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THE FABULOUS GEOGRAPHY OF JOHN TREVISA'S
TRANSLATION OF BARTHOLOMAEUS ANGLICUS'
DE PROPRIETATIBUS RERUM.

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THE FABULOUS GEOGRAPHY OF JOHN TREVISA'S TRANSLATION OF BARTHOLOMAEUS

ANGLICUS' DE PROPRIETATIBUS RERUM

by

David Greetham

A dissertation submitted to the Graduate Faculty in English in partial fulfilment of the requirements for the degree of Doctor of Philosophy, The City University of New York.

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PREFACE

The purpose of this preface is to set some limits upon a subject which, if allowed its fullest development, would involve a study much beyond the scope of the conventional dissertation and would perhaps become too unwieldy for any single researcher to undertake. Thus, although my investigation ranges widely through mediaeval geography, and traces a literary tradition from Homer to the Elizabethans, it is at all times circumscribed by its central concern: a consideration of the geographical sections of John Trevisa's De Proprietatibus Rerum and in particular, their fabulous elements. In this way, there is a significant limitation placed upon the consultation of those vast encyclopaedic reference books by Pliny, Isidore, and the rest which so dominate large parts of this research; for my study is not of the mediaeval encyclopaedia as such but of those aspects of its long evolution that best help to explicate the fabulous matter of the English version of De Proprietatibus Rerum. In practice, what this means is that the bulk of what follows can be considered as an expanded and detailed series of explanatory notes on Book XV of that work, "Countries," arranged into a form that presents a critical, as well as a textual, commentary on Trevisa's version of Bartholomaeus Anglicus.

Thus, the dissertation falls naturally into three sections, which are arranged in this manner:

Section I. The first is the critical text of Book XV itself, since it is to this material that the rest of the study continually refers. This text has not previously been available in this corrected form, for as is shown in the chapter dealing with the textual transmission, the versions of de Worde, Berthelet, and Batman are often very unreliable as evidence of what Trevisa actually wrote, or indeed of what was contained in Bartholomaeus Anglicus' original Latin version. The complete text of the entire encyclopaedia will appear later this year as an edition of Trevisa's On the Properties of Things, to be published by the Clarendon Press, in which I have had the responsibility for Book XV.

Some word about the editorial methods may be appropriate here. The base text is that of MS. British Museum Add. 27944, which is collated with the seven other extant manuscripts (see description in Section II, Chapter 1) and with the de Worde editio princeps (W) and two Latin versions of De Proprietatibus Rerum: MS. Bodley 749 (L) and the first Strassburg edition (S). The familiar fifteenth-century scribal contractions present in the base manuscript (A) are expanded without comment (e.g., $p^t = \text{pat}$, $\widehat{p}a = \text{pan}$, $\text{pont}^9 = \text{pontus}$, $\text{ryu}' = \text{ryuer}$, etc.), except that the actual forms of A (but only A) are reproduced exactly in the apparatus. All editorial alterations are italicized, and editorial additions are placed within square brackets, as are folio and column identifications. Other italicizations include the titles of sources, chapter headings, editorial remarks within the apparatus, and Latin or other loan-words, which are frequently glossed by Trevisa, such glosses being enclosed in quotation marks. Unless otherwise recorded in the apparatus,

all scribal forms (except contractions) are printed as in the manuscript, but mediaeval punctuation or paragraph style is not observed, these following modern practice. Emendations derived from sources beyond the English manuscripts (e.g., L or S) are identified in the apparatus by an asterisk before the line number, but such emendations have been conservatively employed, for it is not the intention of the editor to construct an ideal text of Bartholomaeus, but rather to attempt a reproduction of Trevisa's putative translation, including errors that might have been contained therein. Thus, the Latin sources are normally employed either to substantiate an emendation which also appears in other English manuscripts, or where such evidence is lacking and where the received English text would appear to be not what Trevisa actually wrote, to suggest his probable translation of the Latin original. Where the readings of other English manuscripts are not independently recorded in the apparatus, it is to be assumed that they support such an emendation, whose form (where entire words or phrases are editorially incorporated into the text) will generally be that of the manuscript whose siglum is next in order from those otherwise identified (e.g., 18/15-16 the form of "for þe...froyte," which ABCFGH omit, is that of D, with which E and W concur).

The quotations from Book XV in the rest of the dissertation follow the text printed in Section I, but those from other parts of the encyclopaedia are based upon de Worde, his text being often the most reliable of the accessible sources before the appearance of the Clarendon edition. Even those parts of the study dealing specifically with Bartholomaeus and not Trevisa employ the English text of Book XV,

unless some linguistic, stylistic, or textual point is being made, relevant to the Latin form alone. This practice is to facilitate ready consultation of the text (where content is the primary issue) within the body of the dissertation itself, internal references generally being to chapter not page number. With this exception, texts or critical materials occurring in Latin, or other languages using the Latin alphabet, are normally quoted in the original language (often with Trevisa's version of Bartholomaeus as further reference), but sources written in languages using other alphabets (primarily Greek) are usually quoted either in the forms of modern English critical texts, or, where appropriate, in Trevisa's translation or Latin versions.

Section II. The second part of the dissertation is concerned with the figures and careers of Bartholomaeus and Trevisa and attempts to demonstrate, for example, the salient lines of textual transmission, the skill and accuracy of Trevisa as a translator, the place of De Proprietatibus Rerum in his corpus as a translator, and gives an account of his life as currently known. The same can hardly be done for Bartholomaeus, for there is no critical edition of the Latin De Proprietatibus Rerum to base textual studies upon, nor is there a great deal known about his life. However, that part of Section II devoted to Bartholomaeus does attempt to delineate the position of his encyclopaedia within the general movement of the organization of knowledge within the thirteenth century, and further to relate these organizational studies to the classical background from which they descended. The prime concern of this part of Section II is thus with structure rather than content, which is explored at much greater length in the following chapters.

Section III. The final section is the fullest part of the study and is devoted to elucidating the long line of literary tradition behind the fabulous geography which is the central topic of the dissertation. Beginning with the Greek period, this tradition is described in some detail where its content is relevant to that of Bartholomaeus' work. Thus, there is nowhere any attempt to analyze the history of geography or geographical exploration as such, but only, by employing De Proprietatibus Rerum as a guide and point of resolution, to uncover those aspects of these disciplines which have a direct bearing upon specifically the text printed in Section I, and thereafter, upon other parts of De Proprietatibus Rerum which might be related to it. Following a basically chronological pattern, the investigation proceeds out of the Greek contribution to that of the Roman, the Bible and patristic sources (with special attention given to St. Isidore of Seville, who for Book XV is the single most important source), ending with a consideration of the eclectic milieu of Bartholomaeus' contemporaries, including for example, Arabic and other travel literature and appropriate segments of the encyclopaedic movement.

In this way, the dissertation, after having provided a critical text for reference and study, covers pertinent parts not only of the mediaeval and classical geographical corpus, but also of the textual, biographical, and linguistic information relevant to this text. It is to be hoped that the reader will not, therefore, assume that this is a comprehensive account of fabulous geography nor even of that contained within mediaeval texts. The method of study is very selective and is throughout dominated and controlled by the text printed in Section I.

Certain specific interests not appropriate to the body of the dissertation proper are included in three appendices, the first dealing with textual matters in the three early editions of De Proprietatibus Rerum, especially as related to de Worde's possible copytext and the Latin originals; the second examining in some detail the corpus of Trevisa's work and the evidence for authorship of translations other than that of De Proprietatibus Rerum; and the third giving a further account of what seems to be one of Bartholomaeus' prime methods of interpretation, that of hyperbolica locucio, derived from Augustine. These three appendices are intended to supplement some of the basic information given in the dissertation itself by demonstrating problems existing in related areas analogous to those encountered in the central text.

It is certainly appropriate here to acknowledge the assistance of a number of people without whom the following study would be inadequate indeed. First, the Clarendon Press and its Delegates for the gracious permission to allow me to print in this form my collated text of Book XV of De Proprietatibus Rerum; the General Editor of the Trevisa project, Professor M. C. Seymour, has rendered incalculable help, not only by patiently instructing me in the tangled procedures of editorial work, but also by his continual and extremely valuable suggestions for specific textual emendations, an assistance which has been further provided by two other Trevisa scholars, Professors G. M. Liegey of Fordham University and Peter Farley of Adelphi. Within the wider context of mediaeval studies, it must be almost otiose to note to any mediaevalist, that Professor Helaine Newstead of C.U.N.Y. Graduate Center has been throughout an inspiration and an objective guide; one

should merely observe that without her, this dissertation would never have been undertaken, a comment which should also be appropriate to the varied skills provided by my wife Donja, whose secretarial insights particularly in the evolution of the text of Book XV itself, have allowed me to work comfortably and with due expedition on all elements of the studies relevant to this dissertation.

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SECTION I. THE TEXT OF TREVISA,
DE PROPRIETATIBUS RERUM, BOOK XV.

INCIPIIT LIBER QUINTUSDECIMUS. DE PROUINCIIS.

PROLOGUS. CAPITULUM PRIMUM.

The worlde wyde is departid in þre, as Ys[ider] seith libro xv^o.
 For one partie hatte Asia, anopere hatte Europa, þe pridde Affrica.
 5 Þe þre parties of þe worlde ben nouzt assigned alych moche by men
 of olde tyme. For Asia strecche oute of þe souþe by þe eest anoon
 to [þe] northe, and Europa oute of [f. 171^{va}] the northe anoon to
 þe weste, but Affrica streccheþ oute of þe weste and passeth by þe
 souþe. But onelyche Asia conteneþ oon partie þat is hauendele of
 10 þe londe þat men wonen inne, and þe oper tweye parties conteynen
 þat oper hauendele. Þe Greete See comeþ oute of þe Occian and
 streccheþ bitwene þise parties and departeþ hem atwynne. Þerfore
 if þow delest þe worlde atwo parties of þe eeste and of þe
 weste, in oo partie is Asia and in þe oper is boþe Affrica and
 15 Europa. And so Noes sonys departid and deled þe worlde aftir þe
 floode among hem. Sem with his ofspringe hadde Asiam, Iaphet
 Europam, Cam Affricam, as þe glose seiþ super Genesim x^o.
et super librum Paralepomenos. Iohan Grisostomus seith þe same
 and Plius also.

B begins imperfectly at oolde 4/5, E at mirre 4/14 3 Ysider]
 AC ysay H isa LS ysider 7 þe] A om. H om. phrase

De Asia. Capitulum secundum.

Asia is yholde þe hauendele of þe worlde and haþ þat name
 Asia of a woman þat helde þe kynggedome of þe eest in oolde
 tyme, as Ysyder seith libro xv^o. This Asia disposeþ and haþ
 5 þe þridde partie of þe worlde by este þe risynge of þe sonne,
 and by southe Occian streccheþ by weste anoone to oure see,
 and endeth by northe atte laye and mares þat hatten Meochides
 and atte floode Tanay. And haþ many prouynces and regiouns
 and diuers naciouns and wondirful in lyfe, maners, and fygure
 10 and shappe of body, and ben wonderliche diuers in wille,
 herte, and þouzt. Here names and places we shal shortelyche
 sette folowyng þe ordre of a.b.c.

De Assiria. Capitulum tertium.

Assiria is a cuntre and prouince of Asia and hath þat name of
 15 Assur þe sone of Seem þat fyrste wonede þere aftir þe floode.
 Þis prouynce hath Ynde in þe eeste syde and streccheth to þe
 cuntre of Media in þe south syde, and hath in þe weste þe ryuer
 Tygris and in þe northe þe hille þat is clepid mounte Caucasus
 þere ben þe gates of Caspia, as Ysider seith [f. 171^v^b] libro xv^o.
 20 Also oute of þat cuntre come firste þe vse of purpur oynementys
 boþe of heere and of bodyes, also odours and smelles, and þereof
 spronge þe leccherie of Romayns and of Grece[s], as Ysider seith.
 And is a londe most temperate in temperate cuntrees, but in many
 15 sone] A some LS filio 22 Greces] A grece LS grecorum

LIBER QUINTUSDECIMUS

places in þe vttemeste eendes for distemperate places þe londe is
 vnpassible in bestes and serpentees and also in maners of men, as
 Plunius seith libro iii^o. there he descryuþ fersnes of men. The
 Assiries wonede in þis prouynce and hauen þe name of Assur, moste
 5 myȝti peple and helden in colde tyme þe myddel cuntre of þe londe
 from Eufrates vnto þe eendes of þe Indees, as Ysider seiþ libro ix^o.

De Arabia. Capitulum iii^m.

Arabia is a prouynce of Asia and is yclepid þe holy prouynce
 for þere groweþ thus, as Ysider seith, a tree þat hatte so, and þe
 10 gomme þerof serueþ for encense. There is most plente of thus and
 of treen þat beren gumme and of oþer with swete odoure and smelle.
 Þe Greces clepen it eademon and þe Latyns arabiam þat is to
 menyng 'blissed and holy', as he seith þere. And in fordes of þis
 Arabia growen mooste mirre and canel, and oþer medicynale þinges
 15 ben þer inne grete plente. Þere bredeþ a bridde þat hat fenix.
 And þere is grete multitude of oþer þinges and of diuers wilde
 bestes and fowles. Also in Arabia ben diuers precious stones.
 As Isidir seith and Plius and Occeous, þer is þre manere of
 sardonyes and a precious stone þat hat ires and ben yfounde many
 20 diuers nombre of precious stones. And þere ben yfounde many dra-
 gouns and some adders and in þe hedes þerof ben yfounde dyuers
 precious stones. In þat is Saba and is so yclepid of þe douȝter
 2 maners] A manere LS moribus

LIBER QUINTUSDECIMUS

of Iupiter and is a partie of þe londe of Arabia strecching vpon
þe see þat hat Persiti and endeþ toward þe see þat hat mare
Arabicum. Loke withinne de Saba.

De Armenia. Capitulum quintum.

5 Armenia hath þe name of Armenus, the sone of Iosan, [f. 172^{ra}]
Tesali comite. When þe kyng Iason was ylost, he gadred moche
folke þat weren ydel and toke Armenia and clepid it aftir his owne
name, as Ysider seiþ libro xv^o. þis londe is Arraath, into þe
whiche Senaiarys sonnes flizen when þey hadde yslayn him in his
10 praiers in the temple of his owne god, as þe story telliþ libro
Regum i^o. And þe mount vpon the whiche [Noes shippe] restyd aftir
Noes floode [is] yclepid Ararath. And þis Armenia is ysette
bitwene mounte Taurus and Cauchasy and streccheþ from Capadocia to
þe see mare Capsium and hath þe northe syde of the mountes
15 Carneos, of þe whiche þe ryuer Tygris arisiþ, as Y[sider] seiþ.
There is double Armenia, ouere and neþer, as þer is double
Panonia, and in eiþer of hem is ofte yfounde wondres and þinges
wonderly shape. But þere þe londe of Armenye toucheþ þe brynkes
and brymme of Tigris and of Eufrates, it is most merye londe

5 Iosan] A Iohan DE Iason L Iosonis S iasonis *6 comite]
ABCDEFGEHW comita LS comite 11 Noes shippe] AH om. DE þe
schyp LS archa Noe 12 is] A om. LS dicitur 15 Ysider]
ABCDFGH Ysay LS Isidorus

LIBER QUINTUSDECIMUS

with herbes, corne, wodes, and fruyte, but it is ful of diuers kyndes of wylde bestes and cruel and serpentys and addres, as Ysider seith. And Plius spekeþ moche [her]offe libro iiii °.

De Aradia. Capitulum vi^m.

- 5 Aradia þat hat Aradyne also is an ylonde þat is alle oone cite and stondeþ in þe see of myddel erþe nouzt fer from Tyrus, as þe glose seith super locum [illum] Ezechiel xxvii °.: Children of Aradyan in þyne hooste, et cetera. And ben see men and connyng in bataile of þe see.

10 De Albania. Capitulum vii^m.

- Albania is a prouynce of þe more Asia, and haþ þat name of þe coloure of men forþey ben ybore with white here, and is more colde londe þan oþer [londes] of Asia. This Albania hath in þe eeste syde þe see Caspium and ryseþ by coostes of norþe Occean and
 15 stretcheþ by ful bareyne place and deserte to þe mareys þat hat paludes Meothides. In þis londe ben grete houndes so huge in bodye and so fers in hert þat þey prowre doune bulles and slee lyouns and ouercome and þrowe doune elephauntes þat ben strengest of huge bestes, as Plius setteþ ensaunple [f. 172^{rb}] of
 20 an hounde of Albanye þat was ysent til Alisaundre and ouercome

3 heroffe] A offe LS de hoc 5 is¹] ABFGH þat is C and it is LS est 7 illum] ABFGHW om. C om. phrase LS illum 8 hooste] ABCFGHW ha/unte LS exercitu 8 see] ACFGHW semely L nauticis S nautici connyng] AE comyng D comen LS eruditi 13 londes] A colde followed by blank space for 2 or 3 letters LS regionum

LIBER QUINTUSDECIMUS

in a londe a lyoun, a boore, and an elephant, as he seith þere
libro viii^o. capitulo de canibus Albanie. And þees men haue
 eigen ypeyntid and zelowe in þe blacke þat þey see bettir by
 nyzte þan by daye, as he seith and Ysider also libro ix^o. and
 5 Salius telleþ þe same.

De Attica. Capitulum viii^m.

Attica is þe same prouynce þat was þe oolde Grecia; a partie
 and þe cite þerof was sometye clepyd Athene and was sometye
 norysshe of philosophres and modir of liberal lettres. And in
 10 Grece was noþinge more noble noþer more worpi þan þat cite whiles
 he 3aue bisynes to studie of loue of witte [and] of wysdom, Plius
 seip and Ysider seith libro xv^o. Plato of Athenes was doctour of
 alle þe prouynce of Attica þat was Grecia. Demoustenes with noble
 spekyng made þis cite haue a grete name duryng longe passyng
 15 of tyme, as Salustius seith. But passyng alle opere Denyses
 doctour of þat cite, Paules disciple, makeþ mencion of þis cite
 and maked it famous, for by his grete witte and wysedom he made
 fayre and hizeliche nyze alle þe parties of þe worlde, as
 Epiphanius seith in commendacioun of þe wyse doctour Athenes, and
 20 Ysyder seien þe same.

De Achaia. Capitulum ix .

Achaia is a prouynce of Grecia [and haþ þat name] of Athenes,
 a kynge þat was in oolde tyme. Þis prouynce is almoste an ylonde

11 and] A om. 1S et 14 duryng ABCFGH duryng by cf. 1S per
 multarum seculorum 22 and haþ þat name] ABCDFGHW om. cf. 1S
 appellata

LIBER QUINTUSDECIMUS

for he is byclippid alle aboute with þe see, outetake by northe
 þere he ioyneth to Macedonia. For he hap in þe eest syde þe see
 Tirenen, and in þe souþe eest þe Gregische, and in þe souþe þe see
 Ionyn, and in souþe and weste þe [i]londe[s] þat hatte Tassoþe, and
 5 onely þe north syde he ioyneth to Macedonia and Attica þat is
 Grecia. Þe chief cite of þis prouynce is Corinthus, moste stronge
 place, as Ysider seith libro xv^o. For vnnethe is weye to come
 þerto for þe hiȝe place and for moche folke and for nyghnes of
 the [f. 172^{va}] see and also for strengthe of walles. Corinthus
 10 the sone of Arestes belded þis cite. And among þe Greces þe cite
 hatte Corinthia, þat is to menyng 'seruice of þe comouns', as
 Ysider seith libro xvi^o.

De Archadia. Capitulum x^m.

Archadia is a prouynce ysette bitwene þe see Ionyn and þe see
 15 Egium, as Isider seith. Archas, Iupiters sone, put oute men þat
 woned in þis londe and clepid þe londe Archadia by his owne name.
 And aftirward þis londe was yclepid Sicionia of a kyng þat hiȝt
 Sicionus, as Ysider seith libro xv^o.

De Alania. Capitulum xi^m.

20 Alania is þe firste partie of Cicia þat is þe firste and moste
 londe and cuntre of Europa, [þe which Europa] bigynneþ fro þe

3 souþe¹] ACDEFGHW norþe LS euro 4 ilondes] ACFGHW londe LS
 insulas 18 xv^o.] A xvi^o LS xv 20 cicia] ABFW cilia C cicia
 marked for deletion cilia added in margin LS sicie 21 þe which
 Europa] A om. C and LS que scilicet Europa

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ryuer of Tanay and streccheth downeward and westwarde by þe norþe
 Occean anoone to þe ende of Spaigne. The south eeste partie
 þerof strecchep vþward fro þe see Pontus and is ioynede alle to
 þe Greete See and is y-enede at þe [i]londes þat hatten Gades,
 5 as Ysider seiþ libro xii^o. And so Alania is þe firste partie of
 Cicia. And Alania strecchep fro þe maryes paludes Meothides
 anon to Denmarche, and is a [ful] brode londe and conteneþ many
 fers and stronge naciouns, and is vnder a colde clima and lyep
 frowarde þe este towarde þe northe.

10 De Amazonia. Capitulum xii^m.

Amazonia 'wymmen londe' is a cuntre somme in Asia [and] some
 in Europa, and is nyge to Albania. And haþ þat name Amazonia of
 wymmen þat were þe wyues of þe men þat were yclepyd Goothos, þe
 whiche men went oute of þe neþer Sicilia, as Isider seiþ libro xi^o.
 15 And þees Goothes were tra[y]tour]lyche ykillede. þan here wyues
 toke here husbondes armes and wepen and reseden on þe enemyes with
 manlyche herte and token wreche of þe deth of here housebondes, for
 with dynte of swerde þey slouze alle [þe] yonge males and oolde men
 and children and saued þe females and delede prayes and toke
 20 [f. 172^{vb}] to rede to lyue þere euer aftir withoute companie of
 males. And by ensauple of here housbondes þat hadde alweyes two

*4 ilondes] ABCDEFGHW londes LS insulas 5-6 And so...Cicia] A
 repeats Cicia] ABCFGHW Cilicia LS sithie 7 ful] A om. cf.
 LS latissima 8 clima] A cina LS climate 11 and] A om. LS om.
 15 traytourliche] ACFGH sternelyche B strongly W cruelly LS dolo
 18 þe] A om. 21 þat] A þey with corrector's mark C whiche LS qui

LIBER QUINTUSDECIMUS

kynges ouere hem, þees wommen ordeyned hem two quenes. Þat one
 hat Mersepia and þat oþer Lampere. Þat oone shulde wende wiþ
 oone hooste and fiȝte aȝeins enemyes, and þat oþer shulde in þe
 meene tyme gouerne and reule the comountees. And þei were ymade
 5 so fiers werriours in short tyme þat þey hadde a grete partie of
 Asia vndir here lordeshepe nyȝe an hundrede ȝere. And amonge
 hem þey suffrede no male lyve noiþer abyde in no manere of wyse.
 But of naciouns þat were nyȝe to hem þey these housebondes bycause
 of childeren, and went to hem in tymes þat were y-ordeyned and
 10 conceyueden children. And whan þe tyme was ydoo þat was y-ordeyned
 to þe office of concepcioun, þat þei wolde compelle here marites to
 wende fro hem and gete oþer places to abyde inne and wolde slee
 here sonnes or sende hem to here fadres in certeyne tymes. And þey
 saued here douȝtren and tauȝte hem to shete and to hunte. And for
 15 þe shot o arowes shulde nouȝt ben ylette with greete breestes, in
 þe seuenþe ȝere as it is yseyde þey brennen offe þe brestes. And þere-
 fore þey were yclepyd Amozones, þat is to menyȝe 'withoute
 breeste', a[s] Ysidir seith libro xi^o. In olde tyme men clepid
 [hem] vnimamas.

20 And as it is yseyde, Hercules teamed firste þe fersnes of hem
 and þanne Achilles. But þat was more by [frenshippe] þan by
 strengþe, as it is contened in dedes and doynȝ of Greekes and [of]

2 Mersepia...Lampere] A Mersapia...campere LS marsepian...lampeta
 (S lampetam) 18 as A a 19 hem] AFGH om. LS has vnimamas
 ABCDEFGH vrimamiās W viri mamas L uni mamas S vnimamas
 21 frenshippe þan] A strengþe þā/þanne. D strengþe and by frend-
 schyppe þan LS amicciam quam 22 of²] A om. (F marked for deletion)

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Amozenes. [Also Amazonas] were destroyed and brouȝt to nouȝt
an to þe deēþ by greette Alisaundre. But þe Story of Alisaundre
 seith nouȝte so, but it is yseyde þat Alisandre askede tribute of
 þe quene of Amazones and she wrote to him aȝeyne by messagiērs in
 5 þis manere:

O þi witte I wondre þat þow castist to fiȝt with women.
 For if fortune is in oure syde and happe þat þow be ouercome,
 þan [f. 173^{ra}] has þow a shame for euermore for þow art
 ouercome of women. And if oure goddes be wrope with vs þat
 10 þow ouercome vs, it shal turne þe litil worshepe þouȝe þow
 haue þe maystrye of women.

The noble kynge wondred of here answer, and seyde þat it is
 nouȝt semely to ouercome wymmen with swerde and with wodenesse
 but raþer with fayrenesse and wiþ loue. And þerefore he grauntede
 15 hem fredome and made hem subgettes to his empere nouȝt with
 violence but with frenshepe and with loue.

De Almania. Capitulum xii^m.

Almania is a noble cuntre and worthi in Europa, and haþ þat
 name of þe ryuer Alemannus byȝonde Danubius floode, as Ysider seith,
 20 þere men of þat londe woned and were yclepid Alemanni and han þat
 name of þat ryuere Alemannus. And þis londe hatte Germania also,
 as Ysider seith libro xv^o., þere he seith þat aftir Denmarke þat is

1 Also Amazonas] ABDEFCHW om. cf. LS dicti autem Isidorus quod per
 Alexandrum magnum amazones 2 an] A in FW om. E om. phrase
 cf. LS penitus vsque ad 3 isyseyde þat] A repeats 6 þi witte]
 A repeats 12 The] A Tho

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þe eende of þe neþer Sicilia comeþ Germania and hath in þe este syde
 þe ryuer Danubius, in þe southe ryuere of Ryne, and in þe norþe and
 weste þe see Ocean. And þere be two Germanes; þat ouere þat
 stretcheþ to [þe] hiȝe mounteyns þat ben comunelyche yclepyde Alpes
 5 an to þe see of myddel erþe þere þe Greete See endeth and stentþ
 in þe cuntre Aquilia in þe mareys; [þe o]þere Germania is aboute þe
 Ryne. And eipe[r] Germania is a riche londe and noble of strengþe and
 of ricchesse and of men þat ben gode werreours. And for [plente of]
 gendrynge of peple and burgenyng and spryngyng it hatte Germania,
 10 as Ysider seith libro xv^o. for it gendreth huge peple. Libro xv^o.
 Isider speykeþ of hem and seith þat þe naciouns of Germania ben
 many and haue huge bodyes and ben stronge and myȝtye, bolde and
 hardye of herte and wilde, ocupied wiþ houndes rennyng on huntyng,
 fayre of face and wele yshape with longe here and ȝelowe lokkes,
 15 free of herte, mery and glad, and nameliche Saxones þat passen
 ouere in þe forsayde þinges. Isider spekeþ of hem and seith þat þe
 nacioun of Saxones is [f. 173^{rb}] ysette in þe eendes [and] cleues of
 Ocean and is ful swyfte and myȝty, and ben yclepyd Saxones for þey
 ben moste strengeste kynde of men and bettir þan oþer on see for
 20 þey pursue nouȝt here enemyes onelyche on londe but also in see þey

1 Sicilia] A Sicilia LS Sicie 4 þe.] A om. 5 an] ABFGHW in C
 and in LS et 6 þe opere] ABCEFGH þ'e of D of LS alia 7 *Ryne]
 ABCDEFGHW ryuer LS renun *eipe] ABDEFGH erþe C opere LS utraque
 8 plente of] A om. LS fecunditate 16 in] ABFGH in/to cf. LS
 sunt precellentes 17 nacioun] ACFGHW naciōs E om. LS gens
 and-] AD of C om. phrase LS et 18 for] A for for

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pursuen hem þat greuen hem. As þey weren stonye þei ben stronge
 and harde. Þeire londes ben ful of fruyte and moiste wiþ water
 and with beste ryuers. Also in here mounteyns ben ymynd alle
 manere metalles outetake tynne. Also in eiper Germania ben oþer
 5 prounces þat ben nouzt lasse worþi, as Austria aboute þe ryuer
 Danubius and Sueuia and Alsaria [aboute þe Ryne] and many oþer
 þat were noyful to rekken alle arewe. Of þe Saxones of Germania
 bycome Englys and here ofsprunge and haue þe ilonde Bretayne in
 possessioun. Inglysshe men folowen here langage and maners in
 10 many þinges anone into þis daye, as Beda seith libro de gestis
Anglicorum. Loke withynne in þis lettre S de Saxonia.

De Anglia. Capitulum xiiii^m.

Ingland is þe moste ilond of Ocean and is biclippid alle
 aboute with see and departed from þe roundnesse of þe worlde,
 15 and hiȝt sometyme Albion and hadde þat name of white rockes þat
 weren yseye in þe see clyues. And in passinge of tyme lordes
 and noble men of Troye aftir þat Troye was destroyed went þennes
 and gadreden naueye and come to þe clyues of þe forseide ilond,
 and þat by reuelacioun of here feyned god Pallas as it is
 20 yseyde. And þe Troianes fauzte with geauntes longe tyme þat
 woned þerynne and ouercome þe geauntes boþe with crafte and
 with strengþe and conquered þe ilond, and clepid þe londe

*6 aboute þe Ryne] A om. BDEFGHW about þe riuier C aboute þe
 same ryuer LS circa renun 9 maners] A manere LS mores

LIBER QUINTUSDECIMUS

Breteigne [bi þe name of Bruite þat was prince of þat ooste and so þe ilande hatte Bretayn] as it were an ilond conquerede of Bruyte þat tyme with armes and with myzte. Of þis Bruytes ofspring come kyniges, and who þat hap likyng to knowne here grete dedes rede

5 he þe storye of þe Bruyte. And aftir longe tymes Saxones [f. 173^{va}] wanne þe ilonde with many and diuers harde batailles and stronge, and here ofspringe hadde possessioun of þe ilonde after hem. And þe Bretouns were dede oþer exiled and Saxones departid þe ilonde amonges hem and ȝaf euery prouynce a name by þe proprete of his

10 owne name and nacioun. And þerfore þey clepid þe ilonde Anglia by þe name of Engelia [þe quene], þe worþiest duke of Saxones douȝter, þat hade þe ilonde in possessioun aftir many batailles.

Ysider seith þat þis londe hatte Anglia and hap þat name of angulo 'a corner' as it were a londe ysette in þe eende or a

15 cornere of þe worlde. But seint Gregor seith Ynglysshe children to sellynge at Rome in tyme of paynymes and herde þat þey were Inglysshe [and he accorded wiþ þe name of þe contree and answered, 'T ruliche þei ben Inglysshe] for þeyshynen in face ryzt as aungels. It nedep to sende to hem message with wordes of saluacioun,'

20 for Bede seith þe noble kynd of þe londe shone þoo in here face and in semblant.

1-2 bi...Bretayn] A om. LS ut a bruto qui illius exercitus erat princeps terram nominauerunt (S vocauerunt) britanniam 11 þe quene] A om. LS regina 14 angulo] A Anglon B Agon LS angulo 17-18 and he...Inglysshe] A om. LS alludens patrie vocabulo respondit uere inquit sunt angli (S anglici) 20 kynd] AF kyng² cf. LS nobilitas

LIBER QUINTUSDECIMUS

Of þis ilonde Plius and also Orocius speken moche as Ysider
 toucheþ in some more openly þan oþer þat speke þerof more
 derkelyche. Brytayne þat now hat Anglia is an ilonde ysette
 aforne Fraunce and Spayne and conteyneþ aboute eyght and fourty
 5 syþes fyue and seuentie myle. Also þerinne ben many ryuer[s]
 and greete. And also þere ben margarites, preciouise stones.
 Þere ben beste. glebe and londe and beren gode and diuers
 fruyte. Þere ben namelyche many shepe with gode wolle. Þere
 ben many hertes and oþer wylde bestes. Þere ben fewe wolues or
 10 noone. Þefore shepe þer ben ful many and þei may be sekerly
 left withoute warde in pasture and in feeldes, as Bede seith.

Þefore one descriueþ þe Inglysshe londe in metre and seip
 in þis manere:

Anglia terra ferox et fertilis angulus orbis
 15 Insula prediues que toto vix eget orbe
 Et cuius totus indiget orbis ope[re]
 Anglia plena iocis gens libera apta iocari
 Libera gens hec est cui libera lingua
 Set lingua melior liberiorque manus.

5 ryuers] A a ryuer LS flumina 7 beste] ACFGHW bestes LS
 optima *16 opere] ABCDEFGHW ope LS opere 18 lingua] A lingua
 donatur LS lingua

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Þise verses menen þat Inglonde is a stronge londe and sterne
 [f. 173^{vb}] and þe plenteouseste corner of þe world, ful ryche
 a londe þat vnneþe it nedeþ helpe of any londe, and eueryche
 oper londe nedeþ helpe of Inglonde. Inglonde is full of myrthe
 5 and of game and men ofte tymes able to myrthe and to game, free
 men of herte and with tonge, but þe honde is more bettir and
 more free þan þe tonge.

And he rekeneþ many oper worþinesses of men and of þe ilonde
 þat were to longe to sette here alle arewe. Loke wiþinne de
 10 Britannia.

D[e] Aquitania. Capitulum xv^m.

Aquitania, Gyan, is a prouynce of Gallia in Europa, as
 Ysider seith. And hath þat name Aquitania of bendynge and
 wyndynge waters of þe ryuer of Leyre þat is þe bounde and þe
 15 meer of þat londe in many places and biclippeþ it nygh alle
 aboute. And is a fruytful londe and mery and noble wiþ townes,
 citees, and castelles and tours, moiste with waters and fayre
 ryuers, wodes, feldes, gardeynes and meedes, ysette with
 vynes and vynesgerdes, with treen wiþ fruyte of dyuers kyndes,
 20 ryche with diuers ricchesse. Many particuler [prouynces]
 ben conteyned vnder þis name Aquitania, as Plinnus seith. Þis

11 De] A D 12 Gyan] A is Gyan and LS om. 20 prouynces]
 ABFGHW om. C þingis LS prouincie

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londe haþ in þe norþe norþe weste syde þe see Ocean, as Orosius
seith, and þat cooste of þe see is yclepede þe Gyanysshe See. And
haþ Spayne in þe weste syde and Gallea Lugdunens in þe norþe and
in þe eeste and streccþeþ to þe prouynce of Nerbone in þe souþe
5 eest and in þe souþe, as Orosius seith.

De Andegauia. Capitulum xvi^m.

Angeo is a prouynce of Fraunce and nyze to Gyan and streccþeþ
anone to litil Bretayne, and þe chief cite þerof hatte Andegaus
and by þe name of þat cite alle þe prouynce about hat Andegauia.
10 And þis londe bereþ wyne and fruyte [and is riche of al fruite]
and gode lyche to Gyan wiþ vnyzerdes and fruyte.

De Aluernia. Capitulum xvii^m.

Aluerne is a prouynce of Fraunce Lugdunens, þe chief citee
þereof hatte Mountclere. This hatte Germanye in þe southe
15 eeste syde, and Ytayleis in þe [f. 174^{1a}] souþe syde, and þe
prouynce of Narbone in þe weste, and þat partie of Fraunce þat
hätte Gallia Belgica in þe northe. And is a londe with many
wodes and treen, wiþ mounteynes and pasture, with beestes tame
and wylde, wiþ fruyte, corne, and wyne in many places.

10 and is...fruite] A om. (DE om. fruite) cf. LS bonis omnibus
opulenta 13 Lugdunens] A lugdune⁹ LS lugdunensis *14 southe]
ABCDEFCHW northe LS euro

LIBER QUINTUSDECIMUS

De Apulia. Capitulum xviii^m.

Apulia is a cuntre vpon þe see in Ytaile þat is a partie of Europa and is departede from þe yle of Sicilia by an arme of þe see and is a londe of moche folke, with golde and syluer, with moche swete wyne and oyle, and is noble and stronge with noble citees, castelles, and townes, and is plenteuous and bereþ corne and fruyte and is þe eende of Europa azens þe souþe and is departede fro Barbarye onelyche by þe see. And it is yseide þat þereinne ben hoothe welles þat ben medicynable to seke men. The chief cite of þat londe hatte Brundusium. Þe Grees buldede þat cite sometyme. And it hap þat name of brunt on grewe that is to menyng 'hertes heede', for þat cite is yshape as an hertes heede with hornes and so disposede, as Ysider seith libro xvi^o. capitulo de nominibus ciuitatum. Bisyde þis londe lieþ a londe þat hatte Capitanata, moder of corne and of fruyte, [for þe grounde þerof is most able to bere moche corne and froyte], and by plente þereof many prouynces ben susteyned boþe on þis half þe Greete See and on zonde half.

De Affrica. Capitulum xix^m.

Affrica, as some men menen, hath þat name as it were Aprica for it is clere and open to heuen and to þe sonne for it fongeþ no grisely colde, as Ysider seith libro xv^o. Oþer men menen þat

3 þe¹] A þe/þe 15-16 for þe...froyte] ABCFGH om. LS gleba fertilissima est ad frugum multitudinem producendam 20 þat] A þat/þat

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Affrica hap þat name of Affer þe some of Abraham ygete on
 Ceutura, and it is yseyde þat he ladde an ooste toward Libia and
 ouercome enemyes and woned þer and c[1]epede hem þat come þere
 aftirward Affros, as Isider seith [ix. libro.] And Affrica by-
 5 gynneþ atte endes of Egipte and streccheþ by þe souþe and by
 Ethiopia anone to þe mount Athlant and is yclippide in þe norþe
 with þe see of myddel erþe and endeþ at þe see Gadican. Þis
 londe is clepide þe þridde partie of þis worlde and is [f. 174^{Tb}].
 ydeled azens Asia and Europa. In þis Affrica ben many prounces,
 10 as Libia, Cyren, Tripolis, Bizantium, Cartage, Mauretania,
 Ethiopia, and many other. And þat partie of þe worlde þat Affrica
 is lesse in space þanne Asia ouþer Europa; but to þe quantite
 þeroffe, he is more ryche and more wonderful in qualite for he is
 mooste riche of golde and of preciouise stones and also of fruyte
 15 and of corne and of olyues. Also þereinne ben many wondirful
 kyndes figures, and shappes of men and of bestes, þe whiche shal
 be knowe when þe cuntrees of Affrica ben descryued by here owne
 names. And he is more bare oneliche of treen þan opere londes,
 and is biclippid with dyuers eendes of the Ocean, and is bareyne
 20 in many places bycause of hepes of grauele. And þereinne ben
 satires, wodewoses, tigres, and opere horrible bestes, as it shal
 more be knowe innermore.

*1 Affer] ABCDEFGHW asper LS offer on] A of LS ex 3 clepede]
 A cepede *4 ix. libro] AG ð c° B libro et cetera CD om. phrase
 E libro et H libro capitulo W libro ix et cetera L ix libro S
 libro ix 17 descryed] A destroyed LS describentur

LIBER QUINTUSDECIMUS

De Asturia. Capitulus xx^m.

Asturia is a prouynce of þe hider Spayne in þe marche of Europa and Affrica, as Ysider seith libro xv^o. And so þei þat wonen nyȝe þe ryuere Asturus ben yclepide Astures. Here londe
 5 is yclosede alle aboute nyȝe honde with wodes and mounteynes, as he seith; onelyche men of þat londe ben more plesynge in herte and wille and more free of herte and more godelyche þanne other. The citee hatte Metropolis. In þat londe is scarsete of wyne, of whete, and offe oyle for þe londe is colde and [nouȝt] ful
 10 able to bere suche corne and fruyte. But þere is passyng [plente] of myle and of chesteynes. It is yseyde þat þere growe many manere fruyte and apples of þe whiche þey maken hem drynke instede of wyne, and also þei ben moste ryche of bestes wylde and tame. An as it is yseyde, þe peple is more generalyche and kyndelich
 15 merye and gladde, wiþ noble voyce to synge, and swyfte in course and in rennyng, orpede and hardy in batayle, semelyche of kynde, fayre of shappe aftir þe disposicioun of þe cuntre and of [here] [f. 174^{va}] londe. Men ben liȝt of tunge to speke and in caas to scorne other men.

9 nouȝt A om. cf. LS minus apta 10 plente ABCFCHW om.
cf. LS abundant 17 here A om. cf. LS secundum situm patrie

LIBER. QUINTUSDECIMUS

De Aragonia. Capitulum xxi^m.

Aragonia is a prouynce in Spayne wip plente of wynezherdes
and of corne, moyste with welles and wip ryuers. Artogotes
woned þerinne sometyme, and of hem þe cuntre haþ the name
5 anone to þis daye. For the nacioun of Gootes woned in þat
prouynce sometyme, and so Aragonia is yseyde as it were Aragothia,
as Isider seith. Þe ryuer Hiberus [rennep þer]; þe chief citee
þereoffe hatte Metropolis.

De Babilonia. Capitulum xxii^m.

10 Babilonia is a prouynce of Asia in Caldea, þe hede þereof is
þe cite Babilon of þe whiche þe londe hath þe name and hatte
Babilonia and was so noble þat Caldea, [Assiria], and Mesopotamia
passed into þe name þerof sometyme, as Isider seith libro xv^o.
Moste noble ryuers þere rennen by, amonge þe whiche þe chief [ben]
15 Tigris and Eufrates þat springen oute of Paradys. And it is þe
beste londe to bere alle manere of corne and fruyte and wyne.
And it is fulle of swete spices, herbes, and treen and moste ryche
of precieuse stones and diuerse metalle, with moste plente of
cameles, horses, asses, and mules and oþer bestes. Þerinne is

1 xxi^m. A xxii^m.] C 21 E xx^m. LS xxi. 3 Artogotes] ABCEFGHW Artogoges
L arrogocis S:arrogotis 7 rennep þer] AC closeth BFGHW closeth
þere D om. phrase LS perfluit 8 þereoffe] ABCFGW þereoffe, and
þat cite D om. phrase cf. LS quam perfluit iberus fluius cuius
metropolis (S metropolis cesaraugusta) appellatur 10 þe hede]
ACFGHW in þe hede B om. sentence cf. LS chaldeia cuius caput
12 Assiria] A Affrica LS asseria 14 ben] ABCFGH is LS sunt 15
Eufrates] ABFGHW eufrates also LS eufrates

LIBER QUINTUSDECIMUS

plente of wylde bestes and wondirful and wondirlyche yshape, and
 namelyche in deserte place. Þe chief cite þerof higt sometye
Babilon, þat is to menyng 'confusioun', for [þere] þe lan[g]age
 was confounded of hem þat beldeþ þe tour Babel, as it is yseyde
 5 Genesis libro xi^{mo}. Ieronimus super Ysaïam xi^o. discriueþ þe
 hugenes þerof and seith þat Babilon is [þe] chief citee of Caldeys,
 þe walles þerof were sextene þousande paces in square fro corner
 to corner, þat makeþ in alle foure and sixty þousand paces, and so
 þe walles were [yholde] in tweye leges and in tweye dele offe oone
 10 lege. Also þere was a toure of þre þousand paces hize, and þat is
 to seye of tweye leges hize, ybatred in brede, [f. 174^{vb}] the matere
 þerof was brent tyle ymade of glewe þat may nouzt azenne be vnbounde.
 And þefore it may nouzt be destroiede with fyre noiþer with water.
 And for þere was confusioun of langage, it hatte Babel in [e]brew and
 15 Babilon in grewe, and þereof al þe londe aboute hath þe name and
 hatte Babilon. And þere reynede sometye þe moste myȝtye kynge
 Nabugodonosor. Amonge other naciouns of þe worlde þat [he] made
 suget to þe empere of Caldeis, he made also þe Iurye þral, and
 þefore in his newewes tyme Baldazar, Babilon was alle destroiede
 20 by Cyrus and by Darius, kynges of Perse and of Medes. And it was

3 þere] ABFGHW om. LS ibi langage] AH lynage C lyna marked for
deletion langage LS lingua 4 tour] ADEH towne LS turrim
 6 þe] ABFG om. 9 yholde] ABCFGHW om. W acountyd for LS tende-
 bantur *12 azenne] ABCFGH azene ne DE azene noþer W be depart ne
 cf. LS indissolubilis 14-15 ebrew...grewe] A grewe...ebrew LS
 ebraice...grece 17 he] ABDEFGHW is cf. LS qui...subiecit

LIBER QUINTUSDECIMUS

neuere efte ybylede agene but of þe releef þereof were tweye cites
ybeelded. That on higt Thezephion, as Ierom seith, and þe place
þat Babilon was ynne is desert and conteneþ nougt but beestes
wonderlyche yshape. Loke innermore de Caldea.

5 De Bactria. Capitulum xxii^m.

Bactria is a cuntre in Asia and hath þat name of a ryuer þat is
þereinne þat hatte Bactrius, as Isyder seith libro xv^o. The pleyne
parties þereof þat beren corne ben byclyppede aboute with mounteyns
þerof aforne þe ryuers of Inde. [þe ryuer Ochus] closen þe opere
15 þis deele. And þerinne ben cameles moste stronge þat neuere
stomblen.

De Bracheana. Capitulum xxiii^m.

Braceana is a cuntre in Affrica and hath þat name of twoo moost
noble tounes. þat oone hatte Andrometus and þat oþer Bysantum.
15 þis londe is plenteuous in glebe and in oyle; þe grounde þerof is
so fatte þat seed þat is sown þerinne encreseþ and multiplieþ
itsilf an hundrefolde, as Isider seith libro xv^o.

De Bragmannys.

Loke in þe eende of þis boke.

1 tweye] A op' tweye LS due *9 þe ryuer Ochus] ABCDEFGHW om.
LS ochus fluuius

De Brabancia.

Loke in þe nexte pagyn in þe eende of þe mergyne.

De Brabanía. Capitulum xxv^m.

Břabayn is a prouynce in þe eende of Germania and stretcheth
 5 to þe cuntre of Fraunce þat hat Gallia Belgica; and hath þe Ryne
 and Frisia in þe eeste syde, and Bruy[f. 175^{ra}] tisse and Flaun-
 drisshe ocean in the norþe syde, and þe neþer Fraunce in þe
 weste syde and þe ouer Fraunce in þe souþe syde. And þe water
 þat hat Acupissinosa renneþ by þis londe and in þis londe ben
 10 many famous tounes. This londe bereþ wele fruyte. And it is
 ful of men of semelyche stature and fayre of shappe, and ben
 werriowres boolde and hardy azeyns here enemyes, plesynge and
 quyete amonge hem[self], deuoute men, godelyche and benygne.

De Belgica. Capitulum xxvi^m.

15 Belgica is a prouynce of Fraunce in Europa and hath þat name
 of a cite þat hat Belgys, as Ysider seith libro ix^o. This prouynce,
 Orosus seith, hath Germania an þe ryuer of þe Ryne in þe este
 syde; and þe mounteyns þat hat Alpes Pennine in þe souþe eeste
 syde; þe prouynce of Narbon in þe souþe side, þerinne is þe cite
 20 Arelatensis; and hath þe prouynce of Lugdunens in þe weste; and

3 xxv^m.] A xxvi^m. C 25^m. E xxiiii^m. LS xxv *5 Ryne] ABCDEFGH
 ryu' W ryuer Ryne LS renum 13 hemself] A hē cf. LS inter se
 17 an] A in L et S siue *18 souþe] ABCDEFGHW norþe cf. LS ab
 euro *19 þe¹] ABDEFGHW is a C is þe cf. LS a meridie prouinciam
 narbonensem

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þe Brittishe see in þe norþe weste; and Bretayne, þat is
 Englande, in þe norþe syde. Þis londe is plenteuouse of corne
 and of fruyte and bereþ wyne in many places, and is ful of men and
 is strengþede with citees and wiþ toumes. And þe men ben fiers by
 5 kynde, as Ysider seith libro ix^o. Þe men ben bolde and hardy, þe
 londe is møyste with waters and ryuers and fayre with plenteuous
 felde, wodes, and medes and ful of noble bestes wiþ few beestes
 wonderlyche shape, with fewe venymous bestes outake frogges and
 adders. And generalyche and comunelyche þis londe is peysible and
 10 quiete. And þis londe Belgica hath many diuers peple and cuntrees
 with somedele dyuerses langages.

De Bitinia. Capitulum xxvii^m.

Bitinea, as Isider seith, is a prouynce of þe lesse Assia in the
 bygynnyng of þe see þat hat Pontus towarde þe este, and liþe aforne
 15 Tracia and haþ many names sometymes, for it was raþer clepede
 Bircia and þeraftir Bytymya, and had þat name of a kynge þat hat
 Asynyus. [f. 175^{rb}] Þis is þe more Frigia and þe chief citee
 þerof hat Nicomedia. Þere flize Anabal, prince of Cartage, and
 deyede with venyme, as Isider seit[h] libro xv^o. Fenix bulde
 20 firste Bitinia þat was firste yclepede Mirabunnda, as Ysider seith.

9 peysible] B lacks next two leaves 19 seith] A seit

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De Britania. Capitulum xxviii^m.

Briteyne is an ilonde of Ocean in Europa and strecchep in lengþe and haþ Fraunce in þe souþe syde, as Orosus seith. This ilond hath in lengþe þe space of foure score myle and in brede 5 two hundreþ myle. And in þat place þer þe eendeles ocean is yseen, þere ben þe ilondes Orchades; twenty þerof ben deserte and þrittene ben enhabitede. Þan comeþ þe ilonde Tile, sixe dayes sailynge þennes, as Plius seith libro iiii^o and Isider xv^o. And þis ilonde [Tyle] is departyde fer from þe ilonde of Bretayne, as Orosius 10 seith, toward þe north norþe weste, and stondeþ in [þe] myddel ocean and is knowe but to fewe men for it is so fer in þe see. As Plius seith libro iiii^o. xviii^o. capitulo, þis Breteyne lieþ bitwene þe norþe and þe weste aforne Germanye, Fraunce, and Spayne, with wele ferre weye bytwene. First þis londe hiȝt Albion 15 and hadde þat name on cause for white rokkes and craggis þat ben aboute þe ilonde. Þerafter it had anoþer name of Bruyte and was clepede Bretayne, and atte þe laste it was yclepede Anglia and had þat name of Germainys þat woned þereinne. Loke tofore in littera A de Anglia.

20 Also anoþer lesse Bretayne is vpon þe ocean of Gyan in þe cuntre[s] of Fraunce. In þat lesse Bretayne wonede, and doone ȝitte anon vnto þis daye, Bretounes þat lefte þe more Bretayne

9 Tyle] A om. LS om. 10 þe²] AFG om. cf. LS in medio oceano
 15 on cause for] A for oone cause/for C of W for cause of LS
 forsan propter 16 had] A hat cf. LS est dicta 21 cuntres] A
 cuntre LS partibus

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for gredynesse of Germanyns, and ȝit þer is þe nacoun and þe name
of Bretouns. And þeiȝe þis Bretayne be worþi and noble in many
þinges, ȝit may nouȝt the douȝter be pere to þe modir. And so þe
lesse Bretayne may nouȝt be pere to þe more, and [is] skilfully
5 clepede þe lesse Bretayne [for it may nouȝt be pere to þe more
Britayn] in nombre of peple noþer in noblesse of grounde and of
londe.

[f. 175^{va}] De Boicia. Capitulum xxxix^m.

Boicia is a prouynce and a partie of Hellades in Gr[e]ce, as
10 Isider seith libro xv^o. and haþ þat name of bos 'an oxe', and þat
for þis cause. For why[le] Cachinnus þe sone of Agenor by byheeste
of his fadir sought his sister Europa þat Iupiter had rauysshed and
myȝt nouȝt fynde hire, he dredde sore in herte his fadres wreþe to
be exiled; and while it happede [þat] he folowede þe foore and
15 traace [of an oxe] he fonde þe place Boicia by name of an oxe, and
þere he beldeþe þe cite þat hatte Thebe, and þer he helde cyuel
batails sometyme. And þer weren ybore Apolyn and Hercules þe grete
man of Thebe. This same is clepid Emona and haþ þat name of a
welle þat þere is þat was yhalowede to Apolyn sometyme, as
20 Isider seith libro xv^o. In þis londe is a laye of wodenesse so

4 is] A om. DH om. phrase cf. LS debuit vocari 5-6 for it...
more Britayn] ADH om. LS sic nec merito soli potest maiori britannie
adequari 9 Grece] A grce 10 an] AF and 11 whye] A why E om.
phrase LS dum 14 þat] A om. cf. LS bouis sequeretur foore]
A foote C forow E vore H om. W frore LS uestigia 15 of an oxe]
A om. LS bouis 16 helde] ACFGH beldeþe cf. L detenuerunt
S: detonuierunt 18 man] AH of men EFG of man cf. LS maior
ille thebanus

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þat who þat drynkeþ þereof, he shalle brenne in wodenesse of
 leccherye, as he seith libro xiiii^o. capitulo iii^o. of water.
 Loke byfore de fontibus.

De Boemia. Capitulum xxx^m.

5 Boeme is a partie of Messia toward þe eeste syde and nexte by
 Germania in Europa, and is closede aboute with mooste huge mounteyns
 and mooste þikke and hize woodes, and departeþ from Germania and
 Panonia and oþer naciouns with mounteyns, wodes, and ryuers. And is
 ful stronge londe in many places with hize mounteyns, and is ful
 10 fayre in pleynes of feeldes and of meedes, and mooste hoilsome in þe
 aspectte of [h]euē, beste londe to bere corne and fruyt. And
 hath plente of wyne[s] and [of] wynezardes, of corne and of fruyt,
 and moost riche of golde, of siluer, and of tynne and of oþer
 metalles, moiste wiþ welles and ryuers. For a ryuere watereþ and
 15 moisteþ þat londe þat hatte Albia, mooste noble ryuer þat ariseþ
 and springeþ oute of þe mounteyns of Boemia, and also [Multa] whiche
 rennen togedre to Praga þat is a rial cite. In þe mounteyns þereof
 [f. 175^{vb}] ben plente of treen of pynes and of firre, and þere ben
 eendeles many herbes, nouzt of pasture onelyche and of leese, but
 20 also of swete spicerie and medicynal herebes. Þere ben eendeles

5 *nexte] ABCDEFGHW weste LS iuxta 9 stronge] ACFGHW strun^a/ge
 LS firmo ll heuen] AW eu^y C om. FGH euer LS celi beste]
 AFGHW blissed C and it is a blessid cf. LS fertilissima l2 wyne]
 A wyne E om. cf. LS vineis of²] AW om. cf. LS in vineis abundans
 *16 Multa] AFGH many þinges CW many ryuers D fulta E vulta
 L multa S mulda

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many bestes of diuers kynde, as beers, hertes, capriole,
tragillaphi, bubali, and bysontes. And amonge þise wyld bestes is
one as moche as an oxe. An þis beeste is sterne and fers and hath
grete hornes and large and defendeþ himself þerewith; and hath vndir
5 þe chynne a grete fysche bagge, and gadereþ water þerinne and heteþ
þe water in þat bagge wondirliche in his rennyng. [And] he þroweþ
þat water [vpp]on hunters and houndes þat come to nyge him; and
that water scaldeþ of her heere and brenneþ horriblelyche alle
þinges þat it toucheþ. And þis beeste hatte lom in þe langage of
10 Boem. And þis londe is byclipped with Masonia and Panonia in þe
este syde, and Polonia in þe norþe, and with þe Austryche in þe
souþe, and is [b]yclippede with Barfarica, Germanyca, and with þe
marche of Myssenens in þe weste syde.

De Burgundia. Capitulum xxxi^m.

15 Burguyn is a partie of Fraunce Senonens and streccheþ anone to
þe mounteyns þat hatte Alpes Penynas. And haþ þat name Burgundia
of burougtounes, for þe Ostre Gotes made þere many burghtounes and
stronge whanne þei schulde wende into Ytaile. The londe is stronge
and ful of mounteyns and of pasture and of wode in many places, and
20 moyste with stremes and ryuers and waters, and bereþ wele in many

2 bysontes] AE byfontes D by fontes LS bisontes 3 An] AFG In
LS om. 6 in...þroweþ] ACFGHW and in his rennyng^g he þroweþ cf. LS
et currendo aquam...calefacit quam...periicit 7 vppon] A on LS
super 10 Masonia] ACFGHW masolia cf. LS morauia 11 Polonia] A
penonia DEGH pelonia LS Polonia 12 byclippede] A yclippede
cf. LS circumdatur et ambitur

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places [fruite and corne. And is in many place] bareyn and drye,
 and moste colde nyze þe mounteyns and þerefore þer is moche reyne
 and snowe. Many men wonnen nyze þe mounteyns, and þey haue grete
 bocches vndir þe chynne of ofte vs of snowe water. Þereinne ben
 5 many beeres, bores, and hertes, and many oþer wyld beestes.

De Capodocia. Capitulum xxxii^m.

Capodocia is a prouynce in þe more Asia in þe hede of Siria;
 and [f. 176^{ra}] toucheth Hermenya in þe eeste syde and þe lesse
 Asya in þe weste; and þe feldes þat ben yclepid Cinisian Campi,
 10 þe whiche þe Amazones hadden sometyme, in þe northe syde, and þe
 see Temeritum; and [in] þe southe syde onelyche a mounteyne þat
 hiȝt Taurus; and þerto longeþ Cilicia and Ysauria anoon to þe see
 þat hatte Silicus sinus, þat is aforne þe ylonde of Cipres.
 Þerby renneþ þe ryuer Albys, þat delede sometyme þe kyngdomes of
 15 Liddia fro þe Pers, as Ysider seiþ libro xv^o. and Orosius libro i^o.
 Þise men come firste of Amasoth, þe sone of Iaphet, and so zitte
 is a citee amonge hem þat hatte Moreth to þis day, as Isider seiþ
libro xi^o.

. 1 fruite...place] AD om. cf. LS in multis locis fertilis et fecunda
 et in multis sterilis arida 2 moste] ACFGHW moyste and cf. LS max-
 ime frigida 4 snowe water] AFGHW snowe and water D newe water
 LS aquarum nivalium 7 is a] A is a/is a *hede] ACDEFQHW eende
 LS capite 11 in] AFGHW om. cf. LS a meridie 12 anoon] ACFGH
 and anoon W and vnto LS vsque

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De Caldea. Capitulum xxxiii^m.

Caldea is yseyde as it were Cassidea, and hath þat name of
 Caseþ þe sone of Nachor, [þat] was Abrahams broþer, as Isider
 seith libro ix^o. And so Caldey ben yseyde as it were Cassedei and
 5 haue þat name of Casseth. And þat londe is moste londe and lieþ
 bysyde Eufrates. Þereinne is þe feelde þat hatte Ouram. In þat
 feelde geauntes comen togeders aftir þe floode and dyden bylde þe
 tour Babel by counseile of Nemprothe. Of þat toure be cite þat
 þere is ybilt hath þe name and hatte Babilon, and aftirwardes alle
 10 þe cuntre aboute was yclepede Babilonia. But here it is to tellynge
 what Orosius seith of Babilon libro ii^o. Þe firste kyng, he seith,
 amonges þe Assiries þat mygte passe opere was Ninus. Whan Ninus was
 slawe, his wyf Semeramis, quene of Asia, made þe cite of Babilon
 more þan Nemproth hadde bygunne; and she stored þe citee and
 15 ordeynede þat cite to be heede and chief citee of þe reume of Assiries.

And þat kyngedome stoude strongly a þousande zeres and an hundred
 þre score and foure anoone to Sardanapallus. Him slouze Arbates,
 prefect of Medes, and þan byganne þe reume of Assiries to perisshe.
 But it destroied Babilon so, þat vnaþe men mygte trowe þat so
 20 stronge a cite mygte be take. For þat citee was disposede as a
 castelle, with walles ylyche longe and [f. 176th] square. Þe

2 yseyde] AFGHW þe yseyde LS lack verb it] A þat it F at it
 LS quasi 3 þat] ADEFGHW om. cf. LS nachor fratris abrae
 8 Nemprothe] A Nemfrothe C Nembroth G nemrothe LS nemroth toure] A
 toune LS turrim 16 stoude] AF stondeþ LS stetit

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hogenessse and strengþe of walles may vnneþe be trowed, for þe walles were fyfty cubites þicke and foure tymes so hize, and þe citee aboute was foure hundred and foure score forlonges. Þe walle was of bra[n]de tiellen temperede with gleuwe, and

5 wiþoute was a brode dyche and large, yseie ferre þennes. Into þat dyche ranne þe ryuer alle about þe citee. And in þe frounte of þe walles were an hundred gates, and about þe walles were wonynge places for hem þat shulde defende þe citee, and þilke places of defens were wondirlyche stronge and huge. And þ[e]i

10 þat citee were so strong zit was it sone ouercome, ytake, a ybete to þe erþe. For he deede þe ryuere in þre hundrede and þre score chanel, as he hadde toforehande ydeled þe ryuer Ganges whan he was wrooth with þe ryuer; [he] deled [it] in þre hundred and þre score parties, for oone of his knyghtes was dreynt þerinne.

15 And so whan þis watere was withdrawe þat ranne [by and] aboute þe citee, þe citee was þe sonner ytake, as Ysider seith. Þat zeere in þe whiche Harbates bigan to destroie Babilonia, þoo Rome bygan to be foundede; and so in oon acorde of tyme þe oon citee felle downe and þat oþer arose. And whenne þe firste kyngedome of

4 walle] AEW walles LS murus brande] ACFGH brode LS coctili
 9 þei] A þi LS quamuis 13 he deled it] AFG ydeeled C whiche
 he delide D y delyd yt W he dyuyded it cf. LS eundem diuisit
 15 watere] ACFHW ryu'e G om. LS aqua 15 by and] ACGW om.
 F and cf. L per ciuitatem et circa S per ciuitatem

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þe eeste failede for eelde, þanne þe kyngdome of þe weste
byganne to aryse and to þryue.

De Cedar. Capitulum xxxiiii^m.

Cedar is þe name of þe cuntre in þe whiche wonede þe Ysmae-
5 lites þat weren þe children of Cedar, þat was Ysmaels eldeste sone;
for Ysmael was Abrahams sone, ygete on his seruant Agar, a woman
of Egipte. And more v[e]reliche þey ben þere yclepide Agereni
þan Sareceni, þogh þei mystake þe name of Sarra in wayne and ben
proude þerof, as Isider seiþ libro ix^o. Þees men bilden noon
10 houses but goon aboute in large wilderness as wilde men, and
wonen in tentys and lyuen by preyes and by venisoun. And þefore
Hismael was yclepede Onager 'a wyldesse', as þe glouse seiþ
[f. 176^{va}] super Genesim xvii^o.: Þis [schal be] a fers man, et
cetera; he seiþ þat he schal passe þe wodenesse of alle beestes
15 and greue sober men and eesy. For as Methodius seiþ, 3it
hereaftir þey schal oones ben gadred yfeere and goo oute of
deserte, and wyne and holde þe roundenes of þe erþe eigte wokes
of 3eeres. And here weye schal be clepede þe weye of anguysshe and
of woo, for þey schal ouertu[r]ne citees and kynggedomes, and þey
20 schal slee preestes in holyeplaces and lygge þere by wommen, and

2 þryue] ACFGHW stryue D om. phrase cf. LS incept pubescere
*7 vereliche] ACDEFGHW freliche LS verius 9 men] A meyne H. om.
cf. LS hi 11 wonen] AFGH women C wymmen dwellen W dwell LS
habitant 13 schal be] ACFGHW was LS erit 19 ouerturne]
ACFGHW ou'come LS subuertent

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drynke of holy vessel, and tye beestes to burieles of [holy] seintes for wickednes of cristen men þat shalle be þat tyme.

þes[e] an many opere [he] reherseþ þat Hismaelites, men of Cedar, shal doo in þe worlde [wyde].

5 De Cancia. Capitulum xxxv^m.

Kent is a prouynce [in] Ynglonde vpon þe Brutisshe ocean, þe chief cite þereoffe hatte Canterburye. And þe londe bereþ wele corne and fruyte and haþ many woodes, and is mooste with welles and ryuers and is noblicche yhiȝte with hauens of þe see, and 10 ryche of ricchesse and chief in holsomes of heuene.

De Cantabria. Capitulum xxxvi^m.

Cantabria is a prouynce of Spayne and hath þat name of a citee and of þe ryuer Hiberrus. Þe men þereof ben stedfast in herte to stele and to reue, and gladde for to werreye and euere redye and 15 preste to fonge strokes, as Ysider seith libro ix^o. Nyȝte to þis londe is Celtiberia and hath þat name of Galles and Cellices and Hiberes.

De Cananea. Capitulum xxxvii^m.

Cananea is a cuntre in Syria þat was aftir þe floode possessioun 20 of [þe] children of Chanaan, þat was Cam his sone, and of hem

1 holy] A om. cf. LS sanctorum 3 þese an] AFCH þus in CW þus and in cf. LS hi et multa alia he reherseþ] ACFGHW þay shal reheresen LS recitat 4 wyde] A om. cf. LS orbe 6 in] ACEFGHW of cf. L in anglia S anglie 15 ix^o.] A xv^o. LS ix^o. 20 þe] AFG om. cf. LS a filiis Cam] ACFGHW come of cf. LS filii cham

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were tenne naciouns, as Isider seith libro xi^o. Seuen naciouns
of hem were of children of Chanaan, in þe whiche þe curs þat was
3 zeuen to [C]ham was ymored as it were by heritage. And þefore
by heste of oure lorde þe children of Israel put hem oute and
5 occupied here londes, as Ysider seiþ libro ix^o.

[f. 176^{vb}] De Campania. Capitulum xxxviii^m.

Campania is a prouynce of Ytalie bitwene þe territorie of
Rome and Apulia, þe chief citee þerof sometyme was Capua and
ydwore oute by Siluius, kynge of Albanes. And hath þat name of
10 capasitas, for þe londe þerof taketh þenes alle manere of fruyte;
and is þe heede of þe citees of Campania and yrekenede amonge
þree of [þe] greteste citees, þis cite, Rome, and Cartage.
Sometyme alle Ytalie hadde þe name of þis citee and was clepide
Campania. Many oþer citees, famouse, riche, and ful of men,
15 parteneþ to þe prouynce of Campania, as Neapolis and Peuteolis,
þere Virgils babes were in worshepe sometyme. And is a londe
wip plente of corne, of vynes, of olyues, of wyld beestes, and
of diuers manere of fruyte. Anoþer Campania is yclepede
Casalunia and is a prouynce of Fraunce Senonens, þe chief cite
20 þerof is Troos.

*3 Cham] ACDEFGHW hem cf. LS maledictio cham 10 taketh] A taketh
aweye cf. LS capiat unde 11 of þe] ACDEFGHW of alle þe cf. LS
caput est vrbium campanie 12 þe] A om. 14 famouse...men]
ACFGHW famouse and ful of men and riche (A richesse) LS famose
locupletes et populose 17 of⁴] A and of cf. LS olearum ferarum

LIBER QUINTUSDECIMUS

De Cauda. Capitulum xxxix^m.

Cauda is clepid an ilond þat is narowe and streyte in þe bigyn-
 nunge and þanne bradder and bradder, [with] harde entrynge and
 trauaylous, as it is yseyde in Actibus Apostolorum xxvii^o. capitulo.
 5 And þ[is] ilonde is bitwene Siria and Italy by Creta and Salnicia.

De Cilicia. Capitulum xl^m.

Cilicia is a prouynce of lesse Asia and hath þe name, as men
 tellen, of Iupiter [hys] eldest sone, as Isider seith libro xv^o.
 Þis prouynce hath Luteam in þe west syde and þe see mare Siculum
 10 in þe southe and [in] þe eeste þe coppes of mount Taurus [and] in
 þe northe. Þe ryuer Cignus rennep þorgh þe londe. The chief cite
 þereof is Tharsimoniam þat hatte Tharsis, þere was Poule. And
 Corustos is a toune þerof, and þere is moche saffran and beste
 smellynge and passeþ golde in coloure, as Isider seith libro xv^o.

