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With thanks to Bart Jaski, keeper of manuscripts of the University library of Utrecht

The Journey of Jan Voet

An Edition of a Rediscovered Manuscript as Master Thesis

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Introduction

In his book Broader Horizons from 2001, Scott Westrem traces the traditions and provides textual editions of the late Medieval story of Johannes Witte de Hese, pilgrim to the Holy Land. This story was originally written in Latin, and then translated into Middle-Dutch. Of these translations, he says:

The pre-modern copy of the Middle Dutch translation that seems most likely to resurface is *M*. This manuscript, probably copied during the early 1500s, was owned by Dr. J. F. M. Sterck of Aardenhout at his death in 1941, and is known from a careful description of it made by a distinguished professor of paleography at the University of Leiden in 1936, with an additional note by his equally talented successor in 1961. Since then no record has been found despite the efforts of some of the finest contemporary Dutch paleographers and bibliophiles.¹

As Westrem had so hopefully predicted, this mysterious manuscript has indeed reappeared. This manuscript, identified in Westrem's book as manuscript *M*, is the same as manuscript 17 A 28 in the library of the University of Utrecht. This can be concluded from the text, earlier descriptions of the manuscript, and the material that accompanies 17A 28.

As a student at the University of Utrecht, I have spent a semester in the special collections section of the university library, along with three other students. Our goal was to create a complete catalogue of the library's medieval manuscripts and manuscript fragments in Middle-Dutch.

This project was intended for digitalisation, as an aid for students and researchers by making an inventory of the available material. This would be useful for people looking for specific manuscripts and for those browsing without a manuscript number, as it would list basic characteristics such as content and a rough provenance. The inventory of manuscripts, and of the fragments in particular, might help bring these texts to a public of scholars who until now were unable to access them, or simply overlooked them due to lack online information.

In a way, this thesis is the result of an instance of a manuscript that was rediscovered thanks to digitalisation.

During this project, I have seen many different manuscripts. Among these were illustrated ones and manuscripts with no ornamentation, well-studied ones, and those which had not been studied extensively so far. It was still common to find at least two or three references in the literature available to us concerning a given manuscript, and much more in the case of a more unique manuscript.

Therefore, I was surprised to find a small but complete booklet detailing a fictional pilgrimage to Jerusalem with only one literary reference. This reference referred to an article from 1845 concerning a fragment of a different manuscript containing a variant version of the story. When, upon closer examination of the literature, I still failed to find much information on this particular manuscript, I decided to research the manuscript further.

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Westrem (2001) page 110.

I realised the reason for the dearth of academic interest for this manuscript was likely the fact that it had been lost for some time in the second half of the previous century. My goal in this thesis project is to provide some information about this manuscript, and the text it contains.

Firstly, a general account will be given of the contents of the manuscript and its history. I will also outline some of the history of this particular text, its Latin roots in Germany, and the other known Middle-Dutch versions in existence. I will take a look at some of the themes in the text and the late medieval tradition it rests on. After describing a few textual peculiarities, I will give a full transcription of the text, paired with an English translation. This edition is the focus of this thesis.

In this thesis, I will refer to this manuscript as the Utrecht manuscript or manuscript 17 A 28, which is its call-sign in the library of the Utrecht University.

Contents

Manuscript 17 A 28 in the Special Collections of the library of the Utrecht University contains a story told in the first person by a priest called Jan Voet from Utrecht. He travels to the Holy City of Jerusalem in the year 1398. The narrative switches from time to time between first person and imperative, at which point it reads almost like a series of instructions.

The narrator recounts his journey from Egypt to Jerusalem. This journey leads him to many fantastic places as well as places of pilgrimage. From Egypt, he travels via the Red Sea, visiting the place where Moses crossed the Red Sea, to Hermopolus to visit a place where the virgin Mary used to live. From here, he travels to Mount Sinai to visit a monastery which is filled with wondrous sights, such as lights which never go out. He also visits the field where Moses allegedly received the Ten Commandments. In this field, there are magical springs with healing powers, as well as a stream which was cleansed by Moses and which is now guarded by a unicorn.

The next stop on the pilgrimage is a house where Saint Paul used to live, and where Saint Anthony visited him. Then, the narrator describes a series of sea voyages, passing through several more cities until the land where the pygmies live is reached. These pygmies are described as tiny vegetarian humanoids in a constant battle with storks. After another stretch by ship, the story reaches the Liver Sea, which is magnetic, and the Sand Sea, where one-eyed people live. These people wreck many ships.

The next city which is visited is Adranopolis, which is described in detail. Here, the narrator and his company are captured by soldiers of a king, who releases them when it is revealed they are pilgrims. Escorted by soldiers of this king, they continue their journey, passing through two caves in succession, which are both very perilous.

After this, they reach Prester John's kingdom, visiting first a harbour city and then the city where Prester John lives. This city is described as more than twenty-four times the size of Cologne. The city holds a seven-tiered palace which is described in great detail. Some of the wonders it contains are a magical bell which repels outsiders, animated statues and a table which preserves any food that is placed on it.

The story then tells of the rivers which flow from paradise, one of which passes through the aforementioned city.

Then, the journey leads to a monastery of Saint Thomas where there is a yearly pilgrimage. Here, the narrator witnesses the miracle of the preserved body of Saint Thomas giving communion to the worthy pilgrims. From here, the voyage continues by ship and several fantastic islands are visited. Among these are an island which the narrator believes to be part of the earthly paradise and an island containing the entrance to purgatory. There is also an island on which the group disembarks to light a fire to cook on, only to have the island swim away with their food as it reveals itself to be an enormous fish.

The narrator encounters mermaids, and visits the land of Amasona which is ruled by a queen. Then, the narrator announces reaching Jerusalem, but declines to include any further information about the city,

as he feels this has been done many times already. The text finishes with a short prayer.

Written Tradition

The story of Jan Voet is a Middle-Dutch translation of a Latin text, probably written in the Netherlands in the late middle-ages.² The Utrecht manuscript is the oldest of three manuscripts known to have existed in Dutch as opposed to Latin, one of which is only a fragment. The Latin text exists in eight known manuscripts. It also exists in the printed tradition, with seven incunables and four early publications totaling at ninety-five exemplars.³ This text is often simply called the Itinerarius, and ascribed to a priest from Utrecht called Johannes Witte de Hese. The name Jan Voet is likely derived from this earlier name.

Because its protagonist claims to come from Utrecht, it seems to have been intended for a Dutch audience, so the fact that it was translated into Middle-Dutch is not a great surprise. With eleven known manuscripts in total in both Latin and Dutch, and a great deal more printed accounts, it reached a moderate circulation from the fifteenth century onwards, throughout northern Europe, mostly in the Latin translation.⁴ As far as we know, it was not translated to other languages.

Of the Dutch versions of the story, two other versions are known, though these are undoubtedly not the only ones to have existed. Both are known through transcriptions at a later date.

The first manuscript⁵ is a manuscript from around 1690, which contains a transcription of the complete Dutch text of the Itinerarius, and is likely a slightly edited copy of an older manuscript. This manuscript is currently in Berlin.

The second manuscript⁶ is known through a Dutch article from 1845 by Mathias de Vries⁷ containing a description and edition of a fragment containing the story of Jan Voet, discovered as maculature. This is the article mentioned in the introduction. The text of this manuscript ends before the end of the description of Prester John's capital. This edition also seems to have been standardised slightly with regards to spelling and dialect⁸. De Vries gives little explanation or justification of the methods he used for his transcription. He claims his fragment was likely from the early fifteenth century.⁹

This leaves the Utrecht manuscript¹⁰ as the third, and earliest, Middle-Dutch manuscript of the Itinerarius. Based on language and script, this manuscript may date from around fifteen hundred. It contains a complete text, including an explicit and a short closing prayer.

2 Westrem (2001) page 3.

3 Westrem (2001) page 61.

4 Westrem (2001) page 51-60.

5 Referred to in Westrem (2001) as K.

6 Referred to in Westrem (2001) as L.

7 De Vries, (1845) page 5-32.

8 Westrem (2001) page 110.

9 De Vries (1845) page 5.

10 Referred to in Westrem (2001) as M.

The Utrecht manuscript is written in black ink in a small paper booklet. One of the paper leaves contains a watermark of a letter P. It has no illustration whatsoever, and contains no rubrication, making it difficult at times to distinguish a new sentence. The booklet consists of 12 folded leaves and a darker paper cover, sewn together. Folio 1 recto to 9 recto contain writing, the rest is blank. The entire manuscript contains traces of lining by drypoint or possibly folding the leaves. For further physical details of this manuscript, see the attachment containing the catalogue entry for manuscript 17 A 28.

Because this manuscript is the oldest known Middle-Dutch manuscript of the Itinerarius, it is interesting when tracing the tradition of this text, and especially the Dutch translations. The text of the Utrecht manuscript itself has some slight differences from the other complete translation.

Provenance

The Utrecht manuscript is currently part of the Special Collections of the Utrecht University. The University acquired this manuscript in October of 2002 from the antiquarian Proske-van Heerdt Fine Medieval Books.

Prior to this, the manuscript has been in possession of several Dutch scholars. In his book Broader Horizons, Westrem describes part of the manuscript's journey through letters and transcriptions.¹¹ By July 1936, the manuscript was in possession of Dr. J.F.M. Sterck, who had purchased it from the antiquarian Gilhofer and Ranschburg at an unknown date. During the time it was in possession of Dr. Sterck, the manuscript was described by the Leiden professor Willem de Vreese.

Dr. Sterck wrote to G.I. Lieftinck, de Vreese's successor in Leiden on the 22nd of February, 1941 concerning this manuscript, mentioning he still owned it. Sterck died a few weeks later, and what happened to the Utrecht manuscript is unclear, but on 26 October 1961, Lieftinck examined it, "possibly in answer to a request from Beijers, the Utrecht antiquarian establishment"¹², but this is uncertain, as the antiquarian's records from that time are incomplete.

Lieftinck did describe an ownership mark on the manuscript reading "ex libris Dr. A.J. Henneman (Nijmegen)". His description suggests this ownership mark was added at some time after Sterck's death, but unfortunately it is uncertain who Dr. Henneman is. One candidate is Jacobus Henneman (1897-1954), a student of church history and curator of the Bisschoppelijk Museum at Haarlem, who was known to have handled manuscripts.¹³

Included with the Utrecht manuscript, in a separate folder, are several additional documents. This includes incomplete transcriptions and information about topics raised in the story of Jan Voet, such as a lemma on Prester John. There are also three letters mentioning this manuscript.

The first is a note dated simply the 9th of July. It is handwritten, in English, and requests information about the Jan Voet manuscript. It also requests clarification concerning a reference to literature. There

11 Westrem (2001) page 304-305.

12 Westrem (2001) page 305.

13 Westrem (2001) page 305, footnote 44.

is no signature, nor a date, but taking in account the next letter, this note was most likely written in 1935 by Dr. Sterck, prior to his buying the manuscript.

The second letter is a letter in German to Sterck, from the antiquarian Gilhofer and Ranschburg. It is dated the 12th of July, 1935. It mentions receiving a letter on the ninth of that month, which matches with the previous note. This letter also supplies additional information about the manuscript, including a clarification to the same literary reference the previous note mentions.

The last letter is a typewritten letter to Sterck, dated the 27th of May, 1937. This letter was written by Willem de Vreese, in the year after he described this manuscript. It concerns his *Bibliotheca Neerlandica Manuscripta*, in which De Vreese recorded many Dutch manuscripts. He had noted that the manuscript, as well as several other manuscripts then in possession of Sterck, had appeared in a catalogue of sale of Herzberger, an antiquarian in Amsterdam. The letter requests information about the whereabouts of these manuscripts, so that de Vreese could keep his catalogue updated with current owners.

None of these sources provides completely information not already given by Westrem, except for the conclusion that Sterck must have bought the Utrecht manuscript at some point between the 12th of July 1935, when the antiquarian wrote back to him with further information, and the 10th of July 1936, when de Vreese made his description.

Genre

Although the first sentence of the text suggests the story might fit in the category of Jerusalem Pilgrimages, the further content and ending of the text show it belongs in a different genre. The usual Jerusalem Pilgrimage includes descriptions of the city itself, and the Holy Land. The Holy Land was, after all, the goal of the pilgrimage. Many of these accounts may have been a guide to future pilgrims to the Holy Land, providing future pilgrims with a kind of travel guide.¹⁴ Others, like this story, seem so fantastical they are unlikely to have a practical application as travel guide, and may instead have provided entertainment.

