the folke (standethe)² all aboute in dyuers stages after they are of dignyte and of worshyp/ and there is foure entres³ to that temple and the dores are of cypres well dight/ and within the est dore Oure lorde sayde here is Ierusalem. ¶ And on the Northe syde within the dore is a staunke. but it rennethe nat : of the whyche holy wrytte speketh/ and sayth thus. Vidi aquam egredientem de templo. That is to say. I sawe water comynge oute fro the temple. And vpon the other syde is a roche that men called somtyme Moriach but after was it called Belet or the hutche of god wythe the rylikes of Iewes. Thys arke or hutche gart Tytus loode with the relykes to greate rome whan he had (dyscomfyted)⁴ all the Iewes. In that same arke was the ten commaundementis/ and of arons wonde/ and of Moyses wonde with whiche he departyd with the redde see whan the folke of Israel passed thorough/ on fote drye/ & wyth that wonde he dyd many wonders/ and there was a (vessell)⁵ of golde full of Manna/ and clothyng and (ornamentes.)⁶ and the tabernacle of Aron : and a table square of golde With xii precious stones/ and a bost of Iasper grene With foure figures/ and viii. names of oure lord within and vii candylstickes of golde and foure censers of golde/ and an aulter also of gold and foure lyons of golde. Vpon the whyche they hadde Cherubyn of golde. twelue span longe/ and a tabernacle of golde/ and also **[c5^r]** twelue trompettis of syluer/ and a table of syluer/ and seuen barly loues. and all¹ other relykes that were (before)² the Natiuyte of Ihesu. Also vpon this Roche slepte Iacob whan he sawe aungellys goo vp and downe by a stey. and sayde vere locus iste sanctus est/ et ego (ignorabam.)³ That is to say Forsothe this place is holy and I wyst nat. And Iacob helde the aungell styll that [chaunged]⁴ his name and callyd hym Israel. and in that place sawe Dauid the aungell that shareth folk With a (swerde)⁵/ and put it all bloody in the shethe. And in this Roche was saynt Symeon/ whan he resceyued oure lorde in to the temple. and on this Roche he set hym whan the [Iewes]⁶ wolde haue stoned hym/ and the roche ryued in two/ & in that ryft he hyd hym. and a sterre came downe and [gaue]⁷ hym light. And on this roche sate oure lady and lerned hir sauter. and there forgaue oure lorde the synnes to the woman that was founde and taaken in aduoutrye. and there was oure lorde Iesu cryste circumcysed/ and there the aungell denounced the Natiuite of saynt Iohn [baptyst.]⁸ and there offred first Melchysedech bredde and [wyne]⁹ and water to oure lorde in

tokenynge of the sacrament that was for to come./ And there felle dauid praynge to oure lorde/ and the aungell that he wolde haue mercy of hym and of the folke/ and oure lorde anon herde his [prayer]¹⁰/ and therefore wolde he make the temple in that place/ But oure lorde Iesu cryst forbadde hym by an aungell For he hadde done treason/ whanne he dyd sle Vry a <gode>¹¹ knyght for to haue his wyfe.

¶ And therefore all that he hadde ordeyned for too make the Temple he betoke it vnto Salamon hys son. And [c5v] he made it and he prayed oure lorde that all those that <prayed>¹ in that place deuoutly and with good hert that he [wolde]² here that prayer and graunt that they asked righwysly³ and oure Lorde grauntyd it. And therefore Salamons son callyd it temple of counseyle and helpe of god (withoute)⁴ the dores of that temple is an autere where/ Iewes were wont to offre dowues and tyrtilles/ and in that [temple]⁵ was zachary slayne. and on the pynnacle the Iewes sette saynt lame on the erthe that first was bysshoppe of Ierusalem. a lytell fro this temple on the right syde is a churche coueryd wyth lede that is called the scole of <salamon : >⁶ And towarde the southe is the temple Salon/ that is full fayre a greate place. and in this place dwelle knyghtes that are called templers/ and that was the <fundement>⁷ of.⁸ and of their ordre. and in that Temple Domini/ dwell chanons. Fro this temple towarde the est at xxvi pace in a corner of the cyte is the bathe of oure lorde and this bath was wonte to go to paradyse. and besyde is [oure]⁹ ladyes bede. and nere there is the tembe¹⁰ of saynt (Symeon)¹¹/ and withoute the cloyster of the temple towards the northe is right a fayre churche of saynt An oure lady moder. There was oure lady conceyued. and before that churche is a greate tre that began to growe that same [nyght].¹² And as men go downe fro that churche. xxii. grees lyeth Ioachym oure ladyes fader in a tombe of stoone. and there nere was layde somtyme saynt an/ but saynte Elyn dyd translate hir into Constantynople.

¶ In this church is a well in maner of a Cysterne that is called Probatice piscina. That hadde fuye entringes/ And in that Cysterne was wonte an aungell to descende [c6r] and stere the water/ and what man that bathed hym first therin after the mouynge was made hole that was syke What sykenesse so euer he hadde And there was the man in the palsy made hole. that was syke xxxviii. yere And oure lorde sayde vnto hym in this maner of wyse.

¶ Tolle grabatum tuum et ambula. That is to say in englysshe Take thy bedde and goo. ¶ And there besyde¹ was the hous of pylate. and a litell thens was the hous of heraude the kynge that dyd slee the Innocentis. Thys Heraude was a full wyckyd man and a fell. For he dyd first and formest sle his wyfe whyche he loued full welle And for the greate loue that he had to hir whan she was dede he behelde hyr and went oute of his wyt and so was he longe tyme. and afterwarde he came ageyne to hym selfe. And sythen he dyd sle his owne children that he had gotten of that wyfe. and after he made sle the other of his wyues. and a son that he hadde gotten of that same wyfe and he dyd all the yll that he myght.

¶ And whan he sawe that he shulde dye he sent for hys suster and all the greate lordes of that countre. and Whan they were there he putte all the lordes tn o² toure and <sayde>³ to his suster He wyste well that the men of the countre shulde make no sorowe for hym whan he were dede.

And therefore he made hir for to swere vnto hym that she shulde do smyte of the hedes of his lordes euerychone [after]⁴ hys dethe. and than shulde men of all the countre [make]⁵ sorowe for his dethe. and ellys they wolde nat sorowe And thus he made his testament. But his suster (fulfyllid)⁶ it nat. as that thyng that parteyned vnto the lordys for as sone as he was dede she diliuered the lorde⁷ oute of [c6v] the toures and sent euerychone home to their houses and tolde theym what hir brother wolde she

hadde done wyth theym. And ye shall vnderstonde/ that in that tyme was thre herodes of greate name.

¶ This of whom I speke men called hym Herode ascolonyte/ he that dyd smyte of saynt Iohns¹ Baptist hede was Herode antipa. and (herode)² agryppa dyd sle saynt Iames. Also ferthermore in the cyte is the church of the saueoure/ and there is the [arme]³ of saynt Iohn Crysostom. and there is the more [party]⁴ of saynt stephens hede. And on the other syde towarde the Southe as men go to mount syon is a fayre church of saynt Iames where his hede was smyten of/ & there is mount Syon/ and there is a fayre church of god and of oure Lady where she was dwellynge/ and dyed/ and there was somtyme an abbey of chanons regulers. and fro that place she was borne of the apostles vnto the [Vale]⁵ of Iosaphat. And there is the stone that the aungel [bare]⁶ to oure lady fro mounte Synay. & it is of that colour that the roche of saynt katheryn is of/ and there besyde is the gate where oure lady whan she was wyth chylde wente to Bethелеem. Also at the entre of mount Syon is a [chapell]⁷ and in that chapell is that stone great and large [wyth]⁸ whiche the sepulcre Was couered⁹ whan cryst was <layde>¹⁰ therin. the¹¹ whyche stone thre Iewes sawe turned (vpwarde)¹² whan they cam to the sepulcre and there they <fonde>¹³ an aungell that sayde to theym that cryste was rysen fro deth to lyfe. And there is a lytell pece of the pyller/ to the whyche oure lorde was scourged. and there was Anne house that was bysshop of the Iewes in that tyme/ and in that same place forsoke saynt Peter oure lorde thryes **[c7r]** before the kocke crewe. and there is a party of the table on the whyche god made his maunde with his discyple/ and yet is there the vessell with water/ and therby is the place where saynt stephen was grauen/ and there is the auter where oure lady herde the aungellis synge messe. and there apperid cryst firste to his discyple¹ after his (resurrection)² whan the gates were sperde/ and sayde. Pax vobis. That is to say. Peas to you. And on that mounte apperyd cryst to saynt Thomas/ and bad hym assay hys wounde. and than trowe he firste and sayde. Dominus meus et deus meus. That is to say. My lorde/ and my god/ in that same chapell behynde the hygh autler Were all the appostlis on wytsonday. whan the holy goost [descendyd]³ on theym in lykenesse of fyre/ and there made god Paske with his discyple. And there slepte saynte Iohn the Euangelyst on oure lordes kne/ and sawe slepyng many preuy thynges of heuen. The mount syon is within the cyte & it is lytell higher than the other syde of the cyte and that cyte is stronger on that one side than on the other for at the fote of mounte⁴ synay⁵ is a fayre castell & [stronge]⁶/ on mount syon was dauyd kynge Salon and other many grauen/ and there is the place where saynte Peter wept full tenderly whan he had forsaken oure lorde and a stone cast from that is another place where oure lorde was Iuged/ for that tyme was there cayphas hous/ also betwene the temple Salamon and mounte Syon is the place where crist⁷ reysed the mayden fro deth to lyfe. (Vnder)⁸ mount syon toward the vale of Iasaphat is a well that men calle Natatoyr Sylo there was oure lord [wasshen]⁹ after he ws baptysed. and nere there is the tere¹⁰/ on **[c7v]** the whyche Iudas hangyd hym selfe for despayre whan he had solde cryst/ aud¹ therby the synagoke where the [bysshop]² of Iewes and sarasyns came. som to holde [counseyle]³/ and there Iudas cast the xxx. pens before theym and sayde peccau/ tradens sanguinem iustum. That is to say I haue synned deceyuyng right wys blode. And on the other syde of mount Syon toward the southe a stone cast is the felde that was bought with those thretty pens for whan cryst was solde that men call Acheldemak/ that is to say the felde of blode/ in that felde is many tombes of cristen men. for there be many pylgrymes grauen. and also in Ierusalem toward the west is a fayre church where the tree grewe of the whyche the crosse was made/ and there nere is a church and that a fayre Where oure lady mette wyth elysabete whan they were bothe wyth chylde

