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# THE HOLY BIBLE,

CONTAINING

## THE OLD AND NEW TESTAMENTS,

WITH THE APOCRYPHAL BOOKS,

IN THE EARLIEST ENGLISH VERSIONS

MADE FROM THE LATIN VULGATE BY

### JOHN WYCLIFFE AND HIS FOLLOWERS;

EDITED BY

THE REV. JOSIAH FORSHALL, F.R.S. ETC.

LATE FELLOW OF EXETER COLLEGE,

AND

SIR FREDERIC MADDEN, K.H. F.R.S. ETC.

KEEPER OF THE MSS. IN THE BRITISH MUSEUM.

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VOLUME I.

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# P R E F A C E.

1. THE versions now for the first time printed in an entire form<sup>a</sup>, may be regarded These versions the earliest in English. as the earliest in the English language, which embrace any considerable portion of the Holy Scriptures. Though never used in the public service of the Church, they must have been widely circulated as well among the clergy as the laity, from the period of their completion in the latter part of the fourteenth century, until their place was occupied by the editions of the reign of Henry the Eighth<sup>b</sup>. The influence which they exercised upon the religious opinions and sentiments of the nation at large was, without question, extensive. In the interval between the years 1382 and 1526 they diffused a great amount of scriptural truth; supplied to the opponents of the papal system the most effectual means of exposing its abuses and errors; and thus laid a deep foundation for the reforms of the sixteenth century. The effect of these versions and the merit due to their authors will be better estimated, after a brief review of what had previously been done towards a translation of the Scriptures into the vernacular tongue.

2. To commence with the Anglo-Saxon period. The poem which bears the name of Cædmon, gives several passages of Scripture with tolerable fidelity, and it might require extended notice, if the epic and legendary character of the composition suffered Anglo-Saxon versions of scripture. Poem of Cædmon. it to be ranked among the versions of holy writ<sup>c</sup>. Aldhelm, bishop of Sherborn, who died in 709, is reported to have rendered the Psalter into his native language<sup>d</sup>, and the Aldhelm; version of the Psalms by him. Anglo-Saxon version, discovered in the Royal Library at Paris about the beginning of the present century, has been supposed to be at least in part his production. The first fifty psalms are in prose, the others in verse<sup>e</sup>.

3. Bede wrote chiefly for the learned; yet that the common people might more easily be taught the elements of their religion, he turned the Apostles' creed and the Lord's prayer into Anglo-Saxon, and frequently presented copies of these formularies to such illiterate priests as came under his notice<sup>f</sup>. He died in 735, and one of his

<sup>a</sup> When the present edition was commenced, no part of the earlier of these two versions had ever been printed, with the exception of the Song of Solomon, given by Dr. Adam Clarke in his commentary on the Bible (8 vols. 4<sup>o</sup>. Lond. 1810-25), from a Ms. in his own library, (now Brit. Mus. Eg. 618, 619.) In 1848 the New Testament in the earlier version was printed by Mr. Lea Wilson from a Ms. in his own possession, (now in the hands of the earl of Ashburnham,) under the title *The New Testament in English, translated by John Wycliffe, circa MCCCLXXX.* etc. 4<sup>o</sup>. Lond. The New Testament in the later version was first published by the rev. John Lewis, minister of Margate, fol. Lond. 1731, the text being taken from two Mss., one belonging to himself, (now Bodl. Gough Eccl. top. 5.) the other to sir Edw. Dering, bart. (now in the possession of the very rev. W. Conybeare, dean of Llandaff.) Mr. Lewis's edition was reprinted by the rev. H. H. Baber, 4<sup>o</sup>. Lond. 1810. The New Testament in the same version was again published in 1841, from a Ms. then belonging to

H. R. H. the duke of Sussex, (now in the collection of the earl of Ashburnham,) by Messrs. Bagster, in *The English Hexapla*, 4<sup>o</sup>. Lond.

<sup>b</sup> The first printed edition of the New Testament in English, was that by Tindal in 1526; the first of the whole Bible, that by Coverdale in 1535.

<sup>c</sup> Cædmon was a monk of Whitby, in the seventh century. The poem as it now exists has, probably, been materially altered by the reciters and transcribers of a later period. It has been twice published, first by Francis Junius in 1655, and next by Mr. Benjamin Thorpe in 1832.

<sup>d</sup> Bale Scriptorum illustr. catalogus, ed. 1557, p. 84.

<sup>e</sup> It was edited for the delegates of the Oxford university press by Mr. Benjamin Thorpe, under the title, *Liber Psalmorum, versio antiqua Latina, cum Paraphrasi Anglo-Saxonica*, etc. 8<sup>o</sup>. Oxon. 1835.

<sup>f</sup> Bedæ cp. ad Egbertum; see Hist. Eccl. ed. Smith, Cantab. 1722, p. 306.

last efforts was a translation of the gospel of St. John, which he seems to have completed, just as death put an end to his labours<sup>g</sup>.

*King Alfred, anxious for the translation of Scripture.*

4. Alfred, in his zeal for the improvement of his country, did not overlook the importance of vernacular Scripture. At the head of his laws he set in Anglo-Saxon the ten commandments, with such of the Mosaic injunctions in the three following chapters of Exodus, as were most to his purpose. What other parts of the Bible he translated, it is difficult to determine. A remarkable passage in his preface to the Pastoral of Pope Gregory<sup>h</sup>, leaves no room for doubt, that if the more necessary portions of holy writ were not made accessible to his subjects in their own tongue, it was only because this wise and pious prince failed of the opportunity to accomplish his wishes.

*Anglo-Saxon version of the four Gospels.*

5. Whatever might be the extent of Alfred's biblical labours, it is beyond question that soon after his days the Anglo-Saxon church had her own interpretations of those parts of Scripture which were in most frequent use. The Psalter ascribed to Aldhelm, if it be not the work of that prelate, certainly cannot be later than the ninth century. To the same period may be safely attributed the Anglo-Saxon translation of the Gospels<sup>i</sup>. Several Mss. of it are preserved; but none of them appear to give the version in its original purity. Successive transcribers adapted the language to the idioms and inflexions of their own times and provinces. Some however of the copies are earlier and less degenerate than others. The latest seem to be considerably subsequent to the conquest, the most ancient may have been written more than a hundred years before it<sup>k</sup>.

*Anglo-Saxon glosses on the Gospels.*

6. But it was not solely to this version that the unlettered Anglo-Saxon was indebted for a knowledge of what the Evangelists record. Access was also afforded to their narratives by means of verbal glosses made in copies of the Latin Gospels. These glosses were written between the lines of the text, rendering it in the same order word by word. Of the two glosses which are now extant, one is found in the famous book of Durham<sup>l</sup>, and was made by the priest Aldred, probably in the tenth century; the other of the same age is contained in a Ms. of the Bodleian Library<sup>m</sup>, and had for its authors Owun and Farmen, the latter a priest at Harewood.

*Anglo-Saxon glosses on the Psalter.*

7. Similar glosses had been made on the Psalter. A gloss of this kind, probably of the ninth century, was published in 1640 from a Ms.<sup>n</sup> belonging to sir Henry Spelman, by his son, afterwards sir John<sup>o</sup>. Another gloss of the same period was published by the Surtees Society in 1843<sup>p</sup>. Variations from these glosses are found in several other Mss.<sup>q</sup> Glosses also occur on the canticles of the church, and the Lord's prayer; on portions of Scripture in the ritual of Durham<sup>r</sup>, and on the more difficult words of the book of Proverbs<sup>s</sup>.

*Ælfric's Heptateuch, etc.*

8. Towards the close of the tenth century Ælfric translated, omitting some parts and greatly abridging others, the Pentateuch, Joshua, Judges, a portion of the books

<sup>g</sup> Cuthberti Vita Bedæ; see Hist. Eccl. p. 793.

<sup>h</sup> See Annales Ælfredi, auct. Asserio, ed. Wise, p. 84.

<sup>i</sup> Published three times; 1. by abp. Parker in 1571; 2. by Dr. Marshall, rector of Lincoln college, in 1665; and 3. by Mr. Benjamin Thorpe, in 1842.

<sup>k</sup> The Mss. still remaining are, 1. Corp. Ch. Coll., Cambr. S. 4; 2. Brit. Mus. Cotton. Otho C. 1; 3. Bodl. 441; 4. Univ. Libr. Cambr. Ii 2. 11; 5. Brit. Mus. Old R. Libr. 1 A. 14; and 6. Bodl. Hatton 65. The first two are the earliest.

<sup>l</sup> Brit. Mus. Cotton. Nero D. 4.

<sup>m</sup> Bodl. Rushworth 3946.

<sup>n</sup> Afterwards in the Stowe collection No. xxviii. and now in the possession of the earl of Ashburnham.

<sup>o</sup> With the title *Psalterium Davidis Latino-Saxonicum Vetus*. 4°. Lond. 1640.

<sup>p</sup> *Anglo-Saxon and Early English Psalter*. 2 vols. 8°. 1843; edited by the rev. J. Stevenson. The Anglo-Saxon gloss is taken from the Cotton Ms. Vespasian A. 1, and besides the Psalter, comprises Ps. cli., nine of the Canticles, and hymns for matins, the evening, and the Lord's day.

<sup>q</sup> Of three Mss. partial collations are given by Spelman; namely, 1. Univ. Libr. Cambr. 256; 2. Trin. Coll. Cambr. 35; and 3. Brit. Mus. Arundel 60. A gloss also occurs in Brit. Mus. Old R. Libr. 2 B. 5; Cotton. Vitellius E. 18 and Tiberius C. 6; in Bodl. Junius 27; in the Lambeth Ms. 427, and in that of Salisbury Cathedral marked 141.

<sup>r</sup> Edited for the Surtees Society by the rev. J. Stevenson, 8°. Lond. 1840.

<sup>s</sup> Brit. Mus. Cotton. Vespasian D. 6.

of Kings, Esther, Job, Judith, and the Maccabees<sup>t</sup>. He also drew up in Anglo-Saxon a brief account of the books of the Old and New Testament<sup>u</sup>; and lastly, by the texts and quotations used in his numerous homilies, he added greatly to the knowledge of the sacred volume<sup>v</sup>.

9. The writings which are still extant shew that the Anglo-Saxon church must have had in her own tongue a considerable amount of scriptural instruction. But these cannot be the full measure of what our forefathers possessed. Much, it cannot be doubted, perished in the troubles and confusion attending the incursions and pillages of the Danes; and much, subsequently, through the disfavour shewn by the Normans to the Anglo-Saxon language and literature<sup>w</sup>.

10. Before the year 1200 the Anglo-Normans had translated into their own dialect, in prose, the Psalter and canticles of the church<sup>x</sup>; and towards the middle of the following century appear to have possessed not only a history of the Old Testament in verse, as far as the end of the books of Kings, but also a prose version of the entire Bible<sup>y</sup>. The knowledge of Scripture communicated to the higher classes of society in England by means of these productions, contributed, by satisfying the demand of those who were the more powerful, to delay any attempt to put the sacred volume within the reach of the great mass of the people. Nevertheless, the Anglo-Saxon versions and glosses of the Gospels, and other portions of Scripture, remained partially in use, as is proved by the copies still extant, transcribed in the eleventh and twelfth centuries<sup>z</sup>.

11. The earliest essays of biblical translation assumed in English, as in most other languages, a poetical form. The Ormulum<sup>a</sup>, written perhaps about the commencement of the thirteenth century, is a paraphrase in verse of the narrative of the Gospels and Acts of the Apostles. Highly valuable as it is in a philological point of view, yet, never proceeding probably beyond the original copy of the author, it could have been of little or no use in religious teaching. To a later period of the same century belongs a poem reciting the principal events comprised in the books of Genesis and Exodus<sup>b</sup>. Before the conclusion of the century, however, an important step had been taken in scriptural interpretation by turning into verse the whole of the Psalter<sup>c</sup>. The translation is a tolerably close rendering of the Latin, and has the additional merit of being simple and expressive<sup>d</sup>.

<sup>t</sup> What remains of this translation was printed in 1698 by Edw. Thwaites, from the Bodl. Ms. Laud E. 19, under the title *Heptateuchus, liber Job et Evangelium Nicodemi, Anglo-Saxonice. Historia Judith fragmentum, Dano-Saxonice*. 4<sup>o</sup>. Oxon. 1698. Another Ms. occurs in the Cotton collection Nero B. 4.

<sup>u</sup> Edited by Will. L'Isle, with the title, *A Saxon Treatise concerning the Old and New Testament*. 4<sup>o</sup>. Lond. 1623.

<sup>v</sup> His homilies, eighty in number, have been edited for the Ælfric Society, by Mr. Benj. Thorpe, 2 vols. 8<sup>o</sup>. 1843-1846.

<sup>w</sup> See the remarkable verses of a writer of the 12th century, quoted in Wright's *Biogr. Brit. Lit.* (Anglo-Saxon period) p. 60.

<sup>x</sup> Ms. Cotton. Nero C. 4; Trin. Coll. Cambr. R. 17. 1; Bibl. Nat. Paris 1152 bis; Colb. 278. In Ms. Harl. 4388 is preserved an Anglo-Norman translation of the book of Proverbs, accompanied by a gloss, written in verse by Sanson de Nantuil, in the reign of K. Stephen.

<sup>y</sup> See P. Paris, *Manuscripts François de la Bibl. du Roi*, tom. i. p. 1. tom. vii. pp. 183, 200. A Ms. of the first vol. of this prose translation of the Bible, executed in England about the year 1260, was recently in the

possession of Edw. Ayshford Sanford, esq. of Nynehead Somersetshire.

<sup>z</sup> For instance, the Gospels in the Mss. Hatton 65, and Brit. Mus. 1 A. 14; the Psalters in Trin. Coll. Cambr. Ms. R. 17. 1, and in Salisbury cathedral Ms. 141, and part of Ælfric's Genesis in a Ms. of the Univ. Libr. Cambr. li, 1. 33.

<sup>a</sup> It is found in the Bodl. Ms. Junius 1.

<sup>b</sup> A single copy is preserved among Abp. Parker's Mss. in Corp. Ch. Coll. Cambr. R. 11. (Nasmith 444.)

<sup>c</sup> Six copies remain, which occasionally differ much from each other. The translation was edited for the Surtees Society by the rev. J. Stevenson, from the Cotton Ms. Vespasian D. 7, in *Anglo-Saxon and early English Psalter*, 8<sup>o</sup>. Lond. 1843; the other Mss. are, 1. Brit. Mus. Egerton 614; 2. Brit. Mus. Harl. 1770; 3. Corp. Ch. Coll. Cambr. O. 6. (Nasmith 278); 4. Bodl. 3027; and 5. Bodl. 2325.

<sup>d</sup> During the reign of the first three Edwards there appeared a great variety of poetical compositions upon sacred subjects, containing large extracts from Scripture. Some of these were taken from Anglo-Norman and French originals. The principal were in the form of legends of saints, and for the fasts and festivals of

Prose versions  
of Psalter:  
1. by Schorham.

12. The earliest version in English prose of any entire book of Scripture appears to have been made about the time when Edward the Third ascended the throne, by William de Schorham, vicar of Chart-Sutton near Leeds in Kent<sup>e</sup>. It is found in a Ms.<sup>f</sup> recently acquired for the National collection, containing the Psalter in Latin and English, verse by verse. The translation is generally faithful and literal, except that the words of the gloss are frequently substituted for those of the text<sup>g</sup>. To the Psalms are added the usual canticles, including the Te Deum and Athanasian creed<sup>h</sup>.

2. Version with  
commentary, by  
Rolle.

13. Schorham's version of the Psalter could scarcely have been completed, when another was undertaken. This was the work of Richard Rolle, chantry priest at Hampole near Doncaster, who died in 1349. Having written a Latin commentary on the Psalms<sup>i</sup>, he was afterwards induced to translate the text, and to publish it with a commentary in English. Of this work numerous copies are extant<sup>k</sup>; but they differ remarkably from each other, and shew that the original must have been altered to a very great extent. The preface, a few verbal variations excepted, is the same in all. In the text there is also a general agreement, though the language is, in the later copies, rendered conformable to the southern and more polished dialect, and frequent changes in single words and expressions have been from time to time introduced<sup>l</sup>.

the church; paraphrases of the Gospel lessons; narratives of the passion and resurrection of our Lord; relations of the creation and fall of man; expositions of the Pater Noster, the Creeds, the Ten Commandments, and the Ave-Maria; and exhortations to confession and penitence.

<sup>e</sup> Schorham was admitted to the vicarage of Chart-Sutton in 1320. That he was the author of this version is inferred from the following facts. The Ms. is of the earlier half of the fourteenth century; it is in one hand throughout; two poetical pieces which occur towards the end of the volume are expressly attributed to Schorham; and in the rubrics of these pieces, as well as in other parts of the book, the welfare of his soul is commended to the prayers of the devout reader.

<sup>f</sup> Brit. Mus. Addl. Ms. 17. 376.

<sup>g</sup> For instance, the last clause of Ps. i. 1. is given thus, "ne sat nauȝt in fals iugement," the translator rejecting *cathedra pestilentia*, and adopting the inter-linear gloss, *judicio falsitatis*.

<sup>h</sup> As a specimen of this translation, a psalm is here subjoined:

Ps. xxii. Addl. Ms. 17. 376.

Our Lord governeth me, and nothyng shal defailen to me; in the stede of pasture he sett me ther.

He norissed me vp water of fyllynge; he turned my soule fram the fende.

He lad me vp the bistizes of ritzfulnes; for his name.

For ȝif that ich haue gon amiddes of the shadowe of deth; Y shal nouȝt douten iuels, for thou art wyth me.

Thy discipline and thyn amending; confortd me.

Thou madest radi grace in my sight; oȝayns hem that trublen me.

Thou makest fatt myn hened wyth mercy; and my drynke makand drunken ys ful clere.

And thy merci shal folwen me; alle daies of mi lif.

And that ich wonne in the hous of our Lord; in lengthe of daies.

<sup>i</sup> Printed with other works of Rolle at Cologne in 1536; a Ms. copy is in the Lambeth library, No. 352.

a genge.    b metis til.    c til.    d spild thair.    e til.    f shal.    g Hell.    h Om.    i genge.

1 folk.    2 Om.    3 deyinge.    4 metes.    5 Om.    6 schedde.    7 here blod.    8 goyng aboute.    9 non was.  
10 for to.    11 Om.    12 Om.    13 Mad we are.    14 Om.    15 the.    16 goyng about are.    17 shaltow.    18 Om.  
19 alyȝted schalbe thi.    20 Om.    21 wrethe.    22 Om.    23 folk.    24 the noȝt knewe.    25 Om.    26 kyngdomes.  
27 Om.    28 name noȝt inclepede.

<sup>k</sup> Copies, either entire or in part, are found in Brit. Mus. Arundel 158 and Harl. 1806; Sidney Coll. Cambr. K. 5. 3; Corp. Ch. Coll. Cambr. 388; Bodl. Laud 286; Bodl. 2487; Univ. Coll. Oxf. 56 and 64; Brit. Mus. Old R. 18 D. 1 and 18 C. 26; Lambeth 34; Bodl. 2438, 3085, and 3089, and Tanner 16; Univ. Coll. Oxf. 74; Magd. Coll. Cambr. 2498; Trin. Coll. Cambr. 171, and Eton Coll. 10.

<sup>l</sup> The following psalm is, in the left hand column, taken from a copy with the short comment, in the Harl. Ms. 1806, collated with the Ms. Land 286; in the right hand column, from a copy having the long comment, in the Old Royal Ms. 18 D. 1: the collations of this last are with the Arundel Ms. 158, which has a short comment.

Ps. lxxviii. Harl. 1806.

God, gens<sup>a</sup> come in thyn heritage; thei filed thi holy tempul, thei sette Jerusalem in keypyng of appuls.

Thei sette the dyande bodes of thi seruaunts mete to the<sup>b</sup> fowles of the lyft; flesche of thi halowes to<sup>c</sup> bestis of erthe.

Thei 'spille hore<sup>d</sup> blode as watir in vmgong of Jerusalem; and none was for to graue.

Made we are reprofte to<sup>e</sup> oure neighbors; skornynge and hethyng to<sup>e</sup> alle that in oure vmgong are.

Howe longe, Lord, shalt<sup>f</sup> thou be wrothe in ende; kyndelt shal be thi luf as fire.

Helde<sup>g</sup>, or *shet*<sup>h</sup>, thi wrathe in gens<sup>i</sup> that thee not knew; and in kyngdoms that thi nome incalde not.

Ps. lxxviii. 18 D. 1.

God, folkis<sup>1</sup> come in to thyn heritage, thei defouledyn thi hooli temple; thei setten Jerusalem in to<sup>2</sup> keypyng of applis.

Thei settyn the deede<sup>3</sup> bodes of thi seruaunts meete<sup>4</sup> to the<sup>5</sup> foulis of heuene; fleische of thyn halowis to beestis of erthe.

Thei 'heeld out<sup>6</sup> the bloode of hem<sup>7</sup> as watir in the cumpas<sup>8</sup> of Jerusalem; and there was not<sup>9</sup> to<sup>10</sup> birye hem<sup>11</sup>.

'We ben<sup>12</sup> maad<sup>13</sup> reproofe to oure neiboris; scoornynge and hethyng to alle that ben<sup>14</sup> in oure<sup>15</sup> cumpas<sup>16</sup>.

Hou longe, Lord, 'schal thou<sup>17</sup> be wroth in 'to the<sup>18</sup> eende; thi<sup>19</sup> loue as fjir<sup>19</sup> schal be kyndlid<sup>20</sup>.

Heeld out thyn yre<sup>21</sup> in to<sup>22</sup> folkis<sup>23</sup> that 'knewen thee not<sup>24</sup>; and in to<sup>25</sup> rewmys<sup>26</sup> that 'han not inclepid<sup>27</sup> thi name<sup>28</sup>.

In the commentary however the case is far otherwise. Here some copies so differ from others, that it is only in the first twenty or thirty psalms that any correspondence is found beyond an occasional trace of a common original. In the Mss. of the earlier text the commentary is brief; in those of the latter it extends to three or four times the bulk, and in respect to the greater part of the work may be regarded as an entirely new exposition. To a Ms. in the Bodleian Library<sup>m</sup>, containing the shorter comment, some verses are prefixed, which give several curious particulars of its history. The verses as well as the Ms. appear to be of the time of Henry the Sixth<sup>n</sup>. The writer states in them, that the work was undertaken at the request of dame Margaret Kirkby, a recluse, probably at Hampole; that the autograph copy of the author was still remaining at the nunnery, attached by chains to his tomb; that the writer's own Ms. was a faithful transcript from the original; and that many copies in ordinary use had been corrupted by the Lollards. Upon examination, however, the enlarged commentary appears to contain no controversial matter, nor any sentiments indicative of the Lollard party. Indeed, a few passages of the shorter exposition, which reflect upon the luxury and worldliness of the higher clergy, are altogether omitted or greatly softened down. The character of these and like passages led Humphrey Wanley to ascribe the more compendious comment to Wycliffe himself in his younger days<sup>o</sup>. If Wanley's notion be received, it will be necessary to suppose that the larger commentary was composed by Wycliffe in later life, or what is perhaps not less probable, by one of the more moderate of his followers. One cannot, however, refuse to credit the main facts averred in the verses just quoted from the Bodl. Ms., and it seems therefore more likely, that the copy to which Wanley particularly referred, agreeing as it does with this Ms. except in a few unimportant variations, represents substantially the original of Rolle<sup>p</sup>.

14. A translation of the Psalms is preserved in the library of Trinity college Dublin, in a volume<sup>q</sup> which contains likewise Wycliffe's commentary on the Apocalypse. The Ms. is of the fourteenth century; and a note at the end of the Psalter, in the hand of the original scribe, gives the name of John Hyde as the owner of the book<sup>r</sup>; it has thence been inferred, that he was also the author of the version<sup>s</sup>. From a few passages which the editors have had the opportunity of examining, they are inclined to believe that the Psalter of this Ms. will be found to be a revision of the version of Schorham rather than an independent translation<sup>t</sup>.

<sup>m</sup> Laud 286 (1151).

<sup>n</sup> The following are a portion of these verses:

Therefore a worthy holy man, cald Rychard Hampole,  
Whom the Lord, that all thingus can, leryd lely on his scole,  
Glosed the Sauter that sues here, in Englysch tong sykerly,  
At a worthy recluse prayer, cald dame Merget Kyrkby.  
This same Sauter in all degre, is the self in sothnes,  
That lyst at Hampole in surte, at Richards own berynes,  
That he wrote with his hondes, to dame Merget Kyrkby,  
And ther it lyst in cheyn bondes, in the same nonery.  
In Jorkshyre this nonry ys, who so desires it to know,  
Hym thar no way go omys, thes ben the places all on row;  
Hampole the nonry hyst, betwene Dancastre and Pountfreyt,  
This is the way to mannys syst, euen strey3th with out deseyt.

Copied has this Sauter ben, of yuel men of Lollardry,  
And afturward hit has bene sene, ympyd in with erylly.  
Thei seyden then to leude foles, that it shuld be al entere,  
A blyssyd boke of hur scoles, of Rychard Hampole the Sauter.  
This thei seyde to make theim leue, on her scole there sotelte,  
To bryng hem in, so hem to greue, ageyn the feyth in grete fole,  
And sclaudrid foule this holy man, with her wykked waryed  
wyles,  
Hier fantom hath made mony a fon, thoro the fend that fele  
begiles.

<sup>o</sup> See Catalogue of Harleian Mss. No. 1806.

<sup>p</sup> An accurate examination of the various copies of this work, and of other writings ascribed to Rolle, might possibly throw further light upon the history both of the translation and of the commentary.

<sup>q</sup> With the press mark A. 4. 4; formerly H. 32.

<sup>r</sup> *Explicit Psalterium translatum in Anglicum; Johanni Hyde constat.*

<sup>s</sup> It is attributed to him in the summary of the contents prefixed to the volume in a hand of the xvii. century, and also by Le Long in his *Biblioth. Sacra*, vol. i. p. 425.

<sup>t</sup> An opinion may be formed as to the extent of the agreement from the subjoined verses:

Schorham. Addl. 17. 376.  
Ps. i. 1—3.

Blesced be the man that  
sede nou3t in the counseil of  
wicked; ne stode nou3t in  
the waie of sin3eres, ne sat  
nou3t in fals iugement.

Hyde, A. 4. 4.  
Ps. i. 1—3.

Blyssyd be the man that  
hath nou3t go in the coun-  
seyle of wykkyd men; and  
hath not stond in the wey of  
synful men, and hath not syt  
in the chayer of pestilence,  
that is to seyne, of vengauce,  
or of fals iuggement.

*Version of the whole Bible; to be mainly ascribed to Wycliffe.*

15. Down to the year 1360, the Psalter appears to be the only book of Scripture which had been entirely rendered into English. Within less than twenty-five years from this date a prose version of the whole Bible, including as well the apocryphal as the canonical books, had been completed, and was in circulation among the people. For this invaluable gift England is indebted to John Wycliffe. It may be impossible to determine with certainty the exact share which his own pen had in the translation, but there can be no doubt that he took a part in the labour of producing it, and that the accomplishment of the work must be attributed mainly to his zeal, encouragement, and direction<sup>u</sup>. It was not probably until his later years that Wycliffe matured so extensive a design. He was led to the undertaking slowly and gradually; and it was not completed until after several preliminary efforts. It is interesting to mark the several steps by which he advanced in the interpretation and diffusion of holy Scripture. The evidence indeed which bears upon the point is scanty, and only sufficient, it should be remembered, to afford to the conclusions which it suggests, a presumption of their truth.

Ac hijs wylle was in the wylle of oure Lord; and he schal thenche in hijs lawe bothe daze and nyzt.

And he schal be as the tre that hijs sett by the ernynge of watres; that schal zeue his frut in hijs tyme.

Ps. lxxviii. 1—6.

Ha! God, folk wyth outen lawe com fram the londe of Vs in to thyn heritage in to Jude; and hij filden thyn holy temple, and sett Jerusalem in to the kepeinge of a maner of folk that was cleped Pomos.

Hij laiden the dede bodis of his seruaunt; mete to the foules of heuen; the flesshe of thyn halwen to bestes of the erthe.

Hij hadden her blode as water a bouten Jerusalem; and ther was non that biered hem.

We ben made in reproceinge to our neiburs; scornynge and desceit to hem that ben in our cumpasse.

Vnto wham, Lord, artow wrothe on ende; thi luf shal be alyst as fur.

Helde thyn ire in to the folke that ne knewe noust the; and in to the kyngdomes that ne cleped noust thy name.

Bot in the law of our Lorde the will of hym schal be; and in hys law he schal haue mynde day and nyght.

And he schal be as a trow that is sett be syde the cours of watres; that schal zuld hys frute in hys tyme.

Ps. lxxviii. 1—6.

O! Godd, folk with oute lawe com fram the londe of Vs in to thin herytage of Jude; and thay defoilyd thin holy temple, and sett Jerusalem in to the keyping of a maner of folk that was clepyd Pomos.

Thai layde the dede bodys of thi seruautes mete to the foules of heuen; and the flesch of thin holy men to the bestes of the erthe.

Thai sched her blode as water aboute Jerusalem; and ther was none that schuld bery hem.

We beth made in reprocyng to our neiburs; scornynge and disseyte to hem that beth aboute vs.

How long, Lord, schaltow be wrothe in to the ende; thi loue schal be alist as fure.

Helde thin ire in to the folke that knew noust the; and in to the kyngdomes that clepid noust thi name.

gitur et a porcis conculcatur, et sic quod solet esse carum clericis et laicis, jam redditur quasi jocositas communis utriusque, et gemma clericorum vertitur in ludum laicorum, ut laicis sit commune æternum quod ante fuerat clericis et ecclesiæ doctoribus talentum supernum. . . . Et sic adimpletum est quod prædixit Willielmus de S. Amore longo ante tempore, et potest applicari congrue de eodem populo, sic inquires, 'Aliqui laborant ad mundum tandem evangelium Christi in aliud evangelium, quod dicunt fore perfectius et melius et dignius, quod appellat evangelium æternum, sive evangelium Spiritus Sancti. Æternum congrue dici potest, quia jam vulgare et commune in materna lingua, et sic in æterna memoria.' col. 2644. And again, "Magis tamen congruunt istis novis populis Lollardis qui mutaverunt evangelium Christi in evangelium æternum, id est, vulgarem linguam et communem materiam, et sic æternam, quia laicis reputatur melior et dignior quam lingua Latina." col. 2646. Hus, in his *Replica contra Jo. Stokes*, written in 1411, thus speaks, "Quod autem Wicliff non fuit Teutonicus sed Anglicus, patet ex suis scriptis. Nam per Anglicos dicitur quod ipse tota Biblia transtulit de Latino in Anglicum, et sæpe in libris suis Latinis scribit resumendo ea quæ dicta sunt in Anglico." *Historia et Monumenta*, t. i. p. 136. ed. 1715. A remarkable passage bearing on the same point occurs in a letter said to have been written by abp. Arundel and his suffragans to John XXIII. It is found in the Cotton. Ms. Faustina C. 7. and is printed by Wilkins (*Conc. t. iii. p. 350*), who assigns it to the year 1412. "Hic enim est ille pestilens et damnandæ memoriæ miserrimus Johannes Wycliff, serpentis antiqui filius, imo et ipsius Antichristi prævius et alumnus, qui dum vixerat, in vanitate sensus ambulans, nesciens in semitis justitiæ dirigere gressus suos, non solum canones sacros, et monita paterna despiciere, sed piæ matris uterum, quantum in ipso fuerat, viperinis elegit conatibus laniare. Ex cujus denique plantæ nequissimæ radice nefaria, quia serpentine generis posteritas, nedum hortum, sed agrum particulariter occupans, antedictam status ecclesiastici dignitatem et ministeriorum ejusdem famam et opinionem pro viribus sugillare, quin immo et ipsam ecclesiæ sacrosanctæ fidem et doctrinam sanctissimam totis conatibus impugnare studuit, novæ ad suæ malitiæ complementum scripturarum in linguam maternam translationis practica adinventâ; nos etc."

<sup>v</sup> In pursuing this inquiry, the reader will derive assistance from a sketch of the leading particulars of Wycliffe's life.—John Wycliffe, according to his biographers, was born near Richmond in Yorkshire, in the

<sup>u</sup> Early authorities concur in attributing the translation of the Scriptures to Wycliffe, nor do they appear to mention any other name in connexion with the subject. Knighton, in a passage written probably before 1400, laments in forcible terms that Wycliffe should by this means have made the gospel common to the laity: "Hic magister Joannes Wyclif evangelium, quod Christus contulit clericis et ecclesiæ doctoribus, ut ipsi laicis et infirmioribus personis secundum temporis exigentiam et personarum indigentiam cum mentis eorum esurie dulciter ministrarent, transtulit de Latino in Anglicam linguam, non angelicam; unde per ipsum fit vulgare, et magis apertum laicis et mulieribus legere scientibus, quam solet esse clericis admodum literatis et bene intelligentibus; et sic evangelica margarita spar-

16. It seems probable that Wycliffe's first attempt at the interpretation of Scripture was his commentary on the Apocalypse. The fearful pestilence which between 1345 and 1349 swept away a large portion of the human race, and other calamities, arising

*Wycliffe's commentary on the Apocalypse.*

year 1324, and at sixteen became a member of Queen's college, Oxford, then recently founded. He was afterwards a fellow of Merton, and the college muniments shew him to have performed the duties of senechal in January of the year 1356.<sup>1</sup> In April 1361 he was master of Balliol college<sup>2</sup>; the same year he was presented by that society to the rectory of Fillingham in Lincolnshire<sup>3</sup>. At what time he vacated the mastership of Balliol is uncertain<sup>4</sup>. In December 1365 he was appointed by abp. Islip warden of Canterbury Hall<sup>5</sup>. This appointment was superseded by abp. Langham in March and April 1367.<sup>6</sup> But Wycliffe having denied the legality of the abp.'s acts, and appealed to the pope, was not finally deprived until May 1370.<sup>7</sup> In the mean time he had exchanged the rectory of Fillingham for that of Ludgershall in Buckinghamshire, but not distant more than twelve or fifteen miles from Oxford. This exchange was effected in Nov. 1368<sup>8</sup>, probably with a view to a more constant intercourse with the university. That such was his motive may be inferred from the terms of a license for non-residence at Fillingham, granted him for two years by the bishop of Lincoln in the preceding April<sup>9</sup>. He had previously been made chaplain to the king, as it seems from the words "peculiaris regis clericus," used of himself in his Determination against the pope's claim of tribute, which tract cannot well be later than 1367.<sup>10</sup> In April 1374 he was presented by the crown to the rectory of Lutterworth in Leicestershire<sup>11</sup>, and at the same time, as is presumed, resigned the living of Ludgershall<sup>12</sup>. The same year he was sent with others to Bruges to treat with the pope<sup>13</sup>. On the 6 Nov. 1375 he was confirmed by the crown in the prebend of Aust in the church of Westbury<sup>14</sup>. There is no evidence to shew the date of his appointment, nor from whom he received it; but he must have voided the preferment immediately after these letters of confirmation, as the patent roll records a grant of it on the 18 of the same month of November to Robert de Faryngtone<sup>15</sup>. In Feb. 1377 Wycliffe appeared before

the convocation at St. Paul's to answer certain charges of false doctrine. In June following he was denounced from Rome in several papal bulls bearing date the 11 of this month, and transmitting nineteen conclusions drawn from his teaching<sup>16</sup>. In consequence, he was summoned before a meeting of papal commissioners at Lambeth in the early part of 1378,<sup>17</sup> and delivered a paper in answer to the articles objected against him. In 1381 a mandate was published by the chancellor of the university of Oxford, containing a definition of the doctrine of the eucharist, and condemnatory of the opinions supposed to be held by Wycliffe and his party<sup>18</sup>. In May 1382 a synod was convened at the Preaching Friars in London, when twenty-four conclusions were pronounced some heretical and others erroneous<sup>19</sup>. Before this synod Philip Repingdon (afterwards bishop of Lincoln), Nicholas de Hereford, and John Ashton, three of Wycliffe's principal adherents, were interrogated; and on the 20 May Ashton was declared a heretic<sup>20</sup>. The proceedings were continued by adjournment at Otteford and Canterbury, and on the 1st of July, in the chapter-house at this last place, Hereford and Repingdon, not then appearing, were pronounced excommunicate<sup>21</sup>. In the succeeding November, at a convocation held at Oxford, recantations were made by Repingdon and Ashton<sup>22</sup>. According to Knighton, Wycliffe appeared both before the synod at the Preaching Friars, and before this convocation, and delivered on each occasion a profession of his belief regarding the eucharist<sup>23</sup>. But from his name not occurring in the documents of the archiepiscopal register relative to these meetings, it seems more probable that he had previously withdrawn himself from the university, and had taken up his residence at Lutterworth. It is certain that his last years were spent there, and that he continued actively engaged in the duties of his parish, and in maintaining by his writings the principles he had taught, until death interrupted his occupations on the last day of December 1384.<sup>24</sup>

<sup>1</sup> Compotus Ric. Billingham, bursarii, 30 Edw. III., rot. in thesaurario Coll. Merton.

<sup>2</sup> Carta No. 10, in pyxide de Abbotesley in thesaurar. Coll. Balliol.—Reg. Gynwell. fol. 367 b.

<sup>3</sup> He was admitted ij. id. Maii 1361; Reg. Gynwell. fol. 123.

<sup>4</sup> In 1366 John Hugate was master; Carta No. 28 in pyxide S. Laurentii in Judaismo in thesaurar. Coll. Balliol.

<sup>5</sup> Reg. Islip, fol. 306 b. Irresistible evidence of the identity of the warden of Canterbury Hall with the reformer is to be found in the following passage from Will. Wydforde's *Septuaginta duo questiones de sacramento Eucharistie* (Ms. Harl. 31, fol. 31.), "et hæc contra religiosos insaniam generata est ex corruptione. Nam priusquam per religiosos possessionatos et prælatos expulsos fuerat de aula monachorum Cantuarie, nichil contra possessionatos attemptavit, quod esset alicujus ponderis; et priusquam per religiosos mendicantes reprobatus fuit publice de heresibus in sacramento altaris, nichil contra eos attemptavit, sed posterius multipliciter eos diffamavit; ita quod doctrinæ suæ malæ et infestæ contra religiosos et possessionatos et mendicantes generatæ fuerunt ex putrefactionibus et melancoliis."

<sup>6</sup> By the appointment of John de Radyngate ij. kal. Apr. 1367 (Reg. Langham fol. 98), and, this being revoked, of Henry de Wodhulle x. kal. Maii 1367 (ibid. fol. 98 b).

<sup>7</sup> Lambeth Ms. No. 104. fol. 213.

<sup>8</sup> He was admitted to Ludgershall 12 Nov. 1368; Reg. Bokyngham, fol. 419.

<sup>9</sup> The following is the entry in the register: "Idibus Aprilis anno dni. millesimo cccmo. lxxvij. apud parcum Stowe concessa fuit licentia magistro Johannis de Wyclefe, rectori ecclesie de Filyngham, quod posset se absentare ab ecclesia sua insistendo literarum studio in universitate Oxon. per biennium." Reg. Bokyngham, Memoranda, fol. lvi b.

<sup>10</sup> Printed in Lewis's Life of W. ed. 1820, p. 349.

<sup>11</sup> Rot. pat. 48 Edw. III. p. 1. m. 23.

<sup>12</sup> Wycliffe was rector of Ludgershall 11 Nov. 1371; Will. Neubald was rector 29 May 1376. Reg. Bokyngham.

<sup>13</sup> Rymeri Fœdera tom. vii. p. 41. In the exchequer account given in by Wycliffe, he acknowledges £60 received for his expences 31 July 80, 48; charges at 20 s. a day, from 27 July, when he set out from London for Flanders, to 14 Sept. following, on which day he returned, £50—and for passage and repassage 42 s. 3 d.; total 52 l. 2 s. 3 d.

<sup>14</sup> Rot. pat. 49 Edw. III. p. 2. m. 8.

<sup>15</sup> Id. m. 11.

<sup>16</sup> The bulls and conclusions are printed in Lewis's Life of W. ed. 1820, p. 305 seqq.

<sup>17</sup> See Wilkins t. iii. p. 123.

<sup>18</sup> Printed in Lewis, ed. 1820, p. 360.

<sup>19</sup> Reg. Courtney, fol. 25.

<sup>20</sup> Ibid. fol. 28.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid. fol. 33.

<sup>23</sup> Knighton, col. 2647.

<sup>24</sup> Reg. Bokyngham, fol. 199.—At the time of his death he seems to have been employed in completing a summary or body of divinity, comprising, in four books, his opinions both metaphysical (libb. i. ii.) and theological (libb. iii. iv.). The fourth book is divided into four parts; the first two are an exposition of the sermon on the mount; the third treats of Antichrist, from our Lord's discourse in Mt. xxiii.—xxv.; and the fourth, of the discourse to the disciples at the last supper, John xiii.—xvii. This part is unfinished, and ends abruptly in the 14th chapter with the words "sed differre potius disputator. Hæc Augustinus." After which, both in the copy in Trin. Coll. Cambr. B. 16. 2, and in that in Trin. Coll. Dublin C. 1. 23, there occurs this note: "Auctoris vita finitur et hoc opus ita."

as well from the strife of nations and parties as from the discord of the natural elements, cast a general gloom over society. But perhaps nowhere within the realm of England was there a more melancholy spectacle than that which for some years subsequent to the pestilence was presented by the university of Oxford. Dwelling in such a spot, a man of sanguine temperament would almost of necessity become imbued with the notion then generally prevalent, that things were preparing themselves for their great consummation, and that Antichrist's personal appearance was shortly to be expected. This feeling prompted that which is believed to be the earliest production of Wycliffe's pen, *The last age of the Church*. It was written in 1356<sup>w</sup>. The single copy preserved affords indications, that it is neither a complete nor faithful transcript of the original. But there is enough to shew the sentiments of the author, and with these it was natural for him to turn his thoughts to the prophecies of the Apocalypse. It seems probable that Wycliffe's exposition of this book was written not long after. A paragraph of the text is first given, and then its commentary. This last is brief and simple<sup>x</sup>; the translation of the text is literal, but in some places slightly abridged from the original. Several Mss. of the work remain<sup>y</sup>, which differ widely in the translations of the text, the latest copies adopting very closely the second of the versions now printed, while the early copies have no agreement with either of them<sup>z</sup>. In the later copies the commentary also is more modern in its language, and is a little more or less full in its expression.

*His commentary on the Gospels.*

17. Wycliffe's next exegetical work, though perhaps composed at some distance of time from the preceding, appears to have been a commentary on the Gospels. That on Matthew has a long prologue<sup>a</sup>, and still longer epilogue<sup>b</sup>. In the former the writer urges, in strong language, the propriety of translating Scripture for the use of the

<sup>w</sup> Edited by the rev. Dr. Todd, of Trin. Coll. Dubl. *The last age of the Church by John Wycliffe, now first printed from a Ms. in the Univ. Libr. Dublin, with notes, etc.* 16<sup>o</sup>. Dubl. 1840.

<sup>x</sup> The following passage will afford a specimen of the commentary, ch. xiii. 11-17. "By the ymage of the beeste ben bitokned the fals prelates that don by the conseil and the enticement of hem that sechen erthelich thinges; that he ȝiueþ power to the beeste for to speken, bytokneth the power that thai han to mysdon thorouȝ enchesoun of her dignite; that thai ben sleyn that nylleth nouȝth honouren the ymage, bitokneth that thai shullen acursen hem that nylleth nouȝth consenten to the fals prelates and the wicked; that the beest dude merken alle in her riȝth honde oither in her forchede bitokneth, that alle shullen folewen Antecriste, and none ȝiuen hem to her prelates that don her synne of lecherye priuelich; and than han thai the merk in the hond priuelich, and afterward in the forchede openlich. And than ne shal no man durre speke of God. That non ne may bygge ne selle bot ȝif he haue the merk oither the name of the beest, bitokneth, that non ne shal haue power to ȝiue rentes ne to resceyue bot ȝif he haue merk of the kynrede, that is to seie, that he be comen of grete kynde, oither that he be in grete lordes seruise, oither that he come therto thorouȝ symonye, oither that he goo to the ordre forto haue bodilich delices. Alle these ben Antecristes prophetes and his ypocrites and his eretikes." *Harl. 874. fol. 16.*

<sup>y</sup> Copies are found in Brit. Mus. Harl. 171, 874, 1203 and 3913; Old R. Libr. 17 A. 26; Bodl. Laud 235 (1580), Laud 33 (661); St. John's Coll. Cambr. G. 25; Trin. Coll. Dubl. A. 4. 4.

<sup>z</sup> An idea of the extent of these variations may be formed by means of the subjoined extract, ch. i. 9-11, taken from three Mss. in the British Museum:

<p><i>Harl. 874.</i> Ich John ȝoure brother and parcinere in tribulaciouns and duelle in pacience in Jhesu Crist, was in an yle of the cee that is cleped Pathmos, and was exiled for Goddes wordes and for I bare witness of Jhesu Crist; and on a sonenday in gost ich herd a grete voice biside me, as it were the soun of a trumpe, that seide to me, Write in the book that thou seest . . .</p>	<p><i>Harl. 1203.</i> I Jon ȝoure brother and part taker in tribulacioun and in kyngdam and in pacience in Crist, was in an yle that is clepid Patmos, exilid for Goddis word and witnessing of Crist; and on a sunday Y was in spirit, and herde a gret vois biside me as if it were the soun of a trumpe, seiynge to me, That thatthou seest write thou in the book, . . .</p>	<p><i>Harl. 3913.</i> Joon ȝoure brother and partener in tribulacioun and kyngdom, and pacience in Crist Jhesu, Y was in an yle that is clepid Pathmos, for the word of God and for the witnessyng of Jhesu, Y was in spirit in the Lordis day, and Y herde bihynde me a grete uoys as (of <i>sec. m.</i>) a trumpe, seiynge to me, Write thou in book that thing that thou seest . . .</p>
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<sup>a</sup> The prologue commences "Seynt Austyn seith" etc. much as printed vol. i. p. 44—p. 49, and after the words "by that we herynge, as drynkynge, ben more holsum," proceeds thus: "For this cause a synful caytif hauynge compassioun on lewed men, declarith the gospel of Mathew to lewid men in Engliche, with exposicioun of syntis (*sic*) and holy writ" etc. The prologue ends, "but, gode Jhesu, for thi mechel myȝt, mercy and charite, encesse the knowynge and keyynge of thi lawe, and bate (*abate sec. m.*) soone Antecristis malice, ipocrisie, and tirauntrie. Amen." *Bodl. Laud 235.*

<sup>b</sup> The epilogue begins, "Blessid be almyȝti God in trynȝte. Here endith a schort glose on Matheu whiche takun of holy docturis;" and ends, "and cumbren many men in endeles dispeyr."—A volume containing apparently the commentary upon Matthew, with a prologue, and also that upon John, is in the library of Trin. Coll. Cambr. B. 1. 38.

laity. The commentary runs to considerable length, but consists exclusively of extracts from the writings of previous expositors<sup>c</sup>, chiefly taken out of the *Catena Aurea* of Thomas Aquinas. No commentary has been found upon Mark. The commentaries upon Luke<sup>d</sup> and John<sup>e</sup> are of a similar character to that upon Matthew. The three appear to have been written and published at different times; and in all, the translation of the text agrees with the earlier of the versions now printed.

18. It is a remarkable circumstance, that about the time when Wycliffe must have been employed upon the commentaries just mentioned, another also upon the Gospels should have appeared, compiled upon a like principle. The name of the author has not been discovered, but the preface implies that he knew of no previous exposition of the

*Contemporary commentary on the Gospels, by another author.*

<sup>c</sup> The quotations in these commentaries are made chiefly from Ambrose and Bede; but sometimes from Augustine, Origen, Chrysostom, and various others.

<sup>d</sup> See Mss. in Bodl. 143 and 243; Univ. Libr. Cambr. Kk. 2. 9. The prologue to Luke, which has been found only in Bodl. 143, describes the method which Wycliffe took in these commentaries, and also shews the great value which he set upon holy Scripture. It begins, "Dauith spekyng in the person of Crist seith to God;" and, after citing several texts, thus proceeds: "Herfore [a pore] caityf, lettid fro prechyng for a tyme for causes knowun of God, writith the gospel of Luk in Englysh, with a short exposicioun of olde and holy doctouris, to the pore men of his nacioun whiche kunnen litil Latyn ether noon, and ben pore of wit and of worldli catel, and netheles riche of good will to please God. Firste this pore caityf settith a ful sentence of the text togidre, that it may wel be knowun fro the exposicioun; aftirward he settith a sentence of a doctour declarynge the text; and in the ende of the sentence he settith the doctouris name, that men mowen knowe verili hou fer his sentence goith. Oneli the text of holi writ, and sentence of olde doctouris and appreyud, ben set in this exposicioun. Whanne Y alege Ambrose here, ether Bede here, vnderstonde on the same text expowned. Whanne Y alege eny doctour, and telle not in what place, vnderstonde that Y alege hym as Alquyn on Luk rehersith him. Ambrose, Jerom, Austyn, and Gregori ben wel knowun for gloriouse lyueris and trewe doctouris of holy chirch. Bede is an olde expositour of holy writ, and tellith no thing alмест, no but the sentence of olde holy doctouris bifore hym, and he writith opynly and deuoutly and sum tyme sharply. Whanne Alquyn aleggith ony doctour and tellith not where, he takith hym on Luk, as he witnessith in his prologe. He aleggith seint Denyss the martir, seint Gregori Nasansene martir, and seint Cipryan martir; he aleggith myche Teofile, Crisostom, Basill, Cirille, Athanasie, Damassene, and Gregori Nycene; and alle these ben of a thousand 3ere ether more; and her bookis ben appreyud, as the law witnessith, xv. d. *in fine*, and xvi. d. *confirmamus*. Also Alquyn aleggith myche the grete Origen, Epiphanye, Eusebie, and Maximus famouse in omelies. These ben of a thousand 3ere and more, and famouse doctouris and noble lyueris. Also he aleggith Ysidre, Tite, and [a] Greek doctour. Thes weren olde men and textual, declarynge wel the text. Whanne a sentence is set in this exposicyon and is aleggid for a glos, thanne it is takun of Alquyn aleggynge other doctours lesse than these biforeseid. If eny leryd man se this exposicioun and suppose eny error therynne, for Goddis loue loke he wel his originals, and sette ynne the trewe sentence of these doctouris; for men desiren no thing in this exposicioun, no but profitable treuthe for cristen soulis. Y sette

shortly and pleynly, as Y may and kan, the sentence of these doctouris, and not barely her wordis, in as myche as thei declaren the text, and seyen treuthe groundid on holi Scripture ether quyk resoun, and accordyng with the blessid lijf of Crist and his apostlis; desiryng that no man triste more than thus to her sentence, nether to eny mannys seying, in what euer staat he be in erthe. Thus with Goddis grace pore cristen men mown sumdel knowe the text of the Gospel, with the comyn sentence of olde holy doctouris, and therynne knowe the meke and pore and charitable luyng of Crist and his apostlis, to sue hem in vertues and blys; and also knowe the proude and coueitouse and veniable luyng of Antecrist and his fautouris, to fle hem and her cursid dedis, and peynes of helle. For no doute as oure Lord Jhesu Crist and his apostlis profesien pleynli, Antecrist and his cursid disciplis shulen come, and disseyue many men by ypocrisie and tyrauntrie; and the beste armeer of cristen men azens this cursid cheuenteyn with his oost, is the text of holy writ, and namely the gospel, and veri and opyn ensauple of Cristis lijf and his apostlis, and good luyng of men; for thanne thei shulen knowe wel Antecrist and his meynee bi her opyn dedis contrarie to Cristis techyng and luyng. Crist Jhesu, for thyn endeles power, mercy and charite, make thi blessid lawe knowun and kept of thi puple, and make knowun the ypocrisie and tirauntrie and cursidnesse of Antecrist and his meynee, that thi puple be not disseyued bi hem. Amen, gode Lord Jhesu." Bodl. 143 (1913).

<sup>e</sup> The prologue to John is as follows: "*Prologe Jon*. Oure Lord Jhesu Crist, veri God and very man, cam to serue pore meke men, and to teche hem the gospel; and for this cause Seynt Poul seith, that he and other apostlis of Crist ben seruautis of cristen men bi oure Lord Jhesu Crist. And eft he seith, Y am dettour to wise men and vnwise; and eft, Bere 3e the chargis an other of an other, and so 3e schulen fille the lave of Crist, that is of charite, as seynt Austyn expowneth. Herfor a symple creature of God, willinge to here in party the chargis of symple pore men wel willinge to Goddis cause, writith a schort glos in Englisch on the gospel of Joon; and settith onely the text of holy writ, and the opyn and schorte sentencis of holy doctours, bothe Grekis and Latyns, and aleggith hem in general, for to ese the symple wit and cost of pore symple men; remyttinge to the grettir gloos writun on Joon, where and in what bokis thes doctours seyen thes sentences. And sum tyme he taketh the cleer sentence of lawis of the chirche, maad of seyntis, wel groundid in holy writ and pleyn resoun, to dispise synnes and comende vertues. First the text is set, and thanne the sentence of a doctour is set aftir, and the doctour is aleggid in the ende of the same sentence." Bodl. 243 (1933).

Gospels in English<sup>f</sup>, and the language accords with the northern dialect in the middle of the fourteenth century<sup>g</sup>. The commentary extends to Matthew, Mark and Luke<sup>h</sup>. The matter is chiefly extracted from the writings of others<sup>i</sup>, but original remarks are occasionally introduced. There seems to be nothing of controversial doctrine, and few traces of party feeling. At the same time the writer does not conceal his opinion of the too general corruption and worldliness of the clergy, especially those of the higher orders<sup>k</sup>.

*Wycliffe's  
translation of  
Clement of  
Lanthon's  
Harmony.*

19. No error will probably be made, if the next step in the progress of Wycliffe's design be ascribed to his<sup>l</sup> *Monotessaron*, or *Harmony of the Gospels*<sup>m</sup>, a translation from the Latin of Clement, prior of the monastery of Lanthon in Monmouthshire,

<sup>f</sup> The preface on Matthew is worthy of being transcribed. "Here begynnes the expositorye of Seynt Mathew efter the chapytres that bene sette in the bibil, the chapytres of which gospel bene eghte and twenty. This werk som tyme I was styrde to begyne of one, that I suppose veraly was Goddys seruant, and oft tymys prayd me this werk to begyn, sevand to me, that sethyn the gospelle is rewle, be the whilk ich cristen man owes to lyf, and dyuers has draghen in to Latyn, the whilk tung is not knowen to ilk man but only to the leryd, and many lewd men are, that gladly wold kon the gospelle if it were draghen in to Englisch tung, and so it suld do grete profete to man saule, about the whilk profete ilk man that is in the grace of God, and to whome God has sent konnyng, owes hertely to bysy hym. Wherfor I, that through the grace of God began this werk, so styrd as I haue seid before, be sich word, thoghte in my hert, that I was holdun be charyte this werke to begyn; and so this werke I began at the suggestyon of Goddys seruant, and gretly in this doynge I was comforted of other Goddys seruantes dyuers, to sich tyme that thurgh the grace of God I broghte this to anc ende. In the whilk oute draghyng I sette not of myne hede nor of myne owne fantasy, bot as I fond in other expositores. In the whilk draghyng I suppose certainly ther is no thing sette ageyne the feyth, ageyne the hele of sowle, or ellys ageyne the worschype of God. Also in this drawyng, for cawes that I wold not presume of myn owen wytt, I haf to the Latyne and to the sagghis of the doctours als euyn proporeyond the Englisch as I kouthe for the tyme, and as grace was gyfene me for the tyme of draghinge, that bacbyteres suld haf no cawse of chalyngyng. Wherfor to some I suppose it wylle become the more unsafery in the redyng, bot I suppose, if thei wylle not our ryne, but esely tak with hem the sentence, thei salle fynde gostely edyfycacioun ther in, and no mater of ille spekyng. Wherfor I besek and with alle my hert pray them that this werk redyn, that for me thei pray the mercy of God, that I may fulfyll that is set in the draghing of this boke; and that he at whos suggestyon I this werke began, and thei that [this] werk redyn, and alle cristen men with me, thurgh doynge of that that is wrytyn in this bok, may com to gider to that blisse that neuer salle ende. Amen." Univ. Libr. Cambr. II. 2. 12. Then follows a second long prologue.

<sup>g</sup> Mt. ix. 12. is thus translated: "And Jhesus herand seid, The leche is not mystere to the myghti, bot to the ilk hauand." Lk. xvi. 9. thus: "And therefore I sey to 3ow, makys to 3ow frendys of mamnone of vneuyghed, that when 3ee fayle, thei reseyue 3ow in to aylastand tabernakyls."

<sup>h</sup> That on Matthew is found in the Mss., Univ. Libr. Cambr. II. 2. 12, and Brit. Mus. Egerton. 842; that on Mark and Luke occurs in Corp. Ch. Coll. Cambr. Nasmith xxxii.

<sup>i</sup> As Origen, Augustine, Jerome, Hilary, Ambrose, Isidore, Gregory, Maximus, Rufus, Leo and Bede.

<sup>k</sup> The quotations which follow will shew the manner of the commentator: Mt. vii. 16. "Prechours thei calle hom self, and sey that thei be sent, bot contrary tho thinges to tho apostels thei telle; thei magnyfie martirs, and bene pursuars of martirs. The apostels and martirs of Crist made no pursuyng, bot sufferd; thei kursed none, bot sufferd cursynges and wariynges. Bot fals prophetes pursue men, and vndo cristen men, and blasfemen God, thof not in word, thei do in hor manere." Mt. ix. 38. "And se wele here, that Crist owes to be prayed for, to send prechours to gedere holy kirke. Bot how sal thei preche, bot if thei be sent? and how sal the pepul here with outen the prechours? Bot bischopes of this tyme put hom self wilfully to this charge, and are not chosen or sent, or elles, that wris is, thei thryng in to this office be money. Alle tho then that com and are not sent, are robbers and theues." Mt. x. 10. "Crist biddes before, that men be warr of the wolues that lifen alle of rauen, and gone in schepes clothyng. . . . for to scbew that tho that thei preche to, owen to gif hom that hom nedes, and thei for to take it. I sey not, to take and to geder to hom and to other loyterers, and to bere away with hom the godes of the pore pepul. Bot whether the reuerce be done in oure dayes, deme iche gud mon and wommon." Egerton 842. ff. 55<sup>b</sup>. 83<sup>b</sup>. 87<sup>b</sup>.

<sup>l</sup> That Wycliffe was the author of this translation is inferred, because, 1. It has been, from the time of Bale, uniformly attributed to him, and never to any other person; 2. It has a very close agreement with his version of the Gospels; 3. The prologue is partly taken from that to his exposition of Matthew, and is altogether in his style of writing.

<sup>m</sup> Many copies exist, as, Brit. Mus. Old R. Libr. 17 C. 33, and 17 D. 8; Harl. 1862 and 6333; Arundel. 254; Bodl. 2553; and Phillipps 7157. That in the Old R. Ms. 17 C. 33, has much the appearance of being the autograph of the author. The vellum is rough, damaged, misshapen and soiled, not such as is usually prepared for a fair copy, and the writing is not that of a professional scribe, but thick, clumsy and irregular; the mistakes of omission, repetition, and verbal inaccuracy are numerous; no sufficient space has been left for the rubrics; the greater part of these have been inserted by a second hand, the same which has corrected many of the errors, and has also written several leaves in the latter part of the volume. This hand is, however, contemporary with the other, as is evident from this last having written the catchwords upon some of these leaves. But a close examination of the errors committed does not sustain the first impression, and one is compelled to conclude that the Ms. has either been transcribed from a still rougher original, or has been taken down from dictation.

who lived in the middle of the twelfth century<sup>n</sup>. The translation differs very slightly from the earlier of the two versions now printed. Besides the original prologue of Clement, some copies have two others added, apparently by the translator. The first of these<sup>o</sup> is the same with the first portion of that prefixed to Wycliffe's Commentary on Matthew. The latter<sup>p</sup> was, it is probable, originally designed by Wycliffe as the preface to the Harmony.

20. It seems to have been at first intended to attach to the Harmony of the Gospels *Additions to the Harmony, 17 C. 33.* portions of the Catholic Epistles, and important texts touching faith and practice, selected from other parts of Scripture. The translations found at the end of the Harmony in the Old Royal Ms. 17 C. 33, have evidently been made with the object of supplying an epitome of the doctrines of the Bible. They appear to be first essays not reduced into any strict arrangement or order. Two different translators have employed themselves on the work, using their own, or two different pens. One has written the Harmony and the greater part of the selections; the other has corrected the manuscript of the former, and has also furnished a small portion of the select passages. The selections include, besides a great number of less extensive extracts, the whole epistle of James, the first epistle of Peter, excepting the salutations, part of the second epistle of Peter, and an abridgment of the first epistle of John<sup>q</sup>. The selections from the New Testament made by the first hand, approach for the most part<sup>r</sup> so nearly to the earlier version, as to afford a very strong presumption that they are by the same author, or if not, that they have been adopted as the basis of the corresponding passages in that version<sup>s</sup>. The passages in the Old Testament differ from both versions<sup>t</sup>.

<sup>n</sup> A copy of the original Latin is to be found in the Old R. Ms. 3 A. 10. fol. 2; others in Pembroke Hall, Cambr. 1972; Univ. Coll. Oxf. 19; Merton Coll. 240; and Trin. Coll. Oxf. 6.

<sup>o</sup> Printed in vol. i. p. 44. It is extracted almost entirely from Augustine on Christian doctrine.

<sup>p</sup> It is printed hereafter, p. xiv.

<sup>q</sup> In the Bodl. Ms. 2553, at the end of Wycliffe's translation of the Harmony, is a like collection of passages from Scripture; they are extracted from the Catholic Epistles, those of St. Paul, the Acts, and several parts of the Old Testament.

<sup>r</sup> There are some exceptions; for example, the epistle of James differs much, and so the 1 Peter as far as ch. ii. 17; but this last afterwards agrees very closely with the earlier version, as do the other parts of the Catholic Epistles.

<sup>s</sup> The following are specimens of the translation of the first hand:

Deut. xxviii. 1—8. 17 C. 33. fol. 297.

But if thou schalt here the vois of the Lord thi God, that thou do and kepe alle his maundementis that I bidde thee to dai, the Lord thi God schal make thee hijere than alle the folkis that dwellen in erthe. And alle thes blessyngis schulen comen vpon thee, and taken thee, if netheles thou here his biddyngis. Thou schalt be blissid in citee, and blessid in feld, blessid the fruyt of thi wombe, and the fruyt of thi lond, and the fruit of thi beestis, the flockis of thi droues, and the foldis of thi schep; blessid thi bernis, and blessid thi relikis. Blessid thou schalt ben in goynge and out goynge. The Lord schal make thin enemyes that schulen rise aȝen thee, fallynge in thi sijte. Bi o weye thei schulen come aȝens thee, and bi seuene thei schulen flee fro thi face. The Lord schal sende out blessyng vp on thi celeres, and vpon the workis of thin hondis.

Mic. vi. 6—8. 17 C. 33. fol. 300<sup>b</sup>.

What worthi thing schal Y offren to the Lord? schal Y bowe my kne [kneis *pr. v.*] to hiȝe God? Whethir Y schal offre to hym brend offryng, and o ȝeris calues? Whethir the Lord may be plesid in thousand of wetheres or in manye thousandis of fatte got luckis? Whethir Y schal ȝeue the firste gotten for my felownye, the fruyt of my wombe for the synne of my soule? Y schal schewe thee, thou man, what is good, and what the Lord axith of thee; forsothe to do [*just pr. v.*] dom and loue mercy, and besily to go with thi God.

Eph. v. 1—5. 17 C. 33. fol. 229.

Therefore beth foleweris of God, as most dere sones, and goth in loue, as Crist hath loued vs, and bitaken hymself for us, offryng and ost to God in to sauour of swetnesse. But fornyacioun and alle vnclennesse or auarice be not named in ȝou, as it bi semeth seyntis, or filthe or foly speche or harlotrie, that parteneth not to [*good pr. v.*] thing, but more doinge of thankyngis. Forsothe witith this, vndirstondinge that eche fornicarie, or vnclene or auarous man, that is, seruice of mawmetis, hath not eritage in the rewme of Crist and God.

Phil. ii. 5—11. 17 C. 33. fol. 231<sup>b</sup>.

And felith this in ȝou that and in Crist Jhesu; the whiche whanne he was in the forme of God, he demede not raueyn him to ben euene to God, but he aneentischide hymself, takynge the forme of a seruauant, in to licnesse of men maad, and in habite founden as man, he lowide hymself maad obedient to the deth, ȝhe, the deth of the cros. Wherefore and God hath enhauncid him, and ȝouen him a name that is aboue alle name, that in the name of Jhesu eche knee be bowid, of heuenly, erthely, and of hellis, and eche tunge knowleche for the Lord Jhesu Crist is in the glorie of God the fadir.

<sup>t</sup> It is however worthy of remark, that the ten com-

*Additions to the  
Harmony in  
Harl. 1862.*

21. To the copy of the Harmony in the Harl. Ms. 1862. is subjoined a similar collection of passages from the Bible<sup>u</sup>. Here however they are systematically arranged, in 166 chapters<sup>w</sup>, the whole forming a summary of doctrinal and practical theology, which indicates considerable care and judgment on the part of the compiler. The rendering, though literal, is not exact; very frequent abridgments having been made, by omitting the words and clauses which seemed not important to the argument. In some instances transpositions also have been adopted, with the view of making the sense more connected. The translation is executed with freedom and skill<sup>x</sup>. It seems to be perfectly independent, and not derived in any degree from other versions<sup>y</sup>, and must be considered as antecedent to either of the two now printed. The Ms. is evidently the original copy of the author<sup>z</sup>.

*Version of Epi-  
stles, etc. in  
C. C. Coll.  
Cambr. 434.*

22. About the same period, and, though not by either of the translators just mentioned, by one of similar opinions, was produced a curious volume, preserved in the library of Corp. Ch. Coll. Cambridge<sup>a</sup>. It opens with a brief account of man's state in paradise, the fall, and the flood; and proceeds, assuming the form of a dialogue, to describe the calling of the people of Israel, their deliverance from Egypt, and guidance into the promised land. It then treats shortly of the law, moral, civil and ceremonial; and in speaking of this last, breaks off suddenly from the subject of the Old Testament. A few lines<sup>b</sup> then introduce the epistles of Peter<sup>c</sup>, James, John and

mandments, which form the first passage extracted from the Old Testament, agree verbatim with the later version, except that in our fifth commandment they read *worship* instead of *honour*.

<sup>u</sup> The excerpts from the Gospels are very few and very short, shewing that the collection was designed to be taken in connexion with the Harmony prefixed, and together with it, to comprise whatever in holy Scripture was thought necessary to be learned.

<sup>w</sup> Of these an index is prefixed, intitled, *The table of sentences and matieris of holi writ*. It commences thus :

“ Cm. i. God made alle thingis of noȝt.

ij. Of his wil.

iiij. Of God merueilous in his dedis, of his myȝt and his wit.

iiij. Feithful, merciful, trewe and riȝtful is God.”

<sup>x</sup> The subjoined passages will afford a specimen of the translator's manner :

Gen. iv. 10—15. Harl. 1862. fol. 183.

And the Lord seide to hym, What hast thou don ? the vois of the blod of thi brothir crieth to me fro erthe. Now therefore thou shalt ben cursid on erthe that hath opened his mouth and sopen the blod of thi brother, of thin hond ; whan thou wirkist it, it shal not ȝyuen to thee hise frutis. Vagaunt and flizti thou shalt ben on erthe. And Caym seide to the Lord, More is myn wickidnesse than that I dissrue mercy ; therefore eche that findeth me, shal slen me. And the Lord seide to Caym, It shal not be don so, but eche that shal slen Caym, shal be seunefold punshid.

Wisd. xvii. 1—3. Harl. 1862. fol. 171<sup>b</sup>.

Lord, grete ben thi domes, and thi wrdis vnable to ben told ; for this thing vnlerid soulis han errid. For whil wickede men han stiring to moun lordshipen to the holi nacioun, thei fugitif han leyn, fetterid in bondis of derknesses and of long nyȝt, closid vnder roues of thin euerelastinge wisdam. And whil thei wenen them to moun lurken in derke synnes, in the derke veil of forȝeting thei ben scaterid, dretinge hidously and with to myche merueiling troublid.

1 Tim. i. 8—11. Harl. 1862. fol. 183.

Sotheli wee witen that the lawe is good, if eny vse

it lawefulli, witinge this, for to the just man is not lawe put, but to vnjust and not soget, to faderslearis and modir selearis, to vnpytouse men and synneris, to felonous and defoulid men, manslearis and fornycaris, sodomytus and wounderis, to lieris and forsworne men ; and if eny other thing is aduersarie to the doctrine that is vpe the gospel of the glorie of blissid God.

Apoc. xvii. 1—5. Harl. 1862. fol. 197<sup>b</sup>.

And oon of the seuene aungelis seide to me, Cum, I shal shewen to thee the dampnacioun of the grete hore that sitteth on manye watris, with whom the kingis of erthe han don fornyacioun, and thei that dwellen the erthe ben drunken of hire hordam. And he toc me in to desert in spirit, and I sawȝ a womman sittenge on a red beste, ful of names of blasfemye, hauynge seuene hedis and ten hornes. And the womman was dizȝt about with purper and red silc, and gildid with gold and with pccious ston and pcrilis, hauynge a goldene cuppe in hire hond, ful of abhominacioun and vnclennesse of hire fornyacioun ; and in hir forhed a name writen, Babilon the grete moder of fornyaciouns and of abhominaciounes of erthe.

<sup>y</sup> The text of the Vulgate which the translator follows, differs from that usually received ; for instance, fol. 121. Hebr. xi. he read *v. 6. fit* for *sit* ; 9. *cavulis* or *cavernis* for *casulis* ; 10. *expectabant* for *expectabat* ; 20. *defunctus* (?) for *de futuris* ; 31. *et alia via ejiciens* for *cum pace*.

<sup>z</sup> From a close comparison of the handwriting, as well as the orthography of the two Mss., it appears certain, that the insertions and corrections of the O. R. Ms. 17 C. 33, are from the same pen with Harl. 1862, which pen has also supplied the rubrics in both Mss. A series of passages from the Bible is also found, following Clement's Harmony, in Ms. Bodl. 771.

<sup>a</sup> Marked by Nasmith cccxxxiv.

<sup>b</sup> “ Suster, the apostles that weren most priue with Crist, Peter and James and Jon, wrytith pisteles to the pepel, how thei schullen lyue ; and Peter seith on this wyse, Yblessed” etc.

<sup>c</sup> The translator had an indifferent Latin text ; for instance, in the first verse translated, 1 Pet. i. 3, it omitted *et*, and read *nos* for *vos*, and *unam* for *vivam*.

Jude<sup>d</sup>. After these the dialogue is continued by way of preface<sup>e</sup> to an abstract<sup>f</sup> of the several epistles of Paul, with the exception of that to Philemon. Then follow the Acts of the Apostles; and, this book finished, the translator commences the gospel of Matthew<sup>g</sup>. He seems, however, to have proceeded no further than the Lord's prayer in chap. vi., with which the volume ends. The Ms. is in the western dialect, and probably the original copy<sup>h</sup>.

23. Among these various essays to translate portions of the Scriptures, there is one other, which, as being of the latter half of the fourteenth century, and also complete, deserves especial notice. It is a version of the whole of St. Paul's epistles. The Latin and English are given paragraph by paragraph; a few verbal glosses are admitted, the translator otherwise keeps closely to his original. The epistle to the Laodiceans is inserted in Latin, in its usual place after that to the Colossians, but without any translation<sup>i</sup>.

24. The persons who were thus engaged in preparing translations of Scripture, anticipated, it is evident, powerful opposition to its circulation among the people, and regarded the task upon which they ventured, as attended with danger to themselves. From this apprehension it is, that the obscurity in part arises which attends the history of these translations; since the authors never make known their names, and are careful to avoid the mention of circumstances which might lead to their detection.

<sup>d</sup> The following extract will shew the character of the translation. The salutation both here and at the end of the epistle is omitted in the Ms.

<sup>i</sup> Pet. i. 3—9. C. C. C. C. 434.

Yblessed be God, the fader of oure Lord Jhesu Crist, that of his grete merci hath begeten 3ow a3en into on hope, by the arisyng from deth to lyue of Jhesu Crist, and into an heritage incorruptibel, vndefouled, that may nat welewe, that is ykept in heuene in 3ow, that beth ykept in the vertu of God by feith, in to hele that is redy to ben yschedwed in the laste tyme, in the whiche tyme 3e schulleth ioeyen. And now 3ef it behoueth to sorwe to gedere a lytel in dyuerse temptaciounes, that the preuyng of 3oure feith be more precious than gold that is ypreued in the feer, and be founde in to preysyng and ioye and worschipe in the reuelacioun of Jhesu Crist, whom 3e loueth that 3e ne haueth nat yseye, in whom 3e beleueth that 3e seth nau3t, but whan 3e seth him 3e schulleth ioeyen in a gladnesse that may nat ben ytold, yglorified, and heryng the ende of 3oure feith, the hele of 3oure soules.

<sup>e</sup> This preface commences, "Suster, thus han Cristes principal aposteles, Peter and James and Jon and Jude, ywriten to the pepel, to techen hem how thei schulden lyuen vertuouslyche in forsakyng the lyknynges of the world and the lyknynges of the flesch, as Crist techith in the gospel.—Brother, Y se wel, that these aposteles techeth the pepel as Crist techeth in the gospel; bote natheles, brother, these apostelys weren yordeyned to techen the chyldren of Israel; for oure aunceteres weren hethen men, that weren yturned to bileuen in Crist by Poul the apostel." The preface ends, "The thridde thyng that Poule techeth is, how men schulleth forsake synne in keypyng Cristes lawe of charite; and of this poynt, suster, thorw Goddes grace ich will telle thee what he seith in his pisteles, and of the other poyntes, whan ich haue grettere leyser, with the grace of God. Seynt Poule writeth to the Romaynes, and seith, [ch. v. 19.] Ri3t as by the vnbuxumnesse of on man many men beth ymad synful men," etc.

<sup>f</sup> The author evidently intended to make at some future time a more complete translation, as the following passage in the part of the dialogue mentioned in the last note shews: "bote Y ne may not at this tyme write to thee alle his pisteles, as thei stondest; bote natheles, 3ef it be Goddes wille, thu schalt hadde hem herafir." fol. 36<sup>b</sup>.

<sup>g</sup> The second chapter begins thus, "Werfore whan Jhesus was bore in Bethlem of the Jewery, in the dayes of kyng Heroude, loo! the kynges come fro the est to Jerusalem, seyenge, Where is he that is bore the kyng of Jewys?"

<sup>h</sup> Another copy, omitting the abstract of the Old Testament, and St. Paul's epistles, and giving some alterations of the version, is in the Bodl. Ms. Douce 250.

<sup>i</sup> The commencement of the epistle to the Romans is thus given:

Rom. i. 1—10. C. C. C. C. 32.

"*Paulus servus etc.* Poule seruaunt of Jhesu Crist, callid apostil, departid in to the euangelye of God, the whiche bifore he hadde behyt bi his prophetis in holy writtis of his sone, the whiche is maad to hym of the seed of Daud after the flesch, the which is before ordeynd Goddis sone in vertu, aftyr the spiryte of makyng holy of the resurreccioun of the deade of oure Lord Jhesu Criste, bi whom we haue tane grace and ofice of apostil, or *power of the office of apostyl*, in alle folc to obeische to the feith for the name of hym, among the which 3ee be callid of Jhesu Criste. *Omni-bus qui sunt, etc.* To alle the whiche ben at Rome, lofd of God, callid holy, or *in holynesse*, grace to 3ou and pecs be of God oure fadyr and Lord Jhesu Criste. *Primum quidem, etc.* Firste namely I do thankyng to my God for alle 3ou, by Jhesu Crist, for 3oure feith is schewis in al the world. *Testis, etc.* For witness to me is God, to whom I serue in my spiryt in the euangelye of his sone, that without styntyng I haue maad mynde of 3ou euere in my prayeres, besekyng if any maner at the laste that I haue a gate profitable of comyng other while vn to 3ou in the wille of God."

On the same ground they frequently enter upon a defence of their undertaking, and a refutation of the objections most commonly raised against it. Of this nature is a remarkable tract, or, as it might be called with greater propriety, connected series of tracts, found in a Ms. belonging to the University of Cambridge. The style is not unlike that of Wycliffe, plain and forcible, and the tracts may possibly be his own composition<sup>k</sup>.

<sup>k</sup> Univ. Libr. Cambr. II. 6. 26. It commences without any rubric or title; "Alle cristene peple stant in thre maner of folke. Sum kunne rede and vnderstonde, as good clerkis and wel letterd men, and for hem ben ordeyned bookis of Ebruse, of Grwe and of Latyn. Summe cunnyn nether rede ne vnderstonde, as lewid peple that kunnen no letter, and for hem God hath ordeinede his creaturis in heuene, in erthe and in the see, to schewe his grace and kyndnesse to men and wymmen that han discescion, weereby thei schulden lerne to loue God and drede hym, and kepe his comaundementis, and not by peynture and ymagerye madde by mannis hondus, for the Spirite of God seith in Dauith the profete, *Confundantur omnes qui adorant sculptilia, etc.* Summe ther ben that kunnen rede but lital, or noȝt vnderstonde, and for hem ben ordent bookis of her moder tongue, to Frensche men bokis of Frensche, to Ytaliens bokis of Latyne corrupte, to Duche men bokis Duche, to Englische men bokis of Englische; in whiche bokis thei mowen rede to konne God and his lawe, and to fulfill it in worde and dede, and so to slee synne in hem silf and ech in other, bi ther power and kunnyng, wher thorouȝ thei mowe desserue eendeles blisse. And that [it] is leful to cristyn peple [to] rede and connen holy Scripture, in destruccion of synne and in cresyng of vertu, it is opyne in many placis of Goddis lawe, bothe old and newe; for thus seith oure Lord God, *Erunt verba hec,*" etc.

Other extracts from the first piece are: p. 5. "And for as moche as the curatis hen often so lewid, that thei vnderstonden not bookis of Latyn for to teche the peple, it is spedful not oonly to the lewed peple but also to the lewed curatis, to have bookis in Englisch of needful loore to the lewed peple; for many curatis kunnen not construe ne expowne her pater noster, ne aue, ne crede, ne the ten comaundementis, ne the seene dedely synnes, ne many othere thingis, that thei ben bounden to knowe and to teche othere, as the lawe shewith."—p. 6. "Fewe ther ben that wolden be tauȝt, fewe that kunnen teche, and wol fewe that wolen teche; and so Goddis worde and Goddis lawe is neȝ forȝeten in this lond, vertu is forsaken and vice is taken, trute is in dispit, falshed is in worschip, pees and charite ben exilid, synne and malice, baat and dissencioun regnen, for with outen keypyng of Goddis lawe is no pees."—p. 15. "But ȝif the ten comaundementis, the crede, pater noster and aue, that al cristyn peple owith kunne, commene thingis of holy writte, gospels and pisteles rede in holy chirche, ben welle translatid and truly, sentence for sentence, with good declaracioun, who so rede it, he schal the better vnderstonde it bothe in Latyn and in Englische." The piece concludes thus, p. 41, "Now, leue frendis, haue I schewed ȝou, that it is leful and nedful to the pepel for to knowe Goddis lawe and the feith of holy chirche in here langage, and that it is leefful and spedful to hem that kunne rede, and nameliche to gentellis, to haue Goddis lawe written in bookis, that thei mowen red it, and so the better kunne; for it is a comoun sawe, and soth it is, Worde

and wynd and mannes mynde is ful schort, but letter writen dwellith. And as seynt Austyn seith, *ad Volucianum*, that man or woman hath in writinge or in boke, he may rede it al wey; whanne he hath tyme and tome to reden, he may rede whanne he wole, and letten whan he wole, withouten disese, but he may not alway haue prechyng ne techyng whanne he wolde, and ofte whanne he may haue a techere, he hath no tome. And therfor, leue frend, sith then ȝe kunnen rede, spendedit (*sic*) ȝoure kunnyng to the worship of God, and whanne ȝe haue tome and tyme of deuocioun, and doth ȝoure deuer after ȝoure staat, to kunne and to vnderstonde Goddis lawe. For Salamon seith, *Acceptus est regi minister intelligens*, Prouer. xiiij<sup>o</sup>. The seruaut vnderstondyng Goddis lawe is acceptable and plesant to the kyng of heuene; and the bettere that ȝe vnderstonde what ȝe reden, the more deuocioun ȝe schullen haue, and the more knowe ȝoure God, and the more ȝe knowen him, the more ȝe schullen loue him, and the more ȝe louen him, the more he schal loue ȝou. Amen."

The second tract in the series deserves to be given entire. It is here printed from the Arundel Ms. 254, collated with Harl. 6333.† In both Mss. it occurs as one of the prologues to Wycliffe's translation of Clement's Harmony. "Oure Lord Jhesu Crist, very God and very man, seith in the gospel, Blessid ben they that heren Goddis word and kepen it. And eft Crist seith, ȝe ben my friends, if ȝe doon tho thyngis that Y comaunde to ȝou. And eft, He that leuith<sup>1</sup> myn comaundementis and kepith hem, he it is that louith me. And eft Dauith seith, Blessid ben they that serchen Goddis witnessis<sup>2</sup>, and sekyn out God in al the herte. On the contrarie side Dauith seith, They ben cursid that bowyn away fro Goddis hestis. And Poul seith, He is cursid, that louith not oure Lord Jhesu Crist. But Crist seith, If eny man louith me, he schal kepen my word, and he that louith nat me, kepith not my wordis. God seith by Salamon, The preyer of hym is cursid, whiche turneth<sup>3</sup> away his ere, that he here not the lawe of God. And Poul seith, He that knowith not Goddis lawe, schal not be knowen of Crist at domesday, for his trewe seruaut. Crist seith, The wordis whiche Y haue spoken to ȝow ben sperit and lyf. Therefore Petir seith to Crist, Lord, to whom schul we goo; thou hast wordis of euere lastyng lyf. The wyse man seith in the persone of holy writ<sup>4</sup>, They that declaren me, schullen haue euerlastyng lyf. And Dauith seith, Lord, the declaring of thy wordis lyȝtenith and ȝuith vnderstondyng to meke men. The prophete Danyel seith, They that techen many men to ryȝtfulnes, schullen schyne as the firmament. Sithen [thanne<sup>5</sup>] men doyng iustly bodely almesse to nedy men schullen be saued, as Crist seith in the gospel, moche more they schullen be in hiȝ degre of blis, that ȝyuen charitably the greet almes of Goddis word, declaryng it ryȝtly to cristene peple. Cristen men owe moche to traueile nyȝt and day aboute text<sup>6</sup> of holy writ, and namely the gospel in her modir tunge, sith Jhesu Crist, very God and very man, tauȝt this<sup>7</sup> gospel with his owne blessid mouth, and kept it in his

† The Cambridge Ms. has many variations. The text printed by the Rev. Dr. Barrett agrees generally with Ms. Harl. 6333.

<sup>1</sup> louith. <sup>2</sup> witnessyngis. <sup>3</sup> bowith. <sup>4</sup> chirche. <sup>5</sup> Om. Ms. Arund. <sup>6</sup> textis. <sup>7</sup> the.

25. By the several productions which have been noticed, and probably by others The earliest version of the Bible. of a like kind now lost, the way was prepared for a more complete and correct version of the holy Scriptures. The New Testament was naturally the first object. The text

lyf; and for keypyng and halewyng and confermyng therof, schedde<sup>8</sup> his prescious blod, and 3af it writen by his gospeleris to his chirche in erthe, that eche cristen<sup>9</sup> man reule his lyf therby; for if he kepe this gospel, he schal be saued, and ellis in no maner. And thouz he coude neuere other lawes maad of synful men, he may come sufficiently and esely to heuene. Alas! ho may for drede of God lette lewid men to knowe and kepe the gospel, and comwnly speke therof in mekenesse and charite, to distrie synnes and plaunte uertues in cristen soulis? But<sup>10</sup> coueitous clerkis<sup>11</sup> of this world replen and seyen, that lewed men mowe soon erre, and therfore they schul not dispute of cristen feith. Alas! alas! what cruelte is this, to reeve al bodely mete fro al<sup>12</sup> a rewme, for a fewe folis 'mowen be<sup>13</sup> glotons, and do harm to hem self and othere men, be this mete take mesurably<sup>14</sup>. As lytly may 'a proud worldly<sup>15</sup> prest erre azeyns the gospel writen in Latyn, as a symple lewid man erre<sup>16</sup> azeyns the gospel writyn in Englische. Symple men owen not dispute aboute holy writ, wher it is<sup>17</sup> soth or profitable for<sup>18</sup> mannes soule, but they owen stedfastly bileue that it is verrelly<sup>19</sup> soth, and profitable to alle cristen men. For with oute kunnyng and keypyng therof, no man may be delyuered fro peynes of helle; therfor lewed men schullen lerne it of God principally, and by good luyng of hem self, and bisy traueil 'of studie<sup>20</sup>, and in axyng trewe clerkis bothe of luyng and kunnyng, the verrei expositioun therof, wher it is derk. For, as seynt Austyn seith, the same truthe is seid openly in holy writ, whiche truthe is sette in derk figuris, profesies and parablis. What resoun is this, if a child faile in his lessoun at the first day, to suffre neuere children<sup>21</sup> come at lettrure for this defaut? who schulde be a clerk by this processe? Euery cristen man takith the state, auctorite and bond of God, 3he, in his cristen dome, to be a disciple of holy writ, and a real techere therof in al his lyf, vp peyne of dampnacioun, and vp wynnyng of the blisse of heuene. 'What Antecrist<sup>22</sup> dar<sup>23</sup> for schame of cristen men lette lewed men to lerne her holy lessoun, so hard comaundid of God? Eche man is bounden to do so, that he be saued, but eche man that schul be saued, is a real prest mad of God, as holy writ and holy doctours witnessen pleynly. Thanne eche lewed man that schul be saued, is a real prest maad of God, and eche man is bounden to be suche a verri prest. But wordly clerkis crien that holy writ in Englische<sup>24</sup> wole make cristen men at debate, and sugettis to rebelle azeyns her souereyns; and therfor it schal not be suffrid among lewed men. Alas! how may they more openly sclandre God, auctor of pees, and his holy lawe, fully techyng mekenesse, pacience and charite<sup>25</sup>; or ellis they moten seye, that the comwnte of cristen puple is obstinat in her synnes, as fendis ben; or ellis they moten seye, that worldly prestis representyng the state of Cristis vickeris, ben in dispeir for her symony and othere robberis of cristen men, bothe in temporal goodis and spiritual. Thus the false Jewis, namely, hy3e prestis, scribis and pharisees, cryeden on Crist, that he maad dissencioun in the puple. Jhesu Crist, that deidist to conferme thy lawe, and for raunsome of cristene soulis, stoppe these blasphemyes of Antecrist, and worldly clerkis, and make

thyn holy gospel knowen and kept of thy symple bretheren, and encrese hem in feith, hope and charite, and mekenesse and pacience, to suffre deth ioyfully for thes and thy lawe. Amen, Jhesu, for thy mercy!"

The seventh piece in the series is thus intituled, *This tretis that foleweth, proueth that eche nacioon may lefully haue holy writ in here moder tunge*. The following passages occur in it: p. 85, "And thus oure Antecristis now, suyng the Farisees, tellen not verilich the truthe of the gospel, for thei lyuen contrariouly therto."—p. 87, "And thus 3if, thorou3 necligence of oure bischopis and prelatis and other fals techeres that ben in the chirche, the truthe of Goddis word be not sown to the pepel, praie we," etc.—p. 88, "Loke whether oure clerkis don now as yuel or worse, and namely oure religious, that ben fayners of holines, the whiche pursuen Crist in hise membris, as the Farisees diden his owne person."—p. 89, "So now in these daies thei shewen hem faynet loueres and vnturwe children of Crist, that pursuen symple pepel, for thei wolden lerne, rede, and teche the lawe of God in here moder tunge."

Many passages from other writings of the time might be quoted, to shew the apprehensions which the translators felt for their own personal safety, and the opposition which they had to encounter in circulating the Scriptures. The two following are remarkable.

The author of the volume (Corp. Ch. Coll. Cambr. cccxxxiv.) before noticed, when requested to teach the lewed and uncunning what is needful for their souls, replies, "Brother, I knowe wel, that I am holde by Crystis lawe to parforme thyn axinge, bote natheles we beth now so fer yfallen away fram Cristis lawe, that if Y wolde answeere to thyn axingus, I moste in cas vnderfonge the deth; and thu wost wel, that a man is yholden to kepe his lyf as longe as he may. And perawnter it is spedful to holden oure pes awhile, tyl that God foucheth saf, that his wille be yknowe; for now the world is ful of wikkednesse," etc.

Wycliffe in a homily on the text, *Cum persecuti vos fuerint*, writes, "And algates they dyspysen that men schulden knowe Cristus lyfe, for thenne prestus schulden schome of hyre lyues, and specyaly these hye prestus, and for they reuersen Crist bothe in worde and in dede. And herfore on gret byschop of Englelond, as men sayen, is yuel payed that Goddes lawe is wryten in Englysche to lewede men, and he pursueth a prest, for he wryteth to men this Englysche, and sompnet hym, and traueleth hym, that hyt is harde to hym to route; and thus he pursueth another prest by the helpe of Pharysees, for he precheth Cristus gospel frely with outen fables. O men that ben on Cristus halfe, helpe 3e nowe azeyns Antecrist, for the perelouse tyme is comen, that Crist and Poule tolden byfore. But on coumfort is of knyghtes, that they saueren muche the gospel, and haue wyll to rede in Englysche the gospel of Cristus lyf, for afterwarde, 3ef God wul, the lorde-schype schal be taken fro prestes, and so the safe, that maketh hem hardy azeyns Crist and his lawe." *Ms. Magd. Coll. Cambr. Pepys, 2616. p. 192.*—Copies of this homily also occur in Corp. Ch. Coll. Cambr. cccxxxvi. p. 52, and Brit. Mus. Old R. L. 18 B. 9. fol. 137.

<sup>8</sup> schedyng. <sup>9</sup> Om. <sup>10</sup> But summe. <sup>11</sup> persooones. <sup>12</sup> Om. <sup>13</sup> that ben. <sup>14</sup> vnmesurabli. <sup>15</sup> sum simple lettride. <sup>16</sup> Om. <sup>17</sup> Om. Ms. Arund. <sup>18</sup> to. <sup>19</sup> verri. <sup>20</sup> Om. <sup>21</sup> child to. <sup>22</sup> Who *sec. m.* <sup>23</sup> dar thanne. <sup>24</sup> Englich tunge. <sup>25</sup> The remainder erased in Harl. 6333.

of the Gospels was extracted from the commentary upon them by Wycliffe, and to these were added the Epistles, the Acts, and the Apocalypse, all now translated anew.

*The New Testament probably by Wycliffe.*

This translation might probably be the work of Wycliffe himself; at least the similarity of style between the Gospels and the other parts favours the supposition. Prologues<sup>1</sup> were prefixed to the several books, agreeing with those commonly found in Latin Mss. of the fourteenth century. It seems questionable, whether the prologues were translated by the same hand as the text, and if they were added subsequently, it will account for the circumstance of their being wanting in several of the copies<sup>m</sup>. Short verbal glosses are frequently introduced into the text<sup>n</sup>.

*Some copies of the New Testament revised and altered.*

26. It is to be observed, that the copies now existing give the original translation with various degrees of fidelity, and that in some it has undergone considerable revision and alteration. Of the fifteen which have been collated, it may be assumed for certain, that the Mss. *A*, *K*, *W*, and *Y* represent most accurately the text as it stood at first. With these *G*, *M*, and *P* generally agree. These three seldom differ from each other, except through the errors made by the first scribe of *G*, or in consequence of the alterations by the second. *S* substantially agrees with the four first-mentioned Mss., but has a few readings peculiar to itself, or in common with *X* or *O*. *X* also substantially agrees with the four first-mentioned Mss., but is singular in almost uniformly omitting the textual glosses, and has some readings of its own. *N* has a general agreement with the same four Mss., but has readings which are often erroneous, and which at other times correspond with those of *O* and *V*. *Q* agrees for the most part with *G*, *M*, and *P*. It often omits the ordinary glosses, and in the epistles of St. Paul offers long expository glosses, which as far as the epistle to the Ephesians are peculiar to itself, but subsequently are found in *T* likewise. These glosses in *Q* end with the epistle to Titus, but in *T* are continued through Philemon and the Hebrews. *T*, besides the peculiarity just noticed, has a few readings of its own, not important. It generally agrees with *G*, *M*, *P*, and *Q*. *V* is a copy remarkable for its variations. In the Gospels it frequently omits the ordinary glosses, and throughout offers textual glosses of its own. It has very numerous readings found in no other Ms. These are more frequent after the Gospels, and approach the second version much more nearly than those of any other copy. Indeed the agreement with the second version is sometimes so marked, that one is induced to suppose the Ms. a revision of the earlier text made by the second translator previously to the adoption of the principles by which he was finally guided in preparing his version. It has also, subsequently to 1 Cor. vi., large marginal glosses, some of which have not been discovered elsewhere, and the greater part of them only in this volume and in the Harl. Ms. 5017, which is of the later version. *U* presents in part of Matthew, in Mark, and in Luke, so frequent a concurrence with *V*, that there can be no doubt of these

<sup>1</sup> The prologues to the Gospels are those usually ascribed to Jerome: 1. *Matthæus ex Judea—non tacere*. 2. *Marcus evangelista—Deus est*. 3. *Lucas Syrus natione—fastidientibus prodidisse*. 4. *Hic est Johannes—doctrina servetur*. The prologue to the Romans is made up of the general prologue to the Pauline epistles, *Primum queritur—manentem substantiam*; and the special prologue to this particular epistle, *Romani sunt—concordiam cohortatur*; this last however being in parts abbreviated. It is remarkable, that in four Mss. *G*, *K*, *Q* and *Y*, a large portion of this prologue is inserted in that of the gospel of Luke; which mistake has apparently arisen from the misplacing of a leaf in one of the original copies. To each of the epistles of Paul is prefixed the usual brief argument. The Ms. *O* has an addition to

the ordinary argument of 1 Tim., and Mss. *G* and *V* give another version of that to Philemon. The Acts have the prologue beginning, *Lucas Antiochensis*, and ending, *proficeret medicina*. To the Catholic Epistles is prefixed the epistle of Jerome to Eustochium, beg. *Non ita*, and ending, *poscentibus denegabo*; and lastly, the Apocalypse is introduced by the shorter of the two prologues usually given in the editions of the Vulgate, beg. *Johannes apostolus*, and ending, *doctrina servetur*.

<sup>m</sup> The Mss. *A*, *M*, *P*, *W*, have no prologues to the Gospels; *G*, *M*, *P*, *Q*, *X*, and generally *A*, are without prologues to the other books.

<sup>n</sup> As Mt. i. 2, *gendride*, or *bigate*; 19. *iust*, or *rightful*; *pupliche*, or *lede ferther*; 20. *sleepe*, or *sweuen*; 23. *interpretid*, or *expowned*.

Mss. having been copied one from the other, or both from a common original. In parts of Matthew *V* differs from *U*, and in other parts has been made to agree with it by a second hand<sup>nn</sup>. *O* throughout Matthew agrees very closely with *U* and *V*; in John it has the later version; in the other books it has more frequently readings of its own, or follows the generality of Mss. It often omits the textual glosses, and occasionally adopts the gloss instead of the text. It is a singular circumstance, that in the gospels of Luke and John *K* ceases to be a transcript of the original text, and agrees in its readings with *U* and *V*.

27. Probably while the New Testament was in progress, or within a short time of its completion, the Old Testament was taken in hand by one of Wycliffe's coadjutors. The original copy of the translator is still extant in the Bodleian Library<sup>o</sup>. It is corrected throughout by a contemporary hand. A second copy, also in the Bodleian Library<sup>p</sup>, and transcribed from the former previously to its correction, has a note at the end, assigning the translation to Nicholas de Hereford<sup>q</sup>. This note was evidently made not very long after the Ms. was written, and there need be no hesitation in giving full credence to its statement<sup>r</sup>. It is remarkable, that both these copies end abruptly in the book of Baruch, breaking off in the middle of a sentence<sup>rr</sup>. It may thence be inferred, that the writer was suddenly stopped in the execution of his work; nor is it unreasonable to conjecture further, that the cause of the interruption was the summons which Hereford received to appear before the synod in 1382. Soon after that event he left England, and was absent for some time. The translation itself affords proof, that it was completed by a different hand, and not improbably by Wycliffe himself<sup>s</sup>.

<sup>nn</sup> It is remarkable that the Mss. *U* and *V*, and these only, either in this or the later version, have the four introductory verses of Luke; which are given as they appear in Wycliffe's Commentary on that gospel, and are evidently borrowed thence.

<sup>o</sup> Bodl. 959 (3093).

<sup>p</sup> Bodl. Douce 369.

<sup>q</sup> Nicholas de Hereford, D.D. of Queen's College, Oxford<sup>1</sup>, was in 1382 one of the leaders of the Lollard party in that University. On Ascension day in the same year, he preached, by the appointment of the chancellor, at St. Frideswide's. A few days subsequently, on the 18th May, he appeared upon citation before the synod at the Preaching Friars in London<sup>2</sup>, where on the 20th of the same month he delivered a paper containing his opinions, and at an adjourned meeting, held at Canterbury on the 1st July, was pronounced excommunicate<sup>3</sup>. From this sentence he appealed to the pope<sup>4</sup>, and is said, in prosecution of his appeal, to have proceeded to Rome, and there to have been placed in confinement; but having with other prisoners been released by the populace during an insurrection, to have returned to England, and soon after to have been committed by the archbishop to prison for life<sup>5</sup>. A letter of the archbishop, dated 15 Jan. 1386, is extant, requesting the issue of a writ for his caption<sup>6</sup>. Ant. Wood also states, that Hereford suffered much with

John Purvey in Saltwood castle<sup>7</sup>. But from a mandate of the bishop of Worcester it would appear, that in Aug. 1387 he was still at liberty, and actively engaged in spreading doctrines considered objectionable<sup>8</sup>. He could not, it is certain, have remained in prison for any very great length of time, since on the 12th Dec. 1391, he received from the crown letters of protection against those who might trouble him, on account, as it seems, of his former Lollard opinions<sup>9</sup>. In Oct. 1393 he appears to have been present at the examination of Walter Brute at Hereford, accused of heresy<sup>10</sup>. On the 16th Feb. 1394 he was made chancellor of the church of Hereford<sup>11</sup>, and on the 20th March 1397 treasurer in that cathedral. It is probably to these preferments that allusion is made by Thorpe, in the narrative of his examination before archbishop Arundel in 1407<sup>12</sup>. Hereford resigned his office of treasurer in 1417<sup>13</sup>, and entered the Carthusian monastery of St. Anne, Coventry, where he died<sup>14</sup>.

<sup>r</sup> See a facsimile of this note in the description of the Mss., annexed to the present Preface.

<sup>rr</sup> Bar. iii. 20. The last words are, "place of hem. The zunge . . . ."

<sup>s</sup> Hereford translates very literally, observes strictly the order of the original, and is usually careful to render the same Latin words or phrases in an uniform manner. He never introduces textual glosses. The

<sup>1</sup> Ant. Wood *Hist. and Antiq.* ed. Gutch, vol. i. p. 492. <sup>2</sup> Reg. Courtney, fol. 27<sup>b</sup>. <sup>3</sup> Ibid. fol. 28 seq. <sup>4</sup> Ibid. fol. 30<sup>b</sup>.  
<sup>5</sup> Knighton, col. 2657. <sup>6</sup> Reg. Courtney, fol. 69. <sup>7</sup> *Hist. and Antiq.* vol. i. p. 493; probably borrowed from Bale's notes in a copy of Walden's *Fasciculus Zizaniorum*, Ms. Bodl. e Mus. 86 (formerly, in Hyperoo 163.) <sup>8</sup> Wilkins, t. iii. p. 202. See also the story told by Walsingham, *Hist. Angl.* p. 328. <sup>9</sup> Rot. pat. 15 Ric. II. p. 2. m. 35. <sup>10</sup> Foxe, *Acts and Monuments*, ed. 1610. vol. i. p. 461, where see a letter to Hereford, upbraiding him for his recantation, and charging him with great want of grammatical knowledge. <sup>11</sup> Rot. pat. 17 Ric. II. p. 2. <sup>12</sup> See this narrative in Bodl. Ms. Rawlinson 1030. Another copy is in the Impl. Libr. at Vienna. Denis Codd. *Mss. Theol. Lat.* col. 2022. It is printed by Foxe, *Acts and Monum.* vol. i. p. 485, and reprinted in Wordsworth's *Ecol. Biography*, vol. i. p. 111. Thorpe speaks of Hereford, Purvey and Bowland, as having recanted at Paul's Cross. <sup>13</sup> Willia, *Survey of Cathedrals*, p. 547. <sup>14</sup> "De supradicto magistro Nicholao Herforde certum est, quod in senectute sua intravit ordinem Cartus' apud Coventr', in domo sancte Anne matris beate Marie virginis, et in eadem domo catholice vixit et obiit." *Ms. Bodl.* 117 (1979). fol. 32<sup>b</sup>.

It comprises, besides the Canonical books, all those commonly reckoned among the Apocryphal, except the fourth book of Esdras.

*Prologues and glosses in Old Testament.*

28. The prologues in the Old Testament as in the New, are for the most part those usually found in contemporary Mss. of the Vulgate<sup>t</sup>. The Old Testament has no marginal glosses, neither does it appear to have been the intention of Hereford to admit glosses into the text; those which occur in it previously to Baruch iii. 20, are the insertions of a second hand<sup>u</sup>. Subsequently to this place textual glosses are frequent<sup>v</sup>.

*Mss. of the Old Testament offer few variations.*

29. The Mss. of the Old Testament are remarkably uniform in the readings of the text. They may probably be classed according to date in the following order, *E, C, B, K, Y, A, F, H, G, D, X*. This last copy always omits the glosses, and offers greater variations than any of the others, but they are frequently unauthorised and erroneous<sup>x</sup>.

style subsequent to Bar. iii. 20 is entirely different. It is more easy, no longer keeps to the order of the Latin, takes greater freedom in the choice of words, and frequently admits textual glosses. In the course of the first complete chapter the new translator inserts no less than nine such glosses. He does not admit prologues.

The translation of this last part of the Old Testament corresponds with that of the New Testament, not only in the general style, but also in the rendering of particular words. *Dilectus*, for instance, though sometimes rendered *loued*, is generally translated *dereworth*, as Bar. iii. 37; Dan. iii. 35; Rom. xvi. 8; Eph. i. 6; James i. 16; ii. 5; whereas by Hereford it is rendered either *loued*, as Deut. xxxii. 15; Ps. xxviii. 6; xlv. 1; lix. 7; lxxvii. 13; cxxvi. 2; Wisd. iv. 10; Is. v. 1; xxi. 4; Jer. xi. 15; or *leef*, or *lemman*, as Prov. xxxi. 2; Song of S. i. 12, 13, 15; ii. 3; vi. 1, 2, etc.

Again, the word *secundum*, which by Hereford is uniformly translated *after*, is subsequently to Bar. iii. 20, and in the New Testament very frequently rendered *up*, as Dan. ii. 45; Hos. ii. 3; Mic. vii. 15; Zech. i. 6; 1 Macc. i. 15, 42, 44; iii. 39, 56; Rom. vii. 22; 11 Cor. viii. 3; 1 Pet. i. 2, 3, 15, 17; iii. 7; iv. 6; v. 2, etc.

The word *insanio* is by Hereford uniformly rendered *to weze wood*, as 14 Kings xix. 28; Is. xxiv. 6; Jer. xxv. 16; but by the translator of the remaining portion of the Old Testament and in the New, though sometimes *to weze wood*, yet more frequently *to be wood*, as Ezek. xxiii. 9; 11 Macc. iv. 4; 1 Cor. xiv. 23; and sometimes *to mad*, with one or other of the former expressions as a gloss, or without any gloss, as Joh. x. 20; Acts xii. 15; xxvi. 11, 24, 25.

The word *puella* is by Hereford translated, accordingly as the person referred to is presumed to be unmarried, wife, widow, or servant, *mayde-child*, *maydeseruant*, *mayde*, *womman*, *child-womman*, *hand-womman*, but never, so far as it has been observed, *damsel* or *wenche*; but in the latter part of the Old Testament and in the New, not only *moyde-child* and *mayde*, but much more frequently *damsel*, as Dan. xiii. 15, 19, 20, 36; or *wenche*, as Amos ii. 7; Mt. ix. 25; xiv. 11; Mk. v. 39; vi. 22; vii. 30; Lk. viii. 50; Acts xii. 13; xvi. 16.

The word *prepositus* seems to be uniformly rendered by Hereford *provost*, as Gen. xl. 23; 1 Par. xxiii. 4; Esth. ii. 3; Is. xxii. 15; lx. 17; Jer. xxxvii. 14; lii. 25; but in the other parts of the early version, *prepost* or *souereyn*, as Dan. i. 3; 1 Macc. xii. 45; Acts vii. 10; or *prepost*, as Dan. i. 7, 8; 1 Macc. xiii. 37; or *prepost* or *governour*, as 1 Macc. xiv. 42; or *souereyn*, as Hebr. xiii. 7, 24; or *provost* or *prelate*, as Hebr. xiii. 17; and once only *provost*, 11 Cor. xi. 32.

The word *vultus* is translated by Hereford *cheer*; but by the other translator, *semblaunt*, as Ezek. i. 10; ii. 6; Lk. xxiv. 5; sometimes *face*, as Mal. i. 9; or *cheer* or *face*, as Ezek. ii. 21; Hebr. ix. 24.

The word *idolum* is by Hereford translated *maumet*, but by the other translator *idol*, as Ezek. vi. 4; xiv. 5; Amos i. 5; 1 Macc. i. 45; Acts xxi. 25; 1 Cor. v. 10; vi. 9; viii. 1, 7, 10; x. 14; 1 Pet. iv. 3; Apoc. xxii. 15; and at Rom. ii. 22, *idol* or *maumet*.

<sup>t</sup> To Genesis is prefixed the epistle of Jerome to Paulinus, and also his epistle to Desiderius; these two are joined together so as to make one preface, the last-mentioned epistle forming the ninth chapter. Joshua and 1 Kings have each the usual prefaces of Jerome. To the 1 Paralip. is prefixed Jerome's epistle to Chromatius, with another brief argument; to the 11 Paralip. Jerome's epistle to Dominio and Rogatian. The 1 Esdras has the usual epistle of Jerome, a brief argument, and a brief "Commendation of Esdras." Before Tobit is placed Jerome's epistle to Chromatius and Heliodorus, and before Judith and Esther the prefaces designed by him for those books. Judith has also a short argument. The book of Job has Jerome's two prologues. The Psalms have also two prologues; the latter found in some Mss. of the Vulgate. To Proverbs is prefixed Jerome's epistle to Chromatius and Heliodorus, and to Ecclesiastes that to Paula and Eustochium. Wisdom has a short prologue. Isaiah is preceded by Jerome's epistle to Paula and Eustochium. Jeremiah has two prologues, the former being the epistle of Jerome to the same individuals. Baruch has the short prologue, usually found in copies of the Vulgate. The succeeding books of the Old Testament have no prologues.

<sup>u</sup> There are none in any of the books until Proverbs, where four or five are found; there is a single gloss in Ecclesiastes, and six or seven in Wisdom; but in Ecclesiasticus they are numerous, and the succeeding books down to Baruch iii. 20 have several. All these glosses, with the exception of one or two peculiar to G, have their origin in the corrections introduced by the second hand of the original copy E. (Bodl. Douce 369.)

<sup>v</sup> In this subsequent part a few of the glosses have been added on some after revision or transcription: these are found chiefly in the Mss. G or H, or both. See Bar. vi. 60; Ez. xxxiii. 17; Dan. ii. 29; xiv. 12; Hag. i. 9; 1 Macc. v. 42; vii. 18, 20, 22; x. 74; 11 Macc. vii. 2, 5; xi. 4.

<sup>x</sup> The Mss. X and Y were not obtained by the editors in time to print from them collations of the text of the Old Testament. The following is a specimen of their

30. The translation of the whole Bible having been thus completed, the next care was to render it as extensively useful as possible. With this view, a table of the portions of Scripture read as the epistles and gospels of the church service on the Sundays, feasts and fasts of the year, was framed<sup>y</sup>. This table was inserted in certain copies of the newly translated Bible<sup>z</sup>, and the passages were marked in the text by letters placed in the margin over against the beginning and end of the several portions; or sometimes the margin contained a rubric stating at length the service for which the lesson was appointed<sup>a</sup>. To some copies of the New Testament such portions of the Old were annexed, as were used in the church service instead of epistles<sup>b</sup>. In order also to render those parts of Scripture in most frequent use accessible at a less cost, books were written containing nothing more than the gospels and epistles read in the service of the mass<sup>c</sup>.

*Table of Epistles and Gospels. Lectionaries.*

31. In the Cambridge University Library is an abridgment of the books of the Old Testament, from 11 Paralipomenon to 11 Maccabees, made from this version. In making this abridgment the language is sometimes slightly changed. No other copy has been met with<sup>d</sup>.

*Abridgment of Old Testament.*

32. Wycliffe must have greatly rejoiced to see the accomplishment of an object, which, it is evident, he had long and ardently desired. Numerous passages both in his controversial<sup>e</sup> and pastoral<sup>f</sup> writings prove the supreme authority he assigned to

*A revised version undertaken.*

variations, being all which they offer in the course of the chapters specified :

Josh. xxiv. 7. betwe X. 10. lyuerede X. 11. Ethee, Gergese X. 15. 3ee han serued and 3oure X. 32. possession to the X. Is. lxvi. 2. no bot Y. the porelet XY. 3. sleth XY. breyneth XY. 7. er he bar child with ynne, he bar X. Om. gloss X. he bar X. 9. to bern, I X. 10. on it X. 11. and delices X. 12. doun on X. and on the knees X. one shul X. daunten, or *chirschen* Y. 15. in flawme XY. 17. Om. gloss X. 19. I shal seenden Y. 24. thei shul gon out XY. fallinge X. Mal. ii. 3. caste to on 3ou X. 7. Om. gloss X. is aungel X. 8. many in the X. 9. Om. gloss X. token face XY. 13. to 3oure sacrifice X. 14. bitwen X. Om. gloss X. parceres, wijf of X. 15. 3outhel X. Lord to X.

<sup>y</sup> A table of this kind in Latin may be seen in the Old R. Ms. 1 B. 10. fol. 34.

<sup>z</sup> It is found in Mss. Corp. Ch. Coll. Oxf. 4, and Brit. Mus. Addl. 15,580.

<sup>a</sup> This is the case in the Addl. Ms. 15,580.

<sup>b</sup> See Mss. Univ. Libr. Cambr. Ll. 1. 13; Sidney Suss. Coll. Cambr. Δ. 5. 14; Trin. Coll. Cambr. B. x. 20, etc.

<sup>c</sup> As in the Harl. Mss. 1029, 1710, both written probably before the end of the fourteenth century. The initial rubric in each is the same, *Here byginnyth the Gospels and the Epistlis of alle the festis in the 3eer, stondyng by ordir, as thei ben redde in the messebuk, after the vse of Salsbery.*

<sup>d</sup> See the description of Ms. Univ. Libr. Cambr. Ee. 1. 10, given in the list subjoined to this Preface.

<sup>e</sup> See extracts from the *Speculum secularium dominorum*, given by Lewis, *Life of Wiclif*, ed. 1820, p. 86; extracts from the treatise *De veritate Scripturæ*, in James's *Apologie for J. Wycliffe*, p. 7 seq.; the *Protestatio ad curiam Romanam*, printed by Lewis, p. 382, art. 5; and the tract, *How Antichrist and his clerkis traueilen to destroie holy writt*, Mss. Corp. C. Coll. Cambr. ccxcvi. p. 209, and Trin. Coll. Dubl. C. iii. 12. Extracts from this last are given by Vaughan, *Life of Wycliffe*, vol. ii. p. 205, and in *Tracts and Treatises*, p. 59.

<sup>f</sup> Wycliffe's Homilies deserve a more extended notice. In these the whole epistle or gospel of the day is generally given in English, and explained paragraph by paragraph. The translation agrees with neither of the printed versions, as will be seen from the following example.

Mt. ii. 13—18. *The gospel on children masse day.* The Lordis aungel apperide to Joseph, and seide, Rise, take the child and his modir, and fle in to Egipt, and be thou there til that I seie to thee; for it is to come, that Heroude seke the child, for to leese him. And Joseph roos up, and took in the nyȝt the child and his modir, and fledde in to Hegipt; and Joseph was there to the deeth of Heroude. And this was don of Joseph to fulfille that that was seid bi the profete, Out of Egipt I clepide my sone—And thanne Heroude saie, that he was disseyued of the kingis, and was ful wrooth, and sente into Bethlem, and sloow alle the children that were in Bethlem, and in alle the coostis biside, that weren of two 3eer and withyn, aftir the tyme that he souȝte out of these kynges.—And thanne was fulfillid that was seid by Jeremye, A vois was herd in hiȝ, which vois was a weping and greet weilyng. Rachel was wepinge hir children, and sche wolde not be counfortid, for thei weren not. *Old R. Libr.* 18. B. 9. fol. 14.

The Ms. from which the above quotation is made contains a large collection of these homilies, both on the epistles and gospels. The collection is divided into three parts; the first, comprising 120 homilies for the Sundays and ferials; the second, 31 homilies for the Commune sanctorum; and the third, 27 homilies for the Propre sanctorum; to which is added an exposition of our Lord's prophecy on the mount, reciting the whole of the xxiv. chap. of S. Matthew. This it would seem from the preface, was not delivered as a homily, but designed for circulation as a written tract. It begins, "This gospel tellith moche wisdom that is hid to many men, and speciali for this cause, that it is not al red in chirche. But sith it is of euene autorite with othir gospels of Crist, and of hid sentence and good, that were profitable to the chirche, summen wolden seie it in ther modir langage, as thei can. And al if

Holy Scripture, and the importance he attached to its general circulation. Yet the new version was not altogether satisfactory. The part translated by Hereford differed in style from the rest; it was extremely literal, occasionally obscure, and sometimes incorrect; and there were other blemishes throughout incident to a first essay of this magnitude, undertaken under very unfavourable circumstances, by different persons and at different times, upon no agreed or well defined principle. These defects could not have escaped the attention of Wycliffe, and it is by no means improbable that he suggested, if he did not himself commence, a second or revised version of the whole Bible. But whatever part he might take in its origin, it is

thei witen wel, that this text is of hileeue, netheles the expownyng is supposid bynethe bileeue. And thei ben redi to take mekeli beter witt, if it be tauzt hem, and to forsake ther owne witt, if ony teche that it is fals." *Ibid.* fol. 176.

The matter of these homilies is practical, and the language bold, the author excluding the legends and tales in which much of the pulpit teaching of those days consisted. Touching this point he observes in his postill on Lk. ii. 33, "To summen it plesith for to telle the talis that thei fynden in seyntis lyues, or withouten hooli writt. And such thing plesith ofte more the puple. But we holden this manere good to leue suche wordis, and truste in God, and telle surely his lawe, and specialy hise gospels; for we trowen that thei camen of Crist, and so God seith hem alle. And these wordis, sith thei ben Goddis, schulden be takun as bileeue, and more wolen thei quykene men, than othir wordis that men knowen not." *Ibid.* fol. 14<sup>b</sup>. The contrast is striking between the style of Wycliffe's homilies and of those most widely used in the following century. Such may be found in the book commonly intituled *The Festial*, of which copies exist in Mss. Harl. 2347, 2391; Linc. Cath. A. 2. 15, etc.

A very early collection of postills occurs in a book called *The Mirrur*, in the Harl. Ms. 5085. They are upon the gospels for the Sundays and some of the principal feasts of the year. The preface shews the writer to have had just views as to teaching the gospel in English, and not to have been free from apprehension of blame or mischief to himself in consequence. "Therefore whan ze han wille for to reden, taketh forth this boke. The godspelles of the sonundaies and a parti of other massedaies ze schul finde here inne; first the texte, and thanne the vnderstondinge therof. Sotheliche wit ze wel, ther nis nouzt o word writen inne, that it nis drawn out of holy writ, and out of the bokes that thes holi men han made, that weren here to foren. Latin ne wil I sette non ther inne, for it semeth as it were a prid for to telle another that he ne vnderstondeth nouzt. And so it is a gret folie for to speke Latin to lewed men. For iche man schal ben vndernommen at the dai of dome efter his owen langage." fol. 1<sup>b</sup>. "Mi name ne wil I nouzt nemni, for the enemis that might heren it, and miht drawen zoure hertes fram gode that had wille to here it. For it is the maner of the encmis for to ben grucchand and noious, and wil blethelich coniecten the wordes of holy writ, and wil tellen it on hir maner, and ne letten nouzt for to blamen other; the wikked wenen for to amenden it, for to blamen the gode and coniecten hem." fol. 2. "Nou iche biseche zou alle that heren this writ, that hu biseche to God almihti that he defende me fram all iuels, and so for to maken this werke that it mai plesen to God; so that efter the passing out of this lif, that I mai be in the compaigne of his holi halwen. For this werk I do sothe for me and for

alle men. For alle ne han nouzt al holi writ. Swiche heren the godspel and reden it, that ne vnderstondeth nouzt it what it saith. And for to don alle men for to vnderstonden it, in God ich dar take this werk on honde, that alle men mai vnderstonden openliche what the godspel techeth hem. For al he mai sen in this writt, what the Latin amounteth. Suffissauntliche hij moun heren here al that nedeth to hem. I ne sai nouzt for the clerkes that ben founded in holi writ, ac for hem that ben lasse vnderstondinge, as ich am mi seluen, that ne mai nouzt serchen al, ac vnnethe pare the fruite." fol. 6<sup>b</sup>.

The subjoined specimen will afford an idea of the translation.

Lk. xvi. 19—31. *Dominica prima post festum Trinitatis.*

Jhesus saide to his disciples, It was a riche man, and was clad in pourper and bis, and ich dai was fedde deliciouslich. And ther was a begger that hijt Lazarus, that lai at his zate ful of biles, that couaited for to ben fild of the crummes that fel fro the riche mannes bord. And no man zaf him hem; ac houndes com and licked his biles. And the begger died, and was borne with aungels into the bosom of Abraham. And the riche is ded, and beried in helle. And he loked vp with his eize as he was in turment, and sau3 Abraham fro fer, and the laser in his bosom. *Harl.* 5085, fol. 86<sup>b</sup>.

There is exstant also another collection of postills on the gospels for the Sundays and great festivals, not Wycliffe's, but composed about the same time as his. Copies are in the University Libr. Cambr. Kk. 6. 2. and Kk. 6. 28. The following is the translation of part of the gospel for Septuagesima Sunday.

Mt. xx. 1—10. The kyngdom of heuenes is lijk to an housebonde man, that zede out first in the morewnyng for to hire werke men in to his vyne zerd; and couenaunt maad with the werk men for a peny huyre a day, he sent hem into his vyne zerd. And whanne he was goon oute aboute the thirde hour of the day, he saw othere stonyng ydile in the market. And he seide to hem, Goth zee also in to my vyne zerd, and that that is rijtwise I shall zeue to zou. And thei zeden forth. And eft soones he zede forth aboute the sixte and the nynthe hour, and dide on lyk maner. Also he zede forth aboute the elleuenthe hour, and fond othere stonyng; and he seid to hem, What stonden yee here al day ydile? Thei seiden to hym, For no man hath huyred us. He seide to hem, Gooth zee also in to my vync zerd. And whanne euen was maad, the lord of the vyne zerd seide to his proketour, Clepe the werkmen, and zelde hem her meede, hygynnyng at the laste, and so to the firste. And so whanne thei weren come aboute the elleuenthe hour, thei token single penyes. And thanne comen the firste, and wendun thei schulden haue take moore. But thei token also sengle penyes." *Univ. Libr. Cambr.* Kk. 6. 28.

certain that he did not live to witness its completion. It was not published until some time after his death.

33. That the version which has been described in the preceding paragraphs is to a greater or less degree the work of Wycliffe; that it is the earlier of the two versions now printed, and the earliest translation of the whole Bible in the English language, admits of no reasonable doubt. Yet when the present edition was commenced, an opposite opinion prevailed, and it was generally believed that the version which is really the later in point of date preceded the other. Indeed from an early period very confused and erroneous notions seem to have been formed regarding our vernacular translations of Scripture. Sir Thomas More in his Dialogues, anxious to save the Romish party from the scandal of withholding the word of God from the laity, maintains that long before the days of Wycliffe the whole Bible had been translated into the English tongue, and vouches for himself having seen copies of this kind<sup>g</sup>. Thomas James, though he had the opportunity of examining several Mss. of the Wycliffite versions, was led into a similar mistake, and he describes one of them as a Bible in the English tongue, long before the coming of Wycliffe<sup>h</sup>. From him archbishop Usher adopted the error, assigning the translation to the year 1290, or thereabouts<sup>i</sup>. Henry Wharton in his Auctarium to the archbishop's work, which, it should be observed, was posthumous and unfinished, truly determined the respective characters and dates of the two versions; rightly giving the earlier to Wycliffe, and the later to the author of the General Prologue, whom however he erroneously conjectured to be John Trevisa<sup>k</sup>. Dr. Waterland, who greatly assisted Lewis in obtaining information for his History of the English translations of the Bible, was at first inclined to think that both versions were the work of Wycliffe<sup>l</sup>, but afterwards concluded that the later version and the General Prologue were by John Purvey<sup>m</sup>. Unfortunately having but little leisure for the investigation, he was induced by a comparison of the style and language employed in the versions, to reject the criteria of Wharton, and to take for the earlier of the two that which was in fact the later<sup>n</sup>. Lewis adopted the opinions of Dr. Waterland, and interweaving in his narrative the information supplied to him much as it came to his hands, has compiled an account which is not only confused but sometimes inconsistent with itself. Mr. Baber when he reprinted Lewis's edition of the New Testament, which is not the version of Wycliffe but of the later translator, repeated this mistake<sup>o</sup>. He appears to have been misled by passages of Scripture in Wycliffe's Homilies, which, he imagined, generally agreed with the later version. The truth is, that in these homilies Wycliffe translated from the Latin before him at the time, with

*Great errors as to the date, and relative priority of the two versions.*

<sup>g</sup> Dialogues, ed. 1530, foll. cviii. cxi. cxiv.<sup>b</sup> They are described as Bibles fair and old, written in English, which had been known and seen by the bishop of the diocese. Such must have been copies of one or both of the Wycliffite translations: of these we know that at the reformation manuscripts were in the hands of prelates of the church, and other persons of distinction. One (now Lambeth 25), belonged to bp. Bonner, and a second (now Magd. Coll. Cambr. Pepys 2073), to Will. Weston, prior of St. John's Clerkenwell. If any other translation of the whole Bible had been in existence, some traces of it would undoubtedly have remained in modern times. The Constitution of abp. Arundel in 1408, upon which sir T. More is commenting in the above cited passage, appears to refer to two translations and to two only, one of them composed lately in the time of John Wycliffe and the other since his death. Nor, in case of a previous translation, would the Wycliffites have failed to cite the fact in justification of their own proceeding. But their writings clearly imply that they knew of none such, and regarded their own as the

first version of the whole Bible. It is true that a curious tract, which must have been written between 1399 and 1414, (see hereafter, p. xxxiii.) mentions a Bible possessed by one Wering of London, which had been seen by many, and seemed two hundred years old. If any dependence can be placed on the presumed age, this must have been some Anglo-Saxon version, perhaps Ælfric's Heptateuch.

<sup>h</sup> *Treatise of the Corruption of Scripture*; table of authors, p. 30. See also the treatise itself, p. 74. 4<sup>to</sup>. Lond. 1612.

<sup>i</sup> *De scripturis et sacris vernaculis*, p. 155.

<sup>k</sup> *Auctarium Historiæ Dogmaticæ J. Usserii*, p. 424 seqq. Anth. Harmcr's [Hen. Wharton's] *Specimen of Errors in History of Reformation*, 12<sup>o</sup>. Lond. 1693, p. 16.

<sup>l</sup> Waterland's *Works*, ed. 1823, vol. x. p. 275.

<sup>m</sup> *Ibid.* p. 362.

<sup>n</sup> *Ibid.* pp. 355, 356, 360.

<sup>o</sup> In the Historical account of the Saxon and English versions of the Scriptures, prefixed to his edition of the New Testament, p. lv.

no attempt at great exactness, and the passages which can be selected from them differ no less, or perhaps more, from the later, than from the earlier text <sup>p</sup>.

*The earlier version clearly pointed out by the testimony of the General Prologue.*

34. A very cursory examination of the two texts now published will be sufficient to convince any one, who is qualified to form a judgment, that the version printed by Lewis is the later of the two. The other text is found in those Mss. which are the earlier in point of date. These are comparatively rare, as, when superseded by a later translation, they would naturally become. In one or two Mss. which contain partly one text, and partly the other, the early text occupies the first place<sup>q</sup>. The language is rather the more antiquated, and the style more involved and difficult, whilst the variations of the second text are such as would arise from the alterations of a revising hand. But it is the General Prologue which is decisive of the question. The author who speaks of the Bible *of late translated*, as requiring correction<sup>r</sup>, in giving the rules which he adopted in order to make the required improvement, lays them down with sufficient precision to identify the corrected version without any chance of mistake.

*1. As to the general method taken in the later version.*

35. The method, he tells us, which he took was this<sup>s</sup>. He first, with the assistance of several fellow labourers, corrected the Latin text by comparison of old Bibles, doctors and glosses<sup>t</sup>. Secondly, he studied the text thus corrected with the gloss and other authorities, particularly Lyra on the Old Testament<sup>u</sup>. He then made special reference to the works of grammarians and theologians, for the meaning of difficult words and passages. And lastly, he translated, not literally, but according to the sense and meaning as clearly as he could<sup>v</sup>; taking care to have many persons of ability present at the correction of the translation.

*2. As to the translation of particular phrases.*

36. This last process of avoiding too literal a translation, and rendering the English as plain or plainer than the Latin, is exemplified in several particulars. First, the author of the prologue proceeds to say, an ablative absolute may be resolved into the verb with a particle prefixed, such as, *the while, for, if, when, after, or and*<sup>w</sup>. Secondly, a participle of the present or preterite tense may be resolved into the same tense and a copulative conjunction<sup>x</sup>. Thirdly, the relative may be resolved into its antecedent with a copulative<sup>y</sup>. Fourthly, a word, though only once set in the original,

<sup>p</sup> See passage quoted from Mt. ii. in note <sup>f</sup>. at p. xix.

<sup>q</sup> As Lambeth Ms. No. 25, and Brit. Mus. Add. 11,858.

<sup>r</sup> See vol. i. p. 58.

<sup>s</sup> Ibid. p. 57.

<sup>t</sup> The following are a few among very numerous emendations of the Latin text made in the second version:—Gen. i. 2. 1 *vers.* Dei, 2 *vers.* Domini; ix. 12. 1 *v.* hoc, 2 *v.* hoc est; x. 31. 1 *v.* isti, 2 *v.* isti sunt; xii. 20. 1 *v.* viris duobus, 2 *v.* viris; xvi. 1 *v.* genuerat sibi, 2 *v.* genuerat; xxx. 33. 1 *v.* argues, 2 *v.* arguent; xxxvi. 24. 1 *v.* asinus, 2 *v.* asinos; xl. 1. 1 *v.* itaque, 2 *v.* ita. Exod. ix. 19. 1 *v.* aquis, 2 *v.* agris. Num. xi. 31. 1 *v.* arreptas, 2 *v.* arreptans. Deut. xxxii. 1. 1 *v.* loquor, 2 *v.* loquar; xxxii. 11. 1 *v.* eum, 2 *v.* eos; xxxiii. 23. 1 *v.* mane, 2 *v.* mare; xxxiii. 26. 1 *v.* rectissimus, 2 *v.* rectissimi. Job xiii. 9. 1 *v.* nostris, 2 *v.* vestris. Mt. iv. 16. 1 *v.* sedebat, 2 *v.* ambulabat; iv. 18. 1 *v.* rete, 2 *v.* retia; x. 28. 1 *v.* et animam, 2 *v.* animam; xi. 13. 1 *v.* Johannem baptistam, 2 *v.* Johannem; xiii. 11. 1 *v.* mysterium, 2 *v.* mysteria; xiii. 17. 1 *v.* Amen quippe, 2 *v.* Amen. Mk. v. 11. 1 *v.* grex, 2 *v.* grex magnus. 1 *v.* pascens in agris, 2 *v.* pascens; x. 41. 1 *v.* indignati sunt, 2 *v.* coeperunt indignari; xi. 6. 1 *v.* eos, 2 *v.* eis. 1 Cor. iii. 13. 1 *v.* dies, 2 *v.* dies enim. 11 Cor. i. 6. 1 *v.* exhortatione, 2 *v.* tribulatione. Gal. iv. 6. 1 *v.* spiritum filii sui, 2 *v.* spiritum suum. Col. i. 12. 1 *v.* Deo patri, 2 *v.* Deo et patri. Hebr. iii. 6. 1 *v.* fidem firmam, 2 *v.* finem firmam; iv. 1.

1 *v.* fidei, 2 *v.* spei. It will be observed, that the reading adopted in the second version is not always that of the greatest authority.

<sup>u</sup> In the earlier version of the Old Testament Lyra is never quoted; but perpetually in the glosses of the later version.

<sup>v</sup> Examples may be found in every page, as, Gen. iii. 1. 1 *v.* lifers, 2 *v.* luyunge beestis; iii. 7. 1 *v.* hem-silf to be nakid, 2 *v.* that thei weren nakid; iii. 14. 1 *v.* soul-hauers, 2 *v.* luyunge thingis; vii. 14. 1 *v.* iumentis, 2 *v.* werk-beestis; ix. 15. 1 *v.* to al flesh to be don awei, 2 *v.* to do awei al fleish.

<sup>w</sup> The instance he gives, vol. i. p. 57, is from Lk. xxi. 26, and *men shulen weze drie for drede*. Lat. *arescentibus hominibus præ timore*. This in the first version is rendered, *men waxinge drye for drede*; and in the second, *for men schulen weze drye for drede*. Other examples may be found at Gen. viii. 10. xiii. 10. xiv. 15, and *passim*.

<sup>x</sup> The example is *seyynge*, Lat. *dicens*; which may be rendered, *and seith*, or *that seith*. See Gen. ii. 16. Mt. i. 20, 24, and numberless other places.

<sup>y</sup> As *qui currit* may be translated *and he renneth*. See Gen. iii. 6. *qui comedit*, 1 *v.* the which ete, 2 *v.* and he eet; xxvii. 25. *quos cum oblato comedisset*, 1 *v.* The which offryd whan he hadde eet, 2 *v.* And whanne Isaac hadde ete these metis brougt; Mt. xiii. 11. *qui respondens ait*, 1 *v.* The whiche answerynge seith, 2 *v.* And he answeride and seide.

may be repeated in the translation as often as the sense allows and perspicuity may require<sup>z</sup>. Fifthly, the word *autem*, or *vero*, may stand for *forsothe*, or *but*, or even *and*<sup>a</sup>. Sixthly, when literal translation is impossible, by reason of the different position of the words in Latin and English, the relative and antecedent may be interchanged, and the order otherwise required by the English idiom adopted<sup>b</sup>. Lastly, he notices the difficulty of translating equivocal words, and instances after Jerome, the word *ex*, as signifying sometimes *of*, sometimes *by*, and the word *enim*, as sometimes standing for *forsothe*, and also for *cause thus*, *forwhi*<sup>c</sup>; and likewise instances the word *secundum*, as being commonly rendered *after*, but signifying *by* or *up*<sup>d</sup>. All these particulars very exactly agree with the version, of which the New Testament was printed by Lewis and by Baber as Wycliffe's, and leave no doubt that that version is the one which the author of the General Prologue claims as his own<sup>e</sup>.

37. The date of the later version is determined by that of the General Prologue. This last Lewis places, though not without some doubt and reserve, soon after 1395<sup>f</sup>. He is induced to come to this conclusion, in consequence of the references which the prologue makes to several passing or recent events. These events are, as Lewis interprets them, 1. The revival in 1387 of an old statute at Oxford, requiring that every one taking a degree in divinity, should first have passed through arts; 2. The contests there between the northern and southern scholars in 1388 and 1389; and, 3. The conclusions said to have been exhibited by the Lollards to the Parliament of 1395.

38. Mr. Baber adopts the same date, and finds in support of it another argument in the mention which the prologue makes of *Parisiencie*<sup>g</sup>. Understanding by this name Jean Charlier of Gerson, born in 1363, he conceives that his authority could not have been alleged during Wycliffe's lifetime, nor for some years after his death<sup>h</sup>. But not to urge that Gerson could scarcely have been cited under the name of *Parisiensis*, even so early as 1395 or 1396, it is almost certain that the person meant in the General Prologue is William of Auvergne, bishop of Paris from 1228 to 1240, whose writings are frequently quoted by the Wycliffites<sup>i</sup>.

<sup>z</sup> Examples of this are, Gen. xxiv. 10. *bonis ejus*, 1 v. the goodis of hym, 2 v. the goodis of his lord; Lev. xiii. 3. *arbitrium ejus*, 1 v. dom of hym, 2 v. doom of the preest; Jer. li. 37. *in tumulos, habitatio*, 1 v. mynde hepis, the dwelling, 2 v. biriels, it schal be the dwell-yng; 1 Macc. xi. 53. *et vexabat*, 1 v. and traueilide, 2 v. and Demetrie traueilide; Rom. xi. 16. *et massa*, 1 v. the hool gobet, 2 v. the hool gobet is hooli.

<sup>a</sup> *Autem* is in the 1 v. translated *forsothe*, in the 2 v. *but*, at Lev. iv. 43; Is. xiv. 19; Rom. vi. 17; 1 Cor. xi. 3, 5. In the 1 v. *forsothe*, or *sothely*, and in the 2 v. *and*, at Mt. iv. 22; v. 1; viii. 5, 21, 22, etc. In the Old Testament *autem* and *vero* are almost always translated in the 1 v. *forsothe*, or *sothely*; and very frequently so in the 2 v.; at other times in the 2 v. *but*. In the New Testament they are generally rendered in the 1 v. by *forsothe*, or *sothely*, in the 2 v. always *but*, or *and*, or they are not rendered at all.

<sup>b</sup> The example given is from 1 Kings ii. 10, *The aduersaries of the Lord shulen drede him*, instead of, *The Lord hise aduersaries shulen drede*. Lat. *Dominum formidabunt adversarii ejus*. In 1 v. this is rendered, *The Lord shulen drede the aduersaries of him*; in 2 v. *Aduersaries of the Lord shulen drede him*. See Gen. iii. 8. *abscondit se Adam, et uxor ejus*, 1 v. *Adam hid him, and his wijf*, 2 v. *Adam and his wijf hidden hem*, etc.

<sup>c</sup> See Gen. iii. 5. 1 v. *forsothe*, 2 v. *forwhi*.

<sup>d</sup> *Secundum* is at Gen. i. 24. in 1 v. *aftir*, in 2 v. *by*.

<sup>e</sup> This General Prologue appears to have been printed

three times; 1. in 1536, by John Gough, under the title of *The dore of holy Scripture*; 2. in 1540, by the same printer, and under the same title. In the preface of the printer the following passage occurs, "This originall, wherout as I have penned thys lytell codicill, is a very aunteyent thyng, and, as my simple judgement can esteme it, to be wryten more then two hondred yeares past, very hard and difficile for any man to read now luyng, and to make therof ful sentence; the which auncient old wrytinge is the prologue of the fyrste translature of the byble out of Latyn into Englyshe." 3. in 1550, by Robert Crowley, with the title, *The pathway to perfect knowledge*. Crowley printed from a Ms. then in the king's chamber, which is now preserved in the Univ. Libr. Cambr. Mm. 2. 15. See Ames Typ. Antiq. ed. Herbert, vol. i. pp. 492, seqq.

<sup>f</sup> *History of the English Translations of the Bible*, ed. Lond. 1818, p. 36.

<sup>g</sup> See Gen. Prolog. vol. i. p. 32.

<sup>h</sup> Memoirs of the life of Wycliffe, prefixed to Mr. Baber's edition of the New Testament, p. lii. Mr. Baber was misled by the printed copy of the prologue, ed. 1550, in which the name of Gerson is introduced by the editor. A like mistake is made in the earlier editions of Thomas Walden's *Doctrinale*. So also Dr. Vaughan is betrayed into the same error, in speaking of the *Ecclesie Regimen*. *Life of W.* vol. ii. p. 396.

<sup>i</sup> He is twice quoted under the name *Parisiencie*, in the *Ecclesie Regimen*, Ms. Cott. Titus D. 1. fol. 62<sup>b</sup>,

Mr. Lewis's arguments not convincing.

39. As to the first of the arguments alleged by Lewis, it may be remarked, that the impediment to students for a degree in divinity is spoken of in the prologue as a measure newly attempted, and not yet established in practice<sup>k</sup>. Such language could scarcely have been used after 1395, of a regulation revived in 1387<sup>l</sup>, even if it had been enforced during the interval. But there is no proof, that the attempts to put the statute in force were made before the commencement of 1388, and the continuance of them was strictly prohibited by the King's letters of the 17th March, and again, by those of the 1st of August of that year<sup>m</sup>. The expression, *sleeinge of quyke men*, upon which Lewis builds his second argument, may indeed, and probably does, refer to the fray which took place at the end of April 1388, when several students were killed<sup>n</sup>; but even in this case, the passage is far from proving so late a date as Lewis desires. The remaining argument, drawn from the allusion to *the last parliament*, and its cognizance of depravities prevalent in the University, seems to have greater weight. But the terms used imply specific charges or proceedings, rather than such a general allegation of the evils arising from vows of chastity as the third of the Lollard conclusions exhibits<sup>o</sup>. Imputations of this nature were, no doubt, frequent among those opposed to the celibacy of the clergy, and might very probably have been brought under the notice of parliament previously to 1395<sup>p</sup>.

1388 a more probable date than 1396.

40. After careful consideration of the passages cited in favour of the date of 1396, it is impossible to affirm that they are sufficient to establish it; on the contrary, they rather concur in pointing out the summer of 1388 as the time when the prologue was composed. This view is confirmed by other circumstances. In August, 1387, a mandate was issued by the bishop of Worcester, prohibiting Nicholas Hereford, John Ashton, or Aston, John Purvey, John Parker, and Robert Swynderby from preaching in his diocese; and mentioning them as leagued together in a certain college unlicensed and disallowed by law<sup>q</sup>. Purvey is said to have preached at Bristol in that diocese<sup>r</sup>; and from the prologue it is evident<sup>s</sup> that the version of the Old Testament was prepared at a distance from the University, at some place where it was not easy to obtain the use of many books, and also that several persons assisted in its correction<sup>t</sup>.

Reasons of Dr. Waterland for

41. It was the prominence of Purvey<sup>u</sup> as the leader of the Lollard party after the

and fol. 68<sup>b</sup>, and no less than four times in the piece printed by Dr. Todd, under the title of *Wycliffe's Apology*, 4<sup>o</sup>. Lond. 1842. pp. 53, 57, 73 and 74.

<sup>k</sup> Prologue, vol. i. pp. 51, 52.

<sup>l</sup> See Wood, *Hist. and Antiq.* vol. i. p. 517.

<sup>m</sup> Rott. Claus. 11 Ric. II. m. 15, and 12 Ric. II. m. 45.

<sup>n</sup> Knighton, col. 2705.

<sup>o</sup> These conclusions are printed by Lewis, *Life of Wiclif*, ed. 1820. p. 337.

<sup>p</sup> See Walsingham, p. 327. ed. 1602. Foxe, vol. i. p. 466. col. 2.

<sup>q</sup> "in collegio illicito et a jure reprobato nomine seu ritu Lollardorum confederati." *Mandatum Ep. Wigorn.* apud Wilkins, Concil. t. iii. p. 202.

<sup>r</sup> Knighton, col. 2660.

<sup>s</sup> General Prologue, pp. 52, 57.

<sup>t</sup> See also the commissions to seize the writings of Wycliffe and Hereford, dat. 30 Mar. (1388) Rot. pat. 11 Ric. II. p. 2. m. 20; and 16 Apr. (1388) Rot. pat. 11 Ric. II. p. 2. m. 22; and of Wycliffe, Hereford and Aston, 23 May (1388) Rot. pat. 11 Ric. II. p. 2. m. 26; and the commissions to seize their writings, and those likewise of Purvey, dat. 29 May (1388) Rot. pat. 11 Ric. II. p. 2. m. 10; 18 Jan. (1389) Rot. pat. 12 Ric. II. p. 1. m. 3; and 16 Dec. (1389) Rot. pat. 13 Ric. II.

p. 2. m. 21.—Dr. Waterland inclined to 1388 or 1389, as the date of the prologue. *Works*, vol. x. pp. 361, 385.

<sup>u</sup> A John Pyrvey received letters dimissory from bishop Bokyngham on the 13 March 1377. He is designated in the register as of Lathebury, a village near Olney, in Buckinghamshire<sup>1</sup>. This might possibly be the same individual. Purvey lived with Wycliffe in his later years, and after his death preached at Bristol<sup>2</sup>. A mandate of the bishop, dat. Aug. 1387, forbids him to preach in that diocese<sup>3</sup>, and his books are among those which the bishops of Worcester, Salisbury, and Hereford were authorised to seize, 29 May, 1388, and 18 Jan. and 16 Dec. 1389. In 1390 he is said to have written while in prison a comment on the Apocalypse, compiled from lectures delivered by Wycliffe<sup>4</sup>. Previously to 1396 he must have attained to some note as an author, since from a Ms. dated in that year Foxe drew Purvey's opinions collected by his opponent Richard Lavingham as heretical or erroneous<sup>5</sup>. In 1400 he made a recantation at St. Paul's Cross<sup>6</sup>. On the 11 Aug. 1401, he was admitted on the presentation of the archdeacon of Canterbury, to the vicarage of Westhithe in Kent<sup>7</sup>, which he resigned on the 8 Oct. 1403<sup>8</sup>. He is said to have been a second time imprisoned under archbishop Chicheley in 1421<sup>9</sup>. His death

<sup>1</sup> See Bokyngham Memoranda, in reg. Lineoln. <sup>2</sup> Knighton, col. 2660. <sup>3</sup> Wilkins, tom. iii. p. 202. <sup>4</sup> See Bale, p. 541. This work was printed at Wittenberg in 1528, with a preface by Luther. *Panzer Annales*, vol. ix. p. 87. <sup>5</sup> Foxe, vol. i. p. 503. <sup>6</sup> The recantation is printed at length in Wilkins, t. iii. p. 260 seqq. <sup>7</sup> Reg. Arundel, fol. 278. <sup>8</sup> *Ibid.* fol. 290<sup>b</sup>. <sup>9</sup> Bale's Notes in *Fascic. Zizaniorum*. Ms. Bodl. e Mus. 86.—Foxe, vol. i. p. 500.

death of Wycliffe, which principally led Dr. Waterland to attribute to him the revised version of the Scriptures; but he was confirmed in his opinion by a volume in Trinity College, Dublin<sup>v</sup>, which, containing the New Testament and also the General Prologue, bears the name of Purvey as its former possessor. This circumstance seemed to connect Purvey both with the General Prologue and with the translation in which this copy of the New Testament is written; being the same which Dr. Waterland had already<sup>vv</sup>, upon other grounds, erroneously surmised to be Purvey's, and the later version, but which, as it has been already shewn, is undoubtedly the earlier.

42. The present editors, upon carefully examining the volume in Trinity College Library, found that though the New Testament and the General Prologue had both belonged to Purvey, and had probably been in his time parts of the same volume, the two had no necessary connexion, and were originally distinct Mss.; they also observed, that while the books of the New Testament were in the earlier version, the prologues or arguments to these books, as well as certain parts supplied by a second scribe, were in the later; and they further discovered, that these prologues were in the handwriting of Purvey himself. These facts seem sufficient to point out the version which Purvey preferred, and with which, supposing the General Prologue to be of his composition, he identified himself.

43. That the General Prologue is by Purvey, is capable however of more certain demonstration. There is extant a remarkable treatise<sup>w</sup>, commonly designated, *Ecclesie Regimen*, or *Thirty-seven Articles against Corruptions in the Church*, written, as it seems, before 1395<sup>x</sup>. This treatise must have been compiled by the same author as the General Prologue. The style, language, arguments, manner of quotation, and authorities quoted in the two, have a resemblance so close, as not to admit of any doubt upon the point<sup>y</sup>.

could not have taken place before 1427, as in that year Henry Beaufort was raised to the cardinalate, and on a memorial from the curate of Chedingfold to the cardinal, found in the Trinity coll. Dublin Ms. A. 1. 10. Purvey's writing occurs. Thomas Walden speaks of him as a follower of Wycliffe, *magnus autoritate, doctor eximius*, and quotes his book, *De compendiis scripturarum, paternarum doctrinarum et canonum*; and further states that he himself had a copy of it, taken from Purvey when he was put in prison, and that it comprised three chapters. *Doctrinale*, tom. i. coll. 619, 637. ed. Ven. 1757.

<sup>v</sup> Marked A. 1. 10, and described in the annexed list of Mss.

<sup>vv</sup> See Waterland's *Works*, vol. x. p. 361.

<sup>w</sup> Copies are found, in the Cotton Ms. Titus D. 1, and in the Bodl. Ms. No. 540 (2262), and again in the Trin. Coll. Dublin Ms. 208 (68).

<sup>x</sup> The twelve Conclusions presented to Parliament, about the 18th of Richard II. (if dependance can be placed on the date in the title, in the *Fasc. Zizanior*. Ms. Bodl. e Mus. 86.) and printed by Lewis, (*Life of W.* ed. 1820. p. 337.) appear to be drawn, at least in part, by the same hand with the *Ecclesie Regimen*; (See Conclusions, p. 337, last line, and Titus D. 1. fol. 24, and 42.) and if so, this last is no doubt the other book treating of the same matters more at large, and in the language of the people, to which reference is made at the end of the Conclusions. (See Conclusions, p. 343.)

<sup>y</sup> The following are examples:—

This proces of Paralyponon. schulde stire cristene kingis and lordis to. here meyne and sugetis the make Goddis lawe to be comaundementis of God . . .

knowe and kept of her puple. and thouz kingis and lordis knewen neuere more of hooly Scripture than . . the storie of king Josaphat, the storie of king Ezechie, and the storie of king Josie, thei miste lerne sufficiently. . king Josaphat sente. . to ech citee of his rewme. . to teche opinly Goddis lawe to the puple.—Josie prechide opinly Goddis lawe in the temple to al the puple. *Gen. Prologue*, pp. 29, 30.

Now it is a comune protection against persecucioun of prelatys and of some lordis, if a man is customable to swere nedeles and fals, and unavisid, bi the boonys, nailles, and sidis, and other membris of Crist. *Gen. Prolog.* p. 33.

. . in so myche that ech lord and greet prelat comynly makith to him an ydole of sum seint, whom he worschipith more than God. *Ibid.*

But for Goddis loue, 3e symple men, be war of pride and veyn iangling, and chydying in wordis 3ens proude clerkis of scole and veyn religius. *Gen. Prolog.* p. 49.

Thus, manie feithful kinges, as Dauith, Josaphat, Ezechie and Josie, prechiden excellentli Goddis lawe generali bi here owne mouth to here puple, and bi pistlis sente bi here messangeris to al the rewme, as it is opin bi the proces of bokis of Kingis and of Paralipomenon. *Titus*, D. i. fol. 17<sup>b</sup>. 18.

A! 3e cristene lordis, hou dore 3e suffre 3oure seruauntis to blasfeme God in 3oure presence bi dispitous sweringe, herte, boonis, and nailis, and othere membris of Crist, sith 3e doren not suffre hem to dispise 3oure ertheli king in 3oure heringe? *Titus*, D. i. fol. 18<sup>b</sup>.

. . sith comounli ech bisshop and hi3 prelat swerith by the patroun either special seynt of his chirche, and holdith that oth more solempne and stidefast, than if he swerith bi God almy3ti. *Titus*, D. i. fol. 21<sup>b</sup>.

If ony man ful of stryfe other of chidinge in wordis, seith. . Symple cristene men nylen stryuen in wordis, bi the techinge of Poul. *Titus*, D. i. fol. 18<sup>b</sup>.

*Purvey the author of the Ecclesie Regimen.*

44. Now the *Ecclesie Regimen*, in various passages, very nearly coincides as well with the confession made by Purvey at his recantation in 1400<sup>z</sup>, as with the articles

See, 3e lordis and prelati that maken unable curatis for fleshly affeccioun and 3iftis... what tresoun 3e doon to God, and what harm to Cristis church and 3oure auaunseeis. *Gen. Prol.* p. 32.

.. in lesing a part of mannis blood, wherbi a child myte be fourmed. *Gen. Prol.* p. 51.

This symonie, with portenauncis thereof, is myche worse and more abomynable than bodily—. *Ibid.*

And as Parisience seith, whanne. *Gen. Prol.* p. 32.

Grostede seith this pleynly, and preueth it opynly before the pope and al his clergie. *Ibid.*

Grostede seith in his sermoun, *Premonitus a venerabili patre*... also in his sermoun, *Dominus noster Jhesus Cristus*. *Ibid.*

Seint Gregory seith in 1<sup>o</sup>. part of *Pastoralis* ij<sup>o</sup>. c<sup>o</sup>. *Ibid.*

<sup>z</sup> The passages ensuing may probably be considered a sufficient proof:—

.. in sacramento altaris post sui consecrationem nec est nec esse potest accidens aliquod sine subjecto, sed ibi remanet veraciter eadem substantia, et verus panis visibilis et corruptibilis (*incorruptibilis* Ms.), et idem vinum similiter, quæ ante consecrationem ponebantur in altari. *Confession of Purvey, Old R. Ms.* 8 F. 12. fol. 17.

Forwhi holi writ affermith not in ony place that this worshipful sacrament is an accident without suget, neither kindeli reesoun techith this, neither experience, neither mannis wit, neither holi doctouris of the chirche bi a thousand 3eer and more tauzten this. *Titus*, D. 1. fol. 24.

Also greete doctouris of scole affermen generali, that mannis vndirstondinge mai not comprehende an accident withouten suget. *Ibid.*

The sacrament of the auteer.. is breed which we breken. *Ibid.* fol. 22.

Vocalis confessio sive privata penitentia est quædam auriculatio destruens evangelii libertatem, et noviter introducta per papam et clerum. *Confession of Purvey.*

Jerom.. Ambrose.. Crisostom.. and Decrees.. witnessen opinli.. that verri confessioun made to God suffisith to saluacioun; and sith this confessioun suffiside in the tyme of Crist and hise apostlis, seie worldli preestis, if thei kunne, whi this suffisith not now as wel as thanne. Whethir a synnere or Antecrist mai distrie that God hath ordeinid, and lette the werkis of the Trinite, or worldli preestis wolen dampne now alle these grete seyntis, as eretikis; for Innocent the thridde hath maad vnreesonable statute of confessioun, for pride and wynnyng of prestis. *Titus*, D. 1. fol. 11<sup>b</sup>.

Quicumque receperit officium sacerdotis, etiam si curam non habuerit animarum sibi per morem ecclesie delegatum, nedum potest, immo debet, evangelium populo Dei libere prædicare. *Confession of Purvey.*

Prelatis, other seculer lordis, that ordeynen vnable curatis, and most for fleshli affeccioun, othir for temporal lucre, ben euel enemyes of holi chirche, and traitouris of Jhesu Crist, and of al cristen puple. *Titus*, D. 1. fol. 72.

.. lesen euele mannis seed, bi which thei myzten mynistre mateer of a childis bodi. *Titus*, D. 1. fol. 3.

.. ben worse as withouten comparison than bodili—. *Ibid.*

As Parisience, in his treetis of symonie, and the lawe witnessen. *Titus*, D. 1. fol. 3<sup>b</sup>.

The worshipful clerk Grosted, bisshop of Lincolne, preuith opinli al this sentence in his sermoun, *Dominus noster Jhesus Cristus*, and in his sermoun, *Natis et educatis*, and in his sermoun, *Premonitus a venerabili patre*. *Titus*, D. 1. fol. 3.

Seynt Gregory seith in the ij. book of *Pastoralis* the v. c<sup>o</sup>. *Ibid.*

Symple prestis of the chirche that han no beneficis bi doom of the chirche now, owen to be apaied.. and in 3euinge tent to werk of the gospel. *Titus*, D. 1. fol. 52.

So it is ouir greet foli, whanne oure cristene britheren ligen in the depe dich of horrible synne, for brekinge of Goddis heestis and in poynt of drenchinge into helle, to suffre him ligge stille therinne, and renne to a worldli bisshop, enemy of Cristis lawe and of cristene soulis, to axe him licence to saue here soulis bi Goddis word. But it is most woodnesse to prestis, to preche not Goddis word, sith Crist and his seyntis and comoun lawe byndith hem therto, for a worldli bisshop forbedith it.—Therefore ech prest do truli his office enioynid of God, and with charitable entent, thou3 a worldli bisshop grucche a3ens him, and thou3 deth of bodi sue therfore. *Ibid.* fol. 53<sup>b</sup>.

Omnis vero presbiter sanctus vel sacerdos Dei veraciter est episcopus et prælatus atque curatus fidelium. *Confession of Purvey.*

Sumtyme ago the same was prest which and bisshop, that is, prest and bisshop was al oon.. therefore as prestis witen, that bi the custum of the chirche thei ben suget to him that is here souereyn, so knowe hisshopis, that more bi custum than bi the truthe of Goddis ordenaunce, thei ben grettere than prestis. *Titus*, D. 1. fol. 80<sup>b</sup>.

Jerom preuith opinli.. that the same ben bisshopis that ben prestis. *Ibid.* fol. 81.

Quod prælati quidam, sicut clerici, male vivunt contra doctrinam et exemplum Christi et apostolorum ipsius, idco ipsi qui sic vivunt, non habent claves regni cælorum, sed claves inferni, nec aliquis christianus plus appreciare debet eorum censuras quam sibilum serpentinum; immo si papa forsitan interdiceret nostrum regnum, non posset nobis nocere, sed magis prodesse. *Confession of Purvey.*

Prelatis or curatis that lyuen euele in the sizt of the puple, techen errour in dede a3ens cristene feith.. *Titus*, D. 1. fol. 26<sup>b</sup>.

Prelatis or curatis that prechen not duli the gospel, but 3euen opinli ensauple of perdicoun to the puple, ben Antecristis and eretikis, and Satanas transfigurid into aungel of lijt. *Ibid.* fol. 3.

If the bisshop of Rome, or ony othir Antecrist, make a decretal, other constitucioun, contrarie to this part in endullynge the regalie and power of seculer lordis foundid in holi Scripture, holi doctouris and quik reesoun, alle cristene men, and souereynli alle feithful lige men to oure king, owen to despise it, as venym disturblinge holi chirche. *Ibid.* fol. 15<sup>b</sup>; see also fol. 43.

Innocentius papa tertius, et sexcenti episcopi, cum aliis mille prælati et toto residuo cleri, qui cum eodem papa determinaverunt concorditer in concilio Lugdun. quod in sacramento altaris.. accidens eorundem panis et vini remanet ibidem, sine aliquo subjecto proprio eorundem.. omnes illi fuerunt in hoc stulti et fatui, heretici et blasphemii, ac seductores populi Christiani; quare non est credendum determinationibus eorundem.. nisi fundentur in sacra scriptura expresse vel ratione cui non poterit obviari. *Confession of Purvey.*

Cristene men ben not holden for to bileue that ech determinacioun of the chirche of Rome is trewe on ech side. *Titus*, D. 1. fol. 39.

A! how suspect semeth the determinacioun of Innocent the thridde with the multitude of fleshli prelati, othir of religioun, the possessioneris of beggeris en-

collected out of his writings by his opponent Lavenham, and printed by Foxe<sup>a</sup>. A full and accurate comparison of these documents on the one hand, and the *Ecclesie Regimen* on the other, cannot fail to produce complete conviction<sup>b</sup>, that Purvey was the

ducyng him herto, that the sacrament of the auteer is an accident withouten suget . . . bi what presumpcioun bryngith in this synful man this nouelrie, not foundid opinli in the lawe of God, neither in resoun? *Ibid.* fol. 41<sup>b</sup>.

<sup>a</sup> The following are instances:—

Such as be true Christians receive none such as priests, unless . . . neither doe they beleue that thei make the sacrament of the altar, when it pleaseth them . . . And therefore such as be symple men will worship that sacrament in this doubtfulness with a silent condition, that is, if it be made by God's authority, and to haue their deuotion to the body of Christ in heaven. *Foxe*, vol. i. p. 501. col. 2.

Therefore if oni man haue doute of conscience, that this euil man makith not the sacrament . . . lat him worshiþe the sacrament with a stille condition, and in as moche as it were duli maad, and lat him reste bi verri feith in the veri bodi of Crist that . . . now is glorified in heuenis. *Titus*, D. 1. fol. 67.

Innocentius the third . . . after the letting loose of Satan invented . . . that the sacrament of the altar is an accident without a substance . . . is very and substantial bread and no fals nor fained bread. *Foxe*, vol. i. p. 501. col. 2.

. . . so this sacrament is verri breed, not feynid neither fals . . . Thanne if Innocent the thridde . . . aftir the vnyndyng of Satauas, affermen that this worshiþeful sacrament is an accident without suget. *Titus*, D. 1. fol. 23<sup>b</sup>.

That chapter *Omnis utriusque sexus*, by which a certaine new foundid auricular confession was ordained is full of hypocrisie, heresie, couetousness, pride and blasphemy, he saith and reproueth the same chapter *verbatim*, . . . whereby the priests do oppresse the simple laymen, . . . compelling them to confesse themselves to blinde and ignorant preests, . . . having such in contempt as are learned and wise. *Foxe*, vol. i. col. 500.

. . . and in the decretal *Omnis utriusque sexus de penitentiis et remissionibus*, he maketh a perlous statute aȝen the olde decre put on Austyn, and aȝens kyndeli resoun and profyt of cristene soulis . . . and if for the blyndnesse of the preest, or for othir vnablete, he that is repentaunt wole go to another preest kunnyng in this gostli office, he shal not do this withouten licence axid. *Titus*, D. 1. fol. 42<sup>b</sup>.

All christian kings and lords ought to exclaime against the pope and those that be his fautors, and hanisch them out of their londs, till such time as they will obey God and his gospell, kings and other ministers of God's justice. *Foxe*, vol. i. p. 502. col. 2.

. . . the king and secular lordis han power and autorite to punshe what euere persone trespassinge opinli in here londs, thouȝ he be bisshop or archebisshop, ȝea and the bisshop of Rome. *Titus*, D. 1. fol. 15.

If ony suche constitucions be founde, kinges and secular lordis shulden make tho to be don awei, and prisone othir exile the auctouris and fautouris of tho. *Ibid.* fol. 16.

<sup>b</sup> It should be observed, that the passages from Scripture recited in the *Ecclesie Regimen*, for the most part agree very closely with the later version, indeed so closely, that they must have been taken from it, though not with scrupulous accuracy. Compare, for instance:—

Exod. xviii. 21. Purveie thou of al the puple myȝti men and dredinge God, in whiche is truthe, and haten

auarice; and ordeyne thou of hem tribunis, that is, souereyns of a thousand, and centurions, that is, souereyns of an hundrid, and souereyns of fifti, and souereyns of ten, that shulen deme the puple in ech tyme. *Titus*, D. 1. fol. 57<sup>b</sup>.

Numb. xi. 16, 17. The Lord seide to Moises, Gadere thou to me lxx. men of the eldere men of Israel, whiche thou knowist that thei ben the olde men and maistris of the puple; and thou shalt lede hem to the dore of the tabernacle, and thou shalt make hem to stonde there with thee, that I come down and speke with thee, and that I take awei of thi spirynt and ȝeue to hem, and that thei susteyne with thee the birthene of the puple, and not thou aloone be greuid. *Ibid.*

Deut. i. 12, 13, 15—17. Moises seide to the puple, I aloone mai not susteine ȝoure businessis and weȝte and stryuis; ȝeue ȝe of ȝou wise men and prudent, whos conuersacioun is preuid in ȝoure linagis, that I sette hem princis to ȝou . . . And I took of ȝoure linagis wise men and noble, and I ordeinide hem princis and tribunis and centuriens and quinquagenaries and deenis, that shulden teche ȝou alle thingis. And I comaundide to hem and seide, Here ȝe hem, and deme ȝe that that is iust, whethir he be a citeseyn, othir a pilgrym no difference of persone shal be; ȝe shulen here to a litil man as a greet man, neither ȝe shulen take the persone of ooni man, for it is the doom of God. *Ibid.* fol. 58.

Ps. ii. 10, 11. And now, kinges, vndirstonde ȝe; be ȝe lernid that demen the erthe. Serue ȝe to the Lord in drede, and make ȝe ful out ioie to him with trembling. *Ibid.* fol. 15.

Is. i. 15. Whanne ȝe shulen holde forth ȝoure hondis, I shal turne awei myne eeris fro ȝou; and whanne ȝe shulen multiplie preieris, I shal not here; for whi ȝoure hondis ben ful of blood, that is, ȝoure werkis ben ful of synnis. *Ibid.* fol. 10.

Mt. xviii. 4. Who euere mekith himsilf as this litil child, he is the gretteer in the rewme of heuenis. *Ibid.* fol. 80.

Mk. xvi. 15. Go ȝe into al the world, and preche ȝe the gospel to eueri creature. *Ibid.* fol. 2<sup>b</sup>.

1 Pet. ii. 11. Derwortheþe britheren, I biseke ȝou as comelinges and pilgrimis, that ȝe absteyne ȝou fro fleshli desiris that fiȝten aȝens the soule, and haue ȝe ȝoure good conuersacioun among hethene men, that in that that thei bacbiten of ȝou, as of euil doeris, thei biholde ȝou of gode werkis, and glorife God in the dai of visitacioun. *Ibid.* fol. 57.

Lastly, the author of the *Ecclesie Regimen* thus quotes:—"And God seith in the xvij. c<sup>o</sup>. and xxxij. c<sup>o</sup>. of Ezechiel, bi *oon translacioun*, 'In what euere hour a synnere is inwardli soori, he shal be saaf.' And the same sentence is in *oure translacioun*, in the xxxij. c<sup>o</sup>. (v. 12), that hath thus, 'The wickidnesse of a wicked man shal not anoie him, in what euere dai he shal be conuertid fro his wickednesse;' and in the xvij. c<sup>o</sup>. (v. 21.) thus, 'If a wickid man doth penaunce for alle his synnis whiche he wrouȝte, and kepith alle myne heestis, and doth doom and riȝtfulnesse, he shal lyue by lif, and shal not die. I shal not haue mynde of alle the wickidnessis of him, whiche he wrouȝte.'" *Titus*, D. 1. fol. 10<sup>b</sup>. These passages, as quoted from *oure translacioun*, agree closely with the later version; but the passage first quoted does not agree at all with the earlier version. Mr. Lewis supposes two translations into *English* to be meant, and understands by *oure*

author of that treatise. And it may therefore be regarded as undeniable, that Purvey was also the author of the General Prologue, and consequently of the later version of the Bible, to which it belongs.

*By whom Purvey was assisted, not certain.*

45. It is impossible now to ascertain to whom Purvey alludes<sup>c</sup>, as aiding him in the preparation of this version. William Thorpe, in the narrative of his examination before archbishop Arundel in 1407<sup>d</sup>, mentions John Ashton, Philip Repingdon, Nicholas Hereford, Dan Jeffrey Pickeringe, and John Purvey, with many others which were holden right wise men and prudent, as those who were diligent in teaching and writing the doctrine of Wycliffe. Repingdon seems to have deserted the Lollard party at an early period; the others mentioned, and perhaps Thorpe himself, may possibly have contributed some assistance to the completion of the design. But, if the suggestion which has been already made regarding the date and place of the version be well founded, it becomes highly probable that Purvey's principal associates were the persons specified in the bishop of Worcester's mandate, namely, Hereford, Ashton<sup>e</sup>, Parker and Swynderby<sup>f</sup>.

*The Old Testament put forth first.*

46. The General Prologue was evidently designed as a preface to the Old Testament only, and not to the New. Of this last it makes no mention, except in a single sentence of the first chapter. It is also worthy of remark, that the prologue was written before the author had completed his intended gloss on the minor prophets<sup>g</sup>; and it bears other marks of having been finished in haste<sup>h</sup>. It may, perhaps, be no unreasonable conjecture, that the Old Testament was put forth by itself, and before the New was revised; which last required less alteration in order to make it conform with the views of the author of the prologue. He might have intended to prefix a similar prologue to the New Testament, and have been prevented by the opposition and persecution he had to encounter, from carrying his intention into effect, as he appears to have been in his purpose of glossing the minor prophets. The enlarged prologues to the several books of the New Testament, presently to be noticed<sup>i</sup>, strengthen this supposition.

*Character of the later version.*

47. The version put forth by Purvey, whether made for the Old and New Testaments at the same or at different times, followed in all essential points the same general plan. It is every where founded upon the previous translation, and, in the later books of the Old Testament which were not rendered by Hereford, and in those of the New, it is often little more than a mere revision of the former text, presenting but few substantial differences of interpretation. The principles upon which Purvey proceeded have been already specified, so far as they are given by himself. They were designed to render the version more correct<sup>j</sup>, intelligible and popular; and it

*translacioun* that usually but erroneously ascribed to Wycliffe. *Hist. of Translations of the Bible*, ed. 1818. p. 39.

<sup>c</sup> Gen. Prol. p. 57.

<sup>d</sup> Printed in Foxe, vol. i. p. 485.

<sup>e</sup> See particulars of him in Lewis's *Life of Wicliffe*, p. 262.

<sup>f</sup> He is called in the mandate of the bishop of Worcester *Robert*; but it seems probable that this is a mistake, and that he is the same person as William Swynderby, of whom an account is given in Lewis, p. 271. See also Pat. 15, Ric. II. p. 2. m. 20.

<sup>g</sup> See Gen. Prol. p. 41.

<sup>h</sup> It ends abruptly. Chapters xii.—xv. are unskillfully connected with what precedes. And the prologue to the prophetic books set at the beginning of Isaiah, should rather have formed part of the General Prologue, particularly as a large part of it is repeated in the beginning of chap. xii.

<sup>i</sup> See p. xxx.

<sup>j</sup> The following are a few among many instances, in which the translator has amended the interpretation, where it was, or was supposed to be, defective or erroneous:—Gen. ix. 13. 1 v. the signe of couenaunt of pees shal be, 2 v. and it shal be a signe of boond of pees. Exod. xxix. 2. 1 v. puyr whete meelee, 2 v. whete flour. Deut. xxxii. 2. 1 v. cornes, 2 v. gras. Deut. xxxiii. 7. 1 v. fyt for it and helper of it he shal be, 2 v. fytte for hym, and the helpere of hym shal be. Josh. v. 15. 1 v. felle redi, 2 v. felde lowe. Josh. vi. 25. 1 v. curside, 2 v. preiede herthli. Job x. 1. 1 v. me, 2 v. my soule. Ibid. 1 v. to my soule, 2 v. of my soule. Job xi. 12. 1 v. asse, 2 v. wilde asse. Job xiv. 12. 1 v. to the time that he be to-treden, heuene shal not wake out, 2 v. til heuene be broken, *that is, be maad newe*, he schal not wake. Mt. xii. 5. 1 v. grete synne, 2 v. blame. Mt. xiii. 52. 1 v. wryter, 2 v. wise man of lawe. 1 Cor. iii. 13. 1 v. for

manifestly becomes more easy and familiar as the translator advances<sup>k</sup>. There is one remarkable distinction between the Old and New Testaments, that in the first he has inserted numerous textual glosses, only occasionally omitting those of the earlier version, whereas in the New Testament he has made no such insertions, and carefully excluded all the glosses which it previously contained.

48. The Old Testament, in the greater number of copies of the later version, omits the prologues of Jerome, and it seems as if Purvey had supposed his own general preface to be a sufficient substitute for them. In the Lincoln College Ms. 15, this preface is broken up into portions, which are severally prefixed to the books to which they belong. In all the copies there is prefixed to Isaiah a prologue by Purvey upon the prophetic books, and to Baruch the short argument found also in the copies of the earlier versions. Prologues of Jerome omitted in the Old Testament.

49. A few Mss., forming an exception to the general rule, require to be specially noticed. First, to speak of O (New Coll. 66), F (Sion Coll. 18), and X (Hereford 206). In all three the epistle of Jerome to Paulinus is given before Genesis, and divided, not into eight, as in the other version, but into nine chapters. The epistle to Desiderius is correctly made a separate prologue, with a rubric prefixed. The prologues to Joshua, 1 Kings, 1 and 11 Paralipomenon, 1 Esdras, Tobit, Judith, Esther, the two to Job, and the two to the Psalms, are found only in O; of these the three first mentioned are alone intitled to be considered a new translation, the others being mere transcripts from the earlier version, with some very slight alterations. In the Ms. K (Bodl. Fairfax 2), the prologues are in the earlier version, with the exception of those to Isaiah and Baruch. The Ms. R (Univ. Libr. Cambr. Dd. 1. 27) which has the two prologues to Job and the two to the Psalter in the earlier version, has, in a version of its own, the prologue to Wisdom, and likewise the Greek translator's prologue to Ecclesiasticus. In the Ms. T (Trin. Coll. Dubl. A. 1. 10), formerly belonging to Purvey, containing the New Testament and the General Prologue, are found the prologues to the Psalter in a revise of the earlier version<sup>l</sup>. The Ms. M (Queen's Coll. 23) is peculiar in having a short prologue of its own prefixed to each of the books from Exodus to Ecclesiasticus, and also to Jeremiah, Ezekiel, Daniel, and the 1 Maccabees. The same prologues upon Ezekiel and Daniel are also found in the Ms. R. Except in a few copies.

50. In the New Testament, Matthew has the prologue, with some inconsiderable variations introduced, which is found in many Mss. and editions of the Vulgate, and begins, *Matthæus cum primo*. The prologues to Mark and Luke are abridgments of those in the earlier version. John has the same prologue as in that version, but more freely rendered, and with the last sentence omitted. The epistles of Paul have the short arguments found in the earlier version, but with variations implying the use of a different Latin original<sup>m</sup>. The Catholic Epistles here, as in the earlier version, have the epistle of Jerome to Eustochium. Lastly, to the Apocalypse is prefixed the prologue frequently found in Latin Mss. and attributed to Gilbert of Poitiers<sup>n</sup>. Prologues in the New Testament.

ech mannis work schal he schewid in fyer, what maner it is; the fier schal proue, 2 v. for it schal be schewid in fier; the fier schal preue the werk of ech man, what maner werk it is. 1 Cor. iii. 15. 1 v. it schal suffre peyringe, 2 v. he schal suffre harm.

<sup>k</sup> In connexion with this observation it may be noticed, that the words *forsothe* and *sothli*, which are of such repeated occurrence in the earlier version, (see Dr. Waterland's *Works*, vol. x. p. 354) are frequently retained in the former half of the Old Testament; are less common in the latter half, and are scarcely to be met with in the New Testament.

<sup>l</sup> Printed from this Ms. in vol. i. p. 37.

<sup>m</sup> To the Romans is likewise prefixed in several Mss. which for the most part appear to be of a later date, the special prologue noticed when speaking of that epistle in the earlier version, p. xvi. n. These Mss. are, k, l, m, n, o, p, q and r. A different and somewhat more recent translation of the same prologue is found in a single copy, Ms. Brit. Mus. Addl. 11,858, from which it has been printed, vol. iv. p. 308.

<sup>n</sup> See *Biblia vulgata editionis*, fol. Basil, 1508, tom. vi. fol. 240. The prologue begins, *Omnes qui pie* and ends, *Salamonis hæc sunt*.

*Additional  
prologues in  
certain copies.*

51. Two or three copies of this version occur, in which prologues, subsequently compiled, seem to have been added to the books of the New Testament, and which demand some remark. The first to be noticed belongs to the library of Emanuel College, Cambridge. This Ms.<sup>o</sup>, besides the prologues and arguments found in the ordinary copies, has generally a second prologue prefixed to each book. The exceptions which occur are, the epistle to the Romans, which has only the special prologue mentioned above, and the short argument, the second epistle to the Thessalonians, the first epistle of Peter, and the second and third of John, which have no preface of any kind. In the greater part of these prologues the matter is taken, more or less, from the ordinary gloss, or from that of Lyra. The style is that of Purvey, and it scarcely admits of doubt that they are from his pen<sup>p</sup>. The additional prologue in Matthew, or, as it is more correctly called, the addition to the ordinary prologue on that evangelist, appears as if it did not belong to the same series; and it is remarkable, that it is found in the same form in two other Mss.<sup>q</sup> The second copy to be noticed is one which in the year 1731 belonged to Thomas Granger, of Milk Street, London. It is not known where it is now deposited. Ames states that it was written in the year 1424<sup>r</sup>, and he transcribed from it a series of additional prologues to the books of the New Testament<sup>s</sup>. These prologues partly, as in the epistle to the Hebrews, and in the first of Peter, are not found in any other Ms.; partly, as in most of St. Paul's epistles, are enlarged from those in the Emanuel College Ms.; and in one or two instances, as in the first epistle of John and in the Apocalypse, are nearly identical with them. The epistle to the Romans has only the special prologue and the short argument; the second and third epistles of John and the epistle of Jude have no prologue. A third copy belonging to sir Peregrine Acland, Bart., is singular in having prefixed to the Galatians, after the usual short argument, no less than three prologues<sup>t</sup>, the first of which agrees partially with that in the Emanuel College Ms.; the two others have not been found in any other copy.

*Marginal  
Glosses.*

52. In two passages of the General Prologue Purvey alludes to his glosses on the Old Testament. In the first<sup>u</sup> he states, that he had explained the greater prophets and in part the lesser prophets, and that he intended shortly to complete his gloss on the latter<sup>w</sup>. In the second passage<sup>x</sup> he informs us, that where, according to Jerome, Lyra, and other expositors, the Hebrew differed from the Latin, he had set in the margin, by way of a gloss, what the Hebrew had<sup>y</sup>, and sometimes how it was to be understood<sup>z</sup>, and this chiefly in the Psalter. These marginal glosses, which are absent from all copies of the earlier version, are found in those of the later. They occur however to a far greater extent in one or two Mss., than in the generality. They are most numerous in the Cotton Ms. Claudius E. 2 (C), and next to this, in the Old Royal Ms. 1 C. 9 (B). The glosses on the Psalms have been found only in the Bodl. Ms. 2326<sup>a</sup>. The marginal glosses on certain parts of the New Testament,

<sup>o</sup> Having the press mark 1. 4. 33; and designated in the collations by the letter p.

<sup>p</sup> These prologues are printed vol. iv. pp. 681<sup>b</sup>. seqq.

<sup>q</sup> Univ. Libr. Cambr. Ll. 1. 13 and Jesus Coll. Cambr. Q. B. 13. It is printed vol. iv. p. 681<sup>b</sup>.

<sup>r</sup> This date appears to have been inferred from the calendar prefixed, which began with that year.—See Waterland's letter to Lewis, *Works*, vol. x. p. 392.

<sup>s</sup> These transcripts were made into a copy of Lewis's edition of the New Testament, folio, 1731, now in the British Museum, and designated Addl. Ms. 15. 521. and in the collations as y. These prologues are printed vol. iv. pp. 681<sup>b</sup>. seqq.

<sup>t</sup> The three are printed in vol. iv. p. 688<sup>b</sup>.

<sup>u</sup> Vol. i. p. 41. l. 39.

<sup>w</sup> Very few glosses on the minor prophets occur in any copy known to the Editors, perhaps altogether not more than ten or twelve.

<sup>x</sup> Vol. i. p. 58. l. 4.

<sup>y</sup> See Gen. xli. 45; Exod. viii. 21. xii. 8. xvii. 13. xxi. 23 etc. <sup>z</sup> See Exod. xix. 5 etc.

<sup>a</sup> The glosses in this Ms. were discovered, the editors regret to state, too late to be printed. It is singular, that the scribe of C should in the Psalter have omitted all glosses, except those which refer to the titles of the Psalms.

occurring in the Mss. New Coll. 66 (V.) and Harl. 5017 (e), which last Ms. was originally a portion of 1 C. 9 (B), have been already noticed<sup>b</sup>.

53. The table of lessons, epistles and gospels, annexed to copies of the earlier version was revised and enlarged, and the quotations were adapted to the new translation. It is found inserted in several Mss.<sup>c</sup>

54. The copies of this later version present so great an uniformity, that their peculiarities scarcely admit of an observation. E, L, and P frequently agree together in differing from the other copies, but their variations are not of an important character. They consist, for the most part, in the substitution of an equivalent particle, or of a relative for a conjunction, or the expression of a word understood. *K* (Fairfax 2) has several short marginal glosses not found elsewhere; and, in the New Testament, *k* (Lansd. 455) has peculiar textual readings, but many of these last arise from errors either of the first or of the correcting scribe.

55. Within a few years after the completion of the later version some imperfect attempts appear to have been made to revise it. One of these revised copies is preserved in a Ms. of the Bodleian Library, which formerly belonged to king Henry the Sixth<sup>d</sup>. The revisor seems, as he proceeded, to have grown weary, or to have become dissatisfied with the result of his labours, and he gave up his plan, after having advanced into the Psalter; the alterations made in the subsequent parts being comparatively few and unimportant. His object was to render the version more plain and intelligible, which he endeavoured to accomplish by introducing numerous explanatory phrases<sup>e</sup>, substituting nouns for pronouns, and antecedents for relatives<sup>f</sup>, supplying words understood in the original<sup>g</sup>, changing expressions to those more familiar and modern<sup>h</sup>, and using connective particles, either more simple than those of the later version or in addition to them<sup>i</sup>. In making these alterations he seems scarcely to have consulted the Latin, from which he sometimes unwarrantably departs, but he has frequently had recourse to the earlier version, and adopts its expressions<sup>k</sup>. This revised text is followed in several parts by a Ms. in the library of Corp. Ch. Coll., Cambridge<sup>l</sup>. In the books from Joshua to iv Kings inclusive, and after the book of Job, this last mentioned copy agrees with the usual text, but elsewhere it adopts many of the variations of the Bodleian Ms, sometimes, however, rejecting them for readings of its own. In these readings it proceeds upon the same principle, interpolating numerous paraphrastic and explanatory words. It is singular, that from the beginning of the 11 Paralipomenon to the fifth chapter of the 11 Esdras the Ms. belonging to the library of St. John's College, Oxford<sup>m</sup>, generally coincides with one or both of the before-mentioned copies.

56. The third book of Esdras had formed part of the early version, but was rejected by Purvey as devoid of authority in matters of faith<sup>n</sup>. Accordingly it had no place in

<sup>b</sup> See above, p. xvi.

<sup>c</sup> Old R. Libr. 1 B 6; Harl. 1212, 1862. 4890 and 6333; Arundel 104; Lansd. 407; Queens Coll. Oxf. 23; Univ. Libr. Cambr. Dd. 1. 27; Emanuel Coll. 2; Hereford 206, etc.

<sup>d</sup> Bodl. 277 (2124), marked in the collations I.

<sup>e</sup> See Gen. xxxii. 8. xli. 56; Num. vi. 5, 13; 11 Paral. xviii. 10; Job xxxii. 5, 6, 7, 10, and *passim*.

<sup>f</sup> For instance, Gen. xlviii. 20, he, 2 v. Jacob, I. Exod. xv. 23, he, 2 v. Moises, I. 1 Esdr. ix. 12, her do3tris, 2 v. do3tris of thes peplis, I. Tob. ii. 23, hym, 2 v. hir husbonde, I. etc.

<sup>g</sup> See Gen. xxxvi. 3; Exod. xxix. 23, etc.

<sup>h</sup> Deut. xxvii. 19, peruertith, 2 v. turneth vnjustly, I. Josh. ii. 1. Raab hi name, 2 v. that hijt Raab, I. Tob. v. 6. grette, 2 v. saluede, I. Tob. ii. 2, linage, 2 v. kyn, I. xiii.

20. relikis, 2 v. aftircomers, I. Esth. ii. 14. hond, 2 v. kepyng, I. etc.

<sup>i</sup> See 11 Kings xix. 27, forsothe, 2 v. but I. 11 Kings xvi. 12, and, 2 v. also and I. 11 Esdr. xii. 28, sothely, 2 v. and I. etc. etc.

<sup>k</sup> For example, Exod. xxviii. 38, 3iftis, 2 v. 3iftis to men, 1 v., I. fre 3iftis, 2 v. 3iftis to God, 1 v., I. Deut. xi. 14, tymeiful, 2 v. tymely, 1 v., I. 11 Paral. xxiii. 8, alle, 2 v. alle thei, 1 v., I.—10. 1v Kings xiv. 10, excitist, 2 v. stirist, 1 v., I. 1 Esdr. iv. 3, oure Lord God, 2 v. the Lord oure God, 1 v., I. Tob. i. 1, and, 2 v. and of the, 2 v., I.

<sup>l</sup> No. 147, and marked in the collations by the letter S.

<sup>m</sup> No. 7, and marked in the collations N.

<sup>n</sup> See Gen. Prol. vol. i. p. 2.

the copies of the second version. But the Bodleian Ms. 277, containing the revised text just described, gives it in a translation of its own°. This is founded upon the early version, and formed upon the same principle which guided the writer in preparing other parts of his revision. The order is conformed to the English idiom, textual glosses are introduced, and many explanatory words are supplied. The revisor does not appear to have translated from the Latin, but merely to have recast the early version, so far as he thought it necessary, in order to render it uniform with the preceding part of his Ms.

*Epistle to the  
Laodiceans.*

57. The epistle to the Laodiceans was excluded as spurious both by Wycliffe and Purvey. Subsequently, however, it was translated together with its argument, and is found in several Mss. of the later version, none of which appears to have been written early in the fifteenth century<sup>p</sup>. Another, but nearly coeval, version of the same epistle occurs in a single copy<sup>q</sup>.

*Table of  
Matters.*

58. Several copies of the later version contain a table of matters, or summary of the contents of the chapters in the several books of the New Testament<sup>r</sup>. These summaries differ in different Mss.; in some being much more full than in others<sup>s</sup>. A summary of the contents of the whole Bible, of a like kind, is written by way of running titles to the several chapters, in the upper margin of the Bodl. Ms. Fairfax 2; which has also a table of contents to the New Testament, affixed at the end of the Apocalypse.

*Copies of the  
new version  
rapidly multiplied.*

59. The Bible thus completed by Purvey caused the earlier translation to fall into disuse. The new version was eagerly sought after, and read. Copies passed into the hands of all classes of the people<sup>t</sup>. Even the sovereign himself and the princes of the blood royal did not disdain to possess them. The volumes were in many instances executed in a costly manner, and were usually written upon vellum by experienced scribes. This implies not merely the value which was set upon the word of God, but also that the scribes found a reward for their labours among the wealthier part of the community. The multiplication of copies must have been rapid. Nearly one hundred

° It is printed from this Mss. vol. ii. p. 542.

<sup>p</sup> The epistle and argument are printed from the Harl. Ms. 6333, vol. iv. p. 438.

<sup>q</sup> Magd. Coll. Cambr. Pepys 2073, from which the version is printed, vol. iv. p. 438.

<sup>r</sup> These tables are found in Brit. Mus. Eg. 1165; Trin. Coll. Cambr. B. x. 20; Jes. Coll. Cambr. Q. Δ. 6; Lambeth 547; Bodl. Fairfax 2; Ch. Ch. Oxf. G. 10; Ms. belonging to Dan. Rock, D.D.; Bodl. Hatton 111, e Mus. 110, and Selden supra 51.

<sup>s</sup> The table for instance in Eg. 1165, as will be seen by the subjoined specimens, is more diffuse than that in the Ms. of Dr. Rock, e Mus. 110, and Selden supra 51, which agree together.

Mt. ix. *Dr. Rock's Ms.*

Hou Jhesu helide a man bi feith of othere.  
Of the chesing of Matheu.  
Hou Crist was chalengid of fastinge.  
Of helinge a womman in flux.  
Of reisyng of a damsel in the hous.  
Of helyng of a doumb man.  
Of myche rype corn.

Mt. ix. *Egerton 1165.*

Hou Crist forʒaf a man his sinnes, and also helide him  
of the palesie.  
Hou Crist seide to Matthew, Sue thou me.  
Hou Crist was chalengid of fastinge.  
Hou a prince worschipide Crist, and seide, Lord, my  
dougter is ny3 deed.

Hou a womman that hadde the flux xii. ʒeer was heclid.  
Of reisyng of a damysele in the hous.  
Hou ij. blinde men cryng sueden him.  
Of heling of a doumb man.  
Of mych ripe corn and fewe werk men.

Apoc. iii. *Dr. Rock's Ms.*

Of him that shal ouercome.  
Of him that is neithir cold ne hot.  
How God chastisith for loue and knockith.

Apoc. iii. *Egerton 1165.*

To the aungil of the chirche of Sardis, write thow, How  
owre Lord seith I schal come as a ny3t theef.  
Of hem that schulen be clothid in whijt clothis.  
Of him that hath the keie of Dauith, which openeth  
and no man closith.  
How he that schal ouercome schal be maad a piler in  
the temple.  
Of him that is neither coold neither hoot.  
The Lord seith, I repreue and chastise wom I loue.  
How the Lord soupith with man that openith the ʒate  
to him.

<sup>t</sup> As early as the year 1394, a copy of the Gospels in English is bequeathed to the chantry of St. Nicholas, in the church of the Holy Trinity at York, by John Hopton, chaplain there, (*Testamenta Eboracens.* p. 196.) and in 1404, Philip Baunt, merchant of Bristol, gives a copy of the Gospels in English to John Caunterbury, chaplain of Redcliffe church, (*Barrett, Hist. of Bristol,* p. 583.)

and fifty Mss. containing the whole or parts of Purvey's Bible, the majority of which were written within the space of forty years from its being finished, have been examined for the present edition. Others are known to have existed within the last century; and more, there can be no doubt, have escaped inquiry; how many have perished it is impossible to calculate. But when it is remembered that from the first the most active and powerful measures were taken to suppress the version,—that strict inquisition was made for the writings and translations of Wycliffe, Hereford, Ashton and Purvey,—that they were burnt and destroyed as most noxious and pernicious productions of heretical depravity,—and that all who were known to possess them were exposed to severe persecution<sup>u</sup>;—and then if there be taken into account the number of Mss. which in the course of four or five centuries have been destroyed through accident or negligence, it is not too much to suppose that we have now but a small portion of those which were originally written.

60. The effect of this circulation of Scripture among the people in their own tongue was just what might have been expected. Men reading with their own eyes the words of the Saviour and of his apostles, found a marked contrast between the principles which they inculcated and many parts of the system upheld by the Romish church. Which of the two should be rejected could not be matter of hesitation. The progress of religious truth met however with serious impediments. These chiefly arose from two sources; the extravagances into which some of those who embraced

*Effects of the version.*

<sup>t</sup> These measures were of various kinds. Wycliffe in his *Treatise against the orders of Friars*, chap. 36, writes, "and thus they pursue priests, for they reprove their sins as God bids, both to brenne them and the Gospel of Crist, written in English to most learning of our nation." *Vaughan's Tracts and Tr.* p. 247. The commissions issued to seize the books written by Wycliffe, Hereford, Ashton and Purvey have been mentioned before p. xxiv. Knighton, speaking of the visitation of Leicester by archbishop Courtney in 1392, and of Will. Smyth, then compelled to do penance in the marketplace there, tells us, "Libros eciam solempnes, quos in materna lingua de evangelio et de epistolis et aliis epistolis et doctoribus conscripserat, et ut fatebatur, per annos octo studiose conscribere laboraverat, archiepiscopo coactus tradidit." col. 2736. In 1390 a bill, if we may credit the *Compendious treatise* presently to be noticed, was brought into the house of lords for the suppression of the English translation; which was however thrown out by the exertions of the duke of Lancaster. The translation was opposed in the schools, and among others by Will. Butler, a Franciscan, whose Determination against it, written in 1400, is still extant, but imperfect, in the library of Merton College (No. 68, p. 202). In 1408, at a convocation in Oxford, archbishop Arundel published a constitution forbidding the reading of any book of Scripture translated into English, composed lately in the time of John Wycliffe or since his death. (*Wilkins Conc.* tom. iii. p. 317.) The Wycliffites on their part were not backward to defend their right to have the Scriptures in their own language. The series of tracts in a volume in the Univ. Libr. Cambridge has been already largely quoted. Between the years 1398 and 1405, during which period archbishop Scrope held the see of York, was probably composed a treatise in Latin of considerable extent, on the lawfulness of having the Scriptures in the vernacular tongue. The third and most important division of this work is preserved in the Imperial Library at Vienna, in a Ms. of the fifteenth cent. (See Denis Codd. *Theol. Lat. Bibl. Vienn.* vol. i. p. 3. col. 842 seqq.) The author is anonymous, but appa-

rently a theologian of Oxford, where he tells us, two *valentes doctores* successively disputed in public lectures on either side of the question. He repeats the arguments used on the negative side, adding some of his own, and then replies on the affirmative. Shortly after this, in the time of archbishop Arundel, and therefore compiled between 1399 and 1414, appeared a treatise in defence of the vernacular version of Scripture, in which some of the passages in the Latin tract mentioned above are introduced. No more than a fragment of this treatise is preserved in its original form, and this only in manuscripts of the sixteenth and seventeenth centuries. Three of these are found in Mss. Harl. 325, Cott. Vitell. D. 7, and C.C.C. Cambr. 171, all made from a fragment in Worcester Cathedral; a fourth transcript is among the Lambeth Mss. No. 594. fol. 57, made by Wharton from a Ms. formerly in the library of Westminster Abbey. The entire treatise in a somewhat modernised form, and with interpolations, (as for instance, the notice of bishop Fleming's death in 1431,) was printed, probably at Tindal's instigation, by Hans Luft, at Marlborow in the land of Hessen, in 1530; and reprinted in England by Richard Banckes, under the title of *A Compendyous olde treatyse, shewynge howe that we ought to haue the Scripture in Englyshe*, (see Dibdin's Ames, vol. iii. p. 257;) in the preface to which edition it is described as "a treatyse wryten about the 3ere of our Lorde a thousande fower hundred." It was introduced by Foxe into the first edition of his *Actes and Monuments*, 1563, p. 452 seqq., but omitted in the subsequent impressions. It is to this treatise that archbishops Parker and Ussher, as well as Foxe, were indebted for their notices of archbishop Arundel's sermon on queen Anne, and of the bill in parliament brought in by the archbishops and clergy alluded to above.

<sup>u</sup> See in Foxe, *Acts and Mon.* extracts from the Norwich registers, vol. i. 755; from the registers of London, vol. ii. pp. 735, 745; and from those of Lincoln, *ibid.* pp. 751—764.

the new opinions speedily fell, and the wars and distractions from which England suffered during the greater part of the fifteenth century. Notwithstanding these obstacles truth maintained its own cause. The versions of Wycliffe and his followers continued to be read and circulated; they contributed largely to the religious knowledge which prevailed at the commencement of the Reformation; and at that period they supplied an example and a model to those excellent men, who in like manner devoted themselves at the hazard of their lives to the translation of Scripture, and to its publication among the people of the land.

*Sources of the texts now printed.*

*In the earlier version.*

61. Little now remains, except to give an account of the method which the editors have pursued in preparing these volumes for the press. The texts have been printed from the Mss. with scrupulous exactness. For this purpose, four copies have been selected in the earlier version, namely, a Ms. in the library of Corpus Christi Coll. Oxford, marked No. 4, two Mss. in the Douce collection, Bodleian Library, Nos. 370 and 369, and a Ms. in the Old Royal collection, British Museum, marked 1 B. 6. The text has been collated either *verbatim* or in various readings with nineteen other copies. These have been, with little exception, examined throughout their extent. In addition, eight copies have been collated for prologues and smaller portions.

*In the later version.*

62. For the later text, one manuscript has been followed throughout, marked 1 C. 8, in the Old Royal collection. This has been collated either *verbatim*, or in the various readings with no less than thirty-four other copies. The greater part of these have been examined throughout. Thirteen more have been consulted for prologues and portions. The two printed editions of the New Testament in the later text, by Lewis<sup>w</sup> and Bagster, have likewise been collated throughout, in the various readings.

*In the General Prologue etc.*

63. In the General Prologue the text is printed from the Harl. Ms. 1666, as far as chap. xv. vol. i. p. 57, l. 3, and thence to the end from a Ms. in the Cambridge University Library, Mm. 2. 15. An accurate collation has been made of eight other copies. The epistles of Jerome prefixed to Genesis are taken, in the later version, from the New College Ms, 66; elsewhere the source of the prologues, if it differ from that of the book which follows, is noted in the margin. For the table of lessons etc. the text has been copied from the Mss. Corp. Ch. Coll. No. 4, and Brit. Mus, Addl. 15,580, except it be otherwise stated in the margin, and has been collated with six other copies<sup>x</sup>.

64. The great extent to which the collations have been carried, will be more fully and accurately perceived by means of the subjoined table, which will also explain the letters by which the several copies are designated.

## IN THE OLD TESTAMENT.

### *Earlier Version.*

- A. Corp. Ch. Coll. Oxford, 4; forms the text from Genesis to iii Kings, and from Ezekiel i. 26 to xxxii. 23; collated *verbatim* elsewhere. [94.<sup>y</sup>]
- B. Bodl. Libr. Douce 370; forms the text from iv Kings to ii Paralipomenon; collated *verbatim* elsewhere. [88.]
- C. Bodl. Douce 369, 1st. part; forms the text from i Esdras to Baruch iii. 20; collated *verbatim* elsewhere. [87.]

<sup>w</sup> As reprinted by Mr. Baber, 4<sup>o</sup>. Lond. 1810.

<sup>x</sup> Namely, Brit. Mus. 1 B. vi. (M); Arundel 104 (E); Queen's Coll. Oxf. 23 (M); Univ. Libr. Cambr. Dd. 1. 27 (R); Hereford 206 (X); and Lansdowne 455 (k). The quotations of the beginning and end of the respective lessons do not precisely agree in the different Mss., being sometimes taken from the earlier version,

and sometimes from the later, and occasionally varying slightly from both. It has not been thought necessary to note these variations.

<sup>y</sup> The numbers here affixed designate the order in which these Mss. are described in the list subjoined to this Preface.

- D. Archiep. Libr. Lambeth 25, 1st. part, containing the Pentateuch; collated *verbatim* from Genesis to Numbers xx; with various readings elsewhere. [46.]
- E. Bodl. 959; collated *verbatim* throughout. [65.]
- F. Trin. Coll. Dublin, A. 1. 9; collated with various readings throughout. [150.]
- G. Brit. Mus. Egerton 617, 618; collated with various readings throughout. [32.]
- H. Allanson; collated *verbatim* 1 Paralipomenon, Ezekiel i—xxxii. and 1 Maccabees xi.—11 Maccabees, end; and with various readings from Genesis to iv Kings. [155.]
- I. Bodl. Fairfax 2; Prologues to books from Genesis to Ecclesiasticus, except to 1 Paralipomenon [where marked K]; collated *verbatim*. [71.]
- K. Bodl. Douce 369, 2nd. part; forms the text from Baruch iii. 20 to Ezekiel i. 26, and from Ezekiel xxxii. 23 to Deeds xxviii. 15; collated *verbatim* elsewhere. [87.]
- K. New Coll. 66; Prologue to 1 Esdras only; collated *verbatim*. [97.]
- L. Bodl. 183; Prologues from Tobit to Wisdom; collated *verbatim*. [59.]
- O. New Coll. 66; Prologues from 11 Paralipomenon to Psalter, except that to 1 Esdras; collated *verbatim*. [97.]
- R. Univ. Libr. Cambr. Dd. 1. 27; Prologues from Job to Ecclesiastes; collated *verbatim*. [106.]
- Z. Univ. Libr. Cambr. Ee. 1. 10; Prologue to 11 Paralipomenon only; collated *verbatim*. [107.]

*Later Version.*

- A. Old Roy. Libr. Brit. Mus. 1 C. 8; forms the text throughout. [6.]
- B. Old Roy. Libr. Brit. Mus. 1 C. 9; collated *verbatim* from Genesis to Deuteronomy; with various readings elsewhere. [8.]
- C. Cotton Claudius E. 2; collated *verbatim* from Genesis to Ecclesiasticus; with various readings elsewhere. [9.]
- D. Lansdowne 454; collated *verbatim* Genesis and Exodus; with various readings elsewhere. [27.]
- E. Arundel 104; collated *verbatim* from Genesis i. to Exodus xvii., iv Kings, 11 Maccabees viii. 11. to end; with various readings elsewhere. [29.]
- F. Sion Coll. 18; collated *verbatim* Genesis, Exodus, Leviticus; 1 and 11 Maccabees; with various readings elsewhere. [42.]
- G. Lincoln Coll. 15; collated *verbatim* in Genesis; with various readings elsewhere. [96.]
- H. Corp. Ch. Coll. Oxf. 20; collated with various readings throughout. [95.]
- I. Bodl. 277; collated *verbatim* throughout. [60.]
- K. Bodl. Fairfax 2; collated *verbatim* from Genesis to iv Kings, and Psalms i—lxxv.; with various readings elsewhere. [71.]
- L. Bodl. 296; collated with various readings throughout. [61.]
- M. Queen's Coll. Oxf. 23; forms the text of special Prologues; collated with various readings elsewhere. [101.]
- N. St. John's Coll. Oxf. 7; collated *verbatim* from 11 Paralipomenon to Esther, Isaiah to 11 Maccabees; with various readings elsewhere. [103.]
- O. New Coll. 66; forms the text of Prologues from Genesis to 1 Paralipomenon; collated with various readings elsewhere. [97.]
- P. Emanuel Coll. 2; collated with various readings throughout. [118.]
- Q. Univ. Libr. Cambr. Mm. 2. 15; collated *verbatim* from Ezekiel to 1 Maccabees; with various readings elsewhere. [112.]
- R. Univ. Libr. Cambr. Dd. 1. 27; forms the text of Prologues to Wisdom and Ecclesiasticus; collated *verbatim* from Zechariah viii. to 11 Maccabees; with various readings elsewhere. [106.]
- S. Corp. Ch. Coll. Camb. 147; collated *verbatim* from Genesis to Psalms; with various readings elsewhere. [116.]
- T. Trin. Coll. Cambr. B. II. 8; the Pentateuch; collated with various readings throughout. [133.]
- U. Archiep. Libr. Lambeth 25, 2nd. part; collated *verbatim* from Ecclesiasticus xxxix. to Isaiah xii.; Lamentations to Zechariah viii.; with various readings elsewhere. [46.]
- V. Archiep. Libr. Lambeth 1033; collated with various readings throughout. [50.]
- W. Norwich Corporation 54; collated *verbatim* Exodus and Leviticus; with various readings elsewhere. [144.]
- X. Hereford Cathedral 206; collated *verbatim* from 1 Kings to Esther; with various readings elsewhere. [137.]
- Y. Trin. Coll. Dubl. A. 1. 5; collated with various readings throughout. [149.]

- a. Bodl. 183; Tobit to Ecclesiasticus; collated with various readings throughout. [59.]
- b. Harl. 2249; Joshua to Psalms; collated with various readings throughout. [17.]
- c. Tenison 83; collated with various readings throughout. [44.]
- d. Magd. Coll. Cambr. Pepys 1603; collated in Genesis with various readings. [123.]
- e. Harl. 5017; 1 and 11 Maccabees; collated with various readings throughout. [22.]
- f. Harl. 3903; Tobit and Job; collated with various readings throughout. [19.]
- g. Brit. Mus. Addl. 10,596; Tobit and Daniel xii.; collated with various readings throughout. [38.]
- h. Bodl. Douce 36; Tobit; collated with various readings throughout. [84.]
- i. Brit. Mus. Addl. 10,046; Psalms; collated with various readings throughout. [36.]
- k. Brit. Mus. Addl. 10,047; Psalms i—lxxiii; collated with various readings throughout. [37.]

## IN THE NEW TESTAMENT.

*Earlier Version.*

- A. Corp. Ch. Coll. Oxf. 4; collated with various readings throughout. [94.]
- C. Cotton, Claudius, E 2; Luke xix. 12—xx. 10, Epistle to Philemon; collated *verbatim*. [9.]
- G. Brit. Mus. Egerton 617, 618; collated with various readings throughout. [32.]
- K. Bodl. Douce 369, 2nd. part; forms the text as far as Deeds xxviii. 15. [87.]
- M. Old. R. Libr. Brit. Mus. 1 B. 6; forms the text from Deeds xxviii. 15 to the end of the New Testament; collated *verbatim* elsewhere. [4.]
- N. Sidney Coll. Cambr. Δ. 5. 14; collated *verbatim* throughout. [127.]
- O. Magd. Coll. Cambr. L. 5. 19; collated *verbatim* throughout. [126.]
- P. Bodl. Rawlinson C. 258; collated *verbatim* throughout. [79.]
- Q. Advocates' Libr. Edinburgh, A. 6. 34; collated *verbatim* throughout. [143.]
- S. Banister; forms the text of the Prologues to the Epistle to the Romans, and to the Catholic Epistles; collated *verbatim* elsewhere. [162.]
- T. Trin. Coll. Dubl. A. 1. 10; collated *verbatim* throughout. [151.]
- U. Brit. Mus. Addl. 11, 858; 1st. part, as far as Luke xix. 13; collated *verbatim* throughout. [39.]
- V. New Coll. 67; collated *verbatim* throughout. [98.]
- W. Phillipps, 9302; collated *verbatim* throughout. [168.]
- X. Christ Church E 4; collated *verbatim* throughout. [91.]
- Y. Brit. Mus. Addl. 15, 580; collated with various readings, and the latter part *verbatim*. [41.]
- a. Bodl. 277; Prologue to Romans only; collated *verbatim*. [60.]
- b. Bodl. Rawlinson C. 259; Prologue to Romans only; collated *verbatim*. [80.]

*Later Version.*

- A. Old R. Libr. Brit. Mus. 1. C. 8; forms the text. [6.]
- C. Cotton Claudius, E 2; collated *verbatim* in Matthew, and from Mark xi. to Apocalypse; with various readings elsewhere. [9.]
- E. Arundel 104; collated with various readings throughout. [29.]
- I. Bodl. 277; collated *verbatim* throughout. [60.]
- K. Bodl. Fairfax 2; collated with various readings throughout. [71.]
- M. Queen's Coll. Oxf. 23; collated partially with various readings. [101.]
- N. Sidney Coll. Cambr. Δ. 5. 14; Prologues only; collated *verbatim*. [127.]
- O. Magd. Coll. Cambr. L. 5. 19; John, and Prologues to Mark, Luke, and John; collated *verbatim*. [126.]
- P. Emanuel Coll. 2; collated with various readings, from Matthew to John. [118.]
- Q. Univ. Libr. Cambr. Mm. 2. 15; collated *verbatim* from Acts viii. to Apocalypse; with various readings elsewhere. [112.]
- R. Univ. Libr. Cambr. Dd. i. 27; collated *verbatim* from Acts viii. to Apocalypse; with various readings elsewhere. [106.]
- S. Corp. Ch. Coll. Cambr. 147; collated with various readings from Matthew to John. [116.]
- T. Trin. Coll. Dubl. A. 1. 10; Romans i.—xi. 20, and certain Prologues; collated *verbatim*. [151.]
- X. Hereford Cathedral 206; collated *verbatim* Matthew and Mark; with various readings elsewhere. [137.]
- Z. Advocates' Libr. Edinburgh, A. 6. 34; Prologue to Matthew only; collated *verbatim*. [145.]

- a. Brit. Mus. Addl. 11, 858, 2nd. part, from Luke xix. 13 to Apocalypse; collated *verbatim*. [39.]
- b. Emanuel Coll. 1. 2. 13; collated with various readings throughout. [119.]
- c. Caius Coll. 343; collated *verbatim* throughout. [114.]
- e. Harl. 5017; collated with various readings throughout. [22.]
- g. Harl. 4890; collated with various readings throughout. [21.]
- h. Harl. 272; collated with various readings throughout. [10.]
- i. Harl. 2309; four Gospels; collated with various readings throughout. [18.]
- k. Lansdowne 455; collated with various readings throughout. [28.]
- l. Bodl. Rawlinson C. 237, 238; Prologue to Romans only; collated *verbatim*. [77.]
- m. Bodl. Rawlinson C. 257; Epistle to Laodiceans and Prologue to Romans only; collated *verbatim*. [78.]
- n. Bodl. Dugdale 46; Prologue to Romans only; collated *verbatim*. [76.]
- o. Harl. 6333; collated with various readings from Romans to Apocalypse; forms the text of the Epistle to the Laodiceans. [25.]
- p. Emanuel Coll. 1. 4. 33; additional Prologues printed from this Ms. [120.]
- q. Cardwell; Epistle to Laodiceans and Prologue to Romans; collated *verbatim*. [163.]
- r. Ashburnham 2; Epistle to Laodiceans and Prologue to Romans; collated *verbatim*. [157.]
- s. Jesus Coll. Cambr. Q. Δ. 6; Epistle to Laodiceans; collated *verbatim*. [121.]
- t. Univ. Libr. Cambr. Gg. 6. 8; Epistle to Laodiceans; collated *verbatim*. [108.]
- u. Harl. 1212; Epistle to Laodiceans; collated *verbatim*. [14.]
- w. Magd. Coll. Cambr. Pepys 2073; forms a second text of the Epistle to the Laodiceans. [125.]
- x. Archiep. Libr. Lambeth, 369; Epistle to Laodiceans; collated *verbatim*. [47.]
- a. Edition of New Testament by Baber, 4°. Lond. 1810.
- β. Edition of New Testament in Bagster's Hexapla, 4°. Lond. 1841.

*General Prologue.*

- a. Harl. 1666; forms the text to chap. xv. vol. i. p. 57. [15.]
- β. Univ. Coll. Oxf. G. 3; collated *verbatim*. [105.]
- γ. Bodl. 277; only first chapter; collated *verbatim*. [60.]
- δ. Lincoln Coll. 15; as far as cap. xi.; collated *verbatim*. [96.]
- ε. Univ. Libr. Cambr. Mm. 2. 15; supplies the text from chap. xv. p. 57. to end. [112.]
- ζ. Trin. Coll. Dubl. A. 1. 10; collated *verbatim*. [151.]
- η. Corp. Ch. Coll. Cambr. 147; collated *verbatim*. [116.]
- θ. Old. R. Libr. Brit. Mus. 1. C. 8; only first chapter; collated *verbatim*. [6.]
- ι. Univ. Libr. Cambr. Kk. 1. 8; collated *verbatim*. [110.]
- κ. Harl. 6333; Prologue prefixed to Clement; printed from this Ms. [25.]
- λ. Ashburnham 3; Prologue prefixed to Clement; collated *verbatim*. [158.]

In the Table of Lessons, etc., the references to the collations are the same as in the New Testament.

65. The glossary has involved no inconsiderable labour. It has been compiled principally with the view of explaining such words as seemed likely to occasion difficulty to an ordinary reader. Few such, it is hoped, have escaped notice. But it must be observed, that neither the glossary nor the various readings include *all* the orthographical variations which the manuscripts present. This would indeed have been an useless and almost endless task. The principal forms and inflexions have, however, been set down, and the philologist will find the glossary highly serviceable in enabling him to ascertain the usage of words at a definite period of our language, employed by those whose purpose it must have been to make themselves as easily understood as possible. It is right to warn him, that some of the examples given may not belong to either of the original versions, but be derived either from the partial revisions of the text subsequently undertaken, or from the caprice of the copyists of particular Mss. But these are exceptional cases, and of rare occurrence; the great bulk of the words collected in the glossary may be confidently assigned to the last twenty years of the fourteenth century.

*Acknowledgments due from the Editors.*

66. The editors in the course of their protracted undertaking have laid themselves under many obligations. First of all, their thanks are due to the Delegates of the University Press in Oxford, for the liberal patronage which, by providing for the expense of the work, encouraged them to commence their task, and has enabled them at length to bring it to a conclusion. They have also to express their acknowledgments to the Royal Society of Literature, who at the outset of the design, zealously, though ineffectually, exerted their influence to promote its success. For the loan of valuable Mss. the editors are widely indebted. They have particularly to mention the Dean and Chapter of Christ Church, the Warden and Fellows of New College, the Provost and Fellows of Queen's College, the Rector and Fellows of Lincoln College, and the Presidents and Fellows of Corpus Christi and St. John's Colleges respectively, all in Oxford; the Masters and Fellows of the several Colleges of Caius, Emanuel, Trinity, Sidney, Magdalen and Christ's, in Cambridge; the Deans and Chapters of Hereford and of Lincoln; the Corporation of the city of Norwich; the President and Fellows of Sion College; the Trustees of Archbishop Tenison's Library; the Provost and Fellows of Trinity College, Dublin; the Faculty of Advocates in Edinburgh; H. R. H. the late Duke of Sussex; His Grace the late Archbishop of Canterbury; Mrs. Allanson of Broughton; Sir Peregrine Acland, Bart.; Sir Thomas Phillipps, Bart.; Sir David Dundas, H. M. Judge Advocate; the very Rev. the Dean of Llandaff; the late Francis Douce, Esq.; Thomas Banister, Esq. of the Inner Temple, and the Rev. Daniel Rock, D.D.

During the long period in which the editors have been engaged on their work, they have had to visit, or to consult, very many of the principal Libraries of the kingdom. Every where they have met with the most ready and obliging attention. But they are bound to acknowledge more especially the kindness of His Grace the present Archbishop of Canterbury, in granting them free access to the manuscripts and archiepiscopal registers at Lambeth. They are also particularly indebted to the Bishop of Lincoln, to the late Master and to several of the Fellows of Corpus Christi College, to the Master of Magdalen College, and the late and present Masters of Emanuel College, in Cambridge; to the Masters of University and Balliol Colleges, the late President of Corpus Christi College, and the Principal of St. Mary Hall, in Oxford; to the Rev. Dr. Bandinel, Librarian of the Bodleian Library, and the Rev. H. O. Coxe, Sub-librarian there; the Rev. John Lodge, and the Rev. Thomas Power, late and present keepers of the University Library in Cambridge; the Rev. Professor Lee, the Rev. Charles Blick, of St. John's College, and the Rev. W. P. Baily, of Clare Hall, in that University; to the Rev. Dr. Todd, senior Fellow of Trinity College, Dublin; Professor Couper, Curator of the Hunterian Museum in Glasgow; David Laing, Esq. Keeper of the Signet Library, Edinburgh; the Rev. Wm. Gunner, Fellow of Winchester College; the Rev. W. G. Anderson, senior Tutor of University College, Durham; and Dr. C. P. C. Schönemann, Librarian of the Ducal Library at Wolfenbüttel.

*Conclusion.*

67. The editors have spared no pains to render these volumes complete. A considerable portion of their time during twenty-two years has been spent in accomplishing their task. They will have no cause of regret, if the result of their labours shall remove some portion of the disgrace which has long been attached to the English nation, for the continued neglect of its earliest versions of holy Scripture, and if it shall serve in any important degree to illustrate the history and structure of the English language.

BRITISH MUSEUM, 1st October, 1850.

# LIST OF MANUSCRIPTS.

## LONDON.

### BRITISH MUSEUM.

1. *Old Royal Library.* 1 A. iv. Thin vellum, 12°, ff. 269, 2 cols., written about the middle of xv. cent.; probably No. 103 of the Theyer collection purchased by Charles II. in 1678.  
The New Testament, with the usual prologues, in the later version. Prefixed is a Table of the lessons, epistles and gospels, after the use of Salisbury.
2. *Old R. L.* 1 A. x. Vellum, small 4°, ff. 238, 2 cols., of the early part of xv. cent.; formerly belonged to Lord Lumley.  
The New Testament, with the usual prologues, in the later version. A Table of the lessons, etc. after the use of Salisbury, is prefixed.
3. *Old R. L.* 1 A. xii. Vellum, 4°, ff. 241, 2 cols., written about the middle of xv. cent.; presented as a new year's gift to Queen Elizabeth, by her chaplain, John Bridges, who has written a dedication to her majesty on two spare leaves at the commencement.  
The New Testament, with the usual prologues, in the later version. Prefixed is a Table of the lessons, etc.
4. *Old R. L.* 1 B. vi. Vellum, large 4°, ff. 239, 2 cols., in an upright large character, written with great care and neatness, about 1400. It appears to have belonged in 1569 to Avery Uvedall, in 1576 to Edmund Hasselwode, and in 1580 to Nicholas Crafford, and still earlier to Edwy Marowe. The volume was one of the Theyer collection, probably No. 171.  
The books of the New Testament, with the usual prologues, in the earlier version. They are preceded by a Table of lessons, etc. according to the use of Salisbury. The following lacunæ occur, Mt. vii. 11 to viii. 19, and Mk. iii. 33 to iv. 37. to the end of the Apocalypse.
5. *Old R. L.* 1 B. ix. Paper, small folio, ff. 54, written apparently in the reign of Queen Elizabeth; previously in the Theyer collection, No. 180. It contains:—
  1. The prologue to the Gospel of St. John, in Anglo-Saxon, fol. 1;—2. The 'Capitula,' or an abstract of the contents, of St. John's Gospel, in Anglo-Saxon, fol. 1;—3. "Legenda de defunctis," in Anglo-Saxon, fol. 2;—4. "Legenda in quadragesima," in Anglo-Saxon, fol. 2<sup>b</sup>;—5. The Gospel of St. John, in the later Wycliffite version, with the same Gospel in Anglo-Saxon, on alternate pages, fol. 4<sup>b</sup>.
6. *Old R. L.* 1 C. viii. Vellum, large folio, ff. 572, 2 cols., very neatly and regularly written, probably before 1420, with initials to the books, in gold upon coloured grounds, and to the chapters blue flourished with red; and having ornamented borders at the commencement of some of the books: prefixed to John is a small miniature, representing the evangelist and the eagle. The first leaf has been inserted subsequently, and has been written by a later scribe. The recto of this leaf has a red rose in the initial letter, and is surrounded by a border partly composed of red and white roses; in the lower part is a shield of France and England, quarterly, and on the side a portcullis surmounted by a red rose; executed in the reign of Henry VII. This Ms. has been carefully corrected throughout by a nearly contemporary hand.

The books of the Old and New Testament, in the later version, with the prologues to Baruch and Isaiah, and those usually prefixed to the books of the New Testament. The Ms. presents in the most material points an uniform and accurate text. In many places, when other copies combine, not unfrequently without exception, in adopting an erroneous reading, here the correct rendering is given; examples of this are found in Gen. xxxi. 35 and 41, so for *to*; xxxiv. 24, and for *whanne* sec.m.; xxxviii. 29, for for *fro* sec.m.; xlv. 30, *the* for *this*; xlix. 11, *grape* for *grace* sec.m.; Josh. ii. 19, *oure* for *zoure* sec.m.; v. 13, *aduersaries* for *aduersarie* sec.m.; ix. 18, *princis* for *puples* sec.m.; xxii. 15, *of* for *to*; Judg. vii. 3, *the* for *that*; viii. 9, and so for *and*; ix. 17, *to* for *for* sec.m.; xi. 33, *til* to *thou comest* for *til to that he come*; 1 Kings xviii. 7, *pleynge* sec.m. for *fleyng*; 11 Kings vii. 20, *for* for *therfor* sec.m.; Ezek. xiii. 21, *hond* for *lond* sec.m.; Mk. xiii. 8, *begynnyngis* for *beginning*, and 1 Cor. vii. 9, *that* for *and*. In some of these cases the reading seems, not to have been selected from another Ms., but rather to have been the rendering of the scribe himself, after an examination of the Latin; as for example, in Judg. ix. 18, *handmayde* for *concubyne*; 1 Kings xxi. 11, *queeris* for *carroulis*; Eph. iii. 4, *mysterie* for *mynysterie*. These corrections of the ordinary text are very frequently due to the second hand, which has throughout made numerous

emendations, as Gen. xxxvii. 28, *thriitti* for *twenti*; Judg. x. 9, *passid Jordan* for *passid*; 1 Kings xxvii. 12, *he wrouste* for *we wrousten*. Variations also from the generality of copies are sometimes found in the adoption of a more modern or familiar word, as Gen. l. 6, *chargid* for *coniurid*; Judg. iv. 15, *a foote* for *on foote*; 1 Par. ii. 31, *sotheli* for *certes*; *a* for *o*; and *a* for *sum* when singular; sometimes in the insertion or repetition of a pronoun, to render the sense more clear, as Josh. xiii. 12, *hem*; Judg. x. 7, *he*; 1v Kings vii. 17, *her*; and sometimes, with the same view, in the supplying a relative and auxiliary, as Josh. x. 6, *that weren* before *bisegid*; or the addition of *man* or *men* to an adjective, as Gen. xxxix. 20, *bounden men*. It has again other peculiarities, as the omission of the *s* in the genitive; Lk. xv. 17, *fadir* for *fadris*; of *æ* after the imp. plural, Ex. v. 11. Mt. xiii. 32. Rom. xvi. 9; of *to* after certain verbs, as *brynge*, *comaunde*, etc., and the almost uniform putting of *whether* for *wher*. In the New Testament, it seems as if the old version had been consulted, giving occasion to such readings as Mt. xiv. 5, *groyneden* for *grucheden*; and Mt. xv. 27, *cruciften* for *crucifeden*; Lk. i. 15, *and* for *ne*; vi. 1, *bi cornes* for *bi the cornes*. But one of the most remarkable variations occurs in the discarding of the verbal glosses from the text, which as far as Numb. xx. are almost always omitted; from this place to the Psalms they are adopted, and from the Psalms to the end of the Old Testament are again rejected. Sometimes however an explanatory gloss is admitted where other copies are without it, as Gen. xxxv. 14, title *ether memorial*; 1 Kings v. 8, wise men *ether princis*; 1 Macc. v. 64, prosperite *ether preisyngis*. This Ms. has formed the text of the later version throughout the present edition of the books both of the Old and New Testament.

7. *Old R. L.* 1 C. ix. Vellum, folio, ff. 233, 2 cols., written not later than 1410. Previously in the Theyer collection, No. 27. Another portion of this copy is contained in Ms. Harl. 5017.

The books of the Old Testament, from Genesis to Job inclusive, without prologues, but with numerous marginal glosses by the original hand, especially in Job; these generally agree *verbatim* with those printed from Ms. Cott Claud. E. 11. A few, but not of much extent, are found, which do not occur there. In the margin are also written some remarks in a hand of the time of Henry VIII.

8. *Old R. L.* 17 A. xxvi. Vellum, small 4°, pp. 281, written by two hands; the first portion, extending as far as p. 206, is the earlier, but both are probably before 1400; it was No. 270 of the Theyer collection. The volume contains:—

An exposition of the Decalogue, p. 1.—A tract of the seven deadly sins, and other short pieces of a like kind, p. 37.—Wycliffe's Commentary on the Apocalypse, with the prologue, p. 67.—This Gospel of St. John, with the prologue, in the early version, p. 209.—This Ms. has some readings peculiar to itself.

9. *Cotton, Claudius*, E. 11. Vellum, large folio, 2 cols., ff. 352, written probably before 1420; imperfect at the beginning. A leaf has been prefixed inserted from some other Ms. which contained a History of the Bible in French.

The books of the Old and New Testament, in the later version, with the usual prologues, and large marginal glosses, chiefly from Lyra, many of which are found only in this copy. It also originally contained the General Prologue, as is evident from the list of books of Scripture given at the end of the volume; but this has been taken out, as well as the first chapters of Genesis, the Ms. now beginning at chap. ix. 23. It is also defective from 11 Macc. vii. 10 to the end of the Old Testament. The scribe has made numerous mistakes, which have been corrected by a second contemporary hand. The lessons are marked by letters in the margin, and in the New Testament there are frequent references to parallel passages. A few remarks have also been made in Latin and English by hands of about the year 1500. It is a remarkable circumstance, that the earlier text is introduced into this copy, by the original hand, from Luke xix. 12 to xx. 10, and throughout the Epistle to Philemon.

10. *Harl.* 272. Vellum, 4°, ff. 155, 2 cols., written about 1420. Probably it was formerly in Sir Simonds d'Ewes' collection, No. 104.

The New Testament, with the usual prologues, of the later version. At the end occur some Remarks on the Apocalypse, and Comments on the Commandments; with other extracts of a like nature. On the first leaf is prefixed, by rather a later hand, a copy of a prayer engraved in the church of St. John Lateran at Rome, granting 80,000 years of indulgence to all who should repeat it daily.

11. *Harl.* 327. Vellum, 4°, 2 cols., ff. 128, written about the year 1410. It formerly belonged to Sir Simonds d'Ewes, No. 118.

The Epistles of St. Paul, the Acts, Catholic Epistles and Apocalypse, in the later version, with the usual prologues.

12. *Harl.* 940. Vellum, in very small 4° or 16°, written in the first half of the fifteenth century, ff. 187; it formerly belonged to Edmond Pirton, Esq., and in Sept. 1645 to Roger Warfild, by the gift of William Pyrton, Esq.

The Epistles of St. Paul, with the usual prologues; the Acts, Catholic Epistles and Apocalypse, all without prologues; in the later version. It begins with Rom. vii. 24, and ends in Apoc. xxii. 12; the remaining verses of the chapter are however written on the next fly-leaf, in a hand of the xvi. cent.

13. *Harl.* 984. Vellum, in small 4°, ff. 73, written probably before 1450; the lacunæ have been partially supplied in the sixteenth century; imperfect both at the beginning and the end;

on the first leaf is written "Thomas Lower," and on the reverse, "4 of Oct. 1662, bought of Mr. Jones in litle britton."

The Gospel of St. Matthew, in the later version; beginning with the concluding lines of the prologue, and ending in c. xxviii. 16. The parts supplied are iv. 19—v. 13; xxiv. 15—30; xxvi. 41—55.

14. *Harl.* 1212. Vellum, in 4°. ff. 285, written about 1420. It belonged towards the close of the xvii. century to Mr. Richard Smith, of the Poultry Compter, and afterwards to Major John Mould, of whom it was purchased by Lord Oxford.

The New Testament, with the usual prologues, in the later version. Prefixed is a Table of the lessons, etc. after the use of Salisbury, and at the end is transcribed, in the hand of Mr. Smith, the Epistle to the Laodiceans, which is not complete.

15. *Harl.* 1666. Vellum, small 4°, ff. 111, written in the earlier part of the xv. century; imperfect at the end. It belonged to Archbishop Parker, and subsequently to Mr. Agarde of London, and when in his possession furnished the extracts in Ms. James No. 3, in the Bodleian Library. It was afterwards No. 90 of Henry Worsley's collection, and is wrongly described in the *Catalogi librorum Mss. Angliæ*, fol. 1697, as a copy of Wycliffe's Wicket.

The General Prologue prefixed to the Old Testament, in the later version. It ends in the xv. chapter with the words "manye other synnes and."

16. *Harl.* 1896. Vellum, small folio, ff. 110, written about 1450, or later; purchased by Lord Oxford of Humphrey Wanley. On the fly-leaves occurs twice the name "Henry Spelman," in a hand of the xvi. cent.

The Psalter, in Latin and English, verse by verse, the Latin in red letters; the English in the more recent version. —The following Canticles in like manner, in Latin and English, 1. *Confitebor*; 2. *Ego dixi*; 3. *Exultavit*; 4. *Cantemus Domino*; 5. *Domine, audiri*; 6. *Audite, celi*; 7. *Benedicite*; 8. *Te Deum*; 9. *Magnificat*; 10. *Benedictus*; 11. *Nunc dimittis*; 12. *Quicumque vult*.

17. *Harl.* 2249. Vellum, small folio, ff. 173, 2 cols., written perhaps about 1420; in the margin of fol. 83<sup>b</sup> occurs the name "Robert Yate;" defective at both extremes, written by the same hand as the Addl. Ms. 11,858, and it may have originally formed part of the same volume.

The books of the Old Testament from Joshua to Psalms inclusive, in the more recent version. It begins in Joshua xix. 19, and ends in Psalm cxliv. 14.

18. *Harl.* 2309. Vellum, in small 4°, ff. 107, 2 cols., written about 1420; bought by Lord Oxford of Mr. Bagford; it previously, in the sixteenth century, belonged to one Richard Dychar.

The four Gospels in the later version, with the usual prologues. It is defective from Mt. i. 20 to viii. 26, and from John xx. 28.

19. *Harl.* 3903. Thin vellum, 8°, ff. 64, written about the middle of the xv. century. At the end of Job, in a hand apparently of the original scribe, "The priis of this book is vj. s. and viij. d."

The books of Job and Tobit, in the later version.

20. *Harl.* 4027. Vellum, in large 4°, ff. 186, 2 cols.; written probably as early as 1420; much stained in parts, and a leaf is wanting in the iv. and v. chapters of Acts. In 1678 it belonged to Thomas Penson, Esq.

The books of the New Testament, in the later version, with the usual prologues. At the end is added a Table of the epistles and gospels for the Sundays and feriales of the whole year, in Latin; and, after two blank pages, a similar Table for the Saints' days.

21. *Harl.* 4890. In thin folio, vellum, ff. 93, 2 cols., written about 1420.

The New Testament, in the later version, with the usual prologues. Prefixed is a Table of the lessons, etc., after the use of Salisbury.

22. *Harl.* 5017. Stout vellum, large folio, 2 cols., ff. 117, written by the same hand with Old R. L. 1 C. ix. of which copy it originally formed a part. On the fly leaf, in a hand of about the year 1720, is the name "Rob. Keck."

The books of Maccabees, and those of the New Testament in the later version; the New Testament has the usual prologues. The margin contains numerous glosses, chiefly from Lyra, many of which have been found in no other Ms., and the greater part only in this, and in Ms. New Coll. Oxford, No. 67. This is the copy from which, when in the possession of Robert Keck, Esq. of the Inner Temple, the Rev. John Russell proposed to print the New Testament of his intended edition.

23. *Harl.* 5767. Vellum, in 16°, ff. 113, 2 cols, written after 1450; presented to Lord Oxford by Mr. Oldisworth.

The Gospels of St. Luke and St. John, with the usual prologues, in the later version.

24. *Harl.* 5768. On thin vellum, in 16<sup>o</sup>., ff. 84, written before the middle of the xv. century. It belonged in the xvii. century to Abraham Olney, by whom it was given to William Eyres, who bestowed it on Richard Gipps.  
The Catholic Epistles and the Apocalypse; without prologues, rubrics or titles.
25. *Harl.* 6333. Vellum, thick 4<sup>o</sup>., 2 cols., ff. 365, written about 1430; in 1581 it belonged to Henry Flycke. It contains:—  
1. "A reule that tellith in whiche chapitres of the bible 3e may fynde the lessouns, pistlis and gospels, that ben red in the chirche after the vsse of Salisburi." fol. 1.—2. "A prolog upon the gospel of Mathew," taken out of Wycliffe's prologue to his Commentary on Matthew; beg. "Seynt Austyn seith"; (printed from this Ms. Gen. Prol. p. 44; and also privately by the Rev. Dr. J. T. Barrett, from a Ms. belonging afterwards to H.R.H. the Duke of Sussex). fol. 18.—3. Another "prolog," beg. "Oure lord Jhesu Crist—mekenes and pacience and charite," (printed also by Dr. Barrett, in whose Ms. some few lines are added beyond those found in this copy.) fol. 20.—4. The usual prologues to the four Gospels, in the later version. fol. 21<sup>b</sup>.—5. Wycliffe's translation of Clement of Lanthony's Monotessaron, with its prologue, and table of contents. fol. 23.—6. A Kalendar, with the Epistles and Gospels for Saints' days marked in it. fol. 139.—7. The longer prologue to the Epistle to the Romans. fol. 145.—8. The Epistles of St. Paul, the Acts, Catholic Epistles, and the Apocalypse, in the later version, with the usual prologues. fol. 147.—9. The Epistle to the Laodiceans, with a prologue. fol. 297.—10. Certain gospels read in the church, which are not to be found in Clement of Lanthony's Monotessaron in any one place; these are in the later version. fol. 297<sup>b</sup>.—11. "The lessouns and pistlis of the oolde lawe, that ben red in the chirche in al the 3eer, after the vss of Salisbiri," and "othere lessouns of the oolde lawe, that ben not red after the vsse of Salisburi"; these lessons agree partly with the old, and partly with the recent version. fol. 307.—12. A list of the books of the Bible, including the Epistle to the Laodiceans, with the chapters comprised in each. fol. 364.
26. *Lansdowne* 407. Paper and vellum intermixed, small folio, 2 cols., ff. 135, written after 1450. The following names occur, John Jackson; Alderman Dane, Frydaie Streete; and Thomas Turnere.  
The New Testament, with the usual prologues, in the later version. It is defective in the Apocalypse, from i. 1. to vi. 6, and from xii. 2, to the end. At the commencement of the volume is, 1. A Table of the lessons, etc.; 2. A short harmony of the Gospels, in Latin; and 3. A Table of the principal commentators on each book of Scripture; also in Latin.
27. *Lansdowne* 454. Vellum, large folio, 2 cols., written perhaps about 1420; on one of the fly leaves at the commencement is the following note, "This old copy of Wiccleve's Bible I purchased out of the Library of Sir Joseph Jekyl. It formerly belonged to Lord Somers. This is the finest copy I ever knew exposed to sale. James West, February 27, 1738-9." On the recto of the last leaf, in Roman capitals, in a hand of the xvii. century, ELSBETH. R. And a little below, within a scroll, the initials E. R. From the Ms. catalogue of Lord Somers' Library (*Harl.* 7191), where the copy belonging to his lordship is described as Wycliffe's Bible, in 2 vols., as well as from Sir Joseph Jekyll's sale catalogue (lot 72), in which the same description is found, it would seem as if there had been at that time a second volume of this Ms.  
The books of the Old Testament from Genesis to Psalms inclusive, in the later version; with a few short marginal glosses.
28. *Lansdowne* 455. Vellum, small folio, 2 cols., ff. 154, written not later than 1420; the last leaf supplied upon paper, at the end of the xvii. century, seemingly by Richard Smith of the Poultry Compter. It contains:—  
1. A series of lessons from the Old Testament, extending from Advent to Trinity Sunday, and comprising, together with some other passages of Scripture from the same books, Is. i.—ix. 8; Gen. i. ii. vi.—viii. 9; xii.—xv. 2; xxvii.—xxx. 40; xxxviii.—xli. 25; Exod. i.—iii.; Jerem. i.—viii. 22, and Lam. i.—iii. 27; all in the later version, fol. 2.—2. "The lessouns and pistlis of the oolde lawe, that ben rad in the chirch bi al the 3eer"; sometimes in the later, sometimes in the earlier version, and that with such irregularity, that successive lessons taken from the same chapter are in different versions. fol. 18.—3. A tract on contemplative life and the love of God, beg. "In ech synful man or woman"; the latter part in a later hand. fol. 34.—4. A tract by Richard Rolle, "of the amendinge of mannes lijf, othor of reule of lyuyng," in 12 chapters. fol. 41.—5. A Kalendar, in Latin. fol. 49.—6. A table "to fynde the lessouns, pistlis and gospels, after the vss of Salisburi." fol. 50.—7. A short synopsis of the books of the Bible, and a few chronological notes. fol. 58.—8. The books of the New Testament, in the more recent version, with the usual prologues; two to the Epistle to Romans. The Ms. offers not unfrequently peculiar readings, and has been corrected throughout by a second, but nearly contemporary scribe. The supplied leaf at the end contains Apoc. xxi. 15 to the end.
29. *Arundel* 104. Stout vellum, in two volumes, folio, 2 cols., ff. 379 and 425; written probably in the middle of the xv. century. On the last leaf is this note, "Henricus Saville, filius Henrici Saville de Blatheroide et Francisæ vxoris ejus, natus fuit die Veneris, videlecit, vicesimo die mensis Octobris, in hora quinta post meridiem ejusdem diei, in anno Domini millesimo quingentesimo (*sic*) sexagesimo octauo; et die dominica tunc proxima sequen' baptisatus fuit in

ecclesia parochiali de Hallifaxie, Johanne Lacyi de Brearley et Thoma Savile de Copley armigeris existen' compatribus eius, ac etiam Margareta Waterhous, vxore Gregorii Waterhous, vna filiarum Nicholai Tempest, armigeri existen' comatræ (*sic*) illius." On the blank verso facing St. Matthew's Gospel is pasted a finely illuminated capital B, cut out from a Psalter of the early part of the xiv. century; and on the side margin is painted a shield, with the arms of England, surmounted by a coronet or crown, executed probably in the xvi. century. Other capitals, apparently from the same Psalter, have been pasted upon the margins of the Psalms, one of which still remains. The initial letter to St. Matthew, which contains a winged figure symbolically representing the four Evangelists, is in a better style than the other ornaments.

The books of the Old and New Testament, in the later version. The Ms. has prologues to Isaiah and Jeremiah, and to the books of the New Testament, where commonly found. It is defective from Gen. xlii. 11, to xlv. 25; 1 Paral. xvi. 39, to xviii. 10. Its readings have a singular and almost uniform accordance with those of Bodl. 296, and Eman. Coll. I. 1. 6. Prefixed is a Table to find the lessons, etc. at mass; and subjoined is a list of the books of the New Testament.

30. *Arundel 254* (formerly 245). Vellum, 8°, ff. 135, written probably about 1400; defective at the end. It contains:—

1. A list of the books of Scripture, in Latin, imperfect. fol. 1.—2. Wycliffe's Translation of Clement of Lanthony's Harmony, or Monotessaron, with the usual prologue, and the two prologues printed by Dr. Barrett, the former of which has in this Ms. an additional paragraph at the commencement, beg. "In the beginning of holy chirche it was forbodny that eny man schulde speke—as oen of the puple;" and the latter has been printed from this Ms. in the preceding Preface, p. xiv.; also a Table of the gospels read in the church throughout the year, adapted to the Monotessaron. fol. 2.—3. The Catholic Epistles, with the prologue, in the earlier version. fol. 86<sup>b</sup>.—4. The lessons from the Old Testament, after the use of Salisbury, in the earlier version, imperfect, ending with the epistle on St. Matthew's eve. fol. 104.

31. *Burney 30*. Very small 4°, vellum, pp. 208; contains three Mss.; written probably in the middle of the xv. century. It formerly belonged to John Price, rector of Orleston and vicar of Halling, 1719—1730; afterwards to the Rev. John Brand.

The Gospel of St. John, in the later version; the Epistle to the Hebrews, in the same version.

32. *Egerton 617, 618*. Vellum, 2 vols., which originally formed only one, in large folio, 2 cols., written about 1420; at the top of the second leaf, inserted in the border, are the arms of Humphrey, duke of Gloucester, viz. quarterly, France semée and England, surrounded by a bordure argent; which arms are erroneously stated by Dr. Adam Clarke to belong to Thomas of Woodstock. The Ms. was purchased by Dr. Clarke at the sale of Dr. Fell, in 1795, and previously, according to Dr. Clarke, it belonged to Dr. J. Hunter.

The books of the Old Testament from Proverbs to 11 Mac., and those of the New Testament, in the early version, with the usual prologues where they are inserted; blank spaces being frequently left for them. Rubrics of the church lessons are inserted in the text of the New Testament. It is defective from 1 Cor. i. 1 to iii. 9; from Titus i. 1 to iii. 13, and from 1 Joh. v. 9 to Jude 3. Prefixed is a table of the books contained in the Ms.; and at the end, a "Kalendere to knowe alle the gospels and pistlis of the 3eer, whan thei ben radde after Salysburye vse." In the part of the Kalendar called the *proper sanctorum*, are introduced some remarks directed against the application of the lessons to the saints of the Romish church.

33. *Egerton 1165*. Vellum, small 4°, ff. 274, 2 cols., written about 1430. It is defective in many places; the name John Harefinch, and date 1708, occur in several parts.

The New Testament, with the usual prologues, in the later version. Prefixed is a Table of the lessons, etc. after the use of Salisbury. And at the end of the volume, a large Table of the matters in the several chapters of each book, which is imperfect, ending in cap. xii. of the Apocalypse.

34. *Egerton 1171*. Thin vellum, 12°, 2 cols., ff. 356, written about 1430. It belonged to Mr. Heber, who bought it at Singer's sale in 1818, lot 345; it previously was the property of Jackson, 1794, lot 325; then of Edwards, the bookseller, at whose sale in 1815 it was sold to Mr. Singer, lot 819; and in 1728 it belonged to David Jennings, who bought it of Mr. Boote of Wantage. Before this it was in the possession of Hen. Jeffreys, who purchased it from Mr. Atkins of Worcester. It contains:—

1. A Kalendar.—2. A Table of lessons, epistles and gospels, "aftir the vss of Salisberi."—3. The books of the New Testament, in the later version, with the usual prologues.—Then 4. in a rather larger, but contemporary hand, "the lessouns and pistlis of the olde lawe, that ben rad in the chirche in al the 3eer, after the vss of Salisburi."—To which are annexed, 5. "Othere lessouns of the Olde Testament, that ben not rad after the vss of Salisburi." All in the later version.

35. *Additional 5890—5902*. Thirteen 4° volumes, containing the transcript of the Old and New Testament, in the later Wycliffite version, made by or under the direction of the Rev. Johu

Russell, Fellow of Merton College, for his projected edition, of which he printed a prospectus, dated August 1, 1719.

Prefixed to vol. 1. (5890) is the following title, "The Holi Byble, translated into English by John Wickliff, S. T. P., about the year 1380; carefully copied from different Mss. in Oxford, afterwards collated with the Mss. in the King's and Cotton Libraries, by John Casley. Finally transcribed for the press under the direction of John Russell of Merton College, Oxford, 1721."—This is followed by the rough draft of a few paragraphs of an intended Preface, and by five pages of the General Prologue, taken from the Bodl. Ms. 277; after which is a copy of the Kalendar, or Rule of the Lessons, etc. from the Queen's Coll. Ms. 23, collated with the Corpus Coll. Ms. 1471.—Then follows the text of the Old Testament, transcribed from the Lincoln Coll. Ms., which extends through Mss. 5890—5899 inclusive, with occasional readings in the margin from Mss. St. John's, Oxford, Queen's, and Cotton Claud. E II., in the books of Genesis, Exodus and Leviticus; and also with the marginal glosses of Lyra, transcribed from the last-mentioned Ms. as far as the book of Daniel. In Ms. 5895 the 111 Esdras is added from Bodl. 277. Some of the books, as Joshua—111 Kings, and part of 1 Macc., are compared with the Vulgate and the English authorised version, and the readings noticed, with a very few critical notes.—In Mss. 5900 and 5901 is the transcript of the New Testament with some of the usual prologues, taken from Ms. Harl. 5017, and the Epistle to the Laodiceans, from Ms. Lambeth 369.—Throughout the early chapters of Matthew are some critical notes, founded on a comparison with the Greek, the Vulgate, and the authorised version, which shew the plan on which it was intended to edit the work, but they are of little value. The marginal glosses are given from Harl. 5017.—After the Apocalypse, there follow in 5901:—1. Wycliffe's Commentary on the Apocalypse, with the prologue, apparently from a Ms. in Norwich Library, fol. 251.—2. Proverbs, etc. from the Old Testament, fol. 315.—3. Prophecy of St. Hildegarde, fol. 324.—4. "The seune wordes that Crist spake on the crosse," fol. 326<sup>b</sup>.—5. "The ten comaundementis," with a short comment, fol. 327<sup>b</sup>.—6. Seven four-line stanzas, beg. "God that alle myghtes may, in heuen and erthe thi wille is don," fol. 329<sup>b</sup>. And in Ms. 5902, 7. Translation of the Athanasian Creed, with a comment, copied from Bodl. Arch. 100 and collated with Bodl. Th. W. 3, 5, and Arch. B. 96, fol. 1.—8. Appointment of John de Wycliue to be Custos of, Cant. Hall, 5 id. Dec. 1365, from archbishop Islip's register, fol. 35.—9. "Protestatio Rev<sup>di</sup>. Doctoris," beg. "Protestor publice, ut sepe alias," transcribed from Ms. Selden Arch. B. 10, fol. 38.—10. Portions of the transcript of the Old and New Testament, fol. 46.—11. A computation of the expense of printing the intended edition, fol. 105<sup>b</sup>.

36. *Additional* 10,046. Vellum, in 16<sup>o</sup>, ff. 132, 2 cols., written about the year 1430. It contains the book-plate of Joseph Ames of Norfolk (lot 826 of his sale). It afterwards belonged to the Whiteknights' collection, from which it was purchased (lot 2813) by Mr. Heber.

It commences with this rubric, *Here bigynneth a prologe on the Salmes of the Sauter*, beg. "Greet abundaunce — loue of enemyes" (corresponding *verbatim* with that printed vol. i. pp. 39, 40, except that the paragraph "This book comprehendith — loue of enemyes" is placed last instead of first); then the rubric, *Ende prologe*. Then follows the commencement of chap. xii. of the General Prologue, p. 43, "But it is to wite — in heuene." The book of Psalms, in the later version, with titles and the first verse of the Latin. The canticles, 1. *Confitebor*; *Ego dixi*; *Exultavit*; *Cantemus Domino*; *Domine, audivi*; *Audite, celi*; all in the later version: 2. *Benedicite*, abbreviated and in a different version, with the *Gloria Patri* and a versicle at the end; 3. *Te Deum*, beg. "Thee, God, we preise; thee, Lord, we knowleche. Thee, endeless fadir, euery erthe worschipeth"; 4. *Magnificat*, printed by Lewis from this Ms. in *Hist. of Translations*, p. 34; 5. *Benedictus* and *Nunc dimittis*, in a different version from either of those now printed; 6. *Quicumque vult*, with an exposition, beg. "It is seid comunli that ther ben thre credis," and ending, "teche it to men vndir hem."

37. *Additional* 10,047. Vellum, in small 4<sup>o</sup>, ff. 149, written late in the xv. century. The name "William Thorold" occurs, in a hand apparently of the xvii. cent.: at a recent period it belonged to John Towneley of Corney-house, Chiswick (lot 868 in his sale), and afterwards to Mr. Heber.

The Psalms, from the first to the seventy-third inclusive, in the later version. The first verse of each Psalm in the vulgate Latin, is given at its commencement.

38. *Additional* 10, 596. Vellum, small 4<sup>o</sup>, originally perhaps two Mss., both written about 1430. The latter part was written for "Matilda Hayle of Berkinge," and it afterwards belonged to Mary Hastynges of the same place. On the upper margin of the first leaf, "Iste liber pertinet Johanni Prston (?) 1577."

The first contains a book called "The craft of deyinge," fol. 1. The second contains—1. The book of Tobit, in the later version, fol. 25; 2. *Magnificat* and *Benedictus*, both in the later version, fol. 47, 6; 3. Meditations and prayers, fol. 49; 4. The history of Susanna, in the later version, fol. 77.

39. *Additional* 11, 858. Vellum, small folio, ff. 118, 2 cols., written in an upright character, perhaps about 1420. It is by the same hand with the Harleian Ms. 2249, and originally may have formed part of the same volume. The initials are not inserted. At the conclusion of the volume is this note: "Liber Gulielmi Cartheri, Rectoris Wermoth Episcopi, 1547;" and at fol. 19, in a hand of the xvi. cent., "Thomas Bate younger;" and at fol. 56<sup>b</sup>, in a later writing,

"Mr. George Dynley." It subsequently belonged to Booker, Warmsley, and Haslewood, at whose sale it came into the hands of Dr. Butler bishop of Lichfield.

The books of the New Testament, in the usual order, and as far as Luke xix. 13 in the earlier version, the remainder in the later; with the usual prologues, which are all of the later version. It has the four introductory verses to Luke, printed from this Ms., which are found only in one other copy, namely, New Coll. Oxford, No. 67. The longer prologue to the Romans is in a translation found only in this Ms., and is printed, vol. iv. p. 301.

40. *Additional* 15, 517. Vellum, 4°, 2 cols., written about 1430. It is imperfect at the beginning and end, and has other lacunæ; it has also suffered from damp, and a leaf has been supplied in Luke, in the early part of the xvi. cent.

The four Gospels, in the later version. It begins at Mt. x. 38 and ends at John xvi. 4.

41. *Additional* 15, 580. Vellum, short folio, 2 cols., written before the close of the xiv. cent.

The books of the Old Testament, from Proverbs to 11 Maccabees, and of the New Testament throughout, with the usual prologues, in the early version. They are preceded by 1. A Table of the church lessons, etc., the quotations in which are from the early version; and 2. A list of the books in the Old and New Testament. The rubrics of the lessons are written in the margin. It is defective from Ecclesiastes ix. 11 to Song of S. viii. 1; Ecclesiasticus xxvi. 20 to xxix. 18, and from Acts xxiv. 5 to xxv. 26.

#### SION COLLEGE.

42. *Sion Coll.*  $\frac{32}{1}$ , formerly 18, (4082). Vellum, large folio, 2 cols., written about 1420. On the fly leaves are written several names in various hands of the xvi. and xvii. centuries, and on a leaf in 1 Esdras the name of "Oliuer Sent Jhon."

The books of the Old Testament, in the later version, with the prefatory epistles of St. Jerome to Paulinus and Desiderius, and prologues to Isaiah and Baruch. It is defective from Judith xv. 15 to Esther ii. 16; and from Job xlii. 14 to Psalm x. 2.

43. *Sion Coll.*  $\frac{xiii}{7}$ , formerly 20, (4084). Vellum, small 4°, written about the middle of the xv. cent.; on the covers are the royal arms, France and England quartered, within the garter.

The New Testament, with the epistles and lessons of the old law, as read in the church, all in the later version.

#### ABP. TENISON'S LIBRARY.

44. *Tenison*, 83. Vellum, 4°, 2 cols., written perhaps as late as 1450. It is mutilated at both extremities, and in some other parts.

The four books of Kings, the second book of Paralipomenon, Proverbs, Ecclesiastes, Song of Solomon, Wisdom, and Ecclesiasticus, in the later version. It commences with 1 Kings xxviii. 5, and ends in Eccles. xvi. 3. It is defective from 11 Paral. xx. 35 to xxii. 9; from Prov. xix. 4 to Eccles. ii. 7; from Eccles. xii. 3 to Song of S. iv. 5; from Song of S. viii. 5 to Wisd. i. 8; and from Wisd. xix. 13 to Eccles. i. 12.

### WESTMINSTER.

#### COLLEGIATE CHURCH OF ST. PETER.

45. *Westm.* 85. Vellum, small 12°, written about 1450; given by the Duchess of Richmond to Henry Earl of Arundel, and by him in Sept. 1576 to Richard Wiclif. It was either 85 or 86 of the Mss. described as belonging to the Dean and Chapter, in Bernard's *Catalogi Mss. Anglie*, 1697.

The New Testament, of the later version, with a Table of lessons prefixed, and with the usual prologues.

### LAMBETH.

#### ARCHIEPISCOPAL LIBRARY.

46. *Lamb.* 25. Vellum, large folio, written about the year 1400. On a fly leaf is pasted a paper containing notes of the christenings of the children of "John Tey, squier, and Constans, his wief," 1543—1557, with the names of their sponsors, both at baptism and confirmation. This is probably the copy which formerly belonged to Bishop Bonner.

The books of the Old and New Testament; the Pentateuch in the earlier version, the remainder in the later version. The only prologues of the Old Testament are those prefixed to Genesis, Isaiah, and Baruch. In the latter part of the Old Testament it has numerous marginal glosses.

47. *Lamb.* 369. Vellum, 4°, ff. 252, 2 cols., written about 1450. In the xvi. century it belonged to Wylliam Hoskyn.

The New Testament, in the later version, with the usual prologues, and the Epistle to the Laodiceans. At the end, the lessons, etc. of the old law, on three pages only, the volume being imperfect; these lessons are in the later version.

48. *Lamb.* 532. Vellum, 8°, ff. 431, 2 cols., written about 1450.  
The New Testament, with the usual prologues, of the later version. Prefixed is a Table of the lessons, etc. after the use of Salisbury. After the Apocalypse, fol. 421, "The lessouns and pistlis of the olde lawe that ben rad in the chirche in al the 3eer, aftir the vss of Salisburi," and fol. 429, "othere lessouns of the oolde lawe, that ben not rad aftir the vss of Salisburi." On the last leaf, the names of the books in the Bible, with the numbers of chapters in each.
49. *Lamb.* 547. Very thin vellum, 12°, 2 cols., written about 1450; imperfect at the beginning.  
The Gospels and Catholic Epistles, in the later version, with the usual prologues. It begins in Mt. i. 1, wanting the prologue. After the Epistle of Jude follows "the table of the newe lawe," or "the maters of the gospels," that is, their contents; ending imperfectly in John xvii.
50. *Lamb.* 1033. Vellum, 4°, 2 vols., written probably about 1430; mutilated at the beginning and end, and in several other places; in parts much soiled.  
The books of the Old Testament, from 11 Paral. ii. 7 to Baruch inclusive, in the later version, with the prologues to Isaiah and Baruch. The textual glosses are numerous and sometimes peculiar; it has also occasional glosses in the margin. On Is. ciii. 17 is a Latin note on the word *gerfaucum*, which supposes Wycliffe the author of the version, and terms him "Latinitatis ignarus." The note is in a hand of about 1500. The following lacunæ occur: 11 Paral. xx. 12 to xxi. 11; Judith iv. 13 to vi. 6; Esther i. 8 to iv. 8; Job iv. 5 to ix. 17, and xx. 14 to xxvi. 13; Ps. ix. 7 to xiii. 3, xc. 2 to ciii. 14, and cix. 5 to cxviii. 37; Prov. vi. 12 to Song of S. v. 9; Is. xlix. 20 to li. 17; Bar. iii. 23 to vi. 42; and the Ms. ends in Bar. vi. 71.
51. *Lamb.* 1150, 1151. Two volumes, vellum, small 4°, written about 1430. On the fly leaf of vol. i. the following memoranda: "George Hudson awe this booke"; "Tis boke was bowght of Wylliaume Mathy, sum tyme parishe clearke of Sent Dunstones in the west of Londoune, by me John Wytton, Cetz<sup>n</sup>. and brodderer, & of the same paryshe, in año dñi 1554.—The wyche boke was extemed to be at that tyme thre vnder the olde and morc." On the first folio, "Hærcditas mea providentia Dei. D. N. 25 Novembr. 1627." This Ms. was formerly Askew's, and sold at his auction in 1775, lot 321. It was presented to the Lambeth library by Edw. Jacob of Feversham, in 1786.  
The New Testament, with the usual prologues, in the Latin version. Prefixed, in a different hand, is a Table of the lessons, etc. after the use of Salisbury.

## OXFORD.

## BODLEIAN LIBRARY.

52. *Laud* 24, formerly C. 6, (658). Vellum, 12°, written about 1450.  
The Gospels of St. Matthew and St. Mark, of the later version, and with the usual prologues.
53. *Laud* 25, formerly C. 7, (659). Vellum, 12°, 2 cols., written about 1435.  
The four Gospels, in the later version, with the usual prologues.
54. *Laud* 33, formerly C. 9, (661). Vellum, small 4°, written perhaps before 1400. It belonged to John Amerie, who bequeathed it to his wife Dorothy, by whom it was given in 1635, to Andrew Cook, by the hands (?) of John Wilson, of Maldon in Essex.  
The Epistles of Paul and the Catholic Epistles, in the later version, followed by Wycliffe's Commentary on the Apocalypse.
55. *Laud* 36, formerly C. 24, (676). Vellum, 8°, written about 1430; imperfect at the beginning—wanting a leaf.  
The four Gospels, in the later version, with the usual prologues, and a few marginal glosses.
56. *Laud* 182, formerly D. 14, (781). Vellum, small 4°, written about 1420, imperfect at the beginning.  
Chapters selected from Gen., Exod., Deut., 1 Kings, 111 Kings, Job, Psalms, Dan., and 11 Macc.; from Mt., Mk., Lk., the whole Gospel of John, 1 Cor., Hebr., and Deeds, 11 Pet., and the Epistle of Jude, and the Apocalypse entire. Then another series of short extracts from the books both of the Old and New Testament; all apparently in the later version.
57. *Laud* 507, formerly E. 6, (929). Vellum, small 4°, ff. 130, written in the earlier half of the xv. cent. It once belonged to "Joseph Maynard. Coll. Exon.," and in 1574 to "Christopher Watson, Deiragirantus, ætat. suæ 29."  
The Gospels of St. Matthew and St. Mark, in the later version, with the usual prologues.
58. *Laud* 361, formerly I. 6, (1346). Vellum, 4°, written perhaps about 1420.  
The New Testament, in the later version, and with the usual prologues. At the end are the lessons and epistles of the old law, after the use of Salisbury.

59. *Bodl.* 183, (2084). Vellum, small folio, 2 cols., ff. 284, probably written after 1450; some leaves are torn.

A Table of the lessons, after the use of Salisbury. The books of the New Testament, with the usual prologues. Tobit, without a prologue, Judith, Esther, Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Ecclesiasticus, all with prologues except the last. The books both in the Old and New Testament are in the later version; the prologues in the Old Testament are of the earlier version, slightly altered.

60. *Bodl.* 277, (2124). Vellum, in large thick folio, 2 cols., neatly written, with initials to the chapters, blue flourished with red, and to the books in colors and gold, branching into well executed borders, often of grotesque figures; perhaps of the date of 1440; on the recto of the last leaf in a hand of the commencement of the xvi. century, *Hic liber erat quōdā Hērici sexti, q̄i postea donabat n̄r domui Cartusianorū que Lōdini cōtigua est.*

The books of the Old and New Testament, in the later version, but in many parts much revised. It includes the 111 book of Esdras, which of this version is found in this Ms. only, and is printed from it. The first chapter of the General Prologue is prefixed to Genesis. It has prologues to Isaiah and Baruch, and to the books of the New Testament, and a few short marginal glosses. The longer prologue to the Epistle to the Romans is given both in the early and the later version. The Ms. is defective from 111 Kings xxii. 11 to 1v Kings ii. 16. The lessons are noted by rubrics in the margin, with letters marking the beginning and end.

61. *Bodl.* 296, (2467). Vellum, large folio, 2 cols., written about 1420. On the first fly leaf in a hand of xvi. Cent., "J. Herbert." It was given to the library by Sir Thomas Herbert, Bart., in 1666.

The books of the Old Testament, from Genesis to Psalms inclusive, without any prologues, in the later version. It ends in Psalm cxlviii. 8, the remainder having been cut away.

62. *Bodl.* 531, (2249). Vellum, 4°, 2 cols., written about 1440.

A Table to find the gospels, etc. after the use of Salisbury; the lessons from the Old Testament are given at length. Then the books of the New Testament, in the later translation, with the usual prologues.

63. *Bodl.* 665, formerly Arch. B. 9, (2998). Vellum, 4°, 2 cols., written about 1430, bound in black silk, with silver clasps of the xv. century, on which are the letters IHS. and MR.

A Table to find the lessons, epistles, and gospels. The books of the New Testament, in the later version, with the usual prologues. The lessons and epistles from the Old Testament.

64. *Bodl.* 771, (2553). Vellum, 4°, 2 cols., written about 1380—1390.

Clement of Lanthony's Monotessaron, translated by Wycliffe, with the usual prologue. Excerpts from the Epistles of St. Paul, the Catholic Epistles, and the Acts, followed by excerpts from the Old Testament. These passages appear to be in general accordance with the early version, but they present variations from it.

65. *Bodl.* 959, (3093). Very stout vellum, small folio, 2 cols., written by several scribes. The first hand proceeds to the end of Exodus, and is followed by a thinner and smaller writing as far as Judges, chap. vii. 13. A third and fourth hand, in a larger letter, continues the text to Ecclus. chap. xlviii., where it is taken up by a fifth, which goes on to the end, and which is the same with a part of the Douce Ms. 369. The text bears throughout marks of erasures and corrections; and to the end of chap. xxviii. of Genesis it has been retraced with darker ink by a considerably later hand. The initials are in red, but with little or no ornament; written certainly before 1390. On the verso of the last fly leaf, in a hand coeval with the Ms. this note, "that thing that 3e spac of, touchinge Sauages do;ter wole not 3it hc." The volume is handsomely bound in green velvet with brass bosses and clasps, and appears to have been given to the library in 1602 by . . . Springham.

The books of the Old Testament, from Genesis to Baruch iii. 20, ending abruptly with the words "othere men in the place of hem risen. The 3unge." There is no gloss or note whatever by the original scribes throughout. It has prologues to Genesis, Joshua, 1 Paral., 11 Paral., 1 Esdr., Tobit, Esther, Job, Psalms, Proverbs, Eccles., Wisdom, Ecclus., Isaiah, and Baruch. It is defective from the end of Tobit to Judith iv. 16. Each scribe has peculiarities of orthography; the first writes preterites, *seeys, fleey3*; participles often with the prefix, as *yschewid, yspoken, ytold, ydo, ysofe*; plurals, *clothes, bryddes, foules*; the second, beginning with Leviticus, writes, *hit, hul, hully, gulty, hud for it, hill, hilly, guilty, hid*; *folle for full, folfulle for fulfil, fluys for fleece, opp for up, opon for upon, been for inf. be, 3erstynday for yesterday, here for her, heo and sheo frequently for she, hanfol for handful, 3ut for yet, prude for pride, sulle for sell, yeeth for goes*; the third continuing to the end of 11 Paral. has present participles in *ande* and *ende, neuerthelater* and *neuerlater* for *nevertheless*; *beforn, besiden, bezondyn, abowtyn, behynden*; *sefne* for *seven*, *3istay* for *yesterday*, *heryn* for *theirs*; and writes *stroif, aboid, smoit, coistis*; a fourth hand writes participles in *n*, thus, *3yuyyn, comyn*, infinitives, *hieyn, demyn*; *betwen* for *between*, *ther* for *their*.

There is no doubt that this Ms. is the original copy of the translator, from which the other copies were made. In numerous instances the renderings have been changed during the progress of the sentence; sometimes an crasure

has been made, as soon as the word was written, or even before it was completed, and another expression has been substituted; and on the recto of the last fly leaf a few words occur, which have been evidently set down by the translator for his guidance, when occasion should arrive for the like again.

66. *Bodl.* 554, (2326). Vellum, 4to., written about 1400.

The Psalter, in the more recent version, with very numerous marginal glosses from Austin and Lyra. Of these glosses that on the word *hooli* Ps. lxxxv. 2, may serve as an example, "that is, innocent anentis Saul. *Lire here. Y am hooli.* Cristis bodi, that is cristen puple, seith verili, Y am hooli, for it hath take grace of baptynd and remissioun of synnes, sithen alle Cristen men cristenynd in Crist ben clothid in Crist. If thei seyn that thei be not hooli, thei doon wrong to the heed. The heed aloon is hooli and halewith, and nedith noon halewing," *Austin here.* At the end the following canticles in English: 1. The prayer of Manasses; 2. *Confitebor*; 5. *Ego dixi*; 4. *Exultavit*; 5. *Cantemus Domino*; 6. *Domine, audivi*; 7. *Audite, celi*; 8. *Benedicite*; *Benedictus*; 10. *Magnificat*; 11. *Nunc dimittis*. The *Te Deum* has been intended to follow, but the scribe has only written the title in rubric.

67. *Bodl.* 979, formerly Arch. B. 63 (3052). Thin vellum, 12°, 2 cols., written about 1440. It seems to have belonged to W. Waad, whose name is on the fly leaf.

The New Testament, in the later translation, with the usual prologues. Imperfect from the middle of John xx. to Romans i.

68. *Selden* 49, (3437). Vellum, very small 4°, 2 cols., written about 1440. It formerly belonged to Thomas Stanley of Gray's-Inn.

The four Gospels, in the later version, with the usual prologues. Prefixed is a Kalendar, and a Table of lessons, etc.

69. *Selden* 51, (3439). Vellum, 4°, 2 cols., written about 1440.

The books of the New Testament, in the later version, with the prologues as usual. Prefixed is, 1. A Table of matters or contents of the chapters of the several books; 2. A Kalendar, with a Table of the lessons, etc.; and subjoined are the lessons and epistles read in the church at mass, out of the Old Testament.

70. *E. Mus.* 110, (3552). Vellum, 4°, 2 cols., written about 1430. The names "Robert Parsons" and "J. Herbert" occur; presented to the library in 1666 by Sir Thomas Herbert, Bart.

The books of the New Testament, in the later version, and with the ordinary prologues. Prefixed is a Table of matters or contents of the chapters; the same as in *Selden* 51.

71. *Fairfax* 2, (3882). Vellum, in thick and large folio, 2 cols., written in 1408, as appears by this note at the end of the Apocalypse: "The eer of the lord m.ccc & viij. this book was endid;" the fourth c having been erased.

The Old and New Testament, in the more recent version, but with prologues in the Old Testament of the earlier version; though sometimes a little altered, particularly in the order of the words. The prologue to Isaiah, prefixed in this Ms. to Jeremiah, and that to Baruch, are however in the later version, and Wisdom has no prologue. There are many marginal glosses, several of which are additions by one or other of two hands, which have corrected the errors of the first scribe. Throughout the volume the contents of the chapters are written as running titles on the upper margin; for example, Gen. ii. "The serpent bigilide Eue. The penaunce of the serpent. Of Eue and of Adam." At the end of Ps. cl. this note, "The first salm of the Canticles was the herijng to the Lord of the puple of Israel, that was residue of the caitiftee." Then the Latin titles of the several Canticles of the church, and the places of Scripture in which they are severally to be found. Underneath, "Se now *Quicumque vult* in Englissh, the wiche Athanasys, a doctor of Greke, made, 'Who euere wole be saaf—he mai not be saaf.'" On the recto of the next leaf, "the Kalender of alle the lessons, pistels and gospels of al the 3eer aftir the vse of Salisberi." The orthography is peculiar; *bigge* for *bie*; *ligge* for *lie*; *isच्छing* for *itching*; *perissh* for *perish*; *fleisshis* for *fleshes*; *quysshuns* for *cushions*; *angwizss* for *anguish*; *bihulde* for *beheld*; *leose* for *lese*; *3ife* for *give*; *3ofe* for *given*. It has also some peculiar readings, as *knaue child*, Lev. xii. 7, where all other copies read *male child*. At the end of the Apocalypse is a Table or summary of matters in the New Testament.

72. *Fairfax* 11, (3891). Vellum, small folio, 2 cols., written about 1450. It belonged to "W. Santclair of Roislin, Knecht," then to "D. Sinclair of Roisling." Sir Thomas Fairfax has written his name at the beginning, adding "Bought in Scotland."

The books of the New Testament, in the later version, with the usual prologues. Prefixed is a Kalendar, and a Table of lessons, etc. after the use of Salisbury.

73. *Fairfax* 21, (3901). Vellum, small 4°, 2 cols., written about 1450.

The Epistles of St. Paul, Acts, Catholic Epistles and Apocalypse, with the usual prologues, in the later version. Prefixed is a Table of the epistles, after the use of Salisbury. This volume is erroneously described in Bernard's *Catalogi Mss. Anglie*, fol. 1697.

74. *Hatton* 111, (4050). [Vellum, thick 16°, the greater part written before 1400; on the binding are impressed the royal arms, *temp.* James I.; damaged at each extremity. It contains:—

Several Psalms or extracts from them, prefaced by "Lord God, vouche saf to take up these psalmes that ben

written," etc. The first commences "Lord, perceyue my wordis with eren." fol. 1.—Then extracts and sentences from the Old Testament, beginning, "The wraththe of God forsothe is turned in to mercy," 11 Macc. viii. 5. fol. 9. Neither the Psalms nor sentences appear to be in either of the printed versions.—A Table of lessons, fol. 11. b.—The four Gospels, Catholic Epistles and Apocalypse, in the earlier version, without prologues.—At the end, a Table of matters or contents. This occupies nine pages, but ends imperfect in Lk. xx.

75. *Junius* 29, (5141). Vellum, small folio, 2 cols., written about 1430; on the covers are stamped the initials E. G.; a leaf at the end is supplied by a later hand.

The books of the New Testament, in the later version, with the usual prologues. Prefixed is a Table of lessons, etc. but imperfect.

76. *Dugdale* 46, (6534). Thick vellum, small 4°, 2 cols., written about 1400. On the top of the first leaf, "T. Fairfax, ex dono patris H. F. 1619."

The Epistles of St. Paul, with the usual prologues, and two to the Epistle to Romans. The Ms. is of the later version. On one of the fly leaves, in a hand of the xvii. cent. is the Pater Noster and Creed, in English.

77. *Rawlinson* C. 237, 238, (544). Vellum, 2 vols. 12°, 2 cols., written about 1450. On the first folio is the name of the Earl of "Stamford, 1693."

The books of the New Testament, in the later version, with the usual prologues; the Epistle to the Romans has the two prologues. It is preceded by a Kalendar.

78. *Rawlinson* C. 257. Vellum, 4°, 2 cols., ff. 209, written about 1430. It seems to have once belonged to Thomas Hearne; defective at the beginning. At Thomas Rawlinson's sale, in March, 1733-4, it formed lot 821, and was bought there by Dr. Rawlinson.

The books of the New Testament, in the later version, including the Epistle to the Laodiceans. It has the usual prologues, and to the Romans, two. It commences in Mt. ii. 3.

79. *Rawlinson* C. 258, (615). Stout vellum, 4°, 2 cols., written about 1400. On a slip inserted, in Rawlinson's hand, "Purvey's New Testament, numb. 2, 4°, ninth day's sale." (Lot 702 of Thomas Rawlinson's sale, 1733.) At the end of the Gospel of John, in a hand nearly, if not quite contemporary, "Iste liber constat fratri Johanni Lacy, ordinis predicatorum reclus' Noui castris super Tynam." A portrait of this John Lacy while in prison, with the date 1420, occurs in a Ms. of St. John's College, Oxford, No. 94.

The books of the New Testament, in the following order; the four Gospels, Acts, Catholic Epistles, Epistles of St. Paul and Apocalypse, in the early version, without prologues.

80. *Rawlinson* C. 259, (508). Vellum, in small 4°, 2 cols., ff. 252, written perhaps about 1430; on the first fly leaf, in Hearne's hand, "Suum cuiq. Tho. Hearne, Oct. 9, 1719. I have made mention of this Ms. in my Preface to Camden's Eliz. (Oxon. 1717, p. 123.) It then belong'd to Edw. Etterick, Esq., Fellow of New College. I purchas'd it since his death;" and on the second fly leaf, "The New Testament, in old English, commonly called Wicliff's Translation," etc. On the verso of this leaf is written "Scriptus hic liber circa A. D. 1370, nam quæ notantur paginis a & k videntur tum recentia;" beneath, in the hand of Thomas Baker, "Scriptum fuisse hunc librum exploratum habeo, A. D. 1345;" and lower, "Sed amicus noster egregie fallitur, aut ego fallor." It is of this copy Lewis speaks, *Hist. of Translations of the Bible*, p. 26 n. ed. 1820. In a Kalendar prefixed, which is very neatly written with rubricated letters, etc. is noted by the same original hand, on the lower margin of fol. 1, *Anno dñi m.ccc.lxi in festo sc̄i Mauri abbatis erat ventus validus*; and again, on lower margin of fol. 5, *Anno dñi mccc.xlvij in festo sc̄i Michaelis incipiebat prima pestilencia Lond.*

The books of the New Testament, in the later version, with the usual prologues. There are two prologues to the Romans, of which the first is of the earlier version. Then "the lessouns and pistlis of the oolde lawe, that ben rad in the chirche hi al the 3eer," which seem to be of the later version. On the fly leaves at the end are various historical memoranda, in the years 1531, 1553, 1554, and 1558.

81. *Rawlinson* C. 752, (554). Thin vellum, 12°, 2 cols., xv. cent. In 1609 it belonged to Richard Staunton, and afterwards to Rob. Nash, M.A. of Wadham College; on the verso of the last folio is also this note "Constat iste liber dño Rogero Wattun cleric̄ et p'sbete . . a. dñi m. q̄ḡsim . . . o et Regis Henrici octavi . . ."

The four Gospels, with the ordinary prologues; the Apocalypse without a prologue; then, in another but coeval hand, the Epistle of Jude; all in the later version. After the Gospels, a blank folio, on part of which and of the preceding column a second hand has written an exhortation relative to baptism, beginning "Dere cristen soulis, I praeie 3ou with al mekenesse and charite — seith in the gospel."

82. *Rawlinson C. 883*, (835). Vellum, 4°, ff. 48, of the xv. cent.  
The Gospel of Matthew, with the usual prologue; in the later version.
83. *Gough, Eccl. Top. 5*. Vellum, 4°, 2 cols., of the early part of the xv. cent. On the verso of the last leaf but one is a copy of the will of Robert Thoft of St. Botolph, in Latin, dat. 11 Apr. 1415; inside the cover, in a hand of xvi. cent. "W. Th.;" on the top of the second leaf, "Jane Turner;" on the verso of the last leaf but two, a monogram seemingly intended for "A. T." with the date 1563, and below "Doctor Turner, Dean of Welles;" on the recto and verso of last leaf "William Mylett est nomen meum. Wennyfred Turner." The Ms. subsequently belonged to Dr. Daniel Waterland and to the Rev. John Lewis, who published from it the four Gospels of his edition in 1731. It was purchased of his executors by Ebenezer Mussell, subsequent to whose sale in 1766 it became the property of William Herbert.  
The books of the New Testament, of the later version, with the usual prologues. Then a Table of "the pistlis and gospels of the Newe Testament;" and a list of the books contained in it. The quotations in the table appear to be made from the earlier translation.
84. *Douce 36*. Vellum, 12°, 2 cols., written about 1440. On the fly leaf "Hen. Jeffreyes." In 1728 it belonged to Jo. Ames; it was bought at his sale in 1760 (lot 825) by Mr. Tutet, at whose sale in 1786 (lot 500) it was purchased by Gustavus Brander.  
The book of Tobit, in the later version.
85. *Douce 240*. Vellum, small 4°, 2 cols., written about 1440. On the fly leaves at the end, "Thomas Peuerel," with his arms tricked, early xvi. cent.; "Jas. Peuerell;" "Lucas Campion." It has the book-plate of the Rev. Fred. Ekins; and it wants a leaf at the beginning of Matthew, and between the end of John xxi. and Rom. i. near the end; much damaged in parts.  
The books of the New Testament, with the usual prologues, of the later version. At the end a Table to find the lessons, etc.
86. *Douce 265*. Thin vellum, 4°, 2 cols., written about 1440. At the end of the Table of lessons is a note, that the mother of Robart Hornbe gave him this New Testament, 17 March (15)43. It belonged to Thomas Rawlinson, afterwards to sir Peter Thompson, who bought it in 173 $\frac{3}{4}$  at Rawlinson's sale, lot 365; and next to W. Herbert.  
The books of the New Testament, with the usual prologues, and in the later version; preceded by a Table to find the lessons, etc.
87. *Douce 369*. Vellum, in large folio, 2 cols., ff. 486 (429 bis), consisting of two distinct Mss., both imperfect.  
The first is written with marginal corrections throughout, in three different hands, all before 1390; the first of which goes as far as the end of chap. vi. of Judith; the second, to chap. ii. 4, of Esther, and the third to the end. It contains:—  
The books of the Old Testament from Num. xx. 2 to Baruch iii. 20, with the usual prologues of St. Jerome, in the earlier version. It ends abruptly with the words "and other men in the place of hem risen. The 3unge." Immediately below is written by a contemporary hand the following note, *Explic<sup>t</sup>. translacōm Nicholay de herford*. a facsimile of which, accompanied by three lines of the text is annexed:

is findig of pe werke of hē. þei v̄c out  
 lauid & to helle þa werke dou. 7 oppr  
 me i' ye place of hē risen / þe zūge  
 Explic<sup>t</sup> translacōm Nicholay de herford

The orthography is peculiar: the present participles terminate in *ende* or *ande*, as *berende*, *seiende*, *fi3tende*, *fleande*, *seande*, *astoneande*; the infinitives retain the final *n*, as *dreden*, *turnen*, *ouercomyn*; it reads *azen* for *against*, *betwe* for *between*; *them* and *ther* generally for *them* and *their*; and often omits the *n* of the 3 pers. pl. indic. Throughout are marginal corrections of the text by a second but coeval hand, and on the lower margin at the commencement of each chapter as far as Eccclus. xlvi. are added Latin distichs, giving the subject or contents. These are in different and somewhat later hands. It is defective from Judges i. 21, to iv. 4. There is evidence, that this first part of the volume was transcribed from Bodl. 959 before the corrections of this last Ms. were made. See Jerem. xlix. 32, l. 39. It is also remarkable, that the third hand in this first part is the same with that which has completed the Bodleian Ms.

The second part of the volume, from fol. 251 to the end, is written about the same time as the former, in a neat roundish letter as far as Mark v. fol. 391<sup>b</sup>, but from this place it is continued

in a thick and clumsier hand, which same hand has corrected the former part. This last mentioned writing has also been corrected by a later. It comprises

The books of the Old Testament from Isaiah to 11 Maccabees inclusive, and the Gospels, Epistles of St. Paul and Acts to c.xxviii. 15., with the usual prologues. The Ms. is defective from Ezek. i. 26 to xxxii. 23.

88. *Douce* 370. Vellum, 4°, 2 cols., ff. 265, written before 1400, by two or more hands, with corrections and erasures throughout. At the end is a note, *temp. Eliz.*, by Geo. Rawdon of Fellon-glaye, co. Warwick; and another note, stating the volume to have been bought in 1756 of Mr. John Cook of Uppingham. Mr. Douce acquired it at the sale of John Jackson, in 1794, lot 345. The volume is in stamped leather binding of the time of Elizabeth, with brass bosses and clasps.

The books of the Old Testament from Genesis to 11 Paralipomenon in the earlier version, with the usual prologues to Genesis, Joshua, 1 Kings and 1 and 11 Paralipomenon.

#### ASHMOLE MUSEUM.

89. *Ashmole* 1517, (8179). Vellum, 4°, ff. 192, 2 cols., written about 1420. Much mutilated.

The books of the New Testament, as far as the Epistle of St. Jude v. 23, in the later version, with the usual prologues. Prefixed is a Table of lessons, etc. imperfect; and at the end are the lessons of the Old Testament, also imperfect.

#### BRASEN NOSE COLLEGE.

90. *B. N. Coll.* 10. Vellum, 4°, ff. 254, 2 cols., xv. cent. Given to the College by Edward Hill, Vicar of Huddersfield, Yorkshire.

The New Testament, in the later version. Prefixed is a Table of the lessons, etc. after the use of Salisbury.

#### CHRIST CHURCH.

91. *Ch. Ch.* E. 4. Vellum, large folio, 2 cols., written not much after 1400. It belonged to Robert Claye, Vicar of Flower in Northamptonshire, who in 1575 gave it to Edward Saunders of the same place, who again gave it to Christ Church.

The books of the Old and New Testament, in the early version, with the usual prologues in the Old Testament and to the Gospels; the Epistles have none. The Epistle to the Ephesians is placed after 11 Thess. There are scarcely any marginal, and very few textual glosses. Those upon the titles of the Psalms are to be excepted, which have been added by a second hand, and do not differ from what are found in copies of the more recent text. Its orthography is remarkable. The present participles terminate in *ende* or *ande*; and the infinitives retain the *n*, as *don*, *bern*, *stoneyn*, *dreden*, *persen*: it uses frequently *k* for *c*, as *kumpas*, *kuntre*, *kubitus*, *kome*, *kumpany*; reads *knez*, *bles*, for *knew*, *blew*; *oen*, *anoen*, *droeue*, for *one*, *anon*, *drove*; *loeues*, *coestis*, *coet*, for *loaves*, *coasts*, *coat*; *wiche* for *which*; and often *them*, not *hem*, and *ther*, not *her*, for *their*. Prefixed is a Table of the lessons, etc. after the use of Salisbury. The quotations in the table are from the later version.

92. *Ch. Ch.* G. 10. Vellum, small 4°, 2 cols., written about 1440; of the gift of Thomas Ballowe, M.A. and Student, Oct. 21, 1629.

The New Testament, with the usual prologues, in the later version. Prefixed is a Table of the lessons, etc. and subjoined are the lessons and epistles out of the old law, and also a Table of the matters contained in the New Testament.

93. *Ch. Ch.* G. 12. Vellum, written in single columns, in the latter half of the xv. cent.

St. Paul's Epistles, from the Galatians to the Hebrews inclusive, in the later translation.

#### CORPUS CHRISTI COLLEGE.

94. *C. C. Coll.* 4, (1471). Vellum, in very large and thick folio, perhaps written before 1420; on the fly leaves occur the names of "Thomas Moulder, gentleman," and "Thomas Reuely," in a hand of the beginning of the xvi. cent.; and in the imperfect transcript of a deed at the end of the vol., "Willelmus Mason, nuper de Leighton Bussard in coun. Bedd., yeman;" on the first leaf, "Liber Collegii Corporis Christi Oxon. ex dono M<sup>ri</sup>. Antonii Langford, generosi, et Reverendi in Christo Patris Thomæ (Bilson), episcopi Wintoniensis Secretarii, Decemb. 8, 1615."

It commences with a Table of the lessons, etc. the quotations being made from the earlier version; occupying eleven pages. On the verso of the last leaf the names of the books of the Bible; and on the outer margin of this page, in a hand of xvi. cent., "the interpretation of certaine (40 or 50) harde wordes in this booke."—Then follow the books of the Old and New Testament, in the earlier version, with the usual prologues.

93. *C. C. Coll.* 20, (1487). Vellum, small folio, 2 cols., written in the earlier half of xv. cent.; on the verso of the fly leaf at the commencement of the volume, "per mc Nicholau Hille," and below, "Frauncis Vaughan."

The books of the Old Testament from the 1 Esdras to the 11 Maccabees inclusive, in the later version, with prologues to Isaiah and Baruch. The final rubric is, "Here endeth the secounde book of Machabeis. Blessid be the holi

trinyte. Amen." Below, by some ignorant person, in a hand of the early part of the xvi. cent., "wylke was endit in ye. 3yer of oure Lord a thousand and ij. hundreth."

## LINCOLN COLLEGE.

96. *Linc. Coll. Arch.* 15. Vellum, large thick folio, 2 cols., written about 1420.

The books of the Old and New Testament, in the later version. It is remarkable, in having the portions of the General Prologue descriptive of the several books prefixed to them respectively. That belonging to Genesis however has been placed after the 11 Maccabees. It has some marginal glosses, and in the text those usually found there. Isaiah, Baruch and the books of the New Testament have the ordinary prologues. It is defective from Job ix. 18, to Psalm xvii. 38. At the commencement of the vol. is inserted a copy of the printed prospectus issued by the Rev. John Russell, 1 Aug. 1719, for an edition of the Old and New Testament of this version.

## NEW COLLEGE.

97. *New Coll.* 66, (1030). Vellum, folio, 2 cols., written perhaps about 1430; the text is occasionally very inaccurate, and many corrections have been made throughout by a second hand.

The books of the Old Testament from Genesis to the Psalter inclusive, in the later version. The Ms. originally contained more, as appears by the last rubric, "Here endith the book of Salmes, and bigynneth the prolog on the book of Pronerbis," etc. The Prologues of St. Jerome are prefixed to Genesis, Joshua, 1 Kings, 1 and 11 Paralip., 1 Esdras, Tobit, Judith, Esther, Job and the Psalter. Those to Genesis, Joshua, 1 Kings, and 1 Paralip. are of a later version, found, as to the three last mentioned books, only in this copy, but as to Genesis, found also in Sion Coll. 22 and Hereford 206. The remaining prologues agree with those of the copies of the earlier version.

98. *New Coll.* 67, (1031). Thin vellum, small 4°, single cols., written soon after 1400. It was presented to the College in 1588, by Thomas Martin, LL.D.

The books of the New Testament, with the usual prologues, in the earlier version, but with numerous variations. The prologues have in some instances been added after the text was completed; there is none to the Apocalypse, but a space has been left blank for it. The four introductory verses of St. Luke, which occur only in this Ms., and in the Addl. Ms. 11,858, are given here, as if an ordinary prologue, with the rubric *Prologe*. The Ms. is remarkable for long marginal glosses, some of which are peculiar to it, and the greater part of them have been found only in this copy and in the Harleian Ms. 5017. These do not occur in the Gospels, but commence on 1 Cor. vi. 4. At the beginning of the volume the rubricator has struck out many textual glosses, and made other corrections, for example, Mt. i. 20, *pr. m.* forsothe, *rubr.* for; 23, *pr. m.* interpreted or expounded, *rubr.* interpreted; ii. 15, *pr. m.* fyllyd that thing, *rubr.* fulfillyd, *tert. m.* fyllyd; iii. 9, *pr. m.* for whi, *rubr.* for; 13, *pr. m.* that he shoulde be, *rubr.* for to be. The rubricator's corrections do not extend beyond Matthew. In its first twenty-one chapters the Ms. originally agreed pretty closely with the text printed from Douce 369, but the first twelve chapters in consequence of corrections now generally coincide with the texts of Magd. Coll. Cambr. L. 5. 19, and Br. Mus. Addl. 11, 858. From Mt. xiii. to Luke xix. it has from the original scribe readings peculiar to itself and the last mentioned Ms., though in some instances even these readings have been introduced by the corrector or correctors. Thence to the end of the Gospels it agrees more closely perhaps than any other copy with the printed text; while in the remaining part of the volume it differs very much from it, and has readings of its own.—The beginning and end of the gospels and epistles for the church services are indicated by letters placed in the margin.—The text appears to have been copied from an original having the present participle terminating in *ende*, which has led to frequent mistakes, and particularly to the occurrence of the preterite where the participle should stand, as *puttede* for *puttende*. The ignorance or negligence of the scribe is elsewhere evident.—On the first two leaves, in one of the hands which executed the body of the Ms. are, 1. Observations on Charity, from 1 Cor. xiii. 1—8, with a short comment, beg., "Saynt Poule spekith of charite, and seith on this wise, If y speke with mannus tunge;" 2. The ten Commandments, with a short comment on each, beg., "These ben the x. comaundementis of God, the whiche euerche man mot kepe, 3if he wil be saued;" 3. The seven virtues, five bodily and five ghostly wits, shortly expounded, beg., "These ben the seuen vertues and remedies aens the seuen dedely synnes."—On the verso of the leaf concluding the Apocalypse is written a Table of the gospels and epistles read in the church throughout the year, in Latin. It fills five closely written pages, and commences with the rubric, *Hic incipiunt cotaciones euangeliorum et epistolarum tocius anni legend.*

99. *New Coll.* 320, (1284). Paper, small folio, 2 cols., written about 1460.

The Psalter, with the Prologue, in the later version.—The Canticles, 1. *Confitebor.* 2. *Ego dixi.* 3. *Exultavit.* 4. *Cantemus.* 5. *Domine, audiui.* 6. *Audite, celi.* 7. *Benedicite.* 8. *Te Deum.* 9. *Magnificat*, "My soule worshipeth the lord." 10. *Benedictus.* 11. *Nunc dimittis.* 12. *Quicumque vult*, "Who that euere wil be saaf."—After this some seven-line stanzas, beg., "Swete and benyngne moder and may." Beneath, a few Latin lines, and at the bottom of the column, by the same scribe, in red, *By Willm Hucker.*

## ORIEL COLLEGE.

100. *Or. Coll.* 80. Vellum, 4°, ff. 90, 2 cols., xv. cent. It belonged in 1608 to John Warter.

The Gospels of Matthew, Mark and Luke, in the later version. It ends imperfectly in Luke xx. 32. Prefixed is the rule for finding the lessons, etc. after the use of Salisbury.

## QUEEN'S COLLEGE.

101. *Qu. Coll.* 23, (947). Vellum, in large thick folio, 2 cols., written about 1420; on the verso of a blank leaf following the Table of lessons is this note, "Ego Willm. Smyth, seruiens scutellie Dominæ Reginæ Elizabethæ, incepti legere 2<sup>o</sup> die Octob. an<sup>o</sup>. 1561, et finem feci 10 die Junii a<sup>o</sup>. 1563; iterum relegere incepti 12<sup>o</sup> Junii an<sup>o</sup>. praedicto."

It begins with a Table to find the lessons, etc. at mass, after the use of Salisbury; the quotations in which are made from the later version. Then the Old and New Testament, in the later version. The books from Exodus to Proverbs inclusive have each a prologue peculiar to this Ms. Ecclesiastes to Ecclesiasticus inclusive have no prologue. Isaiah has the ordinary prologue, Jeremiah, Ezekiel, Daniel and 1 Maccabees have each a peculiar prologue. The books of the New Testament have the usual prologues. The text begins in Gen. i. 20, and is again defective from 1 Paral. xxix. 7, to 11 Paral. iii. 1.

102. *Qu. Coll.* 369. Vellum, 4<sup>o</sup>, ff. 198, 2 cols., written in the early part of xv. cent.; imperfect at the end.

The four Gospels, and the Epistles of St. Paul as far as 1 Tim. ii 12, in the early version. The rubric at the end of John is, "Here eendith the gospel of Joon, and also here is the eendynge of alle the gspellis as thei stonden in the bible, by the seeynge of the foure Euangelistis, Matheu, Marke, Luke, and Joon."

## ST. JOHN'S COLLEGE.

103. *St. John's Coll.* 7, (1832). Vellum, folio, 2 cols., written about 1420. It was presented to the library in 1620 by Humphrey Haggat, a member of the College; on the upper margin of the first leaf, in a hand about 1700, is this note of no authority, "The translation of the Bible in Englishe by Master John Wicklife, in the time of King Edward the Third, written with his owne hand;" the last words of which are partially erased. The volume appears to be the production of more than one scribe.

The books of the Old Testament, with the exception of the Psalter, in the more recent version; with a few marginal glosses. From the final rubric seems to have formerly contained the New Testament also. Isaiah and Baruch have each the usual prologue. This Ms. has some peculiar readings, and, from 11 Paral. i. 1 to 11 Esdr. v. 3, agrees with Bodl. 277, and C. C. Coll. Cambr. 147.

104. *St. John's Coll.* 79, (41). Vellum, in long 4<sup>o</sup>, 2 cols., written before the middle of the xv. cent. In the beginning of the next cent. it belonged to Thomas Blunt or Blounte of Syluntun (Sillington, co. Warwick), and also, as it seems, to Oliver Weever. It was given to the College by Nicolas Linnebye, a fellow, in 1605.

The four Gospels, with the usual prologues, in the later version. It ends imperfect in John xiii. 4, and also has a leaf cut out, which contained part of Luke vi.

## UNIVERSITY COLLEGE.

105. *Univ. Coll.* G. 3, (96). Vellum, small 4<sup>o</sup>, written about 1430—1440. On the first of four fly leaves at the beginning of the volume is written, "This book seemeth to have been made by John Wickliffe;" and beneath, "I take this note to be of Mr. Obad. Walker's handwriting. Teste Guil. Smith, Aug. 26, 1700;" on the verso of the last fly leaf at the end, the name "Stephano Larkyn."

The General Prologue to the books of the Bible. This is followed by,—1. A table of the books of Scripture, beginning, "The prolog w<sup>t</sup>. — xv. c. Genesis w<sup>t</sup>. — l. c." and ends "Apocalips w<sup>t</sup> — xxij. c. The summe of bookes with the prolog conteynith—lxx . . .";—2. A synopsis of the genealogies of the Old Testament, in Latin;—3. Excerpts from the New Testament, for the Passion, and for Palm Sunday, seemingly taken from the later version;—4. The ten Commandments in verse, beg. "Thou shalt have no God but oon."

## CAMBRIDGE.

## UNIVERSITY LIBRARY.

106. *Cambr. Libr.* Dd. 1. 27, (9341). Vellum, very thick folio, 2 cols., written perhaps about 1430—1440. It formerly belonged to Dr. John More, Bp. of Norwich, No. 155.

The books of the Old and New Testament, in the more recent version. The books to Esther inclusive have no prologue; Job has two, both of the earlier version; so likewise the Psalter; Proverbs and Ecclesiastes have each a prologue in the same version. Those to Wisdom and Ecclus. are of a later version, found only in this Ms. Isaiah and Baruch have the usual prologues of the later version; and to Ezekiel and Daniel are prefixed the prologues which are found elsewhere only in the Queen's College Oxf. Ms. 23. The prologues in the New Testament agree with the more recent text. Between the Old and New Testaments is set a Table to find the lessons, etc. after the use of Salisbury. In Zech. viii. a second hand commences, and continues to 11 Maccabees, which at first gives considerable variations from the text, and has often peculiar readings, for instance, 1 Tim. v. 23, *lest thou haunte*; 1 Tim. prol. *lore*; Tit. iii. 2, *temperat, ethir mesurable*; Gal. iv. 5, *adopcioun, ether purchasyng*.

107. *Cambr. Libr. Ee. 1. 10*, (9348). Vellum, small 4°, 2 cols., written in the earlier half of the xv. cent.; imperfect at both extremes; formerly Ms. More, No. 162.
- An abstract of the books of the Old Testament, from 11 Paralip. to 11 Maccabees inclusive. It is made from the earlier version. The language is very slightly altered, chiefly by a different collocation of words, the insertion of an article or pronoun, and occasionally of a verbal gloss. The matter both in the prologues and the text is much abridged, one half or more being omitted. It originally contained the first book of Paralip., but now commences with this rubric, *Explicit primus liber paralipom. incipit prologus libri secundi*. The prologue is thus given, "Eusebius, Jcrom, senden — of Crist sownen, etc. ¶ At the laste — to our trauele, etc." The first chapter thus, (v. 1.) "Salamon thanne — and he magnifede — an heiste, etc. (5) And Salamon souyte — (6) steij — he offride — (7) Forsothe so — (8) and thou settist — (9) forsothe thou — (10) 3eue thou — forsothe who may worthili deme this — so great. (11) Forsothe God — Forsothe for — thou axidist — my peple — (12) forsothe richessis — like thee etc." Then "*ij. ch.*" Again, Dan. vi. 1. "It pleside — (4) the side of — feithful, etc. Thanne (6) princes — (7) or decree — asking — of the king — (8) king, now — sentence, etc. (10) which thing — (12) the maundement, etc. (15) Forsothe — of Persis — (17) with the ring — (18) vnsowpid, etc. (19) Thanne — (20) into Daniel — from the liouns — (22) anoieden not me, etc. (23) Thanne — (26) God of Daniel, etc." After the 150th Psalm, of which the first verse only is given, there follow these Canticles: 1. *Te Deum*, "We herien thee." 2. *Benedicite*, "Alle the werkis." 3. *Benedictus*, "Blessed be." 4. *Magnificat*, "My soule magnifieth." 5. *Nunc dimittis*, "Lord, thou leueest." 6. *Quicumque vult*, "Whoeuere wole bee saaf." The Ms. is defective from Amos ix. 2 to Jonah ii. 1, and ends abruptly in 11 Macc. xv. 1.
108. *Cambr. Libr. Gg. 6. 8*. Vellum, in small 4°, 2 cols., written about 1440.
- The New Testament, in the later version, with the ordinary prologues. On a fly leaf at the end, in a hand of the xvi. cent. the Epistle to the Laodiceans, with its prologue.
109. *Cambr. Libr. Gg. 6. 23*. Vellum, small 4°, 2 cols., written about 1450. On a fly leaf, in a hand of xvii. cent., "M<sup>d</sup>. that I tooke Mr. Jones vi<sup>s</sup>. in pawne for this book, to be paid agayne when I bring him to his shoppe agayne, and I to pay him j<sup>d</sup>. a daye so long as I haue him, the xxii<sup>th</sup>. of June. Richard Jones."
- The Epistles of St. Paul, Acts, Catholic Epistles, and Apocalypse, in the later version, with the usual prologues. It is defective to Rom. viii. 35. A second hand of xvi. cent. has supplied from 11 Thess. ii. 10 to Acts vii. 17.
110. *Cambr. Libr. Kk. 1. 8*. Vellum, 4°, 2 cols., written about 1430.
- The General Prologue to the Bible.—Then, in the hand which has written the chief part of the Ms., a Table of the lessons, etc. for the whole year.—The books of the New Testament, with the usual prologues, in the later version.—Then, in a different hand, "Tabula noui testamenti, metricè tractata."—Incip. "Natus Christus est, etc. Adoratur a magis," etc.—After two blank leaves, in a later hand, the lessons and epistles of the Old Testament, beginning with "Feria vi. prime ebdom. Aduentus, Ys. 51." They fill five leaves, and are left unfinished.
111. *Cambr. Libr. Ll. 1. 13*, (9307). Vellum, 4°, 2 cols., written about 1450; on the first leaf, in a hand of the xvi. cent. "John Parker;" formerly Ms. More, No. 121.
- The epistles and lessons from the Old Testament, in the earlier version;—A kalendar of the lessons, etc. throughout the year;—The books of the New Testament, in the later version, with the usual prologues, except that an additional paragraph is subjoined to that on St. Matthew.
112. *Cambr. Libr. Mm. 2. 15*. "ex munificentia regia, 1715." Vellum, thick folio, 2 cols., written about 1430; bound in calf, with the words *Verbum Domini* stamped on each side. On the leaf preceding the Psalms, is written "Jhesus amor meus ¶ Stephanus Tomson;" and again, on one of the leaves in Luke, the same, with the addition "sacri palacii notarii, in anno 1519;" and on the lower margin over against Prov. xxii. the name "Anne Weldon," in a hand of Henry the Eighth's time. In the ornamental border to Psalms, a large initial W is inserted, but perhaps by a later hand. On a piece of paper stitched to the second fly leaf of vellum is written in a hand of the xvi. cent., "Only vpryghtnesnes is the faythful presarver of power and dyngnyte—God send you therein long to persever,—and after to lyue in heauen for ever."
- "Sethen I knowe my lyf is short,  
And that my book and I must part,  
to you my dere and faythful frende  
My chefest juel I doo comend.  
"Your pooer and faythful frend in the lord,  
Elyzabeth Tyrwhyt."
- On the top of the paper, in a different hand, "Calendis Januarii A<sup>o</sup>. 1571." On the recto of the next leaf, in a border richly ornamented in gold and colors, executed in the reign of Edw. VI., and in a large text letter, "The holy Bible, the lyuely worde of the lyueynge God, the sworde of the spirite, and the lanterne of lyght to oure foote steppis, a treasure more precieuse then golde and precious stonis." Then in gold letters, "Deuternomiv̄ 11." followed by, "Ye shall laye vp these

wordis of myne in youre hertis, and in youre myndis, and shall bynde them in your handis for a signe, that thei may be as it were a remembrance bitwyx your eies."

The books of the Old Testament, in the more recent version, with prologues to Isaiah and Baruch.—Then, upon the second of two inserted leaves of thick vellum, is painted in large capitals of gold,

EDOVERDVS  
SEXTVS.

The whole on a square blue tablet set upon a sort of scroll or border. On the verso of this leaf a border of gold and colors, within which is written in the same large text hand before noticed, "The true copie of a Prologe, whiche John Wicklife wrote to this Bible, which he translaid into Englishe about two hundrid yers past, that was in the tyme of kynge Edwarde the thryd, as may iustly be gatherid of the mention that is had of him in diuers aunccient Cronicles.—Anno domini 1550." After this follows in the old hand the General Prologue to the Bible, beg. "Fyue and twenti bookis," corrected by a second scribe. From this copy Crowley printed the prologue in 1550. Then follow the books of the New Testament, in the later version, with the usual prologues. It has marginal glosses.

CAIUS COLLEGE.

113. *Caius Coll.* 179, (1067). Vellum, small 4°, ff. 83, written soon after 1400, imperfect at the beginning. Presented to the College by . . . More, formerly a fellow.

The Gospels of Matthew and Mark, in the more recent version; the latter with the usual prologue. It is defective to Mt. ix. 36, and from xx. 17 to xxi. 12. The Ms. has been corrected throughout by a hand of the xv. century. Both the original and the amended text offer some peculiar readings, as Mt. x. 1. *1st* eche langour; x. 28. *2d* the soule; x. 41. *2d* he schal take; xi. 24. *1st* esier in the day; xii. 9. *1st* he entride into; *2d* he ran into; xii. 10. *1st* lo! ther was a man; xv. 26. *1st* zeue to houndis; xvii. 16. *2d* hym into me; xxvi. 15. *1st* thritty penes; xxvi. 16. *2d* souste beste tyme; Mk. i. 5. *1st* stones of the mounteyn; i. 7. *1st* a greet vois; iv. 6. *1st* not moisture; *2d* not rote; iv. 7. *1st* fel among thornes.

114. *Caius Coll.* 343, (1066). Vellum, in 4°, 2 cols., written about the commencement of the xv. cent. At the end of the Apocalypse is a painting representing Christ appearing to Mary Magdalen. In 1625 it belonged to John Heath, and in 1627 to Richard Harvey of Chislehurst in Kent. Presented to the College by . . . More, formerly a fellow.

The four Gospels with the usual prologues, in the later version, fol. 1. A Table to find the lessons, etc., fol. 79.—The names of the books of the New Testament, and number of the chapters in each, fol. 85<sup>b</sup>.—A kalendar of the months, with the epistles and gospels for holidays noted in it, fol. 86. At the bottom of February this note by the original scribe: "Thus the lettris faylen on lepejeeris in alle tymes. This was writun in the 3eer of *g* sonday nex (*sic*) aftir lepejeer of *b*. In the 3eer of the Lord m.ccc.lxxxxvij." See a like note in Emanuel Coll. Ms. 1. 2. 13.—The Epistles of St. Paul, Acts, Catholic Epistles, and Apocalypse, in the later version, with the usual prologues, fol. 92.—The beginnings and endings of the lessons are marked in the margin by red letters answering to the table.

CHRIST'S COLLEGE.

115. *Ch. Coll.* F. 1. 14. Vellum, small 4°, 2 cols., written about the year 1420.

The New Testament in the later version, with the usual prologues. A hand of the xvii. cent. has noted on Matth. vi. 1, that instead of "ri3tfulnesse" a manuscript in the Lichfield library read "rightwisnes."

CORPUS CHRISTI COLLEGE.

116. *C. C. Coll.* 147, (1433). Vellum, 2 cols., folio, xv. cent., written perhaps before 1430; the first scribe is negligent at the commencement, but more careful as he proceeds; the second scribe also is inaccurate, and often corrects for the worse, as in John iv. 6, after *sat* he expunges *thus*; 9. changes *thou* into *than*; 10. changes *he* into *yt*.

The General Prologue to the books of the Bible. There are several annotations in the margin of this prologue by Geoffrey Blioth, Bp. of Lichfield and Coventry (1503–1533), who, it is evident, supposed Wycliffe to be the author; for instance, on the passage beginning "Alas! Alas! Alas!" in chap. xiii. "Nota contra universitatem Oxonie nequiciam Wycleff, qui ingressus est, ut videret. Vana loquebatur, cor eius congregavit iniquitatem sibi, qui cum cerneret se non posse doctos a fide avertere, voluit et hic suasit omnibus indoctis ad sacram scripturam liberum debere patere ingressum, vt saltem simplices erroris sui veneno corrumperet. Contra cujus errorem et similem arroganciam tota illa laborat epistola pro deinterpretacione omnium librorum sacre scripture que incipit 'Frater Ambrosius,' et communiter præponitur toti bible, sed non est mirum si a veritate discedat quæ mentita est iniquitas sibi."—A Table to find the lessons, etc.; the quotations are from the later version. A leaf has been torn out at the end, rendering the kalendar imperfect; it ends with the "Translacioun of Seint Benet." The books of the Old and New Testament in the later version, but throughout the greater part revised. It has numerous textual glosses, and a few marginal glosses in the commencement of St. Matthew. Parallel passages are sometimes noted; in the New Testament and in some few places of the Old, the lessons, gospels, and epistles are marked by letters placed in the margin, and in the epistles, the holiday is set down by a hand nearly contemporary with the original scribe. The Ms. is defective from Matth. xvii. 19 to xx. 28, and ends imperfectly in Rev. xxi. 18. The orthography is in some respects peculiar: *atte* is frequently put for *atthe*; *artou* for *art thou*; *sekit*, *comit* for *seeketh*, *cometh*; *be* for *by*; *weten* for *witen*. Leaves have been inserted by a later hand at Judith vii. 18—x. 2, xiii. 8—Esth. ii. 5, viii. 8—xiv. 6, in

which the text agrees with the usual copies. A second hand corrects the books from Lamentations to Daniel. In the margin of Ex. vi. 11 is the following note by the original scribe, "Thus the peple farith now, for fere of the prelatys more and lesse."

117. *C. C. Coll.* 440, (1440). Vellum, 8°, 2 cols., written about 1430.

The four Gospels, with the usual prologues, and in the later text. A Table of the gospels for Sundays, after the use of Salisbury, is prefixed.

EMANUEL COLLEGE.

118. *Em. Coll.* 2. Vellum, folio, 2 cols., written about 1420; on a fly leaf in a hand of about 1700, "John Wickliffs translation, performed by him anno Domini, 1383.—This copy will give forty pounds."

The books of the Old and New Testament, in the more recent translation. The margins have frequent glosses in the original hand, and a few brief and explanatory notes written about 1500. The Old Testament has no prologues except to Isaiah and Baruch. It is preceded by a Table of the epistles and gospels throughout the year. At the end of this, "And euere thanke we oure lord eendeles in trinite." After the Apocalypse, in rubric, "Here endith the Bible; Jhesu, helpe us, for we ben feble." The text and orthography agree very remarkably with the Arundel Ms. 104.

119. *Em. Coll.* 1. 2. 13, (102). Vellum, small 4°, 2 cols., written about the commencement of the xv. cent.

The books of the New Testament, in the later version, with the usual prologues. It is preceded by a Table of the "gospels pistlis and lessouns that ben red in chirchis bi al the yer," in two parts. After the first part, the names of the books of the New Testament with the number of the chapters in each; the second part, comprising the *proper sanctorum*, is in the form of a kalendar. In the lower margin of the page containing February, occurs this note by the same hand as the kalendar, "Thus these lettres failen on lepe 3eres in alle tymes. This was written in the 3er of *g* sundai next after lepe3eer of *b* in the 3eer of the Lord m<sup>o</sup>.ccc<sup>o</sup>.lxxxvii." It is doubtful, whether the table is in the same hand with the body of the Ms. At the end, in a modern hand, "John Wickliffes translation of the N. T. finished A. D. 1383, and this copy was written A. D. 1397, and is valued at ten pounds." The quotations in the table are from the later version.

120. *Em. Coll.* 1. 4. 33, formerly 1. 2. 32. Very thin vellum, in 16°, 2 cols., written about the middle of the xv. cent.; the last leaf of the Apocalypse, and two in St. Matthew, chaps. ix. x., have been restored by a hand of the xvi. cent., and a few leaves are deficient; on the recto of the third fly leaf "Thomas Ken," and on the opposite verso, in the same hand, "ex dono Thome Hughes de Lincolnes Inne Armigeri, fratris mei charissimi, 17 Sep." On the first fly leaf, "G. S. Archiep. Cantuar. legavit collegio Emman. Cantab."

A Table of the lessons, etc., after the use of Salisbury, occupying 14 leaves. On the verso of the following leaf, in the same hand which supplied the lost leaves, 14 verses, beginning, "Thou art a mirror that doest faire inclose," etc.—The books of the New Testament, including the spurious Epistle to the Laodiceans, in the later version, with the usual, and many additional prologues, for which last, see vol. iv. p. 681<sup>b</sup>. Many of the leaves containing these prologues have been mutilated.

JESUS COLLEGE.

121. *Jes. Coll.* Q. Δ. 6. Vellum, small thick 4°, 2 cols., written about 1430. From memoranda in the Ms. it appears to have been the property of Wm. Cottrell, who left it in 1576 to Edmund Grindal, Fellow of Pembroke Hall, afterwards Abp. of Canterbury. It subsequently belonged to David Moris, *alias* Hanmer, preceptor of the eldest son of Sir Will. Cecil, whose only son John Moris, *alias* Hanmer, gave it in 1594 to Edw. Hughes, Fellow of Jesus, who presented it to the college; his letter of presentation is dated "Sueniæ juxta Oswestriam Salopiæ, calend. Februarii 1594." On the top of the first fly leaf is written in a hand of xvi. cent. "Rd. Mar-kerston."

The New Testament, with the spurious Epistle to the Laodiceans, and the usual prologues. It is preceded by 1. a very full Table of matters of the canonical books of the New Testament, and 2. a Table of the lessons, epistles, and gospels after the use of Salisbury throughout the year, with five other lessons not in that use. At the end are the lessons and epistles of the Old Testament, also after the use of Salisbury, with the five other lessons not of that use. All in the later version. It was from this Ms. that Lewis printed his first text of the Epistle to the Laodiceans.

122. *Jes. Coll.* Q. B. 13. It contains several Mss., "ex dono M<sup>ri</sup>. Man. Coll. Soc. Jan. 26. 1685." The third in order is in 4° on thick, woolly, rubbed vellum; written by two hands, the first before 1400, and the second not much later.

The Gospels of Matthew, Mark, and Luke. The first six chapters are of the earlier version and by the first hand, but have been corrected to the later by notes in the margin by the second hand, which has also supplied the prologue to Matthew and the remainder of the Ms. This prologue has the additional paragraph found in Ll. 1. 13. of the Cambridge University Library. The Ms. is imperfect and ends in Lk. ix. 24.

## MAGDALEN COLLEGE.

123. *Pepys*. 1603, (6752). Thick vellum, small 4°, 2 cols., written about 1430; supplied in the first and last leaves, and other places, by a more modern hand.

The books of the Old Testament from Genesis to Ruth inclusive, in the more recent version, with occasional glosses in the margin.

124. *Pepys*. 15, 16, (6750). Two volumes, thin vellum, in 16°, written in the year 1437.

The four Gospels, at the end of which are: 1. a Kalendar, with notes of remarkable events, "The deere 3eer, 1315, The greete deeth, 1350, The romoure, 1381, The erthe grone, 1382, The rumoure of lordis, 1387;" 2. a Table of the moveable feasts; 3. a Table of the number of books in the Bible; 4. a Table of the lessons, etc. Then, in the second volume, the other books of the New Testament, all in the later version, no prologues. At the end of the first volume this note, "Whanne the 3eeris were of the makinge of the worlde 6681, and whanne the 3eers of our (Lord) Jhesu Crist were of his incarnacioun 1437, tho was this book written."

125. *Pepys*. 2073, (6751). Vellum, small folio, 2 cols., written about 1440. It has at the end these notes, "Praye for the soll of Sir Wyllm. Weston, lorde of Senct Johns Jerusalem in England, the which lord desessithe the vj<sup>th</sup> daye of Maye in the yere of our Lord God 1540, of whos soll Jhu. haue marcy," etc.—"This booke was gyven me Edm. Randolph xxij. die Marcij 1607, by my frend Sir Roberte Cotton knighte;" the names "Edmond Herenden" and "Thomas Bache" also occur in hands of the xvi. cent.

The books of the New Testament in the later version, with prologues. It has the Epistle to the Laodiceans, but without the prologue, in a peculiar translation, found only in this Ms., and printed vol. iv. p. 438. At the end of the Ms. "the lessouns and pistlis of the olde lawe, that ben red in the chirche in al the 3eer after the vss of Salisburi," followed by 1. "othere lessouns," five in number, "of the olde lawe that ben not red after the vss of Salisburi;" and 2. a Table of the lessons, epistles, and gospels.—*Erratum*. The references made to this Ms. (marked *w*) in the *Prologue* to the Epistle to the Laodiceans, vol. iv. p. 438, should be omitted.

126. *Magd. Coll.* L. 5, 19. Vellum, small 4°, pp. 12, and 428, written probably before 1420, on the lower margin of a leaf of the Kalendar is written "Robert Gosnelle," in a hand of xvi. cent.

The New Testament, with the usual prologues, in the early version, excepting the Gospel of John and the prologues of the last three Gospels, which are of the later; the prologue to the Catholic Epistles is by error placed before the 1 Ep. of Peter. The Ms. is defective from Rom. xiv. 16 to 1 Cor. v. 2. The text presents many variations from the ordinary copies, and omits most of the glosses. The prologue to 1 Timothy differs from that in any other Ms., and has been printed vol. iv. p. 453. Prefixed to the volume is by a different hand, an ecclesiastical Kalendar in Latin. At the end of the volume, a short passage from St. Bernard against the vices of the higher clergy, beginning "Miror de prelati." On the fly leaf at the commencement are some notes in the handwriting of Dr. Daniel Waterland as to the authors of the Wycliffite versions.

## SIDNEY SUSSEX COLLEGE.

127. *Sidn. Coll.* Δ. 5. 14, formerly K. 5. 14, (761). Vellum, large 4°, written in the early part of the xv. cent.

The New Testament, in the early version, with prologues in the latter. Prefixed is a Table of the lessons, etc., the quotations in which agree generally, but not entirely with the early text. The first leaf of this table is wanting. At the end of the Apocalypse "the lessouns of the olde lawe that ben rad in the chirche," filling about 31 leaves. These lessons present considerable variations from the printed text of the early version.

## ST. JOHN'S COLLEGE.

128. *St. John's Coll.* E. 13. Vellum, small 4°, 2 cols., written about 1440; presented in 1635 by Oliver Daud, a fellow of the college.

The Epistles of St. Paul, Acts, Catholic Epistles and Apocalypse, with the usual prologues, in the later version. Prefixed is "a kalender of pistles that ben rad in the chirch bi al the ere."

129. *St. John's Coll.* E. 14. Vellum, 12°, 2 cols., written about 1450, the first leaves are injured; presented by Edward Powell of this college. It belonged in the xv. cent. to Clement Ridley, "seruien' reverendi in domino domini Roberti Sturtone."

The Psalms, Canticles of the Church, Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Ecclesiasticus, without prologues, and in the later version. A few glosses, such as occur usually in the margin, are inscribed in the text.

130. *St. John's Coll.* G. 26. Vellum, small 4°, 2 cols., written about 1420.

The books of Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Ecclesiasticus, without prologues, in the more recent version; and at the end, in a later hand, the book of Tobit.

131. *St. John's Coll.* N. 4. Vellum, 12°, single cols., written about 1450; presented by William Lynge, M. A. Rector of St. Vigors in Fulburne, Cambridgeshire April 23, 1688.

The four Gospels, of the later version, with the usual prologues.

132. *St. John's Coll.* E. 18. Vellum, 12°, coarsely written in the middle of xv. cent.

The Gospel of St. John, with the usual prologue, in the later version. Then follow the Articles of belief and some Prayers.

## TRINITY COLLEGE.

133. *Trin. Coll. B. II. 8*, (205). Vellum, small folio, 2 cols., written about 1430. On the covers are impressed the arms of Abp. Whitgift, impaled with the see, by whom probably the volume was presented to the college.

The Pentateuch, in the more recent version.

134. *Trin. Coll. B. X. 7*. Vellum, small folio, 2 cols., written about 1430. It belonged in April 1570 to Arthur Salwey, and was presented to the college by its Master, Thomas Nevile, Dean of Canterbury; imperfect at both extremes.

The New Testament, with the usual prologues, in the later version. It wants about five chapters of St. Matthew, and as much of the Apocalypse.

135. *Trin. Coll. B. X. 20*. Vellum, small 4°, 2 cols., written about 1430. The following notes of its possessors occur, "Liber Johannis Trussell, ex dono Tho. Holcrafte, militis, a<sup>o</sup>. 1608," "Sir John Haryngton," "Humfredus Fenne Coventr.," and "Trin. Coll. Cant. A. D. 1671, ex dono doctissimi doctoris Scattergood, hujus collegii quondam sacellani."

The New Testament, in the more recent version, with the usual prologues. It is preceded by a Kalendar in Latin, and at the end are: 1. a Table of matters, or contents of the chapters of the several books of the New Testament; 2. a Table or kalendar of the lessons, epistles, etc., and the lessons out of the old law, which, as well here as in the table, are taken from the earlier version; at the end of this Kalendar the following note in a hand of the xvii. cent., "Becket canonised 1176.—Wicliff translated some parte of S. Powles epistles, 1375.—Tindall translated the new testament 30 H. 8."

## DURHAM.

## BISHOP COSINS'S LIBRARY.

136. *Durham, V. v. 1*. Vellum, 8°, ff. 175, 2 cols., written at the commencement of the xv. cent. It belonged in 1617 to Thomas Maydwell; afterwards to Ryc. Baddeley, and in 1666 to the Rev. George Davenport, who gave it to the library.

The New Testament, in the earlier version, without prologues. At the end is a treatise intitled, "Heere bigynnen goode materes nedeful to be knowun;" beg. "Seint Austyn seith, whoso prechith the Gospel;" directed against false preachers, and the mendicant and conventual orders.

## HEREFORD.

## CATHEDRAL LIBRARY.

137. *Heref. 206*, (1798). Vellum, large folio, 2 cols., written about 1420; in parts much mutilated, torn and soiled. Probably presented by Dr. Robert Bennet, bishop of Hereford from 1602 to 1617, whose name occurs in a note partly destroyed, on the first leaf of the volume.

The books of the Old and New Testament, in the more recent translation, with prologues to Genesis, Joshua, 1 Kings, 1 Paral., Isaiah, Baruch, and the books of the New Testament. It commences with a Table to find the lessons, etc. Immediately after the 150th Psalm, a brief explanation of the first six Canticles of the Church. Then the names of the books of the Old Testament thus far, with the number of chapters in each. In the early books it has numerous marginal glosses: the textual glosses are everywhere carefully scored with red. A hand, about 1500, has made numerous small notes, both in Latin and English, sometimes merely to draw attention to particular passages, at other times to explain the translation; an example of this last kind is Ecclus. xl. 14, *an unjust man shall be glad*. Over against these words in the side margin is written, *Sicut justus*, and in the lower margin, "Sicut justus in aperiendo manus suas letabitur, prævaricatores in consummacione tabescent. These twey wordis, *sicut justus*, is not in sum Latyn book, it is sett forth with the text, and therefore me thinketh the Englis shude not be drawn with reed." The Ms. has many lacunæ, being defective from Gen. xxiv. 14 to xxviii. 17; 11 Kings xx. 10 to xxiii. 15; Job ix. 18 to xx. 26; Proverbs i. 1 to vi. 9; 11 Macc. xv. 37 to Mt. iv. 24; Mt. xxvii. 62 to Mk. iii. 8; 11 Cor. xi. 26 to Gal. iii. 22, and it ends in Apoc. ix. 17.

## LINCOLN.

## CATHEDRAL LIBRARY.

138. *Linc. A. 2. 5*. Vellum, 4°, 2 cols., written perhaps about 1430; it belonged about the end of xvii. cent. to John Walley.

The Epistles of St. Paul, from the Epistle to the Romans ii. 11, the Acts, Catholic Epistles, and the Apocalypse; in the later version, with the usual prologues.

## WINCHESTER.

## ST. MARY'S COLLEGE.

139. *Winch. 2*, (1339). Vellum, small 4°, xv. cent.

The New Testament, with the usual prologues, in the later version. Prefixed is a Table of the lessons, etc. At the end of the Apocalypse are written the ten Commandments, in a later hand.

## WORCESTER.

## CATHEDRAL LIBRARY.

140. *Worc.* 82, (926). Vellum, 4°, 2 cols., written about 1420. It formerly belonged to Dr. John Prideaux, bishop of Worcester. One or two leaves have been cut out.

The New Testament, in the later version, with the usual prologues. The Ms. commences with a Kalendar, followed by a Table of the lessons, etc. after the use of Salisbury, of which the last leaf alone remains; and then, in a different hand, by a rule to find the primes and Sunday letters, from the year 1380. At the end of the Ms. the Epistles and lessons of the old law, after the use of Salisbury, in the later version.

## YORK.

## CATHEDRAL LIBRARY.

141. *York* XVI. N. 7. Vellum, 4°, 2 cols., written not much after 1400. At the commencement of the 1 Epistle to Thessalonians, on the side margin, in the handwriting of the Queen, "Elizabeth Regina;" in several places the name "Emmanuel Barnes," and at the end of the Table of lessons an inscription by him, on his presenting the volume, 1 Jan. 1587, to Tobias Matthew, dean of Durham, afterwards archbishop of York.

The New Testament, in the more recent version, with the usual prologues. It is preceded by a Kalendar of "lessouns, pistlis and gospels, that ben rad in the chirche thoru the 3eer;" imperfect at the commencement; and it is followed by the lessons and epistles of the Old Testament, in the later version.

142. *York* XVI. O. 1. Vellum, small 4°, 2 cols., written about 1420; at the end, in a scrawl of the xv. cent. "Chrystofer Baroders;" and on the reverse of the leaf concluding the table, "Elenor Bowes."

The New Testament, in the later version, with the usual prologues; preceded by a Table of the lessons, etc. according to the use of Salisbury.

## MANCHESTER.

## CHETHAM LIBRARY.

143. *Cheth.* 6723. Vellum, small 4°, 2 cols., written about 1430. On a fly leaf at the commencement, this note partially scored out, "Margret Elynghey.....Smyth, her owne book." It was given to the library by the Rev. John Clayton, M.A. in 1732.

The New Testament, in the later version, with the ordinary prologues. It is preceded by a Table of the lessons, etc. after the use of Salisbury.

## NORWICH.

## CORPORATION LIBRARY.

144. *Norwich*, 54. Vellum, in large folio, 2 cols., written probably before 1420; imperfect at the end; on verso of first fly leaf, "Liber Jacobi Boolene, manentis in Blicklingia" apparently Sir James Boleyn, who died in 1561.

The books of the Old Testament, from Genesis to Proverbs vii. 10, in the more recent version. Part of the last three leaves is torn away.

## EDINBURGH.

## ADVOCATES' LIBRARY.

145. *Adv.* A. 6. 34. Vellum, thick 8°, 2 cols., ff. 278, written about the close of the xiv. cent. It formerly belonged to the library of Sir James Balfour, of Kinnaird, Lord Lyon, and was with it purchased for the Faculty of Advocates, 14 Dec. 1698. The volume is bound in russia, and on the back has the rose and thistle surmounted by a crown.

It commences with, "A general Kalender of the Newe Testament, to knowe gospels and pistels thurz out al the 3er;" the quotations are from the early version. This is followed in the same hand, which is later than that of the body of the Ms., by the prologue to Matthew, which is of the later version. Then the four Gospels, Epistles of St. Paul, Acts, Catholic Epistles, and Apocalypse in the early version, with the usual prologues, except to Matthew. It is remarkable, that in this Ms. as well as in Egerton 618, Douce 369, and Trin. Coll. Dubl. A. 1. 10, a considerable portion of the prologue to the Romans is inserted in the middle of a sentence of that to the Gospel of Luke. From Romans to Titus inclusive, this copy has in the text numerous short glosses, in which, after the Epistle to the Galatians, Ms. Trin. Coll. Dubl. A. 1. 10, generally agrees, and continues the like to the end of Hebrews.

## GLASGOW.

## HUNTERIAN MUSEUM.

146. *Hunter* 167. Vellum, 12°, 2 cols., written about 1420.

The books of the New Testament, with the Epistle to the Laodiceans, and the usual prologues, in the later version.

147. *Hunter*, 168. Vellum, 12°, ff. 70.

The Gospel of St. Mark, in the later version. It is imperfect, ending in the beginning of chapter xiv.

148. *Hunter*, 173. Vellum, 12°.; formerly belonging to John Gale, of Oxford.

The Gospels of Matthew, Mark and Luke, in the later version.

## TRINITY COLLEGE.

## DUBLIN.

149. *Dubl. A.* 1. 5. Vellum, folio, 2 cols., written by two different hands, both of the xv. cent. On a slip of paper inserted, in a hand of the xvi. cent. "This ancient monyment of the holy scripture dothe show, how the Lord God in all ages and tymes wold haue his blessed woorde preserved for the comforte of his elect children and church in all tymes and ages, in despyte off Sathane, Antichrist, and all his enemyes, to ther vtter confucion and overthrow, that the wickett myghte have no excuse to plead yngnorance, that the wordes of our Saviour myght be verified on them, that they arred by cause they did not know the Scripture, as he testifyeth in the gossell of St. John."

The books of the Old Testament, from Proverbs to 11 Maccabees inclusive, in the later translation. Next follows a Table of the books, from Proverbs to Maccabees, shewing the folio on which they commence. Then the books of the New Testament, also in the later translation, with the usual prologues. At the end of the Apocalypse, "Here endith the bible; Jhesu, helpe us, for we ben feble." It is followed by 1. a Table of the books of the New Testament, with the folio on which each begins; 2. a Table to find the lessons, etc.; imperfect. The Ms. is defective from Eccles. ix. 11 to Song of S. viii. 1; from Eccles. xxvi. 20 to xxix. 18; and from Malach. ii. 16 to 1 Macc. v. 20; and from Acts xxiv. 5 to xxv. 26.

150. *Dubl. A.* 1. 9. Vellum, small folio, 2 cols., written before 1400.

The books of the Old Testament, from Genesis to Job inclusive, in the early version, with the usual prologues, and also at the end those to the Psalms. The church lessons are noted in the margin.

151. *Dubl. A.* 1. 10. Vellum, in small folio, 2 cols., written towards the end of xiv. cent.

On the verso of the first fly leaf, and on the verso of the last leaf, are numerous entries by Sir Henry Gate, Kt., of the birth and baptism of his children, between 1544 and 1555. These entries have been printed by Sir F. Madden, in the *Collectanea Topographica*, vol. i. p. 396. On the recto of the second fly leaf is written in a hand of the xvii. cent. the following note, "The author of this translation seemeth to have bene John Purvay, as Mr. Fox calleth him, both by the verse in the beginning, and the character in the end of the Apocalypse, thus formed  $\mathcal{P}$ : of the care and paines taken therein, see toward the latter end of the *Prologue to all the bookes of the Bible*, which is set in the end of the booke. It should appeare thereby, that he translated the whole Bible, and made a glose on the hard places, as namely, upon Job and the greater prophets: he doth mention it fol. 23 and 24. Such a Bible there is in the library of Emmanuell Colledge in Cambridge, but whether the same translation with this or no, I have not yet compared. ¶ After this Prologue there followeth another to the Psalter, fol. 34; and fol. 38 an apology of a certaine Priest, Curate of Chedingfold, to the Cardinal of Winchester, which was Henry Beauford; but what the author's name was, I find not. These writings do shew that in the mids of the darknes and cruell persecution of those tymes God euer had some which contested against those corruptions from which in this our age it hath pleased him to reforme his church. Blessed be his holy name for euer and euer. Amen." What follows on the remainder of this fly leaf, from which a portion of the lower part has been cut off, appears to be in the hand of Michael Seraien, namely, 1. The motto, "Moriens vive," and below, a name which has been erased; 2. This acrostich:—

"Meque patresque dedit florens Antuerpia ciueS,  
Instruxit schola clara Louanii pectus inermE.  
Christo doctori, secum quem Papa MagisteR  
Hactenus abstulerat, restaurat Gallia summO;  
Armaque ibi Italiamque, et te, Germania, vidI.  
Excipit et gremio fessum fouet Anglia mollE;  
Lucta, labor, curæ versant, dum diuido semeN."

On the lower margin of the recto of the next or third leaf is the following note;—"Ex dono clarissimæ Dominæ Franciscæ Burgh, Baronissæ, sum Michaelis Seraien P. Æ. AB. . . apud Lambeth Marshe Londini, idibus Majj 1593." The third leaf commences with the following line in rubric, and without doubt in the hand of John Purvey himself, *Christus homo factus, J. P. prosperet actus*. There succeeds in the same hand, a brief harmony of the Gospels in three divisions, the first with the marginal rubrics, *Maria, Johannes Boptista, Apostolorum Discipuli*; the second is headed, *De miraculis Christi*; and the third, *De parabolis Christi*. It begins:—

	Mt.	Mr.	Luc.	Joh.
Maria	Concepit et abiit in montana . . . . .			
				1
	Inuenta est in utero habens . . . . .	1		
	Fugit in Egiptum et reuersa est Nazareht . . . . .	2		
	Peperit filium . . . . .	1	2	

Then follow, on the verso of the next leaf, in the same hand, the heads of a discourse, with this rubric, "*Sermo Doctor. Curteyse, Dominica in purificatione*. Christus assistens pontifex per proprium sanguinem introivit in

(sancta)." Next, on the following seven leaves, and ending on the recto of the eighth, a Table of the lessons, epistles and gospels, throughout the year; the quotations in which are from the early version. This Table is in the same hand with the bulk of the Ms. Then, in Purvey's hand, the prologues, from the later version, of Mark, Luke, John, and the Apocalypse. All that has preceded, is written in a single column across the page; what succeeds is in double columns. The books of the New Testament, in the early version, thus: Matthew, with the prologue of the early version, the remaining Gospels without prologues; the Acts, with the prologue of the later version prefixed in Purvey's hand; the Catholic Epistles, with the prologue of the later version in the same hand; blank spaces are left for prologues to each of the last six. At the end of Jude, in Purvey's hand, this note, "Deficit prologus, et x<sup>m</sup>. capitula." The verso commences with the eleventh chapter of the Epistle to the Romans; this page has been pasted to the recto of the succeeding leaf, left blank for that purpose, on which and the next six leaves are contained the ten, and part of the eleventh, chapters, omitted, as it seems, by the original scribe. The writing, in a small cursive character, is the same with that of the General Prologue, etc. at the end of the Apocalypse, and appears to be contemporary with Purvey's. On the verso of the first inserted leaf, "¶ Jerome in his prolog on this epistle seith alle this." The prologue, however, is not given on the preceding page. Then, the Epistle to the Romans, as far as xi. 20 in the later, the rest in the early version; 1 Cor., with the prologue in Purvey's hand, of the later version; 11 Cor., with the prologue, in the same hand, and of the same version; Galatians, with the prologue by the original scribe, and in the early version; Ephesians, Philippians, Colossians, 1 and 11 Thessalonians, 1 and 11 Timothy, Titus, Philemon, and Hebrews, with the prologues before each, supplied by Purvey, in the later version; the Apocalypse, without a prologue. Another hand, in an upright, even and close character, has supplied a leaf in Luke, c. vii. 13—viii. 2, and two in the Apocalypse, c. xvi. 17—xix. 16; these insertions are in the later version. At the end of the

Apocalypse, in the lower margin, is this monogram, . What follows, to the end of the volume, is written by the same hand which supplied the chapters in the epistle to the Romans. The rubrics are partly in the handwriting of Purvey, who has also corrected the text, both in the margin and between the lines; the punctuation is also frequently by the same. The columns in this last part, as likewise in the insertion in Romans, are considerably longer than in the original volume, and it has also a separate paging, though not continued to the end. Its contents are, 1. "A prolog for alle the bookis of the bible of the oolde Testament."—2. Remarks in the nature of a Prologue on the Psalter, (printed from this Ms. vol. i. pp. 37—40). The paragraph, p. 39, beg. "This book comprehendith—loue of enemies," is repeated in the Ms. at the end of these remarks.—3. The paragraph at the beginning of cap. xii. of the General Prologue, p. 43, beg. "But it is to wite—haue in heuene."—4. A prayer, beg. "Lord Jhesu Crist, delyuerer of soulis."—5. A Summary of Christian belief, in 12 articles, beg. "The first article of oure bileue — sacramentis of hooli chirche."—6. Observations on the concluding parts of St. Matthew and St. Mark's Gospels, beg. "And the elleuene—worldis of worldis. Amen."—7. A long letter in Latin to Cardinal Beaufort, when Bp. of Winchester, by a priest, curate of Chedynfolde, com. Surr., giving a profession of his faith, in answer to accusations brought against him concerning the sacraments, particularly that of the eucharist, pilgrimages, and images of the saints.—Lastly, *The lessons and piteles of the olde lawe, that ben redde in the chirche by alle the 3ere*. This rubric is in Purvey's hand, and the lessons are of the later version. Purvey's orthography is peculiar, writing in the 3 p. sing. pr. t. *comfortet, schewet, passyt, vnderminet, writet, discriuet, 3evet, comeht, sendyht, beryht, spekyht*;—*deht* for *death*, *trewht* for *truth*, *nat* for *not*, *hit* for *it*, *yen* for *eyes*, *Jues* for *Jews*; *lijht*, *sowht*, *ryghtwisnes*, for *light*, *sought* and *righteousness*. What Purvey has written in this book, at least in the latter part of it, must have been inserted in or after 1427, in which year Henry Beaufort became a cardinal.

152. *Dubl. D. 5, 12*. Paper, 4<sup>o</sup>, transcribed in 1569 from an old Ms. given by Leonard Pilkington, D. D., prebendary of Durham, to Sir Thomas Gargarave, Kt., according to a note in Leo. Pilkington's hand, which states that "the fyrst coppye thereof was found in Fotheringaye Colledge, at the suppression thereof."

The New Testament, in the later version.

#### WOLFENBUTTEL.

153. *Ducal Library*, Aug. A. 2. Vellum, folio, 2 cols., ff. 412, written at the beginning of the xv. cent. This volume belonged at the beginning of the xvii. cent. to Lord Lumley, whose autograph is in the lower margin of fol. 7, and about the middle of the same century it is stated to have been purchased in England by Augustus, Duke of Brunswick, for his library.

The books of the Old and New Testament, of the earlier version, with the usual prologues. Prefixed is a Table of lessons, etc., the texts of which are also of the early version. In the New Testament, the Catholic Epistles precede the Deeds of Apostles. Six leaves have been cut out of this copy, viz., from iv Kings xxiv. 5 to 1 Par. i. 9; 1 Esdr. ix. 10 to 11 Esdr. iii. 5; from end of Judith to Esther iii. 12; part of the prologue of Job to iii. 10; and from beginning of Proverbs to ii. 9.

#### PRIVATE LIBRARIES.

SIR PEREGRINE ACLAND, BART.

154. *Acland*. Vellum, small folio, 2 cols., written about 1410, or perhaps earlier. On the first fly leaf, "This is my wiues booke, G. Palmer;" on the second, "This Bible I found in my dear

Father Sr Will Morley's studdy, wch Book I believe was his great grand Father's Mr. J. Morley. M. Derby, 1713." At the end of the volume, in various hands, all of the xvi. cent., are pedigrees of Mery and of Bowyer, the first from Thomas Mery of Hatfield, and the other from Richard Bowyer of Petworth, both about the time of Edward IV., with some curious notes regarding his family, by Thomas Bowyer of the Middle Temple, about 1588. Then follows this memorandum, in the writing of G. Palmer, "This translation of the bible, which by tradition is reported to have been Wickliffe's own booke, seems by the writeing and English to have been written in the beginning of the reign of Hen. 4<sup>th</sup>.; it was in the time of Edw. 4<sup>th</sup>. the possession of Richard Mery of Hatfield, and from him descended to his grand daughter Joan married to Thomas Bowyer, whose several descendants (as appears by the memorials of themselves herein written) kept it till the beginning of K. James the first's reign; whether by purchase or gift I cannot tell, but on the decay of that family of Bowyer, it was their neighbours Sr John Morley of Halvenehed in Sussex, my wives great Grandfather, the Grandchild and Heiresse General of which Sr John Morley, the present Countess of Derby, gave it to my wife, her nighest relation, to be by her kept and transmitted to her posterity, as an Heirloom, and remembrance of the great friendship and kindnesse she has always borne her. G. Palmer—Fairfield. Septemb<sup>r</sup> 25, 1723."

The books of the Old and New Testament, in the later version, with occasional marginal glosses. In the Old Testament, Isaiah and Baruch are the only books which have prologues. The books of the New Testament have the usual prologues, with the exception of the Epistle to the Galatians, to which no less than four are prefixed; the first agreeing with that printed in vol. iv. p. 396; for the others, see vol. iv. p. 688<sup>b</sup>. The book of Genesis is preceded by the General Prologue, "Fyue and twenti bookis — at the laste, Amen;" and by a Table "to fynde the lessouns, pistlis, and gospels that ben rad bi al the 3eer in hooly chirche." Before the prologue to the Apocalypse is a note, apparently in Bale's handwriting, "Hunc prologum Gilb. Porretani in Apoc<sup>a</sup>. transtulit Joannes Wiclevus in Anglicum sermonem."

#### MRS. ALLANSON, OF BROUGHTON IN FLINTSHIRE.

155. *Allanson*. Vellum, folio, 2 cols., written early in the xv. cent. The original scribe has made numerous mistakes, omitting occasionally several verses together, as in Jer. l. 3—13. A second scribe appears to have completed the volume, commencing at 1 Macc. ix. The names of "T. Marowe" and "Thomas Fytton" occur, both in writing of the xvi. cent.

The books of the Old Testament from Genesis to 11 Maccabees inclusive, in the early version, with the usual prologues to Genesis, Joshua, 1 Kings, 1 Paral., 11 Paral., 1 Esdras, Tobit, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Wisdom, Isaiah, Jeremiah, and Baruch. A blank space of about a column in extent is left between Joel and Amos, and at the commencement in the margin is written, *The prologe in Amos*.

#### THE EARL OF ASHBURNHAM.

156. *Ashburnham*, 1. Vellum, large 4<sup>o</sup>., 2 cols., written about 1400. On the upper margin of the first leaf is written, "Ed. Reynolds, ex dono D. Gulielmi Simonson, coll. Merton socii." On the verso of the last leaf is a curious note, stating that on Midlent Sunday 8 Henr. VIII. the book was presented by Dame Anne Danvers, widow of Sir Will. Danvers, to the Master Confessor and brethren of Sion. It recently belonged to Mr. Lea Wilson.

The four Gospels, Acts, Catholic Epistles, Epistles of St. Paul, and Apocalypse, without prologues, in the earlier version. The New Testament was printed from this Ms., and published by Mr. Pickering, in 1848. 4<sup>o</sup>.

157. *Ashburnham*, 2. Vellum, 4<sup>o</sup>., 2 cols., written in the year 1444. A leaf of the original Ms. is lost, containing Matt. chap. i., and has been supplied by a hand of xvi. cent. On the recto of the first vellum leaf is this note, "25 Jan. 1692. This booke was shewn to Mr. W<sup>m</sup>. Fox at his examination on the behalfe of John Cullum, at the suit of Tomas Shaftoe in the Court of Exchequer before me, John Powell." It was presented in 1834 by Antony Merry to the Rev. Wilmot Marsh of Bangor, and obtained after his sale in 1847 by the Earl of Ashburnham.

A Kalendar in English; a Table to find Easter from 1448 to 1520; a Table to find the lessons, etc., after the use of Salisbury. The books of the New Testament, in the later version, with the usual prologues. The Epistle to the Laodiceans is inserted by another and rather later hand. At the end of the Apocalypse is added in red by a different hand from that of the rubricator of the Ms., *Here endith the Apocalipsis. anno dñi m<sup>o</sup>. ccc<sup>o</sup>. xliiij<sup>o</sup>. (1444)*. After this, by the hand which supplied the Epistle to the Laodiceans, is added the longer prologue to the Epistle to the Romans. Then follow the lessons, etc. out of the Old Testament; the first leaf of these is lost.

158. *Ashburnham*, 3. Vellum, small 4°, 2 cols., written about 1430. On one of the first fly leaves, "M. Edgcombs bok," with the name "Carryle," and date 1597. 29 July; and on the verso of the last fly leaf, "John Picard, Pastour of Pluckleye, 1598, 28 of June, and I have bene at Pluckleye thes 30 yeares," etc. On the verso of the second fly leaf at the end is a note, in a hand of the xv. cent., now almost erased, which appears to read, "A lytel boke of . . . viij l. vj. s. viij. d. and hit . . . a holy man . . . was over seyne, and redd be Doctor Thomas Ebb . . . all and Doctor Ryve . . . my modir bought hit." In the present century it belonged to the rev. Dr. Barrett of Trin. Coll. Dublin, to H. R. H. the Duke of Sussex, and in 1844 to Mr. Lea Wilson.

The New Testament, in the later version, with the usual prologues. St. Matthew has two additional prologues, which were privately printed from this Ms. by Dr. Barrett. The first is part of that which properly belongs to Wycliffe's Commentary on that Gospel (see Ms. Laud 235). Prefixed is a Table of the lessons, etc. after the use of Salisbury. This Ms. formed the text printed by Bagster in his Hexapla, 4°, 1841.

159. *Ashburnham*, 4. Vellum, small 4°, 2 cols., written perhaps about 1420. It belonged to Mr. Lea Wilson.

The books of the New Testament in the following order, Gospels, Apocalypse, Epistles of St. Paul, Acts, and Catholic Epistles, in the later version, with the usual prologues. It has some peculiar readings, which often proceed from a second hand.

160. *Ashburnham*, 5. Vellum, 8°, 2 cols. It previously belonged to W. D. Higgs, and at his sale in 1830, lot 719, was purchased by Mr. Wilks, and re-sold in 1847.

The books of the New Testament, with the usual prologues, in the later version. Imperfect at the end, breaking off in 1 Cor. chap. vii.

161. *Ashburnham*, 6. Thick strong vellum, 16°, written not later than 1400; in a hand of xviii. cent. this note, "Tho. Miles, the gift of Mr. Dyer." It belonged to Mr. Lea Wilson.

The Acts of the Apostles, with the usual prologue. It is in the more recent version, except from chap. vii. 31 to x. 6, which portion is of the early version.

THOMAS BANISTER, ESQ., OF THE INNER TEMPLE.

162. *Banister*. Vellum, small folio, 2 cols., pp. 6 and 276, written perhaps about 1390. The first three leaves containing the Kalendar, with the lessons inserted, are by a different scribe, though not much, if at all, later than the body of the Ms. At the bottom of the first page in a hand of xv. cent., "*a uous me ly, Gloucestre*," probably the Duke of Gloucester afterwards Rich. III. On the verso of the last leaf are several names scrawled in a hand of about 1500, and among them, "John Thomas of Westfyrle," and below is the commencement of a writ *temp.* Henr. IV. to the sheriff of Sussex. A title has been prefixed to the vol. by a hand of the early part of the xviii. cent., ascribing the translation to John Wycliffe, in 1371. On a fly leaf before the lessons, in a hand of the earlier part of the xviii. cent. is a note containing a reference to Lewis' edition, published in 1731.

The books of the New Testament, in the earlier version, with the usual prologues. A second hand has gone over the Ms. and made corrections. The readings very often agree with the Ms. Christ Ch. Oxf. E. 4. The orthography is remarkable, the participles present terminate in *ende* or *ande*; it reads, *a noen*, *oen*, *noen* for *anon*, *one*, *none*; *coete*, *coestis*, *boet*, for *coat*, *coast*, *boat*; *boz*, *thoz* for *bough*, *through*; *knez* for *knew*; *seewz* for *sowed*; *sloz* for *slew*; *saz* for *saw*; often has the 2 p. pl. imp. terminating in *eth*; retains the *n* of the infinitive; has *k* for *c*, as *kum*, *kuntree*, *kumpanyes*, *kuppe*, and omits the vowel after *w*, as *wrthi*, *wrd*, *wrshipen*.

DR. CARDWELL, PRINCIPAL OF ST. ALBAN HALL, OXFORD.

163. *Cardwell*. Very thin vellum, small 16°, 2 cols., written about 1430—1440; imperfect at both extremes; on the sides, between the initials I. L., are impressed the royal arms, France and England, quarterly, surmounted by a crown.

The books of the New Testament, in the more recent version, with the usual prologues, and two to the Epistle to the Romans. The spurious Epistle to the Laodiceans is inserted after that to the Colossians. The Ms. begins in Mt. iii. 5 and ends in Apoc. xvii. 14. It is also defective in one or two other places.

VERY REV. WILL. CONYBEARE, DEAN OF LLANDAFF.

164. *Conybeare*. Thin vellum, small 4°, 2 cols., written about 1420. It appears from the signature to have belonged formerly to Sir Ra. Bosvile of Braborne, and subsequently came to the Rev. John Craige, who gave it to Sir Edw. Dering of Surrenden Dering, Bt. 1637. See Lewis' *New Test.* fol. 1731, p. 105. At the sale of the Dering Library in 1810, it was purchased by the Rev. J. J. Conybeare.

The New Testament, of the later version, with the usual prologues. At the end were added, now forming a separate volume, the lessons and epistles of the old law, which generally but not uniformly, agree with the later version. This Ms. was lent to Lewis, who used the text for the Epistles, Acts, and Apocalypse of his edition. When Lewis saw the Ms. it contained also a Table of the epistles and gospels, which was probably taken out at the time the volume was rebound.

SIR GEORGE DASHWOOD, BART.

165. *Dashwood*. Paper, 4°, containing a transcript of the New Testament, in the earlier version, made by one R. Ro. about the beginning of the xvii. cent.

SIR DAVID DUNDAS, H. M. JUDGE ADVOCATE.

166. *Dundas*. Vellum, small 4°, written perhaps about 1440. It belonged to Thomas Falconer of Chester, and afterwards to the Rev. Thomas Falconer of Bath. On the last leaf is a note by "Austyn Fyschmonger," and the date m. cccc. lvij.

The Epistles of St. Paul, in the later version, with the usual prologues.

REV. CHARLES FLETCHER, OF SOUTHWELL, CO. NOTTS.

167. *Fletcher*. Vellum, 8°, written about 1430: imperfect at both extremes, and in other places. It was sold with his library in 1850, lot 204.

A portion of the New Testament, in the later version, commencing in the prologue to the Epistle to Romans chap. 1, and ending in Apoc. chap. xv. 3.

SIR THOMAS PHILLIPPS, BART.

168. *Phillipps*, 9302. Vellum, small folio, 2 cols., written before 1400. It belonged to "W. Herbert 17th March, 1766," then to Gough; and at his sale in 1810 was purchased by Rev. H. H. Baber.

The Gospels without prologues, and the Epistles of St. Paul, with the usual prologues, in the earlier version. A second hand has altered the text in various places. The alterations generally agree with the readings of Magd. Coll. Cambr. L. 5. 19, Brit. Mus. Addl. 11,858, and New Coll. 67. It begins with Mt. iii. 4, and ends in 1 Tim. i. 15. It is defective from Rom. ix. 22 to 1 Cor. i. 23; and much torn and mutilated, particularly in the margins, from which the blank vellum has been cut off, and with it sometimes a letter or two of the text. It has some singular readings, as 1 Cor. vi. 20, *glorifie 3e and glorye 3e*; xiii. 6, *of noon*; xiv. 24, *prophecieden*. The scribe not unfrequently makes gross errors.

REV. DANIEL ROCK, D. D.

169. *Rock*. Vellum, 4°, 2 cols., written about 1430. It belonged in the xvi. cent. to "Walter Mersche, in Mylkstrete."

The New Testament, in the later version, with the usual prologues. Prefixed is a Table of lessons after the use of Salisbury, in a different but coeval hand; and at the end is a Table of matters filling 13 pages, which is partly the same with, but much less full than, Ms. Egerton 1165. Then follow the lessons at length out of the old law, also of the later version. A leaf is wanting at the commencement of the Gospel of Matthew, to ch. i. 25; another from Luke ch. xxiv. 51 to John i. 29; and a third at the beginning of Deeds of the Apostles, to ch. ii. 2.

REV. J. H. TODD, D. D., OF TRIN. COLL. DUBLIN.

170. *Todd*. Vellum, small 4°, 2 cols., of the xv. cent.

The Apocalypse, imperfect at the beginning and end. It commences with part of the prologue, and ends in ch. xxii. 19.

# PROLOGUE.

*Here bygynneth a prolog for alle the bokis of the Bible of the oolde testament <sup>a</sup>.*

## CAP. I.

FYUE and twenty bookis of the olde testament ben bookis of feith, and fulli bookis of holy writ; the first is Genesis, the ij. is<sup>b</sup> Exodi<sup>c</sup>, the iij. is<sup>b</sup> Leuitici<sup>d</sup>, the iiij. is<sup>b</sup> Numeri, and<sup>e</sup> the v. is<sup>b</sup> Deutronomye; and these fyue ben the bookis of Moises, whiche<sup>f</sup> ben clepid properly the lawe; the vj. book<sup>g</sup> is<sup>gg</sup> Josue, the vij. book<sup>h</sup> is Judicum, that enclosith the story of Ruth; the viij. book<sup>h</sup>, ix.<sup>i</sup> x.<sup>k</sup> and<sup>l</sup> xj.<sup>m</sup> and<sup>l</sup> xij.<sup>n</sup> and xiiij.<sup>o</sup> ben the foure bookis of Kyngis and tweyp<sup>p</sup> bookis of Paralipominon; the xiiij. book is Esdre, that comprehendeth Neemye, and al is o bok anentis Ebreyes, as Jerom seith, but anentis Grekis and Latyns these ben twey bookis; and<sup>q</sup> the xv. is Hester, the xvj. is Joob, the xvij. is the Sauter; the xvij. book<sup>r</sup>, xix.<sup>s</sup> and<sup>r</sup> xx.<sup>t</sup> ben the<sup>r</sup> iij.<sup>u</sup> bookis of Salamon; the first is Prouerbis, either Parablis, the ij. is<sup>w</sup> Ecclesiastes, and the iij. is<sup>x</sup> Songis<sup>y</sup> of Songis; the xxi. book<sup>x</sup>, xxij. xxiiij. and<sup>xx</sup> xxiiij. ben the foure grete prophetis; Isaie is the first, Jeremye is the ij. Ezechiel is the iij. and Daniel is the fourth; the<sup>z</sup> xxv. book is o<sup>a</sup> book of xij. smale prophetis; Osee 'is the first<sup>b</sup>, Joel 'is the ij.<sup>b</sup> Amos 'is the iij.<sup>c</sup> Abdie<sup>d</sup> 'is the iiij.<sup>b</sup> Jonas 'is the fyuethe<sup>e</sup>, and<sup>f</sup> Michee 'is the vj.<sup>b</sup> Naun 'is the vij.<sup>b</sup> Abacuk 'is the viij.<sup>b</sup> Sofonye 'is the ix.<sup>b</sup> Aggeye 'is the x.<sup>b</sup> Sacharie 'is the xi.<sup>b</sup> and<sup>g</sup> Malachie 'is the xij. ; and alle these xij. smale prophetis ben o book, and in this ordre. And what euer book in the olde testament is 'out of<sup>i</sup> these fyue and twenty byfore<sup>k</sup> seid, shal be set among apocrifa, that is, with outen autorite of bileue; therefore the book of Wisdom and Ecclesiastici<sup>l</sup> and Judith and Tobie be<sup>m</sup> not of bileue. The first book of Machabeies was founden write<sup>n</sup> in Ebreu, and the ij. book of Machabeyes was writen first in Grek. Jerom seith al this sentence in the prologe on the first book of Kyngis. Also<sup>o</sup> the book of Baruc and the pistle of Jeremye ben not of the<sup>p</sup> autorite of the bible anentis Ebreyes, ne<sup>q</sup> the preyer of Manasses, as<sup>r</sup> Jerom witnessith, and 'how mich of<sup>s</sup> the book of Hester and of<sup>t</sup> Daniel is of autorite anentis Ebreyes, and in Ebreu lettre, it is told in the same bookis by<sup>u</sup> Jerom hym self; netheles Jerom, in suyng<sup>e</sup> Ebreyes, comprehendith alle these<sup>w</sup> bookis in xxij. ; for Ebreies maken oo book of the first and ij.<sup>x</sup> book of Kyngis, and clepen it Samuel, and thei maken oo book of the iij. and iiij.<sup>y</sup> book of Kyngis, and clepen it Malachym, and thei comprehend<sup>e</sup>n in oo book the ij. bookis of Paralipominon. But certis, litel charge is of this rikenyng, whether the<sup>z</sup> bookis of Kyngis ben noumbred foure, as Latyns doen, either tweyn, as Ebreies doen. Also litel charge is, whether Paralipominon be departid in ij. bookis, as Latyns vsen<sup>a</sup>, either<sup>b</sup> be oo book aloone, as Ebreis doen<sup>c</sup>; and so of the first book of Esdras and of<sup>d</sup> Neemye, litel charge is, whether thei ben tweyne, as Latyns and

<sup>a</sup> From ζ. *Prolog. γθ. Prologe on the Bible. η. Here bigynneth a reule that tellith of the bookis of the oolde testament, which ben of very feith, and whiche ben not of feith. But alle the bookis of the newe testament ben of feith and of bileue. δ. No title in αβ.* <sup>b</sup> Omitted in δει. <sup>c</sup> Exodus γ. <sup>d</sup> Leuiticus γ. <sup>e</sup> Om. δει. <sup>f</sup> the whiche βδει. <sup>g</sup> Om. ι. <sup>gg</sup> Om. δει. <sup>h</sup> Om. ζ. <sup>i</sup> and ix. δ. and the ix. γθ. <sup>k</sup> and the x. γθ. <sup>l</sup> Om. βδεζι. <sup>m</sup> the xj. γθ. <sup>n</sup> the xij. γθ. <sup>o</sup> the xiiij. γθ. <sup>p</sup> the twey βγδεθι. the bookis ζ. <sup>q</sup> Om. δει. <sup>r</sup> Om. ζ.