The Jerusalem pilgrimage as a genre seems to follow a set pattern through the Holy Land. This seems to suggest the existence of a fixed route for pilgrims, which was commonly followed. The popularity of this pattern would only have increased by copying and adapting of written accounts.

The story certainly starts with the intention of visiting Jerusalem as a pilgrim, and in a way, this goal is reached. As is clear from the edition below, however, the text ends when the party arrives at Jerusalem. It does not provide any further description because the narrator assumes that this would not add any information which was not already available. The story focuses on the journey between Egypt and Jerusalem and the journey into India instead, and all the things encountered during that journey. Given this ending, it is more accurate to say that it is not a Jerusalem Pilgrimage. Although Jerusalem was the eventual goal of the journey, much more attention is given to the other wonders encountered on the way, such as the kingdom of Prester John.

14 Brefeld (1994) page 9.

A more likely genre for this story is the literary genre of (fictitious) travel accounts.¹⁵ Like Jerusalem pilgrimages, travel accounts can act as a guide to a certain area of the world, or as a fantastical piece of entertainment. Although the text itself states it is a pilgrimage to Jerusalem, the story of Jan Voet does not follow the usual route or pattern. Instead of a pilgrimage from Europe across the Mediterranean, past the many places of interest in the Holy Land and into Jerusalem, the story of Jan Voet follows a more convoluted route. It starts in Egypt, to wander around what the narrator calls upper, middle and lesser India. It seems the company passes by Jerusalem, because towards the end of the text it is mentioned that they returned to the city, instead of simply arriving. Between Egypt, the various India's and Jerusalem, many holy or otherwise interesting places are visited.

The extent to which the story was believed to be true is hard to judge. There are few remarks by readers, and when sixteenth-century manuscripts of the *Itinerarius* was bound together with other texts, those texts were usually works that were accepted as factual.¹⁶ As a contrast, two late sixteenth-century readers wrote mocking comments in the margins of two printed books.¹⁷ The priest from Utrecht is likely a fictional character, described as a priest to imbue a sort of authority to the story even though the events described are hard to believe.

Prester John

One of the major elements in the journey of Jan Voet is the character of Prester John. Prester John is a popular subject in the middle ages, as a legend and perceived as a real person. He was thought to be a Christian king in Africa or India. As late as the fifteenth century, exploratory missions and expeditions would search for him, or similar Christian kings outside Europe. In the mid-fifteenth century, the Portuguese Gomes Eannes de Azurara writes about reasons for exploratory journeys, ordered by Ferdinand of Aragon:

The fourth reason was because during the one and thirty years that he had warred against the Moors, he had never found a Christian king, nor a lord outside this land, who for the love of our Lord Jesus Christ would aid him in the said war. Therefore he sought to know if there were in those parts any Christian princes, in whom the charity and the love of Christ was so ingrained that they would aid him against those enemies of the faith.¹⁸

While this does not refer to Prester John by name, it shows the belief in the possibility of the existence of Christian kings or allies outside of Europe, and how this might be of benefit to European Christianity.

In a time of conflict between Christianity and other religions such as the Islam both within Europe and beyond, an established Christian king in Africa or India would be a major political and potentially military asset. Apart from this, Prester John was also rumoured to be wealthy, ruling over a large,

15 Westrem (2001) page 11-20.

16 Westrem (2001) page 52.

17 Westrem (2001) page 53.

18 Hexter (1967) page 318.

prosperous country. His country might also provide a stopping point for traveling Christians or pilgrims, or even a destination.

Apart from the advantages an existing Christian king would bring, Prester John was also widely used as a character and metaphor. In the middle-ages, letters supposedly written by him were sometimes used to admonish European kings. In these letters, Prester John and his country acted as a mirror, showing the rulers of Europe how a perfect Christian country should be run, and by contrast, what they themselves were doing wrong.¹⁹ Some letters even invited the kings of Europe to the land of Prester John, so they could see how it really should be done. The use of Prester John as a narrator provided the writers and copyists of such letters a certain amount of safety, by ascribing what were probably their criticisms of government to the legendary perfect Christian king.

In the story of Jan Voet, Prester John starts making his appearance about halfway through the text, when the narrative arrives at a city that pays tax to him, in lines 15-17 of folio 3v, b of the edition. From there, the journey continues to his capital city, which is described in detail, especially his palaces. In the text, it is stressed how rich Prester John is, how beautiful his palaces are, how rich and valuable the materials are that they are built of, and how pious he is. His palace contains many chapels and depictions of angels and saints. There are bells in his palace which ward it from heathens, and there are monasteries in his land.

When Jan Voet arrives at a church where the body of the apostle Saint Thomas is kept, they encounter Prester John again. In this church, Prester John and his patriarchs lead the high mass. In this scene, Prester John, as well as the narrator and many other pilgrims, are given the holy sacrament from the hand of the apostle.

Interesting is that although Prester John rules an undoubtedly Christian and pious country, not all of his subjects are Christians. Of the kings who rule under him, only eleven of the seventy-two are Christian. Although he himself is a Christian, and although the country and city's abundance of chapels, churches and monasteries show the Christianity of his rule, it seems his reign includes non-Christians without problem. This may be seen as a sign of hierarchy of Christianity over heathens, or as a harmony between faiths, even though the highest king is still, of course, Christian.

Some Peculiarities

The text of the Utrecht manuscript is comparable to Westrem's Middle-Dutch edition and the manuscripts it was based on in many ways. Because of the nature of medieval manuscripts, their production and copying, some differences are expected. Apart from general spelling variations, these differences include possibly copying errors, varying levels of detail and in a few cases, a passage that is absent from Westrem's edition. Here are some of the peculiarities of the text in the Utrecht manuscript.

In two cases there is a clear difference in the text that may be the result of a copying error. In the edition I have chosen to translate these literally. The first instance is on folio 4r, b, line 24. In the Utrecht manuscript, a word in this line literally translates to "leopard". This leopard would be in a room of Prester John's palace, where people go to visit it. In Westrem's Middle-Dutch edition, as well as his

19 Bejczy (1994) page 64-66.

English edition, there is a similar room, which contains a library.²⁰ These two words are reasonably close in Middle-Dutch, “libaert” for leopard, and “librarie” for library.

The other case is on Folio 5v, a, in line 33. This is a passage that tells of Prester John's bedroom, where, according to the Utrecht manuscript, he keeps three precious herbs by his bed and worships them every day. A more logical option is given in Westrem's edition, where the text reads crosses or “cruen” instead of herbs or “cruden”.²¹

There are also two passages that differ from Westrem's Middle-Dutch edition completely. The first passage is a description of a rosebush on folio 5v, b, lines six to eight which does not seem to appear in any of Westrem's editions.²² It appears between the description of Prester John's bedroom, and a description of a giant that guards the palace and reads: “*Daer staet 1 rosen struyc dye alle daghe bloeyt*”. In Westrem's Middle-Dutch edition there is no rosebush, the text continues straight to the giant. This passage may be present because of another copying error, as “rose struyc” or rosebush and “rose starc” or strong giant are very similar.

The other passage is one that is missing from Westrem's Middle-Dutch edition, but does appear in his English edition.²³ On Folio 8r, b, lines 11 to 25 it is described how Jan Voet arrived at a small island, went ashore and built a fire to prepare food. The island then sank, and he returned to his ship to find out that the island had been a large fish instead of an island. Curiously, the first line of this adventure does appear in Westrem's Middle-Dutch edition, as the group visits an island and goes ashore to prepare food. Westrem's edition then skips to the next item.

These are only the most eye-catching differences in the Utrecht manuscript. A deeper look at the text will undoubtedly yield more results.

Final Remarks

The Utrecht manuscript is the oldest known manuscript of the Middle-Dutch translation of Johannes Witte de Hese's Itinerarius. As such, it is an important part of this story's written tradition.

There are still questions left unanswered in this essay. I have decided not to delve too deep into certain aspects of this manuscript in favour of providing an edition of the text it contains. Some of these aspects are its precise dialect or language, a more careful look at the themes and sources of the adventures, a closer comparison of this manuscript with the other two known Middle-Dutch versions, and a further look into this manuscript's complicated provenance.

Now that this manuscript has resurfaced, further research on it and its relation to the other Itinerarius manuscripts is possible. Textual comparison and provenance research especially seem to me to be subjects worthy of a closer look.

20 Westrem (2001) page 193, 251.

21 Westrem (2001) page 196, 218.

22 Westrem (2001) page 197, 218.

23 Westrem (2001) page 200, 224.

Justification of the Transcription and Translation

I have provided a diplomatic transcription of the text of the Utrecht manuscript. I have made an effort to show, as much as possible, exactly what is in the manuscript without altering or correcting. Peculiarities not shown in the transcription include the form of the letter U, which is always dotted as if writing two I's. The letters IJ often resemble the Y closely, but by presence of the dots are transcribed as the former. There are few capital letters in this text, and sometimes they are hard to distinguish. As mentioned earlier there is also no rubrication, making it difficult to see when a new sentence begins. I have done my best to faithfully represent when a letter is uppercase.

The translation is similarly literal in nature, I have decided to keep as close to the text as possible. My decision for an English translation was influenced by the greater possible number of readers this would make the text available to. For those readers without knowledge of Middle-Dutch, I have decided to keep the translation literal in vocabulary, so as to better convey the meaning of the Middle-Dutch text. Any possible errors in the text have been transcribed literally, and interpreted where needed in the translation. When this interpretation is uncertain or differs greatly from the transcription I have noted it in a footnote.

The style of the translation may suffer by this approach, but considering the repetitive nature of the Middle-Dutch text, the repetitions in the translation are only appropriate. Any awkward syntax has been allowed to keep the translation parallel to the Middle-Dutch text.

Further peculiarities are recorded in footnotes.

Edition of 17 A 28

Flr, a

- | | |
|--|--------------------------------------|
| 1. In den namen <u>en</u> ons heeren | 1. In the name of our lord |
| 2. <u>enden</u> <u>inden</u> jaer ons heeren | 2. and in the year of our lord |
| 3. 1398 ic er Jan voet <u>van</u> | 3. 1398, I sir Jan Voet of |
| 4. vtert heb gewest te jhe | 4. Utrecht have been to Jerusalem |
| 5. rusalem <u>inden</u> mere om | 5. by the sea |
| 6. te visenteren <u>en</u> daer de heij | 6. to visit there the holy |
| 7. lighen stede <u>ende</u> oec voert | 7. city and also to do |
| 8. tot mijnder <u>en</u> bedevaert | 8. my pilgrimage |
| 9. totter Jordanen <u>en</u> <u>ende</u> voert | 9. to the Jordan and to |
| 10. totten <u>roden</u> mere aen dat lant | 10. to the Red Sea by the land |
| 11. <u>van</u> egipten <u>en</u> tot eender stat | 11. of Egypt, to a city |
| 12. gheheten <u>en</u> hermopolus datz | 12. called Hermopolis. That is |
| 13. 1 hoeftstat <u>van</u> egipten <u>en</u> jn dier | 13. a capital city of Egypt. In that |
| 14. stat woende onse vrouwe | 14. city lived Our Lady |
| 15. mit hoeren <u>en</u> lieven <u>en</u> kinde | 15. with her sweet child |
| 16. <u>ihesus</u> <u>ende</u> <u>inden</u> <u>roden</u> mere | 16. Jesus. And in the Red Sea |
| 17. daer de stat by lyt daer | 17. near which the city lies, |
| 18. sach jc in vijschen <u>en</u> de roet | 18. I saw fish which were red |
| 19. waren <u>en</u> van varwen <u>en</u> <u>ende</u> vlie = | 19. of colour and which |
| 20. ghen <u>en</u> boeuen dat water <u>en</u> wel | 20. flew above the water |
| 21. so veer als men <u>en</u> mit 1 boghe | 21. as far as one can shoot |
| 22. mocht schyten <u>en</u> <u>ende</u> daer heb | 22. with a bow and I have |
| 23. ic aff gheten <u>en</u> voert so heb | 23. eaten of them. Also, |
| 24. ic daer ghesyen <u>en</u> vele wonder | 24. I have seen many wondrous |
| 25. liker dieren <u>en</u> <u>ende</u> oec venijnde | 25. animals there and also venomous |
| 26. dieren <u>en</u> die den menschen | 26. animals which hinder |
| 27. hinderen <u>en</u> <u>ende</u> schaden <u>en</u> Jnder | 27. and harm the people. In the |
| 28. seluer stat daer moijses | 28. same place Moses |
| 29. de kinder <u>van</u> israel doer | 29. lead the children of Israel |
| 30. leyde <u>ende</u> dien <u>en</u> wech kent | 30. through, and this path is |
| 31. men <u>en</u> noch bij iij grote stee | 31. still known by four large stones |
| 32. nen <u>en</u> die daer staen <u>en</u> biden ouer | 32. which stand there by the shore |
| 33. des meers twe an deen syde | 33. of the sea; two on the one side |