15 De Cipro. Capitulum xli^m.

Ciprus is an ilond and hath þat name of Ciprus, a citee þat is
 þerinne, as Isider seith libro xv^o. This londe hatte Phafon, and
 [f. 177^{ra}] was sometye yhalowede to Venus. And was sometye

3 with] AFG in C it hap an H and cf. LS cuius ingressus est
 difficilis 5 þis] AE þe LS hec 8 hys] AFGHW om. C þe cf.
 LS iouis filio 10 in²] A om. cf. LS ab oriente and²] ACDFGEW
om. cf. LS ab oriente et septentrione habet montis thauri iuga
 15 H lacks next three chapters 17 Phafon] ACFGW Phason LS
 paphon

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ful famous and namelyche of metalle of copre, [as yt ys yseyde þat copre] and the vs þerof was þere first yfounde, as he seip. Þe londe bereþ wyne and þe wyne of þat place is ful stronge. Now many citees ben þerinne and noble, amonge þe whiche þe chief 5 hatte Niachasia. The londe is clippede alle aboute with þe see and is withinne al ful of woodes and feeldes, of meedes and vynezgerdes, of corne and of fruyte, and is moiste with wellis and ryuers, and ryche of many ricchesses and lykyngges. Ofte þis ilonde is clepid Cechim in holy writte, as me seith libro ix^o. and hath þat name of 10 þe sone [of] Ionam, þe neuwe of Iaphet, as Isyder seith. Libro i^o. Orosius spekeþ of þis ilond and seith þat þe ilonde Ciprus is biclippid with þe see þat mare Ciricum in þe west syde, and with þe see þat mare Phanphilicum in þe norþe and with Aulonne Celico, and is byclippide in þe southe wip þe see of Siria and of þe 15 prouynce Fenix. And conteneþ in lengþe an hundred þre score and fytene þousande paces, in brede a þousande of paces and an hundred and fyue and twenty.

De Creta. Capitulum xlii^m.

Creta is an ilonde of Grece and hath þat name of on Crete, a 20 kynge þat wonede þere, and stretcheþ in grete lengþe bitwene þe

1-2 as yt...copre] ACFGW om. LS es dicitur 5 clippede] A clepede LS clausa 9 me] AFW men C Ysidere DE he L dicit S Isidorus ix^o.] A xi^{mo}. C þe xi L nono S ix^o. 10 of] ACFGW om. cf. LS filio ionam *13 Aulonne Celico] ACDEFGHW Aulon and Celico LS aulone cilicio 14 Siria] ACDFGWSicia LS syrie 15 an] A and 16 brede...paces] A brede a þo/usand pases in breede a þousand of paces

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est and þe weste. And is ywasche with wawes of Grece in þe norþe syde, and with wawes of Egipt in þe souþe syde. And was sometyne bihiȝte wiþ an hundred noble citees and þerefore he was clepide Centapolis, þat is to menyng 'a londe with an hundred citees'.

5 And þis ilonde was first noble with ores and armes and arowes. Þis was þe first ilond þat wrote lawe and ȝaue lawe ywriten wiþ lettres, and tauȝte firste companies of horsemen. Þereinne was study of musyke first yfounde of Ydeyes Dactilis and ytake to oþer men in þe world aboute. And þere musyke was vsed in þe studie

10 þerof, y-echede and made more. Þereinne been [f. 177^{rb}] many beestes, geet, and hertes, and wel fewe wyld geete, wolues, foxes; and oþer noyful beestes ben noone þereinne. There ben no serpentis nor noyful wormes, and if þey ben brouȝte þidir oute of oþere cuntrees þey deyen anoone. Þis londe is frende to vynes and bereþ

15 treen and medicynable herbes as ditanus and alimos and oþere suche. And also that londe bredeth precious stones and also a stone þat hatte ioice dactilius, as Isider seith libro xv^o. And þey he be an ilonde free and clene [of] venym, neuer þe lesse þereinne breedeth spalange þat ben venymous attercoppes. Huc vsque Isidorus

20 libro xv^o. Plinius telleþ þe same at alle pointes libro iiiii^o. Orosius speketh of þe same ilonde and seiþ þat Creta endeþ in þe

16 precious] A many p'cious LS preciosas 17 he be] AFGW haue C þat cf. LS cum sit insula 18 of] A withoute D om. phrase E and pure of cf. LS venenis...libera 19 venymous] ACFGW venymous and cf. LS araneas generat uenenatas

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este at þe see Carpatis, and in þe weste and in þe northe at þe see Creticum, and in þe souþe atte þe see Libicus þat is also yclepid Adiaticum. And haþ in lengþe of paces a þousand an hundred and foure score and seuene, and in breede a þousande 5 fyfty. Loke þe disposicioun of Dedalus [his] housse in Creta, Isidorus libro xvi°. in capitulo de ciuitatibus.

De Cicladibus. Capitulum xliii^m.

Ciclades were sometyne ilondes of Grece, as Isider seiþ libro xv°. And men trowen þat þei ben clepede Ciclades for þei [þei] 10 ben fer from þe ilonde Delos, [þei] stondesth rounde þat ilonde Delos; for þe Grees clepede 'rounde' ciclum. But some men [menen] þat þei haue þat name Ciclades because of rockes and craggas þat ben aboute hem. Þise ilondes stonden in þe see þat hat Hellespontus, bitwene þe see Egeum and Maleum, and ben byclippede wiþ þe see in 15 Yudea. And ben foure and fyfty by tale and streccheþ from þe norþe towarde þe souþe, and fyfty þousande paces from þe eeste toward þe weste, a[s] Ysider seith. As [Orosius] seith, withynne þees [ilondes fyrst þousande tweye hundred pases] estewarde ben

2 Libicus] A lubicus D lilucus LS libico 3 an] AF and an D om. phrase cf. LS milia c et lxxxvii 5 fyfty] ACW and fyfty cf. LS milia l his] AW om. cf. LS domus dedali *9 þei þei] ACEFGW þei D þeyze he cf. LS licet spaciis longioribus a delo porrecte 10 Delos] AD dolos LS delo *þei] AFG it CDW om. phrase E he cf. LS insite sunt li Delos] AG dolos CDW om. phrase L delura S delum rounde] ACEFGW it þe rounde cf. LS orbem greci cyclum vocant menen] A om. C seyn L om. S dicunt 16 þe norþe] B resumes 17 as¹] A a Orosius] A Isider LS Orosium *18 ilondes] ABCFG om. DEW londes LS insulas fyrst...pases] ADEG om. BCFW fyue þousand pases cf. LS milia cc. prima

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Rodes and norþward Cenodo and souþward Capadoce and westward Citeras. And þees londes eenden estward atte cleues of Asia, westward atte see Ycaryum, norþward at see [f. 177^{va}] Egeum, and souþward atte see Carphacium.

5 De Copha. Capitulum xliiii^m.

Copha þat hat Choos also is an ilonde and longeþ to þe prouynce of Arcita, þerinne Ipocras phisician was borne. And þis ilond was first yhiȝt with wolle crafte, as he seiþ. Also in þat ilond ben noble horses, of þe whiche Salomon had grete ioye in olde tyme, as 10 it is yseyde iii^o. Regum, þer it is yseyde þat horses were ybrougt to him out of Choa.

De Corsica. Capitulum xlv^m.

Corsica is an ilond with many prouynces and with manye corne[r]s in shappe, and hath þe see Cinelium in þe eeste syde and þe hauen 15 of þe citee of Rome, and Sardenea in þe souþe syde, and Belleares in þe weste, and þe see Ligusticum in þe northe. And conteneþ in lengþe an hundreþ and oone and sixty þousandes of paces and sixe and twenty þousande in breede.

De Dalmacia. Capitulum xlvi^m.

20 Dalmacia is a prouynce of Grece by olde departynge of londe and hath þat name of Delmy, þe grettest cite of þat prouynce.

3 Ycaryum] AFW yturyu` B in Tureyum C yaturium G turium L cario
S icario Egeum] ACFGW legeum D om. E logeum LS egeo
4 Carphacium] ABCFW grapha/ciũ G graphanum LS carphacio 7 was
borne] D lacks next leaf 13 corners] A cornes cf. LS angulosa

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Þis prouynce haþ Macedonia in þe eeste syde, and Messia in þe norþe, and Histriam in þe weste, and endeþ atte see Adricum in þe souþe, as Isider seith libro xv^o. and Orosius seith þe same. Men of þat londe ben stalword and stronge and zeuen hem to 5 prayes, to robberyng and reuyng, and many of hem ben see theues.

De Dacia. Capitulum xlvii^m.

Da[ia] 'Denmark' is a cuntre in Europa and was firste y-occupied with Grees Danes, as it is yseyde, and is todelyde in many prouynces and ilondes and Strecþ to Germania. Þe men þereof were sometyme 10 fers and ful grete werriours, and þefore þey were lordes of Britayne, of Norweye, and of many oþere ilondes and cuntrees. But libro ix^o. Isider seith þat þe Danes come of Gootes and some men trowen þat þey ben yclepid Dacos, as it weren dagy 'men ycome of Gootes'. But of what nacioun euere the [f. 177^{vb}] Danes be come 15 firste, þis is certeyn, þat þere ben many of hem and ben semeliche of stature and fayre of here and of face and generalyche faire of bodye and of shappe. And þeigh þey ben fers ageynes enemyes, neuer þe les þey ben kyndelyche mylde of herte, and plesynge to alle innocentes.

De Delos. Capitulum xlviii^m.

20 Delos is an ilond of Grece in þe mydel of þe ilondes þat hat Ciclades, and haþ þat name, as it is yseyde, for aftir þe floode 5 prayes] A prayers LS predis 7 Dacia] A Dad W om. LS dacia

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when þe nyzt was derk many monþes, þat ilonde was byshynnid with þe sonne beemes tofore alle ðpere londes. And for he was first yshewed and yseye he hath þat name Delos, for delon is grewe and is to menyng 'openlyche yshewed'. Also þat londe is clepid Ortiga 5 for þere curlewes were first yseye and þe Grees clepid hem ortigias. In þis londe Latonia bare Appolyn, as Isider seith libro xv^o. And Delos is þe name of an ilond and of a citee also.

De Dedan. Capitulum xlix^m.

Dedan is a cuntre in Ethiopia in þe weste syde, as Isider seip 10 libro ix^o. Þerinne ben many elephantes and moche yuery, and wodes of firre, as þe glose seith super Ezechielem xvii^{mo}.

De Europa. Capitulum i^m.

Europa is yclepide þe þridde partie of þe worlde and haþ þat name of Europa þe dougter of Agenor, þe kynge of Libia. Iupitir 15 rauesshede þis Europa oute of Affrica and brouzte hire [into] Creta and clepide þe moste partie of þe londe by [hir name] Europa, as Ysidere seith libro xv^o. Orosius speketh of Europa and seithe þat þe cuntre[ys and nacions] of Europa bygynneþ atte mounteyns þat hatten montes Ruphey and atte mareys þat hatte

1 þe nyzt was derk] A it was derk þat nyzt BFGH it was derke þe nyght C it was derk in þe nyzt LS nox...obumbrasset 6 xv^o.] ABCDEFGH vi^o. LS xv^o. 10 yuery] ABCFEW godes of yuery G godnesse LS ebore 15 Europa] A euroropa into] A oute of LS ad 16 hir name] A om. E here owne name LS eius nomine 18 cuntreys and nacions] ABFGHW cuntre C cuntrees LS regiones et gentes

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paludes Meothides, þat ben by este and come donward toward þe weste
 by þe bank of þe norþe ocean, anoone to þe cuntre þat hatte Gallia
 Belgica, anoone to þe ryuer Renus þat rennep to þe ocean. And
 þanne þe cuntrees stretchen to þe ryuer Danubius þat hatte Histrius
 5 also, [þat is] by souþe and passeth estwarde into þe see þat hatte
 Pontus, and is a coste [f. 178^{ra}] of þe Grete See. And libro xv°. Isider
 seith þat Europa bāginneþ atte ryuer Tanay and stretcheþ
 westwarde by þe norþe ocean, [anon to þe] eende of Spaigne. The
 este and southe partie þereof ariseþ from þe see þat hatte Pontus,
 10 and is alle y-ioynede to þe Grete See [and] eendeþ at þe ilondes of
 Gades. Þe first cuntre of Europa is þe nether Sicia, and biginneþ
 at þe marreys Meothides and stretcheþ bitwene Danubius and þe norþe
 occian anoone to Germania, as Isider seith libro xv°. And for
 strange naciouns þis londe is specialiche clepede Barbaria; and þe
 15 naciouns ben in alle foure and fiftye, as Orosius seith, amonge þe
 whiche þe first is Alania þat stretcheþ to the mareys Meothides.
 And þereaftir is Gothia, and þanne Dacia 'Dennemark', þan Germania,
 þanne Gallia and þe [y]londe of Breteyne, Orcades, and many ilondes,
 and atte laste þe lesse Spayne, in þe eendes þereof Europa [endeþ
 20 westward. And in þe ober partie of Europa, in] þe souþe, ben many

*1 este] ABCEFGHW weste LS orientem 4 Danubius] A danubius
 LS danubius *5 þat is] ABCEFGHW and LS qui est 8 by þe...to þe]
 A by þe norþe ocean bi/þe northe oceca cf. LS per septentrionalem
 oceanum vsque ad 10 and²] A om. LS et 14 strange] ABCEFGHW
 stronge LS barbaras 16 Alania] ABCFGH Alemania L alamania
 S alania 18 ylonde] ABCEFGHW londe LS insula many] ABCFGHW many
 op'e LS multe 19 in þe eendes] A repeats 19-20 endeþ...Europa]
 ABCFGH om. cf. LS finitur europa ex partibus occidentis. A parte
 autem superiori in²] AEF GH om. B om. sentence cf. LS uersus

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[ful] grete cuntrees and londes, as Pannonia, Messia, Tracia,
Grecia, and Italia, wiþ þe cuntrees and þe endes þerof.

3if þis partie of þe worlde be lesse þan Asia, 3itte is it pere
þe. 20 in nombre and noblete of men, for as Plius seiþe, he fedep
5 men þat ben more huge in bodie, more stronge in myzte and vertue,
more bolde of herte, more faire and semeliche of shappe, þanne men
of the cuntres and londes of Asia oþer of Affrica. For þe sonne
abideþ [longe] ou[er] þe Affers, men of Affrica, and brennen and
wasten humours and maken [ham] short of body, blacke of face, with
10 criske here. And for spirites passe oute atte pores þat ben open,
so þey be more cowardes of herte: and the cuntr[ary]e is of men of
þe norþe londe: for coldenes þat is withoute stoppeþ þe pores and
breedeþ humours of þe bodye and makeþ men more ful and huge, and
[for] coolde, þat [is] modir of whitenesse, makeþ hem [þe] more white
15 in face and [in] skynne; and for vapoures and spirites ben ysmuten
inwarde and maken hatter withinne, and so the more bolde and hardy.
þe men of Asia ben meneliche disposed in þat, and here firste londe
is by eeste, as Plius seith.

1 ful] ACFGHW om. cf. LS multas et maximas regiones 2 endes] ABEFGHW
londes LS terminis 7 londes] ABCFGHW ilondes LS regiones 8 longe]
ABCFGH om. cf. LS permanentiam ouer] ABCFGH on E oure LS super
9 ham] ABCFGH om. LS illos *11 so] ABEFGHW and so C and þerfore
cf. LS et propter euaporationem...animo defectiores and the cuntrayre]
ABCFGW þanne the/cuntre E and þe contrey LS et contrario 13 ful] A
fully E om. phrase cf. LS corpulentiores 14 for] ABEFGHW om. cf.
LS ex ipsa frigiditate is] A om. LS est makeþ] ABCFGHW and
makeþ LS lack phrase þe] A om. 15 in²] A om. LS in 16 withinne]
ABFGHW þ'e withinne LS interius hardy] AC hardy þanne BFGHW hardy
and than E hardy and cf. LS audaces homines uero asie *17 meneliche]
ABCFGHW nameliche LS mediocriter

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De Euilath. Capitulum li^m.

[f. 178^{rb}] Evilath is a prouynce in þe ouer Inde and bygynneþ
 in þe eeste and streccheþ by longe space of londes toward þe northe,
 and hath þat name Euyilath of Euila, oone of þe children of Heber,
 5 patriark of Hebrewes, as þe glose seith super Genesim i^o. et x^o.
 [þere] Euilath is ynemened amonge þe children of Heber þat come of
 him and of his sone Iothan. The ryuere Ganges renneþ by þis londe,
 and þat ryuere hath anopere name and hatte Phison in libro Genesis.
Libro iii^o. capitulo xx^{mo}. Plius preiseþ þat ryuer wonderliche and
 10 seith þat Ganges, a ryuere of Inde, fongeþ into himself manye and
 as it were eendles ryuers, grete to rowe and to sayle ynne, as
 Ytapsen, Cantobriam, Hisephyn, and many other, and is neuer brodder
 þan fyftie forlonges, neþer depper þan fyftene paces. This ryuer
 renneþ aboute þe londe of Euilath, in þe whiche londe is moche
 15 golde and spicerie and precious stones, and onichius, carbunculus and
 opere suche, as he seith and þe glose super Genesim. In þis londe
 ben many parcial cuntrees, in þe whiche ben nameliche many oliphantes,
 as it is sayde.

[De Ethiopia. Capitulum lii^m.]

20 Ethiopia 'bloo mennes londe' had first þat name of colour of men,
 for þe sonne is nyze and rosteth and toseth ham, as Ysider seith

5 i^o.] AH ii^o. C om. LS i^o. 6 þere] AB om. E þis LS vbi
 9 iii^o.] ABCEGHW iii^o. LS iii^o. wonderliche] A worderliche
 cf. LS miris...laudibus 10 a] ABCFGHW is a cf. LS ganges indicus
 fluuius fongeþ] AGH and fongeþ B taketh CW and resseyueþ LS
 recipit 19 A om. rubric, leaving blank

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libro xv^o. And so þe colour of men shewþ þe strengþe of þe sterre,
 for þere is continuel hete. For alle þat is vndir þe souþe pole,
 aboute þe weste is ful of mounteyns, aboute þe mydel ful of grauel,
 and in þe eeste syde mooste desert and wildernesse. And stretccheth
 5 fro þe west of Athlant toward þe eeste anoone to þe eendes of Egipt,
 and is yclosid in þe southe with Ocean and in þe northe with þe
 ryuer Nilus. In þis londe ben many naciouns with dyuers faces,
 wondirful and horribleche yshape. Also þereynne ben many wyld
 bestes and serpentes, and also rynocerata and þat beeste þat hatte
 10 camelion, a beeste with many colours. Also þere ben coketrices
 and [grete] dragouns, and precious stones ben ytake oute of here
 brayne. Iacinctus and crisopassus and many other precious stones
 þere ben yfounde, and canel is þere ygadrid.

þer ben [f. 178^{va}] twey londes, eiþer hatte Ethiopia. One is
 15 in the eeste and þe other is in Mauritanea in þe weste, and þat is
 nyge Spayne. And þan is in þe myddel þe prouynce of Cartage, than
 is Getulia. And atte laste, aþens þe cours of þe sunne, in þe
 souþe is þe londe þat hat Ethiopia adusta 'ybrent'. And fables
 tellen þat þere byþonde ben þe Antipodes' men þat hauen here feet
 20 aþens our feet' as Isider seifh libro xv^o. His wordes ben ysette
 here biforehande de Ethiopia.

11 grete] A om. LS ingentes 14 ben] A ben/ben 16 þe prouynce]
 B lacks next two leaves 17 in] AFGHW and C om. phrase LS in

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Also he seith [libro ix°.] þat þe Ethiopes haue þe name of
 Chus, þe sone of Laue, for of him þe[i] come. Chus is yclepede
Evas in þe langage of Ethiopia. Þise men come sometye fro þe
 ryuer Nilus and wonede bisyde Egipt bitwene þe ryuer Nilus and
 5 Oceane in þe southe, nyze vndir þe sunne. Of hem ben many peple,
 as Esperes in þe weste syde, Garamantes and Trogodites and oþer,
 of þe whiche Plius spekeþ libro v°. capitulo x^{mo}.

þe men of Ethiopia haue þe name of a blacke ryuere and þat
 ryuere is of þe same kynde with Nilus, for he bredeþ canes and
 10 bohericchesses as Nilus doþ, and riseþ and wexiþ in þe same tyme.
 In þe wildernesse þerof ben men wondirliche shape. Some of he[m]
 curseþ bittirliche þe sunne in his rysinge and downe goynge and
 biholdeþ þe sonne and curseþ him alweye, for his hete greueþ him
 ful sore. And oþer as Trogodites diggen hem dennes and caues and
 15 wone þereinne instede of housse, and eten serpentes and alle þat
 may be y-ete. Here noyse is more fer[lyche] grisbaytynge þan
 voyce. Oþere ben as beestes withouten weddyng and wonen wiþ
 women withouten lawe, and suche ben clepide Garamantes. Oþer

1 libro ix°.] ACFGHW om. LS libro ix°. 2 þei] AFGW he E om.
 leaving blank cf. LS contraxerunt 3 come] A come C it E om.
 4 bisyde] D resumes 9 he bredeþ] ACFGHW þey breden C it bredeþ
 LS gignit 11 men] ACFGHW many men L om. S homines of hem]
 AFGHW ofte cf. LS quidam 12 in] A and cf. LS solem orientem
 14 Trogodites] ABCFG drogogites D trogodices H Trogogides L
 trogedite S trogodite 16 y-ete] ACFGHW gete E yhete LS mandi
 ferlyche] ACFGH fer cf. LS stridor potius 17 voyce] ACFGH in
 voyce DW þe voys LS vox

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goone nakede and ben nouzt occupied with trauaile, and þey ben
 clēpede Gazaphantes. Oþer ben yclepide ble, as it is seyde, þat
 þey haue [mouþe and] eizen in þe breeste. And þer ben satires
 [þat] haue oneliche shappe of men and haue noo maners of mankynde.

5 Also in Ethiopia ben many other wondres, as he seith libro vi^o.
capitulo xxxi^o. Amonge many he seithe of Ethiopia, alle foure
 fotede beestes ben ybrouzt forthe withouten eeres, and oliphantes
 [f. 178^{vb}] also. Þer bien some þat hauen an hounde for here kyng
 and deuynen by his meuyng, and done as hem semeþ. And oþere haue
 10 þre eizen or foure in þe forhede, as it is yseyde, nouzt þat it is
 so in kynde, but þat it is yfeyned, for þey vsen principal lokyng
 and sizt of arwes. Also some of hem huntun lyouns and panter and
 liveþ by here flesshe, and here kyng hath oneliche oon ye in þe
 forhede. Other men of Ethiopia lyuen by oneliche honysokes
 15 ydryed in smoke and in þe sonne, and þis passeth nouzt fourty
 zeere.

De Egipto. Capitulum liii^m.

Egipt was raþer yclepid Erea and aftir Egiptus, [of] Dandaes
 broþer þat regneþ þereinne. In þe eeste syde vnder þe Reede
 20 See þis londe ioyneth to Siria, and hath Libia in þe west syde,
 and þe Crete See in þe norþe syde, and passeth inwarde in þe southe

3 mouþe and] ACFGHW many LS os et 4 þat] ACEFGHW and LS qui
 8 an] A and 11 so in] A some LS ita sit in 18 of] ADEFGHW om.
cf. LS ab egypto danai fratre...nomen accepit

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syde and strecchep̄ anoone to þe Ethiopes, as Ysider seith libro
xv^o. And is a cuntre vnvsynge to dewe and vnknowynge to reyne.
 And oneliche Nilus moistep̄ þat londe and rennep̄ þere aboute and
 makith it plenteuous with risynge and wexinge. And hath plente
 5 of wylde bestees and fedep̄ a grete dele of þe worlde with whete
 and with other corne and fruyte; and is so plenteuous of oper
 marchaundises and chaffare, þat it filleþ nyze alle þe worlde with
 nedeful marchaundises. Þe eende of Egipt is Canopia, þat hath
 þa[t] name of Canope, þat was Menelays gouernor and was yburied
 10 þere. Huc vsque Ysidorus libro xv^{to}. And was [fyrste] clepid
 Mesania and hath þat name of Chanys dougter, as Ysider seith
libro ix^o. In þis londe ben many particuler prouynces and ful
 famous citees, as Memphis þat Ephasus bildede, Iupiters sone, and
 Cathenes, þe chief citee of Egipte, Eliopoles, and Alisaundre and
 15 many opere, [as] Ysider seith libro xvi^o. And Orosius seith þat
 Egipte is double, ouer and neþer, þat streccheth into þe eeste in
 lengþe and hath in þe north syde þe see of Arabia, and Occean in
 þe souþe. For he byggynnep̄ oute of þe weste, and of þe nether
 Egipte, and strecchep̄ estwarde and eendep̄ at þe Reede See, and
 20 conteneþ foure and twenty naciouns. In the ouer [f. 179^{ra}] Egipte

4 plenteuous] ADEH bareyne and plen/teuous LS fertilem 9 þat^l] A
 þe cf. LS sic dicta 10 fyrste] ACFGH om. LS primitus *14 Eli-
 opolis] ACDEFGHW is Eliopoles cf. LS metropolis egypti heliopolis
 15 as] ADFGH om. LS ut

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ben many desertes, in the whiche ben many wondres and beestes
wondirful [yshape]. Þere ben perdes, tigres, satires, coketrices,
and horrible addres and serpentes. For in þe endes of Egipte and
[of] Ethiopia by þe welle Nigris, þere me troweþ þat þe hede is of
5 Nilus, þer is ybredde [a] wylde beste þat hatten catotephas, þe
whiche best is litil of bodye and nyse of membres and slowe, and
hath a ful heuy hede and þerfore he bereþ it alweye downewarde
toward þe erpe; and þat by ordenaunce of kynde, for saluacioun of
men and bestes, for he is so wickid and so venymous þat no man
10 may biholde him ryzt in þe face, but he dye anoone withoute
remedye. For he hath þe same malice þat þe serpent coketrys hath,
as Plinius seith libro viii^o. capitulo xxii^o. Also in Egipt ben
ful many cokedrilles and yppetami þat ben watir horsse, and
nameliche aboute þe watir of Nilus.

15 De Ellade. Capitulum liiii^m.

Ellas, Elladis, is a prouynce of Grece in Europa and hath þat
name of kyng Ellena, Deucalleoun his sone. After him þe Gres
were firste yclepede Ellenes. In þis prouynce is þe cuntre Atti-
cam, þerinne was þat noble cite Athene, modir of liberal artes,
20 norse of philosphers. Sometyme Gres hadde noþinge more worþi

1 many] ACFGHW many diuers LS multa 2 yshape] ACFGHW om. cf. LS
monstruosa 4 of¹] A om. cf. LS ethyopie me] ACFW men E om.
phrase cf. LS creditur § a] ADEFGHW om. cf. LS quidam beste] A
brod/de DEFGHW bestes cf. LS fera 6 best is] AHW bestes ben
cf. LS que quidem corpore est modica 9 men] A man H mankynde cf.
LS mortalium 13 yppetami] A yppetam⁹ LS ipotami 17 Deucalleoun]
ACG Deutalleou⁹ FW dentalleon H Dencalleon LS deucalionis

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neiper more noble þanne þis cite. Next þereto is þe prouynce
 Achaia, as Ysider seith libro xv°. In þis oon cuntre Ellas ben
 tweye prouynces, Boecia and Poloponensis. Of þe first, Boecia, it
 is yspoke toforehonde, and of þe other it shal be yspoke hereaftir.

5 To þis cuntre Ellas longeþ þat cooste of þe see þat hatte Elespon-
 tus, þere ben many grete wondres, as Plinius seiþ libro vi°.
capitulo iii°. By Ellespontus Crates Pargamensis seith þat þere is a
 manere of men þat he clepith Op[h]iages, þat heleth smytyng of ser-
 pentes with here touche and gripynge; and oonelyche wiþ here honde
 10 yleyde to he draweþ oute sleyng venym. Also Pharro seith þat ȝit
 þer ben men and here spotel is medicine azens smytyng of serpentes.
 Ellespontus is a cooste of þe see of myddil erþe, as Ysider seith
libro xiiii°, in þe north turnynge and wendynge in grete wendynge
 and turnynges, bisyde Grece and Illeryke, in streitnesse of [f. 179^{rb}]

15 seuen forlonges, þere Terges þe kynge made a brigg of shippes and so
 he went into Grece for to werry þer. Þe same watir spredeþ and maketh
 þat cooste of þe see þat is yclepede Propontides, þat is to seye þe
 broode [þeroff is soon]con[s]t[r]e[y]neþ [in]l. paces. That cooste of
 þe see hath þe name of Ellex þe sustir of Frixus. She fleighe þe

7 Crates] ACFGHW Cr^atus L crates S Trages 8 Ophiages] A Opiages D
 orphiages LS ophiages 17 þat cooste] A þ'e þe costes CFGHW þere
 þe coost D þat same cooste cf. LS facit propontidem 18 þeroff...in]
 A conteneþ C þerof conteynede bi DE is some þerof conceived in
 FGW þeroff conteyned but H þerof conteynede cf. LS qui mox in...
 coartatur 1.] A lii CDEFGHW fifti L l S quinquaginta

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malice of here stepdame and fille into þe see and was dede, and of þat fallynge þe see and þe londe aboute had þat name Ellespontus.

De Eola. Capitulum lv^m.

Eola is an ilonde of Cicilia. It is yseyde þat he hath þat name 5 of Eolus, þe sone of Ipote. Poetes feynen þat he was kynge of wyndes. And þat was yseyde, as Pharro seip, for he was rector of þe ilondes þat hatte Eole. [And] for [fro] myste and fumous vapoures he bode[d] [wyndes], to vnwyse men þefore hem semede þat he helde wyndes in his power and myzt, as Ysider seith libro xv^o. Þe iles 10 þat be clepide Eole ben nyne and han þe name of him and ben also yclepede Vlcan, for fuyre brenneþ þereynne as in mounte Ethna, as he seith. And eueryche of þise ilondes haþ his owne name. Þe firste þereof hatte Lippara, þe secounde Geba [and haþ þat name of ful hyge mounteynes], þe þridde hat Strogile, þe furþe Deda, and so 15 of opere.

De Franconia. Capitulum lvi^m.

Franconia is a prouynce of Germania in Europa, and hath þat name of men þat wonede þerinne and were yclepede Franci; þe chief citee þerof hat Herbypolis and stondeþ vpon a grete ryuer þat hat Mogum.

6 Pharro] A pharao E farro H farao LS Uarro *7 And for fro] A for CDEFGHW and for LS et quia earum...uaporibus *8 he boded wyndes] ACGH þat he toolde byfore DE bodede wyndes FW þat he tolde LS predicebat ventos 9 myzt] ACFGHW hadde myzt þ'of cf. LS in sua potestate 13 Lippara] ACFGH bippara D lapata E Capata W Lippata LS lippara Geba] ACGH greca FW Greta cf. LS getha 13-14 and haþ... mounteynes] ACFGHW om. LS ab altissimis collibus sic vocata

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þat prouynce hath in þe eeste syde Turyngia and Saxon, in þe souþe syde [þe ryuer] Danubius and Bauaria, in þe weste þe cuntrees Sueuia and Alsaria, in þe northe the cuntre of þe Ryne; þe chief cite þerof is Maguncia and stondeþ vpon þe Ryne, þere þe ryuer Mogus comeþ into 5 þe Ryne. Þis Franconia is ful gode londe and bereþ plente of corne and wyne and is faire, yhyȝte with wodes and groues, and is stronge of castelles and townes and ful of men and of peple.

De Francia. Capitulum lvi^m.

Fraunce hat Francia and Gallia also and hadde [first] þat name 10 Francia of men of Germanye þat [f. 179^{va}] were yclepede Franci, as it is yseyde. And hath þe [ryuer] Ryne in þe eeste syde and Germanye also, and ynne þe south eeste syde þe mounteyne[s] þat hat Alpes Pennini, and in þe souþe þe prouynce of Narbone, in þe norþe weste þe Brettisshe ocean, and in þe norþe [þe] ilonde of Bretayne. 15 And þis Fraunce was sometyme yclepede Gallia Belgica, and had þat name of a cite þat [hatte] Belgis, as Ysider seith libro xv^o. Thereynne be noble quarrers to belde and to rere beldyngges and houses; an þerynne ben special manere stones, and namelyche in þe grounde aboute Parys, þat is most passynge, namelyche in a manere

2 þe ryuer] A om. LS lacks phrase Danubius] A Daniubius LS danubium 3 in] ACFGHW and in cf. LS a septentrione *4 þere] AFGHW ð/þ'e CDE and cf. LS super renum quem mogus ibi subintrat 6 wyne] ACFGH whete D wynde W of wodes cf. LS unifera 9 first] A om. LS primitus 10 þat] A þat/þat 11 ryuer] ADEFGW om. LS fluuius 12 south eeste] ACFGHW north eeste E eeste LS euro mounteynes] ADFHW mo/unteyne cf. LS alpes penninas 14 þe³] A om. 16 hatte] A mē clepe C is clepid E hiȝt G is calde W om. phrase L sic uocata S dicitur

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stone þat hat 'gipsus', þat men of þat cuntre clepe plastre in here langage. For þe grounde is glasy and brygt by vertue of oore yturnede into stone. Thys manere stone, ybrende and ytempered with water, turneth into cement, and so þerof [is] ymade boldes and vowtes 5 and dyuers pamentes. And suche cement leyde in worke wexep harde anone azee as it were stone.

And in Fraunce ben many noble and famous citees, but amonge alle Parys bereþ þe prys. For as sometyme þe citee of Athene, modir of liberal artes and of lettres, norse of filosofres and welle of 10 alle sciences, [hizte Grece and] made [it] solempe in sciences and þewes among þe Grekes, so Parys in þise tymes [hytep and makeþ solempe in science and in þewes] not ooneliche Fraunce but also al þe opere dele of Europa, for as modir of wysedome she fongeþ alle þat cometh oute of euery cuntre of þe worlde, and helpeþ hem in al 15 þat ham nedep, and rewleþ alle peisibleliche. As a seruaunt of sothenes, she sheweþ hireself detty to wyse men and vnwyse. The citee is [ful of] gode and of ricchesse [and] myzti in pece. Þere is gode ayre [and] ryuers acordynge to filosofres. Þere ben faire felde, medes, and mountayns to refresshe and comforte eyen of hem 20 þat ben wery in studye. Þere ben couenable streetes and houses,

4 is] AFG om. cf. LS fuint 10 hizte...it] A was made C and it was maid GH amonges grekes and made it FW and made it cf. LS greciam decorauit 11-12 hytep...þewes] ACFGHW om. cf. LS in scientia et in moribus sublimauit 17 ful of] A om. CFGW ful cf. LS locuples and²] ACFGHW of LS et

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namelyche for studiers, and napeles þe citee is suffisant to fong
and to feede alle opere þat comen þerto, and passeþ alle opere
citees in þise þinges and in opere suche þinges.

De Flandria. Capitulum lviii^m.

5 Flaundres is a prouynce of Gallia Belgica by þe clyues of Oc-
cean, and hath Germania in þe eeste syde, and þe ilonde of [f. 179^{vb}]
Bretayne in þe north, and þe Frensshe see in þe weste, in þe souþe
þat partie of Fraunce þat hat Gallica Senonensis and Burgoyne. Þei
þis prouynce be litil in space, 3it it is wel ful of many special
10 þinges and goode. For þis londe is plenteuous and ful of pasture, of
catelle and of beestes, real and riche of beste hauens of þe see and
of famous ryuers, and most nyze al aboute with Scaldeleia.

Þe men þereof ben semelych and fayre of body and stronge, and
geten many children, and ryche of alle manere merchaundise and
15 chaffare, and generaliche faire and semeliche of face, mylde of wille
and faire of speche, sadde of berynge, honeste of cloþinge, peisible
to here owne neygbores, trewe and trusty to straungers; passynge
witty in wolecrafte. Bi here crafty werke a grete dele of þe worlde
is ysokerede and yhulpe in wollen cloþes. For of precious wolle þat
20 þei haue oute of Ingland, wip sotil crafte þey make noble cloþes and
senden by see and eke bi londe into many londes.

7 north....weste] AC north syde....weste syde cf. LS a septentrione
ab occidente 19 For] AGH þerefore C Also F þerof W om. cf. LS
nam

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And þe londe is playne and bereth goode corne. In many places
þer ben many trees but nouzt many wodes. Þere ben in some place
marys and moores, in þe whiche þey diggen turves and make fuyre
þerof instede of wode. Ofte þerof is ymade hote fuyre and
5 stronge and more effectual þan of wode, but it is lasse profitable,
with ful axen and heuy smelle and sauour.

De prouincia Fenicis. Capitulum lix^m.

The prouynce of Fenix hath þat name of Fenice þe broþer of
Chathim, for Fenix was put ouzt of Thebis in Egipt and dryue into
10 Siria, and regnede in Sydone and clepede þe londe aftir his owne
name Fenicia. Þerynne is Tyrus; azens Tyrus Isay speikeþ, as
Ysider seith libro xv^o. et ix^o. Þis londe hæþ Arabiam in þe eeste
syde, and þe Reede see in þe souþe, and þe see of myddel erþe in
þe weste, and mount Libanum in þe northe. And so þis londe is beste
15 in treen, chief in corne and in fruyt, wiþ mooste plente of melke,
of oyle, and of hony. In þis londe ben manye mounteyns and feildes,
welles, and oþer waters. In þe mounteyns þere beþ ymyned metalles
of dyuers kynde.

De Frigia. Capitulum lx^m.

20 Frigia is a prouynce of þe lasse Asia and hath þat name of
Frigia the [f. 180^{ra}] douzter of Europa. Þis cuntre is nyze to

4 and] A and/and *9 Thebis] ACDEFCHW glebis thebis LS thebis
17 ymyned] AFH ymyned with cf. LS metalla...fodiuntur

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Galacia in þe norþe syde, and to Lithonia in þe southe, and
 ioyneth in some place to Liddia in þe eeste syde, and eendeþ at
 Ellespontus in þe norþe, as Ysider seithe libro xv^o. Þere beeth
 tweye londes, eiþer hat Frigia. In þe more Frigia [is] Smyrnia, and
 5 Hilium is in þe lesse. Þe ryuer Hernius departeþ bitwene Lithonia
 and Frigia, as he seith. And Frigia is yclepede Dardanica, and hap
 þat name of Dardanus þat come oute of Grece with his broþer Tracius,
 and wanne Frigia and regned þerynne and clepede þe londe Dardanica
 by his owne name. And Tracius occupiede Tracia, as he seith libro
 10 ix^o.

De Frisia. Capitulum lxi^m.

Frisia is a prouynce in þe neþer endes of Germania, and
 streccheþ ful long vpon þe cleue of Océan, and biginneþ fro þe eende
 of þe Ryne and endeþ at Denysshén see. Þise men of Germanye clepen
 15 men of þis londe Frisones, and bitwene hem and Germans is grete
 differens in cloþinge and in maners. For wel nyze alle þe men ben
 yshore rounde, and þe more noble þey ben, þe more worshepe þey acompt
 to be shore þe more hize. And þe men ben hize of bodye, stronge of
 vertue, sterne and fers of hert, and swyfte and swiþer of body, and
 20 vsen irnen speres instede of arwes. Þe londe is playne with mare[ys],

1 to Lithonia] A Colithenia CFGH Colythonia D to lethonia E Tolith-
 onia W Lithonia cf. L lithonie S licaonie 4 is] ACFGH om. cf.
 LS qui habet smirnam 16 maners] ACFGHW man'e LS moribus 18 ben
 hize of] A repeats *20 mareys] ACDEFGHW moche LS palustris

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lese and pasture, and with gras and herbes, and withoute treene
 and woodes. And [þei] makeþ fuyre of torues ful of glew and [of]
 druy reþeren tordes. Þe men be free and nouȝt soget to lordeshepe
 of oþer naciouns, and put hem to perill of deep bycause of freedome;
 5 and him is leuer deye þan to be vndir þe zoocke of þraldome.
 Þefore þei forsaken dignite of knyȝthode and suffre none to ryse
 and to be gretter amonge hem vndir þe title of kynȝthode. But þey
 ben sogette to þ[e] iuges, þat þey chesen of hemself from ȝeere to
 ȝeere, þat reuleþ þe comunete amonge hem. Þey louen wele chastite
 10 and punysshenn alle vnchaste ful sore. And þey kepe here childeren
 chaste to þey ben of ful age, and so whan þey ben ywedded, þey geten
 manliche children and stronge.

De Insulis Fortunatarum. Capitulum lxi^m.

The Ilondes of Fortune stonden in Ocean aforne þe lesse syde
 15 of Mauritania, and [f. 180^{rb}] ben ful nyȝe to þe weste and ben
 departide atwynne with þe see, as Isider seith libro xv^o. And ben
 yclepede þe Ilondes of Fortune for plente of al manere of goode,
 and nameliche of corne and of fruyte. And for noble grounde and
 plenteuous, errour of naciouns and makynge of poetis trowed þat þise
 20 ilondes were Paradys, as Isider seiþ libro xv^o. And Plinius

2 þei] ADEFGHW om. cf LS vtens torues] ADFGHW corues C stree LS
 cespitibus of²] A om. cf. LS desiccatis *8 þe iuges] ADEFGHW
 þinges C þo men E þinge LS iudicibus 9 reuleþ] A releueþ cf.
 LS ordinant et disponunt 14 lesse] ACDEFGHW lefte LS leuam

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seith þe same libro v^o. [capitulo xxxiii^o. and seith þat þere grown
treene of vii. score foote [hi3e]. Þerynne is plente of apples and
multitude of briddes and moche hony and melke, and namelyche in þe
ile þat hatte Caprina, and hath þat name of geete and of wetheres,
5 for ful many ben þerynne. Þer is wondir strengþe of houndes, and
nameliche in þe ile þat hatte Canaria, and haþ þat name for þereynne
ben many grete houndes and stronge.

De Galilea. Capitulum lxxiii^m.

Galilea is a cuntre in Palestina and hath þat name for men
10 þereof ben more white þan men of opere cuntreis of Palestina. And
Galilea is double, þe ouer and þe neþer, and ioynep togedres and
strecchen [in] anone to Siria and to þe prouynce of Fenyx. In
eyþere is gode [glebe] and beste to bere corne and fruyt. Þerynne
is plente of vynes and of olyues and of water, for in some partie
15 þereof þe ryuer Iordane rennep þerby. Þere ben most noble layes,
profitable and helpul, and ben þere clepede sees for hugenesse and
multitude of fyssh. And as Isider seith, þere is þe laye þat hat
lacu Tiberiadis, and hath þat name of a towne þat so hatte. And
is more holsome þan alle þe opere, and more effectuel to helpe and
20 sauacioun of bodies, and conteneþ ten forlonges. Loke tofore de
lacu Tiberiadis et de lacu Genesar in tractatu de aquis et stagnis.

1 capitulo] A om. LS capitulo 2 hi3e] AFGW om. C of hei3þe
H of length LS proceritatem 12 in¹] AW om. D inner cf. LS
connexe adherentes 13 glebe] A om. W grounde LS gleba

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De Galacia. Capitulum lxxiii^m.

Galacia is a cuntre in Europa and hath þat name of men þat woned þereynne, and were yclepede Galles, as Isider seith libro ix^o. [et] xv^o. The kyng of Bitinia clepede þe Galles to helpe him 5 and hadde þe victorie and departede þe kyngedome with hem. And þe Galles were þereaftir ymedlede with þe Grees and were yclepede Gallogreci. But now þei [f. 180^{va}] haue [her name] of þe oolde Galles, and ben yclepede Galli. Þis londe is ful wyde and large and most plenteuous, and conteneþ a grete dele of Europa, and is 10 now yclepede Rutenia of many men.

De Galicia. Capitulum lxxv^m.

Galicia is a prouynce in Spayne and hath þat name of wyztnes of men, for þey ben more wyzte þan men of þe opere cuntreis of Spayne, as it is yseyde: [it is yseyde] þat þis londe bereth wele corne 15 and fruyt and is nyge to Ocean. Þerynne is plente of moche gode and catalle. Þe men telleþ þat þey come of þe Grees, and so þey ben stronge in kynde witte, as Ysider seith libro xi^o. For aftir þe bataille of Troye many of [þe] Grees come into Gallia and þey abiden þere anone to þis tyme.

4 et] ACFGW c°. LS et 7 her name] ADFGHW om. C her olde name
 LS nomine 12 Galicia] A Galicia LS Galicia *14 it is yseyde²
 ACDFGHW om. E as Isidre seip L om. S dicitur 18 þe] A om.

LIBER QUINTUSDECIMUS

De Gallia. Capitulum lxvi^m.

Gallia is a prouynce of Europa bitwene þe mounteynes Alpes
 Pennini and [þe] Brytysshe ocean, and hath þat name of oolde tyme
 of whittenes of men. For Gallia is grew and is to menyng'e 'melke'.
 5 Þerefore Sibille calleth hem Galles, þat is 'white', and seith
 þanne [in on ʒere] mylky nekkes shal be iuynede. For by þe
 dyuersite of heuene, fac[e] and colour of men and hertes and
 wi[t]te and quantite of bodyes ben dyuers. Therefore Rome gendrep
 heuy men, Grece liʒt men, Affrica gyleful men, and Fraunce kyndeliche
 10 fers men and sharpe of witte, as Ysider seith libro xv^o. This londe
 hath Germanye in þe eeste syde, and Spayne in þe weste syde, Ytalye
 in þe souþe, and eendeþ in þe northe at Brittisshe ocean, as
 Ysider seith. Sometye þis londe was ydeled a þree; þe parties
 were yclepede Rogata, Cestrica, and Belgica; but now Frenshe men
 15 woneþ in þis prouynce and of hem þe londe hath þe name and hat
 Francia. Loke tofore in littera F de Francys and [de] Francia.

De insula Gadis. Capitulum lxvii^m.

Gadis is an ilonde in þe eende of Spayne and departeþ and deleþ
 bitwene Affrica and Europa. Þerynne Hercules sette wondirful and
 20 noble pilers. And þennes [f. 180^{vb}] comeþ þe springynge of þe see

3 þe] A om. 6 in on ʒere] A om. cf. LS auro 7 face] ACFGHW
 fat LS facies *8 witte] ACDEFQHW white cf. LS animorum diuersitates
 16 de²] ACF om. L de S om. 20 pilers] ACFGHW pilers in tokenyng²
 of conquest LS columnas

LIBER QUINTUSDECIMUS

Tyrenum, oute of the [welles of] Ocean; and is departide fro þe next londe sixe score pace. Þe Tyres come fro þe Reede See and ocupied þis ilonde and clepede it Gadis. In here langage Gadis is to menyng 'byclippid with þe see al aboute'. Þereinne growep
 5 a tree þat is lyche [t]o palme; þe gumme þereof turnep infect glas into a precious stone þat hat coramus, as Isider seith libro xv^o. And þis ylond makith many cuntrees of þe worlde ryche of fruyt and spicerie, and nameliche cuntreys of þe west.

De Grecia. Capitulum lxviii^m.

10 Grecia hath þe name of Greco, þe kynge þat wonyed þereynne, and ʒaf þerto his owne name, as Isider seith libro xv^o. Þe prounces þereof ben seuen, Dalmacia in þe weste, þanne Epyrus, [þen Hellades], þanne Thessalia, þeraftir Macedonia, and þeraftir Achaia, and tweyne
 15 in þe see, Creta and Ciclades. And is moost wyde cuntrey and hath many oþer names and is ful of richesse of þe see and of londes. And is ladye of many kyngdomes, [nors] of chiualerie, modir of philosophie, fynder and maister of alle gode craftes. In oolde tyme men þerof were beste werriours and ydowede with ʒifte of witte and of wysedome, fayre and moost grete spekers, suget to lawe, mylde to straungers, peisible

1 Tyrenum] A Nyrenū BFGHW Cirenun L tirenei S tirreni Tyrenum]
 B resumes welkes of] A om. L faucibus S fontibus Ocean] AC
 the ocean 5 to] A a E to a cf. LS palme (L et) similis *infect]
 A into þeffecte of B in to effecte of C in to white DE in to fecte
 FW in GH in to LS infectum vitorum 12 Dalmacia] A Dalmatica L
 dalmacis S dalmacia þen Hellades] A om. LS inde ellades 16 nors]
 ABFGHW norsshinge C norischere E om. phrase LS nutrix

LIBER QUINTUSDECIMUS

and eesy to men of þe londe. And were wrooþ and hyzhehertede to men þat wolde do wronge to here neizbores, and wolde not suffre but withstonde suche wronges wiþ al here myzt, as Pharro telleþ in [de] laudibus Grecorum.

5 De Getulia. Capitulum lxix^m.

Getulia is a prouynce of Affrica and hath þat name of Goetes, men þat come of hem þat left of þe Gotes, as Isider seith libro ix^o. Þey gadered a grete oste and sayled into þe cumtreys of Libia, and sette þere here place, and ben þere anone to þis daye. And for þei
10 come of Gotes þey haue þe name þat comeþ of hem. Þerefore is an opynioun amonge hem þat þey be nyge kynne to þe Gotes and to þe Maures, þat come of þe same men, as Isider seith libro ix^o.

Bisides þise men wonen Gaulon men þat streccheþ fro þe souþe to þe Hespery ocean, þe whiche men goon aboute and [f. 181^{ra}] stray
15 in desert. Þis name Gaulon come of an ilond þat is bisides Ethiopia, þere no serpent is ybredde oþer may lyue þerynne, as he seith.

Also in þe eende of Affrica ben as it were bestial men þat ben yclepede Garamantes, and han þe name of Garamant þe kynge, þe sone of Appolyn. He bylde þere a towne and clepede it Garama by his owne
20 name. Plinius spekeþ of hem and seith þat þey ben nyge departede and ferre from companye of mankynde.

3 Pharro] AB pharao DEFW farro H pharrao LS Uarro de] A om. LS de 7 ix^o.] ABCFGHW xiiii^o. L nono S ix^o.

LIBER QUINTUSDECIMUS

De Gordonibus insulis. Capitulum lxx^m.

Gordones ben iles of Ocean, aforne þe forlonde þat hat Vesper
 Affereus. Þerynne woneþ women þat were yclepede gorgones
feminine; and þey are yseide alit[i], id est] veloci, anglice,
 5 'swyfte', for nyge growinge togedir and sharpnes of body et cetera.
 Of hem þe ilonde had þe name, as Isider seith libro xv^o.

De Gothia. Capitulum lxxi^m

Gothia is a prouynce of þe neþer Cicia in Europa and hath þat
 name, as me troweþ, of Magog þe sone of Iaphet, as Ysider seith
 10 libro ix^o. He seith þat þilke oolde naciouns were yclepede more
Getes [þan Gopes, and were sometyme most stronge men and huge of
 body, and vsed most dredeful manere armure and wepen. And me
 trowed þat children þat come of hem ocupiede þe moste partie of
 Europa and of Asia, for here children ben Danes and many oþere
 15 nacions in þe weste. Getuly in Affrica and Amazones in Asia come
 of children of Gotes, as he seip libro ix^o. et xv^o. And þis londe
 is zitte ful wyde and hath in þe north syde Norweye and Denmark,
 and is biclippede with þe see of Ocean in þe oþer sydes. To þis
 cuntre longeþ an ilond þat hat Gothlandia and is yclepede 'þe londe
 20 of Gothes', for Gothes wonede þere sometyme. Þe ilonde bereþ wele

*4 aliti] A alit B alii CFGW alic DE alti H Asic L alici S
 aliti id est] A r LS id est 9 me] ABFW men cf. LS creditur
 Magog] A Magos LS magog *10-11 more...þan] ABCDEFGHW boþe.../and
 LS magis...quam Getes] ABCDE gotes LS Getas 12 me] AFHW mē cf.
 LS creditur I3 children] AC þe children

LIBER QUINTUSDECIMUS

corne; þerynne is moche pasture and fysshe and many manere merchaundise and chaffare. For many manere skynnes and plente of honeye [and] oþer merchaundys and chaffare cometh ouȝte of dyuers londes and cuntreis in shippes to þat [y]londe, and ben yledde þennes by
5 ocean to Germanye, Fraunce, Bretayne, and Spayne.

De Gnydo. Capitulum lxxi^m.

[f. 181^{rb}] Gnydum is a cuntrey in an ilond aȝenst Asia, bitwene Siria and Italia, toward Pamphiliam and Ciliciam aȝenst Creta, as it is yseide in glose super Actus Apostolorum xxvii^o.

10 De Hispania. Capitulum lxxiii^m.

Spayne was clepede first Hiberia and hadde þat name of þe ryuer Hiberus and was aftirward yclepede Hispania and had þat name of þe ryuere Hispalus. And þi[s] londe is verrey Hispera and hadde þat name in oolde tymes of þe weeste eve sterre. And þis londe is
15 bitwene Affrica and Europa, and is yclosid in þe norþe syde with þe mounteyns Pyreneyes, and is yclosid with þe see al aboute in þe opere sydes. And is in helpe of heuen and ful of al corne and fruyte, and moste ryche of precious stones and of metalle. Moste noble ryuers rennep in þis londe, as Beris, Min[e]us, Hiberus, and

*2-3 honeye and] ABCFGHW moneye DE many L om. phrase S cerarum et 4 ylonde] A londe E om. phrase G Ilondes LS insulam 8 Creta] ABCDEFW greta LS cretam 10 De Hispania] BDEFW and LS insert this chapter and next after De Italia 77/6 12 was aftirward] A was aftirward w/as 13 þis] A þe cf. LS ipsa 19 Mineus] ABCDEFGH Iminus DE minenus L nunenus S mineus

LIBER QUINTUSDECIMUS

Catus, and Epactulus, þat draweþ golde. Thereynne ben sexxe prouunces, as Te[r]ra[ce]nensis, Cartaginensis, Lusitania, Gallicia, Beeti[c]a, and in þe oþer syde of þe arme of þe see, in þe cuntrey of Affrica, [T]ingitania. And Spayne is double, þe hiderere and þe 5 zonderere. Huc vsque Ysidorus libro xv°.

Orosius seith þat Spayne is as it were a gurdelle to þe roundenes of londes, for he is biclippide nyze alle aboute with þe see and is nyze alle an ilonde. Þe next corner þerof is estwarde and in þe ryzt syde þerof is þe prouynce of Guyan, and in þe lefte syde he 10 is ystreynede with þe see Balgantum and tilleþ to þe cuntreis of Narbone. Þe secounde corner þerof is toward þe norþe northweste, þer is Bergiancia, a cite of Gallia, and rereþ toward þe sizt of Bretayne. The [þrydde] corner þerof is toward þe ilond Gades, aforne mounte Athlant, þat is in Affrica in þe oþer syde of an 15 arme of Ocean. Huc vsque Orosius.

Also Plius preiseþ Spayne in many þinges and nameliche in metalle, and seith þat nyze in alle Spayne is plente of golde and siluer and bras, copur and iren, of tynne and leede, boþe white and blaak. Þerynne been many naciouns, grete werriours and stronge. Yt is

1 Catus] AFGW Cantus B tantus CH cautus L catus S tagus *2 Ter-
racenensis] A Teranensis BCFGHW Terranensis DE terrarenensis
LS terracenensem *3 Beetica] AGH Boetia BC Boetica D becia
E Becica FW beecia LS beticam *4 Tingitania] A nigitania
B ingitania CGH iugitania D cugitania E Tugitania F luztitania
W Trangitania L ingitaneam S tingitaneam 7 londes] AD þe londes
10 Balgantum] A Galbantũ E belgantum L balganto S ballearico
13 þrydde] ABCFGHW om. LS tercius *19 many] ABCDEFGHW men and
LS plures

LIBER QUINTUSDECIMUS

yseyde þat some of hem comeþ of þe Grees and were successours of the [f. 181^{Va}] Seghetes. Also Ysider seiþ þe same, for þerin ben many pa[r]cial prounces þat we knowen, as Galicia. Men of þat cuntre tellen þat þey come of þe Grees, as Ysider seith libro ix^o.

- 5 Þerynne is Astutia and hath þat name for it is yclosede alle aboute with mounteyns aforne the ryuer Asturius; and þer is Celtiburia and hath þat name of Gallus of Celticia þat woned vpon þe ryuer Hiberius.

De Hibernia. Capitulum lxxiii^m.

- 10 Irlonde hat Hibernia and is an ilonde of Ocean in Europa, and is nyge to þe [i]londe of Bretayne, and is more narowe and streyte þanne Bretayne and more plenteuouse place. Þis ilonde streccheþ owte of þe souþe into þe northe, as Ysider seith libro xv^o. The furst parties þereof beþe toward þe see þat hat Hiberum Cantabricum
- 15 Oceanum. [And also] þis ilonde haþ þe name Hibernia of þe see þat hat Hiberium Oceanum. Þe ryuere Hiberus renneþ into þat see. An þis ilond is most plente of whete feldes, and [of] wellles, and [of] ryuers, and fayre medes, and wodes, of metalle and of precious stones. For þer is a six-cornerde stone þat maketh a reynewowe in

2 Seghetes] A soghetes B om. sentence C gothes E sugettes FG sogetes H Sogothtes W subgett L segetorum S visigotorum
3 parcial] ACFGHW special B om. sentence LS parciales 11 ilonde] ABCFGHW londe LS insule 14 beþe] A boþe cf. LS tendunt 15 And also] A om. cf. LS etiam 16 An] ABCFGHW in F into LS autem 17 of 2] ABH om. cf. LS fontibus of 3] A om. cf. LS fluuiis 18 metalle] ACFGHW metall. able LS metallis

LIBER QUINTUSDECIMUS

þe eyre, 3if he is ysette in the sunne. And also þere is yfounde
 a stone þat is yclepide gagates 'gete'. And þer is yfounde white
 margarites. And in helpe of heuen Irlonde is a wel temperat
 cuntrey, þer is litil oper noone passinge heete oper colde. Þer
 5 ben wondirful layes, pondes, and welles, for þer is a laye in þe
 whiche 3if a stake oper a pole of tree is ypi3t and he bideþ
 ypi3t þe space of longe tyme, þe partie þat is in þe erthe turneþ
 into irne; and þe partie þat is in þe water turneth into stone;
 and þe partie þat is aboue þe watir abideþ in kynde of tree. Þer
 10 is anoþer laye in þe whiche 3if þow þrowest 3eerdis of [coral]
 'hasel', þe[i] turneþ into ashes; and azeneward, [3yf þou dost
 þerinne 3erdes of asche he turneþ into coralle 'hasill']. Þere
 ben places in þe whiche deede careynes roteth neuer, but abideþ
 þere alweye withoute corrupcoun. Also in Irlond is a litil ilonde
 15 in þe whiche men dye not; but whanne þei ben ouercome wiþ eelde, þei
 ben ybore oute of þe ilonde to dey withoute. In Irlond is no ser-
 pent nor frogge noþer venemous attercoppe, but alle þe londe is so
 contrarie to venemous beestes, þat 3if erþe of the londe is ybrougt
 into opere londe and ysowe [f. 181^{vb}] and yspronge on þe grounde, it
 20 sleeþ serpentz and taddes. Also venemous beestes fleeen Irysshe wolle

*2 gete...yfounde] ABFG and þ' is grete yfounde and C and also þer
 ben founden DEW þer ys gete ifounde and H and þere ben greet founde
 cf. LS ibi etiam inuenitur lapis qui gagates dicitur ibi margarita
 candida enuenitur 10 coral] ABCFGHW om. LS coruli 11 þei...into]
 ACFGH he turneþ þe 3eerdes in/to BW he turneth the rodde into
 cf. LS conuertuntur in 11-12 3yf...hasill] ABCFGHW om. LS si
 iugas fraxineas immiseris in coruleas mutabuntur

LIBER QUINTUSDECIMUS

and skynnes and felles of bestes of Irlonde. And ȝif serpentz oþer
taddes ben ybrouȝt into Irlond in shippe, þey dyen anone.

Many other wondres ben in þat londe. Solinus spekeþ of Irlonde,
and seith þat Irlonde is nyȝe as moche as Bretayne and is byspronge
5 wiþ vnmanliche manere lyuynge of men of þe londe. Þer is noone
addere. Þere men ben seelde yherberowed. Þe men ben verrours
and drynken mens bloode þat þey slee and wassheþ furst here face
þerewith. Ryȝt and vnryȝt þei taken for oone. Þer no beon cometh;
in stronge wynde, ȝif me þroweth poudre oþer stones into þe hyues,
10 þanne swarmes forsaken [þe] honycombes. The Hiberium see toward
Britayne is ful of wawes and vnquyete, an alle þe ȝeere, unneþe
able to sayle ynne but fewe dayes. And it is an hundred and foure
score þousande paas broode. Huc vsque Solinus de mirabilibus mundi.

Men of Irlonde ben singulereliche yclopede and vasmeliche
15 arraiede and scarseliche yfedde, ful hardy of herte, fers of chiere,
angry of speche and sharpe, noþeles freehertede and fayre of speche
and godelyche to here owne nacioun, and namelyche þilke men þat
wonen in woodis, marreis, and mounteyns. Þise men ben apayede with
flesshe, appels, and fruyt for mete, and with mylke for drynke, and
20 ȝeuen hem more to pleye[s] and to huntynge þan to worke and trauayle.

9 me] ACEF men cf. LS sparserit 10 þe] A om. The] AGH There
cf. LS mare autem hibernium 11 an] ABFG in CH and in LS et
12 an] A and D om. cf. LS C 20 pleyes] A pleye LS ludis

LIBER QUINTUSDECIMUS

De India. Capitulum lxxv^m.

Inde is an eeste cuntrey in Asia, and hath þat name of a ryuer
Indus, and is yclosede þerewith ynne þe weste syde. Þis cuntrey
 stretcheþ fro þe southe see anoone to þe eeste, and oute of þe
 5 norþe anoone to þe mounte Caucasus. Þereynne ben many manere
 men and tounes and also þe ilond Taprobane, ful of precious stones
 and oliphauntes. Also þerynne ben ilondes Grisa and Argera,
 plenteuouse, and ryche of goolde and of siluer, and also profitable
 in treen þat neuere lese here leues. And in Inde ben moste noble
 10 ryuers, Ganges, Indus, and Hippanes, þat hizteþ þe cuntreys of Inde.
 Also Inde is moste holsome in westren wynde and beren corne twyes
 a ȝeere. Þerynne ben men of d[y]ede coloure and grete oliphauntes
 and vnicornes and popyniayes [f. 182^{ra}] and hebanus, a treo þat [al]so
 hat canel, peper, and calamum [þat] smellen ful swete. And euorye
 15 also þere ben, precious stones, berillus, crisopassus, charbuncles,
 adamantes, margarites, and vniones, þerynne brenneþ þe couetyse of
 gentille wommen. Þer ben hilles of golde and it is impossible to
 come þerto for dragouns and gryffouns and for many manere men wondir-
 liche yshape, as Ysider seith. Also þise forsayde wordes ben his,
 20 libro xv^o.

3 Indus] AE Nidus LS indo 5 Caucasus] A Cautasus W. Cancasus LS
 caucasum *6 Taprobane] ABCDEFGHW Caprobane LS taprobane 10 Hip-
 panes] A hispanus CW Hispanes E Hirpanes LS hypanem 11 holsome]
 A fulsome LS saluberrima *13 þat also] ABCDEFGHW so cf. LS etiam
 lignum cinnamomum 14 þat] A and H and þat cf. LS calamum
 aromaticum

LIBER QUINTUSDECIMUS

Also amonge alle cuntreys and londes of þe worlde Inde is [þe
 moste and] moste ryche, moste myzty, moste ful of poeple. Þerefore
 Plinius libro vi°. capitulo xix°. telleth wondres of myzt and
 multitude of þe Indes, and seith þat in Inde ben many kynges; and
 5 some of hem hath vndir hem foure hundred þousand men of armes, and
 [some] seuene hundred horsmen and nyne þousande oliphantes, þat
 fongeþ wages euery daye; and so þe londe is moste fulle of
 ricchesse. And some oon haþ sixty þousande footemen and a þousand
 horsmen and seuene hundrede oliphantes. And alleweye þise men ben
 10 araiede to werre and to bataile, and so þe londe is stronge, myzty,
 and ryche. And as it is yseyde þere, some of þe Indes tilleþ londe;
 and some vsen chualerye; and some vsen merchandise and leden ouzte
 chaffare; some rewleþ and gouerneþ þe comunalte atte beste; and
 some ben aboute þe kynges; and some ben iustices and domesmen; some
 15 zeuen hem principaliche to religioun and to lore of witte and wis-
 dome.

And as amonge alle cuntreys and londes Inde is þe moste and most
 riche, so amonge alle londes Inde is moste wondirful. For as Plinius
 seith libro vii°. capitulo iii°., in Ynde ben many wondres in longe
 20 space toward Ethiopia. In Ynde ben many huge beestes ybredde and
 more grete houndes þan yn oþer londes. Also þer ben so hize treen

1-2 þe moste and] A om. H om. phrase cf. LS maior 4 Inde] A
 Indes cf. LS in india 6 some] A om. LS aliqui 7 moste] A
repeats 12 and some vsen chualerye] A repeats *19in²] ABDEFGHW
 and/in C and it is cf. LS in longo protractu

LIBER QUINTUSDECIMUS

þat men may not shete to þe cooppe wiþ an arewe, so it is yseyde;
 and þat maketh plente and temperate wedir of heuen and plente of
 watir. A fyge tree spredeþ þere so brode þat many rowtes of
 kny3tes may sitte at þe mete vndir þe brede of spredynge of one
 5 tree. Also þere ben so huge reedes and so longe, þat euery gobat
 bytwene tweye knottes bereþ sometye þre men ouer þe watir.

Also þere ben men of grete stature, passynge fyue [f. 182^{rb}]
 cubites hi3e, and han neuere hedeache neþer topeache noþer sore
 y3en, noþer ben greued with passyng heete of þe sunne, but ymade
 10 more harde and sadde. Also here philosophres þat þey clepid
gignesophistes stonden in most hote graucl fro þe morowe tyde to
 þe eve and byholden þe sunne withoute blenching of y3en. Also
 þerynne in some mounteyns ben men with þe sooles of þe feete yturned
 backward and þe foote also, with eigt toone in oone fote. Also þer
 15 ben some with houndes hedes and ben ycloped in skynnes of wylde
 beestes and berkeþ as houndes and spekeþ none oþer wyse. And þey
 lyue by huntyng and foulyng and þey ben y-armed with nayles and
 teoþ and ben ful many, passynge sex score þousande, as he seith.
 Also amonge some men of Ynde ben wommen þat bere neuere childe but
 20 oones, and þe children horeth anone as þey ben ybore. Þere ben men
 wonderliche yshape; of hem it is yspoken in Þe Tretys of Beestes
Wonderliche Yshape.

Also in þe eende of eeste Inde, aboute þe risynge of Ganges,
 beth men withoute mouþe and þey ben ycloped in mosse and in roughe

LIBER QUINTUSDECIMUS

herisshē. þinge þat þey gadren of treen. And lyuen oneliche by
 odour and smelle of noseþerles, and eteth nouȝt noþer drynken, but
 oneliche smelleþ odour of floures and of woode apples and lyueþ
 þerby, and dyen anoone in euele odour and smelle. And oþere þer
 5 ben þat lyuen ful longe and elden neuere, but dyen as it were in
 myddil age. Also some ben hore in ȝouþe and blacke in eelde.
 Þere Plinius reherseþ þise wond[r]es and many other.

De Ircania. Capitulum lxxvi^m.