and saynt Iohn styred in his moders wombe and made [worshyppe]⁴ of oure lorde his maker. And vnder the aluter of the churche is a place where saynt Iohn was borne/ and theryby is the castell of Emaux. And two myle fro [Ierusalem]⁵ is the mount ioy that is a fayre place and lykyng and there lyethe Samuel the prophete in a fayre tombe and it is called mount ioy. for there many pylgryms first see Ierusalem/ and in the myddell of the vale of (Iosaphat)⁶ is a lytell ryuer that is called Torrens Cedron/ and ouerthwart this ryuer lay a tre of the which the cros was made that men yode ouer. Also in that vale is a churche of oure lady and there is the sepulcre of oure lady & oure lady was of age whan she dyed lxxii. yere. and there <ner>⁷ is the place where oure lorde forgaue saynte Peter all his synnes and mysdedis that he had done.⁸

[d1'] fastyd fourty dayes/ an the ennemy of hell bare cryste and sayde to hym thus. Dic vt lapides isti panes fiant. That is to say that these stones be made loues. and there is an ermytage where dwell a maner of crysten men that men call Georgyns/ for saynt george conuerted theym. And vpon that hyll dwellyd Abraham a greate whyle. Also as men to to Ieryco. In the wey sate many sycke men cryinge Iesu fili dauid miserere nobis. That is too say. Ihesu dauid son haue mercy on vs. Also two myle fro Ierico is flom Iordan. and ye shall wete the dedde see departeth the londe of Indee¹/ and of araby/ and the water of that see is full bytter/ and thys water castethe oute a thyng that men call aspaltum as great peces as an horse. and Ierusalem is cc. forlonges from this see/ and so it is called the dedde See. for it renneth nat. no man/ ne beest that hathe lyfe that is therin may lyue/ and that hathe ben proued many tymes. for they cast therin men. that are demyd to dethe/ ne no man may dwell ne (drynke)² of that water/ and men cast yron therin it comethe vp ageyne. And if a man cast a fether therin it gothe too the grounde/ and that is ageynst kynde. And there groweth trees that bere frute of fayre coloure and seme rype. but whan a man breketh theym or cutte in theym he fyndeth nought in theym but coles of ashes in tokenyng that (thoroughe)³ vegeaunce⁴ of god. These cytees were brent with fyre of helle. and somme men call that lake. the lake of the alphitedde/ and somme call it the flome of the deuyll/ and somme the flome of stynkande. for the water is stynkyng There sanke these fyue cytees thorough wreche of god/ That is to say/ Sodom/ Gomor/ Aldema/ Solome/ &⁵ [d1'] Segor. For the synne of Sodom that reigned in theym but Segor¹ thorough the prayere of Loth was sauyd a greate whyle for it sate on a hyll and yet appereth moche therof aboue the water/ and men may see the walles in clere wedyr. And there Loth dwellyd a grete whyle and was made dronken of his doughters and lay by theym. they trowed that god shulde haue destroyed all the world as he dyd with Noes flode. And therefore they lay by their fader. for men shulde be borne of theym into the worlde. And if he had nat be dronken/ he hadde nat lyen by them And at the right syde of this se dwellyd loth is² wyfe a [stone]³ of salte for that she loked ageyne whan the cyte sanke downe. ¶ And ye shall vnderstonde that Abraham had a son that he called Isaac/ and he was circumcysed whan he was of viii. dayes olde. and therefore the Iewes dyde circumeyse theym at the age of .viii. dayes/ and he hadde another son that was called Ismael and he was of xiiii yere of age whan he was circumcysed on a day. and [therefore]⁴ the sarasyns dyd circumcyse theym at xiiii. yere olde And into that dede see renneth the Flom Iordan and [maketh]⁵ ende there. And this Flom Iordon⁶ is no great (ryuer)⁷ but there is moche gode fysshe therin. and it comethe from mount Lybany. for two welles that men call Ior and Dane. and of theym it taketh the name. and vpon the one syde of that ryuer is mount Gelboe. and there is a fayre playne: And on that other syde men go by mount⁸ Lybane to the Desart of Pharao/ These hylles departe⁹ the kyngdom of Surry and the countre of Phenys. On that hyll

growe Cedres that bere longe apples Whych ar as moche as a mannys hede

[d2'] ¶ This flom Iordane departeth Galyle: and thelonde¹ of Idones and the londe of Botron/ and it renneth (into)² a playne that men call Meldane in Sermoys and in that playne is the temple Iob. In this flom Iordan (oure)³ lorde was baptysed. and there was the voyce of the [fader]⁴ herde saynge. Hic est filius meus dilectus in (quomihi)⁵ bene complacui ipsum audite. That is to say. here is my son that I loue in whom I am well payde here hym and the holy goost descendyd on hym in lykenesse of a dowue and so was there in his baptysynge all the Trynite. And thorough the flom Iordan passed the chyldren of Israel all drye and they sette stones in the myddes of the Water in token of greate myrecl. & also in that flom Naaman of Surry bathed hym that was a mesell and he was [hole.]⁶ and a lytell thefro⁷ is the cyte of hay. the Whych (Iosue)⁸ assayled and toke. Also in the Flom Iordan is the [vale]⁹ of Mambre. that is a fayre vale and a plenteuous.¹⁰

ANd ye shall vnderstonde that for to go fro the ded see afterwarde oute of the Marche of the lond of promysson is a stronge castell that men call Carras/ or Sermoys. That is to say Reale mount in frenche.

This castell dyd make a kynge of fraunce that men <callyd>¹¹ Baudewyn that had conqueryd all that Londe/ and put it into crysten mennys handes to kepe and vnder¹² that castell is a fayre towne that men call Sabaoth. (therabout)¹³ dwell many cristen men vnder trybute. And than go men to Nazareth of the whyche oure lorde hadde hys name/ ¶ And from Ierusalem vnto Na arethe¹⁴ is thre **[d2v]** Iornes. Men go thoroughe the prouynce of Galyle <thorough>¹ Ramatha thorough Sophym and thoroughe the highe hyll of Effraym where/ Anna Samuel/ Moder the prophete dwellyd and there was the prophete borne/ and after his dethe he was grauen at mount Ioy/ as I haue sayde/ And after came men to Sybola where the Arke of god was kepte vnder Hely the prophete. There made the folke of Ebron their sacrafyce to oure lord and there spake oure lorde first vnto Samuel and there [mynystred]² god the sacrament/ and there nere at the lyft syde is Gabaon and rama beniamin of the whyche holy [wryte]³ spekethe. And than come men to Sychem/ that somme men callyd Sicar. This is in prouynce of (Samarytanes.)⁴ And there was somtyme a churche/ but it was cast downe and it is a fayre vale and plenteuous. and there is a gode cyte that men call Neople. and from thens is a dayes iourney to Ierusalem/ there is the well where <oure>⁵ lorde spake to the woman Samaritane. Sychem is ten myle fro Ierusalem and it is callyd. Neople that is to say the newe towne. and there nere is the temple (Ioseph)⁶ Iacob son that gouerned Egypt fro thens were his bones brought and layde in that temple and theder came Iewes oft in pylgrymage with greate deuocion/ and in that cyte was Iacobs daughter rauysshed. For whan hir brother slewe many men. And there nere is the Cyte of Garryson where the samarytans make that sacryfice.