Flr, b

- | | |
|--|-------------------------------------|
| 1. Ende twee an dander syde | 1. and two on the other side, |
| 2. tot 1 teijken dat de stat is | 2. as a sign that this is the place |
| 3. vanden <u>roden</u> meere daer | 3. at the Red Sea where |
| 4. de kinder van israel doer | 4. the children of Israel walked |
| 5. wandelden <u>ende</u> ghingen <u>en</u> voert | 5. through. And we traveled on |

6. inder stat van hermopolus
 7. daer is 1 hoff daer hadde
 8. onser vrouwe ghewoent jnne
 9. inden hoff is 1 fonteine daer
 10. onse lieue vrouwe haer doecke
 11. jn plech te waschen daer
 12. seytmen dat de blinde siende
 13. aff worden die zijke ende me
 14. laetsche worden daer aff ghe
 15. sont als sy vanden seluen water
 16. nemen off hem daer mede
 17. waschen Ende inden seluen
 18. hoff wasset balsemen dimen
 19. daer wint vten heue die
 20. jnde houe staet ende jnden
 21. seluen hoff staet 1 kercke ghe
 22. timmert van wonderlijke groeten
 23. ende die is inde ere der heij
 24. ligher driuoldicheyt der
 25. junfrouwe sinte marien der mo
 26. der gotz ende die kercke plach
 27. jn voertyde te wesen 1 tem =
 28. pel der aff goden mer onse
 29. lieue vrouwe quam inden tem
 30. pel doe sy ghevloen was om
 31. herodes wille mit haren lie =
 32. uen kinde doen vlogen alle de
 33. duuels vten tempel als men seyt

6. to the city of Hermopolis.
 7. There is a courtyard, our lady
 8. lived in it. In the
 9. courtyard is one fountain where
 10. our sweet lady used to
 11. wash her cloth²⁴.
 12. They say that the blind
 13. can see, the sick and
 14. leprous are cured
 15. if they drink of this water
 16. or wash themselves with
 17. it. And in the same
 18. courtyard grows a plant which
 19. provides a salve, which
 20. is in the courtyard. And in the
 21. same courtyard a church
 22. is built, of wondrous size.
 23. And it is in honour of the
 24. holy trinity of the
 25. lady Saint Mary, the
 26. mother of God. And the church
 27. used to be a temple
 28. of idols in the past, but our
 29. sweet lady came in the temple
 30. when she had fled because
 31. of Herod, with her sweet
 32. child. Then all the devils
 33. flew out of the temple, it is said.

F1v, a

1. Voert so wandelt men van
 2. hermopolis voerz binnen
 3. 8 daghen tot eender stat
 4. gheheten Anijnan de ghelegen
 5. is opten roden mere van dier
 6. stat wandelt men voert ouer
 7. dat rode meer te schepe
 8. ende dan ghaetmen voert
 9. bynnen 7 daghen totten ber
 10. ghe sinaij daer leyt sinte
 11. katherinen licham jnden cloester
 12. der contemplerders jn woe

1. Next, travel from
 2. Hermopolis further within
 3. eight days to a city
 4. called Anynan which is situated
 5. by the Red Sea. From this
 6. city, one travels further by
 7. ship over the Red Sea
 8. and then continues on
 9. for seven days to
 10. mount Sinai. There lies the
 11. body of saint Catherine in the monastery
 12. where the contemplators live.

13. nen dat zijn heylyge luden ende
 14. leuen gheestelyc ende sy en
 15. eten des daechs niet meer
 16. dan eens ende der broeders
 17. sijn 13 mit ghetaele ende jn
 18. den cloester sijn 13 lampen die
 19. alle weghe bernen ende lichten
 20. ende nijmmermeer en ghaen
 21. sy wt sy lichten ende bernen
 22. sonder eenich toedoen mer
 23. als daer 1 vanden broeders
 24. steruet soe ghaet der lampen
 25. 1 wt noch sy en bernt noch
 26. sy en licht sy en hebben ee =
 27. nen anderen broeder jnde ste
 28. de gheset ende ghecoren Also
 29. vroe alst gheschyt is soe
 30. ontsteket de lampe weer voer
 31. den ghecoren broeder ende brant
 32. sonder eenich toe doen ende

13. These are holy people and
 14. live piously and they
 15. eat every day no more
 16. than once. The brothers
 17. are thirteen in number and in
 18. the monastery are thirteen lamps which
 19. always give light and illuminate.
 20. And never do they go
 21. out. They give light and illuminate
 22. without any interference, but
 23. if one of the brothers
 24. dies, one of the lamps
 25. goes out; nor does it light nor
 26. does it illuminate until they have
 27. placed and chosen another
 28. brother in his stead. As
 29. soon as it is done, the
 30. lamp kindles again for
 31. the chosen brother and burns
 32. without any interference and

F1v, b

1. licht also langhe als de
 2. broeder leefft ende dat cloester
 3. is te mael stercelyc ghe
 4. bouwet ende gheuestet om
 5. der scandelyker serpenten ende
 6. quaden dieren die daer om
 7. trent sijn voert so is te
 8. weten dat vander heylygher
 9. junfrouwen lichem ende wten
 10. graue plach voermals vele
 11. olie te loepen wt ende te vlieten
 12. daer nu ter tijt ter weeke
 13. niet meer dan 3 dro =
 14. pelen wt loept Oec is
 15. daer den seluen steen dije
 16. moijses mit synder roeden
 17. sloech daer den volcke van
 18. israel in dier tijt vele wates
 19. wt lyep daer sy alle by
 20. ghesterct worden gheuoedt
 21. ende gheloefft Ende jnden
 22. lande syn vogelen de plegen
 23. telghen ende ryseren van oliuen

1. gives light as long as the
 2. brother lives. And that monastery
 3. is built and settled
 4. strongly in every aspect because
 5. of the dreadful serpents and
 6. evil animals which are in that
 7. area. Further, it is
 8. known that from the body
 9. of the holy lady and out
 10. of the grave used to
 11. run and flow much oil,
 12. where nowadays per week
 13. no more than three
 14. drops run out. Also there
 15. is the same stone which
 16. Moses struck with his
 17. staff, for the people of
 18. Israel. In that time much water
 19. ran out by which they were all
 20. strengthened, fed
 21. and nourished. And in the
 22. land are birds which carry
 23. twigs and branches of olive

24. boemen mit haren monde
 25. te voren opten hoff des cloesters
 26. ende daer plegen de broeders
 27. vele olie aff te crijegen
 28. de sy beseghen ende orbaren
 29. ende dyt syn vogelen els tor
 30. tel duuen ende syn wit om
 31. trent dat hoeft ende om

24. trees in their mouth
 25. into the courtyard of the monastery
 26. and the brothers get
 27. much oil from it
 28. which they make use of and profit by.
 29. And these are birds like
 30. turtledoves and are white
 31. around the head and around

F2r, a

1. den hals voert²⁵ wandelt
 2. men vanden berghe sijnaij
 3. doer de wildernisse binnen
 4. 3 daghen ende compt an dat
 5. velt gheheten elen daer moij
 6. ses jn de ere gods eenen au =
 7. taer ghetymmert hadde ende
 8. dat leijt nu ter neer ghe
 9. vallen also dat daer noch
 10. de steenen ontrent ligghen
 11. ende jndat valt rustede oec
 12. dat volc van ysrael 40 daghen
 13. doen moijses der x gebode
 14. ontfinck ende jnde seluen vel =
 15. de syn oec 12 funteinen
 16. so wer daer aff drinckt
 17. die en verlinden nymmer
 18. meer syn ogen als men seget
 19. ende daer syn oec de 72
 20. palmen de moijses daer
 21. plantede Daer hy altoes
 22. seghe ende wynnings mede
 23. dede off hielt Ende inden
 24. seluen velde en²⁶ moghen ghee
 25. ne dieren der funteinen
 26. ghenaeke ende oeck wassen
 27. daer vele goeder cruden
 28. jnden seluen velde ende by
 29. desen velde leyt de vloet
 30. marich die te maele bit

1. the neck. Next, travel
 2. from mount Sinai
 3. through the wilderness for
 4. three days and come to the
 5. field called Elen, where Moses,
 6. in honour of God,
 7. built an altar. And now
 8. it lies fallen down,
 9. so that the stones still
 10. lie around there.
 11. And in that field rested
 12. the people of Israel forty days
 13. when Moses received the
 14. ten commandments. And in the same
 15. field are also twelve fountains.
 16. Whoever drinks of them
 17. will never lose
 18. his eyesight, so they say.
 19. And there are also the seventy-two
 20. palm trees which Moses planted
 21. there. With these he always
 22. received victory
 23. and triumph. And in the
 24. same field no animals
 25. can approach the
 26. fountains. Many good
 27. herbs grow there also.
 28. In the same field and by
 29. this field lies the stream
 30. Marich which was very

F2r, b

25 Correction of w to v

26 Abbreviation for 'ende' crossed through

1. ter was Daer moijses
2. mit synder roden jn sloch
3. ende de bitter~~h~~eyt verwandelde
4. doen jn groter sotijcheden
5. ende van desen water so drunc
6. ken de kinder van ysrael
7. jn dier tyt ende noch huden
8. des daechs als men seyt
9. mer de fenynde plegen
10. aldus de vloet te fenijnen
11. ende te valschen nae der
12. sonnen onder ganghe datter
13. de goede dieren niet wt
14. drincken en moegen ende
15. daer nae des smorgens
16. comet 1 een horen jnt
17. water ende steket synen horen
18. daer jn so is dat fenijn
19. dan wten watere dan comen n
20. de felle dieren ende de tame
21. dieren ende drincken daer
22. wt dat heb ic ghesijen
23. daer nae ouer 1 grote mijle
24. compt men an 1 wonijnge
25. daer sinte pauwels deerste
26. heremijt te wonen plach
27. ende de goede sinte thonis
28. visenteerde daer der wilder
29. nissen doen hy der wolfinnen
30. volchde de den rechten wech
31. ginc daer sinte pauwels
32. woende ende daer staet een

1. bitter. Moses struck
2. with his staff in it
3. and the bitterness changed
4. into great sweetness.
5. And of this water drank
6. the children of Israel
7. in that time and still do
8. nowadays, so they say.
9. But the venomous try
10. to poison and spoil
11. the stream after
12. sunset, so that
13. the good animals
14. cannot drink of it. And
15. after this in the morning
16. comes a unicorn into
17. the water and puts his horn
18. in it, thus the poison goes
19. out of the water. Then come
20. the animals of prey and the tame
21. animals and drink of
22. it, I have seen this.
23. Next, after one great mile,
24. one comes to a house
25. where Saint Paul, the first
26. hermit, used to live.
27. And the good Saint Anthony
28. visited there the wilderness,
29. when he followed the
30. she-wolf which went the right way
31. to where Saint Paul
32. lived. And there is a

F2v, a

1. f[u]nteijne²⁷ daer sinte paulus
2. ende sinte anthonis by saten als
3. sy aten daer alle wege een
4. raue quam ende brochte hen
5. dat hemelsche broet ende noch
6. woent daer 1 heremijt die noch
7. huden des daechs compt dat
8. hemelsch broet dien heb jc
9. ghesijen ende hy slaept des sna

1. fountain by which Saint Paul
2. and Saint Anthony sat
3. and ate. A raven
4. always came and brought them
5. the heavenly bread and a
6. hermit still lives there to whom
7. nowadays the heavenly
8. bread still comes, I have seen
9. him. And he sleeps at

27 Stain on the u

10. chts op 1 steen ende is gecleet
 11. met enen rouwen clede recht
 12. als sint Jan babtista was ghe
 13. clet voert wandelt men wel
 14. viertien nacht jnde wilder
 15. nissen ende dat lant geheten
 16. vrcaldeorum daer de rode joe
 17. den woenen ende compt an 1
 18. vloet gheheten nylus dyt is
 19. 1 stranck vander see daer va
 20. ert men te schepe ende compt
 21. bynnen 1 daghe an de hauen
 22. der stat van damad daer
 23. ghaet men jn te schepe ende
 24. vaert bynnen 3 maenden ouer
 25. de see ende compt dan an dat
 26. moer lant daer sinte bartho
 27. lomeus predicte daer wonen de
 28. moren dat syn alle zwarte
 29. lijen daer ghaetmen oec te sche
 30. pe ende compt indat lant daer
 31. de pygmeenen woenen ende dat syn
 32. cleene lude ende syn om trent 1
 33. elle lanc ende sy syn heyden mar
 34. sy h²⁸ woenen jn holen berghen ende
 35. jn schelpen noch sy en eten gheen

