

¶ Of the newe lādes and of y^e people
founde by the messengers of the kyn
ge of portūgale named Emanuel.

Of the .x. dyuers nacions crystened.

Of pope John and his landes and of
the costly kepes and wonders molo
dyes that in thar landeis.







Here a
forep
mes in the
pere of our
lorde god.
M. CCC.
C. xvi. & so
be we with
shyppes of
Iusseboene
saped oute
of Portyn.

galethorough the cōmaundemēt of the kyng
Emmanuel So haue we had our vpage / For by
fortune plandes ouer the great see with great
charge and daunger so haue we at the laste fou
de oon lordshyp where we sapled well. ix. C. my
lee by the cooste of Delandes there we at y laste
went a lande but that lāde is not nowe knowē
for there haue no masters wryten therof nor it
knowe the and it is named Armenita / there we
sawe meny wōders of beestes and fowles y we
haue neuer seen before / the people of this lande
haue no kyng nor lorde nor theyr god But all
thinges is comune / this people goeth all naked
But the men and women haue on theyr heed
necke / Armes / Knees / and fete all with feders

bounden for there bewtynes & sapienes. These
folke lyuen lyke bestes withour any resonable
nes and the wpmen be also as comon. And the
men hath conuersacion with the wpmen/who
that they ben or who they spist mete/ is she his
spyster his moder/his daughter/or any other kin
red. And the wpmen be very hoot and dyspo
sed to lecherdnes. And they ete also on a nother
The man ete the his wyf his chylderne/as we
also haue seen and they hange also the bodpes
or persons fleshe in the smoke/as men do with
us swynes fleshe. And that lande is ryght full
of folke for they lyue comonly. iij. C. yere & mo
re as w^e spikenesse they dye nat/they take much
fyshe for they can goen under the water and fe
che so the fysshes out of the water. & they werre
also on vpon a nother/for the olde men bynge
the yonge men therto/that they gather a great
company therto of some partys/and come the
on a yene the other to the felde or bareyll/ & flee
on the other with great hepes. And howe holde
th the fylde/they take the other prysoners And
they bynge them to deith and ete them/and as
the deed is eten then slep they the rest And they
been than eten also/or other wyse lyue they lon
ger tymes & many yeres more than other peo
ple for they haue costely spyces & rotes/ where
they them selfe recouer with/ and hele them as
they be seke.



Of the blacke Mores

At the fyrste cam we in the lande of Cana-
 rien/whpche is. C. x. l. myles from Ipse
 bone. And ther betwix been. ij. plandes. In
 one is well made people and men make there
 moche cheese of great wylde gootes. also is ther
 fishe and suphere good cheep. That other plād
 is not enhabite ther be lytell people therin/and
 they be all a frapde and wylde/also ther apeen
 lyeth the lande of Barbera/ and is from them
 in to y^e Gennea. C. l. myles. & that is the blac
 kes mores land. and apen y^e begynnyng of this
 lande is oon aforemōt apen/ and hooch caput vi
 ride/and there by is y^e towne Bitlagisch. v. C.

myles from Tussebonen there by be many wa-
 lesfisthes and flyinge fysthes on the on spde of
 Bisagitsche. 6. C. 7. l. myles syle men vnder 6
 sone so ferre / that men the northe syle sterre or
 pollumarticum / or the waghen called / no more
 may be seen / but pollum ante articum / or 6 soun-
 thland sterre same we fourth with the forlapde
 Morelande is. 12. iiii. C. myles great / there 6
 people goeth all naked with golden rpynges on
 handes and fete.



That lande of Allago is. v. C. myles great
After And gothe averse the begynnynge of
Arabien and there is that kyngdom Safale in
this lāde Allago is the people clothed as above
is marked / the were and bere for there clothes
skynnes of wylde bestes. The men bere clothes
made of barks of trees & ledder to kyuere thei
members with. And the women kyuere thei
with skynnes of bestes. & take upon there hed
des for herchers skynnes of ore or other bestes
also ppeche the thei mennes forhed lyke as mē
ppeche the shppes / and there dwellynge is vn
der the erthe. There is many cowes. ore / great
shepe and other fayre bestes. This is on fayre &
lusty lande of good water & swete herbes. This
people ha the a swyfte halst speche. There is no
monep but of prou and that euery body take it
for there ware they bere whyte flauers there we
ppns is lange ppkes and stones ther thei caste
myghtly with. That Lande is so full of lande
thei muste goo upon brode trenchers that they
falle not and synke. After that cometh men in
to the lande of arabpen.



Arabia..

Of Smyng in Arabia sawe we & people clo-
 thed lyke as here is figured stande. now
 this kyngdome hath be oon of the thre holy kyn-
 gys. Item ther bynde thep ther ore son with A-
 rabie gold about ther hornes and erys. And al-
 so goldyn rynges aboute thyr legges. And for
 gold take thep of marchaundes sylkynge kerchers
 and linnen clothe. Item ther after se we now. v.
 plades. the fyrst pland named Mosabith. sixty
 myles from Safalen. is leied & rowne Quiola
 that was foude of the kynges folke of portugal
 And thep slewe there moche people and robbed
 the towne. And there without had there kyng

edvfyed on castell that is named seynt Jacobis
castell there in lperth a. C. bolde and hardy men
that lperth and keperth it.