On this hyll wolde Abraham haue sacrifyed his sonne Isaac. and there nere is the vale of Dotaym. and there is the Cesterne where Ioseph was casten of his brethern before that they solde hym. and it is two myle to Sycar **[d3']** fro thens men come to Samary. that men call Sebast. and that is cheef cyte of that countre. and of that cyte [were]¹ the xii. kyndnes of Israel. but it is nat so greate as it was. There was saynt Iohn grauen betwene two (prophetes)² Helyseus and Abdon but he was heded in the [castell]³ of Makaryn besyde the dedde se. and he was <translated>⁴ of his disciples and grauen at Samary but there dyd Iulius apostata take his bones and bren theym for he was that tyme emperour/ but the fynger with the [whyche]⁵ he shewed oure lorde: saynge. Ecce agnus dei. That is to sayde.⁶ beholde the lambe

of god. myght nat be [brente.]⁷ and saynt Tecele the virgyn dyd seynt Iohns hedde the baptyst be closed in a wall. but the emperoure [Theosody]⁸ dyd take it oute. and he fonde it lappyd in a clothe all bloody/ and so he dyd bere it to Constantynoble aud⁹ there is yet the one halfe of the hede/ and the other is at Rome. in the churche of saynt Syluester.¹⁰ and the vessell in the whiche the hede was layde whan it was smytten of is at Geene/ and men of geen do it greate worshype. Some¹¹ say that saynt Iohns hede is at Ameas in pycardy/ and somme say it is saynt Iohns hede the bysshop. I Wote nat but god wote. From Sebast to Ierusalem is xii. myle. and betwene the hylles of countrees is a welle that men call Fons Iacob that is to say Iacobs Well that [chaunged]¹² foure tymes in the yere his Coloure. for somtyme it Was redde and somtyme clere somtyme thycke and men that dwell there are called Samaritans. and they Were conuerted thorough the apostles/ and their lawe varyeth from crysten¹³ lawe and sarasyns lawe also. & fro (Iewes.)¹⁴ and paynymes that they trowe well in one god that¹⁵ **[d3v]** all shall deme. and they trowe the byble after the letter and they lappe their hedes en¹ redde lynnyn clothe for (difference)² of other. for sarasyns lappe their hedes in (whyte)³ clothe/ and crysten men that dwell there in blewe cloth or blo. And Iewes in yelowe⁴ And in this cowntre dwelle many Iewes paynge tribute as crysten men done. and if they woll wete the letter of the Iewes they ar suche/ & the names of their letters as they call them. Alpha. for a beth. for b. gimel. c. he. d. van. e. zay. f. ex. g. ioth. i. karph. k. lamp. l. men. m. sameth. o. ey. p. phe. q. lad. r. coth. s. fir. t. soun. v. than. x. lours. y. Nowe shall ye haue the fygures.⁵ ¶ And fro ths⁶ cowntre that I haue spoken of. men go to the playne⁷ of Galyle. & leue the hylles at the one syde. and Galyle is of the prouynce of the londe of promysson/ and in that prouynce is the lond of Naym and Capharnaym and Corosaym/ and at besayda was saynt Petyr & saynt Andrewe borne. of Corosaym shall antecryst⁸ be borne/ and as somme say he shalbe⁹ borne in [babylony.]¹⁰ Therefore saythe the prophete. ¶ De babilonia columba exiet que totum mundum deuorabit. That is to say. Of babylon shall a dowue come oute that shall [deuoure]¹¹ all the Worlde. And this antecryst shal be uorysshed¹² in Besayda and he shall regne in Corosaym. and therefore sayth holy wryt thus. Ve tibi corosaym. Ve tibi <Besayda.>¹³ That is to say. wo be to the corosaym. Woo be to the Bsayda.¹⁴ and the Chan of galyle also is there foure [myle]¹⁵ from Nazareth. Of that cyte was the woman of (chananee)¹⁶ of whom the gospell speket/ and there oure lorde dyd the fyrst myracle at the weddyng of Archetryclyne **[d4r]** Whan he conuerted water into wyne. And fro thens men go vnto Nazareth that was somtyme a great cyte. but nowe is there but a lytell towne/ and it is nat wallyd. & there Was oure lady borne: the name toke oure lorde of this cyte/ but oure lady was goten at Ierusalem. at [Nazareth]¹ toke Ioseph oure lady to wyfe. whan she was of xiiii. yere of age.² and there the aungell salued hir sayng Aue maria gratia plena dominus tecum. That is to say heyle mary full of grace lorde be with the. and there was [somtyme]³ a greate churche. and nowe is there but a lytell [closet]⁴ to resceyue the offerynges of pylgrymes.⁵ and there is the well of gabryell where oure lorde was wonte to (bathe)⁶ hym whan he was lytell at Nazareth was oure lorde norryshed. And Nazareth is to say. floure of gardeyne. and it may well be called so. for there was norryshed the floure of lyfe that Was oure lorde Iesu cryst. At halfe a myle from Nazareth is the blode of oure lorde. for the Iewes ledde hym vpon an highe roche to cast hym down and slee hym/ but Iesu cryst passed thorough theym and lepe on a roche where his steppes are yet sene. and (therefore)⁷ say somme whan they drede theym of theues or ellys of ennemyes. they say thus. Iesus autem transiens per medium illorum ibat. And they say also these verses of the saulter. thre tymes. Irruat super eos formido & (pauor)⁸ in magnitudine brachii tui. Domine fiant immobiles quasi lapis

donec pertranseat populus tuus domine & (populus)⁹ iste quem redemisti.

¶ And so whan all this is sayde a man may goo (wythoute)¹⁰ any lettyng. ¶ And also ye shall vnderstonde and knowe that oure¹¹ blessed lady bare chyld whan she was [d4v] of xv yere of age. and she lyued with hym xxxii. yere. & thre monethes. and after his passyon she lyued xxii. (yere.)¹ And from Nazarethe to mount Thabor is thre (myle.)² and there oure lorde transfured hym before seynt <Peter>³ saynt Iohn/ and saynt Iame. and there they sawe goostly oure lorde and moyses and Hely the prophetys.

And therefore sayde saynt Peter Bonum est hic esse (faciamus)⁴ tria tabernacula & cetera. That is to say. It is gode to be her.e⁵ make we thre tabernacles. & oure lord iesu cryst badde that they shulde say it to noo man vnto the tyme that he was rysen from dethe vnto lyfe. and vpon the same hyll shall foure aungellys sowne theyr trompettes. and reyse all men that are dede vnto lyfe. and than shall <come>⁶ in body and soule vnto the Iugement. but the (Iugement)⁷ shal be in the vale of Iosaphat on pase day. at suche tyme as oure lorde rose from deth to lyfe. And (also)⁸ a myle from mount Thabor is the mount Ermen. & there was the cyte of Namy. before the gates of that (cyte)⁹ oure lorde raysed the Wydowes son that hadd nomore chyldren. and from thens men go to a cyte that men calle Tyborne¹⁰ that syttethe on the see. of Galyle. and all if it be called¹¹ the see Galyle. it is no see ne arme of the See for it is but a staumble of fresshe Water. and it is more than a hundred forlonges longe¹² and fourty brode. and [therin]¹³ is many gode fysshes. and on the same see/ but (chaungeth)¹⁴ the name after cytees that stande therupon yode (oure)¹⁵ lorde dryefote/ and there sayde he to petyr whan he (came)¹⁶ on the water and was nere drownyd. Modice fidei quare dubitasti. That is to say Thou of lytell trowthe. why haddest thou doute. In this cyte of Tyborne is the [d5v] table that cryste ete of with his discyple after his (resurrection)¹⁷ and they knewe hym in brekyng of brede² as <holy>³ writte saythe. ¶ Et cognouerunt eum in fracione [panis.]⁴ That is to say they knewe hym by brekyng⁵ of (brede.)⁶ And ye shall vnderstande that Flom Iardon⁷ [begynnethe]⁸ vnder the hyll of Lyban/ and there begynnethe the londe of promysson and it lasteth vnto Bersabe of [lengthe]⁹ to go towarde the Northe and the southe. and in brede it holdeth ix. score myle. and of brede from Ierico vnto Iaffe it is fourty myle: ¶ And ye shall vnderstand that the londe of Promysson is in the kyngdom of Surrey. and it lastethe vnto the wyldernes¹⁰ of Araby. And I do you to wete that amonge the Sarasyns in many places dwell crysten men vnder tribute and they are in dyuerse maners/ and dyuers maners of monkes/ and they ar all crnsted¹¹/ and haue dyuerse lawes/ But they all trowe Well in oure lorde god the fader and in the son/ and in the holy goost. but yet they fayle in the articles of oure feyth And they are callyd Iacobynes. For saynt Iames (conuerted)¹² theym to the feyth. and saynt Iohn baptysed them And they say that men shall only shryue theym vnto¹³ god and nat vnto man. for they say that god badde nat man shryue hym vnto another man. And therefore sythe (Dain)¹⁴ the sauter in this maner of wyse

¶ Confitebor tibi domine in toto corde meo & cetera.

That is to say in englysshe. Lord I shall shryue me [vnto]¹⁵ the in all myn herte. ¶ And in another place he saythe thus ¶ Delictum meum cognitum tibi feci. ¶ That is for to say. My trespas I haue made knowen vnto the And in another place. ¶ Deus meus es tu & confitebor [d5v] tibi. That is to say thou art my god and I shall be (shryuen)¹ of the. and in another place. Quoniam cogitatio [hominis]² confitebitur tibi. That is to say. For thoughte of man shalbe³ shryuen to the. and they can well the byble. and the sauter. but they legge it nat in laten. but in their owne langage. and sayth that Dauid and other

(prophetes)⁴ say it. But saynt Austen and gregory say. Qui scelera sua cogitat et conuersus furit veniam sibi credat.

That is to say. Who so knowe his synne/ and turned/ he may trowe to haue forgyuenesse. and saynt gregory [saythe]⁵ thys Dominus pocius mentem quam verba considerat. That is to say. oure lorde takethe more kepe⁶ to thoughte than to worde..⁷ And Hyllary sayth. Longorum temporum crimina ictu oculi perient si corde nata fuerit temptatio.