<sup>s</sup> the xix. θ. <sup>t</sup> the xx. γθ. <sup>u</sup> Om. β. <sup>w</sup> Om. δει. <sup>x</sup> Om. δι. <sup>xx</sup> Om. δ. <sup>y</sup> Song γθ. <sup>z</sup> Om. η. <sup>a</sup> a δει. <sup>b</sup> Om. δει. <sup>c</sup> Om. δει. the iij. ζ. <sup>d</sup> Abdias γθ. <sup>e</sup> Om. δι. <sup>f</sup> Om. δει. <sup>g</sup> Om. ζ. <sup>h</sup> Om. δει. is xij. β. <sup>i</sup> with-owte δει. out β. <sup>k</sup> fore δει. <sup>l</sup> Ecclesiasticus γ. <sup>m</sup> ben γδεζθι. <sup>n</sup> writen βγδεθι. writen first ζ. <sup>o</sup> And so ζ. <sup>p</sup> Om. γζ. <sup>q</sup> ner β. nether γθ. <sup>r</sup> Om. δ. <sup>s</sup> zit netheles ζ *super ras.* <sup>t</sup> Om. δει. also ζ *sup. ras.* <sup>u</sup> of θ. <sup>w</sup> this β. <sup>x</sup> the ij. βγδεζη. <sup>y</sup> the iiij. θ. <sup>z</sup> tho β. <sup>a</sup> Om. δ. <sup>b</sup> or δει. <sup>c</sup> vsen ει. <sup>d</sup> Om. δει.

Grekiſ vsen, 'other oon<sup>e</sup> aloone, as Ebreyes vsen. Netheles it semeth, that Latyns and Grekiſ han more reſon in this rikenyng than Ebreyes han, but hou euer theſe bookis ben nounbrid, alle theſe ben of autorite of bileue, either of criſten feith. Thanne if the firſt book of Eſdre and the book of Neemye ben nounbrid for tweyne, as Grekiſ and Latyns vsen, and if men taken Judith for a book of holy Scripture, as the general congregacioun of clergie dide at the<sup>f</sup> Seyne of Nicene, as Jerom witnessith in the prologe on<sup>s</sup> Judith, thanne in the olde testament ben xxvij. bookis of bileue. Also Ecclesiastic<sup>h</sup> was writen in Ebren, and the book of Wisdom is not anentis Ebreyes, but sowneth<sup>i</sup> Grek eloquence, and sunme olde writers affermen, that the Jew Filo made it. Therefore as holy chirche redith Judith and Tobie and the bookis of Machabeies, but reseyueth<sup>k</sup> not tho among holy Scripturis<sup>l</sup>, so the chirche redith<sup>m</sup> these ij.<sup>u</sup> bookis Ecclesiastic<sup>o</sup> and Sapience to edifying of the peple, not<sup>p</sup> to conferme the autorite of techingis of holy<sup>q</sup> chirche; Jerom seith this pleyuly in the prologe on<sup>r</sup> Prouerbis<sup>s</sup>. Also Jerom translade the first book of Eſdre and Neemye, and biddith that no man delite in the<sup>t</sup> dremis of the iij. and iiij.<sup>u</sup> book of Eſdre that ben apocrifa, that is, not of autorite of bileue; for anentis Ebreyes the wordis of Eſdre and of<sup>w</sup> Neemye ben driuen in to o book; 'and the bookis<sup>x</sup> of the olde testament, that ben not anentis Ebreyes, and ben not of the noubre of holy writ<sup>y</sup>, owen to be cast fer away; Jerom seith this in the prolog of<sup>z</sup> Eſdre. And therefore Y translade not the thridde neither<sup>a</sup> the fourthe book of Eſdre, that ben apocrifa; but onely the first, and of Neemye, that ben rikened for twey bookis anentis Grekiſ and Latyns, and ben of autorite of bileue. Netheles apocrifa 'ben seid in<sup>b</sup> twey maners, as Catholicon seith on this word apocrifa; a book is seid apocrifum<sup>c</sup>, either for the<sup>d</sup> autor is<sup>e</sup> vnknowen, and the treuthe therof is opyn<sup>f</sup>; and hooly chirche reseyueth sich a book not to preuyng of feith, but to lernyng of vertues; and siche ben the bookis of Judith and other, whiche Seynt Jerom noumbrith in the prologe on<sup>g</sup> Regum<sup>h</sup>; either a book is seid apocrifum<sup>i</sup>, for me doutith of<sup>k</sup> the treuthe therof; and holy chirche reseyueth not siche bookis; and siche ben<sup>l</sup> the book of 'the 3ong<sup>m</sup> childhed of the<sup>n</sup> Sauyours, and the book of the takyng up of the body of Seynt Marye to heuen; Catholicon seith this on that word apocrifa. But sothely alle the bookis of the newe testament, that is, foure gospelleris, Matheu, Mark, Luk, and Jon; xij. pistelis of Poul, vij. smale pistils, the Dedis of Apostlis, and the Apocalips ben fulli of autorite of bileue; therefore criſten men and wymmen, olde and 3onge, shulden<sup>o</sup> studie fast in the newe testament, for it is of ful autorite, and opyn to vnderstanding of simple men, as to the poyntis that be<sup>p</sup> moost nedeful to saluacioun; and the same sentence is in the derkiste placis<sup>q</sup> of holy writ, whiche sentence<sup>r</sup> is in the<sup>r</sup> opyn placis; and ech place of holy writ, bothe opyn and derk, techith mekenes and charite; and therefore he that kepith mekenes and charite hath the trewe vnderstanding and perfectioun of al holi writ, as Austyn preuith in his sermoun of the preysing of charite. Therefore no simple man of wit be aferd vnmesurabli to studie in the text of holy writ, for whi tho ben wordis of euerlastyng lif, as Petir seide to Crist in the vj. chapitre of Jon; and the Holy Gost stired hooly men to speke and write<sup>s</sup> the wordis of hooly writ for the counfort and saluacioun of meke criſten men, as Petir in the ij. pistle in the ende, and Poul in xv.<sup>t</sup> chapitre to Romayns witnessen. And no clerk be proude of the verrey vnderstanding of holy writ, for whi verrey vnderstanding of hooly writ with outen charite, that kepith<sup>u</sup> Goddis heestis, makith a man depper dampned, as James and Jhesu Crist witnessen; and pride and couetise of clerkis is cause of her blindenes and<sup>v</sup> eresie, and priueth hem fro verrey vnder-

*What is apocrifa.*

*Hou the bookis that ben not in the noubre of holy writ owen to be cast away.*

*Hou men schulden studie the newe lawe with meeknesse and charite.*

<sup>e</sup> either oon εθι. either be oo book ζ. <sup>f</sup> Om. γ. <sup>g</sup> of βγδζθ. <sup>h</sup> Ecclesiasticus γ. <sup>i</sup> it sowneth ζ. <sup>k</sup> thei reseyuen ζ. <sup>l</sup> Scripture β. <sup>m</sup> rede a. <sup>n</sup> Om. ζ. <sup>o</sup> Ecclesiasticus γ. <sup>p</sup> Om. ζ. and δ. <sup>q</sup> the holy δ. <sup>r</sup> of β. <sup>s</sup> Prouerbis in Latyn γ. <sup>t</sup> Om. β. <sup>u</sup> the iiij. γεζη. <sup>w</sup> Om. δει. <sup>x</sup> Om. γθ. <sup>y</sup> church β. <sup>z</sup> on γ. <sup>a</sup> ne ει. <sup>b</sup> is seid on ζ. ben seid on ι. <sup>c</sup> apocrifa η.

apocrifi ζ. <sup>d</sup> that the θ. <sup>e</sup> therof is ζ. <sup>f</sup> not opyn δ. <sup>g</sup> of βζ. <sup>h</sup> the book of Kyngis in Latyn γ. <sup>i</sup> apocrifi ζ. <sup>k</sup> Om. θ. for γ. <sup>l</sup> is ζ. <sup>m</sup> Om. β. <sup>n</sup> oure ζ. <sup>o</sup> shul ζ. <sup>p</sup> ben γεζηθι. <sup>q</sup> place δζ. <sup>r</sup> Om. ζ. <sup>s</sup> to write δεηι. <sup>t</sup> the xv. γεηθι. <sup>u</sup> and keypyng of ζ. that kepith not δ. <sup>v</sup> of ζ.

standyng of holy writ, and maken<sup>w</sup> hem go<sup>x</sup> quyk in to helle, as Austyn seith on the Sauter, on that word, *Descendant in infernum viventes.*<sup>y</sup>

## CAP. II.

THE old testament is departid in to thre parties, in to moral comaundementis, iudicials, and cerimonyals. Moral comaundementis techen to holde and preise and cherishe vertues, and to fle and repreue vicis, and these comaundementis bynden euer, and han strengthe, for tho ben groundid in charite and reson,<sup>z</sup> and in lawe<sup>a</sup> of kynde. ¶ Judicials techen domes and peynes for horrible synnes, and the iudicials of Moises lawe weren ful iust and profitable for men, for tho weren ordeined<sup>b</sup> of God, that may not erre in his domes, and lawis, and workis. Nethes sithen Crist was maad man, and ordeyned lawe of mercy and of charite, and wole not the deth of a<sup>c</sup> sinful man, but repentaunce and saluacioun, cristen men ben not bounden to kepe the<sup>d</sup> iudicials of Moyses lawe, that was<sup>e</sup> endid in the tyme of Cristis passioun. But 3it cristen lordis that han the swerd, and ben Goddis vikers, in xiiij.<sup>f</sup> c<sup>o</sup>. to Romayns, moun punishe men, that trespassen openly, in catel and bodyly prisoun, and sumtyme bi bodily deth, whanne the synne may not ellis be distried, neither the comyn<sup>g</sup> may ellis<sup>h</sup> be stablishid in pees, as the<sup>i</sup> foure doctours and other latter preuen opynly by holy writ and resoun; but looke that this be don for charite and comyn profit, with mercy and compassioun of bretheren, not for couetise, nether pride, neither for veniaunce of a mannes owne wrong. ¶ Cerymonials techen figuris and sacramentis of the olde lawe, that figured<sup>k</sup> Crist and his deth, and the misteries of holy chirche in the lawe of grace; and these cerimonyals ceessiden outirly, as to obligacioun, in the tyme of Cristis deth, and ben noyful and dampnable to men that kepen tho, and for that the gospel is prechid and knownen generally; for if tho cerymonyes ben kept now, the kepers of tho knowlechen, that Crist is not 3it comen, neither suffrid deth for mankynde; and this knowleching is opyn heresie<sup>l</sup>; for whi the treuthe and fredom of the gospel suffisith to saluacioun with out keping of cerymonyes maad of God in the old lawe, and mych more with out cerimonyes of sinful men and vnkunynge, that ben made in the<sup>m</sup> tyme of Antecrist, and of vnbyndyng of Sathanas, in xx.<sup>n</sup> c<sup>o</sup>. of Apocalips. Therefore as it is opyn eresie to seie, that the gospel with his treuthe and fredom suffisith not to cristen mennes saluacioun with outen kepyng of cerimonyes of Goddis lawe 3ouen to Moyses, so it semith opyn heresie to seie, that the gospel with his treuthe and fredom suffisith not to saluacioun of cristen men with out kepyng of cerymonyes and statutis of sinful men and vnkunynge, that ben maad in the tyme of Sathanas and of Antecrist.

## CAP. III.

°SYMPLE men of wit moun be edified mych<sup>p</sup> to heuenly lyuyng bi redyng and knowyng of the olde testament, for in the bigynnyng of Genesis they moun knowe, hou God made heuen and erthe and alle creaturis of nouzt, and made man to his owne ymage and licesse, and to haue blisse in body and soule with outen ende<sup>q</sup>. Also 'men moun<sup>r</sup> knowe, hou sore God punishide Adam and Eue for brekyng of his comaundement; and hou Abel plesid God by feith, mekenesse and charite; and hou Caym displeside hym by synnes, and specialli by enuye, hatrede<sup>rr</sup> and manquellyng<sup>s</sup>. Also hou Noe was loued of God, and al the world, outaken viij. persones, was distried<sup>t</sup> for synne; and hou for pride and other synnes God departid many langagis, that no man vndirstood other in the tour of Babel; and hou feithful and obedient to God Abraham was, that he 3ede out of his lond in to a straunge cuntre, and was redy to sle his owne sone Isaac at the wille of God, and gat therfore mich reward of God; and hou God distried Sodom and Gommor, and other thre cytees, for leccherye and

<sup>w</sup> maketh βζθ. <sup>x</sup> to go δει. <sup>y</sup> Heere endith the prolog on the book of Genesis. γ. <sup>z</sup> in reson δει. <sup>a</sup> the lawe ζ. <sup>b</sup> endid η. <sup>c</sup> Om. δ. <sup>d</sup> Om. β. <sup>e</sup> weren δει. <sup>f</sup> the xiiij. δεζι. <sup>g</sup> comynalte δει. <sup>h</sup> not ellis ζ. <sup>i</sup> Om. β. <sup>k</sup> figuren β. <sup>l</sup> errour ether heresie βζ. ether heresie a pr. m. <sup>m</sup> Om. η. <sup>n</sup> the xx. δεζη. <sup>o</sup> This is the prolog of Genesis. δ. <sup>p</sup> either holpen myche ζ. <sup>q</sup> ony ende δει. <sup>r</sup> me may δ. men may ι. <sup>rr</sup> and hatrede ι. <sup>s</sup> mansleyng ζ. <sup>t</sup> stryed β.

other synnes, that tho weren sunkun doun; and the dede see is now where tho<sup>u</sup> grete cytees weren. Also hou trewe and obedient to God weren Isaac and Jacob and Joseph, and hou God kepte<sup>v</sup> hem in alle perels. Al this proces of Genesis shulde stire<sup>w</sup> cristen men to be feithful, and for to drede and loue God, and in alle thingis do<sup>x</sup> his wille<sup>y</sup>. ¶<sup>z</sup>Also in Exodi men moun<sup>a</sup> knowe, hou God kept his simple peple in Egipt, and encesside hem gretly in that lond, vndir the persecucioun and tirauntrie of Farao<sup>b</sup>, and deliueride hem by many miraculis, and punishid Farao and his peple with ten<sup>c</sup> stronge veniauncis, and fedde<sup>d</sup> hem meruelously in desert xl. 3eris, where no duelling of men was bifore, and made hem to<sup>e</sup> ouercome the strong peple of Amalech. Aftir this God tauzte hem wyis gouernayle, and bitook to<sup>f</sup> hem the<sup>g</sup> ten comaundementis and other iudicials, to punishe gretly opyn grete synnes. Also<sup>h</sup> they<sup>i</sup> weren ful bisy to make a costlew tabernacle to the onour of God, by his bidding and techyng, that figuride holi chirche and vertues in mennes soulis. At the laste God took gret veniaunce on<sup>k</sup> hem for idolatrie, whanne thei forsoken the feith and worshipyng<sup>l</sup> of God, and onoureden 3oten calues bi stiryng<sup>m</sup> of the deuel. And thanne Moyses was a trewe mediatour bitwix God and the<sup>n</sup> sinful peple, and seide thus to God, for gret trist of his mercy and ri3tfulnes<sup>o</sup>, and for<sup>p</sup> gret charite to the peple, “either<sup>pp</sup> for3iue thou this trespass to hem, either do me out of thi book in which thou hast writen me;” and for this deuout preier and greet charite of Moyses God sparede the synful pepil, and distryede not sodeynly al the pepil, but took hem to mercy and grace. And this proces of Exodi shulde make men trysty<sup>q</sup> in Goddis help, and to be trewe in his loue, and eschewe his offence with al her myztis. ¶<sup>r</sup>The iij. book clepid<sup>s</sup> Leuitici techith men sacrificis due to God, and for synnes of the peple, in the<sup>t</sup> tyme of the olde testament, and that<sup>u</sup> no man vnworthi shulde neyze to the seruise and sacrifice of God. These sacrificis owen not to be kept now, for tho figureden the passioun and deth<sup>u</sup> of Crist, and remissioun of synnes bi the blood and merit of Crist, in the lawe of grace. Also this book techith men to absteyne fro wedlok of ny3 kyn and affynyte, with ynne the ij. degre<sup>v</sup>, and ordeyneth peyne of deeth for ydolatrie, and weddyng with ynne the ij. degre of consanguynyte and affynite. At the last this book techith men<sup>w</sup> to kepe Goddis heestis, and for to loue her nei3boris and to<sup>x</sup> do equyte to hem, and werkis of mercy to nedy men; and comaundith iust weyztis and mesures, and domes; and forbedith strongly ydolatrie and wicche craftis<sup>y</sup> and false coniuuryngis; and tellith prosperite that shal come to hem that kepen Goddis heestis, and veniaunce and peyne to hem that breken Goddis heestis. And this proces of Leuitici shulde make cristen men aferd to breke Goddis heestis, and ioyful to kepe tho to lyf and deth, for<sup>z</sup> reward of God in euerlastyng blisse. ¶<sup>a</sup>The iiij. book clepid Numeri tellith the noubre of peple led out of Egipt, bothe of lewid men and of prestis and of dekenys; and how God kept hem longe in the orrible desert, and punisshide hem alle bi deeth, out taken Caleph and Josue, for grucchyng and mystriste to Goddis word, and punisshide Marie, Moyses sistyr, with lepre, for bachbytyng of Moyses, the mylde seruaunt of God. Also<sup>b</sup> whanne God wolde haue distryed the peple for grucchyng azens hym, Moyses preyede with al his herte for the peple that wolde stoon<sup>c</sup> hym to deeth. Also God techith there, that he that doth ony synne by pride shal be deed, and that he that brak the sabot, 3he by gaderyng of stickis, shulde be stooned of<sup>d</sup> alle the peple. Also God punisshide soore Chore, Dathan, and Abyron, that weren rebel azens Moyses and Aaron, and made discencioun in the peple, so that the erthe openyde, and deuouride hem with here tabernaclis, and al her catel<sup>e</sup>, and thei 3eden doun quyke in to helle. 3it whanne the

*Exodus.*

*Leuiticus.*

*Hou sacrificis schulden not be kept now, and of forbeding of weddynges of ny3 kyn.*

*Hou Goddis lawe forbedith wicchecraftis, sorcerie, etc. [and] rewardith keperis of Goddis lawe.*

*Numeri.*

*Of the sabot.*

*Of Chore, Dathan and Abyron.*

<sup>u</sup> the ζ. <sup>v</sup> kepe ζ. <sup>w</sup> stire meche β. stire mechel ι. <sup>x</sup> to do β. <sup>y</sup> Here endith the prolog of Genesis. δ. <sup>z</sup> Here . . . bigynneth the prolog of Exody. δ. <sup>a</sup> may δι. <sup>b</sup> kyng Farao βι. <sup>c</sup> Om. ζ. <sup>d</sup> thane bronzte his owne peple thoruthe the reede see, and fedde ζ. <sup>e</sup> Om. β. <sup>f</sup> Om. ζ. <sup>g</sup> Om. βζ. <sup>h</sup> And δι. <sup>i</sup> this ζ. <sup>k</sup> of ζ. <sup>l</sup> the worshipyng β. <sup>m</sup> strengthe ζ.

<sup>n</sup> Om. ζ. <sup>o</sup> for ri3tfulness δεηι. <sup>p</sup> Om. δι. <sup>pp</sup> Om. δ. <sup>q</sup> to triste ζ. <sup>r</sup> Heere . . . bigynneth a prolog on Leuitici and this it is. δ. <sup>s</sup> Om. β. <sup>t</sup> Om. ζ. <sup>u</sup> the deth βδει. <sup>v</sup> gree β. <sup>w</sup> Om. β. <sup>x</sup> Om. βη. <sup>y</sup> wicche craft δει. <sup>z</sup> to haue ζ. <sup>a</sup> Prolog. [on Numeri] δ. <sup>b</sup> and ζ. <sup>c</sup> haue stooned ζ. <sup>sup. ras.</sup> <sup>d</sup> 3ea of ε. <sup>e</sup> catels β.

peple grucchide azeyns Moyses and Aaron, and wolde sle hem vniustly, and God killide mony thousandis of the<sup>f</sup> peple herfore, Moyses bad Aaron preye, and offre encense for the peple; and so he ceesside the veniaunce. Also God techith there, that prestis shulen haue *Hou prestis and dekenis schulden haue tithis.* the firste fruytis and the<sup>ff</sup> first<sup>s</sup> boren thingis, and part of sacrificis and avowis and offringis; and dekenys shulen haue tithis of the peple, and giue her tithis, that is, the tenthe part of tithis whiche thei token of the peple, to the hizest prest, and prestis and dekenys shulen holde hem apayed with her spiritual part of tithis and offryngis, and take no possessioun 'in the lond<sup>b</sup> of her britheren, for God hymself shal be the part and eritage<sup>i</sup> of prestis, in the myddys of the sones of Israel. Also for Moyses and Aaron bileueden not fully to Goddis word, but doutiden of his byheest at the water of azenseyng, God suffride not hem for<sup>k</sup> to entre in to the lond of byheest, but bothe weren deed in desert. Also in this book ben told the duellyngis of the children of Israel in desert, and the batels whiche thei hadden azeyns hethen men; and of Balaam hou he was huyrid to curse<sup>l</sup> Goddis peple, and hou God compellyd hym to blesse his peple, and to<sup>m</sup> seye profesie of Crist. And for the peple of Israel dide fornicacioun and idolatrie, God bad Moyses hange alle the princis azens the sunne, that the strong veniaunce of God were turned away fro the peple of Israel. And for as *Of Fynees.* myche as Fynees the prest killide a duke of Israel, that dide fornicacioun with an hethen womman, and dide<sup>n</sup> this for feruent loue to God, he gat of God euerlastyng presthod for hym and his<sup>o</sup> seed, and turned away Goddis wraththe fro the children of Israel. Also there is tauzt, who shal be eyr of a man; and of halydayes, and sacrificis, and offryngis maade in tho; and whiche avowis shulen be holden, and whiche not; and of batels; and hou the preyes shulden be departid among the peple, and what shulde falle to the prest; and hou the lond of byheest shulde be departid to xij. lynagis; and dekenys shulden haue citecs to enhabite in tho, and the subarbees to here sheep and beestys; and citecs of refuyt shulden *Hou citecs of refuyte schulden be.* be ordeyned for hem that shedden blood vnwilfully, not of purpos, neithir hatrede byfore goynge; and he that is guilty of mannis deeth shal be slayn with outen ony<sup>p</sup> redempcioun. This proces of Numeri shulde stire cristen men for to loue here enemyes, and do good to<sup>q</sup> hem, as Moyses and Aaron diden, and to kepe Goddis heestis, and shede<sup>r</sup> not mannis blood vniustly. ¶ The fyfthe book clepid Deutronomye is a rehersyng and confernyng of al the *Deutronomy.* lawe biforegoynge<sup>t</sup>, and styrith<sup>u</sup> men gretly to kepe and teche Goddis heestis, and adde no thing to tho, neither drawe away any thing fro tho; and first it techith, that wise men and myzty shulen<sup>uu</sup> be maad iugis, and deme iustly<sup>v</sup> the pore and the riche; aftirward hou the Jewis ouercamen Seon, the<sup>w</sup> kyng of Hesebon, and token his lond and alle the goodis therynne in to her owne possessioun, and dedyn in lyk maner to Og the<sup>x</sup> kyng of Basan, and to his lond and goodis. Ferthermore God comaundith men to kepe hise heestis, and adde no *Not to adde to the heestis of God, ne put therfro, and reward with blessingis and cursingis for breking of the comaundementis.* thing therto, neither<sup>y</sup> drawe ony<sup>z</sup> thing ther fro, and that they drede and loue God of<sup>a</sup> al her herte, and al<sup>b</sup> her soule, and al her strengthe, and eschewe ydolatrie, and serue and worshipe hym aloone; and that thei teche Goddis heestis to here sones, and thenke on tho heestis in hous and weye, slepyng and wakyng. Also<sup>c</sup> God comaundith his peple to eschewe weddyngis of hethen men and wymmen to her children, lest they ben drawn to idolatrye, and bihetith many blessyngis to hem and miche encresyng of goodis, if thei kepen treuly hise comaundementis, and that strong veniaunce and distryyng shal come on the Jewis, if thei doen<sup>d</sup> ydolatrie, and ben<sup>e</sup> vnobedient to God. Also God biddith<sup>f</sup> hem haue<sup>s</sup> mynde, that they weldiden the lond of byheest, not for her owne riztfulnesse and strengthe, but for the synnes of men that duelliden therynne, and for the ooth of God which<sup>h</sup> he made to Abraham and to other hooly men. And<sup>i</sup> thanne God remembrith to hem many grete synnis, to make hem war that thei trespase no more, but that thei drede God

<sup>f</sup> Om. β. <sup>ff</sup> Om. ι. <sup>g</sup> Om. β. <sup>h</sup> Om. δ. <sup>i</sup> the eritage β. <sup>k</sup> Om. δι. <sup>l</sup> cnowe β. <sup>m</sup> Om. ζ. <sup>n</sup> he dide ζ. <sup>o</sup> for his δζ. <sup>p</sup> Om. ζ. <sup>q</sup> for ζ. <sup>r</sup> to schede ζ. <sup>s</sup> Heere . . . . bigynneth a prolog on Deutronomy. δ. <sup>t</sup> afore goynge δει. <sup>u</sup> teechith δ. <sup>uu</sup> shulden ι. <sup>v</sup> riztly δει. <sup>w</sup> Om. δ. <sup>x</sup> Om. ζ. <sup>y</sup> ne ζ. <sup>z</sup> no ει. <sup>a</sup> with ζ. <sup>b</sup> of al ει. <sup>c</sup> and ζ. <sup>d</sup> diden ζ. <sup>e</sup> veren ζ. <sup>f</sup> bad ζ. <sup>g</sup> to have ζ. <sup>h</sup> the which ζ. <sup>i</sup> Om. δει.

*Hou men schulden haue the wordis of God in mynde, and teche hire sones.*

and loue hym in alle her hert and soule, kepe<sup>k</sup> hise comaundementis, and swere by his name, and loue pilgrymes either comelyngis. Eft God biddith hem haue hise wordis in her hertis and wittis, and haue tho for a singne in the hondis, and bytwyxe her yzen, and that they teche her sones to bithenke<sup>l</sup> on the wordis<sup>ll</sup> of God euere, and that they write the<sup>m</sup> wordis of God on the postis and zatis of her hous; and tellith and ziue<sup>h</sup> his blessing to hem, if thei kepen hise heestis, and ziue<sup>h</sup> his curs to hem, if they breken hise heestis, and worshipen aliene goddis. Also they shulen distrye the placis wherynne hethen men diden ydolatrie, and distrye her auters, ymagis, woodis and ydols; and thei shulen make her sacrifices, and offre her tithis, and the firste fruytis, and ziftis and avowis in the place which the Lord hath chose to his name, and this was the temple of Jerusalem. Also a prophete, either a feynere of dremys, that wole styre<sup>n</sup> men to do<sup>o</sup> ydolatrie shal be slayn, and so shal a frend either citee that doth idolatrie, eithir styrith other men therto. Also thou shalt paye tithis of alle fruytis that growen in<sup>p</sup> erthe, of whete, of<sup>q</sup> wyn, and<sup>r</sup> of oyle, and the<sup>s</sup> first boren thingis of neet and sheep; and in the thridde zere thou shalt departe an<sup>t</sup> othir tithle of alle thingis that growen to thee, and kepe it with ynne thine zatis, to susteyne the dekene, pylgrym outhir comelyng, fadirles child either<sup>u</sup> modirles,

*A nedy man and beggere schal not be among the puple. Hou riche men schulde helpe pore men.*

and wydue, that ben with ynne thy zatis. Also in the vij. zeer shal be remissioun of dette to citeseynes and kynnesmen, netheles not to a pylgrym and comelyng, for he may be compellid to paye. Outirly a nedy man and begger shal not be among<sup>w</sup> Goddis puple; but pore men shulen not fayle in the lond, therefore ryche men shulen helpe hem with loue, and helpe hem wilfully in here nede. Thanne God techith of thre grete solempnetees, of pask, of the feeste of woukis either pentecost, and of the feeste of tabernaclis<sup>x</sup>; and that maystris and iugis shulen be ordeyned in alle zatis<sup>y</sup> either citees by ech lynage, to deme the puple by iust doom, and take not ziftis nether persones. Ferthermore God techith, that who euer is conuyct by tweyne eithir thre witnessis<sup>z</sup>, that he hath do idolatrie, he shal be stoonyd, first by the<sup>a</sup> witnessis<sup>z</sup>, and thanne by al the pepil. He that is proud and wole not obeye to the comaundement of the hiye prest, and to the doom of the iugis<sup>b</sup>, in that that<sup>c</sup> thei techen Goddis lawe, shal be deed. Thanne God techith, what maner kyng the pepil shal make, and what shal be his office. Aftirward God techith, that prestis and dekenys, and alle that ben of the same lynage, shulen not haue<sup>cc</sup> part and eritage with the residue pepil of Israel, for they shulen ete the sacrifices of the Lord, and the offringis of hym, and thei shulen take noon othir thing of the possessioun of her bretheren; for whi God hym self is her eritage. Ferthermore God forbedith idolatrie, and to enquire con-iourers, and to kepe dremys and chiteryng of briddis; and comaundith that no wicche neithir<sup>d</sup> enchanter be, and that men take not<sup>e</sup> counceil at hem that han spiritis in cloos, neithir at false dyuynours, neithir axe of deede men the trouthe. Also God shal reise a profete of her<sup>f</sup> brethir<sup>g</sup>, that is Crist the Sauyour, and he that hath<sup>h</sup> not hise wordis shal be punishid. A profete that wole speke by pride in the name of God that thing that God bad not hym, eithir bi the name<sup>i</sup> of othir goddis, shal be slayn. Also vj. citees of refuyt eithir<sup>k</sup> of fraunchise shulen be, that he<sup>l</sup> that sleeth a man, not by hatrede but azens his wille, be<sup>m</sup> saued, and he that sleeth a man bi hatrede and bifore castyng, shal be slayn with oute mercy, eithir raunsoun. He that is conuyct to have seid fals witnessyng azens his brothir, shal haue the same peyne to which his brothir schulde be put, if he hadde be

*Hou prestis schulde not haue possessioun of the puple.*

*Hou men ben forfendid con-iureris, dremeris, wicchis, neithir take counceil at him that hath tho in cloos.*

*Hou citees of refuyt schulden be.*

*Hou ferdful men and men that han newe weddid, schulde not go to bataile.*

gilty. Also prestis shulen counforte hem that gon to iust batel, to haue trist in God, and drede not her enemyes, and that ferdful men, and thei that han newly byldyd an hous, eithir<sup>n</sup> newly plauntid a vyne, eithir<sup>o</sup> newly weddid a wyf, and not vsid hir, go not to batel; and first werryours shulen profre pees to a citee, and if the citee zelde it self, men ther

<sup>k</sup> and kepe βη sec. m. u. sec. m. <sup>l</sup> thenke ζ. <sup>ll</sup> word ι. <sup>nes</sup> β. <sup>a</sup> Om. βζ. <sup>b</sup> iuge βζ. <sup>c</sup> Om. βδει. <sup>cc</sup> haue  
<sup>m</sup> tho δ. <sup>n</sup> sterith δει. <sup>o</sup> Om. ζ. <sup>p</sup> on β. <sup>q</sup> and ζ. <sup>no</sup> ι. <sup>d</sup> ne ζ. <sup>e</sup> no ζ. <sup>f</sup> Om. ζ. <sup>g</sup> brithren δεζι.  
<sup>r</sup> Om. δει. <sup>s</sup> of the ζ. <sup>t</sup> of ζ. <sup>u</sup> or ζ. <sup>w</sup> among <sup>h</sup> heerith δει. <sup>i</sup> names ζ. <sup>k</sup> or ζ. <sup>l</sup> oon β. <sup>m</sup> schal  
<sup>zou</sup> δ. <sup>x</sup> the tabernacle β. <sup>y</sup> the zatis ζ. <sup>z</sup> wit- <sup>be</sup> ζ. <sup>n</sup> or ζ. <sup>o</sup> or δεζι.

ynne shulen lyue vnder tribute, ellis alle men ther ynne shulen be slayn; and this is vnder-  
 stonden of tho citees that be not 3ouen in to possessioun to the pepil of Israel. And there  
 is teld the departyng of preyes, and what trees<sup>p</sup> shulen<sup>q</sup> be kit down in bisegyng<sup>r</sup>. Also  
 God techith what shal be doon, whanne a man is founden slayn, and the sleer is vnknowun.  
 A child rebel to the fadir and modir, and that<sup>s</sup> 3iueth hym silf to glotenye, leccherye and *A child rebel  
to the fadir  
and modir.*  
 drunkennesse, shal be stonyd of al the citee. A man shal kepe the oxe and sheep of his  
 brothir, that is strayed away, and bringe it a3en to his brothir, and so of other beestis and  
 of ech thing; and if thou knowist not, whose tho<sup>t</sup> ben, thou shalt kepe tho stille, tyl<sup>u</sup> thi  
 brothir seke and resseyue tho. Who euer doth avoutrie, shal be deed; if<sup>v</sup> a man defoulith<sup>w</sup> *If a man de-  
foulith a ver-  
gyne.*  
 a virgyne, he shal wedde hir, and 3iue l. siclis of siluer to her fadir. Thou shalt not take  
 a seruaunt to his lord, which seruaunt fledde to thee, but he shal duelle with thee in a place  
 that plesith hym. Noon hoore shal be of the dou3tris of Israel, neithir a lechour of the *Noon hoore  
schulde be  
among 3ou.*  
 soones of Israel. Thou shalt not leene to thi brothir for vsure. If a man hatith his wife,  
 he shal write and 3iue to hir a libel of forsakyng; but this is forbedun of Crist in the  
 gospel of M<sup>t</sup>. v<sup>to</sup>.x ca<sup>o</sup>. and 'xix ca<sup>o</sup>.<sup>y</sup> Whanne a man hath take late a wyf, he shal not go  
 to batel, neithir ony comyn office shal be put on<sup>z</sup> hym, but oon 3eer he shal be glad with  
 his wif, and take heede to his hous. He that proloyneth his brothir, which is a fre man,  
 and sillith hym, shal<sup>a</sup> be slayn. Thou shalt zelde 'at nyzt to<sup>aa</sup> a<sup>b</sup> pore man his weed, and in  
 the same day thou shalt paye to a nedy traueylour his huyre. Fadris shulen not be slayn  
 for the sones, neithir sones<sup>c</sup> for the fadris<sup>d</sup>. Whanne thou repist corn in the feeld, and *Thou schalt  
leue the relef  
of thi corn in  
the feeld.*  
 forzetist an handful, thou shalt not turne a3en to take it, but thou shalt suffre that a  
 comelyng, fadirles<sup>e</sup> child and wydewe take it away; and so of gaderyng of olyues and of  
 gaderyng of grapis. Whanne twey men ben at debatyng, and the wif of oon wole delyuere  
 hir housbond fro the hond of the strenger, and take hym by the preuy membris, sche shall  
 leese her hond withouten eny mercy. And there God forbedith false weiztis and mesures, *Of false weiztis  
and mesuris.*  
 a<sup>f</sup> more and a<sup>f</sup> lesse. Also dekenes schulen pronunce and seie with hiz vois to alle the  
 men of Israel, he is cursid that doth ydolatrie, eithir<sup>g</sup> brekith eny comaundement of God  
 eithir<sup>g</sup> doth a3ens eny part of the lawe of God; and al the peple schal seie, Amen. Also *He is cursid  
that brekith  
eny comaunde-  
ment of the  
Lord, and  
greet prospe-  
rite in keepyng  
of tho.*  
 God biheetith greet prosperite to his peple, if thei kepe his heestis, and thei schulen be  
 blessid in citee and in<sup>h</sup> feeld, and the fruit of her wombe and the fruyt of her lond shal be  
 blessid, and alle thingis that perteynen to hem schulen be blessid, and thei schulen haue  
 victorie of hire enemyes, and manye prosperites<sup>i</sup> of soule and of<sup>k</sup> bodi schulen bifalle to  
 hem; and if thei kepen not Goddis heestis, thei schulen be cursid in cite and feeld<sup>l</sup>, the  
 fruit<sup>m</sup> of her wombe, and alle thingis that perteynen to hem schul be cursid<sup>mm</sup>; God schal  
 sende hem hungir, thirst, pestilence, feuer and coold, brennyng<sup>n</sup> and heete, and corrupt eir,  
 til thei perischen; enemyes schulen haue victorie, and conquere hem, and take hem pre-  
 soners; and 3it God schal punysche hem with huge veniaunce, that alle that heeren ben  
 astonyed. Natheles if whanne alle these veniances ben fallen on hem, thei<sup>o</sup> repenten verily  
 in the<sup>p</sup> herte, and turne a3en to God, and obeyen to hise heestis in al her herte and al  
 her soule, the Lord shal haue mercy on hem, and bringe hem a3en to hire lond fro alle *Of comfort  
for keepyng of  
the comaunde-  
mentis of the  
Lord.*  
 folkis, among whiche thei weren scaterid, and God schal blesse hem, and make hem to be  
 of more noubre than her fadris weren, and schal turne alle the<sup>q</sup> cursis on her enemyes<sup>r</sup>;  
 and God schal 3euue to hem aboundaunce in alle werkis of her hondis, and in alle thingis  
 that perteynen to hem. Moises spac alle these wordis to al the puple of Israel, and bad  
 hem drede not her enemyes, for God schal go bifore<sup>s</sup> his peple, and ouercome her enemyes.  
 And Moises ordeyned Josue to be ledere of the peple bifore al the multitude of the sones

<sup>p</sup> tree ζ. <sup>q</sup> schal ζ. <sup>r</sup> the bisegyng δει. bysekyng a. <sup>h</sup> blessid in δει. <sup>i</sup> prosperite β. <sup>k</sup> Om. ζ. <sup>l</sup> in  
<sup>o</sup> Om. ζ. <sup>t</sup> thei ζ. <sup>u</sup> to β. <sup>v</sup> and if δεηι. <sup>w</sup> defoule ζ. <sup>feeld</sup> β. <sup>m</sup> fruytes ζ. <sup>mm</sup> acursid ι. <sup>n</sup> and  
<sup>x</sup> the syuethe ζ. <sup>y</sup> the nynte chapter ζ. <sup>z</sup> vnto ζ. <sup>brennyng</sup> δει. <sup>o</sup> and thei ζ. <sup>p</sup> Om. ζ. <sup>q</sup> thes  
<sup>a</sup> he shal δει. <sup>aa</sup> a nyzt ι. <sup>b</sup> the β. <sup>c</sup> the sones ζ. <sup>βηsec. m.</sup> <sup>r</sup> enemye a. <sup>s</sup> to fore β.  
<sup>d</sup> fadir ζ. <sup>e</sup> and fadirles ζ. <sup>f</sup> Om. β. <sup>g</sup> or δεζι.

*Hou Moises had rede the lawe of God to alle the puple, and of his deeth.*

of Israel. Moises wroot this lawe and gaf it to<sup>t</sup> prestis, the sones of Leuy, and to the<sup>u</sup> eldre men of Israel, and bad hem rede the wordis of this lawe bifore al Israel, in the heeringe of alle men and wymmen, litel children, and comelingis, eithir conuersis to the feith of Jewis, that thei heere and lerne and dreede oure Lord God, and kepe and fille<sup>w</sup> alle the wordis of this lawe. Moises bi Goddis comaundement wroot a greet song, and tauzte it the children of Israel, that it schulde be into witnessing azens hem; and Moises clepide togidere alle the eldre men and techeris, and clepide heuene and erthe into witnessing azens hem; and whanne Moises hadde fillid alle the wordis of this greet song, he styede into an hil, and was deed there, and God biryede him, and man<sup>x</sup> knew not his sepulcre til<sup>y</sup> into this day. Cristen men schulde myche reede and heere 'and kunne<sup>z</sup> this book of Deutronomye that<sup>a</sup> comprehendith al the lawe of Moises, and disposith men for to bileeue in Crist, and heere and kepe his wordis.

## CAP. IV.

*Josue.*

<sup>b</sup>The vj. book, which is clepid Josue, tellith in general, that Josue brouzte the peple into the lond of biheeste, and departide it bi lott to hem; and first how God bihizte to Josue that noon schulde mowe<sup>c</sup> azenstonde him and his peple in alle the daies of his lijf; and God bihizte that Josue schulde departe bi lot to his peple the lond of biheest; and God comaundide him to kepe al the lawe, and bowe not fro it, but thanke therinne bi<sup>d</sup> daies and nyztis, that he kepe and do tho thingis that ben writen therinne. Aftir this Josue sente aspies to biloolde the lond and the citee of Jerico; and thei entriden in to the hous of a comun womman Raab, and weren sauid there bi counceil and helpe of the womman. Thanne Josue bad the prestis take the arke of boond<sup>e</sup> of pees of the Lord, and goo bifore the peple, and thei diden so. And whanne the<sup>f</sup> prestis camen with<sup>s</sup> the arke to the brinke

*Hou a man schulde thanke on Goddis lawe day and nyzt.*

*Of Raab.*

of Jurdan, the greet watir of Jurdan wente away to the deed se, and the hizere wateris stooden stille as a wal, so that the peple passide bi the drie botme, and the prestis stodin on the drie erthe in the myddis of Jurdan. Also Josue bad xij. men of xij.<sup>h</sup> lynagis of Israel take xij. greete stoonis fro the botme of Jordan, and sette tho in Galgalis, where the peple settide<sup>i</sup> tentis in the nyzt<sup>j</sup> aftir the passage<sup>k</sup> of Jurdan, and take xij. stoonis of the lond, and putte in the myddis of Jordan, where the arke hadde stoonde; and bad that fadris schulden<sup>l</sup> teche hire children, hou thei passiden bi the drie botme of Jurdan, for God driede the<sup>m</sup> watris theroffe, as he hadde do before in the reed se, and the prestis and princis and al the peple obeyede to Josue. Thanne<sup>n</sup> Josue circumcide<sup>o</sup> the peple that was vncircumcidid xl. zeeer in desert, and the peple made paask in the xiiij. day of the monthe at euentid; and Josue siz an aungel of the Lord, which aungel was prince of Goddis oost.

*Hou the watir of Jordan was drie.*

*Of the wallis of Jerico.*

Also the stronge wallis of Jerico felden down at Goddis ordynaunce, whanne the<sup>p</sup> prestis brayeden with vij. trumpis, and alle the peple criede an hiz in the vij. day of cumpassing of the citee. And the peple of Israel distroiede and brente the citee and alle thingis therinne, outaken Raab and tho that weren in her hous, and outtaken gold and syluer, and vessels of bras and yroun<sup>q</sup>, whiche thei haleweden in to the tresorie of the Lord. Also for Achar dide azens Goddis bidding, and took to himself a thing reserued to Goddis vs, he was stoonid and brent, and alle lise goodis weren brent with hym; and til<sup>r</sup> this punysching was doon on hym, 'the peple<sup>s</sup> of Israel myzte not stoonde, but was ouercomen of hire enemyes. After this punysching of Achar Josue took the citee of Hay, and killede the king and al the peple, and distroiede and brente the citee, and hangide the king therof in<sup>ss</sup> a iebat. Thanne Josue bildide an auter to God in the hill of Hebal, and offride theronne brent sacrific<sup>t</sup> and peesible sacrificis<sup>u</sup>, and wroot the Deutronomye of Moyses lawe on

*Of Achar.*

<sup>t</sup> Om. α. <sup>u</sup> Om. β. <sup>w</sup> fulle β. <sup>x</sup> a man ζ. <sup>y</sup> Om. ζ. <sup>z</sup> Om. δ. <sup>a</sup> and kunne it, that δ. <sup>b</sup> Here . . . bigynneth a prolog on Josue. δ. <sup>c</sup> now aζη. <sup>d</sup> bothe ζ. <sup>e</sup> the boond εζι. <sup>f</sup> Om. ει. <sup>g</sup> and brouzten δε. <sup>h</sup> the xij. ζ. <sup>i</sup> sett ζ. <sup>j</sup> nexte nyzt ε. <sup>k</sup> passyngε δει. <sup>l</sup> schulen ζ. <sup>m</sup> Om. β. <sup>n</sup> And δ. <sup>o</sup> circumside β. circumcidede δεζι. <sup>p</sup> Om. ει. <sup>q</sup> of iren ζ. <sup>r</sup> al aεηι. om. δ. <sup>s</sup> for afore this the puple δει. <sup>ss</sup> on ι. <sup>t</sup> sacrificis δει. <sup>u</sup> sacrifice βζ.

stoonis. And first he blesside the peple of Israel, and aftir these thingis he redde alle<sup>v</sup> the wordis of blessing and of cursing, and alle thingis that weren writen in the book of lawe<sup>w</sup>; he lefte noo thing vntouchid of these thingis whiche Moises hadde comaundid, but he declaride alle thingis bifore al the multitude of Israel, to wymmen and litel<sup>x</sup> children, and to comelyngis that dwelliden<sup>y</sup> among hem. Also men of Gabaon feyneden hem to be of fer cuntre, and bi this fraude thei `gaten of Josue and other princis pees and lijf<sup>z</sup>; and for this fraude thei and alle hire successouris weren maad boonde, to bringe woode and watir to the seruise of the auter and of<sup>a</sup> al the multitude of Israel for euere<sup>b</sup>. Also Josue by Goddis help ouercam v. greete kingis in oo day, and made hise princis trede<sup>bb</sup> on the neckis of these kingis, and aftirward<sup>c</sup> hangide these kingis in v. iebatis, and he ouercam alle the kingis and her peplis that dwelliden in the<sup>e</sup> lond of biheest, that weren xxxj. kingis, and departide the lond of biheest to xij. lynagis of Israel bi lot, and citees of refuyt, and citees to prestis and dekenes to dwelle inne<sup>f</sup>, as God comaundide. This processe of Josue schulde stire cristene men to haue greet trist in God, and dreede noo man neither<sup>g</sup> peple, as longe as thei seruen<sup>h</sup> treuly Almyzty God. ¶<sup>i</sup> The vij. book clepid<sup>k</sup> Judicum tellith<sup>l</sup> that the puple of Israel was reulid with iugis, either domysmen, aftir the deeth of Josue, and sumtyme bi a womman Delbora. Whanne the peple felde to greete synnes, and specialy to ydolatrie, God sente aduersaries on hem that turmentiden the Jewis ful sore, and killide many thousandis of hem, and heeld othere vndir tribute and greet thraldam. And whanne the peple repentide vereily, and criede to God with al her herte, he sente help to hem, and reiseide a iuge that ouercam her enemyes, and reulide hem wel in pees and in Goddis lawe. This prosces of Judicum schulde stire cristene men for to flee synne, and loue God that doith so greet mercy to hem that repentyn<sup>m</sup> verili. ¶<sup>n</sup> This book comprehendith the storie of<sup>o</sup> Ruth, that was an hethene womman, and lefte her nacoun, and ydolatrie, and bileuede in God, and kepte his lawe. Therefore sche was weddid to a noble man of the Jewis, and is set in the genelogie either<sup>p</sup> kynrede of oure Saunour. This story schulde stire alle men<sup>q</sup> to forsake her synne, and serue God treuly in al hire lijf, for reward of heuenly blisse. ¶<sup>r</sup> The first book of Kingis tellith, how the prest Ely and his sones weren repreued and slayn, for thei gouerneden yuele Goddis peple, and for her synne and necligence the peple dide myche synne, and was ouercomen of hethene men, and the arke of God was taken of hethene men, and thei killede manye thousandis<sup>s</sup> of the<sup>t</sup> Jewis; and how the trewe chijld Samuel was a feithful prophete of the Lord, and gouernede wel the peple in Goddis seruise and riztfulnesse, and dide noon extorcioun, neither<sup>u</sup> took ziftis of eny man, neither coueitide eny mannis good, but dide alle thingis in his offis iustly bifore God and man. And whanne Samuel was eeld, he settide<sup>v</sup> his sones iuges of<sup>vv</sup> Israel; and for thei bowide aftir auarice, and tooken ziftis, and peruertiden doom, the peple axiden a king on<sup>w</sup> hem, to greet indignacoun of God and harm of<sup>x</sup> hemsel. Thanne Saul that<sup>y</sup> was pore and meke, and souzte the assis of his fadir, was maad king, and dide wel a lytel while, and aftirward for his pride and coueitise he was repreued of God, and pryued fro the reume, bothe he and his kyn; and pore Dauith was chosen king bi Goddis ordynaunce for his meeknesse, mersy, and charite. Dauith sparyde Saul his enemye, that pursuede him to deeth vniustly, and was a traitour and blasfemere<sup>z</sup> of<sup>a</sup> God, and not oonly sparide him twyes bitaken in to his hoondis, whanne he myzte haue slayn him, and zit ascapide<sup>b</sup> harmles, but also lettide hise men to smyte hym, whanne thei myzten haue slayn him, and scapid<sup>bb</sup> harmles. And zit the wickid tyraunt Saul pursuede him for enuye,

*Hou Josue  
blesside the  
puple, and  
redde the lawe  
of God to his  
puple.*

*Hou Josue  
ouercam [v.]  
kinges, and  
partide bi lot  
the lond of  
biheeste.*

*Judicum.*

*Of Delbora.*

*Hou bi very  
repentaunce  
men gat mercy.*

*Ruth.*

*The firste book  
of Kingis.  
Of Elye and  
his sones.*

*Of Samuel and  
Saul.*

*Of Dauith.*

<sup>v</sup> Om. δε. <sup>w</sup> Goddis lawe ζ. <sup>x</sup> to litel δεη. <sup>y</sup> dwellen ζη pr.m. <sup>z</sup> gaten of Josue pees and lijf, and other princis αν. gatyn of Josue pees and lyf, of Josue and othere pryncis δει. <sup>a</sup> to ζ sup. ras. <sup>b</sup> euermore ζ. <sup>bb</sup> to trede ι. <sup>c</sup> thanne he δει. <sup>d</sup> tho ει. <sup>e</sup> that β. <sup>f</sup> therinne ζ. <sup>g</sup> ne ζ. <sup>h</sup> serueden αβδην. <sup>i</sup> Here . . . bigynneth a prolog on Judicum. δ. <sup>k</sup> is

clepid ζ. <sup>l</sup> and tellith ζ. <sup>m</sup> repenten hem ζ. <sup>n</sup> Heere . . . bigynneth a prologe on Ruth. δ. <sup>o</sup> Om. δ. <sup>p</sup> of ζ. <sup>q</sup> cristen men ζ. <sup>r</sup> Here . . . bigynneth a prologe on the firste book of Kyngis. δ. <sup>s</sup> thousand δει. <sup>t</sup> Om. δει. pr.m. <sup>u</sup> ne ζ. <sup>v</sup> sett ζ. <sup>vv</sup> on ι. <sup>w</sup> up on δει. <sup>x</sup> to δεζι. <sup>y</sup> whil he δει. <sup>z</sup> a blasfemere β. <sup>a</sup> to ζ. <sup>b</sup> haue scapid δει. <sup>bb</sup> zit haue scapid ι.

and souzte his deth in manye maners, and euer God kepte Dauith in alle perrels, and zeldide peyne<sup>c</sup> to Saul for his tyrauntrie and wickidnesse, and made him to be slayn of hethene men. This processe of the firste book of Kingis schulde stire prestis to be not necligent in her offis, neither to be coueytous, and styre sculer lordis to be mcke and iust to God and men. ¶<sup>d</sup>The ij. book of Kingis tellith first, hou Dauith biweylide greetly the deth of Saul and of<sup>dd</sup> Jonatas, and of Goddis peple; and Dauith killede the man of Amalech that killede<sup>e</sup> Saul outirly, aftir the deeth wounde of Saul, and brouzte to Dauith the coroune and bye<sup>f</sup> of Saul. Aftir this<sup>g</sup> the lynage of Juda corounede either anoyntide Dauith in Ebron, that he schulde reyne on the hous of Juda; and thanne was longe werre bytwixxe<sup>h</sup> Hisboseth, sone<sup>i</sup> of Saul, and bitwixke<sup>k</sup> the hous of Dauith; Dauith enceside euere, and waxe strongere and strongere<sup>l</sup>, and the hous of Saul dicreeside ech day; and Dauith rengnide vij. zeer in Ebron, and gat vj. sones. Also Dauith made mychel<sup>m</sup> sorewe for the<sup>n</sup> deth of Abner, whanne Joab hadde killid him bi treesoun. Also Dauith killide Baana and Rechab, that killede bi treesoun Hisboseth his enemye. Thanne al Israel cam in to Ebron, and anoyntide Dauith in to king of<sup>o</sup> Israel, and Dauith reguede on Juda in Ebron vij. zeer and an half, and reguede<sup>p</sup> in Jerusalem xxxij. zeer on al Israel and Juda, and was<sup>q</sup> xxx. zer eeld whanne he began to rengne, and rengnede xl. zer. Aftir this the noble king Dauith hadde twyes<sup>r</sup> victorie<sup>s</sup> of Filisteis. Thanne Dauith took xxx. thousand chosen<sup>t</sup> men of Israel to bringe to his place the arke of God, for reuerence and deuocioun. Dauith made greet mynstrelsyne, and mekide himself bifore the arke, and suffride rebukinge of Mycol, the douztir of Saul; therefore Dauith thouzte to<sup>u</sup> bylde an hous to the ark of God. Thanne God telde to Dauith that his sone schulde bylde this hous, and the trone of the reume of Dauith schal be stable<sup>v</sup> withouten ende; and this is fillid in Crist. Thanne Dauith hadde victorie of<sup>w</sup> many londis, and made tho tributarie to Israel, and God kepte Dauith in alle thingis, to whiche he zed forth. And Dauith dide dom and riztfulnesse to al his peple, and he dide mercy and curtesie to Myfyboseth, sone<sup>x</sup> of Jonatas. Aftir these thingis Dauith dwellide at home, whanne Joab and the oost wente to bateile, and<sup>y</sup> 'in this tyme Dauith<sup>z</sup> dide auoutric with Bersabee, the wijf of Vrie, and procuride the deth of Vrie bi tresoun. Thanne God sente Nathan the prophete to repreue Dauith of this synne, and he took meckly his<sup>a</sup> repreuyng, and knoulechide that he synnede azens God; and God forzaf the synne, but swerd and persecusioun zede<sup>b</sup> neuere away fro his hous, for God killede the sone of Bersabee, and oo sone of Dauith killede another, and Absolon his sone roos azens him, and droof him out of Jerusalem, and souzte with stronge oost to slee him. Thanne Dauith zede out of Jerusalem on his feet, and stizide with bare feet into the hiznesse of the hille of Olyuete, and wepte, and al his peple wepte bittirly. And Dauith mekede him to God, and seide, "3if God seith<sup>c</sup> to me, thou pleesist not me, I am redy, do he that that<sup>d</sup> is good " bifore himself." Thanne Semey, that was of the kyn of Saul, dispiside Dauith, and clepide him a manquellere, and a man of Belial, and a rauenour of the rewme, and he curside Dauith, and castide stoonis and erthe azens Dauith, and azens alle the seruauntis of king Dauith; and whanne Abisay wolde slee this cursere, Dauith bad him suffre Semey to curse him, and seide, God comaundide<sup>e</sup> hym 'that he curse<sup>f</sup> Dauith. And<sup>g</sup> the kyng seide to Abysay and to alle his seruauntis, " Loo! my sone that zede out of my wombe seekith " my lijf, that is, to slee me, how myche more now this sone of Gemyny; suffre ze him to " curse bi comaundement of the Lord; if in caas the Lord bihoolde my turment, and zelde " good to me for this<sup>h</sup> cursing to day." Aftirward Absolon defoulide opynly his fadris wijfes bifore al Ysrael. Thanne Achitofel zaf a fel counceyl, to pursue Dauith in that<sup>i</sup> nyzt with xij. thousandis<sup>k</sup> of men, and sle him bifore that he were war; but this counceyl was

*The secunde  
book of Kingis.  
Hou Dauith  
byweylide Saul  
and Jonathas.*

*Hou Dauith  
mekide him-  
self bifore the  
arke of God,  
and Mycol  
scornide him.*

*Of the auoutric  
that Dauith  
dide.*

*Hou Semey  
curside Dauith.*

<sup>c</sup> perele β. <sup>d</sup> Here . . . bigynneth a prolog on the ij. book [of Kyngis]. δ. <sup>dd</sup> Om. ι. <sup>e</sup> seyde that he had killide ζ sec.m. <sup>f</sup> Om. η. <sup>g</sup> this thing ζ. <sup>h</sup> bytwene βζ. <sup>i</sup> the sone ζ. <sup>k</sup> bytwene β. <sup>l</sup> Om. δ. <sup>m</sup> myche βδεζι. <sup>n</sup> Om. β. <sup>o</sup> on δει. <sup>p</sup> he regnide δει.

<sup>q</sup> he was ζ. <sup>r</sup> twey δει. <sup>s</sup> victories δεηι. <sup>t</sup> of chosen ζ. <sup>u</sup> Om. β. <sup>v</sup> stablischid ζ. <sup>w</sup> on ζ. <sup>x</sup> the sone ζ. <sup>y</sup> Om. ζ. <sup>z</sup> Om. δει. <sup>a</sup> this ζ. <sup>b</sup> wente δει. <sup>c</sup> seie ζ. <sup>d</sup> Om. δει. <sup>e</sup> comaundith β. <sup>f</sup> to curse δει. <sup>g</sup> Om. δει. <sup>h</sup> Om. ζ. <sup>i</sup> the ζ. <sup>k</sup> thousande ζ.

distroied bi Goddis wille, and bi a wijs counceil of Chusy, the frend of Dauith. Thanne Absolon gaderide al the power of Israel to make opyn werre azens his fadir; natheles Dauith for pite and charite comaundide<sup>1</sup> thre princis of his oost to kepe Absolon alyue; that he myzte repente, and be sauid. And whanne Dauith knew that Absolon was slayn, he made so<sup>m</sup> gret sorewe, that alмест he was deed, and al the<sup>n</sup> peple was<sup>o</sup> in poynt to forsake Dauith. Thanne for this perel Dauith lefte his moornyng, and sat opynly in the zate, to conforte al his oost. After this the counceil of al<sup>p</sup> Israel cam to Dauith, that thei wolde<sup>q</sup> bryngge him in to his rewme worschippfully; and Dauith forzaf the opyn tresoun to hem that thei hadden do bifore<sup>q</sup>, and stiride swetly<sup>r</sup> men of Juda, that weren specialy his traytouris, to come and bringe hym in to his rewme, and forzaf her tresoun, and he forzaf the souereyn tresoun to Amasa, that was of his owne kyn, and was prince of the oost of Absalon to slee Dauith; and Dauith swor to make this Amasa prince next Joab, and forzaf the synne and cursing and tresoun<sup>s</sup> to Semey, and swor that he shulde not dyze. 3it bifore that Dauith cam to Jerusalem, a<sup>t</sup> new debate roos bitwixe the<sup>u</sup> men of Israel and the men of Juda, for this bringing azen of the king was not teld first to men<sup>v</sup> of Israel; and bi stiring of Syba, a man of Belial, that was of kyn<sup>w</sup> of Saul, al Israel was departid fro Dauith, and suede this Syba; and in this tyme Joab killyde bi tresoun the noble knyzt Amasa. Thanne this Syba passide bi alle the lynagis<sup>x</sup> of Israel til into Habela, and into<sup>y</sup> Bethmaka, and alle chosen men weren gaderid to him. And Joab and his oost bysegeden these citees, and wolde distroie the greet citee Habela, and a wijs woman of the citee sauid it bi hire counceil, and made Syba to be slayn, and al the peple to be sauid on<sup>z</sup> bothe sydis. Also vij. men of the kyn of Saul weren slayn of Gabaonytis, bi suffring of Dauith, and bi counceil of God, for Saul killede wickidly the men of Gabaon; and for this synne of Saul hungir was maad thre zeer in the daies of Dauith; and aftir this veniaunce don on the hous of Saul, God dide mersy to the lond. Thanne is set a greet song of Dauith, which<sup>a</sup> he spac to God, whanne he hadde delyuered him fro the hond of alle his enemyes; thanne sueth the noumbre of stronge men of Dauith. At the laste Dauith for pride and azens the lawe noumbride the peple of Israel, and<sup>b</sup> therefore lxx. thousand of<sup>c</sup> men weren deed bi pestilence. Thanne Dauith repentide him<sup>d</sup> sore, and mekide him to God, and seide thus, "I it am, that synnede, and I<sup>e</sup> dide wickidly; what<sup>f</sup> han these men don that ben scheep, that is, symple and innocent in<sup>g</sup> comparisoun of me; I biseche that<sup>h</sup> thin hond be turnid azens me, and azens the hous of my fadir." Thanne God sente his profete Gad to hym, and bad him make an auter, and offre brent sacrifices and peesible sacrifices; and God dide mercy to the lond, and the veniaunce ceeside of Israel. The<sup>i</sup> proces of this ij. book ouzte to stire kingis and lordis to mersy<sup>k</sup> and rijtfulnesse, and euere to be war of ydilnesse, that brouzte Dauith to auoutrie and othere myscheues, and euere to be meeke to God and hise prestis, and sore<sup>l</sup> repente<sup>m</sup> of<sup>n</sup> hire mysdeedis, and make amendis to God and men, and wilfully forzeue wroongis don to hem, and euere be war of pride and extorcouns, leest God take veniaunce on al the peple, as he dide on Dauith and his peple, and euere to be pacient and mersiful, as Dauith was, to gete remissioun of synnes bifore don, and<sup>o</sup> to gete pees, and prosperite, and heuenly blisse withouten ende.

*Hou Absolon roos azens his fadir Dauith.*

*Hou Dauith made sorewe for Absolon his sone.*

*Of the debate that roos bitwixe Juda and Israel.*

*Hou Dauith dide penance for noumbing of the peple.*

## CAP. V.

The thridde book of Kingis tellith first, how Adonyas, sone<sup>q</sup> of Dauith, wolde haue regned, and Dauith in his lijf ordeynede Salomon to be king, and he regnede bifore the deeth of Dauith. Thanne Adonyas fledde for dreede to the tabernacle of God, and heeld

*The thridde book of Kyngis. Of Salomon.*

<sup>1</sup> counseilide  $\delta$ .    <sup>m</sup> a  $\delta$ .    <sup>n</sup> his  $\beta$ . Om.  $\zeta$ .    <sup>o</sup> Om.  $\beta$ .    <sup>c</sup> Om.  $\beta$ .    <sup>d</sup> Om.  $\beta\zeta$ .    <sup>e</sup> Om.  $\delta\epsilon\iota$ .    <sup>f</sup> and what  $\beta$ .  
<sup>p</sup> Om.  $\zeta$ .    <sup>q</sup> shulden  $\delta\epsilon\iota$ .    <sup>qq</sup> afore  $\iota$ .    <sup>r</sup> swittly  $\zeta$     <sup>g</sup> of  $\zeta$ .    <sup>h</sup> thee that  $\delta\epsilon\iota$ .    <sup>i</sup> This  $\delta\epsilon\zeta$ .    <sup>k</sup> do merci  $\zeta$ .  
<sup>pr. m.</sup> wittly *sec. m.*    <sup>s</sup> the tresoun  $\delta$ .    <sup>t</sup> and  $\delta$ .    <sup>l</sup> soone  $\zeta\eta$  *sec. m.*    <sup>m</sup> to repente  $\beta$ .    <sup>n</sup> Om.  $\delta\epsilon\iota$ .  
<sup>u</sup> Om.  $\delta\epsilon\iota$ .    <sup>v</sup> the men  $\beta$ .    <sup>w</sup> the kyn  $\beta\delta\zeta$ .    <sup>x</sup> lynage  $\zeta$ .    <sup>o</sup> Om.  $\delta\epsilon\iota$ .    <sup>y</sup> Here . . . . bigynneth a prolog on the  
<sup>y</sup> Om.  $\delta\epsilon\iota$ .    <sup>z</sup> in  $\beta$ .    <sup>a</sup> the which  $\beta\delta$ .    <sup>b</sup> Om.  $\delta\epsilon\eta\iota$ .    *ij. book of Kyngis.*  $\delta$ .    <sup>q</sup> the sone  $\zeta$ .

*Hou Dauith  
tauhte his sone  
at his passing.*

the corneer of the auter, tyl Salamon seide, that if he were a good man, he schulde not dye; ellis, if yuel were founden in him, he schulde diȝe. Thanne Dauith, in the tyme of his dyȝinge, chargide Salamon to kepe wel Goddis lawe, and to quyte to the sones of Bersellay the trewth and kyndnesse of her fadir, and to punysche Joab for his trecherouse manquelling of Abner and of Amasa in the tyme of pees, and to<sup>r</sup> punysche wisely Semey for his wrste cursing, which he dide to Dauith. Aftir these thingis Salamon made Adonyas to be slayn, for he purposide gilefully<sup>s</sup> to be king. And Salamon castide away Abiathar, that he was not the prest of the Lord, and exylide him also, for he assentide to Adonyas, and was traytour to the king. Also<sup>t</sup> Salamon comaundide Joab to be slayn in the tabernacle at the auter, for he hadde slayn gilefully twey princis in pees, withoute wyting of Dauith; and the king ordeynede Sadoch prest for Abiathar. Thanne the king comaundide Semey, that he schulde not go out of Jerusalem, and if he passide the stronde of Cedron, he schulde be deed; and Semey acceptide this; and for he passide these boundis, the king comaundide him to be slayn, and so he was slayn by comaundement of the king. Aftir these thingis the rewme was confermed in to the hondis of Salamon, and he weddide the douzter of Faroo, king of Egipt. Thanne God bad Salamon axe of him, what hym lykide, and he<sup>u</sup> axide that God schulde ȝeue to him wijs<sup>v</sup> herte, that he myȝte deme his peple, and make discrecyoun eithir departyng bitwixe good and yuel. And this axing pleeside God ful myche, therefore God ȝaf to him a wijs herte and vndirstondinge, in so myche that noon bifore hym was lyk hym<sup>w</sup>, neithir schal rise aftir hym. Also God ȝaf to him richesse and glorie, that noon among kingis was lyk him<sup>w</sup> in alle daies bifore. Thanne for Salamon ȝaf a wijs sentense of dom bitwixe<sup>x</sup> twey comen wymmen, that passide the wit of comun men, thei dredden the king, and seyin that<sup>y</sup> Goddis wisdom was in him to make dom. Thanne is toold the worschipeful meyne and houshoold of Salamon. Aftir these thingis Salamon bildide a noble hous to himself, and a famouse temple to God in Jerusalem. And aftir that<sup>z</sup> the temple was fully maad, alle the eldre men and princis of lynagis and dukis<sup>a</sup> of<sup>b</sup> meynes of the children of Israel weren gaderid to king Salamon in Jerusalem, to bringe the arke of God fro Syon in to his owne place in<sup>c</sup> the temple. Thanne the king axide of God<sup>d</sup> manye preieris, and profitis<sup>e</sup> for hem that preieden deuoutly in the temple, and God grauntide tho. Aftir these thingis God halewide the temple, and certyfiende to Salamon, that if he kepte alle his comaundementis, he schulde sette the trone of Salamons rewme on<sup>f</sup> Israel<sup>g</sup> withouten ende; and if the pepel of Israel and her children kepen not Goddis heestis, but worschipen alyen goddis, he schal do away Israel fro the face of lond<sup>h</sup> which he ȝaf to hem, and God schal caste away fro his sijt the temple which<sup>i</sup> he halewide to his name, and Israel schal be into a prouerbe and<sup>k</sup> fable either tale to alle peplis, and this hous schal be into ensauple. Aftir this the qwene of Saba cam to Salamon, and hadde greet aray of men and of<sup>l</sup> jewelis, and ȝaf manye jewelis to Salamon, and he aȝeen to hire. Also Salamon tauhte hire alle thingis that sche hadde in hire herte, and sche blessid God and Salamon and his seruauntis, and ȝede into hire lond. Thanne Salamon made manye scheeldis and bokelers of gold, and made a greet trone of yuer, and clothide it with fyn gold. Thanne king Salamon was magnified ouer alle kyngis of erthe in richessis<sup>m</sup> and wisdom, and al erthe desyride to see his face, and to heere his wisdom, which his God hadde ȝoue in his herte. Aftir alle these thingis Salamon, whanne he was eeld, louede gretly manye hethene wymmen, and hadde a thousand wijues, principal<sup>n</sup> and secundaries, and thanne his herte was bischrewid and peruertid bi tho wymmen, that he suede alyen goddis, and worschipide hem. Therefore God reiseide an aduersarie to Salamon in his lijf, and departide

*Hou God ȝaf  
Salamon wit,  
etc.*

*Of the bilding  
of Salomon,  
and hou God  
toold to Sa[lo-  
mon] if he kept  
his comaun[de-  
mentis.]*

*Of the reward  
that God bi-  
hizte to Sala-  
mon, for keep-  
ing of his  
heestis, and  
veniaunces for  
breking of hem.*

*Of the quene  
of Saba.*

*Hou Salomon  
was turnid to  
idolatrie.*

<sup>r</sup> do ζ. <sup>s</sup> gylously β. <sup>t</sup> And δει. <sup>u</sup> Om. α. <sup>v</sup> a wijs βζη. <sup>w</sup> to hym ζ. <sup>x</sup> bitwene ζ. <sup>y</sup> Om. δεη. <sup>z</sup> this β. <sup>a</sup> the dukis βζη sec. m. <sup>b</sup> and of αδεη pr. m. ι. <sup>c</sup> in to ζ. <sup>d</sup> Om. αη. <sup>e</sup> prophetis α. prophecies ? η. <sup>f</sup> Om. δ. in ζ. <sup>g</sup> Om. δ. <sup>h</sup> the lond δε sec. m. ζ. <sup>i</sup> the which β. <sup>k</sup> either δει. and α ζ. <sup>l</sup> Om. βζ. <sup>m</sup> richesse βεζι. <sup>n</sup> principals δεζι.

his rewme in the tyme of Roboam his sone, and 3af ten lynagis to Joroboam his seruaunt, and kepte oo lynage to his sone for the merit of Dauith his fadir. And this departyng *Of Roboam.* bifelde myche, for Roboam forsook the counceil of eelde and wijse men, and suede the counceil of 3unge men<sup>o</sup>, and spac harde wordis to the peple. Thanne Roboam gaderide proudly al the hous of Juda, and the lynage of Beniamyn, an c. thousand and iiij. score thousand of chosen men and werrouris, that thei schulden fizte azens the hous of Israel, and bringe azen the rewme to Roboam, the<sup>p</sup> sone of Salamon; but God forbed this werre to Roboam and al his peple, for whi this word of departyng of the rewme was don of God. Thanne Jeroboam *Of Jeroboam.* made ij. golden caluys, and bad Israel worschipe tho, and stize no more to Jerusalem, and seide, “ Israel, lo! these ben thi goddis, that ledden thee out of the lond of Egipt;” and he made vnworthi prestis of the laste men of the peple, that were not of the sones of Leuy, and he made templis in hi3e placis. Also whanne Jeroboam stood on the auter and castide encense, a man of God cam fro Juda bi the word of God, and seide, “ A sone, Josias bi “ name, schal be born to the hous of Dauith, and he schal sle on this auter the prestis of “ hi3e placis, that brenne now encense in this autir, and he schal brenne boonys of men on “ this auter;” and the prophete 3af this singne<sup>q</sup>, that the auter schal be cleft, and the asche<sup>r</sup> therinne schal be sched out. Thanne Jeroboam heeld forth his hond, and bad take that prophete, and his hond was drie, and hee my3te not drawe it azen, and bi preier of the prophete the hond was heelid. And<sup>s</sup> singne<sup>t</sup> bifelde on the auter, as the prophete seide; and for that prophete eet breed in that place azens Goddis bidding, 3he bi disseit of a fals prophete, the trewe prophete of God was slayn of a lyoun in<sup>u</sup> the wey homward. Aftir these wordis Jeroboam turnede not azen fro his worste weie, but azenward of the laste peples he made prestis of hi3e placis, who euere wolde, fyllede<sup>v</sup> his hond<sup>w</sup>, and<sup>x</sup> was maad prest of hi3e placis; and for this cause the hous of Jeroboam synnede, and was distroied, and doon away fro the face of erthe<sup>y</sup>. Aftir this the prophete Ahia, that was blynd for eelde<sup>z</sup>, knew the wijf of Joroboam, that feynede hire to be anothir womman, and he bifore seide to hire, that hire syk sone schulde di3e in hir<sup>a</sup> entryng in to hir hous, and that the hous of Jeroboam schulde be distroied outtirly for his synnes; and Israel schal be dryuen out of his good lond for the synnes of Joroboam, that synnede, and made Israel to do synne. Also the peple of Juda dide ydolatrie; therefore the king of Egipt took away the *Hou the king of Egipt took away al the tresour of Goddis hous.* tresouris of Goddis hous, and of the kingis hous, and the golden scheeldis of Salamon, for whiche Roboam made scheeldis of bras. And batail was bitwixe<sup>aa</sup> Roboam and Jeroboam in alle daies. Thanne Abia regnede thre 3eer on<sup>b</sup> Juda, and 3ede in alle the synnes of his fadir. Aftir<sup>c</sup> him<sup>d</sup> roos king Asa in Juda, and he dide riztfulnesse bifore God, and dide *Asa.* away idolatrie and sodomytis fro the lond, and his herte was perfit with God in alle daies. And schortly amonge alle the kingis of Israel was noon feithful to God; summe weren goode amonge the kingis of Juda; and this figurith, that among men of hooly chirche be summe goode, but among eretikis is noon good outtirly, as Jerom seith. Aftir manye *Of king Achab.* yuele kingis of Israel roos Acab, the worste of alle bifore hym<sup>e</sup>, and he weddide Jesabel, an hethene womman, the dou3tir of Mechaal, king of Sydonyes, and Achab dide manyfoold idolatrie. Thanne roos Elie the prophete, and seide to Acab, that in thre 3eer and an half *Elye the prophete.* neither reyn neither dew schal be. Aftir this the prophete Elye hidde himself in the stronde of Carith, azens Jordan, and drank watir, and was fed of rauenyys there, whiche brou3ten to him breed and flesch in the euentid and morewtid, and aftir that the stronde was dried up, God bad Elye go into Sarepta of Sydoneyes, and there he was fed of a widewe, and the pot of mele and the pot<sup>f</sup> of oile failede not to the widewe, til God 3af reyn on the<sup>g</sup> erthe. Thanne Elie reise to lijf the deed chijld of a womman, at whom he was myche susteyned. And aftir manye daies God bad Elye<sup>h</sup> schewe him<sup>i</sup> to Acab, that God

<sup>o</sup> Om. ζ.    <sup>p</sup> Om. βει.    <sup>q</sup> tokene δει.    <sup>r</sup> aischis δεζι.    <sup>a</sup> the ζ.    <sup>aa</sup> bitwen ι.    <sup>b</sup> in βδει.    <sup>c</sup> And aftir η.  
<sup>s</sup> the ζ.    <sup>t</sup> the tokene δει.    <sup>u</sup> bi δει.    <sup>v</sup> fullede β. fille δεζι.    <sup>d</sup> Om. ζ.    <sup>e</sup> Om. ζ.    <sup>f</sup> Om. ζ.    <sup>g</sup> Om. ζ.    <sup>h</sup> hym β.  
<sup>w</sup> hondis η.    <sup>x</sup> Om. δεζηι.    <sup>y</sup> the erthe δει.    <sup>z</sup> age ζ.    <sup>i</sup> Om. β.

schulde zeue reyn on the lond; and Elie dide so; and greet hungir was in Samarie. Thanne Elie apperide first to Abdie, that dredde God, and fedde an c. prophetis of God, whanne Jesabel killide the prophetis of God; and Elie swor to Abdie bi the Lord of oostis, that he wolde appere in that day to Achab. Thanne Acab axide Elye, “Wher thou art he, “that distrowblist<sup>k</sup> Israel?” And Elie seide, “Not I distrowblide<sup>l</sup> Israel, but thou and the hous “of thi fadir, that han forsaken Goddis heestis, and han sued Baalym, han<sup>m</sup> distroublid<sup>n</sup> “Israel.” Aftir this the prophete Elie conuyctid bi an opyn myracle viij. c. and l. prophetis of Baal of opin ydolatrie, and killede hem alle with helpe of the peple, that bileeuede to God for the greet myracle. And<sup>o</sup> aftir this God sente greet rayn, and Elye ran bifore Acab to<sup>p</sup> the citee Jesrael<sup>q</sup>. Aftir these thingis Elye fledde for dreede of Jesabel, that manaside to slee hym, and whanne he hadde fled into disert. bi the journey of oo<sup>r</sup> day, he axide of God to dije; and whanne he slepte, an aungel bad hym rise, and eete breed baken vndir aischis, and drinke watir; and he zede in the strengthe of that mete xl. daies and xl. nyztis, til to Oreb the hil of God; and whanne he was hid there in a denne, and seide, that he was left aloone a prophete of the Lord, and thei souzten to slei him, God<sup>s</sup> bad him go to Damask, and anoynte Asahel king on<sup>t</sup> Sirie, and anoynte Hieu king on<sup>t</sup> Israel, and anoynte Elisee a<sup>u</sup> prophete for him, and these thre schulden do veniaunce on trespasouris, and slee hem; and God lefte to<sup>v</sup> himself vij. thousind of men in Israel, whois knees were not bowid bifore<sup>w</sup> Baal. Thanne it sueth how Elisee suede Elie. Aftir these thingis king Acab hadde twey greete and merueilous victories azens Benadab, king of Sirie, for he blasfemede God of Israel. And for king Acab dide false mersy and killide not this blasfemere<sup>x</sup> Benadab, whom God bitook into hise hondis, God sente a prophete to Acab, and telde thus, “For thou suffredist a man wrthi the deth to go fro thin hond, thi lijf schal be for his lijf, “and thi peple schal be for his peple.” Aftirward Jesabel the qwene made Nabath to be stonyd to deth<sup>y</sup> bi false witesse, and assent of Acab, for he noolde chaunge neither<sup>z</sup> sille his vyner<sup>a</sup> to the king; and whanne Acab zede<sup>b</sup> down to take possessioun of this vyner, God bad Elye meete him, and seie thus, “Thou hast slayn and hast take possessioun; the “Lord seith these thingis, in this place wherinne doggis lickiden<sup>c</sup> the blood of Nabath, thei “schulen licke also thi blood.” And Acab seide to Elye, “Wher thou hast founden me “thin enemy?” And Elye seide, “I haue founde, for thou art seeld to do yuel in Goddis “sijt, therefore God schal distroie and slee ech man of the house of Acab, and zeue his hous “as the hous of Jeroboam, and as the hous of Baasa, for Acab terride God to wraththe, “and made Ysrael to do synne. Also doggis scholen ete Jesabel in the feeld of Jesrael; if “Acab dijeth<sup>d</sup> in the citee, doggis scholen ete him, if he dieth<sup>d</sup> in the feeld, briddis of the “eir schulen ete him.” Noon othir was such as Acab<sup>e</sup>, that was seeld to do yuel bifore God; forwhi Jesabel his wijf excitide him, and he dide abomynable ydolatrie. Thanne Acab dide ful greet penaunce, and was mekid bifore<sup>f</sup> God; therefore God brouzte not yn this yuel in his daies, but in the daies of his sone. In the thridde zeer aftir these thingis, aboute iiij. c. prophetis of Baal counceiled Acab to make werre azens the king of Syrie for a citee clepid Ramoth of Galaad, and bihizten victorie and prosperite to Acab. But Mychee, oo prophete of God, telde to Acab in Goddis name, that the spirit of leesingis disceyuede him bi his false prophetis, and that Acab schulde be slayn in that bateil; and so it bifelde in deede, but Mychee was dispisid and beten of the false prophetis, and was prisonyd, purposid<sup>g</sup> to be slayn of the king, whanne he cam azeen in pees; and king Josophat, a good man, was in this bateile with cursid Acab, but Acab was slayn, and doggis lickeden his blood, and Josophat was sauid bi Goddis help. Thanne roos<sup>h</sup> Ocosias, king of Israel, for Acab his fadir, and Ocosias worschipide Baal, and terride God to ire bi alle thingis which

*Elye.**Hou Elye anoyntide Asahel on Syrie, and Hieu king on Israel.**Of Jesabel and Naboth.**Hou Mychee counseilide Acab.**Ocosias.*

<sup>k</sup> distorbelethe β. disturblist δεζι. <sup>l</sup> disturbre βδει. <sup>w</sup> tofore β. <sup>x</sup> blasfeme αβζη. <sup>y</sup> the dethe βι. <sup>z</sup> ne ζ. disturbled ζ. <sup>m</sup> and han αη. <sup>n</sup> distorblid βδεζι. <sup>a</sup> vynezerde ζ. <sup>b</sup> went β. <sup>c</sup> killede a. <sup>d</sup> dye δεζι. <sup>o</sup> Om. ζ. <sup>p</sup> in to η. <sup>q</sup> of Jezrael δεζι. <sup>r</sup> a δει. <sup>e</sup> was Achab δει. <sup>f</sup> tofore β. <sup>g</sup> and purposide ζ. <sup>s</sup> and God ζη. <sup>t</sup> of βζ. <sup>u</sup> Om. δει. <sup>v</sup> Om. β. <sup>h</sup> aroos ζη.

his fadir hadde do. This proces of the iij. book of Kingis schulde stire kingis and lordis, to be mersyful and pytouse on her sugetis that trespasen azens hem, and in alle thingis eschewe ydilnesse, leccherie, tresoun, ydolatrie, and false counceillouris<sup>hh</sup> and vnwysc, and euere distroie synne, and take counceil at hooly scripture and trewe prophetis, and triste not to false prophetis, be thei neuer so manye, and crie faste azens oon either<sup>i</sup> fewe<sup>k</sup> trewe men.

## CAP. VI.

The iij. book of Kingis tellith in general, how the rewme of Israel and the rewme of Juda weren conquerid of hethene men, for manye synnes which thei diden azens God and men, and weren obstynat, and dide not fruytfull<sup>m</sup> penance in due tyme. First it tellith in special, hou the wickid king Ocosyas sente to take counceil at Belsabub, wher he myȝte lyue, and rekyuere of his syknesse; therefore God sente Elye, the prophete, to telle to him that he schulde die, and go not down of his bed. Thanne this king sent to Elye a prince on<sup>n</sup> l. men, and l. men with hym, to clepe Elye to the king; and fijer cam down fro heuene, and deuouride this prince, and l. men that weren with him, for in scorn thei clepiden Elye<sup>o</sup> the man of God; and in lyk manere fijer deuouride another prince, and l. men with him; the thridde prince and hise l.<sup>p</sup> that mekedden hem to God and to the prophete, weren sauid on lyue. And God bad Elie go down with hem to the king, and repreue him of his synne, and telle to the king himself, that he schal die and go not down of his bed. Aftir this the prophete Elie schulde be rauyschid away fro erthe, and Elisee knew this, and suede him in ech place til to rauysching<sup>q</sup>; and Elie smoot with his mantel the watris of Jordon, and tho weren departid therbi, and Elie and Elysee zeden ouere bi the drie botme therof. Thanne Elie was rauyschid in a char of fijer fro Elisee, and stizede bi a whirlwynd in to heuene; and the double spirit of Elye restide on Elisee, and with the mantel of Elye Elysee<sup>r</sup> smoot twies the watris of Jordon, and in the secunde tyme tho weren departid, and Elysee passide ouere. Aftirward<sup>s</sup> Elisee dwellide in Jerico, and heelide the watris fro bitirnesse and bareynesse, bi putting of salt in the watir. Thanne Elysee stizede into Betel, and as he stizede bi the weye, litle children zeden out of the citee, and seiden to him in scorn, "Thou ballard, stiz up!" and he curside hem in the name of God, and twey beeris zeden out<sup>t</sup> of the forest, and to-renten of hem xliij. children. After these thingis Joram, the king of Israel, and Josophat, the king of Juda, and also the thridde king, that was king of Edom, weren in desert, and hadden no watir, and weren in poynt of perisching. These thre kingis camen to Elisee for helpe, and bi spirit<sup>u</sup> of prophecie he bad hem make dychis, and thei sizen neither wynd neither<sup>v</sup> reyn, and the botme of dychis was fillid<sup>w</sup> of<sup>x</sup> watris; and he bifore seide that God schulde bitake Moab in to the hondis of these kingis, and thei schulden distroie citees, and feeldis, and trees; and thus it was don in dede. Also Elysee multiplyede a litil oile, and made a pore widewe fille<sup>y</sup> manye vessels therof, and bad hir paie her dettis bi<sup>z</sup> sum therof, and that sche and her sones schulden lyue bi the residue therof<sup>a</sup>. Aftirward Elysee biforeseide to a good womman, that herbouride him freely and largely, that sche schulde consceyue a sone; and whanne Elisee knew, that this sone was deed, he<sup>b</sup> sente his seruaunt Giesi with his staaf to reise him, and neither vois neither<sup>c</sup> feeling was in the chijld. Thanne Elysee entride in to a closet, where the chijld lay deed, and preiede to God, and lay on the chijld, and leide his mouth to the mouth of the chijld, and hise hondis on the chijldis hondis, and the chijld zoxide<sup>d</sup> vij. sithes, and openede his izen; and Elisee bitook the chijld qwyk to his modir. Also<sup>e</sup> Elysee, whanne hungir was in Galgala, heelyde the pot of noyful mete, bi sendinge in of mele, that no

<sup>hh</sup> counceilis *ε*. <sup>i</sup> or ζ. <sup>k</sup> a fewe ζ. <sup>l</sup> Here . . . . <sup>u</sup> the spirit ζ. <sup>v</sup> ne βζ. <sup>w</sup> fullid β. <sup>x</sup> with εζ.  
<sup>bigynith</sup> a prolog on the iij. book [of Kyngis] δ. <sup>y</sup> to multiplie δ. to fille εζ. <sup>z</sup> with δει. <sup>a</sup> Om. ζ.  
<sup>m</sup> fruytfulli η. <sup>n</sup> of β. <sup>o</sup> Om. δ. <sup>p</sup> l. men βδζ. <sup>q</sup> the <sup>b</sup> and β. <sup>c</sup> ne εζι. <sup>d</sup> zoxide β. <sup>e</sup> And ει.  
<sup>rauysching</sup> βδεζι. <sup>r</sup> he δει. <sup>s</sup> Aftir this β. <sup>t</sup> Om. δ.

*Hou Naaman  
was clesid.*

more bitternesse was in the mete. Thanne Elisee made a litil breed to suffice to an c. men, and thei leften relijfs. Whanne the king of Sirie sente lettris to the king of Israel, that he schulde cure Naaman of his lepre, and the king of Israel to-rente his clothis for sorewe, Elysee bad, that Naaman schulde be waischen vij. sithes in the water of Jordan, and so he<sup>f</sup> schulde be curid; and thus it was don in deede. Thanne<sup>g</sup> Naaman knoulechide, that noon other God is in al the<sup>h</sup> erthe no<sup>i</sup> but oonly the God of Israel; and Elisee took noo zifte, 3he<sup>k</sup> freely profrede and preeside of Naaman. Thanne Giesy ran aftir Naaman, vnwytinge either<sup>l</sup> not consentinge his maistir, and made a lesing, that Elisee sente to him, that he schulde 3eue a talent of syluer and double chaunging clothis to twey 3unge men of the sones of profetis. And Naaman constreynede him to take the double that<sup>m</sup> he axide, and ordeynede twey children to bere bifore<sup>n</sup> him. But herfore Elisee seide, that the lepre of Naaman schulde cleue to Giesi and to<sup>nn</sup> his seede withouten ende; and Giesi 3ede out fro Elisee, and was a mesel as snow. Whanne the sonis of prophetis 3eden to the<sup>o</sup> wode, to hewe down wode to bylde placis to hem to dwellin inne, the irun of an axe felde down in to watir<sup>p</sup>; and Elisee castide<sup>q</sup> down the tree, either<sup>r</sup> helue<sup>s</sup>, and the irun houede<sup>t</sup>, and was taken up therbi. Whanne the king of Sirie sette buschementis preuyly azens the king of Israel, Elisee warned the king of Israel therof; and whanne it was certified to the king of Sirie that Elisee telde his preuytes to the king of Israel, the king of Sirie sente a greet multitude of the<sup>tt</sup> oost to take Elysee, and whanne the oost cumpaside the citee Dotaym,

*Hou Giesy the  
seruaunt of  
Elyse was, for  
his leeing and  
couetise, lepre.*

*Hou God maad  
the oost of Sy-  
rie blind, at the  
preier of Elise  
the prophete.*

wherinne Elysee was, God made this<sup>u</sup> oost blynd at the preier of Elisee, and so he ledde hem into the myddis of Samarie, and whanne the king of Israel wolde slee hem, Elisee seide nay, but bad<sup>v</sup> make redy a feeste to hem, and late hem go in pees to her lord. And whanne ful strong hungre was in Samarie, that wymmen etyn her owne children, oo womman axide doom of the king azens another womman, that wolde not bi couenaunt bringe forth hir chijld to be etyn, whanne thei hadden eten the chijld of the first womman. Thanne the king, that weeride the heire nexte his body, to-rente his clothis for sorve, and swoor strongly, that in that day he wolde girde of the heed of Elisee. Elisee biforeknew the comynge of this messenger to do this deede, and bad men close the dore, and suffre not him for to entre, for his lord comith anoon aftir him to reuoke his ooth and sentence.

*Hou the kyng  
wolde haue  
slayn Elise,  
and bi myracle  
God made pur-  
uyance.*

Thanne Elise seide in Goddis name, that to morewe in this tyme a buschel of wheete flour schal be for<sup>w</sup> oo stater, that is, a<sup>x</sup> litel quantite of moneye, as it were a peny, and twey buschellis of barley for oo stater, in the 3ate<sup>y</sup> of Samarie. And Elisee seide to a gret duk, that bileenede<sup>z</sup> not this<sup>a</sup> word, "Thou schalt see it with thin izen, and schal not ete therof;" and thus it was in dede, for whanne the oost of Sirie fledde by nyzt, for drede that God made among hem, thei leften alle her goodis, and fledden nakid, and coueitiden oonly to saue her lynes; and whanne<sup>b</sup> a buschel of wheete flour was seeld on the morewe for oo<sup>c</sup> stater, the king made that noble duk kepere at the 3ate, and the cumpanye trade him to deeth, as Elisee bifore seide. Also Elisee spac to the womman whos sone he made to lyue, and bad hir and hir hous goo<sup>d</sup> a pilgrimage either<sup>e</sup> straunge lond, where euere sche fond couenable, for God schal bringe strong hungir on the lond vij. 3eer and at the vij. 3eeris ende the king restoride to hire alle hir thingis, and alle the rentis of fieldis in the tyme of hir absence. Benadab, king of Sirie, sent Asael to Elisee to enqueere whether<sup>f</sup> this king myzte rekeuere of his syknesse; and God schewide to Elysee, that Benadab schulde di3e; and Elisee wepte ful<sup>g</sup> sore, whanne he si3 Asael, for God schewide to him that Asael schulde be king of Sirie, and do manye yuelis to the children of Israel, brenne of<sup>h</sup> her strong citees, and slee bi swerd the 3unge men of hem, and 'hurle down<sup>i</sup> the litel children of hem, and kerne wymmen with chijlde. Joram, the sone of Josophat, dide yuel in Goddis

f Om. ζ. g And β. And than ζ. h Om. εζι. i woned β. tt his u. u the ζ. v let β. w sold i Om. ζ. k 3it it was ζ sec. m. l Om. ζ. m of for ζ. x oo δ. y 3ates β. z lenyde δ. a to this ζ. that δ. n tofore ε. nn Om. u. o Om. β. p the b thanne ζ. c a ζ. d to go ζ. e into a ζ. f where βδεζι. watir δεζι. q caste ζ. r or ζ. s the helue ζ. g righte β. h Om. βζ. i hurliden αβ. hurle δεu.

sizt, as the hous of Acab dide; for the dou3tir of Acab was his wijf; but God nolde distroie Juda, for Dauith his seruaunt, as he bihi3te to him, to zeue a lanterne to him and to hise sones in alle daies. Aftir these thingis Elisee bad oon of the sones of prophetis anoynte Hyeu in to king on<sup>k</sup> Israel, and sey to him; “Thou schalt distroie the hous of Acab, and God schal make it as the hous of Jeroboam, and doggis schulen ete Jesabel in the feeld of Jesrael, and noon shall bcrie hir.” And Hieu killide Joram, king of Israel, and Ocosias, king of Juda, and Jesabel the cursid quene; and doggis etyn the flesch of Jesabel; and<sup>l</sup> hir flesch was a<sup>m</sup> tord on the face of erthe. Thanne Hieu made lxx. sones of Acab to be slayn of hir keperis, and nurschers; and he killide xlij. men britheren of Ocosias; and aftir this doinge Hieu feynede hym to worschipe Baal more than Acab dide, and bi this feyning he gaderid to gidere alle the<sup>n</sup> prophetis, and prestis, and seruauntis of Baal in the temple of Baal<sup>o</sup>, and killide hem alle, and castide<sup>p</sup> out of the temple of Baal his ymage, and brent it, and drof it al to dust; and distroiede the hous of Baal, and made gongis for it; and so Hieu dide away Baal fro Israel<sup>q</sup>. Natheles Hieu 3ede not away fro the synnes of Joroboam, nether<sup>r</sup> forsok golden caluis that weren in Betel and Dan; but for Hieu dide this veniaunce azens the hous of Acab, God seide, that his sones til the<sup>s</sup> iiij. generacoun schulen sitte on the trone of Israel. Thanne Atalia, the modir of Ocosias, whanne hir sone was deed, killede al the blood of the king, and regnide vi. 3eer. But Joas, the<sup>t</sup> sone of Ocosias king, was kept preuyly vj. 3eer in the temple of God, and in the vij. 3eer he was maad king bi help<sup>u</sup> of Joiada, the gret prest, and Atalia was slayn. Therefore Joiada made a boond of pees bitwixe God, and the king, and the peple, that hit<sup>v</sup> schulde be the<sup>w</sup> peple of God, and bitwixe the king and the peple<sup>x</sup>; and the peple distroiede the auteris of Baal, and al to-braken his ymagis, and killede Mathan, the prest of Baal, bifore the auter. This Joas bigan to regne whanne he was vij. 3eer eld, and regnede<sup>y</sup> xl. 3eer in Jerusalem, and dide riztfulnessse bifore<sup>z</sup> God in alle the<sup>a</sup> daies in whiche Joiada the prest tau3te him. And Joas bad prestis take al the money that was offrid for priys of soulis, and bi free wille, to make reperacoun of the temple; and for prestis weren neclygent in this reparacoun, Joas the king bad the<sup>b</sup> prestis 3eelde the<sup>c</sup> money to reparacoun, and take it no more. And the chaunceler of the king and the bischop Joiada heelden<sup>d</sup> out of the arke the<sup>e</sup> moneye, and 3auen it in to hond<sup>f</sup> of maistris<sup>g</sup> of werkmen, and thei spendeden it wel in this offis and necessarie reparacoun; and made noo rekenyng to souereyns, but treeteden this moneye in feith, eithir<sup>h</sup> good conscience. For as myche as Asael, king of Sirie, cam with his oost to werre azens Jerusalem, Joas, king of Juda, took alle thingis which fadris<sup>i</sup> hadden halewid, and whiche he hadde offrid and al the syluer that my3te be founden in the tresouris of the temple of God, and in the<sup>k</sup> paleys of the king, and sente al to Asael, king of Sirie; and he 3ede away fro Jerusalem. The seruauntis of Joas sworn togidere, and killede him, and Amasias his sone regnede for hym. Joachas the sone of<sup>l</sup> Hieu regnede on Israel, and dide yuel<sup>m</sup>, as Joroboam dide. Therefore God bitook Israel in to the hondis of Asael, king of Sirie, and of Benadab his sone in alle daies, that there weren not left to Joachas of al the peple of Israel no but v. hundrid horsmen, and x. charis, and x. thousind of footmen. Thanne Joachas bisou3te God, and he 3af a sau3our to Israel, and Israel was delyuered fro the hond of the king of Sirie. Thanne Elisee felde in to gret<sup>n</sup> siknesse, bi which he was deed; and whanne Joas<sup>o</sup>, king of Israel<sup>p</sup>, cam to him, and<sup>q</sup> wepte, Elisee bad hym bringe a bowe and arewis, and bad him sette his hond on the bowe; and Elisee settide<sup>r</sup> his hondis on the kingis hondis, and bad him scheete out at the eest wyndow opened; and Elisee seide, “This is

*Hou Hieu was maad kyng, and stow3 Jesabel the cursid quene.*

*Hou Hieu killide lxx. sones of Acab, and he killide the prestis of Baal.*

*Joas.*

*Hou Joas was maad kyng bi help of Joiada, the grete prest.*

*Of the reparacoun of the temple.*

*Joachas kyng.*

*Hou Joas, kyng of Israel, cam to Elisee.*

<sup>k</sup> of εηι. <sup>l</sup> Om. δει. <sup>m</sup> as a βζ. <sup>n</sup> Om. δει. <sup>o</sup> Om. β. <sup>f</sup> the hond δεζηι. <sup>g</sup> the maistris δ. <sup>h</sup> or ζ. <sup>i</sup> his  
<sup>p</sup> caste ζ. <sup>q</sup> Om. δ. <sup>r</sup> ne ζ. <sup>s</sup> to the βζ. <sup>t</sup> Om. δ. <sup>fadris</sup> β. <sup>his fadir</sup> ζ. <sup>k</sup> Om. β. <sup>l</sup> Om. a. <sup>m</sup> yuelis ζ.  
<sup>u</sup> the help ζ. <sup>v</sup> Om. αν. <sup>w</sup> Om. δ. <sup>x</sup> Om. δει. <sup>n</sup> a greet ζ. <sup>o</sup> Joachas ζ. <sup>p</sup> Om. η. <sup>q</sup> he ζ.  
<sup>y</sup> regne a. he regneyde δει. <sup>z</sup> tofore β. <sup>a</sup> Om. δ. <sup>r</sup> sette βδι.  
<sup>b</sup> Om. δεηι. <sup>c</sup> this δει. <sup>d</sup> heeldiden δι. <sup>e</sup> Om. δι.

*Of Joas.* “ the arewe of Goddis helthe<sup>s</sup> azens Sirie, and thou schalt smyte Sirie<sup>t</sup>, in Affech, til thou “ waaste it.” Efte Elisee bad Joas<sup>u</sup> smyte the erthe with a darte; and whanne he had smyte<sup>v</sup> thries, and styntide, and<sup>w</sup> Elisee was wrooth azens him, and seide, “ If thou haddist smyte v. sithes, either<sup>x</sup> vj. sithes, either<sup>x</sup> vij. sithes, thou schuldust haue smyte Sirie til to the ending, but now thou schalt smyte it thries. Elisee dijede, and was beried, and whanne a deed bodi was beried in the sepulcre of Elisee, and hadde touchid the boonys of Elyse<sup>y</sup>, the man lyuede azen, and stood on his feet. Amasias, king of Juda, regnede ix. 3eer, and dide riztfulnesse in party, but not as Dauith. He killide x. thousand men of Edom, and for pride therof he terride the king of Israel to werre; and Amasias was ouercomen in this bateile, and the king of Israel took him presoner, and brak the wal of Jerusalem bi iiij. c. cubitis; and the king of Israel took away al the gold and syluer, and alle the veselis that were founden in Goddis hous, and in the tresouris of the king, and took pleggis, and turnede azen in to Samarie. At the laste the men of Amasias conspireden azens him, and he fledde in to Lachis, and thei sentyn thidir, and killede hym there, and birieden him in Jerusalem with his fadris; and Asarie his sone regnede for hym in Jeruselem l. 3eer. He dide riztfulnesse in party, as Amasias his fadir dide; and God smoot hym with leepre til into the day of his deeth; and Joathas his sone gouernede the paleys, and deemyde the peple of the lond, and euer the kingis of Israel diden yuele, and 3eden in the synnes of Jeroboam. And in the dayes of Manahen, king of Israel, Ful, the king of Assiriens, took greet tribute of him, to make Manahen stronge in the rewme. And in the daies of Facee king of Israel, that dide yuel in Goddis sizt, cam Tegloth Falasar, king of Assur, and took manye placis in the lond of Israel, and he took Galaad, and Galilee, and al the lond of Neptalym, and translatide hem into Assiriens. Aftir ward<sup>z</sup> Acas regnede on Juda xvj. 3eer in Jerusalem, and 3ede in the weies of kingis<sup>a</sup> of Israel, and dide foul ydolatrie. And aftir these thingis Osee, the king of Israel, rengnede ix. 3eer, and dide yuel, but not as the kingis of Israel that weren bifore hym. And this Osee was maad tributarie to Salmanasar, king of Assiriens, and whanne this Osee wolde be rebel, and paie not tribute to Salmanasar, he biseegide Osee, and presonyde hym, and bisegide Samarie three 3eer, and took it in the nynthe 3eer of Osee, and translatide Israel into Assiriens. Thanne the scripture rehersith many grete synnes of the peple of Israel, for whiche thei weren conquerid, and dryuen out of her lond. Thanne the king of Assiriens brouzte peple fro Babiloyne, and fro manye othere hethene cuntreis, and settide<sup>b</sup> hem in the citees of Samarie, for the children of Israel; and for this peple dredde not God, he sente in to hem lyouns, that killede hem; therefore the king of Assiriens sente thidir oo<sup>c</sup> prest of Israel, to teche hem the lawe of God of Israel, and so thei worschipiden God of Israel, and hire hethene goddis togidere.

## CAP. VII.

*Of Ezechie.* Ezechie, king of Juda, rengnide xxix. 3eer, and dide good bifore God bi alle thingis<sup>d</sup> whiche his fadir Dauith<sup>e</sup> hadde do; he<sup>f</sup> distroiede hi3e placis, and al to-brak ymagis, and hewyde doun wodis, and brak the serpent of brasse; for the children of Israel brente ensense to it; and he hopide in God. Therefore of alle the<sup>g</sup> kingis of Juda was noon lyk him aftir him, but neither among these kingis that weren bifore him. And in the xiiij. 3eer of Ezechie, Senagerib, king of Assiriens, stizede to alle wallide citees of Juda, and took tho. Thanne Ezechie 3af to hym al the syluer that was founden in Goddis hous, and in the tresouris of the king, for he schulde goo away, and distrie not Jerusalem neither<sup>h</sup> Judee; and for Senagerib kepte not couenaunt, Ezechie rebellide azens him, in trist of Goddis help. Thanne Senagerib sente Rapsaces with strong oost<sup>i</sup> to Jerusalem, to<sup>k</sup> blasfeme God, and make the peple 3elde<sup>l</sup> hem to him for dreede. Thanne Ezechie to-rente his clothis for

*Hou Ezechie  
rebellide azens  
Senagerib.*

<sup>s</sup> help δει. <sup>t</sup> Om. δει. <sup>u</sup> Joaches ζ. <sup>v</sup> Om. β. <sup>e</sup> Om. ζη. <sup>f</sup> and β. <sup>g</sup> Om. β. <sup>h</sup> ne ζ. <sup>i</sup> hond β.  
<sup>w</sup> Om. βδεζι. <sup>x</sup> Or δεζι. <sup>y</sup> Om. δει. <sup>z</sup> Aftir that δει. <sup>k</sup> for δ. <sup>l</sup> to 3elde βζ.  
<sup>a</sup> the kyngis ζ. <sup>b</sup> sette ζ. <sup>c</sup> a ζ. <sup>d</sup> this thynges β.

sorwe, and was hilid with a sak, and entride into Goddis hous, and sente 'the hije prest<sup>m</sup> and othere eelde men clothid with sakkis to the prophete Isaie, that he schulde preie to God azens the blasfemye of Assyriens. And Isaie seide, in Goddis name, that thei schulde not drede of thes wordis of Assiriens, for God schal sende a spirit to<sup>n</sup> Senacharib, and he schal here a messenger, and he schal turne azen into his lond; and God schal caste hym doun bi swerd in his lond; and whanne Senacherib zede<sup>o</sup> hoom to defende his lond azens the king of Ethiopie, he sente blasfeme lettris to Ezechie, and seide, that his God myzte not delyuere hym fro his hondis<sup>p</sup>. Therefore God counfortide Ezechie bi the<sup>q</sup> prophete Isaie, that he schulde not dreede Senacherib, for Senacherib schal not entre into Jerusalem, neither<sup>r</sup> sende arwe into it, neither occupie it, neither<sup>r</sup> biseege it; but God schal defende and saue Jerusalem, for himself, and for Dauith his seruaunt. And in that nyzt the auangel of God killede in the tentis of Assiriens an c. thousand and lxxxv. thousand; and<sup>s</sup> in the morewe tyde Senacherib zede into his lond, and his owne sones killiden hym in the temple of his God Nestrach, while he worschipide Nestrach<sup>t</sup>. Aftir this<sup>u</sup> whanne Ezechie was syik to the deeth, Isaie seide 'to hym<sup>v</sup> in Goddis name, "Dispose thin hous, for thou schalt "dize and not lyue." And for Ezechie wepte greetly, God curide him, and made him go into the temple on the thridde day, and encreeside xv. zeer to his lijf; and in singne herof God made the sunne go backward bi ten grees<sup>w</sup>. Aftir this doinge the king of Babiloyne sente lettris, messengeris<sup>x</sup>, and ziftis to Ezechie, and bi pride he schewide alle hise tresouris and iewelis to the messengeris. Therfor God seide bi Isaie to him, that daies schulen come, and alle thingis in thin<sup>y</sup> hous schulen be taken away into Babiloyne. And Ezechie seide, "The word of God is good; oonly pees and treuthe be in my daies." Aftir Ezechie Manasses his sone regnede lv. zeer in Jerusalem, and dide gret yuel in Goddis sijt, *Manasses.* and mychel<sup>z</sup> ydolatrie; and the peple of Juda was disceyued of Manasses, that thei diden more yuel than hethene men, whiche God distroiede fro the face of the sones of Israel. And for Manasses dide these worste abomynacouns ouer alle thingis whiche the men of Amereys diden, and he sched ful myche innocent blood, til Jerusalem was fillid til to the mouth, God seide, that<sup>a</sup> he wolde bringe in yuelis on<sup>b</sup> Jerusalem and Juda, that, who euere heerith, bothe hise eeris tyngle; and he schal do away Jerusalem, as tablis on boord ben wont to be don away, but God<sup>c</sup> schal leue remenauntis of his eritage, and bitake hem<sup>d</sup> in the hond of her enemyes. Manasses dide, and was buried in the orchard of his hous; and Amon his sone regnede for hym ij. zeer, and dide yuel<sup>e</sup> as his fadir dide, and forsook *Of Amon.* God, and seruede vnclenneses<sup>f</sup> and ydolis, as his fadir dide, and worschipide thoo. And his seruauntis settiden tresoun to him, and killede hym in his hous; and the peple of the lond killiden alle men, that hadden conspyrid azens the kyng Amon; and for hym thei ordeyneden Josie his sone king to hem. Josie bygan to rengne whanne he was viij.<sup>g</sup> zeer *Josie.* eeld, and rengnede xxxj. zer in Jerusalem; and he dide that that was pleesaunt bifore God, and zede bi alle the weies of Dauith his fadir. In the xvij. zeer of Josie he hadde besynesse that the temple of God were reparailid; and whanne the book of lawe was red bifore<sup>h</sup> the *Hou Josie ioiede [in] Goddis lawe, and comfortede his puple thereynne.* king, he to-rente hise clothis, and sente solempne messengeris to take counceil at<sup>i</sup> God for himself and his<sup>j</sup> reume; for he seide, that<sup>k</sup> greet veniaunce of God is<sup>l</sup> kynlid azens vs, for oure fadris herden not the wordis of this book, to do al that is writen to vs. And God seide bi the prophetesse Olda, the wijf of Sellum, "I schal bringe yuelis on this place, and "on the dwelleris thereof<sup>m</sup>, alle the wordis of the lawe whiche Josie redde, for they forsooken me, and maden sacrifice to alyen goddis; and for thou, Josiee, herdist the wordis "of the book, and thin herte was afeerd, and thou were meekid bifore<sup>o</sup> me, and to-rentist "thi clothis, and weptist bifore me, therefore thou schalt dize in pees, that thin izen se not

<sup>m</sup> the prestis β. <sup>n</sup> in to ζ. <sup>o</sup> wente δει. <sup>p</sup> hond δεηι. <sup>q</sup> his ζ. <sup>r</sup> ne ζ. <sup>s</sup> Om. δ. <sup>t</sup> his god Nestarath δει. <sup>u</sup> this thing δ. <sup>v</sup> Om. β. <sup>w</sup> degrees δει. <sup>x</sup> by messengeris δει. and messengeris η. <sup>y</sup> this β. <sup>z</sup> myche δει. <sup>a</sup> Om. δ. <sup>b</sup> vp on δει. <sup>c</sup> Om. β. <sup>d</sup> Om. δει. <sup>e</sup> yuelis ζ. <sup>f</sup> vnclennesse δεζι. <sup>g</sup> of eizte ζ. <sup>h</sup> to fore β. <sup>i</sup> of β. <sup>j</sup> for his ι. <sup>k</sup> Om. δζ. <sup>l</sup> was ζ. <sup>m</sup> theron β. <sup>o</sup> tofore β. afore δει.

“ alle these yuelis, whiche I schal bringe in on this place.” Thanne Josie gaderide to hym alle the olde men of Juda and of Jerusalem, and the king stizede into<sup>p</sup> the temple of God, and alle men of Juda and alle men that dwelliden in Jerusalem, prophetis and prestis, and al the peple styede with hym, and he redde to alle men heeringe alle the wordis of the book of couenaunt<sup>q</sup> of the Lord, that was founden in the hous of the Lord. And the king stood on the grees, and smoot couenaunt<sup>q</sup> bifore the Lord, that thei schulden go aftir the Lord, and kepe alle hise heestis, and witnessingis<sup>r</sup>, and cerymonies, in al the herte and in al the soule, and the peple assentide to the couenaunt<sup>q</sup>. And the king bad the bischop<sup>s</sup> and prestis and porters caste out of Goddis temple alle vessels<sup>t</sup> that weren maad to Baal, and to other ydols; and he brent tho out of Jerusalem, in the valey of Cedron, and bar the dust of tho into Bethel. And he distroide ydolatrours, and the hous<sup>u</sup> of lecchours<sup>v</sup> that weren in the hous of God; and he distroide auteris and hiȝe placis of ydols, and ymagis, and took out boonys fro<sup>w</sup> sepulcris, and brente tho on the autir in Bethel, that seruide to ydolatrie. Also Josie dide away alle templis of hiȝe placis, that weren in the citee of Samarie, whiche the kingis of Israel hadden maad to terre the Lord to wraththe; and he dide to tho as he hadde do in Bethel, and he killide the prestis of hiȝe placis, whiche prestis weren there ouer the auters, and he brente mennis boonys 'on tho<sup>x</sup> auters. Also<sup>y</sup> Josie made the puple to make a solempne pask, and such pask was not maad fro the daies of iugis, and alle kingis of Israel and Juda, as was this pask maad, in the xvij. ȝeer of Josie.

And hee dide away spiritis spekinge in mennis wombis, and false dyuynouris, and<sup>z</sup> figuris of ydols, and vnclennesis, and abomynacyouns, that weren in the lond of Juda and of Jerusalem. No king bifore him<sup>zz</sup> neither aftir him was lyk him, that turned aȝen to God in al his herte, and in al his soule, and in al his vertu, bi al the lawe of Moises. Natheles for the horrible synnes of Juda God turnede not a wey fro his strong veniaunce, but seide, that he wolde take away Juda fro his face, as he dide away Israel, and that he wolde caste away the citee Jerusalem<sup>a</sup> whiche he chees. Therfor Farao Nechao, king of Egipt, killide Josye in Magedo, and Joachas his sone was maad kyng for his fadir; and he rengnede thre monethis in Jerusalem, and dide yuel bifore God bi alle thingis whiche his fadris hadden do; and this Farao prisonyde him in Reblatha, and took tribute of the lond<sup>b</sup>, an c. talentis of syluer, and oo talent of gold; and this Farao made king Elyachym, the sone of Josie, and turnede his name Joachym; and this Farao ledde Joachas in to Egipt; and Joachym dide yuele bifore God bi alle thingis whiche his fadris hadden do. And this Joachym was maad seruaunt thre ȝeer to Nabugodnosor, king of Babilonie, and eft he rebellyde aȝens Nabugodnosor, and God sente theuis of Caldeys, and theuis of Sirie, and theuis of Moab, and theuis of the sones of Amon into Juda, that he schulde distroie it, as he spac bi his prophetis, and specialy for the synnes of Manasses. This Joachym dizede, and his sone Joakyn rengnide iij. monethis in Jerusalem, and dide<sup>c</sup> yuel bifore God, as hise fadris hadden do. In that tyme the seruauntis<sup>d</sup> of Nabugodnosor stizede to<sup>e</sup> Jerusalem, and bisegeden it. Thanne Nabugodnosor came to Jerusalem to ouercome it, and Joakyn, and his modir, and his seruauntis, and princis, and chaumbirleyns ȝeden out to Nabugodnosor, and he translatide Joakyn and his oost, x. thousind, and many crafty men in to Babiloyne; and took alle the tresouris of Goddis hous, and of the kingis hous, and bet togidere alle the<sup>f</sup> golden vessels, whiche<sup>g</sup> king Salamon hadde maad in the temple. And Nabugodnosor<sup>h</sup> ordeynede Mathanye, the brother of Josie, to be kinge, and clepide hym Sedechie, and he rengnede xj. ȝeer in Jerusalem, and dide yuel bifore God bi alle thingis that Joachym hadde do; for God was wrooth aȝens Jerusalem and Juda, til he castide hem away fro his face. And Sedechie ȝede away fro the king of Babiloyne, and in the ix. ȝeer of Sadechie Nabugodonosor cam with al his oost, and bisegede Jerusalem til to the<sup>i</sup> xi. ȝeer of Sedechie,

*The pask that Josie made.*

*Hou Josie distroide false dyuynouris, etc.*

*Joachas.*

*Joachym.*

*Hou the children of Israel weren translaid.*

p in a. q couaunt ζ. r wyttensyng β. s bishopis δ. z Om. β. zz Om. ι. a of Jerusalem δεζι. b Lord α. t the vessels β. u housis δει. v lecherours η. w of δει. c he dide ζ. d seruaunt αη. e in to β. f Om. β. x of tho αη. of the β. of tho on the δει. y And δει. g the weche β. h kyng Nabugodonosor δει. i Om. β.

and thanne the citee was broken, and Sedechie and his warriouris fledden bi nyzt, and the oost of Caldeys pursuede and took him, and brouzte him to Nabugodonosor in Reblatha. And Nabugodonosor spac dom with Sedechie, and killide hise sones bfore him, and puttide out his izen, and boond him with chaynes, and brouzte hym in to Babiloyne. Thanne Nabusardan, the prince of the oost, brente Goddis hous, and the kingis hous, and the housis of Jerusalem, and distroiede the wallis<sup>k</sup> of Jerusalem in cumpas; and he translatide into Babiloine the residue puple of Juda, outaken a fewe pore men, vyntilieris and erthetilieris; and he brak alle the brasen vessels and of metal in the temple, and bare the metal into Babilone. Thanne Nabugodonosor made Godolye to be souereyn of the peple left in the lond of Juda, and thanne<sup>m</sup> alle the dukis of knyztis camen to Godolie in<sup>n</sup> Maspha, and he made an ooth to hem, that it schulde be wel to hem, if thei wolden serue the king of Babilone. And Ismael, that was of the kingis blood, killide Godolye, and Jewis and Caldeis that weren with him, and al the peple of Juda and the princis of kni3tis fledden into Egipte, for<sup>p</sup> drede of Caldeys. At the laste, Euymeradach, king of Babilone, reiseide Joachyn fro presoun, and settide his trone aboue the trones<sup>q</sup> of othir kingis that weren with hym in Babilone; and Joachyn eet euere breed in the kingis sizt of Babilone, in alle the daies of his lijf. This proces of Godolie and that sueth is teld largeliere<sup>r</sup> in the ende of Jeremye than heere in the<sup>s</sup> ende of Kingis. This proces of the iij. book of Kingis schulde stire alle men, and namely kingis and lordis, for to hate synne, as<sup>t</sup> ydolatrie and coueitise, and brekinge of Goddis heestis, for whiche the peple of Israel and the peple of Juda was thus punschid, and conquerid of hethene men, and for to loue vertues and kepinge of Goddis heestis, and distroyinge of opyn sinnes, for whiche manye goode kingis, as Esechie, Josie, and many othere, hadden grek thank and socour of God in manye<sup>u</sup> greeete perels<sup>v</sup>, and blisse of heuene withouten ende. God for his mercy graunte this blisse to vs! Amen.

## CAP. VIII.

<sup>w</sup>The bookis of Paralyponymon ben ful nescessarie to vndirstonde<sup>x</sup> the stories of the elde testament, in so myche, as Jerom seith, that if eny<sup>y</sup> man withouten these bookis wole presume to haue the<sup>z</sup> kunnyng of hooly scripturis, he scorne<sup>a</sup> himself, that is, disseyue<sup>b</sup> eithir<sup>c</sup> make<sup>d</sup> himself<sup>e</sup> worthi to be scorned; for whi the stories left out in the bookis of Kingis be touchid in these bookis, and vnnumberable questiouns of the gospel ben declarid by these bookis. The firste book of Paralyponymon tellith in the bigynnyng the generacyouns<sup>f</sup> fro Adam til to Jacob, and so forth til to Dauith, and touchith schortly manye stories of Saul, and of Dauith, and of Salomon, in the ende therof; and how Dauith ordeynede prestis and dekyngs in her offis, and how and bi<sup>g</sup> what seruise thei schulden serue God. <sup>h</sup>The bigynnyng of the ij. book of Paralyponymon tellith hou Salomon axide of God wisdom to deme his peple, and God 3af to him wisdom, and kunnyng, and richesse, and glorie, so that noon among kingis neither bfore neither<sup>i</sup> aftir him was lyk him<sup>k</sup>. Thanne is toold how Salomon byldide the temple of Jerusalem, and an hous to himself. Aftir this the queene of Saba cam to Salomon, and brouzte manye precious iewelis to him, and preuede his kunnyng and wisdom in manye thingis. And alle the kingis of the<sup>l</sup> erthe desyreden to see the face of Salomon<sup>m</sup>, for<sup>n</sup> to here the wisdom of God, which<sup>o</sup> he hadde 3oue in his herte. Aftir this it sueth hou Roboam departide the x. lynagis fro the hous of Dauith bi his pride and harde wordis, and bi suyng<sup>n</sup> of the counceil of 3unge men; and whanne the rewme of Juda was confermyd to him, he forsook the lawe of God, and al

<sup>k</sup> wal δ. <sup>l</sup> Om. β. <sup>m</sup> Om. β. <sup>n</sup> into ζ. <sup>o</sup> and fledden δεη pr. m. u. <sup>p</sup> fro αη. <sup>q</sup> troone δε. <sup>r</sup> largiere β. more largely ζ. <sup>s</sup> Om. η. <sup>t</sup> and β. <sup>u</sup> Om. ζ. <sup>v</sup> perel ζ. <sup>w</sup> Here . . . bigynneth a prolog on the firste bok of Parlipomenon. δ. <sup>x</sup> vnderstondyng β. <sup>y</sup> a δε.

<sup>z</sup> Om. β. <sup>a</sup> scornnythe ζ. <sup>b</sup> disseyneth ζ. <sup>c</sup> and δε. or ζ. <sup>d</sup> maketh βζ. <sup>e</sup> him δ. <sup>f</sup> generacioun ζ. <sup>g</sup> in ζ. <sup>h</sup> Here . . . biginnith a prolog. δ. <sup>i</sup> ne ζ. <sup>k</sup> to him δε. <sup>l</sup> Om. ζ. <sup>m</sup> kyng Salomon δ. <sup>n</sup> and for ζ. <sup>o</sup> the weche β. <sup>p</sup> the suyng δε.

Israel dide the same with him. Therefore<sup>a</sup> God sente the king of Egipt with vnnoumbrable peple on hem, and took away the tresours of Goddis hous and of the kingis hous, and thei serueden the king of Egipt, to<sup>r</sup> knowe the dyuersite of Goddis seruise, and of the seruise of the rewme of the<sup>s</sup> londis. Aftir<sup>t</sup> him regnede Abia, his sone, and he tretide wijlsely with the peple of Israel, that thei schulde forsake her synne, and werrey<sup>u</sup> not azens Goddis puple and<sup>v</sup> the rewme of Juda; and for thei wolde proudly werreye<sup>u</sup> azens the rewme of Juda, and azens this good<sup>w</sup> counceil of Abia, he killyde of hem bi Goddis help v. hundrid thou- synd of stronge men. Aftir this counceil Abia dižede, and Asa his sone rengnede for him; and in the daies of Asa the lond was in reste x. 3eer; and Asa dide that that was good and plesaunt in the sijt of God, and he distroiede auteris of ydolatrie, and hiže placis, and he brak ymagis, and hewyde doun wodis, and comaundide the peple of Juda to seeke the Lord God of her fadris, and do his lawe, and kepe alle hise heestis. He rengnide in pees, and byldide stronge citees with wallis, and touris, and 3atis, and lockis, and he hadde in his oost thre hundrid thousand of Juda, of<sup>x</sup> men beringe scheeldis and speris, and of Beniamyn ij. hundrid thousand and lxx. thousand of men of armes, and of archeris. And he ouercam the king of Ethiopie, that cam with x. c. thousand men<sup>y</sup> and iij. c. charris; and Asa hadde the victorie, for in trist of Goddis help he cam azens this gret multitude. Thanne the prophete of God seide to Asa and al his peple, “The Lord is with 3ow, for 3e weren with hym; if 3e seeken hym 3ee schulen fynde<sup>z</sup>; and if 3e forsaken him he schal forsake 3ou; “many daies schulen passe in Israel withoute veri God, and without prest, and techere, and “lawe; and whanne thei turnen azen in her angwische, and crien to God, and seekyn him, “thei schulen fynde him. Be 3e confortid, and 3oure hondis be not maad vnstedfast, for “whi mede schal be to 3oure werk.” And whanne Asa hadde herd these wordis, and profecie, he was counfortid, and dide away alle ydols fro al the lond of Juda and of<sup>zz</sup> Beniamyn, and fro the citees whiche he hadde take of<sup>a</sup> Effraym. And he<sup>b</sup> gaderide to gidere al the puple vndir him, and he entride into Jerusalem, to make stronge the boond of pees, that thei schulden seeke the Lord God of her fadris in al her herte<sup>c</sup> and al<sup>d</sup> her soule, and he seide, “If eny man<sup>e</sup> seekith<sup>f</sup> not the Lord God of Israel, diže he, fro the leeste til to<sup>g</sup> “the meeste, fro<sup>gg</sup> man til to womman.” And thei sworeu with al hire herte and with al hire wille, thei souzten God and founden hym, and God 3af reste to hem bi cumpas. And whanne the king of Israel werride azens Aza, Asa sente mychil<sup>h</sup> gold and syluer to the king of Syrie, to<sup>i</sup> helpe him, and<sup>k</sup> to werreye<sup>l</sup> azens the king of Israel, and he dide so. Thanne God blamyde Asa greetly, for he triste<sup>m</sup> in the king of Sirie, and not in God. “And “therfor the oost of the king of Sirie ascapide fro thin hond,” seide God, “and also bateiles “schulen rise azens thee in present tyme.” And Asa was wrooth azens the prophete, that telde this to hym, and puttide him in the<sup>n</sup> stockis; and God hadde ful gret indingnacoun on this thing, and killide full manye men of the puple in that tyme. And in the ende of his lijf Asa hadde ful greet syknesse of his feet<sup>o</sup>, and in his syknesse he souzte not the Lord, but triste<sup>p</sup> more in the craft of lechis. And Asa dižede, and Josophat his sone regnede for hym<sup>q</sup>, and was<sup>r</sup> strong azens Israel. And king Josophat ordeynede noumbris<sup>s</sup> of knižtis in alle wallid citees of Juda, and ordeynede strong hooldis in the lond of Juda, and in the citees of Effrahym, whiche Asa his fadir hadde take. And the Lord was with Josophat, and he 3ede in the firste weies of Dauith his fadir, and he hopide not in Baalym, but in God Almyzty, and 3ede in his comaundementis, and not bi the synnes of Israel. And God confermyde the rewme in the hond<sup>t</sup> of Josophat, and he hadde ful many richessis and myche glorie; and whanne his herte hadde take trist for the weies of the Lord, he dide awaye also hiže placis and woodis fro Judea, where the puple made offring ‘out of Jerusa-

*Of good Asa and Abia.*

*Hou the prophete counceilde Asa and his puple.*

*Hou God suf- fride Asa fülle into myscheef, for mystrust of him, and hou he putte the vrophete in stockis.*

*[Biv]ar fals trust in men and dispising of Goddis lawe, be he neuer so gret. Of Josophat.*

*Hou God confermede the lond [to Josophat] for he louede the lawe of God.*

<sup>a</sup> And therefore ζ. <sup>r</sup> for to δ. <sup>s</sup> Om. δεζι. <sup>t</sup> And <sup>f</sup> seke ζ. <sup>g</sup> in to β. <sup>gg</sup> and fro ι. <sup>h</sup> miche δεζι.   
 aftir δει. <sup>u</sup> werre βδεζι. <sup>v</sup> in ζ. <sup>w</sup> Om. δει. <sup>x</sup> Om. δει. <sup>i</sup> for to δει. <sup>k</sup> Om. δει. <sup>l</sup> werre δεζι. <sup>m</sup> tristide βδεζι.   
<sup>y</sup> of men β. <sup>z</sup> fynde him δει. <sup>zz</sup> Om. ι. <sup>a</sup> fro δ. <sup>n</sup> Om. β. <sup>o</sup> foot β. <sup>p</sup> tristide βδεζι. <sup>q</sup> Om. β.   
<sup>b</sup> Om. δει. <sup>c</sup> hertis ζ. <sup>d</sup> in al βδεηι. <sup>e</sup> Om. β. <sup>r</sup> he was ζ. <sup>s</sup> noumbre ζ. <sup>t</sup> hondis ζ.

lem<sup>u</sup> azens the lawe. And Josophat in the iij. zeer of his rewme sente fyue of his princis, that thei schulde teche in the citees of Juda; and he<sup>uu</sup> sente ix. deknes with hem, and ij. prestis with hem, and thei hadden the book of Goddis lawe, and tauzten the peple in Juda; and thei cumpassiden alle the citees of Juda, and tauzten al the peple. Therefore<sup>v</sup> the drede of the Lord was maad on<sup>w</sup> alle rewmys<sup>x</sup> of londis that weren bi the<sup>y</sup> cumpas of Juda, and dursten not werreye<sup>z</sup> azens Josophat. And he hadde redy<sup>a</sup> at his hond xj. c. thousand and lx. c. thousand of kniztis, and men of armys, and archers, outaken othere whiche he 'hadde set<sup>c</sup> in wallid citees, and in all Juda. And Filisteyis and Arabeyes brouzten to Josophat ziftis and tributis, and many thousandis<sup>d</sup> of scheep and buckis of geet. And aftir this<sup>[And f] or Josophat trustede in help of man, he hadde he disseyued, ne hadde he the help of God.</sup> doinge Josophat was alyed to Acab, and zede with hym to bateile into Ramoth of Galaad, and iiij. c. prophetis, that weren disseyued bi a spirit of lesing, excitide Acab to this werre, and bihizte prosperite and victorie to him; but Mycheas, oo<sup>e</sup> trewe prophete of God, telde to Acab that he schulde dize in this bataile, and so it was indeede; and Josophat, that was in moost perel of this<sup>f</sup> bateile, was sauid bi Goddis help. Aftir this bateil Josophat turnede azeen<sup>g</sup> in pees to Jerusalem, and a prophete of God mette him<sup>h</sup>, and seide, "Thou helpist " the wickid man, and art ioyned in frenschip to hem<sup>i</sup> that haten<sup>k</sup> God, and therfor thou " disseruedist<sup>l</sup> the wraththe of God, but goode werkis ben founden in thee, for thou didest " away wodis fro the lond of Juda, and madist redy thin herte to seeke the Lord God of " thi fadris." Therefore Josophat dwellide in Jerusalem, and eft he zide out to the peple<sup>Of Josophat.</sup> fro Bersabe til to the hil of Effraym, and clepide hem azen to the Lord God of her fadris; and he ordeynede iugis of the lond in alle stronge citees of Juda bi ech place; and he comaundide thus to the iugis, " See ze, what ze owen to do, for ze vsen the dom not of man<sup>Euere do the god that thou maist, for God can rewarde betere than man; and thenke and loue his lawe.</sup> " but of the Lord, and what euer thing that<sup>m</sup> ze<sup>n</sup> schal<sup>o</sup> deme, schal turne into zou; the " dreede of the Lord be with zou, and do ze alle thingis with diligence; for whi neither " wickidnesse, neither<sup>p</sup> taking of persoones, neither coueitise of ziftis, is anentis zoure Lord " God." And in Jerusalem Josophat ordeynede dekenes and<sup>q</sup> prestis, and princis of meynes of Israel, that thei schulde deme to the dwelleris therof the doom and cause<sup>r</sup> of God; and he comaundide to hem and seide, " Thus ze schulen do in the drede of the Lord feithfully, " and in<sup>s</sup> a perfit herte; ech cause that cometh to zou of zoure britheren that dwellen in " her citees, bitwixe kinrede and kynrede, where<sup>t</sup> euere is questioun either<sup>u</sup> doute of the " lawe of comaundement of cerymonies of iustifjngis, schewe zee to hem, that thei do not<sup>v</sup> " synne azens the Lord, and wraththe either<sup>w</sup> veniaunce come not on zow, and on zoure " britheren; therefore do ze thus and ze schule 'not do<sup>x</sup> synne; and<sup>y</sup> Amarie, zoure prest<sup>See to the holy counceil of Josophat, and comfort shat come to zou.</sup> " and<sup>z</sup> bischop, schal be souereyn in these thingis that perteynyn to God." Aftir these thingis the sones of Amon, and the sones of Moab, and with men of Ydume, weren gaderid togidere to werrye<sup>a</sup> azens Josophat. Thanne Josophat zaf him al to beseche God, and prechide fasting to al Juda, and al Juda was gaderid to biseeche the Lord; and Josophat knoulechide, that he hadde not<sup>b</sup> power to azenstonde so greet a<sup>c</sup> multitude of enemyes. Thanne God coumfortide him and his peple bi a prophete, that thei schulde not dreede this greet multitude of enemyes, for God himself schulde fizte and ouercome her enemyes, without strook of his peple; and so it was in dede. At the laste, Josophat made frenschipe<sup>Biwar of fals felawschip contrarie [to] Goddis wille.</sup> with Ocosie, king of Israel, whois werkis weren ful yuele, and thei weren felowis to make schippis, that schulden go into Tarsis. Therfor God bi his prophete seide to Josophat, " For thou haddist boond of pees with Ocosie, God hath smyte thi werkis," and the<sup>d</sup> schippis ben al to-broken and myzten not go into Tarsis. Thanne dizede Josophat, and Joram his sone rengnyde for hym. This Joram weddide the douztir of Acab, and killide<sup>Of Joram.</sup>

u Om. δει. uu Om. ι. v And therefore δεη. w in β. x the rewms δει. the rewme ζ. y Om. β. z werre δεζι. q Om. β. r the cause ζ. s Om. β. t that is wher ζ. a mad redy β. b lx.c. ac pr. m. η. pr.m. sixti hundrid ζ. u or βζ. v no β. w or ζ. x do no β. y Om. ζ. c lefte δει. d thousand ζ. e the ζ. f the ζ. g Om. β. z either δει. a werre δεζι. b no βζ. c Om. β. h with him δεη. i hym ζ. k hatith ζ. l dese- d thyn β.

hise owne britheren, and zede in<sup>e</sup> the weies of the kingis<sup>f</sup> of Israel, as the hous of Acab hadde do; and<sup>g</sup> he dide ydolatrie, and made the dwelleris of Jerusalem and also<sup>h</sup> Juda to breke Goddis lawe. Therfor Edom and Lobna zeden away fro his lordschipe, for he hadde forsake the Lord God of his fadris; and therefore God reise azens him Filisteys and Arabeyes, that coosteyen with Ethiopiens, and thei distroieden the lond of Juda, and token away al the catel that was founden in the hous of the king, and tooken away his wijf and sones, outaken Joachas the zungeste. And God smoot Joram with vncurable sorewe of wombe twey zer, so that he rotid on erthe, and castide<sup>i</sup> out hise entrailis, and dizede in worst syknesse. And his sone Ocosias rengnyde for him, and dide yuele as the hous of Acab, for whi his modir excitide him to do wickidly; and thei of the hous of Acab weren his counclers into his deth, and he zede in the<sup>k</sup> counceil of hem. And therefore Hieu, whanne he distroyede the hous of Acab, killide Ocosie, and the prince of Juda, and the sones of the britheren of Ocosie. After these thingis Joas waas maad king, bi the helpe of Joiada the prest, and the curside womman Atalia was slayn. The prestis and grete<sup>l</sup> men of the peple brouzten out of Goddis hous the sone of the king, and settiden a coroun on his heed, and zauen in his hond the lawe to be kept, and maden him king. And Joiada made couenaunt bitwixen him and al the peple and the king, that thei schulden be the peple of God, that is, forsake ydolatrie, and kepe treuly Goddis lawe. Therefore al the peple zede into<sup>m</sup> the hous of Baal, and distroyeden it, and braken the auters and symylacris, either ymagis of him, and thei killeden bfore the auter Mathan, the prest of Baal. This Joas dide wel in the tyme of Joiada, and reparilide the temple of Jerusalem, that was distroyed bi Atalia and<sup>n</sup> hir sones; but aftir the death of Joiada he was flaterid bi the princis<sup>o</sup> of Juda, and thei felden to idolatrie, and forsoken the temple of God. And the wraththe of God was maad azens Juda and Jerusalem for his synne, and he sente prophetis to hem, that thei schulden turne azen to God, and thei nolde heere these profetis. And Sacarie, the prest and sone<sup>p</sup> of Joiada, repreuede hem for this synne, and thei stonyden hym to deth<sup>q</sup> in the purseynt of Goddis hous, by comaundement of the king. And whanne the zeer was endid the oost of Syrie stizede azens hym, and cam in to Juda and Jerusalem, and killide alle the princis of the peple, and senten al the prey in to Damask to the king. And certis whanne a<sup>r</sup> ful litil noubre of men of Sirie was comen, God bitook in<sup>s</sup> her hondis a multitude withouten ende, for thei hadden forsake the Lord God of her fadris, and thei vsiden schameful domes in Joas, and zeden forth, and leftyn him in greet sorewis; and his seruauants risen azens him for veniaunce of the blood of the sone of Joiada the prest, and killiden him in his bed; and Joas was deed, and Amasie his sone rengnyde for him.

## CAP. IX.

Amasie dide good in party, but not in a<sup>t</sup> parfit herte, and he killide hem that hadden slayn the king his fadir, but he killide not her sones, as God bad in the lawe. This Amasie foond in al Juda and Beniamyn fro xx. zeer<sup>u</sup> and aboue, xxx. thousand of zunge men that zeden out to bateile, and heelden spere and scheeld; and he hyride of Israel an c. thousand of ful stronge men for an c. talentis of syluer, to fizte azens the sones of Edom. And a man of God seide to Amasie, "A! thou king, the oost of Israel go not out with thee, " for the Lord is not with Ysrael, and with alle the sones of Effraym; that if thou gessist " that bateilis stonden in the strengthe of oost<sup>v</sup>, the Lord schal make thee to be ouercomen " of thyn enemyes; for it is propir to God for to helpe, and 'for to<sup>w</sup> turne into flizt." Therefore Amasie departyde away the oost of Israel, and tristily ledde forth his puple to bataile; and he hadde the victorie, and killide xl. thousand of his enemyes in this<sup>x</sup> bataile. And aftir this victorie Amasie worschipide the goddis of Edom, and brente encense to hem;

*For Amasie  
tristede in God  
and not in  
man, God sente  
him victorie of  
his enemyes.*

<sup>e</sup> into ζ. <sup>f</sup> king ζ. <sup>g</sup> Om. δεη. <sup>h</sup> of βζ. also deth ζ. <sup>r</sup> Om. δεη. <sup>s</sup> to βζ. <sup>t</sup> Om. βζ. <sup>u</sup> Om. α.  
<sup>i</sup> caste ζ. <sup>k</sup> Om. β. <sup>l</sup> the grete βζ. <sup>m</sup> to ζ. <sup>v</sup> the oost β. <sup>w</sup> Om. ζ. <sup>x</sup> his ζ.  
<sup>n</sup> the queen and δεη. <sup>o</sup> prince ζ. <sup>p</sup> the sone ζ. <sup>q</sup> the

wherfor God was wrooth azens<sup>y</sup> Amasie, and sente to him a prophete, that schulde seie to him, “ Whi hast thou worschapid goddis that delyueriden<sup>z</sup> not her puple fro thin hond ?” Whanne the prophete spac these thingis to him, he answeride to the prophete, “ Wher thou art a counceiler of the king? ceese thou, lest peraventure I slee thee.” Therfore the prophete zede away, and seide, “ I woot that the Lord thouz<sup>te</sup> to<sup>zz</sup> slee thee, for thou hast doo this yuel, and ferthermore<sup>a</sup> thou assentidist not to my counceil :” and so it bifelde in deede, for bi<sup>b</sup> pride he terride the king of Israel to werre, and nolde ceese for heleful counceil of the king of Israel. Therefore the king of Israel ouercam the puple of Juda, and took Amasie, and distroiede the wal of Jerusalem bi iij. c. cubitis, and took away<sup>c</sup> al the tresour and vessels whiche he foond in Goddis hous, and in the kingis hous. And<sup>d</sup> aftir this doing Amasie fledde out of Jerusalem into Lachis, for tresoun doon to him of his men; and thei senten<sup>e</sup>, and killiden him in Lachis. And Osias his sone regnede for him lij. 3eer in Jerusalem, and souz<sup>te</sup> God in the daies of Sacarie, vndirstondinge and seeinge God, and whanne he souz<sup>te</sup> God, he<sup>s</sup> lonyde<sup>h</sup> him in alle thingis; and God helpide him azens Filisteys, and azens<sup>i</sup> Arabeys, and azens Ammonytis. And<sup>k</sup> Ammonitis payeden ziftis to Osias, and his name was puplischid til to the entring<sup>l</sup> of Egipt, for ofte victories. He<sup>m</sup> bildide manye touris in Jerusalem, and also in wildirnesse, for he hadde many beestis, and vynes, and vyntilieris, for he was a man zouen to erthe tilthe. He<sup>n</sup> hadde in his oost ij. thousynd and vj. c. princes of stronge men, and iij. c. thousand and vij. thousand<sup>o</sup> and v. c. that weren able to bateil, and fouz<sup>ten</sup> for the king azens aduersaries; and his name zede out fer, for God helpide him<sup>p</sup>, and made him stronge. But whanne he was maad stronge, his herte was reised into his deth, and he dispiside his Lord God, for he zede into the temple of God, and wolde brenne encense on the auter of encense, azens the lawe. And whanne the bischop and many noble<sup>pp</sup> prestis azenstodyn him, and teldyn the lawe that was azens him, hee<sup>q</sup> was wrooth, and helde the censer, and manaside hem; and anoon lepre roos in his forheed bifore the prestis in Goddis hous. Thanne the<sup>r</sup> prestis puttiden him out, and he hastide to go out, for drede, and for he feelide anon the veniaunce of God. Therefore king<sup>s</sup> Osias was leprouse til to the day of his deth, and dwellide<sup>t</sup> in an hous de-  
 partid. And Joathan his<sup>u</sup> sone gouernede the kingis hous, and deemyde the puple of the lond. And Joathan rengnyde xvj. 3eer<sup>v</sup> in Jerusalem, and dide riztfulnesse bifore God, bi alle thingis whiche Osias his fadir hadde do, outaken this, that he entride not into the temple of God; and zit the puple trespasside. He<sup>w</sup> byldide manye thingis, and fauz<sup>t</sup> azens the king of the sones of Amon, and ouercam him; and the sones of Amon zauen to hym an c. talentis of syluer, and x. thousand corus of barly, and as manye of whete; and a<sup>x</sup> corus conteyneth xxx. buschellis. And Joathan was maad strong, for he hadde dressid his weyes bifore his Lord God, and he was deed, and Achas his sone regnede for hym xvj. 3eer in Jerusalem. This Acas dide not riztfulnesse in Goddis sizt, but zede in the weies<sup>y</sup> of the kingis of Israel, and made ymagis to Baal, and dide manyfold ydolatrie; and God bitook him in to the hond of the king of Sirie, which king smoot Acas, and took a gret prey of his rewme into<sup>z</sup> Damask; and Acas was bitaken to<sup>a</sup> the hondis of the king of Israel, and was smyten with a greet wounde. And Facee, the sone of Romelye, killide of Juda vj. score thousand in oo day, alle the werriouris; for thei hadden forsake the Lord God of her fadris; and the sones of Israel token of hire britheren of Juda ij. c. thousand of wymmen, and of children<sup>b</sup>, and of damyselis, and prey withouten ende, and baren it in to Samarie. And Obed, the prophete of God, seide to the men of Israel, that thei hadden do greet cruelte, and synned azens God, and bad hem<sup>c</sup> lede azen the prisoneris of Juda, “ for whi

*Hou Amasie was distroied, for he wolde not doo bi the counceil of the prophete.*

*Osias was lepre for negligence.*

*Acas was distroied, and his oost for his synne.*

y to β. z delyueren ζ. zz for to ι. a for ζ. b Om. β. s the kyng δεη. t he dwellid ζ. u the kynges β.  
 c Om. ζ. d Om. δεη. e smiten δ. f he souz<sup>te</sup> ζ. v Om. α. w and he ζ. x Om. βδεζη pr. m. ι.  
 g and δ. b bileuede to ζ. i Om. δει. k Om. ζ. y weie ζη pr. m. z and broute into βζη sec. m. a in  
 l entre δε. m and he ζ. n and he ζ. o Om. βδει. to ζ. b litle childeren βζ. c Om. β.  
 p clepid ζ. pp othere ι. q and he ζ. r Om. ζ.

*Hou the children of Israel restoriden azen to Juda the prey bi counceil of Obed the prophete, and Acas was deed in his grete anguysh.*

“greet veniaunce of the Lord nei3eth to 3ou.” Therefore the princes of Israel maden the werriouris to forsake the prey, and alle thingis whiche thei hadden take; and the princis clothiden hem that weren nakid, and refreschiden hem with mete, and drinke, and anyntyng of oile, for traueile, and senten hem hoom benyngly. Thanne king Acas sente to the king of Assiriens, and axide help; and Ydumeys camen, and killiden manye men of Juda, and taken greet prey; and Filisteys taken many citees of Juda, and dwelliden in tho. And God made low the puple of Juda for Acas the king of Israel, for he hadde maad `him nakid of help<sup>d</sup>, and for he hadde dispisid God. And God brou3te a3ens him<sup>e</sup> Teglatlath Falasar, the king of Assiriens, that turmentide<sup>f</sup> him, and distroiede, for noon a3enstood. Therefore Acas spoilide Goddis hous, and the hous of kingis<sup>g</sup> and of<sup>gg</sup> princis, and 3af 3iftis to the king of Assiriens; and natheles it profitide<sup>h</sup> no thing to him; and Acas, in the tyme of his anguysh, encreside dispising a3ens God, and offrde sacrifices<sup>hh</sup> to the<sup>i</sup> goddis of Damask, and he seide, “The goddis of Sirie `helpen hem<sup>j</sup>, whiche goddis I schal plese<sup>k</sup> with sacrifices, and thei schulen helpe me,” whanne a3enward thei weren fallyng<sup>l</sup> to him, and to al Israel. Therfor Acas rauyschide and brak alle the vessels of Goddis hous, and closide the 3atis of Goddis temple, and made to him auteris in alle corners<sup>m</sup> of Jerusalem, and in alle the citees of Juda, to brenne encense, and terride God to wraththe. And he dizede, and Esechie his sone rengnide for him xxix. 3eer in Jerusalem; he<sup>n</sup> dide that that<sup>o</sup> was pleasaunt in<sup>p</sup> Goddis sijt, bi alle thingis which<sup>q</sup> Dauith his fadir hadde do. And he opynede the 3atis of Goddis hous, in<sup>r</sup> the firste 3eer of his rewme, and made prestis and dekenes to clense and halewe the<sup>s</sup> temple and auter<sup>t</sup> of God, with al the vessels and purtenaunsis of the temple; and he gaderide togidere alle the princis of the citee, and stizide into<sup>u</sup> Goddis hous; and thei offrden vij. boolis and<sup>uu</sup> vij. rammes, vij. lambren, and<sup>v</sup> vij. buckis of geet, for synne, for the rewme, for the<sup>w</sup> sentuarie, and for Juda. And he seide to the prestis, the<sup>x</sup> sones of Aaron, that thei schulden offre on the auter of God, and thei diden so. And he ordeynede dekenys in the hous of God, with symbals and sautrees and harpis, bi<sup>y</sup> the ordynaunce of Dauith, and of Gad, the prophete of the king, and of Nathan the prophete; for it was the comaundement of God bi the hond of hise prophetis. And dekenys<sup>z</sup> stooden and heelden the orgenys of Dauith, and prestis heldyn trumpis. And Esechie comaundide that thei schulden offre brent sacrifices<sup>a</sup> ou the auter, and whanne brent<sup>b</sup> sacrifices weren offrde, thei bigunnen `to singe<sup>c</sup> heryngis<sup>d</sup> to God, and to<sup>e</sup> sounne with trumpis and diuerse orgenys, whiche Dauith the king of Israel hadde maad redy for to sounne. And Esechie and the princis comaundiden to the dekenys that thei schulden herie God with the wordis of Dauith, and of Asaph the prophete. And Esechie sente to al Israel and Juda, and wroot epistlis to Effraym and Manasses, that thei schulden come to Goddis hous in Jerusalem, and make pask to the Lord God of Israel. And it pleside the<sup>f</sup> king and al the multitude, and thei demeden to sende messengeris into al Israel, fro<sup>g</sup> Bersabee til to Dan, that thei schulden come and make pask to the Lord God `of Israel<sup>gg</sup> in Jerusalem. And currowris 3eden out with epistlis, bi comaundement<sup>h</sup> of the king and of hise princes, `in to<sup>i</sup> al Israel and Juda, as the king hadde comaundid, and precheden, “Sones of Israel, turne 3e<sup>k</sup> “a3een to the Lord God of Abraham, of Isaac, and of<sup>l</sup> Israel, and he schal turne a3en to “the remenauntis that ascapiden the hondis of the king of Assiriens; serue 3e to<sup>m</sup> the<sup>n</sup> “Lord God of youre fadris, and the wraththe of his strong veniaunce schal be turned “a wey<sup>o</sup> fro 3ou; for if 3e turnen a3en to the Lord, 3oure britheren and 3oure sones schulen “haue mersy bifore hire lordis, that ledden hem prisoners, and thei schulen turne a3en into

*Ezechie was a good man.*

*How Ezechie comaundede the puple to holde pask, and comaundide the lawe to be kept.*

<sup>d</sup> naked the help of hym  $\beta$ .    <sup>e</sup> Om. a.    <sup>f</sup> turmentide  $\beta$ .    <sup>g</sup> the kingis  $\zeta$ .    <sup>gg</sup> Om. i.    <sup>h</sup> profite i.    <sup>hh</sup> sacrifice  $\zeta$ .    <sup>i</sup> Om. i.    <sup>j</sup> help me  $\zeta$ .    <sup>k</sup> worshipe  $\delta$ .    <sup>l</sup> into fallyng  $\delta\epsilon\iota$ .    <sup>m</sup> the corneris  $\beta\delta\epsilon\zeta$ .    <sup>n</sup> and he  $\zeta$ .    <sup>o</sup> Om.  $\beta$ .    <sup>p</sup> to  $\zeta$ .    <sup>q</sup> that  $\beta$ .    <sup>r</sup> Om.  $\zeta$ .    <sup>s</sup> his  $\zeta$ .    <sup>t</sup> the auter  $\delta\epsilon\zeta$ .    <sup>u</sup> in a.    <sup>uu</sup> Om. i.    <sup>v</sup> Om.  $\beta$ .    <sup>w</sup> Om.  $\beta\zeta$ .    <sup>x</sup> of the  $\beta$ .    <sup>y</sup> and bi  $\zeta$ .    <sup>z</sup> the dekenes  $\zeta$ .    <sup>a</sup> a sacrifice  $\zeta$ .    <sup>b</sup> the brent  $\eta$ .    <sup>c</sup> Om.  $\beta$ .    <sup>d</sup> heryng  $\zeta$ .    <sup>e</sup> so  $\zeta$ .    <sup>f</sup> to the  $\beta$ .    <sup>g</sup> and fro  $\zeta$ .    <sup>gg</sup> Om. i.    <sup>h</sup> comaundementis  $\zeta$ .    <sup>i</sup> to  $\epsilon$  *pr.m.*    <sup>k</sup> Om.  $\delta\epsilon\iota$ .    <sup>l</sup> Om.  $\beta\zeta$ .    <sup>m</sup> Om.  $\beta\zeta$ .    <sup>n</sup> youre  $\beta$ .    <sup>o</sup> a3en  $\delta\epsilon\iota$ .

“ this lond.” Therefore currouis 3eden swiftly<sup>p</sup> fro citee ‘in to<sup>q</sup> citee, by the lond of Effraym and of Manasses ‘til to<sup>r</sup> Sabulon, and thei scorneden and bymowiden the messengeris; natheles summe of Aser and of<sup>s</sup> Manasses and of<sup>t</sup> Sabulon assentiden to the counceil, and camen in to Jerusalem. Goddis hond was maad in Juda, that he 3af to hem oon herte, and thei diden the word of God bi comaundement of the king and of princis, and many puplis weren gaderid in Jerusalem, to make the<sup>u</sup> solempnite of pask in the ij. monthe; and thei distroieden the auteris that weren in<sup>v</sup> Jerusalem, and thei distroieden alle thingis in which encense was offrid to ydolis, and castiden forth<sup>w</sup> in to the stronde of Cedron. Whanne these thingis weren halewid rijtly, al Israel 3ede out, that was founden in the citees of Juda, and thei braken symylacris, either<sup>x</sup> ymagis, and hewiden<sup>y</sup> doun<sup>z</sup> wodis, and distroieden hize placis and auteris, and<sup>a</sup> not oonly of al Juda and Beniamyn, but also of Effraym and Manasses, til thei distroieden thoo outtirly. And Esechie ordeynede cumpanyes of prestis and of dekenis, bi her departingis, ech man in his owne offis, as wel of prestis as of dekenis, to brent sacrifices<sup>b</sup> and peesible<sup>c</sup> sacrifices, that thei schulden mynystre and knouleche and singe in the 3atis of the castels, eithir<sup>d</sup> oostis, of the Lord. And Esechie comaundide to the puple to 3eue to prestis and dekenes her partys, that is, the firste fruytis and tithis, that thei myzten 3eue tent to the lawe of God. And there is told myche of the paying and deeling of tithis and other<sup>e</sup> hooly thingis. Thanne it sueth hou Sennagerib blasfemed God of Israel, and hou Esechie counfortide the puple azens his blasfemye and pride. And<sup>f</sup> Esechie and Ysaie the prophete preieden azens the blasfemye, and crieden til<sup>g</sup> in to heuene; and God sente his aungel, and he<sup>h</sup> killide ech strong man, and werriour, and prince of the oost<sup>i</sup> of ‘the king of<sup>i</sup> Assiriens, and he<sup>k</sup> turnide azen with schenschipec into his lond, and hise owne sonnes killiden him bi swerd. And God sauide Esechie and the dwelleris of Jerusalem fro the hond of Senacherib, king of Assiriens, and fro the hond of alle men, and 3af to hem reste bi cumpas. Aftir these thingis Esechie was syk to the deeth, and he preiede to God, and God herde him. And the herte of Esechie was reysid to pride, and wraththe was maad azens him, and azens Juda, and azens Jerusalem. And aftir he was meekid, for his herte was reysid, bothe he and the dwelleris of Jerusalem weren mekid, and therfore the veniaunce of God cam not in the daies of Esechie. And Esechie was ful riche and noble, and in alle hise werkis he dide welsumly, what euer thing he wolde. Natheles in the message of princes<sup>l</sup> of Babilone, that weren sente to him to axe of the grete wondir that bifel on erthe, God forsook him, that he was temptid, and alle thingis weren knowen that weren in his herte. Thanue<sup>m</sup> dizede Esechie, and Manasses his sone rengnide in Jerusalem<sup>Manasses.</sup> lv. 3eer. And Manasses dide yuele bifore God, bi abomynacioun of hethen men, which God distroiede bifore the sonnes of Israel, and he byldide hize placis, and made auteris to<sup>n</sup> Baalym, and dide manyfold ydolatrie, and seruede to wicche craftis, and sette<sup>o</sup> ydolis in the temple of God; and he disseyuede the puple of Juda and the dwelleris of Jerusalem, that thei diden yuel more than hethene men, which the Lord hadde distroied fro the face of the sonnes of Israel. And God spac to him and to his puple, and thei nolden take heede; therfore he brouzte on hem the princis<sup>p</sup> of the oost of the king of Assiriens; and thei taken Manasses, and bounden him with chaynes and gyues, and ledde him into Babilone; and aftir that he was angwischid, he preiede his Lord God, and he dide penaunce gretly bifore the God<sup>q</sup> of his fadris, and he preiede hertily, and bisouzte God, and God herde his preier, and brouzte<sup>r</sup> him azen in to Jerusalem, into his rewme. And Manasses knew that the Lord himself is God, and he dide away alien goddis, and symylacris, either<sup>s</sup> idolis fro Goddis hous, and distroiede auteris whiche he hadde maad in the hil of Goddis hous<sup>t</sup> and

*Hou Ezechie  
and Ysaie  
preiede, for the  
blasfeme of  
Senagerib.*

*Manasses.*

*Hou Manasses  
preiede in an-  
gwissh, and God  
herde hym.*

<sup>p</sup> swiftly a.    <sup>q</sup> to δει.    <sup>r</sup> and of δει.    <sup>s</sup> Om. δεζι.    <sup>f</sup> Om. δεηι.    <sup>g</sup> Om. β.    <sup>h</sup> Om. β.    <sup>i</sup> Om. ζ.    <sup>k</sup> the  
<sup>t</sup> Om. ζ.    <sup>u</sup> Om. δεζι.    <sup>v</sup> maad in ζ.    <sup>w</sup> hem    king ζ.    <sup>l</sup> the princis ζ.    <sup>m</sup> And β.    <sup>n</sup> ou ζ.  
forth ζ.    <sup>x</sup> or ζ.    <sup>y</sup> heew ζ.    <sup>z</sup> Om. β.    <sup>a</sup> Om. βζ.    <sup>o</sup> settide δεζι.    <sup>p</sup> prynee δει.    <sup>q</sup> Lord God ζ.    <sup>r</sup> God  
<sup>b</sup> sacrifice ζ.    <sup>c</sup> to peesible δει.    <sup>d</sup> or ζ.    <sup>e</sup> Om. ζ.    brouzte ζ.    <sup>s</sup> or ζ.    <sup>t</sup> Om. δει.

in Jerusalem, and castide alle out of the citee, and he restoride the auteer of God, and offride on it sacrificis<sup>u</sup> and herying<sup>uu</sup>, and comaundide<sup>v</sup> the puple of Juda to serue the Lord God of Israel; and natheles the puple offride zit<sup>w</sup> in hiȝe placis to her Lord God. Manasses dijede, and Amon his sone regnide for him ij. ȝer in Jerusalem, and he dide yuel in Goddis siȝt, as Manasses his fadir hadde do, and offride and seruede to alle idolis, which Manasses hadde maad; and he reuerenside not the face of God, as Manasses reuerenside, and he dide many greetere trespassis; and whanne his seruauntis hadden conspirid azens him, thei killiden him; and the puple killide hem that hadden slayn Amon, and made Josie his sone king for him, and he regnide xxxj. ȝeer in Jerusalem. Josie<sup>x</sup> dide that that was riȝtful in Goddis siȝt, and ȝede in the weies of Dauith, his fadir, and<sup>y</sup> bowide neither to the riȝt side neither to the lift side. In the viij. ȝeer of his rewne, whanne he was ȝit a chijld, he bigan to seke the God of Dauith, his fadir, and in the xij. ȝeer, aftir that he bigan, he clenside Juda and Jerusalem fro hiȝe placis, and ymagis and ydolis. Thei distroieden bifore him the auters of Baalym, and the symylacris that weren put aboue; he kittide down, and alto-brak wodis and grauen ymagis, and scateride the relijfis on the biriels of hem that weren wont to offre. Ferthermore he brente the boonys of prestis in the auteris of idolis, and he<sup>z</sup> clenside Juda and Jerusalem, and distroiede alle ydolis<sup>a</sup> in the citees of Manasses and of<sup>aa</sup> Effrahym and of<sup>aa</sup> Symeon til to Neptalym. In the xvij. ȝeer of his rewme, whanne the lond and the temple of God was clensid, he sente worthi men to reparaile Goddis hous, and so thei diden in deede. And Elchie, the gret prest, ȝaf to Saphan, the scriueyn and solempne messenger<sup>b</sup>, the book of Goddis lawe, and he bar it to the king; and whanne the king hadde herd the wordis of the lawe, he to-rente hise clothis, and he comaundede Elchie and othere grete<sup>c</sup> men to goo, and preie the Lord for the king, and for the resydues of Israel and of Juda, on alle the words of the book of Goddis lawe; “for whi greet veniaunce of God hath droppid on vs, for oure fadris kepten not the wordis of God, that thei diden alle thingis that ben writen in this book.” Therefore Elchie, and thei that weren sent togidere of the king, ȝeden to Olda, a profetesse, the<sup>d</sup> wijf of Sellum; and God seide bi hir that he schal bringe in on this place and dwelleris<sup>e</sup> therof yuelis, and alle cursinges that ben writen in this book of Goddis lawe; for thei forsoken God and sacrificiden<sup>f</sup> to alyen<sup>g</sup> goddis, to terre him to wrathfulnesse, in alle the werkis of her hondis; “but for thou, king of Juda, herdist the wordis of the book, and were meekid in Goddis siȝt, and weptist and to-rentist<sup>h</sup> thi clothis, I haue herd thee,” seith God, “and thou schalt be born in to thi sepulcre in pees, and thin ȝen schulen<sup>i</sup> not see al the yuel which Y schal bringe in on this place, and on the dwelleris therof.” And whanne Josie hadde herd these wordis, he clepide togidere alle the eldre men of Juda and of Jerusalem, and he stiȝide in to Goddis hous, and alle men<sup>j</sup> of Juda and the dwelleris of Jerusalem stiȝiden togidere, prestis and deknis, and al the puple fro the leeste ‘til to<sup>k</sup> the moste, and in audiense of hem the king redde in Goddis hous alle the wordis of the book; and he stood in his trone, eithir<sup>l</sup> seete of doom, and smoot boond of pees bifore God, that he schulde go aftir God, and kepe hise heestis, and witnessingis<sup>m</sup>, and iustifyingis, in al his herte and al<sup>mm</sup> his soule, and do tho thingis that ben writen in that<sup>n</sup> book whiche he hadde red. And he chargide gretly on this thing alle men that weren founden in Jerusalem and Beniamyn; and the dwelleris of Jerusalem diden bi the<sup>o</sup> couenaunt of the<sup>p</sup> Lord God of her fadris. Therefore Josie dide away alle abomynaciouns fro alle the cuntreys of the sones of Israel, and made alle men, that weren residue in Israel<sup>q</sup>, to serue her Lord God; in alle the daies of his lijf thei ȝeden not away fro the Lord God of her fadris. Aftirward<sup>r</sup> Josie made pask in Jerusalem, and

*Josie the good king.*

*Hou Josie comaunde the grete prest Elchie to preie with othere men, and himself redde the book of Goddis lawe, sittinge in his trone.*

<sup>u</sup> sacrifice ζ. <sup>uu</sup> heryngis ι. <sup>v</sup> comandynge β. <sup>w</sup> Om. δει. <sup>x</sup> And Josie ζ. <sup>y</sup> he δ. <sup>z</sup> Om. β. <sup>a</sup> the ydolis δ. <sup>aa</sup> Om. ι. <sup>b</sup> messangers ζ. <sup>c</sup> Om. ζ. <sup>d</sup> Om. β. <sup>e</sup> the dwellers ζ. <sup>f</sup> sacrificiden δει. <sup>g</sup> other β. <sup>h</sup> rentist δεηι. <sup>i</sup> schal ζ. <sup>j</sup> the men ι. <sup>k</sup> in to β. <sup>l</sup> or ζ. <sup>m</sup> wytnessyng β. <sup>mm</sup> in al ι. <sup>n</sup> the β. <sup>o</sup> Om. δει. <sup>p</sup> here δει. <sup>q</sup> Jerusalem δ. <sup>r</sup> After β. And afterward ζ.

ordeynede prestis in hire officis<sup>s</sup>, and bad hem mynystre in Goddis hous, and bad dekenis serue God and his puple Israel<sup>t</sup>, and make hem redy bi hire housis and kinredis in the departing of ech, as Dauith, king of Israel, comaundide, and bad hem serue in the seyntuarie, bi the meynes and cumpanyes and<sup>u</sup> dekenis, and that thei be halewid, and offre pask, and make redy her britheren therto. And Josie made such a pask, that noon was lyk in<sup>v</sup> Israel, fro the daies of Samuel the prophete, neithir eny of the kingis of Israel made pask, as Josie dide, to prestis, and dekenes, and to al Juda and Israel, and to the dwelleris of Jerusalem; for he zaf to al the puple that was founden in Jerusalem in the solempnite of pask, xxx. thousande lambrin<sup>w</sup> and kidis<sup>w</sup> and othere scheep, and iij. thousand of oxun. Aftir that Josie hadde reparelid the temple, Neco, king of Egipt, stizide to fizte in Cartanys, and Josie zede forth azens him, and the king of Egipt seide to Josie, "I come not to day azens thee, but I fizte azens another hous, to whiche God bad and<sup>x</sup> made<sup>y</sup> me go in haste; therefore ceese, thou king of Juda, to day azens God, which is with me, lest he<sup>z</sup> sle thee." Josie nolde turne azen, but made himself redy to bataile azens the king of Egipt, and assentide not to the wordis of the king of Egipt, spoken bi Goddis mouth. Therefore Josie was slayn of the king of Egipt, and the peple of the lond made Joacas his sone king in Jerusalem. He<sup>a</sup> regnide iij. moonthis in Jerusalem, and the king of Egipt puttide<sup>b</sup> him doun, and condempnide the lond of Juda in an c. talentis of syluer, and in a<sup>c</sup> talent of gold, and made Eliachym his brothir kyng<sup>d</sup> for him on Juda and Jerusalem, and turnide his name Joachym. He regnide xj. 3eer in Jerusalem, and dide yuel bifore God. Therefore Nabugodonor took him, and ledde him boundyn with chaynes into Babilone, and baar thidir the vessels of Goddis temple; and Joakin his sone rengnide for him iij. moonthis and x. daies in Jerusalem, and dide yuel in Goddis sizt. Thanne Nabugodonor sente men that ledden hym into Babilone and bare<sup>e</sup> out the<sup>f</sup> precioseste<sup>g</sup> vessels of Goddis hous; and Nabugodonor made Sedechie king on Juda and Jerusalem<sup>h</sup>. He<sup>i</sup> rengnide xj. 3eer in Jerusalem, and dide yuel in Goddis sizt, neithir was<sup>k</sup> aschamyd of the face of Jeremye, the prophete, that spac to him of Goddis mouth. He brak the ooth maad too Nabugodonor; therefore Nabugodonor cam and took hym, and ledde him and alle the vessels and the<sup>l</sup> treasures of Goddis hous and of the king<sup>m</sup> and princis into Babilone, and killide the puple, and distroiede and brente Jerusalem; and the puple that was left alyue was led into Babilone, and seruede the king and his sones, til the king of Perseys rengnide, and til l.<sup>n</sup> 3er weren fillid<sup>o</sup>, bi Goddis word seid<sup>oo</sup> bi the mouth of Jeremye. And Cyrus, king<sup>p</sup> of Perseys, comaundide to be prechid, 3he bi writinge in al his rewne, that Jewis schulden turne azen into Judee.

*Of the pask of Josie, and how he was slayn, in his defeaute, of the king of Egipt.*

*Sedechie dide yuel, [and] therefore Nabugodonor ledde him into Babilone.*

## CAP. X.

This proces of Paralypomynon in the j. and ij.<sup>q</sup> book schulde stire 'cristenc kingis and lordis<sup>r</sup> to distroie synne, and loue vertu, and make Goddis lawe to<sup>s</sup> be knowe and kept of her puple, for heere thei mown se, hou sore God punschide yuele kingis, that lyueden yuele, and drowen the puple to idolatric, either<sup>t</sup> other gret synnes, and hou greetly<sup>u</sup> God preyside, rewardide, and cherschide good kinges, that lyueden wel, and gouernede wel the puple in Goddis lawe, and opin resoun, and good<sup>v</sup> conscience. And thouz kingis and lordis knewen neuere more of hooly scripture<sup>w</sup> than iij.<sup>x</sup> stories of the ij. book<sup>y</sup> of Paralypomynon and of Regum, that is, the storie of king Josophat, the storie of king Ezechie, and the storie of king Josie, thei myzte lerne sufficiently to lyue wel and gouerne wel hire puple bi Goddis lawe, and eschewe al pride, and<sup>z</sup> ydolatrie, and<sup>a</sup> coueitise, and other synnes<sup>b</sup>. But alas! alas! where king Jozophat sente hise princis, and<sup>c</sup> dekenes, and prestis, to ech citee of

*The coumfort to the loueres of Goddis lawe.*

<sup>s</sup> office δζ. <sup>t</sup> of Israel ζ. <sup>u</sup> of βζ. <sup>v</sup> it in ζ. <sup>r</sup> kyngis and cristene lordis δεη. <sup>s</sup> Om. β. <sup>t</sup> or ζ.  
<sup>w</sup> Om. β. <sup>x</sup> Om. αη. <sup>y</sup> Om. η. <sup>z</sup> I ζ. <sup>a</sup> And he ζ. <sup>u</sup> Om. δ. <sup>v</sup> Om. β. <sup>w</sup> writ δε. <sup>x</sup> the thre ζ.  
<sup>b</sup> putte β. <sup>c</sup> oo δε. <sup>o</sup> ζ. <sup>d</sup> Om. αη. <sup>e</sup> baren βζ. <sup>y</sup> bookis ζ. <sup>z</sup> Om. ζ. <sup>a</sup> Om. β. <sup>b</sup> From this paragraph to the beginning of cap. xi. omitted in δι.  
<sup>f</sup> not αη. <sup>g</sup> preciose ζ. <sup>h</sup> on Jerusalem δ. <sup>i</sup> And he ζ. <sup>k</sup> he was ζ. <sup>l</sup> Om. ζ. <sup>m</sup> kingis ζ. <sup>n</sup> seuenti ζ. <sup>c</sup> Om. βζ.  
<sup>o</sup> fulled β. <sup>oo</sup> Om. ι. <sup>p</sup> the king β. <sup>q</sup> in the secounde β.

*Se what good kingis and lordis diden, and do ther-astir.*

*War pardouns!*

his rewme with the book of Goddis lawe, to techen opiny Goddis lawe to the puple, summe cristene lordis senden general lettris to alle her mynistris, and leegemen eithir tenauntis, that the pardouns of the bisschopis of Rome, that ben opyn leesingis, for thei graunten

*See lordis what sorewe is in soure defaute.*

many c. zeeris of pardoun aftir domes day, be prechid<sup>d</sup> generaly in her rewmes and lordschipis, and if eny wijse man azenseith<sup>e</sup> the opyn errouris of anticrist, and teche<sup>f</sup> men to do her almes to pore nedy men, to ascape the peynes of helle, and to winne the blisse of heuene, he be<sup>g</sup> prisoned, as a man out of cristen bileue, and traytour of God, and of<sup>h</sup> cristen kingis and lordis. And<sup>i</sup> where king Ezechie made him ful bisy to clense Goddis hous, and do away al vnclennesse fro the sentuarie, and comaundide prestis to offre brent sacrifice on Goddis auteer, and ordeynede dekenis in Goddis hous to herie God, as Dauith and other

*War freeris lettris!*

prophetis ordeyneden, summe cristene lordis in name, and hethene in condiscouns defoulen the sentuarie of God, and bringin in symonient clerkis, ful of coueitise, eresie, and ypocrisie, and malice, to stoppe Goddis lawe, that it be not knowen and kept, and frely prechid; and 3it summe cristene lordis holden many prelatis and curatis in her courtis and in seculer offis azens Goddis lawe and mannis opiny, and withholden hem fro her goostly offis and helping of cristen soulis; and where king Josie prechide opiny Goddis lawe in the temple to al the puple, and castide away idolis, and brente the boonis of prestis, that diden idola-

*Kyngis and lordis cherische good prestis, for drede of God, and veniaunce that foloweth negligence.*

trie, summe cristen lordis in name not<sup>k</sup> in dede, preisen and magnifien freris lettris, ful of disceit and leesingis, and make hire tenauntis and meyne<sup>l</sup> to swere bi herte<sup>m</sup>, boonis, nayles<sup>n</sup>, and sydes, and other membris of Crist, and pursuen ful cruely hem that wolden teche treuly and freely the lawe of God, and preisen, mayntenen, and cherischen hem, that prechen fablis, lesingis, and synful mennis tradiciouns, either<sup>o</sup> statutis, and letten greetly the gospel to be prechid, and holy writ to be knowen and kept. But wite these vnwyse lordis, that Elye the prophete, oon aloone hadde the treuthe of God, and king Acab with viij.<sup>p</sup> c. and l. prestis and prophetis of Baal hadde the false part; and eft Mycheas, oon aloone prophete of God, hadde the treuthe azens iiij. c. prophetis of Baal, that counceileden Acab go<sup>q</sup> to<sup>r</sup> werre to his owne schenscipe and deth; so now a fewe pore men and idiotis, in compari-

*Prelatis beth war!*

soun of clerkis of scole, mown haue the treuthe of holy scripture azens many thousande prelatis and religiouse, that ben 3ouen to worldly pride and coueitise, symonie, ypocrisie and other fleschly synnes, moost<sup>s</sup> sithen these pore men desiren oonly the treuthe and fredom of the<sup>t</sup> hooly gospel, and of hooly scripture, and accepten manis lawis<sup>u</sup> and ordynauncis<sup>v</sup>, oonly in as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn proffit of cristen puple; and worldly prelatis and feyned relygious grounden hem on synful mennis statutis, that sounnen<sup>w</sup> pride and coueitise, and letten the treuthe and fredom of Goddis lawe to be knowen and kept, and bringen cristen puple in nedeles<sup>x</sup> tharldam and greet cost. But it is for<sup>y</sup> to drede ful sore lest kingis and lordis ben now in the formere synnes of Manasses; God graunte that thei repenten verily and make amendis to God and men, as he dide, in the ende; for thei setten idolis in Goddis hous, and exciten men to idolatrie, and scheden innocent blood in many maners, as Manasses dide. First thei setten in her herte<sup>z</sup>, that schulde be the temple and specialy<sup>a</sup> chaumbre of God, the idole of coueitise, either<sup>b</sup> of glotonie, either<sup>b</sup> of pride, either<sup>b</sup> of other greet synnes, for saint Poul seith, that oure bodies ben the temple<sup>c</sup> of the Hooly Goost, and eft he seith, that auarice is the seruise of idolis<sup>d</sup>, and eft he seith, that glotouns maken her bely<sup>e</sup> her God; and God seith bi Job, that the deuil is king ouer alle the sones<sup>f</sup> of pride, and Jhesu Crist seith, that the deuil is prince of this world, that is, as Austin seith, of false men that dwellen in this world. Thanne thei that setten pride, either<sup>g</sup> coueitise, either<sup>g</sup> glotonie, either<sup>g</sup> rauyn, in her herte, settyn idolis of

<sup>d</sup> by prechyng β. <sup>e</sup> azens seye β. azens seith ζ. <sup>u</sup> lawe εν. <sup>v</sup> ordenaunce ζ. <sup>w</sup> sowen β. <sup>x</sup> endeles εν.  
<sup>f</sup> techith η. to teche ζ. <sup>g</sup> schal be εζ. <sup>h</sup> Om. ε. <sup>y</sup> Om. βε. <sup>z</sup> hertis ζ. <sup>a</sup> special ε. the special ζ.  
<sup>i</sup> Om. η. <sup>k</sup> and not ε. <sup>l</sup> meynes ε. many other ζ. <sup>b</sup> or ζ. <sup>c</sup> templis ε. <sup>d</sup> Om. ε. <sup>e</sup> belies ε. <sup>f</sup> children ε. <sup>g</sup> or ζ.  
<sup>m</sup> the herte βζ. <sup>n</sup> and nailis ζη. <sup>o</sup> or ζ. <sup>p</sup> his eyzte β.  
<sup>q</sup> Om. ε. to go β. <sup>r</sup> Om. βη. <sup>s</sup> and most β. <sup>t</sup> Om. β.

Baal, either<sup>g</sup> of the deuil, in the temple of God. Specialy lordis setten idolis in Goddis *War lordis!* hous, whanne thei maken vnworthi prelati<sup>s</sup> either<sup>g</sup> curatis in the chirche; for whi such vnable prelati<sup>s</sup> either<sup>g</sup> curatis ben idolis, as God seith in xj.<sup>h</sup> c̄. of Zacarie to an vnable prelat, “A! thou schepherde, and idole, forsakinge the floc;” wherfor Erchedekene in Rosarie<sup>i</sup>, *Erchedekene, doctour of the popis lawe,* which is oon of the famouseste<sup>k</sup> doctouris, and<sup>l</sup> of the popis lawe, writith thus, “an yuel *seith thus of prelati<sup>s</sup>, with Austyn.* prelat is seid a rorynge lyoun, and a wolf rauysching prey;” and in the<sup>m</sup> xxxiiij. c̄. of Esechiel, he is seid to feede him<sup>n</sup> self and not the<sup>o</sup> scheep; also he is seid to seke his owne profitis temporal, therefore he is<sup>p</sup> not of Goddis children, as Austyn seith in<sup>q</sup> viij.<sup>r</sup> cause, j. questioun, c̄. *sunt quidam*, and for this thing power schal be taken away fro him, as God seith in the<sup>s</sup> xxxiiij. c̄. of Ezechiel. Also an yuel prelat is seid a wolf, as the lawe witnessith in lxxxij.<sup>t</sup> distincion c̄. *nichil*; also for defaute of gouernaile he is seid a vnchaast dogge, as Austyn witnessith in ij.<sup>u</sup> cause vij.<sup>v</sup> questioun, c̄. *qui nec*; also he is a<sup>w</sup> crowe, either<sup>x</sup> a rauen, for the blacknesse of synnes, as the lawe witnessith there, in c̄. *non omnis*; also he is seid foned salt, not prophitable to eny thing, as the lawe witnessith there, in c̄. *non omnis*; also he is seid an hog, as the lawe witnessith in xliij.<sup>y</sup> distincion, in<sup>z</sup> c̄. *in mandatis*; also he is seid a cherl of cherlyshed<sup>a</sup> of yuel lijf, as the lawe witnessith in xlviij.<sup>b</sup> distincion, in the bigynnyng; also he is seid a capoun, for he hath the manere of an hen, for as a<sup>c</sup> capoun crowith not, so an yuel prelat crowith not in preching; also an yuel prelat gendri<sup>th</sup> not bi preching of Goddis word, neithir he fi<sup>z</sup>tith for hise *Of curatis.* sogetis; also as the<sup>d</sup> capoun clepith not hennis, so an yuel prelat clepith not pore men to mete; also as a capoun makith fat himself, so an yuel prelat makith fat himself. Therefore sithen he seekith plenteuousnesse<sup>e</sup>, metis<sup>f</sup>, and richessis, he schal be put into the<sup>g</sup> fjer of helle, as Jerom witnessith on Mychee, and<sup>h</sup> in the<sup>i</sup> xxxv. distincion, c̄. *ecclesie principes*. Erchedekene writith<sup>k</sup> al this in xliij.<sup>l</sup> distincion, in c̄. *sit rector*, on the<sup>m</sup> word *nuti*. Also a doumb prelat is an ydol, and<sup>n</sup> not a very prelat; a doumb prelat is not a very prelat, sithen he vsith not the offis of a<sup>o</sup> prelat, but he hath oonly the licnesse of a prelat, as an ydol that vsith not the offis of a man is oonly lijk a man, but it is noo man; therefore<sup>p</sup> suche doumbe prelati<sup>s</sup> moun riztfully be seid<sup>q</sup> symylacris, either<sup>r</sup> ydolis, of whiche<sup>s</sup> it is seid in the vi. c̄. of Baruk, “the trees of hem ben maad fair of a carpenter, and tho ben araied with “gold and syluer, and moun not speke,” and thei that maken suche prelati<sup>s</sup> ben lijk hem, whiche makeris schulen be dampned with suche prelati<sup>s</sup>, bi that word of Dauith, “thei that “maken tho ben maad lijk tho.” But marke wel, that hethene men hadden symylacris *Of yuel prelati<sup>s</sup> and negligent.* of vj. kyndis, that is, of cley, of tree, of bras, of stoon, of syluer, and of gold; we moun fynd these vj. kyndis in yuel prelati<sup>s</sup>; for whi symylacris of cley ben fleschly prelati<sup>s</sup>, of whiche God seith in the sautir, “I schal do hem away as the cley of streetis;” symylacris of tree ben vnwise prelati<sup>s</sup> and boistous<sup>t</sup> and without wit, of which it is seid in holy scripture, “a “tree is wlapid in siluer;” and these ben seid to be maad of nouzt in to prelati<sup>s</sup>, thes ben beestis clepid chymeres, that han a part of ech beest, and suche ben not no but oonly in opynyoun, either speche, and not in dede, neither in kynde; symylacris of bras ben thei, that han oonly worldly eloquence, for whi brasse zeueth greet<sup>u</sup> soum, in i.<sup>v</sup> pistle to Corinth.<sup>w</sup>, xiiij. c̄. “if I speke in the langagis of men and of aungels, and I have not<sup>x</sup> charite, I am “maad as bras sounnyge;” symylacris of stoon ben thei, that ben broken fro riztfulnesse and vertu, for temporal strengthe, these prelati<sup>s</sup> ben not the stoon which<sup>y</sup> is set into the heed of the corner, but these ben the stoon<sup>z</sup> of hirtyng and of sclaudre; symylacris of syluer ben thei that ben maad bi moneye, eitli<sup>r</sup><sup>a</sup> richessis<sup>b</sup>, whiche prelati<sup>s</sup> seyn, what wolen

g Or ζ. h the xi. βεζ. i his rosarie ε. k famous ζ. f of meetis ε. g Om. ε. h Om. ε. i Om. β. k wit-  
 l Om. εζ. m Om. βε. n to hym β. o his β. p nys β. nessith η. l the xliij. εζ. m this βεζ. n Om. ζ.  
 q Om. ε. r the viij. ζη. s Om. βζ. t the lxxxij. ε. o Om. β. p wherfore βζη. q clepid ζ. r or ζ. s the  
 u the ij. βζη. v the vij. εζ. w seid a ζε. x or βζ. whiche ζ. t bystowse β. boostours ζ. u a grete ζ.  
 y the lxiiij. ε. the xliij. ζ. z Om. ε. a a cherlyshed ηη. v Om. ε. the i. βζ. w the Corinth. η. x no β. y the  
 b the xlviij. εζ. c Om. β. d a ζ. e plenteuous βζ. weche β. z stoones ζ. a or ζ. b richesse ε.

*Negligence of  
lordis.  
Erchedekene  
doctour of the  
popis lawe.*

3e<sup>c</sup> 3eue to vs, and we schulen<sup>d</sup> bitraie Crist to 3ou; golden symylacris ben thei<sup>e</sup> that ben maad oonly for worldly nobleie, for whi<sup>f</sup> gold singnefieth nobley, and therefore the heed of the ymage of Nabugodonosor was of gold in ij.<sup>g</sup> c̄. of Daniel. Erchedekene tellith al this in xliij.<sup>h</sup> distinctioun, c<sup>o</sup>. *sit rector*, on the<sup>i</sup> word *mutus*. Thou3 this doctour of the popis lawe be pley<sup>n</sup> and scharp, he seith treuthe sesonable<sup>k</sup>, for the chirche now acordith<sup>l</sup> with hooly writ, and resoun, and comun doctouris of holy scripture; for in xi.<sup>m</sup> c̄. of Sacariee, God clepith an yuel prelat an ydol, and in Ezechiel and other prophetis he licneth tyrauntis and raueynouris to lyouns, woluis, beeris, and othere vnresonable beestis, to dispise her synne. Here lordis and other prelat<sup>s</sup> moun see in party, hou perilous it is to ordeyne yuele prelat<sup>s</sup> eithir<sup>n</sup> curatis in the chirche, for as seint Gregory seith, in i.<sup>o</sup> part of Pastoralis, ij.<sup>p</sup> c<sup>o</sup>. noo man harmeth more in the chirche, than he that doth weiwardly, and holdith the name of ordre<sup>q</sup>, eithir<sup>r</sup> of<sup>s</sup> holynesse; and the lawe seith *de electionibus*, c<sup>o</sup>. *nichil*, that no thing harmeth more the<sup>t</sup> chirche of God, than that vnworthi men be taken to the gouernaile of soulis; and Grostede seith in his sermoun *Premonitus a venerabili patre*, that to make vnable prelat<sup>s</sup> eithir<sup>u</sup> curatis in the chirche of God, is to haue come to the hizest degree of trespas<sup>v</sup>; also in his sermoun *Dominus noster Jhesus Cristus*, he writeth thus to the pope, “ he that bitakith the cure of soulis to a man vnmy3ti, vnkunynge, either<sup>w</sup> not “ wilful to kepe<sup>x</sup> duly the soulis, is guilty of alle the soulis, thou3 eny ascapith<sup>y</sup>, and<sup>z</sup> is sauid “ bi Goddis grace, and he that bitakith the cure of soulis to him that is opiny vnable “ therto, techith to sette more pris bi vnresonable beestis than by men, and for to loue “ more erthly thingis, that passyn schortly, than everlastinge thingis, and<sup>a</sup> more than the “ deeth and blood of Goddis sone; and he that 3eue<sup>t</sup> thus the cure of soulis to vnable “ men<sup>b</sup>, is warse than Eroude, that pursuede Crist, and warse thanne Jewis and hethene “ men, that crucifieden Crist.” Grostede seith this pley<sup>n</sup>ly, and preueth it opiny bifore the pope and al his clergie; and thei that procuren beneficis and<sup>c</sup> richessis to men<sup>d</sup>, haten hem to whiche<sup>e</sup> thei procuren thus, as if thei procured hem to be set in the cop of the chirche, in whirlwijndis and greet tempestis. Grostede seith this<sup>f</sup> in his sermoun *Scriptum est de lenitis*; and he that is negligent to drawe soulis out of the pit of synne, as myche as he may, bi the ordre of lawe, and he that lettith him of his werk, sleeth the soulis; and he that settith more prijs bi a fleschly scheep than a goostly scheep, that is, mannis soule, settith more pris bi a<sup>g</sup> peny than bi the lijf of Goddis sone, which is worth al this world. A recheles curat, and<sup>h</sup> that sleeth sogettis<sup>i</sup> bi<sup>k</sup> yuel ensauple, and withdrawing of Goddis word, is warse than vnresonable beestis, and he is warse than the cruciferis of Crist<sup>l</sup>, for he crucifieth him in hise membris. Goode counceillouris thei ben aloone, that ben wijse men, and drede God, for whi alle coueitouse men ben foolis, and vnwijse men, and to be led bi the counceil of hem is to dispose<sup>m</sup> of<sup>n</sup> henne cotis bi the counceil of foxis, and to<sup>o</sup> dispose of foldis of scheep bi the counceil of woluis. Grostede seith this in a sermoun *Premonitus a venerabili patre*. See, 3e lordis and prelat<sup>s</sup>, that maken vnable curatis, for fleschly affectioun and 3iftis<sup>p</sup>, and specialy for pley<sup>n</sup>ge at the bere, and othere vnleeful iapis, what trespoun 3e doon to God, and what harm to Cristis chirche and 3oure auaunseeis; 3e maken horrible abomynacoun of discourmfort stonde in the hooly place, for 3e make anticrist to stonde at the hi3e auter, in the stede of Crist, and trete the holy sacrament of Cristis flesch and his<sup>q</sup> blood ful vnworthily, and as Parisience seith, whanne 3e maken a coueitouse prest to stonde at the auter, 3e maken a maldworp stonde<sup>r</sup> there, in the stede of Crist; and whanne 3e maken a foned bischop, that can not and<sup>s</sup> loueth not Goddis lawe, stonde my-

*Grostede vpon  
curatis.*

<sup>c</sup> Om. β. <sup>d</sup> schal ζ. <sup>e</sup> tho ε. <sup>f</sup> Om. ζ. <sup>g</sup> the ij. εζ. <sup>h</sup> the xliij. ζ. <sup>i</sup> this ε. <sup>k</sup> and resonable β. resonable η. <sup>l</sup> and acordith ζ. <sup>m</sup> the xj. εζη. <sup>n</sup> or ζ. <sup>o</sup> the i. εζη. <sup>p</sup> the secunde ζ. <sup>q</sup> the ordre β. <sup>r</sup> or ζ. <sup>s</sup> Om. ζ. <sup>t</sup> in the εζ. <sup>u</sup> or ζ. <sup>v</sup> trespas ζ. <sup>w</sup> or ζ. <sup>x</sup> helpe εη. <sup>y</sup> ascape ζ. <sup>z</sup> either ε. <sup>a</sup> 3he and β.

<sup>b</sup> a vnable man β. <sup>c</sup> either ε. <sup>d</sup> sich men ζ. <sup>e</sup> whom ε. <sup>f</sup> alle these ζ. <sup>g</sup> the β. <sup>h</sup> Om. ε. <sup>i</sup> the sogetis ζ. <sup>k</sup> vndir hym by ζ. <sup>l</sup> Jhesu Crist ζ. <sup>m</sup> dispise η *pr.m.* <sup>n</sup> Om. β. <sup>o</sup> Om. ζ. <sup>p</sup> lustes β. <sup>q</sup> Om. εζη *pr.m.* <sup>r</sup> to stonde ζ. <sup>s</sup> ne ζ.

trid at the auter, 3e make an horned asse stonde at the auter, in the<sup>t</sup> stede of Crist; and so of othere vnresonable beestis, as lyouns, wluis, beeris, apis, dragouns, hoggis, horsis, doggis; and othere viciouse prestis, proude, coucitous, raneynouris, wrathful, ypocritis, trecherouse, glotenuous, lecherouse, enuyouse, and bacbiteris; and<sup>u</sup> 3e transfiguren Satanas into an<sup>v</sup> aungel of li3t, whanne<sup>w</sup> 3e maken curatis either<sup>x</sup> prelati, that ben contrarie to Crist, to ocupie the offis of bischop, abbot, either<sup>x</sup> of<sup>y</sup> prest. Lordis and prelati, that han sett suche idolis in Goddis hous, as Manasses dide, sue 3e Manasses in very repentaunce, and making of<sup>z</sup> amendis to God and men. Also lordis and prelati exciten strongly men to<sup>a</sup> *Vpon prelati and lordis, of swering.* ydolatrie, for thei sweren custumably nedelesly, and ofte vnavisily and fals, bi the membris of God, of<sup>b</sup> Crist, and bi seintis, in so myche that ech lord and greet<sup>c</sup> prelat comynly makith to<sup>d</sup> him an ydole of sum seint, whom he worschipith more than God; for comunly thei sweren bi oure Lady of Walsingham, seint Joon Baptist<sup>e</sup>, seint Edward, seint Thomas of Caunterbury, and such othere seintis, and chargen more this ooth than thou3 thei sweren by the Hooly Trinite; and in al this thei onoren more these seintis than thei onouren the Hooly Trinite. Thou3 it were leeuful to swere bi seintis, this is ydolatrie, to charge more an ooth maad bi suche seintis than bi God Almy3ty, either<sup>f</sup> bi the Hooly Trinite; natheles Crisostom witnessith on the v. c<sup>o</sup>. of Matheu, that to swere bi eny creature, is to do idolatrie; for as Jerom there<sup>g</sup>, and Decrees<sup>h</sup>, in xxij. cause, j<sup>a</sup>. questione, c<sup>o</sup>. *si quis per capillum*, and c<sup>o</sup>.<sup>i</sup> next bifore, and Decretals *de jure jurando*, c<sup>o</sup>. *et<sup>k</sup> si Christus*, witnessen pleylnly, to swere bi a creature is azens Goddis comaundement; and therfore Crist in the v. c<sup>o</sup>. of Math., comaundith to swere<sup>l</sup>, not bi heuene, neither<sup>m</sup> bi erthe<sup>n</sup>, and vndirstondith bi heuene and erthe creaturis of heuene and creaturis of erthe; and in al the old lawe it is not founden, where God grauntith to swere bi eny creature, but oonly bi his owne name, either<sup>o</sup> bi himself; and therefore the wise man seith in the<sup>p</sup> xxij. c<sup>o</sup>. of Ecclesiastici “a man that swerith mychil<sup>r</sup> schal be fillid with wickidnesse, and veniaunce schal not go a wey fro his hous;” and eft he seith, “thi mouth be not customable to swering, for whi myche fallyng is in it; the nemyng of God be not customable in thi mouth,” that is, to swere bi his name in veyn, either<sup>s</sup> fals, either<sup>t</sup> for an yuel ende; “and be thou not medlid with the names of seintis,” that is, to swere bi seintis, “for thou schalt not be gittlees of hem.” Here lordis and prelati moun see how thei don opin ydolatrie, whanne<sup>u</sup> thei *Vpon prelati.* gessen to onoure seintis, and hire opin deedis of ydolatrie and blasfemye ben opin bookis of ydolatrie and blasfemye<sup>v</sup> to hire sugetis; therfore, as Gregory seith in ij.<sup>w</sup> bok of Pastrals *Gregorie in his pastrals.* v.<sup>x</sup> c<sup>o</sup>., prelati ben worthi so many dethis, hou manye ensaumplis<sup>y</sup> of perdiscoun thei senden to sogettis, and in xxv.<sup>z</sup> c<sup>o</sup>. of Numery, God bad Moises hange alle the princis in iebatis azens the sunne, for the peple of Israel dide lecherie and idolatrie<sup>b</sup> bi ensauple<sup>c</sup> and sufraunce of hem. Now in Engelond it<sup>d</sup> is a conyn proteccioun azens persecucioun<sup>e</sup> of prelati and of<sup>f</sup> summe lordis, if a man is customable to swere nedeles, and<sup>g</sup> fals, and vnausid, bi the boonys, nailes, and sidis, and other membris of Crist, and<sup>h</sup> to be proud and lecherous, and speke<sup>i</sup> not of Goddis lawe, and repreue not synne aboute him; and to<sup>k</sup> absteyne fro oothis nedeles and vnleueful, and to eschewe pride, and speke<sup>l</sup> onour of God and of his lawe, and repreue synne bi weie of charite, is<sup>m</sup> matir and cause now whi prelati and summe lordis sclaudren men, and clepen hem lollardis, eretikis<sup>u</sup>, and<sup>v</sup> riseris of debate and of tresoun azens the king; now Manasses settith idolis opinly in the temple of God, and *Whi men clepen men lollardis; and war vayn spekeris!* sterith men gretly to do idolatrie, and cherischen hem that breken opinly Goddis heestis, and punysche hem soore, as hethene men either<sup>p</sup> eretikis, that bisien hem to lerne, kepe, and

<sup>t</sup> Om. ζ. <sup>u</sup> Om. ε. <sup>v</sup> Om. ζ. <sup>w</sup> and whanne ζ. <sup>x</sup> the fynethe ζ. <sup>y</sup> saumple βζ. <sup>z</sup> the xxv. εζ. <sup>a</sup> Om. η. <sup>b</sup> therto  
<sup>x</sup> or ζ. <sup>y</sup> Om. βεη. <sup>z</sup> Om. ζ. <sup>a</sup> to do βε. <sup>b</sup> and <sup>c</sup> yuel ensauple ζ. <sup>d</sup> Om. ζ. <sup>e</sup> per-  
of ζ. bi ε. <sup>c</sup> Om. ε. <sup>d</sup> Om. ζ. <sup>e</sup> of Baptist a. <sup>f</sup> seint η. <sup>g</sup> Om. ε. <sup>h</sup> Om. ζ. <sup>i</sup> to  
<sup>f</sup> or ζ. <sup>g</sup> seith there ζ. <sup>h</sup> in the Decrees ζ. <sup>i</sup> the <sup>k</sup> for to β. <sup>l</sup> to speke ζ. <sup>m</sup> this is ζ.  
chapter ζ. <sup>k</sup> Om. ζ. <sup>l</sup> not swere η. <sup>m</sup> Om. ζ. <sup>n</sup> eretikis a. <sup>o</sup> Om. ε. <sup>p</sup> or ζ.  
<sup>n</sup> the erthe ζ. <sup>o</sup> or εζ. <sup>p</sup> Om. βεη. <sup>q</sup> Om. εη. <sup>r</sup> myche εζ. <sup>s</sup> or ζ. <sup>t</sup> Om. ζ. <sup>u</sup> and blasfemye

teche Goddis heestis; the iij. tyme lordis and prelatis bothe schedden innocent blood, as Manasses dide, for thei waastyn folily hire goodis in wakingis and pleyingis<sup>a</sup> bi nizt<sup>r</sup>, and in rere-soperis and othere<sup>s</sup> vanites, and taken grete and vnmesurable taxis of the comyns; and lesse<sup>t</sup> lordis and prelatis doon greet extorciouns to pore men, and taken pore mennis goodis, and paien litil either nouzt and out of tyme for tho. Therefore, as<sup>u</sup> Mychee the prophete seith in iij.<sup>v</sup> c̃., thei hyilden pore men, and eten her flesch; and Grostede declarith wel this<sup>w</sup> in his dicte that bygynneth thus<sup>x</sup>, *sint lumbi vestri precinti*, and in the<sup>y</sup> xiiij.<sup>z</sup> dicte; and God seith in the<sup>a</sup> Sautir of suche tirauntis, “thei deuouren my puple as the mete “of breed.” How myche blood lordis scheden in werris, for pride and coueitise, by counceil of false prelatis, confessouris, and prechouris, it passith mannis wit to telle fully in this lijf; but of scheding of blood and sleeing of pore men, bi withdrawing of almes, and in zeuyng

*Of ymagis, and war false worshipperis and spenderis of Goddis good!*

*Hou men robbyn Jhesu Crist in his membris.*

speke now, if a man hadde the spirit of goostly strengthe. Now men knelyn, and preien, and offren faste to dede ymagis, that han neither hungir neither<sup>d</sup> coold; and dispisen, beten, and sleen Cristen men, maad to the ymage and lycnesse of the Holy Trynite. What onour of God is this to knele and offre to an ymage, maad of synful mannis hondis, and to dispise and robbe the ymage<sup>e</sup> maad of Goddis hondis, that is, a cristen man, either<sup>f</sup> a cristen woman. Whanne men zeue not almes to pore nedy men, but to dede ymagis, either<sup>f</sup> riche clerkis, thei robbyn pore men of her due<sup>g</sup> porcoun, and needful sustenaunce<sup>h</sup> assingned to hem of God himself; and whanne suche offereris to dede ymagis robben pore men, thei robben Jhesu Crist, as he seith in xxv.<sup>i</sup> c<sup>o</sup>. of Math., “that, that ze diden to oon of these<sup>k</sup> leeste “of myne, ze diden to me,” and if thei schulen be dampned that zeuen not mete and drinke, and othere necessaries to pore men, as Crist seith, where schulen thei become that robben pore men, and so Jhesu Crist himself; and if these tweyne, that zeuen not lyflode, and that robben pore men, schulen be dampned so depe in helle, where schulen false techeris, stireris<sup>l</sup>, and confessouris bcome, that stiren lordis and riche men to robbe thus pore men, and to<sup>m</sup> do this<sup>n</sup> vndir the<sup>o</sup> colour of excellent almes and holynesse? But<sup>p</sup> morne we sore for this cursidnesse, and preie we to God with al oure herte, that sithen lordis and prelatis suen Manasses in these opyn synnes, God stire hem to sue Manasses in very penaunce, and make amendis to God and men, lest oure reume be conquerid of aliens, either<sup>q</sup> hethen men, for these opyn synnes and many moo.

## CAP. XI.

*Esdras. Hou the king of Babilonye delyu[er]ede the puple of God.*

<sup>r</sup>The firste book of Esdras tellith, how Cirus, king of Perseys, gaf lycence to Jewis to turne azen in<sup>s</sup> to Jerusalem and Judee<sup>t</sup>, and bylde<sup>u</sup> the temple of God in Jerusalem, and bad that other men in his rewme schulden helpe to this bylding; and he gaf the<sup>v</sup> vessels herto<sup>w</sup> whiche Nabugodnosor hadde take away fro Jerusalem. Thanne is teld the noumbre of hem that turnede azen into Judee, vndir Josue the prest, the sone of Josedeche, and vndir Sorobabel, the duyk; and hou thei bygunnen to bylde the auter and temple<sup>ww</sup>; and what letting thei hadden of enemyes, and what counfort of God, and of hise prophetis. Thanne it is teld, what sorwe Esdras made, for the princis and prestis and comyns token hethene wommen to wyues azens the lawe; and how the princis and the puple repentiden nekely and verily, and maden amendis to God and men. <sup>x</sup>In the book of Neemye, which is clepid the ij. book of Esdras, is teld, how Neemye gat graunt of the king to bylde the wallis of Jerusalem, and how he and othere men, bothe prestis and othere, princis and comyns, bildiden the wallis, and zatis, and lockis, and touris aboue, for defense azens

*ij. Esdras. Neemye. t.*

<sup>q</sup> pleies βζ. <sup>r</sup> niztis ε. <sup>s</sup> in othere ε. <sup>t</sup> lete β. <sup>u</sup> Om. ζ. <sup>v</sup> the thridde ζη. <sup>w</sup> Om. ζ. <sup>x</sup> Om. β. <sup>y</sup> Om. β. <sup>z</sup> iij. ε. <sup>a</sup> his β. <sup>b</sup> of ζ. <sup>c</sup> or ζ. <sup>d</sup> no ζ. <sup>e</sup> quyk ymage ζ. <sup>f</sup> or ζ. <sup>g</sup> Om. β. <sup>h</sup> substauce or susteynaunce ζ. <sup>i</sup> the xxv. εζη. <sup>k</sup> the ζ. <sup>l</sup> Om. ζ. <sup>m</sup> Om. ζ. <sup>n</sup> thus ζ. <sup>o</sup> Om. ζ. <sup>p</sup> Om. ζ. <sup>q</sup> either

of ε. and of ζ. <sup>r</sup> Here . . . . bigynnith a prolog on Esdras the j. δ. <sup>s</sup> Om. δει. <sup>t</sup> in Judee β. in to Judee ζ. <sup>u</sup> byldede β. <sup>v</sup> thes β. these a *pr.m.* <sup>w</sup> ther to βζ. <sup>ww</sup> the temple ι. <sup>x</sup> Here . . . . bigynneth a prolog on the ij. book. δ.

enemyes; and how the enemyes of Jewis purposiden<sup>y</sup> with strong hond to slee Jewis preuely, and distroie<sup>z</sup> hire werk. Thanne half the part of zunge men made the werk, and half the part was redy to bateyle; with oon hond thei maden the werk, and with the other<sup>a</sup> thei helden the swerd; and eche of hem that bildide was gird with his swerd. Thanne it sueth how Neemye, duk of the puple, dide freely his offis, and took noo costis assingned to the duk, and he dide thus for the<sup>b</sup> pouert of the puple. Aftir this doinge Esdras redde in the book of Goddis lawe, fro the morewitide til to noon bifore the<sup>c</sup> multitude of men and wymmen, and dekenes made silence in the puple to here the lawe; and Esdras redde in the book of Goddis lawe fro the firste day 'til to<sup>d</sup> the laste. Thanne the children of Israel camyn togidere in fasting and in sackis, either<sup>e</sup> heiris, and erthe was on hem, and the seed of the sones of Israel was departid fro ech alyen sone, and thei stoden bifore the Lord, and knoulechiden her synnes, and the wickidnessis<sup>ee</sup> of hire fadris, and thei risiden<sup>f</sup> togidere to stonde, and thei reddden in the book of lawe<sup>g</sup> of hire God fouresithis in the day, and fouresithis in the nyzt thei<sup>h</sup> knoulechiden and heryeden hire Lord God; and dekenes cryeden with gret vois to hire Lord God, and baddin the puple rise and blesse God. Thanne<sup>i</sup> sueth the solempne confessioun of Esdras, how he knoulechide first the glorious werkis of God, and aftirward the horrible synnes of al<sup>k</sup> the puple, and of hire fadris; and thanne al the puple made couenaunt, and swor to kepe Goddis lawe, and to<sup>l</sup> bie not in the sabat and hali-day of hem that brouzten viteilis to selle; and<sup>m</sup> thei bihizten to paie the firste fruitis to prestis, and tithis to the<sup>n</sup> dekenes, and to bringe al this to the temple of God. At the laste Neemye suffride neither Jewis neither<sup>o</sup> straungeris sille neither<sup>o</sup> bie in the sabotis, not oonly in Jerusalem, but neither in placis nyz the wallis; and he rebuykede, and curside, and beet men, and made hem ballid, that token alien women to be<sup>p</sup> hire wyues, as of Asotus, of Amon, and of Moab; and chargide<sup>q</sup> hem greetly in the Lord, that thei schulden<sup>r</sup> not zene hire douztris to the sones of hethen men, and take nouzt<sup>s</sup> of the douztris of hethen men to hire owne sones, and to hem self. This proces of Esdras and of Neemye schulde styre vs to be bisy to biylde vertues in oure soule<sup>t</sup>, aftir turnyng azen fro caitifte of synne<sup>u</sup>, and to fize azens temptaciouns, and byilde faste vertues, as thei fouzten with oon<sup>v</sup> hond azens enemyes, and biyldeden with the tothir<sup>w</sup> hond; and we schulden be ful bisy to kepe the gostely sabot in goode werkis and herying of God, sithen thei were so besy to kepe the figuratif sabot. \*Thouz<sup>y</sup> the book of Tobie is<sup>z</sup> not of bileue, it is<sup>a</sup> ful<sup>b</sup> deuout storie, and profitable to the symple puple, to maken hem to<sup>c</sup> kepe patience and Goddis heestis, to do werkis<sup>d</sup> of mercy, and teche<sup>e</sup> wel hire children, and to take wyues in the drede of God, for loue of children, and not al for foul lust off body, neither<sup>f</sup> for coueitise<sup>g</sup> of 'goodis of<sup>gg</sup> this<sup>h</sup> world; and also children moun lerne heere<sup>i</sup> bi zunge Tobie to be meke and obedient, and redy to serue fadir and modir in her nede. Therefore amonge alle the bookis of the elde testament symple men of wit schulden rede and here ofte this book of Tobie, to be trewe to God in prosperite and aduersite, and eschewe idolatrie, glotonye<sup>k</sup> and coueitise, and to be pacient in tribulacoun, and go neuere a way fro the<sup>l</sup> dreede and loue of God. <sup>m</sup>Thouz the<sup>n</sup> seene of clerkis, either<sup>o</sup> general gadering of clergie, hath take the book of Judith among the noumbre of hooly scripturis, natheles it is not of the canoun eithir feith of the bible<sup>p</sup> anentis Ebreis, for thei resseyuen not the autoritie of this book; natheles it was writen in Caldee langage, and is<sup>q</sup> noumbrid among stories, as Jerom witnessith on the prolog. But natheles this book comendith<sup>r</sup> chastite and<sup>s</sup> abstinence, penaunce<sup>t</sup> and widenhood of Judith, and her loue

*How Esdras redde the book of Goddis lawe, and the children of Israel diden penaunce.*

*Nota, of trewe confessioun!*

*Of the halyday.*

*Tobie.*

*How a man schulde take a wyf, and teche his children.*

*Judith techith patience, penaunce and widenhood.*

<sup>y</sup> pursnodon β.    <sup>z</sup> to distrie β.    <sup>a</sup> tother βδζ.    <sup>b</sup> a ful ζ.    <sup>c</sup> Om. ζ.    <sup>d</sup> the werkis ζ.    <sup>e</sup> to teche δει.  
<sup>b</sup> Om. δει.    <sup>c</sup> Om. β.    <sup>d</sup> in to β.    <sup>e</sup> or ζ.    <sup>ee</sup> wickidnesse ι.    <sup>f</sup> risen ζ.    <sup>g</sup> the lawe ζ.    <sup>h</sup> and thei ζ.  
<sup>i</sup> And β.    <sup>k</sup> Om. ζ.    <sup>l</sup> Om. ζ.    <sup>m</sup> Om. δ.    <sup>n</sup> Om. δει.  
<sup>o</sup> ne ζ.    <sup>p</sup> Om. δεζι.    <sup>q</sup> chargiden α.    <sup>r</sup> schulen ζ.  
<sup>s</sup> not ζε.    <sup>t</sup> soulis δ.    <sup>u</sup> oure synne ζ.    <sup>v</sup> the toon δει.  
<sup>w</sup> other β.    <sup>x</sup> Here . . . bigynneth a prolog on the book of Thobie. δ.    <sup>y</sup> Om. δ.    <sup>z</sup> be ζη.    <sup>a</sup> Om. δει.  
<sup>f</sup> ne ζ.    <sup>g</sup> the coueitise δει.    <sup>gg</sup> Om. ι.    <sup>h</sup> the δει.  
<sup>i</sup> Om. β.    <sup>k</sup> and glotonye β.    <sup>l</sup> Om. ζ.    <sup>m</sup> Here . . . bigynneth a prolog on Judith.    <sup>n</sup> Om. η.    <sup>o</sup> or ζ.  
<sup>p</sup> bileue ζ.    <sup>q</sup> it is ζι.    <sup>r</sup> In δ. the preceding words from *Thouz the seene* are omitted, and it reads instead *The book of Judith comendith.*    <sup>s</sup> Om. β.    <sup>t</sup> and penaunce βζ.

which sche hadde to deliuere<sup>u</sup> Goddis puple fro her enemyes, and to kepe the feith and<sup>v</sup> worschiping of God among his peple. Also this book comendith the feith and treuthe of Achior, that was conuertid to Goddis lawe bi myracle of<sup>w</sup> sleeing of<sup>x</sup> Olofernes, bi the hondis of the widewe Judith. Thanne Judith repreuede prestis for thei temtide God, and consentiden to deliuere<sup>u</sup> the citee to enemyes, if God sente not helpe to hem withinne v. daies, and goode prestis tooken meekly this repreuyng of a womman; and sche tauzte hem hou thei schulden do penaunce for this trespas, and counforte<sup>y</sup> the puple to<sup>yy</sup> triste in God, and abyde his mercy and help, at his owne wille. Vs nedith not to excuse Judith fro lesingis and tresoun to Olofernes, but we moun fauorably excuse hire fro deedly synne in this doinge, for the greet loue that sche hadde to Goddis peple, and to slee Olofernes, a blasfemyere of God, and distroiere<sup>z</sup> of his lawe and peple; and iustly God took this<sup>a</sup> veniaunce ou Olofernes, for his synnes and harmes don to Goddis peple, and whiche he purposide to<sup>b</sup> do, if he myzte lyue longe. Of this proces proude werriouris schulden drede God, that made proud Olofernes to be slayn of a womman, and al his greet oost<sup>c</sup> to be<sup>c</sup> scaterid and distroied; and cristen men schulden be counfortid greetly, for to haue ful trist in<sup>d</sup> God, and in his helpe, that so myztily delyuerede his puple fro so greet an enemy and strong oost, withouten perisching of his peple. And sithen Judith hadde so greet<sup>e</sup> preising for hire doinge, that was medelid with manye synnes, myche more preising schulen thei haue in heuene, withouten ende, that putten forth hem silf to be martirid for Goddis cause, with trewe meenes of pacience and of charite. <sup>f</sup>The book of Ester tellith first<sup>ff</sup>, how the<sup>g</sup> qwene Vasti was forsaken for hire pride, and was departid fro mariage<sup>h</sup> of king Assuerus, and hou Ester, for hire meekenesse, bewte, and Goddis grace was maad qwene in the stide of Vasty. Also the trewe Mardoche, the fadir in lawe of adopcioun of this womman Ester, tauzte hire to loue God, and kepe his lawe, and sche was full meke and obedient to Mardochee, zhe, whanne sche was qwene, as to hire fadir in lawe. Thanne Aaman, of the kinrede of Agag, conspyride bi sotil malice to distroie al the peple of Jewis, in the lond of Assuerus<sup>i</sup>, and hadde graunt of the king, at his owne wille, and the day of distroiyng and of sleeing of the<sup>k</sup> Jewis was pupplischid thourz al the rewme. Thanne Mardochee and the Jewis diden greet penaunce, and maden gret sorwe, and preieden God to<sup>l</sup> helpe in that gret nede. And Mardochee sente to Ester, that sche schulde do the same, and goo to the king, in perel of hire lijf, to axe grace of him, and reuoking of<sup>m</sup> lettris and power grauntid to Aman, the enemy of Jewis. And aftir myche fasting, penaunce, and preier, Ester bitook hirsilf to Goddis disposicioun, and to perel of her deth, and entride to the king, zhe, azens the lawe of the lond, whanne sche was not clepid, to axe mercy and help of the king, for hirsilf and al hire puple. And God turnede the feersnesse and cruelte<sup>n</sup> of the king to mekenesse, mersy, and benyngnite azens Ester, and the peple of Jewis. And thanne he reuokide the power grauntid to Aaman, and leet hange him, as he purposide<sup>o</sup> to haue hangid the trewe Mardochee, and zaf general power to Jewis to slee alle hire enemyes in his empire. Aftir these thingis the king enhaunsid Mardochee, and made him grettist next the king, and zaf greet fraunchise and onour to the Jewis. This story of Ester schulde stire men to be trewe to God and his<sup>p</sup> lawe, and putte away pride and enuye, and euere triste in God in alle perrels; and tirauntis schulden be aferd to conspire azens Goddis seruautis, leest God take veniaunce on hem, as he dide on this man<sup>q</sup> Aaman, that conspiride<sup>r</sup> the deeth and general distroiyng of Jewis. <sup>s</sup>The book of Job is ful sotil in vnderstanding, for Job argueth azens hise<sup>t</sup> enemyes, that wolden bringe hym out of cristen feith, and concludith many errouris that suen of<sup>u</sup> hire false bileene and opynyon; and Job afferm-ith not that al is soth that he spekieth azens hise aduersaries, but concludith hem in hire fals

*Hou Judith comfortede the prestis and the puple, and blamede hem of hir vnfeithfulnessse.*

*Judith and Olofernes.*

*Ester.*

*Hou the queene Vasty was distroied for pride, and Ester maad queene with help of God.*

*Hou Aaman was hangid for his sotil conspircoun.*

*Mardochee was counfortid for his treuthe.*

*Job.*

<sup>u</sup> diluere a. <sup>v</sup> in β. <sup>w</sup> and δεη. <sup>x</sup> Om. a. <sup>y</sup> counfortid δεη. <sup>yy</sup> for to δεη. <sup>z</sup> a distroier ζ. <sup>a</sup> Om. β. <sup>b</sup> for to δι. <sup>c</sup> Om. βδεη. <sup>d</sup> to δεη. <sup>e</sup> meche β. <sup>f</sup> Here . . . bigynnith the prolog of Hester. δ. <sup>ff</sup> Om. ι. <sup>g</sup> Om. ζ. <sup>h</sup> the mariage ζ. <sup>i</sup> Assirius ζ. <sup>k</sup> Om. ζ.

<sup>l</sup> of δεη. <sup>m</sup> the ζ. <sup>n</sup> the cruelte δεη. <sup>o</sup> hadde purposid δεη. <sup>p</sup> to his δεη. <sup>q</sup> Om. βζ. <sup>r</sup> hadde conspirid δεη. <sup>s</sup> Here . . . bigynneth a prolog on the book of Job. δ. <sup>t</sup> Om. ζ. <sup>u</sup> on ζ.

bileeue, that many errouris suen therof; and for I haue declarid in party in the glos hou the harde sentensis<sup>v</sup> of Job schulen be vndirstonden, therefore I passe ouer liztly now. First this book tellith the kyn of Job, and hise<sup>w</sup> richessis, and holy lijf of him and hise<sup>x</sup> children; and<sup>y</sup> aftirward it tellith what tribulacoun bifelde to Joob in his catel, in hise children, and in his owne bodi, and hou paciently he suffride this, and thankide God in alle hise dissesis<sup>z</sup>. Thanne his wijf, whom the deuel reseruede as a special instrument to him, to disseyue Joob by his wijf, as he disseyuede Adam bi Eue, counceid him to blasfeme God, and therbi di3e; and Joob repreuede hire foly, and seide, if we han resseyued goodis of Goddis hond, whi suffre we not yuels, that is, peynes. In<sup>a</sup> alle these thingis Joob synned not in hise lippis. Thanne sueth the disputing bitwixe Joob and hise freendis, almest til to the ende of the book. Job heeld strongly the treuthe of cristen<sup>b</sup> feith, and specialy of the rising a3en of bodies at domis day; and hise freendis seiden many treutlis, and medleden falsnesse, and euere purposiden an yuel ende and falsed, for thei helden that meede is 3ouen oonly in this lijf for goode werkis, and that no man is punyschid here, no but for synnes passid, and as a<sup>c</sup> man is punyschid more than an other in this lijf, so he hath synned more than another man lesse punschid; but al this is fals, as Joob preuith, and God confermith in the ende. For whi reward of goode deedis is myche more in the lijf to comynge, thanne in present lijf, and a vertuose man is punyschid here for to haue mede in heuene; and comunly a iust man hath more tribulacoun in this lijf thanne a wickid man, as it is opin of Crist, that suffride heere myche<sup>d</sup> dissesse, and<sup>e</sup> of tyrauntis that han prosperite<sup>f</sup> in this lijf. And therefore Joob telde<sup>g</sup> opinly hise goode dedis to coumforte him<sup>h</sup> a3ens dispeir, to whiche hise freendis wolden bringe him; but Joob dide this ouer myche, and with sum pride, and iustifiede himself ouer myche, that hise freendis conseyueden that he blasfemyde God, and preuede God vnri3tful; and of thes twey poyntis Joob repentide<sup>i</sup> in the ende. Thanne God for3af to him this litil synne, and appreued his trewe sentence, and dampnede the error of hise aduersaries. Thanne Job preiede, and made sacrifice for hise aduersaries, and God herde him, and dide mercy to hem; and God addide alle thingis double, that Joob hadde; and he hadde xiiij. thousand of<sup>i</sup> scheep, and<sup>j</sup> vj. thousand of camelis, and a thousand 3ockis of oxen, and a thousand femal<sup>j</sup> assis, and vij. sones, and iij. dou3tris; and Joob lyuede `vij. score<sup>k</sup> 3eer aftir his turment, and sij. hise sones and the sones of his sones til to<sup>kk</sup> the fourthe generacoun. This proces of Job schulde stire men to be iust of lyuyng, and to be pacient in aduersitees, as Joob was, and to be stedfast in cristen feith, and answere wijsely and meekly to cretikis and aduersaries of oure feith, as Petir and Poul techen, and euere be meke and ful of charite, and preie for oure enemyes, and looke<sup>l</sup> aftir meede in heuene, and not in erthe, for oure good deedis<sup>m</sup>. The Sautir\* com-<sup>Sauter.</sup>prehendith al the elde and newe testament, and techith pleylnly the mysteries of the Trinite, and of Cristis incarnacoun, passioun, rising a3en, styng<sup>n</sup> in to heuene, and sending down of the Holy Gost, and preching of the gospel, and the<sup>o</sup> coming of Antecrist, and the general

<sup>v</sup> sentence ζ. <sup>w</sup> of his ζ. <sup>x</sup> of hise δζ. <sup>y</sup> Om. ζ. <sup>kk</sup> Om. ι. <sup>l</sup> to looke β. <sup>m</sup> This portion of the Pro-  
<sup>z</sup> disese δ. <sup>a</sup> and in δε. <sup>b</sup> Cristes β. <sup>c</sup> oo δζ. <sup>d</sup> Om. β. <sup>logue</sup> relative to the Psalter is wanting in δ. from a  
<sup>e</sup> Om. ζ. <sup>f</sup> myche prosperite δε. <sup>g</sup> telleth β. <sup>h</sup> him- <sup>deficiency</sup> in the ms. <sup>n</sup> and styngne βζγ. <sup>o</sup> Om. ζ.  
<sup>silf</sup> δε. <sup>i</sup> Om. ι. <sup>j</sup> Om. β. <sup>jj</sup> of femal ι. <sup>k</sup> cxl. β.

\* Whanne it is knowen alle the profetis to haue spoken bi reuelacioun of the Hooli Goost, it is knowen Dauith, moost of profetis, to haue spoken sumwise in worthier and ouerpassynge maner thanne other profetis, as the trumpe of the Hooli Goost. Forsothe other profetis proficieden bi sum maner ymagis of thingis and withinne coueryngis of wordis, that is, bi sweuenis, and visious, and sawis, and dedis; forsothe Dauith made out his profecie thoruz stiryng of the Holi Goost aloone withouten vttermore help. Wherefore couenabli this book is seid the book of solitarie spechis; it is also seid a sauter, the whiche it tooke of a musik instrument that Ebreuli is clepid noblun; Greekly a sauter of this Greek word psallym, that is, touchynge; Latynly it is seid an orgoun that is of ten coordis, and fro the ouer part 3eueuth soun bi the touch of hondis. Forsothe of that instrument at the lettre therefore it is nemned this

dom of Crist, and the glorie of chosen<sup>p</sup> men to blisse, and the peynes of hem that schulen be dampned in helle; and ofte rehearsith the stories of the elde testament, and bringith in the keping of Goddis heestis, and loue of enemyes. Noo book in the eld testament is hardere to vndirstonding<sup>q</sup> to vs Latyns, for oure lettre discordith myche fro the Ebreu, and many doctouris taken litel heede to the lettre, but al to the<sup>r</sup> goostly vndirstonding. Wel

<sup>p</sup> the chosen ζ.

<sup>q</sup> vndirstond ζ.

<sup>r</sup> Om. ζ.

book, for at the vois of that instrument Dauith songe psalmes bifore the arke in the tabernacle of the Lord, and as alle the swete songis of that instrument weren clepid psalmes, so and alle the particlis or clausis of this book. Also aftir the spiritual vndirstondynge it takith wel name of that instrument; for as that instrument is of ten coordis, so this book techith thee al aboute the kepinge of the ten heestis; and as that instrument zeueth soun fro the ouer part bi the touche of hondis, so this book techith welle to worche, not for erthely thingis, but for heuently thingis that ben abouen. This book stoonidith in an hundrid and fifti psalmes, not biside the resoun of hizere signyfyng. Forsothe this noumbre is notid to moost solempe mysteries; it stonidith forsothe of eizti and seuenti; and eizte aloone signyfieth the same that eizti dooth, and seuenti the same that seuene dooth. Eizte forsothe signyfieth the eiztith age of azenrisynge; for sithen ther ben sixe agis of men lyuynge, and the seuenthe of men diyng, the eizte age schal be of men azen risynge. Bi seuene forsothe is bitokened the tyme of this lif, that is passid bi the ofte sithes comynge of seuen daies. Riztly thanne this book is maad in siche a noumbre of psalmes, whos parties signyfieth the biforseid mysteries; for it techith so vs in the seuenthe age of this lif to worche and to lyue, that in the eizthe age of azenrisynge we ben not clothid with the double foold cloth of confucioun, but with the stoole of double glorifyng. Or therfor it is maad in that noumbre of psalmes, for, as we han seid, this noumbre stoonidith of eizti and seuenti, that aloone bitokenen the same that eizte and seuene doth. Forsothe eizti bitokeneth the newe testament; forsothe the fadris of the newe testament toke to o day, that is, disseruen to eizti; thei kepen forsothe the eizte day of the resurreccioun of Crist, that is, the sunday, and the vtas of seintis, and abiden the eizte of azenrisynge. Bi seuen<sup>e</sup> is bitokened the olde testament therfore, for the fadris of the olde testament serueden to ebroady, that is, to seuene; forsothe thei kepten the seuenthe day, and the seuenthe woke, the seuenthe moonthe, the seuenthe jeer, and the seuenthe jeer of the seuenthe, that is, the fiftithe, that is seid iubile. Wherfor Salamon seith, zeue parties seuene and also eizte. And as myche as we schulen rere vp to hym seuene scheepherdis and eizte primatis, therfor this book is wel maad in that noumbre of psalmes, whos parties bitokenen the doctrine of euer either testament, that bi that he schewide the heestis of either testament to be contened in this book. This book forsothe is dyuydid bi thre fifties, bi which the thre staatis of cristen religioun ben bitokened; of which the firste is in penaunce, the secunde in riztfulnes, the thridde in preisyng of euer lastynge lif. Wherfore the firste fifty is endid in penaunce, that is, the salm that biginneth thus, "Haue merci of me, God;" the secunde in riztfulnes, that is, this salm, "Merci and doom I schal syng to thee;" the thridde in preisyng of euer lastynge lif, that is, the word, "Ech spirit preise the Lord." And for Dauith techith these thre thingis in this book, this threfoold distinccioun of salmes is maad. Also it is to be notid this scripture to be ofte vsid in the chirche seruyse more than other; that therefore is doon, for in this book is the ful endynge of the hooli book of Goddis word. Forsothe here ben discryued the meedis of good men, the tourmentis of yuel men, the playn techinge of biginnynge men, the forth goynge of profityng men, the persecucioun of ful kunnyng men, the lif of actijf men, and the spiritual biholdynge of contemplatijf men; here also is tauzt, what doht awei synne, what penaunce restorith, what the gildi of synne forthenkyng seith, that is, "Lord, in thi woodnes vndernyne thou not me," and in another place, "Haue merci of me, God, aftir thi mychil merci;" and what ben purchasid bi penaunce, whanne he vndirioyneth, "I schal teche wickide men thi weies, and vnpytous men schulen be conuerted to thee," bi which is schewid, that no man taken to the mekenesse of forthinkynge mystriste of forzeuenes and of merci of God, hou myche euere be his trespas. Whanne forsothe we biholden Dauith a mansleer and avouterer, maad bi penaunce a doctour and a profete, place of wanhope is left to no man doynge penaunce; as [bi] the conuertinge of Poul and his auunsynge in to apostle we ben plenly certified of the merci of God. Wherfore the chirche vsith in office, as the profecie of Dauith, the pistle of him more thanne other. And therefore this profecie is hadde ofter in vsse, for amonge othere profecies it passith in openyng of sawis. Forsothe tho thingis that other profetis seiden derkly, and as bi figure, of the passioun and the resurreccioun of Crist, and of euerlastynge getynge, and of other mysteries, Dauith, moost excellent of profetis, openyde so enydently, that he be seen more to euangelisen thanne to profecien.

were him that koude wel vndirstonde the Sautir, and kepe it in his lyuyng, and seie it deuoutly, and conuicte Jewis therbi; for manye men<sup>s</sup> that seyn it vndeououtly, and lyuen out of charite, lyen foule on himself to God, and blasfemen hym, whanne thei crien it ful loude to mennis eeris in the chirche. Therefore God 3eue grace to vs to lyue wel in charite,

<sup>s</sup> Om. β.

Dauith, the sone of Gesse, whanne he was in his rewme, he chees foure, that schulden make salmes, that is, Asaph, Eman, Ethan, and Edithym. Forsothe the ei3ti and ei3te seiden the salmes, and ij. hundrid the vndirsyngyng; and Abyuth\* smoot the harpe. Whanne Dauith, smoot the harpe, hadde brou3t a3en \* Dauith? the arke a3en clepid fro Azotis in to Jerusalem, aftir twenti 3eer and † abood in the hous of Amynadab, † that it? this he putte on in a new 3oekid carte, and brou3ten in to Jerusalem men chosen of alle the kynrede of the sones of Israel seuenti thousand, of the lynage of Leuy forsothe two hundrid 'seuenti and ei3te thousand † men; of which he ordeynede foure princis to be biforn to the songis, Asaph, Eman, Ethan and ‡ ei3ti and ei3te? Edithym, dyuydyng to ech of hem two and seuenti men vndercriyng preisyng of the songis to the Lord. And oon forsothe of hem smoot the symbal, another the harpe, another enhaunsing the hornen trumpe; forsothe Dauith him silf stood in the myddil of hem holdyng a sautre. And sotheli thei wenten bifore the arke in seuene queeris, and the sacrifice was a calf; forsothe al the peple folowide aftir the arke. Thanne alle the psalmes of Dauith ben in noubre an hundrid and fifti, of the which al forsothe Dauith him silf maad nyne; two and thritti han not superscripcioun; fifti and two and twenti in to Dauith; twelue in to Asaph; twelue in to Ydithim; nyne to the sones of Chore; oon to Moises; two in to Salamon; two in to Aggie and Zacharie; and so alle the psalmes of Dauith ben maad in noubre of an hundrid and fifti. The dyuysiouns of psalmes that ben clepid deapsalmes ben in the noubre of seuenti and fyue; the cantielis of grece ben in noubre of fiftene. The firste psalme to no man is assigned, for it is of alle, therefore what other man is vndirstonden in the firste but the firste geten, that inscripcioun worthili schuld not be necessarie. Ferthermore for that psalme makith menciou of Crist, as a3en Crist expownyng the persoune transcriued, vtirli thei han not withinne chaungid the ordre of storie. We reden in the titlis of psalmes, but the psalmes not aftir the storie but ben rede aftir the profecie, so the ordre of titlis may not disturbe the ordre of psalmes. And alle the psalmes that ben inscryued to him Dauith, perteynen to the sacrament of Crist, for Dauith is seid Crist.

This book comprehendith al the eeld and newe testament, and techith pleykli the mysteries of the Trinite, and of Cristis incarnacioun, passioun, risyng a3en, and stiyng in to heuene, and sendyng doone of the Holi Goost, and preching of the gospel, and the comyng of Antecrist, and the general doom of Crist, and the glorie of chosen men to blisse, and the peynes of hem that schulen be dampned in helle; and ofte rehersith the stories of the olde testament, and bringgith in the kepyng of Goddis heestis, and loue of enemyes.

Greet aboundaunce of goostli comfort and ioie in God cometh in the hertis of hem, that seien or syngen deuoutly these psalmes in preisyng of Jhesus Crist; thei droppen swetnes in mannes soule, and holden delite in her thou3tis, and tenden her willis with the fier of loue, makyng hem hoot in charite, and brennyng withinne of loue, and faire and semeli to Cristis y3en. And these that lasten in deuocioun, thoru the psalmes thei may be reysid in to contemplatif lif, and myrthe of heuene. The songe of psalmes putteth awei feendis, excitith aungels to oure help, it doth awei synne, it quemeth God, it enformeth partfinesse, it doth awei and distrieth alle noies and angris of the soule, it bringith to man desiris of heuene, and dispit of ertheli thingis. Sotheli this schynyng book, seid of hem deuoutly that ben in clene lijf, is a chosun songe bifore God, as a laumpe liztynyng oure lif, hele of a sik herte that coueitith to be helid, hony to a bittir soule that langwischith in verey penaunce, diguyte of goostli persounes, tunge of pryuy vertues, the which ledith the proud to mekenes, and kingis to pore men it makith vndirloutyng; it ledith the enuious to partfyt loue, the wrathful to pacience and suffraunce, the coueitous and the avarous to largenes for heuenli reward, the slouthful to deuocioun and bisi traueile for desijr of heuenli ioie, the glotoun to abstynence and mesure of mete and drink, the lecherous to chastite and clene leuyng, nurischinge children with holynes. In these psalmes is myche fairnes of vndirstoundinge of medycynal wordis, that this book is clepid gardyne enclosid, wel enceeded, paradys ful of alle good applis. Now it is with holsum lore and techinge of vertues thoru out ful sett, troublid and stonied soulis it bryngith to cleer and peesful lif; now amonestyng to fordo synnes with teeris of izeu wepyng, and sorewe of hert of forthenkyng; now bihotyng to riytwise men ioie; now manassinge helle peyne to wickid men. The song is this that delitith the ceris of Goddis loueris, techinge her soulis to haue delite

and sey it deuoutly, and vndirstonde it treuly, and to teche it opynly to Cristen men and Jewis, and bringe hem therby to oure Cristen feith, and brennyng charite<sup>t</sup>. The Prouerbis either<sup>u</sup> Parablis of Salamon teche men to lyue iustly to God and man. Ecclesiastes techith men to forsake and sette at nouzt alle goodis<sup>v</sup> in the<sup>w</sup> world, and to drede God, and kepe hise heestis. The Songis<sup>x</sup> of Songis techen<sup>y</sup> men<sup>z</sup> to sette al hire<sup>zz</sup> herte in the loue of God, and of hire neizeboris, and to do al hire besynesse to bringe men to charite and salvacoun, bi good ensample, and trewe preching, and wilful suffring of peyne and deth, if nede be. <sup>a</sup> Prouerbis speken myche of wijsedom and keping of Goddis heestis, in comendinge trewe teching, and in repreuyng fals teching, and Prouerbis treten<sup>b</sup> mychel<sup>c</sup> of<sup>l</sup> rijtfulnesse, and iust<sup>e</sup> domes and gouernaunce, and of punysching of auoutrie and othere falsenessis<sup>f</sup>;

<sup>t</sup> From this passage to the words *Prouerbis speken* is omitted in  $\delta$ . <sup>u</sup> or  $\zeta$ . <sup>v</sup> the goodis  $\zeta$ . <sup>w</sup> of this  $\zeta$ . <sup>x</sup> song  $\zeta$ . <sup>y</sup> techith  $\zeta$ . <sup>z</sup> myche men  $\zeta$ . <sup>zz</sup> Om.  $\beta$ . <sup>a</sup> Here . . . . *bigynneth a prolog on Prouerbis*  $\delta$ . <sup>b</sup> techen  $\delta\epsilon\iota$ . <sup>c</sup> myche  $\beta\delta\epsilon\zeta$ . <sup>d</sup> Om.  $\delta$ . <sup>e</sup> of iust  $\delta$ . <sup>f</sup> falsenes  $\beta$ .

in God; for it kyndelith therinne deuout deuocioun of aungels song, whom we may not here slepinge in synne; and he that hath not delite in seiynge of these psalmes may suppose that he is an alien fro verrey lif. O wondrous swetnes! the which wexith not sour thoruz the corrupcioun of this wrecchid world, but euermore lastinge and wexynge in grace. Alle gladnes and delite of this erthely vanyte vanyschith, and at the last worthith to nouzt, but the lenger tyme this swetnes lastith, the more it wexith, and althir moost azenst good mennes diyng, whanne loue of Crist is moost parfyt. This book is clepid the sauter, the which name it hath of an instrument of mysik, that in Ebreu is clepid noblum, in Greek sautrie, of psalme, that in Englisch is of tunge<sup>a</sup>; and it is of ten coordis, and zeueth the soun fro ouere throuz touchinge of hond. Also this book techith to kepe the x. comaundementis, and to worche, not for ertheli thingis, but oneli for heuenli ioie that is aboue, and so zeuen soun fro heuene where oure loue schuld be, at the touchinge of oure hond, that is, in trewe worchinge aftir Cristis biddynge, whanne alle that we don, we do it for Cristis loue. Also this book is departid in thries fifti psalmes, in the which the thre stais of cristen mennes religioun ben signyfyed; the firste in verrey penaunce, that other in rijtfulnes, the thridde in preisinge of endeles lif. The firste fifti ben endid in *Miserere mei, Deus*; the tother in *Misericordiam et iudicium*; the thridde in *Omnis spiritus laudet Dominum*. This book of alle holy writt is moost vsid in hooli chirche seruice, for cause that in it is perfectionn or duayne paygne, for it conteyneth schortly that that other bookis drawn longly, that is to seie, of the old testament and of the newe. Therinne ben discryued the meedis of good men, the peynes of yuel men, the techinge of verrey penaunce, the wexynge in rijtwise lif of actif trewe men, the which passen to heuene, the perfectionn of holi men, the meditacioun of hem that ben contemplatif, and the greet ioie of contemplacioun, the hijest that may be in man leuyng in bodi and felyng. Also this book schewith what synne takith fro a mannes soule, and what penaunce restorith, it is no need to telle echoon here, for thorou Goddis grace thei schulen be open inow withinne in the book. This scripture is clepid book of ympnes of Crist; ympne is preisinge of God with devowte preiynge. To an ympne fallen thre thingis, preisinge of God, ioiynge of hertly thouzt, enterli thenkyng of Goddis loue. Deuoute preier is a greet gladnes of mennes thouzt of lastinge thing in endeles ioie, berstynge out in vois of preisinge. It is wel clepid book of ympnes, for it techith vs to loue God with glade chere, and makynge myrthe, thorou softynge oure soule thorou hope, not oonli in hert but also with vois plesynge Crist, and techinge hem that ben vnkunynge. The mater of this book is Crist and his spouse, that is, holi chirche, or ech rijtwise mannes soule; the entent is to conferme men, that ben defoulid with synne of old Adam, to cristen mennes lif thoruz grace of newe Adam, that is, Jhesus Crist. The mater of this boke or this lore is sich, that sumtyme it spekith of Crist in his godheed, sumtyme in his manheed, in that that he vsith the vois of his seruauntis. Also of hooly chirche he spekith in thre maneris, sumtyme in the persoon of cristen men, sumtyme of yuel men, sumtyme of cursid men, the which ben in holi chirche bi bodi not bi clene thouzt, bi name not bi good dede, in noubre not bi merite. In this werk I seke no straunge Engliche, but that that is esiest and moost comyn, and sich that is moost like to the Latyn, so that thei that knowen not the Latyn, bi the Englisch may come to many Latyn wordis. In the translacioun I folowe the lettre as myche as I may, and ther I fynd no propre Englisch, I folowe the witt of the wordis, so that thei that schulen rede it, dar not drede errynge. *MS. Trin. Coll. Dubl. A. 1. 10. at the end of the General Prologue. The last portion of these remarks on the Psalter, is borrowed, with some variations, from Hampole's Preface to his Commentary on the Psalms.*

<sup>a</sup> of two touche, *MS. reg.*

and comenden<sup>g</sup> myche iust lordis and sogetis, and<sup>h</sup> repreuen<sup>i</sup> strongly wrongful lordis and rebel sogettis. Also Prouerbis techen derkly the mysteries<sup>k</sup> of Crist, and of hooly chirche, and techen<sup>l</sup> myche wijsdom and prudence, for the soule and the<sup>m</sup> body. Therefore lordis, and<sup>n</sup> 'iugis, and<sup>o</sup> comuneris also, and namely prestis, schulden stodie wel this book, and rule hemself therbi, to saluacoun of body and of<sup>p</sup> soule. <sup>q</sup>Ecclesiastes is a ful sotil book, for Salamon spekith in many persones, and concludith her entent and sentence, not in appreyng the sentence of fleshly men, that preisen more bodily goodis and lustis of the body than heuenly goodis and lyking of vertues, and dampneth many errours of worldly men, and schewith that al is vanite, til me come to the drede of God, and keeping of hise heestis. Therefore men 'moten hee wel<sup>r</sup> war hou thei vndirstonden Salamon in this<sup>s</sup> book, that thei appreue noon errour, and dampne noo treuthe, for mysconseuyng of Salamonys wordis, and the Hooly Goostis wordis in this book. <sup>t</sup>The Songis<sup>u</sup> of Songis touchen<sup>w</sup> derkly the staat of the synagoge, fro the goeing out of Egipt til to Cristis incarnacoun and passioun; and thanne tho<sup>x</sup> Songis touchen the staat of Cristis chirche, and 'of the<sup>y</sup> synagoge in the ende of the world, and treetyn hizly of loue<sup>z</sup> to<sup>a</sup> God and neizebore also; and this book is so sotil to vndirstonde, that Jewis ordeyneden, that no man schulde stodie it, no but he were of xxx. 3eer, and hadde able wit to vndirstonde the goostly preuytees of this book; for sum of the<sup>b</sup> book seemith to fleshly men to sounne<sup>c</sup> vnclene loue of leccherie, where it tellith hiz goostly loue, and greet preuytees of Crist and of his chirche. Therefore men moten be ful<sup>d</sup> wel war to conseyue wel<sup>e</sup> the wordis of the Holy Goost in this book, and knowe whanne Crist spekith to the chirche, either<sup>f</sup> to the synagoge, and whanne the synagoge spekith to God, and whanne the chirche spekith to Crist, and whanne God spekith to aungels, patriarkis, and prophetis, and apostlis, and whanne these persones speken to the synagoge either<sup>f</sup> to the chirche, either<sup>f</sup> azenward. <sup>g</sup>The book of Wijsedom, 'thou; it be not a book of bileeue<sup>h</sup>, techith<sup>l</sup> myche rijtfulnesse, and preisith wysdom, and repreuith fleshly men for hire false bileeue and yuel lyuyng, and comendith myche iust men, sad<sup>j</sup> in bileeue and vertuouse lyuyng, and touchith<sup>k</sup> myche of Cristis incarnacoun, his manheed and godheed togidere, and dampneth gretly idolatrie, and fals worschipping of idolis, and false goddis. <sup>l</sup>Thou; Ecclesiastici be no<sup>m</sup> book of bileeue, it<sup>n</sup> techith myche wisdom and prudence 'for soule and body, and hath myche the sentence<sup>o</sup> of Prouerbis, and comaundith men to thenke and speke of Goddis heestis<sup>p</sup>, and for<sup>q</sup> to dreede God, and loue him, and euer haue mynde of deth, and of<sup>r</sup> the greet dom, to kepe men out of synne, and in parfit loue to God and man. Also it preisith myche almes and good preier, and repreuith gretly extorcouns, and wrong<sup>s</sup>, and false oothis, and false mesuris, and false weyztis, and al fraude, preuy and apert; at the laste it comendith goode men, and herieth God, that delyuereth fro alle perrelis. If this book be wel vndirstonden, it is profitable bothe to goostly gouernours and bodily lordis, and iustisis<sup>t</sup> and comyns also. <sup>u</sup>The Prophetis han a general prologe for alle, and for I declaride sumdel the grete profetis, and in party the lilit<sup>v</sup> prophetis, and<sup>w</sup> thenke soone to make an ende, with Goddis help, of the glos on<sup>x</sup> the smale prophetis, I thenke now to passe ouer withouten eny taryng. <sup>y</sup>The firste book of Macabeis tellith hou gret distruccioun and cruelte Antioke the noble<sup>z</sup> dide azens the Jewis, and hou many thousandis he killide of hem, that wolden holde Goddis lawe, and brente the bookis of Goddis lawe, and defoulide the temple of Jerusalem, and compellide men, for drede of deth,

*Hou euery man schulde reule him bi these bookis, of what degre that he be.*

*Ecclesiastes. c.*

*Cantica.*

*The book of Wijsdom [Songis] is ful sotil to vndirstonde.*

*The book of Wisdome. c.*

*Ecclesiastici and Prophetis. Ecclesiastici techith men to thenke and speke of Goddis heestis.*

*This book zeueth good counceil to alle degrees. Profetis.*

*Macabeis. j.*

*The cursid Antioke compellide to do idolatrie.*

<sup>g</sup> comendith ζ. <sup>h</sup> that ben goode, and ζ. <sup>i</sup> repreueth β. <sup>k</sup> mysterie ζ. <sup>l</sup> techith ζ. <sup>m</sup> Om. ζ. <sup>n</sup> Om. ζ. <sup>o</sup> Om. δει. <sup>p</sup> Om. ζι. <sup>q</sup> Here . . . bigynneth a prolog on Ecclesiastes. δ. <sup>r</sup> must be ful ζ. <sup>s</sup> his β. <sup>t</sup> Here . . . bygynneth the prolog on Song of Songis. δ. <sup>u</sup> Song ζ. <sup>w</sup> touchithe ζ. <sup>x</sup> the βδ. <sup>y</sup> Om. δ. <sup>z</sup> the loue βζ. <sup>a</sup> of βζ. <sup>b</sup> this βζ. <sup>c</sup> shewe β. <sup>d</sup> Om. δ. <sup>e</sup> Om. ζ. <sup>f</sup> or ζ. <sup>g</sup> Here . . . bigynneth a prolog on the book of Wijsdom. δ.

<sup>h</sup> Om. δ. <sup>i</sup> it techith ζ. <sup>j</sup> and sadde ι. <sup>k</sup> it touchith βδε. <sup>l</sup> Here . . . bigynneth a prolog on Ecclesiastici. δ. <sup>m</sup> not ζ. <sup>n</sup> The book of Ecclesiastici δ. <sup>o</sup> Om. δ. <sup>p</sup> comandementis ζ. <sup>q</sup> Om. β. <sup>r</sup> on β. <sup>s</sup> wrongis ζ. <sup>t</sup> to iustisis δ. <sup>u</sup> From this place to The firste book of Macabeis omitted in δ. <sup>v</sup> smale ει. <sup>w</sup> I ζ. <sup>x</sup> of ει. <sup>y</sup> Here . . . bigynneth a prolog on the firste book of Machabeis. δ. <sup>z</sup> wykked ζ sup.ras.

*Of distroying  
of Jerusalem.*

to do idolatrie, and forsake God and his lawe; and he took vessels and tresouris in the temple, and bar into his lond, and he brente the citee of Jerusalem, and distroiede the housis therof and the wallis therof in cumpas; and he took the lije tour of Dauith, and sette men of armes therinne to lette men come<sup>a</sup> to Jerusalem. And thei diden mychel<sup>b</sup> harm to the puple of Israel, and who euere heeld the bookis of Goddis testament and kepte his lawe, was slayn bi comaundement of Antiok the king, and wymmnen that circumcideden<sup>c</sup> her children weren slayn, bi comaundement of Antioke the king, and thei hangiden children bi the neckis, bi alle the housis of men of Israel, and killiden hem that circumcideden<sup>c</sup> chil-

*Nota, of blessid  
Mathatias.*

dren<sup>d</sup>. Thanne roos<sup>e</sup> Matatyas, the prest, and fledde fro Jerusalem into Modyn, and biweylide gretly this distroying of the puple, of<sup>f</sup> the temple and citee, and of al the lond; and he azenstood the king and hise mynistris, and killide the kingis mynistris, that compellide men to do idolatrie, and he killide a man, that dide ydolatrie, and<sup>g</sup> distroiede the auter wheronne idolatrie<sup>h</sup> was don. Thanne<sup>i</sup> Matatias and hise sones fledden into hillis, and leften alle thingis whiche thei hadden in the citee, and manye men<sup>k</sup> that souzten doom and riztfulnesse, and wolden kepe Goddis lawe, camen to hem in<sup>l</sup> desert. And<sup>m</sup> hethen men maden werre on hem in<sup>n</sup> sabatis, and manye dizeden in her sympilnesse, for thei nolden make bateil in sabatis. Thanne manye Jewis were gaderid to him, and<sup>nn</sup> maden a greet oost, and weren redy to fize in sabotis, and thei killeden synners in greet wraththe.

*Hou martris  
of the oolde  
lawe di[c]den  
in sympilnesse  
for the loue of  
God.*

And Matatias and hise freendis cumpassiden and distroieden auteris, and circumcididen<sup>o</sup> alle<sup>p</sup> children, whiche thei founden in the<sup>q</sup> coostis of Israel, and thei pursueden the children of pride; and the werk hadde prosperite in her hondis, and thei gaten the lawe fro the hondis of hethen men and of kingis<sup>r</sup>, and zaue not<sup>s</sup> strengthe to the synful man. And whanne Matatias was in point of death, he coumfortide hise sones to putte hire lyues for the lawe of God, bi ensauple of Abraham and othere hooly men bifore goyng; and he ordeynede Judas Macabeus to be duk of bateil, and ordeynede<sup>t</sup> Symount his sone to be fadir and prest to<sup>u</sup> hem, for he was a man of counceil. Thanne ben told many batels of Judas Macabeus azens hethene men, and of grete victories bi Goddis help. Thanne Judas Maca-

*Of the gouern-  
aile of Macha-  
beus sonis.*

beus made frenschipe with Romayns, for hire prudence, riztfulnesse and power. And whanne Judas was deed in bateile, the peple ordeynede Jonathas, his brother, prince and duyck, for to holde werre azens hethen men. Thanne ben told many bateiles of Jonathas, and victories whiche he hadde azens hethen men. Thanne Jonatas, aftir manye victories, sente<sup>v</sup> to renule frenschipe<sup>w</sup> with Romayns, and with<sup>x</sup> Sparciatis, that weren of the kyn of Jewis; and Jonathas and hise sones weren slayn at the laste, bi tresoun of Trifon, that was an hethene man, and myzty<sup>y</sup> duyck. Thanne Symount was maad duyck of the peple, and in the<sup>z</sup> stede of Judas Macabeus and of Jonatas; and he dide manye bateiles and stronge, and hadde<sup>a</sup> greet victories azens hethene men; and Jewis hadden myche reste vndir hym; and he made stronge hooldis and citees in Juda; and he renulide frenschipe with Romayns and Sparciatis, and hadde myche glorie of his folc, and of hethene kingis.

*ij. Macabeis.*

At the laste Symount and his twey<sup>b</sup> sones weren slayn bi tresoun, and Jon, his sone, was prince of prestis, aftir his fadir day, and dide many bateiles azens hethene men. The ij. book of Macabeis tellith myche the same sentence of the first book, and hath a fewe special poyntis, of Elyodorus, of<sup>d</sup> Eleasarus, and of the noble wydue and hire vij. sones. Eliodorus was sent of the hethen king to take away the tresouris of the temple of Jerusalem, and bere tho to the king, and thouz the tresouris weren kept for the lijflode of widewis and fadirles children, and summe weren another<sup>e</sup> mannis<sup>f</sup> goodis, Elyodorus wolde algate<sup>g</sup> bere

<sup>a</sup> to come βδζ. <sup>b</sup> myche βδεζ. <sup>c</sup> circumciden β. <sup>d</sup> her children ζη. <sup>e</sup> aroos δεη. <sup>f</sup> and of ζ sec. m. i. <sup>g</sup> on the auteer, and δει. <sup>h</sup> the idolatrie ζ. <sup>i</sup> And thanne ζ. <sup>k</sup> Om. βζ. <sup>l</sup> in to βδει. <sup>m</sup> Om. ει. <sup>n</sup> Om. a. <sup>nn</sup> Om. ι. <sup>o</sup> circumciden β. <sup>p</sup> Om. βδει. <sup>q</sup> alle the βδει.

<sup>r</sup> the kingis ζ. <sup>s</sup> no ζ. <sup>t</sup> he ordeyned ζ. <sup>u</sup> of β. <sup>v</sup> he sente ζ. <sup>w</sup> frenschipe δ. <sup>x</sup> Om. δει. <sup>y</sup> a myzty ζ. <sup>z</sup> Om. ζ. <sup>a</sup> he hadde ζ. <sup>b</sup> Om. δει. <sup>c</sup> Here . . . bi-gyneth a prolog on the seconde book of Machabeis. δ. <sup>d</sup> and of δει. <sup>e</sup> other ζ. <sup>f</sup> mennus ζ. <sup>g</sup> algatis ζ.

al to the king; but God made hym and his felowis soore aferd, and Eliodorus was beten almost to the deth, of a ferdful oon sittinge on a hors, that hadde twey zunge men aboute him; and Eliodorus was cast down to the grounde, and was born out on a bere, and lay domb. And whanne the hizest prest offrude sacrifice, and preiede for the helthe of Eliodorus, God grauntide lijf to him, and he thankide God, and the hizest prest, and<sup>h</sup> zede to the king and tolde to<sup>i</sup> him<sup>k</sup> hou it stood; and he witnesside to alle men the grete werkis of God, whiche he hadde seyn with hise izen. Thanne is toold of<sup>l</sup> the curside deedis of Jason the prest, that cam in by symonye, and wolde bringe Jewis<sup>n</sup> to idolatrie and sodomye, and to forsake God and his lawe. Thanne is teld of greet<sup>o</sup> cruelte of Antioke, whiche he dide azens the Jewis and the hooly place of Jerusalem; and God suffrude this for the synnes of the peple, for whi God chees not the<sup>p</sup> folc for the place, but the place for the folc. Thanne<sup>q</sup> Eleasarus ches to dize a scharp deeth, rathere than he wolde breke Goddis lawe in a litil poynt, to ete pork, zhe, to feyne to ete pork. Aftir this it sueth hou the<sup>r</sup> blissid widewe and hire vij. sones were martiride, for thei nolden breke Goddis lawe, and<sup>s</sup> hou gloriously the blissid modir counfortid hem to take deeth with ioie for the lawe of God. This storie and proces of Macabeis schulde stire cristen men to holde Goddis lawe to lijf and deth<sup>r</sup>, and if kniztis schulden vse the swerd azens eny curside men, thei schulden vse it azens lordis and prestis principaly, that wolen compelle men, for drede of prisoun and deth, to forsake the treuthe and fredom of<sup>s</sup> Cristis gospel; but God for his greet mercy zeue very repentance to hem, that thus pursuen trewe men, and graunte pacience, meekenesse, and charite<sup>t</sup> to hem that ben thus pursued! Amen<sup>u</sup>.

*The widewe  
with hire vij.  
sonis.*

## CAP. XII.

But it is to wite, that holy scripture hath iiij. vndirstandingis; literal, allegorik, moral, and anagogik. The literal vndirstonding techith the thing don in deede; and literal vndirstonding is ground and fundament of thre<sup>v</sup> goostly vndirstoundingis, in<sup>w</sup> so myche as Austyn, in his pistle to Vincent, and othere doctouris seyn, oonly bi the literal vndirstonding a man may argue azens an aduersarie. Allegorik is a goostly vndirstonding, that techith what thing<sup>x</sup> men owen for<sup>y</sup> to bileue of Crist either<sup>z</sup> of hooly chirche. Moral is a goostly vndirstonding, that techith men, what vertues thei owen to sue, and what vices thei owen to flee. Anagogik is a goostly vndirstonding, that techith men, what blisse thei<sup>a</sup> schal<sup>b</sup> haue in heuene. And these foure vndirstoundingis inoun be taken in this word *Jerusalem*; for whi to the<sup>c</sup> literal vndirstonding it singnefieth an erthly citee, as Loundoun, either<sup>d</sup> such another; to allegorie it singnefieth hooly chirche in erthe, that fuztith azens synnes and fendis; to<sup>e</sup> moral vndirstondinge it singnefieth a cristen soule; to anagogik it singnefieth hooly chirche regnynge in blisse either<sup>f</sup> in<sup>g</sup> heuene, and tho that ben therinne. And these thre goostly vndirstoundingis ben not autentik either<sup>h</sup> of beleue, no but<sup>i</sup> tho ben groundid opynly in the text of holy scripture, in oo place other<sup>k</sup> other<sup>l</sup>, either in opin resoun that may not be distroied, either<sup>m</sup> whanne the gospelris either<sup>m</sup> other apostlis taken allegorie of the eelde testament, and confeermyu it, as Poul in the pistle to Galat. in<sup>n</sup> iiij.<sup>o</sup> c<sup>o</sup>. preueth, that Sara, the free wijf and principal of Abraham, with Isaac hir sone, singnefieth bi allegorie the newe testament and the sones of biheeste; and Agar, the hand mayde, with hir sone Ismael, signefieth bi allegorie the elde testament, and fleschly men that schulen not be resseyued in to the eritage of God with the sones of biheeste, that holden the<sup>p</sup> treuthe and fredom of Cristis gospel with endeles charite. Also holy scripture hath

*Of iiij. vndir-  
stoundingis of  
holy writ.*

<sup>h</sup> Om. *αη*.    <sup>i</sup> Om. *βδεζι*.    <sup>k</sup> Om. *β*.    <sup>l</sup> Om. *ζ*.    <sup>γ</sup> Om. *βεζι*.    <sup>z</sup> and *ζ*.    <sup>a</sup> men *η*.    <sup>b</sup> schulen *βεζι*.  
<sup>n</sup> the Jewis *δει*.    <sup>o</sup> the greet *ζη sec. m.*    <sup>p</sup> Om. *δει*.    <sup>c</sup> Om. *ζ*.    <sup>d</sup> or *εζι*.    <sup>e</sup> and to *ζ*.    <sup>f</sup> or *ζ*.    <sup>g</sup> Om. *β*.  
<sup>q</sup> And thanne *ζ*.    <sup>r</sup> to deth *βδε*.    <sup>s</sup> and *δει*.    <sup>t</sup> Om. *δ*.    <sup>h</sup> or *ζ*.    <sup>i</sup> but if *ζ*.    <sup>k</sup> or *ζ*.    <sup>l</sup> in other *εζι*.    <sup>m</sup> or *ζ*.  
<sup>u</sup> Om. *β*.    <sup>v</sup> the thre *ζ*.    <sup>w</sup> and *β*.    <sup>x</sup> Om. *β*.    <sup>n</sup> Om. *ει*.    <sup>o</sup> the fourth *ζη*.    <sup>p</sup> Om. *ζ*.

*Of figuratif  
spechis.*

many figuratif spechis, and as Austyn<sup>q</sup> seith in the iij. book of Cristen Teching, that autouris of hooly scripture vsiden moo figuris, that is, mo fyguratif spechis, than gramariens moun gesse, that reden not tho<sup>r</sup> figuris in holy scripture. It is to be war in the bigynnyng, that we take not to the lettre a figuratif speche, for thanne, as Poul seith, the lettre sleeth, but the spirit, that is, goostly vndirstonding, qwykeneth; for whanne a thing which is seid figuratifly is taken so as if it be<sup>s</sup> seid propirly, 'me vndirstondith<sup>t</sup> fleschly; and noon is clepid more couenably the deth of soule, than<sup>u</sup> whanne vndirstonding, that passith beestis, is maad soget to the fleisch in suyng the lettre. What euer thing in Goddis word may not be referrid propirly to oneste of vertues neither<sup>v</sup> to the treuthe of feith, it<sup>w</sup> is figuratyf speche. Onestee of vertues perteyneth to loue<sup>x</sup> God<sup>y</sup> and the<sup>z</sup> neizbore; treuthe of feith perteyneth to knowe God and the<sup>a</sup> neizbore. Hooly scripture<sup>b</sup> comaundith no thing no<sup>c</sup> but charite, it<sup>d</sup> blamith no thing no<sup>e</sup> but coueitise; and in that manere it enfoormeth the vertues either<sup>f</sup> goode<sup>g</sup> condiscouns of men. Holy scripture affermith no thing no<sup>h</sup> but cristen feith bi thingis passid, present, and to comynge, and<sup>i</sup> alle these thingis perteynen to nursche charite, and make it strong, and to ouercome and quenche coueitise. Also it is figuratijf speche, where<sup>k</sup> the wordis maken allegorie, ether<sup>l</sup> a derk lycnesse, either<sup>l</sup> parable<sup>m</sup>, and it is fyguratyf<sup>n</sup> speche in i.<sup>o</sup> c. of Jeremye, "to day I have ordeyned thee on folkis<sup>p</sup> " and rewmys, that thou draw up bi the roote, and distroie, and bylde, and plaunte;" that is, that thou drawe out elde synnes, and distroie circumstaunces<sup>q</sup> either<sup>r</sup> causis of thoo, and bylde vertues, and plaunte goode werkis and customys. Alle thingis in holy scripture, that seemyn to vnwijsse men to be ful of wickidnesse azens a man himself, either<sup>r</sup> azens his neizbore, ben figuratyf spechis, and the preuytees, either<sup>r</sup> goostly vndirstondinges, schulden be soujt out of vs, to the feeding either<sup>r</sup> keping of charite. Such<sup>s</sup> a reule schal be kept in figuratif spechis, that so longe it be turned in mynde bi diligent consideracoun, til the expownyng either<sup>t</sup> vndirstonding<sup>u</sup> be broujt to the rewme of charite; if<sup>v</sup> eny speche of scripture soumneith propirly charite, it owith not to be gessid a figuratijf speche; and forbeedith<sup>w</sup> wickidnesse, either<sup>x</sup> comaundith profyt either<sup>x</sup> good doynge, it is no figuratyf speche; if it seemith<sup>y</sup> to conaunde cruelte, either<sup>z</sup> wickidnesse, either<sup>z</sup> to forbede prophit,

<sup>q</sup> seint Austyn ζη sec. m.    <sup>r</sup> the β.    <sup>s</sup> is ζ.    <sup>t</sup> men  
vndirstonden ζ.    <sup>u</sup> that αβζι.    <sup>v</sup> ne ζ.    <sup>w</sup> that ζ.    <sup>l</sup> or ζ.    <sup>m</sup> a parable εζι.    <sup>n</sup> a figuratyf β.    <sup>o</sup> the first εζι.  
<sup>x</sup> the loue ζ.    <sup>y</sup> of God εζη.    <sup>z</sup> Om. εηι.    <sup>a</sup> thi ει.    <sup>s</sup> And sich ζ.    <sup>t</sup> or ζ.    <sup>u</sup> the vndirstonding ει.    <sup>v</sup> and  
<sup>b</sup> wrytte β.    <sup>c</sup> Om. εζι.    <sup>d</sup> and ζ.    <sup>e</sup> Om. ζ.    <sup>f</sup> or ζ.    <sup>w</sup> if it forbedith ζ.    <sup>x</sup> or ζ.    <sup>y</sup> seme ζ.    <sup>z</sup> or ζ.  
<sup>g</sup> the goode ει.    <sup>h</sup> Om. ζ.    <sup>i</sup> Om. ει.    <sup>k</sup> whether β.

*'Here bigynneth a prolog upon the gospel of Mathew<sup>a</sup>.*

Seynt Austyn seith, in the secunde book of Cristen Doctrine, in the ende, what euer thing eny man fyndith in eny science out of holy writ, if the thing founden is veyn, it is dampned in holi writ; and whanne the thing founden is profitable, it is founden in holi writ. And whanne eny man schal fynde alle thingis in holi writ, whiche he leerned profitabli in eny other sciencis, miche plenteuouslier he schal fynde there tho thingis profitable, that ben not lerned in eny maner othere sciencis, not but oonli in the wondirful hiznes and wondirful mekenesse of holi scriptures. Also in the thridde book of Cristen Doctrine Austyn seith thus, "Be thou ware, that thou take not figuratyf speche to the lettre, for herto perteyneth the Apostlis word, seiying, 'the lettre sleeth, truli the Spirit,' that is, goostli vndirstondyng, " 'makith it<sup>b</sup> to lyue;' for whanne thing seid bi figure is taken as seid propirli to the lettre, it is vndirstonden fleischli; no deth of soule is seid more couenabli, than whanne vndirstondyng, that is excellent " in the soule thanne beestis, is suget to the fleisch in suyng the lettre, that is, turnyng to fleischli lustis." Also a propir speche in holi writ schal not be taken as figuratijf; what euer thing in Goddis word, that is, holi writ, may not be referrid propirli to honest thingis or vertues, neither to the truthe of feith, knowe thou that hou<sup>c</sup> it is figuratijf speche. Honest of thewis parteyneth to<sup>d</sup> loue God and thi neizbore; truthe of feith parteyneth to knowe God and thi neizbore. Truli to ech man is his hope, and his owne con-

<sup>a</sup> Om. λ.

<sup>b</sup> Om. λ.

<sup>c</sup> Om. λ.

<sup>d</sup> for to λ.

either<sup>a</sup> good doinge, it is a figuratijf speche. Crist seith, "if 3e eten not the flesh of *Hou men schulden etc Cristis flesch and his blood.* "mannis sone and drinke not his blood, 3e schulen not have lijf in 3ou." This speche semith to comaunde wickidnesse either<sup>a</sup> cruelte, therefore it is a figuratif speche; and comaundith men to comune with Cristis passioun, and to kepe in mynde sweetly and profitably, that Cristis flesch was woundid and crucified for vs. Also whanne hooly scripture seith, "if thin enemy hungrith, feede thou hym, if he thurstith, 3eue thou drinke to hym," it comaundith benefice, either<sup>a</sup> good doinge; whanne it seith, "thou schalt gadere togidere "coolis on his heed," it seemith that wickidnesse of yuel wille is comaundid. This is seid bi figuratijf speche, that thou vndirstonde, that the coolys of fijer ben brennyng weylyngis, either<sup>a</sup> moornyngis of penaunce, bi whiche the pride of hym is mad hool, which sorwith, that he was enemy of a<sup>b</sup> man that helpith and releuith<sup>c</sup> his wrecchidnesse<sup>d</sup>. Also the same word either<sup>e</sup> the same thing in scripture is taken sumtyme in good, and sumtyme in yuel, as a lyoun singnefieth sumtyme Crist, and in another place it singnefieth the deuyll. Also sour dou3 is set sumtyme in yuel, where Crist seith, "be 3e war of the<sup>f</sup> sour dou3 of Fari- "sees, which is ypocrisie;" sour dou3 is sett also in good, whanne Crist seith, "the rewme "of heuenes is lyk sour dou3," etc. And whanne not oo thing aloone but tweyne, either<sup>g</sup> mo, ben feelid, either<sup>g</sup> vndirstonden, bi the same wordis of scripture, thou3 that it<sup>h</sup> is<sup>i</sup> hid, that he vndirstond<sup>k</sup> that<sup>l</sup> wroot, it is<sup>m</sup> no perel, if it may be preuyd bi other placis<sup>n</sup> of hooly scripture<sup>o</sup>, that ech of tho thingis acordith with treuthe. And in hap the autour of scripture seith thilk<sup>p</sup> sentense in the same wordis which we<sup>q</sup> wolen vndirstonde; and certys the Spirit of God, that wrou3te these thingis bi the autour of scripture, bifore si3 withoute doute, that thilke<sup>r</sup> sentense schulde come to the redere, either<sup>s</sup> to the herere, 3he, the Holy Goost purueyde, that thilke sentence, for it is groundid on trewthe, schulde come to the redere, either<sup>s</sup> to the herere, for whi<sup>t</sup> what my3te be purueyed of God largiliere and plentyuousliere in Goddis spechis, than that the same wordis be vndirstonden in manye maners, whiche maners, either<sup>u</sup> wordis of God, that ben not of lesse autorite, maken<sup>v</sup> to be preued. Austin *Austyn.* in iij.<sup>w</sup> book of Cristen Teding seith al this and myche more, in the bigynnyng therof. Also he whos herte is ful of charite comprehendith; withouten eny errour, the manyfoold abundaunce and largest teding of Goddis scripturis<sup>x</sup>, for whi Poul seith, "the fulnesse of "lawe is charite," and in another place, "the ende of lawe<sup>y</sup>," that is, the<sup>z</sup> perfeccioun, either<sup>a</sup>

<sup>a</sup> or ζ. <sup>b</sup> Om. ει. <sup>c</sup> rekenith α. <sup>d</sup> wickidnes ζ. <sup>e</sup> writte ζ. <sup>f</sup> that βζ. <sup>g</sup> Om. α. <sup>h</sup> ilke β. <sup>i</sup> or ζ. <sup>j</sup> or ζ. <sup>k</sup> Om. β. <sup>l</sup> or ζ. <sup>m</sup> Om. βζ. <sup>n</sup> be εηι. <sup>o</sup> Om. ει. <sup>p</sup> are ζ. <sup>q</sup> made ζ *sup. ras.* <sup>r</sup> the iij. εζ. <sup>s</sup> vndurstode ε. <sup>t</sup> not that ζ. <sup>u</sup> that is ζ. <sup>v</sup> place β. <sup>w</sup> scripture ει. <sup>x</sup> the lawe ζ. <sup>y</sup> Om. βει. <sup>z</sup> or ζ.

science, as he feelith him silf to profite to the knowyng and louyng of God, and of thi ney3bore. Holi writ comaundith no thing but charite, neither blameth eny thing no but coueitise; and bi this maner holi writ enformeth the condicions of men. Holi writ affermeth not no but general feith bi thingis passid, present, and to comyng; bifore tellyng of thingis to comyng, schewyng is of thingis present; but alle these thingis parteynen for to norische the same charite, and to strenkthe it, and to ouercome and quenche coueitise. Also figuratijf speche is, where euer the wordis maken allegorie, that is goostli vndirstondyng parteynyng to feith, or whanne wordis maken derkenes or parable. In al figuratijf speche such a rule schal be kept, that so long that that is red be ofte turned bi diligent consideracioun or studie, til interpreting or expownyng be brou3t to the rewme of charite, truli if it now sowneth propirli charite, it is no figuratijf speche. If the speche is comaunding, forbeding either corrupcion of soule or resoun, either forbeding trespas a3ens ney3bore, either comaundyng profi3t, either good doying, it is not figuratijf speche, but propre to the lettre; forsothe if the speche of holi writ seme to comaunde peruersion of soule, or trespas a3ens ney3bore, either to forbede profi3t, either good doying, it is figuratijf speche. Crist seith, "no but 3e schullen ete the fleisch of mannes sone, and schulen drinke his blood, 3e schulen not have lijf "in 3ou;" it semeth to comaunde trespas<sup>e</sup> or noyng of ney3bore, either peruertyng of soule; therefore it is figuratijf speche, comaunding us for to comyne to Cristis passion, and swetli and profitable to haue in

<sup>e</sup> trespasses λ.

filling<sup>b</sup>, of the<sup>c</sup> lawe, “is charite of clene herte, and of good conscience, and of feith not “ feyned,” and Jhesu Crist seith, “thou schalt loue thi Lord God of al thin herte, and of al “ thi soule, and of al thi mynde, and thi neizebore as thi self, for in these twey comaunde- “ mentis hangith al the lawe and prophetis<sup>d</sup>.” And as the roote of alle yuels is coueitise, so the roote of alle goodis is charitee. Charite, bi which we louen God and the neizebore, holdith sykirly al the greetnesse and largnesse<sup>e</sup> of Goddis spechis. Therefore if it is not leisir to seeke alle holy scriptures, to expounne alle the wlappingis<sup>f</sup> of wordis, to perse alle the preuytes of scripturis, holde thou charite, where<sup>g</sup> alle thingis hangen, so thou schalt holde that that thou<sup>h</sup> lernydist<sup>i</sup> there; also thou schalt holde that that thou lernedist not, for if thou knowist<sup>k</sup> charite, thou knowist sum thing wheronne also that hangith that in hap thou knowist not; and in that that thou vndirstondist in scripturis<sup>l</sup>, charite is opin, and in that that thou vndirstondist not, charite is hid, therefore he that hooldith charite in vertues, either<sup>m</sup> in goode condiscouns, hooldith bothe that that is opyn and that that<sup>n</sup> is hid in Goddis wordis. Austyn seith al this and myche more in a sermoun of the preysing of charite. Also vij. reulis of Tyconye and of Austyn declaren many derke<sup>o</sup> thingis of hooly scripturis. The first reule is of Jhesu Crist, and of his holy spirit<sup>p</sup>; oo persooone of the heed and<sup>q</sup> of the body, that is, of Crist and of<sup>r</sup> holy chirche, is schewid to vs in this reule, for it is not seid in veyn to feithful men, “zee ben the seed of Abraham,” whanne ther is oo seed of Abraham, which seed<sup>s</sup> is Crist<sup>t</sup>. Doute we not, whanne scripture goith fro the<sup>u</sup> hed to the body, either<sup>v</sup> fro the body to the heed, and natheles it goith not away fro oon and the same persooone, for whi oo persooone spekith in Isaie, “he<sup>w</sup> settide a myter to me as “ to<sup>x</sup> a spouse, and he onouride<sup>y</sup> me as a spousesse with an<sup>z</sup> ournement.” And natheles it is to vndirstonde what of these tweyne acoordith<sup>a</sup> to the heed, that is, Crist, and what acordith to the body, that is, hooly chirche, for whi a myter acordith to Crist, which is the spouse, and an<sup>b</sup> ournement acordith to hooly chirche, which is the spouse<sup>c</sup> of Crist. The secunde reule, as Ticonye seith, is of the bodi of Crist, which bodi is departid into tweyne, but ceertis this bodi of Crist ouzte not be<sup>d</sup> clepid so, for treuly it is not the bodi of Crist, which shal not be with him withouten ende, but it schal be seid of the veri bodi and of the medlid body of Crist, either<sup>e</sup> of the veri bodi and feyned<sup>f</sup> body of Crist; for whi ypocritis schulen be seid to be not with Crist, not oonly withouten ende, but also now, thou; thei seemyn to be in the chirche of Crist. Wherfor this reule myzt be clepid thus,

<sup>b</sup> fullyng β. <sup>c</sup> Om. βζ. <sup>d</sup> the profetis ει. <sup>e</sup> large- <sup>u</sup> Om. ε. <sup>v</sup> or ζ. <sup>w</sup> the profete he ζ. <sup>x</sup> Om. ζ. <sup>y</sup> ournede ζ. <sup>z</sup> Om. η. <sup>a</sup> acorden ζ. <sup>b</sup> Om. β. <sup>f</sup> wlappinge ζ. <sup>g</sup> wheron ζ. <sup>h</sup> Om. a. <sup>i</sup> lernest β. <sup>k</sup> knewist β. <sup>l</sup> scripture ει. <sup>m</sup> or ζ. <sup>c</sup> spousesse ζ. <sup>d</sup> to be a *pr.m. εζι.* <sup>e</sup> or ζ. <sup>f</sup> of the feynid ει. <sup>n</sup> Om. a. <sup>o</sup> Om. ει. <sup>p</sup> spouse β. bodi or spousesse ζ. <sup>q</sup> Om. ει. <sup>r</sup> Om. β. <sup>s</sup> Om. ζ. <sup>t</sup> seid Crist ζ.

mynde, that his fleisch was woundid and cruexid for us. For whanne manye sentencis ben vndirstonden of the same wordis of holi writ, thou; thilk sentence be hid, which he that wroot vndirstood, no perel is, if ech of sentencis may be preued bi the othere placis of holi scripturis for to acorde to treuthe; for withouten doute the Spirit of God, that spak bi writ of that scripture, bifore sij and purueiede, that this trewe sentene schulde come to mynde of the redere or herere. For what myzte be proued of God largelier or plenteuouslier in Goddis spechis, than that the same wordis ben vndirstonden in manye maners, whiche othere scripturis of God, of as greet auctorite, preuen<sup>f</sup>? Austyn there in the thridde book. Auetouris of holi writ vsen mo figuris thanne gramariens moun gesse, whiche reden not the figuris of holi writ. Seuene rulis ben sett to vnderstonde holi writt azens aduersaries; <sup>†</sup>is first<sup>†</sup> of oure Lord Jesus Crist and of his bodi, that is, veri cristen man. Bi this rule oo persooone of the heed and bodi, that is, of Crist and of holi chirehe, is schewid to vs; for it is not seid veynli for feithful men, “ze ben the “ seed of Abraham,” sithen oon holi seed is of Abraham, that is, Crist. Doute we not, whanne speche of scripture passith fro the heed to the bodi, or fro the body to the heed, and netheles it passith not from oon to<sup>§</sup> the same persooones, for oo persooone spekith, seiying, “God sette on me, as on a spouse, and he

<sup>f</sup> of prouen λ.

<sup>g</sup> of λ.

*Of charite, with vij. reulis of Tyconie and Austyn in declaring of scripture.*

*Of the vij. reulis; of the very body and feyned.*

<sup>†</sup> the first is?

that it were seid of the medlid chirche, that<sup>g</sup> is, that comprehendith chosen men to blisse, and also ipocritis, that schulen be dampned. And this reule axith a waking either<sup>h</sup> diligent redere; whanne it spekith of other men, it semith to speke now as to the same men to whiche it spac bifore, either<sup>k</sup> it seemith to speke of<sup>l</sup> the same men, whanne it spekith of othere men; as if oo body be of euer either, for temporal medlyng, and for comynyng of sacramentis. To this reule it<sup>m</sup> perteyneth, that the chirche seith in Songis, "I am blac and fair as the tabernaclis of Cedar, as<sup>n</sup> the skynnes of Salomon;" the chirche seide that sche is euer either, for temporal vnite withinne oo net of goode fischis and of yuel fischis<sup>o</sup>; for whi the tabernaclis of Cedar parteynen to Ismael, that schal not be eir with the sone of the free wijf. The thridde reule is of byheestis and of<sup>p</sup> lawe; this reule may be seid also of the spirit and lettre; it<sup>q</sup> may be seid also of grace and of comaundement; and Tyconie erride in seyinge, that werkis ben 3ouen of God to vs for meryt of feith, but feith it silf is so of vs, that it is not of God to vs. The iiij. reule is of al and of party, whanne summ of a thing is set for al, eithir<sup>r</sup> a3enward al is set for a party. The v. reule is of tymes, and this is bi a figure clepid synodoches, whanne a<sup>s</sup> part is set for al, either<sup>t</sup> al is set for oo<sup>u</sup> part. Oon euangelist seith, that it was don aftir viij.<sup>v</sup> daies, whanne the face of Crist schynede as the sunne, and another gospeler seide<sup>w</sup>, that it was don aftir vj. daies; euer either my3te not be soth, that is seid of the noumbre of daies, no but he that seide aftir viij. daies be vndirstonden to haue sett for the hool day the last part of the day, sithen Crist bifore seide it to come, and to haue set for the hool day the first part of the day, in whiche<sup>x</sup> he schewith, that the appering of Cristis face was fully don; and<sup>y</sup> that he that seide aftir vj. daies, rekynede<sup>yy</sup> alle the hool daies and the myddil daies, and noon other. Bi this kynde of speche, bi which kinde al is singnefied by a part, thilk questioun of Cristis rising a3en is asoiled; the laste part of the day, wherinne Crist suffride deth, is taken for al the day with the ny3t passid bifore, and the first part of Sunday<sup>z</sup>, in whos morewitide he roos a3en, is taken for al Sunday<sup>z</sup> and the ny3t bifore goynge; and the Sabot with the<sup>a</sup> hool ny3t bifore goynge is al hool<sup>b</sup> day and ny3t. If these ny3tis and daies be not taken thus, ther moun not be iij. daies and iij. ny3tis, in whiche he bifore seide, that he schulde be in the herte of erthe<sup>c</sup>. Also this reule of tymes is taken for lawful noumbris, as ben vij. x. and<sup>d</sup> xij. and suche moo, for ofte suche noumbris ben sett for al tyme, as this that Dauith seith, "seuen sithis in the day I seide preysing, either<sup>e</sup> herying, to thee," is noon<sup>f</sup> othir thing

<sup>g</sup> or bodi that ζ. <sup>h</sup> or ζ. <sup>i</sup> or diligent ι. <sup>j</sup> Om. ει. which ει. <sup>y</sup> Om. ζ. <sup>yy</sup> rekenynge ι. <sup>z</sup> the sun-  
<sup>k</sup> or ζ. <sup>l</sup> now as to β. <sup>m</sup> Om. ζ. <sup>n</sup> and as ζ. day ζ. <sup>a</sup> alle the ζ. <sup>b</sup> an hool ει. the hool ζ. <sup>c</sup> the  
<sup>o</sup> Om. β. <sup>p</sup> Om. ει. <sup>q</sup> and ει. <sup>r</sup> or ζ. <sup>s</sup> o ζ. erthe βεζι. <sup>d</sup> Om. ει. <sup>e</sup> or ζ. <sup>f</sup> no ζ.  
<sup>t</sup> or ζ. <sup>u</sup> a εζι. <sup>v</sup> vj. *an pr. m.* <sup>w</sup> sieth εζι. <sup>x</sup> the

"ournede me as a spouse with ournement;" And netheles it is to vndirstonde, whiche of these accordith to the heed, that is, Crist, and whiche to the bodi, that is, holi chirche. The secunde rule is of Cristis bodi, partide in tweye parties, as Tyconye seith, which truli ou3t not be clepid so, for truli the ilke is not the bodi of the Lord, whiche schal not be in to withouten eende in blis, but it is to be seid of the veri bodi of the Lord and of the medlid bodi, or veri bodi and feyned; for not oonli withouten eende, but now also ypcritis schulen not be seid to be with the Lord withouten ende, thou3 thei seme to be in his chirche. Therefore this rule my3t be seid of the medlid chirche. This rule askith a wakyng redere, whanne holi writt spekith to othere men as to the same to which it spekith bifore, or whanne it semeth to speke of the same men, and netheles spekith of othere, as oo bodi be of hem boothe for temporal medling and comunyng of sacramentis. The thridde rule is of bibeestis and lawe, which may be of spiritis and of lettre, or of grace and of maundementis. The fourthe rule is of spice and of kynde, that is of part and of al the hool thing, of the which<sup>h</sup> the part is. The fifthe reule is of tymes, that is bi figure synadochie, whanne al is vndirstonden bi part, or part vndirstonden bi al. In this maner Crist is seide to haue leie deed in the sepulcre thre daies and thre ny3tis; the laste part of Good Friday is set for al the<sup>i</sup> day, and the firste part of Sunday, and the Saturday al ful. Or this reule of tymes is vndirstonden of noumbris,

<sup>h</sup> fleisch κ.

<sup>i</sup> that λ.

*The vij. reule  
of recapitula-  
coun.*

than this, "his heryng be euere in my mouth." Also bi an c. and xliiii.<sup>g</sup> in Apoç. is singnefied the vniuersite, either<sup>h</sup> al the multitude, of seintis. The vi. reule is of recapitulacoun, either<sup>h</sup> rehersing a thing don bifore, not in ordre, as it is sett; for whi summe thingis ben seid so, as if 'tho suen<sup>i</sup> in the ordre of tyme, either<sup>k</sup> ben told bi contynnyng of thingis, that is, that ben ioyned next togidere, whanne the<sup>l</sup> telling is clepid a3en preuyly to the formere thingis, that weren left out; and if men vndirstonden not such seying bi this reule, thei erren; as in Genesis it is seid, "God plauntide paradys in Eden, at the eest, and settide "there the man that he foormyde, and God brouzte forth<sup>m</sup> zit of erthe<sup>n</sup> ech fair tre," etc.; this is seid bi recapitulacoun. In lyk maner there "the lond was of oo lippe," that is,

*The vij. reul is  
of the deuil  
and of his body.*

speche, it is seid bi recapitulacoun. The vij. reule is of the deuel and of his bodi, for he is heed of alle wickide men, that ben his body in a manere, and schulen go with him in to the<sup>o</sup> turment of euerlasting fije, as Crist is the<sup>p</sup> heed of hooly chirche, which<sup>q</sup> is his body, and schal be with hym in rewme<sup>r</sup> and glorie<sup>s</sup> euerlastinge. Also thei that haue<sup>t</sup> lykinge for<sup>u</sup> to studie in holy writ, schulen<sup>v</sup> be chargid, that thei kunne the kyndis and maners<sup>w</sup> of spekingis in holy scriptures; and thei that perseyue diligently and holde wel in mynde, hou a thing is wont to be seid in holy scripturis. Also that is souereyn help<sup>ww</sup> and moost nedful, preie<sup>x</sup> thei, that God 3eue to hem the veri vndirstonding<sup>y</sup> of holy scripture, for thei reden in the scripturis, aboute whiche thei ben studious, that God 3eue<sup>z</sup> wisdom, and kunnyng, and vndirstonding of his face, that is, 3ifte and grace. Also if her stodie is don with meeknesse, and loue of cristen lore, it is of God. Austyn writith al this in the iij. book of Cristen Teching, aboute the myddil, and in the ende. Isidre, in the j. book of Souereyn Good, touchith these reulis schortliere, but I haue hym not now, and Lyre, in the bigynnyng of the bible, touchith more opinly these reulis, but I haue him not now, and Ardmacan, in the bigynnyng of his book *de Questionibus Armenorum*, 3eue<sup>t</sup> many goode groundis to vndirstonde holy scripture to the lettre, and goostly vndirstonding also, but I haue him not now. Also no thing may seme to<sup>a</sup> be wijser, no thing of more eloquence, than is hooly<sup>b</sup> scripture, and the autours therof, that weren enspijrid of God. And thei ouzten not to<sup>c</sup> speke in other manere than thei diden, and the prophetis, and moost Amos, weren ful eloquent, and seint<sup>d</sup> Poul waas ful eloquent in his pistlis. Also<sup>e</sup> the autours of hooly scripture spaken derkly<sup>f</sup>, that the preuyteis therof ben hid fro<sup>g</sup> vnfeithful men, and goode men ben exercisid, either<sup>h</sup> ocupied, and that in expounnyng hooly<sup>i</sup> scripture thei haue a newe

*Austyn and  
Ysidre.*

*Of comenda-  
coun of scrip-  
ture bi Austyn.*

<sup>g</sup> xliiiij. ζ. <sup>h</sup> or ζ. <sup>i</sup> thei sieden ζ. <sup>k</sup> or ζ. <sup>l</sup> Om. ζ. <sup>m</sup> Om. ζ. <sup>n</sup> the erthe εη. <sup>o</sup> Om. ε. <sup>p</sup> Om. ζ. <sup>q</sup> the weche β. <sup>r</sup> the rewme ζ. <sup>s</sup> in glorie β. <sup>t</sup> han ζ. <sup>u</sup> Om. εζ. <sup>v</sup> schulde ζ. <sup>w</sup> the maners ζ. <sup>ww</sup> helthe ε. <sup>x</sup> and prei ζ. <sup>y</sup> wisdom and vndirstondyng ζ. <sup>z</sup> 3ene εη. <sup>a</sup> to me to βζη sec. m. <sup>b</sup> hooly writt or <sup>c</sup> Om. β. <sup>d</sup> Om. ζ. <sup>e</sup> And ζ. <sup>f</sup> ful derkli ε. <sup>g</sup> to ε. <sup>h</sup> or ζ. <sup>i</sup> of holy ζ.

as vij. x. or xij. and suche othere, whiche noumbis ben sett sumtyme for al tyme, as "seuene sithis in "the day Lord I seide preisyng to thee," is no thing ellis than this, "Goddis preisyng is euere<sup>k</sup> in my "mouth;" also in the Apocalipsis, bi an hundrid fourty and foure is signifiede al the vniuersite of seyntis. The sixte reule is of recapitulacion; summe thingis doon bifore ben seide, as if thei suen in ordre of tyme, or ben told in next suyng of thingis, whanne the tellyng is pryuyly clepid a3en to the formere thingis that weren left. If scripture be not vndirstonden bi this reule, errour is gendrid, as in Genesis, "God plauntid paradise in Eden at the eest, and sette there man whom he foormede; and zit God "brouzt forth ech faire tre of the erthe;" that is seid bi recapitulacion or rehersing of thing doon bifore. Also there, "in the lond was oo langage," is recapitulacion. The seuenthe reule is this, of the deuel and his bodi, for he is heed of al vnpytous, that ben his bodi in sum maner, that schulen go with him in to turment of euerlastyng fire; as Crist is heed of holy chirehe, that is his bodi, that schal be with him in the rewme and glorie euerlastyng. Also in the eende of that book Austyn seith, "studiers of holi scripture schulden kunne the kynde of spekyngis in holi scripturis, and take heed, and holde in mynde in "what maner a thing is wont to be seide in hem, and also, that is souereyn and moost nedeful, preie thei "that thei vndirstonde, for the Lord 3eue<sup>l</sup> wisdom, and vndirstondyng and kunnyng is of him." Al

<sup>k</sup> euere more λ.

<sup>l</sup> 3eue<sup>t</sup> vs λ.

grace, diuerse fro the first autouris. Austin, in the bigynnyng of the iij. book of Cristen Teching. Also, as the litle richessis of Jewis, whiche thei baren away fro Egipt, weren in<sup>k</sup> comparisoun of richessis<sup>l</sup> which thei hadden aftirward in Jerusalem, in the tyme of Salomon, so greet is the prophitable kunnyng of filosoferis bookis, if it is comparisouned to the kunnyng of hooly scripturis<sup>m</sup>; for whi what euer thing a man lernith withouten hooly writ, if the thing lerned<sup>n</sup> is veyn, it is dampned in holy writ, if it is prophitable, it is foundid there. And whanne a man fyndith there alle thingis whiche he lernyde profitably in other place<sup>nn</sup>, he schal fynde myche more plenteuously tho thingis in hooly scripture, whiche he lernede neuere in other place, but ben<sup>o</sup> lerned oonly in the wondirful hiznesse and in the wondirful meeknesse of hooly scripturis. Austin seith this in the ende of ij<sup>p</sup>. book of Cristen Teching. Also hooly scripture<sup>q</sup> conteyneth al prophitable treuthe, and alle othere sciencis preuily in the vertu of wittis, either<sup>r</sup> vndirstandingis, as wynes<sup>s</sup> ben conteyned in grapis, as ripe corn is conteyned in the seed<sup>t</sup>, as bowis ben conteyned in the rootis, and as trees ben conteyned in the kernels. Grostede, in a sermoun *Premonitus a venerabili patre*. Also hooly scripture wlatith sofymys, and seith, he that spekith sofistically, either<sup>u</sup> bi sofymys, schal be hatful, and he schal be defraudid in ech<sup>v</sup> thing, as the wijse man seith in xxxvij.<sup>w</sup> c. of Ecclesiastici. If filosoferis, and moost the disciplis of Plato, seiden eny treuthis, and prophitable to oure feith, not<sup>x</sup> oonly tho treuthis owen not to be dred, but also tho schulen be calengid into<sup>y</sup> oure vs, eithir<sup>z</sup> profijt, fro hem, as fro vniust possessouris. And as Jewis token, bi autorite of God, the gold, and syluer<sup>a</sup>, and clothis of Egipcyans, so cristene men owen to take the trewe seyingis of filosoueris, for to worschippe oo God, and of techingis of vertues, whiche treuthis the filosoueris founden not, but diggeden out of the metals of Goddis puryaunce, which is sched euery where. So dide Ciprian, the swettest doctour and moost blessid martir, so diden Lactancius, Victorinus, and Illarie, and Greekis withoute noubre. Austin in ij.<sup>b</sup> book of Cristen Teching. Bi these reulis of Austin and bi iij.<sup>c</sup> vndirstandingis of<sup>d</sup> hooly scripture, and bi wijs knowing of figuratijf spechis, with good lyuyng and meeknesse, and stodyng of the bible, symple men moun sumdel vndirstonde the text of holy writ, and edefie myche hemself and other men; but for Goddis loue, 3e symple men, be<sup>e</sup> war of pride, and veyn iangling and chydng in wordis azens proude clerkis of scole and veyn religions, and answeere 3ee mekely and prudently to enemyes of Goddis lawe, and preie 3e hertly for hem, that God of his greet mercy 3eue to hem very knowing of scripturis, and meekenesse, and charite, and euere be 3e redy, what euer<sup>f</sup> man techith eny treuthe of God, to take that meekely, and with greet thankngis to God; and if eny man in erthe, either<sup>g</sup> aungel of heuene, techith<sup>h</sup> 3ou the contrarie of holy writ, either<sup>i</sup> eny thing azens resoun and charite, fle<sup>k</sup> fro him in that, as fro the foul deuell<sup>l</sup> of helle, and holde 3e stedfastly to lijf and deeth the treuthe and freedom of the hooly<sup>m</sup> gospel of Jhesu Crist, and take 3e mekely mennis seyingis and lawis, onely<sup>n</sup> in as myche as thei acorden with holy writ and good conscience, and noo ferther, for lijf neither<sup>o</sup> for deth.

*To vndirstonde  
holy writ, and  
of derk spechis  
in holy scrip-  
ture.*

<sup>k</sup> litil in ζ. <sup>l</sup> riches ε. <sup>m</sup> scripture β. <sup>n</sup> lered β. <sup>z</sup> or ζ. <sup>a</sup> Om. ε. <sup>b</sup> the secunde ζ. <sup>c</sup> the iij. ζ.  
<sup>nn</sup> placis ε. <sup>o</sup> thei ben ζ. <sup>p</sup> the ij. εζ. <sup>q</sup> writ ζ. <sup>d</sup> in ζ. <sup>e</sup> be 3e β. <sup>beth</sup> ε. <sup>f</sup> Om. εζ. <sup>g</sup> or ζ.  
<sup>r</sup> or ζ. <sup>s</sup> wynes ζ. <sup>t</sup> eeris ζ. <sup>u</sup> or ζ. <sup>v</sup> euery β. <sup>h</sup> teche ζ. <sup>i</sup> or ζ. <sup>k</sup> fleeth ζ. <sup>l</sup> fend ε. <sup>m</sup> Om. ζ.  
<sup>w</sup> xxvij. β. the xxxvij. εζ. <sup>x</sup> and not ζ. <sup>y</sup> to ζ. <sup>n</sup> Om. ζ. <sup>o</sup> ne ζ.

this seith Austyn in the thridde book of Cristen Doctryne. Auctouris of holi scripture speken derkli, that prudentli mysteries ben hid fro vnpiteuous men, and good men ben excercisid, and in expounnyng it haue grace vnlijk to the firste auctouris of holi writt. Austyn in the firste book of Cristen Doctryne. Therefore seynt Gregori seith in the xxix. book of Morals, the vij. chapter, that wordis<sup>m</sup> ben as piement and precious spiceris; hou myche spicerie is more powned, bi so myche vertu is encreesid in piement, so hou myche we pownen more Goddis spechis in expownyng, bi that we heeryng, as drinkyng, ben more holpen. MS. Harl. 6333. *Prefixed to the New Testament.*

<sup>m</sup> Goddes wordes λ.

H

## CAP. XIII.

*Of vii. reulis  
of Austyn.*

Also holy scripture is betere knowen bi licnesses<sup>p</sup> and bi derknessis<sup>q</sup>; it doth away anoyes, and we owe to<sup>r</sup> thenke and bileeue, that the thing that is writen in holy scripture, þhe, thouȝ it be hid, either<sup>s</sup> not knowen, is betere and trewere than that<sup>t</sup> we moun vndirstonde bi vsself<sup>u</sup>; and worschipfully and heelfully the Holy Goost mesuride so holy scripturis, that in opyn placis he settide remedie to oure hungir, and in derk placis he wipte away anoyes; for almost no thing is seyn in tho derknessis, which<sup>v</sup> thing is not founden seid<sup>w</sup> ful pleyly in other placis. Therefore bifore<sup>x</sup> alle thingis it is nedeful, that a man be conuertid bi Goddis drede, and be mylde bi pite, either<sup>y</sup> cristen religioun; and that he aȝensie not hooly scripture, wher it be vnderstonden, thouȝ it smyte eny synnes of oure, whether it be not vndirstonden, as if we moun vndirstonde betere<sup>z</sup>, either<sup>a</sup> comaunde, either<sup>a</sup> teche betere. Be the ȝifte of drede and of pitee, me comith to degre<sup>b</sup> of kunnyng, for whi ech fructuous man of hooly scripturis exercisith himself in this thing, and to fynde noon<sup>c</sup> other thing in tho, than for to loue God for God himself, and for to loue his neizebore for God. Thanne thilke drede, bi which he thenkith on Goddis dom, and thilke pite, bi which he must nedis bileeue and ȝeue stide to autorite of holy bookis, compellith hym to beweyle hymself, for whi this kunnyng of good hope makith a man not to<sup>d</sup> auaunce<sup>e</sup> himself, but biweile himself; and bi this affecioun, either<sup>ee</sup> good wille, he geetith with besy preieris the coumfort of Goddis help, that he be not broken bi dispeir; and<sup>f</sup> he bigynneth to be in the fourthe degre of goostly strengthe, in whiche he hungrih and thirstith riȝtfulnesse; thanne in the v. degre, that is, in the counceyl of mercy, he purgith the soule, that makith noise and vnrestfulnesse of coueitise of erthly thingis; and thanne he dispisith filthis of soule, and louith God and neizeboris, ȝhe enemyes; bi this he stizith to<sup>g</sup> the vj. degre, where he purgith<sup>h</sup> the iȝe of soule<sup>i</sup>, bi which iȝe God may be seyn, as myche as he may be seyn of hem that diȝen to this world, as myche as thei mowen; for in so myche thei seen God in her soule, thourȝ feith and loue, hou myche thei diȝen to this world; and in<sup>k</sup> as myche as thei leuyn to<sup>l</sup> this world, thei seen not God; and in this degre, wherinne a man diȝith to the world, he neither preferrith, neither makith euene himself, neither<sup>m</sup> his neizebore, with the treuthe of hooly writ; therefore this hooly man schal be so symple and clene of herte, that neither for plesaunce of men he be drawe away fro treuthe, nether<sup>m</sup> bi cause to eschewe eny harmys of<sup>n</sup> himself, that ben contrarie to this lijf<sup>o</sup>, such a chiild stizith to verey wisdom, which is the laste and the vij., which he vsith in pees and in<sup>oo</sup> reste. Seint Austyn seith al this in the bygynnyng of the ij. book of Cristen Teching. Heere is a blissid entring bi these vij. vertues to the kunnyng of holy scripture in this lijf, to haue here<sup>p</sup> reste of soule, and aftirward ful reste of bodi and soule in heuene, withouten ende. Alas! what don proude and coueitouse wrecchis at hooly scripture, that seeken the world and fleschly eese, and wolen not conuerten hem fro these cursidnessis<sup>q</sup>; thei disseyuen hemself, and the puple that gessen hem wijse men, whanne thei ben opyn foolis; and maken hemself deppere dampned, and other men also that suen her folye, and blasfemyn God. Thes worldly foolis schulden wite, that hooly lijf is a<sup>r</sup> launterne to bringe a man to very kunnyng, as Crisostom seith, and the drede and loue of God is the<sup>s</sup> bigynning and perfeccioun of kunnyng and wijsdom; and whanne these fleschly apis and worldly moldewerpis han neither the bigynnyng of wijsdom, neither<sup>t</sup> desyren it, what doon thei at hooly scripture, to schenscipe of hemself and of othere men? As longe as pride and coueitise of<sup>u</sup> worldly goodis and<sup>v</sup> onouris<sup>w</sup> is rootid in her herte, thei maken omage to Satanas, and offren to him bothe bodi and soule, and al her witt and fynding. Such foolis schulden thenke, that

*In the ii. book  
of Cristen Tching.  
The comendacion  
of good  
lijf.*

<sup>p</sup> licnes βζ. <sup>q</sup> derknes β. <sup>r</sup> Om. βη sec. m. <sup>s</sup> or ζ. <sup>g</sup> in to ζ. <sup>h</sup> purgid ζ. <sup>i</sup> the soule ζ. <sup>k</sup> Om. β.  
<sup>t</sup> that that β. <sup>u</sup> ouresilf ζ. <sup>v</sup> the weche β. <sup>w</sup> Om. ζ. <sup>l</sup> in βει. <sup>m</sup> ne ζ. <sup>n</sup> to ει. <sup>o</sup> Om. ζ. <sup>oo</sup> Om. ε.  
<sup>x</sup> bi ζ. <sup>y</sup> of ζ. <sup>z</sup> Om. ζ. <sup>a</sup> or ζ. <sup>b</sup> the degre βεζι. <sup>p</sup> Om. ζ. <sup>q</sup> this cursednes β. <sup>r</sup> as a β. <sup>s</sup> Om. β.  
<sup>c</sup> no ζ. <sup>d</sup> Om. ζ. <sup>e</sup> auaunte εηι. <sup>ee</sup> or ζ. <sup>f</sup> Om. ει. <sup>t</sup> ne ζ. <sup>u</sup> Om. ζ. <sup>v</sup> and coueitise and ζ. <sup>w</sup> onour ει.

wijsedom schal not entre into an yuel willid soule, neither schal dwelle in a body soget to synnes; and Jhesu Crist seith, that the fadir of heuene hijdith the preuytees of hooly scripture fro wijse men and prudent, 'that is wijse men and prudent<sup>x</sup> to the world, and<sup>y</sup> in her owne sijt, and schewith tho to meke men; therefore worldly foolis, do 3e first penaunce for 3oure synnes, and forsake<sup>z</sup> pride and coueitise, and be 3e meke, and drede 3e God in alle thingis, and loue<sup>a</sup> him ouer alle other thingis, and 3oure neizboris<sup>c</sup> as '3oure self<sup>d</sup>; and *Hou bi good lijf men cometh to vnderstand- ing of scrip- ture.* thanne 3e schulen profite in stodie of hooly writ. But alas! 'alas! alas<sup>e</sup>! the moost abomynacoun that euer was herd among cristen clerkis is now purposid in Yngelond, bi worldly clerkis and feyned religiouse, and in the cheef vniuersitee of oure<sup>f</sup> reume, as manye trewe men tellen with greet weyleng. This horrible and deuelis cursednesse is purposid of Cristis enemyes and traytouris of alle cristen puple, that no man schal lerne dyuynite, neither<sup>g</sup> hooly writ, no but he that hath doon his fourme in art, that is, that hath<sup>h</sup> comensid in art, and hath ben regent tweyne 3eer aftir; this wolde be ix. 3eer either<sup>i</sup> ten bifore that he lerne hooly writ, aftir that he can comunly wel his gramer, thou3 he haue a good witt, and traueile ful soore, and haue good fynding ix. either<sup>k</sup> x. 3eer aftir his gramer. This semith vtirly the deuelis purpos, that fewe men either<sup>k</sup> noon schulen<sup>l</sup> lerne and kunne Goddis lawe; but God seith bi Amos, on thre greete trespasis of Damask and<sup>m</sup> on the iiij., "I schal not conuerte him;" where Jerom seith, the firste synne is to thenke yuelis, the ij. synne is to consente<sup>n</sup> to weyward thou3tis, the iij. synne is to fille in werk, the iiij. synne is to do not penaunce aftir the synne, and to plesse himself in his synne; but Damask is interpretid drinkynge blood<sup>o</sup>, either<sup>p</sup> birling blood. Lord! whether<sup>q</sup> Oxunford drinke<sup>r</sup> blood *Wax Oxoun- forde of so- domye, with other synnes!* and birlith<sup>s</sup> blood, bi sleeinge of quyke men, and bi doinge of sodomye, in leesinge a part of mannis blood, wherbi a chijld myte be fourmed, deme thei that knowen; and wher Oxunforde drinke blood of synne, and stirith othere men of the lond to do synne, bi booldnesse off clerkis, deme thei iustly, that seen it at ize<sup>t</sup>, and knowen bi experiens. Loke now<sup>u</sup> wher<sup>v</sup> Oxunford is in thre horrible synnes and in the fourthe, on which God restith not til he punsche it. Sumtyme children and 3unge men arsisitris<sup>w</sup> weren deuout and clene as aungels, in comparisoun of othere, now men seyn thei ben ful of pride and leccherie, with dispitouse oothis, needles and false, and dispising of Goddis heestis; sumtyme cyuylians and canonistris<sup>x</sup> weren deuout, and so bisy on her lernyng, that they tooke ful litil reste of<sup>y</sup> bed, now men seyn that thei ben ful of pride and nyce aray, enuye, and coueitise, with leccherie, glotonie<sup>yy</sup> and ydilnesse; sumtyme dyuynys<sup>z</sup> weren ful hooly and deuout, and dispisiden outtirly the world, and lyueden as aungels in meeknesse, clenness<sup>zz</sup>, souereyn<sup>a</sup> chastite, and charite, and tau3ten treuly Goddis lawe in werk and word; now men seyn, thei ben as deligat of hir mouth<sup>aa</sup> and wombe, and as coueitouse as othere worldly men, and<sup>b</sup> flateren, and maaken leesingis in preching, to eschewe bodyly persecuscoun, and to gete benefices. The firste grete synne is generally in the vniuersite, as men dreden and seen at ize; the ij. horrible synne is sodomye and strong mayntenaunce thereof, as it is knowen to many persones of the reume, and at the laste parlement. Alas! dyuynys<sup>bb</sup>, that schulden passe othere men in clenness and hoolynesse, as aungels of heuene passen freel men in 'vertues, ben<sup>c</sup> moost sclaudrid of this cursid synne azens kynde. The iij. horrible synne is symonie, and forswering in the semble hous, that schulde be an hous of rijtfulnesse and hoolynesse<sup>d</sup>, where yuelis schulde<sup>e</sup> be redressid; this symonie with portenauncis<sup>f</sup> thereof is myche worse and more abomynable than bodily sodomye. 3it on these thre abomynacouns God wolde graciously conuerte clerkis, if thei wolden do very penaunce, and 3eue hem hooliche

<sup>x</sup> Om. βει. <sup>y</sup> Om. βζ. <sup>z</sup> forsaketh ζ. <sup>a</sup> loue 3e β. <sup>v</sup> wether β. <sup>w</sup> arsitris β. artitars ε. arsetris ζη sec.m.  
 loueth ζ. <sup>c</sup> neizbore ζ. <sup>d</sup> 3ou self ει. <sup>e</sup> Om. β. <sup>x</sup> canonistreis βε. <sup>y</sup> on ε. in ι. <sup>yy</sup> and glotonye ι.  
<sup>f</sup> this β. <sup>g</sup> ne ζ. <sup>h</sup> he hath ζ. <sup>i</sup> 3ee ethir β. or εζι. <sup>z</sup> diuinours βζ. <sup>zz</sup> and clenness ι. <sup>a</sup> and souereyn ι.  
<sup>k</sup> or ζη sec.m. <sup>l</sup> schuldon β. schuld ζ. <sup>m</sup> but ζ. <sup>aa</sup> mouthis ζ. <sup>b</sup> Om. ζ. <sup>bb</sup> that dyuynis ι. <sup>c</sup> werkis  
<sup>n</sup> asente ζ. <sup>o</sup> Om. ει. <sup>p</sup> or ζ. <sup>q</sup> where εζηι. and in vertues thei ben ζ. <sup>d</sup> of holynes β. <sup>e</sup> shulen ει.  
<sup>r</sup> drinkith εζ. <sup>s</sup> birle βι. <sup>t</sup> the ize εζ. <sup>u</sup> thou β. <sup>f</sup> the purtenaunce β. the purtenauncis ζ.

to vertues; but on the iiij. most<sup>s</sup> abomynacoun purposid now to letten Cristen men, 3he prestis and curatis, to lerne freely Goddis lawe, til thei han<sup>h</sup> spendid ix. 3eer either<sup>i</sup> x. at<sup>k</sup> art, that conprehendith many strong<sup>l</sup> errouris of hethene men azens Cristen bileeue, it seemith wel that God wole not<sup>m</sup> ceese of veniaunce, til it and othere ben punschid soore; for it seemith that worldly clerkis and feyned relygiouse don this, that symple men of wit and of fynding knowe not Goddis lawe, to preche it generaly azens synnes in the reume. But wite 3e, worldly clerkis and feyned relygiouse, that God bothe can and may, if it lykith hym, speede symple men out of the vniuersitee, as myche to kunne hooly writ, as maistris in the vniuersite; and therefore no gret charge, thou3 neuer man of good wille be poisend with hethen mennis errouris ix. 3eer either<sup>n</sup> ten, but euere lyue wel and stodie hooly writ, bi elde doctouris and newe, and preche treuly and freely azens opin synnes, to his deth. See therfore what Jerom seith on Amos, God bifore seith<sup>nn</sup> yuels to<sup>o</sup> comynge, that men heere, and<sup>p</sup> amende hemself, and be delyuered fro the perel nei3inge, either<sup>q</sup> if that thei dispisen, thei ben punschid iustiliere; and God, that bifore seith peynes, wole not punsche men that synnen, but that thei be amendid. Jerom seith this in the 'ende of the<sup>qa</sup> j. book of Amos. God, for his gret mercy, graunte, that clerkis here the greet veniaunce manasid of God, and amende hemself treuly, that God punsche not hem; for if thei amenden not hemself, thei ben eretikis maad hard in her synnes; but see what Jerom seith azens eretikis, and in comendinge of hooly scripture; he seith thus on Amos, "Eretikis that seruen " the wombe and glotonye, ben clepid riztfully fattest kyin, either<sup>r</sup> kyin ful of schenscipe." " We owen to<sup>s</sup> take hooly scripture on<sup>t</sup> thre maneris; first, we owen vndirstonde<sup>u</sup> it bi the " lettre, and do alle thingis that ben comaundid to vs therinne; the ij. tyme bi allegorie, " that is, goostly vndirstounding; and in the iij. tyme bi blisse<sup>v</sup> 'of thingis<sup>w</sup> to<sup>x</sup> comynge." Jerom seith this in the ij. book on Amos, and in iiij.<sup>y</sup> c. of Amos. Natheles for Lyre cam late to me, see what he seith of<sup>z</sup> the vndirstounding of holy scripture; he writith thus on<sup>a</sup> the ij. prologe on the bible, "Joon seith in v.<sup>b</sup> c. 'of Apoc.<sup>c</sup> 'I sy3 a book written withinne " and withouteforth in the hond of the sattere on the trone; this book is holy scripture, " which is seid writen without forth, as<sup>d</sup> to the literal vndirstounding, and withinne, as to " the<sup>e</sup> preuy and goostly vndirstounding;" and in the j. prologe he declarith iiij. vndirstond- " ingis of hooly writ<sup>f</sup> in this manere, " Holy writ hath this specialte, that vndir oo lettre it " conteyneth many vndirstoundingis, for the principal autour of hooly writ is God himself, " in whos power it is, not oonly to vse wordis to singnifie a thing as men don, but also he " vsith thingis singnefied bi wordis to singnefie other thingis; therefore bi the singnyfying " bi wordis is taken the literal vndirstounding, either<sup>g</sup> historial, of holy scripture, and bi the " singnefying which is maad bi thingis is taken the preuy, either<sup>s</sup> goostly vndirstounding, " which is thre maneres<sup>h</sup>, allegorik, moral, either<sup>i</sup> tropologik, and anogogik. If thingis " singnefied bi wordis ben referrid to singnefie tho thingis that owen to be bileeued in the " newe testament, so it is taken the sense of<sup>k</sup> allegorik; if thingis ben referrid to singnefie " tho thingis whiche we owen to do, so it is moral sense, either<sup>l</sup> tropologik; if thingis ben " referrid to singnefie tho thingis that scholen be hopid in blisse to comynge, so it is ana- " gogik sense. The lettre techith what is doon; allegorie<sup>m</sup> techith what thou owist for<sup>n</sup> to " bileeue; moral techith what thou owist for<sup>n</sup> to do; anagogic techith whedir thou owist " to go; and of these iiij. sensis, either<sup>o</sup> vndirstoundingis, may be set ensauple<sup>p</sup> in this " word Jerusalem; for<sup>q</sup> bi the literal vndirstounding Jerusalem singnefieth a cyte, that was " suntyme the cheef citee in the rewme of Jude, and Jerusalem was foundid first of Mel-

To lette not  
lernynge of  
Goddis lawe,  
for bi good liyf  
men comen to  
the very vndir-  
standing.

Liue declarith  
iiij. vndirstond-  
ingis of scrip-  
ture.

g Om. *et.* and moost *ζη sec. m.* n haue *β.* i or *εζ.* the iiij. *ε.* on the fourthe *ζ.* z on *ε.* a in a *pr. m. ε.*  
k 3er at *βη.* l Om. *β.* m no *ζ.* n or *ζ.* nn bi- b the v. *εζ.* c on the Apocalips *ζ.* d Om. *ζ.* e Om. *ζ.*  
fore seeth *αε.* o in *β.* p Om. *ζ.* q or *ζ.* qq Om. *ε.* f scripture *ζ.* g or *ζ.* h manere *βζ.* i or *ζ.*  
r or *εζ.* s Om. *β.* t of *β.* u to vndirstonde *βζη.* k Om. *ζη sec. m.* l or *ζ.* m allegorik *ζ.* n Om. *ε.*  
v anagogik, of blis *ζ.* w Om. *ζ.* x Om. *β.* y in o or *ζ.* p in ensauple *β.* q Om. *ζ.*

“chisedech, and aftirward it was alargid, and maad strong bi Salomon; bi moral sense it singnefieth a feithful soule, bi which sense it is<sup>r</sup> seid in lij.<sup>rr</sup> c. of Isaie, ‘rise thou, rise thou, sette thou Jerusalem;’ bi sense allegorik it singnefieth the chirche fiztinge azens synnes and feendis, bi which sense it is seid in xxj.<sup>s</sup> c. of Apoc., ‘I sij the hooly citee newe Jerusalem comynge doun fro heuene, as a spouse ourned to hire housbonde;’ bi sence anagogik it singnefieth<sup>t</sup> the chirche rengninge in blisse, bi this sence it is seid in iiij.<sup>u</sup> c. to<sup>v</sup> Galat. ‘thilke Jerusalem which is aboue, which is oure modir, is free; and as ensaumple<sup>w</sup> is set in oo word, so it might be set in oo resoun, and as in oon, so and<sup>x</sup> in othere<sup>y</sup>.’ Lire seith al this in the firste prologe on the bible.

## CAP. XIV.

Natheles alle goostly vndirstondinges setten bifore, eithir<sup>z</sup> requyren, the literal vndir-  
 standing, as the foundement; wherfore<sup>a</sup> as a bylding bowing away fro the foundement is  
 disposid to falling, so a goostly expociscoun, that discordith fro the literal sense, owith to  
 be arettid vnseemely and vncouenable, either<sup>b</sup> lesse seemely, and lesse couenable; and ther-  
 fore it is nedful to hem, that wolen profite in the stodie of holy scripture, to bigynne at the  
 vndirstanding of literal sence, moost sithen<sup>c</sup> bi the literal sense aloone, and not bi goostly  
 sencis<sup>d</sup> may be maad an argument, either<sup>e</sup> preef, to the<sup>f</sup> prenyng, either<sup>g</sup> declaring, of a  
 doute, as Austin seith in his Pistle to Vincent Donatiste. Seint Isidre, in the firste book  
 of Souereyn Good xx.<sup>h</sup> c. settith vij. reulis to expounne hooly scripture, and summe clepen  
 these reulis the keies of scripture<sup>i</sup>, for bi these reulis the vndirstanding of scripture is openid  
 in many thingis<sup>j</sup>. The firste reule is of oure Lord Jhesu Crist, and of his goostly body,  
 which is holy chirche, for whi for<sup>k</sup> the<sup>l</sup> knyting togidere of the heed to the body hooly  
 scripture spekith sumtyme of euer either vndir oo resoun, as vndir oo persone, and passith  
 fro oon to anothir, in ensaumple in lxj.<sup>m</sup> c<sup>o</sup>. of Isaie it is seid, “He clothide me with clothis  
 of helthe, and he compasside me with clothing<sup>n</sup> of rijtfulnesse, as a spouse maad fair with  
 a coroune, and as a spousesse ourned with hire brochis;” for whi this that is seid “as a  
 spouse,” etc.<sup>p</sup> is vndirstonden of Crist, and this that sueth “as a<sup>q</sup> spousesse” etc.<sup>r</sup> is vndir-  
 stonden of holy chirche. Also in the j. c. of Songis it is seid, “Kisse he me with the  
 cosse of his mouth, for thi tetis ben betere than wyn;” for whanne it is seid, “kisse  
 he me” etc., it is the word of the spousesse desiringe to haue the spouse; and this that  
 sueth, “for thi tetis,” etc. is the word of the spouse, preising the spousesse; wherfore in  
 such thingis, knyt so togidere bi resoun biforeseid, a prudent redere owith to perseyue what  
 accordith to the heed, and what to the body. The ij. reule is of the very body and of the  
 feyned body of oure Lord Jhesu Crist, for whi hooly chirche, which<sup>s</sup> is the goostly body of  
 Crist, is a nett which is not drawen jit to the brinke; therfor<sup>t</sup> it hath yuele men meddlid  
 with goode men til<sup>u</sup> to the doom, in whiche these schulen be departid fro hem, and ther-  
 fore in holy scripture yuele men ben preisid sumtyme with goode men, with whiche<sup>v</sup> thei  
 ben medlid; as in the<sup>w</sup> xj. c. of Osee God seith thus, “Israel is a chijld, and I louede  
 him;” and azenward sumtyme goode men ben blamed with yuel men, as in j.<sup>x</sup> c<sup>o</sup>. of Isaie,  
 “An oxe knew his lord and an asse knew the cracche of his lord, but Israel knew not me  
 and my puple vndirstood not<sup>y</sup>;” and sumtyme in the same resoun it is expressid what  
 perteyneth to goode men and what to yuele men, as in j.<sup>z</sup> c<sup>o</sup>. of Songis it is seid, “I am  
 blac but fair, ze doujtris of Jerusalem, as the tabernaclis of Cedar, as the skynnes of  
 Salamon;” these ben the wordis of the spousesse, which for resoun of yuel men couteyned  
 in the chirche, seith, “I am blac,” but for resoun of goode men it addith, “but fair;” and

<sup>r</sup> Om. a. <sup>rr</sup> the lij. <sup>u</sup> the fourth c. <sup>s</sup> the xxj. c. <sup>t</sup> is sygnified  $\beta$ . <sup>u</sup> the fourth c. <sup>v</sup> Om.  $\eta$ . <sup>w</sup> an ensaumple c. <sup>x</sup> Om.  $\beta$ . <sup>y</sup> another c. <sup>z</sup> or c. <sup>a</sup> for whi c. <sup>b</sup> or c. <sup>c</sup> Om. c. <sup>d</sup> sense  $\beta$  c. <sup>e</sup> or c. <sup>f</sup> Om. c. <sup>g</sup> or c. <sup>h</sup> the xx. c. <sup>i</sup> scripturis c. <sup>j</sup> maneres c. <sup>k</sup> Om.  $\beta$ .

<sup>l</sup> Om. c. <sup>m</sup> the lxj. c. <sup>n</sup> clothinges c. <sup>o</sup> of c. <sup>p</sup> Om. c. <sup>q</sup> Om.  $\beta$  c. <sup>r</sup> Om.  $\beta$  c. <sup>s</sup> the weche  $\beta$ . <sup>t</sup> and therefore  $\beta$  c. <sup>u</sup> Om. c. <sup>v</sup> the whiche c. <sup>w</sup> Om.  $\beta$ . <sup>x</sup> the j. c. <sup>y</sup> not me  $\beta$ . <sup>z</sup> the j. c. c.

*Hou the literal vndirstanding is grounde and foundement.*

*Isidre tellith vii. reulis to vndirstonde scripturis.*

*The same of  
Isidre.*

this that sueth, as for ensauple, “ as the tabernaclis<sup>a</sup> of Cedar,” is referrid to yuele men ; for whi Cedar was the sone of Ysmael, as it is seid in xxv.<sup>b</sup> c<sup>o</sup>. of Genesis, of whom Saracenus<sup>c</sup> camen forth, and this that is addid, “ as the skynnes of Salamon,” is referrid to goode men. Therefore bi Salamon here is vndirstonden God himself, bi cristen expocitouris and Ebreies ; and therefore the skynnes of Salamon ben seid tho with which the tabernacle<sup>d</sup> was heelid, in which tabernacle goode men worschipiden God. The iij. reule is of the spirit and of the lettre ; this reule is expounded thus comunly, that the historial, either<sup>e</sup> literal sense, and the mystik, either<sup>e</sup> goostly sense, is taken vndir the same lettre, for whi the treuthe of the storie schal be holden, and natheles it schal be referrid to the goostly vndirstonding. This reule may be expounded<sup>f</sup> also in another<sup>g</sup> manere, that it be referrid oonly<sup>gg</sup> to the literal sense, as othere reulis ben ; aboute which thing it is to see, that the same lettere hath sum tyme double literal sense, in ensauple<sup>b</sup> in j.<sup>i</sup> book of Paralyptomynon, xvij.<sup>k</sup> c<sup>o</sup>., God seith to<sup>l</sup> Salamon, “ I schal be to him in to<sup>m</sup> a fadir, and he schal be to “ me into a sone ;” and this to<sup>n</sup> the lettere is vndirstonden of Salomon, in as myche as he was the sone of God, bi grace in zungthe, wherfore<sup>o</sup> Nathan the prophete clepide hym, “ amyable to the Lord” in ij.<sup>p</sup> book of Kingis, xij. c. Also the forseid autorite, “ I schal “ be to hym in to a fadir,” etc. is brouzt in of Poul in j.<sup>q</sup> c<sup>o</sup>. to Ebreis, as<sup>r</sup> seid to the lettre of Crist himself, and this is opyn bi this, that Poul bringith it<sup>s</sup> in to preue, that Crist is more than aungels ; but such preuyng may not be maad bi goostly sense, as Austin seith azens Vincent Donatiste ; forsothe the forseid autorite was fillid to the lettre in Salomon, natheles lesse parfitly, for he was the sone of God oonly bi grace, but it was fillid parfitlier in Crist, that was the sone of God bi kinde ; but natheles euer either expocisscioun is literal outtirly. Natheles the ij. expociscoun, which is of Crist, is goostly and preuy<sup>ss</sup> in sum maner, in as myche as Salamon was the figure of Crist. The iiij. reule is of al and of part, for whi scripture passith fro oon to the tothere<sup>t</sup>, and azenward, as in xiiij.<sup>u</sup> c<sup>o</sup>. of Isaie, the scripture spekith first azens Babilone specialy, whanne it is seid, “ the birthen of Babilone,” and thanne the scripture passith to vndirstonde the word generally of al the world<sup>v</sup>, bi this that sueth, “ the Lord cometh fro the hyznesse of heuene, and the vessels of his “ stronge veniaunce comen, that he distroie all erthe ;” aftirward the scripture turneth azen to speke azens Babilone specialy, whanne it is seid, “ Lo ! I schal rise on zou Medeys, that “ schul not seeke syluer ;” for whi Darius Medey, with Cirus, his cosyn, took Babilone, and killide Baltasar, the king of Babilone, as it is seid in the<sup>w</sup> v. c<sup>o</sup>. of Daniel. The v. reule is of tymes, which reule bifallith<sup>x</sup> in iiij. maners ; in oo manere bi a figure clepid synodoches, whanne a part of tyme is set for al the tyme, as it is seid in the gospel, that Crist lay three daies in the sepulcre, and natheles the firste day and the thridde weren not hool daies. In another maner this reule bifallith for smale partys of tyme, that ben noumbred sumtyme in scripture, and sumtyme ben left out, and bi this the scripture that spekith of sum noumbre of zeris, in manye placis, settith sumtyme moo zeris, rekenyng the foreseid smale partys, in another place it settith fewere zeris, in leuyng out the smale partys. In iiij.<sup>y</sup> maner<sup>z</sup> this reule bifallith<sup>a</sup>, for that the rekenyng of zeris bigynneth in oo place at the formere terme, and<sup>b</sup> in another place at the latter teerne, as in xv.<sup>c</sup> c<sup>o</sup>. of Genesis, it was said to Abraham, that his seed schal be a pilgrym bi iiij. c. zeer, and in xij.<sup>d</sup> c<sup>o</sup>. of Exodi it is seid of this<sup>e</sup> pilgrimage, that the dwelling of the sones of Israel in the lond of Egipt was off<sup>f</sup> iiij. c. zeer and xxx., for the rekenyng of this more noumbre bigynneth at the tyme, in which it was seid to Abraham in xij.<sup>g</sup> c<sup>o</sup>. of Genesis, “ go out of thi lond,” etc., and the rekenyng of the lesse noumbre bigynneth at the natyuite of Isaac, that was xxx. zeer aftir the goinge out

<sup>a</sup> tabernacle β. <sup>b</sup> the xxv. εζι. <sup>c</sup> the Seracenes ζ. <sup>d</sup> tabernaclis ζ. <sup>e</sup> or ζ. <sup>f</sup> vndirstonden or expowned ζ. <sup>g</sup> other βζ. <sup>gg</sup> also ε. <sup>h</sup> the ensauple β. <sup>i</sup> the firste εζι. <sup>k</sup> the xvij. ζ. <sup>l</sup> of βζ. <sup>m</sup> into hym β. <sup>n</sup> into β. <sup>o</sup> therefore βεε. herfore η. <sup>p</sup> the ij. εζι. <sup>q</sup> the j. εζι. <sup>r</sup> and ζ. <sup>s</sup> Om. ηι. <sup>ss</sup> preue αβζ. <sup>t</sup> another εε. <sup>u</sup> the xiiij. εζηι. <sup>v</sup> word αεε. <sup>w</sup> Om. η. <sup>x</sup> bisaweth αβ. <sup>y</sup> the thridde εζι. <sup>z</sup> maneres β. <sup>a</sup> fallith ζ. <sup>b</sup> Om. β. <sup>c</sup> the xv. εζηι. <sup>d</sup> the xij. εζι. <sup>e</sup> the ζ. <sup>f</sup> Om. βζ. <sup>g</sup> the xij. εζι.

of Abraham fro Aran. The iij. tyme this reule bifallith, for that hooly scripture spekith <sup>The vij. reulis of Isidre to vnderstonde scriptures.</sup> of thing<sup>h</sup> to comynge bi the maner of thing passid, as in the ix. c<sup>o</sup>. of Isaie, “a litil child “ was born to vs,” etc.; and this is to singnefie the certeynte of profecie, whos bifalling of tyme to comynge is so certeyn, as if it were passid now; and this is for certeynte of Goddis bifore knowing, bi whiche the reuelacoun is maad to the prophete. Natheles such maner of speche hath noo place, no but in profecie of predestynacoun, either<sup>i</sup> ful determynyng of God; which prophecie is, whanne a thing to comynge in noun certeyn to mannis knowing, is schewid to the prophete in that maner, bi which it is in the bifore knowing of God, which bifore knowing of<sup>k</sup> God bihooldith so without fayling thingis to comynge, as thingis present and passid. But in profecie<sup>l</sup> of manaasinge, such maner of<sup>m</sup> speech hath noo place, which profecie of manaas is, whanne eny<sup>mm</sup> peyne worthi to be brouzt in on a<sup>n</sup> puple, either<sup>o</sup> on a persooone, is schewid to the prophete, not bi that that it<sup>p</sup> is in the bifore knowing of God, but bi the ordre of secunde causis, as bi the yuel disseruyngis of men; as is thilke<sup>q</sup> prophecie of Jonas iij. r c<sup>o</sup>., “3it xl. daies, and Nynyue schal be distroied;” for whi the synnes of that citee hadden disseruyd this distroying; natheles for such a cause is chaungable, therefore sumtyme the effect, that is, peyne manaasid, sueth not, as heere, for ‘Nynuytis diden<sup>s</sup> penaunce, and so the Lord brouzte not in the peyne manassid. The vj. reule is of recapitulacoun, that is, rehersing<sup>t</sup> of thing<sup>u</sup> don bifore, and of anticipacoun, either<sup>v</sup> bifore takinge, that is, setting in of thing bifore that it<sup>w</sup> is don; for in hooly scripture not euere stories and deedis ben writen in the same ordre in whiche thoo ben don, and therefore whanne latter<sup>ww</sup> thingis ben sett bifore, it is seid anticipacioun, either<sup>x</sup> byfore taking, and whanne the formere thingis ben set byhynde, it<sup>r</sup> is seid recapitulacoun, either<sup>z</sup> rehersing of thing<sup>a</sup> doon bifore, as in x. b c<sup>o</sup>. of Genesis it is seid of the sones of Noe, “the ilis of hethene “folkis in her cuntrees weren departid of these sones of Noe, ech man bi his langage<sup>bb</sup>;” and withinne in<sup>c</sup> the<sup>d</sup> same x. c<sup>o</sup>. it is seid, “these ben the sones of Cham, in kynredis and “langagis,” and aftirward it is seid in xj. e c<sup>o</sup>., “the lond was of oo langage and of the same “wordis;” wherof it is opin, that this that is bifore seid of the departyng of langagis, is seid bi anticipacoun; in lyk maner in ij. f c<sup>o</sup>. of Genesis, aftir that Moises in j. g c<sup>o</sup>. hadde discriued the creacoun, either<sup>h</sup> making of nouzt of heuene and of erthe, and the departing and ournyng<sup>i</sup> of the world, he seide, “these ben the generacouns of heuene and of erthe, in the day in whiche<sup>k</sup> tho weren mad;” wherof it is opin that this<sup>kk</sup> is seid bi recapitulacoun, either<sup>l</sup> rehersing of thing<sup>m</sup> don bifore. The vij. reule is of the deuil and of his body, for as Gregori seith in the x. Omelie, “Certys the deuil is heed of alle wickid men, and alle <sup>Hou the deuil is heed of wickid men.</sup> “wickide men ben membris of this heed,” and therefore for the knyitting togidere of the heed to the membris, the scripture that spekith of oon, passith in the same knyitting togidere of resoun to speke of the tother, as in xiiij. n c<sup>o</sup>. of Isaie, where the scripture spekith of the king of Babilone, that was a membre of the deuil, it passith to speke of the prince of fendis, whanne it is<sup>o</sup> seid there, “Lucifer, that rysidist eerly, hou feldist thou down fro “heuene;” and in the<sup>p</sup> xxvij. c. of Ezechiele, where the scripture spekith of the prince of Tire, it passith to speke of the deuil, whanne it is addid, “thou, a<sup>q</sup> singnet, either<sup>r</sup> a prente, “of the licnesse of God, were ful of wisdom, and parfit in fairnesse, in the<sup>s</sup> delices of “paradys of God.” Lyre seith al<sup>t</sup> this in the ij. prologe of<sup>u</sup> Genesis. Heere<sup>uu</sup> Lire re- <sup>Lire rehersith the sentence of Austyn and Isidre in these reulis, and addith more.</sup> hersith the sentence of saint Austyn, and of Isidre in these reulis, and declarith hem opinly bi holy scripture<sup>v</sup> and resoun, and countrith not Austin, but declareth him ful mychel<sup>w</sup> to symple mennis witt<sup>x</sup>; and addith more bi scripture and resoun, that Austin touchith not.

<sup>b</sup> thingis ζ. <sup>i</sup> or ζ. <sup>k</sup> as εε. <sup>l</sup> the profecie ζ. <sup>m</sup> Om. ζ. <sup>mm</sup> Om. ε. <sup>n</sup> ony εε. <sup>o</sup> or εζε. <sup>p</sup> Om. βζ. <sup>q</sup> that εε. <sup>r</sup> the iij. ζγ. <sup>s</sup> Nynyue dide ζ. <sup>t</sup> of rehersing βεε. <sup>u</sup> thingis βεε. <sup>v</sup> or ζ. <sup>w</sup> Om. ζ. <sup>ww</sup> the latter ε. <sup>x</sup> or ζ. <sup>y</sup> that ζ. <sup>z</sup> or ζ. <sup>a</sup> thingis ζ. <sup>b</sup> the x. εζε. <sup>bb</sup> lynage ε. <sup>c</sup> Om. βεε. <sup>d</sup> this ζ. <sup>e</sup> the

xj. εζε. <sup>f</sup> the secunde ζ. <sup>g</sup> the firste ζ. <sup>h</sup> or ζ. <sup>i</sup> honournynge ζ. <sup>k</sup> the whiche ζ. <sup>kk</sup> it ε. <sup>l</sup> or ζ. <sup>m</sup> thingis ζ. <sup>n</sup> the xiiij. εζε. <sup>o</sup> Om. α. <sup>p</sup> Om. βεγ. <sup>q</sup> as ζ. <sup>r</sup> or ζ. <sup>s</sup> Om. ζ. <sup>t</sup> Om. β. <sup>u</sup> on ζ. <sup>uu</sup> where ε. <sup>v</sup> writ ζ. <sup>w</sup> mych εε. <sup>x</sup> wittis ζ.

Thou; these reulis either<sup>y</sup> keies of scripture bringen men to greet vndirstonding therof, zit men moten taken heede, what is seid of Crist bi his godheed, and what bi his manheed, for Crist bi his manheed, is seid lesse than the<sup>z</sup> fadir, and bi the godheed he is seid euene with the fadir; and for as myche as Crist is bothe God and man, we graunten that God is<sup>a</sup> deedly, and dizede on the crosse, not bi his godheed, but bi the manheed of Crist, that was ioynd in oonhed of persone with the godheed, and we graunte, as the gospel doith, that man<sup>b</sup>, while he was deedly on<sup>c</sup> erthe, was in heuene, for his godheed was there, and he also bi resoun therof. Also we moun graunte wel, that a man made heuene and erthe, for Crist bi his godheed, which Crist is and was man, dide<sup>d</sup> thus. Also<sup>e</sup> hooly scripture tellith ofte the thouztis of men, and ofte the wordis and deedis; and whanne the thouztis, and wordis, and deedis of men ben contrarie, oo gospeller<sup>f</sup> tellith the thouztis, and<sup>g</sup> another tellith the wrdis; and bi this equiuocacoun, either<sup>h</sup> diuerse speking, thei ben acordid, zhe, whanne thei seemen contrarie in wordis; also ofte in storial mateer scripture rehersith the comune opynyoun of men, and affirmeth not, that it was so in dede. In this maner the gospel seith, that Joseph was the fadir of Crist, thou; he neuere gendride Crist; for Marie, Cristis modir, was euere clene virgyne. Thus the gospel seith, that at the biheeding of Joon Baptist, Eroude was soory, and zit, as doctouris seyn, he was ful glad therof; but he feynede him sory for the puple, and the puple gessid him sory. Also thou; scripture<sup>i</sup> rehersith, hou hooly men lyueden, and comendith hem greetly, it appreueth not alle hire deedis, for many greete seyntis erriden foule in manye poyntis; and thou; scripture tellith the stories of yuel men and dampned, it repreuith not herfore alle thingis whiche thei diden, for thou; thei weren hemsilf ful cursid, thei diden many goode deedis of kynde, and sumtyme peraenture goode<sup>k</sup> dedis of vertu, if thei weren in grace for a tyme. At the laste take ze<sup>l</sup> good heede, whanne scripture spekith bi comaundement to all men, and whanne it zeueth comaundement to certeyn persones of diuerse statis. In the first poynt, alle men moten<sup>m</sup> do, as it seith; in the<sup>n</sup> ij. tyme, the persoones of staatis specified moten<sup>o</sup> nedis obeye; whanne<sup>p</sup> scripture speketh oonly bi counceil, men moun be sauid, thou; thei do not the counceil, as ful many men and wymmnen moun be sauid, thou; thei take not virginite, neither<sup>q</sup> contynence, neither<sup>q</sup> zeuen alle her goodis to pore men, and zit these ben heere<sup>r</sup> counceils of Jhesu Crist in the gospel.

*Hou God dizede on the crosse.*

*Live in declaring of scriptures; and be war of foly doom!*

## CAP. XV.

For as myche as Crist seith that the gospel shal be prechid in al the world, and Dauith seith of the postlis and her preching, “the soun of hem zede out into ech lond, and the “wordis of hem zeden out into the endis of the world,” and eft Dauith seith, “the Lord “schal telle in the scripturis of puplis, and of these princis that weren in it,” that is, in holi chirche, and as Jerom seith on that vers, “hooly writ is the scripture of puplis, for it is “maad, that alle puples schulden<sup>s</sup> knowe it,” and the princis of the chirche, that weren therinne, ben the postlis, that hadden autorite to writen hooly writ, for bi that same that the postlis writiden her scripturis bi autorite, and confermynge of the Hooly Goost, it is hooly scripture, and feith of cristen men, and this dignite hath noo man aftir hem, be he neuere so hooly, neuer<sup>t</sup> so kunnyng, as Jerom witnessith on that vers. Also Crist seith<sup>u</sup> of the Jewis that crieden Osanna to him in the temple, that thou; thei weren stille stoonis schulen<sup>v</sup> crie, and bi stoonis he vndirstondith hethen men, that worshipiden stoonis for her goddis. And we Engliche men ben comen of hethen men, therefore we ben vndirstonden bi thes stonis, that schulden<sup>w</sup> crie hooly writ, and as Jewis, interpretid<sup>x</sup> knowleching, singneficn<sup>y</sup> clerkis, that schulden<sup>z</sup> knouleche to God, bi repentaunce of synnes, and bi vois

*Hou euery man schulde kunne and kepe the scripture, and hooly writ is the scripture of puplis, as Jerom seith.*

<sup>y</sup> and  $\epsilon\iota$ . or  $\zeta$ . <sup>z</sup> his  $\beta$ . <sup>a</sup> was  $\epsilon\iota$ . <sup>b</sup> mannes sone  $\zeta$ . <sup>c</sup> upon  $\epsilon\iota$ . <sup>d</sup> and  $\epsilon\eta$ . *pr. m.*  $\epsilon$ . <sup>e</sup> and  $\zeta$ . <sup>f</sup> goespelle  $\beta$ . <sup>g</sup> Om.  $\epsilon\iota$ . <sup>h</sup> or  $\zeta$ . <sup>i</sup> hooli scripture  $\zeta$ . <sup>k</sup> manie good  $\epsilon\iota$ . <sup>l</sup> Om.  $\beta\zeta$ . <sup>m</sup> musten  $\zeta$ . <sup>n</sup> Om.  $\eta$ . <sup>o</sup> musten  $\zeta$ . <sup>p</sup> and whanne  $\zeta$ . <sup>q</sup> ne  $\zeta$ . <sup>r</sup> zit heere  $\alpha$ . <sup>h</sup>ize  $\beta\zeta$ . <sup>s</sup> shullon  $\beta$ . <sup>t</sup> ne neuer  $\zeta$ . <sup>u</sup> seid  $\zeta$ . <sup>v</sup> shul  $\beta$ . <sup>w</sup> schulden  $\epsilon$ . <sup>x</sup> shullone  $\beta$ . <sup>y</sup> that is interpretid  $\zeta$ . <sup>y</sup> sig-nyfying  $\beta$ . <sup>z</sup> shulon  $\beta$ .

of Goddis heriynge<sup>a</sup>, so oure lewde men, suyng the corner ston Crist, mowen be singnefied bi stonis, that ben harde and abydinge in the foundement; for thouz couetouse clerkis ben woode by simonie, eresie, and manye othere synnes, and<sup>aa</sup> dispisen and stoppen holi writ, as myche as thei moun, zit the lewid puple crieth aftir holi writ, to kunne it, and kepe it, with greet cost and peril of here lif. For these resons and othere<sup>b</sup>, with comune charite to saue alle men in oure rewme, whiche God wole haue sauaid, a symple creature hath translaid the bible out of Latyn into English. First, this symple creature hadde myche trauaile, with diuerse felawis and helperis<sup>c</sup>, to gedere manie elde biblis, and othere doctouris, and comune glosis, and to make oo<sup>d</sup> Latyn bible sumdel trewe; and thanne to studie it of the newe, the text with the glose, and othere doctouris, as he miȝte gete, and speciali Lire on the elde testament, that helpide ful myche in this werk; the thridde tyme to counseile with elde gramariens, and elde dyuynis, of harde wordis, and harde sentencis, hou tho<sup>e</sup> miȝten best be vndurstonde and translaid; the iiij. tyme to translate as cleerli<sup>ee</sup> as he coude to the sentence, and to haue manie gode felawis and kunnyng at the correctyng of the translacioun. First it is to<sup>f</sup> knowe, that the best translating<sup>g</sup> is out of Latyn into English, to translate aftir the sentence, and not oneli aftir the wordis, so that the sentence be as opin, either<sup>h</sup> openere, in English as in Latyn, and go not fer fro the lettre; and if the lettre mai not be suid in the translating, let the sentence euere be hool and open, for the wordis owen to serue to the entent and sentence, and ellis the wordis ben superflu either<sup>i</sup> false. In translating into English, manie resolucions moun make the sentence open, as an<sup>k</sup> ablatif case absolute may be resoluid into these thre wordis, with couenable<sup>l</sup> verbe, *the while, for, if*, as gramariens seyn; as thus, *the maistir redinge, I stonde*, mai be resoluid thus, *while the maistir redith, I stonde*, either<sup>m</sup> *if the maistir redith<sup>n</sup>*, etc. either<sup>o</sup> *for the maistir*, etc.; and sumtyme it wolde acorde wel with the<sup>p</sup> sentence to be resoluid into *whanne*, either<sup>q</sup> into *aftirward*, thus, *whanne the maistir red, I stood*, either<sup>r</sup> *aftir the maistir red, I stood<sup>r</sup>*; and sumtyme it mai wel be resoluid into a verbe of the same tens, as othere ben in the same resoun, and into this word *et*, that is, *and* in English, as thus, *arescentibus hominibus præ timore*, that is, *and men shulen wexe drie for drede*. Also a participle of a<sup>s</sup> present tens, either<sup>t</sup> preterit, of actif vois, eithir<sup>t</sup> passif, mai be resoluid into a verbe of the same tens, and a coniunccion copulatif<sup>ss</sup>, as thus, *dicens*, that is, *seiynge*, mai be resoluid thus, *and seith*, eithir<sup>t</sup> *that seith*; and this wole, in manie placis, make the sentence open, where to<sup>u</sup> Englishe it<sup>v</sup> aftir the word, wolde<sup>w</sup> be derk and douteful. Also a relatif, which mai be resoluid into his antecedent with a coniunccion copulatif, as thus, *which renneth, and he renneth*. Also whanne oo word is oonis set in a reesoun, it mai be set forth as ofte as it is vndurstonde, either<sup>x</sup> as ofte as reesoun and nede axen; and this word *autem*, either<sup>x</sup> *vero*, mai stonde for *forsothe*, either<sup>x</sup> for *but*, and thus I vse comounli; and sumtyme it mai stonde for *and*, as elde gramariens seyn. Also whanne riȝtful construccion is lettid bi relacion, I resolue it<sup>y</sup> openli, thus, where this reesoun, *Dominum formidabunt aduersarij ejus*, shulde be Englisshid thus bi the<sup>z</sup> lettre, *the Lord hise aduersaries shulen<sup>a</sup> drede*, I Englishe<sup>b</sup> it thus bi resolucion, *the aduersaries of the Lord shulen drede him*; and so of othere resons that ben like. At the bigynnyng I purposide, with Goddis helpe, to make the sentence as trewe and open<sup>c</sup> in English as it is in Latyn, either<sup>d</sup> more trewe and more open than it is in Latyn; and I preie, for charite and for comoun profyt of cristene soulis, that if any wiys man fynde any defaute of the truthe of<sup>e</sup> translacioun, let him sette in the trewe sentence and opin of holi writ, but loke that he

<sup>a</sup> heeringe a. <sup>aa</sup> MS. a is defective from this place to the end of the Prologue. <sup>b</sup> other mo ζ. <sup>c</sup> helps βζ. <sup>d</sup> a ζ. <sup>e</sup> they βζ. <sup>ee</sup> clerkli ι. <sup>f</sup> Om. ζη. <sup>g</sup> translacioun ζ. <sup>h</sup> or ζ. <sup>i</sup> and ζ. <sup>k</sup> Om. βζ. <sup>l</sup> the couenable βζ. <sup>m</sup> or ζ. <sup>n</sup> Om. βζη. <sup>o</sup> or ζ. <sup>p</sup> this βη.

q or ζ. <sup>r</sup> Om. β. <sup>s</sup> Om. βζη. <sup>ss</sup> Om. ι. <sup>t</sup> or ζ. <sup>u</sup> for to ζ. <sup>v</sup> Om. β. <sup>w</sup> it wolde βζ. <sup>x</sup> or ζ. <sup>y</sup> Om. ει. <sup>z</sup> Om. β. <sup>a</sup> schulden ζ. <sup>b</sup> Englisshid ζ. <sup>c</sup> as open ζ. <sup>d</sup> or ζ. <sup>e</sup> in β.

examyne truli his Latyn bible, for no doute he shal fynde ful<sup>f</sup> manye 'biblis in Latyn<sup>e</sup> ful<sup>h</sup> false, if he loke manie, nameli<sup>i</sup> newe; and the comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, than hath the English bible late translatid; and where the Ebru, bi witesse of Jerom, of<sup>k</sup> Lire, and othere expositouris discordith fro oure<sup>l</sup> Latyn biblis, I haue set in the margyn, bi maner<sup>m</sup> of a glose, what the<sup>n</sup> Ebru hath, and hou it is vnderstondun in sum place; and I dide this most in the Sauter, that of alle oure<sup>o</sup> bokis discordith most fro Ebru<sup>p</sup>; for the chirche redith not the Sauter bi the laste translacioun of Jerom out of Ebru into Latyn, but another translacioun of othere men, that hadden myche lasse kunnyng and holynesse<sup>q</sup> than Jerom hadde; and in ful fewe bokis the chirche redith the translacioun of Jerom, as it mai be preuid bi the propre origynals of Jerom, whiche he gloside. And where I haue translatid as opinli or<sup>r</sup> opinliere in English as in<sup>s</sup> Latyn, late wise men deme, that knowen wel bothe langagis<sup>t</sup>, and knowen wel the sentence of holi scripture. And wher<sup>u</sup> I haue do thus, or<sup>v</sup> nay, ne<sup>vv</sup> doute, thei that kunne wel the sentence of holi writ and English togidere, and wolen<sup>w</sup> trauaile, with Goddis grace, therabout, moun make the bible as trewe and as opin, 3ea<sup>ww</sup>, and opinliere<sup>x</sup> in English than it is in Latyn. And no doute to<sup>y</sup> a symple man, with Goddis grace and greet trauail, men<sup>z</sup> mi3ten<sup>a</sup> expoune myche openliere and shortliere the bible in English, than the elde greete<sup>b</sup> doctouris han expounid it<sup>c</sup> in Latyn, and myche sharpliere and groundliere than manie late postillatouris, eithir<sup>d</sup> expositouris, han don. But God, of his grete merci, 3eue to vs grace to lyue wel, and to seie the truthe in couenable manere, and acceptable to God and his puple, and to spille not oure tyme, be it short be it long at Goddis ordyn-  
aunce. But summe, that semen wise and holi, seyn thus, if men now weren as holi as Jerom was, thei mi3ten translate out of Latyn into English, as he dide out of Ebru and out of Greek into Latyn, and ellis thei shulden not translate<sup>e</sup> now, as hem thinkith, for defaute of holynesse and of kunnyng. Thou3 this replicacioun seme colourable, it<sup>f</sup> hath no good ground, neither<sup>g</sup> resoun, neithir<sup>g</sup> charite, for whi this replicacioun is more azens seynt Jerom, and azens the firste lxx. translaturis, and azens holi<sup>h</sup> chirche, than azens symple men, that translaten now into English; for seynt Jerom was not so holi as the apostlis and euangelistis, whos bokis he translatide into Latyn, neither he hadde so hi3e 3iftis of the Holi Gost as thei hadden; and myche more the lxx. translaturis weren not so holi as Moises and the<sup>i</sup> profetis, and speciali Dauith, neither thei hadden so greete 3iftis of God, as Moises and the prophetis hadden. Ferthermore holi chirche appreueth, not oneli the trewe translacioun of meene cristene men, stidefast in cristene feith, but also of open eretikis, that diden awei manie mysteries of Jhesu Crist bi gileful translacioun, as Jerom witnessith in oo<sup>k</sup> prolog on Job, and in the prolog<sup>l</sup> of<sup>ll</sup> Daniel. Myche more late the chirche of Engelond appreueth the trewe and hool translacioun of symple men, that wolden for no good in erthe, bi here witing and power, putte awei the leste truthe, 3ea, the leste letre, either<sup>m</sup> title, of holi writ, that berith substaunce, either<sup>m</sup> charge. And dispute thei not of the holynesse of men now lyuynge in this deadli lif, for thei kunnen not theron, and it is reseruid oneli to<sup>n</sup> Goddis doom. If thei knowen ony notable defaute bi the translaturis, either<sup>o</sup> helpis of hem, lete hem blame the defaute bi charite and merci, and lete hem neuere dampne a thing that mai be don lefulli bi Goddis lawe, as weeryng of a<sup>p</sup> good cloth for a tyme, either<sup>q</sup> riding on<sup>r</sup> an hors for a greet iourney, whanne thei witen not wherfore it is don; for suche thingis moun be don of symple men<sup>s</sup>, with as greet charite and vertu, as

<sup>f</sup> Om. βζη. <sup>g</sup> Latyn bybles β. <sup>h</sup> Om. ζ. <sup>i</sup> and nameli ζ. <sup>k</sup> and βζι. <sup>l</sup> othere β. <sup>m</sup> the maner βζη. <sup>n</sup> Om. ζ. <sup>o</sup> other β. <sup>p</sup> the Ebreu ζ. <sup>q</sup> lesse holynes ζ. <sup>r</sup> ether βη. <sup>s</sup> it is in βζ. <sup>t</sup> the langagis ζ. <sup>u</sup> whether β. <sup>v</sup> ether βη. <sup>vv</sup> no ζ. <sup>w</sup> wel ζ. <sup>ww</sup> Om. ι. <sup>x</sup> opi-  
nere βζ. <sup>y</sup> Om. βζη. *sec. m.* <sup>z</sup> Om. βζη. <sup>a</sup> mi3te βζη. <sup>b</sup> Om. β. <sup>c</sup> Om. ζ. <sup>d</sup> or ζ. <sup>e</sup> haue translatid ζ. <sup>f</sup> 3it it ζ. <sup>g</sup> ne ζ. <sup>h</sup> al holy βζη. <sup>i</sup> Om. ζ. <sup>k</sup> the firste ζ. <sup>l</sup> firste prologe ζ. <sup>ll</sup> on ι. <sup>m</sup> or ζ. <sup>n</sup> in to β. <sup>o</sup> or ζ. <sup>p</sup> Om. ζ. <sup>q</sup> or ζ. <sup>r</sup> Om. β. <sup>s</sup> folk β.

summe, that holden hem<sup>qq</sup> greete and wise, kunnen ride in<sup>rr</sup> a gilt<sup>ss</sup> sadil, either<sup>t</sup> vse cuyssyns and beddis and clothis of gold and of silk, with othere vanitees of the world. God graunte pite, merci<sup>u</sup>, and charite, and loue of comoun profyt, and putte awei such foli domis, that ben azens resoun and charite. 3it worldli clerkis axen gretli what spiryt makith idiotis hardi to translate now the bible into English, sithen the foure greete doctouris dursten neuere do this? This replicacioun is so lewid, that it nedith noon answer, no<sup>v</sup> but 'stillnesse, eithir curteys<sup>w</sup> scorn; for these greete doctouris weren noon English men, neither<sup>x</sup> thei<sup>y</sup> weren conuersaunt among English men, neithir<sup>z</sup> in caas thei kouden the<sup>a</sup> langage of English, but thei ceessiden neuere til thei hadden holi writ iu here<sup>b</sup> modir tunge, of here owne puple. For Jerom, that was a Latyn man of birthe, translatide the bible, bothe out of Ebru and out of Greek, into Latyn, and expounide ful myche therto; and Austyn, and manie mo Latyns expouniden the bible, for manie partis, in<sup>c</sup> Latyn, to Latyn men, among whiche thei dwelliden<sup>d</sup>, and Latyn was a comoun langage to here puple aboute Rome, and bizondis, and on this half, as Englishe is comoun<sup>e</sup> langage to oure puple, and 3it this day the comoun puple in Italie spekith Latyn corrupt<sup>ee</sup>, as trewe men seyn, that han ben in Italie; and the noumbre of translaturis out of Greek into Latyn passith mannis knowing, as Austyn witnessith in the ij. book of Cristene Teching, and seith thus, "the translaturis " out of Ebru into Greek moun be noumbrid, but Latyn translaturis, either<sup>f</sup> thei that " translaturen into Latyn, moun not be noumbrid in ony manere." For in the firste tymes<sup>g</sup> of feith, ech man, as a Greek book came to him, and he semyde to<sup>h</sup> him silf to haue sum kunnyng of Greek and of Latyn, was hardi to translate; and this thing helpide more than lettide vndurstanding, if rederis ben not necligent, forwhi the biholding of manie bokis hath shewid ofte, eithir<sup>i</sup> declarid, summe 'derkere sentencis<sup>k</sup>. This seith Austyn there. Therefore Grosted seith, that it was Goddis wille, that diuerse men translaturen, and that diuerse translacions<sup>l</sup> be in the chirche, for where .oon seide derkli, oon either<sup>m</sup> mo seiden openli. Lord God! sithen at the bigynnyng of feith so manie men translaturen into Latyn, and to greet profyt of Latyn men, lat oo symple creature of God translate into English, for profyt<sup>n</sup> of English men; for if worldli clerkis loken wel here croniclis and bokis, thei shulden fynde, that Bede translatide the bible, and expounide myche in<sup>o</sup> Saxon, that was English, either<sup>p</sup> comoun langage of this lond, in his tyme; and not oneli Bede, but also king Alured, that foundide Oxenford, translatide in hise laste daies the bigynning of the Sauter into Saxon, and wolde more, if he hadde lyued lengere. Also Frenshe men, Beemers, and Britons han the bible, and othere bokis of deuocioun<sup>q</sup> and of expositioun<sup>r</sup>, translaturid in here modir langage; whi shulden not English men haue the same in here modir langage, I can not wite, no<sup>s</sup> but for falsnesse and necligence of clerkis, either<sup>t</sup> for oure puple is not worthi to haue so greet grace and 3ifte of God, in peyne of here olde synnes. God for his merci amende these euele causis, and make oure puple to haue, and kunne, and kepe truli holi writ, to lijf and deth! But in translating<sup>u</sup> of wordis equiuok, that is, that hath<sup>v</sup> manie significacions vndur oo lettre, mai liztli be pereil, for Austyn seith in the<sup>v</sup> ij. book of Cristene Teching, that if equiuok wordis be not translaturid into<sup>x</sup> the sense, either<sup>y</sup> vndurstanding, of the autour, it is errour; as in that place of the<sup>z</sup> Salme, *the feet of hem beu swifte to shede out blood*, the Greek word is equiuok to *sharp* and *swift*, and he that translaturide<sup>a</sup> *sharpe feet*, 'erride, and a book that hath *sharpe feet*<sup>b</sup>, is fals, and mut be<sup>c</sup> amendid; as that sentence *vnkynde zonge trees shulen not zeue depe rootis*, owith to be thus, *plautingis of auoutrie shulen not zeue depe rootis*. Austyn seith this there. Ther-

qq hemsilf ζ. rr on β. ss golden ζη. t or ζ. u and merci ζ. v Om. ζ. w a stille or a curteis ζ. x ne ζ. y Om. βζη. z ne ζ. a not the ζ. b the βζη. c into aei. d weren ζ. e a comyn ζ. ee corript ε. f or ζ. g tyme β. h Om. ζ. i or ζ. k derk sentence β. l translaturis ζ. m or ζ. n the profit βζη. o into βη. p or ζ. q deuociouns ζ. r expositiouns ζ. s Om. βζ. t or ζ. u the translating β. v han βζ. w Om. η. x to βζ. y or ζ. z that β. a for *swift* translaturid ζ. b Om. β. c nedis be ζ.

fore a translatur hath greet nede to studie wel the sentence, both bifore and aftir, and loke that suche equiuok wordis acorde with<sup>d</sup> the sentence, and he hath nede<sup>e</sup> to lyue a clene lif, and be ful deuout in preiers, and haue not his wit ocupied about worldli thingis, that the Holi Spiryt, autour of wisdom, and kunnyng, and truthe, dresse him in his werk, and suffre him not for to erre. Also this word *ex* signifieth sumtyme *of*, and sumtyme it signifieth *bi*, as Jerom seith; and this word *enim* signifieth comynli *forsothe*, and<sup>ee</sup>, as Jerom seith, it signifieth *cause thus, forwhi*; and this word *secundum* is taken for *aftir*, as manie men<sup>f</sup> seyn, and<sup>g</sup> comynli, but it signifieth wel *bi*, eithir<sup>h</sup> *vp*, thus *bi zoure word*, eithir<sup>h</sup> *vp zoure word*. Manie such aduerbis, coniuncciouns, and preposicions ben set ofte oon for another, and at fre chois of autouris sumtyme; and now tho shulen be taken as it acordith best to the sentence. Bi this maner, with good lyuyng and greet trauel, men moun come to trewe<sup>i</sup> and cleer translating, and trewe vndurstanding of holi writ, seme it neuere so hard at the bigynnyng. God graunte to us alle grace<sup>k</sup> to kunne wel, and kepe wel holi writ, and suffre<sup>l</sup> ioiefulli sum payne for it at the laste<sup>m</sup>! Amen.