Ircania is a prouynce in Asia vndir þe coppe of mount Caucasus
 10 and is ful wyde cuntrey, and þer ben many men of dyuers maners and
 tonges, as Isider seith libro xv^o. Also Orosius seith þat þe londe
 stretcheþ fro þe mount Caucasus anone to Sircia. Þerynne ben foure
 and fourty naciouns þat passeth wel fer and wele wyde for plente of
 þe londe. Some of hem tilieþ londe and some lyueþ by huntynge; and
 15 some ben cruel and bestial and wondirliche yshape and lyuen by
 mannes flesshe and [f. 182^{va}] drynken mannes bloode, as Isider seith
libro xv^o. And seiþ þere þat Ircania hath þat name of a woode þat
 hat Ircania, and liþe to Siria and þe see Capsium in þe eeste syde,
 and þe more Ermonyē in þe southe, and Albania in þe northe, and
 20 Hiberia in þe weste. And he is sharpe of woodes, wiþ many grete
 wyldē beestes, with pardes, tigres, and pantiers. Þere breedeþ a

4 anoone] A on oone LS cito 7 wondres] ABCFGHW wordes LS
 mirabilia 14 hem] A þe londe some of hem 20 woodes] A wordes
 LS siluis

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bridde þat hat hircania. His fetheres shinen by nyzt; also suche a
 bridde is yfounde in Germania, as Isider seith. In þe tyme of
 Macabeus, Ion Hircanus, þe sone of Simon þe chief preeste, ouercome
 þe men of þis Hircania and þanne Iohun was yclepede Hircanus, as þe
 5 maistre seith in Historye Euangeliste. Ierom seiþ þe same.

De Idumea. Capitulum lxxvii^m.

Idumea is a cuntre in Arabia and hath þat name of Edom þat was
 Esau, Isaac sone. For Esau, Isaac sone, was yclepede also Edom.
 His children put ouzt þe Horreys and wonede in þat londe and
 10 clepede it Ydumea þereafter. Ydumea is to menyge 'þe londe of
 Edomes children'. And Idumea and Palestina ben departede by cer-
 teyne desertes. Þe cuntreys [of] Ydumea streccheþ anoone to þe
 Reede See. And þe londe is stronge and ful of mounteyns vndir
 stronge heete of þe sunne. Þefore men of þe londe maken hem
 15 housses and caues vndir erþe to kepe hem fram strong hete of þe
 sunne, as þe glose seith super Abdiam.

De Iudea. Capitulum lxxviii^m.

Iudea 'þe Iuerye' is a cuntrey in Palestina and hath þat name of
 Iudas, Iacobes sone. Men of his ðynage were kynges þerynne. Þis
 20 londe was firste yclepede Canaan and hadde þat name of Chames sone,

1 also] AFGW and so B And he is so houg C and it is an hoge
 H and so huge cf. LS et tales etiam 3 preeste] ABDEFGH preestes
 cf. LS filius symonis summi sacerdotis 5 Historye] AH his storye
 C of stories FG his store LS hystorie 12 of] AFGHW om. cf. LS
 cuius fines

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other of tenne naciouns of Chandelos þat were yput oute, and þanne Iewes hadde possessioun of þa[t] londe. The lengþe þerof bygynneþ at þe strete Alfous and streccheþ anoone to þe strete Iuliatem, þer is þe comune wonynge of Iewys and of Tyries. Þe
 5 breede þerof streccheþ fro mont Libanus to þe syde of Tiberiades. In þe myddel of þis Iudea is þe cite of Ierusalem, as it were þe nauel of alle þe cuntrey and londe, and [f. 182^{vb}] is ryche of dyuers ricchesse and bereþ wele corne and fruyt and is nobliche yhyzt with wateres and rycches of baume. Þeryn ben many metalles,
 10 cedres, palmes, cipres, and oþer noble treen. Þereynne ben many vynes and vynezertes, pomgarnates, and olyues. Þe londe is riche of melke and of hony, þerfore by grace of elementz Iewes trowede þat þis londe was yhote to here forme fadres and þat it wellid melk and hony. For it was bihote to hem by a prerogatyf of name,
 15 as Isider seith libro xv^o.

Libro v^o. capitulo xiiii^o. Plinius spekeþ of þis londe and seiþ þat Iudea is a partie of Siria and streccheþ fer and wyde and is next to Egipt and Arabie. And cuntreys þerynne ben departede wip sharpe mounteyns; and þe ryuer Iordan renneþ þere and departeþ
 20 Galile fro oþer cuntreys of Iudea. In Iudea is Ierusalem and is moste noble cite of alle þe citees of þe eeste. And in Iudea ben hoothe welles and heleful. Also in þe eende þerof is þe Deede

2 þat] ABFGHW þe LS illam 11 pomgarnates] A pourgarnates LS malisgranatis

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See, þat is yclepede lacus Asphaltis for he bredeþ noþinge þat hath lyf. But þerynne is glewe and noþinge lyueþ þerynne. 3if anyþinge alyue is þrowe þerynne [it] swymmeþ aboue. And þis Deede See swoloweþ þe ryuer [of] Jordane and shendeþ goode watir ymedled 5 wiþ watir of pestilence.

[De Iberia.]

Also Iberia is a cuntrey in Asia by þe see þat hat Pontus and ioyneþ to Armonia. In þis lond growen herbes þat ben goode for dyers, as Isider seith libro xv^o.

10 De Italia. Capitulum lxxix^m.

Italia is a cuntrey in Europa and sometyme Grees woned þereinne and was þerefore yclepede þe Grete Grecia, as Isider seith libro xv^o. And þeraftir þat londe was clepede Saturnia and hadde þat name of Saturnus þe kyng. For whan Saturnus was put oute of his place by 15 Iupiter he hidde himself [þere]. And þis londe was yclepede Italia atte last, and hadde þat name of Italus, kyng of Cecile, þat reynede þerynne. The lengþe þerof is more þanne þe breede and streccheþ oute of þe norþe weeste to þe eeste souþe eeste, and is ycloside in þe souþe with þe see Tirrenum, and in þe norþe with þe see Adriaticum,

3 it] AF om. cf. LS supernatat 4 of] A om. E þerin cf. LS iordanis amms 6 De Iberia] ACFGHW om. L om. S De iberia 12 Grete] ABF grece D om. sentence W greke LS magna 15 þere] ABCFGHW om. LS ibi 18 norþe weeste] ABCFGHW norþe north weeste LS circio eeste souþe eeste] AFGHW eeste eeste norþe/eeste B east est north CDE eeste norþ eest cf. LS eurum

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and eendep̄ in þe weste at grete mounteyns, mount Godard and mount Sete [f. 183^{ra}] and othere mounteyns. Þe londe is fayrest in [alle] þinges, [wiþ] moste kynde grounde to bere plente of foode.

Þereynne ben [noble] watres and layes, as Bennatum, Auernum, 5 Lucernum, and many oþer ryuers, as Endanum, Patus, Tyberus, Hircanus and oþer suche. Þereynne brede precious stoones, corallus, bea, and serpent, and lincem feram, and many oþere kynde of briddes.

Also þis cuntrey hat Esperia and hath þat name of a sterre þat hat Esperus, as Spayne hat also, for Grees saillynge into Italye and 10 into Spayne taken hede of þat sterre. But Spayne is yclepid 'þe last Esperia', for Spayne is in þe laste place vndir þe weste. Huc vsque Isidorus libro xv°.

Amonge alle þe west cuntreys and londes of Europa, Italy bereþ þe prys. Þereynne ben [noble] ilondes and solempne hauens of þe 15 see, and prouynces ful of alle rycchesses, and citees most ful of people and most stronge walles and dyches and [with] oþer array of werre, with plente of golde and [of] syluer.

Libro iii°. Plinius seith þat þerin beon twelue famous and most myzti particuler cuntreys, alle wiþoute ilondes, of þe whiche he 20 tretreþ largeliche. And is þer closed alle about in þe eest, norþ,

*2 alle] ACDEFGHW om. B tho LS omnibus *3 wiþ] ABDEFGHW om.
 C and þe cf. LS ubertate gratissima 4 noble] A many LS nobiles
 *7 lincem feram] AGH luctenferū B luttenferum CEW lintenferum
 D lintiferum LS lincem feram 11 in] A in/ynne 14 noble] A many
 L lacuna S nobiles 16 with] AE om. L lacuna cf. S aliis 17 of²
 AE om. L lacuna cf. S argenti

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and west with ful hiȝe mouteyns; oute of þe which mouteyns
 springen noble ryuers, þe Ryne and Danubius, [þat] rennep by
 Germania, and Rodanus [and] Caucia and many opere, þat rennen
 by Fraunce, and fynden þer watir in many places; and namelyche
 5 by and in þe cuntres of Fraunce, þat ben yclepede Gallie
 Lugdoniensis and Gallica Narbonensis and Gallica Belgica.

De Icaria. Capitulum lxxx^m.

Icaria is an ilonde, oon of þe Ciclades, in þe weste syde.
 And þe see Icarium haþ þe name of þis londe Icaria, and þis
 10 ilonde is bitwene Samum and Ciconum, and is nouȝt able for
 men to wony ynne for hiȝe rokkes and craggas, and also [for he is]
 hauenles in eueryche syde. And hath þis name Icaria of oone
 Icarus of Creta, þat was adreynt þere, as Isider seith libro xv^o.

De Insula. Capitulum lxxxⁱ^m.

15 An ilonde hat insula, and is londe byclippede al aboute with see,
 oper with a ryuer, or with a water, as it were sette in þe see, as
 Isider seith libro xv^o. An ilonde is ybeete alle aboute with wawes
 [f. 183^{rb}] of waters, but he is nouȝt ybroke noȝer destroyed with
 such betynge; but by shouuyng and betynge of watir and wawes on þe
 20 sydes of an ilonde, þe erþi parties beth ydreue and yfstedn

2 [þat] ABFGHW and C and þei LS que 3 and²] A om. cf. LS cum
 10 Ciconum] ACFG Ciretonū H Siretonum cf. L cinconum S cinthonum
 11 rokkes] A cokkes F crokkes LS saxis for he is] A om. E for
 he cf. LS et nullis finibus portuosa 15 An ilonde...insula] A
 Insula...an ilonde cf. LS insula autem dicitur terra

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togederes. And so þe ilonde is ymade þe more sadde and stedfast. In þe vttir sydes þe parties of ilondes ben ywastede and vndir-
 mynede with betyng of waters, but aboute þe inner parties [þe
 parties] ioynen þe faster togederes bycause of wastyng withoute.
 5 Also some ilondes ben helied with wawes and floodes of water, and
 ben ymade more by bryngyng þerto of erþe and of slyme. Ilondes
 ben grene and plenteuous by sokyng yn at holes of moysture, of
 waters, and of humours.

De Cartagine. Capitulum lxxxij^m.

10 Cartage is þe name of a citee and of a prouynce of Affrica in
 Hispania; and is double, more and lasse, and Nardido made boþe.
 He went oute of þe prouynce of Fenix and bulde a citee on þe cleue
 of Affrica, and clepede þe citee first Carcada, in þe langage of
 Fenicia. And aftirwarde þe name was ychaunged and þe cite was
 15 yclepid Cartago; [and alle þe prouynce hadde afterward þe name þerof
 and was yclepyd Cartago]. Þis citee was moste famous and nouzt lasse
 worthe [þan Rome]. Þan Scipio with his ost destroyed it and bete
 [it] alle to grounde, as Isider seith libro xvii^o. And now þe
 Romayns han bylt it azeine, as [he] seith.

3-4 þe parties] ABFGH om. C it is cf. LS circa eius interiora ex
 eius 15-16 and alle...Cartago] ABCFGH om. LS et ab hac ciuitate
 tota prouincia kartago in posterum est uocata 17 [þan Rome] ABCFGH
om. cf. LS non inferior roma 18 it] A om. cf. LS deleuit 19 he]
 ABCFGH Isid' cf. LS dicit idem

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And another Cartage is in Affrica, bitwene Byzantium and
Numidia, and ioynep in þe north to þe see þat hat mare Siculum,
 and strecþep in þe souþe to þe cuntreie of Getules. The next
 partie þerof hereþ corne and hath grete plente of oyle and of fruyt
 5 and is ful of metalle. The 3ende partie toward Numidia is y-ocupiede
 wip beestes, serpentz, and grete wylde asses þat gone aboute in
 desert, as Isider seith libro xv^o. Also þere ben many olyphautes
 and opere bestes, as Plinius seith libro v^o. capitulo v^o.

De Carinthia. Capitulum lxxxiii^m.

10 Carinthia is a litil prouynce of Germania in Europa; and hath
 Pannonia in the eeste syde, and Italye in þe weste, and þe ryuer
 Danubius in þe norþe, Dalmacia and Salmonia in þe southe. [f. 183^{va}]
 And is yclosede with mounteyns in oone syde, and eendeþ at þe see
 Adriaticum in another syde. And is a plenteuous londe in many
 15 places and haþ manye wylde beestes and tame. The men ben grete
 werriours and stronge, with strengþe of castelles and tounes. Þe
 londe is colde, for hiȝe mounteyns ben nyȝe perto, there is ofte
 reyne and snowe. [Per] aboute þe mounteyns, for coldenes of snowe
 watir, many haue bocches vndir þ[e] chynne, as it is seyde. Þere

2 Numidia] A Munidia DEF munndia L mumediam S numidiam in þe]
 A in þe/in þe 5 toward] A þat is toward G þerof toward cf. LS
 ulterior circa numidiam Numidia] A Munidia EF Mundia L numediam
 S numidiam 8 v^o.¹] ACFGH xv^o. L quinto S v^o. ll weste] AC
 weste syde LS occidente 12 Dalmacia] A Dalmatia LS dalmaciam
 15 men] A men þ'eof LS gens 18 þer] AC om. LS vbi 19 þe] A þ

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ben many beeres, bysountes, and oþer wondirful beestes and wyldē.
 Also þer ben glires and men eten hem, þogh þey seme of myis kynde,
 for þey ben sauory and fatte.

De Korcita. Capitulum lxxxiiii^m.

5 Korcita is an ilonde and hath þat name of a certeyn duke, and
 is þritty myle from Sardina by þe see aforne Italie, and is an
 ilond with moost plente of pasture. And þat is knowe by a bole,
 þat ofte swam þider oute of Liguria bycause of pasture, and come
 azeyne in noble poynt. For a woman þat hiȝt Korsā kept þat bole
 10 [and oþer bestes by þe see cleue], and seiȝe him euery day goo
 from his felawes and swymme þere in[to] þe see, and come azeyne
 in noble poynt and wele yfedde. Þan she wolde knowe what pasture
 þe bole hadde founde. In a tyme whan þe bole went from oþer beestes
 into þe see, she folowed him in a bote anon to þe ilonde, and come
 15 aȝene and toolde how plenteuous þe ilonde was. Þan men saylede
 þider and clepide þe ilonde Korcita, þe name of þe woman þat fonde
 þe ilonde, and was here gyde and leder. The ilonde hath many
 corners and forlondes þat beren beest leese and pasture, and
 þerinne is noble stoone, as Isider seith libro xv^o.

2 seme] A ben some what BFGH ben some C ben kyndli lyk LS
 videantur 10 and...cleue] ABCFGH om. LS cum aliis iuxta litus
 11 into] A in cf. LS mare intrare

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De Lacid[em]onia. Capitulum lxxxv^m.

Lacid[em]onia is a prouynce in Europa in þe eendes of Grece bysides Tracia, and haþ anoþere name and hat Spectania. The men of þat londe ben yclepede Lacedemones and han þat name of
 5 Lacedomone þe sone of Semole. These Lacedemones were oute and werred aȝenst þe Messenes, and dredde þat þe werre shulde [f. 183^{vb}] longe endure and þey shulde be withoute ofspringe, comaundede þat þeire maydens at home shulde take zongelynges þat were left with hem and bringe forþe children. And þe children þat were ygete in
 10 þat manere were yclepede Sparciaci, for þe shamelich doynge of moders, as Isider seith libro ix^o.

De Lectonia. Capitulum lxxxvi^m.

Lectonia is a prouynce of Sithia. Þe men þerof ben clepede Lectinni and ben stalworth men, stronge werriours and fers. Þe
 15 glebe of þe cuntrey of Lecontia bereþ wele corne and fruyte, and is ful of mores and marys in many places, wiþ ful many woodes, ryuers, and waters, and wylde beestes and tame. And is strengþede [with] woodes, mores, and marys, [and haþ litel oþer strengþe but woodes, mores, and marrys]. Þerefore vnneth þat londe may ben
 20 assailed in somer, but in wynter whan water and ryuers ben yfrore.

1,2 Lacidemonia] ADG Lacidonia C lacedonia E macedonia (Lacedemonia) F lacedonia (Lacedomonia) L om. rubric, Uacedemonia S lacedemonia 4 londe] ACFH londe cf. LS prouincia...cuius habitatores *8 left] ABCDEFGH best LS relictis 17 ryuers and waters] A waters and ryuers B om. sentence LS fluminibus et aquis 18 with] A by BC om. sentence F om. cf. LS nemoribus 18-19 and... marrys] AE om. LS paucas habens alias munitones preter flumina nemora et paludes

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De Liuonia. Capitulum lxxxvii^m.

Liuonia is a special prouynce of þe same cuntrey and langage, and is departede fro Germania with a longe space of þe see of Ocean. Þe men þereof ben yclepede Lyuones. And had[d]e wondir 5 maners and vsages, as þe Germans hadde yturnede hem from þe fals fey of fendes to þe worshepe and fey of oone god. For þey worshippede many goddes, and axede aunsweres of feendis wiþ mysbileued and cursede sacrifice; and vside auguyres and made greete fuyre and brende hem alle to asshen. Aftir þe deeth þey cloped his frendes in 10 newe cloþinge, and gaf hem shepe and roþeren and oþere beestes, as he was worþi. His seruantes, men and women, with oþer þinges assigned to hem, þey wolde brenne wiþ þe deede man; and trowed þat þey þat were so ybrent shulde graciouselych come to þe londe of liif with multitude of seruauntes and of bestes þat were so ybrent; 15 and fynde þe londe of temperat liif and of welþe. Wiþ suche errour of fendes þis lond was bywycched in oolde tyme. Now it is ytrowed þat by grace of God and by strengþe of Germans, þis londe is deliuerede of þe forseide errors, and many cuntreis and londes þat longen þerto.

1,2 Liuonia] ABCDFGH Limonia, Limonia L om. rubric, Liuonia
 S liuonia 4 Ocean] A þe ocean cf. LS maris oceani *Lyuones]
 ABCDEFGH Lymones LS liuones hadde] ABCFGHW ha/uen cf. LS fuit

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De Licia. Capitulum lxxxviii^m.

Licia is þe name of a cooste and of an haven of þe see, the chief citee þereof hat Listra. Oute of [f. 184^{ra}] þat citee me saylen by Sirya and Pamphilia into Italy, as it is seyde Actibus 5 xxviii^o. Þis londe hat Licaonia also; þe citees þerof were Listra and Derben. To þyse citees Paule and Barnabas fliþe oute of Iconius, and heled and saued a man in Listra in Licaonia. And þanne men of þe cuntre clepede Barnabas Iubiter and Paul Mercurius and wolde haue worshepede hem, as it is ywrytte Actibus xiiii^o.

10 De Liddia. Capitulum lxxxix^m.

Liddia is an oolde place of kyngedomes. The ryuer Pacco worshepede þis londe wiþ torenes and brookes of golde. Toforhonde þis londe was yclepede Moenia and myzt [nouþte] suffice to tweye breþeren þat were kynges, Liddus and Cirrenus. Thanne 15 by lotte Cirrenus went oute of þat londe with grete strengþe of men, and ocupied [cuntreys] in Gallia and clepede þe cuntrey Cirrenea; and Liddia hadde þe name of Liddus þe oþer broþer þat abode and regnede þere. This londe ioyneth to þe lesse Frigia in þe weste syde, and Smyrnia is in þe eest syde, and þe ryuer Hilles

1,2 Licia] A Listra (Istra) CH listria, (Listra) F listra G listra (Listria) H listria L om. rubric, Licia S licia 3 me] ADFHW men cf. LS nauigatur 5 Licaonia] ADEFG litaonia W Icaonia LS licaonia 7 Licaonia] ACDEFG liatonia B om. sentence W Litoania LS licaonice *12 torenes] ACDEFGHW tokenes LS torrentibus 13 nouþte]ACFGH om. cf. LS per breuitate...ferre non posset 16 cuntreys] A men cf. LS loca

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comeþ þerto, by þe feeldes þerof rennen ryche waters with golden grauelle, as Isider seith libro xv^o.

De Libia. Capitulum lxxxviii^m.

Libia is þe moost londe in Affrica and hath þat name [for] Libs,
 5 þe sowþren wynde, bloweth þennes, as Isider seith. Other men
 meneth þat Epasus, Iupiters sone, þat bilt Nephim in Egipt, gate
 on his wyf Casoria a dougter þat hat Libia, þat was aftirwarde
 quene of Affrica; and by hire name þat londe was aftirwarde
 yclepede Libia. And Libia is in þe bigynnyng of Affrica, and in
 10 þe eest syde þerof is Egipt, and in þe weste ben Circus Maiores
 and Trogodices, and in [þe] northe syde is þe see Libicum, and
 in þe southe is Ethiopia and Barbaria. Thereinne ben dyuers
 naciouns and wildernes, to þe whiche men may nouzt come for wylde
 bestes and fers, for serpentes and dragouns þat bre[d]eth
 15 cokatryces. Huc vsque Isidorus libro xv^o. Libia is a ful hoote
 londe and brenn[ynge], and bredeþ in dyuers places many venemous
 bestes and bestes wondirlyche yshape, and many precieuse þinges in
 dyuers places, as precious stones, golde and syluer, moche whete,
 wyne, and oyle, [f. 184^{rb}] and dyuers manere of spicerye. Men of

4-5 for...bloweth] A of...þat bloweth C of...which blowip DH of
 ...bloweth cf. LS ideo...uentus affricus inde flat 4 Libs] AG libis
 CFHW libris E om. LS libs *6 gate] ACDEFGHW and gate LS pro-
 creasse 11 þe^r]A om. 14 bredeth] ABCFGH bereth LS procreant
 16 brennyng] A brennep D bryngep cf. LS perusta

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Libia come fyr[s]t of Phuth Hericius, þe sone of Cham. Therefore a ryuer þat [renneþ bi] Libia and Maritina is yclepede Phuth; and alle þe londe is yclepede Phuthensis, as þe glose seith super Genesis.

5 De Lotoringia. Capitulum lxxxxi^m.

Lotoringia is as it were þe laste prouynce and ende of Germania, and hath þat name of Locarius þe kynge. In þe eest syde þereof is Recia, þat is Braban; in þe south syde is þe Ryne and Alsaria, and in þe weste Gallia Senonensis; and in þe norþe syde is Gallia 10 Belgica. By þis londe renneþ þe ryuer Mosa. In þis londe is þe citee Medes, and is a cuntre berynge in many places fruyt and wyn. Þereynne ben welles and ryuers, mounteyns, wodes, and groues, many bestes wylde and tame. Þe men ben medled of Fraynshe men and [of] Germayns. Thereynne ben wondirful welles and 15 medicinable to hele men of dyuers euels ʒif þey drinken þerof.

De Lusitamel. Capitulum lxxxxii^m.

Lusitamel is a prouynce of Spayne, and þere is the ryuer Paasim and þe toune Magia. The cuntre is ful of metalle, of golde and syluer, ire and lede white and blacke, as Plinius seith libro iiii^o. 20 capitulo lxxii^o.

1 fyrst] ABCDEFG forth H om. LS primam 2 renneþ bi] A hat cf. LS fluuius currens per libiam...dicitur 14 of] A om. cf. LS germanis *16,17 Lusitamel] A lutitamel. (Lotitamel) BCFG Lutitamel DE lucitamele (Lusitamel) H liucitamel W Lustitamel cf. L om. rubric, Lucitamel S lusitania

LIBER QUINTUSDECIMUS

De Mauritania. Capitulum lxxxxiii^m.

- Mauritania haþ þat name of þe colour of men, as it were to menyngre 'þe cuntrey of blakke men'; for ma[u]ron is grew and is to menyngre 'blacke'. For as Fransshe men ben yclepede Galli and
- 5 han þat name of whitnes of men, so men of þis londe ben yclepede Maury and han þat name of blacke colour. The first partie þereof is Stiphensis, þerynne was þe toune Stiphi, and þe cuntrey haþ þe name of þat towne. And þe opere prouynce is Mauritania Cesariensis, þat is also yclepede Colonia Cesaris, and þe prouynce
- 10 haþ þe name þerof. Boþe prouynces ioynen togederes and han þe cuntrey Numedia in þe eeste syde, and þe Grete See in þe northe, and þe ryuer Malua in þe weste, and þe hulle mount Astrixes in þe southe; and þat mount departeþ þe gode londe fro grauel þat lieþ toward þe see of Occean.
- 15 Anoper Mauritania is yclepede Tingitina and haþ [þat] name of a citee; and is þe [f. 184^{va}] laste partie of Affrica, and ryseth oute of seuen mounteyns. And haþ þe ryuere Malua in þe eeste syde, and þe see Gadicum in þe norþe, and þe ocean Athlanticum in þe west, and Glausasum in þe souþe. The men ben yspradde [anoun] to
- 20 þe see Occean Hesperum. In þat cuntre ben wylde bestes, apees,

3 mauron] A maren B Mauren G maron LS mauron *8 prouynce] ABDEFGHW þtie and þuynce C parti of þe prouynce LS prouincia
 12 Astrixes] ACFH Astripes B Astuthes G astriyes LS astrixim
 13 grauel] A þe ^guel 15 þat] A om. cf. LS est uocata 19 anoun]
 A om. BW vnto and anone LS vsque ad 20 see] ABCGH see of cf. LS oceanum hesperum

LIBER QUINTUSDECIMUS

dragouns, struciones 'ostriches', and olyphautes. Huc vsque
[Ysidorus] Libro xv°.

Also libro v°. capitulo ii°. Plinius seith þat þer ben men þat hatte
 A[n]colum, and wonen bisydes mount Athlant in a place ful of
 5 woodes, wiþ plente of watir and of welles. Þere groweþ alle manere
 of fruyt wiþoute trauaile of men, so þat men þat wonen þere lakkeþ
 neuere plente of likyng. The place is hize aboue þe cloudes and
 nyge to þe sercle of þe mone, and he telleþ þat ofte by nyght in
 þat place is fuyre ysey and brennyng brondes and wonder syztes.
 10 Also þer is yherde songe of lykyng melodie, of pypes and tymbres,
 tabour and cymbals, as solempne autours tellen. And þere grown
 wondir hize treen, and some þereof smelleþ ful swete and ben lyche
 cipres; and some ben bigrowe as it were with here, other with wolle,
 and þerof ben cloþes ymade by craftte, as it were bombax. Also þere
 15 groweþ an herbe þat hat euforbia, and hath þat name of him þat founde
 þat herbe, þe white iuys þerof is wondirliche ypreysede in clernesse
 of sizt and in helpe aʒens smytyng of adres and opere venyme, as
 he seith þere.

2 [Ysidorus] ABDEFCH om. LS ysiderus 3 þer] ABFGHW þey cf. LS
 inquit...gens 4 Ancolum] ABCFG acoluū H Accolum W Ancolum
 L ancolum S gaulonum 12 some] ABCFGHW þe gūme E soule cf. LS
 quorum sunt

LIBER QUINTUSDECIMUS

De Macedonia. Capitulum lxxxxiiii^m.

Macedonia hadde þe name of Ematius þe kynge and was yclepede Ematia. But aftirward þat Macedo þe newew of Deucaleon was þeryme, he chaunged þe name and clepede þe londe Macedonia by

5 his owne name, as Isider seith libro xv^o. He streccheþ to þe see Egeum in the eeste syde, and to Acharia in þe souþe syde, and to Dalmacia in þe weste, and to Messia in þe north, as he seith. And was þe grete Alisaundres cuntre, and is best cuntre in veynes of golde and syluer. He bredeþ a stone þat men clepen vyren. In

10 þat cuntre is mount Olympus, and is so hiȝe þat noþere cloudes noþer wynde noþer reyne comeþ [f. 184^{vb}] on þe coppe þerof, as he seiþ. Libro iiiii^o. capitulo xi^o. Plunus speketh of Macedonia and seith þat Macedonia was sometyme yclepede Ematea, and is ysette firste of empire of londes. This londe [passeþ] Assia, Armenia,

15 Hibernia, Albania, Capodocia, Siria, Egipt, Taurus, and Caucasus. Þis londe was lady amonge þe Bactreus, Medes, and Pers, and hath in possessioun alle þe eest londes. This londe, norse of Inde, folowede þe steppis of Liber Pater and Hercules. This is þat Macedonia of þe whiche in oon day þe emperour Paul Hemilius tooke

20 and solde þre score citees and tenne, as he seith.

3 Deucaleon] A Deutaleon FGHW Dentaleoun LS deucalionis
 14 passeþ] ACFGHW conquered LS est transgressa 19 tooke] ACFGH
 he tooke cf. LS imperator lxx vrbes direptas 20 solde] AG felde
 C field LS uendidit citees] ACFGH of citees cf. LS lxx vrbes

LIBER QUINTUSDECIMUS

De Magnesia. Capitulum lxxxxv^m.

Magnesia is a prouynce of Grece in þe myddel bitwene Tessalia and Macedonia, and conteneþ many naciouns and citees and townes, as Plinius seiþ libro iiii^o. capitulo x^o.

5 De Mesia. Capitulum lxxxxvi^m.

Mesia hath þat name of messis 'rype corne', and is þe first prouynce þat þe ryuer Danubius closeth anoone to þe see of myddel erþe, as Ysider seiþ libro xv^o. Þis londe ioyneth to þe mouþe of Danubius in þe eeste syde, and to Tracia in þe southe eest,
10 and to Macedonia in þe southe, and to Histria in þe west, as he seiþ. And this cuntrey conteneþ many naciouns, citees, and townes, and bereþ gode corne and fruyt. Þerynne is plente of veynes of ore and of stones and of metalle.

De Mesopotania. Capitulum lxxxxvii^m.

15 Mesopotania hat ethimologia of grew, for he is byclippede with tweye ryuers, with Tigris in the eeste, and with Eufrates in þe weste; and bygynneþ oute of þe norþe bytwene mount Taurus and Caucasus. And in þe souþe syde [þerof] is Babilonia and Caldea, as Isider seiþ libro xv^o. This is a cuntre in Asia and is an
20 huge londe in lengþe and in brede, plenteuous of corne, of pasture, and beestes wyld and tame, ful of metalle and other richesses.

*9 southe] ACDEFGHW northe LS euro 15 ethimologia] ABFGHW
ethi/molegia C echymologia LS ethymologiam 17-18 and Caucasus]
B lacks next leaf 18 þerof] AE om. L om. S cui

LIBER QUINTUSDECIMUS

De Media. Capitulum lxxxviii^m.

[f. 185^{ra}] Media hath þat name of Medus þe kyng þat first
 assailed þat prouynce. And Media haþ þe kyngedomes of Parthia
 in þe weste syde, and is biclippede with Armenia in þe norþe, and
 5 hath þe mounteyns Capsios in þe eest, and Persida in þe souþ
 syde. Onelyche in þis cuntrey groweþ a tree þat hat medica, and
 groweþ in noone oþer londe noþer cuntre, as Isider seith libro
xv^o. This cuntrey is ful ryche, with many ryuers, and solempne
 and stronge with citees and tounes. In oolde tyme kynges of þis
 10 londe ouercome þe grete Babilonia and þe emper of Caldeys. Also
 men of þis londe and þe Perses saylden into Affrica and medled
 hemself with þe Lybies, men of Libia. And þe Libies called hem
Mauros in here corrupt and straunge langage of barbarie, [þeyz þe
Maurus haue þat name of blake coloure in longage,] as Isider seith
 15 libro ix^o.

De Melos. Capitulum lxxxix^m.

Melos is an ilonde of [þe] Ciclades, and is most rounde of alle
 ilondes and is þefore yclepede Melos, þat is to menyng 'rounde',
 as Isider seith libro xv^o. And þis ilond is ful of moche gode, as
 20 Plinius seith, and what lakkeþ in þis londe in quantite of space
 is rewarded and recouered in godenesse of grounde.

2 Medus] AFGH Media C medes W Med LS medo 5 eest] AC eest syde
 LS ortu 10 emper] ACFGHW Empour LS imperium *13 Mauros] ACFGHW
 mabros D naucos E nautos LS mauros 13-14 þeyz..longage]
 ACFGHW om. cf. LS cuius mauri a nigro colore sint greco ideomate
 sic vocati 16 Melos] AFGHW melos Insula L om. rubric S melos
 17 þe] AH om.

LIBER QUINTUSDECIMUS

De Midia. Capitulum c^m.

Midia is an ilonde in þe prouynce of Hir lond in þe myddel place,
 as it is seyde. And hath þat name of a kynge þat deled þe londe
 euene a fyve amonge fyve dougtrren, and kept þat party of þe ilonde
 5 to his owne vse as beste and moste noble place of þe cuntre. And
 þerfore amonge Irysshe men þat porcioun is 3it yclepede Media, as
 it were in þe myddel of oþer londes aboute. In þis cuntrey is
 gode glebe to bere corne and fruyt; þerynne is plente of pasture
 and of bestes, of fysshe and of flesshe, of botir and chese, and
 10 of mylke and of oþer vitayles. Þerynne ben gode ryuers, welles,
 and layes of many effectes and vertues, as it is yseyde; and þere
 is lykynge aspect, gode ayre and holsome, and is stronge in þe
 vttir partyes with woodes and mareys. And for multitude of
 stronge castels and tounes, in þe comune speche þis cuntrey ys
 15 yclepede þe chambre [f. 185^{rb}] of Irlonde, for pees is þerynne.

De Missena. Capitulum ci^m.

Missena is a prouynce of Germania and [hap] þe name of a citee
 þat hat Myssena; and ioyneth to Beem and to Polonia in þe eeste
 syde, and to Baiona in þe souþ, to Saxonia and [to] Turingia in þe
 20 weste, to Recia and Tirria in þe norþe. And is a wyde londe and a
 large, here playne and here ful of mounteyns, and is gode londe

17, hap] A om. cf. LS sic uocata 19 þe¹] A to cf. LS in meridie
 to²] A om. cf. LS thuringis

LIBER QUINTUSDECIMUS

and ful of pasture and moyste with beste waters; for þe noble
 ryuer Albia rennep for þe more dele by þe lengþe þereof. Þerynne
 ben stronge citees, castelles, and tounes, and generaliche þe
 men þerof ben ryche of catelle and of corne, of bestes and of
 5 metalle; and þe men ben houge and swiþe fayre and stronge and
 semeliche of stature, and þerto þey ben godelyche and peysible by
 kynde, and lesse fruytfull in alle þan þe Germayns.

De Mycelene. Capitulum cii^m.

Misselene is an ilonde in þe see Adriatico. By þat londe me
 10 sailen oute of Ciria and oute of Ciprus into Italy. And it is
 harde to come to þis ilonde for Bytalassium, þat is a cleue
 strecchyng into þe see. And þe see is departede and made as it
 were double by incastyng of erþe opere of grauele; and so
 shippes þat smyten on þe grauelle ben sone ybroke, as menciou is
 15 made in Actibus Apostolorum capitulo xxviii^o. bothe in texte and
 in glose. They þe men of þat isle ben straunge, yit þey ben man-
 liche and curteys to men and shippes þat goth þer to wrak, as men-
 cioun is made þere. To þis ylond come Paul when þey sayled
 towarde Rome, þere he scapede þe venyme of an neddere þat hat
 20 vipera, and lepe out of þe fuyre and henge on Paules honde; and he
 swengede þe adder into þe fuyre and so þe adder was ybrent. And
 also Paule dede þere many myracles, as it is yseyde Actibus xxviii^o.

5 houge] ACFGH long^e LS magne 9 me] AF men cf. LS nauigatur
 11 a] A alle cf. LS litus in mare extensum 17 to wrak] AFG
 toward LS naufragium

LIBER QUINTUSDECIMUS

De Nabatea. Capitulum ciii^m.

Nabatea is a prouynce of Arabia and hath þat name of Nabaroth, Hismaeles sone, and is in þe myddel bitwene Arabia and Iudea. And riseth fro Eufrates and streccheþ anoone to þe Reede See, as 5 Ysider seith libro xv°. Þis londe [f. 185^{Va}] is ful fatte and bereth wele corne and fruyt and feedeþ many beestes; þerynne ben many precious stones and metalle. Libro vi° capitulo xxxix°. Plinius spekeþ of men of þis prouynce, and seith þat Nabateies wommen in a towne þat hat Petra in a valeye, and is almost twey myle broode, 10 and is biclippid with ful hiȝe mounteyns þat ben harde to come to. And a ryuere renneþ hem bytwene, and is six hundred paces fro þe toune þat hat Gaza, and six score and twelue fro þe see Persicum.

De Norwegia. Capitulum ciii^m.

Norwey is þe moste brode prouynce of Europa and is byclippede 15 with þe see nyȝe al aboute and is vndir þe norþe and streccheþ toward þe cuntrey of Gotes. For in þe southe and in þe eeste he is departede fro Gothia by a ryuer þat hat Albia; and is most sharpe and colde cuntrey, ful of mounteyns, of wodis, and grouys. The men of þat londe lyuen more by fysshinge and huntynge þan by breede, for 20 corne is scars þere bycause of grete colde. There ben many wylde beestes, as white beres; also þere ben castores, bestes þat

8 þis] A þat LS hac 14 Norway] A Norwegia Norway LS Norwegia
 moste...prouynce] AFG moste puynce brode C most prouynce of breede
 H moste prouynce cf. LS latissima est europe prouintia

LIBER QUINTUSDECIMUS

[leuen] boþe in water and in londe [and] gelden hemself whan þey
 ben yhuntede. There ben many wondres and many bestes wondirliche
 yshape. Þere ben welles, and al leþere and treen þat is doon
 þereynne turneth anon into stoone. In þe norþe syde of þat londe,
 5 many dayes in þe somer aboute þe stentyng of þe sunne, the sunne is
 nouzt yseye go to glade; and so many dayes in þe wynter about þe
 stentyng of þe sunne, the sunne is nouzt yseye þere. And so þat
 tyme men of þe londe mote worche by candelle. Þere nys no whete
 noþer no oyle, but he come oute of oþere londes. The men ben of
 10 grete body and stature, of fayre shappe and of greete myght and
 strengþe; and ben strong skinnors and see theues and myzty and
 bolde of hert. This londe hath Gallia 'Fraunce' in þe eeste syde,
 and Islonde in þe norþe syde, þere þe see is yfrore alweye, and þe
 Irisshe and þe Brytysshe see in þe weste; and endeþ in þe southe
 15 toward þe cuntreys of Denmark and of Gothia.

De Normannia. Capitulum cv^m.

Normandye hat Normannia and Neustria also, and hath þat
 name of þe [pro]þere Norweyes þat come sey [f. 185^{vb}] lynge oute
 of Norway and hadde þe clieffe of þe Frenshe ocean, and woned
 20 in þe prouynce aboute and clepede þe prouynce Normannia. Tha[t]

1 leuen] ACFGH om. LS lack sentence and²] AC om. 2 wondres and
 many bestes] AFGH bestes and many wōdres C bestes cf. LS mira sunt
 ibi multa et monstruosa 9 noþer] A repeats 18 propere] ABCFGH
 spere L properis S populis 20 That] A the LS lack phrase

LIBER QUINTUSDECIMUS

cuntrey hath þe Brittishe ocean on þe eest souþ eeste syde,
 and þe see of Guyan in þe west, and Fraunce in þe souþe, and
 Ocean in þe norþe. The glebe þereof bereþ wele corne and is
 fatte, and is nobliche yhiȝt wiþ feeldes, wodes, and medes, and
 5 is ful stronge of hauens of þe see and wiþ moost noble citees and
 townes. The chief citee þerof hat Rotomagus 'Roweyne' a noble
 citee vpon þe ryuer þat men of þe cuntrey clepen Seyne. The men
 þerof ben many and stronge and grete werriours, gentil in cloþinge,
 sober in spekyng, mylde in hert and wille, and peysible in
 10 companye.

De Numedia. Capitulum cvi^m.

Numedia is a cuntrey in Affrica nyȝe and strecching to Car-
 tage. And bygynneþ at þe ryuer Amsyga and eendeþ in þe londe of
 [þe] Cogitanes. And haþ þe place þat is ycleped Fines Minores in
 15 þe eeste syde, and streccheþ to þe see in þe north and is afor
 Sardyna; and hath Mauritania Stipensis in þe weste syde, and
 Ethiopes in þe souþe syde. And is a fayre cuntrey and fatte wiþ
 many feeldes, and with wylde beestes in many wodes and places þer
 it is hize, þat breedeþ horses and wylde asses. The zonde partie
 20 þerof is ful of serpentees and of beestes. In þat londe is prys
 marble þat is ycleped numedium, as Isider seith libro xv^o.

*1 souþ] ADEFGH norþ C om. phrase cf. LS eurum 13 Amsyga] A
 Amfyga D armesica E om. phrase F om. G om. leaving blank
 cf. L arnisigam S arnifiga 14 þe¹] ACEH om.

LIBER QUINTUSDECIMUS

De Narbona. Capitulum cvij^m.

A partye of Fraunce þat lithe vpon þe see of myddel erþe hat
 Narbone, as Ysider seith, and hath þe name of þe ryuer Narbo bi-
 twene þat londe and Itayle in oone syde; and mounteyns departen
 5 bitwene þat londe and Itayle in þat syde. And now some men
 clepen þat londe Gallia Braccata. No prouynce is worþi to be sette
 tofor Narbone in araye of men, in worþines of maners and thewes, in
 plente of rycchesse; and shortelyche to speke he shulde more fre-
 liche ben yclepede Italy þan a prouynce. Þereynne ben moste noble
 10 ryuers, among þe whiche þe Frenshe Rone is moost plenteuous, and
 comeþ oute of the mounteyns and renneþ by þe prouynce of Narbon.
 Þerein ben many pondes and hauenes and forlondes, amonge þe whiche
 Marselle is chief. The [f. 186^{ra}] lengþe of alle þe prouynce of
 Narbone conteneþ þre hundred and þre score þousand paas, as Agrippa
 15 seith, [þe brede] two hundred and eygte and fyfty þousand paas. Huc
vssque Plius.

De Ophir. Capitulum cviii^m.

Ophir is þe name of a prouynce in Inde, and hath þe name of
 Ophir, a man þat come of þe children of Heber. And þis londe was
 20 sometyme yclepede terra aurea 'þe golden londe', for þerein ben
 golden mounteyns in þe whiche ben lyouns and moost cruel bestes.

*15 þe brede] ACFGH om. DE om. phrase L om. phrase S latitudo
 17 De Ophir] B resumes Ophir] A Orphir L om. rubric S ophir
 19 Heber] A Hober LS heber

LIBER QUINTUSDECIMUS

And so þere dar no man come but in þis manere: a shippe stonydnye
 nyge þe cliffe, and men gon alonde and gaderen þe erþe þat lyouns
 and oþer bestes diggen with here clawes, and beren þat erthe to þe
 shippe. And ȝif þey seen þat beestes come þey take þe see with
 5 ease. As Rabonus seith super illum locum: Cum venissent naues
Salamonis in Ophire sumptum inde aurum et cetera, iii^o. Regum
ix^o. capitulo. And Plinius seith nyge þe same. Sometyme þis
 prouynce sent oute golde and precious stones, crisopasus and
 adamantes, and trene thinium and hebenum, and bryddes, piscates and
 10 pocokes, and euory teth and apes and other bestes wonderliche
 yshape, as Isider seith and Plinius. Also me comen into þis cuntrey
 Ophir by longe saillynge aboute in þe Reede See, by the ilonde
 Asioun Gaber, þe woche grete Alisaundre destroyed aftirward. Þe
 men of þe londe of Opher come of þe lynage of Heber, and wonede and
 15 ocupied þe cuntrey and londe fro þe ryuere Copue anoone to þe cuntrey
 of Inde þat now hat Ieti, as Iosephus seith. And alle þe prouynce
 hath þat name Ophir of oone Ophir, þe neuwe of Heber, as Rabanus
 seith super ii^o. Paralipomenon capitulo viii^o. This Ophir was þe
 sone of Iectan, þe sone of Heber, as it is yseyde Genesis xi^o. This
 20 cuntrey is nyge þe londe of Euyloth, aboute þe whiche renneb þe ryuer
 Gyon, as it is seyde Genesis ii^o. and is lycht þerto in goldeyne
 mownteyns and swete spicerie and in ryche perreye, as Plinius seith.

2 lyouns] A þe lyouns *5 ease] ABCDEFGHW hast LS facile 6 cetera]
 ACDG c^o LS cetera 9 trene] ABGH trone CDW trees EF tren LS lignum
 11 me] AFHW men cf. LS peruenitur 15 fro] ABEFGHW ≅ fro D and
 cf. LS a fluuio

LIBER QUINTUSDECIMUS

De Olandia. Capitulum cix^m.

Holland is a litille prouynce by þe mouthe of the Ryne [þer] yt renneþ into þe see, and streccheþ to Braban. [And] is nyze to Frisia in þe souþe syde, and to Occean in þe eeste syde, and ioynep 5 to þe Bryttisse see [f. 186^{rb}] and is nyze to þe neþer Fraunce þat hat Gallia Belgica in þe norþe syde, and to Flaundes in þe weste syde. The londe is ful of mareys and of watir, byclippede nyze alle aboute with armes of þe see and of þe Ryne as it were an ilonde. Thereynne ben layes and many pondes and ful gode leese and 10 pasture, and is þerefore ful of dyuers bestes. In many places þerof the glebe þerof bereth wele corne, and in many places ful of woodes with many manere of gode venisoun. Also in many place þe grounde is glewy, and þerof they maken goode fuelle. And þe londe is [riche] of merchaundydes þat passen by þe see and ryuers. The 15 chief citee þerof is clepede Inferior Traiectus in latyn and þe Neþer Uzttrigt in þe langage of Germayns; for it longeþ to Germania in place, maners, and lordeshepes, and also in langage and tonge. Þe men ben semelich of body, stronge of myght, hardy and bolde of hert, fayre of face, honest in maners, deuoute to Godde,

1 Olandia] AFGH Olandria B holande C oliandria W Hollandria L om. rubric S ollandia 2-3 þer yt], ABCFGHW and þe Ryne D om. phrase E þe ryne LS ubi intrat 3 and²] A þat BF om. C and it cf. LS brabantie contigua a meridie uicina frisie *4 Frisia] ABCDEFGHW ffrigia LS frisie 14 riche] A ful cf. LS diuitiis...plurimum opulenta *16 Uzttrigt] A lizttrigt B om. CFGH lutrigt DE netrocht W Utrich cf. L hii trech S vtrich 17 place] A places LS situm 18 þe men] A And þe men C Also þe men D þe me H om. phrase cf. LS cuius gens 19 maners] A man'e LS moribus

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peysible and trewe to men, and takeþ lesse hede to prayes and to robery þan oþer naciouns of Germans.

De Orcada. Capitulum cx^m.

Orcada is an ilond of Occean by þe Brittisse see in Europa, 5 þerof many oþer ilondes þat ben nyȝe þerto han þe name, and ben yclepede Orcades and ben þre and þritty in alle. Twenty þereof ben desert, and men wone in þrittene, as Isider seith libro xv^o. capitulo de insulis.

De Paradiso. Capitulum cxi^m.

10 Paradys is a place in þe parties of þe eeste. Þe name þerof is turned into latyn and is to menyng'e 'an orcharde', and is yclepede Eden in ebreu, þat is to menyng'e 'likyng'e' amonge vs, as Isider seith libro xv^o. capitulo ii^o. For Paradys is an orcharde of likyng, as he seith, for þereynne growen al manere treen and alle manere 15 treen beren apples. Therein is þe tree of lyf; þerin is no passinge coolde noiþer passinge heete, but alweye temperat wedir and eyre. In þe myddel þerof springeþ a welle [þat] fyndeþ water ynogh to þat place. Þat welle is deled'e in foure stremes and ryuers. Þe weye þerto is stoppid and vnknowe to mankynde aftir þe synne of þe 20 first man, for it is closide and biclippede al aboute with a fyren walle, so þat þe brenyng'e þereof recheþ [f. 186^{va}] nyȝe to heuen.

7 desert] ABCFGW in desert LS deserte 17 þat¹ A and cf. LS fons... irrigat

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And þer is warde and defens of aungels to kepe Paradys vpon þe
 f[y]ren walle y-ordeyned [of] Godde to holde of wickede spiritres.
 And so fyre is y-ordeynede of Godde to holde ouzte wyckede men,
 and gode aungelles to holde oute euelle aungels; so þat þere is no
 5 weye for euelle spiritres noiþer for euelle men to come to Paradys.
Huc vsque Isidorus 1[libro] xv°. capitulo iii°. vbi tractat de region-
ibus.

Also capitulo ii°. super Genesim þe maistre of stories seiþ in
 þis manere: God fro þe bygynnyng of þe worlde ordeynede and
 10 arrayede a place of likynge with herbes and with treen; and þat in
 þe bygynnyng of þe worlde þat is in þe eeste, and [þat] place [is]
 moost mery and fer awaye in space of londe and of see, oute of þe
 cuntrey þat we wony yme. And is so hiȝe þat [yt rechep to þe spere
 of þe none. Þe place is so hyȝe þat] þe watir of þe floode come
 15 nouȝt þerto, as he seiþ.

Iohun Damescen spekeþ of Paradys and seiþ þat for God wolde
 make man aftir his owne ymage and likenes of vnsey and seye
 creatures, so he wolde make man kyng and prince of alle erþe. And
 so he made a cuntrey and a londe, in þe whiche man shulde abyde and
 20 leede blisful lyf; and þis lond and cuntrey is cylepede Paradys and

2 fyren] ABCFGW frount LS flagrantiam of¹] A by cf. LS a domino
 6 libro xv°.] A lxx°. LS libro xv°. 11 þat place is] A place
 B place þat is C it is a place DFG place ys LS ille locus est
 12 awaye] AFGH alweye W om. cf. LS longo terre et maris 13-14 yt
 rechep...hyȝe þat] ABCEFGHW om. LS ut usque ad lunarem globum
 attingat ubi et propter situs altitudinem *18 so] ABCDEFGHW and so
 cf. LS sicut

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is yset in place of lykynge with Goddis owne honde and plantede with
 voluptee in þe eeste. Þat londe is hiȝer þan alle oþer londe, and
 shyneþ with moost temporat ayre and clere alweye, ful of planetes,
 with floures and leeues of gode smelle and of liȝt briȝt shynynge,
 5 ful of fayrnesse, ioye, and blysse. It is þe celer of sensible
 creature and passeþ witte and vndirstondynge: þe kyngedome of God.
 For aftir his ymage it was noone vnreasonable beeste þat wonyep
 þerynne but oneliche man, Goddis owne hondeworke.

Also Strabus seiþ and Bede also þat Paradys is a place yset in
 10 þe eeste, and is departede fro cuntreys and londes þat men wonyep
 ynne with Ocean and mounteyns þat ben bitwene. And is moost fer
 and recheþ in hiȝe as it were to þe cercle of þe mone, and was moost
 conuenient place to þe innocent man. For þere is moste faire wedir
 and temperat, and þer is neuere passynge colde noþer passynge hete,
 15 but euerelastyng fayre wedir and temperat, [f. 186^{vb}] as Isider
 seith.

Also for plente of alle goode; for [as] Austyn de ciuitate dei
xiiii^o. capitulo seith: what myȝt þey drede, where myȝt þey be sory,
 in so moche plente, of so moche goode, þer noþinge greued? Þere was
 20 alle þat godewille desirþ, þere was nouȝt that shulde offende neiþer
 greue þe flesshe neiþer þe soule of man þat liued [in] blisse.

*2 þat londe] ABCDEFGHW And þat londe cf. LS quidem londe²]ABCEHW
 londes LS terra 17 as] ACH om. LS ut 21 liued in] AFGHW loued.
 C desirid cf. LS feliciter uiuentis

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Also for most mirþe; for þat place was celer of alle fayrenesse, as Damascen seith; and þat witnesseth euerelastyng fayrenesse of treen, of floures, and of spray, for þe treen weluwen nouzt neiþer here leues neiþer here floures faden.

- 5 Also for moste solace and [mirþe]; and þat witnesseth feyrenesse of fruyt, for þer is al manere tree, fayre to sight and swete to etyng, Genesis ii°. Also þat witnesseth plente of liȝte, for clerenes of liȝte is proporcioned to purnesse of ayre, as Bede seith.

Also for noble grounde and plenteuous; and þat witnesseth 10 multitude of springyng welles. For it is yseyde Genesis ii°. þat a welle spronge and moystede Paradys, þe whiche welle is departede in foure ryuers, Genesis ii°.

- Also for plente of place; and þat witnesseth þe hizennesse þereof, for he toucheth þe cercle of þe mone, as Bede seith and 15 Isider also; þat is to menyng þat he recheth to þe ayre þat is quiete aboute þis troublly ayre, þer is þe eende and bonde [of] exalacouns and vapours. The passyng and the risyng of suche exalacouns and vapours to þe body of þe mone, as Alisaundre expouneth Paradys, recheth nouzt fully to þe sercle of þe mone; but it is yseyde þat 20 he toucheth þe cercle of þe mone by a manere of figuratyf spekyng þat is yclepede yperbolica locucio, þat it myzt be knowe þat þe moste hiznesse of Paradys passeth þe neiþer erþe withoute comparisoun.

3 þe] ACDEFG þ' H þo cf. arbores 5 mirþe] A om. cf. LS summan
iocunditatem 16 of] ABDEFGHW om. cf. LS exalationum

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Also for continuel lastynge wipoute corrupcioun; and þat
 wnesseþ here long lyf þat ben þereinne. For þere is Ely and
 Ennok ȝit on lyue withoute corrupcoun. The mayster seith in
 stories þat noþing alyue may þer dye. And is no wondir of Paradys,
 5 for we knoweþ [þ]at in Irlond is an ilonde in [f. 187^{ra}] the whiche
 dede bodyes roten nouȝt, and another in þe whiche men may nouȝt
 dye but in þe laste eende he mote be bore oute of þe ilond. Loke
 tofore in Hibernia in littera I.

Of Paradys and of place þerof was opinoun amonge naciouns, as
 10 Plinius seith þere he speketh of þe ilondes of fortune; of þe
 which Isider spekeþ also libro xv^o. Amonge þe whiche ilondes is
 oon þat bereþ alle gode, þere þe grounde bereþ alle manere of fruyt
 withoute tilynge. [þer] on dounes treen ben alweye ycloþed with
 greene twigges and spray and with swete fruyte and gode. þer corne
 15 groweþ as herbes and gras. þerefore erreure of naciouns and dyte of
 seculer poetes, for godenesse of þe grounde mened þat þis ilondes ben
 Paradys; and þat is errour. For þe forsaide ilondes ben in þe weste
 afore Mauratania in Occean, as Isider seith libro xv^o. and Paradys is
 in þe eeste in þe hizeste mounte. And of þe coppe þerof fallen
 20 watres, and maken moste huge lay and poonde; and maketh so grete noyse
 in þe fallynge þat men of þe cuntrey by þat lay ben deaf bore, bycause

5 we knoweþ þat] A who so knoweþ it F whoo knoweþ LS sciamus
 6 and] A and/and 13 þer] ABCFGHW om. LS vbi 14 þer] ABFGHW þat
 LS ubi *16 poetes] ABCDEFCHW profytes LS poetarum þe] A þat
cf. LS cuius...incole

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of passinge huge noyse þat corrupeth þe witte of herynge in children, as Basilius seith in Exameron, and Ambrose also. And Tigres and Eufrates, of þe whiche ryuers is special mencion in Genesi. Loke tofore in tractatu de fluminibus.

5 De Parthia. Capitulum cxi^m.

Parchia is moste cuntrey in Asia, and streccheth out of þe ende of Inde anone to þe endes of Messopo[ta]mia. And for þe grete strengþe of þe Parthes þat ben of Parthia, Assiria and opere cuntreys token þe name of Parchia. Þerin be many particuler 10 prouynces, Aracusia, Parthia, Assiria, Media, and Persida, the whiche cuntreys ioynen togedres and bygynnen at þe ryuer Indus and ben closid with þe ryuere Tigres. Thereynne ben many places wip sharpe mounteyns and many ryuers; and þe prouynce[s] han here owne names and hath þe names of here owne autours in þis manere: for Aracusia 15 hath þat name of a towne of þat londe. Men come oute of Schicia into Parchia and woned þereinne and [f. 187^{rb}] 3af it here owne name. In þe souþe syde þerof is þe Reede See, and in þe north Hircania, and in þe weste Media. Eyztene regiouns þerof streccheth [fro] þe see of Capsi to þe [S]citees. In Parchia ben many wondres

7 Messopotamia] ABFG messopomia LS mesopotanie 13 prouynces] ABCFW p/uynce cf. LS sunt...prouincie...nomina 15 Schicia] A Sschi/cia B Sichia C sicicia FW Schisia cf. LS sithia 19 fro] A om. LS a *Scitees] ABCDEFGHW Citees cf. LS gentem stitharum

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and bestes wondirliche yshape, as Plinius seith libro v°., for þere ben fers bestes, pardes, tygres, lyns[es], and adders þat ben ycleped aspides, and serpents moste cruel and fers by kynde. Also þe men ben hard, [and] cruel, and scars in vitailles; and holden hem apaied with 5 salt and cardamonium for alle manere potage and sausful, as he seith there. And þere it is yseyde in glose super Danielem de Persarum regione et Partharum capitulo vii°. þere he speketh of a beste þat is lyke [to] a bere. Treuisa: ho þat wole knowe cardamonium loke aftir in þe xvii. book capitulo de cardamono.

10 De Palestina. Capitulum cxiii^m.

Palestina is a prouynce of Siria and was sometyme yclepede Philistea; and now þe chief cite þerof hat Asc[h]alena and was in olde tyme yclepede Philistim. And of þat cite alle þe cuntre hadde þe name in olde tyme and was yclepede Palestina oþer Philistea, as 15 Isider seith libro xv°. and seiþ þe same libro ix°. in vocabulis gencium. Philistei ben þey þat were yclepede Palestini; þe hebrew hath nouzt þis lettre P but he takeþ þerefore a name of grewe and also he seith Philisteis for Palestynes. And han þe name of here owne citee þat was sometyme yclepede Philistyn. And þei were

2 lynses] ABCFGHW lyouns L om. S lincas 4 and¹] AH om. B om. phrase LS et 5 sausful] AFG souful B sloufull C mete W fode cf. LS condimento 8 to] AC om. cf. LS similis urso 12 Aschalena] A Astalena L aschalena S ascalona 18 Philisteis] A Philistens C filisteis L philisteis S philistei 19 sometyme yclepede] A yclepede some tyme BW sometyme called L quondam...est uocata S om. phrase

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some tyme yclepede Alophili þat is to menyng'e 'aliens and straungers'; for alweye þey were straunge to þe children of I[s]rael, for þei were departed fer oute of here companye and kynreden, as he seith þere. As Isider seiþ libro xv^o., þis londe hath þe Reede See in þe eeste syde, and tilleþ to Iudea in þe southe syde, and is closede in þe north syde with þe cuntrey of Tirys, and endep in þe weste at þe bounde of Egipt. As it is ysaide þere, the Philistens come first of Chanaans some þat hiȝt Chelusim. Þe Philistiens come first of him and Chatnathim also, as it is yseyde Genesis x^o. As Erodatus 10 seith, thise men ben allweye fals and gyleful and wyly, [f. 187^{va}] greuous enemy's to þe kyngedome of Israel, boþe for þey hadde enuye to þe Iues, and also for þey were proude of þe welþe of here owne londe and of grete ilondes þat þey hadde ywonne with myȝt and with strengþe, as he seith.

15 De Panfilia. Capitulum cxliii^m.

Panfilia hat Isauria also, for he stondeþ in alle blastes of wynd, as Isider seith libro xv^o. and is a prouynce in þe lesse Asia. Þe chief citee þerof hat Soleucia, as he seith. Seleucus Anthiocus bult þat citee and Anthia also, as Isider seith libro xv^o. And þis 20 cuntrey is nyȝe þe see, bitwene Sicilia and Bitimia. Oute of þis cuntrey me sailen by þe ilonde Ciprus into Italy, as we fynde Actibus xvii^o.

2 Israel] A Irael D Ire1 E om. phrase F yrael LS israel 4 As] A ȝas LS ut 18 Seleucus] AW Soleutus DE Seuleneus F Soleucius H Soleucus W Solencius L seuleneus S seleuchus 21 me] AFW men cf. LS nauigatur

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De Pannonia. Capitulum cxv^m.

Pannonia is a prouynce in Europa þereynne woned þe Hungers
 sometyne, and hath þe name of þe same people, and is comunelyche
 yclepede Vngaria. And is double, as Orosius seith, þe more and
 5 þe lesse. Þe more is in þe zonder Sicilia byzonde þe mareys
 Meotides. Þe Hungres come first oute of that londe bycause of
 huntyng, and folowed traces of hertes and of opere bestes longe
 weye and space of mareys and of londes, and fonde þe londe of
 Pannonia atte þe laste, and turnede home azene and gaderede
 10 companye and come efte into Pannonia. And put oute þe men þat
 wonede þereynne furst, and 3aue a name to þe londe and to þe men
 and clepede þe londe Hungaria, as Erodotus telleþ. This prouynce
 is a partye of Messia, and þe ryuer Danubius renneþ þereby and makèþ
 moste, as Isider seith [libro xv^o. et xvi^o.] Þis londe hap Gallicia
 15 in þe eeste syde, and Grecia in þe souþ, Dalmacia and Italy in þe
 weste, and Germania in þe norþe, as he seith. And is moste huge
 londe and [moste] plenteuous, and most ystrengþed with wodes and wiþ
 mounteyns, and most wiþ many ryuers and waters, and moste ryche of
 veynes of golde and of opere metalle. Þereynne ben most grete
 20 mounteyns in þe whiche is yfounde dyuers kynde of marble. Also in

2 woned] A wonen BW dwelled C dwellen cf. LS quondam occupata
 10 companye] A companyne 14 moste] ACFGH moste/plenteuous
 W plenteuous cf. LS perfundit libro xv^o.]ACW om. LS libro xv^o.
 *et xvi^o.] ABCFGHW om. D et xv. LS et xvi^o. 14-15 Gallicia...
 syde] A in þe eeste syde gallicia B gallacia in the east side DE
 gallia in þe est syde L galliciam ab oriente S gallaciam ab oriente
 17 moste] A om. cf. LS fertilissima

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some mounteyns þerof is beste salt ydigged. Pannonia [f. 187^vb]
 is ful of bestes wyld and tame, for plente of lese and of pasture.
 And þe glebe þerof bereþ wele wyn in many places. Þerynne ben many
 naciouns, dyuers noȝt onelyche in langage and tonge, but also in
 5 maners and in livynge, as Erodotos seith. Also 1[ibro] xv. Isider
 seith þat Pannonia hath þe name of þe mounteyns þat ben yclepede
 Pennini, þe whiche mounteyns departen bitwene Pannonia and Ytaly.
 The cuntrey is stronge and gladde londe and mery, and is biclippede
 wiþ t[h]ree ryuers, wiþ Dan[ubius] and Sanus, the which ben noble
 10 ryuers. And þis londe haþ Mesia in þe este syde, Histriche in þe
south est, and þe mounteyns Alpes Pennini in þe souþe, and þe partie
 of Fraunce þat hat Gallia Belgica in þe weste, and streccheþ to þe
 ryuer Danubius in þe north, þe whiche ryuer renneþ by Germania;
 and þis ryuere is yclepede Hester also and renneþ aboute a londe
 15 bysides Pannonia þat hat Histria.

De Paron insula. Capitulum cxvi^m.

Paron is an ilonde and haþ þat name of Paranto þe sone of Pla[n]to
 þat clepede þe toune Paron by his owne name and þe ilonde also, as
 Isider seith libro xv^o. Þerin is most white marbul þat is yclepede
 20 parium, and sarda, a stone þat is bettir þan marbul and most profit-
 ableamonge perreye, as he seith.

5 libro xv.] A lxx. LS libro xv^o. *9 three] ACFGHW tweye B xii D
 þe E om. LS tribus *Danubius] ABCDFGHW Danus E Dranus LS danubio
 10 haþ] A repeats Histriche] A hi/striche is LS hystrum *11 south]
 ABCDEFGHW north LS euro þe mounteyns] D lacks next leaf 12 Bel-
 gica] AFH bellica E belgiga LS belgicam 17 Planto] AW plato L
 planto S planti 20 sarda] ABFGW Sardinii CH sardinum L sardam
 S sardium

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De Pentapoli. Capitulum cxvii^m.

Pentapolis is a cuntrey in þe marches of Arabya and Palestina, and haþ þat name of fyve citees of euel men þat were destroiede with fyre of heuene. Þat londe was sometyme moste plenteous and more
 5 plenteous þanne now is þe cont[r]e of Ierusalem, and is now desert and for[scor]chet. For bycause of trespas and synne of men of þat cuntrey, fyre come doune from heuene and brent þe cuntrey to axen þat lasteþ euermore. Þe shadowe and some liknes þerof is ȝit
 10 yseen in sparcles [and] fese[1]en an treen, for þere groweth grene apples and semeþ so rype þat men desiren to ete of hem. And ȝif þow takest hem in þyne honde, he weleweþ and fallen into axen and smokeþ as þey he were ȝit brennyng. Huc vsque Isidorus libro xv^o. Þis prouynce was so ryche tofor þe destruccoun þereof þat amonge
 15 [f. 188^{ra}] stones þereof weren saphires yfounde and other precious stones. And amonge alle glebes þereof golde was yfounde, as Iob toucheþ and seith: Þe place of saphire, the stone þerof and þe glebe þerof is golde, Iob xxviii^o. But aftirwarde alle þat cuntrey was turnede into a dede see, and is yclepede þe Dede See, for he
 20 þerynne he ne suffreþ noiþer fysshe nor foules noþer shippes noiþer bootes; for alle þinge þat haþ no lyf synkeþ to the grounde. Þere a lanterne wiþ lyzte fleoteþ aboue þe water and synkeþ to þe grounde

2 is] A is/is 5 now is] ACW is now cf. LS nunc contre] A londe cf. LS hierosolyma 6 forscorchet] ABFGH forchet CW forscorgid E forscorched LS exusta 9 and feselen an] AFGHW ben seen on B of C þat comeþ of cf. LS fauillis et arboribus

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3if þe ligte be queynt, as Isider seith libro xiiii^o. Loke tofore de
mary mortuo in tractatu marium et aquarum. In þe brynke of þis see
 aboute þe cuntreys þat ben nyze to Sodoma growen þe forsaide apples
 and ben fayre to sigt, and styngynge and bitter in taast, as þe glose
 5 seith super [ii^o.] epistolam Petri capitulo ii^o.

Also anoþer Pentapolis is in Affrica, [in] þe prouynce of Libia,
 and hath þe name of þe fyve citees, and [þat] is Berenice, Ceutria,
Appolonia, Poros, and Tholomaies, of þe whiche Tholomaies and
Bernices haue þe name of Greges. Þis Pentapolis is y-ioynede to
 10 Libia Cerenensis and longeþ to þe cuntreys þerof, as Isider seith
libro xv^o.

De Persia. Capitulum cxviii^m.

Persia, oþer Persida, is a cuntrey in Asia ycountede amonge þe
 kyngedomes of Perthes; and stretcheþ downward fro þe eest to þe
 15 Indes, and hath þe Reede See in þe west syde, and toucheþ Media in
 þe norþe, and Germania in þe souþe [þat] ioyneth and longeþ to
 Persyda. And here noblest toune hat Iucusa. In Persida þer
 wicchecraft was furst yfounded; þider Nemroth þe geaunt went aftir
 þe confusioun of langages and tauzt þe Perses to worshepe þe sonne.
 20 For men [in] þilke cuntreys worshepeþ þe sonne þat þey clepeþ hel

5 ii^o.]. A om. C þe secunde LS secundam 6 in²] ABCEFGHW om.
 LS in *7 [þat...Ceutria] ABCEFGHW þ'e is in Ceceutria LS id est
 berenice ceutria 8 Tholomaies] AFCH Tholomaides C cholomaide
 W Tholomandes L holomais S ptolomais 9 Greges] AG grekes
 L gregibus S regibus 16 [þat] AE and C which LS que 20 in]
 ACFGHW nyze B om. sentence LS in

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in here langage, as Isider seith libro xv^o. Persia hath þe name
of Perseus þe kynge, þat come oute [of] Grees into Asia and temede
þere straunge naciouns with stronge werre and long lestyng; and
was victour atte þe laste and gaf his name to þe men þat were his
5 sogettes, as Isider seith libro ix^o. in capitulo de vocabulis
gencium. And seith þat [f. 188^{rb}] tofore Cyrus tyme þey were
accounted vnworþi and as it were of no reputacioun amonge naciouns;
and þe Myddes were alweye moste myȝty, as he seith. Persida is
ful wyde and [wel] ful of people; þerynne is þe noble citee þat hat
10 Elam, and hap þat name of Elam þe sone of Sem. Of hym þe Persis
come first, as Isider seiþ; and þe first Persis [were cleped]
Elamites and hadde first þat name of Elam. In Persida is a citee
moste noble þat was yclepede Elemayda and now hat Persipolis,
þerof is mencion i^o. Machabeorum vi^o. a, ii^o. Machabeorum ix^o. a.
15 In Persida was þe citee Elemayda, moste noble and moste ryche of
golde and of siluer; and þerynne was a [ful] riche temple and
platees of golde, habergeouns and sheldes þat Alexander þe kynge
of Macedonia lefte.