That is to say. Synnes that are done of olde tyme shal perysshe in twynkelynge of an iye if despysinge of them be borne in a mannys herte. & thus say they. Men shall shryue theym to god all only by theyse auctorytees. And this was the shryft in the first tyme. But saynt Peter/ & the apostles and popes that came sythen haue ordeyned/ that men shall shryue theym to prestes: men as they are. and this is their skylle. For they say that a man that hath a sykenesse/ men may gyue hym no gode medycyne. but they knowe the kynde of the sykenesse. and so say they a man may gyue no couenable penaunce. but if he [knowethe]⁸ and vnderstonde the synne. For there is a maner of synne that is greuouser to a man than too another.⁹ and And¹⁰ therefore it is nedefull that a man knowe and [vnderstonde]¹¹ the kynde of synne. ¶ And therefore¹² is other men that men call Surryens. they helde the lawe of Grece/ **[d6*]** and they haue longe beardys.¹ and there is other that men call Georgyens whom saynt George conuertedde. and they do more worshyp to halowes of heuen than other do and they haue theyr crownes shauen. The clerkes haue rounde crownes. and lewde men haue crownes square And they holde the lawe of Grekes/ and other is there that men call crysten men of gyrdinge/ for as moche as they were gyrdeles vnderneath. Som outhere hatte Nestorynes somme aryens. somme Nubyens. som Gregours. som [Indyns]² that are of the londe of Preter³ Iohn. and [euerichone]⁴ of these haue somme articles of oure trouthe. But eche of them vary from other. and of their⁵ variaunce were to moche for to tell⁶

NOwe syth I haue tolde you of many maners of men that dwell in countrees before sayde. Nowe woll I turne ageyne to my way. For to turne vpon this syde nowe he that Woll turne fro the londe of Galyle that I spake of. to come on this syde he shall go thorough [damas]⁷ that is a fayre cyte and full of goode (marchaundyses)⁸/ and it is thre Iournes from the see/ and v. Iournes fro Ierusalem. but they cary marchaundyses vpon [Camelles]⁹/ Mules/ hors/ and Dromederies: and other (maner)¹⁰ of bestes. This cyte founded Helyseus Damaske. that was abrahams seruaunt before that Iosyas was borne/ and he wenyd to haue be abrams eyre and therefore he [called]¹¹ that cyte after his name damas. In that place slowe¹² Caym his brother Abel. And besyde damas is the mount of Syry. and in that cyte is many a physycien/ and that holy man saynt Poule was a phesycyen to saue mennys **[d6v]** bodyes in hele. before that he was conuerted. and sythen he was a phesycyen of soules. and men come by a place fro Damas that is callyed Nostre dame de sardemarche. that is fyue myle from damas. and it is on a roche/ and there is a fayre churche and there dwell monkes and (nonnes)¹ crysten in the churche. behynde the high auter. In the vale is a table of tree on the whyche the Image of oure lady was depeyntyd that many tymes was touned into flesshe but the ymage is nowe sene but a lytell. but euer more thorough grace of god the table droppeth oyle as it Were an Olyue. and there is a vessell of marble vnder the table to receyue the oyle. therof they gyue to (pylgrymes)² for it heleth of many sykenesses/ and he that kepethe it clenly a yere. after the yere it turneth into flesshe & (blode)³ ¶ Betwene the cyte of Darke and the cyte of [Raphane]⁴ is a ryuer that men call Sabatory. for on the saturday it renneth fast and all the weke ellys it standeth still and renneth nat/ or lytell: And there is another ryuer that on the nyght

freseth fast. and vpon the day no frost is sene. And so goo men by a cyte that men call Beruch/ and [there]⁵ men gone into the see that shall go into cypre. and they arryue at port of Sur or of Thirry. and than go men to cypre or ellys men go or may go from the port of Thirry right and come nat at cypre/ and arryue at som hauen of Grece. and than come men in these countrees by wayes. that I haue spoken of before⁶

¶ Howe a man may go ferthest and [lengest]⁷ in those countrees as herafter ben (rehersted)⁸

[d7^v] N^Owe haue I tolde you of weyes/ by the whyche men go ferthest and lengest as by Babylony/ & mounte Synay/ and other places many/ thorough the whiche londes men turne ageyne to the londe of [promyssyon].¹ ¶ Nowe wolle I tell you the wey to Ierusalem. For somme men woll nat passe it. somme for they haue nat to spende. somme for they haue no company/ and many [other]² causes resonables. & therefore I shall tell you (shortly)³ howe a man may go with lytell costage and short (tyme.)⁴ A man that cometh from the londes of the weste he gothe thorough fraunce: burgoyne/ and lumbardy/ and to Venys/ or to Geene or som other hauen/ of those [marches]⁵ and take there a shyp and go by see vnto the Ile of Gryff/ and so arryue he in Grece/ or ellys at port (myroche)⁶/ or Valon/ or Duras/ or som other hauen of those marches/ and go to londe for to rest hym/ & gothe ageyne to the see and arryue in Cypre/ and comethe nat in the Ile of rodes/ and arryue at Famagost that is the chef hauen of Cypre or ellis at lamaton/ and than entre ship ageyne and passeth beside the hauen of Tyre. and come nat to londe/ and so passeth he by all the hauons⁷ of that cost vnto he come to Iaffe that is the next hauen to (Ierusalem.)⁸ for it is xxviii. myle betwene. And fro Iaffe men go to the cyte⁹ of Ramos/ and that is but litell thens and it is a fayre cyte/ and besyde Ramos is a fayre [churche]¹⁰ of oure lady where oure lorde shewed hym vnto hyr in this lykenesse that betokened the trynite. And there (nere)¹¹ is a churche of saynt George where his hede was [smyten]¹² of. And than to the castell of Chinay¹³/ and than vnto mount Ioy: and fro thens pylgrymage to Ierusalem. **[d7^v]** And than to mount Modyn and than to Ierusalem. At mount Modyn lyeth the prophete Machabe/ and ouer Ramatha is the towne of Donke Wherof Amos the [prophete]¹ was.²

FOr as moche as many men may nat suffre the sauoure of the see. but it leuer to go by lande if all it be more payne. A man shall goo to one³ of the hauens of lombardy as venys or another. & he (shalpasse)⁴ into grece to port myroche or another/ and shall go to Constantynople. and shall passe the water that is [called]⁵ the Brace of saynt george that is a an⁶ arme of the see And from thens he shall come to puluerall/ and sithen to the castell of Synople. And fro thens shall he go vnto Capadoce/ that is a greate countre Where is many grete hylles. and he shall go thorough Turky. and to the cyte of Nyke the whyche they wan fro the emperoure of (constantynoble)⁷/ and it is a fayre cyte and well wallyd/ and there is a ryuer that men call the lay. and there goo men by the alpes of Mormant. and by vales of Mallebriuz and the vale of Ernax. and so to antyoche the better/ that sytteth on the ryhay. and therabout is many good (hylles)⁸ and fayre and many fayre wodes and wylde bestis And he that woll go another Way⁹ he gothe by the (playnes)¹⁰ of Romayn costande the romayn see. On that coste is a fayre castell that men call floraghe. And whanne a man is oute of the hylles he passethe¹¹ thorough the cyte of Moryache and Artoyse where is a greate brydge vpon the Ryuer. of ferne that men call fassar. and it is a [greate]¹² ryuer beringe shyppes/ & besyde that cyte of Damas is **[d8^v]** a ryuer that cometh¹ fro the mount of Lybany that men call alban at passage of this ryuer saynt Eustache lost his two sonnes Whan he had lost his wyffe. and it gothe thorough the playne of archades. and so to the redde see. and so go

men to the cyte of Phenne and so to the cyte of Ferne. And antyoche is a fayre cyte and well wallid for it is two myle longe. and at eche pylour of the brydge is a gode toure. This is the best cyte of the kyngdom of [surry.]² Fro antyoche men shall go to the cyte of Locuth/ and than to Geeble. and than to Tortouse. And therby is the londe of Cambre where is a straunge castell that men call Manbek. And fro Tourtouse men go to trypelle on the see. and vpon the see men go to Dacres. and there is two weyes to Ierusalem. on the lyft way men go first vnto Damas by flom Iordan. on the right syde men go (thoroughe)³ the londe of Flagine/ and so to the Cyte of (Cayphas)⁴/ of whiche Cayphas was lorde/ and somme calle it castell pellerinz/ and from thens it is foure dayes (Iourne)⁵ to Ierusalem. and they go thoroughe Cesary Phylp and Iaffe and Rames and Emaux. and so to Ierusalem⁶

NOwe haue I tolde you somme wayes by londe/ & by water. howe men may go to Ierusalem. If all it be so that there be many other wayes that men goo by after countrees that they come fro. Neuertheles they turne all to one ende/ yet is there a wey all by londe too Ierusalem and passe no see from fraunce or flaunders but that wey is full longe & a perylous & of gret traouayle/ & therefore fewe go that wey. he that shal go that wey he goth [**d8v**] thoroughe almaine and Pruyssse. and so vnto Tartary This tartary is holden of the greate Cane of Whome I shall speke¹ afterwarde/ for theder lasteth his lordshyppe And the lordes of this Tartary yelde hym Trybute. this is a full euyll londe and sondy and lytell frute berynge.² for there groweth lytell goode of corne or wyne ne benes ne pesen. but bestes are there greate plente/ and therefore ete they but flesshe Withoute brede/ and they soupe the bre³ and they drynke mylke of all maner of beestes. They ete cattes and all maner wylde bestes/ Ratons and myce/ & they haue lytell wode/ and therefore they dight their mete With⁴ hors mylke and other bestes Whan it is drye. [Prynces]⁵ and other lordes ete but ones on the day/ and right (lytell)⁶ and they be right foule folke and of euyll kynde and in somer there is many tempestis & thundres that sleth (many)⁷ folk & bestes & right sodeynly is it there greate colde & as sodeynly is it right hote. The prynce that gouerneth that londe that they call Raco dwelleth at a cyte that men call Orda and forsoth there woll no gode man dwell in that londe for it is gode to sowe in thornes and wedes/ & other gode none as I herde say for I was nat that wey but I haue ben in other londes marchynge theron/ as the lond of Rosseye and Nyflande/ and the kyngdom of Grecon/ and lectowe. and the kyngdom of Grasten and many [other]⁸ places but I Went neuer that wey to Ierusalem. & therefore I may nat Well tell it. for I haue vnderstonde that men may nat well goo that wey/ but in wynter for Waters and marrays that are there that a man may nat passe but he haue frost right harde and fast snowynge [aboute].⁹ for were nat the snowe there myght no man go