<sup>d</sup> wel with βζγ.    <sup>e</sup> gret nede βζ.    <sup>ee</sup> Om. ι.    <sup>l</sup> to suffre βζ.    <sup>m</sup> laste, to the plesaunce and wille of  
<sup>f</sup> Om. β.    <sup>g</sup> Om. ζγ.    <sup>h</sup> or ζ.    <sup>i</sup> truthe ει.    <sup>k</sup> Om. ει.    God. ζ.

## PREFATORY EPISTLES OF ST. JEROME.

*Heere bigynnith the epystle of saynt Jerom  
preest of alle the bokes of Goddis storje<sup>a</sup>.*

*Jerom in his Prolog on the Byble<sup>a</sup>.*

### CAP. I.

BROTHER Ambrose, to me thi litel ȝiftis perfitli berynge, hath brouȝt with and riȝt<sup>b</sup> swete lettres, the whiche han shewid sothfastnes of now<sup>c</sup> proued feith, fro the bigynnyng of frenshipes<sup>d</sup>, and newe thingis of<sup>e</sup> olde frenship<sup>f</sup>. Verrei forsothe that frenship is, and thurȝ the glew of Crist cowplid, the which not profit of famylier thing, not presens oonli of bodies, not grasping and trecherous flateriȝng, but the drede of God and the studies of Goddis scripturys ioynen. We han redde in olde stories, sum men to han vyrounde<sup>g</sup> prouynces, to han gon to newe pupilis, to han passid the see, that hem whom thei han knowun of bokis, myȝten seen verrelly present. So Pictagorax to the filosofers of Memphus<sup>h</sup>, so Plato to Egipte, and to Archite Tarentyne<sup>i</sup>, and thilk<sup>k</sup> brynke of Itali, the which sum tyme was seid Grete Grece, ful traueilousli ȝede; that he that in Athenys was a maister and myȝti, and<sup>l</sup> whos doctrine the studies of Achademy perfitli sowneden, wolde be maad a pilgrym and a discyple, more wilnyng<sup>m</sup> other mennus thingis shamfastli to lernen, than his owne vnshamfastli to prece<sup>n</sup> forth. Aftirward whil he pursueth fleyȝge lettres as in al the world, takun of see theues and sold, also to a ful cruel tiraunt pered, led cheytif, boundun, and thral. Neuerthelater for he was a filosofre, he was more than his bier. To Tite Lyuy, wellyȝge with the<sup>o</sup> mylk welle of faire speche, we han red, summe noble men to han comen

### CAP. I.

BROTHER Ambrose, bryngyȝge fully thi litel ȝiftis to me, brouȝte al so riȝt sweete lettris, the whiche han shewid the sothfastnesse of feith that is now preued, and al so newe tidyngis of olde frenschip. For certeyn that is veri frenschip, and couplid with the glew of Crist, which not onely the profijt of homely thing, neither onely presense<sup>b</sup> of bodies, neither graspyȝng or trecherouse flateriȝng, ioyneth; but that drede<sup>c</sup> of God and the studies of hooly scriptures councelessen to gideres. We han red in olde stories, that sum men han go aboute prouynces, and that they han go to newe pupilis, and that thei han passid the see, that thei myȝte se openly present hem that<sup>d</sup> they knewen bi redyȝng of bookis. So<sup>e</sup> Pictagoras, the filosofere, ȝede to the filosoferes of Memphies; so Plato wente to Egipt, and to Archite Tarentyne, and passide ful traueilously thilke same coostis of Italie, the<sup>f</sup> which sum tyme was seid Grete Grece; that he that was maistir<sup>g</sup> and myȝty in Athenes, and whos doctryne the scoles of Achademye perfitly sowneden, wolde be maad a pilgrym and a discyple, rather wilnyȝge to lerne shamefastly othere mennus studies, than to prece forth his owne vnshamefully<sup>h</sup>. Aftirward while he pursueth lettris fleyȝge in<sup>i</sup> al the world, whanne he was take of theues of the see and sold, he apperyde also<sup>k</sup> to a ful cruel tiraunt, and was lad prisoner, and bound, and thral. Netheles for he was a filosofere, he was more than his biere. Also we han red, that sum noble men han comen fro the vttemeste coostis of Spayne and of Fraunce to

<sup>a</sup> From BDEF. *Prologus*. A. No title in H. In I as in B, adding at the end, *that is clepide a prolog*. <sup>b</sup> most I.  
<sup>c</sup> newe D. the newe I. <sup>d</sup> frenschipe I. <sup>e</sup> forsothe of A. <sup>f</sup> frendschespes D. <sup>g</sup> emyrounde BDEFHI. <sup>h</sup> Mem-  
phies BDEFH. Memphios I. <sup>i</sup> and Tarentyne A. <sup>k</sup> the I. <sup>l</sup> Om. A. <sup>m</sup> willyȝge DEH. <sup>n</sup> beryu D. <sup>o</sup> Om. I.

<sup>a</sup> Om. F. *Prolog*. X. <sup>b</sup> the presence F. <sup>c</sup> the drede F. <sup>d</sup> whom F. <sup>e</sup> Oon o. <sup>f</sup> Om. F. <sup>g</sup> a maister F. <sup>h</sup> vnsham-  
fastli FX. <sup>i</sup> as in FX. <sup>k</sup> Om. F.

fro the vtmost<sup>p</sup> costis of Spayne and of Fraunse; and whom Rome drow not to his sizt, 'o mannus<sup>q</sup> fame fulli ledde. That age hadde a myracle vnherd, and to alle worldis to ben ofte worshipid, that thei, gon in so greet a cite, other thing<sup>r</sup> wold sechen with oute the cite. Apolony, or that<sup>s</sup> deuynour, 'or<sup>t</sup> as the comunte<sup>u</sup> spekith, a filosofer<sup>v</sup>, as Pictagorax disciplis tellen, zede into Perses, passid Kaukasoun, Albanus, Scitus, and<sup>w</sup> Massegetos, zede thur; the most plenteuows kyngdomes of Inde; and at the end, the brodest flode of<sup>x</sup> Phison passid, come to Bragmanon<sup>y</sup>, that Hiearch sittynge in the golden trone, and drynkynge of the welle of Tantal, among<sup>z</sup> fewe disciplis techynge of kynde, of maners, of course of daies and of sterres<sup>a</sup>, he myzt heren; fro thens bi Elamytas, Babiloyns, Caldeos, Medos, Assyrios, Parthos, Syros, Phenices, Arabes, Palestyns, turned a;en to Alisawndre, zede to Ethiop, that he myzt se the maistres of the studies, and the most famows borde of 'the sonne in grauel<sup>b</sup>. That<sup>c</sup> man fonde ouer al that he mi;te lerne, and that euermore profitynge, euermore he myzt be maad better than hym silf. Vpon this 'Philostratus wrote most fullich in ei;zt volumes<sup>d</sup>.

Tite Lyuye, wallynge with the mylke welle of fair speche; and whom Rome hadde not drawe to the biholdyng of him, the fame of o man brouz;te fully to his sizt. Thilke age hadde a<sup>l</sup> merueyle vnherd, and to be ofte worshipid of alle worldis, that aftir tyme thei weren entrid in to so greet a citee, thei wolden seche othere kunnyng with out the citee. Appolonye, eithir thilke dyuynour as the comyn;te spekith, eithir a filosofore as Pictagoras disciplis tellen, entride in to Persis, and passide ouer to the cuntre of Caucasun, and Albanes, and Scitas, and Massagetas, and zede thour; the moost plenteuouse kyngdomes of Ynde; and at the last whanne he hadde passid ouer the ful brood flood of Phison, he cam to Bragmanas, that he shulde<sup>m</sup> heere Hiarche sittynge in a golden troone, and drynke<sup>n</sup> of the welle of Tantal, techynge, among a fewe disciplis, of nature, of vertuous<sup>o</sup> maneris, and of the cours of dayes and of sterrys; and fro thennes he zede by Elamytes, bi folk of Babyloyn, and of Caldeis, and men of Meede, and of Assirie, and of Parthie, and Sire<sup>p</sup>, and bi folk of Fenyce, and of<sup>q</sup> Arabie, and bi<sup>r</sup> Palestynes, and whanne he was turned a;en to Alysaundire, he wente to Ethiopie, that he myz;te se the<sup>s</sup> maistris of studies, and the moost famouse boord of the sunne in grauel<sup>t</sup>. Thilke man foond ouer al that he myz;te lerne, that he euere profitynge myz;te be maade bettere than he him silf was to fore. Vpon this Philostratus wroot ful pleylich in viij. volyms.

## CAP. II.

What shal I speke of men of the world? sith the apostle Poul, the vessel of eleccoun and the maister of Gentilis, the which of conscience of so greet a gest in hym silf spak seiynge, "whe-  
"ther sechen ze experyment of hym that spekith  
"in me Crist," after Damask and Arabe enuy-  
round, zede vp to Jerusalem, that he myzt se  
Peter, and dwelte<sup>e</sup> with hym fiftene daies; bi  
this forsothe mysterie of seuene and ei;zt the  
prechour of Gentilis to comyng was to be en-  
formyd; and eftsones aftir fourtene zeer, takun  
to hym Barnaba and Tyto, expownede<sup>f</sup> with the  
apostlis the euangeli, lest perauenture in veyn

## CAP. II.

What shal I speke of men of the world? sith  
Poul the apostle, the vessel of eleccioun, and may-  
stir of Gentiles, the<sup>u</sup> whiche, of conscience of so greet  
a gest<sup>w</sup> in him silf, spak, *seiynge thus*, "whether  
"sechen ze open preef of him, that is Jhesu Crist,  
"that spekith in me," aftirward whanne he haade  
envyrownd Damask and Arabie, he zede up to Je-  
rusalem, for he wolde se Petre, and dwelte with  
him xv. dayes; for by this mysterie of seuene and  
ei;zte daies he was to be enformed to be aftirward  
a prechour to comynge of the Gentiles<sup>x</sup>, to conuert  
hem to the bileue; and eftsoones aftir fourtene<sup>y</sup>  
zeer, whanne he hadde take to him Barnabas and

<sup>p</sup> vttermoste BDEFHI. <sup>q</sup> a man<sup>s</sup> I. <sup>r</sup> thingis D. <sup>s</sup> thilk BDEFH. the I. <sup>t</sup> outhir BEFH. other D. <sup>u</sup> comoun F.  
<sup>v</sup> Om. I. <sup>w</sup> Om. BDEFHI. <sup>x</sup> Om. I. <sup>y</sup> Bragmans BDEFHI. <sup>z</sup> amonges D. <sup>a</sup> sternes BEF. <sup>b</sup> hem that sonen in trauele I.  
<sup>c</sup> Thilk BDEFH. <sup>d</sup> Om. I. <sup>e</sup> he dwelte I. <sup>f</sup> expounynge D.

<sup>l</sup> o F. <sup>m</sup> mi;zte FX. <sup>n</sup> drinkinge F. <sup>o</sup> vertues FO. <sup>p</sup> of Syre F. <sup>q</sup> Om. F. <sup>r</sup> Om. x. <sup>s</sup> Om. F. <sup>t</sup> soond o *sup.ras*.  
<sup>u</sup> Om. F. <sup>w</sup> gift F. <sup>x</sup> hethene men F. <sup>y</sup> xij. o.

he shulde renne, or hadde ronnen. The dede of the quyk vois hath<sup>s</sup> I not what of hidde inward worchyng, and into the eris of the disciple fro the mouth of the autour the vois ouerjotun strengerli<sup>h</sup> sowneth. Wherfor and Eschyneus, whan he was exylid into Rodi, and was redde thilk<sup>l</sup> orisoun of Demostens, that azens hym he hadde, wondrynge alle men and preisyng, si-zyng seith<sup>k</sup>, "what if thilk<sup>l</sup> beest 3e hadden "herd tellinge his owne wordis!"

## CAP. III.

Ne<sup>m</sup> this Y seye, that there be eny thing in me siche, that other thou myztist of me here, or woldist lerne; but whether<sup>n</sup> with thi feruour and studie of lernyng, also with outen vs, shulde be proued bi hem silf; a wit able to be tauzt and with outen techer is preisable. Not what thou fyndist<sup>o</sup>, but what thou sechist<sup>p</sup>, we taken heed. Neshe wax and lizt to formen, 3he, if the hondis of the crafti man and of the fourmer cesen, neuertheles with ynne thoruz vertu is al what 'euere may<sup>q</sup> be. Poul the apostle at the feet of Gamaliel glorieth hym silf to haue lernyd the lawe of Moyses and the prophetis, that he, armed with spirytual daartis, aftyrward myzte seie tristily, "forsothe the arnes of our kni3hode "ben not fleishli, but myzti thoruz God to the "distruccoun of holdis, that we be destruyng "thouztis, and al hei3nes<sup>r</sup> reisyng it silf azens "the kunnyng of God, and chatyunge al vndir- "stondyng for to obeishe to Crist, and redi to "vndirjoken al inobeishaunce." To Tymothe tauzt in holi lettres fro childhode he wryteth, and enorteth<sup>s</sup> the<sup>t</sup> studie of lessoun, lest he leue of the<sup>u</sup> grace, the which is 3ouun to hym bi imposicoun of the prestis hond<sup>v</sup>. To Tite he comaundide, among<sup>w</sup> other vertues of a bishop, whom in short sermoun he depeyntid, that kunnyng also he leue not of scripturis, "holdyng," he seith, "that<sup>x</sup> sermoun, the which is aftir doc- "trine trewe sermoun, that he be myzti to "myche styre<sup>y</sup> in holsum doctryne, and the "withseieris<sup>z</sup> to withstonde."

<sup>g</sup> haue *A.* Om. *I.* <sup>h</sup> strongli *I.* <sup>i</sup> that *I.* <sup>k</sup> he seith *E.* <sup>l</sup> that *I.* <sup>m</sup> No *D.* <sup>n</sup> where *BDEFH.* <sup>o</sup> fynde *BDFH.* <sup>p</sup> seche *BDFH.* <sup>q</sup> euery man *F.* <sup>r</sup> heyzenesses *D.* <sup>s</sup> amonestith *D.* <sup>t</sup> stireth *I.* <sup>u</sup> Om. *I.* <sup>v</sup> hondis *D.* <sup>w</sup> that among *E.* <sup>x</sup> thilk *BDEFH.* <sup>y</sup> steryng *D.* <sup>z</sup> withsiggers *DEFH.*

<sup>z</sup> Om. *x.* <sup>a</sup> his *F.* <sup>b</sup> Om. *F.* <sup>c</sup> arnes *F.* <sup>d</sup> a3e *F.* <sup>e</sup> vnobeisaunce *F.* <sup>f</sup> that *F.* <sup>g</sup> Om. *F.* <sup>h</sup> lefe *F.* <sup>i</sup> that *F.* <sup>k</sup> Om. *x.* <sup>l</sup> ministre *Fx.* <sup>m</sup> the a3enseyeres *F.*

Tite, he expownede the gospel with the apostlis, lest perauenture he hadde runne and shulde haue runne in veyn. The dede of the quyk vois of Goddis word hath I noot what of hid inward spedeful worchyng, and whanne the<sup>z</sup> voys is spred abroad in to the eeris of the<sup>a</sup> disciple from the mouth of the auctor, it sowneth the more strongly. Wherfor whanne Eschines was exilid in to Rody, and thilke orisoun of Demostenes was red, that he hadde anentis him, alle men wondrynge and preisyng, he seide sore si3zyng, "what if 3e hadden "herd thilke beest tellyng his owne wordis!"

## CAP. III.

I seie not this, as thou3 ther were ony sich goodnesse in me, that thou myztist either here of me, either woldist lerne; but wher with thi feruent loue and studie of lernyng also shulde be proued bi him silf withouten us; for a wit able to be tauzt and without a techer is presable. We taken not heede what thou shuldist fynde, but what thou shuldist seche. Neische wax and lizt to fourmen, 3he<sup>b</sup>, thou3 the hondis of the crafti man and of the fourmere ceessen, nethes withinne forth in the wax thour3 vertu is al maner shap, that may be maad therof. Poul the apostle ioieth that he him silf hadde lerned the lawe of Moyses and the profetis at the feet of Gamaliel, that he, armed with spirytual dartis, myzte aftirward speke tristily, "for armers<sup>c</sup> "of oure kny3thod ben not fleishly, but the power "of God to the distruccioun of synful wardis, that "we be distriyng yuele thouztis, and alle hi3nesse "enhausyng him silf azen<sup>d</sup> the kunnyng of God, "and holdynge lowe al vndirstondyng to obeie to "Crist, and redy to vndurjoke al vnbusumnesse<sup>e</sup>." He writith to Tymothe wel lerned in hooly lettris fro childhod, and he amonestith him to the studie of redyng, lest he dispise the grace, the which<sup>f</sup> was 3oue to him by the puttyng to of the hondis of a prest. He comaundide also to Tite, among othere vertues of a bishop, the<sup>g</sup> which he declaride in a short word, that also he lese<sup>h</sup> not the kunnyng of scriptures, "holdyng," he seith, "thilke word, "the which<sup>i</sup> aftir Goddis lore is a<sup>k</sup> trewe word, "that he be myzty, to moneste<sup>l</sup> in holsum doc- "tryne, and to withstonde a3enseyeris<sup>m</sup>."

## CAP. IV.

Holi forsothe cherlhed to hym silf alone<sup>a</sup> profiteth ; and<sup>b</sup> as myche as he edifieth of desert of lijf the chirche of Crist, so myche he noieth if to the destroyers<sup>c</sup> he withstonde not. Malachie the prophete, 3he, bi Malachye the Lord, askith prestis the lawe ; in so myche the offis of the<sup>d</sup> preste is<sup>e</sup>, askid, to answeren 'of the lawe<sup>f</sup>. And in Deutronomy we reden, " aske thi fadre, and " he shal telle thee ; thi prestis, and thei shal " seie to thee." In the psalm forsothe the<sup>g</sup> hundryd and eijtetene, " thi iustifyngis were to " me chauntable in the place of my pilgrimage." And in the discricioun of the rijtwisman, whan David comparysownede hym to a tree of lijf that is in paradise, among other vertues this he brouzt forth, " in the lawe of the Lord the wil " of hym, and in his lawe he shal thenk dai and " nyzt." Daniel in the ende of the most holi visiou seith rijtwise men to shyne as sterrys, and vndirstonders<sup>h</sup>, that is, tauzt men, as the fermament. Thou seest how myche thei ben atwyn, rijtwise chirlehede and tauzt rijtwisnesse. Other men to sterres, other men to heuene ben comparisoned ; al be it that, aftir the trewthe of Ebrew tung, either may be vndurstondu of lerned men. Thus we reden anentis hem, " thilk<sup>i</sup> " forsothe that weren tauzt shulen shyne as the " shynyng of the firmament, and thoo<sup>k</sup> that " techen many men to rightwisnes as sterres into " perpetuel<sup>l</sup> eternytees." Whi is Poul seid the vessel of eleccoun? forsothe for the vessel of the lawe, and of holi scripture<sup>m</sup> he was the almerie. The Faryseus ben stonyed in the doctryne of the Lord, and wondren<sup>n</sup> in Petre and Joon, how thei kunnen the lawe, sith lettres thei lerneden not<sup>o</sup>. What euer forsothe to<sup>p</sup> other men excersice and ech dai thenkyng in the lawe was wont to 3yuen, that to hem the Holi Gost tolde, and after that it is<sup>q</sup> writin, " thei " weren Goddis tauzt men," that is, able men to lijzli be tauzt of God. Twelue 3eer the Saueour hadde<sup>r</sup> fulfillid, and in the temple sittynge, askynge of<sup>s</sup> questiouns of the lawe more techeth,

## CAP. IV.

Forsothe hooly homelynesse in byleeue profitith to him silf aloone ; and as myche as he edifieth of<sup>o</sup> disseruyng of good lijf the chirche of Crist, so myche he noieth if he withstonde not the distrieres ther of. Malechie the profete, and also the Lord bi Malechie, askith the prestis the lawe ; in so myche that the office of the prest is, whanne he is askid, to answeere of the lawe of God. And in Deutronomye we reden, " aske thi fadir, and he " shal tell thee ; and aske thi prestis, and thei " shulen seie to thee." Also in the hundryd and xvij.<sup>o</sup> salm Dauith seith, " thi iustifyngis weren " ioyful to<sup>p</sup> me in the place of my pilgrymage." And in the discriuynge of the rijtwise man, whanne Dauith liknede him to the tre of lijf that is in paradys, among othere vertues thus he seide, " the " wil of him is in the lawe of the Lord, and he " shal thenke in his lawe day and nyzt." Danyel in the ende of a ful hooly vysioun seith, that " rijtwise men shulen shyne as sterris, and wise " lerned men as the firmament." Thou seest how moche rijt wise homelynesse and wyse rijtwisnes dyuersen 'bitwene hem silf<sup>q</sup>. The first of hem ben likned to sterris, and the<sup>r</sup> othere to heuene ; al be it that, aftir the<sup>r</sup> treuthe of Ebrew tunge, eithir of hem moun be vndurstonde of lerned men. For thus we reden anentis hem, " forsothe thilke that ben wise " lerned men shulen shyne as the bryztnesse of the " firmament, and thilke that techen many men to " rijtwisnesse shulen shyne as sterris in perpetuel euerlastyngnessis." Whi is Poul the apostle seid the vessel of eleccioun? sothely for he was the vessel of lawe, and the almarie of hooly scriptures. The Farissees ben<sup>s</sup> astonyed, 'or merveilen<sup>t</sup>, in the doctrine of the Lord, and wondryden in Petir and Joon, hou they kouden the lawe, sithen thei lerneden no<sup>u</sup> lettris. For the Hooly Goost telde hem al, that euer excersice *in studie*, and euery dayes thenkyng in the lawe of God, was wont to 3yue to othere men, as it is writun, " and<sup>w</sup> thei weren dis- " ciplis of God able to be tauzt<sup>x</sup>." Oure<sup>y</sup> Sauour hadde fulfillid xij. 3eer *of his age*, and<sup>z</sup> thanne he, sittynge in the temple, and<sup>a</sup> askynge of questiouns

<sup>a</sup> Om. I.    <sup>b</sup> in I.    <sup>c</sup> destroyer A.    <sup>d</sup> Om. BI.    <sup>e</sup> Om. D.    <sup>f</sup> Om. I.    <sup>g</sup> an I.    <sup>h</sup> vnderstondynge DI.    <sup>i</sup> tho I.  
<sup>k</sup> thilk BDEFH.    <sup>l</sup> the perpetuel D.    <sup>m</sup> scripturez EFHI.    <sup>n</sup> wondreden A.    <sup>o</sup> none I.    <sup>p</sup> of I.    <sup>q</sup> were A.    <sup>r</sup> hath I.  
<sup>s</sup> Om. I.

<sup>n</sup> thorou3 F.    <sup>o</sup> the eijtenthe F.    <sup>p</sup> eithir chauntable to x marg. sec.m.    <sup>q</sup> Om. FX.    <sup>r</sup> Om. F.    <sup>s</sup> weren FX.  
<sup>t</sup> Om. FX.    <sup>u</sup> not x.    <sup>w</sup> Om. FX.    <sup>x</sup> tauzt as it is writun o.    <sup>y</sup> Whenne oure FX.    <sup>z</sup> Om. FX.    <sup>a</sup> Om. o sec.m.

whil he prudentli<sup>t</sup> demaundeth<sup>u</sup>. But perauenture we seyn chirl Petre, and chirl Joon, of whom either myzt seyn, “and if I be vnwise in “word, neuerthelater not in kunnyng.” Chirl<sup>w</sup> Jon fissher is vntauzt; and whens that vois, Y prey, “In the first was the word, and the word “was anentys God, and God was the word?” *Logos* in Grece many thingis signifieth, for whi and word it is, and resoun, and noubre, and chesoun of eech thing, bi the which alle thingis ben that ben; the whiche echoon<sup>x</sup> we vndurston den riztli in Crist.

## CAP. V.

Thes thingis tauzte Plato knewe not; thes thingis Demosteynes the fayre speker wiste not; “I shal lese,” he seith, “the wisdom of wise<sup>y</sup> “men, and the prudence of prudent men Y shal “reprouen.” Verreye<sup>z</sup> wisdom shal spil<sup>a</sup> the fals wisdom, and al be it that the foli of prech- yng be in the cros, neuerthelater Poul spekith wisdom among perfit men; wisdom forsothe not of this world, the which is destroyed, ne of princes of this world; but he spekith wisdom of God in mysterie hid, that God bifore ordeynede bifore worldis. The wisdom of God Crist is; “Crist forsothe is the vertu of God and the wis- “dom of God.” This wisdom is in mysterie hid, and of the<sup>b</sup> which the title of the nynthe salm is bifore notid, “for the hid thingis of the “sone,” in the whiche ben alle the<sup>c</sup> tresoures<sup>d</sup> of wisdom and of the<sup>e</sup> kunnyng of God hid; and ‘he that was in mysterie hid, is<sup>f</sup> bifore ordeyned bifore the worldis; ‘bifore ordeyned forsothe<sup>g</sup> and bifore figuryd in lawe<sup>h</sup> and prophetis<sup>i</sup>. Wherfore and prophetis<sup>k</sup> weren clepid<sup>l</sup> seers, for thei seien hym, whom other men seien not. “Abraham saw; the day of hym, and he was “glad.” Heuenes weren openyd to Ezechiel, the which weren closid to the synful puple. “Opene,” seith Dauid, “myn eizen, and I shal “biholde the merueilis of thi lawe.” The lawe forsothe is spiritual<sup>m</sup>, and nede it is openynge, that it be vndirstondun, and with opyn face we

of the lawe, he techith myche the<sup>b</sup> more while he askith wisely questiouns. But perauenture we seien Petre to be lewde, and Joon to be lewde, of whiche euere eithir myzte seie, “thou; I be vnwiys in “word, nethes not in kunnyng.” Joon was a lewde fishere, and<sup>c</sup> vntauzt *in scolys*; and fro whennus, I preie, cam that vois, “In the bygynnyng was the<sup>d</sup> “word, and this word was anentis God, and God “was this same word?” This word *logos* in Grew bitokeneth many thingis, for it is word, and re- soun, and nounbre, and cause of euery thing, by the which alle thingis ben, that han beyng; the<sup>e</sup> which ech oon we vndirstonden riztfuli in<sup>f</sup> Crist.

## CAP. V.

Wise Plato knew not thes thingis; nether De- mostenes the faire spekere knew these thingis; for *God* seith, “I shal spille the wisdom of wise “clerkis<sup>g</sup>, and I shal repreue the prudence of pru- “dent men *of the world.*” Verry wisdom shal spille false wisdom, and al be it that the foly of prech- yng be holde<sup>b</sup> in the cros, nethes Poul spekith wisdom among parfit men; not wisdom of this world, which is distryed, ne of princes of this world; but he spekith wisdom of God hid in mys- terie, that God ordeynede bifore worldis<sup>i</sup>. Crist is the wisdom of God, for “Crist is the vertu of God “and the wisdom of God.” This wisdom is in mysterie hid, of which the title of the nynthe salm is bifore<sup>k</sup> notid, “for the hid thingis of the sone “*of God,*” in whom ben alle the tresours of wisdom and of kunnyng of God hid; and he that was in mysterie hid, is bifore ordeyned tofore the worldis; also bifore ordeyned and byfore figurid in the lawe and profetis. Wherfor the profetis weren clepid seeris, for they saien him, whom othere men saien not. “Abraham say the day of him, and he<sup>l</sup> was “glad<sup>m</sup>.” Heuenes weren opened to Ezechiel, the<sup>n</sup> whiche weren closid to the synful puple. Dauyth seith, “Lord, opene thou myn yzen, and I shal “biholde the meruels of thi lawe.” For the lawe is spirituel<sup>o</sup>, and therfor it hath nede of<sup>p</sup> open reuelacioun, that it be vndirstonde, that with open face we moun<sup>q</sup> se the glorie of God. The book in the Apocalips is schewid seelyd with seune seelis,

<sup>t</sup> prudenter D. <sup>u</sup> chirl Petre demaundeth A. askith DI.  
<sup>a</sup> leose I. <sup>b</sup> Om. I. <sup>c</sup> Om. I. <sup>d</sup> hid tresoures AD.  
<sup>b</sup> the lawe I. <sup>i</sup> in prophetis D. <sup>k</sup> the prophetis I.

<sup>w</sup> If ehrl I. <sup>x</sup> enchesoun F. <sup>y</sup> the wise I. <sup>z</sup> very A.  
<sup>e</sup> Om. I. <sup>f</sup> the wiche in misterie is hid was I. <sup>g</sup> Om. I.  
<sup>l</sup> calde I. <sup>m</sup> perpetuel FI.

<sup>b</sup> Om. o sec. m. <sup>c</sup> Om. o sec. m. <sup>d</sup> Om. FX. <sup>e</sup> Om. F. <sup>f</sup> of FX. <sup>g</sup> men F. <sup>h</sup> Om o sec. m. <sup>i</sup> the worldes F.  
<sup>k</sup> tofore F. <sup>l</sup> Om. F. <sup>m</sup> ful glad F. <sup>n</sup> Om. F. <sup>o</sup> special o. <sup>p</sup> to F. <sup>q</sup> may F.

biholden the glorie of God. The book in the<sup>n</sup> Apocalipsis is shewid seelid with seuene seelis, which if thou 3yue to a man kunnyng letteres that he rede, he shal answeere thee, I may not, it is forsothe seelid. How feel<sup>o</sup> to<sup>p</sup> dai wenen hem to han knowun letteres, holden the seelid book, and moun not openen, but if he vnlowke<sup>q</sup>, that hath the keye of Dauyd, “the which openeth and no man closith, closith and no man openeth.” In the Dedis of the Apostlis the holi geldyng, 3he<sup>r</sup>, the holi man, so<sup>s</sup> forsoth hym nemneth<sup>t</sup> holi writ, whan he shulde rede Isaye the prophete, is askid of Philip, “wenest thou, wher<sup>u</sup> thou vnderstondest thingis that thou reddest?” and he answeride, “how may I, but ony man had tau3t me.” I that among speke of<sup>v</sup> my silf, am not holier than this geldyng, ne more studious, the which from Ethiopie, that is, fro the vttermost coostis of the world, come to the temple, forsoke the kyngis halle, and was so greet a louer of Goddis kunnyng and lawe, that in a chare wold reden holy lettres; and 3it whan he shulde hold the boke, and the wordis of the Lord shulde conseyue in his thenkyng, with tunge shulde turne, with lippis shulde speke, vnknewe hym whom in the book unwitynge he<sup>w</sup> worshipide. Philip com and shewide hym Jhesu, the which closed satte pryue in the lettere. O mernelous vertu of the doctour! the same our bilenede the geldyng, is baptysid, feithful and holi, and a maister is maad of a disciple; more fonde in the desert welle of the chirche, than in<sup>x</sup> the goldun temple of the synagoge. Thes thingis of me shortli ben fulli writun.

## CAP. VI.

Forsothe the epistles streytnes<sup>y</sup> suffryd not lenger this to ben outstrayed, that thow my3ttest vnderstonde thee not moun entre in holi scriptures with ouden a forgoer and shewyng the stye<sup>z</sup>. I holde my pees of gramariens and retorikis, filofenis, geometrers, logissians, musissians, astronomers, astrologerys, fisissians, whos sciens is ynew3, or ful<sup>a</sup> profitable, to deedli men, and in thre partis it is diuidid, in doctrine, re-

which thou3 thou 3yue to a man knowyng lettris, for he shulde<sup>r</sup> rede, he shal answeere thee<sup>s</sup>, I may not *rede it*, for it is aselid. Hou many men weenen this day that thei han knowen lettris, and holden the book seelid, and moun not opene, but if<sup>t</sup> he vnlowke that hath the keie of Dauith, “which openeth and no man closith, and closith and no man openeth.” In the Dedis of Apostlis the hooly geldyng<sup>u</sup>, 3he, the hooly man, for so hooly writ clepith him, whanne he redde Ysaye, the profete, he was askid of Filip, “trowist thou that thou vnderstondest thilke wordis that thou reddest?” and he answeride, “hou may<sup>w</sup> I *vnderstonde*, but sum who hadde tau3t me.” I that I<sup>x</sup> speke amongothere<sup>x</sup> of my silf, am not hoolyere than this geldyng<sup>y</sup>, neithir more studious, the<sup>z</sup> which from Ethiopie, that is, from the vttemeste coostis of the world, cam to the temple, and forsook the kyngus halle, and was so greet a louere of knowyng<sup>a</sup> of God and his lawe, that he wolde rede hooly lettris in his chare; and 3it whanne he helde the book, and conceyuede the wordis of the Lord in his thenkyng, and redde hem with tunge, and spak with lippis<sup>b</sup>, he knew not him whom he worshipede vnwitynge in the book<sup>c</sup>. Thanne Filip cam, and shewyde to him Jhesu, the which<sup>d</sup> restide pryuely closid in the lettre. O the mernelouse vertu of the doctour! the same our the geldyng<sup>e</sup> byleuede in God, and was baptysid, feithful and hooly, and of a disciple was maad a maistir; he foond more fruyt in the desert welle of hooly chirche, than in the golden temple of the synagoge of *Jewis*.

## CAP. VI.

These thingis ben shortly and fully writun of me, for the pistlis streytnesse<sup>f</sup> suffride not me lengere to passe ouerlargely in this mater; for thou shulddest vnderstonde, that thou maist<sup>g</sup> not entre in<sup>h</sup> hooly scripturis withoute a forgoere and shewyng the weie therof. I holde my pees of gramariens, and of medeleris of retorik, of filofenis, of gemetreres, of logiciens, of musiciens, of astronomeris and<sup>i</sup> astrologeris, and of fysiciens,

<sup>n</sup> Om. I.    <sup>o</sup> manye I.    <sup>p</sup> forsoth to D.    <sup>q</sup> vnious E.    <sup>r</sup> Om. I.    <sup>s</sup> Om. A.    <sup>t</sup> nameth I.    <sup>u</sup> wher I.    <sup>v</sup> to I.  
<sup>w</sup> Om. ABDEFH.    <sup>x</sup> Om I.    <sup>y</sup> stre3nes A.    <sup>z</sup> paith D.    <sup>a</sup> fully D.

<sup>r</sup> that he *o sec. m.*    <sup>s</sup> to thee F.    <sup>t</sup> Om. F.    <sup>u</sup> chast chamberleyn F.    <sup>w</sup> mi3te F.    <sup>x</sup> Om. FX.    <sup>y</sup> chast chamberleyn F.  
<sup>z</sup> Om. F.    <sup>a</sup> the science F.    <sup>b</sup> his lippes F.    <sup>c</sup> bookes FX.    <sup>d</sup> that F.    <sup>e</sup> chast man F.    <sup>f</sup> the schertnesse or streitnesse of the epistle F.    <sup>g</sup> my3t F.    <sup>h</sup> in to F.    <sup>i</sup> of F.

soun, and vse. I shal com to the lesse craftys, and which not oonly with tung, but with<sup>b</sup> honde<sup>c</sup> ben mynystrid; erthe tilyers, masouns, smythes of metallis, and hewers of trees, also wulle graithers and fullers, and other that forgen dyuerse purtynauncis to<sup>d</sup> howsis, and fowle litle werkis, mowe not be, with outen a techer, that that<sup>e</sup> thei coueyten. Lechis bihoten<sup>f</sup> that that is of lechis, forgers treten forgeable thingis; the craft oneli of scripturys is the which alle chalengen to hem pasemel<sup>g</sup>. "We writen pasemel<sup>g</sup> poyet sawes, of "tau3t and of untau3t." This craft of scripturys the olde chaterynge damme, this the dotid olde man, this the sofistre ful of wordis, this alle presumen, to-teren<sup>h</sup>, techen or thei lernen. Other, with the brow born down, weiyng greet<sup>i</sup> wordis, among 3ong wymmen filosofien of holi lettres. Other lernen of wymmen that is shame that that<sup>k</sup> thei techen men; and whether this be litle, with a maner li3tnes of wordis, 3ee and hardynes, shewen out to other, that thei vndurstonen not. I holde my pees of lijk to me, the which thou3<sup>l</sup> perauenture comen after seculer lettres to holi scripturis, and with a feir sermoun deliten the eeris of the puple, what eucere thei seiyn<sup>m</sup>, thei wenen it be the lawe of God, ne thei dedeynen to know what the prophetis, what the<sup>n</sup> apostlis feleden<sup>o</sup>; but to her owne cense shapen<sup>p</sup> vncouenable witness<sup>q</sup>, as thou3 it were greet, and not vicyous maner of seiying, to deprauē sentensis, and to drawe at ther wil holi writ repugnyngē. As thou3 we had not red the bokys drawun out of Omere, and of Virgile, and not so also and Maronem we mowe seyn cristen with outen Crist, for he wroot, "Now turneth a3en and the "mayden, turnun a3en Saturnus rewmes, nowe "the newe kynrede is sent down fro the hei3e "heuene," and the fadre spekinge to the sone, "sone, my strengthes, my greet power aloon;" and after, the wordis of the Sauyour in the cros, "siche thingis he 3aue hauyngē mynde, and "ficchid<sup>r</sup> he dwelt." Childishe ben thes thingis, and like to the<sup>s</sup> pley of childeren pleiyngē in the sercle, to teche that thou knowist not; 3he, and

whos science is sufficient, *or ful profitable*, to dedly men, and it is denydid in<sup>k</sup> iij. parties as in doctrine, and in resoun, and 'vse, *either<sup>l</sup> practik*. I shal come to the<sup>m</sup> lesse craftis, whiche<sup>n</sup> ben not mynystrid onely with tunge, but with hond; as erthtilyeris, masouns, smythis<sup>o</sup> of metals, and carpenteris, and<sup>p</sup> makeris of wollen cloth, and fulleris, and othere that 'forgen, *either<sup>q</sup> maken*, dyuerse purtenaunces<sup>r</sup> to houses<sup>s</sup>, and smale werkis and foule, moun not be, without a techere, that that<sup>t</sup> they desyren. Lechis bihoten that<sup>u</sup> that is of lechis<sup>w</sup> crafte, smythus treten of<sup>x</sup> suche thingis that ben forgeable; but the crafte<sup>y</sup> of hooly scriptures is that science aloone, that alle men calengen ouer al. "We writen poetis sawis largely, bothe of "the lerned *man* and vnlerned." This *science of scriptures* the olde chaterynge damme calengith, and the olde dotid man, and the sofistre ful of wordis, and alle folk presumen to knowe this, and to-teren it, and techen<sup>z</sup> it, or they lernen it. Othere folk, with lowryngē browe of pryde, ianglyngē greete wordis, talken as filosoferes of hooly lettres among 3ongē wymmen; othere men lernen of wymmen that is shame that thei techen men; and lest this be lital perel to semyngē, thei expownen to othere with a maner li3tnesse of wordis, and also with hardynesse, that<sup>a</sup> that they vndurstonen<sup>b</sup> not. I holde my pees of siche<sup>c</sup> that ben liyk to<sup>d</sup> me, the whiche perauenture whanne thei ben come to hooly scriptures aftir<sup>e</sup> seculer lettres, and with a fair sermoun delyten the eeris of the puple, whateucere thei seien, they wenen it be the lawe of God, neither thei dedeynen to knowe what the profetis, what<sup>f</sup> the postlis feeliden; but to her owne wit thei schapen vncouenable witnessis, as thou3 it were myche worth, and not a yyciouse maner of seiying, to deprauē sentenses, and to drawe at her wille<sup>g</sup> hooly scriptures repungnyngē. As thou3 we hedde not red the bokis drawn out of Omere and of Virgile, and also we moun not seie Maronem to be cristen with out Crist, for he wroot *sich verse*, "'Now maide turneth a3e, Saturnus "turneth his rewmes; nowe newe kyn cometh fre, "from an hi3, fro heuenli lewmes<sup>h</sup>;" and the fadir,

<sup>b</sup> Om. F.    <sup>c</sup> hondis D. honden F.    <sup>d</sup> of I.    <sup>e</sup> Om. D.    <sup>f</sup> biholden I.    <sup>g</sup> parselmel I.    <sup>h</sup> treten F.    <sup>i</sup> gretere I.  
<sup>k</sup> Om. BDI.    <sup>l</sup> 3if D. thof E. therof H. Om. I.    <sup>m</sup> siggen DEF. seyen III.    <sup>n</sup> Om. B.    <sup>o</sup> folweden F.    <sup>p</sup> schapende D.  
<sup>q</sup> witnessis BEFIII.    <sup>r</sup> woundid D.    <sup>s</sup> Om. I.

<sup>k</sup> in to F.    <sup>l</sup> in vse of F.    <sup>m</sup> Om. F.    <sup>n</sup> and whiche F.    <sup>o</sup> forgeres F.    <sup>p</sup> also F.    <sup>q</sup> Om. F.    <sup>r</sup> purtinaunce F.  
<sup>s</sup> horses O.    <sup>t</sup> thing that F.    <sup>u</sup> Om. F.    <sup>w</sup> leche F.    <sup>x</sup> Om. F.    <sup>y</sup> kunnyngē F.    <sup>z</sup> to techen F.    <sup>a</sup> Om. F.    <sup>b</sup> vndur-  
stonen X.    <sup>c</sup> clerkes F.    <sup>d</sup> Om. F.    <sup>e</sup> fro F.    <sup>f</sup> and what F.    <sup>g</sup> owne wil F.    <sup>h</sup> Now (the *inter lin. sec. m.*) maide turneth  
a3en, Saturnes turneth his rewmes, Now newe kinrede is sent fer from hy3 heuene (*sup. ras. sec. m.*) lewnus. (*Om. sec. m.*) O.

that I speke with indignacoun, foli is that not forsothe to knowe that thou knowist not.

## CAP. VII.

It is leneful to se, that 'the storie of<sup>t</sup> Genesis 'be ful knowin<sup>u</sup>, in the which of the creature<sup>v</sup> of the world, of<sup>w</sup> the<sup>x</sup> bigynnyng of mankynde, of the deuysioun of the erthe, of the confusioun of tungis and of folkis, and of descendyng of the folk of Ebrew vnto Egipt, and vnto the goyng out is writun. Exodus is open with the ten plagis, with the<sup>y</sup> ten hestis, with mystik<sup>z</sup>, and with Goddis preceptis. Prest is the book of Leuy, in the which alle sacrifyces, 3he, and almost alle silablis, and the clothis of Aron, and the hole ordre of Leuy, enspiren heuenli sacramentis. Numeri forsothe, whether thei conteynen not the 'mysteries of al the<sup>a</sup> hole craft of nounbrarie, and of prophecie<sup>b</sup> of Balaam, and of the two and fourti mansiouns thur3 wildernes? Deutronomy forsothe the secounde lawe, and the prefiguracoun of the lawe of the euan-gelie, hath he not so thilk<sup>c</sup> thingis, that ben rather<sup>d</sup>, that neuertheles<sup>e</sup> alle thingis ben newe of the olde? Hider to Moyses, 'hider to<sup>f</sup> Penta-teuchon, that is, the fyue bokis, with the which fyue wordis the apostle glorieth hym silf wilne<sup>g</sup> to speke in the chirche. Job, the sawmpler<sup>h</sup> of pacience, the which whethir not mysteries with his word knytteth? In proos he bigynneth, in verse he goth forthe, in word a fote, that is, in meke word, he is endid; and he determyneth alle the lawes of dialatik, in propositioun, assump-coun<sup>i</sup>, confirmacioun, conclusioun. Ech wordis in it ben ful of wittis; and, that I holde my pees of other, the resurreccoun of bodies so profecieth<sup>k</sup>, that no man of that, othere more open, or more slyly, my3t wryte. "I wote," he seith, "that<sup>l</sup> my forbier<sup>m</sup> lyueth, and in the last dai Y

spekyng to the sone, *seith*, "'mi sone, mi mi3tes, "gret power alone bi ri3tes<sup>i</sup>;" and aftir the wordis of our Sauyour in the cros, *he writith this verse*, "'such word he felte, thenkinge ficchid ther he "dwelte<sup>k</sup>." These thingis ben childish<sup>l</sup>, and liyk to the pley of children pleiyng at the<sup>m</sup> sercle, to teche that thou knowist not; 3he, so<sup>n</sup> that I speke with herte<sup>o</sup>, it is foly to feyne thee to knowe that thou knowist not.

## CAP. VII.

It is to wite, that the storie of Genesis is ful open, in the which it is writen of the makyng of the world, and of the bigynnyng of mankynde, and of dyuysioun of the lond, and of the confusioun of tungis, and of the<sup>p</sup> goyng doun of the folk of Ebrew vnto Egipt. The book of Exodi is open with the ten plagis, with the ten heestis, with mystik and goodlich comaundementis. The book of Leuytes is opun, in the which alle sacryfices, 3he, and al most alle silablis, and the clothis of Aaron, and the hool ordre of Leuy, shewen heuenly sacramentis. The book of Noubre, *that is next*, wher<sup>q</sup> he conteyne not the mysteries of al the hool crafte of noumbre, and of the profecie of Balaam, and of the xlij. dwellyngis<sup>q</sup> in wildirnesse? Deutronomye forsothe, the secounde lawe and the prefiguracioun of the lawe of the gospel, wher<sup>r</sup> he conteyne not so thilke thingis that ben bifore, that netheles alle thingis ben newe spryngyng of the olde? Thus fer lasten the fyue bookis of Moyses, that me clepith Pentateuchon, with the<sup>s</sup> whiche fyue wordis the apostle ioyeth him silf, that he hath wille to speke hem in the chirche. Job, that is ensauple of pacience, wher<sup>t</sup> he knyttith not misteries with his word? He bigynneth prose<sup>u</sup>, he procedith in vers, and with lowlich word he makith an ende; and he determyneth alle the lawis of the science of art, in propositioun, in euydence takyng, in confermyng *by argument, and in open shewyng* bi<sup>w</sup> conclusioun. Alle the wordis of<sup>x</sup> it ben ful of wittis; and, that I holde my pees of othere thingis, he profecieth the risyng a3en of bodies, that no man my3te write more openly, eithir more slyly, of that *mater*, for he seith *thus*, "I woot that myn "a3enbiere lyueth, and I shal rise fro the<sup>y</sup> erthe

<sup>t</sup> Om. EFL. <sup>u</sup> is ful opyn BDEFHI. <sup>v</sup> creatour III. <sup>w</sup> and I. <sup>x</sup> Om. I. <sup>y</sup> Om. D. <sup>z</sup> the mistik I. <sup>a</sup> Om. I. <sup>b</sup> the prophecie BDEFHI. <sup>c</sup> tho I. <sup>d</sup> bifore I. <sup>e</sup> neuere the lattere I. <sup>f</sup> Om. B. <sup>g</sup> willeth D. <sup>h</sup> to wilne I. <sup>i</sup> in assumption I. <sup>k</sup> prophecie I. <sup>l</sup> Om. I. <sup>m</sup> forbigger BDEFH. <sup>n</sup> biere I.

<sup>i</sup> sone, my my3tis, my greet power aloone 'by ri3tis. (Om. sec.m.) o. <sup>k</sup> sich word he grauntide, thenkyng and ficchid there (Om. sec.m.) he dwelte o. <sup>l</sup> childlich F. <sup>m</sup> Om. F. <sup>n</sup> Om. F. <sup>o</sup> stomak F. <sup>p</sup> Om. F. <sup>q</sup> whether F. <sup>q</sup> perpetuel dwellyngis o pr.m. <sup>r</sup> whethir FX. <sup>s</sup> Om. F. <sup>t</sup> whether FX. <sup>u</sup> with prose FX. <sup>w</sup> of FX. <sup>x</sup> in FX. <sup>y</sup> Om. x.

“ am to aryse<sup>n</sup> fro the erthe ; and eftsones I shal  
 “ be enuyround with my fel<sup>o</sup>, and in my flehs<sup>p</sup>  
 “ Y shal se God, my Saueour, whom Y my silf  
 “ am to se, and myn eizen ben to biholden, and  
 “ noon othere. This is myn hope put vp into<sup>q</sup>  
 “ my bosum.” Y shal com to Jhesu of Naue,  
 the which berith the figure of the Lord, not oonli  
 in gestis<sup>r</sup>, but also in name. He passith Jordan,  
 the rewmes of enemyes turneth vpsedoun, he de-  
 ydeth the erthe to the puple ouercomer, and<sup>s</sup> bi  
 alle cytees, villagis, hillis, and<sup>t</sup> flodis, rennyng  
 watres, and the ny<sup>3</sup> coostis he discryuede of the  
 chirche, and of the<sup>u</sup> heuenli Jerusalem the spi-  
 ritual rewmes. In the book of Juges<sup>v</sup> how feel  
 princes of the puple, so feel figurys there ben.  
 Ruth Moabites fulfillith the prophecie of Ysaie  
 seiynge, “ Lord, sende out the lomb, the lord-  
 “ shiper of erthe, fro the stoon of desert to the  
 “ mownt of the dow<sup>3</sup>ter of Syon.” Samuel  
 shewith the old lawe don away in Heli deed, and  
 in the slazter of Saul. Forsothe in Sadok and  
 Daud ben witnessid the sacramentis of the new  
 presthod, and of new<sup>w</sup> empyre. Malachym,  
 that is, the thrid and the ferthe book of Kynges,  
 discryueth the rewme of Juda, and the rewme of  
 Israel, fro Salomon to Jechony, and fro Jeroboam,  
 sone of Nabath, vnto Osee, the which was led  
 into Assyries. If thou biholdist the storye, the  
 wordis ben symple ; if in the lettres thou bi-  
 holdist the preuey witt, the fewnesse of the  
 chirche, and the batails<sup>x</sup> of eretikis azens the  
 chirche, ben told. The twelue prophetis, togidre  
 artid<sup>y</sup> into the narewnes<sup>z</sup> of o<sup>ww</sup> volym, myche  
 othere than sowneth in the lettre bifore figuren.  
 Osee often nemneth Effraym, Samary, Joseph, Jez-  
 rael, and the fornycary wijf, and the sonis of for-  
 nycacoun, and the auowtres closid in the bed of  
 the husband to setten inyche tyme wydow, and  
 vndir the<sup>xx</sup> mornynge cloth of the husband to abide  
 the comynge azen to hir. Joel, the sone of Pha-  
 tuel, discryueth the lond of the twelue lynagis  
 wastid thur<sup>3</sup> the wort worm, bruk, locuste, thur<sup>3</sup><sup>yy</sup>  
 rust wastynge ; and after the outturnynge of the  
 rather<sup>zz</sup> puple, the Holi Gost shed out vpon the  
 seruauntis of God and hond maydenes, that is,

“ in the laste day ; and I shal be kyuerid with my  
 “ skyn, eftsones and in my fleish I shal se God,  
 “ my Sauyour, whom I my silf am to se, and myn  
 “ yzen ben to biholde, and<sup>z</sup> *I beyng* noon othere  
 “ *in persooone thanne, than I am now*. This is myn  
 “ hope put vp in my bosum.” I shal come to the  
 book of Jhesu of Naue, the<sup>a</sup> whiche berith figure<sup>b</sup>  
 of the Lord, not onely in worthi dedis, but also in  
 name. He passith Jordan, he turneth upsodoun the  
 rewmes<sup>c</sup> of enemyes, he departith the erthe to the  
 puple that hadde victorie, and bi alle citees, vilages,  
 hillis, floodis, rennyng watris, and ny<sup>3</sup> coostis, he  
 discryuede<sup>d</sup> the spiritual rewmes of hooly chirche  
 and of heuenly Jerusalem. In the book of Juges  
 as many princes as ther ben of the puple, so fele  
 figures ther ben. Ruth Moabitis fulfillith the pro-  
 phesie of Ysaie, seiynge, “ Lord, sende out the  
 “ lomb, the lordly gouernour of erthe, fro the  
 “ stoon of desert to the mounte of the dou<sup>3</sup>tir of  
 “ Syon.” Samuel shewith that<sup>e</sup> the olde lawe  
 shulde<sup>f</sup> be doon away in ‘Ely deed<sup>g</sup>, and in slau<sup>3</sup>tre<sup>h</sup>  
 of Saul *the kyng*. Forsothe in Sadoch and in<sup>i</sup>  
 Dauyth the sacramentis of the newe presthod, and  
 of the newe empire, ben witnessid fully. Mala-  
 chym, that is, the thridde and the fourthe book of  
 Kyngis, discryueth the rewme of Juda, and the  
 rewme of Israel, fro Salamon to Jechonye, and fro  
 Jeroboam, sone<sup>k</sup> of Nabath, vnto Osee, which<sup>l</sup> was  
 lad into Assiryens. If thou biholdist the storie,  
 the wordis ben symple ; and if thou biholdist<sup>m</sup> the  
 pryuy wit ther of in the lettris, the fewnesse of  
 hooly chirche, and the bateile of eretikis azenus the  
 chirche ben toold. The twelue profetis, set to gi-  
 deres in the streytynesse of o volym, byfore figuren<sup>n</sup>  
 myche othir thing than sowneth openly in the  
 lettre. Osee nempneth ofte Effraym, Samarie, Jo-  
 seph, Jesrael, and the wijf of fornycacioun, and  
 the sones of fornycacioun<sup>o</sup>, and the auoutresse  
 closid in the bed of the hosebonde, to sitte myche  
 tyme widewe, and vndur the morenyng cloth of  
 the hosebonde to aboide his comynge azen to hir.  
 Joel, the sone of Fatuel, discryueth the lond of  
 the xij. lynagis, that was wastid thorou the wort  
 worm, and the bruyke<sup>p</sup>, and the locuste, and  
 thorou<sup>3</sup> cancrynge<sup>q</sup> rust ; and aftir the ouerturn-

<sup>n</sup> rise I. <sup>o</sup> skyn I. <sup>p</sup> self I. <sup>q</sup> in BDEFHI. <sup>r</sup> gestis or in *uerkis* I. <sup>s</sup> that I. <sup>t</sup> Om. BDEFHI. <sup>u</sup> Om. I. <sup>v</sup> Domes I.  
<sup>w</sup> the newe BDEFHI. <sup>x</sup> bataille BDFH. <sup>y</sup> ben artide I. <sup>z</sup> narownessis BEH. <sup>ww</sup> one BDEFH. <sup>xx</sup> Om. I. <sup>yy</sup> and  
 thorou BDEFHI. <sup>zz</sup> formere I.

<sup>z</sup> Om. F. <sup>a</sup> Om. F. <sup>b</sup> the figure F. <sup>c</sup> rewme o *pr.m.* X. <sup>d</sup> discryueth F. <sup>e</sup> Om. o *sec.m.* <sup>f</sup> to o *sec.m.* <sup>g</sup> the  
 deth of Heli F. <sup>h</sup> the slau<sup>3</sup>tre F. <sup>i</sup> Om. fo *sec.m.* <sup>k</sup> the sone F. <sup>l</sup> that F. <sup>m</sup> biholde F. <sup>n</sup> figureth F. <sup>o</sup> Om. F.  
<sup>p</sup> breese F. <sup>q</sup> the cancre F.

vpon an hundrid and twenty names of bileuers, and the sunne shynynge like a reynbow held<sup>a</sup> oute in the comune etyng place of Syon, the whiche hundrid and twenti, fro oon vnto fyftene, arawe<sup>aa</sup> and bi encrees arysynge, maken oute the noubre of the fyftene grees, the whiche in the Sawter ben mystili conteyned. Amos, shepherd<sup>b</sup> and cherl, and wel knowynge the beries of busshis, may not be openyd in fewe wordes. Who forsothe worthili<sup>bb</sup> may shew out the thre and foure wickidnessis of Damask, of Gaze, of<sup>c</sup> Tyry, of Ydume, of the sones of Amon, and of Moab, and, in<sup>d</sup> the seuenth<sup>e</sup> and eizte degre, of Juda and of Israel? This spekith<sup>ee</sup> to the fatt kien, that ben in the mownt of Samarie, and witnessith the more hows and the lesse to fallen. He seeth the maker of the locust, and the Lord stondynge vpon the dawbed wal and the adamauntyn, and the appel croke drawynge tourmentis to synful men, and hunger in the erthe, not hunger of bred, ne thirst of water, but of heryng of<sup>f</sup> the word of God. Abdias, that is as myche to seie as the seruaunt of the Lord, ful thundreth azens Edom, and the blodid and erthli<sup>g</sup> brother; also the euermore enemye of the brother Jacob, he smytith with a goostli dart. Jonas, the moost fayre culuer, in his shipbreche bifore figuryng the passioun of the Lord, clepith<sup>h</sup> azen the world to penaunce, and, vndir name of Nynyue, tellith helthe to Gentils. Micheas of<sup>i</sup> Moraschym, the witheire of Crist, tellith the wastyng of a<sup>k</sup> dowzter of a priue thef, and he settith bisegyng azens hire, for she smote the cheke bone of the iuge of Israel. Naum, counfortour of the world, blameth the citee of blodis, and after his turnyng away spekith, "Loo, vpon the hillis the fete of the " euangelisyng and tellynge pees." Abacuc, a strong wriester and a<sup>l</sup> sharp, stondith vpon his waard, and ficcheth a weie of grees vpon the strengthe, that Crijst in cros<sup>m</sup> he biholde<sup>n</sup>, and seie<sup>o</sup>, "The glorie of hym coueride<sup>p</sup> heuene<sup>q</sup>, " and<sup>r</sup> of hys preisyng ful is the erthe; his " shynyng shal be as lizt, and hornes in his " hondis, there his strengthe is hid." Sophonyas, the wayter and the knower of the priuetees<sup>s</sup> of

ying<sup>r</sup> of the formere puple, he proficiede that the Hooly Goost shulde be held out upon the seruauntis of God, and upon his hondmaydens, that is to seie, upon c. xx. names of newe feithful men, and the sunne schynynge liyk a reyn bowe held out in the comyn etyng place of Syon; the whiche hundryd and twenty arysynge by encrees fro oon to fiftene arewe, maken fully the nunbre of xv. degrees, which ben conteyned mystily in the Sauter. Amos the profete, that was bothe schepparde and a<sup>s</sup> feeld man, and wel knowynge the beries of the busches, may not be opened in fewe wordis; for who may worthily shewe the thre and the<sup>t</sup> foure wickidnesses of Damask, of Gaze, of<sup>u</sup> Tire, and Ydume<sup>w</sup>, and of the sones of Amon, and of Moab, and<sup>x</sup> in the seuenthe and eiztthe degree of Juda and Israel? He this speketh<sup>y</sup> to the fatte kiyn that ben in the mounte of Samarie, and witnesseth that the more hows and the lesse of Samarye shulde falle down. He byholdith the feynour of the lokuste, and the Lord stondynge upon the teride wal and the adamauntyn, and the appil crook drawynge turmentis to synful men, and hunger in erthe, not hungere of breed, neither thirst of watir, but of heeryng of the word of God. Abdias, that is as myche to seie as the seruaunt of the Lord, thundryth and sowneth azens Edom, and azen the bloodid man, and the<sup>z</sup> erthely brothir; also he smytith with a goostly dart the contynuel enemye of oure brothir Jacob. Jonas, that is, the moost fair culuer, and in his schipbreche byfore figuryng the passioun of Crist, clepith azen the world to penaunce, and, vndir the name of Nynyue, he shewith saluacioun to come to hethene men. Michee of Morasty, that was eir of heuene to gideres with Crist, shewith the wastyng of the douztir of a pryuy theef, and he sittith bisegyng azens hir, for she smot the cheek boon of the iuge of Israel. Naum, comfortour of the world, blameth the citee of blodis, and aftir the ouerturnyng therof he speketh thus, "Lo! upon the hillis of " vertu ben the feet of him that prechith the gos- " pel, and shewith pees to the puple." Abacuc, the strong wrastelere and myzty, stondith stifly upon his warde, and he settith faste his step<sup>a</sup> vpon

<sup>a</sup> zott I. <sup>aa</sup> an arowe I. <sup>b</sup> a shepherd E. <sup>bb</sup> worthierly D. <sup>c</sup> and of I. <sup>d</sup> Om. H. <sup>e</sup> seuenty A. seunte BE. seune D. sentence F. <sup>ee</sup> spekis D. <sup>f</sup> Om. A sec. m. BDEFH. <sup>g</sup> the ertheli I. <sup>h</sup> calleth I. <sup>i</sup> and A. <sup>k</sup> the BDEFH. <sup>l</sup> Om. BDFH. <sup>m</sup> the crosse BEFI. <sup>n</sup> behelde DI. <sup>o</sup> sayth D. <sup>p</sup> curith D. <sup>q</sup> heuene E. <sup>r</sup> Om. H. <sup>s</sup> preuete D.

<sup>r</sup> ouer comynge F. <sup>s</sup> Om. F. <sup>t</sup> Om. F. <sup>u</sup> and of F. <sup>w</sup> of Ydumee FX. <sup>x</sup> Om. F. <sup>y</sup> Thes spekith F. These spoken X. <sup>z</sup> azen the F. azens the X. <sup>a</sup> steppes F.

the Lord, herith a cry fro the 3aat of fisshes, and jelynge fro the secound, and contricoun fro litle hillis; he tellith also the crie of weilynge to the dwellers of Pile; for al the puple of Chanaan helde his pees togidre, and echon ben disparpulid, that weren inlappid with siluer. Aggeus, solempne and glad, the whiche sewe<sup>t</sup> in teres that he repe in ioy, edifieth<sup>u</sup> the temple distrayed, and ledith in God the fadre spekinge, "3it and<sup>v</sup> a<sup>w</sup> litle while and Y shal moue to "gider heuene and erthe, the see and the drye, "and I shal moue al folk, and the desyred shal "com to al folk." Zachary, mynde<sup>x</sup> of his Lord, manyfold in profesie, Jhesus clothid with fowle clothes, and the stoon of seuene eizen, and the goldun candilstik with as feel<sup>y</sup> lanternes as eizen, and two olyues fro the left syde of the lawmpe he biholdith, and fro the ri3t side; that after the reed horsis specked<sup>z</sup> whith<sup>a</sup>, and scatered plowes<sup>b</sup> of fowre horsis<sup>c</sup> of Effraym, and the hors of Jerusalem, he prophecie<sup>d</sup> the pore kyng, and preche<sup>e</sup> the kyng sittynge vpon the colt, sone of the she asse vsed to 3ok. Malachi, apertlich and in<sup>f</sup> the ende of alle prophetis, of the castyng out of Israel and the clepyng<sup>g</sup> of Gentilis seith, "Wil is "not to me in 3ow, seith the Lord of oostis, and "3ift shal I not take of 3oure honde<sup>h</sup>; fro<sup>i</sup> the "sunne arysyng<sup>k</sup> vnto the goyng down greet is "my name in Gentilis, and a clene offryng is "sacrificed, and offrith to my name in alle places<sup>l</sup>." Ysaie, Jeremye, Ezechiel, and Danyel, who may other vndirstond or expown? Of whom the first is not seyn to me to<sup>m</sup> weuen prophecie, but euangelie. The secounde knyttith the note 3erde, and the pot a<sup>n</sup> fier fro the face of the north, and the leparde spuylide his colours, and the foure fold abice in dyuerse metres. The thrid hath bigynnyngis and ende with so feel derknessis enuolued, that, as anentis the Ebrewis, thilk<sup>o</sup> partis with the bigynnyng of Genesis shulde not be rad bifore thretti wynter. The ferthe forsothe, the which and the laste among the foure prophetis, knower of tymes, a<sup>p</sup> louer of stories of al the world, feer bifore tellith the stoon before kit of the hil with outen hondis, and al rewmes

a sikir strengthe, that he my3te biholde Crist in the cros, and seic thus, "The glorie of hym ky- "ueryde heuens, and the erthe is ful of his preis- "yng; the schynyng of him shal be as li3t, and "hornes shulen be in his hondis, and ther on is "his strenthe hid." Sophonye the profete, the biholdere and the knowere of the priuutees of the Lord, herith a cry from the 3ate of fisshis, and weilyng fro the secounde 3ate, and contricioun fro lital hillis; he bryngith yn also the<sup>b</sup> weilyng to the dwelleris of Pile, for al the puple of Canaan held his pees to gideres, and ech oon ben disparplid that ben<sup>c</sup> wlapid with siluer. Aggeus the profete, that was solempne and glad, the<sup>d</sup> whiche sew his seed in teeris that he my3te repe in ioye, bildith the temple that was distrud, and bryngith yn God the fadir spekyng thus, "3et hereaftir "ther shal be a lital while, and I shal meue to "gidere heuene and erthe, the see and the drie "lond, and I shal meue alle folk, and Jhesus<sup>e</sup>, "the Sanyour that is desirid of<sup>f</sup> alle folkis, shal "come among hem." Zacharie the profete, beyng myndeful of his Lord, and many fold in profecie, biholdith Jhesus clothid with foule clothis, and the stoon of seuene izen, and the golden candilstik with as fele lanternes as yzen, and two olyues fro the liftside of the laumpe and fro the ri3t side, that aftir the reed horsis<sup>g</sup>, and the spekkid, and the white, and aftir scaterid<sup>h</sup> charietes of Effraym, and the hors of Jerusalem, he my3te shewe the pore kyng by profesie, and preche the kyng sittynge on<sup>i</sup> a colt, that was the sone of a she asse vndir 3ok. Malechie the profete, and in the ende of alle profetis, tellith of the castyng out of Israel, and of clepyng of hethene men to the bileene, "The Lord "of oostis seith these thingis, my wille is not in "3ou, and I shal not take a 3ifte of 3oure hond, for "my name is greet among folk, fro the risyng of "the sunne vnto the goyng down, and in euery "place cleene offryng is sacryficed<sup>k</sup> and offrith to "my name." Ferthermore who mai vndurstonde, ethir expowne Ysaie, and Jeremye, and Ezechiel, and Daniel? Of the<sup>l</sup> whiche profetis it semeth me, that the firste tellith not derk profesie, but veri gospel. The secounde by profecie schewid<sup>m</sup> of the

<sup>t</sup> seweth D. <sup>u</sup> edific o. <sup>v</sup> Om. I. <sup>w</sup> o E. <sup>x</sup> meued J. <sup>y</sup> many I. <sup>z</sup> spleckid E. <sup>a</sup> and whizte I. <sup>b</sup> chartes D. <sup>c</sup> hors BDEFHI. <sup>d</sup> prophecyeth D. <sup>e</sup> prechith D. <sup>f</sup> into I. <sup>g</sup> wepyng II. callyng I. <sup>h</sup> hondis D. <sup>i</sup> forsothe fro BEFHI. <sup>k</sup> risyng I. <sup>l</sup> place BDEFHI. <sup>m</sup> Om. D. <sup>n</sup> of a fire F. <sup>o</sup> tho I. <sup>p</sup> Om. D.

<sup>b</sup> Om. F. <sup>c</sup> weren F. <sup>d</sup> Om. F. <sup>e</sup> Om. F. <sup>f</sup> to F. <sup>g</sup> hors F. <sup>h</sup> the scateride FX. <sup>i</sup> upon F. <sup>k</sup> halowid F. <sup>l</sup> Om. F. <sup>m</sup> scheweth FX.

subuertynge, with a clere sermoun. Daudid, oure Symphonydes, Pyndarie, and Alcheus<sup>q</sup>, Flaccus, and Catullus, and Serenus, precheth Crist with the harp, and in the ten 'cordid sawtri<sup>r</sup> arereth<sup>s</sup> vp the ariser<sup>t</sup> fro<sup>u</sup> helle<sup>v</sup>. Salomon, the pesible and the ful loued of the Lord, mendith maneres, techith kynde, ioyneth Crist and the chirche, and the swete bryde song singith of the holi brydalis. Hester, in<sup>w</sup> figure of the chirche, delyuerith the puple fro peril, and, Aman, that<sup>x</sup> is as myche to sey as wyckidnes, slawn, she sendith partis of the feest, and a solempne day into the after geten. Perlipomyon, that is, the book of the olde instrument, recapitulatour, word bregger<sup>y</sup>, is suche and so myche, that who so euere with outen it wole<sup>z</sup> prouddli take to hym kunnyng of scriptures, scorne he hym silf; forsothe be alle names 'o rewe<sup>a</sup>, and ioynters of wordis, outlaft<sup>b</sup> stories in the boke of Kyngis ben towched, and questionns vnnounbrable of the euangelye ben maad open. Esdras and Neemy, helper, that is to sey, and counfortour fro the Lord, ben artyd<sup>c</sup> in o volume, enstoren the temple, the walles of the citee maken out, and al that<sup>d</sup> congregacoun of the puple azengoyng into her cuntre, and the discripcoun of prestis, of deknes, of Israel, and of men takun fro hethenes to the ryte of Jewis, and the denydid werkis of walles and of toures bi singuler meynes, bryngen forth other thyng in the rynde, and in<sup>e</sup> the mergh other thing withholden. Seest thow me for the loue of scripturys rauyshid to haue passid the maner of a pistle, and 3it not haue fillid<sup>f</sup> that I wolde? We han herd oonlich, what we mowe know, what coueyten, and forsothe that we mowe sey, "my soule coueytide to desire thi justyfyngis in al "tyme." Forthermore that of Socrates is fulfillid in vs, "this oonli Y knowe<sup>g</sup> that Y knowe "not." I shal towche and shortly the newe testament. Mathew, Mark, Luke, and Joon, the foure hors plowes<sup>h</sup> of the Lord, and the verrey cherubyn, that is to sey, plente of kunnyng, thoru3 out al the bodi ben ized, sparklis shynen out, liztes hidir and thidir rennen, han rizt feet and streychynge into heize<sup>i</sup>, rigges fethered, and

haselne 3erd, and of a pot set afire fro the face of the north, and of the libard ispoilid of his colours, and he knyttith the iiij. maner abece in dyuerse metris. The thridde hath bygynnyng<sup>n</sup> and ende wlapid with so many derknessis that, as anentis Ebrewes<sup>o</sup>, thilke parties with the bigynnyng of Genesis shulde not be rad bifore<sup>p</sup> thritty wyntir. The fourth forsothe, which is the laste among the foure profetis, and a knowere of tymes, and a louere of stories of the world, schewith with<sup>q</sup> cleer word, that ther shulde be a stoon korue out of an hil without mannis hondis, turnynge upsedoun alle the rewmes of the world; and that stoon is Crist, born of a mayde without medlyng of man, that turnede bothe<sup>r</sup> hethen men and Jewis to the bileuee. Dauith, the sownere of symphonie, 'Pyndarie, and Alcheus, Flaccus, and Catullus, and Serenus<sup>s</sup>, prechith Crist with an<sup>t</sup> harpe, and in a sautre of ten cordis he reisith him up fro hellis<sup>u</sup>, that roos fro deth to liyf. Salamon, the pesible and the amyable child of the Lord, amendith maneris, and techith kynde, and ioyneth Crist and hooly chirche to gideres, and syngith the sweete bryddis song of hooly brydalis. Hester, in figure of hooly chirche, delyuerith the puple fro perel, and whanne Aman, that is as myche to seie as wickidnesse, was slayn, she sendith partis of the feeste aboute, and ordeyneth a solempne day to hem that shulden be bore aftirward. Paralipomenon, that is, the book of the olde instrument<sup>v</sup>, rehersour of chapitres bifore seid, and breggere of wordus<sup>w</sup>, is sich and so myche worth, that whoso euere 'withouten it<sup>x</sup> wole proudly take to him kunnyng of scripturis, he may worthily scorne him silf; for sikirly this book berith greet misterie bi alle the names therof and ioynnyngis of wordis, and the stories that ben lefte vnwritten in the bookis of Kyngis, ben touchid in this, and also questionns of the gospel ben opened<sup>y</sup> in it withouten noubre. Esdras, and Neemye his helpere, that is to seie, a counfortour sent fro the Lord, ben conteyned in o volym; thei restoren the temple, and maken up the wallis of the citee, and also al the congregacioun of the puple that turnede agen in to her cuntre, and the discryuyng of prestis and

<sup>q</sup> Acheus A. <sup>r</sup> cordis of the psautrie II. <sup>s</sup> reiseth I. <sup>t</sup> riser I. <sup>u</sup> of B. <sup>v</sup> the helle D *sec.m.* hellis I. <sup>w</sup> is a I. <sup>x</sup> Om. I. <sup>y</sup> brynger A. <sup>z</sup> wyll E. <sup>a</sup> arewe D. on rowe I. <sup>b</sup> outtake D. <sup>c</sup> arettide I. <sup>d</sup> Om. B. <sup>e</sup> Om. B. <sup>f</sup> fulfellid D. <sup>g</sup> knew3 I. <sup>h</sup> plow D. plow3 E. <sup>i</sup> the hyc3e H. heize I.

<sup>n</sup> bigynnyngis F. <sup>o</sup> the Ebrewes F. <sup>p</sup> to fore F. <sup>q</sup> with a F. <sup>r</sup> Om. x. <sup>s</sup> semlich, and wys, and cleer of lyaage F. <sup>t</sup> the F. <sup>u</sup> hillis o. <sup>v</sup> enformacoun F. <sup>w</sup> word FX *sec.m.* <sup>x</sup> withoute this F. <sup>y</sup> touchid x.

holden hem to gidre ouer al fleyng, and to hem siluen ben thur; out pleitud, and as a wheel with ynne a wheel ben turned, and gon whidre euer the breeth of the Holi Goost hem perfity ledith. Poul the apostle writith to seuene chirches; the eizt forsothe to Ebrewis<sup>k</sup> of summe men out of the<sup>l</sup> noumbre is put. Tymothe he enfourmeth, and Tite; Philomon he preieth for the seruaunt fugitife, vpon the whiche I wene beter to be stil, than to few thingis write. The Actes of the<sup>l</sup> Apostlis forsothe nakid<sup>m</sup> storye semen to sownen, and to weuen the childhod of the waxynge chirche; and for<sup>n</sup> we knowen the wryter of hem Luke to ben a phisician, whos preysyng is in the euangelie, we taken hede there with alle his wordis to ben medecyn of the langwissyng soule. James, Petre, Joon, Jude<sup>o</sup>, seuene epistlis maden as wel mistik<sup>p</sup> as<sup>q</sup> redi, and short togidre, and long; short in wordis, long in sentencis, that he be seldom, that not wexeth<sup>r</sup> blynd in the redyng of hem. The Apocalips of Joon so fele hath sacramentis, how fele wordis. Litle Y haue seid, and for the desert of the volym, al the preysyng is the lower; in euery<sup>s</sup> wordis manyfold vnderstondyngis sitten hid. I prey thee, dere brother, among these thingis to lynen, these thingis to thenken, noon othre thingis<sup>t</sup> to knowun, and no thing ellis to sechen. Semeth it not to thee now here in erthis a dwellyng place of<sup>u</sup> heuenli kyngdom? I wole<sup>v</sup> not, that thou be offendid in holi scripturis thur; symplenes, and as thur; foulnes of wordis, the whiche, or<sup>w</sup> thur; the vice of the<sup>x</sup> vndoers, or of verrey purpose, ben so spokun, that the liztloker thei myzten enfourme a<sup>y</sup> churlishe<sup>z</sup> company; and that<sup>a</sup> in oon and the<sup>b</sup> same sentence other wise the tauzt, othre wise the vntauzt myzten fele. I am not so lustsum and dul, that I shulde bihote thes thingis me to know, and the fruytis of hem to gadere<sup>bb</sup> in the erthe, whos rotis ben ficchid<sup>c</sup> in heuene; but I knowelech to wiln, but I professe me to enforse, I profer me to the sitter; forsakyng mayster<sup>d</sup> Ye bihote a leder, "to the asker me zyueh, to the knocker me openeth, the seker fyndith;" lerne we in ertlis whos

kundekenes of Israel and of men newe turned fro hethenesse to the rite of Jewis, and the dyuerse werkis of wallis and of toures bi alle the meynes, beren o thing in the rynde *bitokened bi the lettre*, and an othre thing they conteynen withinne in the mary of *gostly vnderstondyng*. Thou<sup>z</sup> seest wel that I haue passid the maner of epistil, for I am rauyshid with loue<sup>a</sup> of scriptures, and zit I haue not fulfillid that I wolde; netheles we han herd what we moun knowe and desire, that we moun seie also, "my soule hath coueytid to desire thy iustifyingis in al tyme," and al so thilke prouerbe of Socrates is fulfillid in us, that seith thus, "I knowe oneliche this thing, that I knowe no thing fully."

## CAP. VIII.

I shal touche the newe testament, and that<sup>b</sup> shortly; as Matheu, Mark, Luyk, and Joon, that ben the foure whelid cart of the Lord, and the veri cherubyn, that is to seie, plentee of kunnyng; they ben ful of izen thorou; al the body, sparcles shynen out fro hem, leit is rennen hidur and thidur, thei han euene streizt feet and strecchyng an hiz, and backes fetherid, and holden hem togideres ouer al fleyng, and they ben faste plettid ech to othere, and they ben turned as o wheele with ynne an othere wheele, and goon whidur euere the Hooly Goost ledith hem. Poul the<sup>c</sup> apostle writith to seuene chirches, for the viij. epistle that he wroot to Ebreus is put of sum men out of the noumbre. Also he enformeth Tymothe and Tite; and he preieth Filomone for the seruaunt that fley away, upon the whiche I weene it is betere to be stille than to write a fewe thingis. Also the Actus of Apostles semen to sowne nakid storie, and to conteyne the childhood of the wexyng chirche; but for we knowen that the writere of hem was Luyk, that was a ficisien, whose<sup>d</sup> preisyng is in the gospel, we taken heede therfor that alle his wordis ben medecyn of the morenyng soule. James, Petre, Joon, and Judee, maden seuene epistlis, as wel goostly and mystik as compendiose; they ben bothe schorte in<sup>e</sup> wordes and longe in sentences, so that selden it is, that sum man ne waxith blynde

<sup>k</sup> the Hebrewis BDEFHI. <sup>l</sup> Om. I. <sup>m</sup> the nakid I. <sup>n</sup> Om. A. <sup>o</sup> and Jude I. <sup>p</sup> mistiliche D. <sup>q</sup> Om. AD. <sup>r</sup> waxe I. <sup>s</sup> euereche BDEFHI. <sup>t</sup> thing BEFHI. <sup>u</sup> in B. <sup>v</sup> wille BDEF. <sup>w</sup> other BDFH. <sup>x</sup> Om. I. <sup>y</sup> an I. <sup>z</sup> churlliche BDEFHI. <sup>a</sup> Om. D. <sup>b</sup> in the DH. <sup>bb</sup> gidere AFI. gyther B. geder D. <sup>c</sup> stykyd D. <sup>d</sup> the maister I. <sup>e</sup> and I I.

<sup>z</sup> Thanne thou x *sup. ras.* <sup>a</sup> the loue F. <sup>b</sup> Om. F. <sup>c</sup> Om. X. <sup>d</sup> and a leche whas F. <sup>e</sup> and longe, schorte in FX.

nyng to vs dwellith in heuene. I shal take thee with met hondis azens othre, and that I heelde out sum what vncouenably that be of the<sup>f</sup> bolnyng of Ermagore, what euer thou shuldest<sup>g</sup> seek with thee, I shal enforse to kunne.

in the redyng of hem. The Apocalyps of Joon hath as feele sacramentis, as he hath wordis. Litol I haue seyde, and for the worthynesse of the volym al the preisyng is the lowere; in alle the wordis many manere vndirstondyngis ben hid. I preie thee, dere brother, that thou lyue among these thingis, and to thenke on these thingis, and noon othere science to knowe, ne noon othir science<sup>f</sup> to seche. Semeth it not now<sup>g</sup> to thee, whyle thou art here 'in erthes<sup>h</sup>, to be a dwellynge place in heuenly kyngdom? I wole<sup>i</sup> not that thou be offendid in hooly scriptures thorouȝ symplenesse, and as thorouȝ foulnesse of wordis, the<sup>k</sup> whiche thorouȝ the vice of expowneris<sup>l</sup>, either of verry purpos, ben so<sup>m</sup> spoken, that thei myȝten the liztlyere enforme the lewid puple, and that the lerned man myȝte feele in o wise in the same sentence, and the vn-learned in an other maner. I am neither so lusty, ne so dul, that I shulde bihote me to knowe these thingis, to<sup>n</sup> gadere the fruytis of hem on erthe, whose rootis ben fastned in heuene; but I knowlech to<sup>o</sup> wilne, and enforse me<sup>n</sup>, and profre me as a disciple to him that sittith in chayre; forsakyng me to be a mastir, I bihote me to be a felowe in lernyng; for "to the askere me zyueth, and to the " knockere me openeth, and he that sekith fynd- " ith;" lerne we on erthe siche thingis, whose kunnyng dwellith<sup>q</sup> to us in heuene. I shal atake<sup>r</sup> thee with hondis metyng togideres, and that I helde out sum what vncouenably that be<sup>s</sup> of the bolnyng of Ermagore, I shal enforse to<sup>t</sup> kunne al that thou shuldist seke.

## CAP. VIII.

Thou hast here the moost lonyd brother of thee Eusebi, the which dowblid to me the grace of thi lettres<sup>h</sup>, tellynge the honestee of thi maners, the dispisyng of the world, the feith of frenship, the loue of Crist; for prudence and fayrnes of speche also with outen hyn thilke<sup>i</sup> epistle tolde bifore. Hye, Y preye thee, and the corde of the boot dwellynge in the see rather kut of, than vnbynd; no man to renounse the world, wel may selle thingis that he hath dispisid for to selle. What euer into thi costagis of thin thow takest, cownte it for wynnyng; in

## CAP. IX.

Thou hast here Eusebie oure wel biloued brothir, that doublid to me the grace of thi lettris, tellynge the oneste of thi maneris, and the dispisyng of the world, the feyth of frendship, and the loue of Crist; for thilke epistle without him telde openly thy prudence and fairnesse of speche. Hiȝe thou thee, I biseche thee, and rather kit of the coorde of the boot that abydith in the see, than thou shuldist tarie to vnbynde it; for no man that wole forsake the world, may wel sille siche thingis that he hath dispisid to sille. What euere thing that thou takist of thin owne in to costages<sup>u</sup>, rykene

<sup>f</sup> Om. II.    <sup>g</sup> schuldist BDI.    <sup>h</sup> lettre E.    <sup>i</sup> the I.

<sup>f</sup> Om. FX.    <sup>g</sup> Om. F.    <sup>h</sup> on erthe F.    <sup>i</sup> wil F.    <sup>k</sup> Om. F.    <sup>l</sup> the expowneris X.    <sup>m</sup> thus F.    <sup>n</sup> and to F.    <sup>o</sup> me to F.  
<sup>p</sup> Om. F.    <sup>q</sup> dwelle X.    <sup>r</sup> oftake F.    <sup>s</sup> I be o *pr. m.* X.    <sup>t</sup> me to F.    <sup>u</sup> thi costages F.

olde maner it is seid, to an auerowse man lackith, as wel that that<sup>k</sup> he hath, as that that<sup>k</sup> he hath not; to hym that bileueth al the world of richessis is, forsothe, an vnfeithful man, 3he, nedith an half peny. So lyue we, as no thing hauynge and alle thingis holdynge in possession; lyuelod and clothing ben richessis of cristen men. If thou hast in thi power thi thing, selle; if thou hast not, cast away; to hym that takith away thi coote, the mantil is to be laft. And<sup>d</sup> but thou euermore makynge a3en moru fro moru, and drawynge day fro day, sle3li fote<sup>m</sup> bi fote thow sille thi litle possessiouns, hath<sup>n</sup> not Crist wherof his pore men he<sup>o</sup> fede? Al he hath 3yuen to God, that offride hym silf. The apostlis oonli forsoken the boot and the nettis; the widwe putte two mytis<sup>p</sup> into the tresorye of God, and it is put bfore the richessis of Cressi. Li3tli he dispisith alle thingis, the whiche hym silf euermore<sup>q</sup> thenkith to be to dien.

## CAP. IX.

I haue takun desired epistlis of my man Desiderie, the which, thur3 a maner bfore kunynge of thingis that ben to com, with Danyel is fallun the name of hym, preiynge, that I shulde take to<sup>r</sup> the erys of ourne the fyue bokis of Moyses translaticid fro Ebrewe speche into<sup>s</sup> Latyn tung. Certeyn a perylous werk, open to the berkyngis of backbyters, that seyn<sup>t</sup> me to<sup>u</sup> forgen new thingis for olde into the stranglyng of the seuenti interpretours, so wit as wyn prouing; sith Y ful oft haue witnessid me to offre in the tabernacle of God for a li3t<sup>v</sup> porcoun thingis that I may, ne<sup>w</sup> the<sup>x</sup> richessis<sup>y</sup> of an othre man to be defowlid with the porenes of othre. The which thing that I shulde dore don<sup>z</sup>, me styryde the studie of Orygen, the which to olde translacioun mengide the translacoun of Theodocioun, with astericho, that is, with the signe of a 'sterre<sup>a</sup>, whan he makith clere the thingis that weren to

it for wynnyng; for it is an old sothsawe, to the auarouse man as wel lackith the<sup>w</sup> good that he hath, as that he hath not; and to him that bileueth as he shulde, al the world is of his ryche<sup>x</sup>, but the vnfeythful man hath euere nede, 3he, to an halpeny. Therfor lyue we in siche maner, as hauynge no thing and weldyng alle thinges; liflode and clothing ben richessis of<sup>y</sup> cristen men. If thou hast thin owne good in thi power, selle it; if thou hast not, east away and lett it go; for *Crist seith*, thi<sup>z</sup> mantil is to be lefte to him that berith away thi<sup>a</sup> coote. But if it be so that thou puttynge ouer euermore fro morewe to morewe, and tariynge fro day to day, sli3lich and foot by foot thou selle thi lital possessiouns, hath not Crist, trowist thou, wher of he may feede his pore folk? He that hath offrid him silf, hath 3oue al his good to God. The apostlis forsoken onely the boot and the nettis; the widowe putte two minutis in to the treserie of God, and it is put in worship bfore the richesse of gold. Li3tly he dispisith alle worldly goodis, that thenkith euere more in him silf that he shal die.

## 'Preface of Seint Jeromb.

I haue take the<sup>e</sup> epistlis myche desirid of my man Desiderye, the whiche, with a maner profecie of thingis to come, vside the name of an hooly bi-sechere<sup>d</sup> with Danyel the profete, preiynge, that I wolde take to the eeris of 3oure frendis the fyue bookis of Moyses translaticid fro Ebrew speche into Latyn tunge. Certenly this is a perelouse werk, and opene to the berkyngis<sup>e</sup> of bachiteris, that seyn, that I forge new thingis for olde in to the hindryng of the seuenti interpretours, and they ben preuyng wit as wyn; sithen I ful ofte haue witnessid me<sup>f</sup> to offre in the tabernacle of God for my symple porcoun siche thingis as I may, not wilnyng the richesse of o man to be defoulid with the pouert of othere men. The which thing for I shulde be hardy to do, the studie of Orygen styryde me therto, the which medlide the translacioun of Theodosyon to the olde translacioun, merkynge al his werk with the signe of a sterre and with the

<sup>k</sup> Om. D. <sup>l</sup> Om. I. <sup>m</sup> and fote BDEFHI. <sup>n</sup> has I. <sup>o</sup> to F. <sup>p</sup> minutis I. <sup>q</sup> euere I. <sup>r</sup> of I. <sup>s</sup> in D.  
<sup>t</sup> siggen BDEFH. <sup>u</sup> Om. D. <sup>v</sup> lital I. <sup>w</sup> no D. <sup>x</sup> Om. B. <sup>y</sup> recches B sup. ras. EFHI. <sup>z</sup> that don E.  
<sup>a</sup> asterye AD.

<sup>w</sup> that F. <sup>x</sup> riches F. <sup>y</sup> to F. <sup>z</sup> the FO sec. m. <sup>a</sup> the o sec. m. <sup>b</sup> Prologus F. Prologis X. <sup>c</sup> Om. F. <sup>d</sup> biddere F.  
<sup>e</sup> berkyng F. <sup>f</sup> to me o pr. m. X.

litle, and with obelo, that is, with signe<sup>b</sup> of an arow, whan he any wast thing<sup>c</sup> distroieth and scrapith away, al his werk markyng<sup>d</sup>; and moost tho<sup>e</sup> thingis the whiche the auctoryte of the apostlis and of the euangelistis openyde; in the which many thingis we reden of the olde testament, the<sup>f</sup> whiche ben not had in oure bokis; as is that, “fro Egipt I clepid<sup>g</sup> my sone;” and, “for he<sup>h</sup> shal be clepid<sup>i</sup> Nazare;” and, “men “shal<sup>k</sup> seen, in whom thei han pungid;” and, “flodis shal<sup>l</sup> flowe of his womb quyk watres;” and, “thingis<sup>m</sup> that nether eije sei3, ne eere “herde, ne in to the herte of man stiede, that “God greithid to hem that hym louen;” and many othre thingis, the whiche desyren propre ordre. Aske we<sup>n</sup> thanne<sup>o</sup> hem, where thes thingis ben wrytun; and whanne thei mown<sup>p</sup> not seye, of the bokis of Ebrewe brynge we forthe. The first witnes is in Osee, the secoude in Ysaye, the thrid in Zacharye, the ferthe in Prouerbis, the fite as wel in Ysaye; the whiche many men vnknowyng folwen the deceuyngis of scripturys, whos autor is vnkownun, and setten bifore, Spanyshe songes vpon deed men, or of noresses vpon ther children, autentik bokis. The cause<sup>q</sup> of the errour is not myn to expown. Jewis seyn, that it is dou with wise counsel, lest<sup>r</sup> Ptholome herier of o God, also as anentis the Ebrewis shulde of take dowble Godhede; the whiche moost therfor thei diden, for he was knowen<sup>s</sup> to falle into the techyng of Plato. Wherfore wher euere holi wrytt witnessith ony holi thing of the Fadre, and the Sone, and the Holy Goost, or<sup>t</sup> othre wyse thei vndiden, or algatis helden ther pees, that thei my3ten do aseth to the kyng, and that thei opened not the prinete of the bileue. And I not who, the first auctour, thur3 his lesyng maad out seuenti sellis at Alysawndre, in the whiche thei deuydide the same thingis<sup>u</sup> shulde wryte; sith<sup>v</sup> Aresteus, of the same Ptholome chefe counseylour, and keper of bokis, and myche tyme aftir Josaphus, not<sup>w</sup> suche thinge tolden, but wryten hem, gadrid to

signe of an arowe; whanne he made ony scripturis more clereli to<sup>s</sup> shyne that weren bifore lesse cleer, there he made the sygne of a sterre; and whanne he scrapide or raside away ony waast wrytyng, he made the sygne of an arowe; and moost in thoo<sup>b</sup> thingis ‘the whiche auctoryte<sup>l</sup> of the euangelistis and of the apostlis openyden; in the<sup>k</sup> which we reden many thingis of the olde testament, that ben not had<sup>l</sup> in oure bookis; as is that auctorite, “from Egipt I clepide my sone;” and, “for he “shal be clepid a Nazarey;” and, “men shulen se, “in whom they han thorou3 persid;” and, “floodis “of water of liyf shulen flowe of his wombe;” and, “thingis that neithire i3e saw, nether eere herde, “neither styede in to<sup>m</sup> the herte of man, that God “hath ordeyned redy for hem that louen him;” and many othere thingis that<sup>n</sup> ben, that desyren her proprur ordire. Axe we thanne hem, where these thingis ben writun; and sithen they moun not seie hem, of the bokis of Ebrewe brynge we hem forth. The firste witnessse is in Oose, the secoude in Ysaie, the thrydde in Zacharye, the fourthe in Prouerbis, the fyuethe also in Ysaye; the which thing many men vnknowyng folowen the errours of siche scripturis that ben with out auctorite, and they<sup>o</sup> setten her ‘veyn taalys<sup>p</sup> in more worship than autentik bokis. It is not in my power to expowne the causis of errour. Jewis seyn, that it was doon with<sup>q</sup> wise counsel, leste Ptolome, worshipere of oo God, shulde haue vndurstonde double Godhed anentis<sup>r</sup> Ebrews; which thing thei dide moost for this cause, for he was knowe to falle to the lore of Plato. Wherfor where euere hooly writ witnessith ony hooly thing of the Fadir, and the Sone, and of<sup>s</sup> the Hooly Goost, or ellis they expownden it in othere maner, or algatis helde her pees, that they my3te aquyte hem to the kyng, and that they openyden not the priuyte of the byleeue. And the firste auctour *her of*, I woot neuere who, thorou3 his lesyng made seuenty sellis at Alysawndre, in the<sup>t</sup> whiche they, departid<sup>u</sup> at twynne, shulden write; sith Aristeus, that was cheef councelour of the same Ptolome and keper of his bokis, and

<sup>b</sup> the signe BDEFHI. <sup>c</sup> thingus BDEFHI. <sup>d</sup> derkyng D. <sup>e</sup> thilk BDEFH. <sup>f</sup> Om. H. <sup>g</sup> calde I. <sup>h</sup> that he I. <sup>i</sup> cald I. <sup>k</sup> schullen BDEFHI. <sup>l</sup> schullen HI. <sup>m</sup> thes thingis I. <sup>n</sup> thou I. <sup>o</sup> Om. I. <sup>p</sup> mai I. <sup>q</sup> causes BDEFHI. <sup>r</sup> that lest D. <sup>s</sup> vnkownun A. <sup>t</sup> outhere BEFH. <sup>u</sup> thinge E. <sup>v</sup> since I. <sup>w</sup> no BDEFH. noon I.

<sup>g</sup> Om. F. <sup>h</sup> thilke F. <sup>i</sup> that the auctorite F. <sup>k</sup> Om. F. <sup>l</sup> Om. F. <sup>m</sup> Om. F. <sup>n</sup> ther F. <sup>o</sup> Om. F. <sup>p</sup> Spaynyssche songes upon deede men, or of norices songes ouer here childrene F. <sup>q</sup> bi F. <sup>r</sup> as anentes F. <sup>s</sup> Om. F. <sup>t</sup> Om. F. <sup>u</sup> whanne thei were departid F.

gider in o<sup>x</sup> chirche, to han spokin togider, and not to haue prophecied. It is another to be a prophet, and an other to ben an vndoer of langage; there the spiryt seith bifore thingis that ben to comen, here teching and plente of wordis, thingis that he vndurstondith translateth. But perauenture Tullyus is to be wenyd enblowid with the spirit of retorik, to haue translatid the boke that is seid Economyk of Zenofontes, and the boke that is seid the<sup>y</sup> Pictagore of Plato, and the boke that is seid Prothesifontes of Demostynes; other the Holi Gost wenyde witnessis of the same bokis othre wise bi the seuenti vndoers of tungis, othre wise bi the apostlis, that that<sup>z</sup> thei helden ther pees, thes han lizid to ben writun. What thanne? dampne we the olde? nay, but after the studies<sup>a</sup> of the rather<sup>b</sup> men, in the hous of the Lord we traueilen that that<sup>c</sup> we may. Thei han<sup>d</sup> undon scripturis before the coming of Crist; and that that<sup>e</sup> thei wisten not, thei han spokin with doutous sentence<sup>f</sup>; we after the passioun and the resurreccoun of hym not oonli profesie, but storye wrytun. Othre weys forsothe thingis seen, other wise thingis herd ben told; that we beter vndirstonden, beter we tellen. Here than, thou enemye, herkyn, thow backbiter; I dampe not, I reprehende not the seuenti, but trustily I putte bifore the apostlis to alle tho<sup>g</sup>; bi the mowthe of these to me Crist sowneth, whom before the prophetis amonge spiritual ziftis Y rede sett, amonge the<sup>h</sup> which the vndoers of tungis holden fulli the last degre. Wherto art thou tourmentid with enuy? what<sup>i</sup> sterist thou vnwise mennus willis azens me? if where Y seme to thee erre<sup>k</sup> in the<sup>l</sup> translating, aske the Ebrewis, conseil the maystrys of dyuerse citees; that thei han of Crist, thi bokis han not. It is another, if the witnessis vsurped of the apostlis after proueden azen hem seluen, and the Latyn saumplers<sup>m</sup> ben more amendid than Grekis, Grekis than Ebrews. But thes azenus the enuyows. Now, ful dere Desidery, I preye thee, for that<sup>n</sup> thou hast maad me to vndergon so greet werk<sup>o</sup>, and to take the bigynnyng of Genesis,

myche tyme aftir Josophus, tellen<sup>x</sup> no<sup>y</sup> sich thing, but they writen, whanne thei weren gaderid to gideris in to<sup>z</sup> a chirche, hem to haue talkid to gideres, and not to haue profecied. For it is oon to be a profete, and an othire to be a translatur of langage<sup>a</sup>; for in profecie the spirit seith bifore siche thingis that ben to come, but in translacioun, enformacioun and plente of wordis, translatith siche thingis as he vndirstondith. But parauenture Tullius is to be trowid to be blowen with the spirit of retorik, and to haue translatid the book that is seyde Yconomyk of Zenofontes, and the book that is seyde Pictagore of Plato, and the book that is seyde Prothesifontis of Demostenes; or ellis the Hooly Goost shewide witnessis of the same bookis in o wise by the seenty interpretours of langage<sup>is</sup>, and in an othere manere by the postlis, that that<sup>b</sup> thing that they han holde stille, othere men han lied to be writen. What thanne? dampne we the olde? nay, but aftir the studies of othere men that weren bifore<sup>c</sup> us, what that<sup>d</sup> we may, we traueylen in the hous of the Lord. Thei han translatid scriptures bifore the comyng of Crist; they<sup>e</sup> han spoken with douteful<sup>f</sup> sentences, that they knewen not<sup>g</sup>; but we, aftir the passioun and the resurreccoun of him, not onely writen profecie, but open storie. For thingis seyn ben telde in o maner, and thingis herd ben told in an other maner; for the bettere that we vndurstonden a thing, the bettere we tellen it. Therfor here, thou enemye, and herkene, thou bachitere; I dampne not the<sup>h</sup> seenty interpretours, but tristilych I putte the<sup>i</sup> apostlys tofore<sup>j</sup> alle hem in autorite; for bi the mouth of thes apostlis Crist sownede<sup>k</sup> openli to me; the<sup>l</sup> whiche apostlis I rede to be set bifore the profetis among goostly zyftis, among whom the interpretours of<sup>m</sup> langage holden fully the laste degre. Wher to art thou turmentid with enuy? what<sup>n</sup> stirist thou vnwise mennus willes azens me? if I be seyn in ony place to erre in translatyng of hooly writ, aske the Ebrews, counceil maistris of dyuerse citees; that thei<sup>n</sup> han of Crist, thi bookes han not. It is an othere, if the witnessis vsurpid of the apostlis preuyd aftirward azenus hem silf, and the

<sup>x</sup> one BDEFH. <sup>y</sup> Om. BDFHI. <sup>z</sup> Om. DI. <sup>a</sup> studie D. <sup>b</sup> forthere I. <sup>c</sup> Om. D. <sup>d</sup> Om. A. <sup>e</sup> Om. DF. <sup>f</sup> sentensis BDEFHI. <sup>g</sup> thilk BDEFH. <sup>h</sup> Om. I. <sup>i</sup> wherto I. <sup>k</sup> to erre E. <sup>l</sup> Om. BD. <sup>m</sup> saumplers A. <sup>n</sup> Om. EI. <sup>o</sup> a werk I.

<sup>x</sup> tolden F. <sup>y</sup> not x. <sup>z</sup> Om. F. <sup>a</sup> langages F. <sup>b</sup> such F. <sup>c</sup> tofore F. <sup>d</sup> Om. F. <sup>e</sup> and thei FX. <sup>f</sup> douteous F. <sup>g</sup> Om. F. <sup>h</sup> ne I repreue not the FX. <sup>i</sup> alle the F. <sup>j</sup> bifore x. <sup>k</sup> sowneth FX. <sup>l</sup> Om. F. <sup>m</sup> or draweres of F. <sup>n</sup> thing that thei F.

helpe thow with preiers, that I mowe thurȝ the same spyryt, thurȝ which<sup>p</sup> the bokis ben wrytun, translaten hem into Latyn sermown.

*'Here endith the Prologis<sup>q</sup>.*

Latyn ensaumpleris ben more amendid than Grekis, and Grekis ensaumpleris ben more amendid than Ebrewis. And forsothe these thingis ben aȝenus the<sup>p</sup> enuyouse men. Now, my ful dereworthe<sup>q</sup> frend Desiderie, for cause that thou hast maad me to vndurtake so greet a werk and to take the bygynnyng at the book of Genesis, I preie thee, helpe thou me, that<sup>r</sup> I may translate hooly writ in to the langage of Latyn, thorouȝ<sup>s</sup> the same Spirit that the bookis ben writen.

*'Jerom in his prolog and preface seith al this<sup>t</sup>.*

<sup>p</sup> the wiche I. <sup>q</sup> *Here endith the prolog of Genesis and other bookis.* D. *Heere endith the prolog, now bigynneth Genesis.* FI. No rubric in BFI. Erased in E.

<sup>p</sup> Om. F. <sup>q</sup> derewarde F. <sup>r</sup> with thi preieres that F. <sup>s</sup> in F. <sup>t</sup> Om. FX.

# G E N E S I S.

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*Here bigynneth Genesis<sup>a</sup>.*

CAP. I.

1 IN the firste made God of nouȝt heuene  
 2 and erthe. The erthe forsothe was veyn  
 with ynnue and void, and derknessis weren  
 vpon the face of the see; and the Spiryt  
 3 of God was born vpon the watrys. And  
 God seide, Be maad liȝt; and maad is  
 4 liȝt. And God sawȝ liȝt<sup>b</sup>, that it was  
 good, and deuydid liȝt fro derknessis;  
 5 and clepide liȝt, day, and derknessis,  
 nyȝt. And maad is 'euen and moru<sup>c</sup>, o  
 6 day. Seide forsothe God, Be maad a fir-  
 mament in the myddel<sup>d</sup> of watres, and  
 7 dyuyde<sup>e</sup> it<sup>f</sup> watres fro watrys. And God  
 made the firmament, and dyuydid<sup>g</sup> watris  
 that weren vndre the firmament fro thes  
 that weren aboue the fermament; and it  
 8 is maad so. And God clepide the firma-  
 ment, heuene. And maad is euen and  
 9 moru, the secounde day. God forsothe  
 seide, Gadrid be watris, the whiche ben  
 vndre heuene, in to o place, and apere  
 10 the drie; and maad it is so. And God  
 clepid<sup>h</sup> the drie, erthe; and the<sup>i</sup> gader-  
 yngis of watris he clepide, sees. And  
 11 God saiȝ that it was good; and saith,  
 Burion the erthe grene erbe<sup>k</sup> and mak-  
 ynge seed, and appletre<sup>l</sup> makyngge fruyt  
 after his kynde, whos seed ben in hym  
 silf, vpon the erthe; and maad it is so.  
 12 And the erthe brouȝte forthe grene erbe<sup>m</sup>  
 and makyngge seed aftre his kynde, and  
 tree makyngge fruyt, and echon hauyngge

*Here bigynneth Genesis<sup>a</sup>.*

CAP. I.

IN the bigynnyng God made of nouȝt 1  
 heuene and erthe. Forsothe the erthe was 2  
 idel and voide, and derknessis weren on  
 the face of depthe; and the Spiryt of the  
 Lord was boruu on the watris. And God 3  
 seide, Liȝt be maad, and liȝt<sup>b</sup> was maad.  
 And God seiȝ the liȝt, that it was good, 4  
 and he departide the<sup>c</sup> liȝt fro derknessis;  
 and he clepide the liȝt, dai, and the derk- 5  
 nessis, nyȝt. And the euentid and morwe-  
 tid<sup>d</sup> was maad, o daie. And God seide, 6  
 The firmament be maad in the myddis of  
 watris, and departe<sup>e</sup> watris fro watris. And 7  
 God made the firmament, and departide<sup>f</sup>  
 the watris that weren vndur the firmament  
 fro these<sup>g</sup> watris that weren on the fir-  
 mament; and it was don so. And God 8  
 clepide the firmament, heuene. And the  
 euentid and morwetid<sup>h</sup> was maad, the se-  
 counde dai. Forsothe God seide, The wa- 9  
 tris, that ben vndur heuene, be gaderid in  
 to o place, and a drie place appere; and  
 it was doon so. And God clepide the drie 10  
 place, erthe; and he clepide the gadryngis  
 togidere of watris, the sees. And God  
 seiȝ that it was good; and seide, The erthe 11  
 bryngge forth greene eerbe and makyngge  
 seed, and appil<sup>i</sup> tre makyngge fruyt bi his  
 kynde, whos seed be in it silf on erthe;  
 and it was doon so. And the erthe brouȝte 12  
 forth greene erbe and makyngge seed bi his  
 kynde, and a<sup>k</sup> tre makyngge fruyt, and ech

<sup>a</sup> Genesis. BDEFH.    <sup>b</sup> Om. F.    <sup>c</sup> euentide and morutide E pr. m.    <sup>d</sup> myddis D.    <sup>e</sup> dyuydide AD.  
<sup>f</sup> Om. D.    <sup>g</sup> dyuyde A.    <sup>h</sup> clepith A.    <sup>i</sup> Om. A.    <sup>k</sup> herbis D.    <sup>l</sup> appeltreis D.    <sup>m</sup> herbis D.

<sup>a</sup> Here bigynneth the bible playnly the text, and where that ony maner clause is set in the text and is not therof, Lire certifieth it plainly. ¶ Here bigynneth Genesis. bd. Here bigynneth the book of Genesis. d10. Genesis grs. Now bigynneth Genesis. k. Here bigynneth playnly the text of the byble in English: Genesis. n. Here bigynneth Genesis, the firste booc of the bible. x. No title in EFQRTW. <sup>b</sup> the liȝt I. <sup>c</sup> Om. I. <sup>d</sup> the morwetid EFKLS. <sup>e</sup> departide go pr. m. x pr. m. <sup>f</sup> God departide GQ. <sup>g</sup> the s. <sup>h</sup> the morwetid KLS. <sup>i</sup> an appil BDFGINP pr. m. QORSTWXD. <sup>k</sup> Expuncted P.

seed after his special kynde. And God  
 13 sai3 that it were<sup>n</sup> good. And maad is  
 14 euen and moru, the thrid day. God for-  
 sothe seide, Be ther maad lizt 3yuers in  
 the firmament of heuene, and deuyde thei  
 dai and nyzt; and be thei into signes, and  
 15 tymes, and daies, and 3eers; and liztne  
 thei in the firmament of heuene, and  
 liztne thei the erthe; and maad it is so.  
 16 And God made two greet lizt 3yuerys,  
 the more lizt 3yuere that it were bifore to  
 the day, and the lesse lizt 3yuere that it  
 17 were bifore to the nyzt, and sterres. And  
 he putte hem in the firmament of heuene,  
 that thei shulden 3yue lizt vpon the erthe,  
 18 and that thei were bifore to the day and  
 to the nyzt, and shulde deuyde lizt and  
 derknessis. And God sai3 that it wer<sup>o</sup>  
 19 good. And maad is euen and moru, the  
 20 ferthe day. God also seide, Watres bryng  
 thei forthe the crepyng kynd of the  
 lyuyng soule, and the fleeinge kynde  
 vpon the erth, vndre the firmament of  
 21 heuene. And God made of nouzt greet  
 whallis, and al soule lyuyng and mouable,  
 whom<sup>p</sup> watres brouzten forth into ther  
 special kyndes, and al fleyng thing<sup>q</sup> after  
 his kynd. And God sai3 that it wer<sup>r</sup>  
 22 good; and blisside to hem, seiynge,  
 Growith, and beth<sup>s</sup> 3e multiplyed, and  
 fulfillith the watres of the see, and the  
 briddis be multiplyed vpon the erthe.  
 23 And maad is euen and moru, the fyue<sup>t</sup>  
 24 day. God forsothe seide, Bryng forthe  
 the erthe soule lyuyng in his kynde,  
 iumentis<sup>t</sup>, and crepyng thingis, and  
 beestis of the erthe, after ther special  
 25 kyndis; and so it is maad. And God  
 made beestis of the erthe aftir ther spe-  
 cial kyndes, iumentis, and al the<sup>u</sup> crep-  
 yng thing of the erthe in his kynde.  
 26 And God sai3 that it wer<sup>v</sup> good; and  
 seith, Make we man to the ymage and

hauyng seed by his kynde. And God  
 sei3 that it was good. And the euentid<sup>13</sup>  
 and morwetid<sup>1</sup> was maad, the thridde dai.  
 Forsothe God seide, Liztis be maad in the<sup>14</sup>  
 firmament of heuene, and departe tho<sup>m</sup> the  
 dai and nizt<sup>n</sup>; and be tho<sup>o</sup> in to signes, and  
 tymes, and daies, and 3eeris; and<sup>p</sup> shyne<sup>15</sup>  
 tho in the firmament of heuene, and liztne  
 tho<sup>q</sup> the<sup>r</sup> erthe; and it was doon so. And<sup>16</sup>  
 God made twei grete liztis, the gretter lizt  
 that it schulde be bifore to the dai, and  
 the lesse lizt that it schulde be bifore to  
 the nizt; and *God made* sterres; and set-<sup>17</sup>  
 tide<sup>s</sup> tho<sup>t</sup> in the firmament of heuene, that  
 tho<sup>u</sup> schulden schyne on erthe, and that<sup>18</sup>  
 tho<sup>v</sup> schulden be bifore to the dai and  
 nyzt, and schulden departe lizt and derk-  
 nesse. And God sei3 that<sup>v</sup> it was good.  
 And the euentid and the<sup>x</sup> morwetid was<sup>19</sup>  
 maad, the fourthe dai. Also God seide, The<sup>20</sup>  
 watris bryng forth a<sup>y</sup> crepyng beeste<sup>z</sup> of  
 lyuyng soule, and a<sup>a</sup> brid fleyng<sup>b</sup> aboue  
 erthe<sup>c</sup> vndur the firmament of heuene.  
 And God made of nouzt grete whallis, and<sup>21</sup>  
 ech lyuyng soule and mouable, whiche  
 the watris han brouzt forth in to<sup>d</sup> her  
 kyndis; and God made of nouzt ech vola-  
 tile bi his kynde. And God sei3 that it  
 was good; and blesside hem, and seide,<sup>22</sup>  
 Wexe 3e, and be 3e<sup>e</sup> multiplyed, and fille 3e  
 the<sup>e</sup> watris of the see, and briddis be mul-  
 tiplied on erthe. And the euentid and<sup>23</sup>  
 the<sup>f</sup> morwetid was maad, the fyue<sup>t</sup> dai.  
 And God seide, The erthe bryng forth a<sup>g</sup>  
 lyuyng soul in his kynde, werk beestis,  
 and crepyng beestis<sup>h</sup>, and vnresonable  
 beestis of erthe, bi<sup>i</sup> her kyndis; and it was  
 don so. And God made vnresonable beestis<sup>25</sup>  
 of erthe<sup>k</sup> bi her kyndes, and werk beestis,  
 and<sup>l</sup> ech<sup>m</sup> crepyng beeste of erthe<sup>n</sup> in his  
 kynde. And God sei3 that it was good;  
 and seide, Make we man to oure ymage<sup>26</sup>  
 and liknesse, and be he souereyn to the

<sup>n</sup> was A. <sup>o</sup> was A. <sup>p</sup> whos A. <sup>q</sup> Om. A. thingis D. <sup>r</sup> was AE. <sup>s</sup> be BDEFH. <sup>t</sup> bestayle D.  
<sup>u</sup> Om. BDEFH. <sup>v</sup> was AE.

<sup>1</sup> the morwetid EKL. <sup>m</sup> Om. L. they ox. <sup>n</sup> the nizt K. <sup>o</sup> Om. F. they ox. <sup>p</sup> Om. G. <sup>q</sup> Om. A.  
 thei N. <sup>r</sup> Om. EGLMPQD. <sup>s</sup> sette s. <sup>t</sup> hem N. <sup>u</sup> thei NOX. <sup>v</sup> thei N. <sup>w</sup> Om. D. <sup>x</sup> Om. BDGNPQRTWD.  
<sup>y</sup> Om. EILP sec.m. <sup>z</sup> reptile ether a crepyng beeste BND. reptile or cr. b. I. <sup>a</sup> Om. EILP sec.m. <sup>b</sup> vo-  
 latijl ether a brid fleyng BND. volatile or br. fle. I. <sup>c</sup> the erthe M. <sup>d</sup> Om. EFLP. <sup>e</sup> Om. D. <sup>f</sup> Om. BDE  
 GILMNPQRTWD. <sup>g</sup> Om. LP sec.m. <sup>h</sup> reptils ether crepyng beestis BND. <sup>i</sup> in G. <sup>k</sup> the erthe ELN.  
<sup>l</sup> Om. N. <sup>m</sup> or the s sup.ras. <sup>n</sup> the erthe E.

oure lickenesse, and bifore he he to the fishis of the see, and to the volatils of heuene, and to the beestis of the erthe, and to al creature, and to al the crepyng 27 thing that moueth in the erthe. And God made of nouȝt man to the ymage and his lickenes; to the ymage of God he made hym; maal and femaal he made 28 hem<sup>w</sup> of nouȝt. And God blissid to hem, and seith, Growe<sup>x</sup> ȝe, and be ȝe multiplied, and fulfille ȝe the erthe, and sogette ȝe it, and haue ȝe lordship to the fishis of the see, and to the volatilis of heuene, and to alle thingis hauynge soule that 29 mouen vpon the<sup>v</sup> erthe. And God seyde, Se! Y haue ȝouun to ȝow al erbe bryngynge forthe seed vpon the erthe, and alle trees that han in hym silf seed of ther kynde, that thei ben to ȝow into<sup>z</sup> mete; 30 and to alle thingis hauynge soule of the erthe, and to al foule<sup>a</sup> of heuene, and to alle thingis that mouen in the erthe, and in the which is soule ȝuyngge lijf, that thei haue for to eet; and maad it is so. 31 And God saiȝ alle thingis that he made, and thei weren ful good. And made is<sup>b</sup> euen and moru, the sixte day.

## CAP. II.

1 Therfor parfite ben heuene and erthe, 2 and al the anowrnyng of hem. And God fulfillide in the seuenthe day his werk that he made; and he restide the<sup>c</sup> seuenth day fro al werk<sup>d</sup> that he hadde<sup>e</sup> fulfillid; and he blisside to the seuenthe day, and he halwide it; for in it he had<sup>e</sup> sesyd fro al his werk that God shapide 4 that he schulde make. Thes ben the generaciouns of heuene and erthe, whan thei ben fourmed, in the day that the 5 Lord God made heuene and erthe, and ech bushe of the feeld or it were growun in the erthe, and al erbe of regioun bifore that it buriownde. The Lord God forsothe had not reyned vpon the erthe, and was noo man that inȝyȝte worche the

<sup>w</sup> Om. F.    <sup>x</sup> growth D.    <sup>y</sup> Om. D.    <sup>z</sup> vnto A.    <sup>a</sup> fouis DFH.    <sup>b</sup> it is A.    <sup>c</sup> in the B.    <sup>d</sup> his werke B *pr.m.*    <sup>e</sup> Om. E *pr.m.*

<sup>o</sup> reptile BND.    <sup>p</sup> Om. S.    <sup>q</sup> fulfille E.    <sup>r</sup> of the G. to the MKS.    <sup>s</sup> Om. EG.    <sup>t</sup> the trees BN.    <sup>u</sup> thei N.    <sup>v</sup> the morwetid KL.    <sup>w</sup> whiche S.    <sup>x</sup> make in *werk* BONOQX.    <sup>y</sup> upon S.    <sup>z</sup> the erthe E.    <sup>a</sup> ther was I.    <sup>b</sup> the erthe DIRST *sec.m.*

fischis of the see, and to the volatilis of heuene, and to vnresonable beestis of erthe, and to ech creature, and to ech 'crepyng beest<sup>o</sup>, which is moued in erthe. And<sup>p</sup> 27 God made of nouȝt a man to his ymage and liknesse; God made of nouȝt a man, to the ymage of God; God made of nouȝt hem, male and female. And God blesside 28 hem, and seide, Encreesse ȝe, and be ȝe multiplied, and fille<sup>q</sup> ȝe the erthe, and make ȝe it suget, and be ȝe lordis to<sup>r</sup> fishis of the see, and to<sup>s</sup> volatilis of heuene, and to alle lyuyng beestis that ben moued on erthe. And God seide, Lo! Y haue 29 ȝoue to ȝou ech eerbe beryngge seed on erthe, and alle trees<sup>t</sup> that han in hem silf the seed of her kynde, that tho<sup>u</sup> be in to mete to ȝou; and to alle lyuyng beestis 30 of erthe, and to ech brid of heuene, and to alle thingis that ben moued in erthe, and in whiche is a lyuyng soule, that tho<sup>u</sup> haue to ete; and it was doon so. And God seiȝ alle thingis whiche he 31 made, and tho<sup>u</sup> weren ful goode. And the euentid and morwetid<sup>v</sup> was maad, the sixte day.

## CAP. II.

Therfor heuenes and erthe ben maad 1 perfit, and al the ournement of tho. And 2 God fillide in the seuenthe dai his werk which he made; and he restide in the seuenthe dai fro al his werk which he hadde maad; and he blesside the seuenthe 3 dai, and halewide it; for in that dai God ceesside of al his werk which he made of nouȝt, that<sup>w</sup> he schulde make<sup>x</sup>. These 4 ben the generaciouns of heuene and of erthe, in the day wherynne the Lord God made heuene and erthe, and ech litil tre 5 of erthe bifore that it sprong out in erthe; and he made ech erbe of the feeld bifore that it buriownede. For the Lord God had not reyned on<sup>y</sup> erthe<sup>z</sup>, and no man was<sup>a</sup> that wrouȝte erthe<sup>b</sup>; but a welle 6

6 erthe; but a welle ascendide fro the  
 erthe, watering al the ouermost of the  
 7 erthe. The Lord God thanne fourmede  
 man of the slyme of the erthe, and spi-  
 ride 'in tof the face of hym an entre of  
 breth of lijf; and maad is man into a  
 8 soule 3yuyng lijf. Forsothe the Lord  
 God had plawntid paradise of delice fro  
 bigynnyng, in the which he sette man  
 9 whom he had fourmed. And the Lord  
 God brouzte forth of the erthe eche tree  
 fayre in s3zt, and swete to ete; also the  
 tree of lijf in the mydle of paradys, and  
 a tree of kunnyng of good and of yuel<sup>s</sup>.  
 10 And a flood 3ede out of the place of delice  
 to watre paradys, the which fro thens is  
 11 deuydid in foure hedis; name of<sup>h</sup> the  
 toon Phison, he is that goth abowt al the  
 erthe of Euilath, where growth gold,  
 12 and the gold of that erthe is best; and  
 ther is foundun bdelyum, and the stoon  
 13 onychynus; and name to the secounde  
 flood Gyon, he is that gothe abowt al the  
 14 erthe of Ethiopie; name<sup>i</sup> forsothe of the  
 thrid flood Tigrys, he gothe a3ens Assy-  
 rios; the ferthe forsothe flood, he is Eu-  
 15 frates. Thanne the Lord God toke man,  
 and putte hym in paradys of delice, that  
 16 he schulde worche and kepe<sup>k</sup> it. And he  
 commaundide to hym, seiyng, Of ech tree  
 17 of paradys ete; of the tree forsothe of  
 kunnyng of good and of yuel ete thow  
 not; in what euer day sotheli thow etist  
 18 there of<sup>l</sup>, with deth thow shalt die. The  
 Lord God forsothe seide, It is not good  
 man to be alone; make we to hym help  
 19 like hym. Fourmed thanne of the moist  
 erthe alle thingis of the erthe hauynge  
 soule, and al volatile of heuene, the Lord  
 God brouzte hem to Adam, that he schulde  
 se what he schulde clepe hem; al thing  
 forsothe of soule lyuyng that Adam  
 20 clepid, that is the name of it. And  
 Adam clepide alle thingis hauynge soule,  
 and al<sup>m</sup> volatile of heuene, and alle beestis  
 of the erthe, bi her names. To Adam

stiede<sup>c</sup> out of the<sup>d</sup> erthe, and moistide al  
 the hizere part of erthe<sup>e</sup>. Therfor the 7  
 Lord God formede man of the slym of  
 erthe, and brethide in to his face the<sup>f</sup>  
 brething of lijf; and man was maad in to  
 a lyuyng soule. Forsothe the Lord God 8  
 plauntide at the bigynnyng paradys of  
 likyng, wherynne he settide<sup>s</sup> man whom  
 he hadde formed. And the Lord God 9  
 brouzte forth of the erthe ech tre fair in  
 s3zt, and swete to ete; also he brouzte forth  
 the tre of lijf in the middis of paradys,  
 and the tre of kunnyng of good and of  
 yuel. And a ryuer 3ede out fro the place 10  
 of likyng to moyste paradys, which<sup>h</sup> ryuer  
 is departid fro thennus in to foure heedis.  
 The name of<sup>i</sup> the<sup>k</sup> o ryuer is Fyson, thilke 11  
 it<sup>l</sup> is that cumpassith al the lond of Eui-  
 lath, where gold cometh forth, and the 12  
 gold of that lond is the beste, and there is  
 foundun delium, *that is, a tree of spicerie*,  
 and the stoon onychyn<sup>m</sup>; and the name 13  
 to<sup>n</sup> the secounde ryuer<sup>o</sup> is Gyon, thilke it  
 is that cumpassith al the loond of Ethi-  
 opie; forsothe the name of the thridde 14  
 ryuer is<sup>p</sup> Tigris, thilke goith a3ens Assi-  
 riens; sotheli the fourthe ryuer is thilke  
 Eufrates. Therfor the Lord God took 15  
 man, and settide<sup>q</sup> hym in paradys of lik-  
 yng, that he schulde worche and kepe it.  
 And God comaundide to hym and seide, 16  
 Ete thou of ech tre of paradys; forsothe 17  
 ete thou not of the tre of kunnyng of good  
 and of yuel; for in what euere dai thou  
 schalt ete therof, thou schalt die bi deeth.  
 And the Lord God seide, It is not good 18  
 that<sup>r</sup> a<sup>s</sup> man be aloone, make we to hym  
 an help<sup>t</sup> lijk to<sup>u</sup> hym silf. Therfor<sup>w</sup> 19  
 whanne alle lyuyng beestis of erthe, and  
 alle the volatils of heuene weren formed  
 of erthe, the Lord God brouzte tho to  
 Adam, that he schulde se what he schulde  
 clepe tho; for al thing that Adam clepide  
 of lyuyng soule, thilke<sup>x</sup> is the name therof.  
 And Adam clepide bi her names alle ly-  
 20 uyng thingis, and alle volatils, and alle

f in D. g ylle E. h to BDEFH. i and name A. k schuld kepe E pr. m. l herof BDEFH. m Om. D.

c 3ede I. d Om. BDEFGILMNOPQRTWX. e the erthe s. f Om. MSW. g sette s. h the which I.  
 i to BDEFGILMNOPQRTWX. k Om. EIMNOPQRSTWX. l Om. s. m of onychyn ELP. n of BDGILR.  
 o flood BN. p Om. A. q sette s. r Om. B. s Om. s. t helper ox sup. ras. u Om. MSS. ceteri omnes.  
 w and therfor s. x that K.

forsothe was not foundun an helper like  
 21 hym. Thanne send ynne the Lord God  
 slep into Adam, and whanne he was  
 asleep<sup>a</sup>, he toke oon of his ribbis, and  
 22 fulfillide flehs for it. And the Lord God  
 edificede the rib, the which he toke of  
 Adam, into a woman, and brouzte hir to  
 23 Adam. And Adam seide, This now boon  
 of my bonys, and flehs of my flehs; this  
 shal be clepid mannus dede, for she is  
 24 takun of a man. Wherfor a man shal  
 forsake his fadre and modre, and shal  
 draw to hys wijf, and two shal be in o  
 25 flehs. Either forsothe was nakid, Adam,  
 that is, and his wijf, and thei shameden  
 nozt.

## CAP. III.

1 But and the edder<sup>o</sup> was feller than  
 ony lifers of the erthe, the which made  
 the Lord God. The which seide to the  
 woman, Whi comaundide God to 3ow,  
 that 3e shulden not ete of ech tree of pa-  
 2 radis? To whom answeyde the woman,  
 Of the fruyt of trees that ben in paradis  
 3 we eten; of the fruyt forsothe of the tree  
 that is in the mydil of paradis, commaund-  
 ide us God, that we shulden not eten,  
 and that we shulden not towche it, lest  
 4 peraventure we dien. Forsothe the eddre  
 seide to the woman, Thur3 deth 3e shal  
 5 not die; God forsothe wote, that in what  
 euer day 3e eten therof, 3oure eizen shul  
 be openyd, and 3e shal ben as Goddis,  
 6 knowynge good and yuel. Thanne the  
 woman sai3 that the tree were good, and  
 swete for to ete, and fayre to the eizen  
 and delitable in the sizt; and she toke of  
 the fruyt of it, and ete, and 3aue to hire  
 7 man, the which ete. And the eizen of  
 both ben openyd; and whanne thei knewen  
 hem silf to be nakid, thei soweden to  
 gidre leenes of a fige tree, and maden  
 8 hem brechis. And whanne thei herden  
 the voys of the Lord God goynge in pa-  
 radis at the shynyng after myd dai,

vnresonable beestis of erthe. Forsothe to  
 Adam was not foundun an helpere lijk  
 hym. Therefore the Lord God sente sleep<sup>21</sup>  
 in to Adam, and whanne he slepte, God  
 took oon of hise ribbis, and fillide fleisch  
 for it. And the Lord God bildide the rib<sup>22</sup>  
 which he hadde take fro Adam in to a  
 womman, and brouzte hir to Adam. And<sup>23</sup>  
 Adam seide, This is now a boon of my  
 boonys, and fleisch<sup>y</sup> of my fleisch; this<sup>z</sup>  
 schal be clepid virago<sup>a</sup>, for she<sup>b</sup> is takun  
 of man<sup>c</sup>. Wherfor a man schal forsake<sup>24</sup>  
 fadir and modir, and schal<sup>d</sup> cleue to his  
 wijf, and thei schulen be tweyne in o  
 fleisch. Forsothe euer eithir was nakid,<sup>25</sup>  
 that is, Adam and his<sup>e</sup> wijf, and thei  
 weren not aschamed.

## CAP. III.

But and<sup>f</sup> the serpent was feller than alle<sup>1</sup>  
 lyuyng beestis of erthe, whiche the Lord  
 God hadde<sup>g</sup> maad. Which<sup>h</sup> serpent seide  
 to the womman, Why comaundide God to  
 3ou, that 3e schulden not ete of ech tre of  
 paradis? To whom the womman answerde,<sup>2</sup>  
 We eten of the fruyt of trees that ben in  
 paradis; sothely God comaundide to vs,<sup>3</sup>  
 that we schulden not ete of the fruyt of  
 the tre, which is in the myddis of para-  
 dijs, and that we schulden not touche it,  
 lest peraventure we dien. Forsothe the<sup>4</sup>  
 serpent seide to the womman, 3e schulen  
 not die bi deeth; for whi God woot that<sup>5</sup>  
 in what euere dai 3e schulen ete therof,  
 3oure izen schulen be opened, and 3e schulen  
 be as Goddis, knowynge good and yuel.  
 Therfor the womman sei3 that the tre was<sup>6</sup>  
 good, and swete to ete, and fair to the  
 izen, and delitable in biholdyng; and sche  
 took of the fruyt therof, and eet, and 3af  
 to hir hoseboude, and he eet. And the<sup>7</sup>  
 izen of bothe weren openid; and whanne  
 thei knewen that thei weren nakid, thei  
 sewiden the leenes of a fige tre, and maden  
 brechis to hem silf. And whanne thei<sup>8</sup>  
 herden the voys of the Lord God goynge  
 in paradijs at the wynd after myddai,

<sup>a</sup> o slepe BEF.    <sup>o</sup> nedder A throughout the chapter, but n expunct.

<sup>y</sup> a fleisch BN.    <sup>z</sup> sche this IT sec.m.    <sup>a</sup> virago, that is, takun of man BFKNOX.    <sup>b</sup> this w.    <sup>c</sup> Om. F.  
<sup>d</sup> he schal s.    <sup>e</sup> Eue his ELP.    <sup>f</sup> Om. GO pr.m. QRT.    <sup>g</sup> hath I.    <sup>h</sup> The whiche I.    <sup>i</sup> for s.

Adam hid hym and his wijf fro the face  
of the Lord God in the myddel of the  
9 tree of paradis. And the Lord God  
clepide Adam, and seide to hym, Where  
10 art thou? The which seide, Thi voys I  
herde in paradis, and I dredde, there  
thur; that I was nakid, and hidde me.  
11 To whom seide the Lord, Who forsothe  
shewide thee that thou was nakid, but  
that thou ete of the tree of the which Y  
had<sup>p</sup> comaundid thee that thou shuldist  
12 not ete? And Adam seide, The woman  
whom thou 3aue me felow, 3aue to me of  
13 the tree, and I ete. And<sup>q</sup> the Lord seide  
to the woman, Whi didst thou that? The  
which answeyde, The eddre bigilide me,  
14 and Y ete. And the Lord God seide  
vnto<sup>r</sup> the serpent, For thou hast do this,  
thou shalt be cursid among alle the<sup>s</sup>  
soule hauers and beestis of the erthe;  
vpon thi breest thou shalt gon, and erthe  
15 thou shalt ete alle daies<sup>t</sup> of thi lijf; ene-  
myte I shal put bitwix thee and the wo-  
man, and thi seed and the seed of hire;  
she shal treed thin hede and thou shalt  
16 asprie to hyre heel<sup>u</sup>. To the woman for-  
sothe God seide, I shal multiply thi my-  
seses and thi conceyuungis; in sorwe  
thou shalt bere, children; and thou  
shalt be vndre power of thi man, and he  
17 shal haue lordship of thee. To Adam  
forsothe he seide, For thou hast herd the  
voys of thi<sup>v</sup> wijf, and thou hast etun of  
the tree, of the which I comaundide thee  
that thou shuldist not etun, cursid is the  
erthe in thi werk; in traueyls thou shalt  
18 ete of it alle the daies of thi lijf; it shal  
buriown to thee thornes and brembles,  
19 and thou shalt ete erbis of the erthe; in  
the swoot of thi chere, *'or face<sup>w</sup>*, thou  
shalt ete thi brede, to the tyme thou  
turne a3en into the erthe of the which  
thou art take; for powdre thou art,  
20 and into powdre thou shalt turne. And  
Adam clepide the name of his wijf Eue,

Adam<sup>k</sup> and his wijf hidden hem fro the  
face of the Lord God in the<sup>l</sup> middis of the  
tre<sup>m</sup> of paradijs. And the Lord God<sup>9</sup>  
clepide Adam, and seide to hym, Where  
art thou? And Adam seide, Y herde thi<sup>10</sup>  
voys in paradijs, and Y drede, for Y was  
nakid, and Y hidde me. To whom the<sup>11</sup>  
Lord seide, Who forsothe<sup>n</sup> schewide to  
thee that thou were nakid, no but for  
thou hast ete of the tre of which<sup>o</sup> Y co-  
maundide to thee that thou schuldist not  
ete? And Adam seide, The womman<sup>12</sup>  
which thou 3auest felowe to me, 3af me<sup>p</sup> of  
the tre, and Y eet. And the Lord seide to<sup>13</sup>  
the womman, Whi didist thou this thing?  
Which<sup>q</sup> answerde, The serpent disseyued  
me, and Y eet. And the Lord God seide<sup>14</sup>  
to the serpent, For thou didist this, thou  
schalt be cursid among alle lyuyng thingis  
and vnresonable beestis of erthe; thou  
schalt go on thi brest, and thou schalt ete  
erthe in<sup>r</sup> alle daies<sup>s</sup> of thi lijf; Y schal<sup>15</sup>  
sette enemytees bitwixe thee and the wom-  
man, and bitwixe thi seed and hir seed;  
sche<sup>t</sup> schal breke thin heed, and thou schalt  
sette aspries<sup>u</sup> to hir heele. Also God seide<sup>16</sup>  
to the womman, Y schal multiplie thi  
wretchidnessis and thi conseyuungis; in  
sorewe thou schalt bere thi children; and  
thou schalt be vndur power<sup>v</sup> of the<sup>w</sup> hose-  
bonde, and he schal be lord of thee. Sothely<sup>17</sup>  
God seyde to Adam, For thou herdist the  
voys of thi wijf, and hast ete of the tree,  
of which Y comaundide to thee that thou  
schuldist not ete, the erthe schal be cursid  
in thi werk<sup>x</sup>; in traueylis thou schalt ete  
therof in<sup>y</sup> alle daies<sup>z</sup> of thi lijf; it schal<sup>18</sup>  
brynge forth thornes and breris to thee,  
and thou schalt ete eerbis of the erthe; in<sup>19</sup>  
swoot of thi cheer<sup>a</sup> thou schalt ete thi  
breed, til thou turne a3en in to the<sup>b</sup> erthe  
of which<sup>c</sup> thou art takun; for thou art  
dust, and thou schalt turne a3en in to dust.  
And Adam clepide the name of his wijf<sup>20</sup>  
Eue, for sche was the moder of alle men

<sup>p</sup> Om. E pr.m.

<sup>q</sup> Om. B.

<sup>r</sup> to BDEFH.

<sup>s</sup> Om. BDEFH.

<sup>t</sup> the days BDEFH.

<sup>u</sup> heelthe A.

<sup>v</sup> the BDEFH.

<sup>w</sup> Om. BDEFH.

<sup>k</sup> and Adam FG.

<sup>l</sup> Om. S.

<sup>m</sup> trees S.

<sup>n</sup> Om. GQT pr.m.

<sup>o</sup> the which I.

<sup>p</sup> to me MSS. cet. omnes.

<sup>q</sup> the which I.

<sup>r</sup> Om. G.

<sup>s</sup> the dayes X sec.m.

<sup>t</sup> and sche BN.

<sup>u</sup> spies DGQRT.

<sup>v</sup> the power BEFL

MNOPWXD.

<sup>w</sup> thin DLRT.

<sup>x</sup> werk, that is, for thi synne BGKNOQ.

<sup>y</sup> and in G.

<sup>z</sup> the daies KX sec.m.

<sup>a</sup> cheer ether bodi BGNOQ. ch. or b. K.

<sup>b</sup> Om. S.

<sup>c</sup> the which A pr.m. BEFGKN.

thur; that that she was moder of alle  
 21 thingis lyuyng. The Lord God forsothe  
 made to Adam and his wijf lether cootis,  
 22 and clothide hem; and seide, Se! Adam  
 is maad as oon of vs, knowynge good and  
 yuel; now than, lest perauenture he putte  
 out his hond, and take also of the tree of  
 23 lijf, and ete, and lyue euermore. And  
 the Lord God sente hym out of paradys  
 of delyte, that he myzte wyrk the erthe,  
 24 of the which he was takun. And he  
 threwe out Adam, and he sette cherubyn  
 bifore paradys of delite, and a flawmyng  
 swerd and pleaunt to the weye of the tree  
 of lijf to be kept.

## CAP. IV.

1 Adam forsothe knewe Eue his wijf, the  
 which conceyuede<sup>x</sup>, and bare Caym, sei-  
 2 ynge, I haue had a man bi God. And<sup>y</sup>  
 eft soons she bare his brother Abel. For-  
 sothe Abel was a shepherd of sheep, and  
 3 Caym an erthe tilyer. And don it is  
 after many dayes, that Caym shulde offre  
 of the fruytis of the erthe ziftis to the  
 4 Lord; Abel forsothe offrude of the first  
 gotum of his flok, and of the fatnes<sup>z</sup> of  
 hem. And the Lord bihelde to Abel and  
 5 to his ziftis; to Caym forsothe and to  
 the ziftis of hym he bihelde not. And  
 Caym was greetli wroth, and therwith  
 6 felle his chere. And the Lord seide to  
 hym, Whi art thou wroth, and whi ther-  
 7 with fallith thi face? Shalt thou not re-  
 seyue wel<sup>a</sup>, if thou wel dost; ellis for-  
 sothe euell, anoon in the zatis thi synnes  
 shal ben at thee<sup>b</sup>? but vndre thee shal be  
 the appetite of hym, and thou shalt haue  
 8 lordship of hym. And Caym seide to  
 Abel his brother, Go we out. Whanne  
 thei weren in the feeld, aroos there with  
 Caym azens his brother Abel, and slowe  
 9 him. And the Lord seide to Caym,  
 Where is Abel thi brother? The which  
 answeyde, I wote neuere; whether am I

lyuyng. And the Lord God made cootis  
 of skynnys to Adam and Eue his wijf,  
 and clothide hem; and seide, Lo! Adam 22  
 is maad as oon of vs, and knowith good  
 and yuel; now therfore *se* *se*, lest per-  
 auenture he putte his hond, and take of  
 the tre of lijf, and ete, and lyue with  
 outen ende<sup>d</sup>. And<sup>e</sup> the Lord God sente<sup>f</sup> 23  
 hym out of paradys of likyng, that he  
 schulde worche the erthe, of which he was  
 takun. And God castide<sup>g</sup> out Adam, and 24  
 settide<sup>h</sup> bifore paradys of lykyng cheru-  
 byn<sup>i</sup>, and a swerd of flawme and<sup>k</sup> turn-  
 ynge<sup>l</sup> aboute<sup>m</sup> to kepe the weye of the tre  
 of lijf.

## CAP. IV.

Forsothe Adam knewe Eue his wijf, 1  
 which conseyuede, and childide Cayn, and  
 seide, Y haue gete a man bi God. And 2  
 eft sche childide his brother Abel. For-  
 sothe Abel was a kepere of scheep, and  
 Cayn was an erthe tilyere. Sotheli it was 3  
 don after many daies, that Cayn offrude  
 ziftis to the Lord of the fruytis of erthe<sup>n</sup>;  
 and Abel offrude of the first gendrid<sup>o</sup> of 4  
 his flok, and of the fatnesse<sup>oo</sup> of tho. And  
 the Lord bihelde to<sup>p</sup> Abel and to the ziftis  
 of hym; sotheli he bihelde not to Cayn 5  
 and to hise ziftis. And Cayn was wrooth  
 greetli, and his cheer felde doun<sup>q</sup>. And 6  
 the Lord seide to hym, Whi art thou  
 wrooth, and whi felde doun thi face?  
 Whether<sup>r</sup> not if thou schalt do wel, thou 7  
 schalt resseyue<sup>s</sup>; but if *thou doist* yuele,  
 thi synne schal be present anoon in the  
 zatis? but the desir therof<sup>t</sup> schal be vndur  
 thee, and thou schalt be lord therof. And 8  
 Cayn seide to Abel his brother, Go we  
 out. And whanne thei weren in the feeld,  
 Cayn roos azens his brother Abel, and  
 killide him. And the Lord seide to Cayn, 9  
 Where is Abel thi brother? Which<sup>u</sup> an-  
 swerde, Y woot not; whether<sup>v</sup> Y am the  
 kepere of my brothir? And God seide to 10

<sup>x</sup> forsothe conceyuede *E pr. m.* <sup>y</sup> Om. D. <sup>z</sup> fatnesses *BDEH.* <sup>a</sup> Om. *BEF.* <sup>b</sup> Om. *BDEH.*

<sup>d</sup> ende, *that is, by long tyme.* *BGKNOQX.* <sup>e</sup> Om. *BN.* <sup>f</sup> putte *M.* <sup>g</sup> keste *s.* <sup>h</sup> sette *s.* <sup>i</sup> cherubyn,  
*that is, keping of aungels* *BKNOQ.* <sup>k</sup> Om. *N.* <sup>l</sup> of turnynge *K.* <sup>m</sup> turnynge aboute *ethir pleaunt* *X.*  
<sup>n</sup> the erthe *F.* <sup>o</sup> first gendrid or of the cheef *s.* <sup>oo</sup> fatnessis *BKN.* <sup>p</sup> Om. *GQ.* <sup>q</sup> felde doun, *that is,*  
*he was heuy* *s.* <sup>r</sup> wher *MSS. cet. omnes.* <sup>s</sup> resseyue *wel* *s.* <sup>t</sup> therof, *that is, of synne* *s.* <sup>u</sup> the which *I.*  
<sup>v</sup> wher *MSS. cet. omnes.*

10 the keper of my brother? And he seide  
to hym, What hast thou don? the<sup>e</sup> vois  
of the blood of thi brother crieth to me  
11 fro the erthe. Now than thou shalt be  
cursid vpon the erthe, the which openyde  
his mowthe, and toke the blood of thi  
12 brother of thin honde. Whanne thou  
worchtist the erthe, it shal not 3iue thee  
his fruytis; vagaunt and fer<sup>d</sup> fugitif thou  
shalt be vpon the<sup>e</sup> erthe alle the daies of  
13 thi lijf. And Caym seide to the Lord,  
More is my wickidnes than that I de-  
14 serue for3euenes; se! thou castist me out  
to day fro the face of the erthe; and fro  
thi face I shal be hid, and I shal be va-  
gaunt and fer fugitif in the erthe; al  
thanne<sup>f</sup> that shal fynd me shal sle me.  
15 And the Lord seide to hym, It shal not  
be do so, but al that shal sle Caym shal  
seuene fold be punysshid. And the Lord  
sette a signe in Caym, that ech that  
16 fonde hym schulde not sle hym. And  
Caym, passid out fro the face of the  
Lord, dwellide fer fugitif in the erthe, at  
17 the eest plage of Eden. Caym forsothe  
knewe his wijf, the which forsothe con-  
seyuede, and bare Enok; and he bildide<sup>g</sup>  
a citee, and callide<sup>h</sup> the name of it after  
18 the name of his sone Enok. Forsothe  
Enok gate Yrad, and Yrad gate Manyael,  
and Manyael gate Mathusael, and Ma-  
19 thusael gate Lameth; the which toke  
two wyues, the name of<sup>i</sup> the toon Ada,  
20 and name of<sup>i</sup> 'the tother<sup>k</sup> Sella. And  
Ada gate Jabel, that was fadre of dwellers  
21 in tentis and of shepherdis; and the<sup>l</sup>  
name of his brother Tubal, he was the  
fadre of syngerys in harp and orgon.  
22 Sella forsothe gate Tubalcaym, that was  
an hamer smyth<sup>m</sup>, and a smyth<sup>n</sup> into alle  
werkis of bras and of yrun; the sister  
23 forsothe of Tubalcaym, Noema. And La-  
meth seide to his wijfes Ade and Selle,  
Here 3e my vois, wifes of Lameth, herken  
3e my word; for I slowe a man into my

Cayn, What hast thou do? the vois of  
the blood of thi brother crieth to me fro  
erthe. Now therfor thou schalt be cursid<sup>w</sup> 11  
on erthe, that openyde his mouth, and  
resseyuede of thin hond the blood of thi  
brothir. Whanne thou schalt worche the 12  
erthe, it schal not 3yue his fruytis to thee;  
thou schalt be vnstable of dwellyng and  
fleyng aboute on erthe in alle the<sup>x</sup> daies of  
thi lijf. And Cayn seide to the Lord, My 13  
wickidnesse is more than that Y disserue  
for3euenesse; lo! to dai thou castist me 14  
out fro the<sup>y</sup> face of the<sup>z</sup> erthe; and Y  
shal be hid fro thi face, and Y schal be  
vnstable of dwellyng and fleyng aboute  
in erthe; therefore ech man that schal  
fynde me schal slee me. And the Lord 15  
seide to hym, It schal not be don so, but  
ech man that schal slee Cayn shal be  
punyschid seuenfold. And the Lord set-  
tide<sup>a</sup> a signe in Caym, that ech man that  
schulde fynde hym schulde not slee hym.  
And Cayn 3ede out fro the face of the 16  
Lord, and dwellide fleyng aboute in erthe,  
at the eest coost of Eden<sup>b</sup>. Forsothe Cayn 17  
knewe his wiif, which conseyuede, and  
childide Enoth; and Cayn bildide a citee,  
and clepide the name therof<sup>c</sup> of the name  
of hise sone Enoth. Forsothe Enoth gen- 18  
dride<sup>d</sup> Irad, and Irad gendride Manyael,  
and Manyael gendride Matusael, and Ma-  
tusael gendride Lameth; that took twei 19  
wyues, the name to<sup>o</sup> wijf was Ada, and  
the name to the tother<sup>f</sup> was Sella. And 20  
Ada gendride Jabel, that was the fadir of  
dwellers in tentis and of shepherdis; and 21  
the name of his brother was Tubal, he  
was the fadir of syngeris<sup>g</sup> in harpe and  
orgun. And Sella gendride Tubalcayn, 22  
that was an hamerbetere, and smy3t on alle  
werkis of bras and of yrun; forsothe the  
sistir of Tubalcayn was Neoma. And 23  
Lameth seide to his wyues Ada and  
Sella, 3e wyues of Lameth, here<sup>h</sup> my  
vois, and herkne<sup>i</sup> my word; for Y haue

<sup>c</sup> Om. BDEFH. <sup>d</sup> ferer D. <sup>e</sup> Om. D. <sup>f</sup> thei D. <sup>g</sup> belde BEF. <sup>h</sup> clepid BDEFH. <sup>i</sup> to BDEFH. <sup>k</sup> that other D. <sup>l</sup> Om. BDEH. <sup>m</sup> smyter BDEFH. <sup>n</sup> smyter E.

<sup>w</sup> acursid E. <sup>x</sup> Om. ELP. <sup>y</sup> Om. S. <sup>z</sup> Om. G. <sup>a</sup> sette s *passim*. <sup>b</sup> Eden, *that is, of ertheli paradys* GKNQ. Ed. *that is, in c. p.* OX. <sup>c</sup> Om. DGOQRTX. <sup>d</sup> gaat 1 *throughout this and two following chapters.* <sup>e</sup> the OA *pr. m.* G. <sup>f</sup> oother I. <sup>g</sup> the singers E. <sup>h</sup> here 3e DGOQRTX *pr. m.* hereth F. <sup>i</sup> herkne 3e IX *sec. m.*

wound, and a litle waxen man into my  
 24 wanneſſe; veniaunce ſhal be ʒouun of  
 Caym ſeuene fold, of Lameth forſothe  
 25 ſeuenti ſithes<sup>o</sup> ſeuenfold. Forſothe ʒit  
 Adam knewe his wijf, and ſhe bare a  
 child, and callide<sup>p</sup> the name of hym Seth,  
 ſeiynge, God ſette to me another ſeed for  
 26 Abel, whom Caym ſlowe. But and to  
 Seth is borne a ſone, whom he callide<sup>p</sup>  
 Enos; this<sup>q</sup> bigan inwardli to clepe the  
 name of the Lord.

## CAP. V.

1 This is the boke of the generacioun of  
 Adam, in the day in which<sup>r</sup> God made  
 of nouʒt man. To the ymage and lyknes  
 2 of God he made hym; male and female  
 he made hem of nouʒt, and he bliſſide to  
 hem, and he callide<sup>s</sup> the name of hem  
 Adam, in the dai in the<sup>t</sup> which thei weren  
 3 maad of nouʒt. Adam forſothe lyuede an  
 hundrid and thretti wynter, and he gat  
 a ſone to the liknes and hys ymage, and  
 4 callide<sup>u</sup> the name of hym Seth. And the  
 daies of Adam ben maad after that he  
 gat Seth eiʒte hundrid ʒeer, and he gat  
 5 ſones and dowʒtres. And al the tyme is  
 maad in the which Adam lyuede nyne  
 hundrid and thritti ʒeer, and deed he is.  
 6 Seth forſothe lyuede an hundryd and fyue  
 7 ʒeer, and he gat Enos. And Seth lyuede  
 aftir that he gat Enos eiʒt hundrid wyn-  
 tir and ſeuene, and he gat ſones and  
 8 dowʒtres. And alle the daies of Seth  
 ben maad nyne hundrid and twelue ʒeer,  
 9 and deed he is. Enos forſothe lyuede  
 10 nynti ʒeer, and<sup>v</sup> he gat Caynan; after  
 whos birthe he lyuede eiʒt hundrid and  
 11 fiftene ʒeer, and he gat ſones and dowʒ-  
 12 tris. And alle the dayes of Enos ben  
 maad of nyne hundrid and fyue ʒeer, and  
 13 deed he is. Caynan forſothe lyuede ſe-  
 uenti ʒeer, and he gat Malalehel. And  
 Caynan lyuede after that he had gotun  
 Malalehel eiʒt hundrid and fourty ʒeer,

<sup>o</sup> sith BDEFH. <sup>p</sup> clepid BDEFH. <sup>q</sup> thees D. <sup>r</sup> the which D. <sup>s</sup> clepide BDEFH. <sup>t</sup> Om. BEF.  
<sup>u</sup> clepid BDEFH. <sup>v</sup> Om. D.

<sup>k</sup> Om. s. <sup>l</sup> in B. <sup>m</sup> ſorowe B. violent betyng *ether my ſorewe* G. v. b. *ether in m.s.* KOQX. *ſorowe ether*  
*bi my v. b.* N. <sup>n</sup> Om. s. <sup>o</sup> Om. K. <sup>p</sup> the generacioun GOXD. <sup>q</sup> Om. D. <sup>r</sup> ʒeris I. <sup>s</sup> And EKM.  
<sup>t</sup> Om. ELP. <sup>u</sup> nynti ʒeer, *that is, foure ſcore ʒeer and ten* KN.

slayn a man bi my wounde, and<sup>k</sup> a ʒong  
 wexynge man bi<sup>l</sup> my 'violent betyng<sup>m</sup>;  
 veniaunce ſchal be ʒouun ſeuenfold of<sup>n</sup>  
 Cayn, forſothe of<sup>n</sup> Lameth ſeuentisithis  
 ſeuensithis. Also ʒit Adam knewe his<sup>25</sup>  
 wijf, and ſche childide a ſone, and clepide  
 his name Seth, and ſeide, God hath put  
 to me another ſeed for Abel, whom Cayn  
 killide. But also a ſone was borun to<sup>26</sup>  
 Seth, which ſone he clepide Enos; this  
 Enos<sup>o</sup> bigan to clepe inwardli the name of  
 the Lord.

## CAP. V.

This is the booke of generacioun<sup>p</sup> of<sup>1</sup>  
 Adam, in the dai wher ynne God made  
 man of nouʒt. God made man to the<sup>q</sup>  
 ymage and licneſſe of God; God formede<sup>2</sup>  
 hem male and female, and bleſſide hem,  
 and clepide the name of hem Adam, in  
 the day in which thei weren formed.  
 Forſothe Adam lyuede an hundrid ʒeer<sup>3</sup>  
 and thretti, and gendride a ſone to his  
 ymage and likneſſe, and clepide his name  
 Seth. And the daies of Adam after that<sup>4</sup>  
 he gendride Seth weren maad eiʒte hun-  
 drid ʒeer<sup>r</sup>, and he gendride ſones and  
 douʒtris. And al the tyme in which<sup>5</sup>  
 Adam lyuede was maad nyne hundrid ʒeer  
 and thretti, and he was deed. Also<sup>6</sup> Seth  
 lyuede an hundrid and fyue ʒeer, and gen-  
 dride Enos. And Seth lyuede aftir that<sup>7</sup>  
 he gendride Enos eiʒte hundrid and ſeuene  
 ʒeer, and gendride ſones and douʒtris. And<sup>8</sup>  
 alle the<sup>t</sup> daies of Seth weren maad nyne  
 hundrid and twelue ʒeer, and he was deed.  
 Forſothe Enos lyuede nynti ʒeer<sup>u</sup>, and<sup>9</sup>  
 gendride Caynan; aftir whos birthe Enos<sup>10</sup>  
 lyuede eiʒte hundrid and fiftene ʒeer, and  
 gendride ſones and douʒtris. And alle the<sup>11</sup>  
 daies of Enos weren maad nyne hundrid  
 and fyue ʒeer, and he was deed. Also<sup>12</sup>  
 Caynan lyuyde ſeuenti ʒeer, and gendride  
 Malalehel. And Caynan lyuede after that<sup>13</sup>  
 he gendride Malalehel eiʒte hundrid and  
 fourty ʒeer, and gendride ſones and douʒ-

14 and he gat sones and dow3tris. And alle  
 the daies of Caynan ben maad nyne hun-  
 15 drid and ten 3eer, and deed he is. Mala-  
 lehel forsothe lyuede fyue and sixti 3eer,  
 16 and he gat Jared. And Malalehel lyuede  
 after that he gat Jared eizt hundryd and  
 thritti 3eer, and he gat sones and dow3trys.  
 17 And alle the daies of Malalehel ben maad  
 eizt hundrid and nynti and fyue 3eer, and  
 18 deed he is. And Jared lyuede an hun-  
 dryd and two and sixti 3eer, and he gat  
 19 Enok. And Jared lyuede after that he  
 gat Enok eizt hundrid 3eer, and he gat  
 20 sones and dow3tris. And al the daies of  
 Jared ben maad nyne hundrid 3eer and  
 21 two and sixti, and deed he is. Forsothe  
 Enok lyuede fyue and sixti 3eer<sup>w</sup>, and he  
 22 gat Matusale. And Enok 3ede with God;  
 and Enok lyuede after that he gat Matu-  
 sale thre hundrid 3eer, and he gat sonys  
 23 and dow3tris. And alle the daies of Enok  
 ben maad thre hundrid and fyue and  
 24 sexti 3eer. And he 3ede with God, and  
 25 he aperyde not, for God toke hym. For-  
 sothe Matusale lyuede an hundrid and  
 seuen and eizti 3eer, and he gat Lameth.  
 26 And Matusale lyuede after that he had  
 getun Lameth seuene hundrid and two  
 and eizti wynter, and he gat sones and  
 27 dow3tris. And alle the daies of Matusale  
 ben maad nyne hundrid and<sup>x</sup> sixti and  
 28 nyne 3eer, and deed he is. Lameth for-  
 sothe lyuede an hundryd and two and eizti  
 29 3eer, and he gat a sone; and he callide<sup>y</sup>  
 the name of hym Noe, seiynge, This shal  
 coumforte vs fro the werkis and the tra-  
 ueils of oure hondis in the erthe, the<sup>z</sup>  
 30 whiche werkis<sup>a</sup> the Lord curside. And  
 Lameth lyuede after that he gat Noe fyue  
 hundrid and fyue and nynti 3eer<sup>b</sup>, and he  
 31 gat sonys and dow3tris. And alle the  
 daies of Lameth ben maad seuene hun-  
 dryd and seuenti and seuene 3eer, and  
 deed he is. Noe forsothe whan he was  
 of fyue hundrid 3eers, he gat Sem, Cam,  
 and Japheth.

tris. And alle the dayes of Caynan weren 14  
 maad nyn hundrid and ten 3eer, and he  
 was deed. Forsothe Malalehel lyuede sixti 15  
 3eer and fyue, and gendride Jared. And 16  
 Malalehel lyuede aftir that he gendride  
 Jared eizte hundrid and thretti 3eer, and  
 gendride sones and dou3tris. And alle the 17  
 daies of Malalehel weren maad eizte hun-  
 drid nynti and fyue 3eer, and he was deed.  
 And Jared lyuede an hundrid and two 18  
 and sixti 3eer, and gendride Enoth. And 19  
 Jared lyuede aftir that he gendride Enoth  
 eizte hundrid 3eer, and gendride sones and  
 dou3tris. And alle the dayes of Jared 20  
 weren maad nyn hundrid and twei and  
 sexti 3eer, and he was deed. Forsothe 21  
 Enoth lyuede fyue and sixti 3eer, and gen-  
 dride Matusalem. And Enoth 3ede with 22  
 God; and Enoth lyuede after that he gen-  
 dride Matusalem thre hundrid 3eer, and  
 gendride<sup>v</sup> sones and dou3tris. And alle 23  
 the daies of Enoth weren maad<sup>w</sup> thre hun-  
 dride and fyue and sexti 3eer. And Enoth 24  
 3eed with God, and apperide not afterward,  
 for God took hym awei. Also Matusalem 25  
 lyuede an hundrid and 'fourscoor 3eer and  
 seuene<sup>x</sup>, and gendride Lameth. And Ma- 26  
 tusalem lyuede after that he gendride La-  
 meth seuene hundrid and 'fourscoor 3eer  
 and twei<sup>y</sup>, and gendride sones and dou3tris.  
 And alle the daies of Matusale weren 27  
 maad nyn hundrid and nyn and sixti 3eer,  
 and he was deed. Forsothe Lameth lyuede 28  
 an hundrid and 'fourscoor 3eer and two<sup>y</sup>,  
 and gendride a sone; and clepide his name 29  
 Noe, and seide, This man schal comferte  
 vs of the werkis and traueilis of oure  
 hondis, in the loond which the Lord  
 curside. And Lameth lyuede after that 30  
 he gendride Noe fyue hundrid 'nynti and  
 fyue<sup>z</sup> 3eer, and gendride sones and dou3-  
 tris. And alle the daies of Lameth weren 31  
 maad seuene hundrid 'thre scoor and se-  
 uentene<sup>a</sup> 3eer, and he was deed.

<sup>w</sup> wynter E. <sup>x</sup> Om. B. <sup>y</sup> clepid BDEFH. <sup>z</sup> Om. BDEFH. <sup>a</sup> Om. BDEFH. <sup>b</sup> wynter BDEFH.

<sup>v</sup> he gendride N *pr. m.* <sup>w</sup> Om. ELP. <sup>x</sup> seuene and eizti 3eer BEKLMNOPWX. <sup>y</sup> two and eizti 3eer BE  
 GKLMNOPWX. <sup>z</sup> iij. score and xv. RT. <sup>a</sup> seuenti and seuen BEGKLMNOPQW.

## CAP. VI.

1 Whan men bigunnen to be multiplied vpon the erthe, and hadden brou3t forth  
2 dow3tris, the<sup>c</sup> sones of God, seyng the dow3tris of men that thei weren faire, token wyues to hem of alle the whiche  
3 thei chosend. And God seide, My spiryt shal not dwel in man with outen ende, for flehs he is; and the daies of hym shal ben an<sup>e</sup> hundrid and twenti 3eers.  
4 Giauntis forsothe weren vpon the erthe in tho<sup>f</sup> daies, aftir forsothe that the sonys of God weren gon ynne to the dow3trys of men, and thei goten; thes ben my3ti  
5 of the world and famows men. God forsothe seyng that myche malice of men was in the erthe, and al thou3t of the  
6 herte was 3ouun to yuel al tyme, it forthou3t him that he had made man in erthe; and 'bifore war<sup>g</sup> in tyme to come, and towchid with sorwe of herte with  
7 ynforth, I shal do away, he seith, man, whom I made of nou3t, fro the face of the erthe, fro man vnto thingis hauynge soule, fro crepyng beest<sup>h</sup> vnto fowles<sup>i</sup> of heuen; forsothe it 'o thenkith<sup>k</sup> me to  
8 haue maad hem. Noe forsothe founde grace bifore the Lord. Thes ben the generaciouns of Noe. Noe a rijt wis man and a perfit was in his generaciouns; with  
9 God he 3ede, and he gat thre sones, Sem,  
10 Cham and Japheth. Forsothe the erthe is corrupt before God, and is fulfillid with  
11 schrewidnes. And whanne God had seen the erthe to<sup>l</sup> be corrupt, al forsothe flehs had<sup>m</sup> corruptid his weie vpon the erthe,  
12 he seide to Noe, The ende of al flehs cometh bifore me; the erthe is fulfillid with wickidnes fro the face of hem, and  
13 I shal scater hem with the erthe. Make to thee 'an ark<sup>n</sup> of planed trees; litel dwellyng places in the ark<sup>o</sup> thou shalt make, and with ynne and with oute thou  
14 shalt dijten it with glew. And so thou

## CAP. VI.

Forsothe Noe whanne he was of fyue<sup>1</sup> hundrid 3eer gendride Sem, Cham, and Jafeth. And whanne men bigunnen to be multiplied on erthe, and hadden gendrid  
dow3tris, the sones of God seizen the dou3tris of men that thei weren faire, and token wyues to hem of alle whiche thei hadden chose. And God seide, My spirit<sup>3</sup> shal not dwelle in man with outen ende, for he is fleisch; and the daies of hym schulen be an hundrid and twenti 3eer. Sotheli giauntis weren on erthe<sup>b</sup> in tho<sup>4</sup> daies, forsothe aftir that the sones of God entriden to the dou3tris of men, and tho  
dou3tris gendriden; these weren my3ti of the world and famouse men<sup>c</sup>. Sotheli God<sup>5</sup> seiz that myche malice of men was in erthe, and that al the thou3t of herte<sup>d</sup> was ententif<sup>e</sup> to yuel in al tyme, and repentide<sup>f</sup> 6 him<sup>†</sup> that he hadde<sup>g</sup> maad man in erthe; and God was war bifore a3ens tyme to comyng, and was touchid with sorewe of herte<sup>‡</sup> with ynne; and seide, Y schal do<sup>7</sup> awei man, whom Y made of nou3t, fro the face of the<sup>h</sup> erthe, fro man til to lyuyng thingis, fro crepyng beeste til to the briddis of heuene; for it repentith<sup>i</sup> me that Y made hem. Forsothe Noe foond<sup>8</sup> grace bifore the Lord. These ben the ge-  
neraciouns of Noe. Noe was a iust man and perfit<sup>k</sup> in hise generaciouns; Noe 3ede with God, and gendride thre sones, Sem,<sup>10</sup> Cam, and Jafeth. Forsothe the<sup>l</sup> erthe was  
11 corrupt bifore God, and was fillid with wickidnes. And whanne God seiz, that<sup>12</sup> the erthe was corrupt, for ech fleisch ether<sup>n</sup> man hadde corrupt<sup>n</sup> his weie on erthe, he seide to Noe, The ende of al<sup>13</sup> fleisch<sup>o</sup> is comen bifore me; the erthe is fillid with wickidnesse of the face of hem, and Y schal distrye hem with the erthe. Make thou to thee a schip of trees hewun<sup>14</sup> and planed; thou schalt make dwellynge

† *repentide hym.* Penance, sorowe, and othere passyouns, ethir disesis, ben not in any maner in God by trithe, but by liknesse; and therefore it is seid that he repentide, for he hadde hym self at the maner of a man repentinge, and wolde distrye that that he made bifore. BFGKQUX.  
‡ *sorowe of herte.* For he hadde him self at the maner of a man sorowinge, in doynge away man, whom he hadde formed to his ymage. *Lyre here.* BFGKQUX. Penance, either sorowe of herte, fallith not in God, to whom the sentence of alle thingis is as stidefast as the biforeknowynge is certeyn, sith booly scripture vsith comoun wordis,

<sup>c</sup> and the A. <sup>d</sup> chesden BEFH. <sup>e</sup> of an BDEFH. <sup>f</sup> thilk BDEFH. <sup>g</sup> byfore by war D. <sup>h</sup> beestis D. <sup>i</sup> the foulis E. <sup>k</sup> athinkith BDEFH. <sup>l</sup> Om. BDEFH. <sup>m</sup> Om. E pr. m. <sup>n</sup> a schep D. <sup>o</sup> schyp D.

<sup>b</sup> the erthe E. <sup>c</sup> famouse men, *that is, of yuel fame, (name K) for thei weren rauenorris and lechouris.* BFGKNQX. *fam. men or of yuel faam. s.* <sup>d</sup> her herte s. <sup>e</sup> ententif ethir 3ouun BDIN. <sup>f</sup> he repentide K sec. m. it rep. s. <sup>g</sup> Om. ELP. <sup>h</sup> Om. EN pr. m. <sup>i</sup> forthenkith G. <sup>k</sup> a perfit s. <sup>l</sup> Om. s. <sup>m</sup> or ELP. <sup>n</sup> corrupted KOX. <sup>o</sup> the fleisch EL.

and coufermeth it to oure liltillnesse, either freelte, that bi thingis kuowen we knowe vnknowe thingis, for whi the ire of God is not disturbynge of wil, but doom whiche is zonen to the synnere; forsothe the thout of his herte is vnchangeable reason of thingis, that shulen be chaungid; God semeth to repente, while he chaungith the werk. *The glose here.* Ne-theles his wil and ordinaunce dwellith vnchangeable. *The glose entirinarie here.* GFKQUX.

shalt make it. The lengthe of the ark<sup>p</sup> shal be of thre hundrid cubytis, the brede of fifti cubitis, and the higt of it of thretti cubitis. A wyndow in the ark<sup>q</sup> thou shalt make, and in o cubite thou shalt ende the higt of it; the dore forsothe of the ark<sup>r</sup> thou shalt sett aside<sup>s</sup> bynethen; sowpyng placis, and thre chaumbred thou shalt make in it. Se! I shal lede to watre<sup>s</sup> of a flood vpon the erthe, and I shal slee al flehs in the which spiryt of lijf is vndre heuene, and alle thingis that ben in the erthe, shal be wastid. And I shal sett my couenaunt<sup>t</sup> of pees with thee, and thou shalt gon into the ark<sup>u</sup>, thou and thi sones, thi wijf, and the wyfes of thi children with thee. And of alle thingis hauynge sowle of ony flehs, two thou shalt brynge into the ark<sup>v</sup>, that maal sex and femaal lyuen with thee; of fowles after ther kynde, and of iumentis in ther kynde, and of alle crepynge beest of the erthe after his kynde; two of alle shulen go ynne with thee, that thei mown lyue. Thou shalt take thanne with thee of al maner metis that mown be eten, and thou shalt bere with thee, and thei shulen be bothe to thee and to hem into meet. Thanne Noe dide alle thingis that God comaundide hym.

placis in the schip, and thou schalt anynte it with pitche with ynne and with outforth. And so thou schalt make it. The lengthe of the schip schal be of thre hundrid cubitis, the<sup>p</sup> brede schal be of fifti cubitis, and the hignesse therof schal be of<sup>q</sup> thretti cubitis. Thou schalt make a<sup>r</sup> wyndow in the schip, and thou schalt ende the hignesse therof in a<sup>r</sup> cubite; sotheli thou schalt sette the dore of the schip in the side binethe; thou shalt make soleris and placis of thre chaumbris in the schip. Lo! Y schal brynge *watris* of di<sup>l</sup> luuye *ether<sup>s</sup> greet<sup>t</sup> flood* on erthe<sup>u</sup>, and Y schal sle ech fleisch in which is the spiryt of lijf vndir heuene, and alle thingis that ben in erthe, schulen be wastid. And Y schal sette my couenaunt of pees with thee; and thou schalt entre in to the schip, and thy sones, and thi wijf, and the wiues of thi sones schulen entre with thee. And of alle lyuyng beestis of al fleisch thou schalt brynge in to the schip tweyne and tweyne, of male kynde and female, that thei lyue with thee; of briddis bi her kynde, and of werk beestis in her kynde, and of ech crepyng beeste of erthe, by her kynde; tweyne and tweyne of alle schulen entre with thee, that thei moun lyue. Therefore thou schalt take with thee of alle metis that moun be etun, and thou schalt bere togidre at thee, and tho schulen be as well to thee as to the<sup>v</sup> beestis in to mete. Therfor Noe dide alle thingis whiche God comaundide to hym.

## CAP. VII.

1 Forsothe the Lord seide to hym, Go thou yn and al thin hows<sup>w</sup> into the arke<sup>x</sup>, thee forsothe I haue seen ryztwis 2 bifore me in this generacioun. Of alle hauynge sowles cleue, thou shalt take seuene and seuene, maal and femaal; and forsothe of vnclene hauynge sowle, two 3 and two, maal and femaal; but of<sup>y</sup> the

## CAP. VII.

Also the Lord seide to Noe, Entre thou 1 and al thin hous in to the<sup>w</sup> schip, for Y seiȝ thee iust bifore me in this generacioun. Of alle clene lyuyng beestis thou 2 schalt take bi seuene and bi seuene, male and female; forsothe of vnclene lyuyng beestis thou schalt take bi tweyne and bi tweyne, male and female; but<sup>x</sup> also of vo- 3

<sup>p</sup> schyp D. <sup>q</sup> schyp D. <sup>r</sup> schyp D. <sup>s</sup> in the syde E *pr.m.* <sup>t</sup> comenount D *passim.* <sup>u</sup> schip D. <sup>v</sup> schip D. <sup>w</sup> household D. <sup>x</sup> schip D *throughout this and following chapter.* <sup>y</sup> and of BDE *sec.m.FH.*

<sup>p</sup> and the ELP *pr.m.* <sup>q</sup> in E. Om. GLQRT. <sup>r</sup> oo s. <sup>s</sup> Om. s. diluuye or ELP. <sup>t</sup> of the greet BN. of greet DFGKMQRTWXD. <sup>u</sup> vpon the erthe s. <sup>v</sup> tho BN. Om. s. <sup>w</sup> thi I. <sup>x</sup> and s.

fowlis of heuene, seuene and seuene, maal and femaal, that the seed be sau<sup>y</sup>d vpon the face of al erthe. 3it forsothe and aftir seuene daies I shal reyn vpon the erthe fourti daies and fourti nyztis, and I shal do away al substaunce<sup>z</sup> the which Y made, fro the ouermost of the erthe. 5 Thanne Noe dide all thingis that the 6 Lord comaundide him. And he was of sixe hundryd 3eeris, whanne the wattris of the flood floweden vpon the erthe. 7 And Noe is gon ynne, and his children, hys wijf, and the wyues of his children with hym into the arke for the wattris of 8 the flood. Of the clene forsothe hauynge sowlis, and vnclene, and of the fowlis of heuene, and of alle that mouen vpon the 9 erthe, two and two ben gon ynne to Noe into the arke, maal and femaal, as the 10 Lord comaundide Noe. And whan the seuene daies weren passid, the wattris of 11 the flood floweden vpon the erthe. The sixt hundrid 3eer of the lijf of Noe, the secunde moneth, the seuententhe day of the moneth, ben brosten alle the wellis of the greet see, and the goteris of heuene 12 ben openyd, and reyn is maad vpon the 13 erthe fourti daies and fourti nyztis. In the poynt of that<sup>a</sup> day Noe is gon ynne, Sem<sup>b</sup>, and Cham, and Japheth<sup>bb</sup>, his sones, his wijf, and thre wyues of his sons with 14 hem, into the arke. Thei, and al beest after her kynde, and alle iumentis<sup>c</sup> in her kynde, and al that moueth vpon the erthe in his kynde, and al volatile after his 15 kynde, alle bryddis and alle fowlis, ben gon into Noe into the arke, two and two of al flehs, in the whiche was spirit of 16 lijf. And the whiche ben gon ynne, maal and femaal of all flehs 3eden ynne, as God had comaundide to hym. And the 17 Lord encloside hym fro without. And the flood is maad fourti daies and fourti nyztis vpon the erthe, and the wattris ben multiplied, and are reden the arke in hizt 18 fro the erthe. Greetli thei floweden, and alle thingis thei fulfilliden, in the ouer-

latils of heuene thou schalt take, bi seuene and bi seuene, male and female, that<sup>y</sup> her seed be sau<sup>e</sup>d on the face of al erthe. For 4 3it and aftir seuene daies Y schal reyne on erthe fourti daies and fourti nyztis, and Y schal do away al substaunce which Y made, fro the face of erthe. Therfor Noe dide 5 alle thingis whiche the Lord comaundide to hym. And he was of<sup>z</sup> sixe hundrid 6 3eer, whanne the<sup>a</sup> wattris of the greet flood flowiden on erthe. And Noe entride in 7 to the schip, and hise sones, and hise wijf, and the wyues of his sones, entriden with him for the wattris of the greet flood. And 8 of lyuynge beestis clene and vnclene, and of briddis of heuene, and of ech beeste which is moued on erthe, bi tweyne and 9 bi tweyne, male and female entriden to Noe in to the schip, as the Lord co- maundide to Noe. And whanne seuene 10 daies hadden passid, the<sup>b</sup> wattris of the greet flood flowiden on erthe. In the sixe 11 hundrid 3eer of the lijf of Noe, in<sup>c</sup> the secunde moneth, in the seuententhe dai of the moneth, alle the wellis of the greet see weren brokun, and the wyndowis of he- uene weren opened, and reyn was maad 12 on erthe fourti daies and fourti nyztis. In 13 the ende of that dai Noe entride, and Sem, Cham<sup>d</sup>, and Japheth, hise sones, his<sup>e</sup> wijf, and the wyues of hise sones, entriden with hem into the schip. Thei entriden, and 14 ech beeste bi his kynde, and<sup>f</sup> alle werk beestis in her kynde, and ech beeste which is moued on erthe in his kynde, and ech volatil bi his kynde; alle briddis and alle volatils entriden<sup>g</sup> to Noe in to the schip, 15 bi tweyne and bi tweyne of ech fleisch in whiche the spirit of lijf was. And tho 16 that entriden, entriden male and female of ech fleisch, as God comaundide to hym. And the Lord encloside hym fro with out- forth. And the greet flood was maad 17 fourti daies and fourti nyztis on erthe, and the<sup>h</sup> wattris weren multiplied, and reiseden the schip on<sup>i</sup> hiz fro erthe<sup>k</sup>. The wattris 18 flowiden greetli, and filliden alle thingis in

<sup>z</sup> substaunce<sup>z</sup> E.    <sup>a</sup> thilk BDEFH.    <sup>b</sup> and Sem BDEFH.    <sup>bb</sup> Jaseph A.    <sup>c</sup> beestayle D.

<sup>y</sup> and I.    <sup>z</sup> Om. E.    <sup>a</sup> Om. s.    <sup>b</sup> Om. s.    <sup>c</sup> Om. s.    <sup>d</sup> and Cham DGLQRT.    <sup>e</sup> and his E.    <sup>f</sup> Om. E.    <sup>g</sup> bi her kynde, alle briddis and alle volatils entriden I.    <sup>h</sup> Om. s.    <sup>i</sup> an BDE et plures.    <sup>k</sup> the erthe ILS.

most of the erthe. Forsothe the arke  
 19 was born upon the watris. And the wa-  
 tris hadden ful<sup>d</sup> myche maystry vpon the  
 erthe, and alle the heiȝe hillis vndre alle  
 20 heuenes<sup>e</sup> ben coueryd; fiftene cubitis  
 heiȝer was the watre vpon hillis whiche  
 21 it<sup>f</sup> couered. And al flehs is wastid that  
 was moued vpon the erthe, of fowlis, of<sup>g</sup>  
 hauynge sowles, of beestis, and of alle  
 crepyng thingis that crepen vpon the  
 22 erthe. Alle men, and alle thingis in the  
 whiche is weie of breeth of lijf in the  
 23 erthe, ben deed. And God dide away al  
 the substaunce that was vpon the<sup>h</sup> erthe,  
 fro man vnto<sup>i</sup> beest, as wel crepyng as  
 fowlis of heuene; and thei ben don away  
 fro the erthe. Noe forsothe dwellyd  
 aloone, and tho<sup>k</sup> that weren with hym in  
 24 the arke. And the watris of the flood al  
 about with hilden the erthe an hundryd  
 and fifti dayes.

## CAP. VIII.

1 The Lord forsothe recordide of Noe, and  
 of alle hauynge soulis, and of alle iumen-  
 tis<sup>l</sup>, that weren with hym in the arke;  
 and he brouȝte to a spirit vpon the erthe.  
 2 And the watris ben lessid, and the wellis  
 of the see and the<sup>m</sup> goterys of heuene ben  
 closid, and reynes fro heuene ben for-  
 3 fendid. And the wateres fro the erthe  
 ben turned aȝen, goynge and aȝen goynge;  
 and thei bigunnen to be maad lesse after  
 4 an hundrid and fifty daies. And the arke  
 restide the seuenthe moneth, the seuene  
 and twentieth day of the moneth, vpon  
 5 the mowntis of Armony. And forsothe  
 the watres ȝeden and decreesseden vnto  
 the<sup>n</sup> tenth moneth, the tenth forsothe  
 moneth, the firste day of the moneth,  
 6 aperyden the coppis of the hillis. And  
 whan fourti dayes weren passid, Noe,  
 openynge the wyndow of his arke the  
 7 which he made, sente out a crow, the  
 which ȝede out, and turnede not aȝen to  
 the tyme that watris vpon the erthe weren

the face of erthe<sup>l</sup>. Forsothe the schip was  
 borun on the watris. And the watris 19  
 hadden maistrie<sup>m</sup> greetli on erthe, and alle  
 hiȝe hillis vndur alle heuene weren hilid;  
 the watyr was hiȝere bi fiftene cubitis ouer 20  
 the hilis whiche it hilide. And ech fleisch 21  
 was wastid that was moued on erthe, of  
 briddis, of lyuyng beestis, of vnresonable  
 beestis, and of alle 'reptilis that crepen<sup>n</sup> on  
 erthe. Alle men, and alle thingis in whiche 22  
 the brething of lijf was in erthe, weren  
 deed. And God dide awei al substaunce<sup>o</sup> 23  
 that was on erthe, fro man til to beeste,  
 as wel a crepyng beeste as the briddis of  
 heuene; and tho weren doon awei fro  
 erthe. Forsothe Noe dwellide aloone, and  
 thei that weren with hym in the schip.  
 And the watris of the greet<sup>p</sup> flood ouere-24  
 ȝeden the erthe an hundrid and fifti daies.

## CAP. VIII.

Forsothe the Lord hadde mynde of<sup>q</sup> Noe, 1  
 and of alle lyuyng beestis, and of alle  
 werk beestis, that weren with hym in the  
 schip; and brouȝte a wynd on the erthe.  
 And watris weren decreessid<sup>r</sup>, and the 2  
 wellis of the see weren closid, and the<sup>s</sup>  
 wyndowis of heuene weren closid, and  
 reynes of heuene weren ceessid. And wa- 3  
 trys turneden aȝen fro erthe<sup>t</sup>, and ȝeden  
 aȝen, and bigunnen to be decreessid<sup>u</sup> aftir  
 an hundrid and fifti daies. And the schip 4  
 restide in the seuenthe monthe, in the se-  
 uene and twentieth dai of the month, on  
 the hillis of Armony. And sotheli the 5  
 watrys ȝeden and decresiden til to the  
 tenth moneth, for in the tenth moneth,  
 in the firste dai of the moneth, the coppis  
 of hillis apperiden. And whanne fourti 6  
 daies weren<sup>v</sup> passid, Noe openyde the wyn-  
 dow of the schip which he hadde maad,  
 and sente out a crowe, which ȝede out, 7  
 and<sup>w</sup> turnede not aȝen til the watris weren  
 dried on erthe. Also Noe sente out a cul-

<sup>d</sup> wol D. <sup>e</sup> heuen BDEFH. <sup>f</sup> is A. <sup>g</sup> Om. AH. <sup>h</sup> Om. BDEFH. <sup>i</sup> to E pr. m. <sup>k</sup> thilk BDEFH.  
<sup>l</sup> bestaylis D. <sup>m</sup> Om. D. <sup>n</sup> Om. B.

<sup>l</sup> the erthe s. <sup>m</sup> the maistrie BN. <sup>n</sup> crepyng beestis s. <sup>o</sup> the substaunce s. <sup>p</sup> Om. G. <sup>q</sup> on I.  
<sup>r</sup> decreessid or swagid s. <sup>s</sup> Om. E. <sup>t</sup> the erthe s. <sup>u</sup> decreessid or swagid s. <sup>v</sup> hadden BDEGIKLMNP  
 sxd. <sup>w</sup> Om. G.

8 dried. Forsothe he sente out a culuer  
 after hym, that he myzte se, if now  
 hadden sesyd waterys vpon the face of  
 9 the erthe; the which whan he<sup>o</sup> had not  
 foundun where his foot myzte rest, is  
 turned azen to him into<sup>p</sup> the arke, watres  
 forsothe weren vpon al the erthe; and he  
 strawzte out<sup>q</sup> his honde, and it takun  
 10 putte<sup>r</sup> into the erke. Forsothe forther-  
 more other seuene daies abiden, eftsones  
 11 he lete out of the arke a culuer; and she  
 come to hym at euen, berynge a brawnche  
 of olyue with grene leeuys in hir mouthe.  
 Than Noe vndirstode that wateres hadden  
 12 cesyd vpon erthe; and he abode neuer the  
 later other seuene daies, and he sente out  
 a culuer, the which is no more turned  
 13 azen to hym. Thanne in the sixte hun-  
 dryd 3eer and oon of the lijf of Noe, the  
 first moneth, the first day of the moneth,  
 ben lessid the waterys vpon erthe; and  
 Noe, openynge the roof of his arke, bihelde  
 and saw<sup>3</sup> that 'al out<sup>s</sup> dried was the  
 14 ouermost of the erthe. The secounde  
 moneth, the seuene and twentieth<sup>t</sup> day of  
 15 the moneth, the erthe is maad drye. The  
 16 Lord forsothe spake to Noe, seiynge, Go  
 out of the arke, thow, and thi wijf, thi  
 children, and the wyues of thi children  
 17 with thee; and alle hauynge soules that  
 ben with thee of al flehs, bothe in vola-  
 tylis<sup>u</sup>, and in beestis, and in alle crepynge  
 that crepen vpon the erthe, lede out<sup>v</sup> with  
 thee; and go 3e ynne vpon the erthe,  
 grow 3e, and be 3e multiplid vpon it.  
 18 Thanne Noe 3ede out, and his children,  
 and his wijf, and the wyues of his chil-  
 19 dren with hym; but and alle hauynge  
 soules, iumentis<sup>w</sup>, and crepynge that  
 crepen vpon the erthe, aftir her propre<sup>x</sup>  
 20 kynde, ben gon out of the arke. Noe  
 forsothe bildide<sup>y</sup> an auter to the Lord,  
 and takinge of alle clene beestis and  
 fowlis, offryde Brent sacrifices vpon the  
 21 auter. And the Lord smellid<sup>z</sup> a smel of

uer aftir hym, to se if the watris hadden  
 ceessid thanne on<sup>x</sup> the face of erthe<sup>y</sup>; and  
 whanne the culuer foond not where hir  
 foot schulde reste, sche turnede azen to  
 hym in to the schip, for the<sup>z</sup> watris weren  
 on al erthe; and Noe helde forth his  
 hoond, and brouzte the culuer takun in to  
 the schip. Sotheli whanne othere seuene<sup>ic</sup>  
 daies weren abedun aftirward, eft he leet<sup>a</sup>  
 out a culuer fro the schip; and sche cam<sup>11</sup>  
 to hym at euentid, and bare in hir mouth  
 a braunche of olyue tre with greene leeuys.  
 Therfor Noe vndirstood that the watris  
 hadden ceessid on erthe; and neuerthe-<sup>12</sup>  
 lesse<sup>b</sup> he abood seuene othere daies, and  
 sente out a culuer, which turnede 'no more<sup>c</sup>  
 azen to hym. Therfor in the sixe hundrid<sup>13</sup>  
 and o 3eer of the lijf of Noe, in the firste<sup>d</sup>  
 monethe, in the firste day of the monethe,  
 watris weren decreessid on erthe; and Noe  
 openede the roof of the schip, and bihelde  
 and sei3 that the face of the erthe was  
 dried. In the secounde monethe, in the<sup>14</sup>  
 seuene and twentithe dai of the monethe,  
 the erthe was maad drie. Sotheli the<sup>15</sup>  
 Lord spak to Noe; and seide, Go out of<sup>16</sup>  
 the schip, thou, and thi wijf, thi<sup>e</sup> sones,  
 and the wyues of thi sones with thee; and<sup>17</sup>  
 lede out with thee alle lyuyng beestis  
 that ben at<sup>f</sup> thee of ech fleisch, as wel in  
 volatilis as in<sup>g</sup> vnresonable beestis, and alle  
 'reptils that crepen<sup>h</sup> on erthe; and entre  
 3e on the<sup>i</sup> erthe, encrease 3e, and be 3e  
 multiplid on erthe. Therfor Noe 3ede<sup>18</sup>  
 out, and hise sones, and his wijf, and the  
 wyues of hise sones with hym; but also<sup>19</sup>  
 alle lyuyng beestis, and werk beestis, and  
 'reptils that crepen<sup>k</sup> on erthe, bi her kynde,  
 3eden out of the schip. Forsothe Noe<sup>20</sup>  
 bildide an auter to the Lord, and he took  
 of alle clene beestis and briddis, and offride  
 Brent sacrifices on the auter. And the<sup>21</sup>  
 Lord sauerede the odour of swetnesse, and  
 seide to hym, Y schal no more curse the  
 erthe for men, for the wit and thouzt of

<sup>o</sup> Om. DE SEC. M. FH. P in D. <sup>q</sup> Om. BEFH. <sup>r</sup> putte ynn DH. <sup>s</sup> aboute B. <sup>t</sup> the twentythe BDEH. the twenty F. <sup>u</sup> volatile A. <sup>v</sup> Om. E pr. m. <sup>w</sup> in beestaylis D. <sup>x</sup> Om. BDEFH. <sup>y</sup> edefiede D. bilde BEFH. <sup>z</sup> smellith A.

<sup>x</sup> of A. <sup>y</sup> the erthe L. <sup>z</sup> Om. s. <sup>a</sup> sente ELP. <sup>b</sup> neuerthelattere K. netheles IOSTX. <sup>c</sup> not G. <sup>d</sup> tenth M. Om. EFKLPS. <sup>e</sup> and thi s. <sup>f</sup> with s. <sup>g</sup> Om. E. <sup>h</sup> crepyng beestis s. <sup>i</sup> Om. F. <sup>k</sup> crepyng beestis s.

swetnes, and seide to hym, I shal no more curse to the erthe for men, the witt forsothe and the thougt of mannus herte ben redi in to yuel fro his tyme of waxyng; therefore I shal smyte no more ech soule  
 22 lyuyng as Y haue don; alle the daies of the erthe, seed and ripe, coold and hete, somer and wynter, nyzt and day, shulen not rest.

## CAP. IX.

1 And God blisside to Noe, and to the sonys of hym, and seide to hem, Growe 3e, and be 3e multiplied, and fulfillith the  
 2 erthe; and 3oure feer<sup>a</sup> and 3oure tremblyng be vpon alle the beestis of erthe, and vpon alle fowlis<sup>b</sup> of heuene, with alle that ben moued in erthe; alle fishes of  
 3 the see ben takun to 3oure honde. And al that is meued and lyueth shal be to 3ow into meet; as green wortis I haue takun  
 4 to 3ow alle thingis, out takun that flehs with blood 3e shulen not ete, blood forsothe of 3owre sowles I shal requyre of the honde of alle beestis and of the honde of man, of the honde of man and of the brothir of hym I shal requyre the  
 6 soule of man. Who so euer shal sheed mannus blood, the blood of hym shal be shed; to the ymage forsothe of God  
 7 man is maad. 3e forsothe growith<sup>c</sup>, and be 3e multiplied, and go 3e in vpon  
 8 the erthe, and fulfill 3e it. Thes thingis forsothe the Lord seide to Noe, and to  
 9 his sonys with hym, Se! I shal make stable my couenaunt with 3ou, and with  
 10 3our seed after 3ou, and to alle soule lyuyng that is with 3ou, as wel in fowlis as in iumentis<sup>d</sup> and in beestis of the erthe, and in alle that ben gon out of the arke<sup>e</sup>, and in alle beestis of the erthe.  
 11 I shal make stable my couenaunt with 3ou, and no more al flesh shal be slayn of the watris of the flood, ne shal hereafter<sup>f</sup>  
 12 be a flood scaterynge al erthe<sup>g</sup>. And God seide, This signe of couenaunt of pees Y 3eue bitwix me and 3ou, and to al

mannus herte ben redi<sup>1</sup> in to yuel fro 3ong wexynge age; therfor Y schal no more smyte ech lyuyng soule as Y dide; in 22 alle the<sup>m</sup> daies of erthe, seed and ripe corn, coold and heete, somer and wyntir, nyzt and dai, shulen not reste.

## CAP. IX.

And God blisside Noe and hise sones, 1 and seide to hem, Encreesse 3e, and be 3e multiplied, and fille 3e the erthe; and 2 3oure drede and tremblyng be on alle vnreasonable beestis of<sup>n</sup> erthe, and on alle briddis of heuene, with alle thingis that ben moued in erthe; alle fischis of the see ben 3ouun to 3oure hond. And al 3 thing which is moued and lyueth schal be to 3ou in to mete; Y haue 3oue to 3ou alle thingis as greene wortis, outakun that 4 3e schulen not ete fleisch with blood<sup>o</sup>, for 5 Y schal seke the blood of 3oure lyues of the hoond of alle vnreasonable beestis and of the hoond of man, of the hoond of man and of hys brother Y schal seke the lijf of man. Who euere schedith out mannus<sup>c</sup> blood, his blood schal be sched; for man is maad to the ymage of God. For 7 sothe encreesse 3e, and be 3e<sup>p</sup> multiplied, and entre 3e on erthe, and fille 3e it, Also the Lord seide thes thingis to Noe, 8 and to his sones with him, Lo! Y schal 9 make my couenaunt with 3ou, and with 3our seed after 3ou, and to ech lyuyng 10 soule which is with 3ou, as wel in briddis as in werk beestis and smale beestis of erthe, and to alle thingis that 3eden out of the<sup>q</sup> schip, and to alle vnreasonable beestis of erthe. Y schal make 11 my couenaunt with 3ou, and ech fleisch schal no more be slayn of the<sup>r</sup> watris of the greet flood, nethir the greet flood distriynge al erthe schal be more. And God 12 seide, This is the signe of boond of pees, which Y 3yue bitwix<sup>s</sup> me and you, and to

<sup>a</sup> ferde BEFH. drede D. <sup>b</sup> the fowlis D. <sup>c</sup> grow E pr. m. <sup>d</sup> bestayle D. <sup>e</sup> schip D. <sup>f</sup> here afterward BDEFH. <sup>g</sup> the erth BDEFH.

<sup>1</sup> redi ether proone FK. prome ether redi BN. <sup>m</sup> Om. BEGIN. <sup>n</sup> on s. <sup>o</sup> the blood s. <sup>p</sup> Om. s. <sup>q</sup> thi s. <sup>r</sup> Om. s. <sup>s</sup> bitwene FOQX.

soule lyuyngē that is with 3ou, in to euer-  
 13 lastinge generaciounsb. Y shal sette my  
 bow in the clowdis, and the signe of co-  
 uenant of pees shal be bitwix me and the  
 14 erthe; and whan Y shal ouerhelde<sup>i</sup> the  
 heuen with clowdis, my bow shal apere  
 15 in the clowdis, and I shal recorde of my  
 couenaunt of pees that Y couenante<sup>k</sup>  
 with 3ou, and with alle soulis<sup>l</sup> lyuyngē  
 that quikeneth flesh; and there shal be no  
 more watris of flood to al flesh to be don  
 16 awei. And my bow shal be in the  
 clowdes, and I shal se it, and Y shal re-  
 corde of the euerlastyngē boond of pees,  
 that is couenauntid<sup>m</sup> bitwix God and alle  
 soule lyuyngē of al flehs that is vpon the  
 17 erthe. And God seide to Noe, This shal  
 be tokne of the bonde of pees, that I haue  
 ordeyned bitwix me and al flehs vpon  
 18 erthe. Weren thanne the sonys of Noe  
 that ben gon out of the arke<sup>n</sup>, Sem, Cam,  
 and Japheth; Cam forsothe, he is the  
 19 fader of Chanaan. Thes thre ben the  
 sones of Noe, and of thes it<sup>o</sup> is out sedid  
 20 al the kynde of men vpon al erthe<sup>p</sup>. And  
 Noe, a man erthe tylyer, bigan to excer-  
 sise the erthe, and he plauntid a vyne,  
 21 and drynkyngē wyn was drunkun, and  
 22 nakid he lay in his tabernacle. The  
 which whan Cham, the fader of Chanaan,  
 had seen, that is<sup>q</sup>, the priuey herneis of his  
 fader to be nakid, he tolde it to his two  
 23 britheren with out. And forsothe Sem  
 and Japheth putten a mantel vpon her  
 shulderis, and goyngē in bacward couer-  
 eden<sup>r</sup> the priuy harneis of her fader, and  
 the faces of hem weren turned away, and  
 the mannus harneys of the fader thei sawen  
 24 not. Noe forsothe wakyngē of the wyn,  
 whan he had lerned the thingis that his  
 25 3onger sone dide to hym, seith, Curside  
 child Chanaan, thral of alle thrallis he  
 26 shal be to his britheren. And he seide,  
 Blissid be the Lord God of Sem, be Cha-  
 27 naan his seruaunt; God sprede abrood  
 Japheth, and dwel he in the tabernaclis

ech lyuyngē soule which is with you, in  
 to euerlastyngē generaciounst. Y schal<sup>13</sup>  
 sette my bowe in the cloudis, and it schal  
 be a signe of boond of pees bitwix<sup>u</sup> me  
 and erthe; and whanne Y schal hile<sup>14</sup>  
 heuene with cloudis, my bowe schal apere  
 in the cloudis, and Y schal haue<sup>15</sup>  
 mynde of my boond of pees which Y made  
 with 3ou, and with ech soule lyuyngē, that  
 nurschith fleisch; and the watris of the  
 greet flood schulen no more be to do away  
 al fleish. And my bowe schal be in the<sup>16</sup>  
 cloudis, and Y schal se it, and Y schal haue  
 mynde of euerlastyngē<sup>v</sup> boond of pees,  
 which is maad bitwix<sup>w</sup> God and man,  
 and ech soul lyuyngē of al fleisch which  
 is on erthe. And God seide to Noe, This<sup>17</sup>  
 schal be a signe of boond of pees, which  
 Y made bitwix<sup>x</sup> me and ech fleisch on  
 erthe. Therefore thei that 3eden out of<sup>18</sup>  
 the schip weren Noe, Sem, Cham, and  
 Japheth; forsothe Cham, thilke is the fadir  
 of Chanaan. These thre weren the sones<sup>19</sup>  
 of Noe, and al the kynde of men was  
 sowun of hem on al erthe. And Noe, an<sup>20</sup>  
 erthe tiliere, bigan to tile the erthe, and  
 he plauntide a viner, and he drank wyn,<sup>21</sup>  
 and was<sup>y</sup> drunkun; and he was nakid,  
 and lay in his tabernacle. And whanne<sup>22</sup>  
 Cham, the fadir of Chanaan, hadde seien  
 this thing, that is, that the schameful  
 membris of his fadir weren maad nakid,  
 he telde to<sup>z</sup> hise tweye britheren with out  
 forth. And sotheli<sup>a</sup> Sem and Jafeth put-<sup>23</sup>  
 tiden a mentil on her schuldris, and thei  
 3eden bacward, and hileden the schameful  
 membris of her fadir, and her faces weren  
 turned awei, and thei sien not the priuy  
 membris of her fadir. And forsothe<sup>b</sup> Noe<sup>24</sup>  
 wakide<sup>c</sup> of the wyn, and whanne he hadde  
 lerned what thingis his lesse<sup>d</sup> sone hadde  
 do to hym, he seide, Cursid be the child<sup>25</sup>  
 Canaan, he schal be seruaunt of seruauntis  
 to hise britheren. And Noe seide, Blessid<sup>26</sup>  
 be the Lord God of Sem, and Chanaan be<sup>27</sup>  
 the seruaunt to<sup>e</sup> Sem; God alarge Jafeth,

<sup>b</sup> generacyoun D. <sup>i</sup> ouerhelen D. ouerheelden H. <sup>k</sup> comenountid D *passim*. <sup>l</sup> soule BDEFH. <sup>m</sup> co-  
 uenaunt BEH. comenount D. <sup>n</sup> schip D. <sup>o</sup> Om. BDEFH. <sup>p</sup> the erth BDEFH. <sup>q</sup> Om. A.  
<sup>r</sup> cureden D.

<sup>t</sup> generacioun I. <sup>u</sup> bitwene L. <sup>v</sup> the euerlastyngē s. <sup>w</sup> bitwene LW. <sup>x</sup> bitwene W. <sup>y</sup> he was G.  
<sup>z</sup> Om. s. <sup>a</sup> Om. I. <sup>b</sup> Om. DG. <sup>c</sup> was wakide X *sec. m.* <sup>d</sup> lesse or 3unger s. <sup>e</sup> of omnes.

of Sem, and Chanaan be the thral of hym.  
 28 Noe forsothe lyuede after the flood thre  
 29 hundrid and fifti wynter; and alle the  
 daies of hym ben fulfilled of nyne hund-  
 rid and fifti 3eer, and deed he is.

and dwelle<sup>f</sup> in the tabernaclis of Sem, and  
 Chanaan be seruaunt<sup>g</sup> of hym. Forsothe 28  
 Noe lyuede aftir the greet flood thre hun-  
 drid and fifti 3eer; and alle the daies of 29  
 hym weren fillid nyn hundrid and fifty  
 3eer, and he was deed.

## CAP. X.

1 Thes ben the generaciouns of the sonys  
 of Noe, Sem, Cham, and Japheth. And  
 sonys ben born to hem after the flood.  
 2 The sonys of Japheth, Gomer, and Ma-  
 gog, and Maday, and<sup>s</sup> Jauan, and Tubal,  
 3 and Mosoth, and Thiras. The sonys for-  
 sothe of Gomer, Assenes, and Riphath,  
 4 and Thogorma. The sonys forsothe of  
 Jauan, Helisa, and Tassis, Cethym, and  
 5 Dodanym; of thes ben diuydid yles of  
 Gentils in her generaciouns, echone aftir  
 the tung and her meynes, in her naciouns.  
 6 The sonys forsothe of Cham, Chus, and  
 7 Mesraym, Futh<sup>t</sup>, and Chanaan. The sonys  
 forsothe of Chus, Saba, and Euila, and  
 Sabatha, and Regma, and Sabatatha.  
 The sonys of Regma, Saba and Dadan.  
 8 Chus forsothe gat Nemeroth; he bigan  
 9 to be myzti in the<sup>u</sup> erthe, and he<sup>v</sup> was a  
 strong hunter bifore the Lord; of that  
 3ede out a prouerbe, as Nemoroth, a strong  
 10 hunter bifore the Lord. The bigynnyng  
 forsothe of his rewme was Babiloyn, and  
 Arach, and Archad, and Thalamne, in the  
 11 erthe of Sennaar. Of that londe was gon  
 out Assur, and he bildide<sup>w</sup> Nynyuen, and  
 12 the stretis of the cytee, and Chale<sup>x</sup>, Re-  
 sen also bitwix Nynyuen and Chale; this  
 13 is the greet citee. And forsothe Mesraym  
 gat Ludym, and Anamym, and Laabym,  
 14 Neptym<sup>y</sup>, and Phetusym, and Chesluym;  
 of the which ben gon out Philistiym and  
 15 Capturym. Chanaan forsothe gat Sydo-  
 16 nem, his first gotun, Etheum, and Jebu-  
 17 seun, and Amoreum, Gergeseum, Eueum,  
 18 and Aratheum, Cyneum, and Aradium,  
 Samaryten, and Amatheum; and bi thes

## CAP. X.

These ben the generaciouns of the sonys 1  
 of Noe, Sem, Cham, and Jafeth. And  
 sonys weren borun to<sup>h</sup> hem aftir the greet  
 flood. The sonys of Jafeth weren Gomer, 2  
 and Magog, and Madai, and<sup>i</sup> Jauan, and  
 Tubal, and Mosoth, and Thiras. For- 3  
 sothe the sonys of Gomer weren Asseneth,  
 and Rifath, and Thogorma. Forsothe the 4  
 sonys of Jauan weren Helisa, and Tharsis,  
 Cethym, and Dodanym; of these sonys 5  
 the ylis of hethen<sup>k</sup> men weren departid in  
 her cuntrees, ech bi his<sup>l</sup> langage and meyn-  
 nees, in hise naciouns. Sotheli the sonys 6  
 of Cham weren Thus, and Mesraym, and  
 Futh, and Chanaan. Forsothe the sonys 7  
 of Thus weren Saba, and Euila, and Saba-  
 tha, and Regma, and Sabatatha. The  
 sonys of Regma weren Saba, and Dadan.  
 Forsothe Thus gendride<sup>m</sup> Nemroth; he 8  
 bigan to be myzti in erthe, and he was a<sup>n</sup> 9  
 strong hunttere<sup>o</sup> of men bifore the Lord;  
 of hym a prouerbe 3ede<sup>p</sup> out, as Nenroth,  
 a strong hunttere bifore the Lord. Sotheli 10  
 the bigynnyng of his rewme was Babi-  
 loyne, and Arach, and Archad, and Tha-  
 lamyne, in the lond of Sennaar. Assur 11  
 3ede out of that lond, and bildide Nynyue,  
 and stretis of the<sup>q</sup> citee<sup>r</sup>, and Chale, and 12  
 Resen bitwixe Nynyue and Chale; this<sup>s</sup>  
 is a greet citee. And sotheli Mesraym 13  
 gendride<sup>t</sup> Ludym, and Anamym, and Laa-  
 bym, Neptuy<sup>u</sup>, and Ferrusym, and Ces- 14  
 luy<sup>m</sup>; of which the Filisteis and Captu-  
 ry<sup>m</sup> camen forth. Forsothe Chanaan gen- 15  
 dride Sidon, his firste gendride sone, Ethei,  
 and<sup>v</sup> Jebusei, and Amorrei, Gergesei, Euei, 16  
 and Arathe<sup>i</sup>, Ceney, and<sup>w</sup> Aradie, Sama- 18

<sup>s</sup> Om. BDEFH. <sup>t</sup> and Futh BDEFH. <sup>u</sup> Om. BDEFH. <sup>v</sup> Om. D. <sup>w</sup> bilde BEH. edifede D. <sup>x</sup> the Chale D. <sup>y</sup> and Neptuy<sup>m</sup> D.

<sup>f</sup> dwelle he KS. <sup>g</sup> the seruaunt *cet. omnes*. <sup>h</sup> of s. <sup>i</sup> Om. *cet. omnes*. <sup>k</sup> the hethen G. <sup>l</sup> her G. <sup>m</sup> bigaat I. <sup>n</sup> Om. W. <sup>o</sup> hunttere, *that is, oppressere* BCN. or *opp. ELP. either opp.* GKQSWX. <sup>p</sup> went D. <sup>q</sup> that K. <sup>r</sup> Om. W. <sup>s</sup> that G. <sup>t</sup> gaat I. <sup>u</sup> and Neptuy<sup>m</sup> GNX. <sup>v</sup> Om. E. <sup>w</sup> Om. I.

ben sowed<sup>z</sup> out the puplis of Chananis.  
 19 And the termes of Chanaan ben maad to  
 thilk that comen fro Sidon Geraran, vnto  
 Gazan, to the tyme that thou<sup>a</sup> come into  
 Sodomam, and Gomorram, and Adamam,  
 20 and Seboin, vnto Lesa. Thes ben the  
 sonys of Cham, in<sup>b</sup> kynredis, and tungis,  
 and<sup>c</sup> generaciouns, and erthis, and her  
 21 folkis. Of Sem forsothe ben born the fa-  
 deres of alle the sonys of Heber, the more  
 22 brother of Japheth. The sonys of Sem ;  
 Elam, and Assur, and Arfaxad, and Lud,  
 23 and Aram. The sonys of Aram ; Vs, and  
 24 Hul, and Gether, and Mes. And for-  
 sothe Arfaxad gat Sale, of whom is born  
 25 Heber. And there ben born to Heber  
 two sonys, name to the toon Phalig, there  
 thur<sup>3</sup> that in the daies of him the erthe  
 is dyuydid; and the name of his brother  
 26 Jactan. The which Jactan gat Elmodad,  
 27 and Saleth, and Sarmoth, Jare, and Ad-  
 28 huram, and Vzal, and Deda, and Ebel,  
 29 and Abumael, Saba and Ophir, and Euila,  
 and Jobab; alle thes the sonys of Jactan.  
 30 And the abitacioun of hem is maad o  
 Messa, as men goon vnto Sephar, the est  
 31 hille. Thes the sonys of Sem, after cogna-  
 ciouns, and tungis, and regiouns, in her  
 32 folkis. Thes the meynes of Noe, aftir  
 puplis and her naciouns; of thes ben dy-  
 uydid the gentilis aftir the flood in the  
 erthe.

## CAP. XI.

1 Forsothe the erthe was of oo lip, and  
 2 of the same wordis. And whan men  
 shulden go fro the est, thei founden a  
 feeld in the lond of Sennaer, and thei  
 3 dwelleden in it. And the tother seide to  
 his neizbore, Cometh, and make we tile  
 stoons, and sethe we hem with fier; and  
 thei hadden tiles for stoons, and tow<sup>3</sup>  
 4 cley for syment. And thei seiden, Cometh,  
 and make<sup>d</sup> we to vs a citee and a towr,  
 whos heizt fulli ateyne vnto heuene; and  
 halow we oure name, or we ben dyuydid

rites, and Amatheis; and puplis of Cha-  
 naneis weren sowun abrood bi these men.  
 And the termes of Chanaan weren maad 19  
 to men comynge fro Sidon to Gerara, til  
 to Gasa, til thou entre in to Sodom and  
 Gomore, and Adama, and Seboyne, til to  
 Lesa. These weren the sonys of Cham, 20  
 in her kynredis, and langagis, and genera-  
 ciouns, and londis, and folkis. Also of 21  
 Sem weren borun the fadris of alle the  
 sonys of Heber, and Japhet was the more<sup>x</sup>  
 brother. The sonys of Sem weren Elam, 22  
 and Assur, and Arfaxath, and Lud, and  
 Aram. The sonys of Aram weren Vs, and 23  
 Hul, and Gether, and Mes. And sotheli 24  
 Arfaxath gendride Sale, of whom Heber  
 was borun. And twei sonys weren borun 25  
 to Heber, the name to o<sup>y</sup> sone was Faleg,  
 for the lond was departid in lise daies;  
 and the name of his brothir was Jectan.  
 And thilke Jectan gendride<sup>z</sup> Elmodad, and 26  
 Salech, and Asamoth, Jare, and Adhuram, 27  
 and Vsal, and Deda, and Ebal, and Aby- 28  
 mahel, Saba, and Ofir, and Euila, and Jo- 29  
 bab; alle these weren the sonys of Jectan.  
 And the habitacioun of hem was maad fro 30  
 Messa, as `me goith<sup>a</sup> til to Sefar, an hil of  
 the eest. These ben the sonys of Sem, bi 31  
 kynredis, and langagis, and cuntrees, in  
 her folkis. These ben<sup>b</sup> the meynes of 32  
 Noe, bi her puplis and naciouns; folkis  
 in erthe weren departid of these aftir the  
 greet flood.

## CAP. XI.

Forsothe the lond was of o langage<sup>c</sup>, 1  
 and of the same speche. And whanne 2  
 thei zeden forth fro the eest, thei fonden  
 a feeld in the lond of Sennaar, and dwell-  
 iden<sup>d</sup> ther ynne. And oon<sup>e</sup> seide to his 3  
 neizbore, Come ze<sup>f</sup>, and make we tiel  
 stonys, and bake<sup>g</sup> we tho with fier; and  
 thei hadden tiel for stonus, and pitche<sup>h</sup> for  
 mortar; and sciden<sup>i</sup>, Come ze, and make 4  
 we to vs a citee and tour<sup>k</sup>, whos hijnesse  
 stretchc `til to<sup>l</sup> heuene; and make we  
 solempne oure name bifor that we be de-

<sup>z</sup> sowen D. <sup>a</sup> me B sec. m. E sec. m. F. <sup>b</sup> and DII. <sup>c</sup> Om. D. <sup>d</sup> maketh D.

<sup>x</sup> more or eldir s. <sup>y</sup> the o FGK. <sup>z</sup> bigaat I. <sup>a</sup> men goinge BN. <sup>b</sup> weren c. <sup>c</sup> lange LP. <sup>d</sup> thei  
 dwelliden s. <sup>e</sup> another c. <sup>f</sup> Om. s. <sup>g</sup> bake or celde s. <sup>h</sup> picche ether strong glu cq. <sup>i</sup> thei seiden s.  
<sup>k</sup> a toure s. <sup>l</sup> vnto I.

5 into alle londis. The Lord forsothe de-  
 scendide, that he myzte se the citee and  
 the towre, the which the children of Adam  
 6 bildeden; and seide, Se! the puple is oon,  
 and oo lippe is to alle, and this thei han  
 bigunnen to make, ne thei wolen leeue of  
 fro her thenkyngis, to the tyme that thei  
 7 han fulfillid hem in dede; thanne come  
 3e, descende we, and confounde we there  
 the tung of hem, that noon here the vois  
 8 of his neizbore. And so the Lord de-  
 uydide hem fro that place into alle londis;  
 9 and thei sesyden to bilde<sup>e</sup> the citee. And  
 therfor was callid<sup>f</sup> the name of it Babel,  
 for there was confoundid the lippe of al  
 the<sup>g</sup> erthe; and fro thens the Lord dis-  
 parpoilide hem vpon the face of alle re-  
 10 giouns. Thes ben the generaciouns of  
 Sem. Sem was of an hundrid 3eeris  
 whanne he gat Arfaxad, two 3eer aftre  
 11 the flood. And Sem lyuede aftir that he  
 gat Arfaxad fyue hundrid wynter, and  
 12 gat sonys and dow3tres. Forsothe Ar-  
 faxad lyuede fyue and thretty wynter,  
 13 and gat Sale; and Arfaxad lyuede aftir  
 that he gat Sale, thre hundrid and thre  
 14 3eer, and gat sonys and dow3tres. And  
 Sale lyuede thretti 3eer, and gat Heber;  
 15 and Sale lyuede after that he gat Heber,  
 fowre hundrid wynter and thre, and gat  
 16 sonys and dow3tris. Heber forsothe lyuede  
 fowre and thretti wynter, and gat Pha-  
 17 leth; and Heber lyuede after that he gat  
 Phaleth fowre hundrid and thritti wyn-  
 18 ter, and gat sonys and dow3tres. Phaleth  
 forsothe lyuede thritti wynter<sup>h</sup>, and gat  
 19 Reu; and Phaleth lyuede aftir that he  
 had getun Reu two hundrid and nyne  
 20 3eer, and gat sonys and dow3tris. Reu  
 forsothe lyuede two and thretti 3eer, and  
 21 gat Saruch; Reu forsothe lyuede aftir  
 that he gat Saruch, two hundrid and se-  
 uene 3eer, and gat sonys and dow3tres.  
 22 Saruch forsothe lyued thretti<sup>i</sup> 3eer, and  
 23 gat Nachor; and Saruch lyuede aftir that  
 he gat Nachor, two hundrid 3eer, and  
 24 gat sonys and dow3tres. Nochor forsothe

partid in to alle londis. Forsothe the<sup>5</sup>  
 Lord cam down to se<sup>m</sup> the citee and tour<sup>n</sup>,  
 which the sones of Adam bildiden<sup>o</sup>. And<sup>6</sup>  
 he seide, Lo! the puple is oon, and o lan-  
 gage is to alle, and thei han bigunne to  
 make this, nethir thei schulen ceesse of  
 her thouztis, til thei fillen tho in werk;  
 therfor come 3e, go we doun, and scheende<sup>7</sup>  
 we there the tunge of hem, that ech man  
 here not the voys of his neizbore. And<sup>8</sup>  
 so the Lord departide hem fro that place  
 in to alle londis; and thei cessiden to  
 bielde a<sup>p</sup> cytee. And therfor the name<sup>9</sup>  
 therof was clepid Babel, for the langage  
 of al erthe was confoundide there; and fro  
 thennus the Lord scaterede hem on the  
 face of alle cuntrees. These ben the ge-  
 neraciouns of Sem. Sem was of an hun-  
 drid 3eer whanne he gendride<sup>q</sup> Arfaxath,  
 twey 3eer aftir the greet flood. And Sem<sup>11</sup>  
 lyuede aftir that he gendride Arfaxath  
 fyue hundrid 3eer, and gendride sones and  
 dou3tris. Forsothe Arfaxath lyuede fyue<sup>12</sup>  
 and thretti 3eer, and gendride Sale; and<sup>13</sup>  
 Arfaxath lyuede aftir that he gendride  
 Sale thre hundride and thre 3eer, and  
 gendride sones and dou3tris. Also<sup>r</sup> Sale<sup>14</sup>  
 lyuede thretti 3eer, and gendride Heber;  
 and Sale lyuede after that he gendride<sup>15</sup>  
 Heber fowre hundrid and thre 3eer, and  
 gendride sones and dou3tris. Sotheli He-<sup>16</sup>  
 ber lyuede fowre and thretti 3eer, and gen-  
 dride Falech; and Heber lyuede aftir that<sup>17</sup>  
 he gendride Falech fowre hundrid and  
 thretti 3eer, and gendride sones and dou3-  
 tris. Also Falech lyuede thretti 3eer, and<sup>18</sup>  
 gendride Reu; and Falech lyuede aftir<sup>19</sup>  
 that he gendride Reu two hundrid and  
 nyne 3eer, and gendride sones and dou3-  
 tris. And<sup>s</sup> Reu lyuede two and thretti<sup>20</sup>  
 3eer, and gendride Saruch; and Reu lyuede<sup>21</sup>  
 aftir that he gendride Saruch two hundrid  
 and seuene 3eer, and gendride sones and  
 dou3tris. Sotheli Saruch lyuede thretti<sup>22</sup>  
 3eer, and gendride Nachor; and Saruch<sup>23</sup>  
 lyuede aftir that he gendride<sup>t</sup> Nacor two  
 hundrid 3eer, and gendride sones and dou3-

<sup>e</sup> edificen D. <sup>f</sup> clepide BDEFH. <sup>g</sup> Om. BDEFH. <sup>h</sup> 3ere BDEFH. <sup>i</sup> after thretti A.

<sup>m</sup> Om. E. <sup>n</sup> the tour KS. <sup>o</sup> bilden K. <sup>p</sup> the KS. <sup>q</sup> gaat 1, and so throughout the chapter. <sup>r</sup> And 1K.  
<sup>s</sup> Forsothe *cel. omnes*. <sup>t</sup> hade gendride s.

lyuede nyne and twenti 3eer, and gat  
 25 Thare ; and Nachor lyued after that he  
 gat Thare an hundrid 'and nyne ten<sup>j</sup>  
 26 3eer, and gat sonsys and dow3tres. And  
 Thare lyued seuenti 3eer, and gat Abram,  
 27 and Nachor, and Aran. Thes ben for-  
 sothe the generaciouns of Thare. Thare  
 gat Abram, Nachor, and Aran. Aran  
 28 forsothe gat Loth ; and Aran was deed  
 bifore Thare, his fadre, in the lond of his  
 29 birthe, in Vr of Caldeis. Abram for-  
 sothe and Nachor token hem wyues ; the  
 name of the wijf of Abram, Sarai, and  
 the name of the wijf of Nachor, Melcha,  
 the dou3ter of Aron, fadir<sup>k</sup> of Melche  
 30 and<sup>l</sup> fadir of Jesse. Saray forsothe was  
 31 bareyn, and had no fre children. And  
 also Thare toke Abram, his sone, and  
 Loth, the sone of Aran, the sone of hys  
 sone, and Saray, his sonsys<sup>m</sup> wijf, the wijf  
 of Abraam, his sone, and he ledde hem  
 out fro Vr of Caldeis, that thei my3ten  
 go into the lond of Chanaan ; and thei  
 comen vnto Aran, and dwelliden there.  
 32 And the daies of Thare ben maad of two  
 hundrid and fyue 3eer, and deed he is in  
 Aran.

tris. Forsothe Nachor lyuede nyne and 24  
 twenti 3eer, and gendride Thare ; and Na- 25  
 chor lyuede after that he gendride Thare  
 an hundrid and nynetene 3eer, and gen-  
 dride sones and dou3tris. And Thare 26  
 lyuede seuenti<sup>u</sup> 3eer, and gendride Abram,  
 and<sup>v</sup> Nachor, and Aran. Sotheli these ben 27  
 the generaciouns of Thare. Thare gen-  
 dride Abram, Nachor, and Aran. For-  
 sothe Aran gendride Loth ; and Aran diede 28  
 bifore Thare, his fadir, in the lond of his  
 natiuite, in Vr of Caldeis. Forsothe Abram 29  
 and Nachor weddiden wyues ; the name  
 of the wijf of Abram was Saray, and the  
 name of the wiif of Nachor was Melcha,  
 the dou3ter of Aran, fadir of Melcha and  
 fadir of Jescha. Sotheli Saray was ba- 30  
 reyn, and hadde no children. And so 31  
 Thare took Abram, his sone, and Loth,  
 the sone of Aran his sone, and Saray, his  
 dou3ter in lawe, the wijf of Abram, his  
 sone, and ledde hem out of Vr of Caldeis,  
 that thei schulen go in to the lond of Cha-  
 naan ; and thei camen 'til to<sup>w</sup> Aran, and  
 dwelliden<sup>x</sup> there. And the daies of Thare 32  
 weren maad two hundrid 3eer and fyue,  
 and he was deed in Aran.

CAP. XII.

1 The Lord forsothe seide to Abram, Go  
 out fro thi lond, and fro thi kynreden,  
 and fro the hows of thi fadir, and com in  
 2 to the lond that I shal shew to thee ; and  
 I shal make thee in to a greet folk of  
 kynde, and I shal blis to thee, and I shal  
 magnyfie thi name, and thou shalt be  
 3 blissid ; and<sup>n</sup> I shal blis to thoo<sup>o</sup> that  
 blissen thee, and I shal curse to thoo<sup>o</sup>  
 that cursen thee ; and in thee shal be  
 4 blissyd alle cosynages of the erthe. And  
 so Abraam zede out, as the Lord comaundide to<sup>p</sup> hym, and Loth zede with  
 hym. Of seuenti and fyue 3eers was  
 Abram whan he shulde go fro Aran.  
 5 And he toke Saray, his wijf, and Loth,  
 the sone of his brother, and al the sub-

CAP. XII.

Forsothe the Lord seide to Abram, Go 1  
 thou out of thi lond, and of thi kynrede,  
 and of the hous of thi fadir, and come  
 thou in to the lond which Y schal schewe  
 to thee ; and Y schal make thee in to a 2  
 greet folk, and Y schal blisse thee, and Y  
 schal magnyfie thi name, and thou schalt  
 be blissid ; Y schal blesse hem that blessen 3  
 thee, and Y schal curse hem that cursen  
 thee ; and alle kynredis of erthe schulen  
 be blissid in thec. And so Abram zede 4  
 out, as the Lord comaundide hym, and  
 Loth zede with hym. Abram was of<sup>y</sup>  
 'thre scoor 3eer and fiftene<sup>z</sup> whanne he  
 zede out of Aran. And he took Saray, 5  
 his wijf, and Loth, the sone of his brother,  
 and al the substaunce which thei hadden

<sup>j</sup> tenne and nyne BDEFH. <sup>k</sup> the fader E pr. m. <sup>l</sup> Om. E pr. m. <sup>m</sup> sone BE pr. m. <sup>n</sup> Om. BDEFH.  
<sup>o</sup> thilk BDEFH. <sup>p</sup> Om. BDEFH.

<sup>u</sup> thre score and x. d. <sup>v</sup> Om. d. <sup>w</sup> vnto I. <sup>x</sup> thei dwelliden F pr. m. <sup>y</sup> Om. d et plures. <sup>z</sup> fyue and  
 seuenti 3eer BGKMNQW.

stance that thei hadden, and the lyues  
 that thei maden in Aran; and thei zeden  
 out that thei myzten gon in to the lond  
 of Chanaan. And whan thei weren comen  
 6 into it, Abram passide thurȝ the lond vnto  
 the place of Sichim, and vnto the noble  
 valeye. Chananeus forsothe<sup>q</sup> was thanne  
 7 in the lond. The Lord forsothe apperyde  
 to Abram, and seide to hym, I shal ȝyue  
 to thi seed this lond. The which bildide<sup>r</sup>  
 there an auter to the Lord, the which  
 had apperyd to hym, and he inwardly  
 8 callide<sup>s</sup> there the name of him. And fro  
 thens ouerpassynge to the mownt that  
 was azens the est of Betel, and<sup>t</sup> strauȝte  
 there his tabernacle, hauynge Betel fro  
 the west, and fro the est Hay. And he  
 edefiede there an auter to the Lord, and  
 9 inwardli<sup>u</sup> clepide the name of hym. And  
 Abram zede goynge, and<sup>v</sup> ferthermore  
 10 passynge to the west. Forsothe hungur  
 was maad in the lond; and Abram de-  
 scendide into Egypt, that he myzte pil-  
 grimage there; forsothe hungir wex greet  
 11 in the lond. And whan he was nyȝe that  
 he shulde go into Egypt, he seide to Sa-  
 ray, his wiif, I knew that a fayr wo-  
 12 man thow art, and that whan Egipcians  
 shulen se thee, thei ben to seyn, the  
 wiif of hym she is, and thei shal slee  
 13 me, and thee thei shal reserue<sup>w</sup>. Seie  
 thanne, I preye thee, that thow art my  
 sistre, that it be to me wel for thee, and  
 14 my sowle lyue for the grace of thee. And  
 so whan Abram was gon into Egypt,  
 Egipcians sawen the woman that she was  
 15 ful fayre; and the princis tolden to Pha-  
 rao, and preyseden hir anentys hym; and  
 the woman was takun into the hows of  
 16 Pharao. Abram forsothe thei wel vseden  
 for hir; and there weren to hym sheep,  
 and oxen, and he assis, and seruauntis,  
 and meynes, and she assis, and camelis.  
 17 The Lord forsothe scourgide Pharao with  
 moost plagis<sup>x</sup> and the hows of hym, for  
 18 Saray, Abrams<sup>y</sup> wijf. And Pharao clepide

in possessioun, and the men whiche thei  
 hadden bigete in Aran; and thei zeden  
 out that thei 'schulen go<sup>a</sup> in to the loond of  
 Chanaan. And whanne they camen in to  
 it, Abram passide thorou the lond til to<sup>6</sup>  
 the place of Sichem, and til to the noble  
 valey. Forsothe Chananei was thanne in  
 the lond. Sotheli the Lord apperide to<sup>7</sup>  
 Abram, and seide to hym, Y schal ȝyue  
 this lond to thi seed. And Abram bildide<sup>b</sup>  
 there an auter to the Lord, that apperide  
 to hym. And fro thennus he passide forth<sup>8</sup>  
 to<sup>c</sup> the hil Bethel, that was azens the eest,  
 and settide<sup>d</sup> there his tabernacle, hauynge  
 Bethel fro the west, and Hay fro the eest.  
 And<sup>e</sup> he bildide also there an auter to  
 the Lord, and inwardli clepide his name.  
 And Abram zede goynge and goynge forth<sup>9</sup>  
 ouer to the south. Sotheli hungur was<sup>10</sup>  
 maad in the lond; and Abram zede down  
 in to Egypt, to be a pilgrime ther, for hun-  
 gur hadde maistrie<sup>f</sup> in the lond. And<sup>11</sup>  
 whanne he was nyȝe to entre in to<sup>5</sup> Egypt,  
 he seide to Saray, his wijf, Y knowe that  
 thou art a fair womman, and that whanne<sup>12</sup>  
 Egipcians schulen se thee, thei schulen  
 seie, it is his wijf, and thei schulen sle me,  
 and 'schulen reserue thee<sup>h</sup>. Therfor, Y bi-<sup>13</sup>  
 seche thee, seie thou<sup>i</sup>, that thou art my  
 sistir, that it be wel to me for thee, and  
 that my lijf lyue for loue<sup>k</sup> of thee. And<sup>14</sup>  
 so whanne Abram hadde<sup>l</sup> entrid in to Egypt,  
 Egipcians sien the womman that sche was  
 ful fair; and the prynces telden to Farao,  
 and preiseden hir anentis him; and the<sup>15</sup>  
 womman was takun vp in to the hous of  
 Farao. Forsothe thei vsiden wel Abram<sup>16</sup>  
 for hir; and scheap, and oxun, and assis,  
 and seruauntis, and seruauntessis, and sche  
 assis, and camels weren to hym. Forsothe<sup>17</sup>  
 the Lord beet Farao and his hous with  
 moste veniaunces, for Saray, the wijf of  
 Abram. And Farao clepide Abram, and<sup>18</sup>  
 seide to hym, What is it that thou hast  
 do to me? whi schewidist thou not to me,  
 that sche was thi wijf? for what cause<sup>19</sup>

<sup>q</sup> Om. *E pr. m.* <sup>r</sup> made *D.* <sup>s</sup> cleped *BDEFH.* <sup>t</sup> Om. *BDH.* and he *EF.* <sup>u</sup> he inwardly *BDEFH.* <sup>v</sup> in *A.*  
<sup>w</sup> reseȝue *A.* <sup>x</sup> wondis *D.* <sup>y</sup> Abram *BDEF.*

<sup>a</sup> zeden *G.* <sup>b</sup> bilte *K.* <sup>c</sup> til to *DGQRT.* <sup>d</sup> he sette *S.* <sup>e</sup> Om. *A sec. m.* <sup>f</sup> the maistrie *EG.* <sup>g</sup> Om. *S.*  
<sup>h</sup> kepe thee *S.* <sup>i</sup> Om. *IX.* <sup>k</sup> the loue *BN.* <sup>l</sup> Om. *G.*

Abram, and seide to<sup>z</sup> hym, What forsothe is this that to me thou hast don? why shewide<sup>a</sup> thou not to me that she<sup>19</sup> was thi wijf? for what cause seidist thou hir to be thi sister, that to me I<sup>20</sup> shulde take hir into a wijf? Now thanne se! thi wijf, and take hir and go. And Pharao comaundide vpon Abram two men, and thei conueyden hym, and the wijf of him, and al that he had.

## CAP. XIII.

<sup>1</sup> Abram thanne ascendide fro Egipt, he, and his wiif and al that he had, and<sup>2</sup> Loth with hym, to the sowth plaag. He was forsothe ful<sup>b</sup> riche in possessioun of<sup>3</sup> siluer and of gold. And he was turnyd a<sup>3</sup>zen bi the weye that he come fro the sowth in Betel, vnto the place in the which biforhond he had ficchid<sup>c</sup> a tabernacle, bytwix Betel and Hay, in the place of the auter that he made bifore, and he inwardli clepide there the name of the<sup>4</sup> Lord. But and of Loth, the which was with Abram, weren flockis of sheep, and<sup>5</sup> droues, and tabernaclis; and the lond myzte not reseyue hem, that thei dwelliden to giderys; forsothe the substaunce of hem was myche, and thei myzten not<sup>6</sup> dwel comounli. Wherfor and there was strijf maad bitwix the shepherdis of the flockis of Abram and of Loth. That forsothe tyme Chananeus and Fereseus dwelliden in that lond. Seide thanne Abram to Loth, I biseche, be there not strijf bitwix thee and me, and bitwix my sheepherdis and thi sheepherdis; britheren forsothe we ben. Se! al the lond is bifore thee, I preye, go away fro me; if thou to the left side gost, Y shal hold the rijt side; if thou the rijt side<sup>7</sup> chesist, Y shal go to the left<sup>d</sup>. And so Loth, his eyen heued vp, sawe al the regioun abowt of Jordan, the which al was watered, bifore the Lord shulde ouerturne Sodom and Gomor, as paradis of

seidist thou, that sche was thi sister, that Y schulde take hir in<sup>m</sup> to wife to me? Now therfor lo! thi wiif; take thou hir, and go. And Farao comaundide to men on<sup>20</sup> Abram, and thei<sup>n</sup> ledden forth hym, and his wijf, and alle thingis that he hadde.

## CAP. XIII.

Therefore Abram stiede fro Egipt, he,<sup>1</sup> and his wijf, and alle thingis that he hadde; and Loth stiede with hym, to the south coast. Forsothe he was ful riche in poss<sup>2</sup>sessioun of siluer and of gold. And he<sup>3</sup> turnede a<sup>3</sup>zen bi the weye in which he cam fro the south in to Bethel, 'til to<sup>o</sup> the place, in which bifore he hadde sett tabernacle<sup>p</sup>, bitwixe Bethel and Hay, in the<sup>4</sup> place of the auter which he made bifore, and inwardli clepide<sup>q</sup> there<sup>r</sup> the name of the<sup>s</sup> Lord. But also flockis of scheep, and<sup>5</sup> droues of oxun, and tabernaclis weren to Loth, that was with Abram; and the lond<sup>6</sup> mijte not take hem, that thei schulden dwelle togidre, for the catel of hem was myche, and thei mijten not dwelle in comyn. Wherfor also strijf was maad bi<sup>7</sup>twix the keperis of flockis of Abram and of<sup>t</sup> Loth. Forsothe Chananei and Feresei dwelliden in that lond in that tyme. Ther<sup>8</sup>for Abram seide to Loth, Y biseche<sup>u</sup>, that no strijf be bitwixe me and thee, and bitwixe my sheepherdis and thi sheepherdis; for we ben britheren. Lo! al the<sup>9</sup> lond is bifore thee, Y biseche, departe thou fro me; if thou go<sup>v</sup> to the left side, Y schal holde the rijt side; if thou chese<sup>w</sup> the rijt side, Y schal go to the left side. And<sup>10</sup> so Loth reise hise i<sup>3</sup>zen, and sei<sup>3</sup> aboute al the cuntrei of Jordan, which was al moistid, bifor that the Lord distriede Sodom and Gomorre, as paradis of the Lord, and as Egipt, as men comen in to Segor.

<sup>z</sup> vnto *E pr. m.*   <sup>a</sup> schewdist *BDEFH.*   <sup>b</sup> wol *D.*   <sup>c</sup> maad *D.*   <sup>d</sup> left side *D.*

<sup>m</sup> Om. *K.*   <sup>n</sup> that thei *EFL.*   <sup>o</sup> vnto *I.*   <sup>p</sup> a tabernacle *S.*   <sup>q</sup> clepe *N.*   <sup>r</sup> Om. *G.*   <sup>s</sup> oure *L.*   <sup>t</sup> Om. *E.*  
<sup>u</sup> biseche thee *S.*   <sup>v</sup> goist *I.*   <sup>w</sup> chesist *I.*

the Lord, and as Egipt to comers into  
 11 Segor. And Loth ches to hym the re-  
 gioun abowt Jordan, and 3ede fro the est ;  
 and thei ben either diuydid fro his bro-  
 12 ther. Abram dwelte in the londe of Cha-  
 naan ; and Loth forsothe abode in the  
 borow townes that weren abowte Jordan,  
 13 and dwellid in Sodomys. Men forsothe  
 of Sodom weren the werst men, and syn-  
 14 ners before the Lord mych. And the  
 Lord seide to Abram, aftir that Loth  
 was dyuydyd fro hym, Heue vp thin  
 eyen euen ry3t, and se fro the place in  
 the<sup>e</sup> which thow art now, to the north  
 15 and sowth, to the est and west ; al the  
 lond that thow<sup>f</sup> biholdist, I schal 3yue to  
 thee and to thi seed, for to<sup>g</sup> euermore.  
 16 And I schal make thi seed as powdir<sup>h</sup> of  
 the erthe ; if eny men my3ten nowmbre  
 the powdre of the erthe, and thi seed he  
 17 shal mow nowmbre. Aryse thanne and  
 ouergo the lond in lengthe and in brede<sup>i</sup>,  
 18 for I am to 3yue<sup>k</sup> it to thee. Abram  
 thanne, mouyng his tabernacle, com and  
 dwellide biside the valey of Mambre, the  
 which is in Ebron, and bildide<sup>l</sup> there<sup>m</sup>  
 an auter to the Lord.

## CAP. XIV.

1 And it was don in that tyme, that  
 Amraphel, the kyng of Sennaer, and Ar-  
 yoth, the kyng of Ponty, and Chodor-  
 laomor, the kyng of Elemytarum, and  
 2 Thadal, kyng<sup>n</sup> of folc of kynd, 3eden into  
 a<sup>o</sup> batail azens Bara, the kyng of Sodom,  
 and azens Bersa, the kyng of Gomor, and  
 azens Sennaar, the kyng of Adame, and  
 azens Sebamar, the kyng of Soboym, and  
 azens the kyng of Bale, that<sup>p</sup> is, of Se-  
 3 gor. Alle thes comen to gidre into the  
 wodi valey, the which now is the see of  
 4 salt. Forsothe twelue 3eer thei serueden  
 to Chodorlaomor, and the threttenthe 3eer  
 5 thei 3ede away fro hym. Therfor the  
 fourtenthe 3eer com Chodorlaomor, and  
 the kyngis that weren with hym, and

And Loth chees to him the cuntre aboute 11  
 Jordan, and departide fro the eest ; and  
 thei weren departid ech fro his brother.  
 Abram dwellide in the lond of Chanaan ; 12  
 sotheli Loth dwellide in townes aboute  
 Jordan, and wonide in Sodom. Forsothe 13  
 men of Sodom weren ful wickid, and syn-  
 neris greetly bifore the Lord. And the 14  
 Lord seide to Abram, aftir that Loth was  
 departid fro him, Reise thin 3en forth  
 ry3t, and se fro the place in which thou  
 art now, to the north and south, to the  
 eest and west ; Y schal 3yue al the lond 15  
 which thou seest to thee and to thi seed,  
 til in to with outen ende. And Y schal 16  
 make thi seed as the<sup>x</sup> dust of erthe<sup>y</sup> ; if  
 ony man may noubre the dust of erthe<sup>z</sup>,  
 also he schal mowe noubre thi seed.  
 Therfor rise thou, and passe thorou the<sup>a</sup> 17  
 lond in his lengthe and breede, for Y schal  
 3yue it to thee. Therfor<sup>b</sup> Abram, mouyng 18  
 his tabernacle, cam and dwellide bisidis  
 the valey of Mambre, which is in Ebron ;  
 and he bildide there an auter to the  
 Lord.

## CAP. XIV.

Forsothe it was don in that tyme, that 1  
 Amrafel, kyng of Sennaar, and Ariok,  
 kyng of Ponte, and Chodorlaomor, kyng of  
 Elemytis, and Tadal, kyng of folkis, bigun-  
 2 nen batel azens Bara, kyng of Sodom, and  
 azens Bersa, kyng of Gomorre, and azens  
 Sennaar, kyng of Adama, and azens Se-  
 meber, kyng of Seboym, and azens the  
 kyng of Bale ; thilke Bale is Segor. Alle 3  
 these camen togidre in to the valey of  
 wode, which is now the see of salt. For 4  
 in twelue 3eer thei seruyden Chodorlaomor,  
 and in the threttenthe 3eer thei departiden  
 fro hym. Therfor Chodorlaomor cam in 5  
 the fourtenthe 3eer, and kyngis that weren  
 with him, and thei 'han smyte<sup>c</sup> Rafaym in  
 Astaroth Carnaym, and Susym with hem,

<sup>e</sup> Om. BDEFH. <sup>f</sup> Om. D. <sup>g</sup> Om. DH. <sup>h</sup> the poudre BDEFH. <sup>i</sup> his brede BDEFH. <sup>k</sup> 3euing E.  
<sup>l</sup> bylde BEFH. made D. <sup>m</sup> Om. D. <sup>n</sup> and the kyng E. <sup>o</sup> Om. BDEFH. <sup>p</sup> it E sec. m.

<sup>x</sup> Om. s. <sup>y</sup> the erthe K. <sup>z</sup> the erthe s. <sup>a</sup> this A *pr. m. et plures.* <sup>b</sup> And therfor E. <sup>c</sup> smyten K.

smytyn Raphaym in Astaroth, Carnaym, and Zuzym with hem, and Emim in Sabe  
 6 Chariathaim, and Chorrees in the hillis  
 Seher, vnto the feeldy<sup>pp</sup> placis of Pharam,  
 7 that is in wildernes. And thei weren  
 turned azen, and comen vnto the welle  
 of Mesphat; it is of Cades. And thei  
 smyten al the regioun of Amalechitis,  
 and Amorre, the whiche dwellid in Asa-  
 8 son of Thamar. And the kyng of So-  
 dom, and the kyng of Gomorre, and the  
 kyng of Adame, and the kyng of So-  
 boym, also and<sup>q</sup> the kyng of Bale, that is  
 of Segor, zeden out, and thei dressiden  
 azens hem sheltrun in the wodi valey,  
 9 that is, azens Chodorlaomor, kyng<sup>r</sup> of  
 Elamytarum, and Thadal, kyng<sup>s</sup> of folk  
 of kynde, and Amraphel, the kyng of  
 Sennaar, and Arioth, the kyng of Ponty;  
 10 foure kynges azens fyue. The wodi valei  
 forsothe had manye pyttis of gluwyt<sup>t</sup> cley;  
 and so the kyng of Sodom and of Gomor  
 turneden backis and fellen there; and tho<sup>u</sup>  
 11 that laften flowen to the hil. Forsothe  
 thei token al the substaunce of Sodom  
 and of<sup>v</sup> Gomor, and alle thingis that par-  
 12 teyneden to mete, and zeden away; also  
 and Loth, the sone of the brother of  
 Abram, the which dwellid in Sodom, and  
 13 the substaunce of hym. And lo! oon  
 that ascapide, toolde to Abram Ebrew,  
 the which dwellid in valey<sup>w</sup> of Mambre  
 of Amorey, brother<sup>x</sup> of Escol, and bro-  
 ther of Aner; thes forsothe hadden coue-  
 14 nauntid bond of pees with Abram. The  
 which whanne Abram had herd, that is,  
 Loth his brother takun<sup>y</sup>, he nounbride  
 thre hundrid ten and eizt men of his own  
 howshold redi, and he persuede hem vnto  
 15 Dan. And, his felows dyuydid, he felle  
 vpon hem in the nyzt, and he smoot hem,  
 and he persuede hem vnto Saba<sup>z</sup>, and  
 Phenyssem, the which is at the left side  
 16 of Damask. And he brouzte azen al the  
 substaunce, and Loth his brother with

and Eynym in Sabe Cariathaym, and Cho-  
 6 reis in the hillis of Seir, til to the<sup>d</sup> feldi  
 placis of Faran, which is in wildirnesse.  
 And thei turneden azen, and camen til to<sup>7</sup>  
 the welle Mesphath<sup>e</sup>; thilke is Cades. And  
 thei 'han smyte<sup>f</sup> al the cuntre of men of  
 Amalec, and Amorrei, that dwellide in Asa-  
 son Thamar. And the kyng of Sodom,<sup>8</sup>  
 and the king of Gomorre, and the kyng of  
 Adama, and the kyng of Seboym, also and  
 the kyng of Bale, which is Segor, zeden  
 out, and dressiden scheltrun azens hem in  
 the valei of wode, that is, azens Chodorla-  
 9 omor, kyng of Elamytis, and Thadal, kyng  
 of folkis, and Amrafel, kyng of Sennaar,  
 and Ariok, kyng of Ponte; foure kyngis  
 azens fyue. Forsothe the valey of the<sup>h</sup>  
 10 wode hadde many pittis of pitche<sup>i</sup>; and  
 so the kyng of Sodom and the kyng of  
 Gomorre turneden the backis, and felden  
 down there; and thei that leften fledden  
 to the hil. Sotheli thei token awei al the<sup>11</sup>  
 catel of Sodom and Gomorre<sup>k</sup>, and alle  
 thingis<sup>l</sup> that perteynen to mete, and zeden  
 awei; also and thei token away Loth and<sup>12</sup>  
 his catel, the sone of the brother of Abram,  
 which Loth dwellide in Sodom. And,<sup>13</sup>  
 lo! oon that ascapide, telde to Abram  
 Ebrew<sup>m</sup>, that dwellide in the valei of  
 Mambre of Amorrei, brother of Escol, and  
 brother of Aner; for these maden coue-  
 naunt of pees with Abram. And whanne<sup>14</sup>  
 Abram hadde herd this thing, that is, Loth  
 his brothir takun, he nounbride his borun  
 seruauntis maad redy thre<sup>n</sup> hundrid and  
 eiztene, and persuede hem 'til to<sup>o</sup> Dan.  
 And whanne his felowis weren departid,<sup>15</sup>  
 he felde on hem in<sup>p</sup> the nyzt, and he<sup>q</sup> smoot  
 hem, and persuede hem<sup>r</sup> 'til to<sup>s</sup> Hoba, and  
 Fenyce, which is at the left side of Da-  
 mask. And he brouzte azen al the catel,<sup>16</sup>  
 and Loth his brother with his catel, also  
 wymmen and the<sup>t</sup> puple. Sotheli the kyng<sup>17</sup>  
 of Sodom zede out in to the metyng of  
 him, after that he turnede azen fro sleying

<sup>pp</sup> feeldly *A.*    <sup>q</sup> Om. *D.*    <sup>r</sup> the kyng *Epr.m.*  
<sup>u</sup> thilk *BDFH.*    <sup>v</sup> Om. *DFH.*    <sup>w</sup> the valey *BDFH.*  
 takyn *D.*    <sup>z</sup> Hoba *BDFH.*

<sup>d</sup> Om. *E.*    <sup>e</sup> of Mesphath *GK.*    <sup>f</sup> smyten *K.*    <sup>g</sup> batel *C.*    <sup>h</sup> Om. *EILMPS.*    <sup>i</sup> picche *ether strong glu C.*  
*pr.m. GQX.*    <sup>k</sup> of Gomorre *KLS.*    <sup>l</sup> the thingis *E.*    <sup>m</sup> the Ebrew *EPL.*    <sup>n</sup> there thre *G.*    <sup>o</sup> vnto *I.*  
<sup>p</sup> on *G.*    <sup>q</sup> Om. *ELP.*    <sup>r</sup> Om. *R.*    <sup>s</sup> vnto *I.*    <sup>t</sup> Om. *C.*

the substantance of hym, and wymmnen and  
 17 puple. Forsothe the kyng of Sodom zede  
 out into the azen-goynge<sup>a</sup> of hym, after  
 that he was azen turned fro the slawztir  
 of Chodorlaomor, and of the kyngis that  
 weren with hym, in the valey of Sabe,  
 18 the which is the valey of the kyng. And  
 forsothe Melchisadech, the kyng of Salem,  
 bryngynge forth breed and wyne, for-  
 sothe he was the<sup>b</sup> prest of the heizest  
 19 God, blisside<sup>c</sup> to<sup>d</sup> hym, and seide<sup>e</sup>,  
 Blissid be Abram to the heye God, the  
 which maad of nouzt heuene and erthe,  
 20 and the heye God be blissid, whom de-  
 fendynge, the enemyes ben takun in thin  
 hondis. And he zaue hym dymes of alle  
 21 thingis. Forsothe the kyng of Sodom  
 seide to Abram, Zyue me the sowlis;  
 22 othre thingis take to thee. The which  
 answeride hym, I heeue vp myn hond to  
 the Lord, the<sup>f</sup> heye God, welder of heuene  
 23 and erthe, that fro a threed of the weeft  
 vnto a garter of an hoos I shal not take  
 of alle thingis that ben thin, lest thow  
 24 seye, I haue maad Abram ryche; out  
 take thes thingis that zong men han etun,  
 and the partyse of men that camen with  
 me, Aner, Eschol, and Mambre; thes  
 shulen take there partyes.

## CAP. XV.

1 So thes thingis past ouer, the word of  
 the<sup>g</sup> Lord was maad to Abram bi a vi-  
 sioun, seiynge, Abram, wolt<sup>h</sup> thow not  
 dread, I am thi defendour, and thi meed  
 2 is ful greet. And Abram seide, Lord  
 God, what shal thow zyue me? I shal go  
 withouten fre children, and the sone of  
 the proctour of myn hows, this Damask  
 3 of Elyzar, shal be myn eyre. And Abram  
 addide, To me forsothe thow hast not  
 zouun seed, and, lo! the seruaunt of myn  
 4 howshold shal be myn eyre. And anoon  
 the word of God was maad to hym, sei-  
 ynge, This shal not be thin eire, but he

of Chodorlaomor, and of kyngis<sup>u</sup> that weren  
 with him, in the valei of Sabe, which is  
 the valey of the kyng. And sotheli Mel-18  
 chisadech, kyng of Salem, brouzte forth  
 breed and wyn, for he was the<sup>v</sup> preest of  
 hizeste<sup>w</sup> God; and he blesside Abram, and 19  
 seide, Blessid be Abram of hi; God, that  
 made heuene and erthe of nouzt, and blissid 20  
 be hi; God, bi whom defendynge, enemyes  
 ben bitakun<sup>x</sup> in<sup>y</sup> thin hondis. And Abram  
 zaf tithis of alle thingis to hym. For-21  
 sothe the kyng of Sodom seide to Abram,  
 Zyue thou the men to me; take thou othir  
 thingis to thee. And Abram answerde to 22  
 hym, Y reyse myn hondis<sup>y</sup> to the hi; Lord  
 God, Lord<sup>z</sup> of heuene and of erthe, that 23  
 fro the threde of oof<sup>a</sup> til to the layner of  
 the hose I schal not take of alle thingis that  
 ben thine, lest thou seie, I made Abram<sup>aa</sup>  
 riche; out takun these thingis whiche 24  
 the zonge men eeten, and the partis of  
 men that camen with me, Aner, Escol,  
 and Mambre; these men schulen take her  
 partis.

## CAP. XV.

And so whanne these thingis weren don, 1  
 the word of the Lord was maad to Abram  
 bi a visioun<sup>b</sup>, and seide, Abram, nyle thou  
 drede, Y am thi defender, and thi meede is  
 ful greet<sup>c</sup>. And Abram seide, Lord God, 2  
 what schalt thou zyue to me? Y schal go  
 with oute fre children, and this Damask,  
 sone of Elieser, the procuratour of myn  
 hous, schal be myn eir. And Abram 3  
 addide<sup>d</sup>, Sotheli thou hast not zoue seed to  
 me, and, lo! my borun seruaunt schal be  
 myn eir. And anoon the word of the 4  
 Lord was maad to hym, and seide, This<sup>e</sup>  
 schal not be thin eir, but thou schalt haue

<sup>a</sup> azen-comyng B. <sup>b</sup> Om. A *pr.m.* <sup>c</sup> And he blesside *E pr.m.* <sup>d</sup> vnto *BDEFH.* <sup>e</sup> seith *E sec.m.*  
<sup>f</sup> Om. *E pr.m.* <sup>g</sup> Om. *E pr.m.* <sup>h</sup> wil *BDEF.* wole *H.*

<sup>u</sup> the kingus s. <sup>v</sup> Om. *BNSW.* <sup>w</sup> the hizeste *KN.* <sup>x</sup> taken *EGLP.* <sup>y</sup> into *IS.* <sup>yy</sup> hond *BC. pr.m. N.*  
<sup>z</sup> Om. *D.* <sup>a</sup> oof werk *C.* <sup>aa</sup> Abraham *A.* <sup>b</sup> visioun *ether reuelacioun BCN.* <sup>c</sup> moche *BGQRT.* <sup>d</sup> addide  
 to *IKS.* <sup>e</sup> he this *I.*

that shal gon out of thi womb, hym thow  
 5 shalt make<sup>i</sup> thin eire. And he ledde hym  
 out, and seide to hym, Biholde heuene,  
 and noubre the sterrys, if thow mayst.  
 And he seide to hym, So shal be thi seed.  
 6 Abram leuede to God, and it was a lowid  
 7 to hym to ryztwises. And he seide to  
 hym, I the Lord, that out lad thee fro Vr  
 of Caldeis, that I shulde 3yue to thee this  
 8 lond, and thow shuldist haue it. And he  
 seide, Lord God, wherof may I knowe  
 9 that I am to haue it? And the Lord an-  
 sweride, Take, he seith<sup>k</sup>, to thee a kow  
 of thre 3eer, and a she gehet of thre 3eer,  
 and a wethir of thre 3eer, and a turtur<sup>l</sup>,  
 10 and a culuer. The which, takynge alle  
 thes thingis, dyuydide hem by the mydil,  
 and putte<sup>m</sup> eithir partis azens hemsilf,  
 either to othre; the briddis forsothe he  
 11 dyuydide not. And fowlis descendiden  
 vpon the careyns<sup>n</sup>, and Abram 'droue  
 12 hem<sup>o</sup> away. And whanne the sunne was  
 goon down, feer<sup>p</sup> felle vpon Abram, and  
 greet grisynes and derk assaileden hym.  
 13 And it was seid to him, Bifore knowynge  
 know thow, that thi seed is to be a<sup>q</sup> pil-  
 grym in the lond not his, and men shulen  
 suget hem to thraldom, and men shulen  
 ouer traueile hem fowre hundrid wynter;  
 14 netheles<sup>r</sup> I shal deme the folk of kynde  
 to whom thei ben to serue; and after thes  
 thingis thei shulen gon out with a greet  
 15 substaunce. Thow forsothe shalt go to  
 thi fadres in pees, biried also<sup>s</sup> in god  
 16 eld. The ferthe forsothe generacioun thei  
 shulen turne azen hidir, ne 3it forsothe  
 ben not fulfillid the shrewidnes of the<sup>t</sup>  
 Amoreis, vnto the tyme that is now.  
 17 Thanne whan the sunne is<sup>u</sup> gon down,  
 there was maad a derk clowd, and a fur-  
 neys smekynge aperyde, and a lawmpe  
 of fjr, passynge bitwix tho<sup>v</sup> dyuysions.  
 18 In that day the Lord couenauntide with  
 Abram a bond of pees, seiynge, To thi  
 seed I shal 3yue this lond, fro the flood

hym eir, that schal go out of thi wombe.  
 And the Lord ledde out Abram, and seide 5  
 to hym, Biholde thou heuene, and noun-  
 bre thou<sup>f</sup> sterris<sup>g</sup>, if thou maist. And the  
 Lord seide to Abram, So thi seed schal be.  
 Abram bileuede to God, and it was arettid<sup>h</sup> 6  
 to<sup>i</sup> hym to riztfulnesse<sup>k</sup>. And God seide 7  
 to hym, Y am the Lord, that ladde thee  
 out of Vr of Caldeis, that Y schulde 3yue  
 this lond to thee, and thou schuldist haue  
 it in possessioun. And Abram seide, Lord 8  
 God<sup>l</sup>, wherbi may<sup>m</sup> I wite that Y schal  
 welde it? And the Lord answerde, and 9  
 seide, Take thou to me a cow of thre 3eer,  
 and a geet of thre 3eer, and a ram of thre  
 3eer, a<sup>n</sup> turtle also, and a culuer. Which<sup>o</sup> 10  
 took alle these thingis, and departide tho  
 bi the myddis, and settide<sup>p</sup> euer eithir  
 partis<sup>q</sup> ech azens other; but he departide  
 not the briddis. And fowlis camen down 11  
 on the careyns, and Abram drof hem  
 away. And whanne the sunne was gon 12  
 down, drede felde on Abram, and a<sup>r</sup> greet  
 hidousenese and derk asaylide<sup>s</sup> him. And 13  
 it was seid to hym, Wite thou bifore know-  
 inge, that thi seed schal be pilgrim foure  
 hundrid 3eer in a lond not his owne, and  
 thei schulen make hem suget to seruage,  
 and thei schulen turment hem; netheles 14  
 Y schal deme the folk to whom thei schulen  
 serue; and aftir these thingis thei schulen  
 go out with greet catel. Forsothe thou 15  
 schalt go to thi fadris in pees, and schalt  
 be biried in good age. Sotheli in the 16  
 fourthe<sup>t</sup> generacioun thei schulen turne  
 azen hidir, for the wickidnesses<sup>u</sup> of Amo-  
 reis ben not 3it fillid, 'til to<sup>v</sup> present tyme.  
 Therfor whanne the sunne was gon down, 17  
 a derk myst was maad, and a furneis  
 smokynge apperide, and a laumpe of fier,  
 and passide thorou tho<sup>w</sup> departingis. In 18  
 that dai the Lord made a couenaunt of  
 pees with Abram, and seide, Y schal 3yue  
 to thi seed this lond, fro the ryuer of  
 Egipt til to the greet ryuer Eufrates;

<sup>i</sup> haue BDEFH. <sup>k</sup> said BDE pr.m.FH. <sup>l</sup> turtill BDEFH. <sup>m</sup> he putte BDEFH. <sup>n</sup> careyng B. <sup>o</sup> drow hym D.  
 P feerd BEFH. drede D. <sup>q</sup> Om. BDEFH. <sup>r</sup> neuerthelese BDEF. <sup>s</sup> Om. BDEFH. <sup>t</sup> Om. BDEFH. <sup>u</sup> was BDEFH.  
 v thilk BDEFH.

<sup>f</sup> Om. s. <sup>g</sup> the sterris SX. <sup>h</sup> rettid I. <sup>i</sup> Om. G. <sup>k</sup> riztwisnesse EILNPS. <sup>l</sup> Om. s. <sup>m</sup> shal G.  
 n and a CX. <sup>o</sup> the which I. <sup>p</sup> sette ELPS. <sup>q</sup> part w. <sup>r</sup> Om. s. <sup>s</sup> assayede s. <sup>t</sup> foure D. <sup>u</sup> wickid-  
 nesse IL. <sup>v</sup> vnto I. <sup>w</sup> the ILOSWX.

of Egypt vnto the greet flood of Eufraten;   
 19 Cyneos, and Cynyseos, and Sefhmonios,   
 20 and Etheos, and Phariseos, Raphaim for-   
 21 sothe, and Amorreos, and Chananeos, and   
 Gergeseos, and Gebeseos.

## CAP. XVI.

1 For Saray, the wijf of Abram, had not   
 geet to hym fre children; but hauynge   
 an hand mayden Egipcian, Agar bi name,   
 2 seyde to hir howsbond, Loo! the Lord   
 hath closid me, that Y may not bere; go   
 into myn hand maydyn, if perauenture   
 at the leste<sup>w</sup> of hir I take children. And   
 3 whanne he assentide to hir preiyng, he   
 toke Agar the Egipcian, hir hand mayden,   
 aftir ten 3eer that thei bigunnen to dwelle   
 in the londe of Chanaan, and she 3aue   
 4 hir a wijf to hir husbond. The which   
 3ede into hir; and she seyng hir silf   
 that she had conseyued, dispiside hir ladi.   
 5 And Saray seide to Abram, Vneuenli   
 thow dost azens me; I haue 3yuum myn   
 hand mayden into thi bosum, the which   
 seyng that she hath conseyued, hath me   
 to despit; the Lord deme bitwix me and   
 6 thee. To whom answeyng Abram, Lo!   
 he seith, thin hand maydyn is in thin   
 hond; vse hir as it is leueful. Thanne   
 Saray ouertraueilyng hir, she 3ede into   
 7 fly3t. And whanne the aungel of the   
 Lord hadde foundun hir biside the welle   
 of water in wildirnes, the which is in the   
 8 weye of Sur in desert, he seide to hir,   
 Agar, the hand mayden of Saray, whens   
 comyst thow, and whithir gost thow?   
 9 The which answeride, Fro the face of   
 Saray my ladi I flee. And the aungel   
 of the Lord seide to hir, Turne azen to   
 thi ladi, and be meke vndir the hondis of   
 10 hir. And eft, Multipliyng, he seith, I   
 shal multiplie thi seed, and it shal not be   
 11 nowmbrid for the multitude. And her-   
 afterward<sup>x</sup>, Loo! he seith, thow hast con-   
 seyued, and thow shalt bere a sone, and   
 thow shalt clep the name of hym Ys-

Cyneis, and Cyneseis, and<sup>x</sup> Cethmoneis, 19   
 and Etheis, and Fereseis, and Raphaym, 20   
 and Amorreis, and Cananeis, and Gerge- 21   
 seis, and Jebuseis.

## CAP. XVI.

Therfor Sarai, wijf<sup>y</sup> of Abram, hadde 1   
 not gendrid fre children; but sche hadde   
 a seruauntesse of Egypt, Agar bi name,   
 and seide<sup>z</sup> to hir hosebonde, Lo! the Lord<sup>a</sup> 2   
 hath closid me, that Y schulde not bere   
 child; entre thou to my seruauntesse, if in   
 hap Y schal take children, nameli of hir.   
 And whanne he assentide to hir preiyng,   
 sche took Agar Egipcian, hir seruauntesse, 3   
 after ten 3eer aftir that<sup>b</sup> thei begunne to   
 enhabite in<sup>c</sup> the lond of Chanaan, and sche   
 3af Agar wiif to hir hosebonde. And 4   
 Abram entride to Agar; and Agar sei3   
 that sche hadde conseyued, and sche di-   
 spiside hir ladi. And Saray seide to Abram, 5   
 Thou doist wickidli azens me; I 3af my   
 seruauntesse in to<sup>d</sup> thi bosum, which seeth,   
 that sche conseyuede, and dispisith me;   
 the Lord deme betwixe me and thee. And 6   
 Abram answerde and seide to hir, Lo! thi   
 seruauntesse is in thin hond; vse thou hir   
 as 'it likith<sup>e</sup>. Therfor for<sup>f</sup> Sarai turnentide   
 hir, sche fledde awei. And whanne the 7   
 aungel of the Lord hadde founde hir bi-   
 sidis a welle of watir in wilderness, which   
 welle is in the weie of Sur in deseert, he 8   
 seide to hir, Fro whennus comest thou   
 Agar, the seruauntesse of Sarai, and whi-   
 dur goist thou? Which answerde, Y fle fro   
 the face of Sarai my ladi. And the aun- 9   
 gel of the Lord seide to hir, Turne thou   
 azen to thi ladi, and be thou mekid vndir   
 hir hondis. And eft he seide, Y multi- 10   
 plying schal multiplie thi seed, and it   
 schal not be nounbrid for multitude. And 11   
 aftirward he seide, Lo! thou hast<sup>g</sup> con-   
 seyued, and thou schalt bere a sone, and   
 thou schalt clepe his name Ismael, for the   
 Lord hath herd thi turment; this<sup>h</sup> schal 12

<sup>w</sup> laste D. <sup>x</sup> ther afterward BDEFH.

<sup>x</sup> Om. c. <sup>y</sup> the wijf DEGILNPQRST. <sup>z</sup> she seide K. Sara seide s. <sup>a</sup> Lord God K. <sup>b</sup> Om. s. <sup>c</sup> Om. G   
 pr. m. s. <sup>d</sup> Om. ds. <sup>e</sup> the likith D *sec. m. sx.* likith to thee GR. likith, *ether as it is leue-*   
*ful* X. <sup>f</sup> Om. co. <sup>g</sup> hath A. <sup>h</sup> he this I.

mael, therthur; that the Lord hath herd  
 12 thin affliccioun; this shal be a feers man;  
 the hoond of hym azens alle, and the  
 hoond of alle azens hym; and 'forn azens<sup>y</sup>  
 alle his britheren he shal ficche taber-  
 13 naclis. Agar forsothe clepide the name  
 of the Lord that spak to hir, Thow God  
 that saw me; and she seide, Forsothe  
 here I haue seen the hyndirmore of thilk  
 14 that saw me. Therfor she nemnyde that  
 pytte, the pytte<sup>y</sup> of hym lyuyng and se-  
 ynge me; thilk is bytwix Cades and Ba-  
 15 rad. And Agar bare to Abram a sone,  
 the which clepide the name of hym Is-  
 16 mael. Of ei3ti and sixe wynter was  
 Abram, whanne Agar bare to hym Is-  
 mael.

## CAP. XVII.

1 After forsothe that he bigan to be of  
 nynti and nyne 3eer, the Lord aperide to  
 hym, and seide to hym, I God Almy3ti;  
 2 goo bifore me, and be thow perfite; I  
 shal sett my couenaunt of pees bitwix  
 me and thee; and I shal multiplie thee  
 3 ful hugeli. And Abram felle down al  
 4 redi in to the face. And God seide to  
 hym, I am, and I shal sett my couenaunt  
 with thee, and thow shalt be fader of  
 5 many folk of kynde; and thi name shal  
 no more be clepid Abram, but thow shalt<sup>z</sup>  
 be clepid Abraham, for I haue ordeyned  
 6 thee fadir<sup>zz</sup> of many folk of kynde; and  
 I shal make thee grow moost hugeli, and  
 I shall sett thee in folk of kynde, and  
 7 kyngis shal gon out of thee; and I shal  
 stable my couenaunt bitwix me and thee,  
 and bitwix thi seed after thee, in thi  
 kynredis, with euerlastynge boond of pees,  
 that I be thi God, and of thi seed after  
 8 thee; and I shal 3yue to thee and to  
 thi seed aftyr thee the loond of thi pil-  
 grimage, al the loond of Chanaan, into  
 euerlastyng possessioun, and I shal be the  
 9 God of hem. Eftsones God seide to A-  
 braham, And thow thanne shalt kepe my  
 couenaunt, and thi seed aftir thee, in her  
 10 kinredis. This is my couenaunt, that 3e

be a wielde man; his hond schal be azens  
 alle men, and the hondis of alle men  
 schulen be azens him; and he schal sette  
 tabernaclis euene azens alle his britheren.  
 Forsothe Agar clepide the name of the 13  
 Lord that spak to hir, Thou God that  
 sei3est me; for sche seide, Forsothe here  
 Y sei3 the hynderere<sup>i</sup> thingis of him that  
 si3 me. Therfor sche clepide thilke pit, 14  
 the pit of hym that lyueth and seeth me;  
 thilk pit is hitwix Cades and Barad.  
 And Agar childide a sone to Abram, which 15  
 clepide his name Ismael. Abram was of<sup>k</sup> 16  
 'ei3ti 3eere and sixe<sup>l</sup>, whanne Agar childide  
 Ysmael to hym.

## CAP. XVII.

Forsothe aftir that Abram bigan to be 1  
 of nynti 3eer and nyne, the Lord apperide  
 to hym, and seide to him, Y am Almy3ti  
 God; go thou bifore me, and be thou per-  
 fit; and Y schal sette my couenaunt of pees 2  
 bitwix me and thee; and Y schal mul-  
 tiplie thee ful greetli. And Abram felde 3  
 doun lowe on<sup>m</sup> his face. And God seide to 4  
 hym, Y am, and my couenaunt of pees is  
 with thee, and thou schalt be the<sup>n</sup> fadir of  
 many folkis; and thi name schal no more 5  
 be clepid Abram, but thou schalt be clepid  
 Abraham, for Y haue maad thee fadir of  
 many folkis; and Y schal make thee to 6  
 wexe ful greetli, and Y schal sette thee in<sup>o</sup>  
 folkis, and kyngis schulen go out of thee;  
 and<sup>p</sup> Y schal make my couenaunt bitwix<sup>q</sup> 7  
 me and thee, and bitwix<sup>q</sup> thi seed after  
 thee, in her generaciouns, bi euerlastynge  
 bond of pees, that Y be thi God, and of<sup>r</sup>  
 thi seed after thee; and Y schal 3yue to 8  
 thee and to thi seed after thee the lond of  
 thi pilgrimage<sup>s</sup>, al the lond of Chanaan,  
 in to euerlastyng possessioun, and Y schal  
 be the God of hem. God seide eft to 9  
 Abraham, And therfor thou schalt kepe  
 my couenaunt, and thi seed after thee, in  
 her generaciouns. This is my couenaunt, 10  
 which 3e schulen kepe bitwix me and

<sup>y</sup> from azenst *E sec. m.* <sup>yy</sup> spirit *A.* <sup>z</sup> shal *AE.* <sup>zz</sup> the fadir *BDEFH.*

<sup>i</sup> hyndere *CGF pr. m. KQRD.* <sup>k</sup> Om. *ELP.* <sup>l</sup> fourescore and sixe 3eer *D1T. f. 3eer and s. 3eer R.* <sup>m</sup> in to s.  
<sup>n</sup> Om. *I.* <sup>o</sup> Om. *LP.* <sup>p</sup> Om. *G.* <sup>q</sup> bitwene *I.* <sup>r</sup> God of s. <sup>s</sup> pilgrymaging *s.*

shulen kepe bitwix me and 3ow, and thi  
 seed after thee; ech maal of 3ow shal be  
 11 circumcidid, and 3e shulen circumside the  
 flehs of the ferthermore parti of 3oure  
 3eerde, that it be in tokne of bond<sup>a</sup> of  
 12 pees bitwix me and 3ow. A child of eijt  
 dayes shal be circumsidid in 3ow, ech  
 maal in 3oure kinredis, as wel the freman  
 of 3oure howshold as the bow3t man shal  
 be circumsidid, and who so euer were  
 13 of 3oure lynage; and my couenaunt shal  
 be in 3oure flehs into euerlastyng boond  
 of pees. The maal whos flehs of the vt-  
 14 termore parti of his 3erde were not cir-  
 cumsidid, that soule shal be don away  
 fro his puple; for he hath maad my  
 15 couenaunt wast. And God seide to Abra-  
 ham, Saray, thi wijf, thou shalt not clepe  
 16 Saray, but Sara; and I shal blis to hir,  
 and 'of hir<sup>b</sup> I shal 3yue to<sup>c</sup> thee a sone,  
 to whom I am to blis, and he shal be into  
 naciouns, and kyngis of puplis shal grow  
 17 of hym. And Abraham fel into his face,  
 and low3 in his herte, seiyng, Wenyst  
 thow, whethir a sone shal be born to a  
 man of an hundrid wynter, and Sara  
 18 nynti winter shal bere? And he seide to  
 the Lord, Wolde God Ysmael lyue bifore  
 19 thee. And the Lord seide to Abraham,  
 Sara, thi wijf, shal bere to thee a sone,  
 and thow shalt clep the name of hym  
 Ysaac, and I shal ordeyne my couenaunt  
 to hym into euerlastyng boond of pees,  
 20 and to his seed after hym; and vpon Is-  
 mael I haue herd thee, loo! I shal blis  
 to hym, and I shal encrees, and I shal  
 multiplie hym greetli; twelue dukis he  
 shal gendre, and I shal make hym into  
 21 a greet folk of kynde. But my coue-  
 naunt I shal maak stonde to Ysaac, whom  
 Sara shal bere to thee this tyme in the  
 22 tother 3eer. And whan the sermoun of  
 the speker with hym was endid, God  
 23 stiede<sup>d</sup> vp fro Abraham. Abraham for-  
 sothe toke Ysmael, his sone, and alle  
 the fre men of his hows, and alle whom  
 he had bow3t, alle the malis of alle men

3ou, and thi seed after thee; ech male  
 kynde of 3ou shal be circumcidid, and 3e<sup>11</sup>  
 schulen circumside the fleisch of 3oure  
 mannes 3eerde, that it be in to a signe of  
 boond of pees bytwixe me and 3ou. A 3ong<sup>12</sup>  
 child of eizte daies schal be circumsidid in  
 3ou, al male kynde in 3oure generaciouns,  
 as wel a borun seruauant as a seruauant  
 bou3t schal be circumsidid, and who euer  
 is of 3oure kynrede he schal be circum-  
 sidid; and my couenaunt schal be in 3oure<sup>13</sup>  
 fleisch in to euerlastyng boond of pees.  
 A man whos fleisch of his 3erde schal not<sup>14</sup>  
 be circumsidid, thilke man schal be doon  
 awei fro his puple; for he made voide my  
 couenaunt. Also God seide to Abraham,<sup>15</sup>  
 Thou schalt not clepe Saray, thi wijf, Sa-  
 rai, but Sara; and Y schal blesse hir, and<sup>16</sup>  
 of hir I schal 3yue to thee a sone, whom I  
 schal blesse, and he schal be in to naciouns,  
 and kyngis of puplis schulen be borun of  
 hym. Abraham felde down on his face,<sup>17</sup>  
 and leizede in his hert, and seide, Gessist  
 thou, whethir a sone<sup>t</sup> schal be borun to a  
 man of an hundrid 3eer, and Sara of nynti  
 3eer schal bere child<sup>u</sup>? And he seide to<sup>18</sup>  
 the Lord, Y wolde that Ismael lyue<sup>v</sup> bifore  
 thee. And the Lord seide to Abraham,<sup>19</sup>  
 Sara, thi wijf, schal bere a sone to thee,  
 and thou schalt clepe his name Ysaac, and  
 Y schal make my couenaunt to<sup>w</sup> hym in to  
 enerlastyng boond of pees, and to his seed  
 aftir hym; also on Ysmael Y haue herd<sup>20</sup>  
 thee, lo! Y schal blesse him, and Y schal  
 encrease, and Y schal multiplie him greetli;  
 he schal gendre twelue dukis, and Y schal  
 make hym in to a greet folk. Forsothe Y<sup>21</sup>  
 schal make my couenaunt to<sup>x</sup> Ysaac, whom  
 Sara schal childe to thee in this tyme in<sup>y</sup>  
 the tother<sup>z</sup> 3eer. And whanne the word<sup>22</sup>  
 of the spekere with hym was endid, God  
 stiede fro Abraham. Forsothe Abraham<sup>23</sup>  
 took Ismael, his sone, and alle the borun  
 seruauantis of his hous, and alle which he  
 hadde bou3te, alle the malis of alle men of  
 his hous, and circumsidide the fleisch of  
 her 3erde, anoon in that dai, as the Lord

<sup>a</sup> bondis D. <sup>b</sup> Om. D. <sup>c</sup> hyre D. <sup>d</sup> stey3 BDEFH.

child RT. <sup>u</sup> a child EFLPR. <sup>v</sup> liuede ELP. <sup>w</sup> my3te lyue s. <sup>w</sup> with s. <sup>x</sup> with s. <sup>y</sup> in to L.  
<sup>z</sup> oothir I.

of his hows, and he circumsidide the flehs of the vttermor parti of ther 3erde, anoon in that day, as God had comaundid 24 hym. Abraham was of nynti and nyne 3eer whan he circumsidide the flehs of 25 the vttermore parti of his 3erde, and Ismael, his sone, had fulfillid thrittene 3eer 26 in tyme of his circumsicioun. And the same day was Abraham circumsidid, and 27 Ysmael his sone, and alle men<sup>e</sup> of hys hows, as wel fre men as bow3t and aliens, togideris weren circumsidid.

## CAP. XVIII.

1 The Lord forsothe aperyde to hym in the valey of Mambre, sittynge in the dore of his tabernacle, in that heet of the day. 2 And whan he had areride vp the eyen, thre men stondynge ny3 hym aperiden to hym. Whom whan he had seen, he ranne into the a3en comyng of hem fro the dore of his tabernacle, and he low- 3 tide into<sup>f</sup> the erthe, and seide, Lord, if I haue foundun grace in thin eyen, ouer- 4 passe thow not thi seruaunt, but I shal bringe to a litil mesure of water, and 3oure fete be wayshid, and reste thow<sup>g</sup> 5 vnder a tree; and I shal sett a morsel of breed, and 3oure herte be counfortid; aftyrward 3e shulen passe forthe; and therfor forsothe 3e boweden down to 3oure seruant. The whiche seiden, Do 6 as thow hast spokun. Abraham hyede into the tabernacle, to Sara, and seide to hir, Hye, and mynge togidre thre half buysshelis of clene flowre; and make 7 looues bakun vndur ayshen. He forsothe ranne<sup>h</sup> to the droue, and toke thens a calf moost tendre and best, and 3auc a child, the which hyede, and sethede it; 8 and toke butter, and mylk, and the calf the which he had sothun, and sette bifore hem; he forsothe stode biside hem vndir 9 the tre. And whanne thei hadden etun, thei seiden to hym, Where is Sara thi wijf? He answeride, Loo! in hir taber-

comaundide him<sup>a</sup>. Abraham was of nynti<sup>24</sup> 3eer and nyne whanne he circumsidide the fleisch of his 3eerd, and Ismael, his<sup>25</sup> sone, hadde fillid threttene 3eer in the tyme of his circumsicioun. Abraham was<sup>26</sup> circumsidid in the same day, and Ismael his sone, and alle men<sup>b</sup> of his hows, as<sup>27</sup> wel borun seruauntis as bou3t and aliens, weren circumcidid togidre.

## CAP. XVIII.

Forsothe in the vanei of Mambre the<sup>1</sup> Lord apperide to Abraham, sittynge in the dore of his tabernacle, in thilke heete of the dai. And whanne he<sup>c</sup> hadde reisid<sup>d</sup> 2 his izen, thre men apperiden to hym, and stoden ny3 hym<sup>e</sup>. And whanne he<sup>f</sup> hadde seyn hem, he ran fro the dore of his tabernacle in to the meting of hem, and he worschypide on erthe, and seide, Lord, if<sup>3</sup> Y haue founde grace in thin izen, passe thou not thi seruaunt, but I schal brynge<sup>4</sup> a litil watir, and 3oure feet be waischid, and reste 3e vndur the tre; and Y schal<sup>5</sup> sette a mussel of breed, and 3oure herte be counfortid; aftirward 3e schulen passe; for herfor 3e bowiden to 3oure seruaunt. Whiche seiden, Do thou as thou hast spoke. Abraham hastide in to the taber- 6 nacle, to Sare, and seide to hir, Hast thou, meddle thou<sup>h</sup> thre half buschelis of clene flour; and make thou looues bakun vndur aischis. Forsothe he ran to the droue of<sup>7</sup> beestis, and took therof a calf moost tendre and best, and 3af to a child, which hastide, and sethede the calfe; and he took botere,<sup>8</sup> and mylk, and the calf which he hadde sode, and settide<sup>i</sup> bifore hem; forsothe Abraham stood bisidis hem vndur the tre. And whanne thei hadden etc, thei seiden<sup>9</sup> to hym, Where is Sare thi wijf? He answerde, Lo! sche is in the tabernacle. To<sup>10</sup> whom the Lord seide, Y schal turne a3en,

<sup>e</sup> the men BDEFH. <sup>f</sup> in BDEFH. <sup>g</sup> 3ou BDEFH. <sup>h</sup> rennyd BEFH. rennyng D.

<sup>a</sup> to him. s. <sup>b</sup> the men D. <sup>c</sup> Abraham s. <sup>d</sup> reisid vp. s. <sup>e</sup> Om. BN. <sup>f</sup> Abraham E. <sup>g</sup> brynge the E. <sup>h</sup> Om. D. <sup>i</sup> sette s.

10 nacle she is. To whom he seide, Turn-  
 ynge azen I shal com to thee this tyme,  
 the lijf ledere; and Sara, thi wijf, shal  
 haue a sone. The which thing herd,  
 Sara low<sub>3</sub> bihynde the dore of the taber-  
 11 nacle. Forsothe thei weren bothe oold,  
 and of greet age, and to Sara fluxis of  
 12 blood hadden laft to be maad. The  
 which low<sub>3</sub> priueli, seiynge, After that  
 I am bicom oold, and my lord is an  
 olde man, shal I 3yue bysynes to lust?  
 13 The Lord forsothe seide to Abraham,  
 Whi low<sub>3</sub> Sara, thi wijf, seiynge, whe-  
 ther I an oold woman am verreily to  
 14 bere child? whether eny thing is to God  
 hard? Aftir the sawe bitwix vs I shal  
 turne azen to thee this<sup>k</sup> same tyme, the  
 lijf leder; and Sara shal haue a sone.  
 15 Sara denyede, seiynge, I low<sub>3</sub> not, thur<sub>3</sub>  
 drede afeerd. The Lord forsothe, It is  
 16 not, he seide<sup>l</sup>, so, but thow low<sub>3</sub>. Thanne  
 whanne the men were rysun thens, thei  
 dressiden her eyen azens Sodom; and  
 Abraham 3ede with, ledynge forth hem.  
 17 And the Lord seide, Whether I mow  
 hide fro Abraham thingis that Y am to  
 18 do, sith he is to be into a greet folk of  
 kynde and moost strong, and alle na-  
 cions of the<sup>m</sup> erthe ben to be blissid in  
 19 hym? I woot forsothe that he is to co-  
 maunde his sones, and to his hows aftir  
 hym, that thei kepen the wey of the  
 Lord, and that thei do ryztwisnes, and  
 dom, that the Lord brynge to for Abra-  
 ham alle thingis that he hath spokuu to  
 20 hym. And so the Lord seide, The cry  
 of Sodom and Gomor is multiplied, and  
 21 the synne of hem is myche agreedgyd; I  
 shal go down, and se whether the cry  
 that is comen to me thei han fulfillid in  
 22 dede, or it<sup>n</sup> is not so that I wyte. And  
 thei turneden hem silf<sup>o</sup> thens, and 3eden  
 a wey<sup>p</sup> to Sodom. Abraham forsothe 3it  
 23 stode before the Lord, and nei3ynge seith,  
 Whether thow shalt lese the ryztwis with  
 24 the wickid? if there ben<sup>q</sup> fifti ryztwis in

and Y schal come to thee in this tyme, if  
 Y lyue; and Sare, thi wijf, schal haue a  
 sone. Whanne this was herd, Sare leizede  
 bihynde the dore of the tabernacle. For-  
 11 sothe bothe weren olde, and of greet age,  
 and wommans termes ceessiden to be maad  
 to Sare. And she leizede, seiynge pryueli,  
 12 after that Y wexede eld, and my lord is  
 eld, schal Y 3yue diligence to lust? For-  
 13 sothe the Lord seide to Abraham, Whi  
 leizeth<sup>k</sup> Sare, thi wijf, seiynge, whether Y  
 an eld womman schal bere child<sup>l</sup> verili?  
 14 whether ony thing is hard to God? Bi  
 the biheeste Y schal turne azen to thee in  
 this<sup>m</sup> same tyme, if Y lyue; and Sara  
 schal haue a sone. <sup>l</sup>Sare was afeerd for  
 15 drede, and denyede, seiynge, Y leizede not.  
 Forsothe the Lord seide, It is not so, but  
 thou leizedist. Therfor whanne the men  
 16 hadden risen<sup>n</sup> fro thennus, thei dressiden  
 the izen azens Sodom; and Abraham 3ede  
 to gidre, ledynge hem forth. And the  
 17 Lord seide, Wher Y mowe hele fro Abra-  
 ham what thingis Y schal do, sithen he  
 18 schal be in to a greet folk and moost  
 strong, and alle nacions of erthe schulen  
 be blessid in hym? For Y woot that Abra-  
 19 ham schal comaunde hise children, and his  
 hows after hym, that thei kepe the weie of  
 the Lord, and that thei do ryztfulnesse and  
 don, that the Lord bringe for Abraham  
 alle thingis whiche he spak to Abraham.  
 And so the Lord seide, The cry of men  
 20 of Sodom and of men of Gomorre is mul-  
 tiplied, and her synne is agreggid greetli;  
 Y schal come doun, and schal<sup>nn</sup> se whether  
 21 thei han fillid in werk the cry that cam to  
 me, that Y wite whether<sup>o</sup> it is not so. And  
 22 thei turneden han fro thennus, and 3eden  
 to Sodom. Abraham sotheli<sup>p</sup> stood 3it bi-  
 fore the Lord, and nei3ede, and seide,  
 23 Whether thou schalt leese a iust man with  
 the<sup>q</sup> wickid man<sup>r</sup>? if fifti iust men ben in  
 24 the citee, schulen thei perische togidere<sup>s</sup>,  
 and schalt thou not spare that place for  
 fifti iust men, if thei ben ther ynne? Fer  
 25

<sup>k</sup> Om. D. <sup>l</sup> seyth E sec. m. <sup>m</sup> Om. BDEFH. <sup>n</sup> whether it E pr. m. <sup>o</sup> seluen BDEFH. <sup>p</sup> Om. F.  
<sup>q</sup> Om. D.

<sup>k</sup> leizide plurcs. <sup>l</sup> a child LX sec. m. <sup>m</sup> the ELP. <sup>n</sup> be risen L. <sup>nn</sup> Om. KM sec. m. s pr. m. I shal x.  
<sup>o</sup> wher DQQRD. <sup>p</sup> Om. F. <sup>q</sup> a K. <sup>r</sup> Om. S. <sup>s</sup> Om. 6 sec. m.

the citee, shulen thei peryshe to gidere, and shalt thou not spare to that place for fifti rjztwis, if thei shulen be in it? 25 Be it fer fro thee that thou do this thing, and sle the ryztwis with the wickid, and the rjztwis be maad as the wickid; this is not thin that demyst al the erthe; 26 thou shalt not do that dom. And the Lord seide to hym, If Y shal fynde in Sodom fifti rjztwis in the myddil of the cytee, I shal forzyue to al the place for 27 hem. Abraham answeride and seith<sup>r</sup>, For oons I bigan, I shal speke to the Lord my God, whan Y am powder and 28 aske<sup>s</sup>; what if there weren bi fyue lesse than fifti ryztwis, shalt thou do away al the cite for fyue and fourty? And he seith, I shal not do away, if I shal fynde 29 there fyue and fourti. And eftsonys he spake to hym, If forsothe fourti weren foundun there, what shalt<sup>ss</sup> thou do? He 30 seith, I shal not smyte for fourti. Y biseche thee, he seith, ne indeyne thou, Lord, if I speke; what if there weren foundun thretti? He answeride, I shal 31 not do, if I shal fynde thretti<sup>t</sup>. For onus, he seith, I bigan, I shal speke to my Lord; what if there weren foundun twenti? He seyde<sup>u</sup>, I shal not sle for 32 twenti. I biseche, he seith, Lord, be thou not wrooth, if 3it oons I speke; what if there be foundun ten? He seide, 33 I shal not do away for ten. The Lord 3ede aweie, after that he had ceesid to speke to Abraham, and he was turnyd a3en into his place.

## CAP. XIX.

1 And two aungels comen to Sodom at euen, sittinge Loth in the 3atis of the cyte. The whiche, whanne he had seen hem, roos, and 3ede to mete with hem, and honowride<sup>v</sup> bowide into the erthe, 2 and seide, I prey 3ow, syres, bowith down into the hows of 3oure child, and dwellith there; wayshith 3oure fete, and erly

<sup>r</sup> seyde *E sec. m.*    <sup>s</sup> ashes *D.*    <sup>ss</sup> shal *A.*    <sup>t</sup> ther thretti *BDEFH.*    <sup>u</sup> seith *BDFH.*    <sup>v</sup> anourede *BEFH.*    worschepede *D.*

<sup>t</sup> the *s.*    <sup>u</sup> Om. *s.*    <sup>v</sup> Om. *s.*    <sup>w</sup> asshen *ELP.*    <sup>x</sup> Om. *c.*    <sup>y</sup> Om. *ELP.*    <sup>z</sup> in to *s.*    <sup>a</sup> dignacioun *G.*  
<sup>b</sup> in to *w.*    <sup>c</sup> the erthe *GIKLMS.*

be it fro thee that thou do this thing, and sle a<sup>t</sup> iust man<sup>u</sup> with a<sup>t</sup> wickid man<sup>u</sup>, and that a iust man be maad as a wickid man; this is not thin that demest al erthe; thou schalt not make this doom. And the Lord 26 seide to him, If Y schal fynde in Sodom fifti iust men in the<sup>v</sup> myddis of the citee, Y schal forzyue to al the place for hem. Abraham answerde and seide, For Y bigan 27 onys, Y schal speke to my Lord, sithen Y am dust and aische<sup>w</sup>; what if lesse than 28 fifti iust men bi fyue ben, schalt thou do away al the cite for fyue and fourti? And the Lord seide, Y schal not do awei, if I schal fynde fyue and fourti there. And<sup>x</sup> 29 eft Abraham seide to hym, But if fourti ben there, what schalt thou do? The Lord seide, Y schal not smyte<sup>y</sup> for fourti. Abraham seide, Lord, Y biseche, take thou 30 not to <sup>z</sup>indignacioun<sup>a</sup>, if Y speke; what if thretti be foundun there? The Lord answerde, Y schal not do, if Y schal fynde thretti there. Abraham seide, For Y bigan 31 onys, Y schal speke to my Lord; what if twenti be foundun there? The Lord seide, Y schal not sle for twenti. Abraham seide, 32 Lord, Y biseche, be thou not wrooth, if Y speke 3it onys; what if ten be founden there? The Lord seide, Y schal not do away for ten. The Lord 3ede forth, after 33 that he ceesside to speke to Abraham, and Abraham turnede a3en in to his place.

## CAP. XIX.

And tweyne aungels camen to Sodom 1 in the euentide, while Loth sat in the 3atis of the citee. And whanne he hadde seyn hem, he roos, and 3ede a3ens hem, and worschipide lowe to<sup>b</sup> erthe<sup>c</sup>, and seide, My 2 lordis, Y biseche, bowe 3e in to the hous of 3oure child, and dwelle 3e there; waische 3e 3oure feet, and in the morewtd 3e

3e shal go forth into 3oure weye. The  
 whiche seiden, Nay, but in the street we  
 3shulen dwel. He myche constreynede  
 hem, that thei shulden turne to hym. And  
 hem goon into his hows, he made a feest,  
 4sethede<sup>w</sup> therf breed, and thei eten. For-  
 sothe bifore that thei shulden go to leg-  
 gen, men of the cytee setten about his  
 hows, fro child to oold man, al the puple  
 5to gider; and thei clepeden Loth, and  
 seiden to hym, Where ben the men that  
 comen in to thee at nyzt? lede hem out  
 6hidir, that we knowen hem. Loth gon  
 oute to hem bilynde the rigge, and tynd-  
 7yunge to the dore, seith, Wole 3e not, I  
 preye, my britheren, wole 3e not this  
 8yuel don. I haue two dou3tren, the  
 whiche 3it knewen not<sup>x</sup> man; I shal lete  
 hem out to 3ow, and mys vsith hem as it  
 shal like to 3ow, so that 3e don no thing  
 of yuel to thes men, for thei ben comun  
 9ynne vndur the shadew of my roof. And  
 thei seiden, Go a3en thider. And eft-  
 sonys, Thow art comen in, thei seiden,  
 as a comelyng; whether that thow deme?  
 thee thi silf thanne more than thes we  
 shulen ouertraueyl. And foors thei maden  
 to Loth moost hidowsly. Now ny3 it was  
 that thei shulden vp breke the 3atis;  
 and lo! the men putten to hoonde, and  
 10brou3ten into hem Loth, and<sup>y</sup> closeden<sup>z</sup>  
 the dore. And hem that weren with out  
 11thei smyten with blyndnes, fro the leest  
 vnto the moost; so that the dore thei  
 my3ten not fynde. And thei seiden to  
 12Loth, Hast thow here eny man of thin,  
 sone in lawe, or sones, or dou3tres; alle  
 that ben thin lede out of this citee, we  
 shulen do away this place, therthur3  
 13that the cry of hem is ful encresid bifore  
 the Lord, the which sende vs that we  
 lesen hem. And so Loth gon out, spake<sup>a</sup>  
 to his sonys in lawe, the whiche weren  
 14to take his dou3teres, and he seide, Risith,

schulen go in to 3oure weie. Whiche<sup>d</sup>  
 seiden, Nay, but we schulen dwelle in the  
 street. He constreynede hem greetli, that 3  
 thei schulden turne to hym. And whanne  
 thei weren<sup>e</sup> entrid in to his hous, he made  
 a feeste, he<sup>f</sup> bakide therf breed, and thei  
 eten. Forsothe bifore<sup>g</sup> that thei 3eden to 4  
 sleepe, men of the citee compassiden his  
 hows, fro a child 'til to<sup>h</sup> an eld man, al  
 the puple togidre; and thei clepiden Loth, 5  
 and seiden to him, Where ben the men  
 that entriden to thee to nyzt? brynge hem  
 out hidur, that we 'knowe hem<sup>i</sup>. And 6  
 Loth 3ede out to hem 'bilynde the bak<sup>k</sup>,  
 and closide the dore, and seide, Y biseche, 7  
 nyle 3e, my britheren, nyle 3e do this yuel.  
 Y haue twey dou3tris, that<sup>l</sup> knewen<sup>m</sup> not 3it 8  
 man; Y schal lede out hem to 3ou, and  
 mys vse 3e hem as it plesith 3ou<sup>n</sup>, so that  
 3e doon noon yuel to these men, for thei  
 entriden vndur the schadewe of my roof.  
 And thei seiden, Go thou fro hennus. And 9  
 eft thei seiden, Thou entridist<sup>o</sup> as a come-  
 lyng; wher<sup>p</sup> that thou deme<sup>q</sup>? therfor we  
 schulen turment thee more than these.  
 And thei diden violentli<sup>r</sup> to Loth ful  
 greetli. Thanne it was ny3 that thei wolden  
 breke<sup>s</sup> the doris; and lo! the men put-10  
 tiden<sup>t</sup> hoond, and ledden in Loth to hem,  
 and thei closiden the dore. And thei 11  
 smyten<sup>u</sup> with blyndnesse hem that weren  
 withoutforth, fro the leest til to the moost;  
 so that thei my3ten not fynde the dore.  
 Forsothe thei seiden to Loth, Hast thou 12  
 here ony man of thine, hosebonde of thi  
 dou3ter, ethir<sup>v</sup> sones, ethir<sup>w</sup> dou3tris; lede  
 thou<sup>x</sup> out of this citee alle men that ben  
 thine<sup>y</sup>, for we schulen do away this place<sup>z</sup>, 13  
 for the cry of hem encreesside bifore the  
 Lord, which sente vs that we leese hem.  
 And so<sup>a</sup> Loth 3ede out, and spak to the 14  
 hosebondys of his dou3tris, that schulden<sup>b</sup>  
 take hise dou3tris, and seide, Rise 3e, and  
 go 3e out of this place; for the Lord schal

<sup>w</sup> seeth D.    <sup>x</sup> no BDEFH.    <sup>y</sup> Om. D.    <sup>z</sup> schetten D.    <sup>a</sup> spekith D.

<sup>d</sup> the whiche KS.    <sup>e</sup> Om. C.    <sup>f</sup> and I.    <sup>g</sup> Om. G.    <sup>h</sup> to DGS. vnto I.    <sup>i</sup> knowe hem, *that is, bi leccherye*  
*ayenus kynde* BCINOPX.    <sup>k</sup> on the bachalf KS.    <sup>l</sup> whiche S.    <sup>m</sup> knowen S.    <sup>n</sup> to 3ou KS.    <sup>o</sup> en-  
 tridist hithers.    <sup>p</sup> whether S.    <sup>q</sup> shalt deme us S.    <sup>r</sup> violence *cet. omnes*.    <sup>s</sup> breke vp S.    <sup>t</sup> putten C.  
 puttiden to S.    <sup>u</sup> smytiden IN. smote S.    <sup>v</sup> or ELP.    <sup>w</sup> or ELP. other F.    <sup>x</sup> Om. D.    <sup>y</sup> therinne K *sec. m.*  
<sup>z</sup> yuel place B *pr. m.*    <sup>a</sup> Om. E.    <sup>b</sup> thei schulden A *pr. m.*

and goth out fro this place, for the Lord shal do aweie this cite. And he was  
 15 seen to hem as pleiyngge to speke. And whanne was morutyde, the aungels constreyneden hym, seiynge, Aryse, and take thi wijf, and thi two dow3trys, that thou hast, lest and thou with<sup>b</sup> perishe in the  
 16 wickidnes of the citee. And hym denyngge, thei token the honde of hym, and the honde of the wijf, and of the two dow3tren of hym; ther thur3 that the  
 17 Lord wolde spare to hym. And thei ledde hym out, and puttiden<sup>c</sup> hym out of the cyte. There thei speken to hym, seiynge, Saue thi soule; wole<sup>d</sup> thou not bihold bihynde thi bak, and stonde thou not in al the regioun about, but in the hille make thee saf, lest and thou with  
 18 perishe. And Loth to hem seide, My  
 19 lord, I biseche, for thi seruaunt hath foundun grace bifore thee, and thou hast magnyfyed grace and thi mercy, that thou hast don with me, that thou sauedist my soule; I may not in the hil be sauyd, lest perauenture yuel take me, and die;  
 20 there is a cite here ny3 a litle, to which Y may fle, and I shal be saf in it; whether it is not litel? and<sup>e</sup> my soule shal  
 21 lyue in it. And he seide to hym, Lo! in that I haue take thi preieris, that I subuerte not the citee for the which thou  
 22 hast spokun; hye, and be thow<sup>f</sup> maad saf there, for I shal not mow do eny thing to the tyme that<sup>g</sup> thou be gon yn thidir. Therefore the name of that citee is clepid  
 23 Segor. The sunne is gon out vpon the erthe, and Loth is gon in to Segor.  
 24 Thanne the Lord reynede vpon Sodom and Gomor brentoon and fier, fro the  
 25 Lord fro heuene, and he subuertide thes citees, and al the regioun about, alle dwellerys of citees, and alle growyngge  
 26 thingis of the erthe. And the wijf of hym, biholdyngge<sup>h</sup> bihynde her, was turned

do away this citee. And he was seyn to hem to speke as pleiyngge. And whanne  
 15 the morewid was, the aungels constreyneden hym<sup>c</sup>, and seiden, Rise thou, and take thi wijf, and thi twey dou3tris whiche thou hast, lest also thou perische to gidere in the<sup>d</sup> synne of the<sup>e</sup> citee. While<sup>f</sup> he  
 16 dissymelide<sup>g</sup>, thei token his hond, and the hond of his wijf, and of his twey doutris; for the Lord sparide hym<sup>h</sup>. And thei  
 17 ledde out hym, and settiden<sup>i</sup> with out the citee. There thei spaken to him, and seiden, Saue thou<sup>ii</sup> thi lijf; nyle thou biholde bihynde thi bac, nether stonde thou in al the cuntre aboute, but make thee saaf in the hil; lest also thou perische to gidere. And Loth seide to hem, My lord,  
 18 Y biseche, for thi seruaunt hath founde  
 19 grace bifore thee, and thou hast magnyfyed<sup>k</sup> thi grace and mercy, which thou hast do with<sup>l</sup> me, that thou schuldist saue my lijf; Y may not be saued in the hil, lest perauenture yuel take me, and Y die; a  
 20 litil citee<sup>m</sup> is here bisidis, to which<sup>n</sup> Y may fle, and Y schal be saued<sup>o</sup> ther ynne; where it is not a litil citee? and my soule schal lyue<sup>p</sup> ther ynne. And he seide to Loth,  
 21 Lo! also in this Y haue resseyued thi preieris<sup>q</sup>, that Y distrye not the citee, for which thou hast spoke; haste thou<sup>r</sup>, and  
 22 be thou saued there, for Y may not do ony thing til thou entre thidir. Therfor the name of that citee was<sup>s</sup> clepid Segor. The  
 23 sunne roos on erthe, and Loth entride in to Segor. Therfor the Lord reynede on  
 24 Sodom and Gomorre brynston and fier, fro the Lord fro<sup>t</sup> heuene, and distriede these  
 25 citees, and<sup>u</sup> al the cuntrey aboute; *he distriede* alle enhabiters<sup>v</sup> of citees<sup>w</sup>, and all grene thingis of erthe. And his<sup>x</sup> wijf  
 26 lokide abac, and was<sup>y</sup> turned in to an ymage of salt. Forsothe Abraham risyngge  
 eerly, where he stood bifore with the Lord, bihelde Sodom and Gomorre, and al the  
 28

<sup>b</sup> Om. D. <sup>c</sup> putten BDEFH. <sup>d</sup> wilne BEFH. wele D. <sup>e</sup> Om. D. <sup>f</sup> Om. BDEFH. <sup>g</sup> Om. BDEFH.  
<sup>h</sup> biholdyngge A.

<sup>c</sup> Loth s. <sup>d</sup> Om. s. <sup>e</sup> this I. <sup>f</sup> the while KS. <sup>g</sup> feynede s. <sup>h</sup> hem s. <sup>i</sup> sette *him* s. <sup>ii</sup> Om. G.  
<sup>k</sup> made grete s. <sup>l</sup> to s. <sup>m</sup> hil L. <sup>n</sup> the which I. <sup>o</sup> saaf s. <sup>p</sup> be saued G. <sup>q</sup> preier G. <sup>r</sup> thee ELP.  
<sup>s</sup> is I. <sup>t</sup> of K. <sup>u</sup> Om. E. <sup>v</sup> the duellers s. <sup>w</sup> tho citees KSX. <sup>x</sup> Lothis s. <sup>y</sup> she was s.

27 into an ymage of salt. Abraham forsothe  
 arysynge eerly, where he stode bifore-  
 28 hond with the Lord, bihelde Sodom and  
 Gomor, and al the erthe of that<sup>i</sup> regioun;  
 and saw a multitude of sparkis<sup>k</sup> steinyng  
 vp fro the erthe, as smook of a furneis.  
 29 Whan forsothe God had subuertid the  
 citees of that regioun, he recordide of  
 Abraham, and dylyueride Loth fro the  
 subuersioun of citees in whiche he had  
 30 dwellid. And Loth stiede<sup>l</sup> vp fro Segor,  
 and dwellid in the hil, and hys two dow3-  
 tris with hym, forsothe he dredde to dwel  
 in Segor; and he dwellide in a spelunc<sup>m</sup>,  
 'or a den<sup>n</sup>, he and his two dow3terys with  
 31 hym. And the more seide vnto<sup>o</sup> the lesse,  
 Our fadir is old, and noon of the men is  
 left in the lond, that my3ten gon into vs,  
 32 after the maner of al londe; come, and  
 make we hym drunkun with wyne, and  
 slepe we with hym, that we moun kepe  
 33 the seed of oure fadir. And so thei 3auen  
 to her fadir to drynk wyne that ny3t,  
 and the more was gon yn, and slept with  
 the fadir; and he felide nother whan the  
 dow3ter ley down, ne whan she aroos.  
 34 And the tother day the more seide to the  
 lasse, Lo! 3istirday I slept with my fadir,  
 3yue we hym to drynk wyne also this  
 ny3t, and thow shalt slepe with hym, that  
 35 we sauene the seed of oure fadir. And  
 thei 3auen also that ny3t to her fadir  
 wyne for to drynk, and the lesse gon  
 ynne slept<sup>p</sup> with hym; and nother than  
 forsothe he felide whan he lay bi hir, or  
 36 whan she aroos. Thanne conseyuened  
 the two dow3tris of Loth of her fader.  
 37 And the more bare a sone, and clepide  
 the name of hym Moab; he is the fadir  
 of Moabytes vnto the day that is now.  
 38 And the lesse bare a sone, and clepid the  
 name of hym Amon, that is, the sone of  
 my<sup>q</sup> puple; he is the fadir of Amonytes  
 3it to this day.

lond of that cuntrey; and he sei3 a deed  
 sparle styng<sup>z</sup> fro erthe<sup>a</sup>, as the smoke of  
 a furneis. For whanne God distriede the<sup>29</sup>  
 citees of that cuntrey, he hadde mynde of  
 Abraham, and delyuerede<sup>b</sup> Loth fro de-  
 striyng of the citees in whiche he dwell-  
 ide. And Loth stiede<sup>c</sup> fro Segor, and<sup>30</sup>  
 dwellide<sup>d</sup> in the hil, and hise twey dou3-  
 tris with him, for he dredde to dwelle in  
 Segor; and he dwellide in a denne, he and  
 his twey<sup>e</sup> dou3tris with hym. And the<sup>31</sup>  
 more dou3tre seide to the lasse, Oure fadre  
 is eld, and no<sup>f</sup> man is left in<sup>s</sup> erthe, that  
 may entre to vs, bi the<sup>h</sup> custom of al  
 erthe; come thou, make we him drunkun<sup>32</sup>  
 of wyn, and slepe we<sup>i</sup> with him, that we  
 moun kepe seed<sup>k</sup> of oure fadir. And so<sup>33</sup>  
 thei 3auen to her fadir to drynke wyn in  
 that ny3t, and the more<sup>l</sup> dou3ter entrede,  
 and slepte with<sup>m</sup> hir fadir; and he feelide  
 not, nethir whanne the dou3tir lay down,  
 nether whanne sche roos. And in<sup>n</sup> the<sup>34</sup>  
 tothir<sup>o</sup> dai the more dou3tir seide to the  
 lasse<sup>p</sup>, Lo! Y slepte 3istirdai with my fa-  
 dir, 3yue we to hym to drynk wyn also in  
 this ny3t; and thou schalt<sup>q</sup> slepe with  
 hym, that we saue seed<sup>r</sup> of oure fadir.  
 And thei 3auen to her fadir also in that<sup>35</sup>  
 ny3t to drynke wyn, and the<sup>s</sup> lesse dou3tir  
 entride, and slepte with him; and sotheli  
 he feelide not thanne whanne sche lay  
 down, nether whanne sche roos. Therfor<sup>36</sup>  
 the twei dou3tris of Loth conseyuened of  
 hir fadir. And the more dou3tre childide<sup>37</sup>  
 a sone, and clepide his name Moab; he is  
 the fadir of men of Moab 'til in to<sup>t</sup> present  
 dai. And the lesse dou3ter childide a sone,<sup>38</sup>  
 and clepide his name Amon, that is, the  
 sone of my puple; he is the<sup>tt</sup> fadir of men  
 of Amon til to day.

<sup>i</sup> thilk BDEFH. <sup>k</sup> sperklis BDEFH. <sup>l</sup> stey3 BDEFH. <sup>m</sup> cawe D. <sup>n</sup> Om. BDEFH. <sup>o</sup> to BDEFH.  
<sup>p</sup> slepe D. <sup>q</sup> many A.

<sup>z</sup> styng<sup>z</sup> vp s. <sup>a</sup> the erthe s. <sup>b</sup> he delyuerede s. <sup>c</sup> stiede vp I. <sup>d</sup> duelte s. <sup>e</sup> Om. G. <sup>f</sup> noon  
 of BN. <sup>g</sup> on KL. <sup>h</sup> Om. K. <sup>i</sup> Om. E. <sup>k</sup> the seed s. <sup>l</sup> more or the eldre s. <sup>m</sup> with him E. <sup>n</sup> Om. s.  
<sup>o</sup> oothir I. <sup>p</sup> lasse or the 3unger s. <sup>q</sup> Om. D. <sup>r</sup> the seed EKS. <sup>s</sup> so the I. <sup>t</sup> vnto this I. til in to this s.  
<sup>tt</sup> Om. I.

## CAP. XX.

1 Abraham thens gon into the sowth  
londe, dwellide bitwix Cades and Sur,  
2 and he was pilgrym in Gererys; and he  
seide of<sup>r</sup> Sara, his wijf, My sistyr she is.  
Thanne sende<sup>s</sup> Abymalech, the kyng of  
3 Gerere, and toke hyr. God forsothe com  
to Abymalech bi sweuyn in the nyzt, and  
seide to hym, Lo! thow shalt die, for the  
wijf that thow hast takun, for<sup>t</sup> she hath  
4 a man. Abimalech forsothe had not  
towchid hir, and seith, Lord, whether an  
vnkunynge folk of kynde and a ryztwys  
5 thow shalt slee? Seide he not to me, my  
sistir she<sup>u</sup> is, and she seith, my brother  
he is? In symplenes of myn herte, and  
6 clenness of myn hondis I dide this. And  
the Lord seide to hym, I knowe that  
thur<sup>3</sup> symplenes of herte thow didist, and  
therfor Y kepte thee, that thow shuld  
not synne in me, and I suffryde not that  
7 thow shuld towche hyr; now thanne  
zelde the wijf to hir man, for a prophet  
he is; and he shal preie for thee, and  
thow shalt lyue; if sotheli thow wolt  
not zeldyn, wite thow<sup>v</sup> that thur<sup>3</sup> deeth  
thow shalt die, thow and alle that ben  
8 thyn. And anoon of the nyzt rysynge,  
Abimalech clepide alle his seruauntis, and  
spake alle thes wordis in the eeris of  
hem; and alle men dredden hem greetli.  
9 Abymalech forsothe clepide also Abra-  
ham, and seide to hym, What hast thou  
don to vs? what han we synned in thee,  
for thow hast brouzt ynne vpon me and  
vpon my rewme a greet synne? thingis  
that thow shuld not do thow hast don  
10 to vs. And eftsonys askynge seith, What  
hast thou seen that that<sup>w</sup> thow shuld  
11 don? Abraham answeyde, I thouzte with  
my silf, seiynge, perauenture the drede  
of God is not in this place, and thei shal  
12 sle me for my wijf; ellis forsothe and  
verreili my sister she is, the dowzter of  
my fadir, and not the dowzter of my mo-  
13 dir; and I toke her into a<sup>x</sup> wyif; and

## CAP. XX.

Abraham zede<sup>u</sup> forth fro thennus in to  
the lond of the south, and dwellide bitwix  
Cades and Sur, and was<sup>v</sup> a pilgrym in  
Geraris; and he seide of Sare, his wijf,  
2 Sche is my sistir. Therfor Abymalec,  
kyng of Gerere, sente, and took hir.  
Sotheli God cam to Abymalec bi a sweuene<sup>3</sup>  
in the nyzt, and seide to hym, Lo! thou  
schalt die, for the wooman which thou  
hast take, for sche hath an hosebond. For-  
4 sothe Abymalech touchide not hir; and  
he seide, Lord, whether thou schalt sle  
folc vnkunynge<sup>w</sup> and iust? Whether he<sup>s</sup>  
seide not to me, Sche is my sistir, and  
sche seide, He is my brother? In the<sup>x</sup> sym-  
pleness of myn herte, and in the<sup>x</sup> clen-  
ness of myn hondis Y dide this. And the<sup>6</sup>  
Lord seide to hym, And<sup>v</sup> Y woot that thou  
didist bi symple herte, and therfor Y kepte<sup>z</sup>  
thee, lest thou didist synne a<sup>3</sup>ens me, and  
I suffryde not that thou touchidist<sup>a</sup> hir;  
now therfor zelde thou the wijf to hir<sup>7</sup>  
hosebonde, for he is a profete; and he<sup>b</sup>  
schal preie for thee, and thou schalt lyue;  
sotheli if thou nylte<sup>c</sup> zelde<sup>d</sup>, wite thou that  
thou schalt die bi deeth, thou and alle  
thingis that ben thine. And anoon Aby-  
8 nalech roos bi nyzt, and clepide alle his  
seruauntis, and spak alle these wordis in  
the eeris of hem; and alle men dredden  
greetli. Sotheli Abymalec clepide also<sup>9</sup>  
Abraham, and seide to hym, What hast  
thou do to vs? what synned we a<sup>3</sup>ens  
thee, for<sup>e</sup> thou hast brouzt in on me and  
on my rewme a greouse<sup>f</sup> synne? thou  
hast do to vs whiche thingis thou ouztist  
not do<sup>g</sup>. And eft Abimalech axide, and  
10 seide, What thing<sup>h</sup> seizist<sup>i</sup> thou, that thou  
woldist do this? Abraham answerde, Y  
11 thouzte with<sup>j</sup> me<sup>k</sup>, and seide, in hap the  
drede of God is not in this place; and thei  
schulen sle me for my wijf; in other ma-  
12 ner forsothe and sche is my sister verili,  
the douzter of my fadir, and not the douz-  
ter of my moder; and Y weddide hir in<sup>m</sup>

<sup>r</sup> to DF. <sup>s</sup> sent BDEFH. <sup>t</sup> forsoth BDEFH. <sup>u</sup> ze sche D. <sup>v</sup> Om. BDEFH. <sup>w</sup> Om. BE. <sup>x</sup> Om. BDEFH.

<sup>u</sup> wente DGQRtd. <sup>v</sup> he was s. <sup>w</sup> vnkunynge I. <sup>x</sup> Om. I. <sup>y</sup> Om. s. <sup>z</sup> keepe G. <sup>a</sup> touchide s.  
<sup>b</sup> Om. I. <sup>c</sup> wilt not I. <sup>d</sup> zelde hir s. <sup>e</sup> for that w. that ceteri. <sup>f</sup> greet I. <sup>g</sup> to do KLS. <sup>h</sup> thingis x.  
<sup>i</sup> sawe s. <sup>j</sup> withinne G. <sup>k</sup> my self s. <sup>l</sup> Om. E. <sup>m</sup> Om. N.

sith God led me out fro the hows of my fadir, I seide to hir, This mercy thou shalt do with me in al place to which we shulen go to; thou shalt sey, that thi  
 14 brother Y am. Thanne Abymalech toke sheep, and oxen, and seruauntis, and handmaydens, and 3aue to Abraham;  
 15 and 3ildide to hym Sara, his wijf, and seith, The lond is bifore 3ow; where  
 16 euer it shal plesse to thee, dwel. And to Sara he seide, Lo! a thowsynd pens of siluer I<sup>r</sup> haue 3ouun to thi brother; this shal be to<sup>r</sup> thee into weyl of eyen to alle that ben with thee; and whidir euer thou shalt gon, haue mynde thee o-<sup>a</sup>  
 17 taken. Abraham forsothe preiyng, God helide Abymalech, and wijf, and hand  
 18 maydenes of hym, and beren child<sup>b</sup>; God forsothe had closid al the womb of the hows of<sup>c</sup> Abymalech, for Sara, Abrahams wijf.

## CAP. XXI.

1 God forsothe visitide Sara, as he had bihi3t<sup>d</sup>, and fulfillide that that he spak.  
 2 And she conseyuede, and bare a sone in hir elde, in the tyme that God bifore seide to  
 3 hir. And Abraham clepide the name of his sone, whom gat to hym Sara, Ysaac.  
 4 And he circumsidide hym the eizte day,  
 5 as God had comaundid hym, whan he was of an hundrid wynter; this forsothe  
 6 age of the fadir Ysaac was born. And Sara seide, The Lord hath lawyng maad to me, and who so euer shal here shal  
 7 with lawe to me. And eft she seith, Who to heren schulde leue Abraham, that Sara schulde 3yue a child to sowk, whom  
 8 she bare to hym now oold? Thanne the child growide and was don away fro sowkyng; and Abraham made a greet feest, in the day of the wanyng of hym.  
 9 And whan Sara had seen the sone of Agar Egipcian pleiyng with Ysaac, hir  
 10 sone, she seide to Abraham, Throw out this hand mayden, and the sone of hir;

to<sup>n</sup> wijf; sotheli aftir that God ladde me 13 out of the hous of my fadir, Y seide to hir, Thou schalt do this mercy with me in ech place to which we schulen entre; thou schalt seie, that Y am thi brother. Ther-  
 14 fore Abymelech took scheep, and oxun, and seruauntis, and handmaydenes<sup>o</sup>, and 3af to Abraham; and he 3eldide to him Sare, 'his wijf<sup>p</sup>, and seide, The lond is bifor 3ou; 15 dwelle thou, where euer it plesith<sup>q</sup> thee<sup>r</sup>. Forsothe Abymelech seide to Sare, Lo! Y 16 3af a thousand platis of siluer to thi brother; this schal be to thee in to hiling of izen to al men that ben with thee; and whider euer thou goist, haue thou mynde that thou art takun. Sotheli for Abraham 17 preiede, God curide Abymelech, and his wijf, and handmaydens<sup>s</sup>, and thei childiden; for God hadde closid ech wombe of 18 the hows of Abymelech, for Sare, the wijf of Abraham.

## CAP. XXI.

Forsothe God visitide Sare, as he bi-  
 1 hi3te, and fillide tho thingis, that he spak. And sche conseyuede, and childide a sone 2 in hir eeld, in the tyme wherynne God biforseide to hir. And Abraham clepide 3 the name of his sone, whom Sare childide<sup>t</sup> to him, Ysaac. And Abraham circumcidide<sup>u</sup> 4 hym in the eizte dai, as God comaundide to him, whanne he was of an hundrid 5 3eer; for Ysaac was borun in this age of the fadir. And Sare seide, The Lord 6 made<sup>v</sup> lei3yng to me, and who euer schal here schal lei3e with me. And eft sche 7 seide, Who schulde here, and bileue to Abraham, that Sare schulde 3yue soukyng to a sone, whom sche childide to him now an eld man? Therfor the child encreesside, 8 and was wenyd; and Abraham made a greet feeste in the dai of his wenyng. And whanne Sare sei3 the sone of Agar 9 Egipcian pleiyng<sup>w</sup> with Ysaac hir sone, sche seide to Abraham, Cast thou<sup>x</sup> out the<sup>y</sup> 10 handmayde and hir sone; for the sone of

y and I D. z Om. A. a to A rec. m. the etakyn D. b childrin D. c Om. A. d byhote BDEFH.

n Om. BC sec. m. o handmaydes D. p Om. A. q plesse s. r to thee ks. s handmaidens coqx. t gen-  
 dride c pr. m. u circumcide AC. v hath made s. w pleiyng e<sup>ther</sup> doynge ydolatrie BCG10QX. pleiyng  
 or d. y. N. x Om. KMSWD. y this plurcs.

the sone of the handmayden shal not be  
 11 eyre with my sone Ysaac. Hard toke  
 12 that Abraham for his sone; to whom God  
 seide, Sharp be it not seen to thee vpon  
 the child, and vpon thi<sup>e</sup> handmayden; alle  
 thingis that Sara shal seye to thee, here  
 the voys of hir, for in Ysaac shal be  
 13 clepid seed to thee; but and the sone of  
 the handmaydyn I shal make into a greet  
 14 folk of kynde, for thi seed he is. And  
 so Abraham aroos erly, and takynge  
 breed, and a botel of water, leide to the  
 shuldur of hym, and bitoke the childe,  
 and lefte hir; the which, whanne he<sup>f</sup> was  
 gon<sup>g</sup> away, erride in the wildirnes of  
 15 Bersabee. And whan the water in the  
 botel was doon, she threwe away the  
 16 child vndir a tree, that there was, and  
 zede a wey, and she set forn azens 'a fer<sup>h</sup>,  
 as myche as a bow may cast; she seide  
 forsothe, I shal not se dyinge the child,  
 and sittynge azens<sup>i</sup>, heuede vp hir voys,  
 17 and wepte. And the Lord herde the  
 voys of the child, and the aungel of the  
 Lord clepide Agar fro heuene, seynge,  
 Agar, what dost thou? wole thou not  
 drede; God forsothe hath herd the voys  
 of the child, fro the place in which he is.  
 18 Aryse, and take the child, and holde the  
 honde of hym; for into a greet folk I  
 19 shal make hym. And God openede the  
 eyen of hir, the whiche seynge the pit of  
 water, zede, and fillide the botel, and zae  
 20 the child to drynk; and was with hym,  
 the whiche wex, and dwellid in wildyrnes,  
 21 and he was maad a zong sheter, and  
 dwellid in the desert of Pharan; and his  
 modir toke to hym a wijf of the lond of  
 22 Egipt. The same tyme seide Abyma-  
 lech, and Phicol, the prince of his oost,  
 to Abraham, God is with thee in alle  
 23 thingis that thou dost; thanne swere by  
 God that thou noye not to me, ne to  
 myn affir comers, and to my lynage; but  
 after the mercy that I haue do to thee,  
 do thou to me, and to the loond in which

the handmayde schal not be eir with my  
 sone Ysaac. Abraham took this heuyli for  
 his sone; and God seide to hym, Be it not  
 12 seyn scharp to thee on the<sup>z</sup> child, and on  
 thin handmayde<sup>a</sup>; alle thingis whiche Sara  
 seith to thee, here thou hir voys, for in  
 Isaac seed schal be clepid to thee; but  
 13 also I schal make the sone of the hand-  
 maid in to a greet folk, for he is thi seed.  
 And so Abraham roos eerli, and took  
 14 breed, and a botel of watir, and puttide<sup>b</sup>  
 on hir<sup>c</sup> schuldre, and bitook<sup>d</sup> the child, and  
 lefte hir; and whanne sche hadde go,  
 sche zede out of the weie in the<sup>e</sup> wildir-  
 nesse of Bersabee. And whanne the watir  
 15 in the botel was endid, sche castide<sup>f</sup> awei  
 the child vndur a<sup>g</sup> tre that was there; and  
 16 sche zede awei, and sche sat euene azens  
 as fer as a bowe may caste; for sche seide,  
 Y schal not se the child diyng; and sche  
 sat azens, and reise hir voys, and wepte.  
 Forsothe the Lord herde the voys of the  
 17 child, and the aungel of the Lord clepide  
 Agar fro heuene, and seide, What doist  
 thou<sup>h</sup>, Agar? nyle thou drede, for God  
 hath herd the voys of the child fro the  
 place where ynne he is. Rise thou, and  
 18 take the child, and holde his hoond; for Y  
 schal make hym in to a greet fole. And  
 19 God openyde hir izen, and sche sei; a pit  
 of watir, and sche zede, and fillide the  
 botel, and sche zaf drynk to the child; and  
 20 was with him, and he encesside, and  
 dwellide in wilderness, and he was maad  
 a zong man an archer, and dwellide in the  
 21 descert of Faran; and his modir took to<sup>i</sup>  
 hinn a wijf of the lond of Egipt. In the  
 22 same tyme Abymelech, and Ficol, prince  
 of his oost, seide to Abraham, God is with  
 thee in alle thingis whiche<sup>k</sup> thou doist;  
 therefore swere thou bi God that thou noye  
 23 not me, and myn eiris, and my kynrede;  
 but bi the mersi whych Y dide to thee, do  
 thou to me, and to the lond in which thou  
 lyuedist<sup>l</sup> a comelyng. And Abraham seide,  
 24 Y schal swere. And he blamyde Abyme-25

<sup>e</sup> the BDFH. <sup>f</sup> sche BDEFH. <sup>g</sup> went B sup. ras. <sup>h</sup> o ferre BEF. <sup>i</sup> there azens DH.

<sup>z</sup> the DGQRS pr. m. t. <sup>a</sup> handmaidin E. <sup>b</sup> putte it s. <sup>c</sup> his K. Agar s. <sup>d</sup> he bitook hir s. <sup>e</sup> Om. KLP.  
<sup>f</sup> caste s passim. <sup>g</sup> o CDRX. <sup>h</sup> Om. ELP. <sup>i</sup> Om. s. <sup>k</sup> that DGQRT. <sup>l</sup> lyuest s.

24 thow hast dwellid comelyng<sup>k</sup>. And Abra-  
 25 ham seide, I shal swere. And he blamyde  
 Abymalech for the pit of water, the which  
 thurȝ force token away the seruauntis of  
 26 hym. And Abymalec answerid, I wiste  
 not who dide this thing, but and thow  
 shewedist not to<sup>l</sup> me, and I herde not for-  
 27 to to<sup>m</sup> day. And so Abraham toke sheep,  
 and oxen, and ȝaue to Abymalech, and  
 28 bothe thei smyten a boond of pees. And  
 Abrahame ordeynede seuene she lambis  
 29 of the flok asyde. To whom sayde Aby-  
 malech, What to hem wilne thes seuen  
 she lambis, the which thow hast maad  
 30 stoon asyde? And he, Seuene, he seith,  
 she lambis thow shalt take of myn honde,  
 that thei be into witnes to me, for I del-  
 31 uide this pit. Therefore this place was  
 clepid Bersabee, for there eithir swore,  
 32 and ȝeden in couenaunt of pees for the  
 33 pitt of othe. Abymalech forsothe aroos,  
 and Plicol, the prince of his chyualrye<sup>n</sup>,  
 and turneden aȝen into the loond of Pa-  
 lestynes. Abraham forsothe plauntide a  
 wode in Bersabee, and inwardli clepide  
 there the name of euerlastyng<sup>o</sup> God;  
 34 and was a tilier of the erthe of Palestynes  
 many dayes.

## CAP. XXII.

1 Aftyr that thes thingis weren doon,  
 God temptide Abraham, and seide to  
 hym, Abraham! Abraham! He answer-  
 2 ide, I am nyȝ. He seide to hym, Tak  
 thin oonli gotun sone, whom thow louest,  
 Ysaac, and go into the loond of visioun,  
 and there offre hym into sacrifice al brent,  
 vpon oon of the hillis whiche I shal  
 3 shewe to thee. Thanne Abraham on<sup>p</sup>  
 the nyȝt with rysyng, diȝte his asse,  
 ledyng with hym two ȝong men, and  
 Ysaac his sone; and whanne he had hewid  
 his wode into brent sacrifice, he ȝede to  
 the place which comaundide hym God.  
 4 And the thrid day, the eyen heued vp, he

lech for the pit of watir, which hise ser-  
 uauntis token away bi violence. And 26  
 Abymelech answerde, I wiste not who  
 dide this thing, but also<sup>m</sup> thou schewidist  
 not to me, and Y herde not outakun to dai.  
 And so Abraham took scheep and oxun, 27  
 and ȝaf to Abymalech, and bothe smyten<sup>n</sup>  
 a boond of pees. And Abraham settide<sup>o</sup> 28  
 seuene ewe lambren of the flok asidis half.  
 And Abymelech seide to hym, What wolen 29  
 these seuene ewe lambren to hem silf,  
 whiche thou madist stonde asidis half?  
 And he seide, Thou schalt take of myn 30  
 hond seuene ewe lambren, that tho be in  
 to witnessyng to me, for Y diggide this  
 pit. Therfor thilke place was clepid Ber- 31  
 sabee, for euere eithir swore there; and 32  
 thei maden boond of pees for the pit of  
 an<sup>p</sup> ooth. Forsothe Abymelech roos, and 33  
 Ficol, prince<sup>q</sup> of his chyualrie, and thei  
 turneden aȝen in to the lond of Palestyns.  
 Sotheli Abraham plauntide a wode<sup>r</sup> in  
 Bersabee, and inwardli clepide there<sup>s</sup> the  
 name of euerlastinge God; and he was an 34  
 erthetiliere *ether<sup>t</sup> a comelyng<sup>e</sup>* of the lond  
 of Palestynes in many dayes.

## CAP. XXII.

And aftir that these thingis weren don, 1  
 God assaiede Abraham, and seide to hym,  
 Abraham! Abraham! He answerde, Y am  
 present. God seide to him, Take thi<sup>2</sup> sone  
 oon gendrid<sup>u</sup>, whom thou louest, Ysaac;  
 and go into the lond of visioun, and offre  
 thou hym there in to brent sacrifice, on  
 oon of the hillis whiche Y schal schewe to  
 thee. Therfor Abraham roos bi niȝt, and 3  
 saddide his asse, and ledde with hym twey  
 ȝonge men, and Ysaac his sone; and whanne  
 he hadde hewe trees in to brent sacrifice,  
 he ȝede to the place which God hadde co-  
 maundid to him. Forsothe in the thridde 4  
 dai he reiseide hise iȝen, and seiȝ a place

<sup>k</sup> a comelyng *E pr. m.* <sup>l</sup> Om. *BDEFH.* <sup>m</sup> Om. *H.* <sup>n</sup> knyȝthode *BDE pr. m. FII.* <sup>o</sup> the euerlast-  
 yng *BDEFH.* <sup>p</sup> of *BDEFH.*

<sup>m</sup> Om. *G.* <sup>n</sup> smytiden *BIN.* han smyte *C.* smoten *OX.* smetin *P.* smoten to gidre *S.* <sup>o</sup> sette *S.* <sup>p</sup> Om.  
*DKMS sec. m. X.* <sup>q</sup> the prince *ELPS.* <sup>r</sup> wode *ether a gardyn c pr. m.* <sup>s</sup> Om. *S sec. m.* <sup>t</sup> or *ELP. other F.*  
<sup>u</sup> oon bigotun sone *I.*

5 sawe a place <sup>a</sup>feer<sup>q</sup>; and seide to his children, Abydith here with the asse, I and the child vnto thidir goynge, aftir that we han onowryd, we shulen com azen to  
6 30w. And he toke the wode of the sacrifice, and putte vpon Ysaac, his sone; he forsothe bare in his hondis fier, and a swerd. And whanne thei two zeden to  
7 gideris, seide Ysaac to his fadir, My fadir! And he answeride, What wilt thou, sone? Lo! he seith, fier and wode, where is the sacrifice of that that shal be brent?  
8 Abraham seide, God shal puruey to hym, my sone, the sacrifice of that that shal be  
9 brent. Thanne thei zeden togider, and comen to the place whom God shewide to hym, in the which he bildide<sup>r</sup> an auter, and aboue made the wode; and whan he had boundun Ysaac, his sone, he putte hym in the auter, vpon the heep of wode.  
10 And he strawzte his honde, and toke the  
11 swerd, that he myzt offre his sone. And loo! the aungel of the Lord fro heuene cryede, seiynge, Abraham! Abraham!  
12 The whiche answeride, I am nyz. And he seide to hym, Strecche thou not thin<sup>s</sup> hond out vpon the child, and do not<sup>t</sup> eny thing to hym; now I haue knowun that thou dredist God, and thou hast not sparid to thin one<sup>u</sup> goten sone for me.  
13 Abraham heuede vp his eyen, and sawe bihynd his bak a wether amonge thornes, tyed bi the hornes, whom takynge to  
14 offryd brent sacrifice for the sone. And he clepide the name of the<sup>v</sup> place, The Lord seeth; wherfor zit this<sup>w</sup> day it is  
15 scid, In the hil the Lord shal se. And the aungel of the Lord clepide Abraham  
16 eftsonys fro heuene, seiynge, Bi my sylf I swore, seith the Lord, for thou hast do this thing, and thou hast not sparid to  
17 thin oon gotun sone for me, I shal blis to thee, and I shal multiply thi seed as sterris of heuene, and as grauel that is in the brenk of the see; thi seed shal weeld

afer; and he seide to hise children, Abide<sup>s</sup> ze here with the asse, Y and the child schulen go thidur<sup>v</sup>; and aftir that we han worschipid, we schulen turne azen to zou. And he took the trees of brent sacrifice,<sup>6</sup> and puttide<sup>w</sup> on Ysaac his sone; forsothe he bar fier, and a swerd in hise hondis. And whanne thei<sup>x</sup> tweyne zeden togidere, Isaac seide to his fadir, My fadir! And<sup>7</sup> he answerde, What wolt thou, sone? He seide, Lo! fier and trees<sup>z</sup>, where is the beeste of brent sacrifice? Abraham seide,<sup>8</sup> My sone, God schal puruey to hym the beeste of brent sacrifice. Therfor thei<sup>9</sup> zeden to gidere, and comen to the place whiche God hadde schewid to hym, in which place Abraham bildide an auter, and dresside trees<sup>z</sup> aboue; and whanne he hadde bounde togidere Ysaac, his sone, he puttide<sup>a</sup> Ysaac in<sup>b</sup> the auter, on<sup>c</sup> the heep of trees<sup>d</sup>. And he<sup>e</sup> helde forth his hond, and<sup>10</sup> took the swerd to sacrifice his sone<sup>f</sup>. And<sup>11</sup> lo! an<sup>g</sup> aungel of the Lord criede fro heuene, and seide, Abraham! Abraham! Which answerde, I am present. And the<sup>12</sup> aungel seide to hym, Holde thou not forth thin hond on the child, nether do thou ony thing to him; now Y haue<sup>h</sup> knowe that<sup>i</sup> thou dredist God, and sparidist not thin oon gendrid<sup>k</sup> sone for me. Abraham<sup>13</sup> reise hise izen, and he seiz<sup>l</sup> bihynde his<sup>l</sup> bak<sup>m</sup> a ram cleuyng bi hornes<sup>n</sup> among breris, which<sup>o</sup> he took, and offride brent sacrifice for the<sup>p</sup> sone. And he clepide<sup>14</sup> the name of that place, The Lord seeth; wherfore it is seyde, til to dai<sup>q</sup>, The Lord schal see in the hil. Forsothe the aungel<sup>15</sup> of the Lord clepide Abraham the secounde tyme fro heuene, and seide, The Lord<sup>16</sup> seith, Y haue swore bi my silf, for thou hast do this thing, and hast not sparid thin oon gendrid<sup>r</sup> for me, Y schal blesse<sup>17</sup> thee, and Y<sup>s</sup> schal multiply thi seed as the<sup>t</sup> sterris of heuene, and as grauel<sup>u</sup> which is in the<sup>v</sup> brynk of the see; thi seed schal

<sup>q</sup> o ferre BEF. <sup>r</sup> edifiede D. byld E. <sup>s</sup> the E. <sup>t</sup> thou not DDEFH. <sup>u</sup> own A. <sup>v</sup> that BDEFH.  
<sup>w</sup> in this B. to this E pr. m.

<sup>v</sup> togidre s. <sup>w</sup> laide s. <sup>x</sup> Om. A pr. m. et plures. <sup>z</sup> woode s. <sup>a</sup> laide s. <sup>b</sup> on s. <sup>c</sup> vpon s.  
<sup>d</sup> woode s. <sup>e</sup> Om. E. <sup>f</sup> sone ether to sle his sone into sacrifice x sec. m. <sup>g</sup> the FM. <sup>h</sup> Om. F. <sup>i</sup> for s.  
<sup>k</sup> bigetun I. <sup>l</sup> him K. <sup>m</sup> Om. s. <sup>n</sup> the hornes Ks. <sup>o</sup> whom s. <sup>p</sup> his s. <sup>q</sup> this dai K. <sup>r</sup> bigotun  
sone I. geten s. <sup>s</sup> Om. D. <sup>t</sup> Om. s. <sup>u</sup> the grauel EP. grauel ether soond C. <sup>v</sup> Om. s.

18 the 3atis of his enemyes; and al folk of  
the erthe shal be blessid in thi seed, for  
19 thow hast obeishid to my vois. And  
Abraham turnyde a3en to his children,  
and 3ede to Bersabee togider, and he  
20 dwellide there. And so thes thingis don,  
it was told to Abraham, that Melcha for-  
sothe had getun sones to Nachor, his bro-  
21 ther; Hus, the fyrst getun, and Buz, the  
brothir of hym, and Chamuel, the fadir  
22 of Sirus, and Cased, and Azan, and Phel-  
23 das, and Jedlaphat, and Batuel, of whom  
Rabecca was born; thes eizt gat Melcha  
24 to Nachor, the brother of Abraham. The  
secundarie wijf forsothe of hym, Roma  
bi name, bare Thabee, and Gaon, and  
Thaas, and Maacha.

## CAP. XXIII.

1 And Sara lyuyde an hundrid and seuen  
2 and twenti 3eer, and she was deed in the  
citee of Arbee, that is Ebron, in the loond  
of Chanaan; and Abraham cam, that he  
3 my3te weyl and wepe hir. And whanne  
he was rysun fro the office of the deed cors,  
he spake to the sonys of Heth, seiynge,  
4 A comelyng and a pilgrime I am anentis  
3ow; 3yue 3e to me ry3t of a biryng  
place with 3ow, that I mow biry ynne  
5 my deed. And the sones of Heth an-  
6 sweriden, seiynge, Lord, here vs; the  
prince of God thow art anentis vs; in  
oure chosun berielis birye thi deed, and  
no man shal mow wern thee, but in the  
monument of hym thow byrye thi deed.  
7 And Abraham aroos, and lowtide the  
puple of the erthe, the sones, that is, of  
8 Heth. And he seide to hem, If it plesse to  
3oure soule that I byrye my deed, here  
3e me, and preye 3e for me anentis  
9 Efron, the sone of Seor, that he 3yue  
to me the dowble spelunk, 'or caue<sup>x</sup>, that  
he hath in the vttermore party of his  
feeld; for the worth of money take he it  
to me bifore 3ow into possessioun of a  
10 sepulcre. Ephron forsothe dwellid in the

gete<sup>w</sup> the 3atis of hise enemyes; and alle 18  
the folkis of erthe schulen be blessid in thi  
seed, for thou obeiedist to my vois. Abra- 19  
ham turnede a3en to hise children, and  
thei 3eden to Bersabee togidere, and he  
dwellide there. And so whanne these 20  
thingis weren don, it was teld to Abraham  
that also Melcha hadde bore sones to Na-  
chor his brother; Hus the firste gendrid<sup>x</sup>, 21  
and Buz his brothir, and Chamuhel the  
fadir of Sireis<sup>y</sup>, and Cased, and Asan, and 22  
Feldas, and Jedlaf, and Batuhel, of whom 23  
Rebecca was borun; Melcha childide these  
eizte to Nachor brother<sup>z</sup> of Abraham. For- 24  
sothe his<sup>a</sup> concubyn<sup>b</sup>, Roma bi name, child-  
ide Thabee, and Gaon, and Thaas, and  
Maacha.

## CAP. XXIII.

Forsothe Sare lyuede an hundrid and 1  
seuene and twenti 3eer, and diede in the 2  
citee of<sup>c</sup> Arbee, which<sup>d</sup> is Ebron, in the  
lond of Chanaan; and Abraham cam to  
biweyle and biwepe hir. And whanne he 3  
hadde rise fro the<sup>e</sup> office of the deed bodi,  
he spak to the sones of Heth, and seide,  
Y am a comelyng and a pilgrym anentis 4  
3ou; 3yue 3e to me ri3t of sepulcre<sup>f</sup> with  
3ou, that Y birie my deed body. And the 5  
sones of Heth answeriden, and seiden,  
Lord, here thou vs; thou<sup>g</sup> art the prince 6  
of God anentis vs; birie thou thi deed  
bodi in oure chosun sepulcris, and no  
man schal mow forbede thee, that ne thou  
birie thi deed bodi in the sepulcre of him.  
And Abraham roos, and worschypide the 7  
puple of the lond, that is, the sones of  
Heth. And he seide to hem, If it plesith 8  
3oure soule that Y birie my deed bodi, here  
3e me, and preie 3e for me to Efron, the  
sone of Seor, that he 3yue to me the double 9  
caue, whiche he hath in the vttirmoste  
part of his feeld; for sufficiaunt money  
3yue he it to me bifore 3ou into posses-  
sioun of sepulcre. Forsothe Efron dwellide 10  
in the myddis of the sones of Heth. And

<sup>x</sup> Om. BDEFH.

<sup>w</sup> welde s.    <sup>x</sup> bigotun i.    <sup>y</sup> Sireis ether of men of Sirie BCFGKNQX sec. m. Sireis or of m. of S. ELP.  
<sup>z</sup> the brothir s.    <sup>a</sup> Nachor s.    <sup>b</sup> secondary wyf s. concubyne ether secundarie wijf BCFGKNQX. c. or sec.  
wyf ELP.    <sup>c</sup> Om. plures.    <sup>d</sup> the which g.    <sup>e</sup> Om. s.    <sup>f</sup> sepulture ELPd.    <sup>g</sup> that d.

myddil of the sones of Heth. And Ephron  
answeryde to Abraham, alle men herynge  
the which zede into the zaat of the cite  
11 of hym, seiynge, My lord, so shal it not  
be, but thow more herkyn that I speke;  
the feeld I take to thee, and the spelunk  
that is in yt, present the sonys of my  
12 puple; birye thi deed. Abraham lowtide  
bifore the Lord, and the puple of the  
13 loond, and spake to Ephron, stondynge  
aboute the folk of hym, I biseche, that  
thow here me; I shal zyne money for  
the feeld, take it, and so Y shal birye my  
14 deed in the feeld. And Ephron answer-  
15 yde, My lord, here me, the erthe that  
thow askist is worth foure hundryd sicles  
of siluer, this is the pryis bitwix me and  
thee, but what is that? birye thi<sup>y</sup> deed.  
16 The which whanne Abraham had herd,  
he peyside the money that Ephron had  
askyd, herynge the sonys of Heth, foure  
hundrid siclys of siluer, and of preued  
17 comune money. And the feeld sumtyme  
of Ephron, in the which was the dowble  
spelunk, biholdynge to Mambre, as wel  
it as the spelunk and alle the trees of it,  
in alle the termes of it bi enuyroun, is  
18 confermyd to Abraham into possessioun,  
seynge the sones of Heth and alle that  
entreden the zate of the cite of hym.  
19 And so Abraham byriede his wijf Sara  
in the dowble spelunk of the feeld, the  
which bihelde Mambre; that is Ebron  
20 in the londe of Chanaan. And the feeld  
is confermed, and the pit that was in it,  
to Abraham, into possessioun of a monu-  
ment, of the sones of Heth.

## CAP. XXIV.

1 Forsothe Abraham was oold, and of  
manye daies, and the Lord in alle thingis  
2 had blissid to hym. And he seide to the  
elder seruaunt of his hows, that was bi-  
fore in rulyng to alle thingis that he had,  
3 Put thin hoond vndir myn hip, that I  
adiure thee bi the Lord God of heuene

Efron answerde to Abraham, while alle  
men herden that entriden bi the zate of  
that citee, and seide, My lord, it schal not 11  
be doon so, but more herkne thou that  
that<sup>h</sup> Y seie; Y zyne to thee the feeld, and  
the<sup>i</sup> denne<sup>k</sup> which is therine, while the  
sones of my puple ben present; birie thou  
thi<sup>l</sup> deed bodi. Abraham worschlipide bi-12  
for the Lord, and bifor the puple of the  
lond, and<sup>m</sup> he spak to Efron, while his 13  
puple stood aboute, Y biseche, that thou  
here me; Y schal zyne money for the feeld,  
resseyue thou it, and so Y schal birie my  
deed bodi in the feeld. And Efron an-14  
swerde, My lord, here thou me, the lond 15  
which thou axist<sup>n</sup> is worth foure hundrid  
siclis of siluer, that<sup>o</sup> is the prijs bitwixe  
me and thee, but hou myche is this? birie  
thou thi deed bodi. And whanne Abra-16  
ham hadde herd this, he noumbride the  
monei which Efron axide, while the sones  
of Heth herden, foure hundrid siclis of  
siluer, and of preuyd comyn monei. And 17  
the feeld that was sumtyme of Efron, in  
which feeld was a double denne, biholdinge  
to Mambre, as wel thilke feeld as the  
denne and alle<sup>p</sup> the<sup>q</sup> trees therof, in alle  
termes<sup>r</sup> therof bi cumpas, was confermed  
to Abraham in to possessioun, while the 18  
sones of Heth seizen and alle men that  
entriden bi the zate of that citee. And 19  
so Abraham biriede Sare, his wijf, in the  
double denne of the feeld, that bihelde to  
Mambre; this is Ebron in the londe of  
Chanaan. And the feeld, and the denne 20  
that was therynne, was confermyd of the  
sones of Heth to Abraham, in to posses-  
sioun of sepulcre<sup>s</sup>.

## CAP. XXIV.

Forsothe Abraham was eld, and of many 1  
daies, and the Lord hadde blessid hym in  
alle thingis. And he seide to the eldere 2  
seruaunt of his hows, that was souereyn on  
alle thingis that he hadde, Put thou thin  
hond vndur myn hipe, that Y coniare thee 3  
bi the Lord God of heuene and of erthe,

y the E.

<sup>h</sup> Om. E. <sup>i</sup> Om. E. <sup>k</sup> caue s. <sup>l</sup> the EL. <sup>m</sup> Om. ELP. <sup>n</sup> askist K. <sup>o</sup> this plures. <sup>p</sup> Om. c.  
<sup>q</sup> Om. I. <sup>r</sup> the termes s. <sup>s</sup> sepulture DX.

and of ertlie, that thou take not wijf<sup>z</sup> to my sone of the dow<sup>3</sup>tris of Chananeys, among the whiche I duelle; but go to the loond and to my cognacioun, and fro<sup>2</sup> thens take a wijf to my sone Ysaac. The seruaunt answeride, If the womman wole not com with me into this loond, whether I shal lede a<sup>3</sup>zen thi sone to the place, of<sup>6</sup> the which thou were goon out? Abraham seide, Be war, lest any tyme<sup>7</sup> thou lede a<sup>3</sup>zen thider my sone; the Lord God of heuene that toke me fro the hows of my fadir, and fro the loond of my birth, the which hath spokun to me, and swore, seiyng, To thi seed I shal <sup>3</sup>yue this loond, he shal send his aungel bifore thee, and fro thens thou shalt taak a wijf to<sup>8</sup> my sone; and if the woman wole not folow thee, thou shalt not 'be holden<sup>a</sup> to the oth; neuerthelater my sone ne lede<sup>9</sup> thou a<sup>3</sup>zen<sup>b</sup> thidir. Thanne the seruaunt putte his hoond vndir the hip of Abraham, his lord, and swore to hym vpon<sup>10</sup> this word. And he tok ten camelis of the flok of his lord, and <sup>3</sup>ede, berynge with hym of alle the goodis of hym; and goon he <sup>3</sup>ede to Mesopotany, to the citee<sup>11</sup> of Nachor. And whan he had maad the camelis resten out of the wallid town, bisydis a pit of watre, at euen, that<sup>c</sup> tyme that womman ben wont to goon out to<sup>12</sup> draw water, seide, Lord God of my lord Abraham, Y preye, to day a<sup>3</sup>zen-com to me, and do mercy with my lord Abraham. Loo! I stound ny<sup>3</sup> the welle of water, and the dow<sup>3</sup>tres of the dwellers of this citee shal goon out to draw watyr; <sup>14</sup>thanne the mayden<sup>d</sup> child, to whom I shal seye, Bouwe down thi water pot that I drynke, and she shal answer, Drynke, but and to thi camels I shal <sup>3</sup>yue drynk, she is whom thou hast bifore ordeyned to thi seruaunt Ysaac; and bi this I shal vndurstond that thou shalt do mercy with<sup>15</sup> my lord Abraham. Ne <sup>3</sup>it fully with

that thou take not a wijf to my sone of the dou<sup>3</sup>tris of Chanaan, among whiche Y dwelle; but that thou go to my lond and<sup>4</sup> kynrede, and therof take a wijf to my sone Ysaac. The seruaunt aunswerde, If the<sup>5</sup> womman nyle<sup>t</sup> come with me in to this<sup>u</sup> lond, whether Y owe lede<sup>v</sup> a<sup>3</sup>zen thi sone to the place, fro which thou <sup>3</sup>edist out? Abraham seide, Be war, lest any tyme<sup>6</sup> thou lede a<sup>3</sup>zen thidur my sone; the Lord<sup>w</sup> of heuene that took me fro the hows of my fadir, and fro the lond of my birthe, which spak to me, and swoor, and seide, Y schal <sup>3</sup>yue this lond to thi seed, he schal sende his aungel bifore thee, and thou schalt take fro thennus a wijf to my sone; forsothe if the womman nyle<sup>x</sup> sue thee,<sup>8</sup> thou schalt not be holdun bi<sup>y</sup> the ooth; netheles lede not a<sup>3</sup>zen my sone thidur. Therefore the seruaunt <sup>3</sup>uttide his hond<sup>9</sup> vndur the hipe of Abraham, his lord, and swoor to him on this word. And he took<sup>10</sup> ten camels of the flok of his lord, and <sup>3</sup>ede forth, and bar with him of alle the goodis of his lord; and he <sup>3</sup>ede forth, and cam to Mesopotanye, to the citee of Nachor. And whanne he hadde maad the camels<sup>11</sup> to reste with out the citee, bisidis the<sup>z</sup> pit of watir, in the euentid, in that tyme in which wymmen ben wont to go out to<sup>a</sup> drawe watir, he seide, Lord<sup>b</sup> God of my<sup>12</sup> lord Abraham, Y biseche, meete<sup>c</sup> with me<sup>d</sup> to dai, and do mersi with my lord Abraham. Lo! Y stonde ny<sup>3</sup> the<sup>e</sup> welle of watir,<sup>13</sup> and the dou<sup>3</sup>tris of enhabiters<sup>f</sup> of this citee schulen go out to drawe watir; therfor<sup>14</sup> the damysel to which Y schal seie, Bowe down thi watir pot that Y drynke, and schal answer, Drynke thou, but also Y schal <sup>3</sup>yue drynke to thi camels, thilke it is which thou hast maad redi to thi seruaunt Ysaac; and bi this Y schal vndirstonde that thou hast do mersi with<sup>g</sup> my lord Abraham. And he hadde not <sup>3</sup>it<sup>15</sup> fillid the wordis with<sup>h</sup> ynne hym silf, and

<sup>z</sup> a wijf *A pr. m.*    <sup>a</sup> bihold *A.* byholden *DH.* be holde *E pr. m.* ben holde *sec. m.*    <sup>b</sup> not a<sup>3</sup>zen *BDEFH.*  
<sup>c</sup> thilk *BDEFH.*    <sup>d</sup> mayde *BD sec. m. EFH.*

<sup>t</sup> wile not *I.*    <sup>u</sup> the *L.*    <sup>v</sup> to lede *A sec. m. EILPS.*    <sup>w</sup> Lord God *A sec. m. BCIN.*    <sup>x</sup> wile not *I.*    <sup>y</sup> to *GOQRTX.*  
<sup>z</sup> a *KS.*    <sup>a</sup> and *EOQRTW.* and to *GXD.*    <sup>b</sup> my Lord *S.*    <sup>c</sup> to meete *G.* to meete thou *KSW.*    <sup>d</sup> thee *GW.*  
<sup>e</sup> an *K.* a *wsd.* to the *X.*    <sup>f</sup> the enhabiters *FLP.* dwelleris *w.* the dwelleris *S.*    <sup>g</sup> to *K.*    <sup>h</sup> Om. *I.*

ynne hym silf he had fulfillid the wordis,  
 and loo! Rabecca zede out, the dowzter  
 of Batuel, sone of Melche, wijf of Na-  
 chor, brother of Abraham, hauynge a  
 16 water pot in hir shulder; a ful ssembly  
 damysel, and moost fayr mayden, and  
 vnknowun to man. She descendide for-  
 sothe to the welle, and had fulfild hir  
 17 water pot, and was turned azen. And  
 the<sup>e</sup> seruaunt zede azens hir, and seide,  
 3yue to me a litle of water to drynk of  
 18 thi water pot. The which answeride,  
 Drynk, my lord. And anoon<sup>f</sup> she putte  
 down the water pot vpon hir arm, and  
 19 3aue drynk to hym. And whanne he had  
 drunkun, she addide to, But and to thi  
 camelis I shal draw water, to the tyme  
 20 thei han drunkun<sup>g</sup>. And she, heldynge  
 out the water pot into the water trowis,  
 and rennede azen to the pit, for to draw  
 water, and drawun she 3aue to alle the  
 21 camelis. He forsothe biheelde her stilli,  
 wilhyng<sup>h</sup> to wite whether the Lord had  
 22 maad his weye welsom, or noon. Thanne  
 after that the camelis hadden drunkun,  
 the man brouzte forth goldun eer ryngis,  
 peisyngge two sicles, and as feel arm ser-  
 23 clis, peiys of ten siclys. And he seide to  
 hir, Whos dowzter art thou? shewe thou  
 to me, is there in the hows of thi fadir  
 24 place to dwelle? The which answeyde,  
 The dowzter of Batuel Y am, sone of Na-  
 25 chor, whom Melcha bar to hym. And  
 she addide, seiynge, Of chaf forsothe and  
 of hey myche<sup>i</sup> there is at vs, and a large  
 26 place to dwelle. The man bowide hym  
 27 silf, and onouryde<sup>k</sup> the Lord, seiynge,  
 Blissid be the Lord God of my lord Abra-  
 ham, the which hath not takun away  
 mercy and his sothefastnes fro my lord,  
 and in rizt wei hath fulli<sup>l</sup> lad me into the  
 28 hows of the brothir of my lord. And so  
 the damysel rennede, and tolde in the<sup>m</sup>  
 hows of hir modir alle thingis that she  
 29 hadde herd. Rabecca forsothe hadde a

lo! Rebecca, the douzter of Batuel, sone  
 of Melcha, wijf of Nachor, brothir of  
 Abraham, zede out, hauynge a watir pot  
 in hir schuldre; a damysel ful comeli<sup>i</sup>,<sup>16</sup>  
 and faireste virgyn, and vnknowun of man.  
 Sotheli sche cam down to the welle, and  
 fillide the watir pot, and turnide azen.  
 And the seruaunt mette hir, and seide,<sup>17</sup>  
 3yue thou to<sup>k</sup> me a lital of the watir of  
 thi pot to drynke. Which<sup>l</sup> answerde,<sup>18</sup>  
 Drynke thou, my lord. And<sup>m</sup> anoon sche  
 dide down the watir pot on<sup>n</sup> hir schuldre,  
 and 3af drynk to hym. And whanne he<sup>19</sup>  
 hadde drunke, sche addide<sup>o</sup>, But also Y  
 schal drawe watir to thi<sup>p</sup> camelis, til<sup>q</sup> alle  
 drynken<sup>r</sup>. And sche helde<sup>s</sup> out the watir<sup>20</sup>  
 pot in trouzis, and ran azen to the pit, to<sup>t</sup>  
 drawe watir, and sche 3af watir drawun  
 to alle the camels. Sotheli he bihelde hir<sup>21</sup>  
 priueli, and wolde wite whether the Lord  
 hadde sped his wei, ethir<sup>u</sup> nay. Therfor<sup>22</sup>  
 after that the camels drunken<sup>v</sup>, the man  
 brouzte forth goldun eere ryngis, weiyngge  
 twei siclis, and as many bies of the arm,  
 in the weizte of ten siclis. And he seide<sup>23</sup>  
 to hir, Whos douzter art thou? schewe thou  
 to me, is ony place in the hows of thi  
 fadir to dwelle<sup>w</sup>? Which<sup>x</sup> answerde, Y am<sup>24</sup>  
 the douzter of Batuel, sone of Nachor,  
 whom Melcha childide to him. And sche<sup>25</sup>  
 addide<sup>y</sup>, seiynge, Also ful myche of pro-  
 uendre and of hey is at vs, and a large  
 place to dwelle<sup>z</sup>. The man bowide hym<sup>26</sup>  
 silf, and worschipide the Lord, and seide,<sup>27</sup>  
 Blessid be the Lord God of my lord Abra-  
 ham, which God<sup>a</sup> took not aweie his mersy  
 and treuthe fro my lord, and ledde me bi  
 rizt<sup>b</sup> weie in to the hous of the brother of  
 my lord. And so the damesel ran, and<sup>28</sup>  
 telde in the hous of hir modir alle thingis  
 whiche sche hadde herd. Sotheli Rebecca<sup>29</sup>  
 hadde a brothir, Laban bi name, whiche  
 zede out hastili to the man, where he was  
 with out forth. And whanne he hadde<sup>30</sup>  
 seyn the eere ryngis and byes of the arm

<sup>e</sup> her A. <sup>f</sup> bylyue BDEFH. <sup>g</sup> alle dronken BDEFH. <sup>h</sup> wyllyngge D. <sup>i</sup> mochil D. <sup>k</sup> anourid BDEFH.  
<sup>l</sup> full E. <sup>m</sup> Om. D.