The senente mple from Quiola lperth the
corune Gōballa that they also bryned and

robbed that also there they gatte moche goodes
 From thens nowe .xxiij. myle lyeth the great
 towne Melida and they befrendes / and there
 be many slouepnes and sell people out of Ge-
 neen From Melinda it is .iiij. score x. myles
 to on Persia there gowe they ouer the see. For
 by the towne Megha into the plande Muredia
 There is also one that hath be of y the holy ky-
 ges of the east. C. myles into the kyngdome of
 Canenor and there begyn the spyces to growe
 and from thens fare they forthe in to the great
 lande of great Indpen.

¶ Of great Indpen.



They gowe from Canenor into great In-
 dpen there the people goo all naked but y

the knyghte here members with lynen cloth and
and they be brounde blacke / with longe here
and of the women is not wyrtten but on haute
the see sawe men manpe meruelouse people of
manereren the women bere here chylde and
theyr householde stuffe. Here fynde men gynn-
get. peper / corne / and all manere of spyes / &
costely stones for lytell moneye. There be also
many maner of frute fygges of good saupour.
vij. ynches longe and .iij. ynches brode. There
be bulfeldes and copes but the copes slepe they
not / there groweth good wyne / muche honeye /
ryse / costely corne whyte as were mele / Ther by
standeth the towne of Sanderana and it is .viij.
myles into Callienten from thens is .xl. miles
there men goo for all maner of spyes that men
were wote to carap and conuey ouer the redde
see thorowgh Alcrander but nowe is there one
newe way founde ouer the the see in Calacutē
is many folke out of seynt thomas lande & also
be crystened / and folke of other landes and na-
tyons they goo ouer into that kyngdome kyn-
gryche Surichyn as hereafter shal be wyrtten.

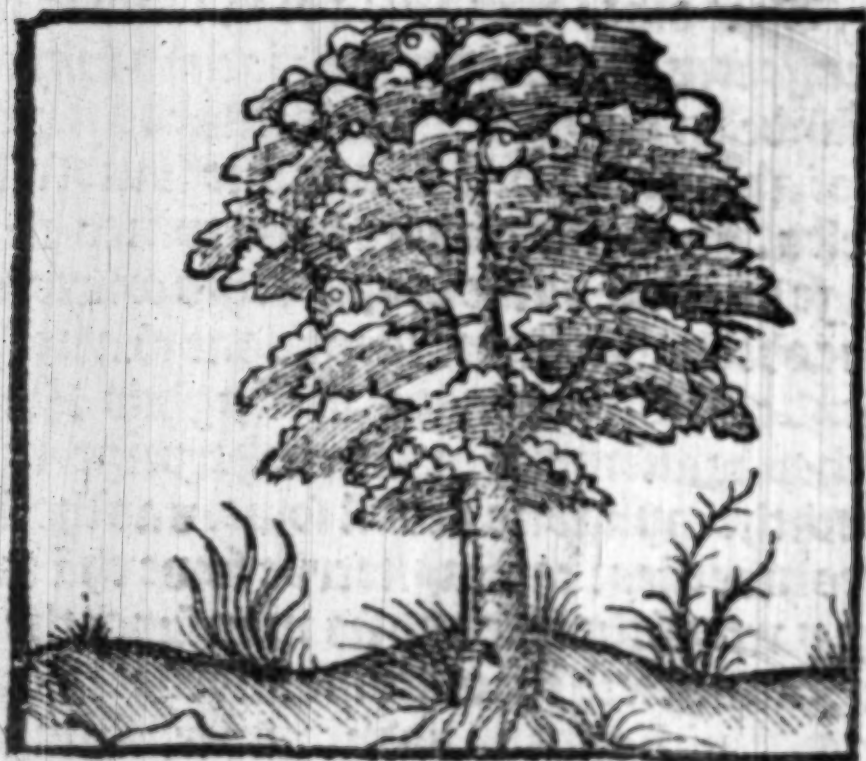
Of Surichyn that kyngedome.



Had than cā we in the kyngdome of Sut
 schyn and ther hath the kyng of portyn
 gale do make. ij. Castles from here was the
 thre holp kynges. there groweth mu. the peper &
 the pperest stapell therof. That kyngdom Cole
 is. xxiij. myles from there and there been ma
 ny kyngstened men we fynde also great Olpā
 tes & many dyuers maner and wōders bestes
 and other thynges that men cannot wynghte
 all. gardeñes frutes is there muche gretter thā
 in our landes of Europa. That plande Mela
 qua is from thens. viij. C. myles There also is
 moche costely spres. There is now. ij. plādes
 the on is Sandan and therin groweth the clo:

ues. That other Tanagora or Barnaria and
there groweth no other wodde than whyte &
red sandelen wodde/ This is fortunied that for a
belt of a glasse men may haue one handfull of
peerles. In Gutschin here some tymes there
kynges but that do the people of his courte and
holde obediensce vnder theyn one wth a nother
They do all there thynges all sleightly For as
as they be assembled in one gatheringe / than
cryeth the capitayne I wyll some / & as the sub-
iectes here theyr capitayne crye some tha take
theyr parte of the sede and no man sayth the co-
ntrary and letteth the other lye and that take the
the lorde with out any body contrary saynge / &
so do they in all merchaundise. For the by that
kyngdome Gutschyn / Colum / Sandan / & Ba-
garia. xxx. myles in Armenia there hath the kyng-
ge. xii. kynges vnder hym / and there lyeth bu-
ryed seynt Thomas apostell.