[e1r] And ye shall vnderstonde that a man shall go thre (iournes)¹ fro Pruyssse to passe this Wey tyll he come to the [londe]² of Sarrasyns that men dwell in. And all if it be that crysten men euery yere passe there³ they cary their (vetayle)⁴ With theym. for they shulde fynde no thyng there. but a maner of thyng that they call Soleys/ and they cary/ their vytalles vpon the yce on sledes and chariettes [withoute]⁵ wheles. and as longe as their vetels last they may dwell there/ but no lenger. And whan spyes of the [countre]⁶ see cristen men come they renne to the townes and cry right loude. kera kera kera. and as sone they kepe theym And ye shall vnderstonde that the frost that there is and the yce is harder there than here. and euery man hathe a stewe in his house. and therin ete they and done all (thynges)⁷ that they may.⁸ and that is at northe syde of the world Where it is comonly colde. for the sonne commeth/ ne (shynethe)⁹ but a lytell in that countre and that londe is in som place so colde that there may no man dwell. And on the southe syde of the worlde is in som place so hote that there may no

man dwell for the sonne gyueth so greate hete in those countrees

FOr as moche as I haue tolde you of the [Sarasyns]¹⁰ and of their lawes. If ye woll I shall tel you a party of their lawe and of their trouthe. after their boke that they call alkaron sayth somme call that boke Mesap. som harme in diuerse langage of (countrees)¹¹ the whych boke machomete gaue theym in the <whyche>¹² he wrote amonge orher¹³ thynges as I haue oft redde¹⁴ and sene that they that are gode shall go to paradyse.

and the euyl to hell/ and that trowe all sarasynes and if¹⁵ **[e1v]** a man aske of what paradyse¹ they mene/ they say it is a place of delyces where a man shall fynde all maner of frutes in all tymes and waters & ryuers² rennyng with mylke and hony/ Wyne and fresshe water and they shal haue fayre houses and gode as they haue deserued. And those howses ar made of precious stones gold and siluer and euery man shall haue x. wyues and all maydens. and he shall euery³ day ones haue to doo with theym and shall euermore be maydens. Also they speke oft & trowe of the virgyn mary and say of the Incarnacion that [mary]⁴ was lerned of aungellis⁵/ and that Gabryell sayde to hir that she was chosen before all other fro the [begynnyng]⁶ of the worlde/ and that wytnesseth well their boke.

And that Gabryell tolde hir of the incarnacion of Ihesu cryst. and that she conceyued and bare a chylde mayden. And they say/ that cryst spake as sone as he was korne.⁷ and that he was a very and a holy prophete in word and dede/ and meke and rightwys to all/ and wythoute any Wyte. And they say that whan the aungell sayde hyr of the Incarnacyon she hadde grete drede for she was right yonge. And there was one in that cowntre that medlyd with sorcery/ that men called Takyna that with <enchauntmentes>⁸ coude make hym lyke an aungell/ and he wente oft and lay with maydens/ and therfore was mary ferd for the aungell and wenyd in hir mynde that it hadde⁹ be Takyna that wente with the maydens: and she coniuered hym that he shulde say vnto hir/ if he was that eche¹⁰ (Takyna.)¹¹ and the aungell badde hyr haue noo drede/ for he was certeyne messenger of Iesu cryst.

[e2r] ¶ Also their boke sayth she hadde chylde vnder a Palme and than was she shamed/ and grete/ and sayde/ that she Wolde be dede. and as sone the chylde spake and (conforted)¹ hir and sayde to mary. Ne timeas maria. That is to say. Be nat adred mary. and in many other steddes [sayth]² their boke alkaron. that Iesu³ crist spake as sone as he was borne. and the boke sayth that Iesu crist was sente fro god almyghty to be ensample to all men. and that god shall deme all men/ the gode to heuen⁴ and the wycked to hell and that Iesu cryst is⁵ the best prophete of all other/ and nerest to god and that he was very prophete that [gaue]⁶ the blynde syght and helyd mesellis and reysed dedde men and went all quycke to heuen. and if they may [fynde]⁷ a boke with gopellis and namely Missus est (angelus.)⁸ they do it greate worshyp/ they fast a monethe in the yere. and they ete nat but on the nyghtys/ and than they kepe theym fro their wyues/ but they that are seke ar nat constreyned to that. And that boke speketh of Iewes/ & sayth they ar wycked folke for they woll nat trowe that Iesu crist is of god. and they say that the Iewes lye on oure lady/ and hyr son Iesu cryst saynge that they dydde hym nat on crosse. and for sarrasyns trowe so nere oure feyth/ they are lyghtly conuerted whanne men preche the lawe of Iesu cryst/ and they say they wote wele by their prophesies that their lawe of machomete shall fayle as doth the lawe of Iewes. and that crysten mens lawe shal last vnto the worldes ende.

¶ And if a man aske theym wherin they trowe. & they say that they trowe in god almyghty the whych is maker of heuen/ and of erthe/ and other thynges. And withoute⁹ **[e2v]** hym is no thinge done/ and the day of dome whan euery man shalbe¹ rewarded after his desert/ and that all [thyng]² is soth

that cryst sayde thorough mouthes of his [prophetes.]³ Also Machomete bad in his alkaron that ylke man shulde haue two wyues or thre or foure. but nowe take they nyne. and as many lemmans as theym lyke. and if any of their wyues do amys ageyne their husbondes. he may dryue hir oute of his house/ and another but hym [behoueth]⁴ yeue hir of his goodes. Also Where men speke⁵ of the fader and son and holy goost. they say that they are. thre persones and nat one god. For their alkaron (spekethe)⁶ nat therof/ ne of the trynite. but they say that god [spake]⁷ or elles was he domme. And god hath a goost or elles were he nat in lyue. and they say that goddes worde hath a greate strength. and so sayth their alkaron. and they say that abraham and moyses were well wyth god for they spake with hym/ and Machomete was right messenger of god. and they haue many gode articles of oure feythe And those that vnderstande⁸ the scriptures and prophesyes for they haue theym. And the gospell & the byble is (wreten)⁹ in their langage/ and so wote they well of holy writ but¹⁰ chey¹¹ vnderstonde it nat. but after the letter and so do the Iewes/ for they vnderstonde nat the letter gostly. & therefore sayth saynt poule. Littera occidit spiritus autem viuificat. That is to say. Letter sleeth/ and gost maketh quycke. And the sarrasyns say that the Iewes ar wiked for they kepe nat the lawe of Moyses/ the which he toke to theym. And also crysten men ar yll. for they kepe natt the commaundementis of the gaspellys¹² that Iesu Cryste sent vnto theym. And therefore I shall telle you that the **[e3r]** that the¹ soudan tolde me vpon a day in his chaumber he dyd voyde oute all maner of men/ lordes/ knyghtys/ and other and for he wolde speke with me in counseyle. and he asked me howe crysten men gouerned theym in oure² countre. and I sayde to hym right well thanked be god and he sayde sykerly nay/ for he sayde oure prestis made no force of goddis seruyce. for they shulde gyue [ensaumple]³ to men to do well and they gyue⁴ yll ensample. And therefore whan the people shulde go on the holy day vnto the church to serue god. they go to tauerne to be in (gloteny)⁵ all the day/ & the nyght/ & ete and drynke as beestes⁶ that wote nat whan they haue Inough. and also crysten men he sayde aforsed theym to fight samen/ and euerychon. to begyle other/ and also they are so proude that they Wote nat howe they may cloth theym/ nowe longe⁷ nowe short nowe streyte/ nowe wyde/ on all maner of wyse. They shulde he sayde be symple/ meke and sothefast and do [almes]⁸ as iesu cryst dyd in whom they trowe. And they are he sayde to couetous that for a lytell syluer they sell their chyl dren theyr susters and theyr wyues/ and one takethe⁹ another mannys wife and none holdeth his feyth to other And therefore sayde he For their synnes hathe god gyuen these londes to oure handes/ & nat thorough oure (strengthe)¹⁰/ but all for your synnes/ For we wote well forsothe whan ye serue well youre god that he woll helpe you so that no man shall wynne ageyne the londe whan they serue their god well. but while they lyue so fouly as they do. we haue no drede of theym/ for their god shall nat helpe them. and than I asked hym howe he knewe the state of crysten men so. and he sayde that he knewe well both of¹¹ **[e3v]** lordes and of comons by his messangers which he sente thorough all countrees¹ as it were marchauntis with [precious]² stones and other marchaundises to knowe the [maner]³ of euery countre. And than he dydde call ageyne all the lordes into the chamber/ and than he shewed me .iiii. that were greate Lordes in that countre that deuysed me my countre and other as in cristendome all as they hadde be men of the same countre/ and they spake french right well and the soudan also. And than had I greate (maruayle)⁴ of this great sclauder of oure feyth. and so they that shulde be tourned by oure goode ensaumple to the feyth of Iesu cryst/ they are drawen away thorowe oure euyll luyng. and therefore it is no wonder if they calle vs euyll/ for they say sothe/ but the sarrasyns are trewe for they kepe truly the commaundementes of their alkaron that god