<sup>l</sup> schaply C. <sup>k</sup> Om. S. <sup>l</sup> the which I. <sup>m</sup> Om. S. <sup>n</sup> of S. <sup>o</sup> addide to I. seide KLSwd. <sup>p</sup> the M.  
<sup>q</sup> to thei S. til thei KMD. <sup>r</sup> han drunken G. <sup>s</sup> helte M. heldede DORT. <sup>t</sup> that sche schulde C pr. m.  
<sup>u</sup> or ELP. <sup>v</sup> hadden drunken DIKMRswd. <sup>w</sup> dwelle inne KS. <sup>x</sup> the which I. <sup>y</sup> adde L. addide to KSD.  
<sup>z</sup> echide W. <sup>a</sup> Om. S. <sup>b</sup> the rizt GS.

brothir, Laban bi name, the which hiynge  
 jede out to the man, where he was with  
 30 outen. And whan he had seen the eer  
 ryngis and the arm serclis in the hondis  
 of his sister, and he hadde herd alle the  
 wordis of hir tellynge, thes thingis the  
 man spak to me, he com to the man, that  
 stode bisidis the camelis, and ny3 the welle  
 31 of water, and seide to hym, Go yinne, thow  
 blissid of the Lord; whi stondist thow  
 with oute? Y haue greithid the hows,  
 32 and the place to thi camelis. And he  
 ladde hym into the hows of herbergrye,  
 and unsadelynge dischargide the camelis,  
 and 3aue to hem chaf, and hey, and water  
 for the camelis fete to be wayslun, and  
 33 mennys whiche comen with hym. And  
 there was sett brede in his sijt, the which  
 seith, Y schal not eet, to the tyme Y speke  
 my wordis. He answeride to hym, Spek.  
 34 And he, The seruaunt, he seith, Y am of  
 35 Abraham, and the Lord hath blissid to  
 my lord ful myche, and he is magnyfyed;  
 and he hath 3ouun to hym sheep, and  
 oxen, siluer, and gold, seruauntis, and  
 36 hand maydens, camelis, and assis. And  
 Sara, the wijf of my lord, hath born a  
 sone to my lord in his eeld, and he hath  
 37 3yuuu to hym al that he had. And my  
 lord hath adiurid me, seiynge, Thow shalt  
 not take to my sone a wijf of the dow3-  
 tres of Chananeis, in whos loond Y dwel,  
 38 but thow shalt go to the hows of my fa-  
 dir, and of my cognacyoun thow shalt  
 39 take a wijf to my sone. I forsothe an-  
 sweride to my lord, What if the womman  
 40 wole not go with me? The Lord, he seith,  
 in whos sijt Y goo, shal sende his aungel  
 with thee, and shal make redi thi weye;  
 and thow shalt take a wijf to my sone of  
 my kynredun, and of the hows of my fa-  
 41 dir. Thow shalt be ynnocent fro my  
 curse, whan thow shalt com to my ny3  
 42 kyn, and thei 3yue not to thee. I com  
 thanne to day to the welle of water, and  
 seyde, The Lord God of my lord Abra-  
 ham, if thow hast maad redy my weye,

in the hondis of his sister, and hadde herd  
 alle the wordis of hir tellynge, the man  
 spak to me these thingis, he cam to the  
 man that stood bisidis the camelis, and ny3  
 the welle of watir, and seide to him,<sup>31</sup>  
 Entre thou, the blessid of the Lord; whi  
 stondist thou with outforth? I haue maad<sup>c</sup>  
 redi the<sup>d</sup> hows, and a place to thi camelis.  
 And he brou3te hym in to the yinne, and<sup>32</sup>  
 unsadlide the camelis, and 3af<sup>e</sup> prouendre,  
 and hey, and watir to waische the feet of  
 camelis<sup>f</sup>, and of men<sup>g</sup> that camen with hym.  
 And breed was set forth<sup>h</sup> in his sijt,<sup>33</sup>  
 which<sup>i</sup> seide, Y schal not ete til Y speke my  
 wordis. He answerde to the man, Speke  
 thou<sup>k</sup>. And the man seide, Y am the ser-<sup>34</sup>  
 uaunt of Abraham, and the Lord hath<sup>35</sup>  
 blissid my lord greetli, and he is maad  
 greet; and God 3af to hym scheep, and  
 oxun, siluer<sup>l</sup>, and gold, seruauntis<sup>m</sup>, and  
 handmaidens<sup>n</sup>, camelis<sup>o</sup>, and assis. And Sare,<sup>36</sup>  
 'the wijf of my lord<sup>p</sup>, childide a sone to  
 my lord in his<sup>q</sup> eelde, and he<sup>r</sup> 3af<sup>s</sup> alle  
 thingis that he hadde to that sone. And<sup>37</sup>  
 my lord chargide me greetli, and seide,  
 Thou schalt not take to my sone a wijf  
 of the dou3tris of Canaan, in whos lond Y  
 dwelle, but thou schalt go to the hous<sup>38</sup>  
 of my fadir, and of myn kynrede thou  
 schalt take a wijf to my sone. Forsothe<sup>39</sup>  
 Y answerde to my lord, What if the wom-  
 man nyle<sup>t</sup> come with me? He seide, The<sup>40</sup>  
 Lord in whose sijt Y go, schal sende his  
 aungel with thee, and he<sup>u</sup> schal dresse thi  
 weie; and thou schalt take a wijf to my  
 sone of my kynrede, and of my fadris  
 hows. Thou schalt be innocent fro my<sup>41</sup>  
 curs, whanne thou comest to my kyns-  
 men, and thei 3yuen not 'the womnan<sup>v</sup> to  
 thee. Therfor Y cam to day to the welle<sup>42</sup>  
 of watir, and Y<sup>w</sup> seide, Lord God of my  
 lord Abraham, if thou hast dressid my  
 weie in which Y go now, lo! Y stonde bi-<sup>43</sup>  
 sidis the<sup>x</sup> welle of watir, and the maide  
 that schal go out to drawe watir herith<sup>y</sup>  
 me, 3yue<sup>z</sup> thou to me a litil of water to  
 drynke of thi pot, and seith<sup>a</sup> to me, And<sup>44</sup>

<sup>c</sup> makid F. <sup>d</sup> an KMS. <sup>e</sup> he 3af s. <sup>f</sup> the camelis K. <sup>g</sup> camels feet and the mennes s. <sup>h</sup> Om. *plures.*  
<sup>i</sup> the which I. <sup>k</sup> Om. KS *pr. m.* <sup>l</sup> and siluer BN. <sup>m</sup> men seruauntis KSW. <sup>n</sup> handmaidenes *plures.*  
<sup>o</sup> and camelis I. <sup>p</sup> my lordis wyf s. <sup>q</sup> her K. <sup>r</sup> Abraham my lord s. <sup>s</sup> hath 3euen s. <sup>t</sup> wile not I.  
<sup>u</sup> Om. B. <sup>v</sup> hir I. <sup>w</sup> Om. G. <sup>x</sup> a s. <sup>y</sup> heere s. <sup>z</sup> and 3yue I. <sup>a</sup> sei E. she seie s.

43 in the which now Y go, loo! I stonde  
bysides the welle of the<sup>n</sup> water, and the  
maydyn that shal goon out to draw watre  
here of me, 3yue to me a lytil of water to  
44 drynke of thi watre pot, and she seye<sup>o</sup> to  
me, And thow drynke, and Y shal draw  
water to thi camelis, she is the womman  
that the Lord hath maad redi to the sone<sup>p</sup>  
45 of my lord. While thes thingis Y turn-  
ede stilly with my silf, Rebecca aperide,  
comynge with the water pot that she bare  
in hir shuldir; and she descendide to the  
welle, and drowe water. And Y seide<sup>q</sup>  
46 to hir, 3yf to me a litil to drynk; the  
which hiynge dide down hir water pot  
fro hir shulder, and seide to me, And thow  
drynk, and to thi camelis Y shal 3yue  
drink; and<sup>r</sup> I drank, and she wateryde  
47 the camelis. And I askide hir, and seide,  
Whos dow3ter art thou? The which an-  
sweryde, The dow3ter of Batuel Y am,  
sone of Nachor, whom bare to hym Mel-  
cha. And so I hengide<sup>rr</sup> eer ryngis to  
honoure<sup>s</sup> the face of hir, and arm serclis I  
48 putte in the hondis of hir, and bowid I  
honowride<sup>t</sup> the Lord, blissyng to the  
Lord God of my lord Abraham, the which  
hath ful lad me the ry3t weye, that I  
shulde take the dow3ter of the brother<sup>w</sup> of  
49 my lord<sup>u</sup> to the sone of hym. Wherfor  
if 3e doon mercy and sothenes with my  
lord, shewith to me; if forsothe other  
thing plesith, and that seie<sup>v</sup> 3ee, that Y  
50 go to the ry3t or to the left. Laban and  
Batuel answeyden, Fro the Lord the  
word is goon out; we moun not out of  
the plesyng of hym any thing othir speke  
51 with thee. Loo! Rebecca is bifore thee;  
taak hir, and go, and be she the wijf of  
the sone of thi lord, as the Lord hath  
52 spokun. The which whan the child of  
Abraham hadde herd, fallynge down in  
53 the<sup>w</sup> erthe honowrede<sup>x</sup> the Lord. And  
vesselys of siluer, and of gold, and clothis

thou drynke, and Y schal drawe watir to  
thi camels, thilke is the womman which  
the Lord hath maad redi to the sone of  
my lord. While Y turnede in<sup>b</sup> thou3te<sup>45</sup>  
these thingis with<sup>e</sup> me, Rebecca apperide,  
comynge with a pot<sup>d</sup> which sche bare in  
the<sup>e</sup> schuldre; and sche 3ede down to the  
welle, and drowe watir. And Y seide to  
hir, 3yue thou<sup>f</sup> a litil to me to drynke;  
and sche hastide, and dide down the pot<sup>46</sup>  
of the schuldre, and seide to me, And thou  
drynke, and Y schal 3yue drynke to thi  
camels; Y drank, and watride<sup>g</sup> the camels.  
And Y axide hir, and seide, Whos dou3tir<sup>47</sup>  
art thou? Which<sup>b</sup> answerde, Y am the  
dou3tir of Batuel, sone<sup>i</sup> of Nachor, whom  
Melcha childide to him. And so Y hangide  
eere ryngis to ourne hir face, and Y put-  
tide<sup>k</sup> bies of<sup>l</sup> the arm in hir hondis, and<sup>48</sup>  
lowliche Y worschipide the Lord, and Y  
blessid the Lord God of my lord Abraham,  
which<sup>m</sup> God ledde me bi ri3t<sup>n</sup> weie, that  
Y schulde take the dou3tir of the brothir  
of my lord to his sone. Wherfor if 3e don<sup>49</sup>  
mercy and treuthe<sup>o</sup> with 'my lord<sup>p</sup>, schewe  
3e to me; ellis if othir thing plesith, also  
seie 3e this, that Y go to the ri3t side ethir<sup>q</sup>  
to the left side. Laban and Batuel an-<sup>50</sup>  
sweriden, The word is gon out of the  
Lord; we moun not speke any other thing  
with thee without his<sup>r</sup> plesaunce. Lo! Re-<sup>51</sup>  
becca is bifore thee; take thou hir, and  
go forth, and be sche wijf of the sone of  
thi lord, as the<sup>s</sup> Lord spak. And<sup>t</sup> whanne<sup>52</sup>  
the child of Abraham hadde herd this, he  
felde down, and worschipide the Lord in  
erthe. And whanne vessels of siluer, and<sup>53</sup>  
of gold, and clothis weren brou3t forth, he  
3af tho to Rebecca for 3ifte, and he 3af  
3iftis to hir britheren, and modir. And<sup>54</sup>  
whanne a feeste was maad, thei eeten and  
drunken togider, and dwelliden there. For-  
sothe the child roos eerli, and spak<sup>u</sup>, De-  
lyuere 3e me, that Y go to my lord. Hir<sup>55</sup>

<sup>n</sup> Om. BDEFH. <sup>o</sup> seide D. <sup>p</sup> loue A. <sup>q</sup> say BDEF. <sup>r</sup> Om. BDEFH. <sup>rr</sup> hyng D. <sup>s</sup> anourne BDF. anoure H. <sup>t</sup> anouride BDEFH. <sup>u</sup> Om. A sec. m. BFH. <sup>v</sup> sigge BDEFH. <sup>w</sup> Om. BDEFH. <sup>x</sup> anouride BDEFH.

<sup>b</sup> and G. <sup>c</sup> with inne G. <sup>d</sup> pot to the welle E. <sup>e</sup> hir CELPS. <sup>f</sup> Om. E. <sup>g</sup> she watride KS. <sup>h</sup> the which I. <sup>i</sup> the sone S. <sup>k</sup> putte S. <sup>l</sup> on K. <sup>m</sup> the which I. <sup>n</sup> the ri3t G. <sup>o</sup> turne L. <sup>p</sup> me F sup. ras. <sup>q</sup> or ELP. <sup>r</sup> thi G. <sup>s</sup> thi GQ. <sup>t</sup> Om. S. <sup>u</sup> seide S.

brou3t forth, 3aue hem to Rebecca for  
 3ifte, and to the britheren of hir and to  
 54 the modir he offrīde 3iftis. And the feest  
 bigun, thei etynge togideris and drynk-  
 ynge dwelliden there. The child forsothe  
 rysynge eerly, spak, Lat me, that Y go to  
 55 my lord. The britheren of hir and the  
 modir answeyden, The mayde child at  
 the leest dwelle ten dayes anentis vs, and  
 56 aftirward sche shal go. Wiln<sup>y</sup> 3e not,  
 he seith, me a3en-holde, for the Lord hath  
 maad redi my weie; late 3e me, that Y  
 57 go to my lord. And thei seiden, Clepe  
 we the maydyn<sup>z</sup> child, and aske we the  
 58 wil of hir. And whan she clepid was  
 comun, thei askiden, Wolt thou with this  
 59 man go? She seide, I shal go. Thanne  
 thei leten hir, and Delbora, hir noryshe,  
 and the seruaunt of Abraham, and the  
 60 withfolweris of hyr, inwardli preyinge  
 weelsom thingis of her sistyr, and seynge,  
 Oure sistir thou art, growe thow into  
 thowsand thowsandis, and welden thi seed  
 61 the 3atis of thin enemyes. Thanne Re-  
 becca and the damysels of hir, the camelis  
 steied vp, foleweden the man, the which  
 62 hyngē turnede a3en to his lord. That  
 tyme Ysaac 3ede bi the weye that ledith  
 to the pit, whos name is of hym lyuyngē  
 and seynge; forsothe he dwellide in the  
 63 sowth looud. And he was goon out to  
 bithenk in the feeld, the day now goon  
 down; and whan he had houun vp the  
 64 eyen, he saw3 camelis comynge afer. And  
 Rebecca, Ysaac biholdyd, descendide of  
 65 the camel, and seith to the child, Who is  
 this man that cometh bi the feeld in a3en  
 comyng to vs? And he seide to hir, He  
 is my lord. And she anoon, takynge a  
 66 mantel, coueride hir. And the seruaunt  
 alle thingis that he had doon tolde to his  
 67 lord Ysaac; the which led hir with ynne  
 into the tabernacle of Sara, his modir,  
 and toke hir to wijf; and in so mych he  
 louede hir, that the sorowe that of the  
 deth of the moder felle it<sup>a</sup> swagid.

britheren and modir answerden, The dame-  
 sele dwelle nameli ten daies at vs, and  
 aftirward sche schal go forth. The child 56  
 seide, Nyle 3e holde me, for the Lord hath  
 dressid my weie; delyuere 3e me, that I go  
 to my lord. And thei seiden, Clepe we<sup>v</sup> 57  
 the damysele, and axe we hir wille. And<sup>w</sup> 58  
 whanne sche was clepid, and cam, thei  
 axiden<sup>x</sup>, Wolt thou go with this man?  
 And sche seide, Y schal go. Therfor they 59  
 delyueriden hir, and hir nurse, and the  
 seruaunt of Abraham, and hise felowis,  
 and wischiden prosperitees to her sister, 60  
 and seiden, Thou art oure sister, encrease  
 thou in to a thousand thousandis, and thi  
 seed gete<sup>y</sup> the 3atis of hise<sup>z</sup> enemyes.  
 Therfor Rebecca and hir damesels stieden 61  
 on the camels, and sueden the man, which  
 turnede a3en hasteli to his lord. In that 62  
 tyme Ysaac walkide bi the weie that ledith  
 to the pit, whos name is of hym that  
 lyueth and seeth; for he dwellide in the  
 south lond. And he 3ede out to thenke 63  
 in the feeld, for the dai was 'bowid thanne<sup>a</sup>;  
 and whanne he hadde reisd<sup>b</sup> the<sup>c</sup> i3en, he  
 sei3 camelis comynge afer. And whanne 64  
 Ysaac was seyn, Rebecca li3te doun of the  
 camel, and seide to the child, Who is that 65  
 man that cometh bi the feeld in to the  
 metyng of vs? And the child seide to hir,  
 He<sup>d</sup> is my lord. And sche took soone a  
 mentil, and hilide hir. Forsothe the ser- 66  
 uaunt tolde to his lord Ysaac alle thingis  
 whiche he hadde do; which<sup>e</sup> Ysaac ledde 67  
 hir in to the tabernacle of Sare<sup>f</sup>, his mo-  
 dir, and took hir to wijf; and so myche  
 he louede hir, that he temperide<sup>g</sup> the so-  
 rewe which bifelde<sup>h</sup> of the deeth of the<sup>i</sup>  
 modir.

y wyl d. z meyde BDEFH. a Om. A sec. m. BDE pr. m. FH.

v Om. E. w 3e and E. x axeden hir s. y welde ksd. z Om. s. a than ny3 goon s. b lift up s.  
 c hise BNS. d it I. e Om. ks. the which I. f Om. s. g swagide s. h bifelle to him s. i his s.

## CAP. XXV.

1 Abraham forsothe toke another wijf,  
 2 Cethura by name, the which bare to hym  
 Zamram, and Jexam, and Madan, and  
 3 Madian, and Jesboth, and Sue. And  
 Jexam gat Saba, and Dadan. The sones  
 of Dadan weren Assurym, and Latusim,  
 4 Laomym. And forsothe of Madian was  
 sprongun Epha, and Ephher, and Enoch,  
 and Abida, and Eldaa; alle thes the sonys  
 5 of Cethure. And Abraham 3aue alle that  
 6 he had to Ysaac; to the sonys forsothe  
 of the secundarye wyues he 3aue 3iftis;  
 and he seuaryde hem fro Ysaac, his sone,  
 7 3it while he lyuede, to the est plage. And  
 the dayes of the lijf of Abraham weren  
 an hundryd and seuenti and fyue 3eir;  
 8 and failynge he was deed in<sup>b</sup> a good elde,  
 and of greet age, and ful of dayes, and  
 9 he was gaderyd to his puple. And Ysaac  
 and Ysmael, his sonys, bryeden hym in  
 the dowble spelunk, the which is set in  
 the feeld of Ephron, sone of Seor Ethei,  
 10 forn azens Nambre, that<sup>c</sup> he bou3te of  
 the sones of Heth; there he was byried  
 11 and Sara his wijf. And after the obite  
 of hym God blisside to Ysaac, his sone,  
 which dwellid bisidis the pit of hym  
 12 liuyng and seiynge bi name. Thes ben  
 the generaciouns of Ysmael, the sone of  
 Abrahe, whom bare to hym Agar the  
 13 Egipcian, the seruaunt of Sare; and thes  
 the names of the sones of hym, in names  
 and in his generaciouns. The first gotun  
 of Ysmael, Nabaioth, thanne after Sedar,  
 14 and Abdaeel, and Mabsan, and Masma,  
 15 and Duma, and Massa, and Adad, and  
 Thema, and Ychur, and Naphir, and  
 16 Cedma. Thes ben the sones of Ysmael,  
 and thes the names, bi castelis and towns  
 of hem, the twelue princis of his lynages.  
 17 And the 3eers of the lijf of Ysmael ben  
 maad an hundrid and seucne and thritti,  
 and faylyng died, and was put to his  
 18 puple. He dwellid forsothe fro Euila to

## CAP. XXV.

Forsothe Abraham weddide another wijf,<sup>1</sup>  
 Cature bi name, which<sup>k</sup> childide to him<sup>2</sup>  
 Samram, and Jexan, and<sup>l</sup> Madan, and Ma-  
 dian, and Jesboth, and Sue. Also Jexan<sup>3</sup>  
 gendride<sup>m</sup> Saba and Dadan. Forsothe the  
 sones of Dadan weren Asurym, and Lathu-  
 sym, and Laomym. And sotheli of Ma-  
 dian was borun Efa, and Ofer, and Enoth,  
 and Abida, and Heldaa; alle these weren  
 the sones of Cethure. And Abraham 3af<sup>5</sup>  
 alle thingis whiche he hadde in possessioun  
 to Isaac; sotheli he 3af 3iftis to the sones<sup>6</sup>  
 of concubyns<sup>n</sup>; and Abraham, while he  
 lyuede 3it, departide hem fro Ysaac, his  
 sone, to the eest coost. Forsothe the daies<sup>7</sup>  
 of lijf<sup>o</sup> of Abraham weren an hundrid and  
 fyue and seuenti<sup>p</sup> 3eer; and he failide, and<sup>8</sup>  
 diede in good eelde, and of greet age, and  
 ful of daies, and he was gaderid to his  
 puple. And Ysaac and Ismael, his sones,<sup>9</sup>  
 birieden him in the double denne, which  
 is set<sup>q</sup> in the feeld of Efron, sone of Seor  
 Ethei, euene azens<sup>r</sup> Nambre, which denne<sup>10</sup>  
 he bou3te of the sones of Heth; and he was  
 biried there, and Sare his wijf. And aftir<sup>11</sup>  
 the deeth of Abraham God blesside Isaac  
 his sone, which dwellide bisidis the pit bi  
 name of hym that lyueth and seeth. These<sup>12</sup>  
 ben the generaciouns of Ismael, sone<sup>s</sup> of  
 Abraham, whom Agar Egipcian, ser-  
 uantesse<sup>t</sup> of Sare, childide to Abraham;  
 and these ben the names of the sones of<sup>13</sup>  
 Ismael, in her names and generaciouns.  
 The firste gendride<sup>u</sup> of Ismael was Na-  
 baioth, aftirward Cedar, and Abdeel, and  
 Mabsan, and Masma, and Duma, and<sup>14</sup>  
 Massa, and Adad, and Thema, and<sup>v</sup> Ithur,<sup>15</sup>  
 and Nafir, and Cedma. These weren the<sup>16</sup>  
 sones of Ismael, and these weren names<sup>w</sup>  
 by castels and townes of hem, twelue<sup>x</sup>  
 princis of her lynagis. And the<sup>y</sup> 3eeris<sup>17</sup>  
 of lijf<sup>z</sup> of Ismael weren maad an hundrid  
 and seucne and thretti, and he failide, and  
 diede, and was put to his puple. For-<sup>18</sup>

<sup>b</sup> and in D. <sup>c</sup> the H.

<sup>k</sup> the which I. <sup>l</sup> Om. E. <sup>m</sup> gaat I. <sup>n</sup> his secundary wyues s. concubyns *ether secundarie wyucs*  
 RCGIQ. conc. *that is, sec. w. N.* <sup>o</sup> the lijf s. <sup>p</sup> threscore and xv. DI. <sup>q</sup> maad s. <sup>r</sup> anentis s. <sup>s</sup> the  
 sone es. <sup>t</sup> hande maide s. <sup>u</sup> bigotun I. <sup>v</sup> Om. I. <sup>w</sup> the names s. <sup>x</sup> and twelue s. <sup>y</sup> Om. s. <sup>z</sup> the  
 lif s.

Sur, which biholdith Egipt hem<sup>d</sup> comyng  
 ynne to the Assyryes; bifore<sup>e</sup> alle his  
 19 britheren<sup>f</sup> he died. And thes ben the ge-  
 neraciouns of Ysaac, the sone of Abraham.  
 20 Abraham gat Ysaac, the which, whan he  
 was of fourti 3eer, took a wijf, Rebecca,  
 the dow3ter of Batuel, of Syre of Meso-  
 21 potany, the sister of Laban. And Ysaac  
 preyede the Lord for his wijf, ther thur3  
 that she was bareyn; the which herde  
 hym, and 3aue conceyuyng to Rebecca.  
 22 But the litil children in the womb of hir  
 weren hurtlid togidere; the which seide,  
 If thus it was to com to me, what nede  
 was to conseyue? And she 3ede to<sup>g</sup> coun-  
 23 seil the Lord, the which answeyng,  
 seith, Two folk ben in thi wombe, and  
 two puplis of thi wombe shulen be dy-  
 uydid, and a puple a puple shal ouer-  
 com, and the moor shal serue to the  
 24 lesse. Now tyme of beryng was comen,  
 and loo! twynlingis in the wombe of hir  
 25 weren foundun. He that first was goon  
 out was brown, and al in maner of a  
 skyn row3; and the name of hym was  
 26 clepid Esau. Anoon<sup>i</sup> aftir the tother  
 goyng out, helde with his hoond the for-  
 ther parti of his brother foot; and ther-  
 for she clepide him Jacob. Sixti 3ere was  
 Ysaac whanne the children weren born.  
 27 The whiche wexen, Esau was maad a  
 slei3 man of huntyng, and a man erthe  
 tilier; Jacob forsothe a symple man  
 28 dwelte in tabernaclis. Isaac louede Esau,  
 there thur3 that he ete of the huntingis of  
 29 him; and Rebecca louede Jacob. Jacob  
 forsothe hadde sothun potage; to whom  
 whan Esau was comen wery fro the felde,  
 30 seith, 3if to<sup>k</sup> me of this brown sething, for  
 Y am ful wery; for the which cause the  
 31 name of hym was clepyd Edom. To  
 whom seide Jacob, Sel me the ryztis of  
 32 thi fyrst getyng. He answeride, Loo!  
 I dyc, what shal profyt to me the riztis

sothe he enhabitide fro Euila til to Sur,  
 that biholdith Egipt, as me<sup>a</sup> entrith in to  
 Assiriens; he diede bifore alle his britheren.  
 Also these ben the generaciouns of Ysaac 19  
 sone<sup>b</sup> of Abraham. Abraham gendride<sup>bb</sup>  
 Isaac, and whanne Isaac was of fourti 3eer, 20  
 he weddide a wijf, Rebecca, dou3ter<sup>c</sup> of Ba-  
 tuel, of Sirie of Mesopotanye, the sistir of  
 Laban. And Isaac bisou3te the Lord for 21  
 his wijf, for sche was bareyn; and the  
 Lord herde him, and 3af conseiuyng to  
 Rebecca. But the litte children weren 22  
 hurtlid togidre in hir wombe; and sche  
 seide, If it was so to comyng to me, what  
 nede was it to conseyue? And sche 3ede  
 and axide<sup>d</sup> counsel of the Lord, which<sup>e</sup> an- 23  
 swerde, and seide, Twei folkis ben in thi  
 wombe, and twei puplis schulen be de-  
 partid fro thi wombe, and a<sup>f</sup> puple schal  
 ouercome<sup>g</sup> a puple, and the more schal  
 serue the lesse. Thanne the tyme of child- 24  
 beryng<sup>h</sup> cam, and lo! twei children weren  
 foundun in hir wombe. He that 3ede out 25  
 first was reed, and al rou3 in the<sup>i</sup> manere  
 of a<sup>k</sup> skyn<sup>l</sup>; and his name was clepid Esau.  
 Anoon the tothir<sup>m</sup> 3ede out, and helde with 26  
 the<sup>n</sup> hond the heele of the<sup>n</sup> brother; and  
 therefore<sup>o</sup> he clepide him<sup>p</sup> Jacob. Isaac was  
 sixti 3eer eeld, whanne the litte children  
 weren borun. And whanne thei weren 27  
 woxun, Esau was maad a man kunnyng  
 of huntyng, and a man erthe tilier; for-  
 sothe<sup>r</sup> Jacob was a symple man<sup>s</sup>, and  
 dwellide<sup>t</sup> in tabernaclis. Isaac louyde E- 28  
 sau, for he eet of the<sup>u</sup> huntyng<sup>v</sup> of Esau;  
 and Rebecca louyde Jacob. Sotheli Jacob 29  
 sethide<sup>w</sup> potage; and whanne Esau cam  
 wery fro the feld, he seide to Jacob, 3yue 30  
 thou to me of this reed sething, for Y am  
 ful wery; for which cause his<sup>x</sup> name was  
 clepid Edom. And Jacob seide to him, 31  
 Sille to me the rizt of the first gendrid<sup>y</sup>  
 childe. He<sup>z</sup> answerde, Lo! Y die, what 32  
 schulen the firste gendrid<sup>a</sup> thingis profite

<sup>d</sup> the A. Om. E *pr. m.*    <sup>e</sup> to forn BDEFH.    <sup>f</sup> brether BE.    <sup>g</sup> for to BDEFH.    <sup>l</sup> And anoon A *pr. m.*  
<sup>k</sup> Om. BDE *sec. m.* FH.

<sup>a</sup> men DE.    <sup>b</sup> the sone is.    <sup>bb</sup> bigaat I.    <sup>c</sup> the dou3tir is.    <sup>d</sup> to axe *plures.*    <sup>e</sup> the which I.    <sup>f</sup> oo s.  
<sup>g</sup> ouerturne s *sec. m.*    <sup>h</sup> childinge s.    <sup>i</sup> Om. c.    <sup>k</sup> Om. N.    <sup>l</sup> swin L.    <sup>m</sup> oothir I.    <sup>n</sup> his s.    <sup>o</sup> herfore I.  
<sup>p</sup> his name GQ.    <sup>q</sup> an erthe tilier DRSTW.    erthe tilier KMD.    <sup>r</sup> sothly s.    <sup>s</sup> symple man, *that is, without*  
*gile* BCEGKLNOPQD.    <sup>t</sup> he duelte s.    <sup>u</sup> Om. N.    <sup>v</sup> huntingis BCIN.  
<sup>w</sup> seide E.    <sup>x</sup> Esau s.    <sup>y</sup> bigotun I.    <sup>z</sup> Esau s.    <sup>a</sup> gotun I.

33 of my first getyng? Jacob seide, Thanne sweer to me. Thanne Esau swoor, and soold the riztis of his first getyng. And so breed takun and the sowil of potage, ete, and dronk, and zede forth, settinge at nouzt that he hadde soold the riztis of his firste getyng.

## CAP. XXVI.

1 Hungur forsothe sproong vpon the erthe, after thilk bareynte that felle in the daies of Abraham, zede Ysaac to Abymalech, the king of Palestynes, in 2 Gerera. And the Lord apperide to hym, and seith, Desend thow not down into Egipt, but rest thow in the loond that I 3 shal seye to thee, and be pilgrym in it; and I shal be with thee, and I shal blis to thee; to thee forsothe and to thi seed Y shal zyue alle thes regyouns, fulfillyng the oth that Y bihizt to Abraham, thi 4 fader. And Y shal multiplie thi seed as sterrys of heuen, and Y shal zyue to thin aftir comers alle thes regiouns, and alle folkis of the erthe shulen be blissid in 5 thi seed, therthurz that Abraham obeishid to my voys, and wolde kepe myn heestis and maundementis, and wolde holde my 6 seremonyes and lawis. And so Ysaac 7 dwelwe in Gerarys. Which, whan he was askid of the men of thilk place vpon his wijf, answeride, My sister she is; forsothe he dredde to knowlechen that she was to hym felowshipte thurz mariage, letyng lest perauenture thei<sup>kk</sup> shulden slee 8 hym for the fairnes of hir. And whan many dayes weren passid, and there dwellyd, the kyng Abymalech of Palestynes biholdyng thurz a wyndow, sawz hym pleiyng with Rebecca, his wiyf. 9 And hym clepid seith, It is clere that she is thi wijf; whi hast thou lyed hir to be thi sistir? He answeryd, I dredde, 10 lest Y schulde dye for hir. And Abymalech seide, Whi hast thou put blame to vs? Sum man of the puple myzte haue

to me? Jacob seide, therfor swere thou to 3 me. Therfor Esau swoor, and selde the firste gendrid thingis. And so whanne he 34 hadde take breed and potage, Esau<sup>b</sup> eet and drank, and zede forth, and chargide litil that he hadde sold the rizt of the firste gendrid<sup>c</sup> child.

## CAP. XXVI.

Forsothe for hungur roos on the lond, 1 aftir thilke bareynesse that bifelde in the daies of Abraham, Isaac zede forth to Abymelech, kyng of Palestyns, in Gerara. And the Lord apperide to hym, and seide<sup>d</sup>, 2 Go<sup>e</sup> not down in to Egipt, but reste thou in the lond which Y schal seie<sup>f</sup> to thee, and 3 be thou a pilgrym ther ynne; and Y schal be with thee, and Y schal blesse thee; for Y schal zyue alle these cuntrees to thee and to thi seed, and Y schal fille<sup>g</sup> the ooth which<sup>h</sup> Y bihizte to Abraham, thi fadir. And Y schal multiplie thi seed as the 4 sterris of heuene, and Y schal zyue alle these thingis<sup>i</sup> to thin eyris, and alle folkis of eirthe<sup>k</sup> schulen be blissid in thi seed, for Abraham obeide to my voys, and kepte 5 'my preceptis<sup>l</sup> and comaundementis<sup>m</sup>, and kepte<sup>n</sup> cerymonyes and lawis<sup>o</sup>. And so 6 Ysaac dwellide in Geraris. And whanne 7 he was axid of men of that place of his wijf, he answerde, Sche is my sistir; for he dredde to knowleche that sche was felouschipid to hym in matrymonye, and gesside<sup>p</sup> lest peraduenture thei wolden sle him for the fairnesse of hir. And whanne 8 ful many daies weren passid, and he dwellide there, Abymelech, kyng of Palestyns, bihelde<sup>q</sup> bi a wyndow, and seiz hym pleiyng with Rebecca, his wijf. And 9 whanne Isaac was clepid, the kyng seide, It is opyn, that sche is thi wijf; whi liedist<sup>r</sup> thou, that sche was<sup>s</sup> thi sistir? Isaac answerde<sup>t</sup>, Y<sup>u</sup> dredde, lest Y schulde die for hir. And Abymelech seide, Whi hast thou disseyued vs? Sum man of the puple myzte do letcherie with thi wijf, and

<sup>kk</sup> the A. <sup>l</sup> putt ine BEF pr. m. putty n D.

<sup>b</sup> he s. <sup>c</sup> gotun I. <sup>d</sup> seide to him E. <sup>e</sup> go thou s. <sup>f</sup> shewe gw. <sup>g</sup> fulfille s. <sup>h</sup> the whiche I. that s. <sup>i</sup> cuntreys plures. <sup>k</sup> the erthe L. <sup>l</sup> myn heestis s. <sup>m</sup> my comaundementis s. <sup>n</sup> my s. <sup>o</sup> my lawes s. <sup>p</sup> he gesside s. <sup>q</sup> biheud K. <sup>r</sup> seidest E. <sup>s</sup> is K. <sup>t</sup> answerde E. <sup>u</sup> for I ELP pr. m.

ley with thi wijf, and thow haddist yn-  
brouzt vpon vs a greet synne. And he  
comaundide to alle the puple, seiynge,  
11 Who towchith the wijf of this man,  
12 with<sup>m</sup> deth he shal die. Isaac forsothe  
sowide in that loond, and he fonde that  
3eer the hundryd foold; and God blisside  
13 to hym. And the man fel ryche, and he  
3ede profytnge and vndurgrowynge to  
the tyme that he was maad hugeli greet.  
14 And he hadde possessiouns of sheep, and  
of droues, and of meyne myeli. For that  
15 Palestynes noiynge<sup>n</sup> to hym, stoppiden  
alle the pittis the whiche the seruauntis  
of his fader Abraham that tyme hadden  
16 doluun, fulfillynge with erthe, in so myche  
that hym silf Abymalech seide to Ysaac,  
Goo away fro vs, for greetli thow art  
17 maad myztyer than we. And he goynge  
thens, that he come to the rennyng watir  
18 of Gerare, and dwelle there, eftsones he  
deluyde other pittis, the whiche the ser-  
uauntis of his fader Abraham delueden,  
and whom, hym deed, sumtyme Philis-  
tiens stoppiden; and he clepide hem the  
same names, in the whiche the fader hadde  
19 clepid bifore. The deluyden in the ren-  
nyng watir, and thei fonden quyk watir.  
20 But and there was stryif of the sheep-  
herdis of<sup>o</sup> Gerare a3enus the shepherdis  
of Isaac, seiynge, Oure<sup>p</sup> is the water;  
wherfor the name of the pit of that that<sup>q</sup>  
21 felle he clepide chalange. And thei del-  
ueden anothir, and for thilk forsothe thei  
22 stryuen, and he clepide it enmytse. Fro  
thens goon he deluyde another pit, for  
which thei stryuen not, and so he clepide  
the name of it breede, seiynge, Now God  
hath sprad vs a brood, and he hath maad  
23 growe vpon the erthe. Forsothe fro that  
24 place he stei3 vp into Bersabe, where the  
Lord aperyde to hym in that nyzt, sei-  
ynge, I am the God of Abraham, thi  
fader; nil thou not drede, for I am with  
thee, and I shal blisse to thee, and I shal

thou haddist brouzt in greuouse<sup>v</sup> synne on<sup>w</sup>  
vs. And the kyng comaundide to al the  
puple, and seide, He that touchith the 11  
wijf of this man schal die bi deeth. For- 12  
sothe Isaac sowide<sup>x</sup> in that lond, and he  
foond an hundrid fold<sup>y</sup> in that 3eer; and  
the Lord blisside hym. And the man 13  
was maad riche, and he 3ede profytnge  
and encreessynge til he was maad ful  
greet. Also he hadde possessioun<sup>z</sup> of scheep 14  
and grete<sup>a</sup> beestis, and ful myche of meyne.  
For this thing Palestyns hadden enuye to  
hym, and thei stoppiden in that tyme and 15  
filliden with erthe alle the pittis whiche  
the seruauntis of Abraham his fadir had-  
den diggid, in so myche that Abymelech 16  
him silf seide to Ysaac, Go thou awei fro  
vs, for thou art maad greetly myztier than  
we. And he 3ede awei, that he schulde 17  
come to the stronde of Gerare, and dwelle<sup>b</sup>  
there. And he diggide eft other pittis, 18  
whiche the seruauntis of Abraham his  
fadir hadden diggid, and whiche the Fi-  
listeis hadden stoppid sumtyme, whanne  
Abraham was deed; and he<sup>c</sup> clepide tho<sup>d</sup>  
pittis bi<sup>e</sup> the same names, bi whiche his  
fadir hadde clepid bifore. Thei diggiden 19  
in the stronde, and thei founden wellynge<sup>f</sup>  
watir. But also stryif of scheepherdis of 20  
Gerare was there a3ens the<sup>g</sup> scheepherdis  
of Isaac, and thei seiden, The watir is  
oure<sup>h</sup>; wherfor of that<sup>i</sup> that bifelde he<sup>k</sup>  
clepide the name of the<sup>l</sup> pit fals chaleng.  
And thei diggiden anothir, and thei 21  
stryueden also for that, and Ysaac clepide  
that pit enmytse. And he 3ede forth 22  
fro thennus, and diggide another pit, for  
which<sup>m</sup> thei stryueden not, therfor he  
clepid the name of that pit largenesse<sup>n</sup>;  
and seide, Now God hath alargid vs, and  
hath maad<sup>o</sup> to encreesse on erthe. For- 23  
sothe<sup>p</sup> he stiede<sup>q</sup> fro that place in to Ber-  
sabee, where the Lord God<sup>r</sup> apperide to 24  
him in that nyzt; and seide, Y am God of  
Abraham, thi fadir; nyle thou drede, for

<sup>m</sup> Om. BEF.    <sup>n</sup> enuyng BDEFH.    <sup>o</sup> Om. A.    <sup>p</sup> ourn BEH.    <sup>q</sup> Om. A.

<sup>v</sup> a greuouse s.    <sup>w</sup> vpon s.    <sup>x</sup> scwe s.    <sup>y</sup> fold *encrese* s.    <sup>z</sup> possessiouns *plures*.    <sup>a</sup> of grete *plures*.  
<sup>b</sup> dwellide *1 pr. m.* he duellide s.    <sup>c</sup> Ysaac s.    <sup>d</sup> the LS.    <sup>e</sup> Om. E.    <sup>f</sup> wellynge vp K. quyk or wellinge  
vp s.    <sup>g</sup> Om. K.    <sup>h</sup> oures s.    <sup>i</sup> that stryf s.    <sup>k</sup> Ysaac s.    <sup>l</sup> that KS.    <sup>m</sup> the which I.    <sup>n</sup> breede *ether*  
*largenesse* BC.    <sup>o</sup> maad vs s.    <sup>p</sup> Ysaac s.    <sup>q</sup> stiede vp s.    <sup>r</sup> Om. D.

multiplie thi seed for my seruaunt Abra-  
 25 ham. And so he bildide<sup>r</sup> there an auter  
 to the Lord; and inwardli clepid the  
 name of the Lord, straw3te out a taber-  
 nacle, and comaundide his seruauntis that  
 26 thei shulden delue pittis. To the which  
 place whan thei<sup>s</sup> weren comen fro Gera-  
 ris, Abymalech and Ocho3at, frendis of  
 hym, and Phichol, the duyk of kny3tis,  
 27 Ysaac spak to hem, What ben 3e comen  
 to me, a man whom 3e hatiden, and put-  
 28 tident<sup>t</sup> away fro 3ow? Whiche answer-  
 iden, We han se the Lord to be with  
 thee, and therfor we seiden, Be there an  
 oth bitwix vs, and maak we to gider  
 29 boond of pees, that thou do not to vs eny  
 thing of yuel, and as we towchiden no  
 thing of thin, ne han doon that shulde  
 harm thee, but with pees we han laft  
 thee encressid with the blissing of the  
 30 Lord. Thanne he made hem a feest;  
 31 and afir meet and drynke arysynge eerli,  
 thei sweren to hem siluen to gidere; and  
 Ysaac peesibli laft hem into her place.  
 32 Loo! forsothe in that day comen the ser-  
 uauntis of Ysaac, tellynge to hym of the  
 pit that thei delueden, and seiynge, We  
 33 han foundun watir. Wher of he clepide  
 it plente<sup>u</sup>; and the name of<sup>v</sup> the cyte is  
 set Bersabee, vnto the day that is now.  
 34 Esau forsothe fourti wyntir olde took  
 two wyues, Judith, the dow3ter of Beery  
 Ethei, and Bethsamath, the dowter of  
 35 Elon, of the same place; the whiche  
 bothe hadden offendid the inwitt of Ysaac  
 and Rebecca.

## CAP. XXVII.

1 Ysaac forsothe was olde, and his eyen  
 wexen derk, and he my3te not se. And  
 he clepide Esau, his moor sone, and seide  
 to hym, My sone! The which answeride,  
 2 I am ny3. To whom the fader, Thow  
 seest, he seith, that Y am wexun<sup>w</sup> olde,  
 3 and vnknowe the day of my deeth. Take

Y am with thee, and Y schal blesse thee,  
 and Y schal multiplie thi seed for my ser-  
 uaunt Abraham. And so Ysaac bildide ther<sup>25</sup>  
 an auter to the Lord; and whanne the  
 name of the Lord was inwardli clepid, he  
 stretchide<sup>s</sup> forth a tabernacle; and he co-  
 maundide hise seruauntis that thei schulden  
 digge<sup>t</sup> pittis. And whanne Abymelech,<sup>26</sup>  
 and Ochosat, hise frendis, and Ficol, duk  
 of kny3tis, hadden come fro Geraris to that  
 place, Isaac spak to hem, What camen 3e<sup>27</sup>  
 to me, a man whom 3e hatiden<sup>u</sup>, and put-  
 tident<sup>v</sup> awei fro 3ou? Whiche<sup>v</sup> answeriden,<sup>28</sup>  
 We seizen that God is with thee, and  
 therfor we seiden now, An ooth be<sup>w</sup> bi-  
 twixe vs, and make we a couenaunt of  
 pees, that thou do not ony yuel to vs, as<sup>29</sup>  
 we touchiden 'not ony thing<sup>x</sup> of thine,  
 nethir diden that<sup>y</sup> that hirtide<sup>z</sup> thee, but  
 with pees we leften thee encressid bi the  
 blessing of the Lord. Therfor Isaac made<sup>30</sup>  
 a feeste to hem; and after mete and drynk  
 thei risen<sup>a</sup> eerli, and sworn ech to other; <sup>31</sup>  
 and Isaac lefte hem peesibli in to her place.  
 Lo! forsothe in that dai the seruauntis of<sup>32</sup>  
 Ysaac camen, tellynge to him of the pit  
 which thei hadden diggid, and seiden, We  
 han foundun watir. Wherfor Ysaac clepide<sup>33</sup>  
 that pit abundaunce; and the name of  
 the<sup>b</sup> citee was set Bersabee til in<sup>c</sup> to pre-  
 sent<sup>d</sup> dai. Esau forsothe fourti 3eer eld<sup>34</sup>  
 weddide twei wyues, Judith, the dou3tir of  
 Beeri Ethei, and Bethsamath, the dou3ter  
 of Elon, of the same place; whiche bothe<sup>35</sup>  
 offendiden<sup>e</sup> the soule of Isaac and of Re-  
 becca.

## CAP. XXVII.

Forsothe Isaac wexe<sup>f</sup> eld, and hise i3en<sup>1</sup>  
 dasewiden, and he mi3te not se. And he  
 clepide Esau, his more sone, and seide<sup>g</sup> to  
 hym, My sone! Which answerde, Y am  
 present. To whom the fadir seide, Thou<sup>2</sup>  
 seest that Y haue<sup>h</sup> woxun eld, and Y knowe  
 not the dai of my deeth. Take thin<sup>k</sup> <sup>3</sup>

<sup>r</sup> bylde BDEFH. <sup>s</sup> Om. BDEFH. <sup>t</sup> putten E. <sup>u</sup> plentith BDEFH. <sup>v</sup> to BDEFH. <sup>w</sup> wexid E.

<sup>s</sup> strau3te s. <sup>t</sup> digge there s. <sup>u</sup> han hated s. <sup>v</sup> the whiche i. <sup>w</sup> Om. s. <sup>x</sup> no thing *plures*. <sup>y</sup> that  
 thing s. <sup>z</sup> hnrtilid s. <sup>a</sup> risiden BIN. han rise c *pr. m.* <sup>b</sup> that EP. <sup>c</sup> Om. G. <sup>d</sup> *this present is.* <sup>e</sup> of-  
 fendiden FGQRT. offendiden to o. <sup>f</sup> wexide IKRT. <sup>g</sup> he seide s. <sup>h</sup> am K. <sup>k</sup> thou MN.

thin armes<sup>x</sup>, quyuer and bowe<sup>y</sup>, and go forth oute; and whan thou hast with  
 4 huntynge eny thing takun, make to me therof sowil, as thou knowe<sup>z</sup> me to wiln, and brynge to me<sup>a</sup> that I ete, that my  
 5 soule blis to thee or I dye. The which whan Rebecca hadde herd, and he was goon a wey in to the feeld, that he ful-  
 6 fille the heest of the fader, she seide to hir sone Jacob, I herde thi fader spekyng with Esau, thi brother, and seiynge to  
 7 hym, Brynge to me of thin huntynge, and maak metis, that I ete, and Y shal blisse  
 8 to thee bifore the Lord or I dye. Now thanne assente to my counseyls, my sone,  
 9 and goynge to the flok, brynge to me two the best kyddis, that I make of hem meet<sup>b</sup> to thi fader, the which he eet  
 10 gladly; the whiche whan thou bryngist yn, and he etith, he blisse to thee or than  
 11 he die. To whom he answeride, Thou hast know that Esau my brother is a  
 12 man ful of heer, and I soft; if my fader groop and<sup>c</sup> fele, Y drede lest he wene me wiln to higile hym, and brynge on me  
 13 malysoun for benysoun. To whom the moder, In me be, she seith, this malisoun, my sone; oonli here my vois, and goynge forth brynge to that Y seide.  
 14 He ȝede a wey, and brouȝte to, and ȝaue to his modir. She greithide meetis, as  
 15 she knewe the fader of hym wiln<sup>d</sup>, and with the clothis of Esau ful good, the whiche anentis hyr she hadde at hoom,  
 16 she clothid hym. And she dide about his hondis litel skynnys of kiddis, and she  
 17 forcoueride the nakid of the nak; and ȝaue sowil, and took the looues that she  
 18 hadde sothun. The whiche thingis brouȝt to, seide, Fader myn! And he answeride,  
 19 I here; who art thou, sone myn? And Jacob seide, Y am Esau, thi first getun.

armeres<sup>l</sup>, 'arewe caas<sup>m</sup>, and a<sup>n</sup> bowe, and go out; and whanne thou hast take ony  
 thing bi huntynge, make to<sup>o</sup> me a seew<sup>4</sup> therof, as thou knowist that Y wole<sup>p</sup>, and brynge<sup>q</sup> that Y ete, and<sup>r</sup> my soule blesse thee bifore that Y die. And whanne Re-  
 5 becca hadde herd this thing, and he hadde go<sup>s</sup> in to the feeld to<sup>t</sup> fille<sup>u</sup> the comaundment<sup>v</sup> of the<sup>w</sup> fadir, sche seide to hir sone  
 6 Jacob, Y herde thi fadir spekyng with Esau, thi brothir, and seiynge to him, Brynge thou me<sup>x</sup> of thin huntynge, and  
 7 make thou metis, that Y ete, and that Y blesse thee bifor the Lord bifor that Y die. Now therfor, my sone, assent to my  
 8 counsels, and go to the flok, and brynge<sup>9</sup> to me tweyne the beste kidis, that Y make metis of tho to thi fadir, whiche he etith<sup>y</sup>  
 gladli; and that whanne thou hast brouȝt  
 10 in tho metis, and he hath ete, he blesse thee bifore that he die. To whom Jacob  
 11 answerde, Thou knowist that Esau my brother is an heeri man, and Y am<sup>z</sup> smethe<sup>a</sup>; if my fadir 'touchith and feelith me<sup>b</sup>, Y  
 drede lest he gesse that Y wolde scorne him, and lest<sup>c</sup> he brynge in cursyng on me for blessing. To whom the<sup>d</sup> modir seide, My  
 13 sone, this cursyng be in me; oonly here thou my vois, and go, and brynge that that Y seide. He ȝede, and brouȝte<sup>e</sup>, and  
 14 ȝaf<sup>f</sup> to his modir. Sche made redi metis, as sche knewe that his fadir wolde<sup>g</sup>, and  
 15 sche clothide Jacob in ful goode clothis of Esau, whiche sche hadde at home anentis hir silf. And sche 'compasside the<sup>h</sup> hondis<sup>l</sup>  
 16 with litel skynnys of kiddis, and kyuerede the 'nakide thingis<sup>k</sup> of<sup>l</sup> the necke; and  
 17 sche ȝaf seew<sup>m</sup>, and bitook the<sup>n</sup> loouys whiche sche hadde bake. And whanne  
 18 these<sup>o</sup> weren brouȝt in, he<sup>p</sup> seide, My fadir! And he answerde, Y here; who art thou, my sone? And Jacob seide, Y am Esau,  
 19 my sone? And Jacob seide, Y am Esau, 19

<sup>x</sup> armour B. arwe; E. <sup>y</sup> a bowe E. <sup>z</sup> knowst D. knew BFIH. <sup>a</sup> Om. BDEFH. <sup>b</sup> metis BDEH. <sup>c</sup> me and BDEF. <sup>d</sup> to wiln A pr.m.

<sup>l</sup> armes D pr.m. EK arewis FMD. <sup>m</sup> and arewe caas FMV. an arewe caas s. arwes caas L. <sup>n</sup> Om. BCILN. <sup>o</sup> Om. G. <sup>p</sup> wole eete s. <sup>q</sup> brynge it to me s. <sup>r</sup> that s. <sup>s</sup> go forth s. <sup>t</sup> that he schulde c pr.m. that he s. <sup>u</sup> fulfill s. <sup>v</sup> heest s. <sup>w</sup> his s. <sup>x</sup> to me BCKMNQSWD. Om. M. <sup>y</sup> shal ete K. <sup>z</sup> Om. D. <sup>a</sup> smethe other playn c. <sup>b</sup> shal touche or drawe me to him and fele me s. <sup>c</sup> Om. KS. <sup>d</sup> his s. <sup>e</sup> brouȝte it s. <sup>f</sup> ȝaf it s. <sup>g</sup> wolde haue s. <sup>h</sup> wlapide his s. <sup>i</sup> hondis aboute s. <sup>k</sup> nakidnes s. <sup>l</sup> his s. <sup>m</sup> to him the seew s. <sup>n</sup> him s. <sup>o</sup> these metis s. <sup>p</sup> Jacob s.

Y haue do to thee as thow hast comaundide me; aryse, sit, and eet of myn  
 20 huntyng, that thi soule blisse to me. Eft Ysaac to his sone, How, he seith, so  
 soone fynde thow myztist, sone myne? The which answeride, The wil of God  
 was, that soone it shulde com to me that  
 21 I wolde. And Ysaac seide, Come nerre hider, that I towche thee, sone myn, and  
 proue whethir thow be my sone Esau, or  
 22 noon. He com nerre to the fader; and, hym gropid, seide<sup>c</sup> Ysaac, The vois for-  
 sothe is the vois of Jacob, but the hondis  
 23 ben the hondis of Esau. And he knewe hym not, for the heery hondis expressiden  
 the liknes of the moor. Thanne blyssynge  
 24 to hym, seide, Thow art my sone Esau? He answeride, I am. And he, Brynge  
 25 forth, he seide<sup>f</sup>, to me meetis of thin hunting, sone myn, that my soule blisse to  
 thee. The which offryd, whan he hadde eet, also and wyyn he offride, the which  
 26 drunkun, seide to hym, Come nerre to me, and zyue to me a cosse, sone myn.  
 27 He com nerre, and cossyde hym; and anoon that he felide the good smel of his  
 clothis, blissyng to hym seith, Loo! the smel of my sone as the smel of a ful  
 feeld, to the which the Lord blisside.  
 28 God zyue to thee of the dew of heuen, and of<sup>g</sup> fatnes<sup>h</sup> of the erthe, plente of  
 29 wheet, and of wyyn, and of oyle; and to thee seruen puplis, and lowten thee  
 lynagis; be thow the lord of thi britheren, and the sonys of thi moder be  
 thei bowid bifore thee; who shal curse to thee, be he cursid<sup>i</sup>, and who shal blis  
 to thee, with blissyngis be he fulfillid.  
 30 Vnneth Ysaac had fulfillid the word, and  
 31 Jacob goon out, Esau com, and sothen meetis of the huntyng broute yn to the  
 fader, seiynge, Aryse, fader myn, and eet of the huntyng of thi sone, that thi soule

thi first gendrid<sup>a</sup> sone. Y haue do to thee as thou comaundist<sup>r</sup> to<sup>s</sup> me; rise thout, sitte, and ete of myn huntyng<sup>u</sup>, that thi soule blesse me. Eft<sup>v</sup> Ysaac seide to his<sup>20</sup> sone, My sone, hou miztist thou fynde<sup>w</sup> so soone? Which answerde, It was Goddis wille, that this<sup>x</sup> that Y wolde schulde come soone to me. And Isaac seide, My sone,<sup>21</sup> come thou hidir, that Y touche thee, and that Y preue wher<sup>y</sup> thou art<sup>z</sup> my sone Esau, ethir<sup>a</sup> nay. He<sup>b</sup> neizede to the<sup>c</sup> fadir; and<sup>22</sup> whanne he<sup>d</sup> hadde feelid hym, Isaac<sup>e</sup> seide, Sotheli the vois is the vois of Jacob, but the hondis ben the hondis of Esau. And<sup>23</sup> Isaac knew not Jacob, for the heery hondis expressiden<sup>f</sup> the licnesse of the more<sup>g</sup> sone. Therfor Isaac blisside him<sup>h</sup>, and seide,<sup>24</sup> Art thou my sone Esau? Jacob answerde, Y am. And Isaac seide, My sone, brynge<sup>25</sup> thou to me metis of thin huntyng, that my soule blesse thee. And<sup>i</sup> whanne Isaac hadde ete these metis brouzt<sup>k</sup>, Jacob brouzte also wyn to Isaac<sup>l</sup>, and whanne this was drunkun, Isaac seide to him, My sone,<sup>26</sup> come thou hidir, and zyue<sup>m</sup> to me a cos. Jacob neizede<sup>n</sup>, and kisside hym; and anoon<sup>27</sup> as Isaac feelide the odour<sup>o</sup> of hise clothis, he blisside him, and seide, Lo! the odour of my sone as the odour of a feeld ful<sup>p</sup> which the Lord hath blessid. God zyue<sup>28</sup> to thee of the dewe of heuene, and of the fatnesse of erthe, aboundaunce of whete, and of wyn, and of oile; and puplis serue<sup>29</sup> thee, and lynagis worschipe thee; be thou lord of thi britheren<sup>q</sup>, and the sones of thi modir be bowid bifor thee; be he cursid<sup>r</sup> that cursith<sup>s</sup> thee, and he that blessith thee, be fillid<sup>t</sup> with blissyngis. Vnnethis<sup>30</sup> Isaac hadde fillid the word, and whanne Jacob was gon out, Esau cam, and brouzte<sup>u</sup><sup>31</sup> in metis sodun<sup>v</sup> of the<sup>w</sup> huntyng to the<sup>x</sup> fadir<sup>y</sup>, and seide, My fadir, rise thou<sup>z</sup>, and ete of the huntyng of thi sone, that<sup>a</sup> thi

<sup>c</sup> seyth D. <sup>f</sup> seith E. <sup>g</sup> Om. D. <sup>h</sup> the fatnes BDEFH. <sup>i</sup> acursid A pr. m. F.

<sup>a</sup> bigotun I. <sup>r</sup> commaundidist GIKMNOPSWD. <sup>s</sup> Om. QRT. <sup>t</sup> thou vp and s. <sup>u</sup> my verry sone s. <sup>v</sup> and eft G. <sup>w</sup> fynde *vensone* s. <sup>x</sup> this thing s. <sup>y</sup> whether EIO *sec. m.* s. <sup>z</sup> be K. <sup>a</sup> or EILPS. <sup>b</sup> and he K. <sup>c</sup> his s. <sup>d</sup> Ysaac s. <sup>e</sup> he s. <sup>f</sup> shewide s. <sup>g</sup> eldre s. <sup>h</sup> Jacob s. <sup>i</sup> Om. s. <sup>k</sup> brouzt to him s. <sup>l</sup> Isaac the wyn E. <sup>m</sup> zyue thou I. <sup>n</sup> neizede to s. <sup>o</sup> good sauour s. <sup>p</sup> feeld ful of flouris E *pr. m.* <sup>q</sup> plentyouse feeld s. <sup>r</sup> brother w. <sup>s</sup> acursid GOQRT. <sup>t</sup> curse E. <sup>u</sup> he fillid s. <sup>v</sup> he brouzte s. <sup>w</sup> as he was beden s. <sup>x</sup> his s. <sup>y</sup> fadris E. <sup>z</sup> thou vp s. <sup>a</sup> that that G.

32 blisse to me. And Ysaac seide, Who forsothe art thou? The which answeride,  
 33 Y am thi first getun sone Esau. Isaac wexe adred in a hidows stonyng, and more than it may be leuyd wondrynge, seith, Who is thanne he that now riȝt brouȝte to me huntyng takun, and Y ete of al bifore that thou com, and Y blisside hym? and he schal be blissid.  
 34 Esau, the wordis of the fader herd, roride with a greet crye, and stonyed seide,  
 35 Also blis and to me, fader myn. The which seide, Thi brothir com gilyngliche,  
 36 and took thi blissyng. And he ekyde to, Justli is the name of hym clepid Jacob; he forsothe hath subplauntid me loo! anothir sithe; the riȝtis of my fyrst geting biforn he took a wey, and now secounde he hath vnder rauyshide my benysoun. And eftsonys to the fader, And whethir thou hast not reseruyd, he seith, to me  
 37 thi blissyng? Ysaac answeyde, Thi lord I haue ordeynyde him, and alle his britheren I haue vndir ȝockid to the seruyce of hym; with wheet, and wyne, and oyle I haue stablid hym; and to thee, sone myn, after these<sup>k</sup> ouer what shal Y doon?  
 38 To whom Esau seide, Whether oonlich o blissyng thou hast fader? And to me Y preie thee that thou blis; and with a  
 39 greet ȝowlyng he wepte. Ysaac moued, seide to hym, In the fatnes of the erthe,  
 40 and in the dewe of heuene fro aboue shal be thi blissyng; thou shalt lyue in swerd, and to thi brother thou shalt serue, and tyme shal come whanne thou shalt shaak out, and lowse the ȝok of hym of thi nollis.  
 41 Than Esau euermore hatide Jacob for the blissyng that the fader blisside to hym, and seide in his herte, The dayes of weilyng of my fader shal come, and I shal  
 42 slee Jacob, my brother. Thes thingis weren tolde to Rebecca, the which sendyng and clepyng hire<sup>l</sup> sone Jacob, seide to hym, Loo! Esau, thi brother, thretith

soule blesse me<sup>b</sup>. And Isaac seide, Who<sup>32</sup> forsothe<sup>c</sup> art thou? Which answerde, Y am Esau, thi firste gendrid<sup>d</sup> sone. Isaac<sup>33</sup> dredde bi<sup>e</sup> a greet astonyng<sup>f</sup>; and he wondride more, than it<sup>g</sup> mai be bileued, and seide, Who therfor is he which a while ago brouȝte to me huntyng<sup>h</sup> takun, and Y eet of alle thingis bifor that thou camest<sup>i</sup>; and Y blisside him? and he schal be blissid. Whanne the wordis of the fadir weren<sup>34</sup> herd, Esau rorid with a greet cry, and was<sup>k</sup> astonyed, and seide, My fadir, blesse thou also me. Which seide, Thy brother<sup>35</sup> cam prudentli, and took thi blissyng. And<sup>36</sup> Esau addide<sup>l</sup>, Justli his name is clepid Jacob, for lo<sup>m</sup>! he supplauntide me another tyme; bifor he took awei `my firste gendride thingis<sup>n</sup>, and now the secounde tyme he rauyschide<sup>o</sup> priueli my blissyng. And eft he<sup>p</sup> seide to the<sup>q</sup> fadir, Wher thou hast not reserued<sup>r</sup> a<sup>s</sup> blissyng also to me? Ysaac<sup>37</sup> answeride, Y haue maad him<sup>t</sup> thi lord, and Y haue maad suget alle hise britheren to his seruage; Y haue stablischid him in whete, and<sup>u</sup> wyn, and oile; and, my sone, what schal Y do to thee aftir these thingis? To whom Esau saide, Fadir, wher thou<sup>38</sup> hast oneli o blissyng? Y biseche<sup>v</sup> that also thou blesse me<sup>w</sup>. And whanne Esau wepte with greet ȝellyng, Isaac was stirid, and<sup>39</sup> seide to hym, Thi blissyng schal be in the<sup>x</sup> fatnesse of erthe, and in the<sup>y</sup> dew of heuene fro<sup>z</sup> aboue; thou schalt lyue bi<sup>40</sup> swerd, and thou schalt serue thi brothir, and tyme schal come whanne thou schalt shake awei, and vnbynde his ȝok fro thi nollis. Therfor Esau hatide euer<sup>a</sup> Jacob<sup>41</sup> for the blissyng bi which the fadir hadde blissid hym; and Esau seide in his herte, The daies of morenyng of my fadir schulen come, and Y schal sle Jacob, my brothir. These thingis weren<sup>42</sup> teld to Rebecca, and sche sente, and clepide hir sone Jacob, and seide to hym, Lo! Esau, thi brothir, ma-naasith to sle thee; now therfor, my sone,<sup>43</sup>

<sup>k</sup> this D. <sup>l</sup> his A.

<sup>b</sup> Om. G. <sup>c</sup> Om. DG. <sup>d</sup> bigotun I. <sup>e</sup> with K. <sup>f</sup> stonyng s. <sup>g</sup> Om. s. <sup>h</sup> venyson s. <sup>i</sup> come E. came LP. <sup>k</sup> he was s. <sup>l</sup> addide to IS. <sup>m</sup> Om. K. <sup>n</sup> my firste gotun thingis I. myn eritage s. <sup>o</sup> hath rauischide s. <sup>p</sup> Esau s. <sup>q</sup> his s. <sup>r</sup> kepte s. <sup>s</sup> oo s. <sup>t</sup> Jacob s. <sup>u</sup> Om. ELP. <sup>v</sup> biseche thee s. <sup>w</sup> to me K *sec. man.* <sup>x</sup> Om. IK. <sup>y</sup> Om. I. <sup>z</sup> Om. s. <sup>a</sup> euir more G.

43 that he slee thee; now thanne, sone, here  
my vois, and arysynge fle to Laban, my  
44 brother, in Aran; and thou shalt dwelle  
with hym a fewe dayes, to the tyme that  
45 the woodnes of thi brother reste, and the  
indignacioun of hym ceesse, and he for-  
3eete the thingis that thou hast doon to<sup>m</sup>  
hym. Afterward Y shal sende and lede  
thee fro thens hydir. Whi shal Y be  
46 priued of<sup>n</sup> eithir sone in o day? And Re-  
becca seide to Ysaac, It noieth<sup>o</sup> me of my  
lijf for the dow3trys of Heth; if Jacob  
shal taak a wijf of the lynage of this  
loond, Y nyl not lyue.

## CAP. XXVIII.

1 And so Ysaac clepide Jacob, and blisside  
hym, and comaundide hym, seiynge, Wole<sup>p</sup>  
thow not taak a wijf of the kynred of  
2 Chanaan; but go, and forthpasse into  
Mesopotany of Syry, to the hows of  
Batuel, the fader of thi moder, and taak  
to thee fro thens a wijf of the dow3tris<sup>q</sup>  
3 of Laban, thin vnkle. God forsothe Al-  
my3ti blisse to thee, and make thee growe,  
and multiplie, that thou be into the cum-  
4 panyes of puplis; and 3yue he to thee  
blissynge of Abraham, and to thi seed  
aftir thee, that thou haue the loond of  
thi pilgrimage, the which he hath bihoot  
5 to thi graunsire. And whan Ysaac had  
laft hym, he forthpassid com into Meso-  
potanye of Syre, to Laban, the sone of  
Batuel Siry, the brother of Rebecca, his  
6 moder. Seynge forsothe Esau that his  
fader hadde blissid to Jacob, and hadde  
sent hym into Mesopotany of Syry, that  
fro thens he schulde taak hym a wijf, and  
that aftir the blissyng he hadde co-  
maundid hym, seiynge, Thow shalt not  
taak a wijf of the dow3trys<sup>q</sup> of Canaan;  
7 and that Jacob obeishynge to his fader  
8 and moder schulde go<sup>q</sup> into Syrye; and  
prouynge that his fader wolde not gladli  
9 biholde the dow3tris of Chanaan, 3ede to  
Ysmael, and took a wijf, with out hem

here thou my vois, and rise thou<sup>b</sup>, and fle  
to Laban, my brother, in<sup>c</sup> Aran; and thou 44  
schalt dwelle with hym a fewe daies, til  
the woodnesse of thi brother reste, and his 45  
indignacioun ceesse, and til he for3ite tho  
thingis whiche thou hast don azens hym.  
Aftirward Yschal sende, and Yschal brynge  
thee fro thennus hidir. Whi schal Y be  
maad soneles of euer eithir sone in o dai?  
And Rebecca seide to Isaac, It anoieth me 46  
of my lijf for the dou3tris of Heth; if Ja-  
cob takith<sup>d</sup> a wijf of the kynrede<sup>e</sup> of this  
loond, Y nyle<sup>f</sup> lyue.

## CAP. XXVIII.

And so Isaac clepide Jacob, and blesside 1  
hym, and comaundide to hym, and seide,  
Nyle thou take a wijf of the kyn of Ca-  
naan; but go thou, and walke forth in to 2  
Mesopotanye of Sirie, to the hows of Ba-  
tuel, fadir of thi modir, and take to thee  
of<sup>g</sup> thennus a wijf of the dou3tris of La-  
ban, thin vnkle. Sotheli<sup>h</sup> Almy3ti God 3  
blesse<sup>i</sup> thee, and make thee to encreesse,  
and multiplie thee, that thou be in to cum-  
panyes<sup>k</sup> of puplis; and God 3yue to thee 4  
the blessyngis<sup>l</sup> of Abraham, and to thi seed  
aftir thee, that thou welde the loond of thi<sup>m</sup>  
pilgrimage, which he bihi3te to thi graunt-  
sir. And whanne Ysaac hadde left hym<sup>n</sup>, 5  
he<sup>o</sup> 3ede<sup>p</sup> forth, and cam in to Meso-  
potanye of Sirie, to Laban, the sone of Ba-  
tuel of Sirie, the brother of Rebecca, his  
modir. Forsothe Esau sei3 that his fadir 6  
hadde blissid Jacob, and hadde sent him  
in to Mesopotanye of Sirie, that he schulde  
wedde a wijf of thennus, and that aftir  
the blessyng he comaundide to Jacob, and  
seide, Thou schalt not take a wijf of the  
dou3tris of Canaan; and that Jacob obeiede 7  
to his fadir and modir<sup>q</sup>, and 3ede in to  
Sirie; also Esau preuyde<sup>r</sup> that his fadir 8  
bihelde not gladli the dou3tris of Canaan.  
And he<sup>s</sup> 3ede to Ismael, and weddide a 9  
wijf, with out these whiche he hadde bi-

<sup>m</sup> in to BDEFH. <sup>n</sup> Om. BDEF *pr. m. II.* <sup>o</sup> anoyith BDEFH. <sup>p</sup> nyl BDEFH. <sup>q</sup> dou3tren BDEFH. <sup>qq</sup> Om. D.

<sup>b</sup> thou vp s. <sup>c</sup> in to s. <sup>d</sup> take CELPRS. <sup>e</sup> kynredis G. <sup>f</sup> wile not I. <sup>g</sup> fro I. <sup>h</sup> Om. DG. <sup>i</sup> blessede R.  
<sup>k</sup> a cumpanye G. <sup>l</sup> blessinge s. <sup>m</sup> Om. E. <sup>n</sup> Jacob s. <sup>o</sup> Jacob s. <sup>p</sup> wente s. <sup>q</sup> Om. G. <sup>r</sup> preuyde  
therbi s. <sup>s</sup> Esau s.

that he hadde byfore, Melech, the dowter  
of Ysmael, sone of Abraham, the sister  
10 of Nabioth. Thanne Jacob, goon out to  
11 Bersabee, 3ede to Aran. And whan he  
was comun to a maner place, and he  
wolde rest in it after the sunne goyng  
down, took of the stonys that lyen, and  
vnderputting to his heed, slepte in the  
12 same place. And he saw<sup>3</sup> in his slepis a  
laddre stondynge vpon the erthe, and the  
heijt of it towchyng heuene, and aungels  
forsothe of God steinyng vp and goynge  
13 down bi it, and the Lord cleuyng to the  
ladder, seiynge to hym, Y am the Lord  
God of Abraham, thi fader, and God of  
Ysaac; the loond in which thou slepist  
14 Y schal 3yue to thee, and to thi seed. And  
thi seed schal be as the powdre of the  
erthe, thou shalt be sprad a brode<sup>r</sup> to the  
est, and west, and north, and sowth; and  
alle lynagis of the erthe shulen be blissid  
15 in thee and thi<sup>s</sup> seed. And Y schal be thi  
keper, whidir euer thou gost; and Y schal  
bryng the a3eyn into this loond, ne Y schal  
not leene forto Y<sup>t</sup> fulfille alle the thingis  
16 that Y seide. And whan Jacob was  
wakun of the sleep, seide, Forsothe the  
Lord is in this place, and Y wiste not.  
17 And dredynge seide, Howe feerful is this  
place! Here is nother<sup>n</sup> but the hows of  
18 God, and the 3aat of heuene. Arysynge  
thanne eerly, took the stoon, the which he  
hadde vnderput to his heed, and areryde  
into a signe of worship, heeldynge oyle  
19 aboute. And he clepide the name of the  
cyte Bethel, that bifornhoond was clepid  
20 Luza. And he avowide a vowe, seiynge,  
If God were with me, and kepide me in  
the weye bi which Y goo, and 3yue me  
looues to etun, and clooth to be clothid,  
21 and<sup>v</sup> schal be turned a3en welsumly to the  
hows of my fader, the Lord schal be to  
22 me into God. And this stoon, that I  
haue areryde into a signe of worship,

fore, Melech, the dou3ter of Ismael, sone  
of Abraham, the sistir of Nabaioth. Ther-<sup>10</sup>  
for Jacob 3ede out of Bersabee, and 3ede  
to<sup>t</sup> Aran. And whanne he hadde come to<sup>u</sup><sup>11</sup>  
sum place, and wolde reste ther inne aftir  
the goynge down of the sunne, he took of  
the stoonus that laien ther, and he put-  
tide<sup>v</sup> vndur his heed, and slepte in the  
same place. And he sei3e in sleep<sup>w</sup> a lad-<sup>12</sup>  
dir stondynge on the erthe, and the cop  
ther of touchinge heuene; and he sei3  
Goddis aungels stiyng vp<sup>y</sup> and goynge  
doun ther bi, and the Lord fastned<sup>z</sup> to the<sup>13</sup>  
laddir, seiynge to hym, Y am the Lord God  
of Abraham, thi fadir, and God of Isaac; Y  
schal 3yue to thee and to thi seed the lond in  
which thou slepist. And thi seed schal be<sup>14</sup>  
as the dust of erthe, thou schalt be alargid  
to the eest, and west, and<sup>a</sup> north<sup>b</sup>, and  
south; and alle lynagis<sup>c</sup> of erthe schulen  
be blissid in thee and in thi seed. And Y<sup>15</sup>  
schal be thi keper, whidur euer thou  
schalt go; and Y schal lede thee a3en in to  
this lond, and Y schal not leue<sup>d</sup> no<sup>e</sup> but Y  
schal fil<sup>f</sup> alle thingis whiche Y seide<sup>g</sup>. And<sup>16</sup>  
whanne Jacob hadde wakyd of sleep, he  
seide, Verili the Lord is in this place, and  
Y wiste not. And<sup>h</sup> he seide dredynge,<sup>17</sup>  
Hou worschipful<sup>i</sup> is this place! Here is<sup>k</sup>  
noon other thing no but the hows of God,  
and the 3ate of heuene. Therfor Jacob<sup>18</sup>  
roos eerli, and took the stoon which he  
hadde put vndur his heed, and reiseid<sup>l</sup> in  
to a title<sup>m</sup>, and helde<sup>n</sup> oile aboute. And he<sup>19</sup>  
clepide the name of that citee Bethel,  
which was clepid Lusa bifore. Also he<sup>o</sup><sup>20</sup>  
anowide a vow, and seide, If God is with  
me, and kepith me in the weie in which  
Y go, and 3yueth to me looues to ete, and  
clothis to be clothid<sup>p</sup>, and Y turne a3en in<sup>q</sup><sup>21</sup>  
prosperite to<sup>r</sup> the hows of my fadir, the  
Lord schal be in to God to me. And this<sup>22</sup>  
ston, which Y reiseid in to a title<sup>s</sup>, schal be  
clepid the hows of God, and Y schal offre

<sup>r</sup> o brood D. of brode E. <sup>s</sup> in thi E sec. m. <sup>t</sup> Om. D. <sup>u</sup> no nother BEF. noon other DH. <sup>v</sup> I D.

<sup>t</sup> in to s. <sup>u</sup> in to s. <sup>v</sup> putte s. <sup>w</sup> slepis A pr. m. et plures. his slepis s. <sup>y</sup> Om. plures.  
<sup>z</sup> fastede G. neijside s. <sup>a</sup> Om. G. <sup>b</sup> to the north s. <sup>c</sup> the lynagis s. <sup>d</sup> leuee thee K. <sup>e</sup> Om. ELP.  
<sup>f</sup> fulfille s. <sup>g</sup> haue seide s. <sup>h</sup> Om. s. <sup>i</sup> worschipful, that is, ferdful CGKQX. ferdful M. f. that is W. BIN.  
f. or W. s. <sup>k</sup> nys F. <sup>l</sup> reiseid it s. <sup>m</sup> title ether signe BGIKNXd. t. either a s. q. t. or s. LP. t. either a  
mark M. signe ether tittle C. s. or t. E. s. or tokne s. <sup>n</sup> helde out s. <sup>o</sup> Jacob s. <sup>p</sup> clothid with Ksx. <sup>q</sup> in  
to Gx pr. m. <sup>r</sup> in to s. <sup>s</sup> tokne s.

shal be clepid the hows of God; and of alle thingis that thou shalt 3yue to me Y shal offer dymes to thee.

tithis to thee<sup>t</sup> of alle thingis whiche thou schalt 3yue to me.

## CAP. XXIX.

1 Jacob thanne forth goon, cam into the  
2 est loond. And he saw<sup>3</sup> a pit in the feeld,  
and thre flockis of sheep liggyng bisidis  
it; for of it beestis weren wateryd, and  
the mouth of it was closid with a greet  
3 stoon. And the maner was, that alle the  
sheep gaderyd togidir, men shulden turne  
vp the stoon, and, the flockis fulfillid,  
eftsones thei shulden putte vpon the  
4 mouth of the pit. And he seide to the  
sheepherdis, Bretheren, whens be 3e? The  
5 whiche answeriden, Of Aran. Whom  
askynge, Whethir, he seide, knowe 3e La-  
ban, the sone of Nachor? Thei seiden,  
6 We han knowun. Whethir is he, he  
seith, hool? Thei seiden, He farith wel;  
and loo! Rachel, the dow<sup>3</sup>ter of hym, com  
7 with his flok. And Jacob seyde, Aboute  
there is 3it myche of the day, ne<sup>v</sup> tyme  
is that flockys ben ladde a3en to the  
fooldis; 3yueth bifore drynke to the  
sheep, and so lede 3e hem a3en to the pas-  
8 ture. The whiche answeriden, We mowen  
not, to the tyme that alle beestis ben ga-  
deryd togider, and we mouen away the  
ston fro the mowth of the pit, that we  
9 watren the flok<sup>x</sup>. 3it thei speken, and  
loo! Rachel com with the sheep of hir  
10 fader; for she fedde the flok. Whom  
whanne Jacob hadde seen, and wiste hir  
his vnkil dow<sup>3</sup>ter, and the sheep of Laban  
his vnkle, he mouede away the stoon with  
11 which the pit was closid; and the flok  
watered, he kisside hir, and with areryd  
12 voys she wepte. And he shewide to hir  
that he was the brother of hir fader, and  
the sone of Rebecca; and she hiynge tolde  
13 to hir fader. The which whan he hadde  
herd, Jacob, his sister sone, comen, 3ede  
a3en metynge with hym, and clippyng  
him, and fallynge in cossis, ladde hym

## CAP. XXIX.

Therfor Jacob passide forth, and cam in<sup>1</sup>  
to the eest lond; and sei<sup>3</sup><sup>u</sup> a pit in the<sup>2</sup>  
feeld, and thre flockis of scheep restynge  
bisidis it<sup>v</sup>, for whi scheep weren watrid  
therof, and the mouth therof was closid  
with a greet stoon. And the custom was<sup>3</sup>  
that<sup>w</sup> whanne alle scheep<sup>x</sup> weren gaderid  
togidere, thei schulden turne awei the stoon,  
and whanne the flockis weren fillid<sup>y</sup> thei  
schulden put it<sup>z</sup> eft on<sup>a</sup> the mouth of the  
pit. And Jacob seide to the sheepherdis,<sup>4</sup>  
Brithren, of whennus ben 3e? Whiche  
answeriden, Of Aran. And he axide hem<sup>5</sup>  
and seide, Wher 3e knowen Laban, the  
sone of Nachor? Thei seiden, We knowen<sup>b</sup>.  
Jacob seide, Is he hool? Thei seiden, He<sup>6</sup>  
is in good staat; and lo! Rachel, his dou<sup>3</sup>-  
tir, cometh with his flok. And Jacob seide,<sup>7</sup>  
3it myche of the dai is to come, and it is  
not tyme that the flockis be led a3en to  
the fooldis; sotheli 3yue 3e drynk to the  
scheep, and so lede 3e hem a3en to mete.  
Whiche<sup>c</sup> answeriden, We moun not til alle<sup>8</sup>  
scheep<sup>d</sup> be gederid to gidere, and til we re-  
mouen the stoon fro the mouth of the pit  
to watir the flockis. 3it thei spaken, and<sup>9</sup>  
loo! Rachel cam with the<sup>e</sup> scheep of hir  
fadir. And whanne Jacob sei<sup>3</sup> hir, and<sup>10</sup>  
knewe the dou<sup>3</sup>tir of his modris brothir,  
and the scheep of Laban his vnkle, he re-  
meuyde the stoon with which the pit was  
closid; and whanne the flok was watrid,<sup>11</sup>  
he<sup>f</sup> kisside hir<sup>g</sup>, and he<sup>h</sup> wepte with `vois  
reisid<sup>l</sup>. And he<sup>k</sup> schewide to hir that he<sup>12</sup>  
was the brothir of hir fadir, and the sone  
of Rebecca; and sche hastide, and telde  
to hir fadir. And whanne he hadde herd,<sup>13</sup>  
that Jacob, the sone of his sistir, cam, he  
ran a3ens hym, and he<sup>l</sup> biclippide Jacob  
and kisside hym, and ledde<sup>m</sup> in to his  
hows. Forsothe whanne the causis of the

<sup>w</sup> no D. <sup>x</sup> flocke3 E.

<sup>t</sup> the Lord s. <sup>u</sup> he sei3 s. <sup>v</sup> Om. G. <sup>w</sup> Om. G. <sup>x</sup> the scheep s. <sup>y</sup> watrid s. <sup>z</sup> Om. G. <sup>a</sup> in G.  
<sup>b</sup> knowen him s. <sup>c</sup> The whiche I. <sup>d</sup> the scheep s. <sup>e</sup> Om. plures. <sup>f</sup> Jacob s. <sup>g</sup> Rachel s. <sup>h</sup> she s. <sup>i</sup> he  
vois s. <sup>k</sup> Om. F. Jacob s. <sup>l</sup> Laban s. <sup>m</sup> ledde him s.

into his hows. Forsothe the causis herd  
 14 of his weye, answeryde, My boon thow  
 art, and my fleish. And after that the  
 15 dayes of a<sup>y</sup> moneth weren fulfillid, he  
 seide to hym, Whether for thow art my  
 brother, in veyn thow shalt serue to me?  
 16 Sey what of mede thow shalt take. He  
 hadde forsothe two dow3trys<sup>z</sup>, name of  
 the more Lya, the lesse forsothe was  
 17 clepid Rachel; but Lya was with blerid  
 eyen<sup>a</sup>, Rachel fayr in face, and with  
 18 seemly biholdynge. Whom louynge Ja-  
 cob, seide, I shal serue to thee for Rachel,  
 19 thi lasse dow3ter, seuen 3eer. Laban an-  
 sweryde, Betir is that Y 3yue hir to thee  
 than to another man, dwelle with me.  
 20 Thanne Jacob serued for Rachel seuen  
 3eer, and thei semeden to hym fewe dayes  
 21 for greetnes of loue. And he seide to  
 Laban, 3yf to me my wiyf, for the tyme  
 is fulfillid that Y shulde goo yn to hir.  
 22 The which, manye cumpanyes of his  
 frendis clepid to the feest, made the bry-  
 23 dalis, and at euen brou3te yn to hym Lya,  
 24 his dow3ter, 3yuynge an handmayden to  
 the dow3ter, Zelpha bi name. To whom  
 whan after the maner Jacob was goon yn,  
 25 the morutide doon, saw3 Lya, and seide  
 to his wyues fader, What is that thow  
 woldist doon? whether for Rachel Y ser-  
 uede not to thee? whi vndurputtist thow  
 26 Lya to me? Laban answeride, It is not  
 of custom in oure place, that the lesse bi-  
 27 fore we taken to sponseyls; fulfil the wike  
 of dayes of this cowple, and this forsothe  
 I shal 3yue to thee for the werk that thow  
 28 art to serue to me, seuen other 3eris. He  
 assentide gladli; and the wike ouerpassid,  
 29 he took Rachel to wiyf; to whom the fa-  
 30 dir 3aue a seruauant, Balam. And at the  
 laste he vside the desirid sponseyls, put  
 bifore to the rather the loue of hir that  
 com after, seruyng anentis hym seuen  
 31 othere 3erys<sup>b</sup>. The Lord forsothe seyng

iurney weren herd, Laban answeride, Thou 14  
 art my boon and my fleisch. And aftir  
 that the daies of o<sup>n</sup> moneth weren fillid<sup>o</sup>,  
 Laban seide to him<sup>p</sup>, 'Whethir for<sup>q</sup> thou 15  
 art my brothir, thou schalt serue me frely?  
 seie thou what mede thou schalt take. For- 16  
 sothe Laban hadde twei dou3tris, the name  
 of the more<sup>r</sup> was Lya, sotheli the lesse<sup>s</sup>  
 was clepid Rachel; but Lya was blere 17  
 ized, Rachel<sup>t</sup> was of fair face, and semeli<sup>u</sup>  
 in sizt. And Jacob louede Rachel, and 18  
 seide, Y schal serue thee seuen 3eer for  
 Rachel thi lesse<sup>v</sup> dou3tir. Laban an- 19  
 sweride, It is betere that Y 3yue hir to  
 thee than to anothir man; dwelle thou at<sup>w</sup>  
 me. Therfor Jacob seruyde seuen 3eer 20  
 for Rachel; and the daies semiden fewe  
 to hym for the greetnesse of loue. And he 21  
 seide to Laban, 3yue thou my wijf to me,  
 for the tyme is fillid<sup>x</sup> that Y entre to hir.  
 And whanne many cumpanyes of freendis 22  
 weren clepid to the feeste, he made wed-  
 dyngis, and in the euentid Laban brou3te 23  
 in<sup>y</sup> to hym<sup>z</sup> Lya his dou3tir, and 3af an 24  
 handmaide, Selfa bi name, to the<sup>a</sup> dou3ter.  
 And whanne Jacob hadde entrid to hir bi  
 custom, whanne the morewtid was maad,  
 he sei3 Lya, and seide<sup>b</sup> to his wyues fadir, 25  
 What is it that thou woldist do? wher Y  
 seruede not thee for Rachel? whi hast  
 thou disseyued me<sup>†</sup>? Laban answerde, It 26  
 is not custom in oure place that we 3yue  
 first the 'lesse dou3tris<sup>c</sup> to weddyngis; fille<sup>d</sup> 27  
 thou the wouke of daies of this<sup>e</sup> couplyng<sup>f</sup>,  
 and Y schal 3yue to thee also this *Rachel*,  
 for<sup>g</sup> the werk in which thou schalt serue  
 me bi<sup>h</sup> othere seuen 3eer. Jacob assentide<sup>i</sup> 28  
 to the couenaunt, and whanne the wouke  
 was passid, he<sup>k</sup> weddide Rachel, to whom 29  
 the<sup>l</sup> fadir hadde 3oue Bala seruauentesse<sup>m</sup>.  
 And at the laste he<sup>n</sup> vside the weddyngis 30  
 desirid, and settide<sup>o</sup> the loue<sup>p</sup> of the 'wijf  
 suynge<sup>q</sup> bifore the former<sup>r</sup>; and he<sup>s</sup> seruede  
 at<sup>t</sup> Laban seuen othere 3eer. Forsothe the 31

† disseyuede  
 me, this is the  
 veri lettre, as  
 Lire seith here,  
 but comyn La-  
 tyn bokis hau  
 thus, Whi hast  
 thou priuily  
 put Lya to me,  
 but this is fals  
 lettre, as Lire  
 seith here. ccq. x.

y o e. z dou3tren BDEFH. a ey3es BDEFH. b 3ere BDEFH.

n a dg. o fulfillid s. p Jacob s. q wherefore EG. r eldre s. s 3unger s. t and Rachel G.  
 u louely ELP. v 3unger s. w with s. x fulfillid s. y Om. BN. z Jacob s. a his s. b he seide s.  
 c 3unger dou3ter s. d fulfille s. e thi GQ. f wedding s. g and s. h Om. GQ. i answerde s. k Jacob s.  
 l hir s. m an hondmayde s. n Jacob s. o sette s. p sone K. q later wijf s. r first s. s Jacob s.  
 t Om. s.

that he dispiside Lya, opnyde the wombe  
 32 of hir, hir sister bareyne dwellynge. The  
 which a conseued some gat, and clepide  
 the name of hym Ruben, seiynge, The  
 Lord hath sey my mekenes, now my man  
 33 shal loue me. And eftsonys she consey-  
 uede, and bare a sone, and seide, For the  
 Lord hath seen me ben had to dispiyt,  
 hath 3yuun also this to me; and she cle-  
 34 pide the name of hym Symyon. And the  
 thridde tyme she conseyuede, and gat an-  
 other sone, and seide, Now forsothe myn  
 husboond shal be cowplid to me, ther-  
 thur3 that I bere to hym thre sonys; and  
 therfor she clepide the name of hym  
 35 Leuy. The ferth tyme she conseyuede,  
 and bare a sone, and seith, Now I shal  
 knowlech to the Lord; and for that she  
 clepide the name of him Juda; and she  
 ceesside to bere chyld.

## CAP. XXX.

1 Seynge forsothe Rachel that she was  
 withouten fruyt of wombe, enuyede to  
 the sistir, and seide to the husboond, 3yf  
 2 to me free childryn, ellis Y shal dye. To  
 whom wrooth Jacob answeride, Whether  
 for a God Y am, the which haue priuede  
 3 thee the fruyt of thi wombe? And she,  
 I haue, she seide, a seruaunt, Balam, goo  
 yn to hir, that she bere vpon my kneen,  
 4 and I haue of hir sones. And she 3aue  
 5 to hym Balam into maryage; the which,  
 the man goon yn to hir, conseyuede, and  
 6 bare a sone. And Rachel seide, The Lord  
 hath shewid me, and he hath herd my  
 vois, 3yuynge to me a sone; and therfor  
 7 she clepide the name of hym Dan. And  
 eftsones Bala conseiuinge, bare another,  
 8 for the which seide Rachel, The Lord  
 hath comparisownd me with my sister,  
 and I haue recouered; and she clepide  
 9 hym Neptalym. Lya felynge that she  
 had laft for to bere children, she took  
 to the husboond Zelpha, hir handmayden.

Lord sei3 that he<sup>u</sup> dispiside Lya<sup>†</sup>, and  
 openyde<sup>v</sup> hir wombe<sup>w</sup> while the<sup>x</sup> sistir  
 dwellide bareyn. And Lia childide a sone<sup>32</sup>  
 conseyuede, and clepide<sup>y</sup> his name Ruben,  
 and seide, The Lord sei3<sup>z</sup> my mekenesse;  
 now myn hosebonde schal loue me. And<sup>33</sup>  
 eft sche conseyuede, and childide<sup>a</sup> a sone,  
 and seide, For the Lord sei3 that Y was  
 dispisid, he 3af also this sone to me; and  
 sche clepide his name Symeon. And sche<sup>34</sup>  
 conseyuede the thridde tyme, and childide  
 anothir sone, and she seide also, Now myn  
 hosebonde schal be couplid to me, for Y  
 childide<sup>b</sup> thre sones to him; and therfor<sup>c</sup>  
 sche clepide his name Leuy. The fourthe<sup>35</sup>  
 tyme sche conseyuede, and childide a sone,  
 and seide, Now I schal knowleche to the  
 Lord; and herfor she clepide his name  
 Judas; and ceesside<sup>d</sup> to childe.

† that is, louede  
 hir lesse than  
 Rachel. s.

## CAP. XXX.

Forsothe Rachel sei3, that sche<sup>e</sup> was 1  
 vnfruytful, and hadde<sup>f</sup> enuye<sup>‡</sup> to the<sup>g</sup> sis-  
 ter, and seide to hir hosebonde, 3yue thou  
 fre children to me, ellis Y schal die. To<sup>2</sup>  
 whom Jacob was wrooth, and answerde,  
 Wher Y am for God, which haue priued  
 thee fro the fruyt of thi wombe? And<sup>3</sup>  
 sche seide, Y haue 'a seruauntesse<sup>h</sup> Bala,  
 entre thou to hir that she childe on my  
 knees, and that Y haue sones of hir. And<sup>4</sup>  
 sche 3af to hym Bala in to matrimony;  
 and whanne the<sup>i</sup> hosebonde hadde<sup>k</sup> entrid<sup>5</sup>  
 to hir, sche conseyuede, and childide a  
 sone. And Rachel seide, the Lord demede<sup>l</sup><sup>6</sup>  
 to me, and herde<sup>m</sup> my preier, and 3af a  
 sone to me; and therfor sche clepide his  
 name Dan. And eft Bala conseyuede, and<sup>7</sup>  
 childide anothir sone, for whom Rachel<sup>8</sup>  
 seide, The Lord hath maad<sup>n</sup> me lijk to<sup>o</sup>  
 my sistir, and Y wexide strong; and sche  
 clepide hym Neptalym. Lya feelide that<sup>9</sup>  
 sche ceesside to bere child, and sche 3af  
 Selfa, hir<sup>p</sup> handmayde, to the<sup>q</sup> hosebonde.

‡ enuye, that  
 is, sorewide of  
 hir owne de-  
 faute in com-  
 parisoun of hir  
 sister, that  
 hadde no sich  
 defeaute. Live  
 here. BCN.

<sup>u</sup> Jacob. s. <sup>v</sup> he openyde s. <sup>w</sup> hir pryuy wombe c *pr. m.* Lya wombe s. <sup>x</sup> her s. <sup>y</sup> she clepide s.  
<sup>z</sup> hath seen s. <sup>a</sup> Om. G. <sup>b</sup> haue childid s. <sup>c</sup> Om. G. <sup>d</sup> she ceesside ks. <sup>e</sup> hir self s. <sup>f</sup> she hadde s.  
<sup>g</sup> hire ks. <sup>h</sup> an handmaide s. <sup>i</sup> hir s. <sup>k</sup> Om. *plures.* <sup>l</sup> hath demede s. <sup>m</sup> hath herde s. <sup>n</sup> com-  
 paride c *pr. m.* makid F. <sup>o</sup> Om. *plures.* <sup>p</sup> the G. <sup>q</sup> hir s.

10 The which aftir conseuyunge<sup>c</sup> bryngynge  
 11 forth a child, seide, Gracyously; and ther-  
 for she clepide the name of hym Gad.  
 12 And Zelpha bare anothir, and Lya seide,  
 13 That for my blisfulnes; forsothe alle  
 wymmen shulen sey me blisful; therfor  
 14 she clepide hym Aser. And Ruben goon  
 out in tyme of wheet heruest into the  
 feeld, fonde mandraggis, that he brouzte  
 to Lya, the moder. And Rachel seide,  
 3yue me parte of the mandraggis of thi  
 15 sone. She answeride, Ne semith it to  
 thee a litil, that thou hast bifore takun  
 the husband to me, but also the man-  
 draggis of my sone thou taak? And  
 she, Slep he with thee this nyzt for the  
 16 mandraggis of thi sone. And to Jacob  
 comynge azen at euen fro the feeld Lya  
 was goon out into the azencomyng of  
 hym, and seith, To me, she seith, thou  
 shalt come yn, for thur3 mede I haue  
 hyryde thee for the mandraggis of my  
 17 sone. He slepte with hir that nyzt; and  
 God herde the preiers of hir, and she  
 18 conseyuede, and bare the fift sone; and  
 seith, God hath zeun mede to me, for I  
 haue zouun myn handmaiden to my  
 man; and she clepide the name of hym  
 19 Ysachar. Eftsonys Lya conseuyunge bare  
 20 the sixte sone, and seith, The Lord hath  
 enrychide me with a good dower; also  
 this while with me shal be myn hus-  
 boond, therthur3 that Yhaue getun to hym  
 sixe sones; and therfor she clepide the  
 21 name of hym Zabulon. After whom she  
 22 bare a dow3ter, Dyne<sup>d</sup> bi name. And the  
 Lord, recordid of Rachel, herde hir, and  
 23 openyde the wombe of hir. Which con-  
 seyuede, and bare a sone, seiynge, God  
 24 hath doon away my reprof; and she  
 clepide the name of hym Joseph, seiynge,  
 25 The Lord adde to me another sone. Jo-  
 seph forsothe born, Jacob seide to his  
 wyues fader, Lat me that Y go azen into  
 26 my cuntre, and to my loond. 3yue to me

And whanne Selfa aftir conseuyung<sup>r</sup> chil- 10  
 dide a sone, Lya seide, Blessidly; and 11  
 therfor sche clepide his name Gad. Also 12  
 Selfa childide anothir sone, and Lia seide, 13  
 This is for my blis, for alle wymmen  
 schulen seie me blessid; therfor sche  
 clepide hym Aser. Forsothe Ruben zede 14  
 out in to the feeld in the tyme of wheete  
 heruest, and foond<sup>s</sup> mandragis, whiche he  
 brouzte to Lya, his modir. And Rachel  
 seide, 3yue thou to me a<sup>t</sup> part of the<sup>u</sup>  
 mandragis of thi sone. Lya answeride, 15  
 Whether it semeth<sup>uu</sup> litil to thee, that thou  
 hast rauyschid the<sup>v</sup> hosebonde fro me, no  
 but thou<sup>w</sup> take also the mandragis of my  
 sone? Rachel seide, The hosebonde sleepe  
 with thee in<sup>x</sup> this nyzt for the mandragis  
 of thi sone. And whanne Jacob cam azen 16  
 fro the<sup>y</sup> feeld at euentid<sup>z</sup>, Lya zede out in  
 to his comyng<sup>a</sup>, and seide, Thou shalt entre  
 to me, for Y haue hired thee with hire for  
 the mandragis of my sone. He<sup>b</sup> slepte  
 with hir<sup>c</sup> in that nyzt; and God herde 17  
 hir preiers, and sche conseyuede, and  
 childide the fyuethe sone; and seide, God 18  
 zaf<sup>d</sup> meede to me, for Y zaf myn hand-  
 mayde to myn hosebond; and sche cle-  
 pide his name Isacar. Eft<sup>e</sup> Lia con- 19  
 seyuede, and childide the sixte sone, and 20  
 seide, The Lord hath maad me riche with  
 a good dower, also in this tyme myn hose-  
 bonde schal be with me, for Y childide<sup>f</sup>  
 sixe sones to hym; and therefore sche<sup>g</sup>  
 clepide his name Sabulon. Aftir whom 21  
 sche childide a dou3ter, Dyna bi name.  
 Also the Lord hadde mynde on Rachel, 22  
 and herde<sup>l</sup> hir, and openyde hir wombe<sup>k</sup>.  
 And sche conseyuede, and childide a sone, 23  
 and seide, God hath take away my schen-  
 schipe; and sche clepid his name Joseph, 24  
 and seide, The Lord 3yue to me another  
 sone. Sotheli whanne Joseph was borun, 25  
 Jacob seide to his wyues fadir, Delyuere  
 thou me, that Y turne azen in to my cun-  
 trey and to my lond. 3yue<sup>l</sup> thou to me 26

<sup>c</sup> conceyued *E pr.m.*    <sup>d</sup> Didyn *A.*

<sup>r</sup> the conceuyunge s.    <sup>s</sup> he foond s.    <sup>t</sup> Om. I.    <sup>u</sup> thi s.    <sup>uu</sup> seme N.    <sup>v</sup> my s.    <sup>w</sup> that thou I.    <sup>x</sup> Om. G.  
<sup>y</sup> Om. G.    <sup>z</sup> the euentid s.    <sup>a</sup> metynge s.    <sup>b</sup> Jacob s.    <sup>c</sup> Lya s.    <sup>d</sup> hath zouen s.    <sup>e</sup> Om. E.    <sup>f</sup> gen-  
 dride *plures.* haue gendrid s.    <sup>g</sup> Lya s.    <sup>h</sup> he herde s.    <sup>k</sup> pryuy wombe *c pr.m.*    <sup>l</sup> And 3yue s.

wyues, and my free children, for the whiche I haue seruede thee, that I goo; thow forsothe hast knowe the seruyse <sup>27</sup> that I haue seruyde to thee. Laban seide to him, Shal I fynde grace in thi sijt, thur<sup>3</sup> experyens Y haue lernyd for God <sup>28</sup> hath blissid to me for thee; ordeyn thi <sup>29</sup> mede that Y <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

my wyues and fre<sup>m</sup> children for whiche Y seruede<sup>n</sup> thee, that Y go; forsothe thou knowist the seruyce bi which Y seruede<sup>n</sup> thee. Laban seide to hym<sup>o</sup>, Fynde Y <sup>27</sup> grace in thi sijt, Y haue lerned bi experience that God blesside<sup>p</sup> me for thee; ordeyne thou the<sup>q</sup> meede which<sup>r</sup> Y schal <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup>

hem; and riendis<sup>m</sup> drawun away; in  
 thilke that weren pilde semede whytnes,  
 thilke forsothe that weren hool dwelten  
 stil green, and so in this maner was  
 38 maad of<sup>n</sup> dyuerse colour. And he putte  
 hem in the water trowes, where the wa-  
 tyr was held out, that whanne the flockis  
 weren comen to drynke, bifore the eyen  
 thei shulden han the 3erdis, and in the  
 39 sizt of hem thei shulden conseyue. And  
 so it was doon that in that heet of goynge  
 togidere the sheep shulden biholde the  
 3erdis, and beere spotty, and speckid,  
 40 and spreyned with dyuers colour. And  
 Jacob dyuydide the flok, and putte the  
 3erdis in the watyr trowis, bifore the  
 eyen of the rammys; forsothe alle the  
 whyte and the blak weren of Laban, the  
 tothere forsothe of Jacob, seuaryd bitwix  
 41 hem silf the flockis. Thanne whanne the  
 first tyme the sheep weren steyed vp,  
 Jacob putte the 3erdis in the trowis of  
 watrys, biforn the eyen of rammys and  
 of sheep, that in the sizt of hem thei  
 42 shulden conseyue. Whanne forsothe the  
 laat comyng togidere of beestis weren,  
 and the last conceyuyng tyme, he putte  
 not hem. And thilke that weren of the<sup>nn</sup>  
 later tyme ben maad of Laban, and  
 43 thilke of the fyrst tyme of Jacob. And  
 the man is maad ryche wonder myche,  
 and he hadde manye flockis, handmayd-  
 enys, and seruauntis, camels, and assis.

## CAP. XXXI.

1 After that he herde the wordis of the  
 sonys of Laban, seiynge, Jacob hath takun  
 alle that weren of oure fader, and of the  
 2 faculte of hym richid is maad noble. And  
 he took hede to the face of Laban, that it  
 was not towards hym as 3istirday and the  
 3 thrid day hens, moost the Lord seiynge  
 to hym, Turne a3en into the loond of thi  
 fadrys, and<sup>o</sup> to thi kynred, and Y shal be  
 4 with thee. And he sente, and clepide Ra-

weren 'drawun awei<sup>v</sup>, whitnesse apperide  
 in these that weren maad bare; sothely  
 tho that weren hoole dwelliden grene, and  
 bi this maner the coloure<sup>w</sup> was maad dy-  
 uerse. And Jacob puttide<sup>x</sup> tho<sup>y</sup> 3erdis in 38  
 the trowis, where the watir was held out,  
 that whanne the flockis schulden come to  
 drynke, thei schulden haue the 3erdis bi-  
 for the<sup>z</sup> izen, and schulden<sup>a</sup> conseyue in  
 the<sup>b</sup> sizt of the 3erdis. And it was doon 39  
 that in thilke heete of riding<sup>c</sup> the sheep  
 schulde biholde the<sup>d</sup> 3erdis, and that thei  
 schulden brynge forth spotti<sup>e</sup> beestis, and  
 dyuerse, and bispreynt with dyuerse co-  
 lour. And Jacob departide<sup>†</sup> the flok, and 40  
 puttide<sup>f</sup> the 3erdis in the trowis bifor the  
 izen of the rammys. Sotheli alle the white  
 and blake weren Labans; sotheli the<sup>g</sup> othere  
 weren Jacobis; for the flockis weren de-  
 partid bytwixe hem silf. Therfor whanne 41  
 the scheep weren ridun in the firste tyme,  
 Jacob puttide<sup>h</sup> the 3erdis in the 'trou3is of  
 watir<sup>i</sup> bifor the izen of rammys and of  
 scheep<sup>k</sup>, that thei schulden conseyue in  
 the sizt of tho<sup>l</sup> 3erdis. Forsothe whanne 42  
 the late medlyng<sup>m</sup> and the laste consey-  
 uynge<sup>n</sup> weren, Jacob puttide<sup>o</sup> not tho 3erdis;  
 and tho that weren late<sup>p</sup>, weren maad La-  
 bans, and tho that weren of the<sup>q</sup> firste  
 tyme<sup>r</sup> weren Jacobis. And he<sup>s</sup> was maad 43  
 ful<sup>t</sup> riche, and hadde many flockis, hand-  
 maydis<sup>u</sup>, and seruauntis<sup>v</sup>, camels, and  
 assis.

40 † the flok, that  
 is, departide  
 the ewes til to  
 the tyme of  
 watyryng. BCC  
 NQX.

## CAP. XXXI.

Aftir that Jacob herde the wordis of  
 the sones of Laban, that seiden, Jacob  
 hath take awei alle thingis that weren  
 oure fadris, and of his catel Jacob is maad  
 riche, and noble. Also Jacob perseyuede<sup>2</sup>  
 the face of Laban, that it was not a3ens  
 hym as 3istirdai, and the thridde dai  
 agoon, moost for the Lord seide to hym<sup>w</sup>,<sup>3</sup>  
 Turne a3en into the loond of thi fadris, and  
 to thi generacioun, and Y shal be with

<sup>m</sup> the ryndis BDEFH. <sup>n</sup> a BDEFH. <sup>nn</sup> Om. E. <sup>o</sup> Om. BDEFH.

<sup>v</sup> drawun awei ether shauede K. <sup>w</sup> coloure of sheep and geet s. <sup>x</sup> putte s. <sup>y</sup> the B. <sup>z</sup> her s. <sup>a</sup> thei  
 schulden s. <sup>b</sup> Om. plures. <sup>c</sup> the ridng K. riding or gendringe s. <sup>d</sup> tho sw. <sup>e</sup> spottid s. <sup>f</sup> putte ms.  
<sup>g</sup> alle the s. <sup>h</sup> putte ms. <sup>i</sup> water trou3is s. trou3is of watris plures. <sup>k</sup> ewe scheep s. <sup>l</sup> the IX. <sup>m</sup> med-  
 lynge or gendringe s. <sup>n</sup> conceyuyngus s. <sup>o</sup> putte s. <sup>p</sup> late gendrid s. <sup>q</sup> Om. G. <sup>r</sup> tyme gendrid s.  
<sup>s</sup> Jacob s. <sup>t</sup> Om. DGN. <sup>u</sup> hondmaydens plures. <sup>v</sup> mani seruauntis L. men seru. s. <sup>w</sup> Jacob s.

chel and Lya into the feeld, where he  
 5 fedde the flockis<sup>p</sup>, and he seide to hem,  
 Y se the face of 3oure fader, that it is not  
 toward me as 3istirday and the thridde  
 day hens; God forsothe of my fader was  
 6 with me. And 3e han knowun that with  
 alle my strengthis Y haue seruyd to 3oure  
 7 fader; but and 3oure fader hath comen  
 aboute me, and chaungide my mede ten  
 sithis; and neuertielater God hath not  
 letun hym that he shulde anoye to me.  
 8 If otherwhile he seide, The dyuers co-  
 lourid<sup>q</sup> shulen be thi medis, alle the sheep  
 beren conseuyng of dyuers colours;  
 whanne forsothe a3enward he seith, Alle  
 the whyet thow shalt taak for thi mede,  
 9 alle the flockis beren whyet; and God  
 hath taak the substaunce of 3oure fader,  
 10 and 3euen to me. Forsothe bifore that  
 the tyme of conseuyng of sleep com, Y  
 heuede vp myn eyen, and saw 3 in sleep  
 the<sup>r</sup> malis steiyng up<sup>s</sup> vpon femalis, varye,  
 11 and spotti<sup>t</sup>, and of dyuers colours. And  
 the aungel of the Lord seide to me in  
 slepe, Jacob! and I answeride, Y am ny3.  
 12 The which seith, Rere up thin eyen, and  
 se alle the malis steiyng up vpon the fe-  
 malis, varye, and sprynklid, and spottid;  
 forsothe Y haue seen alle thingis that  
 13 Laban hath doon to thee; Y am God of  
 Bethel, where thow anoyntidist the stoon,  
 and thow vowedist<sup>u</sup> auowe<sup>v</sup> to me. Now  
 thanne aryse, and goo out fro this loond,  
 turnynge a3en into the loond of thi birth.  
 14 And Rachel and Lya answeyden, Whe-  
 ther han we eny thing of residewe in  
 faculteis and erytage of the hows of oure  
 15 fader? Whether as aliens hath he not  
 holdun vs, and soold, and hath etun oure  
 16 pryis? But God hath takun the richessis  
 of oure fader, and 3euun hem to vs, and  
 to oure sonys; wherfor alle thingis that  
 17 God comaundith to thee, do. Forsothe  
 Jacob aroos, and the fre children and his  
 18 wyues put vpon camels<sup>w</sup>, 3ede away; and

thee. He<sup>w</sup> sente, and clepide Rachel, and  
 Lya, in to the feeld, where he kepte flockis,  
 and he seide to hem, Y se the face<sup>x</sup> of 3  
 3oure fadir, that it<sup>xx</sup> is not a3ens me as  
 '3isterdai and the thridde dai agoon<sup>y</sup>; but  
 God of my fadir was with me. And 3e<sup>6</sup>  
 witen that with alle my strengthis Y ser-  
 uede<sup>z</sup> 3oure fadir; but and 3oure fadir dis-  
 7 seyuyde<sup>a</sup> me, and chaungide my meede ten  
 sithis; and netheles God suffride<sup>b</sup> not hym  
 to anoye me. If he seide ony tyme, Dy-  
 8 uerse colourid sheep schulen be thi medis<sup>c</sup>,  
 alle sheep<sup>d</sup> brou3ten forth dyuerse co-  
 lourid<sup>e</sup> lambren; forsothe whanne he<sup>f</sup> seide  
 a3enward, Thou shalte take alle white<sup>g</sup> for  
 mede<sup>h</sup>, alle the<sup>i</sup> flockis brou3ten forth white  
 beestis; and God took a wey the substaunce<sup>9</sup>  
 of 3oure fadir, and 3af<sup>k</sup> to me. For aftir<sup>10</sup>  
 that the tyme of conseuyng of sheep cam,  
 Y reiseide myn i3en, and sei3<sup>l</sup> in sleep malis  
 dyuerse, and spotti, and of dyuerse co-  
 11 louris, stiyng on<sup>m</sup> femalis. And the aun-  
 gel of the Lord seide to me in sleep, Jacob!  
 and Y answeride, Y am redy<sup>n</sup>. Which<sup>o</sup> 12  
 seide, Reise thin i3en, and se alle malis  
 dyuerse, byspreynt, and<sup>p</sup> spotti, stiyng  
 on<sup>q</sup> femalis; for Y sei3<sup>r</sup> alle thingis whiche  
 Laban dide<sup>s</sup> to thee; Y am God of Bethel, 13  
 where thou anoyntidist a stoon, and madist  
 auow to me. Now therefor rise thou, and  
 go out of this lond, and turne a3en in to  
 the lond of thi birthe. And Rachel and 14  
 Lya answeriden, Wher we han ony thing  
 residue<sup>t</sup> in the catels, and eritage of oure  
 fadir? Wher he 'arettide not<sup>u</sup> vs as<sup>v</sup> aliens, 15  
 and selde, and eet oure prijs? But God 16  
 took awei the richessis of oure fadir, and  
 3af tho<sup>w</sup> to vs, and to oure sonys; wherfor  
 do thou alle thingis whiche God hath co-  
 maundide to thee. Forsothe Jacob roos, 17  
 and puttide<sup>x</sup> hise fre children and wyues  
 on camels, and 3ede forth; and he took al 18  
 his catel, flockis, and what euer thing he  
 hadde gete in Mesopotanye, and 3ede to  
 Isaac, his fadir, into the lond of Canaan.

<sup>p</sup> flock *E pr. m.* <sup>q</sup> coloures *D.* <sup>r</sup> Om. *BDEFH.*  
<sup>w</sup> the camels *BDEFH.*

<sup>s</sup> Om. *H.* <sup>t</sup> splotty *EH.* <sup>u</sup> woldist *F.* <sup>v</sup> Om. *D.*

<sup>w</sup> Jacob *s.* <sup>x</sup> cheer *s.* <sup>xx</sup> he *A.* <sup>y</sup> it was wonte *s.* <sup>z</sup> haue seruete *s.* <sup>a</sup> hath disceyued *s.* <sup>b</sup> suf-  
 frith *DGNQRT.* <sup>c</sup> meed *s.* <sup>d</sup> the sheep *is.* <sup>e</sup> Om. *BC pr. m.* <sup>f</sup> that he *s.* <sup>g</sup> the white *is.* <sup>h</sup> thi mede *GHS.*  
<sup>l</sup> Om. *EL.* <sup>k</sup> 3af it *s.* <sup>l</sup> I sei3 *s.* <sup>m</sup> vp on *s.* <sup>n</sup> redy to heere *s.* <sup>o</sup> The which *i.* <sup>p</sup> or *s.* <sup>q</sup> vp on *s.* <sup>r</sup> haue  
 sien *s.* <sup>s</sup> hath do *s.* <sup>t</sup> residue or left *is.* <sup>u</sup> arettide not or helde *s.* <sup>v</sup> Om. *s.* <sup>w</sup> Om. *ELP.* <sup>x</sup> putte *s.*

took al his substaunce, flockis, and alle thingis that he hadde purchasid in Mesopotany, goynge to Ysaac, his fader, in the  
 19 loond of Chanaau. That tyme Laban was goon to the sheep that shulden be clippid, and Rachel hadde stolne the mawmetis of  
 20 hir fadir. And Jacob nolde knowleche to his wyues fader, that he wolde flee; and whanne he was goon, bothe he and  
 21 alle thingis that weren of his riȝt, and the flode passid ouer shulde go aȝens the hil of Galaad, it was tolde to Laban, the  
 22 thridde dai, that Jacob fleeiȝ. The which, his britheren takun with hym, pursuede hym seuen dayes, and ouertook hym in  
 24 the hil of Galaad. And he sawȝ in his sleep the Lord seiynge to hym, Be war lest eny thing sharpli thow speek aȝens  
 25 Jacob. And now Jacob hadde strauȝte a tabernacle in the hil; and whan he hadde takun<sup>x</sup> hym with his britheren, in the same hil of Galaad, he ficchide a tent;  
 26 and he seide to Jacob, Whi didist thow thus, that bisyde me thow dryue away my dowȝtris<sup>y</sup> as caytyues with swerde?  
 27 Whi vnwitynge me<sup>yy</sup> woldist thow fle, ne shewe to me, that Y myȝte forth folwe thee with ioie, and songis, and tympan, and harpis?  
 28 Thow suffredist not that Y myȝte kisse my sones and dowȝtris<sup>v</sup>; folily thow hast wrouȝt. And now forsothe myn hoond may ȝelde to thee yuel, but  
 29 God of thi fader ȝistirday seide to me, Be war lest thow speek with Jacob eny thing  
 30 harder. And if thow coueytidist<sup>z</sup> to<sup>a</sup> goo to thine, and the hows of thi fadir was in desyr to thee, whi hast thow stoln my  
 31 goddis? Jacob answeride, That thus fro thee I am goon forth, Y dredde lest violentli thow shuldist taak away thi dowȝ-  
 32 tris<sup>b</sup>; that forsothe thow vndirnymist me of thefte, anentist whom euer thow fyndist thi goddis, be he slaw biforn our britheren; and serch what euer of thi thing<sup>c</sup> anentis me thow fyndist<sup>d</sup>, and taak away.

In that tyme Laban ȝede<sup>v</sup> to schere<sup>z</sup> scheep, 19 and Rachel stal the idols of hir fadir. And 20 Jacob nolde<sup>a</sup> knouleche to the fadir of his wijf<sup>b</sup>, that he wolde fle<sup>c</sup>; and whanne he<sup>d</sup> 21 hadde go<sup>e</sup>, as wel he as alle thingis that weren of his riȝt, and whanne he hadde passid the water, and he ȝede aȝens the hil of Galaad, it was teld to Laban, in the 22 thridde dai, that Jacob fledde<sup>f</sup>. And La- 23 ban took his britheren, and pursuede hym<sup>g</sup> seuen daies, and took<sup>h</sup> hym in the hil of Galaad. And Laban seiȝ in sleep<sup>i</sup> the 24 Lord seiynge to him, Be war that thou speke not ony thing sharpli aȝens Jacob. And thanne Jacob hadde stretchid<sup>k</sup> forth<sup>l</sup> the tabernacle in the hil; and whanne he<sup>m</sup> hadde sued Jacob with his britheren, 'he settide<sup>n</sup> tente in the same hil of Galaad; and he seide to Jacob, Whi hast 26 thou do so, that the while I wiste not thou woldist<sup>o</sup> dryue away my dowȝtris as caitifs<sup>p</sup> by swerd? Whi woldist thou fle 27 the while Y wiste not, nether woldist shewe to me, that Y shulde sue thee with ioie, and songis, and tympan, and harpis? Thou suffridist not that Y schulde kisse 28 my sones and dowȝtris; thou hast wrouȝt folili. And now sotheli myn hond mai 29 ȝelde yuel to thee, but the God of thi fadir seide to me ȝisterdai, Be war that thou speke not ony harder<sup>q</sup> thing with Jacob. Suppose, if thou coueitedist to go to thi 30 kynesmen, and the hows of thi fadir was in desir to thee, whi hast thou stole my goddis? Jacob answeride, That Y ȝede 31 forth while thou wistist not, Y dredde lest thou woldist take away thi dowȝtris<sup>r</sup> violentli; sotheli that thou repreuest<sup>s</sup> me of 32 thefte, at whom euer thou fyndist thi goddis, be he slayn bifore oure britheren; seke thou, what euer thing of thine thou fyndist at me, and take<sup>t</sup> awei. Jacob seide these thingis, and wiste not that Rachel stal<sup>u</sup> the idols. And so Laban entride 33 into the tabernacle of Jacob, and of Lya,

<sup>x</sup> ataken BEH. atake D. <sup>y</sup> douȝtren BDEFH. <sup>yy</sup> Om. B. <sup>z</sup> coueydist A. <sup>a</sup> for to E. <sup>b</sup> douȝtren BDEFH. <sup>c</sup> thingis BDEFH. <sup>d</sup> fynde BDFH.

<sup>y</sup> wente s. <sup>z</sup> clippe c. <sup>a</sup> wolde not I. <sup>b</sup> wyues s. <sup>c</sup> go thennes s. <sup>d</sup> Jacob s. <sup>e</sup> go forth s. <sup>f</sup> ȝede thennes s. <sup>g</sup> Jacob s. <sup>h</sup> ouertoke s. <sup>i</sup> the sleep G. <sup>k</sup> strauȝt s. <sup>l</sup> a s. <sup>m</sup> Laban s. <sup>n</sup> Laban sette a s. <sup>o</sup> woldist not L. <sup>p</sup> caitifs *ether takun prisoneris* BCGIQX. <sup>q</sup> hard KMS. <sup>r</sup> douȝtris *fro me* s. <sup>s</sup> repreuedist I. <sup>t</sup> take it s. <sup>u</sup> hade stolne s.

Thes thingis seiynge, he knewe not that  
 33 Rachel hadde stoln the mawmetis. And  
 so Laban, goon into the tabernacle of Ja-  
 cob, and Lya, and of either meyne, fonde  
 nou3t; and whan he was goon yn to the  
 34 tentis of Rachel, she hiynge hidde the  
 mawmetis vndur the literyng of a camele,  
 and sat aboue. And to hym, aserchyng  
 35 al the tent and no thing fyndynge, she  
 seith, Be not, my lord, wroth that Y may  
 not aryse bifore thee, for after the vsage  
 of wymmen now it is fallun to me; and  
 so bigilid is the bisynes of hym seching.  
 36 And Jacob swellynge, seith with striyf,  
 For what my trespass, and for what my  
 synne, hast thou thus fulbrent after me,  
 37 and hast enserchid alle my necessaryes of  
 hows? What hast thou foundun of eny  
 substawnce of thin hows? Putte that bi-  
 fore my britheren and toforu thi bre-  
 theren, and deme thei bitwix me and thee.  
 38 Therfor twenti wynter haue I ben with  
 thee? Thi shep and thi geit<sup>e</sup> weren not  
 barein, the wetheris of thi flok Y ete not,  
 39 ne takun of beest I shewide to thee; Y al  
 the harm 3olde; al thing of theft that  
 40 perishide, of me thou askidist; day and  
 ny3t with hoot and coolde Y was streynyd,  
 41 and sleep flei3 fro myn eyen; so thur3 out  
 twenti 3eer in thin hows Y seruede to thee,  
 fourtene for thi dow3tres<sup>f</sup>, and sixe for  
 thi flockis; forsothe thou chaungedist my  
 42 mede ten sithis. But the God of my fa-  
 der Abraham, and the drede of Ysaac  
 hadde ben to me, perauenture nakid now  
 thou haddist laft me; myn affliccioun and  
 the traueil of myn hondis the Lord bi-  
 43 helde, and vndernam thee 3isterday. La-  
 ban answeride to hym, My dow3tres<sup>f</sup>, and  
 sones, and thi flockis, and alle that thou  
 biholdist, ben myne, and<sup>g</sup> what may Y  
 44 do to my sones, and to my neces? Com  
 thanne, and goo we into couenaunt of  
 pees, that wisse be bitwix me and

and of euer eithir meyne, and foond<sup>v</sup> not;  
 and whanne Laban hadde entrid in to the  
 tente of Rachel, sche hastide, and hidde<sup>34</sup>  
 the idols vndur the strewyngis of the<sup>w</sup>  
 camel<sup>x</sup>, and sat<sup>y</sup> aboue. And sche seide  
 to Laban, sekyng al the tente and fynd-  
 ynge no thing, My lord, be not wroth<sup>35</sup>  
 that Y may not rise bifore thee, for it  
 bifelde now to me bi the custom of wym-  
 men; so<sup>z</sup> the bisynesse of the sekere was  
 scorned. And Jacob bolnyde, and seide<sup>36</sup>  
 with striyf, For what cause of me, and<sup>a</sup>  
 for what synne of me, hast thou come so  
 fersly affir me, and hast sou3t al 'the por-<sup>37</sup>  
 tenaunce of<sup>b</sup> myn hous? What 'hast thou<sup>c</sup>  
 founde<sup>d</sup> of al the catel of thin hows?  
 Putte<sup>e</sup> thou here bifore my britheren and  
 thi britheren, and deme thei betwix me  
 and thee. Was I with thee herfore twenti<sup>38</sup>  
 3eer? Thi sheep and geet weren not ba-  
 reyn, Y eet not the rammes of thi flok,  
 nether Y schewide to thee ony thing takun<sup>39</sup>  
 of a beeste; Y zeldide al harm; what euer  
 thing perischide bi<sup>f</sup> theft, thou axidist of  
 me; Y was angwischid<sup>g</sup> in dai and ny3t<sup>40</sup>  
 with heete and frost, and sleep fledde fro  
 myn i3en; so<sup>h</sup> Y seruede thee bi twenti<sup>41</sup>  
 3eer in thin hows, fourtene<sup>i</sup> 3eer for thi  
 dou3tris, and sixe 3eer for thi flockis; and  
 thou chaungidist my mede ten sithis. If<sup>k</sup> <sup>42</sup>  
 God of my fadir Abraham, and the drede  
 of Isaac hadde not helpid<sup>l</sup> me, perauenture  
 now thou haddist left me nakid; the Lord  
 bihelde<sup>m</sup> my turmentyng and the traueyl  
 of myn hondis, and repreuyde thee 3istir-  
 dai. Laban answeride hym<sup>n</sup>, The<sup>mn</sup> dou3-<sup>43</sup>  
 tris, and thi<sup>o</sup> sones, and flockis<sup>p</sup>, and alle  
 thingis whiche thou seest, ben myne, what  
 mai Y do to my sones, and to the<sup>q</sup> sones  
 of sones<sup>r</sup>? Therfor<sup>s</sup> come thou, and make<sup>44</sup>  
 we boond of pees, that it be witnessyng<sup>t</sup>  
 bitwix me, and thee. And so<sup>u</sup> Jacob<sup>45</sup>  
 took a stoon, and reiseid it<sup>v</sup> in to a signe<sup>w</sup>,  
 and seide to hise britheren, Brynge 3e<sup>46</sup>

<sup>e</sup> sehe geet E. <sup>f</sup> dou3tren BDEFH. <sup>g</sup> Om. BDEFH.

<sup>v</sup> he foond DGS. <sup>w</sup> a s. <sup>x</sup> camelis K. <sup>y</sup> she sat S. <sup>z</sup> lo DGKMNQRTX. <sup>a</sup> or s. <sup>b</sup> thing that longith  
 to s. <sup>c</sup> hastow F. <sup>d</sup> founden here s. <sup>e</sup> shewe s. <sup>f</sup> bifore G. <sup>g</sup> aguishid s. <sup>h</sup> lo EFKLMPSWD. <sup>i</sup> and  
 fourtene s. <sup>k</sup> but DGNQT. but if ELPRX. <sup>l</sup> holpen K. <sup>m</sup> hath biholde s. <sup>n</sup> Jacob s. to him x.  
<sup>nn</sup> mi ELP sup. ras. x. <sup>o</sup> Om. FN. the s. <sup>p</sup> thi flockis GN. the fl. s. <sup>q</sup> Om. E. <sup>r</sup> my sones s. <sup>s</sup> therfor  
 Jacob s. <sup>t</sup> a witnessing s. <sup>u</sup> lo G. <sup>v</sup> it vp s. <sup>w</sup> signe ether tittle N. t. ether signe BCK sup. ras. t. ether  
 a signe x.

45 thee. And so Jacob took a stoon, and  
 46 areryde it into a title, and seide to his  
 britheren, Bryngith to stoons; the whiche  
 gederynge togidere, maden an hillok, and  
 47 eten ther vpon. The which Laban clep-  
 yde an hillok of witnes, and Jacob an  
 hipil of wytnessyng; either after the pro-  
 48 prete of his tunge. And Laban seide,  
 This hillok shal be witnes bitwixe me  
 and thee to day, and therfor the name of  
 it is clepid Galaad, that is, the hillok of  
 49 witnes. And Laban leide to, The Lord  
 biholde, and deme bitwixen vs, whanne  
 50 we shulen goo from vs; if thow turmente  
 my dow3tres, if thow bryngist yn other  
 wyues vpon hem, no man of oure word is  
 witnes, saue God, that present biholdith.  
 51 And eft he seide to Jacob, Loo! this hil-  
 lok, and the stoon that I haue rerid bi-  
 52 twixe me and thee, witnes shal be; this  
 hilloc, and the stoon ben into witnessyng,  
 if forsothe I shall passe it goynge to thee,  
 or thow ouerpassist<sup>h</sup> yuel to me thenk-  
 53 ynge. God of Abraham, and God of  
 Nachor, deme bitwix vs, the God of the  
 fader of hem. Thanne Jacob swore by  
 54 the drede of his fader Ysaac; and, offrid  
 slayn sacrifice in the hil, he clepide his  
 britheren that thei shulden eete breed,  
 the whiche whanne thei hadden etun,  
 55 dwelten there. Laban forsothe at ny3t  
 arysynge, kisside the sones, and his dou3-  
 tris<sup>i</sup>, and blisside to hem, turnynge a3en  
 into his place.

## CAP. XXXII.

1 Jacob forsothe wente in his weie that  
 he biganne, and there weren to hym met  
 2 aungels of the Lord. Whom whanne he  
 hadde seen, seith, The tentis of God ben  
 thes; and he clepide the name of that  
 3 place Manaym, that is, tentis. And he  
 sente forsothe messangeris biforn hym to  
 Esau, his brother, into the loond of Seyr,  
 4 in the regioun of Edom; and he comaundide  
 to hem, seiyng, Thus speke 3e

stoonus<sup>x</sup>; whiche gadriden, and maden an  
 heep, and eten on it. And Laban clepide 47  
 it the heep of wittnesse<sup>y</sup>, and Jacob clepide  
 it the heep of witnessyng; euer eithir  
 clepide<sup>z</sup> bi the<sup>a</sup> proprete of his<sup>b</sup> langage.  
 And Laban seide, This heep schal be wit- 48  
 nesse bytwixe me and thee to day, and  
 herfor the name therof was clepid Galaad,  
 that is, the<sup>c</sup> heep of wittnesse. And Laban 49  
 addide<sup>d</sup>, The Lord biholde, and deme bi-  
 twixe vs, whanne we schulen go awei fro  
 3ow; if thou schalt turmente my dou3tris, 50  
 and if thou schal<sup>e</sup> brynge yn other wyues  
 on hem, noon is wittnesse of oure word,  
 outakun God, whiche is present, and bi-  
 holdith. And eft he<sup>f</sup> seide to Jacob, Lo! 51  
 this heep, and stoon<sup>g</sup>, whiche Y reiseid<sup>h</sup>  
 bitwixe me and thee, schal be wittnesse; 52  
 sotheli this heep, and stoon<sup>i</sup> be in to wit-  
 nessyng, forsothe if Y schal passe it, and  
 go to thee, ether thou shalt passe<sup>k</sup>, and  
 thenke yuel to me. God of Abraham, and 53  
 God of Nachor, God of the fadir of hem,  
 deme bitwixe vs. Therfor Jacob swoor  
 by the drede of his fadir Ysaac; and 54  
 whanne slayn sacrifices weren offrid in  
 the hil, he<sup>l</sup> clepyde his britheren to<sup>m</sup> ete  
 breed, and whanne thei hadden ete, thei  
 dwelliden there. Forsothe Laban roos bi 55  
 ny3t, and kisside his sones, and dou3tris,  
 and blesside hem, and turnede a3en<sup>n</sup> in to  
 his place.

## CAP. XXXII.

Forsothe Jacob wente forth in the weie 1  
 in which he began, and the aungels of the  
 Lord metten him. And whanne he hadde 2  
 seyn hem, he seide, These ben the castels  
 of God; and he clepide the name of that  
 3 place Manaym, that is, castels. Sotheli 3  
 Jacob sente bifore him also messangeris to  
 Esau, his brother, in to the lond of Seir,  
 in the cuntrey of Edom; and comaundide<sup>o</sup> 4  
 to hem, and seide, Thus speke 3e to my

<sup>h</sup> ouerpasse BDEFH. <sup>i</sup> dou3tren BDEFH.

<sup>x</sup> the stonus E. <sup>y</sup> witnessyng NX. <sup>z</sup> clepide it IS. <sup>a</sup> Om. s. <sup>b</sup> her s. <sup>c</sup> clepid E. <sup>d</sup> addide to IS.  
<sup>e</sup> shalt s. <sup>f</sup> Laban s. <sup>g</sup> the stoon s. <sup>h</sup> haue reiseid s. <sup>i</sup> the stoon s. <sup>k</sup> passe it s. <sup>l</sup> Jacob s. <sup>m</sup> that  
 thei schulden c *pr.m.* <sup>n</sup> Om. DGNX. <sup>o</sup> he comaundid IS.

to my lord Esau, Thes thingis seith thi  
brother Jacob, At Laban I haue pylgrim-  
5 agid, and was vnto the present day; I  
haue oxen, and assis, and sheep, and ser-  
uauntis, and handmaydens, and I sende  
6 now a message to my lord, that Y fynde  
grace in thi sizt. And the messengeris  
ben comun azen to Jacob, seiynge, We  
comen to Esau, thi brother, and loo! he  
goth into thin azen-comyng, with foure  
7 hundrid men. Jacob ful myche dred, and  
afeerd dyuydide his peple that with him  
was, the flockis forsothe, and sheep, and  
oxen, and camels diuydid in two compa-  
8 nyes; seiynge, If Esau come to the too  
companye, and smyte it, the tother com-  
9 panye that is lafte shal be sauyl. And  
Jacob seide, God of my fader Abraham,  
and God of my fader Ysaac, thow Lord,  
that seidist to me, Turne azen into thi  
loond, and into the place of thi birthe, and  
10 I shal wel do to<sup>j</sup> thee, Y am lasse than alle  
thi mercyes, and thi treuthe that thow  
hast fulfillid to thi seruaunt; in my staf  
I haue passid this Jordan, and now<sup>ij</sup> with  
11 two companyes Y turne azen; delyuer  
me of the hoond of my brother Esau,  
for greetly Y drede hym, lest perauen-  
ture comynge he smyte the moders with  
12 the children. Thow hast spokun that  
thou shuldist wel do to me, and that  
thow shuldist sprede abroad my seed as  
the grauel of the see, that for multitude  
13 may not be noumbred. And whanne he  
hadde slept there that nyzt, he seueride  
of that that he hadde ziftys to Esau, his  
14 brother, she geyte two hundrid, hee geyte  
twenty, sheepe two hundrid, and wetheris  
15 twenti, camels fulle with her coltis thretti,  
kien fourti, and bullis twenti, she assis  
16 twenti, and the coltis of hem ten. And  
he sente bi the hondis of his seruauntis  
eche oon after other the flockis aside;  
and he seide to his children, Goo 3e bi-  
fore me, and be there a space bitwixe

lord Esau, Thi brothir Jacob seith these  
thingis, Y was<sup>p</sup> a<sup>q</sup> pilgrym at Laban, and  
Y was<sup>r</sup> 'til<sup>s</sup> in to present<sup>t</sup> dai; Y haue<sup>s</sup>  
oxun, and assis, and scheep, and ser-  
uauntis<sup>u</sup>, and hand maydis<sup>v</sup>, and Y sende  
now a message to my lord, that Y fynde  
grace in thi sizt. And the messengeris<sup>6</sup>  
turneden azen to Jacob, and seiden, We  
camen to Esau, thi brother, and lo! he  
hastith<sup>w</sup> in to thi<sup>x</sup> comyng, with foure  
hundrid men. Jacob dredde greetli, and<sup>7</sup>  
he was aferd, and departide<sup>y</sup> the puple  
that was with hym, and he departide the  
flockis, and scheep, and oxun, and camels,  
in to twei cumpenyes; and seide<sup>z</sup>, If Esau<sup>8</sup>  
schal come to o cumpeny, and schal smyte  
it, the tothir<sup>a</sup> cumpeny which is residue<sup>b</sup>  
schal be saued. And Jacob seide, A<sup>c</sup>! God<sup>9</sup>  
of my fadir Abraham, and God of my fa-  
dir Isaac, A<sup>c</sup>! Lord, that seidist to me,  
Turne thou azen in to thi lond, and in to<sup>d</sup>  
the<sup>e</sup> place of thi birthe, and Y schal do wel  
to thee, Y am lesse than alle thi merciful<sup>f</sup>  
doyngis, and than<sup>g</sup> thi treuthe which thou  
hast fillid<sup>h</sup> to<sup>i</sup> thi seruaunt; with my staf  
Y passide this Jordan, and now Y go azen  
with twei cumpanyes; delyuere thou me<sup>11</sup>  
fro the hond of my brothir Esau, for Y  
drede him greetli, lest he come and sle<sup>k</sup>  
the modris with the sones. Thou spakist<sup>12</sup>  
that thou schuldist do wel to me, and  
schuldist<sup>l</sup> alarge my seed as the<sup>m</sup> grauel of  
the see, that mai not be noumbred for  
mychilnesse. And whanne Jacob hadde<sup>13</sup>  
slept there in that nyzt, he departide of  
tho thingis whiche he hadde ziftis to Esau,  
his brothir, two hundrid geet, and twenti<sup>14</sup>  
buckis of geet, two hundrid scheep<sup>n</sup>, and  
twenti rammys, camels fulle with her<sup>o</sup>  
foolis thretti, fourti kyen, and twenti  
boolis, twenti sche assis, and ten foolis of  
hem. And he<sup>p</sup> sente bi the hondis of his<sup>16</sup>  
seruauntis alle flockis<sup>q</sup> bi hem silf; and  
he seide to hise children, Go 3e before me,  
and a space be<sup>r</sup> betwixe flok and flok. And<sup>17</sup>

j Om. A. ij Om. D.

<sup>p</sup> haue ben is *pr. m.* but *I was sec. m.* <sup>q</sup> Om. C. <sup>r</sup> and there I was K. Om. S. <sup>s</sup> Om. N. <sup>t</sup> til to this present *K pr. m.* til into this *pr. I.* til this *pr. S.* <sup>u</sup> men seruauntis *S.* <sup>v</sup> maydens *plures.* <sup>w</sup> hastith hym *IS.* <sup>x</sup> the *L.* <sup>y</sup> he departide *GS.* <sup>z</sup> he seide *S.* <sup>a</sup> oothir *I.* <sup>b</sup> left *vnsmyten IS.* <sup>c</sup> O *IS.* <sup>d</sup> to *C.* <sup>e</sup> thi *E.* <sup>f</sup> merey *S.* <sup>g</sup> lesse than *IS.* <sup>h</sup> fulfillid *IS.* <sup>i</sup> with *S.* <sup>k</sup> smyte *C.* <sup>l</sup> woldist *I.* <sup>m</sup> Om. *IS.* <sup>n</sup> of scheep *I.* <sup>o</sup> Om. *IKS.* <sup>p</sup> Jacob *IS.* <sup>q</sup> the flockis *IS.* <sup>r</sup> Om. *EKLNPR.*

17 flok and flok. And he comaundide to the  
 forther, seiyng, If thou mete my bro-  
 ther Esau, and he aske thee, whos art  
 thou, or whidir thou gost, or whos ben  
 18 thes that thou folwist, thou shalt an-  
 swere, Of thi seruaunt Jacob, ziftis he  
 hath sent to his lord Esau, and he cometh  
 19 after vs. The same wyse he 3aue maunde-  
 mentis to the secounde, and the<sup>k</sup> thridde,  
 and to alle that folweden the flockis, sei-  
 yng, In the same wordis spek 3e to Esau,  
 20 whanne 3e fynden hym, and 3e shulen  
 adde, And he thi seruaunt Jacob oure  
 weie in folwith. He seide forsothe, Y  
 shal plese hym with ziftis that goon bi-  
 fore, and afterward Y shal se hym; per-  
 aurenture he shal be maad plesid to me.  
 21 And so bifore 3eden the ziftis bifore hym;  
 he forsothe dwelte that nyzt in tentis.  
 22 And whanne sobirly he was arysun, he  
 toke his two wyues, and as feel ser-  
 uauntis with elleuen sones, and he ouer-  
 23 passide the fourth of Jaboth. And, ouer-  
 ladde alle thingis that to hym perteyn-  
 24 eden, he dwelte aloon, and loo! a man  
 25 wristlide with hym vnto the morwe. The  
 which whanne he saw; that he myzte not  
 ouercome hym, he towchide the synwe  
 26 of his hip, and anoon it wexe drye. And  
 he seide to hym, Leeue me, forsothe now  
 vpsteyeth the morwetide. He answeride,  
 I shal not leeu thee, but if thou blisse  
 27 to me. Thanne he seith, What is the  
 name of<sup>l</sup> thee? He answeride, Jacob.  
 28 And he, No more, he seith, Jacob shal be  
 clepid thi name, but Israel; for if anentis<sup>m</sup>  
 God thou hast ben strong, myche more  
 anentis<sup>n</sup> men thou shalt haue the may-  
 29 stri. Jacob askide hym, Sey to me what  
 name art thou clepid? He answeride,  
 Wherto askist thou my name, that is  
 merueilows? And he blisside hym in the  
 30 same place. And Jacob clepide the name  
 of that place Phanuel, seiyng, I haue  
 seen the Lord face to face, and my soule

he comaundide to the formere, and seide,  
 If thou schalt mete my<sup>s</sup> brothir Esau, and  
 he schal axe thee, whos man thou art,  
 ether<sup>t</sup> whidir thou goist, ether<sup>t</sup> whos ben  
 these thingis whiche<sup>u</sup> thou suest, thou schalt 18  
 answeere, Of thi seruaunt Jacob, he hath  
 sent ziftis to his lord Esau, and he cometh  
 19 aftir vs. In lijk maner, he 3af comaunde-  
 19 mentis<sup>v</sup> to the secounde, and to the  
 thridde, and to alle that sueden flockis<sup>w</sup>;  
 and seide, Speke 3e bi the same wordis to  
 Esau, whanne 3e fynden hym, and 3e 20  
 schulen adde<sup>x</sup>, Also Jacob hym silf thi ser-  
 uaunt sueth oure weie. For Jacob seide,  
 Y schal plese Esau with ziftis that goon  
 bifore, and aftirward Y schal se hym; in  
 hap he schal be mercyful to me. And so 21  
 the<sup>y</sup> ziftis 3eden bifore hym<sup>z</sup>; sotheli he  
 dwellide in that nyzt in the<sup>a</sup> tentis. And 22  
 whanne Jacob hadde arise<sup>b</sup> auysse<sup>c</sup>, he  
 took hise twei wyues, and so many ser-  
 uauntessis<sup>d</sup> with enleuen sones, and passide<sup>e</sup>  
 the forthe<sup>f</sup> of Jaboth. And whanne alle 23  
 thingis that perteyneden to hym weren led  
 ouer, he<sup>g</sup> dwellide aloone, and, lo! a man 24  
 wrastlide with him til to the morwetid.  
 And whanne the man sei; that he mi;zte<sup>25</sup>  
 not ouercome Jacob, he touchide the se-  
 newe of Jacobis hipe, and it driede anoon.  
 And he seide to Jacob, Leeue<sup>h</sup> thou me, 26  
 for the morewtid stieth<sup>i</sup> now. Jacob an-  
 sweride, Y schal not leeu thee, no but thou  
 blesse me. Therefore he<sup>k</sup> seide, What 27  
 name is to thee? He answeride, Jacob.  
 And the<sup>l</sup> man seide, Thi name schal no 28  
 more be clepid Jacob, but Israel; for if  
 thou were strong azens God, hou miche  
 more schalt thou haue power azens men.  
 Jacob axide him, Seie thou to me bi what 29  
 name thou art clepid? He answerde, Whi  
 axist thou my name, whiche is wondirful?  
 And he blesside Jacob in the same place.  
 And Jacob clepide the name of that place 30  
 Fanuel, and seide, Y si; the Lord face to  
 face, and my lijf is maad saaf. And 31

<sup>k</sup> Om. BDEH. <sup>l</sup> to B *super ras.* DEFH. <sup>m</sup> azeynst BDEH. aneyst F. <sup>n</sup> azeynst BDEFH.

<sup>s</sup> with my C. <sup>t</sup> or ELP. <sup>u</sup> the whiche G. <sup>v</sup> comaundement GNQRT. <sup>w</sup> the flockis IS. <sup>x</sup> adde to IS.  
<sup>y</sup> Om. ELP. <sup>z</sup> Jacob IS. <sup>a</sup> Om. IS. <sup>b</sup> rise *plures.* <sup>c</sup> hastili A *marg.* IMOWD. hastiliche S. <sup>d</sup> hand-  
 maides IS. <sup>e</sup> he passide IS. <sup>f</sup> forde GINQRT. <sup>g</sup> Jacob IS. <sup>h</sup> leef thou *ether delyuere thou* BCN. <sup>i</sup> stieth  
 vp I. sueth S. <sup>k</sup> the man IS. <sup>l</sup> Om. G.

31 is maad saaf. And anoon is rysun to hym the sunne, after that he was ouerpassid Phanuel; he forsothe haltide with 32 the too foote. For what cause the children of Israel eten not synwe, that wexe drie in the hipe of Jacob, vnto the day that is now, therthur; that he towchide the synwe of his hipe, and it was stoneyd.

## CAP. XXXIII.

1 Jacob forsothe heuyng vp the eyen saw; Esau comynge, and with hym foure hundrid men; and he departide the sones of Lya, and of Rachel, and of both his 2 seruauntis. And he<sup>p</sup> putte either handmayden, and the fre children of hem, in the bigynnyng; Lya forsothe in the secounde place, and the sones of hyr; Rachel 3 and Joseph laste. And he bifore goynge anouride bowide<sup>q</sup> into the erthe seuensithes<sup>r</sup>, to the tyme that the brother 'of 4 hym<sup>s</sup> shulde neiz. And so Esau renynge to meete with his brother, cleppide hym, and streynynge hys necke and kysynge wepte. And the eyen heued vp, saw; wymmen, and the children of hem, and seith, What to hem wiln thes? and if thei perteynen to thee? He answeride, Litol children thei ben, whom God hath 6 souun to me, thi seruaunt. And neizynge the handmaydens and the sones of hem, 7 ben down bowid. And Lya with hir children com nerre; and whanne the same maner thei hadden anowrned, the laste 8 Joseph and Rachel anowryden. And Esau seide, What forsothe ben thes companyes that Y mette? He answerde, That 9 I shulde fynde grace bifore my lord. And he seith, Y haue many thingis, brother 10 myne, ben thi thingis to thee. Jacob seide, Nyl thow so, Ypreye, but if Y haue foundun grace in thin eyen, taak a lital zift of myn hoondis; so forsothe Y haue seyn thi face as Y se the chere of God; he thow 11 to me benyngne, and taak the blissyng that

anoon the sunne roos to hym, aftir that he passide<sup>m</sup> Fanuel; forsothe he<sup>n</sup> haltide in the foot. For which cause the sones 32 of Israel eten not 'til in to<sup>o</sup> present day the senewe, that driede in the hipe of Jacob; for the man touchide the senewe of Jacobs hipe, and it driede.

## CAP. XXXIII.

Forsothe Jacob reiseid<sup>p</sup> hise izen, and 1 seiz<sup>q</sup> Esau comynge, and foure hundrid men with hym; and he departide the sones of Lia, and of Rachel, and of bothe seruauntessis<sup>r</sup>. And he puttide<sup>s</sup> euer either 2 handmaide, and the fre children of hem, in the bigynnyng; sotheli he puttide<sup>t</sup> Lia, and her sones, in the secounde place; forsothe he puttide<sup>t</sup> Rachel and Joseph the laste. And Jacob zede bifore, and wor- 3 schipide lowli to<sup>u</sup> erthe seuensithis, til his brothir neizede. And so<sup>v</sup> Esau ran azens 4 his brothir, and collide hym, and Esau helde his necke, and kyside<sup>w</sup>, and wepte. And whanne the izen<sup>x</sup> weren reiseid<sup>y</sup>, he 5 seiz the wymmen, and the litle children of hem, and seide, What wolen these to hem silf? and wher thei pertenen to thee? Jacob answeride, Thei ben the litle children, whiche God hath zoue to me, thi seruaunt. And the<sup>z</sup> handmaydis<sup>a</sup> and her 6 sones neizeden, and weren bowid. Also 7 Lya neizede with hir fre children; and whanne thei hadden worschipid in lijk maner, Joseph and Rachel the<sup>b</sup> laste worschipeden. And Esau seide, What ben 8 these cumpanyes, whiche Y mette? Jacob<sup>c</sup> answerde, That Y schulde fynde grace bifore my lord. And he seide, My brother, 9 Y haue ful many thingis, thi thingis be to thee. And Jacob seide, Y biseche<sup>d</sup>, nyle 10 thou so, but if Y foond<sup>e</sup> grace in thin izen, take thou a lital zifte of myn hondis; for Y seiz<sup>f</sup> so<sup>g</sup> thi face as I seiz<sup>h</sup> the cheer of God; he thou merciful to me, and res- 11

<sup>o</sup> Om. B.    <sup>p</sup> Om. BDEH.    <sup>q</sup> redy E *pr. man.*    <sup>r</sup> seuensithe BDEFH.    <sup>s</sup> Om. A.

<sup>m</sup> hadde passid IS.    <sup>n</sup> Jacob IS.    <sup>o</sup> vnto this I. into this S. til to DGNQRT.    <sup>p</sup> reiseid vp I.    <sup>q</sup> he seiz IS.   
<sup>r</sup> the seruauntessis S.    <sup>s</sup> putte S.    <sup>t</sup> putte GIMS.    <sup>u</sup> into C *pr. m.* KM. to the BGIN *pr. m.* SX *sec. m.*   
<sup>v</sup> lo EFLMPS.    <sup>w</sup> cosside hym L. kyside hym IS.    <sup>x</sup> the izen of Esau I. Esau izen S.    <sup>y</sup> reiseid vp IS.   
<sup>z</sup> thin L.    <sup>a</sup> handmaidenes DGMRTD.    <sup>b</sup> Om. IK *sec. m.* MS.    <sup>c</sup> and Jacob IK.    <sup>d</sup> biseche thee DG.    <sup>e</sup> haue founde S.    <sup>f</sup> haue sein S.    <sup>g</sup> lo F.    <sup>h</sup> hadde seen I.

Y haue brouȝt to thee, and that God de-  
 lyuerynge alle thingis hath ȝouun to me.  
 Vnneth, the brother compellynge, takyng  
 12 seith, Goo we togideres, and Y shal be  
 13 felowe of thi weye. And Jacob seyde,  
 My lord, thou hast knowun that Y haue  
 tender litil children, and sheep, and oxen  
 ful wombe with ynne<sup>t</sup>, the whiche if more  
 yn goyng Y do to traueyl, thei shulen o  
 14 day alle the flockis dyen; my lord go bi-  
 fore his seruaunt, and Y shal folwe litil  
 mele the steppis of hym, as Y se my litil  
 children to mowen, to the tyme that Y  
 15 come to my lord, in Seyr. Esau an-  
 sweride, Y preye thee, that of the puple  
 that is with me, algatis felawis dwellen  
 of thi weye. It is not, he seith, nede;  
 this oon oonlich Y nede, that Y fynde  
 16 grace in thi sizt, lord myne. And so  
 Esau is<sup>u</sup> turned aȝen that day in the  
 17 weye that he come, into Seyr. And Ja-  
 cob com into Sachot, where a hows bild<sup>v</sup>,  
 and the tentis fycchid, he clepide the  
 name of that place Sachot, that is, taber-  
 18 naclis. And he passide forth into Salem,  
 the cite of Sychymor, that is in the loond  
 of Chanaan, aftir that he was turned aȝen  
 fro Mesopotany of Syrye, and dwellide  
 19 bisydis the wallid town; and bouȝt a  
 parti of the feeld, in the which he ficchide  
 tabernaclis, of the sones of Emor, the  
 fader of Sichym, with an hundrid lombis.  
 20 And there, an auter reryd, he inwardly  
 clepide vpon<sup>w</sup> the moost strong God of  
 Israel.

## CAP. XXXIV.

1 Dyne<sup>x</sup>, the dowȝter of Lya, forsothe was  
 goon oute, that she myȝte se wymmen of  
 2 that regioun. Whom whanne hadde seen  
 Sichym, the sone of Emor Euey, the  
 prince of that loond, louede hir, and ra-  
 uyshide, and slepte with hir, with force  
 3 oppresside<sup>y</sup> a mayden. And the soule of  
 hym was glewid with hir, and hir sory

seyue the blessing which Y brouȝte<sup>i</sup> to  
 thee, and which<sup>k</sup> blessing God ȝuyng  
 alle thingis ȝaf to me. Vnnethis<sup>l</sup>, while  
 the brothir compellide, he resseyuede, and 12  
 seide, Go we to gidere, and Y schal be  
 felowe of thi weie. And Jacob seide, My 13  
 lord, thou knowist that Y haue litte chil-  
 dren tendre, and scheep, and kien with  
 calue with me, and if Y schal make hem  
 for to trauele more in goyng, alle the  
 flockis schulen die in o dai; my lord go 14  
 bifore his seruaunt, and Y schal sue litil  
 and litil hise steppis, as I shal<sup>m</sup> se<sup>n</sup> that  
 my litte children mown, til Y come to my  
 lord, in to Seir. Esau answeride, Y preie 15  
 thee, that of the puple which is with me,  
 nameli<sup>o</sup> felowis of thi weie dwelle<sup>p</sup>. Jacob  
 seide, It is no nede; Y haue nede to this  
 o thing oneli, that Y fynde grace in thi  
 sizt, my lord. And so<sup>q</sup> Esau turnede aȝen 16  
 in that dai in the weie bi which<sup>r</sup> he cam,  
 in to Seir. And Jacob cam in to Sohot, 17  
 where whanne he hadde bildid an hows,  
 and hadde set tentis, he clepide the name  
 of that place Sohot, that is, tabernaclis.  
 And Jacob<sup>s</sup> passide in to Salem, a citee of 18  
 Sichimis, whiche is in the lond of Can-  
 naan, aftir that he turnede aȝen fro Meso-  
 potanye of Sirie, and he dwellide besidis  
 the citee. And he bouȝte for an hundrid 19  
 lambren a<sup>t</sup> part of the feeld, in which he  
 settide<sup>u</sup> tabernaclis, of the sones of Emor,  
 fadir of Sichem. And whanne he hadde 20  
 reysid an auter there, he inwardly clepide  
 on it the strongeste<sup>v</sup> God of Israel.

## CAP. XXXIV.

Forsothe Dyna, the douȝtir of Lya, ȝede 1  
 out to<sup>w</sup> se the<sup>x</sup> wymmen of that<sup>y</sup> cuntrey.  
 And whanne Sichem, the sone of Emor 2  
 Euey, the prince of that lond, hadde seyn  
 hir, he louede hir, and rauyschide<sup>z</sup>, and<sup>a</sup>  
 slepte with hir, and oppresside the vir-  
 gyn bi violence. And his soule was 3  
 boundun<sup>b</sup> faste with hir, and he pleside

<sup>t</sup> me B *sup. ras. E.* <sup>u</sup> was B. <sup>v</sup> bylded D. <sup>w</sup> vpon that BDEFH. <sup>x</sup> Didyn A *sup. ras.* <sup>y</sup> oppress-  
 ynge E *sec. m.*

<sup>i</sup> haue brouȝt 1s. <sup>k</sup> the which 1. <sup>l</sup> vnnethe 1. <sup>m</sup> Om. 1. <sup>n</sup> so and s. <sup>o</sup> dwelle thei nameli 1s.  
<sup>p</sup> Om. 1s. <sup>q</sup> lo GNQ. <sup>r</sup> the whiche s. <sup>s</sup> he 1. <sup>t</sup> the 1s. <sup>u</sup> sette FGILQS. <sup>v</sup> ful strong 1. <sup>w</sup> that sche  
 schulde c *pr. m.* <sup>x</sup> Om. RTW. <sup>y</sup> the G. <sup>z</sup> he rauyschid 1s. <sup>a</sup> hir and FGIKS. <sup>b</sup> knyrt 1.

4 he swagide with softnessis. And he<sup>z</sup>  
 goynge to Emor, his fadir, Tak to me,  
 5 he seith, this damysele to wijf. The  
 which whanne Jacob hadde herd, absent  
 the sones, and in the foode of the beestis  
 occupied, he heelde his pees, to the tyme  
 6 thei comen azen. Emor forsothe, the fa-  
 der of Sichein, goon oute, that he myzte  
 7 speke to Jacob, loo! the sones of hym  
 comen fro the feelde. And the thing herd  
 that was fallun, thei weren ful wroth,  
 therthur<sup>3</sup> that a fowle thing he hadde  
 wrouzt in Israel, and the dowzter of Ja-  
 cob defowlid, an vnleueful thing hadde  
 8 fulfillid. And so Emor speke to hem,  
 The soule of my sone Sichein hath cleued  
 to zoure dowzter, zyue<sup>h</sup> hir wijf to hym,  
 9 and ioynne we togidere maryagis; zoure  
 dowztres<sup>a</sup> zif ze to vs, and oure dowztres<sup>a</sup>  
 10 taak ze, and dwel ze with vs; the loond  
 is in zoure power, excersise ze, chaffare ze,  
 11 and haue ze it. But and Sichein to the  
 fader and to the bretheren of hir seith,  
 Fynde Y grace bifore zou, and what  
 12 thing<sup>b</sup> ze ordeyne Y shal zyue; eche ze  
 dower, and aske ze ziftis, gladly Y shal  
 zyue that ze asken; oonly zyf ze to me  
 13 this damesele to wijf. The sones of Ja-  
 cob answeriden to Sichein and to the  
 fader of hym in trechory, waxynge cruel  
 14 for the stupre of the sister, We mowen  
 not doon that ze asken, ne zyue oure sister  
 to a man vncircunsidid, the which is vn-  
 15 leful and wrongful anentis vs. But in  
 that we mowen ben togidere boundun, if  
 ze wole be like vs, and al kynde of maal  
 16 be circunsidid in zou, thanne we shulen  
 zyue and take togidere oure dowztris<sup>c</sup> and  
 zouren; and we shulen dwelle with zou,  
 17 and we shulen be o puple. If forsothe ze  
 wolen not be circunsidid, we shulen take  
 18 our dowztres<sup>d</sup>, and goo away. The pro-  
 fre of hem pleside to Emor and to Si-

hir sory<sup>c</sup> with<sup>d</sup> flateringis. And he zede<sup>4</sup>  
 to Emor, his fadir, and seide, Take to me<sup>5</sup>  
 this damysel a wijf. And whanne Jacob  
 hadde herd this thing, while the<sup>e</sup> sones  
 weren absent, and ocupied in the fedynge<sup>f</sup>  
 of scheep, he was stille, til thei camen azen.  
 Sotheli whanne Emor, the fadir of Sichein,<sup>6</sup>  
 was gon out, that he schulde<sup>g</sup> speke to Ja-  
 cob, lo! hise sones camen fro the feeld.<sup>7</sup>  
 And whanne this thing that bifelde<sup>h</sup> was  
 herd, thei weren wroothe greetli; for he  
 wrouzte<sup>i</sup> a fowl thing in Israel, and<sup>k</sup> he<sup>l</sup>  
 hadde do<sup>m</sup> a thing vnleueful in the de-  
 foulyng of the douzter of Jacob. And so<sup>n</sup><sup>8</sup>  
 Emor spak to hem, The soule of my sone  
 Sichein cleuyde<sup>o</sup> to zoure douztir, zeue ze  
 hir a wijf to hym, and ioynne we wed-<sup>9</sup>  
 dyngis to gidere; zyue ze<sup>p</sup> zoure douztris to  
 vs, and take ze oure douztris, and dwelle<sup>10</sup>  
 ze with vs; the loond is in zoure power,  
 tile<sup>q</sup> ze<sup>r</sup>, make<sup>s</sup> ze<sup>t</sup> marchaundise, and welde  
 ze it. But also Sichein seide to the fadir<sup>11</sup>  
 and britheren of hir, Fynde Y grace bifor  
 zou, and what euer thingis ze ordeynen Y  
 schal zyue; encrease ze the dower, and axe<sup>12</sup>  
 ze ziftis, Y<sup>v</sup> schal zyue wilfuli that that ze  
 axen; oonli zyue ze this damysele a wijf  
 to me. The sones of Jacob answeriden in<sup>13</sup>  
 gile to Sichein and his fadir, and weren<sup>w</sup>  
 feerse for the defoulyng of maidenhod<sup>x</sup> of  
 the<sup>y</sup> sistir, We moun not do this that ze<sup>14</sup>  
 axen, nether we moun zyue oure sistir to  
 a man vncircumcidid, which<sup>z</sup> thing is vn-  
 leueful and abhomynable anentis vs. But<sup>15</sup>  
 in this we schulen mowe be boundun in  
 pees, if ze wole be lijk vs, and ech<sup>a</sup> of  
 male kynde be circumcidid in zou, thanne<sup>16</sup>  
 we schulen zyue and take togidre oure  
 douztris and zoure; and we schulen dwelle  
 with zou, and we schulen be o puple.  
 Forsothe if ze nylen<sup>b</sup> be circumcidid, we<sup>17</sup>  
 schulen take oure douztir<sup>c</sup>, and schulen<sup>d</sup>  
 go a wei. The profryng of hem pleside<sup>18</sup>

<sup>z</sup> Om. D. <sup>a</sup> douztren BDEFH. <sup>b</sup> thingez E. <sup>c</sup> douztren BDEFH. <sup>d</sup> douzter BDE. douztre FH.

<sup>e</sup> Om. CDEGKLMNPSX *pr. m.* d. <sup>d</sup> by B *pr. m.* <sup>e</sup> hise is. <sup>f</sup> pasturyng is. <sup>g</sup> that he wolde is. to BC *sec. m.*  
<sup>h</sup> hadde bifalle is. <sup>i</sup> hadde wrouzte is. <sup>k</sup> and for F. <sup>l</sup> of Jacob was defoulid, he A *pr. m.* ELO *pr. m.* P.  
 the dozter of Jacob defoulid, he X. the douztir of Jacob was defoulid, he DFGNQRT. <sup>m</sup> Om. ELP. <sup>n</sup> thus is.  
<sup>o</sup> hath cleuyd is. P Om. s. <sup>q</sup> tilthe s. <sup>r</sup> ze it is. <sup>s</sup> maketh is. and make K. <sup>t</sup> Om. EFIS. <sup>u</sup> mar-  
 chaundye *plures.* <sup>v</sup> and Y G. <sup>w</sup> thei weren is. <sup>x</sup> the maidenhod is. <sup>y</sup> her is. <sup>z</sup> the which is. <sup>a</sup> ech  
 man is. <sup>b</sup> wolen not is. <sup>c</sup> sistre s. <sup>d</sup> we schulen is.

19 chem, his sone, ne the 3onglyng tariede,  
 but anoon that that was askid he shulde  
 fulfil; forsothe he louede ful greetli the  
 damysele, and he was noble in al the  
 20 hows of his fader. And thei goon yn the  
 zate of the cite, speken to the puple,  
 21 Thes men ben pesible, and wolen dwelle  
 with vs; chaffare thei in the loond, and  
 excersise thei it, the which large and  
 broode nedith tyliers; the dow3tris of  
 hem we shulen take wyues, and oure<sup>e</sup> we  
 22 shulen 3yue to hem. O thing is that  
 puttith off so myche good; if we circum-  
 siden oure males, folwyng the ryte of  
 23 the folk, and the substaunce of hem, and  
 the beestis, aud al that thei han shulen  
 be ouren; oonli in that assent we, that  
 dwellynge togidrys we maken o peple.  
 24 And alle thei ben assentid, alle the malis  
 25 circumsidid. And loo! the thridde day,  
 whanne the sorwe of the woundes is  
 moost greuows, the two sones of Jacob,  
 Symyon and Leuy, the britheren of Dyne,  
 drawn to her swerdis, ben goon into the  
 cyte tristiliche, and sleyn alle the males;  
 26 Emor and Sicheu togideres thei slewen,  
 takynge Dyne, her sister, fro the hows of  
 27 Sicheu. The which goon oute, the tother  
 sones of Jacob fellen vpon the slayn men,  
 and thei distruyden the cyte, in to ven-  
 28 geaunce of the stupre, the sheep of hem,  
 droues, and asses, and alle thingis wast-  
 ynge, that in the howsis and in the feeldis  
 29 weren; the litil children forsothe, and  
 the wyues of hem thei ladden cheytiues.  
 30 The whiche thingis ful doon hardilich,  
 Jacob seyde to Symyon and Leuy, 3e han  
 disturbid me, and 3e han maad me haatum  
 to Chananeis and Pharezeis, the dwellers  
 of this loond; we ben fewe, and thei  
 gederyd togiderys shulen smyte me, and  
 Y shall be doon away and myn hows.  
 31 Thei answeriden, Whether as a strumpet  
 thei shulden mysuse oure sistre?

Emor and Sicheu, his sone, and the 3ong<sup>19</sup>  
 wexynge man<sup>e</sup> dilaiede not, that ne he  
 fillide<sup>f</sup> anoon that that was axid, for he  
 louede the damysele greetli, and he was  
 noble in al 'the hous of his fadir<sup>g</sup>. And<sup>20</sup>  
 thei entriden in to the zate of the citee,  
 and spaken to the puple, These men ben<sup>21</sup>  
 pesible, and wolen dwelle with vs; make  
 thei marchaundie in the loond, and tile<sup>h</sup>  
 thei it, which is large and brood, and hath  
 nede to tileris; we schulen take her dou3-  
 tris<sup>i</sup> to wyues, and we schulen 3yue oure  
 dou3tris<sup>i</sup> to hem. O thing is, for which<sup>22</sup>  
 so greet good is dilaied; if we circumciden  
 oure malis, and suen the custom of the  
 fole, bothe her substaunce, and scheep, and<sup>23</sup>  
 alle thingis which thei welden, schulen be  
 oure; oneli assente we in this, that we  
 dwelle to gidere, and make o puple. And<sup>24</sup>  
 alle men assentiden, and<sup>k</sup> alle malis weren  
 circumcidid. And lo! in the thridde day,<sup>25</sup>  
 whanne the<sup>l</sup> sorewe of woundis<sup>m</sup> was moost  
 greuows, twei sones of acob, Symeon and  
 Leuy, britheren of Dyna, token swerdis,  
 and entriden in to the citee boodeli; and<sup>n</sup>  
 whanne alle malis weren slayn<sup>o</sup>, thei<sup>26</sup>  
 killiden Emor and Sicheu togidere, and  
 token Dyna, her sistir, fro the hous of  
 Sicheu. And whanne thei weren goon<sup>27</sup>  
 out, othere sones of Jacob felden in on the  
 slayn men, and rifeliden the citee for the  
 veniaunce of defoulyng<sup>p</sup> of a<sup>q</sup> virgyn. And<sup>28</sup>  
 thei wastiden the scheep of tho men, and  
 droues of oxun, and assis, and alle thingis  
 that weren in howsis<sup>r</sup> and feeldis, and<sup>29</sup>  
 ledden<sup>s</sup> prisoneris the litle children, and  
 wyues of tho men. And whanne these<sup>30</sup>  
 thingis weren don hardili, Jacob seide to  
 Symeon and Leuy, 3e han troblid me, and  
 han<sup>t</sup> maad me hateful to Cananeis and  
 Fereseis, dwellers of this lond; we ben  
 fewe, thei schulen be gaderid to gidere  
 and schulen sle me, and Y schal be don  
 away and<sup>u</sup> myn hous. Symeon and Leuy<sup>31</sup>  
 answeriden, Whether thei ou3ten mysuse<sup>v</sup>  
 oure sistir as an hoore<sup>w</sup>?

<sup>e</sup> ourn BDEFH.

<sup>e</sup> man *Sicheu* s. <sup>f</sup> fulfillide is. <sup>g</sup> his fadir hous is. <sup>h</sup> tile s. <sup>i</sup> dou3tren G. <sup>k</sup> whanne *plures*.  
<sup>l</sup> Om. s. <sup>m</sup> wounde FG. <sup>n</sup> Om. G. <sup>o</sup> slayn of hem s. <sup>p</sup> fouling L. <sup>q</sup> the I. <sup>r</sup> the housis G. <sup>s</sup> ledden  
*aney* is. <sup>t</sup> Om. is. <sup>u</sup> in G. <sup>v</sup> to mysuse C1N *sec. m.* s. <sup>w</sup> a strumpett is.

## CAP. XXXV.

1 The mene tyme the Lord spak to Jacob, Aryse, and stey to Bethel, and dwel there, and mak an autere to the Lord, that aperide to thee whanne thou flow;  
 2 Esau, thi brother. Jacob forsothe, al his hows clepid togidere, seith, Doth a wey alyen goddis, that ben in the myddil of  
 3ow, and be 3e clensid, and chaunge 3e 3oure clothis; rise 3e, and steve we vp in to Bethel, that we maken there an autere to the Lord, the which hath herd me in the day of my tribulacioun, and was felaw  
 4 of my weye. Thanne thei 3yuen to hym alle alyen goddis that thei hadden, and the eer ryngis, that weren in the erys of hem; and he indeluede hem vndur an theribynte, that is bihynde the cite of  
 5 Sicheu. And whanne thei weren goon, feerde of God 3ede vpon alle the cytees by enuyroun, and thei weren not hardi  
 6 to pursue hem away goynge. Thanne Jacob com to Luzam, that is in the loond of Chanaan, Bethel bi name, he and alle  
 7 the peple with hym. And he bilde there an auteer, and clepide the name of that place The hows of God; there forsothe aperyde God to hym, whanne he shulde  
 8 flee his brother. The same tyme was deed Delbora, the norisch of Rebecca, and was byried at the rootis of Bethel, vndur an ook, and the name of the place is  
 9 clepid The ook of weping. God forsothe aperyde eftsones to Jacob, after that<sup>f</sup> he was turnyd a3en fro Mesopotany of Syrye, and com into Bethel, and blissid to hym,  
 10 seiynge, Thow shalt no more be clepid Jacob, but Yrael shal be thi name. And  
 11 he clepid hym Yrael, and seide to hym, Y God Almy3ti, grow, and be thow multiplied, folke of kynde and peplis of nacions of thee shulen ben, kyngis of thi  
 12 leendis shulen goon oute; the loond that Y haue 3ouun to Abraham and Ysaac, Y

## CAP. XXXV.

Yn the mene tyme the Lord spak to<sup>1</sup> Jacob, Ryse thou, and stie<sup>x</sup> to Bethel, and dwelle thou there, and make thou an auter to the Lord, that aperide to thee whanne thou fleddist Esau, thi brother. Forsothe<sup>y</sup> Jacob seide, whanne al his hous<sup>2</sup> was clepid to gidere, Caste 3e a wei alien goddis, that ben 'in the myddis<sup>z</sup> of 3ou, and be 3e clensid, and<sup>a</sup> chaunge 3e 3oure clothis; rise 3e, and stie<sup>b</sup> we<sup>c</sup> into Bethel,<sup>3</sup> that we make there an auter to the Lord, which<sup>d</sup> herde me in the dai of my tribulacioun, and was felowe of my weie. Ther-<sup>4</sup> for thei 3auen to<sup>e</sup> hym<sup>f</sup> alle alien<sup>g</sup> goddis which thei hadden, and eere ryngis, that weren in 'the eeris of hem<sup>h</sup>; and he<sup>i</sup> deluyde tho<sup>k</sup> vndur a 'tre, clepid therubynte<sup>l</sup>, which is bihynde the citee of Sicheu. And<sup>5</sup> whanne thei 3eden, drede assailide alle men by cumpas of the citee, and thei weren not hardi to pursue hem goynge a wei. Therfor Jacob cam to Lusa, which<sup>m</sup><sup>6</sup> is in the loond of Canaan, bi 'sire name<sup>n</sup> Bethel<sup>o</sup>, he and al his puple with hym. And he<sup>p</sup> bildide there an auter to the<sup>7</sup> Lord, and clepide<sup>q</sup> the name of that place The hows of God, for God apperide there to hym, whanne he fledde his brothir. Delbora, the nurische of Rebecca, diede in<sup>8</sup> the same tyme, and sche was biried at the roote of Bethel, vndir an ook, and the name of the place was clepid The ook of wepyng<sup>r</sup>. Forsothe God apperide eft to<sup>9</sup> Jacob, aftir that he turnede a3en fro Mesopotanye of Sirie, and cam into Bethel, and blesside<sup>s</sup> hym, and seide, Thow schalt<sup>10</sup> no more be clepid Jacob, but Israel schal be thi name. And God clepide hym Israel, and seide to hym, Y am God Almy3ti,<sup>11</sup> encrease thou, and be thou multiplied, folkis and<sup>t</sup> puplis of<sup>u</sup> nacions schulen be of thee, kyngis schulen go out of thi leendis; and Y shal 3yue to thee, and to<sup>12</sup>

<sup>f</sup> Om. DEFH.

<sup>x</sup> go vp I. <sup>y</sup> stie thou vp s. <sup>z</sup> amyddis I. in the myddil s. <sup>a</sup> Om. s. <sup>b</sup> go I. <sup>c</sup> we vp is. <sup>d</sup> the which I. <sup>e</sup> Om. ELP. <sup>f</sup> Jacob is. <sup>g</sup> the alien is. <sup>h</sup> her eris is. <sup>i</sup> Jacob is. <sup>k</sup> hem is. <sup>l</sup> therebynte tree is. <sup>m</sup> that is. <sup>n</sup> the sire name I. the name s. <sup>o</sup> of Fyre Bethel s. <sup>p</sup> Jacob is. <sup>q</sup> he clepide is. <sup>r</sup> the wepyng G. <sup>s</sup> he blesside is. <sup>t</sup> of G. <sup>u</sup> and N.

shal 3yue to thee, and to thi seed after  
<sup>13</sup>thee. And he 3ede a wey fro hym. He  
<sup>14</sup>forsothe areride a stonen signe of wor-  
 ship, in the place that God speke to hym,  
 sacrificynge vpon it sacrifice of licowres,  
<sup>15</sup>and heldynge oute oyle, and clepyng the  
<sup>16</sup>name of that place Bethel. And he goon  
 out thens, com in veer tyme to the loond  
 that ledith to Effratam, in the which  
<sup>17</sup>whanne Rachel shulde bere childe, for  
 the hardnes of birth she biganne to pe-  
 rishe; and the meedwif seide to hir,  
 Wole thou not drede, for also and this  
<sup>18</sup>thou shalt haue a sone. The soule for-  
 sothe goynge oute for sorwe, and now  
 deeth fallynge ynne, the name of hir sone  
 she clepide Benony, that is, the sone of  
 my sorwe; the fader forsothe clepide  
 hym Beniamyn, that is, the sone of the  
<sup>19</sup>ri3t side. Thanne Rachel was deed, and  
 was biryed in the weye that ledith to  
<sup>20</sup>Effratam, that is Bethleem. And Jacob  
 reyside a signe of preysing vpon the se-  
 pulcre of hir; this is the title of the  
 monument of Rachel vnto the present  
<sup>21</sup>day. He goon out thens ficchide a taber-  
<sup>22</sup>nacle ouer the towre of the flok. And  
 whanne he shulde dwelle in that regioun,  
 Ruben 3ede, and slepte with Bala, the  
 secundarye wif of his fader, that to hym  
 was not vnwist. Forsothe the sones of  
<sup>23</sup>Jacob weren twelue; the sones<sup>g</sup> of Lia,  
 the<sup>h</sup> first gotun Ruben, and Symyon, and  
 Leuy, and Judas, and Ysachar, and Zabu-  
<sup>24</sup>lon; the sones of Rachel, Joseph, and  
<sup>25</sup>Beniamyn; the sones of Bale, the ser-  
 uaunt of Rachel, Dan, and Neptalym;  
<sup>26</sup>the sones of Zelphe, the handmayden of  
 Lye, Gad, and Aser. Thes the sones of  
 Jacob, which ben born to hym in Meso-  
<sup>27</sup>potanye of Syrye. He cam also to Ysaac,  
 his fadyr, into Mambre, the cyte of Ar-  
 bee, this is Ebron, in the which pil-

thi seed after thee, the lond which Y 3af  
 to Abraham, and Ysaac. And God de-<sup>13</sup>  
 partide fro hym<sup>v</sup>. Forsothe Jacob reyside<sup>14</sup>  
 a title *ether<sup>w</sup> memorial<sup>x</sup>* of stoonys, in  
 the place where ynne God spak to hym,  
 and he sacrificede ther onne<sup>y</sup> fletynge sacri-  
 fices, and schedde out oile, and clepide<sup>z</sup><sup>15</sup>  
 the name of that place Bethel. Forsothe<sup>a</sup><sup>16</sup>  
 Jacob 3ede out fro thennus, and cam<sup>b</sup> in  
 the<sup>c</sup> bigynnyng of somer to<sup>d</sup> the lond  
 that ledith to Effrata; in which lond  
 whanne Rachel traelide in child beryng,  
 sche bigan to be in perel for the<sup>e</sup> hard-<sup>17</sup>  
 nesse of childberyng; and the medewif  
 seide to hir, Nyle thou drede, for thou  
 schalt haue<sup>f</sup> also this<sup>g</sup> sone. Forsothe<sup>18</sup>  
 while the soule 3ede out<sup>h</sup> for sorew, and  
 deeth neizede thanne, she clepide the name  
 of hir sone Beunony, that is, the sone of  
 my sorewe; forsothe the<sup>i</sup> fadir clepide hym  
 Beniamyn, that is the<sup>k</sup> sone of the ri3t  
 side. Therfor Rachel diede, and was biriede<sup>19</sup>  
 in the weie that ledith to Effrata, this<sup>l</sup> is  
 Bethleem. And Jacob bildide a title<sup>m</sup> on<sup>n</sup><sup>20</sup>  
 the sepulcre of hir; this is the title<sup>o</sup>  
 of biriel<sup>p</sup> of Rachel 'til into<sup>q</sup> present dai.  
 Jacob 3ede fro thennus, and settide<sup>r</sup> taber-<sup>21</sup>  
 nacle<sup>s</sup> ouer the tour of the flok. And<sup>22</sup>  
 while he dwellide in that cuntrei, Ruben  
 3ede, and slepte with Bala, the secundarie  
 wif of his fadir, which<sup>t</sup> thing was not  
 hid fro hym. Forsothe the sones of Jacob  
 weren twelue; the sones of Lia weren,<sup>23</sup>  
 the firste gendrid<sup>u</sup> Ruben, and<sup>uu</sup> Symeon,  
 and Leuy, and Judas, and Isachar, and  
 Zabulon; the sones of Rachel weren, Jo-<sup>24</sup>  
 seph and Beniamyn; the sones of Bala,<sup>25</sup>  
 handmayde<sup>v</sup> of Rachel, weren Dan, and  
 Neptalym; the<sup>w</sup> sones of Zelfa, hand-<sup>26</sup>  
 mayde of Lya, weren Gad, and Aser.  
 These weren the sones of Jacob, that  
 weren borun to hym in Mesopotanye of  
 Sirie. Also Jacob came to Isaac, his fadir,<sup>27</sup>

g sone A. h Om. A.

<sup>v</sup> fro him, that is, 3ede out of his si3t. BCGNQX. <sup>w</sup> or EILPS. Om. plures. <sup>x</sup> a memorial IMS. Om. plures.  
<sup>y</sup> vpon is. <sup>z</sup> he clepide is. <sup>a</sup> sothely is. <sup>b</sup> he cam is. <sup>c</sup> to L. <sup>d</sup> in to F. <sup>e</sup> Om. s. <sup>f</sup> Om. I. <sup>g</sup> now  
 haue a I. <sup>h</sup> passide fro hir I. <sup>i</sup> his is. <sup>k</sup> Om. s. <sup>l</sup> that I. <sup>m</sup> memorial s. <sup>n</sup> vpon is. <sup>o</sup> memorial is.  
<sup>p</sup> the biriel is. <sup>q</sup> vnto this I. til in to this K pr. m. s. <sup>r</sup> he sette is. <sup>s</sup> a tabernacle KX sec. m. taber-  
 naclis s. <sup>t</sup> the which I. <sup>u</sup> bigotun I. <sup>uu</sup> Om. K. <sup>v</sup> the handmayde is. <sup>w</sup> and the is.

28 grimagid Abraham and Ysaac. And fulfillid ben the dayes of Ysaac an hundryd  
29 and eizti of 3eris; and endid thur3 age is deed, and he is put to his peple, olde, and ful of dayes; and biryeden hym Esau and Jacob his sones.

in to Manbre, a<sup>x</sup> citee Arabee<sup>y</sup>, this is Ebron, in which *Manbre* Abraham and Isaac<sup>z</sup> was a pylgrym<sup>a</sup>. And the daies of 28 Isaac weren fillid<sup>b</sup> an hundrid and foure scoore of 3eris; and he was wastid in age, 29 and diede, and he was put to his puple, and was eeld, and ful of daies; and Esau and Jacob his sones birieden hym.

## CAP. XXXVI.

1 Thes forsothe ben the generaciouns of  
2 Ysau; he is Edom. Esau took wyues of the dowtres of Chanaan, Ada, the dow3ter of Elom Ethei, and Oolibama, the  
3 dow3ter of a sone of Sebeon Euehi, and Bethsemath the dow3ter of Ismael, the  
4 sistir of Nabaioth. Ada forsothe bare  
5 Eliphath; Bathsemath gat Rahuel; Oolibama gat Hyeus, and Hielon, and Chore. Thes the sones of Esau, that weren born to hym in the loond of Chanaan.  
6 Esau forsothe took his wyues, and sones, and dow3tres<sup>l</sup>, and al the<sup>k</sup> soule<sup>l</sup> of his hows, and substaunce, and beestis, and al that he my3te haue in the loond of Chanaan, and 3ede into anothir regioun, and  
7 wente away fro Jacob his brother; forsothe ryche thei weren greetli, and togidere dwellen my3ten not, and the loond of the pilgrimage of hem susteynede hem  
8 not, for the multitude of flockis. And Esau dwelte in the hil of Seyr; he is  
9 Edom. Thes forsothe ben the generaciouns of Esau, fader of Edom, in the hil  
10 of Seyr, and thes the names of the sones of hym. Eliphath, the sone of Ada, wijf of Esau, and Rahuel, the sone of Bathsemath, wijf of hym. And the sones of Eliphath weren, Cheman, Emath, Sephu,  
12 Gatan, Ceneth, and Chore. Tanna forsothe was the secundarie wijf of Eliphath, sone of Esau, that bare to hym Amalech. Thes ben the sones of Ada, wijf of Esau.  
13 The sones forsothe of Rahuel, Naath, and Ara<sup>m</sup>, Semma, and Mera<sup>n</sup>. Thes the sones

## CAP. XXXVI.

Forsothe these ben the generaciouns of 1 Esau; he is<sup>c</sup> Edom. Esau took wyues 2 of the dou3tris of Canaan, Ada, the dou3tir of Elom Ethey, and Oolibama, the dou3ter of Ana, sone<sup>d</sup> of Sebeon Euey; also<sup>e</sup> Bathsemath, the dou3tir of Ismael, 3 the sistir of Nabioth. Forsothe<sup>f</sup> Ada 4 childide Elifath; Batsmath childide Rahuel; Oolibama childide Hieus, and Hie- 5 lon, and Chore. These weren the sones of Esau, that weren borun to hym in the loond of Canaan. Sotheli<sup>g</sup> Esau took hise 6 wyues, and sones<sup>h</sup>, and dou3tris, and ech soule<sup>l</sup> of his hows, and<sup>k</sup> catel, and scheep, and alle thingis whiche he 'my3te haue<sup>l</sup> in the loond of Canaan, and 3ede<sup>m</sup> into anothir cuntrey, and departide fro his brother Jacob; for thei weren ful riche, and thei 7 mijten not dwelle togidere, and the erthe<sup>n</sup> of her pilgrimage susteynede not hem, for the multitude of flockis. And Esau dwellide 8 in the hil of Seir; he is<sup>o</sup> Edom. Forsothe 9 these weren the generaciouns of Esau, fader of Edom, in the hil of Seir, and these 10 weren the<sup>p</sup> names of hise sones. Elifath<sup>q</sup>, sone<sup>r</sup> of Ada, 'wijf of Esau<sup>s</sup>; also Rahuel sone<sup>t</sup> of Bathsemath, 'wijf of hym<sup>u</sup>. And 11 the sones of Elifath weren, Theman, Emath, Sephu, and Gathan, and Ceneth, and Chore. Forsothe Tanna was the se- 12 cundarie wijf of Elifath, 'sone of Esau<sup>v</sup>, whiche *Tanna* childide to hym Amalech. These weren the sones of Ada, 'wijf of Esau<sup>w</sup>. Forsothe the sones of Rahuel 13 weren, Naath, and Zara, and<sup>x</sup> Semma, and

<sup>l</sup> dou3tren BDEFH. <sup>k</sup> Om. E. <sup>l</sup> soules H. <sup>m</sup> Zara BDE. <sup>n</sup> Meza BDEFH.

<sup>x</sup> the kmowd. <sup>y</sup> Arbee *plures.* of Arbee 1KMORSWD. <sup>z</sup> Om. 1. <sup>a</sup> pylgrym and Isaac 1. <sup>b</sup> fulfillid 1S. <sup>c</sup> is *clepid* 1S. <sup>d</sup> the sone 1S. <sup>e</sup> also *he took to wijf* 1S. <sup>f</sup> And 1S. <sup>g</sup> And sotheli G. <sup>h</sup> hise sones 1S. <sup>i</sup> lijf 1S. <sup>k</sup> Om. DGNQRT. and his s. <sup>l</sup> hadde 1S. <sup>m</sup> he 3ede 1S. <sup>n</sup> londe 1S. <sup>o</sup> is *clepid* 1S. <sup>p</sup> Om. B. <sup>q</sup> And Elifath G. <sup>r</sup> the sone 1S. <sup>s</sup> Esau wif s. <sup>t</sup> the sone 1S. <sup>u</sup> wijf of Esau 1. Esau wif s. <sup>v</sup> the sone of Esau 1. Esau sone s. <sup>w</sup> Esaus wijf 1. Esau wyf s. <sup>x</sup> Om. K.

14 of Bathsemath, wijf of Esau. And thes  
weren the sones of Oolibama, dowzter of  
Ane<sup>nn</sup>, sone of Sebeon, wiyf of Esau, whom  
she get to hym; Hyeus, and Hielon, and  
15 Chore. Thes the dukis of the sones of  
Esau; the sones of Elyphath, the first  
getun of Esau, duke Theman, duke Omar,  
16 duke Sephua, duke Seneth, duke Chore,  
duke Datan, duke Amelech. Thes the  
sones of Eliphath, in the loond of Edom,  
17 and thes the sones of Ade. And thes  
the sones of Rahuel, sone of Esau, duke  
Naath, duke Zara, duke Semma, duke  
Mera<sup>o</sup>; thes forsothe dukis of Rahuel, in  
the loond of Edom. Thes the sones of  
18 Bathsemath, wijf of Esau. Thes forsothe  
the sones of Oolybama, wijf of Esau;  
duke Hyeus, duke Hyelon, duke Chore;  
thes the dukis of Oolibama, dowzter of  
19 Anee, wijf of Esau. Thes ben the sones  
of Esau, and thes the dukes of hem; he  
20 is Edom. Thes ben the sones of Seyr  
Horrey, the dwellers of the loond, Jo-  
than, and Sobal, and Sebeon, and Anam,  
21 and Dyson, and Eser, and Dysan; thes  
the dukis of Horrei, sones<sup>oo</sup> of Seyr, in  
22 the loond of Edom. The sones forsothe of  
Jothan ben maad, Horrey, and Theman;  
forsothe the sister of Jothan was Thanna.  
23 And thes the sones of Sobal; Aluan, and  
Maneeth, and Ebal, Sephi, and Onam.  
24 And thes the sones of Sebeon; Achaia,  
and Ana; this is Ana, that fonde hoot  
watis in wildernes, whanne he fedde the  
25 she assis of Sebeon, his fadir; and he  
hadde a sone Dysan, and a dowzter Ooli-  
26 bama. And thes the sones of Dysan;  
Amdam, and Jesban, and Jetran, and  
27 Charan. And thes the sones of Hesar;  
28 Baalan, and Zauan, and Acham. And  
Dysan hadde sones, Hus, and Haran.  
29 Thes the dukis of Horreis; duke Jothan,  
30 duke Sobal, duke Sebeon, duke Ana, duke  
Dyson, duke Hesar, duke Dysan; thes  
the dukis of Horreis, that<sup>p</sup> comaundenen

Meza. These weren the sones of Bathse-  
math, 'wijf of Esau<sup>y</sup>. And these weren<sup>14</sup>  
the sones of Oolibama, douzter<sup>z</sup> of Ana,  
sone of Sebeon, 'wijf of Esau<sup>a</sup>, whiche sche  
childide to hym; Hieus, and Hielon, and  
Chore. These weren the<sup>b</sup> dukis of the<sup>15</sup>  
sones of Esau; the sones<sup>c</sup> of Elifath first<sup>d</sup>  
gendrid<sup>e</sup> of Esau, duk Theman, duyck  
Omar, duk Sephua, duyck Ceneth, duyck<sup>16</sup>  
Chore, duyck Dathan, duyck<sup>f</sup> Amalech.  
These weren the sones of Eliphath, in the  
loond of<sup>g</sup> Edom, and these weren the sones  
of Ada. Also these weren the sones of<sup>17</sup>  
Rahuel, 'sone of Esau<sup>h</sup>, duyck Naath, duyck  
Zara, duyck Senna, duyck Meza; forsothe  
these duykis weren of Rahuel in the loond  
of Edom. These weren the sones of Bath-  
samath, 'wijf of Esau<sup>i</sup>. Forsothe these<sup>18</sup>  
weren the<sup>l</sup> sones of Oolibama, 'wijf of  
Esau<sup>i</sup>; duyck Hieus, duyck Hielon, duyck  
Chore; these weren duykis of Oolibama,  
douztir<sup>k</sup> of Ana, 'wijf of Esau<sup>i</sup>. These<sup>19</sup>  
weren the sones of Esau, and thei<sup>m</sup>  
weren duykis of hem; he is Edom.  
These weren the sones of Seir Horrei,<sup>20</sup>  
enhabiteris of the loond; Jothan, and So-  
bal, and Sebeon, and Anam, and Dison,<sup>21</sup>  
and Eser, and Disan; these duikis weren  
of Horrey, sone<sup>n</sup> of Seir, in the loond of  
Edom. Forsothe the sones of Jothan<sup>22</sup>  
weren maad<sup>o</sup>, Horrey, and Theman; so-  
theli the sistir of Jothan was Tanna. And<sup>p</sup><sup>23</sup>  
these weren the sones of Sobal; Aluan,  
and Maneeth, and Ebal, Sephi, and Onam.  
And these weren the sones of Sebeon;<sup>24</sup>  
Achaia, and Ana; this is Ana that fonde  
hoote watis in wildirnesse<sup>q</sup>, whanne he  
kepte the assis of Sebeon, his fadir; and<sup>25</sup>  
he<sup>r</sup> hadde a sone Disan<sup>s</sup>, and<sup>t</sup> a douztir  
Oolibama. And these weren the sones of<sup>26</sup>  
Disan; Amadan, and Jesban, and Jethran,  
and Charan. Also these weren the sones<sup>27</sup>  
of Hesar; Baalan, and Zeuan, and Acham.  
And Disan hadde sones, Hus, and Haran.<sup>28</sup>  
These weren the duykis of Horreis; duyck<sup>29</sup>

<sup>nn</sup> an AF.    <sup>o</sup> Meza BDEFH.    <sup>oo</sup> sone BDEFH.    <sup>p</sup> the D.

<sup>y</sup> Esaus wijf I. Esau wif s.    <sup>z</sup> the douzter is.    <sup>a</sup> Esaus wijf I. Esau wif s.    <sup>b</sup> Om. is.    <sup>c</sup> sone I.  
<sup>d</sup> the first is.    <sup>e</sup> bigotun I.    <sup>f</sup> and duyck s.    <sup>g</sup> Om. D.    <sup>h</sup> Esaus sone I. Esau sone s.    <sup>i</sup> Esaus wijf I.  
Esau wif s.    <sup>k</sup> the douztir is.    <sup>l</sup> Om. G.    <sup>m</sup> these is.    <sup>n</sup> the sone is.    <sup>o</sup> Om. K.    <sup>p</sup> Om. is.    <sup>q</sup> the  
wildirnesse s.    <sup>r</sup> Om. C.    <sup>s</sup> that hijte Disan s.    <sup>t</sup> Om. FG.

31 in the loond of Seyr. The kyngis for-  
sothe that regneden in the loond of Edom,  
or that<sup>a</sup> the children of Yrael hadden a  
32 kyng, weren thes; Balach, the sone of  
Beor, and the name of his cyte Denaba.  
33 Balach forsothe died, and for hym regned  
34 Jobab, the sone of Zare of Bosra. And  
whanne Jobab was deed, regnede for hym  
35 Husam of the loond of Thamaus. This  
forsothe deed, regnede for hym Adad, the  
sone of Badady, the which smote Madyan  
in the region of Moab, and the name of  
36 the cite of hym Abyuth. And whanne  
Adad was deed, regnede for hym Semla  
37 of Masarech. And this deed, regnede for  
38 hym Saul of the flood of Robooth. And  
whanne and this was deed, folwide into  
the kyngdom Balaanan, the sone of A-  
39 chobor. And this deed, regnede for hym  
Adad, and the name of the cite of hym  
Phoa, and the wijf of hym was clepid  
Meesabel, the dow3ter of Mathret, dow3-  
40 ter of Mesaab. Thes thanne the names  
of the dukis of Esau, in kynredis, and  
places, and her names; the duke Thanna,  
41 the duke Alua, the duke Jezeth, the duke  
42 Oolibama, duke Ela, duke Plynon, duke  
43 Zeneth, duke Theman, duke Mabsar, duke  
Madiel, duke Yram; thes the dukys of  
Edom, the dwellers in<sup>r</sup> the loond of his  
empire; he is Esau, the fader of Ydumeis.  
1 Jacob forsothe dwelte in the loond of  
Chanaan, in the which his fader pil-  
2 grimagide; and thes ben the generaciouns  
of hym.

## CAP. XXXVII.

Joseph whanne he was of sextene 3eer  
fedde a flok with his bretheren, 3it a  
childe, and he was with the sones of Bale  
and of Zelphe, wyues of his fader; and  
he accuside his bretheren anentis the fa-

Jothan, duyk Sobal, duyk Sebeon, duyk  
Ana, duyk Dison, duyk Hesper, duik Di-30  
san; these weren the<sup>u</sup> duykis of<sup>v</sup> Horreis,  
that weren lordis in the loond of Seir. For-31  
sothe kyngis that regneden in the loond of  
Edom, bifore that the sones of Israel had-  
den a kyng, weren these; Balach, the sone<sup>32</sup>  
of Beor, and the name of his citee was  
Deneba. Forsothe Balach diede, and Jo-33  
bab, sone<sup>w</sup> of Sara of Bosra, regnede for  
hym. And whanne Jobab was deed, Hu-34  
sam of the loond of Themayns regnede for  
hym. And whanne he was deed, Adad, the<sup>35</sup>  
sone of Badadi, that smoot Madian in the  
loond of Moab, and the name of his citee  
was Abyuth, regnede for him<sup>x</sup>. And<sup>36</sup>  
whanne Adad was deed, Semla of Mase-  
racha regnede for hym. And whanne he<sup>37</sup>  
was deed, Saul of the flood Robooth  
regnede for hym. And whanne he was<sup>38</sup>  
deed, Balanam, the sone of Achobor, was  
successour in to the rewme. And whanne<sup>y</sup><sup>39</sup>  
this<sup>z</sup> was deed, Adad regnede for hym, and  
the name of the citee of Adad was Phau,  
and the name of his wijf was clepid<sup>a</sup> Mee-  
zabel, the dou3ter of Mathrect, dou3ter<sup>b</sup> of  
Mesaab. Therfor these weren the names<sup>40</sup>  
of duykis<sup>c</sup> of Esau, in her kynredis, and  
places, and names; duyk Thanna, duyk  
Alua, duyk Jetech, duyk Oolibama, duyk<sup>41</sup>  
Ela, duyk Phinon, duyk Ceneth, duik<sup>42</sup>  
Theman, duyk Mabsar, duyk Madiel, duyk<sup>43</sup>  
Iram; these weren the duykis of Edom,  
dwellers<sup>d</sup> in the loond of hys lordschip;  
he<sup>e</sup> was Esau, the<sup>f</sup> fadir of Ydumeis. For-1  
sothe Jacob dwellide in the loond of Can-  
naan, in which<sup>g</sup> his fadir was a pilgrym;  
and these weren the generaciouns of hym. 2

## CAP. XXXVII.

Joseph whanne he was of sixtene 3eer,  
3it a child, kepte a flok with hise bri-  
theren, and was<sup>h</sup> with the sones of Bala  
and Zelfa, wyues<sup>i</sup> of his fadir; and he ac-  
cuside his britheren at the<sup>k</sup> fadir of the

<sup>q</sup> Om. BDEF *pr. m.*    <sup>r</sup> in to BDEFH.

<sup>u</sup> Om. K.    <sup>v</sup> Om. A.    <sup>w</sup> the sone is.    <sup>x</sup> Om. B *sec. m.*    <sup>y</sup> whanne he is.    <sup>z</sup> this king is.    <sup>a</sup> Om. KS.  
<sup>b</sup> the dou3ter is.    <sup>c</sup> the duykis is.    <sup>d</sup> dwellynge is.    <sup>e</sup> he this is.    <sup>f</sup> Om. is.    <sup>g</sup> which lond is.    <sup>h</sup> he  
was s.    <sup>i</sup> the wyues is.    <sup>k</sup> her is.

3 der of the werst synne. Yrael forsothe  
 louede Joseph ouer alle his soncs, ther-  
 thur; that in elde he hadde getun hym;  
 and he made hym a coote of dyuerse co-  
 4 lours. And the bretheren of hym seyng  
 that of the fader more than alle the soncs  
 was loued, hatiden hym, and myzten not  
 5 to hym eny thing pesebli speken. And  
 it felle, that a seen sweuen he tolde to  
 his britheren, the which cause was seed  
 6 of more haat. And Joseph seide to his  
 britheren, Here 3e my sweuen that Y  
 7 saw; I wenede vs to bynden hondfullis  
 in the feelde, and myn hondful as to ryse,  
 and stonde, and 3oure hondfullis stond-  
 ynge al aboute to loute myn hondful.  
 8 And the britheren of hym answeriden,  
 Whether thou shalt be oure kyng, oither  
 we shal be vndirloute<sup>s</sup> to thi bidding?  
 This thanne cause of sweuenes and of  
 wordis mynystride norishyng of enuye  
 9 and of haate. And another sweuen he  
 saw; that tellynge to his britheren, seith,  
 I sawe bi dreem as the sunne, and the  
 mone, and the elleuen sterrys to lowtun  
 10 me. That whan to his fader and bri-  
 theren he hadde tolde, blamede hym his  
 fader, and seide, What to it silf wole this  
 sweuen that thou hast seen? Whether Y,  
 and thi moder, and thi britheren shulen  
 11 lowt thee vpon erthe? Thanne enuyeden  
 to hym his britheren. The fader forsothe  
 12 the thing stilli bihelde, and whanne the  
 britheren of hym in the flockis of the  
 fader to ben fedde dwelliden in Sichem,  
 13 Yrael seide to hym, Thi britheren feden  
 sheep in Sichemys; come, Y shal sende  
 14 thee to hem. Who answeyng, Y am  
 redi, he seith, Go, and se if alle thingis  
 be welsum anentis thi britheren, and  
 beestis, and a3en tel thou to me what is  
 doon. He, sent fro the valey of Ebron,  
 15 cam into Sichym; and a man fonde hym

worste<sup>l</sup> synne. Forsothe Israel louyde Jo-  
 seph ouer<sup>m</sup> alle hise soncs, for he hadde  
 gendrid<sup>n</sup> hym in eelde<sup>o</sup>; and he made to  
 Joseph a cote of many<sup>p</sup> colours. For-  
 4 sothe hise britheren sien that he was  
 loued of the fader more than alle<sup>q</sup>, and<sup>r</sup>  
 thei hatiden hym, and myzten<sup>s</sup> not speke  
 ony thing pesibli to hym. And it bifelde<sup>t</sup>  
 that he telde to hise britheren a sweuene<sup>u</sup>  
 seyn<sup>v</sup>, which<sup>w</sup> cause was 'the seed<sup>x</sup> of  
 more hatrede. And Joseph seide to his<sup>6</sup>  
 britheren, Here 3e the sweuene which Y  
 sei; Y gesside that we bounden to gidere<sup>7</sup>  
 handfuls<sup>y</sup>, and that as myn handful roos<sup>z</sup>,  
 and stood, and that 3oure handfuls stoden  
 aboute and worschipiden myn handful.  
 Hise britheren answerden, Whether thou  
 shalt be oure kyng, ethir we shulen be  
 maad suget to thi lordschip? Therfor this  
 cause of sweuenys<sup>a</sup> and wordis mynystride  
 the nurschyng of enuye, and of hatrede.  
 Also Joseph sei; another sweuene, which<sup>9</sup>  
 he telde to the<sup>b</sup> britheren, and seide, Y  
 sei; bi<sup>c</sup> a sweuene<sup>d</sup> that as the sunne, and  
 moone<sup>e</sup>, and enleuen<sup>ee</sup> sterris worschipiden  
 me. And whanne he hadde told this<sup>10</sup>  
 sweuene<sup>f</sup> to his fadir, and britheren<sup>g</sup>, his  
 fadir blamyde him, and seide, What wole  
 this sweuene<sup>h</sup> to it silf<sup>i</sup> which<sup>j</sup> thou hast  
 seyn? Whether Y and thi modir, and thi<sup>k</sup>  
 britheren, schulen worschipe thee on erthe?  
 Therfor hise britheren hadden enuye to  
 11 hym. Forsothe the fadir bihelde pryuely  
 the thing, and whanne his britheren dwell-  
 12 iden in Sichem, aboute flockis<sup>ff</sup> of the<sup>gg</sup>  
 fadir 'to be kept<sup>hh</sup>, Israel seide to Joseph,  
 13 Thi britheren kepen scheep in Sichymys;  
 come thou, Y schal sende thee to hem.  
 And whanne Joseph answerde, Y am redi,  
 14 Israel seide, Go thou, and se whether alle  
 thingis ben esi<sup>ii</sup> anentis thi britheren, and  
 scheep<sup>l</sup>; and telle thou to me what is  
 doon. He was sent fro<sup>ll</sup> the valey of E-

<sup>s</sup> sugett BDEFH.

<sup>l</sup> ful wickid i. <sup>m</sup> aboute i. <sup>n</sup> getun i. <sup>o</sup> his eelde is. <sup>p</sup> dyuerse i. <sup>q</sup> alle hise soncs i. alle thei s.  
<sup>r</sup> Om. i. <sup>s</sup> thei myzten is. <sup>t</sup> metels i. <sup>u</sup> that he sau; i. seyn of him s. <sup>w</sup> the which i. <sup>x</sup> a sowyng i.  
 seed or enchesoun s. <sup>y</sup> scheues or handfuls i. <sup>z</sup> roos vp i. <sup>a</sup> dremes i. <sup>b</sup> his DGIS. <sup>c</sup> Om. is.  
<sup>d</sup> dreem i. <sup>e</sup> the moone EIKS. <sup>ee</sup> the enleuen s. <sup>f</sup> dreem i. <sup>g</sup> hise britheren is. <sup>h</sup> dreme mene i.  
<sup>i</sup> itself mene s. <sup>j</sup> that is. <sup>k</sup> Om. G. <sup>ff</sup> kepyng flockis i. keeping of fl. s. <sup>gg</sup> her is. <sup>hh</sup> Om. is.  
<sup>ii</sup> welsum is. <sup>l</sup> the scheep is. <sup>ll</sup> to G.

in the feelde erryngē, and askide, what he  
 16 souȝte. And he answeride, My bretheren  
 Y seche, shew thow to me where thei  
 17 feden the flockis. And the man seide to  
 hym, Thei wenten a wey fro this place,  
 forsothe I herde hem seiynge, Go we into  
 Dothaym. And Joseph ȝede after his bri-  
 18 theren, and fonde hem in Dothaym. The  
 whiche whanne thei seyen hym `a ferret,  
 or he neiȝede to hem, thouȝten to sleen  
 19 hym, and togidere thei speken, Loo! the  
 20 dremer cometh, go we, and sle we hym,  
 and putte we hym<sup>n</sup> in an olde sistern,  
 and we shulen seye, The werst wylde beest  
 hath deuowrid hym; and thanne it shal  
 apere what profiten to hym hys dremes.  
 21 Thes thingis forsothe herynge Ruben,  
 enforside to delyuere hym of the hondis  
 22 of hem, and seide, Slee we not the lijf of  
 hym, ne shede we blood, but throw ȝe  
 him into the olde sisterne, that is in wil-  
 dernes, and kepe ȝe ȝoure hondes vngilti.  
 That forsothe he seide, wilnyngē to de-  
 lyuer hym fro the hondes of hem, and to  
 23 ȝelde to his fader. Thanne anoon as he  
 cam to his britheren, thei nakiden hym  
 the side coote to the hele, and of manye  
 24 colowrs, and puttiden into an olde sis-  
 25 terne, that hadde no watyr. And sit-  
 tyngē for to eet breed, thei seen Ysmael-  
 itis weiegoers to comen fro Galaad, and  
 camels of hem berynge swete spyces, and  
 swete gumme, and myrre, into Egipte.  
 26 Thanne Judas seide to his britheren,  
 What shal it profit vs if we sleen oure  
 brother, and we hiden the blood of hym?  
 27 It is betere that he be sold to Ismaelitis,  
 and our hondes ben not defoulid; for-  
 sothe the brother and oure flesh he is.  
 The britheren assentiden to thes wordes;  
 28 and the marchaundes Madyanytes goynge  
 bisides, thei, drawyngē hym oute of the sis-  
 terne, solden hym to Ysmaelytis for thretti  
 siluer pens; the whiche ladden hym into  
 29 Egipte. And Ruben turned aȝen to the

bron, and cam into Sicheḡ; and a man<sup>15</sup>  
 foond hym erryngē<sup>m</sup> in the feeld, and `the  
 man<sup>n</sup> axide<sup>o</sup>, what he souȝte. And he an-<sup>16</sup>  
 swerde, Y seke my britheren, schewe thou  
 to me where thei kepten<sup>p</sup> flockis<sup>q</sup>. And<sup>17</sup>  
 the man seide to hym<sup>r</sup>, Thei ȝeden awei  
 fro this place; forsothe Y herde hem  
 seiynge, Go we into Dothaym. And Jo-  
 seph ȝede<sup>s</sup> aftir his britheren, and foond  
 hem in Dothaym. And whanne thei had-<sup>18</sup>  
 den seyn hym afer, bifor that<sup>t</sup> he neiȝede  
 to hem, thei thouȝten to sle hym, and<sup>19</sup>  
 spaken<sup>u</sup> togidere, Lo! the dremere cometh,  
 come ȝe, sle we hym, and sende<sup>v</sup> we<sup>w</sup> into<sup>20</sup>  
 an eld sisterne, and we schulen seie, A  
 wielde beeste ful wickid hath deuourid  
 hym; and thanne it schal appere what hise  
 dremes profiten to hym. Sotheli Ruben<sup>21</sup>  
 herde this, and enforside<sup>x</sup> to delyuere hym<sup>y</sup>  
 fro her hondis, and seide, Sle we not the<sup>22</sup>  
 lijf of hym, nether schede we out his  
 blood, but caste ȝe<sup>z</sup> hym into<sup>a</sup> an eeld  
 cisterne, which<sup>b</sup> is in the<sup>c</sup> wildirnesse, and  
 kepe ȝe ȝoure hondis gilteles. Forsothe he  
 seide this, willyngē<sup>d</sup> to delyuere hym fro  
 her hondis, and to ȝelde<sup>e</sup> to his fadir.  
 Therfor anoon as Joseph cam to hise bri-<sup>23</sup>  
 theren, thei dispuyliden hym of the<sup>f</sup> coote<sup>g</sup>,  
 down to the heele, and of many colours,  
 and senten<sup>h</sup> into<sup>i</sup> the<sup>k</sup> eeld cisterne, that<sup>24</sup>  
 hadde no water. And thei saten<sup>l</sup> to ete<sup>1</sup><sup>25</sup>  
 breed; and thei sien that Ismaelitis wei-  
 goers camen fro Galaad, and that her ca-  
 mels baren swete smellyngē spicerics, and  
 `rosyn, and<sup>m</sup> stacten, into Egipt. Therfor<sup>26</sup>  
 Judas seide to hise britheren, What schal  
 it profite to vs, if we schulen sle oure bro-  
 ther, and schulen hide his blood? It is<sup>27</sup>  
 betere that he be seeld to Ismaelitis, and  
 oure hondis be not defoulid, for he is oure  
 brother and fleisch<sup>n</sup>. The<sup>o</sup> britheren as-  
 sentiden to these wordis; and whanne<sup>28</sup>  
 marchauntis of Madian passiden forth<sup>p</sup>,  
 thei drowen hym<sup>q</sup> out of the cisterne, and  
 seelden hym to Ismaelitis, for thriȝtti<sup>r</sup>

<sup>t</sup> o feer DEH. <sup>u</sup> Om. BDFH.

<sup>m</sup> goynge amys I. <sup>n</sup> he K. <sup>o</sup> axide hym GIKS. <sup>p</sup> kepen BCGISWX. <sup>q</sup> her flockis. <sup>r</sup> Joseph is.  
<sup>s</sup> wente is. <sup>t</sup> Om. K pr. m. <sup>u</sup> thei spaken is. <sup>v</sup> putte is. <sup>w</sup> we him IKS. <sup>x</sup> enforside him is. <sup>y</sup> Jo-  
 seph is. <sup>z</sup> we I. <sup>a</sup> in is. <sup>b</sup> that I. <sup>c</sup> Om. CE. <sup>d</sup> wilnyng s. <sup>e</sup> ȝelde him is. <sup>f</sup> his EKLP. <sup>g</sup> coote  
 sijd is. <sup>h</sup> senten him K. thei puttiden him is. putten M. <sup>i</sup> in is. <sup>k</sup> an is. <sup>l</sup> and eeten B. that thei  
 schulden ete c pr. m. <sup>m</sup> Om. B. <sup>n</sup> oure fleisch is. <sup>o</sup> His is. <sup>p</sup> ther forth is. <sup>q</sup> Joseph is. <sup>r</sup> twenty A pr. m.  
 BCELNOPW. XX. FL.

30 susterne, fonde not the child; and the  
 clothis to-rent goynge to his bretheren,  
 seith, The childe not aperith, and whider  
 31 Y shal go? Forsothe thei token the coote  
 of hym, and in the blood of a kyde that  
 32 thei hadden slayn steyneden; the which  
 sendyng shulden bere to fader<sup>v</sup>, and  
 seyn, This we han foundm, loke whether  
 33 the coote of thi sone it be or noon. The  
 which whanne the fader knowith<sup>w</sup>, seith,  
 The coote of my sone it is, the<sup>x</sup> moost  
 yuel wylde beest hath etun hym, a beest  
 34 hath deuowrid Joseph. And the clothis  
 to-rent, was<sup>y</sup> clothid with an heyr, weil-  
 35 ynge his sone myche tyme. And alle his  
 free children gedered togideres, that thei  
 my<sup>3</sup>ten swage the sorow of the fader, he  
 nolde counfortyng take, but seith, Y  
 shal descende to my sone weilynge into  
 helle. And hym stedfastli dwellynge in  
 36 wepyng, Madenytis solden Joseph in E-  
 gepte, to Putiphar, the geldyng of Pha-  
 rao, the mayster of chyualrye<sup>z</sup>.

## CAP. XXXVIII.

1 Judas descendyng the same tyme fro  
 his britheren, turnede to a man Odolla-  
 2 myte, Hiram bi name; and he saw<sup>3</sup>  
 there the dow<sup>3</sup>ter of a Chanany man, Sue  
 bi name. And a wijf takun, <sup>3</sup>ede into  
 3 hir, the which conseyuede, and bare a  
 childe, and clepide the name of hym Her.  
 4 And eftsones conceyued the kynde, she  
 5 nemnyde the born sone Onam. And the  
 thridde child she bare, whom she clepide  
 Sela, the which born, seeside to more  
 6 bere childe. Judas forsothe <sup>3</sup>aue a wijf  
 to his first getun Her, Thamar bi name.  
 7 And Her, the first getun of Jude, was  
 wickid in the sizt of the Lord, and ther-  
 8 for was slayn of hym. Thanne Judas  
 seide to Onam, his sone, Go yn to the

platis of siluer; whiche ledden hym in to  
 Egipt. And Ruben turnede a<sup>3</sup>en to the<sup>29</sup>  
 cisterne, and foond not the child; and he<sup>30</sup>  
 to-rente his closis, and he <sup>3</sup>ede to hise  
 britheren, and seide, The child apperith  
 not, and whidir schal Y go? Forsothe<sup>31</sup>  
 thei token his coote, and dippiden<sup>s</sup> in the  
 blood of a kide, which<sup>t</sup> thei hadden slayn;  
 and senten<sup>u</sup> men that baren<sup>v</sup> to the<sup>w</sup> fadir,<sup>32</sup>  
 and seiden, We han founde this coote,  
 se<sup>x</sup>, whether it is the coote of thi sone,  
 ether<sup>y</sup> nai. And whanne the fader hadde<sup>33</sup>  
 knowe it, he<sup>z</sup> seide, It is the coote of my  
 sone, a wielde beeste ful wickid hath ete  
 hym, a beeste hath deuourid<sup>a</sup> Joseph. And<sup>34</sup>  
 he to-rente his clothis, and he was clothid  
 with an heire, and biweilide his sone in  
 myche tyme. Sothely whanne hise fre<sup>35</sup>  
 children weren gaderid to gidere, that thei  
 schulden peese<sup>b</sup> the sorewe of the<sup>c</sup> fadir,  
 he nolde take counfort, but seide, Y schal  
 go down in to helle, and schal<sup>d</sup> biweile my  
 sone. And the<sup>e</sup> while Jacob contynude  
 in wepyng, Madyanitis seelden Joseph into<sup>f</sup><sup>36</sup>  
 Egipt to Putifar, chast<sup>g</sup> and onest<sup>h</sup> ser-  
 uaunt of Farao, maistir<sup>i</sup> of the<sup>k</sup> chy-  
 ualrie.

## CAP. XXXVIII.

Yn the same tyme Judas <sup>3</sup>ede down fro  
 his britheren, and turnede<sup>l</sup> to a man of  
 Odolla, Hiram bi name; and he siz<sup>2</sup> ther  
 a dou<sup>3</sup>tir of a man of Canaan, Sue bi  
 name. And whanne he hadde takun hir  
 to wijf, he entride to hir, and sche con-<sup>3</sup>  
 seyuede, and childide a sone, and clepide  
 his name Her. And eft whanne a<sup>m</sup> child<sup>4</sup>  
 was conseyued, sche nemnyde<sup>n</sup> the child  
 borun Onam. And sche childide the<sup>5</sup>  
 thridde sone, whom sche clepide Cela, and  
 whanne he was borun, sche ceesside to  
 bere child more. Forsothe<sup>o</sup> Judas <sup>3</sup>af a<sup>6</sup>  
 wijf, Thamar bi name<sup>p</sup>, to his firste gen-  
 drid<sup>q</sup> sone Her. And Her, the firste gen-  
 7 drid<sup>q</sup> sone of Judas, was weiward in the  
 sizt of the Lord, and therfor he was slayn

<sup>v</sup> the fader E. <sup>w</sup> had knowen BDEH. knowen F. <sup>x</sup> and E. <sup>y</sup> and was D. <sup>z</sup> the chyualrye E sec.m.

<sup>s</sup> dippiden it IKS. <sup>t</sup> that is. <sup>u</sup> thei senten is. <sup>v</sup> baren it is. <sup>w</sup> her is. <sup>x</sup> se thou I. <sup>y</sup> or ELP.  
<sup>z</sup> and he G. <sup>a</sup> deuourid him E. <sup>b</sup> prese L. <sup>c</sup> her is. <sup>d</sup> Y schal A pr. m. et plures. <sup>e</sup> Om. I. <sup>f</sup> in plures.  
<sup>g</sup> a chaast is. <sup>h</sup> Om. is. <sup>i</sup> the mayster is. <sup>k</sup> his is. <sup>l</sup> he turnede is. <sup>m</sup> an othir is. <sup>n</sup> nempned GMW.  
<sup>o</sup> Sotheli is. <sup>p</sup> that hizte Thamar is. <sup>q</sup> bigetun I.

wijf of thi brother, and be thow felawshipte to hir, that thow rere seed to thi  
 9 brother. He wytynge sones to be born not to hym, goynge to the wijf of his brother, shede the seed into the erthe, lest fre children weren born in name of  
 10 the brother; and therfor the Lord smote hym, therthur; that a cursid thing he  
 11 dide. Wherfore Judas seide to Thamar, the wijf of his sone, Be thow a widwe in the hows of thi fader, to the tyme that Sela my sone growe; forsothe he dredde lest and he shulde dye as the britheren<sup>a</sup> of hym. The which zede, and dwelte in  
 12 the hows of hir fader. And manye zerys ouergoon, diede Sue, the wijf of Jude, the which after weilyng coumfort takun, steiede vp to the shepherdis<sup>b</sup> of his sheep, he and Yras, the shepherd of the flok,  
 13 Odollamyte, in Tampnas. And it was told to Thamar, that hir housbonde fader steiede vp into Tampnas, to the sheep  
 14 that shulden be clippid. The which, the clothis of widewhed don down, toke to a roket, and the abite chaungid, sat in the place of two weyes that ledeth to Tampnam; therthur; that Sela was growun, and she hadde not takun hym to housbonde. Whom whanne Judas hadde seen,  
 15 he trowide hir to ben a<sup>bb</sup> strumpet; she forsothe hadde couerede hir chere, lest  
 16 she were knowun. And he yngoyng to hir, seith, Lat me, that Y goo togidere with thee; forsothe he wiste not that she was the wijf of his sone. The which answerynge, What shal thow zyue me, that  
 17 thow vse me with liggyng? he seide, Y shal sende to thee a kidde fro the flockis. And eft she seiyng, I shal suffre that thow wolt, if thow zyue to me a wedde, to the tyme that thow sende that that  
 18 thow bihotist. Judas seith, What to thee wolt thow be zouun for a wedde? She answeryde, Thi ryng, and thin arm-

of the Lord. Therfor Judas seide to<sup>8</sup> Onam, his sone, Entre thou to the wijf of thi brothir, and be thou felouschipid to hir, that thou reise seed to thi brothir. And<sup>r</sup> he wiste<sup>s</sup> that sones schulden not be borun to him, 'and he<sup>t</sup> entride to the wijf of his brother, and schedde seed<sup>u</sup> in to the erthe, lest the<sup>v</sup> fre children schulden be borun bi the name of the brother<sup>w</sup>; and  
 10 therfor the Lord smoot hym, for he dide abhomynable thing. Wherfor Judas seide<sup>11</sup> to Thamar, 'wijf of his sone<sup>x</sup>, Be thou widwe<sup>y</sup> in the hous of thi fadir, til Sela my sone wexe, for he dredde lest also he schulde die as hise britheren. And sche zede, and dwellide in the hous of hir<sup>z</sup> fadir. Forsothe whanne<sup>a</sup> many zeeris weren<sup>12</sup> passid, the douzter of Sue, 'the wijf of Juda<sup>b</sup>, diede, and whanne coumfort was takun aftir morenyng, he<sup>c</sup> stiede<sup>d</sup> to the schereris of hise<sup>e</sup> scheep, he and Iras of<sup>e</sup> Odolla, *that was* kepere of the flok, *stieden<sup>f</sup>* in to Tampnas. And it was teld to Thamar,<sup>13</sup> that 'the fadir of hir hosebonde stiede<sup>g</sup> to Tampnas, to schere scheep. And sche<sup>14</sup> dide awei the clothis of widewehod, and sche took a roket<sup>h</sup>, and whanne the clothinge was chaungid, sche sat in the weilot that ledith to Tampna; for Sela hadde woxe, and sche hadde not take hym to<sup>i</sup> hosebonde. And whanne Judas hadde seyn<sup>15</sup> hir, he supposide hir to be an hoore, for sche hadde hilid hir face, lest sche were knowun. And Judas entride to hir, and<sup>16</sup> seide, Suffre me that Y ligge with thee; for he wiste not that sche was the wijf of his sone. And whanne sche answeride, What schalt thou zyue to me, that thou ligge bi<sup>k</sup> me? he seide, Y schal sende to<sup>17</sup> thee a kide of the flockis. And eft whanne sche seide, Y schal suffre that that thou wolt, if thou schalt zyue to me a wed, til thou sendist<sup>l</sup> that that thou bihetist<sup>m</sup>. Ju-<sup>18</sup> das seide, What wolt thou that be zouun

<sup>a</sup> brether BH. brother D. <sup>b</sup> elypparis E. <sup>bb</sup> Om. A *pr. m.*

<sup>r</sup> and *for s.* <sup>s</sup> knowynge I. <sup>t</sup> Om. I. <sup>u</sup> his seed IS. <sup>v</sup> Om. EP. <sup>w</sup> deed brothir IS. <sup>x</sup> his sones wijf I. his sone wyf S. <sup>y</sup> a widwe IS. <sup>z</sup> hise L. <sup>a</sup> while G. <sup>b</sup> Judas wijf IS. <sup>c</sup> Judas IS. <sup>d</sup> stiede vp IS. <sup>e</sup> and N. <sup>f</sup> wenten vp I. <sup>g</sup> hir hosbondis fader went up in I. her husbonde fadir stiede in S. <sup>h</sup> roket cloth with many wrynclics *c pr. m.* roket vp on hir IS. <sup>i</sup> in to IS. <sup>k</sup> with K. <sup>l</sup> sende EILPS. <sup>m</sup> behizte ELP.

sercle, and the staf that thow holdist in  
thin hoond. Thanne at oon togiders  
19 goynge the womman conceyuede, and  
arysynge, she zede a wey; and the abite  
doon doun that she toke, she is clothid  
20 with the clothis of widewhod. Judas  
forsothe sente a kidde bi his sheepherd  
Odollomyte, that he shulde take a<sup>c</sup> wedde  
that he zæue to the womman; the which  
21 whanne he hadde not foundun hir, askide  
the men of that place, Where is the wom-  
man that sat in the two weies? answer-  
ynge alle men, There was not in this  
22 place a strumpet. And he turnede azen  
to Juda, and seide to hym, I haue not  
foundun hir, but and the men of that  
place seiden to me, neuer there to haue  
23 sittun a<sup>cc</sup> strumpet. Judas seith, Haue she  
to hir silf, certis of lesynge vndurnym vs  
she may not; I haue sente a kydde that  
Y bihiȝte, and thow hast not foundun  
24 hir. Loo! forsothe after thre monethis  
men tolden to Jude, seiynge, Thamar, thi  
sones<sup>d</sup> wijf, hath doon fornyacioun, and  
the wombe of hir is seen to wexe ful  
greet. And Judas seide, Bryng hir forth,  
25 that she be brent. The which whanne  
she shulde be lad to the peyne, sent to  
her<sup>e</sup> housbond fader, seiynge, Of the man  
whos thes ben Y haue conseyued; know  
thow whos is the ryng, and the arm  
26 sercle, and the staf? The which, the ȝiftis  
knowun, seith, She is more riȝtwise than  
Y, for I haue not takun hir to Sela, my  
sone; and neuerthelater ouer that tyme  
27 he knewe hir not. Forsothe instondyng  
the beryng, gemels apereden in the wombe,  
and in that heeldyng out of the children,  
the toon putte forth an hoond, in the  
which the medewife bonde a reed threed,  
28 seiynge, This schal goon out rather. He  
29 forsothe drawynge azen the hoond, zede  
out the tother, and the womman seide,  
Whi is the wal for thee dyuydid? And  
for that cause she clepide the name of

to thee for a wed? She answeride, Thi  
ryng, and thi bie of the arm, and the staaf  
which thou holdist in the<sup>a</sup> hond. Therfor  
the womman conseyuide at o liggyng bi,  
and sche roos, and zede; and whanne the 19  
clooth was 'put awei<sup>o</sup> which sche hadde  
take<sup>p</sup>, sche was clothid in the clothis of  
widewhod. Forsothe Judas sente a kide 20  
bi his scheepherde of<sup>q</sup> Odolla, that he  
schulde resseyue the wed which<sup>r</sup> he hadde  
zoue to the womman; and whanne he<sup>s</sup>  
hadde not founde hir<sup>t</sup>, he axide men of that 21  
place, Where is the womman that sat in  
the weie lot? And whanne alle men an-  
sweriden, An hoore was not in this place;  
he turnede azen to Judas, and seide to 22  
hym, Y foond not hir, but also men<sup>u</sup> of  
that place seiden<sup>v</sup> to me, that an hoore sat  
neuere there. Judas seide, Haue sche to 23  
hir silf<sup>w</sup>, certis sche may not repreue vs  
of a leesyng; Y sente the<sup>x</sup> kyde which Y  
bihiȝte, and thou foundist not hir. Lo! 24  
sotheli aftir thre monethis thei telden to  
Judas, and seiden, Thamar, 'wijf of thi  
sone<sup>y</sup>, hath do fornyacioun, and hir womb  
semeth to wexe greet. Judas seide, Brynge  
ze<sup>z</sup> hir forth, that sche be brent. And 25  
whanne sche was led to peyne<sup>a</sup>, sche sente  
to 'the fadir of hir hosebonde<sup>b</sup>, and seide,  
Y haue conseyued of the man, whose these  
thingis ben; knowe thou whose is the  
ryng, and bie<sup>c</sup> of the arm, and staf<sup>d</sup>? And 26  
whanne the ȝiftis weren knowun, he<sup>e</sup> seide,  
Sche is more iust than Y, for Y zaf not  
hir to Sela, my sone; netheles Judas knewe  
hir no more fleischli. Sotheli whanne the 27  
childberyng neizede, twei chyldren ap-  
periden in the wombe, and in that birthe  
of children<sup>f</sup>, oon brouȝte<sup>g</sup> forth the hond,  
in which<sup>h</sup> the mydwijf boond a reed  
threed, and seide, This schal go out 'the 28  
formere<sup>i</sup>. Sotheli while he withdrowe the 29  
hond, the tother zede out, and the womman  
seide, Whi was the skyn in which the  
child lay in the wombe departid for<sup>l</sup> thee?

<sup>c</sup> the BDEFH. <sup>cc</sup> Om. A pr. m. <sup>d</sup> sone E. <sup>e</sup> his A.

<sup>n</sup> thin IS. <sup>o</sup> don off IS. <sup>p</sup> don on IS. <sup>q</sup> Om. A sec. m. IS. <sup>r</sup> that IS. <sup>s</sup> Odolla IS. <sup>t</sup> the womman IS.  
<sup>u</sup> the men IS. <sup>v</sup> tolden L. <sup>w</sup> hirsilf, that we be not dispisid bc. hirsilf that thing IS. <sup>x</sup> a E. <sup>y</sup> thi sonis  
wijf IS. <sup>z</sup> Om. I. <sup>a</sup> hir peyne IS. <sup>b</sup> hir husbondes fadir I. hir husbonde f. s. <sup>c</sup> the bie IKS. <sup>d</sup> the  
staf IKS. <sup>e</sup> Judas IS. <sup>f</sup> the children IS. <sup>g</sup> put IS. <sup>h</sup> whiche hond IS. <sup>i</sup> bifore IS. <sup>l</sup> fro EPLNSX.

30 hym Phares. Afterwarde zede out the brother of hym, in whos hoond was the reed threed, whom she clepyde Zaram.

And for this cause sche clepide his name Fares. Afterward his brothir zede<sup>m</sup> out, 30 in whos hond was the reed threed, whom sche clepide Zaram.

## CAP. XXXIX.

1 Thanne Joseph was lad into Egepte, and bouzt<sup>f</sup> hym Putiphar, the geldyng of Pharao, the prince of his oost Egipcien, fro the hondis<sup>g</sup> of Ismaelitis, of whiche<sup>h</sup> 2 he was brouzt<sup>i</sup>. And the Lord was with him, and he was a man in alle thingis welsumly doynge. And he dwellide in 3 the hows of his lord, the which altherbest knewe the Lord to be with hym, and alle thingis that he shulde doon, of hym to be greithid in the hoond of hym. 4 And Joseph fonde grace bifore his lord, and mynystride to hym, of whom bifore putte to alle thingis, gouernede the hows takun to hym, and alle thingis that to 5 hym weren bitauzt. And the Lord blisside to the hows of the Egipcyen for Joseph, and multipliede, as wel in howsys as in feeldis, al the substaunce of hym; 6 ne eny thing other knewe but the breed that he eete. And Joseph was fayr in 7 face, and seemly in sijt. And so after many dayes the ladi keste hir eyen in 8 Joseph, and seith, Sleep with me; the which not assentyng to the shrewid dede, seide to hir, Loo! my lord alle thingis to me takun, vnknowith what he 9 hath in his hows, ne eny thing is, that is not in my power, or hath not takun to me, saue thee, that art the wijf of hym; how thanne may Y that yuel don, and 10 synne in my God? With siche maner wordis bi alle daies thei speken, and the womman was greuyd to the zonge man, 11 and he<sup>k</sup> refuside the hordom. It felle forsothe a day, that Joseph shulde goo into the hows, and sumwhat of werk he 12 shulde do with outen witnessis. And

## CAP. XXXIX.

Therfor Joseph was led in to Egipt, 1 and Putifar, 'chast and onest seruauant<sup>n</sup> of Farao, prince of the oost, a man of Egipt, bouzte hym of the hondis<sup>o</sup> of Ismaelitis, of which he was brouzt<sup>p</sup>. And the Lord 2 was with hym, and he was a man doynge with prosperite in alle thingis. And Joseph dwellide in 'the hows of his lord<sup>q</sup>, which knew best<sup>r</sup> that the Lord was with 3 Joseph, and that alle thingis whiche he dide, weren dressid of the Lord in 'the hond of hym<sup>s</sup>. And Joseph foond grace 4 bifor his lord, and 'mynystride to<sup>t</sup> hym, of whom Joseph was maad souereyn of alle thingis, and gouernede<sup>u</sup> the hows bitaken to hym, and alle thingis<sup>v</sup> that weren bitakun to hym. And the Lord blesside 5 the 'hows of Egipcian<sup>w</sup> for Joseph, and multipliede al his catel, as wel in howsis as in feeldis; nether he<sup>x</sup> knew any other 6 thing no<sup>y</sup> but 'breed<sup>z</sup> which<sup>z</sup> he eet. Forsothe Joseph was fair<sup>a</sup> in face, and schapli in sijt. And so aftir many daies the ladi 7 castide<sup>b</sup> hir ijen in to Joseph, and seide, Slepe thou with me; which assentide not 8 to the vneueful werk, and seide to hir, Lo! while alle thingis ben bitakun to me, my lord woot not what he hath in his hows, nether any thing is, which is not in 9 my power, ether which 'he hath<sup>c</sup> not bitake to me, outakun thee, which art his wijf; how therfor<sup>d</sup> may Y do this yuel, and do synne azens my lord? Thei spaken siche 10 wordis 'bi alle daies<sup>e</sup>, and the womman was diseseful to the zong waxynge<sup>f</sup> man, and he forsook auoutrie<sup>g</sup>. Forsothe it bi- 11 felde in a dai, that Joseph entride in to the hows, and dide sum werk<sup>h</sup> with out

† Bi breed in holi scripture is vnderstonden al manere of mete, and bi watir al manere of dryuk. cō.

f brouzte A. g honde BDEH. h the which BDEFH. i bouzt A. k Om. II.

m wente I. n a geldyng I. a geldinge, the chaast honest seruauant s. o hond is. p brouzt thidir is. q his lordis hous is. r ful wel I. s his hond is. t he seruyde is. u he gouernyde is. v othere thingis I. w the hows of the Egipcian m. Egipcianis hous I. Egipcian hous s. x his lord is. y Om. GQ. z the breed that is. a ful fair D. b keste is. c is E. d Om. E. e longe tyme is. f Om. IS. g the auoutrie IKS. h preuei werk fallinge to his office is.

she, the hemme takun of the clothing of  
 hym, shulde seye, Slep with me; the  
 which, forsakun the mantil in the honde  
 13 of hir, fleiȝ, and ȝede oute. And whanne  
 the womman hadde seen the cloth in hir  
 14 hondes, and hir to be dispisid, clepide to  
 hir men of hir hows, and seide to hem,  
 Loo! he hath brouȝt yn an Ebrew man,  
 that he shulde bigile vs; he was comun  
 yn to me, that he shulde togidere goo  
 with me, and whanne Y hadde vnder-  
 15 cried, and he herde my voys, he forsoke  
 the mantil that I heelde, and fleiȝ out.  
 16 Thanne in argument of bileue, the holdun  
 mantil she shewide to the housbonde  
 17 turnynge aȝen hoom. And<sup>l</sup> seith, To me  
 is comun yn an Ebrew seruaunt, whom  
 thou hidir brouȝtist, that he shulde bigijl  
 18 me; and whanne he hadde seen me to  
 crye, he forsoke the mantil that I heelde,  
 19 and fleiȝ out. Thes thingis herd, and  
 the lord to mych leueful to the wordis of  
 20 the wijf, was ful wroth; and toke Jo-  
 seph into prysoun, where the gyued men  
 of the kyng weren kept, and he was there  
 21 closid. The Lord forsothe was with Jo-  
 seph, and hauynge rewthe of hym, ȝaue  
 to hym grace in the sijt of the prince of  
 22 the prysoun, the which toke in the hond  
 of him alle the gyued men<sup>m</sup> that weren  
 holdun in kepyng, and what thing was  
 23 doon was vndur hym, ne he knewe eny  
 thing, alle thingis takun to hym; the  
 Lord forsothe was with hym, and made  
 redi alle the werkys of hym.

## CAP. XL.

1 And so thes thingis doon, fel that two  
 geldyngis synneden, the botler of the kyng  
 of Egepte, and the baker, to her lord.  
 2 And Pharao wroth aȝens hem, for the  
 tother was bifore to botlers, and the  
 3 tothir to bakers, putte hem into the pri-

witnessis<sup>i</sup>. And sche<sup>k</sup> took 'the hem of 12  
 his clooth<sup>l</sup>, and sche<sup>m</sup> seide, Slepe thou  
 with me; and he lefte the mentil in hir  
 hoond, and he fledde, and ȝede out<sup>n</sup>. And 13  
 whanne the womman hadde seyn<sup>o</sup> the  
 clooth in<sup>p</sup> hir hondis, and that sche was  
 dispisid<sup>q</sup>, sche clepide to hir the men of 14  
 hir hows, and seide to hem, Lo! *my lord*  
 hath brouȝt in an Ebrew man, that he  
 schulde scorn vs; he entride to me to<sup>r</sup> do  
 leccherie with me, and whanne Y criede,  
 and he herde my vois, he lefte the mentil 15  
 which<sup>s</sup> Y helde, and he fledde out. Ther- 16  
 for in to the<sup>t</sup> preuyng of trouthe<sup>u</sup>, sche  
 schewide the mantil, holdun<sup>v</sup> to the<sup>w</sup> hose-  
 bonde turnynge aȝen hoom. And she 17  
 seide, The Ebrew seruaunt, whom thou  
 brouȝtist<sup>x</sup>, entride to me to<sup>y</sup> scorne me;  
 and whanne he siȝ me crye, he lefte the 18  
 mentil which<sup>z</sup> Y helde, and he fledde out.  
 And whanne these thingis weren herd, 19  
 the lord bileuyde ouer myche to the wordis  
 of the wijf, and was<sup>a</sup> ful wrooth; and he 20  
 bitook Joseph in to prisoun, where the<sup>b</sup>  
 bounden *men*<sup>c</sup> of the kyng weren kept, and  
 he was closid there. Forsothe the Lord 21  
 was with Joseph, and hadde mercy on  
 hym, and ȝaf<sup>d</sup> grace to hym in the sijt  
 of the prince of the prisoun, which bitook 22  
 in the hond of Joseph alle prisoneris<sup>e</sup> that  
 weren holdun in kepyng, and what euer  
 thing was doon, it was<sup>f</sup> vndur Joseph,  
 nethir the prince knewe ony thing, for 23  
 alle thingis weren bitakun to Joseph; for  
 the Lord was with hym, and dresside alle  
 his werkis.

## CAP. XL.

Whanne these thingis weren doon *so*<sup>g</sup>, 1  
 it bifelde that twei geldyngis<sup>h</sup>, the boteler  
 and the baker 'of the kyng of Egipt<sup>i</sup>, syn-  
 neden to her lord. And Farao was wrooth 2  
 aȝens hem, for the toon<sup>k</sup> was 'souereyn to  
 boteleris<sup>l</sup>, the<sup>m</sup> tother was<sup>n</sup> 'souereyn to

<sup>l</sup> Om. ABFH. <sup>m</sup> Om. BDEFH.

<sup>i</sup> witnesse s. <sup>k</sup> the ladi is. <sup>l</sup> him bi the cloth is. <sup>m</sup> Om. is. <sup>n</sup> out fro hir s. <sup>o</sup> sawe is. <sup>p</sup> left  
 in is. <sup>q</sup> dispisid of Joseph is. <sup>r</sup> that he schuld c. pr. m. <sup>s</sup> that is. <sup>t</sup> Om. FGIKSW. <sup>u</sup> the treuthe is.  
 trouȝe e. <sup>v</sup> that sche heelde i. <sup>w</sup> hir s. <sup>x</sup> brouȝtist in s. <sup>y</sup> that he schuld c pr. m. <sup>z</sup> that is. <sup>a</sup> he  
 was is. <sup>b</sup> Om. is. <sup>c</sup> Om. plures. <sup>d</sup> he ȝaf is. <sup>e</sup> the prisoneris is. <sup>f</sup> was don is. <sup>g</sup> Om. plures.  
<sup>h</sup> chaaste men of the kingis of Egipt is. <sup>i</sup> Om. is. <sup>k</sup> tother plures. <sup>l</sup> maistir boteler is. <sup>m</sup> and  
 the is. <sup>n</sup> Om. i.

soun of the prince of knyztis, in the  
 4 which and Joseph was gyued. And the  
 kepere of the prisoun tok hem to Joseph,  
 the which and mynstryde to hem. A  
 litil of tyme zede bitwixe, and thei in  
 5 keping weren holdun, and both seen a  
 sweuen oon nyzt, aftir couenable vndoing  
 6 to hem. To whom whanne Joseph cam  
 7 yn eerly, and saw3 hem drery, askide  
 hem, seiynge, Whi dreryer is zoure face  
 8 to day than it was wonte? The which  
 answeyden, A sweuen we han seen, and  
 ther is not that wol vndo it vs. And  
 Joseph seide to hem, Whether not of God  
 is the vndoing? Telle ze to me what ze  
 9 han seen. And the prouest of botlers  
 bifore tolde his sweuen; I saw3 bifore  
 10 me a vyne, in the which weren thre  
 braunchis growun litil mele into clustris,  
 and after floures the grapes to wexe rijp,  
 11 and the chalice of Pharao in myn hoond;  
 thanne I toke grapes, and wrong into the  
 chalice that Y heelde, and toke drynke to  
 12 Pharao. Joseph answeyde, This is the  
 vndoing of the sweuen; thre braunches  
 13 thre zit dayes ben, after whiche Pharao  
 shal record of thi seruyce, and shal re-  
 store thee to<sup>n</sup> the bifore had gree, and  
 thow shalt zyue to hym a chalice, after  
 thin office, as thow were wont to do bifore.  
 14 As myche haue mynde of me, whanne it  
 were wel with thee, and mercy thow shalt  
 do with me, that thow make suggestioun  
 to Pharao, that he lede me out of this  
 15 prisoun; for theuelich Y am had away  
 fro the loond of Hebrew, and here an  
 16 ynnocent Y am sent into a laak. Seynge  
 the mayster of bakers that he hadde vndo  
 wiseli the sweuen, seith, And I saw3 a  
 sweuen, that I hadde three basketis of  
 17 melow vpon myn heed, and yn the<sup>o</sup> o  
 basket, that was heizer, Y trowide me to  
 bere al maner metis that ben made with  
 bakers craft, and bryddis to eet therof.

bakeris<sup>o</sup>. And he sente hem in to the<sup>p</sup> pri-3  
 soun of the<sup>q</sup> prince of knyztis, in which<sup>r</sup>  
 also Joseph was boundun. And the keper<sup>4</sup>  
 of the prisoun bitook hem to Joseph, which  
 also 'mynstryde to hem<sup>s</sup>. Sumdel<sup>t</sup> of tyme  
 passide, and thei weren hooldun in kep-  
 yng, and bothe sien<sup>u</sup> a<sup>v</sup> dreem in o nyzt,<sup>5</sup>  
 bi couenable expownyng to hem. And<sup>6</sup>  
 whanne Joseph hadde entrid to hem eerli,  
 and hadde seyn hem sori, he axide hem,<sup>7</sup>  
 and seide, Whi is zoure 'face soriere<sup>w</sup> to  
 dai than it ys<sup>x</sup> wont? Whiche answeriden,<sup>8</sup>  
 We seizen a dreem, and 'noon is<sup>y</sup> that ex-  
 powneth<sup>z</sup> to vs. And Joseph seide to hem,  
 Whether<sup>a</sup> expownyng<sup>b</sup> is not of God? Telle  
 ze to me what ze han seyn. The 'souereyn<sup>9</sup>  
 of boteleris<sup>c</sup> telde first his dreem; Y sei3<sup>d</sup>  
 that a vyne bifore me<sup>e</sup>, in which weren<sup>10</sup>  
 thre siouns, wexide<sup>f</sup> litil and litil in to  
 buriounnyngis<sup>g</sup>, and that aftir flouris<sup>h</sup>  
 grapys<sup>i</sup> wexiden ripe, and the cuppe of<sup>11</sup>  
 Farao was in myn hond; therfor Y took  
 the grapis, and presside<sup>k</sup> out in to the  
 cuppe which<sup>l</sup> Y<sup>m</sup> helde, and Y zaf drynk  
 to Farao. Joseph answerde, This is the<sup>n</sup>  
 12 expownyng<sup>o</sup> of the dreem; thre siouns ben  
 zit thre daies, aftir whiche Farao schal<sup>13</sup>  
 haue mynde of thi seruyce, and he schal  
 restore thee in to the firste degree, and  
 thou schal zyue to hym the cuppe, bi thin  
 office, as thou were wont to do bifore.  
 Oneli haue thou mynde on<sup>oo</sup> me, whanne<sup>14</sup>  
 it is wel to thee, and thou schalt do merci  
 with me, that thou make suggestioun to  
 Farao, that he lede me out of this pri-  
 soun; for theepli Y am takun awei fro<sup>15</sup>  
 the lond of Ebrews<sup>p</sup>, and here Y am sent  
 innocent<sup>q</sup> in to prisoun. The 'maister of<sup>16</sup>  
 bakeris<sup>r</sup> sei3e that Joseph hadde expown-  
 ed<sup>s</sup> prudentli the dreem, and<sup>t</sup> he seide,  
 And<sup>u</sup> Y sei3 a dreem, that Y hadde thre  
 panyeris<sup>v</sup> of mele on myn heed, and Y<sup>17</sup>  
 gesside that Y bar in o panyere<sup>w</sup>, that  
 was heizere<sup>x</sup>, alle metis that ben maad bi

<sup>n</sup> in to BDEFH. <sup>o</sup> that D.

<sup>o</sup> maistir baker is. <sup>p</sup> Om. CEGILPS. <sup>q</sup> Om. I. <sup>r</sup> the which I. <sup>s</sup> seruede or keepte hem s. <sup>t</sup> sum  
 whatt I. <sup>u</sup> thei saw3e is. <sup>v</sup> oo is. <sup>w</sup> cheer heuyer s. <sup>x</sup> was EKS. <sup>y</sup> ther is no man I. no man is s.  
<sup>z</sup> expowneth it is. <sup>a</sup> wher *ceteri omnes, ut plerumque*. <sup>b</sup> the expownyng I. <sup>c</sup> maistir boteler is. <sup>d</sup> si3  
 bifore me is. <sup>e</sup> Om. is. <sup>f</sup> wexe s. <sup>g</sup> buriounnyng ELP. <sup>h</sup> the flouris is. <sup>i</sup> the grapys s. <sup>k</sup> presside  
 hem is. <sup>l</sup> that is. <sup>m</sup> he L. <sup>n</sup> Om. is. <sup>o</sup> declaryng is. <sup>oo</sup> of K. <sup>p</sup> Ebrewe s. <sup>q</sup> withoute gilt I.  
<sup>r</sup> maister baker is. <sup>s</sup> declarid is. <sup>t</sup> also I. <sup>u</sup> Om. G. <sup>v</sup> basketis is. <sup>w</sup> baskett is. <sup>x</sup> heizest F.

18 And Joseph<sup>o</sup> answeride, This is the vndoyng of the sweuen; thre baskettis thre  
19 3it dayes ben, aftir whom Pharao shal take a wey thin heed, and shal hongee thee in the crosse, and fowlis shulen teere  
20 thi fleish. And fro thens the thridde day was the birthe day of Pharao, the which makynge a greet feeste to his children, recordid amonge the meetis of the mayster of botlers, and of the prince of bakers;  
21 and restoryde the tother into his place, that he brynge forth drynke to the kyng,  
22 the tother he hongide in a gibite, that the sothnes of the remener were proued.  
23 And neuerthelater after fallynge welsun thingis, the prouest of botelers for3ete of his dreem reder.

craft<sup>y</sup> of bakers, and that briddis eeten therof. Joseph answerde, This is the expownyng<sup>z</sup> of the dreem; thre panyeris<sup>a</sup> ben 3it thre daies, aftir whiche<sup>b</sup> Farao schal 19 take awei thin heed, and he schal hange thee in a cros, and briddis schulen to-drawe thi fleischis<sup>c</sup>. Fro thennus the 20 thridde dai was the dai of birthe<sup>d</sup> of Farao, which made a greet feeste to hise children<sup>e</sup>, and<sup>f</sup> hadde mynde among metis<sup>g</sup> on<sup>h</sup> the maistir 'of boteleris<sup>i</sup>, and on<sup>k</sup> the prince of bakeris; and he restoride the<sup>l</sup> 21 oon<sup>m</sup> in to his place<sup>n</sup>, that he schulde dresse<sup>o</sup> cuppe<sup>p</sup> to 'the kyng<sup>q</sup>, and he hangide 22 'the tothir<sup>r</sup> in a gebat, that the treuthe of 'the expownere<sup>s</sup> schulde be preued. And 23 netheles whanne prosperitees bifelden, the<sup>t</sup> 'souereyn of boteleris<sup>u</sup> for3at<sup>v</sup> 'his expownere<sup>w</sup>.

## CAP. XLI.

1 After two 3eer Pharao sawe a sweuen; 2 he trowide him to stonde vpon a flood, of the which steyden vp seuene fayre oxen and ful fatte, and thei weren fed in 3 mershi places; and other seuene out comen of the flood, fowle and al ouercomen with leenesse, and thei weren fedde in the<sup>p</sup> brenke of the flood, in moost 4 plenteuows grene places; and thei deuouriden hem of whom was merueilows fayrnes and proporcioun of bodies. Pharao wakned<sup>q</sup>, slepte eftsones, and saw3 another sweuen; seuene eerys buriounde 6 in o stalk and ful fayr, and other as feel eerys, thinne and smytun with meldew, 7 weren growun, deuowrynge al the fayrnes of the first. Pharao, a wakyng after reste, 8 and the morwetide bigunne, feerd for drede, sente to alle the reders of Egepte, and to all the wise men, and hem clepid to, tolde the sweuen, and there was not 9 that vndide it. Thanne at the last the

## CAP. XLI.

Aftir twei 3eer Farao sei3 a dreem; he 1 gesside that he stood on a flood<sup>x</sup>, fro 2 which seuene faire<sup>y</sup> kiyn and ful fatte stieden<sup>z</sup>, and weren fed in the places of mareis; and othere seuene, foule and leene, 3 camen out of the flood<sup>a</sup>, and weren fed in thilk brenke of the watir, in grene<sup>b</sup> places; and tho<sup>c</sup> deuoureden thilke kien of whiche 4 the fairnesse and comelynesse of bodies was<sup>d</sup> wondurful. Farao wakide, and slepte 5 eft, and sei3<sup>e</sup> another dreem; seuen eeris of corn<sup>f</sup> ful and faire camen forth in o stalke, and othere as many eeris of corn<sup>f</sup>, 6 thinne and<sup>g</sup> smytun with corrupcioun of brennyng wynd, camen forth, deuourynge 7 al the fairenesse of the firste. Farao wakide aftir reste<sup>h</sup>, and whanne morewid<sup>i</sup> was 8 maad, he was aferd bi inward drede, and he sente to alle the<sup>k</sup> expowneris of Egipt, and to alle wise<sup>l</sup> men; and whanne thei weren clepid, he telde the dreem, and noon<sup>m</sup> was that expownede<sup>n</sup>. Thanne at 9

<sup>o</sup> Josep A. <sup>p</sup> that BDEFH. <sup>q</sup> wakynde BDEH.

<sup>y</sup> the craft is. <sup>z</sup> declaryng is. <sup>a</sup> basketis is. <sup>b</sup> the whiche I. <sup>c</sup> flesch FILS. <sup>d</sup> the birthe is. <sup>e</sup> children *ether sugetis* BCGKOQX. *ch. or sogets* ELP. <sup>f</sup> and he EI. <sup>g</sup> the meetis is. <sup>h</sup> of DIS. <sup>i</sup> boteler is. <sup>k</sup> of D. <sup>l</sup> that B. <sup>m</sup> toon INS. <sup>n</sup> office is. <sup>o</sup> bryng is. <sup>p</sup> cuppes E. the cuppe *ether drinke* x *sec. m.* *drinke* is. <sup>q</sup> him is. <sup>r</sup> that oother L. <sup>s</sup> Joseph *declarynge the dreem* is. <sup>t</sup> to the is. <sup>u</sup> maistir boteler is. <sup>v</sup> he for3at is. <sup>w</sup> Joseph that declaride his dreem is. <sup>x</sup> riuer M. <sup>y</sup> ful faire GN. <sup>z</sup> wenten vp I. <sup>3</sup>eden vp S. <sup>a</sup> riuer M. <sup>b</sup> the grene E. <sup>c</sup> tho kien is. <sup>d</sup> weren is. <sup>e</sup> he sei3 is. <sup>f</sup> corn eeris is. <sup>g</sup> Om. S. <sup>h</sup> *this* reste is. <sup>i</sup> the morewtide is. <sup>k</sup> Om. GK. <sup>l</sup> the wise is. <sup>m</sup> noon of hem S. <sup>n</sup> expownede *it* is.

maister of botlers remembrynge, seith, I  
 10 knowleche my synne; the king wroth  
 to his seruauntis, me and the mayster of  
 bakers comaundid to be put in<sup>99</sup> prisoun  
 11 of the prince of knyztis, where either o  
 nyzt seen a sweuen, bifore shewyng of  
 12 thingis that ben to comun. There was `a  
 seruant, Hebrew childe<sup>r</sup>, of the same duke  
 of knyztis, to whom tellynge the sweuenes,  
 13 we herden alle thingis<sup>s</sup> that afterward the  
 oute comyng of the thing proued; for-  
 sothe Y am zoldun azen to myn office,  
 14 and he was hongid in the crosse. Anoon  
 thei doddiden<sup>t</sup> Joseph lad out of the pri-  
 soum, at the maundement of the kyng,  
 and with chaungid clothing offreden to  
 15 hym. To whom he seith, I saw<sup>3</sup> sweuens,  
 ne there is that opnith, the which I haue  
 16 herd the moost wiseli to caste. Joseph  
 answerde, God with outen me shal an-  
 17 swere welsum thingis to Pharao. Thanne  
 Pharao tolde that he saw<sup>3</sup>; I wende me  
 to stonde vpon the brynk of the flood,  
 18 and seuen oxen fro the flood togideres  
 steyden vp, ful greetli fayr and thur<sup>3</sup> oute  
 with fatt fleish, the whiche in the pasture  
 of mershe<sup>u</sup> the grene leswis cheseden;  
 19 and loo! thes folweden other seuen oxen,  
 in as myche defourme and leene, that  
 neuer siche in the loond of Egipte Y  
 20 saw<sup>3</sup>; the whiche the rather deuowrid  
 21 and wastid, no merke of fulfedyng zouun,  
 but with the same leenesse and foulnes  
 thei dwelten. A wakyng, eftsones born  
 22 down with sleepe, I saw<sup>3</sup> a sweuen; se-  
 uene eeris buriounde in o stalk, ful and  
 23 moost fayr, and other seuen, thinne and  
 smytun with a brennyng blaste, growiden  
 24 of the stalk, the whiche deuowreden the  
 25 fayrnes of the rather. I haue tolde to  
 the reders the sweuen, and no man is  
 that out openith. Joseph answeride, The

the laste the maistir `of botleris<sup>o</sup> bi-  
 thouzte<sup>p</sup>, and seide, Y knowleche my  
 synne; the kyng was wrooth to hise ser-  
 10 uauntis, and comaundide<sup>q</sup> me and the<sup>s</sup>  
 maister `of bakeris<sup>r</sup> to be cast down in to  
 the<sup>s</sup> prisoun of the prince of knyztis, where  
 11 we bothe saien a dreem in o nyzt, bifore-  
 schewyng of thingis to comyng<sup>t</sup>. An  
 12 Ebrew child, seruaunt of the same duk of  
 knyztis was there, to whom we<sup>n</sup> telden<sup>v</sup>  
 the dremes, and<sup>w</sup> herden<sup>x</sup> what euer thing  
 13 the bifallyng of thing<sup>y</sup> preuede afterward;  
 for Y am restorid to myn office, and he<sup>z</sup>  
 was hangid in a cros. Anoon at the co-  
 14 maundement<sup>a</sup> of the kyng thei polliden  
 Joseph led out of prisoun<sup>b</sup>, and whanne  
 `the clooth<sup>c</sup> was chaungid, thei brouzten<sup>d</sup>  
 Joseph<sup>e</sup> to the kyng. To whom the kyng  
 15 seide, Y sei<sup>3</sup>e dremes, and noon is that<sup>f</sup>  
 expowneth tho thingis that Y sei<sup>3</sup>, I haue  
 herd that thou expownest<sup>g</sup> moost<sup>h</sup> pru-  
 dentli. Joseph answerde, With out me,  
 16 God schal answere prosperitees to Farao.  
 Therfor Farao telde that that he sei<sup>3</sup>; Y  
 17 gesside that Y stood on the brenke of the<sup>i</sup>  
 flood, and seuen kiyn, ful faire and<sup>k</sup> with  
 18 fleischis<sup>l</sup> able to etyng, stieden<sup>m</sup> fro the  
 watir, whiche kiyn gaderiden<sup>n</sup> grene seggis  
 in the<sup>o</sup> pasture<sup>v</sup> of the<sup>q</sup> marreis; and lo!  
 19 seuen othere kiyn, so foule and leene,  
 suden these, that Y sei<sup>3</sup> neuere siche in  
 the loond of Egipt; and whanne the for-  
 20 mere kien weren deuourid and wastid<sup>r</sup>,  
 tho<sup>s</sup> secounde<sup>t</sup> zauen no steppe<sup>u</sup> of ful-  
 21 nesse, but weren slowe<sup>v</sup> bi lijk leenesse  
 and palenesse. I wakide, and eft Y was  
 oppressid bi sleep, and Y sei<sup>3</sup> a dreem;  
 22 seuen eeris of corn, ful and faireste<sup>w</sup>, camen  
 forth in<sup>x</sup> o stalke, and othere seuen,  
 23 thinne and smytun with `corrupcioun of<sup>y</sup>  
 brennyng wynd, camen forth of the stobil,  
 whiche deuouriden the fairenesse of the<sup>z</sup>

<sup>99</sup> in to E. <sup>r</sup> ane Hebrew chylde, seruaunt BDFH. <sup>s</sup> thing BEH. <sup>t</sup> diden AF. dcedden D. clyp-  
 piden E pr. m. doddidyn sec. m. <sup>u</sup> the mershe BEFH.

<sup>o</sup> boteler IS. <sup>p</sup> bithouzte him IS. <sup>q</sup> he comaundide IS. <sup>r</sup> baker IS. <sup>s</sup> Om. IS. <sup>t</sup> come F. <sup>u</sup> he A.  
<sup>v</sup> tellinge IS. <sup>w</sup> Om. IS. <sup>x</sup> herden of him IS. <sup>y</sup> the thing I. <sup>z</sup> the baker IS. <sup>a</sup> heest IS. <sup>b</sup> the pri-  
 soum IS. <sup>c</sup> his clothing I. Joseph clothinge s. <sup>d</sup> brouzten yn B. <sup>e</sup> Om. EFLP. him IS. <sup>f</sup> Om. I. <sup>g</sup> ex-  
 pownest siche thingis IS. <sup>h</sup> ful I. <sup>i</sup> a IS. <sup>k</sup> Om. IS. <sup>l</sup> fleishe IS. <sup>m</sup> wenten vp I. stieden vp s.  
<sup>n</sup> gadren s. <sup>o</sup> tho D. <sup>p</sup> pasturis I. <sup>q</sup> Om. N. <sup>r</sup> wastid of the leene keyn I. w. of the leene keyn s.  
<sup>s</sup> the plures. <sup>t</sup> leene keyn IS. <sup>u</sup> steppe or tokne IS. <sup>v</sup> slowe or feble IS. <sup>w</sup> moost faire I. <sup>x</sup> on I.  
<sup>y</sup> Om. IS.

sweuen of the kyng is oon; the thingis that God is to do he shewede to Pharao. 26 Seuen oxen fayr, and seuen eerys fulle, seuen 3eris of plentith ben, and the same 27 strengthe of sweuen holdun; and the seuen oxen thinne and leene, the whiche steyden after hem, and seuen eeris thinne and smytun with a brennyng wynde, seuen 3eris ben of hungur to comen, the 28 whiche bi this ordre shulen be fulfillid. 29 Loo! seuen 3eres<sup>v</sup> shulen come of greet 30 plente<sup>w</sup> in al the loond of Egipte, whom shulen folwe othere seuen 3eer of as greet bareynes, that to forgetyng be takun al the bihynd plentethnes<sup>x</sup>; forsothe to 31 waste is hungur al the erthe, and the greetnes of myseys<sup>y</sup> is to spille the greet- 32 nes of plentithe. That forsothe thow hast seyn secoundli a sweuen perteynyng to the same thing, shewyng is of fast- nesse<sup>z</sup>, therthur; that the worde of God 33 be doon, and swiftloker be fulfild. Now thanne puruey the kyng a wise man and a<sup>a</sup> redi, and bifore maak hym to the loond 34 of Egipte, the which ordeyn prouestis<sup>b</sup> thoru; out alle regiouns, and the fifte part of fruytis thur; out the seuen 3eer of 35 plenteth, that now ben to comen, now geder he in to the beernes; and al the wheet be leide vndur the power of Pharao, and 36 be kepte in the cytee<sup>c</sup>, and be bifore made redi to the hungur to come of the seuen 3eer, the which is to oppresse Egipte, and the loond be not consumed with myschef. 37 The conseil pleside to Pharao, and to 38 alle the mynystris of hym, and he spake to hem, We mowen not fynde such a man the which be ful of the spyrty of God. 39 Thanne he seide to Joseph, For God hath shewed to thee alle thingis that thow hast spokun, whether a wiser or a<sup>d</sup> liyk to thee 40 fynde Y may? Thow shalt be vpon myn hows, and at the maundement of thi

formere; Y telde the<sup>z</sup> dreem to expowneris, 25 and no man is<sup>a</sup> that expowneth<sup>b</sup>. Joseph answerde, The dreem of the king is oon<sup>c</sup>; God schewide<sup>d</sup> to Farao what thingis he schal do. Seuene faire kiyn, and seuene 26 ful eeris of corn, ben seuene 3eeris of plentee, and tho<sup>e</sup> comprehenden the same<sup>f</sup> strengthe of dreem<sup>g</sup>; and seuene kiyn 27 thinne and leene, that stieden<sup>h</sup> aftir tho<sup>l</sup>, and seuene<sup>m</sup> thinne eeris of corn and smytun with brennyng wynd, ben seuene 3eer<sup>n</sup> of hungur to comyng, whiche schulen 28 be fillid<sup>o</sup> bi this ordre. Lo! seuene 3eer 29 of greet plentee in<sup>p</sup> al the lond of Egipt schulen<sup>q</sup> come, and seuene othre 3eer<sup>r</sup> of so 30 greet bareynesse schulen sue tho, that al the abundaunce bifore be<sup>s</sup> 3ouun to forget- yng; for the<sup>t</sup> hungur schal waste al the lond, and the greetnesse of pouert<sup>u</sup> schal 31 leese<sup>v</sup> the greetnesse of plentee. Forsothe 32 this that thou sizest the secunde tyme a dreem, perteynyng to the same thing, is a<sup>w</sup> 'schewyng of sadnesse<sup>x</sup>, for the word of God schal be doon, and<sup>y</sup> schal be fillid ful swiftli. Now therfor puruey the kyng a 33 wijs man and a redi, and make the kyng hym souereyn to the lond of Egipt, which 34 man ordeyne<sup>z</sup> gouernouris bi alle cuntreis, and gadere he in to bernys the fyuethe part of fruytis bi seuene 3eer<sup>a</sup> of plentee, that 35 schulen<sup>b</sup> come now; and al the wheete be kept vndur the power of Farao<sup>†</sup>, and be it kept in citees, and be it maad redi to 36 the hungur to comyng of seuene<sup>c</sup> 3eer that schal oppresse Egipt, and the lond be not wastid bi<sup>d</sup> pouert. The counsel<sup>e</sup> pleside 37 Farao, and alle his mynystris<sup>f</sup>, and he spak 38 to hem, Wher we moun fynde sich<sup>g</sup> a man<sup>h</sup> which is ful of Goddis spirit? Therfor 39 Farao seide to Joseph, For God hath schewid to thee alle thingis whiche thou hast spoke, wher Y mai fynde a wisere man<sup>i</sup> and lijk<sup>k</sup> thee? Therfor thou schalt 40

† that is, not bi violence nether bi fre zifte, but bi biyng and payyng of priys. BCX.

<sup>v</sup> 3eere BDEFH. <sup>w</sup> plentith BDEFH. <sup>x</sup> plentenes E. <sup>y</sup> mysesis D. <sup>z</sup> fatnes A. <sup>a</sup> Om. E. <sup>b</sup> prouest A. <sup>c</sup> cytees BDEH. <sup>d</sup> Om. B.

<sup>z</sup> this is. <sup>a</sup> there is is. <sup>b</sup> expowneth it is. <sup>c</sup> al oon is. <sup>d</sup> hath shewid is. <sup>e</sup> the same thingis is. tho same thingis s. <sup>f</sup> Om. is. <sup>g</sup> the dreem is. <sup>h</sup> stieden vp is. <sup>l</sup> the faire keyn is. <sup>m</sup> the seuene is. <sup>n</sup> 3eeres G. <sup>o</sup> fulfillid is. <sup>p</sup> in to is. <sup>q</sup> schal is. <sup>r</sup> Om. EILPS. <sup>s</sup> schal be is. <sup>t</sup> Om. D. that is. <sup>u</sup> nedynesse is. <sup>v</sup> waste is. <sup>w</sup> Om. is. <sup>x</sup> sch. of sadn. that is, confemyng of the frste I. <sup>y</sup> and it I. <sup>z</sup> ordeyne hym B pr.m. <sup>a</sup> 3eeris is. <sup>b</sup> shal ELP. <sup>c</sup> the seuene is. <sup>d</sup> with is. <sup>e</sup> counsel of Joseph is. <sup>f</sup> seruauntis is. <sup>g</sup> Om. is. <sup>h</sup> man liche Joseph is. <sup>i</sup> man than thou is. <sup>k</sup> lijk to dis.

mouth al the puple shal obeishe; in o  
 thing oonli in dignyte of the rewme thee  
 41 Y shal go bifore. And eft Pharao seide  
 to Joseph, Loo! Y haue ordeynede thee  
 42 vpon al the loond of Egipte. And he took  
 a ryng of his hoond, and 3aue hym in his  
 hoond, and he clothide hym a stool of  
 biys, and putte aboute his necke a goldun  
 43 beej3e, and made him stej3 vpon his se-  
 cound chaar, crynge a bedel, that alle men  
 shulden bifore hym knele, and thei shulden  
 wite hym to be prouest to al the loond of  
 44 Egipte. And the kyng seide to Joseph,  
 I am Pharao, with outen thi maundement  
 shal not eny man meue hoond or foot in  
 45 the loond of Egipte. And he turnede  
 the name of hym, and he clepide hym in  
 Egipcian tunge, the saueor of the world;  
 and he 3aue to hym a wijf, Asenech, the  
 dow3ter of Putifar, preest of Helyopoleos.  
 And so Joseph, goon oute to the loond of  
 46 Egipte, forsothe was of thritti wynter  
 whanne he stode in the sijt of kyng Pha-  
 rao, and he 3ede aboute alle the regions  
 47 of Egipte. And plentithnes cam of the  
 seuen 3eer, and the cornes maad into  
 handfullis ben gederyd into beernes<sup>e</sup> of  
 48 Egipte, and al the plentith of fruytis in  
 49 alle the citees was leide to kepe, and the  
 plentithe of wheet was so myche, that to  
 the grauel of the see it was mesurid euen,  
 50 and the plentith passide mesure. To Jo-  
 seph forsothe weren borne two sones bifore  
 that the hunger cam, whom to him bare  
 Asenech, the dow3ter of Putifar, preest  
 51 of Helyopoleos. And he clepide the name  
 of the first gotun Manasses, seiynge, God  
 hath maad me to for3ete alle my trauayls,  
 52 and the hows of my fader; and the name  
 of the secunde he clepide Effraym, sei-  
 ynge, God hath maad me growe in the  
 53 loond of my pornes. Thanne ouerpassed  
 seuen 3eer of plentithe that weren in E-

be ouer myn hous, and al the puple schal  
 obeie to the comaundement<sup>l</sup> of thi mouth;  
 Y schal passe thee onely by o trone of the  
 rewme. And eft Farao seide to Joseph,<sup>41</sup>  
 Lo! Y haue ordeyned thee on<sup>m</sup> al the lond  
 of Egipt. And Farao took the ryng fro<sup>42</sup>  
 his hond, and 3af it in the hond of Joseph,  
 and he clothide Joseph with a stoole of  
 bijs<sup>n</sup>, and puttide<sup>o</sup> a goldun wrethe aboute  
 the<sup>p</sup> necke; and Farao made Joseph to<sup>43</sup>  
 'stie on<sup>q</sup> his<sup>r</sup> secunde chare, while a bidele  
 criede, that alle men schulden knele<sup>s</sup> bifore  
 hym<sup>t</sup>, and schulden knowe that he was  
 souereyn of al the lond of Egipt. And<sup>44</sup>  
 the kyng seide to Joseph, Y am Farao,  
 without thi comaundement<sup>u</sup> no man shal  
 stire hond ether<sup>v</sup> foot<sup>w</sup> in al the lond of  
 Egipt. And he<sup>x</sup> turnede the name of Jo-<sup>45</sup>  
 seph, and clepide<sup>y</sup> him bi Egipcian<sup>z</sup> lan-  
 gage, the sauyour<sup>†</sup> of the world; and he  
 3af to Joseph a wijf, Asenech, the dou3-  
 ter of Potifar, preest<sup>a</sup> of Heliopoleos<sup>b</sup>. And  
 so Joseph 3ede out<sup>c</sup> to the lond of Egipt.  
 Forsothe Joseph was of thretti 3eer, whanne<sup>46</sup>  
 he stöod in the sijt of kyng<sup>d</sup> Farao, and  
 cumpasside alle the cuntreis of Egipt. And<sup>47</sup>  
 the plente of seucne 3eer cam, and ripe  
 corn<sup>e</sup> weren bounden into handfuls<sup>f</sup>, and  
 weren gaderid into the<sup>g</sup> bernys of Egipt,  
 also al<sup>h</sup> the aboundaunce of cornes<sup>i</sup> weren<sup>k</sup><sup>48</sup>  
 kept in alle citeis<sup>l</sup>, and so greet abound-  
 49 aunce was of wheete, that it was maad<sup>m</sup>  
 euene to<sup>n</sup> the grauel of the see, and<sup>o</sup> the  
 plente passide mesure. Sotheli twei sones<sup>50</sup>  
 were born to Joseph bifor that the hungur  
 came, whiche<sup>p</sup> Asenech, dou3tir<sup>q</sup> of Putifar,  
 preest<sup>r</sup> of Heliopoleos, childide to hym.  
 And he<sup>s</sup> clepide the name of the firste<sup>51</sup>  
 gendrid<sup>t</sup> sone, Manasses, and seide, God  
 hath maad me to for3ete alle my traueilis,  
 and the hous of my fadir; and he clepide<sup>52</sup>  
 the name of the secunde sone Effraym,  
 and seide, God hath maad me to encrease

† In Ebrew it is  
 schewinge  
 prinitces, as Je-  
 rom and Lire  
 here seyen. c  
 GQ.

<sup>e</sup> the beernes BDEFH.

<sup>l</sup> heest is. <sup>m</sup> vpon is. <sup>n</sup> biys ether of whit selk BCGQX. <sup>b</sup> or of w. s. ELP. <sup>b</sup> ether red silk K. <sup>o</sup> he  
 putte is. <sup>p</sup> his is. <sup>q</sup> gon vpon I. <sup>r</sup> the E. <sup>s</sup> bowe c pr. m. <sup>t</sup> Joseph is. <sup>u</sup> heest is.  
<sup>v</sup> nether BIS. or ELP. <sup>w</sup> ether foot, that is, do ony notable thing BCGNQX. <sup>x</sup> Pharao is. <sup>y</sup> he clepide is.  
<sup>z</sup> the Egipcian D. <sup>a</sup> a preest is. <sup>b</sup> Heliopoleos, that is, the cite of the sunne BCGKNQX. <sup>c</sup> forth is.  
<sup>d</sup> the kyng F. his kyng S. <sup>e</sup> cornes ceteri ounes. <sup>f</sup> schefes I. <sup>g</sup> Om. IL. <sup>h</sup> Om. L. <sup>i</sup> ripe cornes c pr. m.  
<sup>k</sup> was plures. <sup>l</sup> cuntreis A pr. m. <sup>m</sup> maad or aynded is. <sup>n</sup> with is. <sup>o</sup> Om. L. <sup>p</sup> the whiche I. <sup>q</sup> the  
 dou3tir is. <sup>r</sup> a preest is. <sup>s</sup> Joseph is. <sup>t</sup> bigeten I.

Z

54 gipte, bigunne to come to<sup>f</sup> the<sup>g</sup> seuen 3eer  
of meseys<sup>h</sup>, whom Joseph seyde byfore,  
and in al the world hungur wex greet;  
also in al the loond of Egipte was hun-  
55 gur; the which hunguring, the peple cryede  
to Pharao, askynge lyuelod, to whom he  
answeride, Goth to Joseph, and what  
56 euere he shal seye to 3ow, doth. For-  
sothe ech day hungur enceside in al the  
loond, and Joseph openyde alle the  
beernes, and solde to Egipcyens, for and  
57 hem oppresside hungur; and alle the<sup>i</sup>  
prouynces camen into Egipte, that thei  
my3ten bigge meetis and the yuel of  
myseis swagen.

## CAP. XLII.

1 Jacob forsothe herynge that lyuelodes  
weren solde in Egipte, seide to his sonen,  
2 Whi ben 3e necgligent? I haue herd  
that wheet is solde in Egipte, descende  
3e, and biggith to vs nedeful thingis, that  
we mowen lyue, and we ben not consumed  
3 with myseys<sup>j</sup>. Thanne descendynge the  
ten britheren of Joseph that thei my3ten  
4 bigge whete in Egipte, Beniamyn with-  
holdun at home of Jacob, the which seide  
to the britheren of hym, Lest perauenture  
in the weye eny thing he suffre<sup>k</sup> of yuel.  
5 Thei ben goon into the loond of Egipte,  
with othere that 3eden to bigge; forsothe  
there was hungur in the loond of Cha-  
6 naan. And Joseph was prince of Egipte,  
and at his bikenyng whete cornes weren  
solde to the peplis. And whanne his bri-  
7 theren hadden lowtid him, and he knewe  
hem, as to aliens harder he spak, askynge  
hem, Whens cam 3e? The which an-  
sweryden, Fro the loond of Chanaan, that  
we biggen nedeful thingis to oure lyue-  
8 lod. And neuerthelater he the britheren  
9 knowinge is not knowun of hem, and re-

in the lond of my pouert. Therfor whanne 53  
seuene 3eer of plentee that weren in Egipt  
weren passid, seuene 3eer of pouert bi- 54  
gunnen to come, whiche<sup>u</sup> Joseph bifore  
seide, and hungur hadde the<sup>v</sup> maistri in al  
the world; also hungur was in al the lond  
of Egipt; and whanne that lond hungride, 55  
the puple criede to Farao, and axide metis;  
to whiche<sup>w</sup> he answeride, Go 3e to Joseph,  
and do 3e what euer thing he seith to 3ou.  
Forsothe hungur encreesside ech dai in 56  
al the lond, and Joseph openyde alle the  
bernys, and seelde<sup>x</sup> to<sup>y</sup> Egipcians, for also<sup>z</sup>  
hungur oppresside<sup>a</sup> hem; and alle pro- 57  
uynces camen in to Egipt to bie metis<sup>b</sup>,  
and to abate the yuel of nedynesse.

## CAP. XLII.

Forsothe Jacob herde that foodis weren 1  
seeld in Egipt, and he seide to hise sonen,  
Whi ben 3e necgligent? Y herde that 2  
wheete is seeld in Egipt, go 3e down, and  
bie 3e necessaries to vs, that we moun  
lyue, and be not wastid bi<sup>c</sup> nedynesse.  
Therfor ten britheren of Joseph 3eden down 3  
to<sup>d</sup> bie wheete in Egipt, and Beniamyn 4  
was withholdun<sup>e</sup> of Jacob at hoome, that<sup>f</sup>  
seide to hise<sup>g</sup> britheren<sup>h</sup>, Lest perauenture  
in the weie he suffre ony yuel<sup>i</sup>. Sotheli 5  
thei entriden in to the lond of Egipt, with  
othere men that 3eden<sup>k</sup> to bie<sup>l</sup>; forsothe  
hungur was in the lond of Canaan. And 6  
Joseph was prince<sup>m</sup> of Egipt, and at his  
wille whetis weren seeld to puplis. And  
whanne hise britheren hadden worschipid  
hym, and he hadde knowe hem, he spak 7  
hardere<sup>n</sup> as to aliens, and axide hem, Fro  
whennus camen 3e? Whiche answeriden,  
Fro the lond of Canaan, that we bie ne-  
cessaries to lyiflode<sup>o</sup>. And netheles he 8  
knewe the<sup>p</sup> britheren, and he was not  
knowun of hem, and he bithou3te on 9  
the dremys whiche<sup>r</sup> he sei3 suntyme.

<sup>f</sup> Om. DEH. <sup>g</sup> Om. B. <sup>h</sup> meseses D. <sup>i</sup> Om. E. <sup>j</sup> mesesis D. <sup>k</sup> suffrid A pr. m.

<sup>u</sup> the whiche I. <sup>v</sup> Om. DIS. <sup>w</sup> whom IS. <sup>x</sup> solde cornes I. solde corn s. <sup>y</sup> to the IS. <sup>z</sup> whi I. whi  
and s. <sup>a</sup> had oppressid I. <sup>b</sup> cornes IS. <sup>c</sup> with K. <sup>d</sup> that thei schul c pr. man. <sup>e</sup> biholdun D. <sup>f</sup> the  
whiche Jacob I. whiche Jacob s. <sup>g</sup> the I. Beniamyns s. <sup>h</sup> britheren of Beniamyn I. <sup>i</sup> yuel, be he at  
hoom I. <sup>k</sup> 3eden thidir IS. <sup>l</sup> bie corn IS. <sup>m</sup> the prince IS. <sup>n</sup> hardere to hem I. <sup>o</sup> the whiche G. <sup>p</sup> his IS. <sup>q</sup> the whiche G. <sup>r</sup> that IS.

cordid of the sweuen<sup>l</sup> that suntyme he  
 saw<sup>3</sup>, seith to hem, Aspies <sup>3e</sup> ben, <sup>3e</sup> ben  
 comen that <sup>3e</sup> my<sup>3</sup>ten se the febler thingis  
 10 of the loond. The whiche seiden, It is  
 not so, lord, but thi seruauntis comen,  
 11 that thei my<sup>3</sup>ten bie meetis; alle the  
 sones of o man we ben, pesibli we comen<sup>m</sup>,  
 ne thi seruauntis eny thing casten of  
 12 yuel. To whom he answeryde, Other  
 weies yt is, the vnwardid thingis of this  
 13 loond <sup>3e</sup> ben comen to biholde. And thei  
 seiden, Twelue britheren, thei seyn, thi  
 seruauntis we ben, the sones of o man in  
 the loond of Chanaan; the leest is with  
 14 oure fader, the tother is not aboue. That  
 is, he seith, that I speke, aspies <sup>3e</sup> ben,  
 15 for now expyment of <sup>3ow</sup> I shal taak,  
 bi the helthe of Pharao <sup>3e</sup> shulen not  
 goon hens, to the tyme that <sup>3oure</sup> leest  
 16 brother come; sendith of <sup>3ou</sup> oon, and  
 bringe he him, <sup>3e</sup> forsothe shulen ben in  
 boondis, to the tyme that the thingis that  
<sup>3e</sup> han seide ben proued, whether fals or  
 soth thei ben; ellis bi the helth of Pha-  
 17 rao aspies <sup>3e</sup> ben. Thanne he took hem  
 18 to warde thre daies; the thridde for-  
 sothe dai ledynge out of prisoun, seith,  
 Do <sup>3e</sup> that I seide, and <sup>3e</sup> shulen lyue,  
 19 God forsoth Y drede; if <sup>3e</sup> be pesible,  
<sup>3oure</sup> o brother be boundun in prisoun;  
<sup>3e</sup> forsothe goth, and berith the whete  
 20 that <sup>3e</sup> han bouzt into <sup>3oure</sup> howsis, and  
<sup>3oure</sup> leest brother bryngith to me, that  
 Y may proue <sup>3oure</sup> wordis, and <sup>3e</sup> not  
 21 die. And thei diden as he seide, and  
 thei speken to gideres, Thur<sup>3</sup> desert thes  
 thingis we suffren, for we han synned in  
 oure brother, seyng the angwishe of the  
 soule of hym, while he preyde vs, and  
 we herden not, therefore cometh vpon vs  
 22 this tribulacioun. Of the whiche oon, Ru-  
 ben, seith, Whether Y seide not to <sup>3ow</sup>,  
 Nyle <sup>3e</sup> synne in the childe, and <sup>3e</sup> herden

And he seide to hem, <sup>3e</sup> ben aspieris<sup>s</sup>, <sup>3e</sup>  
 camen to<sup>t</sup> se the feblere thingis of the lond.  
 Whiche<sup>u</sup> seiden, Lord, it is not so, but thi  
 10 seruauntis camen to bie metis; alle we ben  
 11 the<sup>v</sup> sones of o man, we comen<sup>w</sup> pesible,  
 and thi seruauntis ymaginen<sup>x</sup> not ony  
 yuel. To 'whiche he<sup>y</sup> answeride, It is in  
 12 other maner, <sup>3e</sup> camen<sup>z</sup> to se the feble  
 thingis of the lond. And thei seiden,  
 13 'We twelue britheren, thi seruauntis, ben<sup>a</sup>  
 sones<sup>b</sup> of o man in the lond of Canaan; the  
 leeste<sup>c</sup> is with oure fadir, an other is not  
 'on erthe<sup>d</sup>. This it is, he seide, that Y  
 14 spak to <sup>3ou</sup>, <sup>3e</sup> ben aspieris<sup>f</sup>, ri<sup>3</sup>t now Y  
 15 schal take experience<sup>g</sup> of <sup>3ou</sup><sup>h</sup>, bi the  
 helthe of Farao <sup>3e</sup> schulen not go<sup>i</sup> fro<sup>k</sup>  
 hennus, til <sup>3oure</sup> leeste<sup>l</sup> brother come<sup>m</sup>;  
 sende <sup>3e</sup> oon of <sup>3ou</sup>, that he brynge hym,  
 16 forsothe <sup>3e</sup> schulen be in boondis, til tho  
 thingis that <sup>3e</sup> seiden<sup>n</sup> ben proued, whe-  
 ther<sup>o</sup> tho<sup>p</sup> ben false ether<sup>q</sup> trewe; ellis, bi  
 the helthe of Farao, <sup>3e</sup> ben aspieris<sup>r</sup>. Ther-  
 17 for he<sup>s</sup> bitook hem to<sup>t</sup> kepyng<sup>u</sup> thre daies;  
 sotheli in the thridde dai, whanne thei  
 18 weren led out of prisoun<sup>v</sup>, he<sup>w</sup> seide, Do  
<sup>3e</sup> that that Y seide, and <sup>3e</sup> schulen lyue,  
 for Y drede God; if <sup>3e</sup> ben pesible, o bro-  
 19 ther of <sup>3ou</sup> be boundun in prisoun; for-  
 sothe go <sup>3e</sup>, and bere<sup>x</sup> wheetis<sup>y</sup>, whiche <sup>3e</sup>  
 bouzten<sup>z</sup>, in to <sup>3oure</sup> housis, and brynge  
 20 <sup>3e</sup> <sup>3oure</sup> leeste<sup>a</sup> brother to me, that Y may  
 proue <sup>3oure</sup> wordis, and <sup>3e</sup> die not. Thei  
 diden as he seide, and thei spaken togidere,  
 21 Skilfuli<sup>b</sup> we suffren these thingis, for we  
 synned en<sup>c</sup> oure brother, and we seizen  
 the anguysch of his soule, while he preiede  
 vs, and we herden<sup>d</sup> not; herfore<sup>e</sup> this tri-  
 bulacioun cometh on vs. Of which oon,  
 22 Ruben, seide, Whether<sup>f</sup> Y seide not to <sup>3ow</sup>,  
 Nyle <sup>3e</sup> do<sup>g</sup> synne azens the child, and <sup>3e</sup>  
 herden not me? lo! his blood is souzt<sup>h</sup>.  
 Sotheli thei wisten not that Joseph vndir-  
 stood<sup>i</sup>, for he spak to hem by interpretour<sup>k</sup>.

<sup>l</sup> sweuenes BDEFH. <sup>m</sup> ben comen BDEFH.

<sup>s</sup> a spies is. <sup>t</sup> that <sup>3e</sup> schul c *pr. man.* <sup>u</sup> The whiche i. <sup>v</sup> Om. i. <sup>w</sup> camen *hidir* i. comen *hidir* s.  
<sup>x</sup> ymagen DFG. <sup>y</sup> whom Joseph is. <sup>z</sup> comen. <sup>a</sup> We thi seruauntis ben twelue bretheren s. <sup>b</sup> the  
 sones is. <sup>c</sup> *3ungest* is. <sup>d</sup> *alyue* is. <sup>e</sup> that <sup>3e</sup> F *sec. m.* <sup>f</sup> Om. is. <sup>g</sup> verrey knowyng is. <sup>h</sup> <sup>3ou</sup>, <sup>3e</sup> ben  
 aspieris i. <sup>3ou</sup>, <sup>3e</sup> ben aspies s. <sup>i</sup> Om. s. <sup>k</sup> Om. FM. <sup>l</sup> laste L. <sup>m</sup> come *hidir* s. <sup>n</sup> han seid is. <sup>o</sup> wher BFG.  
 P <sup>3e</sup> is. <sup>q</sup> other G. or LP. <sup>r</sup> aspies is. <sup>s</sup> Joseph is. <sup>t</sup> into is. <sup>u</sup> keperis G. <sup>v</sup> the prisoun D. <sup>w</sup> Jo-  
 seph is. <sup>x</sup> bere <sup>3e</sup> BS. <sup>y</sup> the whete is. <sup>z</sup> han bouzt is. <sup>a</sup> *3oungiste* is. <sup>b</sup> worthily i. <sup>c</sup> *azeyn* i.  
<sup>d</sup> herden *him* is. <sup>e</sup> wherfore s. <sup>f</sup> wher *ceteri omnes.* <sup>g</sup> Om. is. <sup>h</sup> *now* out souzt is. <sup>i</sup> vndirstood  
 hem is. <sup>k</sup> interpretour *ether exponnere* BCGKNQX. an expowner is.

not me? loo! the blood of hym is out  
 23 souzt. Thei wisten not forsothe that Jo-  
 seph shulde vndurstonde, therthur; that  
 bi a mene persone vndoyng both the lan-  
 24 gaxis he spak to hem. And he turnyde  
 hym silf away a litil, and he wepte, and  
 25 turned azen he spak to hem; and takyng  
 Symeon, and byndyng hym, hem pre-  
 sent, and comaundide to the mynystris,  
 that thei schulden fille the sackis of hem  
 with whete, and leggen azen the money  
 of eche in her sackis, 3euun ouer meetis  
 26 in the weie; the whiche diden so. And  
 thei beryng<sup>n</sup> the whete in her assis 3eden  
 27 forth, and the sak of oon openyd, that  
 he my3te 3yue to his beest meete in an  
 inturnyng place to reste, biholdun the  
 28 money in the mouth of the sak, seide to  
 his brithereu, To me is 3oldun my money,  
 loo! it is had in the sak; and thei ston-  
 nyed al aboute and sturbed, seiden to-  
 gideres, What forsothe is this that God  
 29 hath doon to vs? And thei comen to Ja-  
 cob, her fader, in the loond of Chanaan,  
 and tolden to hym alle thingis that was  
 30 fallun to hem, seiynge, The lord of the  
 loond hard spake to vs, and he wenyde  
 31 vs to be spies of the prouynce; to whom  
 we answerden, We ben pesible, ne we ben  
 32 not aboute eny spies; twelue britheren  
 of o fadur getun we ben, the oon<sup>o</sup> is not  
 aboue, the leest with the fadur dwellith  
 33 in the loond of Chanaan. The which  
 seith to vs, So I shal proue that 3e ben  
 pesible; 3oure o brother leene 3e<sup>p</sup> anentis<sup>l</sup>  
 me, and meetis to 3oure housis nedeful  
 34 take 3e, and goth, and 3oure leest brother  
 ledith to me, that Y knowe that 3e ben  
 not aspyes, and this that is holdun in  
 boondis 3e mowen reseuyue, and theraftir  
 of biggyng that 3e wolen<sup>r</sup> 3e han leue.  
 35 Thes thingis seid, whanne eche heelden  
 out whete, thei founden in the mouth of  
 the sackis boundun moneys. And alle

And he turnede awei hym silf a litil and 24  
 wepte; and he turnede azen, and spak to  
 hem. And he took Symeon, and boond<sup>l</sup> 25  
 hym, while thei weren present; and he  
 comaundide the mynystris<sup>m</sup>, that thei  
 schulden fille her sackis with wheete, and  
 that thei schulden putte the<sup>n</sup> money 'of  
 alle<sup>o</sup> in her baggis, and ouer this 3yue<sup>p</sup>  
 metis<sup>l</sup> in the weie<sup>r</sup>; whiche diden so. And 26  
 thei 'baren wetis<sup>s</sup> on<sup>t</sup> her assis, and 3eden  
 forth, and whanne the sak of oon<sup>u</sup> was 27  
 opened that he schulde 3yue meete to the  
 werk beeste in the yn, he bihelde the  
 money in the mouth of the bagge, and 28  
 seide<sup>v</sup> to his britheren, My monei is 3oldun  
 to me, lo! it is had in the bagge; and thei  
 weren astonyed, and troblid, and seiden to-  
 gidere, What thing is this that God hath  
 doon to us. And thei camen to Jacob, her 29  
 fadir, in the loond of Canaan, and telden  
 to hym alle thingis that bifelden to hem,  
 and seiden<sup>w</sup>, The lord of the lond spak harde 30  
 to vs, and gesside that we weren aspieris<sup>x</sup>  
 of the<sup>y</sup> prouynce; to whom we answer- 31  
 iden, We ben pesible, nether we purposen  
 ony tresouns<sup>z</sup>; we ben twelue britheren, 32  
 gendrid of o fadir, oon is not 'on erthe<sup>a</sup>,  
 the leeste<sup>b</sup> dwellith with the fadir in the  
 loond of Canaan. And he seide to vs, Thus 33  
 Y schal preue that 3e ben pesible; leeffe 3e  
 o brother of 3ou with<sup>c</sup> me, and take 3e  
 metis nedeful to 3oure housis, and go 3e,  
 and bryng 3e to me 3oure leeste<sup>d</sup> brother, 34  
 that Y wite that 3e ben not aspieris<sup>e</sup>, and  
 that 3e moun resseyue this brother which  
 is holdun<sup>f</sup> in boondis, and that fro thennus<sup>g</sup>  
 forth 3e haue licence<sup>h</sup> to bie what thingis  
 3e wolen. While these thingis weren seide, 35  
 whanne alle<sup>i</sup> schedden<sup>k</sup> out wheetis<sup>l</sup>, thei  
 founden money<sup>m</sup> boundun in 'the mouth of  
 sackis<sup>n</sup>. And whanne alle<sup>o</sup> togidere weren  
 aferd, the<sup>p</sup> fadir Jacob seide, 3e han maad 36  
 me to be with out children<sup>q</sup>; Joseph is  
 not alyue, Symeon is holdun in bondis, 3e

<sup>n</sup> bryngen A. <sup>o</sup> tone BDEFH. P Om. E. <sup>q</sup> alicns BDEFH. <sup>r</sup> wylne BDEFH.

<sup>l</sup> he boonde is. <sup>m</sup> sernauntis is. <sup>n</sup> al her is. <sup>o</sup> Om. is. <sup>p</sup> 3yue to hem is. <sup>q</sup> mete L. <sup>r</sup> weie 3ouun  
 aboue c *pr. m.* <sup>s</sup> ledde forth whete is. <sup>t</sup> vpon is. <sup>u</sup> oon of hem is. <sup>v</sup> he seide is. <sup>w</sup> thei seiden is.  
<sup>x</sup> aspies is. <sup>y</sup> that is. <sup>z</sup> tresoun G. <sup>a</sup> alyue is. <sup>b</sup> 3ungest is. <sup>c</sup> at *plures.* <sup>d</sup> 3oungeste is.  
<sup>e</sup> aspies is. <sup>f</sup> boonde is. <sup>g</sup> hennus G. <sup>h</sup> leue is. <sup>i</sup> thei alle is. <sup>k</sup> helden I. <sup>l</sup> the wheetis I. <sup>m</sup> the  
 money is. <sup>n</sup> the mouthis of her sackis I. her sakis mouthis s. <sup>o</sup> thei alle is. <sup>p</sup> her is. <sup>q</sup> fre chil-  
 dren G is.

36 togideres afeerd, the fader Jacob seide,  
 With outen free children ze han maad me  
 to be; Joseph is not aboue, Symeon is  
 holdun in bondes, Beniamyn ze shulen  
 take a wey fro me; alle thes yuels in me  
 37 han bacwarde fallun. To whom an-  
 swerde Ruben, My two sones sle thou<sup>s</sup>,  
 if Y brynge hym not azen to thee; taak  
 hym in myn hoond, and Y hym to thee  
 38 shal zelde azen. And he, My sone, he  
 seith, shal not descende with zow; the  
 brother of hym is deed, and he alone  
 abidith<sup>t</sup>; if ony thing to hym of aduer-  
 site falle in the loond to the which ze  
 shulen goon, ze shulen lede down myn  
 hoore heeris with sorwe to helle.

## CAP. XLIII.

1 The meene tyme hungur al the loond  
 2 greetly bare down; and, the meetis brouzt  
 to ende, that fro Egipte thei hadden  
 brouzt, Jacob seide to his sones, Turne ze  
 azen, and bigge ze to vs a litil of meetis.  
 3 Judas answerde, Thilke man denounside  
 to vs vndur witnessyng of othe, seiynge, Ze  
 shulen not se my face, but zoure leest bro-  
 4 ther ze bryngen with zow; if thanne thou  
 wolt sende hym with vs, we shulen goon  
 togidere, and to thee we shulen bye nede-  
 5 ful thingis; if forsothe thou wolt not, we  
 wolen not goon; the man forsothe, as we  
 han ofte seide, denounside to vs, seiynge,  
 Ze shulen not se my face with outen zoure  
 6 leest brother. And Israel seide, This ze  
 han doon in to<sup>u</sup> my wrecchidnes, that ze  
 wolden shewe to hym and another zow to  
 7 han a brother. And thei answerden, The  
 man askide vs bi ordre oure progenye, if  
 the fader lyued, if we hadden a brother;  
 and we answerden to hym sewyngly,  
 aftir that that he askide; whether we  
 myzten wite that he was to seyn, Bryngith  
 8 with zow zoure brother? And Judas seide  
 to his fader, Send the child with me,  
 that we goon forth, and we mowen lyue,  
 9 lest dien we and oure children; I take

schulen take a wey fro me Beniamyn; alle<sup>r</sup>  
 these yuels felden<sup>s</sup> in me. To whom Ru-37  
 ben answeride, Sle thou my twei sones, if  
 Y shal not brynge hym<sup>t</sup> azen to thee; take  
 thou hym in myn hond, and Y schal re-  
 store hym to thee. And Jacob seide, My 38  
 sone schal not go down with zou; his bro-  
 ther is deed, he aloone is left; if ony ad-  
 uersite schal bifalle<sup>u</sup> to hym<sup>u</sup> in the lond  
 to which ze schulen go, ze schulen lede  
 forth myn hoore heeris with sorewe to  
 hellis<sup>v</sup>.

## CAP. XLIII.

In the meene tyme hungur oppresside 1  
 greetli al the lond; and whanne the meetis 2  
 weren wastid, whiche thei brouzten fro  
 Egipt, Jacob seide to hise sones, Turne  
 ze azen, and bie ze a litil of meetis to  
 vs. Judas answeride, The ilke man de-3  
 nounside<sup>w</sup> to vs vndir witnessyng of an<sup>x</sup>  
 ooth<sup>y</sup>, and seide, Ze schulen not se my face,  
 if ze schulen not brynge with zou zoure  
 leeste brother; thierfor if thou wolt<sup>z</sup> sende 4  
 hym with vs, we schulen go togidere, and  
 we schulen bie necessaries to thee; ellis if 5  
 thou wolt<sup>z</sup> not, we schulen not go; for as  
 we seiden<sup>a</sup> ofte, the man denounside<sup>b</sup> to vs,  
 and seide, Ze schulen not se my face with  
 out zoure leeste brother. Forsothe Israel 6  
 seide to hem, Ze diden this in to my  
 wretchidnesse, that ze schewiden<sup>c</sup> to hym,  
 that ze hadden also another brother. And 7  
 thei answeriden, The man axide vs bi or-  
 dre oure generacioun, if the<sup>d</sup> fadir lyuede,  
 if we hadden<sup>e</sup> a brother; and we answeriden  
 suyngli to hym, bi that that he axide;  
 whether we myzten wite that he wolde  
 seie, Brynge ze zoure brothir with you?  
 And Judas seide to his fadir, Send<sup>f</sup> the 8  
 child with me, that we go, and moun lyue,  
 lest we dien, and oure litle children<sup>†</sup>; Y 9

<sup>s</sup> ze E. <sup>t</sup> abytt BDEFH. <sup>u</sup> in A.

<sup>r</sup> also B. <sup>s</sup> han falle 1s. <sup>t</sup> Beniamyn 1s. <sup>u</sup> Om. s. <sup>v</sup> helle 1. <sup>w</sup> schewide 1s. <sup>x</sup> Om. plurcs. <sup>y</sup> face D.  
<sup>z</sup> wilt IL. <sup>a</sup> han seid 1. <sup>b</sup> denounside or schewide 1s. <sup>c</sup> suereden L. <sup>d</sup> oure 1s. <sup>e</sup> anothir G. <sup>f</sup> sende  
 ze FM.

<sup>†</sup> Lo, prestis  
 oblihyng. 1s.

the child, of myn hoond a3en aske hym ;  
 but if I come<sup>o</sup> a3en and take hym to thee,  
 Y shal be gilty of synne in thee al tyme ;  
 10 if taryyng hadde not falle bitwix, now  
 11 eftsones we hadden comen. Thanne Yrael,  
 the fader of hem, seide to hem, If so it is  
 nede, doth what 3e wolen ; take 3e of the  
 beste fruytis of the loond in 3oure vessils,  
 and berith 3iftis to the man, a litil of  
 precious licoure of swete gumme, and of  
 hony, and of licoure<sup>p</sup> of the tree of storax,  
 and of stactes, the licoure of myrre tree,  
 12 and of therebynt, and of almaundis ; and  
 dowble money bere 3e with 3ow, and that  
 that 3e han foundun in the sackis bere 3e  
 a3en, lest perauenture thur3 errorr it be  
 13 doon ; but and 3oure brother takith, and  
 14 goth to the man ; and my God Almy3ti  
 make hym plesable to 3ow, and send he  
 a3en with 3ow 3oure brother, that he  
 holdith in boondis, and this Beniamyn ;  
 Y forsothe as priued with outen free chil-  
 15 dren shal be. Thanne the men token  
 3iftis, and dowble money, and Beniamyn,  
 and descendiden into Egipte, and stoden<sup>q</sup>  
 16 bifore Joseph. Whom whanne he hadde  
 seen, and Beniamyn togidere, he comaundide  
 to the dispensatowr of his  
 hows, seiynge, Lede yn the men hoom, and  
 slee the beestis of sacrifice, and ordeyne a  
 feeste ; for with me thei ben to etun to  
 17 day. And he dide as it was comaundid,  
 18 and brou3te in the men hoom ; and there  
 thei agast seiden togideres, For the money  
 that we brou3ten bifore in oure sackis we  
 ben lad yn, that chalengyng he turne in  
 vs, and violently sugette to thraldom and  
 19 vs and our assis. Wherfore in thilke  
 3atis goynge to, speken to the dispensa-  
 20 tour, Syre, we preyen thee, that thou  
 here vs ; now bifore we descenden<sup>r</sup> that  
 21 we biggen meetis ; the whiche bouzt,  
 whanne we comen to the place of turn-

take the child, require thou hym of myn  
 hoond ; if Y schal not brynge<sup>s</sup> a3en, and  
 bitake hym to thee, Y schal be gilty of  
 synne a3ens thee in al tyme ; if delai<sup>h</sup> 10  
 hadde not be, we hadden come<sup>i</sup> now an-  
 othir tyme. Therfor Israel, 'the fadir of 11  
 hem<sup>k</sup>, seide to hem, If it is nede so<sup>l</sup>, do 3e  
 that that 3e wolen ; 'take 3e<sup>m</sup> of<sup>n</sup> the beste  
 fruytis of the<sup>o</sup> lond in 3oure vesselis, and  
 'bere 3e<sup>p</sup> 3iftis<sup>q</sup> to the man, a litil of gumme,  
 and of hony, and of storax<sup>r</sup>, and of mirre<sup>s</sup>,  
 and of therebynte<sup>t</sup>, and of alemaundis ; and 12  
 'bere 3e<sup>u</sup> with 3ou double money, and 'bere  
 3e<sup>v</sup> a3en that money which<sup>w</sup> 3e founden in  
 baggis<sup>x</sup>, lest perauenture it be doon bi  
 errorr<sup>y</sup> ; but also take 3e 3oure brother, and 13  
 go 3e to the man ; forsothe my God Al- 14  
 my3ti mak him pesible<sup>z</sup> to 3ou, and sende  
 he a3en 3oure brother, whom he holdith in  
 boondis, and<sup>a</sup> this Beniamyn ; forsothe Y  
 schal be<sup>b</sup> as maad bare without sones.  
 Therfor the men token 3iftis, and double 15  
 monei, and Beniamyn ; and thei 3eden  
 down in to Egipt, and stoden bifore Jo-  
 seph. And whanne he hadde seyn 'hem 16  
 and<sup>c</sup> Beniamyn togidere, he comaundide  
 the dispendere of his hows, and seide,  
 Lede these men in to the hous, and sle  
 beestis, and make a feeste ; for thei schulen  
 ete with me to dai. He dide as it was 17  
 comaundid<sup>d</sup>, and ledde<sup>e</sup> the men in to the  
 hows ; and there thei weren aferd, and 18  
 seiden<sup>f</sup> togidere, We ben brouzt in for  
 the<sup>g</sup> monei which we baren a3en bifore<sup>h</sup>  
 in oure sackis, that he putte challenge 'in  
 to<sup>i</sup> vs, and make suget bi violence to ser-  
 uage bothe vs and oure assis. Wherfor 19  
 thei neizeden in the '3atis, and spaken to  
 the dispendere<sup>k</sup>, Lord, we preien<sup>l</sup> that thou 20  
 here vs ; we camen down now bifore that<sup>m</sup>  
 we schulden bie metis ; whanne tho weren 21  
 bouzt, whanne<sup>n</sup> we camen to the ynne, we  
 openeden oure baggis, and we founden

<sup>o</sup> brynge BDFH. <sup>p</sup> the lycour BDEFH. <sup>q</sup> stonden D. <sup>r</sup> descendeden BDEFH.

<sup>g</sup> brynge him I. <sup>h</sup> this delaiyng I. *this delay or taryng* s. <sup>i</sup> come *thenns* IS. <sup>k</sup> her fadir IS. <sup>l</sup> so to  
 bc IS. <sup>m</sup> taketh I. take s. <sup>n</sup> Om. G. <sup>o</sup> this IS. <sup>p</sup> berith IS. <sup>q</sup> the 3iftis FGK *pr. man.* <sup>r</sup> storax *ether*  
*precious gumme* BC. *st. that is, pr. g. k.* <sup>s</sup> mirre, *that is, a bitter gumme* K. <sup>t</sup> therebynte, *that is, beste*  
*resyns* K. <sup>u</sup> bere DG. berith IS. <sup>v</sup> berith IS. <sup>w</sup> that IS. <sup>x</sup> the baggis IS. <sup>y</sup> errorr or *vnnwiling* I. *errorr*  
*or negligenc* s. <sup>z</sup> plesable *plures.* plesable *ether queneful* BCK. <sup>a</sup> and also IS. <sup>b</sup> be now IS. <sup>c</sup> Om. s.  
<sup>d</sup> beden *him* I. boden to him s. <sup>e</sup> he ledde I. <sup>f</sup> thei seiden IS. <sup>g</sup> Om. D. <sup>h</sup> Om. B. <sup>i</sup> a3en IS. <sup>k</sup> 3atis  
 to the disp. and spaken to him IS. <sup>l</sup> preien thee IS. <sup>m</sup> *this tyme* that IS. <sup>n</sup> and I. and whenne s.

yng into reste, we opnyden oure sackis,  
 and we fonden money in the mouth of  
 the<sup>s</sup> sackis, that now in the same peyse  
 22 we han brouzt azen; but and other money  
 we han brouzt, that we biggen thilke  
 thingis, that ben necessarye to vs; it ys  
 not in oure conscience, who it putte in  
 23 oure bagges. And he answerde, Pees  
 with 3ow, wole 3e not drede; 3oure God  
 and the God of 3oure fader hath 3yue  
 to 3ow tresours in 3oure sackis; for the  
 money that 3e 3yuen to me, I haue it  
 aproued<sup>ss</sup>. And he ladde out to hem Sy-  
 24 meon; and thei in lad hoom, brouzt watir,  
 and thei weschen her feet, and he  
 25 3aue fodder to the asses of hem. Thei  
 forsothe greithiden 3iftis to the tyme that  
 Joseph shulde come yn at mydday, thei  
 hadden herde forsothe, that there thei  
 26 weren to etun breed. Thanne Joseph  
 cam into his hows, and thei holdynge  
 3iftis in her hondis, offerden to hym, and  
 27 lowtiden bowid into the erthe. And he  
 goodly hem azen salutid, askide hem, sei-  
 ynge, Whether 3oure oold fader is saaf,  
 of whom 3e spaken to me? 3it lyueth  
 28 he? The whiche answerden, He ys al hool,  
 thi seruauant oure fader 3it lyueth; and  
 29 thei bowid lowtiden hym. And Joseph  
 heuyng vp the eyen, saw 3 Beniamyn,  
 his brother of o wombe, and seith, This  
 is 3oure lital brother, of whom 3e speken  
 to me? And eft, God, he seith, haue  
 30 mercy of thee, sone myne. And he  
 hizede into the hows, for the entrayls of  
 hym weren moued vpon his brother, and  
 teeris bristen oute, and he, goynge in to  
 31 the bed place, wepte. And eft his face  
 waishun, goon oute, stillide hym self, and  
 32 seith, Settith looues. The whiche sett  
 forth, Joseph bi hym self, and the bri-  
 theren bi hem seluen, and the Egipcians  
 togideres<sup>t</sup> eetun bi hem seluen; forsothe  
 it is vnleueful to Egipcians to etun with

money<sup>o</sup> in the mouth of sackis<sup>p</sup>, which<sup>q</sup>  
*money*<sup>r</sup> we han brouzt azen now in the  
 same wei3te; but also we han brouzt<sup>22</sup>  
 other siluer, that we bie tho thingis that  
 ben nedeful to vs; it is not in oure con-  
 science<sup>s</sup>, who puttide<sup>t</sup> the money in oure  
 pursis. And he answerde, Pees be to 3ou, 23  
 nyle 3e drede; 3oure God and God of 3oure  
 fadir 3af to 3ou tresouris in 3oure baggis;  
 for I haue the monei preued, which<sup>u</sup> 3e  
 3auen to me. And he ledde out Symeon  
 to hem; and whanne thei weren<sup>v</sup> brouzt<sup>24</sup>  
 in to the hows, he brouzte watir, and thei  
 waischiden her feet, and he 3af 'meetis to  
 her assis<sup>w</sup>. Sotheli thei maden redi 3iftis<sup>x</sup> 25  
 til Joseph entride at myd day, for thei  
 hadden herd that thei schulden ete breed  
 there. Therfor Joseph entride in to his 26  
 hows, and thei offriden<sup>y</sup> 3iftis to hym, and  
 helden<sup>z</sup> in the<sup>a</sup> hondis, and worschipiden  
 lowe to erthe<sup>b</sup>. And he grette hem azen 27  
 mekeli; and he axide hem, and seide,  
 Whether 3oure fadir, the elde man, is saaf,  
 of whom 3e seiden to me? lyueth he 3it?  
 Whiche answeriden, He is hool, thi ser- 28  
 uaunt oure fadir lyueth 3it; and thei  
 weren bowid, and worschipiden hym. For- 29  
 sothe Joseph reyside hise 3en, and si3  
 Beniamyn his brother of the same wombe,  
 and seide<sup>c</sup>, Is this 3oure lital<sup>d</sup> brother, of  
 whom 3e seiden to me? And eft Joseph  
 seide, My sone, God haue merci of<sup>e</sup> thee.  
 And Joseph hastide<sup>f</sup> in to the<sup>g</sup> hous, for 30  
 his entrailis weren moued on his brother,  
 and teeris brasten<sup>h</sup> out, and he entride into  
 a closet, and wepte. And eft whanne the<sup>i</sup> 31  
 face was waischun, he 3ede out, and re-  
 freynede hym silf<sup>k</sup>, and seide, Sette 3e<sup>l</sup>  
 looues. 'And whanne<sup>m</sup> tho<sup>n</sup> weren set<sup>o</sup> to 32  
 Joseph by hym silf, and to the<sup>p</sup> britheren  
 bi hem silf, and to Egipecyans<sup>q</sup> that eeten  
 to gidre by hem silf; for it is vnleueful  
 to Egipcians to ete with Ebrewis, and  
 thei gessen<sup>r</sup> sich a feeste vnhooli. Therfor 33

<sup>s</sup> Om. BDEF *sec. m. II.* <sup>ss</sup> proued *A pr. m.* <sup>t</sup> that to githers BDEFH.

<sup>o</sup> the money is. <sup>p</sup> the sackis is. oure s. L. <sup>q</sup> the which I. <sup>r</sup> Om. *plures.* <sup>s</sup> knowyng I. <sup>t</sup> putte is.  
<sup>u</sup> that is. <sup>v</sup> Om. D. <sup>w</sup> her assis mete is. <sup>x</sup> the 3iftis is. <sup>y</sup> profriden BC *pr. m.* <sup>z</sup> helden hem is.  
<sup>a</sup> her is. <sup>b</sup> the erthe IKLSX *sec. m.* <sup>c</sup> he seide is. <sup>d</sup> 3oung is. <sup>e</sup> on DGS. <sup>f</sup> hastide *him* is. <sup>g</sup> an is.  
<sup>h</sup> barsten *plures.* <sup>i</sup> *his* is. <sup>k</sup> *hymself fro weping* is. <sup>l</sup> 3e forth is. <sup>m</sup> Om. is. <sup>n</sup> thei F. whiche is.  
<sup>o</sup> set forth is. <sup>p</sup> his I. <sup>q</sup> the Egipecyans IKSX. <sup>r</sup> gessiden G.

Ebrews, and a fowle thing thei wenen  
 33 sich a manere feeste. Thei setten bifore  
 hym the first geten, aftir the rijtis<sup>u</sup> of  
 his first getyng, and the leeste aftir his  
 34 age; and thei wondreden mych, the par-  
 tise takun that thei token of hym, and  
 the more party cam to Beniamyn, so that  
 bi fyue partis he passide; and thei  
 drunken, and ben fulfillid with hym.

## CAP. XLIV.

1 Joseph forsothe comaundide to the dis-  
 pensatour of his hows, seiynge, Fille the  
 sackis of hem with whete, as myche as  
 thei mowen take, and ley the money of  
 2 eche in the cop of her sak; my silueren  
 forsothe coppe, and the prise of whete  
 that he 3af, putte in the mouth of the sak  
 3 of the 3onger; and it is do so. And the  
 morwetyde sprongun, thei ben lete go  
 4 with her assis. And now the cyte thei  
 3eden oute, and forth 3eden a lital; also  
 Joseph, the dispensatour of his hous  
 clepid, seith, Aryse, he seith, pursue the  
 men, and hem takun sey thow, Whi han  
 5 3e 3oldun yuel for good? The coppe that  
 3e han stoln, it is in the which my lord  
 drynkith, and in the which he is wonte  
 to dyuyne; the moost yuel thing 3e han  
 6 do. He dide as he comaundide, and, hem  
 7 takun, bi ordre spak. The whiche an-  
 swerden, Whi thus spekith oure lord, that  
 thi seruauntis so meche of wickidnes  
 8 shulden han doon? The money that we  
 founden in the cop of the sackis we han  
 brou3t a3en to thee fro the loond of Cha-  
 naan, and what maner is it folwyng that  
 we shulden haue stolne fro the hows of  
 9 thi lord gold or siluer? Anentys whom  
 euere of thi seruauntis it were foundun  
 that thou sekist, be he deed, and we the  
 10 seruauntis shulen be of oure lord. The  
 which seide to hem, Be it doon after 3oure  
 sentens; anentis whom it be foundun,  
 be he my seruaunt; 3e forsothe shulen

thei<sup>s</sup> saten bifore hym, the firste gendrid<sup>t</sup>  
 bi the<sup>u</sup> rite of his<sup>v</sup> firste gendryng<sup>w</sup>, and  
 the leeste<sup>x</sup> bi his age; and thei wondriden  
 greetli, whanne the partis weren takun<sup>34</sup>  
 whiche thei hadden resseyued of him, and  
 the more part cam to Beniamyn, so that  
 it passide in fyue partis; and thei drunken,  
 and weren fillid with him.

## CAP. XLIV.

Forsothe Joseph comaundid the dispen-  
 dere of his hous, and seide, Fille thou her  
 sackis with wheete, as myche as tho<sup>v</sup> moun  
 take, and putte thou the money of ech in  
 the hi3nesse<sup>z</sup> of the sak; forsothe put thou<sup>2</sup>  
 in the mouth of the sak<sup>a</sup> of the 3ongere<sup>b</sup>  
 my silueren<sup>c</sup> cuppe, and the prijs of wheete<sup>d</sup>  
 which he 3af; and it was doon so. And<sup>3</sup>  
 whanne the morewtid roos, thei weren de-  
 lyuered with her assis. And now thei had<sup>4</sup>  
 den go out of the citee, and hadden go  
 forth a lital; thanne Joseph seide, whanne  
 the dispendere of his hous was clepid,  
 Rise thou, pursue<sup>e</sup> the men, and seye thou  
 whanne thei ben takun, Whi han 3e 3olde  
 yuel for good? The cuppe, which 3e han<sup>5</sup>  
 stole, is thilk in which my lord drynkith,  
 and in which he is wont to dyuyne; 3e  
 han do a ful<sup>f</sup> wickid thing. He dide as<sup>6</sup>  
 Joseph comaundid, and whanne thei weren  
 takun, he spak bi ordre. Whiche<sup>g</sup> answer-  
 7 iden, Whi spekith oure lord so, that thi  
 seruauntis han do so greet trespass<sup>h</sup>? We<sup>8</sup>  
 brou3ten a3en to thee fro the lond of Cha-  
 naan the monei which<sup>i</sup> we founden in the  
 hi3nesse<sup>k</sup> of sackis<sup>l</sup>, and hou is it suyng  
 that we han stole fro the hows of thi  
 lord<sup>m</sup> gold ether<sup>n</sup> siluer? At whom euere<sup>9</sup>  
 of thi seruauntis this that thou sekist is  
 foundun, die he, and we schulen be ser-  
 uauntis of my lord. Which seide to hem,<sup>10</sup>  
 Be it doon bi 3oure sentence; at whom it  
 is foundun, be he my seruaunt; forsothe  
 3e schulen be gilteles. And so thei diden<sup>11</sup>

<sup>u</sup> 3iftis H.

<sup>s</sup> the britheren of Joseph IS. <sup>t</sup> bigeten I. <sup>u</sup> Om. IKMS. <sup>v</sup> the IS. <sup>w</sup> bigetun I. <sup>x</sup> 3oungest IS.  
<sup>y</sup> thei IKS. <sup>z</sup> hei3the IS. <sup>a</sup> mouth DG. sackis mouth I. sak mouth S. <sup>b</sup> 3oungest IS. <sup>c</sup> siluer DIS.  
<sup>d</sup> the wheete I. <sup>e</sup> and pursue DIS. <sup>f</sup> Om. K. <sup>g</sup> these thingis; the whiche I. thees thingis; whiche S.  
<sup>h</sup> a trespass DGQRT. trespassis K. <sup>i</sup> that IS. <sup>k</sup> hei3te IS. <sup>l</sup> oure sackis IS. <sup>m</sup> thi lordis hous IS. <sup>n</sup> or ILPS.

11 be giltles. And so blyue doynge down  
 into the erthe the sackis, eche opnyde;  
 12 the which aserching, bigynnyng fro  
 the more vnto the leeste, fonde the cuppe  
 13 in the sak of Beniamyn. And thei the  
 clothis to-rent, and eft chargid the assis,  
 ben turned azen into the wallid town.  
 14 And Juda the firste with the bretheren  
 wente in to Joseph; ne forsothe zit fro  
 the place he hadde goon; and alle to the  
 15 erthe togidere fallen. To whom he seith,  
 Whi thus wolden ze doon? whethir ze  
 vnknowen, that there is noon lijk me in  
 16 kunnyng of dyuynge? To whom Juda,  
 What, he seith, shulen we answe to  
 my lord, or what shulen we spek, or rjz-  
 wisly we mowen azen stryue? God hath  
 foundun the wickidnes of thi seruauntis;  
 loo! alle seruauntis we ben of my lord,  
 and we and anentis whom the cuppe is  
 17 foundun. Joseph answerde, Fer be it fro  
 me, that Y thus do; he that hath stolne  
 the cuppe be my seruaunt; ze forsothe  
 18 goth away free to zoure fader. For-  
 sothe Judas comynge ner, seith tristily,  
 My lord, Y preye, thi seruaunt spek a  
 word in thin eeris, and ne wrath thow to  
 thi seruaunt; thow art forsothe after  
 19 Pharao, my lord. Thow askidist bifore  
 thi seruauntis, Haue ze a fader or bro-  
 20 ther? And we answerden to thee, my  
 lord, There is to vs a fader oold, and a  
 litil child, the which in eeld of hym is  
 born, whos brother of o wombe is deed,  
 and him oonli hath his moder; the fader  
 21 forsothe tenderli loueth him. And thow  
 seidist to thi seruauntis, Bryngith hym  
 to me, and Y shal putte myn eyen vpon  
 22 hym. We meueden to thee, my lord, the  
 child may not leeu his fader; if forsothe  
 23 he leeu hym, he shal dye. And thow  
 seidist to thi seruauntis, But zoure leeste  
 brother come to vs<sup>v</sup>, ze shulen no more

doun hastili the<sup>o</sup> sackis on erthe<sup>p</sup>, and alle  
 openyden<sup>q</sup> tho<sup>r</sup> whiche<sup>s</sup> he souzte; and 12  
 bigan<sup>t</sup> at the more<sup>u</sup> til to the leeste, and  
 foond<sup>v</sup> the cuppe in 'the sak of Benia-  
 myn<sup>w</sup>. And whanne thei hadden 'to-rent 13  
 her clothis<sup>x</sup>, and hadden chargid eft the<sup>y</sup>  
 assis, thei turneden azen in to<sup>z</sup> the citee.  
 And Judas entride 'the firste<sup>a</sup> with bri- 14  
 thren<sup>b</sup> to Joseph; for he<sup>c</sup> hadde not go zit  
 fro the place; and alle felden<sup>d</sup> togidere on  
 erthe<sup>e</sup> bifore hym. To whiche<sup>f</sup> he seide, 15  
 Whi wolden ze do so? whether<sup>g</sup> ze witen  
 not, that noon is lijk me<sup>h</sup> in the kunnyng  
 of dyuinyng<sup>i</sup>? To whom Judas seide, 16  
 What schulen we answe to my lord,  
 ether<sup>k</sup> what schulen we speke, ether<sup>k</sup> moun<sup>l</sup>  
 iustli azen<sup>m</sup> seie? God hath founde the wickid-  
 nesse<sup>m</sup> of thi seruauntis; lo! alle we ben  
 the seruauntis of my lord, bothe we and  
 he at whom the cuppe is foundun. Joseph 17  
 answeride, Fer be it fro me, that Y do so;  
 he be my seruaunt that stal the cuppe;  
 forsothe go ze fre to zoure fadir. Sotheli 18  
 Judas neizede neer, and seide tristili, My  
 lord; Y preye<sup>n</sup>, thi seruaunt speke a word  
 in thin eeris, and be thou not wrooth to  
 thi seruaunt; for aftir Farao thou art  
 my lord. Thou axidist first thi seruauntis, 19  
 Han ze a fadir, ether<sup>nn</sup> a brother? And we 20  
 answeriden to thee<sup>o</sup>, my lord, An eld fadir  
 is to vs, and a litil child that was borun  
 in his eelde, whos brother of the same  
 wombe is deed, and his modir hath hym  
 aloone; forsothe his fadir loueth hym ten-  
 dirli. And thou seidist to thi seruauntis, 21  
 Brynge ze hym to me, and Y schal<sup>p</sup> sette  
 myn izen on hym. We maden suggestioun 22  
 to thee, my lord, the child may not forsake  
 his fadir; for if he schal leeu the<sup>q</sup> fadir,  
 he<sup>r</sup> schal die. And thou seidist to thi 23  
 seruauntis, If zoure leeste<sup>s</sup> brother schal  
 not come with zou, ze schulen no more se  
 my face. Therfor whanne we hadden 24

<sup>v</sup> with zou *D sup.ras.*

<sup>o</sup> her s. <sup>p</sup> the erthe is. <sup>q</sup> thei openyden is. <sup>r</sup> hem is. <sup>s</sup> the whiche i. <sup>t</sup> he bigan is. <sup>u</sup> mooste is.  
<sup>v</sup> he foond is. <sup>w</sup> Beniamyns sak i. Beniamyn sak s. <sup>x</sup> to-rent h. c. for *scerowe* i. for *sorew* to-rent h. c. s.  
<sup>y</sup> here i. <sup>z</sup> Om. s. <sup>a</sup> firste g. Om. s. <sup>b</sup> his britheren iks. <sup>c</sup> Joseph is. <sup>d</sup> thei fellen is. <sup>e</sup> the  
 erthe is. <sup>f</sup> whom is. <sup>g</sup> what d. wher *plures, ut passim*. <sup>h</sup> to me is. <sup>i</sup> dyuynowring i. <sup>k</sup> or LP. <sup>l</sup> what  
 moun *we* is. <sup>m</sup> wickidnessis DGQRT. <sup>n</sup> praye thee is. <sup>nn</sup> LP. <sup>o</sup> Om. K. <sup>p</sup> Om. G. <sup>q</sup> his i. <sup>r</sup> his  
 fadir is. <sup>s</sup> zougist is.

24 se my face. Thanne whanne we hadden steyed vp to oure fader, thi seruaunt, we tolden hym alle thingis that my lord 25 spak; and oure fader seyde, Goth azen, 26 and biggith<sup>w</sup> vs a litil of whete; to whom we seiden, We mowen not goon; if oure leeste brother shul descende with vs, we shulen go togideres; ellis, hym absent, we 27 dorun not se the face of the lord. And he answerde, 3e witen that two children 28 gat to me my wijf; the oon<sup>x</sup> is goon oute, and 3e seiden, a beest hath deuowryd hym, and 3it hidir to he aperyde not; 29 and if I take this, and eny thing to hym shal falle in the weye, 3e shulen doun lede myn hoore heeris with mourning to 30 helle. Thanne if I shal goo to thi seruaunt, oure fader, and the child were thens, sith the lijf of hym hongith of the 31 lijf of this, and se hym not be with vs, he shal dye, and thi seruauntis shulen doun lede the hoore heeris of hym with 32 sorwe to<sup>y</sup> helle. Be I propirli thi seruaunt, the which haue resseyued this into my feith, and haue bihoote, seiynge, But I brynge azen hym, Y shal be gilty of 33 synne in my fader al tyme; and so Y shall dwelle thi seruaunt for the child in to the seruyce of my lord, and the child 34 ascend with his britheren; forsoth Y may not turne azen to my fader, the child absent, lest a witnes I stonde to of myschef, that is to oppresse my fader.

## CAP. XLV.

1 Joseph myzte no ferthere with holde hym self, many biforn stondynge ny; wherfor he comaundide that alle men shulden goon out, and noon alien were 2 amonge to the knowyng togideres. And he arerid a voys with wepyng, that Egipcens herden, and al the hows of Pharao. 3 And he seide to his britheren, I am Joseph; 3it my fader lyueth? The britheren myzten not answeere, for ful myche drede

stied<sup>t</sup> to thi seruaunt, oure fadir, we telden to hym alle thingis whiche my lord spak<sup>u</sup>; and oure fadir seide, Turne 3e azen, and 25 bie 3e to 3ou a litil of wheete; to whom 26 we seiden, We moun not go; if oure leeste brother schal go doun with vs, we schulen go forth togidere; ellis, if he is absent, we doren<sup>v</sup> not se the 'face of the lord<sup>w</sup>. To 27 whiche thingis the<sup>x</sup> fadir answeride, 3e witen that my wiif childide twei sones to me; oon 3ede out, and 3e seiden<sup>y</sup>, a beeste 28 deuouride hym, and hidir to he apperith<sup>z</sup> not; if 3e taken also this sone, and ony 29 thing bifallith<sup>a</sup> to hym in the weye, 3e schulen lede forth myn hoore heeris with morenyng to hellis. Therfor if Y entre to<sup>b</sup> 30 thi seruaunt, oure fadir, and the<sup>c</sup> child faile, sithen his lijf hangith of the lijf of the<sup>d</sup> child, and he se that the<sup>e</sup> child is not 31 with vs, he schal die, and thi seruauntis schulen lede forth hise hoore heeris with sorewe to hellis. Be Y propirli thi ser- 32 uaunt, which resseyuede this child on my feith, and bihizte<sup>f</sup>, and seide, If Y schal not brynge azen<sup>g</sup> hym, Y schal be gilty of synne azens my fadir in al tyme; and so 33 Y schal dwelle thi seruaunt for the child in to the seruyce of my lord, and the child stie<sup>h</sup> with hise britheren; for Y may not 34 go azen to my fadir, if the child is<sup>i</sup> absent, lest<sup>k</sup> Y stonde a<sup>l</sup> witnesse of the wretchidnesse that schal oppresse my fadir.

## CAP. XLV.

Joseph myzte no lengere abstayne hym 1 silf, while many men stoden bifore<sup>m</sup>; wherfor he comaundide that alle men schulden go out, and that noon alien were present in the knowyng of Joseph and hise britheren. And Joseph reside the<sup>n</sup> 2 voys with wepyng, which Egipcians<sup>o</sup> herden, and al the hows of Farao. And he seide 3 to hise britheren, Y am Joseph; lyueth my fadir 3it? The<sup>p</sup> brithren myzten not an-

<sup>w</sup> bygge E. <sup>x</sup> toone BDEFH. <sup>y</sup> into A sec. m. D.

<sup>t</sup> gon vp I. stied vp s. <sup>u</sup> spak to vs is. <sup>v</sup> dar I. <sup>w</sup> lordis face is. <sup>x</sup> oure is. <sup>y</sup> thei seiden plures. <sup>z</sup> apperide GL. <sup>a</sup> bifalle s. <sup>b</sup> azen to is. <sup>c</sup> his s. <sup>d</sup> this plures. <sup>e</sup> this I. <sup>f</sup> I bihizte I. <sup>g</sup> Om. s. <sup>h</sup> go vp I. stie vp s. <sup>i</sup> be Ims. <sup>k</sup> lo DRT. <sup>l</sup> Om. G. <sup>m</sup> bifore him I. there bifore him s. <sup>n</sup> reside vp his is. <sup>o</sup> the Egipcians is. <sup>p</sup> His is.

4afeerd. To whom he goodliche, Come<sup>z</sup>  
ner, he seide, to me. And whanne thei  
weren comun ny<sup>3</sup>, Y am, he seith, Joseph  
3oure brother, whom 3e solden in to E-  
5gipte; wole 3e not drede, ne seme it to  
3ow to be harde, that 3e han soold me in  
thes regiouns; forsothe for 3oure helthe  
God hath sent me bifore 3ow into Egipte.  
6Two 3eer it ys that hungur began to be  
in the loond, 3it fyue 3eers leeuē, in the  
whiche it may not be eerid, ne ropun;  
7and God hath bifore sent me, that 3e ben  
kepte vpon erthe, and meetis to lyue han  
83e mowen. Not thur<sup>3</sup> 3oure counseil, but  
thur<sup>3</sup> the wil of God Y am sent hydir,  
the which hath maad me as the fader of  
Pharao, and lord of al the hows of hym,  
and prince in al the loond of Egipte.  
9Hye 3e, and stye 3e vp to my fader, and  
3e shulen seye to hym, This biddith thi  
sone Joseph; God me hath maad lord of  
al the loond of Egipte; descende to me,  
10ne abide thow, and dwel in the loond of  
Gessen; and thow shalt be biside me,  
thow, and thi sones, and the sones of thi  
sones, thi sheep, and thi droues, and al  
11that thou hast, and there Y shal fede  
thee; 3it forsothe fyue 3eer ben leeuē of  
hungur, lest and thow perishe, and thin  
12hows, and al that thow hast. Loo! 3oure  
eyen, and the eyen of my brother Benia-  
myn seen, that my mouth spekith to 3ow;  
13tellith to my fader al my glorie, and alle  
thingis that 3e han seen in Egipte; hye  
143e, and bryng 3e hym to me. And  
whanne cleppid hadde thrist to hym the  
necke of Beniamyn, his brother, he wepte,  
and hym wepyng also vpon the necke of  
15hym. And Joseph kisside alle his bri-  
theren, and wepte vpon echone; aftir that  
16thei weren hardi to speke to him. And  
it is herd, and with solempne word pup-  
plishid in the halle of the kyng, The bre-  
theren of Joseph ben comun. And Pha-

swere, and weren agast bi<sup>r</sup> ful myche  
drede. To whiche he<sup>s</sup> seide mekeli, Neiz<sup>e</sup>  
3e<sup>t</sup> to me. And whanne thei hadden neiz<sup>e</sup>  
ny<sup>3</sup>, he seide, Y am Joseph 3oure brother,  
whom 3e selden in to Egipt; nyle 3e drede,<sup>5</sup>  
nether seme it to be hard to 3ou, that 3e  
seelden me in to these cuntreis; for God  
hath sent me bifore 3ou in to Egipt for  
3oure helthe. For it is twei 3eer that<sup>u</sup>  
6hungur bigan 'to be<sup>v</sup> in the<sup>w</sup> lond, 3it fyue  
3eer suen, in whiche me<sup>x</sup> schal not<sup>y</sup> mow<sup>z</sup>  
ere<sup>a</sup>, nether<sup>b</sup> repe; and God bifor sente me,<sup>7</sup>  
that 3e be reserued<sup>c</sup> on erthe, and moun  
haue metis to lyue. Y was sent hidur not<sup>8</sup>  
bi 3oure counsel, but bi Goddis wille<sup>d</sup>,  
which made<sup>e</sup> me as the fadir of Farao,  
and the<sup>f</sup> lord of al his hows, and prince  
in al the lond of Egipt. Haste 3e, and<sup>9</sup>  
'stie 3e<sup>g</sup> to my fadir, and 3e schulen seie  
to hym, Thi sone Joseph sendith these  
thingis<sup>h</sup>; God hath maad me lord of al  
the lond of Egipt; come doun<sup>i</sup> to me, and  
tarie not, and dwelle in the lond of Ges-<sup>10</sup>  
sen; and thou schalt be bisidis me, thou,  
and thi sones, and the sones of thi sones,  
thi scheep, and thi grete beestis, and alle  
thingis whiche thou weldist, and there Y<sup>11</sup>  
schal fede thee; for 3it fyue 3eer of hun-  
gur ben residue<sup>k</sup>, lest bothe thou perische,  
and thin hows, and alle thingis whiche  
thou weldist. Lo! 3oure i3en, and the i3en<sup>12</sup>  
of my brother Beniamyn seen<sup>l</sup>, that my  
mouth spekith to 3ou; telle 3e to my fadir<sup>13</sup>  
al my glorie, and alle thingis whiche 3e  
sien in Egipt; haste 3e, and bryng 3e<sup>m</sup>  
hym<sup>n</sup> to me. And whanne he<sup>o</sup> hadde bi-<sup>14</sup>  
clippid, and hadde<sup>p</sup> feld<sup>q</sup> in to the necke  
of Beniamyn, his brother, he wepte, the  
while also Benjamin wepte in lijk maner<sup>r</sup>  
on the<sup>s</sup> necke of Joseph<sup>t</sup>. And Joseph<sup>15</sup>  
kisside alle hise britheren, and wepte on  
alle<sup>u</sup>; aftir whiche<sup>v</sup> thingis thei weren  
hardi to speke to hym. And it was herd,<sup>16</sup>  
and pupplischid bi famouse word in the

<sup>z</sup> commith BDE sec. m. FH.

<sup>r</sup> with I. <sup>s</sup> whom Joseph is. <sup>t</sup> cometh ni3 is. <sup>u</sup> sith that is. <sup>v</sup> Om. is. <sup>w</sup> this is. <sup>x</sup> men M.  
y neither is. <sup>z</sup> Om. DEGLNP. <sup>a</sup> eren erthe ELP. <sup>b</sup> ne ELPS. <sup>c</sup> kept is. <sup>d</sup> council and wille E.  
<sup>e</sup> hath made is. <sup>f</sup> Om. I. <sup>g</sup> stieth I. stieth vp s. <sup>h</sup> thingis to thee is. <sup>i</sup> thou doun is. <sup>k</sup> left is.  
<sup>l</sup> saw3en I. <sup>m</sup> bringeth is. <sup>n</sup> my fadir s. <sup>o</sup> Joseph is. <sup>p</sup> Om. IKOS. <sup>q</sup> falle EFLMPWS. fallen I.  
<sup>r</sup> Om. I. <sup>s</sup> his I. <sup>t</sup> Om. I. <sup>u</sup> hem alle is. <sup>v</sup> the whiche I.

rao ioyede, and al the meyne of hym ;  
 17 and he seide to Joseph, that he shulde  
 comaunde to his britheren, seiynge,  
 Chargynge the beestis goth into the  
 18 loond of Chanaan, and takith fro thens  
 3oure fader, and kynrede, and cometh to  
 me, and I shal 3yue to 3ow al the goodis  
 of Egipte, that 3e eeten the mary of the  
 19 loond. Comaunde also, that thei taken  
 the waynes of Egipte to the kariyng of  
 her children, and wiues, and sey thow,  
 Takith<sup>a</sup> 3oure fader, and anoon as 3e  
 20 mowen comynge makith redi, ne leue 3e  
 not eny thing of eny purtenaunce to 3oure  
 howshold, for al the ryches of Egipte  
 21 shulen be 3ouren. The children of Yrael  
 diden, as it was bodun to hem ; to whom  
 Joseph 3af waynes, after the heeste of  
 22 Pharao, and metis in the weye ; and to  
 echone he comaundide to be brouzt forth  
 two stolys ; forsothe to Beniamyn he 3af  
 thre hundryd silueren<sup>b</sup> pens, with fyue  
 23 the best stolis ; as feele of money and of  
 clothing seendynge to his fader, addynge  
 to hem ten hee assis, that shulden karye  
 of alle the ricchessis of Egipte, and as  
 feele she assis, whete in the weye, and  
 24 breed berynge. Thanne he lafte his bri-  
 theren, and to hem forth goynge seith,  
 25 Ne wraththe 3e in the weye. The whiche  
 steyynge vp fro Egipte camen into the  
 loond of Chanaan, to her fader Jacob ;  
 26 and tolden to hym, seiynge, Joseph, thi  
 sone, lyueth, and he is lord in al the  
 loond of Egipte. The which herde, Ja-  
 cob as of a greet sleep awakyng ; neuer-  
 27 thelater he trowide not hem. Thei a3en-  
 ward tolden al the ordre of the thing ;  
 and whanne he hadde seyn the caryagis,  
 and al that he hadde sent, a3en quyckenyd  
 28 the spirynt of hym, and seith, It sufficith  
 to me, if 3it Joseph my sone lyue, I shal  
 go and shal se hym or Y dye.

halle of the kyng<sup>w</sup>, The britheren of Jo-  
 seph ben comun. And Farao ioiede, and  
 al his meynee ; and Farao seide to Joseph, 17  
 that he schulde comaunde hise britheren,  
 and `seie, Charge<sup>x</sup> 3oure beestis, and go 3e  
 in to the lond of Canaan, and take 3e fro 18  
 thennus 3oure fadir, and kynrede<sup>y</sup>, and come  
 3e to me ; and Y schal 3yue to<sup>z</sup> 3ou alle  
 the goodis of Egipt, that 3e ete the merow  
 of the lond. Comaunde thou<sup>a</sup> also, that 19  
 thei take waynes of the lond of Egipt to  
 the cariage of her litle children, and wyues<sup>b</sup>,  
 and seie thou<sup>c</sup>, `Take 3e<sup>d</sup> 3oure fadir, and  
 haste 3e comynge soone, nether leue 3e 20  
 ony thing of the purtenaunce of 3oure  
 hows, for alle the richessis of Egipt schulen  
 be 3oure<sup>e</sup>. The sones of Israel diden, as 21  
 it was comaundid to hem ; to whiche<sup>f</sup> Jo-  
 seph 3af waynes, bi the comaument<sup>u</sup>  
 of Farao, and metis in the weie ; and he<sup>v</sup> 22  
 comaundide twei stoolis<sup>w</sup> to be brouzt  
 forth to ech<sup>x</sup> ; forsothe he 3af to Beniamyn  
 thre hundrid platis of siluer, with fyue the  
 beste stoolis ; and sente<sup>y</sup> to his fadir so 23  
 myche of siluer, and of cloothis, and he  
 addide to hem ten male assis, that schulden  
 bere of alle<sup>z</sup> richessis of Egipt, and so  
 many femal<sup>a</sup> assis, berynge wheete and  
 looues in the weie. Therfor he<sup>b</sup> lefte hise 24  
 britheren, and seide to hem goynge forth,  
 Be 3e not wrooth in the weie. Whiche<sup>c</sup> 25  
 stieden<sup>d</sup> fro Egipt, and camen in to the  
 lond of Canaan, to her fadir Jacob ; and 26  
 telden<sup>e</sup> to hym, and seiden, Joseph, thi  
 sone, lyueth, and he is lord in al the lond  
 of Egipt. And<sup>f</sup> whanne this was herd,  
 Jacob wakide as of a greuouse sleep ;  
 netheles he bileuyde not to hem. Thei 27  
 telden a3enward al<sup>g</sup> the ordre of the thing ;  
 and whanne Jacob hadde seyn the waynes,  
 and alle thingis whiche<sup>h</sup> Joseph hadde sent,  
 his spirit lyuede<sup>i</sup> a3en, and he seide, It suf- 28  
 fisith to me, if Joseph my sone lyueth<sup>k</sup> 3it,  
 Y schal go and `Y<sup>l</sup> schal<sup>m</sup> se hym bifore<sup>n</sup>  
 that Y die.

<sup>a</sup> take E. <sup>b</sup> siluer BDEFH.

<sup>w</sup> kyngis halle is. <sup>x</sup> seie to hem charge 3e is. <sup>y</sup> 3oure kynrede is. <sup>z</sup> Om. is. <sup>a</sup> thi britheren is.  
<sup>b</sup> her wyues is. <sup>c</sup> thou to hem. <sup>d</sup> takith is. <sup>e</sup> 3ours is. <sup>f</sup> the whiche is. <sup>u</sup> heest is. <sup>v</sup> Joseph is.  
<sup>w</sup> longe clothis I. marg. stoolis or garmentis s. <sup>x</sup> ech brother is. <sup>y</sup> he sente is. <sup>z</sup> the qq. alle the is.  
<sup>a</sup> of femal is. <sup>b</sup> Joseph is. <sup>c</sup> the whiche is. <sup>d</sup> wenten vp is. stieden vp s. <sup>e</sup> thei tolden is. <sup>f</sup> Om. B.  
<sup>g</sup> to hem al is. <sup>h</sup> to him al s. <sup>i</sup> that is. <sup>k</sup> quykide is. <sup>l</sup> lyue s. <sup>m</sup> Om. RT. <sup>n</sup> Om. D. <sup>o</sup> or K.

## CAP. XLVI.

1 And Yrael forth goon with al that he  
hadde, cam to the pit of ooth; and slawn  
there the beestis of sacryfice to the God  
2 of his fader Ysaac, herde hym bi a vy-  
sion the nyzt clepynge hym, and sei-  
yunge to hym, Jacob! Jacob! To whom  
3 answerde, Loo! I am nyz. God seith to  
hym, Y am the moost strong God of thi  
fader; nyl thou not drede, descend into  
Egipte, for into a greet folk of kynde Y  
4 shal make thee there; I shal descende  
with thee thidir, and Y shal thens lede  
thee comynge azen, and Joseph shal leye  
5 his honden vpon thin eyen. Jacob aroos  
fro the pit of ooth, and his sones token  
hym, with the children, and his wyues,  
in the waynes that Pharao sente to bere  
6 the<sup>c</sup> oold man, and al that he hadde in  
the loond of Chanaan; and he cam into  
7 Egipte with al his seed, and<sup>d</sup> the sones  
of hym, and cosyns, dowzteres, and al the  
8 progenye togideres. Thes ben forsothe  
the names of the sones of Yrael, the  
whiche ben goon into Egipte; he with  
his free children. The firste getun Ruben;  
9 the sones of Ruben, Enoch, and Phallu,  
10 and Esrom, and Carmy. The sones of  
Symyon, Jemuhel, and Jamyn, and Ja-  
hoth, and Jachyn, and Sab, and Saber,  
11 and Saul, the sone of Chanynytidis. The  
sones of Leuy, Gerson, Caath, and Me-  
12 rary<sup>f</sup>. The sones of Juda, Her, and  
Onam, and Sela, and Phares, and Zara.  
Deed forsothe ben Her and Onam in the  
loond of Chanaan; and born ben the sones  
13 of Phares, Esrom, and Amul. The sones  
of Ysachar, Thola, and Phua, and Jobab,  
14 and Semron. The sones of Zabulon, Sa-  
15 red, and Thelom, and Jahel. Thes the  
sones of Lye, that she gat in Mesopotanye  
of Syrie, with Dyna hir dowzter; alle  
the soulis of the sones of hir and of douz-  
16 tres<sup>g</sup>, three and thretti. The sones of Gad,  
Sephyon, and Aggy, Suny, and Hesebon,  
17 Hery, and Arodi, and Arely. The sones

## CAP. XLVI.

And Israel <sup>3ede<sup>nn</sup></sup> forth with alle thingis 1  
that he hadde, and he cam to the pit of  
ooth; and whanne sacrifices weren slayn  
there to God of his fadir Isaac, he herde 2  
God bi a vision in that nyzt clepynge  
hym<sup>o</sup>, and seiynge to hym<sup>oo</sup>, Jacob! Ja-  
cob! To whom he answeride, Lo! Y am  
present. God seide to hym, Y am the 3  
strongeste<sup>p</sup> God of thi fadir; nyle thou  
drede, go down in to Egipt, for Y schal  
make thee there in to a greet folk; Y schal 4  
go down thidir with thee, and Y schal  
brynge thee turnynge azen fro thennus,  
and Joseph schal sette his hond on<sup>q</sup> thin  
izen. Jacob roos fro the pit of ooth, and 5  
the<sup>r</sup> sones token him, with her litle chil-  
dren, and wyues, in the waynes whiche  
Farao hadde sent to bere the eld man,  
and alle thingis whiche<sup>s</sup> he weldide in the 6  
lond of Canaan; and he cam in to Egipt  
with his seed, hise<sup>t</sup> sones, and her sones, 7  
and douztris, and al the generacioun to-  
gidere. Forsothe thes ben the names of 8  
the sones of Israel, that entriden in to  
Egipte; he<sup>u</sup> with hise fre children. The  
firste gendrid<sup>v</sup> Ruben<sup>w</sup>; the sones of Ru- 9  
ben, Enoch, and Fallu, and Esrom, and  
Carmi. The sones of Symeon, Jemuhel, 10  
and Jamyn, and Ahoth, and Jachyn, and<sup>x</sup>  
Sab, and Saber, and Saul, the sone of a  
womman of Canaan. The sones of Leuy, 11  
Gerson, Caath, and Merarie. The sones 12  
of Juda, Her and Onam, and Sela, and  
Fares, and Zara. Forsothe Her and Onam  
dieden in the lond of Canaan; and the  
sones of Fares weren borun, Esrom, and  
Amul. The sones of Isacar, Thola, and 13  
Fua, and Jobab, and Semron. The sones 14  
of Zabulon, Sared, and Thelom, and Jahel.  
These ben the sones of Lia, whiche sche 15  
childide in Mesopotanye of Sirie, with  
Dyna, hir douzter; alle the soules of hise  
sones and douztris, thre and thretti. The 16  
sones of Gad, Sefon, and Aggy, Suny, and  
Hesebon, Heri, and Arodi, and Areli. The 17

<sup>c</sup> in the *A sec. m.* <sup>d</sup> Om. *BDE.* <sup>e</sup> douztren *BDEFH.* <sup>f</sup> Methary *AF.* <sup>g</sup> douztre *BFH.* douztren *E.*

<sup>nn</sup> went *IS.* <sup>o</sup> to hym *D.* Om. *K.* <sup>oo</sup> Om. *L.* <sup>p</sup> ful strong *I.* <sup>q</sup> vp on *IS.* <sup>r</sup> his *IS.* <sup>s</sup> that *IS.* <sup>t</sup> with  
his *IS.* <sup>u</sup> Jacob *IS.* <sup>v</sup> bigeten *I.* <sup>w</sup> is Ruben *IS.* <sup>x</sup> Om. *F.*

of Asar, Janne, and Jesua, and Jesuy, and Berya; and Sara, the douzter of hem. The sones of Berya, Heber, and Melchiel. 18 Thes the sones of Zelphe, whom Laban 3af to Lye, his douzter, and thes gat Ja- 19 cob, sixtene soules. The sones of Rachel, wijf of Jacob, Joseph, and Beniamyn. 20 And born ben the sones of Joseph in the loond of Egipte, the which gat to hym Asenech, the douzter of Putyphar, of the preest of Heliopoleos, Manasses, and Efraym. 21 The sones of Beniamyn, Bela, and Becor, and Asbelgora, and Naaman, and Jethi, and Resemophym, and Ophyn, 22 and Ared. Thes the sones of Rachel, the whiche gat Jacob; alle the soules four- 23 tene. The sones of Dan, Vsym. The 24 sones of Neptalym, Jasyel, and Gumy, 25 and Jeser, and Salem. Thes the sones of Bale, whom 3af Laban to Rachel, his 26 douzter. Thes gat Jacob, alle the soules seuen. And alle the soules that ben goon with Jacob into Egipte, and goon out of the leende of hym, with oute wyues of 27 his children, sexti and sexe. The sones forsothe of Joseph, that ben born to hym in the loond of Egipte, soules two. Alle the soules of the hows of Jacob, that ben 28 goon into Egipte, weren seuenty. Jacob forsothe sente Juda before hym to Joseph, that he shulde telle to hym, and he 29 shulde a3en come into Gessen. Whider whanne he was comun, Joseph, ioyned his chare, steiede vp to mete with his fader at the same place. And seyng hym, felle vpon the nek of hym, and bitwix the 30 clippyngis wepte. And the fader seide to Joseph, Now glad Y shal dye, for I haue seen thi face, and at thin aboute thee 31 Y leue. And he spak to his bretheren; and to al the hows of his fader, Y shal steyeh, and telle to Pharao, and Y shal seie to hym, My bretheren, and the hows

sones of Aser, Jamne, and Jesua, and Jesui, and Beria; and Sara, the sister of hem. The sones of Beria, Heber and Melchiel. These weren the sones of Zel- 18 fa, whom Laban 3af to Lia, his douzter, and Jacob gendryde<sup>y</sup> these sixtene persones. The sones of Rachel, 'wijf of Ja- 19 cob<sup>z</sup>, weren Joseph and Beniamyn. And 20 sones<sup>a</sup> weren borun to Joseph in the loond of Egipt, Manasses and Efraym, whiche<sup>b</sup> Asenech, 'douztir of Putifar<sup>c</sup>, preest<sup>d</sup> of Heliopoleos, childide to hym. The sones of 21 Beniamin weren Bela, and Becor, and Asbel, Gera, and Naaman, and Jechi, 'Ros, and Mofym<sup>e</sup>, and Ofym<sup>f</sup>, and Ared. These 22 weren the sones of Rachel, whiche<sup>g</sup> Jacob gendride<sup>h</sup>; alle the<sup>i</sup> persones weren foure- 23 tene. The sone<sup>k</sup> of Dan, Vsym. The sones<sup>23</sup> 24 of Neptalym, Jasiel, and Guny, and Jeser, and Salem. These weren 'the sones of 25 Bala<sup>l</sup>, whom Laban 3af to Rachel his douz- 26 tir. And Jacob gendride<sup>m</sup> these; alle the 26 soules<sup>n</sup> weren seuene. And alle the men that entriden with Jacob in to Egipt, and 3eden out of his thi3, with out 'the wyues of his sones<sup>o</sup>, weren sexti and sixe. For- 27 sothe the sones of Joseph, that weren borun to hym in 'the loond of Egipt<sup>p</sup>, weren two men. Alle the soulis of 'the hows of Ja- 28 cob<sup>q</sup>, that entriden in to Egipt, weren seuenti. Forsothe Jacob sente Judas bi- 28 fore hym to Joseph, that he schulde telle to hym, and he schulde<sup>r</sup> 'come<sup>s</sup> in to<sup>t</sup> Ges- 29 sen. And whanne Jacob hadde come thi- 29 dir, Joseph stiede<sup>u</sup> in his chare to mete his fadir at the same place. And he si3 Jacob, and felde on 'his necke<sup>w</sup>, and wepte bitwixe collyngis<sup>x</sup>. And the fadir seide to 30 Joseph, Now Y schal die ioiful, for<sup>y</sup> Y si3<sup>z</sup> thi face, and Y leue thee lyuyng. And 31 Joseph spak to hise brithren, and to al 'the hows of his fadir<sup>a</sup>, I schal stie<sup>b</sup>, and 'Y schal<sup>c</sup> telle to Farao, and Y schal seie to

<sup>h</sup> stey up BDEFH.