Si



In some of these aforesayde wyrtten landes
ben great and fapre frutes & they be great
er than in these our landes of Europa In Illa
mand: a be great hygh trees for the people of þ
contrey hewe great steppes aboute to clyme vp
in to the tree to gather the frutes that groweth
there on for whan they be a thurst to take there
of. In Arsinia is grea brode fygge Trees with
great fygges well. viij. ynches longe and. iij. yn
ches brode and the fygge tre is so brode of braū
che and leues that. xl. men may be hynde under
the forsayd braunches and leues for the hete of
the soune / and therē for to reste all to gather at
theyr one pleasure.



Wehaue in this vyage sayled aboute the
 forth parte of the worlde for to reken fro
 Tustongborē whiche is ferre equinoc(pall)cher
 liniē. *cccij.* grades & on halfe so haue we sayled
 ouer þ̄ linie equinocciall. *i.* grades that maketh
xc. grades therfore thep of Tustbone is vnder þ̄
 forsayde liniē. *cccij.* grade & one halfe in the hy-
 ghthed of the hemels is the bryde of westes / so
 is thew of Tustbone to these folke to sene the. *i.*
 grades is ouer the selfe lyne soth cornerwyle. *v.*
 grades in perpēdiculer linia whiche linie as we
 stande ryght of þ̄ point the hemls hange vpon
 our hed and these folke in thep sydes or rybbes
 and woort set in the maner of on trpanghel or
 on dyrcantpche cornard. therfore it must nedes
 be þ̄ the south landes be rēpered w̄ swete erthe
 for the northe wyndes can nat there blowe.



[Faint, illegible text from the reverse side of the page.]



For this maner of fourme is the kynge of Sut-
schyn borne with the noblesse of his lande And be-
fore hym is borne many instruments of muspie as tra-
pettes & ocher and .iiij. of the nobleste bereth the canapie
ouer his hed lest that the soon shuld burne hym and this
kynge is beloued of all his estates and comon people.



¶ Of the .x. diuerce cristened nations.

It is to knowe that þ people of crystindom
is deuided and ben in .x. nacjons. That is
to vnderstand the Tartre, Grekes/Indien/ Ja
cobites/nesto:ynes/moronites/Armenes/geor
gianes/Surianes/mororabes/wherof þ moost
deyle is heetters and kyt of/of the holf Romes
chp:che.

¶ The fyrste nacjon.



Firste nacpon is the Latynes and they ha-
ue to thei lord the Emperour of Alman-
ne and many kynges as the kyng of castyle
an of Aragon of portyngale of nauarpen and
these kynges is for spaynes nacpon In y na-
cyon of the frenche lande is one kyng of Frañ-
ce and many dukes and Erles. In the naciō of
Italian is the kyng of Cicilian / the kyng of
Naples and many dukes and Erles and there
is also many lordshippes as Venepse Floreñce
seuen Jenuen.

In the nacion of Germanien is now many
kynge without the emperoure/as the
Kynge of Englande/ of Scotlande/ of Ungeri
en/ of Boheme/ of Polen/ of Denmarke/ of Swe
den/ of Northwegen/ of Dalmaçen/ and there
is many Dukes and Erles &c. In that plande
of Spers is the kynge of Spers/ All these a
fore wyten is under the obepisaunce or the chyr
che of Rome.

The seconde nacion.

The Grekes haue spyrituall the Patri
arcke of Constantynoplen/ & many Ar
chebyschops/ byschops/ and abbottes. And in
temperalte haue they one Emperour and ma
ny dukes and erles/ and there is but fewe of the
that be crystened/ For the Agarenen & Turkes
hath now the moost parte of Grekes/ & is not
obedient to the chyrch of Rome. And they haue
a great erre for they saie that the holy ghost ca
not of the sone but alone of the fader. And they
say also, that there is no purgatorie/ that is all
a penste our belefe.

The thirde nacion.



They of Indren hath one pryncce and that
 is pope John whose myghyness & ryche-
 dome amouñterh aboue all prynces of the world
 for he hath vnder hym. lxxij. kynges and a po-
 pe John dayely ryderh he bere a fore hym one
 crosse of wode for to thynke on at all tymes & re-
 member vpon the passion of Jhu and to the ba-
 tyle doth he bere. xij. crosses of golde made and
 set with preouse stones for his baners in this
 lande is the body of seynt Thomas.

The fourth nacion.

C. i.

Incobprien named also of on better Jacob &
was be one bysspille of the Parparche of
Alexandryne/and this helde the one great land
in Opynten and Aspen and is named that lan-
de of Manibron and it is by Egypten and go-
the to Ehyopen and into Indien to/and hath
under hym well. xl. kynges rychedom/ these be
kypte and chrystened with a byrnyng prent for
theyr branue the token of the holy crosse in theyr
forehed/ upon the breste/ upon the arme/ they co-
fesse them to god alone and none prestes/ & they
say that in christo is alone the godhed without
the manhod/ & some of them spekerh Caldesche
some Arabier/ some other speches after theyr la-
gage of the lande/ and these been condemned of
the holy chyrche in that counsaill of Ceden.