2 of] A om. LS de 5 in] ABEFGHW & CH om. LS in 8 were] B lacks
rest of book 9 wel] ACE om. cf. LS valde populosa 10 Sem] A
cf. Seem LS Sem 11 were cleped] A om. LS sunt uocati 16 ful]
A om. LS locuples valde 17-18 þe kynge of Macedonia] AFGW
of/Macedonia þe kyng^e H of Macedonia cf. L xxx macedo S rex
Macedo

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De Pirenia. Capitulum cxix^m.

Pirenia is a prouynce in Europa, an hiz londe and ful of moun-
 teyns. Þe mounteyns þerof ben yclepede montes Pireneii, and
 stretchen fro þe south toward þe weste, and departen ful grete
 5 cuntreyes atwynne. For þilke mounteyns ben yclepede Alpes
 Pireneii and departen bitwene Spayne and Fraunce, boþe Fraunce
 Narbones and Lugdumens; and hath Germany in þe eest syde, and
 Italy in þe souþe, and Spayne in þe weste, and Fraunce in þe
 northe. And þe mounteyns Pireneii han þe name of ofte fire of
 10 liȝtenynge, for pir is grew and is to menyng 'fyre', and þise
 mounteyns Pireneii ben often smyten wiþ fyre, as Isider seith
libro xv^o. capitulo iii^o. de montibus. Pirenea is hede and welle
 of many grete ryuers, modir of moost grete woodes, norse of many
 beestes wylde and tame, and conteyneþ veynes of metalle. Þereynne
 15 ben welles and strengþes of citees, of castelles, and tounes, and
 many diuers naciouns of men þat ben dyuers boþe in maners and in
 tonges, as Erodotus seith.

De Pigmea. Capitulum cxx^m.

Pigmea is a cuntrey in Inde towarde þe eeste in mounteyns afore
 20 Ocean, þerynne wonnen þe Pigmeys, men of litil bodyes, vnneþe tweye
 cubites longe, as Isider seith, and Plinius also. [f. 188^{va}] The
 Pigmeys gendren in þe ferþe zeere and eelden in þe seuenthe. This
 22 seuenthe] AG seuenthe zeere L vi S septimo

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gadren an ooste and ryden vpon weberes, and fyȝten with cranes and destrueþ here nestes and breyken here eyren, þat here enemyes ben not ymultipliede, as Plinius seith libro vº. capitulo de hominibus Ind[ile] monstrososis. Loke tofore.

5 De Pittauiá. Capitulum cxxi^m.

Pictauiá 'Peytowe' is a prouynce of Fraunce Narbonens. Pictis, Angles, and Scottes sayled þider in oolde tyme, and wonede þere and ȝaf atte last þe name of here owne ofsprynge to þe men and to þe londe, as Erododus, writer of stories, telleþ. Þe whiche men come 15 saillynge oute of þe cuntreyes of Bretayne, and þey sailed þe see cooste of þe ocean of Gyan and wanne a place in þe cuntrey at þe laste azens men of þe londe, nouȝt withoute stronge batayle. And bult and clepede þe chief tounne Pictauium by þe name of Pictes, as Erododus seith; and now þat tounne hat Peyters. And clepede a 15 grete cuntreye aboute Pictauiá, þat is Peytowe. Layre renneþ by þis londe, and þis londe stretcheth alonge vpon þe see of Ocean. And hath Spayne in þe eeste syde, and þe Brittische Ocean in þe soupe, and þe lesse Bretayn in þe norþe, and þe cooste of Gyan in þe weeste. Þis litil prouynce is noble and solempne in many 20 þinges, for it is yseyde þat þe glebe bereþ wel nyze al maner corne and fruyt and wyn, and is ryche of alle gode þat þe grounde breedeþ. Þere ben

4 Indie] A ð de C in EFGW inde LS indie ll wanne] ACFGHW fonde
cf. LS obtinentes

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solempne hauens of þe see and noble citees and tounes, [most with] ryuers and welles; moost mery felde, medes, and woodes. And is moost ystrengþed wip rokkes and roches in þe syde, as it fareþ at þe Rochel: vneþe men may come to þat tounne, for streytenesse of
 5 place and of þe see, as he seip. Þe men þerof ben ymedled wip Frenshe men in tonge and in maners; þefore [þey] þey haue [þat] of þe firste Pictes, þat men of þat nacioun ben kyndelyche stronge of body and semelyche of shappe; yit of Frenshe men þey taken þat þey ben fers and more sharpe of witte þan oþere naciouns nyze hem
 10 aboute. And no wondir, for as Isider [f. 188^{vb}] seith libro ix^o. by dyuersite of heuene face of men and colours of bodyes, quantite of witte and of hert ben dyuers. Þerfore we sey þat Romayns ben heuy, [þe] Grekes lizt, þe Affres gyleful, and Frensshe men kyndeliche fers and sharpe of witte. And [þat] makeþ kynde of
 15 clymes, as it is seyde þere. Therefore men of Peyto ben stronge of body, fayre of face, bolde of herte, gyleful and deceyuable of witte, as Erodoteus seith.

De Picardia. Capitulum cxxi^m.

Picardia is a prouynce in Fraunce Belgica, and hap þat name of
 20 a towne oþer of a castelle þat hat Ponticius, as Erodoteus seith de regionibus et descripcione. For it is yseyde þat þe towne þat nowe

*1 most with] ACEFGHW om. cf. LS amibus et fontibus irrigua
 *6 þey¹] ACEFGHW om. cf. LS ideo quamuis þat] ACEFGHW om. cf. LS
 hoc habeant 13 þe¹] A and C om. 14 þat] AEFHG om. cf. LS
 quod...facit

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hat Pichen in þe marche of þat londe hadde lordeshepe anone to
 þe Brittysshe ocean in olde tyme; and it is ytrowed þat alle þe
 men of þat cuntreie had affirwarde þe name of þat towne. Here
 londe bereþ wele corne and fruyt, and is moyste with welles and
 5 ryuers and ful of people and of men. And is ystrengþed wiþ noble
 citees and moste stronge and famous castelles and townes, as
 Belgis þat hat Belgica also, Abianis, Attrabant, Moriter, and
 Thormacum, as he seip. Þis prouynce haþe þe ryuer of þe Ryne of
 Germanye in þe eest syde, þe ouer Fraunce in þe souþe, þe ocean
 10 of Fraunce in þe weste, and þe more Bretayne, þat is Ingland, in
 þe northe. Picardye is double, þe ouer þat is next to Fraunce,
 and þe opere þat is neþer londe þat ioyneth nere to Flaundres
 and to Brabayne and is yclepede Agnonia. Of boþe cuntreyes þe
 men ben semeliche of stature, fayre of face, bolde of herte,
 15 list and sharpe of witte, clere of vndirstondynge, mylde of wille
 and affeccions, more grete and boysters of langage and tonge þan
 opere naciouns of Fraunce.

De Ramathia. Capitulum cxxiii^m.

Ramathia, þat hat Chanir also, is a regioun bisides Decabilim,
 20 and haþ þat name of þe citee Ramathia, in þe whiche Samuel þe
 prophete was ybore; and hath anoþer name and hat Arimathia. Of
 þat citee was [f. 189^{ra}] Ioseph, þe ryztful man, þat wiþ Nichodemus

9 souþe] D resumes 10 *Fraunce] ACDFGHW ffünce^o/Germany
 E fraunce and of Germany L om. phrase S oceanum gallicum ab
 occidente

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anoyntede oure lordes body and buried it worshepeliche, as þe
 glose seith super Lucam capitulo xxiii^o. And þis citee [is] in
 [þe] linage of Effraym in þe Iurye, in þe moost hize mounteyns.
 And is þerefore yclepede Ramathia, þat is to menyng'e 'hize'; for
 5 rama is 'hize', as Ieromus seith. Þey þis londe be ful of
 mounteyns, it bereþ wele corne and fruyt, vynes and olyues; and
 is moyste wip welles, and most heleful with clene and pure ayre;
 and ful stronge and stedfast in hize place, as Ieromus seith; and
 ful couenable place to stonde inne to awayte and asp'ie ferre
 10 aboute.

De Rencia. Capitulum cxxiii^m.

Rencia is a prouynce by þe Ryne and is þat cuntreye aboute þe
 whiche þe Reyne renneþ; and hath þat name Rencia for it is nyge
 þe Ryne, as Isider seith libro xv^o. And is a cuntre þat hath many
 15 ful stronge citees and townes. Þe glebe þereof bereþ wele corne
 and wyne in many places; þe men ben stronge and hardy, acordyng
 [wip] Germayns in liif and maners, but þey loue nouzt þefte and
 robberye.

De Riualia. Capitulum cxxv^m.

20 Riualia is a litil prouynce and was sometyme strange and fer
 fro gode feyþe. A partie þereof hat Vironia and was ful hardy, and

2 is] ADEFGHW om. LS est 3 þe¹] AFG om. cf. LS tribu.
 11 Rencia] A Rentia E om. leaving blank L om. rubric S reucia 17-
 18. acordyng wip] A acor/dant to cf. LS conuenientiam habens cum
 *20 strange] ACDFGHW stronge E om. phrase LS barbara

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is now vnder þe feithe of Criste and is soget to þe regne of Denmark. And haþ þat name of grennesse, for þereinne groweþ many herbes and gras. Þer is gode pasture and lese and woodes in many place; þe glebe þerof bereþ menelich corne and fruyt. Þis londe
 5 is moyste with waters and pondes. Þer is plente of fysshe of þe see [and] of layes and pondes. Þere ben many flokkes of bestes. And þis londe ioyneth to Sicilia; and is departed fro þe Norices and Medardes oneliche with a ryuer þat hat Narua, as Erodotus seith.

De Rintonia. Capitulum cxxvi^m.

10 Rintonia is a litil londe and stretcheþ fro þe citee Maguncia, vpon þe brynke of þe ryuere of Ryne, bitwene mounteyns anone to [f. 189^{rb}] þe towne þat hat Pingria. And hat Rynthonia and hath þat name of þe ryuer þat renneþ þorgh þe myddel þerof. And þey þe londe be litil, it is in either cleue of the Ryne mery and
 15 wondir plenteuous, þat is likyng to hem þat wonen þere and to hem þat passe þerby; and pleseþ and fedeth hem as an orcharde of passyng likyng. And þe glebe þereof is so swete and so fatte þat it bringeth wondir swi[f]tliche fruyte and corne in wondir grete plente. Þere in þe same feelde grown apples treene of dyuers
 20 kynde and nuttes also; and ȝit nouȝtwiþstondyng so grete plente

*2 haþ þat name] ACDEFGHW A partie þ'of is clepede vi/ronia and haþ þat name LS sic dicta 6 and¹] A om. LS et 8 Narua] ACFGHW ma/rua LS narua 12 Rynthonia] AFGH ruytho/nia LS rinchonia 18 swiſtliche] A swetliche C swete LS celeritate

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of fruyt, ȝit in þe same felde groweþ wele gode corne. Also dyuers
treene letten nouȝt þe vynes, but in þe same litil feelde grown
togedres corne, wyn, nuttes, apples, corbas, peres, and many oþer
fruytes. Þere ben hote welles, nedeful medicyne to bodyes; þere
5 vndirgrounde is moche oþer gode nedeful to mankynde þat were to
longe to rekkene arewe.

De Romana prouincia. Capitulum cxxvii^m.

The prouynce of Romayns, as Pharo seithe, is nyȝe þe con-
teynyng of alle the worlde wyde; þer he is aboue alle þe cuntreyes
10 and londes þat men wonen ynne, for myȝt and power of Romaynes
temede alle þe parties of þe worlde wyde; and þere was no corner
of þe worlde wyde but he feled þe swerde of þe ooste of Rome, as
he seith. But sometyme a partie of Italy was yclepede Romul[e]a
in oolde tyme, and hadde þat name of Romulus þat bilt þat citee of
15 Rome and ȝaf þe name to þe men and to þe citee, as Isider seith
libro xv^o. And þere it is yseyde [þat] þat cuntreye was first
yclepede Saturnia, and hadde þat name of Saturnus the kynge, þat
first tauȝt men of þa[t] cuntrey to tulle londe. And for passinge
plentee þey clepede him Saturnus and worsheped him atte last, as
20 it were a godde amonge þe sterres. And aftirward [þei] wer
yclepede Latini and hadde þat name of Latinus the kynge. And
þereaftir þey were clepede Quirites, for Romulus was clepede Quiritus

13 Romulea] ACFGHW Romula E Romulia H Romuba L romuliea S romulea
16 þat^l] AFGW om. E þat þe cf. LS subditur hoc 18 þat] A þe cf.
LS terram 20 þei wer] ACFGHW was D were LS sunt uocati

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for he vsede alwey a spere þat is yclepede [f. 189^{va}] quyris in
 þe langage of Sabins, as Isider seiþ libro ix^o. capitulo i^o. de
gencium nominacione. A penne may nougt wryte atte fulle þe prei-
 syng of þis kyngedome and of þe kynges þereof, neiþer a book may
 5 conteyne atte fulle þe grete deedes of Romayns. Ho þat [hæþ]
 likyng for wondringe to reede, [reede he] in þe firste book of
Machabeorum viii^o. capitulo. þere ben wondres shortliche reher-
 sede of here vertues and mygt.

De Romania. Capitulum cxviii^m.

10 The newe naciouns of Rome is yclepede Romania, for nee is
grew and is to menyng 'newe'. For seth [þat tyme] þat Costantyn
 translatede þe citee of the empire of Rome oute of Rome to Costan-
 tynnople, a citee of Tracia, alle þe cuntrey and regioun of Grece
 was yclepede Romania, þat is to menyng 'newe Rome', as Rabanus
 15 seith. Þerefore anone to þis day þe Grekes clepen nougt hemself
 Grekes in here comune langage but Romanicenses. Loke tofore de
Grecia in littera G, þere þow shalt fynde many þinges of þe
 Grekes.

5 Romayns] A þe Romayns L om. S romanorum hæþ] A om. cf. LS
 si quem...delectat 6 reede he] A om. FGH he cf. LS legere...
 legat 11 grew] A grev LS grece þat tyme] A om. LS eo tempore
 14 Rabanus] AFG Ara/b C Arabius D Raabanus H Arabies LS
 rabanus

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De Rodo insula. Capitulum cxxix^m.

Rodus is þe first ilonde of þe ilondes Ciclades in þe eest syde, þere þe capitoile of Rodus was yfounde, while he bilt þere first a citee. [In þis citee] was oneliche a colosus of bras seuenty 5 cubites hiȝe. In þis same ile were an hundred lesse colosus, as Isider seith libro xv^o. capitulo i^o. de vocabulis ciuitatum.

De Rucia. Capitulum cxxx^m.

Rucia hatte Rutenia and is a prouynce of Messia [in þe march of þe lasse Asia]; and hath þe cuntreys of Romayns in þe eest 10 syde, and Gothia in þe northe, Pannonia in þe weste, and Grecia in þe souþe. And þis londe acordeþ moste with Beomes and Sclaues in langage and tonge. And þis cuntrey haþ name of some partie þereof, [and ys yclepyd Galacia; and þe men þerof] were 15 sometyme yclepede Galathe. It is yseyde þat Paule þe apostle sent his pistelle to hem. Loke tofore de Galacia.

De Sabea. Capitulum cxxxxi^m.

Sabea is a cuntrey in Arabia and [haþ] þe name of Saba, þe sone of Chus. Þis cuntrey streccheþ in streȝt lengþe estwarde toward þe see Persicum, and is nyȝe to Caldea in þe norþe, and endeth at 20 [f. 189^{vb}] þe [see] of Arabia in þe weste, and is nyȝe to Ethiopia in

4 In þis citee] A om. LS In hac urbe 8 Rutenia] A Rucenia LS rutenia 8-9 in þe...Asia] A om. LS in minoris asie confinio 9 Romayns] A the /Romayns C rome 13 and ys...men þerof] ACFGH om. LS galacie est uocata et eius incole 17 haþ] A om. cf. LS cognominata 19 Persicum] A Persiciū LS persicum 20 see] A om. cf. LS sinu arabico

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þe southe. And þis londe bereþ [thus] 'frankencense' and 3eueþ
 goode smelles, for in wodes and lanndes þerof groweth myrre,
 canel, thus, and oþer swete spicerie, as Isider seith libro xv°.
 Þis londe is ryche of swete spicerie, of precious stones, and of
 5 metalle. Þer is a bridde þat h' tte fenix and oþer wonndres þat
 autours reken in þe region of Arabia, of þe whiche it is yspoke
 tofore, of Arabia. Þe quene of Saba was specialiche lady of þis
 prouynce, and napeles in here tyme she hadde principalte of alle
 Affrica, as Erodotus seip. For she was quene of Ethiopia and of
 10 Egypt, as the glose seith super librum Regum x°. Also it is
 trowed þat þey hadde oþer kyngedomes of þe west in þat tyme, as
 Isider seith libro xv°.

De Samaria. Capitulum cxxxii^m.

Samaria is a region of Palestina and [had] þat name in oolde
 15 tyme of þe chief toune and citee þereof. For Samaria was some-
 tyme a ryalle citee of Israel, and hat now Sebastia and hap þat
 name of Augustus þe emperour. This region is þe wyddel bitwene
 Iudea and Galilea and bygynneþ fro þe streete þat hat Eleys. Þe
 place is lyche to þe kynde of Iudea and hauynge no differens þerto
 20 in vertue, as Isider seith, and hadde þe name first of a mount þat
 hiȝt Somer, as mencioum is ymaade iiii°: Regum capitulo iii°. Of
 þis cuntrey aftirwarde come þe men þat ben cylepede Samaritani, þat
 1 thus] ACFGHW om. cf. LS thurifera 14 had] A om. cf. LS uocata

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passed out of Assiries and wonyed in Samaria, [þat siþe had þat name Samaria] þat is to menyngre 'kepyngre'. For whan þe men of Israel were ytake prisoners, kynges of Assiries lefte [ham] þere to kepe þe cuntrey, as Isider seiþ libro ix^o. in capitulo de
 5 vocabulis regionum. Loke tofore de eodem de Samaria monte in littera S.

De Sambra. Capitulum cxxxiii^m.

Sambra is a prouynce of Mesia in Europa and is ysette in þe lower Sicia, as it were þe myddel cuntrey bitwene Pyreneis,
 10 Estenes, Osilianes, [Amones,] and Cutones, þat were alle sogettes to þe [migt of þe] Gotes in olde tyme, as Pharro telleþ and Erododus also, and wonen on þe clieffes of Occean, and haue þe forlonde and costes of [f. 190^{ra}] þe see aforne þe sydes of þe north, as he seiþ. Sambra is a plenteuouse londe and bereþ wele corne [and haþ many
 15 marys and woodys and is byclipped] aboute with many layes and reuers. Amonge oper strange naciouns þe men ben semeliche of body, bolde of hert, and passen oper naciouns aboute wiþ craftre and crafty worching.

1-2 þat siþe...Samaria] ACFGHW om. D sip þey hadde þat name samaria L om. S qui deinceps dicta est samaria 2 kepyngre] A lepyngre E om. LS om. phrase 3 ham] A om. cf. LS derelicti *4 in] ADEFGHW ≅ C om. LS in 10 Osilianes] A Olisianes D ofilcanes E ofilianes L osilianes S olisianes Amones] A om. D lyuones E limones L amones S liuones 11 migt of þe] AE om. W pyssaunce of the LS potestati 14-15 and haþ...byclipped] ACFGHW om. cf. LS terra palustris et nemorosa multis...circumualata 16 strange] ACDEGH stronge LS barbaras

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De Sabaudia. Capitulum cxxxiiii^m.

Sauoye hatte Sabaudia as it were 'a bolde weye' and sauf, as
 olde men menen; for alweye of oolde tyme, by godenes of princes,
 the wey was seker by mounteyns and desert of þat cuntrey to
 5 passe oute of þe cuntrey of Fraunce into Italy. For alweye þere
 was moost ryztwysenesse, and þerefore as þe comun fame cryeþ,
 alweye þe[re] weyefarynge men were syker in þe hizeweie with-
 oute dreede of spoilynge and of robberye. And is a partie of Piria,
 þe mounteyns þereof departen bitwene Fraunce and Italy. Loke
 10 tofore de montibus Pireneis in littera P. And þis londe hath
 anoþer name and hatte Prouyncea 'Prouynce'.

De Sardinā. Capitulum cxxxv^m.

Sardinia is an ilond in þe see of middel erþe bisydes Scicilia
 and hath þe name of on Sardus, þat come oute of Libea wiþ grete
 15 multitude and ocupied Sardinia and gaf þereto his owne name.
 Þis is ysey in þe see of Affrica to þe likenes of a preent of
 mannes foot [both] towarde þe eest and toward þe weste, and more
 broode in even sydes towarde þe souþe and toward þe north. And
 þerefore of shipmen of Grece it was furst yclepede Icus. And þe
 20 londe is yseye in lengþe of seuen score myle and in brede of

6 þe comun] AFH be co/mep D he seiþ comen E he comen G he comeþ
 W by comyn cf. LS fama publica 7 þere] ACFGW þe LS ibi
 8 spoilynge] A spoilylyng^e LS spolio 17 both] ACFGHW om. cf.
 LS tam...quam

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fourty. Thereynne bredeþ no serpent noiþer wolf but oneliche a
 litil beste þat hatte solifuga, þat wole not abyde and is noyfulle
 and wikkede to men. Þereynne bredeþ no venyme but an herbe þat
 hatte apium risus þat draweþ and shrinkeþ iawes of men and sleepeþ
 5 hem as it were lawzyngre. Þere been hoote welles þat heleþ seke
 men and blyndeþ theves yif þey swere vpon þe watir and touche here
 eyen þerwith, as Isider seith libro xv°.

De Sarmata. Capitulum cxxxvi^m.

Sarmata is a londe of straunge men þat ben cylepede Sarmates,
 10 and hath þat name of studye and bisines of armure, for here
 fadres went y-armede and spoilede many prouynces tofore [f. 190^{rb}]
 þat De[n]culus withstode hem, as Isider seiþ libro ix°. Þise
 [camen] of þe Goothes, as þe Gypedes of Occisies, [and] þise vved
 to figte boþe on hors and on foote, as Isider seith.

15 De Samo. Capitulum cxxxvii^m.

Samo is an ilonde in þe see Egeum þer Yune was ybore. Þerof
 was Sibille of Samo and Pictogoras also; he founde first þe name of
 philosophie, as Isider seiþ libro xv°. It is yseyde þat erþen
 vessel wer first ymade in þis ilonde and þefore þey ben cylepede
 20 vasa samea 'vessel of Samo', and so it is yknowe þat cleye of þat

2 noyfulle] A ful noyfulle H not ful cf. LS perniciosum
 12 Denculus] A Decubus CFG dencubus H Dencustus W Dentibus
 L Dentulus S lentulus 13 camen] ADEFGHW om. cf. L om. S orti
 sunt 13 and] ADEFGHW om. LS et 19 wer] A was cf. LS fuisse
 reperta

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ilonde is tough as glewe and þefore þe more able to make of
suche vessel, as Isider seip.

De Saxonia. Capitulum cxxxviii^m.

Saxonia is a prouynce in Germania, and it is seyde þat þe men
5 of þat prouynce comen of þe Greces and wonen now in þat cuntrey.
Þei come seilynge þider and put oute þe Turynges þat wonede and
ocupiede anone to þe cleue of Ocean. Þe Saxones gate and wanne
hem place þere with many batayles and stronge, and wonen in þe
same prouynce anone to þis daye. And þe men were alweye þe grettest
10 werriours, semelich of shappe, hize of stature, stronge of body,
hardy and bolde of herte. Saxon is a londe most plenteuous in glebe,
and bereþ wele corne and alle manere fruytz; and ful of wodes in
mownteyns, of fruytz and of leese in feeldes, ryche of bestes and of
flokkes, of siluer and of copur, and of opere metalle. And þere ben
15 solempne mownteynes, in þe which stones ben ydiggede þat ben stronge-
liche yblowe wiþ fuyre and turneþ to brasse and metalle. Þere ben
most noble ryuers and famous, as Wysira, Limia, Albia, Sala, and
Roda, and many oper þat rennen þerby, ouere and bygonde Albia. Þere
ben salt welles in many places, in þe whiche beeste salt and moost
20 white is ysothen and ymade. Þere ben mony stronge citees, castelles,
and tounes, boþe in playnes and in mownteyns. Bisyde þe mownteyne
in þe whiche copur is dyggede is an grete hille, and þe stones

17 Wysira] A Wysica C Wisara D Visia E Wisia H Wysera W Wysira
LS wiseram

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perof smellen as violet. Þere in some mounteyns is fayrest marble ydiggede, and nameliche bisyde þe ryuere Danubius; and þat stone is yclepede [f. 190^{va}] [seynt] Michaelles stoone. In þilke mounteyns is moste plente of venisoun and of wylde bestes, of 5 beres, [of] bores, and of hertes. And þerefore in þilke mounteyns ful of wodes is many manere of huntynge y-vsede. Þis and many opere noble þinges ben yfounde in þe cuntrey[s] of Saxones. Loke tofore de Germania in littera G and in littera A de Alemania. Saxonia haþ Boemia and Polonia in þe eeste syde, Westualia in þe 10 weste, and þe syde of Frysouns towarde Occean, and men of Turges in þe northe, and Frensshe men in þe souþe. Þe men ben stronge and noble and nougt ouercome tofore þis day, as Erododus seithe.

De Sclauia. Capitulum cxxxix^m.

Sclauia is a partie of Messia and conteyneþ many regiouns, for 15 Beemes, Poloni, Mechani, Wandani, Ruten, Dalmate, and Carinþi [ben] Sclaues. For alle þise vndirstonden eueriche opere, and ben lyche and acorden in tonge and in maners, and ben diuers in [fey] and vsage. For some holde zitte þe feyth of paynymes and some þe vsage of Gree[s] and some þe vsage of Latyns. In alle þise

1 fayrest] AC þe fayrest cf. LS pulcrum 3 seynt] A om. LS sancti 5 of¹] A om. L om. phrase S aprorum 7 cuntreys] ACGW cuntrey ACGW cuntrey LS regionibus *15 Poloni] ADEFGHW paloni rutheni C palonia rutheni LS poloni 16 ben] ACFGHW om. LS sunt 17 fey] ACFGW man'es H om. phrase LS ritum 18 vsage] AC vsages cf. LS ritum 19 Grees...Latyns] AFGW grewe...latyne D grece...latyn H om. phrase...latyne LS grecorum...latinorum

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regiouns is noble glebe, and bereþ wel corne and also wyne in many places. Alle þise naciouns for þe more dele ben [accounted] in Boemia, outtake þe Rutheners and þilke þat ben ymedlid wiþ Duchesse men and with Latyns. Sclauia is double; þe more Sclauia 5 conteyneth Dalmacia, Sarnia, Carinthia, and many oþere regiouns. And some [men] of þis Sclauia wonen vpon þe see, and some in hiȝe mounteyns and in þikke woodes, and some erien and tillien feeldes and playnes. Þe men ben fers and sharpe and vnsemelich, wiþoute deuocioun in Goddis seruice, and lede þe lyf of skym- 10 mours [and] see þeues, and vsen to take preyes by þe see and by londe, and namelich þilke þat wone vpon þe see. Þe oþere lesse Sclauia stretcheþ to Pruse and to þe Wandales and to þe Boemes, and þis Sclauie is todelede fro Pruse with dyuers [f. 190^{vb}] ryuers and waters, and fro þe Gothes and Danes with an arme of þe see of 15 Ocean. But þat see is departed and þe lasse Sclauia endeth atte cleue þerof. And þis regioun bereþ wele corne and fruytz, and is moste wiþ ryuers and pondes. Þereynne is moche woode and pasture and mylke and hony. Þe men ben stronge of body, erthe tilliers and fisshers, and more deuoute to Godde and peisible to neyȝbores 20 þanne þilke þat wonen in þe more Sclauia, and þat for medlynge and companye þat þey haue alle day with þe Germans, as Erodotus seith.

2 accounted] A om. L extensi S attonsi 4 double] A double þe more and þe lesse LS duplex 5 Carinthia] AD Carinchia LS karinthiam 6 men] A om. cf. LS incole quidam 10 and¹] ACH of þe FCW of cf. LS piraticam...vitam 18 men] AC men þ'e of LS gens

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De Sparciata. Capitulum cxl^m.

Sparciata is a regioun bisides Grecia and hatte Lacedomonia by
 anoþer name of [on] Lacedemones, þe sone of Semole. Loke de
Lacedemonia in littera L. Þe men ben yclepede Lacedemones and
 5 Spartianys also, as Isider seith libro ix^o.

De Sere. Capitulum cxli^m.

Seres is a prouynce in þe eest and hath a name of a toune þat
 hat Seres. Also þere wolle is gadrede of treen and silke is de-
 partede fro þat wolle. Þe poete spekep of men of þat londe and
 10 seith ignoti facie [sed] noti Sere nulle fere.

De Selandia. Capitulum cxlii^m.

Selonde is an londe by þe see syde, byclippede aboute with
 [a] ryuer and armes of þe see as it were an ilonde. And hap
 Hollande in þe eest syde, and Flaundres in þe souþe, and Ocean
 15 in þe weste, and Bretayne in þe northe. And ben many ilondes
 departede atwynne with armes of þe see; and þilke ilondes ben
 yclippede aboute wiþ stronge hoeples of grauele and quarres, and
 so ywardede and defendede azens wawes and strengþe of þe see. Þe
 glebe of þ[ilke] ilond[es] bereþ welle corne and is bare of treen,
 20 for bycause of saltnes of þe see, treen now nougt haue depe mores

3 on] A om. cf. LS a lacedemone 8 þere] A þeir^e L ubi S ibi
 of] A oon LS de 10 sed] ACFGHW om. LS sed 13 a ryuer] ACFGHW
 Ryuers LS flumine 19 þilke ilondes] A þat ilond C þo (þat
~~deleted~~) londis FH þat ilandes W those londes cf. LS quarum
 20 depe] A grete cf. LS profundare...radices

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and rootes; and þefore whanne þey ben ysette and yplauntede, þey failleþ and driēþ anone. Selonde is ful of men and of people and of riches; þe men ben of grete stature, stronge of body and bolde of herte, deuoute in Godes seruice, esy and softe amonge hemself, 5 godelyche [f. 191^{ra}] to many and greuous to no men, but when þey moote nedes withstonde wrongful rysin[g]s of enemyes.

De Semigallia. Capitulum cxliii^m.

Semigallia is a [litol] prouynce byzonde þe see Balticum, bysides [Assilia] and Lyuonia in þe lowe Asia; and haþ þat name for 10 Gallate wonede þereynne, ymeddeled with men of þe londe. And so þey ben yclepede Semigalli, as it were 'half-Gallis', for þey come of þe Gallys and [of] þilke men of þe londe. Þe londe is gode and bereþ wele corne, and is ryche of pastures and of medes; bote þe men ben straunge and vnsemeliche and sharpe and cruele.

15 De Gallia Senonensi. Capitulum cxliiii^m.

Gallia Senonensis is a prouynce of Frensshe men and hath in þe eeste syde Germania Renensis, in þe souþe þe ouere Burgeyne, [and] þe mounteyns Pennynes in þe weste and þe partie of Fraunce

*6 rysings] ACDEFGW ry/sers H om. phrase cf. LS insolentie
 8 litil] A om. LS modica Balticum] ACFGHW ponticu L balticum
 S baldicum 9 Assilia] ACFGW Cilicia H Sicilia L alilium
 S osilium 10 men] A þe men 12 of2] A om. cf. LS ex...illis
 populis 13 wele corne] A corne wele cf. LS fertilis in annona
 15 Senonensi] ACFGHW Senon/ensis *17 in þe¹...ouere] ACDEFGHW
 Germania in þe eeste syde/ and Renensis in þe souþe and þe ou'e LS
 ab oriente germaniam renencem a meridie Burgundiam superiorem
 18 and¹] ACFGW of D and in LS et

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þat hat Gallia Lugdinensis, in þe norþe Gallia Belgica. Also þe
londe bereþ wele corne and fruyte and vynes; also þereynne ben
dyuers welles, ryuers, and stremes. Þise Galli Senones were
sometyme yclepede Zenones for þey hadde hereborowe[d Liber].

- 5 Aftirwarde it was chaunged into littera S and yclepede Senonens,
as Ysider seith libro ix^o. [And] hadde þat name of þe citee
Senonensis þat is here chief citee. Þe londe is ful of poeple
and haþ many citees and many stronge walled tounes, and a ryuere
renneþ þereby þat hat Sequana.

- 10 De Siria. Capitulum cxlv^m.

Siria hath the name of Sirus, Abrahames newewe ygete of Cetura,
as it is seyde, as Isider seith libro ix^o. and xv^o. And endeþ
atte ryuer Eufrates in þe eeste syde, and þe Grete See and Egipt
in þe weste syde, and streccheþ fro þe norþe to Armonia and to

- 15 Capodocia, and fro þe souþe to þe see Arabicum, as he seith. Þe
space þerof streccheþ in grete lengþe and is more narowe and
streite in breede, and conteyneþ many prouynces, as Comagines,
Fenicia (Iudea is a partie þereof) alle withoute Sarazines and
Narboreys. And he is [a] region most ful of poeple and [f. 191^{rb}]

4 hereborowed] ACF hereborowe H om. sentence cf. LS hospitio
recepissent Liber] ACFCHW freliche H om. sentence LS liberum
6 And] AFGH om. C Also it LS om. 11 Cetura] A Centura DE
doctura W Cecura L coctura S cethura 12 as¹...seith] A as
Isider seith/ as it is seyde CHW as ysidere seip LS ut dicitur...ut
dicit ysidorus 19 a] ACFG om. cf. LS regio

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bereþ most corne and fruyt and haþ roþeren, shepe, and geete,
 horses, asses, and cameles. And is most riche of wexe and swete
 spices and of metalle, moste stronge with citees and castelles,
 moyste with moost noble ryuers, layes, and pondes; and haþ noble
 5 hauens of þe see, and nameliche in Palestines Maritimis and Fenicis.

Þe men ben sterne and grete werriours, and ocupied in dyuers
 cuntreys and londes with dyuers chaffare and marchaundyse.

Þerynne ben dyuerse naciouns, and men with dyuers faces and
 dyuers tunge, and dyuers hert, wit, and maners. Some of hem wonen
 10 in desert, as Nabadei and Saraceni, and some in mounteyns and some
 in woodes and groues, and þat ful many amonge þe naciouns of þilke
 regiouns and londes, as Erododus telleþ.

De Sychima. Capitulum cxlvi^m.

Sychima is a litil londe in Samaria bitwene Iudea and Galilea,
 15 and hath þat name of Sichem, þe sone of Emor, þat bilt þerynne.

[For] a citee was yclepede Sichem, þat now hatte Neopolis; and þe
 cuntrey þereaboute hat Sychima, as Isider seith libro xv^o. Ieromus
 seith super Genesim xviii^o. þis was þe porcioun of þat londe þat
 Iacob gaf to his sone Iosep ouere þe lotte; and þat londe was in þe
 20 lynage of Effraym, and Iosep was yburied and þere his tounge is

1 bereþ most] A most best bereþ DEFGHW most bereþ cf. LS fertilis-
 sima geete] ACFGHW grete cf. LS armentis et pecudibus equis
 9 wit] AFW wip CGH om. LS animo 13,14 Sychima] AG Sythima D
 liuthinea E Suthima L om. rubric, Sitthima S sichima 16 For a
 citee] ACFGHW a citee þat cf. LS Nam sichem dicta est urbs

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yshewed [an]on to þis day, as [Ieromus] seith. Iacob gate þat
 londe and bougt it with moneye ygete wiþ grete trauaile; and zaf
 þerefore an hundred lambrum, as it is yseyde Genesis xxxiii^o.
 Ieromus seith þat for [þat] trauaile, Iacob seith þat he tooke
 5 þat londe oute of Amoreyes honde with bowe and with swerde. Þere
 nyghe was terebintus, a tree vndir þe whiche Iacob hydde þe
 mametes of his sones; and þanne he wente vp owt of Sictima into
 Lusa þat hatte Bethel also, as it is yseyde Genesis xxv^o. In þis
 place Iosephis breþeren fedde and keppe flokkes; but whan Iosep
 10 sougt hem he fonde hem nougt in Sichimis but in Dotaim, þere þey
 spoiled him and selde him to Egipcians. And aftirward Abimelec,
 þe sone of Ieroboal, destroyed Sichima and slow þe men þat
 wonede þere, and sewe salt in the [f. 191^{va}] cuntrey aboute as it is
 yseyde Iudicum ix^o. In þis felde was Iacobis wellle, by the whiche
 15oure lorde reste, whanne he was wery of þe waye; and bade þe
 woman zeve him drynke, as it is seyde Iohannes iii^o. Þe place is
 ful bareyne and wondir mery and moste stedfaste.

De Sicilia. Capitulum cxlvii^m.

Sicilia is þe gretttest regioun and þe ynner partie þereof is in
 20 Asya, and þe first and þe neþer in Europa. And þis neþer partie
 bigynneþ atte mareys Meotides and stretcheþ bitwene Danubius and þe

1 anon to] A into W vnto LS usque Ieromus] AE Isid' LS
 ieromus *4 þat²] ACDEFGEHW om. cf. LS pro illo labore 5 Amoreyes]
 A Amoreyses LS amorei 11 Abimelec] ACF Alumelec W Anmelech LS
 abimelech 16 iiii^o. Þe] AF þe iiii^o. LS iiii^o. Est autem locus

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Ocean to Germania, as Isider seith libro xv^o. Þe first partie
 þerof is Alania, þanne Meotides paludes, þanne Cothia, Dacia
 'Denmarche', Rescia, þanne Germania, þere Sueues wonede and
 ocupiede a grete deele þereof, as he seith. In Sicilia ben many
 5 regions and londes, some þerof ben ryche and some ben inhabitable
 and no men wone þerynne. For in many places is moche golde and
 perrey, but for grete gripes men come þere but seelde. Þere is
 best smaragdus and moste pure cristalle. As he seith, þere in many
 places in Sicilia ben many men wondirliche yshape, and grete wilde
 10 bestes, as lynces, tigris, and moste cruele beres and lyouns, and
 nameliche in desert regions of Hircania. Loke tofore de
Hircania.

De Sicionia. Capitulum cxlviii^m.

Sicionia hadde þe name in olde tyme of Sicion þe kynge; by his
 15 name it was yclepede þe kyngedome of Sicionis. Archas þe sone
 of Iupiter and of Calista brouȝte Pilastis þereto and bilt and
 clepede þat kyngedome Archadia [bi] his owne name. Archadia
 and Sicionia is alone þe sone of Archaia, as it were ysette betwene
 þe sees Egeum and Ionium, and haþ a grete ryuere Erimantus and brede
 20 adolestoun, a stoon þat neuer quencheþȝif it is oones ytende. Þere
 ben ygendred moste white merules, as Isider seith libro xv^o.

2 Dacia] A Datia LS dacia 10 as] A and LS ut 17 bi] A om.
 LS ex

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De Sicilia. Capitulum cxlix^m.

Sicilia was sometyme yclepede Sicania and hap þat name of
 Sicanus þe kynge, and was aftirward yclepede Sicilia; and had þat
 name of Siculus þe broþere of Ytalus. And þis londe was in olde
 5 tyme yclepede Tynatria for þre forlondes þat ben þere: and ben
 yclepede [Pelorum], Pa[f. 191^{vb}]theum, and Libeum. For Tynatria
 is grew and is to menyng 'þre square', for he is ydelede in þre
 squares. Þis londe is departede fro Italie with a litelle see and
 is aforne þe see Affricum. Þe londe bereþ wele fruyt and is ryche
 10 of golde and ful of dennes, [and] chenes, and caues, and of brym-
 stone; and [so] þere brenneþ þe heete of mount Ethna. In þe see
 þereof is Scilla and Caribdis, [þere] shippes ben yswolowed [and]
 sonken, eiþere ben ybroke. Sometyme þis was þe cuntrey of Ciclopes
 and aftirward nors of Scicanes, and bereþ wele corne and erede
 15 londe, and sewe sede firste of alle londes. Þe chief cite þerof is
 Siracusa, þer is a welle Aracusa, and þe ryuer Albyus þat norissþeþ
 horses. Þereynne was firste yfounde þe ilonde Comedia. In þe ryuer
 of seinte Agas in Scicilia was þe stone achates first yfounde. And
 in þe see of Scicilia is white coral engendrede and salt þat is
 20 clepede a[g]r[i]lgentin, a wondir maner salt, for it melteþ in fyre

5 tyme] A ryme LS antiquitus 6 Pelorum] A om. LS pelorum 8 with]
 A with wip 10 and²] AW om. C of LS et 11 so] ACFGHW om. cf. LS
 unde *12 þere] ADEFGHW om. C whiche cf. LS quibus and²] ACFG eip'
 H or W other cf. LS absorbentur 14 nors] ACFGH ners D vers E
 verses H om. phrase LS nutrix Scicanes] A Scicaire H om. phrase
 cf. L citanorum S tyrannorum *20 agrigentim] A argenteu C argentum
 DE arigentim FW arigencium G arigontium H Arigentum LS agrigentinos
 salt] A of salt LS lack phrase

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and sprenkelep in watir. Alle þis londe aboute conteynep þe space of þre þousande forlonges. Also Salustius seith þat Scicilia ioyneð to Italie sometyme, but the space þat now is bitwene was broke and forwerede wiþ strengþe of þe see. Huc vsque Isidorus 5 libro xv^o. iii. capitulo de insulis, þere alle þis þinges ben rehearsede. And Plinius [telleþ] þe same.

De Sirte. Capitulum ci^m.

As Isider seiþ libro xiiii^o., Sirtes [ben] place in þe see ful of grauele, and hath þe name of 'drawynge'; for Salustius seith he 10 draweth to hem al þinge. For siren is grewe and is to menyng 'drauþt oþer drawynge', and suche drawynge makeþ þe grounde and þe see vneuen, in some place depe and in some place sholde, and [þer]for it is perilous. Sirtes [ben] by þe see of Egipt and ymedled þerewiþ in many places, as he seithe.

15 De Scocia. Capitulum cli^m.

Scocia hath þe name of Scotas þat wone þereynne, and is a lon[g]e strecching cuntrey, as it were a forlonde in þe [ylond] of Bretaigne. And is departede fro norþe Englonde with ryuers and armes of þe see, and is yclosede aboute with [f. 192^{ra}] Ocean in 20 e[i]þere syde, and is also departede fro Irlonde wiþ þe see of

6 telleþ] A seiþ LS narrat 8 ben place] AW is/a place FG beþ place LS sunt...loca 9 þe] A þat cf. LS sic uocata 10 hem] ADEW him cf. LS ad se trahunt 12 in some^l] A repeats *13 þerfor] ADEFGH for CW om. cf. LS ideo ben] AW is LS sunt 17 a longe] ACDEFG anone cf. LS promontorium ylond] AGH erþe C ende F erde W yarde LS insula 20 eiþere] ACDEGH þe/op'e LS undique

LIBER QUINTUSDECIMUS

Ocean. And the same nacioum that was sometyne first in Irlonde
 and alle acordynge þerto in tonge, in maners, and in kynde. Þe
 men ben ligte of herte, fers and corageous on enemyes; þey louen
 nyze as wele dep as þraldame, and þey acounten sloupe to dye on
 5 bedde, and grete worshepe and vertue to dye in þe felde fiztynge
 azeins enemyes. Þe men ben of scars lyuynge and many suffre
 hungre longe tyme, and eten seelde tofore þe sonne goynge doune;
 and vsen flesshe, mylke, mete, fysshe, and fruyt more þanne
 Bretouns and vsen to ete þe lesse brede. And þey þe men ben
 10 semelyche ynogh of fygure and of shappe, and faire of face
 generaliche by kynde, zitte here owne Scottisse cloping vnhizteþ
 hem ful moche. And Scottes hat in here owne tunge 'of bodies
 ypeynt', as it were yknytte and yslytte, for in oolde tyme þey were
 ymerkede with dyuers fygures and shappe, ymade on here flesshe
 15 and skynne wiþ yren prikkes, as Isider seith libro ix^o. capitulo de
vocabulis gencium. And bycause of medlynge with Englysshe men
 many of hem han chaunged þe oolde maners of Scottes into bettir
 maners for þe more deele. Bote þe wylde Scottes and Irysshe
 [a]countede grete worshepe to folowe here forfadres in clopinge, in
 20 tonge, and in lyflode, and in oþer manere doynge; and despisen
 some deele vsages of oþer men in comparisoun to here vsages.

6 of] A of/of 9 þe men] D lacks rest of book 12 hat] AEFHG han
 C þat ben W be sayd cf. LS dicuntur 17 þe oolde] A seth/þe
 oolde cf. LS primeue maners] A man'e LS mores *19 acountede]
 AEPG þey countede CH þei acounten LS arbitrantur

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In þat lond is plenteuous gronde, mirry wodes, moyste ryuers
 and wellis, many flokkes of bestes, þere ben erþe tilliers for
 quantite of þe place now, and nouzt onelyche in tyme of Bretouns,
 as Erodotus seith þat was most besy to knowe place [and] stede of
 5 þe worlde aboute, as Plinius seith. Loke tofore de Hibernia in
littera H quere infra de eodem de Scocia, þere Isider seith þe
 same of Irlonde [in] many þinges.

De Suecia. Capitulum clii^m.

Suecia is a regioun of þe neþer Scicia in Europa, þerof alle
 10 Gocia hath now þe name, þat is þe most regioun amonge þe
 kyngedome of Danes and of þe norþ Norweyes. And hath þe see
Balticum in þe eeste syde, and [þe] Brittisshe ocean in þe weest,
 [f. 192^{rb}] and þe hullis of Norway and peple in the northe; and
 ioyneþ to Denmark and endeth þere. Suecia hatte Gothia also
 15 and is gode grounde and bereþ wele corne and hath no vynes; but
 in grete plente of pasture and of metalle recouereþ oper defautes.
 For al withoute many manere rychesse þat he hath of þe see he
 passeþ many other regiouns and londes in beestes wyld and tame,
in siluer oore and in many opere ricchesses. Þe men ben ful stronge;
 20 here myzt of chiualerye temede longe tyme þe moste deele nize of
 Asia and Europa, and in grete Alisaundres tyme þe grete hardinesse

4 and] ACFGW of cf. LS situs orbis 7 in] A om. LS in 12 Balticum]
 AFGHW palticu C phalticum LS balticum þe²] A om. 18 in] AFGW
 and H with LS in 19 in¹] A and LS in

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of Grece[s] dredde to auenture vpon hem. Also þe grete myzte of
 Iulius Cesar ouercome Frensshe men, Almayns, and Bretouns, and
 dredde to fyghte with Danes, Gootes, Norweyes, and oþere men of þe
 northe, as writers of stories tellen, boþe of Grece[s] and of
 5 Romayns. And here sawes may and shal be worþiliche ytrowe, in þe
 whiche religioun neiþer fey neiþer resoun may be withseyde in no
 poynt, as Ieromus seith. [As hee seiþ], it is worthi to trowe
 sawes and writynges of poetes and of writers 3if here religioun
 and fey is nouȝt azens gode þewes and maners, noiþer contrarie to
 10 soþenes þat is knowe. Of þise men come Amazones 'wymmen of
 wymmens' londe as Orosius seith and Isider libro xv^o.

De Sueuia. Capitulum cliii^m.

Sueuia is a prouynce [of] Germania Reniensi in Europa, the
 men þereof were ywoned to haue moste lordeshepe in Germania,
 15 as Isider seith libro xv^o. and seith þe same iii^o. capitulo de
vocabulis gencium libro ix^o. Þe Sueues he seiþ ben some of
 Germayns in þe ende of þe norþe. Of hem Lucanus speikeþ and seiþ,
Fundit ab extremo flauos aquilone Sueuos, þat is to menyge þat
 'þe Sueues with zelow here come of þe ocean most norþe'. And
 20 many trowed þat in here londe were sometyme an hundred tounes. And
 the men ben yclepede Sueui and hath þat name of a mount þat
 hatte Sueuis, and he riseth in þe eest syde of Germania. And þilke

1 Greces] AFWH grece LS grecorum 4 [as] AEFQHW And cf. LS
 secundum quod Greces] AFG grece LS grecorum 7 As hee seiþ] AFGHW
 om. C Also LS inquit 10 Of] AFW for CGH for of LS ex 13 Sueuia]
 AH Sweuua LS Sueuia of] ACFGHW in cf. LS germanie

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men woned first in þe cuntrey aboute þat mount, as he seith.
 Also as he seith, þis cuntrey hath þe ryuer Danubius and Bauaria
 in þe eest syde, and þe Ryne and Alsacia in þe west, and hiȝe
 mounteyns and Italy in þe souþe, and Fraunconia in þe [f. 192^{va}]
 5 neþer Germania in þe norþe. And Sueuia is double: þe neþer
 stretcheþ toward þe Ryne, and þe ouere toward hiȝe mounteyns
 and þe ryuer Danubius. Either is gode londe atte beste, and
 bereþ wele corne and wyne in many places, and haþ most stronge
 citees, castelles, and tounes; and also pleynes and mounteyns,
 10 ryuers, and stremes, and many wodes and herbus, and moche pasture
 many shep and oþere bestes. [And] aboute þe mounteyns yrne,
 [and] siluer, and oþere metalle is yfounde. Þe men ben many and
 ful stronge, bolde, and hardy, and goode werriours, hiȝ of body,
 with ȝelow here, semelyche and fayre of face.

15 De Thanatos. Capitulum cliiii^m.

Thanatos 'Tenette' is a litil ilonde of Océan, and is de-
 partede from Bretayne wiþ a litil arme of þe see, and haþ whete
 feeldes and noble glebe. And is also yclepede Canates and haþ
 þat name of deef of serpentis þat bredeþ not þerynne. And
 20 ȝif serpentis ben ybrouȝt þider oute of oþere londes þey deye
 anone, as Isider seith.

2 þe ryuer] ACGH þre ryuers FW the riuers cf. LS danubium
 11 And²] A om. LS etiam 12 and¹] AE om. LS et

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De Trapobactane. Capitulum cly^m.

Trapobactane is an ilonde of Inde toward þe souþ, oute of þat syde þe Indisshe ocean bigynneþ. Þe ilonde streccheþ seuenthy myle and fyfty paas in lengþe, and foure score and fyue þousande 5 forlanges in brede. And a ryuer renneþ þereþorþ, and þe londe is alle ful of margarites and [of] precious stones. And some þerof is ful of oliphantes and [of] opere bestes, and men wonen in some cuntrey. Þereof he telleþ þat þere ben tweyn somers and tweyne wynters in oone ȝeere, and floures springen þere twyes in oone 10 ȝeere. And it is þe beste ilond of Ynde and springeþ alwey; þe leeues ben alwey grene and falle neuere, as Isider seith libro xv^o.

De Tracia. Capitulum clvi^m.

Tracia is a prouynce in Grecia. Tyras þe sone of Iapheth come þider and clepede þat londe Tracia by his owne name, as it is 15 seyde. Libro xv^o. Isider seith þat oper men meynten Tracia hath þat name of cruelnes of men þat woned þereinne. Þe citee of Costantynople is aforne þis londe in the [f. 192^{vb}] eeste syde of þe see Propontides, and is toward Histire in þe north syde, and streccheþ to þe see Egeum in þe south, and [to] Macedonia in þe 20 west. Many dyuers naciouns woned þereynne sometyme, as Massagete, Sarmate, and Scite, and many opere. Þe londe is wyde and large,

3 Indisshe] A endisshe LS indicus 6 of²] A om. cf. LS gemmis
7 of²] A om. cf. LS bestiis 8 cuntrey] A place/ cuntrey LS
partem 19 Egeum] A Egerim LS egeo to^c] AW om. H þe cf. LS
macedonia

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[and] þerefore many naciouns may be conteynede þereynne. Þe ryuer Hebrus springeth and rennep in Tracia and by straunge naciouns, as Isider seith libro xv^o.

De Traconitida. Capitulum clvii^m.

5 Traconitida is a regioun in Iudea þereouer was Herodes broþer Philipp. For alle þe kyngedome of Ebrewes was departede afoure and eueryche of foure was yclepede Te[t]rarchia. And þe prynce and þe kynge of seche a partie was clepede Tetrarcha. Þe first of þe foure parties was Galilea; Herodes was prynce and kynge
10 þereof. Þe secounde and þe þridde were Ituria and þe regioun Traconitida; þerouer was Philipp Tetrarcha of eiþer regioun. Þe ferþe regioun was Abilina; þe[r]ouer was Lisantias þe broþer of Heroude and of Phelipp. Þe londe of Iewes was departede in foure particuler principaltees by þe Romaynes to chastye þe pryde of þe
15 Iewes, as þe glose seith super Lucam super illum locum: Tetrarcha autem Philippo Iturie et Traconitidis regionis.

De Thessalia. Capitulum clviii^m.

Thessalia, as Isider seith libro xv^o., is a prouynce of Grecia and hath þe name of Thessalus þe kynge, and ioyneth to þe southe
20 syde of Macedonia. And in Thessalia ben many ryuers and toumes,

1 and] ACFGHW om. LS et Þe ryuer] ACFG ther^e þe Ryuer LS fluium 7 Tetrarchia] AFGHW Ie/rarchia C tetarcha LS tetrachias 8 partie] A_ptie þ'of H om. phrase LS lack sentence 11 þerouer] AFGHW ouer þat C om. phrase LS cui *12 þerouer] AFGHW þe op' C om. LS cui 13 Heroude] AF þe heroude cf. LS herodis

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þe chief þerof hatte Thessalonica. Þer is mount Parnasus þat was
 sometyme yhalwede to Appolyn. And Thessalia was þe cuntrey of
 Achilles and þennes come þe Iaphites; and it is yseyde of hem þey
 temede first horses wiþ brydilles and satte on here backes and
 5 semede oon body, hors and man; therefore knyztet of Thessalia
 were yfeynede centauri, as Isider seiþ libro xi°. capitulo iiii°. de
portentis. In Thessalia were first yfounde penyes of golde and
 crafte and vse of chastynge of horses, as Isider seiþ libro xv°.
 And libro iiii°. he seiþ þat in Moyses tyme felle a grete floode
 10 in Thessalia, þat destroyede þe more dele of þe peple of þe londe;
 and [f. 193^{ra}] few were ysaued by socour of þe mounteyns and
 namelyche in mount Parnasus. Aboute þat mount Deucalion regned
 þat tyme, and fenge men þat flize to him þo in shippes and botes,
 and fedde hem in þe hiȝte of þat mount. Þerefore fables of
 15 Grece[s] menen that Deucalyon was made of stones, as he seiþ
 þere.

De Tenedos. Capitulum clix^m.

Thenedos is an ilonde of Grece, oon of þe Ciclades in þe norþe
 syde, þerynne is þe citee Thene ybilt, and þe ilonde haþ þe name
 20 of þat citee. [For on Tenes], a zonglynge, was defamed þat he hadde

11 socour] A socoir LS refugia 13 fenge] ACFGH defended W
 banysshyd LS suscepit 14 fedde] A fendede L aluit S abluit
 15 Greces] AG grece F gres LS grecorum 20 For on Tenes] A om.
 LS autem thenes quidam

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yleye by his steppedame and flize into þat ilonde, and bilte þere
a citee and gaf it is owne name and to þe ilonde also.

De Thile insula. Capitulum clx^m.

Thile is þe last ilonde of Ocean bytwene norþ cuntrey a south,
5 vi. dayes saillynge byzonde Bretayne; and hap þe name of þe sonne.
For þere þe sonne stenteþ in þe somer when þe dayes bygynne to
shorten and no day is þere byzonde. Þerefore þe see þerof y[s]
slow and is frore, as Isider seith libro xv^o. And Plinius seith
þat þe place is inhabitable, for in somere noþinge may grow þere
15 for grete brennyng heete, noþer in wynter for fresynge colde.
For fro þe euennesse of day and nyzt in Marche, whanne þe sonne
is in Ariete, anone to þe euenes of day and nyzt in harvest, whanne
þe sonne is in Libra, þe sonne forsakeþ not þat ilonde. And fro
þat tyme to þe euennes of þe day and nyzt eft in Marche, þe sonne
15 comeþ nouzt þere, and so þere half þe zeere is day and half nyzt,
as he seith in capitulo de insulis libro xv^o. et de solsticiis ii^o.
Also Beda seiþ þe same libro i^o. de natura rerum, and seith Solinus
also.

De Tripolitana. Capitulum clxi^m.

20 Tripolitana is a regioun, and Tripolitana is þe name of twey
regions. Þat oon is in Fenicia and hap þe name of Tripolis, þat

7-8 ys...frore] A is frore and yflow CFGH yflowe and yfrore LS
tardum est et congelatum 14 eft] A eest C om. W ayen LS
iterum

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is most famous citee [pat] is so strong and myzty þat he defendeþ
 and socoureþ alle þe cuntrey aboute. And þe oþer Tripolitana is in
 Affrica bitwene Pentapolis and Bizantium, and haþ þe name of þre
 grete citees þat ben Orea, Sabyne, and Leptis þe grete. Þis londe
 5 haþ þe more Sirtes in þe eest syde, and Trogoditas in þe norþe,
 and þe see Adriacum in þe weste, Bezantum, Getulas, [f. 193^{rb}] and
 Garamantes in þe souþe, and streccheþ to þe ocean of Ethiopia, as
 Isider seith [libro xv^o.]

De Trogadia. Capitulum cxxi^m.

10 Trogadia is a regioun in Ethiopia, þe men þereof ben yclepede
 Trogadites and han þat name for þey ben [so] swyfte of foote þat
 þey folowen and taken wylde bestes with rennyng. In þis regioun
 is an ilonde whereynne groweþ þe beste kynde of myrre, and most
 pure drope þerof is þere yfounde; and is yclepede myrre trogadite
 15 and haþ þe name of þe ilonde þat he grown ynne, as Isider seith.
libro xvi^o. And þey þis prouynce be in Ethiopia, he streccheþ to
 the eendes of Arabia; and so sometyme it is yclepede of Arabia,
 as in libro xvii^o. and sometyme of Ethiopia, as it is seyde in
libro ix^o.

1 pat¹] A and W om. LS que *5 Trogoditas] ACEFGHW Turgoditas
 L tragoditas S trogoditas *8 libro xv^o.] ACFGHW om. E libro
 LS libro xv^o. 11 so] ACFGH om. LS tanta of] A on cf. L
 pellent S pollut 14 is yclepede] AC it is yclepede H is þere
 clepid cf. LS dicitur 15 he] AFGHW þey C it E om.

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De Troiana. Capitulum clxiii^m.

Troiana is a prouynce in Frigia and was first yclepede
 Dardania and hadde þat name of Dardanus. For Dardanus come oute of
 Grece into Frigia and regnede þere first and aftirwarde his sone
 5 Eric[tonius and þanne his nevene Troos: of him þe citee of Troye
 and þe cuntrey aboute hadde þe name, as Isider seith libro ix^o.
 And aftir þat Troye was destroyede many of þe Troianes seylede
 by dyuers cuntreys of þe worlde to gete hem place, cuntreys, and
 londes, and wonede in here stede aftirward. Of hem come most
 10 myzty naciouns of þe worlde, as moste trew stories of dyuers
 regiouns and londes tellen.

De Thuscia. Capitulum clxiii^m.

Thuscia is a prouynce of Italy bitwene Ligures and teritorie of
 Rome, and ystrengþed myztelyche and stronge wip hye mounteyns
 15 and stronge place. And as Isider seith libro xv^o., Thuscia hath
 þat name of ofte sacrifice and of thus, an encens in office for
 dede men, bycause of religioun and of deuocioun. For þey wepte
 and made grete deele and sorowe for here dede men. And name-
 lyche þey brent thus on auters of goddes, for as it is yseide, in
 20 Thuscia crafte of diuynacou was firste yfounde as Isider seith.
 Þis londe was yclepede Zemilia in [f. 193^{va}] olde tyme, þereynne

5 Erictonius] A Ericoni⁹ E Erretonius F ericonius LS ericonius
 13 teritorie] A þe Teritorie cf. LS territorium 14 hye] ACFGHW
 dyuers LS altis *16 an encens] ACFGHW and encens E Encense
cf. LS thuris

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ben many solempne cites and noble. And hath þe cite Pyse in þe weste toward Liguria, Senos, Lucam, and Florente toward þe north, þe citee of Arcium toward þe eeste and Arcius, toward þe southe Turtoun, Perues, and Assise þat ioynen and ben nyze to þe valey 5 of Spolitane. And hath þe see Adriacum and þe marche Anconia in þe eeste syde, and þe brynke of Tyber and Rome in þe souþe, and Melan and Liguria in þe west, Romaniala and the prouynce of Padua in þe norþe. Þis londe stretcheþ moche in þe lengþe out of þe eest into þe weste and haþ lesse brede [fro] þe norþ syde into þe 10 souþe. Þis londe is ful of mounteyns and þe place is stronge ynowhe, and þe grounde bereþ wele corne and fruyt. Þe eyre is gode and holsome. Þe see makeþ þis londe ryche in twey sydes; many welles and layes maken þis lond moyste and plenteuous. Þe ryuer Arniys rennep þerby and higteþ it; plente of swete saffroun 15 and spicery þat þer groweþ makeþ[it] syngulerliche noble and ryche; mony hote welles þat þere springen makeþ it kynde and solempne.

De Thuringia. Capitulum clix^m.

Thuringia is a prouynce of Germania in þe myddel bytwene 20 Saxones and Francons and Westvales; and haþ þe Bemes [and]

5 Anconia] A Arconia C aconia FGW arichonia L anchonia
 S anconitanam 6 Tyber] A tybre LS tiberim 9 fro] ACEFGHW of
 L om. S ab 15 it] AEFHG om. cf. LS ipsam...nobilitat
 16 mony]. A of money G mayi cf. LS fontium etiam calidorum
 *20 and⁴] ACEFGHW om. L om. phrase S et

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Saxones in þe eeste syde, Francones and Bauares in þe south,
 Sueues and Balsates in the weste, men of þe Ryne and Westfales
 in þe norþe. And as þe name of þe cuntrey meneþ as thuringia
 'hard', so the men ben harde and most cruelle azens here enemys.
 5 And ben fayre men and semelyche of stature, stronge of bodye,
 harde and stedfaste of hert. Here londe is closede and ystreyngeþede
 wiþ mounteyns [nyze] alle aboute, and is ful pleyne withynne and
 bereþ wele corne and fruyt, and is nouzt withoute vynezeerdes.
 Þere ben many stronge castelles and townes, nouzt oneliche in
 10 mounteyns but also in playnes. Þere ben ryuers, layes, and
 [f. 193^{vb}] pondes. Þere is goode eyre and grete plente of free
 pasture. Þere ben many roþeren, shepe, and oþer bestes. Þere in
 monteynes is dyuers metalle ymyned, as Erododus seith, þat souzt
 and serched priuey marches of Germania.

15 De Thoronia. Capitulum clxvi^m.

Thoronia is a prouynce of þe ouere Fr[a]unce and was sometyme
 accountede a partie of Guyan; and haþ the name of þe noble citee
 Thoron. And in þat Thoron þe flour of prestes, [moste holy]
 seynt Martyn restede. And is vppon þe ryuer Lygerys þat renneþ

6 closede and ystreyngeþede] ACFGHW ystreyngeþede and closede LS
 circumdatam et munitam 7 nyze] ACFGHW om. LS fere 13 þat]
 AFGH þat he LS qui 16 Fraunce] A ffr/unce LS gallie 18 moste
 holy] A om. C þe moost holi man LS sanctissimus

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þerby and moystep it and maketh it ryche in many manere wyse.
 Þe londe bereþ wele corne and fruyt, wyne and pasture; þere is
 most holsume eyre and many woodes. [Þe] men ben of body
 semelyche of shappe, hardy and bolde of herte, godelyche in dede
 5 and sober in speche.

De Vasconia. Capitulum cixvii^m.

Gascoigne hat Vasconia and is a prouynce bisyde the mountes
 Pyrennea, and sometye acountede vndir Guyan, and hap þe name of
 þe toune Vacia, as Isider seith libro ix^o. And hath þe mountes
 10 Pyrennea in oone syde, and þe see of Occean in anopere, and is
 nyze to Peytowe in þe þridde syde. In þat londe ben many woodes
 and treen, lanndes and mounteyns in many parties. Þere ben many
 vynezardes, so many and moche þat he sende plente of wyn to
 cuntreyes and londes þat ben nyze and also into ilondes of þe see.
 15 The ryuer Gerounde departiþ þis londe [fro] Tholose, and renneþ bi
 Gascoigne and entreþ into þe see of Occean bisides Burdeux, þe
 chief citee of Gascoigne, as Isider seith libro ix^o. capitulo i^o
de vocabulis gencium. Þe Gascoignes han þe name of þe toune
 Vascia and wonen by þe longe and large solitude of þe mounte of
 20 Pyrennea, and ben yclepede Vascones as it were Vascones by
 chaungynge of c into s. Pampeius chastede Spayne and spedde fast

3 þe] AFGHW om. cf. LS gens 5 sober in speche] AFGHW in speche
 sober LS modesta in sermone 13 he] ACþey cf. LS administrat
 *15 fro] ACEFGHW of LS a 2i g] A v CF o G c H om. W G LS s
 *Pampeius] A. pampanes CEF~~G~~HW pampenes L pampeius S pompeius

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to þe tryhumphus of Venia, and putte þise men oute of þe
 mounteyns of Pyrennea and gadered hem into oone toune. And þer-
 fore þat toune was yclepede Vrbs Conuenuarum, as Isider seith and
 Plinius and Erododus, þat telleþ þat þise men Gascoignes ben
 5 [f. 194^{ra}] liȝt and plyant of body, hardy and bolde of hert, fers
 and hasty to Capitulum cixviii .

De Venicia. Capitulum cixviii^m.

Venicia is yseyde of oolde men þe prouynce of Venix, þe whiche
 prouynce streccheþ fro þe clyffe of þee see Adriaticum anoone to
 10 þe ryuer Padus. And departieþ bitwene þe citees and cuntreyes of
 þe ouer and þe neþer Lygores, þat is to menyng, bytwene
 Pergamensis and Medolanensis, so it strecchede sometyme, as þe
 [treweste] writer of stories of Lumbardes and of Lygores telleth.
 In the cooste of þe forsaide see aforne and nyze to þis prouynce
 15 þe citee of Venice is nouw ybylt. In þis prouynce [now] ben noble
 citees; for as Isider seith libro xvi^o, Mantua was yfounde of
 Mantus, þe douȝter [of] Terisia, and was yclepede Theba aftir the
 destruction of Thebanes. And Mantua is ybylt in Italia and
 stondeþ in Venicia; and þat is yclepede Alpina amonge þe Galiates.