<sup>y</sup> bigaate i. <sup>z</sup> Jacob's wijf is. <sup>a</sup> two sones is. <sup>b</sup> the whiche i. <sup>c</sup> Putiphar douztir is. <sup>d</sup> the prest is. <sup>e</sup> and Jesemouphyn DGQRTX. and Ros, and Mofym i. and Ros, and Jesemouphyn s. <sup>f</sup> Sophin DGQRTX. <sup>g</sup> the whiche i. <sup>h</sup> bigaat i. <sup>i</sup> these g. <sup>k</sup> sones DEGN sup. ras. OQRSTd. <sup>l</sup> Bala sones s. <sup>m</sup> bigaate i. <sup>n</sup> sones s. <sup>o</sup> his sones wifes is. <sup>p</sup> Egipt lond is. <sup>q</sup> Jacobs hous is. <sup>r</sup> Om. DIKMN sec. m. OQRSTwd. <sup>s</sup> Om. QT. <sup>t</sup> meete with him in i. <sup>u</sup> wente vp in to i. stiede vp in s. <sup>w</sup> the nek of him is. <sup>x</sup> biclip- pingis i. c. or biclipingis s. <sup>y</sup> Om. s. <sup>z</sup> haue seen i. haue si3 s. <sup>a</sup> his fadir hous is. <sup>b</sup> go vp i. stie vp s. <sup>c</sup> Om. DGIKN sec. m. OQRSTX sec. m. d.

of my fader, the whyche weren in the  
 32 loond of Chanaan, ben comen to me, and  
 ben men kepers of sheep, and han bisynes  
 of flockys to ben fedde; her beestis, and  
 her droues, and al that thei mowen haue,  
 33 thei brouzten with hem. And whanne he  
 shal clepen zou, and seie, What is zoure  
 34 werke? ze shulen answere, Men sheep-  
 herdes we ben, thi seruauntis, fro oure  
 childhod vnto the tyme that is now, and  
 we and oure faders. Thes thingis for-  
 sothe ze shulen seye, that ze mowen  
 dwelle in the loond of Gessen, for alle  
 Egipcyens haten alle shepherdes of  
 sheep.

## CAP. XLVII.

1 Joseph thanne goon yn tolde to Pha-  
 rao, seiynge, My fader and bretheren, the  
 sheep of hem, and droues, and alle the  
 thingis that thei han, ben comen fro the  
 loond of Chanaan; and loo! thei ben in  
 2 the loond of Gessen. And fyue men, the  
 last of his bretheren, he sette bifore the  
 3 kyng, whom he askide, What han ze of  
 werke? Thei<sup>i</sup> answerden, Shepherdes of  
 sheep we ben, thi seruauntis, and we and  
 4 our fadres; to pilgrimage into thi loond  
 we ben comen, for there is noon eerbe  
 to the flockis of thi seruauntis; hungur<sup>j</sup>  
 meche wexynge greuows in the loond of  
 Chanaan, and we axen that thow co-  
 maunde vs to be thi seruauntis in the  
 5 loond of Gessen. And so the kyng seide  
 to Joseph, Thi fader and thi bretheren  
 6 ben comen to thee; the loond of Egipte  
 is in thi sijt, in the beste place make hem  
 to dwelle, and tak to hem the loond of  
 Gessen; and if thow hast knowe to be  
 redi men in hem, ordeyne hem maystrys  
 7 of my beestis. After thes thingis Joseph  
 ladde yn his fader to the kyng, and sette  
 hym beforn hym, the which blessynge to  
 8 hym, and askyde of hym, How feele ben  
 9 the dayes of the zeris of thi lijf? He  
 answerde, The dayes of the pilgrinnage

hym, My britheren, and the hows of my  
 fadir, that weren in the loond of Canaan,  
 ben comun to me, and thei ben men kepers 32  
 of scheep, and han bisynesse of flockis to  
 be fed; thei brouzten with hem her scheep  
 and grete beestis, and alle thingis whiche  
 thei mijten haue. And whanne Farao schal 33  
 clepe zou, and schal seie, What is zoure  
 werk? ze schulen answere, We ben thi ser- 34  
 uauntis, men scheepherdis, fro oure child-  
 hed til in to present<sup>d</sup> tyme, bothe we and  
 oure fadris. Sotheli ze schulen seye these  
 thingis, that ze moun dwelle in the loond  
 of Gessen, for Egipcians wlaten alle keperis  
 of scheep.

## CAP. XLVII.

Therfor Joseph entride, and telde to  
 Farao, and seide, My fadir and brethren,  
 the<sup>e</sup> scheep and grete<sup>f</sup> beestis of hem, and  
 alle thingis whiche<sup>g</sup> thei welden, camen<sup>h</sup>  
 fro the loond of Canaan; and lo! thei  
 stonden in the loond of Gessen. And he<sup>i</sup> 2  
 ordeynede fyue, the laste<sup>k</sup> men of hise bri-  
 theren, bifore<sup>l</sup> the kyng, whiche<sup>m</sup> he axide<sup>n</sup>, 3  
 What werk han ze? Thei answeriden, We  
 thi seruauntis ben kepers of scheep, bothe  
 we and oure faderis; we camen in to thi 4  
 loond to be pilgrymys<sup>o</sup>, for noo gras is  
 to the<sup>p</sup> flockis of thi seruauntis; hungur<sup>q</sup>  
 wexith greuouse in the loond of Canaan,  
 and we axen that thou comaunde vs thi  
 seruauntis to be in the loond of Gessen.  
 And so<sup>r</sup> the kyng seide to Joseph, Thi 5  
 fadir and thi britheren camen<sup>s</sup> to thee; the 6  
 loond of Egipt is in thi sijt, make thou  
 hem to dwelle in the beste place, and zyue  
 thou to hem the loond of Gessen; that if  
 thou woost that witti men ben in hem,  
 ordeyne thou<sup>t</sup> hem maystris of my beestis.  
 After these thingis Joseph brouzte in his 7  
 fader to the king, and settide<sup>u</sup> him bifor  
 the king, which<sup>v</sup> blesside the king; and 8  
 he was axid of the king, Hou many ben  
 the daies of the zeeris of thi lijf? And he 9  
 answeride, The daies of pilgrymage of my

<sup>i</sup> the A. <sup>j</sup> hurgur A. <sup>jj</sup> Om. BDEFH.

<sup>d</sup> this present is. <sup>e</sup> Om. IKMN *sec. m.* swd. <sup>f</sup> the grete ELP. <sup>g</sup> that is. <sup>h</sup> han come i. <sup>i</sup> Joseph is.  
<sup>k</sup> laste or mekeste is. <sup>l</sup> to come bifore is. <sup>m</sup> whom i. <sup>n</sup> axide hem EP. <sup>o</sup> pilgrymys, *that is, to dwelle*  
*for a tyme* BEGKNQD. <sup>p</sup> Om. D. <sup>q</sup> for hungur B. <sup>r</sup> lo ELP. <sup>s</sup> han come i. <sup>t</sup> Om. IKS. <sup>u</sup> sette EGILM  
 PQWS. <sup>v</sup> and he is.

of my lijf ben of an hundrid and thretti  
 3eer, litil and yuel, and thei comen not  
 vnto the dayes of my fadris, in the whiche  
 10 thei han pilgrimagid. And the kyng  
 11 blissid, he 3ede oute. Joseph forsothe to  
 the fader and to his bretheren 3af posses-  
 syoun in Egipte, in the best soyl of the  
 loond of Ramesses, as comaundyde Pha-  
 12 rao; and he fedde hem, and al the hows  
 of his fader, 3yuyng meetis to eche oon.  
 13 Forsothe in al the world breed lackide,  
 and hungur oppresside<sup>k</sup> the erthe, moost  
 14 of Egipte and of Chanaan; of the whiche  
 al the money he gederyde togider for the  
 sellyng of whete, and putte it to<sup>l</sup> the tre-  
 15 sorye of the kyng. And whanne to the  
 biggerys faylide prijs, cam al Egipte to  
 Joseph, seiynge, 3if to vs breed; whi  
 16 dien we bifore thee, faylyng money? To  
 whom he answerde, Bryngith 3oure  
 beestis, and Y shal 3yue to 3ow for hem  
 17 meetis, if prijs 3e han not. The whiche,  
 whanne thei hadden brouzt, he 3af to  
 hem foode for horsis, and sheep, and oxen,  
 and assis; and he susteynede hem that  
 18 3eer for chaungyng of beestis. And thei  
 camen the secounde 3eer, and seiden to  
 hym, We hiden not to oure lord, that  
 failynge the money and the beestis to-  
 gideres han failid, ne it is priue fro thee,  
 that with outen bodies and loond we han  
 19 not; whi thanne shulen we dye, thee se-  
 ynge? and we and our loond of thee  
 shulen ben, bie vs in to the kyngis thral-  
 dom, and 3if vs seedes, lest peryshynge  
 the tilyer<sup>m</sup>, the loond be turned a3en into  
 20 wildernes. Thanne Joseph bou3te al the  
 loond of Egipte, echoon sellynge his pos-  
 sessiouns, for the greetnes of hungur;  
 21 and he sugettide it to Pharao, and al  
 the pupilis of it, fro the laste termes of  
 22 Egipte vnto the vttmest<sup>n</sup> coostis of it, out  
 takun the loond of prestis, the which of  
 the kyng was take to hem, to whom and  
 certeyn meetis of the comoun beernes

lijf, ben feewe and yuele, of an hundrid  
 and<sup>w</sup> thretti 3eer, and tho 'camen not<sup>x</sup> til<sup>y</sup>  
 to the daies of my fadris, in whiche thei  
 weren pilgryms. And whanne he<sup>z</sup> hadde 10  
 blessid the kyng, he 3ede out. Forsothe 11  
 Joseph 3af to hise fadir and britheren pos-  
 sessioun in Egipt, in Ramasses, the beste  
 soile of erthe, as Farao comaundide; and 12  
 he fedde hem, and al the hows of his fadir,  
 and 3af metis to alle<sup>a</sup>. For breed failide 13  
 in al the world, and hungur oppresside  
 the lond, moost of Egipt and of<sup>b</sup> Canaan;  
 of whiche londis he<sup>c</sup> gaderide al the money 14  
 for the<sup>d</sup> sillyng of wheete, and brouzte it  
 in to the 'tresorie of the kyng<sup>e</sup>. And 15  
 whanne prijs<sup>f</sup> failide to the<sup>g</sup> bieris, al E-  
 gipt cam to Joseph, and seide, 3yue thou  
 'looues to vs<sup>h</sup>; whi shulen we die bifore<sup>i</sup>  
 thee, while monei failith? To whiche<sup>k</sup> he 16  
 answeride, Brynge 3e 3oure beestis, and Y  
 schal 3yue to<sup>l</sup> 3ou metis for tho, if 3e han  
 not prijs. And whanne thei hadden brouzt 17  
 tho, he 3af to<sup>m</sup> hem metis for horsis<sup>n</sup>, and  
 scheep, and oxun<sup>o</sup>, and assis; and he sus-  
 teynede hem in that 3eer for the chaung-  
 yng<sup>p</sup> of beestis. And thei camen in the 18  
 secounde 3eer, and seiden to hym, We  
 helen<sup>q</sup> not fro oure lord, that the while  
 monei failith, also beestis failiden togidere,  
 nether it is hid fro thee, that with out  
 bodies and lond we han no thing; whi 19  
 therfor schulen we die, while<sup>r</sup> thou seest<sup>s</sup>?  
 bothe we and oure lond schulen be thine,  
 bie thou vs in to the kyngis seruage, and  
 3yue thou seedis<sup>t</sup>, lest the<sup>u</sup> while the tiliere  
 perischith, the lond be turned in to wil-  
 dirnesse. Therfor Joseph bou3te al the 20  
 lond of Egipt, while all men seelden her  
 possessiouns, for the greetnesse of hungur;  
 and he made it and alle pupilis<sup>v</sup> therof 21  
 suget to Farao, fro the laste termes of  
 Egipt til to the laste endis therof, outakun 22  
 the lond of preestis, that was 3ouun of the  
 kyng to hem, to whiche<sup>w</sup> preestis also metis  
 weren 3ouun of the<sup>x</sup> comun bernys, and<sup>y</sup>

<sup>k</sup> ouerpressid BDEFH. <sup>l</sup> in to BDEFH. <sup>m</sup> tilyers D. <sup>n</sup> vttremest BDEFH.

<sup>w</sup> 3er and E. <sup>x</sup> han not come I. <sup>y</sup> Om. IS. <sup>z</sup> Jacob IS. <sup>a</sup> hem alle IS. <sup>b</sup> Om. G. <sup>c</sup> Joseph IS.  
<sup>d</sup> Om. plures. this N pr.m. <sup>e</sup> kingis tresorie IS. <sup>f</sup> the prijs cko. <sup>g</sup> Om. D. <sup>h</sup> vs looues IS. <sup>i</sup> for E.  
<sup>k</sup> whom IS. <sup>l</sup> Om. IS. <sup>m</sup> Om. IS. <sup>n</sup> hors F. <sup>o</sup> oxis S. <sup>p</sup> change S. <sup>q</sup> wolen G. <sup>r</sup> whilis S. <sup>s</sup> seest  
 this IS. <sup>t</sup> vs seedis to some IS. <sup>u</sup> Om. IKS. <sup>v</sup> the pupilis IS. <sup>w</sup> the whiche I. <sup>x</sup> Om. IS. <sup>y</sup> Om. G.

weren 3ouun, and therfor thei ben not  
 23 nedid to sellen her possessiouns. Thanne  
 seide Joseph to the peplis, Loo! as 3e be-  
 holden, and 3ow and 3oure loond Pharao  
 hath; takith seedis, and sowith feeldis,  
 24 that 3e mowen han lyuelodis; the fyfthe  
 part<sup>o</sup> 3e shulen 3yue to the kyng, the  
 tother foure partis Y leeu to 3ow into  
 seed, and into metys, to meynes, and to  
 25 3oure children. The whiche answerden,  
 Oure helthe is in thin hoond; oure<sup>p</sup> God  
 onoly bihold vs<sup>q</sup>, and gladliche we shu-  
 26 len serue to the kyng. Fro that tyme  
 vnto the day that is now, in al the loond  
 of Egipte the fifthe part to kyngis is  
 payed, and yt is maad as into a lawe,  
 with outen the preestis loond, that free  
 27 was fro this condicioun. Thanne Yrael  
 dwelte in Egipte, that is, in the loond of  
 Gessen, and hadde it, and was encreesid  
 28 and multiplied greetly. And he lyuede  
 in it sixtene<sup>r</sup> 3eer, and alle the dayes of  
 the lijf of hym ben maad of an hundryd  
 29 and seune and fourti 3eer. And whanne  
 he bihelde the day of deeth to nei3, he  
 clepide his sone Joseph, and seide to hym,  
 If Y haue foundun grace in thi sijt, putte  
 thin hoond vnder myn hippe, and thow  
 shalt do to me mercy and treuthe, that  
 30 thow byrie me not in Egipte; but I shal  
 sleepe with my fadris, and thow shalt  
 take me fro this loond, and birye me in  
 the sepulcre of myn eldres<sup>s</sup>. To whom  
 Joseph answerde, I shal do that thow  
 31 hast bodun. And he, Sweer thanne, he  
 seith, to me; whom swerynge, Yrael  
 anowrede God, turned to the heed of the  
 bedde.

## CAP. XLVIII.

1 And so thes thingis passid ouer, it was  
 toold to Joseph, that the fader of hym  
 wex sik. The which with hym takun  
 two sones, Manasses and Effraym, forth  
 2 3eden to go. And it was seide to the  
 olde man, Loo! thi sone Joseph is comen

therfor thei weren not compellid to sille  
 her possessiouns. Therfor Joseph seide to 23  
 the puplis, Lo! as 3e seen, Farao weldith  
 bothe 3ou and 3oure lond; take 3e seedis,  
 and 'sowe 3e<sup>z</sup> feeldis, that 3e moun haue 24  
 fruytis; 3e<sup>a</sup> schulen 3yue the fifthe part  
 to the kyng; Y suffre to 3ou the foure<sup>b</sup> re-  
 sidue partis in to seed<sup>c</sup> and in to meetis,  
 to 3ou, and to 3oure fre children. Whiche<sup>d</sup> 25  
 answeriden, Oure helthe is in thin hond;  
 oneli oure God biholde vs<sup>e</sup>, and we schulen  
 ioifuli serue the kyng. Fro that tyme til 26  
 in<sup>f</sup> to present<sup>g</sup> dai, in al the lond of Egipt,  
 the fyuethe part is paied to the<sup>h</sup> kyngis,  
 and it is maad as in to a<sup>i</sup> lawe, with out  
 the lond of preestis, that was fre fro this  
 condicioun. Therfor Israel dwellide in E- 27  
 gipt, that is, in the lond of Jessen, and  
 weldide it; and he was encreessid and  
 multiplied ful mych. And he lyuede ther- 28  
 ynne sixtene 3eer; and alle the daies of  
 his lijf weren maad of<sup>k</sup> an hundrid and  
 seune and fourti 3eer<sup>l</sup>. And whanne he 29  
 sei3 the dai<sup>m</sup> of deeth<sup>n</sup> ny3e, he clepide his  
 sone Joseph, and seide to hym, If Y haue  
 founde grace in thi sijt; putte thin hond  
 vndur myn hipe, and thou schal do merci  
 and treuthe to me, that thou birie not me  
 in Egipt; but 'Y schal slepe<sup>o</sup> with my fa- 30  
 dris, and take thou away me fro this  
 lond, and birie in<sup>p</sup> the sepulcre of my  
 grettere<sup>q</sup>. To whom Joseph answeride, Y  
 schal do that that thou comaundist. And 31  
 Israel seide, Therfor swere thou to me;  
 and whanne Joseph swoor, Israel turnede  
 to the heed of the bed<sup>r</sup>, and<sup>s</sup> worschipse  
 God.

## CAP. XLVIII.

And so whanne these thingis weren don, 1  
 it was teld to Joseph, that his fadir was  
 sijk. And he took hise twei sones, Ma-  
 nasses and Effraym, and he disposide to<sup>t</sup>  
 go. And it was seid to the elde man, Lo!<sup>2</sup>  
 thi sone Joseph cometh to thee; which<sup>u</sup>

<sup>o</sup> party BDEFH. <sup>p</sup> and oure A. <sup>q</sup> in vs A. <sup>r</sup> seuenten D *sup.ras.* <sup>s</sup> eldren BDEFH.

<sup>z</sup> soweth is. <sup>a</sup> thei G. <sup>b</sup> fourthe A *pr.m.* K. <sup>c</sup> the seed E. <sup>d</sup> The whiche I. <sup>e</sup> thou vs s. <sup>f</sup> Om. is.  
<sup>g</sup> this present is. <sup>h</sup> Om. CIKN *sec.m.* SW. <sup>i</sup> Om. s. <sup>k</sup> Om. FGIQRST. <sup>l</sup> 3eeris G. <sup>m</sup> daies D. <sup>n</sup> his  
 deeth s. <sup>o</sup> slepe Y C *pr.m.* <sup>p</sup> me in IKS. <sup>q</sup> grettere *fadris* is. <sup>r</sup> beddis heed I. bed heed s. <sup>s</sup> Om. I.  
<sup>t</sup> him to is. <sup>u</sup> the which G.

to thee; the which counfortid sat in the  
 3 bedde. And to Joseph comun in to him,  
 seith, God Almyzti aperyde to me in  
 Luza, that is in the loond of Chanaan,  
 4 and he blisside to me, and seith, Y thee  
 shal encrease and multiplie, and make  
 into cumpanyes of peples, and Y shal  
 3yue to thee this loond, and to thi seed  
 after thee, into euerlastyng possession.  
 5 Thanne thi two sones, that ben born to  
 thee in the loond of Egipte bifore Y com  
 hider to thee, shulen ben myne, Effraym  
 and Manasses as Ruben and Symeon  
 6 shulen ben acountid to me; the tother  
 forsothe whom thou shalt gete after hem  
 shulen be thine, and bi name of her bre-  
 theren shulen be clepid in her posses-  
 7 siouns. To me forsothe whanne Y cam  
 fro Mesopotanye, Rachel was deed in the  
 loond of Chanaan, in that weie, and it  
 was veer tyme; and Y cam into Effra-  
 tam, and Y biryede hir biside the weie  
 of Effrathe, the which in another name  
 8 is clepid Bethleem. And Jacob, seyng  
 the sones of hym, seide to hym, Who ben  
 9 thes? He answerde, My sones thei ben,  
 whom God hath 3ouun to me in this  
 place. Bryng hem, he seith, to me, that  
 10 I blisse to hem. The eyen forsothe of  
 Yrael weren derke for greet eelde, and  
 cleerli he myzte not se; and hem put to  
 11 hym, kissyng and cleppyng hem, seide<sup>t</sup>  
 to his sone, Y am not bigilid of thi s3t;  
 forthermore God hath shewid to me thi  
 12 seed. And whanne Joseph hadde takun  
 hem fro the bosum of the fader, he  
 13 anowride, bowid into the erthe. And he  
 putte Effraym at his ri3t hoond, that is,  
 at the left syde of Israel; Manasses for-  
 sothe in his lift side, at the ri3t side of  
 the fader, and he putte bothe to hym.  
 14 The which stretchyng out the ri3t  
 hoond, putte vpon the heed of Effraym,  
 the lasse brother; the left forsothe vpon

was counfortid, and sat<sup>v</sup> in the bed. And<sup>3</sup>  
 whanne Joseph entride to hym, he seide,  
 Almyzti God apperide to me in Luza,  
 which<sup>w</sup> is in the lond of Canaan, and  
 blesside me, and seide, Y schal encrease<sup>4</sup>  
 and<sup>x</sup> multiplie thee, and Y schal make *thee*  
 in to cumpanyes of puplis, and Y schal 3yue  
 to thee this lond, and to thi seed aftir  
 thee, in to euerlastyng possession. Ther-<sup>5</sup>  
 for thi twei sones, that ben borun to thee  
 in the lond of Egipt bifore that Y cam  
 hidir to thee, schulen be myne, Effraym  
 and Manasses as Ruben and Symeon  
 schulen be arettid to me; forsothe the<sup>6</sup>  
 othere<sup>y</sup> whiche thou schalt gendre<sup>z</sup> aftir  
 hem schulen be thine; and thei schulen  
 be clepid bi the name of her britheren in  
 her possessiouns<sup>a</sup>. Forsothe whanne Y cam<sup>7</sup>  
 fro Mesopotamye, Rachel was deed to me  
 in the lond of Canaan, in thilke weie; and  
 it was the<sup>b</sup> bigynnyng of somer<sup>c</sup>; and Y  
 entride in to Effrata, and beriede<sup>d</sup> hir bi-  
 sidis the weie of Effrata, which<sup>e</sup> bi an-  
 othir name is clepid Bethleem. Forsothe<sup>8</sup>  
 Jacob sei3 the sones of Joseph, and seide<sup>f</sup>  
 to him, Who ben these? He answeride,<sup>9</sup>  
 Thei ben my sones, whiche<sup>g</sup> God 3af to<sup>h</sup>  
 me in this place. Jacob seide<sup>i</sup>, Brynge<sup>k</sup>  
 hem to me that Y blesse hem. For 'the<sup>10</sup>  
 3zen of Israel<sup>l</sup>, dasewiden for greet eelde,  
 and he myzte not se clereli; and he kisside  
 and collide tho children ioyned to hym,  
 and seide<sup>m</sup> to his sone, Y am not defraudid<sup>11</sup>  
 of thi s3t; ferthermore God schewide<sup>n</sup> to  
 me thi seed. And whanne Joseph hadde<sup>12</sup>  
 take hem fro 'the fadris<sup>o</sup> lappe, he wor-  
 schipide lowe to<sup>p</sup> erthe<sup>q</sup>. And he sette<sup>r</sup><sup>13</sup>  
 Effraym on his ri3t side, that is, on the lift  
 side of Israel; forsothe he settide<sup>s</sup> Ma-  
 nasses in<sup>t</sup> his lift side, that is, on the ri3t  
 side of the<sup>u</sup> fadir; and he ioynede bothe  
 to hym. Which<sup>v</sup> helde forth the ri3t hond,<sup>14</sup>  
 and settide<sup>w</sup> on 'the heed of Effraym<sup>x</sup>, the  
 lesse<sup>y</sup> brothir; sotheli he settide<sup>z</sup> the<sup>a</sup> left

<sup>t</sup> seith E.

<sup>v</sup> sat vp IS. <sup>w</sup> that IS. <sup>x</sup> thee and B. <sup>y</sup> tothere K. <sup>z</sup> gete I. <sup>a</sup> possessioun E. <sup>b</sup> Om. E. in the G.  
<sup>c</sup> the somer DN *pr. m.* QRTX *sec. m.* <sup>d</sup> briede A. I beriede IS. <sup>e</sup> the which I. <sup>f</sup> he seide IS. <sup>g</sup> that IS.  
<sup>h</sup> Om. IS. <sup>i</sup> seide to him E. <sup>k</sup> bryng 3e F. <sup>l</sup> Israel 3zen S. <sup>m</sup> he seide FIS. <sup>n</sup> hath schewide I. <sup>o</sup> his  
 fadir I. his fadris S. <sup>p</sup> in to c *pr. m.* <sup>q</sup> the erthe BEGIKXS *sec. m.* <sup>r</sup> settide FGKINS. <sup>s</sup> sette EILPS.  
<sup>t</sup> on IS. <sup>u</sup> his IS. <sup>v</sup> The which I. <sup>w</sup> sette ELMP. leide it IS. <sup>x</sup> Effraym heed S. <sup>y</sup> lest E. 3oungere IS.  
<sup>z</sup> sette LMP. leide IS. <sup>a</sup> his IS.

the heed of Manasse, the which was more  
 thurȝ birthe. Jacob togidere chaungynge  
 15 the hondes, blisside the sones of Joseph,  
 and seith, God, in whos sȝt ȝeden my  
 fadres Abraham and Ysaac; God, that  
 fedde me fro my ȝongthe<sup>u</sup> into the day  
 16 that is now; that aungel that delyueride  
 me fro alle yuels, blesse to thes children,  
 and my name be inwardly clepid vpon  
 hem, and the names of my fadris Abra-  
 ham and Ysaac; in multitude vpon erthe  
 17 growe thei. Joseph forsothe seynge that  
 his fader hadde putte the riȝt hoond vpon  
 the heed of Effraym, greuowsly tok, and  
 the hoond of the fader takun, enforside  
 to heue fro the heed of Effraym, and to  
 18 ber ouer vpon the heed of Manasse. And  
 he seide to the fader, Not so, fader, it  
 fallith to be, for this is the first getun;  
 put thi riȝt hoond vpon the heed of hym.  
 19 The which forsakyng seith, I knowe,  
 sone myne, Y knowe; and this forsothe  
 schal be into puples, and schal be multi-  
 plied; but the brother of hym lasse more  
 than he schal be, and the seed of hym  
 20 schal growe into folk of kynde. And he  
 blisside hem in that tyme, seiynge, In  
 thee Yrael schal be blissid, and schal be  
 seide, God do to thee as to Effraym and  
 Manasse; and he sette Effraym bifore  
 21 Manasse. And he seith to Joseph, his  
 sone, Loo! Y dye, and God schal be with  
 ȝow, and he schal bryng ȝow aȝen to the  
 22 loond of ȝoure fadris; Y ȝyue to thee o  
 parti oute of thi bretheren, that Y tok of  
 the hoond of Amorrey, in swerde and in  
 my bowe.

CAP. XLIX.

1 Jacob forsothe clepide his sones, and  
 seide to hem, Be ȝe gederid togidris,  
 that Y telle that ben to comen to ȝou in  
 2 the laste daies; be ȝe gadered togidris,

hond on 'the heed of Manasses<sup>b</sup>, that was  
 the more thurȝ birthe. Jacob chaungide  
 'the hondes<sup>c</sup>, and blisside his sone Joseph,<sup>15</sup>  
 and seide, God, in whos sȝt my fadris  
 Abraham and Isaac ȝeden; God, that  
 fedith me fro my ȝong wexynge age til in  
 to present<sup>d</sup> day; the aungel that delyuerede<sup>16</sup>  
 me fro alle yuelis, blesse thes<sup>e</sup> children,  
 and my name be clepid on hem, and the  
 names of my fadris Abraham and Ysaac;  
 and wexe thei in multitude on erthe. For-<sup>17</sup>  
 sothe Joseph seiȝ that his fadir hadde set  
 the<sup>f</sup> riȝt hond on the heed of Effraym, and<sup>g</sup>  
 took<sup>h</sup> heuyli, and he enforside to<sup>i</sup> reise the<sup>k</sup>  
 fadris<sup>l</sup> hond takun<sup>m</sup> fro the heed of Ef-  
 fraym, and to bere 'ouer on<sup>n</sup> 'the heed of<sup>o</sup>  
 Manasses. And he<sup>p</sup> seide to the<sup>q</sup> fadir,<sup>18</sup>  
 Fadir, it acordith not so; for this is the  
 firste gendrid<sup>r</sup>; sette thi riȝt hond on the<sup>s</sup>  
 heed 'of hym<sup>t</sup>. Which<sup>u</sup> forsook and<sup>v</sup> seide,<sup>19</sup>  
 Y woot, my sone, Y woot; and sotheli this  
 child schal be in to pupilis<sup>w</sup>, and he schal  
 be multiplied; but his ȝonger brother schal  
 be more than he, and 'his seed<sup>x</sup> schal en-  
 cresse in to folkis. And he<sup>y</sup> blisside hem<sup>20</sup>  
 in that tyme, and seide, Israel schal be  
 blissid in thee, *Joseph*<sup>z</sup>, and it schal be  
 seid<sup>a</sup>, God do to thee as to<sup>b</sup> Effraym and  
 as to Manasses. And he settide<sup>c</sup> Effraym  
 bifore Manasses; and seide to Joseph, his<sup>21</sup>  
 sone, Loo! Y die, and God schal be with  
 ȝou, and schal<sup>d</sup> lede ȝou aȝen to the lond  
 of ȝoure fadris; Y ȝyue to thee o part ouer<sup>22</sup>  
 thi britheren which Y took fro the hand of  
 Amorei, in my swerd and bowe.

CAP. XLIX.

Forsothe Jacob clepide hise sones, and  
 seide to hem, Be ȝe gaderid that<sup>e</sup> Y telle  
 what thingis schulen come to ȝou in the  
 laste daies<sup>f</sup>; be ȝe gaderid, 'and here, ȝe<sup>g</sup><sup>2</sup>

<sup>u</sup> ȝouthe BDEFH.

<sup>b</sup> Manasses heed is. <sup>c</sup> his hond i. his hondis s. <sup>d</sup> this present is. <sup>e</sup> the E. <sup>f</sup> his is. <sup>g</sup> and to bere ouer on the heed of Effraym, and E. <sup>h</sup> he took that is. <sup>i</sup> him to is. <sup>k</sup> his fis. <sup>l</sup> fadir is. <sup>m</sup> and take it i. <sup>n</sup> it ouer vp on is. <sup>o</sup> Om. s. <sup>p</sup> Joseph is. <sup>q</sup> his is. <sup>r</sup> bigeten i. <sup>s</sup> his is. <sup>t</sup> Om. is. <sup>u</sup> The which i. <sup>v</sup> to do so and is. <sup>w</sup> many pupilis is. <sup>x</sup> the seed of him is. <sup>y</sup> Jacob is. <sup>z</sup> *Effraym* i. <sup>a</sup> seid in *prouerbe*, i *marg.* <sup>b</sup> he dide to i. *he schal* to s. <sup>c</sup> sette BGLPS. <sup>d</sup> he schal is. <sup>e</sup> to gidre that i. <sup>f</sup> dai F. <sup>g</sup> there the F.

and here 3e, the sones of Jacob, here 3e  
 3 Yrael 3oure fader. Ruben, my first getun,  
 thow my strengthe, and the bigyning of  
 my sorwe; first in 3iftis, and more in co-  
 4 maundyng; thow art held out as water;  
 ne grow thow, for thow hast steied up  
 the cowche of thi fader, and thow hast  
 5 defoulid the bedde of hym. Symeon and  
 Leuy, bretheren, the vessels of shrewid-  
 6 nes, makyng batails; in the counseil of  
 hem come not my soule, and in the cum-  
 panye of hem be not my glorie; for in  
 her woodnes thei slwen a man, and in  
 her owne wil thei vndurdelueden the  
 7 wal; cursid is the woodnes of hem, for  
 it is stedfast, and the indignacioun of  
 hem, for it is hard; Y shal deuyde hem  
 in Jacob, and I shal scater hem in Yrael.  
 8 Juda, thee shulen preyse thi britheren,  
 thin hondis in the skulles of thin ene-  
 myes, the sones of thi fader shulen lowte  
 9 thee. The whelp of lyon Juda; to the  
 prey, sone myne, thow steydist vp; rest-  
 ynge thow ley down as a lyon, and as a  
 10 lionesse who shal arere hym? The septre  
 fro Juda shal not be takun away, and a  
 duke fro the leende of hym, to the tyme  
 that he come that is to be sent, and he  
 shal be the abidyng of folk of kynde,  
 11 byndyng to a vyn3erd his colt, and to a  
 vyn, O<sup>v</sup>! my sone, his<sup>w</sup> she asse; he shal  
 wasshe in wyne his stoole, and in blood of  
 12 a grape his mantil; fayrer ben the eyen  
 of hym than wyn, and the teeth of hym  
 13 whitter than mylk. Zabulon in the brynke  
 of the see shal dwelle, and in the stacioun  
 14 of shippes, arechyng vnto Sidon. Ysa-  
 char, an hee asse strong, liggyng bitwix  
 15 the termes, saw3 rest that it was good,  
 and the loond that it was best, and vn-  
 derputte his shuldur to bere, and he is  
 16 maad to tributis seruyng. Dan shal

sones<sup>h</sup> of Jacob, here 3e Israel 3oure fadir.  
 Ruben, my firste gendrid<sup>i</sup> sone, thou art 3  
 my strengthe and the bigynnyng of my  
 sorewe; *thou ouztist to be* the former in  
 3iftis, the more in lordschip; thou art 4  
 sched out as watir<sup>k</sup>; wexe thou not, for  
 thou stiedist<sup>l</sup> on the bed<sup>m</sup> of thi fader, and  
 defoulidist<sup>n</sup> his bed<sup>o</sup>. Symeon and Leuy, 5  
 britheren, fi3tyng vessels of wickidnesse;  
 my soule come not in to the counceil of 6  
 hem, and my glorie be not in the congre-  
 gacioun of hem; for in her woodnesse thei  
 killiden a man, and in her wille thei  
 myneden<sup>p</sup> the wal<sup>q</sup>; cursid be the wood- 7  
 nesse of hem, for it is obstynat, and the  
 indignacioun of hem for<sup>r</sup> it is hard; Y  
 schal departe hem<sup>s</sup> in Jacob, and<sup>t</sup> I schal  
 scatere hem in Israel. Judas, thi britheren 8  
 schulen preise thee, thin hondis *schulen*  
*be* in the nollis of thin enemyes; the<sup>u</sup>  
 sones of thi fadir schulen worschipe thee.  
 'A whelp of lioun<sup>v</sup> 'is Judas<sup>w</sup>; my sone 9  
 thou stiedist<sup>x</sup> to prey<sup>y</sup>; thou restidist,  
 and hast leyn<sup>z</sup> as a lioun, and as a lionesse  
 who schal reise hym? The septre<sup>a</sup> schal 10  
 not be takun away fro Juda, and a duyck  
 of his hiipe, til<sup>b</sup> he come that schal be  
 sent, and he schal be abiding<sup>c</sup> of hethene  
 men; and he schal tye his colt at the 11  
 vyner, and his femal<sup>d</sup> asse at the vyne;  
 A<sup>e</sup>! my sone, he schal waische his stoole  
 in<sup>f</sup> wyn, and his mentil in the<sup>g</sup> blood of  
 grape<sup>h</sup>; hise i3en ben fairere than wyn, 12  
 and hise teeth ben whittere than mylk.  
 Zabulon schal dwelle in the brenk of the 13  
 see, and in the stondyng of schipis; and  
 schal<sup>i</sup> stretche<sup>k</sup> til to Sydon. Isachar, a<sup>l</sup> 14  
 strong asse, liggyng bitwixe termes, sei3 15  
 reste, that it was good and sei3<sup>m</sup> the lond  
 that *it was* best, and he vndirsettide<sup>n</sup> his  
 schuldre to bere, and he was maad seru-  
 yng to tributis<sup>o</sup>. Dan schal deme his 16

v of A. w is his u.

<sup>h</sup> the sones I. <sup>i</sup> bigetun I. <sup>k</sup> w. into foul lecherie I marg. <sup>l</sup> wentist vp I. <sup>m</sup> couche I. <sup>n</sup> de-  
 foulist qrt. <sup>o</sup> bed, that is, his wiyf BCDGKNQKSTX. <sup>b</sup> his wiyf I marg. <sup>p</sup> vndirmyneden I. meueden s.  
<sup>q</sup> the wal, ether *hoxiden a bole, as it is in Ebreu* CGNQX. <sup>r</sup> be cursid for BC. <sup>s</sup> Om. G. <sup>t</sup> Om. IS. <sup>u</sup> and  
 the c. <sup>v</sup> Judas the whelp of a lioun I. a lioun whelp s. <sup>w</sup> Om. I. <sup>x</sup> hast gon vp I. <sup>y</sup> the prey I.  
<sup>z</sup> leie I. <sup>a</sup> septre, that is, *dignite of kyng* BCGKQX. <sup>b</sup> schal not be takun away til BC. <sup>c</sup> the abiding IS.  
<sup>d</sup> schee IS. <sup>e</sup> O! IS. <sup>f</sup> al in C. <sup>g</sup> Om. plures. <sup>h</sup> grace EFKLMNPRTWXD. the grape IS. <sup>i</sup> he schal IS.  
<sup>k</sup> areche E. <sup>l</sup> as s. <sup>m</sup> he saw3e IS. <sup>n</sup> vndirsette GIGS. <sup>o</sup> tributis, ether to rente, as it is in Ebreu BCGQX.  
 t. ether to rente N.

deme his puple, and as another lynage in  
 17 Yrael. Be maad Dan an eddre of sha-  
 dowe in the weie, and an horned eddre  
 in the path, bitynge the cleen of an hors,  
 that the steyer up of hym falle bac-  
 18 ward; and thi zyuer of helthe<sup>x</sup> Y shal  
 19 abyde, Lord. Gad gird shal feizt bifore  
 20 hym, and he shal be gird bihynde. Aser,  
 the fat breed of hym, and he shal zeue  
 21 delices to kyngis. Neptalym, the herte  
 sent out, and zyuyng the spechis of  
 22 fayrnes. The sone acreesynge, Joseph,  
 the sone acresynge, and semly in sizt;  
 the douztres<sup>y</sup> hidir and thider renned  
 23 vpon the wal, but thei eggiden hym out,  
 and streuen, and enuyden to hym, hau-  
 24 ynge dartis. Sat in the strong the bowe  
 of hym, and vnbounden ben the bondis of  
 armes<sup>z</sup>, and of the hondis of hym bi the  
 hoond of the myzti of Jacob; then a  
 shepherde zede out, the stoon of Yrael.  
 25 God of thi fader shal be thin helper<sup>a</sup>,  
 and the Almyzti shal blesse to thee with  
 blessinges of heuene fro aboue, and with  
 blessingis of the see liggyng beneth, and  
 with blessingis of tetis, and of the wombe;  
 26 the blissyngis of thi fader ben counfortid  
 with the blissyngis of the fadris of hym,  
 to the tyme that were comen the desyre  
 of euerlastynge hillis; ben thei maad in  
 the heed of Joseph, and in the heed of  
 27 Nazarei amonge his bretheren. Benia-  
 myn, a wulf raumpyng, the morwen tide  
 he shall eete a pray, and the euentide he  
 28 shal dyuyde spoylis. Alle thes in the  
 lynagis of Irael twelue; thes thingis  
 spak to hem her fader, and blesside hem  
 29 eche with propre blessingis. And he  
 comaundide hem, seiynge, Y am gedered  
 to my puple, birye ze me with my faders  
 in the dowble spelunk, that is in the feeld  
 30 of Efron Ethei, azens Mambre, in the

puple, as also another lynage in Israel.  
 Dan be maad a serpent in the weie, and 17  
 cerastes<sup>p</sup> in the path, and bite<sup>q</sup> the feet of  
 an hors, that the 'stiere therof<sup>r</sup> falle bac-  
 ward; Lord, Y schal abide thin helthe<sup>s</sup>. 18  
 Gad schal be gird, and schal<sup>t</sup> fizte bifor 19  
 hym, and<sup>u</sup> he schal be gird bilynde. Aser 20  
 his breed schal be plenteuouse<sup>uu</sup>, and he  
 schal zyue delices to kyngis. Neptalym 21  
 schal be an hert sent out, and zyuyng  
 spechis of fairenesse. Joseph, a sone en- 22  
 creessynge, 'a sone encresinge<sup>v</sup>, and fair in  
 biholding; douztris runnen aboute on the  
 wal, but *hise brithren* wraththeden hym, 23  
 and chidden<sup>w</sup>, and thei hadden dartis, and  
 hadden<sup>x</sup> enuye to hym. His bowe sat in 24  
 the stronge<sup>y</sup>, and the boondis of his armes,  
 and hondis<sup>z</sup> weren vnboundun bi the hond  
 of the myzti of Jacob; of hym a scheep-  
 herd zede out, the stoon of Israel. God of 25  
 thi fadir schal be<sup>a</sup> thin helpere, and Al-  
 myzti God schal blesse thee with blessingis  
 of heuene<sup>b</sup> fro aboue, and with blessingis<sup>c</sup>  
 of the see liggyng binethe, with bless-  
 yngis<sup>d</sup> of tetis<sup>e</sup>, and of wombe<sup>f</sup>; the bless- 26  
 yngis of thi fadir ben counfortid<sup>g</sup>, the<sup>h</sup>  
 blissyngis of his fadris, til the desire of  
 euerlastynge hillis cam; *blessyngis* ben  
 maad in<sup>i</sup> the heed of Joseph, and in the  
 nol of Nazarei<sup>k</sup> among his britheren. Ben- 27  
 iamyn, a rauyschyng wolf, schal ete prey<sup>l</sup>  
 eerly, and in the euentid he schal departe  
 spuylis. Alle these weren in twelue kyn- 28  
 redis of Israel; her fadir spak these<sup>m</sup>  
 thingys to hem, and blesside<sup>n</sup> hem alle by  
 propre blessingis, and comaundide<sup>o</sup> hem<sup>p</sup>, 29  
 and seide, Y am gaderid to my puple, birie  
 ze me with my fadris in the double denne,  
 which<sup>q</sup> is in the lond of Efron Ethei,  
 azens Mambre, in the lond of Canaan, 30  
 which<sup>r</sup> denne Abraham bouzte with the  
 feeld of Efron Ethei, in to possessioun of

<sup>x</sup> hele E. <sup>y</sup> douztren BDEFH. <sup>z</sup> the armes BDEFH. <sup>a</sup> helpe A pr. m. D.

<sup>p</sup> cerastes, that is, an horned eddre BCDEGKLPQRS. an horned eddre IX. <sup>q</sup> bite he is. <sup>r</sup> rider of him I.  
<sup>s</sup> helthe zyuer DGIKMN sup. ras. QRSX. heelte euere W. <sup>t</sup> he schal is. <sup>u</sup> Om. K. <sup>uu</sup> fat DEFILPRSTWD.  
 fat ether plenteuouse BCGNOQ. f. or plenteous K. f. that is, plenteuous X. <sup>v</sup> Om. GKM. <sup>w</sup> chidden him E.  
<sup>x</sup> thei hadden I. <sup>y</sup> the Lord I marg. <sup>z</sup> his hondis is. <sup>a</sup> al be G. <sup>b</sup> the heuene E. <sup>c</sup> the blessingis L.  
<sup>d</sup> blessing E. <sup>e</sup> citees DG. tete F. <sup>f</sup> pryuy wombe C pr. m. the wombe is. <sup>g</sup> confortid, that is, ben betere  
 than BC. <sup>h</sup> of the A pr. m. with the I. to K sup. ras. <sup>i</sup> on C. <sup>k</sup> Nazarei, that is, hooly BCDEGKLPQRSTX.  
<sup>l</sup> the prey I. <sup>m</sup> alle these C. <sup>n</sup> he blesside is. <sup>o</sup> he comaundide is. <sup>p</sup> to him eet. omnes. <sup>q</sup> that is.  
<sup>r</sup> the which I.

loond of Chanaan, that Abraham bouzte  
with the feeld of Efron Ethei, into pos-  
31 sessioun of a sepulcre. There thei bi-  
rieden hym, and Sara, the wijf of hym;  
there also byried is Ysaac, with Rebecca  
the wijf; there and Lya biried lieth.  
32 And endid the maundementis with whiche  
the sonnes he enfourmyde, he gederede to-  
gedere his feet vpon the bed, and dyed,  
and put he<sup>b</sup> is to his puple.

## CAP. L.

1 That seyng Joseph, fel vpon the face  
of the fader, wepyng, and kyssyng hym,  
2 and comaundide to the seruauntis, his  
lechis, that with swete oynementis thei  
3 schulden anoynte the fader. The whiche  
the maundementis fulfillyng, passiden  
ouer fourti dayes; this forsothe manere  
was of bodies anoynt, and Egipte wepte  
4 hym seuenti dayes. And fulfillid the  
tyme of weilyng, Joseph to the meyne of  
Pharao spak, If Y haue founde grace in  
3oure sijt, spek 3e in the eeris of Pharao,  
5 therthur; that my fader hath chargid me  
with ooth, seiynge, Loo! Y dye, in my  
sepulcre that I deluede to me in the loond  
of Chanaan, thow shalt byrye me; thanne  
I shal steie vp that Y byrye my fader,  
6 and shal turne azen. And Pharao seyde  
to hym, Stey vp, and byry thi fader, as  
7 thow hast sworne. Whom stiyng vp,  
3eden with hym alle the oold men of the  
hows of Pharao, and alle the more thur;  
8 birthe of the loond of Egipte, the hows  
of Joseph with his bretheren, with outen  
litol children, and flockis, and droues, that  
9 laften in the loond of Gessen. And he  
hadde<sup>c</sup> in his ledyng chares, and rydyng  
men, and there was maad the companye  
10 not a litil. And thei camen to the  
thresshyng feelde of Adad, the which is  
set bizonde Jordan, where holdyng the

sepulcre<sup>s</sup>. There thei birieden hym, and 31  
Sare his wijf, also Ysaac was biried there  
with Rebecca his wijf; there also Lia  
liggith<sup>t</sup> biried. And whanne the comaunde-  
32 mentis<sup>u</sup> weren endid, bi whiche<sup>v</sup> he tauzte  
the<sup>w</sup> sonnes, he gaderide<sup>x</sup> hise feet on the  
bed, and diede, and he was put<sup>y</sup> to his  
puple.

## CAP. L.

Which thing Joseph sei3, and felde<sup>z</sup> on 1  
'the face of the fader<sup>a</sup>, and wepte, and kiste  
hym; and he comaundide hise seruauntis, 2  
lechis, that thei schulden anoynte the<sup>b</sup> fadir  
with swete smellyng spiceris. While thei 3  
'filliden the comaundementis<sup>c</sup>, fourti daies  
passiden, for this was the custom of deed  
bodies anoyntid; and Egipt biwepte hym<sup>d</sup>  
seuenti daies. And whanne the tyme of 4  
weiling<sup>e</sup> was fillid<sup>f</sup>, Joseph spak to the  
meyne of Farao, If Y haue founde grace in  
3oure sijt, speke 3e in the eeris of Farao;  
for my fadir chargide me, and seide, Lo! 5  
Y die, thou schalt birie me in my sepulcre  
which<sup>g</sup> Y diggide to me in the lond of  
Canaan; therfor Y schal stie<sup>h</sup> that Y birie  
my fadir, and Y schal turne azen. And 6  
Farao seide to hym, Stie<sup>i</sup>, and birie thi  
fader, as thou art<sup>k</sup> chargid<sup>l</sup>. And whanne 7  
'he stiede<sup>m</sup>, alle the elde<sup>o</sup> men of 'the hous  
of Farao<sup>p</sup> 3eden with him, and alle the  
grettere men in birthe of<sup>q</sup> the lond of E-  
gipt; the hous of Joseph with her bri- 8  
theren, without litel children, and flockis,  
and grete beestis, whiche thei leften in the  
lond of Gessen, 3eden with him. And he 9  
hadde charis, and horsmen, and felouschip,  
and cumpany<sup>s</sup> was maad not litil. And 10  
thei camen to the cornfloor of Adad, which<sup>t</sup>  
is set ouer Jordan, where thei maden the<sup>u</sup>  
seruice<sup>v</sup> of<sup>w</sup> the<sup>x</sup> deed bodi, with greet

<sup>b</sup> Om. E. <sup>c</sup> ladde BDFH.

<sup>s</sup> a sepulcre is. <sup>t</sup> lyth ELP. <sup>u</sup> heestis is. <sup>v</sup> the whiche i. <sup>w</sup> his is. <sup>x</sup> gaderide togidre is. <sup>y</sup> put-  
tide B pr. m. <sup>z</sup> he fel is. <sup>a</sup> the face of his fadir c. his fadris face i. his fadir face s. <sup>b</sup> his is. <sup>c</sup> ful-  
filliden his heestis is. <sup>d</sup> Jacob is. <sup>e</sup> weping K. <sup>f</sup> fulfillid is. <sup>g</sup> that is. <sup>h</sup> gon vp i. stie vp s. <sup>i</sup> go  
vp i. stie vp s. <sup>k</sup> hast G. <sup>l</sup> coniuirid DEFGIKLMNPQRSTWXD. <sup>m</sup> Joseph wente vp i. Joseph stiede vp s.  
<sup>o</sup> elder w. eldre d. <sup>p</sup> Farow hous s. <sup>q</sup> in s. <sup>s</sup> the companye cet. omnes. <sup>t</sup> the which i. <sup>u</sup> Om. is.  
<sup>v</sup> seruyces plures. <sup>w</sup> for is. <sup>x</sup> Om. plures.

offices for the deed, with greet weilyng  
 11 and hydows, fulfilliden<sup>d</sup> seuen dayes. That  
 whanne hadden seen the dwellers of the  
 loond of Chanaan, seiden, A greet weil-  
 yng is this to the Egipcyens, and therfor  
 thei clepiden the name of that place The  
 12 weylyng of Egipte. Thanne the children  
 of Yrael diden as it was comaundid hem,  
 13 and berynge hym into the loond of Cha-  
 naan, byryden hym in the dowble spel-  
 unk, that Abraham bou3te with the feelde,  
 into possessioun of a sepulcre, of Ephron  
 14 Ethei, azens the face of Mambre. And  
 Joseph is turned azen into Egipte, with  
 his britheren, and with al the cumpanye,  
 15 the fader beryed. The which deed, dred-  
 ynge the bretheren of hym, and togidere  
 spekyng, lest perauenture he haue mynde<sup>e</sup>  
 of the wrong that he suffrede, and 3eelde  
 16 to vs al the yuel that we han do, senten  
 to hym, seiynge<sup>f</sup>, Thi fader comaundide  
 17 vs or he shulde die, that thes wordes to  
 thee we schulden seye, Y preye, that thow  
 forzete the wickidnes of thi bretheren,  
 and of the synne, and of the malyce that  
 thei wrou3ten in thee; and we preyen,  
 that to the seruauant of God, thi fader,  
 thow for3eue this wickidnesse. The whiche  
 18 thingis herd, Joseph wepte. And to hym  
 comen his bretheren, and mekid into the  
 19 erthe lowtiden, and seiden, Thi seruauantis  
 we ben. To whom he answerde, Wole 3e  
 not dreden, whether mowen we azen-  
 20 stonde the wil of God? 3e thou3ten of  
 me yuel, and God turneth it into good,  
 that he shulde enhaunce me, as 3e now  
 seen, that saaf he make many puples;  
 21 wole 3e not dreden, Y shal fede 3ow, and  
 3oure children. And he counfortide hem,  
 22 and fayre and softly he spak, and dwelte  
 in Egipte, with al the hows of his fader,  
 and lyuede an hundrid and ten 3eer, and  
 saw3 the sones of Effraym vnto the  
 thridde generacioun; and the sones of

weilyng and strong, and fillide<sup>y</sup> seuen<sup>z</sup>  
 daies. And whanne the dwellers of the 11  
 lond of Canaan hadden seyn this, thei  
 seiden, This is a greet weiling to Egip-  
 cians<sup>a</sup>; and<sup>b</sup> therfor thei clepiden the name  
 of that place the weilyng of Egipt. Therfor 12  
 the sones of Jacob diden, as he hadde<sup>c</sup> co-  
 maundid to hem; and thei baren hym in 13  
 to the lond of Canaan, and thei birieden  
 hym in the double denne, which<sup>d</sup> denne  
 with the feeld Abraham hadde bou3t of  
 Effron Ethei, azens the face of Mambre,  
 into possessioun of sepulcre<sup>e</sup>. And Jo- 14  
 seph turnede azen in to Egipt with hise  
 britheren and al the felouschipe, whanne  
 the<sup>f</sup> fadir was biried. And whanne the<sup>g</sup> 15  
 fadir was deed, the britheren of Joseph  
 dredden, and spaken togidere, lest per-  
 auenture he be myndeful of the wrong  
 which<sup>h</sup> he suffride, and 3elde to vs al the  
 yuel, that we diden. And thei senten to 16  
 hym, and seiden, Thi fadir comaundide to  
 vs, bifore that he diede, that we schulden 17  
 seie to thee these thingis bi hise wordis;  
 Y beseche, that<sup>i</sup> thou forzete the wickid-  
 nesse of thi britheren, and the synne, and  
 malice which<sup>k</sup> thei hauntiden azens thee;  
 also we preien, that<sup>l</sup> thou for3yue this  
 wickidnesse to thi fadir, the seruauant of  
 God. Whanne these thingis weren herd,  
 Joseph wepte. And hise britheren camen 18  
 to hym, and worschipiden lowe to<sup>m</sup> erthe<sup>n</sup>,  
 and seiden, We ben thi seruauantis. To 19  
 whiche he answeride, Nyle 3e drede; whe-  
 ther we moun azenstonde Goddis wille?  
 3e thou3ten yuel of me, and God turnede 20  
 it in to good, that he<sup>o</sup> schulde<sup>p</sup> enhaunse  
 me, as 3e seen in present<sup>q</sup> tyme, and that  
 he schulde<sup>r</sup> make saaf many<sup>s</sup> pupilis; nyle 21  
 3e drede, Y schal fede 3ou and 3oure litle  
 children. And he counfortide hem, and  
 spak swetli, and liztly<sup>t</sup>; and he<sup>u</sup> dwellide 22  
 in Egipt, with al the hows of his fadir.  
 And he lyuyde an hundrid 3eer, and he

<sup>d</sup> thei fulfilliden E. <sup>e</sup> in mynde DII. <sup>f</sup> Om. II.

<sup>y</sup> fulfilliden IS. <sup>z</sup> there seuen I. <sup>a</sup> the Egipcians IS. <sup>b</sup> Om. A. <sup>c</sup> Om. S. <sup>d</sup> the which I. <sup>e</sup> a se-  
 pulcre IS. <sup>f</sup> his IS. <sup>g</sup> her IS. <sup>h</sup> that IS. <sup>i</sup> thee, that IS. <sup>k</sup> that IS. <sup>l</sup> thee, that IS. <sup>m</sup> in to c pr. m.  
<sup>n</sup> the erthe BEGIKSX sec. m. <sup>o</sup> 3e G. <sup>p</sup> wolde I. <sup>q</sup> this present IKS. <sup>r</sup> wolde I. <sup>s</sup> bi me many IS.  
<sup>t</sup> liztly to hem I. I. or mytily to hem S. <sup>u</sup> Joseph IS.

Machir, sone of Manasse, ben born in the  
 23 kneen of Joseph. The whiche thingis  
 ouerpassid, he spak to his bretheren,  
 After my deeth God shal visite 3ow, and  
 make 3ow steyen vp fro this<sup>e</sup> loond to  
 the loond that he fastnede with ooth to  
 24 Abraham, Ysaac, and Jacob. And whanne  
 he hadde adiuryd hem, and seide, God  
 shal visite 3ow, bere 3e with 3ow my  
 25 bones fro this place, he diede, fulfillid an  
 hundred and ten 3erys of his lijf, and  
 anyntide with swete oynementis, was  
 leid in to<sup>h</sup> towmbe in Egipte.

seiz the sones of Effraym til to the thridde  
 generacioun; also the sones of Machir,  
 son<sup>v</sup> of Manasses, weren borun in the knees  
 of Joseph. Whanne these thingis weren 23  
 don, Joseph spak to hise brithren, Aftir  
 my deeth God schal visite 3ou, and he  
 schal make<sup>w</sup> to stie<sup>x</sup> fro this loond to the  
 loond which<sup>y</sup> he swoor to Abraham, Ysaac,  
 and Jacob. And whanne he<sup>z</sup> hadde chargid 24  
 hem, and hadde seid, God schal visite 3ou,  
 bere 3e out with 3ou my boonus fro this  
 place, he diede, whanne an hundrid and 25  
 ten yeeris<sup>a</sup> of his lijf weren fillid<sup>b</sup>; and he  
 was anyntid with swete smellynge spice-  
 ries, and was<sup>c</sup> kept in a beere in Egipt.

*Heere endith Genesis and now  
 bigynne[th] Exodus<sup>1</sup>*

*Here endith Genesis, and here bigynneth  
 Exodi<sup>d</sup>.*

g the B. h Om. BDEFH. <sup>1</sup> Here endith Genesis D. No rubric in BFH.

<sup>v</sup> the son is. <sup>w</sup> make 3ou is. <sup>x</sup> go vp i. stie vp s. <sup>y</sup> the which i. <sup>z</sup> Joseph is. <sup>a</sup> 3eer is. <sup>b</sup> ful-  
 fillid is. <sup>c</sup> he was is. <sup>d</sup> Here endith Genesis and bigynneth the book of Exody. D. Here eendith G. and  
 bigynneth the prolog † of Exody. G. Here endith G. and bigynnith Exodus iqrs. Here endeth G. se now  
 Exodus. K. Here endith the book of Genesis, and here bigynneth a prologe on the book of Exodi M. Here  
 endith the book of G. and bigynneth the book of Exodus. N. Here endith the book of G. and here biginnith  
 Exodi. W. No final rubric in AEFLOPTXD.

† The Prologue  
 here referred to  
 is included in  
 the General  
 Prologue, pp. 4,  
 5.

# EXODUS.

[*Prologue on the book of Exodus.*]

THIS book of Exodi, that is to seie, of going out, makith menciou, that whanne Joseph was deed, and alle hise brethren, and the sones of Israel encresseden, and weren multiplied as buriownyng, a newe king, that knew; not Joseph, and Egipcians togidere, oppresseden the peple of Israel with grete werkis, and hateden hem, and turmenteden, and scorneden hem. Also how God bifore ordeynde Moises and Aaron, of the kynrede of Leuy, to lede the peple of Israel out of the lond of Egipt, by strengthe and vertu doon of God; in so myche that thei weren constreyned to lete hem go, lest thei scholden alle haue perischid. And how Moises smoot the rede see with the 3erde of God, and the see stood vp as a wal, while the peple of God passide thoru; and that Farao and al his oost, pursuwinge hem, were drenchid in the see comynge vp on hem. Also how the peple goinge forth bi desert gruceden azens the Lord, and Moises and Aaron, her leders, for hungur and thirst, trauaile and werynesse; and how God spak to the peple, and thei herden his vois, and dredden greetli, and 3af to hem the ten comaundementis writen in tablis of stoon. Also Moises wroot to hem the lawe, to iustifie alle wrongis doon bitwixe man and man. Also how Moises was comaundid to make a tabernacle, to wurschipe therinne the Lord, and offre sacri[fi]se, and how he scholde make the prestis clothis, and hise mynystris, and al her aray in the seruyse of God, and the auters, and propiciatorie, candilstike and liztis, lanternes and encens, and alle othere ournementis of the tabernacle. *Here endith the prologe, and here biginneth the book of Exodi<sup>a</sup>.*

*Here bygynneth Exodi<sup>a</sup>.*

## CAP. I.

<sup>1</sup> THES ben the names of the sones of Yrael, that 3eden into Egipte with Jacob; eche with her housholdes 3eden yn; <sup>2</sup>Ruben, Symeon, Leuy, Judas, Isachar, <sup>3</sup>Zabulon, and Beniamyn, Dan, and Nephtalym, Gad, and Aser. Thanne weren alle the soules of hem that 3eden out of the <sup>4</sup>hipe of Jacob seuenti and fyue. Joseph forsothe was in Egipte; the which deed, and alle hys bretheren, and al his cosyngage, the sones of Yrael wexen, and as

*Here bigynneth the book of Exodi<sup>aa</sup>.*

## CAP. I.

THESE ben the names of the<sup>b</sup> sones of Israel, that entriden into Egipt with Jacob; alle<sup>c</sup> entriden with her housis<sup>d</sup>; Ru-<sup>2</sup>ben, Symeon, Leuy, Judas, Isachar, Zabu-<sup>3</sup>lon, and Benjamin, Dan, and Neptalim, <sup>4</sup>Gad, and Aser. Therfor alle the soules<sup>e</sup> of hem that 3eden out of the hipe of Jacob<sup>f</sup> weren seuenti and fyue. Forsothe Joseph was in Egipt; and whanne he was deed, and alle hise brithren, and al his kynrede, the sones of Israel encreessiden,<sup>7</sup>

<sup>a</sup> From D. *Exodus*. B. No rubric in AEFH but only running title.

<sup>a</sup> This Prologue is from M. <sup>aa</sup> *Here biginnyth Exodi*. LOP. *Incipit liber Exodi*. E. No title in FTXD. <sup>b</sup> Om. F. <sup>c</sup> alle these is. <sup>d</sup> meynee is. <sup>e</sup> sones s. <sup>f</sup> Jacobs hipe is.

burionyng ben multiplied, and thei  
 8 strengthid fulfilliden the erthe. Thanne  
 a newe kyng roos vpon Egipte, that  
 9 knewe not Joseph, and he seide vnto his  
 puple, Loo! the puple of the sones of  
 Yrael is myche, and stronger than we;  
 10 cometh, wiseli oppresse we it, lest per-  
 aenture thei ben multiplied, and, if ba-  
 taylor aryse azens vs, it be addid to oure  
 enemyes, and, we ouercomen, he<sup>b</sup> go out  
 11 of the loond. And so he bifore putte to  
 hem maystris of werkis, that thei shulden  
 ouertrauycylen hem with birtheus. And  
 thei bildeden to Pharao the citees of ta-  
 12 bernacles, Phiton<sup>c</sup>, and Ramesses. And  
 in as myche as thei oppressiden hem, so  
 myche more thei weren multiplied, and  
 13 wexen. And the Egipcians hatiden the  
 sones of Yrael, and tourmentiden, scorn-  
 14 ynge to hem, and enuyinge; and to bit-  
 ternes thei brouzten her lijf with harde  
 werkis of cley and tyle<sup>d</sup>, and with al  
 seruage, thur3 the which thei weren thrist  
 15 down in werkys of the<sup>e</sup> erthe. And the  
 kyng of Egipte seide to<sup>f</sup> the mydwyues  
 of Ebrews, of the whiche oon was clepid  
 16 Sephora, and that other<sup>g</sup> Fua, comaund-  
 ynge hem, Whanne 3e shulen serue the  
 wymmen of Ebrew, to taken her chil-  
 dren of her wombe, and the tyme of  
 birthe come, if it be a maal, sleeth hym;  
 17 if a femaal, kepith. Forsothe the myd-  
 wyues dredden God, and diden not after  
 the heeste of the kyng of Egipte, but  
 18 kepten the males. The whyche to hym  
 clepid, seide<sup>h</sup> the kyng, What now is this  
 3e<sup>i</sup> wolden do, that the knaue children 3e  
 19 wolen kepe? The whiche answerden,  
 Wymmen of Ebrew ben not as the wym-  
 men of Egipte, thei forsothe han the kun-  
 nyng of mydwyuyng, and er we comen  
 20 to hem, thei ben delyuered. Thanne  
 God dide wel to the mydwyues; and the

and weren multiplied as buriounnyng, and  
 thei weren maad strong greetli, and filliden<sup>g</sup>  
 the lond. A newe kyng, that knewe not<sup>h</sup>  
 Joseph, roos in the meene tyme on Egipt,  
 and seide to his puple, Lo! the puple of<sup>i</sup>  
 the sones of Israel is myche, and strongere  
 than we; come 3e, wiseli oppresse we<sup>h</sup> it,<sup>10</sup>  
 lest perauenture it be multiplied; and  
 lest, if batel risith<sup>i</sup> azens vs<sup>k</sup>, it be addid  
 to oure enemyes, and go out of the lond,  
 whanne we ben ouercomun. And so he<sup>11</sup>  
 made maistris of werkis souereyns to  
 hem<sup>m</sup>, that thei schulden turmente hem  
 with chargis. And thei maden citees of<sup>n</sup>  
 tabernaclis<sup>o</sup> to<sup>p</sup> Farao, Fiton, and Ramesses.  
 And bi hou myche thei oppressiden hem,<sup>12</sup>  
 bi so myche thei weren multiplied, and  
 encreessiden more<sup>q</sup>. And Egipcians<sup>r</sup> hat-<sup>13</sup>  
 iden the sones of Israel, and turmentiden<sup>s</sup>,  
 and scorneden hem; and brouzten<sup>t</sup> her lijf<sup>14</sup>  
 to bitternesse bi hard werkis of cley and  
 of tijl stoon, and bi al<sup>u</sup> seruage, bi which  
 thei weren oppressid in the werkis of erthe.  
 Forsothe the kyng of Egipt seide to the<sup>15</sup>  
 mydwyues of Ebrews, of whiche oon was  
 clepid Sefora, the tother Fua; and he com-<sup>16</sup>  
 maundide to hem, Whanne 3e schulden do  
 the office of medewyues to<sup>v</sup> Ebrew wym-  
 men, and the tyme of childberyng schal  
 come, if it is a knaue child, sle 3e him; if  
 it is a womman, kepe 3e<sup>w</sup>. Forsothe<sup>x</sup> the<sup>17</sup>  
 medewyues dredden God, and diden<sup>y</sup> not  
 bi the comaundement<sup>z</sup> of the kyng of E-  
 gipt, but kepten<sup>a</sup> knaue<sup>b</sup> children. To<sup>c</sup><sup>18</sup>  
 whiche clepid to hym the kyng seide,  
 What is this thing which<sup>d</sup> 3e wolden do,  
 that 3e wolden kepe the children<sup>e</sup>? Whiche<sup>f</sup><sup>19</sup>  
 answeriden, Ebrew wymmen ben not as  
 the<sup>g</sup> wymmen of Egipt, for thei han kun-  
 nyng of the craft of medewijf<sup>h</sup>, and chil-  
 den<sup>i</sup> bifore that we comen to hem. Ther-<sup>20</sup>  
 for God dide wel to medewyues<sup>k</sup>; and  
 the puple encreesside, and was coumfortid

<sup>b</sup> it *E sec. m.* <sup>c</sup> and Phiton *A.* <sup>d</sup> of tyle *E.* <sup>e</sup> Om. *BDEFH.* <sup>f</sup> vnto *BEH.* <sup>g</sup> the tother *DEFH.* <sup>h</sup> seith  
*E sec. m.* <sup>i</sup> that 3e *BDEFH.*

<sup>g</sup> fulfilliden *1s.* <sup>h</sup> 3e *G.* <sup>i</sup> rise *EP.* <sup>k</sup> Om. *FLP.* <sup>l</sup> the kyng *1s.* <sup>m</sup> the children of Israel *1s.* <sup>n</sup> of  
 the *1s.* <sup>o</sup> tabernaclis, *ether tresours, as it is in Ebrew BCG. t. ether of t. as it is in Eb. qx. t. ether of t. N.*  
*P of s.* <sup>q</sup> the more *B.* <sup>r</sup> the Egipcians *I.* <sup>s</sup> turmentiden hem *1s.* <sup>t</sup> thei brouzten *1s.* <sup>u</sup> a *D.* <sup>v</sup> in *CEG.*  
<sup>w</sup> 3e it *1s.* <sup>x</sup> But *1s.* <sup>y</sup> thei diden *1s.* <sup>z</sup> heest *1s.* <sup>a</sup> thei kepten *1s.* <sup>b</sup> the knaue *E.* <sup>c</sup> the *1s.* <sup>d</sup> that *1s.*  
<sup>e</sup> *knaue* children *s.* <sup>f</sup> the whiche *I.* <sup>g</sup> Om. *G.* <sup>h</sup> the medewyf *L.* <sup>i</sup> mydewyues *G.* <sup>j</sup> mydwifyng *1s.* <sup>k</sup> child-  
 eden *K.* <sup>l</sup> thei children *1s.* <sup>m</sup> the medewyues *plures.*

puple growide, and was coumfortid greetli.  
 21 And for the mydwiues dredden God, he  
 22 byldyd<sup>k</sup> to hem housis. Thanne Pharao  
 comaundide to al his puple, seiynge, What  
 euer of maal kynde shal be born, throwe  
 3e it in to the flode; what euer of femaal,  
 kepith.

## CAP. II.

1 Aftir this 3ede out a man of the hows  
 of Leuy, and tok a wijf of his lynage,  
 2 that conceyuede, and bar a child, and,  
 seyng hym shaply, hydde hym thre  
 3 monethis. And whanne he myzte hide  
 hym no lenger, he tok a ionket of resshen,  
 and glewde it withe glewische cley, and  
 with picche, and putte the litil faunt<sup>l</sup>  
 with ynne, and sette out hym in the  
 flaggi place of the brinke of the flode,  
 4 his sister stondynge afer, and biholdynge  
 5 the auenture of the thing. And, loo! the  
 douzter of Pharao descendide for to be  
 wasshid in the flode, and hir mayden ser-  
 uauntis 3eden bi the brynke of the flode.  
 The which, whanne she hadde seen the  
 ionket in the growyng place of resshes,  
 6 sente oon of hir mayden seruauntis, and,  
 it brouzte forth, opnyng and biholdynge  
 in it a litil child wepyng, hauynge rewth  
 of it, seith; Of the children of Ebrews he  
 7 is. To whom the sister of the child, Wolt  
 thow, she seith, that Y go, and clepe to  
 thee a womman of Ebrew, that may no-  
 8 rishe the child? She answerde, Go. The  
 mayden child 3ede, and clepide hir moder.  
 9 To whom spak the dowztir of Pharao,  
 Tak, she seide, this child, and norisch to  
 me, and Y shal 3yue to thee thi mede.  
 The womman tok, and norisshide the  
 child, and ful waxen tok to<sup>m</sup> the dowzter  
 10 of Pharao, whom she clepide to hir in  
 steede of a sone; and she clepide his  
 name Moyses, seiynge, For of the water  
 11 Y tok hym. In thilke daies, after Moyses<sup>n</sup>

greetli. And for the mydewyues dredden 21  
 God, he<sup>l</sup> bildide 'housis to hem<sup>m</sup>. Therfor 22  
 Farao comaundide al his puple, and seide,  
 What euer thing of male kynde is borun  
 to Ebrewis<sup>n</sup>, 'caste 3e<sup>o</sup> into the flood;  
 what euer thing of wymmen kynde, kepe  
 3e<sup>p</sup>.

## CAP. II.

Aftir these thingis a man of 'the hows 1  
 of Leuy<sup>q</sup> 3ede out, and took a wijf<sup>†</sup> of his  
 kyn, which<sup>r</sup> conseyuede, and childide<sup>s</sup> a 2  
 sone. And sche<sup>t</sup> sei3 hym wel faryng, and  
 hidde *him*<sup>u</sup> bi<sup>v</sup> thre monethis. And 3  
 whanne sche myzte not hele<sup>w</sup>, thanne sche  
 took a 'leep of segge<sup>x</sup>, and bawmede<sup>y</sup> it  
 with tar<sup>z</sup> and<sup>a</sup> pitch, and puttide<sup>b</sup> the 3ong  
 child with ynne, and puttide<sup>c</sup> hym forth  
 in a 'place of spier<sup>d</sup> of the brenke of the  
 flood, the while his sistir stood afer, and 4  
 bihelde the bifalling<sup>e</sup> of the<sup>f</sup> thing. Lo! 5  
 forsothe the douztir of Farao cam down to  
 be waischun in the flood, and hir damysels  
 walkiden bi the brenke of the flood. And  
 whanne sche hadde seyn a leep in the  
 'place of spier<sup>g</sup>, sche sente oon of hir ser-  
 uauntessis<sup>h</sup>, and sche openyde the leep 6  
 brouzt to hir, and sei3<sup>i</sup> a litil child wep-  
 yng ther ynne. And sche hadde mercy  
 on the child, and seide, It is of the 3onge  
 children of Ebrews. To whom the 'sister 7  
 of the child<sup>k</sup> seide, Wolt thou that Y go,  
 and clepe to thee an Ebrew womman, that  
 may nurische the yong child? She an- 8  
 sweride, Go thou. The damysel 3ede, and  
 clepide the 'modir of the child<sup>l</sup>. To whom 9  
 'the douztir of Farao<sup>m</sup> spak, and seide,  
 Take thou this<sup>n</sup> child, and<sup>o</sup> nurische<sup>p</sup> to  
 me; Y<sup>q</sup> schal 3yue to thee thi mede. The  
 womman took, and nurischide the child,  
 and bitook<sup>r</sup> hym woxun to 'the douztir of  
 Farao<sup>s</sup>, whom sche purchaside<sup>t</sup> 'in to<sup>u</sup> the 10  
 place of<sup>v</sup> sone<sup>vv</sup>; and sche clepide his name  
 Moyses, and seide, For Y took hym fro the

† took a wijf  
 into fleisly cou-  
 pling: for sche  
 was his wijf bi-  
 fore, and hadde  
 childid Aaron  
 and Marie his  
 sister. Lire  
 here. BCGKQ.

<sup>k</sup> bilden A. <sup>l</sup> childe D. <sup>m</sup> Om. A. <sup>n</sup> that Moyses BDEH.

<sup>l</sup> God is. <sup>m</sup> hem housis is. <sup>n</sup> the Ebrewis is. <sup>o</sup> casteth it is. <sup>p</sup> 3e it is. <sup>q</sup> Leuy hous is. <sup>r</sup> the  
 which I. <sup>s</sup> childe EP. <sup>t</sup> the modir is. <sup>u</sup> Om. BCDEGLMNOPX. <sup>v</sup> Om. IKS. <sup>w</sup> hele him lengre is.  
<sup>x</sup> leep of seggis ELP. segge leep is. <sup>y</sup> clemede IMW. <sup>z</sup> coode I. <sup>a</sup> Om. ELP. <sup>b</sup> putte FMW. sche putte is.  
<sup>c</sup> putte FIMS. <sup>d</sup> flaggy place is. <sup>e</sup> auenture I. fallinge s. <sup>f</sup> this I. <sup>g</sup> flaggy place is. <sup>h</sup> damesels is.  
<sup>i</sup> sche saw3e is. <sup>k</sup> childis sistir is. <sup>l</sup> childis modir is. <sup>m</sup> Pharao douztir is. <sup>n</sup> the ELP. <sup>o</sup> Om. s.  
<sup>p</sup> nurische it is. <sup>q</sup> and Y GKN *pr. m.* <sup>r</sup> sche bitook is. <sup>s</sup> Farow douztre s. <sup>t</sup> purchaside or took is.  
<sup>u</sup> Om. DGKMO *sec. m.* QRT. <sup>vv</sup> in stede of a is. <sup>vvv</sup> a sone A *pr. m.*

was waxen, goon out to his bretheren, saw<sub>3</sub> the tourmentyng of hem, and a man of Egipte smytyng eoon of the Ebrews, his  
12 britheren. And whanne he hadde beholdun al about hider and thider, and no man he hadde seen to be ny<sub>3</sub>, the Egip-  
13 cien smytun he hidde in the soonde. And goon out another day, he bihelde two Ebrews chidyng, and he seide to hym that dyde the wrong, Whi smytist thou  
14 thi brother<sup>o</sup>? The which answerde, Who ordeynede thee prince and domesman vpon vs? Whether thou wole slee me, as thou slewe  
yistirday the Egipcien? Moyses dradde, and seith, What manere  
15 is maad opyn<sup>oo</sup> this word? And Pharao herde this word, and souzte to slee Moyses, the which fleyng fro hys sizt,  
dwelte in the loond of Madyan, and sat  
16 bisidis a pitt. Forsothe there weren to the preest of Madian seuen douztres<sup>p</sup>, the whiche  
'comen to<sup>q</sup> drawe watir; and, the water goters fillid, thei coueytiden to wa-  
17 ter the flok of hyr fader. There ouercamen shepherdes, and threwen hem out; and Moyses aroos, and, the mayden chil-  
18 dren defendid, he watride her sheep. The whiche, whanne thei were turnyd azen to Jetro, her fader, he seide to hem, Whi  
ben ze comen swifter than ze ben wonte?  
19 Thei answerden, A man of Egipte hath delyuered vs fro the hoond of the shepherdis; also and he hath drawun water  
with vs, and zyne drynke to the sheip.  
20 And he, Where is he? he seith, whi han ze laft the man? clepe ze hym, that he eete breed. Than Moyses swere, that he  
shulde dwelle with hym; and he tok a  
22 wijf, Sephoram, the douzter of hym. The which bar to hym a sone, that he clepide Gersan, seiynge, A comlyng Y was in a  
straunge loond. And<sup>r</sup> another forsothe she bar, whom he clepide Eliezer, seiynge,

watir. In tho daies, aftir that Moyses en-  
11 creesside, he zede out to hise britheren, and sei<sub>3</sub><sup>w</sup> the turment of hem, and a man Egipcian smytyng eoon of Ebrews<sup>x</sup>, hise  
britheren. And whanne he<sup>y</sup> hadde bi-  
12 holdun hidur and thidir, and hadde seyn, that no man was present, he killide the Egipcian, and hidde<sup>z</sup> in soond<sup>a</sup>. And he<sup>b</sup>  
13 zede out in another dai, and sei<sub>3</sub> tweyne Ebrews<sup>c</sup> chidyng, and he<sup>d</sup> seide to hym that dide wrong, Whi smytist thou thi  
brother? Which<sup>e</sup> answeride, Who or-  
14 deynede thee prince, ether<sup>f</sup> iuge on vs? Whether<sup>g</sup> thou wolt sle me, as thou killidist<sup>h</sup> yisterdai the Egipcian? Moyses  
dredde, and seide, Hou is this word maad opun?  
And Farao herde this word, and  
15 souzte to sle Moyses, which<sup>i</sup> fledde fro his sizt<sup>m</sup>, and dwellide in the lond of Madian, and sat<sup>n</sup> bisidis a pit. Forsothe seuen  
16 douztris weren to the<sup>o</sup> preest of Madian, that camen to drawe watir; and whanne the trouzis weren fillid, thei coueitiden to  
watere  
'the<sup>p</sup> flockis of her fadir<sup>q</sup>. Scheep-  
17 herdis camen aboue<sup>r</sup>, and dreuen hem awei; and Moyses roos, and defendide the dameselis; and he watride  
'the  
scheep of hem<sup>s</sup>. And whanne thei hadden turned  
18 azen to Jetro, her fadir, he seide to hem, Whi camen ze<sup>t</sup> swiftliere<sup>u</sup> than ze weren wont? Thei answeriden, A man of Egipt  
19 delyuerede vs fro the<sup>v</sup> hond<sup>w</sup> of shepherdis<sup>x</sup>; ferthernore and he drow watir with vs, and zaf<sup>y</sup> drynk to<sup>z</sup> the<sup>a</sup> scheep.  
And he<sup>b</sup> seide, Where is that man? whi  
20 leften ze the<sup>c</sup> man? clepe ze hym<sup>d</sup>, that he ete breed. Therfor Moyses swoor, that  
21 he wolde dwelle with Jetro; and he took a wijf, Sefora, 'the douzter of Jetro<sup>e</sup>. And  
22 sche childide a sone to hym, whom he clepide Gersan, and seide, Y was a comelyng in an<sup>f</sup> alyen lond. Forsothe sche  
childide an othir sone, whom he<sup>g</sup> clepide

<sup>o</sup> neybour E. <sup>oo</sup> vpon AFH. <sup>p</sup> douztren BDEFH. <sup>q</sup> come to ben BDF pr.m. H. <sup>r</sup> Om. BDEFH.

<sup>w</sup> he sei<sub>3</sub> s. <sup>x</sup> an Ebrew man eoon of s. <sup>y</sup> Moyses s. <sup>z</sup> hidde *him* cks. <sup>a</sup> the soond s. <sup>b</sup> Om. E.  
<sup>c</sup> Ebrew men s. <sup>d</sup> Moyses s. <sup>e</sup> the which i. <sup>f</sup> or ELP *passim*. <sup>g</sup> wher *plures*. <sup>h</sup> slow<sub>3</sub> is. <sup>i</sup> the which i.  
<sup>m</sup> face w. <sup>n</sup> he sat is. <sup>o</sup> a is. <sup>p</sup> Om. GX. <sup>q</sup> her fadres flockis i. h. fadir f. s. <sup>r</sup> vpon hem m. vpon w.  
<sup>s</sup> her scheep i. <sup>t</sup> *now* is. <sup>u</sup> swiftili E. swiftir L. <sup>v</sup> Om. s. <sup>w</sup> hondis E. <sup>x</sup> the sheepherdis i. <sup>y</sup> he  
zaf is. <sup>z</sup> Om. is. <sup>a</sup> vs E. <sup>b</sup> Jethro is. <sup>c</sup> that ELP. <sup>d</sup> that man E. <sup>e</sup> Jethro douztre s. <sup>f</sup> Om. G.  
<sup>g</sup> she G.

Forsothe the God<sup>s</sup> of my fader is myn helper, and hath delyuered me fro the  
23 hoond of Pharao. After myche forsothe  
of tyme died the kyng of Egipte, and inwardly weilynge the sones of Yrael for  
the werkis, crieden out, and the crye of  
'hem to God of<sup>t</sup> her werkis stejde vp.  
24 And he herde the weilyng of hem, and  
was recordid of the boond of pees, that  
he couenauntide with Abraham, Ysaac,  
25 and Jacob; and he bihelde the children<sup>u</sup>  
of Yrael, and knewe hem.

## CAP. III.

1 Moyses forsothe fedde the sheip of Jetro, hys wyues fader, preest of Madian; and whanne he had dreuen the flok to the ynnermore<sup>uu</sup> partis of deserte<sup>v</sup>, he cam  
2 to the hil of God, Oreb. And the Lord apperide to hym in a flawme of fier fro the mydle of a busshe, and he saw<sup>z</sup> that the busshe was ofier, and was not brent.  
3 Thanne seide Moyses, Y shal go, and se this greet sijt, whi the busshe is not  
4 brent. And the Lord biholdyng that he zede to seen, clepide hym fro the mydle of the busshe, and seith, Moyses!  
Moyes! The which answerde, Y am ny<sup>z</sup>.  
5 And he, Ne come thow, he seith, no nerre hidur, but lowse thow thi shoyng<sup>vv</sup> fro thi feyt; the place forsothe that thow  
6 stondist yn is an holi loond. And he seith, Y am the God of thi fader, God of Abraham, and God<sup>w</sup> of Ysaac, and God<sup>w</sup> of Jacob. Moyses hidde his face, forsothe  
7 he dorst not loke a<sup>z</sup>ens God. To whom the Lord seith, I haue seen the affliccioun of my puple in Egipte, and Y haue herd the crye of it, for the hardnes of hem  
8 that ben before to the werkis. And knowyng the sorwe of it, Y descendide to delyuere it fro the hoondis of Egipcians, and Y shal lede out fro that loond

Eliezer, and seide, For God of my fadir is myn helpere, and delyuerede<sup>h</sup> me fro the hond of Farao. Forsothe aftir myche  
23 tyme the kyng of Egipt diede, and the sones of Israel inwardli weiliden for werkis<sup>i</sup>, and crieden<sup>k</sup>, and the cry of hem for werkis<sup>l</sup> stiede<sup>m</sup> to God. And he herde  
24 the weilyng of hem, and he hadde mynde of the boond of pees, which<sup>n</sup> he hadde maad with Abraham, Ysaac, and Jacob; and he bihelde the sones of Israel, and  
25 knewe<sup>o</sup> hem.

## CAP. III.

Forsothe Moyses kepte the scheep of  
1 Jetro, 'his wyues fadir, preest<sup>p</sup> of Madian; and whanne he hadde dryue the flok to the ynnere partis of deseert<sup>q</sup>, he cam to Oreb, the hil of God. Forsothe the Lord  
2 apperide to hym<sup>r</sup> in the<sup>s</sup> flawme of fier fro the myddis<sup>t</sup> of the<sup>u</sup> buysch, and he<sup>v</sup> seiz that the buysch brente, and was<sup>w</sup> not forbrent<sup>x</sup>. Therfor Moyses seide, Y schal go  
3 and schal<sup>y</sup> se this greet sijt, whi the buysch is not forbrent<sup>z</sup>. Sotheli the Lord seiz that  
4 Moyses zede to se, and he clepide Moyses<sup>a</sup> fro the<sup>b</sup> myddis of the buysch, and seide, Moyses! Moyses! Which answeride, Y am present. And the Lord seide, Neize thou  
5 not hidur, but vnbynde thou the scho<sup>c</sup> of thi feet, for the place in which thou stondist is<sup>d</sup> hooli loond. And the Lord  
6 seide, Y am God of thi fadir, God of Abraham, and<sup>e</sup> God of Isaac, and<sup>f</sup> God of Jacob. Moyses hidde his face, for he durste not biholde<sup>g</sup> a<sup>z</sup>ens God. To whom the  
7 Lord seide, Y<sup>h</sup> seiz the affliccion of my puple in Egipt, and Y herde the<sup>i</sup> cry therof, for the hardnesse of hem that ben souereyns of werkis<sup>k</sup>. And Y knew the  
8 sorewe of the puple, and Y cam down to<sup>l</sup> delyuere it<sup>m</sup> fro the hondis of Egipcians<sup>n</sup>, and lede<sup>o</sup> out of that loond in to a good

<sup>s</sup> Lord n. <sup>t</sup> Om. A. <sup>u</sup> sones B sup. ras. E. <sup>uu</sup> ynnemore A <sup>v</sup> derserte A. <sup>vv</sup> schone B. <sup>w</sup> the God E pr. man.

<sup>h</sup> he delyuered is. <sup>i</sup> noyous werkis is. <sup>k</sup> thei erieden is. <sup>l</sup> her werkis is. <sup>m</sup> stei vp 1. stiede vp s. <sup>n</sup> that is. <sup>o</sup> knewe hem, that is, schenide loue to hem BCGKNQX. <sup>p</sup> the fadir of his wijf, a prest is. <sup>q</sup> the deseert is. <sup>r</sup> hym there is. <sup>s</sup> a is. <sup>t</sup> myddil is. <sup>u</sup> a is. <sup>v</sup> Moyses is. <sup>w</sup> he E. it is. <sup>x</sup> not forbrent ether not wastid CGKQ. f. ether wastid BX. <sup>y</sup> I shal D. Om. IKMOS. <sup>z</sup> wastid is. brent w. <sup>a</sup> him 1. <sup>b</sup> Om. s. <sup>c</sup> schoon is. <sup>d</sup> it is E. <sup>e</sup> Om. ELP. <sup>f</sup> Om. E. <sup>g</sup> loke G. <sup>h</sup> and I D. <sup>i</sup> Om. DGN pr. m. QRT. <sup>k</sup> the werkis is. <sup>l</sup> that Y plures. <sup>m</sup> hem E. <sup>n</sup> the Egipcians is. <sup>o</sup> lede it s.

into a good loond and a wide, into a loond that flowith mylk and hony, to the places of Chananey, and Ethey, Amorrei, and 9 Pherezei, Euehey, and Jebusey. Thanne the crye of the children of Yrael is comen to me, and Y haue seen the affliccioun of hem, with the which thei ben oppressid 10 of the Egipcyens. But come, and Y shal sende thee to Pharao, that thou lede my puple, the sones of Yrael, out of Egipte. 11 And Moyses seide to God, Who am Y, that I shulde goo to Pharao, and lede out 12 the sones of Yrael fro Egipte? The which seide to hym, I shal be with thee, and this thou shalt haue to tookun, that I haue sent thee, whanne thou shalt lede my puple fro Egipte, thou shalt do sa- 13 cryfice to God vpon this .hil. Moyses seith to God, Loo! Y shal goo to the sones of Yrael, and Y shal seie to hem, the God of 3oure fadris hath sent me to 3ow; if thei seyn to me, what is his 14 name, what shal Y seye to hem? The Lord seyde to Moyses, I am the which Y<sup>x</sup> am; he seith, thus thou shalt seye to the children of Israel, He that is hath sent 15 me to 3ow. And cftsones God seith<sup>y</sup> to Moyses, Thes thingis thou shalt seye to the sones of Yrael, The Lord God of 3oure fadrys, God<sup>z</sup> of Abraham, and God<sup>z</sup> of Ysaac, and God<sup>z</sup> of Jacob, hath sent me to 3ow; this is name to me withouten ende, and this my memoriale in genera- 16 cioun and into generacioun. Goo, and gedere togidere the aldyr men of Yrael, and thou shalt seye to hem, The Lord God of 3oure fadris hath apeeryd to me, God<sup>z</sup> of Abraham, and God<sup>a</sup> of Ysaac, and God<sup>b</sup> of Jacob, seiynge, Visytynge Y haue visitid 3ow, and Y haue seen alle thingis 17 that haue fallun to 3ow in Egipte; and Y seyde, that Y shal lede 3ow out fro the affliccioun of Egipte into the loond of Chananei, and Ethei, and Amorrei, Phe- rezey, and Euehi, and Jebusey, to the 18 loond flowynge mylk and hony. And

loond and brood, into a loond that flowith with<sup>p</sup> milk<sup>pp</sup> and hony, to the places<sup>q</sup> of Cananey, and of Ethei, of Amorrey, and of<sup>r</sup> Feresei, of<sup>s</sup> Euey, and of Jebusei. Therfor the cry of the sones of Israel cam<sup>t</sup> 9 to me, and Y sei3 the turment of hem, bi which<sup>u</sup> thei ben oppressid of Egipcians<sup>v</sup>. But come thou, I schal sende thee to Fa- 10 rao, that thou lede out my puple, the sones of Israel, fro Egipte. And Moyses seide to 11 hym, Who am Y, that Y go to Farao, and lede out the sones of Israel fro Egipte? And the Lord seide to Moyses, Y schal be 12 with thee, and thou schalt haue this signe, that Y haue sent thee, whanne thou hast led out my puple fro Egipte, thou schalt offre to God on this hil. Moyses seide to 13 God, Lo! Y schal go to the sones of Israel, and Y schal seie to hem, God of 3oure fadris sente me to 3ou; if thei schulen seie to me, what is his name, what schal Y seie to hem? The Lord seide to Moyses, Y am 14 that am<sup>w</sup>. The Lord seide, Thus thou schalt seie to the sones of Israel, He that is sente me to 3ou. And eft God seide to 15 Moyses, Thou schalt seie these thingis to the sones of Israel, The Lord God of 3oure fadris, God of Abraham, and God of Isaac, and<sup>x</sup> God of Jacob, sente me to 3ou; this name is to me with outen ende<sup>†</sup>, and this is my memorial in generacioun and in to<sup>y</sup> generacioun. Go thou, gadere thou the 16 eldere men, *that is, iugis*, of Israel, and thou schalt seie to hem, The Lord God of 3oure fadris apperide to me, God of Abraham, and God of Ysaac, and God of Jacob, and seide<sup>z</sup>, Y visitynge haue visitid 3ou, and Y sei3<sup>a</sup> alle thingis that bifelden to 3ou in Egipte; and Y seide, that Y lede<sup>b</sup> 17 out 3ou fro the affliccioun of Egipte in to the loond of Cananey, and of Ethei, and of Amorrei, and of Ferezei, and of Euei, and of Jebusei, to the loond flowynge with mylk and hony. And thei schulen here thi vois; 18 and thou schalt entre, and the eldere men of Israel to the kyng of Egipte, and thou

† for thes thre witnessen lyuen withouten eende. i.

<sup>x</sup> Om. DE. Y seide DEH. <sup>z</sup> the God E pr. m. <sup>a</sup> Om. D. the God E. <sup>b</sup> the God E.

<sup>p</sup> Om. E. <sup>pp</sup> mik A. <sup>q</sup> londe IS. <sup>r</sup> Om. C. <sup>s</sup> and of IKS. <sup>t</sup> fro cam I. <sup>u</sup> the which I. <sup>v</sup> the Egipcians IS. <sup>w</sup> Y am BEI. <sup>x</sup> Om. E. <sup>y</sup> Om. N. <sup>z</sup> he seide IS. <sup>a</sup> haue seen I. <sup>b</sup> schulde lede IS.

thei shulen here thi voyce; and thow shalt goon yn, and the alder men of Yrael to the kyng of Egipte, and thow shalt seye to hym, The Lord God of Ebrews hath clepid us; we shulen goon a weye of thre dayes into wildernes, that we doon  
 19 sacrifice to the Lord oure God. But Y wote, that the kyng of Egipte shal not 3yue 3ow leue that 3e goon, but bi strong  
 20 hoond; forsothe Y shal strecche out myn hoond, and Y shal smyte Egipte in alle my merueyles, that Y am to do in the mydle of hem, and after thes thingis he  
 21 shal 3yue to<sup>e</sup> 3ow leue. And Y shal 3eue grace to this puple bifore the Egipcians, that whanne 3e gon out, 3e shulen not  
 22 goon out voyd; but a womman shal aske of hir nei3bore and of hir gest silueren and goldun vessels, and clothes, and 3e shulen ligge<sup>d</sup> hem vpon 3oure sonnes, and vpon 3oure dou3tres<sup>e</sup>, and 3e shulen spoyle Egipte.

## CAP. IV.

1 Moyses answerde, and seith, Thei shulen not leue me, ne here my voyce; but seyn<sup>f</sup>,  
 2 The Lord apeeryde not to thee. Thanne he seide vnto hym, What is that that thow holdist in thin hoond? He an-  
 3 swerde, A 3erde. And the Lord seide, Throw it into the erthe; he threwe it, and it was turned into a boske eddre, so  
 4 that Moyses flei3. And the Lord seide, Strecch out thin hoond, and tak his tayle; he strau3te out, and helde, and it  
 5 was turned into a 3erde. That thei bileuen, he seith, that God of thi fadres aperide to thee God<sup>g</sup> of Abraham, and  
 6 God<sup>g</sup> of Ysaac, and God<sup>g</sup> of Jacob. And the Lord seide eftsones, Putte thin hoond into thi bosum; the which whanne he hadde putt into his bosum, he brou3te it  
 7 forth leprows, at liknes of snow. Drawe a3en, he seith, the hoond into thi bosum:

schalt seie to hym, The Lord God of Ebrews clepide<sup>c</sup> vs; we shulen go the weie of thre daies in to wildirnesse, that we offre to oure Lord God. But Y woot,<sup>19</sup> that the kyng of Egipt schal not delyuere 3ou that 3e go<sup>d</sup>, but<sup>e</sup> bi strong hond; for<sup>f</sup> 20 Y schal holde forthe myn hond, and I schal smyte Egipt in alle my marueils, whiche<sup>g</sup> Y schal do in the myddis of hem; aftir these thingis he schal delyuere 3ou. And Y<sup>h</sup> schal 3yue grace to this<sup>i</sup> puple bi-21 fore Egipcians, and<sup>k</sup> whanne 3e shulen go out, 3e shulen not go out voide; but a 22 womman schal axe of hir nei3boresse and of<sup>l</sup> her<sup>m</sup> hoostesse<sup>n</sup> siluerne vesselis<sup>o</sup>, and goldun, and<sup>p</sup> clothis<sup>q</sup>, and 3e shulen putte tho on<sup>r</sup> 3oure sonnes and dou3tris, and 3e shulen make nakid Egipt.

## CAP. IV.

Moyses answeride, and seide, *The comyns* 1 shulen not bileue to me, nether thei schulen here my vois; but thei schulen seie, The Lord apperide not to thee. Therfor 2 the Lord seide to hym, What is this<sup>s</sup> that thou holdist in thin hond? Moyses answeride, A 3erde<sup>t</sup>. And the Lord seide,<sup>3</sup> Caste it forth into erthe<sup>u</sup>; and he castide<sup>w</sup> forth, and it was turned in to a serpent, so that Moyses fledde. And the Lord 4 seide, Holde forth thin hond, and take the tail therof; he stretchide forth<sup>x</sup>, and helde<sup>y</sup>, and it was turned<sup>z</sup> into a 3erde. And the 5 Lord seide<sup>a</sup>, That thei bileue, that the Lord God of thi fadris aperide to thee, God of Abraham, and<sup>b</sup> God of Isaac, and God of Jacob. And the Lord seide eft<sup>c</sup>, Putte<sup>c</sup> thin hond in to thi<sup>d</sup> bosum; and whanne he hadde put it<sup>e</sup> in to<sup>f</sup> the<sup>g</sup> bosum, he brou3te forth it leprouse, at the licnesse of

<sup>c</sup> Om. BDEFH. <sup>d</sup> leyh E sec. m. <sup>e</sup> dou3tren BDEFH. <sup>f</sup> thei shullen seyn E pr. m. <sup>g</sup> the God E pr. m.

<sup>c</sup> hath clepid is. <sup>d</sup> go thennes is. <sup>e</sup> no but plures. <sup>f</sup> forsothe is. <sup>g</sup> the which is. <sup>h</sup> Om. E. <sup>i</sup> his E. <sup>k</sup> Om. I. <sup>l</sup> Om. X. <sup>m</sup> Om. DGQRTX. <sup>n</sup> hoostresse plures. that sche is herborid with is. <sup>o</sup> vessel DELP. <sup>p</sup> Om. EOG. <sup>q</sup> Om. G. <sup>r</sup> vp on is. <sup>s</sup> that is. <sup>t</sup> 3erde, that is, a scheperdis staff is. <sup>u</sup> the erthe DGIKNP RSTX. <sup>w</sup> castide it EKLP. keste it I. caste it S. <sup>x</sup> forth his honde is. <sup>y</sup> helde it is. <sup>z</sup> turned a3en is. <sup>a</sup> seide this schal be into witnes to hem is. <sup>b</sup> Om. ELP. <sup>c</sup> eft to Moyses is. <sup>d</sup> the F. <sup>e</sup> Om. S. <sup>f</sup> Om. ELP. <sup>g</sup> his GISX.

he azen drew<sup>3</sup>, and brouz<sup>te</sup> it forth eft-  
sones, and it was lijk vnto<sup>h</sup> the tother<sup>i</sup>  
8 fleshe. If thei leuen not, he seith, to thee,  
ne here the word of the former signe,  
thei shulen leue to the word of the signe  
9 that folweth; and if forsothe they leuen  
not to thes twey signes, ne heren thi  
voys, tak water of the floode, and heeld it  
out vpon the drye loond, and what euere  
thow drawist<sup>k</sup> of the floode, it shal be  
10 turned into bloode. Moyses seith, Lord,  
Y biseche, I am not wel spekyng fro  
3isterday and fro the thridde dai hens;  
and sith thow spak to thi seruaunt, Y am  
of more latsum and of more slow tonge.  
11 The Lorde seide to hym, Who made the  
mouth of man<sup>l</sup>, or who forgide the  
downbe and the deaf, the seer and the  
12 blynde? whether not Y? Goo thanne, I  
shal be in thi mouth, and Y shal teche  
13 thee what thow shalt spek. And he, Y  
biseche, he seith, Lord, sende whom thow  
14 art to sende. The Lord wrooth azens  
Moyes, seith, Aaron, thi brother, Le-  
uyte<sup>m</sup>, I<sup>n</sup> wote that he is a fayr speker;  
loo! he shal goo out into thin azen go-  
yngge, and seyngge thee he shal 'be glad<sup>o</sup>  
15 in herte. Spek to him, and put my  
wordis in his mouth, and Y shal be in  
thi mouth and 'in his mouth<sup>p</sup>; and Y  
shal shewe to 3ou what 3e shulen do.  
16 He shal speke for thee<sup>pp</sup> to the puple, and  
he shal be thi mouth; thow forsothe shal  
be to hym in thes thinges, that pertenen  
17 to God. And this 3erde tak in thin  
hoond, in the which thow art to doon  
18 signes. Moyses 3ede, and turned azen to  
Jetro, his wyues fader, and he seide to  
hym, Y shal goo, and turn azen to my  
bretheren in to Egipte, that Y se if thei  
3it lyuen. To whom seide Jetro, Goo in  
19 pees. Thanne the Lord seide to Moyses  
in Madian, Goo, and turn azen into E-

snow. The Lord seide, Withdraw<sup>h</sup> thin<sup>7</sup>  
hond in to thi bosum; he withdraw<sup>i</sup>, and  
brouz<sup>te</sup> forth<sup>k</sup> eft, and it was lijk the<sup>l</sup>  
tother fleisch. The Lord seide, If thei<sup>8</sup>  
shulen not bileue to thee, nether schulen  
here the word of the formere signe<sup>m</sup>, thei  
shulen bileue to the word of the signe<sup>n</sup>  
suyngge; that<sup>o</sup> if thei bileuen not sotheli<sup>oo</sup>  
9 to<sup>p</sup> these twei signes, nether heren thi vois,  
take thou watir of the flood, and schedde  
out it on the drie loond, and what euer  
thing thou schalt drawe vp of the flood, it  
shal be turned into blood. Moyses seide,  
10 Lord, Y biseche<sup>pp</sup>, Y am 'not eloquent<sup>q</sup> fro  
3istirdai and the thridde dai ago; and  
sithen thou hast spokun to thi seruaunt,  
Y am of more lettid and slowere<sup>qq</sup> tunge.  
The Lord seide to hym, Who made the<sup>11</sup>  
mouth of man<sup>r</sup>, ether<sup>s</sup> who made a doumb  
man and 'deef, seyngge and blynd<sup>t</sup>? whe-  
ther not Y? Therfor go thou, and Y schal<sup>12</sup>  
be in thi mouth, and Y schal teche thee  
what thou schalt speke. And<sup>u</sup> he<sup>v</sup> seide,  
13 Lord, Y biseche<sup>w</sup>, sende thou<sup>x</sup> whom thou  
schalt sende<sup>y</sup>. And the Lord was wrooth<sup>14</sup>  
azens Moyses, and seide, Y woot, that Aa-  
ron, thi brother, of the lynage of Leuy, is  
eloquent<sup>z</sup>; lo! he schal go out in to thi  
comyng, and he schal se thee, and schal<sup>a</sup>  
be glad in herte. Speke thou to hym,<sup>15</sup>  
and putte thou my wordis in his mouth,  
and Y schal be in thi mouth, and in the  
mouth of hym<sup>b</sup>; and Y schal schewe to  
3ou what 3e owen to do. He schal speke<sup>16</sup>  
for thee to the<sup>c</sup> puple, and he schal be thi  
mouth; forsothe thou schalt be to him in  
these thingis, that perteynen to God. Also<sup>17</sup>  
take thou this 3erde in thin hond, in which  
thou schalt do myraclis. Moyses 3ede, and<sup>18</sup>  
turnede azen to Jetro, his wyues fadir, and  
seide to hym, Y schal go, and turne<sup>d</sup> azen  
to my britheren in to Egipt, that Y se,  
whether thei lyuen 3it. To whom Jetro

<sup>h</sup> to E. <sup>i</sup> that other D. <sup>k</sup> drawe BDEFH. <sup>l</sup> a man E. <sup>m</sup> of the kynrede of Leuytes E pr. m. <sup>n</sup> Om. AFH.  
<sup>o</sup> gladen E sec. m. <sup>p</sup> in the mouth of him B. <sup>pp</sup> the A.

<sup>h</sup> azen drawe is. <sup>i</sup> Moyses azen drewe his hond is. <sup>k</sup> it forth is. <sup>l</sup> to the is. <sup>m</sup> signe ether my-  
racle BCGKQX. <sup>n</sup> signe ether myracle N. <sup>o</sup> Om. plures. <sup>oo</sup> Om. is. <sup>p</sup> of c. <sup>pp</sup> biseche thee is. <sup>q</sup> not  
a fair spekere c sup. ras. no fair speker is. not el. ether f. sp. BGNKQX. not el. that is, a f. sp. M. <sup>qq</sup> of  
slowere is. <sup>r</sup> mannes mouth is. <sup>s</sup> or ELP passim. <sup>t</sup> a deaf man a seyngge man and a blynd is. <sup>u</sup> Om. s.  
<sup>v</sup> Moyses is. <sup>w</sup> biseche thee is. <sup>x</sup> Om. IKS. <sup>y</sup> Om. is. <sup>z</sup> a fair speker is. <sup>a</sup> he schal is. <sup>b</sup> his  
mouth is. <sup>c</sup> Om. N. <sup>d</sup> I schal turn is.

gip<sup>t</sup>e; forsothe alle thei ben deede, that  
 20 souz<sup>t</sup>en thi lyf. Moyses tok his wyf, and  
 his sones, and putte hem upon an asse,  
 and he is turned azen into Egipte, berynge  
 21 the 3erde of God in his hoond. And the  
 Lord seide to hym turnynge azen into  
 Egipte, Looke, that alle the signes<sup>q</sup> wor-  
 thi to be shewid thow do, the whiche Y  
 have putte in thin hoond, before Pharao;  
 Y shal hardun his herte, and he shal not  
 22 leeu<sup>e</sup> the puple; and thow shalt seye to  
 hym, Thes thingis seith the Lord, My  
 23 sone first getun Yrael; Y seide to thee,  
 leeu<sup>e</sup> my sone, that he serue to me; and  
 thow woldist not leeu<sup>e</sup> hym; loo! Y shal  
 24 slee thi first gotun sone. And whanne  
 he was in the weie, in the syde turnyng  
 place to reste, the Lorde 3ede azens hym,  
 25 and wold slee hym. Anoon Sephora tok  
 a ful sharp stoon, and kitte al aboute the  
 vttermore skynne of the 3erde of hir sone,  
 and it touchide his fect; and she seith,  
 26 A spouse of blodis thow art to me. And  
 she lafte hym, for the<sup>r</sup> circumsicioun, aftir  
 that she hadde seid, A spouse of blodes  
 27 thou art to me. The Lord forsothe seide  
 to Aaron, Goo into the azen comyng to  
 Moyses, into desert; the which 3ede to  
 mete with hym into the hil of God, and  
 28 he kysside hym. And Moyses tolde Aaron  
 alle the wordis of the Lord, for the  
 whiche he sente hym, and the toknes  
 29 that he comaundyde. And thei comen to-  
 gidere, and thei gadereden togidere alle  
 30 the alder men of the sones of Yrael. And  
 Aaron spak alle the wordis, that the  
 Lord hadde seyde to Moyses; and he  
 31 dide the signes befor<sup>n</sup> the puple; and  
 the puple bilenede<sup>s</sup>; and thei herden that  
 the Lord hadde visitid the sones of Yrael,  
 and that he hadde biholdun the affliccioun  
 of hem; and redi thei anourden.

seide, Go thou in pees. Therfor the Lord 19  
 seide to Moyses in Madian, Go thou, and  
 turne azen into Egipt; for alle thei ben  
 deed that souz<sup>t</sup>en thi lijf. Moyses took his 20  
 wijf, and hise sones, and puttide<sup>e</sup> hem on  
 an asse, and he turnede azen in to Egipt,  
 and bar<sup>f</sup> the 3erde of God in his hoond.  
 And the Lord seide to hym turnynge azen 21  
 in to Egipt, Se<sup>g</sup>, that thou do alle won-  
 dris<sup>h</sup>, whiche Y haue put in thin hoond,  
 bifore Farao; Y schal make hard<sup>†</sup> his  
 herte, and he schal not delyuere the<sup>i</sup> pu-  
 ple<sup>k</sup>; and thou schalt seie to hym, The 22  
 Lord seith these thingis, My firste gendrid<sup>l</sup>  
 sone is Israel; Y seide to thee, delyuere 23  
 thou my sone, that he serue me, and thou  
 noldist delyuere hym; lo! Y schal sle thi<sup>m</sup>  
 firste gendrid<sup>n</sup> sone. And whanne Moyses 24  
 was in the weie, in an yn, the Lord cam  
 to him, and wolde sle<sup>o</sup> hym. Sefora took 25  
 anoon a moost scharp stoon<sup>p</sup>, and circum-  
 cidide the 3erde of hir sone; and sche  
 towchide `the feet of Moyses<sup>t</sup>, and seide,  
 Thou art an hosebonde of bloodis to me.  
 And he<sup>r</sup> lefte hym, aftir that sche hadde 26  
 seid, Thou art an hosebonde of bloodis to me  
 for circumsicioun. Forsothe the Lord seide 27  
 to Aaron, Go thou in to the comyng of  
 Moyses in to<sup>s</sup> deseert; which<sup>t</sup> 3ede azens  
 Moyses in to the hil of God, and kisside<sup>n</sup>  
 him. And Moyses telde to Aaron alle the 28  
 wordis of the Lord, for whiche he hadde  
 sent Moyses; and `he telde<sup>v</sup> the myraclis<sup>w</sup>,  
 whiche the Lord hadde comaundid. And 29  
 thei camen togidere, and gaderiden<sup>x</sup> alle  
 the eldere men of the sones of Israel. And 30  
 Aaron spak alle the<sup>y</sup> wordis, whiche the  
 Lord hadde seid to Moyses, and he dide  
 the signes bifore the puple; and the puple 31  
 bilenede; and thei herden, that the Lord  
 hadde visitid the sones of Israel, and that  
 he hadde biholde the turment of hem;  
 and thei worschipiden lowe<sup>z</sup>.

† I shal make  
 harde, that is,  
 I shal suffre  
 that his herte  
 be maad hard.  
 The glose here.  
 God is not  
 cause of the  
 hardynge of  
 herte in as  
 miche as it is  
 synne, for so it  
 is of fre wille;  
 but God is cause  
 of hardynge of  
 the herte in as  
 miche as it is  
 peyne, for in  
 peyne of synne  
 don bifore he  
 withdrawith  
 grace, to whiche  
 grace it per-  
 teyneth to  
 maken neisshe  
 the herte; and  
 therefor whan  
 grace is with-  
 drawe, mannis  
 herte is maad  
 hard in his enyl.  
 Lyre here. GK  
 ox.

q syngne d. r that e. s leeu<sup>e</sup>d BDEFH.

e putte FM. sette IS. f he bar IS. g Loke I. h the wondris IS. i his ES. k puple, that is, no but he  
 be compellid therto BC. l bigetun I. m the K. n bigetun I. o han sleyn IS. p stoon ether rasour BC.  
 q Moyses feet IS. r sche BCILS. s Om. I. t the which I. u he kisside IS. v Moyses tolde s. w tookenes I.  
 x thei gaderiden I. thei gad. togidere s. y these w. z lowe or mekely the Lord IS.

## CAP. V.

1 Aftir thes thingis ʒeden in Moyses and Aaron, and seiden to Pharao, Thes thingis seith the Lord God of Yrael, Leeue my puple, that thei<sup>t</sup> doo sacrifice to me in  
2 desert. And he answerde, Who is the Lord, that I here his voys, and leeue Yrael? Y knowe not the Lord, and Yrael  
3 Y shal not leeue. Thei seiden, The God of Ebrews hath clepid vs, that we goon the weie of thre dayes into wildernes, and sacrificye<sup>u</sup> unto the Lord oure God, lest perauenture falle to us pestilence, or<sup>v</sup>  
4 swerd. The kyng of Egipte seith to hem, Whi, Moyses and Aaron, bisyen ʒe the puple fro her werkis? Go ʒe to ʒoure  
5 charges. And Pharao seide, Mych is the puple of the loond; ʒe seyn that the folk vudur growith; myche more, if ʒe ʒyuen  
6 hem reste fro werkis. He comaundide thanne that day to the maystris of werkis, and to the constreyners of the puple, sei-  
7 ynge, No more ʒe shal ʒyue chaf to the puple, that tiles<sup>w</sup> ben maad as before; but goo thei hem siluen, and gadere stob-  
8 ble; and the mesure of tyles<sup>w</sup> that thei before maden, ʒe shulen putt vpon hem, and ʒe shulen not lassen eny thing; for-  
sothe thei ben voyd, and therfor thei cryen out, seiynge, Goo we, and sacrificye  
9 we to oure God; be thei oppressid with werkis, and fulfille thei hem, that thei  
10 assenten not to lesynge wordis. Thanne, goon out, the maystris of werkis and the constreyners seyden to the puple, Thus  
11 seith Pharao, Y ʒyue ʒou not chaf; goth, and gederith, where euer ʒe mowen fynde; ne eny thing shal be lasse<sup>x</sup> of ʒoure werk.  
12 And the puple is scaterid thurʒ out al the loond of Egipte to be gadered chaf.  
13 And the maystris of werkis greetly stoden, seiynge, Fulfilleth ʒoure werk eche day, as before ʒe weren wont to doon, whanne  
14 chaf was ʒouun to ʒou. And thei ben

## CAP. V.

Aftir these thingis Moyses and Aaron  
1 entriden, and seiden to Farao, The Lord God of Israël seith these thingis, Delyuere thou my puple, that it make sacrifice to me in deseert. And he<sup>a</sup> answeride, Who<sup>2</sup>  
is the Lord, that Y here his voys, and delyuere Israel? I knowe not the Lord, and<sup>b</sup>  
Y schal not delyuere Israel. Thei seiden,<sup>3</sup>  
God of Ebrews clepide vs, that we go the weie of thre daies in to wildirnesse, and<sup>c</sup>  
that we make sacrifice to oure Lord God, lest perauenture pestilence, ether<sup>d</sup> swerd,  
bifalle to vs. The kyng of Egipt seide to<sup>4</sup>  
hem, Moyses and Aaron, whi stiren ʒe the puple fro her werkis? Go ʒe to ʒoure  
5 chargis. And Farao seide, The puple of 5 the loond is myche; ʒe seen that the<sup>e</sup> cumpany hath encreessid; hou myche more  
*schal it encreesse*, if ʒe schulen ʒyue to  
hem<sup>f</sup> reste fro werkis. Therfor Farao co-  
6 maundide in that dai to the maistris of werkis, and to<sup>g</sup> rente<sup>h</sup> gadereris of the puple, and seide, ʒe schulen no more ʒyue<sup>7</sup>  
stre<sup>i</sup> to the puple, to make tijl stoonys as bifore<sup>k</sup>; but go thei, and gedere stobil; and ʒe schulen sette on hem the mesure of<sup>8</sup>  
tijl stoonys, which thei maden bifore, ne-  
ther ʒe schulen abate eny thing; for thei ben idil, and<sup>l</sup> therfor thei crien, and seien, Go we, and make we sacrifice to oure  
God<sup>m</sup>; be thei oppressid bi werkis, and<sup>9</sup>  
fille<sup>n</sup> thei tho, that thei assente not to the<sup>o</sup>  
false wordis. Therfor the maistris of the<sup>10</sup>  
workis and the rente gadereris ʒeden out to the puple, and seiden, Thus seith Fa-  
rao, Y ʒyue not to ʒou stre<sup>p</sup>; go ʒe, and<sup>11</sup>  
gaderen<sup>q</sup>, if ʒe moun fynde ony where; ne-  
ther ony thing schal be decreessid<sup>r</sup> of ʒoure werk<sup>s</sup>. And the puple was scaterid bi al<sup>12</sup>  
the lond of Egipt to gadre stre. And the<sup>13</sup>  
maystris of werkis<sup>t</sup> weren bisi, and seiden, Fille<sup>u</sup> ʒe ʒoure werk ech dai, as ʒe weren wont to do, whanne the<sup>v</sup> stre was ʒouun

<sup>t</sup> it *E sec. m. IH.* <sup>u</sup> sacrifice *D.* <sup>v</sup> to *ABD pr. m. FH.* <sup>w</sup> slattis *E pr. m.* <sup>x</sup> the lasse *BDEFH.*

<sup>a</sup> Pharao *IS.* <sup>b</sup> Om. *ELP.* <sup>c</sup> Om. *F.* <sup>d</sup> or *ELP.* <sup>e</sup> Om. *DFG.* <sup>f</sup> it *IS.* <sup>g</sup> Om. *C.* <sup>h</sup> the rente *EIKS.*  
<sup>i</sup> cheff *I.* <sup>k</sup> ʒe *han do* bifore *IS.* <sup>l</sup> Om. *G.* <sup>m</sup> Lord *D.* <sup>n</sup> fulfille *IS.* <sup>o</sup> Om. *plures.* <sup>p</sup> cheff *I.* <sup>q</sup> gadre  
<sup>ʒe</sup> *BIKS.* <sup>r</sup> maad lesse *IS.* <sup>s</sup> werkis *IS.* <sup>t</sup> the werkis *IS.* <sup>u</sup> Fulfille *IS.* <sup>v</sup> that *IS.*

tourmentid, that weren maystris to the werkis of the children of Yrael, of the constreyners of Pharao, seiynge, Whi han 3e not fulfillid the mesure of tylis, as bifore, nowther<sup>y</sup> 3istirday ne to day?  
 15 And the maystrys of the children of Yrael camen, and crieden out to Pharao, seiynge, Whi dost thou thus azens thi seruauntis?  
 16 Chaf ben not 3ouun to vs, and tiles aliche many ben comaundid. Loo! we thi seruauntis ben betun with scourges, and wrongfuli it is doon azens thi puple.  
 17 The which seith, 3e tenden<sup>z</sup> to ydelnes; and therfor 3e seyn, Go we and sacrificye  
 18 to the Lord; goth thanne and worchith; chaf shal not be 3ouun to 3ow, and 3e shulen 3elde the customaryd noumbre of  
 19 tylis. And the maystris of the sones of Yrael seen hem seluen into yuel, for that it was seide to hem, There shal not be maad lasse eny thing of the tiles bi eche  
 20 daies. And thei azen wenten to Moyses and to Aaron, that stoden euen azens,  
 21 goynge out fro Pharao, and thei seiden to hem<sup>a</sup>, Se the Lord, and deme, for to stynken 3e han maad oure smel before Pharao and his seruauntis; and 3e han  
 22 3ouun hym a swerd, that he slee vs. And Moyses turnede azen to the Lord, and seith, Lord, whi hast thou turmentid this  
 23 puple? whi hast thou sent me? Fro<sup>b</sup> that tyme forsothe that Y 3ede yn to Pharao for to spek in thi name, he turmentide thi puple, and thou hast not delyuered hem.

## CAP. VI.

1 And the Lord seide to Moyses, Now thou shalt seen, what thingis Y am to do to Pharao; forsothe bi a strong hoond he shal leue hem, and in a my3ti hoond he  
 2 shal throwe hem out of his loond. And the Lord spak to Moyses, seiynge, Y the

to 3ou. And thei, that weren maistris of<sup>14</sup> the werkis of the sones of Israel, weren betun of the rent gadereris of Farao, that seiden, Whi filliden<sup>w</sup> 3e not the mesure of tijl stoonus, as bifore<sup>x</sup>, nether 3istirdai ne<sup>thir</sup> to dai? And the<sup>y</sup> souereyns of the<sup>15</sup> sonys<sup>z</sup> of Israel camen, and crieden to Farao, and seiden, Whi doist thou so azens thi seruauntis? Stre is not 3ouun to vs,<sup>16</sup> and tijl stoonus ben comaundid<sup>a</sup> in<sup>b</sup> lijk<sup>c</sup> manere<sup>d</sup>. Lo! we thi seruauntis ben betun with scourgis, and it is doon vniustli azens thi puple. Farao seide, 3e 3yuen tent to<sup>17</sup> idilnesse, and therfor 3e seien, Go we, and make we sacrifice to the Lord; therfor go<sup>18</sup> 3e, and worche; stre schal not be 3ouun to 3ou, and 3e schulen 3elde the customaryd noumbre of tijl stoonus. And the soue-<sup>19</sup>reyns of the children of Israel sien hem silf in yuel<sup>e</sup>, for it was seid to hem, No thing schal be decreessid<sup>f</sup> of tijl stoonus bi alle daies. And thei camen to<sup>g</sup> Moises<sup>20</sup> and Aaron, that stoden euene azens<sup>h</sup>, and thei 3eden out fro Farao, and<sup>i</sup> seiden to<sup>21</sup> Moises and Aaron<sup>k</sup>, The Lord se, and deme, for 3e han maad oure odour<sup>l</sup> to<sup>m</sup> stynke bifore Farao<sup>n</sup> and hise seruauntis<sup>o</sup>; and 3e han 3oue to hym a swerd<sup>p</sup>, that he schulde sle vs<sup>q</sup>. And Moyses turnede azen<sup>22</sup> to the Lord, and seide, Lord, whi hast thou turmentid this<sup>r</sup> puple? why sentist thou me? For sithen Y entride to Farao,<sup>23</sup> that Y schulde speke in thi name, thou hast turmentid thi puple, and hast not delyuered hem.

## CAP. VI.

And the Lord seide to Moises, Now<sup>1</sup> thou schalt se, what thingis Y schal do to Farao; for bi strong hond he schal delyuere hem<sup>s</sup>, and in my3ti hond he schal caste hem out of his lond. And the Lord spak<sup>2</sup> to Moises, and seide, Y am the Lord, that<sup>3</sup>

<sup>y</sup> nayther D. <sup>z</sup> tendith BDEFH. <sup>a</sup> Om. A. <sup>b</sup> for A.

<sup>w</sup> fulfillde is. <sup>x</sup> 3e diden bifore is. <sup>y</sup> tho s. <sup>z</sup> children is. <sup>a</sup> not comaundid I. <sup>b</sup> to vs as in is. <sup>c</sup> thilk E. <sup>d</sup> maner bifore is. <sup>e</sup> yuel manere tretid is. <sup>f</sup> maad lesse of the noumbre is. <sup>g</sup> comynge out fro Pharao, metten I. <sup>h</sup> ther azens is. <sup>i</sup> Om. I. <sup>k</sup> hem I. <sup>l</sup> odour or faame is. <sup>m</sup> Om. is. <sup>n</sup> to stynke bifore Farao, that is, 3e han maad vs abhomyneable and hateful BCGQ. <sup>o</sup> seruauntis, that is, abhomyneable and hateful N. <sup>p</sup> swerd, that is, occasioun N. <sup>q</sup> and 3e han 3oue to him a swerd etc. that is, 3e han 3oue occasioun to turmente vs with trauels til to the deth BCGQ. that is, turm. with t. til to the d. N. <sup>r</sup> thi do sec. m. <sup>s</sup> delyuere hem, that is, the sones of Israel c.

3 Lord, that aperyde to Abraham, and to  
Ysaac, and to Jacob in the God Almyzti;  
and my name Adonay Y shewyde not to  
4 hem; and I couenaunte a boond of pees  
with hem, that Y schulde zyue hem the  
loond of Chanaan, the loond of her pil-  
grimage, in the which thei weren com-  
5 lyngys. Y haue herd the weylyng of the  
children of Yrael, in the which the Egip-  
ciens han oppressid hem, and Y haue re-  
6 cordide of my couenaunte. Therefore sey  
to the sones of Yrael, Y the Lord, that  
shal lede zow out of the traueilous prisoun  
of Egipcians<sup>c</sup>; and delyuere fro seruage;  
and forbigge in an ouerpassyng arm, and  
7 in greet domes; and Y shal tak zow to  
me into a puple, and Y shal be zoure  
Lord; and ze shulen knowe, that Y am  
the Lord zoure God, that hath ladde zow  
out fro the traueylows prisoun of Egip-  
8 ciens, and brouzte zow into the loond,  
vpon the which Y haue lift up myn  
hoond, that Y zyue it to Abraham, Ysaac,  
and Jacob, and Y shal zyue it to be had  
9 to zow; I a<sup>d</sup> Lord. Thanne Moyses tolde  
alle thes thingis to the sones of Yrael, the  
whiche assentiden not to hym for the an-  
gwisch of spyryt, and the moost hard  
10 werk. And the Lord spak to Moyses,  
11 seiynge, Goo yn, and spek to Pharao, the  
kyng of Egipte, that he leene the sones  
12 of Yrael from his loond. Moyses an-  
swerde before the Lord, Loo! the sones  
of Yrael heren me not, and what manere  
shal Pharao here, nanelich sith Y am vn-  
13 circumcidid<sup>e</sup> in lippes? And the Lord  
spak to Moyses and Aaron, and zaf a  
maundement to the sones of Yrael, and  
to Pharao, the kyng of Egipte, that thei  
leden the sones of Yrael out of the loond  
14 of Egipte. Thes be the princis of the  
housholdis bi her meynese. The sones of  
Ruben, the first gotten of Yrael, Enoch,  
15 and Fallu, Esrom, and Carmy; thes the

apperide to Abraham, and to Isaac, and  
to Jacob in<sup>t</sup> Almyzti God<sup>u</sup>; and Y schewide  
not to hem my greet name Adonai<sup>†</sup>; and<sup>v</sup> 4  
Y made couenaunt with hem, that Y schulde  
zyue to hem the loond of Canaan, the loond  
of her pilgrymage, in which thei weren  
comelyngis. Y herde the weylyng of the 5  
sones of Israel, in which the Egipcians  
oppresseden hem, and Y hadde mynde of  
my couenaunt. Therfor seie thou to the 6  
sones of Israel, Y am the Lord, that schal  
lede out zow of the prisoun<sup>w</sup> of Egipcians<sup>x</sup>;  
and<sup>y</sup> Y schal delyuere fro<sup>z</sup> seruage; and Y  
schal azen bie in<sup>a</sup> 'an hij arm<sup>b</sup>, and in grete  
domes; and Y schal take zow to me in to 7  
a puple, and Y schal be zoure God; and  
ze schulden wite, for Y am zoure Lord God,  
'which haue<sup>c</sup> led zow out of the<sup>d</sup> prisoun  
of Egipcians, and haue led zow in to the 8  
loond, on which Y reise myn hond, that  
Y schulde zyue it to Abraham, and to  
Ysaac, and to Jacob; and Y<sup>e</sup> schal zyue  
to zow that loond to be weldid<sup>f</sup>; I the  
Lord. Therfor Moyses telde alle thingis 9  
to the sones of Israel, whiche<sup>g</sup> assentide  
not to hym for the angwisch of spirit, and  
for<sup>h</sup> the hardest<sup>i</sup> werk<sup>k</sup>. And the Lord 10  
spak to Moyses, and seide, Entre thou, and 11  
speke to Farao, kyng of Egipt, that he  
delyuere the children of Israel fro his loond<sup>l</sup>.  
Moyses answerde bifore the Lord, Lo! the 12  
children of Israel here not me, and hou  
schal Farao here, moost sithen Y am vn-  
circumcidid<sup>m</sup> in<sup>n</sup> lippis<sup>o</sup>? And the Lord 13  
spak to Moyses and to<sup>p</sup> Aaron, and zaf<sup>q</sup>  
comaundementis<sup>r</sup> to the sones of Israel,  
and to Farao, kyng of Egipt, that thei  
schulden lede out the sones of Israel fro  
the loond of Egipt. These ben the princis 14  
of housis<sup>s</sup> bi her meynes. The sones of  
Ruben, the firste gendrid<sup>t</sup> of Israel, E-  
noch, and Fallu, Esrom, and Charmy;  
these ben the kynredis of Ruben. The 15  
sones of Symeon, Jamuel, and Jamyn, and

† Adonay, that  
is, tetragrama-  
ton, that signe-  
fieth Goddis  
beyng vakidly,  
without consi-  
deracioun to  
creature. BCG  
KQX.

<sup>c</sup> the Egipcians BDEFIL. <sup>d</sup> am B pr. m. <sup>e</sup> circumcidid H.

<sup>t</sup> Y am M. Om. w. <sup>u</sup> that is, I am almyzti God I marg. <sup>v</sup> Om. K. <sup>w</sup> prisouns c. <sup>x</sup> the Egipcians INS.  
<sup>y</sup> Om. G. <sup>z</sup> zow fro IKS. <sup>a</sup> zow in IKS. <sup>b</sup> an arm streijt out I. <sup>c</sup> that hath IS. <sup>d</sup> Om. o. <sup>e</sup> Om. L.  
<sup>f</sup> had in possessioun I. <sup>g</sup> the whiche I. <sup>h</sup> Om. I. <sup>i</sup> ful hard I. <sup>k</sup> werk by whiche thei weren troublid s.  
<sup>l</sup> hond A pr. m. EGLPW. <sup>m</sup> vncircumcidid, that is, defaultyf BCKX. vnc. that is vuredy IS. <sup>n</sup> in my IS.  
<sup>o</sup> lippis or spechis I. l. that is, in my sp. s. <sup>p</sup> Om. ISX. <sup>q</sup> he zaf IS. <sup>r</sup> heestis IS. <sup>s</sup> the housis IS. <sup>t</sup> bigetun I.

cognaciouns of Ruben. The sones of Symeon, Jamuel, and Jamyn, and Adod, and Jachym, and Soer, and Saul, the sone of Chananytidis; thes the progenyes of Symeon. And thes the names of the sones of Leuy bi her cognaciouns, Gerson, and Caath, and Merary. Forsothe the 3eres of the lijf of Leuy weren an hundred and 17 seuen and thretti. The sones of Gerson, Lobny and Semei, by her cognaciouns. 18 The sones of Caath, Amram, and Ysuar, and Ebron, and Oziel; the 3eris forsothe of the lijf of Caath an hundryd and six 19 and thretti. The sones of Merary, Mooly and Musi. Thes the cognaciouns of Leuy 20 bi her meynese. Amram forsothe tok a wijf, Jochabed, the dou3ter of the brother to hys fader, the which bar to hym Aaron, and Moysen, and Mary; and the 3eris of the lijf of Amram weren an hundred and seuen and thretti. And the sones of Ysuar, Chore, and Naphes, and 22 Zethry. The sones forsothe of Oziel, My-sael, and Elizaphan, and Sethri. Aaron forsothe tok a wijf, Elizabeth, the dow3ter of Amynadab, the sister of Naason, the which bar to hym Nadab, and Abyut, and 24 Aleazar, and Ythamar. The sones forsothe of Chore, Aser, and Elchana, and Abiasab; thes ben the cognaciouns of Choyrtis. And forsothe Eliazar, the sone of Aaron, tok a wijf of the dow3tris<sup>f</sup> of Phatiel, the which bar to hym Phynees. Thes ben the princis of the<sup>g</sup> Leuytis 26 meynese bi her cognaciouns. This is Aaron and Moyses, to whom the Lord comaundide, that thei shulden lede the<sup>h</sup> sones of Yrael out of the loond of Egipte 27 be her companyes; thes ben that speken to Pharao, the kyng of Egipte, that thei leden the sones of Yrael out of Egipte; 28 this is Moyses and Aaron, in the day that the Lord spak to Moyses in the loond of 29 Egipte. And the Lord spak to Moyses, seiynge, Y the Lord; spek to Pharao,

Aod, and Jachym, and Soer, and Saul, the sone of a womman of Canaan; these ben the kynretis of Symeon. And these ben 16 the names of the sones of Leuy by her kynredis, Gerson, and Caath, and Merary. Forsothe the 3eeris of lijf<sup>u</sup> of Leuy weren an hundrid and seue and thretti. The 17 sones of Gerson, Lobny and Semei, bi her kynredis. The sones of Caath, Amram, 18 and Isuar, and Hebron, and Oziel; and the 3eeris of lijf<sup>v</sup> of Caath weren an hundrid and thre and thretti. The sones of 19 Merari weren Mooli and Musi. These weren the kynredis of Leuy bi<sup>w</sup> her meynees. Forsothe Amram took a wijf, Jo- 20 cabed, dou3tir<sup>x</sup> of his fadris<sup>y</sup> brother, and sche childide to hym Aaron, and Moises, and Marie; and the 3eeris of lijf<sup>xx</sup> of Amram weren an hundred and seue and thretti<sup>y</sup>. Also the sones of Isuar weren 21 Chore, and Nafeg, and Zechry. Also the 22 sones of Oziel weren Misael, and Elisaphan, and Sechery. Sotheli Aaron took a 23 wijf, Elizabeth, the dou3tir of Amynadab, the sistir of Naason, and sche childide to hym Nadab, and Abyu, and Eleazar, and Ythamar. Also the sones of Chore weren 24 Aser, and Elcana, and Abiasab; thes weren the kinredis of Chore. And<sup>z</sup> sotheli Elea- 25 zar, sone of Aaron, took a wijf of the<sup>a</sup> dou3tris of Phatiel, and sche childide Fynees to hym. These ben the princis of the<sup>b</sup> meynees of Leuy bi her kynredis. This is Aaron and Moises, to whiche<sup>c</sup> the 26 Lord comaundide, that thei schulden lede out of the lond of Egipte the sones of Israel by her cumpanyes; these it ben, that 27 speken to Pharao king of Egipte, that thei lede the sones of Israel out of Egipte; this 28 is<sup>d</sup> Moises and Aaron, in the dai in which the Lord spak to Moises in the lond of Egipte. And the Lord spak to Moises, 29 and seide, Y am the<sup>e</sup> Lord; spek thou to Farao, kyng of Egipte, alle thingis whiche Y speke to thcc. And Moises seide bi- 30

<sup>f</sup> dou3tren BDEFH. <sup>g</sup> Om. BH. <sup>h</sup> Om. H.

<sup>u</sup> the lijf DIS. <sup>v</sup> the lijf EIOS. <sup>w</sup> in IS. <sup>x</sup> the dou3tir IS. <sup>y</sup> fadir IS. <sup>xx</sup> the lijf IS. <sup>yy</sup> twenti K. <sup>z</sup> Om. D. <sup>a</sup> Om. S. <sup>b</sup> Om. W. <sup>c</sup> the whiche I. <sup>d</sup> Om. A. <sup>e</sup> Om. DGIKMN sec. m. P sec. m. QRSTX sec. m.

kyng of Egipte, alle thingis that Y speke  
30 to thee. And Moyses seith bifore the  
Lord, Loo! Y am vncircumcidid in lippys,  
what manere schulde Pharao here me?

## CAP. VII.

1 And the Lord seide to Moyses, Loo!  
Y haue ordeyned thee the god of Pharao;  
and Aaron, thi brother, shal be thi pro-  
2 phete. Thow shalt spek to hym alle  
thingis that Y seende to thee, and he  
shal spek to Pharao, that he late the sones  
3 of Yrael out of his loond. And Y shal ful  
harden his herte, and Y shal multiplie  
toknes and<sup>hh</sup> signes worthi to be shewid in  
4 the loond of Egipte, and he shal not here  
30w; and Y shal seend yn myn hoond  
upon Egipte, and Y shal lede myn oost,  
and my puple, the sones of Yrael, out of  
the loond of Egipte bi the grettist domes;  
5 and the Egipcians shulen knowe, that Y  
am a Lord, that may strecche out<sup>i</sup> myn  
hoond vpon Egipte, and lede the sones of  
6 Yrael out of the myddil of hem. And so  
diden Moyses and Aaron; as the Lord co-  
7 maundide, so thei diden. Forsothe Moyses  
was of eizti 3eris, and Aaron of eizty and  
8 thre, whanne thei spaken to Pharao. And  
the Lord seide to Moyses and Aaron,  
9 Whanne Pharao shal sey to 3ou, Shew  
to us signes, thow shalt sey to Aaron,  
Tak thin 3erde, and throw it bifore Pha-  
rao, and be it turned into a bosk eddre.  
10 And so Moyses and Aaron, goon yn to  
Pharao, diden as the Lord comaundide;  
and Aaron tok the 3erde bifore Pharao  
and his seruautis, that was turnyd into  
11 a<sup>k</sup> boske addre. Pharao forsothe clepid  
sages, and clepers of deuels to doon yuel,  
and thei also diden bi Egipcians en-  
chauntyngis, and sum priue thingis lyk  
12 manere; and eche threwe forth her 3erdes,  
that weren turned into dragouns; but  
the 3erde of Aaron deuouride her 3erdes.

fore the Lord, Lo! Y am vncircumcidid in  
lippis; hou schal Farao here me?

## CAP. VII.

And the Lord seide to Moises, Lo! Y  
haue maad thee the god of Farao<sup>f</sup>; and  
Aaron, thi brother, schal be thi prophete<sup>g</sup>.  
Thou schalt speke to Aaron alle thingis<sup>2</sup>  
whiche Y comaunde to thee, and he schal  
speke to Farao, that he delyuere the sones  
of Israel fro his hond<sup>h</sup>. But Y schal make<sup>3</sup>  
hard his herte, and Y schal multiplie my  
signes and merueils in the loond of Egipt,  
and he schal not here 3ou; and Y schal<sup>4</sup>  
sende myn hond on Egipt, and Y schal  
lede out myn oost, and my puple, the sones  
of Israel, fro the loond of Egipt bi mooste  
domes; and Egipcians schulen wite, that<sup>5</sup>  
Y am the<sup>i</sup> Lord, which<sup>k</sup> haue holde forth  
myn hond on Egipt, and haue led out of  
the myddis of hem the sones of Israel. And<sup>6</sup>  
so Moises dide and Aaron; as the Lord co-  
maundide, so thei diden. Forsothe Moyses<sup>7</sup>  
was of fourescoor 3eer, and Aaron was<sup>l</sup> of  
fourescoor 3eer and thre, whanne thei  
spaken to Farao. And the Lord seide to<sup>8</sup>  
Moises and to Aaron, Whanne Farao schal<sup>9</sup>  
seie to 3ou, Schewe 3e signes to vs, thou  
schalt seie to Aaron, Take thi 3erde, and  
caste forth it before Farao, and be it turned  
into a serpent. And so Moises and Aaron<sup>10</sup>  
entriden to Farao, and diden as the Lord  
comaundide; and Aaron took the 3eerde,  
and castide<sup>m</sup> forth bifore<sup>n</sup> Farao and hise  
seruautis, which<sup>o</sup> 3erde was turned in to  
a serpent. Forsothe Farao clepide<sup>p</sup> wise<sup>11</sup>  
men, and witchis<sup>q</sup>, and thei also diden bi  
enchautementis of Egipt, and bi summe  
priuy thingis in lijk<sup>r</sup> maner; and alle<sup>12</sup>  
castiden forth her 3erdis, whiche<sup>s</sup> weren  
turned in to dragouns; but the 3erde of  
Aaron deuouride<sup>t</sup> the 3erdis of hem<sup>t</sup>. And<sup>13</sup>

hh in A. i Om. BDEH. k Om. BDFH.

<sup>f</sup> god of Farao, that is, myzty ouer [on BGKX] him, to bringe in veniaunces bi Goddis vertu and doom co. ven. and doom B. ven. on him bi Goddis v. and d. G. bi Goddis wraththe and d. K. <sup>g</sup> profete, that is, interpretour ether biforspekere BCGKQX. p. that is, ferspekere N. <sup>h</sup> loond BC sup. ras. DIS. <sup>i</sup> Om. DGIKN sec. m. P sec. m. QRST. <sup>k</sup> the which I. <sup>l</sup> Om. I. <sup>m</sup> keste IMS. <sup>n</sup> it bifore ISW. <sup>o</sup> the which I. <sup>p</sup> clepide forth ELP. <sup>q</sup> witti L. <sup>r</sup> thilke E. <sup>s</sup> the whiche I. <sup>t</sup> her 3erdis IS.

13 And the herte of Pharao was myche  
hardid, and he herde hem not, as the  
14 Lord comaundide. Forsothe the Lord  
seide to Moyses, Engregid is the herte of  
15 Pharao, he wole not leue the puple; go  
to hym eerli; loo! he shal goon out to the  
watriss, and thou shalt stonde into his  
azencomyng upon the brynke of the  
floode; and thou shalt tak the 3erde, that  
was turned into a dragoun, in thin hoond,  
16 and thou shalt sey to hym, The Lord  
God of Ebrews hath sent me to thee,  
seyng, Leue my puple, that thei sacri-  
fy to me in desert; and vnto now thou  
17 woldist not heren. Thanne thes wordis  
the Lord seith, In that thou shalt knowe,  
that Y am a Lord; loo! Y shal smyt  
with the 3erde, that is in myn hoond, the  
water of the floode, and it shal turne into  
18 bloode; the fisshis forsothe, that ben in  
the floode, shulen dye; and the water shal  
stynke, and turmentid shulen be the E-  
gipcians drynkyng of<sup>1</sup> the water of the  
19 floode. And the Lord seid to Moyses,  
Sey thou to Aaron, Tak thi 3erde, and  
strecche thin hoond out vpon the watriss  
of Egipte, and vpon her floodes, and her  
ryuers, and mershis, and alle lakis of wa-  
triss, that thei ben turned into bloode; and  
that there be corrupte rennyng bloode in  
al the loond of Egipte, as wel in treen<sup>m</sup>  
20 vessel<sup>n</sup> as in stony. And<sup>nn</sup> so Moyses and  
Aaron diden, as the Lord comaundide;  
and areryng the 3erde, he smote the wa-  
triss<sup>o</sup> of the floode before Pharao and his  
seruauntis, the which was turned into  
21 blood; and the fisshes, that weren in the  
floode, dieden; and the floode stonke, that  
the Egipcians my3ten not drinke the wa-  
ter of the flood; and there was bloode in  
22 al the loond of Egipte. And the clepers  
of deuels to doon yuel of the Egipcians  
diden in liyk manere in her enchaunt-  
yngis; and the herte of Pharao was myche  
hardid; and he herde hem not, as the

the herte of Farao was maad hard, and he<sup>u</sup>  
herde not hem, as the Lord comaundide.  
Forsothe the Lord seide to Moyses, The<sup>14</sup>  
herte of Farao is maad greuouse, he nyle<sup>v</sup>  
delyuere the puple; go thou to hym eerli; <sup>15</sup>  
loo! he schal go out to the watriss, and thou  
schalt stonde in the comyng of hym on  
the brynke of the flood; and thou schalt  
take in thin honde the 3erde, that was  
turned into a dragoun, and thou schalt <sup>16</sup>  
sey to hym, The Lord God of Ebrews  
sente me to thee, and seide, Delyuere thou  
my puple, that it make sacrifice to me in  
desert; til<sup>w</sup> to present<sup>x</sup> time thou noldist  
here. Therfor the Lord seith these thingis, <sup>17</sup>  
In this<sup>y</sup> thou schalt wite, that Y am the<sup>z</sup>  
Lord; loo! Y schal smyte with the<sup>a</sup> 3erde,  
which<sup>b</sup> is in myn hond, the watir of the  
flood, and<sup>c</sup> it schal be turned in to blood;  
and the fisshis that ben in the flood schulen <sup>18</sup>  
die; and the watriss schulen wexe rotun,  
and Egipcians<sup>d</sup> drynkyng the<sup>e</sup> watir of  
the flood schulen be turmentid. Also the <sup>19</sup>  
Lord seide to Moyses, Seie thou to Aaron,  
Take thi<sup>f</sup> 3erde, and holde forth thin hond  
on the watriss of Egipt, and on the flodis  
of hem, and on the stremys 'of hem<sup>g</sup>, and  
on the mareis, and alle<sup>h</sup> lakis<sup>i</sup> of watriss,  
that tho be turned in to blood; and blood  
be in al the lond of Egipt, as wel in ves-  
sils of tree as of stoon. And Moyses and <sup>20</sup>  
Aaron diden so, as the Lord comaundide;  
and Aaron reise the 3erde, and smoot  
the watir of the flood<sup>k</sup> bifore Farao and  
hise seruauntis, which<sup>l</sup> watir was turned  
in to blood; and fisshis, that weren in the <sup>21</sup>  
flood, dieden; and the flood was rotun, and  
Egipcians<sup>m</sup> my3ten not drynke the<sup>n</sup> water  
of the flood; and blood was in al the lond  
of Egipt. And the<sup>o</sup> witchis<sup>p</sup> of Egipcians <sup>22</sup>  
diden in liyk maner by her enchaunte-  
mentis; and the herte of Farao was maad  
hard, and he<sup>q</sup> herde not hem, as the Lord  
comaundide. And he turnede awei hym <sup>23</sup>  
silf, and entride in to<sup>r</sup> his hows, nethir he

<sup>1</sup> Om. E. <sup>m</sup> trenen E. <sup>n</sup> vessels BDEH. <sup>nn</sup> As A. <sup>o</sup> water E.

<sup>u</sup> Om. s. <sup>v</sup> wil not I. <sup>w</sup> and til plures. <sup>x</sup> this present IS. <sup>y</sup> these E. <sup>z</sup> Om. IKS. <sup>a</sup> Om. s. <sup>b</sup> that IS.  
<sup>c</sup> Om. F. <sup>d</sup> the Egipcians IS. <sup>e</sup> Om. s. <sup>f</sup> thou thi G. <sup>g</sup> Om. ISX pr. m. <sup>h</sup> on alle IS. <sup>i</sup> the lakis IS.  
<sup>k</sup> lond I. <sup>l</sup> the which I. <sup>m</sup> the Egipcians IS. <sup>n</sup> Om. IKS. <sup>o</sup> Om. G. <sup>p</sup> Jannes and Mambres I marg.  
<sup>q</sup> Om. D. <sup>r</sup> Om. C.

23 Lord comaundide. And he turnede hym  
self away, and 3ede into his hows, ne he  
putte not to the herte, also this while.  
24 Forsothe alle the Egipcians deluyden bi  
enuyroun of the floode, that thei myzten  
drynk the<sup>p</sup> water; forsothe thei mizten  
25 not drynk of the water of the floode. And  
seuen dayes weren fulfillid, after that the  
Lord hadde smyten the floode.

## CAP. VIII.

1 Forsothe the Lord seide to Moyses,  
Goo into Pharao, and thow shalt sey to  
hym, Thes thingis seith the Lord, Leeue  
2 my puple, that he sacrifye to me; ellis  
forsothe if thow wolt not leeue hem, loo!  
Y shal smyte alle thi coostis with frogges;  
3 and the floode shal boyl up froggis, that  
shulen steyn vp, and goo in to thin hows,  
and into thi bedchaumbre, and vpon thi  
beddyngge, and into the houses of thi ser-  
uauntis, and into thi puple, and into thi  
ouenes, and in to the relyues of thi metis;  
4 and to thee, and to thi puple, and to alle  
thi seruauntes shulen goon yn froggis.  
5 And the Lord seide to Moyses, Sey to  
Aaron, Strecche out thi hoond vpon  
floodes, and vpon ryuers, and mershes;  
and brynge out frogges vpon the loond  
6 of Egipte. And Aaron strauzte out the  
hoond vpon the watris of Egipte; and  
there steyden vp frogges, and couerden  
7 the loond of Egipte. And the clepers of  
deuels diden by her enchauntingis lijk  
maner; and brouzten out frogges vpon<sup>q</sup>  
8 the loond of Egipte. Forsothe Pharao  
clepide Moyses and Aaron, and seiden to  
hem, Preye 3e the Lord, that he do a way  
frogges fro me, and fro my puple; and  
Y shal lat the puple, that thei sacryfye to  
9 the Lord. And Moyses seide to Pharao,  
Ordeyn me a tyme, whan Y shal preye  
for thee, and for thi seruauntis, and for  
thi puple, that the frogges ben dreuen  
away fro thee, and fro thin hows, and

took it<sup>s</sup> to herte<sup>t</sup>, 3he<sup>u</sup>, in this tyme<sup>v</sup>. For-  
24 sothe alle Egipcians diggiden watir 'bi  
the cumpas of<sup>w</sup> the<sup>x</sup> flood, to drinke; for  
thei myzten not drynke of the<sup>y</sup> 'watir of<sup>z</sup>  
the flood. And seune daies weren fillid<sup>a</sup>, 25  
aftir that the Lord smoot the flood.

## CAP. VIII.

Also the Lord seide to Moyses, Entre<sup>1</sup>  
thou to Farao, and thou schalt seie to hym,  
The Lord seith these thingis, Delyuere thou  
my puple, that it make sacrifice to me;  
sotheli if thou nytl<sup>b</sup> delyuere, lo! Y schal<sup>2</sup>  
smyte alle thi termys<sup>c</sup> with paddoks; and<sup>3</sup>  
the flood schal buyle out paddokis, that  
schulen stie<sup>d</sup>, and schulen<sup>e</sup> entre in to thin  
hows, and in to the<sup>f</sup> closet of thi bed, and  
on thi bed, and<sup>g</sup> in to 'the hous of thi  
seruauntis<sup>h</sup>, and in to thi puple, and in to  
thin ouenes, and in to the relyues of thi  
metis; and the paddoks schulen entre to<sup>4</sup>  
thee, and to thi puple, and to alle thi ser-  
uauntis. And the Lord seide to Moyses,<sup>5</sup>  
Seie thou to Aaron, Hold forth thin hond  
on the floodis, and on the<sup>i</sup> streemes, and  
mareis<sup>k</sup>; and bryng<sup>l</sup> out paddoks on the  
loond of Egipte. And Aaron helde forth<sup>6</sup>  
the hond on the watris of Egipte; and  
paddoks stieden<sup>m</sup>, and hileden the loond of  
Egipte. Forsothe and<sup>n</sup> the witchis diden<sup>7</sup>  
in lijk maner bi her enchaumentis; and  
thei brouzten forth paddoks on the loond of  
Egipte. Forsothe Farao clepide Moyses and<sup>8</sup>  
Aaron, and seide to hem, Preie 3e the Lord,  
that he do a wei the paddoks<sup>o</sup> fro me, and  
fro my puple; and Y schal delyuere the  
puple, that it make sacrifice to the Lord.  
And Moyses seide to Farao, Ordeyne thou<sup>9</sup>  
a tyme to me, whanne Y schal preie for thee,  
and for thi seruauntis, and for thi puple,  
that the paddokis<sup>p</sup> be dryuun awei fro thee,  
and fro thin hows, and fro thi seruauntis,

P Om. B. q on E.

<sup>s</sup> Om. plures. <sup>t</sup> the herte BC. <sup>u</sup> also I. <sup>v</sup> tyme the Lordis heest is. <sup>w</sup> aboute I. <sup>x</sup> Om. s. <sup>y</sup> Om. dikm.  
<sup>z</sup> Om. m. <sup>a</sup> fulfillid is. <sup>b</sup> wilt not I. <sup>c</sup> termys or coostis I. <sup>d</sup> go vp I. stie vp s. <sup>e</sup> Om. is. <sup>f</sup> thi L.  
<sup>g</sup> Om. o. <sup>h</sup> the housis of thi s. plures. thi s. housis I. thi s. hous s. <sup>i</sup> Om. k. <sup>k</sup> on the mareis s.  
<sup>l</sup> lede plures. <sup>m</sup> wenten vp I. stieden vp s. <sup>n</sup> also I. Om. E. <sup>o</sup> frogges I. <sup>p</sup> paddis A. frogges I.

fro thy seruauntis, and fro thi puple; and  
 10 oonly in the floode thei abiden. The  
 which answerde, To morwe. And he,  
 After thi word, he seith, Y shal do, that  
 thow knowe, for there is not a Lord as  
 11 oure God; and the frogges shulen goon  
 away from thee, and from thin hows, and  
 fro thi children, and fro thi seruantis, and  
 fro thi puple; and oonli in the floode thei  
 12 shulen abijd. And Moyses and Aaron  
 zeden out fro Pharao. And Moyses criede  
 to the Lord, for the biheeste of froggis,  
 13 that he couenauntide to Pharao. And the  
 Lord dide after the word of Moyses; and  
 the frogges weren deed of the howsis,  
 and of the townes, and of the feeldes;  
 14 and thei gedered hem togidere into greet  
 heepes withouten noumbre, and the erthe  
 15 stonke. Pharao forsothe seyng that there  
 was zeue rest, his herte engredgide, and  
 herde not hem, as the Lord comaundide.  
 16 And the Lord seide to Moyses, Spek to  
 Aaron, Strecche out thi zerde, and smyt  
 the powdre of the erthe, that there ben  
 stynggyngge gnattes<sup>r</sup> in al the loond of  
 17 Egipte. And he dide so; and Aaron  
 strauzte out the hoond, holdyngge the zerde,  
 and he smote the powdre of the erthe;  
 and there weren maad stynggyngge gnattes  
 in men, and in beestis; al the powdre of  
 the erthe is turnyd into stynggyngge  
 gnattes thur3 out al the loond of Egipte.  
 18 And liyk manere diden the clepers of  
 deuels in her enchauntingis<sup>rr</sup>, that thei  
 myzten dryue out the stynggyngge gnattes,  
 and thei myzten not; and stynggyngge<sup>s</sup>  
 gnattes weren bothe in men and in beestis.  
 19 And the clepers of deuels seiden vnto  
 Pharao, The fyngur of God ys here. And  
 the herte of Pharao was greetli hardid,  
 and he herde hem not, as the Lord  
 20 hadde<sup>ss</sup> comaundide. And the Lord seide  
 to Moyses, Aryse eerli, and stound before  
 Pharao, forsothe he shal goon out to the  
 wattris; and thow shalt sey to hym, Thes

and fro thi puple; and dwelle oneli in the  
 flood. And he<sup>r</sup> answeride, To morewe. And 10  
 Moyses seide, Y schal do bi thi word, that  
 thou wite, that noon is as oure Lord God;  
 and the paddoks<sup>s</sup> schulen go awei fro thee, 11  
 and fro thin hous, and fro thi children,  
 and fro thi seruauntis, and fro thi puple;  
 and tho<sup>t</sup> schulen dwelle oneli in the flood.  
 And Moyses and Aaron zeden<sup>u</sup> out fro Fa- 12  
 rao. And Moyses criede to the Lord, for  
 the biheest of paddoks<sup>v</sup>, which he hadde  
 seid to Farao. And<sup>w</sup> the Lord dide bi the 13  
 word of Moyses; and the paddoks<sup>x</sup> weren  
 deed fro housis, and fro townes, and fro  
 feeldis; and thei gaderiden tho<sup>y</sup> in to grete 14  
 heepis, and the lond was rotun<sup>z</sup>. Sotheli 15  
 Farao sei3 that reste was zouun, and he  
 made greuouus his herte, and herde<sup>a</sup> not  
 hem, as the Lord comaundide. And the 16  
 Lord seide to Moyses, Spek thou to Aaron,  
 Holde forth thi<sup>b</sup> zerde, and snyte the dust  
 of erthe<sup>c</sup>, and litle flies, *ether*<sup>d</sup> *gnattis*, be  
 in al the lond of Egipt. And thei diden 17  
 so; and Aaron helde forth the hond, and  
 helde<sup>e</sup> the zerde, and smoot<sup>e</sup> the<sup>f</sup> duste of  
 erthe<sup>g</sup>; and gnattis weren maad in men,  
 and in werk beestis; al the dust of erthe<sup>h</sup>  
 was turned in to gnattis bi al the lond of  
 Egipt. And witchis<sup>i</sup> diden in lijk<sup>k</sup> maner 18  
 bi her enchaumentis, that thei schulden<sup>l</sup>  
 bryngge forth gnattis, and thei myzten not;  
 and gnattis weren as wel in men as in  
 werk beestis. And the witchis seiden to 19  
 Farao, This is the fyngur<sup>m</sup> of God. And  
 the herte of Farao was maad hard, and he  
 herde not hem, as the Lord comaundide.  
 And the Lord seide to Moyses, Rise thou 20  
 eerli, and stonde bifore Farao, for he schal  
 go out to the wattris; and thou schalt seie  
 to hym, The Lord seith these thingis, De-  
 lyuere thou my puple, that it make sacri-  
 fice to me; that if thou schalt<sup>n</sup> not dely- 21  
 uere the<sup>o</sup> puple, lo! Y schal sende in to  
 thee, and in to thi seruauntis, and in to  
 thi<sup>p</sup> puple, and in to thin housis<sup>q</sup>, al the

<sup>r</sup> houndflese *passim* E pr. m. <sup>rr</sup> enchauntis A. <sup>s</sup> styngge A. <sup>ss</sup> Om. BDEFII.

<sup>r</sup> Pharao is. <sup>s</sup> frogges I. <sup>t</sup> thei I. <sup>u</sup> wenten I. <sup>v</sup> frogges I. <sup>w</sup> Om. E. <sup>x</sup> frogges I. <sup>y</sup> hem I.  
<sup>z</sup> rotun or corrupt with stink is. <sup>a</sup> he herde E. <sup>b</sup> the F. <sup>c</sup> the erthe is. <sup>d</sup> or *passim* ELP. Om. DIMRT.  
<sup>e</sup> he smoot is. <sup>f</sup> Om. G. <sup>g</sup> the erthe is. <sup>h</sup> the erthe I. <sup>i</sup> the witchis is. <sup>k</sup> a lyk F. <sup>l</sup> wolden I.  
<sup>m</sup> fyngur, that is, power BCEGKLPQ. f. ether p. n. f. or the p. s. <sup>u</sup> wilt I. <sup>o</sup> mi E. <sup>p</sup> the E. <sup>q</sup> hous DGMN.

thingis seith the Lord, Leue my puple,  
 21 that thei sacrifice to me; and if thow late  
 hem not, loo! Y shal seende into thee,  
 and into thi seruauntis, and into thi pu-  
 ple, and into thin howses, al kynde of<sup>t</sup>  
 flizis; and the howsis of Egipte<sup>u</sup> shulen  
 be fulfilld with flizis of dyuerse kynde,  
 and al the loond in which thei shulen ben.  
 22 And Y shal mak mervaylows in that day  
 the loond of Gessen, in the which is my  
 puple, that there ben not there flizis; and  
 wyte thow<sup>v</sup> that<sup>w</sup> Y am Lord in the  
 23 myddel of the erthe; and Y shal sette  
 partynge bitwix my puple and thi puple;  
 24 to morwe shal be this tokne. And so  
 dide the Lord. And there cam the moost  
 greuows flize in to the hows<sup>x</sup> of Pharao,  
 and of his seruauntis, and into al the  
 loond of Egipte; and the loond was cor-  
 25 rupte of lyche<sup>y</sup> maner flizis. And Pha-  
 rao clepide Moyses and Aaron, and seith  
 to hem, Gooth, and sacrificeth to the Lord  
 26 3oure God in this loond. And Moyses  
 seith, It may not be doo so; the abho-  
 mynaciouns forsothe of Egipcians shulen  
 we offre to oure Lord? that if we sleen  
 thes thingis that Egipcians heryen be-  
 fore hem, they shulen felle us down with  
 27 stones. We shulen goon the weye of three  
 dayes into wildernes, and we shulen sa-  
 cryfie to the Lord oure God, as he hath  
 28 comaundid vs. And Pharao seid, Y shal  
 leue 3ow, that 3e sacrifice to the Lord  
 3oure God in deserte; neuertheles go 3e  
 29 a wey no ferthere; preieth for me. And  
 Moyses seith, Y goon out fro thee shal  
 preye the Lord; and the flize shal goo  
 a wey fro Pharao, and fro his seruauntis,  
 and fro his puple to morwe; neuertheles  
 wole thou no more desceyue me, that  
 thow lat not the puple sacryfie to the  
 30 Lord. And Moyses goon out fro Pharao  
 31 preiede the Lord, that dide aftir his word,

kynde<sup>r</sup> of flies<sup>†</sup>; and the housis of Egip-  
 cians<sup>s</sup> schulen be fillid<sup>t</sup> with flies of dyuerse  
 kyndis, and al the lond in which thei  
 schulen be. And in that dai<sup>u</sup> Y schal<sup>22</sup>  
 make wondurful the lond of Gessen, in  
 which my puple is, that flies be not there;  
 and that thou wite that<sup>v</sup> Y am the Lord  
 in the<sup>w</sup> myddis of erthe; and Y schal sette<sup>23</sup>  
 departyng<sup>x</sup> bitwixe my puple and thi pu-  
 ple; this signe schal be to morewe. And<sup>24</sup>  
 the Lord dide so. And a moost<sup>y</sup> greuouse  
 flie<sup>z</sup> cam in to the hows<sup>a</sup> of Farao, and of<sup>b</sup>  
 hise seruauntis, and in to al the lond of  
 Egipt; and the lond was corrupt of siche  
 flies. And Farao clepide Moises and Aaron,<sup>25</sup>  
 and seide to hem, Go 3e, make 3e sacrifice  
 to 3oure Lord God<sup>c</sup> in this lond. And<sup>26</sup>  
 Moises seide, It may not be so, for we  
 schulen<sup>d</sup> offre to oure<sup>e</sup> God the abhomy-  
 ciouns of Egipcians; that if we schulen  
 sle bifore Egipcians<sup>f</sup> tho thingis whiche  
 thei worschipen, thei schulen ouerleie<sup>g</sup> vs<sup>h</sup>  
 with stoonus. We schulen go the weie of<sup>27</sup>  
 thre daies in to wildirnesse, and we schulen  
 make sacrifice to oure Lord God, as he co-  
 maundide vs<sup>h</sup>. And Farao seide, Y schal<sup>28</sup>  
 delyuere 3ou, that 3e make sacrifice to 3oure  
 Lord God<sup>i</sup> in deseert; netheles go 3e not  
 ferthere; preie 3e for me. And Moises seide,<sup>29</sup>  
 Y schal go out fro thee, and Y schal preie  
 the Lord; and the fli<sup>k</sup> schal go awei fro  
 Farao, and fro hise seruauntis, and puple<sup>l</sup>  
 to morewe; netheles nyle thou more dis-  
 seyue me, that thou delyuere not the puple  
 to make sacrifice to the Lord. And Moises<sup>30</sup>  
 3ede out fro Farao, and preiede the Lord,  
 whiche<sup>m</sup> dide bi the word of Moyses, and<sup>31</sup>  
 took awei flies<sup>n</sup> fro Farao, and fro hise  
 seruauntis, and puple<sup>o</sup>; noon lefte, sotheli  
 nether oon<sup>p</sup>. And the herte of Farao was<sup>32</sup>  
 maad hard, so that he delyueride not the  
 puple, sothli nethir in this tyme.

† In Ebru that  
 is a medlynge,  
 and signifyeth  
 diuerse beestis.  
 GQX.

<sup>t</sup> Om. F. <sup>u</sup> Egypciens BDEFH. <sup>v</sup> that thou wyte E sup. ras. <sup>w</sup> for BDEFH. <sup>x</sup> houses DEFH.  
 y seche DE.

<sup>r</sup> kindis E. <sup>s</sup> the Egipcians IS. <sup>t</sup> fulfillid IS. <sup>u</sup> Om. I. <sup>v</sup> for CEFL. for that P. <sup>w</sup> Om. IS. <sup>x</sup> part-  
 yng D. <sup>y</sup> ful I. <sup>z</sup> kinde of flies I. flie, that is, multitude of flies BGQX. <sup>a</sup> housis plures. <sup>b</sup> in to the  
 housis of s. <sup>c</sup> the L. 3oure G. IS. <sup>d</sup> whi schulen we IS. <sup>e</sup> the Lord oure IS. <sup>f</sup> the Egipcians EIS.  
<sup>g</sup> throwe vs down I. ouerleie or throwe vs down s. <sup>h</sup> to vs s. <sup>i</sup> the L. 3oure God IS. <sup>k</sup> flie, that is the  
 multitude of flies IS. <sup>l</sup> his puple K. <sup>m</sup> the whiche I. <sup>n</sup> the flies I. <sup>o</sup> fro his puple IS. his puple K.  
<sup>p</sup> noon left sotheli not oon ELP. ther lefte not oon sotheli I. noon lefte there neither oon s.

and he tok away flizes fro Pharao, and fro the seruauntis, and fro his puple; <sup>32</sup> there ouerlaffe not oon <sup>z</sup> forsothe. And the herte of Pharao was engredgid, so that 3it this while he wolde not leue the puple.

## CAP. IX.

<sup>1</sup> To Moyses forsothe seyde the Lord, Goo yn to Pharao, and spek to hym, Thes thingis seith the Lord God of Ebrews, Leeue my puple, that it sacrifice to <sup>2</sup> me; that if 3it thow forsakist, and holdist <sup>3</sup> hem, loo! myn hoond schal be vpon thi feeldis, vpon horsis, and assis, and chammels, and oxen, and sheip, a ful greuows <sup>4</sup> pestilence; and the Lord schal do a meruelows thing bitwix<sup>a</sup> possessiouns of Yrael and the possessions of Egipcyens<sup>b</sup>, that no thing algatis perishe of thes thingis <sup>5</sup> that pertenen to the sones of Yrael. And the Lord ordeynede a tyme, seiyng, To morwe the Lord schal do this word in <sup>6</sup> the loond. The Lord dide thanne this word the tother day, and alle the beestis of Egipcians dyeden; of the beestis forsothe of the children of Yrael no thing <sup>7</sup> algat perishide. And Pharao sent to looke, ne eny thing was deed of thes thingis that Yrael hadde; and the herte of Pharao was inwardly agreued, and he <sup>8</sup> lafte not the puple. And the Lord seyde to Moyses and Aaron, Tak 3e hoondes ful of asken<sup>c</sup> fro the chymney, and Moyses sprengede it into heuene before Pharao; <sup>9</sup> and be there powdre vpon al the loond of Egippte; and there shulen ben in men and yn beestis biles, and bleynes swell- <sup>10</sup> ynge, in al the loond of Egippte. And thei token asken of the chymney, and they stoden before Pharao; and Moyses sprengede<sup>d</sup> it into heuene; and there ben maad woundes of the swellynge bleynes <sup>11</sup> in men, and in beestis; ne the clepers of deuels my3ten stoonde before Moyses, for

## CAP. IX.

Forsothe the Lord seide to Moises, En- <sup>1</sup> tre thou to Farao, and speke thou to hym, The Lord God of Ebrews seith these thingis, Delyuere thou my puple, that it make sacrifice to me; that if thou for- <sup>2</sup> sakist 3it, and withholdist hem, lo! myn <sup>3</sup> hond schal be on thi feeldis, on horsis<sup>q</sup>, and<sup>r</sup> assis, and camels, and oxun, and scheep, a pestilence ful greuows; and the <sup>4</sup> Lord schal make a merueilous thing bitwixe the possessiouns of Israel and the possessiouns of Egipcians<sup>s</sup>, that outirli no thing perishe of these<sup>t</sup> thingis that perteynen to the sones of Israel. And the <sup>5</sup> Lord ordeinede a tyme, and seide, To morewe the Lord schal do this word in the<sup>u</sup> loond. Therfor the Lord made this <sup>6</sup> word in the tother dai, and alle the<sup>v</sup> lyu- ynge beestis of Egipcians<sup>w</sup> weren deed; forsothe<sup>x</sup> outirli no thing perischide of the beestis of the sones of Israel. And Farao <sup>7</sup> sente to se, nether ony thing was deed of these thingis whiche<sup>y</sup> Israel weldide; and the herte of Farao was maad greuouse<sup>z</sup>, and he delyuerede not the puple. And <sup>8</sup> the Lord seide to Moises and Aaron, Take 3e the<sup>a</sup> hondis ful of askis of the<sup>b</sup> chym- eney, and Moises sprynge<sup>c</sup> it in to heuene bifore Farao; and be there dust on<sup>d</sup> al the <sup>9</sup> loond of Egippte; for whi botchis schulen be in men and in werk beestis, and bolnyng bladdris schulen be in al the loond of E- <sup>10</sup> gipt. And thei token askis<sup>†</sup> of the<sup>e</sup> chym- <sup>11</sup> ney, and stoden<sup>f</sup> bifore Farao; and Moises spreynt<sup>g</sup> it<sup>h</sup> into heuene; and woundis of bolnyng bladdris weren maad in men, and in werk beestis; and the witchis my3ten 11

<sup>†</sup> askis of the chemeny, in Ebreu it is of the brennyng chymeny, that is, breunnyng aische. c.

<sup>z</sup> ne oon BDEFH. <sup>a</sup> bitwene BDEFH. <sup>b</sup> the Egipcians BDEH. <sup>c</sup> askes D. <sup>d</sup> spreynge E sec.m.

<sup>q</sup> the horsis IS. <sup>r</sup> on GK. <sup>s</sup> the Egipcians I. <sup>t</sup> tho B. <sup>u</sup> this IS. <sup>v</sup> Om. ELP. <sup>w</sup> the Egipcians IS. <sup>x</sup> sotheli I. <sup>y</sup> the whiche I. <sup>z</sup> ful greuouse I. <sup>a</sup> 3oure IS. <sup>b</sup> a s. thou IS. <sup>c</sup> springynge B. sprynge G. spreyn N. <sup>d</sup> vp on IS. <sup>e</sup> a IS. <sup>f</sup> thei stoden IS. <sup>g</sup> springide RT. <sup>h</sup> Om. s.

the woundis that weren in hem, and in  
 12 al the loond of Egipte. And the Lord  
 hardid the herte of Pharao, and he herde  
 not hem, as the Lord spak to Moyses.  
 13 And the Lord seide to Moyses, Eerli  
 aryse, and stooned before Pharao, and  
 thow shalt sey to hym, Thes thingis seith  
 the Lord God of Ebrews, Lat my puple,  
 14 that he sacrifice to me; for in this while  
 Y shal sende alle my veniaunces vpon thin  
 herte, and vpon thi seruauntis, and vpon  
 thi puple, that thou knowe, that there is  
 15 noon like me in al the loond. Now for-  
 sothe I shal stretche out<sup>e</sup> the hoond, and  
 Y shal smyt thee and thi puple with  
 pestilence, and thou shalt perisse fro the  
 16 erthe; therfor forsothe Y haue sett thee,  
 that Y shewe my strengthe in thee, and  
 17 my name be toold in eche loond. 3it  
 thow holdist my puple, and wole not leue  
 18 it? Loo! Y shal reyne to morwe this same  
 our ful myche hawle, what maner was  
 not in Egipte, fro the day that it was  
 19 sett, vnto the tyme that is now. Seend  
 thanne now ri3t, and gedere togidere thi  
 beestis, and al that thou hast in the  
 feelde; men forsothe, and beestis, and  
 alle that shulen be foundun withouten,  
 and not gedered togidere fro watres, and  
 the hawle fal vpon hem, thei shulen die.  
 20 He that dradde the word of the Lord, of  
 the seruauntis of Pharao, made his ser-  
 uauntis and beestis flee togidere into  
 21 howsis; he forsothe that rou3te not the  
 word of the Lord, left his seruauntis and  
 22 beestis in the feeldis. And the Lord seide  
 to Moyses, Strecche out thin hoond into  
 heuene, that there be maad hawle in al  
 the loond of Egipte, vpon men, and vpon  
 beestis, and vpon al erbe<sup>f</sup> of the feelde  
 23 in the loond of Egipte. And Moyses  
 strau3te the 3erde into heuene; and the  
 Lord 3af thundres, and hawle, and dy-  
 uersly rennynghe leytis vpon the erthe;  
 and the Lord reynede hawle vpon the

not stonde bifor Moises, for woundis<sup>i</sup> that  
 weren in hem, and in<sup>k</sup> al the lond of<sup>l</sup> E-  
 gipt. And the Lord made hard the herte<sup>12</sup>  
 of Farao, and he herde not hem, as the  
 Lord spak to Moises. Also the Lord seide<sup>13</sup>  
 to Moises, Rise thou eerli, and stonde bi-  
 fore Farao, and thou schalt seie to hym,  
 The Lord God of Ebrews seth these  
 thingis, Delyuere thou my puple, that it  
 make sacrifice to me; for in this tyme Y<sup>14</sup>  
 schal sende alle my veniauncis on thin  
 herte, and on thi seruauntis, and on thi  
 puple, that thou wite, that noon is lijk me  
 in al erthe. For now Y schal holde forth<sup>15</sup>  
 the<sup>m</sup> hond, and Y schal smyte thee and  
 thi puple with pestilence, and thou schalt  
 perische fro erthe<sup>n</sup>; forsothe herfor Y haue<sup>16</sup>  
 set thee, that Y schewe my strengthe in  
 thee, and that my name be teld in ech lond.  
 3it<sup>o</sup> thou withholdist my puple, and nylyt<sup>p</sup><sup>17</sup>  
 delyuere it? Lo! to morewe in this same<sup>18</sup>  
 our Y schal reyne ful myche hail, which<sup>q</sup>  
 maner hail was not in Egipt, fro the dai  
 in which it was foundid, til in to present<sup>r</sup>  
 tyme. Therfor sende thou 'ri3t now<sup>s</sup>, and<sup>19</sup>  
 gadere thi werk beestis, and alle thingis  
 whiche<sup>t</sup> thou hast in the feeld; for men  
 and werk beestis and alle thingis that  
 ben in feeldis with outforth, and ben not  
 gaderid fro the feeldis, and haile falle on  
 tho, schulen<sup>u</sup> die. He that dredde 'the<sup>20</sup>  
 Lordis word<sup>v</sup>, of the seruauntis of Farao,  
 made his seruauntis and werk beestis fle  
 in to housis; sotheli he that dispiside<sup>w</sup><sup>21</sup>  
 the 'Lordis word<sup>x</sup>, lefte his seruauntis and  
 werk<sup>y</sup> beestis in the feeldis. And the Lord<sup>22</sup>  
 seide to Moises, Holde forth thin hond in  
 to heuene, that hail be maad in al the lond  
 of Egipt, on men, and on werk beestis,  
 and on ech eerbe of the feeld in the lond  
 of Egipt. And Moises held forth the 3erde<sup>23</sup>  
 in to heuene; and the Lord 3af thundris,  
 and hail, and leitis rennynghe aboute on the  
 lond; and the Lord reynede hail on the  
 lond of Egipt; and hail and fier meddlid<sup>24</sup>

<sup>e</sup> Om. BDEFH. <sup>f</sup> the erbe A pr. m. F.

<sup>i</sup> the woundis or soores is. <sup>k</sup> Om. s. <sup>l</sup> Om. s. <sup>m</sup> myn I. <sup>n</sup> the erthe is. <sup>o</sup> 3if C sec. m. D sec. m. OR.  
<sup>p</sup> wilt not I. <sup>q</sup> what I. <sup>r</sup> this present is. <sup>s</sup> anoon ri3t I. <sup>t</sup> that I. <sup>u</sup> thei schulen is. <sup>v</sup> the wordis of  
 the Lord s. <sup>w</sup> was negligent of I. <sup>x</sup> Lordis wordis E. word of the Lord is. <sup>y</sup> his werk is.

24 loond of Egipte; and hawle, and fier  
mengid togidere weren brouzt; and it  
was of so greet mychelnes, how greet bi-  
fore neuer apeeride in al the loond of  
25 Egipte, sith that folk<sup>g</sup> was maad. And  
the hawle smoot in al the loond of Egipte  
alle that weren in feeldes, fro man vnto  
beest; and al erbe of the feelde smoot  
the hawle, and eche tree of the cuntree it  
26 breke togidere; oonly in the loond of  
Gessen, where weren the children of Y-  
27 rael, the hawle fel not. And Pharao  
sente, and clepide Moyses and Aaron,  
seyng to hem, Y haue synned also now;  
the Lord is rihtwiys, Y and my puple  
28 wickid; preye 3e the Lord, that the thun-  
dres of God and the hawle leeuē of, and  
Y schal leten 3ow, and 3e shulen dwelle  
29 here no more. Moyses seith, Whanne  
Y schal goon out fro the citee, Y schal  
strecche out my hoond<sup>h</sup> to the Lord, and  
the thundres shulen ceesse, and hawle  
shal not be, that thou knowe, for of the  
30 Lord is the erthe; forsothe Y knowe, that  
thou and thi seruauentis dreden not 3it  
31 the Lord God. The flax thanne and bar-  
lich was hurt, for that that the barlich  
was grene, and the flax now buriownde  
32 coddēs; whete forsothe and corn weren  
not hurt, for thei weren of late growyng.  
33 And Moyses goon out fro Pharao, and  
out of the citee, strauzte the hondes to the  
Lord, and thundres and hawle ceesiden,  
and no more droppide the reyn vpon the  
34 loond. Pharao forsothe seyng to that the  
reyn hadde ceesid, and hawle, and thun-  
35 dres, encreesid the synne; and the herte  
of hym and of hys seruauentis is en-  
gredgid, and his herte was ful myche  
hardid; and he lafte not the sonēs of  
Yrael, as the Lord comaundide by the  
hoond of Moyses.

## CAP. X.

1 And the Lord seide to Moyses, Goo  
yn to Pharao, Y forsothe haue hardid the

togidere weren borun forth; and it was of  
so myche greetnesse, how greet apperide  
neuere bifore in al the loond of Egipt, sithen  
thilke puple was maad. And<sup>z</sup> the hail<sup>25</sup>  
smoot in the<sup>a</sup> loond of Egipt alle thingis<sup>b</sup>  
that weren in the<sup>c</sup> feeldis, fro man til to  
werk beeste; and the hail smoot al the  
eerbe of the feeld, and brak<sup>d</sup> al the flex of  
the cuntrey; oonly the<sup>c</sup> hail felde not in<sup>26</sup>  
the loond of Gessen, where the sonēs of Is-  
rael weren. And Farao sente, and clepide<sup>27</sup>  
Moyses and Aaron, and seide to hem, Y  
haue synned also now; the Lord is iust,  
Y<sup>f</sup> and my puple ben wickid; preye 3e<sup>28</sup>  
the Lord, that the thundris and hail of  
God ceesse, and Y schal delyuere 3ou, and  
dwelle 3e no more here. Moyses seide,<sup>29</sup>  
Whanne Y schal go out of the citee, Y  
schal holde forth myn hondis to the Lord,  
and leitis and thundris schulen ceesse, and  
hail schal not be, that thou wite, that the  
loond<sup>g</sup> is the Lordis; forsothe Y knowe,<sup>30</sup>  
that thou and thi seruauentis dreden not  
3it the Lord. Therfor the flex and barli<sup>31</sup>  
was hirt, for the barli was grene, and the  
flex hadde buriounned thanne<sup>h</sup> knoppis;  
forsothe wheete and beenys weren not<sup>32</sup>  
hirt, for tho weren late<sup>i</sup>. And Moyses<sup>33</sup>  
3ede out fro Farao, and fro the citee, and  
helde<sup>k</sup> forth the<sup>l</sup> hondis<sup>m</sup> to the Lord, and  
thundris and hail ceessiden, and reyn drop-  
pide no more on the erthe. Sotheli Farao<sup>34</sup>  
siz that the reyn hadde ceesid, and the  
hail, and thundris, and he encreesside  
synne; and the herte of hym and of hise<sup>35</sup>  
seruauentis was maad<sup>n</sup> greuouse, and his  
herte was maad hard greetli; nethir he  
lefte the sonēs of Israel, as the Lord co-  
maundide bi 'the hond of Moyses<sup>o</sup>.

## CAP. X.

And the Lord seide to Moyses, Entre  
thou to Farao, for Y haue maad hard the

<sup>g</sup> flok D. <sup>h</sup> hondis E.

<sup>z</sup> Om. G. <sup>a</sup> al the D. <sup>b</sup> Om. G. <sup>c</sup> Om. L. <sup>d</sup> it brak S. <sup>e</sup> Om. IKS. <sup>f</sup> and Y S. <sup>g</sup> erthe BC. <sup>h</sup> Om. S.  
<sup>i</sup> late sowen IS. <sup>k</sup> streizte I. <sup>l</sup> his IS. <sup>m</sup> hond S. <sup>n</sup> Om. F. <sup>o</sup> Moyses honde IS.

herte of him, and of his seruauntis, that  
 2 Y make thes my signes in hym; and  
 thow telle in the erres of thi sone and of  
 thi cosyngs, how ofte sithes Y haue born  
 doon toknes in hem; and knowe 3e for  
 3 Y a Lord. Thanne Moyses and Aaron  
 3eden yn to Pharao, and seiden to hym,  
 Thes thingis seith the Lord God of He-  
 brews, How long wolt thow not be suget  
 to me? Leue my puple, that it sacrifice  
 4 to me; yf forsothe thow withstonde, and  
 wole not leue it, loo! Y schal leede yn to  
 5 morwe a locust into thi coostis, that shal  
 couer the vttermost of the erthe, that eny  
 thing of it shal not apeere, but be etun  
 that was lafte to the hawle; forsothe he  
 shal gnawe alle trees that buriounen in  
 6 the feeldes; and thei shulen fulfille thin  
 howses, and of thi seruauntis, and of alle  
 the Egipcyens, how many han not scen  
 thi fadris, ne her fadris, sith thei weren  
 born vpon erthe, vnto the day that is  
 now. And he turnede hym a wey, and  
 7 3ede out fro Pharao. And the seruauntis  
 of Pharao seiden to hym, How long  
 shulen we suffre this sclandre? Leue  
 the men, that thei sacrificye to the Lord  
 her God; seest thow not, that Egipthe  
 8 perishith? And thei clepeden a3en Moyses  
 and Aaron to Pharao, the which seide to  
 hem, Goth, and sacrificieth to the Lord  
 3oure God; who forsothe ben that ben  
 9 to goon? Moyses seith, With oure chil-  
 dren and aldren we<sup>i</sup> shulen goon; and  
 with sonen, and dou3tres<sup>k</sup>, with sheip, and  
 droues; it is forsothe the solempnyte of  
 10 the Lord oure God. And Pharao an-  
 swerde, So the Lord be with 3ow, what  
 maner thanne Y shal leue 3ow and 3oure  
 children? to whom is it dout, that ful  
 11 yuel 3e thenken? It shal not be doon so,  
 but go 3e oonly men, and sacryfye<sup>l</sup> to

herte of hym, and of hise seruauntis, that  
 Y do these signes<sup>p</sup> of me<sup>q</sup> in hym; and<sup>r</sup>  
 that thou telle in the eeris of thi sone and  
 of 'thi sonen sonen<sup>s</sup>, how ofte Y al to-brak  
 Egipcians<sup>t</sup>, and dide signes in hem; and  
 that 3e wyte that Y am the<sup>u</sup> Lord. Ther-<sup>3</sup>  
 fore Moyses and Aaron entriden to Farao,  
 and seiden to hym, The Lord God of E-  
 brews seith these thingis, How long 'nylt  
 thou<sup>v</sup> be maad suget to me? Delyuere thou  
 my puple, that it make sacrifice to me;  
 ellis sotheli if thou a3enstondist, and nylt<sup>w</sup>  
 4 delyuere it, loo! Y schal brynge in<sup>x</sup> to mo-  
 rewe a locuste<sup>y</sup> in to thi<sup>z</sup> coostis, which<sup>a</sup>  
 5 schal hile the luzere<sup>b</sup> part of erthe<sup>c</sup>, nether  
 ony thing therof schal appere, but that,  
 that was 'residue to<sup>d</sup> the hail schal be  
 etun<sup>e</sup>; for<sup>f</sup> it<sup>g</sup> schal gnawe alle the trees  
 that buriounnen in feeldis; and tho<sup>h</sup> schu-  
 6 len fille<sup>i</sup> thin howsis, and *the howsis* of  
 thi seruauntis, and of alle Egipcians<sup>k</sup>, hou  
 greet thi fadris and grauntsiris<sup>l</sup> sien not,  
 sithen thei weren borun on erthe, til in to  
 present<sup>m</sup> dai. And Moyses turnede awei  
 hym silf, and 3ede<sup>n</sup> out fro Farao. For-<sup>7</sup>  
 sothe the seruauntis of Farao seiden to  
 hym, Hou longe schulen we suffre this  
 sclandre? Delyuere<sup>o</sup> the men, that thei  
 make sacrifice to 'her Lord God<sup>p</sup>; seest  
 thou not that Egipthe perischide<sup>q</sup>? And thei<sup>8</sup>  
 a3en clepiden Moyses and Aaron to Farao,  
 and he seide to hem, Go 3e, and make<sup>r</sup> 3e<sup>s</sup>  
 sacrifice to '3oure Lord God<sup>t</sup>; whiche ben  
 thei, that schulen go? Moyses seide, We<sup>9</sup>  
 schulen go with oure litle children and  
 eldre, and with sonen, and dou3tris, with  
 scheep, and grete<sup>u</sup> beestis; for it is the  
 solempnyte of 'oure Lord God<sup>v</sup>. And Fa-<sup>10</sup>  
 rao answeride, So the Lord be with 3ou<sup>†</sup>;  
 hou therfor schal Y delyuere 3ou and 3oure  
 litle children? to whom is it doute, that  
 3e thenken worst<sup>w</sup>? It schal 'not be so<sup>x</sup>; 11  
 but go 3e men oneli, and make 3e sacrifice

† So the Lord  
 be with 3ou. He  
 seide this in  
 scorn, vnder-  
 standinge the  
 contrarie. BCG  
 KQX.

<sup>i</sup> and we A. <sup>k</sup> dou3tren BDEFH. <sup>l</sup> sacrificyeth BDEFH.

<sup>p</sup> my signes A *pr. m. et plures.* <sup>q</sup> Om. isw. <sup>r</sup> Om. is. <sup>s</sup> the sonen of thi sone I. <sup>t</sup> the Egipcians is.  
<sup>u</sup> Om. DIKMN *sec. m. P pr. m. sr sec. m.* <sup>v</sup> wilt thou nat I. <sup>w</sup> wilt not I. nyle s. <sup>x</sup> Om. K. <sup>y</sup> locuste,  
*that is, a multitude of locustis BCGIKQsx.* <sup>z</sup> the E. <sup>a</sup> that is. <sup>b</sup> ouer I. <sup>c</sup> the erthe s. <sup>d</sup> left of I. re-  
*sidue, either lefte vndestroyed to s.* <sup>e</sup> etun of locustes is. <sup>f</sup> forsothe I. <sup>g</sup> he I. the locust s. <sup>h</sup> thei I.  
<sup>i</sup> fulfille is. <sup>k</sup> the Egipcians is. <sup>l</sup> thi grauntsires E is. <sup>m</sup> this present is. <sup>n</sup> went I. <sup>o</sup> delyuer thou is.  
<sup>p</sup> the Lord her God is. <sup>q</sup> hath perischid is. <sup>r</sup> maketh is. <sup>s</sup> the o. <sup>t</sup> the L. 3oure G. is. <sup>u</sup> with grete is.  
<sup>v</sup> the L. oure G. is. <sup>w</sup> ful wickide thinges I. worst thingis s. <sup>x</sup> ben done so E.

the Lord; this forsothe and 3oure seluen askiden. And anoon thei weren put out  
 12 fro the sijt of Pharao. And the Lord seide to Moyses, Strecche out thin hoond vpon the loond of Egipte, to a locust, that it stey vp vpon the loond, and deuowre al herbe that to the hawle was laft of.  
 13 And Moyses strauzte out the 3erde vpon the loond of Egipte, and the Lord brouzte yn a brennynge wynde al that day and nyzt; and the morwe tyde biganne, a  
 14 brennynge wynd reride<sup>m</sup> vp locustes, the whiche steiden vp fro<sup>n</sup> al the loond of Egipte, and seeten in alle the coostis of Egipcians vnnoumbrable, whiche maner before that tyme weren not, ne afterward  
 15 ben to comen. And thei couerden al the vttermost party of the loond, wastynge alle thingis; thanne the heerbe of the loond was deuowryd, and what euer thing of apples that was in trees, that the hawle hadde laft; and alगतys no grene thing was laft in the trees and in heerbis of  
 16 the loond, in al Egipte. Wherfor hiynge Pharao clepide Moyses and Aaron, and seide to hem, Y haue synned in the Lord  
 17 3oure God, and yn 3ow; but now for3yue 3e the synne to me; also this sithe prey 3e the Lord 3oure God, that this deeth he  
 18 doo a wey fro me. And Moyses 3ede out fro the sijt of Pharao, and preide the  
 19 Lord; the which made blow the moost hidows wynde fro the west, and the locust takun he threwe a fer into the reed see; and there laft not forsothe oon<sup>o</sup> in  
 20 alle the coostis of Egipte. And the Lord hardide the herte of Pharao, and he lafte  
 21 not the children of Yrael. Forsothe the Lord seide to Moyses, Strecche out thin hoond into heuene, and be there derknep vpon the loond of Egipte, so thik that  
 22 thei mown be gropid. And Moyses strauzte out the hoond<sup>q</sup> into heuene, and orrible derknesses ben maad in al the  
 23 loond of Egipte; thre dayes no man

to the Lord; for also 3e axiden this. And anoon thei weren cast out fro the sijt of Farao. Forsothe the Lord seide to Moyses,  
 12 Holde forth thii hond on the lond of Egipt, to a<sup>y</sup> locust<sup>z</sup>, that it stie on<sup>a</sup> the lond, and deuoure al the eerbe<sup>b</sup> which<sup>c</sup> is residue<sup>d</sup> to<sup>e</sup> the hail. And Moyses helde forth the  
 13 3erde on the lond of Egipt, and the Lord brouzte in a brennynge wynd al that dai and nyzt; and whanne the morewtid was maad, the brennynge wynd reise locustis, whiche<sup>f</sup> stieden on<sup>g</sup> al the lond of Egipt,  
 14 and saten in alle the coostis of Egipcians; *'and the locustis<sup>h</sup> weren vnnoumbrable,* and suche weren not bifore that tyme, nether schulen come aftirward. And tho<sup>i</sup>  
 15 hiliden al the face<sup>k</sup> of the erthe, and wastiden alle thingis; therfor the eerbe of the erthe was deuourid, and what euere of<sup>l</sup> applis was in trees, whiche the hail hadde left, *'it was deuourid<sup>m</sup>*; and outirli no green thing was left in trees and in eerbis of erthe<sup>n</sup>, in al Egipt. Wherfor Farao hastide,  
 16 and clepide Moyses and Aaron, and seide to hem, Y haue synned azens 3oure Lord God<sup>o</sup>, and azens 3ow; but now for3yue 3e  
 17 the synne to me; also in this tyme preie 3e 3oure Lord God, that he take away fro me this deeth. And Moyses 3ede out of  
 18 the sijt of Farao, and preiede the Lord; which<sup>p</sup> made a moost<sup>q</sup> strong wynd to  
 19 blowe fro the west, and took<sup>r</sup>, and castide<sup>s</sup> the locust in to the reed see; *'noon dwellide, sotheli nether oon<sup>t</sup>,* in alle the coostis of Egipt. And the Lord made hard the  
 20 herte of Farao, and he lefte not the sonnes of Israel. Forsothe the Lord seide to  
 21 Moyses, Holde forth thin hond in to heuene, and derknensis<sup>u</sup> be on the lond of Egipt, so thicke that tho<sup>v</sup> moun be gropid. And Moyses helde forth the<sup>w</sup> hond in to  
 22 heuene, and orrible derknensis weren maad in al the lond of Egipt; in<sup>x</sup> thre daies no  
 23 man sei3 his brother, nether mouede him<sup>y</sup> silf fro that place in which he was. Where-

<sup>m</sup> arered *E pr. m.* <sup>n</sup> about *A sup. ras.* <sup>o</sup> not oon *BDEFH.* <sup>p</sup> derknensis *EH.* <sup>q</sup> hondes *BDEFH.*

<sup>y</sup> the *I.* <sup>z</sup> locust, *that is, multitude of locustis BCN.* <sup>a</sup> vp on *IS.* <sup>b</sup> cerbis *E.* <sup>c</sup> that *IS.* <sup>d</sup> lefte *EILP sec. m.* residue or laft *s.* <sup>e</sup> of *I.* <sup>f</sup> the whiche *I.* <sup>g</sup> vp on *IS.* <sup>h</sup> thei *I.* <sup>i</sup> thei *I.* <sup>k</sup> ouer part *I.* <sup>l</sup> Om, *c.* <sup>m</sup> Om. *I.* <sup>n</sup> the erthe *IS.* <sup>o</sup> Om. *B.* <sup>p</sup> the which *I.* which Lord *s.* <sup>q</sup> ful *I.* <sup>r</sup> it took *I.* <sup>s</sup> he *t. s.* <sup>t</sup> caste *GI.* <sup>u</sup> sotheli ther lefte not oon *I.* <sup>v</sup> derknesse *CL.* <sup>w</sup> thei *I.* <sup>x</sup> and in *IS.* <sup>y</sup> hem *A.*

'myzte se<sup>r</sup> his brother, ne mouede him out of that place that he was ynne; where euer the children of Yrael dwelten, 24 was list. And Pharao clepide Moyses and Aaron, and<sup>s</sup> seide to hem, Gothe, and sacrificieth to the Lord<sup>t</sup>; 3oure sheep oonli and droues abiden thei stil; 3oure 25 children goo thei with 3ow. Moyses seith, Forsothe oostis and brent sacrifices thow shalt 3yue to vs, that we offren to 26 the Lord oure God; alle the flockis shulen goon with vs; there shal not leue a clee of the thingis that ben necessarie into the heriyng of the Lord oure God, namely, whan we knowen not what shal be offryd, to the tyme that we comen fullich to that 27 place. And the Lord hardide the herte of Pharao, and he wold not leue hem. 28 And Pharao seide to Moyses, Goo away fro me, and be war that thow se no more my face; what euer day thow aperist to 29 me, thow shalt dye. Moyses forsothe<sup>u</sup> answerde, So be it doon, as thow hast spokun; Y shal se no more thi face.

## CAP. XI.

1 And the Lord seide to Moyses, 3it with o veniaunce Y shal touche Pharao and Egipte, and aftyr thes thingis he shal leue 3ow, and constreyne to goon out. 2 Thanne thow shalt seie to al the puple, that a man aske of his freend, and a womman of hir nei3bore, silueren and 3 goldun vessels, and clothis; forsothe the Lord shal 3yue grace to his puple befor the Egipcyens. And Moyses was a ful greet man in the loond of Egipte, before the seruauntis of Pharao and al the puple; and seith<sup>v</sup>, Thes thingis seith the Lord, At myd nyzt Y shal goon yn to 5 Egipte; and there shulen dye alle the fyrst gotun in the loond of Egipcians, fro the first gotun of Pharao, that sittith in his see, vnto the first gotun of the handmayden, that is at the queern; and alle 6 the first gotun of beestis; and there shal

euer the sones of Israel dwelliden, list was. And Farao clepide Moises and Aaron, and 24 seide to hem, Go 3e, make 3e sacrifice to the Lord; oneli 3oure scheep and grete<sup>z</sup> beestis dwelle stille; 3oure litle children go with 3ou. Moises<sup>a</sup> seide, Also thou 25 schalt 3yue<sup>†</sup> to vs offryngis and brent sacrifices, whiche<sup>b</sup> we schulen offre to 'oure Lord God<sup>c</sup>; alle the flockis schulen go 26 with vs, for 'a cle<sup>d</sup> schal not dwelle of tho thingis, that ben nedeful in to the<sup>e</sup> worshipyng of 'oure Lord God<sup>f</sup>, moost sithen we witen not what owith to be offrid, til we comen to that place. Forsothe the 27 Lord made hard the herte of Farao, and he nolde<sup>g</sup> delyuere hem. And Farao seide 28 to Moises, Go awei fro me, and be war that thou se no more my face; in whatever dai thou schalt appere to me, thou schalt die. Moyses answeride, Be it doon 29 so, as thou hast spokun; I schal no more se thi face.

† also thou schalt 3yue, &c. that is, thou schalt suffre that we lede beestis to sacrifices. Lire here. BCGKQX.

## CAP. XI.

And the Lord seide to Moises, 3it Y 1 schal touche Farao and Egipt with o veniaunce, and after these thingis he schal delyuere 3ou, and schal<sup>h</sup> constreyne 3ou<sup>i</sup> to go out. Therfor thou schalt seie to al the 2 puple, that a man axe of his freend, and a womman of hir nei3boresse, silueren<sup>k</sup> vessels<sup>l</sup> and goldun, and<sup>m</sup> clothis; forsothe the 3 Lord schal 3yue grace to his puple bifor Egipcians<sup>n</sup>. And Moises was a ful greet man<sup>o</sup> in the lond of Egipt, bifore the seruauntis of Farao and al the puple; and 4 he seide, The Lord seith these thingis, At mydnyzt Y schal entre in to Egipt; and 5 ech firste gendrid<sup>p</sup> thing in the lond of Egipcians schal die, fro the firste gendrid<sup>p</sup> of Farao, that sittith in the trone of hym, til to the firste gendrid<sup>p</sup> of the handmayde, which is at the<sup>q</sup> queerne; and alle the firste gendrid of beestis *schulen die*; and greet 6

<sup>r</sup> seey3 BDEFH. <sup>s</sup> Om. B. <sup>t</sup> Lord 3oure God A pr. m. <sup>u</sup> Om. BDEFH. <sup>v</sup> he seith E sup. ras.

<sup>z</sup> 3oure grete G. <sup>a</sup> And Moises K. <sup>b</sup> the whiche I. <sup>c</sup> the L. oure G. IS. <sup>d</sup> oo clawe I. oo cle S. <sup>e</sup> Om. BGOX. <sup>f</sup> the L. oure G. IS. <sup>g</sup> wolde not I. <sup>h</sup> I schal D. he schal IS. <sup>i</sup> Om. BC. <sup>k</sup> siluer ELP. <sup>l</sup> vessel ELP. <sup>m</sup> Om. EG. <sup>n</sup> the Egipcians IS. <sup>o</sup> man of good fame S. <sup>p</sup> bigeten I. <sup>q</sup> Om. I.

be a greet crye in al the loond of Egipte, what maner was not bifore, ne aftirward 7 is to<sup>w</sup> come. Anentis forsothe alle the children of Yrael there shal not grucche a dog, fro man vnto beeste; that 3e knowen, bi how myche myracle the Lord 8 dyuydide the Egipcians and Yrael. And alle thes thi seruauntys shulen descende<sup>ww</sup> to me, and thei shulen preye for me, seyng, Go out thow, and al the puple that is suget to thee; after thes thingis we 9 shulen goon out. And greetly wrooth he 3ede out fro Pharao. The Lord forsothe seyde to Moyses, Pharao shal not here 3ow, that many signes be doon in the 10 loond of Egipte. Moyses forsothe and Aaron diden alle the signes and alle the toknes worthi shewynge, that ben wrytun, before Pharao; and the Lord hardide the herte of Pharao, ne he lafte the sones of Yrael fro his loond.

cry schal be in al the lond of Egipt, which<sup>r</sup> maner cry was not bifore, nether schal be aftirward. Forsothe at alle the children 7 of Israel a dogge schal not make priuy noise, fro man til to beeste; that 3e wite bi how greet myracle the Lord departith Egipcians and Israel. And<sup>s</sup> alle these thi<sup>s</sup> seruauntis schulen come down to me, and thei schulen preye me, and schulen seie, Go out thou, and al the puple which<sup>t</sup> is suget to thee; aftir these thingis we schulen go out. And Moyses was<sup>u</sup> ful wrooth, 9 and<sup>v</sup> 3ede<sup>w</sup> out fro Farao. Forsothe the Lord seide to Moises, Farao schal not here 3ou, that many signes be maad in the lond of Egipt. Sotheli Moises and Aaron maden 10 alle signes<sup>x</sup> and wondris, that ben writun<sup>y</sup>, bifor Farao; and the Lord made hard the herte of Farao, nether he delyuerede the sones of Israel fro his lond<sup>z</sup>.

CAP. XII.

1 The Lord forsothe seyde to Moyses and 2 Aaron in the loond of Egipte, This moneth to 3ow the bigynnyng of the<sup>x</sup> monethis shal be the first in monethes of the 3eer. 3 Spek 3e to al the cumpanye of the sones of Yrael, and sey 3e to hem, The tenthe day of this moneth tak echon a lomb bi 4 meynese and her howsis; if forsothe the noumbre is to litil, that it may not suffice to eet the lomb, he shal tak his neizbore, that is ioyned to his hows after the noumbre of the soules, that may suffice to the 5 etyng of the lomb. Forsothe it shal ben a lomb withouten wemme, a maal of o<sup>y</sup> 3eer; after the which riyt 3e shulen take 6 also a kydde; and 3e shulen kepe it vnto the fourtenthe day of this moneth; and al the multitude of the sones of Yrael 7 shal offre it at<sup>z</sup> euen. And thei shulen take of his bloode, and leggen vpon either post, and in the thresshwoldes of the howses, in the whiche thei shulen eet it;

CAP. XII.

Also the Lord seide to Moises and Aa- 1 ron in the lond of Egipt, This monethe, 2 the<sup>a</sup> bigynnyng of monethis to 3ou, schal be the firste<sup>b</sup> in the<sup>c</sup> monethis of the 3eer. Speke 3e to al<sup>d</sup> the cumpanye of the sones 3 of Israel, and seie 3e to hem, In the tenthe dai of this<sup>e</sup> monethe ech man take a lomb by hise meynes and housis; but if the 4 noumbre is lesse, that it may not suffice to ete the<sup>f</sup> lomb, he schal take his neizbore, which<sup>g</sup> is ioyned to his hows, bi the noumbre of soulis<sup>h</sup>, that moun suffice to the<sup>i</sup> etyng of the lomb. Forsothe the lomb 5 schal be a male of o 3eer, without wem; bi which<sup>k</sup> custom 3e schulen take also a kide<sup>†</sup>; and 3e schulen kepe hym til to the 6 fouretenthe dai of this monethe; and al the multitude of the sones of Israel schal offre hym at euentid<sup>‡</sup>. And thei schulen 7 take of his blood, and schulen<sup>l</sup> put<sup>m</sup> on euer either post, and in lyntels<sup>n</sup>, 'ether<sup>o</sup> hizer threschfoldis<sup>p</sup>, of the housis, in whiche

† a kide, if a lomb may not be had in good maner. Lire here. CGQX.

‡ that is, ech hows of the multitude schal offre oon, if fewnesse of persoones lettith not. Lire here. BCGKQX.

<sup>w</sup> not to E. <sup>ww</sup> descende A. <sup>x</sup> Om. BDEFH. <sup>y</sup> a E. <sup>z</sup> a A.

<sup>r</sup> what I. <sup>s</sup> and Pharao, is. <sup>t</sup> the which I. <sup>u</sup> Om. I. <sup>v</sup> Om. I. <sup>w</sup> wente I. <sup>x</sup> the signes is. <sup>y</sup> here writun is. <sup>z</sup> hond A *pr. m.* EGKLP. <sup>a</sup> Om. F. <sup>b</sup> firste or the cheef s. <sup>c</sup> Om. G. <sup>d</sup> Om. S. <sup>e</sup> the ELOP. <sup>f</sup> this ELP. <sup>g</sup> the which I. <sup>h</sup> lyfes I. <sup>i</sup> Om. IKMORST *sec. m. w.* <sup>k</sup> the which I. <sup>l</sup> thei schulen is. <sup>m</sup> put it is. <sup>n</sup> Om. C. the lyntels I. <sup>o</sup> Om. C. <sup>p</sup> Om. DIRT. or hizer threschfoldis s. or h. thresholds E. or h. thresholdis LP. either h. thresscholdis GK. either ouercheckis W.

8 and thei shulen eet flesh that nyzt, rostid  
with fier, and therf looues with wylde  
9 letuse. Ze shulen not eten of it eny thing  
raw, ne sothun with water, but oneli  
rostid with fier; the heed with his feet  
10 and entrayls ze shulen vowre; ne there  
shal not leue of it eny thing to to mor-  
wen; and if eny thing be laft, with fier  
11 ze shulen brenne it. So forsothe ze shu-  
len eten it; ze shulen girde about zoure  
reynes, and ze shulen haue shoon in zoure  
feet, holdynge staues in hoondis; and ze  
shulen eete hastiliche; it is forsothe  
12 phase, that is to seye, the passyng forth  
of the Lord. And Y shall passe thur; al  
the loond of Egipte that nyzt, and Y  
shal smyt alle the first gotun in the  
loond of Egipte, fro man vnto beeste;  
and in alle the goddis<sup>a</sup> of Egipte Y shal  
13 make domes; Y a Lord. The bloode for-  
sothe shal be to zow into tokne, in the  
housis in the<sup>b</sup> which ze shulen be; and  
Y shal se the bloode, and Y shal ouerpasse  
zow; and there shal not be in zow a ven-  
iaunce destruyng, whanne Y shal smyt  
14 the loond of Egipte. Forsothe ze shulen  
han this day into mynde, and ze shulen  
halwe it solempne to the Lord in zoure  
generaciouns with heriyng euerlastyng.  
15 Seuen daies ze shulen eten therf breed;  
in the first day there shal be no sour  
dow; in zoure howses; who so euer etith  
sowred breed, shal perishe that soule fro  
Yrael, fro the first day vnto the seuenthe  
16 day. The first day shal be holy and so-  
lempne, and the seuenthe day shal be  
wurshipful in the same feeste; no thing  
of werk ze shulen doon in hem, out tak  
17 thes that perteyneth to etyng; and ze  
shulen kepe therf breed. Forsothe in that  
same day Y shal leede zoure oost out of  
the loond of Egipte; and ze shulen kepe  
this day in zoure generaciouns in ryte  
18 euerlastyng. The firste moneth, the four-  
tenthe<sup>c</sup> day of the moneth, at euen, ze shulen

thei schulen ete hym; and in that nyzt<sup>8</sup>  
thei schulen ete fleischis<sup>q</sup>, roostid with  
fier, and therf looues<sup>r</sup>, with letusis<sup>†s</sup> of  
the feeld. Ze schulen not ete therof ony<sup>9</sup>  
raw thing, nether sodun in watir, but  
roostid oneli by fier; ze schulen deuoure  
the heed with feet<sup>t</sup> and entrailis<sup>u</sup> therof;  
nether ony thing therof schal abide til the<sup>v</sup> 10  
mowrtid; if ony thing<sup>w</sup> is residue<sup>x</sup>, ze  
schulen brenne<sup>y</sup> in the fier. Forsothe thus 11  
ze schulen ete hym; ze<sup>z</sup> schulen girde zoure<sup>a</sup>  
reynes, and ze schulen haue schoon in the<sup>b</sup>  
feet, and ze schulen holde stauys in hondis<sup>c</sup>,  
and ze schulen ete<sup>d</sup> hastili; for it is fase,  
that is, the<sup>e</sup> passyng of the Lord. And Y<sup>f</sup> 12  
shal passe thorou the lond<sup>g</sup> of Egipt in  
that nyzt, and Y schal smyte al<sup>h</sup> the firste  
gendrid<sup>i</sup> thing in the lond of Egipt, fro  
man til to beeste; and Y the Lord schal  
make domes in alle the goddis of Egipt.  
Forsothe blood schal be to zow in to signe, 13  
in the housis in whiche ze schulen be;  
and Y schal se the blood, and Y schal passe  
zow; nether a wounde distryng schal be  
in zow, whanne Y schal smyte the lond of  
Egipt. Forsothe ze schulen haue this dai 14  
in to mynde, and ze schulen<sup>k</sup> make it so-  
lempne to the Lord in zoure generaciouns  
bi euerlastyng worschipyng. In<sup>l</sup> seuen 15  
daies ze schulen ete therf breed; in the  
firste dai no thing dizt with sour douz  
schal be in zoure housis; who euer schal  
ete ony thing dizt with sour douz, fro the  
firste dai til<sup>m</sup> the seuenthe dai, that soule  
schal perische fro Israel. The firste day 16  
schal be hooli and solempne, and the se-  
uenthe dai schal be worschipful bi the  
same halewyng; ze schulen not do ony  
werk in<sup>n</sup> the daies, outakun these thingis  
that perteyneth to mete; and ze schulen 17  
kepe therf breed. For in that same dai Y  
schal lede out of the lond of Egipt zoure  
oost; and ze schulen kepe this dai in zoure  
generaciouns bi euerlastyng custom. In 18  
the first monethe, in the fouretenthe dai

† with letusis,  
in Ebrew it is  
with bitter-  
nessis. nc.

<sup>a</sup> goodis AF. <sup>b</sup> Om. BDEFH. <sup>c</sup> fourteen A.

<sup>q</sup> flesh DGIS. <sup>r</sup> looue s. <sup>s</sup> the *erbe* letuse I. bittir locustis s. <sup>t</sup> the feet EGIKS. <sup>u</sup> with the entrailis IS.  
<sup>v</sup> to the IX. Om. L. <sup>w</sup> Om. *plures. thing therof* IS. <sup>x</sup> left EILP. resid or *lefte* s. <sup>y</sup> brenne it IS. <sup>z</sup> and  
ze K. <sup>a</sup> zow the F. <sup>b</sup> zoure IS. <sup>c</sup> zoure hondis IS. <sup>d</sup> ete it IS. <sup>e</sup> Om. K. <sup>f</sup> Y the Lord IS. <sup>g</sup> myddil D.  
<sup>h</sup> Om. IS. <sup>i</sup> bigeten I. <sup>k</sup> Om. F. <sup>l</sup> Om. A *sec. m.* BC *pr. m.* <sup>m</sup> til to *plures.* <sup>n</sup> Om. G.

eet therf breed, vnto the oon and twentieth  
 19 day of the same moneth at euen. Seuen  
 dayes soure breed shal not be foundun in  
 3oure howses; who so etith soure breed,  
 his soule shal perishe fro the companye  
 of Yrael, as wel of cumlyngis, as of with  
 20 ynne borne of the loond. Al soure breed  
 3e shulen not eet, and in alle 3oure dwell-  
 yng places 3e shulen eet therf breed.  
 21 Moyses forsothe clepide alle the eldren  
 of the sones of Yrael, and seyde to hem,  
 Gothe, takynge a beeste bi 3oure meynese,  
 22 offre 3e paske; and the lital sprynkil of  
 ysop wetith in bloode, that is in the ne-  
 thir threswold, and sprengith of it the  
 ouerthreswold, and either post; noon of  
 3ow alle shal go out of<sup>d</sup> the dore of his  
 23 hows vnto the morwen tyde. The Lord  
 forsothe shal passe forth<sup>e</sup> smytyng the  
 Egipcians; and whanne he seeth<sup>f</sup> the  
 bloode in the thireswald, and in either  
 post, he shal ouer goo the dore of the  
 hows, and he shall not suffre the smyter  
 24 goo into 3oure howsis, and hurten. Kepe  
 thow this word lawful to thee and to thi  
 25 sones vnto withouten ende. And whanne  
 3e shulen goon into the loond that the  
 Lord is to 3yue to 3ow, as he hath biho-  
 26 tun, 3e shulen kepe thes cerymonyes<sup>ff</sup>; and  
 whanne 3oure sones shulen seye to 3ow,  
 27 What is this religioun? 3e shulen seye to  
 hem, It is the sacrifice for the ouercomun  
 enemys of the passing of the Lord,  
 whanne he passide forthe vpon the hows<sup>g</sup>  
 of the sones of Israel in Egipte, smytyng<sup>h</sup>  
 the Egipcians, and oure hows<sup>i</sup> delyuer-  
 ynge. And the puple bowid anowryde.  
 28 And the sones of Yrael goon out, diden  
 as the Lord comaundyde to Moyses and  
 29 Aaron. It was doon forsothe in the myd-  
 dil of the nyzt, the Lord smoot alle the  
 fyrst gotun in the loond of Egipte, fro the

of the monethe, at euentid, 3e schulen ete  
 therf breed, til to the oon and twentieth<sup>o</sup>  
 dai of the same monethe at euentid. In 19  
 seuen dayes no thing <sup>d</sup>di3t with sour dou3<sup>p</sup>  
 schal be foundun in 3oure housis; if ony  
 etith<sup>q</sup> ony<sup>r</sup> thing di3t with sour dow, his  
 soule schal perische fro the cumpeny of  
 Israel, as wel of comelyngis<sup>s</sup>, as of hem  
 that ben borun in the lond. 3e schulen<sup>20</sup>  
 not ete ony thing di3t<sup>t</sup> with sour dow, and  
 3e schulen ete therf breed in alle 3oure  
 dwellyng placis. Forsothe Moyses clepide<sup>21</sup>  
 alle the eldre men of the sones of Israel,  
 and seide<sup>u</sup> to hem, Go 3e, and take<sup>v</sup> a  
 beeste by 3oure meynees, and offre 3e fase;  
 and dippe 3e a bundel of isope, in the blood<sup>22</sup>  
 which <sup>'</sup>is in the<sup>w</sup> threisfold<sup>x</sup>, and sprynge  
 3e therof the<sup>y</sup> lyntel, and euer either post;  
 noon of 3ou schal go out at the dore of his  
 hows til the morewtid. For the Lord schal<sup>23</sup>  
 passe smytyng Egipcians<sup>z</sup>; and whanne  
 he schal se the blood in the lyntel<sup>a</sup>, and in  
 euer either post, he schal passe the dore  
 of the<sup>b</sup> hows; and he schal not suffre the  
 smytere to entre in to 3oure<sup>c</sup> housis, and  
 to hirte<sup>d</sup>. Kepe thou this word; it schal be<sup>24</sup>  
 a<sup>e</sup> lawful thing to thee and to thi sones  
 til in to with outen ende. And whanne<sup>25</sup>  
 3e schulen entre in to the lond which<sup>f</sup> the  
 Lord schal 3yue to 3ou, as he bihi3te,  
 3e schulen kepe these cerymonyes; and<sup>26</sup>  
 whanne 3oure sones schulen seie to 3ou,  
 What is this religioun? 3e schulen seie to  
 hem, It is the<sup>g</sup> sacrifice of the passyng of<sup>27</sup>  
 the Lord<sup>h</sup>, whanne he passide ouer<sup>i</sup> the  
 housis of the sones of Israel in Egipt,  
 and smoot Egipcians<sup>k</sup>, and delyueride oure  
 housis. And the puple was bowid, and  
 worschipide. And the sones of Israel 3eden<sup>28</sup>  
 out, and diden as the Lord comaundide to  
 Moyses and to<sup>l</sup> Aaron. Forsothe it was<sup>29</sup>  
 doon in the myddis of the nyzt, the Lord

<sup>d</sup> Om. BDE sec. m. F sec. m. H. <sup>e</sup> Om. AF. <sup>f</sup> seey3 BDFH. <sup>ff</sup> sermonyes A. <sup>g</sup> housis E. <sup>h</sup> smyten A sup. ras.  
<sup>i</sup> houses BDEH.

<sup>o</sup> twenti BM. <sup>p</sup> maad sour I. <sup>q</sup> ete I. <sup>r</sup> Om. IL. <sup>s</sup> comelingis, that is, hethen men conuertid to the  
 feith of Jewis BCGKNQX. comelyngis, that ben h. m. conuertid to the bileue I. comel., that is, h. m. etc. s.  
<sup>t</sup> mad I. <sup>u</sup> he seide IS. <sup>v</sup> take 3e G. taketh IS. <sup>w</sup> Om. N. <sup>x</sup> in the threshold EGLPQ. in the threisfold,  
 that is, a vessel bisidis the threisfold BC. thresh. either a v. b. the thresh. G. threisf. either in a v. etc. KNQX.  
<sup>y</sup> on the G. in the K. <sup>z</sup> the Egipcians IS. <sup>a</sup> lintels E. <sup>b</sup> that IS. <sup>c</sup> Om. G. <sup>d</sup> hirte 3ou IS. <sup>e</sup> Om. GN.  
<sup>f</sup> that I. <sup>g</sup> Om. IS. <sup>h</sup> Lord God E. <sup>i</sup> vp on I. <sup>k</sup> the Egipcians IS. <sup>l</sup> Om. EG.

fyrst gotun of Pharao, that sat in his see,  
 vnto the first gotun of the caytif wom-  
 man, that was in prisoun, and alle the  
 30 first gotun of beestis. And Pharao aroos  
 the nyzt, and alle his seruauntis, and al  
 Egipte; and ther was sprongun a greet  
 crye in Egipte; and forsothe there was  
 not an hows, in the which leye not the  
 31 deed. And Moyses and Aaron clepid in  
 the nyzt, Pharao seith, Ryseth, and goth  
 out fro my puple, and 3e and the sones of  
 Yrael; gothe, and sacrificieth to the Lord,  
 32 as 3e seyn; 3oure sheip and 3oure<sup>k</sup> droues  
 takith, as 3e han askid; and goynge a  
 33 wey blesse 3e to me. And the Egipcians  
 nediden the puple to goon out of the  
 loond swiftly, seiynge, Alle we shulen  
 34 dye! Thanne the puple tok sprengid  
 meel<sup>l</sup>, or it were sowrid; and byndynge it  
 35 in chaf, putte vpon her shuldres. And  
 the sones of Yrael diden as the Lord co-  
 maundide<sup>m</sup> to<sup>n</sup> Moyses; and thei askiden  
 of the Egipcians silueren and goldun ves-  
 36 sels, and myche clothing. Forsothe the  
 Lord 3af grace to the puple before the  
 Egipcians, that thei wolden leene hem;  
 37 and thei spuyleden the Egipcians. And  
 the sones of Yrael 3eden fro Remesse into  
 Sochoth, almoost six hundryd thowsynd of  
 foot men, with outen children and wym-  
 38 men; but and the comoun of either sex<sup>o</sup>  
 'orkynde<sup>p</sup> vnnoumbrable<sup>q</sup> steyden vp with  
 hem; sheip, and droues, and ful many  
 39 hauynge lijf of dyuerse kynde. And thei  
 bakiden meele, that a litil before spreng-  
 ide thei token out of Egipte, and thei  
 maden therf looues vnder asken; and  
 thei nyzten not be maad sowre, the Egip-  
 cians constreynynge to goon out, and not  
 suffrynge to mak eny dwellyng, ne eny  
 thing of sowel there com to to maken redi.  
 40 The dwellyng places forsothe of the sones

smoot al the firste gendrid<sup>m</sup> thing<sup>n</sup> in the  
 lond of Egipt, fro the firste gendrid<sup>o</sup> of  
 Farao, that sat in the trone of hym, til to  
 the first gendrid<sup>o</sup> of the<sup>p</sup> caitif womman,  
 that was in the<sup>q</sup> prisoun, and<sup>r</sup> alle the first  
 gendrid of beestis. And Farao roos in the 30  
 nyzt, and alle hise seruauntis, and al E-  
 gipt; and a<sup>s</sup> greet<sup>t</sup> cry was maad in Egipt,  
 for noon hows was, in which a deed man  
 lay not. And whanne Moyses and Aaron 31  
 weren clepid in the nyzt, Farao seide, Rise  
 3e, go<sup>u</sup> 3e out fro my puple, bothe 3e and  
 the sones of Israel; go 3e, offre 3e to the  
 Lord, as 3e seien; take 3e 3oure scheep 32  
 and greete beestis, as 3e axiden; and go  
 3e, and blesse 3e me. And Egipcians<sup>v</sup> 33  
 constreyneden the puple<sup>w</sup> to go out of the  
 lond swiftli, and seiden, All we schulen  
 die! Therfor the puple<sup>w</sup> took meele spreynd 34  
 togidere, bifor that it was dizt with sour  
 dou3; and boond<sup>x</sup> in mentils, and puttide<sup>y</sup>  
 on her schuldris. And the sones of Israel 35  
 diden as the Lord comaundide to Moyses;  
 and thei axiden of Egipcians siluerne<sup>z</sup> ves-  
 selis and goldun, and ful myche clooth<sup>a</sup>.  
 Forsothe the Lord 3af grace to the puple<sup>b</sup> 36  
 bifor Egipcians<sup>c</sup>, that the Egipcians lenten  
 to hem; and thei maden bare Egipcians<sup>d</sup>.  
 And the sones<sup>e</sup> of Israel 3eden forth fro 37  
 Ramasses in to Socoth, almest sixe hun-  
 drid thousand of foot men, with out litle  
 children and wymmen; but also comyn<sup>f</sup> 38  
 puple of malis and femalis<sup>g</sup> vnnoumbrable<sup>h</sup>  
 stieden<sup>i</sup> with hem; scheep, and oxun, and  
 ful many beestis of diuerse kynde<sup>k</sup>, stieden<sup>l</sup>  
 with hem<sup>m</sup>. And thei bakiden meele, which<sup>n</sup> 39  
 spreynd togidere 'a while ago<sup>o</sup> thei token  
 fro Egipt, and maden<sup>p</sup> therf<sup>q</sup> looues bakun<sup>r</sup>  
 vnder the<sup>s</sup> aischis; for the looues mi3ten  
 not be dizt<sup>t</sup> with sour dow, for Egipcians<sup>u</sup>  
 compelliden<sup>v</sup> to go out, and suffriden<sup>w</sup> not<sup>x</sup>  
 to make ony tariyng, nether it was leiser<sup>y</sup>

<sup>k</sup> Om. BDEH. <sup>l</sup> melu BDEFH. <sup>m</sup> had comaundid BDE sec. m. F pr. m. H. <sup>n</sup> Om. D. <sup>o</sup> six A pr. m. sexus D.  
 P Om. BDEFH. id est, sexus. F marg. H interlin. <sup>q</sup> and vnnoumbrable BDEH.

<sup>m</sup> bigeten I. <sup>n</sup> Om. G. <sup>o</sup> bigoten I. P Om. F. a IS. <sup>q</sup> Om. IS. <sup>r</sup> and he smoot BC. <sup>s</sup> Om. I. <sup>t</sup> Om. O.  
<sup>u</sup> and go IS. <sup>v</sup> the Egipcians IS. <sup>w</sup> puple of Israel IS. <sup>x</sup> thei boond it IS. <sup>y</sup> putte FW. putte it IS.  
<sup>z</sup> siluer ELP. <sup>a</sup> clothinge IS. <sup>b</sup> puple of Israel IS. <sup>c</sup> the Egipcians ISX. <sup>d</sup> the Egipcians BEIS. <sup>e</sup> chil-  
 dren IS. <sup>f</sup> the comyn IS. <sup>g</sup> of femalis BCEGMNIKQRSTX. <sup>h</sup> and vnnoumbrable DEFGLOPX.  
<sup>i</sup> wenten vp I. stieden vp s. <sup>k</sup> kynde also I. <sup>l</sup> stieden vp s. <sup>m</sup> Om. I. <sup>n</sup> the which I. <sup>o</sup> not 3ore  
 ago I. P makiden I. <sup>q</sup> therof L. ther s. <sup>r</sup> ybake I. <sup>s</sup> Om. CIKMOSV. <sup>t</sup> mad I. <sup>u</sup> the Egipcians ILS.  
<sup>v</sup> compelliden hem IKS. <sup>w</sup> thei suffriden IS. <sup>x</sup> not hem IKS. <sup>y</sup> leiser to hem IS.

of Yrael, that thei dwelliden yn Egipte,  
 41 was of four hundred and thretti 3eer; the  
 whiche fulfillid, the same day 3ede al the  
 oost of the Lord out of the loond of E-  
 42 gipte. This is nyzt of the Lord able to  
 be kept, whanne he ladde hem out of the  
 loond of Egipte; this owen to kepe alle  
 the sones of Yrael in her generaciouns.  
 43 The Lord forsothe seide to Moyses and  
 Aaron, This is the religioun of phask;  
 44 ech alien shal not ete therof; al forsothe  
 seruaunt<sup>r</sup> bouzt be he circumcidid, and  
 45 so eet he; comlyng and hyryd seruaunt  
 46 shulen not eet thereof; in oon hows it shal  
 be etun, ne 3e shulen not bere of his  
 fleshe out, ne boon of it 3e shulen breek.  
 47 Alle the companye of the sones of Yrael  
 48 shal doo it; that if eny of pilgrymes wole  
 come into 3oure heriyng of religioun, and  
 do the pask of the Lord, before eche maal  
 child of him shal be circumcidid, and  
 thanne with rizt he shal halewe, and he  
 shal be togidere as a with ynne gotun of  
 the loond; if eny forsothe be not circum-  
 49 cidid, he shal not ete therof. The same  
 lawe shal be to the with ynne gotun, and  
 to the comlyng tilyer, that pilgrimagith  
 50 anentis 3ow. And alle the sones of Yrael  
 diden as the Lord comaundide to Moyses  
 51 and Aaron. And in the same day the  
 Lord ladde the sones of Yrael out of the  
 loond of Egipte, bi her companyes.

## CAP. XIII.

1 Forsothe the Lord spak to Moyses, sei-  
 2 ynge, Halwe to me alle the fyrst gotun  
 that openith the wombe in the sones of  
 Yrael, as wel of men as of beestis, alle  
 3 forsothe ben myne. And Moyses seide to  
 the puple, Hath<sup>s</sup> mynde of this day, in  
 the which 3e ben goon out of Egipte, and

to make ony seew<sup>z</sup>. Forsothe the dwell- 40  
 yng of the sones of Israel, bi which thei  
 dwelliden in Egipt, was of foure hundrid  
 and thretti 3eer<sup>†</sup>; and whanne tho<sup>a</sup> weren 41  
 fillid<sup>b</sup>, al the oost of the Lord 3ede out of  
 the loond of Egipt in the same dai. This 42  
 nyzt is worthi to be kept in the<sup>e</sup> worschip-  
 yng of the Lord, whanne he ladde hem<sup>d</sup>  
 out of the loond of Egipt; alle the sones of  
 Israel owen to kepe this<sup>e</sup> in her genera-  
 ciouns. Also the Lord seide to Moises 43  
 and Aaron, This is the religioun of fase<sup>f</sup>;  
 ech alien schal not ete therof; sotheli ech 44  
 seruaunt bouzt schal be circumcidid, and  
 so he schal ete; a comelyng and hirid<sup>g</sup> 45  
 man<sup>†</sup> schulen not ete therof; it schal be 46  
 etun in oon hows; nether 3e schulen bere  
 out of the fleischis<sup>h</sup> therof; nether 3e  
 schulen breke a boon therof. Ech company 47  
 of the sones of Israel schal make that  
 fase; that if ony pilgrym wole passe into 48  
 3oure feith and worschipyng<sup>i</sup>, and make  
 fase<sup>k</sup> of the Lord, ech male kynde of hym  
 schal be circumcidid<sup>l</sup> bifore<sup>m</sup>, and thanne  
 he schal make<sup>n</sup> lawful<sup>o</sup>, and<sup>p</sup> he schal be  
 togidere<sup>q</sup> as a man borun of the loond; for-  
 sothe if ony man is not circumcidid, he  
 schal not ete therof. The same lawe schal 49  
 be to a man borun of the loond, and to a  
 comelyng, that takith 3oure feith, which<sup>r</sup>  
 is a pilgrym anentis 3ou. And alle the 50  
 sones of Israel diden as the Lord co-  
 maundide to Moises and Aaron. And in<sup>s</sup> 51  
 the same dai the Lord ladde out of the  
 loond of<sup>t</sup> Egipt the sones of Israel, bi her  
 companyes.

## CAP. XIII.

Also<sup>u</sup> the Lord spak to Moises, and<sup>1</sup>  
 seide, Halewe thou to me ech firste gen- 2  
 drid<sup>v</sup> thing that openeth the wombe among  
 the sones of Israel, as wel of men as of  
 beestis, for whi alle ben myn. And Moises 3  
 seide to the puple, Haue 3e mynde of this  
 dai, in which 3e 3eden<sup>w</sup> out of Egipt, and

<sup>r</sup> seruauntes D. <sup>s</sup> haueth DE.

<sup>z</sup> potage I. <sup>a</sup> tho 3eris IS. <sup>b</sup> fulfillid IS. <sup>c</sup> Om. IS. <sup>d</sup> his peple s. <sup>e</sup> this nyzt I. this solempnytee s.  
<sup>f</sup> fase, that is, pask K. <sup>g</sup> a hirid I. an h. s. <sup>h</sup> fleishe IS. <sup>i</sup> in to 3oure worschipyng IS. <sup>k</sup> solempnitee IS.  
<sup>l</sup> circumsid B. <sup>m</sup> bifore the solempnyte s. <sup>n</sup> make it IS. <sup>o</sup> laweful s. <sup>p</sup> and thanne D. <sup>q</sup> to gidere with  
 hem IS. <sup>r</sup> the which I. <sup>s</sup> Om. I. <sup>t</sup> Om. s. <sup>u</sup> Also and D. Aud E. <sup>v</sup> bigeten I. <sup>w</sup> wenten I.

<sup>†</sup> *iiij. hundrid  
 and xx. 3eer,  
 rekenynge tho  
 3eris in whiche  
 they dwelliden  
 as pilgrym in  
 the loond of  
 Canaan, and  
 of Egipt, and  
 of Filisteys.  
 Lire here, cc.  
 qx.*

<sup>†</sup> *hirid man,  
 that is, an he-  
 then man out  
 of the feith and  
 obseruance of  
 the Jewis, thow  
 he dwelle with  
 hem for hire.  
 BCGOKX.*

of the hows of thraldom, for yn a strong  
 hoond the Lord hath lad 3ow out of this  
 4 place, that 3e eeten not sowrid breed. To  
 day 3e goon out, in the moneth of new  
 5 fruytis; and whanne the Lord shal leede  
 thee into the loond of Chananey, and E-  
 thei, and Amorrei, and Euehi, and Jebu-  
 sei, that he swoore to thi fadrys, that he  
 schulde 3yue to thee, the loond flowynge  
 mylk and hony, and 3e shulen halwe this  
 6 manere of holy thingis this moneth. Se-  
 uen dais 3e shulen eete therf breed, and  
 in the seuenthe day shal be the solem-  
 7 pnyte of the Lord; therf breed 3e shulen  
 eete seuen dayes, there shal not apere  
 aentis thee eny thing maad sowre, ne  
 8 in alle thi coostis. And thou shalt telle  
 to thi sone that day, seiying, This is that  
 the Lord hath doon to me, whanne Y  
 9 3ede out of Egipte. And it shal be as a  
 tokne in thin hoond, and as mynde before  
 thin eyen, that the lawe of the Lord euer-  
 more be in thi mouth; forsothe in strong  
 hoond the Lord ladde thee out of Egipte,  
 10 and of the hows of thraldom. Thou  
 shalt kepe this maner heriyng the or-  
 11 deynd tyme, fro dayes into dayes. And  
 whanne the Lord shal leede thee into the  
 loond of Chananei, as he hath sworn to  
 thee, and to thi fadris, and shal 3yue it  
 12 to thee, thou shalt seuer al that openeth  
 wombe, to the Lord, and that that cheef  
 is in thi beestis; what euer thou shalt  
 haue of maal kynde, thou shalt halwe it  
 13 to the Lord. The first gotun of an asse  
 thou shalt chaunge for a sheip, the which  
 if thou 'azen biyst<sup>t</sup> not, thou shalt sleen;  
 alle forsothe the first gotun of man of thi  
 14 sones thou shalt 'azen bye<sup>u</sup> in priys. And  
 whanne thi sone shal aske thee to morwe,  
 seiynge, What is this? thou shalt an-  
 swere to hym, In a stronge hoond the  
 Lord hath lad us out of the loond of  
 15 Egipte, fro the hows of thraldom; for  
 whanne Pharao was hardyd, and wold

of the hows of seruage, for in strong hond  
 the Lord ledde 3ou out of this place, that  
 3e ete not<sup>x</sup> breed dijt with sour dow. To 4  
 dai 3e gon out, in the monethe of new  
 fruytis; and whanne the Lord hath led<sup>5</sup>  
 thee in to the lond of Cananey, and of  
 Ethei, and of Amorrei, and of Euei, and  
 of Jebusei, which<sup>y</sup> lond he swoor to thi  
 fadris, that he schulde 3yue to thee, a lond  
 flowynge with mylk and hony, thou schalt  
 halowe this custom of holy thingis in this  
 monethe. In<sup>z</sup> seuene daies thou schalt ete<sup>6</sup>  
 therf looues, and the solempnete of the  
 Lord schal be in the seuenthe dai; 3e<sup>7</sup>  
 schulen ete therf looues seuene<sup>a</sup> daies, no  
 thing dijt with sour dow schal appere at  
 thee, nether in alle thi coostis. And thou<sup>8</sup>  
 schalt telle to thi sone<sup>b</sup> in that dai, and  
 schalt seie, This it is that the Lord dide  
 to me, whanne Y 3ede out of Egipt. And<sup>9</sup>  
 it schal be as a signe in thin hond, and as  
 a memorial before thin i3en, and that the  
 lawe of the Lord be euere in thi mouth;  
 for in a strong hond the Lord ledde thee  
 out of Egipt, and of the hows of seruage.  
 Thou schalt kepe siche a worschipyng in<sup>10</sup>  
 tyme ordeined, 'fro daies in to daies<sup>c</sup>. And<sup>11</sup>  
 whanne the Lord hath brou3t thee in to  
 the lond of Cananey, as he swoor to thee,  
 and to thi fadris, and hath 3oue it to thee,  
 thou schalt departe to the Lord al the<sup>d</sup><sup>12</sup>  
 thing that openeth the<sup>e</sup> wombe, and that  
 that is the<sup>f</sup> firste<sup>g</sup> in thi<sup>h</sup> beestis; what  
 euer thing thou hast of male kynde, thou  
 schalt halewe<sup>i</sup> to the Lord. Thou schalt<sup>13</sup>  
 chaunge the firste gendrid of an asse for  
 a scheep, that if thou a3en biest<sup>k</sup> not, thou  
 schalt sle<sup>l</sup>; forsothe thou schalt a3en bie  
 with prijs al the<sup>m</sup> firste gendrid<sup>n</sup> of man<sup>o</sup>  
 of thi sones. And whanne thi sone schal<sup>14</sup>  
 axe thee to morewe, and seie, What is  
 this? thou schalt answeere to hym, In a  
 strong hond the Lord ladde vs out of the  
 lond of Egipt, of the hows of seruage;  
 for whanne Farao was maad hard<sup>p</sup>, and<sup>15</sup>

<sup>t</sup> for byist *E pr. m.* <sup>u</sup> for beggin *E pr. m.* a3eyn byggen *BDE sec. m. FH.*

<sup>x</sup> no F. <sup>y</sup> for which I. <sup>z</sup> Om. B. And G. <sup>a</sup> in seuene B. <sup>b</sup> sones IS. <sup>c</sup> daies, *that is, fro 3eer in to 3eer.* BQX. <sup>d</sup> *that is, fro 3eeris into 3eeris.* G. <sup>d</sup> Om. IKOSX. <sup>e</sup> thi BCFGNQRTW. <sup>f</sup> Om. S. <sup>g</sup> firste fruyt I. firste or cheef<sup>s</sup>. <sup>h</sup> the L. <sup>i</sup> halewe it IS. <sup>k</sup> a3enbiest it IS. <sup>l</sup> sle it IS. <sup>m</sup> thi G. <sup>n</sup> bigeten I. <sup>o</sup> a man IS. <sup>p</sup> hard in herte IS.

not leue vs, the Lord slowe al the first gotun in the loond of Egipte, fro the first gotun of man vnto the first gotun of beestis; therfor Y offre to the Lord al that openeth wombe of maal kynde, and al the first gotun of my sones Y 'a3en 16 bye<sup>v</sup>. It shal be thanne as a tokne in thin hoond, and as a thing hongid vp for recordyng before thin eyen, therthur3 that in a strong hoond the Lord hath lad 17 vs out of Egipte. Thanne whanne Pharao hadde leten out the puple, God ladde hem not out bi the weie of the loond of Philisten, the which is ny3; holdyng lest perauenture it 'shulde othenkyn<sup>w</sup> hym, if it hadde seen bateyls a3ens hym to aryse, 18 and<sup>x</sup> turnen a3en into Egipte; but he ladde hem about bi the weie of desert, that is biside the reed see. And armed steiden vp the sones of Yrael fro the 19 loond of Egipte. Forsothe Moyses tok the boons of Joseph with hym, therthur3 that he hadde with ooth chargid the sones of Yrael, seiynge, God<sup>y</sup> shal vysyte 3ow, and ber 3e my boons out hens with 3ow. 20 And thei goon from Sochoth, setten tentis<sup>z</sup> in Etham, in the vttermest coostes of wil- 21 dirnes. The Lord forsothe wente befor hem to be shewide<sup>a</sup> the weie, bi day in the pilere of a clowde, and bi ny3t in a piler of fier, that he were leder of the 22 weye either tyme; neuer faylide of<sup>b</sup> the piler of the clowde bi day, ne the piler of fier bi ny3t, before the puple.

## CAP. XIV.

1 And the Lord spak to Moyses, seiynge, 2 Spek to the sones of Yrael; turned sette thei tentis 'forn a3ens<sup>c</sup> Phiyayroth, that is bitwix Magdalum and the see, a3enst Beelsephon; in his si3t 3e shulen sett tentis 3 vpon the see. And Pharao is to sey vpon the sones of Yrael, Thei ben artid togi-

molde<sup>q</sup> delyuere vs, the Lord killide<sup>r</sup> alle the firste gendrid<sup>s</sup> thing<sup>t</sup> in the loond of Egipt, fro the firste gendrid<sup>u</sup> of man til to the firste gendrid of beestis; therfor Y offre to the Lord al thing of male kynde that openeth the wombe, and Y<sup>v</sup> a3en bie alle the firste gendrid<sup>w</sup> thingis of my sones. Therfor it schal be as a signe in thin hond, 16 and as a<sup>x</sup> thing hangid for mynde bifore thin i3en, for in a strong hond the Lord ledde vs out of Egipt<sup>y</sup>. Therfor whanne 17 Pharao hadde sent out the puple, God ledde not hem<sup>z</sup> out bi the weie of 'the loond of<sup>a</sup> Filisteis, which<sup>b</sup> is ni3; and arettid<sup>c</sup> lest perauenture<sup>d</sup> it wolde repente the puple, if he<sup>e</sup> had seyn batelis rise a3ens hym<sup>f</sup>, and 'the puple<sup>g</sup> wolde turn<sup>h</sup> a3en<sup>i</sup> in to Egipt; but 18 God ledde<sup>k</sup> aboute by the weie of deseert, which<sup>l</sup> weie is bisidis the reed see. And the sones of Israel weren armed, and stieden<sup>m</sup> fro the loond of Egipte. And 19 Moyses took the boonus of Joseph with hym, for he hadde chargid the sones of Israel, and hadde seid<sup>n</sup>, God schal visite 3ou, and bere 3e out 'fro hennus<sup>o</sup> my boonus with 3ou. And thei 3eden forth fro<sup>p</sup> So- 20 coth, and settiden tentis in Etham, in the laste endis<sup>q</sup> of wildirnesse<sup>r</sup>. Forsothe the 21 Lord 3ede bifore hem to schewe<sup>s</sup> the weie, bi dai in a piler of clowde<sup>t</sup>, and<sup>u</sup> bi ny3t in a piler of fier, that he schulde be ledere of the weie in euer either time; the piler 22 of clowde failide neuere bi dai, nether the piler of fier bi ni3t, bifor the puple.

## CAP. XIV.

Forsothe the Lord spak to Moyses, and 1 seide, Speke thou to the sones of Israel; 2 turne thei a3en, and sette thei tentis euene a3ens Fiyayroth, which<sup>v</sup> is bitwix Magdalum and the see, a3ens Beelsefon; in<sup>w</sup> the si3t therof 3e schulen sette tentis ouer<sup>x</sup> the see. And Pharao schal seie on the sones of 3

<sup>v</sup> for bigge *E pr. m.* a3eyn bygge *BDE sec. m. FH.* <sup>w</sup> had athou3t *E pr. m.* <sup>x</sup> he wold haue *E pr. m.* <sup>y</sup> The God *E pr. m.* <sup>z</sup> her tentis *E pr. m.* <sup>a</sup> besshewide *A.* schew *E pr. m.* <sup>b</sup> Om. *BDEH.* <sup>c</sup> fro the regyoun of *E pr. m.*

<sup>q</sup> wolde not *I.* <sup>r</sup> slou3e *I.* <sup>s</sup> bigeten *I.* <sup>t</sup> thingus *EM sec. m. LP.* Om. *o.* <sup>u</sup> bigeten *I.* <sup>v</sup> Om. *K.* <sup>w</sup> bigeten *I.* <sup>x</sup> Om. *c.* <sup>y</sup> the londe of Egipt *IS.* <sup>z</sup> him *plures.* *it I.* hem, *that is, that peple s.* <sup>a</sup> Om. *IS.* loond of *w.* <sup>b</sup> the which *I.* <sup>c</sup> bifore thinkynge *IS.* arettinge *K.* <sup>d</sup> Om. *G.* <sup>e</sup> it *IS.* <sup>f</sup> it *IS.* <sup>g</sup> thanne thei *IS.* <sup>h</sup> han turned *IS.* <sup>i</sup> Om. *E.* <sup>k</sup> ledde *it I.* ledde *the peple s.* <sup>l</sup> the which *I.* <sup>m</sup> wenten vp *I.* stieden vp *s.* <sup>n</sup> seid to hem *IS.* <sup>o</sup> thanne hennus *I.* fro hennus *thanne s.* <sup>p</sup> to *GL.* <sup>q</sup> coostes *I.* <sup>r</sup> the wildirnesse *IS.* <sup>s</sup> schewe *hem s.* <sup>t</sup> a clowde *IS.* <sup>u</sup> Om. *G.* <sup>v</sup> the which *I.* <sup>w</sup> and in *s.* <sup>x</sup> on *I.*

dere in a loond, desert hath enclosed hem.  
 4 And Y shal harden his herte, and he shal  
 pursue you, and Y shal 'be glorified<sup>d</sup> in  
 Pharao, and in alle his oostis<sup>e</sup>; and the  
 Egipcians shulen wyte for Y am a Lord;  
 5 and thei diden so. And it is<sup>f</sup> told to the  
 kyng of Egipcians, that the puple 'hadde  
 flowun<sup>g</sup>; and ful myche chaungid is the  
 herte of Pharao, and of his seruauntis  
 vpon the puple, and thei seiden, What  
 wole we doon, that we leeuene Yrael, lest  
 6 it serue not to vs? Thanne he ioynede  
 the chare, and al his puple he tok with  
 7 hym; and he tok six<sup>h</sup> hundryd chosun  
 charys, and al that of chares was in  
 8 Egipte, and the leders of his oost. And  
 the Lord hardide<sup>i</sup> the herte of Pharao,  
 the<sup>k</sup> kyng of Egipte, and he persuede the  
 sones of Yrael; and thei weren goon out  
 9 in a hiȝe hoond. And whanne the Egip-  
 cians persueden the steppes of the goers  
 before, thei fonden hem in the tentis  
 vpon the see; alle the ridynge, and the  
 chares of Pharao, and al the oost weren  
 10 in Phayroth, azens Beelsephon. And  
 whanne Pharao was nyȝ, the sones of  
 Yrael, heuyngge vp her eyen, seyen the  
 Egipcians after hem, and thei dradden  
 greetli; and thei crieden to the Lord,  
 11 and seiden to Moyses, Perauerture there  
 weren not sepulcris in Egipte, therfor  
 thow tok vs, that we dieden<sup>l</sup> in wilder-  
 nes? what woldist thow do<sup>m</sup> this, that  
 12 thow woldist lede vs out of Egipte? Was  
 not this the word that we spaken to thee  
 in Egipte, seyinge, Goo away fro vs, that  
 we seruen to the Egypcyens? it is for-  
 sothe myche betere to serue to hem, than  
 13 to dye in wildernes. And Moyses seide<sup>n</sup>  
 to the puple, Wole ȝe not drede, stondeþ,  
 and seeth<sup>o</sup> the greet wondres of God, that  
 he is to doon<sup>p</sup> to day; forsothe the Egip-  
 cians that ȝe now seen, ȝe shulen seen  
 14 no more vnto with outen ende; the Lord

Israel, Thei ben maad streit in the lond,  
 the deseert hath closid hem togidere. And  
 4 Y schal make hard his herte, and he schal  
 pursue you, and Y schal be glorified in Fa-  
 rao, and in al his oost; and Egipcians<sup>y</sup>  
 schulen wite that Y am the<sup>z</sup> Lord; and  
 thei diden so. And it was teld to the<sup>5</sup>  
 kyng of Egipcians, that the puple hadde  
 fled; and the herte of Farao and of hise  
 seruauntis was chaungid on the puple, and  
 thei seiden, What wolden we do, that we  
 leften<sup>a</sup> Israel, that it schulde not<sup>b</sup> serue  
 us? Therfor Farao ioynede the chare, and  
 6 took with him al his puple; and he took<sup>7</sup>  
 sixe hundrid chosyn charis, and what euer  
 thing of charis was in Egipt, and duykis  
 of al the oost. And the Lord made hard<sup>8</sup>  
 'the herte of Farao<sup>c</sup>, kyng of Egipt, and  
 he<sup>d</sup> persuede the sones of Israel; and thei  
 weren go out in an hiȝ hond. And whanne<sup>9</sup>  
 Egipcians<sup>e</sup> persueden the steppis *of the*  
*sones of Israel* bifor goynge, thei founden  
 hem in tentis on the see; al the chyualrye  
 and charis of Farao, and al the oost weren  
 in Fiayroth, azens Beelsefon. And whanne<sup>10</sup>  
 Farao hadde neȝed<sup>f</sup> the sones of Israel,  
 reisen her ȝen, and thei sien Egipcians<sup>g</sup>  
 bihynde hem, and dredden<sup>h</sup> greetli; and  
 thei crieden<sup>i</sup> to the Lord, and seiden to<sup>11</sup>  
 Moyses, In hap sepulcris weren<sup>k</sup> not in  
 Egipt, therfor thou hast take vs awei<sup>l</sup>,  
 that we schulen die in wildirnesse? what<sup>m</sup>  
 woldist thou do this, that thou leddist vs  
 out of Egipt? Whether this is not the<sup>12</sup>  
 word which<sup>n</sup> we spaken to thee in Egipt,  
 'and seiden<sup>o</sup>, Go awei fro vs, that we serue  
 Egipcians<sup>p</sup>? for it is myche betere to serue  
 hem, than to die in wildirnesse. And<sup>13</sup>  
 Moyses seide to the puple, Nyle ȝe drede,  
 stonde ȝe, and 'se ȝe<sup>q</sup> the grete werkys of  
 God, whiche he schal do to dai; for ȝe  
 schulen no more se Egipcians<sup>r</sup>, whiche<sup>s</sup> ȝe  
 seen now, til in to with outen ende; the<sup>14</sup>  
 Lord schal fizte for you, and ȝe schulen

<sup>d</sup> glorie E pr. m. <sup>e</sup> coostis A. <sup>f</sup> was E pr. m. <sup>g</sup> fleeyȝ E pr. m. <sup>h</sup> thre E pr. m. <sup>i</sup> endored E pr. m.  
<sup>k</sup> Om. E sec. m. <sup>l</sup> dyen BDEFH. <sup>m</sup> to B. <sup>n</sup> saith E. <sup>o</sup> see BFH. <sup>p</sup> doying E pr. m.

<sup>y</sup> the Egipcians is. <sup>z</sup> Om. IKOS. <sup>a</sup> schulden leuee I. <sup>b</sup> Om. G. <sup>c</sup> Farao herte s. <sup>d</sup> Pharao is. <sup>e</sup> the  
 Egipcians is. <sup>f</sup> neȝed niȝ is. <sup>g</sup> the Egipcians is. <sup>h</sup> thei dredden is. <sup>i</sup> crieden gretli E. <sup>k</sup> there  
 weren I. <sup>l</sup> awei thennes is. <sup>m</sup> in what E. <sup>n</sup> that s. <sup>o</sup> seyinge K. <sup>p</sup> the Egipcians. <sup>q</sup> seeth I. se KLOS.  
<sup>r</sup> the Egipcians is. <sup>s</sup> the whiche I.

shal fi3t for 3ow, and 3e shulen hoold  
 15 3oure pees. And the Lord seide to Moyses,  
 What cryest thow to me? Spek to the  
 16 sones of Yrael, that thei goon forth; thow  
 forsothe arere thin 3erde, and strecche out  
 thin hoond vpon the see, and dyuyde it,  
 that the sones of Yrael goon thur3 the  
 17 drye, in the myddil see. Y forsothe shal  
 harden the hertes of the Egipcians, that  
 thei pursue 3ow, and Y shal be glorified<sup>q</sup>  
 in Pharao, and in al his oost, and in the  
 18 chares, and in the<sup>r</sup> riders; and the Egip-  
 cians shulen wyte that Y am Lord God,  
 whanne Y shal be glorified in Pharao,  
 19 and in chares, and in his ryders. And  
 the aungel of the Lord, that 3ede before  
 the castels of Yrael, takynge hym self  
 3ede after hem, and with hym togidere  
 the pilere of the clowde, the forthermore  
 20 leeuynge bihynde the bak, stode bitwix  
 the tentis of Egipcians and the tentis of  
 Yrael; and there was a derk clowde, and  
 liztynge the ny3t, so that to hem self to-  
 gidere al the tyme of the ny3t thei my3ten  
 21 not cum ny3. And whanne Moyses hadde  
 strau3t out his<sup>s</sup> hoond vpon the see, the  
 Lord tok it away, blowynge an hidous  
 wynde, and brennynge al ny3t, and he  
 turnede it into drow3t; and the watir  
 22 was dyuydid. And the children of Irael  
 wenten yn<sup>t</sup> thur3 the myddel of the drye  
 see; forsothe the water was as a wal at  
 23 the ri3t syde of hem and the lefte. And  
 the Egipcians pursuynge, 3eden yn after  
 hem, al the horsyng of Pharao, his chares,  
 and his ryders, bi the myddil of the see.  
 24 And now was comun the morwetide, and  
 loo! the Lord biholdynge vpon the tentes  
 of the Egepeians, by the pilere of fyer,  
 and of the elowde, slewe<sup>u</sup> the oost of  
 25 hem; and he turnede vpsedown the  
 wheles of the chares, and thei weren born  
 into the depthe. Thanne seiden the E-

be stille. And the Lord seide to Moyses,<sup>15</sup>  
 What criest thou to me? Speke thou to  
 the sones of Israel, that thei go forth;  
 forsothe reise thou thi 3erde, and stretche<sup>16</sup>  
 forth thin hond on the see, and departe  
 thou it, that the sones of Israel go in the<sup>t</sup>  
 myddis of the see, by drie place. For-<sup>17</sup>  
 sothe Y schal make hard the herte of  
 Egipcians, that thei pursue 3ou, and Y  
 schal be glorified in Farao, and in al the  
 oost of hym<sup>u</sup>, and in the charis<sup>v</sup>, and in  
 the knyztis of hym; and Egipcians schulen<sup>18</sup>  
 wite that Y am the<sup>w</sup> Lord God, whanne  
 Y schal be glorified in Farao, and in the<sup>x</sup>  
 charis, and in the knyztis of hym. And<sup>19</sup>  
 the aungel of the Lord<sup>v</sup>, that 3ede bifore  
 the castellis<sup>z</sup> of Israel, took<sup>a</sup> hym silf, and  
 3ede bihynde hem; and the piler of cloude<sup>b</sup>  
 3ede<sup>c</sup> to gidir with hym, and lefte<sup>d</sup> the  
 formere thingis aftir the bak, and stood<sup>e</sup><sup>20</sup>  
 bitwixe the castels of Egipcians<sup>f</sup> and cas-  
 tels<sup>g</sup> of Israel; and the cloude was derk  
*toward Egipcians<sup>h</sup>*, and liztynge<sup>i</sup> the  
 ny3t<sup>kk</sup> toward the children of<sup>kk</sup> Israel, so  
 that in al the<sup>l</sup> tyme of the ni3t thei mi3ten  
 not nei3 togidere to hem silf. And whanne<sup>21</sup>  
 Moyses hadde stretchid forth the<sup>m</sup> hond on  
 the see, the Lord took<sup>n</sup> it<sup>o</sup> awei<sup>p</sup>, the while  
 a greet wynde and<sup>q</sup> brennynge blew in al  
 the ni3t, and turnede<sup>r</sup> in to dryenesse<sup>rr</sup>;  
 and the watir was departid. And the sones<sup>22</sup>  
 of Israel entriden by the myddis of the  
 drye see; for the watir was as a wal at  
 the ri3t side and left<sup>s</sup> side of hem. And<sup>t</sup><sup>23</sup>  
 Egipcians pursueden, and entriden aftir  
 hem<sup>u</sup>, al<sup>uu</sup> the ridyng<sup>v</sup> of Farao, hise cha-  
 ris, and knyztis, bi the<sup>w</sup> myddis of the see.  
 And the wakyng of the<sup>x</sup> morewtid cam<sup>24</sup>  
 thanne, and lo! the Lord bihelde<sup>y</sup> on the  
 eastels of Egipcians<sup>z</sup>, bi a piler of fier, and  
 of cloude<sup>a</sup>, and killide<sup>b</sup> the oost of hem;  
 and he destriede<sup>c</sup> the wheelis of charis<sup>d</sup>,<sup>25</sup>  
 and tho weren borun in to the depthe<sup>e</sup>.

<sup>q</sup> glorie *E pr. m.* <sup>r</sup> his *BDEFH.* <sup>s</sup> the *BDEFH.* <sup>t</sup> was gone by *E pr. m.* <sup>u</sup> he slewe *E pr. m. sup. ras.*

<sup>t</sup> Om. *IKS.* <sup>u</sup> hem *plures.* <sup>v</sup> charis of him *IS.* <sup>w</sup> Om. *DM.* <sup>x</sup> Om. *IKS.* <sup>y</sup> Lord God *E.* <sup>z</sup> castellis, that is, tentis *I.* cast. or tentis *S.* <sup>a</sup> took, or ordeynede *IS.* <sup>b</sup> the cloude *IS.* <sup>c</sup> mouyde *IS.* <sup>d</sup> he lefte *IS.* <sup>e</sup> he stood *IS.* <sup>f</sup> Egipcians castels *IS.* <sup>g</sup> the castels *EINS.* <sup>h</sup> the Egipcians *IS.* <sup>i</sup> it was liztynge *I.* the ny3t was *I. S.* <sup>k</sup> Om. *S.* <sup>kk</sup> Om. *I.* <sup>l</sup> Om. *plures.* <sup>m</sup> his *IS.* <sup>n</sup> took or withdrowe the see *S.* <sup>o</sup> Om. *IS.* <sup>p</sup> awei the see *I.* <sup>q</sup> and a *I. a S.* <sup>r</sup> turnede it *I.* turnede the see *S.* <sup>rr</sup> derknesse *A pr. m.* <sup>s</sup> the left *EIMNPS.* <sup>t</sup> The *IS.* <sup>u</sup> Israel *IS.* <sup>uu</sup> and alle *IS.* <sup>v</sup> ridyng men *I.* <sup>w</sup> Om. *IS.* <sup>x</sup> Om. *I.* <sup>y</sup> bihelde *wrathfully IS.* <sup>z</sup> the Egipcians *IS.* <sup>a</sup> a cloude *IS.* <sup>b</sup> he killide *IS.* <sup>c</sup> ouerturnede *I.* <sup>d</sup> the charis *IS.* <sup>e</sup> depthe of the see *I.*

gipcians, Flee we Yrael; forsothe the Lord  
 26 fy3tith for hem azens us. And the Lord  
 seith to Moyses, Strecche out thin hoond  
 vpon the reed<sup>v</sup> see, that the watris turnen  
 azen to Egipcians<sup>w</sup>, vpon the chares, and  
 27 the horsmen of hem. And whanne Moyses  
 hadde strauzt out the hoond azens the see,  
 fyrst the morwetide it was turned azen  
 to the rather place; and the Egipcians  
 fleyng, watres azen comen, and the Lord  
 wrapte hem with ynne in the myddel  
 28 floodes. And the watris weren turned  
 azen, and thei couerden the chares, and  
 the horsmen of al the oost of Pharao,  
 the whiche folwyng were goon into  
 the see; ne oon forsothe overlafte not<sup>x</sup> of  
 29 hem. Forsothe the sones of Yrael fulliche  
 zeden thur3 the myddil of the drye see,  
 and the watris weren to hem as for a  
 wal, fro the ryzt half and fro the left half<sup>y</sup>.  
 30 And the Lord delyuerede Israel in that  
 day fro the hoond of the Egipcians, and  
 thei seen the Egipcians decd vpon the  
 31 brenk of the see, and the greet hoond that  
 the Lord hauntide azens hem; and the  
 puple dredde the Lord, and leueden<sup>z</sup> to  
 the Lord, and to Moyses his seruaunt.  
 1 Thanne Moyses soong, and the sones of  
 Israel, this ditec to the Lord; and seiden.

## CAP. XV.

Synge we to the Lord, forsothe glori-  
 ously he is magnyfyed; the hors and the<sup>a</sup>  
 steyer<sup>b</sup> up he threwe down into the see.  
 2 My strengthe and my preysyng the Lord;  
 and he is maad to me into helthe. This  
 my God, and hym Y shal gloryfie; the  
 God of my fader, and hym Y shal en-  
 3 haunce. The Lord as a man fizter, Al-  
 4 myzti his name; the chare of Pharao and  
 his oost he threwe fer into the see. His  
 chosun princes weren turned vpsedown in  
 5 the reed see; the depe watris couerden  
 hem; thei descendiden into the depthe as

<sup>v</sup> Om. BDEF. sec. m. II. <sup>w</sup> the Egipcians BDEFH. <sup>x</sup> Om. BDEFH. <sup>y</sup> Om. BDEFH. <sup>z</sup> byleuyd E pr. m.  
<sup>a</sup> Om. D. <sup>b</sup> steyers D.

<sup>f</sup> the Egipcians I. <sup>g</sup> forsothe I. <sup>h</sup> on the knyztis IS. <sup>i</sup> his IS. <sup>k</sup> the Egipcians EIS. <sup>l</sup> azens hem IS.  
<sup>m</sup> Om. s. <sup>n</sup> Om. K. <sup>o</sup> flood IS. <sup>p</sup> the which I. <sup>q</sup> on lyue B. left I. not alyue Q. <sup>r</sup> on the left B.  
<sup>s</sup> the Egipcians C. <sup>t</sup> hond or power I. hond or myzt s. <sup>u</sup> the Egipcians IS. <sup>v</sup> puple of Israel IS.  
<sup>w</sup> Lord God E. <sup>x</sup> magnyfyed or maad grete s. <sup>y</sup> hath cast I. <sup>z</sup> horsman I. stiere vp K. <sup>a</sup> Om. EF.  
<sup>b</sup> Lord s. <sup>c</sup> fadris s. <sup>d</sup> Om. IS.

Therfor Egipcians<sup>f</sup> seiden, Fle we Israel;  
 for<sup>g</sup> the Lord fiztith for hem azenus vs.  
 And the Lord seide to Moyses, Holde<sup>26</sup>  
 forth thin hond on the see, that the wa-  
 tris turne azen to Egipcians, on the charis,  
 and knyztis<sup>h</sup> of hem. And whanne Moyses<sup>27</sup>  
 hadde hold forth the<sup>i</sup> hoond azens the see,  
 it turnede azen first in the morewtid to  
 the formere place; and whanne Egipcians<sup>k</sup>  
 fledden, the watris camen azen<sup>l</sup>, and the  
 Lord wlappide hem in the<sup>m</sup> myddis of  
 the<sup>n</sup> floodis<sup>o</sup>. And the watris turneden<sup>28</sup>  
 azen, and hiliden the charis, and knyztis  
 of al the oost of Farao, which<sup>p</sup> sueden,  
 and entriden in to the see; sotheli not  
 oon of hem was alyue<sup>q</sup>. Forsothe the<sup>29</sup>  
 sones of Israel zeden thorou3 the myddis  
 of the drye see, and the watris weren to  
 hem as for a wal, on the rjzt side and left<sup>r</sup>  
 side. And in that dai the Lord delyuerede<sup>30</sup>  
 Israel fro the hond of Egipcians, and thei  
 sien Egipcians<sup>s</sup> decd on the brynke of the  
 see, and thei seizen the greet hond<sup>t</sup> which<sup>31</sup>  
 the Lord hadde vsid azens hem<sup>u</sup>; and the  
 puple<sup>v</sup> dredde the Lord, and thei bileneden  
 to the Lord, and to Moyses his seruaunt.

## CAP. XV.

Thanne Moyses song, and the sones of<sup>1</sup>  
 Israel, this song to the Lord<sup>w</sup>; and thei  
 seiden, Synge we to the Lord, for he is  
 magnyfyed<sup>x</sup> gloriousli; he castide<sup>y</sup> doun  
 the hors and the stiere<sup>z</sup> in to the see. My<sup>2</sup>  
 strengthe and my preisyng is the Lord;  
 and<sup>a</sup> he is maad to me in to heelthe. This  
 is my God, and Y schal glorifie hym; the  
 God<sup>b</sup> of my fadir<sup>c</sup>, and Y schal enhaunce  
 hym. The Lord is as<sup>d</sup> a man fizter, his<sup>3</sup>  
 name is Almi3ti; he castide doun in to<sup>4</sup>  
 the see the charis of Farao, and his oost.  
 Hise chosun princis weren drenchid in the

6 a stoon. Lord, thi ri3t hoond is magny-  
fied in strengthe; thy ry3t hoond, Lord,  
7 hath smytun the enemye. And in mul-  
titude of thi glorie thou hast put down  
alle myn aduersaryes; thou hast sent thi  
wrath, that deuowride hem as stoble.  
8 And in the spirit of thi woodnes watris  
ben gederid togidere; the flowynge wa-  
ter stode, the depe watris ben gederid to  
9 gidere in the myddil see. The enemye  
seide, Y shal pursue, and Y shal tak; ro-  
bries Y shal dyuyde, my soule shal be  
fulfillid. I shal drawe out my swerd;  
10 and myn hoond shal slee hym. Thi spi-  
ryt blewe, and the see couerde hem; and  
thei ben vnder dreynt as leed in hidows  
11 watris. Who, Lord, is lijk to thee in  
strong<sup>c</sup> thingis, who is lijk to thee? thou  
doer of greet thingis in holynes, and feer-  
ful, and preysable, and doynge merueyls.  
12 Thou hast strau3t out thin hoond, and  
13 the erthe hath deuourid hem; a duke  
thou hast ben in thi merci to thi puple,  
that thou hast a3enbou3t<sup>d</sup>; and thou  
hast born it in thi strengthe to thin holi  
14 dwellyng place. Puples steiden vp, and  
ben<sup>e</sup> wrooth; sorwes withheelden the  
15 dwellers of Philistien. Thanne ben dis-  
turbid the princes of Edom; tremblyng  
withheelde the strong men of Moab.  
16 Alle the dwellers of Chanaan a3enfrussh-  
iden for ferde; inward drede fal vpon  
hen, and outward drede in the mykilnes  
of thin arme. Be thei maad vnmouable  
as a stoon, to the tyme, Lord, that thi  
puple passe; to the tyme that thi puple  
17 passe, this that thou hast weeldid. Thou  
shalt lede hem yn, and thou shalt plaunt  
in the hil of thin heritage; with thi  
moost stedfast dwellyng, Lord, that thou  
hast wrou3t; Lord, thi seyntuarye, that  
18 thin hondes<sup>g</sup> fastiden. The Lord shal regne

reed see; the depe watris hiliden hem; 5  
thei 3eden down in to the depthe as a  
stoon. Lord, thi ri3thond is magnyfi-  
ed in strengthe; Lord, thi ri3thond smoot the  
enemye. And in the<sup>e</sup> mychilnesse<sup>f</sup> of thi<sup>g</sup> 7  
glorie thou hast put down alle myn<sup>†</sup> ad-  
uersaries; thou sentist thin ire, that de-  
uouride hem as stobil<sup>h</sup>. And watris weren 8  
gaderid in the spirit of thi woodnesse<sup>i</sup>;  
flowinge watir stood, depe watris weren  
gaderid in the<sup>k</sup> middis of the see. The 9  
enemy seide, Y schal pursue, and Y schal  
take; Y<sup>l</sup> schal departe spuylis<sup>m</sup>, my soule<sup>n</sup>  
schal be fillid<sup>o</sup>. I schal drawe out my  
swerde; myn hond schal sle hem. Thi 10  
spirit<sup>p</sup> blew, and the see hilide hem;  
thei weren drenchid as leed in grete wa-  
tris. Lord, who is lijk thee in stronge 11  
men, who is lijk thee? *thou art* greet<sup>q</sup>  
doere in hoolynesse; ferdful<sup>r</sup>, and preisa-  
ble, and doynge myraclis. Thou heldist 12  
forth thin hond, and the erthe deuouride  
hem; thou were ledere in thi merci to 13  
thy puple, which<sup>s</sup> thou a3en bou3tist; and  
thou hast bore<sup>t</sup> hym in thi<sup>u</sup> strengthe to  
thin holi dwellyng place. Pupilis stieden<sup>v</sup>, 14  
and weren wroothe; sorewis helden<sup>w</sup> the  
dwellers of Filistiym. Thanne the pryncis 15  
of Edom weren disturbid<sup>x</sup>; tremblyng held  
the stronge men of Moab. Alle the dwell- 16  
ers of Canaan 'weren starke<sup>y</sup>; inward  
drede falle on hem, and outward drede in  
the greetnesse of thin arm. Be thei maad  
vnmouable as a stoon, til thi puple passe,  
Lord; til this<sup>z</sup> thi<sup>a</sup> puple passe, whom  
thou weldidist<sup>b</sup>. Thou schalt brynge hem 17  
in, and thou schalt plaunte<sup>c</sup> in the<sup>d</sup> hil of  
thin eritage; in the moost stidefast dwellyng  
place which<sup>e</sup> thou hast wrou3t, Lord; Lord,  
thi seyntuarie, which<sup>f</sup> thin hondis made<sup>g</sup>  
stidefast. The Lord schal 'regne in to the 18  
world and ferthere<sup>h</sup>. Forsothe Farao, 'a ri- 19

† In Ebru it is  
thin aduersa-  
ries. GQX.

<sup>c</sup> streinthe E pr.m. <sup>d</sup> forbou3t E pr.m. <sup>e</sup> thei ben E pr.m. <sup>g</sup> hoon A.

<sup>e</sup> Om. I. thi LP. <sup>f</sup> multitude A sec.m. I. <sup>g</sup> the E. <sup>h</sup> the stobil I. a stob. s. <sup>i</sup> woodnesse, *that is, of thi gret veniaunce* BCQX. w. *that is, of thi veniaunce* G. w. *that is, gret* v. K. w. *that is, thi g.* v. N. <sup>k</sup> Om. IS. <sup>l</sup> and Y o. <sup>m</sup> spoile E. <sup>n</sup> soule, *that is, wille* BCGIKNPQX. s. *that is, my wille* S. <sup>o</sup> ful-  
fillid IS. <sup>p</sup> the spirit of God IS. <sup>q</sup> a greet IS. <sup>r</sup> feerful IS. <sup>s</sup> the which I. <sup>t</sup> bifor ELP. <sup>u</sup> the E.  
<sup>v</sup> wenten vp I. stieden vp S. <sup>w</sup> heleden F. hiliden S. <sup>x</sup> distrublid IS. <sup>y</sup> dredden, *or were acumbred* IS.  
<sup>z</sup> Om. LPX. <sup>a</sup> Om. EM. <sup>b</sup> weldist GLS. *hast in possessioun* I. <sup>c</sup> plaunte hem IKS. <sup>d</sup> thin E. <sup>e</sup> that IS.  
<sup>f</sup> the which I. <sup>g</sup> makiden K. <sup>h</sup> r. in to t. w. a. f. *that is, withoute ende* BCGKNOQX. *regne withoute  
ende and ouer at thing* IS.

19 withouten ende and ouer. Forsothe Pharaoh, rydyng with charys, and his horsmen ȝeden yn to the see, and the watris of the see the Lord aȝenbrouȝte vpon hem; the sones forsothe of Yrael ȝeden 20 thurȝ the drye, in the myddil of it. Thanne Mary, a<sup>h</sup> prophetesse, the sister of Aaron, tok a tympan in hir hoond, and alle the wymmen ȝeden out after hir, with tympanes and daunses; with the whiche she 21 before songe, seiynge, Synge we to the Lord, gloriously forsothe he is magnyfyed; the hors and his steier up<sup>i</sup> he threw 22 doun into the see. Forsothe Moyses tok Yrael fro the reed see, and thei ȝeden out into the desert of Sur, and thei ȝeden thre dayes thurȝ wildirnes, and thei fonden no 23 watyr. And thei camen into Marath, and thei myȝten not drynk the watris of Marath, forthi that thei weren bitter; wherfor and a couenable name he putte to the place, clepyng it Mara, that is, bitternes. 24 And the puple grucchide aȝens Moyses, 25 seiynge, What shulen we drynk? And he cryede to<sup>k</sup> the Lord, the which shewide hym a tree; the which whanne he hadde put into the watris, thei weren turned into swetnes. There he ordeynede to him heestis and domes, and there he temptide 26 hym, seiynge, If thou herist<sup>l</sup> the voys of the Lord thi God, and dost that that is ryȝt before hym, and obeyshist<sup>m</sup> to his maundementis, and kepist alle his heestis, al the langour that I putte in Egipte, Y shal not bryngge yn vpon thee; I forsothe am the Lord thi Sauyours. The sones of Yrael forsothe camen into Helym, where<sup>n</sup> weren twelue welles of watris, and seuenti palme trees, and thei meueden tentis<sup>o</sup> bisides the waters.

## CAP. XVI.

1 And thei ȝeden forth fro Helym, and al the multitude of the sones of Yrael

dere<sup>i</sup>, entride with his charis and knyȝtis<sup>k</sup> in to the see, and the Lord brouȝte the watris of the se on hem; sotheli the sones of Israel ȝeden bi the drie place, in the<sup>l</sup> myddis of the see. Therefore Marie, pro-20 fetesse<sup>m</sup>, the<sup>n</sup> 'sistir of Aaron<sup>o</sup>, tok a tympan in hir hond, and alle the wymmen ȝeden out aftir hyr<sup>p</sup> with tympanes and cumpanyes; to<sup>q</sup> whiche sche song bifore<sup>r</sup>, 21 and seide, Synge we to the Lord, for he is magnyfyed<sup>s</sup> gloriousli; he castide<sup>t</sup> doun in to the see the hors and the<sup>u</sup> stiere<sup>v</sup> of hym. Forsothe Moyses tok Israel fro the 22 reed see, and thei ȝeden out in to the<sup>w</sup> de-seert of Sur, and thei ȝeden thre daies bi the wildirnesse, and thei founden not watir<sup>x</sup>. And thei camen in to Marath, and 23 thei myȝten not drynk the watris of Marath, for tho<sup>y</sup> weren bittere; wherfor and<sup>z</sup> he<sup>a</sup> puttide<sup>b</sup> a couenable name to the<sup>c</sup> place, and clepide<sup>d</sup> it Mara, that is, bitternesse. And the puple grutchide aȝens Moyses, 24 and seide, What schulen we drynke? And 25 Moyses criede to the Lord, which<sup>e</sup> schewide to hym a tre; and whanne he<sup>f</sup> hadde put that tre in to<sup>g</sup> watris<sup>h</sup>, tho weren turned in to swetnesse. There the Lord ordeynede comaundementis and domes to the puple, and there he asayede the puple, and 26 seide, If thou schalt here the voys of thi Lord God, and schalt do that that is riȝtful byfore hym, and schalt obeie to his comaundementis<sup>i</sup>, and schalt kepe alle hise heestis<sup>k</sup>, Y schal not bryngge yn on thee al the syknesse, which Y puttide<sup>l</sup> in Egipt, for Y am thi Lord Sauyours.

## CAP. XVI.

Forsothe the sones of Israel camen in to Helym, where weren twelue wellis of

<sup>h</sup> Om. E. <sup>i</sup> Om. BDEFH. <sup>k</sup> vnto E pr. m. <sup>l</sup> heere BDEFH. <sup>m</sup> obeysche BDEFH. <sup>n</sup> ther E pr. m. <sup>o</sup> her tentis E pr. m.

<sup>i</sup> on horse I. Om. s. <sup>k</sup> horsmen IS. <sup>l</sup> Om. IOSX sec. m. <sup>m</sup> the profetesse ILS. <sup>n</sup> Om. IS. <sup>o</sup> Aaron sister s. <sup>p</sup> Om. L. <sup>q</sup> the I. bifore s. <sup>r</sup> Om. s. <sup>s</sup> maad greet IS. <sup>t</sup> hath cast IS. <sup>u</sup> Om. EMN sec. m. OPX. <sup>v</sup> rider IS. <sup>w</sup> Om. EX. <sup>x</sup> watris E sup. ras. <sup>y</sup> thei IS. <sup>z</sup> Om. GO. <sup>a</sup> Moyses IS. <sup>b</sup> putte IMS. <sup>c</sup> that IS. <sup>d</sup> he clepide IS. <sup>e</sup> the which I. <sup>f</sup> Moyses IS. <sup>g</sup> Om. s. <sup>h</sup> the watris plures. <sup>i</sup> heestes IS. <sup>k</sup> biddynge IS. <sup>l</sup> hauc putt IS.

cam into desert<sup>p</sup> of Syn, that is bitwix Helym and Synai, the fiftenthe day of the secoude moneth after thei weren  
 2 goon out of the loond of Egipte. And alle the congregaciouns<sup>q</sup> of the sones of Yrael grucchiden azens Moyses, and azens  
 3 Aaron, in wildernes. And the sones of Yrael seiden to hem, Wolde God we hadden be deed bi the hoond of the Lord in the loond of Egipte, whanne we seeten  
 vpon the pottis of flesh, and eten breede in fulnes; whi hast thou ladde vs into this desert, that thou myztist<sup>qq</sup> slee al this<sup>r</sup>  
 4 multitude with hungur? The Lord forsothe seide to Moyses, Y shal reyn to 3ow looues fro heuene; the puple goo out that he gadere that sufficen bi eche dayes; that Y tempte hym, whether he goo in my  
 5 lawe, or noon. The sixte day forsothe greithe thei that thei bryngen yn, and dowble be there that thei weren wont to  
 6 gedere bi eche dayes. And Moyses and Aaron seiden to alle the sones of Yrael, At euen 3e shulen wyte that the Lord hath lad 3ow out of the loond of Egipte;  
 7 and the morwetide 3e shulen se the glorie of the Lord; I haue herd forsothe 3oure grucchyng azens the Lord; what forsoth  
 8 ben we, that 3e grucchen azens vs? And Moyses seith, The Lord shal 3yue to 3ow at euen flesh for to eete, and eerli looues in fulnes, for thi that he hath herd 3oure grucchyng, the which 3e han grucchid  
 azens hym; what forsothe ben we? ne azens vs is 3oure grucchyng but azens the  
 9 Lord. And Moyses seide to Aaron, Sey to al the congregacioun<sup>s</sup> of the sones of Yrael, Goo 3e to before the Lord, forsothe he hath herd 3oure grucching. And whanne Aaron spak to al the companye  
 of the sones of Yrael, thei bihilden to wildernas, and loo! the glorie of the  
 11 Lord aperyde in a clowde. Forsothe the  
 12 Lord spak to Moyses, seiyng, Y haue herd the grucchyng of the sones of Yrael;

watris<sup>m</sup>, and seuenti palm trees, and thei settiden tentis bisidis the watris. And thei 3eden forth fro Helym, and al the multitude of the sones of Israel cam in to deseert<sup>n</sup> of Syn, which<sup>o</sup> is bitwixe Helym and Synai, in the fiftenthe dai of the secoude monethe affir that thei 3eden out of the loond of Egipt. And al the congregacioun of the sones of Israel grutchide azens Moyses, and azens Aaron, in the<sup>p</sup> wildirnesse. And the sones of Israel seiden  
 3 to hem, We wolden that we hadden be deed bi the 'hoond of the Lord<sup>q</sup> in the loond of Egipt, whanne we saten on the 'pottis of fleisch<sup>r</sup>, and eeten looues in plentee; whi leden 3e vs in to this<sup>s</sup> deseert, that<sup>t</sup> 3e schulden sle al the multitude with hungur? Forsothe the Lord seide to Moyses,  
 4 Lo! Y schal reyne to 3ou looues fro heuene; the puple go out, that it<sup>u</sup> gadere tho thingis<sup>v</sup> that sufficen bi ech day; that Y asaie the puple, whethir it goith<sup>w</sup> in my lawe, ether<sup>x</sup> nai<sup>y</sup>. Sotheli in the sixte dai<sup>z</sup> make thei<sup>z</sup> redi that that thei schulen bere yn, and be it double ouer that thei weren wont to gadere bi ech dai. And Moyses  
 6 and Aaron seiden to alle the sones of Israel, At euentid<sup>a</sup> 3e schulen wite that the Lord ledde 3ou out of the loond of Egipt; and in the morewetid 3e schulen se the  
 7 glorie of the Lord; for Y herde 3oure grucchyng azens the Lord; sotheli what ben we, for 3e grucchen azens us? And  
 8 Moyses seide, The Lord schal 3yue to 3ou at euentid fleischis<sup>b</sup> to ete, and looues in the morewetid in plentee, for he herde 3oure grucchyngis, bi which 3e grutchiden azens hym; for whi, what ben we? 3oure grucchyng is not azens<sup>c</sup> vs but azens the  
 Lord. And Moyses seide to Aaron, Seie  
 9 thou to al the congregacioun of the sones of Israel, Neize 3e bifore the Lord, for he herde 3oure grucchyng. And whanne Aaron spak to al the cumpeny of the sones of Israel, thei bihelden to the wildirnesse,

<sup>p</sup> the desert BDEFH. <sup>q</sup> congregacioun BDEFH. <sup>qq</sup> myzt BDEFH. <sup>r</sup> the E. <sup>s</sup> generacioun A.

<sup>m</sup> watir IS. <sup>n</sup> the deseert FIS. <sup>o</sup> the which I. <sup>p</sup> Om. w. <sup>q</sup> Lordes hond IS. <sup>r</sup> pottis of fleischis *plures*.  
 fleshe pottis s. <sup>s</sup> Om. E. <sup>t</sup> thus that E. <sup>u</sup> thei s. <sup>v</sup> *metes* IS. <sup>w</sup> go I. <sup>x</sup> or EILPS. <sup>y</sup> nat I. <sup>z</sup> 3e G.  
<sup>a</sup> the cuentid IS. <sup>b</sup> fleish IS. <sup>c</sup> anentis EN.

spek thow to hem, At euen 3e shulen eete  
 flesh, and eerli 3e shulen be fillid with  
 looues, and 3e shulen wyte that Y am  
 13 the Lord 3oure God. Thanne it was doon  
 at euen, and steiyng vpon a curlew couerde  
 the tentis, and eerly dew cam by the<sup>t</sup> en-  
 14 uiroun<sup>tt</sup> of the tentis. And whanne it  
 hadde couerde the vttermore parti of the  
 erthe, it aperid in wildernes lassid, and  
 as with a pestel pownyd, into the lyknes  
 15 of an hoore frost vpon the erthe. The  
 which thing whanne the sones of Yrael  
 hadden seen, thei seiden togidere, Man  
 hu? that bitokneth, what is this? forsothe  
 thei knewen not what it was. To whom  
 Moyses seith, This is the breed that the  
 16 Lord hath 3ouun to 3ow for to eete. This  
 is the word that the Lord comaundide,  
 Echon gedere of it how myche it<sup>u</sup> sufficith  
 for to eete, the tenthe part of thre  
 busschels bi ech heedes, after the noubre  
 of soules that dwellen in the tabernacle,  
 17 so 3e shulen taak. And so dyden the  
 sones of Yrael, and thei gadreden an-  
 18 other<sup>v</sup> more, another lesse; and thei me-  
 surden it at the mesure of gomor, that is,  
 of threttenthe<sup>w</sup> pownde, with the tenthe  
 part of two pownde; ne he that gederede  
 more hadde more, ne he that gaderyde<sup>x</sup>  
 lesse foond lesse, but eche after that that  
 19 he myzte eete gadreden. And Moyses  
 seide to hem, No man leeu therof vnto<sup>y</sup>  
 20 the morwen; the whiche herden him not,  
 but sum therof lafte vnto the morwen,  
 and it biganne to boyle wormes, and  
 stonk; and Moyses was wrooth azens hem.  
 21 Forsothe eche gaderede the morwetide as  
 myche as myzte suffice to ete, and whanne  
 22 the sunne bigan to heet, it moltid. The  
 sixte day forsothe thei gadreden dowble  
 metis, that is to seye, two gomors bi eche

and lo! the glorie of the Lord apperide  
 in a cloude. Forsothe the Lord spak to<sup>11</sup>  
 Moyses, and seide, Y herde the grutch-<sup>12</sup>  
 yngis of the sones of Israel; spek thou to  
 hem, At euentid 3e schulen ete fleischis<sup>d</sup>,  
 and in the morewtid 3e schulen be fillid<sup>e</sup>  
 with looues, and 3e schulen wite that Y  
 am '3oure Lord God<sup>f</sup>. Therfor euentid<sup>13</sup>  
 was maad, and 'curlewes stieden<sup>g</sup> and<sup>h</sup>  
 hiliden the castels; and in the morewtid  
 deew cam bi<sup>i</sup> the face of the castels. And<sup>14</sup>  
 whanne it hadde hilid the erthe<sup>k</sup>, a litil  
 thing<sup>l</sup>, and as powned with a pestel, in the  
 licnesse of an hoorfrost on erthe<sup>m</sup>, ap-  
 peride<sup>n</sup> in the<sup>o</sup> wildirnesse. And whanne<sup>15</sup>  
 the sones of Israel hadden seyn that, thei  
 seiden togidere, Man hu? which<sup>p</sup> signifyeth,  
 what is this? for thei wisten not what it  
 was. To whiche<sup>q</sup> Moyses seide, This is  
 the<sup>r</sup> breed, which<sup>s</sup> the Lord hath 3oue to<sup>t</sup>  
 3ou to ete. This is the word which<sup>u</sup> the<sup>16</sup>  
 Lord comaundide, Ech man gadere<sup>v</sup> therof  
 as myche as suffisith<sup>w</sup> to be etun, gomor<sup>x</sup>  
 bi ech heed<sup>y</sup>, bi the noubre of 3oure  
 soulis that dwellen<sup>z</sup> in the tabernacle, so  
 3e schulen take. And the sones of Israel<sup>17</sup>  
 diden so, and thei gaderiden oon more, an-  
 other<sup>a</sup> lesse; and thei metiden at the me-<sup>18</sup>  
 sure<sup>b</sup> gomor<sup>c</sup>; nethir he that gaderide more  
 had more, nethir he that made redi lesse  
 fond lesse, but alle gaderiden bi that that  
 thei myzten ete. And Moyses seide to hem,<sup>19</sup>  
 Noon<sup>d</sup> leeu therof in to the morewtid;  
 whiche<sup>e</sup> herden not him, but summe of<sup>20</sup>  
 hem leften<sup>f</sup> til to the<sup>g</sup> morewtid, and it  
 bigan to buyle with wormes, and it was  
 rotun; and Moyses was wrooth azens hem.  
 Forsothe alle<sup>h</sup> gaderiden in the morewtid<sup>21</sup>  
 as myche as 'mizte suffice<sup>i</sup> to be eten; and  
 whanne the sunne was hoot, it was mol-  
 tun. Sotheli in the sixte dai thei gader-<sup>22</sup>

<sup>t</sup> Om. E. <sup>tt</sup> enurown A. <sup>u</sup> Om. BDEFH. <sup>v</sup> one E *pr. m.* <sup>w</sup> thrittene BDEFH. <sup>x</sup> greythid E. <sup>y</sup> into E *pr. m.*

<sup>d</sup> fleishe is. <sup>e</sup> fulfillid is. <sup>f</sup> 3oure Lord G. the L. 3oure God is. <sup>g</sup> a corolu, *that is, a multitude of coroules stiede* BCGNQX. <sup>c</sup> *that is, the m. of c.* stiede K. corlu stiede T. <sup>h</sup> vp and is. <sup>i</sup> bifore is. <sup>k</sup> ouer part of the erthe X *sec. m.* <sup>l</sup> Om. C *sec. m.* DGIKMN *sec. m.* SX *sec. m.* <sup>m</sup> the erthe is. <sup>n</sup> it apperide is. <sup>o</sup> Om. DIKSW. <sup>p</sup> the which I. <sup>q</sup> whom is. <sup>r</sup> Om. is. <sup>s</sup> the which F. that is. <sup>t</sup> Om. I. <sup>u</sup> that is. <sup>v</sup> gadride E. <sup>w</sup> it suffisith is. <sup>x</sup> gomor, *that is, conteynyng a quart and half.* Ly. he. B. g. *conteyneth a quart and an half* DGQRS *marg.* TX. g. *that contenith a quarte and half* ELNO. a gomor, *that is, other half quart* is. g. *the whiche counteth a quart and half* K. <sup>y</sup> pole, *text,* heed *marg.* I. <sup>z</sup> dwelliden DL. <sup>a</sup> and another C. and another oon D. <sup>b</sup> mesurus L. <sup>c</sup> of gomor WX. <sup>d</sup> no man is. <sup>e</sup> the whiche I. <sup>f</sup> leften *therof* is. <sup>g</sup> Om. X. <sup>h</sup> alle thei is. <sup>i</sup> suffiside is.

man. And alle the princes of the multi-  
 23 tude camen, and tolden to Moyses, the  
 which seith to hem, This is that the Lord  
 spak, The rest of the holy day is halwid  
 to the Lord, to morwe al that is to  
 worchyng dothe, and that ben to seeth-  
 ing<sup>z</sup> seetheth<sup>a</sup>, and what euer shal<sup>b</sup> be  
 24 relif, leith vp til<sup>c</sup> to morwe. And thei  
 diden so as Moyses hadde<sup>d</sup> comaundide,  
 and it stonk not, ne worme was founde  
 25 there yn. And Moyses seide, Etith that  
 to day, for it is the saboth of the Lord, yt  
 shal not be founde to day in the feelde;  
 26 six dayes gedere 3e, in the seuenthe day  
 forsothe is the saboth of the Lord, ther-  
 27 for it shal not be foundun. The seuenthe  
 day cam, and goon out of the puple that  
 thei myzten gedere, thei fonden nozt.  
 28 And the Lord seide to Moyses, How long  
 wolen 3e not kepe my maundementis, and  
 29 my lawe? Seeth that the Lord shal 3yue  
 to 3ow a saboth, and therefore he shal  
 3yue to 3ow the sixt day dowble meetis;  
 dwel euerechon anentis hym silf, no man  
 goo out of his place the seuenthe day.  
 30 And the puple halowide the seuenthe day.  
 31 And the hows of Yrael clepide the name  
 of it man<sup>e</sup>, that was as the seed of coli-  
 aundre white, and the taast of it as off<sup>f</sup>  
 32 tryed floure with hony. And Moyses  
 seyde, This is the word that the Lord  
 comaundide, Fulfil thow gomor of it, and  
 be it kept into generaciouns afterward to  
 comen, that thei knowen the breed with  
 the which Y norshide hem in wildernes,  
 whanne 3e weren<sup>g</sup> lad out of the loond of  
 33 Egipte. And Moyses seide to Aaron, Tak  
 a<sup>h</sup> vessel, and putte ther yn man<sup>i</sup>, how  
 myche may take gomor, and ley vp be-  
 fore the Lord, to kepe into 3oure genera-  
 34 ciouns, as the Lord comaundide to Moyses;  
 and Aaron putte it in the tabernacle, to  
 35 be reserued. And the sones of Yrael

iden double metis, that is, 'twei gomor<sup>k</sup> by  
 ech man. Forsothe alle the princis of the  
 multitude camen, and telden to Moises,  
 which seide to hem, This it is that the<sup>23</sup>  
 Lord spak, The reste of the sabot is ha-  
 lewid to the Lord, do 3e what euer thing  
 schal be wrouzt to morewe, and sethe 3e  
 tho thingis that schulen<sup>m</sup> be sodun; so-  
 theli what euer thing is residue<sup>n</sup>, kepe 3e<sup>o</sup>  
 til in<sup>p</sup> to the morewe. And thei diden so<sup>24</sup>  
 as Moises comaundide, and it was not  
 rotun, nether a worm was foundun ther  
 ynne. And Moises seide, Ete 3e that in<sup>25</sup>  
 this dai, for it is the sabat of the Lord, it  
 schal not be foundun to dai in the feelde;  
 gadere 3e<sup>q</sup> in sixe<sup>r</sup> daies, forsothe the sa-<sup>26</sup>  
 bat of the Lord is in the seuenthe dai,  
 therfor it<sup>s</sup> schal not be foundun. The se-<sup>27</sup>  
 uenthe dai cam, and *summe* of the puple  
 3eden out 'to gadire<sup>t</sup>, and thei founden<sup>u</sup>  
 not. Forsothe the Lord seide to Moises,<sup>28</sup>  
 Hou long 'nylen 3e<sup>v</sup> kepe my comaunde-  
 mentis<sup>w</sup>, and my lawe? Se 3e<sup>x</sup> that the<sup>29</sup>  
 Lord 3af to 3ou the<sup>y</sup> sabat, and for this<sup>z</sup>  
 he 3af<sup>a</sup> to 3ou in the sixte<sup>b</sup> dai double  
 meetis; ech man dwelle at him silf, noon<sup>c</sup>  
 go out of his place in the seuenthe dai.  
 And the puple kepte sabat<sup>d</sup> in the se-<sup>30</sup>  
 uenthe dai. And the hous<sup>e</sup> of Israel clepide<sup>31</sup>  
 the name therof<sup>f</sup> man, which<sup>g</sup> was whijt  
 as the seed of coriandre<sup>h</sup>, and the taast  
 therof<sup>i</sup> was as of flour with hony. For-<sup>32</sup>  
 sothe Moises seide, This is the word which<sup>k</sup>  
 the Lord comaundide, Fille thou a gomor<sup>l</sup>  
 therof, and be it kept in to generaciouns  
 to comynge aftirward, that thei knowe the  
 breed bi<sup>m</sup> which Y fedde 3ou in the<sup>n</sup> wil-  
 dirnesse, whanne 3e weren led out of the  
 lond of Egipt. And Moises seide to Aa-<sup>33</sup>  
 ron, Take thou o<sup>o</sup> vessel, and putte ther-  
 inne man, as myche as gomor<sup>p</sup> mai take,  
 and putte<sup>q</sup> bifore the Lord, to be kept in  
 to<sup>r</sup> 3oure generaciouns, as the Lord co-<sup>34</sup>

<sup>z</sup> all that is to seething *E pr. m.*    <sup>a</sup> seeth *E pr. m.*    <sup>b</sup> were *E pr. m.*    <sup>c</sup> to *BDEH.*    <sup>d</sup> Om. *E pr. m.*  
<sup>e</sup> manna *A sec. m.*    <sup>f</sup> the *A pr. m.*    <sup>g</sup> ben *E pr. m.*    <sup>h</sup> oo *BDEFH.*    <sup>i</sup> manna *A sec. m.*

<sup>k</sup> two gomors *IS.*    <sup>l</sup> Om. *IS.*    <sup>m</sup> ben to *I.*    <sup>n</sup> left *ELP.* left ouer *I.* residue, or *lefte ouer s.*    <sup>o</sup> 3e it *IS.*  
<sup>p</sup> Om. *L.*    <sup>q</sup> 3e it *IS.*    <sup>r</sup> the sixt *L.*    <sup>s</sup> in that day it *IS.*    <sup>t</sup> Om. *I.* to gadere it *s.*    <sup>u</sup> founden it *IS.*    <sup>v</sup> wil  
 3e not *I.*    <sup>w</sup> heestis *IS.*    <sup>x</sup> Om. *G.*    <sup>y</sup> Om. *G.*    <sup>z</sup> that *I.* this thing *s.*    <sup>a</sup> hath 3ouen *IS.*    <sup>b</sup> senenthe *w sup. ras.*  
<sup>c</sup> no man *IS.*    <sup>d</sup> the sabat *DGIS.*    <sup>e</sup> meynee *IS.*    <sup>f</sup> of that *mete IS.*    <sup>g</sup> the which *I.*    <sup>h</sup> coliaundre *BC.*    <sup>i</sup> Om. *G.*  
<sup>k</sup> that *IS.*    <sup>l</sup> gomor or a *mesure s.*    <sup>m</sup> with *I.*    <sup>n</sup> Om. *IS.*    <sup>o</sup> a *EIMS.*    <sup>p</sup> a gomor *IS.*    <sup>q</sup> putte it *IS.*  
<sup>r</sup> Om. *B.*

eten man fourti wynter, to the tyme that  
thei camen into a loond able to dwel yn;  
with this meet thei weren norishid forto<sup>k</sup>  
thei towcheden to<sup>l</sup> the coostys of the loond  
36 of Chanaan. Gomor forsothe is the tenthe  
party of ephi, that is, a mesure of thre  
busschels.

## CAP. XVII.

1 Thanne goon forth al the multitude of  
the sones of Yrael fro the desert of Syn,  
bi her mansiouns, after the word of the  
Lord, 'setten tentis<sup>m</sup> into Raphidym,  
where was not<sup>n</sup> water to the puple for  
2 to drynke. The which ianglynge azens  
Moyses, seith, 3if to vs water, that we  
drynken. To whom answerde Moyses,  
What iangle ze azens me, whi tempte ze  
3 the Lord? The puple thanne thristide  
there, for meschef of water, and it  
grucchide azen Moyses, seiyng, Whi hast  
thow maad vs<sup>o</sup> to goo out of Egipte, that  
thow myzte slee vs, and oure fre chil-  
4 dren, and beestes, thur; thrist? Moyses  
forsothe criede to the Lord, seiyng,  
What shal Y do to this puple? 3it a litil  
5 while, and it<sup>p</sup> shal stonen me. The Lord  
seide<sup>q</sup> to Moyses, Goo before the puple,  
and tak with thee of the aldren of Yrael,  
and the 3erde, with the which thow smoot  
the floode tak in thin hoond, and goo;  
6 loo! Y shal stooned before thee there, vpon  
the stoon of Oreb, and thow shalt smyte  
the stoon, and there shal goon out of it  
water, that the puple drynk. Moyses  
dide so befor the eldren men<sup>r</sup> of Yrael;  
7 and he clepide the name of that place  
Temptynge, for the ianglyng of the sones  
of Yrael, and for thei temptiden the Lord,  
seiyng, Whether is God in vs, or noon?  
8 Forsothe Amalech cam, and fauzte azen  
9 Yrael in Raphidym. And Moyses seide  
to Josue, Chees men, and thow goon out,

maundide to Moises; and Aaron puttide<sup>s</sup>  
that to be kept in<sup>t</sup> the tabernacle. For-<sup>35</sup>  
sothe the sones of Israel eeten manna<sup>n</sup> in<sup>v</sup>  
fourti 3eer, til thei camen in to<sup>w</sup> the lond  
abitable<sup>x</sup>; thei weren fed with this mete  
til thei touchiden the endis<sup>y</sup> of the lond  
of Canaan. Forsothe gomor is the tenth<sup>36</sup>  
part of efy.

## CAP. XVII.

Therfor al the multitude of the sones of<sup>1</sup>  
Israel 3ede forth fro the deseert of Syn, bi  
her dwellyngis, bi the word of the Lord,  
and settiden<sup>z</sup> tentis in Rafidym<sup>a</sup>, where  
was not<sup>b</sup> watir to the puple to drynke.  
Whiche<sup>c</sup> puple<sup>d</sup> chidde azens Moises, and<sup>2</sup>  
seide, 3yue thou<sup>e</sup> water to vs, that we  
drynke. To whiche<sup>f</sup> Moises answeride,  
What chiden ze azens me, and whi tempten  
ze the Lord? Therfor the puple thristide<sup>3</sup>  
there for the scarsnesse of watir, and  
grutchiden<sup>g</sup> azens Moises, and seide, Whi  
madist thou vs to go out of Egipt, to sle  
vs, and oure fre children, and beestis<sup>h</sup>, for  
thrist? Forsothe Moises criede to the<sup>4</sup>  
Lord, and seide, What schal Y do to this  
puple? 3it a litil, also<sup>i</sup> it schal ston me.  
The Lord seide to Moises, Go thou bifore<sup>5</sup>  
the puple, and take with thee of the eldre  
men of Israel, and take in thin hond the  
3erde, 'bi which<sup>k</sup> thou hast smyte the flood,  
and go; lo! Y schal stonde there before<sup>6</sup>  
thee, aboue the stoon of Oreb, and thou  
schalt smyte the stoon, and water schal go  
out therof, that the puple drynke<sup>l</sup>. Moises  
dide so byfore the eldere men of Israel;  
and he clepide the name of that place<sup>7</sup>  
Temptacioun, for the chidyng<sup>m</sup> of the sones  
of Israel, and for thei temptiden the Lord,  
and seiden, Whether<sup>n</sup> the Lord is in vs,  
ether<sup>o</sup> nay<sup>p</sup>? Forsothe Amalech cam, and<sup>8</sup>  
fauzt azens Israel in Rafidym. And Moises<sup>9</sup>  
seide to Josue, Chese thou men, and go  
out, and fizte to morewe azens men<sup>q</sup> of

<sup>k</sup> as long *E pr. m.* <sup>l</sup> Om. *BDE.* <sup>m</sup> meuyden her tentis *E pr. m.* <sup>n</sup> no *BDEFH.* <sup>o</sup> Om. *B.* <sup>p</sup> he *E pr. m.*  
<sup>q</sup> saith *E.* <sup>r</sup> Om. *BDEF pr. m. II.*

<sup>s</sup> putte *FMS.* <sup>t</sup> in to *I.* <sup>u</sup> man *plures.* <sup>v</sup> Om. *BC.* <sup>w</sup> Om. *I.* <sup>x</sup> abitable, *that is, able to be*  
*enhabited BCGKNQ.* <sup>y</sup> able to be *enh. I.* <sup>z</sup> abitable, *that is, a lond able to be enh. s.* <sup>3</sup> coostis *IS.* <sup>4</sup> thei set-  
tiden *IS.* <sup>a</sup> Ofym *w.* <sup>b</sup> no *IS.* <sup>c</sup> the whiche *I.* <sup>d</sup> Om. *I.* <sup>e</sup> Om. *DIKRST sec. m. w.* <sup>f</sup> whom *IS.* <sup>g</sup> thei  
grutchiden *IS.* <sup>h</sup> oure beestis *IS.* <sup>i</sup> and *I.* <sup>k</sup> with the which *I.* <sup>l</sup> drynke therof *E.* <sup>m</sup> chidyngs *G.*  
<sup>n</sup> Wher *plures.* <sup>o</sup> or *ELP.* <sup>p</sup> nat *I.* <sup>q</sup> the men *IS.*

fist azens Amalech, to morwen; and Y shal stoon in the frount of the hil, hauynge the 3erde of God in myn hoond. 10 Josue dide as Moyses had spokun, and he fauzte azens Amalech. Moyses forsothe, and Aaron, and Hur steiden vp vpon 11 the cop of the hil; and whanne Moyses rereden vp the hoondes, Yrael ouercom; ellis forsothe if he a lital abatide, Amalech ouercom. Forsothe the hoondes of Moyses weren heuy; thanne thei, takyng a stoon, puttiden vnder hym, in the which he sete. Aaron forsothe and Hur susteyned the hoondes of hym, on either syde; and it was doon, that the hoondes of hym werieden not, vnto the goyng 13 down of the sunne. And Josue made Amalech to flee, and the puple of hym, 14 in the mouth of the swerd. And the Lord seide to Moyses, Wryte this in the book for mynde, and tak in the eeris of Josue; forsothe Y shal do a wey the 15 mynde of Amalech vnder heuene. And Moyses bilde an auter, and clepide the name of it The Lord myn enhaunsyng, 16 seiynge, For the hoond of the Lord oonli, and the batayle of God it was azens Amalech, fro generacioun into generacioun.

## CAP. XVIII.

1 And whanne Jethro, the preest of Madian, cosyne to Moyses, hadde herd alle thingis that God dide to Moyses, and to Yrael his puple, forthi that the Lord 2 hadde ladde Yrael out of Egipte, he tok Sephoram, the wijf of Moyses, whom he 3 sente azen, and the two sones of hym, of whom oon was clepid Gersan, seiynge the fader, a comlyng Y was in an alien loond, 4 the tother forsothe Eliezar, God forsothe, seith, myn helper of my fader, and he hath delyuered me fro the swerd of Pharao. Thanne cam Jetro, cosyne to Moyses,

Amalech; lo! Y schal stonde in the cop of the hil, and Y schal haue 'the 3erde of God' in myn hond. Josue dide as Moyses spak, 10 and fauzt<sup>s</sup> azens Amalech. Forsothe Moyses, and Aaron, and Hur stieden<sup>t</sup> on the cop of the hil; and whanne Moyses reiseide the<sup>u</sup> 11 hondis, Israel ouercom; forsothe if he let<sup>v</sup> down a lital, Amalech ouercom. Sotheli 12 'the hondis of Moyses<sup>w</sup> weren heuy<sup>x</sup>, therfor thei token a stoon, and puttide<sup>y</sup> vnder hym, in<sup>z</sup> which *ston* he sat. Forsothe Aaron and Hur susteyned hise hondis, on euer eithir side; and it was don, that hise hondis weren not maad weri, til to the goyng down of the sunne. And Josue<sup>†</sup> 13 droof a wey Amalech and his puple, in<sup>a</sup> the mouth of swerd, *that is, bi the scharpnesse of the<sup>b</sup> swerd<sup>c</sup>*. Forsothe the Lord seide 14 to Moyses, Wryte thou this in a book, for mynde, and take<sup>d</sup> in<sup>e</sup> the eeris<sup>f</sup> of Josue; for Y schal do awei the mynde of Amalech fro vndur heuene. And Moyses bildide 15 an auter, and clepide<sup>g</sup> the name therof The Lord<sup>h</sup> myn enhaunsere, and seide<sup>i</sup>, For the 16 hond of the Lord aloone, and the bateil of God schal be azens Amalech, fro generacioun in to generacioun.

† Josue drof a wey, in Ebreu it is, made feble, for as Ebreus seien, he killide alle the stronge men of Amalech in that batel. Lyre here. CGQX.

## CAP. XVIII.

And whanne Jetro, the prest of Madian, 1 'the alye of<sup>k</sup> Moyses<sup>†</sup>, hadde herd alle thingis which<sup>l</sup> God hadde do to Moyses, and to Israel his puple, for the Lord hadde led Israel out of the lond of Egipt, he<sup>m</sup> 2 took Sefora, 'the wijf of Moyses<sup>n</sup>, whom he<sup>o</sup> hadde sent azen, and hise twei sones, 3 of which oon was clepid Gersan, for *the fadir* seide<sup>p</sup>, Y was a comelyng in alien<sup>q</sup> lond, forsothe the tother *was<sup>r</sup> clepid* Eliezer, for *Moyses* seide<sup>s</sup>, God of my fadir<sup>t</sup> is myn helpere, and he delyuerede me fro the swerd of Farao. Therfor Jetro, 'alie of s

† the alie of Moyses, in Ebreu it is, fadir of the wijf of Moyses. Lyre here. BCGQX.

<sup>s</sup> the alye *E pr. m.*

<sup>r</sup> Goddis 3erde i. <sup>s</sup> he fauzt i. <sup>t</sup> wenten vp i. stieden vp s. <sup>u</sup> his is. <sup>v</sup> let hem is. <sup>w</sup> Moyses hondes is. <sup>x</sup> heuy, or wery s. <sup>y</sup> putten m. <sup>z</sup> on is. <sup>b</sup> Om. BDEILMPRTW. <sup>c</sup> scharpnesse of the swerd, *that is, bi scharpnesse of swerd Josue killide the stronge men of Amelech* is. <sup>d</sup> take it is. <sup>e</sup> in to s. <sup>f</sup> herynge is. <sup>g</sup> he clepide is. <sup>h</sup> Lord is s. <sup>i</sup> he seide is. <sup>k</sup> cosyne to i. the alye *ether fadir of the wijf* of n. <sup>l</sup> the which i. <sup>m</sup> Jetro is. <sup>n</sup> Moyses wijf is. <sup>o</sup> Moyses is. <sup>p</sup> at his birthe seide is. <sup>q</sup> an alien DMNIRSTX. <sup>r</sup> sone was is. <sup>s</sup> at his birthe seide is. <sup>t</sup> fadris i.

and the sones of hym and his wijf, to Moyses in desert, where he hadde sett tentis beside the hil of God. And he sente to Moyses, seynge, I, thi cosyn Jethro, come to thee, and thi wijf, and thi two children<sup>t</sup> with hir. The which, goon out into the azencomyng of his cosyn, lowtide, and kisside hym, and thei salutiden hem silf togidris with pesible wordis. And whanne he was goon into the tabernacle, Moyses tolde to his cosyn alle thingis that God hadde doon to Pharao, and to the Egipcians, for Yrael, and al the traueyle that hadde fallun to hem in the weye, fro the which the Lord hadde delyuered hem. And Gethro was glad vpon alle the goodis that the Lord dide to Yrael, forthi that he hadde delyuered hym fro the hoondis<sup>u</sup> of the Egipcians; and seith, Blissid be the Lord God<sup>v</sup> that hath delyuered 3ou<sup>w</sup> fro 'the hondes<sup>x</sup> of<sup>y</sup> the Egipcians, and fro the hoond of Pharao, that hath drawun out his puple fro the hoond of Egipte; now I haue knowun for greet is the Lord aboute alle goddis, forthi that thei prowldi diden azens hem. Thanne Jethro, the cosyn to Moyses, offrede to God brent sacrifices<sup>z</sup>, and oostes<sup>a</sup>; and Aaron, and alle the aldren of Yrael, camen, that thei myzten eete breed with hym before God. Another forsothe day Moyses sat for to deme the puple, the which stood ni3 to Moyses, fro morwe to euen. The which thing whanne his cosyn hadde seen, that is, alle thingis that he dide in the puple, seith, What is this that thow dost<sup>b</sup> in the puple? whi alone sittist thow, and al the puple abidith fro morwetide vnto euen? To whom answerde Moyses, To me cometh the puple, sechynge the sentence of God; and whanne there fallith to hem

Moyses<sup>u</sup>, cam, and the sones of Moyses and his wijf *camen* to Moyses<sup>v</sup>, in to deseert, where Jetro settide<sup>w</sup> tentis bisidis the hil of God; and sente<sup>x</sup> to Moyses, and seide, Y Jetro, thin alie, come to thee, and thi wijf, and thi twei sones with hir. And Moyses zede out into the comyng of his alie<sup>y</sup>, and worschipide, and kiste hym, and thei gretten hem silf to gidere with pesible<sup>z</sup> wordis. And whanne he<sup>a</sup> hadde entrid in to the tabernacle, Moyses tolde to 'his alie<sup>b</sup> alle thingis whiche God hadde do to Farao, and to Egipcians<sup>c</sup>, for Israel, and *he tolde*<sup>d</sup> al the trauel which<sup>e</sup> bifelle to hem in the weie, of which the Lord delyuerede<sup>f</sup> hem. And Jetro was glad on alle the goodis whiche the Lord hadde do to Israel, for he delyuerede Israel fro the hond of Egipcians. And Jetro seide, Blessid be 'the Lord<sup>b</sup>, that delyuerede 3ou fro the hond<sup>i</sup> of Egipcians<sup>k</sup>, and fro 'the hond of Farao<sup>l</sup>, which<sup>m</sup> *Lord* delyuered his puple fro the hond<sup>n</sup> of Egipt; now I knowe<sup>o</sup> that the Lord is greet aboute alle goddis, for 'thei diden<sup>p</sup> proudli azens hem<sup>q</sup>. Therfor Jetro, 'alie of Moyses<sup>r</sup>, offride brent sacrifices and offryngis, to God; and Aaron, and alle the<sup>s</sup> eldere men of Israel, camen to ete breed with hym<sup>t</sup> bifore God. Forsothe in the tother dai Moyses sat that he schulde deme the puple, that<sup>u</sup> stood ni3 Moyses<sup>v</sup>, fro the morewtid til to euentid<sup>w</sup>. And whanne 'his alie<sup>x</sup> hadde seyn this, that is, alle thingis 'whiche he<sup>y</sup> dide in the puple, he seide, What is this that thou doist in the puple? whi sittist thou aloone, and al the puple abidith<sup>z</sup> fro the morewtid til to euentid<sup>a</sup>? To whom Moyses answeride, The puple cometh to me, and axith the sentence of God; and whanne ony strijf bifallith to hem, thei comen to me, that Y deme bitwixe hem, and schewe 'the

<sup>t</sup> sones D. <sup>u</sup> honde E. <sup>v</sup> Om. BDEFH. <sup>w</sup> vs E pr.m. <sup>x</sup> honde BE. <sup>y</sup> Om. A. <sup>z</sup> sacrifice A.  
<sup>a</sup> sacrifices to brynn and to slaa E pr.m. <sup>b</sup> dist BDFH.

<sup>u</sup> Moyses ali3e I. alie to M. s. <sup>v</sup> him IS. <sup>w</sup> sette FIS. <sup>x</sup> he sente IS. <sup>y</sup> cosyn I. <sup>z</sup> plesible GQ.  
<sup>a</sup> Jetro IS. <sup>b</sup> him IS. <sup>c</sup> the Egipcians IS. <sup>d</sup> tolde to him IS. <sup>e</sup> that IS. <sup>f</sup> had delyuered IS. <sup>g</sup> of I.  
<sup>h</sup> Lord God A. <sup>i</sup> hondis E. <sup>k</sup> the Egipcians IS. <sup>l</sup> Farao hond s. <sup>m</sup> the which I. <sup>n</sup> lond DGX. <sup>o</sup> haue know D. <sup>p</sup> the Egipcians han do I. the Egipcians diden s. <sup>q</sup> Israel IS. <sup>r</sup> Moyses cosyn I. Moyses alie s.  
<sup>s</sup> Om. s. <sup>t</sup> Jetro IS. <sup>u</sup> the whiche I. whiche s. <sup>v</sup> to Moyses IS. <sup>w</sup> the euentid IS. <sup>x</sup> Jetro IS. <sup>y</sup> that Moyses IS. <sup>z</sup> abidith thee D. <sup>a</sup> the euentid BEFIS.

eny strijfe, thei comen<sup>d</sup> to me, that Y deme betwix hem, that Y shewe the heestis of God, and his lawe<sup>e</sup>. And he, Not good thing, he seith, thou dost<sup>f</sup>, thou art consumyd with foli labour, and thou and thi<sup>g</sup> puple that is with thee; ouer thi strengthes is this doying of causis, alone that thou shalt not mowe susteyne<sup>h</sup>. But here my wordis and counsels, and the Lord shal be with thee; be thou to the puple in thes thingis that perteynen to God, that thou telle to hem that ben seyde; and thou<sup>i</sup> shewe to the puple the serymony<sup>e</sup>s, and the ryte of heriying, and the weie bi the whych thei owen to goon yn, and the werk that thei owen to doon. And puruey of al the puple men myzti, and dredinge God, in whom be trewthe, and the whiche haten aueryse; and ordeyne of hem rewlars vpon thowsaundes, and rewlars vpon hundredthes, and rewlars vpon fifti, and rewlars vpon ten, that mowen deme the puple al tyme; and what euer shal be<sup>k</sup> more, telle thei it to thee, and deme thei the lasse thingis oonli, that li<sup>z</sup>ter it be to thee, the charge partid vnto othere. And if thou dost thus, thou shalt fulfil the comaundement of God, and his heestis thou may<sup>l</sup> susteyne<sup>m</sup>; and al this puple shal<sup>n</sup> turne with pees to her places. The whiche thingis herd, Moyses dide alle thingis that he meuyde to. And dowzti men, chosun of al Yrael, he ordeyned hem princes of the puple, rewlars vpon thowsandes, and rewlars vpon hundredthis, and rewlars vpon fifti, and rewlars vpon ten, that demeden the puple al tyme; what euer forsothe were harder, thei tolden to hym, oonli the li<sup>z</sup>ter thingis demyng. And he lafte his cosyn, the which turnyd azen, zede into his loond.

comaundementis of God<sup>b</sup>, and hise lawis<sup>c</sup>. And Jetro seide, Thou doist a<sup>d</sup> thing not<sup>e</sup> 17 good, thou art wastid with a foned tra-18 uel, bothe thou and this puple which<sup>f</sup> is with thee; the werk is a boue thi strengthis, thou aloone maist not suffre it. But here 19 thou my wordis and counseils<sup>g</sup>, and the Lord schal be with thee; be thou to the puple in these thingis that perteynen to God, that thou telle the<sup>h</sup> thingis that ben seid to the puple; and schewe to the puple 20 the<sup>i</sup> cerymony<sup>e</sup>s, and custom of worschip- yng, and the weie bi which<sup>k</sup> thei owen<sup>l</sup> to go, and the werk which<sup>m</sup> thei owen<sup>n</sup> to do. Forsothe<sup>o</sup> puruey thou<sup>p</sup> of al the 21 puple myzti men<sup>q</sup>, and dredyng God, in whiche is trewthe, and whiche<sup>r</sup> haten aua- rice; and ordeyne thou of hem tribunes<sup>†</sup>, and centuriouns, and quinquagenaries, and deenys, whiche<sup>s</sup> schulen deme the puple in 22 al tyme; sotheli what ever thing is grettere, telle thei to<sup>t</sup> thee, and deme thei ooneli lesse thingis, and be it esiere to thee, whanne the burthun is departid in to othere men. If thou schalt do this, thou schalt 23 fille<sup>u</sup> the comaundement<sup>v</sup> of God, and thou schalt mowe bere<sup>w</sup> hise comaundementis<sup>x</sup>; and al this puple schal turne azen with pees to her places. And whanne these 24 thingis weren herd, Moyses dide alle thingis whiche<sup>y</sup> Jetro counselide<sup>z</sup>. And whanne 25 noble men of al<sup>a</sup> Israel weren chosun, Moyses ordeynede hem princis of the puple, tribunes, and centuriouns, and quinquagenaries, and denes, whiche demeden 26 the puple in al tyme; forsothe, whateuer thing was hardere, thei telden to Moyses, and thei demeden esiere thingis oneli. And 27 Moyses lefte his alie<sup>b</sup>, which turnede azen, and zede in to his lond.

† Another translacioun hath wise men, wher we han myzti men. GO QX.

‡ a tribune is he that is souereyn of a thouside men, centurioun of an hundred, quinquagenarie of fifty, a deen of ten. Lire here. BCGKQX.

<sup>c</sup> disputisoun *E pr. m.* <sup>d</sup> comith *D.* <sup>e</sup> lawes *DEH.* <sup>f</sup> dest *BDEFH.* <sup>g</sup> this *BDEH.* <sup>h</sup> all thy self thou mayst not susteyne it *E pr. m.* <sup>i</sup> that thou *E pr. m.* to *II.* <sup>k</sup> wer *E pr. m.* <sup>l</sup> mayt *D.* <sup>m</sup> kepe *E pr. m.* <sup>n</sup> may *E pr. m.*

<sup>b</sup> Goddes heestis *IS.* <sup>c</sup> lawe to hem *IS.* <sup>d</sup> Om. *B.* <sup>e</sup> that is not *IS.* <sup>f</sup> that *IS.* <sup>g</sup> my counseils *IS.* <sup>h</sup> Om. *S.* <sup>i</sup> tho *S.* <sup>k</sup> the which *I.* <sup>l</sup> hem oweth *I.* hem owen *S.* <sup>m</sup> that *IS.* <sup>n</sup> hem oweth *I.* hem owen *S.* <sup>o</sup> And *IS.* <sup>p</sup> zou *D.* <sup>q</sup> myzti men, *ether wyse men N.* <sup>r</sup> the whiche *I.* <sup>s</sup> the whiche *I.* <sup>t</sup> Om. *D.* <sup>u</sup> ful- fille *IS.* <sup>v</sup> comaundementis *D.* heest *S.* <sup>w</sup> here *G.* susteyne *I.* <sup>x</sup> heestis *IS.* <sup>y</sup> the whiche *I.* <sup>z</sup> coun- selide *him IS.* <sup>a</sup> Om. *plures.* <sup>b</sup> Jetro the *I.* Jetro *S.*

## CAP. XIX.

1 The thridde moneth of the goyng of Yrael out of the loond of Egipte, in this day thei camen into the wildernes of Synai; for thei goon forth fro Raphidym, and comynge vnto deserte<sup>o</sup> of Synay, 'setten tentis<sup>p</sup> in the same place; and there Yrael ficchid tentis, 'forn azens<sup>q</sup> the hil. Moyses forsothe steyde vp into the hil to God; and the Lord clepide hym fro the hil, and seith, Thes thingis thou shalt seye to the hows of Jacob, and thou shalt telle to the sones of Yrael, 3oure self han seen what I haue doon to the Egipcians, what maner wise Y haue born you vpon the weenges of eglis, and haue takun to me. If thanne ze heren my voys, and kepen my couenaunt, ze shulen be to me into my propre tresour of alle puples; myn forsothe is al the erthe; and ze shulen be to me into a preestis kyngdom, and an holi folk; thes ben the wordis that thou shalt spek to the sones of Yrael. Moyses cam, and clepide togidere the more men thur; birthe of the puple, he expownede alle the wordes that the Lord hadde comaundid. And al the puple answerde togidere, We shulen doon alle the<sup>r</sup> thingis that the Lord hath<sup>s</sup> spokun. And whanne Moyses hadde told the wordis of the puple to the Lord, the Lord seyde to hym, Now ri3t Y shal com to thee in derknes of a clowde, that the puple here me spekyng to thee, and leue to thee, into<sup>t</sup> with outen eende. Thanne Moyses tolde the wordes of the puple to the Lord, that seyde to hym, Goo to the puple, and halwe hem to day and to morwen, and wasshe thei her clothis, and be thei redi into the thridde day; in the thridde day forsothe the Lord shal desende before al the folk vpon the hil of Synay. And thou shalt ordeyn termes

## CAP. XIX.

In the thridde monethe of the goyng<sup>1</sup> 'of Israel<sup>c</sup> out of the loond of Egipt, in this<sup>d</sup> dai<sup>e\*</sup> thei camen in to the<sup>f</sup> wildirnesse of Synai; for thei 3eden forth fro Rafidym,<sup>2</sup> and camen til in<sup>g</sup> to deseert<sup>h</sup> of Synai, and settiden<sup>i</sup> tentis in the same place; and there Israel settide tentis, euen azens the hil. Forsothe Moyses stiede<sup>k</sup> in to the hil<sup>3</sup> to<sup>l</sup> God; and the Lord clepide hym fro the mount, and seide, Thou schalt seie these thingis to the hows of Jacob, and thou schalt telle to the sones of Israel, 3e<sup>m</sup> silf<sup>n</sup> han seyn what thingis Y haue<sup>4</sup> do to Egipcians<sup>o</sup>, how Y bar<sup>p</sup> you ou the wengis of eglis, and took to<sup>q</sup> me. Therfor<sup>5</sup> if ze schulen here my voys, and schulen kepe my couenaunt, ze schulen be to me in to a specialte<sup>†</sup> of alle puplis; for al the lond<sup>r</sup> is myn; and ze schulen be to me in<sup>6</sup> to a rewme of preesthod, and 'ze schulen be<sup>s</sup> an hooli folk; these ben the wordis whiche thou schalt speke to the sones of Israel. Moyses cam, and whanne the<sup>7</sup> gretter men in birthe of the puple weren clepid<sup>t</sup> to gidere, he expownede alle the wordis whiche the Lord comaundide<sup>u</sup>. And<sup>8</sup> alle the puple answerde to gidere, We schulen do alle thingis whiche the Lord spak<sup>v</sup>. And whanne Moyses hadde told the wordis<sup>w</sup> of the puple to the Lord, the<sup>9</sup> Lord seyde to hym, Ri3t now<sup>x</sup> Y schal come to thee in a<sup>y</sup> derknesse of a<sup>z</sup> cloude, that the puple here me spekyng to thee, and bileue<sup>a</sup> to thee withouten eende. Therfor Moyses telde the wordis of the puple to the Lord, which<sup>b</sup> seyde to Moyses, Go<sup>10</sup> thou to the puple, and make hem holi<sup>c</sup> to dai and to morewe<sup>†</sup>, and waische thei her clothis, and be thei redi in to<sup>d</sup> the thridde<sup>11</sup> dai; for in the thridde dai the Lord schal come down bifore al the puple on<sup>e</sup> the hil of Synai. And thou schalt sette termes<sup>12</sup>

\* in this day, that is, the firste daye of the thridde monethe. Lire here. BCGOQX.

† In Ebru it is, ze shulen be a frendshipe, that is, a thing louyd excellently. GAX.

‡ Here halouyng was, to waische hem self and here clothis, and neize not her wifes. 1.

<sup>o</sup> the deserte BDEFH. <sup>p</sup> thei setten her dwellingis E pr. m. <sup>q</sup> fro the regyoun of E pr. m. <sup>r</sup> Om. E. <sup>s</sup> Om. D. <sup>t</sup> vnto E.

<sup>c</sup> Om. EFGIKLNPQST pr. m. X. <sup>d</sup> the firste IS. <sup>e</sup> dai of that monethe IS. <sup>f</sup> Om. X. <sup>g</sup> Om. DR. <sup>h</sup> the deseert IS. <sup>i</sup> thei settiden IS. <sup>k</sup> went vp I. stiede vp S. <sup>l</sup> of GQ. <sup>m</sup> you W. <sup>n</sup> your self LS. Om. 1. <sup>o</sup> the Egipcians GI. <sup>p</sup> haue bore IS. <sup>q</sup> you to IS. <sup>r</sup> eerthe IS. <sup>s</sup> Om. 1. <sup>t</sup> gedered IS. <sup>u</sup> comaundide him IS. <sup>v</sup> hath spoken IS. <sup>w</sup> wordis, or the answers S. <sup>x</sup> anon I. <sup>y</sup> Om. IS. the G. <sup>z</sup> Om. plures. <sup>a</sup> that it bileue I. <sup>b</sup> the which I. <sup>c</sup> holi bi ensauple of thi self S. <sup>d</sup> Om. G. <sup>e</sup> in GX.

to the puple, bi enuyroun; and thou shalt seye to hem, Be<sup>u</sup> war that 3e steyen not into the hil, ne touche the endes of it; eche that touchith the hil, with deth  
 13 shal dye. Hondes shulen not touche hym, but with stones he shal be pressid down, or he shal be stickid with dartis; whether he be beest, or man, he shal not lyue; whanne the trumpe begynneth to crie, thanne stey<sup>v</sup> they<sup>w</sup> vp into the hil.  
 14 And Moyses descendide fro the hil to the puple, and halowede yt<sup>x</sup>; and whanne  
 15 thei haddun wasshun her clothes, he seith to hem, Be 3e redi into the thridde day,  
 16 and nei3e 3e not to 3oure wyues. And now the thridde day was comen, and the morwetide was ful cleerid; and loo! thundres biganne to be herd, and leytes to shynen, and the moost thik<sup>y</sup> clowd to couer the hil; and the crye of the trump more<sup>z</sup> hidously made noyse, and the puple  
 17 dredde, that was in the tentes. And whanne Moyses hadde led hem out into the a3en comyng of God, fro the place of the tentes, thei stoden at the rotes of the  
 18 hil. And al the hil of Synay smokide, forthi that the Lord descendide<sup>a</sup> vpon it in fier; and the smeek steyde vp of it as of a furneys, and al the hil was ful feer-  
 19 ful; and the sown of the trompe lital mele spronge into more, and lenger was strecchid. Moyses spak, and the Lord  
 20 answerde hym, and the Lord descendide vpon the hil of Synay, in that cop of the hil, and he clepide Moyses in the heizt of it. Whider whanne he hadde steied  
 21 vp, he seide to hym, Descende, and as with ooth charge the puple, lest perauenture it<sup>b</sup> wole passe ouer the termes to se the Lord, and of hem perisshe a myche  
 22 multitude; the preestis forsothe that camen ny3 to the Lord, be thei halewed, lest Y smyte hem. And Moyses  
 23 seide to the Lord, The comounte may not stey vp

to the puple, bi cumpas; and thou schalt seie to hem, Be 3e war, that 3e 'stie not<sup>f</sup> in to the hil, nether touche 3e the endis therof; ech man that schal touche the hil, schal die bi deeth. Hondis schulen not  
 13 touche hym, but he schal be oppressid with stoonus, ethir<sup>g</sup> he shall be persid<sup>h</sup> with dartis; whether it schal be a beest, ethir<sup>i</sup> a<sup>k</sup> man, it schal not lyue; whanne<sup>l</sup> a clarioun schal bigynne to sowne, thanne 'stie thei<sup>m</sup> in to the hil. And Moises cam  
 14 down fro the hil to the puple, and halewide it; and whanne thei hadden waischun her clothis, he seide to hem, Be 3e redi in  
 15 to the thridde dai, nei3e 3e not to 3oure wyues. And now the thridde day was  
 16 comun, and the morewetid was cleer; and, lo! thundris bigunnen to be herd, and leit<sup>tis</sup> to schyne, and a moost<sup>n</sup> thicke cloude to hile the mounteyn; and 'the sownyng of a clarioun<sup>o</sup> made noise ful greetli<sup>p</sup>, and the puple dredde, that was in the castels<sup>q</sup>.  
 And whanne Moises hadde led hem out  
 17 in to the comyng of God, fro the place of castels<sup>r</sup>, thei stoden<sup>s</sup> at the rootis of the hil. Forsothe al the hil of Synay smokide,  
 18 for the Lord hadde come down theronne in fier; and smoke<sup>t</sup> stiede<sup>u</sup> therof as of a furneis, and al the hil was ferdful<sup>v</sup>; and  
 19 the 'sown of a clarioun<sup>w</sup> encreesside lital and lital, and was<sup>x</sup> holdun forth lengere. Moyses spak, and the Lord answeride to<sup>y</sup> hym, and the Lord cam down on the hil  
 20 of Synay, in thilke cop of the hil, and clepide<sup>z</sup> Moyses to<sup>a</sup> the cop therof. And whanne he hadde stied<sup>b</sup> thidur, the Lord  
 21 seide to hym, Go thou down, and witesse thou to the puple, lest perauenture it wole passe the termes to se the Lord, and ful greet multitude therof perische; also<sup>c</sup>  
 22 preestis, that nei3en to the Lord, be<sup>d</sup> halewid, lest Y smyte hem. And Moises  
 23 seide to the Lord, The comyn puple may not stie<sup>e</sup> in to the hil of Synay; for thou

<sup>u</sup> Beth BDEFH. <sup>v</sup> steeth D. <sup>w</sup> thow AF pr. m. descendide BDE sec. m. II. <sup>b</sup> he E pr. m.

<sup>x</sup> hem E pr. m. <sup>y</sup> derkk D. <sup>z</sup> full E pr. m. <sup>a</sup> had

<sup>f</sup> gon nat vp I. stien not vp s. <sup>g</sup> or ELP. <sup>h</sup> partid GQ. <sup>i</sup> or ELP. <sup>k</sup> Om. A pr. m. KS. <sup>l</sup> and whanne c. <sup>m</sup> go thei vp I. stie thei vp s. <sup>n</sup> ful I. <sup>o</sup> clarioun sownyng 1s. the s. of cl. o. <sup>p</sup> greet DRT sec. m. <sup>q</sup> tentis 1s. <sup>r</sup> the tentis I. her tentis s. <sup>s</sup> stieden w. <sup>t</sup> the smoke therof s. <sup>u</sup> stiede vp 1s. <sup>v</sup> feerful 1s. <sup>w</sup> clariouns soun I. clarioun soun s. <sup>x</sup> it was 1s. <sup>y</sup> Om. DKS. <sup>z</sup> he clepide 1s. <sup>a</sup> in to plurcs. <sup>b</sup> gon vp I. stied vp s. <sup>c</sup> and D. <sup>d</sup> be thei 1s. <sup>e</sup> stie vp 1s.

into the hil of Synay; thow forsothe hast witnessid, and comaundid seiynge, Put the termes about the hil, and halwe it. 24 To whom seith the Lord, Goo, descende, and thow shalt stey vp, and Aaron with thee; the preestis forsothe and the puple passe thei not the termes, ne steye thei vp to the Lord, lest perauenture he slee hem. 25 And Moyses steiede vp to the puple, and alle thingis tolde to hem.

## CAP. XX.

1 And the Lord spak alle thes wordes `to 2 Moyses<sup>c</sup>, Y am the Lord thi God, that hath lad thee out of the loond of Egipte, 3 fro the hows of thraldom. Thow shalt 4 not haue alyen goddis before me. Thow shalt not mak to thee grauen thing, ne eny liknes that is in heuene aboue, and that is in erthe benethe, ne of hem that 5 ben in watrys vnder erthe; thow shalt not anoure hem, ne herye hem; I forsothe am the Lord thi God, strong gelows, visitynge the wickidnes of fadris in sones into the thridde and the ferthe 6 generacioun of hem that hatiden me, and doynge merci into thousyndes to hem that louen me, and kepen myn heestis. 7 Thow shalt not tak the name of the Lord thi God in veyn, ne forsothe the Lord shal haue innocent hym, that takith the 8 name of the Lord his God in ydel. Haue 9 mynde to<sup>d</sup> halwe thin<sup>e</sup> holy day; sixe daies thow shalt worche, and doon<sup>f</sup> alle thi 10 werkis; the seuenthe forsothe day is the haliday of the Lord thi God; thow shalt not doon al werk, thow, and thi sone, and thi dow3ter, and thi seruaunt, and thin handmayden, thi beeste, and com- 11 lyng that is with ynne thi 3atis; sixe forsothe daies God made heuene and erthe, the see, and alle thingis that ben in hem, and he restide the seuenthe day; therefore the Lord blisside to the holi day,

hast witnessid, and hast comaundid, seiynge, Sette thou termes aboute the hil, and halewe it. To whom the Lord seide, Go<sup>24</sup> thou doun, and thou schalt stief, and Aaron with thee; forsothe the preestis and the puple passe not the termes, nethir stie thei to<sup>5</sup> the Lord, lest perauenture he sle hem. Moyses 3ede doun to the puple, and 25 telde<sup>h</sup> alle thingis to hem.

## CAP. XX.

And the Lord spak alle these wordis, 1 Y am thi Lord God, that ladde thee out 2 of the lond of Egipt, fro the hous of seruage. Thou schalt not haue alien goddis 3 bifore me. Thou schalt not make to thee 4 a graun ymage, nethir ony licnesse *of thing* which<sup>i</sup> is in heuene aboue, and which<sup>i</sup> is in erthe bynethe, nether of tho thingis, that ben in watris vndur<sup>k</sup> erthe; thou schalt not `herie tho<sup>l</sup>, nether `thou 5 schalt<sup>m</sup> worschipe<sup>n</sup>; for Y am thi Lord God, a stronge gelouse louyere; and<sup>o</sup> Y visite the wickidnesse of fadris<sup>p</sup> in to the thridde and the<sup>q</sup> fourthe generacioun of hem that haten<sup>r</sup> me, and Y do mercy in 6 to `a thousynde<sup>s</sup>, to hem that louen me, and kepen myn heestis. Thou schalt not 7 take in veyn the name of thi Lord God, for the Lord schal not haue hym giltles, that takith in veyn the name of his Lord God. Haue thou mynde, that thou ha- 8 lowe the `dai of the sabat<sup>t</sup>; in sixe daies 9 thou schalt worche and schalt<sup>u</sup> do alle thi werkis; forsothe in the seuenthe day is<sup>v</sup> 10 the<sup>w</sup> sabat of thi Lord God; thou schalt not do<sup>x</sup> ony werk<sup>y</sup>, thou, and thi sone, and thi dou3tir, and thi seruaunt<sup>z</sup>, and thin handmaide, thi werk beeste, and the come- 11 lyng which<sup>a</sup> is withynne thi 3atis; for in 11 sixe dayes God made heuene and erthe, the<sup>b</sup> see, and alle thingis that ben in tho, and restide<sup>c</sup> in the seuenthe dai; herfor<sup>d</sup>

<sup>c</sup> Om. BDEFH. <sup>d</sup> that thou BDEFH. <sup>e</sup> the E. <sup>f</sup> thou schalt do E *pr. m.*

<sup>f</sup> stie vp IKS. <sup>g</sup> vp to s. <sup>h</sup> seide L. <sup>i</sup> that is. <sup>k</sup> bynethe the i. vndir the s. <sup>l</sup> loute hem I. <sup>m</sup> thou schalt not E. Om. I. <sup>n</sup> worschipe *tho* BC. worsch. hem is. <sup>o</sup> Om. A *sec. m.* IK. <sup>p</sup> fadris in sones A *sec. m.* CDGKMNOQRTWX *sec. m.* fadris in children I. <sup>q</sup> Om. A *sec. m. et plures.* <sup>r</sup> hatiden I. <sup>s</sup> thousandes IS. <sup>t</sup> sabot day IS. dai of sabat W. <sup>u</sup> Om. DKOS. <sup>v</sup> of BCDEKLMNOQRSTX. <sup>w</sup> Om. W. <sup>x</sup> do in it I. <sup>y</sup> *seruyle* werk I. *syche* seruyl werk S. <sup>z</sup> man seruaunt S. <sup>a</sup> that is. <sup>b</sup> and the BS. <sup>c</sup> he restide S. <sup>d</sup> therefore S.

12 and halwide it. Honour thi fader and  
thi moder, that thou be of<sup>g</sup> long lijf vpon  
erthe, that the Lord thi God shal 3yue to  
13 thee. Thow shalt not slee. Thow shalt  
14 'do no<sup>h</sup> leccherye. Thow shalt not do  
15 theft. Thow shalt not spek azens thi  
17 nei3bore fals witnes. Thow shalt not  
coueyte the hows of thi nei3bore, ne thow  
shalt desyre<sup>i</sup> the wijf of hym, ne ser-  
uaunt, ne hoondmayden, ne oxe, ne asse,  
18 ne alle thingis that ben of hym. Al the  
puple forsothe herde voyces, and saw3  
lawmpes, and herde the sown of the  
trompe, and the hil smokyng; and ferde  
and smituu togidere with vttermore drede,  
19 thei stoden afer, seiyng to Moyses, Spek  
thow to vs, and we shulen here; spek  
not the Lord to vs, lest perauenture we  
20 dien. And Moyses seide to the puple,  
Wole<sup>k</sup> 3e not drede, that forsothe God  
proue 3ow he cam, and that the drede<sup>l</sup> of  
hym were in 3ow, and that 3e synnen not.  
21 And the puple stood afer; Moyses for-  
sothe cam ny3 to the derknes, in the  
22 which was God. And the Lord seide for-  
thermore to Moyses, Thes thingis thow  
shalt seye to the sones of Yrael, 3e han  
seen that from heuene I haue spokun to  
23 3ow; 3e shulen not mak with me silueren  
goddis, ne goldun goddis 3e shulen mak  
24 to 3ow. An auter of erthe 3e shulen mak  
to me, and 3e shulen offre vpon it 3oure  
'brent sacrifices, and pesible<sup>m</sup>, 3oure sheep,  
and oxen, in al place in the which shal  
be mynde of my name; I shal com to  
25 thee, and Y shal blesse to thee. That<sup>n</sup>  
if a stonen auter thow makist to me,  
thow shalt not edifie that of hewun  
stoons; if forsothe thow rerist thi 'grau-  
yng yrun<sup>o</sup> vpon it, it shal be polutid.  
26 Thow shalt not stey vp bi greeses to myn  
auteer, lest thi filthe be shewyd.

the Lord blesside the 'dai of the sabat<sup>e</sup>,  
and halewide it. Onoure thi fadir and 12  
thi<sup>f</sup> moder, that thou be long lyuyng on  
the lond, which<sup>g</sup> thi<sup>h</sup> Lord God schal 3yue  
to thee. Thou schalt not sle. Thou schalt 13  
14 'do no<sup>i</sup> letcherie. Thou schalt 'do no<sup>k</sup> 15  
theft. Thou schalt not speke fals witness-  
16 yng azens thi nei3bore. Thou<sup>l</sup> schalt not<sup>m</sup> 17  
coueyte 'the hous of thi nei3bore<sup>n</sup>, nether  
thou schalt desyre his wijf, not<sup>o</sup> seruaunt<sup>p</sup>,  
not<sup>q</sup> handmaide, not<sup>r</sup> oxe, not<sup>s</sup> asse, nether  
alle thingis<sup>t</sup> that ben hise. Forsothe al 18  
the puple herde voices, and si3 laumpis<sup>u</sup>,  
and the sowne of a clarioun, and the hil  
smokyng; and thei weren<sup>v</sup> afeerd, and  
schakun with inward drede, and<sup>w</sup> stoden<sup>x</sup>  
afer, and seiden to Moises, Speke thou to 19  
vs, and we schulen here<sup>y</sup>; the Lord speke  
not to vs, lest perauenture we dien. And 20  
Moyses seide to the puple, Nyle 3e drede,  
for God cam to proue 3ou, and that his  
drede schulde be in 3ou, and that 3e  
schulden not do synne. And the puple 21  
stood afer; forsothe<sup>z</sup> Moises nei3ede to the  
derknesse, wherynne God was. And the 22  
Lord seide ferthermore to Moises, Thou  
schalt seie these thingis to the sones<sup>a</sup> of  
Israel, 3e seizen that fro heuene Y spak<sup>b</sup>  
to 3ou; 3e schulen not make goddis of sil-  
23 ver, nethir 3e schulen make to 3ou goddis  
of gold. 3e schulen make an auter of erthe 24  
to me, and 3e schulen offre theronne 3oure  
brent sacrifices, and pesible sacrifices, 3oure  
scheep, and oxun, in ech place<sup>c</sup> in which  
the mynde of my name schal be; Y schal  
come to thee, and Y schal blesse thee. That 25  
if thou schalt make an auter of stoon to  
me, thou schalt not bilde it of stoonys  
hewun; for if thou schalt reise thi knyif<sup>d</sup>  
theronne<sup>e</sup>, it<sup>f</sup> schal be 'polluted, *ether<sup>g</sup> de-  
foulid*. Thou schalt not stye<sup>h</sup> bi grees<sup>i</sup> to 26  
myn auter, lest thi filthe be schewid.

<sup>g</sup> on E. <sup>h</sup> not do BDEFH. <sup>i</sup> not desyre E pr. m. F pr. m. <sup>k</sup> Wyln BDEF. <sup>l</sup> ferde BDEF sec. m. H. <sup>m</sup> sacri-  
fises to brynn and to make peese E pr. m. <sup>n</sup> Bot E pr. m. <sup>o</sup> cullter E pr. m.

<sup>e</sup> sabot day s. <sup>f</sup> Om. D. <sup>g</sup> that s. <sup>h</sup> the G. <sup>i</sup> not do BCEILP. <sup>k</sup> not do BCDEGQRT pr. m. <sup>l</sup> Neither  
thou is. <sup>m</sup> Om. is. <sup>n</sup> thi nei3boris hous is. <sup>o</sup> ne A sec. m. ne his IKS. <sup>p</sup> man s. <sup>q</sup> ne A sec. m. ne his IKS.  
<sup>r</sup> ne A sec. m. ne his K. <sup>s</sup> ne A sec. m. ne his K. <sup>t</sup> thingis, that is, *ony thing of alle thinges* is. <sup>u</sup> laumpis,  
*that is, schynnyng leitis* BCGKNQsx. <sup>v</sup> beinge I. <sup>w</sup> Om. I. <sup>x</sup> thei stoden s. <sup>y</sup> here thee is. <sup>z</sup> and is.  
<sup>a</sup> house s. <sup>b</sup> haue spoke I. <sup>c</sup> placis D. <sup>d</sup> knyif, *or other instrement wher with blood may be shed out* s.  
<sup>e</sup> ther vp on is. <sup>f</sup> that auter s. <sup>g</sup> pollutid or ELP. Om. is. <sup>h</sup> gon vp I. stie vp s. <sup>i</sup> gresis K.

## CAP. XXI.

1 Thes ben the domes, that thou shalt  
 2 purpose to hem. If thou bye an Ebrew  
 seruaunt, sixe 3eer serue he to thee, in  
 the seuenthe 3eer he shal goo out fre,  
 3 freliche; with what maner clothing he  
 com yn, with sicke he go out; and if he  
 is hauynge a wijf, and the wijf goo out  
 4 at ones. If forsothe the lord 3yue to hym  
 a wijf, and she ber sones and dow3tris,  
 the womman and the fre children of hir  
 shulen be of his lord; he forsothe shal  
 5 goo out with his clothing. That<sup>p</sup> if the  
 seruaunt seie, Y loue my lord, and wijf,  
 and fre children, I shal not goon out fre;  
 6 the lord offre hym to the goddis, and he  
 shal be presentid<sup>q</sup> to the dore, and postes;  
 and he shal thiril<sup>r</sup> his eer with an alle<sup>s</sup>,  
 and he shal be to hym a seruaunt into  
 7 the world. If eny sille his dow3ter into  
 a seruaunt, she shal not goo out as hand-  
 8 maydens weren wont to goon out; if she  
 displese in the eyen of hir lord, to whom  
 she was takun, he shal leene hir; for-  
 sothe to an alyen puple he shal not haue  
 9 power of sillyng, if he leene hir. If for-  
 sothe he spouse hir to his sone, after the<sup>t</sup>  
 maner of dow3tres<sup>u</sup> he shal do to hir;  
 10 and if he tak another womman to hym,  
 he shal puruey<sup>v</sup> to the mayden bridalis  
 and clothes, and the pryse of the<sup>w</sup> clennes  
 11 he shal not denye. If thes thre thingis  
 he do not, she shal goon out frelich with  
 12 outen money. Who smytith a man, wil-  
 13 nyng to slee, with deeth die he; who  
 forsothe is not awaytid, but God hath  
 takun hym into his hondes, Y shal or-  
 deyne to thee a place whidyr hym awe  
 14 to flee. If eny man of avysement sle his  
 nei3bour and by aspyes, fro myn auteer

## CAP. XXI.

These ben the domes, whiche thou schalt  
 sette forth to hem<sup>k</sup>. If thou biest an E-  
 brew seruaunt, he schal serue thee sixe<sup>l</sup>  
 3eer; in the seuenthe<sup>m</sup> 3eer he schal go  
 out fre, with out prijs; with what maner<sup>3</sup>  
 clooth he entride, with sicke clooth<sup>n</sup> go he  
 out; if *he entride* hauynge a wijf, and<sup>o</sup>  
 the wijf schal go out to gidere<sup>p</sup>. But if<sup>q</sup>  
 the lord *of the<sup>q</sup> seruaunt* 3af a wijf<sup>†</sup> to  
 hym, and sche childide sones and dou3tris,  
 the womman and hir children schulen be  
 hir lordis; sotheli the seruaunt schal go  
 out with his owne clooth. That<sup>r</sup> if the<sup>s</sup>  
 seruaunt seith, Y loue my lord, and wijf<sup>s</sup>,  
 and children, Y schal<sup>t</sup> not go out fre; the<sup>u</sup>  
 lord brynge<sup>v</sup> hym to goddis, *that is, ingis<sup>w</sup>*;  
 and he schal be set to the dore, and postis<sup>x</sup>;  
 and *the<sup>y</sup> lord* schal perse his eere with a  
 nal<sup>z</sup>, and he schal be seruaunt to hym til<sup>a</sup>  
 in to the world<sup>b</sup>. If ony man sillith his  
 7 dou3ter in to seruautesse<sup>c</sup>, sche schal not  
 go out as handmaidis<sup>d</sup> weren wont to go  
 out; if sche displesith in the 3en of hir<sup>8</sup>  
 lord, to whom sche was bitakun, he schal  
 delyuere hir; sotheli he schal not haue  
 power to sille *hir* to an alien puple, if<sup>e</sup> he  
 forsakith<sup>f</sup> hir. Forsothe if he weddith<sup>g</sup>  
 9 hir to his sonne, he schal do to hir *'bi*  
 the custom<sup>h</sup> of<sup>i</sup> dou3tris; that<sup>k</sup> if he<sup>†</sup>  
 10 takith<sup>l</sup> another womman<sup>m</sup> to hym<sup>n</sup>, he  
 schal puruey to the damyscle<sup>o</sup> weddingis,  
 and clothis, and he schal not denye<sup>p</sup> the  
 prijs of chastite<sup>q</sup>. If he doith not<sup>r</sup> these<sup>11</sup>  
 thre, sche schal go out freli without money.  
 He that smytith a man, and wole sle<sup>s</sup>, die<sup>t</sup>  
 12 bi deeth; forsothe if a man settide<sup>u</sup> not<sup>13</sup>  
 aspies<sup>v</sup>, but God *'bitook* hym<sup>w</sup> in to hise  
 hondis, Y schal ordeyne a place to thee,  
 whidur he<sup>x</sup> owith to fle. If ony man sleeth<sup>14</sup>

† a wijf, his owne seruautesse, which is an lathen womman, and his seruautesse for enere, for if sche were an Ebrew womman and thral, sche schulde go out fre with hir children in the seuenthe 3eer. Lire here. COE0QX.