¶ The spych nary on.

There be also Nestorine named of the bet-
ter Nestorinus that was one bysshope of
the byssops of Constantinoplen and they sette
ij. persones in christo that is the Godhed and ij.
persones and they forsake that maria is the mo-
der of god but they belene well of Ihu. & theyr
wyrnyng is in caldenscher speche and they ma-
ke the sacrament in browne brede and there be
great multitude of theym & they dwell in Tar

earien and in great Indyeit and theþe lande is
as great as a thousande of Iealp / and these her
ters be condemned in that chyrche counsaill of
Ephesyn 3 is departed of the holy homes chyr
che 3 abyde in theþe oppnion.

¶ The fyrte nacpon.

By the better knowen they be named Mo
roniten they say alone in chyrche is one un
derstande and one wyll and those dwell by Ip
bien in the lade of Phenicen and there be great
multitude and they be bolde and harden men.
and great warryars with the bowe / And they
hane theþe bysshops clothed as the Iarpnes w
the bysshops myter on his hed 3 with the crop
ser staffe and rynges / These hath ben some t
me under the obeyssaunce of the chyrche of Ro
me whā Innocentius was pope / but afterwar
de can they aye in theþe oppnion and there a
byde in theþe oppnion.

¶ The seuenth nacpon.

A Armeniupten is also named for that they
 dwell in the lande of Armeneten nere vnto
 Antiochpen and there is wher they serupce
 of the masses. & theyr other rydes is all in theyr
 one comon speche so that they all may understā
 de it what they synge or rede & they haue theyr
 hed or fader to whome they do reuerence as we
 do the pope. And they faste the lenton with gre
 atter deuocyon than we doo / for they ete in the
 lenton no fyssh nor they drynke no wyne / but
 they ete fleshe vpon frydayes.



The eyght nacpon.

This nacpon is named Georgidni of sepne George for they haue hym in theyr batelles for theyr patrone/ and they dwelt in the lade of Oipenten/ and they be faper/ lusty/ and stronge peppit/ and they be sore a drad of the Medon per ssen Assirpen there they aboute dwelle And they haue theyr scripture in y Grekes speche and they haue theyr sacramentes as the Grekes/ and the clarkes haue rounde crownes/ and they seke the holy graue to Jherusalem w open or spred baners. And they gve the sarasons no tribute for the sarasons fereth hole folke very sore/ there women bere harnesse lyke the men and they haue also beardes as y men and they bere upon theyr heddes and upon hye cubettes hye hattes and as the wyte to the Sudan tha gprueth he them that they dyspre.

The Apnihe nacion.

The Surianē is named after theyr toune Surie that is the grettest in all Surpē or Assyren theyr scripture 1 sermpe of god in y Grekes speche but they speke sarasons speche and they holde the manere of y grekes/ and haue bysthoppes that in all thynges be obedyent and they make theyr sacrament of browne brede 1 they haue the oppynion of the Grekes arē

the Latynes there be some crystened that in the
holy lande is named Sameritanes that were
conuerted in the tyme that the apostles preached
but they vnderstande the not well in the crosse
beleue.

¶ The tenth nacyon.

¶ Moraben so called after the late for they
holde & vse the maner of the crysten of Ar-
bien/and of these were wonte to be manye peo-
ple in Affryken and in Spaengnien but nowe
is there lyttell in the tellyng. They haue i the
seruice of god latepne as we do/ And they be
vnder the obepisaunce of the chyrche of Rome.
And the latynes prelates but in many thynges
ben they diuerse departed for also the day hath
xiiij. houres / Also many tymes hymnes and
psalmes and other oracions haue they and ve-
ry longe/ And that that y Latyns rede in the be-
gynnyng of theyr seruyce that rede they in the
mydle or in the laste ende. And that sacramēt of
the auter breketh some of them in. viij. parties &
some in. x. parties/ and these people be verp de-
uoute and they make but ones in theyr lyfe &
as the women hath losse theyr first husband so

dothe they meddle no more with no man but a
byde fro then fourth in chastite.

O For .ij. causes cometh the departynge of y
crysten narpons. The fyrste cause is that
men in olde tyme myght the crysten haue only
haue generall consiliū. Therfore as the letters
rode vp apon the crysten belefe so was there no
bodp turned nor saught counsaill there apon.
The other cause was the ferswornynnes of y
opprest pope of y schole of Rome that no messen-
gere nor lerned schulde to the crysten show that
were come in seche lodpynge for had they do that
they schulde haue be conuerted to the ryght be-
lefe. Thoroughly whiche ryght belefe bynge vs
to the hyghest glorie the fader the sone the holy
ghoste thre persones and one god. Amen.

For the year 1870 the amount of the
of the year 1870 is \$100,000

For the year 1871 the amount of the
of the year 1871 is \$100,000

For the year 1872 the amount of the
of the year 1872 is \$100,000

For the year 1873 the amount of the
of the year 1873 is \$100,000

For the year 1874 the amount of the
of the year 1874 is \$100,000

For the year 1875 the amount of the
of the year 1875 is \$100,000

For the year 1876 the amount of the
of the year 1876 is \$100,000

For the year 1877 the amount of the
of the year 1877 is \$100,000



Pope John by the
grace of god the
mooste myghty
he kepne a boue
all kynges of the
worlde gve sa
lute the Empe
roure of Rome. &
also the kyng of
France.