13 treweste] ACFGHW om. L om. phrase S verissimus 15 prouynce]
 AFGH prouynce and many op' C prouynce and in many opere W prouynce
 are many other cf. LS obtinuit ciuitates now] A þat above line
 CFGHW om. L tunc S nunc *16 yfounde] ACEFGHW ybounde LS
 condita 17 of] AEFCH om. cf. LS tiresie filia

LIBER QUINTUSDECIMUS

Also Venicia is a prouynce of Italia pat hadde lordeshep of many
 londes and citees in see and [in] londe in oolde tyme; and now þe
 myzt þerof and lordeshepe streccheþ wele ferre into þe see and
 anone to Grecia. And reccheþ to þe cuntrey[s] of Germans anone
 5 to Aquila. And chasteþ þeft and tyrannies of skymours and see
 þeeves of Dalma^{cia} and of [S]clauia. And gouerneþ and rewleþ
 most ryztfullliche ilondes, hauenes, and coostes of þe see þat ben
 vndir þe lordeshepe þerof; and defendeþ myztliche sogetes agens
 enemyes, and holdeþ þe comune profyte and ciuyle vndir ryztful
 10 lawes. And suffred withynne here boundes no secte abyde þat [is]
 contrarie to Goddes lawe. I trowe it were superfluyte to rekkene
 alle the godenes and wothines of þise men, for the vertu and
 myzt, avisement and redynes, and grete acord and loue of al
 ryztwysenes and myldenes of men of Venicia ben now yknow nyze to
 15 alle naciouns, as R. seith, þe writer of þe story of Longebardees.

De Westfalia. Capitulum clxix^m.

Westfalia is a prouynce of þe neþer Germania, and hath Saxonia
 in þe eest syde, Thuringia and Thassiam in þe soupe, þe Ryne and

1 [pat] A and LS que 2 in²] AFGHW om. LS in 4 reccheþ] A
 strec/cheþ cf. LS tangit cuntreys] A cuntrey L fines S om.
 phrase 5 þeft] A þeef C þeues LS predam *tyrannies] A tyrannres
 CEFCH tirauntes cf. LS tyrannicam 6 Dalma^{cia}] A Dalmatia L om.
 S dalmatum Sclauia] ACEFGH Clauia LS sclauorum 10-11 is
 contrarie] A contrid^o cf. LS contrariam 15 Longebardees] A þe
 longebardees

LIBER QUINTUSDECIMUS

Coleyne in þe weste, Ocean and Fresia in þe norþe. And is
 yclosid in twey eendes with [f. 194^{rb}] twey moost noble ryuers,
 þat ben Visconia and þe Rene, touchen[g] þe Ryne in þe northe
 weeste and Visconia towarde þee eeste. Þe londe is ful of wodes
 5 and of pastures, and more able to feede beestes þanne bere corne.
 And it is ymoystede wiþ many welles and ryuers, wiþ Lipia and Rura,
 and many opere welles and ryuers. Þer ben salt welles, and mount-
 eyns with metalle and ore. In þat londe is moche fruyte, maste
 'accerns', apples, and notes, also wylde beestes, swyne, and oper
 10 beestes smale and greete. The men ben comynlyche semeliche and
 hize of stature, fayre of shappe, [and] stronge of body, bolde and
 hardy of herte. Þere is moche chiualerie and wondir hardy and
 bolde of herte, alweye preste and redy to armes. Þere been stronge
 citees and wele ywallede, and most stronge castelles and townes,
 15 boþe in mounteyns and in pleynes.

De Vironnia. Capitulum clxx^m.

Vironnia is a litil prouince byzonde Denmarche towarde þe eest,
 and hath [þe] name of virore 'grene coloure', for it is ful of
 herbes, gras, and wode. Þere ben many welles and waters; þe glebe

*3 þe Rene toucheng] ACFGH Senona touchen E Senona W Senona.
 The Ryne towchyth cf. L uisconia renun tangit S vesera atque
 reno nam renun tangit *7 þer] ACEFGHW þat cf. LS fontes habet
 salis 11 and¹] AC om. LS et 13 bolde] AFW bolde and hardy
 EG om. sentence cf. LS mirabiliter animosam 16 Vironnia] ACFGH
 Virennia L om. rubric S vironia 18 þe] AFGH om. E þat cf. LS
 dicta

LIBER QUINTUSDECIMUS

þereof bereth wele corne. Þe men were sometyme strange, fers,
 and cruel, and vnsemelich, and ben now sogette to kynges and lawes
 of Danes; and alle þe londe is occupied wiþ Germans and Danes.
 Loke tofore in littera R de Ryualia. Þis londe is departede fro
 5 þe men [of] Nagardus and Ruthes with [a] ful grete ryuer þat hat
 Narewe.

De Wynlandia. Capitulum clxxi^m.

Wynlandia is a cuntrey bisides þe nounteyns of Norway towarde
 þe eeste, an streccheþ vppon þe cliff of Occean. And is nouzt ful
 10 plenteuous, but in woode[s], herbes, and graas. Þe men þereof ben
 straunge and somedeel wylde and feers and ocupiede with wycchecraftes.
 And so to men þat saileþ by here clyues and also to men þat abideþ
 with hem, for defaute of wynde þey profrede wynde to sellynge and
 selleþ wynde. And þey make a clewe of þrede and dyuers knottes
 15 y-ioynede þerynne, and holdeþ to drawe oute of þe clewe þre knottes
 oper moo oper lesse, as he wole haue the wynde more stronge oper
 softe. And for here misbyleue, fendes meueþ þe eyre and waken
 [f. 194^{va}] stronge tempest oper softe, as he draweþ of þe clewe
 more or lesse knottes. And sometyme he meueþ þe wynde so
 20 strongelyche þat wrecches þat bileueþ in suche doynge ben adreynt
 by ryztful dome.

*1 strange] ACEFGHW stronge LS barbara 2 sogette] AW sogettes
 cf. LS est subjecta 5 of] ACFGHW om. cf. LS nogardorum a] AFH
 om. 10 woodes] ACEFGHW woode LS siluis 18 of] A vppon E om.
 cf. LS de filo 21 dome] ACFGHW dome of gode LS iudicio

LIBER QUINTUSDECIMUS

De Vitria. Capitulum clxxi^m.

Uitria is a litil ilonde in þe Bryttisshe see, and is departede
 from þe more Bretayne with a litil arme of þe see. Þe glebe þerof
 is beste whete londe. Þereynne ben many wodes and groues and many
 5 bestes wylde and tame, and welles and ryuers þat moysten þe
 ilonde. Þat ilond is most temperat and holsome cuntrey and most
 plenteuous of fruyt, as it is seyde, and now Englysshe men wone
 þereynne. Treuisa: here lacketh for no mencion is ymade
 whiderwa[r]de þis ilonde bereþ fro Brytayne noiþer in [what] syde
 10 of Bretayne þis ilonde shulde be. Some men wolde wene þat þis
 ilond is Wyzt, but Wyzt comuneliche [is] yclepede insula Vecta
 and þis ile is here yclepede Vitria.

De Islandia. Capitulum clxxiii^m.

Island is þe laste regioun in Europa in þe norþe bizonde
 15 Norway, in þe firste parties þerof is alwey ise and glaas. And
 stretcheþ vpon þe clyffe of Ocean toward þe north, þere þe see
 is yfrore for grete and stronge coolde. And Islonde hath þe ouer
 Scicia in þe eest syde, and Norway in þe souþe, and þe Irysshe
 ocean in þe weste; and þe see þat is frore in þe norþe. And is
 20 yclepede Iselandia, as it were 'þe londe of yse and of glas', for
 it is yseyde þat þere ben mounteyns of snowe yfrore as harde as

9 whiderwarde] A whiderwa/de what] A om. 11 is²] AFG om.
 20 Iselandia] A Isolandia CH islandia W Islondia LS yselandia

LIBER QUINTUSDECIMUS

isse or glasse. Þere cristalle is yfounde. Also in þat regioun
 ben white beeres mooste huge and moost fers, þat breyken isse and
 glas with here clawes, and makeþ many hooles þerynne and dyueþ
 þerþorgh oute into þe see; and taken fysshe vndir þe isse and glas,
 5 and draweþ hem oute [þorouʒ] þe same hooles and bryngeþ hem to þe
 cliffe and lyueþ þerby. Þe londe bereþ wele corne outetake fewe
 places in þe valeyes, of [þe] whiche places vnneþ growe ootes.
 Þere ynne þe places þat men wony ynne growen herbes, grasse, and
 treen, and in þilke place bredeþ [f. 194^{vb}] beestes tame and
 10 wyld. And so for þe more deele þe men of þe londe lyuen by fysshe
 and by huntynge [and] flesshe. Shepe may not lyue þere for coolde;
 and þefore men of the londe kepen [hemself] and weren for coolde,
 felles and skynnes of beeres and of wyld bestes þat þey take with
 huntynge. Oþer cloþinge mow þey nouȝt haue, but it come of oþer
 15 londes. Þe men ben fulle large of body and stronge and [ful] wyȝt,
 and ȝeue hem to fysshinge and huntynge.

De Zeugia. Capitulum clxxiiii^m.

Zeugia hatte Zeugis also and is a prouynce þere þe more Cartage
 is, [in] þe verreye Affrica, bitwene Bysancium and Numedia, as
 20 Isider seiþ libro xv^o. Þis prouynce streccheþ into [þe see]

5 þorouʒ] A at LS per 7 þe²] A om. cf. LS quorum 11 and²]
 ACFGHW of LS et 12 hemself] AW om. cf. LS se muniunt 15 ful]
 AH om. cf. LS ualde alba 19 in] ACFGHW om. L in S vel
 *20 þe see] ACFGHW om. E þe LS mari

LIBER QUINTUSDECIMUS

Siculum in þe syde, as he seith, and strecchep oute of þe southe
 to þe cuntrey of Gortules. Þe hider cuntrey þerof bereþ wele
 corne, and þe yonder ben ful of serpentys and of beestes þat ben
 wylde. Asses and oþer wylde beestes þere ben yfounde, wonders and
 5 beestes wondirlyche yshape, as he seith.

2 Þe²] AFGH þat cf. LS cuius proxima

SECTION II. BARTHOLOMAEUS AND TREVISA

Chapter 1. Trevisa's Text

a. The Manuscripts and the Stemma

Before considering the contents of John Trevisa's translation of De Proprietatibus Rerum, some account of the textual background to the work, in both its English and Latin versions, will help to elucidate several of the topics to be dealt with in later parts of this study—for example, the problem of its readership, its transmission, its availability to mediaeval writers, and its popularity. The textual difficulties in Trevisa's work are not great compared to those in some of his contemporaries, and a brief survey of the chief features will throw light on many of the matters to be discussed later.

The eight known extant English manuscripts of the translation of De Proprietatibus Rerum, together with the identifying sigla used in the Clarendon Press edition of the work,¹ are these:

- A British Museum MS. Additional 27944
- B Bristol City Library MS. 9
- C Cambridge University Library MS. Ii. v. 41
- D British Museum MS. Harley 4789
- E Bodleian Library MS. e Musaeo 16

F Columbia University MS. Plimpton 263

G Pierpont Morgan Library MS. M 875

H British Museum MS. Harley 614

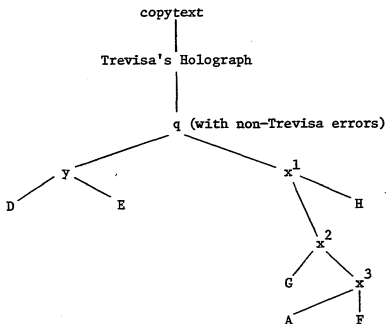
All of these manuscripts are at some remove from Trevisa's holograph, but A, used as the base manuscript for the Clarendon edition, is in many ways superior to the others. As M. C. Seymour notes in his introduction to this edition, it is probably within twenty-five years of Trevisa's fair copy; it shows evidence of the basic southwestern linguistic structure to a greater extent than any other manuscript; it has no leaves missing (as do B, D, E, H); and it appears to have been written with great care.² All quotations from the English De Proprietatibus Rerum in this dissertation, are unless otherwise identified, based upon this manuscript.

The comparatively small number of extant English manuscripts, especially when compared to those of the Latin original,³ is an indication that in the century between Trevisa's completion of the translation ("at Berkeleeye the syxte daye of Feuerer the yere of our Lorde m. ccc. lxxxviii") and the editio princeps of Wynkyn de Worde (about 1495), the English version was not widely circulated, indeed that it was by no means a popular work.⁴

There are many possible explanations for this lack of diffusion: to begin with, De Proprietatibus Rerum is a very large work and expensive to produce; seven of the eight manuscripts are ornately decorated, thereby increasing the cost still more, and only C (which appears to have been made by an educated man for his own use)⁵ could have been comparatively cheap, since it is on paper, not parchment,

and is completely undecorated. Furthermore, the Latin original would of course still have been accessible to clerics and university men, and the French version by Jean Corbichon (made at the command of Charles V in 1372) would have been an adequate vernacular text for the court and aristocracy.⁶ Many of these same limitations might apply, incidentally, to Trevisa's translation of Higden's Polychronicon, of which there are only twelve extant English manuscripts.

One advantage of this lack of proliferation is, however, that no very varied or corrupt scribal tradition has been able to grow out of Trevisa's original text, and the eight De Proprietatibus Rerum manuscripts do preserve a remarkable degree of uniformity. Since none of the manuscripts is very distant from Trevisa's holograph, the underlying south-western dialect is preserved in various degrees throughout, and the stemma is not difficult to construct. The diagram below is a rough indication of the affiliations so far determined for the work as a whole.



As can be seen, there are two main families, one comprising DE, displaying errors significantly different from all the others; and the other AFG, with a loose affiliation with H. The other two remaining manuscripts, B and C, tend towards the AFG group rather than the DE, but no exact relationship can as yet be vouched for. For a more detailed discussion of some of these affiliations, see Appendix I below.

b. Wynkyn de Worde

The editio princeps of Wynkyn de Worde is particularly interesting with regard to this stemma since it appears that for the greater part of the edition, de Worde's compositors used the Columbia University Plimpton MS. (F) as a base. R. W. Mitchner, in an article comparing F with de Worde, noted faint printer's marks in the manuscript up to fol. 32^r,⁷ when because of the fragility of this folio (the page seems to have been cleaned, erased, and then rewritten),⁸ a manuscript similar to D was then used until fol. 67^v, when the marks in F begin again. Apart from a short break between fol. 70^v and fol. 85^r, the use of F continues until the end of the work.⁹

As Professor Mitchner points out, the existence of the compositor's marks in the Plimpton manuscript allows a detailed comparison between source and printed edition not normally available to modern scholars. Dealing primarily with the first three books of the work, Professor Mitchner shows that de Worde gave himself a great deal of freedom in setting up the printing page; that in addition to modernizing parts of Trevisa's vocabulary ("fongeþ" becomes "receyuith",

"pridde" becomes "thyrd"), de Worde made considerable changes within the structure of the text itself,¹⁰ and that frequently a disparity between manuscript and printed page may be attributed to de Worde's greater concern with the "evenness of his right-hand margins and with not having to reset pages than with presenting accurately the information the author and translator intended to communicate."¹¹ Such printing concerns did, however, result in "perhaps, the most magnificent publication which ever issued from de Worde's press,"¹² and textual errors and faulty emendations are arguably excusable at least on this account.

The de Worde edition was, as James Holly Hanford suggests,¹³ probably an outgrowth of Caxton's tenure of the Westminster press, for the famous commendatory poem at the end of the work mentions Caxton's printing of the Latin edition at Cologne and it is not unlikely that a version of the English translation was also in his mind and was passed on to his successor. Certainly, de Worde's first efforts after his master's death in 1491 were to finish works begun by Caxton, or to re-¹⁴print previously published Caxton editions. Even though there may indeed be some doubt as to Caxton's participation in the Cologne edition of De Proprietatibus Rerum,¹⁵ the English edition is in many ways atypical of de Worde's career as a whole, for after the move to Fleet Street in 1500 and the adoption of a new clientele away from court circles, such large, expensive books were for the most part dropped in favour of small, cheap handbooks and school text books (many of them so well used that they have been thumbed out of existence), which make up¹⁶ the bulk of de Worde's over 800 editions.

Although de Worde's editio princeps was an expensive and bulky work compared to most of his other productions, it did bring Trevisa's translation to a public which would have found the even more expensive manuscript copies totally inaccessible. Only two manuscript owners are known in the Fifteenth Century,¹⁷ and both of them were undoubtedly very rich and cultivated men: Sir Thomas Chaworth of Nottinghamshire, who owned the Plimpton manuscript, and Richard Beauchamp, Bishop of Salisbury, who owned the Pierpont Morgan manuscript (G). Although de Worde's De Proprietatibus Rerum antedated his move to Fleet Street, it is perhaps symptomatic of the changing clientele (both from manuscript to printed edition and from court to merchant class), that the production of the editio princeps was underwritten by the mercer Roger Thorney,¹⁸ who also probably financed the reprinting of Polychronicon in 1495. Indeed, the various versions of Trevisa's translation, from manuscript to de Worde, Berthelet and finally East's Batman (and even R. W. Steele's Mediaeval Lore from Bartholomaeus Anglicus, London 1897, might be included here) mark a continuous widening of the potential audience for the work.

c. Berthelet and Thomas East

The forged signature of "William Shakespeare his Booke 1597" on the title page of the British Museum copy of Berthelet's 1535 edition of De Proprietatibus Rerum is in one sense an indication of this widening, although it was of course Batman's annotated edition that Shakespeare probably knew.

Perhaps an apprentice of the King's Printer Pynson, Berthelet lived like de Worde on Fleet Street, and succeeded Pynson in his official position in 1529/30.¹⁹ Although not as prolific as de Worde,²⁰ Berthelet did publish Trevisa's Dialogus (1540), in addition to De Proprietatibus Rerum; and also put out editions of Sir Thomas Elyot's Boke named the Governour (1531), and Gower's Confessio Amantis (1532).²¹ His edition of De Proprietatibus Rerum is based on de Worde's, but he claims the editorial privilege of emendation where called for. "This booke intituled BERTHOLOMEVS DE PROPRIETATIBVS RERVM is newly printed with many places therein amended by the latyne exemplare: whereby ye shalle nowe the better vnderstand it, not onely because many wordes & sentences that were here & there lefte out, be restored agayne, but also by reson the propre names of men, landes, cites, townes, ryuers, mountaynes, beastes, wodes, foules, & fishes, be trewely ortografied."

But although Berthelet does indeed seem to have used one of the Latin editions printed on the Continent, his emendations are often still imperfect. For example, he preserves the error of the AFG manuscript group (copied by de Worde) in the phrase "some ofte" (properly "some of hem"),²² where consultation of Latin quidam would have confirmed the emendation. Such detailed analysis is not, however, to denigrate Berthelet's attempt to arrive at a sound text, for as his prologue further points out, he is very concerned that the book shall be understood correctly, "for because this werke is so profitable & the manifold things therin conteyned soo nedeful to be knownen and had in a redynes"; and to this end, he devises a table of subject

matter arranged alphabetically running from "Angell after Damascene" to "Zeugis" and "Zedarium". Starting out essentially as a "useful" book, De Proprietatibus Rerum was gradually becoming more and more practical.

Thus when we come to Thomas East's edition of 1582, best known as Batman vppon Bartholome, we find for the first time that because of the great advances made in human knowledge since Trevisa (and even before that, Bartholomaeus), large additions are frequently made to the body of the text. This book, which was "had in great estimation among the learned as well beyond the seas as at home", is now enlarged to include quotations from authors published as late as the year of its printing, 1582.²³ Many of these additions are admittedly rather facile, as for example, under "Aragonia" (Book XV), where the Additio reads, "Augusta Cesarea, a citie in Spaine, upon the riuer Iberus. Iberia, the auncient name of Spaine," both of which facts have already been given in Trevisa's main entry and can thus hardly even be regarded as a gloss, never mind genuine addition. Indeed, the greater number of the additions taken from Cooper's Thesaurus Linguae Romanae et Britanicae (1579), which is much used in the geographical chapters, seem to stem from the encyclopaedic tradition of which De Proprietatibus Rerum is itself a part, for many of such additions are in fact mere repetitions of Trevisa's text in slightly different language.

However, much of the material is genuinely new, as for example the account of the Amazons of America, taken from Andrew Theuet's Antarctike or New-found world (1568), who exceed even their

originals in fierceness. "When in fight, they take anye of their enimies, they hang them up, tied by one leg or arme to trees on the top boughs, and so shoote them through with many arrowes. These flocking together, greatly amazed the Spaniards, who saluted them with Gunshot, to y^e spoile of meny of those women."²⁴ Furthermore, the specific concerns of the sixteenth century are demonstrated in a long, hostile account of the "friulous and lying wonders" associated with "the false Prophet Mahomet" and in the subsequent attempt to discredit him,²⁵ all noted under "Grecia", which since Bartholomaeus and Trevisa's time had been captured by "the great tirant the Turke, & become barbarous."²⁶

Similarly, the Englishness of the work is further accentuated in the account of "Britannia", seen as "the most noble Ile of the worlde", with additions twice as long as the original Trevisa and including, for example, a description of London and a mention of Gildas' history.²⁷ Perhaps a parallel concern (considering the Tudor difficulties with Ireland) might be apparent in the description of that country; for "although the land be free from vermin, the men are not free from lice, which cometh of sluttish & filthy vse".²⁸ Bartholomaeus had, after all, done the same thing for the Scots in the original version of De Proprietatibus Rerum.²⁹

The enlargement of the known world's frontiers is demonstrated in Batman's addition of a new chapter on "Cathay" and its nine realms under the Great Cham.³⁰ Interestingly enough, much of this information was, in a different form, available to Trevisa, de Worde, and Berthelet, for Carpini's expedition to the Mongols was almost

contemporaneous to Bartholomaeus' composition of De Proprietatibus Rerum; but in the usual tradition of the encyclopaedists and their translators and printers, such eye-witness material was not incorporated into the work, the editors preferring to rely upon the established texts rather than to update the contents of the book in this way. Batman's concern for the practicality of his edition demonstrates the difference in attitude between the renaissance and the mediaeval mind in matters of authority and tradition, a difference which is perhaps further accentuated in the fact that the more obviously "mediaeval" parts of the geography (as for example De Paradiso) are left entirely untouched, since they were presumably gradually becoming irrelevant, whereas "America" and the "Empire of the Turke" warrant complete new chapters attached to the end of Trevisa's text proper.

All of this interest in "modern" matters should, however, be tempered by the consideration that Batman was, after all, a conscious antiquarian and that although his edition no doubt added a storehouse of similes and comparisons to the Elizabethan imagination and became known as "Shakespeare's Encyclopaedia", it was the last edition of the English text for over three hundred years. And even Steele's Mediaeval Lore, published in 1897 and often quoted as a source book on mediaeval life, is of course not a full edition but contains only those passages from Berthelet which were thought to be most interesting to the nineteenth-century reader. Within a few years of Batman's version, the mediaeval encyclopaedic movement was dead and any appraisal of the political and religious altercations of the seventeenth century

must inevitably realize the irrelevance of the traditional and fixed solidity of the old text. Batman could therefore revise and reinvest the work with modernity up to a point, but its scope and content were to become too static in a virulently contentious age.

¹ I have been responsible for Book XV of this edition, due to be published 1974-5, and it is to some extent through editorial work that the pattern of this dissertation has emerged.

² M. C. Seymour, "A Note on the Text," John Trevisa, Of the Properties of Things (Oxford 1974). Among the examples of south-western dialect retained by A and cited by Professor Seymour are these: bup 'are', heo 'she', and -us, -liche.

³ See chapter 3, p. 108.

⁴ Cf. the 250 extant MSS. of Mandeville's Travels (forty in the English version alone. See M. C. Seymour, "The English Manuscripts of 'Mandeville's Travels,'" Transactions of the Edinburgh Bibliographical Society, iv. Pt. 5. 1965-66 p. 174.)

⁵ See M. C. Seymour, "The Manuscripts of Trevisa's Translation of 'De Proprietatibus Rerum'," (seen in manuscript). Professor Seymour cites in support of his judgment of C, the learned interpolation at the end of Book XIII, "also þou maist fynde alle þese proprietees of kyndes and manye opere in þe bookis of Plinius and Aristotle and Ysidre and in Exameron of Ambrose and of Basilius but for we willen not noie hem þat schulen rede þis þerfor of þis mater is seid ynow at þis tyme," although it should be noted that all of these authors occur so often by name in DPR that the interpolation would not necessarily have to depend upon an intimate acquaintance with them.

⁶ Seymour, "MSS. of Trevisa." This article, certainly the fullest study of the manuscript to date, is the basis for much of the information printed here.

⁷ R. W. Mitchner, "Wynkyn de Worde's Use of the Plimpton Manuscript of 'De Proprietatibus Rerum'," The Library 5th Series vi (1951), pp. 7-18. Since the appearance of this article, many of its assumptions have been challenged and as the detailed analysis of part of the text of de Worde in Appendix I of this dissertation demonstrates, it now seems unlikely that any of the extant English manuscripts (the Plimpton included) can be regarded as the sole base for de Worde's edition.

⁸ M. C. Seymour, at Colloquium on Trevisa's De Proprietatibus Rerum, Oxford, July 1970.

⁹ There is no fully acceptable explanation for de Worde's decision to remain with the D-type manuscript after the faulty f.32^r in F. Presumably he preferred this new manuscript in some way, but returned to F when it became unsatisfactory, perhaps missing a page.

¹⁰Mitchner quotes (p. 16), for example, the reduction of many of Trevisa's characteristic doublets, as "spekeþ & seiþ" (Plimpton), "sayth" (de Worde); "pappes or tetis" (Plimpton), "teetes" (de Worde). It should be mentioned, however, that, as Mitchner points out (p. 10), it was quite normal for a compositor to change at least the author's spelling and punctuation. See Percy Simpson, Proof-Reading in the Sixteenth, Seventeenth and Eighteenth Centuries (London 1935) p. 51, cited as supportive evidence by Mitchner. For a tabulated analysis of other de Worde changes, particularly in Book XV, see Appendix I of this study.

¹¹Mitchner p. 18, who quotes the printing of "thour," "theyyll," "thayr" in the second column of f. vii^v as an example of de Worde's attempt to reset in order to include material previously omitted. Plomer's judgment of de Worde as a mere "mechanic" ("He was in no sense a scholar, and knew little about the literary value of books," Henry R. Plomer, Wynkyn de Worde and his Contemporaries from the Death of Caxton to 1535 London 1925, p. 44) has been long the accepted view on de Worde's priorities as a printer.

¹²Thomas Dibdin, Typographical Antiquities (London 1812), ii 320. quoted by Mitchner p. 7. Dibdin's estimate of the work in his Bibliotheca Spenceriana is also interesting: "Of all the books printed in this country, in the XV century, the present is one of the most curious and elaborate; and probably the most beautiful for its typographical execution. The paper, press-work, and embellishments (although the latter are, for the greater part, very coarsely executed) are perhaps unrivalled by the efforts of any other artist in our country, within the period above mentioned." Quoted in James Holly Hanford, "'De Proprietatibus Rerum' of Bartholomaeus Anglicus," Princeton University Library Chronicle xxiii (1962), pp. 127-28. Dibdin's praise of the fine paper is particularly interesting since it is probable that de Worde's DPR was the first printed book to have used paper made in England (by John Tate of Hereford, see Plomer, p. 55), although the venture does not seem to have been successful, for the paper mill was abandoned after 1498 (see Colin Clair, A History of Printing in Britain London 1965, p. 29). Furthermore, Dibdin's qualifications about the edition, particularly the woodcuts, are echoed by Plomer (p. 61) who finds de Worde's love of pictures, uncomplemented as it was by any artistic taste, to have been his chief demerit not only in the Bartholomaeus but throughout his corpus.

¹³Hanford, p. 129.

¹⁴For example, the Vitas Patrum, translated by Caxton at the end of his life, was published by de Worde in 1495; and de Worde reissued Caxton's Polychronicon at the very beginning of his independent career. See Clair, p. 28. Other reprintings of Caxton editions included The Canterbury Tales, the Morte Darthur, the Golden Legend (all 1498). See Plomer, p. 59.

- ¹⁵See Clair, p. 13. But see Plomer p. 55, who argues from Caxton's inclusion in the Cologne Registry of Aliens for 1471-72.
- ¹⁶Plomer, pp. 59-61; and Clair, pp. 29-31, who quotes a customer's view that "A peny I trow is ynogh on bokes."
- ¹⁷Seymour, "MSS. of Trevisa,"
- ¹⁸Hanford, p. 129.
- ¹⁹W. W. Greg, "Notes on the Types, Borders etc. Used by Thomas Berthelet," Transactions of the Bibliographical Society viii (1904-6), p. 189.
- ²⁰Greg, p. 190, quotes 252 titles.
- ²¹Clair, p. 58.
- ²²DPR xv. 52. De Ethiopia.
- ²³This latter is Herman Lopes, Discovery of the East Indies, and of the thirteen new sources mentioned by Batman, almost all date from the mid-sixteenth century; and the bulk of these are, incidentally, concerned with geographical exploration, so that Book xv of DPR is perhaps more enlarged than any other. In addition to the works cited in this chapter, Batman makes use of, for example, Barnardine of Escalanto's Discourse of the East Indies (1579), Abraham Hortelius' Universal Description of the Whole World, and John Stow "in his last abridgement."
- ²⁴DPR xv. 12.
- ²⁵Taken from William Alley, Bishop of Exeter, The Poore Mans Librarie (1560).
- ²⁶DPR xv. 68.
- ²⁷DPR xv. 18.
- ²⁸Batman xv. 80. This marginal note is perhaps typical of Batman's attempt to draw moral judgments from his text, as for example, when after the account of Europa and her bull, he notes: "It is better that Princes bee reproved for theyr faultes, beeing alive, then after theyr death to be so reported of, & concealing of their wickednesse for the time present, afterwarde it become more ignominious and shamefule, to theyr continuall reproch for euer."
- ²⁹See DPR xv. 151. Bartholomaeus' attack centres on the Scots' clothes and their habit of dyeing their skin. Only an emulation of English culture can help them, an opinion which has been often cited as evidence for the validity of Bartholomaeus' "Anglicus" appellation.

³⁰ Drawn from Sir Humfrey Gilbert, A Discourse of a Discovery for a new Passage to Cataia (1576).

³¹ In addition to the various aids to study noted in Berthelet's edition, Batman adds a glossary with modern equivalents for "hard" or obsolescent words (e.g. "behoteth"/"promiseth"; "couth"/"that is know or knew"; "wreche"/"revenge"), perhaps an indication that despite the continued importance of DPR in the late Sixteenth Century, it was beginning to date.

Chapter 2. Trevisa's Translation

a. De Proprietatibus Rerum in Trevisa's Life

As seen in Chapter 1, Trevisa completed his translation of De Proprietatibus Rerum on 6 February 1398. This date in the colophon makes the translation amongst his last works, for he was probably dead by 1402, the year in which John Bonjon replaced him as vicar of Berkeley.¹ It is likely that the actual job of translating from Bartholomaeus was done at Queen's College, Oxford, where Trevisa had rented rooms in 1394-96, and that the fair copy was completed at Berkeley. The college had been bequeathed a manuscript of the Latin De Proprietatibus Rerum by Simon Bredon in 1372 and it is probable that this manuscript (now lost) was Trevisa's copytext.² His connections with "Quenehalle" span some twenty years (he had, for example, removed a copy of Higden's Polychronicon from the college during the riotous affairs of the late 1370s³ and this manuscript was presumably used as the base for his English translation of that work).

As mentioned above in the description of the De Proprietatibus Rerum manuscripts, there is an underlying south-western linguistic tone to all the texts; and it seems virtually certain that Trevisa's origins were in that area (probably Cornwall), especially in view of both his long tenure as the chaplain of the Gloucestershire Berkeley family (he held this office through the favour of four consecutive Lords Berkeley), and his role in the southerners' faction at

Queen's. However, although the most recent research of David C. Fowler (superseding the biographical details in A. J. Perry's edition of Dialogus for E. E. T. S. in 1925) traces various possible Cornish origins,⁴ no fully trustworthy records have so far been uncovered. One of the major problems in documenting the early career of a man who was apparently quite obscure until he achieved a certain criminal fame at Oxford is that the parish registers in Cornwall do not generally date back further than the sixteenth century; furthermore, the name Trevisa (especially its first element), is not an uncommon one, both for places and persons,⁵ in south-western England, so that any record must be open to doubt unless it is corroborated independently.

Thus, the most reliable evidence for Trevisa's career after entering Exeter College in 1362 is still the illegal activity associated with the revolt of the south-westerners at Queen's during the following decade. Like Wycliff and several other scholars of note imported into that college from Exeter, Trevisa was on his entry to Queen's a commensalis, a paying guest rather than a fellow, though he was later to be elected to this position.⁶ The importation of southerners was a deliberate attempt by the provost Whitfield to circumvent the founder's statutes, which had called for a preference to be shown to men from Cumberland and Westmorland, and led to a bitter dispute lasting for almost ten years. Although the superficial cause of the violent disagreements (which required the intervention of the Archbishop of York and the King himself) was the dissension between north and south, the presence of Wycliffites like Nicholas of Hereford in the southern faction points to the possibility of a

doctrinal base for the eruption. Fowler quotes Anthony Wood's opinion that the dispute was possibly ideological, concerned indeed with the Wycliffite translations of the Bible, and suggests furthermore that Trevisa's identification with such an ideology, manifest as it is in his own writings on the necessity of translation, is one more reason to suppose that the traditional ascription of an English Bible to his canon (from Caxton's "Prohemye" in Polychronicon onwards) is quite possibly valid, particularly since among those books stolen by the southerners when they revolted against the new northern provost Carlisle, were (in addition to the Higden noted above), a Latin Dictionary, a Bible, a Concordance, and various Biblical Commentaries.⁷

Trevisa was amongst the last of the conspirators to hold out against the King's Peace,⁸ and this contempt for law and order is perhaps to be seen in the several citations for assault which were levelled against him even in Gloucestershire.⁹ This was after he had been expelled from Oxford and had become a respectable canon of Westbury-on-Trym, which living he held in addition to that at Berkeley. But despite the expulsion from Queen's, his career at Oxford was not apparently ended, for as noted above, he did rent rooms in his old college in 1394-96 while working on De Proprietatibus Rerum.

His last years were presumably spent more peacefully, for although he had travelled widely earlier in his life (Polychronicon records that he had visited Aachen and Saxony),¹⁰ travels which are particularly interesting in the light of the geographical sections of Polychronicon and De Proprietatibus Rerum, he remained at Berkeley until his death in 1402.

b. Accuracy as Latinist and Fidelity to Bartholomaeus Anglicus

By the time he came to translate De Proprietatibus Rerum, there is little doubt that Trevisa was an accomplished Latinist. (For a fuller account of the canon—actual and spurious—see Appendix II.) Undertaken towards the end of a successful literary career as translator, the work on the Bartholomaeus encyclopaedia had been preceded by the equally onerous task of rendering Higden's Polychronicon into English, so that Trevisa must inevitably have been experienced in such matters by the time he began De Proprietatibus Rerum. But in any case, the judgement on his translation of the Higden is almost completely favourable. A. C. Cawley finds at most, an "occasional" mistranslation, as when all MSS. read "in more comyn maner", for Latin cominus;¹¹ and Kinkade's study of the same work turns up only three errors in translation.¹²

This accuracy is continued in De Proprietatibus Rerum even to the extent of rendering nonsense if the Latin condones it. For example, a probably anno in his copytext is dutifully rendered "in on zere",¹³ although the context forbids such a reading in place of the more logical auro. Similarly, in some Latin MSS. (presumably including Trevisa's copytext), natus is omitted in the sentence fuist autem inde natus Paulus (in a reference to Tarsis), giving a peculiarly stunted English rendering "bere was Poule".¹⁴ Trevisa's account of Ireland as "byspronge wip vmanliche...men"¹⁵ is probably dependent on a faulty form of aspergere in the Latin, an error for aspera. There are many such putative errors in the copytext which are assiduously

followed by Trevisa, but perhaps such textual loyalty indicates no more than the fact that he was probably working from only one manuscript (and thus did not compare dubious readings with other manuscripts for authenticity, as some of the scribes seem to have done).¹⁶

Actual mistranslations from the copytext itself are much less frequent, and must nearly always be qualified by the fact that we are of course unsure exactly what was contained in this text. Some minor difficulties do emerge, however, as when the adjectival opima is translated "rycches"¹⁷ in all manuscripts, although scribal errors could account for such a lapse. Similarly regionibus and aves appear in the singular as "cuntrey", "brydde".¹⁸

Some of the sentences in the English text do perhaps owe their clumsiness to a hasty reading of the Latin, as when nunc autem ex antiquo gallorum nomine galli dicuntur is given as "But now þei haue her name of þe oolde Galles"¹⁹ (with antiquo incorrectly qualifying gallorum). In such cases Trevisa might excuse himself by the oft-quoted epistle to Lord Berkeley on the translation of Polychronicon, where he insists that in order to make the translation "clere and plaine" so that it may be the better "knowyn and understandyn", certain liberties might have to be taken with the Latin text. "In some place I shall set word for word and actiffe for actiffe and passife for passife arowe right as it stondesth without changinge the ordre of words. But in some places I must change the order of words and set actiffe for pasife and azen ward. And in some places I must set a reson for a word, and tell what it meaneth; but for all such changing the meaning shall stand and not be changed".

Examples of these liberties are very frequent in the translation of De Proprietatibus Rerum. For instance, the comparative Latin adjectival form (opulentior, potentior, maior) is often translated as a superlative in the English ("moste ryche", "moste mygty", "þe moste").²⁰ And Trevisa's intention to "set a reson for a word" is demonstrated in his many glosses for "difficult" words, as for example corall, "hasell",²¹ gagates, "gete".²² On some occasions, however, if the Latin is peculiarly incomprehensible or irrelevant, he will retain the original reading rather than attempt an explanatory gloss, as when in a list of the birds of Ophir, Trevisa's copytext presumably read piscates, "catches of fish" (which he thus retains in his own text),²³ instead of the correct psitacos, "parrots". And an erroneous Latin manuscript reading of propere for populis is preserved in Trevisa's translation,²⁴ although some scribes have tried to rationalize the nonsense into "spere" (which since it occurs in a description of the Norsemen might have some validity, both literary and historical). Similarly, Latin infectum (in an account of glass-making in Gades) is only slightly anglicized as "infect",²⁵ a reading which leads the scribes into all manner of further errors in their various attempts to make sense of the resultant phrase "infect glas".²⁶

These examples of problems in the English translation of De Proprietatibus Rerum are, however, all of such a minor nature that there is little doubt that the mediaeval reader without Latin would have had a reliable access to the information contained in Bartholomaeus' encyclopaedia through Trevisa's version. As has been seen, scribal traditions, either in Latin or English manuscripts, might very

well account for a number of difficulties, which should not be allowed to obscure the fact that Trevisa was a skilful and experienced linguist. His respect for the Latin does not forbid him the occasional almost humorous addition to the text (as for example when after glossing Ethiopia as "bloo mennes londe", he then adds a comment that the sun "rostep and tostep hem",²⁷ (which is not in the Latin). But such additions, when unannounced by his own name, are quite rare, and his fidelity to the contents of Bartholomaeus' work is almost unimpeachable.

c. Style and Linguistic Peculiarities

Before considering whether Trevisa has an identifiably individual style in his capacity as translator, it might be useful to determine what that capacity meant to him and what the purpose of such translation was. As we have already seen, the ideal English vernacular version of a Latin text should be "clere and plaine", so that it could be understood by the layman. Literary considerations of style and rhetoric are therefore subsidiary to this end, which in the translation of scientific works like De Proprietatibus Rerum, must have been paramount.

The need for translation will thus dictate its form, and this need is best elucidated in one of the few examples of Trevisa's original (as opposed to his translated) works, the Dialogue on Translation which together with the already noted Epistle to Lord Berkeley, is added as prologue to the English Polychronicon. The problem, says the Lord in the Dialogue, is that since the days of the Tower of Babel, men

have not been able to communicate fully, and when two people of different languages meet "neither of hem vnderstandeth others speche no more than gaglinge of gees. For jangle that one neuer so fast that other is neuer the wyser though he shrewe hym in stede of good morow". There are two ways around this problem, one via interpreters and the other via a possible universal language like Latin; and it is on these two solutions that the ensuing debate is based. The outcome of the debate is of course foredoomed, since the Clerk puts up a very weak defence against the insistence of the Lord that Latin is not good enough, but the main elements of the Lord's case are worth enunciating since they have an immediate bearing upon Trevisa's concept of the aims and duty of the translator. The case is briefly this: although Latin is understood more widely than English, an English translation will at the very least give more people access to information. Even though some men may understand Latin fairly well, they are obviously more proficient in their native tongue and would need all sorts of bibliographical aid to get to the meaning of a Latin text; and of course there are many people who through no fault of their own cannot read Latin since they are too old to learn or lack the time or money for such leisurely pursuits. And furthermore, it is no defence to argue that the Latin is perfectly good as it is and does not need translation, for that rationale would have forbidden Jerome to translate from the Hebrew, which was also perfectly good. The Lord then cites the examples of the translations from Aristotle (from Greek to Arabic to Latin and to vernaculars like French) and asks why English should be left out of this process; and then enlists the names

s/

of King Alfred, Caedmon and Bede to his aid.

Thus, it may be seen that to Trevisa the translator's role is both a worthy one (descending from a long line of reputable holy men, scholars and ecclesiastics), and a necessary one to the furtherance of education. The style and the other literary qualities of the original are not what is important, but rather the translator should be concerned with rendering the contents as accessible as possible to the common reader, in as simple a style as is commensurate with allowable syntax.

Therefore, the discovery that one of the major characteristics of Trevisa's style is a tendency towards a free-flowing series of paratactic simple sentences connected by many conjunctions is in fact to observe that he is not attempting to emulate the occasionally dense syntax of the Latin but is reducing such rhetoric to a simpler English form. This tendency is admittedly already apparent in the straightforward style of Bartholomaeus (who was in any case aiming at a comparatively uneducated public not dissimilar from Trevisa's), so that the opening sentence from 'Gadis' is perhaps quite representative of his rhetorical level. Gadis insula est in fine hispanie sita que diuidit affrican ab europa. This is rendered by Trevisa as 'Gadis is an ilonde in þe eende of Spayne and departeþ and deleþ bitwene Africa and Europa.'²⁸ If this is the simplest of the norms established by author and translator in De Proprietatibus Rerum, it is nonetheless modified by Trevisa's tendency to use (and perhaps over-use) the doublet. Even within the stylistic simplicity of the sentence above, he renders the single Latin diuidit.

as 'departeb and deleb' and as Perry pointed out long ago, it is perhaps his most characteristic technique.²⁹ Thus, generaliter is translated "generalyché and comunelyche",³⁰ animosa as "bolde and hardy",³¹ and caput as "hede and chief".³² This same process can perhaps be seen in his expansion of certain suggestions in the Latin for the sake of greater informative clarity for his reader. For example, ponti in the Latin is expanded to "þe see þat hat Pontus"³³ (a very common device), and gallia belgica to "þe cuntre of Fraunce þat hat Gallia Belgica".³⁴ It will be noted that both of these examples are in effect signposts put in by the translator to aid the reader in understanding the matter of his work, a further indication of style evolving out of a concern for content. But although Trevisa is indeed prone to increase the word-count of his original,³⁵ there are a few examples of the opposite technique being used, as when he reduces animam expirauit to the much more prosaic "deyede"³⁶ (again presumably for the sake of clarity, not wishing to tax his reader with an unnecessary euphemistic metaphor), and when ordinant et disponunt is reduced to "reuleþ".³⁷ Perhaps this process might occasionally depend upon the comparative paucity of English vocabulary, as when anguium et serpentum is rendered by the simple "serpentes",³⁸ but since the technique is in any case not a major Trevisa characteristic, any such judgement lacks sufficient evidence for proof. Indeed, so identifiable is Trevisa's use of the doublet and its consequent expansion of the text that, when considered together with his penchant for the simple sentence, Perry rejects the Methodius translation on the grounds of its failure to observe these two characteristics.³⁹

This very brief analysis of Trevisa's style in De Proprietatibus Rerum thus virtually parallels Kinkade's judgement of the English Polychronicon, which has "no rhythmic prose, no oratory, no fine descriptions, no other ornamental features...[the translation] is pedestrian, straightforward, downright, easily read prose which is fairly grammatical".⁴⁰ But although in other areas such a plain style might be a vice, in scientific writing (particularly from one language to another) it is probably an effect to be striven for: it was, after all, precisely this plain style that the members of the Royal Society tried to create in their descriptions of scientific experiments in the late seventeenth century. That this plainness was not an inevitable part of Trevisa's own native style (as distinct from his translations) can perhaps be seen in the much more forceful, vivid, and even violent language of parts of the Dialogue on Translation, where the Lord's replies to the Clerk's objections to translation are couched in very direct terms. "This reson is worthy to be plunged in a pludde and lede in powder of lewdnes and of shame. It might wel be that thou makest only in myrthe and in game", where the suggestion of alliteration (and even rhyme) enhances the power of the sentiments, as is also the case in this refutation. "A bleete eyed man but he were al blynde of wytt myght see the Solucion of this reason. And though he were blynde he myghte grope the solucion, but yf his feellinge hym faylled". It is still certainly not rhetorically formed, literary prose, but in the comparative sensuous freedom of the sound and rhythm, it is nonetheless far removed from the cold, clear simplicity of scientific prose. We must therefore, in conclusion, admit

that Trevisa's style for De Proprietatibus Rerum was partially dictated by the matter (and style) of his original, but was also partially a deliberately assumed medium for exposition; and that this medium was not necessarily an indication of the tameness of the author but of his concern for the clarity of his work.

¹ David C. Fowler, "New Light on John Trevisa," Traditio xviii (1962), p. 315.

² Seymour, "The Manuscripts of Trevisa."

³ David C. Fowler, "John Trevisa and the English Bible," Modern Philology lviii No. 2 (Nov. 1960), p. 93.

⁴ Fowler, "New Light," pp. 289-300. Professor Fowler, for example, connects Trevisa with the village of Trevesa in the parish of St. Enoder, which was linked with the famous Collegiate Church of Glasney (where a member of the Berkeley family had been a canon 1331-34) and where Trevisa might have been admitted as a "clerk of the first form," drawing the attention of the Berkeleys and thereupon being sent to Oxford at their expense.

⁵ Perry, for example, in his investigation of Trevisa's life (pp. iv-lxxxv), quotes the traditon of the birthplace at Crocadon, near a village of "Trewisa" in the parish of St. Mellion; and appears to treat all mentions of a Trevisa as if they all belonged to the same family. That the Ralph de Trevysa, who was Member of Parliament for Liskeard in 1357 (and, as Fowler, "New Light," p. 292 points out, for every other Cornish borough at one time or another), was in any way related to the John Trevysa of Roche greeted by the Bishop of Exeter in 1328 (Fowler, "New Light," p. 293) cannot easily be assumed when such names are so common.

⁶ R. H. Hodgkin, Six Centuries of an Oxford College (London 1949), p. 30. Hodgkin notes that Queen's was almost always in debt in its early years and thus made a practice of letting rooms to whomever could pay for them. See J. A. Robson, Wycliff and the Oxford Schools (Cambridge Studies in Mediaeval Life and Thought viii, Cambridge 1961), p. 15.

⁷ Fowler, "Bible," p. 97.

⁸ Hodgkin, p. 34, who states that as late as 1380, Trevisa was "refusing to restore certain charters, books, jewels, and muniments and other things," to the appropriate college authorities.

⁹ Fowler, "New Light," pp. 311-13 quotes the deposition of Robert Wattes, Dean of Westbury, who claimed that in 1389 Trevisa and others "riotously assembled armed and arrayed in warlike fashion in manner of an insurrection."

¹⁰ See Polychronicon Public Record Office Treaty Roll 75, II 61 n. 7, 313.

¹¹ A. C. Cawley, "Relationships of the Trevisa Manuscripts and Caxton's 'Polychronicon,'" London Mediaeval Studies i (1937-48), pp. 464-65.

¹² B. L. Kinkade, The English Translations of Higden's Polychronicon (Urbana, Illinois 1934), p. 8.

¹³ DPR xv. 66. Kinkade, p. 8, notes the same tendency in Polychronicon, where Trevisa's confusion may cause him frequently to add "God wot what þis is to mene."

¹⁴ DPR xv. 40.

¹⁵ DPR xv. 73.

¹⁶ There are many occasions, for example, when the scribe of the manuscript which antedates the DE group appears to have emended the faulty English text by reference to a Latin manuscript, and one obviously different from that which Trevisa himself used. Thus, some Latin MSS. (presumably including Trevisa's copytext) read multa (an error for vulta or mulda, the river Vltava or Moldau) which is then translated by Trevisa as "many þinges." This makes no sense in the context and the DE scribe, after consulting another Latin MS., emends this to "fulta." (DPR xv. 30). A similar case occurs with Numedia/in media and Numedia/in þe myddel; see DPR xv. 52.

¹⁷ DPR xv. 78.

¹⁸ DPR xv. 104, 76.

¹⁹ DPR xv. 64.

²⁰ DPR xv. 75.

²¹ DPR xv. 74.

²² Ibid.

²³ DPR xv. 108.

²⁴ DPR xv. 105.

²⁵ DPR xv. 67.

²⁶ Ibid. Among the scribal ingenuities are "þe effecte of glas," "in glass sette," "in to glas," and "in to white glas." This word, incidentally, seems to be peculiarly Trevisa's. O.E.D. quotes only one example of the use of infect to mean "incomplete, imperfect," and that is also from DPR.

27 DPR xv. 52.

28 DPR xv. 21.

29 Perry, p. civ.

30 DPR xv. 26.

31 Ibid.

32 DPR xv. 33.

33 DPR xv. 27.

34 DPR xv. 25.

35 Kinkade (p. 8), cites the fact that in the translation of Polychronicon, Trevisa uses 122 words to every 100 of the anonymous fifteenth-century translator, largely because of his more analytic style and his tendency to use shorter words.

36 DPR xv. 27.

37 DPR xv. 61.

38 DPR xv. 54.

39 Perry, p. cxi. He quotes, for example, the use of compound subjects separated by the verb ("and Caym dwellide & his kynrede") as a most un-Trevisa technique.

40 Kinkade, p. 3.

Chapter 3. Bartholomaeus Anglicus

a. Manuscripts and Readership

It has long been taken for granted that Bartholomaeus Anglicus' encyclopaedia was probably amongst the most widely read of all reference works in the Middle Ages. Claims for its impact have indeed occasionally been a little extravagant, as for example when Matrod, in his account of Bartholomaeus and Roger Bacon, supposes that without De Proprietatibus Rerum the works of Shakespeare would not have existed.¹ This is perhaps being too indulgent with the accepted title of "Shakespeare's Encyclopaedia", but there seems little doubt that Batman's version of the work did have a formative influence upon the minds of the Elizabethans in the same way that other earlier versions had been used during the mediaeval period.

For example, Gerald E. Se Boyar, in his article "Bartholomaeus Anglicus and His Encyclopaedia", Journal of English and Germanic Philology, xix (1920), quotes, on pp. 168-169, Furnivall's printing of nine chapters from Book VIII of Batman to prove that Bartholomaeus was the main source of Shakespeare's astronomy, and Steele's selected edition (p. 3) cites, besides Shakespeare, Jonson, Spenser, Marlowe, Massinger, Lyly, and Drayton as examples of Elizabethan dependence on De Proprietatibus Rerum.

The main testimony for such accessibility and popularity during the centuries before printing is of course in the number and the distribution of manuscripts, together with the evidence for the incorporation of details from De Proprietatibus Rerum in later works. In the first of these categories, we can cite the fact of some 105 Latin manuscripts still extant in Europe, almost all of them containing the entire encyclopaedia, and spread very widely in the following manner: Britain forty-one (British Museum fifteen, Cambridge University five, Oxford University twelve, elsewhere nine); France thirty-six (Bibliothèque Nationale twenty, elsewhere sixteen); Italy eight; Spain and Portugal three; Switzerland three; Austria and West Germany eight; Czechoslovakia five; Sweden one. There are also some seven Latin manuscripts presently in the United States. The great predominance of British and French manuscripts in this distribution would tend to support the known (and conjectural) details of Bartholomaeus' life, for apart from two manuscripts in the British Museum, one in Bodley and one in the Wellcome Historical Medical Library, all of the British and French manuscripts probably remain in the country in which they were originally written.² (Interestingly enough, several of the extant manuscripts are either of Book XV alone or omit it entirely, which suggests that it was amongst the most popular sections, and warranted copying for its own sake or perhaps stealing from a complete edition.)

Certainly so far as the mediaeval English were concerned, Bartholomaeus' De Proprietatibus Rerum was the standard authority for consultation by the layman, and the known owners of Latin manuscripts

seem to have recognized this, for the work figures prominently in the wills of eminent men who left their copies to the libraries of colleges and cathedrals, where the encyclopaedia would be readily available to scholars and clerics. For example, John Leitch, Chancellor of Oxford, left his copy to Lanterny Priory in Gloucestershire,³ and as we have already seen, it was the manuscript which Simon Bredon of Merton left to Queen's College that Trevisa probably used as copytext. (It is perhaps unlikely that this copytext, even if it should be supposed other than the Bredon manuscript, will come to light at this late date; but as suggested in the previous chapter, there is certainly enough evidence in the received texts of the English and Latin versions to aid in the construction of the original from which Trevisa probably worked.)

With the advent of printing, Bartholomaeus' work was amongst the earliest encyclopaedias to be published and continued to be issued until the seventeenth century. Voigt's survey finds sixteen Latin editions still extant, twenty-four French, three English, two Spanish, and one Dutch.⁴ The three English editions (de Worde, Berthelet, and Batman) have already been considered in Chapter 1, but the other printed editions are a reminder that not only did Bartholomaeus have a natural vogue in England, but in addition to Jean Corbichon's French version of 1372, he was translated into four other vernaculars: the Spanish version was made by Vincent de Burgos about 1400; the Dutch by an unknown translator (possibly especially for the edition of 1485); an Italian text by Vivaldo Belcalzer (with the title Trattato di Scienze Universal) was written at some time

before 1389; and a Provençal version by an unknown translator (as Elucidari de las Proprietaz de totas Res Naturals).⁵ None of these four enjoyed the popularity of the English or French versions (the Provençal is for example extant in only one manuscript), but the fact of the translations themselves does suppose an interest in the increased popularity of De Proprietatibus Rerum among classes to whom Latin was not accessible.

The second consideration in an estimate of popularity, the literary use of the work, is apparent almost immediately after its composition, for as Schönbach points out, Berthold of Regensburg used De Proprietatibus Rerum as a source in about 1240,⁶ and thereafter Bartholomaeus was a quarry for the race of compilers, of which he was himself a member. His influence has, for example, been traced in Richard Rolle's Prick of Conscience and in Mandeville,⁷ in Roger Bacon and in Albertus Magnus,⁸ in Thomas of Cantimpré,⁹ in Arnoldus of Saxony,¹⁰ in Vincent of Beauvais,¹¹ as well as in numerous anonymous works such as the Proprietates Rerum Moralizatée,¹² the Alexander Romances,¹³ the Ortus Sanitatis, and the Tractatus de Animalibus.¹⁴ Even as late as 1567, John Maplet's A Greene Forest or a Naturall History was a virtual plagiarism from Bartholomaeus.¹⁵ Indeed, as shown in Chapter 1, even when a late compiler (such as Batman), working from a theoretically different tradition from Bartholomaeus, adds material to De Proprietatibus Rerum, he may in fact be merely repeating information which is ultimately derived from the same work. Furthermore, as full as this evidence undoubtedly is, it does not, of course, adequately describe the deep influence that Bartholomaeus

must have had among the laymen, the "simplices et parvuli" which he sought to reach by his popularized digestion of the knowledge available to the mediaeval scholar.

b. Contents of De Proprietatibus Rerum. Its Organization, Range, and Place amongst Mediaeval Encyclopaedias.

Like all other mediaeval encyclopaedias, De Proprietatibus Rerum is a compilation of information from other works. But unlike Isidore's Etymologiarum, upon which Bartholomaeus is very closely based, it is not merely a "mosaik von zitatzen" as Voigt would suggest,¹⁶ but, particularly in the geographical sections which are the main object of this study, is on the contrary often derived from personal observation rather than from literary sources. Whether this observation is Bartholomaeus' own or is through other men's eyes might be disputed, but it should certainly be pointed out that especially in the accounts of France and Germany, De Proprietatibus Rerum is closer to the method of Giraldus Cambrensis' eyewitness descriptions of Wales and Ireland than to the Isidorian citation tradition.

Nonetheless, Bartholomaeus is very careful about ascribing information to its correct source when it is taken from books rather than experience. Thorndike draws attention to the technique of double citation, where, for example, when quoting Isidore's use of Pythagoras he will give credit to both authors, not just one.¹⁷ Few mediaeval compilers were so fastidious. Furthermore, the exact quoting of Pliny by book and chapter shows that, together with probably Isidore, Orosius, Aristotle, and, of course, the Bible, the

Natural History was amongst the works most intimately known by Bartholomaeus.

In the geographical sections of De Proprietatibus Rerum, the characteristic method of composition appears to be first a brief analysis of whatever Isidore has to say on the country concerned, followed by the account from Pliny or Orosius; or, whenever these authors are in some way unsatisfactory, a consultation of other sources such as Solinus, Strabo, or the Church Fathers. Thus, for example, in the chapter on Spain,¹⁸ he begins with Isidore's derivation of "Hispania" from the river Hispalus (which is matched by the same author's derivation of the same word from "Hespera", the evening star). Then, after quoting Isidore's rough description of the position of Spain between the Pyrenees and the ocean and his account of the rivers of gold therein, Bartholomaeus moves on to Orosius' much more detailed exposition of the territorial bounds of that country, opposite Gades and the Atlas mountains, and adjacent to Navarre and Aquitaine. This rather prosaic account has not, however, satisfied his interest in the inhabitants, so he moves on to Pliny's description of the strong and hardy warriors of Spain, descended as they are from the Greeks. The account of Ireland,¹⁹ however, with its description of the peculiar and wonderful manners of its people, is an example of a chapter where Solinus' concentration upon marvels is relied on as the main source of information.

The arrangement of these two chapters is perhaps typical of Bartholomaeus' desire to use complementary and augmenting information from his prime sources not only in order to give the reader a

reasonably accurate account of the country concerned, but also to offer a précis of what the most accepted authorities had to say on the subject. After all, one of the main intentions of De Proprietatibus Rerum was to reduce the formidable amount of material which a student in each discipline of science was confronted with on first entering academic study. A consultation of the relevant chapters of the encyclopaedia would then give a brief outline of the material available, together with exact citations for helping further study. Bartholomaeus was in a sense writing "down" to his readers, those beginning scholars or intelligent laymen for whom the book was compiled, but he was also using the learning which he had acquired in many years of Biblical exposition at the University of Paris to assist those without such training in following their own academic bent.

For although De Proprietatibus Rerum is indeed a popularization, this does not mean that its obvious intellectual limitations should be considered as a direct comment on its author's abilities. He was, after all, specifically asked for by the Provincial of Saxony as a teacher, possibly on the strength of the reputation of the encyclopaedia,²⁰ but more likely as a result of the great learning he had been demonstrating as a Biblical commentator in Paris. He was one of the very few men who were well known for their lecturing on the entire Bible, and it was largely through this experience that the original plan of De Proprietatibus Rerum must have come into shape.

This plan, as explained in the introduction to the work, is to provide a scholarly but simple explanation of the various images and objects used in scripture so that the readers might be better able to

understand both the natural and the spiritual world. This desire is, for example, manifest in the geographical sections when in Book XIV "Mountains", Bartholomaeus concentrates almost exclusively on the mountains of Palestine and the Middle East, running from Ararat and the account of Noah to Carmel, Ephraim, and Golgotha. This Biblical emphasis lapses slightly in the description of the ancient philosophers carrying sponges up Mount Olympus in order to make the thin air thick enough to breathe, but otherwise, Bartholomaeus' plan is adhered to-- a detailed analysis of things found in scripture. However, elsewhere in the geographical sections, this intention is allowed to be superseded either by an interest in the marvellous for its own sake (as in the account of the Troglodytes and other wonders of Ethiopia),²¹ or by a genuinely informative desire (as in the detail of the beauties of the city and site of Paris),²² neither of which are even mentioned in the Bible. Even when he announces very dogmatically at the beginning of Book XV, that he will not deal with all parts of the world, "solum modo de his de quibus sacra scriptura sepius inuenitur facere mentionem",²³ he immediately begins to give details on "Amazonia", "Almania", "Alania", "Anglia", and "Aquitania", all without Biblical support. Thus, the Scriptural rationale does not hold up well against the pressures of other creative instincts: Bartholomaeus' plan might have been acceptable in the early theological books, but as he moves into the world of men and animals (whether fabulous or real), his basic directive appears to change.

In beginning in this way with theological questions and then gradually moving down the Scale of Being to man and the rest of

creation, De Proprietatibus Rerum is, of course, following the expected pattern of organization well established in the mediaeval encyclopaedia and summa. The development of this organization in Bartholomaeus is as follows (with Trevisa's rubrics): Book I "de trinitate et de caelo"; Book II "of þe propyrtes of angelles good and euyll"; Book III "of the resonable soule...and of his vnyon and of his operacyon that he hath in the body geuyng to the body fourme or shappe and perfeccyon"; Book IV "of þe corporell or bodyly substance that is to saye of the foure elementes"; Book V "the composicyon of man and of his body and of all the partyes of þe whyche holy wrytte makyth mencyon"; Book VI "the tyme of all aeges"; Book VII "of sykenesse and of poysons"; Book VIII "the worlde and the celestyall bodyes in the firmament"; Book IX "the tyme and all the partyes of tyme"; Book X "of the matere of thynges and of the forme of thinges and also of theyr elementes"; Book XI "the dysposycouns of the ayre and of the vapours and exalacyons"; Book XII "the nature of all byrdes"; Book XIII "the nature of waters and the nature of fysshe"; Book XIV "the dyuersytees of erthe"; Book XV "of all prouinces habitable"; Book XVI "the nature and propyrtes of alle stones and the generacyon of all manere metalles"; Book XVII "the natures of herbes and of plantes"; Book XVIII "the nature of beestys"; Book XIX "all colours wyth theyr dyuersytees, all fygures of mesures, al musyke with many instruments of musyk" (de Worde's edition).

As can readily be seen, the movement of subject matter from God through created matter is not the only system of organization, for the positions of, for example, fish and stones are dictated by their

properties rather than their place in the hexaemeron (fish with waters and stones with the earth). And even Boyar's simplification of the structure (I-III incorporeal, IV-VII man, VIII-XVIII the universe, XIX everything else)²⁴ needs some qualification, for Bartholomaeus is perhaps more concerned with the relations of things than with their separateness: thus, there is no absolute division between incorporeal and corporeal, for the soul forms the body; and none between heaven and earth, for the stars influence the events of this world. Indeed, within the author's frequently expressed intent to make the spiritual known through the material, the doctrine of signatures and parallels must ensure that it is correspondences, rather than discreteness, which shall be the theme of the work. Furthermore, Trevisa himself had drawn attention to this tendency of De Proprietatibus Rerum in his Prologue of the translatour. "Alle thyse propritees of thynges ben full necessary and of grete value to them that wyll or be desyrous to vnderstonde the obscurities or derkenesse of holy scriptures whiche be yeuen to vs vnder fygures, vnder parables & semblaunces or liklihoodes of thynges naturelles and artyfycyelles...it is not possyble that oure wytte or ententement myghte ascende vnto þe contemplacyon of the heuenly hierarchiey immaterielles yf our wytte be not leade by some materyell thyng as a man is ledde by the hande, for by thyse fourmes visibles our wytte maye be led to the consyderacyon of the gretnesse or magnytude of the most excellent verteuous clarete dyuine and inuysyble".

Nonetheless, there is an organizational backbone to the encyclopaedia and this organization is not unrelated to the efforts of

compilers before Bartholomaeus. Alexander Neckham, for example, had already placed the chameleon in the section on the properties of the air in his De Natura Rerum,²⁵ in the same way that Bartholomaeus puts the fish with the waters; and the classification used in De Proprietatibus Rerum is the result of a long, evolving tradition of the scientific ordering of matter which is by no means ended with Bartholomaeus' system. The problems of this organization of science had gradually become a great preoccupation not only with encyclopaedists but also with theologians, as the sum of human knowledge increased throughout the mediaeval period. H. O. Taylor states the basic difficulty they encountered in this way: "Theology in which all is ordered with reference to God, will properly follow an arrangement of topics quite unsuitable to the natural or human sciences, which treat of things with respect to themselves".²⁶ Logically, the two systems of classification would lead to two types of writing, the encyclopaedia and the summa, which should be totally different in intent and scope. But as Taylor observes of the contents of Vincent of Beauvais' Speculum Maius (and as is apparent from a similar consideration of De Proprietatibus Rerum), the typical mediaeval encyclopaedia is, like the summa, a hybrid work containing elements of both systems.²⁷ Thus, the Speculum's plan, running as it does from the creator through the heavens, the angels, creation, man, the soul, body, paradise, the fall, sin, faith, the holy spirit, the sciences, chronological history and on to antichrist, is not dissimilar (with the exception of the history) to Aquinas' Summa Theologica, with its three-part division into God and the trinity (together with angels and creation); man the

image of God with his body, will, law, vices and virtues; and Christ and the immortal life.²⁸

Thus, despite the apparent contradictions of the spiritual and scientific ordering of material, the mediaeval compilation, whether theological or encyclopaedic, tended to follow the same frame of organization, using the doctrine of correspondences or hieroglyphics (a doctrine which was to have a major influence on literature at least as far as Quarles and the emblematic works of the seventeenth century) as a means to bind the two systems together, in the same way that man the microcosm could be used as a model of the universe and the macrocosm.

However, this reconciliation had been reached only after centuries of experimentation in the art of classification and was not, of course, to survive the new scientific order of the renaissance and the age of reason. For if we consider briefly the systems used by Bartholomaeus' predecessors, and particularly his two most important sources, Pliny and Isidore, we shall observe a quite different rationale. A fuller exploration of these two authors appears in the next section of this study, but it is significant to note here that although Pliny, for example, does begin with cosmography and astronomy, his attitude to God is almost perfunctory and thereafter he plunges immediately into geography, ethnography, anthropology, zoology, man, inventions, botany, medicine, pharmacology, magic, metallurgy, mineralogy and the fine arts. In other words, despite his notorious credulity and his love for the anecdote, Pliny's very eclecticism gives his Natural History the objective scientific rationale lacking in the

conventional mediaeval work. His starting point is not theological but material, and although, as Thorndike points out, this lack of a concrete philosophical system might make his encyclopaedia look clumsy and ill-organized at times,²⁹ the storehouse of information accumulated by a none-too-critical collector of facts (proudly displayed by their number at the end of each book) made the Natural History the main source of information on ancient learning for over a thousand years.

Similarly, although Isidore of Seville was a Christian (and an archbishop and saint to boot), the organization of his Etymologiarum is perhaps even more impersonal and objective and is still not theologically oriented. His sources are very frequently pagan rather than Biblical or patristic (for example, he quotes Cicero thirty times, Lucan forty-four, Ovid fifteen, Pliny six, Varro twenty-two, and Virgil 259), and his classification of knowledge, while being imaginatively held together by the theme of etymology, is constructed according to his conception of the importance of the liberal arts and the education of a Christian, rather than to the doctrinal exposition of creation. Thus, Books I-III are concerned with the liberal arts themselves (I Grammatica, II Rhetorica et Dialectica, III Mathematica, i.e., Arithmetica, Musica, Geometrica et Astronomia); Book IV deals with Medicina; Book V laws and time (De Legibus vel Instrumentis Iudicum ac de Temporibus); Book VI the Bible, the Church and its festivals (De Ordine Scripturarum, De Cyclis et Canonibus, de Festivitatibus et Officiis); Book VII the heavenly hierarchies, God and angels, martyrs and saints; Book VIII religions, prophets and philosophers; Book IX,

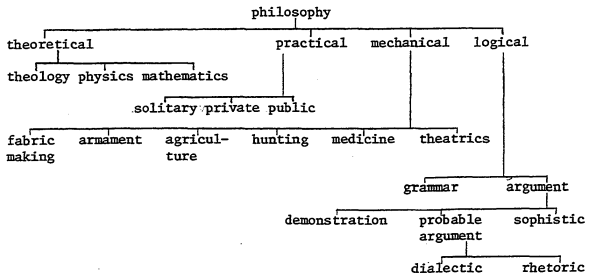
people, kings and languages; Book X man and attendant marvels (De Homine et Partibus eius, de Aetatibus Hominum, de Portentis et Transformatis); Book XII zoology; Book XIII the heavens, the atmosphere, seas, and oceans (De Elementis); Book XIV geography; Book XV cities, towns, and building; Book XVI geology, especially precious stones, weights and measures; Book XVII agriculture and horticulture; Book XVIII warfare and public games; Book XIX ships, building materials, and costume; Book XX food, drink, gardens, and tools.