‡ In Ebru it is thus, that if he take to him another womman, he shal not decrease expensis and hilyuge and hir our, that is, if he takith to him, that is, to his sone, another wyf with the handmayde takun bifore into wyf, he shal decrease spensis, that is, sufficient lyfode in hir hylunge, that is, couenable clothinge, and hir our, that is, tyme to 3elde dette, he shal not decrease this in withdrawynge fro hir for the tother wyf weddid aboue, for thanne thei myzten haue manye wyues togidere. Lyre here. GQX.

<sup>p</sup> Bot *E pr. m.* <sup>q</sup> applyed *E pr. m.* <sup>r</sup> thirllen *E sec. m.* <sup>s</sup> nal *AE pr. m.* <sup>t</sup> thilk *E pr. m.* <sup>u</sup> dou3-  
 tren *BDEFH.* <sup>v</sup> preuey *D.* <sup>w</sup> here *E pr. m.*

<sup>k</sup> the puple *IS.* <sup>l</sup> in sixe *A pr. m. et plures.* <sup>m</sup> sixte *K.* <sup>n</sup> Om. *IS.* <sup>o</sup> also *I.* <sup>p</sup> to gidere with him *IS.*  
<sup>q</sup> a *IS.* <sup>r</sup> And *IS.* <sup>s</sup> my wijf *IS.* <sup>t</sup> wil *I.* schal, or wole *S.* <sup>u</sup> his *IS.* <sup>v</sup> shal brynge *S.* <sup>w</sup> to preestis *I.*  
 to ingis *S.* <sup>x</sup> to the postis *IS.* <sup>y</sup> his *I.* <sup>z</sup> an al *IMNW.* <sup>a</sup> Om. *IS.* <sup>b</sup> world, that is, til to iubile ethere  
 fiftithe 3eer *BCGNQX.* world, that is, to the fiftithe 3eer *IKS.* <sup>c</sup> a seruautesse *IS.* to be a concubyne *I marg.*  
<sup>d</sup> handmaidens *KX.* <sup>e</sup> thou3 *I.* <sup>f</sup> forsake *I.* forsakith, or leeuith *S.* <sup>g</sup> lat wedde *I.* <sup>h</sup> aftir the maner *I.*  
 by custom *LS.* <sup>i</sup> of his *IL.* as he doth to his *S.* <sup>k</sup> and *IS.* <sup>l</sup> take *G.* take with this handmaide *S.* <sup>m</sup> wom-  
 man, or wyf *S.* <sup>n</sup> his sone *IS.* <sup>o</sup> damysele, or handmaide *S.* <sup>p</sup> denye hir *IS.* <sup>q</sup> here chastite *I.* that  
 sche hath lost bi him *I marg.* <sup>ch.</sup> that is, the houre of 3eelding dett *S.* <sup>r</sup> not to hir *IS.* <sup>s</sup> sle him *IKS.* <sup>t</sup> die  
 he *IKS.* <sup>u</sup> settith *GLW.* haue sett *IS.* <sup>v</sup> spies *R.* <sup>w</sup> bitook, or suffride him to be take *IS.* <sup>x</sup> him *IS.*

thow shalt pul hym, that he be slayn.  
 15 Who smytith his fader, or<sup>x</sup> moder, with  
 16 deeth<sup>y</sup> dye he. Who<sup>z</sup> cursith his<sup>a</sup> fader,  
 17 or moder, be he deed. Who stelith a  
 man, and sellith hym, conuycte of the  
 18 trespas, with deeth dye he. If men chiden,  
 and 'that oon<sup>b</sup> smyte his neizbour with  
 stoon, or with fist, and he be not deed,  
 19 but lye in the bed, if he aryse and goo  
 out vpon his staf, he shal be ynnocent  
 that smoot; so neuertheles that he re-  
 store the bisy traueils of hym, and the  
 20 expensis into leches. Who so smyteth  
 his seruaunt, or handmayden, with a  
 3erde, and thei dien in her hondes, he  
 21 shal be gilty of deedly blame. If forsothe  
 he lyue ouer a<sup>c</sup> day, or two, he shal not  
 be vndurcast to that peyne, for the money  
 22 of hym he is. If men chiden, and a man  
 smyte a womman with child, and make  
 forsothe the child deed born, but she  
 lyueth, he shal be vndurcast to the harme,  
 as myche as the housbond of the wom-  
 man wole aske, and domes men shulen  
 23 deme. If forsothe hir deeth<sup>d</sup> folwe, he  
 24 shal 3eld lijf for lijf, eye for eye, tooth  
 for tooth, hoond for hoond, foot for foot,  
 25 brynnyng for brynnyng, wounde for  
 26 wounde, blones for blones. If eny man  
 smyte the eye of his seruaunt, or of hond-  
 mayden, and make hem 'pure blynde<sup>e</sup>, he  
 shal leue hem free for the eye that he  
 27 hath drawun out. A tooth forsothe if  
 eny man smyte out to his seruaunt, or  
 to his handmayden, liyk maner he shal  
 28 leue hem free. If an oxe with the horn  
 smyte a man, or a womman, and thei  
 weren deed, he shal be throwun down to  
 deeth with stones, and his flesh shal not  
 be etun, and the lord shal be innocent of

his neizbore bi<sup>y</sup> biforecastyng, and bi<sup>z</sup>  
 aspies, drawe thou hym away fro myn  
 auter, that he die. He that smytith his<sup>15</sup>  
 fadir, ether<sup>a</sup> modir<sup>b</sup>, die<sup>c</sup> by deeth. He<sup>16</sup>  
 that cursith his<sup>d</sup> fadir, ether<sup>e</sup> modir, die<sup>f</sup>  
 bi deeth. He that stelith a man, and<sup>17</sup>  
 sillith hym, *if he is* conuyt<sup>h</sup> of the<sup>i</sup> gilt,  
 die<sup>k</sup> bi deeth. If men chiden, and the<sup>18</sup>  
 tother<sup>l</sup> smyte<sup>m</sup> his neizbore with a stoon,  
 ether<sup>n</sup> with the<sup>o</sup> fist, and he is not deed,  
 but liggith<sup>p</sup> in the bed, if he risith, and<sup>19</sup>  
 goith forth on his staf, he that smoot  
 schal be innocent; so netheles that he re-  
 store hise trauelis, and costis<sup>q</sup> in lechis.  
 He that smytith his seruaunt, ether<sup>r</sup> hand-<sup>20</sup>  
 mayde, with a 3erde, and thei ben deed  
 in hise hondis, schal<sup>s</sup> be gilty of cryme<sup>t</sup>.  
 Sotheli if the seruaunt ouerlyueth<sup>u</sup> o<sup>v</sup> dai,<sup>21</sup>  
 ether<sup>w</sup> tweyne<sup>x</sup>, he<sup>y</sup> schal not be suget to  
 peyne<sup>z</sup>, *'that is<sup>a</sup> of deeth*, for the seruaunt  
 is his catel<sup>b</sup>. If men chiden, and a man<sup>22</sup>  
 smytith a womman with childe, and so-  
 theli makith<sup>c</sup> the child deed borun, but  
 the womman ouerlyueth<sup>d</sup>, he schal be su-  
 get to the harm<sup>e</sup>, as myche as the 'hose-  
 bonde of the womman<sup>f</sup> axith, and the<sup>g</sup>  
 iugis demen. But<sup>h</sup> if the<sup>i</sup> deeth of hir<sup>23</sup>  
 sueth, he schal 3elde lijf for lijf, ize for ize,<sup>24</sup>  
 tooth for tooth, hond for hond, foot for  
 foot, brennyng for brennyng, wounde 'with<sup>25</sup>  
 schedyng of blood<sup>k</sup> for wounde 'with sched-  
 yng of blood<sup>k</sup>, 'a wan wounde for a wan  
 wounde<sup>l</sup>. If a man smytith the ize of his<sup>26</sup>  
 seruaunt, ethir<sup>m</sup> of<sup>n</sup> handmaide, and makith  
 hem oon ized, he schal delyuere hem fre for  
 'the ize which he puttide<sup>o</sup> out. Also<sup>p</sup> if<sup>27</sup>  
 he smytith<sup>q</sup> out a tooth fro<sup>r</sup> his seruaunt,  
 ethir<sup>s</sup> handmaide, in lijk maner he schal  
 delyuere hem fre. If an oxe smytith with<sup>28</sup>  
 horn<sup>t</sup> a<sup>u</sup> man, ether<sup>v</sup> a<sup>w</sup> womman, and thei

<sup>x</sup> and *D.* <sup>y</sup> deed *E.* <sup>z</sup> who so *BDEFH.* <sup>a</sup> to his *BDEFH.* <sup>b</sup> the tone *BDEFH.* <sup>c</sup> o *E.* <sup>d</sup> deed *BDFH.*  
<sup>e</sup> one ey3id *E pr. m.*

<sup>y</sup> Om. *DGOQRT.* <sup>z</sup> Om. *GQ.* <sup>a</sup> or *ELPS.* <sup>b</sup> his modir *E.* <sup>c</sup> die he *EKS.* <sup>d</sup> Om. *S.* <sup>e</sup> or *BEFS.* <sup>f</sup> die  
 he *EKS.* <sup>g</sup> or *E.* <sup>h</sup> quyit *C.* <sup>i</sup> Om. *MW.* <sup>k</sup> die he *EKS.* <sup>l</sup> oothir *I.* <sup>m</sup> smyteth *plures.* <sup>n</sup> or *EPS.*  
<sup>o</sup> Om. *S.* <sup>p</sup> lith *ELP.* liggith *sijk S.* <sup>q</sup> his costis *IS.* <sup>r</sup> or *ELP.* <sup>s</sup> he schal *IS.* <sup>t</sup> the cryme, or *hidous*  
*trespas IS.* <sup>u</sup> lyueth ouer this beeting *IS.* <sup>v</sup> in o *A pr. m. et plures.* <sup>w</sup> or *EIPS.* other *L.* <sup>x</sup> in tweyne *A*  
*pr. m. et plures.* <sup>y</sup> the smyler *IS.* <sup>z</sup> the peyne *IRS.* <sup>a</sup> Om. *IS.* <sup>b</sup> maistris catel *I.* maister catel *S.* <sup>c</sup> he  
 makith *IS.* <sup>d</sup> lyueth ouer that smiting *IS.* <sup>e</sup> harm, *that is, to peyne for the harm* *BCGKOQX.* harm, or  
*peyne N.* <sup>f</sup> wommans hosboude *I.* womman *H. S.* <sup>g</sup> as the *IS.* <sup>h</sup> sotheli *plures.* <sup>i</sup> the Om. *cet. omnes.*  
<sup>k</sup> Om. *I.* <sup>l</sup> soor for soor *I.* a wan *w. that is, a bloo stroke,* for a wan *w. S.* <sup>m</sup> or *ELP.* <sup>n</sup> of his *IS.*  
<sup>o</sup> putte *FM.* smytide *G.* <sup>p</sup> that that he smot out, ether<sup>q</sup> *IS.* <sup>q</sup> smite *L.* <sup>r</sup> of *F.* <sup>s</sup> or *ELP.* <sup>t</sup> his horn *IS.*  
<sup>u</sup> either *IS.* <sup>v</sup> or *EILPS.* <sup>w</sup> a Om. *A pr. m. et plures.*

29 the ox. And if an ox be an hornputter fro 3isterday and the thridde day hens, and thei han warned the lord of hym, befor witnes, and the lord hath<sup>f</sup> not holdun hym yn, and he slee a man, or womman<sup>g</sup>, the ox shall be throw down to the<sup>h</sup> deeth with stones, and the lord  
30 of it thei shulen slee; and if pryis be set to hym, he shal 3yue for his lijf what  
31 euer be askid. The sone forsothe and the douzter if it<sup>i</sup> smyte with horn, to  
32 the lijf sentence he shal vnderligge. If seruaunt and hondmayden it<sup>i</sup> aseyl, thretti ownces<sup>k</sup> of siluer he shal 3yue to his lord; the ox forsothe shall be throwun down  
33 with stoons. If eny man open a cystem, and delue, and not couerith it, and ox  
34 or asse fal into it, the lord of the cystem shal 3eeld the prijs of the beestis, and  
35 that that is deed shall be his. If an alyen ox woude an ox of another mannus, and he were deed, the quyke ox thei shulen selle, and thei shulen dyuyde the prijs; the careyn forsothe of the deed  
36 thei shulen depart bitwix hem. If forsothe he wiste, that the ox was an hornputter fro 3isterday and fro the thridde day hens, and his lord kepide hym not, he shal 3eeld ox for ox, and the hool careyn he shal al<sup>l</sup> take.

ben deed, the ox shall be oppressid<sup>x</sup> with stoonus, and his fleischis<sup>y</sup> schulen<sup>z</sup> not be etun, and the lord of the ox shall be innocent<sup>a</sup>. That if the ox was 'a puttere<sup>29</sup> with horn<sup>b</sup> fro 3isterdai and the thridde dai ago, and men warneden<sup>c</sup> 'the lord of hym<sup>d</sup>, nether the lord closide hym, and he sleeth a man, ethir<sup>c</sup> womman<sup>f</sup>, bothe the ox shall be oppressid<sup>g</sup> with stoonus, and thei schulen sle 'the lord of hym<sup>h</sup>; that if<sup>30</sup> prijs<sup>i</sup> is<sup>k</sup> put to the lord, he shall 3yue for his lijf what euer he is axide. And if he<sup>31</sup> smytith with horn a sou<sup>l</sup>, and a<sup>m</sup> douztir, he<sup>n</sup> shall be suget to lijf<sup>o</sup> sentence. If<sup>32</sup> the ox asailith a seruaunt<sup>p</sup>, and handmaide<sup>q</sup>, *the lord of the ox* shall 3yue thretti siclis<sup>†</sup> of siluer to 'his lord<sup>r</sup>; forsothe the ox shall be oppressid with stoonus. If ony man openeth a cisterne<sup>s</sup>,<sup>33</sup> and diggith<sup>t</sup>, and hilith it not, and an ox ether<sup>u</sup> asse<sup>v</sup> fallith in to it, the lord of the<sup>34</sup> cisterne<sup>w</sup> shall 3elde the<sup>x</sup> prijs of the werk<sup>y</sup> beestis; forsothe that that is<sup>z</sup> deed shall be his<sup>a</sup>. If another<sup>b</sup> mannus ox woundith<sup>c</sup><sup>35</sup> the ox of another man, and he is deed, thei schulen sille the quyke ox, and thei schulen departe the prijs; forsothe<sup>d</sup> thei schulen departe bitwix hem the karkeis of the deed ox. Forsothe if his<sup>e</sup> lord<sup>36</sup> wiste, that the<sup>f</sup> ox was a puttere<sup>g</sup> fro 3istirdai and the thridde dai ago, and kepte not him, he shall 3elde ox for ox, and he shall take the hool carkeys<sup>h</sup>.

† A sicle is xx. halpens. is.

## CAP. XXII.

1 If eny man hath stolln sheep, or ox, and sleeth, or sellith, fyue oxen for oon ox he shal restore, and foure sheep for  
20 sheep. If a theef brekyng an hows, or were foundun vndurmynynge, and with a woude takun were deed, the smyter

## CAP. XXII.

If ony man<sup>i</sup> stelith a scheep, ether<sup>k</sup> ox<sup>l</sup>,<sup>1</sup> and sleeth<sup>m</sup>, ether<sup>n</sup> sillith<sup>o</sup>, he shall restore fyue oxen<sup>p</sup> for oon<sup>q</sup> ox, and<sup>r</sup> foure scheep for o scheep. And<sup>s</sup> if a nyzt theef brekyng<sup>t</sup> an hows, ether<sup>u</sup> vndurmynynge, is foundun, and<sup>v</sup> is deed bi a woude<sup>w</sup>

<sup>f</sup> has E. <sup>g</sup> a womman B. <sup>h</sup> Om. BDEFH. <sup>i</sup> he E pr.m. <sup>k</sup> syclis E pr.m. <sup>l</sup> Om. BDEFH.

<sup>x</sup> throwe down I. <sup>y</sup> fleish is. <sup>z</sup> schal I. <sup>a</sup> gitlees I. <sup>b</sup> a pilter w. h. B. a puttere w. h. F. a puttere w. h. DEGKLMNPQRTX. an horn puttere is. <sup>c</sup> warneden to A pr.m. DEFGLNPQRTX. <sup>d</sup> his lord is. <sup>e</sup> Or ELP. <sup>f</sup> a womman EILS. <sup>g</sup> throwe adoun I. <sup>h</sup> his lord is. <sup>i</sup> the prijs I. <sup>k</sup> be is. <sup>l</sup> mannis son is. <sup>m</sup> his is. <sup>n</sup> his lord is. <sup>o</sup> the same is. <sup>p</sup> man seruaunt s. <sup>q</sup> an handmaide is. <sup>r</sup> the lord of that seruaunt is. <sup>s</sup> cisterne or a putt is. <sup>t</sup> diggith it is. <sup>u</sup> or ELP. other F. <sup>v</sup> an asse is. <sup>w</sup> cisterne, that is, maker thereof s. <sup>x</sup> Om. A pr.m. et plures. <sup>y</sup> Om. is. <sup>z</sup> shall be G. <sup>a</sup> his that paieth therfore is. <sup>b</sup> oo L. <sup>c</sup> woude is. <sup>d</sup> sothli I. <sup>e</sup> the is. <sup>f</sup> his is. <sup>g</sup> putter BCFOW. <sup>h</sup> deed carkeys is. <sup>i</sup> Om. D. <sup>k</sup> or ELP. other F. <sup>l</sup> an ox GIS. <sup>m</sup> sleeth it is. <sup>n</sup> or ELP. other F. <sup>o</sup> sillith it is. <sup>p</sup> oxis BCDGFKO QRTX. <sup>q</sup> an o. <sup>r</sup> and he shall restore BC. <sup>s</sup> Om. BC. <sup>t</sup> breke I. <sup>u</sup> or ELP. <sup>v</sup> and he taken is. <sup>w</sup> woude, or hirt is.

3 shal not be gilty of the blood; and if the sunne sprongne he do that, he hath doon manslan3ter, and he shal die. And if he haue not to 3elde for the theft, he shal  
4 be soold; and if there be founde anentis hym lyuyng that that he hath stoln, either ox, or asse, or sheep, the dowble  
5 he shal restore. If eny man harme feeld, or vyn3eerd, and leue his beeste, that it waste other mennus thingis, what euer best thing he hath in his feeld, or vyn-  
3eerd, he shal restore for estymacioun of  
6 the harm. If fyer goon out fynde eeres, and cacche the rekes of corn, or the corn stondynge in feeldis, he shal 3eeld the  
7 harm that tyndeth the fier. If eny man leene money to a freend, or vessel into kepyng, and fro hym that tok thei weren  
8 takun away bi theft, if the thief be foundun, he shal 3eeld the dowble. And if the thief is vnknowun, the lord of the hows shal be presentid<sup>m</sup> to the goddis, and he shall sweer, that he strau3te not<sup>n</sup>  
9 hoond into the thing of his nei3bore, for to be<sup>o</sup> don gyl; as wel in ox, and in asse, and sheep, and clothing<sup>q</sup>; and what euer of<sup>r</sup> harm he maye bryng yn, to the goddis the cause of either shal com, and if thei demen, he shal 3eeld the<sup>s</sup>  
10 dowble to his nei3bour. If eny leene to his nei3bore ox, asse, sheep, and al beeste to kepyng, and it were deed, or feblid, or takun of enemyes, and no man se it,  
11 there shal be the lawe of ooth in the mydle, that he strau3te not out the hoond to the thing of his nei3bore; and the lord shal tak the ooth, and he shal not be  
12 constreyned to 3eeld a3en. That if thru3<sup>t</sup> theft it were takun away, he shal restore  
13 the harm to the lord; and if it be etun

takun<sup>x</sup>, the smytere schal not be gilty of<sup>y</sup> blood<sup>z</sup>; that if he dide this<sup>a</sup> whanne the<sup>3</sup> sunne was rysun, he dide man sleyn, and he schal die. If a thief hath<sup>b</sup> not that<sup>c</sup>, that he schal 3elde for theft, he schal be seeld; if that thing that he staa, is<sup>4</sup> foundun quyk at hym, ether ox, ether asse, ether schein, he schal restore the double. If a man harmeth a feeld, ethir<sup>d</sup><sup>5</sup> vyner<sup>e</sup>, and suffrith his beeste, that it waaste othere mennus thingis, he schal restore for the<sup>f</sup> valu of harm<sup>g</sup>, 'what euer beste thing<sup>h</sup> he hath in his feeld, ethir<sup>i</sup> vyner<sup>k</sup>. If fier goith out, and fyndith<sup>l</sup><sup>6</sup> eeris of corn, and catchith heepis of corn, ethir<sup>m</sup> cornes stondynge in feeldis, he that kyndlid<sup>n</sup> the fier schal 3eeld the harm. If a man bitakith in to kepyng monei to<sup>7</sup> a freend, ether<sup>o</sup> a vessel 'in to kepyng<sup>p</sup>, and it is takun away bi theft fro hym that resseyuede<sup>q</sup>, if the thief is foundun, he schal restore the double. If the thief<sup>8</sup> is hid<sup>r</sup>, the lord of the<sup>s</sup> hows<sup>t</sup> schal be brou3t to<sup>u</sup> goddis, 'that is, iugis<sup>v</sup>, and he schal swere, that he helde not forth the<sup>w</sup> hond in to 'the thing of his nei3bore<sup>x</sup>, to<sup>9</sup> 'do fraude<sup>y</sup>; as wel in ox, as in asse, and in schein, and in clooth; and<sup>z</sup> what euer thing may bryng in harm, the cause of euer ethir schal come to goddis<sup>a</sup>, and if thei demen<sup>b</sup>, he schal restore the double to his nei3bore. If ony man bitakith to<sup>10</sup> his nei3bore ox, asse, schein, and al<sup>c</sup> werk beeste<sup>d</sup> to kepyng, and it is deed, ether<sup>e</sup> is<sup>f</sup> maad feble, ethir<sup>g</sup> is takun of enemyes, and no man seeth this, an ooth schal be<sup>11</sup> in the<sup>h</sup> myddis<sup>†</sup>, that he helde not forth the<sup>i</sup> hond to the 'thing of his nei3bore<sup>k</sup>; and the lord<sup>l</sup> schal resseyue the<sup>m</sup> ooth, and he<sup>n</sup> schal not be compellid to 3elde<sup>o</sup>.

† that is, he schal purge him openli bi ooth. 1s.

<sup>m</sup> applied *E pr. m.* <sup>n</sup> out *E pr. m.* not not *B.*  
<sup>r</sup> Om. *E pr. m.* <sup>s</sup> Om. *B.* <sup>t</sup> ther *D.*

<sup>o</sup> Om. *E pr. m.* <sup>q</sup> iument, othur clothing *A sec. m.*

<sup>x</sup> Om. 1s. <sup>y</sup> of the c. of his 1s. of that L. <sup>z</sup> blood, or death 1s. <sup>a</sup> this slau3ter 1s. <sup>b</sup> haue G. <sup>c</sup> that good 1s. <sup>d</sup> or ELP. <sup>e</sup> a vyner 1s. <sup>f</sup> Om. 1s. <sup>g</sup> the harm 1s. <sup>h</sup> the beste thing whatever 1s. <sup>i</sup> or ELP. <sup>k</sup> in his vyner 1s. <sup>l</sup> findith, or brenneth 1. findith, or brenneth the s. <sup>m</sup> or ELP. <sup>n</sup> kyndelith 1s. <sup>o</sup> or ILPS. <sup>p</sup> Om. *C sec. m.* *DIKMN sec. m.* *ORSTW.* <sup>q</sup> resseyuede it 1s. <sup>r</sup> hid, or vknowe 1s. <sup>s</sup> that K. <sup>t</sup> hows that resseyuede that good 1s. <sup>u</sup> to the 1. <sup>v</sup> Om. *DEFGILPQRTW.* that is, to iuges 1s. <sup>w</sup> his 1s. <sup>x</sup> the thingis of his n. G. his nei3boris thing 1. his nei3bore thing s. <sup>y</sup> do fraude *therio* s. defraude w. <sup>z</sup> and in 1. and neither in s. <sup>a</sup> the iuges 1. iugis s. <sup>b</sup> demen him gilty 1s. <sup>c</sup> eche 1. <sup>d</sup> beestis o. <sup>e</sup> or ELP. <sup>f</sup> Om. *DGLQS.* it is K. <sup>g</sup> Or ELP. <sup>h</sup> Om. *DIS.* <sup>i</sup> his 1s. <sup>k</sup> enpeiring of his nei3bores thing 1. enpeir. of his nei3bore thing s. <sup>l</sup> lord that ou3te that good 1s. <sup>m</sup> his 1s. <sup>n</sup> he to whom it was taken s. <sup>o</sup> 3elde it 1. 3elde, or restore it s.

of a beeste, brynge he forthe to hym that that is slayn, and he schal not restore. 14 Who of his neizbore eny thing of thes askith to borwe, and it were enfeblished<sup>u</sup>, or deed, the lord not present, he schal be 15 compellid to zeeld; and if the lord were present, he schal not restore, moost if the hirid was soold<sup>v</sup>, for mede of his werk. 16 And if eny man bere down a mayden not 3it spowsid, and he sleep with hir, he schal dowe hir, and he schal haue hir to 17 wijf. And if the fader of the mayden wole not 3yue<sup>w</sup>, he schal zeeld the money, after the maner of dowyng, that maydens 18 weren wont to tak. Clepers of deuels 19 thow shalt not suffre to lyue. What man so gothe<sup>x</sup> togidere with a beeste, with 20 death die he. Who offreth to goddis, but 21 to the Lord oonly, be he slayne. A comlyng thow shalt not mak sory, ne turment hym; forsothe comlyngis and 3oure 22 seluen weren in the loond of Egipte. To the wydowe and the faderles child thow 23 shalt not anoye. If thow harmest hem, thei shulen crye to me, and Y shal here 24 the crye of hem, and my woodnes shal dedeyn, and Y shal smyte 3ow with swerd, and 3oure wyues shulen be wy- 25 dewes, and 3oure sones faderles. And if thow leenyst money to my pore faderles child, that dwellith<sup>y</sup> with thee, thow shalt not constreyn hym, as a fraward asker, ne thow shalt not oppresse him with 26 vsurys. If thow takist of thi neizbore a clooth wed, before the goynge down of the sunne thow shalt zeeld it to hym; 27 that is forsothe al oonli thur3 which is couerid the clothing of his flesh, ne he hath noon other, in the which he sleep<sup>z</sup>; if he crye to me, Y shal here hym; for 28 Y am mercyable. To the goddis thow shalt not bacbite, and to the prince of

That if it is<sup>p</sup> takun awei bi thefte<sup>q</sup>, he<sup>12</sup> schal restore the harm to the lord; if it is<sup>13</sup> etun of a beeste, he schal brynge to the lord that that is slayn, and he schal not restore<sup>r</sup>. He that axith of his neizbore<sup>14</sup> ony thing of these<sup>s</sup> bi borewyng, and it is feblid<sup>t</sup>, ether<sup>u</sup> deed, while the lord<sup>v</sup> is not present, he schal be constreyned to zelde<sup>w</sup>; that if the lord is in presence, he schal<sup>15</sup> not restore<sup>x</sup>, moost if it cam hirid<sup>y</sup>, for the<sup>z</sup> meede of his werk. If a man dis-<sup>16</sup>seyueth<sup>a</sup> a virgyn not 3it weddid, and slepith with hir, he schal 3yue dower to hir, and schal<sup>b</sup> haue hir wijf<sup>c</sup>. If the fadir<sup>17</sup> of the virgyn nyle<sup>d</sup> 3yue<sup>e</sup>, he schal zelde<sup>f</sup> money, bi the maner of dower, which<sup>g</sup> virgyns weren wont to take. Thou schalt<sup>18</sup> not suffre witchis to lyue. He that doith<sup>19</sup> letcherie with<sup>h</sup> a<sup>1</sup> beeste, die<sup>k</sup> by deeth. He that offrith to goddis, out takun to<sup>20</sup> the Lord aloone, be he<sup>m</sup> slayn. Thou<sup>21</sup> schalt not make sory<sup>n</sup> a comelyng, nether thou schalt turmente hym; for also 3e weren comelyngis in the lond of Egipt. 3e schulen not anoye<sup>o</sup> a widewe, and a<sup>22</sup> fadirles ethir<sup>p</sup> modirles<sup>q</sup> child. If 3e hirten<sup>23</sup> hem, thei schulen crye to me, and Y schal here the cry of hem, and my greet veni-<sup>24</sup>auce schal haue indignacioun<sup>r</sup>, and Y schal smyte 3ou with swerd, and 3oure wyues schulen be widewis, and 3oure sones schulen be fadirles. If thou 3yuest money<sup>25</sup> to loone to my pore puple, that dwellith with thee, thou schalt not constreyne hym, as an<sup>s</sup> extorsioner *doith*, nether thou schalt oppresse hym<sup>t</sup> by vsuris. If thou takist<sup>26</sup> of thi neizbore<sup>u</sup> a wed a clooth<sup>u</sup>, thou schalt zelde<sup>v</sup> to hym bfore the goyng down of the sunne; for that aloone is the clooth-<sup>27</sup>ing of his fleisch, with which<sup>w</sup> he is hilid, nether he hath another, in which he slepith<sup>x</sup>; if he crieth to me<sup>y</sup>, Y schal here hym;

<sup>u</sup> enfeblisch BD. <sup>v</sup> it come E pr. m. <sup>w</sup> hyre E pr. m. <sup>x</sup> gendrieth E pr. m. <sup>y</sup> dwellis E. <sup>z</sup> slepeth D. may slepe E pr. m.

<sup>p</sup> be IS. <sup>q</sup> thefte in his defaute IS. <sup>r</sup> restore it other wise IS. <sup>s</sup> these forseid I. these forseid thingis s. <sup>t</sup> enfeblid IS. <sup>u</sup> or ELP. <sup>v</sup> lord theroff IS. <sup>w</sup> zelde it IS. <sup>x</sup> restore it IS. <sup>y</sup> hirid, that is, 3if to hyre he toke it s. <sup>z</sup> Om. s. <sup>a</sup> disceyued s. <sup>b</sup> he schal IKS. <sup>c</sup> to wyf GISX sec. m. <sup>d</sup> wil not I. <sup>e</sup> 3yue hir to him IS. <sup>f</sup> 3yue w. <sup>g</sup> the which I. <sup>h</sup> by GQ. <sup>i</sup> Om. LO. <sup>k</sup> dieth DGOTr. die he IKS. <sup>l</sup> Om. FGQT. pr. m. <sup>m</sup> Om. BC. <sup>n</sup> serowful I. sory, or heuy s. <sup>o</sup> noye B. <sup>p</sup> or EILP and s. <sup>q</sup> a modirles GI. <sup>r</sup> indignacioun on 3ou F. sup. ras. indign. of 3ou IS. <sup>s</sup> Om. DEFGKLMNOPQRT. <sup>t</sup> Om. BC. hem M. <sup>u</sup> a clooth to wed IS. <sup>v</sup> zelde it IS. <sup>w</sup> the which I. <sup>x</sup> schal slepe IS. <sup>y</sup> me for neede IS.

29 thi puple thow shalt<sup>a</sup> not curse. Thy  
dymes and fyrst fruytis thow shalt not  
tarye to offre. The first gotun of thi  
30 sones thow shalt 3yue to me; of oxen<sup>b</sup>  
forsothe, and sheep thow shalt doon  
lijk maner; seuen dayes be he with his  
moder, and the eiztith<sup>d</sup> day thow shalt  
31 3eeld hym to me. 3e shulen be holy men  
to me; the flesh that were before tastid  
of beestis 3e shulen not eete, but 3e shu-  
len caste it to doggis.

## CAP. XXIII.

1 Thow shalt not tak the voys of lees-  
yngne, ne ligge to thin hoond, that for the  
2 vnpyteuows thow seye fals witnes. Thow  
shalt not folwe the puple to doon yuel,  
ne in dome of many thow shalt assente  
3 weye of<sup>f</sup> trewthe. Of the pore forsothe  
thou shalt not haue merci in cause<sup>h</sup>  
4 of strijf. If thou a3en come to the ox of  
thin enemy, or to the erryngne asse, lede  
5 a3en to hym. If thow se an asse of hym  
that hatith thee lye vnder the charge,  
thow shalt not ouerpasse, but thow shalt  
6 vnderheue with hym. Thow shalt not  
bowe away in the dome of the pore.  
7 Lesyng thow shalt flee. The innocent  
and the ry3twis thow shalt not slee, for  
Y am aduersarye a3ens the unpiteuows.  
8 Ne tak thou 3iftes, that also blynden wise  
men, and turnen vpsedown the wordis of  
9 ri3twys men. To the pilgrime thow shalt  
not be greuous; 3e knowen forsothe the  
lyues of comlyngis, for and 3e 3oure silf  
weren pylgrimys in the loond of Egipte.  
10 Sixe 3eer thow shalt sowe thi loond, and  
thow shalt gedere togidere the fruytis of  
11 it; the seuenthe forsothe 3eer thow shalt

for Y am merciful. Thou schalt not bac-28  
byte goddis<sup>z</sup>, and thou schalt not curse the  
prince<sup>a</sup> of thi puple. Thou schalt not tarye 29  
to offre to the Lord thi tithis, and firste<sup>b</sup>  
fruytis. Thou schalt 3yue to me the firste  
gendrid<sup>c</sup> of thi sones; also of oxen, and 30  
of scheep thou schalt do in lijk maner;  
seuene daies be he<sup>d</sup> with his<sup>e</sup> modir, in the  
eiztithe dai thou schalt 3elde hym<sup>f</sup> to me.  
3e schulen be holi men to me; 3e schulen 31  
not ete fleisch<sup>g</sup> which<sup>h</sup> is bifore taastid  
of beestis, but 3e schulen caste<sup>i</sup> forth to  
houndis.

## CAP. XXIII.

Thou schalt not resseyue a<sup>k</sup> vois of 1  
leesyng, nether<sup>l</sup> thou schalt ioyne\* thin  
hond<sup>†m</sup>, that thou seie fals witnessyng<sup>n</sup> for  
a wickid man. Thou schalt not sue the<sup>o2</sup>  
cumpanye to do yuel, nether thou schalt<sup>p</sup>  
ascente to the sentence of ful many men in  
doom, that thou go away fro treuthe. Also 3  
thou schalt not<sup>q</sup> haue mercy of a pore  
man in a<sup>r</sup> cause, *ethir doom*<sup>s†</sup>. If thou 4  
meetist 'the ox of thin enemye<sup>t</sup>, ethir<sup>u</sup>  
the<sup>v</sup> asse erryngne<sup>w</sup>, lede thou<sup>x</sup> a3en to hym.  
If thou seest that the asse of hym that 5  
hatith thee liggyth<sup>y</sup> vndir a burthun,  
thou schalt not passe<sup>z</sup>, but thou schalt  
reise<sup>a</sup> with hym<sup>b</sup>. Thou schalt not bowe<sup>c</sup> 6  
in the doom of a pore man. Thou schalt 7  
fle a<sup>d</sup> lesyng. Thou schalt not sle an in-  
nocent man, and iust<sup>e</sup>; for Y am aduer-  
sarie to a wickid man. Take thou not 8  
3iftis, that blynden also<sup>f</sup> prudent men, and  
destryen the wordys of iust men. Thou 9  
schalt not be diseseful<sup>g</sup> to a pilgrym, for  
3e knowen the soulis<sup>h</sup> of comelyngis, for  
also 3e weren pilgrymys in the lond of  
Egipt. Sixe 3eer thou schalt sowe thi 10  
lond, and thou schalt gadre fruytis therof;  
forsothe in the seuenthe 3eer thou schalt 11

\* *ioyne*, in E-  
bren it is, thou  
schalt not reise  
thyn hond. CGX.  
† *thyn hond*,  
that is, make  
couenaunt  
ether biheete.  
BCGKX.

‡ *for iust doom  
accepteth no  
person.* IS.

<sup>a</sup> schall *E et sic sapius.* <sup>b</sup> thin oxen *E pr. m.*  
dome *E pr. m.*

<sup>d</sup> ey3ten *BF.* ey3t *E.*

<sup>f</sup> fro the *BDEF.*

<sup>h</sup> the

<sup>z</sup> that is, the prestis (*marg.*) I. g. that is, prestis or iugis s. g. that is, iugis x. <sup>a</sup> princis I. <sup>b</sup> thi firste s.  
<sup>c</sup> bigotun I. <sup>d</sup> it (*text*) the first bigeten thing I (*marg.*) the fruyt of a beest s. <sup>e</sup> the IS. <sup>f</sup> it IS. <sup>g</sup> the  
fleisch IS. <sup>h</sup> the which K. that IS. <sup>i</sup> caste it IK. <sup>k</sup> the IS. <sup>l</sup> ne IS. <sup>m</sup> bi couenaunt I (*marg.*) hond bi  
couenaunt s. <sup>n</sup> witnessse IS. <sup>o</sup> a IS. <sup>p</sup> schalt not G. <sup>q</sup> Om. G. <sup>r</sup> Om. A *pr. m. et plures.* <sup>s</sup> cause or  
doom ELP. doom IS. <sup>t</sup> thin enemyes ox IS. <sup>u</sup> or ELP. <sup>v</sup> Om. BSX. his I. <sup>w</sup> strayinge I. <sup>x</sup> it IS.  
<sup>y</sup> lijth IX. <sup>z</sup> passe away s. <sup>a</sup> reise vp it I. reise vp s. <sup>b</sup> hym the beest s. <sup>c</sup> bowe fro treuth s. <sup>d</sup> Om. IS.  
<sup>e</sup> a iust IS. <sup>f</sup> 3he I. <sup>g</sup> disesy IS. <sup>h</sup> lyues IS.

leeue it, and thow shalt mak reste, that pore men of thi puple eeten, and what euer 'shal be<sup>i</sup> relif, eete the beestis of the feeld; so thow shalt doon in thi vyne 12 3cerd, and in thin oliue 3eerd. Sixe dayes thow shalt worche, the seuenthe day thow shalt ceese, that the oxe reste, and thin asse, and the sone of thin handmayden be 13 refreshid, and the comlyng. Alle thingis that Y haue seyde to 3ow, kepith; and bi the name of straunge goddis thow shalt not sweer, ne shal not be herd of 3oure 14 mouth. Thre sithes thur3 eche 3eer feeste 15 dayes thow shalt halowe to me. The solempane<sup>k</sup> of therf looues thow shalt kepe; seuen dayes thow shalt eete therf looues, as Y haue comaundid to thee, in the tyme of the moneth of new fruytis, whanne thow 3edist out of Egipte; thow 16 shalt not apere in my sixt voyde; and<sup>l</sup> the solempnete of the moneth of the cheef fruytes of thi werk, what euer thingis thow shalt sowe in thi feelde; and the solempnete in the goyng out of the 3eer, when thow hast gedered togidere alle 17 thi<sup>m</sup> fruytis fro the feeld. Thries 3eer shal apere al thi maal child<sup>n</sup> before the 18 Lord thi God. Thow shalt not offer vpon 'sour dow<sup>3</sup><sup>o</sup> the blood of thi sacrifice; ne there shal not leeu the talow<sup>3</sup><sup>p</sup> 19 of my solempnete vnto the morwen. The cheef fruytis of the tilthe of thin erthe thow shalt bere into<sup>q</sup> the hows of the Lord thi God. Thow shalt not see the a 20 kydde in the mylk of his moder. Loo! Y shal seende myn aungel, that he goo before thee, and kepe in the weye, and lede into 21 the place that Y haue greithid. Wayt hym, and here his voys, ne wene thow hym to be dispisid, for he shal not for3yue, whanne thou synnest, and my name 22 is in hym. That<sup>r</sup> if thow here hys voys, and dost alle thingis that Y speke, Y shal

leeue it, and schalt<sup>i</sup> make<sup>k</sup> to reste, that the pore men of thi puple ete, and what euer is residue<sup>l</sup>, the beestis of the feeld ete<sup>m</sup>; so thou schalt do in thi vyner, and in place<sup>n</sup> of olyue<sup>o</sup> trees. Sixe dayes thou 12 schalt worche, in<sup>p</sup> the seuenthe dai thou schalt ceesse, that thin oxe and asse<sup>q</sup> reste, and the sone of thin handmaide, and the comelyng be refreischid. Kepe 3e alle 13 thingis, whiche Y seide<sup>r</sup> to 3ou; and 3e schulen not swere bi the name of alien goddis, nether it schal be herd of 3oure mouth. In thre tymes bi alle 3eeris 3e 14 schulen halewe feestis to me. Thou schalt 15 kepe the<sup>s</sup> solempnyte of therf looues; seuen<sup>t</sup> daies thou schalt ete therf breed, as Y comaundide<sup>u</sup> to thee, in the<sup>v</sup> tyme of monethe<sup>w</sup> of newe thingis, whanne thou 3edist out of Egipt; thou schalt not apere voide in my sixt. And *thou schalt* 16 *kepe* the solempnete of the monethe of the firste thingis of thi werk<sup>x</sup>, what euer thingis thou hast sowe in the<sup>y</sup> feeld. Also *thou schalt kepe* the solempnyte in the<sup>z</sup> goyng out of the 3eer, whanne thou hast gaderid all thi fruytis of the<sup>a</sup> feeld. Thries 17 in the 3eer al thi<sup>b</sup> male kynde schal apere before thi Lord God. Thou schalt 18 not offre the blood of thi slayn<sup>c</sup> sacrifice on sour dou<sup>3</sup><sup>d</sup>; nether the fatnesse<sup>e</sup> of my solempnete schal dwelle til to the morewid. Thou schalt bere the firste thingis 19 of the fruytis of thi lond in to the hows of thi Lord God. Thou schalt not sethe a kide in the mylke of his modir. Lo! 20 Y schal<sup>f</sup> sende myn aungel, that schal go before thee, and schal<sup>g</sup> kepe<sup>h</sup> in the weie, and schal<sup>i</sup> lede<sup>k</sup> to the place which<sup>l</sup> Y haue maad redi to thee. Take thou hede 21 to hym<sup>†</sup>, and here thou his vois, nether gesse thou *hym* to be dispisid<sup>l</sup>; for he schal not for3yue, whanne thou synnest<sup>m</sup>, and my name is in him. For if thou herest 22

† take thou hede to him, that is, perseyne thou bisily, that thou obeie to him. BC.

<sup>i</sup> wern *E pr.m.* <sup>k</sup> solempnite *E.* <sup>l</sup> Om. *A.* <sup>m</sup> the *D.* <sup>n</sup> children *D.* <sup>o</sup> whete *E pr.m.* <sup>p</sup> talw3s *BDFH.* <sup>q</sup> in *D.* <sup>r</sup> and *E pr.m.*

<sup>i</sup> Om. *DIMQQRST sec.m.* <sup>w.</sup> thou schalt *K.* <sup>k</sup> make it *KS.* <sup>l</sup> left vngederid *I.* left *L.* residue, either left vngedrid *S.* <sup>m</sup> ete it *IS.* <sup>n</sup> the place *ILS.* <sup>o</sup> thin olyue *B.* <sup>p</sup> and in *BIKS.* <sup>q</sup> thin asse *DGIQRST.* <sup>r</sup> say *IS.* <sup>s</sup> Om. *L.* <sup>t</sup> in seune *KO pr.m.* <sup>u</sup> haue comaundid *I.* <sup>v</sup> Om. *IS.* <sup>w</sup> the monethe *IS.* <sup>x</sup> werkis *S.* <sup>y</sup> thi *DGQRT.* <sup>z</sup> Om. *C.* <sup>a</sup> thi *S.* <sup>b</sup> the plures. <sup>c</sup> brent *W.* <sup>d</sup> sour dou3, that is, while sour dowe is in thin hous *BCGQXS.* <sup>e</sup> fatnesse, or plentee *S.* <sup>f</sup> Om. *G.* <sup>g</sup> he schal *IS.* <sup>h</sup> kepe thee *FIKS.* <sup>i</sup> he schal *IS.* <sup>k</sup> lede thee *IKS.* <sup>l</sup> that *I.* <sup>m</sup> dispisid, or dispisable *S.* <sup>n</sup> synnest, til thou forthinke thy synne *S.*

be enemy to thin enemyes, and Y shal  
 23 turmente hem that turmenten thee; and  
 myn aungel shal goo before thee, and he  
 shal lede thee into Amorre, and Ethe,  
 and Phereze, Chanane, and Eue, and Je-  
 24 buze, whom Y shal totreede. Thou shalt  
 not anowre the goddis of hem, ne thou  
 shalt not herye hem; thow shalt not do  
 the werkis of hem, but destrye hem, and  
 25 al to breek the ymagis of hem. And 3e  
 shulen serue to the Lord 3oure God, that  
 Y blesse<sup>s</sup> to thi looues, and watris, and Y  
 shal take away wickidnes fro the myddil  
 26 of thee; ne<sup>t</sup> thi loond shal be vnfructuous<sup>u</sup>,  
 ne bareyn; the noumbre of thi dayes Y  
 27 shal fulfill. My feerde Y shal seende into  
 thi before comyng, and Y shal slee al the  
 puple, to whom thow shalt goon yn<sup>v</sup>, and  
 of alle thin enemyes before thee Y shal  
 28 turne the backis; sendyng out before  
 stynggyng flies, that ben sprungun of  
 deed bodies, hauyng the stonges enue-  
 nynd, the which shulen make flee Eue,  
 and Chanane, and Ethe, er thow goon  
 29 yn. Y shal not throwe hem out fro thi  
 face o 3eer, lest the loond be turned into  
 wildernes, and beestis growen azens thee;  
 30 litil meelee Y shal putte hem out fro thi  
 sijt, to the tyme thow be encreesid, and  
 31 weelde the loond<sup>w</sup>. Forsothe Y shal sette  
 thi termes fro the reed see vnto the see  
 of Palestynes, and fro the desert vnto the  
 flood. Y shal take to 3oure hoondes the  
 dwellers of the loond, and Y shal throwe  
 32 hem out fro 3oure sijt; thow shalt not  
 goon with hem into couenaunt of pees,  
 33 ne with the goddis of hem. Dwelle thei  
 not in thi loond, lest perauentur thei  
 maken thee synne azens me, if<sup>x</sup> thow  
 seruest to the goddis of hem, that certis  
 shal be to thee into sclaudre.

his vois, and doist alle thingis whiche Y  
 speke, Y schal be enemy to thin enemyes,  
 and Y schal turment hem, that turmenten  
 thee; and myn aungel schal go bifore thee,  
 23 and he schal lede yn thee to Amorrei, and  
 Ethei, and Ferezei, and Cananey, and E-  
 uey, and Jebusei, whiche Y schal breke<sup>n</sup>.  
 Thou schalt not onoure<sup>o</sup> the goddis of<sup>24</sup>  
 hem<sup>p</sup>, nether thou schalt worschipe hem<sup>q</sup>;  
 thou schalt not do the werkis of hem, but  
 thou schalt destrie the<sup>r</sup> goddis<sup>s</sup>, and thou  
 schalt breke the ymagis of hem. And 3e<sup>25</sup>  
 schulen serue to 3oure Lord God, that Y  
 blesse thi looues, and watris<sup>t</sup>, and do awei  
 sikenesse<sup>u</sup> fro the myddis of thee; neithir<sup>26</sup>  
 a womman vnfruytful, neither bareyn<sup>v</sup>,  
 schal be in thi lond; Y schal fille<sup>w</sup> the  
 noumbre of thi daies. Y schal sende my<sup>27</sup>  
 drede in to thi biforgoyng, and Y schal  
 sle al the puple, to which<sup>x</sup> thou schalt  
 entre, and Y schal turne the backis of alle  
 thin enemyes bifore thee; and Y schal<sup>28</sup>  
 sende out bifore<sup>y</sup> scabrouns<sup>z</sup>†, that schulen  
 dryue awei Euey, and Cananey, and Ethei,  
 bifore that thou entre. Y schal not caste<sup>29</sup>  
 hem out fro thi face in o 3eer, lest the lond  
 be turned in to wildirnesse, and beestis en-  
 creesse azens thee; litil and litil I schal<sup>30</sup>  
 caste hem out fro thi sijt, til thou be en-  
 creessid, and welde the loond. Forsothe<sup>31</sup>  
 Y<sup>a</sup> schal sette thi termys fro the reed see  
 til to the see of Palestyns, and fro desert<sup>b</sup>  
 til to the flood. Y schal 3yue to 3oure  
 hondis the dwelleris of the lond, and Y  
 schal caste hem out fro 3oure sijt; thou<sup>32</sup>  
 schalt not make boond of pees with hem,  
 nethir with the goddis of hem<sup>c</sup>. Dwelle<sup>33</sup>  
 thei not in thi lond, lest perauenture thei  
 make thee to do synne azens me, yf thou  
 seruest her goddis, which<sup>d</sup> thing<sup>e</sup> certis  
 schal<sup>f</sup> be to thee in to sclaudir.

† scabrouns,  
 that is, flies  
 with venemouse  
 prickis, that  
 ben bred of  
 deed careyns.  
 ABCGKNOQXS.

<sup>s</sup> schulen blesse *E pr. m.*    <sup>t</sup> Om. *E.*    <sup>u</sup> schall not be vuf. *E.*    <sup>v</sup> azeynst *E pr. m.*    <sup>w</sup> erth *E pr. m.*  
<sup>x</sup> that if *A pr. m.*

<sup>n</sup> breke, or destrie *is.*    <sup>o</sup> onoure as to outward reuerence *BCGQX.*    <sup>p</sup> here goddes with outward reue-  
 rence *is.*    <sup>q</sup> hem as to innere reuerence *BCGQ.*    <sup>r</sup> hem as with innere reuerence *x.*    <sup>s</sup> hem with ynward affec-  
 cioun *is.*    <sup>t</sup> the *BC.*    <sup>u</sup> her *is.*    <sup>v</sup> goddis of hem *K.*    <sup>w</sup> thi watris *is.*    <sup>x</sup> siknessis *G.*    <sup>y</sup> a bareyn *is.*    <sup>z</sup> ful-  
 fille *is.*    <sup>a</sup> the which *I.*    <sup>b</sup> y bifore thee *isw.*    <sup>c</sup> scabrouns, a kynde of flies *I.*    <sup>d</sup> scabrouns, or  
 stinging flies *LP.*    <sup>e</sup> and Y *K.*    <sup>f</sup> the desert *Gis.*    <sup>g</sup> her goddes *is.*    <sup>h</sup> the which *I.*    <sup>i</sup> thinges *is.*  
<sup>f</sup> shullen *is.*

## CAP. XXIV.

1 To Moyses forsothe he seide, Styē vp  
to the Lord, thou, and Aaron, Nadab,  
and Abyu, and the seuenti aldren of  
2 Yrael; and 3e shulen anowrn afer<sup>y</sup>, and  
oonly Moyses stey<sup>z</sup> vp to the Lord, and  
thei shulen not neiz to hym, ne the puple  
3 shal styē vp with him. Thanne  
Moyes came, and tolde to the puple alle  
the wordis of the Lord, and the domes;  
and al the puple answerde with o voys,  
Alle the wordis of the Lord that he hath  
4 spokun, we shulen do. Moyses forsothe  
wrote alle the wordes of the Lord; and  
eerli rysynge, he bildide an auteer to the  
Lord at the rotis of the hil, and twelue  
5 titlis by twelue lynagis of Yrael. And  
he sente the 3ong men of the sones of  
Yrael, and thei offreden alle brent sacri-  
fices, and thei offreden pesible sacrifice to  
6 the Lord, twelue calues. And so Moyses  
took the half parti of the blood, and putte  
it into chalices<sup>a</sup>; and that other<sup>b</sup> party  
7 he shedde vpon the auteer. And takynge  
to the book of the couenaunt<sup>b</sup> of pees,  
radde<sup>c</sup>, herynge the<sup>d</sup> puple, the whiche  
seiden, Alle thingis that the Lord hath  
spokun we shulen do, and we shulen be  
8 obeysaunt. He forsothe the blood takun  
sprengide<sup>e</sup> into the puple, and seith, This  
is the blood of the boond of pees, that  
the Lord couenauntide<sup>f</sup> with 3ow vpon  
9 alle thes wordes. And Moyses, and Aa-  
ron, Nadab, and Abyu, and the seenty  
10 of the<sup>g</sup> aldren of Yrael, stieden vp, and  
seen the God of Yrael, vndur the feet of  
him, as a werk of a saphire stoon, as<sup>h</sup>  
11 heuene whanne it<sup>i</sup> is bry3t. Also vpon  
hem that 3eden fer away fro the sones of  
Yrael he sente his hoond; and thei seen

## CAP. XXIV.

Also he<sup>s</sup> seide to Moyses, 'Stie thou<sup>b</sup> to  
the Lord, thou, and Aaron, and Nadab,  
and Abyu, and seuenti eldere men of Is-  
rael; and 3e schulen worschipe afer, and<sup>2</sup>  
Moyses aloone stie<sup>l</sup> to the Lord, and thei  
schulen not neiz, nether the puple schal  
stie<sup>k</sup> with hym. Therefore Moyses cam, and<sup>3</sup>  
telde to the puple alle the wordis and  
domes<sup>l</sup> of the Lord; and al the puple an-  
sweride with o voys, We schulen do alle  
the wordis of the Lord, whiche he spak<sup>m</sup>.  
Forsothe Moyses wroot alle the wordis of<sup>4</sup>  
the Lord; and he roos eerli, and bildide  
an auter to the Lord at the rootis of the  
hil, and *he bildide<sup>n</sup>* twelue titlis<sup>o</sup> bi twelue  
lynagis of Israel. And he sente 3onge<sup>5</sup>  
men of the sones of Israel, and thei of-  
friden brent sacrifices, and thei offriden<sup>p</sup>  
pesible sacrifices to the Lord<sup>q</sup>, twelue<sup>\*</sup>  
calues. And so Moyses took half the part<sup>6</sup>  
of the<sup>r</sup> blood, and sente<sup>s</sup> in to grete<sup>t</sup>  
cuppis; forsothe he schedde the residue  
part on<sup>u</sup> the auter. And he took the book<sup>7</sup>  
of the<sup>v</sup> boond of pees, and redde<sup>w</sup>, while<sup>x</sup>  
the puple herde; whiche<sup>y</sup> seiden, We schu-  
len do alle thingis which<sup>z</sup> the Lord spak,  
and we schulen be obedient. Forsothe he<sup>a</sup>  
8 took<sup>b</sup>, and sprengide<sup>c</sup> the blood<sup>d</sup> on the  
puple, and seide, This is the<sup>e</sup> blood of the  
boond of pees, which the Lord coue-  
nauntide with 3ow on alle these wordis.  
And Moyses, and Aaron, and Nadab, and<sup>9</sup>  
Abyu, and seuenti of the eldere men of  
Israel stieden<sup>f</sup>, and seizen God<sup>†</sup> of Israel,<sup>10</sup>  
vndur hise feet, as<sup>g</sup> the werk of safire<sup>h</sup>  
ston<sup>i</sup>, and as heuene whanne it is cleer.  
And he sente not his hond on hem<sup>‡</sup> of the<sup>11</sup>  
sones of Israel, that<sup>k</sup> hadden go fer awei;  
and thei sien God<sup>l</sup>, and eeten and drunkun.

\* *twelue* is not  
in Ebrēn, and  
therfor it  
semeth that ij.  
caluys onely  
werco there.  
*Lire here. cc*  
qx.

† *and sien God,*  
not in his be-  
yng, but in  
mannus lic-  
nesse repre-  
senteinge him.  
*Lire here. ccx*  
qx.  
‡ *Ebrus seyn,*  
that this is the  
very text, and  
he seute not  
his hond on  
the lordis of  
the sones of  
Israel. *ccx.*  
that is, on  
lordis, the  
gloos seith. s.

<sup>y</sup> offere D. <sup>z</sup> stiede ABDFH. <sup>a</sup> wyne chalices E *pr. m.* <sup>b</sup> the tother BDFH. <sup>bb</sup> comenaunt D *passim.*  
<sup>c</sup> and he rad it E *pr. m.* <sup>d</sup> all the E *pr. m.* <sup>e</sup> spreynde BDFH. <sup>f</sup> comenauntid D *passim.* <sup>g</sup> Om. E.  
<sup>h</sup> and as E. <sup>i</sup> he E *pr. m.*

<sup>g</sup> he, that is, the *angel* BCKLP. the *angel* is. he, the *angel* N. <sup>h</sup> go thou vp i. stie thou vp s. <sup>i</sup> go vp i.  
stie he vp s. <sup>k</sup> go vp i. stie vp s. <sup>l</sup> the domes s. <sup>m</sup> hath spoke is. <sup>n</sup> bildide or leide s. <sup>o</sup> titlis ether  
stonys BCEGKNPQX. titlis or stonys is. <sup>p</sup> Om. DIKMN *see. m.* ORST *sec. m.* w. <sup>q</sup> Om. F. <sup>r</sup> Om. is. <sup>s</sup> putte  
it is. putte MW. <sup>t</sup> the grete LP. <sup>u</sup> vpon is. <sup>v</sup> Om. DGQRST. <sup>w</sup> he redde is. <sup>x</sup> the while F *pr. m.*  
<sup>y</sup> the whiche I. <sup>z</sup> that is. <sup>a</sup> Moyses is. <sup>b</sup> took the blood is. <sup>c</sup> spreinte L. sprengide it is. <sup>d</sup> Om. 10s.  
blood M *pr. m.* w. <sup>e</sup> Om. is. <sup>f</sup> wenten up i. stieden vp s. <sup>g</sup> *sawzen* as I. *thei sien* as s. <sup>h</sup> a safir ILS.  
<sup>i</sup> stoones K. <sup>k</sup> the whiche I. <sup>l</sup> God, that *camen ni3* to him is.

12 God, and eten and drunken. The Lord  
 forsothe seide to Moyses, Stye vp to me  
 into the hil, and be there, and Y shal  
 3yue to thee stonun tablis, and the lawe,  
 and mawndementis<sup>j</sup> that Y haue wrytun,  
 13 that thow teche hem. And Moyses and  
 Josue his seruaunt rysen, and Moyses  
 14 styngge vp into the hil of God, seith to  
 the aldren, Abide 3e here to the tyme  
 that we<sup>k</sup> turnen a3en to 3ow; 3e han Aa-  
 ron and Hur with 3ow, if eny thing of  
 questioun were sprongun, 3e shulen telle  
 15 it to hem. And whanne Moyses hadde  
 16 styed vp, a clowd couerde the hil, and  
 the glorye of the Lord dwellide vpon Sy-  
 nay, couerynge it with a clowd six dayes;  
 the seuenthe forsothe day the Lord cle-  
 pide<sup>l</sup> hym fro the myddil of the derknes;  
 17 and the liknes of the glorie of the Lord  
 was as brennyngge fyer vpon the cop of  
 the hil in the sict of the sones of Yrael.  
 18 And Moyses goon into the myddil of the  
 clowd, styede vp into the hil, and was  
 there fourti dayes and fourti nyztis<sup>m</sup>.

Forsothe the Lord seide to Moises, 'Stie<sup>12</sup>  
 thou<sup>m</sup> to me in to the hil, and be thou  
 there, and Y schal 3yue to thee tablis of  
 stoon, and the lawe, and comaundementis<sup>n</sup>,  
 whiche Y haue write, that thou teche<sup>o</sup> the<sup>p</sup>  
 children of Israel. Moises and Josue his<sup>13</sup>  
 mynystre<sup>q</sup> risen<sup>r</sup>, and Moises stiede<sup>s</sup> in to  
 the hil of God, and seide to the eldere<sup>14</sup>  
 men, Abide 3e here, til<sup>t</sup> we turnen a3en  
 to 3ou; 3e han Aaron and Hur with 3ou,  
 if ony thing of questioun is<sup>u</sup> maad, 3e  
 schulen telle to hem. And whanne Moises<sup>15</sup>  
 hadde stied<sup>v</sup>, a cloude hilide the hil, and<sup>16</sup>  
 the glorie of the Lord dwellide on<sup>w</sup> Synai,  
 and kyueride it with a cloude sixe daies;  
 forsothe in the seuenthe dai the Lord cle-  
 pide hym fro the myddis of the cloude;  
 forsothe the licnesse of glorie<sup>x</sup> of the Lord<sup>17</sup>  
 was as fier brennyngge on the cop of the  
 hil in the sict of the sones of Israel. And<sup>18</sup>  
 Moises entride into the myddis of the  
 cloude, and stiede<sup>y</sup> in to the hil, and he  
 was there fourti daies and fourti nyztis.

## CAP. XXV.

1 And the Lord spak to Moyses, sei-  
 2 ynge, Spek to the sones of Yrael, that  
 thei taken to me the fyrst fruytis; of ech  
 man that wilfully offerith, 3e shulen tak  
 3 thilke thingis. And thes ben the thingis  
 that 3e shulen take, gold, and siluer, and  
 4 brasse, and iasyunkt, that is, 'silk of violet  
 blew<sup>n</sup>, and purpur, that is, sangwyn<sup>o</sup> silk,  
 and coctun twyes died, that is, silke 'of  
 flawme colour<sup>p</sup>, and biys, that is, the<sup>q</sup>  
 fynest lynen<sup>r</sup> clooth of Egipte, and heeris  
 5 of geyt, and skynnes of wetheres maad  
 reed, and skynnes iacyntynes<sup>s</sup>, and trees  
 6 of Sychym, and oyle to make liztes, and  
 swete smellynge thingis into oynement<sup>t</sup>,  
 7 and ensensis of good smel, onychen

## CAP. XXV.

And the Lord spak to Moises, and seide, 1  
 Speke thou to the sones of Israel, that 2  
 thei take to me the firste fruytis; of ech  
 man that offrith wilfuli, 3e schulen take  
 tho. Forsothe these thingis it ben, whiche 3  
 3e schulen take, gold, and siluer, and bras,  
 iacynt<sup>z</sup>, and purpur<sup>a</sup>, and reed *silk* twies 4  
 died, and bijs<sup>b</sup>, heeris of geet, and 'skynnes  
 of wetheris<sup>c</sup> maad reed, and skynnes of 5  
 iacynt, and trees of Sechym, and oile<sup>d</sup> to<sup>e</sup> 6  
 liztis to be ordeyned, swete smellynge  
 spiceris in to oynement, and encensis<sup>f</sup> of  
 good odour, onochym stoonys, and gemmes 7  
 to ourne ephod<sup>g</sup>, and the racional †. And 8  
 thei schulen make a seyntuarie<sup>h</sup> to me,  
 and Y schal dwelle in the myddis of hem,

† that is, an  
 ouche hang-  
 inge on the  
 prestis breest,  
 in whiche was  
 wryten dome  
 and treuth. s.

<sup>j</sup> mawndementis A. <sup>k</sup> I E pr. m. <sup>l</sup> clepe E. <sup>m</sup> nyzt E. <sup>n</sup> of colour lyke ayre E pr. m. <sup>o</sup> of colour  
 lyke blode E pr. m. <sup>p</sup> mene bytwix reed and 3alow E pr. m. <sup>q</sup> of whyte colour E pr. m. <sup>r</sup> lyne BE sec. m.  
<sup>s</sup> of iacyntynes B. <sup>t</sup> oynmentes D.

<sup>m</sup> come thou vp I. <sup>stie</sup> thou vp s. <sup>n</sup> heestis is. <sup>o</sup> teche hem FIS. <sup>p</sup> Om. o. <sup>q</sup> seruaunt is. mynys-  
 tris o. <sup>r</sup> risiden B. <sup>s</sup> 3ede vp I. stiede vp s. <sup>t</sup> to s. <sup>u</sup> be is. <sup>v</sup> gon vp I. stied vp s. <sup>w</sup> vpon w.  
<sup>x</sup> the glorie isx. <sup>y</sup> 3ede up I. stiede vp s. <sup>z</sup> and iacynt K. <sup>a</sup> purpul L. <sup>b</sup> bijs ether whit silk BCGLNOQX.  
 bijs or w. s. ELP. bijs, that is, white silk K. <sup>c</sup> wetheris skynnes is. <sup>d</sup> the oile o. <sup>e</sup> of g. <sup>f</sup> encense is.  
<sup>g</sup> with ephod, that is, a chesiple is. <sup>h</sup> tabernacle I marg.

stoomus and gemmes to anowrn ephoth, that is, a preestis ouermest clothing, that we cleepen a coope, and the rationale, that is, the clooth in the brest of the coope, and in the brest of the preest.

8 And thei shulen make to me a seyn-  
tuarye, and Y shal dwelle in the myddil  
9 of hem, after al the liknes of the taber-  
nacle that Y shal shewe to thee, and of  
alle the vessels into the heriyng of it.

10 And thus 3e shulen make it; 3e shulen  
ioyne of the trees of Sychym an arke,  
whose lengthe haue two cubites and an  
half, the brede o cubijt and an half, the  
11 heijt o cubijt also and an half. And  
thow shalt gilte it with moost clene gold  
with ynne and with oute; and thou shal  
make aboute a goldun coroun bi enuy-  
12 roun, and foure goldun cerclis, the whiche  
thow shalte putte vp on the foure cor-  
ners of the arke; be there two cercles in  
'that o<sup>u</sup> syde, and two in 'that other<sup>v</sup>.

13 And thow shalt make berynge stauis of  
the trees of Sychym, and thow shalt  
14 couere hem with gold, and bryng yn thur;  
the cerclis that ben in the sides of the  
15 arke, that it be born in hem, the which  
euermore shal be in the cerclis, ne eny  
16 tyme shal be drawun out of hem. And  
thow shalt putte in to<sup>w</sup> the arke the wit-  
17 nessyng, that Y shal 3yue to thee. And  
thow shalt make a propiciatorye, that is,  
a place of purchasyng mercy, of moost  
cleene gold; the lengthe of it shal holde  
two cubitis and an half, and the brede of  
18 it o cubijt and an half. And two goldun  
cherubyns<sup>x</sup> and forgid with hamers, thow  
shalt make on either party of the preiying  
19 place; that o cherubyn be in the o syde

bi al the licnesse of the tabernacle, which<sup>1</sup> 9  
Y schal schewe to thee, and of alle the<sup>k</sup>  
vessels of ournyng therof. And thus 3e<sup>10</sup>  
schulen make it; ioyne 3e<sup>1</sup> togidere an  
arke<sup>m</sup> of the<sup>n</sup> trees of Sechym, whos  
lengthe haue<sup>o</sup> twey cubitis and an half,  
the broodnesse<sup>p</sup> haue<sup>q</sup> a<sup>r</sup> cubit and half<sup>s</sup>,  
the hiznesse<sup>t</sup> haue<sup>u</sup> 'in lijk maner<sup>v</sup> a<sup>w</sup> cubit  
and half<sup>x</sup>. And thou schalt ouergilde it<sup>11</sup>  
with clenneste<sup>y</sup> gold with ynne and with  
out forth<sup>z</sup>; and thou schalt make a goldun  
crowne aboute 'bi cumpas<sup>a</sup>, and foure goldun<sup>12</sup>  
cerclis<sup>b</sup>, whiche<sup>c</sup> thou schalt sette bi foure  
corneris of the arke<sup>d</sup>; twei<sup>e</sup> ceerclis<sup>f</sup> be in<sup>g</sup>  
o<sup>h</sup> syde, and twei cerclis<sup>i</sup> in the tother<sup>k</sup>  
side. Also thou schalt make barris of the<sup>13</sup>  
trees of Sechym, and thou schalt hile tho<sup>l</sup>  
with gold, and thou schalt brynge yn<sup>m</sup> bi<sup>14</sup>  
the cerclis<sup>n</sup> that ben in the sidis of the  
arke, that it be borun in tho<sup>o</sup>, whiche<sup>p</sup> 15  
schulen eue be in the ceerclis<sup>q</sup>, nether<sup>r</sup>  
schulen ony tyme be drawun out of thoo<sup>s</sup>.

And thou schalt putte in to the arke the<sup>16</sup>  
witnessing<sup>u\*</sup>, which<sup>v</sup> Y schal 3yue to thee.  
And thou schalt make a propiciatorie<sup>†</sup> of<sup>17</sup>  
clenneste<sup>w</sup> gold; 'that is, a table hilinge  
the arke<sup>x</sup>; the lengthe therof schal holde  
twei cubitis and an half, the broodnesse<sup>y</sup>  
schal holde a<sup>z</sup> cubit and half<sup>a</sup>. Also thou<sup>18</sup>  
schalt make on euer eithir side of 'Goddis  
answeryng place<sup>b†</sup> twei cherubyns<sup>c</sup> of gold,  
and betun<sup>d</sup> out with hamer<sup>e</sup>; o cherub<sup>f</sup> be<sup>19</sup>  
in<sup>g</sup> o<sup>h</sup> syde of 'Goddis answeryng place<sup>i</sup>,  
and the tother<sup>k</sup> in the tother<sup>k</sup> side<sup>l</sup>; hele<sup>20</sup>  
thei euer<sup>m</sup> either side of the propiciatorie<sup>n</sup>,  
and holde thei forth wyngis<sup>o</sup>, and hile thei  
'Goddis answeryng place<sup>p</sup>; and biholde  
thei hem silf togidere, while the<sup>q</sup> faces  
ben turned in to the propiciatorie, with

\* It was seid the arke of witnessing, for there yn was put a golden pott ful of manna, to witness that God fedde hem with bred fro heuene, and tables, to witness that the lawe of kynde flowyd in herte, he reide the lawe writen, the 3erde of Aaron, to witness that eche power is of the Lord God, and Den-  
troumye, to witness the conenaunt that he had seid. 1. † In the dai of merei the glorie of God descendide alwey there. 1. ‡ that is the place that God answeride fro to men prei-  
yng. 1.

<sup>u</sup> the to BDEFH. <sup>v</sup> the tother BDEFH. <sup>w</sup> Om. B. <sup>x</sup> cherubyn BDEFH. <sup>y</sup> the ton BDE pr. m. FH.

<sup>i</sup> that 1. <sup>k</sup> Om. plures. <sup>l</sup> Om. s. <sup>m</sup> arke ether cofere BCGKNQX. arke or cofere ELP. arke or a cofer s. <sup>n</sup> Om. DIT sec. m. <sup>o</sup> shal haue 1. <sup>p</sup> breede 1. <sup>q</sup> schal hane 1. <sup>r</sup> o ksw. <sup>s</sup> a half G. an half IKS. <sup>t</sup> hiznesse therof c. hizte EILP. <sup>u</sup> Om. CI. <sup>v</sup> also ELP. <sup>w</sup> o IK. <sup>x</sup> an half IKS. <sup>y</sup> ful clene 1. <sup>z</sup> Om. IS. <sup>a</sup> al aboute 1. <sup>b</sup> rynges 1. cerclis or renges s. <sup>c</sup> the whiche 1. <sup>d</sup> coffre 1S. <sup>e</sup> and twei G. <sup>f</sup> ryngis IW. <sup>g</sup> bi 1. <sup>h</sup> the too K. <sup>i</sup> ryngis IW. <sup>k</sup> other 1S. <sup>l</sup> hem 1. <sup>m</sup> yn hem 1. yn tho s. <sup>n</sup> ryngis W. <sup>o</sup> hem 1. <sup>p</sup> the whiche barris 1. whiche barris s. <sup>q</sup> ringes 1. cerclis or ringis s. <sup>r</sup> nether thei 1S. <sup>s</sup> hem 1. <sup>t</sup> tho the arke of w. <sup>u</sup> witnessing, that is, lawe BCEGKLNQX. witnessing of lawe 1 pr. m. witnessing or lawe s. <sup>v</sup> that 1S. <sup>w</sup> ful clene 1. <sup>x</sup> Om. C. <sup>y</sup> breed 1S. <sup>z</sup> o IKS. <sup>a</sup> an half GIKS. <sup>b</sup> the oracle 1. <sup>c</sup> cherubyns, that is ij. liknesse 1S. <sup>d</sup> forged 1. <sup>e</sup> hameris G. an hamer s. <sup>f</sup> cherubin ELP. <sup>g</sup> on X. <sup>h</sup> the too K. <sup>i</sup> the oracle 1. <sup>k</sup> other 1S. <sup>l</sup> Om. plures. <sup>m</sup> ouer G. <sup>n</sup> table 1S. <sup>o</sup> the wyngis 1. <sup>p</sup> the oracle 1. <sup>q</sup> her 1S.

20 of 'Goddis answeryng place<sup>a</sup>, and 'that  
 other<sup>b</sup> in 'that other<sup>b</sup>, that thei coueren  
 either syde of the propiciatorye, strecch-  
 ynge out the wenges, and couerynge  
 'Goddis answeryng place<sup>c</sup>; and beholde  
 thei hem seluen togidere<sup>d</sup>, the cheeres  
 turned into the propiciatorie, with the  
 whiche is to be couered the arke of the  
 21 Lord, in the whiche thou shalt putte the  
 witnessyng, that Y shal 3yue to thee.  
 22 Fro thens Y shal comaunde, and speke  
 to thee vpon the propiciatorye, 'that is,  
 and<sup>e</sup> fro the myddil of the two cheru-  
 byns<sup>f</sup>, that shulen be vpon the arke of  
 witnessyng, alle thingis that I shal co-  
 maunde bi thee to the sones of Yrael.  
 23 And thou shalt make a meet bord of the  
 trees of Sichym, hauynge two cubitis 'of  
 lengthe<sup>g</sup>, and in brede o cubiyt, and in  
 24 heijt o<sup>h</sup> cubijt and an half. And thou  
 shalt gilte it with moost purid gold, and  
 thou shalt make to it by enuyroun a  
 25 goldun mergyn; and to thilk mergyn  
 eneramong grauen<sup>i</sup> coroun with foure  
 fingur mele heijt, and vpon it another  
 26 goldun coroun. And foure goldun cercelis  
 thou shalt greithe, and thou shalt putte  
 hem in the foure corners of the same bord,  
 27 bi eche feet. Vnder the corouns<sup>k</sup> shulen  
 be goldun cercelis, that beryng staues  
 mowen be put thur3 hem, and the bord  
 28 may be born. Thilke berynge staues  
 thou shalt make of the trees of Sychym,  
 and thou shalt enuyroun with gold, to  
 29 'be born<sup>l</sup> the bord. And thou shalt  
 greithe eysel vesselis, and phiols, censures,  
 and lital cuppis, in the whyche 'sacrifices  
 of lycours ben to be offred<sup>m</sup>, of moost  
 30 clene gold. And thou shalt putte vpon  
 the bord looues of propicioun, euermore  
 31 in my sijt. And thou shalt make a can-

which the arke of the Lord schal be bilid,<sup>21</sup>  
 in which<sup>r</sup> arke thou schalt putte the 'wit-  
 nessyng, which<sup>s</sup> Y schal 3yue to thee. Fro<sup>22</sup>  
 thennus Y schal comaunde, and schal<sup>t</sup> speke  
 to thee aboue the propiciatorie, that is, fro  
 the myddis<sup>u</sup> of twei<sup>v</sup> cherubyns, that schu-  
 len be on the arke of witnessyng, alle  
 thingis whiche Y schal comaunde 'bi thee<sup>w</sup>  
 to the sones of Israel. Also thou schalt<sup>23</sup>  
 make a boord of the<sup>x</sup> trees of Sechym,  
 hauynge twei cubitis of lengthe, and a<sup>y</sup> cu-  
 bit in<sup>z</sup> broodnesse, and a<sup>a</sup> cubit and half<sup>b</sup>  
 in hizenesse<sup>c</sup>. And thou schalt ouergilde<sup>24</sup>  
 the bord with purest<sup>d</sup> gold, and thou  
 schalt make to it a goldun brynke<sup>e</sup> 'bi  
 cumpas<sup>f</sup>; and 'thou schalt make<sup>g</sup> to that<sup>25</sup>  
 brynke a coroun rasid bitwixe foure fyn-  
 gris hi3, and 'thou schalt make<sup>g</sup> on that an-  
 other lytil goldun coroun. And thou schalt<sup>26</sup>  
 make redi foure goldun cercelis<sup>h</sup>, and thou  
 schalt put<sup>i</sup> thoo<sup>k</sup> in foure corners of the  
 same boord, bi alle feet<sup>l</sup>. Vndur the coroun<sup>27</sup>  
 schulen be goldun cercelis<sup>m</sup>, that the barris  
 be put<sup>n</sup> thorou tho<sup>o</sup>, and that<sup>p</sup> the boord<sup>q</sup>  
 may be borun. Thou schalt make tho<sup>r</sup><sup>28</sup>  
 barris of the trees of Sechym, and thou  
 schalt cumpas<sup>s</sup> with gold to bere the boord.  
 And thou schalt make redi vessels of vy-<sup>29</sup>  
 negre, and viols, cenceris<sup>t</sup>, and cuppis of  
 pureste<sup>u</sup> gold, in whiche fletynge sacrifices  
 schulen be offrid. And thou schalt sette<sup>30</sup>  
 on the boord looues of propocioun<sup>v</sup>, in<sup>w</sup>  
 my sijt euere<sup>x</sup>. And thou schalt make a<sup>31</sup>  
 candilstike 'betun forth<sup>y</sup> with hamer<sup>z</sup>, of  
 cleneste gold, and<sup>a</sup> 'thou schalt make the  
 schaft<sup>b</sup> therof, and 3erdis, cuppis<sup>c</sup>, and litle  
 rundelis, and lilies comynge forth therof.  
 Sixe<sup>d</sup> 3erdis schulen go out of the sidis,<sup>32</sup>  
 thre of o<sup>e</sup> side, and thre of the tother<sup>f</sup>.  
 Thre cuppis as in the maner of a note<sup>33</sup>  
 bi ech 3erde, and litle rundelis to gidere,

<sup>a</sup> the preying place *E pr. m.* <sup>b</sup> the tother *BDEFH.* <sup>c</sup> the preying place *E pr. m.* <sup>d</sup> to togidere *A.* <sup>e</sup> and also *E pr. m.* <sup>f</sup> cherubyn *BDEFH.* <sup>g</sup> o lengthe *BDEFH.* <sup>h</sup> a *E.* <sup>i</sup> a grauen *E.* <sup>k</sup> corners *A.* <sup>l</sup> beer *E pr. m.* <sup>m</sup> ben sacrifices of offryng *E pr. m.*

<sup>r</sup> the which *K.* <sup>s</sup> lawe that is. <sup>t</sup> Y schal *A pr. m. et plures.* <sup>u</sup> myddil *I.* <sup>v</sup> Om. *GQ.* the two *I.* <sup>w</sup> Om. *I.* <sup>x</sup> Om. *IS.* <sup>y</sup> oo *IKS.* <sup>z</sup> of *I.* <sup>a</sup> o *K.* <sup>b</sup> an half *IKS.* <sup>c</sup> heijt is. <sup>d</sup> most pure *I.* <sup>e</sup> brynke or a riban *S.* <sup>f</sup> aboute *I.* <sup>g</sup> Om. *I.* <sup>h</sup> ryngis *ISW.* <sup>i</sup> put to *L.* <sup>k</sup> hem *I.* <sup>l</sup> the feet theroff *IS.* <sup>m</sup> rynges *ISW.* <sup>n</sup> sent *DEFGKLOPQRTX.* <sup>o</sup> hem *I.* <sup>p</sup> so *I.* <sup>q</sup> table *IS.* <sup>r</sup> the *B pr. m. co.* <sup>s</sup> cumpas hem *IS.* <sup>t</sup> and cenceris *K.* <sup>u</sup> most pure *I.* <sup>v</sup> propocioun *ether of setting forth BCKN. prop. or sett. forth LP. prop. or of sett. forth IS.* setting forth or propocioun *E.* <sup>w</sup> whiche shulen euer ben in *S.* <sup>x</sup> Om. *S.* <sup>y</sup> forged *I.* beten out *S.* <sup>z</sup> an hamer *S.* <sup>a</sup> Om. *BCIS.* <sup>b</sup> staff *I.* <sup>c</sup> and cuppis *B.* <sup>d</sup> vij. *O.* <sup>e</sup> the *O I.* the to *K.* <sup>f</sup> tother syde *BD.* other *IS.*

delstik <sup>n</sup>betun out with hamers<sup>n</sup>, of moost cleene gold, the staf of it, and the<sup>o</sup> 3erdes, cuppes<sup>n</sup>, and litil balles, and lilyes goynge  
 32 out of it. Six 3erdes shulen goon out of the sides, thre of <sup>o</sup>that o<sup>q</sup> side, and thre  
 33 of <sup>o</sup>that other<sup>r</sup>. Thre cuppes as into<sup>s</sup> maner of a note bi eche 3erdes, and the litil balles togidere, and lylye, and the same wyse three cuppes at the lyknesse of a note in <sup>o</sup>that other<sup>t</sup> 3erde<sup>u</sup>, and balles, and lilye<sup>v</sup>; and this shal be the werk of six 3erdes, that ben to be brou3t forth  
 34 out of the candelstaf. In that forsothe candelstik shulen be foure cuppes in maner of a note, and balles bi eche and  
 35 lilies; and the balles vndur the two 3erdes bi thre places, the whiche six togidere ben maad, goynge forth from o candelstaf;  
 36 and the balles thanne, and the 3erdes of it shulen be, al <sup>o</sup>betun out<sup>w</sup> of moost pur gold. And thow shalt make seuen lanternes, and thow shalt put hem vpon the candelstik, that thei lizten eche a3ens  
 38 other. Candelquenchers, and forsothe where the snoffes ben quenched, be thei  
 39 maad of moost pur gold. And al the weizt of the candelstyk with alle his vessels shal haue a talent of moost clene gold.  
 40 Bihold and do after the sawnplere, that to thee is shewid in the hil.

## CAP. XXVI.

1 The tabernacle forsothe thow shalt make thus; ten curteyns of biys a3enfoldid, and iacynt, and purpur, and cocytyn twies died, dyuersid with nedle<sup>x</sup> werk,  
 2 thow shalt make. The lengthe of o curtyyn shal haue ei3t and twenti cubitis, the brede shal be of foure cubitis; of o mesure shal be made alle the tentis. Fyue curtyyns to hem seluen shulen be ioyned togidere, and other fyue shulen ioyne  
 4 togidere lijk manere ioynynge. Litil oyle-

and a lillie, and in lijk maner thre cuppis at the licnesse of a note in the tother<sup>s</sup>, and litle rundelis togidere, and a lillie; this schal be the werk of sixe<sup>b</sup> 3erdis, that schulen be brou3t forth of the schaft<sup>l</sup>. Forsothe in thilke candilstik e schulen be  
 34 foure<sup>k</sup> cuppis in the maner of a note, and litle rundels and lilies by ech cuppe; and  
 35 litle<sup>l</sup> rundelis schulen be vndir twey 3erdis bi thre places, whiche<sup>m</sup> 3erdis togidere<sup>n</sup> ben maad sixe, comynge forth of o schaft; and therfor the litle rundelis and 3erdis<sup>o</sup>  
 36 therof schulen be alle betun<sup>p</sup> out with hamer<sup>q</sup>, of cleneste<sup>r</sup> gold. And thou schalt  
 37 make seuen lanternes, and thou schalt sette tho<sup>s</sup> on the candilstike, that tho<sup>t</sup> schyne euene a3ens<sup>u</sup>. Also tongis to <sup>o</sup>do  
 38 out<sup>v</sup> the snottis<sup>w</sup>, and where tho thingis<sup>x</sup>, that ben snottid<sup>y</sup> out, ben quenched, be<sup>z</sup> maad of cleneste<sup>a</sup> gold. Al the weizt of  
 39 the candilstike with alle hise vesselis schal haue<sup>b</sup> a talent of clenest gold. Biholde  
 40 thou, and make<sup>c</sup> bi the sawnplere, which<sup>d</sup> ys schewid to thee in the hil.

## CAP. XXVI.

Forsothe the tabernacle schal be maad  
 thus; thou schalt make ten curtyyns of bijs foldyd a3en, and of iacynt, of<sup>e</sup> purpur<sup>f</sup>, and of reed *silk* twies died, dyuersid<sup>g</sup> bi broidery werk. The lengthe of o<sup>h</sup> curteyn  
 2 schal haue ei3te and twenti cubitis, the broodnesse<sup>l</sup> schal be of foure cubitis<sup>j</sup>; alle tentis<sup>k</sup> schulen be maad of o mesure. Fyue  
 3 curtyyns schulen be ioyned to hem silf togidere<sup>l</sup>, and othere fyue cleue<sup>m</sup> togidere bi lijk boond. Thou schalt make handels<sup>n</sup> of 4

<sup>n</sup> 3eten *E pr. m.* <sup>o</sup> Om. *D.* <sup>p</sup> the cuppes *D.* <sup>q</sup> the too *BDEFH.* <sup>r</sup> the tother *BDEFH.* <sup>s</sup> the *E pr. m.* <sup>t</sup> the tother *BDEFH.* <sup>u</sup> syde *A.* <sup>v</sup> lylyes *D.* <sup>w</sup> forgid *E pr. m.* <sup>x</sup> needle *BE.*

<sup>g</sup> tother 3erde *BCO.* tother *side* *IS.* <sup>h</sup> vij. *O.* <sup>i</sup> *candilstik* *schafft* *IS.* <sup>k</sup> thre *w.* <sup>l</sup> the litle *IS.* <sup>m</sup> the whiche *I.* <sup>n</sup> all togidere *IS.* <sup>o</sup> the 3erdis *IS.* <sup>p</sup> forgid *I.* <sup>q</sup> an hamer *S.* <sup>r</sup> most clene *I.* <sup>s</sup> hem *I.* <sup>t</sup> thei *I.* <sup>u</sup> a3ens *ech other* *I.* a3ens, or *eche a3ens other* *S.* <sup>v</sup> snoffe *I.* <sup>w</sup> candels *I.* *candil snuffis* *S.* <sup>x</sup> snoffis *I.* <sup>y</sup> snuffid *S.* <sup>z</sup> be thei *IS.* <sup>a</sup> most clene *I.* <sup>b</sup> haue or *wci3* *S.* <sup>c</sup> make al thing *IS.* <sup>d</sup> that *IS.* <sup>e</sup> and of *ISW.* <sup>f</sup> purpul *ELP.* <sup>g</sup> mad dyuers *IS.* <sup>h</sup> a *IS.* the to *K.* <sup>i</sup> breede *I.* <sup>j</sup> cubities *A.* <sup>k</sup> the tentis *IS.* <sup>l</sup> Om. *GQX.* <sup>m</sup> schulen cleue *plures.* <sup>n</sup> smale ryngis *I.* smale ringis or *oylettis* *S.*

tis<sup>y</sup> iacyntyns in the sides, and in the ouermest<sup>z</sup> of the curtyns, thow shalt make, 5 that thei mowen be cowplid togidere. The curtyn shal haue fifti oiletis<sup>a</sup> in either parti, so set in, that o oylete<sup>b</sup> may come a3en another, and 'the other<sup>c</sup> may be leide 6 to 'the other<sup>d</sup>. And thow shalt make fifty goldun cerclis, with the whiche the veyles of the curtyns ben to be ioyned, that o 7 tabernacle be maad. And thow shalt make elleuen 'heeren sarges<sup>e</sup> to cover the 8 roof of the tabernacle; the lengthe of the too sarge<sup>f</sup> shal haue thretti cubitis, and the brede foure; euen mesure shal be of 9 alle the sarges<sup>g</sup>. Of the whiche fyue thou shalt ioyne aside<sup>h</sup>, and sixe to hem silf thou shalt couple togider, so that the sixt sarge<sup>i</sup> thou double in the frount of 10 the roof. And thou shalt make fifti oiletis<sup>k</sup> in the hemme of the too sarge<sup>l</sup>, that it<sup>m</sup> mai be ioyned with the tother; and fifti oiletis<sup>n</sup> in the hemme to<sup>o</sup> the tother sarge<sup>p</sup>, that it<sup>q</sup> mai be couplid 11 with the tother; and<sup>r</sup> fifti knoppis of bras with whiche<sup>s</sup> the oyletis<sup>t</sup> mowen be ioyned, that there be maad o couertour 12 of alle. That forsothe that leueth of in the sarges<sup>u</sup>, that ben greithid to the roof, that is, o sarge<sup>v</sup> that is the larger, of the half of it, thow shalt couere the hynder- 13 more parties of the tabernacle; and o cubijt shal hong on 'that o<sup>w</sup> parti, and another on 'that other<sup>x</sup>, that is more ouer in the lengthe of the sarges<sup>y</sup>, either side 14 of the tabernacle wardynge. And thou shalt make another couertour to the roof, of the skynnes of wetheres maad reed, and vpon that eftsones another couertour 15 of blew skynnes. And thow shalt make the tables stondynge of the tabernacle, of

iacynt in the sidis, and hiznessis<sup>o</sup> of curtyns<sup>p</sup>, that tho<sup>q</sup> moun be couplid to gidere. A<sup>r</sup> curteyn schal haue fyfti handlis<sup>s</sup> in 5 euer eithir part, so set yn, that 'an handle<sup>t</sup> come a3en an handle<sup>u</sup>, and the<sup>v</sup> toon<sup>w</sup> may be schappid<sup>x</sup> to the tothir. And thou 6 schalt make fifti goldun ryngis, bi whiche<sup>y</sup> the 'veilis of curteyns<sup>z</sup> schulen be ioyned, that o tabernacle be maad<sup>†</sup>. Also thou 7 schalt make enleuene saies to kyure the<sup>a</sup> hilyng of the tabernacle; the lengthe of 8 o<sup>b</sup> say schal haue thretti cubitis, and the breed schal haue foure cubitis; euen mesure schal be of alle saies<sup>c</sup>. Of which thou 9 schalt ioyne fyue by hem silf, and thou schalt couple sixe to<sup>d</sup> hem silf togidere, so that thou double the sixte say in the<sup>e</sup> frount of the roof. And thou schalt make 10 fifti handles<sup>f</sup> in the hemme of o<sup>g</sup> say, that it may be ioyned<sup>h</sup> with<sup>i</sup> the tother; and 'thou schalt make<sup>k</sup> fifti handles<sup>l</sup> in the hemme of the tothir say, that it be couplid with the tothir; *thou<sup>m</sup> schalt make* 11 fifti fastnyngis<sup>n</sup> of bras, bi<sup>o</sup> whiche the handles<sup>p</sup> schulen be ioyned to gidere, that<sup>q</sup> oon hilyng be maad of alle. Sotheli that<sup>r</sup> 12 that is residue<sup>s</sup> in the saies, that ben maad redi to the hilyng, that is<sup>t</sup>, o sai whych<sup>u</sup> is more<sup>v</sup>, of the myddis<sup>w</sup> therof thou schalt hile the hynderere<sup>x</sup> part of the tabernacle; and a cubit schal hange on o part, and 13 the tother cubit on the tother part, which<sup>y</sup> *cubit* is more in the<sup>z</sup> lengthe of saies<sup>a</sup>, and schal<sup>b</sup> hile euer either syde of the tabernacle. And thou schalt make another hyl- 14 yng to the roof, of 'skynnes of wetheres<sup>c</sup> maad reed, and ouer this thou schalt make eft another hilyng of 'skynnes of iacynt<sup>d</sup>. Also thou schalt make stondynge tablis of 15 the tabernacle, of the<sup>e</sup> trees of Sechym,

† tabernacle be maad, that is, oon hilyng of the tabernacle. BCGKQX.

y rengis E pr. m. z ouermostis BEH. a rengis E pr. m. b renge E pr. m. c that o renge E pr. m. d another E pr. m. e saye couertours of heere E pr. m. f say E pr. m. g says E pr. m. h beneth E pr. m. i saye E pr. m. k eeris E pr. m. l saye E pr. m. m he BDEFH. n eeris E pr. m. o of E. p saye E pr. m. q he BDEFH. r Om. BDEFH. s the whiche BDEFH. t eeris E pr. m. u sayis E pr. m. v saye E pr. m. w the too BDE. x the tother BDEFH. y sayes E pr. m.

o in the heigtis IS. p the curtyns IS. q thei I. r O IS. s oyletis IS. t oon oilet IS. u handle R. an other oylett I. an oylete S. v that the IS. w tothir plures. toon curteyn IS. x schappid or mesurid S. y the whiche K. z curtyn veilis IS. a with the IS. b the too K. c the saies IS. d bi mw. e Om. IS. f oyletis IS. g the too K. h ioyned togidere w. i to IS. k Om. I. l oyletis IS. m and thou IK. n bokelis I. festnyng botouns S. o with I. p curtyn ryngis IS. q and so I. and S. r Om. w. s left EILPS. t is to sey I. u that IS. v left more I. w myddil w. x hynderere GKs. y the which I. z Om. IS. a the saies IS. b it schal IS. c the wetheris skynnys I. wetheris skynnys S. d iacynt skynnys IS. e Om. K.

16 the trees of Sichym, the whiche echon  
han in lengthe ten cubitis, and in brede  
17 eche oon and an half. In the sides of the  
tabernacle<sup>z</sup> be there made two rabis,  
with the whiche the to table be sett fast  
to the tother; and so in this manere  
18 alle the tablis shulen<sup>a</sup> be<sup>b</sup> greithid. Of  
the whiche twenti shulen be in<sup>c</sup> the myd-  
day side, that drawith toward the sowth<sup>d</sup>;  
19 to the whiche and fourti silueren stakis  
thow shalt 3eete<sup>e</sup>, that two stakis ben vn-  
20 derput to ech table, bi two<sup>f</sup> corners. And  
in the secounde syde of the tabernacle,  
that drawith to the north, there shulen  
21 be twenti tablis, hauynge fourti silueren  
stakis; two stakis to eche table shulen be  
22 vnderput. Forsothe to the west coost of  
the tabernacle thow shalt make sixe ta-  
23 bles; and eftsones other two, the whiche  
in the corners ben<sup>g</sup> arerid, bihynde the bak  
24 of the tabernacle; and thei shulen be to  
hem seluen ioynd to gidere fro byneth  
vnto aboue, and o ioynnyng shal holde  
hem alle. To the two forsothe tables  
that ben to be put in the corners lijk  
25 manere ioynnyng shal be kept<sup>h</sup>, and there  
shulen be togidere ey3t tablis; the sil-  
ueren stakis of hem sixtene, two stakys  
26 nounbrid<sup>i</sup> by o table. And thow shalt  
make fyue beryng staues of the trees of  
Sichym, to 'be holdun<sup>k</sup> to gidere the tablis  
27 in the o side of the tabernacle, and fyue  
other in the tother, and of the same  
28 noumbre at the west coost; that shulen be  
putte bi the myddel tables fro the heizest<sup>l</sup>  
29 vnto the heizest<sup>l</sup>. And thilke tablis thou  
shalt gilden, and thou shalt 3eten<sup>m</sup> in  
hem goldun rynges, bi the whiche the  
staues holden togidere the bordid sides,  
the whiche thow shalt couere with goldun  
30 plates. And thow shalt arere the taber-

whiche<sup>f</sup> *tablis* schulen haue ech bi hem<sup>s</sup> 16  
silf ten cubitis in lengthe, and in brede a<sup>h</sup>  
cubit and half<sup>l</sup>. Forsothe twei dentyngis 17  
schulen be in the sidis of a<sup>k</sup> table, bi which  
a<sup>l</sup> table schal be ioyned to another table;  
and in this maner alle the tablis schulen  
be maad redi. Of whiche<sup>m</sup> tablis twenti 18  
schulen be in the myddai side, that goith  
to the south; to whiche<sup>n</sup> tablis thou schalt 19  
3ete<sup>o</sup> fourti silueren<sup>p</sup> fundamentis<sup>q</sup>, that  
twei fundamentis<sup>r</sup> be set vndir ech table,  
bi twei corneris. In<sup>s</sup> the secounde side of 20  
the tabernacle, that goith to the north,  
schulen be twenti tablis, hauynge fourti  
silueren<sup>t</sup> fundamentis<sup>u</sup>; twei<sup>v</sup> foundemen-  
tis<sup>w</sup> schulen<sup>x</sup> be set vndir ech table<sup>y</sup>. So- 21  
theli at the west coost of the tabernacle  
thou schalt make sixe tablis; and eft *thou* 22  
*schalt make* tweine othere tablis, that 23  
schulen be reisd<sup>z</sup> in the corneris 'bihynde  
the bak<sup>a</sup> of the tabernacle; and the tablis 24  
schulen be ioyned to hem silf fro bynethe  
til to aboue, and o ioynnyng schal with-  
holde<sup>b</sup> alle the tablis. And lijk ioynnyng  
schal be kept to the twei tablis, that schu-  
len be set in the corneris, and tho<sup>c</sup> schulen 25  
be eizte tablis togidere; the siluerne<sup>d</sup> foun-  
dementis<sup>e</sup> of tho<sup>f</sup> schulen be sixtene, while  
twei fundamentis<sup>g</sup> ben rikenyd bi o table.  
Thou schalt make also fyue barris of 'trees 26  
of Sechym<sup>h</sup>, to holde togidere the tablis  
in o side of the tabernacle, and fyue othere 27  
barris in the tother<sup>i</sup> side, and of the same  
noumbre at the west coost; whiche<sup>k</sup> barris 28  
schulen be put<sup>l</sup> thorou the myddil tablis  
fro the toon<sup>m</sup> ende til to the tothir<sup>n</sup>. And 29  
thou schalt ouergilde tho tablis, and thou  
schalt 3ete<sup>o</sup> goldun ryngis in tho<sup>p</sup>, bi  
whiche<sup>q</sup> *ryngis*, the barris schulen holde  
togidere the werk of tablis<sup>r</sup>, whyche<sup>s</sup> *barris*  
thou schalt hile with goldun platis. And 30

<sup>z</sup> table E. <sup>a</sup> Om. E pr. m. <sup>b</sup> ben thei E pr. m. <sup>c</sup> toward E pr. m. <sup>d</sup> west E pr. m. <sup>e</sup> fytche in the  
grounde E pr. m. <sup>f</sup> here two E pr. m. <sup>g</sup> now ben E pr. m. <sup>h</sup> holde E pr. m. <sup>i</sup> vnderputt E pr. m.  
<sup>k</sup> hold E pr. m. <sup>l</sup> heyxst BDEFH. <sup>m</sup> festen E pr. m.

<sup>f</sup> the whiche I. <sup>g</sup> hit I. him L. <sup>h</sup> oo IS. <sup>i</sup> an half IKS. <sup>k</sup> the GQ. <sup>l</sup> oo IKS. <sup>m</sup> the whiche K. <sup>n</sup> the  
whiche I. <sup>o</sup> sette I. <sup>p</sup> siluer ELP. <sup>q</sup> baasis I. or *fundement* I marg. <sup>r</sup> baasis I. <sup>s</sup> And in K. <sup>t</sup> sil-  
uer ELP. <sup>u</sup> baasis I. *fundementis* or *trestlis* s. <sup>v</sup> that twei G. <sup>w</sup> baasis I. *trestlis* s. <sup>x</sup> Om. G. <sup>y</sup> table  
bi twei corners G. <sup>z</sup> reisd or *sett vp* s. <sup>a</sup> on the bachalff IS. <sup>b</sup> biholde B. <sup>c</sup> thei I. <sup>d</sup> siluer ELP.  
<sup>e</sup> baasis I. *trestlis* s. <sup>f</sup> hem I. <sup>g</sup> baasis I. *trestlis* s. <sup>h</sup> Sechim trees IS. <sup>i</sup> other I. <sup>k</sup> the whiche I.  
<sup>l</sup> sent *plures*. <sup>m</sup> oon *plures*. <sup>n</sup> other I. <sup>o</sup> sette I. <sup>p</sup> hem I. tho tablis s. <sup>q</sup> the whiche I. <sup>r</sup> the  
tablis IKS. <sup>s</sup> the whyche I.

nacle, after the saumplere that is shewid  
 31 to thee in the hil. And thou shalt make  
 a veyle of iacynt, and purpur, and coc-  
 tun twies died, and bijs foldun azen with  
 nedle<sup>n</sup> werk, and with fayre dyuersite  
 32 weuyd togidere; the whiche thou shalt  
 honge before the foure pilers of the trees  
 of Sichym, the whiche also shulen be gilt;  
 and thei shulen han goldun heedes, but  
 33 silueren feet. The veyle forsothe be it  
 sett yn bi cercles, with ynne the whiche  
 thou shalt put the arke of testimonye, and  
 with the which the seyntuarye and the  
 seyntuarye<sup>o</sup> of the seyntuarie shulen be  
 34 dyuydid. And thou shalt putte the pro-  
 piciatorie vpon the arke of testimonye<sup>p</sup>,  
 into the parti of the tabernacle that is  
 35 clepid holi of halowes; and the bord with  
 outen the veyle, and azen the bord the  
 candelstik in the sowth side of the taber-  
 nacle; the bord forsothe shal stonde in  
 36 the parti of the north. And thou shalt  
 make a tent in the goyng ynne of the  
 tabernacle, of iacynt, and purpur, and  
 coctun twies died, and bijs foldun azen  
 37 with nedle<sup>q</sup> werk. And fyue pilers thou  
 shalt gilte of trees<sup>r</sup> of Sichym, before the  
 whiche shal the tente be lad, of the  
 whiche shulen be goldun heedes, and bra-  
 sun feet.

## CAP. XXVII.

1 Thou shalt make an auteer of trees<sup>s</sup>  
 of Sichym, that shal haue fyue cubites in  
 lengthe, and as feele in brede, that is to  
 seye, squaar<sup>t</sup>, and thre cubites in hei;ht.  
 2 Hornes forsothe bi the foure corners shu-  
 len be of it; and thou shalt couere it with  
 3 brasse. And thou shalt make into the  
 vsis of yt cawdrones, to be takun the asken,  
 and toonges, and hokes, and fyer vessels;

<sup>n</sup> neeld BE. <sup>o</sup> sayntuarise E. <sup>p</sup> the testimonye BDEFH *pr. m.* <sup>q</sup> neelde BE. <sup>r</sup> the trees BDEFH. <sup>s</sup> the trees E. <sup>t</sup> usquaar A *pr. m.* F. querry E *pr. m.*

<sup>t</sup> reise vp I. vp reise s. <sup>u</sup> of DRT. <sup>v</sup> purpul ELP. <sup>w</sup> folden I. <sup>x</sup> the which I. <sup>y</sup> Sechim trees IS. <sup>z</sup> thilke I. <sup>a</sup> ouer gilt IS. <sup>b</sup> thei I. <sup>c</sup> the baasis I. the fundamentis s. f. ether feet B. <sup>d</sup> schul be IS. <sup>e</sup> with M. <sup>f</sup> cerclis ether ryngis BC. ryngis w. <sup>g</sup> the which I. <sup>h</sup> Om. G. <sup>i</sup> seyntuarie F. <sup>k</sup> seyntuaries C. the seyntuarie GQ. <sup>l</sup> thi K. <sup>m</sup> that GQ. <sup>n</sup> Om. I. <sup>o</sup> purpul ELP. <sup>p</sup> the fyue IS. <sup>q</sup> Sechim trees IS. <sup>r</sup> baasis I. <sup>t</sup> of the auteer IS. <sup>u</sup> asche s.

thou schalt reise<sup>t</sup> the tabernacle, bi the  
 saunpler that was schewid to thee in the  
 hil. Thou schalt make also a veil of 31  
 iacynt, and<sup>u</sup> purpur<sup>v</sup>, and of reed *silk* twies  
 died, and of bijs foldid<sup>w</sup> azen bi broideri  
 werk, and wouun togidere bi fair dy-  
 uersite; which<sup>x</sup> veil thou schalt hange bi- 32  
 for foure pilers of 'the trees of Sechym<sup>y</sup>;  
 and sotheli tho<sup>z</sup> pilers schulen be ouer-  
 gildid<sup>a</sup>; and tho<sup>b</sup> schulen haue goldun  
 heedis, but fundamentis<sup>c</sup> of<sup>d</sup> siluer. For- 33  
 sothe the veil schal be set in bi<sup>e</sup> the cer-  
 clis<sup>f</sup>, with ynne which<sup>g</sup> veil thou schalt  
 sette the arke of witnessyng, wherbi the  
 seyntuarye and the<sup>h</sup> seyntuarie<sup>i</sup> of seyn-  
 tuarie<sup>k</sup> schulen be departid. And thou 34  
 schalt sette the<sup>l</sup> propiciatorie<sup>†</sup> on the arke  
 of witnessyng, in to the hooli of hooli  
 thingis; and<sup>m</sup> thou schalt sette a boord 35  
 with out the veil, and azens the boord  
 'thou schalt<sup>n</sup> sette the candilstike in the  
 south side of the tabernacle; for the bord  
 schal stonde in the north side. Thou 36  
 schalt make also a tente in the entryng  
 of the tabernacle, of iacynt, and purpur<sup>o</sup>,  
 and of reed *selk* twies died, and of bijs  
 foldid azen bi broidery werk. And thou 37  
 schalt ouergilde fyue<sup>p</sup> pilers of 'trees of  
 Sechym<sup>q</sup>, bifor whiche pilers the tente  
 schal be led, of whiche pilers the heedis  
 schulen be of gold, and the fundamentis<sup>r</sup>  
 of bras.

<sup>†</sup> that is, a golden table hiling the arke of God. x.

## CAP. XXVII.

Also thou schalt make an auteer of the 1  
 trees of Sechym, which schal haue fyue  
 cubitis in lengthe, and so many in brede,  
 that is, sqware, and thre cubitis in hei;the.  
 Forsothe hornes schulen be bi foure cor- 2  
 neris therof<sup>t</sup>; and thou schalt hile it with  
 bras. And thou schalt make in to the vsis 3  
 of the auteer pannes, to resseyne aischis<sup>u</sup>,  
 and tongis, and fleisch hookis, and resettis

alle the vessels thou shalt forge of brasse.  
 4 And a brasun gredyrne in the manere of  
 a nett, bi whos foure corners shulen be  
 5 foure brasun rynges, the whiche thou  
 shalt putte vnder the 'fier panne<sup>u</sup> of the  
 auteer; and the<sup>v</sup> gredyrne shal be to the  
 6 myddil of the auteer. And thou shalt  
 make two beryng staues of the auteer,  
 of the trees of Sichym, the which thou  
 7 shalt couere with brasun plates; and  
 thou shalt lede ynne thur; cerces, and  
 thei shulen be on either side of the au-  
 8 teer, to bern<sup>w</sup>. Thou shalt make it not  
 massy, but withinne voyde, and with  
 ynne holow<sup>z</sup>, as it is shewid to thee in  
 9 the hil. And thou shalt make the porche  
 of the tabernacle, in whos sowth coost  
 azen the sowth shulen be tentes of bijs  
 azen foldid; the to side shal holde an  
 10 hundred cubites in lengthe, and twenti  
 pilers, with so feele brasun feet, the  
 whiche shulen han silueren heedes with  
 11 her grauyngis. Also in the side of the  
 north, bi the lengthe, shal be tentis of an  
 hundryd cubites, the pilers twenti, and  
 brasun foot stakes of the same noubre;  
 and the heedes of hem with here grau-  
 12 yngis silueren. In the brede forsothe of  
 the porche, that biholdith to the west,  
 there shulen be tentis bi fifti cubitis, and  
 13 ten pilers, and as feele footstakis. In  
 that forsothe brede of the porche, that  
 biholdeth to the eest, shal ben fifty cu-  
 14 bitis, in the whiche tentis of fiftene cu-  
 bitis shulen be ordeyned to 'that o<sup>x</sup> side,  
 and thre pilers, and so feele footstakes<sup>y</sup>;  
 15 in the tother side shulen be tentis hold-  
 ynge fiftene cubitis, and thre pilers, and  
 16 as feele footstakis. In the entre forsothe  
 of the porche there shal be maad a tente  
 of twenti cubitis, of iacynt, and purpur,  
 and cocto twies died, and bijs foldid azen  
 with nedle<sup>z</sup> werk; and he shal haue foure

of fyris<sup>v</sup>; thou<sup>w</sup> schalt make alle vesselis<sup>x</sup>  
 of bras. And thou schalt make a brasun<sup>4</sup>  
 gridele in the maner of a net, and bi four<sup>y</sup>  
 corneris therof schulen be foure brasun  
 ryngis, whiche<sup>z</sup> thou schalt putte vndur<sup>5</sup>  
 the yrun<sup>a</sup> panne of the auter; and the  
 gridele schal be<sup>b</sup> til to the myddis of the  
 auter. And thou schalt make tweyc<sup>c</sup> barris<sup>6</sup>  
 of the auter, of the trees of Sechym, whiche<sup>d</sup>  
 barris thou schalt hile with platis of bras;  
 and thou schalt lede<sup>e</sup> yn 'the barris<sup>f</sup> bi the<sup>7</sup>  
 cerclis<sup>g</sup>, and tho<sup>h</sup> schulen be on euer eithir  
 side of the auter, to bere. Thou schalt<sup>8</sup>  
 make that<sup>i</sup> auter not massif<sup>k</sup>, but voide,  
 and holowe with ynne, as it was schewid  
 to thee in the hil. Also thou schalt make<sup>9</sup>  
 a large street<sup>l</sup> of the<sup>m</sup> tabernacle, 'in the  
 maner of a chirche<sup>n</sup> zeerd<sup>a</sup>, in whos myd-  
 day coost azens the south schulen be tentis  
 of bijs foldid<sup>o</sup> azen; o side schal holde  
 an hundrid cubitis in lengthe, and twenti<sup>10</sup>  
 pileris, with so many brasun fundamentis<sup>p</sup>,  
 whiche pileris schulen haue silueren<sup>q</sup> heedis  
 with her grauyngis. In lijk maner in the<sup>11</sup>  
 north side, bi the lengthe, schulen be tentis  
 of an hundrid cubitis, twenti pileris, and  
 brasun fundamentis<sup>r</sup> of the same noum-  
 bre; and the heedis of tho<sup>s</sup> pileris with  
 her grauyngis schulen be of siluer. For-<sup>12</sup>  
 sothe in the breede of the large street<sup>t</sup>,  
 that biholdith to the west, schulen be  
 tentis bi fifti cubitis, and ten pileris *schu-*  
*len be<sup>u</sup>*, and so<sup>v</sup> many fundamentis<sup>w</sup>. In<sup>13</sup>  
 that breede of the large street<sup>x</sup>, that bi-  
 holdith to the eest, schulen be fifti cu-  
 bitis, in whiche<sup>y</sup> the tentis of fiftene cu-<sup>14</sup>  
 bitis schulen be assigned to o side, and  
 thre pileris, and so many fundamentis<sup>z</sup>;  
 and in the tother<sup>a</sup> side schulen be tentis<sup>15</sup>  
 holdynge fiftene cubitis, and thre pileris,  
 and so many fundamentis<sup>b</sup>. Forsothe in<sup>16</sup>  
 the entryng<sup>c</sup> of the 'greet strete<sup>d</sup> schal be  
 maad a tente of twenti cubitis, of iacynt,

<sup>u</sup> flore E pr. m. <sup>v</sup> so that the E pr. m. <sup>w</sup> bren A. <sup>x</sup> the too BDEFH. <sup>y</sup> footstaues A. <sup>z</sup> needle BE.

<sup>v</sup> fjr pannes is. <sup>w</sup> and thou K. <sup>x</sup> thes vesselis is. <sup>y</sup> the four s. <sup>z</sup> the which *gridel* I. which *gridel* s.  
<sup>a</sup> fjr is. <sup>b</sup> be of *heizt* is. <sup>c</sup> the tweyc is. <sup>d</sup> the whiche I. <sup>e</sup> lede hem I. <sup>f</sup> Om. I. <sup>g</sup> ryngis iws.  
<sup>h</sup> thei I. <sup>i</sup> the IL. <sup>k</sup> massy is. <sup>l</sup> porche is. <sup>m</sup> thi L. <sup>n</sup> Om. is. <sup>o</sup> folden I. <sup>p</sup> baasis I. <sup>q</sup> sil-  
 uer ELP. <sup>r</sup> feet is. <sup>s</sup> the GIGS. <sup>t</sup> porche is. <sup>u</sup> bere GQ pr. m. <sup>v</sup> as is. <sup>w</sup> baasis I. <sup>x</sup> porche is.  
<sup>y</sup> the whiche K. <sup>z</sup> baasis I. <sup>a</sup> other s. <sup>b</sup> baasis I. <sup>c</sup> large entree is. <sup>d</sup> porche is.

17 pilers, with as feele footstakis. Alle the  
 pilers of the porche bi enuyroun shulen  
 be clothid with silueren platis, the heedes  
 18 silueren, and the feet brasun. In lengthe  
 the porche shal ocupie an hundred cubi-  
 bitis, in brede fifti; the heizt shal be of  
 fyue cubitis; and it shal be maad of  
 bijs foldun azen, and it shal haue brasun  
 19 footstakis. Alle the vessels of the taber-  
 nacle, into alle vsis and scrymonyes, as  
 wel the litil stakes of it as of the porche,  
 20 thou shalt make of brasse. Comaunde  
 to the sones of Yrael, that thei bryngen  
 to thee oyle of olyue trees moost puyre,  
 and powned with a pestel, that the lan-  
 21 terne brenne euer more in the tabernacle  
 of witnes with outen the veyle, that is azen-  
 straujt to the testymonye; and Aaron and  
 his sones shulen sette it, that it zyue lizt  
 vnto the morwen before the Lord; it  
 shal be euerlastyng<sup>a</sup> by the successioun<sup>b</sup>  
 of hem of the sones of Yrael.

and purpur<sup>e</sup>, and of reed *selk*<sup>f</sup> twies died,  
 and<sup>g</sup> of bijs foldid<sup>h</sup> azen bi broideri werk;  
 it schal haue four pilers, with so many  
 fundamentis<sup>i</sup>. Alle the pilers of the 17  
 grete streete<sup>k</sup> bi cumpas schulen be clothid  
 with platis of siluer, with hedis of siluer,  
 and with fundamentis<sup>l</sup> of bras. The greet 18  
 street<sup>m</sup> schal ocupie an hundrid cubitis in  
 lengthe, fifti in breede; the liizenesse<sup>n</sup> of  
*the tente* schal be of fyue cubitis; and it  
 schal be maad of bijs foldid<sup>o</sup> azen; and it  
 schal haue brasun fundamentis<sup>p</sup>. Thou 19  
 schalt make of bras alle the vesselis<sup>q</sup> of  
 the tabernacle, in to alle vsis and cery-  
 monyes, as wel stakis<sup>r</sup> therof, as of the  
 greet street<sup>s</sup>. Comaunde thou<sup>t</sup> to the sones 20  
 of Israel, that thei brynge to thee the<sup>u</sup>  
 cleneste oile of 'the trees of olyues<sup>v</sup>, and  
 powned with a pestel, that a lanterne  
 brenne euere in the tabernacle of witness- 21  
 yng with out the veil, which<sup>w</sup> is hangid  
 in the tabernacle of witnessyng; and Aa-  
 ron and hise sones schulen sette it, that it  
 schyne bifore the Lord til the morewtid;  
 it schal be euerlastyng<sup>x</sup> worschipping bi her  
 successiouns<sup>x</sup> of the sones of Israel.

## CAP. XXVIII.

1 And present<sup>c</sup> to thee Aaron, thi bro-  
 ther, with his sones, fro the myddil of  
 the sones of Yrael, that thei beren prestis  
 office to me, Aaron, Nadab, and Abiut,  
 2 Eliezer, and Ythamer. And thou shalt  
 make to Aaron, thi brother, an holi clooth,  
 3 into glorie and fayrnes. And thou shalt  
 speke to alle the wise men in herte, that  
 Y haue fulfillid with the spiryt of pru-  
 dence, that thei make the clothis of Aa-  
 ron, in the whiche he halowid mynystre  
 4 to me. Thes forsothe shulen be the vest-  
 mentis that thei shulen make; the breest  
 broche, and coope, coote, and a<sup>d</sup> rochet,

## CAP. XXVIII.

Also applie thou to thee<sup>y</sup> Aaron, thi  
 brother, with hise sones, fro the myddis of  
 the sones of Israel, that Aaron, Nadab,  
 and Abyu, Eleazar<sup>z</sup>, and Ythamar, be set  
 in preesthod to me. And thou schalt make 2  
 an hooli clooth to Aaron, thi brother, in  
 to glorie and fairenesse. And thou schalt 3  
 speke to alle wise men in herte, whiche<sup>a</sup>  
 Y haue fillid<sup>b</sup> with the spirit of prudence,  
 that thei make clothis to Aaron, in whiche  
 he schal be halewid, and schal mynystre  
 to me. Forsothe these schulen be the 4  
 clothis, whiche thei schulen make; 'thei  
 schulen make<sup>c</sup> racional<sup>d</sup>, and a clooth on

<sup>a</sup> euerlastyng<sup>e</sup> heryng *E.* <sup>b</sup> successyouns *E.* <sup>c</sup> draw *E pr. m.* <sup>d</sup> Om. *A pr. m. H.*

<sup>e</sup> purpul *ELP passim.* <sup>f</sup> cocto, *that is, reed silk s.* <sup>g</sup> Om. *A pr. m. et plures.* <sup>h</sup> folden *is.* <sup>i</sup> baasis *is.* <sup>k</sup> poorche *is.* <sup>l</sup> baasis *is.* <sup>m</sup> poorche *is.* <sup>n</sup> heizt *is.* <sup>o</sup> folden *is.* <sup>p</sup> baasis *is.* <sup>q</sup> vesselis, *that is, instru-*  
*mentis BCEGLPX.* <sup>r</sup> the stakis *is.* <sup>s</sup> entre *is.* <sup>t</sup> thou also *K.* <sup>u</sup> Om. *GO.* <sup>v</sup> olyue trees *is.* <sup>w</sup> that *is.*  
 the which *K.* <sup>x</sup> successiouns, *or after comyngis I.* <sup>y</sup> thee, *or brynge to thi presence s.* <sup>z</sup> and Eleazar *is.*  
<sup>a</sup> the whiche *I.* <sup>b</sup> fulfillid *is.* <sup>c</sup> Om. *OW.* <sup>d</sup> a racional *IX sec. m.* <sup>e</sup> a racional, *that is, a nowche vpon the*  
*breest, in whiche dome and treuthe shal be writen s.*

and a<sup>e</sup> streytf myter, and a girdil thei shulen make; to Aaron, thi brother, and to the sones of hym, holi clothingis, that  
 5 thei beren prestis office to me. And thei shulen take gold, and iacynkt, and purpur, and coctun twies died, and bijs;  
 6 and thei shulen make the coope of gold, and iacynkt, and purpur, and coctun twies died, and bijs azen foldid, with  
 7 nedle<sup>s</sup> werk of dyuerse colours. Two hemmes ioyned he shal haue in eithir side of the heiztes, that thei goon into  
 8 oon. That weuyng, and al the dyuersite of the werk shal be of gold, and of iacynkt, and of purpur, and of coctun  
 9 twies died, and of bijs azen foldid. And thou shalt take two onychen stonus, and thou shalt graue in hem the names of  
 10 the sones of Yrael, six names in 'that o<sup>h</sup> stoon, and six in 'that other<sup>i</sup>, after the  
 11 ordre of her birthe; in the werk of the grauer, and in the grauyng of the gemmarye thou shalt graue hem, with the names of the sones of Yrael, enclosid  
 12 with gold, and enuyround. And thou shalt put in either syde of the coope a memoryale to the sones of Yrael; and Aaron shal bere the names of hem before the Lord vpon either shuldre, for record-  
 13 ynge. And thou shalt make the<sup>k</sup> hokys of gold, and two litil cheynes of moost puyre gold, to hem seluen togidere cleuyng  
 14 to, the whiche thou shalt sett into the hokis. The breest broche forsothe of dom thou shalt make with werk of  
 15 dyuerse colours, after the weuyng of the coope, of gold, iacynkt, and purpur, and coctun twies died, and bijs foldun azen.  
 16 Foure cornerd it shal be, and dowble; the mesure of a spanne it shal haue, as wel  
 17 in lengthe as in brede. And thou shalt put in it foure ordres of stonus; in the first verse shal be the sardo stoon, and

the schuldris, a coote, and a streyt lynnun clooth<sup>e</sup>, a mytre, and a<sup>f</sup> girdil; hooli cloothis to<sup>g</sup> Aaron, thi brother, and to hise sones, that thei be set in preesthod to me. And thei schulen take gold, and iacynt,  
 5 and purpur, and 'reed *selk* twies died<sup>h</sup>, and bijs; forsothe thei schulen make the  
 6 clooth on the schuldris of gold, and of iacynt, and<sup>l</sup> purpur, and of 'reed *selk* twies died<sup>k</sup>, and of bijs foldid<sup>l</sup> azen, bi  
 7 broyderi werk of dyuerse colours. It schal  
 7 haue twey hemmes ioyned in<sup>m</sup> euer either side of hiznessis<sup>n</sup>, that tho<sup>o</sup> go azen<sup>p</sup> in to  
 8 oon. Thilke weuyng, and al dyuersite of<sup>s</sup> the werk schal be of gold, and iacynt<sup>q</sup>, and<sup>r</sup> purpur, and of 'reed *selk*<sup>s</sup> twies died, and bijs<sup>t</sup> foldid<sup>u</sup> azen. And thou schalt<sup>9</sup>  
 9 take twei stoonys of onychym, and thou schalt graue in tho<sup>v</sup> the names of the sones of Israel, sixe names in o<sup>w</sup> stoon, and sixe  
 10 othere in the tother stoon, bi the ordre of her birthe; bi the werk of a grauere, and  
 11 bi the peyntyng of a man that ourneth with gemmes thou schalt graue thio<sup>x</sup> stoonys, with the names of the sones of Israel; and thou schalt enclose<sup>y</sup> and cum-  
 12 passe<sup>a</sup> in<sup>b</sup> gold. And thou schalt sette tho<sup>c</sup>  
 12 *stoonus* in euer either side of the cloth on the schuldris, a memorial to<sup>d</sup> the sones of Israel; and Aaron schal bere the names of hem bifor the Lord on euer either schuldre, for remembryng. And thou schalt make  
 13 hookis of gold, and twey litil chaynes of  
 14 clenneste gold, cleuyng to hem silf togidere, whiche<sup>e</sup> litil chaynes thou schalt sette in the hookis. Also thou schalt make  
 15 the racional of doom by werk of dyuerse colours, bi<sup>f</sup> the<sup>g</sup> weuyng of the cloth on<sup>h</sup> the schuldre, of gold, iacynt, and purpur, of 'reed *silki* twies died, and of bijs foldid<sup>k</sup> azen. It<sup>l</sup> schal be foure cornerid, and dou-  
 16 ble; it schal haue the mesure of a pawme<sup>m</sup> of the<sup>n</sup> hond, as wel in lengthe<sup>o</sup>, as in

<sup>e</sup> Om. E. <sup>f</sup> Om E *pr. m.* <sup>g</sup> needl BE. <sup>h</sup> the too BDEFH. <sup>i</sup> the tother BDEFH. <sup>k</sup> Om. B.

<sup>e</sup> rochet is. <sup>f</sup> Om. *plures.* <sup>g</sup> *shulen these be to s.* <sup>h</sup> cocco is. <sup>i</sup> of DGOQRT. and of WX *sec. m.* <sup>k</sup> cocco is. <sup>l</sup> folden is. <sup>m</sup> to is. on X. <sup>n</sup> hiznesse is. <sup>o</sup> thei cr. <sup>p</sup> Om. *plures.* <sup>q</sup> of iacynt IKS. <sup>r</sup> of RT. <sup>s</sup> cocco is. <sup>t</sup> of bijs is. <sup>u</sup> folden is. <sup>v</sup> hem I. <sup>w</sup> the o G. <sup>x</sup> thilke I. the LO. <sup>y</sup> enclose hem is. <sup>a</sup> cumpanse hem is. <sup>b</sup> with B *pr. m.* E. and in L. <sup>c</sup> thilke I. the LO. <sup>d</sup> euere to K. <sup>e</sup> the whiche I. <sup>f</sup> aftir I. <sup>g</sup> Om. KOSW. <sup>h</sup> of s. <sup>i</sup> cocto s. <sup>k</sup> folden is. <sup>l</sup> The brest broche, it s. <sup>m</sup> spanne o *pr. m.* QT *pr. m.* X. <sup>n</sup> an is. <sup>o</sup> the lengthe o.

18 topazi, and smaragdo; in the secounde,  
 19 carboncle, saphijr, and iasp; in the  
 20 thridde, ligure, achates, and amatyst; in  
 the ferthe, crisolide, onychen, and beril;  
 thei shulen be enclosid with gold, bi her  
 21 ordres, and thei shulen han the names of  
 the sones of Yrael; with twelue names  
 thei shulen be graued, eche stonus `bi the  
 22 name<sup>l</sup> of eche, bi the twelue lynagis. And  
 thou shalt make in the breest broche  
 cheynes to hem sehuen togidere cleuyng,  
 23 of moost puyre gold, and two goldun  
 ryngis, the whiche thou shalt putte in  
 24 either creeste of the broche. And thou  
 shalt ioyne the goldun cheynes to the  
 rynges that ben in the mergyns of it,  
 25 and the eendis of thilke cheynes thou  
 shalt cowple to the two hokes in either  
 side of the coope, that the breest broche  
 26 biholdith. And thou shalt make two  
 golden rynges, the whiche thou shalt  
 putte in the creestis of the breest broche,  
 and in the hemmes, the whiche ben `forn  
 27 azen<sup>m</sup> of the shuldre clooth, and by-  
 holden<sup>n</sup> the hyndermore of it. Also and  
 other two goldun rynges, the whiche ben  
 to be sette in either side of the coope be-  
 nethe, that biholdeth azens the face of  
 the nethermore ioynyng, that it may be  
 28 leyd to with the coope. And the breest  
 broche with his rynges be streyned with  
 the rynges of the coope, with a iacyntyne  
 filete, and the ioynyng dwel forgid,  
 that the breest broche and the coope  
 29 mowen not be seuaryd atwynne. And  
 Aaron shal bere the names of the sones  
 of Yrael in the breest broche of dome  
 vpon his breest, whanne he gothe into  
 the seyntuarye, a memoryale before the  
 30 Lord into with outen eende. And thou  
 shalt `putt in<sup>o</sup> the breest broche of dome,  
 doctryne and trewth, that shulen be in

breede. And thou schalt sette ther ynne<sup>17</sup>  
 foure ordris of stoonys<sup>p</sup>; in the firste or-  
 dre schal be the stoon sardius<sup>q</sup>, and<sup>r</sup> to-  
 pazyus, and smaragdus; in the secunde<sup>18</sup>  
 ordre schal be charbuncle<sup>s</sup>, safir<sup>t</sup>, and ias-  
 pis; in the thridde ordre schal be ligurie<sup>u</sup>,<sup>19</sup>  
 achates, and ametiste; in<sup>v</sup> the fourthe or-<sup>20</sup>  
 dre schal be crisolitus<sup>v</sup>, onochyn, and be-  
 rille; tho<sup>x</sup> schulen be closid in gold, bi her  
 ordris, and schulen<sup>y</sup> haue the<sup>z</sup> names of<sup>21</sup>  
 the sones of Israel: tho<sup>a</sup> schulen be grauen  
 with twelue names; al stonus<sup>b</sup> bi hem  
 silf, with the names of the<sup>c</sup> sones `of Israel<sup>d</sup>  
 bi hem silf, bi twelue lynagis. Thou schalt<sup>22</sup>  
 make in the racional<sup>e</sup> chaynes cleuyng to  
 hem silf togidere of pureste gold, and *thou*<sup>23</sup>  
*schalt make* twei goldun ryngis, whiche<sup>f</sup>  
 thou schalt sette in<sup>g</sup> euer either hiznesse<sup>h</sup>  
 of racional<sup>i</sup>. And<sup>k</sup> thou schalt ioyne the<sup>24</sup>  
 goldun chaynes with the ryngis that ben  
 in the brynkis<sup>l</sup> therof, and<sup>m</sup> thou schalt<sup>25</sup>  
 couple the `last thingis<sup>n</sup> of tho<sup>o</sup> chaynes to  
 twey<sup>p</sup> hookis in euer either side of the  
 `cloth on the schuldur<sup>q</sup>, that biholdith<sup>r</sup>  
 the racional<sup>s</sup>. And thou schalt make twei<sup>26</sup>  
 goldun ryngis, whiche<sup>t</sup> thou schalt sette  
 in the hiznesse<sup>u</sup> of the racional<sup>v</sup>, and in  
 the hemmes of the cloth on the schuldur,  
 that ben euene azens<sup>w</sup>, and biholden the  
 lattere thingis therof. Also and<sup>x</sup> *thou schalt*<sup>27</sup>  
*make* tweyne othere goldun ryngis, that  
 schulen be set in euer either side of the  
 clooth<sup>y</sup> on the schuldur bynethe, that bi-  
 holdith azens the face of the lowere ioyn-  
 yng, that it may be set couenabli with the  
 `cloth on the schuldre<sup>z</sup>. And the racional<sup>a</sup><sup>28</sup>  
 be boundun bi hise ryngis with the ryngis  
 of the `cloth on the schuldre<sup>b</sup>, with a lace  
 of iacynt, that the ioyning maad craftili  
 dwelle, and<sup>c</sup> that the racional<sup>d</sup> and<sup>e</sup> `cloth  
 on the schuldre<sup>f</sup> moun not be departid ech  
 fro other. And Aaron schal bere the names<sup>29</sup>

<sup>l</sup> with namys *E sec. m.* <sup>m</sup> fro the regyoun *E pr. m.* <sup>n</sup> biholdeth *A.* <sup>o</sup> putte *A.* puttyn *BH.* putten *DF.*

<sup>p</sup> tho stoonys *K.* <sup>q</sup> that is *clepid* sardius *s.* <sup>r</sup> Om. *s.* <sup>s</sup> the charbuncle stoon *is.* <sup>t</sup> the safir *is.* <sup>u</sup> the stoon ligurie *is.* <sup>v</sup> and in *is.* the ston *is.* <sup>w</sup> the ston crisolitus *is.* <sup>x</sup> thes *is.* <sup>y</sup> thei schulen *is.* <sup>z</sup> her *is.* <sup>a</sup> thes *is.* <sup>b</sup> the stoonys *iks.* <sup>c</sup> alle *plures.* alle the *ks.* <sup>d</sup> Om. *plures.* <sup>e</sup> breste broche *is.* <sup>f</sup> the whiche *i.* <sup>g</sup> on *K.* <sup>h</sup> creeste *s.* <sup>i</sup> the racional *ikx.* the breest broche *s.* <sup>k</sup> And also *K.* <sup>l</sup> brynke *MN.* margyns *is.* <sup>m</sup> Om. *s.* <sup>n</sup> eendis *is.* <sup>o</sup> the *EGINOQRWX.* Om. *s.* <sup>p</sup> the twey *is.* <sup>q</sup> coop *s.* <sup>r</sup> hooldith *G.* <sup>s</sup> is forn azen *s.* <sup>t</sup> the whiche *i.* <sup>u</sup> hiznesse *ce.* crestis *is.* <sup>v</sup> breest broche *s.* <sup>w</sup> ther azens *is.* <sup>x</sup> Om. *i.* <sup>y</sup> coope *is.* <sup>z</sup> coope *is.* <sup>a</sup> breest broche *s.* <sup>b</sup> coope *is.* <sup>c</sup> and also *i.* <sup>d</sup> breest broche *s.* <sup>e</sup> and the *K.* <sup>f</sup> the coope *is.* cloth on the shuldres *L.*

the breest of Aaron, whanne he shal go ynn before the Lord; and he shal bere the<sup>p</sup> dome of the sones of Yrael in his breest, in the sizt of the Lord euermore.  
 31 And thow shalt make the coote of the  
 32 coope al iacyntyne, in whos myddil aboue shal be an hood, and a weuyd hemme bi enuyroun of it, as it is wont to be maad in the eendis of clothis, lest  
 33 it liztly to-breke. Benethe forsothe at the feet of the same coote, bi enuyroun, thow shalt make as powm garnettis, of iacynt, and purpur, and coctun twies died, and bijs azen foldid; in the myddil  
 34 litel belles menged, so that the litel belle be gold, and a powm garnet; and eft-sones another litel goldun belle, and a  
 35 powm garnet. And Aaron shal be clothid it in the office of the seruyce, that the sown be herd whanne he gothe yn and out the seyntuare, in the sizt of the  
 36 Lord, and that he dye not. And thow shalt make a plate of moost puyre gold, in the which thow shalt graue with werk  
 37 of a grauer, the hooly to the Lord. And thow shalt bynde it with a iacyntyne filete, and it shal be vpon<sup>q</sup> the coyif  
 38 'stondinge ouer<sup>r</sup> to<sup>s</sup> the forheed of the bishop. And Aaron shal bere the wyckidnes<sup>t</sup> of thilke thingis that the sones of Yrael shulen offre, and halowe, in alle ziftis to men, and in her ziftes to God; and the plate shal be euermore<sup>u</sup> in the frownt of hym, that the Lord be plesid  
 39 to him. And thou shal streyne the coote with bijs, and the coif of bijs, and thou shalt make the girdil with werk of a  
 40 broderere. Forsothe to the sones of Aaron thow shalt greithe lynnens cootes, and girdlis<sup>uu</sup>, and coyfes, into glorye and  
 41 fayrnes. And thow shalt clothe with alle thes Aaron, thi brother, and his sones

of the sones of Israel in the racional<sup>g</sup> of doom on<sup>h</sup> his brest, whanne he entrith in to the seyntuarie, a memorial<sup>i</sup> bifor the Lord with outen ende. Forsothe thou<sup>30</sup> schalt sette in the racional<sup>k</sup> of doom, techyng, and treuthe, whiche schulen be in the brest of Aaron, whanne he entrith bifor the Lord, and he schal bere<sup>l</sup> the doom of the sones of Israel in his brest in the<sup>m</sup> sizt of the Lord euere<sup>n</sup>. And<sup>o</sup> thou schalt make<sup>31</sup> the coote of the 'cloth on the schuldre<sup>p</sup> al of iacynt, in whos myddil aboue schal be<sup>32</sup> an hood<sup>q</sup>, and<sup>r</sup> a wouun hemme 'bi cumpas therof<sup>s</sup>, as it is wont to be don<sup>t</sup> in the hemmes of clothis, lest it be brokun liztli. Forsothe bynethe at the feet of the same<sup>33</sup> coote, bi cumpas, thou schalt make as 'piyn applis<sup>u</sup>, of iacynt, and purpur, of<sup>v</sup> 'reed selk<sup>w</sup> twies died, and of<sup>x</sup> biis foldid<sup>y</sup> azen; while smale bellis ben medlid in the myddis, so that a litil 'belle of gold<sup>z</sup> be and a<sup>34</sup> 'piyn appil<sup>a</sup>, and eft another litel belle of gold and a 'pyn appil<sup>a</sup>. And Aaron schal<sup>35</sup> be clothid with that coote<sup>b</sup> in the<sup>c</sup> office of seruyce<sup>d</sup>, that sown<sup>e</sup> be herd, whanne he entrith in to the seyntuarie, and goith out, in the<sup>f</sup> sizt of the Lord; and that he die not. And thou schalt make a plate of<sup>36</sup> pureste gold, in which<sup>g</sup> thou schalt graue bi the werk of a grauere, the holi<sup>h</sup>† to<sup>i</sup> the Lord<sup>†</sup>. And thou schalt bynde that plate<sup>37</sup> with a lace of iacynt, and it schal be on the mytre, and schal<sup>k</sup> neize the forheed of<sup>38</sup> the bischop. And Aaron schal bere the wickidnessis of hem<sup>l</sup> whiche<sup>m</sup> the sones of Israel 'offeriden, and halewiden<sup>n</sup> in alle her ziftis<sup>o</sup> and<sup>p</sup> fre ziftis<sup>q</sup>; forsothe<sup>r</sup> the plate schal euere be in 'his forhed<sup>s</sup>, that the Lord be plesid to<sup>t</sup> him. And thou<sup>39</sup> schalt bynde the coot of biis<sup>u</sup>, and the myter of bijs, and<sup>v</sup> thou schalt make also a girdil, 'bi werk of broiderere<sup>w</sup>. Forsothe<sup>40</sup>

† the hooli of the Lord, that is, the name of the Lord, Tetragramaton. BCGKNOQX. † thetragramaton. 13.

p Om. D. q on E. r apperyng E pr. m. s Om. A. t wyckidnesses BDEFH. u ouermore D. uu girdlis A.

g broche s. h vpon s. i myndefulnesse s. k breest broche s. l bere euer is. m Om. s. n Om. is. o And also K. p coope is. cloth of the schuldre w. q hood, that is, an hool for the heed BCGKOQX. r Om. s. s aboute it I. t maad is. u powme garnetis is. v and ix. and of s. w cocco s. x Om. is. y folden is. z gold belle is. a powme garnet is. b coote, or aube s. c Om. s. d his seruyce is. e the sown I. f Om. is. g the which I. h holi name is. i of I. k it schal is. l hem, that is, offryngis for synnes BCGKOQX. tho thingis is. m that is. n shul offre and halowe is. o ziftes to God is. p and in her is. q ziftis to men is. r and is. s the forhed of Aaron I. Aaron foreheed s. t of I. u bijs, that is, maad of bijs BCGQ. v Om. cel. omnes. w with broiderere werk I. bi broiderere werk s.

with hym; and of hem alle thou shalt  
sacre the<sup>v</sup> hondes; and thou shalt halwe  
hem, that thei beren the office of prest-  
42 hode to me. And thou shalt make lyn-  
nen breches, that thei coueren the flesh  
of her filthehed, fro the reynes vnto the  
43 hippes. And vse thei hem Aaron and his  
sones, whanne thei shulen goo into the ta-  
bernacle of witnes, or whanne thei nei-  
zen to the auter, that thei mynystre in the  
seyntuarie, lest thei gylti of wickidnes  
dyen; lawful euerlastynge it shal be to  
Aaron, and to his seed after hym.

## CAP. XXIX.

1 But and this thou shalt doon, that thei  
be sacrid to me in presthode; tak a calf  
from the droue, and two whetheris with  
2 outen wemme, and therf looues, and a  
cake with outen sour dow<sup>3</sup>, the whiche  
ben thei spreynde with oyle, and therf  
cramcakes wett with oyle; and of pur  
whete meeles thou shalt make alle thingis,  
3 and put in a leepe thou shalt offre. The  
4 calf forsothe, and the two wetheris, and  
Aaron and his children, thou shalt brynge  
to the dore of the tabernacle of witnes;  
and whanne thou hast washe the fader  
5 with the sones with water, thou shalt  
clothe Aaron with his clothes, that is to  
seie, with rocket, and coote, and coope,  
and breest broche, that thou shalt streyne  
6 with a girdel. And thou shalt putte a  
coyif in to his heed, and the holi plate  
7 vpon the coyif, and the oyle of anoynt-  
ynge thou shalt heelde vpon his heed,  
8 and with this ryte he shal be sacrid. The  
sones forsothe of hym thou shalt pre-  
sente<sup>w</sup>, and thou shalt clothe with lyn-

thou shalt make redi to 'the sones of Aa-  
ron<sup>x</sup> linnun cootis, and girdlis, and mytris,  
in to glorie and<sup>y</sup> fairnesse. And thou 41  
schalt clothe Aaron, thi brother, with<sup>z</sup> alle  
these, and hise sones with hym. And  
thou schalt sacre the hondis of alle<sup>a</sup>; and  
thou schalt halewe hem, that thei be set  
in preesthood to me. Also thou schalt 42  
make<sup>b</sup> lynnun brechis, that thei hile the  
fleisch of her filthe fro the reynes 'til to<sup>c</sup>  
the<sup>d</sup> hipis. And Aaron and hise sones 43  
schulen vse tho<sup>e</sup>, whanne thei schulen en-  
tre in to the tabernacle of witnessyng,  
ether<sup>f</sup> whanne thei nei-zen<sup>g</sup> to the auter,  
that thei mynystren in the seyntuarie, lest  
thei ben gilti of wickidnesse, and dien; it  
schal be a lawful thing euerlastynge to  
Aaron, and to his seed after hym.

## CAP. XXIX.

But also thou schalt do this, that thei 1  
be sacrid to me in preesthod; take thou a  
calf of the droue, and twei rammes with  
out wem, and therf looues, and a<sup>h</sup> cake 2  
with out sour dow, whiche<sup>i</sup> be spreynt to  
gidere with oyle, and therf paast sodun in  
watir, 'bawmed, ether<sup>k</sup> fried, with oyle;  
thou schalt make alle thingis<sup>l</sup> of whete<sup>m</sup>  
flour, and thou schalt offre tho<sup>m</sup> put in a 3  
panyere<sup>n</sup>. Forsothe thou schal presente the  
calfe, and twei rammes, and Aaron and 4  
his sones, at the dore of tabernacle<sup>o</sup> of wit-  
nessyng; and whanne thou hast waische  
the fadir and the<sup>p</sup> sones in watir, thou 5  
schalt clothe Aaron with hise clothis, that  
is, the<sup>q</sup> lynnun cloth<sup>r</sup>, 'and coote<sup>s</sup>, and the  
cloth<sup>t</sup> on the schuldris, 'and the racional<sup>u</sup>,  
which thou schalt bynde with a girdil.  
And thou schalt sette the mytre on his 6  
heed, and the hooli plate on<sup>v</sup> the mytre,  
and thou schalt schede the oyle of anoynt- 7  
yng on his heed; and bi this<sup>w</sup> custom he  
schal be sacrid. Also thou schalt presente 8  
hise sones, and thou schalt clothe<sup>x</sup> with

<sup>v</sup> here *E pr. m.*    <sup>w</sup> bryng forth *E pr. m.*

<sup>x</sup> Aaron sones s.    <sup>y</sup> of c.    <sup>z</sup> by B.    <sup>a</sup> hem alle is.    <sup>b</sup> make to hem s.    <sup>c</sup> vnto is.    <sup>d</sup> her is.    <sup>e</sup> tho  
breches s.    <sup>f</sup> or *ELP passim.*    <sup>g</sup> entren *EP.*    <sup>h</sup> Om. c.    <sup>i</sup> the whiche I.    <sup>k</sup> Om. i.    <sup>l</sup> thes thingis is.  
<sup>m</sup> pure whete is.    <sup>n</sup> hem I. these s.    <sup>o</sup> haskett is.    <sup>p</sup> the tabernacle *FGIKSX.*    <sup>q</sup> his is. Om. x.    <sup>r</sup> with the is.  
<sup>s</sup> cloth or rochet s.    <sup>t</sup> Om. I. and the coote *K.* and with the coope s.    <sup>u</sup> coope I. breest broche s.    <sup>v</sup> Om. s.  
<sup>w</sup> vpon is.    <sup>x</sup> Om. D.    <sup>y</sup> clothe hem *IKS.*

nen clothes, and thou shalt girde with a  
 9 girdle, that is, Aaron and his free chil-  
 dren; and thou shalt putte vpon hem  
 mytrys, and thei shulen be my preestis  
 with euerlastynge religioun. And after  
 that<sup>x</sup> thou hast sacryde the hondes of  
 10 hem, thou shalt brynge forth and<sup>y</sup> a calf  
 before the tabernacle of witnes, and Aa-  
 ron and his sones shulen putte yn hondes  
 11 vpon the heed of it; and thou shalt slee  
 it in the sijt of the Lord, biside the dore  
 12 of the tabernacle of witnes. And that  
 that is takun of the blood of the calf,  
 thou shalt putte vpon the hornes of the  
 auter with thi fyngre; the relif blood  
 forsothe thou shalt heelde beside the foot  
 13 of it. And thou shalt take al the fatnes  
 that couereth the entreyls, and the calle  
 of the mawe, and the two kydneers, and  
 the fatt that is vpon hem, and thou  
 14 shalt offre encense vpon the auter. The  
 flesh forsothe of the calf, and the skynne,  
 and the dryt, thou shalt outforth brenne  
 out of the tentis, forthi that it is for  
 15 synne. And thou shalt take o wether,  
 vpon whos heed Aaron and his sones  
 16 shal ligge the hondes; the which whanne  
 thou hast slawe, thou shalt take of the  
 blood of it, and thou shalt heelde aboute  
 17 the auter. And thou shalt kutte that  
 wether in gobettis, and the entrayls of it  
 washid, and the feete, thou shalt putte  
 vpon the cut flesh, and vpon his heed;  
 18 and thou shalt offre al the wether into  
 ensence<sup>z</sup> vpon the auter; offrynge it is to  
 the Lord, the moost swete smel of the  
 19 slawn sacrifice of the Lord. And thou  
 shalt take another wether, vpon whos  
 heed Aaron and his sones shulen putte  
 20 hondes, the which whanne thou hast  
 offrede, thou shalt take of the blood of  
 it, and thou shalt putte vpon the eende

lynnun cootis<sup>y</sup>, and thou schalt girde Aa-<sup>9</sup>  
 ron and hise sones with a girdil; and  
 thou schalt sette mytris on hem<sup>z</sup>; and thei  
 schulen be my preestis bi euerlastynge re-  
 ligioun. After that thou hast halewid 'the  
 hondis of hem<sup>a</sup>, also thou schalt presente<sup>10</sup>  
 the calf bifore the tabernacle of witness-  
 yng; and Aaron and hise sones schulen  
 sette<sup>b</sup> hondis<sup>c</sup> 'on the heed therof<sup>d</sup>; and<sup>11</sup>  
 thou schalt sle it in the<sup>e</sup> sijt of the Lord,  
 bisidis the dore of the tabernacle of wit-  
 nessyng. And thou schalt take the blood<sup>12</sup>  
 of the calf, and schalt<sup>f</sup> putte<sup>g</sup> with thi fyn-  
 gur on<sup>h</sup> the corneris of the auter. For-  
 sothe thou schalt schede the 'tothir blood<sup>i</sup>  
 bisidis the fundament<sup>k</sup> therof<sup>l</sup>. And thou<sup>13</sup>  
 schalt take al the fatnesse that hilith the  
 entrailis<sup>m</sup>, and the calle of the mawe, and  
 twey<sup>n</sup> kidneris<sup>o</sup>, and the fatnesse which<sup>p</sup>  
 is on hem; and thou schalt offere<sup>q</sup> en-  
 cense on<sup>r</sup> the auter. Forsothe thou schalt<sup>14</sup>  
 brenne with out the castels<sup>s</sup> the 'fleischis  
 of the calf<sup>t</sup>, and the<sup>u</sup> skyn, and the dung,  
 for it is for<sup>v</sup> synne. Also thou schalt take<sup>15</sup>  
 a<sup>w</sup> ram, on whos heed Aaron and hise  
 sones schulen sette hondis; and whanne<sup>16</sup>  
 thou hast slayn that ram<sup>x</sup>, thou schalt  
 take of 'his blood<sup>y</sup>, and schalt<sup>z</sup> schede<sup>a</sup>  
 aboute the auter. Forsothe thou schalt<sup>17</sup>  
 kitte thilk ram in to smale gobetis, and  
 thou schalt putte hise entrailis waischun<sup>b</sup>,  
 and feet<sup>c</sup> on<sup>d</sup> the<sup>e</sup> fleischis<sup>f</sup> koruun, and  
 on<sup>g</sup> his heed; and thou schalt offre<sup>b</sup> al<sup>18</sup>  
 the ram in to encence on<sup>i</sup> the auter; it is  
 an offryng to the Lord, the swetest odour  
 of the<sup>k</sup> slayn sacrifice of the Lord. And<sup>19</sup>  
 thou schalt take the tothir ram, on<sup>l</sup> whos<sup>m</sup>  
 heed Aaron and hise sones schulen sette  
 hondis<sup>n</sup>; and whanne thou hast offrid that<sup>20</sup>  
 ram, thou schalt take of his blood, and  
 schalt<sup>o</sup> 'putte on<sup>p</sup> the last part of the rijt  
 eere of Aaron, and of hise sones, and on<sup>q</sup>

x Om. B. y Om. B. z the ensence A.

y clothis is. z her heedis is. a her hondis is. b putte is. c her hondis is. d vp on the calves heed is.  
 e Om. s. f Om. B. thou schalt is. g putte it is. h vp on is. i other blood *that is left* I. other left  
 blood s. k fundamentis G. l of the auter is. m calves entrailis s. n the twey is. o kidneiren ELP.  
 p that is. q offere hem is. r vp on is. s tentis is. t fleische I. caluis fleshe s. u Om. is. v sleyn  
 for is. w o plures. x ram into smale gobetis s. y the blood of it I. z thou schalt s. a schede it is.  
 b yweischen I. waischid s. c his feet is. d vp on is. e his is. f fleische is. g vp on is. h offre thus is.  
 i vp on is. k Om. IKS. l vpon K. m his plures. n her hondis is. o thou schalt is. p putte it vp on is.  
 q vp on is.

of the ryzt eer of Aaron, and of his sones, and vpon the thoubmis of the hoond of hem, and of the ryzt foot; and thou shalt heelde the blood vpon the auter, bi enuy-  
 21 roun. And whanne thou hast takun of the blood, that is vpon the auter, and of the oyle of anoyntyng, thou shalt spreng Aaron and his clothes, the sones and the clothingis of hem. And so hem sacryd,  
 22 and the clothes, thou shalt take the talw<sup>3</sup><sup>a</sup> of the wether, and the tayle, and the vttermore fatnes that couereth the entrayls, and the fatt calle of the mawe, and the two reynes, and the fat that is vpon hem, and the ryzt shuldre, forthi that it is the wether of consecracioun;  
 23 and a cake of a loof, a crustid cake spreynde with oyle, a crompid cake, of the leepe of therf looues, that is sett in  
 24 the sizt of the Lord. And thou shalt putte al vpon the hondes of Aaron, and of the sones of hym, and thou shalt halowe hem, areryng vp before the Lord.  
 25 And thou shalt take alle the thingis fro the hondes of hem, and thou shalt teende vpon the auter, into alle brent sacrifice, the moost swete smel in the sizt of the  
 26 Lord, for it is the offryng of hym. And thou shalt take the litel breest of the wethir, with the which Aaron is sacrid, and thou shalt halowe it, arerid vp before the Lord, and it shal falle into thi  
 27 part. And thou shalt halwe the sacrid litel breest, and the shuldre that thou  
 28 seuerdist fro the wether, with which Aaron was halowed, and his children; and thei shulen falle into the part of Aaron, and the sones of hym, thur<sup>3</sup> euerlastyng ryzt, fro the sones of Yrael; for thei ben the first fruytis, and the bigynnynges of the peesible sleyne sacryfice of hem that  
 29 ben offred to the Lord. And the hooli cloth that Aaron shal vse, the sones of

the thombis of her hond<sup>r</sup>; and of<sup>s</sup> her<sup>t</sup> ryzt foot; and thou schalt schede the blood on the auter, 'bi cumpas<sup>u</sup>. And whanne<sup>21</sup> thou hast take of the blood, which<sup>v</sup> is on the auter, and of oile<sup>w</sup> of anoyntyng, thou schalt spreng Aaron and hise clothis, the<sup>x</sup> sones and her clothis. And whanne thei and the<sup>y</sup> clothis ben sacrid, thou schalt<sup>22</sup> take the ynnere fatnesse of the ram, and the tayl, and the fatnesse that hilithe the entrailis, and the calle of the mawe, and twey<sup>z</sup> kideneris<sup>a</sup>, and the fatnesse that is on tho<sup>b</sup>; and *thou schalt take* the ryzt schuldur, for it is the ram of consecracioun<sup>c</sup>; and *thou schalt take* a tendur<sup>23</sup> cake of o<sup>d</sup> loof, spreynd with oyle, paast<sup>e</sup> sodun in<sup>f</sup> watir, and after fried in oyle, of<sup>g</sup> the panyer<sup>h</sup> of therf looues, which<sup>i</sup> is set in 'the sizt of the Lord<sup>k</sup>. And thou schalt<sup>24</sup> putte alle 'thingis on<sup>l</sup> the hondis of Aaron and of hise sones, and schalt<sup>m</sup> halewe hem, and reise<sup>n</sup> bifor the Lord. And thou schalt<sup>25</sup> take alle thingis<sup>o</sup> fro 'the hondis of hem<sup>p</sup>, and schalt<sup>q</sup> brenne<sup>r</sup> on the autir, in to brent sacrifice, 'swettist odour in the sizt of the Lord<sup>s</sup>, for it is the offryng of the Lord. Also thou schalt take the brest of the<sup>26</sup> ram<sup>t</sup>, bi which Aaron was halewid, and thou schalt halewe it reid<sup>u</sup> bifor the Lord; and it schal turne in to thi part. And thou<sup>v</sup> schalt halewe also the brest<sup>27</sup> sacrid, and the schuldur which<sup>w</sup> thou departidist<sup>x</sup> fro the ram, bi which Aaron<sup>28</sup> was halewid, and hise sones; and tho<sup>y</sup> schulen turne in to the part of Aaron, and of hise sones, bi euerlastyng ryzt, of the sones of Israel; for tho<sup>z</sup> ben the firste thingis, and the bigynnyngis<sup>a</sup> of the<sup>b</sup> peesible sacrifices<sup>c</sup> of hem, whiche thei offren to the Lord. Forsothe the sones of Aaron<sup>29</sup> schulen haue aftir hym the hooli cloth, which<sup>d</sup> Aaron schal vse, that thei be anoyntid ther ynne<sup>e</sup>, and her<sup>f</sup> hondis<sup>g</sup> be

<sup>a</sup> fatt *E pr. m.*

<sup>r</sup> hondis *FKM.* <sup>s</sup> on *K.* vpon *S.* <sup>t</sup> the *plures.* <sup>u</sup> aboute *I.* <sup>v</sup> that *IS.* <sup>w</sup> the oyle *EILPS.* <sup>x</sup> and the *F. sec. m.* his *IS.* <sup>y</sup> her *IS.* <sup>z</sup> the twey *IS.* <sup>a</sup> kideneiren *ELP.* <sup>b</sup> hem *IS.* <sup>c</sup> halewyng *IS.* <sup>d</sup> a *IS.* <sup>e</sup> the paast *IS.* <sup>f</sup> and *A.* <sup>g</sup> *this shalt thou take of IS.* <sup>h</sup> baskett *IS.* <sup>i</sup> that *IS.* <sup>k</sup> Lordis sizt *IS.* <sup>l</sup> *thes* thingis vp on *IS.* <sup>m</sup> thou schalt *IS.* <sup>n</sup> reise hem *IS.* <sup>o</sup> *thes* thingis *IS.* <sup>p</sup> her hondis *IS.* <sup>q</sup> *Om. G. thou schalt IS.* <sup>r</sup> brenne hem *IS.* <sup>s</sup> the most swete smel in the Lordis sizt *IS.* <sup>t</sup> wether *IS.* <sup>u</sup> arerid *IS.* <sup>v</sup> also thou *DGRR.* <sup>w</sup> also which *IS.* <sup>x</sup> departist *F.* <sup>y</sup> thei *I.* <sup>z</sup> thei *IS.* <sup>a</sup> bigynnynges *GQ.* <sup>b</sup> *Om. C.* <sup>c</sup> sleyn sacrifices *IS.* <sup>d</sup> that *IS.* <sup>e</sup> in it *IS.* <sup>f</sup> that her *IS.* <sup>g</sup> hond *S.*

hym shulen haue after hym, that thei  
ben anoyntid in it and sacrid the hondes  
30 of hem. Seuen daies he shal vse it, that  
'shal be<sup>b</sup> of his sones ordeynd bishop for  
hym, and that shal goo into the taber-  
nacle of witnes, that he mynystre in the  
31 seyntuarye. And thow shalt take the  
wether of halowyng, and thow shalt  
seethe the flesh of it in the holy place,  
32 of the which Aaron shal eete, and the  
sones of hym; and the looues that ben  
in the leepe thei shulen eete in the ves-  
33 tiarye of the tabernacle of witnes, that it  
be a pesible<sup>e</sup> sacrifice, and that the hondes  
of the offerers ben halowid. A man of  
other kynne than the sones of Aaron,  
shal not eete of thilke thingis, for thei  
34 ben holy. That if there leeu<sup>e</sup> of the sa-  
crid flesh, or of the looues, vnto the mor-  
wetide, thow shalt brenne the relif with  
fier; thei shulen not ben etun, for thei  
35 ben halowid. Alle thingis that Y co-  
maundide<sup>d</sup> to thee, thow shalt do vpon  
Aaron, and vpon the sones of hym. Seuen  
daies thow shalt sacre the hondes of hem,  
36 and thow shalt offre a calf for synne bi  
eche dayes to perfiteley clense; and thou  
shalt clense the auter, whanne thow of-  
frest the sacrifices of parfite clensyng, and  
thow shalt anoynte it into the halwyng.  
37 Seuen daies thow shalt clense the auter,  
and halowe, and it shal be holy<sup>e</sup> of ha-  
lowis; eche<sup>f</sup> that towchith it shal be ha-  
38 lowid. This is that thow shalt do in the  
auter; two loombes of o zere bi eche day  
39 bisili, o loombe at morwetide, and another  
40 at euen tide; the tenthe part of the tried  
flour spreynd with oyle, powned, that  
haue a mesure, the fourthe part of hyn,  
that is a sextarye, that is a mesure of  
two pownd, and wyn to offre of the same  
41 mesure, in o lombe. Another forsothe  
lombe thou shalt offre at euen, after the

sacrid. 'Thilke, that of hise sones<sup>h</sup> schal<sup>30</sup>  
be maad bischop for hym, schal vse that  
cloth seuene daies, and which<sup>i</sup> sone<sup>k</sup> schal  
entre in to the tabernacle of witnessyng,  
that he mynystre in the seyntuarie<sup>l</sup>. So-<sup>31</sup>  
theli<sup>m</sup> thou schalt take the ram<sup>n</sup> of con-  
secracioun<sup>o</sup>, and thou schalt sethe hise  
fleischis<sup>p</sup> in the hooli place, whiche fleischis<sup>q</sup><sup>32</sup>  
Aaron and his sones schulen ete, and thei  
schulen ete the looues, that ben in the  
panyere<sup>r</sup>, in the porche of the tabernacle  
of witnessyng, that it be a<sup>s</sup> pleasaunt<sup>t</sup> sa-<sup>33</sup>  
cricie<sup>u</sup>, and that<sup>v</sup> the hondis of the offereris  
be halewid. An alien schal not ete of tho<sup>w</sup>,  
for tho<sup>x</sup> ben hooli. That if ony thing<sup>34</sup>  
leueth of the fleischis<sup>y</sup> halewid, ether of  
the looues, til<sup>z</sup> the morewtid, thou schalt  
brenne the relifs by<sup>a</sup> fier, tho<sup>b</sup> schulen not  
be etun<sup>c</sup>, for tho<sup>d</sup> ben halewid. Thou<sup>35</sup>  
schalt do on Aaron, and hise<sup>dd</sup> sones, alle  
thingis whiche<sup>e</sup> I comaunde<sup>f</sup> to thee. Se-  
uene daies thou schalt sacre 'the hondis  
of hem<sup>g</sup>, and thou schalt offre a calf for<sup>36</sup>  
synne bi ech day to clense; and thou schalt  
clense the auter, whanne thou hast offrid  
the sacrifice of clensyng, and thou schalt  
anoynte the auter in to halewyng. Seuen<sup>37</sup>  
daies thou shalt clense and halewe<sup>h</sup> the  
auter, and it schal be the<sup>i</sup> hooli of hooli  
thingis; ech man that schal touche it schal  
be halewid. This<sup>k</sup> it is, that thou schalt<sup>38</sup>  
do in the auter, twei lambren of o zeer  
coutynueli bi ech dai, o lomb in the morew-<sup>39</sup>  
tid, and the tothir in the euentid; 'thou<sup>40</sup>  
schalt do<sup>l</sup> in o lomb the tenthe part of  
flour spreynt with oyle, powned, that schal  
haue a mesure, the fourthe part of hyn<sup>m</sup>,  
and wyn of<sup>n</sup> the same mesure, to make  
sacrifice. Sotheli thou schalt offre the<sup>41</sup>  
tother lomb at euentid, bi the custom of  
the offryng at<sup>o</sup> the<sup>p</sup> morewtid, and bi tho  
thingis, whiche we seiden, in to the odour  
of swetnesse; it is a sacrifice to the Lord<sup>42</sup>

<sup>b</sup> is *E pr. m.* <sup>c</sup> plesyble *BDEFH.* <sup>d</sup> comaunde *E pr. m.* <sup>e</sup> the holy *BDEH.* <sup>f</sup> all *E pr. m.*

<sup>h</sup> thilke that hise sones *A pr. m.* thilke of hise sones that *sec. m.* <sup>i</sup> the which *l.* <sup>k</sup> sone of *him* *is.*  
<sup>l</sup> seyntuarie, shal vse that cloth *s.* <sup>m</sup> And sotheli *is.* <sup>n</sup> wether *is.* <sup>o</sup> halewyng *is.* <sup>p</sup> fleishe *is.* <sup>q</sup> Om. *is.*  
<sup>r</sup> baskett *is.* <sup>s</sup> Om. *o.* <sup>t</sup> plesyng *is.* <sup>u</sup> sacr. to the Lord *s.* <sup>v</sup> Om. *g.* <sup>w</sup> thes thingis *is.* <sup>x</sup> thei *is.*  
<sup>y</sup> fleishe *is.* <sup>z</sup> til to *BCIKMSW.* <sup>a</sup> with *l.* <sup>b</sup> thei *is.* <sup>c</sup> kept to be eten after *s.* <sup>d</sup> thei *s.* <sup>dd</sup> on hise *is.* <sup>e</sup> that *is.*  
<sup>f</sup> comaundide *EGLQT.* <sup>g</sup> her hondis *is.* <sup>h</sup> halewe it *is.* <sup>i</sup> Om. *FX.* <sup>k</sup> bifore this *is.* <sup>l</sup> so *l.* <sup>m</sup> hyn, that  
*is, a mesure of two pound EILPS.* <sup>h.</sup> that is, of tvey pound *x.* <sup>n</sup> shal be of *s.* <sup>o</sup> of *BC.* <sup>p</sup> Om. *FIS.*

riyt of the morwetide offryng, and after  
 'tho thingis<sup>g</sup> that 'we han<sup>h</sup> seid, into the  
 42 smel of swetnes; a sacrifice to the Lord  
 it is with euerlastyng offryng into 3oure  
 generaciouns, at the dore of the tabernacle  
 of witnes before the Lord, where Y schal  
 43 ordeyne that I speke to thee; and there  
 Y<sup>i</sup> schal comaunde to the sones of Yrael,  
 and the auter schal be halowid in my glo-  
 44 rye. And I schal halowe the tabernacle  
 of witnes with the auter, and Aaron with  
 the sones of hym, that thei beren the  
 45 office of preesthod to me. And Y schal  
 dwelle in the myddil of the sones of  
 46 Yrael, and Y schal be to hem a God; and  
 thei schulen knowe, for Y am the Lord  
 God<sup>k</sup> of hem, that hath ladde hem out of  
 the loond of Egipte, that Y my3t dwelle  
 among hem; Y the Lord God of hem.

## CAP. XXX.

1 And thou shalt make an auter, for to  
 brenne 'the maad<sup>l</sup> ensence of the trees of  
 2 Sichym, hauynge o cubijt of lengthe, and  
 another of brede, that is foure cornerd,  
 and two cubites in heijt; hornes schulen  
 3 goo out of it. And thou shalt clothe it  
 with moost puyr gold, as wel the litel  
 fier panne of it, as the walles bi enuy-  
 roun, and the hornes; and thou shalt  
 make to it a coroun of gold bi enuy-  
 4 roun, and two rynges of gold vnder the  
 hornes bi eche sides, that the berynge  
 stauēs mowen be putte into hem, and the  
 5 auter born. And thilke berynge stauēs  
 thou shalt make of the trees of Sichym,  
 6 and gilden<sup>m</sup>; and thou shalt sette the au-  
 ter azens the veyle, that hongith before  
 the arke of testymonye before the propi-  
 ciatorye, with the which is couerd the  
 witnessyng, where Y schal speke to thee.  
 7 And Aaron schal brenne the ensence swete  
 smellynge vpon it erly; whanne he schal  
 araye the lanternes, he<sup>n</sup> schal teenden<sup>o</sup> it;

<sup>g</sup> that *E pr. m.* <sup>h</sup> I haue *E pr. m.* <sup>i</sup> Om. *D.*  
<sup>n</sup> Om. *ABDFH.* <sup>o</sup> cende *AB pr. m. FH.*

bi euerlastyng offryng in to 3oure genera-  
 ciouns, at the dore of the tabernacle of  
 witnessyng bifor the Lord, where Y schal  
 ordeyne that Y speke<sup>q</sup> to thee; and there<sup>44</sup>  
 Y schal comaunde to the sones of Israel;  
 and the auter schal be halewid in my  
 glorie. Y<sup>r</sup> schal halewe also the taber-  
 nacle of witnessyng with the auter, and  
 Aaron with<sup>s</sup> hise sones, that thei be set in  
 presthod to me. And Y schal dwelle in<sup>45</sup>  
 the<sup>t</sup> myddis of the sones of Israel, and Y  
 schal be God to hem; and thei schulen<sup>46</sup>  
 wite, that<sup>u</sup> Y am her Lord God, which<sup>v</sup>  
 ledde hem out of the lond of Egipte, that  
 Y schulde dwelle among hem; for Y am  
 her Lord God.

## CAP. XXX.

Also thou schalt make an auter of the 1  
 trees of Sechym, to<sup>w</sup> brenne encense<sup>x</sup>; and 2  
 the auter schal haue a<sup>y</sup> cubit of lengthe,  
 and another cubit<sup>z</sup> of brede, that is foure  
 cornerid, and twei cubitis in heijt; cor-  
 neris schulen come forth of the auter.  
 And thou schalt clothe it with clenest<sup>3</sup>  
 gold, as wel the gridil<sup>†</sup> therof<sup>a</sup>, as the  
 wallis and corneris bi cumpas therof; and  
 thou schalt make to the auter a litil goldun  
 coroun, 'bi cumpas<sup>b</sup>, and twei goldun ser- 4  
 clis vndur the coroun by alle sidis, that  
 barris be put<sup>c</sup> in to the<sup>d</sup> serclis<sup>e</sup>, and the<sup>f</sup>  
 auter be borun. Also thou schalt make 5  
 tho<sup>g</sup> barris of the trees of Sechym, and  
 thou schalt ouergilde<sup>h</sup>; and thou schalt 6  
 sette the auter azens the veil, which<sup>i</sup> veil<sup>k</sup>  
 hangith bifor the ark of witnessyng bifor  
 the propiciatorie, bi<sup>l</sup> which the witness-  
 yng<sup>m</sup> is hilid, where Y schal speke to thee.  
 And Aaron schal brenne theroune<sup>n</sup> encense 7  
 smellynge swetly eerli; whanne he schal  
 araye the lanternes, he schal brenne it;

<sup>†</sup> *the gridil*  
*therof*, in E-  
 bren it is, the  
 roof therof,  
 that is, the  
 hizere part. *BC*  
*GQX.*

<sup>q</sup> that *E pr. m.* <sup>r</sup> And Y *G.* <sup>s</sup> and *IS.* <sup>t</sup> Om. *IS.* <sup>u</sup> for *IS.* <sup>v</sup> the which *I.* <sup>w</sup> for to *IS.* <sup>x</sup> vpon the  
 maad encense *S.* <sup>y</sup> o *IS.* <sup>z</sup> Om. *I.* <sup>a</sup> gridil therof or the ouer part *I marg.* <sup>b</sup> aboute *I.* <sup>c</sup> sent *plures.*  
<sup>d</sup> tho *CS.* thilke *I.* <sup>e</sup> ringis *IS.* <sup>f</sup> so the *I.* <sup>g</sup> the *plures.* <sup>h</sup> ouergilde hem *IKS.* <sup>i</sup> that *IS.* <sup>k</sup> Om. *IKS.*  
<sup>l</sup> with *I.* <sup>m</sup> witnessing, *that is, the tablis of the lawe BCGKLNOPQX.* <sup>n</sup> vpon that auter *IS.*

8 and whanne he settith<sup>p</sup> hem at enen, he  
shal brenne the euerlastyng<sup>e</sup> maad<sup>q</sup> en-  
sense before the Lord, into 3oure genera-  
9 ciouns. 3e shulen not offer vpon it en-  
sence of other makyng<sup>e</sup>, ne offryng<sup>e</sup>, ne  
sacrifice, ne offryng<sup>e</sup> loues 3e shulen taste.  
10 And Aaron shal preye vpon the hornes  
of it ones bi the 3eer, in blood that is  
offerd for synne, and he shal plese vpon  
it in 3oure generaciouns; the holy of ha-  
11 lowen it shal be to the Lord. And the  
12 Lord spake to Moyses, seiynge, Whanne  
thow takist a sowme of the sones of  
Yrael, eche shal 3yue prijs after the  
noubre for her soules to the Lord, and  
there shal be no veniaunce in hem, whanne  
13 thei shulen<sup>r</sup> be nowmbred. And eche<sup>s</sup> shal  
3yue this that passith to a name, half<sup>t</sup> an  
nounce<sup>t</sup> after the mesure of the temple;  
a sicke, that is, a nounce<sup>u</sup>, hath twenti  
half scripples; the half perty of a sicke  
14 shal be offerd to the Lord. He that is  
had in the noubre, fro twenti 3eer and  
15 aboue, shal 3yue the prijs; the riche shal  
not adde to an half sicke, and the pore no  
16 thing shal lesse. And the money takun,  
that is gederid of the sones of Yrael,  
thow shalt take in to the vses of the ta-  
bernacle of witnessyng, that there be the  
mynde of hem before the Lord, and he  
17 haue mercy to the soules of hem. And  
18 the Lord spake to Moyses, seiynge, And  
thow shalt make a brasun lauatory with  
his foot to washe with, and thow shalt  
putte it betwix the tabernacle of witnes-  
19 Aaron and his sones shulen washe in it  
20 her hondes and feete, whanne thei ben to  
goynge ynto the tabernacle of witness-  
yng, and whanne thei ben nei3ynge to  
the auter that thei offren in it maad<sup>v</sup> en-  
21 sence to the Lord, lest perauenture thei  
dyen; lawful euerlastyng<sup>e</sup> it<sup>w</sup> shal be to  
hym and to the seed of hym bi succes-

and whanne he settith the lanternes at  
euentid, he schal brenne euerlastyng<sup>e</sup> en-  
cense bifor the Lord, in to 3oure genera-  
ciouns. 3e shulen not offre theronne<sup>p</sup> 9  
encense of other makyng<sup>e</sup>, nethir offryng<sup>e</sup>,  
and<sup>q</sup> slayn sacrifice, nether 3e shulen offre  
fletyng<sup>e</sup> offryngis *theronne*<sup>r</sup>. And Aaron 10  
shal preie on the corneres<sup>s</sup> therof<sup>t</sup> onis bi  
the 3eer, in the blood<sup>u</sup> which<sup>v</sup> is offrid for  
synne, and he schal plese theronne<sup>w</sup> in  
3oure generaciouns; it schal be the hooli  
of hooli thingis to<sup>x</sup> the Lord. And the 11  
Lord spak to Moyses, and seide, Whanne 12  
thou schalt take the<sup>y</sup> sunme of the sones  
of Israel, alle bi hem silf shulen 3yue<sup>z</sup> bi  
the<sup>z</sup> noubre prijs for her soulis<sup>a</sup> to the  
Lord, and veniaunce schal not be in hem,  
whanne thei ben<sup>b</sup> noumbred. Sotheli ech 13  
that passith to the name<sup>c</sup>, schal 3yue this<sup>d</sup>,  
half a sicke bi the mesure of the temple;  
a sicke<sup>e</sup> hath twenti halpens; the myddil<sup>f</sup>  
part of a sicke schal be offrid to the Lord.  
He that is<sup>g</sup> hadde in noubre<sup>h</sup>, fro twenti 14  
3eer and aboue, schal 3yue prijs<sup>i</sup>; a riche 15  
man schal not adde to the myddil<sup>k</sup> of  
cicle<sup>l</sup>, and a pore man schal no thing abate.  
And thou schalt bitake in to vsis<sup>m</sup> of the 16  
tabernacle of witnessyng the money takun,  
which<sup>n</sup> is gaderid of the sones of Israel,  
that it be the<sup>o</sup> mynde of hem bifor the  
Lord, and he schal be merciful to<sup>p</sup> the  
soulis of hem<sup>p</sup>. And the Lord spak to 17  
Moyses, and seide, Also thou schalt make 18  
a greet vessil of bras with his founde-  
ment<sup>q</sup>† to waische<sup>r</sup>, and thou schalt sette  
it bitwixe the tabernacle of witnessyng  
and the auter<sup>s</sup> of brent sacrifices<sup>s</sup>; and  
whanne watir is put therynne, Aaron and 19  
hise sones shulen waische therynne her  
hondis and feet<sup>t</sup>, whanne thei shulen en- 20  
tre in to the tabernacle of witnessyng, and  
whanne thei shulen nei3e to the auter  
that thei offre therynne encense to the  
Lord, lest perauenture thei dien; it schal 21

† In Ebrn it is  
with his feete.  
Gqx.

<sup>p</sup> schall sett *E pr. m.* <sup>q</sup> Om. *E pr. m.* <sup>r</sup> Om. *E pr. m.* <sup>s</sup> all *E pr. m.* <sup>t</sup> a sycle *E pr. m.* a nounce *DFII.*  
<sup>u</sup> Om. *E pr. m.* <sup>v</sup> Om. *E pr. m.* <sup>w</sup> Om. *E.*

<sup>o</sup> the euerlastyng<sup>e</sup> maad is. <sup>p</sup> ther vpon is. <sup>q</sup> ne is. <sup>r</sup> ther vpon s. <sup>s</sup> hornys *A pr. m. et plures.* <sup>t</sup> of  
it is. <sup>u</sup> blood of beeste *BC.* <sup>v</sup> that is. <sup>w</sup> ther vpon is. <sup>x</sup> of *GQ.* <sup>y</sup> a 10s. <sup>z</sup> aftir her is. <sup>a</sup> lijfes *I.*  
<sup>b</sup> schul be is. <sup>c</sup> that is, of *xx.* <sup>3eer</sup> *A marg. et plures.* <sup>d</sup> this prijs is. <sup>e</sup> sicke, that is, a nounce *s.* <sup>f</sup> half is.  
<sup>g</sup> Om. *A.* <sup>h</sup> the noubre *x.* <sup>i</sup> this prijs is. <sup>k</sup> half *IMS.* half deel *w.* <sup>l</sup> a cicle *CKSX sec. m.* <sup>m</sup> the vsis *s.*  
<sup>n</sup> that is. <sup>o</sup> a *I.* <sup>p</sup> her lijfes *I.* her soulis *s.* <sup>q</sup> or seete *I marg.* <sup>r</sup> waische ynne is. <sup>s</sup> Om. *I.* <sup>t</sup> her feet *is.*

22 syouns. And the Lord spak to Moyses,  
 23 seiynge, Tak to thee swete smellynge  
 thingis, of the first myrre and chosen,  
 fyue hundryd siclis; and the half<sup>x</sup> of the  
 canel, that is, two hundrid and fifti si-  
 24 clis; and of chaalamy also two hundryd  
 and fifti, and of chasee fyue hundryd  
 sicles, in the wei3t of the seyntuarie;  
 oyle of the olyues, the mesure of hyn,  
 25 that is, of two pownd<sup>y</sup>; and thou shalt  
 make the holy oyle of anoyntyng<sup>z</sup>, an  
 oynement maad with the werk of un-  
 26 gwentarye. And thou shalt anoynt of  
 it the tabernacle of witnessynge, and the  
 27 arke of testament, and the bord with his  
 vessels, and the candelstik, and the neces-  
 28 saryes<sup>a</sup> of it, the auter of ensence, and of  
 al brent sacrifice, and al the necessarye<sup>b</sup>  
 that perteyneth to the heriying to hem.  
 29 And alle thou shalt halowe, and thei  
 shulen be the holi thingis of halowes;  
 he that towchith hem, shal be halowid.  
 30 Thou shalt anoynt Aaron, and the sones  
 of hym, and thou shalt halwe hem, that  
 thei beren the office of preesthod to me.  
 31 And to the sones of Yrael thou shalt  
 seie, This oyle of anoyntyng holy it shal  
 32 be to me into 3oure generaciouns. The  
 flesh of man shal not be anoyntyde of it,  
 and biside the composicioun of it 3e shu-  
 len not make another, for it is halowid,  
 33 and hooli shal be to 3ow. What euer  
 man make sich on, and 3yue of it to an  
 alyen, he shalle be putte out of his puple.  
 34 The Lord forsothe seyde to Moyses, Tak  
 to thee swete smellynge thinges, stacten,  
 and onycha, galbantum of good smel, and  
 ensence moost liztynge<sup>c</sup>, and alle thei shu-  
 35 len ben of euen wei3te. And thou shalt  
 make the maad ensence with werk of  
 oynement makynge, meyngid bisily, and  
 pury, and moost worthi with halowyng.

be a lawful thing euerlastinge to hym<sup>u</sup>  
 and to his seed bi successiouns. And the 22  
 Lord spak to Moises, and seide, Take to 23  
 thee swete smellynge spicerie, of<sup>v</sup> the firste  
 and<sup>w</sup> chosun myrre, fyue hundrid siclis<sup>x</sup>;  
 and of canel the half, that is, twei hundrid  
 and fifti siclis<sup>y</sup>; in lijk maner<sup>z</sup> of<sup>a</sup> calamy<sup>†</sup> 24 † that is, a  
 sweete smell-  
 ynge tre, smal  
 and ful of  
 knottis. BCGKX  
 OQX.  
 twei hundrid and fifti siclis; also<sup>b</sup> of casia  
 fyue hundrid siclis, in the wei3te of seyn-  
 tuarie<sup>c</sup>; oile<sup>d</sup> of olyue trees, the<sup>e</sup> mesure  
 hyn<sup>f</sup> ‡; and thou schalt make the hooly 25 ‡ that is, ij  
 pound.  
 oile of anoyntyng, an oynement maad bi  
 the werk<sup>g</sup> of a<sup>b</sup> makere of oynement<sup>i</sup>.  
 And thou schal anoynte therof the taber- 26  
 nacle of witnessynge, and the ark of testa-  
 ment<sup>k</sup>, and the boord with hise vessels, the 27  
 candilstike, and the purtenaunces therof,  
 the auteris of encense, and of brent sacri- 28  
 fice, and al the purtenaunce, that per-  
 teyneth to the ournyng of tho<sup>l</sup>. And thou 29  
 schalt halewe alle thingis, and tho<sup>m</sup> schulen  
 be the<sup>n</sup> hooli of holi thingis; he that schal  
 touche tho, schal be halewid<sup>o</sup>. Thou schalt 30  
 anoynte Aaron, and hise sones, and thou  
 schalt halewe hem, that thei be set in  
 presthod to me. And thou schalt seie to 31  
 the sones of Israel, This oile of anoyntyng  
 schal be hooli to me<sup>p</sup> in to 3oure genera-  
 ciouns. The fleisch of man schal not be 32  
 anoyntid therof, and bi the makynge ther-  
 of 3e<sup>q</sup> schulen not make another<sup>r</sup>, for it is  
 halewid, and it schal be hooli to 3ou.  
 What euer man makith sich oile, and 33  
 3yueth therof to an alien, he schal be de-  
 stried fro<sup>s</sup> his puple. Forsothe the Lord 34  
 seide to Moises, Take to thee swete smell-  
 ynge spyceries, stacten<sup>†</sup>, and onycha<sup>‡</sup>, galban  
 of good odour<sup>t</sup>, and pureste<sup>u</sup> encense, alle<sup>v</sup>  
 schulen be of euen wei3te. And thou 35  
 schal make encence, maad by werk<sup>w</sup> of  
 oynement<sup>x</sup> makere, meddlid<sup>y</sup> diligentli<sup>z</sup>, and  
 pure, and moost worthi of<sup>a</sup> halewyng. And 36

<sup>x</sup> mydill *E pr. m.*    <sup>y</sup> Om. *E pr. m.*    <sup>z</sup> the anoyntyng *E pr. m.*    <sup>a</sup> hustilmentis *E pr. m.*    <sup>b</sup> anour-  
 ment *E pr. m.*    <sup>c</sup> liztynng *DEFFH.*

<sup>u</sup> Aaron *is.*    <sup>v</sup> and of *is.*    <sup>w</sup> Om. *is.*    <sup>x</sup> siclis *in valu s.*    <sup>y</sup> siclis *in pris s.*    <sup>z</sup> Om. *K.*    <sup>a</sup> take thou  
 of *s.*    <sup>b</sup> take also *is.*    <sup>c</sup> the seyntuarie *is.*    <sup>d</sup> the oile *IKS.*    <sup>e</sup> take the *is.*    <sup>f</sup> of hyn *isx sec. m.*    <sup>g</sup> crafte *is.*  
<sup>h</sup> Om. *IK.*    <sup>i</sup> oynement maker *isw.*    <sup>k</sup> the testament *IKS.*    <sup>l</sup> tho thingis *is.*    <sup>m</sup> thei *is.*    <sup>n</sup> Om. *A pr. m.*  
*et plures.*    <sup>o</sup> halewid *bifore l.* halewid *bifore hond s.*    <sup>p</sup> me, the Lord *s.*    <sup>q</sup> thei *w.*    <sup>r</sup> another *sich*  
*oile l.* another *holy s.*    <sup>s</sup> putt out of *is.*    <sup>t</sup> smell *is.*    <sup>u</sup> moost pure *is.*    <sup>v</sup> alle these *is.*    <sup>w</sup> the craft *is.*  
<sup>x</sup> an oynement *plures.*    <sup>y</sup> ensence meddlid *bc.*    <sup>z</sup> togedre diligentli *s.*    <sup>a</sup> bi *is.*

36 And whanne thou hast powned alle to-  
gidere into moost smal powdre, thou  
shalt putte of it before the tabernacle of  
wyttesynge, in the which place Y shall  
apere to thee; hooly of halowes shall be  
37 to 3ow the maad<sup>d</sup> ensence. Siche a mak-  
yng 3e shulen not make into 3oure owne  
33 vses, for hooly it is to the Lord. Eche  
man that doth lyik thing<sup>e</sup>, that he ful  
vse the smel of it, he shall peryshe fro his  
puplis.

## CAP. XXXI.

1 And the Lord spak to Moyses, seiynge,  
2 Loo! I haue clepid Beseleel bi name, the  
sone of Hury, sone of Hur, of the lynage  
3 of Juda; and Y haue fulfillid hym with  
the spiryt of God, with wisdom, and vn-  
4 derstondyng, and kunnyng in al werk, to  
caste what euer thing may be forgid of  
5 gold, and of siluer, and of brasse, marble,  
6 and gemmes, and dyuerste of trees. And  
Y haue 3euen to hym a felaw, Ooliab, the  
sone of Achisamech, of the lynage of Dan;  
and in the herte of eche<sup>f</sup> taw3t I haue  
putte wisdomes, that thei maken<sup>g</sup> alle  
thingis that I haue comaundide to thee;  
7 the tabernacle of the boond of pees, and  
the arke of witnessyng, and the propi-  
ciatorye that is vpon it, and alle the ves-  
8 sels of the tabernacle; and the meetbord,  
and the vessels of it, the moost puyr can-  
delstik with his vessels, and the auteers  
9 of the maad<sup>h</sup> ensence, and of the albrent  
sacrifice, and alle the vessels of hem; the  
10 lauatorie with his foot; the holi clothes  
in the seruyis to Aaron the preest, and  
to the sones of hym, that thei vsen hyr  
11 office in sacrid thingis; the oyle of  
anoynting, and the maad<sup>h</sup> ensence of  
swete smellynge thingis in the seyntua-  
rye; alle thingis that I haue comaundide  
12 to thee, thei shulen make. And the Lord  
13 spak to Moyses, seiynge, Spek to the

whanne thou hast powned alle<sup>b</sup> thingis in  
to smalleste poudre, thou schalt putte ther-  
of bifor the tabernacle of witnessyng, in  
which place Y shall apere to thee; en-  
cense<sup>c</sup> shall be to 3ou the<sup>d</sup> hooly of hooly  
thingis. 3e shulen not make siche a mak-<sup>37</sup>  
yng in to 3oure vsis, for it is hooly to the  
Lord. What euer man makith<sup>e</sup> a<sup>f</sup> lijk<sup>38</sup>  
thing<sup>g</sup>, that he vse the odour therof, he  
shall perische fro his puple<sup>h</sup>.

## CAP. XXXI.

And the Lord spak to Moyses, 'and<sup>1</sup>  
seide<sup>i</sup>, Lo! Y haue clepid Beseleel bi name,<sup>2</sup>  
the sone of Hury, sone of Hur, of the  
lynage of Juda; and Y haue fillid<sup>k</sup> hym<sup>3</sup>  
with the spirit of God, with wisdom, and  
vndirstondyng, and kunnyng in al werk,  
to fynde out<sup>l</sup> what euer thing may be<sup>4</sup>  
maad<sup>m</sup> suteli, of gold, and siluer, and bras,  
and marbil, and gemmes, and dyuersite<sup>n</sup><sup>5</sup>  
of trees. And Y haue 3oue to hym a fe-<sup>6</sup>  
lowe, Ooliab, the sone of Achisameth, of  
the kynrede of Dan; and Y haue put in  
'the herte of hem<sup>o</sup> the wisdom of ech  
lerned man, that thei make alle thingis,  
whiche Y comaundide<sup>p</sup> to thee; the taber-<sup>7</sup>  
nacle of boond of pees, and the arke of  
witnessyng, and the propiciatorie, *ether<sup>q</sup>*  
*table*, which<sup>r</sup> is theronne, and alle the  
vessels of the tabernacle; also the bord,<sup>8</sup>  
and vessels<sup>s</sup> therof, the cleneste candil-  
stike with his vessels, and the auteris of  
encence, and of brent sacrifice, and alle<sup>9</sup>  
the vessels of hem; the greet 'waischyng  
vessel<sup>t</sup> with his fundament<sup>u</sup>; hooly clothis<sup>10</sup>  
in seruyce to Aaron prest<sup>v</sup>, and to his  
sones, that thei be set in her office in hooly  
thingis; the oyle of anoyntyng, and en-<sup>11</sup>  
cenc<sup>w</sup> of swete smellynge spiceryes in  
the seyntuarie; thei shulen make alle  
thingis<sup>x</sup> whiche<sup>y</sup> Y comaundide<sup>z</sup> to thee.  
And the Lord spak to Moyses, 'and seide<sup>a</sup>,<sup>12</sup>

<sup>d</sup> Om. *E pr. m.* <sup>e</sup> thinges *D.* <sup>f</sup> alle the *E pr. m.* <sup>g</sup> done *E pr. m.* <sup>h</sup> Om. *E pr. m.*

<sup>b</sup> alle *thes* *is.* <sup>c</sup> the maad encense *is.* <sup>d</sup> Om. *plures.* <sup>e</sup> make *G.* <sup>f</sup> Om. *is.* <sup>g</sup> thing to it *is.*  
<sup>h</sup> puplis *plures.* <sup>i</sup> seiynge *is.* <sup>k</sup> fulfillid *is.* <sup>l</sup> fynde out, or caste *is.* <sup>m</sup> Om. *is.* <sup>n</sup> of dyuersite *is.* *dy-*  
*nersitees F.* <sup>o</sup> her hertis *is.* <sup>p</sup> haue comaundid *is.* <sup>q</sup> or *EILP. or the s.* <sup>r</sup> that *I.* <sup>s</sup> the vessels *Gis.*  
<sup>t</sup> lauatorie *is.* <sup>u</sup> baas *I.* <sup>v</sup> the prest *iks.* <sup>w</sup> the encense *is.* <sup>x</sup> *these* thingis *s.* <sup>y</sup> the whiche *I.*  
that *s.* <sup>z</sup> comaunde *GQRT.* haue comaundid *s.* <sup>a</sup> seiynge *is.*

sones of Yrael, and thow shalt seie to hem, Looketh that 3e kepen myn holy day, for it is a tokne bitwix me and 3ow in 3oure generaciouns; that 3e witen for  
 14 Y a Lord, that halowith 3ow. Kepith myn holi day, holi forsothe it is to 3ow; who so poluteth it, with detl dye he; who so doth in it werk, shal perishe the lijf of hym fro the myddil of his puple.  
 15 Six dayes 3e shulen do werk; in the seuenthe day is holy day, the holi reste to the Lord; eche that doth werk in that  
 16 day shal dye. The sones of Yrael kepe thei the holy day, and halowe thei it in her generaciouns; a couenaunt it is euer  
 17 duryng bitwix me and the sones of Yrael, and a perpetuel tokyn; six forsothe dayes God made heuene and erthe, and in the seuenthe day fro the werk he  
 18 ceside. And the Lord 3af to Moyses fulfillid thes maner wordes, in the mownt of Synay, two stonen tablis of witnessyng, writun with the fyngre of God.

## CAP. XXXII.

1 The puple forsothe, seyng that Moyses made abidyng of comyng down fro the hil, gederid to gidere azens Aaron, seith, Arise, mak to vs goddis, that goon befor vs; to this man Moyses, that hath<sup>i</sup> ladde vs out fro<sup>k</sup> the loond of Egipte, we knowen  
 2 not what is fallyn. And Aaron seide to hem, Tak 3e the goldun eer rynges fro the eerys of wyues, and of sones, and of 3oure dow3tres<sup>l</sup>, and bryngith<sup>m</sup> to me.  
 3 The puple dide that he comaundide, 4 bryngyng the eer rynges to Aaron; the whiche whanne he hadde takun, he fourmyde with 3etun werk, and made of hem a 3otun calf. And thei seiden, Thes ben thi goddis, Yrael, that ladde thee out of  
 5 the loond of Egipte. The whiche thing whanne Aaron hadde seeyn, he made vp

Speke thou to the sones of Israel, and thou<sup>13</sup> schalt seie to hem, Se 3e that 3e kepe my sabat, for it is a signe bytwixe me and 3ou in<sup>b</sup> 3oure generaciouns; that 3e wite, that Y am the Lord, which<sup>c</sup> halewe<sup>d</sup> 3ou. Kepe 3e my sabat, for it is hooli to 3ou; 14 he that defoulith it, schal die bi deeth, the soule<sup>e</sup> of hym, that doith werk<sup>f</sup> in the sabat, schal perishe fro the myddis<sup>g</sup> of his puple<sup>h</sup>. Six<sup>i</sup> daies 3e schulen do werk; 15 in the seuenthe dai is sabat, hooli<sup>k</sup> reste to the Lord; ech man that doith werk in this dai schal die. The sones of Israel 16 kepe sabat<sup>l</sup>, and halewe<sup>m</sup> it in her generaciouns; it is a couenaunt euerlastinge bi-  
 17 twixe me and the sones of Israel, and it is 'a signe euerlastyng<sup>n</sup>'; for in sixe daies God made heuene and erthe, and<sup>o</sup> in the<sup>p</sup> seuenthe day he<sup>q</sup> ceessid of werk. And 18 whanne siehe wordis<sup>†</sup> weren fillid<sup>r</sup>, the Lord 3af to Moises, in the hil of Synay, twei stonun tablis of witnessyng, writun with the fyngur<sup>s</sup> of God<sup>‡</sup>.

## CAP. XXXII.

Forsothe the puple si3, that Moyses made 1 taryng to come down fro the hil, and it was gaderid<sup>t</sup> azens Aaron, and seide, Rise thou, and make goddis to vs, that schulen go bifore vs, for we witen not what bifelde<sup>u</sup> to this Moyses<sup>v</sup>, that ladde<sup>w</sup> vs out of the loond of Egipt. And Aaron seide 2 to hem, Take 3e the goldun cere ryngis fro the eeris of 3oure wyues, and<sup>x</sup> of<sup>y</sup> sones<sup>z</sup> and<sup>a</sup> dou3tris<sup>b</sup>, and bryng 3e<sup>c</sup> to me. The puple dide tho thingis, that<sup>d</sup> he 3  
 comaundide, and brou3te eere<sup>e</sup> ryngis to Aaron; and whanne he hadde take tho, 4 he forned<sup>f</sup> bi 'werk of 3etyng<sup>g</sup>, and made<sup>h</sup> of<sup>i</sup> tho<sup>k</sup> a 3otun calf. And thei<sup>l</sup> seiden, Israel, these ben thi goddis, that ladde thee out of the loond of Egipt. And whanne 5 Aaron<sup>m</sup> had seyn this thing, he bildide an

† In Ebru it is not, siehe wordis, but oonly, whan he hadde fillid to speke to Moyses. GAX.  
 ‡ that is, bi werk of God, not of man. BCGINQX.

<sup>i</sup> has E. <sup>k</sup> of BDEFH. <sup>l</sup> dou3tren BDEFH. <sup>m</sup> bryng B.

<sup>b</sup> to I. <sup>c</sup> that is. <sup>d</sup> halewide ILS. <sup>e</sup> lijf I. <sup>f</sup> werk *forboden* s. <sup>g</sup> middil G. <sup>h</sup> peplis L. <sup>i</sup> And sixe C. <sup>k</sup> the hooli is. <sup>l</sup> thei the holy day is. thei sabat K. <sup>m</sup> halewe thei is. <sup>n</sup> an euerlastinge tokene is. <sup>o</sup> Om. F. <sup>p</sup> Om. E. <sup>q</sup> God is. <sup>r</sup> fulfillid is. <sup>s</sup> fyngris w. <sup>t</sup> gaderid togidere is. <sup>u</sup> is bifalle is. bifel L. <sup>v</sup> man Moyses s. <sup>w</sup> hath ladde is. <sup>x</sup> Om. I. <sup>y</sup> Om. s. <sup>z</sup> 3oure sones is. <sup>a</sup> Om. E. <sup>b</sup> of dou3tris *plures*. 3oure dou3tris I. of 3oure dou3tris s. <sup>c</sup> 3e hem is. <sup>d</sup> the whiche I. <sup>e</sup> the eere is. <sup>f</sup> formede hem s. <sup>g</sup> 3etyng werk I. <sup>h</sup> he made is. <sup>i</sup> Om. s. <sup>k</sup> hem IN. <sup>l</sup> the puple I *marg.* <sup>m</sup> he Aaron D.

an<sup>n</sup> auter before it, and in voys of a bedel he cryede, seiynge, To morwe is the solem<sup>6</sup>pnnyte of the Lord. And thei arysun<sup>o</sup> erly offreden sacrifices albrent and peesible sacrifices<sup>p</sup>; and the puple sat to ete and to drynke, and arysen to pleyen. 7 The Lord forsothe spak to Moyses, seiynge, Go, descende, thi puple hath synned, whom thou hast ladde out of the loond<sup>8</sup> of Egipte. Soone thei han goon backward fro the weie that thou shewedist to hem, and thei han made to hem a 30-tun calf, and anourden, and offrynge to it sacrifices seiden, Thes ben thi goddis, Israel, that han ladde thee out of the 9 loond of Egipte. And eftsones the Lord seith<sup>q</sup> to Moyses, Y se wel that this puple is of hard nol; late me that my woodnes wreth azen hem, and that I do hem away; and thee I shal make into a 11 greet folk of kynde. Moyses forsothe preyede the Lord his God, seiynge, Whi, Lord, wraththith thi woodnes azen thi puple<sup>r</sup>, whom thou hast ladde out of the loond of Egipte in greet strengthe, and 12 in a stroong hoond? Lest, Y biseche, the Egipcians seyn, fellich he hath ladde hem out, that he myzte slee in the hilles, and doon away fro the erthe, reste thi wraththe, and be peesyble<sup>s</sup> vpon the 13 wickidnes of thi puple. Record of Abraham, Ysaac, and<sup>t</sup> of Yrael, thi seruauntis, to whom thou hast sworn bi thi seluen, seiynge, Y shal multiplie 3oure seed as the sterres<sup>u</sup> of heuene, and al this loond of the which Y haue spokun, Y shal 3yue to 3oure seed, and 3e shulen welde it 14 euermore. And the Lord was plesid that he dide not the harme, that he spake 15 azens his puple. And Moyses is turned azen fro the hil, berynge in hoond two

auter bifore hym<sup>n</sup>, and he criede bi the voys of a<sup>o</sup> criere, and seide, To morewe is the solem<sup>6</sup>pnete of the Lord. And thei 6 rysen<sup>p</sup> eerli, and offeriden<sup>a</sup> brent sacri-fyces, and pesible sacrifices; and the puple sat to ete and drynke<sup>r</sup>, and thei risen<sup>s</sup> to pley<sup>t†</sup>. Forsothe<sup>u</sup> the Lord spak to 7 Moyses, and seide, Go thou, go<sup>v</sup> down, thi puple hath synned, 'whom thou leddist<sup>w</sup> out of the loond of Egipt. Thei 3eden<sup>x8</sup> awei soone fro the weie which<sup>y</sup> thou schewidst to<sup>z</sup> hem, and thei maden<sup>a</sup> to hem a 3otun calf, and worschipyden<sup>b</sup> it<sup>c</sup>, and thei offeriden<sup>d</sup> sacrifices to it, and seiden, Israel, these ben thi goddis, that ledden thee out of the loond of Egipt. And 9 eft the Lord seide to Moyses, Y se, that this puple is of hard nol; suffre thou me<sup>†</sup>, 10 that my woodnesse<sup>e</sup> be wrooth azens hem, and that Y do away hem; and Y schal make thee in to a greet<sup>f</sup> folk. Forsothe 11 Moyses preiede 'his Lord God<sup>g</sup>, and seide, Lord, whi is thi veniaunce wrooth azens thi puple, whom thou leddist<sup>h</sup> out of the loond of Egipt in greet strengthe and in 12 stronge<sup>k</sup> hond? Y biseche<sup>l</sup>, that Egip- cians<sup>m</sup> seie not, he ledde<sup>n</sup> hem out felli, 'that he schulde sle<sup>o</sup> in<sup>p</sup> the hillis, and to do<sup>q</sup> awei fro erthe<sup>r</sup>, thin ire<sup>s</sup> ceesse, and be thou quemeful on the wickidnesse of thi 13 puple. Haue thou mynde of Abraham, of Ysaac, and of Israel, thi seruauntis, to<sup>u</sup> whiche<sup>v</sup> thou hast<sup>w</sup> swore bi thi silf, and seidist, Y schal multiplie 3oure seed as the<sup>x</sup> sterris of heuene, and Y schal 3yue to 3oure seed al this loond of which Y spak, and 3e schulen welde it euere. And the Lord 14 was plesid, that he dide not the yuel which<sup>y</sup> he spak azens his puple. And 15 Moyses turnede azen fro the hil, and bar<sup>z</sup> in his hond twei tablis of witnessyng,

† In Ebrē it is to scorne, for idolatrie is scornynge of God. *Live here.* BCGNOQX.

† suffre thou me, etc. God spekith bi mannis maner; whanne the soue offendith his fadir, and the fadir holdith a swerd us to sle him, the fadir seith to a man heyuge besidis him, holde me not fro smyng, and he meeneth contrarie bi this, that is, that he wole also he withheldun; and herbi Moyses took hardynesse to preye for the puple to withholde the veniaunce of God. *Live here.* Also hooly men letten the ire of God, whanne thei taken of him that they sette forth hem silf; ellis no thing azen-standith Goddis ire. *The glos enterlynarie here and Greg. bi many autorites of hooly writ.* CGKQX.

<sup>n</sup> Om. A. <sup>o</sup> arysyng E. <sup>p</sup> sacrifice A. <sup>q</sup> seide D. <sup>r</sup> puple alone A. <sup>s</sup> pleysable BDEFH. <sup>t</sup> and Jacob A. <sup>u</sup> sternes BE.

<sup>n</sup> the calf is. <sup>o</sup> Om. s. <sup>p</sup> risiden BCD sec. m. o. <sup>q</sup> thei offeriden is. <sup>r</sup> to drynke is. <sup>s</sup> risiden BCOW. risen vp is. <sup>t</sup> pley, or to scorne i. pl. or to scorne God s. <sup>u</sup> And is. <sup>v</sup> Om. k. <sup>w</sup> the whiche thou hast led i. whom thou hast ledde s. <sup>x</sup> han go is. <sup>y</sup> that is. <sup>z</sup> Om. s. <sup>a</sup> han maad is. <sup>b</sup> han worschippid is. <sup>c</sup> Om. plures. <sup>d</sup> han offrid is. <sup>e</sup> woodnesse, that is, stronge veniaunce BCGIKQX. woodnesse, or veniaunce s. <sup>f</sup> grettere is. <sup>g</sup> the Lord his God is. <sup>h</sup> hast led is. <sup>i</sup> Om. DGQRT. <sup>k</sup> a stronge is. <sup>l</sup> biseche thee, Lord s. <sup>m</sup> the Egipcians i. the Egipmen s. <sup>n</sup> hath led is. <sup>o</sup> to sle c. <sup>p</sup> hem in ixs. <sup>q</sup> do hem ixs. <sup>r</sup> the erthe is. <sup>s</sup> ire, Lord s. <sup>t</sup> the i. <sup>u</sup> and to B. <sup>v</sup> the whiche i. <sup>w</sup> Om. is. <sup>x</sup> Om. ixs. <sup>y</sup> that is. <sup>z</sup> he bar is.

tablis of testymonye wrytun on eithir side,  
 16 and maad with the werk of God; the  
 wrytyng forsothe of God was grauen in  
 17 the tables. Josue forsoth herynge the  
 noyse of the puple crynge out, seide to  
 Moyses, Jelyng of fiztyng is herd in  
 18 the tentis. To whom he answerde, It is  
 not a crye of men biddynge to fiztyng, ne  
 an out crye of men compellynge to flee,  
 19 but a voys of men syngynge Y here. And  
 whanne he was ny3 to the tentis, he saw3  
 the calf, and companyes of men al abowt;  
 and ful wrooth he threwe the tablis out  
 of the hoond, and he brake hem at the  
 20 rotes of the hil. And<sup>v</sup> cacchyng the calf  
 that thei hadden made, he brente, and  
 gronde it al to dost, the which he  
 sprengide <sup>in</sup> to<sup>w</sup> water, and 3af of it  
 21 drynke to the sones of Yrael. And  
 Moyses seide to Aaron, What dide this  
 puple to thee, that thou woldest<sup>x</sup> brynge  
 22 vpon hem the moost synne? To whom  
 he answerde, Ne endeyn, my lord, thou  
 forsothe knewe this puple, that it is redy  
 23 to yuel; thei seiden to me, Make to vs  
 goddis, that goon beforn vs, to this Moyses  
 forsothe, that ladde vs out of the loond  
 of Egipte, we knowen not what is be-  
 24 faln. To whom Y seide, Which of 3ow  
 hath gold? Thei token, and 3auen to me,  
 and Y threwe it into the fier, and there  
 25 zede out this calf. Seynge thanne Moyses  
 the puple, that it was nakid; Aaron for-  
 sothe hadde spoylde it for the senship of  
 the filthe, and among the enemyes he  
 26 hadde sette it nakid; and stondynge in  
 the 3atis of the tentis, seith, If eny man  
 be of the Lord, be he ioyned to me; and  
 there ben gedered to hym alle the sones  
 27 of Leuy. To whom he seith, Thes thinges  
 seith the Lord God of Yrael, Put a man

writun in euer<sup>a</sup> either side, and maad bi<sup>16</sup>  
 the werk of God; and the wrytyng of God  
 was grauun in tablis<sup>b</sup>. Forsothe Josue<sup>17</sup>  
 herde the noise of the puple crynge, and  
 seide<sup>c</sup> to Moyses, Jelyng of fiztyng is herd  
 in the castels<sup>d</sup>. To whom Moyses an-<sup>18</sup>  
 sweride, It is not<sup>e</sup> cry<sup>f</sup> of men exitynge  
 to batel, nether the cry of *men*<sup>g</sup> compell-  
 ynge to fleyng, but Y here the voys of  
 syngeris. And whanne he<sup>h</sup> hadde neizid<sup>i</sup> <sup>19</sup>  
 to the castels<sup>k</sup>, he si3 the calf, and dauncis<sup>l</sup>;  
 and he was wrooth greetli, and <sup>castide</sup>  
 forth the tablis fro the hond<sup>m</sup>, and brak<sup>n</sup>  
 tho<sup>o</sup> at the rootis of the<sup>p</sup> hil. And he<sup>q</sup> <sup>20</sup>  
 took the<sup>r</sup> calf, which<sup>s</sup> thei hadden maad,  
 and brente<sup>t</sup>, and brak<sup>u</sup> <sup>til</sup> to<sup>v</sup> poudur,  
 which<sup>w</sup> he spreynge in to watir<sup>x</sup>, and 3af  
 therof drynke to the sones of Israel<sup>y</sup>. And <sup>21</sup>  
 Moyses seide to Aaron, What dide this  
 puple to thee, that thou brou3tist<sup>z</sup> in<sup>a</sup> on  
 hym<sup>b</sup> the grettete synne? To whom he <sup>22</sup>  
 answerde, My lord, be not<sup>c</sup> wrooth, for  
 thou knowist this puple, that it<sup>d</sup> is en-  
 clynaunt<sup>e</sup> to yuel; thei seiden to me, Make <sup>23</sup>  
 thou goddis to vs, that schulen go bifore  
 vs, for we witen not, what bifelde<sup>f</sup> to this<sup>g</sup>  
 Moyses, that ladde vs out of the lond of  
 Egipt. To whiche<sup>h</sup> Y seide, Who of 3ou <sup>24</sup>  
 hath gold? Thei token<sup>k</sup>, and 3auen to me,  
 and Y castide<sup>l</sup> it forth<sup>m</sup> in to the fier, and  
 this calf<sup>n</sup> zede out. Therfor Moyses si3 <sup>25</sup>  
 the puple, that it<sup>o</sup> was maad bare<sup>p</sup>; for  
 Aaron hadde spuylid it for the schenship  
 of<sup>q</sup> filthe<sup>r</sup>, and hadde<sup>s</sup> maad the puple  
 nakid among enemyes. And Moyses stood <sup>26</sup>  
 in the 3ate of the castels<sup>t</sup>, and seide, If ony  
 man is of the Lord, be he ioyned to me;  
 and alle the sones of Leuy weren gaderid  
 to hym. To whiche<sup>u</sup> he seide, The Lord <sup>27</sup>  
 God of Israel seith these thingis, A man  
 putte swerd<sup>v</sup> on<sup>w</sup> his hipe, go 3e, and <sup>go</sup>

<sup>v</sup> Om. D. <sup>w</sup> in the A. <sup>x</sup> wolde E *pr. m.*

<sup>a</sup> Om. G. <sup>b</sup> the tablis is. <sup>c</sup> he seide is. <sup>d</sup> tentis is. <sup>e</sup> no E. <sup>f</sup> a cry is. <sup>g</sup> Om. is. <sup>h</sup> Moyses is.  
<sup>i</sup> neizid or comen ny3 s. <sup>k</sup> tentis is. <sup>l</sup> cumpanyes, ether queeris x marg. <sup>m</sup> he threwe out of his honde  
the tablis is. <sup>n</sup> he brak is. <sup>o</sup> hem isw. <sup>p</sup> Om. D. <sup>q</sup> Om. G. <sup>r</sup> a E. <sup>s</sup> that is. <sup>t</sup> he brente it is.  
<sup>u</sup> brak it is. <sup>v</sup> vnto I. to O. <sup>w</sup> the whiche poudre i. whiche poudre s. <sup>x</sup> the watir is. <sup>y</sup> into con-  
fusioun of her ydolatrie s marg. <sup>z</sup> hast brou3t is. <sup>a</sup> Om. ELP. <sup>b</sup> hem plures. <sup>c</sup> he not I. not thou K.  
<sup>d</sup> Om. is. <sup>e</sup> enclynaunt, ether redi bc. enclynynge is. <sup>f</sup> hath bifalle is. <sup>g</sup> Om. GQ. <sup>h</sup> whom I.  
<sup>i</sup> and thei is. <sup>k</sup> token her gold s. <sup>l</sup> threwe is. <sup>m</sup> Om. is. <sup>n</sup> calf therof s. <sup>o</sup> Om. s. <sup>p</sup> bare of gold s.  
<sup>q</sup> of the is. <sup>r</sup> filthe, that is, for the makyng of an idol BCGNOQX. filthe of makyng of the ydol s. <sup>s</sup> he  
hadde is. <sup>t</sup> tentis is. <sup>u</sup> the whiche I. <sup>v</sup> his swerd is. <sup>w</sup> vpon is.

a swerd vpon his hippe, goth, and turneth  
 azen fro zate vnto zate by the myddel of  
 the tentis, and slee echon brother, and  
 28 frende, and his nei3bore. The sones of  
 Leuy diden after the word of Moyses,  
 and there fellen in that day as thre and  
 29 twenti thowsynd of men. And Moyses  
 seith, 3e han sacrid 3oure hoondes to day  
 to the Lord, echon in sone, and in his  
 brother, that there be 3eue to 3ow bliss-  
 30 yng. And another dai begun Moyses  
 spake to the puple, 3e han synned the  
 moost synne; Y schal stye vp to the Lord,  
 if eny manere Y may preye hym for 3oure  
 31 gilt. And he goon azen to the Lord,  
 seith, Lord, Y biseche, this puple hath  
 synned a greet synne, and thei han made  
 to hem goldun goddis; outhere for3if hem  
 32 this gilt, or if thou dost not, do me out  
 33 of thi book, that thou hast wrytun. To  
 whom the Lord answerde, Who so syn-  
 neth to me, Y schal do hym out of my  
 34 book; thow forsothe goo, and lede this  
 puple whider Y spake to thee; myn aun-  
 gel shall goo before thee, and Y in the  
 day of veniaunce shal visite this synne of  
 35 hem. Than the Lord smoot the puple for  
 the gilt of the calf, that Aaron made.

## CAP. XXXIII.

1 And the Lord spak to Moyses, seiynge,  
 Go, and stye vp fro this<sup>y</sup> place, thow, and  
 thi puple, that thow hast ladde out of  
 the loond of Egipte, in to the loond that  
 Y swore to Abraham, Ysaac, and Jacob,  
 2 seiynge, To thi seed Y shal 3yue it. And  
 Y shal sende an aungel, thi before renner,  
 that Y throwe out Chanane, and Amorre,  
 and Ethe, and Phereze, and Eue, and Je-  
 3 buze, and thow go into<sup>z</sup> the loond flow-  
 ynge mylk and hony; forsothe Y shal not  
 stie vp with thee, for a puple 'it is<sup>a</sup> of  
 hard nol, lest perauenture Y skater thee

3e<sup>x</sup> azen fro zate<sup>y</sup> 'til to<sup>z</sup> zate bi the myd-  
 dil<sup>a</sup> of the castels<sup>b</sup>, and ech man sle his  
 brother, freend<sup>c</sup>, and nei3bore<sup>d</sup>. The<sup>e</sup> sones 28  
 of Leuy diden bi the word of Moyses, and  
 as<sup>f</sup> thre and twenti thousynd<sup>†</sup> of men fel-  
 den down<sup>g</sup> in that day. And Moyses seide, 29  
 3e han halewid 3oure hondis to dai to the  
 Lord, ech man in his sone, and brother,  
 that blessing be 3ouun to 3ou. Sotheli 30  
 whanne 'the tother<sup>h</sup> day was maadi, Moyses  
 spak to the puple, 3e han synned the moost  
 synne; Y schal stie<sup>k</sup> to the Lord, if in ony  
 maner Y schal mowe biseche hym for 3oure  
 felony. And he turnede azen to the Lord, 31  
 and seide, Lord, Y biseche<sup>l</sup>, this puple hath  
 synned a greet synne, and thei han maad  
 goldun goddis to hem; ethir for3yue thou  
 this gilt to hem, ether if thou doist not, 32  
 do<sup>m</sup> away me fro thi<sup>n</sup> book, which<sup>o</sup> thou  
 hast write. To whom the Lord answeride, 33  
 Y schal do away fro my<sup>p</sup> book hym that  
 synneth azen me; forsothe go thou, and 34  
 lede this puple, whydur Y spak to thee;  
 myn aungel schal go bifore thee; forsothe  
 in the day of veniaunce Y schal visite also  
 this synne of hem. Therfor the Lord 35  
 smoot the puple for the<sup>q</sup> gilt of the calf,  
 which<sup>r</sup> calf<sup>s</sup> Aaron made.

## CAP. XXXIII.

And the Lord spak to Moyses, and 1  
 seide, Go and stie<sup>t</sup> fro this place, thou,  
 and the<sup>u</sup> puple, whom<sup>v</sup> thou leddist<sup>w</sup> out  
 of the loond of Egipt, in to the loond,  
 which<sup>x</sup> Y haue swore to Abraham, and to  
 Ysaac, and to Jacob, 'and Y seide<sup>y</sup>, Y schal  
 3yue it to thi seed. And Y schal sende 2  
 thi bifore goere an aungel, that Y caste  
 out Cananey, and Amorei, and Ethei, and  
 Ferezei, and Euey, and Jebusey; and that 3  
 thou entre in to the loond flowynge with  
 mylk and hony; for<sup>z</sup> Y schal<sup>a</sup> not stye<sup>b</sup>  
 with thee, for 'thou art<sup>c</sup> a puple of hard

<sup>y</sup> the A. <sup>z</sup> to B. <sup>a</sup> thou ert E pr. m.

<sup>x</sup> turneth I. turne 3e s. <sup>y</sup> the zate B. <sup>z</sup> to do. vnto is. <sup>a</sup> myddis F. <sup>b</sup> tentis is. <sup>c</sup> his freend is.  
<sup>d</sup> nei3bore, *whiche conscutide to this ydolatrie* s. <sup>e</sup> And the is. <sup>f</sup> as it were I. <sup>g</sup> down slayn s. <sup>h</sup> an  
 other is. <sup>i</sup> bigunnen is. <sup>k</sup> go vp I. stie vp s. <sup>l</sup> biseche thee s. <sup>m</sup> do thou is. <sup>n</sup> the s. <sup>o</sup> that is.  
<sup>p</sup> the s. <sup>q</sup> Om. dist sec. m. <sup>r</sup> that is. <sup>s</sup> Om. iks. <sup>t</sup> wende vp I. stye vp s. <sup>u</sup> thi is. <sup>v</sup> that is.  
<sup>w</sup> hast led is. <sup>x</sup> of the which I. <sup>y</sup> and seide D. seiynge is. <sup>z</sup> forsothe plures. <sup>a</sup> wil I. <sup>b</sup> stye vp is.  
<sup>c</sup> it is A sec. m. EILP sec. m.

† In Ebru it is  
 bad thre thou-  
 send oonly,  
 sume men  
 acorden thns  
 that is diner-  
 site, and seyn,  
 in Ebru ben  
 noumbrid  
 oonly thei that  
 weren prynei-  
 pals in the  
 trespas, that is,  
 indusinge  
 othere men,  
 but with these  
 were slayn so  
 mani of othere  
 that the noum-  
 bre stie to  
 xxij. thou-  
 sende; ether  
 thus, thre thou-  
 sende felden bi  
 the swerdis of  
 Leuytis, and  
 xx. thousande  
 felden bi othere  
 punchynges.  
*Lire here. Gqx.*

4 in the weie. The puple herynge this  
 werst word weilide, and noon after the  
 5 wonne was clothid his ournyng. And  
 the Lord seide to Moyses, Spek to the  
 sones of Yrael, A puple of hard nol thow  
 art; ones Y shal stye vp in the myddil of  
 thee, and Y shal do thee away; now rijt  
 put down thin ournement<sup>b</sup>, that I knowe,  
 6 what Y shal do to thee. Thanne the  
 sones of Yrael diden down her ourne-  
 7 ment<sup>c</sup> fro the hil of Oreb. And Moyses  
 takynge a tabernacle strauzte it afer out  
 of the tentis, and he clepyde the name of  
 it the tabernacle of the boond of pees.  
 And al the puple that hadde eny ques-  
 tioun, zede out to the tabernacle of the<sup>d</sup>  
 8 boond of pees, out of the tentis. And  
 whanne Moyses zede out to the taber-  
 nacle, alle the puple aroos, and echon  
 stode in the dore of his tente, and thei  
 biheelden the bak of Moyses, to the tyme  
 9 he zede into the tente. He forsothe goon  
 into the tabernacle of the boond of pees,  
 discendide a piler of a clowde, and stode  
 at the dore; and 'the Lord<sup>e</sup> spak with<sup>f</sup>  
 10 Moyses, alle men beholdynge that the  
 piler of the clowde stode at the dore of  
 the tabernacle; and thei stoden, and low-  
 tiden thur; the zates of her tabernaclis.  
 11 The Lord forsothe spak to Moyses face  
 to face, as a man is wonte to speke to<sup>g</sup>  
 his freende; and whanne he turnede azen  
 into the tentis, the seruaunt of hym, child  
 Josue, the sone of Num, zede not fro the  
 12 tabernacle. And Moyses seide to the  
 Lord, Thow comaundis, that<sup>h</sup> I lede out  
 this puple, and thow shewist not to me,  
 whom thow art to sendynge with me,  
 namelich sith thow seist, Y knewe thee  
 bi name, and thow hast founde grace be-  
 13 fore me. If thanne Y haue founde grace

nol, lest perauenture Y leese<sup>d</sup> thee in the  
 weie. The puple herde<sup>e</sup> this worste word,<sup>4</sup>  
 and<sup>f</sup> morenyde, and noon was clothid with  
 his ournyng<sup>g</sup> bi custom<sup>h</sup>. And the Lord<sup>5</sup>  
 seide to Moyses, Spek thou to the sones of  
 Israel, Thou art a puple of hard nol; onys  
 Y schal stie<sup>l</sup> in the myddis of thee, and  
 Y schal do away thee; rijt now<sup>k</sup> putte<sup>l</sup>  
 awei thin ournyng<sup>†</sup>, that Y wite, what Y  
 schal do to thee. Therfor the sones of Is-<sup>6</sup>  
 rael puttiden away her ournyng fro the  
 hil of Oreb. And Moyses took the taber-<sup>7</sup>  
 nacle, and settide<sup>m</sup> fer with out the castels<sup>n</sup>,  
 and he clepide the name therof the taber-  
 nacle of boond of pees. And al the puple  
 that hadde ony questioun, zede out to the  
 tabernacle of boond<sup>o</sup> of pees, with out the  
 castels<sup>p</sup>. And whanne Moyses zede out to<sup>8</sup>  
 the tabernacle, al the puple roos, and ech  
 man stood<sup>q</sup> in the dore of his tente, and  
 thei bihelden 'the bak of<sup>r</sup> Moyses, til<sup>s</sup> he<sup>t</sup>  
 entride in to the<sup>u</sup> tente. Sotheli whanne<sup>9</sup>  
 he entride in to the tabernacle of boond<sup>v</sup>  
 of pees, a<sup>w</sup> piler of cloude<sup>x</sup> cam down, and  
 stood at the dore<sup>y</sup>; and<sup>z</sup> the Lord spak  
 with Moyses, while alle men sien that the<sup>10</sup>  
 piler of cloude<sup>a</sup> stood at the 'dore of taber-  
 nacle<sup>b</sup>; and thei stoden, and worschpiden  
 bi<sup>c</sup> the dores of her tabernaclis. Forsothe<sup>11</sup>  
 the Lord spak to Moyses face to face<sup>d</sup>, as  
 a man is wont to speke to<sup>e</sup> his freend;  
 and whanne he<sup>f</sup> turnede azen in to 'the  
 castels<sup>g</sup>, Josue, his mynystre<sup>h</sup>, the sone of  
 Nun, a child, zede not<sup>i</sup> away<sup>k</sup> fro<sup>l</sup> the ta-  
 bernacle. Forsothe Moyses seide to the<sup>12</sup>  
 Lord, Thou comaundist, that Y lede out  
 this puple, and thou 'schewist not<sup>m</sup> to me,  
 whom thou schalt sende with me, 'most  
 sithen<sup>n</sup> thou seidist, Y knewe thee bi name,  
 and thou hast founde grace bifore me.  
 Therefore if Y haue founde grace in thi<sup>13</sup>

† ournyng,  
 that is, co-  
 rounes whiche  
 thei maken in  
 resseyuinge of  
 the lawe. BCG  
 QX.

<sup>b</sup> anourment E. <sup>c</sup> anornement BDEFH. <sup>d</sup> Om. E. <sup>e</sup> when he E pr. m. <sup>f</sup> to A. <sup>g</sup> with E pr. m.  
<sup>h</sup> and that A.

<sup>d</sup> spille I. <sup>e</sup> herynge IS. <sup>f</sup> Om. IS. <sup>g</sup> ournyng, that is, precieuse clothis BGNQX. o. or attyr I. text.  
 o. that is, precieuse clothing. marg. <sup>h</sup> as he was wont I. as bi custom he was wont s. <sup>i</sup> stie vp IS.  
<sup>k</sup> anon I. <sup>l</sup> putte thou IS. <sup>m</sup> sette it IS. <sup>n</sup> tentis IS. <sup>o</sup> the boonde IS. <sup>p</sup> tentis IS. <sup>q</sup> roos and  
 stood GQ. <sup>r</sup> aftir IS. <sup>s</sup> to s. <sup>t</sup> the tyme he IS. <sup>u</sup> his IS. <sup>v</sup> the boond I. <sup>w</sup> the IS. <sup>x</sup> a cloude IS.  
<sup>y</sup> dore of the tabernacle E1. tabernacle dore s. <sup>z</sup> Om. E. <sup>a</sup> the cloude I. <sup>b</sup> dore of the tabernacle DFGI  
 KMQRW. tabernacle dore s. <sup>c</sup> at IS. <sup>d</sup> that is openly I marg. <sup>e</sup> with I. <sup>f</sup> Moyses IS. <sup>g</sup> his taber-  
 nacle IS. <sup>h</sup> seruaunt IS. <sup>i</sup> out A pr. m. EF pr. m. GLNO sec. m. PQT sec. m. X. <sup>k</sup> out F sec. m. IS. <sup>l</sup> of IS.  
<sup>m</sup> hast not schewid IS. <sup>n</sup> namely sith IS.

in thi sijt, shew to me thi face, that I knowe thee, and fynde grace before thin eyen; behold thi puple, and this folk. <sup>14</sup> And God seide, My face shal goo before <sup>15</sup> thee, and reste Y shal 3yue to thee. And Moyses seith, If thow thi silf gost not before, ne lede thow vs fro this place; <sup>16</sup> in what forsothe mowen we knowe, I and this puple, that we han founde grace in thi sijt, but if that thow go with vs, that we ben glorrified of alle puples that <sup>17</sup> dwellen vpon the erthe? The Lord forsothe seith to Moyses, And this word that thow hast spokun, Y shal do; thow hast forsothe founde grace before me, and thi <sup>18</sup> silf Y haue knowe bi name. The which <sup>19</sup> seith, Shew to me thi glorie. He answerde, Y shal shewe al good to thee, and Y shal be clepid in the name of the Lord before thee, and Y shal haue mercy to whom Y wole, and goodliche Y shal <sup>20</sup> be to whom it likith to me. And eft he seith, Thow shalt not mowe se my face, forsothe there shal not mowe<sup>i</sup> se me a <sup>21</sup> man, and lyue. And eft, Loo! he seith, there is a place anentis me, and thow <sup>22</sup> shalt stonde vpon a stoon; and whanne my glorie shal passe, Y shal putte thee in the hool of the stoon, and I shal defende with my ri3t hoond, to the tyme <sup>23</sup> that Y passe; and I shal take myn hoond, and thow shalt se myn hyndermore, my face forsothe thow shalt not mowe se.

## CAP. XXXIV.

<sup>1</sup> And therafter, Cut, he seith, to thee two stonun tables at the liknes of the former, and Y shal write vpon hem the wordes that hadden the tablis, that thow <sup>2</sup> brak. Be redi eerli, that thow stie vp anone into the hil of Synay; and thow shalt stonde with me vpon the cop of the <sup>3</sup> hil; no man stie vp with thee, ne be seen eny man thur3 out al the hil; oxen for-

sijt, schewe thi face to me, that Y knowe thee, and fynde grace bifor thin izen; biholde thi<sup>o</sup> puple, and this<sup>p</sup> folk. And God <sup>14</sup> seide, My face schal go bifor thee, and Y schal 3yue reste to thee. And Moyses <sup>15</sup> seide, If thi<sup>o</sup> silf schalt not go bifore<sup>r</sup>, 'lede not<sup>s</sup> vs out of this place; for in what thing <sup>16</sup> moun we wite, Y and thi puple, that we han founde grace in thi sijt, if thou schalt not go with vs, that we be glorified of alle puplis that dwellen on erthe? Forsothe <sup>17</sup> the Lord seide to Moyses, Y schal do also this word, which<sup>t</sup> thou hast spoke; for thou hast founde grace bifor me, and Y knewe<sup>n</sup> thi silf bi name. And Moyses <sup>18</sup> seide, Schewe<sup>v</sup> thou thi glorie to me. God <sup>19</sup> answeride, Y schal schewe al good to thee, and Y schal clepe in the 'name of the Lord<sup>v</sup> bifor thee, and Y schal do merci to whom Y wole, and Y schal be merciful<sup>x</sup> on<sup>y</sup> whom it plesith to<sup>z</sup> me. And eft *God* <sup>20</sup> seide, Thou maist not se my face, for a man schal not se me, and schal<sup>a</sup> lyue. And <sup>21</sup> eft *God seide*, A place is anentis me, and thou schalt stonde on<sup>b</sup> a stoon; and <sup>22</sup> whanne my glorie schal passe, Y schal sette thee in the hoole of the stoon, and Y schal kyuere<sup>c</sup> with my ri3t hond, til<sup>d</sup> Y passe; and<sup>e</sup> Y schal take away myn hond, and <sup>23</sup> thou schalt se myn<sup>f</sup> hyndrere<sup>g</sup> partis, forsothe thou mayst not se my face.

## CAP. XXXIV.

And aftirward God seide, Hewe to thee <sup>1</sup> twey tablis of stoon at the licesse of the formere, and Y schal write on tho<sup>h</sup> tablis thilke<sup>i</sup> wordis, whiche the tablis, that thou 'hast broke<sup>k</sup>, hadden. Be thou redi in the <sup>2</sup> morewtid, that thou stie<sup>l</sup> anoon in to the hil of Synai; and thou schalt stonde with me on<sup>m</sup> the cop of the hil; no man stie<sup>n</sup> <sup>3</sup> with thee, nether ony man be seyn bi al

<sup>i</sup> Om. E.

<sup>o</sup> this G. <sup>p</sup> the L. <sup>q</sup> thou thi r. <sup>r</sup> bifore vs is. <sup>s</sup> lede thou not r. ne lede thou s. <sup>t</sup> that is. <sup>u</sup> know plures. <sup>v</sup> Lord, schewe s. <sup>w</sup> Lordis name. <sup>x</sup> ether goodli x marg. <sup>y</sup> to is. <sup>z</sup> Om. plures. <sup>a</sup> Om. is. <sup>b</sup> vpon is. <sup>c</sup> kyuere thee r. hile or defende thee s. <sup>d</sup> til that is. <sup>e</sup> and thanne r. <sup>f</sup> the s. <sup>g</sup> hyndere GKROX. <sup>h</sup> thilke is. <sup>i</sup> tho is. <sup>k</sup> brakist is. <sup>l</sup> go vp r. stie vp s. <sup>m</sup> vpon is. <sup>n</sup> go vp r. stie vp s.

sothe and sheep, be thei not fedde there  
 4 azens. Thanne he hewide out two stonun  
 tables, what manere thei weren before,  
 and fro nyzt arysynge he stiede<sup>k</sup> vp into  
 the hil of Synay, as the Lord comaundide  
 to him, berynge with hym the tables.  
 5 And whanne the Lord had stiede vp bi  
 the clowde, Moyses stood with hym, in-  
 wardli clepyng the name of the Lord,  
 6 whom passynge before hym, seith, Lord-  
 shiper<sup>l</sup>, Lord God, mercyable, and good-  
 liche, and<sup>m</sup> pacient, and of myche mercy,  
 7 and verrey, that kepist couenaunt and  
 mercy into thowsandes, that dost awei  
 wickidnes<sup>n</sup>, and hidows giltis, and synnes,  
 and no man anentis thee bi him silf is  
 innocent, that zeldist wickidnes<sup>o</sup> of fadris  
 to sones and neces, into the thridde and  
 8 the ferthe progenye. And Moyses hast-  
 ynge is bowid redi into the erthe, and  
 9 anowrynge, seith, If Y haue founde grace  
 in thi sikt, Lord, I biseche that thou goo  
 with vs, forsothe the puple is of hard nol,  
 and that thou do away oure wickidnes<sup>p</sup>,  
 10 and synnes, and that thou welde vs. The  
 Lord answerde, Y shal goo in couenaunt,  
 seyng alle men, I shal do signes, that  
 neuere weren seen vpon erthe<sup>q</sup>, ne in eny  
 folkis<sup>r</sup> of kynde, that this puple seen, in  
 whos myddil thou art, the feerful werk  
 11 of the Lord, that Y am to do<sup>s</sup>. Kep alle  
 thingis that to day I haue comaundide to  
 thee; Y my silf shal throwe out before  
 thi face Amorrey, Chananey, and Ethei,  
 Pheresei forsothe, and Euei, and Jebuzei.  
 12 Be war, lest eny tyme thou ioyne frend-  
 ships with the<sup>t</sup> dwellers of that loond,  
 13 that ben to thee into fallyng. But and  
 the auteers of hem destrye, brek togidere  
 the ymages, and the mawmete<sup>u</sup> woodes  
 14 hew down; wole<sup>v</sup> thou not anowre an  
 alien God; the Lord gelows the name

the hil, and oxun and scheep be not fed<sup>o</sup>  
 azens *'the hil'*. Therfor Moyses hewide<sup>q</sup>  
 4 twey tablis of stoon, whiche<sup>r</sup> manere tablis<sup>s</sup>  
 weren bifore, and he roos bi nyzt, and  
 stiede<sup>t</sup> in to the hil of Synay, as the Lord  
 comaundide to hym; and he bar with hym  
 the tablis. And whanne the Lord hadde<sup>s</sup>  
 come down bi a cloude, Moyses stood with  
 hym, and clepide inwardli *'the name of the*  
 Lord<sup>u</sup>; and whanne the Lord passide<sup>v</sup> bi-  
 6 fore hym<sup>w</sup>, he seide, Lordschipere, Lord  
 God, mercyful, and pitouse<sup>x</sup>, pacient, and  
 of myche mersiful<sup>y</sup> doying, and sothefast,  
 which kepist couenaunt and mercy in to *'a*  
 7 thousande<sup>z</sup>, which<sup>a</sup> doist away wickidnesse,  
 and trespassis, and synnes, and noon<sup>b</sup> bi  
 hym silf is innocent anentis thee, which  
 zeldist the wickidnesse of fadris to<sup>c</sup> sones<sup>d</sup>  
 and to sones<sup>e</sup> of sones<sup>f</sup>, into the thridde  
 and fourthe<sup>g</sup> generacioun. And hastili<sup>h</sup>  
 Moyses was bowid low in to<sup>b</sup> erthe<sup>i</sup>, and  
 worschipide<sup>k</sup>, and seide, Lord, if Y haue<sup>q</sup>  
 9 founde grace in thi sikt, Y biseche<sup>l</sup> that  
 thou go with vs, for the puple is of hard  
 nol, and that thou do away oure wickid-  
 nesses and synnes, and welde vs. The<sup>10</sup>  
 Lord answeride, Y schal make couenaunt,  
 and in sikt of alle men Y schal make  
 signes, that weren neuer seyn on<sup>m</sup> erthe,  
 nether in<sup>n</sup> ony folkis, that this puple, in  
 whos myddis thou art, se the ferdful werk  
 of the Lord, which Y schal make. Kepe<sup>11</sup>  
 thou alle thingis, whiche<sup>o</sup> Y comaundide<sup>p</sup>  
 to thee to dai; I<sup>q</sup> my silf schal caste  
 out bifor thi face Amorrey, and Cananey,  
 and Ethei, and Ferezei, and Euey, and  
 Jebusei. Be war, lest ony tyme thou<sup>12</sup>  
 ioyne frendshipis with the dwelleris of  
 that lond, whiche<sup>r</sup> frendshipis be in to  
 fallyng<sup>s</sup> to thee. But also distrie thou<sup>13</sup>  
*'the auteris of hem'*, breke the ymagis, and  
 kitte<sup>u</sup> down the<sup>v</sup> woodis; *'nyl thou wor-*  
 14

<sup>k</sup> stey D. <sup>l</sup> lordys E *pr. m.* <sup>m</sup> Om. BDEFH. <sup>n</sup> wyckidnesses BDEH. <sup>o</sup> wickydnesses BDFH. <sup>p</sup> wyckyd-  
 nesses BDEFH. <sup>q</sup> the erthe DEH. <sup>r</sup> folk D. <sup>s</sup> doying E *pr. m.* <sup>t</sup> Om. A. <sup>u</sup> mawmettes BD. <sup>v</sup> preue  
 heryng places E *pr. m.* <sup>w</sup> wiln BE. <sup>x</sup> wilt D.

<sup>o</sup> thei pastured I. <sup>p</sup> it I. <sup>q</sup> hewide out I. <sup>r</sup> the whiche I. <sup>s</sup> the tablis is. <sup>t</sup> zide vp I. <sup>u</sup> Lordis  
 name s. <sup>v</sup> passide or *shewide him* s. <sup>w</sup> Moyses s. <sup>x</sup> plentyuouse s. <sup>y</sup> merci A. <sup>z</sup> thousandes A *sec. m.* is.  
<sup>a</sup> the which I. <sup>b</sup> no man is. <sup>c</sup> in to s. <sup>d</sup> her sones is. <sup>e</sup> the sones is. <sup>f</sup> her sones is. <sup>g</sup> the fourthe is.  
<sup>h</sup> to BC. in o. <sup>i</sup> the erthe IKS. <sup>k</sup> he worschipide is. <sup>l</sup> biseche thee is. <sup>m</sup> vpon is. <sup>n</sup> on G. <sup>o</sup> that is.  
<sup>p</sup> haue comaundid is. shal comaunde L. comaunde NP. <sup>q</sup> and A *pr. m. sed expunct. m. sec.* <sup>r</sup> the whiche I.  
<sup>s</sup> myscheef I. <sup>t</sup> her autris is. <sup>u</sup> hewe thou I. kitte thou sw. <sup>v</sup> her isw.

15 of hym, God is a loue; ne go thou not  
 into couenaunt with men of that regioun,  
 lest whanne thei han do fornyacioun with  
 her goddess, and anourden the mawmetis  
 of hem, eny man clepe thee, that thou  
 16 eete of the thingis that ben offerd. Ne  
 wijf of the dowztris of hem thou shalt  
 tak to thi sones, lest after that thei han  
 do fornyacioun, thei maken to do forny-  
 aciouns and thi sones into her goddess.  
 17 3otun goddess thou shalt not make to  
 18 thee. The solempnyte of therf looues  
 thou shalt kepe; seuen dayes thou shalt  
 eete therf looues, as I haue comaundide  
 to thee, in the tyme of the moneth of  
 new thinges; in the moneth forsothe of  
 19 veer tyme thou 3edest out of Egipte. Al  
 that openith the wombe of maal kynde  
 shal be myn, of alle hauynge lijf, as wel  
 20 of oxen, as of sheep, shal be myne. The  
 first gotten of an asse thou shalt bigge  
 with a sheep; ellis forsothe if thou 3yuest  
 not for it the prijs, it shal be slawn. The  
 first gotun of thi sones thou shalt 'a3en-  
 bigge<sup>w</sup>; ne thou shalt not apere in my  
 21 sijt voide. Six dayes thou shalt worche,  
 the seuenthe day thou shalt ceese to  
 22 eeren and to repen. The solempnyte of  
 weekis<sup>x</sup> thou shalt make to thee in the  
 first bigynnyng of fruytis of thi whete  
 heruest, and the solempnete whanne, the  
 tyme turnynge a3en of the 3eer, alle  
 23 thinges ben putte vp. Thre tymes of the  
 3eer shal apere eche maal child that is  
 thin in the sijt of the Almy3ti Lord, thi  
 24 God, Yrael. Whanne forsothe Y shal take  
 the gentiles fro thi face, and I shal sprede  
 abroad thi termes, no man shal putte  
 spies to thi loond, thee stynging vp and  
 apperyng in the sijt of the Lord thi God,  
 25 thries in the 3eer. Thou shalt not offre  
 vpon the<sup>y</sup> sowr dow3 the blood of my  
 sacrifice, nether<sup>z</sup> shal not leue vnto the  
 morwe tide of the sacrifice of the so-

schipe<sup>w</sup> an alien God; 'the Lord<sup>x</sup> a gelous  
 louyere is his<sup>y</sup> name, God is a feruent  
 louyere; make thou not couenaunt with 15  
 the men of tho<sup>z</sup> cuntreis, lest whanne thei  
 han do fornyacioun<sup>a</sup> with her goddess, and  
 han worschipid the symylacris of hem, ony  
 man clepe thee, that thou ete of thingis<sup>b</sup>  
 offridd to an ydol. Nether thou schalt take 16  
 a wyif of her douztris to thi sones, lest  
 aftir that<sup>c</sup> tho<sup>d</sup> douztris han do forny-  
 acioun<sup>e</sup>, thei make also thi sones to do for-  
 nicacioun in to her goddess. Thou schalt 17  
 not make to thee 3otun goddess. Thou 18  
 schalt kepe the solempnyte of therf looues;  
 seue daies thou schalt ete therf looues,  
 as Y comaundide to thee, in the<sup>f</sup> time of  
 the<sup>g</sup> monethe of newe fruytis; for in the  
 monethe of veer tyme thou 3edist out of  
 Egipt. Al thing of male kynde that 19  
 openeth the wombe schal be myn, of alle  
 lyuynge beestis, as wel of oxun, as of  
 scheep, it schal be myn. Thou schalt a3en- 20  
 bie with a scheep the firste gendrid of an  
 asse, ellis if thou 3yuest not prijs therfor,  
 it schal be slayn. Thou schalt a3enbie the  
 firste gendrid<sup>h</sup> of thi sones; nether thou  
 schalt appere voide in my sijt. Sixe daies 21  
 thou schalt worche, the<sup>i</sup> seuenthe day thou  
 schalt ceesse to ere and repe<sup>k</sup>. Thou schalt 22  
 make to thee the solempnyte of woukis in  
 the firste thingis of fruytis of thi ripe corn  
 of wheete, and<sup>l</sup> the solempnyte, whanne  
 alle thingis<sup>m</sup> ben gadrid in to bernes,  
 whanne the<sup>n</sup> tyme 'of 3eer<sup>o</sup> cometh a3en.  
 Ech male kynde of thee schal appere in 23  
 thre tymes of the 3eer in the sijt of the  
 Lord Almy3ti, thi<sup>p</sup> God of<sup>q</sup> Israel. For 24  
 whanne Y schal take awei folkis fro thi  
 face, and Y schal alarge thi termes, noon  
 schal sette tresouns to thi lond, while thou  
 stiest<sup>r</sup> and apperist in the sijt of thi Lord  
 God, thries in the 3eer. Thou schalt not 25  
 offre on sour dow the blood of my sacri-  
 fice, nethir ony thing of the slayn sacrifice

<sup>w</sup> for bigge E pr. m.    <sup>x</sup> werkis AD.    <sup>y</sup> Om. BDEH.    <sup>z</sup> ne A pr. m.

<sup>w</sup> worschipe thou nat I.    <sup>x</sup> Om. s.    <sup>y</sup> the Lordis s.    <sup>z</sup> the c.    <sup>a</sup> fornyacioun, that is, idolatrie BCEGK  
 LPQX. f. ether ydolatrie N. f. or ydolatrie IS.    <sup>b</sup> the thingis IS.    <sup>c</sup> Om. 10s.    <sup>d</sup> thilke I.    <sup>e</sup> fornyacioun,  
 that is, idolatrie, BC.    <sup>f</sup> Om. IS.    <sup>g</sup> Om. F.    <sup>h</sup> gotten I.    <sup>i</sup> in the D.    <sup>k</sup> to repe IS.    <sup>l</sup> and also s.  
<sup>m</sup> Om. plures. fruytis IS.    <sup>n</sup> Om. IS.    <sup>o</sup> of the 3eer BCIS. Om. L.    <sup>p</sup> Om. DMO sec. m. RT sec. m. W.  
<sup>q</sup> Om. F.    <sup>r</sup> stiest vp IS.

26 lempnyte of pask. The chefe of the fruytes of thi loond thow shalt offre in the hows of the Lord thi God. Thow shalt not seethe a kidde in the mylk of 27 his moder. And the Lord seide to Moyses, Write to thee thes wordes, with whiche Y haue couenauntide a boond of pees, 28 with thee and with Yrael. Thanne Moyses was there with the Lord fourti dayes and fourti nyztis, and eete no breed, ne drank water<sup>a</sup>; and he wroot in the tables the ten wordes of the boond of pees. 29 And whanne Moyses descendide fro the mownt of Synay, he held two tables of testymonye, and he wiste not that his face was horned of the cumpanye of the 30 word of God. Aaron forsothe and the sones of Yrael, seynge the face of Moyses 31 horned, thei dredden to comen nyz, and thei clepid of hym turneden azen, as wel Aaron as the princes of the synagoge; 32 and after that he had spokun, comen to hym also alle the sones of Yrael; to whom he comaundide alle thinges that he hadde herd of the Lord in the mownt of Synay. 33 And fulfillid the wordes, he putte a veyle 34 vpon his face; the which, he goon yu to the Lord, and spekyng with him, dide away, to the tyme that he shulde goo out; and thanne he spak to the sones of Yrael alle thinges, that to hym weren co- 35 maundid; the whiche seen the face of Moyses goynge out be horned, but eft he couerde his face, if eny tyme he spak to hem.

## CAP. XXXV.

1 Therefore alle the cumpanye of alle the sones of Yrael gedered, he seid to hem, Thes ben that the Lord hath comaundide 2 to be doon. Six daies ze shulen<sup>b</sup> doo werk, the seuenthe day shal be to 3ow holy, an holi day and the reste of the Lord; who

of the solempnyte of fase<sup>s</sup> schal abide in<sup>t</sup> the morewtid. Thou schalt offre in the 26 hows of thi Lord God the firste<sup>u</sup> of the<sup>v</sup> fruytis of thi loond. Thou schalt not sethe a kide in the mylk of his modir. And the 27 Lord seide to Moyses, Write thou these wordis, bi<sup>w</sup> whiche Y smoot a boond of pees, bothe with thee and with Israel. Therfor Moyses was there with the Lord 28 bi fourti daies and bi<sup>x</sup> fourti nyztis, he<sup>y</sup> eet not breed, and<sup>z</sup> drank not<sup>a</sup> watir; and he wroot in tablys ten<sup>b</sup> wordis of the boond of pees. And whanne Moyses cam 29 doun fro the hil of Synai, he helde<sup>bb</sup> twei tablis of witnessyng, and he wiste not that his face was horned<sup>c†</sup> of the felouschipe of Goddis word. Forsothe Aaron 30 and the sones of Israel sien Moyses face horned, and thei dredden to nei3e ni3, and 31 thei weren<sup>d</sup> clepid of hym, and thei turneden<sup>e</sup> azen, as wel Aaron as the princis of the synagoge; and after that Moyses spak, thei camen to hym, 32 the alle the sones of Israel; to whiche<sup>f</sup> Moyses<sup>g</sup> comaundide alle thingis, whiche he hadde herd of the Lord in the hil of Synai. And whanne the 33 wordis weren fillid<sup>h</sup>, he puttide<sup>i</sup> a veil on<sup>k</sup> his face; and he entride to the Lord, and 34 spak with hym, and dide<sup>l</sup> away that veil, til<sup>m</sup> he 3ede out; and thanne he spak to the sones of Israel alle thingis, that weren comaundid to hym; whiche<sup>n</sup> sien that the 35 face of Moyses goynge out was horned, but eft he hilide<sup>o</sup> his face, if ony tyme he spak to hem.

† was horned, beemes of wondrousful schynyng zeden forth an hi3 [from him κ] at the maner of hornes, whiche the postle in ij. pistle to Cor. iij. c. clepith the glorie of Moyses face, wherfor in Ebreu it is thus, and he [Israel κ] knew not that the 'li3t [skyn κ] of his face was horned. Lire here. cc xq.

## CAP. XXXV.

Therfor<sup>p</sup> whanne al the cumpanye of the 1 sones of Israel was gaderid, Moyses seide to hem, These thingis it ben, whiche the Lord comaundide to be doon. Sixe daies 2 ze schulen do werk, the seuenthe dai schal be hooli to 3ou, the sabat and reste<sup>q</sup> of the

<sup>a</sup> no water *E pr. m.* <sup>b</sup> thou schal *E pr. m.*

<sup>s</sup> fase, that is, pask BCGKNX. paske i. <sup>t</sup> vnto DIKOMST *sec. m. w.* <sup>u</sup> firste, or cheef s. <sup>v</sup> Om. 1s. <sup>w</sup> with the i. <sup>x</sup> Om. G1. <sup>y</sup> and he κ. <sup>z</sup> ne is. <sup>a</sup> Om. i. <sup>b</sup> the ten is. <sup>bb</sup> helde in his honde is. <sup>c</sup> that is, beemes of gloriouse schynyng B marg. h. in the beemys of wondrousful shynyng IN. h. with wondrousful shynyng beemes s. <sup>d</sup> Om. i. <sup>e</sup> weren turned i. <sup>f</sup> the whiche i. <sup>g</sup> he o *sec. m.* <sup>h</sup> fulfillid is. <sup>i</sup> putte IK. <sup>k</sup> vpon is. <sup>l</sup> he dide ILS. <sup>m</sup> til that is. <sup>n</sup> the whiche i. <sup>o</sup> hidde i. <sup>p</sup> Wherfor A. <sup>q</sup> the reste is.

3 so doth werk in it he shal be slayn. 3e  
 shulen not tiende fier in al 3oure dwell-  
 4 yng place bi the holi day. And Moyses  
 seith to alle the companyes of the sones  
 of Yrael, This is the word that the Lord  
 5 comaundide, seiynge, Seuer 3e anentis  
 3ow the chefe fruytis to the Lord; eche  
 wilful and of redi inwit offer hem to the  
 6 Lord, gold, and siluer, and brasse, iacynct,  
 and purpur, and<sup>bb</sup> cocto twies died, and  
 7 bijs, heeris of goote, and the skynnes of  
 wethers maad reed, and iacynctyne, the  
 8 trees of Sichym, and oyle to<sup>c</sup> the liztes  
 to be maad<sup>d</sup>, and that there be maad an  
 oynement, and the moost swete ensence,  
 9 onychyn stonus and gemmes, to the  
 anowrnynge of the coope, and of the  
 10 breest broche. Who so euer of 3ow is  
 wijs, come he, and mak that the Lord  
 11 hath comaundide, that is, the tabernacle,  
 and the roof of it, and the coueryng;  
 rynges, and the 'tablid sides<sup>e</sup>, with the  
 12 berynge staues, litil stakes<sup>f</sup>, and feet<sup>g</sup>; the  
 arke, and the berynge staues; the propi-  
 cyatorie, and the veyle, that before it is  
 13 sprad abroad; the meetbord with berynge  
 staues, and the vessels, and the looues of  
 14 proposicioun; the candelstik to susteyne  
 the liztes, the vessels of it, and lanternes,  
 15 and oyle to the norishyng of fyres; the  
 auter of the maad<sup>h</sup> ensence, and the ber-  
 yng staues; oyle of anoynting, and the  
 maad<sup>h</sup> ensence of the swete smellynge  
 spices; the tente at the dore of the taber-  
 16 nacle; the autere of the al brent sacrifice,  
 and the brasun gredeyrne of it, with the  
 berynge staues, and his vessels; the laua-  
 17 torie, and the feet of it; the cortynes of  
 the porche, with pilers, and feet; the tentis<sup>i</sup>  
 18 in the 3atis of the vestiari; the litil stakis  
 of the tabernacle, and of the porche, with  
 19 her cordes; the clothes whose vse is in the

Lord; he that doith werk<sup>r</sup> in the sabat  
 schal be slayn. 3e schulen not kyndle fier<sup>3</sup>  
 in alle 3oure dwellyng places bi the 'dai of  
 sabat<sup>s</sup>. And Moyses seide to al the cum-4  
 peny of the sones of Israel, This is the  
 word which<sup>t</sup> the Lord comaundide, and  
 seide, Departe 3e at 3ou the firste fruytis<sup>5</sup>  
 to<sup>u</sup> the Lord; ech wilful man and of redi  
 wille offre tho<sup>v</sup> to the Lord, gold, and sil-  
 uer, and bras, and iacynct, and purpur<sup>w</sup>,<sup>6</sup>  
 and reed *selk* twies died, and bijs, heeris<sup>x</sup>  
 of geet, and skynnys of rammes maad reed,<sup>7</sup>  
 and of iacynt, trees<sup>y</sup> of Sechym, and oile<sup>z</sup><sup>8</sup>  
 to liztis<sup>z</sup> to be ordeyned, and that the  
 oynement be maad, and encense<sup>a</sup> moost  
 swete, stoonus of onochyn and gemmes, to<sup>9</sup>  
 the ournyng of the 'cloth on the schuldris<sup>b</sup>,  
 and of the racional<sup>c</sup>. Who euer of 3ou is<sup>10</sup>  
 wijs, come he, and make<sup>d</sup> that, that<sup>e</sup> the  
 Lord comaundide, that is, the<sup>f</sup> tabernacle,<sup>11</sup>  
 and the roof therof<sup>g</sup>, and the hilyng;  
 ryngis, and bildyngis<sup>h</sup> of tablis, with barris,  
 stakis, and fundamentis; the arke, and<sup>12</sup>  
 barris; the propiciatorie, and the veil,  
 which<sup>l</sup> is hangid byfore it; the bord with<sup>13</sup>  
 barris, and vesselis, and with looues of set-  
 tyng forth; the candilstike<sup>k</sup> to susteyne<sup>14</sup>  
 liztis, the vesselis, and lanternes therof,  
 and oile to<sup>l</sup> the nurschyngis<sup>m</sup> of fyris;  
 the auter of encense, and the barris<sup>n</sup>; the<sup>15</sup>  
 oile of anoyntyng, and encense of swete  
 smellynge spiceris; the tente at the dore  
 of the tabernacle; the auter of brent sa-<sup>16</sup>  
 crifice, and his brasun gridele, with hise  
 barris<sup>n</sup>, and vesselis; the 'greet waischyng  
 vessel<sup>o</sup>, and 'his fundament<sup>p</sup>; the curteyns<sup>17</sup>  
 of the large street<sup>q</sup>, with pilers<sup>r</sup> and foun-  
 dementis<sup>s</sup>; the tente in<sup>t</sup> the doris of the  
 porche<sup>u</sup>; the stakis of the tabernacle and<sup>18</sup>  
 of the large street<sup>v</sup>, with her coordis; the<sup>19</sup>  
 clothis, whose vss is in 'the<sup>w</sup> seruyce  
 of<sup>x</sup> seyntuarie<sup>xx</sup>; the clothis of Aaron bi-

<sup>bb</sup> Om. E. <sup>c</sup> to teende E pr. m. of H. <sup>d</sup> Om. E pr. m. <sup>e</sup> made tablis E pr. m. <sup>f</sup> staues B. <sup>g</sup> fotis E pr. m.  
<sup>h</sup> Om. E pr. m. <sup>i</sup> tennt BEH.

<sup>r</sup> seruyce werk I. *forboden* werk s. <sup>s</sup> dai of the s. A pr. m. sabot day is. <sup>t</sup> that I. Om. s. <sup>u</sup> of GQ.  
<sup>v</sup> Om. FGQRT. *thes thinges* is. hem N. <sup>w</sup> purpul *passim* ELP. <sup>x</sup> and heeris G. <sup>y</sup> of oile s. <sup>yy</sup> and  
 trees A pr. m. <sup>z</sup> the liztis I. <sup>a</sup> the encense is. <sup>b</sup> coope is. <sup>c</sup> breste broche is *text*. racional I marg.  
<sup>d</sup> do he is. <sup>e</sup> Om. F. <sup>f</sup> make he the is. <sup>g</sup> Om. I. <sup>h</sup> the bildyngis is. <sup>i</sup> that is. <sup>k</sup> candelstyckis G.  
<sup>l</sup> into GQ. <sup>m</sup> nurschyng R. <sup>n</sup> berynge staaues is. <sup>o</sup> lauatorie is. <sup>p</sup> the feet theroff is. <sup>q</sup> entree is.  
<sup>r</sup> the pilers is. <sup>s</sup> her baasis I. her feet s. <sup>t</sup> and A. <sup>u</sup> vestiari is. <sup>v</sup> entree is. <sup>w</sup> Om. I. <sup>x</sup> Om. s.  
<sup>xx</sup> the seyntuarie DIRTX.

seruyce of the seyntuarye; the clothes of Aaron the bishop, and of his sones, that thei beren the office of<sup>k</sup> preesthod to me. And al the multitude of the sones of Yrael goon out fro the sijt of Moyses, offerde with moost redi mynde and deuoute the chefe thinges to the Lord, to make the werk of the tabernacle of testimonye, what thing to the heriyng and to the holy clothes was nessessarye. Men with wymmen zeuen hongyng rynges, and eer rynges, and hoond rynges, and beezis; al gilden vessel<sup>l</sup> is seuerd into the ziftis of the Lord. Who so euer hadde iacynt, and purpur, and cocco twies died, bijs, and hecris of goote, wether skynnes maad reed, and blew, the metals of siluer, and of brasse, thei offreden to the Lord, and the trees of Sichym into dyuerse<sup>ll</sup> vsis. But and wymmen zeuen that come thurȝ dower, iacynt, and purpur, and reed silk, and bijs, and the hecris of goote, wilfully<sup>m</sup> alle propre thingis zeuyng. The princes forsothe offerden onychyn stonus and gemmes, to the coope and breest broche, and swete smellynge spices, and oyle to make the liztes, and to greithe the<sup>n</sup> oynement, and to make the encense of moost swete smel. Alle men and wymmen with a deuowt mynde offerden ziftis, that the werkis 'shulden be maad, that the Lord comaundide bi the hoond of Moyses; alle the sones of Yrael halowiden wilful thinges to the Lord. And Moyses seide to the sones of Israel, Loo! the Lord hath clepid Beseleel bi name, the sones of Hury, the sone of Hur, of the lynage of Juda; and he hath fulfillede hym with the spiryt of God, of wisdom, and vnderstandyng, and of kunnyng, with al doctrine, to cast and to make the werk, in gold, and siluer, and brasse, and in stonus to ben graued, and

schop<sup>y</sup>, and of hise sones, that thei be set in preesthod to me. And al the multitude<sup>20</sup> of the sones of Israel zede out of 'the sijt of Moyses<sup>z</sup>, and offrde with moost redi<sup>21</sup> soule<sup>a</sup> and deuout the firste<sup>b</sup> thingis to the Lord, to make the werk of the tabernacle of witnessyng, what euer was nedeful to the<sup>c</sup> ournyng<sup>d</sup>, and to hooli<sup>dd</sup> clothis. Men<sup>22</sup> and wymmen zeuen bies of the<sup>e</sup> armes, and eeryngis, ryngis<sup>f</sup>, and ournementis of 'the arm<sup>g</sup> niȝ the hond; ech goldun vessel was departid in to the<sup>h</sup> ziftis of the Lord. If any man hadde iacynt, and purpur, and<sup>23</sup> 'reed *selk*<sup>i</sup> twies died, bijs, and the hecris of geet, skynnes of rammes<sup>k</sup> maad reed, and of<sup>l</sup> iacynt<sup>m</sup>, metals of siluer, and of<sup>24</sup> bras, thei offeryden to the Lord, and trees of Sechym in to dyuerse vsis. But also<sup>25</sup> wymmen tauȝt zeuen tho thingis, whiche thei hadden spunne, iacynt, purpur<sup>mm</sup>, and vermyloun, and bijs, and the<sup>n</sup> hecris of<sup>26</sup> geet; and zeuen<sup>o</sup> alle thingis by her owne fre wille. Forsothe princes offeriden<sup>27</sup> stoonys of onychyn and iemmes, to the 'cloth on the schuldris<sup>p</sup>, and to the rational<sup>q</sup>, and swete smellynge spiceris, and<sup>28</sup> oyle to the<sup>r</sup> liztis to<sup>s</sup> be ordeyned, and<sup>t</sup> to make redi oynement<sup>u</sup>, and to make the encense of swettist<sup>v</sup> odour. Alle men<sup>29</sup> and wymmen offeriden ziftis with deuout soule<sup>x</sup>, that the werkis schulden be maad, whiche the Lord comaundide bi the hond of Moyses; alle the sones of Israel halowiden wilful<sup>y</sup> thingis to the Lord. And<sup>30</sup> Moyses seide to the sones of Israel, Lo! the Lord hath clepid Beseleel bi name, the sone of Hury, sone<sup>z</sup> of Hur, of the lynage of Juda; and the Lord hath fillid<sup>31</sup> hym with the spirit of God, of wisdom, and of vnderstandyng, and of kunnyng, and with al doctryn, to fynde out and to<sup>32</sup> make werk in gold, and siluer, and bras, and in stoonys to be grauun, and in werk<sup>33</sup>

<sup>k</sup> of the H. <sup>l</sup> vessels D. <sup>ll</sup> dyuerses A. <sup>m</sup> wilful A. <sup>n</sup> Om. D. <sup>o</sup> were E pr. m.

<sup>y</sup> the bischop is. <sup>z</sup> Moyses sijt is. <sup>a</sup> mynde is. <sup>b</sup> cheef is. <sup>c</sup> Om. g. <sup>d</sup> ournement f. <sup>dd</sup> the hooli is. <sup>e</sup> her s. <sup>f</sup> Om. F. and othere ryngis is. <sup>g</sup> her armes is. <sup>h</sup> Om. is. <sup>i</sup> cocco is. <sup>k</sup> wetheris is. <sup>l</sup> Om. x. <sup>m</sup> ether blew x marg. <sup>mm</sup> and purpur A m. pr. <sup>n</sup> reed is. <sup>o</sup> thei zeuen is. <sup>p</sup> coope is. <sup>q</sup> breest broche s. <sup>r</sup> Om. DKS. <sup>s</sup> that schul is. <sup>t</sup> Om. is. <sup>u</sup> the oynement bc. <sup>v</sup> Om. BE. <sup>w</sup> the swettist c. <sup>x</sup> most swete is. <sup>y</sup> wilfulli k. <sup>z</sup> the sone is. <sup>a</sup> fulfillid is. <sup>aa</sup> Om. s.

in carpentarye werk; what thing craftily may be founde, he hath 3ouun in his herte; and Ooliab, the sone of Achymasech, of the lynage of Dan; bothe he hath tau3te with wisdom, that thei maken the werkis of carpentarye, of browdrye, and of werkyng<sup>p</sup> with needlis, of iacynt, and purpur, and cocto twies died, and of bijs, and alle thinges weue thei, and alle newe thingis fynde thei.

## CAP. XXXVI.

1 Thanne diden Beseleel, and Oliab, and eche wise man, to whom the Lord 3aue wisdom and vndirstondyng, that thei cowden craftili worche that ben necessarie into the vses of the seyntuarie, and that the Lord hath comaundide to be 2 maad. And whanne Moyses hadde clepide hem, and eche taw3t man, to whom the Lord hadde 3eue wisdom, and that wilfulli hadden offerd hem to make the 3 werk, he toke to hem alle the 3iftis of the sones of Yrael. The whiche whanne thei stoden stedfastly to her werk eche daye, 4 eerly the puple offerde the auowes. Wherfor the crafti men constreynd to come, 5 seiden to Moyses, The puple more offerith 6 than is nede. Thanne Moyses comaundide in the voyce of a bedel to be cryde, Neither<sup>q</sup> man ne womman eny thing more offre in the werk of the seyntuarie; and so was ceesside fro the 3iftis to ben of- 7 ferd, forthi that the offred thinges sufficeden, and aboundide more ouer. And alle the wise men in herte maden to fille the werk of the tabernacle ten cortyns of bijs foldun a3en, and iacynt, and purpur, and cocto twies dyed, with diuers werk, 9 and with browdrye craft. Of the whiche oon hadde in lengthe ei3te and twenti cubites, and in brede foure; o mesure was 10 of alle the cortyns. And he ioynede fyue

of carpentrie; what euer thing may be foundun craftili, the Lord 3af<sup>b</sup> in his herte; and *the Lord* clepide<sup>c</sup> Ooliab, the sone of Achymasech, of the lynage of Dan; the Lord tau3te<sup>d</sup> bothe<sup>e</sup> 'with wisdom<sup>f</sup>, that thei make the werkis<sup>g</sup> of<sup>h</sup> carpenter<sup>i</sup>, of<sup>k</sup> steynour, and of<sup>l</sup> broiderere<sup>m</sup>, of iacynt, and purpur<sup>n</sup>, and<sup>o</sup> of 'reed *selk*<sup>p</sup>, and of bijs, and<sup>q</sup> that thei make<sup>r</sup> alle thingis, and fynde<sup>s</sup> alle newe thingis.

## CAP. XXXVI.

Therfor Beseleel, and Ooliab, and ech 1 wijs man, to whiche<sup>t</sup> the Lord 3af wisdom and vndurstondyng, that thei kouden worche crafteli, maden thingis that weren nedeful in to vsis<sup>u</sup> of the seyntuarie, and whiche the Lord comaundide to be maad. And whanne Moyses hadde clepid hem, 2 and ech lerned<sup>v</sup> man<sup>w</sup>, to whom the Lord hadde 3oue wisdom and kunnyng, and whiche<sup>x</sup> profriden<sup>y</sup> hem<sup>z</sup> bi her<sup>a</sup> wille to make werk<sup>b</sup>, he<sup>c</sup> bitook to hem alle the 3 3iftis of the sones of Israel. And whanne thei weren bisi in the<sup>d</sup> werk ech dai, the puple offrde auowis<sup>e</sup> eerli. Wherfor the 4 werkmen weren compellid to come, and 5 thei seiden to Moyses, The puple offrith more than is nedeful. Therfor Moyses 6 comaundide to be cried bi<sup>f</sup> the vois of a criere, Nether<sup>g</sup> man nether<sup>h</sup> womman offre more ony thing in the werk of seyntuarie<sup>i</sup>; and so it was ceessid fro 3iftis to be offrid, for the thingis offrid sufficiden, and weren 7 ouer abundant. And alle wise<sup>k</sup> men in 8 herte to fille<sup>l</sup> the werk of the tabernacle maden ten curteyns of bijs foldid<sup>m</sup> a3en, and of iacynt, and purpur, and of reed *selk* twies died, bi dyuerse werk, and bi the<sup>n</sup> craft of many colouris. Of whiche<sup>o</sup> curteyns 9 oon hadde in lengthe ei3te and twenti cubitis, and foure cubitis in breede; o mesure was of alle curteyns<sup>p</sup>. And he ioynede 10

P werkry E pr.m. q ne BDEFH.

<sup>b</sup> hath 3ouun is. <sup>c</sup> hath clepide is. <sup>d</sup> hath tau3te is. <sup>e</sup> bothe thes is. <sup>f</sup> Om. o. <sup>g</sup> werk g. <sup>h</sup> of a r. <sup>i</sup> carpentrie AELPS. <sup>k</sup> and g. <sup>l</sup> Om. i. <sup>m</sup> broiderie EFILOPRSTXW. <sup>n</sup> of purpur ISX. <sup>o</sup> Om. is. <sup>p</sup> cocco twies died is. <sup>q</sup> Om. o. <sup>r</sup> weuen is. <sup>s</sup> apareile i. <sup>t</sup> whom EIS. <sup>u</sup> the vsis i. <sup>v</sup> tau3t is. <sup>w</sup> Om. EF KLNPT sec.m. <sup>x</sup> the whiche i. <sup>y</sup> offriden k. <sup>z</sup> hemsilff is. <sup>a</sup> her owen is. <sup>b</sup> the werk i. <sup>c</sup> Moyses is. <sup>d</sup> her s. <sup>e</sup> her auowis s. <sup>f</sup> with GQT pr.m. x. <sup>g</sup> that nethir i. <sup>h</sup> ne il. <sup>i</sup> the seyntuarie is. <sup>k</sup> the wise is. <sup>l</sup> fulfille is. <sup>m</sup> folden is. <sup>n</sup> Om. plures. <sup>o</sup> the whiche i. <sup>p</sup> the curteyns is.

cortyns either<sup>r</sup> to other<sup>s</sup>, and othere fyue  
 11 he cowplede togidere to hem seluen; and  
 he made iacyntyne oyletis<sup>t</sup> in the hemme  
 12 of the o cortyn on either syde, and in the  
 hemme of the other also, that the oyletis<sup>t</sup>  
 myzten come azens hem seluen togidere,  
 13 and togidere be ioyned; wherfore and  
 fifti golden cerclis he zeetide, that myzten  
 hold the oiletis<sup>t</sup> of the cortyns, and that  
 14 there were maad o tabernacle. And he  
 made enleuen sarges<sup>u</sup> of the heeris of  
 goote, to couere the roofe of the taber-  
 15 nacle; o sarge<sup>v</sup> in lengthe hadde thretti  
 cubitis, and in brede foure cubitis; of o  
 16 mesure weren alle the sarges<sup>w</sup>; of whom  
 fyue he ioynede a side, and othere six a-  
 17 twynne. And he made fifty oyletis<sup>x</sup> in  
 the hemme of the o sarge<sup>y</sup>, and fifti in  
 the hemme of the tothir<sup>z</sup> sarge<sup>y</sup>, that to  
 hem seluen thei myzten be ioynede to  
 18 gidere; and fifti brasun knoppis with  
 whiche<sup>a</sup> the roof myzte be knyt, and o  
 19 mantil be made of alle the sarges<sup>b</sup>. And  
 he made the couertour of the tabernacle  
 of skynnes of wethers maad reed, and  
 another aboue the veyle of skynnes<sup>c</sup> maad  
 20 blew. And he made the tablis of the ta-  
 bernacle of the<sup>d</sup> trees of Sichym stond-  
 21 ynge; of ten cubites was the lengthe of  
 the to<sup>e</sup> table, and other half cubijt the  
 22 brede heeld. Two rabitynges weren bi  
 eche tables, that the tone<sup>f</sup> to that other<sup>g</sup>  
 myzt be ioyned; so he made in alle the  
 23 tablis of the tabernacle. Of the whiche  
 twenti weren at the mydday coost azens  
 24 the sowth, with fourti silueren footstakys;  
 two footstakis vndur o table weren put  
 at eithir parti of the corners, where the  
 rabityngis of the sides in the corners  
 25 weren endid. At the coost forsothe of  
 the tabernacle that biholdith to the north  
 26 he made twenti tablis, with fourti sil-

fyue curteyns oon to<sup>q</sup> anothis, and he cou-  
 plide othere fyue to hem silf togidere; and 11  
 he made handlis<sup>r</sup> of iacynt in the hemme  
 of o<sup>s</sup> curteyn on euer either side, and in 12  
 lijk maner in the hemme of the tother cur-  
 teyn, that the handlis<sup>t</sup> schulen comen to  
 gidere azens hem silf, and schulen<sup>u</sup> be  
 ioyned togider; wherfor he zettide also 13  
 fifti goldun serclis<sup>v</sup>, that schulen bite the  
 handlis<sup>w</sup> of curteyns<sup>x</sup>; and<sup>y</sup> o<sup>z</sup> tabernacle  
 was maad. He made<sup>a</sup> also enleuene saies 14  
 of the heeris<sup>b</sup> of geet, to hile the roof of  
 the tabernacle; o saie hadde thretti cu- 15  
 bitis in lengthe, foure cubitis in breede;  
 alle the saies weren of o mesure; of whiche<sup>c</sup> 16  
 saies he ioynede fyue bi<sup>d</sup> hem silf, and  
 sixe othere bi hem silf. And he made fifti 17  
 handlis<sup>e</sup> in the hemme of o say, and fifti  
 in the hemme of the tother<sup>f</sup> say, that tho  
 schulden be ioyned to hem silf togidere;  
 and he made fifti bokelis of bras bi<sup>g</sup> whiche 18  
 the roof was fastned togidere, that oon  
 hilyng were<sup>h</sup> maad of alle the saies. He 19  
 made also an hilyng of the tabernacle of  
 the skynnes of rammes<sup>i</sup> maad reed, and  
 another veil aboue of skynnes<sup>k</sup> of iacynt.  
 He made also stondynge tablis of the ta- 20  
 bernacle of the trees of Sechym; the 21  
 lengthe of o table was of ten cubitis, and  
 the breede helde o cubit and an<sup>l</sup> half.  
 Twey dentyngis weren bi ech table, that 22  
 the oon<sup>m</sup> schulde be ioyned to the<sup>n</sup> tother<sup>o</sup>;  
 so he made in al the tablis of the taber-  
 nacle. Of whiche tablis twenti weren at 23  
 the mydday coost azens the south, with 24  
 fourti fundamentis<sup>p</sup> of siluer; twey foun-  
 dementis<sup>q</sup> weren set vndur o table on euer  
 either side of the corneris, where the den-  
 tyngis<sup>r</sup> of the sidis weren endid in the cor-  
 neris. And at the coost of the tabernacle 25  
 that biholdith to the north he<sup>s</sup> made twenti  
 tablis, with fourti fundamentis<sup>t</sup> of siluer, 26

<sup>r</sup> one E pr. m. other sec. m. <sup>s</sup> the tother E. <sup>t</sup> ceris E pr. m. <sup>u</sup> sayes E pr. m. <sup>v</sup> say E pr. m.  
<sup>w</sup> sayse E pr. m. <sup>x</sup> ceris E pr. m. <sup>y</sup> say E pr. m. <sup>z</sup> other D. <sup>a</sup> the which D. <sup>b</sup> says E pr. m.  
<sup>c</sup> heeris E pr. m. <sup>d</sup> Om. BDEH. <sup>e</sup> Om. AF. <sup>f</sup> tother BDEFH. <sup>g</sup> the tother BDEFH.

<sup>q</sup> with 1s. <sup>r</sup> oyletis 1s. <sup>s</sup> the o 1. <sup>t</sup> oyletis 1s. <sup>u</sup> thei schulen 1s. <sup>v</sup> ryngis 1ws. <sup>w</sup> holde the  
 oiletis 1s. <sup>x</sup> the curteyns 1s. <sup>y</sup> that L. <sup>z</sup> so o 1. <sup>a</sup> Om. L. <sup>b</sup> heer 1s. <sup>c</sup> the whiche 1. <sup>d</sup> to 1s.  
<sup>e</sup> ryngis 1. <sup>f</sup> oyletis o sup. ras. s. <sup>g</sup> with the 1. <sup>h</sup> be A. <sup>i</sup> wetheris 1s. <sup>k</sup> the skynnes LW.  
<sup>l</sup> Om. L. <sup>m</sup> ton EKL P. <sup>n</sup> Om. B. <sup>o</sup> other B. <sup>p</sup> baasis 1. <sup>q</sup> baasis 1. fundamentis or trestlis s.  
<sup>r</sup> dentyngis or rabityngis s. <sup>s</sup> and he G. <sup>t</sup> baasis 1. trestlis s.

ueren footstakis, two footstakis bi eche  
 27 tablis. Azens the west forsothe, that is  
 at that parti of the tabernacle that bi-  
 28 holdith the see, he maad six tables, and  
 two other bi eche corners of the taber-  
 29 nacle bihynde, the whiche weren ioyned  
 fro benethe vnto abouen, and into o ioyn-  
 yng togidere thei weren born; so he made  
 30 ou eithir parti bi the corners, that eizt  
 tablis weren togidere, and hadden sixtene  
 silueren footstakis, that is, two silueren  
 31 footstakis vnder eche tablis. And he made  
 berynge staaues, fyue of the trees of Si-  
 chym to hold togidere the tablis of the  
 32 to side of the tabernacle, and fyue othere  
 to make togidere the tables of the tother  
 side, and withouten thes, fyue othere ber-  
 ynge staaues at the west coost of the ta-  
 33 bernacle azens the see. And he made  
 another berynge staf, that schulde come  
 thurȝ the myddil tables fro corner vnto<sup>h</sup>  
 34 corner. And thilk tablid thingis he giltide,  
 ȝotun the siluer footstakis of hem, and he  
 made the cercles of hem golden, bi the  
 whiche the berynge barres<sup>i</sup> myȝten be lad  
 ynne, the whiche and hem he couerde  
 35 with golden<sup>k</sup> platis. And he made the  
 veyle dyuerse and sondrye, of iacynt,  
 and purpur, 'reed silk<sup>l</sup>, and biȝs foldid  
 36 aȝen, with browdrye werk; and foure pi-  
 leris of the trees of Sichym, the whiche  
 with the heedis he gildide, ȝoten the sil-  
 37 uer footstakis of hem. And he made a  
 tente in the entre of the tabernacle, of  
 iacynt, and purpur, reed silk, and biȝs  
 38 foldid aȝen, with the werk of nedlis; and  
 fyue pylers with her heedis, the whiche  
 he couerde with gold, and the brasun  
 footstakis of hem he ȝetide, the whiche  
 he couerde with gold.

twei fundamentis<sup>t</sup> bi ech table. Forsothe 27  
 azens the west† he made sixe tablis, and 28 † This that  
 tweyne othere tablis bi ech corner of the sueth, that is,  
 tabernacle bihinde, whiche<sup>u</sup> weren ioyned 29 al that part of  
 fro hynethe til to aboue, and weren<sup>v</sup> borun the tabernacle  
 in to o ioynyng togidere; so he made on that biholdith  
 euer either part bi the corneris, that tho<sup>w</sup> 30 the see, is not  
 weren eizte tablis togidere, and hadden<sup>x</sup> in Ebru. 4x.  
 sixtene fundamentis<sup>y</sup> of siluer, that is,  
 twei fundamentis<sup>y</sup> vndur ech table. He 31  
 made also barris<sup>z</sup> of the<sup>a</sup> trees of Sechym,  
 fyue barris<sup>z</sup> to holde togidere the tablis  
 of o<sup>b</sup> side of the tabernacle, and fyue 32  
 othere barris<sup>z</sup> to schappe<sup>c</sup> togidere the ta-  
 blis of the tother side; and without these,  
 he made fyue othere barris<sup>d</sup> at the west  
 coost of the tabernacle azens the see. He 33  
 made also another barre<sup>e</sup>, that schulde  
 come bi the myddil<sup>f</sup> tables fro corner til  
 to corner. Forsothe he ouergildide<sup>g</sup> tho<sup>h</sup> 34  
 wallis of tablis<sup>i</sup>, and ȝetide<sup>k</sup> the<sup>l</sup> siluerne<sup>m</sup>  
 fundamentis<sup>n</sup> 'of tho<sup>o</sup>, and he made the<sup>p</sup>  
 goldun serclis<sup>q</sup> 'of tho<sup>r</sup>, bi whiche<sup>s</sup> the  
 barris myȝten be brouȝt in, and he hilide  
 the<sup>t</sup> same barris with goldun platis. He 35  
 made also a veil dyuerse and departid, of  
 iacynt, and purpur, and<sup>u</sup> reed *selk*, and  
 biȝs<sup>v</sup> foldid<sup>w</sup> aȝen bi werk<sup>x</sup> of broiderie.  
*He made* also foure pileris of 'the trees 36  
 of Sechym<sup>y</sup>, whyche pileris with the heedis  
 he ouergildide<sup>z</sup>, and ȝetide<sup>a</sup> the<sup>b</sup> siluerne  
 fundamentis<sup>c</sup> 'of tho<sup>d</sup>. He made also in 37  
 the entryng of the tabernacle a tent of  
 iacynt, and purpur, and<sup>e</sup> reed<sup>f</sup> *selk* 'and  
 biȝs<sup>g</sup> foldid<sup>h</sup> aȝen bi the werk of a<sup>i</sup> broy-  
 dreie<sup>k</sup>. And *he made* fyue pileris with 38  
 her heedis, whiche<sup>l</sup> he hilide with gold,  
 and he ȝetide the<sup>m</sup> brasun fundamentis<sup>n</sup>  
 'of tho<sup>o</sup>, whiche<sup>p</sup> he hilide with gold.

<sup>h</sup> into *E pr. m.* <sup>i</sup> barren *A.* <sup>k</sup> glodun *A.* <sup>l</sup> and reed silk *D.* vermyloun *E pr. m.*

<sup>t</sup> baasis *I.* trestlis *S.* <sup>u</sup> the whiche *I.* <sup>v</sup> thei weren *IS.* <sup>w</sup> thei *I.* <sup>x</sup> thei hadden *IS.* <sup>y</sup> baasis *I.*  
 trestlis *S.* <sup>z</sup> berynge staaues *IS.* <sup>a</sup> Om. *S.* <sup>b</sup> the to *K.* <sup>c</sup> make *IS.* <sup>d</sup> barris of the trees of Sechym *G.*  
 berynge staaues *IS.* <sup>e</sup> beringe staff *IS.* <sup>f</sup> myddis of the w. <sup>g</sup> ouergilde *F.* <sup>h</sup> the GIKOQ *pr. m. S.* <sup>i</sup> the  
 tablis *IS.* <sup>k</sup> he ȝetide *IS.* <sup>l</sup> her *IS.* <sup>m</sup> siluer *passim ELP.* <sup>n</sup> baasis *I.* foot stakis *S.* <sup>o</sup> Om. *IS.* of  
 hem *N.* <sup>p</sup> her *IS.* <sup>q</sup> ryngis *ISW.* <sup>r</sup> Om. *IS.* of hem *N.* <sup>s</sup> the whiche *I.* <sup>t</sup> tho *DFGKMNOW.* <sup>u</sup> of *plures.*  
 Om. *MX sec. m.* <sup>v</sup> of biȝs *S.* <sup>w</sup> folden *IS.* <sup>x</sup> the werk *X sec. m.* <sup>y</sup> Sechim trees *IS.* <sup>z</sup> ouergilde *F.*  
<sup>a</sup> he ȝetide *IS.* <sup>b</sup> her *IS.* <sup>c</sup> baasis *I.* foot stakis *S.* <sup>d</sup> Om. *IS.* of hem *N.* <sup>e</sup> Om. *plures.* <sup>f</sup> of reed *IS.*  
<sup>g</sup> Om. *S.* <sup>h</sup> folden *I.* <sup>i</sup> Om. *IKSWX.* <sup>k</sup> brouderere *CEGLP.* <sup>l</sup> the whiche *I.* <sup>m</sup> her *IS.* <sup>n</sup> baasis *I.* foot  
 stakis *S.* <sup>o</sup> Om. *IS.* of hem *N.* <sup>p</sup> the whiche *I.*

## CAP. XXXVII.

1 Beseeleel forsothe made also the arke  
of the trees of Sichym, hauynge two cu-  
bites<sup>m</sup> and an half in lengthe, and other<sup>n</sup>  
half cubijt in brede, and the hiȝte was of  
other half cubijt; and he clothid it with  
moost puyr gold with ynne, and with  
2 oute. And he made to it a goldun crown  
3 bi enuyroun, ȝetynge foure goldun rynges  
bi foure corners of it, two rynges in the  
4 to side, and two in the tother. And he  
made berynge staues of the trees of Si-  
5 chym, which he clothide with gold, and  
the whiche he putte into the rynges that  
weren in the sides of the arke, to bere it.  
6 And he made the propiciatorye, that is,  
Goddis spekyunge place, of moost puyr  
gold, of two cubites and an half in  
lengthe, and of other half cubijt in brede.  
7 Also two cherubyn of gold forgid, whiche  
he putte on either side of the propicia-  
8 torie, o cherub in the ouermest heiȝt of  
the o parti, and 'that other<sup>o</sup> cherub in  
the ouermest heiȝt of 'that other<sup>o</sup> parti;  
two cherubyn in either heiȝtis of the pro-  
9 picatorye, stretchyng out the wenges,  
and couerynge the propiciatorye, and hem  
seluen togidere, and it aȝenbiholdyng.  
10 And he made the meet bord of trees of  
Sichym, in lengthe of two cubites, and in  
brede of o cubijt, that hadde in heiȝt o  
11 cubijt and an half. And he enuyrounde  
it with moost clene gold, and he made to  
12 it a goldun brede bi enuyroun; and to  
thilke brede a goldun coroun bitwix  
grauen of foure fyngris, and vpon it an-  
13 other goldun coroun. And he ȝetide foure  
goldun cercles, the whiche he putte into  
the foure corners, bi eche feet of the bord  
14 aȝen the coroun, and he putte into hem  
berynge staues, that the bord myȝte be

## CAP. XXXVII.

Forsothe Beseeleel made also an arke of  
the trees of Sechym, hauynge twey cu-  
bitis and an half in lengthe, and a cubit  
and an<sup>q</sup> half in breede; forsothe the hiȝ-  
nesse<sup>r</sup> was of o cubit and an<sup>s</sup> half; and he  
clothide<sup>t</sup> the arke with purest gold, with  
ynne and without forth. And he made<sup>2</sup>  
to it a goldun coroun 'bi cumpas<sup>u</sup>, and<sup>3</sup>  
ȝetide<sup>v</sup> foure goldun ryngis, bi foure<sup>w</sup> cor-  
neris therof, twey ryngis in o side, and  
twei ryngis in the tother<sup>x</sup> side. And he<sup>4</sup>  
made barris of the<sup>y</sup> trees of Sechym,  
whiche<sup>z</sup> barris<sup>a</sup> he clothide<sup>b</sup> with gold, and<sup>5</sup>  
whiche<sup>c</sup> barris he putte<sup>d</sup> into the ryngis  
that weren in the sidis of the arke, to bere  
it. He made also a propiciatorie, that is,<sup>6</sup>  
Goddis answeyng place, of pureste gold,  
of twei cubitis and an<sup>e</sup> half in lengthe,  
and of<sup>f</sup> o<sup>g</sup> cubit and an<sup>h</sup> half in breede.  
Also *he made* twei cherubyns of gold,<sup>7</sup>  
betun out with hamer<sup>i</sup>, whiche<sup>k</sup> he set-  
tide<sup>l</sup> on<sup>m</sup> euer eithir side of the propi-  
catorie, o cherub in the<sup>n</sup> hiȝnesse of o<sup>o</sup><sup>8</sup>  
part, and the tother cherub in the hiȝ-  
nesse<sup>p</sup> of the tothir part; twei cherubyns,  
*oon* in ech hiȝnesse of the propiciatorie,  
stretchyng out the wengis, and hilyng<sup>9</sup>  
the propiciatorie, and biholdyng hem silf  
togidere and that<sup>q</sup>. He<sup>r</sup> made also<sup>s</sup> a<sup>10</sup>  
boord<sup>t</sup> of 'the trees of Sechym<sup>u</sup>, in<sup>v</sup> the<sup>w</sup>  
lengthe of twey cubitis, and in the<sup>x</sup> breede  
of o cubit, whiche<sup>y</sup> boord<sup>z</sup> hadde 'a cubit  
and an half<sup>a</sup> in heiȝthe. And he cum-<sup>11</sup>  
paside the boord<sup>b</sup> with clenneste gold, and  
made<sup>c</sup> to it a goldun brynke<sup>d</sup> bi cumpas;  
and *he made<sup>e</sup>* to that brynke<sup>f</sup> a goldun<sup>12</sup>  
coroun, rasid<sup>g</sup> bitwixe of foure fyngris<sup>h</sup>;  
and on the same coroun he made anothir  
goldun coroun. Also he ȝetide foure goldun<sup>13</sup>  
serclis<sup>i</sup> whiche<sup>k</sup> he settide<sup>l</sup> in<sup>m</sup> foure cor-

<sup>m</sup> cobite *E pr. m.* <sup>n</sup> an other *D.* <sup>o</sup> the tother *BDEFH.*

<sup>q</sup> Om. *L.* <sup>r</sup> heiȝte *IS.* <sup>s</sup> licnesse *O.* <sup>t</sup> hilide *IS.* <sup>u</sup> aboute *I.* <sup>v</sup> he ȝetide *IS.* <sup>w</sup> the foure *I.*  
<sup>x</sup> other *IS.* <sup>y</sup> Om. *O.* <sup>z</sup> the whiche *I.* <sup>a</sup> Om. *IKO sec. m. s.* <sup>b</sup> hilide *IS.* <sup>c</sup> the whiche *I.* <sup>d</sup> sente *BC.*  
puttede *ELP.* <sup>e</sup> Om. *L.* <sup>f</sup> Om. *CM.* <sup>g</sup> a *plures.* <sup>h</sup> Om. *plures.* <sup>i</sup> an hamer *S.* <sup>k</sup> the whiche *I.*  
<sup>l</sup> sette *GEILPS.* <sup>m</sup> in *GQ.* <sup>n</sup> heiȝte *IS.* <sup>o</sup> the to *K.* <sup>p</sup> heiȝt *IS.* <sup>q</sup> and that *propiciatorie IS.* Om. *K. sec. m.*  
<sup>r</sup> And he *IS.* <sup>s</sup> Om. *I.* <sup>t</sup> mete boord *S.* <sup>u</sup> Sechym trees *S.* <sup>v</sup> and *O.* <sup>w</sup> Om. *IS.* <sup>x</sup> Oin. *IS.* <sup>y</sup> the  
whiche *I.* <sup>z</sup> table *IS.* <sup>a</sup> a cubit and half *plures.* other half cubit *S.* <sup>b</sup> table *IS.* <sup>c</sup> he made *IS.* <sup>d</sup> brede *IS.*  
<sup>e</sup> Om. *I.* <sup>f</sup> brede *IS.* <sup>g</sup> grauen *IS.* <sup>h</sup> fyngre breede *IS.* <sup>i</sup> ryngis *ISW.* <sup>k</sup> the whiche *I.* <sup>l</sup> sette *ELP.*  
putte *IS.* <sup>m</sup> in to the *IS.*

15 born. And thilk berynge staues he made  
of trees of Sichym, and enuyrounde hem  
16 with gold. And the vessels. to dyuerse  
vses of the bord, eyesel vessels, fiols, and  
litol cuppes, and ensensers<sup>p</sup> of moost clene  
gold, in the whiche ben sacrifice<sup>q</sup> of li-  
17 cours<sup>r</sup> to ben offerd. And he made a can-  
dilstik, forgid of moost clene gold, of  
whose berynge staf, 3eerdis, cuppis, and  
18 bollis, and lilies 3eden out; sixe in either  
side, three 3eerdes on o side, and thre on  
the tother; thre cuppes in the maner of  
a note thur3 eche 3erdes, and litil ballis  
19 togidere, and lilies; and three cuppes at  
the liknes of a<sup>s</sup> note in o 3eerde, and ballis  
togidere, and lilies; the werk was euen  
of six 3eerdes, that 3eden out of the stok  
20 of the candelstik. In that forsothe ber-  
yunge staf were foure cuppes, in maner of  
a note, and balles thur3 ech, and lilies;  
21 and the balles vnder the two 3eerdes bi  
thre places, the whiche togidere maken  
six 3eerdes, goynge out of o berynge staf;  
22 and thanne the ballis, and 3eerdes of it  
weren alle forgid of moost clene gold.  
23 And he maad seuen lanternes with her  
candelquenchers, and the vessels, where  
the snuffes ben quenched, of moost clene  
24 gold. A talent of gold peyside the candel-  
25 stik with alle his vessels. And he maade  
the auter of maad<sup>t</sup> ensence of the trees  
of Sichym, hauynge thur3 square eche  
cubitis, and in heizt two, of whose corners  
26 3eden out hornes. And he clothide it with  
moost clene gold, with the fier panne,  
27 and walles, and hornes; and he made to  
it a litel golden crown by enuyroun, and  
two goldun rynges vnder the crown, bi  
eche sides, that in hem ben put yn the  
berynge staues, that the auter may be  
28 born. Thilke forsothe berynge staues he  
made of the trees of Sichym, and he co-

neris, bi alle the feet of the boord<sup>n</sup> 3ens<sup>14</sup>  
the coroun<sup>o</sup>, and he puttide<sup>p</sup> barris<sup>q</sup> in to<sup>r</sup>  
the<sup>s</sup> serclis<sup>t</sup>, that the 'boord may<sup>u</sup> be borun.  
And he made tho<sup>v</sup> barris<sup>w</sup> of the trees of 15  
Sechym, and cumpasside tho<sup>x</sup> with gold.  
And he made vesselis to dyuerse vsis of 16  
the boord, vessels of vynegre, violis, and  
litle cuppis, and censeris of pure gold, in  
whiche the<sup>y</sup> fletynge sacrifices schulen be  
offrid. And he made a candilstike, betun 17  
out with hamer<sup>z</sup>, of cleneste gold, of  
whos barre<sup>a</sup> 3erdis<sup>b</sup>, cuppis, and litle run-  
dellis and lilies camen forth; sixe in euer 18  
eithir side, thre 3erdis<sup>c</sup> on o side, and thre  
on the tother<sup>d</sup> side; thre cuppis in the  
maner of a note bi ech 3erde, and litle  
rundels togidere, and lilies; and thre 19  
cuppis at the linessse of a note in the  
tother<sup>d</sup> 3erde, and litle rundels togidere,  
and lilies; forsothe the werk of sixe  
schaftis, that camen forth of the 'stok of  
the candilstike<sup>e</sup>, was euene. Sotheli in 20  
that<sup>f</sup> barre<sup>g</sup> weren foure cuppis, in the<sup>b</sup>  
maner of a note, and litle rundels and  
lilies weren bi alle *cuppis*<sup>i</sup>; and litle run- 21  
dels vndur<sup>k</sup> twei<sup>l</sup> schaftis, bi thre placis,  
whiche<sup>m</sup> togidre be maad sixe schaftis  
comynge forth of<sup>n</sup> o barre<sup>o</sup>; therfor and<sup>p</sup> 22  
the litle rundels<sup>q</sup>, and schaftis<sup>r</sup> therof,  
weren alle betun out with hamer, of  
pureste gold. He made also seue lan- 23  
ternes, with her 'snytyng tongis<sup>s</sup>, and the  
vessels where 'tho thingis, that ben snytid  
out<sup>t</sup>, ben quenched, of cleneste gold. The 24  
candilstike with alle<sup>u</sup> his vessels<sup>v</sup> weizede  
a talent of gold. He made also the auter 25  
of encense, of trees<sup>w</sup> of Sechym, hauynge  
a cubit bi square<sup>x</sup>, and twei cubitis in  
heizt<sup>he</sup>, of whos corneris camen forth  
hornes. And he<sup>y</sup> clothide<sup>z</sup> it with clen- 26  
neste gold, and the gridele, and<sup>a</sup> wallis,  
and hornes<sup>b</sup>; and he made to it a litil 27

<sup>p</sup> cenceris DE. <sup>q</sup> sacryfices E sec.m. <sup>r</sup> Om. E pr.m. <sup>s</sup> o BDEFH. <sup>t</sup> Om. E pr.m.

<sup>n</sup> table is. <sup>o</sup> coroun, that is, next vndir the coroun BCGNQX. <sup>p</sup> putte is. <sup>q</sup> beringe staues is.  
<sup>r</sup> Om. o. <sup>s</sup> tho BCKMNS. Om. F. <sup>t</sup> ringis is. <sup>u</sup> table ni3t is. <sup>v</sup> the G. thilke I. <sup>w</sup> beringe staues is.  
<sup>x</sup> hem is. <sup>y</sup> Om. DIKSO sec.m. <sup>z</sup> an hamer s. <sup>a</sup> barre ether stok BCGQ. stok is. <sup>b</sup> 3erdis ether  
schaftis BCGQ. <sup>c</sup> 3erdis ether schaftis CGNTQ. <sup>d</sup> other is. <sup>e</sup> candilstik stok s. <sup>f</sup> the x. <sup>g</sup> stok s.  
<sup>h</sup> Om. IKO. <sup>i</sup> the *cuppis* is. <sup>k</sup> weren vndur is. <sup>l</sup> the two is. <sup>m</sup> the whiche I. <sup>n</sup> on G. <sup>o</sup> stok s.  
<sup>p</sup> Om. s. <sup>q</sup> rundels or ballis is. <sup>r</sup> the schaftis is. <sup>s</sup> candil quenchers is. <sup>t</sup> the snoffis is. <sup>u</sup> Om. plures.  
<sup>v</sup> vessels ether instrumentis BCGNQX. <sup>w</sup> the trees I. <sup>x</sup> square, that is, on ech side o cubit BCGNQ. <sup>y</sup> Om. G.  
<sup>z</sup> hilide is. <sup>a</sup> with L. <sup>b</sup> the hornes is.

29 uerde with goldun plates. And he made oyle to oynement of halowyng, and the maad<sup>t</sup> ensence of moost clene swete smellynge spices, with the werk of pymentarye<sup>u</sup>.

## CAP. XXXVIII.

1 And he made the auter of brent sacrifice of the trees of Sichym, of fyue cubitis bi square, and of three in heizt; 2 whose hornes zeden out of the corners; and he couerde it with brasun plates. 3 And he greithide into the vses of it dyuerse vessels of brasse, cawdrons, toonges, 4 fleshhokes, hokes, and fier pannes. And the gredyrne of it in manere of a nett he made brasun, and vnder it in myddil of 5 the auter a 'fier panne<sup>v</sup>. Foure ryngis zotun, be so feele heiztes of the netwise gredyrne, to the berynge staues to be put 6 yn, for to bere; the whiche and hem he made of the trees of Sichym, and he couerde with brasun plates. And he ladde yn cercles, the whiche 'stoden ouer<sup>w</sup> in the sides of the auter. And thilk auter was not massye, but holw<sup>z</sup> of tabled 8 thingis, and with ynne voyde. And he made a brasun lauatorye, with his foot, of the shewers of wymmen, the whiche wacchiden in the porche of the tabernacle. And the porche, in whos sowthe coost weren the tentis of bijs folden azen 10 of an hundrid cubites, twenti brasun pilers with her feet, the heedes of the pilers and al the grauyng of the werk siluer; 11 euen at the north coost the tentis, pilers, and feet, and the heedes of pilers weren of the same mesure and of werk and of 12 metal. In that forsothe coost the which

goldun coroun bi cumpas, and twei goldun ryngis vndur the coroun, bi ech syde, that barrisc<sup>c</sup> be put<sup>d</sup> in to tho<sup>e</sup>, and the auter mow bef<sup>f</sup> borun. Forsothe he made tho<sup>e</sup> 28 barrish<sup>h</sup> of the<sup>i</sup> trees of Sechym, and hilide<sup>k</sup> with goldun platis. He made also oyle to 29 the oynement of halewyng, and encense of swete smellynge spicerics, moost clene, bi the<sup>l</sup> werk of 'a makere of oynement<sup>m</sup>.

## CAP. XXXVIII.

He made also the auter of brent sacrifice of the trees of Sechym, of fyue cubitis bi square, and of thre cubitis in heizthe; whose hornes camen forth of the 2 corneris, and he hilide it with platis of bras. And in to<sup>n</sup> vsis<sup>o</sup> therof he made redi<sup>3</sup> of bras dyuerse vessels, caudruns, tongis, fleischhokis, hokis<sup>p</sup>, and 'resseittis of firis<sup>q</sup>. He made also the brasun gridile therof, 4 'bi the<sup>r</sup> maner of a net, and a 'panne for colis<sup>s</sup> vndur it, in<sup>t</sup> the<sup>u</sup> myddis of the auter. And he zetide foure ryngis, by so 5 many endis of the gridile, to putte<sup>v</sup> in the barris to bere<sup>w</sup>; and he made tho<sup>x</sup> same<sup>6</sup> barris of the<sup>y</sup> trees of Sechym, and hilide<sup>z</sup> with 'platis of bras. And ledde<sup>a</sup> in to the 7 serclis<sup>b</sup> that stonden<sup>c</sup> forth in the sidis of the auter. Forsothe thilke auter was not sad<sup>d</sup>, but holowe of the<sup>e</sup> bildyngis<sup>f</sup> of tablis<sup>g</sup>, and voide with ynne. He made also 8 a 'greet waischyng vessel of bras<sup>gg</sup>, with his fundament<sup>h</sup>, of the myroures of wymmen<sup>i</sup> that wakiden in the 'greet street<sup>h</sup> of the tabernacle. And *he made* the greet 9 street<sup>l</sup>, in whose south coost weren tentis of bijs foldid<sup>m</sup> azen, of an hundrid cubitis, twenti brasun pilers with her foundemen- 10 tis<sup>n</sup>, the heedis<sup>†</sup> of pilers<sup>o</sup>, and al the grauyng of the werk, weren of siluer; enenli 11 at the north coost the tentis, pilers, and fundamentis and heedis of pilers<sup>p</sup>, weren of the same mesure, and werk, and metal.

† In Ebru it is, the hookis of peleris, and the holdyngis of tho, weren of siluer, and in the same manere where lijk wordis been set. GXX.

<sup>t</sup> Om. *E pr. m.* <sup>u</sup> spycery mengyng *E pr. m.* <sup>v</sup> lytyll flore *E pr. m.* <sup>w</sup> zeden ferre oute *E pr. m.*

<sup>c</sup> beringe staues *is.* <sup>d</sup> sent *plures.* <sup>e</sup> hem *1.* <sup>f</sup> so be *1.* <sup>g</sup> thilke *1.* the *w.* <sup>h</sup> beringe trees *1.* beringe staues *s.* <sup>i</sup> Om. *s.* <sup>k</sup> hilide *hem* *IKS.* <sup>l</sup> Om. *s.* <sup>m</sup> apotecarie *is.* <sup>n</sup> Om. *o.* <sup>o</sup> the vsis *is.* <sup>p</sup> Om. *dgq.* <sup>q</sup> fjr pannis *is.* <sup>r</sup> in *is.* <sup>s</sup> fjr panne *is.* <sup>t</sup> Om. *is.* <sup>u</sup> Om. *d.* <sup>v</sup> sende *nc.* <sup>w</sup> bere it *is.* <sup>x</sup> the *EFILOPSW.* <sup>y</sup> Om. *is.* <sup>z</sup> hilide *hem* *IKS.* <sup>a</sup> he ledde *hem* *is.* he ledde *x.* <sup>b</sup> rynges *w.* <sup>c</sup> stodun *plures.* <sup>d</sup> massy *is.* <sup>e</sup> Om. *is.* <sup>f</sup> bildyng *EF.* <sup>g</sup> the tablis *E.* <sup>gg</sup> brasen lauatorie *is.* <sup>h</sup> baas *1.* foot *s.* <sup>i</sup> the wymmen *s.* <sup>k</sup> poorche *is.* <sup>l</sup> poorche or greet entree *1.* poorche *s.* <sup>m</sup> folden *1.* <sup>n</sup> baasis *1.* <sup>o</sup> the pilers *is.* <sup>p</sup> the pilers *1.*

biholdeth<sup>x</sup> the west, weren tentis of fifti cubites, ten pilers with her feet brasun, and the heedes of the pilers, and al the 13 grauyng of the werk, silueren. Forsothe 14 a3en the est he greithide tentis of fifti cubites, of the whiche o side helde fiftene 15 cubites of three pilers with his feet; and in 'that other<sup>y</sup> party, for bitwix either he made the entre of the tabernacle, weren 16 the tentis euen of fiftene cubites, thre pilers, and so feele feete. Alle the tentis of the porche bijs folden a3en hadde co- 17 uerde. The feet of the pilers weren brasun, the heedes forsothe of hem with alle her grauyngis silueren<sup>z</sup>; but and thilk pilers of the porche he clothide with sil- 18 uer. And in the entre of it he made a tent with nedle<sup>a</sup> werk, of iacynct, and purpur, and reed clooth, and of bijs folden a3en, the whiche hadde twenti cubites in 19 lengthe, the hei3t forsothe was of fyue cubitis, aftir the mesure that alle the 20 tentis of the porche hadden. The pilers forsothe in the comyng ynne weren foure, with brasun feete, and the heedes 21 of hem, and the grauynges silueren; the lital stakis forsothe of the tabernacle and of the porche by enuyroun he made bra- 22 sun. Thes ben the instrumentis of the tabernacle of witnessyng, that ben noumbred out after the heestis<sup>b</sup> of Moyses in the serymony<sup>c</sup> of Leuytis, by the hoond 23 of Ythamer, sone<sup>d</sup> of Aaron, preest<sup>e</sup>. The whiche thingis Beseleel, the sone of Hury, the sone of Hur, of the lynage of Juda, the Lord bi Moyses comaundyng, hadde 24 fulfillid; ioyned to hym a felawe, Ooliab, the sone of Achisamech, of the lynage of Dan, the which and he was a noble crafti man of trees, and a browdrer, and a worcher with nedlis<sup>f</sup>, of iacynct, and purpur, 'reed clooth<sup>g</sup>, and bijs. Al the gold

Forsothe in that coost that biholdith the 12 west weren tentis of fyfty cubitis, ten brasun pilers with her fundamentis<sup>q</sup>, and<sup>r</sup> the<sup>s</sup> 'heedis of pilers<sup>t</sup>, and al the grauyng of werk, weren of siluer. Sotheli a3ens 13 the eest he made redi tentis of fifti cu- 14 bitis, of whiche<sup>u</sup> tentis o side helde<sup>v</sup> fiftene cubitis of thre pilers with her founde- 15 mentis<sup>w</sup>; and in the tother<sup>x</sup> side, for he 16 made the entryng of the tabernacle bi- 17 twixe euer either, weren tentis euenli of fiftene cubitis, thre pilers, and so many<sup>y</sup> fundamentis<sup>z</sup>. Bijs foldid<sup>a</sup> a3en hilide 18 alle the tentis of the greet street<sup>b</sup>. The 17 fundamentis<sup>c</sup> of pilers<sup>d</sup> weren of bras; forsothe the heedis of tho pilers, with alle her grauyngis, weren of siluer; but also he clothide<sup>e</sup> with siluer tho<sup>f</sup> pilers<sup>†</sup> of the greet street<sup>g</sup>. And in the entryng therof 18 he made a tente, bi 'werk of broiderie<sup>h</sup>, of iacynt, purpur<sup>i</sup>, vermyloun<sup>k</sup>, and of bijs foldid<sup>l</sup> a3en, which<sup>m</sup> tente hadde twenti cubitis in lengthe, and the hei3the was of fyue cubitis, bi the<sup>n</sup> mesure which<sup>o</sup> alle the tentis of the greet street<sup>p</sup> hadden. For- 19 sothe the pylers in the entryng weren foure, with brasun fundamentis, and the heedis of tho pilers and grauyngis<sup>q</sup> weren of siluer; and he made brasun stakis of 20 the tabernacle, and of the greet street<sup>r</sup>, bi cumpas. These ben the instrumentis<sup>†</sup> of 21 the tabernacle of witnessyng, that ben noumbred, bi the comaundement<sup>s</sup> of Moises, in the cerymony<sup>t</sup> of Leuytis, bi the hond of Ithamar, sone<sup>u</sup> of Aaron, preest. Whiche<sup>v</sup> 22 instrumentis Beseleel, sone<sup>w</sup> of Huri, sone of Hur, of the lynage of Juda, fillide<sup>x</sup>; for the Lord comaundide bi Moises, while 23 Ooliab, sone<sup>y</sup> of Achysameth, of the lynage of Dan, was ioyned felowe to hym, and he hym silf was a noble crafti man of trees, and a<sup>z</sup> tapesere<sup>a</sup> and<sup>b</sup> a broderere of ia-

† In Ebru it is, he hilide with siluer the heedis of the pilers. GQX.

‡ In Ebru it is, these beo the noumbres. GQX.

<sup>x</sup> biholdeth to *E pr. m.* <sup>y</sup> the tother *BEFH.* <sup>z</sup> syluer *E.* <sup>a</sup> needle *BE.* <sup>b</sup> heste *BDFH.* <sup>c</sup> seryuise *E pr. m.* <sup>d</sup> the sone *E pr. m.* <sup>e</sup> the preest *E pr. m.* <sup>f</sup> needles *BE.* <sup>g</sup> vermycle *E pr. m.*

<sup>q</sup> baasis *I.* <sup>r</sup> Om. *PR.* <sup>s</sup> Om. *GMQ.* <sup>t</sup> pilers heedis *IS.* <sup>u</sup> the whiche *I.* <sup>v</sup> hadde *IS.* <sup>w</sup> baasis *I.* <sup>x</sup> other *IS.* <sup>y</sup> fele *S.* <sup>z</sup> baasis *I.* <sup>a</sup> folden *IS.* <sup>b</sup> entree *IS.* <sup>c</sup> baasis *I.* <sup>d</sup> the pilers *IS.* <sup>e</sup> hilide *IS.* <sup>f</sup> the *IKS.* <sup>g</sup> entree *IS.* <sup>h</sup> broiderie werk *IS.* <sup>i</sup> of purpur *K.* <sup>k</sup> vermyloun *ether rede cloth BCGNQX.* <sup>l</sup> folden *IS.* <sup>m</sup> the which *I.* <sup>n</sup> Om. *I.* <sup>o</sup> that *IO sec. m. s.* <sup>p</sup> entree *IO sup. ras. s.* <sup>q</sup> the grauyngis *IS.* <sup>r</sup> entree *IS.* <sup>s</sup> heest *IS.* <sup>t</sup> cerymony<sup>es</sup>, *that is, seryuicis BC.* <sup>u</sup> the sone *IS.* <sup>v</sup> the whiche *I.* <sup>w</sup> the sone *IS.* <sup>x</sup> fulfillide *IS.* <sup>y</sup> the sone *IS.* <sup>z</sup> Om. *w.* <sup>a</sup> tapesere, *that is, meuyng of diuerse colours BC.* <sup>b</sup> or *w.* <sup>c</sup> tapserere *DGKNQT.* <sup>d</sup> tapserie *ELP.* <sup>e</sup> *that is, a peyntour K marg.*

that was spendid<sup>h</sup> in the werk of the seyntu-  
 tuarye, and that was offerd in 3iftis, was  
 of twenti and nyne<sup>hh</sup> talentis, and of seuen  
 hundrid and thretti siclis, at the mesure  
 25 of the seyntuarie. There was forsothe  
 offerd of hem that camen to the nounbre,  
 fro twenti 3eer and aboue, of six hundrid  
 thre thowsynd and of fyue hundrid and  
 26 fifti men of aarmes. There weren for-  
 thermore an hundryd talentes of siluer,  
 of the which ben 3otun the footstakis of  
 the seyntuarye, and of the entre, where  
 27 the veyle hongith; an hundred footstakis  
 ben maad of an hundrid talentes, eche ta-  
 28 lentis countid bi eche footstakis. Of a  
 thowsynd forsothe and seuen hundrid  
 and seuenti and fyue sicles he made the  
 heedes of the pilers, the whiche and hem  
 29 he clothide with siluer. Of brasse for-  
 sothe there weren offred talentis seuenti  
 and two thowsynd, and foure hundrid  
 30 ouermore<sup>i</sup> sicles. Of the whiche ben  
 30ten footstakis in the entre of the taber-  
 nacle of witnessyng, and a brasun auter  
 with his fier panne, and alle the vessels  
 31 that perteyneden to the vse of it, and the  
 footstakis of the porche, as wel in the  
 enuyroun as in the comyng yn of it, and  
 litle stakis of the tabernacle, and of the  
 porche al aboue.

## CAP. XXXIX.

1 Off iacynt forsothe, and purpur, 'reed  
 clooth<sup>k</sup>, and bijs, he made the clothis,  
 with whiche Aaron was clothid yn,  
 whanne he mynstryde in the hoolise, as  
 2 the Lord comaundide to Moyses. Thanne  
 he made a coope of gold, iacynt, and  
 purpur, and cocto twies died, and bijs  
 3 a3en foldid, with browdrye werk; and he  
 cutte ther yn goldun peeses, and he made  
 hem into thredes, that thei my3ten be

cynt, purpur, vermyloun and bijs. Al the<sup>24</sup>  
 gold that was spendid in the<sup>c</sup> werk of  
 seyntuarie<sup>d</sup>, and that was offrid in 3iftis,  
 was of<sup>e</sup> 'nyne and twentif<sup>f</sup> talentis<sup>†</sup>, and  
 of seueue hundrid and thretti<sup>g</sup> siclis, at  
 the<sup>h</sup> mesure of seyntuarie<sup>i</sup>. Forsothe it<sup>k</sup> 25  
 was offrid of hem<sup>†</sup> that passiden to noun-  
 bre<sup>l</sup> fro<sup>m</sup> twenti 3eer and aboue, of sixe  
 hundrid<sup>n</sup> and thre thousand, and fyue hun-  
 drid and fifty of armed men. Ferther- 26  
 more<sup>o</sup>, an hundrid talentis of siluer weren<sup>p</sup>,  
 of whiche the fundamentis of the seyn-  
 tuarie weren 3otun togidere, and of the  
 entryng, where the veil hangith; an hun- 27  
 drid fundamentis weren maad of an hun-  
 drid talentis, and<sup>q</sup> for ech<sup>r</sup> fundament  
 was ordeyned o<sup>s</sup> talent. Forsothe of a 28  
 thousynde seueue hundrid and 'thre scoor  
 and fiftene<sup>t</sup> siclis he made the heedis of  
 pilers<sup>u</sup><sup>†</sup>, and he 'clothide tho<sup>v</sup> same pilers  
 with siluer. Also of bras weren offrid 29  
 'thre scoor and twelue<sup>w</sup> thousynde talentis,  
 and foure hundrid siclis ouer<sup>x</sup>. Of whiche<sup>y</sup> 30  
 the<sup>z</sup> fundamentis in the entryng of the  
 tabernacle of witnessyng weren 3otun, and  
 the brasun auter, with his gridele, and al  
 the vessels that perteynen to the vss ther-  
 of, and the fundamentis of the greet 31  
 street<sup>a</sup>, as wel in the cumpas, as in the en-  
 tryng therof, and the stakis of the taber-  
 nacle, and of the greet street<sup>a</sup> bi cumpas.

## CAP. XXXIX.

Forsothe of iacynt, and purpur<sup>b</sup>, ver-  
 myloun, and bijs<sup>c</sup>, he made clothis, in  
 whiche Aaron was clothid, whanne he  
 mynstryde in hooli thingis, as the Lord  
 comaundide to Moises. Therfor he made 2  
 the 'cloth on the schuldris<sup>d</sup> of gold, ia-  
 cynt<sup>e</sup>, and purpur<sup>f</sup>, and of reed selk twies  
 died, and of bijs foldid<sup>g</sup> a3en, bi werk<sup>h</sup> of 3  
 broiderie; also he kittide<sup>i</sup> thinne<sup>k</sup> goldun  
 platis, and made<sup>l</sup> thinne in to threedis<sup>m</sup>,

<sup>h</sup> pendid *A.* <sup>hh</sup> of nyne *BDEH.* <sup>i</sup> seyrpluse *E pr. m.* <sup>k</sup> vermycle *E pr. m.*

<sup>c</sup> Om. *is.* <sup>d</sup> the seyntuarie *IKS.* <sup>e</sup> of the sum of *s.* <sup>f</sup> xxxix *is.* <sup>g</sup> fifti *w.* <sup>h</sup> Om. *is.* <sup>i</sup> the seyn-  
 tuarie *IKS.* <sup>k</sup> this sum *is.* <sup>l</sup> the nounbre *io sup. ras. s.* <sup>m</sup> of *is.* <sup>n</sup> hundrid thousinde *BCI.* <sup>o</sup> Ferther-  
 more ther weren *io sup. ras. s.* <sup>p</sup> Om. *is.* <sup>q</sup> Om. *plures.* <sup>r</sup> to ech *is.* <sup>s</sup> a *is.* <sup>t</sup> fyue and seuenti *BKMNWX.*  
<sup>u</sup> the pilers *is.* <sup>v</sup> hilide thilke *l.* clothide tho *s.* <sup>w</sup> two and seuenti *BKMNWX.* <sup>x</sup> ouer  
 that *s.* <sup>y</sup> the whiche *l.* <sup>z</sup> Om. *is.* <sup>a</sup> entree *is.* <sup>b</sup> of purpur *is.* <sup>c</sup> of bijs *is.* <sup>d</sup> coope *is.* <sup>e</sup> of  
 iacynt *is.* <sup>f</sup> of purpur *s.* <sup>g</sup> folden *is.* <sup>h</sup> the werk *is.* <sup>i</sup> kitte *L.* <sup>k</sup> thereynne *l.* <sup>l</sup> he made hem *is.*  
<sup>m</sup> the threedis *BCQRT.*

† In Ebrun it  
 is, of xxix. hun-  
 dridis, and an  
 hundrid con-  
 teynede an  
 hundrid and  
 xx. besautis.  
 cxxx.

‡ In Ebrun it is  
 thus, forsothe  
 the siluer of  
 noumbrynge  
 of the puple  
 was an hun-  
 drid hundridis,  
 and a thou-  
 sende and vij.  
 hundrid and  
 lxx. siclis at  
 the weigte of  
 seyntuarie, half  
 a siele bi ech  
 heed of alle  
 that passen to  
 nounbre fro  
 xx. 3eer and  
 aboue, of vij.  
 hundrid and iij.  
 thousande and  
 fifti men. cxxx.

† In Ebrun it is  
 thus, of a thou-  
 sende vij. hun-  
 drid and lxxx.  
 siclis he made  
 the hokis of pe-  
 leris, and hilide  
 the heedis of  
 the pelers with  
 siluer; and  
 this semeth the  
 trewe lettre.  
*Lire here. cxx*  
 x.

plattid with the weft of the rather co-  
 4 lours; and two hemmes to hem seluen  
 cowplid togidere in either side of the  
 5 hejztis, and a girdil of the same colours,  
 6 as the Lord comaundide to Moyses. And  
 he greithide two onychyn stonns, boundun  
 and closid with gold, and grauen with  
 gemmarye craft with the names of the  
 sones of Yrael; six names in 'that o<sup>l</sup> stoon,  
 and six in 'that other<sup>m</sup>, after the ordre of  
 7 the birthe of hem. And he putte hem in  
 the sydes of the coope, into mynde<sup>n</sup> of  
 the sones of Yrael, as the Lord co-  
 8 maundide to Moyses. And he maade the  
 breest broche with browdrye craft, after  
 the werk of the coope, of gold, iacynt,  
 purpur, and cocto twies died, and bijs  
 9 foldun azen, dowble, foure cornerd<sup>o</sup>, of  
 10 the mesure of a spanne. And he putte  
 in it foure ordres of gemmes; in the first  
 11 veers was saarde, topazi, smaragd; in the  
 12 secounde, carbuncle, saphijr, iasp; in the  
 13 thridde, ligury, achatase, amatist; in the  
 ferthe, crisolit, onychiu, and beril; enny-  
 round and enclosid with gold, bi her or-  
 14 dres. And thilke twelue stonns weren  
 graued with the names of the twelue  
 lynages of Yrael, eche after the name of  
 15 eche. And thei maden in the breest  
 broche litle cheynes, cleuyng to hem  
 16 seluen togidere, of moost puyr gold, and  
 two hokis, and as feele goldun rynges.  
 Forsothe the rynges thei putten in either  
 17 side of the breest broche, fro the whiche  
 shulden hong the two goldun cheynes,  
 the whiche thei setten yn with hokis, the  
 whiche stoden ouer<sup>p</sup> aferre in the corners  
 18 of the coope. Thes thingis and<sup>pp</sup> befor  
 and bihynde so acordiden to hem seluen,  
 that the coope and the breest broche  
 19 streyt myzten be knyt togidere to the  
 girdil, and with rynges strengere cow-

that tho<sup>n</sup> moun<sup>o</sup> be foldid<sup>p</sup> azen, with the  
 warp<sup>q</sup> of the formere colouris; and *he*<sup>4</sup>  
*made* tweyne hemmes couplid to hem silf  
 togidere, in euer either side of the endis;  
 and '*he made*' a girdil of the same co-  
 5 lours, as the Lord comaundide to Moises.  
 And he made redi twei 'stonys of onychyn<sup>s</sup>,<sup>6</sup>  
 boundun and closid in gold, and grauun<sup>t</sup>  
 bi the craft of worchere<sup>u</sup> in iemmys, with  
 the names of the sones of Israel; sixe  
 names in o<sup>v</sup> stoon, and sixe in the tother  
 stoon, bi the ordre of her birthe. And he 7  
 settide<sup>w</sup> tho<sup>x</sup> stoonus in the<sup>y</sup> sidis<sup>z</sup> of the  
 'cloth on the schuldris<sup>a</sup>, in<sup>b</sup> to a memo-  
 rial of the sones of Israel, as the Lord  
 comaundide to Moises. He<sup>c</sup> made also the a  
 racional<sup>d</sup>, 'by werk of broiderie<sup>e</sup>, bif the<sup>g</sup>  
 werk of the 'cloth on the schuldris<sup>h</sup>, of  
 gold, iacynt, purpur<sup>i</sup>, and reed *selk* twies  
 died, and of biis foldid<sup>k</sup> azen; *he made*  
*the racional*<sup>l</sup> foure cornerid, double, of the 9  
 mesure of foure fyngris. And settide<sup>m</sup> 10  
 thereynne foure ordris of iemmes; in the  
 firste ordre was sardius, topazius, smarag-  
 dus; in the secounde<sup>n</sup> was carbuncle<sup>o</sup>, sa- 11  
 fir, iaspis<sup>p</sup>; in the thridde ordre was ligu- 12  
 rie, achates, anetiste; in the fourthe ordre 13  
 was crisolite, onochyn, and berille, cum-  
 passid and enclosid with gold, bi her or-  
 dris. And tho twelue stonys weren grauyn 14  
 with twelue names, of the<sup>q</sup> lynage<sup>r</sup> of Is-  
 rael, alle stonys<sup>s</sup> bi hem silf, bi the names  
 of alle lynagis<sup>t</sup> bi hem silf. Thei maden 15  
 also in the racional<sup>u</sup> litle chaynes, cleuyng  
 to hem silf togidre, of pureste gold, and 16  
 tweyne hokys, and so many ryngis of  
 gold. Forsothe thei settiden<sup>v</sup> the ryngis  
 on<sup>w</sup> euer either side of the racional<sup>x</sup>, of<sup>y</sup> 17  
 whiche ryngis twei goldun chaynes hang-  
 iden, whiche thei settiden<sup>z</sup> in the hokis,  
 that stonden<sup>a</sup> forth in the corneris of the  
 'cloth on the schuldris<sup>b</sup>. These<sup>c</sup> acordiden<sup>d</sup> 18

<sup>l</sup> the too BDEFH. <sup>m</sup> the tother BDEFH. <sup>n</sup> the mynde EH. <sup>o</sup> couered ABDF. <sup>p</sup> oute E pr. m. <sup>pp</sup> Om. D.

<sup>n</sup> thei is. <sup>o</sup> myzten is. <sup>p</sup> folden is. <sup>q</sup> warp *vndir hilynge either in the warp* GNQX <sup>r</sup> Om. I.  
<sup>s</sup> onychyne stones is. <sup>t</sup> graued FW. <sup>u</sup> a worchere *plures*. <sup>v</sup> the too K. <sup>w</sup> sette EI. <sup>x</sup> the GNQ. <sup>y</sup> Om. F.  
<sup>z</sup> side is. <sup>a</sup> coope is. <sup>b</sup> and in C. <sup>c</sup> And he is. <sup>d</sup> breest broche s. <sup>e</sup> with browdrye werk I. bi brow-  
 derie werk and s. <sup>f</sup> after I. <sup>g</sup> Om. s. <sup>h</sup> coope is. <sup>i</sup> and purpur FGQ. <sup>k</sup> folden is. <sup>l</sup> *breest broche* s.  
<sup>m</sup> he sette is. <sup>n</sup> secounde ordre *plures*. <sup>o</sup> a carbuncle L. <sup>p</sup> and iaspis B. <sup>q</sup> Om. C. <sup>r</sup> lynagis *plures*.  
<sup>s</sup> the stonys os. <sup>t</sup> the lynagis os. <sup>u</sup> breest broche o *sup. ras. s. ether racional o marg. sec. m.* <sup>v</sup> setten I.  
<sup>w</sup> in *cet. omnes*. <sup>x</sup> breest broche s. <sup>y</sup> on A *sec. m.* is. <sup>z</sup> setten I. <sup>a</sup> stoden BCO. <sup>b</sup> coope is. <sup>c</sup> So these  
 thingis is. <sup>d</sup> acorden G.

plid, the whiche the iacynctyne filete  
ioyned, lest large thei myzten loose, and  
be meuyd togidere fro hem seluen, as the  
20 Lord comaundide to Moyses. And thei  
maden the coope coote, al iacynctyne;  
21 and a hode in the ouerest parti, azens the  
myddel, and a hemme weuyd al aboute  
22 the hode; benethe forsothe at the feete  
powmbe garnettis of iacynct, purpur, and  
23 'reed clooth<sup>q</sup>, and bijs folden azen; and  
litol bellis of moost pur gold, the whiche  
thei puttiden bitwix the powmbe gar-  
nettis, in the nether more party of the  
24 coote bi enuyroun; a litel golden belle  
and a powinbe garnet; with which  
anowrned the bishop zede, whanne he  
vsid the office, as the Lord comaundide  
25 to Moyses. And thei maden bijs cootis,  
with weuen werk, to Aaron and to sones<sup>r</sup>  
26 of hym, and mytrys with her litil crownes  
27 of bijs, and bijs lynnen breches; the gir-  
28 dil forsothe of bijs foldun azen, iacynct,  
purpur, and 'reed clooth<sup>s</sup>, twynned with  
nedle<sup>t</sup> craft, as the Lord hath comaundide  
29 to Moyses. And thei maden the plate of  
holi worshipyng of moost pur gold, and  
thei graueden in it with genmary werk,  
30 The holi of the Lord. And thei streyn-  
eden it with the mytre with a iacynctyne  
filete, as the Lord comaundide to Moyses.  
31 Thanne was ful maad al the werk of the  
tabernacle, and of the roofe of witness-  
yng; and the sones of Yrael maden alle  
thingis that the Lord comaundide to  
32 Moyses. And thei offerden vp the taber-  
nacle, and the roofe, and alle the neces-  
saries<sup>u</sup>, rynges, tablis, berynge staues, pi-  
33 lers, and footstakis; a couertour of wether  
skynnes maad reed, and another couer-  
34 tour of blew skynnes; the veyle, the arke,  
35 the berynge staues, the propiciatorye; the  
meetbord with the vessels, and the looues  
36 of proposicioun; the candelstik, lanterns,

so<sup>e</sup> to hem silf, bothe<sup>f</sup> bifore and bihynde,  
that the 'cloth on the schuldris<sup>g</sup>, and the  
racionall<sup>h</sup>, weren knyti togidere, fastned<sup>k</sup> to 19  
the<sup>l</sup> girdil, and couplid ful strongli with  
ryngis<sup>m</sup>, whiche<sup>n</sup> *ryngis* a lace of iacynct  
ioynede togidere, lest tho<sup>o</sup> weren loose<sup>p</sup>,  
and 'fletiden doun<sup>q</sup>, and weren moued ech  
from other, as the Lord comaundide to  
Moises. Thei maden also 'a coote on the 20  
schuldris<sup>r</sup>, al of iacynct; and the hood<sup>s</sup> in 21  
the hizere part, aboute the myddis, and a  
woun hemme, bi the cumpas of the hood;  
forsothe bynethe at the feet piyn<sup>t</sup> applis 22  
of iacynct, and<sup>u</sup> purpur, and vermyloun,  
and biys foldid<sup>v</sup> azen; and litel<sup>w</sup> bellis of 23  
pureste gold, whiche thei settiden bitwix  
pumgarnadis<sup>x</sup>, in the 'lowest part<sup>y</sup> of the  
coote<sup>z</sup>, bi cumpas; a goldun litel belle, and 24  
a piyn apple; with whiche the bischop zede  
ourned, whanne he 'was set in seruyce<sup>a</sup>,  
as the Lord comaundide to Moises. Thei 25  
maden also cootis of bijs, bi woun werk,  
to Aaron and to hise sones, and mytres 26  
with smale corouns of biys, and lynnun 27  
clothis of bijs; forsothe a<sup>b</sup> girdil of bijs 28  
foldid<sup>c</sup> azen, of iacynct, purpur, and vermy-  
loun, departid bi craft of broyderic, as the  
Lord comaundide to Moises. Thei maden 29  
also a plate of hooli worschipyng, of pureste  
gold, and thei writeden<sup>d</sup> thereynne bi werk<sup>e</sup>  
of a worchere<sup>f</sup> in iemmes, The hooli of the  
Lord. And thei bounden it with the my- 30  
tre bi a lace of iacynct, as the Lord co-  
maundide to Moises. Therfor<sup>g</sup> al the werk 31  
of the tabernacle, and the hilyng of the  
witnessyng, was parformed; and the sones  
of Israel diden alle thingis whiche the  
Lord comaundide to Moises. And thei 32  
offeriden the tabernacle, and the roof, and  
al the purtenaunce, ryngis, tablis, barris,  
pileris<sup>h</sup>, and<sup>i</sup> fundamentis<sup>k</sup>; the hilyng of<sup>l</sup> 33  
'skynnes of rammes<sup>m</sup>, maad reed, and an-  
other hilyng of skynnys of iacynct; the 34

<sup>q</sup> vermycle *E pr. m.* <sup>r</sup> the sones *E.* <sup>s</sup> vermycle *E pr. m.* <sup>t</sup> neelde *BE.* <sup>u</sup> hustylment *E pr. m.*

<sup>e</sup> Om. *is.* <sup>f</sup> Om. *is.* <sup>g</sup> coope *is.* <sup>h</sup> breest broche *s.* <sup>i</sup> knyttide *is.* <sup>k</sup> and fastned *is.* <sup>l</sup> Om. *E.*  
<sup>m</sup> the ryngis *s.* <sup>n</sup> the whiche *i.* <sup>o</sup> thei *s.* <sup>p</sup> lousid *s.* <sup>q</sup> slakid *s.* <sup>r</sup> the coop coot or aube *s.* <sup>s</sup> hood  
or the amy<sup>t</sup> *s.* <sup>t</sup> thei maden piyn *BCW.* <sup>u</sup> weren piyn *is.* <sup>v</sup> Om. *plures.* <sup>w</sup> folden *is.* <sup>x</sup> thei maden  
litel *BC.* <sup>y</sup> the pumgarnadis *is.* <sup>z</sup> hemme *is.* <sup>a</sup> aube *s.* <sup>b</sup> vside his office *is.* <sup>c</sup> thei maden a *BC1SW.*  
<sup>e</sup> folden *is.* <sup>d</sup> writen *C sec. m.* *EILPS.* <sup>e</sup> the werk *w.* <sup>f</sup> craft *is.* <sup>g</sup> grauere *is.* <sup>h</sup> wherfor *D.* <sup>i</sup> and  
pileris *M.* <sup>j</sup> platis *w.* <sup>k</sup> Om. *G.* <sup>l</sup> the fundamentis *s.* <sup>m</sup> the baasis *i.* <sup>n</sup> of the *i.* <sup>o</sup> ramme skynnes *s.*

and the vsable thingis of it, with the  
 37 oyle; the goldun auter, and the oyme-  
 nent, and the maad ensence of the swete  
 38 spices; and the tente in the entree of  
 39 the tabernacle; the brasun auter, the net-  
 wise gredyrne, berynge staaues, and alle  
 the vessels of it; the lauatorie with lys  
 foote; the tentis of the porche, and the  
 40 pilers with her feet; the tente in the en-  
 tree of the porche, and the lital cordis of  
 it, and the lital stakis. No thing failide  
 of the vessels, that weren comaundid to  
 be maad into the seruyce of the taber-  
 nacle, and into the roofe of the boond of  
 41 pees. And the clothes whiche the prestis  
 vsen in the seyntuarye, Aaron, that is,  
 42 and the sones of hym, offerden the sones  
 43 of Yrael, as the Lord comaundide. The  
 whiche thingis after that Moyses saw;  
 alle thingis fulfillid, blisside to hem.

## CAP. XL.

1 And the Lord spak to Moyses, seiynge,  
 2 The first moneth, the first day of the  
 moneth, thou shalt rere the tabernacle of  
 3 witnessyng. And thou shalt putte in it  
 the arke, and thou shalt leue before it  
 4 the veile. And the meetbord browzt  
 forth thou shalt putte vpon it, that with  
 rjzt ben comaundid. The candelstyk shal  
 5 stonde with his lanterns, and the goldun  
 auter, in whiche shal be brent the encense  
 before the arke of witnessyng. The tente  
 in the entre of the tabernacle thou shal  
 6 sett; and befor it the auter of alle brent  
 7 sacrifices<sup>v</sup>, the lauatorie betwix the auter  
 and the tabernacle, which thou shalt ful-  
 8 fille with water. And thou shalt enuy-  
 roun the porche with tentis into the com-  
 9 yng yn of it. And the oyle of anoyntyng  
 takun thou shalt anoynte the tabernacle,

veil, the<sup>n</sup> arke, barris<sup>o</sup>, propiciatorie<sup>p</sup>; the<sup>35</sup>  
 boord with vessels, and with the<sup>q</sup> looues  
 of setting forth; the candilstike, lanternes,<sup>36</sup>  
 and the purtenauncis of tho, with oile; the<sup>37</sup>  
 goldun auter, and oynement<sup>r</sup>, and encense  
 of swete smellynge spiceries; and the tente<sup>38</sup>  
 in the entryng of the tabernacle; the bra-<sup>39</sup>  
 sun auter, gridile<sup>s</sup>, barris, and alle vessels<sup>t</sup>  
 therof; the `greet waischyng vessel<sup>u</sup>, with  
 his foundement<sup>v</sup>; the tentis of the greet  
 street<sup>w</sup>, and the pilers with her<sup>x</sup> founde-  
 mentis<sup>y</sup>; the tente in the entring of the<sup>40</sup>  
 greet street<sup>z</sup>, and the coordis, and stakis<sup>a</sup>  
 therof. No thing of the vessels failide,  
 that weren<sup>b</sup> comaundid to be maad in to  
 the<sup>c</sup> seruyce of the tabernacle, and in to  
 the roof of the<sup>d</sup> boond of pees. Also the<sup>41</sup>  
 sones of Israel offriden the clothis whiche  
 the prestis, that is, Aaron and hise sones,  
 vsen in the seyntuarie, as the Lord co-<sup>42</sup>  
 maundide. And aftir that Moyses si3 alle<sup>43</sup>  
 tho thingis<sup>e</sup> fillid, he blesside hem.

## CAP. XL.

And the Lord spak to Moyses, `and 1  
 seide<sup>f</sup>, In the firste monethe, in the firste 2  
 dai of the monethe, thou schalt reise<sup>g</sup> the  
 tabernacle of witnessyng. And thou schalt 3  
 sette the arke thereynne<sup>h</sup>, and thou schalt  
 leue a veil bifore it. And whanne the 4  
 bord<sup>i</sup> is borun<sup>k</sup> yn, thou schalt sette ther  
 onne<sup>l</sup> tho thingis, that ben comaundid  
 iustli<sup>m</sup>. The candilstike schal stonde with  
 hise lanternes, and the goldun auter,<sup>5</sup>  
 whereynne encense<sup>n</sup> is brent bifore the arke  
 of witnessyng. Thou schalt sette a tente  
 in the entryng of the tabernacle; and bi-<sup>6</sup>  
 for it the<sup>o</sup> auter of brent sacrifice, the<sup>p</sup> 7  
 `waischyng vessel<sup>q</sup> bitwixe<sup>r</sup> the auter and  
 the tabernacle, which<sup>s</sup> `waischyng vessel<sup>t</sup>  
 thou schalt fille with water. And thou<sup>8</sup>  
 schalt cumpas the greet street<sup>u</sup>, and the  
 entryng therof with tentis. And whanne<sup>9</sup>

<sup>v</sup> sacrifice BDEFH.

<sup>n</sup> and the is. <sup>o</sup> berynge staaues is. the barris k. <sup>p</sup> and the propiciatorie i. the prop. k. and prop. s.  
<sup>q</sup> Om. cis. <sup>r</sup> the oynement is. <sup>s</sup> girdel E. <sup>t</sup> the vessels GIS. <sup>u</sup> lauatorie is. <sup>v</sup> baas I. foot s. <sup>w</sup> en-  
 tree is. <sup>x</sup> the G. <sup>y</sup> baasis I. <sup>z</sup> porche is. <sup>a</sup> the stakis is. <sup>b</sup> was is. <sup>c</sup> Om. is.  
<sup>d</sup> Om. FGMQST *pr. m.* <sup>e</sup> fulfillid is. <sup>f</sup> seiynge s. <sup>g</sup> areere is. <sup>h</sup> with ynne it is. <sup>i</sup> mete bord s.  
<sup>k</sup> brouzt s. <sup>l</sup> therevpon s. <sup>m</sup> iustli *ether bi the lawe* BC. iustli *either bi resonable custum* GKNQX. <sup>n</sup> the  
 encense is. <sup>o</sup> *thou schalt sette* the BC. *shal be* the s. <sup>p</sup> *thou schalt sette* the BC. <sup>q</sup> lauatorie is. <sup>r</sup> *shal*  
 be bitwixe s. <sup>s</sup> the which I. <sup>t</sup> lauatorie is. <sup>u</sup> porche is.

with his vessels, that thei ben halowid;  
 10 the auter of al brent sacrifice, and al the  
 11 vessels of it; the lauatorye with his foot.  
 Al with the oyle of anoynting thou shalt  
 12 sacre, that thei ben holi of halowes. And  
 thou shalt sett Aaron and the sones of  
 hyn at the dore of the tabernacle of wit-  
 13 nessyng; and, wasshen<sup>w</sup> with water, thou  
 shalt clothe with holi clothes, that thei  
 mynystre to me, and the anoyntyng of  
 hem profit into euerlastyng presthod.  
 14 And Moyses dide alle thinges that the  
 15 Lord comaundid<sup>x</sup>. Thanne the first mo-  
 neth of the secunde 3eer, the first day  
 of the moneth, the tabernacle was sett.  
 16 And Moyses areryde it, and sette the ta-  
 bles, and the footstakis, and the berynge  
 17 staues, and he sette the pilers. And he  
 strauzte the roofe vpon the tabernacle,  
 the couertour in sett aboue, as the Lord  
 18 comaundide. And he putte the witness-  
 yng in the arke with ynne, berynge staues  
 vnder sett, and Goddis answerynge place  
 19 ther aboue. And whanne he hadde brouzt  
 yn the arke into the tabernacle, he hong-  
 ide befor<sup>n</sup> it the veyle, that he fulfille  
 20 the heest of the Lord. And he putte the  
 meetbord in the tabernacle of witnessyng,  
 at the north coost, with outen the veyle,  
 21 ordeynd before the looues of proposicioun,  
 22 as the Lord comaundide to Moyses. And  
 he putte the candestik in the tabernacle  
 of witnessyng, 'forn azens<sup>y</sup> the meetbord,  
 23 in the sowth parti, sett bi ordre the lan-  
 terns, after the heest of the Lord. And  
 he putte the goldun auter vnder the roofe  
 25 of witnessyng, azens the veile, and he  
 brent vpon it encense<sup>z</sup> of swete smellynge  
 spices, as the Lord comaundide to Moyses.  
 26 And he putte the tente in the entre of  
 27 the tabernacle, and the auter of alle brent  
 sacrifices<sup>a</sup> in the vestiarie of witnessyng,

thou hast take oyle<sup>v</sup> of anoyntyng, thou  
 schalt anoynte the tabernacle, with hise  
 vessels, that tho be halewid; the auter of  
 10 brent sacrifice, and alle vessels<sup>w</sup> therof;  
 the 'waischyng vessel<sup>x</sup>, with his founde-  
 11 ment<sup>y</sup>. Thou schalt anoynte alle thingis  
 with the oile of anoyntyng, that tho<sup>z</sup> be  
 hooli of hooli thingis. And thou schalt  
 12 present Aaron and hise sones to the dore  
 of the tabernacle of witnessyng; and,  
 13 whanne thei ben 'waischid in<sup>a</sup> water, thou  
 schalt clothe *hem* with<sup>b</sup> hooli clothis, that  
 thei mynystre to me, and that the anoynt-  
 yng of hem profite in to euerlastyng  
 preesthod. And Moyses dide alle thingis  
 14 whiche<sup>c</sup> the Lord comaundide. Therfor  
 15 in the firste monethe of the secunde 3eer,  
 in the firste dai of the monethe, the ta-  
 bernacle was set<sup>d</sup>. And Moyses reiseide<sup>e</sup> it,  
 16 and settide<sup>f</sup> the tablis, and fundamentis<sup>g</sup>,  
 and barris, and he ordeynede pilers; and  
 17 'spredde abroad<sup>h</sup> the roof on<sup>i</sup> the taber-  
 nacle, and puttide<sup>k</sup> an hilyng aboue, as the  
 Lord comaundide. He puttide<sup>l</sup> also the  
 18 witnessyng<sup>m</sup> in the arke, and he settide<sup>n</sup>  
 barris withynne, and Goddis<sup>o</sup> answerynge  
 placé aboue. And whanne he hadde brouzt  
 19 the arke in to the tabernacle, he hangide  
 a veil bifor it, that he schulde fille<sup>p</sup> the  
 comaundement<sup>q</sup> of the Lord. He<sup>r</sup> settide<sup>s</sup>  
 20 also<sup>t</sup> the boord<sup>u</sup> in the tabernacle of wit-  
 nessyng, at the north coost, without the  
 veil, and he ordeynede the looues of set-  
 21 tyng forth bifore, as the Lord comaundide  
 to Moyses<sup>v</sup>. He settide<sup>w</sup> also the candil-  
 22 stike in the tabernacle of witnessyng, euene  
 azens the boord<sup>x</sup>, in the south side, and  
 23 settide<sup>y</sup> lanternes<sup>z</sup> bi ordre, bi the co-  
 maundement<sup>a</sup> of the Lord. He puttide<sup>b</sup>  
 24 also the goldun auter vndur the roof of  
 witnessyng<sup>c</sup>, azens the veil, and he brente  
 25 theronne<sup>d</sup> encense of<sup>e</sup> swete smellynge

<sup>w</sup> hem wasshen E.    <sup>x</sup> had comaundid BDEFH sec. m.    <sup>y</sup> fro the coost of E pr. m.    <sup>z</sup> the encense E.  
<sup>a</sup> sacrifice BDEFH.

<sup>v</sup> the oyle K.    <sup>w</sup> the vessels IS.    <sup>x</sup> lauatorie IS.    <sup>y</sup> baas I.    <sup>z</sup> thei N.    <sup>a</sup> weishe with I. wai3shen in K.  
<sup>b</sup> in IS.    <sup>c</sup> that IS.    <sup>d</sup> set forth S.    <sup>e</sup> areeride IS.    <sup>f</sup> he sette IS.    <sup>g</sup> baasis I.    <sup>h</sup> he streizte out IS.  
<sup>i</sup> vpon IS.    <sup>k</sup> he putte IS.    <sup>l</sup> putte IS.    <sup>m</sup> witnessyng, that is, the tablis of the lawe BCKNSX.    <sup>n</sup> sette  
the I. sette S.    <sup>o</sup> he settide Goddis BC.    <sup>p</sup> fulfillle ISMW.    <sup>q</sup> heest IS.    <sup>r</sup> and he S.    <sup>s</sup> sette I. putte S.  
<sup>t</sup> Om. S.    <sup>u</sup> mete table S.    <sup>v</sup> him IS.    <sup>w</sup> sette IS.    <sup>x</sup> mete table S.    <sup>y</sup> he sette IS.    <sup>z</sup> the lanternes S.  
<sup>a</sup> maundement I. heest S.    <sup>b</sup> putte IS.    <sup>c</sup> witnessyng, that is, of the tabernacle BC.    <sup>d</sup> ther vpon IS.  
<sup>e</sup> and S.

offrynge in it al brent sacrifice, and sacrifices, as the Lord hadde<sup>aa</sup> comaundide. 28 The lauatorie forsothe he sette betwix the tabernacle of witnessyng and the auter, 29 fulfillyng it with water. And Moyses and Aaron and the sones of hym wasshen her 30 hoondes and feet, whanne thei zeden in the roof of the couenaunt of pees, and 'neize zeden<sup>b</sup> to the auter, as the Lord 31 hadde<sup>bb</sup> comaundide to Moyses. And he heride the porche, bi enuyroun of the tabernacle and of the auter, a tent lad in the entre of it. After that alle thingis 32 ben fulfillid, a clowd couerde the tabernacle of witnessyng, and the glorie of the 33 Lord fulfillide it; ne Moyses myzte goo in the roofe of the couenaunt of pees, the clowd couerynge alle thinges, and the maieste of the Lord liztynge, for alle 34 thingis the clowd hadde<sup>c</sup> couerede. And if eny tyme the clowd lafte the tabernacle, the sones of Yrael zeden forth bi 35 her companyes; if it hongide<sup>d</sup> there aboue, thei dwelten in the same place; 36 the clowd forsothe of the Lord lenyde in<sup>e</sup> day to the tabernacle, and fier in the nyzt, and the puple of Yrael seyng, bi alle her dwellyngis.

*Here endith Exodus and now bigynneth Leuyticus<sup>f</sup>.*

spicerics, as the Lord comaundide to Moyses<sup>f</sup>. He settide<sup>s</sup> also a tente in the entryng of 26 the tabernacle, and the<sup>h</sup> auter of brent sa- 27 crifice in the porche<sup>i</sup> of the<sup>k</sup> witnessyng, and he offrde therynne<sup>l</sup> brent sacrifice, and sacrifices, as the Lord comaundide. Also he ordeynede the 'waischyng vessel<sup>m</sup>, 28 bitwix the tabernacle of witnessyng and the auter, and fillide<sup>n</sup> it with watir. And 29 Moyses, and Aaron, and his sones, waischiden her hondis and feet<sup>o</sup>, whanne thei 30 entriden into the roof<sup>oo</sup> of boond<sup>p</sup> of pees, and neizeden to the auter, as the Lord comaundide to Moyses. He reise<sup>q</sup> also the 31 greet street<sup>r</sup>, bi the<sup>s</sup> cumpas of the tabernacle and of the auter, and settyde<sup>t</sup> a tente in the entryng therof. Aftir that alle thingis weren perfilti maad, a cloude 32 hilide the tabernacle of witnessyng, and the glorie of the Lord fillide<sup>u</sup> it; nether 33 Moyses myzte entre in to the tabernacle of the<sup>v</sup> boond of pees, while the cloude hilide alle thingis<sup>w</sup>, and the maieste of the Lord<sup>x</sup> schynede, for the cloude<sup>y</sup> hilide alle thingis. If ony tyme the cloude lefte the 34 tabernacle, the sones of Israel zeden forth bi her cumpanyes; if the cloude hangide 35 aboue<sup>z</sup>, thei dwelliden in the same place; for the cloude of the Lord restide on the 36 tabernacle bi dai, and fier in the nyzt, in the sizt of the puplis<sup>a</sup> of Israel, bi alle her dwellyngis.

*Here endith Exodi<sup>b</sup>.*

<sup>aa</sup> Om. E pr. m. <sup>b</sup> neyztiden BEH. neyzeden DF. <sup>bb</sup> Om. E pr. m. <sup>c</sup> Om. E pr. m. <sup>d</sup> hong E pr. m. <sup>e</sup> by E pr. m. <sup>f</sup> Here endith Exodus and here bigynneth Leuyticus D. Here endith Exodus and bigynneth Leuyticus E. No final rubric in BFH.

<sup>f</sup> him 1S. <sup>g</sup> sette 1S. <sup>h</sup> he settide the BC. <sup>i</sup> porche, that is, in the grete street BC. <sup>k</sup> Om. G1QST pr. m. <sup>l</sup> there B. <sup>m</sup> lauatorie 10 sup. ras. s. <sup>n</sup> he fillide 10 sup. ras. s. <sup>o</sup> her feet therynne 10 sup. ras. her feet s. <sup>oo</sup> tabernacle A pr. m. <sup>p</sup> the boond 1S. <sup>q</sup> areeride 1S. <sup>r</sup> street, that is, pileris and curtyns closyng the grete street BCKX. porche 1S. <sup>s</sup> Om. 1S. <sup>t</sup> he sette 1S. <sup>u</sup> fulfillide 1S. <sup>v</sup> Om. G1SX. <sup>w</sup> the thingis F. <sup>x</sup> clothing o. <sup>y</sup> cloth o. <sup>z</sup> ther aboue 1S. <sup>a</sup> peple s. <sup>b</sup> Here eendith the book of Exodi and bigynneth Leuytici. BX. Here endith E. and here bigynneth Leuyticy. CFOW. Here eendith E. and bigynneth the book of Leuyticy. DR. Heere eendith E. and bigynneth a prolog † on Leuytici, and this it is. G. Heere endith E. and biginnith Leuyticus. 1S. Here endeth E. se now Leuyticus. K. Here endith the book of E. and here biginneth a Prologe on the book of Leuytici. M. Here endith the book of E. and bigynneth the book of Leuytici. N. No final rubric in ELPT.

† The Prologue referred to is included in the General Prologue, p. 4.

# LEVITICUS.

[*Prologue on the book of Leviticus.*]

THIS book of Leuitici makith mencion, how God tauzte the sones of Israel, by Moyses, to offre sacrifices to the Lord of oxen, and of scheep, of lambren, and of geet; and for which synue what sacrifice owith to be doon to the Lord; and the manere of brennyng, and of offring; and that the prest preie for the offerer; and if the man is pore, and is not of power to offre beestis for his synne, he shal offre whete flour, or therf loues, or briddis. Also it is contened therinne the ordre of halewing of the bisschop, and of prestis, and of alle holi vessels of the tabernacle; and how the Lord slow Nadab and Abyu, prestis, the sones of Aaron, for negligence doon in the auter. Also the Lord techith the children of Israel discrecioun bitwixe clene beestis and vnclene, and of fisschis, and of foulis, that thei vse the clene to mete, and leue the vnclene; and the verrei knowing of lepre, and he that is preued lepre to be put out of the comynycacioun of men, till he be maad clene, and to do sacrifice for his clensing. Also the Lord techith hem to fle abhomynaciouns, whiche the peple of Canaan vseden, for whiche thei weren cast out of her lond; and to kepe hise comaundementis and lawis; and to vse trewe mesure, and trewe weizte, in biyng and silling, for the drede of God. *Here endith the prologe, and here bigynneth the book of Leuitici*<sup>a</sup>.

*Here begynneth the bok of Leuiticus*<sup>a</sup>.

*Here bigynneth Leuytici*<sup>b</sup>.

## CAP. I.

## CAP. I.

1 THE Lord forsothe clepide Moyses,  
and spak to hym from the tabernacle of  
2 witnessyng, seiynge, Speke to the sones  
of Yrael, and thou shalt seie to hem, The  
man that offreth of 3ow an oost to God  
of the beestis that is, of oxen, and of  
3 sheep, offrynge slawn sacrifices, if al brent  
sacrifice were the offryng of hym, and of  
the droue, a maal with outen wemme he  
shal offre at the dore of the tabernacle  
of witnessyng, to plesse to hym the Lord.  
4 And he shall putte the hondes vpon the  
heed of the oost, and it shal be acceptable,

FORSOTHE the Lord clepide Moyses,<sup>1</sup>  
and spak to him fro the tabernacle of wit-  
nessyng, and seide<sup>c</sup>, Speke thou to the<sup>2</sup>  
sones of Israel, and thou schalt seie to  
hem, A man of 3ou, that offrith to the  
Lord a sacrifice of beestis, that is, of oxun  
and of scheep, and offrith slayn sacrifices,  
if his offryng is brent sacrifice, and of the<sup>3</sup>  
droue of oxun, he schal offre a male beeste  
without wem at the dore of the tabernacle  
of witnessyng, to make the Lord plesid to  
hym. And he schal sette hondis<sup>d</sup> on the<sup>4</sup>  
heed of the sacrifice, and it schal be ac-

<sup>a</sup> From *F. Leviticus B.* No initial rubric in *ADEH*, but only running title.