10. night on a stone and is dressed
 11. in a mourning robe just
 12. like Saint John the Baptist was
 13. dressed. Next, one travels
 14. fourteen nights in the
 15. wilderness and the land called
 16. Urcaldeorum where the red Jews
 17. live and one comes to a
 18. stream called the Nile, this is
 19. an arm of the sea. There,
 20. one takes ship and comes
 21. within a day to the harbour
 22. of the city of Damad. One
 23. takes a ship there and
 24. sails for three months over
 25. the sea to come to the
 26. swamp land where Saint
 27. Bartholomew preached. There live the
 28. moors, they are all black
 29. people. Then one boards there also
 30. and comes to the land where
 31. the pygmies live. And these are
 32. small people and are about one
 33. ell tall and they are heathen.
 34. They live in hollow mountains and
 35. in shells. They don't eat any

F2v, b

1. broet mer cruyt louere ende
 2. bladeren ende ander molken ende
 3. sy leuen als beesten ende men seyt
 4. datse teghen de odeuaers phle
 5. gen te stryde ende te vechten ende
 6. sy en leuen niet langher dan
 7. 12 jaer ter aller lancsten ende
 8. de odeuaers plegen hoer kinder
 9. te doden mit horen langen becke
 10. waer syse vinden mer des en
 11. heb ic niet ghesijen voert so
 12. wandelt men verre van dat
 13. mere by dat moer lant ende
 14. legghet tushen dat leuer meer
 15. off see ende dat sant mere
 16. ende men compt bynnen 4 dach

1. bread but herbs, foliage and
 2. leaves and also dairy products. And
 3. they live as beasts and it is said
 4. that they used to battle and
 5. fight against the storks. And
 6. they don't live any longer than
 7. twelve years at most. And
 8. the storks used to kill
 9. their children with their long beaks
 10. wherever they find them, but this
 11. I have not seen. Next,
 12. one travels far from the
 13. sea by the swampland and
 14. comes between the Liver sea
 15. and the Sand sea.
 16. And one comes, in four days'

17. vaerden daer de een oghege
 18. lude wonen ende dat leuer
 19. meer is van dier naturen
 20. dattet de schepe nae hem
 21. trect om des yusers wille dat
 22. anden schepe is want men seyt
 23. dat de gront des meers
 24. is vol costelyx gesteyns als
 25. van adamanten ende ander ghesteen
 26. te die nae hem treckende syn
 27. By de ander zijde is dat sant
 28. meer ghelegen ende dat is vly =
 29. tende sant ende vloeyt ende ebt
 30. als water jnden mere vijschsen
 31. de een oghege luden ende ghaen
 32. daer jn te vote ende pleghen
 33. onder dat meer te ghane ende
 34. plegen dycke de schepe te hin
 35. deren ende te verderuene ende

17. sailing, to where the one-eyed
 18. people live. And the nature of
 19. the Liver sea is such,
 20. that it pulls the ships
 21. in, because of the iron that
 22. is in the ships. Because they say
 23. that the ground of the sea
 24. is full of precious stones such
 25. as magnets²⁹ and other stones
 26. that attract towards themselves.
 27. On the other side lies the Sand
 28. sea and that is
 29. liquid sand, and it flows and ebbs
 30. like water. In the sea, the
 31. one-eyed people fish and go
 32. in it on foot and are used to
 33. go under the sea and
 34. often hinder and destroy
 35. the ships. And

F3r, a

1. om deser 2 maniere willen
 2. daer men doer seylen moet
 3. te schepe so eest sonderling
 4. anxtelyc doer te varen ende
 5. yt is den schypluden noodt
 6. datse goede wint gheringe
 7. van daen te comen voert
 8. wandelt men te schepe doer
 9. de grote cathaen woent ende
 10. regneret aen dat middels
 11. te indien ende compt an 1
 12. grote stat adranopolis ende
 13. de stat bekeerde sinte tho =
 14. mas totten gheloue ende
 15. inder stat woenen vele kers
 16. ten luden ende dese stat is ge
 17. legen op dat oeuer des mee
 18. rs ende daer is 1 hauene
 19. daer vele luden jn hauenen
 20. van menigen lande jnder
 21. stat syn de huse te mael
 22. hoghe mer de straten te
 23. mael enghe so dat de luden

1. because of these two reasons,
 2. if one has to sail through it
 3. by ship, it is exceptionally
 4. terrifying to sail through. And
 5. it is necessary the sailors
 6. have a good wind, to
 7. sail through. Next, one
 8. travels by ship to where
 9. the great Khan lives and
 10. reigns in the middle
 11. of India and one comes to a
 12. large city: Adranopolis. And
 13. Saint Thomas converted the city
 14. to the faith and
 15. in the city live many Christian
 16. people. And this city
 17. lies on the shore of the sea
 18. and there is a harbour
 19. where many people dock
 20. from many lands. In the
 21. city, the houses are always
 22. high but the streets always
 23. narrow so that the people

29 Can also mean: diamonds

24. selden de sonne gheuoelen
 25. wantse opter straten niet ghe
 26. schijnen en can inder stat syn
 27. meer dan 500 brugghen
 28. van steenen ghemaect
 29. daer de riuiren onder lopen
 30. ende inder stat staet 1 cloester
 31. gheheten tot onser vrouwen
 32. marien daer woenen goede
 33. eeneghe lude jn ende daer is

24. rarely feel the sun,
 25. because it can not shine
 26. into the streets. In the city are
 27. more than five hundred bridges,
 28. made of stone,
 29. under which flow the rivers.
 30. And in the city is a monastery
 31. dedicated to our lady
 32. Mary. In it live
 33. some good people, and there is

F3r, b

1. sonderling 1 grote bedeuert
 2. der pelgrijms ende daer was
 3. ic Jan voet gheungen met
 4. mynen gheselschape ouermits
 5. der ruterens des groten cahijns
 6. doen hy niet jnden lande en
 7. was ende wy worden gheuoert
 8. op een eelant op 1 slot ghe
 9. heten campaduck daer waren
 10. wij wel 8 weken maer
 11. doen de grote chayn thuys
 12. quam doen worden wij verlost
 13. waer om dat wij pelgrijms
 14. plaghen te wesen des groten
 15. heer sinte thomas dyen ple
 16. get de grote chayn sonderlings
 17. te eren om des groten apostels
 18. wille sinte thomas want
 19. hyen seer ontsach ende ontruch =
 20. tede om de werken des heyli
 21. ghen apostels ende hy ghaff ons
 22. theten ende te drincken opt slot
 23. 12 daghe daer toe verwarff hij
 24. ons gheseijde by sinen luden
 25. 12 daghe te wanderen tot een =
 26. der groter stat geheten Eleap
 27. ende daer endet de minste jndien
 28. ende s³⁰ daer sloghen wy voert
 29. te schepe ende voeren by geley
 30. de des groten chayns ende quamen
 31. jn eenen groten steenberch ghe
 32. heten jnde mere de berch he =

1. an exceptionally large pilgrimage
 2. of pilgrims. And there,
 3. I, Jan Voet, was captured with
 4. my group by
 5. the soldiers of the great Khan
 6. when he was not in the country.
 7. And we were taken
 8. to an island, and a castle
 9. called Campaduck. We were
 10. there for eight weeks but
 11. when the great Khan
 12. returned home we were released
 13. because we were pilgrims
 14. of the great
 15. lord Saint Thomas, who
 16. the great Khan
 17. honours greatly because of the
 18. great apostle Saint Thomas, who
 19. he feared and dreaded greatly
 20. because of the works of the
 21. holy apostles. And he gave us
 22. food and drink in the castle
 23. for twelve days. Then he gave
 24. us protection by his people
 25. to travel twelve days to a
 26. large city called Eleap
 27. and there ends the lesser India.
 28. And there we boarded
 29. a ship and sailed under protection
 30. of the great Khan and came
 31. to a large stone mountain
 32. in the sea. The mountain

33. uet onder 1 gat wel 1 mijle

33. has a hole in the bottom, at least one mile

F3v, a

1. lanc daer mosten wij doer
2. varen mer dat ghat is duyster
3. dat wy altoes bernende lich
4. ten by ons hebben mosten ende
5. jnde wt ganc des daechs
6. moste dat schyp mit ons ne
7. der ghaen wel 20 cupitus
8. lanc also dat dat meer son
9. derling syde ende neder daer
10. is ende licht om des ghaets
11. wille dattet daer so vele te
12. hoghe wt ghaet ende jnden
13. ghate hadden wy sonderlingen
14. groten anxt ende daer by wasset
15. peper jnden lande tuschen 2 ber
16. ghen ende daer syn so vele fe =
17. nynde wormen ende slanghen
18. datmen den peper niet wel
19. criegen en can sonder vier
20. mer om trent sint mich
21. iels mijsse vanden jare soe
22. maectmen daer om trent ve
23. le groter vyeren so dat die
24. wormen ende slangen viken
25. van daer Ende leet daer
26. dy peper ende so leest menen
27. Ende dese 2 bergen an deijn
28. den daer se ferne opten mere
29. daer ghaen sy aen een ende wer
30. den 1 berch ende die berch is
31. sonderlinghe groet ende daer gaet
32. onder 1 hol ende 1 gat dore ende
33. daer yset te mael duyster
34. in ende dat is wel 3 mylen

1. long. We had to sail through
2. it but the hole is dark,
3. so that we always needed
4. to carry burning lights. And
5. going out into the day
6. the ship, with us, had to
7. drop down twenty cubits,
8. because the sea is
9. exceptionally wide³¹ and shallow.
10. And because of
11. the hole, many go through
12. it too high, and in the
13. hole we were exceptionally
14. frightened. And pepper
15. grows in the land between two
16. mountains and there are so many
17. venomous worms and snakes
18. that it is hard to get the
19. pepper without fire.
20. But around Saint
21. Michael's mass every year
22. many fires are made
23. around there so that the
24. worms and snakes go away
25. from there and leave the
26. pepper behind, so I have read.
27. And these two mountains,
28. on the sides of the sea,
29. come together and
30. become one mountain. And this mountain
31. is exceptionally large and there is
32. a hole under and an opening through and
33. it is always dark in there
34. and it is three miles

F3v, b

1. lanc ende daer loept 1 riui
2. re dore te mael snel ende

1. long. And a river flows
2. through it, very fast and

31 Literally: side. Considering the context, wide is more likely.

3. gerade also dat grote stee
 4. nen mede doer lopen ende
 5. jn den ghate hoertmen ver
 6. ueerlyke stemmen ende gruwe =
 7. lijc gheluyt recht als don
 8. ner ende ander gheruchthe
 9. mer war dat beteykent dat
 10. en weer nijmant noch nij
 11. mant en can dat verstaen
 12. voert wandelt men te sche =
 13. pe binnen eender maent ende
 14. comp jn eender hauen ghehe =
 15. ten gadde daer staet 1 berch
 16. daer pleghen de coepluden
 17. pape jan tol te gheuen
 18. wandelt men binnen 14 dagen
 19. ende compt in 1 stat heet
 20. Edissa daer pape jan woent
 21. ende dyt is een coep stat syns
 22. gantzen lantz ende rijecs ende
 23. is ghelegen in dat ouerste
 24. jndien jnde eynde van
 25. eertryke dat men benoemen
 26. mach ende de stat is meer
 27. ~~der~~³² dan 24 colen ende pa =
 28. pe jans wonynghe ende
 29. palaes es midden jnder
 30. stat ende es wel 2 walsche
 31. mijle lanc ende breed ende
 32. is een viercant casteel
 33. ende staet op groete pilernen
 34. ende der pileernen is 900
 35. int ghetal als men seghet

3. swift, so that large
 4. stones are carried along. And
 5. in the hole, one hears
 6. frightful voices and horrible
 7. noise like thunder
 8. and other noises,
 9. but what it means,
 10. knows no one nor can
 11. anyone understand it.
 12. Next, one travels by ship
 13. for a month and
 14. one comes to a harbour called
 15. Gadde. There is a mountain,
 16. there the merchants
 17. pay toll to Prester John.
 18. When one travels for fourteen days
 19. one comes to a city called
 20. Edissa where Prester John lives.
 21. And this is a merchant city
 22. for his entire land and realm.
 23. And it is situated in Upper
 24. India, at the end of the
 25. earth that can be named.
 26. And the city is more than twenty-four
 27. times the size of Cologne
 28. and Prester John's house
 29. and palace is in the middle of
 30. the city and is two French
 31. miles long and wide. And
 32. it is a square castle
 33. and sits on large pillars
 34. and there are nine hundred
 35. pillars so they say.