Oure wel belo
ved frunde We
lare you under
stande and kno
we of our lande
And the maner
of our lyvinge
& of our people
beestes and fow
les. ¶ And you
sape that we be

leue not in god and praye not to hym as you
do. So lare we you understāde that we beleue
in god the fader. in god the sonne. and in god the
holy gooste. The whiche be unpartible and
one very god. and is althyng myghty.

And also certespe you with our lettres sealed
and doo you knowlege of our folke or people
and of our lande. And yf there be any thyng that
we kan doo for you. sende us worde & we shall

it doo with good herte & wyl. And yf it please
ony of you to come in our lande we shal give
thep in gold and sylver to thyr necessitye & make
them great lordis. and give to them also lande
and good to lyue on. & doo to hem worshipp and
honor. For the goodnes that we haue herde say
of you. And we do you knowlege that we haue
the richeste crowne of the worlde as of golde &
sylver & of pretyous stones in great multitude
And we haue also vnder vs myghty. xliij. king
domes and al good cristen people. and we kepe
also the poure people with our almes alle that
cometh be it stronger or of oure owne people
thorough the loue of almyghy god oure lord
Jhesu Criste.

Item Oure lande is parted in. liij. For the
landes of Indien there be two. and in that gret
test Indien is the body of seynt Thomas. And
this same Indien is partiner of y^e colle of orient
for it lyeth besyde a roure y^e whych is caalled ba
bel & it is not ferre fro Sabilonpen. And also
that other parte of Indien is aboute Septetrop
on. and there is great plenty of wyne bredde &
all maner of vntaple

Item also in our lande be gryffons and it is
a grete byrde and a myghy. for he wylt well
carp in his neste an ore or an horse for his yonge
byrdes to ete. Also in Saren is a towne whych
is called Sroun; wylt ther is one of the clawes
y^e whych is well as great as an horn of an ore.



In our lande be olyn
phates/dromedaries/wylde
ores the whych haue. viij.
hories. also Beeres and Ty
ons of dyuers colours/as y
redd/grene/blacke/ & white
Item and also be wylde
asses the whych haue longe
eeres/and haue twoo smale
hories. .xc.

In our lāde be also fow
les y whych that haue
the mastery of all birdes of
the worlde/ and haue a colour lyke y fyer/ and
his wyngis kyt lyke a rasour. and this byrdes
ben called Flerion. and in alle the worlde is
nomore than two. & they lyuen. iij. skore yere
& theye theye lape eggis/ and lytte vpon them
xl. dayes/ & as sone as they haue pongs they
flee awaye/ fader and moder to the see and ther
they drowne them self. and alle the byrdes y
come apenst them do them company to the see.
and as sone as they be drowned all the other byr
des tourne apen to the neste there they ponge
byrdes ben leste/ and geue them mete & drinke
to the tyme that they can flee and nūrter them
selfe. .xc.

Per ben there other byrdes the whiche ben
 called Tygris and thep be so stronge that thep
 myght bere or cary in thep nest a man so ring
 upon an horse all armed fro the hede to y^e fote.

In our lande is also a gre
 te deserte or forest theri dweleth
 people bothe men & wpmen
 the whiche haue nomore than
 one eye afore. and behinde thep
 haue. iij. or. iij. epen

Per is in oure lande an other
 maner of people the whiche ete
 none other than rawe fleshe. &
 thep care not pfit were of man
 or woman or of beestis & also the
 care not of ther owne deith. and
 as sone as there one of them dy



eth the ete thep in alle rawe both there one fa
 der or moeder. And thep sape y^e mans slep the
 is good and naturly to ete rawe for thep sape
 that thep doe it for parte of penaunce for there
 synnes And thep be also cursed of god and thep
 be called Gog and Magog And of them be no
 more than one maner of people of this worlde
 & thep shall be dystributed or parted thorough
 all the world whan Antychrist shall come. and
 these same were the people or folke the whiche
 that hadde put in prisone or in holde the great
 kynge Alexander of Macedonien. But for all

that he wente his way And of this people shal
be no iugement at the dredefull dap of dome lyke
the prophete saith. ¶ *Nescio quis. &c.*

But neuertheles thonder and lptenynge shall
come fro heuen and bournethep in all in poder
And whan that we haue ony enempes thanne
gyue we thep mylence to put thep in downe &
ete them that be apenst vs and then make we
them to tourne ageyne into there owne lande.
For if thep sholde abyde longe w vs thep shuld
vndo vs all & ete vs lyke as thep do there owne
propre folke.



¶ And yet is there another ma-
nere of people the whiche ha-
th rownde fete lyke an horse &
also thep haue. iij. sharpe cla-
wes behynde at there heles.
Wherew thep strongely fyght
that there is no manere thyng
can stode apenst them nether
harnaple / prone / nor stele thep
passe all thorowth / & this peo-
ple gyue vnto vs great tribu-
te. & thep be also without dow-
te great labourers.

