



<County: Warwickshire>
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<Text: Mandeville's Travels>

<Tranche 1>

<fol. 96ra><lat></lat> . ¶ This is to say
Jhesu criste shal be bore of the virgine
marie and J leue in him and the date
when this was wrete and this was leid
in the erthe was . ij . M^l yere bfore oure
lord was y bore . and yit is that place
in the tresory of that chirche and men
seyn that it was the body of Ermogenes
the wise man ¶ And if al it be so that
men of the lond of Grece ben cristen .
myȝt they varie fro oure feyth . For /
they seyn that the holy goste cometh
not oute of the sonne . but onely oute
of the fader . and thei beth not obeisshaunt
to the church of Rome neither to the
Pope And thei seyn that the Patriark
hath as moche power be-yond
the see as the Pope hath on this
side the see . and therfor pope Jon
the . xxij. sent lettres to hem how
cristen feith shold be al oon // And that
thei shuld be obesshaunt al to o pope
that is cristes vicorie in erthe to
whom god yaf power for to bynde
and to assoile . and ther-for ye shal
be obediaunt to him . and theⁱ sent to
him mony answeres and a monge
other thei send and said thus <lat></lat>



<lat></lat>

<lat></lat>

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<lat></lat>

<lat></lat>

<lat></lat>

<fol. 96rb><lat></lat> This is to sai . we

Leue wel thi power is vpon thi

~~power~~ sogettes . we may+not suffre

thi grete pryde we ben not

in *purpose* to staunche thi grete couetise

. Lord be with the . Lord is

with us . fare wel . And other

answere had he not of hem . and

also thei maketh her sacrament

of the auter of therf brede . for

oure lord made therf brede . when

he made his maunde . And on the

Sherethursday thei maketh her

therf brede in tokenyng of the

maunde . and drye it at the sonne

and kepith it al the yere and yefe

it to syke men in stede of goddis

body And thei maketh but oon

vnc*tioun* when thei cristen children

And thei a-noynteth no syke men

And thei sei ther is no purgatorie

And that sowles shul nether haue

Joy ne payne til the day of dome

And thei seyn fornicacioun is no

dedely synne but a kyndly thyng

And that men and wymmen shal

not be wedded but ones And ho

that is wedded more then ones

her children ben bastardes and

goten in synne . And her preestes

also ben y-wedded . and thei seyn

Oker is no dedely synne . and

thei selle the benefis of holy chirche

. and so doth men in other
 <fol. 96va>places . And that is grete sclaunder
 For now is Symony kyng
 crouned in holy chirche . god
 may amend it when his wil is
 ¶ And thei sey that men in
 latyn . shal+not synge masse but
 on the Saturday . and on the Sunday
 . and thei fast not the Saturday
 no tyme of the yere . but it be
 Midwinter yeue or estre eue And
 thei suffre no man that cometh
 fro this side the see syng at her
 awters ¶ And if it falle that
 thei done through eny happe thei
 wassh her awters with holy
 water . and thei seyn that ther
 shuld but oon masse be seid at
 a awter vppon oon day ¶ And
 ouer that seyn that oure Lord
 ete neuer mete but he made tokene
 of etyng ¶ And also thei
 seyn that we synnen dedely in
 chaungyng of oure berdis . For
 the berde is tokene of man and
 thei seyn that we synnen in etyng
 of bestes that were for-bode in
 the olde testament and the olde
 Lawe . as swyne . haris . and other
 bestes ¶ Also that we synne in
 etyng of flessch in the dayes bfore
 Axwedenesday . and also in
 etyng of flessch the wedenesday
 when we ete chese or eyren in
 <fol. 96vb>the friday . And thei curse al tho þ^t
 etith no flessch on the Saturday
 ¶ Also the Emperour of Constantinople
 maketh patriarches Erchebisshopes
 and Bysshopes ¶ And he yeueth

al dignitees and chirches
 and *preueth* hem that ben worthi
 ¶ And thei that al it be so that þes
 thyngis touche not to the wey .
 neuer the lese thei touchith to
 that that J haue *promesed* to shew
 a *partye* of custumes and maners
 and diuersitees of cuntreyes And
 for this lond of Grece is the next
 cuntreye that varieth and is
 discordyng in feith therfor y haue set it
 here that ye may wete the diuersitee
 that is bitwene owre feith
 and heres ¶ For mony men haue
 grete lykyng and comforte to here
 speke of straunge thyngis