sent theym by his messangere Machomete/ too Whom they say seynt gabryell the aungell spake oft and sayde hym the wyll of god. And ye shall vnderstond that Machomete was borne in Araby/ and he was first a [pore]⁵ knaue and kept horse and went after marchaundyse. And so he cam ones into Egypt with marchaundise and Egypt was that tyme crysten/ and there was a chapelle besyde araby and there was an Eremyte/ and whan he come into the chapell that was but a lyttel house/ and a lowe/ assone the entre began to be as greate as it were of a paleys gate/ and that was the fyrste myracle that the sarrasyns say that he dyd in his youthe. After began [Machomete]⁶ to be wyse and ryche. and he was a great [Astronomer]⁷ and sythen was he keper of the londe of the [prynce]⁸ Corodan & gouerned it full well/ in⁹ the whych maner **[e4r]** that whan the prynce was dede. he weddyd the lady that men called Quadryge. And Machomete fell oft in the fallynge euyll. wherfore the lady was wrothe¹. that she had taken hym to hir husbonde and he made² hir to [vnderstonde]³ that euery tyme that he fell so. he sayde that [gabryell]⁴ the aungell spake to hym/ and for the great brightnes of the aungell he fell downe. This Machomete regned in araby the yere of oure lorde. syx hundred xx. and he was of the kynde of Dysmael that was abrahams son. that he gate of Agar and other ar properly called [Sarrasyns]⁵ of Sarra/ but somme are called Moabites/ and som amonites after two sonnes of Loth. And also (Machomete)⁶ loued well a gode man an heremyte that dwellyd⁷ in wyldernesse a myle from mount Synay. in the wey as men go fro araby to Caldee and ynde a dayes iourne fro the se where marchauntes of Venys came. and (machomete)⁸ went so oft to this heremyte that all his men [were]⁹ Wroth for he hard gladly the heremyte preche/ and dyd his men wake all the nyght. and hys men thoughte they wolde this heremyte were dedde. So it befel on a night that Machomete was full dronken of gode wyne and he fell in slepe/ and his men toke Machometes swerde out of his shethe whyles he lay and slepte. and therwyth they slewe the heremyte. and afterwarde they put the swerde vp ageyne all bloody. And vpon the morowe Whan they fonde thys heremyte thus dedde/ he was in his mynde [very]¹⁰ angry and right wroth/ and wolde haue done his men vnto the deth/ but they all with one accorde and with one wyll/ sayde that he hym selfe hadde slayne hym Whan¹¹ he was dronken. And they shewed hym his owne swerd **[e4r]** All bloody and than trowed he they sayde sothe/ and than he cursed the wyne and all those that droken¹ it. And [therefore]² sarrasyns that ar deuoute drynke no wyne openly. they shalbe³ reprobud but they drynke gode beuerage and swete and norysshynge that is made of Calamels/ (therof)⁴ is sugour made. Also it befalleth somtyme that (crysten)⁵ men became⁶ sarrasyns/ outhur thorough pouerte or symplenesse⁷ or wyckednesse. And therefore larchesleuyn whan he receueth theym seyth thus. Laeles ella [Machomete]⁸ ro es⁹ ella. That is to say. There is no god but one and machomete his messanger. And sythen I haue told you a party of their lawe and of their customes I shall say you of their letters. that they haue with their names First they haue for A al moy. bethath for b cathi c ephoti for d delphoy e fothy f garophin g hechun h iocchi i kathi. k lothnn l malach m nahalot n orthy o. choziri p zoth q. rutholat r routhi¹⁰ s solathi t chatimus v yrithom x mazot z zatepin & iohetus¹¹ these are the names. These foure (letters)¹² they haue yet more for diuersite of their langage¹³ for as moche as they spake so in their throttes as we haue A in oure langage and speke in england Two letters may than they haue in their abc. That is to say þ & ȝ the Which are called thorn and ȝowx

Notes

The hyphen indicates a place where a word is divided. S stands for Seymour (2002) *Defective Version of Mandeville's Travels* EETS o.s. 319. The edition by Pynson is referred to as Text in the following.

- a2^r** ¹ en-uiron ² preche] the first *e* resembles *c*: the form of *e*'s eye is incomplete ³ ther-fore ⁴ ver-tuous
- a2^v** ¹ whatloue] *sic for* what loue ² subget-tis ³ trespas-sours ⁴ alord] *sic for* a lorde ⁵ pray-se ⁶ snch] *sic for* such: *u* upside down ⁷ de-faute ⁸ cal-led ⁹ fa-der ¹⁰ disheri-te ¹¹ she-pe
- a3^r** ¹ ou-re ² passa-ge ³ com-forthe ⁴ Er-mony ⁵ Tho-roughe ⁶ tho-roughe ⁷ tho-roughe ⁸ Amozome] *z* is very faint ⁹ gre-ate ¹⁰ a-boute ¹¹ par-ty ¹² Ierusa-lem ¹³ *a ii* is printed on the next line
- a3^v** ¹ pas-se ² trow-est ³ castel-lys ⁴ lon-ge ⁵ pryncy-pall ⁶ Nor-wey ⁷ thorowe] *e* resembles *c*: the form of *e*'s eye is incomplete ⁸ hol-deth ⁹ Coma-me ¹⁰ this] *sic*, S: men goþ þurʒ þe lond of Hungery ¹¹ to-warde ¹² Daun-by
- a4^r** ¹ Mar-roke ² empe -roure ³ the] *e* resembles *c*: the form of *e*'s eye is incomplete ⁴ chur - che ⁵ Iustiman] *sic for* Iustinian, S: Iustynyan ⁶ ty-mes ⁷ the line ends short (one or two letters short); not sure the new paragraph is intended ⁸ Con-stantynoble ⁹ whi-che ¹⁰ ..] so text
- a4^v** ¹ cy-pre ² was] the last letter is blotted but definitely *s* ³ ouerthwart] *e* resembles *c*: the form of *e*'s eye is incomplete ⁴ ta-ble ⁵ ma-de ⁶ made] *e* upside down ⁷ table] *e* resembles *c*: the form of *e*'s eye is incomplete ⁸ ma-de
- a5^r** ¹ a-monge ² crysten] *r* resembles *i*: the shoulder of *r* is shorter ³ Cy-presse ⁴ with] *w* is partly blotted ⁵ etee] *sic*, S: eet ⁶ spran-ge ⁷ tho-roughe
- a5^v** ¹ ho-ly ² why-che ³ empe-roure ⁴ gre-ate ⁵ cuby-tes ⁶ and] *a* is thick and looks strange ⁷ empe-roure] the first *e* resembles *c*: the form of *e*'s eye is incomplete ⁸ Ionkes] *e* resembles *c*: the form of *e*'s eye is incomplete ⁹ ma-ny ¹⁰ the line ends short ¹¹ Constantyno-ple ¹² ves-sell
- a6^r** ¹ albe-spyne ² co-me ³ mynysters] *r* resembles *i*: the shoulder of *r* is shorter ⁴ af-ter ⁵ ver-tues ⁶ wasledde] *sic for* was ledde ⁷ Pyla-tes ⁸ wyich] *sic for* whiche
- a6^v** ¹ em-peroure ² pa-rys ³ al-so ⁴ rely-ques ⁵ euermo-re ⁶ par-tyes ⁷ coun-trees ⁸ kyn-ge ⁹ strage] so Text; S: Strages
- a7^r** ¹ open] *sic for* vpon, S: vpon ² coun-seyle ³ Olym-phas ⁴ Olym-phas ⁵ somty-me ⁶ letters] the first *e* resembles *c*: the form of *e*'s eye is incomplete