F4r, a

1. Ende dat pallaes wort
 2. alle nachte ghewaect met
 3. 1000 ghewapenden jnden pal
 4. laes es een schoen omganc
 5. ghemaect bouen den pi
 6. lernen jnden omme ganc staen
 7. beelde der pauwsen ende
 8. der keyseren van romen
 9. dye jn voer tyden hebben

1. And the palace is
 2. guarded every night by
 3. a thousand armed people. In the
 4. palace a beautiful gallery is
 5. made above the pillars.
 6. In the gallery are
 7. statues of popes and
 8. emperors of Rome
 9. who lived in the

10. ghewest ende zyn oec som =
 11. myghe beelde nae coninghyn
 12. nen als nae helena ende
 13. ander coninghinnen jn desen
 14. pallaes syn 500 graden op
 15. te ghane eer men compt
 16. totter eerster woninghe ende
 17. opten grade syn leuende leu
 18. wen dymen daer hout
 19. waert datter ynighe heij
 20. denen of onghelouighe
 21. luden op ghijngen die souden
 22. gheschoert worden vanden
 23. leuwen die op dese graden
 24. ghaen als men seijt ende
 25. dat ouerste pallaes heet
 26. men der propheten pallaijs
 27. want alle der propheten beel
 28. den syn daer in ghemact
 29. van costelyken ghesteynten
 30. ende dyt pallaes is verciert
 31. mit costelyken laken ende
 32. lanteernen die daer op ber
 33. nende sijn vort op dat

10. past. And there are also some
 11. statues of queens
 12. such as Helena and
 13. other queens. In this
 14. palace are five hundred steps
 15. to go up before one comes
 16. to the first dwelling and
 17. on the steps are living
 18. lions which are kept there.
 19. If any heathen
 20. or unbelieving people would
 21. go up, they would be
 22. torn apart by the
 23. lions who are on these
 24. steps, so they say. And the
 25. upper palace is called
 26. the prophet's palace
 27. because all of the statues
 28. of the prophets are there, made
 29. of precious stone.
 30. And this palace is decorated
 31. with precious linen and
 32. lanterns that shine
 33. there. Next, to climb

F4r, b

1. Ander pallaes toe te clijmmen
 2. so syn daer noch vele meer
 3. graden want hoemen daer ho =
 4. gher op clijmmende is hoet
 5. wyder is ende dat heet men
 6. der patriarchen pallaijs want
 7. men seghet dat daer abra =
 8. hams lichem leget Ende op
 9. desen pallaes syn vele came
 10. ren ende dormteren te mael
 11. suuerlyc ende gheciert
 12. ende daer is oec seyden spil
 13. op 1 orgele te mael wonder
 14. lyc gheciert ende ghemaect
 15. ende gheuat 1 veruaerlyc wonder
 16. lyc gheluyt als daer ymant
 17. vremders compt Also dat dat
 18. volc daer te samen compt ende
 19. om dat te vernemen wij dattet

1. to the next palace,
 2. there are many more
 3. steps because the higher
 4. one climbs, the
 5. wider it is. And it is called
 6. the Patriarchs' palace because
 7. they say that Abraham's
 8. body lies there. And in
 9. this palace there are many
 10. chambers and rooms and they are
 11. beautiful and decorated.
 12. And there is also string music
 13. on an organ, very beautifully
 14. decorated and made.
 15. And it makes a very
 16. frightful noise when a
 17. stranger comes there, so that
 18. the people come together
 19. to hear who it is

20. is dattet werc so grotengeluyt
 21. gheuet ende hoe dattet ghe
 22. schy^et of toe compt dat en
 23. weet jc niet Oec seijtmen
 24. dat der oec een groet libaert
 25. is jn eender cameren daer
 26. de dochteren pleghen toe te
 27. ghaene Op waert te ghane
 28. jnde derde woninghe daer
 29. syn noch meer graden ende dat
 30. heet der junfrauwen pallays
 31. ende daer is 1 vtermaten schoen
 32. cappelle ende daer is een reuenter
 33. der leeker luyde ende der weerlyker
 34. luyde ende des ghesyndes

20. that has caused the
 21. noise. And how it
 22. happens, that I
 23. do not know. It is also said
 24. that there is also a large leopard³³
 25. in one of the rooms where
 26. the scholars³⁴ are wont to
 27. go. Going upwards
 28. into the third dwelling there
 29. are still more steps. And it
 30. is called the Maiden's palace
 31. and there is an exceptionally beautiful
 32. chapel. And there is a dining room
 33. for the lay people and the worldly
 34. people and the household.

F4v, a

1. Op waert te ghane totter
 2. vierder woninghen der heijligen
 3. martelers ende der heyligen con =
 4. fessoren daer is oec 1 capelle
 5. ende reuenter der heren ende 1 schoen
 6. dormter Op waert voert op
 7. te vieffste woninghe dat is
 8. een schoen choer der heylige
 9. apostelen ende daer is 1 kercke
 10. van groter cierheyte ende schoen
 11. heyt ende daer doetmen alle
 12. daghe dat godlyke ampte
 13. van pape jan ende daer is
 14. paper jan reuenter van groter
 15. breyden ende wyden ende wonder
 16. lyke schone beelden van coste
 17. lyken ghesteynten wel gemaect
 18. ende verguyt Ende daer is
 19. pape jans taefte dij is van
 20. dierbaren gesteynten gemaect
 21. mer sy is licht recht off se
 22. van haute waer gemaect
 23. Ende sy blincket dat 1 syn
 24. aenschijn daer schoen jn besyen
 25. mach dye taefte heeft jn

1. Going upward to the
 2. fourth dwelling of holy
 3. martyrs and holy
 4. confessors there is also a chapel
 5. and a dining room for the lords and a
 6. beautiful dormitory. Going upward to
 7. the fifth dwelling, it is a
 8. beautiful choir of holy
 9. apostles and there is a church
 10. that is greatly decorated and very
 11. beautiful and every day the
 12. holy office is held there
 13. by Prester John. And there is
 14. Prester John's dining room, of great
 15. breadth and width and with
 16. beautiful statues of precious
 17. stones, well-made
 18. and gilded. And there is
 19. Prester John's table, it is
 20. made of precious stone
 21. but it is light, as if
 22. it were made of wood.
 23. And it shines so that one can
 24. see one's face in it.
 25. The table has

33 Literally: leopard or lion. "Library" in Westrem's edition: Westrem (2001) page 193, 251. In the context, library seems more logical.

34 Could also mean: daughters

26. haer alsulke macht ende alsul
27. ke duecht dat daer venijnde
28. spyse op worde gheset dije
29. en soude nijmant hinderen noch
30. schaden off waer dat sake dat
31. daer ymant op wreue mit
32. synen vinger off mit eenen
33. anderen dinghe daer saude ter
34. stont vier wt springen ende

26. such power in it,
27. that if any poisonous
28. food were put on it, it
29. would not hinder nor harm
30. anyone. Or if
31. anyone were to rub it
32. with their finger or with
33. something else, fire
34. would immediately leap out.

F4v, b

1. daer is 1 ouer vloyende schoen
2. vunteijne loepende Ende
3. daer is de selue clocke de
4. sint thomas dede macken
5. So wanneer datse de be
6. seten luden hoeren so worden
7. sy ghesont ende verlost Ende
8. de boese geesten vlien gan
9. selyc der clocken gheluyt
10. als mense luyt De fe =
11. nynde wormen en mogen
12. se niet horen want de
13. clocke is genoempt bene =
14. dictus ende men luytse voer
15. den etene jnden etene
16. ende nae den etene pape
17. jans Ende daer sitten de
18. doctoren op eerwerdelyke
19. stoelen deser doctoren syn
20. 8 ende lesen van menigerhan =
21. de saeken ende natueren ende
22. suuerlyke saken ende dingen
23. Oec lustelyken puynten alle
24. wege als pape jan sittet
25. jn syn eten Oec heeft hy
26. vele suuerlyke vaten copen
27. ende cruysen van goude ende
28. van dierbaren gesteente
29. wel versyert ende ghemaect
30. daer syn oec alsulke vaten
31. So wat spijsen dat daer
32. jn staet dach ende nacht
33. ende langher de spyse en sal
34. nummermeer stincken noch

1. And there is an overflowing fountain,
2. flowing beautifully. And
3. there is the same clock that
4. Saint Thomas had made,
5. so that when the possessed
6. hear it, they become
7. healthy and free. And
8. the evil spirits flee
9. from the noise of the clock
10. when it is rung. The
11. venomous worms can
12. not hear it because the
13. clock is called Benedictus.
14. And it is rung before
15. the meal, during the meal
16. and after the meal of Prester
17. John. And there the
18. scholars sit on worthy
19. chairs. These scholars number
20. eight, and they read of many
21. things and nature, and
22. beautiful things,
23. also pleasant things
24. when Prester John sits
25. and eats. He also has
26. many beautiful dishes, cups
27. and crosses of gold and
28. of precious stones
29. well decorated and made.
30. There are also special dishes:
31. any food that is
32. in it, day and night
33. and longer, will
34. never stink nor

35. suren noch horen smac verlysen

35. spoil nor lose its taste.

F5r, a

1. Ende daer is eenen dor =
2. mter der patriarchen ende
3. der eerdsher bischoppen
4. ende ander prelaten Opte
5. seste woninghe te ghane
6. Genoempt op onser vrou
7. wen choer Daer is een vter
8. maten schoen cappel daermen
9. alle daghe mysse jn haudt
10. van onser lieuer vrouwen
11. te mael hoechlijc ende oeth
12. modelyc ende dat is een son
13. derlingh pallays pape jans
14. ende der doctoren Ende daer
15. hauden se oec sonderlinghen
16. haren heymelyken raedt
17. ende dat pallays machmen
18. om wynden ghelijc 1 rat
19. ende is ghewelfft ront nae
20. mannyeren des hemels daer
21. syn te mael dyerbar ghe =
22. steenten jn ghewracht ende
23. geuestet Ende de steenen
24. maeke den pallays des
25. snachtes also licht ende claer
26. recht off de sonne des
27. middachs daer jn schene
28. Ende de leste wonighe
29. als de vyffste off de seste
30. syn wider ende meerder dan
31. dy andere opter seuender
32. woninghe ghenoept de
33. alder ouerste wonighe ende
34. is gheheten dat choer der
35. heyligher driuoldicheijt

1. And there is a dormitory
2. of patriarchs and
3. of earthly bishops
4. and other prelates. Going
5. upwards to the sixth dwelling,
6. called the choir of
7. our lady, there is an
8. exceptionally beautiful chapel where
9. masses are held every day
10. for our sweet lady,
11. very piously and humbly.
12. And there is an
13. exceptional palace of Prester John
14. and the scholars. And there
15. they sometimes have
16. their secret council.
17. And one may turn around
18. this palace like a wheel³⁵
19. and it is vaulted, round
20. like the heavens. There
21. are many precious
22. stones set and made in
23. it. And the stones
24. make the palace
25. at night so light and clear
26. just as if the sun of
27. midday were shining into it.
28. And the last dwellings,
29. the fifth and sixth,
30. are wider and greater
31. than the others. Going up to the seventh
32. dwelling, that is the
33. very highest dwelling and
34. is called the choir of
35. Holy Trinity.