A-yeyne to the waye

NOw come a-yeyne to the
 waye fro Constantinople
 he that wil go through <exp>Enn</exp> urke
 he goth toward the Citee
 of Nyke and passith through the
 yate of Chiuitot that is right
 high And it is a myle and a half
 fro Nike in the weye ¶ ho that
 wil go bi the brache of Seynt
 George and bi the grete see
 <fol. 97ra>where seynt Nicholas Lithe and
 other places furest men cometh
 to the Jle of Syle in that Jle
 <?> groweth mastike vppon smale trees
 as plumbtrees or cheritees and
 then men gon through the Jle of
 Patmos ther wrote seynt Jon Euangeliste
 the apokelips . and J do you
 to wete when oure lord died .Seynt
 Jon was . xxxij yere olde and he leved
 after the passioun of criste . lxij .
 yere ¶ Fro patmos a fayer Citee &

a nygh to the see . And there deied seynt
 John and was y-buried bi-hynnde
 the auter in a tombe and ther is a
 fayer chirche ¶ For cristen men were
 wont to holde that place . but in
 the tombe of seynt Jon is no thyng
 but Manna for his bodi was translated
 in to paradis ¶ And Turkes
 holdeth now that Citee and that chirche
 and al Assie the lesse And therfor
 is Assie the lesse J-clepid Turkye
 And ye shul vnderstond that seynt
 Jonn lete make his graue there in
 his lyfe . and leide him silf ther Jnne
 al qwik and therfor some men seyn
 that he died not but rested him there
 to the day of dome And for sothe þer
 is a ful grete merueyl . for men
 may see herthe of the tombe mony
 tymes stere and meue as there /
 <fol. 97rb>were a qwik thyng vnder ¶ And
 fro Eusesinne men gon thorough mony
 Jles in the see to the Citee of
 Pateran where seynt Nicholas
 was born. and so to Marcha where
 he was chosen to be Busshopp . ther
 groweth ryght good wyne and
 strong that men clepith it wyne
 of Marcha . and fro thens men may
 see the Jle of Grece . whiche the
 Emperour some tyme yaf to Jonas
 And then men passeth through the
 Jles of Cophos and longo . of whiche
 Jles ypocras was born And some
 seithe in that Jle of longo is ypocras
 doughtour in the shappe of a
 dragoun that is a .C . fote longe as
 men seyth for y haue not se it And
 thei of the Jles clepen her ladi of

that countre And heo lyeth in a
 olde castel and sheweth her thries
 in the yere . And heo doth no *mon* harme
 but if eny man do her harme .
 And heo was thus chonged fro a faier
 damesel to a dragoun through
 her goddis the wiche men clepith
 deane . and men seyth that heo
 shal dwelle so to the tyme that
 a knyght come that is so hardi
 that dare go to her and kis her
 mowth . And then shal heo turne
 a-yene to her owne kynde and be
 <fol. 97va>a woman. And *aftur* that heo shal not life
 long ¶ And it is not longe seth a
 knyght of Rodos that was doughti
 and hardi said he wold kisse her And
 when he was vp on his consere he *went*
 in to the castel and entred in the caue .
 And the dragoun lift vp his hede ayenst
 him . And the knyght saw it so meruylsly
 and flough a-way . And the
 dragoun *aftur* the knyght and toke him
 and bare him on a roche . and of that
 roche he cast hym in the see And so
 was the knyght lost ¶ Also a yong
 man tha^t wist+not of that dragoun *went*
 owt of a shipp and yode through the
 Jle til he come to that castel . and he
 come in-to that caue . and yode so long
 til he founde a chambre . and ther he
 say a damesel that kemed her hede
 and loked in a mirroure . and heo had
 moche *tresour* aboute her And he trowed
 that heo had be a *commune* woman
 that dwellid there to kepe men . and
 he abode til the damesel say hym &
 askud him what he wold . And he
 said he wold be her *peramour* other lemman



. And heo asked him if he were
a knyght and he said nay . And then
heo seid he might not be her leman
But heo bad him ~~him~~ go a-yeyne to
the shipp to his fellowes and make
him knyght and come a-yeyne on
the morwen and heo wold come owt