- a7^v** ¹shalbe] *sic for* shal be ²pla-te ³pa-triarkes ⁴ha-the ⁵obedy-ent ⁶sub-iectostous ⁷sacra-ment
⁸sherthurs-day ⁹sig. a8 missing
- b1^r** ¹trans-latyd ²aud] *sic for* and : *n* upside down ³se] only the upper part of *s* is visible, S : se ⁴aud]
sic for and : *n* upside down ⁵har-dy ⁶*b i* is printed on the next line
- b1^v** ¹sawe] *e* resembles *c* : the form of *e*'s eye is incomplete ²cham-ber ³that] the bar of the first *t* is
not clear ⁴dwel-led ⁵co-me ⁶tresou-re ⁷depar-ted ⁸ca-ue
- b2^r** ¹she] *e* resembles *c* : the form of *e*'s eye is incomplete ²Constan-tynopole ³ye-re ⁴ope-nyd ⁵mo-
nethes
- b2^v** ¹mo-re ²go-de ³ab-bey ⁴ly-ethe ⁵af] *sic for* of, S : of ⁶ma-ke ⁷wor-shypfully ⁸leo-pardes ⁹lor-
des ¹⁰dy-ches
- b3^r** ¹bor-des ²sa-rasyns ³greate] *r* resembles *c* : the shoulder of *r* is shorter ⁴Cy-pre ⁵to] the bar is
not clearly printed ⁶ly-uyngre ⁷there] the bar is not clearly visible ⁸viuencium] *m* upside down
⁹lyuyn-ge ¹⁰lorde] *e* resembles *c* : the form of *e*'s eye is incomplete ¹¹pap-pes ¹²pre-ched ¹³Sa-
rept ¹⁴pro-phete ¹⁵wy-dowes ¹⁶Cartage] *t* is printed faintly ¹⁷in] only the lower part of *i* is
visible, S : in ¹⁸*b ii* is printed on the next line
- b3^v** ¹two blank line follow ²ne-re ³Ieru-salem ⁴cal-led ⁵Sur-rey ⁶Ierusa-lem ⁷cy-te ⁸ry-ght ⁹whe-
re ¹⁰Cay-phas ¹¹but] *u* resembles *n* : printed upside down (?)
- b4^r** ¹fayrechurche] *sic for* fayre church ²Be-lyon ³ver-res ⁴...] so Text ⁵mer-ueyle ⁶sty-rethe ⁷tor-
neth ⁸thow-sande
- b4^v** ¹one blank line follows ²Baby-lone ³coun-trees ⁴a nother] *sic for* another ⁵Mer-syne ⁶Nabugodono-
zor ⁷kyn-gedoms ⁸fy-re
- b5^r** ¹fol-ke ²sow-dan ³sou-deour ⁴dough-ter ⁵ana-ple ⁶gre-ate ⁷"Egypt Gap" ⁸ka-theryn ⁹dwel-
lynge ¹⁰Moy-ses
- b5^v** ¹grauen] *e* looks strange : a contraction mark above it (?) ²vn-derstonde ³ellys] *e* resembles *c* :
the form of *e*'s eye is incomplete ⁴Sy-nay ⁵one blank line follows ⁶Ierusa-lem ⁷recommoun-de
⁸wy-the ⁹:] *sic*, after roman numerals normally the point is used ¹⁰ara-byns ¹¹fol-ke ¹²whe-re
¹³tho-se ¹⁴ne-re ¹⁵fles-she ¹⁶stronge] *e* resembles *c* : the form of *e*'s eye is incomplete
- b6^r** ¹sa-me ²none] *e* resembles *c* : the form of *e*'s eye is incomplete ³he-des ⁴they] *t* looks strange :
the shoulder of it is not visible ⁵cry-sten ⁶bersabe] *r* resembles *i* : the shoulder of *r* is shorter
⁷wyfe] *sic for* wyse, S : wise ⁸Ierusa-lem ⁹Mam-bre ¹⁰detthe] *sic for* dethe, S : deeþ ¹¹som-tyme

- ¹² dwel-lyd ¹³ Ie-rusalem; the second *e* resembles *c*: the form of *e*'s eye is incomplete ¹⁴ wyues] *s* looks like *e*
- b6^v** ¹ crys-ten ² Iew-es ³ dou-ble ⁴ sa-me ⁵ Was] *W* looks strange ⁶ sawe] *e* resembles *c*: the form of *e*'s eye is incomplete ⁷ worshypped] *e* resembles *c*: the form of *e*'s eye is incomplete ⁸ hou-se ⁹ pararise] *sic for* paradise, S: paradys ¹⁰ Ie-rusalem
- b7^r** ¹ why-che ² be-gynnyng ³ her-tes ⁴ pro-myssion ⁵ le-ues ⁶ shalbe] *sic for* shal be ⁷ gre-ate ⁸ be-rethe ⁹ wryttte] *sic*, S: writ
- b7^v** ¹ we] *e* with a superior flourish ² the] *e* with a superior flourish ³ chuche] *sic for* churche ⁴ flo-rysshed ⁵ bla-med ⁶ bury-ed ⁷ ro-ses ⁸ ofmarble] *sic for* of marble ⁹ ry-chely ¹⁰ depeyntyd] the first *e* with a superior flourish, S: depaynted ¹¹ co-lours
- b8^r** ¹ Encenfe] *sic for* Encense, S: encense ² Be-theleem ³ by-ble ⁴ chur-che ⁵ res-tyd ⁶ mo-che ⁷ cy-te ⁸ macho-mete ⁹ wy-ne
- b8^v** ¹ bro-cher] *sic for* brother, S: broþer ² work] two letters between *w* and *k* are blotted, S: werche ³ itt] *sic for* it is, S: it is ⁴ aun-gell ⁵ bor-ne ⁶ Iocob] so Text, S: Iacob ⁷ :] normally the point is used after roman numerals ⁸ Ierusa-lem ⁹ one blank line follows ¹⁰ Sa-men ¹¹ Indee] so Text: *n* upside down (?), S: Iudee; sig. c1 missing
- c2^r** ¹ pro-phesy ² genera-cioni ³ empe-roure ⁴ therfpre] *sic for* therefore, S: þerfore ⁵ ou-re ⁶ au-ter
- c2^v** ¹ ro-se ² lor-de ³ be-re ⁴ dama-zyne ⁵ vn-to ⁶ wlle] *sic for* well, S: wel ⁷ ma-ny ⁸ lon-des ⁹ why-che ¹⁰ the-re ¹¹ ry-sen ¹² pa-tryarke
- c3^r** ¹ de-grees ² fi ius] *sic for* filius, S: filius ³ di-cit ⁴ say-de ⁵ achapell] *sic for* a chapell ⁶ deuocy-on ⁷ sepul-cre ⁸ co-meth ⁹ sto-ned ¹⁰ the] *e* resembles *c*: the form of *e*'s eye is incomplete ¹¹ pal-me ¹² steppis] *s* is blotted ¹³ har-de ¹⁴ *c ii* is printed on the next line
- c3^v** ¹ drewe] the first *e* resembles *c*: the form of *e*'s eye is incomplete ² sepul-cre ³ co-ueyrd ⁴ mar-ble ⁵ Iew-es ⁶ the] the shoulder of *t* is not complete ⁷ befo-re ⁸ wor-ship ⁹ brou-ght ¹⁰ circumci-sed ¹¹ vnderstonde] *r* resembles *i*: the shoulder of *r* is printed faintly ¹² em-peroure ¹³ Withoute] *W* looks strange (cf. **b6^v** note ⁵)
- c4^r** ¹ Iew-es ² crysten.but] *sic for* crysten. but ³ erthe quau] *sic*, S: erþquakyng ⁴ that] the shoulder of the first *t* is not complete ⁵ with-oute ⁶ temple] the first *e* resembles *c*: the form of *e*'s eye is incomplete ⁷ wyth-in ⁸ pyllers] *s* is blotted
- c4^v** ¹ degrees] *s* is blotted ² stande-the ³ entres] the second *e* resembles *t* ⁴ dys-comfyted ⁵ ves-sell

- ⁶ orna-mentes
- c5^r** ¹ all] *a* is blotted ² befo-re ³ igno-rabam ⁴ chaun-ged ⁵ swer-de ⁶ Iew-es ⁷ ga-ye ⁸ bap-tyst ⁹ wy-ne
¹⁰ pray-er ¹¹ go-de
- c5^v** ¹ pray-ed ² wol-de ³ righwysly] *sic for* rightwysly, S: riȝtfulliche ⁴ with-oute ⁵ tem-ple ⁶ saka-mon
⁷ foun-dement ⁸ of.] so Text, S: of Templaris ⁹ ou-re ¹⁰ tembe] *sic for* tombe, S: toumbe ¹¹ Sy-
meon ¹² ny-ght
- c6^r** ¹ besyde] the second *e* resembles *c*: the form of *e*'s eye is incomplete ² tn o] so Text, S: in a ³ say-
de ⁴ af-ter ⁵ ma-ke ⁶ fulfyl-lyd ⁷ lorde] *sic for* lordes, S: hem
- c6^v** ¹ Iohns] *n* resembles *u*: *n* is printed upside down (?) ² he-rode ³ ar-me ⁴ par-ty ⁵ Va-le ⁶ ba-re
⁷ cha-pell ⁸ wy-th ⁹ couered] the first *e* resembles *c*: the form of *e*'s eye is incomplete ¹⁰ lay-de
¹¹ the] *e* resembles *c*: the form of *e*'s eye is incomplete ¹² vp-warde ¹³ fon-de
- c7^r** ¹ discyples] *e* is abnormally shaped ² re-surrection ³ des-cendyd ⁴ mounte] *e* resembles *c*: the
form of *e*'s eye is incomplete ⁵ synay] *sic*, S: Syon ⁶ stron-ge ⁷ crist] a space between *r* and *i* ⁸ Vn-
der ⁹ was-shen ¹⁰ tere] *sic for* tree, S: tre
- c7^v** ¹ aud] *sic for* and, *n* upside down ² bys-shop ³ counsey-le ⁴ wor-shyppe ⁵ Ieru-salem ⁶ Iosa-phat
⁷ ne-re ⁸ sig. c8 missing
- d1^r** ¹ Indee] so Text, S: Iudee ² dryn-ke ³ tho-roughe ⁴ vegeaunce] so Text, S: veniaunce ⁵ *d i* on the
next line
- d1^v** ¹ Segor] *e* resembles *c*: the form of *e*'s eye is incomplete ² loth is] *sic for* lothis, S: Lothis ³ sto-ne
⁴ ther-fore ⁵ ma-keth ⁶ Iordon] so Text ⁷ ry-uer ⁸ mount] blotted but legible, S: mount ⁹ departe]
partly blotted, S: departiþ
- d2^r** ¹ thelonde] *sic for* the londe ² in-to ³ ou-re ⁴ fa-der ⁵ quomi-hi ⁶ ho-le ⁷ thefro] so Text, S þeire
fro ⁸ Io-sue ⁹ va-le ¹⁰ two blank lines follow ¹¹ cal-lyd ¹² vnder] *u* looks like *n*: *u* is printed upside
down (?) ¹³ thera-boute ¹⁴ Na arethe] *sic for* Nazarethe, S: Nazareth
- d2^v** ¹ tho-rough ² my-nystred ³ wry-te ⁴ Samaryta-nes ⁵ ou-re ⁶ Io-seph
- d3^r** ¹ we-re ² pro-phetes ³ ca-stell ⁴ trans-lated ⁵ why-che ⁶ sayde] so Text ⁷ bren-te ⁸ Theoso-dy
⁹ aud] *sic for* and: *n* upside down ¹⁰ ..] so Text ¹¹ Some] so Text ¹² chaun-ged ¹³ crysten] *r* resembles
i: the shoulder of *r* is shorter and unclear ¹⁴ Iew-es ¹⁵ *d ii* is printed on the next line
- d3^v** ¹ en] *sic for* in, S: in ² dif-ference ³ why-te ⁴ yellowe] the first *e* resembles *c*: the form of *e*'s eye