F5r, b

1. Daer is een vtermaten schoen

1. There is an exceptionally beautiful

35 Compare Westrem's edition: "And it is able to rotate like a wheel". Westrem (2001) page 217.

2. capelle de schoender is dan
 3. alle de andere mer sy is
 4. wat mynre ende daer doet
 5. men alle daghe mijsse vander
 6. heyliger driuoldicheijt des
 7. smorghens voer der sonnen op
 8. ghanc vroech die hoert
 9. pape jan alle weghe want
 10. hij vroech op staet te midder
 11. nacht daer nae hoerde
 12. hy de misse van onser lie
 13. uer vrouwen Ende hoerde
 14. oec de misse dymen doet
 15. jn dat choer der heylighen
 16. apostele Ende dese voer
 17. schreuen cappelle is te mael
 18. gewelfft ende recht ront om
 19. ghaende als dat ghesteerde
 20. des firmaments ende is costelic
 21. gheciert van puren elffen
 22. bonen ende costelyken gewracht
 23. van dierbaren ghesteenten ende
 24. daer is oec 1 choer daer
 25. hanct jnne 1 clocke So wij
 26. se des daechs hoert dy en
 27. compt des daechs in ghene
 28. droeffheijt so sy daer gheloe =
 29. uen Ende jn desen voerseide
 30. cappelle der heyliger dri =
 31. uoldicheijt is oec veronike
 32. aensicht daer is oec pape
 33. Jans dormter van groter wonder

2. chapel, which is more beautiful than
 3. all the others but it is
 4. smaller. And there every
 5. day the mass of the
 6. Holy Trinity is held
 7. early in the morning before the
 8. sunrise. Prester John
 9. always hears it because
 10. he rises early, at
 11. midnight. After that he
 12. hears the mass of our
 13. sweet lady, and also
 14. hears the mass that is held
 15. in the choir of holy
 16. apostles. And this
 17. aforementioned chapel is
 18. vaulted and turns
 19. around like the stars
 20. of the firmament and is richly
 21. decorated with pure ivory
 22. and richly made
 23. of precious stones. And
 24. there is also a choir, in
 25. which a clock hangs. Whosoever
 26. hears it that day, they
 27. will not be sad³⁶ for
 28. that day, so is
 29. believed. And in this aforementioned
 30. chapel of the Holy Trinity
 31. is also the Veil of
 32. Veronica. Also, Prester
 33. John's dormitory is there, marvelous

F5v, a

1. licheyt verciert van schoenten
 2. ende dit is ghewelfft ende ghe
 3. hemelt ende ghestert recht
 4. als dat firmament des
 5. hemels ende daer is oec
 6. de sonne ende maene ghe
 7. maect mit 7 cirkellen
 8. ende gangen der planeten
 9. ende hauden oec haren loep
 10. nae den planeten des troens

1. and beautifully decorated.
 2. And it is vaulted and has
 3. the skies and stars just
 4. like the firmament of the
 5. heavens. And it also has
 6. the sun and moon
 7. with seven circles
 8. and circuits of the planets
 9. and they move
 10. like the planets of heaven

36 Compare Westrem's edition: "will not go deaf". Westrem (2001) page 217.

11. mer dit is behendelyc
 12. ende costelyc van³⁷ den lichtenden
 13. dierbaren ghesteenten ghe
 14. maect End daer syn coste
 15. lyke getijmmert dy choren
 16. der jngelen der patriarch
 17. en propheten apostelen mar
 18. telaeren confessoeren ende der
 19. heyligher drij conighen ende
 20. der heyliger junffrauwen Ende
 21. dy beelden syn ghemaect van coste
 22. lyken ghesteenten dye seer edel
 23. syn ende ende mede van fynen gau
 24. de Jn desen ouersten choer der
 25. woninghe Sytten dy coninglyke
 26. mayesteijt gods dyen dyenen
 27. 24 anders ende de ouerste ertz
 28. e engelen hauden de rolle jn hoe
 29. ren handen al singende Gloria
 30. in excelsis deo en sanctus ende
 31. ander sanghe Ende by pape
 32. jans bedde syn 3 dierbaer cru
 33. den dy hy alle daghe aenbedet

11. and this is well
 12. and richly made of shining
 13. precious stones.
 14. And there are
 15. richly made choirs
 16. of angels, of patriarch
 17. and prophets, apostles,
 18. martyrs, confessors and the
 19. three holy kings and
 20. the holy maidens. And
 21. the statues are made of
 22. precious stones which are very
 23. exquisite and are made of pure
 24. gold. In the highest choir of the
 25. dwelling the royal majesty
 26. of God sits, served by
 27. twenty-four elders and the highest
 28. archangels hold the scrolls in
 29. their hands, singing "Gloria
 30. in excelsis deo" and "Sanctus" and
 31. other songs. And by Prester
 32. John's bed are three precious
 33. herbs³⁸ which he worships every day.

F5v, b

1. Ende altoes so hangen daer
 2. lampen bernende met balsame
 3. des snachts dy alle weghe
 4. bernen Ende daer syn 2 fon
 5. teijnen de eijne is warm
 6. ende dander is caut Daer
 7. staet 1 rosen struyc dye alle
 8. daghe bloeyt daer staet 1
 9. rose starc ghewapent Ende
 10. men seijt ghijnghe daer ee =
 11. nich quaet mensche off vij =
 12. ant daer jne naeder
 13. sonnen op ghanc ende tot
 14. horen onder ghanc so saude
 15. de rose ter stont slaen ende de
 16. rose is wonderlyc ghemaect
 17. ende staet op een om lopende

1. And always lamps hang
 2. there, burning with balsam
 3. at night, that illuminate
 4. everything. And there are two
 5. fountains, one is warm
 6. and the other is cold.
 7. There is a rosebush which
 8. always blossoms. There is a
 9. giant, strongly armed. And
 10. they say, if any evil
 11. person or enemy
 12. goes in there after
 13. sunrise and until
 14. sunset, the giant
 15. will hit them immediately. And the
 16. giant is wondrously made
 17. and stands on a gallery.

³⁷ Inserted from the margin with an x

³⁸ Literally: herbs. "Crosses" or "crucen" in Westrem's edition. Westrem (2001) page 196, 218. Considering the context, "crosses" seems more likely.

18. werck Ende sy is ghegoten
 19. van metale ende geciert
 20. mit menighen ghesteenten
 21. de edel syn ende sy is binnen
 22. holl End dyt ghantse pal
 23. lays is ghelegen bouen eender
 24. vloet de compt vten paradij
 25. se ende is gheheten tygris ende
 26. wt deser vloet vintmen
 27. sonderlinghe goet gaut ende
 28. buyten dese voerz stat sijn
 29. 12 cloestenren die sinte tho
 30. mas lyet macken jn dij ere
 31. goetz ende der heyliger 12 a =
 32. postelen Ende voer³⁹ papen
 33. jans ~~lant~~⁴⁰ pallays staet ghe

18. And it is cast
 19. of metal and decorated
 20. with many stones
 21. which are exquisite and it
 22. is hollow on the inside. And this whole
 23. palace lies above a
 24. stream which flows from paradise
 25. and it is called Tigris. And
 26. in this stream is found
 27. exceptionally good gold. And
 28. outside the aforementioned city are
 29. twelve monasteries which Saint
 30. Thomas had built in honour
 31. of God and the holy twelve
 32. apostles. And in front of Prester
 33. John's palace is written

F6r, a

1. schreuen mit gulden litteren
 2. dat daer alle daghen eten
 3. 30000 menschen wt ghe
 4. nomen dy daer wt ende jn
 5. ghaen ende dan en etmen
 6. niet dan eens des daechs
 7. ende pape jan ghync des
 8. smorgens vroe voer den
 9. eten als een pauws ghecleet
 10. met eender costelyker cappen
 11. mer nae den eten ghaet hij
 12. als een coningh rydderlij
 13. ken daer syn lant om dat
 14. te reghyren ende te bewaren
 15. Ende schryfft hem jn eenen
 16. bryeff johannes priester
 17. vander gnaden gotz Ende heere
 18. alle der heeren der dingen dije
 19. onder den hemel syn ende
 20. vander sonnen opganc tot
 21. den eertschen paradyse toe
 22. Ende onder hem syn regni
 23. rende 72 coninghen daer
 24. ysser xi aff kersten Ende
 25. de luyde en ghebreeken ghee

1. with golden letters
 2. that every day thirty thousand
 3. people eat there, not counting
 4. those who go out and in.
 5. And they eat no more
 6. than once a day.
 7. And Prester John goes
 8. early in the morning to
 9. the meal dressed as a pope
 10. with a precious hat,
 11. but after the meal he goes dressed
 12. as a chivalrous king
 13. through his country to
 14. reign and protect it.
 15. And he signs his
 16. letter: "Johannes Priest
 17. of God's mercy and lord
 18. of all lords over the things which
 19. are under the heavens and
 20. from the sunrise until
 21. the earthly paradise".
 22. And under him reign
 23. seventy-two kings of
 24. which eleven are Christian. And
 25. the people do not lack

39 Vertical separating line

40 Crossed-through lant

26. ne cleeder van wollen als
27. wij mer sy dragen syden
28. clederen offt van roeden vellen
29. voert te segelen offt stron
30. gen vanden riuren die vten
31. paradyse comen dier syn 4
32. deerste heet thijgris ende
33. worpt dat gout op dander

26. clothes of wool like
27. us, but they wear silk
28. clothes or of red hides.
29. Next, of the branches
30. of the rivers which
31. flow from paradise, there are four.
32. The first is called Tigris and
33. it contains gold. The second

F6r, b

1. heet physon ende worpt de
2. edel steene de derde heet
3. ghijon ende heuet alle soe =
4. ticheyt des waters ende de
5. vierde is ghenoept eu
6. frates ende heeft vrucht
7. baerheyt der eerden Ende el
8. ker maent eest i ende daer
9. om leeft men vrunch des jaers
10. ten 2 maelen daer jn dien
11. lande Ende daer is dat
12. eende van jndien ende der
13. weerlt diman daer benoe =
14. men mach Ende van deser
15. voerscreuen stat machmen
16. voert wanderen binnen 4
17. daghen tot sinte thomas tot
18. eender stat gheheten hulna
19. Dat lyet 2 mylen jnden meere
20. jn 1 groten berch daer sinte
21. thomas leijt ende eer men tot
22. sinte thomas ghaet so eest
23. noodt dat hem de luyde
24. bereijden te vasten ende jnnich
25. lyc te leuen ende men en ghaet
26. daer niet meer dan eens
27. des jaers als 8 daghe voer
28. off nae sinte thomas daghe
29. bynnen desen voerzeide 14 dagen
30. ende nachten staet dat meer
31. open binnen 2 mylen Alzo dat
32. de kerstenen luden ghaen doer dat
33. meer mit drogen voeten ende
34. dat meer staet an beyden syden als

1. is called Physon and contains
2. gemstones. The third is called
3. Ghijon and has all the
4. sweetness of water. And the
5. fourth is called Eufrates
6. and provides fertility
7. to the earth, once every
8. month and that is why
9. they have harvest twice
10. a year in that
11. country. And there is the
12. end of India and the
13. world that can be
14. named. And from this
15. aforementioned city,
16. one travels on for four
17. days to Saint Thomas, to
18. a city called Hulna.
19. It lies two miles in the sea
20. on a large mountain where Saint
21. Thomas lies. And before one goes
22. to Saint Thomas, it is
23. necessary for the people
24. prepare themselves by fasting and
25. living piously. And people
26. go there no more than once
27. a year, eight days before
28. or after Saint Thomas's day.
29. Within these aforementioned fourteen days
30. and nights, the sea is
31. opened up for two miles so that
32. the Christian people go through the
33. sea with dry feet. And
34. the sea stands on both sides as

1. i steenen muyr ende doer dat
2. meer en moghen de heydenen
3. niet ghaen ende an de stat
4. te ghane compt men an sint
5. thomas kercke Ende op sinen
6. aueter syet men sinen lichaem
7. oetmodelyke ende hoechlyken
8. op 1 stoel de is groet ende
9. vergulden ende mit costelyken
10. gesteenten wel ghemaect ende
11. den stoel setmen voerden hogen
12. autaeer mit sinen ende bliuet
13. daer staende vander eender vesper
14. tyt totter ander Ende daer syn
15. meer dan 1000 ghewapende
16. luden die de kercke ende dat
17. lant wyselyc bewaren Ende
18. wysselyc bewaert vanden ghe
19. wapende luden de 14 daghe
20. lanc ende daer vergaert 1 gro
21. te menichte des volcs ende
22. waken ende beden des nachts
23. op sinte thomas dach compt
24. pape jan mit synen patri
25. archen ende eertsche bischoppen
26. ende ander prelaten om aen te
27. heffen ende hoechelyc⁴² singen dat
28. hoechste ampt ende daer worden
29. vele misse ghesongen eer men
30. de hoeghe misse singet totter
31. hoechmissen te singen bereyt hem
32. de patriarchen dese singet ende
33. eer hy an de stille compt

1. a stone wall. And the heathen
2. people can not go through
3. the sea. And coming to the
4. city, one comes to the church of
5. Saint Thomas. And on the
6. altar his body can be seen,
7. humble and honoured
8. on a chair which is large and
9. gilded and well-made
10. with precious stones. And
11. the chair is put in front of the high
12. altar and it stands there
13. from one vesper
14. time to the next. And there are
15. more than a thousand armed
16. people who guard the church
17. and the area wisely. And
18. it is properly guarded by the armed
19. people for all the fourteen days.
20. And a large crowd of people
21. gathers there, and they
22. watch and pray in the night.
23. On Saint Thomas' day, Prester
24. John comes with his
25. patriarchs and archbishops
26. and other prelates to
27. sing honourably the
28. highest office and there are
29. sung many masses before
30. the highest mass is sung. The
31. patriarch prepares himself to sing
32. the high mass. He sings it and
33. before he falls silent