<sup>a</sup> This Prologue is from *M.* <sup>b</sup> *Here biginnith the book of Leuitici. ELP.* *Here biginneth the iij. book, that is Leviticus. G.* No initial rubric in *QR*, but only running title. <sup>c</sup> seiynge s. <sup>d</sup> his hondis is.

and profytinge into the clensyng of hym.  
 5 And he shal offre a calf before the Lord,  
 and the sones of Aaron, the preest, shulen  
 offre the blood of it, shedyng bi enyroun  
 of the auter, that is before the dore  
 6 of the tabernacle. And the skyn of the  
 oost drawun of, the greet lemes thei shu-  
 7 len kit in gobetis; and thei schulen leye  
 fier in the auter maad bifore the heap of  
 8 wodde; and the lemes that ben kyt aboue  
 ordeynynge, the heed, that is, and alle  
 9 that cleuen to the mawe, the entrails and  
 the feet wasshe with watir; and the  
 preest shal brenne hem vpon the auter  
 in to al brent sacrifice, and swete smel to  
 10 the Lord. That if of the beestis is the  
 offeryng, the al brent sacrifice of sheep,  
 or of geyt, he shal offre a loombe of o  
 11 zeer with outen wemme, and he shal offre  
 at the side of the auter that biholdith to  
 the north, bifore the Lord. The blood for-  
 sothe of it the sones of Aaron shulen  
 12 heelde vpon the auter bi enyroun, and  
 thei shulen dnynde the lemes, the heed,  
 and alle that cleuen to the mawe, and leie  
 vpon the wodde, to the which fier is to be  
 13 vnder putte; the entrayls forsothe, and  
 the feet thei shulen wasshe with water;  
 and the preest shal brenne alle thingis  
 offred vpon the auter into brent sacrifice,  
 14 and moost swete smel to the Lord. If  
 forsothe of the briddis the offryng of<sup>b</sup>  
 brent sacrifice were to the Lord, of tur-  
 15 turs, or culuer briddis, the preest shal  
 offre it at the auter; and the heed crokid  
 a3en to the necke, and the place of a  
 wounde broke, he shal make the blood  
 renne down vpon the brenke of the auter.  
 16 The litil bleedre forsothe of the throot,  
 and the fetheres, he shal cast out biside  
 the auter, at the eest coost, in the place  
 where askis<sup>c</sup> ben<sup>d</sup> wonte to be cast out;  
 17 and he shal breke the wynges of it, and

ceptable, and profyting in to clensyng<sup>e</sup> of  
 hym. And he schal offre a calf bifore the<sup>5</sup>  
 Lord, and the sones of Aaron, preestis,  
 schulen offre the blood therof, and thei  
 schulen schede<sup>f</sup> bi the<sup>g</sup> cumpas of the au-  
 ter, which<sup>h</sup> is bifore the dore of the taber-  
 nacle. And whanne the skyn of the sa-<sup>6</sup>  
 crifice is drawun awei, thei schulen kitte  
 the<sup>i</sup> membrs in to gobetis; and thei schu-<sup>7</sup>  
 len put<sup>k</sup> vndur in<sup>l</sup> the auter fier<sup>m</sup> †, and  
 thei schulen make an heap of wode bi-  
 fore<sup>n</sup>; and thei schulen ordeyne aboue<sup>8</sup>  
<sup>the trees<sup>o</sup></sup> tho thingis that ben kit, that  
 is, the heed, and alle thingis that cleuen  
 to the mawe, whanne the entrails and<sup>9</sup>  
 feet<sup>p</sup> ben waischid<sup>q</sup> with watir; and the  
 preest schal brenne tho on<sup>r</sup> the auter, in to  
 brent sacrifice, and swete<sup>s</sup> odour to the  
 Lord. That if the offryng is of litle<sup>10</sup>  
 beestis, a brent sacrifice of scheep, ethir of  
 geet, he schal offre a male beeste with out  
 wem, and he schal offre<sup>t</sup> at the side of the<sup>11</sup>  
 auter that biholdith to the north, bifore  
 the Lord. Sotheli the sones of Aaron  
 schulen schede<sup>u</sup> the blood therof on the  
 auter <sup>bi cumpas<sup>v</sup></sup>, and thei schulen de-<sup>12</sup>  
 parte the membrs, the heed, and alle  
 thingis that cleuen to the mawe, and thei  
 schulen putte<sup>w</sup> on the trees<sup>x</sup>, vndur whiche  
 the fier schal be set; sotheli thei schulen<sup>13</sup>  
 waische in watir the entrails and feet;  
 and the preest schal brenne alle thingis  
 offrid on the auter, in to brent sacrifice,  
 and swetest odour to the Lord. Forsothe<sup>14</sup>  
 if the offryng of<sup>y</sup> brent sacrifice to the  
 Lord is<sup>z</sup> of briddis, of turtlis, and<sup>a</sup> of cul-  
 uer briddis, the preest schal offre it at the<sup>15</sup>  
 auter; and whanne the heed is writhun<sup>b</sup>  
 to the necke, and the place of the<sup>c</sup> wounde  
 is brokun, he<sup>d</sup> schal make the blood renne  
 down on the brenke of the auter. Sotheli<sup>16</sup>  
 he schal caste forth the litil bladdir of the  
 throte<sup>e</sup>, and fetheris<sup>f</sup> bisidis the auter, at

† fier, that is,  
 trees to the  
 nurschyng and  
 continuance  
 of fier 30000  
 fro heuene. BC  
 GQX.

<sup>b</sup> be A. <sup>c</sup> the askis E. <sup>d</sup> beth BDEFH.

<sup>e</sup> the clensyng 1S. <sup>f</sup> schede it 1S. <sup>g</sup> Om. S. <sup>h</sup> that 1S. <sup>i</sup> alle the S. <sup>k</sup> put to 1S. <sup>l</sup> Om. ELMPQ.  
<sup>m</sup> the fier IKLNSW. <sup>n</sup> redi bifore 1S. <sup>o</sup> that wode 1S. <sup>p</sup> the feet 1S. <sup>q</sup> waishe I. <sup>r</sup> in I. <sup>s</sup> to swete K.  
<sup>t</sup> offre that 1S. <sup>u</sup> heelde I. <sup>v</sup> aboute I. <sup>w</sup> putte hem I. <sup>x</sup> wode 1S. <sup>y</sup> is W. <sup>z</sup> if o. if it is W.  
<sup>a</sup> or K. <sup>b</sup> crokid a3en 1S. <sup>c</sup> Om. plures. a 1S. <sup>d</sup> the prest 1S. <sup>e</sup> throte or the cropp S. <sup>f</sup> the fetheris 1S.

not kyt, ne<sup>e</sup> with yrun dyuyde it; and he  
shal brenne it vpon the auter, fier vnder  
put to the wodde; al brent sacrifice it is  
and offryng of moost swete smel to the  
Lord.

the eest coost, in the place in<sup>g</sup> which the<sup>h</sup>  
aischis ben<sup>i</sup> wont to be sched<sup>i</sup> out; and<sup>17</sup>  
he<sup>k</sup> schal breke the wyngis therof, and he  
schal not kerue<sup>l</sup>, nether he<sup>m</sup> schal<sup>n</sup> departe  
it with yrun; and he schal brenne it<sup>o</sup> on  
the auter, whanne fier is set<sup>p</sup> vndur the  
trees<sup>q</sup>; it is a brent sacrifice, and an of-  
fryng of swete<sup>r</sup> odour<sup>s</sup> to the Lord.

CAP. II.

1 Whanne a lijf offreth offryng of sacri-  
fyce to the Lord, tryed flour shal be the  
offryng of<sup>f</sup> him. And he shal heelde vpon  
2 it oyle, and putte cense, and brynge to  
the sones of Aaron, the preest, of whom  
oon shal take an handful of tried flour,  
and of oyle, and al the cense; and putte  
the memorial vpon the auter, into moost  
3 swete smel to the Lord. That forsothe that  
leueth of the sacrifice shal be of Aaron  
and of<sup>g</sup> his sones, holi of halowes<sup>o</sup> of of-  
4 frynges<sup>h</sup> to the Lord. Whanne forsothe  
he shal offre baake sacrifice of tried flour  
in the ouen, that is, looues with outen  
sourdow<sup>3</sup>, spreynt with oyle, and the<sup>l</sup>  
5 therf kaakis medlid with oyle; if thin  
offryng shal be fro the frynge panne, of  
tryed flour spreynt with oyle and with  
6 outen sour dow<sup>3</sup>, thow shalt dyuyde it in  
7 litil parties, and heelde vpon it oyle. If  
forsothe fro the gridil sacrifice, euen  
maner the tried flour shal be spreynt  
8 with oyle; the which offrynge to the Lord  
thou shalt take in the hondis of the  
9 preest. The which whanne he shal offre  
it, he shal take a memorial fro the sacri-  
fice, and make brenne vpon the auter into  
10 smel of swetnes to the Lord. What euer<sup>k</sup>  
forsothe leueth, shal be of Aaron and his  
sones, holi of halewis of offringis to the  
11 Lord. Al offryng that is offred to the  
Lord, shal be maad with outen sour dow<sup>3</sup>,  
ne eny thing of sour dow<sup>3</sup>, and of hony,

CAP. II.

Whanne a soule<sup>t</sup> offrith an offryng of<sup>1</sup>  
sacrifice to the Lord, flour of *wheete* schal  
be his offring. And he schal schede<sup>u</sup> oile  
theronne, and he schal putte encense, and<sup>2</sup>  
he schal bere<sup>v</sup> to the sones of Aaron, preest,  
of whiche<sup>w</sup> sones oon<sup>x</sup> schal take an hand-  
ful of flour of *wheete*<sup>y</sup>, and of oile, and alle  
the encense; and he schal putte<sup>z</sup> a memo-  
rial on the auter, in to swetest<sup>a</sup> odour<sup>b</sup> to  
the Lord. Forsothe that that<sup>'</sup> is residue<sup>c</sup>  
of the sacrifice schal be Aarons and hise  
sones, the hooli of hooli thingis of offryngis  
to the Lord. Forsothe whanne thou of-  
4 frist a sacrifice bakun in an ouene of *wheete*<sup>d</sup>  
flour, that is, loouys without sour dow,  
spreynd with oile, and therf breed sodun  
in watir, bawmed with<sup>e</sup> oile; if thin of-  
5 fryng is<sup>f</sup> of a fryng panne<sup>g</sup>, of *wheete*<sup>h</sup>  
flour spreynd with oile and without sour  
dow<sup>i</sup>, thou schalt departe it<sup>k</sup> in<sup>l</sup> smale  
6 partis, and thou schalt schede<sup>m</sup> oile ther  
onne. Ellis if the sacrifice is<sup>n</sup> of a<sup>o</sup> gridele,  
7 euenli the *wheete* flour schal be spreynd<sup>oo</sup>  
with oile; which<sup>p</sup> *wheete* flour thou schalt<sup>q</sup>  
8 offre to the Lord, and schalt<sup>r</sup> bitake<sup>r</sup> in  
the hondis of the preest. And whanne he<sup>9</sup>  
hath offrid it, he schal take a memorial of  
the sacrifice, and he schal brenne it on the  
auter, in to odour of swetnesse<sup>s</sup> to the  
Lord. Sotheli what euer thing<sup>'</sup> is residue<sup>t</sup>,<sup>10</sup>  
it schal be Aarons and hise sones, the  
hooli of hooli thingis of the<sup>u</sup> offryngis to  
the Lord. Ech offryng which<sup>v</sup> is offrid<sup>11</sup>

<sup>e</sup> no D. <sup>f</sup> to A. <sup>g</sup> Om. BDEFH. <sup>h</sup> Om. A. <sup>i</sup> Om. E. <sup>k</sup> er E.

<sup>g</sup> the which I. <sup>h</sup> Om. s. <sup>i</sup> cast I. <sup>k</sup> the prest is. <sup>l</sup> kerue it is. <sup>m</sup> Om. c *sec. m.* DGIKMQRSTWX.  
<sup>n</sup> Om. c *sec. m.* DGIKMQRSTWX. <sup>o</sup> Om. A *sec. m.* BCKMO. <sup>p</sup> put is. <sup>q</sup> wode is. <sup>r</sup> svetiste *plures.*  
<sup>s</sup> smell is. <sup>t</sup> soule, that is, a pore man BCGIKLNOPTX. lijf, that is, a pore man is. <sup>u</sup> heelde is. <sup>v</sup> bere  
it is. <sup>w</sup> the whiche I. <sup>x</sup> oon of hem is. <sup>y</sup> tried *wheete* flour is. <sup>z</sup> putte thees is. <sup>a</sup> swete A *pr. m.*  
the swetest nc. <sup>b</sup> smell is. <sup>c</sup> is left IL. leuith s. <sup>d</sup> tried *wheete* is. <sup>e</sup> in w. <sup>f</sup> be L. <sup>g</sup> Om. is. <sup>h</sup> tried  
*wheete* is. <sup>i</sup> dow, taken of the fryng panne is. <sup>k</sup> Om. is. <sup>l</sup> into I. <sup>m</sup> heelde is. <sup>n</sup> is taken s. <sup>o</sup> the is.  
<sup>oo</sup> speynd A. <sup>p</sup> the which I. <sup>q</sup> thou schalt is. <sup>r</sup> bitake it is. <sup>s</sup> swete smelling is. <sup>t</sup> is left IL. leuith s.  
<sup>u</sup> Om. s. <sup>v</sup> that is.

shal be brent in the sacrifice of the Lord.  
 12 The cheefe fruytys oonly 3e shulen offre  
 of hem, and 3iftis; vpon the auter for-  
 sothe shal not thei be leyde, into smel of  
 13 swetnes. What euer<sup>k</sup> thow shalt offre of  
 sacrifice, thow shal anoynte it with salt,  
 ne thow shalt not<sup>l</sup> take away salt of the  
 boond of pees of the Lord thi God fro  
 thi sacrifice; in al offring thow shalt offre  
 14 salt. If forsothe thow shalt offre a 3yfte  
 of the cheef thingis of thi fruytis to the  
 Lord, of eerys 3it green, thow shal parche<sup>m</sup>  
 it with fier, and breke in maner of brysid  
 corn; so thow shalt offre thi cheefe fruytis  
 15 to the Lord, heeldynge vpon hem oyle,  
 and encense puttynge yn, for the offryng  
 16 of the Lord it is. Of the whiche the  
 preest shal make brynne, into mynde of  
 the 3ifte, a part of the brisde corn, and of  
 the oyle, and al the cense.

to the Lord, schal be without sour dow,  
 nether ony thing of sour dow, and of hony,  
 schal be brent in the sacrifice of the Lord.  
 3e schulen offre oneli the firste<sup>w</sup> fruytis of 12  
 tho<sup>x</sup>, and 3iftis; sotheli tho<sup>y</sup> schulen not  
 be put on the auter, in to odour<sup>z</sup> of swet-  
 nesse. Whatever thing of sacrifice thou 13  
 schalt offre, thou schalt make it sauery  
 with salt, nether<sup>a</sup> thou schalt take away  
 the salt of the<sup>b</sup> boond of pees of thi God  
 fro thi sacrifice; in ech offryng thou  
 schalt offre salt. Forsothe if thou offrist 14  
 a 3ifte of the firste<sup>c</sup> thingis of thi fruytis  
 to the Lord, of 'eeris of corn<sup>d</sup> 3it grene,  
 thou schalt seenge<sup>e</sup> tho<sup>f</sup> in fier<sup>g</sup>, and thou  
 schalt breke<sup>h</sup> in the maner of seedis<sup>i</sup>; and  
 so thou schalt offre thi firste<sup>k</sup> fruytis to  
 the Lord, and thou schalt schede<sup>l</sup> oyle 15  
 theronne<sup>m</sup>, and schalt<sup>n</sup> putte encense, for  
 it is the offryng of the Lord. Of which 16  
 the preest schal brenne, in to mynde of the  
 3ifte, a part of the 'seedis brokun<sup>o</sup>, and of  
 oyle<sup>p</sup>, and al the encense.

## CAP. III.

1 And if the oost of pesible thingis were  
 the offryng of hym, and of the oxen he  
 wole offre, a maal, or a femaal, with outen  
 wemme he shal offre before the Lord.  
 2 And he shal putte the hoonde vpon the  
 heed of his slawe sacrifice, the which shal  
 be offred in the entryng of the taber-  
 nacle; and the sones of Aaron, the preest,  
 shulen heelde the blood bi enuyroun of  
 3 the auter. And thei shulen offre of the  
 oost of pesible thingis into offryng to the  
 Lord, the talw<sup>3</sup> that couereth the en-  
 trailes, and what euer of fatnes is with  
 4 ynforth; the two reyns, with the talw<sup>3</sup>  
 with the which ben couerd the reyn gut-  
 tis, and the calle of the mawe with the  
 5 smale reyns. And thei shulen brenne  
 hem vpon the auter, in to al brent sacri-

## CAP. III.

That if his offryng is a sacrifice of pesi- 1  
 ble thingis, and he wole offre of oxun, he  
 schal offre before the Lord a male, ether  
 a female, without wem. And he schal 2  
 sette hond<sup>q</sup> on<sup>r</sup> the heed of his sacrifice<sup>s</sup>,  
 that<sup>t</sup> schal be offrid in the entryng of the  
 tabernacle; and the sones of Aaron preest<sup>u</sup>  
 schulen schede<sup>v</sup> the blood bi the<sup>w</sup> cumpas  
 of the auter. And thei schulen offre of 3  
 the sacrifice of pesible thingis in to offryng  
 to the Lord, the fatnesse that hilith the  
 entrails, and what euer thing of fatnesse  
 is withynne; *thei schulen offre* twey kyde- 4  
 neris<sup>x</sup>, with the fatnesse bi which the gut-  
 tis clepid ylyon<sup>y</sup> ben hilid, and the calle of  
 the lyuer<sup>z</sup> with the litle reynes. And thei<sup>a</sup> 5  
 schulen brenne tho on<sup>b</sup> the auter, in to  
 brent sacrifice, whanne fier is put vndur

<sup>k</sup> er E. <sup>l</sup> Om. BDEFH. <sup>m</sup> perishe A. <sup>n</sup> fat E pr. m.

<sup>w</sup> cheef is. <sup>x</sup> hem is. <sup>y</sup> thei is. <sup>z</sup> smel is. <sup>a</sup> either s. <sup>b</sup> Om. is. <sup>c</sup> cheef is. <sup>d</sup> corn eeris is.  
<sup>e</sup> scorche I text. or seenge I marg. seenge or parche s. <sup>f</sup> hem I. <sup>g</sup> the fier x. <sup>h</sup> breke hem is. <sup>i</sup> bruysid  
 corn is. <sup>k</sup> cheef is. <sup>l</sup> heelde I. <sup>m</sup> ther vp on is. <sup>n</sup> thou schalt is. <sup>o</sup> brisid corn is. <sup>p</sup> the oyle is.  
<sup>q</sup> his hond is. <sup>r</sup> vpon is. <sup>s</sup> sleyn sacrifice is. <sup>t</sup> the whiche I. whiche s. <sup>u</sup> the preest is. <sup>v</sup> heelde I.  
<sup>w</sup> Om. is. <sup>x</sup> kideneiren L. <sup>y</sup> ylyon, that is, the kidneris guttis is. <sup>z</sup> mawe A marg. sec. m. is.  
<sup>a</sup> preestis is. <sup>b</sup> vpon is.

fice, the fier vnder put to the wodde, into  
 offryng of moost<sup>o</sup> swete smel to the Lord.  
 6 If forsothe of sheep were the offeryng of  
 hym, and oost of pesible thingis, whether  
 maal or femaal he shal offre, thei shulen  
 7 be with outen wemme. If he shal offre  
 8 a loombe before the Lord, he shal putte  
 his hoond vpon the heed of his slawn sa-  
 crifice, the whych shal be offerd in the  
 vestiarye of the tabernacle of witnessyng;  
 and the sones of Aaron shulen heelde the  
 9 blood of it bi enuyroun of the auter. And  
 thei shulen offre of the oost of pesible  
 thingis a sacrifice to the Lord, talw<sup>3p</sup>, and  
 10 al the tail with the reynes, and the fatnes  
 that couereth the wombe, and alle the  
 entrayls, and either litil reyne, with the  
 talw<sup>3q</sup> that ys beside the reyne guttes,  
 and the calle of the mawe, with the litil  
 11 reynes. And the preest shal brenne hem  
 vpon the auter, into foode<sup>r</sup> of the fier, and  
 12 of the offryng to the Lord. If a she goet  
 were the offryng of hym, and he shulde  
 13 offre it to the Lord, he shal putte his  
 hoond vpon the heed of it, and he shal  
 offre it in the entre of the tabernacle of  
 witnessyng; and the sones of Aaron shu-  
 len shede the blood of it bi enuyroun of  
 14 the auter. And thei shulen take of it,  
 into foode of the Lordis fier, talw<sup>3s</sup> that  
 couereth the wombe, and that helith alle  
 15 the entrayles, two litil reyns with the  
 calle that is on hem beside the reyne  
 guttes, and the fatt of the mawe, with  
 16 the litil reynes. And the preest shal  
 brenne hem vpon the auter, into foode of  
 the fier, and of moost swete smel; al the  
 17 talw<sup>3t</sup> shal be of the Lord, thur<sup>3</sup> perpet-  
 uel ryzt, in kynredes and alle zoure dwell-  
 yng places, and blood, and fat algatis  
 shulen 3e not etc.

the trees<sup>c</sup>, in to offryng of swetest<sup>d</sup> odour<sup>e</sup>  
 to the Lord. Sotheli if his offryng is of<sup>e</sup>  
 scheep, and a sacrifice of pesible thingis,  
 whether he offrith a male ether<sup>f</sup> a female,  
 tho<sup>ff</sup> schulen be without wem. If he of-  
 7 frith<sup>g</sup> a lombe bifor the Lord, he schal sette<sup>h</sup>  
 his hond on<sup>h</sup> the heed of his sacrifice, that  
 schal be offerd in the porche<sup>i</sup> of the taber-  
 nacle of witnessyng; and the sones of  
 Aaron schulen schede<sup>k</sup> the blood therof bi  
 'the cumpas<sup>l</sup> of the auter. And thei<sup>m</sup><sup>9</sup>  
 schulen offre of the sacrifice of pesible  
 thingis a sacrifice to the Lord, the innere  
 fatnesse, and al the tail with the<sup>n</sup> reynes<sup>o</sup>,<sup>10</sup>  
 and the fatnesse that hilith the wombe,  
 and alle the entrailis, and euer eithir litil  
 reyne, with the fatnesse which<sup>p</sup> is bisidis  
 the 'guttis clepid ylion<sup>q</sup>, and the calle of  
 the mawe, with the litle reynes. And the<sup>11</sup>  
 preest schal brenne tho<sup>r</sup> on<sup>s</sup> the auter, in to  
 the fedyng<sup>t</sup> of fier, and of the offryng to  
 the Lord. If his offryng is a geet, and he<sup>12</sup>  
 offrith it to the Lord, he schal sette his<sup>13</sup>  
 hond on the heed therof, and he schal  
 offre it in to<sup>u</sup> the<sup>v</sup> entryng<sup>w</sup> of the taber-  
 nacle of witnessyng; and the sones of  
 Aaron schulen schede<sup>x</sup> the blood therof bi  
 the<sup>y</sup> cumpas of the auter. And thei schu-  
 14 len take therof, in to 'the fedyng<sup>z</sup> of the  
 Lordis fier, the fatnesse that hilith the  
 wombe, and that hilith alle the entrailis,  
 and twei<sup>a</sup> litle reynes with the calle which<sup>b</sup><sup>15</sup>  
 is on tho bisidis<sup>c</sup> ilion<sup>d</sup>, and the fatnesse  
 of the mawe, with the entrails that cleuen  
 to the litle reynes. And the preest schal<sup>16</sup>  
 brenne tho on the auter, in to the<sup>e</sup> fedyng<sup>f</sup>  
 of fier<sup>g</sup>, and<sup>h</sup> of swetest odour<sup>i</sup>; al the  
 fatnesse schal be the Lordis, by euerlast-  
 17 ynge ryzt in generaciouns, and in alle zoure  
 dwellyng placis, nether in ony maner 3e  
 schulen ete blood, nethir fatnesse.

<sup>o</sup> the moost E. <sup>p</sup> fatnes E pr. m. <sup>q</sup> ynner fat E pr. m. <sup>r</sup> the foode D. <sup>s</sup> faat E pr. m. <sup>t</sup> inward  
 fatnes E pr. m.

<sup>c</sup> wode is. <sup>d</sup> the swettist c. <sup>e</sup> smell is. <sup>f</sup> or EILPS. <sup>ff</sup> thei is. <sup>g</sup> offre is. <sup>h</sup> vpon is. <sup>i</sup> porche, that  
 is, in the grcte street NCEGLNPQX. <sup>k</sup> heelde I. <sup>l</sup> enuyroun is. <sup>m</sup> the preestis is. <sup>n</sup> smale w. <sup>o</sup> reynes,  
 ether the entrails, that cleuen to the reynes BCEGLNPQX. <sup>p</sup> that is. <sup>q</sup> ylion, that is, reyne guttis is.  
<sup>r</sup> hem I. <sup>s</sup> vpon is. <sup>t</sup> nurishyng is. <sup>u</sup> Om. NCIKMRW. <sup>v</sup> Om. GQS. <sup>w</sup> entree is. <sup>x</sup> heelde I.  
<sup>y</sup> Om. is. <sup>z</sup> nurisching is. <sup>a</sup> the two is. <sup>b</sup> that is. <sup>c</sup> sidis s. <sup>d</sup> the ilion is. <sup>e</sup> Om. FIMS. <sup>f</sup> nurish-  
 yng is. <sup>g</sup> the fier is. <sup>h</sup> Om. is. <sup>i</sup> smellyng is.

## CAP. IV.

1 And the Lord spak to Moyses, seiynge,  
 2 Spek to the sones of Israel, Whanne a  
 lijf synneth bi ignoraunce, and of alle the  
 heestis of the Lord, the whiche he hath  
 comaundide that thei shulden not be do,  
 3 eny thing doth; if the preest that is  
 anoyntid, synne, makyng the puple to  
 trespasse, he shal offre for his synne a  
 4 calf with outen wemme to the Lord; and  
 shal lede it to the dore of the tabernacle  
 of witnessyng before the Lord, and he  
 shal putte the hoond vpon his heed, and  
 5 he shal offre it to the Lord. And he  
 shal take of the blood of the calf, berynge  
 it in to the tabernacle of witnessyng.  
 6 And whanne he hath wette the fynge  
 in the blood, he shal spreng it seune  
 sithes<sup>u</sup> before<sup>v</sup> the Lord, asens the veyle  
 7 of the seyntuarie. And he shal putte of  
 the same blood vpon the hornes of the  
 auter of moost kyndli encense to the  
 Lord, that is in the tabernacle of witness-  
 yng; al forsothe the laft blood he shal  
 helde into the foot of the auter of brent  
 sacrifice in the entre of the tabernacle.  
 8 And the talw<sup>3</sup><sup>w</sup> of the calf he shal offre  
 for synne, as wel it that couerith the en-  
 9 treyles, as alle that ben with ynforth, two  
 lytil reynes, and the calle that is aboue  
 hem biside the reyne guttes, and the  
 talw<sup>3</sup> of the mawe, with the litil reynes,  
 10 as it is doon away fro the calf of the  
 oost of pesible thingis; and he shal brenne  
 11 hem vpon the auter of brent sacrifice. The  
 skynne forsothe, and al the flesh with the  
 heed, and feet, and the entreyles, and the  
 12 dryt, and the laft body he shal bere out  
 of the tentis into a clene place, where the  
 asken ben wont to be held out; and he

## CAP. IV.

And the Lord spak to Moises, and seide, 1  
 Speke thou to the sones of Israel, Whanne 2  
 a soule<sup>k</sup> hath do synne<sup>l</sup> bi ignoraunce<sup>m</sup>,  
 and hath<sup>n</sup> do ony thing of alle comaunde-  
 mentis<sup>o</sup> 'of the Lord<sup>p</sup>, whiche he<sup>q</sup> co-  
 maundide that tho<sup>r</sup> schulen not be don;  
 if a preest<sup>s</sup> which<sup>t</sup> is anoyntid<sup>u</sup>, hath do<sup>v</sup> 3  
 synne, makyng<sup>w</sup> the puple to<sup>x</sup> trespasse,  
 he schal offre for his synne a calf without  
 wem to the Lord. And he schal bryng<sup>4</sup>  
 it to the dore of the tabernacle of witness-  
 yng, bifor the Lord, and he schal sette<sup>y</sup>  
 hond on the heed therof, and<sup>z</sup> he schal  
 offre it to the Lord. And he schal take<sup>5</sup>  
 vp of the<sup>a</sup> blood 'of the calf<sup>b</sup>, and schal<sup>c</sup>  
 bryng<sup>e</sup> it in to the tabernacle of witness-  
 yng. And<sup>d</sup> whanne he hath dipped the<sup>e</sup> 6  
 fyngir in to the blood, he schal spreng it  
 seven sithis bifor the Lord, asens the veil  
 of the<sup>f</sup> seyntuarie. And he schal putte of<sup>7</sup>  
 the same blood on<sup>g</sup> the corners of the au-  
 ter of encense moost acceptable to the  
 Lord, which auter is in the tabernacle of  
 witnessyng; sotheli he schal schede<sup>h</sup> al  
 the 'tother blood<sup>i</sup> in to the foundement<sup>k</sup> of  
 the auter of brent sacrifice in the entryng<sup>l</sup>  
 of the tabernacle. And he schal offre for<sup>8</sup>  
 synne<sup>m</sup> the ynnere fatnesse of the calf, as  
 well it that hilith the entrails, as alle  
 thingis that ben with ynne<sup>n</sup>, twei litle<sup>9</sup>  
 reynes, and the calle, which<sup>o</sup> is on<sup>p</sup> tho<sup>q</sup>  
 bisidis ilion<sup>r</sup>, and the fatnesse<sup>s</sup> of the<sup>t</sup>  
 mawe, with the litle reines, as it is offrid<sup>10</sup>  
 of the calf of the sacrifice of pesible  
 thingis; and he<sup>u</sup> schal brenne tho on<sup>v</sup> the  
 auter of brent sacrifice. Sotheli he<sup>w</sup> schal<sup>11</sup>  
 bere out of the castels<sup>x</sup> the skyn<sup>y</sup>, and alle  
 the fleischis<sup>z</sup>, with the heed, and feet<sup>a</sup>, and  
 entrails, and dung<sup>b</sup>, and the 'residue bodi<sup>c</sup> 12

<sup>u</sup> sithe BDEFH. <sup>v</sup> afore II. <sup>w</sup> faat E pr. m.

<sup>k</sup> soule, that is, a man BCEGKLN PQ. man IS. <sup>l</sup> a synne O. <sup>m</sup> ignoraunce or vnkunynnesse S. <sup>n</sup> Om. I.  
<sup>o</sup> the comaundementis CIKS. <sup>p</sup> Om. IS. <sup>q</sup> the Lord hath IS. <sup>r</sup> thei IS. <sup>s</sup> that is, the higeste preest BCGNQX.  
<sup>t</sup> that IS. <sup>u</sup> the prest anoyntid is the higest prest s. marg. <sup>v</sup> Om. S. <sup>w</sup> makyng so I. <sup>x</sup> to do IS. <sup>y</sup> putte  
 his IS. <sup>z</sup> Om. I. <sup>a</sup> Om. S. <sup>b</sup> ther off IS. <sup>c</sup> schal he IS. <sup>d</sup> Om. W. <sup>e</sup> his IS. <sup>f</sup> Om. plures. <sup>g</sup> vpon IS.  
 in O. <sup>h</sup> heelde I. <sup>i</sup> blood that is left I. left blood S. <sup>k</sup> ground IS. <sup>l</sup> entree IS. <sup>m</sup> his synne IS. <sup>n</sup> ynne  
 forth IS. <sup>o</sup> the which F sec. m. that IS. <sup>p</sup> aboue IS. <sup>q</sup> hem INS. <sup>r</sup> the reyne guttis IS. <sup>s</sup> talou<sup>3</sup> IS.  
<sup>t</sup> Om. S. <sup>u</sup> the prest IS. <sup>v</sup> thingis vpon IS. <sup>w</sup> the prest IS. <sup>x</sup> tentis IS. <sup>y</sup> skynnes S. <sup>z</sup> fleishe IS.  
<sup>a</sup> the feet IS. <sup>b</sup> the dung IS. <sup>c</sup> bodi that is left I. left bodi S.

shal tende hem vpon the hepe of wode,  
 the which in the place of heeld out asken  
 13 shulen be brent. And if al the companye  
 of the sones of Yrael bi vnknowyng and  
 bi vnwisdam do that that is azens the co-  
 14 maundement<sup>x</sup> of the Lord, and afterward  
 vnderstonde his synne, he shal offre for  
 the synne a calf, and he shal lede it to  
 15 the dore of the tabernacle. And the eldre  
 of the puple shal putte hoondes vpon the  
 heed of it before the Lord; and the calf  
 16 offred in the sijt of the Lord, the preest  
 that is anoyntid shal bere yn of the blood  
 of it into the tabernacle of witnessyng,  
 17 with the weet fyngre sprengyng seuen  
 18 sithes<sup>y</sup> azens the veyle. And he shal putte  
 of the same blood in the hornes of the  
 auter, that is before the Lord in the ta-  
 bernacle of witnessyng; the lafte forsothe  
 blood he shal helde beside the foot of the  
 auter of brent sacrifices, that is in the  
 dore of the tabernacle of witnessyng.  
 19 And al the talw;<sup>z</sup> of it he shal take, and  
 20 he shal brenne vpon the auter; and so  
 doynge of this calf, as he dide before, and  
 the preest preyinge for hem the Lord shal  
 21 haue mercy. That forsothe calf he shal  
 bere out of the tentis, and he shal brenne  
 as the<sup>a</sup> other calf, for it is for the synne  
 22 of the multitude. If a prynce synne, and  
 doo oon of many bi ignoraunce, that is  
 23 defendid in the lawe of the Lord, and  
 afterwarde vnderstonde his synne, he shal  
 offre an oost before the Lord, an hee geit  
 24 of the geetis, with outen wemme, and he  
 shal putte his hoond vpon the heed of it.  
 And whanne he shal offre it in the place,  
 where is wont to be slawe the brent sa-  
 crifice before the Lord, for it is for synne;  
 25 the preest shal wete the fyngre in the  
 blood of the oost for synne, towchyng  
 the hornes of the auter of brent sacrifice,  
 and the relif heldyng at the foot of it.

in to a clene place, where aischis ben wont  
 to be sched<sup>d</sup> out; and he schal brenne tho<sup>e</sup>  
 on<sup>f</sup> the heep of trees<sup>g</sup>, whiche<sup>h</sup> schulen be  
 brent in the place of aischis sched<sup>i</sup> out.  
 That if al the cumpeny of the sones of 13  
 Israel knowith not, and doith by vnkun-  
 nyng that that is azens the comaunde-  
 ment<sup>k</sup> of the Lord, and aftirward vndir- 14  
 stondith his synne, it<sup>l</sup> schal offre a calf for  
 synne<sup>m</sup>, and it<sup>n</sup> schal bryng the calf to  
 the dore of the tabernacle. And the eldere 15  
 men of the puple schulen sette hondis on  
 the heed therof bifor the Lord; and  
 whanne the calf is offrid in the<sup>o</sup> sijt of the  
 Lord, the preest which<sup>p</sup> is anoyntid schal 16  
 bere ynne of his blood in to the tabernacle  
 of witnessyng; and whanne the<sup>q</sup> fyngur 17  
 'is dippid<sup>r</sup>, he schal spreng<sup>s</sup> seuen sithis  
 azens the veil. And he schal putte of the 18  
 same blood in the hornes of the auter,  
 which is bifor the Lord in the tabernacle  
 of witnessyng; sotheli he schal sched<sup>t</sup> the  
 'residue blood<sup>u</sup> bisidis the foundement of  
 the auter of brent sacrifice, which is in  
 the dore of tabernacle<sup>v</sup> of witnessyng. And 19  
 he<sup>w</sup> schal take al the fatnesse therof<sup>x</sup>, and  
 schal<sup>y</sup> brenne *it* on the auter; and so<sup>z</sup> he 20  
 schal do also of this calf, as he dide also<sup>a</sup>  
 bifor<sup>b</sup>; and whanne the prest schal preye  
 for hem, the Lord schal be merciful. For- 21  
 sothe he<sup>c</sup> schal bere out thilke calf, and  
 schal<sup>d</sup> brenne *it*<sup>e</sup>, as<sup>f</sup> also the formere calf,  
 for it is for the<sup>g</sup> synne of the multitude.  
 If the<sup>h</sup> prince synneth, and doith bi igno- 22  
 raunce o thing<sup>i</sup> of many, which is forbodun  
 in the lawe of the Lord, and aftirward vn- 23  
 dirstondith his synne, he schal offre to the  
 Lord a sacrifice, a 'buk of geet<sup>k</sup>, 'that hath  
 no<sup>l</sup> wem; and he schal sette his hoond on<sup>m</sup> 24  
 the heed therof. And whanne he hath of-  
 frid it in the place, where brent sacrifice  
 is wont to be slayn, bifor the Lord, for it  
 is for synne; the preest schal dippe the<sup>n</sup> 25

<sup>x</sup> maundement BDEFH. <sup>y</sup> sythe E. <sup>z</sup> faat E pr. m. <sup>a</sup> that BDEFH.

<sup>d</sup> helde is. <sup>e</sup> tho thingis s. <sup>f</sup> vpon is. <sup>g</sup> wode is. <sup>h</sup> the whiche is. <sup>i</sup> cast i. helde s. <sup>k</sup> heest is.  
<sup>l</sup> he is. <sup>m</sup> that synne is. <sup>n</sup> he is. <sup>o</sup> Om. is. <sup>p</sup> that is. <sup>q</sup> he hath dippid his is. <sup>r</sup> Om. is. <sup>s</sup> spreng  
*it* i. spreng the blood s. <sup>t</sup> heelde i. <sup>u</sup> blood that leueth is. <sup>v</sup> the tabernacle plures. <sup>w</sup> the prest s.  
<sup>x</sup> of the calff i. of calf s. <sup>y</sup> he schal is. <sup>z</sup> Om. is. <sup>a</sup> Om. DIKMN sec. m. OQRSTWX. <sup>b</sup> bifor of the  
 tother is. <sup>c</sup> the preest is. <sup>d</sup> he schal is. <sup>e</sup> Om. plures. <sup>f</sup> as he dide is. <sup>g</sup> Om. is. <sup>h</sup> a is. <sup>i</sup> synne s.  
<sup>k</sup> keet bukke i. geet bukke s. <sup>l</sup> withoute is. <sup>m</sup> vpon is. <sup>n</sup> his is.

26 The talw<sup>b</sup> forsothe he schal brenne aboue,  
 as in slawn sacrifices of pesible thingis is  
 wont to be doon, and he schal prey for  
 hym, and for his synne, and it shal be  
 27 forzeuen to hym. That 3if a lijf of<sup>c</sup> the  
 puple of the loond synne bi ignoraunce,  
 that he doo eny thing of thes thinges  
 that ben defendid in the lawe of the  
 28 Lord, and trespassith, and knowlechith<sup>d</sup>  
 his synne, offre he an hee geyt with outen  
 29 wemme, and 'he shal<sup>e</sup> putte the hoond  
 vpon the heed of the oost that is for the  
 synne, and he schal offre it in the place of  
 30 the brent sacrifice. And the preest shal  
 take of the blood in his fyngre, and  
 towchyng the hornes of the auter of  
 brent sacrifice, the relif he schal helde at  
 31 the foot of it. Al forsothe the talw<sup>3f</sup> tak-  
 ynge away, as yt is wont to be takun fro  
 the slawn sacrifices of pesible thinges, he  
 schal brenne vpon the auter into smel of  
 swetnes to the Lord; and he schal prey  
 32 for hym, and it shal be forzeue hym. If  
 forsothe of the beestis he shall offre slawn  
 sacrifice for synne, that is, a sheep with  
 33 outen wemme, he schal putte the hoond  
 vpon the heed of it, and he schal offre it  
 in the place where ben wonte to ben  
 34 slawun the oostis of brent sacrifices. And  
 the preest shal take of the blood of it  
 with his fyngre, and towchyng the<sup>g</sup>  
 hornes of the auter of brent sacrifice, he  
 35 shal heelde the relif at the foot of it. And  
 al the talw<sup>3h</sup> takynge away, as the talw<sup>3</sup>  
 of a wether is wonte to be takun away  
 that is offrid for synnes, and he schal  
 brenne vpon the auter the encense of the  
 Lord; and he schal prey for hym, and for  
 his synne, and it shal be forzouun hym.

fyngur in the blood of sacrifice for synne,  
 and he schal touche<sup>o</sup> the corneris of the  
 auter of brent sacrifice, and he schal schede<sup>p</sup>  
 the 'residue blood<sup>q</sup> at the foundement ther-  
 of. Sotheli the preest schal brenne the in-<sup>26</sup>  
 nere fatnesse aboue *the auter*, as it is wont  
 to be doon in the sacrifice<sup>r</sup> of pesible  
 thingis, and the preest schal prey for hym,  
 and for his synne, and it schal be for-  
 zouun to hym. That if a soule<sup>s</sup> of the<sup>27</sup>  
 puple of the<sup>t</sup> lond synneth bi ignoraunce,  
 that he do ony thing of these that ben  
 forbodun in the lawe of the Lord, and  
 trespassith, and knowith his synne, he<sup>28</sup>  
 schal offre a geet<sup>u</sup> without wem; and he<sup>29</sup>  
 schal sette<sup>v</sup> hond<sup>w</sup> on<sup>x</sup> the heed of the<sup>y</sup>  
 sacrifice which<sup>z</sup> is for synne, and he schal  
 offre it in the place of brent sacrifice. And<sup>30</sup>  
 the preest schal take of the blood<sup>a</sup> on<sup>b</sup> his  
 fyngur, and he schal touche<sup>c</sup> the hornes<sup>d</sup>  
 of the auter of brent sacryfice, and he  
 schal schede<sup>e</sup> the residue<sup>f</sup> at the founde-  
 ment therof<sup>g</sup>. Sotheli he<sup>h</sup> schal take a wei<sup>31</sup>  
 al the ynnere fatnesse, as it is wont to be  
 don awei of the sacrifices of pesible thingis,  
 and he schal brenne *it*<sup>i</sup> on the auter, in to  
 odour<sup>k</sup> of swetnesse to the Lord; and the  
 preest schal prey for hym, and it schal  
 be forzouun to hym. Sotheli<sup>l</sup> if he<sup>m</sup> of-<sup>32</sup>  
 frith of litle beestis a sacrifice for synne,  
 that is, a scheep without wem, he schal<sup>33</sup>  
 putte the<sup>n</sup> hond on the heed therof, and  
 he schal offre it in the place where the  
 beest<sup>o</sup> of brent sacrifices ben wont to be  
 slayn. And the preest schal take of the<sup>34</sup>  
 blood therof in his fyngur, and he schal  
 touche<sup>p</sup> the hornes of the autir of brent  
 sacrifice, and he schal schede<sup>q</sup> the residue<sup>r</sup>  
 at the foundement therof<sup>s</sup>. And he<sup>t</sup> schal<sup>35</sup>  
 do away al the ynnere fatnesse as the in-  
 nere fatnesse of the ram which<sup>u</sup> is offrid  
 for pesible thingis, is wont to be don awei,

<sup>b</sup> faat *E pr. m.* <sup>c</sup> for *A.* <sup>d</sup> knowleche *BDEFH.* <sup>e</sup> Om. *E pr. m.* <sup>f</sup> faat *E pr. m.* <sup>g</sup> Om. *A.* <sup>h</sup> faat *E pr. m.*

<sup>o</sup> touche *with his bloodi finger s.* <sup>p</sup> heelde *I.* <sup>q</sup> blood that leueth *is.* <sup>r</sup> sacrifices *plures.* <sup>s</sup> soule, *that is, a synguler man BCGINQX.* <sup>t</sup> a *s.* <sup>u</sup> schee geet *is.* <sup>v</sup> putte *K text.* ether sette *mag.* <sup>w</sup> his hond *is.* <sup>x</sup> vpon *s.* <sup>y</sup> Om. *BFGQ.* <sup>z</sup> that *s.* <sup>a</sup> blood *theroff is.* <sup>b</sup> in *BC.* vpon *is.* <sup>c</sup> touche *with that fngre s.* <sup>d</sup> corneris *I.* <sup>e</sup> heelde *I.* <sup>f</sup> blood that is left *I.* blood that leuith *s.* <sup>g</sup> of the *auter is.* <sup>h</sup> the *preest is.* <sup>i</sup> Om. *plures.* that *s.* <sup>k</sup> smellyng *is.* <sup>l</sup> Forsothe *plures.* <sup>m</sup> *siche a man s.* <sup>n</sup> his *is.* <sup>o</sup> beestis *IKORSTV.* <sup>p</sup> touche *ther with is.* <sup>q</sup> heelde *I.* <sup>r</sup> blood that is left *I.* <sup>bl.</sup> that leuith *s.* <sup>s</sup> of the *auter is.* <sup>t</sup> the *preest s.* <sup>u</sup> that *is.*

and he<sup>v</sup> schal brenne *it* on<sup>w</sup> the auter of encense of the Lord; and the preest schal preye for hym, and for his synne, and it schal be forzoun to hym.

## CAP. V.

1 If a lijf synne, and here the voyce of a swerer, and were witnes, that other he seeth<sup>i</sup>, or to hym silf is knowun gilti, but if he shewe, he schal bere his wickidnes.  
 2 The lijf that towchith eny vnclene thing, other that is slawe of a beest, other bi hym silf deed, or<sup>k</sup> eny other crepynge beest, and he were forgeten of his vnclennes, he is gilti, and hath trespassid. And if he towche eny thing of the vnclennes of man, after al vnclennes with the which he is wont to be defowlid, and forzeten afterward knowe, he schal vnderlye to the  
 3 trespas. The lijf that swerith, and spekith with his lippes, that or eny thing yuel shal do, or<sup>k</sup> wel, and doth not, and the same thing with ooth or word stableth, and forzeten afterward vndirstonde his  
 4 trespas. The lijf that swerith, and spekith with his lippes, that or eny thing yuel shal do, or<sup>k</sup> wel, and doth not, and the same thing with ooth or word stableth, and forzeten afterward vndirstonde his  
 5 trespas, do he penaunce for the synne, and offere he of the flockis an shee<sup>l</sup> lomb, or a shee<sup>l</sup> geyt; and the preest schal  
 6 preye for hym, and for his synne. If forsothe he may not offere a beeste, offere he two turturs<sup>m</sup>, or two culuer bryddis to the Lord, oon for the synne, and another into brent sacrifice. And he schal  
 7 yyue hem to the preest, the which, the first offrynge for the synne, schal bowe azen the heed of it to the fethers, so that it cleue to the nek, and not fullich it be  
 8 broke. And he schal spreng of the blood of it the wal of the auter; what euer<sup>n</sup> forsothe were lefte he schal make to drop at the foundement of it, for it is for synne.  
 9 The tother<sup>o</sup> forsothe he schal brenne in to brent sacrifice, as it is wont to be doo,

## CAP. V.

If a soule<sup>x</sup> synneth, and<sup>y</sup>† hereth the  
 1 vois of a<sup>z</sup> swerere‡, and is witness<sup>a</sup>, for ether he si3<sup>b</sup>, ether<sup>c</sup> 'is witynge<sup>d</sup>, if he schewith<sup>e</sup> not<sup>f</sup>, he schal bere his synne. A persone that touchith ony vnclene thing,  
 2 ether<sup>g</sup> which<sup>h</sup> is slayn of a beeste, ether is deed bi it silf, ether *touchith* ony other crepynge beeste, and forzetith his vnclennesse, he is gilti, and trespassith. And if<sup>3</sup>  
 he touchith ony thing of the vnclennesse of man<sup>i</sup>, bi al the vnclennesse bi which he is wont to be defoulid, and he forzetith<sup>k</sup>, and knowith<sup>l</sup> afterward, he<sup>m</sup> schal be suget to trespas<sup>n</sup>. A soule<sup>o</sup> that swerith, and  
 4 bryngith forth with hise lippis, that it<sup>p</sup> schulde do ether yuel, ether<sup>r</sup> wel, and doith not<sup>r</sup>, and confermeth the same thing with an ooth, ethir with a word, and forzetith<sup>s</sup>, and aftirward vndirstondith his trespas,  
 5 do it<sup>t</sup> penaunce for synne<sup>u</sup>, and offere it<sup>v</sup> of<sup>5</sup>  
 6 the flockis a feinal lomb, ethir a goet; and the preest schal preie for hym, and for his synne. But if he may not offere a<sup>w</sup> beeste,  
 7 offere he twei turtlis, ethir<sup>x</sup> 'briddis of culuers<sup>y</sup> to the Lord, oon for synne<sup>z</sup>, and the tother in to brent sacrifice. And he schal<sup>8</sup>  
 yyue tho to the preest, which<sup>a</sup> schal offere the firste for synne, and schal<sup>b</sup> folde azen the heed therof to the wengis, so that it<sup>c</sup> cleue to the necke, and be not 'brokyn outirli<sup>d</sup>. And *the preest* schal spryng<sup>9</sup>  
 the wal of the auter, of the blood therof; sotheli what euer 'is residue<sup>e</sup>, he<sup>f</sup> schal make to<sup>g</sup> droppe down at the 'foundement of the auter<sup>h</sup>, for it is<sup>i</sup> for synne. Sotheli<sup>k</sup>  
 10 he<sup>l</sup> schal brenne the tother *brid* in to brent

† This word and is seet for that is. Lire, and the glos here. CGQX.  
 ‡ In Ebreu it is of an ooth, and this letre is vndirstoundu of him, that is requirid to be witnessyng of a thing that he knowith, and wole not, but hidith the truth. Lire here. CGQX.

<sup>l</sup> seei3 BDEFH. <sup>k</sup> other E. <sup>i</sup> heo E. <sup>m</sup> turteles DH. <sup>n</sup> er E. <sup>o</sup> other E.

<sup>v</sup> the preest is. <sup>w</sup> vpon is. <sup>x</sup> soule, that is, man BCGKNQ. man is. <sup>y</sup> and that is N. <sup>z</sup> Om. E.  
<sup>a</sup> witness theroff is. <sup>b</sup> ether herith it s. <sup>c</sup> or I. ethir he w. <sup>d</sup> knowith it is. <sup>e</sup> shewe s. <sup>f</sup> it not is.  
<sup>g</sup> or passim ELP. othir o. eny s. <sup>h</sup> that thing that is. <sup>i</sup> a man D. <sup>k</sup> forzetith it is. <sup>l</sup> knowith this s.  
<sup>m</sup> Om. B. <sup>n</sup> that trespas is. <sup>o</sup> man is. <sup>p</sup> he I. <sup>q</sup> or EKLP. <sup>r</sup> it not s. <sup>s</sup> forzetith what he swore or seide s.  
<sup>t</sup> he is. <sup>u</sup> the synne I. his synne s. <sup>v</sup> he. <sup>w</sup> sich a is. <sup>x</sup> ethir twey K sec.m. <sup>y</sup> culuere briddis is.  
<sup>z</sup> his synne s. <sup>a</sup> the which I. <sup>b</sup> he schal is. <sup>c</sup> the heed s. <sup>d</sup> fully broken away s. <sup>e</sup> blood leuith s.  
<sup>f</sup> the preest is. <sup>g</sup> Om. s. <sup>h</sup> auteris foot I. auter foot s. <sup>i</sup> is offrid s. <sup>k</sup> Forsothe is. <sup>l</sup> the prest s.

and the preest shal preye for hym and  
for his synne, and it shal be forzeuen  
11 hym. And if his hoond mowe<sup>p</sup> not offre  
two turturs<sup>q</sup>, or two culuer briddes, offre  
he for his synne of tried flowre the tenthe  
part of ephi; he shal not putte into it  
oyle, ne leye yu eny thing of encense,  
12 for it is for synne. And he shal take it  
to the preest, the which takynge of it a  
ful hoondful, shal brenne vpon the auter,  
into the mynde of hym that offrede,  
13 preiyng for hym, and purgyng; that  
other forsothe part he shal haue in 3ifte.  
14 And the Lord spak to Moyses, seiynge,  
15 If a lijf synne, forfetyng the cerymonyes  
bi errour, in thes thingis that ben halowed  
to the Lord, offre he for his trespas a  
wether with out wemme of the flockis,  
the which may be bouzt with two sicles,  
16 after the weihte of the seyntuary. And  
that that he hath doo of harm he shal  
restore, and the fifthe part he shal putte  
aboue, takynge to the preest, the which  
shal preye for hym, offryng a wether,  
17 and it shal be forzouen hym. The lijf  
that synneth bi ignoraunce, and dooth  
oon of thes thingis that ben defendid bi  
lawe of the Lord, and gilty of the synne  
18 vnderstonde his wickidnes, he shall offre  
a wether with outen wemme of the flockis  
to the preest, after the mesure and eym-  
yng of the synne; the which shal preye  
for hym, for vnknowynge he dide, and it  
19 shal be forzeue to<sup>r</sup> hym, for bi errour he  
1 trespasid in the Lord. And the Lord  
2 spak to Moyses, seiynge, The lijf that  
synneth, and, the Lord despisid, denye to  
his nei3bore the laft thing<sup>s</sup> that to his  
feith was takun, or<sup>t</sup> with fors eny thing  
3 takith, or doth wrong chalenge, or<sup>l</sup> fynde  
lost thing, and denyynge ouermore for-  
swerith, and eny other of manye doo in  
4 the whiche men ben wonte to synne, he

sacrifice, as it is wont to be doon; and  
the preest schal preie for hym, and for his  
synne, and it schal be forzouun to hym.  
That if his hond<sup>m</sup> mai not offre twei tur-  
11 tles, ethir twei 'briddis of culueris<sup>n</sup>, he schal  
offre for his synne the tenthe part of ephi<sup>†</sup>  
of *whete*<sup>o</sup> flour; he schal not putte oile 'in  
to it<sup>p</sup>, nether he schal putte<sup>q</sup> any thing of  
encense, for it is for synne. And he<sup>12</sup>  
shal 3yue it<sup>r</sup> to the preest, which<sup>s</sup> *preest*<sup>t</sup>  
shal take vp an handful therof, and schal<sup>u</sup>  
brenne<sup>v</sup> on the auter, in to mynde of hym  
that offeride<sup>w</sup>, and *the preest* schal preie<sup>13</sup>  
for hym, and schal<sup>x</sup> clense<sup>y</sup>; forsothe he<sup>z</sup>  
shal have the tother part in<sup>a</sup> 3ifte. And 14  
the Lord spak to Moyses, and seide, If a 15  
soule<sup>b</sup> brekith cerymonyes<sup>c</sup> bi errour, and  
synneth<sup>d</sup> in these<sup>e</sup> thingis that ben hale-  
wid to the Lord, it<sup>f</sup> schal offre for his trespas  
a ram without wem of the flockis, that  
may be bouzt for twei siclis, bi<sup>g</sup> the weihte  
of the<sup>h</sup> seyntuarie. And he schal restore 16  
that harm that he dide, and he schal putte  
the fyethe part<sup>i</sup> aboue, and schal<sup>k</sup> 3yue<sup>l</sup>  
to the preest, which *preest* schal preye  
for hym, and offre the ram, and it schal  
be forzouun to hym. A soule<sup>m</sup> that syn-  
17 neth bi ignoraunce, and doith oon of these  
thingis that ben forbodun in the lawe of  
the Lord, and is gilty of synne, and vndir-  
stondith his wickidnesse, it<sup>u</sup> schal offre to 18  
the preest a ram without wem of the  
flockis, bi the mesure of<sup>o</sup> estymacioun<sup>p</sup> of  
synne<sup>q</sup>; and the preest schal preye for  
hym, for he dide<sup>r</sup> vnwytyng, and it schal  
be forzouun to him, for by errour he tres-  
19 passid a3ens the Lord. And the Lord 1  
spak to Moyses, and seide, A soule<sup>s</sup> that 2  
synneth, and dispisith the Lord, and de-  
nyeth to his nei3bore a thing bitakun to  
kepyng<sup>t</sup>, that was bitakun to his feith<sup>u</sup>,  
ethir takith<sup>v</sup> maisterfuli a thing bi vio-  
lence, ether makith fals chaleng, ether 3

† that is, the  
tenthe part of  
ijj. buschelis.  
18.

P may E. q turtlis F. r Om. BDEFH. s thinges D. t other E.

<sup>m</sup> hond for *pouerty* s. <sup>n</sup> culuere briddis 18. <sup>o</sup> tried *whete* 18. <sup>p</sup> *therto* 1. in to *that floure* s. <sup>q</sup> putte to 1.  
putte *therto* s. <sup>r</sup> Om. K. <sup>s</sup> the which 1. <sup>t</sup> Om. 1. <sup>u</sup> he schal 18. <sup>v</sup> brenne it A *pr.m.* 18. <sup>w</sup> offeride it s.  
<sup>x</sup> Om. 18. <sup>y</sup> clense him 18. <sup>z</sup> the preest 18. <sup>a</sup> in to 18. <sup>b</sup> man 18. *that is, a man* K *marg.* <sup>c</sup> the cery-  
monyes 1. my cer. s. <sup>d</sup> synne K. <sup>e</sup> tho A *pr.m.* <sup>f</sup> he 18. <sup>g</sup> at 18. <sup>h</sup> Om. K. <sup>i</sup> part *therof* s. <sup>k</sup> he  
shal s. <sup>l</sup> 3yue it s. <sup>m</sup> man 18. *that is, a man* K *marg.* <sup>n</sup> Om. A *sec.m.* B. he 18. <sup>o</sup> and BDFGIMNOSWX.  
P *estymacioun ether valu* BCKNXX. *estym. or valu* ELPS. <sup>q</sup> the synne 18. <sup>r</sup> dide yuel s. <sup>s</sup> man 18. *that is,*  
*a man* K *marg.* <sup>t</sup> his kepyng 18. <sup>u</sup> feithfulnesse BC. <sup>v</sup> bitakith w.

5 ateynt of the trespas shal 3elde alle thingis  
hool that thur3 frawde he wolde with  
hoolde, and ferthermore the fifthe part to  
the lord, to whom he dide the harm.  
6 For his synne forsothe he shal offre a  
wether withouten wemme of the flock, and  
he shal 3yue it to the preest, after the  
7 eymyng and mesure of the trespas; the  
which shal preye for hym before the  
Lord, and it shal be for3eue to hym, for  
al that in doynge he synned.

fyndith a thing lost, and denyeth<sup>w</sup> fer-  
thermore and forswerith, and doth ony  
other thing of manye<sup>x</sup> in whiche thingis  
men ben wont to do synne, if it is con-4  
uict of the gilt<sup>y</sup>, it<sup>z</sup> schal 3elde hool alle<sup>5</sup>  
thingis whiche it<sup>a</sup> wolde gete bi fraude,  
and ferthermore the fyuethe part to the  
lord, to whom it<sup>b</sup> dide harm. Sotheli for<sup>6</sup>  
his synne it<sup>b</sup> schal offre a ram vnwemmed  
of the floe, and it<sup>b</sup> schal 3yue that *ram* to  
the preest, bi the valu and<sup>c</sup> mesure<sup>d</sup> of the  
trespas; and *the preest* schal preie for<sup>7</sup>  
hym bifor the Lord, and it schal be for-  
3ouun to hym, for alle thingis whiche<sup>e</sup> he  
synned in doynge.

## CAP. VI.

8 And the Lord spake to Moyses, seiynge,  
9 Comaunde to Aaron and his sones, This  
is the lawe of the<sup>u</sup> brent sacrifice; it shal  
be brent in the auter al ny3t vnto the  
morwen; fyer it shal be of the same au-  
10 ter. The preest shal be clothid with a  
coote, and with lynnun breches; and he  
shal take the asken, the whiche the fier  
vowrynge brent out, and puttynge bisyde  
11 the auter he shal be spoylid the rather  
clothes, and clothid with other he shal  
offre hem out of the tentes, and in moost  
clene place vnto a litil sparcle he shal  
12 make to be wastid. The fier forsothe in  
the auter euermore shal brenne, the which  
the preest shal norishe, vnder puttynge  
wode eerly bi eche dayes; and putte yn  
aboue<sup>v</sup> the brent sacrifice, he shal brenne  
13 the talw<sup>3</sup><sup>w</sup> of the pesible thingis. This  
fier is perpetuel that shal neuer<sup>x</sup> fayle in  
14 the auter. This is the lawe of sacrifice  
and of sacrificed licours, the whiche the  
sones of Aaron shulen offre before the  
15 Lord, and before the auter. The preest  
shal take an handful of tryed flour, the  
which ys spreynt with oyle, and al the  
encense<sup>y</sup> that is putte vp on the tryed

## CAP. VI.

And the Lord spak to Moises, and<sup>8</sup>  
seide, Comaunde thou to Aaron, and to<sup>9</sup>  
hise sones, This is the lawe of brent sacri-  
fice; it schal be brent in the auter al ny3t  
til the morewe; fier *that is 3ouun fro he-*  
*uene* schal be of the same auter. The<sup>10</sup>  
preest schal be clothid with a coote, and<sup>f</sup>  
'pryuy lynnun clothis<sup>g</sup>; and he schal take  
awei the aischis, which<sup>gg</sup> the fier denour-  
ynge brente<sup>h</sup>, and he schal putte<sup>i</sup> bisidis  
the auter; and he schal be spuylid of the<sup>11</sup>  
formere clothis, and he schal be clothid  
with other, and schal<sup>k</sup> bere<sup>l</sup> *aischis* out of  
the castels<sup>m</sup>, and in a moost clene place he  
schal make *tho*<sup>n</sup> to be wastid<sup>o</sup> til to a deed  
sparcle. Forsothe fier schal brenne euere<sup>12</sup>  
in the auter, which<sup>p</sup> fier the preest schal  
nurishe, puttynge trees<sup>q</sup> vndur, in the  
morewtid bi ech dai; and whanne brent  
sacrifice is put aboue, *the preest* schal  
brenne the ynnere fatnessis<sup>r</sup> of pesible  
thingis<sup>s</sup>. This is euerlastynge fier, that<sup>13</sup>  
schal neuer faile in the auter. This is the<sup>14</sup>  
lawe of sacrifice, and of fletynge<sup>t</sup> offryngis,  
whiche<sup>u</sup> the sones of Aaron<sup>v</sup> schulen offre  
bifore the Lord, and bifor the auter. The<sup>15</sup>  
preest schal take an handful of *wheete*<sup>w</sup>

<sup>u</sup> Om. BDEFH. <sup>v</sup> al aboute A. <sup>w</sup> faat E pr. m. talewis E sec. m. <sup>x</sup> ner E. <sup>y</sup> sense BDEFH.

<sup>w</sup> denyeth it s. <sup>x</sup> manye *forboden* s. <sup>y</sup> Om. *plures*. <sup>z</sup> he s. <sup>a</sup> he is. <sup>b</sup> he is. <sup>c</sup> or s. <sup>d</sup> the me-  
sure i. <sup>e</sup> the whiche i. <sup>f</sup> and the k. <sup>g</sup> with lynnun brechis is. <sup>gg</sup> while DFGKMNQRTWX. <sup>h</sup> hath  
brente out is. <sup>i</sup> putte *tho* is. <sup>k</sup> he schal i. the prest schal s. <sup>l</sup> bere *tho* is. <sup>m</sup> tentis is. <sup>n</sup> *hem* is.  
<sup>o</sup> wastid or *quenched* s. <sup>p</sup> the which i. <sup>q</sup> wode is. <sup>r</sup> fatnesse s. <sup>s</sup> *offrid* thingis s. <sup>t</sup> the fletynge o.  
<sup>u</sup> the which i. <sup>v</sup> Aaronus sones i. Aaron sones s. <sup>w</sup> tried wheete is.

flour, he shal brenne it in the auter, in  
to mynde of moost swete smel to the  
16 Lord. The laft forsothe part of the tryed  
flour Aaron with his sones shal ete, with  
outen sour dow<sup>3</sup>; and he shal ete in the  
holi place of the porche of the tabernacle.  
17 Therefore forsothe it shal not be souryd,  
for the part of it is offred into the<sup>z</sup> en-  
cense of the Lord; holi of halowes it  
shal be, as for the synne and for the tres-  
18 pas. The maalis oonlich of the lynage of  
Aaron shulen ete it; lawful and euerlast-  
yngge it is in 3oure kynredes, of the sacri-  
fices of the Lord; eche that touchith tho  
19 thinges shal be halowid. And the Lord  
20 spak to Moyses, seiynge, This is the of-  
fryng of Aaron, and of the sones of him,  
that thei shulen offre to the Lord in the  
day of her anyntyng; the tenthe part of  
ephi thei shulen offre of the<sup>a</sup> tried flour,  
in euerlastyngge sacrifice, the half of it  
21 eerli, and the half of it at euen; the  
which in a panne spreynt with oyle shal  
22 be fryed. And the preest that to the fa-  
der thur<sup>3</sup> ryzt cometh after, shal offre it  
hooite, into<sup>b</sup> the moost swete smel to the  
Lord; and al shal be brent in the auter.  
23 Al forsothe sacrifice of preestis with fier  
shal be consumyd, ne eny shal eete of it.  
24 And the Lord spak to Moyses, seiynge,  
25 Spek to Aaron and his sones, This is the  
lawe of oost for synne; in the place where  
is offred brent sacrifice, shal it be offerd  
before the Lord; holi of halowis it is.  
26 The preest that offreth it, shal eete it in  
holi place, in the porche of the taber-  
27 nacle. What euer shal towche the fleische  
of it, shal be halowid; if a clooth be<sup>c</sup>  
spreynt of the blood of yt, it shal be  
28 washe in an holi place. The brelil vessel  
forsothe in the which it is sothen, shal be  
broken; that if it were a brasun vessel,  
it shal be rubbid, and washe with water.

flour, which is spreynd with oile, and al  
the encense which<sup>x</sup> is put on the *wheete<sup>r</sup>*  
flour, and he schal brenne it in<sup>z</sup> the auter,  
in to mynde<sup>a</sup> of swettist<sup>aa</sup> odour<sup>b</sup> to the  
Lord. Forsothe Aaron with hise sones<sup>16</sup>  
shal ete the tother part of *wheete<sup>c</sup>* flour,  
without sour dow; and he schal ete<sup>d</sup> in  
the hooli place of the greet street<sup>e</sup> of the  
tabernacle. Sotheli herfor<sup>f</sup> it<sup>g</sup> schal not<sup>17</sup>  
be <sup>h</sup> ditz with sour dow<sup>b</sup>, for a part therof  
is offrid in to encense of the Lord; it  
shal be hooli <sup>i</sup> of the *noumbre<sup>i</sup>* of holi  
thingis<sup>k</sup>, as<sup>l</sup> for synne and for<sup>m</sup> trespas.  
Malis<sup>n</sup> oonli of the kynrede<sup>o</sup> of Aaron<sup>18</sup>  
shulen ete it; it is a lawful thing and  
euerlastyngge in 3oure generaciouns, of<sup>p</sup> the  
sacrifice<sup>q</sup> of the Lord; ech man that  
touchith tho<sup>r</sup> schal be halewyd<sup>s</sup>. And the<sup>19</sup>  
Lord spak to Moyses, and seide, This is<sup>20</sup>  
the offryng of Aaron, and of hise sones,  
which thei owen offre<sup>t</sup> to the Lord in the  
day of her<sup>u</sup> anyntyng<sup>†</sup>; thei schulen of-  
fre the tenthe part of ephi of *wheete<sup>v</sup>*  
flour, in<sup>w</sup> euerlastyngge sacrifice, the myd-  
dis<sup>x</sup> therof in the morewtid, and the myd-  
dis<sup>x</sup> therof in the euentid; which<sup>y</sup> schal be<sup>21</sup>  
spreynt with oile in the<sup>z</sup> fryng panne,  
and schal<sup>a</sup> be fried. Sotheli the preest<sup>22</sup>  
which<sup>b</sup> is successour to the<sup>c</sup> fadir <sup>bi</sup> ryzt<sup>d</sup>,  
shal offre it hoot, in to sweteste odour<sup>e</sup> to  
the Lord; and al it schal be brent in the  
auter. For al the sacrifice of preestis schal<sup>23</sup>  
be wastid<sup>f</sup> with fier, nether ony man schal  
ete therof. And the Lord spak to Moyses,<sup>24</sup>  
and seide, Spek thou to Aaron and to hise<sup>25</sup>  
sones, This is the lawe of sacrifice for  
synne; it schal be offrid bifor the Lord,  
in the place where brent sacrifice is of-  
frid; it is hooli <sup>of the noumbre<sup>g</sup></sup> of hooli  
thingis. The preest that offrith it, schal<sup>26</sup>  
ete it in the hooli place, in the greet  
street<sup>h</sup> of the tabernacle. What euer thing<sup>27</sup>  
shal touche the fleischis<sup>i</sup> therof, it<sup>k</sup> schal

† In Ebru it is,  
in the day in  
whiche he an-  
oyntide him.  
GQX.

<sup>z</sup> Om. B. <sup>a</sup> Om. E. <sup>b</sup> in A. <sup>c</sup> were BDEFH.

<sup>x</sup> that I. <sup>y</sup> Om. I. <sup>z</sup> on K. <sup>a</sup> the mynde K. <sup>aa</sup> swete A pr. m. <sup>b</sup> smell IS. <sup>c</sup> tried wheete IS. the  
wheete K. <sup>d</sup> ete this S. <sup>e</sup> porche IS. <sup>f</sup> Om. I. <sup>g</sup> the tried flour S. <sup>h</sup> maad sour I. <sup>i</sup> Om. I. <sup>k</sup> thing K.  
<sup>l</sup> as offering S. <sup>m</sup> Om. IKS. <sup>n</sup> Men IS. <sup>o</sup> kynde F. <sup>p</sup> to prestis for to vse of S. <sup>q</sup> sacrifices B. <sup>r</sup> the  
thingis IS. hem N. <sup>s</sup> halewyd before IS. <sup>t</sup> to offre IS. <sup>u</sup> his A pr. m. et plurcs. <sup>v</sup> tried IS. <sup>w</sup> in to K.  
<sup>x</sup> half 10 sec. m. S. <sup>y</sup> the which I. <sup>z</sup> a 10 sup. ras. S. <sup>a</sup> it schal 10 sup. ras. S. <sup>b</sup> the which I. <sup>c</sup> his IS.  
<sup>d</sup> Om. IS. <sup>e</sup> smell IS. <sup>f</sup> brent I text. S. <sup>g</sup> wastid I. marg. <sup>g</sup> Om. IKORT sec. m. W. <sup>h</sup> porche IS.  
<sup>i</sup> fleish IS. <sup>k</sup> Om. S.

29 Eche maal of the preestis kynrede shal<sup>d</sup>  
eete of the fleshe of it; for holi of halowis  
30 it is. An oost forsothe that is slawe for  
synne, whos blood is born into the taber-  
nacle of witnessyng to clense in the seyn-  
tuarie, shal not be eete, but brent with  
1 fier. And this lawe of oost for trespas  
2 is holy of halowis. Therefore where the  
brent sacrifice is offred, and the sacrifice  
for the trespas shal be slawe; the blood  
of it bi enuyroun of the auter shal be  
3 heelde. Thei shulen offre of it the tayl,  
and the talw<sup>3</sup><sup>e</sup> that couereth the entrayls,  
4 the two litel reynes, and the fatnes that  
is biside the reyne guttes, and the calle  
5 of the mawe, with the litil reynes. And  
the preest shal brenne hem vpon the au-  
ter; the encense it is of the Lord for the<sup>f</sup>  
6 trespas. Eche maal of the preestes kyn-  
rede in holi place shal ete this flesh, for  
7 holi of halowis it is. As for a synne is  
offred an oost, so and for a trespas, of  
either hoost shal be o lawe; to the preest  
8 that it shal offre it shal perteyne. The  
preest that offreth the slawn offryng of  
brent sacrifice, shal haue the skynne of it.  
9 And alle the sacrifice of tried floure, that  
is bake in the ouen, and what euer thing  
in the gredyrne, or in frynge panne is  
greithid, of that preest it shal be, of  
10 whom it is offred, whether thei ben  
spreynt with oyle, or drye. To alle the  
sones of Aaron euen mesure bi echon shal  
be dyuydid.

be halewid; if a cloth is bispreynt<sup>l</sup> of<sup>m</sup>  
the blood therof, it schal be waischun in  
the hooli place. Sotheli the erthun vessel,<sup>28</sup>  
in which it is sodun, schal be brokun;  
that if the vessel is of bras, it schal be  
scourid, and 'schal be<sup>n</sup> waischun with<sup>o</sup> wa-  
tir. Ech male of preestis<sup>p</sup> kyn schal ete<sup>29</sup>  
of the fleischis<sup>q</sup> therof; for it is hooli 'of  
*the noumbre*<sup>r</sup> of hooli thingis. Sotheli the<sup>30</sup>  
sacrifice which is slayn for synne, whos  
blood is borun in to the tabernacle of wit-  
nessyng to clense in the seyntuarie, schal  
not be etun, but it schal be brent in fier.  
And this is the lawe of sacrifice for tres-  
1 pas; it is hooli 'of *the noumbre*<sup>r</sup> of hooli  
thingis. Therfor where brent sacrifice is<sup>2</sup>  
offrid, also the sacrifice for trespas schal  
be slayn; the blood therof schal be sched  
bi the<sup>s</sup> cumpas of the auter. Thei schulen<sup>3</sup>  
offre the tail therof, and the fatnesse that  
hilith the entrailis, the twei litel reynes,<sup>4</sup>  
and the fatnesse which<sup>t</sup> is bisidis ilioun<sup>u</sup>,  
and the calle of the mawe, with the litel  
reynes. And the preest schal brenne tho<sup>5</sup>  
on<sup>v</sup> the auter; it is encense of the Lord,  
for trespas. Ech male of the<sup>w</sup> preestis<sup>6</sup>  
kyn<sup>x</sup> schal ete these fleischis in the hooli  
place, for it is hooli 'of *the noumbre*<sup>r</sup> of  
hooli thingis. As<sup>z</sup> a<sup>a</sup> sacrifice is<sup>b</sup> offrid<sup>7</sup>  
for synne<sup>c</sup>, so and for trespas<sup>d</sup>, o lawe  
schal be of euer eithir sacrifice; it schal  
perteyne to the preest, that offrith it. The<sup>8</sup>  
preest that offrith the beeste of brent sa-  
cristice, schal haue the skyn therof. And<sup>9</sup>  
ech sacrifice of *wheete*<sup>e</sup> flour, which<sup>f</sup> is  
bakun in an ouene, and what euer is maad  
redi in a gridile, ethir in a fryyug panne,  
it schal be that<sup>f</sup> preestis, of whom it is  
offrid, whether it is spreynt with oile,<sup>10</sup>  
ethir<sup>g</sup> is<sup>h</sup> drye<sup>i</sup>. To alle the<sup>k</sup> sones of Aa-  
ron euene mesure schal be departyd, 'to  
ech<sup>l</sup> 'bi hem silf<sup>m</sup>.

<sup>d</sup> shalt A. <sup>e</sup> faat E *pr. m.* <sup>f</sup> Om. B.

<sup>l</sup> be spreint LS. <sup>m</sup> with IS. <sup>n</sup> Om. IS. <sup>o</sup> in L. <sup>p</sup> the preestis I. <sup>q</sup> fleishe IS. <sup>r</sup> Om. I. <sup>s</sup> Om. IS.  
<sup>t</sup> that IS. <sup>u</sup> the ilioun IS. <sup>v</sup> in IS. <sup>w</sup> Om. K. <sup>x</sup> kynde s. <sup>y</sup> Om. I. <sup>z</sup> Om. A *pr. m.* DEFGKLMNOPWX.  
<sup>a</sup> Om. BCQRT. <sup>b</sup> that is K. <sup>c</sup> wilful synne s. <sup>d</sup> *ignoraunt* trespas s. <sup>e</sup> tried IS. <sup>f</sup> that IS. <sup>ff</sup> the s.  
<sup>g</sup> other L. <sup>h</sup> Om. IS. <sup>i</sup> dried N. <sup>k</sup> Om. B. <sup>l</sup> bi alle EFLNPX. bi ech oon IS. bi eche K. Om. GQ. <sup>m</sup> to  
hem silf K. Om. s. hem silf X *sec. m.*

## CAP. VII.

11 This is the lawe of the oost of pesible  
 12 thinges, that is offerd to the Lord. If for  
 doynge of thankyngis<sup>g</sup> were the offryng,  
 thei schulen offre looues with outen sour  
 dow<sup>3</sup> spreynt with oyle, and thinne therf  
 cakis anoynt with oyle, and bakun tryed  
 floure, and litil rownd looues spreynt with  
 13 mengyng of oyle; and looues maad with  
 sour dow<sup>3</sup>, with the oost of thankynges<sup>h</sup>  
 14 that is offerd for the<sup>l</sup> pesible thinges; of  
 the whiche oon for the chefe fruytis shal  
 be offerd to the Lord, and it shal be of  
 the preest that shal heelde the blood of  
 15 the oost, whos fleshe that same day shal  
 be etun, ne there shal leue of it eny  
 16 thing vnto the morwe. If thur<sup>3</sup> a vow,  
 or wylfully, eny man offreth an oost, the  
 same day also it shal be eten; but if eny  
 thing leue to the morwe, it is leful to  
 17 eete; what euer forsothe the thridde  
 18 day fynde, the fier shal consume. If eny  
 man eete the thridde day of the flesh of  
 the oost of pesible thinges, his offryng  
 shall be sett at no<sup>3</sup>t, ne it shal profyete  
 to the offerer; but rather ech lijf that de-  
 fowlith hym silf with syche meete, shal  
 19 be gilty of trespassyng. The flesh that  
 eny vnclene thing touchith, shal not be  
 etun, but brent with fier; he that is clene,  
 20 shal eete it. A lijf defowlid, that etith  
 of the flesh of the oost of pesible thingis,  
 that is offerd to the Lord, shal perishe  
 21 fro his puplis. And he that towchith the  
 vnclennes of man, or of beeste, or of eny  
 thing that may defowle, and etith of siche  
 maner flesh, shal spille fro his puples.  
 22 And the Lord spak to Moyses, seiynge,  
 23 Spek to the sones of Irael, The talw<sup>3</sup><sup>k</sup> of  
 sheep, and of oxe, and of geyt, 3e shulen

## CAP. VII.

This is the lawe of 'the sacrifice of<sup>n</sup> pe-11  
 sible<sup>o</sup> thingis, which<sup>p</sup> is offrid to the Lord.  
 If the offryng is for doynge<sup>q</sup> of thankyngis<sup>r</sup>,<sup>12</sup>  
 thei schulen offre looues without sour dow  
 spreynt with oile, and<sup>s</sup> 'therf looues sodun  
 in watir<sup>t</sup>, *that ben* anoyntid with oile;  
 and *thei schulen offre wheete<sup>u</sup>* flour bakun,  
 and thinne<sup>v</sup> looues<sup>w</sup> spreynt togidere with  
 the<sup>x</sup> medlyng of oile. Also *thei schulen*<sup>13</sup>  
*offre* 'looues di<sup>z</sup>t with sour dow<sup>y</sup>, with the  
 sacrifice of thankyngis<sup>z</sup> which<sup>a</sup> is offrid  
 for pesible thingis; of whiche<sup>b†</sup> o loof schal<sup>14</sup> † In Ebru it is,  
 be offrid to the Lord for the firste<sup>c</sup> fruytis, of alle. cqx.  
 and it schal be the<sup>d</sup> preestis that schal  
 schede<sup>e</sup> the blood of the sacrifice, whose<sup>15</sup>  
 fleischis<sup>f</sup> schulen be etun in the same dai,  
 nether ony thing of tho schal dwelle til<sup>g</sup>  
 the morewid. If a man offrith a sacrifice<sup>16</sup>  
 bi a vow, ethir bi fre wille, it schal be  
 etun in<sup>h</sup> lijk maner in the same dai; but  
 also if ony thing dwellith 'in to<sup>i</sup> the<sup>k</sup> mo-  
 rew, it is leueful to ete *it*; sotheli fier<sup>17</sup>  
 schal waaste, whateuer thing the thridde  
 day schal fynde. If ony man etith in the<sup>18</sup>  
 thridde dai of the fleischis<sup>l</sup> of sacrifice of  
 pesible thingis, his offryng schal be maad  
 voide, nethir it schal profite to the offerere;  
 but rather whateuer soule<sup>m</sup> defoulith hym  
 silf with suche mete, he schal be gilty of  
 'brekyng of the lawe<sup>n</sup>. Fleisch<sup>o</sup> that<sup>19</sup>  
 touchith ony vnclene thing, schal<sup>p</sup> not be  
 etun, but it schal be brent bi<sup>q</sup> fier; he  
 that is clene, schal ete it. A pollutid<sup>r</sup><sup>20</sup>  
 soule<sup>s</sup>, that etith of the fleischis<sup>t</sup> of the sa-  
 crifice of pesible thingis, which is offrid to  
 the Lord, schal perishe fro hise puplis.  
 And he that touchith vnclennesse<sup>u</sup> of man,<sup>21</sup>  
 ether of beeste, ether of alle thing that  
 may defoule<sup>v</sup>, and etith<sup>w</sup> of suche fleischis<sup>x</sup>,

g thank D. h thankynge A pr. m. E. l Om. E. k fat E pr. m.

<sup>n</sup> Om. EFGNPQST pr. m. x. the oost of I. o the pesible G. p the which I. q the doynge plures.  
 r thanking s. s an A. t thinne therff kakis is. u tried is. v litle rounde is. w looues ether  
 cakis BCGKNQ. x Om. is. y soure looues I. z thanking s. a the which I. b the whiche I. c cheef is.  
 d Om. s. e heelde I. f fleishe I. g til to w. to is. h bi I. i vnto M. k Om. CL. l fleishe 10 sup. ras. s.  
 m soule, that is, man BCGKNQ. man is. n the lawe brekyng is. o Fleisch, that is, onely the fleish of  
 pesyble sacrifice CGNQX. The fleisch I. Tho fleisch s. p that schal I pr. m. s. q with I. r pollutid, ether  
 foulid B. p. ethir defoulid CNQX. p. that is, def. P. defoulid is. s soule, that is, man BCK. man is.  
 t fleishe is. u the vnclennesse is. v defoule man s. w he that etith is. x fleishe is.

24 not eete; the talw<sub>3</sub> of deed careyn, and of that beeste that is takun of a wilde beeste, 3e shulen haue into dyuerse vses. 25 If eny man eete the talw<sub>3</sub>, that shulde be offred into the encense of the Lord, he 26 shal perishe fro his puple. And the blood of eche beeste 3e shulen not take in meete, as wel of bryddes, as of beestis; 27 eche lijf that etith blood shal perishe fro 28 his puplis. And the Lord spak to Moyses, 29 sei yng, Speke to the sones of Yrael, He that offreth slawn offryng of pesible thinges to the Lord, offre he therwith and sacrifice, that is, his offrynges of 30 licours. He shal holde with hondes the talw<sub>3</sub> of the oost, and the litil brest; and whanne bothe, offred to the Lord, he hath 31 sacred, he shal take to the preest, the which shal brenne the talw<sub>3</sub> vpon the auter; the litil brest forsothe shal be of 32 Aaron and his sones; and the ri3t shuldre of the oostis of pesible thingis shal 33 falle into chefe<sup>1</sup> fruytis of the preest. He that offreth the blood, and the talw<sub>3</sub>, of the sones of Aaron, shal haue and the 34 ri3t shuldre in his porcioun. The litil brest forsothe of areryng, and the shuldre of seneryng, Y haue take fro the sones of Yrael of the pesible hoostes of hem, and haue 3yue to Aaron the preest and his sones, thur3 perpetuel lawe, fro 35 al the puple of Yrael. This is the anoynting of Aaron and his sones, in the cerymonyes of the Lord, the day that Moyses offred hem that thei schulden vse preest- 36 hod, and the thinges that the Lord comaundide to be 3eue to hem of the sones of Yrael, thur3 perpetuel relygioun in her 37 generaciouns. This is the lawe of the<sup>m</sup> brent sacrifice, and of sacrifice for synne, and for trespas, and for the sacryng, and for slawn offrynges of pesible thinges, 38 that the Lord ordeyned to Moyses in the mownt Synay<sup>n</sup>, whanne he comaundide

shal perische fro hise puplis. And the 22 Lord spak to Moyses, and seide, Speke 23 thou to the sones of Israel, 3e schulen not ete the ynnere fatnesse of a scheep, of an oxe, and of a geet; 3e schulen haue in to 24 dyuerse vsis the ynnere fatnesse of a carkeis deed by it silf, and of that beeste which<sup>y</sup> is takun<sup>z</sup> of a *rauenus* beeste. If 25 ony man etith the ynnere fatnesse, that owith to be offrid in to encense of<sup>a</sup> the Lord, he schal perische fro his puple. Also 26 3e schulen not take in mete the blood of ony beeste, as wel of briddis as of beestis; ech man that etith blood schal perische 27 fro his puplis. And the Lord spak to 28 Moyses, and seide, Speke thou to the sones 29 of Israel, He that offri<sup>th</sup> a sacrifice of pesible thingis to the Lord, offre<sup>b</sup> togidere also a sacrifice, that is, fletyng<sup>c</sup> offryngis therof. He schal holde in the<sup>d</sup> hondis the 30 ynnere fatnesse of the sacrifice, and the brest; and whanne he hath halewid bothe<sup>e</sup> offrid to the Lord, he schal 3yue<sup>f</sup> to the preest, which<sup>g</sup> schal brenne the ynnere 31 fatnesse on<sup>h</sup> the auter; sotheli the brest schal be Aarons and hise sones; and the 32 ri3t schuldur of the sacrifices of pesible thingis schal turne<sup>i</sup> in to the firste<sup>k</sup> fruytis of the preest. He that of Aarons sones 33 offri<sup>th</sup> the blood, and the ynnere fatnesse<sup>l</sup>, schal haue also the ri3t schuldur in his porcioun. For Y haue take fro the sones 34 of Israel the brest of reisyng, and the schuldur of departyng, of the<sup>m</sup> pesible sacrifices 'of hem<sup>n</sup>, and Y haue 3oue to<sup>o</sup> Aaron the preest and to hise sones, bi euerlastyng<sup>e</sup> lawe, of al the puple of Israel. This is the anoynting<sup>p</sup>† of Aaron, and 35 of<sup>q</sup> hise sones, in the cerymonyes of the Lord, in the dai where ymme Moyses offride hem that thei schulden be set in preesthod, and whiche<sup>r</sup> thingis the Lord 36 comaundide to be 3ouun to hem of the sones of Israel, bi euerlastyng<sup>e</sup> religioun

† the oynting, that is, the offryng in the day of her oynting. Lire here. cax.

<sup>1</sup> the chefe BE. <sup>m</sup> Om. BDEFH. <sup>n</sup> of Synay D.

<sup>y</sup> that is. <sup>z</sup> takun or slayn s. <sup>a</sup> to is. <sup>b</sup> offre he is. <sup>c</sup> the fletyng is. <sup>d</sup> his is. <sup>e</sup> bothe thees i. <sup>f</sup> take hem is. <sup>g</sup> the which i. the which prest s. <sup>h</sup> vpon s. <sup>i</sup> falle is. <sup>k</sup> cheef is. <sup>l</sup> fatnesses c. <sup>m</sup> her is. <sup>n</sup> Om. is. <sup>o</sup> tho to i. these to s. <sup>p</sup> oynting plures. anoynting of offryng s. <sup>q</sup> Om. plures. <sup>r</sup> the whiche i.

to the sones of<sup>o</sup> Yrael that thei shulden offre her offrynges to the Lord, in the desert of Synay.

in her generaciouns. This is the lawe of<sup>37</sup> brent sacrifice, and of sacrifice for synne, and for trespas, and for halewyng<sup>s</sup>, and for the sacrifices<sup>t</sup> of pesible thingis; which<sup>38</sup> lawe the Lord ordeynede to Moises in the hil of Synay, whanne he comaundide to the sones of Israel that thei schulden offre her offryngis to the Lord, in the deseert of Synay.

## CAP. VIII.

1 The Lord spak to Moyses, seiynge,  
2 Tak Aaron with his sones, the clothes of hem, and the oyle of the anoyntyng, a calf for synne, two wethers, a leepe with  
3 therf loues; and thou shalt gedere togidere al the companye at the dore of the  
4 tabernacle. Moyses dyde as the Lord comaundide; and al the puple gadered be  
5 fore the zates of the tabernacle, he seith, This is the word that the Lord comaun-  
6 dide to be do. And anoon he offred Aaron and his sones; and whanne he hadde  
7 washe hem, he clothide the bishop with a lynnyn sherte, girdynge hym with a  
8 gyrdle and clothing hym<sup>p</sup> with a blewe coote, and putte aboue the coope, the  
9 which streynynge with a lace ioyned it to the brest broche, in the which was  
10 loore and sothenes. And he couerde the heed with a mytre, and vpon it, aboute  
11 the frownt, he putte a goldun plate, sacrid in halowyng, as the Lord comaundide to  
12 him. And he took the oyle of anoyntyng, with the which he anoyntide the ta-  
13 bernacle with alle his ournementis; and whanne halowyng he hadde spreynt the  
auter seuen sithes, he anoyntide it; and alle the vessels of it, and the lauatorye  
with his foot he halowide with oyle. The which heeldynge vpon the heed of Aaron,  
he anoyntide hym, and sacrede, and his

## CAP. VIII.

And the Lord spak to Moises, and seide,<sup>1</sup> Take thou Aaron with hise sones, 'the<sup>2</sup> clothes of hem<sup>n</sup>, and the oyle of anoyntyng, a calf for synne, twei<sup>v</sup> rammes, a panyere<sup>w</sup> with therf loones; and thou schalt<sup>3</sup> gedere<sup>x</sup> al the cumpanye to the dore of the tabernacle. Moises dide as the Lord co-  
4 maundide; and whanne al the company was gaderid bifor the zatis of the tabernacle, he<sup>y</sup> seide, This is the word which<sup>z</sup>  
5 the Lord comaundid to be don. And anoon<sup>6</sup> Moises<sup>a</sup> offride<sup>b</sup> Aaron and hise sones; and whanne he hadde waischun hem, he<sup>7</sup> clothide<sup>c</sup> the bischop with a lynnun schirte<sup>d</sup>,  
'and girdide<sup>e</sup> 'the bischop<sup>f</sup> with a girdil, and clothide<sup>g</sup> with<sup>h</sup> a coote of iacynt, and  
'puttide the cloth on the schuldris aboue, which *cloth on the schuldris*<sup>i</sup> he boond<sup>s</sup>  
with a girdil<sup>k</sup>, and 'dresside to<sup>l</sup> the rational<sup>m</sup>, wherynne doctryn and truthe was. And Moises hilide the<sup>n</sup> heed with a my-  
9 tre, and 'settide theronne, a zens the forhed<sup>o</sup>, the goldun plate halewid<sup>p</sup> in halewyng<sup>q</sup>, as the Lord comaundide to hym. He<sup>r</sup> took<sup>10</sup>  
also the oyle of anoyntyng, with which<sup>s</sup> he anoyntide the tabernacle with al his purtenaunce; and whanne he hadde halewid<sup>11</sup>  
and hadde<sup>t</sup> spreynt the auter seuen sithes, he anoyntide it, and halewide<sup>u</sup> with oyle alle the vessels therof, and the 'greet waisch-  
12 yng vessel<sup>v</sup> with his foundement<sup>w</sup>. Which<sup>x</sup> 12

<sup>o</sup> Om. D. <sup>p</sup> Om. D.

<sup>s</sup> halewyng *ether sacring* BQ. <sup>t</sup> sacrifice F. <sup>u</sup> her clothis is. <sup>v</sup> and twei is. <sup>w</sup> baskett is. <sup>x</sup> gedere togidre is. <sup>y</sup> Moises is. <sup>z</sup> that 1. <sup>a</sup> he 1. <sup>b</sup> offride or *presentide to prestis office* s. <sup>c</sup> clothide Aaron is. <sup>d</sup> schirte or *an aube* s. <sup>e</sup> and girde x. <sup>f</sup> girdinge s. <sup>f</sup> him is. <sup>g</sup> he clothide is. <sup>h</sup> him with 1RS. <sup>i</sup> he putte aboue a coope that 1. he putte aboue a coop whiche *coop* s. <sup>k</sup> lace is. <sup>l</sup> ioynede ther to is. <sup>m</sup> breest broche s. <sup>n</sup> Aaron s. <sup>o</sup> vp on the mytre about the frownt he putte is. <sup>p</sup> settide a zens the forheed o. <sup>q</sup> sacrid is. <sup>q</sup> the halewyng is. <sup>r</sup> And he K. Moises' s. <sup>s</sup> the which 1. <sup>t</sup> Om. I. <sup>u</sup> he halewide is. <sup>v</sup> lauatorie is. <sup>w</sup> foot is. <sup>x</sup> The which 1.

sones offrede he sacride, and clothid with lynnyn cootys, and girde<sup>r</sup> with girdles, and putte on hem mytrys, as the Lord 14 comaundide. And he offrede a calf for synne; and whanne Aaron and his sones hadden putte her hondes vpon the heed 15 of it, he offrede it, takynge the blood; and the fyngre wett, he towchede the hornes of the auter bi enuyroun, the which clensid and halowid, he heelde the laft 16 blood at the fundamentis of it. The talw<sup>3</sup> forsothe that was vpon the entrayles, and the calle of the mawe, and the two litil reynes with her grece he 17 brent vpon the auter; the calf with the skynne, flesh, and dryt, brennynge out of 18 the tentes, as the Lord comaundide. And he offred a wether into brent sacrifice; vpon whos heed whanne Aaron and his 19 sones hadden putte her hondes, he offred it, and heelde the blood of it bi enuyroun 20 of the auter. And thilk wether cuttynge in gobetis, the heed of it, and the lemes, 21 and the talw<sup>3</sup> he brente with fier, washed before the entraylis and the feete; and al the wether he tende to gidere vpon the auter, forthi that it was brent sacrifice of moost swete smel to the Lord, as he co- 22 maundide to hym. And he offrede the secunde wether, into the sacringe of preestis; and Aaron and his sones put- tiden<sup>s</sup> her hondes vpon the heed of it. 23 The which whanne Moyses hadde offride, takynge of the blood towchid the ende of the rijt eere of Aaron, and the<sup>t</sup> thowmbe of his rijt hoond, also<sup>u</sup> and of the foote. 24 And he offred the sones of Aaron. And whanne of the blood of the offred wether he hadde towchid the eende of the rijt eere of echon, and the thounbe of the hoond, and of the rijt foote, the relif he

*oile* he schedde on<sup>y</sup> the heed of Aaron<sup>z</sup>, and anoyntide<sup>a</sup> hym, and halewide. And he<sup>b</sup> 13 clothide<sup>c</sup> with lynnun cootis, and<sup>d</sup> girdide<sup>e</sup> with girdils<sup>f</sup> his sones offrid<sup>g</sup>, and settide<sup>h</sup> on<sup>i</sup> mytris, as the Lord comaundide. He 14 offeride also a calf for synne; and whanne Aaron and hise sones hadden put her hondis on that calf<sup>k</sup>, he<sup>l</sup> offride it, and 15 drow up blood; and<sup>m</sup> whanne the fyngur was dippid<sup>n</sup>, he touchide the corneris of the auter bi cumpas; whanne the auter was clensid and halewid, he<sup>o</sup> schedde<sup>p</sup> the residue blood<sup>q</sup> at the fundament therof<sup>r</sup>. Sotheli he brent on the auter the ynnere 16 fatnesse that was on the entrails, and the calle of the mawe, and the twei litle reynes with her litte fatnessis; and he brente 17 without the castels<sup>s</sup> the calf, with the skyn, fleischis<sup>t</sup>, and dung<sup>u</sup>, as the Lord comaundide. He<sup>v</sup> offride also<sup>w</sup> a ram in to<sup>x</sup> 18 brent sacrifice; and whanne Aaron and hise sones hadden set her hondis on<sup>y</sup> the heed therof, he offride it, and schedde<sup>z</sup> the 19 blood therof bi the<sup>a</sup> cumpas of the auter. And he kittide thilke<sup>b</sup> ram in to gobetis, 20 and brente<sup>c</sup> with fier the heed therof, and membriss<sup>d</sup>, and ynnere<sup>e</sup> fatnesse, whanne 21 the entrails and feet<sup>f</sup> weren waischun before; and he brente al the ram togidere on<sup>g</sup> the auter, for it was the brent sacrifice of swettiste odour<sup>h</sup> to the Lord, as the Lord comaundide to hym. He<sup>i</sup> offride also 22 the secunde ram, in to the halewyng of preestis; and Aaron and hise sones put- tiden her hondis on<sup>k</sup> the heed therof. And 23 whanne Moyses hadde offrid the<sup>l</sup> ram, he took of the<sup>m</sup> blood, and touchide<sup>n</sup> the laste part of the rijt eere of Aaron, and the thombe of his rijt hond, in<sup>o</sup> lijk maner and<sup>p</sup> of the<sup>q</sup> foot. He<sup>r</sup> offride also the sones 24 of Aaron. And whanne he hadde touchid

<sup>r</sup> gerdede E. <sup>s</sup> putten E. <sup>t</sup> Om. H. <sup>u</sup> and also B.

y vpon is. z Aarons heed is. a oyntide plures. b Moyses i. his sones offrid or presentid Moyses s. c clothide him κ. d and he is. e girde hem i. girdide him s. f a girdel κ. g his sones that weren offrid i. Om. κ sec. m. s. h he sette is. i her heedis s. k the heed of that calf A sec. m. i. that calf heed s. l takynge the blood he i. takynge the bl. therof he s. m Om. is. n dippid in the blood ther off i. dippid in bl. therof s. o Moyses is. p helde i. q blood that was left i. lafte blood s. r auteris foot i. auter foot s. s tentis is. t and fleischis A pr. m. the fleishe is. u the dung is. v And he is. w Om. i. x Om. s. y vpon is. z he helde i. he shedde s. a Om. IL. b that κ. c he brente is. d the membriss is. e the ynnere is. f the feet is. g vpon s. h smel is. i Moyses is. k vpon is. l that cet. omn. m Om. s. n touchide therwith is. o and in is. p Om. is. q his is. r Moyses s. s Aaron sones s.

25 heelde vpon the auter bi enuyroun. The talw<sub>3</sub> forsothe, and the tayle, and al the fatnes that couereth the entrayles, and the calle of the mawe, and the two reynes with her talw<sub>3</sub>es, and the ryzt shuldre he 26 senerede. Takyng forsothe of the leepe of therf looues, that was before the Lord, looues with outhen sour dow<sub>3</sub>, and a lital rownd loof spreynt with oyle, and a thinne caake, he putte vpon the talw<sub>3</sub>es, 27 and the ryzt shuldre, takyng alle togi- 28 dere to Aaron and hys sones. The which whanne thei hadden rerede hem befor the Lord, eftsones takyng of the hondes of hem, he brente vpon the auter of brent sacrifice, forthi that it was the offring of consecracioun, into smel of swetnes of sa- 29 crifice to the Lord. And he took the lital breest, rerynge it before the Lord, of the wether of consecracioun into his part, as 30 the Lord hath comaundide hym. And takyng the oynement, and the blood that weren in the auter, he spreynde vpon Aaron, and his vestementes, and upon his 31 sones, and her clothis. And whanne he hadde halowide hem in her clothinge, he comaundide hem, seiynge, Seethe 3e the flesh before the 3atis of the tabernacle, and ther etith it; and the looues of conse- 32 cracioun etith, that ben putte in the leepe, as God hath comaundide to me, seiynge, Aaron and his sones schulen eete hem; 33 Fro the dore forsothe of the tabernacle 3e schulen not goo out seuen daies, vnto the day in the which the tyme of 3oure consecracioun shal be fulfillid; seuen<sup>w</sup> for- 34 sothe daies is endid the consecracioun, as now it is doon, that the ryte of the<sup>x</sup> sacri- 35 fice be fulfilld. Day and nyzt 3e shulen

of the blood<sup>t</sup> of the ram offrid<sup>u</sup> the laste part<sup>v</sup> of 'the ryzt eeris of alle<sup>w</sup>, and 'the thombis of the ryzt<sup>x</sup> hond and foot, he<sup>y</sup> schedde<sup>z</sup> the 'tothir blood<sup>a</sup> on<sup>b</sup> the auter bi cumpas. Sotheli he departide the ynnere<sup>25</sup> fatnesse, and the taile, and al the fatnesse that hilyth the entrails, and the calle of the mawe, and the twey reynes with her fat- 26 nensis and with the ryzt schuldur. For- sothe he<sup>c</sup> took of the panyere<sup>d</sup> of<sup>e</sup> therf looues, that was bifor the Lord, looues without sour dow, and a cake spreynt with oile, and he puttide looues first sodun in watir and aftirward<sup>f</sup> fried in oile on<sup>g</sup> the ynnere fatnesse<sup>h</sup>, and the<sup>i</sup> ryzt schuldur; and bitook<sup>k</sup> alle thingis<sup>l</sup> togidere to Aa- 27 ron, and to hise sones. And aftir that thei 'reisien tho<sup>m</sup> bifore the Lord, eft<sup>n</sup> 'he<sup>28</sup> brente *tho* takun of her hondis, on<sup>o</sup> the auter of brent sacrifice, for it was the offryng of halewyng, in to the odour<sup>p</sup> of swetnesse of sacrifice 'into his part<sup>q</sup> to the Lord. He<sup>r</sup> 29 took also the brest of the ram of consecracioun<sup>s</sup> in to his part, and reiseide<sup>t</sup> it bifor the Lord, as the Lord comaundide to hym. And he took the oynement, and blood<sup>u</sup> 30 that was in<sup>v</sup> the auter, and 'spreynste on<sup>w</sup> Aaron, and hise<sup>x</sup> clothis, and on<sup>y</sup> 'the sones of hym<sup>z</sup>, and on her clothis. And whanne<sup>31</sup> he<sup>a</sup> hadde halewid hem in her clothing, he comaundide to hem, and seide, Sethe 3e fleischis<sup>b</sup> bifor the '3atis of the tabernacle<sup>c</sup>, and there ete 3e tho<sup>d</sup>; also ete 3e the looues of halewyng, that ben put in the panyere<sup>e</sup>, as God comaundide to me, 'and seide<sup>f</sup>, Aa- 32 ron and hise sones schulen ete tho<sup>g</sup> looues; sotheli whateuer thing is residue<sup>h</sup> of the 32 fleisch and looues<sup>i</sup>, fier schal waste<sup>k</sup>. Also 33 3e schulen not go out of the dore of the tabernacle in seune daies, til to the day in which the tyme of 3oure halewyng schal

v er E. w in seuen D. x Om. BDEFH.

<sup>t</sup> blood that was offrid i. offrid blood s. <sup>u</sup> Om. is. <sup>v</sup> eende is. <sup>w</sup> alle her ryzt eeris is. the ryzt eere of alle B *sec. m.* <sup>x</sup> the thombe of the ryzt BC. her ryzt thumbis of is. <sup>y</sup> and he A *pr. m.* <sup>z</sup> helde i. a blood that was left i. laft blood s. <sup>b</sup> vpon is. <sup>c</sup> Moyses is. <sup>d</sup> basket is. <sup>e</sup> with is. <sup>f</sup> aftir s. <sup>g</sup> vpon is. <sup>h</sup> fatnessis B. <sup>i</sup> Om. *plures.* on the s. <sup>k</sup> he bitook is. <sup>l</sup> thees thingis is. <sup>m</sup> had arerid thees thingis is. <sup>n</sup> eft sone i. <sup>o</sup> he took hem of her hondis and brente hem vpon i. *these things* taken of her hondis *Moyses* brent hem vpon s. <sup>p</sup> smell is. <sup>q</sup> Om. A *sec. m.* <sup>r</sup> Moyses is. <sup>s</sup> halewyng is. <sup>t</sup> he rerid is. <sup>u</sup> the blood is. <sup>v</sup> on L. <sup>w</sup> he spreynste *hem* vpon is. <sup>x</sup> on hise s. <sup>y</sup> vpon is. <sup>z</sup> his sones is. <sup>a</sup> *Moyses* s. <sup>b</sup> the fleishe i. fleshe s. <sup>c</sup> tabernacle 3atis is. <sup>d</sup> it i. <sup>e</sup> baskett is. <sup>f</sup> sei yng K. <sup>g</sup> thilke i. <sup>h</sup> left ILS. <sup>i</sup> of the looues is. <sup>k</sup> waste it is.

dwelle in the tabernacle, al about keypyng the wardes of the Lord, lest 3e dien; so 36 forsothe it is comaundide to me. And Aaron and his sones diden alle thingis, that the Lord spak bi the hoond of Moyses.

## CAP. IX.

1 The eijt day forsothe doon, Moyses clepide Aaron, and his sones, and the greet men thurȝ birthe of Yrael; and he 2 seide to Aaron, Tak fro the droue a calf for synne, and a wether into brent sacrifice, eithir with out wemme, and offre 3 hem before the Lord. And thow shalt speke to the sones of Yrael, Take 3e a geyt for synne, and a calf, and a lombe of o 3eer and without wemine, into brent 4 sacrifice, an oxe and a wether for pesible thingis; and offre 3e hem before the Lord, in the sacrifice of echon offrynge tried flour spreynt with oyle; to day forsothe 5 the Lord shal apere to 3ow. Thanne thei token alle thingis, that Moyses hadde comaundide, at the dore of the tabernacle, where, whanne al the multitude stode, 6 Moyses seith, This is the word that the Lord comaundide, do 3e, and the glorie 7 of hym shal apere to 3ow. And he seide to Aaron, Come nyȝ to the auter, and offre for thi synne; offre brent sacrifice, and prey for thee, and the<sup>y</sup> puple; and whanne thou sleest the hoost of the puple, prey for hem, as the Lord hath comaundide. And anoon Aaron goynge to the auter offred a calf for his synne; 9 whos blood his sones offreden to hym, in the which wetyngre the fyngre he towchide the hornes of the auter, and heelde the

be fillid<sup>l</sup>; for the halewyng is endid in seuene dayes, as it is doon<sup>m</sup> in present<sup>n</sup> 34 tyme, that the riȝtfulnesse<sup>o</sup> of sacrifice<sup>p</sup> were fillid<sup>q</sup>. 3e schulen dwelle dai and 35 nyȝt in the tabernacle, and 3e<sup>r</sup> schulen kepe the keypyngis of the Lord, that 3e die not; for so it is comaundid to me. And 36 Aaron and hise sones diden alle thingis, whiche the Lord spak bi the hoond of Moyses.

## CAP. IX.

Forsothe whanne the eijtithes<sup>s</sup> dai was 1 maad<sup>t</sup>, Moyses clepide Aaron, and hise sones, and the grettere men in birthe of Israel; and he seide to Aaron, Take<sup>†</sup> thou 2 of the droue a calf for synne, and a ram 'in to<sup>u</sup> brent sacrifice, euer either with oute wem, and offre tho<sup>v</sup> bifor the Lord. And 3 thou schalt speke to the sones of Israel, Take 3e a buk of geet for synne, and a calf, and a lomb of o 3eer and with out wem, in to brent sacrifice, an oxe and a 4 ram for pesible thingis; and offre 3e tho<sup>w</sup> bifor the Lord, and offre 3e whete<sup>x</sup> flour spreynt with oile in the sacrifice of ech<sup>y</sup>; for to dai the Lord schal appere to 3ou. Therfor thei token alle thingis, whiche 5 Moyses comaundide, to<sup>z</sup> the dore of the tabernacle, where, whanne al the multitude stood, Moyses seide, This is the word, 6 which<sup>a</sup> the Lord comaundide, do 3e<sup>b</sup>, and his glorie schal appere to 3ou. And Moyses 7 seide to Aaron, Neȝe thou to the auter, and offre thou for thi synne; offre thou brent sacrifice, and preye for thee, and for the puple; and whanne thou hast slayn the sacrifice of the puple, preye thou for hem, as the Lord comaundide. And anoon Aaron neȝede to the auter, and offride<sup>c</sup> a calf for his synne; whos blood hise sones 9 offriden<sup>d</sup> to him, in which<sup>e</sup> blood he<sup>f</sup> dip-pide the<sup>g</sup> fyngur, and touchide<sup>h</sup> the hornes

† that is, purueie of thi coostis a calf to be offrid for thi synne. Lire here. xx. that is, purueie of thin owe coostis.

y for the d.

l fulfillid is. m doon now is. n this present is. o riȝtfulnesse, ether du ordre BNQX. p the sacrifice is. q fulfillid is. r Om. F. s eijte E. viij. s. t fulfillid is. u for is. v thou hem is. thou tho s. w hem is. x tried is. y ech of hem is. z at is. a that is. b 3e it is. c he offride is. d offriden or brouȝten is. e the which is. f Aaron is. g his is. h he touchide is.

10 relyf at the foot of it; and the talw<sub>3</sub>, and the litil reynes and the calle of the mawe that ben for synne, he brent vpon the auter, as the Lord comaundide to Moyses.

11 The flesh forsothe, and the skynne of it with out the tentis he brent with fier.

12 And he offrede the slawn offryng of the brent sacrifice, and his sones offreden the blood of it to hym, the which he heelde bi enuyroun of the auter; that also oost cutt in to gobetis, with the heed, and alle the lynes thei offriden; the whiche alle vpon the auter he brente with fier, before wasche with water the entrayles, and the feet. And offrynge for the synne of the puple he slewe a goote, and the auter

16 clensid he made brent sacrifice, cchyng  
17 into the sacrifyce offrynges of licours that ben offryd togidere, and brennyng hem vpon the auter, with out the cerymony<sup>e</sup>s of the morutide brent sacryfice. And he offrede an oxe, and a wether, the pesible oostes of the puple; and his sones offreden the blood to hym, the which he heelde vpon the auter in enuiroun. The talw<sub>3</sub> forsothe of the oxe, and the tayl of the wether, and the litil reynes with her

20 talw<sub>3</sub>es, and the calle of the mawe, thei putten vpon the brecestes. And whanne the talw<sub>3</sub>es weren brent in the auter, the breestis of hem, and the ri<sub>3</sub>t shuldres Aaron arerynge before the Lord seuerde,

22 as Moyses comaundide. And stretchyng out hondes to the puple he blesside hem; and so fulfillid the oostes for synne, and the brent sacrifices, and the pesible thinges,

23 he descendide. Moyses forsothe and Aaron goon into the tabernacle of witnessyng, and therafter goon out blissiden to the puple; and the glorie of the Lord

24 aperyde to al the multitude. And loo! fier goon out fro the Lord deuowrede the brent sacrifice, and the talw<sub>3</sub>es, that weren

of the auter†, and schedde<sup>i</sup> the residue<sup>k</sup> at the fundament<sup>l</sup> therof<sup>m</sup>; and he brente<sup>n</sup> on<sup>n</sup> the auter the ynnere fatnesse, and litle<sup>o</sup> reynes, and the calle of the mawe, as the Lord comaundide to Moises. Forsothe<sup>11</sup> he<sup>p</sup> brente bi<sup>q</sup> fier without the castels<sup>r</sup> the fleischis<sup>s</sup> and skyn<sup>t</sup> therof. And he of-  
12 fride the beeste of brent sacrifice, and hise sones offriden<sup>u</sup> to hym the blood therof, which he schedde bi the<sup>v</sup> cumpas of the auter; thei offriden also thilke<sup>w</sup> sacrifice<sup>13</sup> kit in to gobetis, with the heed, and alle membriss<sup>x</sup>; and he brente bi fier alle these thingis on<sup>y</sup> the auter, whanne the entrailis<sup>14</sup> and feet<sup>z</sup> weren waischun<sup>a</sup> bifor with watir. And he offride and killide a buk of 15 geet, for the synne of the puple; and whanne the auter was clensid, he made<sup>16</sup> brent sacrifice, and addide<sup>b</sup> in to the sacri-  
17 fice fletyng offryngis that ben offrid togidere; and he brente tho on the auter, without cerymony<sup>e</sup>s<sup>c</sup> of brent sacrifice<sup>d</sup> of the morewtid. He offride also an oxe, and 18 a ram, pesible sacrifices<sup>e</sup> of the puple; and hise sones offriden to hym the blood, which<sup>f</sup> he schedde<sup>g</sup> bi the<sup>h</sup> cumpas of the auter. Forsothe thei puttiden on<sup>i</sup> the brestis<sup>k</sup> the 19 ynnere fatnesse of the oxe, and the tail of the ram, and the litil reynes with her fatnessis, and the calle of the mawe. And 20 whanne the ynnere fatnessis weren brent in<sup>l</sup> the auter, Aaron departide the brestis, 21 and the ri<sub>3</sub>t schuldris of tho<sup>m</sup>, and reise<sup>n</sup> bifor the Lord, as Moyses comaundide. And he strei<sub>3</sub>te forth hondis<sup>o</sup> to the puple, 22 and blesside it; and so whanne the sacrifices<sup>p</sup> for synne, and brent sacrifices<sup>q</sup>, and pesible sacrifices, weren fillid<sup>r</sup>, he<sup>s</sup> cam doun<sup>t</sup>. Sotheli Moyses and Aaron entriden 23 in to the tabernacle of witnessyng, and<sup>u</sup> 3eden out<sup>v</sup> affirward, and blissiden the puple; and the glorie of the Lord apperide to al the multitude. And lo<sup>w</sup>! fier 3ede 24

† the auter, that is, of brent sacrifice. Lire here. c<sup>n</sup>q<sup>x</sup>.

<sup>i</sup> he helde i. he shedde s. <sup>k</sup> blood that was left i. lefte blood s. <sup>l</sup> fundamentis cg. <sup>m</sup> of the auter is. <sup>n</sup> vpon is. <sup>o</sup> the litil is. <sup>p</sup> Aaron is. <sup>q</sup> with i. <sup>r</sup> tentis is. <sup>s</sup> fleishe i. <sup>t</sup> the skyn isw. <sup>u</sup> brou<sub>3</sub>ten IKLQQRSTX. <sup>v</sup> Om. is. <sup>w</sup> that k. <sup>x</sup> the membriss cis. <sup>y</sup> vpon is. <sup>z</sup> the feet s. <sup>a</sup> wasched L. <sup>b</sup> he addide is. <sup>c</sup> the cerymony<sup>e</sup>s is. <sup>d</sup> sacrifices k. <sup>e</sup> sacrifice c. <sup>f</sup> the which i. <sup>g</sup> helde i. <sup>h</sup> Om. i. <sup>i</sup> vpon is. <sup>k</sup> brestis of these beestis s. <sup>l</sup> vp on is. <sup>m</sup> hem i. <sup>n</sup> reise hem is. <sup>o</sup> his hondis iks. <sup>p</sup> sacrifice B. <sup>q</sup> sacrifice c. <sup>r</sup> fulfillid is. <sup>s</sup> Aaron is. <sup>t</sup> doun fro the place of sacrifying s. <sup>u</sup> and they is. <sup>v</sup> doun w. <sup>w</sup> so s.

vpon the auter; the which whanne the puple hadde seen, thei preiseden the Lord, fallynge doun in to her faces.

## CAP. X.

1 And Nadab and Abiu, the sones of Aaron, canzt the censerys, putten<sup>z</sup> fier and encense there aboue, offrynge before the Lord alien fier, that to hem was not comaundid. And fier goon out fro the Lord, deuowrede hem, and thei ben deed before  
2 the Lord. And Moyses seide to Aaron, This is that the Lord hath spokun, Y shal be halowid in hem that neißen to me, and in the sizt of al the puple Y shal be glorified; the which thing herynge,  
3 Aaron helde his pees. Moyses forsothe, Mysael, and<sup>a</sup> Elizaphan, the sones of Osyel, the vucle of Aaron, clepid, seith to hem, Gothe, and takith 3oure britheren fro the sizt of the seyntuarie, and berith out of  
4 the tentis. And anoon goynge thei token hem, as thei lien clothid with her lynnen clothes, and thei kesten hem out, as it  
5 was comaundid to hem. And Moyses spak to Aaron, and to Eliazar and to Ytamar, his sones, Wole 3e not make  
6 3oure heedes nakid, and wole 3e not kutte 3oure clothes, lest peraenture 3e dien, and vpon al the cumpanie sprenge indignacioun; 3oure britheren and al the hous  
7 of Yrael weilen thei the brennyng that the Lord hath reryde. 3e forsothe shulen not goon out the 3ates of the tabernacle, ellis 3e shulen peryshe; the oyle forsothe  
8 of the holi anoyntyng is vpon 3ow. The whiche diden alle thinges after the heeste  
9 of Moyses. And the Lord seide to Aaron, Wyn, and alle that may make dronke, thow and thi sones shulen not drynke, whanne 3e shulen goo into the tabernacle

out fro the Lord, and deuouride the brent sacrifice, and the ynnere fatnesses that weren on<sup>x</sup> the auter; and whanne the cumpanyes hadden seyn this thing, thei preiseden the Lord, and felden on<sup>y</sup> her faces.

## CAP. X.

And whanne Nadab and Abyu, the sones 1 of Aaron, hadden take censerys<sup>z</sup>, thei<sup>a</sup> puttiden<sup>b</sup> fier and encense aboue, and offriden<sup>c</sup> bifor<sup>d</sup> the Lord alien fier, which<sup>e</sup> thing<sup>f</sup> was not comaundid to hem. And fier 3ede  
2 out fro the Lord, and deuouride<sup>g</sup>† hem, and thei weren deed bifor the Lord. And 3 Moyses seide to Aaron, This thing it is which<sup>h</sup> the Lord spak, Y schal be halewid in hem that neißen to me<sup>i</sup>, and Y schal be glorified in the<sup>k</sup> sizt of al the puple; which<sup>l</sup> thing Aaron herde, and was stille. So-  
4 theli whanne Moyses hadde clepid Mysael and Elisaphan, the sones of Oziel, brother<sup>m</sup> of Aaron's fadir, he<sup>n</sup> seide to hem, Go 3e, and take<sup>o</sup> away 3oure britheren fro the<sup>p</sup> sizt of seyntuarie<sup>q</sup>, and bere 3e<sup>r</sup> out of the castels<sup>s</sup>. And anoon thei 3eden, and token<sup>t</sup>  
5 hem, as thei laien clothid with lynnun cootis, and castiden<sup>u</sup> out<sup>v</sup>, as it was comaundid to hem. And Moyses spak to  
6 Aaron, and to Eliasar and Ithamar, the sones of Aaron, Nyle 3e make nakid † 3oure heedis<sup>y</sup>, and nyle 3e reende<sup>w</sup> clothis<sup>x</sup>, lest peraenture 3e dien<sup>y</sup>, and indignacioun<sup>z</sup> rise on<sup>a</sup> al the cumpany; 3oure britheren and all the hows of Israel byweile<sup>b</sup> the brennyng which<sup>e</sup> the Lord reiseid<sup>d</sup>. But 3e schulen not go out of the<sup>7</sup> 3atis of the tabernacle, ellis 3e schulen perische; for the oile of hooli<sup>c</sup> anoyntyng is on 3ou. Whiche<sup>f</sup> diden alle thingis bi the comaundement<sup>g</sup> of Moyses. Also the<sup>8</sup> Lord seide to Aaron, Thou and thi sones<sup>9</sup> schulen not drynke wyn, and al thing that may make dronkun, whanne 3e schulen

† deuouride hem, that is, killide hem, for nether her bodies, nether her clothis weren wastid, and so it semeth that thei weren sauyd. Lire here. CGQX.

† make nakid, etc. in Ebreu it is, 3e schulen not encrease 3oure heedis, that is, suffringe the heeris wexe ouer comyn maner, as he then diden in delth of frendis. Lire here. BC GQX.

<sup>z</sup> putten in E. <sup>a</sup> Om. ABEFH.

<sup>x</sup> vpon is. <sup>y</sup> fallinge doun vpon is. <sup>z</sup> the censerys is. <sup>a</sup> and w. <sup>b</sup> puttiden yn 1. puttiden into hem s. <sup>c</sup> thei offriden is. <sup>d</sup> to is. <sup>e</sup> the which is. <sup>f</sup> fier is. <sup>g</sup> deuouride, that is, killide hem s. <sup>h</sup> that is. <sup>i</sup> me vnwarly s. <sup>k</sup> Om. s. <sup>l</sup> the which 1. <sup>m</sup> the brothir is. <sup>n</sup> clepid he B. <sup>o</sup> taketh is. <sup>p</sup> Om. is. <sup>q</sup> the seyntuarie 1. <sup>r</sup> 3e hem is. <sup>s</sup> tentis is. <sup>t</sup> thei threwen hem is. <sup>u</sup> hem out is. <sup>v</sup> heedis, teeringe off 3oure heer is. <sup>w</sup> to reute is. <sup>x</sup> 3oure clothes is. <sup>y</sup> dien bi veniaunce s. <sup>z</sup> indignacioun of God is. <sup>a</sup> vpon is. <sup>b</sup> biweile thei s. <sup>c</sup> that is. <sup>d</sup> hath reiseid vp is. <sup>e</sup> the hooli c. <sup>f</sup> the whiche 1. <sup>g</sup> heest is.

of witnessyng, lest 3e dien; for the euerlastyng heeste it is into 3oure generaciouns; and that 3e han kunnyng of demyng bitwix holy and cursid, bitwix defowlid and cleene; and that 3e techen the sones of Yrael alle my lawful thinges, that the Lord hath spokun to hem bi the hond of Moyses. And Moyses spak to Aaron, and to Eliazar and to Ytamar, his sones, that weren laft, Tak 3e the sacrifice that was laft of the offryng of the Lord, and etith it with outen soursow, beside the auter, for holy of halowis yt is. 3e shulen eete forsothe in holy place that that is 3euen to thee and to thi sones, of the offrynges of the Lord, as it is comaundid to me. And the lital breest that is offered, and the shuldre that is seuered, 3e shulen eete in the moost cleene place, thow, and thi sones, and thi dou3tren with thee; to thee forsothe and to thi free children ben put vp, of the hoolsum oostis of the sones of Yrael; forthi that the shuldre, and the breest, and the talw3es that ben brent in the auter, thei han arerede before the Lord; and perteynen to thee, and to thi sones, thur3 perpetual lawe, as the Lord hath comaundide. Among thes thingis the goot that was offred for synne whanne Moyses sou3te, he foonde ful brent, and wrooth a3ens Eliazar and Ytamar, the sones of Aaron that laften, seith, Whi han 3e not eetun in hooli place the oost for synne, that is holy of halowes, and 3yue to 3ow, that 3e bere the wickidnes of the multitude, and preye for it in the sijt of the Lord; nameliche sith of the blood of it is not brou3t<sup>b</sup> with ynne the halowes, and 3e shulen eete it in the seyntuarie, as the Lord hath comaundide to me? And Aaron answerde, To day is offred the slawn offryng for synne, and brent sacrifice before the Lord; to me forsothe is faln that thou seest; what manere my3te I eete it, and plees to the

entre in to the tabernacle of witnessing, lest 3e dien; for it is euerlastyng comaundement<sup>g</sup> in to 3oure generaciouns, that 3e haue kunnyng to make doom by-twix hooli thing and vnholi, bitwix pollutid<sup>h</sup> thing and cleene; and that 3e teche the sones of Israel alle my lawful thingis, whiche the Lord spak to hem bi the hond of Moyses. And Moyses spak to Aaron, and to Eliazar and Ythamar, his sones, that weren residue<sup>i</sup>, Take 3e the sacrifice that lefte of the offryng of the Lord, and ete 3e it with out sour dow, beside the auter, for it is hooli *'of the nombre<sup>k</sup>* of hooli thingis. Sotheli 3e shulen eete in the hooli place that that is 3ouun to thee and to thi sones, of the offryngis of the Lord, as it<sup>l</sup> is comaundid to me Also thou, and thi sones, and thi dou3tris with thee, shulen eete in the cleneste place the brest which<sup>m</sup> is offrid, and the schuldur which is departid; for tho ben kept to thee and to thi fre sones, of the heelful sacrifices of the sones of Israel; for thei reiseden bifor the Lord the schuldur and brest<sup>n</sup>, and the ynnere fatnessis that ben brent in the auter; and perteynen tho<sup>o</sup> to thee, and to thi sones, bi euerlastyng lawe, as the Lord comaundide. Among these thingis whanne Moyses sou3te the *'buk of geet<sup>p</sup>* that was offrid for synne, he foond *it* brent, and he was wrooth a3ens Eliazar and Ythamar, *'the sones of Aaron<sup>q</sup>* that weren left<sup>r</sup>. And he seide, Whi eten not 3e the sacrifice for synne in the hooli place, which<sup>s</sup> sacrifice is hooli *'of the nombre<sup>t</sup>* of hooli thingis, and is<sup>u</sup> 3ouun to 3ou, that 3e bere the wickydnese of the multitude, and preye for it in the sijt of the Lord; moost sithen of the blood therof is not borun yn with ynne hooli thingis, and 3e ou3ten ete<sup>v</sup> it in the seyntuarie, as it is comaundid to me? And Aaron answeride, Sacrifice for synne, and brent sacrifice is offrid to dai bifor the Lord; sotheli this<sup>w</sup>

<sup>b</sup> brou3t in DE.

<sup>g</sup> heest is. <sup>h</sup> defoulid is. <sup>i</sup> left *alyue* is. left L. <sup>k</sup> Om. 1RT *sec.m.* <sup>l</sup> Om. s. <sup>m</sup> that is. <sup>n</sup> the brest is. <sup>o</sup> thei N. <sup>p</sup> geet bucke is. buk w. <sup>q</sup> Aarons sones is. <sup>r</sup> left *alyue* is. <sup>s</sup> the which I. <sup>t</sup> Om. 1. <sup>u</sup> it is is. <sup>v</sup> to ete isw. <sup>w</sup> this thing is.

20 Lord in cerymonyes with weilynge mynde?  
The which thing whanne Moyses hadde  
herde, he resseyuede satisfaccioun.

that thou seest, bifelde to me; how myzte  
Y ete it<sup>x</sup>, ether plese God in cerymonyes  
with soreful soule? And whanne Moyses 20  
hadde herd this, he resseyuede satisfac-  
cioun<sup>y</sup>.

## CAP. XI.

1 And the Lord spak to Moyses and  
2 Aaron, seiynge, Sey ze to the sones of  
Yrael, Kepe ze alle thingis that Y haue  
writun to 3ow, that I be 3oure God.  
Thes ben the beestis that ze shulen eete,  
3 of alle that beren lijf on erthe; alle that  
han<sup>c</sup> the clee<sup>d</sup> dyuydid, and chewith kude,  
4 in beestis ze mowen eete; what euer for-  
sothe chewith kude, and hath clee, but  
dyuydith it not, as camel and othere, ze  
shulen not eete it, and among vnclenne  
5 thinges ze shulen holde it. An vrchon,  
that chewith kude, and dyuideth<sup>e</sup> not the  
6 clee, is vnclene; an haar forsothe, for and  
he chewith kude, but the clee he dyuidith<sup>e</sup>  
7 not; and a sowe, that al be it that sche  
dyuidith<sup>f</sup> the clee, she chewith not kude.  
8 Of the flesh of thes eete ze not, ne towche  
ze the careyns, for thei ben vnclene to  
9 3ow. Thes ben also that ben getun in  
10 watris, and it is leeful to eete; alle that  
han<sup>g</sup> fynnes and scaales, as wel in the  
see, as in the<sup>h</sup> floodes and stondynge wa-  
tris, ze shulen eete; what euer<sup>i</sup> forsothe  
hath no fynnes and scaales, of hem that  
in watris ben meued and lyuen, shulen  
11 be abhomynable to 3ou, and as cursid;  
ze shulen not eete the flesh of hem, and  
12 the faln to deeth ze shulen shonne. Alle  
that han not fynnes and scaales in wa-  
13 tris<sup>k</sup>, shulen be polute<sup>l</sup>. Thes ben that  
ze shulen not eete of bryddes, and ben to  
be shoned of 3ow; an egle, and a gryffyn,  
14 and a merlyoun; and kijt<sup>m</sup>, and a grijp  
15 after his kynde; and alle of crowe kynde  
16 into his liknes; an ostriche<sup>n</sup>, and a nyzt

## CAP. XI.

And the Lord spak to Moyses and Aa-1  
ron, and seide, Seie ze to the sones of Is-2  
rael, Kepe ze alle thingis whiche Y wroot<sup>z</sup>  
to 3ou, that Y be 3oure God. These ben  
the beestis, whiche ze schulen eete, of alle  
lyuynge<sup>a</sup> beestis of erthe; ze schulen ete<sup>3</sup>  
'al thing<sup>b</sup> among beestis that hath<sup>c</sup> a<sup>d</sup> clee  
departid, and chewith code<sup>e</sup>; sotheli what<sup>4</sup>  
euer thing<sup>f</sup> chewith code, and hath a clee,  
but departith<sup>g</sup> not it, as a camel and  
othere beestis *doon*<sup>h</sup>, ze schulen not eete it,  
and ze schulen arette<sup>i</sup> among vnclene  
thingis. A cirogrille<sup>k</sup>†, which<sup>l</sup> chewith<sup>5</sup>  
code, and departith not the clee, is vn-  
clene; and an hare, for also he<sup>m</sup> chewith<sup>6</sup>  
code<sup>n</sup>, but<sup>o</sup> departith<sup>p</sup> not the clee; and<sup>7</sup>  
a swiyn, that chewith not code<sup>q</sup>, thou<sup>3</sup> he<sup>r</sup>  
departith the clee. Ze schulen not eete the<sup>8</sup>  
fleischis<sup>s</sup> of these<sup>t</sup>, nether ze schulen touche  
the<sup>u</sup> deed bodies, for tho ben vnclene to  
3ou. Also these thingis ben<sup>v</sup> that ben<sup>9</sup>  
gendrid in watris, and is leueful to eete;  
ze schulen eete al thing<sup>w</sup> that hath<sup>x</sup> fynnes<sup>10</sup>  
and scalis, as wel in the see, as in floodis<sup>y</sup>  
and stondynge watris; sotheli what euer  
thing<sup>z</sup> of tho<sup>a</sup> that ben moued and lyuen<sup>b</sup>  
in watris, hath not fynnes and scalis, schal  
be abhominable, and wlatsum<sup>c</sup> to 3ou; ze<sup>d</sup><sup>11</sup>  
shulen not eete the fleischis<sup>e</sup> of tho, and  
ze schulen eschewe the<sup>f</sup> bodies deed bi  
hem silf. Alle thingis in<sup>g</sup> watris that han<sup>12</sup>  
not fynnes and scalis, schulen be pollutid,  
These thingis ben of foulis whiche<sup>h</sup> ze<sup>13</sup>  
shulen not eete, and schulen be eschewid  
of 3ou; an egle, and a grippe, aliete<sup>†</sup><sup>k</sup>,  
and a kyte, and a vultur by his kynde;<sup>14</sup>

† *A cirogrille*,  
that is, a beeste  
ful of thornes,  
and more than  
an irchoun. BC  
KQX. In Ebru  
it is a cony. G  
QX.

‡ *aliete*, that is,  
a kynde of egle.  
BCGKNQX.

<sup>c</sup> hath BDEFH. <sup>d</sup> claw H. <sup>e</sup> deuydid D. <sup>f</sup> denyde BDEFH. <sup>g</sup> hath BDEFH. <sup>h</sup> Om. E. <sup>i</sup> er E.  
<sup>k</sup> the watris BDEFH. <sup>l</sup> polutid D. <sup>m</sup> a kijt BDEFH. <sup>n</sup> a strucion E pr. m.

<sup>x</sup> Om. 1s. <sup>y</sup> satisfaccioun or *couenable answe* s. <sup>z</sup> haue write 1. <sup>a</sup> the lynynge fs. <sup>b</sup> alle thingis s.  
<sup>c</sup> han 1. <sup>d</sup> the 1s. <sup>e</sup> the code 1s. quede L. <sup>f</sup> beest 1s. <sup>g</sup> it departith 1s. <sup>h</sup> Om. 1. <sup>i</sup> acounte it 1s. arette  
it K. <sup>k</sup> cirogrille, ether a conyng N. c. or a cony s. <sup>l</sup> that 1s. <sup>m</sup> it 1s. <sup>n</sup> the code s. <sup>o</sup> and F. <sup>p</sup> it de-  
partith 1s. <sup>q</sup> the code 1s. <sup>r</sup> it 1s. <sup>s</sup> fleishe 1. <sup>t</sup> these beestis 1s. <sup>u</sup> her 1s. <sup>v</sup> it ben 1. <sup>w</sup> thingis 1s.  
<sup>x</sup> han s. <sup>y</sup> freshe floodis s. <sup>z</sup> thingis s. <sup>a</sup> hem 1. <sup>b</sup> lyueth w. <sup>c</sup> as acursid 1s. <sup>d</sup> and 3e 1s.  
<sup>e</sup> fleishe 1. <sup>f</sup> her 1s. <sup>g</sup> beyng in 1s. <sup>h</sup> the whiche 1. <sup>i</sup> Om. plures. <sup>k</sup> an aliete 1s.

crowe<sup>o</sup>, and a coote, and an hawke after  
 17 his kynde; an owle, and a deuedep<sup>p</sup>, and  
 the vnclene watir foule, that with his  
 bille puttynge water into his ars, purgith  
 18 hym silf; a swan, a cormaraunt, and a  
 19 pellicane; and a gerfawcoun, and a iay  
 after his kynde; and a lapwynk, and a  
 20 reremous. Alle of foules that goth<sup>q</sup> on  
 foure feete, schal be abhomynable to 3ow;  
 21 what euer forsothe goth on foure feete,  
 but hath lenger theis bihynde, bi the  
 whiche he lepith vpon the<sup>r</sup> erthe, 3e shu-  
 22 len eete; as is bruk in his kynde, 'that is  
 the kynde of locust er it haue wenges<sup>s</sup>,  
 and attachus, 'that is the kynde of locust,  
 whanne it bigynmeth to flee<sup>s</sup>, and opy-  
 machus, 'that is a foule enemy to ser-  
 pentes<sup>s</sup>, and a locust, eche after his kynde.  
 23 What euer<sup>t</sup> forsothe of foules that oonli  
 hath foure feete, schal be to 3ow as cursid  
 24 thing; and who so euer<sup>t</sup> towchith the faln  
 to deeth of hem, schal be polutid<sup>u</sup> and vn-  
 25 clene vnto the euentyde; and if it were  
 nede that he bere eny of hem deed, he  
 schal washe his clothes, and he schal be  
 vnclene vnto the goyng down of the  
 26 sunne. Eche forsothe beeste that hath  
 a<sup>v</sup> clec, but dyuideth not it, ne chewith  
 kude, schal be vnclene; and what euer<sup>w</sup>  
 27 touchith it, schal be defoulid. That that<sup>x</sup>  
 goth vpon hondes, of al that berith lijf  
 that goon on foure feete, schal be vnclene;  
 who so touchith the faln to deth of hem,  
 28 schal be polutid<sup>y</sup> vnto euen<sup>z</sup>; and who so  
 berith sicke maner careyns, schal washe  
 his clothis, and he schal be vnclene vnto  
 the euen; for alle thes ben vnclennes<sup>a</sup>  
 29 to 3ou. Thes forsothe among polutid<sup>b</sup>  
 thinges shulen be holde, of hem that ben  
 meued in erthe; a wesil, and a mouse,  
 and a cokedril, eche after his kynde; 'that

and al of<sup>l</sup> 'rauyns kynde<sup>m</sup> bi his licnesse; 15 \* *ibis*, that is,  
 a ciconye, that  
 cuth paddokis  
 and serpentis.  
 BCGKNQX. *ibis*,  
 that is, an vn-  
 clene watir  
 16 an hauke bi his kinde; an owle, and dip-  
 pere<sup>q</sup>, and *ibis*\*; a swan and cormoraunt<sup>r</sup>, 18  
 and a pellican; a fawcun, a iay bi his  
 19 kynde; a leepwynke, and a reremows<sup>s</sup>.  
 Al thing of foulis that goith on foure  
 20 feet, schal be abhomynable to 3ou; sotheli  
 21 what euer thing goith on foure feet, but  
 hath<sup>t</sup> lengere hipis<sup>u</sup> bihynde, bi whiche it  
 skippith on<sup>v</sup> the erthe, 3e schulen ete; as 22  
 is a bruke<sup>†</sup> in his kynde, and acatus<sup>‡</sup>, and  
 opymachus<sup>§</sup>, and<sup>w</sup> a locuste, alle<sup>x</sup> bi her  
 kynde. Forsothe what euer thing<sup>y</sup> of briddis 23  
 hath<sup>z</sup> foure feet oneli, it schal be abhomy-  
 nable<sup>a</sup> to 3ou; and who euer touchith her 24  
 bodies deed bi hem silf, schal be defoulid<sup>b</sup>,  
 and 'schal be<sup>c</sup> vnclene 'til to<sup>d</sup> euentid<sup>e</sup>; and 25  
 if it is nede, that he bere ony deed thing  
 of these, he schal waische his clothis, and  
 he schal be vnclene til to the goyng down  
 of the sunne. Sotheli ech beeste that hath 26  
 a clec, but departith<sup>f</sup> not it, nether chew-  
 ith code, schal be vnclene; and what euer  
 thing touchith it, schal be defoulid. That 27  
 that goith on<sup>g</sup> hondis, of alle beestis that  
 gon on<sup>g</sup> foure feet, schal be vnclene; he,  
 that touchith her bodies deed bi hem silf,  
 schal be defoulid 'til to<sup>h</sup> euentid; and he, 28  
 that berith sicke deed bodies, schal waische  
 hise clothis, and he schal be vnclene 'til  
 to<sup>h</sup> euentid; for alle these thingis ben vn-  
 clene to 3ou. Also these thingis schulen 29  
 be arettid<sup>i</sup> among defoulid<sup>k</sup> thingis, of  
 these<sup>l</sup> that ben moued on<sup>m</sup> erthe; a we-  
 sele, and<sup>n</sup> mows, and a cocodrille\*, 'alle  
 bi her<sup>o</sup> kynde<sup>p</sup>; mygal<sup>q</sup>†, camelion<sup>‡</sup>, and 30  
 stellio<sup>§</sup>, and lacerta<sup>||</sup>, and<sup>t</sup> a maldewerp.  
 Alle these ben vnclene; he that touchith 31  
 her bodies deed bi hem silf, schal be vn-  
 clene 'til to<sup>u</sup> euentid; and that thing schal 32

<sup>o</sup> fowl *E pr. m.* <sup>p</sup> deuedoppe *BDEH.* <sup>q</sup> gon *D.* <sup>r</sup> Om. *E.* <sup>s</sup> Om. *E pr. m.* <sup>t</sup> er *E.* <sup>u</sup> pollute *E.*  
<sup>v</sup> Om. *BDEFH.* <sup>w</sup> er *E.* <sup>x</sup> Om. *B.* <sup>y</sup> polute *BEFH.* <sup>z</sup> the euen *BDEF SCC. m. II.* <sup>a</sup> vnclene *BDEFH.*  
<sup>b</sup> polute *BDEFH.*

<sup>l</sup> the *GIS.* <sup>m</sup> rauinous kynde *BDFKLMNOWX.* kynde of rauens *IS.* <sup>n</sup> a c. and a *IS.* <sup>o</sup> lare or a coot *S.*  
<sup>p</sup> Om. *F.* <sup>q</sup> a dipper *IS.* <sup>r</sup> a cormoraunt *DGIS.* <sup>s</sup> reremous *ether a backe BCGKNQX.* <sup>r.</sup> or a backe *S.*  
<sup>t</sup> it hath *IS.* <sup>u</sup> thies *IS.* <sup>v</sup> vpon *IS.* <sup>w</sup> Om. *C.* <sup>x</sup> alle locustus *S.* <sup>y</sup> thingis *C.* <sup>z</sup> that hath *S.* <sup>a</sup> as  
 cursid *IS.* <sup>b</sup> pollutid *B.* <sup>c</sup> Om. *IS.* <sup>d</sup> vnto *IS.* <sup>e</sup> the euentid *KS.* <sup>f</sup> he departith *I.* <sup>g</sup> vpon *IS.* <sup>h</sup> vnto  
 the *IS.* <sup>i</sup> til to the *K.* <sup>j</sup> acountid *IS.* <sup>k</sup> foule *DGQRT.* <sup>l</sup> these thingis *I.* <sup>m</sup> in *plures.* <sup>n</sup> and a *IKLSW.*  
 Om. *L.* <sup>o</sup> eche aftir his *IS.* <sup>p</sup> kyndes *W.* <sup>q</sup> a mygal *I.* an amygal *S.* <sup>r</sup> a camelion *S.* <sup>s</sup> a lacerta *S.*  
<sup>t</sup> Om. *G.* <sup>u</sup> vnto the *IS.* <sup>til to the</sup> *K.*

† a bruke is the  
 fruyt of locuste,  
 hifor that it  
 hath wyngis.  
 BCGKQX.  
 ‡ acatus, that  
 is, fruyt of lo-  
 cust, whanne it  
 bigynmeth to  
 haue wyogis.  
 BCGKQX.  
 § opymachus,  
 that is, a beeste  
 that fytith with  
 serpentis. BCGK  
 QX. opymachus,  
 that is, a foule  
 that is enemye  
 to serpentis. *S.*  
 \* a cocodrille,  
 that is, a beeste  
 of iij. feet, that  
 hath nailes and  
 teeth, aud [han-  
 ynge the nether  
 cheke vnmon-  
 able, and he *S.*  
 restith on the  
 lond bi day,  
 and in water bi  
 nyzt BCGKQX.  
 In Ebru it is  
 an urchun. *QX.*  
 † mygal, ether  
 a glotenouse  
 mows. BCGKQX.  
 an amygal,  
 that is, a tre-  
 cherous born  
 beest, and a  
 gileful and  
 most gloterouse  
 mous. *S.*  
 ‡ camelion,  
 that is, a beeste  
 dyuersid in dy-  
 nerse colours.  
 BCGKQX. a ca-  
 melion, that is,  
 a beest diuersid  
 in to dyuerse  
 colours after  
 dyuerse lok-  
 yngis. *S.*  
 § stellio, that is,  
 a worm that  
 hath many bryt  
 iemmes in the  
 bak. BCGKQX.  
 || lacerta, that  
 is, a serpent  
 that hath many  
 schuldris as  
 hondis. BCGQ  
 SX.

is a beest of foure feete, hauynge the nether cheke lap vnmeuable, and<sup>e</sup> meuynge  
 30 the ouere<sup>d</sup>; a mygal, 'that is a beeste  
 born trecherows to bigile, and moost glocerous<sup>e</sup>, a camelion, 'that is a beeste varied  
 in to diuerse colours, after diuerse lokingis<sup>e</sup>, and a stellioun, 'that is a werme  
 depeyntid as with sterris<sup>e</sup>, and a lacert<sup>f</sup>,  
 31 'that is a serpent that is clepid a liserd<sup>e</sup>,  
 and a moldwerp. Alle thes ben vnclene; who toucheth<sup>g</sup> the faln to deth of hem,  
 32 shal be vnclene vnto the euen; and vpon  
 what thing fal eny thing of the faln to deth of hem, shal be polut<sup>h</sup>, as wel the  
 treen<sup>i</sup> vessel and clothing, as skynnes and heren shertes; and in what thing is werk  
 maad, it shal be wett with water, and thei shulen be polut<sup>k</sup> vnto the euen, and  
 33 so afterward thei shulen be clensid. A britel vessel forsothe, in the which eny of  
 thes fallith with ynne, shal be polut<sup>k</sup>, and  
 34 therfor it is to be broke. Al the meete  
 that 3e shulen eete, if water were shed vpon it, shal be vnclene; al meltynge  
 thing, that shal be dronke of<sup>l</sup> eny vessel,  
 35 shal<sup>m</sup> be vnclene; and what<sup>n</sup> thing of siche  
 thing faln<sup>o</sup> to deeth falle vpon it, shal be vnclene, other forneyses, 'or ketels<sup>p</sup>,  
 shulen be destroyed, and shulen be vnclene. The welles forsothe and sisterns,  
 36 and al the gederyng togidere of watris, shulen be clene. He that touchith the  
 37 faln to deth of hem, shal be polutid. If it falle vpon the seede, it shal not polute  
 38 it; if forsothe eny man with water helde vpon the seede, and afterward with the  
 faln to deth were touchid, anone it shal be polutid. If the beeste that is leeful to  
 39 30w to eete were deed, he that touchith the careyn of it shal be vnclene vnto

be defoulid, on<sup>v</sup> which ony thing of her bodies deed bi hem silf fallith, as wel a vessel of tree, and a cloth, as<sup>w</sup> skynnes  
 'and heiris<sup>x</sup>; and in what euer thing werk is maad, it schal be dippid in watir, and  
 tho<sup>y</sup> thingis schulen be defoulid 'til to<sup>z</sup> euentid, and so aftirward tho<sup>a</sup> schulen be  
 clensid. Sotheli a<sup>b</sup> vessel of<sup>c</sup> erthe, in 33 which ony thing of these fallith with  
 ynne, schal be defoulid, and therfor it schal be brokun. Ech mete, which<sup>d</sup> 3e 34  
 schulen ete, schal be vnclene, if water<sup>e</sup>† is sched<sup>f</sup> thereon<sup>g</sup>; and ech fletyng thing,  
 which<sup>h</sup> is drunkun of ech<sup>i</sup> vessel, 'where ynne vnclene thingis<sup>k</sup> bifelden<sup>l</sup>, schal be  
 vnclene; and what euer thing of siche deed 35 bodies bi hem silf felde theronne<sup>m</sup>, it schal  
 be vnclene, whether furneisis<sup>n</sup>, ethir<sup>o</sup> vessels<sup>p</sup> of<sup>q</sup> thre feet, tho<sup>r</sup> schulen be destried,  
 and schulen<sup>s</sup> be vnclene. Sotheli wellis 36 and cisternes, and al the<sup>t</sup> congregacioun<sup>u</sup>  
 of watris, schal be clene<sup>v</sup>. He that touchith her bodi deed bi it<sup>w</sup> silf, schal be defoulid.  
 If it fallith on<sup>x</sup> seed, it schal not 37 defoule the seed; sotheli if ony man 38  
 schedith<sup>y</sup> seed with watir, and aftirward the watir is touchid with deed bodies bi<sup>z</sup>  
 hem silf, it schal be defoulid anoon. If 39 a beeste is deed, which<sup>a</sup> it is leueful to 30u  
 to<sup>b</sup> ete, he that touchith the deed bodi therof schal be vnclene 'til to<sup>c</sup> euentid;  
 and he that etith therof ony thing, ethir 40 berith<sup>d</sup>, schal<sup>e</sup> waische his clothis, and  
 schal<sup>f</sup> be vnclene 'til to<sup>g</sup> euentid. Al thing 41 that crepith on<sup>h</sup> erthe, schal be abhomy-  
 nable, nether schal<sup>i</sup> be takun<sup>k</sup> in to mete. 'What euer<sup>l</sup> thing goith on<sup>m</sup> the brest and 42  
 foure<sup>n</sup> feet, and hath many feet, ethir drawun<sup>o</sup> bi the erthe, 3e schulen not ete<sup>o</sup>,  
 for it is abhomyneble<sup>q</sup>. Nyle 3e defoule 43

† watir, that is, vnclene watir.  
 B. watir, that is, conteyned in a vessel, wherynne vnclene thing biforsaid felde.  
 CGKQX.

<sup>c</sup> in BDEFH. <sup>d</sup> Om. E pr. m. <sup>e</sup> Om. E pr. m. <sup>f</sup> lacort AF. <sup>g</sup> touchid D. <sup>h</sup> polutid D. <sup>i</sup> treenen BF. trenned E. <sup>k</sup> polutid D. <sup>l</sup> 3if B. <sup>m</sup> Om. B. <sup>n</sup> whateuer BDFH. whater E. <sup>o</sup> falled E. falle F. <sup>p</sup> other cheteles E.

<sup>v</sup> vpon is. <sup>w</sup> of F. <sup>x</sup> or pilchis either heeren schertis is. and of heiris w. <sup>y</sup> Om. I. <sup>z</sup> vnto the is. til to the K. <sup>a</sup> thei I. <sup>b</sup> of RT sup. ras. of a o pr. m. w. <sup>c</sup> in EILNOPQRTWX. <sup>d</sup> that I. <sup>e</sup> watir of sich a vessel I. w. of an vnclene vessel. s. <sup>f</sup> helde out is. <sup>g</sup> thervpon s. <sup>h</sup> that is. <sup>i</sup> sich a I. siche vnclene s. <sup>k</sup> Om. is. <sup>l</sup> felden BCW sec. m. Om. is. <sup>m</sup> schal falle vpon is. <sup>n</sup> furneys FG. <sup>o</sup> or EILPS. <sup>p</sup> chetelis s. <sup>q</sup> stondynge vpon is. <sup>r</sup> thei is. <sup>s</sup> tho schulen P. <sup>t</sup> Om. B. <sup>u</sup> gederings togidre is. <sup>v</sup> vnclene A pr. m. <sup>w</sup> hem K. <sup>x</sup> vpon is. <sup>y</sup> scheddith out is. <sup>z</sup> of s. <sup>a</sup> bi it self the which I. bi it self which s. <sup>b</sup> for to I. <sup>c</sup> vnto the I. til to the s. <sup>d</sup> berith it I. berith therof s. <sup>e</sup> he schal s. <sup>f</sup> he schal s. <sup>g</sup> vnto the is. til to the K. <sup>h</sup> vpon is. <sup>i</sup> it schal I. <sup>k</sup> Om. I. takun of 3ou s. <sup>l</sup> and whateuer w. <sup>m</sup> vpon is. <sup>n</sup> on foure is. <sup>o</sup> is drawun is. <sup>p</sup> ete it I. <sup>q</sup> abhom. to ete s.

40 euen<sup>q</sup>; and he that etith of it any thing,  
or berith, shal wasshe his clothes, and he  
41 shal be vnclene vnto euen. Al that crepith  
vpon erthe shal be abhomynable, ne shal  
42 be take vnto<sup>r</sup> meet. What thing of foure  
feete goth<sup>s</sup> vpon the breest, and hath  
many feete, or<sup>t</sup> bi the erthe is drawun, 3e  
shulen not eete, for it is abhomynable.  
43 Nyl 3e defoule 3oure soules, ne touche  
44 eny thing of hem, lest 3e ben vnclene; Y  
forsothe am the Lord 3oure God; be 3e  
holy, for Y am hooli. Ne defoule 3e 3oure  
soules in eny crepyng thing that is  
45 meuyd vpon erthe; Y forsothe am the  
Lord, that hath<sup>u</sup> ladde 3ow fro the loond  
of Egipte, that Y schulde be to 3ow into  
God; 3e shulen be holy, for Y am holy.  
46 This is the lawe of the berynge lijf, and  
of foules, and of al lyuyng soule that is  
47 meuyd in water, and crepith in erthe; that  
3e mowen knowe the differences of clene  
and of vnclene, and that 3e witen what  
3e owen to eete, and what to forsake.

## CAP. XII.

1 The Lord spak to Moyses, seiynge,  
2 Spek to the sones of Yrael, and thou shalt  
seye to hem, A womman, if thur<sup>3</sup> res-  
seyued seed she bare a maal, she shal be  
vnclene seuen dayes after the daies of the  
3 seuryng of the flux of rotun blood; and  
the eijt day the fawnt shal be circum-  
4 cidid. She forsothe thre and thretti daies  
shal dwelle in the blood of hir purifyng;  
al holi thing she shal not touche, ne goo  
in to the seyntuarie, to the tyme that the  
5 daies of hir purifyng ben fulfillid. If for-  
sothe she bere a maydyn<sup>v</sup> child, she shal  
be vnclene twey wekes, after the ryte of  
the flux of the rotun blood, and six and  
sixty dayes she shal dwelle in the blood  
6 of hir purifyng. And whanne the daies  
of hir purifyng weren fulfillid, other for  
sone, or for douzter, she shal bere a lomb

3oure soulis, nether touche 3e any thing of  
tho<sup>r</sup>, lest 3e ben vnclene; for Y am 3oure<sup>44</sup>  
Lord God; be 3e hooli, for Y am hooli.  
Defoule 3e not 3oure soulis in ech crep-  
yng 'beeste which<sup>s</sup> is moued<sup>t</sup> on<sup>u</sup> erthe;  
for Y am the Lord, that ladde 3ou out of<sup>45</sup>  
the lond of Egipt, that Y schulde be to  
3ou in to God; 3e shulen be hooli, for Y  
am hooli. This is the lawe of lyuyng<sup>46</sup>  
beestes, and of foulis, and of ech lyuyng  
soule<sup>v</sup> which<sup>w</sup> is moued in watir, and  
crepith in erthe; that 3e knowe differences<sup>x</sup><sup>47</sup>  
of clene thing and vnclene, and that 3e  
wite what 3e shulen ete, and what 3e  
owen forsake<sup>y</sup>.

## CAP. XII.

And the Lord spak to Moises, 'and seide<sup>z</sup>,<sup>1</sup>  
Speke thou to the sones of Israel, and thou<sup>2</sup>  
schalt seie to hem, If<sup>a</sup> a womman, whanne  
sche hath resseyued seed, childith<sup>b</sup> a knaue  
child, sche schal be vnclene bi seuen daies  
bi the daies of<sup>c</sup> departyng<sup>d</sup> of corrupt<sup>e</sup>  
blood, that renneth<sup>f</sup> bi monethis<sup>g</sup>; and the<sup>3</sup>  
3ong child schal be circumcidid in the  
eijtithe dai<sup>h</sup>. Sotheli sche schal dwelle<sup>4</sup>  
thre and thretti daies in<sup>i</sup> the blood of hir  
purifyng; sche schal not touche<sup>k</sup> ony hooli  
thing, nethir sche schal entre in to the  
seyntuarie, til<sup>l</sup> the daies of her<sup>m</sup> clensing  
be fillid<sup>n</sup>. Sotheli if sche childith a fe-<sup>5</sup>  
male, sche schal be vnclene twei woukis, bi  
the<sup>o</sup> custom of flowyng<sup>p</sup> of vnclene<sup>q</sup> blood,  
and 'thre scoor and sixe<sup>r</sup> daies sche<sup>s</sup> schal  
dwelle in the blood of her clensyng. And<sup>6</sup>  
whanne the daies of hir clensyng, for a

<sup>q</sup> the euen BDEFH. <sup>r</sup> into E. <sup>s</sup> gon D. <sup>t</sup> other E. <sup>u</sup> haue E. <sup>v</sup> meyde BDEH.

<sup>r</sup> hem I. <sup>s</sup> thing that is. <sup>t</sup> Om. s. <sup>u</sup> vpon is. <sup>v</sup> thing *plures*. <sup>w</sup> that is. <sup>x</sup> the differences is.  
<sup>y</sup> to forsake is. <sup>z</sup> seiynge s. <sup>a</sup> Om. s. <sup>b</sup> and childith s. <sup>c</sup> of hir s. <sup>d</sup> departyng away I. <sup>e</sup> co-  
ruptible is. <sup>f</sup> renneth fro hir s. <sup>g</sup> the monethis c. <sup>h</sup> Om. cf *pr.m.* ELNP. <sup>i</sup> vnclene in s. <sup>k</sup> in that  
*tyme* touche is. <sup>l</sup> vnto I. to s. <sup>m</sup> Om. L. <sup>n</sup> fulfillid is. <sup>o</sup> Om. is. <sup>p</sup> hir flowyng is. <sup>q</sup> the vn-  
clene is. <sup>r</sup> sixe ten A *pr.m.* sixe and fourti B. sixe and sixti IKMNWX. <sup>s</sup> Om. s.

of o 3eer in to brent sacrifice, and a culuer brid, or a turttil, for synne, at the dore of the tabernacle of witnessyng; and she shal take to the preest, the which shal offre it before the Lord, and shal preyre for hir, and so she shal be maad clene fro the flux of hyr blood. This is the lawe of the berynge maal and femaal. And if the hoond of hir fynde not, ne may offre a lomb, she shal take two turturs<sup>w</sup>, or two culuer bryddes, the oon into brent sacrifice, and that othir for synne; and the preest shal preyre for hir, and so she shal be maad clene.

sone, ether<sup>t</sup> for a dou3tir, ben fillid<sup>u</sup>, sche schal brynge a lomb of o 3eer in to<sup>v</sup> brent sacrifice, and a bryd of a culuer<sup>w</sup>, ethir a turtle, for synne<sup>x</sup>, to the dore of the tabernacle of witnessyng; and sche schal 3yue<sup>y</sup> to the preest, which<sup>z</sup> schal offre tho bifor the Lord, and schal<sup>a</sup> preyre for hir, and so<sup>b</sup> sche schal be clensid fro the flowyng of hir blood. This is the lawe of a woman childyng<sup>e</sup> a<sup>d</sup> male<sup>e</sup>, ethir<sup>f</sup> a<sup>s</sup> female. That if hir hond fyndith<sup>h</sup> not<sup>i</sup>, nethir may<sup>k</sup> offre a lomb, sche schal take twei turtlis, ethir twei bryddis of culueres<sup>l</sup>, oon in to brent sacrifice, and the tother<sup>m</sup> for synne<sup>n</sup>; and the preest schal preyre for hir, and so sche schal be clensid.

## CAP. XIII.

1 The Lord spak to Moyses and Aaron, 2 seiynge, A man in whos skynne and flesh were sprongun dyuerse colour, or bleyne, other eny<sup>x</sup> thing liztyng, that is to seie, a plaage of lepre, he shal be brou3t forth to Aaron, the preest, or to oon of eny of 3 his sones; the which whanne he seeth the lepre in the skynne, and the heeris chaungid into whijt colour, and thilk spice of lepre lower than the skynne and that other flesh, a plaage of lepre it is, and at the dom of hym he shal be seuered. If forsothe liztyng whitnesse were in the skynne, and no more lowe than that other flesh, and the heeris of before hadden colour, the preest shal recluse hym seuen daies; and he shal beholden<sup>xx</sup> the seuenthe<sup>y</sup> day, and if forsothe the<sup>yy</sup> lepre be no forthermore runne, ne passe in the skynne the<sup>z</sup> former<sup>a</sup> termes, eftsones he shal recluse hym seuen other dayes; and the seuenthe<sup>b</sup> day he shal loke, if more derker were the lepre, and

## CAP. XIII.

The Lord spak to Moyses and Aaron, 1 and seide, A man in whos skyn and fleisch 2 rysith dyuerse colour, ether welke, ethir as sum schynnyng thing<sup>o</sup>, that is, a wounde of lepre, he schal be brou3t to Aaron preest<sup>p</sup>, ether to oon who euer<sup>q</sup> of hise sones; and whanne he seeth lepre<sup>r</sup> in<sup>s</sup> the 3 skyn, and the heeris<sup>t</sup> chaungide in to whijte colour, and that spice<sup>u</sup> of lepre lowere<sup>v</sup> than the tother<sup>w</sup> skyn and fleisch<sup>x</sup>, it is a<sup>y</sup> wounde of lepre, and he schal be departid at the doom of the preest<sup>z</sup>. So 4 theli if schynnyng<sup>a</sup> whijtnesse is<sup>b</sup> in the skyn, nethir is lower than the tother fleisch, and the heeris ben of the formere colour, the preest schal close hym seuen daies<sup>c</sup>; and schal<sup>d</sup> biholde hym in the seuenthe 5 dai, and sotheli if the lepre wexith<sup>e</sup> not ferther, nethir passith the formere termes in the fleisch, eft the preest schal<sup>f</sup> close hym azen seuen<sup>g</sup> other daies; and schal<sup>h</sup> 6 biholde<sup>i</sup> in<sup>k</sup> the seuenthe day, if the lepre is<sup>l</sup> derkere<sup>m</sup>, and wexith not in the fleisch,

<sup>w</sup> turttils H. <sup>x</sup> as eny BDEFH. <sup>xx</sup> be holdun A. <sup>y</sup> seuen E. <sup>yy</sup> Om. A. <sup>z</sup> ne A. <sup>a</sup> forthermore AF pr. m. <sup>b</sup> seuen E.

<sup>t</sup> or BELP. <sup>u</sup> fulfillid IS. <sup>v</sup> to be slayn in to s. <sup>w</sup> culuer brid IS. <sup>x</sup> hir synne IS. <sup>y</sup> 3yue this IS. <sup>z</sup> the which I. <sup>a</sup> he schal IKS. <sup>b</sup> Om. IS. <sup>c</sup> that childith IS. <sup>d</sup> Om. IS. <sup>e</sup> knaue child K. <sup>f</sup> or EILPS. <sup>g</sup> Om. IS. <sup>h</sup> fynde IS. <sup>i</sup> not, that is, hir power is not s. <sup>k</sup> sche may IS. <sup>l</sup> culuer briddis IS. <sup>m</sup> tothir to the prestis part for to preie s. <sup>n</sup> hir synne s. <sup>o</sup> ony thing schynnyng I. eny shynnyng soor thing s. <sup>p</sup> the prest IS. <sup>q</sup> of ony IS. <sup>r</sup> the lepre IKS. <sup>s</sup> or meselrie in s. <sup>t</sup> heer IS. <sup>u</sup> the spice IS. <sup>v</sup> is lowere IS. <sup>w</sup> other IS. <sup>x</sup> the fleisch IS. <sup>y</sup> thanne a s. <sup>z</sup> preestis doom IS. <sup>a</sup> the schynnyng IS. <sup>b</sup> that is IS. <sup>c</sup> daies fro other men s. <sup>d</sup> the preest schal IS. <sup>e</sup> wexe IS. <sup>f</sup> Om. I. <sup>g</sup> bi seuen B. <sup>h</sup> he schal IKS. <sup>i</sup> biholde him IKS. <sup>k</sup> Om. K. <sup>l</sup> is thanne I. <sup>m</sup> derk IS.

not waxed<sup>c</sup> in the skynne, he shal clense hym, for it is a scab; and the man shal wasshe his clothis, and he shal be clene. 7 That if afterward that he is seen of the preest, and 3oldun to clenness, eftson the lepre wexith, he shal be brouz<sup>t</sup> to hym, and of<sup>d</sup> vnclennes he shal be condempnyd. The plaage of lepre if it were in a man, he shal be brouz<sup>t</sup> to the preest, 9 and he shal se hym; and whanne whijt colour were in the skynne, and of the heeres chaungith the sizt, thilke forsothe 10 quyk flesh apeerith<sup>e</sup>, the moost olde lepre it shal be demyd, and fulle rootid to the 11 skynne; and so the preest shal defoule hym, and not recluse, for it is of vnclen- 12 nesse ful open. If forsothe out flowe<sup>f</sup> the rennyng lepre in the skynne, and couer al the flesh, fro the heed vnto the feet, what thing vndir the sizt of the eyen 13 fallith; the preest shal beholde hym, and deme<sup>g</sup> it to be holdun moost<sup>h</sup> clene lepre, 'for thi<sup>i</sup> that al be turned into whitnes, and 14 therfor the man shal be clene. Whanne forsothe quyk flesh aperyde in hym, 15 thanne thur<sup>3</sup> the dome of the preest he shal be polut, and among vnclene he shal holdun; if the quyk flesh is spreynt with 16 lepre, it is vnclene. That<sup>k</sup> if eftsones it were turned into whitnesse, and couereth 17 al the man, the preest shal behoolde hym, 18 and deme to be clene. The flesh and the skynne, in the whiche a bocche<sup>l</sup> is 19 growun, and helid, and in the place of the bocche<sup>l</sup> aperith a fel wounde, whijt, or derk reed, the man shal be brouz<sup>t</sup> to 20 the preest; the which whanne he hath seen the place of the lepre lower than that other flesh, and the heeris turned into whitnes, he shal defoule hym; a plaage forsothe of lepre is sprongun in 21 the bocche<sup>l</sup>. That if the heere is of the rather colour, and the fel wounde vnder

the preest schal clense hym\*, for it is a scabbe; and the man schal waische hise clothis, and he schal be clene. That if the 7 lepre wexith eft, aftir that he is seyn<sup>n</sup> of the preest, and is<sup>o</sup> 3oldun to clenness, he schal be brouz<sup>t</sup> to the preest, and schal<sup>q</sup> be demed of<sup>r</sup> vnclennesse. If the wounde<sup>s</sup> of lepre is in man<sup>s</sup>, he schal be brouz<sup>t</sup> to the preest, and he schal se the man; and 9 whanne whijt colour is in the fleisch, and chaungith<sup>ss</sup> the sizt<sup>t</sup> of heeris<sup>†</sup>, and thilke<sup>u</sup> fleisch apperith quyk<sup>v</sup>, it schal be demid 10 eldest<sup>w</sup> lepre, and growun to the skyn; therfor the preest schal defoule hym<sup>‡</sup>, and 11 he<sup>x</sup> schal not close<sup>y</sup> eft, for it is of opyn vnclennesse. But if lepre<sup>z</sup> rennyng about 12 in the skyn 'flourith out<sup>a</sup>, and hilith al the fleisch, fro the heed til to the feet, what euer thing fallith<sup>b</sup> vndur the<sup>c</sup> sizt of i3en; the preest schal biholde hym, and schal<sup>d</sup> 13 deme 'that he is<sup>e</sup> holdun with clenness<sup>f</sup> lepre, for all the skyn is turned in to whijt- nesse, and therfor the man schal be cleene. Sotheli whanne quyk fleisch apperith in 14 hym, thanne<sup>g</sup> he schal be defouldid bi the<sup>h</sup> 15 doom of the preest, and he schal be arettid<sup>i</sup> among vnclene men; for quyk fleisch is vnclene, if it is spreynt with lepre. That 16 if the fleisch is turned eft in to whijtnesse, and hilith al the man, the preest schal bi- 17 holde hym, and schal deme, that he is cleene. Fleisch<sup>k</sup> and skyn<sup>l</sup>, in which a 18 botche is bred, and is heelid, and 'a step 19 of wounde<sup>m</sup> apperith whijt, ethir 'sum deel<sup>n</sup> reed, 'in the place of the botche<sup>o</sup>, the man schal be brouz<sup>t</sup> to the preest; and whanne 20 the preest seeth the place of lepre<sup>p</sup> lowere than the tother<sup>q</sup> fleisch, and the heeris turned in to whijtnesse, the preest schal defoule hym<sup>r</sup>||; for the wounde of lepre is bred in the botche. That if the heer is 21 of the former colour, and the signe of wounde<sup>s</sup> is sumdeel derk, and is not

\* the prest schal clense him, that is, schal deme him [to be is.] cleene. BCGIKL PQSX.

† chaungith the sizt of heeris, that is, the formere kyndly colour. BCGKQX. ‡ defoule him, that is, deme him [to be is] foul. BCGIKLNP QSX.

|| that is, aeme him foul. K.

<sup>c</sup> growed *E pr. m.* <sup>d</sup> of his *E pr. m.* <sup>e</sup> peerith *B.* <sup>f</sup> floure *E sec. m.* <sup>g</sup> he shal deme *E pr. m.* <sup>h</sup> with moost *E sec. m.* <sup>i</sup> forther *AF.* <sup>k</sup> And *E sec. m.* <sup>l</sup> beel *D.* bogge *E pr. m.*

<sup>n</sup> thus seyn *s.* <sup>o</sup> bi the prestis dome is *s.* <sup>p</sup> brouz<sup>t</sup> a3en *is.* <sup>q</sup> he schal *IKS.* <sup>r</sup> to be of *s.* <sup>s</sup> a man *is.* <sup>ss</sup> it chaungith *is.* <sup>t</sup> sizt or former colour *s.* <sup>u</sup> that *K.* <sup>v</sup> quyk or wexinge *s.* <sup>w</sup> the eldest *is.* <sup>x</sup> the preest *is.* <sup>y</sup> close him *s.* <sup>z</sup> the lepre *is.* <sup>a</sup> fl. either wexith *is.* <sup>b</sup> fallith to be knowne *is.* <sup>c</sup> Om. *s.* <sup>d</sup> he schal *is.* <sup>e</sup> him to be *is.* <sup>f</sup> the clenness *is.* <sup>g</sup> Om. *s.* <sup>h</sup> Om. *1.* <sup>i</sup> acountid *is.* <sup>k</sup> the fleisch *is.* <sup>l</sup> the skyn *is.* <sup>m</sup> the place of the bocche or a fell sore *1.* the p. of the b. felle sore *s.* <sup>n</sup> Om. *IKS.* <sup>o</sup> Om. *is.* <sup>p</sup> the lepre *s.* <sup>q</sup> other *is.* <sup>r</sup> hym bi dome *s.* <sup>s</sup> the wounde *is.*

derk, and thanne the ny3 flesh is not lower, he shal recluse hym seuen dayes; 22 and if forsothe it wax, he shal deme hym 23 of the lepre; if forsothe it stoonde in his place, it is the fel wounde of the bocche<sup>m</sup>, 24 and the man shal be clene. The flesh and the skynne, that the fyer brekith out, and, heelid, haue a whijt or a reed 25 fel wounde, the preest shal biholde it, and loo! if it is turned into whijtnes, and the place of it is lower than that other skynne, he shal defoule hym, for the plaage of the<sup>n</sup> lepre is sprongun in the 26 fel wounde. That if the colour of the heeres were not fulle chaungid, ne the plaage lower than that other flehs, and thilke spice of lepre were vnder derk, he 27 shal recluse hym seuen daies; and the seuenthe<sup>o</sup> day he shal loke; and if the lepre wax in the skynne, he shal defoule 28 hym; if forsothe in his place stonde whijtnes not cleer ynow3, a plaage of brennyng it is, and therfor it shal be clensid, for a fel wounde of brennyng<sup>p</sup> 'it 29 is<sup>q</sup>. Man or womman, in whos heed or beerde boriouneth a lepre, the preest shal 30 loke hem; and if forsothe the place were lower than that other flesh, and the heer 31 zalow, and sotiler than it is wont, he shal defoule him, for lepre of the heed it is, 31 and of the beerde. If forsothe he se the place of the wemme euen to the ny3 flesh, and the hecr blak, he shal recluse hym 32 seuen daies, and the seuenthe<sup>r</sup> day loke; and if the wemme growe<sup>s</sup> not, and the heer is of his colour, and the place of the 33 plaage to that other flesh euen, the man shal be shauen, out-take the place of the wemme, and he shal be reclusyd seuen 34 other daies. If the seuenthe<sup>t</sup> day the plaage were seen 'to haue<sup>u</sup> stoonde in his place, ne lower than that other flesh, he

lowere than the 'ny3 fleisch<sup>t</sup>, the preest schal close the man seuen daies; and so-22 theli, if it<sup>u</sup> wexith, the preest schal deme the man of<sup>v</sup> lepre; forsothe if it stondith 23 in his<sup>w</sup> place, it is a<sup>x</sup> signe of botche<sup>y</sup>, and the man schal be cleene. Fleisch<sup>z</sup> and 24 skyn<sup>a</sup>, which the<sup>b</sup> fier hath brent, and is heelid, and hath a whijt ethir reed 'signe of wounde<sup>c</sup>, the preest schal biholde it, 25 and lo! if it is turned in to whijtnesse, and the place therof is lowere than the tothir skyn, the preest schal defoule the man, for a wounde of lepre is bred in the 'signe of wounde<sup>d</sup>. That if the<sup>e</sup> colour of 26 heeris is not chaungid, nether the wounde<sup>f</sup> is lowere than the tother<sup>g</sup> fleisch, and thilke<sup>h</sup> spice of lepre is sumdeel derk, the preest schal close the man bi<sup>i</sup> seuen daies; and in the seuenthe dai he schal 27 biholde<sup>k</sup>; if the lepre wexith in the fleisch, the preest schal defoule the man; ellis if 28 the whijtnesse stondith in his place, and is not cleer ynow, it is a wounde<sup>l</sup> of brennyng, and therfor the man schal be clensid, for it is a signe of brennyng. A man ethir<sup>m</sup> 29 womman<sup>n</sup>, in whos heed ether<sup>m</sup> beard lepre<sup>o</sup> buriouneth, the preest schal se hem; and if the place is lowere than the 30 tothir fleisch, and the heer is whijt, 'and is<sup>p</sup> sotilere<sup>q</sup>, 'ether *smallere*<sup>r</sup>, than it<sup>s</sup> is wont, the preest schal defoule hem, for it is lepre of the heed, and of the beard. Ellis if he<sup>t</sup> seeth the place of wem<sup>u</sup> euene 31 with the ny3<sup>v</sup> fleisch, and<sup>w</sup> *seeth*<sup>x</sup> the<sup>y</sup> here blak, the preest schal close hem bi<sup>z</sup> seuen daies, and schal<sup>a</sup> se<sup>b</sup> in the seuenthe dai; 32 if the wem waxith not, and the heer is of his colour, and the place of wounde<sup>c</sup> is euene with the tother fleisch, the man schal 33 be schauun, without the place of wem<sup>d</sup>, and he schal be closid eft bi<sup>e</sup> seuen othere daies. If in the seuenthe day the wounde<sup>f</sup> 34

<sup>m</sup> beel D. <sup>n</sup> Om. BDEFH. <sup>o</sup> seuen E. <sup>p</sup> birnyng B. <sup>q</sup> Om. H. <sup>r</sup> seuen E. <sup>s</sup> glowe A. <sup>t</sup> seuen E.  
<sup>u</sup> Om. E *pr. m.*

<sup>t</sup> tother fleisch F *pr. m.* G. fleisch bisidis is. <sup>u</sup> his sore s. <sup>v</sup> to be is. <sup>w</sup> the is. <sup>x</sup> Om. is. <sup>y</sup> a botche is. <sup>z</sup> the fleisch is. <sup>a</sup> the skyn is. <sup>b</sup> Om. ikos. <sup>c</sup> tokene of sorenesse is. <sup>d</sup> tokene of the soor is. <sup>e</sup> Om. s. <sup>f</sup> sorenesse is. <sup>g</sup> other is. <sup>h</sup> the ilke i. that k. <sup>i</sup> Om. *plures.* <sup>k</sup> biholde him is. <sup>l</sup> soornesse is. <sup>m</sup> or EILP. <sup>n</sup> a womnan *plures.* <sup>o</sup> the lepre i. <sup>p</sup> Om. is. <sup>q</sup> Om. is. *smallere* KO. <sup>r</sup> Om. KO. <sup>s</sup> Om. L. <sup>t</sup> Om. o. <sup>u</sup> the wem F. the soor is. <sup>v</sup> tother is. <sup>w</sup> and he is. <sup>x</sup> Om. F. <sup>y</sup> Om. L. <sup>z</sup> Om. is. <sup>a</sup> he schal is. <sup>b</sup> se hem is. <sup>c</sup> the soor is. <sup>d</sup> the wem i. <sup>e</sup> Om. *plures.* <sup>f</sup> soornesse is.

shal clense hym, and his clothes wasshid  
 35 he shal be clene. If forsothe after the  
 clensyng eftsones growe a wemm in the  
 36 skynne, he shal na more seche, wher<sup>v</sup> the  
 heer be chaungid in to zalow colour, for  
 37 apertly he is vnclene. Forsothe if the  
 wemme stoonde, and the heeris weren  
 blak, know he that the man is hool, and  
 38 trustili pronounce he hym clene. A man  
 or a<sup>w</sup> womman, in whos skynne whijtnes  
 39 aperith, the preest shal loke hem; if he  
 perceyue vnder derk whijtnes to shyne in  
 the skynne, know he that it is no lepre,  
 but a wemme of whijt colour, and that  
 40 the man is clene. A man of whos heed  
 the heeres fallen, he is ballid, and clene;  
 41 and if fro the frount fallen the heeres, he  
 42 is bihynde ballid, and clene; if forsothe  
 in the ballidnes, or<sup>x</sup> in the bihynde ballid-  
 nes, whijt or reed colour were sprongun  
 43 out, and that the preest seey<sup>z</sup>, he shal  
 condempne hym, not of dwtows lepre it  
 is, that is sprongun in the ballidnes.  
 44 Whoso euer were thanne defoulid with  
 lepre, and seuered at the dome of a preest,  
 45 he shal haue his clothis vnsewyd, the  
 heed nakid, the mouth couered with the  
 cloothe, and he shal crye hym wemmed,  
 46 and foule; al tyme that he is leprows and  
 vnclene, alone he shal dwelle out of the  
 47 tentes. A wullun clooth, or lynnen, that  
 48 hath a lepre in the oof, or in the werpe,  
 other of a certeyn skynne, or ou<sup>z</sup>t that is  
 49 maad of skynne, if it were infect with  
 whijt or reed wemme, it shal be holdun  
 a lepre, and shal be shewid to the preest;  
 50 the which, it lokid, shal recluse seuen  
 51 daies. And the seuenthe<sup>y</sup> day eftsones  
 biholdyng, if he perseyue that it hath  
 wox, it shal be a stedfast lepre; he shal  
 deme the clooth polut, and al thing in  
 52 the which it were founde; and therfor it

is seyn to haue<sup>g</sup> stonde in his place, nether  
 is<sup>h</sup> lowere than the tother fleisch, the preest  
 schal clense the man; and whanne his  
 clothis ben waischun, he schal be cleene.  
 Ellis<sup>i</sup> if aftir the clensyng a spotte wexith<sup>35</sup>  
 eft in the skyn, the preest schal no more<sup>36</sup>  
 enquere, whether the heer is chaungid in  
 to whijt colour, for apeertli he is vnclene.  
 Sotheli if the spotte stondith<sup>k</sup>, and the<sup>37</sup>  
 heeris ben blake, knowe<sup>l</sup> the preest that  
 the man is heelid, and<sup>m</sup> tristili pronounce  
 he<sup>n</sup> the man cleene<sup>o</sup>. A man ethir<sup>p</sup> a<sup>q</sup>33  
 womman, in whos skyn whijtnesse apper-  
 ith, the preest schal biholde hem; if he<sup>39</sup>  
 perseyueth, that whijtnesse sum deel derk  
 schyneth<sup>r</sup> in the skyn<sup>s</sup>, wite he, that it is  
 no lepre, but a spotte of whijt colour, and  
 that the man is cleene. A man of whos<sup>40</sup>  
 heed heeris<sup>t</sup> fleten awei, is<sup>u</sup> calu<sup>v</sup>, and  
 clene; and if heeris<sup>w</sup> fallen fro the forheed,<sup>41</sup>  
 he is ballid, and is<sup>x</sup> cleene; ellis if in the<sup>42</sup>  
 ballidnesse bifore, ether in the ballidnesse  
 bihynde, whijt ether reed colour is bred<sup>y</sup>,  
 and the preest seeth this, he schal con-<sup>43</sup>  
 dempne the man without doute of lepre,  
 which<sup>z</sup> is bred in the ballidnesse. Ther-<sup>44</sup>  
 for whoeuer is defoulid with lepre, and is  
 departid<sup>a</sup> at the doom of the preest, he<sup>45</sup>  
 schal haue hise clothis vnsewid, bareheed<sup>b</sup>,  
 the<sup>c</sup> mouth hilid with a cloth, he schal  
 crye hym silf defoulid, and viyl; in al<sup>46</sup>  
 tyme<sup>d</sup> in<sup>e</sup> which<sup>f</sup> he is lepre<sup>g</sup> and vnclene,  
 he schal dwelle aloone without the castels<sup>h</sup>.  
 A wollun cloth, ethir lynnun, that hath<sup>47</sup>  
 lepre in the warp, ethir oof<sup>i</sup>, ethir certis a<sup>48</sup>  
 skyn<sup>k</sup>, ether what euer thing is maad<sup>l</sup> of  
 skiyn, if it is corrupt with a whijt spotte,<sup>49</sup>  
 ethir reed, it schal be arettid<sup>m</sup> lepre, and  
 it schal be schewid to the preest; which<sup>n</sup><sup>50</sup>  
 schal<sup>o</sup> close it<sup>p</sup> biholden<sup>pp</sup> bi<sup>q</sup> seuen daies.  
 And eft he schal biholde<sup>r</sup> in the seuenthe<sup>51</sup>  
 dai, and if he perseyueth, that it<sup>s</sup> wexideth<sup>t</sup>,

<sup>v</sup> whether D. <sup>w</sup> Om. BDEFH. <sup>x</sup> other E. <sup>y</sup> seuen E.

<sup>g</sup> Om. is. <sup>h</sup> it is I. <sup>i</sup> Om. K. <sup>k</sup> stondith stille is. <sup>l</sup> knowe thanne s. <sup>m</sup> Om. s. <sup>n</sup> schewe  
 he opynly is. <sup>o</sup> to be clene is. <sup>p</sup> or ELP ut passim. <sup>q</sup> Om. L. <sup>r</sup> appeerith is. is o. <sup>s</sup> skyn  
 sumdele derk s. <sup>t</sup> the heeris is. <sup>u</sup> he is is. <sup>v</sup> ballid is. <sup>w</sup> the heeris I. <sup>x</sup> Om. is. <sup>y</sup> sprongun  
 vp is. <sup>z</sup> that is. <sup>a</sup> departid fro other men s. <sup>b</sup> and his heed baar is. bareheaded x. <sup>c</sup> and his is.  
<sup>d</sup> the tyme is. <sup>e</sup> Om. GIS. <sup>f</sup> that is. <sup>g</sup> leprouse B. <sup>h</sup> tentis is. <sup>i</sup> in the oof is. <sup>k</sup> pilche is.  
<sup>l</sup> makid F. <sup>m</sup> holde is. <sup>n</sup> the which I. <sup>o</sup> schal biholde and A sec. m. BC sec. m. whanne he hath biholden  
 schal I. w. he hath B. he schal s. <sup>p</sup> it vp I. <sup>pp</sup> Om. A sec. m. C sec. m. is. <sup>q</sup> Om. I. <sup>r</sup> biholde it is.  
<sup>s</sup> the lepre therinne s. <sup>t</sup> hath woxen is.

53 shal be brent with flawmes of fier. That  
if he se that it hath not waxen, he shal  
54 comaunde, and thei shal wasshe it in the  
which is the lepre, and he shal recluse it  
55 seuen other daies; and whanne he seeth  
forsothe the rather face not turned azen,  
and neuerthelater the lepre not to haue  
woxe, he shal deme vnclene, and with  
fier he shal brenne, forthi that it is spred  
in the vttermost<sup>z</sup> of the clooth, other 'al  
56 thur<sup>3</sup><sup>a</sup>. A lepre, if forsothe the place of  
the lepre were derker, after that the clooth  
is wasshun, he shal breke it, and fro the  
57 hoole dyuyde. That if forthermore apere  
in that places, the whiche weren before  
vndefoulid, the lepre fleyng and vagaunt,  
58 shal be brent with fier; and if it ceese,  
he shal wasshe secoundlich tho thinges  
that ben pure, and thei shal be clene.  
59 This is the lawe of the lepre of wullen  
clooth, and lynnenn, of oof and of warpe,  
and of al letherin purtenaunce, how thei  
shal be clensid, or be defoulid.

it schal be<sup>u</sup> contynuel<sup>v</sup> lepre; he schal  
deme the<sup>w</sup> cloth defoulid, and al thing in  
which it is foundun; and therfor the cloth 52  
shal be brent in<sup>x</sup> flawmes<sup>y</sup>. That<sup>z</sup> if he<sup>a</sup> 53  
seeth that *the spotte* wexide<sup>b</sup> not, he schal  
comaunde<sup>c</sup>, and thei schulen waische that 54  
thing wherynne<sup>d</sup> the lepre is, and he<sup>e</sup>  
shal close it azen bi<sup>f</sup> seuene othere daies;  
and whanne he seeth the formere face<sup>g</sup> not 55  
turned<sup>h</sup> azen, netheles that nether the le-  
pre wexede<sup>i</sup>, he schal deme that thing vn-  
clene, and he schal brenne *it*<sup>k</sup> in fier, for  
lepre<sup>l</sup> is sched in the ouer part of the<sup>m</sup>  
clooth, ether thorou<sup>3</sup><sup>n</sup> al. Ellis if the 'place 56  
of lepre<sup>o</sup> is derkere, aftir that the clooth is  
waischun, he schal breke away that place<sup>p</sup>,  
and schal<sup>q</sup> departe<sup>r</sup> fro the hool. That if 57  
fleyng lepre and vnstidefast apperith fer-  
thermore in these places, that weren vn-  
wemmed bifore, it owith be<sup>s</sup> brent in fier;  
if it ceessith, he schal waische the secounde 58  
tyme tho thingis that ben cleene, and tho<sup>t</sup>  
schulen be cleene. This is the lawe of le- 59  
pre of clooth<sup>u</sup>, wollun and lynnun, of warp  
and of<sup>v</sup> oof, and of al purtenaunce<sup>w</sup> of  
skiy<sup>x</sup>, hou it owith to be clensyd, ethir 'to  
be<sup>y</sup> defoulid.

## CAP. XIV.

1 And the Lord spak to Moyses, seiynge,  
2 This is the rijt of the leprows, whanne  
he is to be maad clene. He shal be brou<sup>3</sup>t  
3 to the preest, the which goon out of the  
tentis, whanne he fyndith that the lepre  
4 is clensid, he shal comaunde to hym that  
is purified, that he offre for hym silf two  
quyk sparowes, whom it is leeful to eet,  
and cedre tree, and 'flawm reed silk<sup>b</sup>, and  
5 ysope. And oon of the sparows he shal  
comaunde to be offred in a britil vessel,  
6 vpon quyk watris; that other forsothe  
quyk, with cedre tree, and 'reed silk<sup>c</sup>,  
and ysope, he shal weete in the blood of

## CAP. XIV.

And the Lord spak to Moyses, and seide, 1  
This is the custom of a leprouse man, 2  
whanne he schal be clensid. He schal be  
brou<sup>3</sup>t to the preest, which<sup>z</sup> *preest* schal 3  
go out of the castels<sup>a</sup>, and whanne he schal  
fynde that the lepre is clensid, he schal 4  
comaunde to the man which<sup>b</sup> is clensid,  
that he offre for hym silf twei quyke spa-  
rewis, whiche it<sup>c</sup> is leueful to ete, and a  
'tree of cedre<sup>d</sup>, and vermylyoun<sup>†</sup>, and  
isope. And the preest schal comaunde<sup>e</sup> 5  
that oon of the sparewes be offrid in 'a  
vessel of erthe, on<sup>f</sup> quyke watris; sotheli<sup>g</sup>  
he<sup>g</sup> schal dippe the tother *sparewe* quyk

† *vermylyoun*,  
that is, a reed  
threed. BCEGL  
NOPQX.

<sup>z</sup> hotemost *E*. <sup>a</sup> thour out al *E pr. m.* <sup>b</sup> vermycle *E pr. m.* <sup>c</sup> cook *E pr. m.*

<sup>u</sup> be demed *is.* <sup>v</sup> continuel *ether abydinge BX.* <sup>w</sup> that *is.* <sup>x</sup> with *is.* <sup>y</sup> flawmes of fjr *is.* <sup>z</sup> and *is.*  
<sup>a</sup> the preest *is.* <sup>b</sup> hath woxen *is.* <sup>c</sup> comaunde to hem that owen the cloth *s.* <sup>d</sup> in whiche *is.* <sup>e</sup> the  
preest *is.* <sup>f</sup> Om. *is.* <sup>g</sup> lickensse *is.* <sup>h</sup> chaungid *is.* <sup>i</sup> hath woxen *is.* <sup>k</sup> Om. *plures.* <sup>l</sup> the lepre *i.*  
<sup>m</sup> that *is.* <sup>n</sup> thorou<sup>3</sup> *it is.* <sup>o</sup> lepre place *s.* <sup>p</sup> derk place *s.* <sup>q</sup> he schal *is.* <sup>r</sup> departe it *is.* <sup>s</sup> to be *is.*  
<sup>t</sup> thei *is.* <sup>u</sup> a cloth *s.* <sup>v</sup> Om. *w.* <sup>w</sup> the purtenaunce *io pr. m. s.* <sup>x</sup> the skyn *i.* <sup>y</sup> Om. *is.* <sup>z</sup> the  
which *i.* <sup>a</sup> tentis *is.* <sup>b</sup> that *is.* <sup>c</sup> Om. *is.* <sup>d</sup> cedre tree *i.* cedre wood *s.* <sup>e</sup> comaunde *him s.* <sup>f</sup> an  
eerthen vessel vpon *is.* <sup>g</sup> the preest *is.*

7 the sparowe that is offred, with the which  
 he shal spreng hym that is to be clensid  
 seuene sithes, that thurȝ riȝt he be purgid;  
 and he shal late goo the quyk sparowe,  
 8 that she flee awei into the feelde. And  
 whanne the man hath wasshide his clothes,  
 he shal shaue alle the heeres of the bodi,  
 and he shal be wasshe with water, and  
 purified he shal goo into the tentis; so  
 oonli that he dwelle out of his tabernacle  
 9 seuen daies; and the seuenthe day that  
 he shaue the heeris of the heed, and  
 beerde, and browes, and the heeres of al  
 the body. And eftsones the clothes and the  
 10 body wasshid, the eijȝt<sup>d</sup> day he shal take  
 two lombes with outen wemme, and a  
 sheep of o ȝeer with outen wemme, and  
 thre dymes of tried floure, into sacrifice,  
 that be spreynt with oyle, and bisides a  
 11 sextarie of oyle. And whanne the preest,  
 purifyng the man, ordeyneth hym and  
 alle thes thingis before the Lord, in the  
 12 dore of the tabernacle of witnessyng, and  
 he shal take a lombe, and offre it for  
 trespas, and a sextarye of oyle; and alle  
 13 thingis offred before the Lord, he shal  
 offre a lombe, where is wont to be offred  
 the oost for synne and the brent sacri-  
 fice, that is, in holy place; forsothe as for  
 synne so for trespas to the preest per-  
 teyneth the oost; holi of halowes it is.  
 14 And the preest takyng of the blood of  
 the oost that is offrid for trespas, he shal  
 putte vpon the ende of his riȝt ere that is  
 clensid, and vpon the thoubmes of the  
 15 riȝt hoond and foot. And of the sextarie  
 of oyle he shall putte in<sup>e</sup> his left hoond,  
 16 and he shal wete the riȝt fyngre in it,  
 and he shal spreng before the Lord se-  
 17 uen sithes. That forsothe of the oile  
 that is laft in the left hoond, he shal  
 heelde vpon the eende of his riȝt eere that

with the 'tre of cedre<sup>h</sup>, and with a<sup>i</sup> reed  
 threed and ysope, in the blood of the spa-  
 rawe offrid, with which he<sup>k</sup> schal spreng<sup>7</sup>  
 seuensithis hym that schal be clensid, that  
 he be purgid riȝtfuli; and he<sup>l</sup> schal de-  
 lyuere the quyk sparewe, that it<sup>m</sup> fle in to  
 the feeld. And whanne the man hath<sup>8</sup>  
 waische hise clothis, he schal schauere alle  
 the heeris of the<sup>n</sup> bodi, and he schal be  
 waischun in watir, and he schal be clensid,  
 and he schal entre in to the castels<sup>o</sup>; so  
 oneli that he dwelle without his tabernacle  
 bi seuene daies; and that in the seuenthe<sup>9</sup>  
 dai he schauere the heeris of the heed, and  
 the<sup>p</sup> beard, and brewis<sup>q</sup>, and the heeris of  
 al the<sup>r</sup> bodi. And whanne the<sup>s</sup> clothis and  
 bodi<sup>t</sup> ben waischun, eft in the eijȝetithe dai<sup>10</sup>  
 he schal take twei lambren without wem,  
 and a scheep of o ȝeer without wem, and  
 thre dymes<sup>u</sup> of *wheete*<sup>v</sup> flour, in to sacri-  
 fice, which<sup>w</sup> be<sup>x</sup> spreyn<sup>y</sup>te<sup>v</sup> with oile, and  
 bi it silf a sextarie<sup>z</sup> of oyle. And whanne<sup>11</sup>  
 the preest, that purgith the man, hath set  
 hyn<sup>a</sup> and alle hise<sup>b</sup> thingis bifor the Lord,  
 in the dore of the tabernacle of witness-  
 yng, he<sup>c</sup> schal take a<sup>d</sup> lomb, and schal<sup>e</sup>  
 12 offre it for trespas<sup>f</sup>, and *schal*<sup>g</sup> offre the  
 sextarie<sup>h</sup> of oyle; and whanne alle thingis<sup>i</sup>  
 ben offrid bifor the Lord, he schal offre<sup>13</sup>  
 the lomb, where the sacrifice for synne  
 and the brent sacrifice is wont to be of-  
 frid, that is, in the hooli place; for as for  
 synne so and for trespas the offryng per-  
 teyneth to the preest; it is hooli *of the*  
*noumbre* of hooli thingis. And the preest<sup>14</sup>  
 schal take of the blood of sacrifice<sup>k</sup> which<sup>l</sup>  
 is offrid for trespas, and schal<sup>m</sup> putte<sup>n</sup> on  
 the laste part of the<sup>o</sup> riȝt eere 'of hym<sup>p</sup>  
 which<sup>q</sup> is clensid, and on<sup>r</sup> the thumbis of  
 the<sup>s</sup> riȝt hond and foot. And he schal<sup>15</sup>  
 putte of the sextarie<sup>t</sup> of oyle in to his left  
 hond, and he<sup>u</sup> schal dippe the<sup>v</sup> riȝt fyngur<sup>16</sup>

<sup>d</sup> eyȝt the E. <sup>e</sup> in to BDEFII.

<sup>h</sup> cedre tree I. cedre wode s. <sup>i</sup> the is. <sup>k</sup> the preest is. <sup>l</sup> the preest is. <sup>m</sup> he I. <sup>n</sup> his is. <sup>o</sup> tentis  
 aȝen is. <sup>p</sup> his is. <sup>q</sup> his browis is. <sup>r</sup> his s. <sup>s</sup> his is. <sup>t</sup> his bodi is. <sup>u</sup> dymes *ether thre tenthe*  
*partis* BCGQ. d. *ether tenthe partis* NO. d. *or thre tenthe partis* LP. d. *either ten partis* s. *ten partis* I. *thre*  
*ten partis* X. <sup>v</sup> tried is. <sup>w</sup> the which I. that shal s. <sup>x</sup> he ABDEGQRT. <sup>y</sup> spreyn<sup>y</sup>ng N. <sup>z</sup> sextarie  
*ether a pynte* BGIQ<sup>s</sup>X. sext. *that is, a pynte* C. sext. *or a pynte* LP. <sup>a</sup> the man is. <sup>b</sup> these CDEGKLMN  
 OPSWX. <sup>c</sup> the man is. <sup>d</sup> the is. <sup>e</sup> he schal is. <sup>f</sup> his trespas is. <sup>g</sup> he schal IKS. <sup>h</sup> pynt is. <sup>i</sup> thes  
 thingis is. <sup>k</sup> the sacrifice is. <sup>l</sup> that is. <sup>m</sup> he schal is. <sup>n</sup> putte that *blood* vp is. <sup>o</sup> his is. <sup>p</sup> Om. is.  
<sup>q</sup> that is. <sup>r</sup> vpon is. <sup>s</sup> his is. <sup>t</sup> pynt is. <sup>u</sup> the preest is. <sup>v</sup> his is.

is clensid, and vpon the thoumbes of  
 hoonde and of riȝt<sup>f</sup> foot, and vpon the  
 18 blood that is shed for trespas<sup>g</sup>, and vpon  
 19 his heed. And he shal preye for hym  
 before the Lord, and he shal doo sacri-  
 fice for synne; thanne he shal offre brent  
 20 sacrifice, and putte it in the auter with  
 his offryng of licours, and the man law-  
 21 fullich shal be clensid. That if he is a  
 pore man, and his hoonde may not fynde  
 that ben seyde, he shal take for the tres-  
 pas a lombe to the offryng, that the preest  
 preye for hym, and the tenthe part of  
 tried flour spreynt with oyle, into sacri-  
 22 fice, and a sextarie of oyle, and two tur-  
 turs<sup>h</sup>, and two culuer bryddis, of whom  
 the oon be for synne, and the other into  
 23 brent sacrifice; and he shal offre hem  
 the eȝt<sup>i</sup> day of his purifyng to the preest,  
 at the dore of the tabernacle of witness-  
 24 yng, before the Lord. The which takynge  
 a lombe for trespas, and a sextarie of oyle,  
 25 shal rere togidris; and the lombe offryd,  
 of the blood of it he shal putte vpon the<sup>k</sup>  
 eende of the riȝt eere of hym that is  
 clensid, and vpon the thoumbes of his  
 26 hoonde and of the ryȝt foote. Of the  
 oyle forsothe a part putte he into his left  
 27 hoonde, in the which wetyng the fyngre  
 of the riȝt hoonde, sprenghe he seven  
 28 sithes<sup>kk</sup> azens the Lord; and weet he the  
 eende of the ryȝt eere of hym that is  
 clensid, and the thoumbes of the hoonde,  
 and of the riȝt foot, in the place of the  
 29 blood that is shed out for<sup>l</sup> trespas. The  
 laft forsothe part of the oyle that is in  
 the lefte hoonde, putte he vpon the heed  
 of the purified, that he plesse the Lord for  
 30 hym. And a turtre<sup>m</sup>, or a culuer bryd, he  
 31 shal offre, oon for trespas, and another  
 into brent sacrifice, with her offrid licours.  
 32 That<sup>n</sup> is the sacrifice of the leprows, that

therynne, and schal<sup>w</sup> sprynge<sup>x</sup> seuensithis  
 bifor the Lord. Sotheli he<sup>y</sup> schal schedez<sup>z</sup> 17  
 that that is residue<sup>a</sup> of the oile in the left  
 hond, on<sup>b</sup> the laste<sup>c</sup> part of the<sup>d</sup> riȝt eere  
 'of hym<sup>e</sup> which<sup>f</sup> is clensid, and on<sup>g</sup> the<sup>g</sup>  
 thombis of the<sup>h</sup> riȝt hond and foot, and  
 on<sup>i</sup> the blood which<sup>k</sup> is sched for trespas, 18  
 and on the<sup>l</sup> heed 'of hym<sup>m</sup>. And the 19  
 preest schal preye for hym bifor the Lord,  
 and schal<sup>n</sup> make<sup>o</sup> sacrifice for synne;  
 thanne he<sup>p</sup> schal offre brent<sup>q</sup> sacrifice, and 20  
 schal<sup>r</sup> putte it in the auter with hise flet-  
 ynghe sacrifices, and the man schal be  
 clensid riȝtfuli. That if he is pore, and 21  
 his hoond may not fynde<sup>s</sup> tho thingis that  
 ben seid, he schal take for trespas<sup>t</sup> a lomb  
 to offryng, that the preest preie for him,  
 and the tenthe part of *wheete*<sup>u</sup> flour spreynt  
 togidire with oile in to sacrifice, and<sup>v</sup> a  
 sextarie<sup>w</sup> of oile, and twei turtlis, ethir 22  
 twei 'briddis of culueris<sup>x</sup>, of whiche oon  
 be<sup>y</sup> for synne, and the tothir in to brent  
 sacrifice; and he schal offre tho in the 23  
 eȝt<sup>the</sup> dai of his clensyng to the preest, at  
 the dore of tabernacle<sup>z</sup> of witnessyng bifor  
 the Lord. And the preest schal take the 24  
 lomb for<sup>a</sup> trespas, and the sextarie<sup>b</sup> of oile,  
 and schal<sup>c</sup> reise<sup>d</sup> togidere; and whanne the 25  
 lomb is offrid, he<sup>e</sup> schal putte of the blood  
 therof on<sup>f</sup> the laste part of the<sup>g</sup> riȝt eere  
 'of hym<sup>h</sup> that is clensid, and on<sup>i</sup> the  
 thumbis of his riȝt hond and foot. Sotheli 26  
 the preest putte the part of oile in to his<sup>k</sup>  
 left hond, in which he schal dippe the fyn-27  
 gur of the<sup>l</sup> riȝt hond, and schal<sup>m</sup> sprynge  
 seuensithes<sup>n</sup> azens the Lord; and the preest 28  
 schal touche the laste part of the<sup>o</sup> riȝt eere  
 'of hym<sup>p</sup> that is clensid, and the thombe<sup>q</sup>  
 of the<sup>r</sup> riȝt hond and foot, in the place of  
 blood which<sup>s</sup> is sched out for trespas. So-29  
 theli he<sup>t</sup> schal putte the tother part of oile,  
 which<sup>u</sup> is in the<sup>v</sup> left hond, on<sup>w</sup> the 'heed

<sup>f</sup> thi riȝt *A.*    <sup>g</sup> the trespas *B.*    <sup>h</sup> turtelis *DH.*    <sup>i</sup> eȝt<sup>the</sup> *E.*    <sup>k</sup> Om. *DH.*    <sup>kk</sup> sithe *BDEFH.*    <sup>l</sup> fro *A.*  
<sup>m</sup> turtele *DH.*    <sup>n</sup> this *BDEFH.*

<sup>w</sup> he schal *is.*    <sup>x</sup> sprynge it *is.*    <sup>y</sup> the preest *is.*    <sup>z</sup> heelde *i.*    <sup>a</sup> left *ILS.*    <sup>b</sup> vpon *is.*    <sup>c</sup> lefte *is.*    <sup>d</sup> his *is.*  
<sup>e</sup> Om. *is.*    <sup>f</sup> that *is.*    <sup>g</sup> vpon *is.*    <sup>gg</sup> Om. *A.*    <sup>h</sup> his *is.*    <sup>i</sup> vpon *is.*    <sup>k</sup> that *is.*    <sup>l</sup> his *is.*    <sup>m</sup> Om. *is.*    <sup>n</sup> the  
preest shal *is.*    <sup>o</sup> sle the *is.*    <sup>p</sup> the preest *is.*    <sup>q</sup> the brent *is.*    <sup>r</sup> he schal *is.*    <sup>s</sup> for povert fynde *s.*  
<sup>t</sup> his trespas *is.*    <sup>u</sup> tried *is.*    <sup>v</sup> Om. *s.*    <sup>w</sup> piynt *is.*    <sup>x</sup> culuer briddis *is.*    <sup>y</sup> shal be *s.*    <sup>z</sup> the taber-  
nacle *CDEFGIKORSWX.*    <sup>a</sup> offrid for *is.*    <sup>b</sup> pynte *is.*    <sup>c</sup> he schal *is.*    <sup>d</sup> rere hem vp *is.*    <sup>e</sup> the preest *is.*  
<sup>f</sup> vpon *is.*    <sup>g</sup> his *is.*    <sup>h</sup> Om. *is.*    <sup>i</sup> vpon *is.*    <sup>k</sup> his *owne is.*    <sup>l</sup> his *is.*    <sup>m</sup> he schal *is.*    <sup>n</sup> it sevenithes *is.*  
<sup>o</sup> his *is.*    <sup>p</sup> Om. *is.*    <sup>q</sup> thombes *BC sec.m.*    <sup>r</sup> his *is.*    <sup>s</sup> that *is.*    <sup>t</sup> the preest *is.*    <sup>u</sup> that *is.*    <sup>v</sup> his *i.*    <sup>w</sup> Om. *s.*  
<sup>w</sup> vpon *is.*

may not haue alle thingis in the clensyng  
 33 of hym. And the Lord spak to Moyses  
 34 and Aaron, seiynge, Whanne 3e weren  
 goon into the loonde of Chanaan, that Y  
 shal 3yue to 3ow into possessyoun, if there  
 35 were a plaage of lepre in howsis, whos is  
 the hows shal goon tellynge to the preest,  
 and seie, As a plage of lepre it is seen  
 36 to me to be in myn hows. And he shal  
 comaunde, that alle thingis be born out  
 of the hows or<sup>o</sup> he goo into it, and be  
 seen whether<sup>p</sup> it be a lepre, lest alle  
 thinges that ben in the hows ben maad  
 vnclene; and afterward he shal goon yn,  
 that he behoolde the lepre of the hows.  
 37 And whanne he seeth in the walles of it  
 as litil valeys defourmed with paalnes, or  
 with reednes, and lower than that other  
 38 vttermore<sup>q</sup> partie<sup>r</sup>, he shal goo out of the  
 dore of the hows, and anoon he shal close  
 39 it seuen dayes. And the seuenthe day  
 turned a3en he shal beholde it; and if he  
 40 fynde that the lepre hath waxen, he shal  
 comaunde the stonus, in the whiche is  
 the lepre, to be drawe out, and hem to  
 be throwe <sup>a</sup> ferre<sup>s</sup> out of the<sup>t</sup> cyte, in an  
 41 vnclene place; that forsothe hows to be  
 parid with ynforth bi enuyroun, and the  
 powdre of the paryng to be spreynt out  
 42 of the citee, in an vnclene place, and  
 other stonus to be put a3ens for hem that  
 were takun away, and with other cley the  
 43 hows to be dawbid. If forsothe after that  
 the stonus ben drawn out, and the pow-  
 dre born out, and with other erthe daw-  
 44 bid, and the preest goon yn se the lepre  
 turned a3en, and the walles a3en spreynt  
 with spottis, it is a stedfast lepre, and  
 45 the hows vnclene; the whiche anoon thei  
 schulen destruy; and the stonus of it, and  
 trees, and al the powdre thei shulen  
 throwe afer out of the wallid town, in an  
 46 vnclene place. Who goth into the hows,  
 whanne it is closid, shal be vnclene vnto

of the man clensid<sup>x</sup>, that he plesse the Lord  
 for hym. And he schal offre a turtle,<sup>30</sup>  
 ethir<sup>y</sup> a<sup>z</sup> culuer brid, oon for trespas, and<sup>31</sup>  
 the tothir in to brent sacrifice, with her  
 fletynge offryngis. This is the sacrifice of<sup>32</sup>  
 a leprouse man, that may not haue alle  
 thingis<sup>a</sup> in to the<sup>b</sup> clensyng of hym silf.  
 And the Lord spak to Moyses and Aaron,<sup>33</sup>  
 and seide, Whanne 3e han entrid in to the<sup>34</sup>  
 lond of Canaan, which lond<sup>c</sup> Y schal 3yue  
 to 3ou in to possessioun, if the wounde of  
 lepre is in the<sup>d</sup> housis, he schal go, whos<sup>35</sup>  
 the hous is, <sup>and</sup> schal telle<sup>e</sup> to the preest,  
 and schal<sup>f</sup> seie, It semeth to me, that as<sup>g</sup>  
 a<sup>h</sup> wound of lepre is in myn hous. And<sup>36</sup>  
 the preest schal comaunde<sup>i</sup>, <sup>that</sup> thei<sup>k</sup> bere  
 out of the hous alle thingis bifore that he  
 entre in to it, <sup>and</sup> me se<sup>l</sup> where<sup>n</sup> it be le-  
 pre, lest alle thingis that ben in the hows,  
 be maad vnclene; and the preest schal en-  
 tre aftirward, that he se the lepre of the  
 hows. And whanne he seeth in the wallis<sup>37</sup>  
 therof as litte valeis<sup>o</sup> <sup>foule</sup> bi<sup>p</sup> palenesse,  
 ethir bi<sup>q</sup> reednesse, and lower than the  
 tother hizere<sup>r</sup> part, he schal go out at the<sup>38</sup>  
 dore of the<sup>s</sup> hows, and anoon he schal  
 close it<sup>t</sup> bi seuene daies. And he schal<sup>39</sup>  
 turne a3en in the seuenthe day, and schal<sup>u</sup>  
 se it; if he fyndith that the lepre en-  
 creesside<sup>v</sup>, he schal comaunde that the<sup>40</sup>  
 stoonys be cast out, in whyche the lepre  
 is, and that tho stonys be cast out of the  
 citee in<sup>w</sup> an vnclene place. Sotheli *he*<sup>41</sup>  
*schal comaunde* that thilke<sup>x</sup> hows be rasid  
 with ynne bi cumpas, and that the dust  
 of the rasyng be spreynt without the citee,  
 in an vnclene place, and that othere stoonys<sup>42</sup>  
 be put a3en for these, that ben takun  
 away, and that the hows be daubid with  
 othir mortar. But if aftir that the stoonus<sup>43</sup>  
 ben takun away, and the dust is borun  
 out, and othere erthe is<sup>y</sup> daubid, the preest<sup>44</sup>  
 entrith, and seeth the lepre turned a3en,  
 and the wallis spreynt with spottis, the

<sup>o</sup> or EH. <sup>p</sup> where BEFH. <sup>q</sup> outmore E. <sup>r</sup> parte BDE. <sup>s</sup> ofeer DFH. <sup>t</sup> Om. E.

<sup>x</sup> heed of the man that is clensid I. clensid mannes heed s. <sup>y</sup> or EILPS. <sup>z</sup> Om. B. <sup>a</sup> *thees* thingis is. <sup>b</sup> Om. I. <sup>c</sup> Om. IS. <sup>d</sup> Om. *plures*. <sup>e</sup> Om. IS. <sup>f</sup> he schal IS. <sup>g</sup> as it were s. <sup>h</sup> Om. I. <sup>i</sup> comaunde *hem* s. <sup>k</sup> to IS. <sup>l</sup> that he mai see ELP. to be seen I. and be sien s. <sup>n</sup> whether IS. <sup>o</sup> creueysis s. <sup>p</sup> defoulid with IS. <sup>q</sup> with IS. <sup>r</sup> ouer BC *sec. m.* <sup>s</sup> that s. <sup>t</sup> Om. I. <sup>u</sup> he schal IS. <sup>v</sup> hath encreesid IS. <sup>w</sup> in to IS. <sup>x</sup> that K. <sup>y</sup> Om. s.

47 the<sup>u</sup> euen, and who slepith in it, and  
 etith eny thing, shal wasshe his clothes.  
 48 That if the preest goynge in se that the  
 lepre hath not waxen in the hows, after  
 that it is newe dawbid, he shal purifie it,  
 49 helthe 3oldun a3en. In the purifiynge of  
 it he shal take two sparows, and the ce-  
 dre tree, and 'fier reed silk<sup>w</sup>, and ysop.  
 50 And that oon sparow offred in a britil  
 51 vessel, vpon quik watris, he shal take the  
 cedre tree, and ysop, and<sup>x</sup> 'fier reed silk<sup>y</sup>,  
 and a quyk sparow, and he shal weete  
 alle thingis in the blood of the offrid spar-  
 row, and in quyk<sup>z</sup> watres; and he shal  
 52 sprengre the hows seuen sithes; and he  
 shal purifie it, as wel in the blood of a  
 sparow as in quyk watrys, and in the  
 quyk sparow, and in the cedre tree, and  
 53 ysop, and 'fier reed silk<sup>a</sup>. And whanne  
 he hath late the sparow freliche flee away  
 in<sup>b</sup> the feelde, he shal preye for the hows,  
 54 and thur3 ry3t it shal be maad clene. This  
 55 is the lawe of al lepre, and hurtyngre, and  
 56 of lepre of clothes, and howsis, and of fel  
 wounde, and of bleyne brekyngre out,  
 and of wemme liztyngre, and in<sup>c</sup> dyuerse  
 57 spices the colours chaungid, that it may  
 be knowe what tyme eny thing be clene,  
 or vnclene.

lepre is<sup>z</sup> stidfastly dwellynge, and the  
 hows is vnclene; which<sup>a</sup> hows thei schu-45  
 len destrye anoon, and thei schulen caste  
 out of the citee, in<sup>b</sup> an vnclene place, the  
 stoonys therof, and the trees, and al the  
 dust. He<sup>c</sup> that entrith in to the<sup>d</sup> hous, 46  
 whanne it is schit, schal be vnclene 'til to<sup>e</sup>  
 euentid<sup>f</sup>, and he that slepith and etith 47  
 ony thing therynne, schal<sup>g</sup> waische hise  
 clothis. That if the preest entrith, and 48  
 seeth that the lepre encreesside not in the  
 hows, aftir that it was daubid the secounde  
 tyme, he<sup>h</sup> schal clense it; for heelthe is  
 3oldun<sup>i</sup>. And in<sup>k</sup> the clenysng therof he<sup>l</sup> 49  
 schal take twey sparewis, and 'a tre of  
 cedre<sup>m</sup>, and 'a reed threed<sup>n</sup>, and isope.  
 And whanne o sparewe is offrid in a ves-50  
 sel of erthe, on quyk watris, he<sup>o</sup> schal take 51  
 the 'tre of cedre<sup>p</sup>, and ysope, and reed<sup>q</sup>  
 threed, and the quyk sparewe, and he  
 schal dippe<sup>r</sup> alle<sup>s</sup> thingis in the blood of  
 the sparewe offrid<sup>t</sup>, and in lyuyngre<sup>u</sup> wa-  
 tris; and he schal spryngre the hows seuen 52  
 sithis; and he schal clense it as wel in  
 the<sup>v</sup> blood of the sparewe as in lyuyngre<sup>w</sup>  
 watris, and in the quyk sparewe, and in  
 the 'tre of cedre<sup>x</sup>, and in<sup>y</sup> ysope<sup>z</sup>, and 'reed  
 threed<sup>a</sup>. And whanne he hath left<sup>b</sup> the 53  
 sparewe to<sup>c</sup> fle<sup>d</sup> in to the feelde frely, he<sup>e</sup>  
 schal preye for the hows, and it schal be  
 clenysid riztfuli. This is the<sup>f</sup> lawe of al<sup>g</sup> 54  
 lepre, and of smytyng, of lepre of clothis, 55  
 and of housis, of syngne<sup>h</sup> of wounde, and 56  
 of litle whelkis brekyngre out, of spotte  
 schynyngre, and in colours chaungid in to  
 dyuerse spices<sup>i</sup>, that it may be wist, what 57  
 is cleene, ether<sup>k</sup> uncleene.

## CAP. XV.

1 And the Lord spak to Moyses and  
 2 Aaron, seyngre, Speke ye to the sones of  
 Yrael, and seith to hem, The man that

## CAP. XV.

And the Lord spak to Moises and Aa-1  
 ron, 'and seide<sup>l</sup>, Speke 3e to the sones of 2  
 Israel, and seie 3e to hem, A man that

<sup>u</sup> Om. DEFH. <sup>v</sup> and in EF. <sup>w</sup> vermycle E pr. m. <sup>x</sup> and the BDE sec. m. H. <sup>y</sup> cok E. <sup>z</sup> whyk B.  
<sup>a</sup> vermycle E pr. m. <sup>b</sup> in to BDEFH. <sup>c</sup> in to E.

<sup>z</sup> is thanne IS. <sup>a</sup> the which I. <sup>b</sup> into o sup. ras. s. <sup>c</sup> Om. F. <sup>d</sup> that IS. <sup>e</sup> vnto IS. <sup>f</sup> the euentid IKS.  
<sup>g</sup> he schal s. <sup>h</sup> the preest IS. <sup>i</sup> 3oldun therto IS. <sup>k</sup> to IS. <sup>l</sup> the preest IS. <sup>m</sup> cedre tre I. wood  
 of cedre cs. <sup>n</sup> vermilion IS. <sup>o</sup> the preest IS. <sup>p</sup> cedre tre I. cedrewood s. <sup>q</sup> the reed IS. <sup>r</sup> dippe  
 or weete s. <sup>s</sup> alle thees IS. <sup>t</sup> offrid or slayn s. <sup>u</sup> the quyk IS. <sup>v</sup> Om. IS. <sup>w</sup> the lyuyngre s. <sup>x</sup> cedre  
 tre I. cedre wood s. <sup>y</sup> Om. EPW. <sup>z</sup> the ysope IS. <sup>a</sup> the reed silk I. the fyer reed silk s. <sup>b</sup> late IO  
 sup. ras. s. <sup>c</sup> Om. IO sup. ras. s. <sup>d</sup> fle away IO sup. ras. s. <sup>e</sup> the preest IO sup. ras. s. <sup>f</sup> Om. q.  
<sup>g</sup> a BDEGQRT. <sup>h</sup> the sygne IS. <sup>i</sup> spices or kyndes s. spottis x. <sup>k</sup> or EILP. <sup>l</sup> seiynge s.

suffreth the flux of seede, shal be vn-  
 3 cleene; and thanne he shal be demyd to  
 vndur ligge to this vice, whanne bi eche  
 momentis it cleueth to the flesh of hym,  
 and to gidere groweth the foule humour.  
 4 Al the bed that he sleepith yn shal be  
 5 vnclene, and where euer<sup>d</sup> he sitteth. Who  
 so euer<sup>d</sup> of men towchith hys bed, he shal  
 washe his clothes, and he washid with  
 6 water shal be vnclene vnto the euen. And  
 if he sitte where he satt, he<sup>e</sup> shal wassh  
 his clothes, and wasshid with water shal  
 7 ben vnclene vnto the euen. He that towch-  
 ith the fleshe of hym, shal wasshe his  
 clothes, and he wasshid with water shal  
 8 be vnclene. to the euen. And if siche a  
 man caste out spotil vpon hym that is  
 clene, he shal wasshe his clothes, and  
 wasshid with water shal<sup>f</sup> be vnclene vn-  
 9 to the euen. The sadel vpon the which  
 10 he shall sytt, shal be vnclene; and what  
 euer<sup>g</sup> were vnder hym that suffreth flux  
 of seede, shal be vnclene<sup>h</sup> vnto the euen.  
 He that berith eny thing of thes, shal  
 wasshe his clothes, and he wasshid with  
 water shal be vnclene vnto the euen.  
 11 Eche whom he that is suchon towchith  
 with not wasshun<sup>i</sup> hondes before, shal  
 wasshe his clothes, and wasshid with wa-  
 12 ter shal be vnclene vnto the euen. The  
 britil vessel that he towchith, shal be to-  
 brokun; the treen vessel forsothe shal be  
 13 wasshid<sup>k</sup> 'with water<sup>l</sup>. If he were helid,  
 that suffreth siche a maner passioun, he  
 shal noumbre seuen daies after his clen-  
 syng, and the clothes wasshid, and al the  
 bodi in qwik watris, he shal be clene.  
 14 The eijt<sup>m</sup> day forsothe he shal take two  
 turturs<sup>n</sup>, other two culuer briddes, and  
 he shal come in the sijt of the Lord, at  
 the dore of the tabernacle of witnessyng,  
 15 and he shal 3yue hem to the preest; the

suffrith the rennyng out of seed, schal be  
 vnclene; and thanne he<sup>m</sup> schal be demed<sup>3</sup>  
 to be suget to this vice, whanne bi alle  
 momentis foul vmour '*ethir moysture*<sup>u</sup>  
 cleueth to his fleisch, and growth togidere.  
 Ech bed in which he slepith schal<sup>o</sup> be vn-  
 4 cleene, and where euer he sittith. If ony<sup>5</sup>  
 man<sup>p</sup> touchith his bed, he schal waische  
 his clothis, and he schal be waischun in  
 watir, and schal<sup>q</sup> be vnclene 'til to<sup>r</sup> euen-  
 tid<sup>s</sup>. If a man sittith where he satt, also<sup>6</sup>  
 thilke<sup>t</sup> man schal waische hise clothis, and  
 he schal be waischun in watir, and schal<sup>u</sup>  
 be vnclene 'til to<sup>v</sup> euentid. He that touch-  
 7 ith hise fleischis<sup>w</sup>, schal waische hise clothis,  
 and he schal be waischun in watir, and  
 schal<sup>x</sup> be vnclene 'til to<sup>v</sup> euentid. If sich<sup>8</sup>  
 a man castith out spetyng<sup>z</sup> on<sup>a</sup> hym that  
 is clene, he schal waische his clothis, and  
 he schal be waischun in watir, and schal<sup>b</sup>  
 be vnclene 'til to<sup>c</sup> euentid. The sadil on<sup>d</sup><sup>9</sup>  
 which<sup>e</sup> he sittith<sup>f</sup>, schal be vnclene; and 10  
 ech man that touchith what euer thing is  
 vndur hym that suffrith the fletyng out of  
 seed, schal be defoulid 'til to<sup>g</sup> euentid. He  
 that berith ony of these thingis, schal  
 waische hise clothis, and he schal be  
 waischun in watir, and schal<sup>h</sup> be vnclene  
 'til to<sup>i</sup> euentid. Ech man, whom he that 11  
 is such touchith with hondis not waischun  
 bifore, schal waische hise clothis, and he  
 schal be waischun in watir, and schal<sup>k</sup> be  
 vnclene 'til to<sup>l</sup> euentid. 'A vessel of erthe<sup>m</sup> 12  
 which<sup>n</sup> he touchith, schal be brokun; but  
 a 'vessel of tre<sup>o</sup> schal be waischun in wa-  
 tir. If he that suffrith sich a passioun, 13  
 is heelid, he schal noumbre seue daies  
 aftir his clenysyng, and whanne the<sup>p</sup> clothis  
 and al 'the bodi<sup>q</sup> ben waischun in lyuyng<sup>r</sup>  
 watris, he schal be clene. Forsothe in the 14  
 eijt<sup>s</sup>the dai he schal take twei turtlis, ethir<sup>s</sup>  
 twei 'briddis of a culuer<sup>t</sup>, and he schal

<sup>d</sup> er E. <sup>e</sup> and he BDEFH. <sup>f</sup> shulen A. <sup>g</sup> er E. <sup>h</sup> polute BEFH. polutid D. <sup>i</sup> waschid BDEFH.  
<sup>k</sup> whasche E. <sup>l</sup> Om. A. <sup>m</sup> ey3the E. <sup>n</sup> turteles DH.

<sup>m</sup> Om. s. <sup>n</sup> Om. plures. <sup>o</sup> that schal is. <sup>p</sup> of men A pr. m. ELPQRTW. <sup>q</sup> he schal is. <sup>r</sup> vnto the is. <sup>s</sup> the  
 euentid K. <sup>t</sup> that I. <sup>u</sup> he schal io sup. ras. s. <sup>v</sup> vnto the io sup. ras. s. <sup>w</sup> fleische I. <sup>x</sup> he  
 schal is. <sup>y</sup> vnto the is. <sup>z</sup> spotil is. <sup>a</sup> vpon is. <sup>b</sup> he schal is. <sup>c</sup> vnto the is. <sup>d</sup> Om. is. <sup>e</sup> that I.  
<sup>f</sup> sittith vpon is. <sup>g</sup> vnto the is. <sup>h</sup> he schal is. <sup>i</sup> vnto the is. <sup>j</sup> til to the K. <sup>k</sup> he schal is.  
<sup>l</sup> vnto the is. <sup>m</sup> an eerthen vessel is. the vessel of erthe K. <sup>n</sup> that is.  
<sup>o</sup> treen vessel is. <sup>p</sup> his I. <sup>q</sup> thei G. his bodi is. <sup>r</sup> rennyng BCDKMORT sup. ras. w. <sup>s</sup> or EILPS. <sup>t</sup> cul-  
 uer briddis is.

which shal doon oon for synne, and that  
 other into brent sacrifice; he shal preye  
 for him bifor the Lord, that he be clene  
 16 fro the flux of his seede. The man of  
 whom goth out the seede of goyng togidris,  
 shal wasshe with water al his body,  
 and he shal be vnclene vnto the euen.  
 17 Clooth and skynne that he hath, he shal  
 wasshe with water, and it shal be vn-  
 18 clene vnto the euen. The womman with  
 whom he goth togider with, shal be  
 wasshe with water, and she shal be vn-  
 19 clene vnto the euen. The womman that,  
 turnyng a3en the moneth, suffreth the  
 flux of blood, seuen daies shal be seuerd;  
 eche that towchith hir shal be vnclene  
 20 vnto euen, and the place in which she  
 sleepith or sittith the daies of her seuer-  
 21 yng, shal be polut<sup>o</sup>. He that towchith  
 her bed, shal wasshe his clothes, and he  
 wasshid with water shal be vnclene vnto  
 22 the euen. Eche vessel vpon which<sup>p</sup> she  
 sittith who so euer<sup>q</sup> towchith, shal wasshe  
 his clothes, and he wasshid with water  
 23 shal be polut<sup>r</sup> vnto the euen. If man  
 goth<sup>s</sup> togidere with hir in the tyme of  
 hir blood flowyng bi monethes, he shal  
 be vnclene seuen daies, and al the bed in  
 24 which he slepith shal be polut<sup>t</sup>. The  
 woman that suffrith manye daies the  
 flux of blood, not in tyme of the flux bi  
 the moneth, other that aftir the flux of  
 blood bi the moneth cesith not to flowe  
 blood, as longe as she shal vnderligge to  
 this passioun she shal be vnclene, as it  
 be in tyme of the flux of blood<sup>u</sup> bi the  
 25 moneth. Al the bed in which<sup>v</sup> she slep-  
 ith, and the vessel in which<sup>w</sup> she sittith,  
 26 shal be polut<sup>x</sup>. Who so towchith hir,  
 shal wasshe hys clothis, and he wasshid  
 with water shal be vnclene vnto the euen.

come in<sup>u</sup> the 'sijt of the Lord<sup>v</sup> at the dore  
 of tabernacle<sup>w</sup> of witnessyng, and schal<sup>x</sup>  
 3yue tho to the preest; and the preest<sup>15</sup>  
 schal make<sup>y</sup> oon<sup>z</sup> for synne<sup>a</sup>, and the tother  
 in to brent sacrifice; and the preest schal  
 preye for hym bifor the Lord, that he be  
 clensid fro the fletyng out of his seed. A<sup>16</sup>  
 man fro whom the seed of letcherie, '*ethir*  
*of fleischli*<sup>b</sup> *couplyng*<sup>c</sup>, goith out, schal<sup>d</sup>  
 waische in watir al his bodi, and he schal  
 be vnclene<sup>e</sup> 'til to<sup>e</sup> euentid. He schal waische<sup>17</sup>  
 in watir the cloth<sup>f</sup> and skyn<sup>f</sup> which<sup>g</sup> he  
 hath<sup>h</sup>, and it schal be unclene<sup>i</sup> 'til to<sup>l</sup> euen-  
 tid. The<sup>k</sup> womman with which he 'is cou-<sup>18</sup>  
 plid<sup>l</sup> fleischli, schal be waischun in watir,  
 and schal<sup>m</sup> be vnclene<sup>e</sup> 'til to<sup>n</sup> euentid. A<sup>19</sup>  
 womman that suffrith the fletyng<sup>o</sup> out of  
 blood, whanne the moneth cometh a3en,  
 schal<sup>p</sup> be departid bi seuen daies; ech  
 man that touchith hir schal be vnclene<sup>e</sup>  
 'til to<sup>q</sup> euentid, and the place in which<sup>20</sup>  
 sche slepith ether sittith in the daies of  
 hir departyng, schal<sup>r</sup> be defoulid. He<sup>21</sup>  
 that touchith her bed, schal waische hise  
 clothis, and he schal be waischun in watir,  
 and schal<sup>s</sup> be vnclene<sup>e</sup> 'til to<sup>t</sup> euentid.  
 Who euer touchith ony vessel<sup>u</sup> on<sup>v</sup> which<sup>w</sup><sup>22</sup>  
 sche sittith, he schal waische hise clothis,  
 and he schal be waischun in watir, and  
 schal<sup>x</sup> be defoulid<sup>y</sup> 'til to<sup>z</sup> euentid. If a<sup>23</sup>  
 man is couplid fleischli with hir in the  
 tyme of blood that renneth<sup>a</sup> bi<sup>b</sup> monethis,  
 he schal be vnclene bi seuen daies, and  
 ech bed in which he slepith schal be de-  
 foulid<sup>c</sup>. A womman that suffrith in many<sup>24</sup>  
 daies the 'fletyng out<sup>d</sup> of blood, not<sup>e</sup> in the  
 tyme of monethis, ethir which<sup>f</sup> womman  
 ceessith<sup>g</sup> not to flete<sup>h</sup> out blood aftir the  
 blood<sup>i</sup> of<sup>k</sup> monethis, schal<sup>l</sup> be vnclene as  
 longe as sche 'schal be<sup>m</sup> suget to this pas-  
 sioun, as if<sup>n</sup> sche is in<sup>o</sup> the<sup>p</sup> tyme of

<sup>o</sup> polutid D. <sup>p</sup> the which BDEFH. <sup>q</sup> er E. <sup>r</sup> polutid D. <sup>s</sup> go EH. <sup>t</sup> polutid D. <sup>u</sup> the blood BDEFH.  
<sup>v</sup> the which E. <sup>w</sup> the which BDEFH. <sup>x</sup> polutid D.

<sup>u</sup> into is. <sup>v</sup> Lordis sijt is. <sup>w</sup> the tabernacle BEFGIKMOS. <sup>x</sup> he schal is. <sup>y</sup> make or offre s. <sup>z</sup> oon  
 of hem s. <sup>a</sup> the mannes synne s. <sup>b</sup> Om. M. <sup>c</sup> knowyng is. Om. M. <sup>d</sup> he schal is. <sup>e</sup> vnto the is. til  
 to the K. <sup>f</sup> skyn or pilche s. <sup>g</sup> that is. <sup>h</sup> hath vside that tyme s. <sup>i</sup> vnto the is. til to the K. <sup>k</sup> a is.  
<sup>l</sup> goth togedre s. <sup>m</sup> sche schal iks. <sup>n</sup> vnto the is. til to the K. <sup>o</sup> flowyng is. <sup>p</sup> sche schal is. <sup>q</sup> vnto  
 the is. til to the K. <sup>r</sup> it schal i. <sup>s</sup> he schal is. <sup>t</sup> vnto the is. til to the K. <sup>u</sup> vessel or thing s.  
<sup>v</sup> vpon s. <sup>w</sup> that i. <sup>x</sup> he schal iksv. <sup>y</sup> vnclene B pr.m. DGIS. <sup>z</sup> vnto the is. til to the K. <sup>a</sup> cometh is.  
<sup>b</sup> fro hir bi s. <sup>c</sup> vnclene is. <sup>d</sup> flowyng is. <sup>e</sup> not onely is. <sup>f</sup> that is. <sup>g</sup> that ceessith is. <sup>h</sup> shede s.  
<sup>i</sup> flowyng out of blood is. <sup>k</sup> bi is. <sup>l</sup> sche shal is. <sup>m</sup> is is. <sup>n</sup> Om. is. <sup>o</sup> jif sche be in is. <sup>p</sup> Om. is.

27 If the blood stoonde, and ceese to flowe,  
 she shal noumbre seuen daies of hir puri-  
 28 fying, and the eijth day she shal offre  
 for hir silf to the preest two turturs<sup>y</sup>, or  
 two culuer briddis, at the dore of the ta-  
 29 bernacle of witnessyng; the which shal  
 do oon for the synne, and that other into  
 brent sacrifice; and he shal preye for hir  
 before the Lord, and for the flux of the  
 30 vnclennes of hir. Ze shulen teche ther-  
 fore the sones of Yrael, that thei shonnen  
 vnclennes<sup>z</sup>, and die not in her fluxes<sup>a</sup>,  
 whanne thei defoulen my tabernacle that  
 31 is among hem. This is the lawe of hyn  
 that suffreth flux of seede, and that is po-  
 32 lutid thur; goynge togidris, and of hyr  
 that thur; moneth tymes of flowing of  
 blood is seuerd, and that flowith ful oft  
 blood, and of the man that slepith with  
 hir.

monethis<sup>q</sup>. Ech bed in which sche slep-25  
 ith, and vessel in which<sup>r</sup> sche sittith<sup>s</sup>,  
 schal be defoulid<sup>t</sup>. Who euer touchith hir 26  
 schal waische his clothis, and he schal be  
 waischun in watir, and schal<sup>u</sup> be vnclene  
 'til to<sup>v</sup> euentid. If the<sup>w</sup> blood stondith, and 27  
 ceessith to flete<sup>x</sup> out, sche schal noumbre  
 seueue daies of hir clensyng, and in the 28  
 eijtthe dai sche schal offre for hir silf to  
 the preest twei turtlis, ethir twei 'briddis  
 of culueris<sup>y</sup>, at the dore of the tabernacle  
 of witnessyng; and the preest schal make<sup>z</sup> 29  
 oon for synne<sup>a</sup>, and the tothir in to brent  
 sacrifice; and the preest schal preye for  
 hir bifor the Lord, and for the fletyng<sup>b</sup>  
 out of hir vnclennesse. Therfor ze schulen 30  
 teche the sones of Israel, that thei eschewe  
 vnclennesis, and that thei die not for her  
 filthis, whanne thei defoulen my tabernacle  
 which<sup>c</sup> is among hem. This is the lawe 31  
 of hym that suffrith fletyng<sup>d</sup> out of seed,  
 and which<sup>e</sup> is defoulid with fleischly cot-  
 plyng, and<sup>f</sup> of a<sup>g</sup> womman which<sup>h</sup> is de-32  
 partid in the tymes<sup>i</sup> of monethis, ethir  
 which<sup>k</sup> flowith out in contynuel blood, and  
 of the man that slepith with hir.

## CAP. XVI.

1 And the Lord spak to Moyses, after  
 the death of the two sones of Aaron,  
 whanne thei offrynge alien fier were  
 2 slawn, and comaundide<sup>b</sup> to hym, seiynge,  
 Spek to Aaron, thi brother, lest alle tymes  
 he goo into the seyntuare, that is with  
 ynne the veile before the propiciatory,  
 with the which the arke is couerd, that  
 he dye not; for in a clowde Y shal apeere  
 3 vpon the heuenli answeyng place; but  
 if thes thinges he do before. He shal offre  
 a calf for synne, and a wether in to brent  
 4 sacrifice; with a lynnyn coote he shal be  
 clothid, and with lynnyn breches he shal  
 hile the shame worthi membres; he shal

## CAP. XVI.

And the Lord spak to Moyses, aftir the 1  
 death of the twei sones of Aaron, whanne  
 thei offriden alien fier, and weren slayn,  
 and comaundide<sup>l</sup> to hym<sup>m</sup>, and seide, Speke 2  
 thou to Aaron, thi brother, that he entre  
 not in<sup>n</sup> al tyme in to the seyntuarie, which<sup>o</sup>  
 is with ynne the veil bifor the propicia-  
 torie<sup>p</sup>, bi<sup>q</sup> which the arke is hilid, that he  
 die not; for Y schal appere in a cloude  
 on<sup>r</sup> Goddis<sup>s</sup> answeyng place; 'no but<sup>t</sup> he 3  
 do these thingis bifore<sup>u</sup>. He schal offer a  
 calf for synne, and a ram in to brent sa-  
 crifice; he schal be clothid with<sup>v</sup> a lynnun 4  
 coote<sup>w</sup>, he schal hide the<sup>x</sup> schamefast mem-  
 bris with pryuy<sup>y</sup> lynnun clothis<sup>z</sup>; he schal

y turteles *DN.* z vnclennesys *E.* a their filthes *BE.* b he comaundide *E pr. m.*

q the monethis *IS.* r what euer thing *IS.* s sittith vpon *IS.* t vnclene *IS.* u he schal *IKS.* v vnto  
 the *IS.* til to the *K.* w hir *IS.* x flowe *IS.* y culuer briddis *IS.* z offre *IS.* a hir synne *IS.* b flowyng *IS.*  
 c that *IS.* d the fletyng *plures.* the flowyng *IS.* e that *IS.* f and also *IS.* g the *IS.* h that *IS.* i tyme *IS.*  
 k that *IS.* l the Lord comaundide *IS.* m Moyses *IS.* n Om. *IS.* o that *IS.* p propiciatorie or Goddis  
 answeyng place *S.* q with *IS.* r vpon *IS.* s the heuenly *S.* t but if *K.* u that ben seid bifore *IS.*  
 v in *L.* w cloth *IS.* x his *S.* y Om. *S.* z brechis *IS.*

be gyrd with a lynnyn gyrdil, and a lynnyn mytre he shal putte to the heed; thes forsothe ben the holy clothes, with the whiche al he shal be clothed, whanne he were wasshid<sup>c</sup>. And he shal take of al the multitude of the sones of Yrael two gootes for synne, and a wethir into brent sacrifice; and whanne he offreth a calf, and preieth for hym silf, and for his hows, two gootes he shal make stoonde before the Lord, in the dore of the tabernacle of witnessyng; puttynge vpon either loot, oon to the Lord, and another to the goot that shal be sent out. Whos loot goth out to the Lord, shal offre thilke for synne; whos forsothe into the goot that shal be sent out, shal ordeyne him quik before the Lord, that he heelde preiers vpon hym, and sende hym out into wildernes. Thes thingis lawfully solempnysid<sup>d</sup>, he shal offre a calf, and preiynge for hym silf, and for his hows, shal offre it. And the censure taken to, the whiche he hath fulfillide of the coolis of the auter, and takynge with hoond<sup>e</sup> the maad ensence<sup>f</sup> of dyuers spices into ensensyng, he shal goo yn bizonde the veile, in to the hooli thingis; that the swete<sup>g</sup> smellynge spices putt vp on the fier, the clowde of hem and the breeth couer<sup>h</sup> Goddis answeyng place, that is vpon the witnessyng, and die not. And he shal take of the blood of the calf, and he shal sprengre with the fyngre seuen sithes<sup>i</sup> azens the propiciatorye, at the eest. And whanne he hath slawe the goot, for the synue of the puple, he shal bere ynne his blood with ynne the veile, as it is comaundid of the blood of the calf, that he spreynge forn azen Goddis answeyng

be gird with a lynnun girdil, he schal putte a lynnun mytre on his heed; for these clothis ben hooli, with whiche<sup>a</sup> alle he schal be clothid, whanne he is waischun. And he schal take of al the multitude of the sones of Israel twei kidis for synne, and o<sup>b</sup> ram in to brent sacrifice; and whanne he offrith<sup>c</sup> a calf, and preieth<sup>d</sup> for hym<sup>e</sup>, and for his hows, he schal make twei 'buckis of geet<sup>f</sup> to stonde bifor the Lord, in the dore of the tabernacle of witnessyng; and he<sup>g</sup> schal sende<sup>h</sup> 'on<sup>i</sup> euer eithir<sup>k</sup>, o lot<sup>l</sup> to<sup>m</sup> the Lord<sup>n</sup>, and another lot<sup>o</sup> to the goot that schal be sent out. Whos lot goith out to the Lord, he<sup>p</sup> schal offre<sup>q</sup> it for synne; sotheli whos *lot goith out* in to goot<sup>r</sup> that schal be sent out, he<sup>s</sup> schal sette<sup>t</sup> hym quyk bifor the Lord, that he sende preyers 'on hym<sup>u</sup>, and sende hym<sup>v</sup> out in to wildirnesse. Whanne these thingis<sup>w</sup> ben doon riztfuli, he schal offre the calf, and 'he schal preye<sup>x</sup> for hym silf, and for his hows, and<sup>y</sup> schal offre the calf. And whanne he hath take the<sup>a</sup> censer, which<sup>b</sup> he hath fillid of<sup>c</sup> the<sup>d</sup> coolis of the auter, and 'he hath take in<sup>e</sup> hond the 'swete smellynge spicery maad<sup>f</sup> into encense<sup>g</sup>, he schal entre ouer<sup>h</sup> the veil in to the<sup>i</sup> hooli thingis<sup>k</sup>; that whanne swete smellynge spiceries ben put on<sup>l</sup> the fier, the cloude<sup>m</sup> and 'vapour of tho<sup>n</sup> hile Goddis answeyng place<sup>o</sup>, which<sup>p</sup> is on<sup>q</sup> the witnessyng<sup>†</sup>, and he<sup>r</sup> die not. Also he<sup>s</sup> schal take of the 'blood of the calf<sup>t</sup>, and he schal sprengre seuensithis with the<sup>u</sup> fyngur azens 'the propiciatorie<sup>v</sup>, 'to the eest<sup>w</sup>. And whanne he<sup>x</sup> hath slayn the 'buk of geet<sup>y</sup>, for<sup>z</sup> synne of the puple, he schal bryngre in the blood therof with ynne the veil, as it is comaundid of the 'blood of the calf<sup>a</sup>,

† and preieth, in Ebreu it is, and clensith, that is, ordeyneth to clense. CGQ.

‡ which is on the witnessing, that is, on the ark with the tablis of lawe. BCGNQ.

<sup>e</sup> wasche E. <sup>d</sup> in to heuene doon E pr. m. <sup>e</sup> his hoond E pr. m. <sup>f</sup> cense BDEFH. <sup>g</sup> soote . <sup>h</sup> couerth D. <sup>i</sup> sith BDEFH.

<sup>a</sup> hem is. <sup>b</sup> a is. <sup>c</sup> he offrith, that is, disposith to offre BCGNQ. <sup>d</sup> ether purueieth G. <sup>e</sup> hymself plures. <sup>f</sup> geet buckis is. <sup>g</sup> Aaron is. <sup>h</sup> putte w. caste plures. <sup>i</sup> lot vpon is. <sup>k</sup> either side D. <sup>l</sup> a lot on euer eithir A. <sup>m</sup> o lot on euer either MT sec. m. <sup>n</sup> o lott to is. <sup>o</sup> dore GQ. <sup>p</sup> Om. is. <sup>q</sup> he that omith that geet s. <sup>r</sup> offre or sle s. <sup>s</sup> the goot IKMSWX. <sup>t</sup> he that omith him s. <sup>u</sup> offre s. <sup>v</sup> vp on his offryng is. <sup>w</sup> that goot is. <sup>x</sup> Om. Q. <sup>y</sup> preiynge is. <sup>z</sup> he r. and he KSW. <sup>a</sup> a Q. <sup>b</sup> that is. <sup>c</sup> with is. <sup>d</sup> Om. is. <sup>e</sup> takynge with his is. <sup>f</sup> maad encense with dyuers spices is. <sup>g</sup> encensyng is. <sup>h</sup> aboute is. <sup>i</sup> Om. plures. <sup>k</sup> place is. <sup>l</sup> vpon is. <sup>m</sup> cloude of hem is. <sup>n</sup> her breeth is. <sup>o</sup> answering place, that is, the propiciatorie BCGN. <sup>p</sup> that is. <sup>q</sup> vpon is. <sup>r</sup> Aaron is. <sup>s</sup> Aaron is. <sup>t</sup> calnes blood is. <sup>u</sup> his is. <sup>v</sup> Goddis answeyng place is. <sup>w</sup> eestwarde r. to eestwarde s. <sup>x</sup> Aaron is. <sup>y</sup> goot bucke is. <sup>z</sup> offrid for s. <sup>a</sup> calues blood is.

16 place, and purge the seyntuare fro the vnclennes<sup>j</sup> of the sones of Yrael, and fro the trespassynges of hem, and fro alle synnes. After this rijt he shal doo in the tabernacle of witnessyng, that is ficchid betwix hem, in the myddil of the 17 sortes of dwellyng<sup>k</sup> of hem. No man be in the tabernacle, whanne the bishop shal goo into the seyntuare, that he preye for hym silf, and for his hows, and for al the companye of Yrael, to the tyme that he 18 goo out of the tabernacle. And whanne he goth out to<sup>l</sup> the auter that is before the Lord, prey he for hym silf, and the taken blood of the calf, and of the goot, heelde he vpon the hornes of it, bi enuyroun; and sprengel<sup>ll</sup> with the fyngre seuen sithes<sup>mm</sup>, purge he, and halowe it fro the vnclennes<sup>mm</sup> of the sones of Yrael. 20 After that he hath clenside the seyntuare, and the tabernacle, and the auter, thanne 21 offre he a quyk goot; and either hoond put on his heed, knowleche he al the wickidnes<sup>n</sup> of the sones of Yrael, and alle the giltis, and alle the synnes of hem, the which inwardly preiyng to his heed, he shal sende it out bi a man al redy into 22 desert. And whanne the goot hath born al the wickidnes<sup>o</sup> of hem into solitarye 23 loonde, and were left in desert, Aaron shal turne azen into the tabernacle of witnessyng; and the clothes doon of, with the whiche he was clothed before, whanne he entride the seyntuare of God, and 24 hem laft there, he shal wasshe his flesh in an holi place, and shal be clothid<sup>p</sup> with his owne clothes, and afterward that he, goon out, hath offred his and the puples brent sacrifice, he shal preye as wel for 25 hym silf, as for the puple; and the talw<sup>3</sup> that is offred for synne<sup>q</sup> he shal brenne 26 vpon the auter. He forsothe that letith

that he spryngel<sup>b</sup> euene azens Goddis answeryng place, and he schal clense the 16 seyntuarie fro vnclennes<sup>c</sup> of the sones of Israel, and fro her trespassyngis, and alle<sup>d</sup> synnes. Bi this custom he<sup>e</sup> schal do in the tabernacle of witnessyng, which<sup>f</sup> is set among hem, in the<sup>g</sup> myddis of partis<sup>h</sup>† of the<sup>i</sup> abitacioun 'of hem<sup>k</sup>. No man be 17 in the tabernacle, whanne the bischop schal entre in to the seyntuarie, that he preye for hym silf, and for his hows, and for al the cumpany of Israel, til<sup>l</sup> he go out of the tabernacle. Sotheli whanne he hath 18 go out to the auter which<sup>m</sup> is bifor the Lord, prey he<sup>n</sup> for hym silf, and schede<sup>o</sup> he on the hornes<sup>p</sup> therof, bi cumpas, the blood 'that is<sup>q</sup> takun of the calf, and of the 'buk of geet<sup>r</sup>; and spryngel<sup>s</sup> he<sup>s</sup> seuensithis 19 with the<sup>t</sup> fyngur, and clense he, and halewe<sup>u</sup> the autir fro vnclennes<sup>v</sup> of the sones of Israel. Afir that he hath clensid 20 the seyntuarie, and tabernacle<sup>v</sup>, and auter<sup>w</sup>, thanne offre he the lyuyngel 'buk of geet<sup>x</sup>; and whanne euer<sup>y</sup> eithir hond is set<sup>z</sup> on<sup>a</sup> 21 the heed therof, knowleche the preest alle the wickidnessis of the sones of Israel, and alle the<sup>b</sup> trespassis and synnes 'of hem<sup>c</sup>, whiche<sup>d</sup> the preest schal wische<sup>e</sup> to the heed<sup>f</sup> therof<sup>g</sup>, and schal<sup>h</sup> sende hym<sup>i</sup> out in to deseert bi a man maad redi<sup>k</sup>. And 22 whanne the 'buk of geet<sup>l</sup> hath bore alle the<sup>m</sup> wickidnessis 'of hem<sup>n</sup> in to a<sup>o</sup> deseert lond, and is<sup>p</sup> left 'in deseert<sup>q</sup>, Aaron schal 23 turn azen in to the tabernacle of witnessyng; and whanne the clothis ben put of<sup>r</sup>, in whiche he was clothid bifore, whanne he entrid in to the seyntuarie of God, and ben<sup>s</sup> left there, he schal waische his fleisch 24 in the hooli place, and he schal be clothid in his owen clothis, and afir that he hath go out, and hath offrid the brent sacrifice of hym silf, and of the puple, he schal

† of partis. in Ebrun it is, of filthis. ccc.

j vnclennesys E. k dwellyng placys E pr. m. l fro D. ll sprengyngel EH. mm sithe BDEFH. mm vnclennesys E. n wickydnnesses E. o wyckydnnesses BDEH. p clothid in D. q synnyys E.

b spryngel it is. c vnclennes s. d alle her is. e Aaron is. f that is. g Om. is. h the partis is. i her is. k Om. is. l til that is. m that is. n he thanne is. o heelde i. p corners i. h. or corners s. q Om. BC. r goot bukke is. s Om. L. he it is. t his is. u halowe he BF pr. m. v the tabernacle is. w the auter is. x goot bukke is. y his euer is. z put is. a vpon s. b her is. c Om. is. d whiche synnus is. e waijsshe KLO sup. ras. waishe x. wische or wolne s. f goot heed s. g Om. s. h he schal is. i the goot is. k redi therto s. l goot bukke is. m her is. n Om. is. o Om. is. p he is is. q there is. r of fro him s. s the clothis ben s.

goot the sent out goot, shal wasshe his clothes and his<sup>r</sup> bodi with water, and so  
 27 he shal goo into the tentis. The<sup>s</sup> calf forsothe and the goot, that weren offred for synne, and whos blood is brought in seyntuarye, that the clensyng were fulfillid, thei shulen bere out of the tentis; and thei shulen brenne with fier, as wel the skynnes, as the flesh of hem and the  
 28 drit. And who so euer<sup>t</sup> brenne<sup>u</sup> hem, shal wasshe his clothes and the flesh with water, and so he shal go into the tentes.  
 29 And this shal be to 30w lawful euerlastyng; the seuenth moneth, the tenthe day of the moneth, 3e shulen traueyle 3oure soules, and no werke 3e shulen do, whether with ynne bore or comlyng that  
 30 pilgrimagen among 30w. In this day shal be the purgyng of 30w, and clensyng fro alle 3oure synnes, before the Lord 3e shulen be maad clene; the holiday forsothe of restyng it is, and 3e shulen traueil 3oure soules thur3 perpetuel religioun.  
 32 The preest forsothe, that were anynt, shal purgen out, and whos hondes ben sacrid, that he bere the office of preesthod for his fader; and he shal be clothid with a lynnun stoole, and with holy  
 33 clothes, and he shal purge the seyntuarie, and the tabernacle of witnessing, and the auter, and the preestis, and alle  
 34 the puple<sup>v</sup>. And this shal be lawful to 30w euermore, that 3e preyen for the sones of Yrael, and for alle the synnes of hem, ones in the 3eer. He dide thanne, as the Lord hadde comaundide to Moyses.

preye as wel for hym silf, as for the puple; and he<sup>t</sup> schal brenne on<sup>u</sup> the auter the in-  
 25 nere fatnesse which<sup>v</sup> is offrid for synne. Sotheli he that leet go the 'buk of geet<sup>w</sup> 26 able to be sent out, schal waische hise clothis and bodi<sup>x</sup> with water, and so he schal entre in to the castels<sup>y</sup>. Forsothe 27 thei schulen bere out of the castels<sup>y</sup> the calf and 'buk of geet<sup>z</sup>, that weren offrid for synne, and whos blood was brou3t in to the seyntuarie, that the clensyng were fillid<sup>a</sup>; and thei schulen brenne bi<sup>b</sup> fier as well the skynnys, as the fleischis<sup>c</sup> and dung of tho<sup>d</sup>. And who euer brenneth<sup>e</sup> tho, schal<sup>f</sup> 28 waische hise clothis and fleisch in watir, and so he schal entre in to the castels<sup>g</sup>. And this schal be to 30u a lawful thing 29 euerlastyng; in the seuenthe monethe, in the tenthe dai of the monethe, 3e schulen turment 3oure soulis, and 3e schulen not do ony werk, nethir a<sup>h</sup> man borun in the lond, nether a comelyng which<sup>i</sup> is a pilgrym among 30u. The delyueryng fro 30 synne, and the clensyng of 30u schal be in this dai, 3e schulen be clensid bifore the Lord fro alle 3oure synnes; for it is sabat<sup>k</sup> 31 of restyng, and 3e schulen turment 3oure soulis bi euerlastyng religioun<sup>l</sup>. Sotheli 32 the preest schal clense<sup>m</sup>, which<sup>n</sup> is anyntid, and whos hondis ben halewid, that he be set in preesthod for his fadir; and he<sup>o</sup> schal be clothid in a lynnun stoole, and in hooli clothis, and he schal clense the seyn-  
 33 tuarie, and the tabernacle of witnessing, and the auter, and the preestis, and al the puple. And this schal be to 30u a lawful 34 thing euerlastyng, that 3e preye for the sones of Israel, and for alle the<sup>p</sup> synnes of hem<sup>q</sup>, onys in the 3eer. Therfor he<sup>r</sup> dide, as the Lord comaundide to Moises.

## CAP. XVII.

1 And the Lord spak to Moyses, seiyng,  
 2 Spek to Aaron and his sones, and to alle

## CAP. XVII.

And the Lord spak to Moises, and seide, 1  
 Speke thou to Aaron, and to hise sones, 2

<sup>r</sup> Om. BDEH. <sup>s</sup> and the E. <sup>t</sup> er E. <sup>u</sup> brynneth BDEFH. <sup>v</sup> peple BDEH.

<sup>t</sup> Aaron is. <sup>u</sup> vpon is. <sup>v</sup> that is. <sup>w</sup> goot bucke is. <sup>x</sup> his bodi is. <sup>y</sup> tentis is. <sup>z</sup> the goot bucke is. <sup>a</sup> fulfillid is. <sup>b</sup> in r. <sup>c</sup> fleishe i. <sup>d</sup> tho *beestis* is. <sup>e</sup> schal brenne is. <sup>f</sup> he schal i. <sup>g</sup> tentis is. <sup>h</sup> Om. B. <sup>i</sup> that is. <sup>k</sup> the sabat 10 *sup. ras. s.* <sup>l</sup> religioun in *this saboth* is. <sup>m</sup> out clense s. <sup>n</sup> the which i. *first himself* that s. <sup>o</sup> *thal prest* s. <sup>p</sup> her is. <sup>q</sup> Om. is. <sup>r</sup> Aaron is.

the sonnes of Yrael, seiynge to hem, This is the word that the Lord hath comaund-  
 3 ide, seiynge, Eche man of the hows of  
 Yrael, if he slee an oxe, or a sheep, or a  
 she goot in the tentes, or out of the  
 4 tentes, and offreth not at the dore of the  
 tabernacle offrynge to the Lord, he shal  
 be gilty of blood; as he hadde shedde  
 blood, so he shal perishe fro the myddil  
 5 of his puple. Therfor the sonnes of Yrael  
 shulen offre to the preest her oostes, that  
 thei slegen in the feelde, that thei ben  
 halowid to the Lord, before the dore of  
 the tabernacle of witnessyng, and offre<sup>w</sup>  
 6 thei the<sup>x</sup> oostes pesible to the Lord. And  
 the preest shal heelde the blood vpon the  
 auter of the Lord, at the dore of the  
 tabernacle of witnessyng; and he shal  
 brenne the talw; into smel of swetnes<sup>y</sup> to  
 7 the Lord. And thei shulen no more offre  
 her oostes to feendes, with the whiche  
 thei han do fornyacioun; lawful euer-  
 lastyng it shal be to hem, and to the  
 8 after comers of hem. And to hem thou  
 shalt seye, A man of the hows of Yrael,  
 and of the comlynges that pilgrimagen  
 anentis 3ow, that offrith brent sacrifice,  
 9 other slayn offryng, and<sup>z</sup> to the dore of  
 the tabernacle of witnessyng bryngith it  
 not, that it be offred to the Lord, he shal  
 10 spille fro his puple. Eche man of the  
 hows of Yrael, and of comlyngis that pil-  
 grimagen among 3ow, if he eete blood, Y  
 shal a3en fastne my face a3ens the soule  
 of hym, and Y shal lese hym fro his pu-  
 11 ple; for the soule of flesh is in blood, and  
 I haue 3ou<sup>uu</sup> it to 3ow, that 3e purgen  
 myn auter for<sup>a</sup> 3oure soules, and blood  
 12 be fore the hidows gilt of soule. And  
 therfor Y seide to the sonnes of Yrael,  
 Eche lijf of 3ow ete no blood, ne of the  
 comlyngis that pilgrymagen among 3ow.  
 13 Eche man of the sonnes of Yrael, and of

and to alle the sonnes of Israel, and seie  
 thou to hem, This is the word which<sup>s</sup> the  
 Lord comaundide, and seide, Ech man of  
 the hows of Israel schal be gilty of blood<sup>t</sup>,  
 if he sleeth<sup>u</sup> an oxe<sup>†</sup>, ether<sup>uu</sup> a scheep, ethir  
 a geet in the castels<sup>v</sup>, ethir out of the cas-  
 tels<sup>v</sup>, and offrith not an offryng to the<sup>4</sup>  
 Lord at the dore of the tabernacle<sup>w</sup>; as<sup>x</sup> he  
 schedde *mannus* blood, so he schal perische  
 fro the myddis of his puple. Therfor the<sup>5</sup>  
 sonnes of Israel owen to offre her sacrifices  
 to the preest, whiche thei slegen in the feeld,  
 that tho be halewid to the Lord, bifor the  
 dore of the tabernacle of witnessyng, and  
 that thei offre tho<sup>y</sup> pesible sacrifices to the  
 Lord. And the preest schal schede<sup>z</sup> the<sup>6</sup>  
 blood on<sup>a</sup> the auter of the Lord, at the  
 dore of the tabernacle of witnessyng; and  
 he<sup>b</sup> schal brenne the ynnere fatnesse in  
 to odour<sup>c</sup> of swetnesse to the Lord. And<sup>7</sup>  
 thei<sup>d</sup> schulen no more offre her sacrifices  
 to fendis, with whiche thei diden fornyca-  
 cioun<sup>e</sup>; it schal be a lawful thing euer-  
 lastyng to hem, and to the<sup>f</sup> aftircomeris<sup>g</sup>  
 of hem<sup>h</sup>. And thou schalt seie to hem, A<sup>8</sup>  
 man of the hows of Israel, and of the  
 comelyngis<sup>i</sup> that ben pilgryms among 3ou,  
 that offrith a brent sacrifice, ethir a slayn  
 sacrifice, and bryngith it not to the dore<sup>9</sup>  
 of the tabernacle of witnessyng, that it be  
 offrid to the Lord, schal<sup>k</sup> perische fro his  
 puple. If ony man of the sonnes of Is-  
 10 rael, and of comelyngis<sup>l</sup> that ben pilgryms  
 among 3ou, etith blood<sup>†</sup>, Y schal sette  
 faste<sup>m</sup> my face a3ens 'the soule of hym<sup>n</sup>,  
 and Y schal leese hym fro his puple; for  
 11 the lijf of fleisch is in blood<sup>o</sup>, and Y 3af  
 that *blood* to 3ou<sup>p</sup>, that 3e clense on<sup>q</sup> myn  
 auter 'for 3oure soulis<sup>r</sup>, and that the blood  
 be<sup>s</sup> for the<sup>t</sup> synne of soule<sup>u</sup>. Therfor Y<sup>12</sup>  
 seide to the sonnes of Israel, Ech lyuyng  
 man of 3ou schal not ete blood, nethir of  
 the<sup>v</sup> comelyngis that ben pilgryms among<sup>w</sup>

† if he sleeth,  
 etc. bi the man-  
 ner of sacrifice.  
 Lire here. cc  
 nq.

† lu Ebreu it is,  
 eny blood. x.

<sup>w</sup> that offre E pr. m. <sup>x</sup> thoo E. <sup>y</sup> sootnes E. <sup>z</sup> in A. <sup>a</sup> fro A.

<sup>s</sup> that is. <sup>t</sup> blood or *gret synne* i. grete synne s. <sup>u</sup> slee is. <sup>uu</sup> or EILPS. <sup>v</sup> tentis is. <sup>w</sup> tabernacle of witness-  
 ing w. <sup>x</sup> as if *plures*. <sup>y</sup> thilke i. <sup>z</sup> heelde out is. <sup>a</sup> vpon is. <sup>b</sup> the preest is. <sup>c</sup> smellyng is.  
<sup>d</sup> folkis is. <sup>e</sup> fornyacioun, that is, *idolatrie* BCGINQS. <sup>f</sup> her is. <sup>g</sup> aftercummer s. <sup>h</sup> Om. is. <sup>i</sup> come-  
 lyngis, that is, *conuertid to the lawe of Jewis* BCGOQ. <sup>k</sup> he schal is. <sup>l</sup> the comelyngis is. <sup>m</sup> first DEFGI  
 KLMNOPQRTWX. <sup>n</sup> his soule is. <sup>o</sup> the blood i. <sup>p</sup> 3ou for 3oure soulis s. <sup>q</sup> ther with vpon i. hem  
 therwith vpon s. <sup>r</sup> Om. s. <sup>s</sup> be *sprengid* is. <sup>t</sup> Om. is. <sup>u</sup> the soule is. <sup>v</sup> ony of the is. <sup>w</sup> anentis B.

the comelyngis that pilgrymagen anentis  
3ow, whether with huntynge or with foul-  
yng, take wilde beeste, or bridd, the which  
it is leeful to eete, sheed he his blood,  
14 and couer it the erthe; the soule forsothe  
of al flesh is in blood. Wherfor Y seide  
to the sones of Yrael, The blood of al  
flesh 3e shulen not eete, for the soule of  
flesh is in blood, and who so euer etith  
15 it, shal dye. The lijf that etith faln to  
deth, other the takun of a beeste, as wel  
of with ynne getun, as of comlyngis, shal  
washe his clothis and hym silf with wa-  
ter, and he shal be defowlid vnto the  
euen, and bi this ordre he shal be maad  
16 clene; that if he wasse not his clothes,  
or body, he shal bere his wickidnes.

## CAP. XVIII.

1 And the Lord spak to Moyses, seiynge,  
2 Speke to the sones of Yrael, and thou  
3 shalt seie to hem, Y am the Lord 3oure  
God; after the custome of the loond of  
Egipte, in the which 3e han dwellid, 3e  
shulen not doo; after the maner of the  
regioun of Chanaan, to the whiche Y am  
to bryng 3ow yn, 3e shulen not don, ne  
in the lawful thingis of hem 3e shulen  
4 goo. 3e shulen doo my domes, and the  
heestis 3e shulen kepe, and 3e shulen goo  
5 in hem; Y the Lord 3oure God. Kepith  
my lawes and domes, the whiche doynge,  
a man shal lyue in hem; Y the Lord  
6 3oure God. Eche man to the nexte wo-  
man of his blood shal not goo to, that  
7 he opne the filthed of hir; Y Lord. The  
filthheed of thi fader and the filthheed of  
thi moder thou shalt not discover; thi  
moder she is, thou shalt not opne the  
8 filtheheed of hir. The filthheed of the  
wif of thi fader thou shalt not discover;  
the filthheed forsothe of thi fader it is.  
9 The filthheed of thi<sup>b</sup> sister, of fader or

3ou. What euer man of the sones of Israel, 13  
and<sup>x</sup> of the comelyngis that ben pilgryms  
anentis 3ou, takith a wielde beeste, ethir  
a brid, whiche it is leueful to ete, whether<sup>y</sup>  
bi huntynge, whether<sup>z</sup> bi haukyng, schede<sup>a</sup>  
the<sup>b</sup> blood therof, and hile<sup>c</sup> it with erthe;  
for the lijf of ech<sup>d</sup> fleisch is in blood<sup>e</sup>. 14  
Wherfor Y seide to the sones of Israel, 3e  
schulen not ete the blood of ony fleisch,  
for the lijf of fleisch is in blood<sup>f</sup>, and who  
euer etith blood, schal perische. A man 15  
that etith a thing deed<sup>†</sup> bi it silf, ethir  
takun of a<sup>g</sup> beeste, as wel of men borun  
in<sup>b</sup> the lond, as of comelyngis, he schal  
waische hise clothis and hym silf in watir,  
and he schal be 'defoulid til to<sup>i</sup> euentid<sup>k</sup>;  
and by this ordre he schal be maad cleene;  
that if he waischith<sup>l</sup> not his clothis, ether<sup>m</sup> 16  
his bodi, he schal bere his wickidnesse.

† deed, this is  
vndirstondun  
of beestis  
grauntid to  
mete. Lire  
here. CGQS.

## CAP. XVIII.

And the Lord spak to Moyses, and seide, 1  
Speke thou to the sones of Israel, and thou 2  
schalt seie to hem, Y am 3oure Lord God;  
3e schulen not do by the custom of the 3  
lond of Egipt, in which 3e dwelliden; 3e  
schulen not do bi the custom of the cun-  
trei<sup>n</sup> of Canaan, 'to which<sup>o</sup> Y schal brynge  
3ou yn<sup>p</sup>, nethir 3e schulen go in the law-  
ful thingis of hem<sup>q</sup>. 3e schulen do my 4  
domes, and 3e schulen kepe myn heestis,  
and 3e schulen go in tho<sup>r</sup>; Y am 3oure  
Lord God. Kepe 3e my lawis and domes, 5  
whiche<sup>s</sup> a man 'schal do, and<sup>t</sup> schal<sup>u</sup> lyue  
in tho; Y am 3oure Lord God. Ech<sup>v</sup> man 6  
schal not nei3 to the<sup>w</sup> ny3<sup>‡</sup> † woman of his  
blood, that he schewe 'the filthe of hir<sup>x</sup>;  
Y am the Lord. Thou schalt not disky- 7  
uere the filthe<sup>y</sup> of thi fadir and the filthe<sup>z</sup>  
of thi modir; sche is thi modir, thou schalt  
not schewe hir filthe<sup>a</sup>. Thou schalt not 8  
vnhile the filthe<sup>a</sup> of the wif of thi fadir,  
for it is the filthe<sup>a</sup> of thi fadir. Thou 9  
schalt not schewe the filthe<sup>a</sup> of thi sistir, of  
fadir 'ether of<sup>b</sup> modir, which<sup>c</sup> sister is gen-

‡ ny3, onely de-  
grees of cou-  
sanguinite ex-  
pressid in this  
e. ben forbe-  
dun in mariage.  
Lire here. CGK  
PQX.

<sup>b</sup> the A.

<sup>x</sup> or I. <sup>y</sup> wher G. <sup>z</sup> or G. <sup>a</sup> heelde he I. schede he *plures*. <sup>b</sup> out the IS. <sup>c</sup> hile he IS. <sup>d</sup> Om. I.  
<sup>e</sup> the blood I. <sup>f</sup> the blood II. <sup>g</sup> Om. I. <sup>h</sup> of s. <sup>i</sup> vnclene vnto IS. <sup>k</sup> the euentid K. <sup>l</sup> weishe IS.  
<sup>m</sup> neithr IS. or *ELP ut pass*. <sup>n</sup> londe IS. <sup>o</sup> into the which I. <sup>p</sup> Om. I. in to s. <sup>q</sup> hem *that is, in the*  
*custum of worschyping* BGNQX. <sup>r</sup> them I. <sup>s</sup> the whiche I. <sup>t</sup> that doith I. <sup>u</sup> he schal s. <sup>v</sup> a I. <sup>w</sup> a I.  
<sup>x</sup> hir filthheed IS. <sup>y</sup> filthheed IS. <sup>z</sup> filthhood IS. <sup>a</sup> filthheed IS. <sup>b</sup> and w. <sup>c</sup> the which I.

of moder, that at home or with outen is  
 10 gotun, thow shalt not opne. The filth-  
 heed of the dowzter of thi sone, or of thi  
 douzter douzter, thow shalt not opne, for  
 11 thi filthheed it is. The filthheed of the  
 douzter of the wijf of thi fader, that she  
 hath bore to thi fadir, and is thi sister,  
 12 thow shalt not opne. The filth of the  
 sister of thi fader thow shalt not disco-  
 13 uer; the flesh she is of thi fader. The  
 filthheed of the sister of thi moder thow  
 shalt not opne, for thi that she is flesh of  
 14 thi moder. The filthheed of the brother  
 of thi fadir thow shalt not opne, ne thow  
 shalt goo to the wijf of hym, the which  
 15 is ioyned to thee thurȝ affynyte. The  
 filthheed of the wijf of thi sone thow  
 shalt not opne, for the wijf of thi sone  
 she is, ne thow shalt dyscouer the shen-  
 shyp of hir; and no man take the wijf  
 16 of his brother. The filthheed of the wijf  
 of thi brother thow shalt not opne, for  
 17 the filthheed of thi brother it is. The  
 filthheed of thi wijf, and of the douzter  
 of hir, thow shalt not opne; the douzter  
 of the sone of hir, and the douzter of the  
 douzter of hir thou shalt not take, that  
 thow opne hir shenship, for the flesh of  
 hir thei ben, and siche a goyng togidere  
 18 is incest. The sister of thi wijf into lig-  
 gyn<sup>e</sup> bi hir thow shalt not take, ne opne  
 19 the filthhede of hir, ȝit she luyng. To  
 the womman that suffreth flux of blood  
 thow shalt not goo, ne opne the stynk-  
 20 yngnes of hir. With the wijf of thi  
 neiȝbore thow shalt not goo togidir, ne  
 with mengyng togidere of seede thow  
 21 shalt 'be defoulid<sup>d</sup>. Of thi seede thow  
 shalt not ȝyue, that it be sacryd to the  
 mawmet of Moloch, ne thow shalt de-  
 fowle the name of thi God; Y a Lord.  
 22 With a maal thow shalt not be mengid,

drid<sup>d</sup> at hoome<sup>e</sup> ether without forth<sup>f</sup>†. Thou 10  
 schalt not schewe the filthe<sup>g</sup> of the douzter  
 of thi sone, ether of neece<sup>h</sup>† 'of thi douzter<sup>i</sup>,  
 for it is thi filthe<sup>k</sup>. Thou schalt not schewe 11  
 the filthe<sup>k</sup> of the douzter of the wijf of thi  
 fadir, which<sup>l</sup> sche childide to thi fadir, and  
 is<sup>m</sup> thi sistir. Thou schalt not opene the 12  
 filthe<sup>n</sup> of the 'sister of thi fadir<sup>o</sup>, for sche is  
 the fleisch of thi fadir. Thou schalt not 13  
 schewe the filthe<sup>p</sup> of the sistir of thi mo-  
 dir, for sche is the fleisch of thi modir.  
 Thou schalt not shewe the filthe<sup>p</sup> of the 14  
 brothir of thi fadir, nethir thou schalt  
 neize to his wijf, which<sup>q</sup> is ioyned to thee  
 bi affynyte. Thou schalt not schewe the 15  
 filthe<sup>r</sup> of thi sones wijf, for sche is the  
 wijf of thi sone, nether thou schalt dis-  
 kiunere hir schenschip; and no man take  
 his brotheris<sup>s</sup> wijf. Thou schalt not schewe 16  
 the filthe<sup>t</sup> of 'the wijf of thi brother<sup>u</sup>, for  
 it is the filthe<sup>v</sup> of thi brothir. Thou schalt 17  
 not schewe the filthe<sup>v</sup> of thi wijf ||, and of  
 hir douzter; thou schalt not take the douz-  
 tir of hir sone, and the douztir of hir douz-  
 ter, that thou schewe hir schenschip; thei  
 ben the fleisch of hir, and siche letcherie  
 is incest<sup>w</sup>. Thou schalt not take 'the sister 18  
 of thi wijf<sup>x</sup>, in to concubynage<sup>y</sup> § of hir,  
 nethir thou schalt schewe 'the filthe of hir<sup>z</sup>,  
 while thi wijf lyueth ȝit. Thou schalt not 19  
 neize to a womman that suffrith rennyng<sup>a</sup>  
 of blood of<sup>b</sup> monethe<sup>c</sup>, nethir thou schalt  
 schewe hir filthe<sup>d</sup>. Thou schalt not do 20  
 letcherie with 'the wijf of thi neiȝbore<sup>e</sup>,  
 nether thou schalt be defoulid with med-  
 lyng of seed<sup>f</sup>. Thou schalt not ȝyue of thi 21  
 seed, that it be offrid to the idol Moloch,  
 nether thou schalt defoule the name of thi  
 God<sup>g</sup>; Y am the Lord. Thou schalt not 22  
 be medlid with a man bi letcherie<sup>b</sup> of wom-  
 man<sup>i</sup>, for it is abhomyacioun. Thou 23  
 schalt not do letcherie with ony<sup>k</sup> beeste,

† at hoome ether  
 withoute, that  
 is, in wedlok,  
 ether out ther-  
 of. BCKLNPK.  
 † neece, that is,  
 the douztir of  
 thi douztir. BCG  
 IKQS.

|| of thi wijf,  
 etc., in Ebrew  
 it is, the filthe  
 of a womman,  
 and of hir douz-  
 tir. CQX.

§ In Ebru it is,  
 to anguish of  
 hire. GQX.

<sup>c</sup> lyzyng e. <sup>d</sup> not defoule hir d.

<sup>d</sup> bigeten i. either gendrid s. <sup>e</sup> home, that is, in wedlok GQ. h. in wedlok s. <sup>f</sup> forth, that is, out of  
 wedlok GQ. f. out of wedlok IS. <sup>g</sup> filthheed IS. <sup>h</sup> thi neece IS. <sup>i</sup> Om. s. <sup>k</sup> filthheed IS. <sup>l</sup> the which i.  
<sup>m</sup> it is F. sche is IS. <sup>n</sup> filthheed IS. <sup>o</sup> fadris sistir IS. <sup>p</sup> filthheed IS. <sup>q</sup> that i. the which s. <sup>r</sup> filth-  
 heed IS. <sup>s</sup> brother IS. <sup>t</sup> filthheed IS. <sup>u</sup> thi brother s. thi brothers wijf w. <sup>v</sup> filtheheed IS. <sup>w</sup> incest,  
 that is, lecherie of kynsmen and wynnmen BCGKLNPK. that is, lecherie of hem that ben kynny i marg.  
 incest, of kinsmen or wynnmen s. <sup>x</sup> thi wyues sistre s. <sup>y</sup> lecherie IS. <sup>z</sup> hir filthheed IS. <sup>a</sup> the ren-  
 nyng IS. <sup>b</sup> bi cours of i. <sup>c</sup> the monethe i. <sup>d</sup> filtheheed IS. <sup>e</sup> thi neiȝboris wijf IS. <sup>f</sup> vnclene seed s.  
<sup>g</sup> Lord God K. <sup>h</sup> the letcherie IS. <sup>i</sup> a womman ISW. <sup>k</sup> a s.

bi maner of goyng to gidere with wom-  
 23 man, for abhomynacioun it is. With  
 alle beestis thou shalt not goo to gidere,  
 ne thou shalt be defoulid with it. A  
 womman shal not vnder ligge to a beeste,  
 ne shal be mengid to it, for hidows synne  
 24 it is. Ne be 3e polut<sup>e</sup> in alle thes thinges,  
 with the whiche alle gentilis ben de-  
 foulid, that Y shal throwe out before 3oure  
 25 sizt, of whom the erthe is polut, whos  
 hidows synnes Y shal visite, that it caste<sup>f</sup>  
 26 out his dwellers. Kepe 3e my lawes and  
 my<sup>g</sup> domes, that 3e do not of alle thes  
 abomynaciouns, as wel the with ynne  
 gotun as the dwellers<sup>h</sup> that pilgrymagen<sup>i</sup>  
 27 anentis 3ow. Alle forsothe thes cursid-  
 nessis<sup>k</sup> diden the tiliers of the erthe that  
 28 weren before 3ow, and polutide it. Shon-  
 eth therfor, lest and also 3ow it caste<sup>l</sup> out,  
 whanne the same thinges 3e doon, as it  
 29 keste<sup>m</sup> out folk that was before 3ow. Eche  
 lijf that doth of thes abomynaciouns eny  
 thing, shal perisch fro the myddil of his  
 30 puple. Kepe 3e myn heestis, and wole  
 3e not doo thingis that diden thes that  
 weren before 3ow, lest 3e ben polut<sup>n</sup> in  
 hem; Y the Lord 3oure God.

## CAP. XIX.

1 The Lord spak to Moyses, seiynge,  
 2 Spek to al the companye of the sones of  
 Yrael, and thou shalt seie to hem, Be 3e  
 holy, for Y am holy, the Lord 3oure God.  
 3 Echon drede his fader and moder. Kepe  
 3e myn holy day<sup>o</sup>; I the Lord 3oure God.  
 4 Nyle 3e be conuertid to mawmetis, ne  
 goddis 3otun to gidere make 3e to 3ow;  
 5 I the Lord 3oure God. If 3e offren an  
 oost of pesible thingis to the Lord, that  
 6 he be plesable, thilk dai that it were  
 offryd 3e shulen eete it, and that other  
 day; what euer thing forsothe were laft  
 into the thridde day, 3e shulen brenne

<sup>e</sup> polutid D. <sup>f</sup> vome BDEFH. <sup>g</sup> Om. BDEFH. <sup>h</sup> dweller BEH. <sup>i</sup> pilgrimagith BDEFH. <sup>k</sup> cursyd-  
 hedes BDEFH. <sup>l</sup> vome BDEFH. <sup>m</sup> vomyd BDEFH. <sup>n</sup> polutid D. <sup>o</sup> days BDEFH.

<sup>1</sup> defoulid in conscience s. <sup>m</sup> it schal I. <sup>n</sup> medle I. <sup>o</sup> with hir I. <sup>p</sup> folkis of kynde either hethene I.  
 folkis of k. e. h. men s. <sup>q</sup> the whiche I. <sup>r</sup> whom I. <sup>s</sup> the which I. <sup>t</sup> vome or throwe I. vome s. <sup>u</sup> my  
 domes s. <sup>v</sup> noon I. not eny s. <sup>w</sup> that is. <sup>x</sup> anentis I. <sup>y</sup> thei defouliden is. <sup>z</sup> beth is. <sup>a</sup> Om. plures.  
<sup>b</sup> Om. I. <sup>c</sup> the same I. <sup>d</sup> schul I. <sup>e</sup> siche I. <sup>f</sup> hath cast I. <sup>g</sup> hethen folk I. <sup>h</sup> schal do I. <sup>i</sup> to him  
 quemeful s. <sup>k</sup> left EILFS. <sup>l</sup> Om. L.

nethir thou schalt be defoulid<sup>l</sup> with it. A  
 womman schal not ligge vnder a beeste,  
 nether schal<sup>m</sup> be medlid<sup>n</sup> therwith<sup>o</sup>†, for  
 it is grect synne. Be 3e not defoulid in 24  
 alle these thingis, in whiche alle 'folkis,  
 ether hethen men<sup>p</sup>, ben defoulid, whiche<sup>q</sup>  
 folkis Y schal caste out bifor 3oure sizt, of 25  
 whiche<sup>r</sup> the lond is defoulid, of which<sup>s</sup>  
 lond Y schal vusyte the grete synnes, that  
 it spewe<sup>t</sup> out hise dwellers. Kepe 3e my 26  
 lawful thingis and domes<sup>u</sup>, that 3e do not<sup>v</sup>  
 of alle these abhomynaciouns, as wel a man  
 borun in the lond as a comelyng which<sup>w</sup>  
 is a pilgrym at<sup>x</sup> 3ou. For the dwellers of 27  
 the lond, that weren bifor 3ou, diden alle  
 these abhomynaciouns, and defouliden<sup>y</sup> that  
 lond. Therfor be<sup>z</sup> 3e<sup>a</sup> war, lest it caste out 28  
 viliche also<sup>b</sup> 3ou in lijk<sup>c</sup> manere, whanne 3e  
 han<sup>d</sup> do lijk<sup>e</sup> synnes, as it castide<sup>f</sup> out  
 vileche the folk<sup>g</sup>, that was bifor 3ou. Ech 29  
 man that doith<sup>h</sup> ony thing of these abho-  
 mynaciouns, schal perische fro the myddis  
 of his puple. Kepe 3e myn heestis; nyle 30  
 3e do tho thingis, whiche thei that weren  
 bifor 3ou diden, and be 3e not defoulid in  
 tho; Y am 3oure Lord God.

† nether schal  
 be medlid  
 therwith, that  
 is, defoulid bi  
 fleisly knowing  
 therof. BCGQX.

## CAP. XIX.

The Lord spak to Moises, and seide, 1  
 Speke thou to al the cumpenye of the 2  
 sones of Israel, and thou schalt seie to  
 hem, Be 3e hooli, for Y am hooli, 3oure  
 Lord God. Ech man drede his fadir and 3  
 his modir. Kepe 3e my sabatis; Y am  
 3oure Lord God. Nyle 3e be turned to 4  
 ydols, nether 3e schulen make to 3ou 3otun  
 goddis; Y am 3oure Lord God. If 3e of- 5  
 fren a sacrifice of pesible thingis to the  
 Lord, that it be quemeful<sup>i</sup>, 3e schulen ete 6  
 it in that day, in which it is offrid, and in  
 the tother dai; sotheli what euer thing is  
 residue<sup>k</sup> in to<sup>l</sup> the thridde dai, 3e schulen

7 with fier. If eny after two dayes etith  
of it, he shal be cursid, and gilti of vn-  
8 pitowsnes; he shal bere his wickednes,  
for the holy of the Lord he hath polutide,  
and that soule shal perish fro 'the myd-  
9 dil of<sup>p</sup> his puple. Whanne thow repist  
the tilthes of thi loond, thow shalt not  
kitte vnto the grounde the vttermost<sup>q</sup> of  
the<sup>r</sup> erthe, in the leeuynge eerys thow  
10 shalt gedere; ne in thi vyne 3eerd the  
reysonus and cornes fallynge down thow  
shalt not gedere, but to pore men and pil-  
grimes to ben lesid thow shalt leeuue; Y  
11 the Lord 3oure God. 3e shulen do no  
theft. 3e shulen not lize, ne desseyue  
12 eny man his nei3bore. Thou shalt not  
forswere in my name, ne thou shalt polut  
13 the name of thi God; Y a Lord. Thow  
shalt not doo wronge chalenge to thi  
nei3bore, ne with force bere hym down.  
Ther shal not bide<sup>s</sup> anentis thee the<sup>t</sup>  
werke of thin hyred seruant vnto the  
14 morwen. Thou shalt not curse to the  
deef, ne before the blynde thow shalt  
putte<sup>u</sup> thing of offence; but thou shalt  
drede the Lord thi God, for I am a<sup>v</sup> Lord.  
15 Thow shalt not do that is wickid, ne vn-  
ry3twisly thow shalt deme; thou shalt  
not biholde the persone of the pore, ne  
thow shalt onoure the chere of the my3ti;  
riztwisly deme thow to thi nei3bore.  
16 Thow shalt not be a wrongful acuser of  
greuous synne, ne a pryue yuel speker in  
peplis; ne thou shalt stonde azens the  
17 blood of thi nei3bore; Y<sup>v</sup> a Lord. Haat  
thow not thi brother in thin herte, but  
opynli vndernym hym, lest thow haue  
18 on hym synne. Thow shalt not sechie  
veniaunce, ne thow shalt haue mynde of  
the wronge of thi citeseynes; thow shalt  
loue thi frende as thi silf; Y a Lord.  
19 Kepe 3e my lawes. Thi beestis thow

brenne<sup>m</sup> in fier. If ony man etith therof<sup>7</sup>  
aftir twei daes, he schal be vnhooli, and  
gilti of vnfeithfulnes '*ether wickidnesse*<sup>n</sup>;  
and he schal bere his wickidnesse, for he<sup>8</sup>  
defoulide the hooli thing of the Lord, and  
his soule schal perische fro his puple.  
Whanne thou schalt repe the fruytis of<sup>9</sup>  
thi lond, thou schalt not kitte 'til to<sup>o</sup> the  
grounde the corn<sup>p</sup> of the lond, nether thou  
schalt gadere the eeris of corn<sup>q</sup> that ben  
left; nethir in thi vyner<sup>r</sup> thou schalt ga-  
10 dere reysyns<sup>s</sup> and greynes<sup>t</sup> fallynge down,  
but thou schalt leeuue<sup>u</sup> to be gaderid of  
pore men and pilgrym<sup>v</sup>; Y am 3oure Lord  
God. 3e schulen not do thefte. 3e schu-  
11 len not lye, and no man disseyue his nei3-  
bour. Thou schalt not forswere<sup>w</sup> in my<sup>12</sup>  
name, nethir thou schalt defoule the name  
of thi God; Y am the<sup>x</sup> Lord. Thou schalt<sup>13</sup>  
not make fals chalenge to thi nei3bore, ne-  
thir thou schalt oppresse hym<sup>y</sup> bi violence.  
The werk<sup>z</sup> of thin hirid<sup>a</sup> man<sup>b</sup> schal not  
dwelle at<sup>c</sup> thee til<sup>d</sup> the morewtid. Thou<sup>14</sup>  
schalt not curse a deaf man, nether thou  
schalt sette an hurtyng<sup>e</sup> bifor a blynd man;  
but thou schalt drede thi Lord God, for  
Y am the<sup>f</sup> Lord. Thou schalt not do that,<sup>15</sup>  
that is wickid, nether thou schalt deme vn-  
iustli; biholde thou not the persone of a  
pore man<sup>g</sup>, nethir onoure thou the face of  
a my3ti man<sup>h</sup>; deme thou iustli to<sup>i</sup> thi  
nei3bore. Thou schalt not be a sclau-  
16 derere<sup>k</sup>, nether a priuey bacbitere in the  
puplis<sup>l</sup>; thou schalt not stonde azens the  
blood of thi nei3bore<sup>m</sup>†; Y am the<sup>n</sup> Lord.  
Thou schalt not hate thi brothir in thin<sup>17</sup>  
herte, but repreue<sup>o</sup> hym opynly<sup>p</sup>, lest thou  
haue synne on hym. Thou schalt not seke<sup>18</sup>  
veniaunce, nether thou schalt be myndeful<sup>q</sup>  
of the wronge of thi cyteseyns; thou schalt  
loue thi freend as thi silf; Y am the<sup>r</sup> Lord.  
Kepe 3e my lawis. Thou schalt not make<sup>19</sup>

† Thou schalt  
not stonde a-  
zens the blood  
of thi nei3bore,  
ioynnyng thee  
with hem that  
ymagynen the  
deth of the in-  
nocent. Lire  
here. ccqx.

<sup>p</sup> Om. E. <sup>q</sup> hotemost E. <sup>r</sup> Om. H. <sup>s</sup> abyde BDEFH. <sup>t</sup> Om. D. <sup>u</sup> not putte BDEFH. <sup>v</sup> Om. B sec. m.

<sup>m</sup> brenne it is. <sup>n</sup> ether of wickidnesse c. Om. DIKN sec. m. RST sec. m. <sup>o</sup> vnto is. <sup>p</sup> cornes ELP. <sup>q</sup> the corn BIS. <sup>r</sup> vynezerd is. <sup>s</sup> the reysyns is. <sup>t</sup> the greynes is. <sup>u</sup> leeuue hem is. <sup>v</sup> of pilgrym is. <sup>w</sup> forswere thee is. <sup>x</sup> Om. is. <sup>y</sup> Om. s. <sup>z</sup> hyre 1. <sup>a</sup> werk 1. <sup>b</sup> man, that is, the hire of his werk BCGNQX. <sup>c</sup> with is. <sup>d</sup> vnto is. til to K. <sup>e</sup> hurtyng w. <sup>f</sup> Om. 1KO sec. m. s. <sup>g</sup> man, that is, azens riztfulnesse BCGNQ. <sup>h</sup> man, that is, azens riztfulnesse BCGQX. man, that is, azens riztwisnesse 1N. man, azens riztwisnesse s. <sup>i</sup> of 1. <sup>k</sup> sclauderere, ether [that is N] a false accuser BCGNQX. <sup>l</sup> peple s. <sup>m</sup> nei3bore, consentinge to eny wronge s. <sup>n</sup> thi F. Om. KMO sec. m. s. <sup>o</sup> repreue thou plures. <sup>p</sup> opynly, that is, by vois schewid out BCGNQX. <sup>q</sup> mercyful o. <sup>r</sup> Om. 10S.

shalt not make goo to gidere with beestis of another kynde. A feelde thow shalt not sowe with dyuerse seede. A clooth that is wouen of two, thow shalt not be  
 20 clothid. A man if he sleepe with a womman, bi goyng to gidere of seede, the which is boond womman, also noble, and neuerthelater<sup>w</sup> bi prijs not bouzt, ne the fredam 3yuen, bothe shulen be scourgid, and thei shulen not die, for she was not  
 21 free. For her trespas forsothe, he shal offre to the 'Lord at the<sup>x</sup> dore of the tabernacle of witnessyng, a wether; and the preest shal preye for hym, and for his trespas, before the Lord; and he shal eft haue mercy to hym, and the synne shal  
 22 be for3euen. Whanne 3e weren gon in to the loond, and plauntiden<sup>y</sup> in it apple trees, 3e shulen doo away the first fruytis of hem; the apples that buriounen shulen be vnclene to 3ow, ne 3e shulen eete of  
 23 hem. The ferthe forsothe 3eer al the fruyt of hem shal be halowid and preysable to the Lord; the fift 3eer forsothe 3e shulen eete the fruytis, gedrynge to gidere apples that thei bringen forth; Y  
 24 the Lord 3oure God. 3e shulen not eete flesh with the blood. 3e shulen not dyuynne in bryddis, ne 3e shulen sette kep-  
 25 ynges<sup>z</sup> vpon sweuenes<sup>a</sup>; ne 3e shulen in rownde dodde heer, ne shaue beerde; and vpon the deed 3e shulen not kitte 3oure  
 26 flesh, ne eny figuris, or pryckyngis, 3e shulen make to 3ow; Y a Lord. Ne putt thow thi dou3ter to bordel, and the loond be defoulid, and it be fulfillid with tres-  
 27 pas vnto deth. My holi dayes kepe 3e, and my seyntuarie drede 3e; Y a Lord.  
 28 Ne declyne thow to dyuynours, ne aserche eny thing of takers her answeris of deuels, that 3e ben polut<sup>b</sup> bi hem; I the  
 29 Lord 3oure God. Before the hoor heed aryse, and onour the persone of the oolde, and drede the Lord thi God; Y am a

thi beestis to gendre with the lyuynges beestis of another kynde. Thou schalt not sowe the<sup>t</sup> feeld with dyuerse sede. Thou schalt not be clothid in a cloth, which<sup>u</sup> is wouun of twei thingis. If a man slepith  
 20 with a womman by fleischly knowyng of seed, which<sup>v</sup> womman is an 'hand maide<sup>w</sup>, 3e, a noble *womman of kyn*, and netheles is<sup>x</sup> not a3enbouzt bi<sup>y</sup> prijs, nethir rewardid with fredom, bothe<sup>z\*</sup> schulen be betun, and thei schulen not die, for sche was not fre. Sotheli the man for his tres-  
 21 pas schal offre a ram to the Lord, at the dore of the tabernacle of witnessyng; and  
 22 the preest schal preye for hym, and for his trespas, bifor the Lord; and the Lord schal be merciful to hym, and the synne schal be for3ouun. Whanne 3e han entrid  
 23 in to the lond of *biheest*, and han plauntid therynne appil trees, 3e schulen do awei the firste flouris<sup>a</sup>; the applis whiche tho<sup>b</sup> trees bryngen forth, schulen be vnclene to 3ou, nethir 3e schulen ete of tho<sup>c</sup>. For-  
 24 sothe in the fourthe 3eer al the fruyt of tho trees schal be 'halewid preiseful<sup>d†</sup> to the Lord; forsothe in the fifthe 3eer 3e  
 25 schulen ete fruytis<sup>e</sup>, and schulen<sup>f</sup> gadere applis, whiche tho trees bryngen forth; Y am 3oure Lord God. 3e schulen not ete  
 26 fleisch with blood. 3e schulen not make veyn diuynyng, nether 3e schulen kepe dremes; nether 3e schulen clippe the heer  
 27 in<sup>ff</sup> round, nether 3e schulen schau the beard; and on deed men 3e schulen not  
 28 kitte<sup>g</sup> 3oure fleischis<sup>h</sup>, nether 3e schulen make to 3ou ony fyguris, *ether markis in 3oure fleisch*; Y am the<sup>i</sup> Lord. Sette thou  
 29 not thi dou3tir to do leccherie for hire, and the lond be<sup>k</sup> defoulid, and be<sup>l</sup> fillid<sup>m</sup> with synne. Kepe 3e my sabatis<sup>n</sup>, and  
 30 drede 3e my seyntuarie; Y 'am the<sup>o</sup> Lord. Bowe 3e not to astronomyers, nether axe  
 31 3e ony thing of fals dyuynours, that 3e be defoulid bi hem; Y am 3oure Lord God.

\* *bothe etc.* in Ebreu it is, sche schal be betun. CGQX.

† *preiseful*, in Ebreu it is, to hem that preysen the Lord. CGQX.

<sup>w</sup> nerthelater E. <sup>x</sup> Om. A. <sup>y</sup> plaunten E. <sup>z</sup> keypyng E. <sup>a</sup> sweues A. <sup>b</sup> polutid D.

<sup>a</sup> Om. s. <sup>t</sup> a is. <sup>u</sup> that is. <sup>v</sup> the which I. <sup>w</sup> handmaide or boond s. <sup>x</sup> sche is is. <sup>y</sup> with I. <sup>z</sup> bothe thei is. <sup>a</sup> fruytis I. <sup>b</sup> the s. <sup>c</sup> hem I. <sup>d</sup> halewid and preisable I. hal. and be preisable s. <sup>e</sup> the fruytis is. <sup>f</sup> 3e schulen is. <sup>ff</sup> Om. is. <sup>g</sup> kitte or reise s. <sup>h</sup> fleishe I. <sup>i</sup> Om. is. <sup>k</sup> *therbi* be is. <sup>l</sup> Om. is. <sup>m</sup> fulfillid is. <sup>n</sup> lawes s. <sup>o</sup> am I. Om. s.

33 Lord. If a comlyng dwelle in 3oure  
loond, and were abidyng amonge 3ow,  
34 ne myssey 3e to hym, but be he among  
3ow as a<sup>c</sup> with inne born; and 3e shulen  
loue hym as 3oure<sup>d</sup> self; forsothe and 3e  
weren comelyngis in the loond of Egipte;  
35 Y the Lord 3oure God. Nyle 3e do eny  
wickid thing in dome, in rewle, in wei3t,  
36 in mesure; ry3t balaunce, and euen ben  
the wei3tis, ry3t bushel, and euen sexta-  
rye; Y the Lord 3oure God, that haue  
ladde 3ow out of the loond of Egipte.  
37 Kepe 3e myn heestis, and alle the domes,  
and do 3e hem; 'I the Lord<sup>e</sup>.

Rise thou bifor an hoor heed, and onoure<sup>32</sup>  
thou the persone of an eld man<sup>†</sup>, and  
drede thou thi Lord God<sup>p</sup>; Y am the<sup>q</sup>  
Lord. If a comelyng enhabitith<sup>r</sup> in 3oure<sup>33</sup>  
loond, and dwellith<sup>s</sup> among 3ou, dispise 3e  
not hym, but be he among 3ou as a man<sup>34</sup>  
borun in the loond; and 3e schulen loue  
hym as 3ou<sup>t</sup> silf, for also 3e weren come-  
lyngis in the loond of Egipt; Y am 3oure  
Lord God. Nyle 3e do ony wickid thing<sup>35</sup>  
in doom, in reule, in wei3te, and in me-  
sure; the balance be iust, and the wei3tis<sup>36</sup>  
be euene, the buschel be iust, and the sex-  
tarie<sup>u</sup> be euene; Y am 3oure Lord God,  
that ladde 3ou out of the loond of Egipt.  
Kepe 3e alle myn heestis, and alle domes<sup>v</sup>,<sup>37</sup>  
and do 3e tho<sup>w</sup>; Y am the<sup>x</sup> Lord.

† an eld man  
vnderstoude of  
him that is eeld  
in vertues and  
wisdom. Lire  
here. CGLNPAQX.

## CAP. XX.

1 And the Lord spak to Moyses, seiynge,  
2 Thes thinge spek to the sones of Yrael,  
The man of the sones of Yrael, and of  
the comlyngis that dwellen in Yrael, if  
eny of his seede 3yue to the mawmet of  
Moloch, thur3 deth die he; the puple of  
3 the loond shulen stonen hym. And Y  
shal putte my face azens hym, and Y shal  
kitte hym down fro the myddil of my  
puple, forthi that he 3aue of his seede to  
Moloch, and hath defowlide my seyntua-  
4 rye, and polut<sup>f</sup> myn holy name. That if  
the puple of the loond necgligent, and as  
despisyng myn heestes<sup>g</sup>, for3yue<sup>h</sup> the  
man that hath 3ouun of his seede to Mo-  
5 loch, ne wole<sup>hh</sup> slee hym, Y shal putte my  
face vpon that man, and his kynrede, and  
I shal kitte hym down, and alle that con-  
senten to hym, that thei doon fornyca-  
cioun with Moloch, fro the myddil of his  
6 puple. The lijf that declyneth to dyuy-  
nours, and herkeners to deuels, and doth  
fornycacioun with hem, I shal putte my  
face azens hym, and I shal slee hym fro  
7 the myddel of his puple. Be 3e maad

## CAP. XX.

And the Lord spak to Moises, and seide,<sup>1</sup>  
Speke thou these thingis to the sones of<sup>2</sup>  
Israel, If eny man of the sones of Israel,  
and of the comelyngis that dwellen in Is-  
rael, 3yueth of his seed to the ydol Mo-  
loch, die he bi deeth; the puple of the  
loond schal stone him. And Y schal sette<sup>3</sup>  
faste my face azens hym, and Y schal kitte  
awei him fro the myddis of my puple, for  
he 3af of his seed to Moloch<sup>y</sup>, and defoul-  
ide<sup>z</sup> my seyntuarie, and defoulide<sup>a</sup> myn  
hooli name. That if the puple of the loond<sup>4</sup>  
is necgligent, and as<sup>b</sup> litil chargynge<sup>c</sup> myn  
heeste, and suffrith the man that 3af of  
his seed to Moloch, nether wole<sup>d</sup> sle hym,  
Y schal sette my face on that man, and<sup>5</sup>  
his<sup>e</sup> kynrede, and Y schal kitte down hym,  
and alle that consentiden to him, that thei  
schulden do fornyecioun<sup>f</sup> with<sup>g</sup> Moloch,  
fro the myddis of her puple. If a man<sup>6</sup>  
bowith<sup>h</sup> to astronomyers<sup>i</sup>, and false<sup>k</sup> dy-  
uynours, and doith fornyecioun with hem,  
Y schal sette my face azens hym, and Y  
schal sle hym fro the mydis of hys puple.  
Be 3e halewid, and be 3e hooli, for Y am<sup>7</sup>

<sup>c</sup> Om. A. <sup>d</sup> 3ow E. <sup>e</sup> Om. A. <sup>f</sup> polutid D. <sup>g</sup> heeste E. <sup>h</sup> for3eueth E. <sup>hh</sup> wole not A pr. m.

<sup>p</sup> Om. s. <sup>q</sup> Om. s. <sup>r</sup> dwellith is. <sup>s</sup> abidith is. <sup>t</sup> 3oure s. <sup>u</sup> pynt s. <sup>v</sup> my domes is. <sup>w</sup> hem i.  
<sup>x</sup> Om. is. <sup>y</sup> Moloch, that king or prince of idolis s. <sup>z</sup> he defoulide I. <sup>a</sup> made vnclene is. <sup>b</sup> Om. is.  
<sup>c</sup> chargith i. <sup>d</sup> it wole i. <sup>e</sup> on his is. <sup>f</sup> founycacioun, that is, ydolatrie BCNX. forn. or idolatrie s. <sup>g</sup> to c.  
<sup>h</sup> bowe is. <sup>i</sup> astronomyens w. <sup>k</sup> to false is.

holy, and beth holy, for I am holi, the  
 8 Lord 3oure God. Kepe<sup>1</sup> myn heestes, and  
 doth hem, for Y am the Lord that halow-  
 9 ith<sup>k</sup> 3ou. Who so cursith to his fader, or  
 moder, with deeth die he; who so<sup>kk</sup> to  
 his fader or moder cursith, his blood be  
 10 vpon hym. Who so<sup>l</sup> doth leccherie with  
 wijf of another, and hath wrou3te auow-  
 trye with the wijf of his neizbore, thur3  
 deth dye both<sup>m</sup> the lecchour and the auow-  
 11 tres. He that slepith with his stepdam,  
 and opneth the shenship of his fader,  
 thur3 deth dien thei bothe; the blood of  
 12 hem be vpon hem. If eny man sleepe  
 with his sones wijf, either be deed, for  
 hidows trespas thei han wrou3t; the  
 13 blood of hem be vpon hem. He that  
 slepith with a maal, bi maner of goyng  
 togidere with a womman, either hath  
 wrou3t ful vnleeful thing, thur3 deth die  
 14 thei; the blood of hem be vpon hem. He  
 that vpon the wijf takith the dou3ter, the  
 moder of hyre<sup>o</sup>, hidows trespas hath<sup>p</sup>  
 wrou3t; ful myche he shal bren with  
 hem, and so greet vnleeful thing shal not  
 15 dwelle in the myddil of 3ow. He that  
 with hows beeste or feelde beeste goth  
 togider, with deth die he, and the beeste  
 16 slee 3e. The womman that lieth<sup>q</sup> to eny  
 beeste, to gidere be she slayn with it;  
 17 the blood of hem be vpon<sup>qq</sup> hem. He that  
 takith his sistir, the dou3ter of his fader,  
 or the dou3ter of his moder, and seeth  
 the filthheed of hir, and she bihoolde the  
 shenship of the brother, a ful vnleeful  
 thing thei han wrou3t, bothe shulen be  
 slayn in the sijt of her puple; forthi that  
 her filthheed thei opneden to gidere, and  
 18 thei shulen bere her wickidnes. He that  
 goth to gidere with a<sup>r</sup> womman in the  
 flux of the moueth blood, and opneth hir  
 filthheed, and she opneth<sup>s</sup> the welle of hir

hooli, 3oure Lord God. Kepe 3e myn<sup>s</sup>  
 heestis, and do 3e tho, for Y am the Lord  
 that halewe<sup>l</sup> 3ou. He<sup>m</sup> that cursith his<sup>o</sup>  
 fadir, ether modir, die<sup>n</sup> bi deeth; if a man  
 cursith fadir<sup>o</sup> and modir, his blood<sup>p</sup> be on  
 hym. If a man doith<sup>q</sup> leccherie with 'the<sup>10</sup>  
 wijf of another man<sup>r</sup>, and doith auowtrie  
 with 'the wijf of his neizbore<sup>s</sup>, bothe auow-  
 ter<sup>t</sup> and auowtresse<sup>u</sup> die<sup>v</sup> bi deeth. If a<sup>11</sup>  
 man slepith<sup>w</sup> with hys stepdamme, and  
 schewith 'the schenschip of his fadir<sup>x</sup>,  
 bothe<sup>y</sup> die bi deeth; her blood be on hem.  
 If ony man slepith with 'his sones wijf<sup>z</sup>,<sup>12</sup>  
 euer either die, for thei han wrou3t greet  
 synne; her blood be on hem. If a man<sup>13</sup>  
 slepith with a man, bi letcherie of a wom-  
 man, euer either hath wrou3t vnleeful  
 thing, die thei bi deeth; her blood be on  
 hem. He that weddith ouer his wijf hir<sup>14</sup>  
 moder, hath<sup>a</sup> wrou3t greet synne; he schal  
 be brent quyk with hem, and so greet vn-  
 leeful doynge schal not dwelle in the  
 myddis of 3ou. He that doith letcherie<sup>15</sup>  
 with a greet beeste, ethir<sup>b</sup> a litil beeste<sup>c</sup>  
 die<sup>d</sup> bi deeth, also sle 3e the beeste. A<sup>16</sup>  
 womman that liggith<sup>e</sup> vndur ony beeste,  
 be<sup>f</sup> slayn togidere with it; the<sup>s</sup> blood of  
 hem<sup>b</sup> be on hem. He that takith his sis-<sup>17</sup>  
 tir 'the dou3tir of his fadir, ether the dou3-  
 ter of his modir<sup>i</sup>, and seeth hir filthe, and  
 sche seeth the schenschip of the<sup>k</sup> brothir,  
 thei han wrou3t an vnleeful thing, bothe  
 schulen be slayn in the sijt of her puple;  
 for thei schewiden togidere her filthe, and  
 thei schulen bere<sup>l</sup> her wickidnesse. If a<sup>18</sup>  
 man doith fleischly knowyng with a wom-  
 man<sup>†</sup> in the flux<sup>m</sup> of<sup>n</sup> monethe<sup>‡</sup>, and  
 schewith<sup>o</sup> hir filthe, and sche openeth the  
 welle of hir blood, bothe<sup>p</sup> schulen be slayn  
 fro the myddis of her puple. Thou schalt<sup>19</sup>  
 not diskyuere the filthe of thi modris sistir,  
 and of thi fadris sistir; he, that doith this,

† If a man  
 doith fleisti  
 knowing with  
 a womman, etc.  
 that is vudur-  
 stoden of that  
 man that witi-  
 ngly knowith  
 sich a womman,  
 and is connyet  
 therof in doom,  
 ellis he schal  
 be vnleene in  
 vij. dayes, as in  
 xv. c. before.  
 Lire here. cqx.  
 ‡ that is, while  
 the blood durith  
 that renneth by  
 monethes. bcc  
 qx.

<sup>1</sup> kepe 3e BDEFH. <sup>k</sup> halwe E. <sup>kk</sup> Om. BD sec. m. E sec. m. <sup>l</sup> Om. BDEFH. <sup>m</sup> And BDEFH.  
<sup>n</sup> sone BDEF. <sup>o</sup> a lyue A. <sup>p</sup> has BF. <sup>q</sup> vnder lieth BDEFH. <sup>qq</sup> vpon A. <sup>r</sup> Om. BDEFH.  
<sup>s</sup> opyn BDEH.

<sup>1</sup> halewith is. <sup>m</sup> therefore he s. <sup>n</sup> die he IKS. <sup>o</sup> his fadir CELP. <sup>p</sup> that is, synne i. marg. blood or  
 synne s. <sup>q</sup> do i. <sup>r</sup> another mannis wijf is. <sup>s</sup> his neizbor wif s. <sup>t</sup> the auouter SX sec. m. <sup>u</sup> the auow-  
 tresse is. <sup>v</sup> die thei is. <sup>w</sup> slepe is. <sup>x</sup> his faders schenschip is. <sup>y</sup> both thei is. <sup>z</sup> the wijf of his sone i.  
<sup>a</sup> he hath s. <sup>b</sup> or with is. <sup>c</sup> Om. FIMS. <sup>d</sup> die he IKS. <sup>e</sup> lijth EILP. <sup>f</sup> be sche IKS. <sup>g</sup> her is. <sup>h</sup> Om. is.  
<sup>i</sup> his fadir dou3ter or his modir dou3ter is. <sup>k</sup> hir is. <sup>l</sup> bere togidere w. <sup>m</sup> flowynge is. <sup>n</sup> of blood in  
 the i. of bl. of the s. <sup>o</sup> schewith thanne s. <sup>p</sup> bothe thei is.

blood, bothe shulen be slayn fro the myddel of her puple. The filthheed of thi moder sister, and<sup>s</sup> thi fader sister, thow shalt not discover; who that doth this, the shenship of his flesh he shal nakyn, and both shal bere her wickidnes. He that goth togidere with the wijf of his fader brother, or of his vncler, and opneth the shenship of his kynrede<sup>t</sup>, bothe thei shulen ber her synne, and with out free children thei shulen dye. Who so weddeth the wijf of his brother, an vnleeful thing doth; the filthheed of his brother he hath opned, and with out free children<sup>u</sup> he shal be. Kepe ze my lawes, and my domes, and doth hem, lest and the loond cast<sup>v</sup> zow out, that ze ben to goynge yn, and to dwellynge. Nyle ze goo in the lawful thingis of naciouns, the whiche Y am to puttynge out before zow; alle forsothe thes thinges thei han do, and Y haue wlatid hem. To zow forsothe Y speke, Weeldith the loond of hem, that Y shal zyue to zow in to erytage, the loond flowynge mylk and hony; Y the Lord zoure God, that hath<sup>w</sup> seuerde zow fro other puples. And ze thanne seuer a clene beeste from vnclene, and clene<sup>x</sup> bryd fro vnclene, lest ze poluten zoure soules in beestis<sup>y</sup>, and in bryddis, and in alle that mouen in erthe, and that to zow Y haue shewid to be polutz. Ze shulen be holi to me, for Y the Lord am holy, and haue seuerd zow fro other puples, that ze ben myne. A man or womman, in the which is a spirit of wiccheecraft, or of dyuynynge, with deth die thei, and with stonus men shulen ouer-falle hem; the blood of hem be vpon hem.

## CAP. XXI.

1 And the Lord seide to Moyses, Spek to the preestis, sones of Aaron, and thow

<sup>s</sup> and of BEFH. <sup>t</sup> kynredene E. <sup>u</sup> chirdren A. <sup>v</sup> vome BDEFH. <sup>w</sup> haue E. <sup>x</sup> a clene E. <sup>y</sup> beeste E. <sup>z</sup> polutid D.

<sup>q</sup> opene is. <sup>r</sup> thei schulen is. <sup>s</sup> the brother of his fadir. <sup>t</sup> bothe thei is. <sup>u</sup> his brotheris wif s. <sup>v</sup> his brotheres filth s. <sup>w</sup> the which I. <sup>x</sup> dwelle yune is. <sup>y</sup> thingis, that is, worshipful or manerly thingis s. <sup>z</sup> the naciouns s. <sup>a</sup> the whiche I. <sup>b</sup> her lond is. <sup>c</sup> that is. <sup>d</sup> that is. <sup>e</sup> an vnclene is. <sup>f</sup> Om. EIKLPS. <sup>g</sup> beestis s. <sup>h</sup> the whiche I. <sup>i</sup> Y the Lord am holi is. Y am the Lord x. <sup>k</sup> Om. c. <sup>l</sup> wombe of wicche crafte or is. <sup>m</sup> Om. is. <sup>n</sup> he I. <sup>o</sup> with I. <sup>p</sup> Also A sec. m. BC.

schal 'make nakid<sup>q</sup> the schenship of his fleisch, and bothe schulen<sup>r</sup> bere her wickidnesse. He that doith fleischli knowyng<sup>s</sup> with the wijf of 'his fadris brother<sup>s</sup>, ether of his modris brother, and schewith the filthe of his kyn, bothe<sup>t</sup> schulen bere her synne, thei schulen die without fre children<sup>†</sup>. He that weddith 'the wijf of his brother<sup>u</sup>, doith an vnleeful thing; he schewide 'the filthe of his brother<sup>v</sup>, he schal be without fre children. Kepe ze my lawis<sup>22</sup> and my domes, and do ze tho, lest the lond, in to which<sup>w</sup> ze schulen entre and dwelle<sup>x</sup>, caste out viliche also zow. Nyle ze go in<sup>23</sup> the lawful thingis<sup>y</sup> of naciouns<sup>z</sup>, whiche<sup>a</sup> Y schal caste out bifor zow, for thei diden alle these thingis, and Y hadde abhomynacioun of hem. Forsothe Y speke to zow,<sup>24</sup> Welde ze 'the lond of hem<sup>b</sup>, which<sup>c</sup> Y schal zyue to zow in to eritage, the<sup>d</sup> lond flowynge with mylk and hony; Y am zoure Lord God, that departide zow fro othere puplis. Therfor also ze departe a cleene<sup>e</sup> beeste fro vnclene<sup>e</sup>, and a cleene brid fro vnclene<sup>e</sup>, lest ze defoule zoure soulis in<sup>f</sup> a beeste<sup>g</sup>, and in briddis, and in alle thingis that ben moued 'in erthe, and whiche<sup>h</sup> thingis Y schewide to zow to be defoulid. Ze schulen be hooli to me, for 'Y am the<sup>26</sup> hooli Lord<sup>l</sup>, and Y departide zow fro othere puplis, that ze schulen be myne. A man<sup>27</sup> ethir<sup>a</sup> womman, in which is an vnclene spirit spekyng in the 'wombe, ethir<sup>l</sup> 'a spirit<sup>m</sup> of fals dyuynynge<sup>n</sup>, die thei<sup>n</sup> bi deeth; men schulen oppresse hem bi<sup>o</sup> stonus; her blood be on hem.

† with out fre children, that is, if children be borun of sich wedloc, thei schulen be vnlawful and schulen not be ciris. Austyn and Lire here. CGQX.

‡ nyle ze go in the lawful thingis of naciouns, that is, in worschipping and in the manner of lyuyng of hem. Lire here. CGQX.

|| This is not vnderstondun of wode men in which the wickid spirit spekith with out her procuryng, but of hem that procuren that the deuyl speke in hem. Lire here. CGQX

## CAP. XXI.

And<sup>p</sup> the Lord seide to Moyses, Speke thou to preestis, the sones of Aaron, and

shalt seye to hem, Be not the preest defoulid in the deed of her cyteseyns, but oonly in cosyns, and ny<sub>3</sub>, that is, vpon fader and moder, and sone and douzter, and brother and sister, mayden, that is not spousid to man; but and in the prynce of his puple he shal not be defoulid. Thei shulen not shaue heed, ne beard, ne in her flesh thei shulen make in kyttynge; holi thei shulen be to her God, and thei shulen not polute his name; -ensence forsothe of the Lord, and the looues of her God thei offren, and therfor holi thei shulen be. A strompet, and foule hordam, <sub>3e</sub> shulen not take to wijf, ne hir that is forsakun of her housboond, for he is sacryd to his God, and looues of proposcioun he offreth; be thanne he holi, for Y am holi, the Lord that halowith<sup>a</sup> <sub>3ow</sub>. The douzter of the preest, if she were takun in hordam, and defouleth<sup>b</sup> the name of hir fader, with fier flawmes she shal be brent. The bishop, that is the moost preest amonge his britheren, vpon whos heed is heelde<sup>c</sup> the oyle of anyntyng, and whos hondes in preesthod<sup>d</sup> ben sacrid, and is clothid with holi clothes, his heed he shal not discour, his clothis he shal not kitt, and to al deed he shal not goo yn algate; and vpon his fader and moder he shal not be defoulid, ne he shal goo out fro the halowes, lest the seyntuarie of the Lord be polut, for the oyle of holi anyntyng of his God is vpon hym; I the Lord. A mayden he shal take to wijf; a widewe, and a departid, and a defoulid oon, and a strompat, he shal not take, but a maydyn<sup>e</sup> child of his puple; ne menge he the lynage of his kynde to the comounte of his puple, for Y a Lord, that halowe hym. And the Lord spak to Moyses, seiynge, Spek to Aaron, A man of thi seed, bi the meynes, that hath

thou schalt seie to hem, A preest be not defoulid in the deed men of hise citeseyns, no but oneli in kynesmen<sup>q</sup> and ni<sub>3</sub> of blood, that is, on fadir and modir, and<sup>r</sup> sone and douzter, and brother and sister, <sub>3</sub> virgyn<sup>s</sup>, which<sup>t</sup> is not weddid to man; but nether he schal be defoulid in the<sub>4</sub> prince of his puple. Preestis schulen not<sub>5</sub> schaue the<sup>u</sup> heed, nether beard, nether thei schulen make keruyngis in her fleischis; thei schulen be hooli to her God, and thei<sub>6</sub> schulen not defoule his name; for thei offren encense of the Lord, and the looues of her God, and therefore thei schulen be hooli. A preest schal not wedde a<sup>v</sup> wijf<sub>7</sub> a corrupt womman, and a 'foul hoore<sup>w</sup>, nether *he schal wedde* 'hir that is<sup>x</sup> forsakun of the<sup>y</sup> hosebonde, for he<sup>z</sup> is halewid to his God, and offrith<sup>a</sup> the looues of<sub>8</sub> setting forth<sup>b</sup>; therfor be he<sup>c</sup> hooly, for 'Y am the hooli Lord<sup>d</sup> that halewith<sup>e</sup> <sub>3ou</sub>. If the 'doutir of a preest<sup>f</sup> is takun in de<sub>9</sub> foulyng of virgynite, and defoulith the name of hir fadir, sche schal be brent in flawmes<sup>g</sup>. The bischop, that is the moost<sub>10</sub> preest among hise britheren, on<sup>h</sup> whose heed the oile of anyntyng is sched<sup>i</sup>, and whose hondis ben sacrid in preesthod, and he is clothid in hooli clothis<sup>k</sup>, schal<sup>l</sup> not diskyuere his heed, he schal not tere hise clothis, and outirli he schal not entre to<sub>11</sub> ony deed man; and he schal not be defoulid on his fadir and modir, nether he<sub>12</sub> schal go<sup>m</sup> out of hooli thingis<sup>n</sup>, lest he defoule the seyntuarie of the Lord, for the oile of hooli anyntyng of his God is on hym; Y am the<sup>o</sup> Lord. He<sup>p</sup> schal<sub>13</sub> wedde a<sup>q</sup> wijf virgyn<sup>r</sup>; he schal not take<sup>s</sup><sub>14</sub> a widewe, and forsakun<sup>t</sup>, and<sup>u</sup> a<sup>v</sup> foul *womman*, and hoore<sup>w</sup>, but a damesele<sup>x</sup> of his puple; medle he not the generacioun of his<sub>15</sub> kyn to the comyn puple of his folk, for Y am the Lord, that 'halewe hym<sup>y</sup>. And the<sub>16</sub>

<sup>a</sup> halowe BEFH. <sup>b</sup> defoule BDEFH. <sup>c</sup> hilde D. <sup>d</sup> the presthod D. <sup>e</sup> mayde D.

<sup>q</sup> his kynesmen s. <sup>r</sup> Om. s. <sup>s</sup> a virgyn is. <sup>t</sup> that s. <sup>u</sup> her ios. <sup>v</sup> to is. <sup>w</sup> strumpett is. <sup>x</sup> a woman is. <sup>y</sup> hir is. <sup>z</sup> the preest is. <sup>a</sup> he offrith is. <sup>b</sup> forth to be offrid s. <sup>c</sup> the preest is. <sup>d</sup> Y the Lord am holi i. Y the L. holi s. <sup>e</sup> halewe BCW. <sup>f</sup> doutir of the preest i. *prestis douzter* s. <sup>g</sup> fijr is. <sup>h</sup> vpon is. <sup>i</sup> held i. <sup>k</sup> thingis A *pr. m.* <sup>l</sup> he schal is. <sup>m</sup> not go L. <sup>n</sup> placis is. <sup>o</sup> Om. is. <sup>p</sup> a preest is. <sup>q</sup> to is. <sup>r</sup> a virgyn is. <sup>s</sup> wedde w. <sup>t</sup> a forsakun womman is. <sup>u</sup> Om. G. <sup>v</sup> Om. BC. <sup>w</sup> defoulid strumpett is. <sup>x</sup> virgyne is. <sup>y</sup> halewith it i. halewith him s.

a wemme, offre he not breed to his God,  
 18 ne go he to the seruice of hym; if he  
 were blynde; if halt; if other<sup>f</sup> with litil,  
 19 or with greet, and crokid noose; if with  
 20 brokun foot, or hoond; if crokid rigge,  
 or bleer eyed; if whijt perle hauynge in  
 the eye; if contynuel scab; if a drye scab  
 21 in the body; or brosten. Eche that hath  
 a wemme, of the seed of Aaron the preest,  
 he<sup>g</sup> shal not goo to offre oostis to the  
 22 Lord, ne looues to his God; he shal ne-  
 uerthelater<sup>h</sup> eete looues that ben offred in  
 23 the seyntuarie, so oonli that with ynne  
 the veyle he goo not, ne goo to the auter,  
 for a wemme he hath, and he shal not  
 defoule my seyntuarie; I a Lord that ha-  
 24 lewe hem. Thanne Moyses spak to Aa-  
 ron, and his sones, and to al Yrael, alle  
 that weren comaundid to hym.

Lord spak to Moyses, and seide, Speke 17  
 thou to Aaron; a man of thi seed, bi  
 meynes, that hath a wem<sup>z</sup>, schal not offre  
 breed to his God, nethir schal<sup>a</sup> nei<sup>3</sup> to his 18  
 seruyce; if he is blind; if he is crokid; if 19  
 he is ether of litil<sup>b</sup>, ether of greet<sup>c</sup>, and<sup>cc</sup>  
 wrong<sup>d</sup> nose; if he is 'of brokun foot<sup>e</sup>,  
 ethir hond; if he hath a botche<sup>f</sup>; ether if 20  
 he is blereized; if he hath whijt colour<sup>g</sup>  
 in the<sup>h</sup> i<sup>3</sup>e, that lettith the<sup>h</sup> si<sup>3</sup>t; if he hath  
 contynuel scabbe; if he hath a drye scabbe  
 in the<sup>h</sup> bodi; ethir 'is brokun<sup>i</sup> 'in the pryuy  
 membris<sup>k</sup>. Ech man of the seed of Aaron 21  
 preest<sup>l</sup>, which<sup>m</sup> man<sup>n</sup> hath a wem, schal  
 not neize to offre sacrifices to the Lord,  
 nether 'to offre<sup>o</sup> looues to his God; netheles 22  
 he schal ete the looues that ben offrid in  
 the seyntuarie, so oneli that he entre not 23  
 with ynne the veil; he schal not neize to  
 the auter, for he hath a wem, and he  
 schal not defoule my seyntuarie; Y am  
 the<sup>p</sup> Lord that halewe hem. Therfor Moyses 24  
 spak to Aaron, and to hise sones, and to al  
 Israel, alle thingis that weren comaundid  
 to hym.

## CAP. XXII.

1 And the Lord spak to Moyses, seiynge,  
 2 Speke to Aaron, and his sones, that thei  
 shunnen fro thes thingis that ben sacrid  
 of the sones of Yrael, and defoule thei not  
 the name of halowid thingis to me that  
 3 thei offren; Y a Lord. Sey to hem, and  
 to the aftercomers of hem, Eche man that  
 goth to, of 3oure lynage, to thilk thinges  
 that ben sacrid, and that the sones of  
 Yrael offreden to the Lord, in the whiche  
 is vnclennes, he shal perishe before the  
 4 Lord; Y am a Lord. The man of the  
 seed of Aaron that were leprows, or suf-  
 frynge flux of seed, shal not eete of thes  
 thingis that ben halowid to me, to the  
 tyne that he be heelid. He that towch-

## CAP. XXII.

And the Lord spak to Moyses, and seide, 1  
 Speke thou to Aaron and to hise sones, 2  
 that thei be war of these thingis of the  
 sones of Israel, whiche thingis<sup>q</sup> ben ha-  
 lewid<sup>r</sup>; and that they defoule not the  
 name of thingis<sup>s</sup> halewid to me, whiche  
 thingis<sup>t</sup> thei offren; Y am the<sup>u</sup> Lord. Seie 3  
 thou to hem, and to the aftir comeris of  
 hem, Ech man of 3oure kynrede, 'which  
 man<sup>v</sup> neizeth to tho thingis that ben ha-  
 lewid, and whiche thingis the sones of Is-  
 rael offreden to the Lord, in 'which man<sup>w</sup>  
 is vnclennesse, schal<sup>x</sup> perische bifor the  
 Lord; Y am the<sup>y</sup> Lord. A man of the 4  
 seed of Aaron, 'which man<sup>z</sup> is leprouse,  
 ethir suffrith 'fletyng out<sup>a</sup> of seed, schal

<sup>f</sup> or E. <sup>g</sup> Om. E sec. m. <sup>h</sup> nerthelater E.

<sup>z</sup> wem, that is, a notable foulness BCGNQX. <sup>a</sup> he schal I. <sup>b</sup> a litil IS. <sup>c</sup> a greet IS. <sup>cc</sup> or ILS. <sup>d</sup> a crokid IS.  
<sup>e</sup> broke footid IS. <sup>f</sup> botche ether vnmesurable risyng in the brest ether in the bak BCGNQX. botche or a bouge  
 on his bak s. <sup>g</sup> colour or a peeple IS. <sup>h</sup> his IS. <sup>i</sup> if he be borsten IS. <sup>k</sup> in priuy membris I. Om. s. <sup>l</sup> the  
 preest IS. <sup>m</sup> that IS. <sup>n</sup> Om. BIS. <sup>o</sup> Om. I. <sup>p</sup> Om. IS. <sup>q</sup> Om. IS. <sup>r</sup> hal. that is, offrid BCELNPOX.  
 hal. or offrid s. <sup>s</sup> the thingis IS. <sup>t</sup> Om. IKO sec. m. s. <sup>u</sup> Om. s. <sup>v</sup> that IS. <sup>w</sup> whom I. <sup>x</sup> he schal IS.  
<sup>y</sup> Om. IS. <sup>z</sup> that IS. <sup>a</sup> flowyng IS.

ith the vncleue vpon the deed, and of whom goth out the<sup>1</sup> seed as of goynge 5 togidere, and that shal touche crepynge beeste, and eny vncleue, whos touchynge 6 is hoory, shal be vncleue vnto the euen, and he shal not eete thes thinges that ben halowid to me; but whanne he wasshith 7 his flesh with water, and the sunne is goon down, thanne, clensid, he shall eete halowid thinges, for it is the meete of 8 hym. The fallid to deth, and taken of a beeste, he shal not eete, ne he shal be 9 polut<sup>k</sup> in hem; I the Lord. Thei shulen kepe myn heestis, that thei vndur ligen not to synne, and dyen in the seyntuarie, whanne thei poluten it; I the Lord that 10 halowe 3ow. Eche alyen shal not eete of the halowid thingis; the alien tilier of the preest, and hyrid seruaunt, shulen not 11 eete of thilk thinges. Whom forsothe the preest biggith, and he that were a free man of his hows, thes shulen eete of thilk 12 thingis. If the dou3ter of the preest to eny of the puple were spousid, of thes thinges that be halowid, and of the cheef 13 fruytys she shal not eete; if forsothe a widewe, or departyd, and with oute free children weren turned a3en to the hows of hir fader, as a child mayden was wont she shal be norissid of the meetis of hir fader; eche alien of etyng of thilk thingis 14 hath no power. He that etith of the halowid<sup>kk</sup> thinges bi ignoraunce, shal adde the fifthe part with that<sup>l</sup> he etith, and he 15 shal 3yue to preest<sup>m</sup> in the seyntuarie, ne thei shulen defoule the halowid thingis of the sones of Yrael, that thei offren to 16 the Lord, lest perauenture thei susteynen the wickidnes of his trespas, whanne halowid<sup>kk</sup> thingis thei ceten; I the Lord that 17 halowe hem. The Lord spak to Moyses, 18 seiynge, Spek to Aaron, and his sones, and to alle the sones of Yrael, and thou shalt seie to hem, A man of the hows of

not ete of these thingis, that ben halewid to me<sup>b</sup>, til he be heelid. He that touchith an vncleene thing on<sup>c</sup> a deed bodi, and fro whom the<sup>d</sup> seed as of leccherie goith out, and which<sup>e</sup> touchith a crepynge beeste,<sup>5</sup> and what euer vncleene thing, whos touchyng is foul, schal<sup>f</sup> be vncleene 'til to<sup>g</sup> euen-6 tid, and he schal not ete these thingis, that ben halewid to me; but whanne he hath waische his fleisch in watir, and the sunne 7 hath go down, thanne he schal be clensid, and schal<sup>h</sup> ete halewid thingis, for it is his mete. He schal not ete a thing deed<sup>8</sup> bi it silf, and takun of a<sup>i</sup> beeste, nethir he schal be defoulid in tho<sup>k</sup>; Y am the<sup>l</sup> Lord. Thei schulen kepe myn heestis, that thei 9 be not suget to synne, and die in the seyntuarie, whanne thei han defoulid it; Y am the<sup>l</sup> Lord that halewe<sup>m</sup> 3ou. Ech alien<sup>10</sup> schal not ete of thingis halewid; the hyne which<sup>n</sup> is a straunger, and the hirid man of the preest, schulen not ete of tho<sup>o</sup>. Sotheli these<sup>p</sup> *seruauntis*, whom<sup>q</sup> the preest 11 hath bouzt, and which<sup>r</sup> is a<sup>s</sup> borun seruaunt of his hows, schulen ete of tho<sup>t</sup>. If 12 the 'dou3ter of the preest<sup>u</sup> is weddid to ony<sup>v</sup> of the puple, sche schal not ete of these thingis that ben halewid, and of the firste<sup>w</sup> fruytis; sotheli if sche is a widewe, 13 ether forsakun, and turneth a3en with out fre children to 'the hows of hir fadir<sup>x</sup>, sche schal be susteyned bi the metis of hir fadir, as a damysel was wont; ech alien hath not power to ete of tho<sup>y</sup>. He that 14 etith bi ignoraunce of halewid thingis, schal<sup>z</sup> adde<sup>a</sup> the fyuethe part with that that he eet, and 'schal 3yue<sup>b</sup> to the preest in<sup>c</sup> seyntuarie, and thei schulen not de-15 foule the halewid thingis of the sones of Israel, whiche<sup>d</sup> thei offren to the Lord, lest perauenture thei suffren the wickid-16 nesse of her trespas, whanne thei han ete halewid<sup>e</sup> thingis; Y am the<sup>f</sup> Lord that 'halewe hem<sup>g</sup>. The Lord spak to Moises,

<sup>1</sup> Om. BDEFH. <sup>k</sup> polutid D. <sup>kk</sup> holowid A. <sup>l</sup> that that E. <sup>m</sup> the preest E.

<sup>b</sup> me or offrid s. <sup>c</sup> vpon is. <sup>d</sup> Om. is. <sup>e</sup> that is. <sup>f</sup> he schal i. <sup>g</sup> vnto the is. <sup>h</sup> he schal is. <sup>i</sup> Om. c. <sup>k</sup> tho thingis is. <sup>l</sup> Om. is. <sup>m</sup> halewith s. <sup>n</sup> that is. <sup>o</sup> tho thingis is. <sup>p</sup> thilke i. <sup>q</sup> that i. which w. <sup>r</sup> he that i. <sup>s</sup> Om. g. <sup>t</sup> tho thingis is. <sup>u</sup> preestis dou3ter is. <sup>v</sup> ony man is. <sup>w</sup> cheef is. <sup>x</sup> hir fadris hous is. <sup>y</sup> tho thingis is. <sup>z</sup> he schal is. <sup>a</sup> adde to is. <sup>b</sup> he schal 3yue it is. <sup>c</sup> in the is. <sup>d</sup> the whiche i. <sup>e</sup> the halewid is. <sup>f</sup> Om. is. <sup>g</sup> halewith 3ou s.

Yrael, and of comlynges<sup>n</sup> that dwellen anentis hem, that offrith his offrynge, other vowes 3eeldyng, or wilfully offrynge, what thing that he offreth into  
 19 brent sacrifice of the Lord, that it be offrid bi 3ow, a maal with outen wemme it shal be, of the oxen, and of the sheep,  
 20 and of the geet; if it haue a wemme, 3e shulen not offre, ne shal be acceptable.  
 21 The man that offreth slayn sacrifice of pesible thingis to the Lord, other vowes 3eeldyng, other wilfully offrynge, as wel of oxen as of sheep, with outen wemme he shal offre, that it be acceptable; al  
 22 wemme shal not be in it. If it were blynde, if broken, if hauynge fel wounde, if lital bleyne, or shab, or drye rownd shab, 3e shulen not offre hem to the Lord, ne 3e shulen brenne of hem vpon the au-  
 23 ter of the Lord. Ox and sheep, with eer and tayl kit, wilfully may be offred; the vowe forsothe of thes thingis may not be  
 24 quyt. Al beeste, that outhur with al to-brokun, or crippid, or kitt and taken away the ballokes is, 3e shulen not offre to the Lord, and in 3oure loond thes  
 25 thinges algatis 3e shulen not do. Of the hoond of the alyen 3e shulen not offre looues to 3oure God, and what euer<sup>o</sup> other thing he wole 3yue, for alle thei ben corrupt and defoulid; 3e shulen not take  
 26 hem. And the Lord spak to Moyses, sei-  
 27 ynge, Oxe, sheep, and geet, whanne thei weren geten, seuen dayes thei shulen be vnder the teete of her damme; the eij<sup>t</sup><sup>p</sup> forsothe day, and thereafter, thei mowen  
 28 be offrid to the Lord, whether shee oxe, other shee sheep; thei shulen not be offryd o day with fruytis in her wombe.  
 29 If 3e offren an oost for doynge of thank-  
 30 yngis to the Lord, that it may be ples-  
 able, the same day that it is offred 3e shulen eete it; there shal not leeu eny

and seide, Speke thou to Aaron and to<sup>b</sup> his sones, and to alle the sones of Israel, and thou schalt seie to hem, A man of the hous of Israel and of<sup>i</sup> comelyngis<sup>†</sup> that dwellen at<sup>k</sup> hem, which<sup>l</sup> offrith his offryng to the Lord, and ethir paieth avowis, ethir offrith bi his fre wille, what euer thing he offrith in to brent sacrifice of the Lord, that it be offrid bi 3ou, it schal be a male  
 19 without wem, of oxen, and of scheep<sup>m</sup>, and of geet; if it hath a wem, 3e schulen not  
 20 offre<sup>n</sup>, nether it schal be acceptable. A man<sup>21</sup> that offrith a sacrifice of pesyble thingis to the Lord, and ethir paieth auowis, ethir offrith bi fre wille, as wel of oxun as of scheep, he schal offre a beeste without wem, that it be acceptable; ech<sup>o</sup> wem schal not<sup>p</sup> be ther ynne. If it is blynd, if it is  
 22 brokun, if it hath a scar<sup>q</sup>, if it hath whelkis, ether scabbe, ethir drie scabbe, 3e schulen not offre tho beestis<sup>r</sup> to the Lord, nether 3e schulen brenne of tho<sup>s</sup> beestis on<sup>t</sup> the auter of the Lord. A man may offre  
 23 wilfuli an oxe and scheep<sup>u†</sup>, whanne the eere and tail<sup>v</sup> ben kit of; but avow may not be paied of these beestis. 3e schulen  
 24 not offre to the Lord ony beeste, whose priuy membris ben brokun, ethir brisid, ether kit, and takun away, and outerli 3e schulen not do these thingis in 3oure lond. Of 'the hond of an alien<sup>w</sup>|| 3e schulen not  
 25 offre looues to 3oure God, and what euer other thing he wole 3yue<sup>x</sup>, for alle thingis<sup>y</sup> ben corrupt and defoulid; 3e schulen not resseyue tho. And the Lord spak to  
 26 Moyses, and seide, Whanne an oxe, scheep<sup>z</sup>  
 27 and goet<sup>a</sup> ben brouzt forth<sup>b</sup> 'of the modris wombe<sup>c</sup>, in<sup>d</sup> seune daies tho schulen be vnder 'the tete of her modir<sup>e</sup>; sotheli in the eij<sup>t</sup><sup>e</sup> dai, and fro thennus forth, tho moun be offrid to the Lord, whether  
 28 thilke is a cow, whether 'thilke is<sup>f</sup> a scheep; tho schulen not be offrid in o dai with her

† comelyngis, that is, conuertid to the lawe of Jewis. Lire here. ca.

‡ an oxe and scheep, in E-breu it is, a scheep and an oxe superflu and dymynute, that is, hauynge a membre superflu ether failinge a membre. Lire here. c. g. q. x.

|| that is, oether Jew, nether conuertid to the lawe of Jewis. B. C. G. Q. X.

<sup>n</sup> the comlynges BDEFH. <sup>o</sup> er E. P ey<sup>3</sup>the E.

<sup>b</sup> Om. plures. <sup>i</sup> of the ILO pr. m. s. <sup>k</sup> anentis I. <sup>l</sup> that is. <sup>m</sup> a scheep A. <sup>n</sup> offre it IKS. <sup>o</sup> no is. <sup>p</sup> Om. is. <sup>q</sup> scar, that is a notable foulness dwellinge after the helinge of a wounde BCGQX. wounde or a scar I. wounde or an arre, that is, a foulness after the heelyng s. <sup>r</sup> Om. I. <sup>s</sup> thilke I. <sup>t</sup> vpon is. <sup>u</sup> a scheep is. <sup>v</sup> the tail IKS. <sup>w</sup> the lond of an alien EKMNPWX. an alien lond s. <sup>x</sup> 3yue that is not conuertid I. 3yue that is not c. to bileue s. <sup>y</sup> her thingis is. <sup>z</sup> a scheep is. <sup>a</sup> a goet is. <sup>b</sup> Om. is. <sup>c</sup> Om. FMW. <sup>d</sup> Om. is. <sup>e</sup> her modir teet is. <sup>f</sup> Om. is.

thing vnto the morwe of that other day;  
 31 I a Lord. Kepe 3e myn heestis, and do  
 32 3e hem; Y a Lord. Ne polute 3e myn  
 holy name, that Y be halowid in the myd-  
 del of the sones of Yrael; Y the Lord  
 33 that halowe 3ow, and haue ladde 3ow out  
 of the loond of Egipte, that Y were to  
 3ow into God<sup>a</sup>; I the Lord.

## CAP. XXIII.

1 And the Lord spak to Moyses, seiynge,  
 2 Speke to the sones of Yrael, and thou  
 shalt seie to hem, Thes ben the cesynge  
 dayes of the Lord, the whiche 3e shulen  
 3 clepe holi. Sixe daies 3e shulen do werk,  
 the seuenthe day, for it is the reste of the  
 weke, it shal be clepid holi; al werk 3e  
 shulen not do in it; the day of the Lord  
 4 it is in alle 3oure dwellynges. Thes ben  
 the holy cesyng daies of the Lord, the  
 whiche 3e shulen halowe in 3oure tymes.  
 5 The first moneth, the fourtenthe day of  
 the moneth, at euen, is the pask of the  
 6 Lord; and the fiftenthe day of this moneth  
 is the solempnyte of the therf looues of  
 the Lord; seuen dayes 3e shulen eete  
 7 therf looues; the fyrst day shal be to 3ow  
 moost solempne and holy; al seruyle werk  
 8 3e shulen not doo in it, but 3e shulen offre  
 sacrifice in fier to the Lord seuen dais;  
 the seuenthe forsoth dai shal be more so-  
 lempne and holier, and no seruyle werk  
 9 3e shulen do in it. And the Lord spak  
 10 to Moyses, seiynge, Spek to the sones of  
 Yrael, and thou shalt seie to hem, Whanne  
 3e weren goo into the loond that I shal  
 3yue to 3ow, and han ropun the tilthe, 3e  
 shulen bere hondfullis of eeris, the first

fruytis. If 3e offren to the Lord a sacri-29  
 fice for the doying of thankyngis, that it  
 mai be plesaunt, 3e schulen ete it in the30  
 same dai in which it is offrid; ony thing<sup>g</sup>  
 schal not leue in<sup>h</sup> the morewtid of the  
 tother dai; Y am the<sup>i</sup> Lord. Kepe 3e myn31  
 heestis, and do 3e tho; Y am the<sup>k</sup> Lord.  
 Defoule 3e not myn hooli name, that Y be32  
 halewid in the myddis of the sones of Is-  
 rael; Y am the<sup>l</sup> Lord, that halewe<sup>m</sup> 3ou,  
 and ledde 3ou out of the loond of Egipt,33  
 that Y schulde be to 3ou in to God; Y am  
 the<sup>n</sup> Lord.

## CAP. XXIII.

And the Lord spak to Moyses and seide, 1  
 Speke thou to the sones of Israel, and thou 2  
 schalt seye to hem, These ben the feries<sup>o</sup>  
 of the Lord, whiche<sup>p</sup> 3e schulen clepe<sup>q</sup>  
 hooli<sup>r</sup>. Sixe daies 3e schulen do<sup>s</sup> werk, 3  
 the seuenthe dai schal be clepid hooli, for  
 it is the reste<sup>t</sup> of sabat<sup>u</sup>; 3e schulen not  
 do<sup>v</sup> ony werk<sup>w</sup> ther ynne<sup>x</sup>; it is the sabat<sup>y</sup>  
 of the Lord in alle 3oure abitaciouns<sup>z</sup>.  
 These ben the hooli feries<sup>a</sup> of the Lord, 4  
 whiche<sup>b</sup> 3e owen to halewe in her tymes.  
 In the firste monethe, in the fourtenthe 5  
 dai of the monethe, at euentid, is pask of  
 the Lord; and in the fiftenthe dai of this 6  
 monethe is the solempnyte of therf looues  
 of the Lord; seuene<sup>c</sup> daies 3e schulen ete  
 therf looues; the firste dai schal be moost 7  
 solempne and hooli to 3ou; 3e schulen not  
 do ouy 'seruyle werk ther ynne<sup>d</sup>, but 3e 8  
 schulen offre sacrifice in fier to the Lord  
 seuene daies; sotheli the seuenthe dai schal  
 be more solempne and hooliere, 'that is<sup>e</sup>,  
 'than the formere daies goynge bitwixe<sup>f</sup>,  
 and 3e schulen not do ony seruyle werk  
 ther ynne. And the Lord spak to Moyses 9  
 and seide, Speke thou to the sones of Is- 10  
 rael, and thou schalt seye to hem, Whanne  
 3e han entrid in to the loond which<sup>g</sup> Y schal

<sup>a</sup> a God z.

<sup>g</sup> thing theroff is. <sup>h</sup> in to is. <sup>i</sup> Om. is. <sup>k</sup> Om. 10 sec.m. RST sec.m. <sup>l</sup> Om. s. <sup>m</sup> halewith s.  
<sup>n</sup> Om. is. <sup>o</sup> feries, that is, halidaies CEGIKLNOQX. f. or haly daies s. <sup>p</sup> the whiche i. <sup>q</sup> kepe s. <sup>r</sup> holi,  
 for it is the restinge dai of the nook s. <sup>s</sup> Om. is. <sup>t</sup> restynge day is. <sup>u</sup> the sabat c. the woke is. <sup>v</sup> do  
 in it is. <sup>w</sup> that is, seruyle werk i marg. werk forboden of God s. <sup>x</sup> Om. is. <sup>y</sup> reste is. <sup>z</sup> dwellinge  
 placis is. <sup>a</sup> feries ether solempnytes BC. daies is. <sup>b</sup> the whiche i. <sup>c</sup> and seuene B. <sup>d</sup> werk forboden  
 to 3ou in that day s. <sup>e</sup> Om. is. <sup>f</sup> Om. i. <sup>g</sup> that is.

fruytis of 3oure repyng, to the preest;  
 11 the which shal rere vp the litil birthen  
 before the Lord, that it be acceptable for  
 12 3ow, that othir day of the weke; and he  
 shal halowe it; and in the same day that  
 the hondful is sacryd, shal be slayn a  
 lomb with outen wemme of o 3eer into  
 13 brent sacrifice of the Lord; and the of-  
 fryngis of the<sup>91</sup> licours shal be offred with  
 it, two dymes of tryed flour spreynt with  
 oyle, into the ensence of the Lord, and  
 moost swete<sup>r</sup> smel, and offryngis<sup>s</sup> of wyn,  
 14 the fourth part of hyn. Breed, and brokun  
 corn, and potage 3e shulen not ete of the  
 corn, vnto the day that 3e offren of it to  
 3oure God; euerlastyng heest it is in  
 3oure generaciouns, and in 3oure dwell-  
 15 ynge places. 3e shulen noumbre thanne  
 fro that other day of the weke, in the  
 which 3e han offred the hoondful of first  
 16 fruytis, seuen wekis fulle, vnto that othir  
 day of fulfillyng<sup>e</sup> of the seuenth weke,  
 that is, fifti daies; and so 3e shulen offre  
 17 a newe sacrifice to the Lord of alle 3oure  
 dwellynge places, two looues of the first  
 fruytes, of the two dymes of tried flour,  
 soured, the which 3e shal baake into the  
 18 first fruytis to the Lord. And 3e shal  
 offre with the looues seuen loombes vn-  
 wemmed of o 3eer, and a<sup>n</sup> calf of the  
 droue, and two wethers, and thei shulen  
 be in brent sacrifice, with her offryngis of  
 licours, into the moost swete<sup>v</sup> smel to the  
 19 Lord. And 3e shulen do a geit for synne,  
 and two lombes of o 3eer, the oost of pe-  
 20 sible thingis. And whanne the preest  
 arereth hem, with the looues of the fyrst  
 fruytes, before the Lord, thei shulen falle  
 21 into the<sup>w</sup> vse of hym. And 3e shulen  
 clepe<sup>x</sup> this day moost solempne, and moost  
 holi; al seruyle werk 3e shulen not do in  
 it; lawful euerlastyng it shal be in alle

3yue to 3ou, and han rope<sup>b</sup> corn, 3e schulen  
 bere handfult of eeris of corn, the first<sup>i</sup>  
 fruytis<sup>k</sup> of 3oure rype corn, to the preest;  
 and the preest schal reise<sup>l</sup> a bundel<sup>†</sup> bifor  
 11 the Lord, that it be acceptable for 3ou, in  
 the tother dai of sabat<sup>m</sup>, that is, of<sup>n</sup> pask;  
 and the preest schal halewe that bundel;  
 12 and<sup>n</sup> in the same dai, wher ynne the hand-  
 ful is halewid, a lomb of o 3eer without  
 wem schal be slayn in to brent sacrifice of  
 the Lord; and fletyng offryngis schulen  
 13 be offrid ther with, twei tenthe partis of  
 wheete<sup>o</sup> flour spreynt togidere with oile,  
 in to encense of the Lord, and swettist  
 odour<sup>p</sup>, and fletyng offryngis of wyn, the  
 fourthe part of hyn. 3e schulen not ete  
 14 a<sup>q</sup> loof, nether a<sup>r</sup> cake, nether<sup>s</sup> podagis<sup>t</sup> of  
 the corn, 'til to<sup>n</sup> the dai in which 3e schu-  
 len offre therof to 3oure God; it is a co-  
 maundement<sup>v</sup> euerlastyng in 3oure gene-  
 raciouns, and alle<sup>w</sup> dwellyng placis. Ther-  
 15 for 3e schulen noumbre fro the tother dai  
 of<sup>x</sup> sabat<sup>v</sup>, in which 3e offriden handfullis  
 of<sup>z</sup> first<sup>a</sup> fruytis, seuen fulle<sup>b</sup> woukis, til 16  
 to the tothir day of fillyng of the seuenthe  
 wouk, that is, fifti dayes; and so 3e<sup>c</sup> schu-  
 len offre newe sacrifice to the Lord of alle 17  
 3oure dwelling placis, twei looues of the  
 first<sup>d</sup> fruytis, of twei tenthe partis of flour<sup>e</sup>,  
 'dijt with soure dow<sup>f</sup>, whiche<sup>g</sup> looues 3e  
 schulen bake in to the firste fruytis to the  
 Lord. And 3e schulen offre with the<sup>h</sup> 18  
 looues seuen lambren of o 3eer with out  
 wem, and o calf of the droue, and twei  
 rammes, and these schulen be in brent sa-  
 crifice, with<sup>i</sup> her fletyng offryngis, in to  
 swetest<sup>k</sup> odour<sup>l</sup> to the Lord. 3e schulen 19  
 make also a buk of geet<sup>m</sup> for synne, and  
 twei lambren of o 3eer, sacrificis of pesible  
 thingis<sup>n</sup>. And whanne the preest hath 20  
 reisd tho, with the<sup>o</sup> looues of first<sup>p</sup> fruytis  
 bifor the Lord, tho schulen falle in to his<sup>q</sup>

† a bundel, in  
 Ebrau it is ga-  
 moor, for the  
 eeris of corn  
 weren seugid in  
 fier, and the  
 cornes, that  
 filliden a go-  
 moor, weren  
 schakun out,  
 and weren of-  
 frid so. Lire  
 here. cax.

<sup>91</sup> Om. E. <sup>r</sup> soot E. <sup>s</sup> the offryngis BDEH. <sup>t</sup> the fulfillyng E. <sup>n</sup> oo BDEFH. <sup>v</sup> soot E pass.  
<sup>w</sup> Om. D. <sup>x</sup> kepe A.