This table of contents is thus organized around an educational intent, and God and the angels find themselves relegated to the seventh book, some time after rhetoric and mathematics, and even below the social festivals of the church. Isidore's classification is, therefore, totally earthbound (secular laws and seasons come before their religious counterparts), and is not determined by the properties of things in a philosophical system (fish and waters are treated in quite different places). His encyclopaedia follows the normal pattern of the education of a citizen, from the liberal arts to practical matters of the household and its affairs, and theology is merely encountered en route.

Isidore's organization perhaps owes most to Varro's Disciplinarum libri ix which, with its setting out of the seven liberal arts in a methodical way (grammar, logic, rhetoric, geometry, arithmetic, astronomy, and music) was, with suitable amplification and commentary, to be the form established in such works for several centuries.³⁰ Martianus Capella's Liber de nuptiis Mercurii et Philologiae was perhaps the best known of such later versions, and its great popularity

ensured the continuance of this secular format at least as far as Isidore.

However, this system was eventually to be rivalled and, indeed, superseded by that derived from the Aristotelian Categories, which, translated by Boethius into Latin, were to dominate many of the specifically educational and encyclopaedic works of the central Middle Ages. Crombie, in his account of popular scientific handbooks of the period, quotes on the one hand, Gundissalinus' De Divisione Philisophiae and its classification (after Aristotle) into theoretical and practical science, and on the other, Hugh of St. Victor's immensely influential Didascalion: de Studio Legendi, an example of the increasing specialization of certain aspects (chiefly practical and technical) of the liberal arts at the expense of the more traditional elements (like rhetoric and dialectic) stressed in Isidore.³¹ Collison's analysis of Didascalion demonstrates this specialization with this table.³²



Thus, the mediaeval mind can be seen to be wrestling with ever more complex divisions of knowledge as it is exposed to the Greek philosophers and their scientific investigations, and to the widening technological revolution, with its insistent emphasis on artes mechanicae. Furthermore, the patristic writers' inheritance of neo-platonism, with its division of all experience into spiritual and corporeal and its doctrine of the parallels to be drawn between the two, especially in the study of scripture, was to be a continuing influence upon theologians and encyclopaedists alike, as the initial plan of De Proprietatibus Rerum demonstrates.

Thus, when Bartholomaeus comes to write his encyclopaedia in the early twelfth century, he is faced with at least two basic possibilities. He may, like Hugh of St. Victor, adopt a philosophical frame and compartmentalize the material experience of man in terms of the complex Aristotelian methodology illustrated above; or he may pattern his information according to a theological system best suited to the summa (as Vincent of Beauvais was to do). Or he may, as a third but at that date unlikely choice, organize through the Varro/Martianus Capella/Isidore unspecialized liberal arts system. As we have already seen, in theory he tends towards the Vincent of Beauvais classification, with a determination to elucidate the meaning of the spiritual world by reference to the material (similar to Peter Lombard's doctrine of signum and res, the "symbol" and the "thing", derived ultimately from Augustine's De Civitate Dei); but in practice his familiarity with Isidore's emphasis on education and his desire to provide an introduction to academic learning for his readers, coupled no doubt with his

years of pedagogic experience in Paris, led him to compose an encyclopaedia which was to achieve its great popularity by its skilful reconciliation of several opposing trends. De Proprietatibus Rerum is not as cumbersome or as doctrinaire as the Speculum Maius, nor as anecdotal and brief as Neckham's De Natura Rerum. It is not an overtly theological exposition of the scriptures suitable only for the ecclesiastic, nor is it only a handbook of the practical arts and sciences. It is not overpowered by the machinery of a complex philosophical system to which every experience must be attached no matter how tenuous the link, nor is it totally lacking in a recognizable analytic system. It is not as talkatively cranky as much of Pliny, nor is it without personal observation where the subject merits it. And finally, its internal organization combines two systems of classification which for the modern reader make it the easiest of all mediaeval encyclopaedias to use: it is first divided into broad subjects for each book and is then listed in alphabetical order for specific details.

Bartholomaeus' plan is not without its faults (in Book XV, for example, he includes Scotland³³ but not Wales, although Giraldus Cambrensis was probably available to him; and because of the alphabetical system, the chapter on "Britannia"³⁴ is virtually identical to that on "Anglia").³⁵ But the evident popularity of De Proprietatibus Rerum confirms the suggestion that it is perhaps the most typical and acceptable of the many mediaeval accounts of man's knowledge at that time. As Thorndike says, the work should not be seen as "a specimen of the most advanced medieval scholarship, but rather as an illustration of the rough general knowledge which every person with any pretense

to culture was then supposed to possess".³⁶ With the zeal of his fellow Franciscans to promote his encyclopaedia, it is little wonder that Bartholomaeus soon became known as the "Magister de Proprietatibus", and that although De Proprietatibus Rerum is in many ways a compromise among the various mediaeval approaches to encyclopaedic composition, it is perhaps because of this compromise that it was the most successful.

c. Sources

After having considered Bartholomaeus' encyclopaedia in terms of its organization and the relation of this organization to the development of the mediaeval compilation, we should in this final part of the introduction map out the main areas from which the bulk of De Proprietatibus Rerum (and more specifically, the geographical sections) was taken, in order to give an adequate frame of reference for the more detailed exposition of specific sources in the next section of this study.

By the time Bartholomaeus came to write his compilation in the mid-thirteenth century, there had already evolved over a thousand years of encyclopaedic tradition, and it was indeed this tradition which was the chief means that mediaeval Europe had established for the preservation of classical learning after the fall of the Roman Empire. The encyclopaedic school was a self-continuing medium and fed largely upon its own literary body rather than upon observation of actual phenomena; but this plagiaristic continuum did at least ensure that a modicum of ancient science, uncritically mixed with accumulated legend and anecdote, was always available to the literate, and that

even when first-hand knowledge of classical science was very rare (especially of the Greeks), western Europe did preserve access to Latin compendia, simplified or fancifully augmented by each individual compiler.

Indeed, the lure of these compendia was so great that they could preserve an authority not to be interfered with by the evidence of more recent but non-literary sources. As Haskins remarks of our particular concern here, "it is certainly surprising that even in so practical a field as geography the writers of the thirteenth century should continue to draw upon the classical Latin authors rather than upon the fresher and more direct knowledge of Arabic explorers".³⁷ It was thus unusual for a monarch such as the Norman Roger of Sicily to commission a geographical work which should have a specifically practical bent and rely more upon the documented and checked reports of recent travellers (some directly sent by Roger to particular countries in order to obtain such information) than upon the established literary tradition current from Pliny and Isidore. Idrisi's resultant King Roger's Book is atypical of mediaeval geography (certainly as far as the tradition we are considering is concerned), and as Wright points out throughout his study of the geography of the crusades, the accounts of such travellers as the Jews Benjamin of Tudela and Petachia of Ratisbon and their Arab counterparts were not to be incorporated into the giant compilations of the Middle Ages, but, lacking the attraction of the marvellous and the unattainable, were to remain a distinct, unrelated tradition.³⁸

Thus, the first major division to be made in describing the potential sources which a compiler like Bartholomaeus could have used is to distinguish between this literary and practical tradition. As I have already mentioned above, some of the chapters on Germany, France, and England in De Proprietatibus Rerum do appear to depend on eye-witness accounts, but Bartholomaeus, in common with other mediaeval encyclopaedists, relies far more heavily upon the established literary (and specifically Latin) sources than upon word-of-mouth or works available only in Arabic or other vernaculars. What this means is that the descriptions of such exotic areas as India or Ethiopia are taken almost wholly from the Pliny, Isidore, Solinus group and that there is no evidence even for the consultation of Christian (i.e., crusading) travel sources.

Although a more detailed consideration of Bartholomaeus' sources is not appropriate to this chapter, it might at this stage be useful to mention the major signposts in the evolving tradition on which De Proprietatibus Rerum is founded, and thus to try to reconstruct in brief the range of information which Bartholomaeus had available, whether at first or second-hand.

It was long supposed that Bartholomaeus was not immediately familiar with many of the works that he cites, but on the contrary was already at some remove from primary sources. Thorndike, however, denies Delisle's confirmation of this theory and claims instead that "his citations are so numerous, so varied, so specific, that they must have been largely first-hand".³⁹ Certainly, with regard to Pliny and Isidore, this latter contention must be true of the

geographical sections, for Bartholomaeus displays a great intimacy with both authors and a heavy reliance on their authority. In Book XV alone he cites Isidore 189 times (mostly from De Terra et de Paradiso et de Provinciis totius Orbis), and Pliny forty-four (almost always by book and chapter). Orosius' description of the world contained in his Historia Adversus Paganos is cited seventeen times; and together with the generous use of the Bible (particularly Genesis), these authors account for almost all of Bartholomaeus' direct geographical information. However, many other works, not in themselves primarily geographical, are used occasionally when the need merits. Thus, in the description of Paradise,⁴⁰ De Proprietatibus Rerum relies a good deal upon patristic writers like Augustine (De Civitate Dei), Ambrose, and Basil (Hexaemeron). Solinus is, of course, a favourite source of the marvellous (particularly upon Ireland)⁴¹ and classical authors (Lucan, Varro, Josephus) appear a few times, although they are almost always taken at second-hand from quotations appearing in Isidore. One rather anomalous source in the accounts of fabulous animals is the Bestiary, for although Bartholomaeus does cite that work frequently, he never uses its allegorical interpretations of the various mythical beasts, but on the contrary restricts himself to the straightforward description. In an encyclopaedia ostensibly devoted to finding the spiritual meaning in physical objects this meticulousness of selection is perhaps a little unexpected.

De Proprietatibus Rerum was a popular work and, therefore, its sources are usually popular, too, and well known to the modern scholar. Some authorities do, however, remain somewhat ambiguous, as, for

example, in the frequent citation of Herodotus, particularly in describing northern European countries with which the Greek was, of course, totally unfamiliar. A Latin version of Herodotus did not appear until long after Bartholomaeus (although his fame as a geographer was well established in the Middle Ages), and it seems that this second-hand fame prompted a pseudo-Herodotus to write, for example, of Hungary and of the Norsemen in Picardy, in a work which is no longer extant. Alternatively, the citations might be all second-hand, embedded in other books, as is very likely the case in the attribution to Herodotus of a description of the Scots,⁴² through the authority of Pliny.

Such problematic sources are, however, rare and De Proprietatibus Rerum's geography is generally an irreproachably exact reproduction of the most acceptable thirteenth-century opinions. Indeed, this very acceptability of Bartholomaeus can be used as a measure for the provenance of even quite contentious ideas, as, for example, when in commenting on Book VIII (the universe), Thorndike observes that the bulk of the material comes from Albumasar, Messahela, and Alphraganus, and draws the obvious conclusion: "far from engaging in any tilt with the astrologers or attacking their art as involving fatalism and contrary to morality and free will, [he] affirms the general law of the control of earth by sky and repeats with little or no question a mass of astrological detail from Arabian writers".⁴³

Moreover, Bartholomaeus' citations are of critical importance in one other sense, for they help in dating the work itself. This topic will be explored more thoroughly in Chapter 5 of the next

section, but since Aristotle is (next to Isidore), the primary source for De Proprietatibus Rerum as a whole, it should be mentioned here that Jourdain's theory that the encyclopaedia was composed some time before 1260 has not seriously been questioned, and that his evidence is based upon the fact that Bartholomaeus appears to use the early versions of Aristotle translated from the Arabic, and not those made directly from the Greek (by William of Moerbeek and others) from the mid-thirteenth century on.⁴⁴

One last point should be emphasized before closing this introduction. Although Bartholomaeus claims to have composed very little himself but to have merely reduced the scope and bulk of mediaeval learning to a volume more accessible to his audience, it is not, therefore, to be supposed that his encyclopaedia is only a subservient plucking of other men's flowers. His originality in the descriptions of France and Germany has already been pointed out, and this originality is manifest on many other occasions. The account of the habits of the domestic cat⁴⁵ is, through Steele's version, probably the best-known extract from De Proprietatibus Rerum and it is totally his own. Similarly, his instructions for keeping house,⁴⁶ his enumeration of the duties of a servant and of how to set table correctly and entertain guests,⁴⁷ when coupled with his fluent accounts of the playfulness and aggressiveness of boys compared with the delicate health of girls,⁴⁸ all deny Raven's suggestion of Bartholomaeus as "curiously impersonal and obscure, giving no hint of his age or temper, his likes or dislikes, his adventures or experiences".⁴⁹ Raven specifically compares the author of De Proprietatibus Rerum to the cranky, highly personal

writers of the seventeenth century, but this is surely a false evaluation. Bartholomaeus is, indeed, more remote than Browne or Burton, but his science is of a less personal kind. He is not like Browne an energetic observer of phenomena and an enthusiastic corrector of false ideas, nor like Burton an introspective, disorderly wanderer in the libraries of the mind. He is a collector, but a collector with an educational (and, as he sees it, objective) intent; and withdrawal of the self and fidelity to sources is appropriate to the measure of his work, a measure which does, however, permit a direct and personal involvement where the occasion merits.

¹ H. Matrod, "Roger Bacon and Bartholomeus Anglicus," Etudes Franciscaines, xxviii (1912), pp. 478-79.

² This account of the distribution of MSS. is based on lists supplied by M. C. Seymour. We might note further testimony as to the popularity of DPR in that it was apparently one of those books which could be borrowed from the Library of the Sorbonne for a fee. G.E.S. Boyar, "Bartholomaeus Anglicus and his Encyclopaedia," JEGP, xix 1920, p. 185.

³ M. C. Seymour, Colloquium on Trevisa, Oxford 1970.

⁴ E. Voigt, "Bartholomaeus, 'De Proprietatibus Rerum,'" Englische Studien, xli (1910), p. 344 et seq.

⁵ Boyar, pp. 186-87, who further notes the possibility that Dante might have seen a Latin version of DPR, so great are certain resemblances to Belcalzer's version.

⁶ A. Schönbach, "Des Bartholomaeus Anglicus Beschreiburg Deutschlands gegen 1240," Mitteilungen des Instituts für Österreichische Geschichtsforschung, xvii (Innsbruck 1906), pp. 56-62. Schönbach makes much of Bartholomaeus' familiarity with Germany, citing thirty-three chapters of Book XV as evidence, and his study might be considered a useful counterbalance to those French critics who have assumed mere familiarity as an indication of citizenship. Thus, the tirade against the Scots mentioned in the first chapter does not convince Delisle who, relying on details such as Bartholomaeus' knowledge of the difficulty in entering La Rochelle (see xv. 121) assumes the author to have been French, not English. "Nous n'avons remarqué dans le De Proprietatibus Rerum rien qui trahisse une origine anglaise; plusieurs passages que nous signalerons bientôt semblent plutôt que l'auteur était Français." (Traitées Divers sur les Propriété des Choses. Histoire littéraire de la France xxx 1888 p. 354.) In this connection we might further note Wackernagel's contention that Bartholomaeus must also have known Northern Italy very well, since unlike other geographers he mentions all the chief cities in his account of Tuscany, xv. 164. (See Boyar, p. 173.) The geographical game is endless, and one should perhaps note Boyar's qualifications even to the apparently intimate knowledge of countries close to Paris. "One is not justified in assuming that Bartholomaeus described from personal observation any part of Europe, when he failed to cite an authority. Undoubtedly he learned much about Flanders, Holland, and Germany from the students of Paris, before he visited those countries." (p. 179). These qualifications are particularly important to a consideration of the date of DPR, for an acquaintance with, for example, Saxony, might push the year of composition much further toward 1240.

⁷ R. Collison, Encyclopaedias. Their History throughout the Ages (London 1964), p. 58.

⁸ Charles E. Raven, English Naturalists from Neckham to Ray (Cambridge 1947), p. 13. The citation of Albertus as a source in Book XVII is suspect, for he is not included in the list of authorities, and might depend upon a faulty scribal expansion of a contraction.

⁹ Collison, p. 59, and Delisle, pp. 366-67.

¹⁰ Lynn Thorndike, A History of Magic and Experimental Science (London and New York 1923), ii. 430.

¹¹ Collison, p. 58.

¹² Boyar, p. 185. For a full account of the correspondences between the two works, see Delisle, pp. 334-45. The French moralized version is particularly interesting, since it relies heavily, and expands upon, Bartholomaeus' avowed intent of finding a symbolic, moral equivalent for all the acts of nature.

¹³ Boyar, p. 185, who cites Book IX of the Roman d'Alexandre "Proprietez des beses qui ont magnitude, force et pouvoir en leur brutalitez."

¹⁴ Raven, p. 22.

¹⁵ Ibid.

¹⁶ Voigt, p. 337.

¹⁷ Thorndike, ii. 405.

¹⁸ DPR xv. 73.

¹⁹ DPR xv. 74. As we shall see later, Ireland was one of the major "fabulous depositories" of the Middle Ages and Steele's characterization of the country as "at a greater distance than Rome, and less known than Syria" (p. 3) is very apt.

²⁰ The request from Saxony came in 1230, and there is some doubt whether De Proprietatibus Rerum could have been written by then, or whether it was composed from lecture notes while Bartholomaeus was in Germany. (See note 6 above.) Schönbach (p. 65), leans to the latter view, which Boyar (pp. 181-82) disputes. Schönbach's contention rests chiefly on his suppositions about the author's methods of composition, but these must remain conjectural.

^{20a} DPR xiv. 28.

²¹ DPR xv. 52.

- 22 DPR xv. 57. His characterization of Paris as a second Athens, was, according to Boyar (p. 173) a common one among students at the Sorbonne.
- 23 DPR xv. Prologue.
- 24 Boyar, p. 181.
- 25 Raven, p. 6.
- 26 H. O. Taylor, The Mediaeval Mind (London 1930), ii. 342.
- 27 Ibid., p. 346.
- 28 Ibid., p. 355.
- 29 Thorndike, i. 51.
- 30 See Collison, p. 22.
- 31 A. C. Crombie, Medieval and Early Modern Science (Garden City, New York 1959), i. 178-79.
- 32 Collison, p. 47.
- 33 DPR xv. 151.
- 34 DPR xv. 28.
- 35 DPR xv. 14. Similarly, an account of "bees" occurs twice, once under birds (xii. 5) and once under animals (xviii. 14).
- 36 Thorndike, ii. 400.
- 37 C. H. Haskins, Studies in the History of Mediaeval Science (New York 1960), p. 130.
- 38 J. K. Wright, The Geographical Lore of the Time of the Crusades (New York 1965), p. 117 et passim.
- 39 Thorndike, ii. 405.
- 40 DPR xv. 111.
- 41 DPR xv. 74.
- 42 DPR xv. 151. See Delisle's discussion of the "prétendu Hérodote" p. 357.
- 43 Thorndike, ii. 419.

44 A. Jourdain, Recherches critiques sur l'Age et sur l'Origine des Traductions Latines d'Aristote (Paris 1843), pp. 358-60.

45 DPR xviii.

46 DPR vi. 15-22.

47 See especially DPR vi. 16 for the account of a bad servant—drunken, a thief, and slow—to be chastised with the parable of the talents; balanced by that of the good servant in the following chapter, where great emphasis is laid upon disposition as much as performance: "It is semely that a servant be mery and gladd of chere." Similarly juxtaposed descriptions of good and bad masters follow, culminating in the account of the formal dinner, which deserves to be quoted at greater length. "Mete and drynke ben ordeyned and conuentyente to dyners & to feestes for at feestes fyrste meete is preparyd & arayed. Gestes ben callyd togyders, formes and stoles ben set in the halle and tables clothes & towailles ben ordeyned, dysposyd and made redy. Gestes ben sette with the lorde in þe cheyf place of the borde and sytte not at þe borde. Or the ghestes wasshe theyr hondes, chyldren ben sette in theyr place fyrst. Knyves, spones & saltes ben sette on þe borde and thenne brede & drynke and many dyuers messes. Housholde servauntes besyly helpe and folowe eche other and talken meryly togyder. The gestes ben gladed with lutes and harpes. Now wine and now messes ben broughte forthe and departed. At the laste comyth frute and spycys. And whan they have ete, bordclothes and relyf ben borne awaye. And the gestes wasshe and wype theyr hondes agayne. Thenne graces ben said and gestes thanke the lorde. Thenne for gladnesse and comforte drinke is broughte yet agayne. Whanne all this is done atte mete and after, men take theyr leue and some goon to bedde and slepe and some goon home to theyr owne lodgynges."

48 DPR vi. 5-6.

49 Raven, p. 18.

SECTION III. FABULOUS GEOGRAPHY ANTE-BARTHOLOMAEUS

Chapter 1. Greek Origins

Since this dissertation is centred upon a consideration of Bartholomaeus' encyclopaedia, material from the huge body of classical and mediaeval fabulous geography will be selected primarily according to its immediate relevance to the contents of De Proprietatibus Rerum. Thus, these next few chapters make no attempt to describe comprehensively the tradition of fabulous geography as it evolves from Homer onwards, but will, on the contrary, be limited by those parts of the tradition which occur in Bartholomaeus' own work.

a. Homeric and Pre-Homeric Material

Homer is, of course, the logical beginning and De Proprietatibus Rerum does cite many legends which first occur in a literary form in either the Iliad or the Odyssey. For example, the story of Aeolus and his control over the winds,¹ although credited to Varro, derives from Odyssey x. 1-76, and apart from a list of the islands in the Liparan group, is the only information given about the place. Characteristically, the Christian author plays down the marvellous attributes of the heathen god, relying on the credulity of the ancients for his rationalization. "Poets feynen þat he was kynge of wyndes. And þat was yseyde, as Pharro seiþ, for he was rector of þe ilondes þat hatte Eole. And

for of myste and fumous vapours he boded wyndes, to vnwyse men
 þerefore hensemede þat he helde wyndes in his power and mygt". This
 devaluing technique is one of Bartholomaeus' most frequent methods of
 dealing with classical fabulous geography, although he can, where
 necessary, accept the Greek pantheon without comment.

But although Homer may provide the most obvious associations
 with particular geographical locales in the near east (De Proprietatibus
Rerum, for example, traces the Odyssean route of Scylla and Charybdis,³
 the Cyclops⁴ and Circe,⁵ as well as Aeolus), some of the material fil-
 tering down to the thirteenth century is probably pre-Homeric. For
 instance, the story of the Argonauts, although dependent on Apollonius
 Rhodius for its most developed form (and acquiring Homeric localities
 in imitation of the earlier epics), was presumably already well known
 at the time of the composition of the Odyssey, for the allusive refer-
 ences⁶ presuppose the audience's prior knowledge. Therefore, in citing
 sources for Bartholomaeus' legendary material we must always consider a
 non-literary (or lost) original which might pre-date the version best-
 known to the classical or mediaeval writer. Certainly, as far as
 Bartholomaeus himself is concerned, this subtlety is a very academic
 matter, for his derivation of Armenia from Armenus, the son of Jason,
 and his very brief account of the wanderings of the Argonauts in that
 area,⁷ depend consciously only upon Isidore's etymological theories⁸
 and involve neither Homer nor Apollonius Rhodius. However, if an accu-
 rate picture of the origins of Greek fabulous geography is to be given,
 Homer should be regarded primarily as a catchment area and not as the
 only source.

Indeed, Homer's usefulness to the encyclopaedist must have been severely limited by the relatively small geographical world that the Greek inhabited, and thus Bartholomaeus is far more indebted to the cosmopolitan and well-travelled Pliny than to the early Greek mythographers or their Latin apologists. The fact that to Homer, Asia and Europe do not exist (as words or concepts) and that even as late as Hesiod, Europe still remains a person rather than a place,⁹ illustrates the problems in over-reliance on Homer as geographer. For although Bartholomaeus can use primitive ideas where appropriate (he does cite the legend of Europa and Cadmus in his account of Boeotia and of Europe),¹⁰ the classical mythography, whether Homeric or later, seems to be most employed either in word-derivation or in incidental colour. The instance of Aeolus is, therefore, not so common as one might imagine, for De Proprietatibus Rerum is a good deal more intelligently selective than would be an undisciplined eclecticism. Thus, Strabo's loyal acceptance of Homer as encyclopaedist (and his consequent desperate rationalizations),¹¹ is not symptomatic of the mediaeval period, when the Odyssey and the Iliad were not generally known at first-hand, and when their author, a wily Greek rather than a noble Trojan, was not held in that high repute characteristic of his standing in the classical era.

Notwithstanding these qualifications, we can still see in Homer many of the seminal forms of the fabulous geography which was to dominate mediaeval Europe. The account of Ethiopia in De Proprietatibus Rerum¹² is very full and consists almost entirely of marvels: and its literary genesis is probably in Odyssey i. 22-24, where Homer describes

the pious behaviour of the Ethiopians towards Poseidon. Bunbury suggests that the subsequent association of Ethiopia with the marvellous is possibly dependent upon the fact that the Ethiopians are mentioned in Homer only in connection with the gods, thus assuring a far-away, fabulous connotation.¹³ Certainly, complemented by the account of the war between the cranes and the pigmies¹⁴ (traditionally located in Ethiopia), in Iliad iii. 2-7, Homer's view of Ethiopia as the most distant of all lands and the most marvellous was to prevail, with suitable embroidery, throughout our period. Similarly, his acceptance of Ocean as a stream separate from individual seas and encircling the entire land-mass of the earth¹⁵ is taken for granted by Bartholomaeus although the notion had many times been ridiculed by, for example, Herodotus¹⁶ and Aristotle.¹⁷

Thus, the Homeric poems do contain much valuable material used by De Proprietatibus Rerum, but material often heavily filtered through the mediaeval imagination. The enthusiastic mediaeval acceptance of the Amazons and the incorporation of their fabulous history into other legendary areas (Bartholomaeus, for example, quotes the meeting with Alexander the Great)¹⁸ is indicative of the popularization of the most scanty hints in Homer. Thomson, indeed, maintains that "Homer has no very serious use for the fabulous Amazons, unless once as attacking the Phrygians and their Trojan allies from quite close behind".¹⁹ But, disregarding this purely military context, the mediaeval encyclopaedists fed rather upon the tales of Herodotus,²⁰ and not accepting his qualifications, recorded a series of romantic adventures involving not only the classically approved myths, but other legendary contacts as well. Thus,

in Bartholomaeus, we are told of the slaying of male heirs and the burning of the breasts in the seventh year in order to assist archery (this latter aided by the popular derivation of their name from "without a breast"), of the two queens Marsepia and Lampere (one to govern at home and the other to fight abroad), and then of the contacts with Achilles, Hercules, and Alexander the Great.²¹ Some of this material is directly descended from non-Homeric Greek myth (the Hercules story is a version of the ninth labour, the taking of Hippolyte's girdle); but much is later embroidery (the letter of Alexander, for example, which is quoted at length by Bartholomaeus).²² Even the Achilles story is suspect, for there is no mention of the specific connection with Penthesileia the Amazon queen, the whole affair being muted by the ambiguous, "Hercules firste teamed þe fernes of hem and þanne Achilles. But þat was more by frenshippe þan by strengþe".²³

b. Two Examples from Drama and History: Aeschylus and Herodotus

The confusion of materials does not lessen when we turn to other sources. The tour of mythical lands in Aeschylus' description of Io's wanderings in the Prometheus²⁴ runs through the Amazons, Gorgons, the griffins, the dark-skinned Ethiopians, the one-eyed Arimaspians, the rivers of gold, all of which are by one route or another incorporated into Bartholomaeus' encyclopaedia. The list is, however, a geographical jumble intended primarily to emphasize the horrors of Io's journey, and, therefore, fabulous and terrifying elements loom large. The monstrous races are, in any case, only incidental to the main story, whereas in Bartholomaeus they are often the main interest

of the particular chapter. This is especially true of the Gorgons, where the extremely brief account in De Proprietatibus Rerum mentions only the mysterious race of women and their remarkable swiftness, but gives no hint of the legend which explains their origin.²⁵ Furthermore, much of Aeschylus' material had, of course, appeared elsewhere before. Bunbury quotes Hesiod's account of the griffins and Aristaeus of Procennesus' information on the Arimaspians²⁶ as antedating the Prometheus, and it is not unlikely that such stories had been current even for some time before the seventh century B. C. All of this material, however, whether from mythographers or dramatists, gradually fills the unknown world surrounding Greek civilization with monsters and marvels, and poetic licence easily completes the blank spaces left by a lack of actual knowledge.

It is with Herodotus that this incidental material is codified and questioned. Herodotus, despite his reputation for credulity and innocence, casts a very doubtful eye over many of the fabulous stories gradually accumulated by the poets and dramatists, but in the process of investigation gives future currency to the myths and a too-available storehouse to later fabulists. For, despite the textual difficulties noted above in Section II, it is in Herodotus' detailed and complex account of the known world and its lesser-known periphery that Bartholomaeus' interest in the marvellous is most often derived, usually via the eclectic and enthusiastic story-teller Pliny.

Amongst the fabulous (or supposedly fabulous) tales rejected or at least questioned by Herodotus are those concerning the Hyperboreans,²⁷ the tin islands of the north-west,²⁸ a sea in the north of

Europe,²⁹ the one-eyed Arimaspians,³⁰ the power of the Scythians to turn themselves into wolves,³¹ elements of the Amazon myth,³² goat-footed people,³³ and dog-headed men.³⁴ His comment on the story of the Arimaspians stealing gold from the griffins is perhaps most indicative of his general attitude to those remote areas of which he had no personal knowledge but had to rely on hearsay reports. "I hesitate to believe in one-eyed men who in other respects are like the rest of us. In any case, it does seem to be true that the countries which lie on the circumference of the inhabited world produce the things which we believe to be most rare and beautiful".³⁵ As we shall see in the next chapter, Pliny's attitude is much the same, but despite the disclaimers of both authors, the fact remains that it is largely through these two that the mediaeval encyclopaedists had access to stories derived from ill-digested information from the edge of the world. Thus, although Herodotus might very well deny any proof for the existence of dog-headed or headless men or griffins, Bartholomaeus accepts the derived tradition without comment. For example, he describes the "hilles of golde", which are "impossible to come perto for dragouns and gryffouns and for many manere men wondirliche yshape"³⁶ (deriving his authority from Isidore),³⁷ as well as the men "with houndes hedes" who "berkeþ as houndes and spekeþ in none oþer wyse"³⁸ (from Pliny),³⁹ in both cases unreservedly stating the truth of the wonders without Herodotus' qualifications, and furthermore removing the marvels from Ethiopia to a different continent. Herodotus had insisted that, "I don't vouch for this, but merely repeat what the Libyans say",⁴⁰ but the typical mediaeval author had no such doubts.

Herodotus does not, however, reject all the stories of strange races at the end of the world. The lotus-eaters beyond the Garamantes are accepted without comment,⁴¹ and the speed and peculiar language of the Garamantes' enemies the Troglodytes is not questioned. "The Garamantes hunt the Ethiopian hole-men, or Troglodytes, in four-horse chariots, for these Troglodytes are exceedingly swift of foot—more so than any people of whom we have any information. They eat snakes and lizards and other reptiles and speak a language like nothing upon earth—it might be bats screeching".⁴² These habits are incorporated into Bartholomaeus' description of Ethiopia, although the source cited is Pliny.⁴³ "And oper as Trogodites diggen hem dennes and caues and woneþ þereinne instede of housse, and eten serpentes and alle þat may be y-ete. Here noyse is more ferlyche grisbaytynge þan voyce".⁴⁴ Similarly, the Atarantes of Herodotus appear in Bartholomaeus' account of the un-named tribe who "curseþ bittirliche þe sunne in his risynge and downe goynge, and biholdeþ þe sonne and curseþ him alweye, for his hete greueþ him ful sore".⁴⁵

c. Other Areas

Although Herodotus is probably the major Greek source for the fabulous geography of Bartholomaeus and the mediaeval encyclopaedists, we should not end this brief survey without a consideration of Ctesias' and Megasthenes' accounts of India, and Hanno's description of the famous journey around the coast of west Africa. It appears that Herodotus did not know of this journey⁴⁶ and that although Hanno does mention the swiftness and peculiar dwellings of the Troglodytes,⁴⁷

Herodotus received his information independently. Hanno's description is apparently the source of several wonders in De Proprietatibus Rerum, the most notable being the account of the strange fires at night and the mysterious noise of cymbals and drums at the Western Horn. This appears in Bartholomaeus in the chapter on Mauritania. "The place is hize about þe cloudes and nyȝte to þe sercle of þe mone, and he telleþ þat ofte by nyght in þat place is fuyre ysey and brennyng brondes and wonder syȝtes. Also þer is yherde songe of lykyng melodie, of pypes and tymbres, tabour and cymbals, as solempne autours tellen".⁴⁸

Bartholomaeus is, of course, rather vague in his citation of "solempne autours", but although his immediate source is probably Pliny,⁴⁹ the miraculous story certainly goes back as far as Hanno's fifth-century B. C. voyage. Strangely enough, Hanno's most remarkable discovery, the "gorillas" which he caught and brought back to Carthage, do not occur in Bartholomaeus' account.

Of the remaining geographers, historians, and travellers of the Greek period, although many do make an indirect contribution to the tradition of fabulous geography, it is probably Ctesias and Megasthenes, with their exaggerated tales of India, that are most representative of the enthusiasm for far-away places, and which best characterize the mediaeval author's search for suitable extravagant legendary. Ctesias is used by many later authors, from Aelian's History of Animals to Strabo's Geography,⁵⁰ and his account of India thus gained great currency in the mediaeval period. His concentration upon the fabulous animals like the mantichora, the griffin, the unicorn, and upon strange races like the pigmies, the sciapodes, and the cynocephali,⁵¹ assured

the continuous identification of India with the marvellous; and via the Bestiary, Pliny, and other major direct sources, the material was incorporated into the mediaeval encyclopaedia. Bartholomaeus, for example, accepts the sciapods, although they emerge slightly transmuted as "men with þe sooles of þe feete yturned backward and þe foote also, with eigt toone in oone foote".⁵² The griffins we have already noted (via Isidore), and the pigmies (given a separate chapter by Bartholomaeus rather than being interwoven into the general body of Indian marvels) are joined by many other of Ctesias' wonders—"grete oliphantes and vnicornes and popyniayes".⁵³ The most characteristic quality which Bartholomaeus sees in India is, however, its great wealth and superabundant produce, and it is also in Ctesias that this element is greatly stressed. Thus, although missing the crocodile of the Indus, Ctesias makes much of the 100,000 elephants used by great kings,⁵⁴ and this preoccupation with great numbers emerges in Bartholomaeus with his account of the kings who have "vndir hem foure hundred þousand men of armes, and some seuene hundred horsmen and nyne þousand oliphantes þat fongeb wages euery daye".⁵⁵

In this same tradition, the fragments of Megasthenes that appear, for example, in Diodorus Siculus, Plutarch, and Strabo⁵⁶ confirm the repute that India had established for its immense number of men and animals. Megasthenes, for instance, quotes Xandrames, king of the Prasians, with his army of 200,000 elephants, 20,000 cavalry, 3,000 elephants, and 200 chariots; and it is such traditions that fed the numerological eagerness of the mediaeval encyclopaedist.⁵⁷ One other major element in Bartholomaeus' description of India is probably

dependent upon Megasthenes and that is the account of the caste system. Megasthenes defines classes of wise men, agriculturalists, shepherds, artisans, soldiers, inspectors, and officials,⁵⁸ and although Bartholomaeus' list (derived from Pliny)⁵⁹ is not an exact duplication, it is ultimately descended from the Greek. "And as it is yseyde þere some of þe Indes tillieþ londe; and some vsen chiuallerye; and some vsen merchandise and leden ougte chaffare; some rewleþ and gouerneþ þe comunalte atte beste, and some ben aboute þe kynges; and some ben iustices and domesmen; some zeuen hem principaliche to religion and to lore of witte and wisdom".⁶⁰ The highest of these classes, the Brahmins, were particularly attractive to Megasthenes, who saw them as similar to the Pythagoreans;⁶¹ and his account of the extreme religious practices of fakirs appears in Bartholomaeus in the description of the gignesophistes who "stonden in most hote graucl fro þe morowe tyde to þe eve and byholden þe sunne without blenching of yzen".⁶²

Like Ctesias, Megasthenes is prone to indulgence in romantic fantasy about fabulous races, and reiterates, in addition to the stories of unicorns, the gold of the Himalayas, and winged serpents, the earlier accounts of pigmies and dog-headed men.⁶³ Bartholomaeus probably owes his tales of the "men withoute mouþe" who "lyuen oneliche by odour and smelle of noseþerles"⁶⁴ to the versions of Megasthenes' wonders occurring in Strabo and Pliny.⁶⁵

These latter two authors are, as far as the mediaeval period is concerned, the next significant authorities to be considered in this roughly chronological survey. However, although Bartholomaeus, in common with other encyclopaedists, does appear to have derived his

knowledge of ancient geography through such catch-alls as the Natural History, which provided a summation of the research, both fabulous and scientific, which earlier authors had made into geographical subjects, nonetheless we should be presenting a slightly distorted picture of the accumulated data which De Proprietatibus Rerum depends upon if we omitted to discuss at least briefly some of the minor contributions made, frequently at second or third hand, by less well-known compilers whose original works are indeed often lost and can now be recovered only by the fragments quoted in Pliny or Strabo.

The bulk of the illustrations from Megasthenes described above fall into this class, extant only in the later compilation of Strabo. Similarly, the account of Pytheas' journey into the far north west, especially with its tales of Thule and Britain, is recounted in the same author,⁶⁶ and then later rejected by Polybius.⁶⁷ Bartholomaeus' description of the long nights and uninhabitability of Thule rests primarily upon the authority of Bede and Solinus,⁶⁸ but their account does, of course, ultimately depend upon Pytheas' lost work. Bartholomaeus repeats the tradition that "þe see þerof ys slow and is frore"⁶⁹ (taken from Isidore),⁷⁰ a tradition which reappears in various guises about different places in the north or west, but which probably owes its origins in part to Plato's description of Atlantis in the Timaeus.⁷¹ Furthermore, it is likely that this very moral fable of the demise of the Atlantians which, coupled with at first confused accounts of Madeira or the Canary Islands, leads eventually to Bartholomaeus' use of the Fortunate Islands story. As in the case of Aeolus quoted above, he recites the myth while rationalizing its basic tenets. "And for

noble grounde and plenteuous, errour of naciouns and makyng of poetis
 trowed þat þise ilondes were Paradys...⁷² and þat is errour. For þe
 forsaide ilondes ben in þe weste afore Mauratania in Occean...and
 Paradys is in þe eeste in þe hizeste mounte".⁷³ Bunbury traces the
 earliest mention of these islands (or island) to Theophrastus in the
 third century B. C.,⁷⁴ but recognizes that the Timaeus does lies at
 the root of the myth, which was apparently reinforced by the
 Phoenicians' discovery of real islands beyond the Pillars of Hercules.
 The miraculous Atlantic Islands with their perfect climate (and some-
 time perfect civilization)⁷⁵ are amongst the most persistent données of
 fabulous geography in the classical and mediaeval periods (despite the
 Christian preservation of Paradise in the furthest east rather than
 the furthest west); and strengthened possibly by such myths as the
 Celtic "Isles of the Blest", reappear with great regularity in both
 scientific and imaginative literature. Pliny, for example, quotes
 Statius Sebosus,⁷⁶ and Strabo quotes Agatharchides;⁷⁷ and basically the
 same account occurs in Mela,⁷⁸ Horace,⁷⁹ and Sallust.⁸⁰ The remarkable
 longevity of the myth can certainly be traced as far as More and
 Bacon, and perhaps even to Tolkien's Numenor,⁸¹ which shares many of
 the characteristics of both Atlantis and the Fortunate Isles.

There are, of course, many other Greek tales of mysterious
 lands which Bartholomaeus makes use of, but a full recital would tend
 to become repetitive and would not much change the basic routes of trans-
 mission seen so far. Two other minor matters should, however, be
 touched upon before moving on to the authors of the Roman Empire: the
 first, geographical theory, and the second, Greek mythology. The

former is perhaps most pertinent in the very fundamental distinctions between Christian (and specifically patristic) theory and classical, a fuller discussion of which occurs in Chapter 3 of this section. However, a couple of illustrations from within the Greek period will give some idea of the possible sources for Bartholomaeus' general assumptions concerning the nature of the earth. For example, one of his most oft-stated concepts is that climate has a direct effect upon the psychological habits of a nation. Indeed, this theory is so deterministic that it can lead to the most absolute of racial discriminations. He claims, in his account of Europe, "zif þis partie of þe worlde be lesse þan Asia, zitte is it pere þerto in nombre and noblete of men, for...he fedep men þat ben more huge in bodie, more stronge in myzte and vertue, more bolde of herte, more faire and semeliche of shappe, þanne men of the cuntres and londes of Asia oþer of Affrica. For þe sonne abideþ longe ouer þe Affers, men of Affrica, and brennen and wasten humours and maken ham short of body, blacke of face, with crispe here. And for spirites passe oute atte pores þat ben open, so þey ben þe more coward of herte: and the cuntrarye is of men of þe norþe londe: for coldenes þat is withoute stoppeþ þe pores and breedeþ humours of þe bodye and makeþ hem more ful and huge, and for coolde, þat is modir of whitnesse, makeþ men þe more white in face and in skynne, and for vapours and spirites ben ysmyten inwarde and maken hatter withinne, and so the more bolde and hardy. Þe men of Asia ben meneliche disposed in þat".⁸² This carefully enunciated theory is complemented by a further comment in the account of Gallia, which makes even more specific claims upon geographical determinism. "For

by þe dyuersite of heuene, face and colour of men and hertes and witte and quantite of bodyes ben dyuers. Therefore Rome gendrep heuy men, Grece ligt men, Affrica gyleful men, and Fraunce kyndeliche fers men and sharpe of witte".⁸³ These two pronouncements come immediately from Pliny⁸⁴ in the first case and Isidore⁸⁵ in the second, but particularly in regard to the judgement on the Greeks, the theory that change produces quick spirits and lively minds can be seen in such varied classical authors as Herodotus,⁸⁶ Ptolemy,⁸⁷ Polybius,⁸⁸ Tacitus,⁸⁹ and the pseudo-Hippocrates,⁹⁰ and enjoyed a continued acceptance which inevitably tended to favour the nationality of the author promoting it: indeed, in motivation it is not essentially different from Bartholomaeus' chauvinistic judgement of the Scots quoted in Section II.

Further mediaeval assumptions (like those of the shape and frame of the earth, the area of inhabited land, and the antipodes) will be considered in the discussion of patristic sources, but we might note that such basic classical ideas as the encircling Ocean quoted above and the underground rivers and reservoirs are accepted by Bartholomaeus, but without any full explanation of their theoretical grounds. In this latter example, he notes that Sicily is "ful of dennes, and chenes, and caues", and that "þer is the welle Aracusa"⁹⁰ (the re-emergent River Alpheus from Greece), a phenomenon elucidated by amongst others Aristotle,⁹¹ Plato,⁹² Seneca,⁹³ and Pliny,⁹⁴ but rejected by the cautious Strabo.⁹⁵

The final area of study in this chapter—Greek mythology—cannot do justice to the full range of materials used by Bartholomaeus, but can only select those most representative of his technique. As seen above, in his description of the Aeolian islands, the Homeric myth is virtually the only information given about the particular area, as is also the case in the heavily truncated account of the Gorgons. However, on many occasions, Bartholomaeus uses the Greek myth as a means of giving local colour to an area which would perhaps be otherwise a little dull. For example, his account of Thessaly is a veritable mythological rag-bag and does not concentrate upon only one story. He begins with the usual etymological explanation derived from Isidore, "Thessalia...is a prouynce of Grecia and hath þe name of Thessalus þe kynge".⁹⁶ A brief mention of "mount Parnasus þat was some tyme yhalwede to Appolyn" follows, with an even briefer mention of Achilles, before proceeding to a much lengthier account of the "Iaphites" (properly Lapiths), of whom it is said "þey temede first horses wiþ brydilles and satte on here backes and semede oon body, hors and man; therefore knyghtes of Thessalia were yfeynede centauri"--the usual denigration of classical myth. The account of Thessaly then ends with a description of Deucalion's flood and his landing on Mount Parnassus. However, the final assertion that "þerfore fables of Greeces menen that Deucalyon was made of stones" seems to be based on a confusion over the story that the survivors of the flood were told to throw the bones of their mother (earth), i.e., rocks, behind them and thus created a new human race.⁹⁷ This chapter illustrates one of Bartholomaeus' characteristic usages: to add selections from the

general background of classical myth, either for the interest of the story in its own right (Deucalion), or merely to give poetic and imaginative colour by the barest of allusions (Achilles). In this latter example, we must either assume that Bartholomaeus expected his audience to be fully aware of the story of Achilles' raising and apprenticeship with the centaurs or that he had merely inherited the reference from Isidore and did not bother to explain it any further. The evident uncertainty over the Deucalion Creation might perhaps indicate that the latter is more likely. However, whether he understood all his sources or no, Bartholomaeus' acquaintance with Greek mythology was suitably wide for a geographical study of the near east: in addition to the stories already mentioned, he deals with many other well-known tales, including Phoenix's construction of cities in

Bithinia,⁹⁸ the birth of Venus on Cyprus,⁹⁹ the 100 cities of Crete,¹⁰⁰ Dedalus and Icarus,¹⁰¹ the birth of Latonia and Apollo on Delos,¹⁰² Menelaus in Egypt,¹⁰³ the birth of Juno on Samos (and its associations with the Sibyl),¹⁰⁴ the cyclops of Italy,¹⁰⁵ the exile of Tenes to Tenedos,¹⁰⁶ and the Trojan War.¹⁰⁷

Thus, it can be seen that the classical Greek period accounts for a considerable amount of Bartholomaeus' fabulous geography. This is perhaps not surprising in a geography which is so very centred in the near east (the Biblical and Greek chapters of Book XV account for almost half of the total number), and although access to original material was almost completely via recensions and compilations in later works, a good many of the legends and marvels familiar to the Greeks from Homer onwards do filter through to thirteenth-century Europe.

Frequently, they may be altered or misunderstood in the process, but the tenuous link is nonetheless still present, strengthened by the industry of the Latin encyclopaedists and scholars who are the subject of the next four chapters.

¹ DPR xv. 55.

² DPR xv. Ibid.

³ DPR xv. 149.

⁴ DPR xv. Ibid.

⁵ DPR xv. Ibid.

⁶ Odyssey xii. 69-72.

⁷ DPR xv. 5.

⁸ See Etymologiae XIV iii. 35. "Armenia nuncupata ab Armeno Iasonis Thessali comite, qui amisso rege Iasone collecta multitudine eius, quae passim vagabatur, Armeniam cepit, et ex suo nomine nuncupavit."

⁹ See E. H. Bunbury, A History of Ancient Geography (London 1879), i. 38, and J. Oliver Thomson, History of Ancient Geography (Cambridge 1948), p. 21. These views of Homer's geographical limitations might be qualified by the opinions of R. E. Dickinson and O.J.R. Howarth (The Making of Geography, Oxford 1933) where it is suggested, for example, that Homer based his account of the Laestrygonians on reports of the midnight sun in northern fjords (p. 3) and had used the long winter night of the north in his account of the Cimmerians (p. 4). Richard Hennig (Die Geographie des Homerischen Epos, Leipzig and Berlin 1934) disputes any such indirect knowledge (p. 69) and notes that it was only with Pytheas in the fourth century B.C. that the Greeks had any reliable contact with northern Europe.

¹⁰ DPR xv. 29, 50.

¹¹ See Thomson, p. 23. As M. Cary points out (The Geographic Background of Greek and Roman History, Oxford 1944), this loyalty to Homer makes Strabo unusually disappointing in his account of Greece (p. 315). See the account of Strabo in the next chapter.

¹² DPR xv. 52.

¹³ Bunbury, i. 48.

¹⁴ DPR xv. 120.

¹⁵ Iliad vii. 421-3, viii. 485-6, xviii. 607, xix. 1, xxi. 195-7; Odyssey xx. 63-5, xii. 1-4.

¹⁶ Herodotus iv. 36, ii. 23 "I know myself of no river called Ocean, and can only suppose that Homer or some earlier poet invented the name and introduced it into poetry." (translated by Aubrey de Selincourt, Harmondsworth, 1954).

¹⁷ Aristotle treats the poetic "Ocean" as a metaphor for his climatic theory. "This cycle of changes reflects the sun's annual movement: for the moisture rises and falls as the sun moves in the ecliptic. One should think of it as a river with a circular course, which rises and falls and is composed of a mixture of water and air. For when the sun is near the stream of vapour rises, when it recedes it falls again. And in this order the cycle continues indefinitely. And if there is any hidden meaning in the "river of Ocean" of the ancients, they may well have meant this river which flows in a circle round the earth." (Meteorologica, translated by H.D.P. Lee, Cambridge, Mass. 1952, I. ix. 347a.)

¹⁸ DPR xv. 12.

¹⁹ Iliad iii. 185-9, vi. 186. See Thomson, p. 22.

²⁰ Herodotus, iv. 110-116.

²¹ DPR xv. 12.

²² The story of the Amazon Queen Minythra who stayed with Alexander for thirteen days in an attempt to become pregnant by him is told by Strabo xi. 5.4.

²³ DPR xv. 12.

²⁴ Prometheus Bound, 700ff.

²⁵ DPR xv. 70.

²⁶ Bunbury, i. 86, 102.

²⁷ Herodotus iv. 32.

²⁸ Ibid. iii. 115.

²⁹ Ibid. iii. 115.

³⁰ Ibid. iii. 116, iv. 25, 27.

³¹ Ibid. iv. 105.

³² Ibid. iv. 110-116.

³³ Ibid. iv. 25.

- ³⁴ Ibid. iv. 191-2.
- ³⁵ Ibid. iii. 116. In the light of these doubts and qualifications, it is perhaps unjust that, through the criticisms of such figures as Thucydides, Ctesias, and Plutarch, Herodotus should have become identified with loose, credulous pseudo-history. See John L. Myres, Herodotus, Father of History (Oxford 1953), for an account of these criticisms (pp. 17-18) and some attempt to revise the traditional estimate.
- ³⁶ DPR xv. 75.
- ³⁷ See Etymologiae XIV. iii. 7. "Ibi sunt et montes aurei, quos adire propter dracones et gryphas et immensorum hominum monstra impossibile est."
- ³⁸ DPR xv. 75.
- ³⁹ Natural History vii. 2.
- ⁴⁰ Herodotus, iv. 192.
- ⁴¹ Ibid. iv. 183.
- ⁴² Ibid. iv. 185.
- ⁴³ See Pliny, vii. 2.
- ⁴⁴ DPR xv. 52.
- ⁴⁵ Ibid.
- ⁴⁶ See Bunbury, i. 318.
- ⁴⁷ Hanno 7. "on the mountains [of Ethiopia] live men of various shapes, cave-dwellers, who, so the Lixitae say, are fleet of foot than horses." (The Periplus of Hanno, translated Wilfred H. Schoff, Philadelphia, 1912).
- ⁴⁸ DPR xv. 93. See Hanno 14. "Landing there during the day, we saw nothing but forests, but by night many burning fires, and we heard the sound of pipes and cymbals, and the noise of drums and a great uproar."
- ⁴⁹ Pliny, vii. 2.
- ⁵⁰ See, e.g. Aelian's rationalization of the griffins' guarding of the gold in the Himalayas (though not, significantly enough, of the griffins themselves). "The Indians, however, deny that the gryphons guard the gold, alleging, what I think is highly probable, that gold is a thing gryphons have no use for; but they admit that when these birds

see them coming to gather the gold, they become alarmed for their young and attack the intruders." (Nat. Anim. iv. 27) Ancient India as Described by Ktesias the Knidian, translated by J. W. McCrindle (London 1882).

⁵¹ See e.g. pigmies Frag. i. ii. (where 3,000 pigmy archers attend the King of Indrus), cynocephali Frag. i.20; troglodytes Frag. i.22; sciapodes Frag. xxx.

⁵² DPR xv. 75.

⁵³ DPR Ibid.

⁵⁴ See esp. Frag. iv, as quoted in Aelian, Nat. Anim. xvii. 29. (The crocodile emerges only as a giant worm, the Skolex, for otherwise, the Indus bears no living creature. Frag. xxvi. See Aelian, v. 3.)

⁵⁵ DPR xv. 75.

⁵⁶ See Diodorus Siculus, xvii. 93, Plutarch, Alexandros 62, Strabo xv. 1.

⁵⁷ The corruption of the various texts makes it difficult to cite exact references for the specific number quoted by Bartholomaeus, but it is likely that Megasthenes' account of Sandracottus with his 400,000 men, 30,000 cavalry, and 9,000 elephants (Strabo xv. 1) is the closest source for Bartholomaeus' numbers quoted in reference to the tradition established by Ctesias. This 400,000 incidentally, is amplified by Pliny to 600,000 (vi. 19, 68), but the original number is restored by Bartholomaeus, possibly by reference to Strabo.

⁵⁸ See Strabo xv. 1, Arrian Indica 11, 12. and Diodorus ii. 40-41.

⁵⁹ Pliny vii. 2.

⁶⁰ DPR xv. 75.

⁶¹ Strabo xv. 1.

⁶² DPR xv. 75.

⁶³ Pliny, vii. 2.

⁶⁴ DPR xv. 75.

⁶⁵ Strabo xv. 1. Pliny vii. 2. See also Ctesias, Frag. xxxi.

⁶⁶ Strabo ii.

⁶⁷ Polybius xxxiv. 5.

- 68 DPR xv. 160. See Strabo i. 4, Pliny ii. 75.
- 69 DPR Ibid.
- 70 Etymologiae XIV. iii. 4. "Vnde et pigrum et concretum est eius mare."
- 71 Plato, Timaeus 25a-253., Critias, passim.
- 72 DPR xv. 62.
- 73 DPR xv. 111, Pliny v. 33.
- 74 Bunbury i. 604.
- 75 Diodorus v. 19.
- 76 Pliny vi. 32.
- 77 Strabo iii. 2.
- 78 See his account of the Isles of the Hesperides, which seem to be confused with Ethiopia adusta (see Chapter 3), iii. 1. in The Works of Pomponius Mela, The Cosmographer, translated by Arthur Golding (London 1585).
- 79 Horace Epod. 16. 46-66.
- 80 Sallust, Jugurtha 18.
- 81 See J.R.R. Tolkien, The Lord of the Rings iii. Appendix A. See W. W. Hyde, Ancient Greek Mariners (New York 1947) for further examples, including the Isles of St. Brandan, Avalon, Lyonesse, the French Isle Verte, Brazil, and even Columbus' supposed discovery of "Paraiso terrenal" (which, since he thought he had sailed to the east of Asia, made perfect theological sense and united geographically the pagan and Christian myths.), pp. 156-7. Cary (p. 15) interprets the early ascription of the Atlantis story to an Egyptian source as an indication that the mythical island descends from primitive Egyptian traditions about Crete in the Minoan period, but, as demonstrated in Chapter 3, the western, as opposed to the eastern, paradise, derives much of its potency from its association with the notion of the "navel" of the world, and the Ptolemaic fixing of the prime meridian (after Marinus of Tyre) through the Fortunate Isles. (See Cary, pp. 34-35.)
- 82 DPR xv. 50.
- 83 DPR xv. 66.
- 84 Pliny ii. 89-90, iii. 31.

85 See Etymologiae IX. ii. 105. "Secundum diversitatem enim caeli et facies hominum et colores et corporum quantitates et animorum diversitates existunt. Inde Romanos graves, Graecos leves, Afros versipelles, Gallos natura feroces atque acriores ingenio pervidemus, quod natura climatum facit."

86 Herodotus i. 142, iii. 106, ii. 35, 77, viii. 144.

87 Ptolemy, Tetrabiblos ii. 2.

88 Polybius, iv. 21.

89 Tacitus, Germania 29.

90 In W.H.S. Jones (trans.) Hippocrates (Cambridge, Mass. 1923) I. xxi.

90a DPR xv. 149.

91 Aristotle has some qualifications about the theory that all rivers are supplied by water collected during the winter in underground rivers (Meteorologica I. xiii. 349b), objecting that the volume of water required would be too great and would indeed need a reservoir the size of the earth itself; but he does not reject the theory completely, and accepts it as one of the main sources of rivers, citing as examples those swallowed up in the Peloponnese. (I. xiii. 350b).

92 Plato, Phaedo iiid, who specifically mentions Sicily and the rivers of the underworld, Acheron, Styx etc.

93 Seneca, Naturales Quaestiones iii. 26, 5.

94 Pliny ii. 225.

95 Strabo.

96 DPR xv. 158.

97 Apollodorus, The Library I. vii. 2. Ovid Metamorphoses i. 393-5 et seq.

98 DPR xv. 27

99 DPR xv. 41.

100 DPR xv. 42.

101 DPR xv. 42, 80.

102 DPR xv. 48.

103 DPR xv. 53.

104 DPR xv. 137.

105 DPR xv. 149.

106 DPR xv. 159.

107 DPR xv. 163.

Chapter 2. The Roman Contribution

Throughout this section dealing with the growth of the fabulous tradition, chapter divisions are inevitably somewhat arbitrary, for although Chapter 4 does concentrate upon one specific figure—Isidore—elsewhere the authors studied in individual chapters are grouped together for convenience of discussion but should not necessarily be thought of as a body distinct from those in other chapters. Thus, although the bulk of the sources to be considered in this present chapter appear in Latin, some (like Strabo) were still writing in Greek, but nonetheless belong to the period of Romanization of the civilized world. Wright sees this period as differing from the earlier Greek in that the "Roman conquests tended to discredit scientific investigations and to bring into favor works of a descriptive nature which would appeal to the military chief, the provincial governor or man of the world—to the practical rather than speculative type of mind".¹ However, this definition could just as well include the work of Herodotus, which is avowedly descriptive rather than speculative, and thus such generalized distinctions should be treated with caution.

a. Pliny and the Natural History

The descriptive nature of the Roman mind is, however, well exemplified in the eclectic work of Pliny; and as far as Bartholomaeus is concerned, his Natural History is the single most important classical Latin source. As Bumbury observes, it is strange that having been Procurator of Hispania Tarraconensis, his account of Spain is so thin,² but apart from such occasional weaknesses, Pliny's description of the known and unknown world is generally reliable as a compendium of that information available to the educated Roman citizen. It is perhaps true that in a sense, the geographical sections of the encyclopaedia are "even queerer than the rest",³ but if this is so, it is an indication of the accepted beliefs of the time and not only of Pliny's love for "ingeniosa natura". It is this latter quality, however, which allows him to indulge his fancy for portents in the weather, and for the mysterious habits of foreign nations; but the ingeniousness of nature in moulding a vast range of living creatures, some well-known and some exotic, is only one aspect of that tendency throughout the Natural History toward an eclectic appreciation of all matter, which is, after all, the essential motivation for the encyclopaedic approach. Pliny may thus be criticized for his lack of scientific method and for his faulty arrangement of materials, but in an encyclopaedia this must be a more forgivable error than in a genuine scientific treatise. The author who left 160 notebooks of miniscule writing to his nephew, the author who was read to while bathing, the author who could not understand why one should go for a walk without a book, is also the man who maintained that no volume was so poor that something could not be

extracted from it.⁴ Is it not then likely that his attitude to stories of far-away lands should mirror this enthusiasm for all reportage and that this attitude should find its perfect milieu in the compilation of an encyclopaedia? Thorndike's evaluation of the Natural History as "a great storehouse of misinformation as well as of information",⁵ is certainly a just one, but this very refusal to suppress material (a technique somewhat similar to Herodotus' qualified recital of dubious tales of marvels) inevitably results in what the same critic calls "perhaps the most important single source extant for the history of ancient civilization".⁶

Thus, in the following study of Pliny's role in forming the Latin tradition of fabulous geography, we should bear in mind that the very centrality of the Natural History in the Roman world means that any citation from the encyclopaedia represents an attitude or a fact which, because of Pliny's great currency, can be regarded as having been an accepted dictum by the generally educated reader, not only of the Roman period itself but also of the next millenium. The "popular" audience cultivated by Trevisa goes back not only to Bartholomaeus, but via Isidore and the earlier mediaeval encyclopaedists like Solinus, depends ultimately upon Pliny's popularization of ancient science. Thus, those who had no direct access to Hecataeus or Eratosthenes could at least approach these sources at second-hand through the popular tradition begun by the Natural History.⁷

Since the Natural History is a compilation, much of the fabulous material we have already seen in Greek authors reappears here. The Gorgons and the cymbals of Mount Atlas,⁸ the Happy Isles of the far

west, the sluggish waters of the seas in north and west Europe,¹⁰ the various marvels of India,¹¹ and the pigmies¹² --all of these and many more occur in Pliny's pages. But some of the tales accepted by Bartholomaeus are severely questioned by the perhaps less credulous Roman. He who criticized the Greeks for their innocent gullibility in listening to exaggerated travellers' tales ("mirum est quo procedat Graeca credulitas")¹³ turned a suspicious eye on, for example, the winged snakes and cinnamon birds of Arabia, which he claimed were invented merely to raise the prices of Arabian products on the market.¹⁴ He similarly rejects the horse-headed birds of Ethiopia, the swan-song, the phoenix and griffins,¹⁵ the last two of which are accepted without comment by Bartholomaeus.¹⁶

But although he might on occasion question some of the fabulous inheritance that Greek authors had provided and which despite his doubts did later become an accepted part of the mediaeval fabulous canon, Pliny's acquisitive instinct for "facts" overcomes for the most part any scientifically disposed dubiety. Thus, the story recited in De Proprietatibus Rerum of the "Ophiages, þat heleth smytynge of serpentes with here touche and gripynge; and oonlyche wiþ here honde yleyde to they draweþ oute sleynge venym",¹⁷ comes ultimately from Crates Pergamenus¹⁸ (cited by name in Bartholomaeus), but certainly descends through Pliny's account of the "Ophiogenes" of whom he says "serpentium ictus contactu levare solitos et manu inposita venena extrahere corpori".¹⁹ This is especially likely since the next marvel related by Pliny ("Varro etiamnum esse paucos ibi quorum salivae contra ictus serpentium medeantur")²⁰ is also repeated by Bartholomaeus

immediately after the account of the Ophiages, complete with the correct ascription to Varro ("Also Pharro seith þat ȝit þer ben men and here spotel is medycyne aȝens smytyng of serpentis"),²¹ but omitting Pliny's specific example of the Psylli in Africa. Indeed, this particular section with its embedded citations of Crates and Varro well illustrates the way in which Pliny acts as a preserver of ancient authors who were no longer easily accessible to mediaeval writers. As mentioned above, many of the fabulous stories collected by such Greek geographers as Megasthenes and Ctesias often owe their currency only to their inclusion in Pliny's encyclopaedia. In addition to the examples quoted in the previous chapter, we might add as a further instance, the story Bartholomaeus tells of the trees so high that one cannot shoot over their tops and "þat maketh plente and temperate wedir of heuen".²² This marvel is taken from Pliny's account in Book VII of "arbores quidem tantae proceritatis traduntur ut sagittis superiaci nequeant et fecit ubertas soli, temperies caeli";²³ but the story is ultimately dependent upon the Greek sources.

Many further examples could be made of Bartholomaeus' reliance upon Pliny as the authoritative compiler of ancient wisdom, for although direct ascriptions to the Natural History occur some forty-four times in Bartholomaeus' account of the countries of the world, the actual use of Pliny without citation extends even more broadly throughout this section of De Proprietatibus Rerum (as, for instance, in the Varro and Crates quotations mentioned above). The attraction that Pliny had for all later encyclopaedists (the famous example of Solinus is dealt with in later parts of this chapter), particularly in the fabulous elements, can perhaps best be seen in his comment on the function of the marvellous

in imagination and in nature. He claims, "Haec atque talia ex hominum genere ludibria sibi, nobis miracula, ingeniosa fecit natura. Et singula quidem quae facit in dies ac prope horas quis enumerare valeat? ad detegendam eius potentiam satis sit inter prodigia posuisse gentes".²⁴ This generous acceptance of the "toys" of nature can, of course, encourage a delight in the prodigious at the expense of the norm, a delight which is perhaps most manifest in the ancient interest in such aberrations as volcanoes and earthquakes rather than in the everyday phenomena of climate and meteorology; and it can prompt an enthusiast like Pliny to concentrate more on the stories of Alcippe's giving birth to an elephant and of the infant at Saguntum who, on seeing the state of the world, climbed back into the womb,²⁵ rather than on giving any lucid account of the mechanics of birth itself. But despite this unfortunate imbalance of material, Pliny's curiosity for the strange and the marvellous did ensure that much otherwise forgotten lore did survive the loss of the Alexandrian libraries and the fall of the Roman Empire, to remain available to mediaeval scholars in their own compilations.

b. Fact and Fiction: Strabo and Solinus

Pliny has been discussed first in this chapter because his great popularity makes him the norm by which all others can be measured. On each side of his middle way stand Strabo and Solinus, the former rejecting all marvels (except those vouchsafed by Homer), and the latter extracting from the Natural History only the fabulous elements, to provide a ready source for later fabulists. It is perhaps likely that, as

Wright suggests, the Greek Geography of Strabo was not well-known in the West during the Middle Ages,²⁶ so that his dubious attitude to the marvels of India and Ethiopia stands out as anomalous among the general credulousness of encyclopaedists as a whole. But, unfamiliar as he was with the north and west of Europe (and even apparently with Greece), he could reject Pytheas' story of the island of Thule,²⁷ and as a result of such lack of information, makes his own errors. Thus, he declares Ireland to be too far north to be inhabited,²⁸ and yet maintains that the same country is full of cannibals,²⁹ a belief which comes down to Bartholomaeus and his account of the men who "drynken mens bloode þat þey slee and wassheþ furst here face þerewith",³⁰ although it is on Solinus that the version in De Proprietatibus Rerum probably depends directly. Similarly, the surprisingly poor account of Greece, with its heavily mythological and antiquarian bias, is a product of Strabo's over-enthusiastic reliance upon Homer as authority, for this section in the Geography appears to be largely dependent on the "Catalogue of Ships" in the Iliad.³¹ However, despite such slips, Strabo's work remains basically factual and objective and therefore of little importance as a direct source in the growth of the tradition we are studying. As was demonstrated in the previous chapter, he can, like Pliny, act as a preserver of ancient fabulous stories, but his qualifications and doubts are usually much more plainly expressed than Pliny's or Herodotus', so that if his Geography can on occasion be used by the mediaeval encyclopaedist as a reference for a marvellous tale,³² it is almost certainly done malgré lui.