<Tranche 2>

<fol. 124ra>dragouns and cocadrilles that men
Theis cocadrilles beth eddres 3elowe
and rayed a-boue . And thei haue
iij short fete grete shankes and meruelous
nayles and when thei goth
bi a sondi wey . it semeth as a man
had drawe a bussh of thornes And
ther beth oder mony wikked bestes
and nameli Olifautes In this lond
is a hille & in the medele of that
hille is a grete Ponde in a playne
wherjn is moche water And men
in that cuntree seith that Adam
and Eue weped vpon that hille a
.C. yere after thei were put oute
of paradis and thei seith . that watur
his her teres And in that watur
beth mony Cocadrilles and other
eddres And the kyng of þ^t lond
euery yere o tyme . yeueth leue
to pore men of that lond for the
loue of Adam to go in-to that
water and gader precious stones
for there beth mony And for the
venym that is w^t Jnne that water
men a-noynteth her armes and
shankes w^t an oynnement made
therfor And then haueth thei no

drede of Cocadrilles nother of
 eddres And men seith there that
 eddres and wilde bestes doth no
 harme to+strange men that cometh
 thider but to men of the
 <fol. 124rb>same cuntree Jn this lond &
 in mony other therabout it
 beth wilde gees w^t . ij . hedes &
 ther beth lyons al white as grete
 as Oxen and moni other /
 bestes and briddes and ye shul
 vnderstond that the see is so
 high there that it semeth vp
 to the clowdes and that it
 shuld falle ouer al the lond .
 and therfor seith Dauid
 <lat>Mirabilis elaciones maris</lat>
 that is to sei wonderful beth
 risyngges of the See
The lond of Maney
 He that goth fro this
 lond toward the see
 that is j-cleped Oman toward
 the este he shal go mony iournees
 til he come to the kyngdome
 of Maney . and this is
 in ynde the best lond and þe
 moste likyng and the plenteuous
 of al goodes that is in
 power of man Jn this lond
 dwelleth cristen men and Sarsins
 Jn this lond beth faier
 wymmen and therfor sum
 clepith id Albanie And there
 is grete plente of viteylles
 and also of grete eddres of
 whiche thei maketh grete festes
 For if a man lete make
 <fol. 124va>a feste and he had yeue al

the best metes that he myght
 gete and if he has no eddres
 he hath no thank of al his mete
 ¶ In this cuntre beth *hennes*
 that bereth no fetheres
 but white wolfe as shepe doþ
 in oure cuntre . wymmen þat
 beth wedded there bereth *crownes*
 vpon her hedes that
 thei may be knowe . In this
 lond thei taketh a beste that
 is J cleped loyris and he goþ
 in to watres and *Riueres* and
 he taketh his keper moche
 good fissh as mony as his
 keper wil haue . Fro thens
 men goth to a Citee þ^t is J
 cleped Cassay that is the
 moste Citee of the world . and
 that Cite is . L . myle aboute
 And ther is in that Citee mo
 then . xij . m^l . *brigges* . and at
 euery brigge a goode towre
 and ther beth euermore to kepe
 þ^t brigge a-yenst the grete
 Cane for it marcheth vpon
 his lond And bi the o side
 of the Citee Rynneth a grete
 Riuer and there groweth good
 <fol. 124vb>wyne whiche thei clepeth *tigoun*
 and þ^{er} dwelleth cristen men and
 other also And there was the
 kyng of Mancy wont to dwelle
 And men goth bi that Riuer til þ^{ei}
 come to an Abbey of monkes a
 litel fro that Citee and that
 Abbey is grete and faier and þ^{er}
 beth mony trees of diuers freutees
 And in a gardeyn ther is mony

diuers bestes as marmesettes and
 other . And when the Couent hath
 ete a monke taketh the relefe
 and berith it in to the gardyn . &
 he smiteth o tyme vppon a cliket
 of Siluer . and then cometh out
 al the bestes of her+claperes mo
 then a . m^l . and then thei sitteth
 on a rewe and the monke yeueth
 hem al the relefe in a fayer siluer
 and there thei eteth fast . And when
 thei haueth al ete . the monke
 smyteth on the cleket and then
 thei goth to her clapers a-yene :
 And the monke seith . tho bestes
 that beth faier and gentel thei
 beth sowles of lordes & gentelmen
 And J asked him if it were not
 better to yeue this relefe to pore
 men than to theis bestes And he
 <fol. 125ra>manne subieccioun And thei that
 beth+not wedded hath no suche . And
 at the right side of his trone sitteth
 his oldest sone whiche shal
 be Emperour after him in suche a sege
 as the Emperour hath . And then other
 lordes of his kynne as thei beth in
 degree And the Emperour table that
 he sitteth at is bordred w^t golde and
 ful of precious stones and euery of
 his wifes hath a table bi hem selfe
 And vnder the Emperour table sitteth
 . iij . clerkes at his fote to write al that
 he seyth both good and euel And at
 grete festes a-boue the Emperour table
 and al a-boute the halle is J-made a
 grete vine of fine goold and it hath
 mony braunches of grapes of vynes
 of whiche some beth white .