¶ Yet is there a nother smale lāde in a parte of
that same forest aforesayde / and it is. xliij. dayes
Journepes longe. And it is called Feminie the
great. And in that same lāde there be thre Que-
nes without all other landes / thome that holdē

Cij.

there been of these quenes forsayde And whan
these quenes shall goo to felde/then eche of the
hath.iiij.hondered. M. wpmen and all in har-
nepse/with out all the other women the whych
that carap vntaple with carte horse and also w
olpfauntes. And these women be verp manys
in fpyrnye and hardy. ¶ And in this same lan-
de may come no men but. ix. dayes in the yere
and no lenger/and than they haue conuersaciō
and selfshyp with the men and no more of the
hole yere. For if the men there wolde abyde the
women shulde them see all.

¶ And this same lande is closed all aboute with
a water called Cyphon comynge out of para-
dyse And in this same lande may come no man
with out a great shyp or a great barke.

¶ Of the people named
Pygnies.



And yet is there a nother smale lande and
also another kyngdome called Pyronpe that
is .x. dayes iournepe longe / and .viij. brode and
this people of this forsayde lande be not great /
but they be lyke chylde of .viij. yere of age and
they haue horsys as great as a great dogge &
they be good crystened folke and they haue no
warre aynste noman / But they haue warre
aynste the fowles euery yere / whan they shall
haue in there frute and corne And thā the kyn
ge putteth on his harnesse. and thā they fyght
aynste the byrdes. And than there be slayn on
bothe parties many on / and also they be great
labourers / and whan the fylde is don than the
byrdes flee a waye fro them.



Also in our lande been y
Sagittary. the whiche be
fro the middel upward ly-
ke men and fro y middell
donwarde ben they lyke
the halfe neder parte of an
horse and they bere bowes
and arrowes. And the shute
stronger than ony other na-

yon of people.

And in our lande be also unicornes and they
been of the manere with blacke and grene and
these unicornes see many Tyons. and the Tyō
sleeth the unicorn with subtilnes. Whan the
Unicorne hath put hym to rest at a tree / & than
cometh the Tyon and ronnyth aboute the tree
and after hym than ronnyth the unicorn and
wolde fayne slep hym / & than he ronnyth hym
selfe into the tree with his horne so harde that he
cannot pull it out a gyne. than cometh the Tyō
and hath the mastery vpon the unicorn.

Item there is a nother parte of a forest therin
dwelleth another maner of folke and this peo-
ple ben. xx. Cubettes of hepythe. But they were
in tyme paffe to be of the hepyth of. xl. Cubettes.
And they haue nathe pore to come out of that
deserte or foreste and all is thorowe the myghte
of almyghty god. For if they sholde come out by
there strength & hardynesse they wolde conquer
all the worlde.



¶ Here begynnyng of þe byrde
the whyche is called Fenix.

¶ In oure lande is also a byrde
þe whyche is called Phenix and
is þe faprest byrde of all þe world
and there is nomore than one in
all þe cours of nature. and he lyueth
C. pere. and thenne slyeth
he so hyghe that the sonne sett
the fyre in his wynges and thenne
cometh he don agen to his nest
and there he burneth to pudre

and of the ashes comyth a worme and within
C. dayes after growyth there out another byrde
as fapre as ever that other was.

¶ Item Also in oure lande is plenty of wyne
bredde fleshe. And that is necessary for manys
body

¶ Item In our lande maye come none venys
beeste on that one spede

¶ Item Betwene oure lande and the Turkes
lande is a ryuer rounnyng and is called Euphrates
it cometh out of paradise of the erthe and
is full of precpous stones

¶ And also in oure lande ben rounnyng many
smale riuers the whyche that come out of this
forsayde riuer. and they also ben full of precpous
stones. As Ismaraddus Iaspis Saphyr?
Scobassus Opamant Topasius Carbonnel.

Rubin. and yet more other they whiche I not
all can reherce.

Also in oure lande groweth on herbe and is
called Marmanabel and that same herbe is so
myghty euer soo who that same herbe bereth
a boue hym he maye coure the deuyll of helle
and do hym save what so euer he wyl are of hym
and therefore the deuyll dare not come in to oure
lande.

Itē also in our lande groweth peper in forestis
full of snakes and other venym beestes. & whā
it is ripe than sende we for our folke and they
put that fyre ther in / & thā they venym beestes
flee awaye. than we gadder it & carped to oure
houses and washed in two or. iij. waters / and
than we drye it apei / and also it wared black &
good.

From aboute this passage is a fonteyne or a
conduyte / so who of this watere drinke. iij. cy-
lines he shall ware ponge / and also yf a man ha-
ue had a syknes. xxx. pere and drinke of this
same water he shall therof be hole and sonde.
And also as a man therof drinke hym semeth
that he had occupied the beste mete and drinke
of the worlde. and this same fonteyne is full of
the grace of the holy goost. & who so we in this
same water washed his body he shall become
ponge of. xxx. pere.

And ye shall knowe that I am halowed in my



moder wombe and I am
olde. v. C. lxx. pere. and I
haue me wels shed. vi. cy-
mes in that same water.

¶ Item In our lande is
also a see verp peruul-
ous and there can we ha-
ue noo passage with noo
maner of shyping and
than do we vs carp there
ouer with our gryffons.