1. so ontdectmen sinte thomas
2. syn aensicht⁴³ des heiligen
3. apostels so dat alle de ghe
4. ne dy daer syen dat ansich

1. the face of Saint Thomas is uncovered.
2. The holy apostle's face is
3. uncovered so that all who
4. are there can see

41 On this page and the next, there is a watermark in the paper.

42 Superscript e

43 Superscript e

5. te beschouwenen moegenen ende
 6. inder oprechtinghe des aen
 7. sichtz openbaerdenen daer inden
 8. aensichte verscheidinghe
 9. then eerstenen verschyent dat
 10. aensicht als 1 dode then
 11. anderenen male 1 mensche
 12. dat leuende is then derden
 13. mael als 1 rode roese
 14. ende de patriarche sacrificeert⁴⁴
 15. ende maect 1 groet deel sa
 16. cramentenen ende doenen de misse
 17. wt was doe ghinc pape
 18. jan tottenen heyligenen sacramente
 19. ende ontfinc dat oetmoede =
 20. lyc ende neghede tottenen heili
 21. genen sacramente te ontfangen
 22. vander hant des heyligen
 23. apostels sinte thomas ende
 24. de patriarche gheefft dat
 25. heylige sacrament sinte tho
 26. mas thuyschen sinen vingeren
 27. ende de hant des heyligen
 28. apostels de staet halff ghe
 29. sloetenen ende en weijnich op
 30. gericht ende daer aff ont
 31. fanghen de luden dat heylige
 32. sacrament de des weerdich
 33. syn so luket hy sine hant

5. the face. And
 6. at the elevation, the face
 7. reveals different aspects
 8. in the face.
 9. First, the face
 10. appears as one who is dead,
 11. second as a person
 12. who is alive, third
 13. as a red rose.
 14. And the patriarch makes offers
 15. and performs a large part
 16. of the sacrament. And when the mass
 17. was over, Prester John
 18. went to the holy sacrament
 19. and received it humbly
 20. and bowed to the holy
 21. sacrament to receive it
 22. from the hand of the holy
 23. apostle Saint Thomas. And
 24. the patriarch puts the
 25. holy sacrament between
 26. Saint Thomas' fingers.
 27. And the hand of the holy
 28. apostle is half closed
 29. and turned upwards a
 30. little and from it
 31. the people receive the holy
 32. blessing. To those who are
 33. worthy, he opens his hand

F7r, a

1. op ende dy dat niet⁴⁵ weer
 2. dich en syn dye ontrect =
 3. hijet dat heylige sacrament
 4. jn dyen dat hy hen syn hant
 5. ontrect so ghaen sy dan totten
 6. heyligen sacramente mit groter
 7. jnnicheyt ende ontfanghent
 8. eerwaerdelyken jnder tyt dat
 9. jc er jan voet priester dit
 10. sach dat was jnde jare
 11. doen men streeff 1391
 12. dat de hant des heyli

1. and from those who are not
 2. worthy he withdraws
 3. the holy sacrament.
 4. Not wanting his
 5. hand to withdraw, the people go
 6. to the holy sacrament with great
 7. piety and receive
 8. it honourably. At the time that
 9. I, the priest Jan Voet, saw this,
 10. it was in the year
 11. that was written as 1391,
 12. it was so that the hand of the holy

44 Superscript e

45 Superscript e

13. gen apostels 2 luden dat
 14. heyilige sacrament ontoech
 15. mer terstont so vylen sy
 16. neder op haer knijen jn be
 17. rouwenissen ende jn peniten
 18. cien ende schreyden voer haer
 19. sonden ende dat volc was
 20. voer hem biddende ende daer
 21. nae ontfingen sy dat heyli
 22. ge sacrament mit eerwer
 23. dicheijt vandes heiligen
 24. apostels hant ende om meer
 25. eren ende reuerencien willen
 26. so syn daer 2 eerdsche bisch
 27. open de haer hant slaen
 28. aen des heyligen apostels hant
 29. maer sy en boerense noch se en
 30. heffen sy niet mer de hant
 31. des heyligen apostels is dat
 32. selue doende Als dat enen
 33. te gheuen dat heyilige sacrament

13. apostle denied the holy
 14. sacrament to two people,
 15. but immediately they
 16. fell down on their knees in
 17. repentance and penance
 18. and cried for their
 19. sins and the people
 20. prayed for them and
 21. afterwards they received the holy
 22. sacrament with reverence
 23. from the hand of
 24. the holy apostle. And because
 25. of honour and reverence,
 26. two archbishops
 27. place their hands
 28. on the hand of the holy apostle
 29. but they do not
 30. raise the hand any more than
 31. the holy apostle does so
 32. by himself, to give or
 33. withdraw the holy sacrament

F7r, b

1. off tontreckene Ende dat
 2. lichaem lyt daer al gheheel
 3. met sinen baerde ongestoert
 4. met clederen also hy gecleet
 5. was leuende mer dat is al
 6. gedect mit costelyken gewaden
 7. voert so sinder 2 eerdsche
 8. bishopen de hauden de patene
 9. in horen handen in der tyt als
 10. dat liechaem⁴⁶ des heyligen apostels
 11. communiciert Ende hauden
 12. de patene onder de hant
 13. des heijligen apostels ende
 14. daer syn dan 2 ander eerdsche
 15. bischoppen dienende ende
 16. handende 1 costelyke dwaele
 17. inder processien Ende daer ghe
 18. schien mennighe ende vele
 19. myraculen Alzo dat de zieke
 20. melaetzke worden gesont
 21. de blinde worden syende ende

1. to the people. And the
 2. body lies there altogether
 3. with his beard undisturbed,
 4. with clothes as he was
 5. dressed when alive, but he
 6. is covered with precious robes.
 7. Next, there are two
 8. archbishops who hold the paten
 9. in their hands when
 10. the body of the holy apostle
 11. communicated, and hold
 12. the dish under the hand
 13. of the holy apostle. And
 14. there are two more
 15. archbisshops who serve and
 16. hold a precious cloth
 17. in the procession. And many
 18. and numerous miracles happen
 19. there, so that the sick
 20. and leprous become healthy,
 21. the blind can see, and

46 Superscript e

22. vele ander myraculen ghe =
 23. schien daer voert als de ves
 24. peren wt is so settet pape
 25. jan metten anderen prelaten
 26. Dat lychaem weder op sine
 27. steede mit groeter eerwer
 28. dicheyte ende reuerencien in
 29. eene grote costelyke casse
 30. off comen ende al costelyken
 31. vergult ende doer chiert mit
 32. costelyken gesteente binnen
 33. inder kercken in eenen costelyke

22. many other miracles
 23. take place. Next, when the
 24. vesper is done, Prester John
 25. and the other prelates put
 26. the body back in its place,
 27. with great esteem
 28. and reverence, in
 29. a large, precious case
 30. or bowl and gilded
 31. richly and decorated with
 32. precious stones, inside
 33. the church in a rich

F7v, a

1. thorren jn eenen schoenen =
 2. chooer ende de comen hanget
 3. hoeghe mit 4 guldenen
 4. ketenen die daer aen ghe =
 5. maect syn daer dy comen
 6. aen hanget ende dan slut
 7. men den thoren ende en doet
 8. en niet weder op dan op
 9. sinte thomas aueten ende des
 10. daechs ende voer dat liech
 11. am hanghen alle weghe
 12. 12 lampen ende beernen de
 13. nummermeer wt en ghaen
 14. ende sy en worden nummer meer
 15. ontfuncket noch sy en ver
 16. mynderen niet als men seget
 17. Ende bouen deser cappellen
 18. syn oec v torne te mael
 19. hoeghe daer bernem oeck alle
 20. wege lampen op datmen se
 21. syet negen dachuaert ende
 22. meer jnder see End daer
 23. reghijren hem de schijphe
 24. nae te comen ter kercke ende tot
 25. vrienten waert voert sinder
 26. de coningrijken daer de heij
 27. lige 3 conigen woenden ende
 28. syn vol bergen ende daer en
 29. eest nummer meer winter
 30. als men seget ende daer vech

1. tower in a beautiful
 2. choir. And the bowl hangs
 3. high with four golden
 4. chains which are
 5. attached to the choir, from which the
 6. bowl hangs. And then they
 7. close the tower and
 8. not opened again until
 9. Saint Thomas' evening and
 10. day. And in front of the
 11. body twelve lamps
 12. always hang and burn,
 13. which never go out
 14. and they are never
 15. lit nor do they
 16. go out, so they say.
 17. And above this chapel
 18. are also five towers, quite
 19. high, lamps always burn there
 20. too, so that they can be
 21. seen nine day's travel
 22. away and more on the sea. And on
 23. them the ships navigate
 24. to come to the church and
 25. orientate⁴⁷ by. Next, to the east there are
 26. the kingdoms where the
 27. holy three kings lived and
 28. they are full of mountains and there
 29. it is never winter,
 30. so they say. And there the people

47 The text here gives “vrienten”, but I have decided to read it as “orienten”.

31. ten de lude tseghen de quade
32. serpenten ende ander fenynte

31. fight against the evil
32. serpents and other venomous

F7v, b

1. dijeren daer is 1 sonderling
2. groet berch geheten ara
3. brun als an deen syde vanden
4. berche eest nacht so eest
5. an danderer syde dach als
6. men seget doen wy doe
7. oerloff hadden van pape jan
8. ende vanden anderen heeren
9. doe gingen wij te schepe ende
10. voren binnen 10 dachuaerden
11. an 1 suerlyc eelant dat
12. te mael slicht was iiii
13. mylen wyet ende stont vol
14. blomen suerlyke fruchten
15. ende cruyden ende wel gheciert
16. mit menigerhande vogelen
17. de te mael suerlyc songhen
18. ende doen wy 12 onse ouerste
19. vten schepe gingen om te be
20. syen de chierheijt des eijlantz
21. off jnssele ende onse ouerste
22. verboden ons dat wy daer
23. niet en nemen wy waren
24. daer 3 vren als ons doch
25. te mer doen wy weder
26. in ons schyp quamen doen
27. seijden ons ghesellen dat
28. wy 3 daghe ende 3 nachte
29. wt hadden ghewest ende
30. daer en was gheenn nacht
31. also dat wy geloeffden
32. dat de plaettze was 1
33. wortel des paradys

1. animals. There is an exceptionally
2. large mountain called
3. Arabrun. When it is night
4. on the one side of the mountain,
5. it is day on the other side, so
6. they say. When we had
7. said goodbye to Prester John
8. and to the other lords,
9. we embarked and
10. sailed within ten days' travel
11. to a beautiful island which
12. was very flat, four
13. miles wide. It was full
14. of flowers, beautiful fruit
15. and herbs and graced
16. with many kinds of birds,
17. which sang very beautifully.
18. And then we got off the ship
19. with twelve of us and our captain to
20. look at the beauty of the island,
21. and our captain
22. forbade us to
23. take anything. We were
24. three hours there, so we
25. thought, but when we came
26. back to our ship,
27. our companions told us that
28. we had been out for three days
29. and three nights. And
30. there was no night,
31. so that we believed
32. that the place was a
33. root of paradise.