some yelowē . some rede . some blake
 . some grene . And theis that beth
 rede beth of Rubies other cremans .
 other alabauce pares . The grene
 beth of emeraudes other crissolites .
 The blake of Quintes other geraundes
 and the yelowē of Mastik And
 this vine is y-made of *precious* stones
 as *properly* that it semeth it is a
 vine growyng . and bi-fore the
 table of the *Emperour* stondeth grete
 lordes and ^[not] so hardy that one of hem
 speke o worde . but yf he speke to hem
 safe his menstrell And al the
 vessel the whiche he serued of
 in his halle and chambres beth
 of *precious* stones and namely at
 the tables where grete lordes
 sitteth that is to sey . of *Jasper* . cristal
 of mastik other of fine goold
 and the cuppes beth of *Emeraudes*
 . saphres . topaces . *perides* and
 other many maner of *precious* stones
 . Siliuer vessel haue thei
 none For thei preyseth siluer but
 litel . to make vessel . but thei
 maketh of it grete pilores & pauymentes
 to hall and to chambres .
 And ye shul understond that my
 felowes and I were in sowde w^t
 the grete Cane . xvj . monthes
 a-yenst the kyng of Mancy and
 the cause was for he herd moche
 speche of him . for we desired to
 se the nobilite of his cuntree . if
 it were suche as men seyde . and
 we fownde it moche more riche
 and noble then euer we herd seye
 And we shuld neuer haue trowed

it but if we had sene it . And
 ye shul vnderstonde that mete &
 drinke is more honest in oure
 cuntree then there . for the comunes
 eteth flessh of al maner
 of bestes . And when thei haue
 <fol. 125v>J-ete thei wipe her knyfes vppon
 her skirtes and thei drinke milke
 of al maner bestes . **And whi he**
is J-cleped the grete Cane
 And whi he is J cleped
 the grete Cane some
 thus that noe had . iij . sones .
 Sem . Cham. and Jafeth Cham
 was he that saw his fader bak
 naked when he was s slepe . &
 he scorned hym and therfor was
 he cursed . And Japhet keuered
 it a-yeine . theis . iij . brethren
 had al the lond of the world
 Cam toke the best partye estward
 whiche is j-cleped Assye . Sem
 toke Affrike Japheth toke Ethiopie
 Cam was the myghtiest
 and the ricchest of his brethren
 And of him beth J-come the payen
 folk . and diuers maner of
 men of the Jles . some meruellous
 and other disfigured and
 mys-shaped men And for this
 the Emperour cleped him Cam for
 he holdeth that lond and so
 he clepeth him lord of al . but
 ye shul vnderstonde that the
 Emperour of Daty is not cleped
 <fol. 125vb>Cam but Chan and for this skille
 hit is not . viij . yere a-go that al
 Tartarye was in subieccioun & thral
 to her naciouns a-boute . and thei



were J-made herdmen to kepe
bestes And a-mong hem was
. vij . linages of whom the furst
was j-cleped Tartarie . The secunde
was j-cleped Tanget . The thrid
was j-cleped Euras . The ferth
valayr . The fifte Semeth . The
sixte Menchi . The . vij . Sobeth .
Theis beth J-holde of the grete
Cane Now it bi-fille so that
in the furst kynne was an olde
man and was not riche and men
cleped him Changwise . This man
lay in his bed vppon a nyght and
ther come to him a knyght al white
sittyng vppon a white hors and
said to him Cam slepest thou . god
that is al-myghti sent me to the
And it is wille þ^t thou seye to the
vij . kynnes þou shalt be her *emperour*
For thou shalt wyne al the londes
that beth a-bout you And theⁱ shal
be in thi subieccioun as ye haue
be in heres . And on the moruen
he said thus to the .vij . kynnes