With Solinus, however, the opposite is true, for since his compilation is virtually a series of excerpts from Pliny's description of marvels (a reliance preserved in Solinus' nickname of "Pliny's Ape"), it is in Bartholomaeus and elsewhere, a prime source of the fabulous stories current in the Middle Ages. It is possible that as Beazley suggests, the sections most often used by Bartholomaeus, Ireland and the north west, were inserted later and are not by Solinus himself,³³ but whatever the authorship, the marvels are well accepted. Indeed, a full recital of the contents of Solinus' Collectanea is almost a complete account of the canon of the mediaeval fabulist. Here are the already-quoted one-eyed Arimaspians,³⁴ the Scythian griffins,³⁵ the cymbals of Mount Atlas,³⁶ the Troglodytes,³⁷ and the wonders of Ethiopia³⁸—all of it derived from Pliny. And many other stories also used by Bartholomaeus come from the same combination of sources. De Proprietatibus Rerum's account of Ircania includes this: "Pere breedep a bridde þat hat hircania. His fetheres shinen by nyȝt: also suche a bridde is yfounde in Germania".³⁹ Although the immediate source cited is Isidore,⁴⁰ the story of the marvellous bird that gives off light is told in Solinus,⁴¹ who derives it from Pliny.⁴² The same combination accounts for parts of the description of India and the marvels of the east, but unlike Pliny, Solinus does make use of much Biblical and Christian material, although it seems unlikely that he himself was a convert. Thus, the story of Sodom and Gomorrah in Bartholomaeus' description of Pentapolis probably derives from Solinus,⁴³ with the references to the Dead Sea that "suffreþ noþer fysshe nor foules noþer shippes noþer bootes; for alle þinge þat haþ no lyf synkeþ to

the grounde", and to the ash remains of apples and trees.⁴⁴

It is, however, in Ireland that De Proprietatibus Rerum relies most heavily upon the Collectanea. Bartholomaeus tells us, "Many other wondres ben in þat londe. Solinus spekep of Irelande, and seith þat Irlonde is nyze as moche as Bretayne and is byspronge wiþ vnmanliche manere lyuynge of men of þe londe. Þer is noone addere. Þere men ben seelde yherberowed".⁴⁵ Here follows the passage on cannibalism quoted above, and then Bartholomaeus continues, "Ryzt and vnryzt þei taken for oone. Þer no beon cometh; in stronge wynde, gif me þroweth poudre oþer stones into þe hyues, þanne swarmes forsaken þe honycombes".⁴⁶ All of this depends upon Solinus, with some material apparently derived ultimately from Pomponius Mela though occurring in the Collectanea,⁴⁷ and the passage continues with further denigrating remarks about the crude habits of the Irish.

c. Minor Sources

We have so far considered three authors who typify the three main types of geographical compendium produced during the later classical period: Pliny the eclectic encyclopaedist with a taste for the fabulous, Solinus the plagiarist with a taste only for the fabulous, and the perhaps unusual Strabo with a strong dislike of the fabulous. The last part of this chapter will attempt to describe various other minor sources employed by Bartholomaeus and to characterize their contribution in terms of their attitude to fabulous elements. There are, for example, throughout the period many works which while not being primarily geographically motivated, do illustrate approaches to

geography somewhat different from those adopted by the three authors so far studied. Martianus Capella's immensely influential De Nuptiis Philologiae et Mercurii devotes a considerable part of Book VI to a description, both theoretical and practical, of the world, accepting for example Eratosthenes' globular earth⁴⁸ (the characteristic classical belief, to be severely challenged by patristic writers basing their studies on Biblical authority), and dividing the earth into the five zones which became (at least according to one widely-held mediaeval theory) the standard latitudinal classification of the earth, with three uninhabited zones and two inhabited.⁴⁹ In addition to this cosmological theory, Martianus also repeats many of the fabulous stories we have already considered in relation to Bartholomaeus, including the many marvels of India,⁵⁰ and Mount Atlas' reaching above the atmosphere.⁵¹

The zones recognized by Martianus Capella also figure in the neo-Platonist Macrobian Commentary on Cicero's Somnium Scipionis. The supposedly impassable and uninhabitable torrid zone towards the southern part of the northern hemisphere had, of course, long been disproved by actual exploration down the coasts of Africa,⁵² but the theory lingered on in the Macrobian maps produced throughout the early Middle Ages,⁵³ as did the theory of the equatorial ocean dividing the northern and southern continents. These matters, and particularly the great problem of the antipodes, are explored more fully in the next chapter dealing with patristic sources. All that is necessary at this point is to note that even in these largely theoretical (and very popular) works, much of the descriptive fabulous material seen in Pliny and elsewhere is

again preserved.

Amongst the many other contributions made by classical geographical writers we should mention Seneca and his Quaestiones Naturales, which repeats the story of the Alpheus reappearing in Arethusa, with the comment that every four years it casts up the filth from the Olympic sacrifice;⁵⁴ Agatharchides with his stories of the Troglodytes and locust-eaters;⁵⁵ Mela with his Rhiphaean mountains and Hyperboreans,⁵⁶ and his introduction into the fabulous canon of the famous islands of Chryse and Argyre,⁵⁷ soon to be pushed further and further east as geographical exploration proceeded in that direction, in much the same way that the Garden of the Hesperides had moved westward in an earlier era;⁵⁸ Pausanias and his correct explanation of the production of silk by an insect, not from the bark of a tree⁵⁹ (an explanation which did not, however, find favour with Bartholomaeus);⁶⁰ Ammianus Marcellinus and his account of the Amazons and Argonauts;⁶¹ Apuleius and the viper which gnaws its way out of the womb;⁶² Aelian and the Indian griffins,⁶³ the basilisk and the weasel.⁶⁴

The tradition from which Bartholomaeus feeds is a large one and extremely various. It is, of course, also extremely repetitious, for even among the authors cited immediately above, many of the stories quoted had been in circulation for centuries before. In some cases, a first mention can be traced to a specific literary source (as in the example of Mela and Chryse and Argyre), but more frequently there is so much overlapping and such a great similarity in accounts of, for example, Ethiopia and India, that all one can hope to do in the very brief survey attempted here is to give some idea of the multiplicity

of source material and of the use which Bartholomaeus puts it to. As we shall see in Chapter 4, it is in any case Isidore who acts as the most direct source available to Bartholomaeus, so that even though other minor contributions were made by the several classical authors enumerated above, it is largely through Isidore's compendium that their materials are transmitted to the Middle Ages.

¹Wright, p. 10.

²Bunbury, ii. 388.

³Thomson, p. 227.

⁴See H. N. Wethered, The Mind of the Ancient World: A Consideration of Pliny's Natural History (London 1937), p. 3.

⁵Thorndike, i. 44.

⁶Ibid., pp. 42-43.

⁷Wright (pp. 365-66) demonstrates the evident popularity of Pliny's Natural History by its frequent occurrence in mediaeval library catalogues and by the series of excerpts (particularly of the geographical books ii-vi) from the eighth century on.

⁸Pliny, v. 5-10.

⁹Ibid., vi. 262-5.

¹⁰Ibid., ii. 169.

¹¹Ibid., vii. 23, viii. 75-76, xi. 44.

¹²Ibid., vi. 70, vii. 22-6.

¹³Ibid., viii.

¹⁴Ibid., xiii. 85-8, 95.

¹⁵Ibid., ii. 23, 28.

¹⁶DPR xv. 3, 75.

¹⁷DPR xv. 54.

¹⁸For Crates, see below Chapter 3, fn. 34.

¹⁹Pliny, vii. 2.

²⁰Ibid., vii. 2.

²¹DPR xv. 54.

- ²² DPR xv. 75.
- ²³ Pliny, vii. 2.
- ²⁴ *Ibid.*, vii. 2.
- ²⁵ *Ibid.*, vii. 3.
- ²⁶ Wright, p. 10.
- ²⁷ See the previous chapter and Strabo iv. 5.5.
- ²⁸ Strabo, ii. 5.14.
- ²⁹ *Ibid.*, iv. 5.5.
- ³⁰ DPR xv. 74.
- ³¹ See Bunbury, ii. 268-70.
- ³² Bartholomaeus does, for example, quote "Strabus" in his account of Paradise, but only for information which is so well-attested that no specific reliance can be demonstrated.
- ³³ C. R. Beazley, The Dawn of Modern Geography (London 1897-1906), i. 247.
- ³⁴ Solinus, Collectanea, xiii. 2, xv. 1, 2. xv. 13-14.
- ³⁵ *Ibid.*, xv. 22.
- ³⁶ *Ibid.*, xxiv. 9.
- ³⁷ *Ibid.*, xxviii.
- ³⁸ *Ibid.*, xxx. 4-8.
- ³⁹ DPR xv. 80.
- ⁴⁰ Isidore, Etymologiae xiv. iv. 4. "Gignit aves Hyrcanias, quarum pinnae nocte perlucunt."
- ⁴¹ Solinus, xx. 7, 8-13.
- ⁴² Pliny, viii. 39, xxxvii. 23, 37-50, iv. 36-37, 97.
- ⁴³ Solinus, xxxv. 8. See also Josephus iv. 135, viii. 4.
- ⁴⁴ DPR xv. 117.
- ⁴⁵ DPR xv. 74.

46
Ibid.

47 Solinus, xxi. For the influence of Mela, see Beazley, loc. cit.

48 Martiánus Capella, vi. 590ff. See also Remigii Autissiodorensis Commentun in Martianum Capellam ed. Cora E. Lutz (Leiden 1962-65) i. 60. 23 (p. 177). The four-fold division of the globe of the earth ("nos et nostri antipodes et antioes et anticones," Martiánus vi. 602-608. See Remigii ii. 298. 22. p. 143.) results in the problem of the Antipodes (to be dealt with more fully in chapter 3), although the more appropriate name in Martiánus is "anticones." viz.

antipodes		oikoumene
anticones		antioes

49 Martiánus, vi. 342, who regards three zones as intemperate ("septentrionalis, qui et arcticus...æquinocialis...australis, qui et antarcticus"), two from cold and one from heat, and the other two temperate ("sostitialis"..."brumalis"). See Remigii i. 23. 18. (p. 109).

50 Martiánus, vi. 690ff.

51 Ibid., vi. 677.

52 See Wright, p. 162.

53 Ibid., p. 66.

54 Seneca, Quæstiones Naturales, iii. 26. See also Thorndike, i. 702. and DPR xv. 149.

55 Agatharchides, 61-63. (See Diodorus Siculus, iii. 32-33). Agatharchides' de rubro mari, arranged largely around the various foods eaten by the strange tribes of the East, thus includes "elephantophages" and "struthophages" as well as the expected cynocephali, centaurs, minotaurs, and cyclops.

56 Mela, ii. 1. See also his account of India (iii. 7), including the pigmies and the phoenix, and his anthropophagi of Scythia (ii. 1.).

57 Ibid., iii. 7.

58 Thus, the position of Chryse varies from Ceylon to Malaya to Sumatra to the Solomon Isles (see Thomson, p. 313), just as the Christian Paradise, located as it must be in the furthest east, gradually moves beyond India to beyond China. (See Beazley, i. 331.) See further the note (81) in the previous chapter on the Fortunate Isles. We might also compare the northern movement of Gog and Magog and the Hyperboreans. (See the next chapter and Beazley, i. 336.)

*In a map of Asia published by Nicholas Blancardus in 1670, Chryse appears to the north of Japan.

⁵⁹ Pausanias, vi. 26. 6-8. Note, however, that he incorrectly puts Seres, where the silk is produced, in Ethiopia, not in the east of Asia.

⁶⁰ DPR xv. 141.

⁶¹ Ammianus Marcellinus, xxii. 8.

⁶² Apuleius, Apology viii.

⁶³ Aelian, Nat. Anim. iv. 27.

⁶⁴ Ibid. iii. 32, iv. 10. See also his accounts of the female viper which bites the head off the male to procreate, whereupon the young gnaw their way out of the womb (i. 24), the care of storks and swallows for their kin, and other marvels dealt with by Bartholomaeus.

Chapter 3. The Bible and Patristic Writers

We have so far examined what was to the mediaeval mind basically a pagan inheritance, for although one of the most characteristic efforts of mediaeval theology and philosophy is to reconcile ancient thought (and particularly Aristotelianism) with the avowed and revealed truth of Christianity, nonetheless in a direct conflict the Biblical source would (at least theoretically) carry the greater authority. As we shall see in later parts of this study, this theoretical validity could lead to immense practical difficulties (especially in the field of geography) and was thus often politely ignored; but it would be a mistake to fail to consider the very different contribution made by the Hebraic tradition, particularly as it is expounded by the early church fathers. This chapter will thus complement the last two, and will survey the other material necessary as background information before the study of the mediaeval period proper. In some ways this is to do an injustice to the chronological pattern being followed in this section, for, of course, the principles of geographical theory expressed in the early books of the Bible, particularly in Genesis, antedate much of the classical material already considered. Similarly, the devotion of an entire chapter to Isidore contradicts the appearance of many writers considerably later than the seventh century (Alexander of Hailes, for example) in this chapter. However, a rigidly chronological system would be even less valid, for there is no doubt that the

Greek and Roman sources do form a single tradition, with augmentation or qualification of the same basic geographical theories, whereas the Hebraic approach to cosmology and geography, founded in religion rather than philosophy, can be seen as one with the bulk of patristic writings, an approach which informs and determines a great deal of later mediaeval work. Isidore must stand somewhat aside from both of these threads of development in view not only of his very special relationship with Bartholomaeus' encyclopaedia, but also of his very mixed use of the two traditions in his own method. With these qualifications, we can thus turn to the "other" side, to the theories and observed "facts" of the Bible and its commentators, a contribution which to the Franciscan Bartholomaeus and even to the unruly cleric Trevisa, must have been just as considerable a source as the plausible but unrevealed truths of the ancients.

a. The Bible

As explained above, most of what we would now regard as "fabulous" Biblical material used by Bartholomaeus is culled from the early Mosaic books of the Old Testament, and particularly Genesis. To the thirteenth-century friar and to his fourteenth-century translator this material was, of course, no more fabulous than the Greek and Roman tales of Ethiopia or India, nor indeed any more unlikely than historically verifiable material from later books or from the New Testament. This qualification could, of course, be made about almost anything, now rejected by modern observation and theory, which is not specifically denied or questioned by Bartholomaeus' frequent "poetes feynen" or "it

is yseide"; but although much of the fabulous classical heritage might appear almost equally doubtful to both mediaeval and modern, Biblical authority must inevitably prove a stronger guide to the friar whose purpose in writing his encyclopaedia was to explicate difficult passages in the Bible than it would to the modern investigator whose definition of the fabulous benefits (or perhaps suffers) from a lack of any such didactic purpose. As we shall see later, Bartholomaeus could, following the Augustinian tradition, rescue the unprovable Biblical theory--as in the case of Paradise--with the "hyperbolica locutio" doctrine, but the essential truth of the theory must, to the believing Christian, have remained undisturbed. This means, therefore, that in separating De Proprietatibus Rerum's use of the story of the Maccabees¹ (historically verifiable) from that of the Garden of Eden² (historically unverifiable), we are observing a dichotomy which would not have been as important to the mediaeval writer, even if noted in the same terms. But it is, of course, on the mythic (or at least folkloristic) level that the Bible is closest to the Greek and Roman sources in this particular study, and this level which will be considered in the present chapter.

Since Book XV of De Proprietatibus Rerum is concerned with geography and the nations of the world, it is inevitable that the account in Genesis x and xi of the spread of peoples after Noah's flood should be one of the most often-quoted sources in the entire book. This is especially the case since, inheriting Isidore's pre-occupation with etymological necessity, Bartholomaeus usually tries to explain the name of each country or province (whether classical or

Biblical) in terms of its eponymous founder. For example, in the account of Assiria we read that "Assiria...hath þat name of Assur þe sone of Seem þat fyrste wonede þere aftir þe flood",³ derived from Genesis x. 22, "filii Sem Aelam et Assur..." and Genesis x. 11, "de terra illa egressus est Assur et aedificavit Nineven et Chale", (Vulgate). Similarly, the account of Euilath explains that the country "hath þat name Euyloth of Euila, oone of þe children of Heber, patriarch of Hebrewes",⁴ which is also derived from Genesis x. 25-29, "natiue sunt Eber filii duo nomen uni Faleg...et nomen fratris eius Iectan qui Iectan genuit...Evila". The Biblical relationship is in this case not quite as direct as De Proprietatibus Rerum would have it, although "children" is probably vague enough to cover several generations.

While many of these etymological references receive only the briefest of explanations, Bartholomaeus does occasionally expand the reference to an account of the relevant story attached to the patriarchal figure, where the Bible allows such expansion. For example, in the chapter on Cananea, he says, "Cananea is a cuntre in Syria þat was aftir þe floode possessioun of þe children of Chanaan, þat was Cam his sone, and of hem were tenne naciouns...Seuen naciouns of hem were of children of Chanaan, in þe whiche þe curs þat was ȝeuen to Cham was ymored as it were by heritage. And þefore by heste of oure lorde þe children of Israel put hem oute and ocupied here londes".⁵ This story is derived partially from Genesis ix. 22-26, where Chanaan is cursed by Noah since his father Ham had seen Noah's nakedness (a perhaps typical example of Old Testament injustice) "maledictus Chanaan servus servorum

erit fratribus suis"; and partially from Genesis xv. 19, where the ten tribes are enumerated. The relation of the Jews' capture and destruction of Canaan is to be found primarily in Joshua i-xii. In this example, Bartholomaeus assumes his readers' familiarity with the nature of Canaan's curse and concentrates rather upon what is more geographically pertinent--the conquest of Canaan.

The use of this section of Genesis to explain the names of the various middle-eastern provinces is too common to be described in full. It includes, for example, the story of "pe Ysmaelites þat weren þe children of Cedar",⁶ fierce and unruly as wild asses (derived from Genesis xvi. 12, 15; xxv 6, 12-18); the story of Nemroth and the Tower of Babel⁷ (Genesis x. 8-10; xi. 1-9); the story of Esau and his destruction of the Horites⁸ (Genesis xxxvi 6-8, 20-39); the story of Gog and Magog "þe sone of Iaphet"⁹ (Genesis x. 2). This latter story is, of course, heavily influenced by the Alexander legend and the building of a great wall to keep out the ferocious tribes of central Asia,¹⁰ and is expounded at greater length in Ezekiel's apocalyptic prophecies of fire and slaughter "et emittam ignem in Magog et in his qui habitant in insulis confidenter" (Ezekiel xxxix. 6). Bartholomaeus' mention of the "most dredeful armure and wepen"¹¹ used by these tribes parallels Ezekiel's curse on the Scythian bow and arrow (xxxix. 3) and this theme of destruction and vengeance occurs many times in Bartholomaeus. Sodom and Gomorrah are, of course, an inevitable target, especially with the miraculous story of the apples that turn to ashes in your hand (see Genesis xviii. 16-33, xix 1-29); and in his enthusiasm for the derivation of "Pentapolis",¹² Bartholomaeus

omits to mention that one of the five cities, Segor, escapes the wrath of God (Genesis xix. 21).

For the most part, the use of Genesis, although spread very widely throughout the geographical sections of De Proprietatibus Rerum, extends only as far as the necessary etymological rationale. The example of Sodom and Gomorrah is, therefore, somewhat unusual, but the most important exception to this characteristic method is in the account of Paradise,¹³ which makes extensive use of the Genesis story, complemented by later patristic additions. There is, however, even in this very long chapter (the longest in the entire book) no direct explication of the temptation and fall but rather a concentration upon the physical appearance of the place. A fuller examination of Bartholomaeus' Paradise occurs later in this chapter, but we might note here that at least in the earlier parts of the account of Paradise, Bartholomaeus does follow the Genesis version extremely closely, with the omission noted above. The location of Paradise in Eden (Genesis ii. 9), the tree of life and the tree of knowledge (ii. 10), the four rivers (ii. 11-14), the guarding cherubim with the flaming sword (iii. 24)—all these are explained at length in the encyclopaedia. What is missing from the Biblical account is the mediaeval concept of Paradise's position above the sphere of corruptibility;¹⁴ and what is missing from the mediaeval account is the Biblical story of Adam and Eve, who are not so much as mentioned by name in Bartholomaeus!

Other sections of the Old Testament are referred to in, for example, the story of the perilous gold of Ophir and the lions who

guard it. The frame of this tale derives from Solomon's sending of his fleet through the Red Sea for the 450 talents of gold from Ophir (II Peralimpomenon viii. 17), but the story of the fierce lions appears to be a later addition. Ophir is, apart from Saba (Sheba), the only place in the Bible mentioned for gold, and its association with the precious metal is virtually proverbial.¹⁵ The same thing was, of course, true of Arabia and spices, and the two places are frequently quoted together in the same context. Thus, the account of the Queen of Sheba in III Kings x. 10 and the 120 talents of gold she sent to Solomon is paralleled by the "aromata multa nimis" of the same verse (giving Bartholomaeus' "mirre and canel"),¹⁶ and by the next verse's reference to the similar gold, precious stones and "ligna thyina" from Ophir. The repetitive structure of Hebrew poetry would tend to reinforce such parallels, and the two attain equal proverbial status.¹⁷ Much of this material is, of course, hardly fabulous at root, since it very likely represents actual trade routes which, through the romance of far-away places, acquire an extravagant poetic value of their own. The same thing could probably be said of another major source of Bartholomaeus' information on Biblical territories, the prophecies of Ezekiel already mentioned. Although poetic in nature, the allusions made in the prophecies do presumably represent historical trade relations, relations which though scarcely fabulous, are such an important influence on De Proprietatibus Rerum that some mention here is necessary. For example, Bartholomaeus probably derives his "see men" of Aradia who are "connyng in bataile of þe see"¹⁸ from Ezekiel xxvii. 8-9 with its account of the "habitatores Sidones et Aradii

fuerunt remiges tui". The "elephants and moche yuery, and wodes of firre",¹⁹ associated with Bartholomaeus' Dedan, derive from Ezekiel xxvii. 15, "filii Dedan negotiatores tui insulae multae negotiatio manus tuae dentes eburneos et hebeninos commutaverunt in pretio tuo". Ezekiel also deals with Saba's gold and spices (xxvii. 22), and with Gog and Magog (xxxix 6), both cited above, and in the lists of foreign nations occupying large sections of the book, provides the mediaeval encyclopaedist with a conveniently arranged reference table.

As already mentioned, Bartholomaeus does not concentrate upon the temptation and fall in his account of Paradise, and this lack of exegesis is further reflected in the surprising few references to Christian, New Testament material in the geographical sections of De Proprietatibus Rerum. Of course, the early books in the encyclopaedia had already explained theological and doctrinal matters quite fully, so that the geographical chapters did not need to repeat this information. What this means is that although the peripatetic Paul is mentioned as a visitor in several eastern Mediterranean Provinces (the main reference is to the conversions in Lycaonia,²⁰ where Paul was accepted as Mercury and Barnabas as Jupiter--see Acts xiv. 10-12), Christ himself appears only very occasionally, as, for example, in the account of "Iacobis welle, by the whiche oure lorde reste, whanne he was wery of þe waye; and bade þe woman zeue him drynke",²¹ derived from John ix. 5-7. Otherwise, references to the Christian myth are merely incidental, as when in the description of Ramathia, after talking of the birth of Samuel there (see I Samuel i. 1), Bartholomaeus tells of "Joseph, [of Arimathea] þe rygtful man, þat wip Nichodemus

anoyntede oure lordes body and buried it worshepeliche",²² (see Luke xxiii. 50-56). Therefore, although the middle-eastern provinces are dealt with very thoroughly in De Proprietatibus Rerum (there are chapters on, for example, Babilonia, Caldea, Cedar, Cilicia, Cyprus, Crete, Evila, Galilea, Idumea, Judea, Lycaonia, Mesopotamia, Media, Nabatea, Ophir, Parthia, Palestine, Pentapolis, Persia, Ramathia, Sabea, Samaria, Syria, Sichem, and Traconitida), most of the information given in these chapters is either, because of the duplication of names resulting from the alphabetical order, highly repetitive (Babilonia and Caldea both deal with the destruction of Babylon), or it is derived from primarily Old Testament sources. Thus the chapter on Sichem²³ deals with Jacob's purchase of the place (see Genesis xxxiii. 19), with his gift to Joseph over the lot (Genesis xlvi. 22), with Joseph's capture by his brothers and sale to the Egyptians (Genesis xxxvii. 12-28), with the terebintus tree and Jacob's hiding of his sons' idols (Genesis xxxv. 4-6), and with Abimelec's destruction of Sichem and sowing of salt on the ground (Judges ix. 45). Such a place had many stories attached to it and was, therefore, fit subject for Bartholomaeus' encyclopaedia. But the choice of individual towns or provinces is very selective, for although Sichem receives a very full treatment, Galilea, for example, is noted primarily for its healthy springs and lakes (including Lake Tiberias) and does not include any account of the many events in Jesus' life which took place in this province. Bartholomaeus is in this way somewhat inconsistent, for Book XIV on mountains does deal with Golgotha and the crucifixion, but Book XV on countries almost completely ignores the specifically

Christian associations of Palestinian topography. For a work ostensibly explaining Scripture, the inconsistency is remarkable, but in a geographical resumé, the selectivity is perhaps more understandable. Christ is, after all, not ignored in the encyclopaedia as a whole and the omissions in the geographical sections do not, therefore, necessarily interfere with the scope of the entire work. To the researcher interested more in the peculiar habits of relatively unknown lands than in the well-attested details of his own religion, the stories of Zoroastrian sun-worship associated with Nimrod (in the chapter on Persia),²⁴ and the mysterious properties of the Dead Sea (Judea and Pentapolis)²⁵ would be more attractive subject-matter than a mere recital of the biography of Jesus from Nativity in Bethlehem (unmentioned) to death in Jerusalem (celebrated primarily as the "navel" of Judea).²⁶

Thus, De Proprietatibus Rerum's use of the Bible can be seen to be extremely selective. The early books, especially Genesis with its account of the dispersal of races over the face of the earth, are the most often used, and, therefore, pass on to the mediaeval encyclopaedia the bulk of what we should now call "fabulous" material. The persistently geographical use of New Testament sources can be seen in the several quotations from the Acts of the Apostles, with the various provinces visited by Paul; and beyond these two types, Bartholomaeus' interest seems dictated by the attraction of a specific story. John Maccabees and the alliance with the Romans deserves a mention (Romana Provincia,²⁷ see I Machabees viii. 1, and xvi), as does the murder of Sennacherib and the subsequent exile of his sons in Armenia (Armenia,²⁸

see II Peralimpomenon xxxiii). But many of the major stories of the Bible associated with particular geographical locales--the Exodus from Egypt, for example, are treated allusively at best.

b. Patristic Writers

Bartholomaeus knew his Bible well for, as we have already seen, he had been a renowned Biblical exegetist in Paris for many years. But as a well-informed expositor he also made great use of the thousand years of patristic analysis, comment, and allegorization which had made Biblical studies the most prolific--and complex--of all mediaeval intellectual pursuits. The object of reconciling classical learning with the new revealed truths of Christianity and its Hebraic background had necessitated an elaboration on Biblical texts which, in geographical works, points in two opposing directions. Thus, the commentator could, like Cosmas Indicopleustes in his Christian Topography, accept the text at its face value and thereupon attempt to make actual observation and traditional scientific theory fit the bland statements of the text;²⁹ or, like Augustine in The City of God he could see the Bible as a document to be interpreted on many different levels, with the "literal" truth only one of many possible standards of judgement.³⁰ It is this latter technique which leads to Bartholomaeus' hint at the "yperbolica locucio" method of conceiving Paradise.³¹ Cosmas is, perhaps, an extremist in this dichotomy, for few patristic writers attempted the wholesale destruction of classical learning with such bravado and iconoclasm, and as Wright remarks, it seems unlikely that his theories won even limited acceptance in the mediaeval period.³²

Most of the controversy between supporters of the classical and Hebraic tradition is centred upon cosmology and does not thus concern the major subject of this dissertation. Bartholomaeus' discussion of the face of the earth does not concentrate upon the frame of the heavens, the waters above the firmament, or the description of the tabernacle, but certain topics brought up in the account of the countries of the world do inevitably lead to a consideration of such theoretical difficulties. For example, Bartholomaeus deals with the Antipodes in his chapter on Ethiopia. "And atte laste, azens þe cours of þe sunne, in þe souþe is þe londe þat hat Ethiopia adusta, 'ybrent'. And fables tellen þat þere byzonde ben þe Antipodes, men þat hauen here feet azens our feet, as Isider seith libro xy^o".³³ Bartholomaeus, in acknowledging his debt to Isidore, is, of course, placing the responsibility for the dubiousness of his information elsewhere. For his polite qualification "and fables tellen" does not help the reader in determining the validity of his account, which remains obstinately non-committal.

The problem with the Antipodes was, for the Christian, a major one. The origins lie in Crates' continental theory, where the earth is bisected twice by two oceans, thereby creating four independent land masses on the sphere.

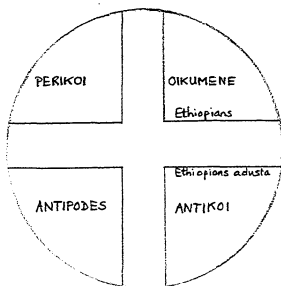


Figure 2. (redrawn from Thompson, p. 203)

Bartholomaeus' mention of the second Ethiopia (adusta) is a remnant of Crates' continental theory, although the Antipodes are now placed in the wrong southern land mass. Isidore's original account makes this clearer. "Extra tres partes orbis, quarta pars trans Oceanum interior est in meridie quae solis ardore nobis incognita est, in cuius finibus antipodas fabulose inhabitare produntur".³⁴ To Isidore, it is not the four continents which are "fabulose" but only the Antipodes themselves. In a church father, this latter contention was a necessary confirmation of the Christian position that Christ had by his death saved all mankind, all descended from Adam whose primal sin had made the atonement necessary. If other races existed beyond the area settled by Adam's descendants, then these men could not be included in the atonement and the Christian faith would lose its universal validity. It was for this reason that figures such as Lactantius and Cosmas

attacked the dangerous notion of the Antipodes³⁵ and in the very process, also rejected the sphericity of the earth, although an austral continent would not in itself encumber the Christian position, except as a modification of the tabernacle theory, derived from Hebraic tradition, which inevitably made the earth flat.³⁶ Dante's journeys through the centre of the earth and out to the other side³⁷ should be enough indication that the flat earth theory was not automatically accepted in the Middle Ages as has so often been assumed,³⁸ but the tradition in which Bartholomaeus was working could be extremely ambiguous about such problems in geography. As we shall see in the next chapter, Isidore's eclectic method often resulted in contradictory statements, and as Brehaut points out, his various accounts of the shape of the earth use language which could be appropriate to both a flat and a spherical form.³⁹

Such rivalries as those over the shape of the earth and over the Antipodes had been plentiful since the Greek period, but the presence of Christianity, with its dogmatic necessity borrowed from the Hebraic tradition, confused the arguments still further so that by the time Bartholomaeus is writing of his "Ethiopia adusta", it is doubtful whether he is aware of all the connotations of his very brief and apparently innocent sentence.

Similarly, the straightforward allusion to "Magog be some of Iaphet" in the account of Gothia⁴⁰ depends, as we have seen in the first part of this chapter, upon a long tradition evolving out of the prophecies of Ezechiel, a tradition which is interwoven with remnants of the Alexander legend and expounded by a multitude of Church fathers.⁴¹

Bartholomaeus, however, as is often the case in such contentious matters, merely leaves the reader with the brief note without giving any idea of the complicated doctrinal discussions which lay behind its occurrence. He was, after all, writing a much-simplified book of knowledge, intending only to sketch the bare outlines of the facts necessary for the intelligent students' analysis of the Bible, on the assumption that the references he gives would allow the curious reader to take up particularly interesting problems in other, more expansive, volumes. Thus, he does not mention the reappearance of Gog and Magog in Revelation xx. 8-9, where the two figure as personifications of the terrible, warlike tribes who will at the last day, attack the faithful under the banner of Satan.⁴² The inclusion of Gog and Magog in the discussion of Gothia, "a prouynce of þe neþer Cicia [Scythia] in Europe"⁴³ is confirmation of the frequent association of Ezekiel and John's prophecies with the invasions of the Germanic tribes at the dissolution of the Roman Empire. But of all this, Bartholomaeus remains silent.

One further mention of Bartholomaeus' incidental employment of facts dependent upon an unelaborated background theory will suffice before proceeding to a selective analysis of some of the individual patristic authors most often used in De Proprietatibus Rerum. In his account of Judea, Bartholomaeus tells us that "In þe myddel of þis Iudea is þe cite of Ierusalem, as it were þe nauel of alle þe cuntrey and londe, and is ryche of dyuers ricchesse and bereþ wele corne and fruyt and is noblicche yhiȝt with wateres and rycches of baume".⁴⁴ Now, apart from the inaccuracy of the agricultural claims, the passage

is particularly interesting in that it preserves the very ancient notion of the "navel" or centre of the earth, derived from the Hindus and entering western culture via the Arabs, a centre variously placed in several middle or far eastern localities,⁴⁵ but for specific Christian needs, usually being found at Jerusalem. The idea occurs in many Biblical passages, notably Ezekiel v. 5 and xxxviii. 12, and in Psalms lxxiv (lxxiii). 12 and lxxxv (lxxxix). 11, and was popularly developed by patristic writers until the very end of the mediaeval period.⁴⁶ Indeed, even in the Elizabethan age, the notion was still an attractive one, particularly in that development which placed the Garden of Eden and Golgotha at the same site, with the second Adam redeeming the sin of the first Adam at the central pivot of the earth. At the end of his life, John Donne uses the image for its paradoxical attraction.

We thinke that Paradise and Calvarie

Christs Crosse, and Adams tree, stood in one place;

Looke, Lord, and finde both Adams met in me;

As the first Adams sweat surrounds my face,

May the last Adams blood my soule embrace.⁴⁷

Hints of other versions of the same theme occur, for example, in Bartholomaeus' account of the Cyclades, where he says "And men trowen þat þei ben clepede Cyclades for þei þei ben fer from þe ilonde Delos, þei stonden rounde þat ilonde Delos; for þe Grees clepede 'rounde' ciclum".⁴⁸ Delos was one of the classical "navels" favoured by Greek supporters of the pivot theory,⁴⁹ but Bartholomaeus does not seem to have been aware of this.

These three illustrations—the Antipodes, Gog and Magog, and the navel, serve to show just how prosaic Bartholomaeus' attention to marvels could be. All three are handled purely incidentally in straightforward accounts of the places associated with them. In no case does the author expand upon the complex theories which lie behind them; and one might even wonder whether, relying as he did so much upon the very pithy and jumbled Isidore, he was fully cognisant of the theories themselves. This suggestion is perhaps unlikely considering first that he was an acclaimed commentator on Biblical matters and second that all three problems had occupied an important position in the interests of patristic writers for many centuries; but whatever the truth, it is remarkable that the material is handled in such an off-hand manner, with the bare statement of fact and no illuminating comment whatever.

The final section of this chapter will attempt to sketch very briefly some of the contributions made to Bartholomaeus' encyclopaedia by specific Church fathers. The authors cited in De Proprietatibus Rerum's geographical sections include many of the best-known patristic sources, such as Augustine, Jerome, John Damascene, John Chrysostom, Basil, Epiphanius, Ambrose, Bede, Rabanus, and, of course, the Glossa Ordinaria. But apart from Isidore, who is a rather special case, the most often cited patristic sources is Orosius, as one might perhaps expect in a description of the world, for the introductory chapters of the Historia Contra Paganos consist of a geographical survey of the late Roman world, a survey which was to be immensely influential, through its incorporation in Isidore and elsewhere, during the mediaeval period. Bartholomaeus cites Orosius seventeen times by name in Book XV of De

Proprietatibus Rerum, and his presence can be traced on many occasions, particularly (as noted above) via the passages taken from Isidore. But despite this heavy dependence on Orosius, little of this influence concerns us here, for Orosius' account of the countries of the world is conceived as merely a factual reference to his main historical task and is thus more prosaic than romantic, more restrained than expansive. Indeed, the only instance of what might be called a "fabulous" borrowing in Bartholomaeus occurs in the chapter on Suecia and the Goths, where we hear that "Of þise men come Amazones, wymmen of wymmens londe",⁵⁰ a suggestion (unexplained or developed), which is credited to both Orosius and Isidore.⁵¹ Otherwise, the major use of the Historia appears to be in making clear the boundaries of the political and topographical units into which the world was divided. For example, Orosius is cited in the chapter on Cappadocia where De Proprietatibus Rerum reads "Þerby rennep þe ryuer Albys, þat delede some tyme þe kyngdome of Liddia fro þe Pers".⁵² (again dependent on both Orosius and Isidore).⁵³ Orosius is similarly cited in the long, complex account of the races and nations of Europe,⁵⁴ and as an authority on, for example, the position of Thule in relation to Britain,⁵⁵ the seas surrounding the island of Cyprus,⁵⁶ the twin provinces of Egypt⁵⁷ and the ocean to the north of Aquitaine.⁵⁸ None of this is at all fabulous (although the actual directions given are sometimes a little inaccurate), and although Orosius is a major figure as far as the geographical sections as a whole are concerned, he cannot be considered particularly influential in the growth of the specifically fabulous tradition.

However, most of the other Church Fathers are cited in the chapter on Paradise, which since it was the only "country" described by Bartholomaeus to owe its authenticity entirely to Biblical sources, was an inevitable proving-ground for the patristic geographers. Other fabulous lands, Ethiopia, India and the like, were of interest to early Christian writers but suffered from the misfortune of having already been well described in classical mythic geography: in Paradise the Fathers had an open field and it is therefore appropriate that Bartholomaeus should quote them widely.

He quotes Jerome in his claims that Paradise "is moost mery and fer aweye in space of londe and of see, oute of þe cuntrey þat we wony ynne. And is so hiȝe þat yt rechep to þe spere of þe mone. Þe place is so hiȝe þat þe watir of þe floode come nouȝt þerto".⁵⁹ John Damascene appears as the authority for the "moost temporat ayre and clere" and "liȝt briȝt shynyng"⁶⁰ which lies above the sphere of corruptibility, and is quoted as the source of the perhaps rather strange idea that man was solitary in Paradise, without the company of other creatures. "For aftir his ymage it was noone vnesonable beeste þat wonyep þerynne but oneliche man".⁶¹ Augustine's City of God is the origin of the rhetorical questions which Bartholomaeus asks concerning man's idyllic state and his fall from grace, "what myȝt þey drede, where myȝt þey be sory, in so moche plente, of so moche goode, þer nopinge greued? Þere was alle þat godewille desireþ, þere was nouȝt that shulde offende neiþer greue þe flesshe neiþer þe soule of man þat liued in blisse".⁶² And Alexander of Hailes is the author responsible for the suggestion (contradicting that drawn from John Damascene above)

that "The passyng and the rysyng of suche exalacouns and vapours to þe body of þe mone...recheth nougt fully to þe sercle of þe mone; but it is yseyde þat he toucheþ þe cercle of þe mone by a manere of figuratyf spekyng þat is yclepede yperbolica locucio, þat it myzt be knowe þat þe moste hiznesse of Paradys passeth þe neþer erþe withoute comparisoun".⁶³

The contradiction cited above is an inevitable result of the eclectic and indiscriminating method often favoured by Bartholomaeus, for there is no attempt to reconcile these opposing ideas. The eclecticism can also produce a great deal of unnecessary repetition as when, in the same chapter, both Bede and Damascene are quoted on the position of Paradise above the circle of the moon, with virtually identical opinions, but separated by a description of entirely different phenomena. The organization is thus somewhat slack, perhaps resulting from the unwieldy mass of material that Bartholomaeus was obviously contending with in producing this particular account.

Further use of patristic sources is confined primarily to confirmation of those stories derived from the Bible already dealt with in the earlier part of this chapter; and inevitably it is Jerome and the Glossa Ordinaria which are the major sources here. Otherwise, as we have shown in the discussion of the Antipodes, Gog and Magog, and the navel, although Bartholomaeus does often include fabulous problems which were of great interest to patristic writers, he does not develop these problems and does not appear to consult the views of these writers, preferring to rely upon the brief allusiveness of Isidore. What this means is that the geographical sections of De Proprietatibus Rerum are perhaps less contentious than they might otherwise be if

written in the spirit of zealots like Cosmas or Lactantius. Bartholomaeus assumes a good deal but his assumptions are for the most part blandly expressed and certainly not polemical; in a reference work this technique is probably very valid, for the student could thus be easily familiarized with the bare outlines of necessary geographical ideas derived from the Fathers without being distracted by the theological exegesis associated with such ideas.

¹DPR xv. 127, 76.

²DPR xv. 111.

³DPR xv. 3.

⁴DPR xv. 51.

⁵DPR xv. 37.

⁶DPR xv. 34.

⁷DPR xv. 22, 23.

⁸DPR xv. 57.

⁹DPR xv. 71.

¹⁰Indeed, the connection between the two legends, that of Alexander and Gog and Magog, eventually becomes explicit in mediaeval fabulous geography (see, for example, De Imagine Mundi I. ii., where we learn of the wild men of the north, headed by Gog and Magog, who are walled in by Alexander). The origins of the association, apart from those Biblical sources cited in this chapter, are probably to be found in the Koran, chapter 18 'The Cave,' where the account of the deeds of Dhul-Qarnein [Alexander] includes this: "Then he followed yet another route until he came between the Two Mountains and found a people who could barely understand a word. "Dhul-Qarnein," they said, "Gog and Magog are ravaging this land. Build us a rampart against them and we will pay you tribute....He dammed up the valley between the Two Mountains, and said: "Ply your bellows." And when the iron blocks were red with heat, he said: "Bring me molten brass to pour on them." Gog and Magog could not scale it, nor could they dig their way through it." (Translated by N. J. Dawood.) They are, however, to be let loose on the last day (see also Koran 21. "The Prophets"). We might further note the frequent identification of Gog and Magog with mysterious or dangerous Asian tribes (e.g., Bartholomaeus' Scythians below), including the Tatars and the lost tribes of Israel (see Wright, p. 288).

¹¹DPR xv. 71.

¹²DPR xv. 117.

¹³DPR xv. 111.

¹⁴Wright (pp. 63, 389) traces the incorruptibility of Paradise from classical descriptions of the ideal garden landscape, particularly in its association with the Hesperides, citing Claudian's Epithalamion. However, the geographical rationale for incorruptibility rests upon Paradise's position above the moon's sphere (see e.g., Neckham De Natura Rerum ii. 49 as a typical mediaeval belief), itself probably descending from classical mountains above the clouds identified with the homes of the gods. (See DPR xiv.28 for Bartholomaeus' account of Olympus and its extension above the earth's atmosphere.) H. R. Patch The Other World According to Descriptions in Medieval Literature (Cambridge, Mass. 1950), traces this association of Paradise with a realm above the earth from the vision of Er in Plato's Republic x. 614-20, through the very influential Somnium Scipionis cited in the last chapter. (See Patch, pp. 23-4.) The problem for the Christian, however, was that Paradise should be a part of this earth, not totally discrete from it, and although this usually meant that, following the Biblical text, Paradise was in the east of Asia, the pull of the Hyperboreans to the north and the Herperides to the west could result in such compromises as Columbus' (see above, chapter 1), or actual associations with the magical islands of St. Brandon or the Fortunate Isles. (See Patch, pp. 40-46.)

¹⁵See Psalm xlv. 9; Job xxviii. 16, xxii. 24; Isaiah xiii. 12; 1 Kings xxii. 48.

¹⁶DPR xv. 4.

¹⁷See 1 Kings x. 10; Ezechiel xxvii. 22.

¹⁸DPR xv. 6.

¹⁹DPR xv. 49.

²⁰DPR xv. 88.

²¹DPR xv. 146.

²²DPR xv. 123.

²³DPR xv. 146.

²⁴DPR xv. 118.

²⁵DPR xv. 78, 117.

²⁶DPR xv. 78.

²⁷DPR xv. 127.

²⁸DPR xv. 5.

²⁹ Unfortunately for his scientific method, Cosmas' motivation is essentially polemical, and his attack is squarely against those who would insult Christian dogma by questioning the text of the Bible. "But those on the other hand who prank themselves out in the wisdom of this world, and are self-confident that by scholastic reasonings they can comprehend its figure and position, scoff at all divine scripture as a mass of fables, stigmatizing Moses and the prophets, the Lord Christ and the Apostles as idle babblers, and given over to vain delusions; while with supercilious airs, as if they far surpassed in wisdom the rest of mankind, they attribute to the heavens a spherical figure and a circular motion." i. 117. (Translated by J. W. McCrindle, Hakluyt Society xcvi. 1897.) This flair for contentious diatribe led Cosmas to a doctrinaire fundamentalism unusual even in the Middle Ages, where he models, after Biblical authority, the entire universe on the tabernacle (ii. 129-137) and is thus enthusiastically scornful of such follies as the sphericity of the earth and the Antipodes (see Beazley, i. 278-301, M. Ferdinand Denis, Le Monde Enchanté, Paris 1843, p. 8, and below, footnotes 35, 38.

³⁰ See De Civitate Dei xiii. 21.

³¹ See Appendix III for a fuller account of this theory.

³² Wright, p. 380. See also M. W. Laistner, "The Decay of Geographical Knowledge and the Decline of Exploration 300-500," in A. P. Newton, Travel and Travellers of the Middle Ages (Freeport:1967), p. 36.

³³ DPR xv. 52.

³⁴ Etymologiae xiv. 5. For Crates, see Thomson, loc. cit., and Beazley, i. 377.

³⁵ See e.g., Lactantius Divine Institutes iii. 24, Augustine, De Civitate Dei xvi. 8-9., Cosmas, loc. cit. For further detail on patristic (and classical) opposition to a spherical earth, see the discussions in Beazley, p. 274, 281-3 (quoting e.g., John Chrysostom, Diodorus of Tarsus, Severian of Gabala, Basil and Ambrose, the latter two leaving the question of the Antipodes open); Thorndike i. 219 (on Plutarch's rejection of both spherical earth and Antipodes in De facie in orbe lunae); and Wright pp. 53-4, 152-3 (on e.g., Hugh of St. Victor).

³⁶ See Cosmas on the tabernacle (even to the detail of the positions of the candlesticks) as an image of the earth, ii. 129-137.

³⁷ Inferno xxxiv.

- 38 The concept of the earth as a globe can be seen, through Philolaus, in the early number symbolism of the Pythagorean theory of the perfection of the sphere, and remains a viable alternative to the flat-earth theory throughout the period covered. See the discussions in Beazley, p. 277 (quoting Aristotle, Strabo, Cicero, Pliny, and Seneca), p. 371 (on Bede; for whom see also Wright, p. 54).
- 39 E. Brehaut, An Encyclopaedist of the Dark Ages (New York 1912) p. 49n.
- 40 DPR xv. 71.
- 41 See e.g., Augustine De Civitate Dei xx, 11.
- 42 Revelations xx. 8-9.
- 43 DPR xv. 71.
- 44 DPR xv. 78.
- 45 See Hyde, p. 73, for the relation between Delos and Babylonian Nippur as navel. See esp. Ezechiel v. 5. "ista est Hierusalem in medio gentem posui et in circuitu eius terras", for Jerusalem as navel. See Beazley pp. 338-9 for further discussion, and Wright, p. 86, on the Arabic Arin.
- 46 For patristic sources, see Wright, pp. 259-61.
- 47 Hymne to God, My God, in My Sickness, 26-30.
- 48 DPR xv. 43.
- 49 Herodotus, for example, regards Delos as the centre (iv. 97). See J. Talboys Wheeler, The Geography of Herodotus (London 1854), p. 97.
- 50 DPR xv. 152.
- 51 No exact source found in Isidore. See Orosius i. 15.
- 52 DPR xv. 32.
- 53 No exact reference found in Isidore or Orosius.
- 54 Orosius i.2, DPR xv. 50.
- 55 Orosius, loc. cit., DPR xv. 28.
- 56 Orosius, loc. cit., DPR xv. 57.
- 57 Orosius, loc. cit., DPR xv. 53.

58 Orosius, loc. cit., DPR xv. 57.

59 DPR xv. 111.

60 DPR xv. 111. See John Damascene, De Fide Orthodoxa, ii. 11.

61 DPR xv. 111. Damascene, ii. 11.

62 DPR xv. 111., Bartholomaeus cites De Civitate Dei xi. 11., but Augustine's series of questions throughout his discussion of Paradise (xii-xiii esp.) would seem to be sufficient model.

63 DPR xv. 111. Thorndike, ii. 415, finds Bartholomaeus' use of Alexander questionable and suggests William of Conches as a more likely source for cosmographical material. See, however, Quaestiones Disputatae 'Antequam Esset Frater' XLVII. i. 2. 36. and esp. iii. 1. 54, for the link with Augustine.

Chapter 4. Isidore

The figure of Isidore of Seville, the compiler of the remarkably influential Etymologiae, has already appeared as a major literary source in the discussion of Bartholomaeus' encyclopaedia. In this chapter we will consider the Etymologiae in somewhat greater detail and will attempt to trace not only the way in which Isidore draws together many of the strands of fabulous geography noted above, but also the manner in which Bartholomaeus selects material from the compendiousness of Isidore's collection of fact, rumour, contradiction and imbalance.

The standard edition of the Etymologiae by W. M. Lindsay quotes as its headnote an appreciation of Isidore derived from one of the manuscripts of English provenance.¹

This booke is a Scolemaster to those that are wise,
 But not to fond fooles that learning despise,
 A juwell it is, who liste it to reede,
 Within it are Pearells precious in deede.

The banality of the verses, although casting doubt upon the poetaster's literary judgement, does not hide the fact that this encyclopaedia, after some eight centuries of constant use, was still looked upon as a reliable source of knowledge, and moreover as an important influence on education. Appreciation of Isidore extended at least as long as editions were being produced and read (well into

the seventeenth century),² and the mediaeval estimation of the Etymologiae was high indeed. Brehaut, in describing the way in which Isidore's organization of the secular sciences was followed throughout the mediaeval period, notes laudes Isidori in Fredegarius, Alcuin, William of Malmesbury, Vincent of Beauvais and Petrarch.³ Thus, although Floyd Seyward Lear's reminder of Isidore's "reputation for thin, dry, sterile, and jejune thinking"⁴ is, as we shall see, certainly appropriate, it should be balanced by an appreciation of the importance of Isidore's centrality in mediaeval thought. "Few writers of any period cover the intellectual interests of their time so completely. To understand Isidore's mental world is nearly to reach the limits of the knowledge of his time".⁵ He might very well have occasionally failed to understand the material he was trying to abridge⁶ (it did, after all, include almost the complete sum of classical and Biblical philosophy and science), but he "belonged to a period in which a single mind could still hope to encompass the entire range of human knowledge in the fashion of Aristotle";⁷ and thus in his plan, if not in his actual success, we can see the genesis of the mediaeval mind in evolution. This evolution was to reach from him through the great encyclopaedists of the thirteenth century all the way to the very beginnings of the modern scientific period, and there can be little quarrel with Thorndike's contention that the ultimate results of Isidore's Etymologiae were not beneficial, since its influence long outlived its practical usefulness.⁸ But although the intellectual laziness encouraged by the sheer ubiquitousness of Isidore is to be condemned in the bulk of mediaeval writers, this is not to forfeit

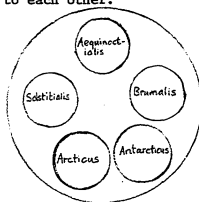
Isidore's claim as the most important single source necessary towards an understanding of the mediaeval mind.

The consideration of Isidore's Etymologiae in this chapter falls into two parts: the first attempts to discover the basic attitudes to fabulous material which motivate the geographical sections of the work, and the second defines those attitudes more specifically with regard to Bartholomaeus by exploring a selection of the very many cases where De Proprietatibus Rerum relies upon Isidore as its major source for fabulous geographical matter.

a. Basic Attitudes

As Brehaut points out, the peculiar arrangement of Isidore's encyclopaedia, with its dependence upon an etymological explicatio for all phenomena, tends to forbid consecutive thought to an even greater degree than in other encyclopaedias.⁹ The eclectic method necessary to the successful compilation must inevitably endanger the coherence of the entire work, but this basic problem is exacerbated in the Etymologiae by Isidore's analytic method, "to treat each subject by the method of defining the terms belonging to it",¹⁰ a procedure which arose out of his acceptance of the transcendental reality of words, whose function could therefore best be explained not by reference to their immediate usage in contemporary speech, but by tracing their origins back to a time before they were corrupted by undisciplined human intercourse. Combined with the mediaeval norm of reliance upon classical and Biblical authority, this process gives the Etymologiae a disordered look in which contradictions or ambiguities abound. One

of the best-known examples of this confusion, particularly as regards our field of study, is Isidore's treatment of the zones of the earth, where instead of understanding them as parallel belts around the sphere of the globe, he imagines a series of circular areas lying flat on a flat earth (which is itself circular) so that the antarctic and arctic appear next to each other.



But even this misunderstanding is not consistent, for in other descriptions of the earth,¹¹ his language can refer to either a spherical or flat earth theory; and despite the obvious importance of the decision one way or another, his eclectic method does not allow a single solution.

Given this confusing method and its unfortunate results, we should not therefore expect any coherent system of thought which would provide Bartholomaeus with a consistent world-view. However, much of what Isidore has to say does influence the composition of the geographical sections of De Proprietatibus Rerum a great deal, and it will therefore be useful to quote those parts of the Etymologiae which bear most directly upon Bartholomaeus' work.

As we have seen earlier, Bartholomaeus does inherit the etymological rationale in explaining the origins of races and countries.

This can lead to absurdities, as when (following Isidore), he claims that "þe Danes come of Gootes and some men trowen þat þey ben yclepid Dacos, as it weren dagy, 'men ycome of Gootes'";¹² but the method is so central to the geographical sections of De Proprietatibus Rerum that some consideration should be given to Isidore's theory of etymology, stated at its fullest in his discussion of Grammatica in Book I.

Etymologia est origo vocabulorum, cum vis verbi vel nominis per interpretationem colligitur. Hanc Aristoteles ὀνιβαλον, Cicero adnotationem nominavit, quia nomina et verba rerum nota facit exemplo posito; utputa 'flumen', quia fluendo crevit, a fluendo dictum. Cuius cognitio saepe usum necessarium habet in interpretatione sua. Nam dum videris unde ortum est nomen, citius vim eius intellegis. Omnis enim rei inspectio etymologia cognita planior est. Non autem omnia nomina a veteribus secundum naturam inposita sunt, sed quaedam et secundum placitum, sicut et nos servis et possessionibus interdum secundum quod placet nostrae voluntati nomina damus. Hinc est quod omnium nominum etymologiae non reperiuntur, quia quaedam non secundum qualitatem, qua genita sunt, sed iuxta arbitrium humanae voluntatis vocabula acceperunt. Sunt autem etymologiae nominum aut ex causa datae, ut 'reges' a regendo et recte agendo, aut ex origine, ut 'homo', quia sit ex humo, aut ex contrariis ut a lavando 'lutum', dum lutum non sit mundum, et 'lucus', quia umbra opacus parum luceat. Quaedam etiam facta sunt ex nominum derivatione, ut a prudentia 'prudens'; quaedam etiam ex vocibus, ut a garrulitate 'garrulus'; quaedam ex Graeca etymologia orta et declinata sunt in Latinum, ut 'silva', 'domus'. Alia quoque ex nominibus locorum, urbium, vel fluminum traxerunt vocabula. Multa etiam ex diversarum gentium sermone vocantur. Vnde et origo eorum vix cernitur. Sunt enim pleraque barbara nomina et incognita Latinis et Graecis.¹³

This theoretical position is partially a mere statement of obvious similarities of form, as when flumen is derived from fluendo. The problems arise only when he attempts to set up an historical link between the present and past origins, as when homo is derived from humo because man was made out of earth. The former is only a harmless study of morphology which might or might not be correct; but the latter is an attempt to see a transcendental entity in the word itself, whereby

the link between form and meaning is an absolute and not dependent upon the limitations of particular languages. This theory provides Bartholomaeus with many of his anecdotal descriptions of phenomena in fabulous geography.

The same desire to trace an absolute meaning in the objects of the physical world can be seen in Isidore's attitude towards monsters and portents. Of the hippo-centauri, for example, he says "id est hominem equer mixtum, ad expremendam humanae vitae velocitatem, quia equum constat esse velocissimum",¹⁴ a moral interpretation which is similar to that attached to the chimaera, "id est caprea, aetates hominum per eam volentes distinguere; quarum ferox et horrens prima adolescentia, ut leo; dimidium vitae tempus lucidissimum, ut caprea, eo quod acutissime videat; tunc fit senectus casibus inflexis, draco".¹⁵ The fabulae here expounded by Isidore are thus seen to have an intellectual and moral interpretatio, to function in the world not only as sources of wonder (as Pliny had viewed them) but as animate lessons for man's education and self-awareness. Thus, in discussing portents, Isidore modifies Varro's "unnatural" or "supernatural" doctrine by bringing all nature within the will of God. "Portenta esse Varro ait quae contra naturam nata videntur: sed non sunt contra naturam, quia divina voluntate fiunt, cum voluntas Creatoris cuiusque conditae rei natura sit. Vnde et ipsi gentiles Deum modo Naturam, modo Deum appellant. Portentium ergo fit non contra naturam, sed contra quam est nota natura".¹⁶ This theory, of course, opens the door to all the fabulous material we have encountered so far, as well as to the omens and monstrous births which could be used to tell the future. The burden

then fell upon the exegete to find the necessary explanation for the particular wonder. This relation between the marvel and its intellectual or moral equivalent is the basic assumption which (as in Isidore's chimaera quoted above) motivates the Bestiary with its two-fold account of the wonders of the natural world: as we have already seen, Bartholomaeus does make use of such sources, but, forgetting Isidore's and the Bestiary's significatio, relates the marvels without any of the expected moral interpretations. In Isidore's day, however, when the fables of the ancients were a more immediate danger to the attention of the faithful, the moral rationalization was a necessary accompaniment to the acceptance of secular learning, especially secular learning of such dubious origins.

The Etymologiae is not, however, a Bestiary, and although Isidore does need the significatio to allow in the monsters and fables, he can nonetheless enjoy the headless Blemmyes of Libya for their own sake,¹⁷ as well as the Artabatitae of Ethiopia who never walk,¹⁸ and many of the other standard monsters of the tradition-- Satyrs,¹⁹ Sciapodes,²⁰ Antipodes,²¹ Hippopodes,²² Gorgons,²³ Pigmies,²⁴ and Sirens.²⁵ His account of the natural world of animals also repeats many of the fabulous stories we have encountered before, particularly those which fit his etymological instinct, as do the beavers. "Castores a castrando dicti sunt. Nam testiculli eorum apti sunt medicaminibus, propter quos cum praesenserint venatorem, ipsi se castrant et morsibus vires suas amputant".²⁶ By the same method, we can see that monkeys are called simiae because they are "similar" to men,²⁷ dogs called canes because they sing (or howl).²⁸ Much of this material is familiar

through the various Bestiaries, but it is likely that, as far as Bartholomaeus is concerned, a great deal comes directly from Isidore himself.

b. Bartholomaeus and Isidore

Having explored some of the basic attitudes which motivate Isidore's treatment of fabulous material, we now turn to specific examples of Bartholomaeus' incorporation of this material into his own encyclopaedia. First, we should note that although Etymologiae is certainly the single most important source used in the geographical sections of De Proprietatibus Rerum, the information available to a thirteenth-century encyclopaedist was different in character and extent from that used by the early seventh-century scholar and ecclesiastic in the Visigothic kingdom of Spain. Isidore was a product of the declining area of knowledge which attended the fall of the Roman Empire, and his encyclopaedia therefore tends to reflect not the first-hand geographical information of his own times, but the settled and ordered world of the Roman Empire itself. Thus, in the Etymologiae, the centre of attention is in the eastern Mediterranean and the encyclopaedia dwells most persistently on those countries covered in the Biblical and classical accounts we have considered in earlier chapters. Isidore's world is almost completely circumscribed by the information contained in the books we have already mentioned--Pliny, Solinus, Mela, the Bible--and does not venture far into the north of Europe. For example, in Etymologiae, the Saxons are treated very summarily with a brief account of their strength and their

tendency to piracy: "Saxones gens in Oceani litoribus et paludibus inuis sita, virtute atque agilitate habilis. Vnde et appellata, quod sit durum et validissimum genus hominum et praestans ceteris piraticis".²⁹ But to Bartholomaeus, Saxony was familiar (it was indeed his home for many years), so his account of the same people³⁰ is very much fuller, more sympathetic, and omits any reference to the piracy quoted in Isidore. The difference between the two would perhaps hardly be worth stressing, since obviously Europe had changed a good deal during the six hundred years between the two encyclopaedists, were it not for the fact that, as Brehaut points out,³¹ Isidore includes in the Etymologiae almost nothing from his own period but rather concentrates upon the world as it had been in the mature days of the Roman Empire: to read his book, we would not know that the Empire had ever fallen. Thus, in addition to the chapters in Bartholomaeus which one would not expect to find in Isidore (e.g., Norwegia, Boemia, Wynlandia, Rucia, Sclavia, Islandia, Westfalia, Flandria, Frisia, Normannia, etc.), one is surprised at the inadequacy of the accounts of areas that must have been within seventh-century experience (e.g., Britain, France/Gaul, or even Spain, which is treated very briefly). Bartholomaeus himself does share in the general encyclopaedic tendency to rely upon ancient sources rather than on current eye-witness reports, and to allow descriptive statements which would be more appropriate to a much earlier period; but his own travels in France, England, and Germany had familiarized him with a wide range of human customs and social habits, and he was at least open to the inclusion of these experiences into his own work.

One further qualification about Bartholomaeus' reliance upon Isidore should be made before proceeding with the more detailed analysis. Since Isidore was certainly a direct source (unlike many of the other works we have so far considered), textual problems can be more explicitly identified, and the consequent differences between Etymologiae and De Proprietatibus Rerum more easily explained. For the most part, textual differences are very minor, since the Latin manuscript tradition was apparently more effectively controlled than was, for example, Trevisa's English version. But occasional small lapses can, of course, create remarkable differences in meaning, as when a misreading of pone (either by Bartholomaeus himself or by a scribe of Isidore) for pane in the sentence "Partes huius quae pone sunt Propanisis iugis ambiuntur",³² leads De Proprietatibus Rerum to prattle on about "the pleyne parties þereof þat beren corne",³³ which makes no sense in the context but is a brave attempt to emend an otherwise irrelevant passage. This example, is, however, very unusual and what textual differences do occur do not modify the meaning to a great extent. Thus, despite these qualifications, we can still regard the connection between Isidore and Bartholomaeus as a very close one, and can now turn to an examination of the most important elements of this reliance.

Since the unifying principle of Isidore's encyclopaedia is the etymological rationale, we should expect that Bartholomaeus' borrowings from his predecessor are still largely governed by this principle. Thus, we find that Bartholomaeus tends to use Isidore at the beginning of each chapter, for it is here that he is explaining the origin of the

name of the country and its people. Where names are thus explained, Isidore is always the source, but is often superseded in the later parts of each chapter where Bartholomaeus goes into greater detail than Isidore's pithy, brief, quotations would allow. The most common method of etymological explanation is the simple one of endowing each country with an eponymous founder, and this process accounts for, among others, Bithynia (King Bithinius),³⁴ Cedar,³⁵ Chanaan,³⁶ Crete,³⁷ Garamantia (King Garama),³⁸ Aegypt (Aegyptus),³⁹ Hellas (King Hellenus),⁴⁰ Phoenicia (Phoenix),⁴¹ Judea (Judas),⁴² Idumea (Edom),⁴³ Italia (King Italus),⁴⁴ Icaria (Icarus),⁴⁵ Corsica (Corsa),⁴⁶ Macedonia (Emathius),⁴⁷ Persia (Perseus),⁴⁸ Rome (Romulus),⁴⁹ Syria (Syrus),⁵⁰ Sicionia,⁵¹ Thrace (Thiras),⁵² Thessalia (King Thessalus),⁵³ Tenedos (Tene),⁵⁴ Dardania (Dardanus).⁵⁵ Two modifications to this most simple rule occur in Isidore and are followed by Bartholomaeus. First, the rival claims of several founders (or of several different etymological possibilities) are frequently included in addition to the ones mentioned above. Thus, although Hellas is apparently named "of Kyngē Ellena, Deucalleoum his sone. After him þe Gres were first yclepede Ellenes".⁵⁶ later in the same chapter, again using Isidore as source, Bartholomaeus notes that the Hellespont is so called from "Ellex þe sustir of Frixus. She fleighe þe malice of here stepdame and fille into þe see and was dede, and of þat fallynge þe see and þe londe aboute had þat name Ellespontus".⁵⁷ The ambiguity (if not exactly contradiction) is not noted. Perhaps a clearer case of two etymological explanations is in the chapter on Sicily, where Bartholomaeus notes from Isidore: "Sicilia was some tyme yclepede Sicania and haþ þat name of Sicanus þe kyngē, and was aftirward yclepede

Sicilia; and had þat name of Sicanus þe kynge, and was aftirward yclepede Sicilia; and had þat name of Siculus þe broþere of Ytalus".⁵⁸

Both names thus need their own eponymous founder. Similarly, in the account of Corsica, we first learn that the island "hath þat name of a certeyn duke", only to be then told the story of the woman Korsa who followed her bull to the new island, whereupon her people "saylede þider and clepide þe ilonde Korcita, þe name of þe woman þat fonde þe ilonde, and was here gyde and leder".⁵⁹ Both pieces of contradictory information are derived from Isidore. Where, as in the case of Britain (and Sicily noted above) a country has been known by several names, each one must be given its own explanation. Thus, we have the stories of Brut, the white rocks of Albion, the Queen Engelia and the "angle" that explains "Anglia".⁶⁰

The reference to Korsa and her bull is an example not only of the multiplication of names and founders but also of the tendency to concentrate more upon stories attached to these founders than to any description of the country itself. The story of Korsa dominates the chapter on Corsica, excluding almost all other descriptive material, and the same thing happens in the account of Tenedos, which received its name from Tenes "a zonglynge" who "was defamed þat he hadde yleyde by his steppedame and flize into þat ilonde, and bilte þere a citee and gaf it his owne name and to þe ilonde also".⁶¹ The only other fact given in this chapter is that Tenedos is in the Ciclades, and the stress on the anecdotal derivation of the name thus drives out all other material. This does not happen where a mythical anecdote does not involve an etymological explanation (as, for example, in the case of the

birth of Venus on Cyprus,⁶² Dedalus' house on Crete,⁶³ or the Cyclops in Sicily),⁶³ but where the country being considered is small and perhaps undistinguished, the only excuse for its inclusion might be the interesting story explaining its name.

Apart from reference to the eponymous founder, Isidore's main method of etymological exegesis is an attempt at a qualitative analysis of particular attributes of each country as reflected in its name. Thus, "Ethiopia...had first þat name of colour of men, for þe sonne is nyze..."⁶⁵ (although no adequate explanation is given of the linguistic links involved). A fuller and more satisfactory etymology is given for the island of Delos by a reference to a particular event in its history. Delos is so called because "aftir þe floode, when þe nyzt was derk many monþes, þat ilonde was byshynned with þe sonnebeemes tofore alle opere londes. And for he was first yshewed and yseye he hath þat name Delos, for delon is grewe and is to menyng 'openlyche yshewed.'"⁶⁶ (Incidentally, another name for the island—Ortigia—is explained by reference to the ortigias "curls" that were first seen there, again derived from Isidore.)⁶⁷ Similarly, the fruitfulness of particular countries might be used to account for their names:

Campania thus derives from capacitatis,⁶⁸ and Moesia from messis 'rype corne'.⁶⁹ Or well-known geographical features (fabulous or otherwise) might do just as well: Mesopotamia "for he is byclippede with tweye ryuers",⁷⁰ and Pirenia from "ofte fire of liztenyng, for pir is grew and is to menyng 'fyre', and þise mounteyns Pireni ben often smyten wip fyre".⁷¹ Furthermore, the peculiar habits of the inhabitants might explain a name (the Picts/Scots and their habit of painting their

bodies),⁷² as might a particular historical event (the Samaritans who were custodians of the land of the Jews),⁷³ or the colour of skin (various races with the prefix "gal-", including the Gauls,⁷⁴ the Galileans,⁷⁵ and the Galicians).⁷⁶ Most of these explanations are, of course, more or less preposterous, but occasionally Isidore (followed by Bartholomaeus) seems to be straining even harder than usual, when, as we have seen earlier, he derives the Danes (or "Dacos") from "dagy, men ycome of Gootes."⁷⁷ At times, however, Isidore and Bartholomaeus prefer a purely "scientific" to a mythical explanation as when the Sirens of the Syrtes are (after Sallust)⁷⁸ given this explanation: "Sirtes ben places in þe see ful of grauele, and hath þe name of 'drawynge'; for...þei draweth to hem al þing. For siren is grewe and is to menyng 'drauȝt' oper 'drawynge', and suche drawynge makeþ þe grounde and þe see uneuen, in some place depe and in some place sholde, and þerfor it is perilous".⁷⁹ This latter is nonetheless somewhat untypical and does, of course, still require a great deal of linguistic imagination. And even though its explanation does carry a pseudo-scientific air, it is still reflective of Isidore's norm, the personal etymology derived from individual heroes appropriate to each country, reinforced or superseded where necessary by a qualitative discussion of particular geographical or ethnic characteristics.