¶ Item at that one spde of
this see ronnyth a smale ryuere and therin be
many precpous stones. and also ther growyth
a certen herbe that is good to all maner of me-
dyce.

¶ Also ye shall vnderstande that betwene vs &
the Jewes rōnyth a great ryuer that is full of
precpous stones and it is so stronge in here ron-
nyng noman ther ouer can passe excepte y^e sa-
terdape & thā parted the here & toke wth here all
that the fynderth in here wape. And this same
lande moſte we ſtrōgely kepe for oure ennemp-
es. an vp theſe coſtes haue we. xliij. ſtronge caſ-
tels none ſtronger in y^e world. & ben well kepte
of people. To vnderſtande. x. M. knyghtes on
horſbacke. vi. M. Croſſe bowes. xv. M. longe
bowes. & xl. M. othere men on horſbacke well

armed. & whiche these Castels haue in keeping
by cause that the great kyng of Israel shall
not ther passe with his people. For he is wyse
as a tree as I am. And his lande is wyse as
grete as all Cristente and turke. For he hath
in his keepinge the seconde parte of the worlde
And the great kyng of Israel hath vnder hy
iiij. C. kynges. iiii. M. princes. duces. erles. ba
rōs knyghtes squyers without nombre. and
all these be subgette to the great kyng of Isra
hel. But if he myght passe ouer this forsaide
couer with his people they shoulde slee both cry
sten and turkes. And ye shall knowe that we
all saterdape late passe. viij. C. or M. men for
beve suche manere good or marchaundise as
they wylt haue. but we late them not come w
in y wallis of thys castels. for they be it with
out y walles of thys fortresses. and they paye
ther marchaundises with platis of siluer or of
gold for they haue none other money. & whan
they haue don ther besynes they iourne home
apen in therr owne lande. and these forsaide
castels be sete so gyder within a bowe shotte.
And ye shall understande that within a myle
of these castels is a great Cite and a fayre and
it is the strongest of all the worlde. the whiche
cite is in our keeping of one of our kyngis. and
he recepueth tribute of the great kyng of Isra
hel. And also giveth vs euery yere .ij. C. hor
ses laden w golde. siluer. and precyous stones.

Except alle charges and cosles that men doth
in the cyte and in thysse forsaide castels. And
whan that we haue warre apenst them/ than
see we them alle and late noman aloue. & ther
fore they wyl kepe no warre apenst vs. and
the wymmen of the Jewes be very sayre none
sayrer in erth now a dayes lyvinge. And by
this forsaide ryuer is a see ther noman maye
passe but whā the wynde blowyth fro benethe
strongelp than parted she here/ and thanne the
passe with great hast. and than they take with
hy all maner of precious stones. but they may
selle none therof for that we haue taken ther
of our chose

In a parte of our lande is an hylle there no
man maye dwelle for hete of the sonne. & there
bee wormes many on withour fyre can not
lyue. And by this same hylle we kepe .xl. M.
people that no thyng eelis but make fyre and
whā this wormes feele the fyre than they come
oure of the erthe and goo in to that fyre. and
there they spynne lyke the wormes y the splye
spyneth And of that same spynnyng we make
our clorynge that we were on feste dayes. and
whan they be foule/ thā they be cast in to y fyer
& they becom as sayre as ever they were afore
And ye shall understande that saint Thomas
doeth more myracles than ony seynt in heuen
For he comyth bodily every yere in his chyrche
and doeth a sermon/ and also in a palays there



ye here after of hym shall here

And ye shall also knowe that there be dyuers of people of fa-
son in oure lande / also there be
people that haue the body of
a man & the hede lyke a dogge
and they be good takers of fis-
she. and they be good to vnder-
stande of theyre speche. & they
wylt goo in to the see a hole da-
ye longe to the vynt that they
haue take suche as they wolde

haue / and than y come apen charged with fis-
she. and bere them in to y houses for they haue
there dwellinge places vnder erthe. and theie
take we part of there fyshes that vs beste ly-
kerfj. and they do great harme among our bee-
thow y be wylde. and they spghte also apenste
our archers. &c.

In oure lande is also one manere of byrdes
and laye ther eggis in the see. &c. and ther out
growen ponge byrdes. and thā the flee away
and we take somtyme of they for they be good
for to ete whā they be ponge for if they were
ony man that hathe lost his nature and ete of
this same byrde he shollit gete apen and becom
as stronge as euer he was afore.