F8r, a

1. Ende wy wandelden
2. voert te schepe ende quamen
3. binnen 12 daghen an j
4. berch de hyet edom opten

1. And we traveled
2. on by ship and came
3. in twelve days to a
4. mountain which is called Edom. On the

- | | |
|-------------------------------------|--|
| 5. berch is dat ertsche pa = | 5. mountain is the earthly |
| 6. radys ghelegen Ende di | 6. paradise. And the |
| 7. en berch is te mael hoghe | 7. mountain is very high |
| 8. ende op ghaende ghelyc j | 8. and steep, like a |
| 9. thoren So datmen daer | 9. tower, so that one |
| 10. niet op comen en mach | 10. cannot go on it |
| 11. dan te vespertyt als de zon = | 11. except at the time of the vesper, when |
| 12. ne neder ghaet ende schy | 12. the sun sets and shines |
| 13. ent neder den berch | 13. down the mountain. |
| 14. Dan syetmen de muren | 14. Then, one can see the walls |
| 15. des ertschen paradys jn | 15. of the earthly paradise with |
| 16. groter claerheden Ende voert | 16. great clarity. And within |
| 17. binnen eender mijlen leget | 17. a mile's travel lies |
| 18. de berch daer de groete | 18. the mountain where Alexander |
| 19. alexander wileneer keij | 19. the Great, who used to be |
| 20. ser van romen was ende | 20. emperor of Rome, was and |
| 21. woude hebben chus vanden | 21. wanted to have a kiss ⁴⁸ |
| 22. paradyse Als men seget | 22. of paradise, so they say. |
| 23. ende doen wy weder keerden ten | 23. And when we returned to |
| 24. lande tot jnt meer totten | 24. the land, from the sea and |
| 25. vtersten lande des meers | 25. the remotest lands in the sea, |
| 26. binnen 24 dagen quamen wy | 26. in twenty-four days we came |
| 27. mit gelucken winde tot 1 ver | 27. with good wind to a |
| 28. vaerlyc jnsele daer dat vaghe = | 28. dangerous island where the |
| 29. vuer is als men seget de jnsel | 29. purgatory is, so they say. The island |
| 30. is droge ende doncker by der | 30. is dry and dark. We moored |
| 31. jnsulen merden wy 3 daghe | 31. by the island for three days |
| 32. ende 3 nachten Ende daer hoer | 32. and three nights. And there we |
| 33. den wy menich geruchte | 33. heard many sounds, |

F8r, b

- | | |
|-------------------------------------|--|
| 1. Weninghe ende suchtinghe ende | 1. crying and sighing and |
| 2. kermen der zijelen ende jc las 3 | 2. wailing of souls. And I read three |
| 3. syel missen jnden schepe 3 daghe | 3. soul masses in the ship for three days. |
| 4. des derden daechs doen de syel | 4. On the third day, when the soul |
| 5. missen al wt waren Doen quam | 5. masses were done, a voice |
| 6. 1 stemme ende seijde de almachti | 6. came and said: "The Almighty |
| 7. ge got sy loff ende ere inder | 7. God has praise and honour in |
| 8. missen Ende dat hoerden wy want | 8. the mass." And we heard this: "Because |
| 9. daer syn 3 syelen mede verlost | 9. by it, three souls have been released |
| 10. vten den pynen des vegeuyers | 10. from the pains of purgatory," |
| 11. want te wanderen te schepe | 11. Traveling on by ship, |
| 12. bynnen 4 maende do quamen | 12. in four months we came |
| 13. wy tot 1 jnsulen de was slecht | 13. to an island which was flat, |

48 Literally: kiss. "Tribute" or "tyns" in Westrem's edition. Westrem (2001) page 199, 223.

14. van 1 myle groet ende breed
 15. ende daer gyngen wy op om te
 16. bereyden onse spijse doen wy
 17. ons vier gebilt hadden doen
 18. sanc de jnsula neder also
 19. dat wij weder lypenn in onse schip
 20. ende lytenn daer onse spyse ende
 21. onse potten ende menn seget datter
 22. in der jnsulen was 1 groet vijs
 23. ghehetenn gastanus doen hy dat
 24. vier vernaemn doen sanc hy hemn
 25. neder met onser spijsenn voert
 26. waldeldenn wy te schepe bijnnen
 27. 1 quartier jaers ende daer
 28. leden wy grotenn weder pp⁴⁹
 29. spoet om des onweders willenn
 30. storm ende wint ende doen qua
 31. menn wy tot 1 grote jnsulenn
 32. de was vol groter bomenn daer
 33. jn meerden wy 1 dach ende 1 nacht
 34. ende daer quam 1 zwart monic

14. one mile large and wide.
 15. And we went on it to
 16. prepare our food. When we
 17. had built our fire, the
 18. island sank down, so
 19. that we went back into our ship
 20. and left our food and
 21. our pots there. And they say that
 22. the island was a large fish
 23. called Gastanus. When he
 24. felt the fire, he sank down
 25. with our food. Next,
 26. we traveled by ship for
 27. a quarter of a year and there
 28. we had much misfortune
 29. because of thunderstorms,
 30. storm, and wind. And then we
 31. came to a large island
 32. which was full of large trees. We
 33. moored there for one day and one night.
 34. And a black monk came,

F8v, a

1. Ende verhoerde ons vlytelyc
 2. ende namn ons 12 ende leyde ons
 3. in syn cloester ende ghaff ons syn
 4. spyse ende dyende ons mynly
 5. ken Ende vraechde ons vele
 6. van sinte thomas ende van
 7. menigerhande zaeke Ende
 8. in der jnsulen syn schaepenn ende
 9. geijtenn de sijn also groet als ossen
 10. ende de reden waer om datse
 11. so groet syn want se en hebben
 12. vorst noch hytte ende sy ghaen
 13. in ghoedenn weydenn voert noert⁵⁰
 14. wart te wandelenn scheptenn wij
 15. tuschenn twe roekerghe berghen
 16. wel 6 daghenn doen quamen
 17. wy tot eender jnsulen daer
 18. sagenn wy rude wilde luden
 19. sonder clederenn ende menigerhan
 20. de selffen dierenn voert recht

1. and listened to us diligently,
 2. and took twelve of us and lead us
 3. to his monastery and gave us his
 4. food and served us kindly.
 5. He asked us much
 6. about Saint Thomas and of
 7. many things. And
 8. on the island are sheep and
 9. goats, they are as large as oxen.
 10. And, the reason, they are
 11. so large, because they have
 12. no frost nor heat and they go
 13. in good pastures. Next, we
 14. traveled to the north by ship,
 15. between two smoky mountains
 16. for six days long. Then we
 17. came to an island where
 18. we saw uncivilised, wild people
 19. without any clothes and
 20. many similar animals. Next we

49 Crossed-though pp

50 Superscript e

21. toe te wandelen quamen wij
 22. tot 1 ander jnsulen daer sagen
 23. wy allene apen ende meer catten
 24. de syn som wel so groet als
 25. 1 kalff van enen jaer voert
 26. te schein te wanderen bynnen
 27. 4 maenden An enen groten
 28. steenberch daer hoerden wij
 29. de meermynne singen de dijc
 30. wyle de schepe mit hoeren
 31. sanghe neder trecken Ende ver
 32. deruense Ende daer sagen wij
 33. oec vele ander⁵¹ wonders Ende daer

21. traveled straight on and came
 22. to another island, there we
 23. saw only monkeys and long-tailed
 24. monkeys which are sometimes as large as
 25. a calf of a year old. Next
 26. we traveled by ship for
 27. four months. On a large
 28. rocky mountain we heard
 29. the mermaids sing, which
 30. often pull the ships down
 31. with their songs, and destroy
 32. them. And we saw there
 33. many other curiosities, too. And there

F8v, b⁵²

1. waren wy jn alten groten anx
 2. te ende noot want daer quam
 3. 1 alten groten storm ende werp
 4. onss wten rechten weghe
 5. in 1 duysteren winckel onder
 6. dat gheberchde ende daer
 7. waren wij wel 5 daghe
 8. lanc dat wy gheen lucht
 9. en saghen mer anden sesten dach
 10. Doen quam 1 wint ende warp
 11. ons vten uerden op dat meer
 12. ende doen voeren wy weder
 13. oest waert totter see ende
 14. quamen jn 1 lant daer woenden
 15. zwarte luden ende sommyghe syn
 16. te mael wijt ende daer rus
 17. ten wy 8 dagen Ende dat
 18. lant heet amasona ende daer
 19. is i coninghinne alzo geheten
 20. ende men seget dat dat al
 21. der beste gout daer is be =
 22. sloten tuschen 2 bergen ende
 23. daer zijn de luden te mael
 24. wonderlyc ghedaen ende hebben
 25. 2 aensichten an horen hoeff
 26. den ende daer is de lucht te
 27. mael heet ende dlant staet
 28. al vol bergen voert oest wart

1. we were in great fear
 2. and distress, because
 3. a very large storm came and
 4. threw us off the right course,
 5. into a dark place under
 6. the mountains and we
 7. were there for five days
 8. long, not seeing the
 9. sky. But on the sixth day,
 10. a wind came and threw
 11. us out of the narrows and into the sea.
 12. And then we sailed onwards,
 13. to the east until the end of the sea,
 14. and we came in a land, where black
 15. people lived, and some are
 16. quite white. And we rested
 17. there for eight days. And the
 18. land is called Amasona and there
 19. is a queen with the same name.
 20. And they say that all
 21. the best gold is contained
 22. there between two mountains. And
 23. the people there are
 24. wondrous and have
 25. two faces on their heads.
 26. And the sky is very
 27. hot, and the land is full
 28. of mountains. Next, we sailed

51 Inserted from above the line with an x

52 At the bottom of the column a hard to read word is written. Possibly "Inde".

29. te varenen doer vele jnsulenen binnenen
 30. 1 quartier van 1 jare quamenen wij
 31. weder tot jerusalemen ende
 32. hoe dat daer ghestelt is
 33. dat wetenen wel veel goederen luden⁵³

29. to the east between many islands,
 30. in a quarter of a year we
 31. returned to Jerusalem and
 32. how things are there,
 33. many good people know well.

F9r, a⁵⁴

1. Het quam 1 devoet engel
 2. goeds vanden hemelrijke
 3. tot eenen deuoten mensch
 4. ende leerde hem 1 leuen
 5. mede te comen jn hemel
 6. rijke ende sprac tot hem
 7. ende leerde hem dese gode
 8. puynten Nije en ontsach
 9. jc ontrouwe ontrouwe
 10. van menschen als jc mer
 11. kede dat jc mynen heer
 12. mynen got alzo ontrouwe
 13. gewest hebbe Nije en deer
 14. de mij armode als jc be
 15. dachte myn arme jn comen
 16. ende mijn arme wtuaert
 17. in erdryke Nye en deerde
 18. mij verlijes van erdschen gode
 19. als jc ghedachte dattet
 20. mij niet meer dan geleent
 21. en is Ny en begheerde jc
 22. ere van deser werlt
 23. als ic⁵⁵ bedachte ende mercte
 24. datse sonder sonde niet
 25. vresen en mochte Nye
 26. en begheerde jc salaes van
 27. menschen als ic merckede
 28. datse so onseker ende so cont
 29. is Nye en ontsach jc dreij
 30. ghinge van menschen als
 31. jc sach ende merckede dat
 32. jc was jnde starcke hant
 33. gods Ny en was jc jn

1. A pious angel of God
 2. came from the heavenly kingdom
 3. to a pious man
 4. and taught him to a way of life,
 5. so he could come to the heavenly
 6. kingdom. And he spoke to him
 7. and taught him these good
 8. things: Never have I feared
 9. unfaithfulness, unfaithfulness
 10. from people when I
 11. realised that I myself have been
 12. unfaithful to my lord
 13. God. Never has
 14. poverty bothered me when I
 15. considered my poor entrance
 16. and my poor exit
 17. from earth. Never has
 18. loss of earthly goods bothered me
 19. when I considered that
 20. it is only lent to me.
 21. Never have I wanted
 22. honour of this world
 23. when I considered and noticed
 24. that without sin, I
 25. could not attain it. Never
 26. have I wanted comfort
 27. from people because I
 28. discovered it is unsure.
 29. Never have I feared threats
 30. from people, when
 31. I see and notice that
 32. I am in the strong hand
 33. of God. Never have I been in

53 Here ends the journey.

54 At the top of the column a hard to read word is written. Possibly "alind".

55 Inserted from above the line

- | | |
|---|---|
| 1. wanhope als jc merkesde ⁵⁶ | 1. despair when I notice the |
| 2. de goeder tyerenheyt gods | 2. kindness of God. |
| 3. nij en ⁵⁷ verpynde mij peni | 3. Never has it been hard to |
| 4. tencie te doen als jc mer | 4. do penance when I notice |
| 5. kede de grote glorie de got | 5. the great glory which God |
| 6. daer aff gheuen sal Ny so | 6. will give through it. Never will |
| 7. en ontsach jc syecte als jc | 7. I fear disease when I |
| 8. sach datse was 1 voerbode des | 8. see that it is a herald to |
| 9. doetz anders so mocht jc | 9. death, by no other way will I be allowed |
| 10. niet by gode comen Nye | 10. to come to God. Never |
| 11. en vreesde jc voer de hel | 11. have I feared for the hell |
| 12. le als jc peynsde das mij | 12. when I considered that |
| 13. got mit synen heylighen | 13. my God with his holy |
| 14. blode heefft verlost Nye | 14. blood has redeemed me. Never |
| 15. en ontsach jc dat oerdel | 15. will I fear the judgment |
| 16. gods als jc merckede dat | 16. of God when I notice that |
| 17. mij de selue oerdelen sonde | 17. the same person will judge |
| 18. de mij mit synen heyligen | 18. who, with his holy precious blood, |
| 19. duyribaeren blode cochte an | 19. has bought my release, |
| 20. den heyligen cruyce amen | 20. on the holy cross. Amen. |
| 21. explycit | 21. The end. |

56 Crossed-though s

57 Abbreviation for 'ende' crossed through

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