- is incomplete ⁵ see figure 1 below ⁶ ths] *sic for* this, S: is ⁷ playne] *e* resembles *c*: the form of *e*'s eye is incomplete ⁸ antecryst] *c* uncertain, S: Auntecrist ⁹ shalbe] *sic for* shal be ¹⁰ ba-bylogy ¹¹ deou-re ¹² uorysshed] *sic for* norysshed; *n* upside down, S: norischid ¹³ Besay-da ¹⁴ Bsayda] *sic for* Besayda, S: Bethsayda ¹⁵ my-le ¹⁶ cha-nanee
- d4^r** ¹ Na-zareth ² the point is placed higher ³ som-tyme ⁴ clo-set ⁵ age] *e* resembles *c*: the form of *e*'s eye is incomplete ⁶ ba-the ⁷ ther-fore ⁸ pa-uor ⁹ po-pulus ¹⁰ wyth-oute ¹¹ oure] *e* resembles *c*: the form of *e*'s eye is incomplete
- d4^v** ¹ ye-re ² my-le ³ Pe-ter ⁴ faci-amus ⁵ her.e] *sic for* here.: the point is wrongly placed ⁶ co-me ⁷ Iu-gement ⁸ al-so ⁹ cy-te ¹⁰ Tyborne] partly blotted but still legible ¹¹ called] *d* is not clear, S: clepid ¹² longe] *e* resembles *c*: the form of *e*'s eye is incomplete ¹³ ther-in ¹⁴ chaun-geth ¹⁵ ou-re ¹⁶ ca-me
- d5^r** ¹ resur-rection ² brede] the second *e* is deformed ³ ho-ly ⁴ pa-nis ⁵ brekyng] the first *e* resembles *c*: the form of *e*'s eye is incomplete ⁶ brede ⁷ Iardon] *sic for* Iordan ⁸ begyn-nethe ⁹ leng-the ¹⁰ wylderness] the second *e* resembles *c*: the form of *e*'s eye is incomplete ¹¹ crnsted] *sic for* cristed, S: crystenede ¹² con-uerted ¹³ vnto] only the upper part of *v* is clear, S: to ¹⁴ Da-in] so Text, S: Dauid in ¹⁵ vn-to
- d5^v** ¹ shry-uen ² ho-minis ³ shalbe] *sic for* shal be ⁴ prophe-tes ⁵ say-the ⁶ kepe] the first *e* resembles *c*: the form of *e*'s eye is incomplete ⁷ ..] so Text ⁸ knowe-the ⁹ a nother] *sic for* another ¹⁰ and And] *sic for* And: dittography ¹¹ vnder-stonde ¹² therefore] so Text, S: þer
- d6^r** ¹ beerdys.] *r* resembles *i*: the shoulder of *r* is shorter; the point is very faint ² In-dyns ³ Preter] *sic for* Prester ⁴ euericho-ne ⁵ their] *e* resembles *c*: the form of *e*'s eye is incomplete ⁶ one blank line follows ⁷ da-mas ⁸ marchaundy-ses ⁹ Ca-melles ¹⁰ ma-ner ¹¹ cal-led ¹² slowe] *e* resembles *c*: the form of *e*'s eye is incomplete, S: slewe
- d6^v** ¹ non-nes ² pylgry-mes ³ blo-de ⁴ Rapha-ne ⁵ the-re ⁶ one blank line follows ⁷ len-gest ⁸ re-hersed
- d7^r** ¹ promys-syon ² o-ther ³ short-ly ⁴ ty-me ⁵ mar-ches ⁶ my-roche ⁷ hauons] so Text, S: hauens ⁸ Ie-rusalem ⁹ cyte] *c* resembles *e*: *c* has a faintly formed eye ¹⁰ chur-che ¹¹ ne-re ¹² smy-ten ¹³ Chinay] Chmay (?), S: Cheynay
- d7^v** ¹ pro-phete ² one blank line follows ³ one] *e* is incompletely formed, S: oon ⁴ shal-passe] *sic for* shal passe ⁵ cal-led ⁶ a an] *sic for* an: dittography, S: an ⁷ con-stantynoble ⁸ hyl-les ⁹ Way] *W* is abnormally shaped ¹⁰ play-nes ¹¹ passethe] the first *e* resembles *c*: the form of *e*'s eye is incomplete ¹² grea-te
- d8^r** ¹ cometh] *e* resembles *c*: the form of *e*'s eye is incomplete ² sur-ry ³ tho-roughe ⁴ Cay-phas ⁵ Jour-ne ⁶ two blank lines follow

- d8^v** ¹ speke] the second *e* resembles *c*: the form of *e*'s eye is incomplete ² berynge] the second *e* resembles *c*: the form of *e*'s eye is incomplete ³ bre] *sic*, S: broþ ⁴ With] *W* looks strange (cf. **d7^v** note 9) ⁵ Pryn-ces ⁶ ly-tell ⁷ ma-ny ⁸ o-ther ⁹ a-boue
- e1^r** ¹ iour-nes ² lon-de ³ there] *r* resembles *i*: the shoulder of *r* is not visible ⁴ vetay-le ⁵ with-oute ⁶ coun-tre ⁷ thyn-ges ⁸ ..] so Text ⁹ shy-nethe ¹⁰ Sara-syns ¹¹ coun-trees ¹² why-che ¹³ orher] *sic for* other, S: oþer ¹⁴ redde] the first *e* resembles *c*: the form of *e*'s eye is incomplete ¹⁵ *e i* on the next line
- e1^v** ¹ paradyse] *e* resembles *c*: the form of *e*'s eye is incomplete ² ryuers] *e* resembles *c*: the form of *e*'s the form of *e*'s eye is incomplete ³ euery] *r* resembles *i*: the shoulder of *r* is not visible ⁴ ma-ry ⁵ aungellis] *e* resembles *c*: the form of *e*'s eye is incomplete ⁶ begynnyn-ge ⁷ korne] *sic*, S: bore ⁸ enchaunt-mentes ⁹ hadde] *e* with a superior flourish, S: hadde ¹⁰ eche] the first *e* resembles *c*: the form of *e*'s eye is incomplete ¹¹ Ta-kyna
- e2^r** ¹ confor-ted ² say-th ³ Iesu] *e* resembles *c*: the form of *e*'s eye is incomplete ⁴ heuen] the first *e* resembles *c*: the form of *e*'s eye is incomplete ⁵ is] *s* is abnormal ⁶ ga-ue ⁷ fyn-de ⁸ ange-lus ⁹ withoute] *e* resembles *c*: the form of *e*'s eye is incomplete
- e2^v** ¹ shalbe] *sic for* shal be ² thyn-ge ³ prophe-tes ⁴ be-houeth ⁵ speke] the first *e* resembles *c*: the form of *e*'s eye is incomplete ⁶ speke-the ⁷ spa-ke ⁸ vnderstande] the first *e* resembles *c*: the form of *e*'s eye is incomplete ⁹ wre-ten ¹⁰ but] only the lower part of *t* is present, S: But ¹¹ chey] *sic for* they, S: þei ¹² gaspellys] so Text, S: gospels
- e3^r** ¹ that the that the] *sic for* that the: dittography ² oure] *r* resembles *i*: the shoulder of *r* is shorter ³ ensaum-ple ⁴ gyue] *e* resembles *c*: the form of *e*'s eye is incomplete ⁵ glote-ny ⁶ beestes] every *e* resembles *c*: each form of *e*'s eye is incomplete ⁷ longe] *e* resembles *c*: the form of *e*'s eye is incomplete ⁸ al-mes ⁹ takethe] the first *e* resembles *c*: the form of *e*'s eye is incomplete ¹⁰ streng-the ¹¹ *e ii* on the next line
- e3^v** ¹ countrees] the second *e* resembles *t*: the eye of *e* is deformed and the upper part is somewhat angular ² pre-cious ³ ma-ner ⁴ mar-uayle ⁵ po-re ⁶ Ma-chomete ⁷ Astro-nomer ⁸ pryn-ce ⁹ in] *i* is taller
- e4^r** ¹ wrothe] *r* resembles *i*: the shoulder is shorter ² made] *e* resembles *c*: the form of *e*'s eye is incomplete ³ vnder-stonde ⁴ gabry-ell ⁵ Sarra-syns ⁶ Macho-mete ⁷ dwellyd] the form of *e*'s eye is incomplete ⁸ ma-chomete ⁹ we-re ¹⁰ ve-ry Whan] *W* looks strange (cf. **d7^v** note 9)
- e4^v** ¹ droken] so Text, S: drinke ² ther-fore ³ shalbe] *sic for* shal be ⁴ ther-of ⁵ cry-sten ⁶ became] the first *e* resembles *c*: the form of *e*'s eye is incomplete ⁷ symplenesse] the second *e* resembles *c*: the form of *e*'s eye is incomplete ⁸ Macho-mete ⁹ ro es] between *ro* and *es* a letter, presumably *z* is