Also in our lande is that
same tree: ther þ holp crestē
dom or olpe our rōnith. and
this tree is drepe and ther is
a great serpent which þ tree
hath in keppinge all the hole
pere nyght & dape but alone
vp sepe Johāns dape & nighē
& than sleppth the serpēt or
dragon. and than goo we to
the tree & take þ crisma. and
of this same is nomore than
iij. pōd. & thā tourne we aye

secretely w great drede & fere þ he us not see for
ells he wylt flee us. & this same tree is a dapes
iourney fro þ paradys of þ erthe but whā this
serpent is a waked than inaked he great mone
and sorow. & this dragon hath. iij. hedes and. iiij.
wpynges. and is as great as twoo horses. But
for all þ it foloweth us stille tyl we ben come to
the see apen. and than tourned it apen. & theñ
bere we that crisma to þ patriarchy of seynt tho
mas & he haloweth it & ther w they make us al
crysten. & þ remenaūt sende we to þ patriarche
of Jherusalem. & he sende it forth to the Pope of
rome. & he purth ther to olpe to lufe and than ha
lowyth it & then he senderth all crystē thorough
Also þe shalt understande whan we shalt goo
to war re than doo we afore us bere with riij
kinges. riij. cofers with golde & spluer really

wrought with precious stones, and the other hys
ges come after us with grete streamers and ba
ners of spliche & syndale verp rycheþ wrought.
We shall knowe also that afore us gone. xl. M.
clerkis & also many knyghtis, and men a fote
there be. ij. C. M. without cariers and carriers
tho that go with the olþ phantes and carry our
harnes and vnales.

¶ We shall understande also as we goo to fynde
than put we our lande in the kepping of the Pa
triarche of seynt thomas. And whan we pere
sably ryde than do we bere afore us a crosse of
wodde in worship of oure lord Jhesu Cryste.
Also in the incomynge of euery cyte stande. iij.
crosses made of wodde for to remembre þe pas
sion of our lord Jhesu cryste. And whan we ryde
peresably than do we also bere afore us a basyn
full of erthe to remembre þe we be come of erthe
and that we shall ware erthe agen. and we do
also bere for us another basyn full of fyne gold
to a token that wee be the nobleste & myghtyest
knyngis of all the worlde.

¶ There is also in our lande noman so hardy
that dare breke his wedloke..but þe dyde he
sholde be incōtynent be burnyd. For our lord
hym self hath ordpned wedlok therfore it shold
be kept by reason þe that we louyd oure lord
Jhesu Cryste. For it is one of the sacramentes
of the holy chyrche

¶ Also there dare noman make a lpe in oure

lande. for of he dyde he sholde inconuenient bee
slepn & we be seythful in oure sayng & dopyng

¶ Also pe shall vnderstand that we euery pere
goo vpsite the holy body of the prophete daniel
in oure forest and we take with vs. x. cler
kis and as many knyghtys. and. C. castels.
made vpon Ollyphantes fore to kepe vs fro þ
dragons þ whiche haue. viij. hedes. the whiche
tha haue thei dwellynge in that forest.

¶ And there bee also in that same place dates þ
winter and somer hange on the trees fap and
grene. And þ foreste is great a. C. i. xxx. dayes
iourney. and þ. ij. patriarches ben before vs
at table for they haue the myght of the pope of
rome. And we haue twyes as many abbottes i
our lande as there be dayes in a pere. xv. more
And euerych one of them cometh ones in þ pere
and say the masse vpon saint Thomas auter.
And I my self sepe also masse in the grete festis
dayes of þ pere. and ther for I am called pope
Johñ. For I priste after the outshewing of sa
crificie of the auters. & kinge after outshewing
of Justicie. ¶ And I pope Johñ was halowid
afore I was borne. for oure lorde sende his an
gell to my fader and sayde to hym make a pal
lape the whiche shall be of the grace of god
and a chamber of that paradys for your son
ne comynge For hi shall be the grettest kynge
of the worlde. and he shall a longe tyme lyue.
So who that in this pallape comyth he shall

haue no hongre nor thyrste. & he shall not depe
and as sone as my fader was a walpyd he was
verp mery and incōpment he began to make
this pallaps lyke ye shall here. The first of þe inco
myng of this pallaps is made of cristall & the
couerpyng of it is of precious stones and with
in realp wrought with sterres lyke yf it were þe
heuen. & that pawing is also of cristall & within
this same pallaps be none wyndowes. & within
this same pallaps be. xxiij. pullers of fyne gold
& of precious stones of all maner sortes. & ther
am I at great feste dayes of the pere and seynt
Thomas prechpeth i middell of this pallaps to
the people. And whichin this same pallaps is
a conduyte or a founteyne is lyke wyne in depn
hēge so who thereof drincketh he despred none
other mete nor drinke and noman can telle fro
whens it cometh or whither it gothe. Also ther
is another great merueyll i this same pallaps
whan we shall goo to our dyner so is there no
maner of mete made redy for vs nor ther is no
maner of instrumētes to make mete redy with
all. but there comith before vs all maner of de
lycious mete. that comyth there thoroughe the
holy goost. And it is not wel possyble to wyte
all maner of goodnes thep whichē þe be in oure
lande. And ye shall understande that we wyte
nothyng to you but that trewe is. For if we
sholde wyte lyes to you god and seynt thomas
sholde punyshe vs for we sholde lese all our dig
nyte and oure worshyp.

And we prape you that ye wpl writte vs apen
with the berer of this lettre. and sende to vs a
geyn a good knyght of þ generacpon of fraunce

And we prape the kynge of Fraunce that he
wpl vs recommaunde to the myghty kyng of
Englande. and also to all other hysges thewhp
che þ dwelle be ponde the ;ce thow that be cry
stened and we prape god that he you wpl gyue
the grace of the holy goost Amen. Written in
oure holy pallays in the byrch of my selfe. v. hō
dred. and seven

Emprented by me John of Doesborowe..





ΥΠΟΘΩΛΥΤΟΡ