We have spent some time considering Isidore's contribution to Bartholomaeus' encyclopaedia purely in terms of its etymological penchant: but although this tendency does indeed provide Isidore with his most obvious method of organization and does flavour De Proprietatibus Rerum throughout the geographical sections, the Etymologiae was

perhaps most important to the Middle Ages purely as a compendium of late classical material, and thus Isidore carries through into Bartholomaeus' period many of the fabulous stories we have already met in Pliny and elsewhere. The Troglodytes of Ethiopia,⁸⁰ the Garamantes,⁸¹ the story of Aeolus and the winds,⁸² the Fortunate Isles and their confusion with Paradise,⁸³ the Gorgons,⁸⁴ Gog and Magog,⁸⁵ the mountains of gold in India,⁸⁶ the basilisk of Libya,⁸⁷ the golden river of Lydia,⁸⁸ the Pygmies,⁸⁹ the silk from the trees of Seres,⁹⁰ the golden isle of Chryse and the silver of Argyre,⁹¹ the frozen sea and sunlessness of Thule⁹² —all of these and many others appear in Isidore and are then taken directly into Bartholomaeus. The Etymologiae brings together the most tenacious fables of the classical tradition and, in the brevity of its typical quotation, reduces them to their barest essentials, available to the mediaeval compiler for possible imaginative expansion. The changes introduced by Bartholomaeus, however, are usually very minor: indeed, his characteristic method is to take over the stark statements of the Etymologiae as they are, and if expansion is necessary, to turn to other authoritative sources. This tends to give his prose the same staccato, pithy eclecticism of his original, and, of course, as we have seen in Section II, the same can be said of his English translator.

For the purposes of this study, we must limit Isidore's originality to the etymological method discussed above (and even this did, of course, have some precedent as a way of drawing the ultimate significance from things),⁹⁴ for as Brehaut notes, the epitomizing tendency seen in Isidore is different in kind from, for example, that of Pliny, since Pliny is at least working for the most part from original

sources, whereas Isidore's work is already an epitome of epitomes, a method to be followed by many mediaeval writers in the centuries following.⁹⁵ The Etymologiae is thus a static work and does not involve any advancement of knowledge but only a codification of pre-existent material by a rather quirky methodology: it fixes the range of information and because of its great popularity, therefore, serves to hinder any genuine expansion or spread of scientific material: Bartholomaeus, six hundred years later, is still held by its grip if not totally protected by its method, and although he can broaden the range of his geography occasionally by references to his own times and his own experiences, his basic form is still dictated by that of the seventh-century Archbishop and Saint.

¹ Isidore, Etymologiae in Bibl. Coll. S. Trin. Cantabrig. 368 fol. 146v, quoted in Isidori, Etymologiavm, ed. W. M. Lindsay (Oxford 1911).

² For example, Thorndike (i. 624) quotes ten printed editions before 1527.

³ Brehaut, p. 17n.

⁴ Floyd Seywood Lear, Saint Isidore and Medieval Science (Houston 1936), p. 76.

⁵ Brehaut, pp. 16-17.

⁶ Thorndike, i. 624.

⁷ Lear, p. 83.

⁸ Thorndike, i. 623.

⁹ Brehaut, p. 34.

¹⁰ Ibid.

¹¹ Brehaut, p. 49n.

¹² DPR xv. 47.

¹³ Etymologiae I. xxxix.

¹⁴ Ety. I. xl. 5.

¹⁵ Ety. XI. iii. 36.

¹⁶ Ety. XI. iii. 1.

¹⁷ Ety. XI. iii. 17

¹⁸ Ety. XI. iii. 19.

¹⁹ Ety. XI. iii. 21.

²⁰ Ety. XI. iii. 24.

²¹ Ety. XI. iii. 24.

²² Ety. XI. iii. 25.

²³ Ety. XI. iii. 29.

²⁴ Ety. XI. iii. 27.

²⁵ Ety. XI. iii. 30

²⁶ Ety. XII. ii. 21.

²⁷ Ety. XII. ii. 30. (Isidore actually questions this particular etymology, though stating it as a possibility.)

²⁸ Ety. XII. ii. 25.

²⁹ Ety. IX. ii. 100.

³⁰ DPR xv. 138

³¹ Brehaut, p. 33.

³² Ety. XIV. iii. 30.

³³ DPR xv. 23.

³⁴ DPR xv. 27. Ety XIV. iii. 39.

- 35 DPR xv. 34. Ety. IX. ii. 57.
- 36 DPR xv. 37. Ety. XIV. iii. 20.
- 37 DPR xv. 42. Ety. XIV. vi. 15.
- 38 DPR xv. 52. Ety. IX. ii. 125, XIV. v. 13.
- 39 DPR xv. 53. Ety. IX. ii. 61, XIV. iii. 17.
- 40 DPR xv. 54. Ety. XIV. iv. 10.
- 41 DPR xv. 59. Ety. IX. ii. 55, XIV. iii. 17.
- 42 DPR xv. 78. Ety. XIV. iii. 17.
- 43 DPR xv. 77. Ety. IX. ii. 9.
- 44 DPR xv. 79. Ety. XIV. iv. 18.
- 45 DPR xv. 80. Ety. XIV. vi. 26.
- 46 DPR xv. 84. Ety. XIV. vi. 41.
- 47 DPR xv. 93. Ety. XIV. iv. 13.
- 48 DPR xv. 118. Ety. XIV. iii. 8.
- 49 DPR XV. 127. Ety. XV. i. 1, IX. ii. 84.
- 50 DPR xv. 145. Ety. XIV. iii. 16.
- 51 DPR xv. 148. Ety. XIV. iv. 15.
- 52 DPR xv. 156. Ety. XIV. iv. 6.
- 53 DPR xv. 158. Ety. XIV. iv. 12.
- 54 DPR xv. 159. Ety. XIV. vi. 23.
- 55 DPR xv. 163. Ety. XIV. iii. 41.
- 56 DPR xv. 54.
- 57 Ibid.
- 58 DPR xv. 149. Ety. XIV. vi. 32.
- 59 DPR xv. 84. Ety. XIV. vi. 41.
- 60 DPR xv. 159.

61 DPR xv. 159. Ety. XIV. vi. 23.

62 DPR xv. 41. Ety. XIV. vi. 14.

63 DPR xv. 42. Ety. XIX. viii. 1, XIV. vi. 15-16.

64 DPR xv. 149.

65 DPR xv. 52. Ety. XIV. v. 14.

66 DPR xv. 48. Ety. XIV. vi. 21.

67 Ibid.

68 DPR xv. 38.

69 DPR xv. 96. Ety. XIV. iv. 5.

70 DPR xv. 197.

71 DPR xv. 109. Ety. XIV. viii. 15.

72 DPR xv. 151.

73 DPR xv. 132. Ety. XV. i. 25.

74 DPR xv. 66. Ety. XIV. 25, IX. ii. 104.

75 DPR xv. 63. Ety. XIV. iii. 23.

76 DPR xv. 65. Ety. IX. ii. 110.

77 DPR xv. 47. Ety. XIV. iv. 3.

78 Sallust, Jugurtha, lxxviii.

79 DPR xv. 110. Ety. IX. ii. 110. We should note, moreover, that in Book xviii on animals, Bartholomaeus proposes a quite different view: "Sirena is a see beest wonderly shape and draweth shypmen to peryll by swetnesse of songe," which although still basically etymological, accepts the sirens as fabulous creatures. The point seems to be that Bartholomaeus uses whichever explanation best suits his text, for in Book xv he is dealing with matters geographical and can therefore endorse Sallust's geographical theory, whereas in Book xviii he is describing animals and thus finds the monstrous explanation more appropriate at that moment.

80 Ety. IX. ii. 129.

81 Ety. IX. ii. 125, XIV. v. 13.

82 Ety. XIV. vi. 36.

- 83 Ety. XIV. vi. 8.
- 84 Ety. XIV. vi. 9.
- 85 Ety. IX. ii. 27.
- 86 Ety. XIV. iii. 31, IX. ii. 89.
- 87 Ety. XIV. iii. 5.
- 88 Ety. XIV. iii. 33.
- 89 Ety. XIV. iii. 43.
- 90 Ety. XI. iii. 7, 26.
- 91 Ety. IX. ii. 40.
- 92 Ety. XIV. iii. 5.
- 93 Ety. XIV. vi. 4.
- 94 Cf. Varro, quoted above.
- 95 See Brehaut, p. 38.

Chapter 5. The Intellectual Milieu of Bartholomaeus' Geography

We have in this section examined the gradual evolution of the geographical tradition of which Bartholomaeus Anglicus' DPR is a part, and considered the various contributions made by classical, Hebraic, and Christian authorities. The last chapter will now turn to the period in which Bartholomaeus was writing and will attempt to describe some examples of contemporary geographical thought and, in addition, to discuss the possible impact of actual travel reports on the formulation of this geography as it occurs primarily in the mediaeval encyclopaedia. The chapter is different from the preceding four in one important aspect: since we are looking at the intellectual milieu that lies behind Bartholomaeus' fabulous geography and not at particular legends which had a direct influence upon his encyclopaedia, we will not be limited by a discussion of material published before DPR, but will also consider the relevant elements of encyclopaedias and other scientific or pseudo-scientific works which could not possibly have been sources for Bartholomaeus. Thus, for example, although Mandeville's Travels flourished a century after DPR was written, its great popularity testifies to the continuance of the interest in topics explored in thirteenth-century encyclopaedias, and some account of this continuance will be given in the present chapter.

However, despite this consideration of material later than Bartholomaeus, the same qualifications repeatedly expressed in earlier chapters must be stressed again here: namely, that in a survey as brief as this one, there is no attempt to describe comprehensively the entire field of mediaeval geography. For although occasional examples of topics not discussed by Bartholomaeus are mentioned for specific comparative purposes, the treatment of the mediaeval encyclopaedias, Arab scientists, and travel documents in this chapter is always determined by the fabulous contents of Bartholomaeus' geographical sections. The purpose of this entire section is, in the end, only to describe those parts of geographical thought and literature which reflect directly upon a study and understanding of DPR and thus to place Book XV within a context which will make it more meaningful to the reader.

a. The Arab Contribution to Fabulous Geography

This chapter will inevitably have a slight patchwork effect, composed as it is of those elements in the tradition of fabulous geography which do not fall naturally elsewhere. Such a case is the Arab contribution, which in our particular investigation is of rather limited importance, except, of course, in the transmission of Greek material to the West. As Wright observes, the influence of the most significant Arab geographical writers (as for example Al-Mas' ūdi, Ibn Herguel, Al-Istakhri) is severely curtailed by their not being translated into Latin.¹ Even Al-Khwarizmi's Kitab surat al-ard was known in Europe only at second hand, and the practical discoveries of Edrisi's Geography, although known in the tri-lingual court of the

Norman Christian King Roger II of Sicily, did not impinge upon the geographical experience of the central European tradition, which largely rejected Edrisi's questionnaire method and his technique of sending travellers to specific countries to discover and report pertinent geographical data.²

This lack of contact is further exacerbated in our particular study, since although Arab geographies, like their Christian counterparts, were greatly influenced by religious considerations, it was in mathematical, rather than fabulous, geography, that the Arab devotion tended to manifest itself. Thus, where to the Christian the wonders of nature were, as we have seen, either signatures of God in his handiwork or a cause for admiration in Man, to the Moslem it was in statistical work that geography could be of most religious importance. As Hitti explains, "The institution of the holy pilgrimage, the orientation of the mosques towards Makkah, and the need for determining the direction of the Ka'bah at the time of prayer gave religious impetus to the Moslem study of geography".³ Only the first of these three is likely to yield fabulous material, but although the various accounts of travel to the Far East did eventually produce the Sinbad the Sailor stories,⁴ these tales did not reach Europe in our period, and the vast majority of Moslem travel-books seem to be as sterile as the typical pilgrimage itineraries of the Christian, and remain, because of their specifically Islamic importance, untranslated into Latin during the Middle Ages.⁵

There are, however, two topics which in the statistical interest of Moslem geographers, do bear upon the fabulous geography we have seen in earlier chapters. The first of these is the vexed, and often (as in

the case of Isidore noted above) ambiguous question of the sphericity of the earth. Since the Arabs became the custodians of much of Greek science, it was inevitable that the sphericity should be an accepted part of their geographical theory and that this particular transmission into the Latin West should cause such problems with the fabulous inheritance of the Hebraic flat-earth system. Thus Edrisi's construction of maps and spheres for Roger of Sicily,⁶ although an original project, is only a part of the unquestioned Greek theory, and it is through the transmission of this Greek theory and not from such original Arab work, that the precarious hold of flat-earthers like Lactantius and Cosmas upon Western thought is broken.⁷ The same thing can, of course, be said for many other geographical problems which disturbed Christian Europe: the theory of cosmic cycles and Great Years, during which land would become sea and the desert cultivated, all to return to its original form at the end of the cycle, to be endlessly repeated;⁸ the related theory of the immortal universe which inferentially denied the Hexaemeron;⁹ the doctrine of the zones of the earth (with its implication of sphericity) and the quarrel over the habitability of each zone:¹⁰ all these matters were dealt with in Arab geographical works, but were important to the Latin West only when included in the Arab translations and commentaries on Greek science, not when an integral part of independent Arab thought, which was (at least theoretically) regarded as of little interest.

There is, however, one fabulous doctrine which we have previously examined that does owe its mediaeval emphasis more to Arab than to Greek, and that is the idea of the navel of the world, seen earlier in

Bartholomaeus' reference to Jerusalem.¹¹ For although as we have remarked the notion was available to Greek geographers, it was in the statistical interest of the Arabs and their close contact with India that the theory received its fullest development. The mythical Indian town of Arin—the original navel halfway between east and west on the equator—was thus the point from which Arab statisticians worked in computing Ptolemy's prime meridian, 90° W of Arin, and bestowed variously upon the Canaries and other candidates, the honour of such title.¹² The early fifteenth-century translation into Latin of the works of Ubaydah Muslim al-Balani of Valencia, incorporating the idea of the 'world cupola', apparently influenced Columbus to the extent that he believed the earth to be pear-shaped, with a corresponding elevation in the area opposite to Arin; and although this translation does fall outside the limits of our period, similar ideas (especially concerning the elevation of Paradise—often thought of as the Christian Arin¹³—and of the western mountains of Mauretania above the corruptible sphere of the earth)¹⁴ do occur in Bartholomaeus and other mediaeval encyclopaedists. There is no one Arabic source to account for the prevalence of the theory for it is as common in Arab geographies as the belief in the sphericity of the earth: the Greek science available to the Christian West, while containing the germ of the idea, does not, of course, fully account for the identification with Paradise and Jerusalem, and the ubiquitousness of the notion seems to depend upon a mixing of all of these various scientific backgrounds.

We have seen above that one of the contributions made to the dating of DPR mentions Bartholomaeus' use of the Latin versions of Arab

translations of Greek sources (particularly Aristotle) rather than those made directly from the Greek. Thus, Bartholomaeus marks almost the end of the long European reliance upon the Arabs as transmitters of ancient science. Certainly, in the fields of cosmology, astrology, and mathematics, the Arab role is thus of major importance, for Bartholomaeus also makes use of original Arab works in these areas;¹⁵ but in our particular interest--fabulous geography--the Arab impact is much less decisive. As we have noted, the basic channels and themes of fabulous geography had already been defined in the Natural History of Pliny, to be reinforced (or contradicted) only by the Hebraic tradition as manifest in the Bible and the patristic commentaries thereon. Even in geography as a whole, the Latin West relied upon original Arab sources largely for the "preparation of calendars, star tables and horoscopes",¹⁶ and this statistical interest is not normally productive of fabulous material, except in such bizarre examples as that of Arin. Thus, although, for example, the problems generated by the Latin Averroists and their amplification of Aristotle's case against free will (even God's) did have remarkable results in mediaeval Europe,¹⁷ the influence upon fabulous geography (except perhaps in the attendant problem of the Creation which is, in any case, more of cosmological than purely geographical significance) is very limited. In the reliable but prosaic descriptive geographies of the Arabs the Latin West appeared to show no interest whatever. But as we shall see in the discussion of European travel literature at the end of this chapter, even if such Arab works had been translated into Latin, it is perhaps unlikely that their accounts of Africa and India, based upon the dull

reports of merchants and traders, would have sufficiently inspired the imaginative and romantic compilers of mediaeval encyclopaedias to have displaced the tales of wonders derived from Megasthenes, Pliny, Solinus, and the rest. Even reputable Marco Polo the Venetian was apparently virtually unread in the mediaeval period,¹⁸ whereas unreliable but exciting John Mandeville was a bestseller.

b. Some Examples from the Mediaeval Encyclopaedia

Bartholomaeus' work was a great popular success and thus catered to the tastes of an audience which found both the subject matter and the medium--the encyclopedia--congenial to both their educational needs and their reading habits. Indeed, the period in which Bartholomaeus produced his DPR has often been characterized as the "age of the encyclopaedia"; and to the educational programme of his order, the Franciscans, the straight-forwardness, accessibility, and centrality of thought of Bartholomaeus' reference book was a boon. In an earlier part of this study, we reviewed briefly Bartholomaeus' position in the wide encyclopaedic movement in terms of his organization of knowledge and his contribution to these educational purposes. In these next few pages we will look a little more closely at some specific examples of the encyclopaedias being produced in the period, and especially at the sections on fabulous geography.

Beginning with one of the works quoted in the earlier discussion, Hugh of St. Victor's Didascalion, we should remember that the organization of this book was based on the seven liberal arts and the seven mechanical, and that such an organization left very little room for the

imaginative, descriptive analyses which produce fabulous geography. This school of encyclopaedia—at least in terms of its subject-matter—thus lies outside the main interest of this chapter,¹⁹ and it is largely in the type represented by the De Imagine Mundi (and its various vernacular counterparts, such as the immensely influential L'Image du Monde), possibly composed by Honorius of Autun, that the geographical tradition we have traced in this section is continued. Indeed, dependent to a great extent on Isidore and Orosius, it is inevitable that the Imagine Mundi should be so constructed, and that the presence of Solinus should determine that within geography as a whole it is the fabulous elements that are perhaps most noticeable.²⁰ Similarly, the ubiquitous Isidore takes over the geographical sections of Lambert of St. Omer's Liber Floridus, complemented by Bede and Martianus Capella,²¹ as he does in Gervase of Tilbury's Otia Imperialia, which also shows the influence of Orosius and the Imagine Mundi,²² the popularity of which latter work is further demonstrated in Jacques de Vitry's Historia hierosolymitana, especially (as the title suggests) in the descriptions of Middle-Eastern lands.²³ The added fabulous elements which Wright notes in de Vitry²⁴ characterize the mediaeval imaginative response to the remoteness of the East, but this tendency, while it is certainly present in most of the great encyclopaedists, including Bartholomaeus, is perhaps best seen in L'Image du Monde, which concentrates almost entirely upon the fabulous material at the expense of other, more factual and objective accounts.²⁵ This version of Imagine Mundi, appearing first in French and then in Hebrew, Yiddish, and

English translations),²⁶ was widely popular, and demonstrates that, as observed earlier of Mandeville, it was apparently due to these fabulous elements²⁷ that the geographical sections of the mediaeval encyclopaedia achieved such common celebrity. As Wright notes of L'Image du Monde, "the subject matter contained sufficient of the grotesque and unexpected to assure the poem a long-lived success";²⁸ and although the work, since it deals satisfactorily only with one topic, can hardly be justly included in the encyclopaedic movement, its great influence on the literary availability of material which was contained in the typical encyclopaedia—though mixed in with studies of a more balanced, academic nature—cannot be doubted. However, although such popularizations as the L'Image du Monde were certainly successful as far as readership was concerned, the main body of encyclopaedic authors—even such popularizers as Bartholomaeus himself—seem to have continued to depend upon the more respected, older tradition which incorporated fabulous material into a broader discussion of scientific and religious problems. Thus, although Vincent of Beauvais, in common with all earlier encyclopaedists, does recount the marvels of India (complemented by the stories of Carpini's Journeys to Central Asia),²⁹ the marvels function within a system of knowledge and elucidation which is perhaps the most comprehensive attempted by any one man in the period being considered. Vincent of Beauvais' Speculum Maius is thus moving in the opposite direction from L'Image du Monde: the exact contrary of a popularization, it is instead an immensely learned compilation which refuses to be characterized by any single method of selection or any specific topical interest. Such

ambitious comprehensiveness could not achieve, and probably did not aim at, the widespread acceptability and common readership of the specializations like L'Image du Monde, but if the relative success of the two works among the less educated classes is any indication of what areas popular taste seemed to cultivate, then the central interest of this study—fabulous geography—is perhaps close to the most acceptable literary fancies of the audience that Bartholomaeus wanted particularly to reach, as was suggested by the reference earlier to the extraction (and duplication) of Book XV from the body of DPR itself. Indeed, the inclusion of an account of the marvels of India in as distant a work as the Icelandic Konungs Skuggsjá³⁰ demonstrates yet further the omnipresence of the popularized versions of the legends which we have been considering in the previous four chapters.

This omnipresence does not, of course, mean that in serious works of scientific study, the fabulous tradition would invariably find acceptance. In the later thirteenth century in particular, not only the fabulous tradition but also the authoritative position of Aristotle himself is severely challenged by, for example, Albertus Magnus, Robert Grosseteste, and Roger Bacon.³¹ These authors, however, although publishing encyclopaedic works, are perhaps to be distinguished from those in the tradition of which Bartholomaeus is a part: for as scientists rather than theologians, the thirteenth-century empiricists, inevitably dependent on the value of experiment and observation rather than on the cumulative authority of a literary tradition, do not seek the explication of Biblical problems by reference to patristic or classical thought (which, we should recall, is at least theoretically

the whole rationale for Bartholomaeus' work), but on the contrary, aim at an analysis of physical phenomena and the consequent formulation of scientific rules of behavior as explanatory glosses on these phenomena. The place of the acknowledgedly fabulous in such a system is dubious indeed, and no appeal to the qualifications that Bartholomaeus often makes ("as poetes feynen") can rescue most of the stories so ambiguously accepted in the traditional encyclopaedia. But even within this latter genre, such ambiguity is not always the characteristic method of treating the more extravagant enthusiasms of Solinus and Ctesias. Bartholomaeus, as we have seen, simply puts the responsibility for such credulity elsewhere, but in the De Natura Rerum of his predecessor, Alexander Neckham, a more direct repudiation is not uncommon, as, for example, in the case of the beaver's self-castration.³² The encyclopaedia has the moral purpose expected in such a traditional work, the admiration of God through a study of his creation, and in this context Thorndike quotes his explication of the spots on the moon as a reminder of the corrupting sin of Adam and Eve;³³ but these ideas had such wide currency (at least as far as Donne's "dull, sublunary lovers") that the moral is virtually subsumed in the platitude of the actual observation. The discretion of Neckham is, however, almost totally absent in another characteristic encyclopaedist, Thomas of Cantimpré, where the beaver's castration is accepted³⁴ and where many other of the stories available to Bartholomaeus appear, for example, the ash-apples of Sodom and Gomorrah.³⁵ Indeed, Thomas does not, like Bartholomaeus, question such marvels as the Sirens, but adds them to his list of marine monsters.³⁶

The mediaeval encyclopaedic movement can thus accommodate various degrees of credulity and various methods of dealing with difficult ambiguities. It can also, as in the case of Roger Bacon and the other thirteenth-century scientists, move into areas and methods which owe very little to the tradition we have studied in this section, except to disavow its principles and contradict its practical utilities. That Trevisa could translate Bartholomaeus at the end of the next century, and that further English variations could be produced and read until the verge of the scientific revolution of the seventeenth century, indicates that the two systems could exist side-by-side in the same culture without unduly disturbing the audiences of either. Soon after Sir Thomas Browne's "great amphibian" such a dualistic approach became impossible and the mediaeval encyclopaedia only an historical and literary curiosity, no longer a scientific authority.

c. Other Mediaeval Literary Contributions to the Fabulous Tradition

We have already dealt with the most noticeable and influential contributions made to the tradition of fabulous geography by Bartholomaeus' time, but in the closing pages of this chapter, we should consider briefly some other sources which, while not of major import, or even specifically geographical, did nonetheless help to create the credulous atmosphere which is our own main study. The Bestiary, for example, has been mentioned earlier in the general discussion of this credulity, and although, as we observed then, Bartholomaeus does not make use of the significacio in the various accounts of fabulous and real animals, he does credit many of the romantic traditions which had

become attached to the animals themselves. Obviously, the influence of the Bestiary is best seen in the section of DPR specifically devoted to the study of animals—Book XVIII—but frequently an animal emerges as the only significant or interesting topic in the discussions of geography also. Some of these animals derive from areas other than the Bestiary—Korsa's and Europa's bulls, the lions of Ophir—but most of the wonderful stories attributed to various marvellous beasts can be found in the Bestiary tradition. That this tradition found acceptance even after Bartholomaeus can be demonstrated by one of the several Trevisa glosses on fabulous animals, as when he explains, in the account of Norway, that castores are "bestes þat leuen boþe in water and in londe, and gelden hemself when þey ben yhunted",³⁷ the very peculiarity which Alexandre Neckham had rejected. Furthermore, perhaps the best-known of all Bestiary traditions, the Phoenix, is one of the marvels that Bartholomaeus finds in his description of Arabia, for amongst the precious stones, the exotic perfumes, and the dragons, the terse statement that "þere bredeþ a bridde þat hat fenix"³⁸ presupposes the audience's acquaintance with the legend surrounding the bird, for there is no development of the story—at least in this instance.³⁹ Another favourite, the basilisk, occurs at several points in the accounts of various North African countries,⁴⁰ as does the cockatryce.⁴¹ Thus, whenever a particular animal had become identified with a specific country (as the Phoenix with Arabia), it is very likely that Bartholomaeus will include it in his account of that country; otherwise, the Bestiary's influence is limited to Book XVIII. The omnipresence of "many bestes wondirliche yshape" from India to Norway argues no more than the general credulity of the audience and

author, for frequently no further details are given of which beasts are intended.

Other literary sources which should be mentioned in this chapter include topographical works by, for example, the prolific historian, Gervase of Canterbury,⁴² but for the most part, these studies consist of dry bits of man-made or natural features and offer little inspiration to the active fabulist. An exception is, of course, Giraldu Cambrensis' accounts of Ireland and Wales, the latter of which Bartholomaeus seems not to have known or used, since he does not even acknowledge the existence of the country itself. The Topographia Hiberniae, with its concentration upon the marvels of Ireland, is, however, a more likely source, for despite its comparative nearness, Ireland had achieved, largely through the widespread use of Solinus, a fabulous fame almost comparable to that of India and Ethiopia.⁴³

As we have indicated earlier, the literary area which might have been expected to have had the greatest influence upon the evolution of geographical works—that of travel literature—was largely ignored by the encyclopaedists, and Bartholomaeus is no exception. His own experiences in Germany might very well have helped him in the composition of his chapters on Saxony, Bohemia, and so on, but works compiled by perhaps the three most-travelled peoples in the Middle Ages—the Arabs, the Norsemen, and the Jews—remained inaccessible to him. As we have seen in the mention of the Norwegian beavers, he is more likely to use the Bestiary than the sagas in his descriptions of northern lands, and the same conservative principle determines his attitude to the Arab Middle East, for one could read his geography of

this area without ever being aware that the Arabs even existed, except via Biblical reference. Similarly, the travels of the Jews throughout the known world, while promoting works which are of interest to the modern historian, did not influence the tradition we are studying, since both the language of composition and the race of the authors prevented the incorporation of such material in popular geographical literature. As we have already noted, this literature ignored even the Christian Marco Polo,⁴⁴ so the exclusion of the Jews and Arabs is perhaps no surprise. Even travel stories which might have been eminently suitable for the fabulous tradition—that of Prester John, for example—are not used by Bartholomaeus, although the incredible wealth of the Indian kings and the marvels of Ethiopia (given the frequent confusion between the two) would have been prompting enough.⁴⁵

But although the descriptive and relatively accurate travel literature of Marco Polo, the Jews, and the Arabs might have been largely rejected by the mediaeval encyclopaedic movement, other more romantic travel books had a much closer relation to the fabulous tradition. Thus, it is in the almost wholly fanciful accounts of foreign lands appearing in Mandeville's Travels that the geographical sections of DPR find their closest parallel in the genre of the travel book.⁴⁶ Mandeville, of course, though claiming the authority of this latter genre, does, in fact, descend from the literary fabulous tradition we have been studying in this section. It is, therefore, perhaps a little misleading to mention him in the context of the type of work represented by Marco Polo, but it is doubtful whether to the

mediaeval audience any great distinction would have been apparent. The corruption of the true itinerary by elements of the fabulous tradition preceded Mandeville by several centuries—perhaps most noticeably in the pilgrim itineraries⁴⁷—and although to the modern critic the two elements in such works might be patently discrete, it is unlikely that the growing coalescence of the two elements in literature would have caused the mediaeval reader much discomfort.

d. Bartholomaeus as Traveller

One final source remains to be studied before concluding this section, for as we observed in the account of Bartholomaeus' life in the previous section, by mediaeval standards he was himself an experienced traveller, and while not able to rival the Wife of Bath and her incursions into the Middle East, he must, by the time he came to write DPR, have had considerable knowledge of at least France and England, and (depending on when and where the encyclopaedia was composed), several parts of Germany also. As we might expect, although these chapters of his geography are among the fullest, they are hardly characteristically fabulous, for first-hand experience, except perhaps in unusual circumstances like the pilgrim guide-books cited above, must tend to dissipate a purely literary credulity. This is not to say that the accounts of western and central Europe are blandly atypical of the geographical sections as a whole, for he tells us that Bohemia's peculiar lom "hath vndir þe chynne a grete bagge, and gadereþ water þerinne and heteþ þat water in þat bagge wondirliche in his rennynge. And he prowep þat water vppon hunters and houndes þat come to nyge him; and þat water scaldeþ of her heere and brenne horriblyche alle

pinges þat it toucheþ".⁴⁸ In the same context, we might also mention the mountain folk of Burgundy who "have grete bocches vndir þe chymne of ofte vs of snowe water".⁴⁹ However, in discussing familiar lands, Bartholomaeus is more likely to talk of the peculiarities of men's manners than the marvels of their bodies. Thus the Frisians are remarkable in their adoption of the tonsure, "for wel nyze alle þe men ben yshore rounde, and þe more noble þey ben, þe more worshepe þey acompt to be shore þe more hize".⁵⁰ Their habit of keeping their children chaste until marriage in order to ensure strong offspring, and their republican tendency to elect their rulers are both commented on as bizarre, but there are no monsters and no tales of unlimited wealth. Similarly, Paris, which Bartholomaeus must have known very well, is praised in the language usually bestowed upon Athens (indeed, there is a direct comparison made between the two); and the "couenable streetes and houses, namelyche for studiers", coupled with the "faire felde, medes and mountayns to refresshe and comforte eyen of hem þat ben very in studye",⁵¹ betrays an intimate acquaintance which forbids the exotic world of the fabulous. The apple wine of Asturia,⁵² the devout habits of the Brabantians,⁵³ the lack of venomous beasts in Belgium,⁵⁴ the wool industry of Flanders,⁵⁵ the honesty of the Hollanders and their manufacture of fuel from turves,⁵⁶ the sharp wits of the men of Picardy,⁵⁷ the brass industry of Saxony,⁵⁸ the treelessness of Zeeland,⁵⁹ the cruelty of the Thuringians (partially, one feels, for etymological reasons),⁶⁰ and the political power and justice of the Venetians:⁶¹ all of these are far removed from the romance of India and Ethiopia and indicate the soundness of Bartholomaeus' handling of more local geography.

This is not to deny that on the borders of the western civilized world lurk all manner of mysterious or dangerous phenomena: the body painting of the Picts and Scots,⁶² the long winters of Norway,⁶³ the Hircanians who drink men's blood,⁶⁴ the Carinthians' diet of mice,⁶⁵ the devil-worship of the Livonians and their strange funeral practices,⁶⁶ and the piracy of the Scythians⁶⁷ --all of these must have seemed close enough to western Europe to have made the reader uneasy about such manifestly peculiar habits without allaying his fears by the romance of the distance. It was in such distances that the mediaeval writer put most of his faith in the fabulous (and thus why he might have rejected such prosaic accounts of these distances as Marco Polo's), and although there was still plenty of opportunity for the imagination in dealing with more local geography (Christian-sponsored miracles and the strangeness of natural history could provide fertile areas for the inquisitive fabulist), it was not in these areas that Bartholomaeus tended to dwell in his discussions of the countries that he knew best.

¹Wright, p. 79. See also Philip K. Hitti, History of the Arabs from the Earliest Times to the Present, 5th ed. (New York, 1951), p. 287, who is concerned especially with the ignorance in the Latin West of the geographical dictionary Mu'jam al-Buldan by al-Hamawi, regarded by Hitti as the greatest of all Eastern moslem geographers. We should also note that the similarly important Geography of Ptolemy was not translated into Latin until 1410, although the Almagest was known, in Arab rescensions, throughout the mediaeval period.

²Hitti, p. 569, and Wright, p. 81. Note, however, that the Emperor Frederick II did employ the questionnaire method, especially in geographical studies, in instructions to Michael Scot. Indeed, his selection of questions is particularly of interest in this study, for he seems to concentrate a good deal on the fabulous, enquiring after "those secrets which pertain to the delight of the spirit and the wisdom thereof, such as paradise, purgatory, hell, and the foundations and marvels of the earth." See C. H. Haskins, Studies in the History of Mediaeval Science (New York, 1960), pp. 266-67, who further notes (p. 278) that Bartholomaeus may have depended upon Scot (and specifically his version of Aristotle's Historia Animalium) for geographical and other information.

³Hitti, p. 383.

⁴Hitti, p. 384, who cites the anonymous accounts (ascribed to Sulayman al-Tajir) of the first Arab journeys to China as the beginning of the Sinbad legend.

⁵See the account of Arab itineraries and topographies in Hitti, pp. 384-6.

⁶Wright, p. 80.

⁷As noted above (see especially fn. 35, 38 in Chapter 3), Thorndike (i. 480) and other modern researchers regard Lactantius' position as extreme. See the study in R. S. Betten, "Knowledge of the Sphericity of the Earth During the Early Middle Ages," Catholic Historical Review 1923, pp. 74-90, citing Ambrose, Augustine, Cassiodorus. See also Wright, p. 150, citing William of Conches and the De Imagine Mundi; Hitti, p. 570, on Ubaydah Muslim al-Balani of Valencia as a prominent example of Arab preservation of Greek theoretical geography. However, there seems little doubt that Bede and others had, independently of these Arab sources, supported the spherical theory: see the discussion of De Natura Rerum in A. P. Newton "The Conception of the World in the Middle Ages" in Newton, op. cit., p. 5 (who also deals with the similar beliefs of Adam of Bremen, p. 7) and Crombie, i. 19-20. Bede's work was

especially popularized in the abridged Old English version (possibly by Ælfric), printed in Thomas Wright, Popular Treatises on Science Written During the Middle Ages in Anglo-Saxon, Anglo-Norman, and English (London, 1841), and particularly the account of the sun's orbit around the earth on p. 2.

⁸ See, e.g., the work of Ikhwan al-Safa, cited by Hitti, p. 386. Wright, pp. 13-15, traces the theory back to possible Chaldean sources. The inevitable problem with such palingenesis is, of course, in the consequent eternal repetition of Creation, Crucifixion and Doomsday, denying the Hexaemeron, Gospels, and Apocalypse.

⁹ The first words of the Vulgate "In principio" could only ever have been a direct contradiction both of the Great Years and of the Latin Averroists' eternal universe, but the notion, judging by the regularity and ferocity with which it was attacked by Christian theologians, must certainly have been well known, if not accepted, during the Middle Ages. See especially Hermann the Dalmatian's translation of Abu Ma'shar's Great Book of the Introduction and the discussion of the Latin Averroists and their foes in Crombie, i. 48-76.

¹⁰ See the discussion of the Antipodes in Chapter 3 above. Towards the end of our period, the inhabitability of the southern zones, whether dependent on the Cratesian or Macrobian theories, drew a good deal of support from authorities of the standing of Albertus Magnus, who, like Bartholomaeus, accepted the two races of Ethiopians (see Newton, "Conception," p. 11).

¹¹ DPR xv. 78.

¹² Hitti (p. 384) claims Arin as a corrupt form of the Indian town Ujjayini where an astronomical observatory was located.

¹³ See the discussion of Paradise in Chapter 3 above. For the influence of al-Balani on Columbus, see Hitti, p. 570 and A. P. Newton, "Travellers' Tales of Wonder and Imagination" in Newton, op. cit., p. 164. Examples of Paradise above the sphere of the moon are cited at length in Arturo Graf, Miti, Leggende e Superstizioni del Medio Evo (Turin, 1892), pp. 199-215.

¹⁴ DPR xv. 93.

¹⁵ See Thorndike, *ii.* 419.

¹⁶ Hitti, p. 387.

¹⁷ See Crombie *i.* 60-61.

18 Marco Polo's nickname "Il Milione," first apparently applied to the book itself as "liber milionis de magnis mirabilibus mundi," suggests the scepticism with which much of his account of the Far East was received. Mandeville, working in a genre with different standards of credulity, dependent as he was upon a literary tradition and supported by centuries of learned authority, would have fared much better. See The Travels of Marco Polo, translated by R. E. Latham (Harmondsworth, 1959), p. xix n. Polo's book does, however, contain some elements of the literary fabulous tradition (e.g., Noah's Ark, Gog and Magog, unicorns, dragons, and male and female islands) although there is some evidence that his amanuensis/translator Rustichello may have been responsible for several fabulous interpolations. (See Latham, pp. xvii-xviii, who notes, after the critical edition of L. F. Benedetto, that Rustichello's literary bent was, for example, responsible for the similarities between the description of the Polos' arrival at Kubla's court and Tristram's at Camelot.

19 But see examples of Hugh of St. Victor's other writings, in which appear e.g. his peculiar notions about the shape of the earth, dependent it would seem on Cosmas' ark theory. Note the analogical correlation between the square shape of the ark, the four letters of Adam's name, and the four-fold division of the earth in De Arca Noë Mystica iv. ("De quadratura in fronte arcae designante quatuor mundi partes per litteras nominis Adam"). See Hugonis de. S. Victore Opera Omnia (Migne, P. L. clxxvi. 2. cols. 681-704.).

20 Orosius, together with Isidore, was inevitably regarded as the most indispensable geographical authority, a reliance upon the literary tradition which is, of course, symptomatic of the non-scientific nature of the work and which is announced with great pride by its author: "Hic nihil autem in eo pono, nisi maiorum commendat traditio," a motto which might stand for many of the texts examined in this chapter. (Honorius Augustodunensis De Imagine Mundi: Migne, P. L. clxxii cols. 115-188.) As examples of the fabulous tradition in De Imagine Mundi, we might particularly note the account of India with its two summers and various monsters, including those men who have eyes in their breasts and those who live entirely on smells (i. 12.), and the description of "Gog et Magog ferocissime gentes, a magno Alexandro inclusae feruntur. Quae humanis carnibus vel crudis bestiis vescuntur" (i. 11.), the latter being yet another charge levelled at the Apocalyptic villains.

21 See Lambertus Audomarensis Liber Floridus (Migne, P. L. clxxiii. cols. 1003-1032 in synopsis) and note especially the account of the peoples of the earth descended from the sons of Adam ("De gentium vocabulis" No. 26, col. 1010); the etymological explanation of the names of the countries of the world ("De provintiis mundi" No. 30, col. 1010); the citation of Isidore by name in "Isidorus ispalensis episcopus: De natura bestiarum" (No. 47, col. 1011); of Martianus Capella in "De gentibus diversis et monstribus" (No. 33, col. 1011); of Bede in "De Astrologia" (No. 78, col. 1015); and of Macrobius' Somnium Scipionis at No. 159, col. 1024).

22 Note, for example, the account of the Dead Sea with its burning torches and its inability to accept any living thing (Otia Imperialia i. 10; see Etymologiae XIII. xix. 3-4; DPR xv. 78. Further, the account of Paradise (Ot. Imp. i. 5.) is based on Imagine Mundi ii. 2., and Orosius appears in the division of the world at i. 19. Isidore is cited as the authority for the dimensions of the ark (i. 24) and Josephus appears to be a major influence throughout those sections dealing with the Middle East. Other notable marvels include the chimaera and sibylls at iii. 121, the Isidorian Hippocentaur at i. 18, and the Sallustian explanation of the Syrtes ("quae omnia ad se trahunt") at ii. 11.

23 However, despite the presence of such fabulous elements as the ash-apples of Sodom and Gomorrah (History of Jerusalem 53 in Palestine Pilgrims' Text Society xi.), the tone of the work as a whole is extremely dry and objective, with the major interest being in matters of religion, where, for example, the peoples of the East are described not according to their peculiar habits or appearance, but according to the differences of doctrine and religious ritual; and Prester John is attacked, not as a fabulous invention, but as an "infamous" Nestorian. (76).

24 Wright, p. 105.

25 Thus, unlike the relatively well balanced Bartholomaeus (who, although certainly interested in the mysteries of the East, nonetheless concentrates a good deal on countries nearer at hand and less infiltrated by fabulous doctrine), L'Image du Monde dispenses with Europe remarkably quickly in one short chapter, while giving the marvels of India much greater emphasis. (For details, see note 27 below).

26 Wright, p. 105.

27 See Caxton's Mirroure of the World ed. Oliver H. Prior, E.E.T.S. Extra Series cx. 1913. and note especially the account of Arin (ii. 1), the Terrestrial Paradise (ii. 2.), the mountains of gold and the appropriate dragons of "Probane" i.e., Taprobane, Ceylon (ii. 3.), the pigmies (ii. 3.), the tribes with mouths in their breasts (ii. 5.), the monsters of India (ii. 6.), mysterious precious stones (ii. 7.), and the fabulous islands of St. Brandan in the Atlantic (ii. 13.), the weight of which marvels virtually driving out the drier, more objective geography of other sources.

28 Wright, p. 105.

29 On Vincent, see Thorndike ii. 463-76, who particularly notes the influence of Isidore and Pliny, neither of them likely to encourage an objective, scientific approach. Thorndike quotes Vincent's credulity in accepting, for example, the barnacle birds who feed on driftwood (Spec. Nat. xvii. 40.) and the parrot which bites rocks and drinks wine (Spec. Nat. xvii. 135.). We should, moreover consider that although Vincent did make use of Carpini's reports (see G.H.T. Kimble, Geography

in the Middle Ages, New York 1968, p. 82.), the Franciscan explorer himself had set off into Asia specifically to look for the fabulous kingdom of Prester John. (G. V. Florovsky, "Prester John," Enc. Brit. 1967, xviii. 480.), so that although his reports can generally be regarded as reliable, his very motivation for the expedition was a product of that fabulous tradition we have been examining.

³⁰The author of Konungs Skuggja is, of course, more concerned with the various marvels of the north (quoting, for example, the miraculous earth of Ireland which kills all venomous beasts, and the properties of a lake in the same country which turns a wooden stake into iron and stone—cap. x, see DPR xv. 74.), but mentions a "little book" on the wonders of India, though without giving much detail. See The Kings Mirror ed. L. M. Larson (New York 1917), cap. viii.

³¹See Kimble, p. 83, who notes that Albertus Magnus' motto ("Experience is the best teacher of such things") led him to the supposition that "I think that Aristotle must have spoken from the opinions of his predecessors and not from the truth of demonstration or experiment," such a view hardly justifying Albertus' nickname of "Aristotle's Ape." On Grosseteste, see Wright, p. 101. See also Crombie i. 62-63 for a discussion of Bacon and particularly the conflict between Dominicans and Franciscans over loyalty to Aristotle. Crombie notes that the prevailing Dominican opinion and, more importantly, the resultant condemnation of the Averroistic determinism descending from Aristotle, led ultimately to the empirical revolution which destroyed the mediaeval Aristotelian synthesis of the sciences.

³²Neckham challenges Solinus' account of the beaver and gives the legend at best a moral significacio of continence (ii. 140.) Alexandri Neckham De Naturis Rerum ed. Thomas Wright, Rolls Series xxxiv. (1863). See Crombie, p. 141, who notes, however, that Neckham does, after all, accept the basilisk, so that his scepticism is only selective. Albertus is considerably more consistent and rejects not only the beaver but also the barnacle goose noted in Vincent and the salamander. (Crombie, loc. cit.).

³³Thorndike, ii. 195. See DNR i. 14 and note that the same explanation also occurs in Neckham's poem De laudibus divinae sapientiae i. 608-15 (included in Rolls Series xxxiv.).

³⁴See Thorndike, ii. 380. See castores in La Nature des Choses (Delisle, Traités, p. 367.).

³⁵Thorndike, ii. 387, Crombie, i. 155, and Delisle, 366ff.

³⁶Thorndike, ii. 382.

³⁷DPR xv. 104.

³⁸DPR xv. 4.

³⁹ See, however, the full account of the Phoenix Legend in DPR xii. 15.

⁴⁰ See e.g. DPR xv. 53.

⁴¹ See e.g. DPR xv. 52.

⁴² On Gervase, see The Historical Works of Gervase of Canterbury, ed. William Stubbs, Rolls Series lxxiii. 2v. 1879-80, where the Mappa Mundi (ii. 414-449) does include the conventional legendary history of Arthur and Merlin, but is otherwise largely a list of, for example, the religious houses (and "hospitalia, castella, insulae, et aquae") in each county and has no place for comment, on fabulous or other matters.

⁴³ See Topographia Hiberniae and Expugnatio Hiberniae in Giraldus Cambrensis ed. J. F. Dimock, Rolls Series xxi. pt. 5. (1867), and Itinerarium Cambriae and Descriptio Cambriae, in pt. 6 (1868). Giraldus' announced aim in the Topographia Hiberniae was, after all, specifically to make the marvels of the West as well known as those of the East (ii. 1.), and thus we inevitably find the various miraculous places already recounted in Solinus, added to by numerous saints-life marvels, including, for example, the wolf who held a conversation with a priest (ii. 20.), and St. Nannan's banishment of fleas (ii. 32.), together with St. Yvor's similar treatment of rats (ii. 33.).

⁴⁴ Although Marco Polo had accepted some of this literary tradition; see note 18 above.

⁴⁵ See DPR xv. 75 and the accounts of Megasthenes and Ctesias in Chapter 1.

⁴⁶ Parallels between Mandeville and Bartholomaeus are often very close, where for example, the account of the philosophers ascending mountains with wet sponges "that they myghtyn drawe watyr out of hem and moystere" (Bodley Version, ed. M. C. Seymour, E.E.T.S., 1963, p. 11.) follows that of Bartholomaeus' description of Mt. Olympus (DPR xiv 28) almost verbatim. See also Mandeville's account of Paradise (Mandeville's Travels, ed. M. C. Seymour, Oxford 1967, cap. xxxiii, and DPR xv. 111.).

⁴⁷ See Thomas Wright, Early Travels in Palestine (London, 1848), who even includes Mandeville in the itineraries. The concentration upon holy sites and their attendant miracles, from Arculf onwards, inevitably encouraged the growth of similar marvels in quite secular contexts.

⁴⁸ DPR xv. 30.

⁴⁹ DPR xv. 31.

⁵⁰ DPR xv. 61.

⁵¹ DPR xv. 57.

⁵² DPR xv. 20.

⁵³ DPR xv. 25.

⁵⁴ DPR xv. 26.

⁵⁵ DPR xv. 58.

⁵⁶ DPR xv. 109.

⁵⁷ DPR xv. 122.

⁵⁸ DPR xv. 138.

⁵⁹ DPR xv. 142.

⁶⁰DPR xv. 165. i.e., "And as þe name of þe cuntrey menep as thuringia, 'hard', so the men ben harde and most cruelle agens here enemys."

⁶¹DPR xv. 168.

⁶²DPR xv. 151.

⁶³DPR xv. 104.

⁶⁴DPR xv. 76.

⁶⁵DPR xv. 83.

⁶⁶DPR xv. 87.

⁶⁷DPR xv. 147.

APPENDICES

Appendix I

Manuscripts and Printed Editions

Some of the textual points mentioned in Chapter 1 are here examined in greater detail. Briefly, the intention is to demonstrate some of the characteristic differences between various manuscript groups of the English translation of De Proprietatibus Rerum, and furthermore, to elucidate some of the changes made in the three printed editions. The sigla used for manuscripts are those identified on pp. 157-8, with the addition of W for the de Worde edition. Quotations are from that part of De Proprietatibus Rerum which is the central concern of this study—the fabulous elements of Book XV.

Within Book XV alone, the textual distinction of the DE group is marked by 192 significant errors common to only these two manuscripts. Many of these errors involve eyeskip and the consequent omission of phrases (or even whole sentences) which are included in all other manuscripts, but the great majority are less important, as, for example, the frequent confusion between "londe" in one group and "ilonde" in the other. There are, furthermore, 99 instances where the DE group's reading is correct (against all other manuscripts) so that the total number of distinctive readings is 291, by far the largest identifiable unit, and substantiating the stemma's division into two broad families. The only other group with anything rivalling this identification is the

AFG, but the meagre 13 distinctive readings common to these three manuscripts in Book XV are obviously much less satisfying evidence than those of the DE group.

As demonstrated in Chapter 1, the de Worde editio princeps relied heavily upon F for its text and this is shown in the 41 readings common to FW alone. Again, many of these are textual omissions made in the Plimpton manuscript and followed by de Worde, but some errors result from a misreading of individual words, as, for example, when "same" in all other manuscripts appears as "smale" in F and W.

Furthermore, in addition to following the errors made by his manuscript source, de Worde is also capable of making new ones unknown in any of the extant manuscripts. For example, instead of the manuscript "Inde is an eeste cuntrey in Asia," he reads "Inde is a countrey in eest Asia," one of many errors followed by both Berthelet and Batman.

Perhaps the best way of commenting upon the numerous changes made, either by error or intention, in the various texts from manuscript through the three printed editions is by reference to the following table, which sets out a select list of significant divergences noted in a typical section of Book XV--the long chapter on Ethiopia which is in many ways the most representative subject matter in this study.

<u>Latin</u>	<u>English MSS*</u>	<u>de Worde</u>	<u>Berthelet</u>
(Bartholomaeus Anglicus)	(Trevisa)		
<u>om.</u>	bloo mens	blewe mennes	blewe mennes
oceano	Occean (C þe ocean)	Ocean	ocean
monstruosa	wonderful (E wonderliche)	wondly	wonderly
nominata	hat (G is calde) (C is clepid)	hight	hight
adusta	ibrent	brent	brent
topasius	<u>om.</u>	<u>om.</u>	Topasius
in illis partibus	<u>om.</u>	<u>om.</u>	in those partyes
hebraice lingua	<u>om.</u>	<u>om.</u>	in the hebrew tonge
ethyops	Evas	Euas	Ethiops
insitos	<u>om.</u>	<u>om.</u>	fyxed
li. ix.	<u>om.</u> (except E)	<u>om.</u>	li. ix.
in	+ (E in)	+	in

*The form used in the English MSS quotations is that of F.

<u>Batman</u>	<u>Comments</u>
Negroes	Batman modernization of a Trevisa gloss.
^e y ocean	Batman modernization: i.e., "ocean" no longer a proper noun.
wonderfully	Batman modernization.
is called	Batman modernization.
burnt	Batman modernization.
Topassus	Berthelet (followed by Batman) correction of error in W and all English MSS.
in those parts	Berthelet (followed by Batman) correction of error in W and all English MSS.
in ^e y Hebrue tongue	Berthelet (followed by Batman) correction of error in W and all English MSS.
Ethiops.	Berthelet (followed by Batman) correction of error in W and all English MSS.
fixed	Berthelet (followed by Batman) correction of error in W and all English MSS.
lib. 9	Berthelet (followed by Batman) correction of error in FW, but not all English MSS.
in	Berthelet (followed by Batman) correction of error in FW, but not all English MSS.

<u>Latin</u>	<u>English MSS</u>	<u>de Worde</u>	<u>Berthelet</u>
graphasantes alii q.	Gafasantes. Oþer ben yclepede (DFW om.)	om.	Graphasantes. There be other, that ben called
filio iam	þe sone of Iaue	the sone of Iaue	om.
om.	om.	om.	paste
auribus/ sine auribus	w ^t outen eres	wyth eeres	without eeres
in media/ numedia	in þe myddel (E Numedia)	in the mydyll	in Numedia
quidam	ofte (CE of hem)	ofte	ofte
gignit	þei bredeþ (DE he bredeþ)	they bredeþ	they bredeþ
mandi	igete (DE y-ete)	gote	gote
homines	many men (DE men)	many men	many men
equ. tempore	same tyme	one tyme	one tyme
calamos	canes	redes	redes
os et	many iþen (DE mouþe and)	many eyen	eies
xxxi	xxxi	xxix	xi

<u>Batman</u>	<u>Comments</u>
Graphasantes. There be other, that ben called	Berthelet (followed by Batman) correction of error in FW, but not all English MSS.
<u>om.</u>	Error in Berthelet and Batman only.
past	Error in Berthelet and Batman only.
without eares	Two possible Latin readings giving two separate English versions. NB however, that W is alone in preferring <u>wyth</u> (and does not follow F) so that this reading might be regarded as an error by de Worde.
in Numedia	Two possible Latin readings giving two separate English versions. Berthelet and Batman working from a text like that seen by scribe of E?
oft	Error not noted by W, Berthelet or Batman.
they breed	Error not noted by W, Berthelet or Batman.
got	Error not noted by W, Berthelet or Batman.
many men	Error not noted by W, Berthelet or Batman.
one time	Error, or possibly justifiable emendation, made by W and copied by Berthelet and Batman.
reeses	Emendation made by W and followed by Berthelet and Batman.
eyes	Error in some English MSS and W modified in Berthelet and Batman, though still without reference to Latin.
ll	Error in W modified by Berthelet and Batman, but without producing correct reading.

This table is in no sense a complete analysis of all variants and cannot, therefore, be used for any statistical break-down (its base is in any case much too small for such a study); but it does nonetheless display several of the different types of error and emendation made by the three editors. As can be readily seen, none of the three can claim a commendable accuracy in his balance of the received text against the Latin, but Batman appears to accept the bulk of Berthelet's corrected readings, and does not attempt any large textual emendation himself, excepting, of course, those additions noted in Chapter 1. De Worde's conscious revisions, as in "canes/ redes" appear to be sound, but he is not only prone to repeat obvious errors found in F, but can also produce errors of his own. There is throughout the expected modernization of vocabulary as the text moves from late Middle English into early Modern English, but it should perhaps be noted that it is Batman who is responsible for the bulk of these changes.

Appendix II

De Proprietatibus Rerum and Trevisa's Canon

The English Bible is by no means the only doubtful ascription to Trevisa's canon, and although his participation in a Wycliffite translation is by no means proven, his potential authorship in this work is more likely than many of the other suggestions made by antiquaries and critics from the sixteenth century onwards. For example, John Bale, in his Catalogue of Illustrious British Writers (London 1557) in addition to the English Bible, lists eight other works, only six of which are probably Trevisa's.¹ The two spurious titles, Gesta regis Arthuri and De memorabilibus eorum temporum, are added to with the note et alia plura fecit et transtulit, presumably as insurance against any possible omissions. This list was corroborated by Pits in Relationum Historicum de Rebus Anglicis (Paris 1619), but, taking up Bale's suggestion, Thomas Tanner's Bibliotheca Britannico-Hibernica (London 1748) included five more titles,² one of which

¹ The full list, quoted by Perry p. lxxv, reads: 1. Utrumque Testamentum Lib. 2; 2. Bartholomaeum de Proprietatibus Lib. 19; 3. Ranulphi Polychronicon Lib. 7; 4. Continuationes Polychronici Lib. 1; 5. De sua translatione dialogum Lib. 1; 6. Gesta regis Arthuri Lib. 1; 7. Britanniae descriptionem Lib. 1; 8. Hyberniae descriptionem Lib. 1; 9. De Memorabilibus eorum temporum Lib. 1.

² Perry, p. lxxvi, lists them as 1. De calore thermarum Bathoniensium; 2. Genealogia Davidis regis Scotiae; 3. Richardi Armachani defensorum curatorum; 4. Vegetii de re militari; 5. Aegidii Romani de regimine principum.

(Genealogia Davidis regis Scotiae) is certainly spurious. With the addition of Dialogus inter Militem et Clericum and Methodius, þe Byggnynng of the World and þe Ende of þe Worldes to the canon by Babington (after Dibdin), editor of the Rolls Series Polychronicon together with the Gospel of Nichodemus in Blades Life of William Caxton London 1861,³ the list is complete. But of the seventeen titles quoted, only nine are almost certainly by Trevisa and of these, five are really to be considered as subsidiary parts of larger works. Thus, the continuation of Polychronicon (footnote 1, no. 4) is of course precisely that, although it is admittedly an original piece by Trevisa rather than a translation; and the Dialogue on Translation (footnote 1, no. 5) and the three Descriptions (of Britain, Ireland, and Bath: footnote 1, nos. 7, 8; footnote 2, no. 1), are all extracted from Polychronicon.⁴ Indeed, only three works, Polychronicon, De Proprietatibus Rerum, and Dialogus inter Militem et Clericum can with absolute certainty be ascribed to Trevisa, since they all contain interpolations into the translated matter identified by Trevisa's name. One other work, the Nichodemus, is accepted by Perry (pp. xci-xciv).

The remaining eight titles can be divided into two groups, those which are possibly by Trevisa but for which no concrete evidence exists, and those which are very likely to be spurious. Of these latter,

³Perry, pp. lxxvi, xci.

⁴It should, however, be noted that at least one of these—the account of Britain—was published as a separate work by both Caxton (Description of Britayne 1480) and de Worde (Description of Englande 1498), and that there are separate chapters on Ireland and Bath which might very well have prompted the errors of Bale and Tamer.

the Gesta regis Arthuri, De memorabilibus eorum temporum, and the Genealogia Davidis regis Scotiae were probably attached to Trevisa's name by Bale and Tanner without any authority,⁵ in the not uncommon way in which unattributed works will hang on to established names. Another, the Methodius, þe Byggyng of þe World and þe Ende of Worlde is rejected in Perry's edition of the minor works since it does not conform to Trevisa's established style of translation.⁶ The four titles possibly by Trevisa include the English Bible discussed above, and the translations of Richard Fitzralph's Sermon Defensio Curatorum, Vegetius' De re militari, and Aegidius Romanus' De regimine principum. The first of these, included in Perry's edition, has no positive evidence of authorship, but is bound with Dialogus inter Militem et Clericum and Polychronicon in five manuscripts and is concerned with Trevisa's reputed distaste for the mendicants, appropriate in an associate of Wycliffe.⁷ Long supposed as Trevisa's last work, the Aegidius' colophon is dated 1408 which was acceptable as long as Trevisa's death was held to be in 1412 and not 1402 as now believed.⁸

⁵ Fowler, "Bible", p. 82, suggests that Bale may have misread his own index.

⁶ Perry, pp. cxi-cxiii. A fuller discussion of this style, and of the Methodius' divergence from it, occurs in Section II, Chapter 2.

⁷ Perry, p. ciii. The main drift of the sermon can be summarized in the following short quotation: "for parischons of euery chirche to schryue hem onlich to oon persone, þe ordenarye persone is more worþi to be chosen þan eny freres persone." p. 40.

⁸ B. L. Kinkade, The English Translations of Higden's Polychronicon (Urbana, Illinois 1934), p. 7, rejects De Regimine Principum on stylistic grounds, with its "closely knit logic, formal parallelism, long, sweeping rhythms, and a vocabulary foreign to Trevisa."

A manuscript error could return the work to the canon, but there is at least some doubt despite what Perry (p. xcix) calls "two typical Trevisa notes." The Vegetius lacks any such notes, but does have the advantage of a dedication to "þe worthi & worschepful lord sire Thomas of Berkeley,"⁹ Trevisa's patron for both Polychronicon and De Proprietatibus Rerum, which are the two major works that remain as Trevisa's own amongst all the other dubious ascriptions.

Both of the works have very definite dates in their colophons, Polychronicon for "a thorsday the eyȝtūthe day of Aueryl the ȝer of vr lord a thousand thre hondred vour score seuene the tne the ȝere of Kyng Rychard the second," and as seen above, De Proprietatibus Rerum for 1398. Both contain many characteristic Trevisa additions to the original: B. L. Kinkade quotes the fact that in Polychronicon the translator seems particularly interested in the marvellous,¹⁰ as his explanatory gloss to the phoenix, the camelion, and the centaurs would indicate, as would his additions to the tales of prodigies, some of them apparently culled from local experience, such as the Berkeley man who had a solid head, and the Gloucester man who supposedly had never spat or coughed.¹¹ Although Trevisa's account of the wonders of the world in De Proprietatibus Rerum is more closely limited by the contents of the original Latin, he does still retain his desire to make all clear and thus to query or explain any dubious reading in his text. For example, Bartholomaeus Anglicus' reference to the Isle of

⁹Perry, p. xcvi.

¹⁰Kinkade, p. 9.

¹¹Ibid., p. 9.

Wight as "Vitria" (instead of the usual "Vecta"), prompts this editorial comment in Book XV. "Treuisa: here lacketh for no mencioum is ymade whiderwarde þis ilonde bereþ fro Brytayne noiþer in what syde of Bretayne þis ilonde shulde be. Some men wolde wene þat þis ilond is Wyzt, but Wyzt comuneliche is yclepede insula Vecta and þis ile is here yclepede Vitria." With such named editorial additions in both De Proprietatibus Rerum and Polychronicon, the authorship presents no problem.

Appendix III

Hyperbolica Locucio and Bartholomaeus' Doctrine of Correspondences

In the chapter dealing with patristic sources, it was noted that in his account of Paradise, Bartholomaeus inherits the Augustinian hyperbolica locucio method of Biblical interpretation in some of his geographical theories. Indeed, this method informs a good deal of Bartholomaeus' attitude to fabulous material in various parts of De Proprietatibus Rerum and is worth looking at in greater depth. It is to be distinguished from, on the one hand, his acceptance of "fables" drawn from classical sources,¹ and on the other, the delight in the prodigality of nature's mysteries inherited from Pliny's ingeniosa natura.² As mentioned in the text above, the doctrine of hyperbolica

¹ Bartholomaeus acknowledges Jerome's defence of those authors whose "sawes may and shal be worpliche ythrowe, in þe whiche religious neiþer fey neiþer resoun may be wíthseyde in no poynt, as Ieromus seith. As hee seip it is worthi to trowe sawes and writynges of poetes and of writers zif here religioun and fey is nouzt azens gode þewes and maners, noiþer contrarie to soþenes þat is knowe." DPR xv.

² See, for example, Bartholomaeus' comment on the centaur (xviii. 79.), where following Pliny, he observes: "wyse and witty kynde makyth to vs gamefull thynges & wonderfull to shewe his myght; and makyth full wonderfull shapen beestys whyche ben in Ynde...and feyneth somewhat the shape of mannys kynde." The apostrophe to the sun, drawn from Ambrose, is perhaps an apt example of Bartholomaeus' delight in the wonders of even quite ordinary phenomena. "The sonne is the eye of the worlde & myrth of the day & fayrnesse of heuen, mesure of tymes, vertue and strength of al that is gendred, lorde of planetes, fayrnesse and perfeccoun of all the sterres. The sonne is welle of Inwytte and minde and of resoun, heed and welle of lyghte, kyng of kynde, Inwytte of the worlde, shyner of heuen, moderatoure of the fyrmament." (viii. 15.)

locucio is not content either with the marvellous for its own sake or with the putative fictions of the ancients, but on the contrary, demonstrates the complex organization of the created universe by finding a series of correspondences between various parts of this creation and moral truths to be derived therefrom. This theme, motivating as it does Bartholomaeus' whole purpose in writing De Proprietatibus Rerum, runs throughout the encyclopaedia and is not confined to the geographical examples cited above.

For instance, in the account of angels in Book ii, he notes that the corporeal form of the angels is not merely to demonstrate their link between God and man but can be interpreted in finer detail. Thus, on their teeth, he says: "Men sayen þat they have teeth for grace that they take of god they vse to knowe it & dede it to other as it were chewynge & gryndynge," (ii. 3.) where the bodily operation is seen as a means of expressing a theological principle. Similarly, Bartholomaeus sees correspondences between the angels and other parts of the creation where, for example, he claims: "They ben lykned to winges for they flee and passe sodaynly soo theyr dedes & workes. They ben callyd clowdes for they ben rauysshed towarde god by very contemplacyon," and the series continues with gold, silver, horses, eagles, fiery rivers, and suchlike.

The fullest statement of the doctrine underlying series such as these occurs in Book viii, where Bartholomaeus describes the three interrelated worlds whose connections he is demonstrating in the encyclopaedia. The first world is "the vndirstondynge of god...Mundus Archetipus, and is bodylesse, vnseen, and euerlasting. And to the ensample thereof the world that we se and fele is made and wroughte." The

second world is the created universe itself, "all thinge that is con-
 tained in the roundnesse of heuen," and the third is man within that uni-
 verse, for "man is called the lasse worlde for he shewyth in himself
 lyknesse of all the worlde." These levels are, of course, another ver-
 sion of the familiar macrocosm/microcosm theory, but because of the
 peculiar organization of De Proprietatibus Rerum (where, as noted
 above, fish are dealt with in the same section as water), the corres-
 pondences form perhaps the most pervasive criterion for the exposition
 of knowledge in the encyclopaedia, for as Bartholomaeus says in his
 treatment of these three worlds, he concentrates upon "þe propriytes of
 þe worlde that we se & fele...that we maye be lyknesse of bodyly pro-
 priytes þe more easely vnderstonde mystyke & spirituall meenyng." Inevitably, as one descends from one level to another, the worth of each
 world declines, for as Bartholomaeus observes, "the ouer partye of þe
 worlde is counted more noble & worthy for the matere is more dere &
 pure & the shape is fayrer and vertue is more in þe ouer partyes than
 in the nether" (viii. 1.), but the influence of the upper worlds can
 be seen in certain concentrations in the lower, where for example, the
 presence of precious stones in the inner veins of the earth is an in-
 dication of the intense pressure of sunbeams on specific areas.
 (xiv.1.)

The necessity of finding such connections further motivates the
 tendency to see correspondences within a particular level (as in the
 simple case of water and fish above), which promotes the notion of "kind"
 and "unkind" in nature, where created (and especially living) matter is
 seen as having to obey certain principles of behaviour to define its

"kind" (perversions of these principles being "unkind"), and furthermore, where nature seems to demand a system of balances between kind in order to prevent the domination of one creature over all others. Thus, in the account of birds in Book xii, Bartholomaeus first notes certain general principles of kind pertaining to all: "Amonge al beestes þat ben in order of generacoyn, byrdes & foules ben most honeste of kynde. For by order of kinde, maies seche females wyth besynesse and louen them when they ben founde." But then he quotes the perverse examples of the "fewe in whome kynde gooth oute of kynde," citing the partridge where "the male lepyth vpon the male & the female vpon the female; but of the egges that cometh of suche tredynge come no byrdes." (xii. 1; see also xii. 31. for his fuller account of the homosexuality of the partridge.). These broad principles of kind are then made more specific in each species' defining of its own qualities, as when the eagle tests the "eagle-ness" of its young by carrying them high in the air before they can fly, showing them the sun, and promptly dropping them to their deaths if they fear or blink. (xii. 2.). However, the eagle itself may be an element in the mixing of kind, where the griffin consists of both eagle and lion. (xii. 20, xviii. 56.), and this mixing is further seen where, since the lamprey is only female, its eggs have to be fertilized by the adder (xiii. 11.). So, at a further remove, we observe precious stones being taken from living creatures (celidonio from swallow, xvi. 29, achates from eagle, xvi. 38. and the various dragons of xv.). The final extreme of correspondences is the negative one, where nature in her wisdom balances the power of malignancy of a creature by the "kindly" opposition of another animal or object. Thus

we have the horse and the ostrich (xii. 33.); serpents and the feathers of a vulture (xii. 36.); the whale and the sea serpent (xiii. 11.); coriander and dogs (xvii. 39.); the basilisk and the weasel (xviii. 16.); the dragon and the elephant (xviii. 38.). Bartholomaeus sees, therefore, a unified creation where every animal and object is not to be considered alone or independent, but as a defined part of a complex system of balances, oppositions, and relations, some of which may be between one level of that creation and another (and which we would call "metaphors"), while others operate within one of the worlds described by Bartholomaeus at the beginning of Book viii.

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