<sup>b</sup> repen is. repe KL. <sup>i</sup> cheef is. <sup>k</sup> fruyt s. <sup>l</sup> reise vp is. <sup>m</sup> the sabat is. <sup>n</sup> Om. C. <sup>o</sup> tried is.  
<sup>p</sup> smell is. <sup>q</sup> Om. A pr. m. et plures. <sup>r</sup> Om. ELP. <sup>s</sup> ne L. <sup>t</sup> potage LS. <sup>v</sup> til B. vnto is. til into K.  
<sup>w</sup> heest is. <sup>x</sup> alle 3oure is. <sup>y</sup> of the IKS sec. m. <sup>z</sup> sabat, that is, of pask BCGNQ. sabat or pask is.  
<sup>a</sup> sacrificis of w. <sup>b</sup> the firste w. the cheef is. 3oure cheef s. <sup>c</sup> 3e thanne s. <sup>d</sup> cheef is.  
<sup>e</sup> tried flour is. <sup>f</sup> maad sour is. <sup>g</sup> the whiche is. <sup>h</sup> tho s. Om. plures. <sup>i</sup> of s. <sup>k</sup> the swetest c.  
<sup>l</sup> smell is. <sup>m</sup> goot bucke is. <sup>n</sup> thingis bifore the Lord s. <sup>o</sup> Om. s. <sup>p</sup> the first 215w. <sup>q</sup> the preestis is.

dwellynge places, and 3oure generaciouns.  
 22 And afterward, whanne 3e repen<sup>v</sup> the  
 tilthe of 3oure loond, 3e shulen not kitt it  
 vnto the ground, ne the leeuynge eeris 3e  
 shulen gadere, but to pore men and pil-  
 grymes 3e shulen leeuue hem; Y the Lord  
 23 3oure God. And the Lord spak to Moyses,  
 24 seiyng, Spek to the sones of Yrael, The  
 seuenthe moneth, the first day of the  
 moneth, shal be to 3ow an holi day me-  
 moryale, with sownynge trompes, and it  
 25 shal be clepyd holi; alle seruyle werkes  
 3e shulen not do in it, and 3e shulen offre  
 26 brent sacrifice to the Lord. And the Lord  
 27 spak to Moyses, seiyng, The tenthe dai  
 of this seuenthe moneth, a day of purg-  
 ynge shal be moost solempne, and it shal  
 be clepid holy; 3e shulen traueyl 3oure  
 soules to God, and 3e shulen offre brent  
 28 sacrifice to the Lord; al werk 3e shulen  
 not doo in tyme of this day, for a day of  
 hauynge mercy it is, that the Lord 3oure  
 29 God haue mercy to 3ow. Al soule that  
 were not traueilid this day, shal peryshe  
 30 fro his puple<sup>z</sup>, and he that doth eny thing  
 of werk, Y shal do hym away fro his  
 31 puple; no thing therfore of werk 3e shal  
 do in it; lawful euerlastynge shal be to  
 3ow in alle generaciouns and 3oure dwell-  
 32 yngis; the dai of restynge it is. 3e shu-  
 len traueyl 3oure soules the nythe day  
 of the moneth; fro euen to euen 3e shu-  
 33 len halowe 3oure holi dayes. And the  
 34 Lord spak to Moyses, seiyng, Spek to  
 the sones of Yrael, Fro the fiftenthe day  
 of this seuenthe moneth shulen be the  
 cesynge dayes of the tabernacles, in seuen  
 35 dayes to the Lord; the first day shal be  
 clepid moost solempne and moost holy,  
 alle seruyle werkes<sup>a</sup> 3e shulen not do in  
 36 it; and seuen dayes 3e shulen offre brent  
 sacrifices to the Lord, the eijt<sup>b</sup> forsothe  
 day shal be moost solempne and moost  
 holy; and 3e shulen offre brent sacrifice

vss. And 3e schulen clepe this dai most<sup>21</sup>  
 solempne<sup>r</sup>, and moost hooli; 3e schulen not  
 do ther ynne ony seruyle werk; it schal be  
 a lawful thing euerlastynge in alle 3oure  
 dwellyngis, and generaciouns. Forsothe<sup>22</sup>  
 affir that 3e han rope<sup>s</sup> the corn of 3oure  
 loond, 3e schulen not kitte it 'til to<sup>t</sup> the  
 ground, nether 3e schulen gadere the 'eeris  
 of corn<sup>u</sup> abidyng<sup>v</sup>, but 3e schulen leeuue  
 tho to pore men and pilgrynys; Y am  
 '3oure Lord God<sup>w</sup>. And the Lord spak to<sup>23</sup>  
 Moyses, and seide, Speke thou to the sones<sup>24</sup>  
 of Israel, In the seuenthe monethe, in the  
 firste day of the monethe, schal be<sup>x</sup> sabat<sup>y</sup>  
 inemorial<sup>z</sup> to 3ow, sownynge with trumpis,  
 and it schal be clepid hooli; 3e schulen<sup>25</sup>  
 not do ony seruyle werk ther ynne, and 3e  
 schulen offre<sup>a</sup> brent sacrifice<sup>aa</sup> to the Lord.  
 And the Lord spak to Moyses, and seide,<sup>26</sup>  
 In the tenthe day of this seuenthe monethe,<sup>27</sup>  
 the day of clensyngis schal be moost so-  
 lempne, and it schal be clepid hooli; and<sup>b</sup>  
 3e schulen turmente 3oure soulis to God,  
 and 3e schulen offre brent sacrifice to the  
 Lord; 3e schulen not do ony werk<sup>c</sup> in the<sup>28</sup>  
 tyme of this day, for it is the day of the<sup>d</sup>  
 clensyng, that 3oure Lord God be merciful  
 to 3ou. Ech 'man which<sup>e</sup> is not tourmentid<sup>29</sup>  
 in this day, schal perische fro his puplis,  
 and Y schal do away fro his puple that<sup>30</sup>  
 man that doith eny thing<sup>f</sup> of werk *in that*  
*dai*; therfor 3e schulen not do ony thing<sup>31</sup>  
 of werk<sup>g</sup> in that dai; it schal be a lawful  
 thing euerlastynge to 3ou in alle 3oure ge-  
 neraciouns and abitaciouns<sup>h</sup>; it is the sa-<sup>32</sup>  
 bat of restyng. 3e schulen<sup>i</sup> turmente 3oure  
 soulis fro the nythe day of the monethe;  
 fro euentid<sup>k</sup> 'til to<sup>l</sup> euentid 3e schulen ha-  
 lewe 3oure sabatis. And the Lord spak<sup>33</sup>  
 to Moyses, and seide, Speke thou to the<sup>34</sup>  
 sones of Israel, Fro the fiftenthe day of  
 this seuenthe monethe schulen be the<sup>m</sup> fe-  
 ries<sup>n</sup> of tabernaclis<sup>o</sup>, in seene daies to the  
 Lord; the firste dai schal be clepid moost<sup>p</sup> 35

y repith BDEH. z peples BDEFH. a werke BDEH. b ey3the E.

r solempne day is. s ripe i. repe Ls. t vnto s. to o sec. m. u corn eeris s. v that abiden i. w the Lord 3. G. is. x be the myndeful is. y hooly day s. z Om. is. a thanne offre s. aa sacrifices K. b and in it s. c forboden werk s. d Om. plures. e lijf that i. man that s. f thing forboden s. g for- boden werk s. h dwellyngis is. i schulen ther ynne is. k the euentid w. l vnto is. to o. m Om. o. n feries or daies s. o the tabernaclis is. p the moost s.

to the Lord, it is forsothe of<sup>c</sup> companye,  
and of quelet<sup>d</sup>; al seruyle werk 3e shulen  
37 not doon in it. Thes ben the cesynge  
dayes of the Lord, the whiche 3e shulen  
clepe moost solempne and moost holy;  
and 3e shulen offre in hem offryngis to  
the Lord, brent sacrifices, and sacrifices  
38 of licours, after the ryte of euery day, out  
take the holy dayes of the Lord, and  
3oure ziftis, and the whiche 3e shulen of-  
fre of a vowe, othere the whiche 'wilful-  
39 lich 3e han 3euen<sup>e</sup> to the Lord. Thanne  
fro the fiftenthe day of the seuenthe  
moneth, whanne 3e shulen gaderere togi-  
dere alle the fruytis of 3oure erthe, 3e  
shulen halowe the cesynge day of the  
Lord seuen dayes; in the first day and  
the eizt<sup>f</sup> day shal be holy day, that is,  
40 rest. And 3e shulen take to 3ow the first  
day fruytis of the moost fayr tree, and  
the braunches of palmes, and braunches  
of a tree of<sup>g</sup> thykke<sup>gg</sup> burionyngis, and  
withies of the rennyng water, and 3e  
shulen glaad before the Lord 3oure God;  
41 and 3e shulen halowe the solempte of hym  
seuen dayes, bi the 3eer; lawful euerlast-  
yng it shal be in 3oure generaciouns.  
The seuenthe moneth 3e shulen halowe  
42 the feeste daies, and 3e shulen dwelle se-  
uen dayes in shadewe places; eche that  
is of the lynage of Yrael, shal dwelle in ta-  
43 bernaclis, that 3oure aftercomers leernen,  
that in tabernaclis Y have made to dwelle  
the sones of Yrael, whanne Y ladde hem  
out of the loond of Egipte; Y the Lord  
44 3oure God. And Moyses spak vpon the  
solempnytees of the Lord to the sones of  
Yrael.

## CAP. XXIV.

1 And the Lord spak to Moyses, seiynge,  
2 Comaund to the sones of Yrael, that thei  
bryngen to thee oyle of olyues, moost

solempne<sup>9</sup> and moost hooli, 3e schulen not  
do ony seruyle werk ther ynne; and in<sup>r</sup> 36  
seuene daies 3e schulen offre brent sacri-  
fices to the Lord, and the eizthe dai schal  
be moost solempne and moost hooli; and  
3e schulen offre<sup>s</sup> brent sacrifice to the Lord,  
for it is the *day* of cumpany, and of gader-  
yng; 3e schulen not do ony seruyle werk  
ther ynne. These ben the feries<sup>t</sup> of the 37  
Lord, whiche 3e schulen clepe moost so-  
lempne and moost hooli; and in tho<sup>u</sup> 3e  
schulen offre offryngis to the Lord, brent  
sacrifices, and fletyng offeryngis, bi the  
custom of ech day, outakun the sabatis of 38  
the Lord, and 3oure ziftys, and whiche<sup>v</sup> 3e  
offren bi avow<sup>w</sup>, ether whiche<sup>x</sup> 3e 3yuen bi  
fre wille to the Lord. Therfor fro the<sup>y</sup> 39  
fiftenthe day of the seuenthe monethe,  
whanne 3e han gaderid alle the fruytis of  
3oure lond, 3e schulen halewe the feries<sup>z</sup> of  
the Lord seuen daies; in the firste day  
and the<sup>a</sup> eizte<sup>b</sup> schal be sabat, that is,  
reste. And 3e schulen take to 3ou in the 40  
firste day fruytis of the faireste tree, and  
braunchis of palm trees, and braunchis<sup>c</sup> of  
a 'tree of thicke boowis<sup>d</sup>, and salewis of  
the rennyng stream, and 3e schulen be  
glad bifor 3oure Lord God; and 3e schulen 41  
halewe his solempnyte seuene daies bi<sup>e</sup> the  
3eer; it schal be a lawful thing euerlast-  
yng in 3oure generaciouns. In the se-  
uenthe monethe 3e schulen halewe feestis<sup>f</sup>,  
and 3e schulen dwelle in schadewyng 42  
placis seuene daies; ech man that is of  
the kyn of Israel<sup>ff</sup>, schal dwelle in taber-  
naclis, that 3oure aftercomers lerne, that Y 43  
made the sones of Israel to dwelle in ta-  
bernaculis, whanne Y ledde hem out of the  
lond of Egipt; Y am 3oure Lord God.  
And Moyses spak of the solempnytees of 44  
the Lord to the sones of Israel.

## CAP. XXIV.

And the Lord spak to Moyses, and seide, 1  
Comaunde thou to the sones of Israel, that 2  
thei brynge to thee oyle of olyues, pureste<sup>g</sup>

<sup>c</sup> Om. d. <sup>d</sup> gedered d *sec. m.* <sup>e</sup> 3e sholen dele *E pr. m.* <sup>f</sup> eyzthe *E.* <sup>g</sup> and of *ABDFH.* <sup>gg</sup> thilk *ABDFH.*

<sup>9</sup> solempne day *is.* <sup>r</sup> Om. *bc.* <sup>s</sup> thanne offre *s.* <sup>t</sup> daies *is.* <sup>u</sup> hem *r.* tho daies *s.* <sup>v</sup> that that *is.*  
<sup>w</sup> avowes *ELP.* <sup>x</sup> that that *is.* <sup>y</sup> Om. *s.* <sup>z</sup> daies *s.* <sup>a</sup> in the *is.* <sup>b</sup> eizti day *B.* <sup>c</sup> the branchis *is.*  
<sup>d</sup> thicke bowid tree *s.* <sup>e</sup> in *is.* <sup>f</sup> the feest daies *is.* <sup>ff</sup> Irael *A.* <sup>g</sup> moost pure *is.*

pure, and bryzt, to the lanternes to ben  
 3tende contynueli with oute the veyle of  
 witnessynge, in the tabernacle of the  
 boond of pees; and Aaron shal sette hem  
 fro euen vnto morwen<sup>h</sup> before the Lord,  
 thur; heriyng and ryte perpetuel in 3oure  
 4generaciouns; vpon the moost clene can-  
 dilstik thei shulen be sett euermore in  
 5the sijt of the Lord. Thow shalt take  
 forsothe tried floure, and thow shalt baak  
 of it twelue looues, the whiche echon shal  
 6haue two dymes, of whom thou shalt sette  
 syx anentis other six, vpon the moost  
 7clene bord before the Lord; and thow  
 shalt putt on hem ensence<sup>i</sup> moost bryzt,  
 that the breed be into mynde of the of-  
 8fryng of the Lord; bi eche holi day thei  
 shulen be chaungid before the Lord, takne  
 of the sones of Yrael thur; euerlastynge  
 9boond of pees; and thei shulen be of Aa-  
 ron and his sones, that thei eten hem in  
 holy place, for holy of halowes it is, of  
 the sacrifices of the Lord, thur; perpetuel  
 10ryzt. Loo! forsothe a sone goon out of a  
 womman of Yrael, that beer of an Egip-  
 cyen man, amonge the sones of Yrael,  
 hath streuen in tentis with a man of  
 11Yrael, and whanne he hadde blasfemyd  
 the name of the Lord, and hadde cursid  
 to hym, is brouzt forthe to Moyses; and  
 the moder of hym was clepid Salumyth,  
 the douzter of Dabry, of the lynage of  
 12Dan; and thei puttiden<sup>k</sup> hym<sup>l</sup> in to pri-  
 soun, to the tyme that thei knewen what  
 13the Lord comaundide. The which spak  
 14to Moyses, seiynge, Leed thow out the  
 blasfeme out of the tentis, and putt alle  
 that herden her hoonden<sup>m</sup> vpon his heed,  
 15and al the puple stone hym. And to the  
 sones of Yrael thou shalt speke, The man  
 that cursith to his God, shal bere his  
 16synne, and he that blasfemeth the name  
 of the Lord, thur; deth die he; al the

oile, and bryzt, to the<sup>h</sup> lanternes to be or-  
 deyned contynueli with out the veil of wit-  
 nessyng, in the tabernacle of boond of pees;  
 and Aaron schal araye tho lanternes fro  
 euentid `til to<sup>i</sup> euentid bifor the Lord, bi  
 religioun and custom euerlastynge in 3oure  
 generaciouns; tho<sup>k</sup> schulen be set euere on<sup>l</sup>  
 a cleneste<sup>m</sup> candilstike in the sijt of the  
 Lord. Also thou schalt take wheete<sup>n</sup> flour,<sup>5</sup>  
 and thou schalt bake therof twelue looues,  
 which<sup>o</sup> schulen haue ech bi hem silf twei  
 tenthe partis, of whiche<sup>p</sup> thou schalt sette<sup>6</sup>  
 sexe on euer eithir side, on a cleneste<sup>q</sup>  
 board bifor the Lord; and thou schalt sette<sup>7</sup>  
 clereste<sup>r</sup> encense on<sup>s</sup> tho<sup>t</sup> looues, that the  
 looues be in to mynde of offryng of the  
 Lord; bi ech sabat tho schulen be chaungid<sup>8</sup>  
 bifor the Lord, and schulen<sup>u</sup> be takun of  
 the sones of Israel bi euerlastynge boond  
 of pees; and tho<sup>v</sup> schulen be Aarons<sup>w</sup> and<sup>9</sup>  
 hise sones, that thei ete tho in the hooli  
 place, for it is hooli *of the noumbre* of  
 hooli thingis, of the sacrifices of the Lord,  
 bi euerlastynge lawe. Lo! forsothe the<sup>10</sup>  
 sone of a womman of Israel, whom<sup>x</sup> sche  
 childide of a man<sup>y</sup> Egipcian, zede out  
 amonge the sones of Israel, and chidde<sup>z</sup> in  
 the castels<sup>a</sup> with a man of Israel, and<sup>b</sup>  
 whanne he hadde blasfemyd the name of  
 the Lord, and hadde cursid the Lord, he was  
 brouzt to Moyses; forsothe<sup>c</sup> his modir was  
 clepid Salumyth, the douztir of Dabry, of  
 the lynage of Dan; and thei senten<sup>d</sup> hym<sup>12</sup>  
 to<sup>e</sup> prisoun, til thei wisten what the Lord  
 comaundide. And the Lord spak to Moyses<sup>13</sup>  
 and seide, Lede out the blasfemere with-<sup>14</sup>  
 out the castels<sup>f</sup>, and alle men that herden<sup>g</sup>,  
 sette<sup>h</sup> her hondis on<sup>i</sup> his heed, and al the  
 puple stone hym. And thou schalt speke<sup>15</sup>  
 to the sones of Israel, A man that cursith  
 his God, schal bere his synne, and he that<sup>16</sup>  
 blasfemeth the name of the Lord, die<sup>k</sup> bi  
 deeth; al the multitude of the puple

<sup>h</sup> the moru *BD*. the morwe *EII*. the morwen *F*.  
*BDEFH*.

<sup>i</sup> cense *BDEFH*. <sup>k</sup> putten *E*. <sup>l</sup> hem *D*. <sup>m</sup> hondes

<sup>h</sup> Om. *IKS*. <sup>i</sup> vnto the *I*. vnto *S*. <sup>k</sup> thei *I*. tho lanternes *S*. <sup>l</sup> vpon *IS*. <sup>m</sup> ful clene *I*. <sup>n</sup> tried *IS*. <sup>o</sup> the  
 which *I*. <sup>p</sup> the whiche *I*. <sup>q</sup> ful clene *I*. <sup>r</sup> moost cleer *I*. <sup>s</sup> vpon *S*. <sup>t</sup> thilke *I*. the *O*. <sup>u</sup> thei schulen *IS*.  
<sup>v</sup> thei *I*. tho looues *S*. <sup>w</sup> Aaron *S*. <sup>x</sup> whan *L*. <sup>y</sup> Om. *S*. <sup>z</sup> childide *A pr. m*. he chidde *I*. she childide *S*.  
<sup>a</sup> tentis *IS*. <sup>b</sup> Om. *C*. <sup>c</sup> sothely *IS*. <sup>d</sup> puttiden *w*. <sup>e</sup> into *CDEGIKLMNOPQRSTWX*. <sup>f</sup> tentis *IS*. <sup>g</sup> herden  
 him *IS*. <sup>h</sup> shulen sette *K*. sette thei *IS*. <sup>i</sup> vpon *IS*. <sup>k</sup> die he *IKS*.

multitude of the puple with stonus shal  
throwe hym down; whether he were cyte-  
seyu or pilgrym that blasfemeth the name  
17 of the Lord, thurȝ deth dye he. He that  
smytith and sleeth a man, thurȝ deth die  
18 he; he that smyteth a beeste, ȝeeld he  
another of the same kynde, that is, lijf  
19 for lijf. He that wrongfuli ȝyueth a  
wemme to eny of his<sup>n</sup> cyteseyns, as he  
20 hath doon, so be it do to hym; brusur for  
brusur, eye for eye, tooth for tooth he  
shal ȝeelde; what maner of wemme he  
wrongfuli ȝyueth, sichon be he constreyn-  
21 ed to suffre. He that smytith a beeste,  
ȝeeld he another; he that smytith a man,  
22 be he punyshid. Euen doom be there  
among ȝow, whether pilgrime or cyteseyn  
synne, for I am the Lord ȝoure God.  
23 And Moyses spak to the sones of Yrael,  
and thei brouȝten hym forthe that blas-  
phemed out of the tentis, and thei beren  
hym down with stonus. And the sones  
of Yrael diden, as the Lord comaundide  
to Moyses.

## CAP. XXV.

1 And the Lord spak to Moyses in the  
2 mownt of Synay, seiynge, Speke to the  
sones of Yrael, and thou shalt seye to  
hem, Whanne ȝe weren in<sup>o</sup> goon into the  
loond that I shal ȝyue to ȝow, 'halowe ȝe<sup>p</sup>  
3 the holiday of the Lord; six ȝeer thou  
shalt sowe thi feelde, and six ȝeer thou  
shalt kytte thi vyn, and geder the fruytis  
4 of it; the seuenthe forsothe ȝeer of the  
loond shal be the saboth of the restynge  
of the Lord; feelde thou shalt not sowe,  
5 and vyu thou shalt not kitte, thingis  
that the erthe frely bryngith forth thou  
shalt not reepe, and grapes<sup>p</sup> of thi first  
fruytis and<sup>r</sup> vyndage thou shalt not ge-  
dere; the ȝeer forsothe it is of the rest-  
6 ynge of the loond; but thei shulen be to

schal oppresse hym with stonus, whether  
he that blasfemede the name of the Lord  
is a citeseyn, whether<sup>l</sup> a pilgrym, die he<sup>m</sup>  
bi deeth. He that smytith and sleeth a 17  
man, die<sup>n</sup> bi deeth; he that smytith a 18  
beeste, ȝelde<sup>o</sup> oon in his stide, that is, lijf  
for lijf\*. If a man ȝyueth a wem<sup>p</sup>† to ony 19  
of hise citeseyns, as he dide, so be it don  
to him; he schal restore brekyng for brek- 20  
yng, iȝe for iȝe, tooth for tooth; what man-  
er wem<sup>a</sup> he ȝaf, he schal be compellid to  
suffre sich a wem<sup>r</sup>. He that smytith<sup>s</sup> a 21  
werk beeste, ȝeelde<sup>t</sup> another; he that smyt-  
ith a man, schal be punyschid‡. Euen<sup>e</sup> 22  
doom be among ȝou, whether a<sup>u</sup> pilgrym  
ethir a<sup>u</sup> citeseyn synneth, for Y am ȝoure  
Lord God. And Moyses spak to the sones 23  
of Israel, and thei brouȝten forth out of  
the castels<sup>v</sup> hym that blasfemede, and op-  
pressiden<sup>w</sup> with<sup>x</sup> stonus. And the sones  
of Israel diden, as the Lord comaundide<sup>y</sup>  
to Moyses.

\* *lijff for lijf*,  
that is, a beeste  
of the same  
kynde and valu,  
ether the priȝs  
bi the doom of  
ingis. *Live*  
here. BCGNQX.  
† *that is*,  
*meymyng ether*  
*orrible huring*.  
BCGQX.  
‡ *be punyschid*,  
in Ebreu it is,  
die. CGQX.

## CAP. XXV.

And the Lord spak to Moises in the hil<sup>l</sup>  
of Synai, and seide, Speke thou to the 2  
sones of Israel, and thou schalt seye to  
hem, Whanne ȝe han entrid in to the lond  
which<sup>z</sup> Y schal ȝyue to ȝou, 'the erthe<sup>a</sup>  
kepe the sabat<sup>b</sup> of<sup>c</sup> the Lord; sixe<sup>d</sup> ȝeeris<sup>e</sup> 3  
thou schalt sowe thi<sup>f</sup> feelde, and<sup>g</sup> sixe ȝeeris<sup>h</sup>  
thou schalt kitte thi vyer<sup>i</sup>, and thou schalt  
gadere the fruytis ther of; forsothe in<sup>k</sup> the 4  
seuenthe ȝeer schal be sabat<sup>l</sup> of the erthe  
of the<sup>m</sup> restyng of the Lord; thou schalt 5  
not sowe the feelde, and<sup>n</sup> thou schalt not  
kitte the vyer, thou schalt not<sup>o</sup> repe tho  
thingis whiche the erthe bryngith forth  
'bi fre wille<sup>p</sup>, and<sup>q</sup> thou schalt not gadere  
the grapis of thi firste fruytis, as vyndage<sup>r</sup>;  
for it is the ȝeer of restyng of the lond;

<sup>n</sup> thes A. <sup>o</sup> Om. E. <sup>p</sup> ȝe sholen halwe E *pr. m.* <sup>q</sup> the grapes BDEFH. <sup>r</sup> as BDEFH.

<sup>l</sup> or I. <sup>m</sup> Om. L. <sup>n</sup> die he IKS. <sup>o</sup> ȝelde he IKS. <sup>p</sup> wem or a *wcym* IS. <sup>q</sup> of wem F. <sup>r</sup> oon IS.  
<sup>s</sup> sleeth IS. <sup>t</sup> ȝeelde he IKS. <sup>u</sup> Om. IS. <sup>v</sup> tentis IS. <sup>w</sup> thei killide I. killiden s. <sup>x</sup> hym with A *pr. m.*  
<sup>y</sup> bad IS. <sup>z</sup> that IS. <sup>a</sup> Om. A *sec. m.* <sup>b</sup> halewe ȝe the haly day IS. <sup>c</sup> to DK. <sup>d</sup> in sixe A *pr. m. et plures.*  
<sup>e</sup> ȝeer ILRS. <sup>f</sup> the L. <sup>g</sup> and in ELMOPW *pr. m.* s in Q. <sup>h</sup> ȝeer IL. <sup>i</sup> vyne ȝerd IS. <sup>k</sup> Om. s. <sup>l</sup> the  
sabat s. <sup>m</sup> Om. IS. <sup>n</sup> Om. s. <sup>o</sup> Om. I. <sup>p</sup> frely IS. <sup>q</sup> Om. F. <sup>r</sup> vyndage in the *vij. ȝeer* s.

30w into meet, to thee, and to thi seruauntis<sup>s</sup>, to thin handmayde<sup>t</sup>, and to thin hyryd man, and to the comlyng that pilgrimagith anentis<sup>v</sup> thee; to hous beestis and thi feelde beestes, alle thingis that growen shulen zyue meete. And thou shalt nounbre to thee seuen wekes of zeerys, that is, seuen sithes seuen, the whiche togidere maken nyn and fourty zeer; and thou shalt sowne with trompe the seuenthe moneth, the tenthe day of the moneth, in the tyme of doying mercy, in al zoure loond. And thou shalt halowe the fyftith zeer, and clepe it forzifnesse to alle the dwellers of thi loond; he is forsothe the iubilee; a man shal turne azen to his possessioun, and eche shal turne azen to his before hadde meyne, for the iubilee it is, and the fyftethe zeer. Ze shulen not sowe, ne reepe the free growynge thingis in the feelde, and the first fruytis of the vyndage ze shulen not gedere, for the halowynge of the iubilee; but anone offryd ze shulen eete; the zeer of iubilee<sup>u</sup> alle goo thei azen to her possessiouns. Whanne thou shalt selle eny thing to thi cyteseyn, other bigge of hym, ne peire thou thi brothir, but aftir the nounbre of the zeeris of iubilee thou shalt bigge of hym, and after the nounbre of fruytis he shal selle to thee. As myche as mo zeeris dwellen after the iubilee, so myche and the prijs shal creese, and as myche as lasse of tyme<sup>v</sup> thou shalt nowmbre, so myche lasse and the biggyng shal coste; the tyme forsothe of fruytis he shal selle to thee. Nyle ze wrongfully traueyl zoure men of o lynage, but echon drede his God; for Y the Lord zoure God. Do ze myn heestis and domes, kepith and fulfille ze hem, that ze mowen dwelle in the loond with outen eny drede<sup>w</sup>, and the erthe brynge forth to zow his fruytis, the whiche ze eten vnto fulfill-

but tho<sup>s</sup> schulen be to zow in to mete, to thee, and to thi seruaunt, to<sup>t</sup> thin handmaide, and to thin hirid man, and to the comelyng which<sup>u</sup> is a pilgrym at<sup>v</sup> thee; alle thingis that comen forth<sup>w</sup>, schulen zyue mete<sup>x</sup> to thi werk<sup>y</sup> beestis and smale<sup>z</sup> beestis. Also thou schalt nounbre to thee<sup>s</sup> seuen woukis of zeeris, that is, seuen sithes seuen, whiche togidere maken nyn and fourti zeer; and thou schalt sowne with a clarioun in the seuenthe monethe, in the tenthe dai of the monethe, in the tyme of propiciacioun<sup>a</sup>, *that is, merci*<sup>b</sup>, in al zoure loond. And thou schalt halewe the fiftithe zeer, and thou schalt clepe<sup>c</sup> remission<sup>d</sup> to alle the dwellers of thi loond; for thilke<sup>e</sup> zeer is iubilee<sup>f</sup>; a man schal<sup>g</sup> turne azen to hys possessioun, and ech man schal go azen<sup>h</sup> to the<sup>i</sup> firste meynne, for it is iubilee<sup>k</sup>, and the fiftithe zeer. Ze schulen not sowe, nether ze schulen reepe thingis<sup>l</sup>, that comen forth freli in the feelde, and ze schulen not gadere the firste fruytis of vyndage, for the<sup>m</sup> halewyng of iubilee; but anoon ze schulen ete thingis takun away; in the zeer of iubilee alle men go azen to<sup>n</sup> her possessiouns. Whanne thou schalt selle<sup>o</sup> eny thing to<sup>o</sup> thi cyteseyn, ether schalt bie of hym, make thou not sory<sup>p</sup> thi brother, but bi the nounbre of zeeris of iubilee<sup>q</sup> thou schalt hie of him, and bi the rekenyng of fruytis he schal selle to thee. Bi as myche as mo zeeris dwellen after the iubilee, by so myche also the prijs schal encrease, and bi as myche as thou noumbrest lesse of tyme, bi so myche and the byng schal cost lesse; for he schal selle to thee the time of fruytis. Nyle ze turment men of zoure lynagis, but ech man drede his God; for Y am zoure Lord God. Do ze my maundementis<sup>r</sup>, and kepe ze my domes, and fille<sup>s</sup> ze tho, that ze moun dwelle in his loond without ony drede, and that the erthe brynge forth hise fruytis to zow,

<sup>s</sup> seruaunt EFH. <sup>t</sup> hondemayden BDFH. <sup>u</sup> the iubilee BDEFH. <sup>v</sup> the tyme BDEFH. <sup>w</sup> ferde BEFH.

<sup>s</sup> tho fruytis is. <sup>t</sup> and to s. <sup>u</sup> the which is. <sup>v</sup> anentis is. <sup>w</sup> growen s. <sup>x</sup> metis A. <sup>y</sup> house s. <sup>z</sup> feelde s. <sup>a</sup> doying mercy is. <sup>b</sup> Om. is. <sup>c</sup> clepe it is. <sup>d</sup> forzeuenesse s. <sup>e</sup> in that is. <sup>f</sup> iubilee, that is, the ioyful zeer is. <sup>g</sup> that schal is. <sup>h</sup> azen in that zeer s. <sup>i</sup> his is. <sup>k</sup> the iubilee is. <sup>l</sup> tho thingis is. <sup>m</sup> Om. is. <sup>n</sup> in to s. <sup>o</sup> of s. <sup>p</sup> heuy is. <sup>q</sup> the zeeris of iubilee is. the iubilee zeeris s. <sup>r</sup> heestis is. <sup>s</sup> fulfille is.

ynge, dredynge the feersnes of no man.  
 20 And if 3e seyn, what shulen we<sup>x</sup> eete the  
 seuenthe 3eer, if we sowen<sup>y</sup> not, ne ga-  
 21 dren<sup>z</sup> oure fruytis? Y shal 3yue my bless-  
 ynge to 3ou the sixte 3eer, and it shal  
 22 make the fruytis of three 3eer; and 3e  
 shulen sowe the eiztthe 3eer, and 3e shulen  
 eete oolde fruytes vnto the nynthe 3eer;  
 to the tyme that newe be growen 3e shu-  
 23 len eete oolde. The loond forsothe shal  
 not be solde 'in to<sup>zz</sup> with outen ende, for  
 myn it is, and 3e comlingis and myn  
 24 erthe tyliers ben; wherfor al the regioun  
 of 3oure possessioun vndur condicioun of  
 25 a3enbiggyng shal be solde. If thi bro-  
 ther maad pore, selle his litil possessioun,  
 and he wole, the nygh kyn of hym may  
 26 a3enbigge that that he solde; if forsothe  
 he haue noon nei3bore, and he mowe fynde  
 27 the pryse<sup>a</sup> to a3enbigge, the fruytis shulen  
 be countid fro that tyme that he solde,  
 and that that is laft 3eelde he to the  
 bigger, and so he shal resseyue his pos-  
 28 sessyoun. And if his hoond fynde not,  
 that he 3eelde the prijs, the bigger shal  
 haue that he bou3te, vnto the iubilee 3eer;  
 in that forsothe 3eer<sup>aa</sup> al biggyng shal  
 turne a3en to the lord, and to the rather  
 29 hauer. Who sellith his hows, with ynne  
 the walles of the cytee, he shal haue leue  
 of biggyng a3en to the tyme that o 3eer  
 30 be fulfillid; and if he bigge not a3en, and  
 the cercle of the 3eer were ouer caste, the  
 bigger shal welde it, and his aftercomers  
 into with outen ende, and it may not be  
 31 bou3t a3en, also in the iubilee. If for-  
 sothe in a town that hath no wallis were  
 the hows, thur3 ryzt of the feeldes it shal  
 be sold; if forsothe it were not a3enbou3t  
 in the iubilee, it shal turne a3en to his  
 32 lord. The hows<sup>b</sup> of the Leuytes, that ben  
 in the cytees, euermore mowen be a3en-  
 33 bou3t; if thei weren not a3enbou3t, in  
 the iubilee thei shulen turne a3en to the

whiche 3e schulen ete 'til to<sup>t</sup> fulnesse, and  
 drede<sup>u</sup> not the assailynge of ony man. That 20  
 if 3e seien, what schulen we ete in the se-  
 uenthe 3eer, if we sowen not, nether ga-  
 21 deren oure fruytis? Y schal 3yue my bless-  
 yng to 3ou<sup>v</sup> in the sixte 3eer, and it schal  
 make fruytis of three<sup>w</sup> 3eer; and 3e schu-22  
 len sowe in the eizte 3eer, and 3e schulen  
 ete elde fruytis 'til to<sup>x</sup> the nynthe 3eer; til  
 newe thingis comen forth 3e schulen ete  
 the elde thingis. Also the lond schal not 23  
 be seeld 'in to<sup>y</sup> with outen ende, for it is  
 myn, and 3e ben my comelyngis and te-  
 nauntis<sup>z</sup>; wherfor al the cuntre of 3oure 24  
 possessioun schal be seeld vndur the con-  
 dicioun of a3enbiyng. If thi brother is 25  
 maad pore, and sillith<sup>a</sup> his litil possessioun,  
 and his ny3 kynesman wole, he may a3en-  
 bie that that he seelde; sotheli if he hath 26  
 no ny3 kynesman, and he may fynde prijs  
 to a3enbie, the fruytis schulen be rekynyd 27  
 fro that tyme in which he seelde<sup>b</sup>, and he  
 schal 3elde 'that that is<sup>c</sup> residue<sup>d</sup> to the  
 biere, and he schal resseyue so his posses-  
 sioun<sup>e</sup>. That if his hond fynde<sup>f</sup> not, that 28  
 he 3elde the prijs, the biere schal haue  
 that that he bou3te, 'til to<sup>g</sup> the 3eer of  
 iubilee; for in that 3eer ech sillyng schal  
 go a3en to the lord, and to<sup>h</sup> the firste wel-  
 dere. He that sillith his hows, with ynne 29  
 the wallis of a citee, schal<sup>i</sup> haue licence to  
 a3enbie til o 3eer be fillid<sup>k</sup>; if<sup>l</sup> he a3en-30  
 bieth not, and<sup>m</sup> the sercle<sup>n</sup> of the 3eer is  
 passid, the biere schal welde it, and his  
 eiris 'in to with outen ende<sup>o</sup>, and it schal  
 not mow<sup>p</sup> be a3enbou3t, 3e, in the iubilee.  
 Forsothe<sup>q</sup> if the hows is in a town 'that 31  
 hath not wallis<sup>r</sup>, it schal be seeld bi the  
 lawe of feeldis; sotheli if it is not a3en-  
 bou3t in the iubilee, it schal turne a3en to  
 'his lord<sup>s</sup>. The howsis of dekenes, that 32  
 ben in citees, moun euer be a3enbou3t;  
 if tho ben not a3enbou3t, tho schulen 33  
 turne a3en in the iubilee 'to the lordis<sup>t</sup>;

<sup>x</sup> 3e E. <sup>y</sup> soweth E. <sup>z</sup> gedereth BEFH. <sup>zz</sup> vnto E. <sup>a</sup> peyse A. <sup>aa</sup> Om. BDEFH. <sup>b</sup> houses D.

<sup>t</sup> vnto IS. to o pr. m. <sup>u</sup> drede 3e I. dredith s. <sup>v</sup> 3ou, seith the Lord, s. <sup>w</sup> the thridde K. <sup>x</sup> vnto IS.  
<sup>y</sup> til into ELPX sec. m. <sup>z</sup> myn eerthe tilieris IS. <sup>a</sup> he sillith I. <sup>b</sup> seelde it I. seelde his possessioun s.  
<sup>c</sup> the F. <sup>d</sup> left EILPS. <sup>e</sup> possessioun a3en IS. <sup>f</sup> fyndith plures. <sup>g</sup> vnto IS. <sup>h</sup> Om. s. <sup>i</sup> he schal IFS.  
<sup>k</sup> fulfillid IS. <sup>l</sup> and if w. <sup>m</sup> Om. c. <sup>n</sup> cours IS. <sup>o</sup> euer more IS. <sup>p</sup> Om I. <sup>q</sup> Sothely IS. <sup>r</sup> not  
 wallid IS. <sup>s</sup> the lord ther off IS. <sup>t</sup> Om. o. to the Lord s.

lordes; for the houses of cytees of Leuytes ben for the possessiouns among the 34 sones of Yrael; the suburbes forsothe of hem thei shulen not selle, for euerlast- 35 ynge possessioun it is. If thi brother were maad pore, and feble in hoond, and thow resseyuest hym as a comlyng and a 36 pilgrym, and lyueth with thee, ne take thow of hym vsurys, ne more ouer than thow hast 3ouun; drede thi God, that thi 37 brother mowe lyue anentis thee. Thi money thow shalt not 3yue to him to vsure, and of the fruytes ouer aboun- 38 daunce thou shal not axe; Y the Lord 3our God, that haue ladde 3ou out of the lond of Egipte, that I<sup>c</sup> 3yue 3ow the loond of Chanaan, and that Y were 3oure God. 39 If thur3 porenesse compellid, thi brother selle hym silf to thee, thow shalt not oppresse hym thur3 thraldom of seruauantis, 40 but as an hiryd man and a dweller he shal be; vnto the iubilee 3eer he shal 41 worche anentis thee, and aftirward he shal goo out with his free children, and turne a3en to the kyn, and to the posses- 42 sioun of his fadres. Forsothe thei ben my seruauantis, and Y haue ladde hem out of the loond of Egipte; thei shulen not be 43 sold bi condiciouns<sup>d</sup> of thralles; ne ouer traueyle thou him bi thi power, but 44 drede thow thi Lord. Thral and 'boond womman<sup>e</sup> ben to 3ow of the naciouns that 45 ben in 3oure enuyroun, and of the comlynges that pilgrimagen anentis 3ow, other that of hem weren bore in 3oure loond; thes 3e shulen haue seruauantis, 46 and thur3 ri3t of erytage 3e shulen ouerleeuen<sup>f</sup> hem to the after comers, and 3e shulen welde hem with outen ende; 3oure forsothe britheren, the sones of Yrael, 3e 47 shulen not oppresse bi power. If anentis 3ow the hoond of the comlyng and of the pilgrym wax greet, and thi brother become pore, selle him silf to hym, or to

for the 'howsis of the citees of dekenes<sup>u</sup> ben for possessiouns among the sones of Israel; forsothe<sup>v</sup> the suburbabis<sup>w</sup> of hem<sup>x</sup> 34 schulen not be seeld, for it is euerlastynge possessioun. If thi brother is maad pore, 35 and feble in power, and thou resseyuest hym as a comelyng and pilgrym<sup>y</sup>, and he lyueth with thee, take thou not vsuris of 36 hym, nether more than thou hast 3oue; drede thou thi God, that thi brothir mai lyue anentis thee. Thou schalt not 3yue 37 to hym thi money to vsure, and thou schalt not axe ouer 'aboundaunce, *ether encrees ouer* of fruytis<sup>z</sup>; Y am 3oure Lord 38 God, that ladde 3ou out of the lond of Egipt, that Y schulde 3yue to 3ou the lond of Canaan, and that Y schulde be 3oure God. If thi brother compellid bi pouert 39 sillith hym silf to thee, thou schalt not oppresse hym bi seruage of seruauantis, but 40 he schal be as an<sup>a</sup> hirid man and tenaunt<sup>b</sup>; 'til to<sup>c</sup> the 3eer of iubilee he schal worche at<sup>d</sup> thee, and aftirward he schal go out 41 with his fre children, and he schal turne a3en to the<sup>e</sup> kynrede, and to 'the possessioun of his fadris<sup>f</sup>. For thei ben my seruauantis<sup>g</sup>, and Y ledde hem out of the lond of Egipt; thei<sup>h</sup> shulen not be seeld bi the condicioun of seruauantis; turmente thou 42 not hem bi thi<sup>i</sup> power, but drede thou thi Lord. A seruauant and handmaide be to 43 3ou of naciouns<sup>k</sup> that ben in 3oure cumpas, and of comelyngis that<sup>l</sup> ben pilgrimys at<sup>m</sup> 44 3ou, ether thei that ben borun of hem<sup>n</sup> in 3oure lond; 3e schulen haue these seruauantis, and bi ri3t of eritage 3e schulen 45 'sende ouer<sup>o</sup> to<sup>p</sup> aftir comers, and 3e schulen welde<sup>q</sup> with outen ende; sothely oppresse 3e not bi power 3oure britheren, the sones of Israel. If the hond of a comelyng 46 and<sup>r</sup> of a pilgrim wexith strong at 3ou, and thi brother is maad pore, and sillith hym silf to hym<sup>s</sup>, ether to ony of his kyn, he 47 may be a3enbou3t aftir the<sup>t</sup> sillyng; he

<sup>c</sup> Om. A. <sup>d</sup> condycioun BDEFH. <sup>e</sup> hoondmaydyn E pr. m. <sup>f</sup> forleue E pr. m.

<sup>u</sup> dekenes housis of citees is. <sup>v</sup> sothely is. <sup>w</sup> suburbanys F. <sup>x</sup> citees s. <sup>y</sup> a pilgrym is. <sup>z</sup> that that thou lenyst, encrees of fruytis is. <sup>a</sup> Om. F. <sup>b</sup> a tenaunt i. <sup>c</sup> vnto is. to o. <sup>d</sup> anentis i. <sup>e</sup> his is. <sup>f</sup> his fadris possessioun is. <sup>g</sup> seruauantis, seith the Lord, s. <sup>h</sup> and thei is. <sup>i</sup> Om. A. <sup>k</sup> other naciouns is. <sup>l</sup> the whiche i. <sup>m</sup> anentis i. <sup>n</sup> cumlyngis is. <sup>o</sup> lecue hem i. ouer leeue hem s. <sup>p</sup> to 3oure is. <sup>q</sup> welde hem is. <sup>r</sup> or s. <sup>s</sup> that cumlinge s. <sup>t</sup> that s.

48 eny of the lynage of hym, after the sell-  
 ing he may be azenbouzt; who so wole  
 49 of his britheren, bigge he hym; and the  
 fadres brother, and the fader brother<sup>g</sup>  
 sone, and the cosyn, and<sup>h</sup> the alye<sup>i</sup>. If  
 forsothe and he mowe, azenbie he hym  
 50 silf, noumbred oonli the 3eeris fro the  
 tyme of his sillynge vnto the iubilee 3eer;  
 and the money with the which he was  
 soold, after the noumbre of 3eeris, and  
 51 thur3 resoun of an hirid man rekened. If  
 there were many 3eris that leeuē vnto  
 the iubilee, and after that he shal 3eelde  
 52 the prijs; if fewe, he shal leye resoun  
 with hym after the noumbre of 3eeris;  
 53 and he shal 3eelde to the bigger that  
 that is laft of the 3eeris, in the whiche  
 before he seruede, the medis with ynne  
 rekenyd<sup>k</sup>; he shal not traueil hym vio-  
 54 lentlich in thi s3t. And if bi that he  
 may not be a3eynbouzt<sup>kk</sup>, the iubilee 3eer  
 he shall goon out with his free children;  
 55 myn forsothe seruauntis ben the sones of  
 Yrael, the whiche Y haue ladde out of  
 the loond of Egipte; I the Lord 3oure  
 God.

## CAP. XXVI.

1 3e shulen not make to 3ou a mawmett<sup>l</sup>,  
 and grauen thing, ne titlis 3e shulen rere,  
 ne huge stoon 3e shulen putte in 3oure  
 erthe, that 3e honouren it; Y forsothe am  
 2 the Lord 3oure God. Kepe 3e myn hali-  
 daies, and inwardli drede 3e at my seyn-  
 3 tuarye; Y a Lord. If 3e goon in myn  
 heestis, and my maundementis kepen, and  
 doon hem, Y shal 3yue to 3ow reynes in  
 4 her tymes, and the loond shal brynge  
 forth his burionyng, and with apples  
 5 the trees shulen be fulfillid; and the  
 thresshyng of repyn<sup>m</sup> tilthes shal atake  
 the vyndage, and the vyndage shal occu-  
 pie the sowynge tyme, and 3e shulen ete  
 3oure breed in plente in fulnes<sup>n</sup>, and with

that wole of hise britheren, azenbie<sup>n</sup> hym;  
 bothe 'the brother of fadir<sup>v</sup>, and the sone<sup>49</sup>  
 of 'the fadris<sup>w</sup> brother, and kynesman<sup>x</sup>, and  
 alye<sup>y</sup>. Ellis if also he schal mow, he schal  
 azenbie hym silf, while the 3eeris ben ry-<sup>50</sup>  
 kenid oneli fro the tyme of his sillyng 'til  
 in to the 3eer of iubylee<sup>z</sup>; and while the  
 money, for which he was seeld, is rikenyd  
 bi the noumbre of 3eeris, and while the  
 hire of an hirid man is rikenyd. If mo<sup>51</sup>  
 3eeris ben that dwellen 'til to<sup>a</sup> the iubilee,  
 bi these 3eeris he schal 3elde also the prijs;  
 if fewe 3eeris ben, he schal sette rikenyng<sup>52</sup>  
 with hym bi the noumbre of 3eeris<sup>b</sup>; and<sup>53</sup>  
 he schal 3eelde to the biere that that is re-  
 sidue<sup>c</sup> of 3eeris, while tho 3eeris, bi<sup>d</sup> whiche  
 he seruyde bifore, ben rikenyd for hiris;  
 he<sup>e</sup> schal not turmente 'that *Ebreu*<sup>f</sup> vio-  
 lentli in thi s3t. That if he may not be<sup>54</sup>  
 azenbouzt bi this<sup>g</sup>, he schal go out with  
 his free children in the '3eer of iubilee<sup>h</sup>;  
 for<sup>i</sup> the sones of Israel ben myn ser-<sup>55</sup>  
 uauntis, whiche<sup>k</sup> Y ledde out of the lond  
 of Egipt.

## CAP. XXVI.

Y am 3oure Lord God; 3e shulen not<sup>1</sup>  
 make to 3ou an ydol, and a grauun *ymage*,  
 nether 3e shulen reise<sup>l</sup> titlis<sup>m</sup>, nether 3e  
 shulen sette a noble stoon in 3oure lond,  
 that 3e worschipe it; for Y am 3oure Lord  
 God. Kepe 3e my sabatis, and drede 3e at<sup>2</sup>  
 my seyntuarie; Y am the<sup>n</sup> Lord. If 3e gon<sup>3</sup>  
 in myn heestis, and kepen my comaunde-  
 mentis<sup>o</sup>, and doon tho, Y schal 3yue to 3ou  
 reynes<sup>p</sup> in her tymes, and the erthe schal<sup>4</sup>  
 brynge forth his fruyt, and trees shulen  
 be fillid with applis; the threschyng of<sup>5</sup>  
 ripe cornes schal take vyndage<sup>q</sup>, and vynd-  
 age<sup>r</sup> schal occupie seed<sup>s</sup>, and 3e shulen ete  
 3oure breed in fulnesse, and 3e shulen  
 dwelle in 3oure lond without drede. Y<sup>6</sup>

<sup>g</sup> brotheres *E sec. m.* <sup>h</sup> of *A.* <sup>i</sup> alyen *AF.* <sup>k</sup> rekenyng *A pr. m.* <sup>kk</sup> a3eynbouzt *A.* <sup>l</sup> mawmett *A.*  
<sup>m</sup> repynge *A.* <sup>n</sup> at the folle *E pr. m.*

<sup>u</sup> bie he is. <sup>v</sup> the br. of the fad. <sup>c</sup> the br. of his fad. <sup>r</sup> his fadir brother s. <sup>w</sup> his fadir is. <sup>x</sup> his  
 kynesman is. <sup>y</sup> his alye is. <sup>z</sup> vn to the iubilee 3eer is. <sup>a</sup> vnto is. <sup>b</sup> the 3eeris is. <sup>c</sup> left *EILPS.*  
<sup>d</sup> in *I.* <sup>e</sup> a *straunger* s. <sup>f</sup> an *hoom born man* s. <sup>g</sup> this *maner* is. <sup>h</sup> 3eer of the iubilee *I.* *iubilee*  
 3eer s. <sup>i</sup> *Om. ELMOPSW.* <sup>k</sup> the whiche *I.* <sup>l</sup> reise vp is. <sup>m</sup> titlis, *that is, auteris for ydolatrye* *BCBGIKNPQX.*  
 titlis, *that is, ydol auters* s. <sup>n</sup> *Om. IS.* <sup>o</sup> biddingis is. <sup>p</sup> reyne s. <sup>q</sup> the vyndage *I.* *vyndage or en*  
*crese* s. <sup>r</sup> the vyndage s. <sup>s</sup> the seed tyme is.

outen drede<sup>o</sup> 3e shulen dwelle in 3oure  
6 loond. I shal 3yue pees in 3oure coostis;  
3e shulen sleepe, and there shal not be  
that shal afeere 3ou<sup>p</sup>; I shal take aweie  
yuel beestis, and swerd shal not thur3  
7 passe 3oure termes. 3e shulen pursue 3oure  
enemies, and thei shulen falle before  
8 3ow; fyue of 3ow shal pursue an hun-  
dryd aliens, and an<sup>pp</sup> hundred of 3ow ten  
thousyndes; 3oure enemies shulen falle  
9 with swerd in 3oure sizt. Y shal beholde  
3ow, and make growe; 3e shulen ben mul-  
tiplied, and I shal fastne my couenaunt  
10 with 3ow; 3e shulen ete the moost oold  
thingis of oold, and the newe vpon com-  
ynge, the oold 3e shulen cast aweye;  
11 and I shal sette my tabernacle in the  
myddil of 3ow, and my soule shal not cast  
12 3ow aweie; I shal goo among 3ow, and  
I shal be 3oure God, and 3e shulen be to  
13 me a puple. I the Lord 3oure God, that  
haue ladde 3ow out of the loond of Egip-  
cyens, that 3e seruen not to hem, and the  
whiche haue brokun the chaynes of 3oure  
14 nolles, that 3e my3ten goo vp ry3t. But  
if 3e heren me not, ne doon<sup>q</sup> alle myn  
15 heestis, and if 3e spurne my lawes, and  
my domes despisen, that 3e doon<sup>r</sup> hem  
the whiche ben ordeyned of me, and my  
16 couenant 3e fulli bryngen<sup>s</sup> to nou3t, I  
thanne this<sup>t</sup> thing<sup>u</sup> shal do to 3ow; Y  
shal visyte 3ow swiftly in nedynes, and  
in brennyng, that make fayl<sup>v</sup> 3oure eyen,  
and waste 3oure lyues; in veyn 3e shulen  
sowe 3our<sup>w</sup> seed, that of the enemies shal  
17 be deuowryd; I shal putte my face a3ens  
3ow, and 3e shulen falle before 3oure ene-  
mies, and 3e shulen be suget to hem that  
hatiden 3ow; 3e shulen flee, no man pur-  
18 suyng. If forsothe and so 3e obeishen  
not to me, I shal adde 3oure correccions  
19 seuen foold for 3oure synnes; and I shal  
altobreke the prijd of 3oure hardnes, and  
I shal 3yue heuene to 3ow aboute as of

shal 3yue pees in<sup>t</sup> 3oure coostis; 3e schu-  
len slepe, and noon schal be that schal  
make 3ou aferd; Y schal do aweie yuel  
beestis fro 3ou, and a swerd schal not passe  
bi 3oure termes. 3e schulen pursue 3oure<sup>7</sup>  
enemies, and thei schulen falle bifor 3ou;  
fyue of 3oure men schulen pursue an hun-<sup>8</sup>  
drid aliens, and an hundrid of 3ou *schu-  
len pursue* ten thousande; 3oure enemies  
schulen falle bi swerd in 3oure sizt. Y<sup>9</sup>  
shal biholde 3ou, and Y schal make 3ou<sup>u</sup>  
to encrease; 3e schulen be multiplied;  
and Y schal make stedfast my couenaunt  
with 3ou; 3e schulen ete the eldest<sup>v</sup> of elde<sup>10</sup>  
thingis, and 3e schulen caste forth<sup>w</sup> elde  
thingis, whanne newe thingis schulen come  
aboute; Y schal sette my tabernacle in the<sup>11</sup>  
myddis of 3ou, and my soule<sup>x</sup> schal not  
caste 3ou awey; Y schal go among 3ou,<sup>12</sup>  
and Y schal be 3oure God, and 3e schulen  
be a puple to me. Y am 3oure Lord God,<sup>13</sup>  
that ledde 3ou out of the lond of Egip-  
cians, that 3e schulden not serue hem, and  
which<sup>y</sup> haue broke the chaynes of 3oure  
nollis, that 3e schulde go vpri3t. That if<sup>14</sup>  
3e heren not me, nether doon alle myn  
heestis, and if 3e forsaken my lawis, and<sup>15</sup>  
despisen my domes, that 3e doon not tho  
thingis that ben ordeyned of me, and that<sup>z</sup>  
3e bryngen<sup>a</sup> my couenaunt to auoydyng<sup>b</sup>,  
also<sup>c</sup> Y schal do<sup>d</sup> these thingis to 3ou; Y<sup>16</sup>  
shal visyte 3ou swiftly in nedynesse and  
brennyng<sup>e</sup>, which<sup>f</sup> schal turment 3oure izen,  
and schal<sup>g</sup> waste 3oure lyues; in veyn 3e  
schulen sowe seed, that schal be deuourid  
of enemies; Y schal sette my face<sup>h</sup> a3ens<sup>17</sup>  
3ou, and 3e schulen falle bifor 3oure ene-  
mies, and 3e schulen be sugetis to hem  
that haten 3ou; 3e schulen fle, while no  
man pursueth<sup>i</sup>. But<sup>k</sup> if nether so 3e obeyen<sup>18</sup>  
to me, Y schal adde<sup>l</sup> 3oure chastisyngis<sup>m</sup>  
seuenfold for 3oure synnes; and Y schal<sup>19</sup>  
al tobreke the pride of 3oure hardnesse,  
and Y schal 3yue to<sup>n</sup> 3ou heuene aboute as

<sup>o</sup> ferde BEFH. <sup>p</sup> Om. BDEFH. <sup>pp</sup> and A. <sup>q</sup> doth BDEFH. <sup>r</sup> doon not D. <sup>s</sup> 3e bryngen A. <sup>t</sup> thes BDEFH.  
<sup>u</sup> thinges F. <sup>v</sup> falle B. <sup>w</sup> the BEFH.

<sup>t</sup> to 18. <sup>u</sup> Om. plures. <sup>v</sup> eldest thingis s. <sup>w</sup> awey the 18. <sup>x</sup> soule, that is, wille BCFGILPQ. soule or  
wille s. <sup>y</sup> I 18. <sup>z</sup> Om. A. <sup>a</sup> brenge folily s. <sup>b</sup> nou3t s. <sup>c</sup> Om. s. <sup>d</sup> do thanne s. <sup>e</sup> in bren-  
nyng 18. <sup>f</sup> the which 1. <sup>g</sup> Om. 18. <sup>h</sup> cheer s. <sup>i</sup> pursueth 3ou s. <sup>k</sup> Om. K. <sup>l</sup> encrease 18. <sup>m</sup> chas-  
tinge s. <sup>n</sup> Om. s.

20 yrun, and the erthe brasun; 3oure traueyl in veyn shal be wastyd, ne the erthe shal brynge forth burionyng, ne the trees  
 21 shulen 3yue apples. And if 3e goon ouerthwart<sup>x</sup> to me, ne wolen<sup>y</sup> here me, I shal adde 3oure<sup>z</sup> veniaunces vnto the seuenth  
 22 foold for 3oure synnes; and I shal<sup>a</sup> sende out to<sup>b</sup> 3ow beestis of the feeld, that wasten and 3ow and 3oure beestis, and to skarsnes alle thinges thei shulen brynge,  
 23 and that 3oure weies be maad desert. And if 3e wolen not resseyue disciplyne, but  
 24 goon ouerthwart<sup>x</sup> to me, I forsothe contrarius azens<sup>c</sup> 3ow shal goo, and I shal sinyte 3ow seuen sithes for 3oure synnes;  
 25 and I shal brynge vpon<sup>d</sup> 3ow a swerd, vengesoure of my boond of pees; and whanne 3e fleen<sup>e</sup> into 3oure<sup>f</sup> cytees, I shal sende pestilence into the myddil of 3ou,  
 and 3e shulen be take in the hoondes of  
 26 3oure<sup>g</sup> enemyes, after that I breke the staf of 3oure breed, so that ten wymmen in oon ouen baken looues, and 3elden hem at weizt;  
 and 3e shulen eete, and not be  
 27 fulfillid. If forsothe and bi thes thinges  
 28 3e heren not me, but goon<sup>h</sup> azens me, and I shal go azens 3ow in contrarye woodnes, and I shal vndernym 3ow with seuen veniaunce<sup>i</sup>  
 for 3oure synnes, so that 3e eten the flesh of 3oure sones, and of 3oure  
 29 dou3tres<sup>k</sup>; and I shal destruye 3oure hey3 thinges, and 3oure mawmetis Y shal breke; 3e shulen falle amonge the fallynges of 3oure mawmetis, and my soule shal wlaate  
 30 3ow, in so myche that 3oure cytees Y shal brynge down in to wildernes, and the desertis I shal make 3oure seyntuaries, ne more ouer Y shal resseyue the moost swete<sup>l</sup>  
 31 smel; and I shal scater 3oure loond, and 3oure enemyes, whanne thei weren dwellers of it, shulen wondre vpon it; 3ow for-

of<sup>o</sup> yrun, and the erthe as<sup>p</sup> bras; 3oure 20 trauel schal be wastid in veyn, nether the erthe schal brynge forth fruyt, nethir trees schulen 3yue applis. If 3e goon contrarie  
 21 to me, nether wolen here me, Y schal adde<sup>q</sup> 3oure woundis<sup>r</sup> til<sup>s</sup> in to seuenfold for 3oure synnes; Y<sup>t</sup> schal sende out in to 3ou cruel<sup>22</sup>  
 beestis of the feeld, that schulen waste 3ou and 3oure beestis, and schulen<sup>u</sup> brynge alle thingis to fewnesse, and 3oure weies schulen be forsakun. That if nether so 3e wolen  
 23 resseyue doctryn<sup>v</sup>, but goon contrarie to me, also Y schal go aduersarie azens 3ou,  
 24 and<sup>w</sup> Y schal smyte 3ou seuen sithis for 3oure synnes; and Y schal brynge yn<sup>x</sup> on 25 3ou the swerd, vengere of my<sup>y</sup> boond of pees<sup>†</sup>; and whanne 3e fleen in to citees, Y schal sende pestilence in the myddis of 3ou,  
 and 3e schulen be bitakun<sup>z</sup> in the hondis of enemyes, aftir that Y haue broke  
 26 the staf<sup>a</sup> of 3oure breed, so that<sup>b</sup> ten wymmen bake<sup>c</sup> looues<sup>d</sup> in oon ouene, and 3elde<sup>e</sup> tho looues at weizte; and 3e schulen ete, and 3e schulen not be fillid<sup>f</sup>. But if 27  
 nethir bi these thingis 3e heren<sup>g</sup> me, but goon azens me, and Y schal go azens 3ou  
 28 in<sup>h</sup> contrarie woodnesse<sup>i</sup>, and Y schal chastise 3ou bi seuen veniaunces for 3oure synnes, so that 3e ete<sup>k</sup> the fleischis<sup>l</sup> of 29 3oure sones, and of 3oure dou3tris<sup>m</sup>; Y schal  
 30 destrie 3oure hize thingis<sup>n</sup>, and Y schal breke 3oure symylacris; 3e schulen falle bitwixe the fallyngis of 3our ydols, and my soule schal haue 3ou abhomynable, in 31  
 so myche that Y turne<sup>o</sup> 3oure citees in to wildirnesse, and make<sup>p</sup> 3oure seyntuaries forsakun, nether Y schal resseyue more<sup>p</sup> the swettest odour; and Y schal destrye 32  
 3oure lond, and 3oure enemyes schulen be astonyed theronne<sup>q</sup>, whanne thei schulen<sup>r</sup> be enhabiters<sup>s</sup> therof; forsothe Y schal 33

† that is, for the brekyng of my boond of pees. BCGNQX.

<sup>x</sup> from azeyns *E pr. m.* outward *E sec. m.* ouerthwart *E tert. m.* <sup>y</sup> willith *BD.* wolleth *EH.* <sup>z</sup> to 3oure *BDEFH.* <sup>a</sup> Om. *H.* <sup>b</sup> into *BDEFH.* <sup>c</sup> and azens *BDEFH.* <sup>d</sup> in vpon *BDEFH.* <sup>e</sup> fleezith *BDEFH.* <sup>f</sup> Om. *BDEFH.* <sup>g</sup> the *BDEFH.* <sup>h</sup> goth *BDEFH.* <sup>i</sup> veniaunces *BDEFH.* <sup>k</sup> dou3tren *BDEFH.* <sup>l</sup> soot *E.*

<sup>o</sup> Om. *IS.* <sup>p</sup> of *plures.* <sup>q</sup> encreece *IS.* <sup>r</sup> woundis *ether veniaunces BCGWQX.* vengeaunces *IS.* <sup>s</sup> Om. *O.* <sup>t</sup> freli *Y w.* <sup>u</sup> thees schulen *I.* these beestis schulen *S.* <sup>v</sup> doctryn *ether chastisyng BCGINQX.* chastinge *S.* <sup>w</sup> Om. *S.* <sup>x</sup> Om. *C.* <sup>y</sup> the *M.* <sup>z</sup> takun *CG.* <sup>a</sup> staf, *that is, susteynyng BCGINQX.* staf or *susteynyng* *S.* <sup>b</sup> that *for grete nedynesse S.* <sup>c</sup> schul bake *IS.* <sup>d</sup> her looues *IS.* <sup>e</sup> 3elde or *delyuere S.* <sup>f</sup> fulfillid *IS.* <sup>g</sup> wold heren *IS.* <sup>h</sup> bi *IS.* <sup>i</sup> woodnesse, *that is, in strong veniaunce BCGNQ.* vengeaunce *IS.* <sup>k</sup> ete or *waaste S.* <sup>l</sup> fleische *I.* <sup>m</sup> dou3tis *A.* <sup>n</sup> thingis of *pride S.* <sup>o</sup> schal turne *IS.* <sup>p</sup> I schal make *IS.* <sup>q</sup> more for 3oure synne *S.* <sup>r</sup> on 3oure distrucioun *S.* <sup>s</sup> Om. *S.* <sup>t</sup> dwellers *IS.*

sothe Y shal scatere amonge gentiles and I shal drawe out a swerd after 3ow, and 3oure loond shal be desert, and 3oure cy-  
 34 tees fallen down. Thanne her holi dayes shulen please to the erthe, alle the daies  
 35 of her wildirnes; whanne 3e weren in enemyes loond, it shal halowe, and rest in the seuenthe tymes of his wildernes, forthi that it restide not in 3oure seuenthe  
 36 tynies, whanne 3e dwelten in it. And whiche of 3ow leeuē, Y shal 3yue drede<sup>m</sup> in the hertes of hem, in regiouns of the enemyes; the sown of a fleyng leaf shal fere<sup>n</sup> hem, and so thei shulen flee it as the swerd; thei shulen falle, no man pursynge, and eche vpon his britheren shal  
 37 falle togidere, as men fleyng batailes; no man of 3ow shal be hardi to with-  
 38 stoonde to enemyes; 3e shulen perishe among the gentiles, and the enemyes  
 39 loond shal waste 3ow. But and if of hem eny leeuē stille, thei shulen wax stynkynge in her wickidnes<sup>o</sup>, in the loond of her enemyes, and for the synne<sup>p</sup> of her fadres and her owne thei shulen be turmentid, to the tyme that thei knowlechen her wickidnesses, and of her yuels thei recorden, in the whiche thei han trespassid azens me, and han goo ouer-  
 40 thwert to me. Therfor Y<sup>q</sup> shal goo azens hem, and I shal lede hem<sup>r</sup> into the enemyes loond, to the tyme that the vncircumsidid thou3t of hem wax ashamed; than thei shulen preie for her vnpytownesses, and I shal recorde of my boond of pees, that I haue couenauntide with Jacob, Ysaac, and Abraham; of the loond  
 43 forsothe I shal haue mynde, that whanne it were forsakun of hem, it shal please to hym silf in his seuenthe tymes, suffryng wildernesses<sup>s</sup> for hem; thei for-

scatere 3ou in to folkis, *ether<sup>t</sup> hethen men*, and Y schal drawe out of the schethe the swerd affir 3ou, and 3oure loond schal be forsakun, and 3oure citees schulen be cast doun. Thanne 'hise sabatis<sup>u</sup> schulen please<sup>34</sup> the erthe, in alle the daies of his<sup>v</sup> wildirnesse<sup>w</sup>; whanne 3e ben in the loond of ene-  
 35 myes, it<sup>x</sup> schal 'kepe sabat<sup>y</sup>, and<sup>z</sup> schal<sup>a</sup> reste in the sabatis<sup>b</sup> of his wildirnesse<sup>c</sup>, for<sup>d</sup> it restide not in 3oure sabatis, whanne 3e dwelliden thereynne. And Y schal 3yue<sup>36</sup> drede in 'the hertis of hem<sup>e</sup>, whiche<sup>f</sup> schulen abide of 3ou, in the cuntreis of enemyes<sup>g</sup>; the sown of a leaf fleyng schal make hem aferd, and so thei schulen fle it as a<sup>h</sup> swerd; thei schulen falle, while noon<sup>i</sup> pursueth, and alle<sup>k</sup> schulen falle on<sup>l</sup>  
 37 her britheren, as<sup>m</sup> fleyng bateils<sup>n</sup>; no man of 3ou schal be hardi to azenstonde enemyes; 3e schulen perishe among he-  
 38 then men, and the loond of enemyes schal waaste 3ou. That if summe of these *Jewes<sup>o</sup>*  
 39 dwellen<sup>p</sup>, thei schulen faile<sup>q</sup> in her wickidnessis, in the loond of her enemyes, and thei schulen be turmentid for the synne<sup>r</sup> of her fadris, and for her owne synnes, til<sup>s</sup>  
 40 thei knouelechen her wickidnesses, and<sup>t</sup> han mynde of her yuels, bi whiche thei trespassiden<sup>u</sup> azens me, and 3eden contrarie to me. Therfor and Y schal go azens hem,  
 41 and Y schal bryng hem in to the loond of enemyes<sup>v</sup>, til<sup>w</sup> the vncircumcidid soule<sup>x</sup> of hem be aschamed; thanne thei schulen preie for her wickidnesses<sup>y</sup>, and Y schal  
 42 haue mynde of my boond of pees, which<sup>z</sup> Y couenauntide with Jacob, Ysaac, and Abraham<sup>a</sup>; also Y schal be myndeful of the loond, which<sup>b</sup>, whanne it is left of hem<sup>c</sup>,  
 43 schal<sup>d</sup> please to it silf in 'his sabatis, and schal suffre wildirnesse<sup>e</sup> for hem<sup>f</sup>; forsothe thei schulen preye for her synnes, for thei

<sup>m</sup> ferde BEFH. <sup>n</sup> drede D. <sup>o</sup> wickidnesses BDEFH. <sup>p</sup> synns BDEFH. <sup>q</sup> and Y BDEFH. <sup>r</sup> Om. BEFH. <sup>s</sup> wyldernes BDEFH.

<sup>t</sup> of w. or into s. <sup>u</sup> her hali daies is. my sabatis K sec. m. <sup>v</sup> her is. <sup>w</sup> wildirnesse, for the erthe schal reste, whanne God schal make it bareyne is. <sup>x</sup> that loond s. <sup>y</sup> halewe s. <sup>z</sup> and it i. <sup>a</sup> Om. s. <sup>b</sup> seuenthe tymes, that is, the sabot daies s. <sup>c</sup> wildirnesse or bareynnesse s. <sup>d</sup> forthi that the erthe s. <sup>e</sup> her hertis is. <sup>f</sup> that is. <sup>g</sup> 3oure enemyes B pr. m. heuenes DGNQRT. <sup>h</sup> Om. 10 sec. m. s. <sup>i</sup> no man o sup. ras. <sup>k</sup> alle thei is. <sup>l</sup> vpon is. <sup>m</sup> as men i. as alle men s. <sup>n</sup> bateils for fere s. <sup>o</sup> rebels s. <sup>p</sup> dwellen 3it stille s. <sup>q</sup> stynke s. <sup>r</sup> synnes plures. <sup>s</sup> vn to s. <sup>t</sup> and til thei i. and to thei s. <sup>u</sup> han trespasside is. <sup>v</sup> her enemyes B pr. m. <sup>w</sup> to tyme s. <sup>x</sup> will is. <sup>y</sup> wickidnesse plures. <sup>z</sup> that is. <sup>a</sup> with Abraham is. <sup>b</sup> the which i. <sup>c</sup> hem as bareyne s. <sup>d</sup> it schal is. <sup>e</sup> the restinge daies ther off, suffryng desertnesse is. <sup>f</sup> hem that rebelden azens God s.

sothe shulen preye for her synnes, forthi  
that thei han cast aweie my domes, and  
44 my lawes despiseden; and neuertheles<sup>t</sup>  
also whanne thei weren in the enemyes  
loond, Y keste hem not aweie fulli, ne  
so Y despise, that thei weren consumed,  
and that I shulde make my couenaunt  
brougt to nouzt with hem; Y forsothe am  
45 the Lord God of hem. And I shal re-  
corde of my rather boond of pees, whanne  
I ladde hem out of the loond of Egipte,  
in the sizt of gentils<sup>u</sup>, that I were the  
God of hem; Y the Lord God. Thes  
ben the heestis, and domes, and lawes,  
that the Lord 3af bitwix hym and betwix  
the sones of Yrael, in the mownt of Sy-  
nay, bi the hoond of Moyses.

## CAP. XXVII.

1 And the Lord spak to Moyses, seiynge,  
2 Spek to the sones of Yrael, and thou  
shalt seie to hem, The man that doth  
avowe, and bihotith to God hijs soule,  
3 vndir eymyng he shal 3yue the prijs. And  
if it were a maal, fro the twentithe 3eer  
vnto the sixtithe 3eer, he shal 3yue fifty  
sicles of siluer, at the mesure of the seyn-  
4 tuarye, if a womman, thritti; fro the  
5 fifthe forsothe 3eer vnto the twentithe, a  
maal shal 3yue twenti cycles, the wom-  
6 man ten; fro o moneth vnto the fifthe  
3eer, for the maal shal be 3yue fyue cy-  
7 clis, and for the femaal three; of sixti  
wynter and more, a maal shal 3yue fiftene  
8 sicles, the womman ten. If he were a pore  
man, and at the eymyng he shal not  
mowe 3eelde, he shal stoonde before the  
preest, and how myche he eymeth<sup>v</sup>, and  
seeth<sup>w</sup> that he may 3eelde, so myche he  
9 shal 3yue. A beeste forsothe that may be  
offred to the Lord, if eny auowith, holi it  
10 shal be, and it may not be chaungid, that  
is, nother betere for yuel, ne the wors for  
good<sup>x</sup>; but if he shal<sup>y</sup> change, and that  
that is chaungid and it for the which it

castiden away my domes, and despyseden  
my lawis; netheles, 3he<sup>g</sup>, whanne thei<sup>44</sup>  
weren in 'the lond of enemyes<sup>h</sup>, Y castide<sup>i</sup>  
not hem away outirli, nether Y dispise  
hem, so that thei weren wastid, and that  
Y made voide my couenaunt with hem;  
for Y am the Lord God of hem. And Y<sup>45</sup>  
schal haue mynde of my formere boond of  
pees, whanne Y ledde hem out of the lond  
of Egipt, in the sizt of hethene men, that  
Y schulde be her God; Y am the Lord  
God. These ben the comaundementis<sup>k</sup>, and  
domes, and lawis, whiche the Lord 3af bi-  
twix hym silf and bitwix<sup>i</sup> the sones of  
Israel, in the hil of Synay, bi the hond of  
Moises.

## CAP. XXVII.

And the Lord spak to Moises and seide, 1  
Speke thou to the sones of Israel, and thou 2  
schalt seye to hem, A man that makith  
avow, and bihetith his soule to God, schal<sup>m</sup>  
3yue the<sup>n</sup> prijs vndur valu<sup>o</sup>, *ether preis-*  
*ying<sup>p</sup>*. If it is a male<sup>q</sup>, fro<sup>r</sup> the twentithe 3  
3eer 'til to<sup>s</sup> the sixtithe 3eer, he schal 3yue  
fifti sicles of siluer, at the<sup>t</sup> mesure of seyn-  
4 tuarie<sup>u</sup>, if it is a womman, *sche schal 3yue 4*  
*thretti sicles*; forsothe fro the fifthe 3eer 5  
'til to<sup>v</sup> the twentithe 3eer, a male<sup>w</sup> schal  
3yue twenti cyclis, a womman *schal 3yue*  
*ten cyclis*; fro o<sup>x</sup> monethe 'til to<sup>y</sup> the fifthe 6  
3eer, fyue cyclis schulen be 3ouun for a  
male<sup>z</sup>, thre cyclis for a womman; a male<sup>a</sup> 7  
of sixti 3eer and ouer schal 3yue fiftene  
cyclis, a womman schal 3yue ten cyclis. If 8  
it is a pore man, and may not 3elde the  
valu, he schal stonde bifor the preest, and  
as myche as the preest preisith, and seeth  
that the pore man may 3elde, so myche he  
schal 3yue. Forsothe<sup>b</sup> if ony man avowith 9  
a beeste, that may be offrid to the Lord,  
it schal be hooli, and schal<sup>c</sup> not mow be 10  
chaungid, that is, nethir a betere for 'an  
yuel<sup>d</sup>, nether 'a worse<sup>e</sup> for a good; and if

<sup>t</sup> natheles E. <sup>u</sup> the Gentiles BDEFH. <sup>v</sup> eyme BDEFH. <sup>w</sup> leye D. sey F. seez H. <sup>x</sup> the good BDEFH.  
<sup>y</sup> Om. BDEFH.

<sup>g</sup> also is. <sup>h</sup> her ennyes lond is. <sup>i</sup> threwe is. <sup>k</sup> heestis is. <sup>l</sup> Om. IKOS. <sup>m</sup> he schal is. <sup>n</sup> Om. F.  
<sup>o</sup> the valu fw. <sup>p</sup> *preisying ther off* is. <sup>q</sup> man s. <sup>r</sup> *that auoweth fro* is. <sup>s</sup> vnto is. <sup>t</sup> Om. sw. <sup>u</sup> the  
seyntuarie IKS. <sup>v</sup> vnto is. <sup>w</sup> man s. <sup>x</sup> a is. <sup>y</sup> vnto is. <sup>z</sup> man s. <sup>a</sup> man is. <sup>b</sup> Sothly is. <sup>c</sup> it  
schal is. <sup>d</sup> a wors I. <sup>e</sup> an yuel is.

is chaungid shal be sacryd to the Lord.  
 11 The vnclene forsothe beeste that may not  
 be offred to slauztre, whoso auowith, it  
 12 shal be brouzt<sup>z</sup> before the preest, the  
 which demynge whether it be good or  
 13 yuel, shal sette the prijs; and if he that  
 offreth wole not 3yue, he shal adde aboue  
 14 the eymynge the fifthe part. A man if  
 he auowe his hows, and halowe it to the  
 Lord, the preest shal behoolde, whether  
 it be good or yuel, and after the prijs,  
 that of hym were ordeyned, it shal be  
 15 soold; if forsothe he that auowith wole  
 bigge it azen, he shal 3yue the fifthe part  
 of the eymynge aboue, and he shal haue  
 16 the hows. And if the feelde of his pos-  
 sessioun he auowe, and halowe to the  
 Lord, after the mesure of the seed shal  
 be eymed the prijs; if with thritti busshels  
 of barley the feelde is sowun, for fifti siclis  
 17 of siluer it shal be soold. And if anoon  
 fro the 3eer of the bigynnyng iubilee he  
 auowe the feeld, as myche as it may be  
 18 worth, so myche shal<sup>a</sup> be eymed; if for-  
 sothe a<sup>b</sup> litil of tyme, the preest shal  
 noubre the money after the noubre of  
 3eeris that ben laft vnto the iubilee, and  
 19 it shal be drawe aweie fro the prijs. And  
 if he that auowide wole bigge the feeld  
 azen, he shal adde the fifthe part of the  
 20 eymed money, and he shal weelde it; if  
 forsothe he wole not azenbigge, but to  
 eny other were sold ouer hym that auow-  
 21 ede, he may not azenbigge; for whanne  
 the day of the iubilee cometh, it shal be  
 halowid to the Lord, and the possessioun  
 sacrid perteyneth<sup>c</sup> to the ryzt of preestis.  
 22 If a feelde is bouzt, and not<sup>d</sup> of the pos-  
 sessioun of the more men, were halowid<sup>dd</sup>  
 23 to the Lord, the preest shal noubre the  
 prijs, after the noubre of 3eeris vnto

he<sup>f</sup> chaungith it<sup>g</sup>, bothe that, that is chaung-  
 id, and that<sup>h</sup>, for which it is chaungid,  
 schal be halewid to the Lord. Sotheli if<sup>11</sup>  
 ony man avowith an vnclene beeste, that  
 may not be offrid to the Lord, it schal be  
 brouzt bifor the preest, and the preest<sup>12</sup>  
 schal deme whether it is good ether yuel,  
 and schal<sup>1</sup> sette the prijs; which prijs if he<sup>13</sup>  
 that offrith<sup>k</sup> wole<sup>l</sup> 3yue, he schal adde<sup>m</sup>  
 the fifthe part ouer the valu. If a man<sup>14</sup>  
 avowith his hows, and halewith it to the  
 Lord, the preest schal biholde, 'whether it  
 is<sup>n</sup> good ether yuel, and bi the prijs, which<sup>o</sup>  
 is ordeyned of hym<sup>p</sup>, it schal be seld; so-<sup>15</sup>  
 theli if he that avowide wole azen-bie it,  
 he schal 3yue the fifthe part of the valu  
 aboue, and he schal haue the hows. That<sup>16</sup>  
 if he<sup>q</sup> avowith the feeld of his possessioun,  
 and halewith<sup>r</sup> to the Lord, the prijs schal  
 be demed bi the mesure of seed; if the  
 feeld is sowun with thritti buyschels of  
 barli, it schal be seeld for fifti siclys of  
 siluer. If he auowith the feeld anoon for<sup>s</sup><sup>17</sup>  
 the 3eer of<sup>t</sup> the<sup>u</sup> iubilee bigynnyng<sup>v</sup>, as  
 myche as it may be worth, bi so myche it  
 schal be preisid<sup>w</sup>; but if *it be* after 'sum<sup>18</sup>  
 part of<sup>x</sup> tyme, the preest schal rykene<sup>y</sup> the  
 money bi<sup>z</sup> the noubre of 3eeris<sup>a</sup> that ben  
 residue<sup>b</sup> 'til to<sup>c</sup> the iubilee, and it schal be  
 withdrawun of<sup>d</sup> the prijs. That if he that<sup>19</sup>  
 avowide wole azenbie the feeld, he schal adde  
 the fyuethe part of the<sup>e</sup> money preisid<sup>f</sup>,  
 and he schal welde it; but if he nyle<sup>g</sup><sup>20</sup>  
 azenbie<sup>h</sup>, but it is seeld to ony othir man,  
 he<sup>i</sup> that avowide<sup>k</sup> schal 'no more<sup>l</sup> mowe  
 azenbie it; for whanne the dai of iubilee<sup>21</sup>  
 cometh, it<sup>m</sup> schal be halewid to the Lord,  
 and the possessioun halewid perteyneth to  
 the ryzt of preestis. If the feeld is bouzt,<sup>22</sup>  
 and is not of the possessioun of grettere  
 men<sup>n</sup>, and is<sup>o</sup> halewid to the Lord, the<sup>23</sup>

<sup>z</sup> Brent A. <sup>a</sup> it shal BDEFH. <sup>b</sup> after a BE sec. m. <sup>c</sup> and perteyneth E. <sup>d</sup> no BF. nor H. <sup>dd</sup> ho-  
 lowid A.

<sup>f</sup> a man is. <sup>g</sup> his vow is. <sup>h</sup> that thing is. <sup>i</sup> he schal is. <sup>k</sup> auowith s. <sup>l</sup> wole not A. sec. m. <sup>m</sup> adde  
 to is. <sup>n</sup> wher that hous be is. <sup>o</sup> that is. <sup>p</sup> the preest is. <sup>q</sup> a man is. <sup>r</sup> halewith it s. <sup>s</sup> fro ILS.  
<sup>t</sup> of bigynnyng of is. <sup>u</sup> Om. B. <sup>v</sup> Om. is. <sup>w</sup> preisid ether set a [at GN] valu BCGKNQ. <sup>x</sup> a litil is.  
<sup>y</sup> rykene ether determyne BCGKNQ. <sup>z</sup> noubre is. <sup>a</sup> aftir is. <sup>b</sup> the 3eeris w. <sup>c</sup> left ILS. <sup>d</sup> vnto is.  
 to o sec. m. <sup>e</sup> fro is. <sup>f</sup> Om. w. <sup>g</sup> that is preisid I. <sup>h</sup> wil not I. <sup>i</sup> azenbie it is. <sup>j</sup> he thanne s.  
<sup>k</sup> auowide it is. <sup>l</sup> neuer is. <sup>m</sup> that feeld s. <sup>n</sup> men, that is, of auncetries BCGKNQX. men of auncetry s.  
<sup>o</sup> it is is.

the iubilee, and he shal 3yue, the which  
 24 auowide it to the Lord; in the iubilee  
 forsothe it shal turne a3en to the rather  
 lord that solde it, and hadde into the  
 25 soort of his possessioun. Al eymynge shal  
 be peysid with the cycle of the seyntua-  
 26 rye; the sicke hath twenty halpens. The  
 first getun that perteyneth to the Lord  
 no man may halowe and vowe, whether  
 oxe or sheep it were, of the Lord thei  
 27 ben. And if the beeste is vnclene, he  
 that offreth shal a3enbigge aftir his eym-  
 ynge, and shall adde the fifthe part of the  
 prijs; if he wole not a3enbigge, it shal  
 be soold to another, how myche euer it  
 28 were eymed. Al that to the Lord is sa-  
 crid, whether it were man, or beeste, or<sup>e</sup>  
 feelde, it shal not be soold, ne may be  
 a3enbou3t; what euer thing ones were  
 sacrid, holi of halowes it shal be to the  
 29 Lord, and eche sacrid thing that is offryd  
 of man, shal not be bou3t a3en, but thur3  
 30 deeth die. Alle the dymes of the erthe,  
 whether of the cornes, or<sup>f</sup> of the<sup>g</sup> apples  
 of trees, ben of the Lord, and to hym  
 31 thei ben halowid; if eny man wole bigge  
 a3en his dymes, adde he the fifthe part of  
 32 hem; of alle the<sup>h</sup> dymes of sheep, or<sup>i</sup> of  
 oxe, and of geyte, that vndur the 3eerde  
 of the shepherd goon, what euer<sup>k</sup> dyme  
 33 come, it shal be halowid to the Lord; it  
 shal not be chosen, nothir good nother  
 yuel, ne for another chaungid; if eny  
 man chaunge, and that, that is chaungid,  
 and that, for what it is chaungid, shal be  
 halowid to the Lord, and shal not be  
 34 a3enbou3t. Thes ben the heestis that  
 the Lord comaundide to Moyses, and to  
 the<sup>l</sup> sones of Yrael, in the mownt of Sy-  
 nay.

preest schal determyne<sup>p</sup> the prijs bi<sup>q</sup> the  
 noumbre of 3eeris 'til to<sup>r</sup> the iubilee, and  
 he that avowide the feeld schal 3yue *the*  
*prijs*<sup>s</sup> to the Lord; forsothe in the iubilee<sup>24</sup>  
 it schal turne a3en to the formere lord that  
 seelde it, and 'haue he<sup>t</sup> in to the eritage of  
 his possessioun. 'Ech preisyng<sup>u</sup> schal be<sup>25</sup>  
 peisid<sup>v</sup> bi the sicke of seyntuarie<sup>w</sup>; a sicke  
 hath twenti halpens. No man may ha-<sup>26</sup>  
 lewe and avowe the firste gendrid thingis  
 that perteynen to the Lord, whether it is  
 oxe, whether<sup>x</sup> scheep, tho<sup>y</sup> ben the Lordis  
*part*<sup>z</sup>. That if the beeste is vnclene<sup>a</sup>, he<sup>27</sup>  
 that offride<sup>b</sup> schal a3enbie by<sup>c</sup> his<sup>d</sup> valu<sup>e</sup>,  
 and he schal adde<sup>f</sup> the fyuethe part of  
 prijs<sup>g</sup>; if he nyle<sup>h</sup> a3enbie<sup>i</sup>, it schal be  
 seeld to another man, as<sup>k</sup> myche euer<sup>l</sup> as  
 it is 'set at valu<sup>m</sup>. Al thing which<sup>n</sup> is ha-<sup>28</sup>  
 lewid to the Lord, whether it is man, whe-  
 ther<sup>o</sup> beeste, whether<sup>o</sup> feeld<sup>†</sup>, it schal not  
 be seeld, nether it schal mow be a3enbou3t;  
 whateuer thing is halewid onys, it<sup>p</sup> schal  
 be hooli *of the noumbre* of hooli thingis  
 to the Lord, and ech halewyng which<sup>q</sup> is<sup>29</sup>  
 offrid of man<sup>r</sup>, schal not be a3enbou3t, but  
 it schal die bi deeth<sup>s</sup>. Alle the tithis of<sup>30</sup>  
 erthe, whether of fruytis<sup>t</sup>, whether of ap-  
 plis of trees, ben the Lordis *part*, and ben  
 halewid to hym; sotheli if ony man wole<sup>31</sup>  
 a3enbie hise tithis, he schal adde<sup>u</sup> the  
 fyuethe part of tho; of alle tithis<sup>v</sup>, of<sup>32</sup>  
 scheep, and of<sup>w</sup> oxen, and of geet, that  
 passen vndur the '3erde of scheepherde<sup>x</sup>,  
 whateuer thing cometh to the tenthe *part*,  
 it schal be halewid to the Lord; it schal<sup>33</sup>  
 not be chosun, nether good, nether yuel;  
 nethir it schal be chaungid for another; if  
 ony man chaungith<sup>y</sup>, bothe that, that is  
 chaungid, and that<sup>z</sup>, for which it is chaungid,  
 schal be halewid to the Lord, and it schal

† In Ebreu it  
 is, feeld of his  
 eritage. c k q.

<sup>e</sup> other E.  
 l Om. E.

<sup>f</sup> other BDEFH.

<sup>g</sup> Om. F.

<sup>h</sup> Om. BDEFH.

<sup>i</sup> and BDEFH.

<sup>k</sup> er E.

<sup>p</sup> noumbre is. <sup>q</sup> aftir is. <sup>r</sup> vnto is. <sup>s</sup> prijs therof s. <sup>t</sup> he schal haue it i. haue it s. <sup>u</sup> ech  
 preisyng, that is, setting of valu BCKNQ. al the preisyng or valu i. ech preisyng or thing noumbred s.  
<sup>v</sup> preisid s. <sup>w</sup> the seyntuarie is. <sup>x</sup> or i. <sup>y</sup> thei is. <sup>z</sup> part withouten avow s. <sup>a</sup> vnclene that is avowid s.  
<sup>b</sup> offrid it i. offride it s. <sup>c</sup> Om. A. it aftir is. <sup>d</sup> the is. <sup>e</sup> valu that it is preisid to s. <sup>f</sup> adde to is.  
<sup>g</sup> the prijs is. <sup>h</sup> wil not i. <sup>i</sup> a3enbie it is. <sup>k</sup> for as is. <sup>l</sup> Om. is. <sup>m</sup> preisid is. <sup>n</sup> that is. <sup>o</sup> or is.  
<sup>p</sup> he s. <sup>q</sup> that is. <sup>r</sup> a man B. <sup>s</sup> deeth and be offrid s. <sup>t</sup> fruytis of corn s. <sup>u</sup> adde to is. <sup>v</sup> the  
 tithis i. <sup>w</sup> Om. ELP. <sup>x</sup> shepberdis 3erde is. <sup>y</sup> chaungith it is. <sup>z</sup> that thing s.

*Here endith the book of Leviticus, and  
now bigynneth the book of Numeri<sup>m</sup>.*

not be a3enbou3t. These ben the co-34  
maundementis<sup>a</sup> whiche the Lord comaund-  
ide to Moises, and to the sones of Israel,  
in the hil of Synay.

*Here eendith the book of Levitici, and  
here bygynneth the book of Numerj<sup>b</sup>.*

<sup>m</sup> Here endith Leuyticus, and here bigynneth Numery. <sup>d</sup>. Here endith Levitici, and bigynneth Numeri. <sup>e</sup>.  
Here endith the bok of Levitici, and here bigynneth the bok of Numeri. <sup>f</sup>. No final rubric in <sup>vi</sup>.

<sup>a</sup> heestis is. <sup>b</sup> From <sup>bs</sup>. Here endithe Leuyticy, and here bigynneth Numery. <sup>c</sup>. Here endith the book  
of L. and bigynneth the book of Numeri. <sup>dnor</sup>. Here endithe L. and here bygynneth Numeri. <sup>fw</sup>. Heere  
eendit L. the iij boke. <sup>g</sup>. Here endith Leuyticus. <sup>i</sup>. Here endeth L., see now the book of Noubre. <sup>k</sup>.  
Here endith the book of L. and here bigynneth a prologe on Numeri. <sup>m</sup>. Here endith L. and bigynneth  
Numeri. <sup>x</sup>. No final rubric in <sup>aelpqt</sup>.

# N U M B E R S.

[*Prologue on the book of Numbers.*]

THIS book clepid Numeri, that is to seie, the book of Nounbre, makith mencion, how the Lord comaundide Moises and Aaron to noumbre the sones of Israel bi her names writen, alle men that weren fro twenti 3eer and aboue, of stronge men and able to batel. Sothli the Leuytis weren not noumbrid with hem, bi the comaundement of the Lord, but bi hem self in to the seruyse of the tabernacle. And the Lord comaundide to Moises to sende aspiers to biholde the lond of Canaan, of ech lynage o man; whiche whanne thei hadden biholde, and weren comen a3en, discomforteden al the peple, out taken Josue and Caleph, whiche a3enseiden the othere aspiers. And al the peple mournede and wepte, wherfore the Lord turnede hem a3en in to desert, and seide, that noon of tho that weren noumbrid scholde come in the lond of Canaan, but Josue and Caleph; but walke aboute in wildernesse fourti 3eer, and deie therinne; and after fourti 3eer the sones of hem, that weren not noumbrid, scholden entre, and welde the lond. Also of alle dissenciouns that bifellen in the desert, and veniaunces of the peple, and how thei wunnen al the londe bi3ende Jordan; and of the deeth of Aaron; and how the peple was noumbrid eftsome by Moises and Eleasar prest; and the Lord bad Moises to take veniaunce of the peple of Madian, and thanne he scholde be gaderid to his peple. *Here endith the prologe and here bigynneth the book of Numeri<sup>a</sup>.*

*Numeri<sup>a</sup>.*

*Here bigynneth the boke of Numeri<sup>aa</sup>.*

CAP. I.

CAP. I.

<sup>1</sup> THE Lord spak to Moyses in deseert of Synay, in the tabernacle of the boond of peese, the first day of the secounde moneth, that other 3eer of the goyng of <sup>2</sup>hem out of Egipte, seiynge, Take 3e the sowme of al the congregacioun of the sones of Yrael, by kynredis, and her howses, and the names of eche, what euer <sup>3</sup>of the<sup>b</sup> maal kynd, fro the twentithe 3eer and aboue, of alle the stronge men of Yrael; and 3e shulen noumbre hem bi her

AND the Lord spak to Moises in the<sup>1</sup> deseert of Synay, in the tabernacle of the<sup>b</sup> boond of pees, in the firste day of the secounde monethe, in the tother 3eer of her goyng out of Egipt, and seide<sup>c</sup>, Take 3e<sup>2</sup> 'the summe<sup>d</sup> of al the congregacioun of the sones of Israel, bi her kynredis, and howsis<sup>e</sup>, and 'the names of alle<sup>f</sup> bi hem silf, what euer thing is<sup>g</sup> of male kynde fro the<sup>h</sup><sup>3</sup> twentithe 3eere and aboue, of<sup>i</sup> alle the stronge men of Israel; and thou and Aa-

<sup>a</sup> From B. No initial rubric in ADEH but only running title. <sup>b</sup> Om. BDEFH.

<sup>a</sup> This Prologue is from M. <sup>aa</sup> Numeri E. *Here bigynneth Numeri.* LPQ. No initial rubric in CDFGKM NORSTWX. <sup>b</sup> Om. *plures.* <sup>c</sup> he seide IS. <sup>d</sup> nombre s. <sup>e</sup> meynes IS. <sup>f</sup> alle her names ech IS. <sup>g</sup> Om. IS. <sup>h</sup> Om. IS. <sup>i</sup> and A *pr. m.*

4 companyes, thow and Aaron. And there  
shulen be with 3ow the prynces of the  
lynages, and of the howsis, in her kyn-  
5 redes, whos names ben thes; of Ruben,  
6 Elisur, the sone<sup>c</sup> of Sedeur; of Symeon,  
Salamyel, the sone of Sury of Sadday;  
7 of Juda, Naason, the sone of Amynadab;  
8 of Ysachar, Nathanael, the sone of Suar;  
9 of Zabulon, Eliab, the sone of Elon; of  
10 the sones forsothe of Joseph, of Effraym,  
Elizama, the sone of Amyud; of Ma-  
nasse, Gamaliel, the sone of Phadasseur;  
11 of Beniamyn, Abidan, the sone of Ge-  
12 deon; of Dan, Aiezer, the sone of Amy-  
13 sadday; of Aser, Phiegel, the sone of  
14 Ochran; of Gad, Elizaphan, the sone of  
15 Duel; of Neptalym, Ayra, the sone of  
16 Henam. Thes the moost noble princes of  
the multitude, bi the lynages, and her  
kynredes, and the heedes of the oost of  
17 Yrael, the whiche Moyses and Aaron  
token, with al the multitude of the co-  
18 moun. And thei gadreden togidere the  
first day of the secounde moneth, noum-  
brynge hem bi kynredes, and howses, and  
meynees, and heedes, and names of echon,  
19 fro the twentieth<sup>d</sup> 3eer and aboue, as the  
Lord comaundide to Moyses; and thei  
ben noumbred in the desert of Synay.  
20 Of Ruben, the fyrst goten of Yrael, bi ge-  
neraciouns, and meyneys, and his howses,  
and the names of the heedes of echon,  
and al that is of maal kynde, fro twenti<sup>c</sup>  
3eer and aboue, of men goynge forth to  
21 batayl, six and fourti thowsynd and fyue  
22 hundreth. Of the sones of Semeon, bi his  
generaciouns, and meyneis, and howses of  
his kynredes, ben noumbred bi names and  
heedes of echon, al that is of maal kynde,  
fro the twentieth 3eer and aboue, of men  
23 goynge to bateil, nyn and fyfti thowsynd  
24 and thre hundreth. Of the sones of Gad,  
by generaciouns, and meyneis, and howses  
of her kynredes, ben noumbred bi the  
names of echon, fro twenti 3eer and aboue,

ron schulen noumbre hem bi her cumpna-  
nies. And the princes of lynagis<sup>k</sup> and of  
housis<sup>l</sup>, in her kynredis, schulen be with  
3ou, of whiche<sup>m</sup> *princes* these ben the 5  
names; of Ruben, Elisur, the sone of Seder-  
ur; of Symeon, Salamyel, the sone of Suri 6  
Sadday; of Juda, Naason, the sone of Amy- 7  
nadab; of Ysachar, Nathanael, the sone of 8  
Suar; of Zabulon, Eliab, the sone of Elon; 9  
sotheli of the sones of Joseph, of Effraym, 10  
Elisama, the sone of Amyud; of Manasses,  
Gamaliel the sone of Phadussur; of Ben- 11  
iamyn, Abidan, the sone of Gedeon; of 12  
Dan, Aiezer, the sone of Amysadday; of 13  
Aser, Fegiel, the sone of Ochran; of Gad, 14  
Elisaphan, the sone of Duel; of Neptalym, 15  
Hayra, the sone of Henam. These *weren* 16  
the noblest<sup>n</sup> princes of the multitude, bi<sup>o</sup>  
her lynagis, and kynredis, and the heedis<sup>p</sup>  
of the oost of Israel, whiche<sup>q</sup> pryncis 17  
Moises and Aaron token, with al the mul-  
titude of the comyn puple. And thei ga- 18  
deriden in the firste dai of the secounde  
monethe, and telden<sup>r</sup> hem bi kynredis, and  
housis, and meynees, and heedis, and names  
of alle<sup>s</sup> by hem silf, fro the<sup>t</sup> twentithe 3eer  
and aboue, as the Lord comaundide to 19  
Moises. And of Ruben the firste gendrid<sup>u</sup> 20  
of Israel weren noumbred, in the<sup>v</sup> deseert  
of Synai, bi her generaciouns, and meynees,  
and housis, and bi the names of alle heedis<sup>w</sup>,  
al thing that is of male kynde, fro 'the  
twentithe 3eer<sup>x</sup> and aboue, of men goynge  
forth to batel, sixe and fourti thousynd 21  
and fyue hundrid. Of the sones of Sy- 22  
meon, bi her generaciouns, and meynees,  
and housis of her kynredis, weren noum-  
brid, bi the names and heedis of alle<sup>y</sup>, al  
that is of male kynde, fro 'the twentithe<sup>z</sup>  
3eer and aboue, of men goynge forth to  
batel, nyn and fifty thousand and thre 23  
hundrid. Of the sones of Gad, by genera- 24  
ciouns, and meynees, and housis of her  
kynredis, weren noumbred, bi the names  
of alle, fro twenti<sup>a</sup> 3eer and aboue, alle men

<sup>c</sup> sones A. <sup>d</sup> twenty D. <sup>e</sup> the twentieth BDEFH.

<sup>k</sup> the lynagis is. <sup>l</sup> the meynees is. <sup>m</sup> the whiche I. <sup>n</sup> ful noble I. <sup>o</sup> of s. <sup>p</sup> heedis men s. <sup>q</sup> the  
whiche I. <sup>r</sup> thei telden is. <sup>s</sup> ech is. <sup>t</sup> Om. is. <sup>u</sup> bigoten I. <sup>v</sup> Om. BL. <sup>w</sup> the heedis is. <sup>x</sup> xx. s.  
<sup>y</sup> ech oon is. <sup>z</sup> xx. s. <sup>a</sup> the twentithe I.

25 alle that shulden goo to batail, fyue and  
fourti thowsynd and<sup>f</sup> six hundrith and  
26 fifti. Of the sones of Juda, by genera-  
cyouns, and meyneis, and howses of her  
kynredes, bi the names of echon, fro the  
twentith 3eer and aboue, alle that my3ten  
27 goo forthe to batails, ben noumbred foure  
and seuenti thowsyndes and six hundrith.  
28 Of the sones of Ysachar, bi kynredys, and  
meyneis, and howses of her kynredes, bi  
the names of echon, fro the twentith 3eer  
and aboue, alle that shulden goo to batail,  
29 ben noumbred foure and fifti thowsynd  
30 and four hundrith. Of the sones of Za-  
bulon, bi generaciouns, and meyneis, and  
houses of her kynredes, ben noumbred bi  
names of echon, fro the twentith 3eer and  
aboue, alle that my3ten goo forthe to ba-  
31 tayl, seuen and fifti thowsyndes and foure  
32 hundrith. Of the sones of Joseph, of the  
sones of Effraym, bi generaciouns, and  
meyneis, and houses of her kynredes, ben  
noumbred bi the names of echon, fro the  
twentith 3eer and aboue, alle that my3ten  
33 goo forth to batail, fourti thowsynd and  
34 fyue hundrith. Forsothe of the sones of  
Manasse, bi generaciouns, and meyneis,  
and houses of her kynredes, ben noum-  
bred by the names of echon, fro twenti  
3eer and aboue, alle that my3ten goo  
35 forthe to batail, two and thretti thowsynd  
36 and two hundrith. Of the sones of Ben-  
iamyn, bi generaciouns, and meyneis, and  
houses of her kynredes, ben noumbred  
with the names of echon, fro the twenti-  
tith<sup>g</sup> 3eer and aboue, alle that my3ten goo  
37 forthe to batail, fyue and thritti thow-  
38 synd and foure hundrith. Of the sones  
of Dan, bi generaciouns, and meyneis, and  
houses of her kynredes, ben noumbred  
with the names of echon, fro twentith<sup>h</sup>  
3eer and aboue, alle that my3ten goo  
39 forthe to batayl, two and sexti thowsynd  
40 and seuen hundreth. Of the sones of  
Aser, bi generaciouns, and meyneis, and

that 3eden forth to batels<sup>b</sup>, fyue and fourti<sup>25</sup>  
thousand sixe hundrid and fifti. Of the<sup>26</sup>  
sones of Juda, bi generaciouns, and meyn-  
nees, and housis of her kynredis, by the  
names of alle, fro 'the twentithe<sup>c</sup> 3eer and  
aboue, alle men that mi3ten go to batels,  
weren noumbrid foure and seuenti thou-  
sand<sup>d</sup> and sixe hundrid. Of the sones of<sup>28</sup>  
Ysacar, bi generaciouns<sup>e</sup>, and meynees, and  
housis off<sup>f</sup> her kynredis, bi the names of  
alle, fro 'the twentithe<sup>g</sup> 3eer and aboue,  
alle men that 3eden forth to batels, weren<sup>29</sup>  
noumbrid foure and fifti thousande and  
foure hundrid. Of the sones of Zabulon,<sup>30</sup>  
bi generaciouns, and meynees, and housis  
of her kynredis, weren noumbrid, bi the  
names of alle, fro 'the twentithe<sup>h</sup> 3eer and  
aboue, alle men that my3ten go forth to  
batels, seue and fifti thowsynde and foure<sup>31</sup>  
hundrid. Of the sones of Joseph, of the<sup>32</sup>  
sones of Effraym, bi generaciouns, and  
meynees, and housis of her kynredis, weren  
noumbrid, bi the names of alle, fro 'the  
twentithe<sup>i</sup> 3eer and aboue, alle men that  
my3ten go forth to batels, fourti thowsynde<sup>33</sup>  
and fyue hundrid. Forsothe of<sup>k</sup> the sones<sup>34</sup>  
of Manasses, bi generaciouns<sup>l</sup>, and meyn-  
nees, and housis of her kynredis, weren  
noumbrid, bi the names<sup>m</sup> of alle, fro the  
twentithe<sup>n</sup> 3eer and aboue, alle men that  
my3ten go forth to batels, two and thretti<sup>35</sup>  
thowsynd and two hundrid. Of the sones<sup>36</sup>  
of Beniamyn, bi generaciouns, and meyn-  
nees, and housis of her kynredis, weren  
noumbrid, bi the names of alle<sup>o</sup>, fro twenti<sup>p</sup>  
3eer and aboue, alle men that mi3ten go  
forth to batels, fyue and thretti thousinde<sup>37</sup>  
and foure hundrid. Of the sones of Dan,<sup>38</sup>  
bi generaciouns, and meynees, and housis  
of her kynredis, weren noumbrid, bi the  
names of alle, fro 'the twentithe<sup>q</sup> 3ere and  
aboue, alle men that my3ten go forth to  
batels, two and sexti thowsynde and se-<sup>39</sup>  
uene hundrid. Of the sones of Aser, bi<sup>40</sup>  
generaciouns, and meynees, and housis of

<sup>f</sup> Om. BDEFH. <sup>g</sup> twenty BFH. <sup>h</sup> twenty BFH. the twentith E.

<sup>b</sup> batel i. <sup>c</sup> xx. is. <sup>d</sup> thowsyndis w. <sup>e</sup> her generaciouns i. <sup>f</sup> and s. <sup>g</sup> xx. s. <sup>h</sup> xx. s. <sup>i</sup> twenti B.  
xx. s. <sup>k</sup> Om. i. <sup>l</sup> her generaciouns i. <sup>m</sup> meynees o *sup.ras.* <sup>n</sup> twenti *plures.* <sup>o</sup> Om. s. <sup>p</sup> the  
twentithe *plures.* <sup>q</sup> xx. FILS.

housis of her kynredes, ben noumbred bi the names of echon, fro the twentieth 3eer and aboue, that my3ten goo forth to batail, fourti thousynd and a thousind and fyue hundreth. Of the sones of Neptaly, bi generaciouns, and meyneis, and houses, and her kynredes, ben noumbred with the names of echon, fro the twentieth 3eer and aboue, alle that my3ten goo<sup>1</sup> to batail, thre and fifti thousynd and foure hundrith. Thes ben whom noumbred Moyses and Aaron, and the twelue princes of Yrael, eche bi the houses of her kynredes. And 'there were<sup>k</sup> alle togidere of the sones of Yrael, bi howses, and her meyneis, fro twenti 3eer and aboue, alle that my3ten go forth to batail, six hundrith thre thousyndis of men, fyue hundrith and fifti. Leuytes forsothe in the lynage of her meyneis ben not noumbrid with hem.

## CAP. II.

48 And the Lord spak to Moyses, seiynge,  
49 The lynage of Leuy wole thow not noumbre, ne putte the sowm of hem with the sones of Yrael; but thow shalt ordeyne hem vpon the tabernacle of witnessynge, alle the vessels of it, and what euer thing to the serymonyes perteyneth. Thei shulen bere the tabernacle, and alle the vsable thinges of it, and thei shulen be in the seruyce, and bi enuyroun of the tabernacle thei shulen sette her<sup>l</sup> tentes. Whanne it were to go forth, the Leuytes shulen sett down the tabernacle, whanne thei shulen arere the tentis to be sett; who so euer<sup>m</sup> of other lynages comen there nei3, shal be slayn. And the sones of Yrael shulen sette tentes, eche bi the companyes, and felowships, and her oostis<sup>n</sup>; forsothe the Leuytes bi enuyroun of the tabernacle shulen ficche tentes, lest there be maad

her kynredis, weren noumbrid, bi the names of alle, fro 'the twentieth<sup>r</sup> 3eer and aboue, alle men that my3ten go forth to batels, fourti thousynde and a thousynde and fyue hundrid. Of the sones of Neptaly, bi generaciouns, and meynes, and housis of her kynredis, weren noumbrid, bi the names of alle, fro 'the twentieth<sup>s</sup> 3eer and aboue, alle men that my3ten go forth to batels, thre and fifty thousynde and foure hundrid. These men it ben, whiche<sup>t</sup> Moises and Aaron and the twelue princes of Israel noumbrid, alle<sup>u</sup> bi the housis 'of her<sup>w</sup> kynredis. And alle men of the sones of Israel bi her housis, and meynes, fro 'the twentieth<sup>x</sup> 3eer and aboue, that my3ten go forth to batels, weren togidere<sup>y</sup> sixe hundrid thousynde<sup>z</sup> and thre thousynde of<sup>a</sup> men, fyue<sup>b</sup> hundred and fifti. Sotheli the dekenes in the lynage of her meynes weren not noumbrid with hem.

## CAP. II.

And the Lord spak to Moyses, and seide, 'Nyle thou noumbre<sup>c</sup> the lynage of Leuy, nether sette thou the summe<sup>d</sup> of hem with the sones of Israel; but thou schalt ordeyne hem on<sup>e</sup> the tabernacle of witnessing, and on<sup>e</sup> alle the vessels therof, and what<sup>f</sup> euer thing perteyneth to<sup>g</sup> cerymonyes<sup>h</sup> *ether sacrifices*. Thei schulen bere the tabernacle, and alle purtenaunces<sup>i</sup> therof, and thei schulen be in<sup>k</sup> seruyce<sup>l</sup>, and schulen<sup>m</sup> sette tentis bi the<sup>n</sup> cumpas of the tabernacle. Whanne me<sup>o</sup> schal go<sup>p</sup>, the dekenes schulen do<sup>q</sup> doun the tabernacle; whanne the tentis schulen be sette, thei schulen 'reise *the tabernacle*<sup>r</sup>. Who euer of straungeris<sup>s</sup> nei3eth, he schal be slayn. Sotheli the sones of Israel schulen sette tentis, ech man bi cumpeny<sup>t</sup>, and gaderyngis<sup>u</sup>, and his oost; forsothe the dekenes schulen sette tentis<sup>v</sup> bi the<sup>w</sup> cumpas of the tabernacle,

<sup>i</sup> go forth BDEFH. <sup>k</sup> thei deden E pr.m. <sup>l</sup> the BDEFH. <sup>m</sup> er E. <sup>n</sup> host BDEFH.

<sup>r</sup> xx. ILQRST. <sup>s</sup> xx. is. twenti x. <sup>t</sup> the whiche I. <sup>u</sup> ech is. <sup>v</sup> her is. <sup>w</sup> and is. <sup>x</sup> twenti B. xx. ILS. <sup>y</sup> alle togidere is. <sup>z</sup> thousynde of men w. <sup>a</sup> Om. is. <sup>b</sup> and fyue s. <sup>c</sup> Noumbre thou not I. <sup>d</sup> noumbre is. <sup>e</sup> vpon is. <sup>f</sup> vpon what is. <sup>g</sup> Om. E. <sup>h</sup> the cerymonyes EWX sec.m. <sup>i</sup> the purtenaunces is. <sup>k</sup> in the s. <sup>l</sup> seruyce of it is. <sup>m</sup> thei schulen is. <sup>n</sup> Om. is. <sup>o</sup> men is. <sup>p</sup> go forth or be removed is. <sup>q</sup> take is. putte K sec.m. <sup>r</sup> sette it vp I. sette vp the tab. s. <sup>s</sup> straungeris, that is, another lynage NCGKQX. straungeris, that is, of other lynage s. <sup>t</sup> his cumpeny is. <sup>u</sup> his felouschipes is. <sup>v</sup> her tentis is. <sup>w</sup> Om. is.

indignacioun vpon the multitude of the  
sones of Yrael; and thei shulen watche in  
the waardes of the tabernacle of wytness-  
54 ynge. Thanne the sones of Yrael diden  
after alle thingis that the Lord hadde co-  
1 maundide to Moyses. And the Lord spak  
2 to Moyses and Aaron, seiynge, Eche bi  
companyes, toknes, and baners, and howses  
of her kynredes, shulen sette the tentis of  
the sones of Yrael, bi enuyroun of the  
3 tabernacle of the boond of pees. At the  
eest Judas shal picche<sup>o</sup> tentis, bi compa-  
nyes<sup>p</sup> of his oost; and Nason, the sone of  
Amynadab, shal be prynce of his sones;  
4 and al the sowme of fiȝtynge men of his  
lynage, foure and seuenti thousynd and  
5 six hundreth. Bisides hym setten tentes,  
of the lynage of Ysachar, whos prynce  
6 was Nathanael, the sone of Suar; and al  
the noumbre of his fiȝters, foure and fifti  
7 thousynd<sup>q</sup> and foure hundreth. In the  
lynage of Zabulon, prynce was Eliab, the  
8 sone of Elon; al the oost of fiȝtynge  
men of his lynage, seuen and fifti thou-  
9 synd and foure hundreth. Al that in the  
tentis of Juda ben noumbred, weren an  
hundryth six<sup>r</sup> and eiȝti thousyndis and  
foure hundrith; and bi her companyes  
10 first thei shulen go out. In the tentes of  
the sones of Ruben, at the southe plage,  
shal be prynce, Elisur, the sone of Se-  
11 deur; and al the oost of his fiȝters, that  
ben noumbred, six and fourty thowsynd  
12 and fyue hundreth. Biside hym setten  
tentis, of the lynage of Symeon, whos  
prynce was Salamyel, the sone of Sury  
13 Sadday; and al the oost of his fiȝters,  
that ben noumbred, nyn and fifti thou-  
14 synd and thre hundrith. In the lynage  
of Gad, prynce was Eliasaph, the sone of  
15 Duel; and al the oost of his fiȝters, that  
ben noumbred, fyue and fourti thousand  
16 six hundrith and fifti. Alle that ben  
noumbred in the tentes of Ruben, an hun-

lest indignacioun be maad on the multi-  
tude of the sones of Israel; and thei<sup>x</sup> schu-  
len wake in the kepyngis<sup>y</sup> of the 'taberna-  
cle of witnessyng<sup>z</sup>. Therfor the sones of 54  
Israel diden bi alle thingis whiche<sup>a</sup> the  
Lord comaundide to Moises. And the  
1 Lord spak to Moises and to Aaron, and  
seide, Alle men of the sones of Israel schu-  
len sette tentis bi the<sup>b</sup> cumpenyas, signes<sup>c</sup>,  
and<sup>d</sup> baneris<sup>e</sup>, and housis<sup>f</sup> of her kynredis,  
bi the<sup>g</sup> cumpas of the tabernacle of boond  
of pees. At the est Judas schal sette tentis,  
3 bi the cumpenyas of his oost; and Naason,  
the sone of Amynadab, schal be prince of  
the sones of Juda; and al the summe<sup>h</sup> of 4  
fiȝteris of his kynrede, foure and seuenti  
thousynde and sixe hundrid. Men<sup>i</sup> of the 5  
lynage of Ysachar settiden tentis bysydis  
hym, of whiche the<sup>k</sup> prince was Nathanael,  
the sone of Suar; and al the noumbre of 6  
hise fiȝteris, foure and fifti thousynde and  
foure hundrid. Eliab, the sone of Elon, 7  
was prince of<sup>l</sup> the lynage of Zabulon; als  
the oost of fiȝteris of his kynrede, seue-  
and fifti thousynde and foure hundrid.  
Alle that weren noumbrid in the castels<sup>m</sup> 9  
of Judas, weren an hundrid thousynde<sup>n</sup>  
'foure scoore thousynde and sixe<sup>o</sup> and foure  
hundrid; and thei schulen go out the<sup>p</sup>  
10 firste bi her cumpanyes. In the castels<sup>q</sup>  
of the sones of Ruben, at the south coost,  
Elisur, the sone of Sedeur, schal be prince;  
and al the oost of hise fiȝteris, that<sup>r</sup> weren 11  
noumbrid, sixe and fourti thousynde and  
fyue hundrid. Men of the lynage of Sy- 12  
meon settiden tentis bisidis hym, of whiche  
the prince was Salamyhel, the sone of Su-  
risaddai; and al the oost of hise fiȝteris, 13  
that weren noumbrid, nyne and fifty thou-  
synde and thre hundrid. Eliasaph, sone<sup>s</sup> 14  
of Duel, was prince in the lynage of Gad;  
and al the oost of his fiȝteris, that weren 15  
noumbrid, fyue and fourti thousynde sixe<sup>t</sup>  
hundrid and fifti. Alle that weren noum- 16

<sup>o</sup> fyteche BDEFH. <sup>p</sup> the companyes E. <sup>q</sup> thousandes E. <sup>r</sup> and six E.

<sup>x</sup> the dekenis is. <sup>y</sup> waardis is. <sup>z</sup> tabernaclis of witnessinges s. <sup>a</sup> aftir that is. <sup>b</sup> her is. <sup>c</sup> and  
signes FKLO. and bi her tokenes is. <sup>d</sup> Om. is. <sup>e</sup> bi her baneris is. <sup>f</sup> meynes is. <sup>g</sup> Om. is. <sup>h</sup> noum-  
bre is. <sup>i</sup> Om. s. <sup>k</sup> Om. is. <sup>l</sup> in plures. <sup>m</sup> tentis is. castel L. <sup>n</sup> thousynde and is. <sup>o</sup> sixe and eiȝti  
thousinde BNX. eiȝti and sixe thousinde M. lxxxvj plures. <sup>p</sup> Om. is. <sup>q</sup> tentis is. <sup>r</sup> Om. s. <sup>s</sup> the  
sone is. <sup>t</sup> and sixe A pr. m. is.

dreth fifti thousynd<sup>s</sup> and a thousynd foure  
 hundreth and fifty, bi her companyes ; in  
 the secoude place thei shulen goo forthe.  
 17 And the tabernacle of witnessynge shal  
 be arered bi offices of Leuytes, and the  
 companyes of hem ; what maner wyse it  
 shal be areryd, and so it shal be sett  
 down; eche bi places and her ordres shu-  
 18 len goo forthe. At the west plage shulen  
 be<sup>t</sup> the tentis of the sones of Effraym,  
 whos prince was Elizama, the sone of  
 19 Amyud ; and al the oost of his fizers,  
 that ben noumbred, fourti thousynd and  
 20 fyue hundreth. And with hem the lynage  
 of the sones of Manasse, whos prynce  
 21 was Gamaliel, the sone of Phadassur ; al  
 the oost of his fizers, that ben noumbred,  
 two and thretti thousynd and two hun-  
 22 drith. In the lynage of the sones of Ben-  
 iamyn prynce was Abidan, the sone of  
 23 Gedeon ; and al the oost of his fizers, that  
 ben noumbred, fyue and thretti thousynd  
 24 and foure hundryd. And alle that ben  
 noumbred in the tentes of Effraym, an  
 hundryd eijt thowsyndis and an hundrid,  
 bi her companyes ; the thrid thei shulen  
 25 goo forthe. At the north part<sup>u</sup> settiden<sup>v</sup>  
 tentes the sones of Dan, whos prince was  
 26 Abiazar, the sone of Amysadday ; al the  
 oost of his fizers, that ben noumbred, two  
 and fourti thowsyndes and seuen hun-  
 27 dryd. Bisides hym fitchiden tentis of  
 the lynage of Aser, whos prynce was Phe-  
 28 gyel, the sone of Othran ; and al the oost  
 of his fizeres, that ben noumbred, fourti  
 thowsyndis and a thousynd and fyue hun-  
 29 drid. Of the lynage of the sones of Nep-  
 talym prince was Ahyra, the sone of He-  
 30 nan ; and al the oost of his fizers, thre  
 and fifti thowsynd and foure hundryd.  
 31 Alle that ben noumbred in the tentes of  
 Dan, weren an hundred seuen and fifti  
 thowsyndes and six hundred ; alther last  
 32 thei shulden go forth. This noumbre of

brid in<sup>u</sup> the castels<sup>v</sup> of Ruben, an hundrid  
 thousynde fifty<sup>w</sup> thousinde and a<sup>x</sup> thou-  
 sinde foure<sup>y</sup> hundrid and fifty ; thei schu-  
 len go forth in the secoude place bi her  
 cumpenyes. Sotheli the tabernacle of wit-  
 nessyng schal be reisd<sup>z</sup> bi the offices of  
 dekenes, and bi the<sup>a</sup> cumpenyes 'of hem<sup>b</sup> ;  
 as<sup>c</sup> it schal be reisd<sup>d</sup>, so and<sup>e</sup> it schal be  
 takun down<sup>f</sup> ; alle<sup>g</sup> schulen go forth bi her  
 places and ordris. The castels<sup>h</sup> of the sones 18  
 of Effraym schulen be at the west coost,  
 of whiche the prince was Elisama, the  
 sone of Amyud ; and al the oost of his 19  
 fizeris, that weren noumbrid, fourti thou-  
 synde and fyue hundrid. And with hem 20  
 was the lynage of 'the sones of Manasses<sup>i</sup>,  
 of whiche the prince was Gamaliel, the  
 sone of Fadassur ; al the oost of hise fize- 21  
 eris, that weren noumbrid, two<sup>k</sup> and thretti  
 thousande and two hundrid. In the lynage 22  
 of the sones of Beniamyn the prince was  
 Abidan, the sone of Gedeon ; and al the 23  
 oost of hise fizeris, that weren noumbrid,  
 fyue<sup>l</sup> and thretti thousynde and foure hun-  
 drid. Alle<sup>m</sup> that weren noumbrid in the 24  
 castels<sup>n</sup> of Effraym weren an hundrid  
 thousynde and eizte thousynde and oon  
 hundrid ; thei schulen go forth 'the thridde<sup>o</sup>  
 bi her cumpenyes. At the 'part of the 25  
 north<sup>p</sup> the sones of Dan settiden tentis, of  
 whiche the prince was Abiezer, the sone  
 of Amysaddai ; al the oost of hise fize- 26  
 ris, that weren noumbrid, two<sup>q</sup> and sixti<sup>r</sup> thou-  
 synde and seuen hundrid. Men<sup>s</sup> of the 27  
 lynage of Aser settiden tentis bisidis hym<sup>t</sup>,  
 of whiche the prince was Fegiel, the sone  
 of Othran ; and al the oost of hise fize- 28  
 ris, that weren noumbrid, fourti<sup>u</sup> thousynde  
 'and a thousynde<sup>v</sup> and fyue hundrid. Of 29  
 the lynage of the sones of Neptalym the  
 prince was Ahira, the sone of Henam ;  
 and al the oost of hise fizeris, thre<sup>w</sup> and 30  
 fifti thousynde and foure hundrid. Alle 31  
 that weren noumbrid in the castels<sup>x</sup> of Dan

<sup>s</sup> thousandys E. <sup>t</sup> Om. ABF. <sup>u</sup> paartee E. <sup>v</sup> settynge A.

<sup>u</sup> of 18. <sup>v</sup> tentis 18. <sup>w</sup> and fifty 18. <sup>x</sup> j s. <sup>y</sup> and foure s. <sup>z</sup> reisd vp 18. <sup>a</sup> her 18. <sup>b</sup> Om. 18.  
<sup>c</sup> alle as K. <sup>d</sup> reisd vp bi hem 18. <sup>e</sup> Om. 18. <sup>f</sup> down bi hem s. <sup>g</sup> alle thei 18. <sup>h</sup> tentis 18. <sup>i</sup> Manasse  
 sones s. <sup>k</sup> weren two 18. <sup>l</sup> weren fyue 18. <sup>m</sup> alle men 18. <sup>n</sup> tentis 18. <sup>o</sup> in the thridde place 18.  
<sup>p</sup> north coost 18. <sup>q</sup> weren two 18. <sup>r</sup> fourti K. <sup>s</sup> And men KX. <sup>t</sup> hem w. <sup>u</sup> weren oon and fourti 1.  
 weren fourti s. <sup>v</sup> Om. 1. and j thousynde s. <sup>w</sup> weren thre 18. <sup>x</sup> tentis 18.

the sones of Yrael, bi howsis of her kynredes, and companyes of the dyuydid oost, six hundrid thre thowsyndes fyue hundrid and fifti. Leuytes forsothe ben not noumbred among the sones of Yrael; so forsothe comaundide God to Moyses. And the sones of Yrael diden after alle thinges that the Lord comaundide; thei settiden tentes bi her companyes, and goon forthe bi meyneis, and howses of her fadres.

weren an hundrid thousynde seuene<sup>y</sup> and fifti thousynde and sixe hundrid; thei schulen go forth the laste<sup>z</sup>. This is the<sup>32</sup> noubre of the sones of Israel, bi the housis of her kynredis, and bi cumpenyes of the oost departid, sixe hundrid thousynde thre<sup>a</sup> thousynde fyue<sup>b</sup> hundrid and fifti. Sotheli the dekenes weren not noum-<sup>33</sup>brid among the sones of Israel; for God comaundide so to Moises. And the sones<sup>34</sup> of Israel diden bi<sup>c</sup> alle thingis whiche<sup>d</sup> the Lord comaundide; thei settiden tentis bi her cumpenyes, and <sup>35</sup>eden<sup>e</sup> forth bi the meynees, and housis of her fadris.

## CAP. III.

1 Thes ben the generaciouns of Aaron and of Moyses, in the day that the Lord spak to Moises, in the mownt of Synay. 2 And thes the names of the sones of Aaron; the first goten of hym Nadab; aftirward, Abyu, and Eliazar, and Ythamar; 3 thes the names of the sones of Aaron, prestis, that ben anoynt, and of whom the hoondes fulfillid and sacrid ben, that 4 thei vsen preesthod. Nadab and Abyu diden, whanne thei offerden alien fier in the sijt of the Lord, in desert of Synay, with outen free children; and Eliazar and Ythamar vseden preesthod before Aaron 5 her fader. And the Lord spak to Moyses, 6 seiynge, Sett<sup>x</sup> the lynage of Leuy, and mak stonde in the sijt of Aaron<sup>y</sup>, the 7 preest, that thei mynystren to him; and waken, and weyten aboute al thing that to the herynge perteyneth of the multitude, before the tabernacle of witness- 8 ynge; and that thei kepen the vessels of the tabernacle, seruynge in the seruyce<sup>z</sup> 9 of hym. And thou shalt <sup>10</sup>zyue bi <sup>11</sup>ziftis<sup>a</sup> Leuytes to Aaron, and to the sones of hym, to the whiche thei ben take of the sones 10 of Yrael. Aaron forsothe and his sones

## CAP. III.

These ben the generaciouns of Aaron 1 and of Moises, in the dai in which the Lord spak to Moises, in the hil of Synay. And these ben the names of 'the sones of 2 Aaron<sup>f</sup>; his first gendrid<sup>g</sup>, Nadab; aftirward<sup>h</sup>, Abyu, and Eleazar, and Ythamar; these ben the names of 'Aarons sones<sup>k</sup>,<sup>3</sup> preestis, that weren anoyntid, and whos hondis weren fillid<sup>l</sup> and halewid<sup>m</sup>, that thei schulden 'be set in<sup>n</sup> preesthod. Nadab 4 and Abyu, whanne thei offeriden alien fier in the 'sijt of the Lord<sup>o</sup>, in the deseert<sup>p</sup> of Synay, weren deed without fre children; and Eleazar and Ythamar 'weren set in<sup>q</sup> preesthod bifor Aaron hir fadir. And the 5 Lord spak to Moises, 'and seide<sup>r</sup>, 'Presente 6 thou<sup>s</sup> the lynage of Leuy, and make<sup>t</sup> to stonde in the sijt of Aaron, preest<sup>u</sup>, that thei mynystre to hym; and wake<sup>v</sup>, and 7 that thei kepe what euer thing perteyneth to the<sup>w</sup> religioun of multitude<sup>x</sup>, bifor the tabernacle of witnessyng; and that thei 8 kepe the vessels of the tabernacle, and serue in the seruyce therof<sup>y</sup>. And thou 9 schalt <sup>10</sup>zyue bi fre <sup>11</sup>zifte the Leuytis<sup>†</sup> to Aaron and hise<sup>z</sup> sones, to whiche<sup>a</sup> thei ben <sup>12</sup>zounun of the sones of Israel. Sotheli thou 10

† that is, the sones of the lynage of Leuy. BCGKNQX.

<sup>w</sup> setten E. <sup>x</sup> sett to BDEH. <sup>y</sup> Om. E *sec. m.* <sup>z</sup> seruyces E. <sup>a</sup> zifte BDEFH.

<sup>y</sup> and seuene BIS. <sup>z</sup> laste *tyme* IS. <sup>a</sup> and thre *plures*. <sup>b</sup> foure w. <sup>c</sup> Om. IS. <sup>d</sup> aftir that IS. <sup>e</sup> thei <sup>3</sup>eden IS. <sup>f</sup> Aaronus sonus IS. <sup>g</sup> bigetun sone was I. <sup>h</sup> gendrid was s. <sup>i</sup> aftir him *he gaat* I. aftir him *he gendride* s. <sup>k</sup> the sones of Aaron IS. <sup>l</sup> fulfillid *with blessingis* IS. <sup>m</sup> sacrid IS. <sup>n</sup> vse IS. <sup>o</sup> Lordis sijt s. <sup>p</sup> hil n *pr. m.* <sup>q</sup> vsiden IS. <sup>r</sup> seiynge s. <sup>s</sup> presente thou, *cler departe thou fro other* BCGKNPQX. <sup>t</sup> make it IS. <sup>u</sup> the preest IS. <sup>v</sup> wake in the *tabernacle waardis* IS. <sup>w</sup> Om. IS. <sup>x</sup> the multitude ISw. <sup>y</sup> of it I. <sup>z</sup> to hise IS. <sup>a</sup> whom I.

thow shalt ordeyne vpon the heriynge of preesthod; of another kynrede that goth 11 to mynystre, he shal die. And the Lord 12 spak to Moyses, seiynge, I toke the Leuytes fro the sones of Yrael for al the firste geten that openeth the wombe in the sones of Yrael; and thei shulen be my 13 Leuytes, myn is forsothe al the first goten; sithen I smoot the first gotun in the loond of Egipte, I halowide to me al thing that is first born in Yrael; fro man vnto beeste myn thei ben; I the 14 Lord. And the Lord spak to Moyses, in 15 desert of Synay, seiynge, Noubre the sones of Leuy, bi the howses of her fathers, and meyneis, eche maal from a<sup>b</sup> 16 moneth and aboue. And Moyses noum- 17 bred, as the Lord comaundide. And there ben founden the sones of Leuy, bi her names, Gerson, and Caath, and Merary; 18 the sones of Gerson, Lebyn, and Semey; 19 the sones of Caath, Amram, and Jessaar, 20 and Ebron, and Osiel; the sones of Me- 21 rary, Mooly, and Musy. Of Gerson weren twey meyneis, Lebyntica, and Semetica; 22 of the whiche is noumbrid a puple of maal kynde, fro o moneth and aboue, se- 23 uen thowsyndes and fyue hundred. Thes after the tabernacle shulen sette tentis at 24 the west, vndur the prince Eliasaph, the 25 sone of Jael. And thei shulen haue wacches in the tabernacle of the boond of pees, thilke<sup>e</sup> tabernacle, and his couertour, the tente that is drawen before the 3ates of the roof of witnessynge of boond of pees; 26 and the cortyns of the porche, and the tente that is hongid in the entre of the porche of the tabernacle, and al thing that to the rijt of the auter perteyneth, the cordes of the tabernacle, and alle 27 vsable thinges of it. The kynred of Caath shal haue the puples Amramytas, Jessa- 28 rytas, and Ebronytis, and Esielites; thes ben the meyneis of Caatices, noumbrid bi

schalt ordeyne Aaron and hise sones on<sup>b</sup> the religioun of preesthod; a straungere<sup>c</sup>†, that nei3eth for to mynystre<sup>d</sup>, schal die. And the Lord spak to Moyses, 'and seide<sup>e</sup>, 11 Y haue take the Leuytis<sup>f</sup> of<sup>g</sup> the sones of 12 Israel for ech firste gendrid<sup>h</sup> thing that openeth the womb in<sup>i</sup> the sones of Israel; and the Leuytis<sup>k</sup> schulen be myne, for ech 13 firste gendrid<sup>l</sup> thing is myn; sithen<sup>m</sup> Y snoot the firste gendrid<sup>n</sup> in the loond of Egipt, Y halewide<sup>o</sup> to me what euer thing is borun first in Israel; fro man 'til to<sup>p</sup> beest thei ben myne; Y am the<sup>q</sup> Lord. And the Lord spak to Moises in the de- 14 seert of Synay, and seide, Noubre thou 15 the sones of Leuy bi 'the housis of her fadris<sup>r</sup>, and bi meynees<sup>s</sup>, ech male fro o monethe and aboue. Moises noumbride<sup>t</sup>, 16 as the Lord comaundide. And the sones 17 of Leuy weren foundun, bi her names, Gerson, and Caath, and Merary; the sones 18 of Gerson *weren* Lebny, and Semey; the 19 sones of Caath *weren*<sup>u</sup> Amram, and Jessaar, Hebron, and Oziel; and<sup>v</sup> the sones 20 of Merari *weren* Mooly, and Musi. Of<sup>w</sup> 21 Gerson weren twei meynees, of Lebny, and of Semei; of whiche the puple of male 22 kynde was noumbrid, fro o monethe and aboue, seuene thowsynde and fyue hundrid. These schulen sette tentis aftir<sup>x</sup> the taber- 23 nacle at the west<sup>y</sup>, vndur the prince Elia- 24 saph, the sone of Jahel. And thei schu- 25 len haue kepyngis<sup>z</sup> in the tabernacle of boond of pees, the tabernacle it silf, and the hilyng therof<sup>a</sup>, the tente<sup>b</sup>† which<sup>c</sup> is drawun bifor the 3atis of the hilyng of the<sup>d</sup> witnessyng of boond<sup>e</sup> of pees; and the 26 curteyns of the greet street<sup>f</sup>, also the tente which<sup>g</sup> is hangid in the entryng of the greet street<sup>h</sup> of the tabernacle, and what euer thing perteyneth to the<sup>i</sup> custom<sup>k</sup> of the auter, the cordis of the tabernacle, and al the<sup>l</sup> purtenaunce<sup>m</sup> therof<sup>n</sup>. The kynrede 27 of Caath schal haue<sup>n</sup> the puplis of Am-

† a *straunger*, that is, which is not of the lynage of Leuy. BCGKNQX.

† In Ebru it is, the veyl of the dore of the grete strete, whiche is on the tabernacle and auter bi cumpas. GAKX.

|| In Ebru it is, to al the seruice therof. KX.

<sup>b</sup> oo BDEFH. <sup>e</sup> thuke E.

<sup>b</sup> vpon is. <sup>c</sup> straungere of another lynage is. <sup>d</sup> serue in the tabernacle is. <sup>e</sup> seiynge s. <sup>f</sup> dekens is. <sup>g</sup> for I. <sup>h</sup> bigetun I. <sup>i</sup> among I. <sup>k</sup> dekenes I. <sup>l</sup> goten I. <sup>m</sup> sith the tyme s. <sup>n</sup> gendrid thing is. <sup>o</sup> haue halewide is. <sup>p</sup> vnto is. to o *sec. m.* <sup>q</sup> Om. s. <sup>r</sup> her fadris housis is. <sup>s</sup> her meynees is. <sup>t</sup> noumbride *hem* is. <sup>u</sup> Om. I. <sup>v</sup> Om. *plures.* <sup>w</sup> And of is. <sup>x</sup> biliynde is. <sup>y</sup> west part is. <sup>z</sup> the kepyngis is. <sup>a</sup> therof *thei shulen kepe* s. <sup>b</sup> tentis s. <sup>c</sup> that is. <sup>d</sup> Om. s. <sup>e</sup> the boond is. <sup>f</sup> entree is. <sup>g</sup> that is. <sup>h</sup> entree is. <sup>i</sup> Om. s. <sup>k</sup> vus is. <sup>l</sup> Om. c. <sup>m</sup> purtenauncis c. <sup>n</sup> haue in waard s.

her names, of al maal kynd, fro a<sup>d</sup> moneth  
and aboue, eijt thousandes and six hun-  
29 drith. And thei shulen haue bisy wardes  
of the seyntuarie, and thei shulen sette  
30 tentes at the sowth plage; and the prince  
of hem shal be Elyzaphan, the sone of  
31 Oziel<sup>dd</sup>. And thei shulen kepe the ark, and  
the table, and the candelstik, the auters,  
and the vessels of the seyntuarie in the  
which it is mynstryd, and the veyl, and  
32 al siche maner purtenaunce. The prince  
forsothe of the princes of Leuytes, Elea-  
zar, the sone of Aaron, preest<sup>e</sup>; and he  
shal be vpon the wakers of the warde of  
33 the seyntuarie. And forsothe of Merarye  
shal be puples, Moolites<sup>f</sup>, and Musites,  
34 noumbred bi her names, of al maal kynde  
fro o moneth and aboue, six thousandes  
35 and two hundreth; the prynce of hem  
Suryel, the sone of Abiahiel; in the north  
36 plage thei shulen sette tentes. There  
shulen be vnder the warde of hem the  
tables of the tabernacle, and the berynge  
staues, and the pilers, and the feet<sup>g</sup> of  
hem, and alle thinges that to suche maner<sup>h</sup>  
37 heriyng perteynen<sup>i</sup>, and the pilers of the  
porche bi enuyroun, with her feet, and  
38 the stakis, with the coordes. Thei shulen  
sette tentes before the tabernacle of the  
boond of pees, that is, at the eest plage,  
Moyses, and Aaron with his sones, hau-  
yng warde of the seyntuarie, in the  
mydil of the sones of Yrael; 'who so<sup>j</sup>  
39 euer<sup>k</sup> alien come ther to, shal die. Alle the  
Leuytes, the whiche noumbreden Moyses  
and Aaron, after the heest of the Lord,  
bi her meyneis, in maal kynde, fro o  
moneth and aboue, weren two and twenti  
40 thousandes. And the Lord seith to Moyses,  
Noumbre the firste geten of maal kynde  
of the sones of Israel, fro o moneth and  
aboue; and thou shalt haue the sowm of

ram, and<sup>o</sup> of Jessaar, and of Ebron, and of  
Oziel; these ben the meynees of Caathitis, 28  
noumbred bi her names, alle of male kynde,  
fro o monethe and aboue, eizte thousande  
and six hundrid. Thei<sup>p</sup> schulen haue 29  
kepyngis<sup>q</sup> of<sup>r</sup> the seyntuarie, and schulen<sup>s</sup>  
sette tentis<sup>t</sup> at the south coast<sup>u</sup>; and 'the 30  
prince of hem<sup>v</sup> schal be Elisaphan, the  
sone of Oziel. And thei schulen kepe the 31  
arke, and the boord<sup>w</sup>, and the candilstike,  
the auters, and vesselis<sup>x</sup> of the seyntuarie  
in whiche<sup>y</sup> it is mynstryd<sup>z</sup>, and the veil,  
and al sich<sup>zz</sup> purtenaunce. Sotheli the<sup>a</sup> 32  
prince of princis<sup>b</sup> of Leuytis schal be Elea-  
zar, the sone of Aaron, preest<sup>c</sup>; and he  
shal be on<sup>d</sup> the keperis of the kepyng of  
the seyntuarie. And sotheli of Merary 33  
schulen be the pupilis of Mooli, and of<sup>e</sup>  
Musi, noumbred bi her names, alle of<sup>f</sup> male 34  
kynde fro o monethe and aboue, sixe thou-  
synde and two hundrid; 'the prince of hem<sup>g</sup> 35  
*shal be* Suriel, the sone of Abiahiel; thei  
schulen sette tentis<sup>h</sup> in the north coast.  
And vndur 'the kepyng of hem<sup>i</sup> schulen 36  
be the tablis of the tabernacle, and the  
barris<sup>k</sup>, and the pilers, and 'the founde-  
mentis of tho<sup>l</sup>, and<sup>m</sup> alle thingis that per-  
teynen to sich ournyng, and the<sup>n</sup> pilers of 37  
the greet street<sup>o</sup> bi cumpas, with her founde-  
mentis<sup>p</sup>, and the stakis with coordis<sup>q</sup>.  
Forsothe Moyses and Aaron with hise sones 38  
schulen sette tentis<sup>r</sup> bifor the tabernacle of  
boond of pees, that is, at the eest coast,  
and schulen<sup>s</sup> haue the kepyng<sup>t</sup> of the seynt-  
uarie, in the<sup>u</sup> myddis of the sones of Is-  
rael; what euer alien neizeth<sup>v</sup>†, he schal  
die. Alle the Leuytis, whiche Moyses and 39  
Aaron noumbreden, bi comaundement<sup>w</sup> of  
the Lord, bi her meynees, in male kynde,  
fro o monethe and aboue, were two and  
twenti<sup>x</sup> thousand. And the Lord seide<sup>y</sup> 40  
to Moyses, Noumbre thou the firste gen-

† *neizith*, that  
is, without li-  
cencce. *Live*  
*here.* CGKNQX.

<sup>d</sup> o E. <sup>dd</sup> Oriel A. <sup>e</sup> the preest E *pr. m.* <sup>f</sup> in Moolites D. <sup>g</sup> footes E. <sup>h</sup> a maner BDEFH.  
<sup>i</sup> peteynen A. <sup>j</sup> whose BEFH. <sup>k</sup> er E.

<sup>o</sup> Om. w. <sup>p</sup> thees is. <sup>q</sup> the kepyngis c. bisy wardis is. kepyng w. <sup>r</sup> in p. <sup>s</sup> thei schulen is. <sup>t</sup> her  
tentis is. <sup>u</sup> coast *therof* s. <sup>v</sup> her prince is. <sup>w</sup> table is. <sup>x</sup> the vesselis is. <sup>y</sup> the whiche i. <sup>z</sup> serned is.  
<sup>zz</sup> sich manere is. <sup>a</sup> Om. is. <sup>b</sup> preestis A *pr. m.* i. <sup>c</sup> the preest i. <sup>d</sup> vpon is. <sup>e</sup> Om. isx. <sup>f</sup> the is.  
<sup>g</sup> her prince is. <sup>h</sup> her tentis is. <sup>i</sup> her kepyng is. <sup>k</sup> beringe staues is. <sup>l</sup> her fundamentis is. <sup>m</sup> Om. s.  
<sup>n</sup> Om. w. <sup>o</sup> entree is. <sup>p</sup> baasis i. <sup>q</sup> her coordis is. <sup>r</sup> her tentis is. <sup>s</sup> thei schulen is. <sup>t</sup> cheef  
kepyng s. <sup>u</sup> Om. is. <sup>v</sup> *neizith ther to* i. *neizith therto without leewe* s. <sup>w</sup> the heest i. heest s. <sup>x</sup> xij s.  
<sup>y</sup> spak s.

41 hem; and thou shalt take Leuitis to me  
for alle the first gotyn of the sones of  
Israel; I am the Lord; and the beestis of  
hem for alle the first gotyn of the sones  
42 of Israel. And Moises tolde, as the Lord  
comaundide, the first gotten of the sones  
43 of Israel; and there weren maalis bi her  
names, fro o moneth and aboue, two and  
twenti thousandis two hundrid and se-  
44 uenti and thre. And the Lord spak to  
45 Moises, seiynge, Tak Leuites for the first  
gotten of the sones of Yrael, and the  
beestis of Leuytes for the beestis of hem,  
and Leuytes shulen be myn; I am the  
46 Lord. In the prijs forsothe of two hundrith  
seuenti and thre, that passen the noubre  
of Leuytes, of the fyrst gotun of the sones  
47 of Yrael, thou shalt take fyue siclis bi  
eche heedes, at the mesure of the seyntu-  
48 arie; a cicle hath twenti halfpens; and  
thou shalt 3yue the money to Aaron and  
his sones, the prijs of hem that ben aboue.  
49 Therfor Moyses toke the money of hem  
that weren more ouer, and the whiche thei  
azenbou3ten of the Leuytes, for the first  
50 gotun of the sones of Yrael, of a thousynd  
thre hundrid and fyue and sixti sieles,  
51 after the wei3t of the seyntuarie; and he  
3aue it to Aaron and his sones, after the  
word that the Lord comaundide to hym.

drid<sup>z</sup> *children*<sup>a</sup> of male kynde of the sones  
of Israel, fro o monethe and aboue; and  
thou schalt haue the summe<sup>b</sup> of hem; and  
thou schalt take Leuytis<sup>c</sup> to me for alle  
41 the firste gendrid<sup>d</sup> of the sones of Israel;  
Y am the<sup>e</sup> Lord; and *thou schalt take*  
'the beestis of hem<sup>f</sup> for alle the firste gen-  
drid<sup>g</sup> of the sones of Israel. And as the  
42 Lord comaundide, Moises noumbride the  
firste gendrid<sup>g</sup> children of the sones of Is-  
rael; and the males weren bi her names,  
43 fro o monethe and aboue, two and twenti  
thousynde two<sup>h</sup> hundrid and seuenti and  
thre. And the Lord spak to Moises, and  
44 seide, Take thou Leuytis<sup>i</sup> for the firste  
45 gendrid<sup>k</sup> *children*<sup>l</sup> of the sones of Israel,  
and the<sup>m</sup> beestis of Leuytis<sup>n</sup> for<sup>o</sup> the beestis  
of hem, and the Leuytis schulen be myne;  
Y am the<sup>p</sup> Lord. Forsothe in the prijs of  
46 two hundrid seuenti<sup>q</sup> and<sup>r</sup> thre<sup>s</sup>, that passen  
the noubre of 'Leuytis, of<sup>t</sup> the firste gen-  
drid<sup>u</sup> *children*<sup>v</sup> of the sones of Israel, thou  
47 schalt take fyue ciclis bi ech heed, at the  
mesure of seyntuarie<sup>w</sup>; a sicle hath xx.  
halpens; and thou schalt 3yue the<sup>x</sup> money  
48 to Aaron and to hise sones, the prijs of  
hem that ben<sup>y</sup> aboue. Therfor Moises  
49 took the money of hem that weren aboue<sup>z</sup>,  
and whiche<sup>a</sup> thei hadden azenbou3t of the<sup>b</sup>  
Leuytis, for the firste gendrid<sup>c</sup> of the<sup>d</sup> sones  
of Israel, a thousand thre<sup>e</sup> hundrid sixti<sup>f</sup>  
50 and fyue of siclis, bi the wei3te of seynt-  
uarie<sup>g</sup>; and he 3af that *money* to Aaron  
51 and to hise sones, bi the word which<sup>h</sup> the  
Lord comaundide to hym.

## CAP. IV.

1 And the Lord spak to Moyses and Aa-  
2 ron, seiynge, Take the sowm of the sones  
of Caath, fro the myddil of Leuytes, bi  
3 houses, and her meyneis, fro the thrytti<sup>l</sup>  
3eer and aboue vnto the fifty<sup>m</sup> 3eer, of alle

## CAP. IV.

And the Lord spak to Moises and to  
Aaron, and seide<sup>i</sup>, Take thou the summe<sup>k</sup>  
2 of the sones of Caath, fro the myddis of  
Leuytis, bi her housis and meynees<sup>l</sup>, fro  
3 the threttithe 3eer and aboue 'til to<sup>m</sup> the

<sup>l</sup> thrittith BDEH. <sup>m</sup> fyftithe BDEFH.

<sup>z</sup> bigetun i. <sup>a</sup> Om. i. <sup>b</sup> noubre is. <sup>c</sup> the Leuytis is. <sup>d</sup> bigetun i. <sup>e</sup> Om. s. <sup>f</sup> her beestis is.  
<sup>g</sup> bigetun i. <sup>h</sup> and two A *pr.m.* is. <sup>i</sup> the Leuytis is. <sup>k</sup> bigetun i. <sup>l</sup> Om. imos. <sup>m</sup> take the i.  
<sup>n</sup> the Leuytis is. <sup>o</sup> *take thou for s.* <sup>p</sup> Om. s. <sup>q</sup> and seuenti cis. <sup>r</sup> Om. dglos. <sup>s</sup> thre *persoonus* is.  
<sup>t</sup> Om. s. the Leuytis of w. <sup>u</sup> bigetun i. <sup>v</sup> Om. dimort *sec.m.* w. <sup>w</sup> the seyntuarie is. <sup>x</sup> that is.  
<sup>y</sup> ben *noumbrid* is. <sup>z</sup> *noumbrid* aboue is. <sup>a</sup> the whiche i. <sup>b</sup> Om. B. <sup>c</sup> bigeten i. <sup>d</sup> Om. c. <sup>e</sup> and  
thre s. <sup>f</sup> and sixti KLMOWX. <sup>g</sup> the seyntuarie is. <sup>h</sup> that is. <sup>i</sup> he seide is. <sup>k</sup> noubre is. <sup>l</sup> her  
meynees i. bi her meynees s. <sup>m</sup> vnto is.

that goon in, that thei stonden and mynystren in the tabernacle of the boond of 4 pees. This is the heriyng of the sonnes of Caath; the tabernacle of the boond of 5 pees, and the holi of halowis shulen go yn Aaron and his sonnes, whanne the tentis ben to be moued; and thei shulen sette down<sup>n</sup> the veile that hongith before the 3atis, and thei shulen wrap with ynne 6 it the ark of witnessyng; and thei shulen eftsones couer it with the coueryng of iacynctyne skynnes, and thei shulen strecche aboute a mantel al iacynctyne, and thei shulen lede in<sup>o</sup> the beryng 7 staves. The table forsothe of proposicioun thei shulen wrappe with ynne the iacynctyne mantil, and thei shulen putte with it the encenseris, and goldun morters, litil cuppes, and the eryd chalices to the sacrifices of licours to ben heelde; looues euer 8 more shulen be in it. And thei shulen strecche there aboute the reed mantil, the whiche eft thei shulen couer with the coueryng of iacynctyn skynnes, and thei 9 shulen lede ynne the beryng staves. And thei shulen take the iacynctyn mantil, with the which thei shulen couer the candelstik, with the<sup>p</sup> lanterns, and her toonges, and snyters<sup>q</sup>, and with alle the vessels of oyle, the whiche ben necessary 10 to the lanterns to be maad redi; and vpon alle thei shulen putte the coueryng of iacynctyn skynnes, and thei shulen 11 lede ynne her beryng staves. Also and the goldun auter thei shulen wrappe with ynne the iacynctyn clothing; and thei shulen strecche out there aboute the coueryng of iacynctyn skynnes, and thei shu- 12 len lede yn the beryng staves. Alle the vessels, with the whiche it is mynystryd in the seyntuarie, thei shulen wrappe with

fiftithe 3eer, of alle that entren, that thei stonde and mynystre in the tabernacle of boond<sup>n</sup> of pees. This is the religioun of 4 the sonnes of Caath; Aaron and his sonnes schulen entren in to the<sup>o</sup> tabernacle of boond<sup>p</sup> of pees, and in to the hooli of hooli thingis, whanne the tentis schulen be moued; and thei schulen do down the veil that hangith bifore the 3atis, and thei schulen wlappe in it the arke of witnessyng; and thei schulen hile<sup>q</sup> eft with a veil of 6 'skynnys of iacynt<sup>r</sup>, and thei schulen strecche forth aboute a mentil al<sup>t</sup> of iacynt, and thei schulen putte<sup>u</sup> in<sup>v</sup> barris<sup>w</sup> 'on<sup>x</sup> the schuldris of the bereris<sup>y</sup>. Also 7 thei schulen wlappe the boord<sup>z</sup> of proposicioun<sup>a</sup> in a mentil of iacynt, and thei schulen putte therwith cenceris<sup>b</sup>, and morteris of gold, litil cuppis, and grete cuppis to<sup>c</sup> fletyng sacrifices 'to be sched<sup>d</sup>; looues schulen euere be in the boord<sup>e</sup>. And thei schulen strecche forth aboute<sup>f</sup> a reed mentil, which<sup>g</sup> thei schulen hile eft with an hilyng of 'skynnes of iacynt<sup>h</sup>, and thei schulen putte<sup>i</sup> yn barris<sup>k</sup>. Thei schulen take also 9 a mentil of iacynt with which<sup>l</sup> thei schulen hile the candilstike, with hise lanternes, and tongis, and snytels, and alle the 'vessels of oile<sup>m</sup> that ben nedeful to the lanternes to be ordeyned; and on<sup>n</sup> alle thingis<sup>o</sup> 10 thei schulen putte an hilyng of 'skynnys of iacynt<sup>p</sup>, and thei schulen putte<sup>q</sup> in barris<sup>r</sup>. Also and<sup>s</sup> thei schulen wlappe the goldun 11 auter in a clooth of iacynt; and thei schulen strecche forth aboute<sup>t</sup> an hilyng of 'skynnys of iacynt<sup>u</sup>, and thei schulen putte<sup>v</sup> in barris<sup>w</sup>. Thei<sup>x</sup> schulen wlappe in a 12 mentil of iacynt alle the vessels in whiche it is mynystrid<sup>y</sup> in the seyntuarie, and thei schulen strecche forth aboute<sup>z</sup> an hilyng of 'skynnys of iacynt<sup>a</sup>, and thei schulen

<sup>n</sup> adoun BDEFH. <sup>o</sup> Om. A. <sup>p</sup> the BDEF. <sup>q</sup> liztters A.

<sup>n</sup> the boond is. <sup>o</sup> Om. s. <sup>p</sup> the boond I. <sup>q</sup> hile it is. <sup>r</sup> the skyn of iacynctyne I. iacynctyne skynnys s. <sup>t</sup> Om. ms. <sup>u</sup> leede plures. lede or bere s. <sup>v</sup> Om. is. al in L. <sup>w</sup> beryng staves I. the beryng staves s. <sup>x</sup> of L. <sup>y</sup> Om. plures. <sup>z</sup> table is. <sup>a</sup> proposicioun ether of setting forth BCGNQX. that is, setting forth K. <sup>b</sup> the cenceris is. <sup>c</sup> to schede with is. <sup>d</sup> Om. is. <sup>e</sup> table is. <sup>f</sup> ther aboute is. <sup>g</sup> the which I. <sup>h</sup> iacynctyn skynnys is. <sup>i</sup> leede plures. lede or bere s. <sup>k</sup> the beryng staves is. <sup>l</sup> which also is. <sup>m</sup> oile vessels is. <sup>n</sup> vpon is. <sup>o</sup> thees thingis is. <sup>p</sup> iacynctyn skynnys is. <sup>q</sup> leede plures. bring is. <sup>r</sup> the beryng staves is. <sup>s</sup> Om. is. <sup>t</sup> aboute it is. <sup>u</sup> iacynctyn skynnys is. <sup>v</sup> leede plures. <sup>w</sup> beryng staves is. <sup>x</sup> Also thei is. <sup>y</sup> serued is. <sup>z</sup> aboute it is. <sup>a</sup> iacynctyn skynnes is.

inne the iacynctyn mantel, and strecch there aboute a couertour of iacynctyn skynnes, and thei shulen lede yn the berynge staues. But and the auter thei shulen clense with asken, and thei shulen wrappe it with a purpur clothinge. And thei shulen putt with it alle the vesselis, the whiche thei vsen in the seruyce of it, that is, the resseyuable thinges of fiers, fleshokis, and 'hokys of thre teeth<sup>r</sup>, and hokes, and fyre pannes; alle the vessels of the auter thei shulen couer togyder with a couerynge of iacynctyn skynnes, and thei shulen lede yn the berynge staues. And whanne Aaron and his sones han inwrappid the seyntuarie, and alle the vessels of it, in the meuyng of tentes, thanne shulen goon yn the<sup>s</sup> sones of Caath, that thei beren with ynne wrappid, and that thei touchen not the vessels of the seyntuarie, lest thei dien. Thes ben the charges of the sones of Caath, in the tabernacle of the<sup>t</sup> boond of pees, vpon whom shal be Eliazar, the sone of Aaron preest<sup>u</sup>; to whos cure it perteyneth oyle to the lanterns to be maad redi, and the encense of composicioun, and the sacrifice that euermore is offred, and the oyle of anoyntinge, and what euer thing to the heriyng of the tabernacle<sup>v</sup> perteyneth, and of alle the vessels that ben in the seyntuarie. And the Lord spak to Moyses and Aaron, seyynge, Wole 3e not lese the puple of Caath fro the myddel of Leuytes; but this doth to hem, that thei lyuen, and dien not, if thei towchen the holi thingis of halowes. Aaron and his sones shulen go yn, and thei shulen dyspose the werkis of echon, and thei shulen dyuyde what eny owith to bere. Otherthur; no curiouste seen that ben in the seyntuarie, before that thei ben inwrap-

len putte<sup>b</sup> yn barris<sup>c</sup>. But also thei schulen clense the auter<sup>†</sup> fro aische<sup>d</sup>, and thei schulen wlappe it in a clooth of purpur. And thei schulen putte with it alle vessels<sup>o</sup> 14 whiche thei vsen in the seruyce therof, that is, ressettis<sup>f</sup> of firis<sup>g</sup>, tongis<sup>h</sup>, and fleischokis, hokis<sup>i</sup>, and censeris<sup>k</sup>, ether<sup>l</sup> pannys of coolis; thei schulen hile alle the vessels of the auter togidere in a veil of 'skynnes of iacynct<sup>m</sup>, and thei schulen putte<sup>mm</sup> in barris<sup>n</sup>. And whanne Aaron and 15 hise sones han wlappid the seyntuarie, and alle vessels<sup>o</sup> therof, in the mouyng<sup>p</sup> of tentis<sup>q</sup>, thanne the sones of Caath schulen<sup>r</sup> entre, that thei bere the thingis wlappid<sup>s</sup>, and touche<sup>t</sup> not the<sup>u</sup> vessels of the seyntuarie, lest thei dien. Thes ben the bir- 16 thuns<sup>v</sup> of the sones of Caath, in the tabernacle of boond<sup>w</sup> of pees, on<sup>x</sup> whiche Eleazar, the sone of Aaron, preest<sup>y</sup>, schal be; to whois cure 'the oile<sup>z</sup> perteyneth to ordeyne lanternes<sup>a</sup>, and the encense which<sup>b</sup> is maad bi craft, and the sacrifice which<sup>b</sup> is offrid euere<sup>c</sup>, and the oile of anoyntyng, and what euere thing perteyneth to the ournyng of the tabernacle, and of alle vessels<sup>d</sup> that ben in the<sup>e</sup> seyntuarie. And the Lord 17 spak to Moyses and to Aaron, and seide, Nyle 3e leese<sup>f</sup> the puple of Caath fro the 18 myddis of Leuytis<sup>g</sup>; but do 3e this thing 19 to hem, that thei lyue, and die not, if thei touchen the hooli of hooli thingis. Aaron and hise sones schulen entre, and thei schulen dispose the werkis of alle men<sup>h</sup>, and thei schulen departe<sup>i</sup> 'what who<sup>k</sup> owith to<sup>l</sup> bere. Othere men se not<sup>m</sup> bi ouy<sup>n</sup> 20 curiouste<sup>o</sup> tho thingis that ben in the seyntuarie, bifore that tho<sup>p</sup> ben wlappid<sup>q</sup>; ellis thei schulen die. And the Lord spak to 21 Moyses, and seide, Take thou the summe<sup>r</sup> 22 also of the sones of Gerson, bi her housis, and meynees, and kynredis; noubre thou<sup>s</sup>

† clense the auter, etc. of brent sacrifices. Live here. CKX QX.

<sup>r</sup> brandyrys *E pr. m.* <sup>s</sup> Om. *BDEFH.* <sup>t</sup> Om. *BDE sec. m. FH.* <sup>u</sup> the preest *E pr. m.* <sup>v</sup> Om. *A.*

<sup>b</sup> leede *plures.* the berynge staues *is.* <sup>d</sup> aishis *G.* <sup>e</sup> the vessels *A pr. m. 1st pr. m. x sec. m.* <sup>f</sup> the ressettis *is.* <sup>g</sup> fier *is.* <sup>h</sup> the tongis *s.* <sup>i</sup> and othere hokis *is.* <sup>k</sup> the censeris *is.* <sup>l</sup> or the *is.* <sup>m</sup> iacinetyn skynnus *is.* <sup>mm</sup> leede *plures.* <sup>n</sup> the beringe staues *is.* <sup>o</sup> the vessels *1.* <sup>p</sup> remouyng *is.* <sup>q</sup> the tentis *is.* <sup>r</sup> Om. *s.* <sup>s</sup> wlappid to gidre *is.* <sup>t</sup> touche thei *is.* <sup>u</sup> Om. *B.* <sup>v</sup> chargis *is.* <sup>w</sup> the boond *is.* <sup>x</sup> vpon *is.* <sup>y</sup> the preest *1.* <sup>z</sup> Om. *s.* <sup>a</sup> of the lanternes *1.* the oile of the lanternes *s.* <sup>b</sup> that *is.* <sup>c</sup> euere, *that is, yn ech day nc.* euere more *is.* <sup>d</sup> the vessels *is.* <sup>e</sup> thi ko. <sup>f</sup> leese or distrie *s.* <sup>g</sup> the Leuytis *s.* <sup>h</sup> the sones of Caath *1.* Caaths sones *s.* <sup>i</sup> departe to ech *is.* <sup>k</sup> that that hem *is.* <sup>l</sup> Om. *plures.* <sup>m</sup> Om. *is.* <sup>n</sup> no *is.* <sup>o</sup> curiouste or sleijt *is.* <sup>p</sup> tho thingis *is.* <sup>q</sup> wlappid togidre *is.* <sup>r</sup> noubre *is.* <sup>s</sup> thou *hem is.*

21 pid, ellis thei shulden die. And the Lord  
 22 spak to Moyses, seiynge, Tak also the  
 sown of the sones of Gerson, bi howses,  
 23 and meyneis, and his kynredes; fro thretti  
 3eer and aboue and vnto the<sup>vv</sup> 3eres of  
 24 fifti, noumbre alle that goon yn, and  
 seruen in the tabernacle of the boond of  
 25 pees. This is the office of the meyne of  
 Gersonytes, that thei beren cortyns<sup>w</sup> of  
 the tabernacle, and the roof of the boond  
 26 of pees, that other couertour, and vpon  
 alle the iacyntyn couerynge, and the  
 tente that hongith in the entre of the ta-  
 27 bernacle of the boond of pees; the cor-  
 tyngs of the porche, and the veil in the  
 28 entre that is before the tabernacle. Alle  
 thingis that perteynen<sup>x</sup> to the auter, lital  
 coordes, and the vessels of seruyce, co-  
 maundyng Aaron and his sones, the  
 sones of Gerson shulen bere; and eche  
 shal knowe to what charge thei owen to  
 29 be takun. This is the heriyng of the  
 meyneis<sup>y</sup> of Gersonytes, in the tabernacle  
 of the boond of pees; and thei shulen be  
 vndir the hood of Ythamar, the sone of  
 30 Aaron, preest<sup>z</sup>. The sones forsothe of  
 Merarye, bi meyneis and howses of her  
 31 fadris, thou shalt noumbre, fro thretti  
 32 3eer and aboue vnto the 3eers of fifti, alle  
 that goon into the office of his seruyce,  
 and heriyng of the boond of pees of wit-  
 33 nessyng. Thes ben the charges of hem;  
 thei shulen bere the tablis of the taber-  
 nacle, and his berynge staues, the pilers,  
 and the feet<sup>a</sup> of hem; and the pilers of  
 the porche bi enuyroun, with her feet,  
 and stakys, and her coordes; alle vessels  
 and purtenaunce at noumbre thei shulen  
 33 take, and so thei shulen bere. This is  
 the office of the meyne of Merarytes, and  
 the seruyce in the tabernacle of the boond  
 of pees; and thei shulen be vndir the  
 hood of Ythamar, the sone of Aaron,

fro thretti 3eer and aboue 'til to<sup>t</sup> fifti<sup>u</sup> 3eer 23  
 alle that entren and mynystren<sup>v</sup> in the ta-  
 bernacle of boond<sup>w</sup> of pees. This is the 24  
 office of the sones of Gersonyitis, that thei  
 bere the curteyns of the tabernacle, and  
 the roof<sup>x</sup> of the boond of pees, an other  
 hilyng, and a<sup>y</sup> veil of iacynt aboue<sup>z</sup> alle 25  
 thingis, and the tente which<sup>a</sup> hangith in  
 the entryng<sup>b</sup> of the tabernacle of the<sup>c</sup>  
 boond of pees; and the curteyns of the 26  
 greet street<sup>d</sup>, and the veil in the entryng<sup>e</sup>†,  
 'which veil<sup>f</sup> is bifor the tabernacle. Whanne 27  
 Aaron comaundith and hise sones, the sones  
 of Gerson schuln bere alle thingis that  
 perteynen to the auter, the coordis, and  
 vessels<sup>g</sup> of seruyce†; and alle schuln<sup>h</sup>  
 wite, to what charge thei owen to be  
 boundun. This is the office of the meynee<sup>i</sup> 28  
 of Gersonyitis, in the tabernacle of boond of  
 pees; and thei schuln be vndur the hond<sup>k</sup>  
 of Ythamar, the sone of Aaron, preest.  
 Also thou schalt noumbre the sones of 29  
 Merary, bi the meynees and housis of her  
 fadris, fro thretti 3eer and aboue 'til to<sup>l</sup> 30  
 fifti 3eer, alle that entren to the office of  
 her seruice, and to the ournyng of the  
 boond of pees of witnessyng. These ben 31  
 'the chargis of hem<sup>m</sup>; thei schuln bere  
 the tablis of the tabernacle, and the barris<sup>n</sup>  
 therof, the pilers and her fundamentis;  
 also the pilers of the greet street<sup>o</sup> bi cum- 32  
 pas, with her fundamentis, and her<sup>p</sup> stakis,  
 and coordis<sup>q</sup>; thei<sup>r</sup> schuln take alle in-  
 strumentis<sup>s</sup> and purtenaunce<sup>t</sup> at<sup>u</sup> noumbre,  
 and so thei schuln bere<sup>v</sup>. This is the 33  
 office of 'the meynee of<sup>w</sup> Meraritis, and  
 the seruyce in the tabernacle of boond<sup>x</sup> of  
 pees; and thei schuln be vndur the hond  
 of Ythamar, the sone of Aaron, preest<sup>y</sup>.  
 Therfor Moises and Aaron and the princes 34  
 of the synagoge noumbreden the sones of  
 Caath, bi the kynredis and housis of her  
 fadris, fro thretti 3eer and aboue 'til to<sup>z</sup> 35

† and the veil  
 in the entryng,  
 in Ebrew it is  
 thus, the veil of  
 the dore of the  
 grete street,  
 which is bifor  
 the tabernacle  
 bi compas. cx  
 qx.  
 ‡ of seruyce,  
 in Ebrew it is,  
 of her seruyce,  
 and vessels here  
 ben takun for  
 instrumentis.  
 Lire here. cx  
 qx.

<sup>vv</sup> Om. BDFH. <sup>w</sup> the cortyns E. <sup>x</sup> perteyneth E. <sup>y</sup> meyne BDEFH. <sup>z</sup> the preest E pr. m. <sup>a</sup> footys E.

<sup>t</sup> vnto is. to o sec. m. <sup>u</sup> the fiftithe B. fiftith D. thrittithe I. <sup>v</sup> seruen is. <sup>w</sup> the boond is. <sup>x</sup> hilyng is. <sup>y</sup> the is. <sup>z</sup> be aboute I. that shal be aboute S. <sup>a</sup> that is. <sup>b</sup> entree is. <sup>c</sup> Om. plures. <sup>d</sup> entree is. <sup>e</sup> entree is. <sup>f</sup> that is. <sup>g</sup> the vessels is. <sup>h</sup> thei schuln is. <sup>i</sup> meynees cis. <sup>k</sup> hondis c. hond or warde s. <sup>l</sup> vnto is. <sup>m</sup> her chargis is. <sup>n</sup> beringe staues is. <sup>o</sup> entree is. <sup>p</sup> with her is. <sup>q</sup> her coordis is. <sup>r</sup> And thei is. <sup>s</sup> the instrumentis is. <sup>t</sup> the purtenaunce is. <sup>u</sup> of the tabernacle bi is. <sup>v</sup> bere hem is. <sup>w</sup> Om. s. <sup>x</sup> the boond is. <sup>y</sup> the preest I. <sup>z</sup> vnto is. to o sec. m.

34 preest<sup>b</sup>. Thanne Moyses and Aaron, and the princes of the synagoge, noumbreden the sones of Caath, bi kynredes, and  
 35 howses of her fadres, fro thretti 3eer and aboue vnto fifti<sup>c</sup> 3eer, alle that goon into the seruyce of the tabernacle of the boond  
 36 of pees; and there ben foundun two thow-  
 37 syndes seven hundred and fifti. This is the noumbre of the sones<sup>d</sup> of Caath, that goon<sup>e</sup> into the tabernacle of the boond of pees; 'thes noumbreden<sup>f</sup> Moyses and Aaron, aftir the word of the Lord, bi the  
 38 hoond of Moyses. And sones<sup>g</sup> of Gerson ben noumbred, bi kynredes, and howses  
 39 of her fadris, fro thretti 3eer and aboue vnto the fiftith<sup>h</sup> 3eer, alle that goon yn that thei mynystren in the tabernacle of  
 40 the boond of pees; and there ben foundun two thowsynd six hundreth and thretti.  
 41 This is the puple of Gersonytes, the which noumbreden Moyses and Aaron,  
 42 after the word of the Lord. The sones of Merarye ben noumbred, bi kynredes,  
 43 and houses of her fadres, fro thretti 3eer and aboue vnto the fifty<sup>i</sup> 3eer, alle that goon yn to fulfille the rytis of the tabernacle of the boond of pees; and ther ben foundun thre thowsyndes and two hundred  
 44 drith. This is the noumbre of the sones of Merarye, the whiche noumbreden Moyses and Aaron, aftir the heest of the  
 46 Lord, bi the hoond of Moyses. Alle that ben noumbred of the Leuytes, and the whiche he dide to be noumbred at the name, of Moyses and Aaron, and the princes of Yrael, bi kynredis, and howses  
 47 of her fadres, fro thretti 3eer and aboue vnto the fifti<sup>k</sup> 3eer, goynge into the seruyce of the tabernacle, and berthens<sup>l</sup> to  
 48 be bore, and<sup>m</sup> there weren togidir eizt  
 49 thowsyndes fyue hundred and eizty. After the word of the Lord Moyses noumbred hem, echon aftir his office and his charges, as the Lord comaundide to hym.

the fiftithe 3eer, alle that entren to the seruyce of the tabernacle of boond of pees; and thei weren foundun two thowsynde 36 seuene hundred and fifti. This is the 37 noumbre of the puple of Caath, which<sup>a</sup> entrith in to the tabernacle of boond of pees; Moyses and Aaron noumbriden these, bi the word of the Lord, bi the hond of Moyses. And the sones of Gerson weren 38 nounbrid, bi the kyneredis and housis of her fadris, fro thretti 3eer and aboue 'til 39 to<sup>b</sup> 'the fiftithe<sup>c</sup> 3eer, alle that entren that thei mynystre<sup>d</sup> in the tabernacle of boond of pees; and thei weren foundun two thou- 40 synde six hundred and thretti. This is 41 the puple of<sup>e</sup> Gersonytis, which<sup>f</sup> Moyses and Aaron noumbriden<sup>g</sup>, bi the 'word of the Lord<sup>h</sup>. And the sones of Merary 42 weren nounbrid, bi the kynredis and housis of her fadris, fro threttithe<sup>i</sup> 3eer 43 and aboue 'til to<sup>k</sup> 'the fiftithe<sup>l</sup> 3ere, alle that entren to fille<sup>m</sup> the customs, *ether<sup>n</sup> services*, of the tabernacle of boond<sup>o</sup> of pees; 'and thei<sup>p</sup> weren foundun thre thou- 44 synde and two hundred. This is the 45 noumbre of the sones of Merari, whiche<sup>q</sup> Moyses and Aaron noumbriden, bi 'the comaundement<sup>r</sup> of the Lord, bi the hoond of Moyses. Alle that weren nounbrid of Le- 46 uytis<sup>s</sup>, and whiche<sup>t</sup> Moyses and Aaron and the princes of Israel maden to be nounbrid, bi the kynredis and housis of her fadris, fro thretti 3eer and aboue 'til to<sup>u</sup> 'the 47 fiftithe<sup>v</sup> 3eer, and entriden to the seruyce of the tabernacle, and to bere chargis<sup>w</sup>, weren togidere eizte thowsynde fyue hun- 48 drid and foure scoor. By the 'word of the 49 Lord<sup>x</sup> Moyses noumbride hem, ech man bi his office and hise chargis, as the Lord comaundide to hym.

<sup>b</sup> the preest *E pr. m.* <sup>c</sup> the fifti *BDFH.* the fiftithe *E.* <sup>d</sup> peple *BDEFH.* <sup>e</sup> goth *BDEFH sec. m.* <sup>f</sup> this noumbre *A.* <sup>g</sup> the sones *BDEFH.* <sup>h</sup> fyfty *BD.* <sup>i</sup> fiftythe *E.* <sup>k</sup> fiftythe *E.* <sup>l</sup> the berthens *BDE.* ther berthens *F.* <sup>m</sup> Om. *BDEFH.*

<sup>a</sup> that is. <sup>b</sup> vnto is. to *O sec. m.* <sup>c</sup> l. s. <sup>d</sup> serue is. <sup>e</sup> Om. s. <sup>f</sup> that is. <sup>g</sup> noumbriden bi the kyndredis and housis *I.* <sup>h</sup> Lordis wordis s. <sup>i</sup> thritti *BIKMNW. xxx. plures.* <sup>k</sup> vnto is. to *O sec. m.* <sup>l</sup> fiftithe *C. I. ILOS.* <sup>m</sup> fulfille is. <sup>n</sup> or *the s.* <sup>o</sup> the boond s. <sup>p</sup> Om. *ISW.* and *RT sec. m.* <sup>q</sup> the whiche *I.* <sup>r</sup> heest is. <sup>s</sup> the Leuytis is. *Leuytis, that is, of the lynage of Leuy BCGKQ.* <sup>t</sup> the whiche *I.* <sup>u</sup> vnto is. <sup>v</sup> l. s. <sup>w</sup> the chargis ther off is. <sup>x</sup> Lordis word is.

## CAP. V.

1 And the Lord spak to Moyses, seiynge,  
 2 Comaund to the sones of Yrael, that thei  
 casten out of the tentes alle leprows, and  
 that flowith seed, and is polut vpon the  
 3 deed; as wel the maal as the femaal  
 casteth out of the tentis, lest thei de-  
 foulen hem, whanne thei dwellen with  
 4 3ow. And the sones of Yrael dyden so,  
 and thei casteden hem out of the<sup>n</sup> tentes,  
 as the Lord hadde spokun to Moyses.  
 5 And the Lord spak to Moyses, seiynge,  
 6 Speke to the sones of Irael, A man or  
 womman, whanne thei doon of alle the  
 synnes that ben wont to falle to men, and  
 bi negligence ouer passid the maunde-  
 7 ment of the Lord, and trespassen, thei  
 shulen knowleche her synne, and thei<sup>o</sup>  
 shulen 3eelde that heed, and the fifthe  
 part there aboue, to hym in whom thei  
 8 synned. If forsothe there weren not  
 that shulde resseyue, thei shulen 3yue to  
 the Lord, and it shal be of the preest,  
 out take the wether that is offryd for the  
 9 purgyng, that the oost be plesable. Alle  
 forsothe the first fruytis that offren the  
 sones of Yrael, to the preest perteynen;  
 10 and what thing in the seyntuarie is of-  
 fred of eche, and is takun to the hondes  
 11 of the preest, shal be of hym. And the  
 Lord spak to Moyses, seyynge, Speke to  
 the sones of Yrael, and thou shalt seye  
 12 to hem, A man, whos wijf erreth<sup>p</sup>, and,  
 13 the housbonde despisyng, slepe with an-  
 other man, and that the housbonde may  
 not knowe of, but the auowtrye is hidde,  
 and with witnes<sup>q</sup> may not be vndurnom,  
 14 for she is not foundun in the hordom; if  
 the spiryt of gelousnes stire the man  
 azens his wijf, the which outhere is polut,  
 15 or with fals suspeciou is coueitid, he  
 shal lede hire to the preest, and he shal  
 offre for hir an offryng, the tenthe part

## CAP. V.

And the Lord spak to Moises, and seide,<sup>1</sup>  
 Comaunde thou to the sones of Israel, that<sup>2</sup>  
 thei caste out of the castels<sup>v</sup> ech leprouse  
 man, and that fletith<sup>z</sup> out seed<sup>a</sup>, and<sup>b</sup> is  
 defoulid on<sup>c</sup> a deed bodi; caste 3e out of  
 the castels<sup>d</sup>, as wel a male as a female,<sup>3</sup>  
 lest thei defoulen tho, whanne thei dwellen  
 with 3ou. And the sones of Israel diden<sup>4</sup>  
 so; and thei castiden<sup>e</sup> hem out of the cas-  
 tels<sup>f</sup>, as the Lord spak to Moises. And<sup>5</sup>  
 the Lord spak to Moises, and seide, Speke<sup>6</sup>  
 thou to the sones of Israel, Whanne a man  
 ethir a womman han<sup>g</sup> do<sup>h</sup> of alle synnes<sup>i</sup>  
 that ben wont to falle to men, and han  
 broke bi necgligence the 'comaundement of  
 the Lord<sup>k</sup>, and han trespassid, thei schu-<sup>7</sup>  
 len knowleche her synne, and thei schulen  
 3elde thilke heed<sup>l</sup>, and the fyethe part  
 aboue, to hym azens whom thei synned.  
 But if noon is<sup>m</sup> that schal resseyue thei<sup>n</sup>  
 schulen 3yue<sup>o</sup> to the Lord<sup>p</sup>, and it schal be  
 the preestis *part*, outakun the ram which<sup>q</sup>  
 is offrid for clensyng, that it be a queme-  
 ful sacrifice. Also alle the firste<sup>r</sup> fruytis,<sup>9</sup>  
 whiche<sup>s</sup> the sones of Israel offren, per-  
 teynen to the preest; and what euer thing<sup>t</sup><sup>10</sup>  
 is offrid of ech man in the seyntuarie, and  
 is 3ounun to the 'hondis of the preest<sup>†</sup>, it  
 schal be the preestis part<sup>u</sup>. And the Lord<sup>11</sup>  
 spak to Moises, and seide, Speke thou to<sup>12</sup>  
 the sones of Israel, and thou schalt seie to  
 hem, If 'the wijf of a man<sup>v</sup> hath errid, and  
 hath dispisid the<sup>w</sup> hosebonde, and hath<sup>13</sup>  
 slept with another man, and the hosebonde  
 may not take *ether preue* this, but the  
 auowtrye is hid, and may not be preuyd  
 bi witnessis, for sche is not foundun in  
 leccherie; if the spirit of gelousie<sup>x</sup> stirith<sup>14</sup>  
 the housebonde azens his wijf, which<sup>y</sup> is  
 ether defoulid, ethir is<sup>z</sup> apechid bi fals sus-  
 peciou, the man<sup>a</sup> schal bryng hir to the<sup>15</sup>  
 preest, and he schal offre an offryng for

+ thing that is  
 offrid, this is  
 soth of the  
 firste fruytis,  
 not of othere  
 sacrifices. Lire  
 here. CGKQ.  
 † and is 3ounun  
 to the hondis of  
 the prest, in  
 Ebreu it is,  
 whiche a man  
 halewid, and 3af  
 to the hondis  
 of the prest.  
 Lire here. CKQ.

<sup>n</sup> Om. DE. <sup>o</sup> that A. <sup>p</sup> erre BDEFH. <sup>q</sup> wytnesses BDEFH.

<sup>y</sup> tentis is. <sup>z</sup> floweth is. <sup>a</sup> the seed is. <sup>b</sup> and that is. <sup>c</sup> vpon is. <sup>d</sup> tentis is. <sup>e</sup> puttiden is.  
<sup>f</sup> tentis is. <sup>g</sup> hath s. <sup>h</sup> do ony is. <sup>i</sup> the synnes is. <sup>k</sup> heest of the Lord is. <sup>l</sup> heest s. <sup>m</sup> heed, that  
 is, dette BCEGLNPQX. <sup>n</sup> that thei is. <sup>o</sup> 3yue it is. <sup>p</sup> that  
 is of Lordis K marg. <sup>q</sup> that is. <sup>r</sup> cheef is. <sup>s</sup> that is. <sup>t</sup> prestis hondis is. <sup>u</sup> Om. 10RST sec. m. w.  
<sup>v</sup> a mannes wif s. <sup>w</sup> hir is. <sup>x</sup> the gelousie c. geloustee is. <sup>y</sup> the which is. <sup>z</sup> sche is is. <sup>a</sup> hous-  
 bonde is.

of a busshel of barly melowe; and he  
 shal not heelde vpon it oyle, ne putte<sup>r</sup>  
 ensence, for the sacrifice of gelouste it  
 is, and offrynge enserchyng auowtrye.  
 16 Therfor the preest shal offre it, and sette  
 17 before the Lord; and he shal take the<sup>s</sup>  
 holy watre in a britil vessel, and a litil  
 of the erthe of the pament of the taber-  
 18 nacle he shall putt into it. And whanne  
 the womman stondith<sup>t</sup> in the<sup>i</sup> sizt of  
 the Lord, she shal discouere her heed,  
 and putt vpon hir<sup>u</sup> hondis the sacrifice of  
 recordyng, and offryng of gelowste. He  
 forsothe shal holde the most bittir wa-  
 tris, in the whiche with cursid cursyng  
 19 he cast togidir. And he shal swere to her,  
 and seie, If another man hath not slept  
 with thee, and if thou art not polut<sup>v</sup>,  
 forsaked the bedde of the housboond, thes  
 moost bittre watris shulen not anoye thee,  
 into the whiche cursid thinges I haue ge-  
 20 deryd togydere; if forsothe thou hast  
 bowide aweie fro thin housboond, and art  
 polut<sup>v</sup>, and hast leyn with anothir man,  
 21 to thes cursingis thou shalt vndurligge;  
 the Lord 3yue thee into cursyng, and  
 ensauple of alle in his puple; mak he  
 thin hippe to stynke, and thi swellynge  
 22 wombe be al to brostun<sup>w</sup>; goon in thee  
 cursyd watris into thi wombe, and swell-  
 ynge thi wombe stynke thin hippe. And  
 the womman shal answeare, Amen! amen!  
 23 And the preest shal wryte in a libel thes  
 cursid thingis, and he shal do hem out  
 with the moost bittir watris, into the  
 whiche cursid thinges he dide togidris,  
 24 and he shal 3yue hir to drynke. The  
 which whanne she hath dronkun vp<sup>x</sup>,  
 25 the preest shal take of hir hoond the sa-  
 crifice of gelowste, and he shal arere it  
 vp before the Lord, and he shal putte  
 26 vpon the auter; so oonli, that before he

hir<sup>b</sup> tenthe part of<sup>c</sup> a mesure clepid<sup>d</sup>  
 satum<sup>e</sup> of barli meelee; he schal not schede<sup>f</sup>  
 oyle ther onne<sup>g</sup>, nethir he schal putte en-  
 cense<sup>h</sup>, for it is the sacrifice of gelousie<sup>i</sup>,  
 and an offryng enquerynge auowtrye.  
 Therfor the preest schal offre hir<sup>k</sup>, and 16  
 schal sette<sup>m</sup> bifore the Lord; and he schal 17  
 take holi<sup>n</sup> watir in<sup>a</sup> a vessel of erthe<sup>nn</sup>, and  
 he schal putte in<sup>o</sup> to it<sup>p</sup> a litil of<sup>q</sup> the<sup>r</sup>  
 erthe of the pawment of the tabernacle.  
 And whanne the womman stondith in the 18  
 sizt of the Lord, he<sup>s</sup> schal diskyuere<sup>t</sup> hir  
 heed, and he schal putte<sup>u</sup> on the hondis of  
 hir<sup>u</sup> the sacrifice of remembryng, and the  
 offryng of gelousie. Sotheli he schal holde  
 moost<sup>v</sup> bittir watris, in whiche he gader-  
 ide<sup>w</sup> togidere cursis with cursyng. And 19  
 he schal conioure hir<sup>x</sup>, and schal<sup>y</sup> seie, If  
 an alien man<sup>z</sup> slepte not with thee, and if  
 thou art not defoulid in the<sup>a</sup> forsakyng the  
 bed of the<sup>b</sup> hosebonde, these bittereste<sup>c</sup> wa-  
 tris schulen not anoye thee, in to whiche  
 Y haue gaderid togidere cursis; ellis if 20  
 thou bowidst aweie fro thin hosebonde, and  
 art defoulid, and hast leyn with another  
 man, thou schalt be suget to these curs-21  
 yngys; the Lord 3yue thee in to cursyng,  
 and in to ensauple of alle men in his  
 puple; *the Lord*<sup>d</sup> make thin hipe to wexe  
 rotun, and thi wombe swelle, and be<sup>e</sup>  
 brokun; cursid<sup>f</sup> watris entre in to<sup>g</sup> thi 22  
 wombe, and while the<sup>h</sup> wombe swellith,  
 thin hipe wexe rotun. And the womman  
 schal answeare, Amen! amen! And the 23  
 preest schal write thes<sup>i</sup> cursis in a litil  
 book, and he schal do awaye tho cursis  
 with bittereste<sup>k</sup> watris, in to whiche<sup>l</sup> he  
 gaderide cursis, and he schal 3yue to hir 24  
 to<sup>m</sup> drynke. And whanne sche hath drunke  
 tho<sup>n</sup> watris, the preest schal take of hir 25  
 hond the sacrifice of gelousie<sup>o</sup>, and he  
 schal reise<sup>p</sup> it bifore the Lord, and he schal

<sup>r</sup> thei sholyn putte *E pr. m.* <sup>s</sup> Om. *DEFH.* <sup>t</sup> stonte *BEFH.* stonde *D.* <sup>u</sup> his *A pr. m.* <sup>v</sup> polutid *D.*  
<sup>w</sup> borsten *BDEFH.* <sup>x</sup> vpon *D.*

<sup>b</sup> and the *c.* <sup>c</sup> Om. *s.* <sup>d</sup> that is clepid *is.* <sup>e</sup> satum, *that conleyneth a buschel and half* *BCEGKLN PQX.*  
 satum, *that is, the x. part of a buschel s.* <sup>f</sup> heelde *i.* <sup>g</sup> vponne *is.* <sup>h</sup> encense *ther to is.* <sup>i</sup> gelouste *is.*  
<sup>k</sup> it *i.* <sup>l</sup> he schal *is.* <sup>m</sup> sette it *i.* sette *hire ks.* <sup>n</sup> hali *A.* <sup>nn</sup> an erthen vessel *is.* <sup>o</sup> Om. *i.* <sup>p</sup> that *L.*  
<sup>q</sup> Om. *is.* <sup>r</sup> Om. *CEISX.* <sup>s</sup> the preest *is.* <sup>t</sup> vnkeuere *is.* <sup>u</sup> vpon hir hondis *is.* <sup>v</sup> the moost *is.* <sup>w</sup> hath  
 gaderid *is.* <sup>x</sup> Om. *i.* <sup>y</sup> Om. *s.* <sup>z</sup> man, *other than their hosbonde s.* <sup>a</sup> Om. *is.* <sup>b</sup> thin *is.* <sup>c</sup> bittir *is.*  
<sup>d</sup> he *i.* <sup>e</sup> he it *is.* <sup>f</sup> thees cursid *is.* <sup>g</sup> Om. *o.* <sup>h</sup> thi *is.* <sup>i</sup> Om. *i.* <sup>k</sup> the ful bittir *i.* the bittereste *s.*  
<sup>l</sup> the whiche *i.* <sup>m</sup> the *watris to is.* <sup>n</sup> thilke *i.* <sup>o</sup> gelouste *is.* <sup>p</sup> areere *is.*

take an hondful of sacrifice of it that is offerd, and tynde vpon the auter, and so 3yue drynke to the womman the moost  
27 bitter watres. The whiche whanne she drinkith, if she is polut<sup>y</sup>, and, despisid the man, she is gilty of auowtrie, the watres of cursynge<sup>z</sup> shulen passe thur; hir, and the womb blow with ynne, the hippe shal stynke, and the womman shal be into cursynge, and into ensaunple to  
28 al the puple. And if she<sup>a</sup> were not polut<sup>b</sup>, she shal be harmles, and make free children.  
29 This is the lawe of gelowsnes, if the womman bowe down fro hir man, and  
30 were polut<sup>b</sup>, and the housboond, thur; spiryt of gelowsnes stired, brynge hir in the sijt of the Lord, and the preest do to  
31 hir after alle thinges that ben writun, the housboond shal be with outen blame, and she shal resseyue hir wickidnes.

putte<sup>q</sup> on the auter; so oneli that he take<sup>26</sup> bfore an handful of sacrifice<sup>r</sup> of that<sup>s</sup> that is offrid, and brenne on<sup>t</sup> the auter, and so 3yue<sup>u</sup> drynke to the womman the moost bittere watris. And whanne sche hath<sup>27</sup> drunke tho watris, if sche is defoulid, and is gilty of auowtrie, for the<sup>v</sup> hosebonde is dispisid<sup>w</sup>, the watris of cursyng schulen passe thorou; hir, and while the<sup>x</sup> wombe is bolnyd<sup>y</sup>, the<sup>z</sup> hipe schal wexe rotun, and the<sup>a</sup> womman<sup>b</sup> schal be in to cursyng and in to ensaunple to al the puple. That if<sup>28</sup> sche is not pollutid<sup>c</sup>, sche schal be harmles, and schal<sup>d</sup> brynge forth fre children. This is the lawe of gelousie<sup>e</sup>, if a womman<sup>29</sup> bowith awei fro hir hosebonde, and is defoulid, and the hosebonde is stirid with<sup>30</sup> the spirit of gelousye<sup>f</sup>, and bryngith hir in to<sup>31</sup> the 'sijt of the Lord<sup>h</sup>, and the preest doith to hir bi alle thingis that ben writun, the hosebonde schal be with out synne,<sup>31</sup> and sche schal resseyue hir wickidnesse.

## CAP. VI.

1 And the Lord spak to Moyses, seiynge,  
2 Spek to the sones of Yrael, and thou shalt seye to hem, A man or womman, whanne he doth auowe, that thei ben hallowid, and thei wolen him self sacre to  
3 the Lord, fro wyyn, and fro al that may make dronkun, thei shulen absteyne; eisel of wyyn, and of eny othir maad drynke, and what thing of grape is out pressid, thei shulen not drynke; new grapes and  
4 dried thei shulen not eete, alle the daies in the which of auowe to the Lord thei ben sacryd; what thing may be of vyn<sup>e</sup>, of grape dried<sup>d</sup> vnto the popyn<sup>e</sup>, thei shulen not eete. Al the tyme of his seuerynge a rasour shal not passe vpon his heed, vnto the fulfillid day in the which he is sacred to the Lord; he shal be holy,

## CAP. VI.

And the Lord spak to Moises and seide, 1 Speke thou to the sones of Israel, and thou 2 schalt seie to hem, Whanne a man ether a wonnman makith auow, that thei be hallowid, and thei wolen halewe hem silf to the Lord, thei schulen absteyne<sup>i</sup> fro wyn<sup>3</sup> and fro al thing that may make dronkun; thei schulen not drynke vynegre<sup>k</sup> of wyn, and<sup>l</sup> of ony other drynkyng<sup>m</sup>†, and what euer thing is pressid out of the<sup>n</sup> grape; thei schulen not ete freisch<sup>o</sup> grapis and drie<sup>p</sup>, alle<sup>q</sup> dayes in whiche thei ben ha-  
4 lewid bi a vow to the Lord; thei schulen not ete what euer thing may be of the vyner, fro a<sup>r</sup> grape dried 'til to<sup>s</sup> the draf<sup>t</sup>‡. In<sup>u</sup> al tyme<sup>v</sup> of his departyng<sup>w</sup> a rasour<sup>5</sup> schal not passe on<sup>x</sup> liis heed, 'til to<sup>y</sup> the day fillid<sup>z</sup> in which he is halewid to the

† In Ebrēn it is, of ony thing able to make dronkun. BCK QX.

‡ In Ebrēn it is, fro the rynde til to the hitil greynes that ben in the myddis of the grape. KQX.

<sup>y</sup> polutid D. <sup>z</sup> acursynge BEFH. <sup>a</sup> 3e D. <sup>b</sup> polutid D. <sup>c</sup> wyne BD. <sup>d</sup> soffrede E pr. m. <sup>e</sup> pepyn BDEH.

<sup>q</sup> putte it IKS. <sup>r</sup> that sacrifice IS. <sup>s</sup> Om. IS. <sup>t</sup> it vpon IS. it on K. <sup>u</sup> thanne 3yue S. <sup>v</sup> hir IS. <sup>w</sup> dispisid of hir IS. <sup>x</sup> hir IS. <sup>y</sup> swolle IS. <sup>z</sup> hir IS. <sup>a</sup> hir S. <sup>b</sup> wombe FKS. <sup>c</sup> defoulid IS. <sup>d</sup> sche schal IS. <sup>e</sup> geloustee I. geloustee or of suspicioun S. gelousie, ether of yuel suspicioun of the husbonde azens the wijf BCGKQX. <sup>f</sup> geloustee IS. <sup>g</sup> Om. plures. <sup>h</sup> Lordis sijt IS. <sup>i</sup> absteyne hem IS. <sup>k</sup> the vynegre IS. <sup>l</sup> ne IS. <sup>m</sup> in lijk manere maad drynke IS. <sup>n</sup> Om. o. <sup>o</sup> newe IS. <sup>p</sup> dried IS. <sup>q</sup> in alle FKS. <sup>r</sup> oo L. <sup>s</sup> vnto IS. <sup>t</sup> draf ether casting out after the pressing BCKQX. <sup>u</sup> Om. S. <sup>v</sup> the tyme EILQPSX. <sup>w</sup> departyng or of his auowe holding IS. <sup>x</sup> vpon IS. <sup>y</sup> vnto IS. <sup>z</sup> be fulfillid IS. be fillid L.

6 growynge the heer of his heed. Alle  
 tyme of his sacrynge he schal not goo yn  
 7 vpon the deed, ne vpon faders forsothe,  
 and moders, and bretheren<sup>f</sup>, and sistren<sup>g</sup>  
 careyn he schal be defoulid, for the sa-  
 8 crynge of his God is vpon his heed; eche  
 day of his seuerynge schal be holy to the  
 9 Lord. If forsothe eny man were sodeyn-  
 lich deed before hym, the heed of his  
 consecracioun schal be polut<sup>h</sup>, the which  
 anoon he schal shaue in the same day of  
 his purgacioun, and eftsones the seuenthe  
 10 day; in the eiztith forsothe day he schal  
 offre two turturs<sup>i</sup>, or two culuer briddes,  
 to the preest, in the entre of the boond  
 11 of pees of witnessynge. And the preest  
 schal do oon for the synne, and anothis in  
 to brent sacrifice; and he schal preye for  
 hym, for he hath synned vpon the deed,  
 and he schal halowe the heed of hym in  
 12 that day. And he schal sacre to the Lord  
 the daies of his seuerynge, offrynge a  
 lombe of o 3eer for the synne, so neuer-  
 thelater<sup>k</sup> that the rather daies ben maad  
 as for no3t, for polut<sup>l</sup> is the halowyng of  
 13 hym. This is the lawe of consecracioun.  
 Whanne the daies which of auow he  
 demed ben fulfillid, he schal brynge hym  
 to the dore of the<sup>l</sup> tabernacle of the  
 14 boond of pees, and he schal offre his of-  
 frynge to the Lord, a lombe of o 3eer  
 with outen wemme, into brent sacrifice,  
 and a sheep of o 3eer with outen wemme,  
 for synne, and a wethir with outen  
 15 wemme, a pesible oost; a leepe forsothe  
 of theerf looues, that ben spreynt with  
 oyle, and thinne cakys with out sour-  
 dow<sup>3</sup>, anoynt with oyle, and of echon the  
 16 sacrifices of licours; the whiche the preest  
 schal offre before the Lord, and he schal doo  
 as wel for synne as into brent sacrifices<sup>m</sup>.  
 17 A wethir forsothe he schal offre a pesible  
 oost to the Lord, offrynge togidre a leepe

Lord; he schal be hooli while<sup>a</sup> the<sup>b</sup> heer  
 of his heed 'schal wexe<sup>c</sup>. In al the tyme<sup>6</sup>  
 of his halewing he schal not entre on<sup>d</sup> a  
 deed bodi<sup>†</sup>, and sotheli he schal not be<sup>7</sup>  
 defoulid on<sup>e</sup> the deed bodi of fadir<sup>f</sup> and  
 of<sup>g</sup> moder<sup>h</sup>, of brothis and of sistir, for the  
 halewyng of his God is on<sup>i</sup> his heed; ech<sup>8</sup>  
 dai of his departyng<sup>k</sup> schal be hooli to the  
 Lord. But if ony man is deed sudeynly<sup>9</sup>  
 bifore hym, the heed of his halewyng  
 schal be defoulid, which<sup>l</sup> he schal schaue  
 anoon in the same dai of his clensyng, and  
 eft in the seuenthe dai; forsothe in the<sup>10</sup>  
 eizte dai he schal offre twei turtlis, ether  
 twei 'briddis of a culuer<sup>m</sup>, to the preest, in  
 the entryng of the<sup>n</sup> boond of pees of wit-  
 nessyng. And the preest schal make<sup>o</sup> oon<sup>11</sup>  
 for synne, and the tothis in to brent sacri-  
 fice; and the preest schal preie for hym,  
 for he synned on<sup>p</sup> a deed bodi, and he  
 schal halewe his heed in that dai<sup>9</sup>. And<sup>12</sup>  
 he schal halewe to the Lord the daies of  
 his departyng, and he schal offre a lomb  
 of o 3eer for synne<sup>r</sup>, so netheles that the  
 formere daies be maad voide, for his ha-  
 lewyng is defoulid. This is the lawe of<sup>13</sup>  
 consecracioun<sup>s</sup>. Whanne the daies schulen  
 be fillid<sup>t</sup>, whiche he determynede<sup>u</sup> by a  
 vow, the preest schal brynge hym to the  
 dore of the tabernacle of boond of pees,  
 and schal<sup>v</sup> offre his offryng to the Lord,<sup>14</sup>  
 a lomb of o 3eer with out wem, in to brent  
 sacrifice, and a scheep of o 3eer with outen  
 wem, for synne, and a ram with out wem,  
 a pesible sacrifice; also a panyere<sup>w</sup> of theerf<sup>15</sup>  
 looues, that ben spreynt togidre with oyle,  
 and cakys sodun in watir, and aftir an-  
 oyntid<sup>x</sup> with oyle, with out sourdow, and  
 fletyng sacrifices of alle<sup>y</sup> bi hem silf; whiche<sup>16</sup>  
 the preest schal offre bifore the Lord, and  
 schal<sup>z</sup> make<sup>a</sup> as wel for synne as in to  
 brent sacrifice. Sotheli he schal offre the<sup>17</sup>  
 ram a pesible sacrifice to the Lord, and he

† that is, he  
 schal not con-  
 sente to hem  
 that ben deed  
 by sinne. s.

<sup>f</sup> brotherys E. <sup>g</sup> sosterys E. <sup>h</sup> polutid BDEFH. <sup>i</sup> turtelis DH. turtris EF. <sup>k</sup> nerthelater E. <sup>l</sup> po-  
 lutid D. <sup>l</sup> Om. E. <sup>m</sup> sacrifice BDEFH.

<sup>n</sup> turtelis DH. turtris EF. <sup>k</sup> nerthelater E. <sup>l</sup> po-

<sup>a</sup> and plures. Om. I. <sup>b</sup> wexynge the I. <sup>c</sup> Om. I. <sup>d</sup> vpon is. <sup>e</sup> vpon is. <sup>f</sup> his fadir is. <sup>g</sup> Om. I.  
<sup>h</sup> his modir is. <sup>i</sup> vpon is. <sup>k</sup> departyng or auonyng is. <sup>l</sup> the which I. <sup>m</sup> culuer briddis is. <sup>n</sup> Om. L.  
<sup>o</sup> make or offre s. <sup>p</sup> vpon is. <sup>q</sup> dai, that is, schal dispose to fille the vow NCEGKLPX. dai, that is, dispose  
 him to fulfille his auowe s. <sup>r</sup> his synne is. <sup>s</sup> halewyng is. <sup>t</sup> fulfillid is. <sup>u</sup> demyde to fulfille is. <sup>v</sup> he  
 schal is. <sup>w</sup> baskett is. <sup>x</sup> oyntid plures. <sup>y</sup> alle these s. <sup>z</sup> he schal is. <sup>a</sup> make or offre these s.

of therf looues, and sacryfices<sup>n</sup> of licours,  
 18 that of maner ben owed. Thanne the  
 Nazare shal be shaued at the dore of the<sup>o</sup>  
 tabernacle of the boond of pees, fro the  
 heere of his consecracioun; and he shal  
 take his heeres, and putte vpon the fijr,  
 that is vndurput to the sacrifice of pe-  
 19 sible thinges; and a shuldre sothen<sup>p</sup> of  
 the wether, and a caake of breed with  
 outen sowerdow<sup>3</sup>, oon of the leepe, and o  
 thinne therf caake, and he shal take in  
 the hoondes of the Nazare, after that  
 20 were shauun the heed of hym. And the  
 takun thingis eftsones of hym he shal  
 arere in the sijt of the Lord. And the  
 halowid thinges shal be of the preest, as  
 the litil brest that is comaundid to be  
 seuered, and the hippe. Aftir thes thingis  
 21 the Nazare may drynke wiyn. This is  
 the lawe of the Nazare, whanne he auow-  
 ith his offrynge to the Lord, the tyme of  
 his consecracioun, out taak thes thingis  
 the whiche the hoond fyndeth. Aftir that  
 that he hath<sup>q</sup> auowid in thou3t, so he shal  
 22 do, to the perfeccioun of his holynes. And  
 23 the Lord spak to Moyses, seiynge, Spek  
 to Aaron and his sones, So 3e shulen  
 blesse to the sones of Yrael, and 3e shu-  
 24 len seie to hem, The Lord blesse to thee,  
 25 and kepe thee; the Lord shewe his face  
 26 to thee, and haue mercy of thee; the Lord  
 conuerte his chere to thee, and 3eue to  
 27 thee pees. Thei shulen inwardly clepe my  
 name vpon the sones of Yrael, and Y shal  
 blesse to hem.

## CAP. VII.

1 It is doon forsothe in the day in<sup>r</sup> the  
 whiche Moyses fulfillide the tabernacle,  
 and areryde it, and anyntide and ha-  
 lowede with alle his vessels, the auter

schal offre togidere<sup>b</sup> a panyere<sup>c</sup> of therf  
 looues and fletyng sacryfices, that ben due  
 bi custom. Thanne the Nazarei<sup>d</sup> schal be 18  
 schauun fro the heer of his consecracioun<sup>e</sup>,  
 bifor the doore of the tabernacle of boond  
 of pees; and *the preest* schal take hise  
 heeris, and schal<sup>f</sup> putte on<sup>g</sup> the fier, which  
 is put vndur the sacrifice of pesible thingis.  
 And *he schal take* the schuldur sodun of 19  
 the ram, and o 'cake of breed with out  
 sourdow<sup>h</sup> fro the panyere<sup>i</sup>, and o<sup>k</sup> theerf  
 caak first sodun in watir and aftirward  
 fried in oile, and he schal bitake<sup>l</sup> in<sup>m</sup> the  
 hondis of the<sup>n</sup> Nazarei, aftir that his heed  
 is schauun. And the preest schal reise<sup>o</sup> 20  
 in the 'sijt of the Lord<sup>p</sup> the<sup>q</sup> thingis takun  
 eft of hym. And the<sup>r</sup> thingis halewid  
 schulen be the preestis *part*, as the brest  
 which<sup>s</sup> is comaundid to be departid, and  
 the hipe. Aftir these thingis the Nasarey  
 may drynke wyn. This is the lawe of the 21  
 Nasarei, whanne he hath avowyd his of-  
 fryng to the Lord in the tyme of his con-  
 secracioun<sup>t</sup>, outakun these thingis whiche  
 his hond fyndith<sup>†</sup>. By this that he avowide  
 in soule<sup>u</sup>, so<sup>v</sup> he schal do, to<sup>w</sup> the perfec-  
 cioun of his halewyng. And the Lord 22  
 spak to Moyses and seide, Speke thou to 23  
 Aaron and to hise sones, Thus 3e schulen  
 blesse the sones of Israel, and 3e schulen  
 seie to hem, The Lord blesse thee, and 24  
 kepe thee; the Lord schewe his face to 25  
 thee, and haue mercy on<sup>x</sup> thee; the Lord 26  
 turne his cheer to thee, and 3yue pees to  
 thee. Thei<sup>y</sup> schulen clepe inwardli my 27  
 name on<sup>z</sup> the sones of Israel, and Y schal  
 blesse hem.

† or his power  
 mai stretche  
 to. 18.

## CAP. VII.

Forsothe<sup>a</sup> it was don in the dai in which<sup>i</sup>  
 Moyses fillide<sup>b</sup> the tabernacle, and reiseide<sup>c</sup>  
 it, and anyntide<sup>d</sup> and halewide<sup>e</sup> with alle  
 'hise vessels<sup>f</sup>, the<sup>g</sup> auter in<sup>h</sup> lijk maner and

<sup>n</sup> sacrifice BF. <sup>o</sup> Om. E. <sup>p</sup> sodden D. sooden H. sodyn E. soother F. <sup>q</sup> Om. BDEFH. <sup>r</sup> Om. BDEFH.

<sup>b</sup> therwith 18. <sup>c</sup> baskett 18. <sup>d</sup> Nazarei, that is, halwed EP. Naz. or he that is halewid s. <sup>e</sup> halewyng 18. <sup>f</sup> he schal 18. <sup>g</sup> hem vpon 18. <sup>h</sup> therf cake s. <sup>i</sup> basket s. <sup>k</sup> a s. <sup>l</sup> bitake hem 18. <sup>m</sup> into 18. <sup>n</sup> Om. L. <sup>o</sup> arere hem 18. <sup>p</sup> Lordis sijt s. <sup>q</sup> tho 18. <sup>r</sup> thilke 1. tho s. <sup>s</sup> the which 1. <sup>t</sup> halewyng 18. <sup>u</sup> soule or in will 18. <sup>v</sup> Om. s. <sup>w</sup> Om. s. <sup>x</sup> vpon 18. <sup>y</sup> Prestis 18. <sup>z</sup> vpon 18. <sup>a</sup> And s. <sup>b</sup> eendide 1. fulfillide or eendide s. <sup>c</sup> areride 18. <sup>d</sup> anyntide it 18. <sup>e</sup> halewide it 18. <sup>f</sup> the vessels ther off 1. the vessels or instrumentis therof s. <sup>g</sup> and the 18. <sup>h</sup> he halewide in s.

2 also, and his vessels. And the prynces of  
 Yrael, and the heedes of the meyneys that  
 weren bi eche lynages, the maystres of  
 3 hem that weren noumbred, offerden ziftes  
 before the Lord, six waynes couered, with  
 twelue oxen; o wayne offreden two dukes,  
 and oon ox eche. Thei offerden thilk  
 4 thingis in the sizt of the tabernacle. And  
 5 the Lord seide to Moyses, Tak of hem,  
 that thei myzten<sup>s</sup> serue in the seruyce of  
 the tabernacle, and tak thow thilk thingis  
 to the Leuytis, after the ordre of her ser-  
 6 uyce. And so whanne Moyses hadde take  
 the waynes, and the oxen, he took hem  
 7 to the Leuytes. Two waynes and foure  
 oxen he zaf to the sones of Gerson, af-  
 8 tir that thei hadden nede. Foure other  
 waynes and eizt oxen he zaf to the sones  
 of Merary, aftir the office<sup>t</sup> and her heri-  
 ynge, vndir the hoondis<sup>u</sup> of Ythamar, the  
 9 sone of Aaron, preest. To the sones for-  
 sothe of Caath he zaf not carrys and  
 oxen, for in the seyntuarie thei seruen,  
 and birthens thei beren with her propre  
 10 shuldres. Thanne the dukes offreden, in  
 the dedicacioun of the auter, in the day  
 the which it is anoyntid<sup>v</sup>, her offrynge  
 11 to the Lord, before the auter. And the  
 Lord seide to Moyses, Alle duykis<sup>w</sup> bi  
 eche daies offren thei ziftes, into the dedi-  
 12 cacioun of the auter. The firste day of-  
 frede his offrynge Nason, the sone of  
 13 Amynadab, of the lynage of Juda; and  
 there weren in it a silueren eisel vessel,  
 peyse of an hundred and thretti sicles, a  
 silueren fiole, hauynge seuenti sicles aftir  
 the peyse of the seyntuarie, eithir ful of  
 tryed floure spreynt with oyle, into sacri-  
 14 fice; a litil mortar, of ten siclis of gold,  
 15 ful of encense; an ox of the droue, and  
 a wethir, and a loomb of o zeer, into  
 16 brent sacrifice; and a goot, for synne;  
 17 and in the sacrifices<sup>x</sup> of pesible thinges,

the vessels therof. And the princes of Is-  
 rael, and the heedis<sup>i</sup> of meynees that weren  
 bi alle lynagis, 'the souereyns of hem<sup>k</sup> that  
 weren noumbred, offeriden ziftis bifor the<sup>3</sup>  
 Lord, six waynes hylid with twelue  
 oxun; twei duykis offeriden o wayn, and  
 ech offeride oon ox. And thei<sup>l</sup> offeriden  
 tho<sup>m</sup> waynes 'in the sizt of<sup>n</sup> the tabernacle.  
 Forsothe<sup>o</sup> the Lord seide to Moises, Take<sup>4</sup>  
 5 thou of hem<sup>p</sup>, that tho<sup>q</sup> serue in the ser-  
 uice of the tabernacle, and bitake thou tho<sup>r</sup>  
 to dekenes<sup>s</sup> bi the ordre of her seruice.  
 And so whanne Moises hadde take the<sup>6</sup>  
 waynes, and the oxun, he bitook tho<sup>t</sup> to  
 the dekenes. He zaf twei waynes and  
 7 foure oxun to the sones of Gerson, bi<sup>u</sup> that  
 that<sup>v</sup> thei hadden nedeful<sup>w</sup>. He zaf four<sup>8</sup>  
 other waynes and eizte oxun to the sones  
 of Merari, bi her offices<sup>x</sup> and religioun, vn-  
 der the hond of Ythamar, the sone of Aa-  
 ron, preest<sup>y</sup>. Forsothe he zaf not waynes<sup>9</sup>  
 and oxun to the sones of Caath, for thei  
 seruen in the seyntuarie, and beren chargis<sup>z</sup>  
 with her owne schuldris. Therfor the 10  
 duykis offeriden, in<sup>a</sup> the halewyng of the  
 auter, in the dai in which it was anoyntid,  
 her offryng to the Lord, bifore the auter.  
 And the Lord seide to Moises, Alle dukis<sup>b</sup> 11  
 bi hemsilf offre<sup>c</sup> ziftis, bi alle daies bi hem  
 silf, in to the halewyng of the auter. Naa- 12  
 son, the sone of Amynadab, of the lynage  
 of Juda, offeride his offryng in the firste  
 day; and<sup>d</sup> a siluerne<sup>e</sup> vesself 'to preue en- 13  
 sense and siche thingis<sup>g</sup>, in the weihte of  
 an<sup>h</sup> hundrid and thretti siclis, a viol of  
 siluere<sup>†</sup>, hauynge<sup>i</sup> seuenti siclis bi the weiht  
 of the seyntuarie, 'weren ther ynne<sup>k</sup>, euer  
 eithir ful of flour spreynt togidere with  
 oile, in to sacrifice<sup>m</sup>; a mortar<sup>‡</sup>, of ten gol- 14  
 dun siclis, ful of encene. He offride an 15  
 ox of the droue, and a ram, and a lomb  
 of o zeer, in to brent sacrifice; and a 'buk 16  
 of geet<sup>n</sup>, for synne. And he offeride in the 17

† In Ebru it is,  
 a basyn of sil-  
 uer. GKQX.

‡ In Ebru it is,  
 a spoon of x.  
 goldene siclis.  
 GKQX.

<sup>s</sup> Om. BDEFH. <sup>t</sup> officys E. <sup>u</sup> honde BDEFH. <sup>v</sup> anoynt BDEFH. <sup>w</sup> duke A. <sup>x</sup> sacrifice BDEFH.

<sup>i</sup> cheef men I. heedis men s. <sup>k</sup> her souereyns is. <sup>l</sup> Om. c. <sup>m</sup> thilke I. <sup>n</sup> bifore is. <sup>o</sup> Sothely is.  
<sup>p</sup> thees thingis is. <sup>q</sup> thei s. <sup>r</sup> tho thingis is. <sup>s</sup> the dekenes cis. <sup>t</sup> hem N. <sup>u</sup> aftir is. <sup>v</sup> Om. is.  
<sup>w</sup> neede is. <sup>x</sup> office c. <sup>y</sup> the preest I. <sup>z</sup> the chargis is. <sup>a</sup> in to K. <sup>b</sup> the dukis is. <sup>c</sup> offre thei is.  
<sup>d</sup> and ther weren in that offryng is. <sup>e</sup> seluer L. <sup>f</sup> eysel vessel s. <sup>g</sup> for eisel I. <sup>h</sup> j. s. <sup>i</sup> weiynge is.  
<sup>k</sup> thees weren is. Om. K sec. m. <sup>m</sup> the sacrifice is. <sup>n</sup> geet buk is.

two oxen, fyue wetheres, fyue geet<sup>y</sup>, lombes of o 3eer fyue. This is the of-frynge of Naason, the sone of Amynadab. 18 The secounde day offrede Nathanael, the sone of Suar, duke of the lynage of Ysa- 19 char, a silueren eisel vessel, peysynge an hundrid and thretti sicles, a silueren fiole, hauynge seuenti sicles aftir the wei3t of the seyntuary, either ful of tryed flour 20 spreynt with oyle, into sacrifice; a litil golden mortar, hauynge ten sicles, ful of 21 encense; an oxe of the droue, and a we- thir, and a loomb of o 3eer, into brent 22 sacrifice; and a goot, for synne; and in 23 sacrifice of pesible thinges, two oxen, and wethris fyue, geit fyue, lombes of o 3eer fyue. This was the offrynge of Nathanael, 24 the sone of Suar. In the thridde day the prince of the sones of Zabulon, Elyab, 25 the sone<sup>z</sup> of Elon, offrider a silueren eysel vessel, peysynge an hundryd and thretti sicles, a silueren fyole, hauynge seuenti sicles at the peyse of the seyntuary, either ful of tried flour spreynt with oyle, into 26 sacrifyce; a litil golden mortar, peysynge 27 ten sicles, ful of encense; an oxe of the droue, and a wethir, and a loomb of o 28 3eer, into brent sacrifice; and a geit, for 29 synne; and in the sacrifice of pesible thinges, two oxen, wethris fyue, geit fyue, lombes of o 3eer fyue. This is the offrynge of Heliab, the<sup>a</sup> sone of Helon. 30 The firthe day the prynce of the sones of 31 Ruben, Helisur, the sone of Sedeur, of- fered a silueren eysel vessel, peysynge an hundrid and thretti cyclis, a silueren fyole, hauynge seuenti sicles at the wei3t of the seyntuarie, either ful of tryed flour 32 spreynt with oyle, into sacrifice; a golden mortar, peysynge ten sicles, ful of en- 33 cense; an oxe of the droue, and a wether, and a loomb of o 3eer, into brent sacri- 34 fice; and a geit, for synne; and into the<sup>b</sup> 35

sacrifice of pesible thingis, tweyne oxun, fyue rammys, fyue 'buckis of geet<sup>o</sup>, fyue lambren of o 3eer. This is the offryng of Naason, the sone of Amynadab. In the 18 secounde dai Nathanael, the sone of Suar, duyck of the lynage of Isachar, offerider a 19 siluerne<sup>p</sup> vessel<sup>q</sup> `to *preue encense and siche thingis*<sup>r</sup>, peisynge an<sup>s</sup> hundrid and thretti sicles, a siluerne<sup>t</sup> viole<sup>u</sup>, hauynge se- uenti cyclis bi<sup>v</sup> the wei3te of seyntuarie<sup>w</sup>, euer either ful of flour<sup>x</sup> spreynt togidere with oile, in to sacrifice; a goldun mortar, 20 hauynge<sup>y</sup> ten sicles, ful of encense; an oxe 21 of the droue, and a ram, and a lomb of o 3eer, in to brent sacrifice; and a 'buc of geet<sup>z</sup>, 22 for synne. And in the<sup>a</sup> sacrifice of pesi- 23 ble thingis *he offrider* tweyne oxun, and<sup>b</sup> fyue rammes, fyue 'buckis of geet<sup>c</sup>, fyue lambren of o 3eer. This was the offryng of Nathanael the sone of Suar. In the 24 thridde dai Eliab, the sone of Elon, prince<sup>d</sup> of the sones of Zabulon, offerider a siluerne<sup>e</sup> 25 vessel<sup>f</sup> to ` *preue encense and siche thingis*<sup>g</sup>, peisynge an<sup>h</sup> hundrid and thretti sicles, a siluerne viol, hauynge seuenti sicles at the wei3te of seyntuarie<sup>i</sup>, euer eithir ful of flour<sup>k</sup> spreynt togidere with oile, in to sa- crifice; a goldun mortar, peisynge ten sicles, 26 ful of encense; an oxe of the droue, and a 27 ram, and a lomb of o 3eer, in to brent sa- crifice; and a buc of geet, for synne. And<sup>28</sup> 29 in<sup>l</sup> sacrifice of pesible thingis *he offrider* tweyne oxen, fyue rammes, fyue 'buckis of geet<sup>m</sup>, fyue lambren of o 3eer. This is the offryng of Eliab, the sone of Helon. In 30 the fourthe dai Helisur, the sone of Se- deur, the prince of the sones of Ruben, offrider a siluerne<sup>n</sup> vessel<sup>o</sup> `to *preue encense* 31 *and siche thingis*<sup>p</sup>, peisynge an<sup>q</sup> hundrid and thretti sicles, a siluerne<sup>r</sup> viol, hauynge seuenti cyclis at the wei3te of seyntuarie<sup>s</sup>, euer eithir ful of flour<sup>t</sup> spreynt togidere with oile, in to sacrifice; a goldun mortar 32

<sup>y</sup> gootys E. <sup>z</sup> sones A. <sup>a</sup> Om. BDFH. <sup>b</sup> Om. BDEFH.

<sup>o</sup> geet buckis 1s. <sup>p</sup> seluer L. <sup>q</sup> eisel vessel 1s. <sup>r</sup> Om. I. <sup>s</sup> j. s. <sup>t</sup> seluer L. <sup>u</sup> viole *ether basyn* BCGKNQ. <sup>v</sup> at L. <sup>w</sup> the seyntuarie *c pr. m.* 1s. <sup>x</sup> tried flour 1s. <sup>y</sup> peising L. <sup>z</sup> geet buk 1s. <sup>a</sup> Om. L. <sup>b</sup> Om. L. <sup>c</sup> geet buckis 1s. <sup>d</sup> the prince 1s. <sup>e</sup> seluer L. <sup>f</sup> eisel vessel 1s. <sup>g</sup> Om. 1s. <sup>h</sup> j. s. <sup>i</sup> the seyntuarie 1s. <sup>k</sup> tried flour 1s. <sup>l</sup> in the IX *sec. m.* <sup>m</sup> geet buckis 1s. <sup>n</sup> seluer L. <sup>o</sup> viol A. eisel vessel 1s. <sup>p</sup> Om. 1s. <sup>q</sup> j. s. <sup>r</sup> seluer L. <sup>s</sup> the seyntuarie 1s. <sup>t</sup> tried flour 1s.

oostis of pesible thinges, oxen two, wethers fyue, geit<sup>c</sup> fyue, lombes of o 3eer fyue. This was the offrynge of Elysur, 36 the sone of Seducr. The fifthe day the prynce of the sones of Symeon<sup>cc</sup>, Sala- 37 myel, sone of Surysadday, offrede a silueren eysel vessel, peysynge an hundrid and thritti sicles, a silueren fyole, hauynge seuenti sicles at the weizt of the seyntuarye, eithir ful of tried flour spreynt 38 with oyle, in to sacrifice; a goldun mortar, peysynge ten sicles, ful of encense; 39 an oxe of the droue, and a wethir, and a loomb of o 3eer, into brent sacrifice; and 40 a geet, for synue. And into the oostis of pesible thinges, oxen two, wethers fyue, geit<sup>c</sup> fyue, loombes of o 3eer fyue. This was the offrynge of Salamyhel, sone<sup>d</sup> of 42 Surysadday. The sixte day the prince of the sones of Gad, Helizaphat, the sone 43 of Duel, offerde a silueren eysel vessel, peysynge an hundrid and thretti sicles, a silueren fyol, hauynge seuenti sicles at the weizt of the seyntuarye, either ful of tried flour spreynt with oyle, into sacri- 44 fice; a golden mortar, peysynge ten sicles, 45 ful of encense; an oxe of the droue, and a wether, and a loomb of o 3eer, into 46 brent sacryfice; and 'o geet<sup>e</sup>, for synne. 47 And into oostis of pesible thinges, oxen two, wethers fyue, geet<sup>f</sup> fyue, loombes of o 3eer fyue. This was the offrynge of Eli- 48 zaphat, sone<sup>g</sup> of Duel. The seuenthe day the prynce of the sones of Effraym, Eli- 49 zama, the sone of Amyud, offrede a silueren eisel vessel, peysynge an hundred and thretti sicles, a silueren fyol, hauynge seuenti sicles at the weizt of the seyntuarye, either ful of tried flour 50 spreynt with oyle, into sacrifice; a goldun mortar, peysynge ten sicles, ful of en- 51 cense; an oxe of the droue, and a wether, and a loomb of o 3eer, into brent sacry- 52 fice; and a geet, for synne. And into 53

peisynge ten siclis, ful of encense; an oxe<sup>33</sup> of the drooue, and a ram, and a lomb of o 3eer in to brent sacrifice, and a 'buc of 34 geet<sup>u</sup>, for synue. And in to sacrifice of 35 pesible thingis *he offride* tweyne oxun, fyue rammes, fyue 'buckis of geet<sup>v</sup>, fyue lambren<sup>w</sup> of o 3eer. This was the offryng of Elisur, the sone of Seducr. In the 36 fyuethe dai Salamyhel, the sone of Surisaddai, the prince of the sones of Symeon, offerde a siluerne<sup>ww</sup> vessel 'to *preue encense* 37 *and siche thingis*<sup>x</sup>, peysynge an<sup>y</sup> hundrid and thretti siclis, a siluerne<sup>z</sup> viol, hauynge seuenti siclis at the weizte of seyntuarie<sup>a</sup>, euer eithir ful of flour<sup>b</sup> spreynt togidere with oile, in to sacrifice; a goldun mortar, 38 peisynge ten siclis, ful of encense; an oxe<sup>39</sup> of the drooue, and a ram, and<sup>c</sup> a lomb of o 3eer, in to brent sacrifice; and a 'bucke of 40 geet<sup>d</sup>, for synne. And in to sacrifice of 41 pesible thingis *he offeride* tweyne oxun, fyue rammes, fyue 'buckis of geet<sup>e</sup>, fyue lambren of o 3eer. This was the offring of Salamyhel, the sone of Surisaddai. In 42 the sixte day Elisaphat, the sone of Duel, the prince of the sones of Gad, offerde a 43 siluerne<sup>f</sup> vessel<sup>g</sup> 'to *preue encense and siche thingis*<sup>h</sup>, peysynge an<sup>i</sup> hundrid and thretti siclis, a siluerne<sup>k</sup> viol, hauynge seuenti siclis at the weizte of seyntuarie<sup>l</sup>, euer eithir ful of flour<sup>m</sup> spreynt togidere with oile in to sacrifice; a goldun mortar, peisynge ten 44 siclis, ful of encense; an oxe of the droue, 45 and a ram, and a lomb of o 3eer, in to brent sacrifice; and a 'buc of geet<sup>n</sup>, for 46 synne. And in to sacrifice<sup>o</sup> of pesible 47 thingis *he offride* twei oxun, fyue rammes, fyue 'buckis of geet<sup>p</sup>, fyue lambren of o 3eer. This was the offryng of Elisaphat, the sone of Duel. In the seuenthe dai 48 Elisama, the sone of Amyud, the prince of the sones of Effraym, offerde a siluerne<sup>q</sup> 49 vessel 'to *preue encense and siche thingis*<sup>s</sup>, peisynge an<sup>t</sup> hundrid and thretti siclis, a

<sup>c</sup> gootes E. <sup>cc</sup> Syme of A man. sec. <sup>d</sup> the sone E pr. m. <sup>e</sup> a goot E. a gey F. oo geyt H. <sup>f</sup> gootes E. <sup>g</sup> the sone E pr. m.

<sup>u</sup> buk o. geet buk IS. <sup>v</sup> geet bukis IS. <sup>w</sup> lombis IS. <sup>ww</sup> siluer EP. <sup>x</sup> Om. IS. <sup>y</sup> j. s. <sup>z</sup> seluer ELP. <sup>a</sup> the seyntuarie IS. <sup>b</sup> tried flour IS. <sup>c</sup> Om. s. <sup>d</sup> geet buk IS. <sup>e</sup> geet buckis IS. <sup>f</sup> siluer ELP. <sup>g</sup> eisel vessel IS. <sup>h</sup> Om. IS. <sup>i</sup> j. s. <sup>k</sup> siluer ELP. <sup>l</sup> the seyntuarie IS. <sup>m</sup> tried flour IS. <sup>n</sup> geet buk IS. <sup>o</sup> sacrifices BCX sec. m. <sup>p</sup> geet buckis IS. <sup>q</sup> siluer ELP. <sup>r</sup> eisel vessel IS. <sup>s</sup> Om. IS. <sup>t</sup> j. s.

oostis of pesible thingis, oxen two, wethers fyue, geet<sup>b</sup> fyue, loombes of o 3eer fyue. This was the offrynge of Elizama, 54 sone<sup>i</sup> of Amyud. The eiztith day the prynce of the sones of Manasse, Gamaliel, 55 the sone of<sup>j</sup> Phadassur, offerde a silueren eysel vessel, peysynge an hundryd and thretti sicles, a silueren fyol, hauynge seuenti sicles at the weizt of the seyntuarie, either ful of tried flour spreynt with 56 oyle, into sacrifice; a goldun mortar, 57 peysynge ten sicles, ful of<sup>k</sup> encense; an oxe of the drooue, and a wethir, and a 58 loomb of o 3eer, into brent sacrifice; and 59 a goot, for synne. And into oostis of pesible thinges, oxen two, wethers fyue, geet<sup>l</sup> fyue, loombes of o 3eer fyue. This was the offrynge of Gamaliel, sone<sup>m</sup> of 60 Phadassur. The nynthe day the prynce of the sones of Beniamyn, Abidan, the 61 sone of<sup>n</sup> Gedeon, offerde a silueren eisel vessel, peysynge an hundred and thretti sicles, a silueren fyol, hauynge seuenti sicles at the weizt of the seyntuarie, eithir ful of tried flour spreynt with oyle, into 62 sacrifice; a golden mortar, peysynge ten 63 sicles, ful of encense; an oxe of the drooue, and a wether, and a loomb of o 3eer, into 64 brent sacrifice; and a goot, for synne. 65 And into the<sup>o</sup> oostis of<sup>p</sup> pesible thingis, oxen two, wethers fyue, geet<sup>q</sup> fyue, loombes of o 3eer fyue. This was the offrynge of Abydan, sone<sup>r</sup> of Gedeon. The tenthe day the prynce of the sones of Dan, Abiezer, the sone of Amysadday, 67 offerde a silueren<sup>s</sup> eysel vessel, peysynge an hundrid and thretti sicles, a silueren fyol, hauynge seuenti sicles at the weizt of the seyntuarie, either ful of tried flour 68 spreynt with oyle, into sacrifice; a goldun mortar, peysynge ten sicles, ful of encense; an oxe of the drooue, and a wether, and a lomb of o 3eer, into brent sacrifice; 69 and a goot, for synne. And into oostes of 70 71

siluerne<sup>u</sup> viol, hauynge seuenti siclis at the<sup>v</sup> weizte of seyntuarie<sup>w</sup>, euer either ful of flour spreynt togidere with oyle, in to sacrifice; a goldun mortar, peysynge ten si- 50 clis, ful of encense; an oxe of the drooue, 51 and a ram, and a lomb of o 3eer, in to brent sacrifice; and a<sup>x</sup> buc of geet<sup>x</sup>, for synne. 52 And in to sacrifices<sup>b</sup> of pesible thingis *he* 53 *offride* tweyne oxun, fyue rammes, fyue <sup>y</sup> buckis of geet<sup>e</sup>, fyue lambren of o 3eer. This was the offryng of Elisama, the sone of Amyud. In the eizttle dai Gamaliel, 54 the sone of Fadussur, the prince of the sones of Manasses, offride a siluerne<sup>d</sup> ves- 55 sel<sup>e</sup> *to preue encense and siche thingis*<sup>f</sup>, peysynge an<sup>g</sup> hundrid and thretti syclis, a siluerne<sup>h</sup> viole, hauynge<sup>i</sup> seuenti siclis at the weizte of seyntuarie<sup>k</sup>, euer eithir ful of flour spreynt togidere with oyle, in to sacrifice; a goldun mortar, peysynge ten siclis, 56 ful of encense; an oxe of the drooue, and 57 a ram, and a lomb of o 3eer, in to brent sacrifice; and a<sup>l</sup> buc of geet<sup>l</sup>, for synne. 58 And in to sacrificis of<sup>m</sup> pesible thingis *he* 59 *offride* tweyne oxun, fyue rammes, fyue <sup>n</sup> buckis of geet<sup>n</sup>, fyue lambren of o 3eer. This was the offryng of Gamaliel, the sone of Fadussur. In the nynthe dai Abidan, 60 the sone of Gedeon, the prince of the sones of Beniamyn, offerde a siluerne<sup>o</sup> vessel<sup>p</sup> *to* 61 *preue encense and siche thingis*<sup>q</sup>, peysynge an<sup>r</sup> hundrid and thretti siclis, a siluerne<sup>s</sup> viol, hauynge seuenti siclis at the weizte of seyntuarie<sup>t</sup>, euer eithir ful of flour sprent togidere with oyle, in to sacrifice; a goldun 62 mortar, peysynge ten siclis, ful of encense; an oxe of the drooue, and a ram, and a 63 lomb of o 3eer in to brent sacrifice; and a 64 <sup>u</sup> buc of geet<sup>u</sup>, for synne. And in to sacri- 65 fice<sup>v</sup> of pesible thingis *he offride* tweyne oxun, fyue rammes, fyue <sup>w</sup> buckis of geet<sup>w</sup>, fyue lambren of o 3eer. This was the offryng of Abidan, the sone of Gedeon. In 66 the tenthe dai Abiezer, the sone of Amy-

<sup>h</sup> gootes E. <sup>i</sup> the sone E pr. m. <sup>j</sup> Om. H. <sup>k</sup> Om. BDEFH. <sup>l</sup> gootys E. <sup>m</sup> the sone E pr. m. <sup>n</sup> Om. BF sec. m. H. <sup>o</sup> Om. BDEFH. <sup>p</sup> for BDFH. <sup>q</sup> gootys E. <sup>r</sup> the sone E pr. m. <sup>s</sup> seluer E.

<sup>u</sup> seluer ELP. <sup>v</sup> Om. IS. <sup>w</sup> the seyntuarie IS. <sup>x</sup> geet buk IS. <sup>b</sup> sacrifice G. <sup>c</sup> geet buckis IS. <sup>d</sup> siluer ELP. <sup>e</sup> eisel vessel IS. <sup>f</sup> Om. IS. <sup>g</sup> j. s. <sup>h</sup> seluer ELP. <sup>i</sup> peysynge IS. <sup>k</sup> the seyntuarie IS. <sup>l</sup> geet buk IS. <sup>m</sup> for I. <sup>n</sup> geet buckis IS. <sup>o</sup> siluer ELP. <sup>p</sup> eisel vessel IS. <sup>q</sup> Om. IS. <sup>r</sup> j. s. <sup>s</sup> siluer ELP. <sup>t</sup> the seyntuarie IS. <sup>u</sup> geet bucke IS. <sup>v</sup> sacrifices plures. the sacrifice I. <sup>w</sup> geet buckis IS.

pesible thinges, oxen two, wethers fyue,  
 geet<sup>t</sup> fyue, loombes of o 3eer fyue. This  
 was the offrynge of Abiezer, sone<sup>u</sup> of  
 72 Amysadday. The enleueth<sup>v</sup> day the  
 prince<sup>vv</sup> of the sones of Aser, Phegiel, the  
 73 sone of Ochran, offr<sup>ide</sup> a silueren eisel  
 vessel, peysynge an hundryd and thretti  
 sicles, a silueren fiol, hauynge seuenti sic-  
 cles at the wei3t of the seyntuarie, either<sup>w</sup>  
 ful of tried flour spreynt with oyle, into  
 74 sacrifice; a goldun mortar, peysynge ten  
 75 sicles, ful of encense; an oxe of the droue,  
 and a wether, and a loomb of o 3eer, into  
 76 brent sacrifice; and a goot, for synne.  
 77 And into oostes of pesible thinges, oxen  
 two, wethers fyue, geet<sup>x</sup> fyue, loombes of  
 o 3eer fyue. This was the offrynge of  
 78 Phegiel, the sone of Ochran. The twelfth  
 day the prynce of the sones of Neptalym,  
 79 Ahira, the sone of Henan, offerde a sil-  
 ueren eisel vessel, peysynge an hundryd  
 and thretti sicles, a silueren fyol, hauynge  
 seuenti sicles at the wei3t of the seyntua-  
 rie, eithir ful of tried flour spreynt with  
 80 oyle, into sacrifice; a golden mortar, peis-  
 81 ynge ten sicles, ful of encense; an oxe of  
 the droue, and a wether, and a loomb of  
 82 o 3eer, into brent sacrifice; and a goot,  
 83 for synne. And into oostis of pesible  
 thingis, oxen two, wethers fyue, geet<sup>xx</sup>  
 fyue, loombes of o 3eer fyue. This was  
 the offrynge of Ahyra, sone<sup>y</sup> of Henan.  
 84 Thes offrynges<sup>z</sup> in the dedicacioun of the  
 auter ben offred of the prynces of Irael,  
 in the day the which it is sacred; sil-  
 ueren eisel vessels<sup>a</sup> twelue, silueren fiols  
 85 twelue, golden morters twelue; so that an  
 hundred and thretti sicles of siluer hadde  
 oon eisel vessel, and seuenti sicles o fiol,  
 that is, in comune of alle vessels of siluer<sup>b</sup>,  
 sicles two thowsand foure hundred, by  
 86 peyse of the seyntuarie; golden morters  
 twelue, ful of encense, ten sicles peysynge

saddai, the prince of the sones of Dan,  
 offr<sup>ide</sup> a siluerne<sup>x</sup> vessel<sup>y</sup> *'to preue encense* 67  
*and siche thingis*<sup>z</sup>, peysynge an hundrid  
 and thretti siclis, a<sup>a</sup> siluerne<sup>b</sup> viol, hauynge  
 seuenti siclis at the wei3te of seyntuarie<sup>c</sup>,  
 euer ethir ful of flour spreynt to gidere  
 with oile in to sacrifice; a goldun mortar, 68  
 peysynge ten siclis, ful of encense; an oxe 69  
 of the droue, and a ram, and a lomb of  
 o 3eer, in to brent sacrifice; and a 'buc of 70  
 geet<sup>d</sup>, for synne. And in to sacrifices of 71  
 pesible thingis *he offr<sup>ide</sup>* tweyne oxun,  
 fyue rammes, fyue 'buckis of geet<sup>e</sup>, fyue  
 lambren of o 3eer. This was the offryng  
 of Abiezer, the sone of Amysaddai. In 72  
 the enleuenthe dai Phegiel, the sone of  
 Ocran, the prince of the sones of Aser, of- 73  
 fr<sup>ide</sup> a siluerne<sup>f</sup> vessel<sup>g</sup> *'to preue encense*  
*and siche thingis*<sup>h</sup>, peysynge an<sup>i</sup> hundrid  
 and thretti siclis, a siluerne<sup>k</sup> viol, hauynge  
 seuenti siclis at the<sup>l</sup> wei3te of seyntuarie<sup>m</sup>,  
 euer either ful of flour spreynt to gidere  
 with oile, in to sacrifice; a goldun mortar, 74  
 peysynge ten ciclis, ful of encense; an oxe 75  
 of the droue, and a ram, and a lomb of  
 o 3eer, in to brent sacrifice; and<sup>n</sup> a 'bucke 76  
 of geet<sup>o</sup>, for synne. And in to sacrifices<sup>p</sup> 77  
 of pesyble thingis *he offr<sup>ide</sup>* tweyne oxun,  
 fyue rammes, fyue 'buckis of geet<sup>q</sup>, fyue  
 lambren of o 3eer. This was the offryng  
 of Phegiel, the sone of Ochran. In the 78  
 tweluethe dai Ahira, the sone of Enan,  
 the prince of the sones of Neptalym, of- 79  
 fr<sup>ide</sup> a siluerne<sup>r</sup> vessel<sup>s</sup> *'to preue encense*  
*and siche thingis*<sup>t</sup>, peysynge an<sup>u</sup> hundrid  
 and thetti siclis, a siluerne<sup>v</sup> viol, hauynge  
 seuenti siclis at the<sup>w</sup> wei3te of seyntuarie<sup>x</sup>,  
 euer eithir ful of flour spreynt to gidere  
 with oile, in to sacrifice; a goldun mortar, 80  
 peysynge ten siclis, ful of encense; an oxe 81  
 of the droue, and a ram, and a lomb of  
 o 3eer, in to brent sacrifice; and a 'buc of 82  
 geet<sup>y</sup>, for synne. And in to sacrifices<sup>z</sup> of 83

<sup>t</sup> gootys E. <sup>u</sup> the sone E pr. m. <sup>v</sup> ellefthe BDF. <sup>vv</sup> princes A. <sup>w</sup> and either DFH. <sup>x</sup> gootys E.  
<sup>xx</sup> gootes E. <sup>y</sup> the sone E pr. m. <sup>z</sup> thinges BDEH. <sup>a</sup> vessel D. <sup>b</sup> silueren A.

<sup>x</sup> siluer ELP. <sup>y</sup> eisel vessel IS. <sup>z</sup> Om. IS. <sup>a</sup> and a A pr. m. OS. <sup>b</sup> siluer ELP. <sup>c</sup> the seyntuarie IS.  
<sup>d</sup> geet bucke IS. <sup>e</sup> geet buckis IS. <sup>f</sup> siluer ELP. <sup>g</sup> eisel vessel IS. <sup>h</sup> Om. IS. <sup>i</sup> j. s. <sup>k</sup> siluer ELP.  
<sup>l</sup> Om. s. <sup>m</sup> the seyntuarie IS. <sup>n</sup> Om. s. <sup>o</sup> geet buk IS. <sup>p</sup> sacrifice GIW. <sup>q</sup> geet buckis IS. <sup>r</sup> siluer ELP.  
<sup>s</sup> eisel vessel IS. <sup>t</sup> Om. IS. <sup>u</sup> j. s. <sup>v</sup> siluer ELP. <sup>w</sup> Om. s. <sup>x</sup> the seyntuarie IS. <sup>y</sup> geet bucke IS.  
<sup>z</sup> sacrifice F.

bi weizt of the seyntuarie, that is, togider,  
sicles of gold an hundrid and twenti;  
87 oxen of the droue into brent sacrifice  
twelue, wethers twelue, loombes of o 3eer  
twelue, and the sacrifice<sup>c</sup> of licours of  
88 hem, twelue geet<sup>d</sup> for synne; the oostis  
of pesible thingis, oxen foure and twenti,  
wethers sexti, geet<sup>d</sup> sexti, loombes of o  
3eer sexti. Thes thinges ben offrid in the  
dedicacioun of the auter, whanne it is  
89 anoynt. And whanne Moyses went into  
the tabernacle of the boond of pees, that  
he conseile the answer of God, he herde  
a voyce of spekyng to hym fro the pro-  
piciatorye, that was vpon the arke of wit-  
nessynge, bitwix the two cherubyn, and  
fro whens he spak to hym.

pesible thingis *he offride* tweyne oxun,  
fyue rammes, fyue 'buckis of geet<sup>a</sup>, fyue  
lambren of o 3eer. This was the offryng of  
Haira, the sone of Henan. These thingis<sup>84</sup>  
weren offrid of the sones of Israel, in the  
halewyng of the auter, in the dai in which  
it was halewid; siluerne<sup>b</sup> vessels<sup>c</sup> 'to *preue*,  
*encense and siche thingis*<sup>d</sup> twelue, siluerne<sup>e</sup>  
viols twelue, goldun morteris twelue; so<sup>85</sup>  
that o vessel<sup>f</sup> 'to *preue encense and siche*  
*thingis*<sup>g</sup> hadde<sup>h</sup> an<sup>i</sup> hundrid and thretti  
siclis 'of siluer<sup>k</sup>, and o<sup>l</sup> viol hadde<sup>m</sup> seuenti  
siclis, that is, in comyn, two thousynde and  
foure hundrid siclis of alle the 'vessels of  
siluer<sup>n</sup>, bi the<sup>o</sup> weizte of seyntuarie<sup>p</sup>; gol-<sup>86</sup>  
dun morteris twelue, ful of encense, peis-  
ynge ten siclis bi the<sup>q</sup> weizte of seyntuarie<sup>r</sup>,  
that is to gidere an<sup>s</sup> hundrid and twenti  
siclis of gold; oxun of the drooue in<sup>87</sup>  
to brent sacrifice twelue, twelue rammes,  
twelue<sup>t</sup> lambren of o 3eer, and the<sup>u</sup> flet-  
ynge sacryfices 'of tho<sup>v</sup>, twelue 'buckis of  
geet<sup>w</sup> for synne; the sacrifices of pesi-<sup>88</sup>  
ble thingis, foure and twenti oxun, sixty  
rammes, sexti 'buckis of geet<sup>x</sup>, sixti lam-  
bren of o 3eer. These thingis weren of-  
frid in the<sup>y</sup> halewyng of the auter, whanne  
it was anoyntid. And whanne Moyses<sup>89</sup>  
entride in to the tabernacle of boond<sup>z</sup> of  
pees, 'to axe<sup>a</sup> counsel 'of Goddis answeryng  
place<sup>b</sup>, he herde the vois *of God* spekyng  
to hym fro 'the propiciatorie, which<sup>c</sup> was  
on<sup>d</sup> the arke of witnessyng, bitwixe twei<sup>e</sup>  
cherubyns, fro<sup>f</sup> wennus also<sup>g</sup> God spak  
to Moises.

## CAP. VIII.

1 And the Lord spak to Moyses, seiynge,  
2 Spek to Aaron, and thou shalt seie to  
hym, Whanne thou settist the seuen lan-  
terns, the candelstyke be arered in the  
sowth part; this thanne comaund, that  
the lanterns a3en the north 'forn a3ens<sup>e</sup>

## CAP. VIII.

And the Lord spak to Moises, and seide,<sup>1</sup>  
Speke thou to Aaron, and thou schalt seie<sup>2</sup>  
to hym, Whanne thou hast sett seuen<sup>h</sup>  
launternes, the candilstike be<sup>i</sup> reidid<sup>k</sup> in  
the south part; therfor comaunde<sup>l</sup> thou  
this, that the lanternes biholde euene a3ens

<sup>c</sup> sacrificys *E.* <sup>d</sup> gootes *E.* <sup>e</sup> fro the region *E pr. m.*

<sup>a</sup> geet buckus *IS.* <sup>b</sup> siluer *ELP.* <sup>c</sup> eisel vessels *IS.* <sup>d</sup> Om. *IS.* <sup>e</sup> siluer *ELP.* <sup>f</sup> silueren eisel vessel *IS.*  
<sup>g</sup> Om. *IS.* <sup>h</sup> hadden *A.* weizide *IS.* <sup>i</sup> *J. S.* <sup>k</sup> Om. *IS.* <sup>l</sup> *A.* EFILPS. <sup>m</sup> weizide *IS.* <sup>n</sup> silueren vessels *IS.*  
<sup>o</sup> Om. *IOS.* <sup>p</sup> the seyntuarie *IS.* <sup>q</sup> Om. *IS.* <sup>r</sup> the seyntuarie *IS.* <sup>s</sup> *J. S.* <sup>t</sup> and twelue *IS.* <sup>u</sup> her *IS.*  
<sup>v</sup> Om. *IS.* <sup>w</sup> geet buckis *IS.* <sup>x</sup> geet buckis *IS.* <sup>y</sup> Om. *IS.* <sup>z</sup> the boond *I.* <sup>a</sup> that he *IS.* <sup>b</sup> the answe-  
re of God *IS.* <sup>c</sup> Goddis answeringe place, the whiche place *I.* Goddis ans. pl. whiche place *S.* <sup>d</sup> ouer *IS.*  
<sup>e</sup> the twei *IS.* <sup>f</sup> and fro *IS.* <sup>g</sup> Om. *IS.* <sup>h</sup> the seuen *I.* <sup>i</sup> be thanne *IS.* <sup>k</sup> arerid *IS.* <sup>l</sup> comaundide *D.*

biholden to the table of the looues of propo-  
 3 sicioun, a3ens that part that the candil-  
 stik biholdith, thei owen to lijten. And  
 Aaron dyde, and putte yn lanterns vpon  
 the candelstyk, as the Lord comaundide  
 4 to Moyses. This forsothe was the mak-  
 ynge of the candelstik; of betun out  
 golde, as wel the myddil stok as al the  
 thinges that of either side of the 3erdes  
 weren born out; after the ensaumple that  
 the Lord shewide to Moyses, so he wrou3te  
 5 the candelstyk. And the Lord spak to  
 6 Moyses, seiyng, Tak the Leuytes fro the  
 myddil of the sones of Yrael; and thow  
 7 shalt purifie hem aftir this rijt. Be thei  
 spreynt with water of purgyng<sup>f</sup>, and  
 shaue thei alle the heerys of her flesh.  
 And whanne thei han wasshun her clothes,  
 8 and weren clensid, take thei an oxe of  
 the droue, and his sacrifice of licours<sup>g</sup>,  
 tried flour spreynt with oyle; and anothir  
 oxe of the droue thow shalt take for  
 9 synne; and thow shalt sette to the Le-  
 uytes before the tabernacle of the boond  
 of pees, clepid togidere al the multitude  
 10 of the sones of Yrael. And whanne the  
 Leuytes weren before the Lord, the sones  
 of Irael shulen putte her hoondes vpon  
 11 hem; and Aaron shal offre the Leuytes, a  
 3ift in the sijt of the Lord of the sones  
 of Yrael, that thei seruen in the seruyce  
 12 of hym. And the Leuytes shulen putte  
 her hoondes vpon the heedis of the oxen,  
 of the whiche oon thow shalt doo for  
 synne, and another into brent sacrifice of  
 13 the Lord, that thow preye for hem. And  
 thow shalt sette the Leuytes<sup>g</sup> in the sijt  
 of Aaron, and of his sones, and thow shalt  
 14 sacre hem offred to the Lord; and seuer  
 fro the myddil of the sones of Yrael, that  
 15 thei be myyn. And afterward goo thei  
 in the tabernacle of the boond of pees,  
 that thei seruen to me; and so thow shalt

the north to<sup>m</sup> the boord<sup>n</sup> of looues<sup>o</sup> of 'set-  
 tyng forth<sup>p</sup>, tho<sup>q</sup> schulen schyne a3enus  
 that part which<sup>r</sup> the candilstike biholdith<sup>s</sup>.  
 And Aaron dide<sup>t</sup>, and puttide<sup>u</sup> lanternes<sup>v</sup> 3  
 on<sup>w</sup> the candilstike, as the Lord comaund-  
 ide to Moises. Sotheli this was the mak-  
 4 yng of the candilstike; *it was* of gold  
 betun out with hameris, as wel the myd-  
 dil stok as alle thingis<sup>x</sup> that camen forth  
 of<sup>y</sup> euer eithir side of the 3eerdis; bi the  
 saumple<sup>z</sup> 'whyeh the Lord<sup>a</sup> schewide to  
 Moises, so he wrou3te the candilstike. And 5  
 the Lord spak to Moises, and seide, Take 6  
 thou Leuytis<sup>b</sup> fro the myddis of the sones  
 of Israel; and thou schalt clense hem bi 7  
 this custom. Be thei spreynt with wa-  
 tir of clensyng, and schau thei alle the  
 heeris of her fleisch. And whanne thei  
 han waische her clothis and ben clensid,  
 take thei an oxe of drooues<sup>c</sup>, and the flet- 8  
 yng sacrifice therof, flour spreynt togidere  
 with oile; forsothe thou schalt take an-  
 other oxe of the drooue for synne; and 9  
 thou schalt present the Leuytis<sup>d</sup> bifor the  
 tabernacle of boond<sup>e</sup> of pees, whanne al the  
 multitude of the sones of Israel is clepid  
 togidere. And whanne the Leuytis<sup>f</sup> ben<sup>g</sup> 10  
 bifor the Lord, the sones of Israel schulen  
 sette her hondis on<sup>h</sup> hem; and Aaron schal 11  
 offre<sup>i</sup> the Leuytis<sup>k</sup> in the sijt of the Lord,  
 a<sup>l</sup> 3ifte of the sones of Israel, that thei  
 serue in the seruice 'of hym<sup>m</sup>. Also the 12  
 Leuytis schulen sette her hondis on<sup>n</sup> the  
 heedis of the oxun, of whiche oxun thou  
 schalt make<sup>o</sup> oon for synne, and the to-  
 ther in to brent sacrifice of the Lord, that  
 thou preye for hem. And thou schalt or- 13  
 deyne the Leuytis<sup>p</sup> in the sijt of Aaron,  
 and of hise sones, and thou schalt sacre  
*hem* offrid to the Lord; and thou schalt 14  
 departe *hem* fro the myddis of the sones  
 of Israel, that thei be myne. And aftir- 15  
 ward entre thei in to the tabernacle of

<sup>f</sup> puryng B.    <sup>g</sup> lycour BFI.    <sup>g</sup> Leuytees A.

<sup>m</sup> fore is.    <sup>n</sup> table is.    <sup>o</sup> the looues is.    <sup>p</sup> propo-    *ether setting forth* K. (*marg.*)    <sup>q</sup> the  
 lanternes s.    <sup>r</sup> that is.    <sup>s</sup> biholdith to is.    <sup>t</sup> dide so is.    <sup>u</sup> he puttide is.    <sup>v</sup> the lanternes is.    <sup>w</sup> vpon is.  
<sup>x</sup> the thingis is.    <sup>y</sup> on s.    <sup>z</sup> ensaumple is.    <sup>a</sup> that God is.    <sup>b</sup> the dekenes i. dekenes s.    <sup>c</sup> the drooues is.  
<sup>d</sup> dekenes is.    <sup>e</sup> the boond i.    <sup>f</sup> dikens is.    <sup>g</sup> ben *presentid* s.    <sup>h</sup> vpon is.    <sup>i</sup> offre or *presente* s.  
<sup>k</sup> dekenes is.    <sup>l</sup> as a s.    <sup>m</sup> Om. s.    <sup>n</sup> vpon is.    <sup>o</sup> make or *ordeyne* s.    <sup>p</sup> dekenes is.

purifye and sacre hem, into the offrynge  
of the Lord, for thurȝ ȝift thei ben ȝeue  
16 to me of the sones of Yrael. For the first  
goten that opnen<sup>h</sup> al wombe in Yrael Y  
17 haue takun hem; myyn forsothe ben al  
the fyrste goten of the sones of Yrael, as  
wel of men as of beestis, fro the day that  
I smoot al the firste goten in the loonde  
of Egipte, I haue halowed hem to me.  
18 And Y haue take the Leuytes for al the  
19 firste goten of the sones of Yrael; and Y  
haue take hem bi ȝifte to Aaron and his  
sones, fro the myddil of the puple, that  
thei seruen to me for Yrael, in the taber-  
nacle of the boond of pees, and preien for  
hem, lest there be in the puple veniaunce,  
if thei weren hardi to neiȝ to the seyn-  
20 tuarye. And Moyses and Aaron diden,  
and al the multytude of the sones of  
Yrael, vpon the Leuytes, that the Lord  
21 comaundide to Moyses. And thei ben puri-  
fied, and thei wassheden her clothes; and  
Aaron arerede hem in the siȝte of the  
22 Lord, and preiede for hem, that purifyed  
thei weenden<sup>i</sup> into her offices, into the ta-  
bernacle of the boond of pees, before Aa-  
ron and his sones, as the Lord comaundide  
to Moyses, of the Leuytes so it is doon.  
23 And the Lord spak to Moyses, seiynge,  
24 This is the lawe of the Leuytes; fro  
twenti ȝeer and aboue thei shulen weende  
in, that thei mynystren in the tabernacle  
25 of the boond of pees; and whanne the  
fyftithe<sup>k</sup> ȝeer of age thei han fulfillid, thei  
26 shulen ceese to serue. And thei shulen be  
the seruauntes of her brytheren in the  
tabernacle of the boond of pees, that thei  
kepen thinges that weren comaundid to  
hem; tho forsothe werkis doo thei not;  
so thow shalt dispose the Leuytes in her  
wardis.

boond of pees, that thei serue me; and so  
thou schalt clense and schalt<sup>q</sup> halewe hem,  
in to an offryng of the Lord, for bi fre  
ȝifte thei ben ȝouun to me of the sones of  
Israel. Y haue take hem for the firste<sup>16</sup>  
gendrid<sup>r</sup> thingis that openen ech wombe<sup>s</sup>  
in Israel; for alle the firste gendrid<sup>t</sup> thingis<sup>17</sup>  
of the sones of Israel ben myne, as wel of  
men as of beestis, fro the dai in which Y  
smoot ech firste gendrid thing in the loond  
of Egipt, Y halewide hem<sup>u</sup> to me. And<sup>18</sup>  
Y took the Leuytis for alle the firste gen-  
driv<sup>v</sup> *children*<sup>w</sup> of the sones of Israel; and<sup>19</sup>  
Y ȝaf hem bi fre ȝifte to Aaron and hise<sup>x</sup>  
sones, fro the myddis of the puple, that  
thei serue me for Israel, in the tabernacle  
of boond<sup>y</sup> of pees, and that thei preie for  
hem, lest veniaunce be in the puple, if thei  
ben hardi to neiȝe to the seyntuarye. And<sup>20</sup>  
Moises and Aaron, and al the multitude  
of the sones of Israel, diden on<sup>z</sup> the Le-  
uitis tho thingis that the Lord comaundide  
to Moyses. And thei<sup>a</sup> weren clensid, and<sup>21</sup>  
thei waischiden her clothis; and Aaron  
reiside<sup>b</sup> hem in the siȝt of the Lord, and  
preiede<sup>c</sup> for hem, that thei schulen be<sup>22</sup>  
clensid, and schulden entre to her offices  
in to the tabernacle of boond of pees, bifor  
Aaron and hise sones; as the Lord co-  
maundide to Moises of the Leuytis, so it  
was don. And the Lord spak to Moises,<sup>23</sup>  
and seide, This is lawe<sup>d</sup> of Leuytis; fro<sup>24</sup>  
fyue and twentithe<sup>e</sup> ȝeer<sup>†</sup> and aboue thei  
schulen entre, for to mynystre in the ta-  
bernacle of boond of pees; and whanne<sup>25</sup>  
thei han fillid<sup>f</sup> the fitithe ȝeer of age<sup>g</sup>, thei  
schulen ceesse to serue<sup>h</sup>. And thei schulen<sup>26</sup>  
be the mynystris<sup>i</sup> of her bretheren in the  
tabernacle of boond of pees, that thei kepe  
tho thingis that ben bitakun to hem; so-  
thely thei schulen not do tho werkis<sup>k</sup>;  
thus thou schalt dispose Leuytis in her  
kepyngis.

† *fro xxv. ȝeer,*  
for thanne thei  
entriden to  
lerne the of-  
fices, but in the  
xxx. ȝeer, they  
weren ordeyn-  
ed mynystris,  
if they weren  
able. *Lire*  
*here. ckqx.*

<sup>h</sup> openeth D. <sup>i</sup> wenten D. wyndyn E. <sup>k</sup> fifthe A.

<sup>q</sup> Om. is. <sup>r</sup> goten I. <sup>s</sup> priuy wombe C *pr.m.* <sup>t</sup> goten I. <sup>u</sup> hem, *that is, the firste gendrid sones* BCGKNQX. <sup>v</sup> bigoten I. <sup>w</sup> Om. I. <sup>x</sup> to hise is. <sup>y</sup> the boond I. <sup>z</sup> vpon is. <sup>a</sup> the Leuytis is. <sup>b</sup> reiside, *that is, presentide* BCEGKLNQX. <sup>c</sup> reiside or *presentid* s. <sup>e</sup> he preiede is. <sup>d</sup> the lawe *plures.* <sup>e</sup> twenti *plures.* <sup>f</sup> fulfillid is. <sup>g</sup> her age is. <sup>h</sup> serue, *that is, to bere burthuns* BCGKQX. <sup>i</sup> seruauntes is. <sup>k</sup> werkis, *as thei diden bifore* s.

## CAP. IX.

1 The Lord spak to Moyses, in deseert  
of Synay, the secounde 3eer aftir that thei  
weren went out of the loond of Egipte,  
2 the first moneth, seiynge, The sones of  
3 Yrael doo thei paske in his tyme, the  
fourtenthe day of this moneth, at euen,  
aftir alle the serymonyes and the iusti-  
4 fyngis of it. And Moyses comaundide  
to the sones of Irael, that thei shulden  
5 doo paske; the whiche diden in his tyme,  
the fourtenthe day of the moneth, at euen,  
in the mount of Synay; aftir alle thingis  
that the Lord comaundide to Moyses,  
6 diden the sones of Yrael. And loo! summe  
vnclene vpon the soule of man, that  
my3ten not doo paske in that day, go-  
7 ynge to Moyses and Aaron, seiden to  
hem, Vnclene we ben vpon the soule of a<sup>1</sup>  
man; whi be we bigilid, that we mowen  
not offre the offrynge to the Lord in his  
8 tyme, amonge the sones of Yrael? To  
whom answerde Moyses, Stoonde 3e, that  
I counseil, what the Lord comaundith<sup>m</sup> of  
9 3ow. And the Lord spak to Moyses, sei-  
10 ynge, Spek to the sones of Yrael, A man  
that were vnclene vpon a soule, other in  
the fer weye, in the folk of 3oure kynde,  
11 do he paske to the Lord the secounde  
monethe, the fourtenthe day of the moneth,  
at euen; with therf looues and wijlde le-  
12 tuses he shal eete it. Thei shulen not  
leuee of it eny thing vnto the morwe,  
and boon of it thei shulen not breeke;  
13 al the rijt of phase thei shulen kepe. And  
if eny forsothe is clene, and was not in  
the weye, and 3it dide not the paske, that  
soule shal be out putte fro his puples, for  
sacrifice he offrede not to the Lord in his  
14 tyme; his synne he shal bere. A pil-  
grime forsothe and a comlynge, if there  
were anentis 3ow, do he paske to the

## CAP. IX.

And the Lord spak to Moises, in the de-1  
sert of Synay, in the secounde 3eer aftir  
that<sup>1</sup> thei 3eden out of the lond of Egipt,  
in the firste moneth, and seide, The sones 2  
of Israel make<sup>m</sup> pask in his tyme, in<sup>n</sup> the 3  
fourtenthe day of this monethe, at the<sup>o</sup>  
euentid, bi alle the cerymonyes and iusti-  
fyngis therof<sup>p</sup>. And Moises comaundide 4  
to the sones of Israel, that thei schulden  
make pask; whiche<sup>q</sup> maden<sup>r</sup> in his tyme, 5  
in the fourtenthe dai of the monethe, at  
euentid, in the hil of Synai; bi alle thingis  
whiche<sup>s</sup> the Lord comaundide to Moises,  
the sones of Israel diden. Lo<sup>t</sup>! forsothe 6  
summen<sup>u</sup> vnclene on<sup>v</sup> the soule of man,  
that my3ten not<sup>w</sup> make pask in that dai,  
nei3iden to Moises and Aaron<sup>x</sup>, and seiden 7  
to hem, We ben vnclene 'on the soule of  
man<sup>y</sup>; whi ben we defraudid<sup>z</sup>, that we  
moun not offre an offryng to the Lord in  
his tyme, among the sones of Israel? To 8  
whiche<sup>a</sup> Moises answeride, Stonde 3e<sup>b</sup>, that  
Y take counseil, what the Lord comaundith  
of 3ou. And the Lord spak to Moises, and 9  
seide, Speke thou to the sones of Israel, A 10  
man of 3oure folk which<sup>c</sup> is vnclene 'on  
the<sup>d</sup> soule, ether<sup>e</sup> in the weie fer<sup>†</sup>, make he  
pask to the Lord in the secounde monethe, 11  
in the fourtenthe dai of the monethe, at  
euentid; with therf looues and letusis of  
the feeld he schal ete it. Thei schulen not 12  
leene ony thing therof til<sup>f</sup> the morewtid,  
and thei schulen not breke a boon therof;  
thei schulen kepe al the custom of pask.  
Forsothe if ony man is bothe<sup>g</sup> cleene, and 13  
is<sup>h</sup> not in the weie, and netheles made<sup>i</sup> not  
pask, thilke man schal be distried fro hise  
puplis, for he offeride not sacrifice to the  
Lord in his tyme<sup>k</sup>; he schal bere his synne.  
Also if a pilgrym and comelyng<sup>l†</sup> is anentis 14  
3ou, make he pask to the Lord, bi the cery-

† fer, in La-  
tyn bokis it is  
addid, in 3oure  
folk, but this  
is not in Ebreu.  
Lire here. cx  
qx.

‡ that is, a  
man conuertid  
to the lawe of  
Jewis. BCGKQ.

<sup>1</sup> Om. BDEFH. <sup>m</sup> comaunde BEFH.

<sup>1</sup> Om. is. <sup>m</sup> make thei i. <sup>n</sup> that is, in is. <sup>o</sup> Om. plures. <sup>p</sup> of that solempnytee is. <sup>q</sup> the whiche i.  
<sup>r</sup> maden it i. maden paske s. <sup>s</sup> that is. <sup>t</sup> Om. L. <sup>u</sup> summe DGQRT. <sup>v</sup> in c. pr. m. vp is. <sup>w</sup> not for  
vnclennesse s. <sup>x</sup> to Aaron i. <sup>y</sup> vpon mannus soule is. <sup>z</sup> bigilid is. <sup>a</sup> the whiche i. <sup>b</sup> 3e aside, or  
abidith s. <sup>c</sup> that is. <sup>d</sup> vpon a is. <sup>e</sup> ethir is is. <sup>f</sup> til to KQRTX. <sup>g</sup> Om. plures. <sup>h</sup> he is is. <sup>i</sup> he  
made is. <sup>k</sup> tyme sett or couenable s. <sup>l</sup> a comelyng BDIKLS.

Lord, aftir the cerymonyes and iustifyngis of it; the same heest shal be anentis 3ou, as wel of the comlyng as of the<sup>n</sup> 15 with ynne born. Therfor the day in the which the tabernacle is arerid, couerde it a clowd; fro euen forsothe vpon the tent 16 was as liknes of fier vnto the morwe. So it was doon contynuly, bi the day couerde it a clowd, and bi the nyzt as liknes of 17 fier. And whanne the clowd was takun away, that kepte the tabernacle, thanne wenten forthe the sones of Yrael, and in the place where stood the clowd, there 18 thei setten tentes. At the maundement of the Lord thei wenten forthe, and at the maundement of hym thei picchiden<sup>o</sup> the tabernacle. Al the daies in the whiche stood the clowd vpon the tabernacle, thei 19 dwellten in the same place. And if it felle that myche tyme it dwelte vpon it, the sones of Yrael weren in the bisi waardes of the Lord, and thei wenten not forthe, 20 as feel dais as the clowde were vpon the tabernacle. At the maundement of the Lord, thei arereden tentes, and at the maundement of hym thei putten down. 21 And if the clowd were fro euen to the morwe, and anoon the morwe tide laft of, thei wenten forthe; and if aftir day and nyzt it 3ede away, thei scaterden the 22 tentes. Whether twey or o moneth, or lenger tyme, it were vpon that abernacle, the sones of Yrael dwelliden in the same place, and wenten not forthe; anoon forsothe as it wente away, thei meueden 23 the tentes. Bi the word of the Lord thei pi3ten tentes, and bi the word of hym thei wenten forthe; and thei weren in the bisi waardes of the Lord, after the heest of hym, bi the hoond of Moyses.

monyes and iustifyngis<sup>m</sup> therof; the same comaundement<sup>n</sup> schal be anentis 3ou, as wel to a comelyng as to a man borun in the loond. Therefore in the dai in which the 15 tabernacle was reised, a cloude hilide it; sotheli as the licnesse<sup>o</sup> of fier was on<sup>p</sup> the<sup>q</sup> tente<sup>r</sup> fro euentid<sup>s</sup> til<sup>t</sup> the<sup>tt</sup> morewtid. Thus 16 it was don continueli, a cloude hilide it<sup>u</sup> bi dai, and as the licnesse of fier bi nyzt. And whanne the cloude that hilide the 17 tabernacle was takun awei, thanne the sones of Israel 3eden forth, and in the place where the cloude stood, there thei settiden tentis. At the comaundement<sup>v</sup> of 18 the Lord thei 3eden forth, and at his comaundement<sup>w</sup> thei settiden the tabernacle. In alle daies<sup>x</sup> in whiche the cloude stood on<sup>y</sup> the tabernacle, thei dwelliden in the same place. And if it bifelde that it 19 dwellide in<sup>z</sup> myche tyme on<sup>a</sup> the tabernacle, the sones of Israel weren in the watchis of the Lord, and thei 3eden not forth, in hou many euer daies the cloude 20 was on<sup>a</sup> the tabernacle. At the comaundement<sup>b</sup> of the Lord thei reisen tentis<sup>c</sup>, and at his comaundement<sup>d</sup> thei diden<sup>e</sup> down. If the cloude was<sup>f</sup> fro euentid<sup>g</sup> 'til to<sup>h</sup> the<sup>21</sup> morewtid, and anoon in the morewtid hadde left<sup>i</sup>, thei 3eden forth; and if aftir a dai and nyzt<sup>k</sup> it<sup>l</sup> hadde go awei, thei scateriden, '*ether diden down*<sup>m</sup>, tentis<sup>n</sup>. Whether in two<sup>o</sup> monethis, ether<sup>p</sup> in o<sup>22</sup> monethe, ether in lengere tyme, '*the cloude*<sup>q</sup> hadde be on<sup>r</sup> the tabernacle, the sones of Israel dwelliden in the same place, and 3eden not forth; but<sup>s</sup> anoon as it<sup>t</sup> hadde go away, thei moueden tentis<sup>u</sup>. Bi the word of the Lord thei settiden<sup>23</sup> tentis<sup>v</sup>, and bi his word thei wenten forth; and thei weren in the watchis of the Lord, bi his comaundement<sup>w</sup>, bi the hond<sup>x</sup> of Moyses.

<sup>n</sup> Om. BDEFH. <sup>o</sup> fytchiden BDEFH.

<sup>m</sup> the iustifyngis is. <sup>n</sup> heest is. <sup>o</sup> licnesses o. <sup>p</sup> vpon is. <sup>q</sup> Om. D. <sup>r</sup> tente, *that is, tabernacle* BC. tente, *ether tab.* GKQ. <sup>s</sup> the euentid is. <sup>t</sup> vnto is. til to ELP. <sup>tt</sup> Om. EP. <sup>u</sup> the tabernacle is. <sup>v</sup> heeste is. <sup>w</sup> heeste is. <sup>x</sup> the daies is. <sup>y</sup> vpon is. <sup>z</sup> Om. s. <sup>a</sup> vpon is. <sup>b</sup> heeste is. <sup>c</sup> the tentis is. <sup>d</sup> heeste is. <sup>e</sup> diden hem A *pr. m.* is. <sup>f</sup> was *standing vpon the tabernacle* s. <sup>g</sup> the euentid is. <sup>h</sup> vnto is. <sup>i</sup> left or *gon thennus* is. <sup>k</sup> a nyzt is. <sup>l</sup> the cloude I. <sup>m</sup> Om. I. <sup>n</sup> the tentis is. <sup>o</sup> the tweye B. <sup>p</sup> whether w. <sup>q</sup> it I. <sup>r</sup> vpon is. <sup>s</sup> and *plurcs.* <sup>t</sup> the cloude is. <sup>u</sup> the tentis is. <sup>v</sup> her tentis is. <sup>w</sup> heeste is. <sup>x</sup> hond or *ordynance* is.

## CAP. X.

1 The Lord spak to Moyses, seiynge,  
 2 Mak to thee two beten out silueren  
 trompes, with the whiche thou mayst  
 clepe togidere the multitude, whanne the  
 3 tentis ben to be meued. And whanne thou  
 sownest with thi trompes, al the folk shal  
 be gederid 'to thee<sup>p</sup> at the dore of the  
 4 tabernacle of the boond of pees. If onys  
 thou sownest, shulen come to thee the  
 princes and the heedis of the multitude  
 5 of Irael; if forsothe lenger and stownd-  
 meel trompyng sowne, the firste, that ben  
 at the eest plage, shulen meue the tentis.  
 6 In the secounde forsothe sownynge and  
 euen jollynge of the trompe, shulen rere  
 the tentys that dwellen at the sowth;  
 and aftir this maner that other shulen  
 doo, jollynge the trompes into weendynge  
 7 forthe. Whanne forsothe the puple is to  
 gederynge togidre, shal be symple crynge  
 of trompes, and not stowndmeel thei shu-  
 8 len 3olle. The sones of Aaron preest<sup>q</sup>  
 shulen sowne with the trompes, and this  
 shal be lawful euerlastynge in 3oure ge-  
 9 neraciouns. If 3e goon out to batayle fro  
 3oure loond azens the enemyes that stry-  
 uen azens 3ow, 3e shulen crye with 3oll-  
 ynge trompes, and it shal be recordynge  
 of 3ow before the Lord 3our God, that  
 3e ben delynerid fro the hondes of 3oure  
 10 enemyes. And if eny tyme 3e shulen  
 haue meetship, and feeste daies, and ka-  
 lendes, 3e shulen synge with trompes  
 vpon the brent sacrifices and the<sup>qq</sup> pesible  
 sleyn sacrifices, that thei ben to 3ow into  
 recordynge of 3oure God; Y the Lord  
 11 3oure God. The secounde 3eer, the se-  
 counde moneth, the twentithe day of the  
 moneth, the clowd rered<sup>r</sup> vp fro the ta-  
 12 bernacle of the boond of pees. And the  
 sones of Yrael ben goon forthe bi her

## CAP. X.

And the Lord spak to Moises, and seide, 1  
 Make to thee twei siluerne<sup>y</sup> trumpis betun 2  
 out with hameris, bi<sup>z</sup> whiche thou maist  
 clepe togidere the multitude, whanne the  
 tentis schulen be moued. And whanne thou 3  
 schalt sowne<sup>a</sup> with trumpis, al the cum-  
 peny schal be gederid to thee at the dore  
 of the tabernacle of the<sup>b</sup> boond of pees.  
 If<sup>c</sup> thou schalt sowne<sup>d</sup> onys<sup>e†</sup>, the princes 4 † In Ebreu it is,  
 and the heedis<sup>f</sup> of the multitude of Israel in oon, that is,  
 schulen come to thee; but if a lenger<sup>g</sup> and<sup>g</sup> departid trumpynge<sup>h</sup> schal sowne<sup>i</sup>, *trampe. KQX.*  
 thei that ben at the eest coost schulen  
 moue tentis<sup>k</sup> first. Forsothe in the se- 6  
 counde sown and lijk<sup>l</sup> noise of the trumpe  
 thei that dwellen at the south<sup>m</sup> schulen  
 reise tentis<sup>n</sup>; and bi this maner othere  
 men schulen do, whanne the trumpis schu-  
 7 len sowne in to goyng forth. Forsothe  
 whanne the puple schal be gederid to gi-  
 dere, symple<sup>o</sup> cry of trumpis schal be, and  
 tho<sup>p</sup> schulen not sowne departyngli<sup>q</sup>. The 8  
 sones of Aaron preest<sup>r</sup> schulen sowne<sup>s</sup> with  
 trumpis, and this schal be a lawful thing  
 euerlastynge in 3oure generaciouns. If 3e 9  
 schulen go out of 3oure lond to batel azens  
 enemyes<sup>t</sup> that fi3ten azens 3ou, 3e schulen  
 crye<sup>u</sup> with trumpis sownynge<sup>v</sup>, and the  
 bithenkyng of 3ou schal be bifor 3oure  
 Lord God, that 3e be delyuered fro the  
 hondis of 3oure enemyes. If ony tyme 3e 10  
 schulen haue a feeste, and halidaies, and  
 calendis<sup>‡</sup>, 3e schulen synge in trumpis on<sup>w</sup> ‡ that is, the  
 brent sacrifices and pesible sacrifices, that firste day of  
 tho be to 3ou in to remembryng of 3oure the monethe. 1s.  
 God; Y am 3oure Lord God. In the se- 11  
 counde 3eer, in the secounde monethe, in  
 the twentithe dai of the monethe, the  
 cloude was reised fro the tabernacle of  
 boond of pees. And the sones of Israel 12  
 zeden forth bi her cumpenyes fro desert<sup>x</sup>

p to gider A. q the preest E *pr. m.* qq Om. B. r is rered E.

y siluer ELP. z with the 1. a sowne or blowe s. b Om. 1s. c And G. d trumpe 1. trumpe with  
 o trump s. e onys, that is, with oo trumpe GKNQX. f cheef men 1. heedis men s. g and a 1s. h trump-  
 yng of ij. trumpis s. i sowne, that is, ij. trumpis CQ. sowne, that is, in twey trumpis KNX. k her  
 tentis 1s. l in lijk 1s. m south coost 1s. n her tentis 1s. o symple or a litle s. p the trumpis 1. tho  
 trumpis s. q or dyuersely s. r the preest 1s. s trumpe 1s. t the enemyes 1s. u trumpe 1s. v trump-  
 ynge 1s. w vp on the 1s. x the desert 1sx *sec. m.*

companies, fro the deseert of Synay; and the clowd restyde in the wildernes  
 13 of Pharan. And the first meueden tentes, after the heest of the Lord doon in the  
 14 hoond of Moyses, the sones of Juda bi her companies, of whom the prince was  
 15 Naason, the sone of Amynadab. In the lynage of the sones of Ysachar prince  
 16 was Nathanael, the sone of Suar. In the lynage of Zabulon prince was Heliab, the  
 17 sone of Helon. And the tabernacle is sett down, the which berynge wenten out the  
 18 sones of Gerson, and of Merarye. And the sones of Ruben wenten forthe bi  
 19 companies in her ordre, whos prince was Elisur, the sone of Sedeur. In the lynage  
 forsothe of the sones of Symeon prince was Salamyel, the sone of Surysadday.  
 20 Forsothe in the lynage of Gad was prynce Helisaphat, the sone of Duel. And wenten  
 forthe the Caatthites, berynge the seyntuarie; as longe the tabernacle was bore,  
 to the tyme that thei camen to the re-  
 22 ryng place. And the sones of Effraym meueden tentis, by her companies, in  
 whos oost prince was Elizama, the sone  
 23 of Amyud. In the lynage forsothe of the sones of Manasse prynce was Gamaliel,  
 24 the sone of<sup>s</sup> Phadassur. And<sup>t</sup> in the lynage of Beniamyn duke was Abidan, the  
 25 sone of Gedeon. Laste of alle the tentes wenten forthe the sones of Dan, bi her  
 companies, in whos oost prynce was Ai-  
 26 ezer, the sone of Amysadday. In the lynage forsothe of the sones of Aser  
 prynce was Phegiel, the sone of Ochran.  
 27 And in the lynage of the sones of Neptaly m prince was Ahira, the sone of Henan.  
 28 These ben the tentes and the goyngis forthe of the sones of Yrael, bi her com-  
 29 panies, whanne thei wenten out. And Moyses seide to Heliab, the sone of Ra-  
 guel Madianyte, his cosyn, We goon forthe to the place that the Lord is to  
 30 yuyng to vs; com with vs, that we

of Synay; and the cloude restide in the wildirnesse of Faran. And the sones of  
 13 Juda bi her cumpenyes, of whiche the prince was Naason, the sone of Amyna-  
 dab, moueden first tentis<sup>y</sup>, bi the Lordis  
 14 comaundement<sup>z</sup> maad<sup>a</sup> in<sup>b</sup> the hond of Moises. In the lynage of the sones of  
 15 Ysacar the prince was Nathanael, the sone of Suar. In the lynage of Sabulon the  
 16 prince was Heliab, the sone of Helon. And the tabernacle was takun<sup>c</sup> doun, which<sup>d</sup>  
 17 the sones of Gerson and of Merary baren, and<sup>e</sup> zeden out<sup>e</sup>. And the sones of Ruben  
 18 zeden forth bi her cumpenyes and ordre, of whiche the prince was Helisur, the sone  
 of Sedeur. Forsothe in the lynage of the  
 19 sones of Symeon the prince was Salamyel, the sone of Surisaddai. Sotheli in  
 20 the lynage of Gad the prince was Helisaphath, the sone of Duel. And the sones  
 21 of Caath zeden forth, and baren<sup>f</sup> the seyntuarie; so longe the tabernacle was borun,  
 til thei camen to the place of reisyng<sup>g</sup>†  
 22 therof. Also the sones of Effraym, bi her<sup>h</sup> cumpenyes, moueden tentis<sup>h</sup>, in whos oost  
 the prince was Elisama, the sone of Amyud. Forsothe in the lynage of the  
 23 sones of Manasses the prince was Gamaliel, the sone of Phadussur. And in the  
 24 lynage of Beniamyn the duk was Abidan, the sone of Gedeon. The sones of Dan,  
 25 bi her cumpenyes, zeden forth the laste of alle tentis<sup>i</sup>‡, in whos oost the prince was  
 26 Aizer, the sone of Amysaddai. Sotheli in  
 27 the lynage of the sones of Aser the prince was Phegiel, the sone of Ochran. And in the  
 lynage of the sones of Neptaly m the prince was Haira, the sone of Henan. These ben the castels<sup>k</sup>  
 and the  
 28 goynges<sup>l</sup> forth of the sones of Israel, bi her cumpenyes, whanne thei zeden out<sup>m</sup>. And  
 29 Moyses seide to Heliab, the sone of Raguel, of Madian, his alie<sup>n</sup> *'ethir fadir of his wijf*<sup>o</sup>,  
 We goon forth to the place which<sup>p</sup> the Lord schal 3yue to vs; come

† In Ebreu it is thus; and thei reisen the tabernacle til to the comyng of hem. GKQX.

‡ In Ebreu it is thus; the baner of the oost of Dan cam, and gaderide to alle casteles either coostis. KQX.

<sup>s</sup> Om. BFH. <sup>t</sup> Om. A.

<sup>y</sup> her tentis is. <sup>z</sup> heest is. <sup>a</sup> maad or ordeyned s. <sup>b</sup> bi is. <sup>c</sup> doon ks. <sup>d</sup> that is. <sup>e</sup> thei zeden forth is. <sup>f</sup> thei baren is. <sup>g</sup> restinge s. <sup>h</sup> her tentis is. <sup>i</sup> the tentis is. <sup>k</sup> tentis is. <sup>l</sup> goyng A. <sup>m</sup> forth is. <sup>n</sup> cosyn is. <sup>o</sup> Om. CDIMORST sec. m. w. <sup>p</sup> that is.

doon good to thee, for the Lord good  
 30 thingis hath bihoot to Irael. To whom  
 he answerde, I shal not goo with thee,  
 but I shal turne azen into my loond, in  
 31 the which Y am bore. And he, Wole  
 thow not, he seith, vs forsaak; thow for-  
 sothe hast knowe in what places bi de-  
 seert we owen to sette tentes, and thow  
 32 shalt be oure leder; and whanne thow  
 comyst with vs, what thing best were of  
 the ritchessis that the Lord is to 3yuyng  
 33 to vs, we shulen 3yue to thee. Thanne  
 thei wenten forthe fro the mownt of the  
 Lord, weie of thre daies; and the arke  
 of the boond of pees of the Lord wente  
 before hem, bi three daies, purueyng  
 34 the place of the tentes. And the clowd  
 of the Lord was vpon hem bi the day,  
 35 whanne thei shulden goon. And whanne  
 the arke shulde be arered<sup>u</sup>, Moyses seide,  
 Aryse, Lord, and be scateryd thin ene-  
 myes, and fle3 thei fro thi face that  
 36 haten thee; whanne forsothe<sup>v</sup> it was sette  
 down, he seide, Torn azen, Lord, to the  
 multitude of the oost of Yrael.

## CAP. XI.

1 Ther amonge was sprongun a grucch-  
 ynge of the puple, as of men sorwyng  
 for the traueyl azens the Lord; the  
 whiche whanne he hadde herde, he was  
 wrooth; and the fier of the Lord, tend  
 into hem, deuowride the latter part of  
 2 the tentes. And whanne the puple hadde  
 cryede to Moyses, Moyses preiede to the  
 3 Lord, and the fier is sowpyd vp. And he  
 clepide the name of that place Tendynge,  
 forthi that the fier of the Lord was tende  
 4 azens hem. The comoun forsothe of eithir  
 kynde that hadde steyd vp with hem,  
 brent with desijr of flesh, sittyng and  
 wepinge, ioynede to hem togider the sones  
 of Yrael, and seith, Who shal 3yue to vs  
 5 to eete flesh? We recorden of the fisshes

thou with vs, that we do wel to thee, for  
 the Lord bihi3te goode thingis to Israel.  
 To whom he answeride, Y schal not go 30  
 with thee, but Y schal turne azen in to  
 my lond, in which Y was borun. And 31  
 Moises seide, Nyle thou forsake vs, for  
 thou knowist in whiche places we owen  
 to sette tentis, and thou schalt be oure  
 ledere; and whanne thou schalt come with 32  
 vs, what euer thing schal be the<sup>q</sup> beste of  
 the<sup>r</sup> ritchessis whiche<sup>s</sup> the Lord schal 3yue  
 to vs, we schulen 3yue to thee. And ther- 33  
 for thei 3eden forth fro the hil of the  
 Lord the weie of thre daies; and the arke  
 of boond<sup>t</sup> of pees of the Lord 3ede bifor  
 hem, bi<sup>u</sup> thre<sup>v</sup> daies, and purueyde the  
 place of tentis<sup>w</sup>. And the cloude of the 34  
 Lord was on<sup>x</sup> hem bi day, whanne thei  
 3eden<sup>y</sup>. And whanne the arke was reised, 35  
 Moises seide, Ryse thou, Lord, and thin  
 enemyes be scaterid, and thei that haten  
 thee, fle fro thi face; forsothe whanne 36  
 the arke was put<sup>z</sup> down, he<sup>a</sup> seide, Lord,  
 turne azen to the multitude of the oost of  
 Israel.

## CAP. XI.

Yn the meene tyme the<sup>b</sup> grutchyng of 1  
 the puple, as of men sorewyng for trauel,  
 roos azens the Lord. And whanne Moises  
 hadde herd this thing, he was wrooth; and  
 the fier<sup>c</sup> of the Lord was kyndelid on<sup>d</sup>  
 hem, and deuouride<sup>e</sup> the laste part of the<sup>f</sup>  
 tentis. And whanne the puple hadde cried 2  
 to Moises, Moises preiede the Lord, and  
 the fier was quenched. And he<sup>g</sup> clepid the 3  
 name of that place Brennyng, for the fier  
 of the Lord was kyndlid azens hem. And 4  
 the comyn puple of `malis and femalis<sup>h</sup>,  
 that hadde stied<sup>i</sup> with hem, brent with  
 desire<sup>k</sup>† of fleischis<sup>l</sup>‡, and sat<sup>m</sup>, and wepte  
 with the sones of Israel ioyned togidere  
 to<sup>n</sup> hem, and seide, Who schal 3yue to<sup>o</sup> vs  
 fleischis<sup>p</sup> to ete? We thenken on<sup>q</sup> the 5

+ or *conuotide*  
*lusty metis. s.*  
*mag.*  
 ‡ This word  
 of *fleischis* is  
 not in Ebreu,  
 netber in bokis  
 amendid, for  
 thei desiriden  
 fleischis and  
 fischis and  
 othere thingis;  
 as it is seid  
 with yane.  
*Lire here. cc*  
 qx.

<sup>u</sup> rered BDEFH. <sup>v</sup> Om. A.

<sup>q</sup> Om. IKQRSTX. <sup>r</sup> Om. X. <sup>s</sup> that is. <sup>t</sup> the boond B. <sup>u</sup> Om. K. <sup>v</sup> tho thre is. <sup>w</sup> her tentis is.  
<sup>x</sup> vpon I. vpon or ouer s. <sup>y</sup> 3eden forth is. <sup>z</sup> sett is. <sup>a</sup> Moyses is. <sup>b</sup> Om. is. <sup>c</sup> fier or *wrath* s.  
<sup>d</sup> vpon is. <sup>e</sup> *il* deuouride is. <sup>f</sup> her is. <sup>g</sup> Moises is. <sup>h</sup> men and wyymmen is. <sup>i</sup> stied vp is. <sup>k</sup> the  
 desire c. <sup>l</sup> fleische is. <sup>m</sup> thei satten is. <sup>n</sup> with s. <sup>o</sup> Om. 108X. <sup>p</sup> fleische is. <sup>q</sup> vpon is.

that we eten in Egipte gladly; into mynde come to vs the goordis, and the peponys, and the leeke, and the<sup>vv</sup> vniowns, and the garlekes; oure soule is drye; noon othir thing byholden<sup>w</sup> our eyen but manna<sup>x</sup>. Manna<sup>x</sup> forsothe was as the seed<sup>z</sup> coryaundre, of the colour of<sup>y</sup> bdelli<sup>z</sup>. And the puple wenten abowt, gederynge it, and breke in a gryndstoon, or powned in a morter, seethinge in a pot, and makyng of it litil thinne kakis of sauour, as of oylid breed. And whanne the dewe descendide the nyzt vpon the tentes, descendide togider and manna<sup>a</sup>. Thanne Moyses herde the puple wepyng bi meynes, and eche bi the dores of his tent; and the woodnes of the Lord was ful wrooth, but and to Moyses it was seen a thing vnsuffrable. And he seith to the Lord, Whi hast thou tourmentid thi seruaunt? whi fynde I not grace before thee, and whi hast thou put the birthen of al the<sup>b</sup> puple vpon me? whether Y haue conceyued al this multitude, and gotten it, that thou sey to me, Ber hem in thi bosum, as a noryshe is woned to bere a litil child, and bere into the loond for the which thou hast swore to the faders of hem? wherof to me<sup>c</sup> flesh that Y zyue to so myche a multitude? Thei wepen before me, seiynge, 3if to vs flesh, that we eten; Y may not aloone susteyne al this puple<sup>d</sup>, for it is greuows to me. If othir weies it is seen to thee, Y preye that thou slee me, and Y fynde grace in thin eyen, that with so myche yuels Y be not turmentide. And the Lord seide to Moyses, Geder to me seuenti men of the aldren of Yrael, the whiche thou hast knowun, that thei ben oolde of the puple,

fischis<sup>r</sup> whiche<sup>s</sup> we eten in Egipt freli<sup>t</sup>; gourdis, and melouns, and lekis, and oyniouns, and garlekis<sup>u</sup> comen in to mynde<sup>v</sup> 'to vs<sup>w</sup>; oure soule is drief<sup>†</sup>; oure izen byholden noon other thing 'no but<sup>x</sup> manna. Forsothe<sup>y</sup> manna was as the seed<sup>z</sup> of coriaundre, of the colour of bdellyum, *which<sup>a</sup> is whijt and brizt as cristal*. And the puple zede aboute, and gaderide it, and brak<sup>b</sup> with a queerne stoon, ether pownede<sup>c</sup> in a morter, and<sup>d</sup> sethede<sup>e</sup> in a pot; and made<sup>f</sup> therof litle cakis of the sauour, as of breed maad with oile. And whanne dewe cam down in the nyzt on<sup>g</sup> the tentis, also manna cam down togidere<sup>h</sup>. Therfor<sup>i</sup> Moyses herde the puple wepyng bi meynes, and 'alle bi<sup>k</sup> hem silf<sup>l</sup> bi the doris of her tentis<sup>m</sup>; and the woodnesse<sup>n</sup> of the Lord was wrooth greetli, but also the thing<sup>o</sup> was seyn vnsuffrable to Moyses. And he seide to the Lord, Whi hast thou turmentid thi seruaunt<sup>p</sup>? whi fynde Y not grace bifor thee? and whi hast thou put on<sup>q</sup> me the burthun of al this puple? whether Y conseyuede<sup>r</sup> al this multitude, ethir gendride<sup>s</sup> it, that thou seie to me, Bere thou hem in thi bosum as a nurise is wont to bere a litil zong child, and bere thou in to the loond for<sup>u</sup> which thou hast<sup>v</sup> swore<sup>w</sup> to the<sup>x</sup> fadris 'of hem<sup>y</sup>. wherof ben fleischis<sup>z</sup> to me, that Y 'zyue to<sup>a</sup> so greet multitude<sup>b</sup>? Thei wepen bifore me, and seyn, '3yue thou fleischis to vs<sup>c</sup> that we ete; I mai not aloone suffre<sup>d</sup> al this puple, for it is greuouse to me. If in so other maner it semeth to thee<sup>e</sup>, Y biseche<sup>f</sup> that thou sle me, and<sup>g</sup> that Y fynde grace in thin izen, that Y be not punyschid<sup>h</sup> bi so grete yuelis. And the Lord seide to Moyses, Gadere thou to me seuenti men<sup>k</sup>

† or oure mynde is uery. s.

<sup>vv</sup> Om. D. <sup>w</sup> biholden A. <sup>x</sup> man E. manne BDEFH. <sup>y</sup> Om. E. <sup>z</sup> wastel D sec. m. cristal D marg. <sup>a</sup> man E. manne BDEFH. <sup>b</sup> thy E. <sup>c</sup> my D. <sup>d</sup> multitude E pr. m.

<sup>r</sup> fishe is. <sup>s</sup> that is. <sup>t</sup> freli, that is, for litil prijs BCGKQX. freli or plentith of metis for litil pris s. <sup>u</sup> garlik I. <sup>v</sup> oure mynde is. <sup>w</sup> Om. is. <sup>x</sup> than is. <sup>y</sup> Sothely is. <sup>z</sup> seed or flour s. <sup>a</sup> that B1S. <sup>b</sup> brak it IKS. <sup>c</sup> pownede it IKS. <sup>d</sup> and thei is. <sup>e</sup> seetheden it IKS. <sup>f</sup> thei maden is. <sup>g</sup> vpon is. <sup>h</sup> togidere therwith is. <sup>i</sup> Thanne is. <sup>k</sup> ech of is. <sup>l</sup> Om. is. <sup>m</sup> tente BC. tentis grucchide s. <sup>n</sup> woodnesse, that is, strong veniaunce BCEGKLPQ. <sup>o</sup> grucchyng is. <sup>p</sup> seruauntis s. <sup>q</sup> vpon is. <sup>r</sup> haue conseyuede is. <sup>s</sup> haue goten I. <sup>t</sup> thou this puple is. <sup>u</sup> Om. F. for the I. <sup>v</sup> Om. is. <sup>w</sup> swore to zeue it s. <sup>x</sup> her is. <sup>y</sup> Om. is. <sup>z</sup> metis is. <sup>a</sup> fede is. <sup>b</sup> a multitude is. <sup>c</sup> zyue vs fleishe is. <sup>d</sup> susteyne I. suffre or reul s. <sup>e</sup> thee that thou releue not this peple and reule it, s marg. <sup>f</sup> biseche thee is. <sup>g</sup> Om. s. <sup>h</sup> punyschid or traueilid s. <sup>i</sup> with is. <sup>k</sup> Om. kosx.

and maystris; and thou shalt lede hem to the dore of the<sup>e</sup> tabernacle of the boond of pees, and thou shalt make there to 17 stoonde with thee, that Y descende, and speke to thee; and Y shal take away of thi spiryte, and 3yue to hem, that thei susteynen with thee the birthen of the 18 puple, and not thou alone be greued. To the puple forsothe thou shalt seye, Be 3e halowid, to morwe 3e shulen eete flesh; Y forsothe haue herde 3ow to seye, Who shal 3yue to vs metis of flesh? wel it was to vs in Egypt; that the Lord 3yue to 19 3ow flesh, and eete not o day, ne two, ne<sup>f</sup> fyue, or tenne, ne<sup>g</sup> twenti forsothe, 20 but vnto the moneth of days, to the tyme that it come out bi 3oure noose thrillis<sup>h</sup>, and be turnyd into fomyng; forthi that 3e han putte abak the Lord, the which is in the myddil of 3ow, and han wepte before hym, seiynge, Whi wenten we out 21 of Egipte? And Moyses seith to the Lord, Six hundryd thousandes of foot men ben of this puple, and thou seyst, Y shal 3yue to hem etyng of flesh an hool 22 moneth. Whether a multitude of oxen and of sheep shal be slayn, that it may suffice to meete, or alle the fisshes of the see shulen be gedryd in oon, that thei 23 fulfillen hem? To whom answerde the Lord, Whether the hoond of the Lord be vnmizty? now now thou shalt se, whether 24 my word in dede be fulfillid. Thanne Moyses came, and toolde to the puple the wordis of the Lord, gedrynge seuenti men of the aldren of Yrael, the whiche 25 he made stonde about the tabernacle. And the Lord cam down bi the clowd, and spak to hym, takynge of the spiryt that was in Moyses, and 3yuynge to the seuenti men; and whanne the spiryte hadde restid in hem, thei<sup>i</sup> profecyden, ne more

of the<sup>l</sup> eldre men of Israel, whiche<sup>m</sup> thou knowist, that thei ben the elde<sup>n</sup> men<sup>o</sup> and maistris of the puple; and thou schalt lede hem to the dore of the tabernacle of boond of pees, and thou schalt make<sup>p</sup> to stonde there with thee, that Y come down, and 17 speke to<sup>q</sup> thee; and Y schal take away of thi spirit<sup>†</sup>, and Y schal 3yue<sup>r</sup> to hem, that thei susteyne<sup>s</sup> with thee the birthun<sup>t</sup> of the<sup>u</sup> puple, and not thou aloone be greuyd<sup>v</sup>. And thou schalt seie to the puple, Be 3e 18 halewid; to morew 3e schulen ete fleischis<sup>w</sup>; for Y herde 3ou seie, Who schal 3yue to<sup>x</sup> vs<sup>y</sup> the<sup>z</sup> metis<sup>a</sup> of<sup>b</sup> fleischis<sup>c</sup>? it was wel to vs in Egypt; that the Lord 3yue 'fleischis to 3ou<sup>d</sup>, and<sup>e</sup> that<sup>f</sup> 3e ete not<sup>g</sup> o dai, ethir 19 tweyne, ethir fyue, ethir ten, sotheli nether twenti<sup>b</sup>, but 'til to<sup>i</sup> a monethe of daies, til 20 it<sup>k</sup> go out bi 3oure nosethirlis, and turne in to wlatyng; for<sup>l</sup> 3e han put awei the Lord, which<sup>m</sup> is in the myddis of 3ou, and 3e wepten bifor hym, and<sup>n</sup> seiden, Whi 3eden we out of Egipt? And Moyses seide 21 to the Lord, Sixe hundrid thousynde of foot men ben of this puple, and thou seist, Y schal 3yue to<sup>o</sup> hem 'mete of<sup>p</sup> fleischis<sup>q</sup> an hool monethe. Whether the multitude 22 of scheep and of oxun schal<sup>r</sup> be slayn, that it may suffice<sup>s</sup> to mete, ethir<sup>t</sup> alle the fischis of the see schulen be gaderid to gidere, that tho fille hem? To whom the 23 Lord answeride, Whether the 'hoond of the Lord<sup>u</sup> is vnmizty? rizt now thou schalt se, wher<sup>v</sup> my word schal be fillid<sup>w</sup> in werk. Therfor Moyses cam, and telde<sup>x</sup> to<sup>y</sup> the 24 puple the wordis of the Lord; and he gaderide seuenti men<sup>z</sup> of the eldere<sup>a</sup> of Israel, whiche<sup>b</sup> he made stonde aboute the tabernacle. And the Lord cam doun bi 25 a cloude, and spak to Moyses, and took<sup>c</sup> aweye of the spirit that was in Moyses, and 3af<sup>d</sup> to<sup>e</sup> the seuenti men; and whanne

+ and Y schal take away of thi spirit, that is, of the spirit of grace 3ouun to thee, not that Moises hadde the lesse, but they weren listned with out decreasing of the grace of Moises, as many candils ben listned of the list of oon, with out decreasing of his list. Lire here. BCEKLPQX. As 3if many candils weren listid by o candil and 3it that candil hath neuer the lesse list. s.

<sup>e</sup> Om. E. <sup>f</sup> or E. <sup>g</sup> Om. A. <sup>h</sup> thyrlis E. <sup>i</sup> that D.

<sup>l</sup> Om. E. <sup>m</sup> whom is. <sup>n</sup> to be oolde is. <sup>o</sup> milde men FLP. <sup>p</sup> make hem is. <sup>q</sup> with is. <sup>r</sup> 3yue therof s. <sup>s</sup> bere is. <sup>t</sup> charge is. <sup>u</sup> thi K. <sup>v</sup> traueilid is. <sup>w</sup> fleishe I. <sup>x</sup> Om. plures. <sup>y</sup> vs to ete s. <sup>z</sup> Om. mows. <sup>a</sup> mete N. Om. s. <sup>b</sup> Om. s. <sup>c</sup> fleishe cr. <sup>d</sup> 3yue 3ou fleishe is. <sup>e</sup> Om. c pr. m. <sup>f</sup> Om. is. <sup>g</sup> not oonly is. <sup>h</sup> twenti daies. <sup>i</sup> vnto is. <sup>k</sup> the mete is. <sup>l</sup> for bi 3our grucching s. <sup>m</sup> that I. <sup>n</sup> and 3e s. <sup>o</sup> Om. is. <sup>p</sup> to ete is. <sup>q</sup> fleishe is. <sup>r</sup> schal mowe s. <sup>s</sup> suffice this peple s. <sup>t</sup> ethir wher is. <sup>u</sup> Lordis hond s. <sup>v</sup> whether ELP. wher ther s. <sup>w</sup> fulfillid is. <sup>x</sup> seide ELP. <sup>y</sup> Om. is. <sup>z</sup> Om. is. <sup>a</sup> eldere men B1s. <sup>b</sup> the whiche I. <sup>c</sup> he took is. <sup>d</sup> he 3af is. <sup>e</sup> therof to s.

26 ouer cesiden. There dwelten forsothe in  
the tentis two men, of whom oon was  
clepid Heldad, and that other Medad,  
vpon whom restide the spiryt; for and  
thei weren discryued, and thei wenten  
27 not out to the tabernacle. And whanne  
thei propheciden in the tentis, rennede a  
child, and toolde to Moyses, seiynge, Hel-  
dad and Medad prophecien in the tentes.  
28 Anoon Josue, the sone of Nun, the ser-  
uaunt of Moyses, and chosun of many,  
29 seith, My lord, Moyses, defend hem. And  
he, What, he seith, enuyest thou for me?  
who 3yueth that the puple prophecie, and  
30 God 3yue to hem his spiryt? And Moyses  
is turned a3en, and the more thur3 birthe  
31 of Yrael into the tentes. A wynde for-  
sothe goynge out fro the Lord, brouzte  
cauzt curloewis ouer see fro the Lord, and  
he lafte into the tentis, bi the weye, as  
myche as o day my3te be maad redy, on  
eche side of the tentis bi enuyroun; and  
thei flowen in the eyre two cubitis on  
32 heizt vpon the erthe. Thanne the puple  
arisyng al that day and nyzt and that  
other day, gederide a multitude of cur-  
luwis; the which made redi ten chorys;  
a chore is a mesure of thretti busshels;  
and drieden hem bi enuyroun of the  
33 tentes. 3it flesh was in the teethe of  
hem, ne defautide siche a maner meet;  
and loo! the wodenes of the Lord styrid  
into the puple, smoot hem with a ful  
34 greet veniaunce. And that place is clepid  
The sepulcris of couetyng; there for-  
sothe thei byrieden the puple that de-  
syride flesh. And thei goon out fro The  
sepulcris of Lust, camen into Asseroth,  
and dwelten there.

the spirit hadde restid in hem, thei profe-  
sieden, and<sup>f</sup> ceessiden not `aftirward<sup>g</sup>. For-  
26 sothe twei men<sup>h</sup> dwelliden stille in the  
tentis<sup>†</sup>, of whiche men oon was clepid Hel-  
dad, and the tothir Medad, on<sup>i</sup> whiche the  
spirit<sup>k</sup> restide; for also thei weren des-  
cryued<sup>l</sup>, and thei 3eden not out to the ta-  
bernacle<sup>m</sup>. And whanne thei profesieden<sup>27</sup>  
in the tentis, a child ran<sup>n</sup>, and teld to  
Moyses, and seide, Heldad and Medad pro-  
fecien in the tentis. Anoon Josue, the sone<sup>28</sup>  
of Nun, the `mynystre of Moyses<sup>o</sup>, and  
chosun of manye<sup>p</sup>, seide, My lord Moyses,  
forbede thou hem. And he<sup>q</sup> seide, What<sup>29</sup>  
hast thou enuye for me? who 3yueth<sup>r</sup> that  
al the puple profesie, and that God 3yue  
his spirit to hem? And Moyses turnede<sup>30</sup>  
a3en, and the eldre men<sup>s</sup> in birthe of Is-  
rael in to the tentis. Forsothe a wynde<sup>31</sup>  
3ede forth fro the Lord, and took<sup>t</sup> curlewis,  
and bar<sup>u</sup> ouer the see, and lefte<sup>v</sup> in to<sup>w</sup> the  
tentis, in the<sup>x</sup> iurney, as<sup>y</sup> myche as mai be  
performed in o day, bi ech part of the  
tentis bi cumpas; and tho<sup>z</sup> flowen in the  
eir bi twei cubitis in `hiznesse ouer<sup>a</sup> the  
erthe. Therfor the puple roos in al that<sup>32</sup>  
dai and nyzt<sup>b</sup> and in to<sup>c</sup> the tothir dai,  
and gaderide the<sup>d</sup> multitude of curlewis;  
he that gaderide lital, gaderide ten `mesuris  
clepid<sup>e</sup> chorus; `and o chorus<sup>f</sup> conteyneth  
ten<sup>g</sup> buschels<sup>h</sup>; and thei drieden tho cur-  
lewis bi the<sup>i</sup> cumpas of the tentis. 3it<sup>33</sup>  
`fleischis weren<sup>k</sup> in the<sup>l</sup> teeth `of hem<sup>m</sup>,  
and siche mete failide<sup>mm</sup> not; and lo! the  
woodnesse<sup>n</sup> of the Lord was reisid a3ens  
the puple, and smoot<sup>o</sup> it with a ful greet  
veniaunce. And thilke<sup>p</sup> place was clepid<sup>34</sup>  
The<sup>q</sup> sepulcris<sup>r</sup> of coueitise<sup>†</sup>, for there thei  
birieden the puple that desiride fleischis<sup>s</sup>.  
Sotheli thei 3eden `out of<sup>t</sup> the sepulcris of  
coueitise<sup>u</sup>, and camen in to Asseroth, and  
dwelliden there.

† twei men  
dwelliden stille  
in the tentis,  
not bi dispit,  
but by meke-  
nesse, aretting  
hem silf vn-  
worthi to so  
greet awauns-  
ing; and therfor  
they resseyu-  
eden the 3ifte  
of God, as and  
othere men.  
Lire here. CEK  
LPQX.

‡ This is not in  
Ebreu. KQX.

<sup>f</sup> and more ouer thei is. <sup>g</sup> Om. is. forthere plures. <sup>h</sup> men vpon whom the Spirit of the Lord  
restide s marg. <sup>i</sup> vpon the i. vpon s. <sup>k</sup> spirit of Moyses s. <sup>l</sup> descryued or ordeyned i. ordeyned or  
chosen s. <sup>m</sup> tabernacle to profecie s. <sup>n</sup> ran out ELP. <sup>o</sup> seruaunt of Moyses i. Moyses seruaunt s.  
<sup>p</sup> manye for a wise man and a redi s marg. <sup>q</sup> Moyses is. <sup>r</sup> wher not God s marg. <sup>s</sup> men also is.  
<sup>t</sup> it took is. <sup>u</sup> brouzte hem is. <sup>v</sup> he lefte hem i. he lefte hem or made hem to abide s. <sup>w</sup> Om. iows.  
<sup>x</sup> Om. is. <sup>y</sup> and bare as RT sec. m. <sup>z</sup> thei i. tho curlewis s. <sup>a</sup> heizt aboue is. <sup>b</sup> that nyzt is.  
<sup>c</sup> Om. plures. <sup>d</sup> a is. <sup>e</sup> Om. is. <sup>f</sup> chore is a mesure that s. <sup>g</sup> thritti B pr. m. <sup>h</sup> Om. i. <sup>i</sup> Om. is.  
<sup>k</sup> fleishe was is. <sup>l</sup> her is. <sup>m</sup> Om. is. <sup>mm</sup> failide hem is. <sup>n</sup> wratthe is. <sup>o</sup> he smoot is. <sup>p</sup> that i.  
<sup>q</sup> Om. L. <sup>r</sup> biriels is. <sup>s</sup> fleishe i. fleishe, on whom God toke veniaunce and slowe hem for her grucchinge s.  
<sup>t</sup> forth fro is. <sup>u</sup> lust is. Om. E.

## CAP. XII.

1 And Mary spak and Aaron azens Moyses, for the Ethiopis his wijf, and seiden,  
 2 Whether oonli bi Moyses hath the Lord spokun? whether not and to vs also he hath spokun? The which whann the Lord hadde herde, he was ful wrooth.  
 3 Moyses forsothe was moost mylde man, ouer alle men that dwelten on erthe. And the Lord anoon spak to hym and Aaron and Mary, Goo ze thre alone out to the  
 4 tabernacle of the boond of pees. And whanne thei weren comyn ynne, the Lord descendide in a piler of<sup>k</sup> a clowde, and stood in the entre of the tabernacle, clepyng Aaron, and Marye; the which  
 5 whanne weren<sup>l</sup> goon, seide to hem, Here ze my wordes; if eny were amonge zow the prophete of the Lord, in visioun Y shal apere to hym, other bi sweuen I shal  
 6 speke to hym. And he<sup>m</sup> seith, And not sichon my seruauent Moyses, that in al  
 7 myn hows is moost trewe; mouth forsothe to mouth I shal speke to hym, and opynly, and not bi derknesses and figuris he seeth God. Whi thanne dreden ze not  
 8 to bacbite to my seruauent Moyses? And wrooth azens hem, wente aweie. The clowde forsothe wente away, that was vpon the tabernacle, and loo! Marye aperide shynynge with lepre as snowe. And whanne Aaron hadde beholdun hir,  
 9 and saw<sup>3</sup> hir thur<sup>3</sup> hilid with lepre, seith to Moyses, My lord, Y preye, ne sett thow not<sup>n</sup> to vs this synne, that folily we han  
 10 doon, ne this be maad as deed, and as deed with ynne wombe that is throwun out fro the wombe of his moder; loo! now the myddil of her flesh is deuowrid  
 11 with lepre. And Moyses cryed to the Lord, seiynge, Lord, I preye, heel hir.  
 12 To whom answerde the Lord, If the fa-

## CAP. XII.

And Marie spak and Aaron azens Moises, 1 for his wijf a womman of Ethiope, and 2 seiden<sup>v</sup>, Whethir God spak<sup>w</sup> oneli by Moises? whethir he spak not also to vs in lijk maner? And whanne the Lord hadde herd this, he was wrooth greetli; for Moises 3 was the myldest man, ouer alle men that dwelliden in erthe. And anoon\* the Lord 4 spak to Moises and to Aaron and to Marye, Go<sup>x</sup> out ze thre aloone to the tabernacle of boond<sup>y</sup> of pees. And whanne thei weren gon yn<sup>z</sup>, the Lord cam doun 5 in a<sup>a</sup> piler of cloude<sup>b</sup>, and he stood in the entryng<sup>c</sup> of the tabernacle, and clepide<sup>d</sup> Aaron and Marie. And whanne thei had- 6 den go<sup>e</sup>, he seide to hem, Here ze my wordis; if ony among zou is a profete of the Lord, Y schal appere to hym in reuelacioun, ethir Y schal speke to hym bi 'a dreem<sup>f</sup>. And he seide, And my seruauent 7 Moises is not siche<sup>†</sup>, which<sup>g</sup> is moost feithful in al myn hows; for Y speke to hym 8 mouth to mouth, and he seeth God opynli<sup>†</sup>, and not bi derke spechis<sup>h</sup> and figuris. Why therfor dredden ze not to bacbite<sup>i</sup> 'ether depraue<sup>k</sup> my seruauent Moises? And the 9 Lord was wrooth azens hem, and he<sup>l</sup> wente aweie. And the clowde zede<sup>m</sup> aweie, that was 10 on<sup>n</sup> the tabernacle and lo! Marie aperide whijt<sup>o</sup> with lepre as<sup>p</sup> snow. And whanne Aaron biheelde hir, and si<sup>3</sup> hir bispreynd<sup>q</sup> with lepre, he seide to Moises, My lord, 11 Y beseche<sup>r</sup>, putte thou not this synne on<sup>s</sup> vs, which we diden folili, that this wom- 12 man be not maad as deed, and as a deed borun thing which<sup>t</sup> is cast out of the 'wombe of his modir<sup>u</sup>; lo! now the half of hir fleisch is deuourid<sup>v</sup> with lepre. And 13 Moises criede to the Lord, and seide, Lord, Y biseche<sup>w</sup>, heele thou hir. To whom the 14 Lord answerid, If hir fadir hadde spet in

\* In Ebru it is, sodeynly. Lire here. GKQX.

† or so straunge to me. 18.

‡ or clerli passinge other. s.

<sup>k</sup> Om. B. <sup>l</sup> thei weren E pr. m. <sup>m</sup> Om. E. <sup>n</sup> in BDEFH.

<sup>v</sup> thei seiden 18. <sup>w</sup> spak his will 1. spak or shewed his wille s. <sup>x</sup> Goth 1. <sup>y</sup> the boond B. <sup>z</sup> yn thidir s. <sup>a</sup> the 18. <sup>b</sup> a cloude 18. <sup>c</sup> entree 18. <sup>d</sup> he clepide 18. <sup>e</sup> gon forth 1. go forth to him s. <sup>f</sup> sweuen 18. <sup>g</sup> the whiche 1. <sup>h</sup> spechis ether derk liknessis BCGKQX. <sup>i</sup> depraue F. <sup>k</sup> Om. DIMORST sec. m. w. <sup>l</sup> Om. A sec. m. BCD. <sup>m</sup> wente 18. <sup>n</sup> vpon 18. <sup>o</sup> schynynge 18. Om. L. <sup>p</sup> whijt as 18. <sup>q</sup> bispreynd ether bisched B. bispred LP. <sup>r</sup> beseche thee 18. <sup>s</sup> vpon 18. <sup>t</sup> that 18. <sup>u</sup> modir wombe 18. <sup>v</sup> deuourid or ouerhilid s. <sup>w</sup> biseche thee 18.

der of hir hadde spitte into hir face, whether shulde she not namelich<sup>o</sup> seuen days with reednes be vnderhilid? Be she seuered seuen days out of the tentis, and  
 15 afterward she shal be azen clepid. And so Mari is putte out of the tentis seuen dayes; and the puple is not meued fro that place, to the tyme that Marye is azen clepid.

## CAP. XIII.

1 And the puple wente forthe fro Asseroth, pi3te the tentes in the deseert of  
 2 Pharan. And there the Lord spak to  
 3 Moyses, seiynge, Seend men that biholden the loond of Chanaan, that I am to 3y-  
 ynge the sones of Yrael, eche of eche  
 4 lynagis, of the princes. And Moyses dide that the Lord hadde comaundid, fro  
 the deseert of Pharan seendynge men  
 5 princes, of whom thes ben the names. Of the lynage of Ruben, Semmya, the  
 6 sone of Zeccur. Of the linage of Sy-  
 7 meon, Saphat, the sone of Hury. Of the  
 lynage of Juda, Caleph, the sone of Je-  
 8 phone. Of the lynage of Ysachar, Agal,  
 9 the sone of Joseph. Of the lynage of  
 10 Effraym, Osee, the sone of Nun. Of the  
 lynage of Beniamyn, Phalti, the sone of  
 11 Raphu. Of the lynage of Zabulon, Gedi-  
 12 hel, the sone of Sody. Of the lynage of  
 Joseph, Gaddi, of the septre of Manasse,  
 13 the sone of Susy. Of the lynage of Dan,  
 14 Ammyhel, the sone of Gemalli. Of the  
 lynage of Aser, Sur, the sone of Mychael.  
 15 Of the lynage of Neptalym, Nabdi, the  
 16 sone of Naphi. Of the lynage of Gad,  
 17 Guhel, the sone of Machi. Thes ben the  
 names of the men, the whiche Moyses  
 sent to biholde<sup>p</sup> the loond of Chanaan; and he clepide Osee, the sone of Nun,  
 18 Josue. Thanne Moyses sente hem to bi-  
 holde<sup>p</sup> the loond of Chanaan, and seyde to hem, Stye 3e vp bi the sowth plage;

to hir face, where sche ou3te not to be fillid<sup>x</sup> with schame, nameli in<sup>y</sup> seuen daies? Therfor be sche departid out of the tentis bi seuen daies, and aftirward sche schal be clepid azen. And so Marie was  
 15 excludid<sup>z</sup> out of the tentis bi seuen daies; and the puple was not mouyd fro that place, til Marie was clepid azen.

## CAP. XIII.

And the puple 3ede forth fro Asseroth, 1  
 whanne the tentis weren set in the<sup>a</sup> deseert of Pharan. And<sup>b</sup> there the Lord 2  
 spak to Moyses, and seide, Sende thou men 3  
 that schulen biholde the loond of Chanaan, which<sup>c</sup> Y schal 3yue to the sones of Israel, of ech lynage<sup>d</sup> o<sup>e</sup> man of the princes. Moyses dide that that the Lord comaund-  
 4 ide<sup>f</sup>, and sente<sup>f</sup> fro the deseert of Pharan  
 5 princes, men of whiche<sup>g</sup> these ben the names. Of the lynage of Ruben, Semmya,<sup>5</sup>  
 the sone of Zectur. Of the lynage of Sy-  
 6 meon, Saphat, the sone of Hury. Of the  
 7 lynage of Juda, Caleph, the sone of Je-  
 phone. Of the lynage of Isachar, Igal,  
 8 the sone of Joseph. Of the lynage of Ef-  
 9 fraym, Osee, the sone of Nun. Of the  
 10 lynage of Beniamyn, Phalti, the sone of  
 11 Raphu. Of the lynage of Zabulon, Ge-  
 12 diel, the sone of Sodi. Of the lynage of  
 13 Joseph, of the gouernaunce<sup>h</sup> of Manasses,  
 Gaddi, the sone of Susy. Of the lynage  
 14 of Dan, Amyel, the sone of Gemalli. Of  
 the lynage of Aser, Sur, the sone of My-  
 chael. Of the lynage of Neptalym, Nabdi,  
 15 the sone of Napsi. Of the lynage of Gad,  
 16 Guel, the sone of Machi. These ben the<sup>i</sup>  
 17 names of men<sup>k</sup>, which<sup>l</sup> Moyses sente to bi-  
 holde the loond of Chanaan; and he<sup>m</sup> clepide  
 Osee, the sone of Nun, Josue. Therfor  
 18 Moyses sente hem to biholde the loond of  
 Chanaan, and seide<sup>n</sup> to hem, 'Stie 3e<sup>o</sup> bi the  
 south coost; and whanne 3e comen to the

† In Ebru it is, seid, for it was not propirly a comaundement but a suffraunce. GKQX.

<sup>o</sup> onlich d. <sup>p</sup> ben biholde BE sec. m. FH.

<sup>x</sup> fulfillid is. <sup>y</sup> Om. s. <sup>z</sup> put is. <sup>a</sup> Om. KQRTX. <sup>b</sup> Om. s. <sup>c</sup> the which i. <sup>d</sup> lynage sende i. lynage sende thou s. <sup>e</sup> o s. <sup>f</sup> he sente is. <sup>g</sup> the whiche i. <sup>h</sup> generacioun A pr. m. ceptre sec. m. sceptre or gouernaunce is. <sup>i</sup> Om. is. <sup>k</sup> the men is. <sup>l</sup> the which i. <sup>m</sup> Moyses is. <sup>n</sup> he seide is. <sup>o</sup> Go 3e vp i. Stie 3e vp s.

19 and whanne 3e come into<sup>q</sup> the hillis, be-  
holde 3e the loond, what it is; and the  
puple that is dweller of it, whethir it be  
stronge, or feble, fewe in noumbre, or  
20 many; that loond, good, or yuel; what  
maner citees, wallid, or with outen wallis;  
21 the erthe, fat, or bareyn, wodi, or with  
outen trees. Be 3e comforyd, and brynge  
3e to vs of the fruytis of that loond. It  
was forsothe tyme, whanne now the be-  
22 fore rijp grapes myzte be eete. And  
whanne thei steyden vp, thei enserchiden  
the loond, fro the deseert of Syn vnto  
23 Rohob, hem entrynge Emath. And thei  
styedden vp to the sowth, and camen into  
Ebron, where weren Achyman, and Si-  
say, and Tholmay, the sone of Enath;  
forsothe Ebron seuen 3eris before Than-  
24 nyn, the cytee of Egipte, is maad. And  
thei goynge vnto the rennynge watir of  
the clustre, kyttiden<sup>r</sup> a vyn with his  
grape, the which two men beeren in a  
staf; of the powmgarnettis forsothe, and  
25 of the figis of that place thei token, the  
which is clepid Nehelescol, that is, the  
rennynge water of the clustre, for thi that  
the children of Yrael brouzten thens a  
26 clustre. And the spiens of the loond  
turneden<sup>s</sup> aftir fourti days, al the regioun  
27 goon about, thei camen to Moyses, and  
to<sup>ss</sup> Aaron, and to al the companye of the  
sones of Yrael, into deseert of Pharan  
that is in Cades. And thei speken to hem,  
and to al the multitude thei shewiden  
28 the fruytis of the loond. And thei tolden,  
seyynge, We camen to the loond, to the  
which 3e senten vs, the whiche forsothe  
flowith mylk and hony, as of thes fruytis  
29 it may be knowe; but moost stronge  
dwellers it hath, and greet citees, and  
wallid; the lynage of Enachym we han  
30 seen there; Ainalech dwellith in the

hillis, biholde 3e the lond, what maner lond 19  
it is; and biholde 3e the puple which<sup>p</sup> is  
the dwellere<sup>q</sup> therof, whether it is strong,  
ethir feble, `whether thei ben<sup>r</sup> fewe in  
noumbre, ether manye; *whether* that lond 20  
is good, ethir yuel; what maner citees ben<sup>s</sup>,  
wallid, ether without wallis; *whether* the 21  
lond is fat, ether bareyn, *whether it is<sup>t</sup>*  
ful of woodis, ethir without trees. Be 3e  
coumfortid, and `brynge 3e<sup>u</sup> to vs of the  
fruytis of that lond. Sotheli the<sup>v</sup> tyme  
was, whanne grapis first ripe myzten be  
etun thanne<sup>w</sup>. And whanne thei hadden 22  
stied<sup>x</sup>, thei aspieden the lond, fro the de-  
seert of Syn `til to<sup>y</sup> Rohob, as men<sup>z</sup> en-  
tryth<sup>a</sup> to Emath. And thei stieden<sup>b</sup> to 23  
the south<sup>c</sup>, and camen<sup>d</sup> in to Ebron<sup>†</sup>,  
where Achyman, and Sisai, and Tholmai,  
the sones of Enach, weren; for Hebron  
was maad bi<sup>e</sup> seuen 3eer bifor Thannys,  
the citee of Egipt. And thei 3eden til<sup>f</sup> to 24  
the stronde of clustre, and kittiden<sup>g</sup> doun  
a sioun with his grape<sup>h</sup>, which twei men  
baren in<sup>i</sup> a barre<sup>k</sup>; also thei token of  
pungarnadis, and of the figis of that place  
which<sup>l</sup> is clepid Nehelescol<sup>l</sup>, that is, the 25  
stronde of grape<sup>m</sup>, for the sones of Israel  
baren a clustre fro thennus. And the 26  
aspieris<sup>n</sup> of the lond, whanne thei hadden  
cumpassid al the cuntrey, after fourti daies  
camen<sup>o</sup> to Moises and Aaron, and to al the 27  
cumpany of the sones of Israel, in to the  
deseert of Pharan which<sup>p</sup> is in Cades. And  
*the aspieris<sup>q</sup>* spaken to hem, and schew-  
iden<sup>r</sup> the fruytis of the lond to al the mul-  
titude, and telden<sup>s</sup>, and seiden, We camen 28  
to the lond, to which thou sentest vs,  
which<sup>t</sup> lond treuli flowith with<sup>u</sup> mylk and  
hony<sup>v</sup>, as it may be knowun bi these  
fruytis; but it hath strongeste<sup>w</sup> inhabi- 29  
teris<sup>x</sup>, and grete cytees, and wallid; we  
sien there the kynrede of Anachym<sup>y</sup>;

† In Ebru it is,  
and he cam in  
to Ebron, for  
Caleph aloone  
3ede thidir, as  
Rabi Salomon  
seith. GKQX.

<sup>q</sup> Om. E. <sup>r</sup> kuttyn of E. <sup>s</sup> turnede a3eyn BDEF. <sup>ss</sup> Om. E.

<sup>p</sup> that is. <sup>q</sup> dwelleris CELP *pr. m.* <sup>r</sup> Om. I. <sup>s</sup> ben there s. <sup>t</sup> Om. I. <sup>u</sup> bringith s. <sup>v</sup> thanne  
the is. <sup>w</sup> Om. is. <sup>x</sup> stied vp is. <sup>y</sup> vnto is. <sup>z</sup> me BCEFLP. <sup>a</sup> entren *plures.* entring ELP. <sup>b</sup> wenten  
vp I. stieden up s. <sup>c</sup> south *coost* is. <sup>d</sup> thei camen is. <sup>e</sup> Om. *plures.* <sup>f</sup> Om. 108. <sup>g</sup> thei kittiden is.  
<sup>h</sup> grapis IKOS. <sup>i</sup> with is. <sup>k</sup> berynge staff is. <sup>l</sup> the which I. <sup>m</sup> Nehelesool A. <sup>n</sup> clustre is. <sup>o</sup> spiens is.  
<sup>o</sup> thei camen is. <sup>p</sup> that is. <sup>q</sup> thei I. <sup>r</sup> thei schewiden is. <sup>s</sup> thei telden is. <sup>t</sup> the which I. <sup>u</sup> Om. C.  
<sup>v</sup> with hony DQRT. <sup>w</sup> moost stronge is. <sup>x</sup> dwellers is. <sup>y</sup> Anachym, *that is, gyauntis* BCEGKLN PQX.  
*giantis s marg.*

sowth; Etheus, and Jebuzeus, and Amoreus in the mownteyns; Chananeus forsothe dwellith beside the see, and about  
 31 the flodis of Jordan. Amonge thes thingis Caleph swagyng the grucchyng of the puple, that spronge azens Moyses, seith, Stie we vp, and weeld we this<sup>t</sup> loond, for  
 32 we mowen gete it. Other forsothe that weren with hym, seiden, Nay, to this puple we ben<sup>u</sup> not myzti to stye vp, for  
 33 strengre than we he is. And thei myseiden of the loond that thei bihelden, anentis the sones of Yrael, seiynge, The loond that we han passid deuowrith his dwellers; the puple the which we han  
 34 biholde is of huge stature; there we seyen thingis passyng the course of kynde, of the sones of Enach, of the kynde of geauntis, to whiche comparysoun as locustis we weren seen.

## CAP. XIV.

1 Therefore rerynge crye al the puple, 2 wepte that nyzt, and gruchiden azens Moyses and Aaron, that is alle the sones 3 of Yrael, seiynge, Wolde God we weren deed in Egipte, and not in this wast wildernes; wolde God we perisshen, and that the Lord lede vs not into this loond, lest we fallen bi swerd, and wyues and oure free children ben lad caytyues<sup>v</sup>; whethir were it not beter to turne azen into E-  
 4 gipte? And thei seiden oon to that othere, Ordeyn we to vs a duke, and turne we  
 5 azen into Egipte. The which thing herd, Moyses and Aaron fellen redy into the erthe, before al the multitude of the sones  
 6 of Yrael. And forsothe Josue, the sone of Nun, and Caleph, the sone of Jephone, the whiche and thei hadden goon the  
 7 loond, renten her clothes, and to al the multitude of the sones of Yrael spoken,

Amalech dwellith<sup>z</sup> in the south; Ethei, and 30 Jebusei, and Amorey *dwellen* in the hilli placis; forsothe Cananey dwellith<sup>a</sup> bisidis the see, and bisidis the floodis of Jordan. Among thes thingis<sup>b</sup> Caleph peeside the 31 grutchyng of the puple, that was maad azens Moises, and seide, 'Stie we<sup>c</sup>, and welde we the loond, for we moun gete it. Forsothe<sup>d</sup> other *aspieris*, that weren with 32 hym, seiden, We moun not stie<sup>e</sup> to this puple, for it is strongere than we. And 33 thei deprauyden<sup>f</sup> the loond which thei hadden biholde, anentis<sup>g</sup> the sones of Israel, and seiden, The loond which<sup>h</sup> we cumpassiden deuourith<sup>i</sup> hise dwelleris<sup>k</sup>; the puple which<sup>l</sup> we bihelden is of large stature; there we syen summe wondris azens kynde, 34 of the sones of Enach, of the kynde of geauntis, to whiche<sup>m</sup> we weren comparisoun<sup>n</sup>, and weren seien as locustis<sup>o</sup>.

## CAP. XIV.

Therfor al the cumpeny criede, and 1 wepte in that nyzt, and alle the<sup>p</sup> sones of 2 Israel grutchiden azens Moises and Aaron, and seiden, We wolden that we hadden 3 be deed in Egipt, and not in this waast wildirnesse<sup>†</sup>; we wolden that we perischen<sup>q</sup>, and<sup>r</sup> that the Lord lede vs not in to this lond<sup>s</sup>, lest we fallen<sup>t</sup> bi swerd, and oure wyues and fre<sup>u</sup> children ben led<sup>v</sup> prisoneris; whether it is not betere<sup>w</sup> to turne azen in to Egipt? And thei seiden 4 oon to another, Ordeyne we a duyck<sup>x</sup> to vs, and turne we azen in to Egipt. And 5 whanne this<sup>y</sup> was herd, Moises and Aaron felden<sup>z</sup> lowe to<sup>a</sup> erthe<sup>b</sup>, bifor al the multitude of the sones of Israel. And 6 sotheli Josue, the sone of Nun, and Caleph, the sone of Jephone, whiche<sup>c</sup> also cumpassiden the loond, torenten her clothis, and spoken<sup>d</sup> to<sup>e</sup> al the multitude of the 7

† In Ebreu it is, ether that we weren dede in this wildirnesse xx.

<sup>t</sup> the BDEFH. <sup>u</sup> beeth E. <sup>v</sup> chaytyue BDEF *pr. m. H.*

<sup>z</sup> dwellith *there* is. <sup>a</sup> dwellen I. <sup>b</sup> thingis or *seynges* s. <sup>c</sup> go we vp I. stie we vp s. <sup>d</sup> sothely the is. <sup>e</sup> gon vp I. stie vp s. <sup>f</sup> spoken yuel of I. for fere spoken yuel of s. <sup>g</sup> to is. <sup>h</sup> that is. <sup>i</sup> deuourith or *waastith* s. <sup>k</sup> dwelleris *duelling among hem s marg.* <sup>l</sup> that is. <sup>m</sup> the whiche I. <sup>n</sup> lickned I. comp. or *lickened* s. <sup>o</sup> locustis or *flies* s. <sup>p</sup> Om. A. <sup>q</sup> *schulden* perische is. or *dien s marg.* <sup>r</sup> Om. is. <sup>s</sup> *ferful lond that oure bretheren spoken of s.* <sup>t</sup> fallen *there* s. <sup>u</sup> oure fre EILPS. <sup>v</sup> led or *taken* s. <sup>w</sup> betere to vs is. <sup>x</sup> or a *leder s marg.* <sup>y</sup> this *seynges* s. <sup>z</sup> fellen down is. <sup>a</sup> into cw. <sup>b</sup> the erthe BIKSW. <sup>c</sup> the whiche I. <sup>d</sup> thei spoken is. <sup>e</sup> thus to s.

The loond that we han enuyrownde is  
 8 ful good; if the Lord were merciful, he  
 shal lede vs into it, and take the loonde  
 9 flowynge mylk and hony. Wole 3e not  
 be rebel azens the Lord, ne drede 3e the  
 puple of this loond, for as breed so we  
 may deuowre hem; there is goo from  
 hem al helpe, the Lord is with vs, wole  
 10 3e not drede. And whanne al the mul-  
 titude cryede, and with stonus wolden  
 throwe hem down, the glorie of the Lord  
 aperide vpon the roof of the boond of  
 11 pees, seyng alle the sones of Yrael. And  
 the Lord seide to Moyses, How longe  
 shal this puple bacbite to me? How longe  
 shulen thei not leue to me, in alle the  
 12 signes that Y haue doon before hem? Y  
 shal therfor smyte hem with pestilence,  
 and waast; thee forsothe Y shal make a  
 prince vpon a greet folk of kynde, and a  
 13 strengre than this is. And Moyses seyde<sup>w</sup>  
 to the Lord, That the Egipcyens heren, of  
 whos myddil thou hast ladde out this  
 14 puple, and the dwellers of this loond, the  
 whiche han herde, for thou, Lord, in this  
 puple be, and with face to face thou be  
 seen, and thi clowde defende hem, and in  
 a pyler of a clowde thou goo before hem  
 bi day, and in a pyler of fier bi nyzt,  
 15 that thou slee so myche a multitude as o  
 16 man, and seyn, thou myztist not brynge  
 yn this puple in the loond for the whiche  
 he swore, and therfor he slew hem in  
 17 wildernes. Thanne the strengthe of the  
 Lord be magnified, as thou hast sworne,  
 18 seiynge, the Lord pacient, and of myche<sup>x</sup>  
 mercy, doynge aweye wickednesse and  
 hidows trespassis, and no man giltles for-  
 sakyng, the which visitist the synnes of  
 fadres into sones into the thridde and the  
 19 ferthe generacioun. For 3yue, Y preye, the  
 synne of this thi<sup>v</sup> puple, aftir the greet-  
 nes of thi mercy, as thou were merciabile

sones of Israel, The loond which<sup>f</sup> we cum-  
 passiden is ful good<sup>ff</sup>; if<sup>g</sup> the Lord is mer-  
 ciful to vs, he schal lede vs in to it, and  
 schal<sup>h</sup> 3yue 'to vs<sup>i</sup> the loond flowynge with  
 mylk and hony. Nyle 3e be rebel azens<sup>9</sup>  
 the Lord, nether drede 3e the puple of this  
 loond, for we moun deuoure hem so as  
 breed; al her<sup>k</sup> help passide<sup>l</sup> awei fro hem,  
 the Lord is with vs, nyle 3e drede. And 10  
 whanne al the multitude criede, and wolde  
 oppresse<sup>m</sup> hem with stonys, the glorie of  
 the Lord aperide on<sup>n</sup> the roof of the<sup>o</sup>  
 boond of pees, while alle the sones of Israel  
 sien. And the Lord seide to Moyses, Hou 11  
 long schal this puple bacbite me<sup>p</sup>? Hou  
 longe schulen thei not bileue to me in alle  
 'signes, whiche<sup>q</sup> Y haue do bifor hem?  
 Therfor Y schal smyte hem with pesti- 12  
 lence, and Y schal waste<sup>r</sup> hem<sup>r</sup>; forsothe<sup>s</sup>  
 Y schal make<sup>t</sup> thee<sup>t</sup> prince on<sup>u</sup> a greet<sup>v</sup>  
 folk, and strongere than is this. And 13  
 Moyses seide to the Lord, Egipcians<sup>w</sup> 'here  
 not<sup>x</sup>, fro whos myddil thou leddist out this  
 puple, and the dwellers of this loond, 14  
 whiche<sup>y</sup> herden<sup>z</sup> that thou, Lord, art in  
 this puple, and art seyn<sup>a</sup> face to face, and  
 that<sup>b</sup> thi clowde defendith hem, and that  
 thou goist bifore hem in a<sup>e</sup> pilere of cloude<sup>d</sup>  
 bi dai, and in a piler of fier bi nyzt, that<sup>e</sup> 15  
 thou hast slayn so greet a multitude as o  
 man, and seie thei<sup>f</sup>, He myzte not brynge 16  
 this puple in to the loond for whiche he  
 swoor<sup>g</sup>, therfor he killide hem in wildir-  
 nesse; therfor the strengthe of the Lord 17  
 be magnified<sup>h</sup>, as thou hast swore<sup>i</sup>. And  
 Moyses seide, Lord pacient, and of myche 18  
 mercy, doynge awei wickidnesse and tres-  
 passis, and leeuynge<sup>k</sup> no man vngilti,  
 which visitist the synnes of fadris in to  
 sones in to the thridde and fourthe<sup>l</sup> gene-  
 racioun, Y biseche<sup>m</sup>, for 3yue thou the synne 19  
 of this thi puple, aftir the greetnesse of thi  
 merci, as thou were merciful to men<sup>n</sup> go-

† and Y schal  
 waste; thou;  
 God dide not  
 this, netheles  
 he seide soth,  
 for he spak bi  
 the yuele dis-  
 seruyngis of  
 hem, as if he  
 seide, they dis-  
 serueden, that  
 Y schulde do  
 this to hem.  
 Lire here. bcc  
 kqx.  
 ‡ make the  
 prince etc. this  
 is vnderstondun  
 in a condicioun.  
 Lire here. ck  
 qx.

<sup>w</sup> saith E. <sup>x</sup> mychel E. <sup>y</sup> Om. D.

<sup>f</sup> that is. <sup>ff</sup> of good A pr. m. <sup>g</sup> for s. <sup>h</sup> he schal is. <sup>i</sup> Om. plures. vs is. <sup>k</sup> Om. plures. <sup>l</sup> hath  
 passide is. <sup>m</sup> haue oppressid is. <sup>n</sup> vpon is. <sup>o</sup> Om. s. <sup>p</sup> ether mysdeme of me bccgkqx. or mysdeme  
 me s. <sup>q</sup> the signes whiche A pr. m. the wondris that is. <sup>r</sup> Om. plures. <sup>s</sup> sothely is. <sup>t</sup> the A.  
<sup>u</sup> vpon is. <sup>v</sup> grettere i. <sup>w</sup> the men of Egipt is. <sup>x</sup> Om. is. <sup>y</sup> the whiche i. <sup>z</sup> han herd is. <sup>a</sup> seyn  
 of hem s. <sup>b</sup> Om. i. <sup>c</sup> the is. <sup>d</sup> a clowde is. <sup>e</sup> heere thei not that is. <sup>f</sup> Om. is. <sup>g</sup> to 3eue to  
 hem s marg. <sup>h</sup> maad grete s marg. <sup>i</sup> treuli bihizt s marg. <sup>k</sup> forsakyng is. <sup>l</sup> into the fourthe is.  
<sup>m</sup> biseche thee is. <sup>n</sup> hem is.

to hem goynge out fro Egipte into this  
 20 place. And the Lord seide, Y haue for-  
 21 3yue to hem, after thi word. Y lyue;  
 and fulfillid shal be the glorie of the  
 22 Lord, in al the<sup>yy</sup> loond; nethes<sup>z</sup> al men  
 that han seen my maieste, and my signes,  
 and that Y haue do in Egipte and in  
 wildernes, and han temptid me now bi  
 ten sithes, ne han obeshid to my voys,  
 23 shulen not seen the loond for the which  
 Y haue swore to the fadris of hem, ne  
 eny of hem that han<sup>a</sup> bacbytide to me,  
 24 shal se it. My seruauant Caleph, that ful  
 of another spyryt hath folwid me, I shal  
 lede into this loond, that he hath goon  
 about, and the seed of hym shal welde it.  
 25 For the Amelechites and Chanane dwellen  
 in the valeys, to morwe 'meue 3e<sup>b</sup> the  
 tentis, and 3e shulen torne a3en into wil-  
 26 dirnes, bi the weie of the rede see. And  
 the Lord spak to Moyses and Aaron,  
 27 seiynge, How longe this moost shrewid  
 multitude grucchyth a3ens me? The  
 pleyntes of the sones of Yrael Y haue  
 28 herde. Sey thanne to hem, Y lyue, seith  
 the Lord; as 3e han spokun, herynge me,  
 29 so Y shal do to 3ow; in this wildirnes  
 shulen ligge 3oure careyns. 3ee alle that  
 ben noumbrid, fro twenti 3eer and aboue,  
 30 and han grucchid a3ens me, 3e shulen  
 not goon into the loond, vpon the which  
 Y haue reryde myn hoond, that Y make  
 3ow to dwelle, out take Caleph, the sone  
 of Jephone, and Josue, the sone of Nun.  
 31 3oure lital children forsothe, of which 3e  
 han seyde, that thei shulen be to preye  
 to the enemyes, Y shal lede yn, that thei  
 seen the loond, the which displesid to  
 32 3ow. 3oure forsothe careyn<sup>c</sup> shal ligge  
 33 in wildirnes; 3oure sones shulen be va-  
 gaunt<sup>d</sup> in deseert fourti 3eer<sup>e</sup>, and thei  
 shulen bere 3oure fornyacioun, to the

ynge out of Egipt 'til to<sup>o</sup> this place. And 20  
 the Lord seide, Y haue for3ouun to hem,  
 bi thi word. Y lyue<sup>p</sup>; and the glorie of 21  
 the Lord schal be fillid<sup>q</sup> in al erthe; ne- 22  
 theles alle men<sup>r</sup> that sien<sup>s</sup> my mageste<sup>t</sup>,  
 and my signes<sup>u</sup>, whiche<sup>v</sup> Y dide in Egipt  
 and in the wildirnesse, and temptiden<sup>w</sup> me  
 now bi ten sithis, and obeieden not to my  
 voys, schulen not se the lond for which Y 23  
 swore to her fadris, nethir ony of hem  
 that bacbitide me, schal se it. Y schal 24  
 lede my seruauant Caleph, that was ful of  
 anothis spirit<sup>x</sup>, and suede me, in to this  
 lond, which<sup>y</sup> he cumpasside, and his seed  
 schal welde it. For Amalech and Cana- 25  
 nei dwellen in the valeis, to morewe moue<sup>z</sup>  
 3e<sup>a</sup> tentis, and turne 3e a3en in to wildir-  
 nesse<sup>aa</sup> bi the weie of the reed see. And 26  
 the Lord spak to Moyses and to Aaron,  
 and seide, Hou long grutchith this werste 27  
 multitude a3ens me? Y haue herd the  
 pleyntis<sup>b</sup> of the sones of Israel. Therfor 28  
 seie thou to hem, Y lyue, seith the Lord;  
 as 3e spaken<sup>c</sup> while Y herde, so Y schal do  
 to 3ou; 3oure careyns<sup>d</sup> schulen ligge in 29  
 this wildirnesse. Alle 3e that ben noun-  
 brid, fro twenti 3eer and aboue, and grutch-  
 iden<sup>e</sup> a3ens me, schulen not entre in to the 30  
 lond, on<sup>f</sup> which Y reise<sup>g</sup> myn hond, that  
 Y schulde make 3ou to dwelle<sup>h</sup> outakun  
 Caleph, the sone of Jephone, and Josue,  
 the sone of Nun. Forsothe Y schal lede 31  
 in<sup>i</sup> 3oure litle children, of whiche 3e seiden  
 that thei schulden be preyes 'ethir ra-  
 ueyns<sup>k</sup> to enemyes, that thei se the lond  
 which<sup>l</sup> displeside 3ou<sup>m</sup>. Forsothe<sup>n</sup> 3oure 32  
 careyns schulen ligge in the<sup>o</sup> wildirnesse;  
 3oure sones schulen be walkeris<sup>p</sup> aboute in 33  
 the deseert bi fourti 3eer, and thei schulen  
 bere 3oure fornyacioun, til the careyns of  
 the<sup>q</sup> fadris ben wastid in the<sup>r</sup> deseert, by 34  
 the noumbre of fourti daies, in whiche 3e

† the visitatis  
 dome and  
 power of the  
 Lord shal be  
 shewid. s.

<sup>yy</sup> Om. E.    <sup>z</sup> nertheles E.    <sup>a</sup> hath BDEFH.    <sup>b</sup> 3e shal meue E pr.m.    <sup>c</sup> careynys E.    <sup>d</sup> veniaunt A.  
<sup>e</sup> 3eers F.

<sup>o</sup> vnto is.    <sup>p</sup> and as sothly s marg.    <sup>q</sup> fulfillid is.    <sup>r</sup> the men is.    <sup>s</sup> han seen is.    <sup>t</sup> mageste or my  
 grete wondirful doynge s.    <sup>u</sup> tokeness is. tokenes s.    <sup>v</sup> the whiche is.    <sup>w</sup> han temptid is.    <sup>x</sup> of trew  
 bileue s marg.    <sup>y</sup> that is.    <sup>z</sup> remoue is.    <sup>a</sup> 3e 3oure is.    <sup>aa</sup> the wildirnesse A pr.m.    <sup>b</sup> grucchinge  
 pleyntis s.    <sup>c</sup> grucchingli s marg.    <sup>d</sup> careyns or deed bodies s.    <sup>e</sup> han grucchid is.    <sup>f</sup> vpon is.    <sup>g</sup> haue  
 reise is.    <sup>h</sup> dwelle there is.    <sup>i</sup> in thidir is.    <sup>k</sup> Om. r.    <sup>l</sup> that is.    <sup>m</sup> to 3ou s.    <sup>n</sup> sothely is.  
<sup>o</sup> Om. EIO sec.m. LPS.    <sup>p</sup> and vntable s marg.    <sup>q</sup> her is.    <sup>r</sup> Om. is.

tyme that the careyns of 3oure<sup>f</sup> faders  
 34 ben wastid in deseert, after the nounbre  
 of fourti days, in the whiche 3e han bi-  
 holdun<sup>g</sup> the loond; a 3eer for a day shal  
 be in nounbrid, and fourti 3eer 3e shu-  
 len resseyue 3oure wickidnesses, and 3e  
 35 shulen knowe my veniaunce. For as I  
 haue spoke, so I shal doo to al this mul-  
 titude moost shrewid, that hath togidir  
 rysun azens me in this wildernes; it shal  
 36 fayle, and dye. Therfor alle the men that<sup>h</sup>  
 Moyses sente to beholde<sup>i</sup> the loond, and  
 the whiche turned azen, maden al the  
 multitude grucchen azens hym, myssei-  
 37 ynge of the loond, that it was yuel, ben  
 deed, and smytun in the sizt of the Lord.  
 38 Josue forsothe, the sone of Nun, and Ca-  
 leph, the sone of Jephone, lyueden, of alle  
 39 that wenten to beholde<sup>i</sup> the loond. And  
 Moyses spake alle thes wordes to alle the  
 sones of Yrael, and the puple weilide ful  
 40 myche. And, loo! eerly firste arsyngge,  
 thei steiden vp the cop of the hil, and  
 seiden, We ben redi to stye vp to the  
 place, of the which the Lord hath spokun,  
 41 for we han synned. To whom Moyses,  
 Whi, he seith, ouerpasse 3e the word of  
 the Lord, the which thing shal not falle  
 42 to 3ow into good spede? Wole 3e not  
 stye vp, forsothe God is not with 3ow,  
 43 lest 3e fallen before 3oure enemyes. A-  
 malechitees and Chanane ben before 3ow,  
 bi whos swerd 3e shulen falle, for thi that  
 3e wolden not assent to the Lord, ne the  
 44 Lord shal be with 3ow. And thei blyndid  
 togidere styeden vp into the cop of the  
 hil; the arke forsothe of the testament  
 of the Lord and Moyses wenten not fro  
 45 the tentis. And Amalecchite descendide,  
 and Chanane, that dwelten in the hil,  
 and smytyngge hem, and hewyngge togi-  
 dere, pursueden hem vnto Horma.

bihelden the loond; a 3eer schal be aret-  
 tid<sup>s</sup> for a dai, and bi fourti 3eer 3e schulen  
 resseyue 3oure wickidnesse<sup>t</sup>, and 3e schulen  
 knowe my veniaunce. For as Y spak, so 35  
 Y schal do to al this werste multitude,  
 that roos togidere azens me; it schal faile,  
 and schal<sup>u</sup> die in this wildirnesse. Therfor 36  
 alle the men whyche Moises hadde sent to  
 see the loond, and whiche<sup>v</sup> turniden azen,  
 and maden al the multitude to grutche  
 azens hym, and depraueden the loond, that  
 it was yuel, weren deed, and smytun<sup>†</sup> in 37  
 the sizt of the Lord. Sotheli Josue, the 38  
 sone of Nun, and Caleph, the sone of Je-  
 phone, lyueden, of alle men<sup>w</sup> that 3eden to  
 se the loond. And Moises spak alle these 39  
 wordis to alle the sones of Israel, and the  
 puple mourenyde gretli. And, lo! thei 40  
 riseden<sup>x</sup> in the morewtid first, and 'stieden  
 in<sup>y</sup> to the cop of the hil, and seiden, We  
 ben redi to stie<sup>z</sup> to the place, of which<sup>a</sup> the  
 Lord spak, for we synned<sup>b</sup>. To whiche<sup>c</sup> 41  
 Moises seide, Whi passen<sup>d</sup> 3e the word of  
 the Lord, that schal not bifalle to 3ou in  
 to<sup>e</sup> prosperite? Nyle 3e stie<sup>f</sup>, for the Lord 42  
 is not with 3ou, lest 3e fallen bifor 3oure  
 enemyes. Amalech and Cananei ben bifor 43  
 3ou, bi the swerd of whiche 3e schulen  
 falle<sup>g</sup>, for 3e nolden<sup>h</sup> assente to the Lord,  
 nether the Lord schal be with 3ou. And 44  
 thei weren maad derk<sup>i</sup>, and stieden<sup>k</sup> in to  
 the cop of the hil; forsothe the ark of the  
 testament of the Lord and Moises 3eden  
 not away<sup>kk</sup> fro the tentis. And Amalech 45  
 cam down, and Chananei, that dwelliden in  
 the hil, and he smoot hem<sup>l</sup>, and kittide<sup>m</sup>  
 down, and pursuede hem til<sup>n</sup> Horma.

† deed and  
 smytun etc.  
 that is, sudeyu-  
 ly and orribly,  
 bi the sentence  
 of the Lord, to  
 the drede of  
 othere men.  
 Lire here. cck  
 qx.

<sup>f</sup> the BDEFH. <sup>g</sup> byholdid BEFH. <sup>h</sup> the whiche BDEFH. <sup>i</sup> ben biholde BE sec. m. FH.

<sup>s</sup> rettid DKQT. reckened is. <sup>t</sup> or be punischid for 3our grucching s marg. <sup>u</sup> Om. is. <sup>v</sup> the whiche r.  
<sup>w</sup> the men is. <sup>x</sup> risyn is. <sup>y</sup> thei wenten vp i. thei stieden vp in s. <sup>z</sup> gon vp i. stie vp s. <sup>a</sup> the  
 which i. <sup>b</sup> han synned is. <sup>c</sup> misbileuing and grucching azens thee s marg. <sup>e</sup> whom i. <sup>d</sup> ouerpasse is.  
<sup>c</sup> Om. s. <sup>f</sup> go vp i. stie vp s. <sup>g</sup> falle or be distruyed s. <sup>h</sup> wolden not i. <sup>i</sup> derke, that is blyndid in her  
 synne BCEGKLNQX. togidre blynde is. <sup>k</sup> wenten vp i. stieden vps. <sup>kk</sup> forth is. <sup>l</sup> the children of Israel is.  
<sup>m</sup> he kittide hem is. <sup>n</sup> til to BELP. to is. vnto K.

## CAP. XV.

1 And the Lord spak to Moyses, seiynge,  
 2 Spek to the sones of Yrael, and thou  
 shalt seye to hem, Whanne 3e weren  
 goon into the loond of 3oure dwellynge  
 3 that I shal 3yue to 3ow, and shulen doo  
 offrynge to the Lord into brent sacrifice,  
 or slayn pesible sacrifice, quytynge the  
 auowes, othir wilfulli offrynge 3iftis, other  
 in 3oure solempnytees brennynge smelle  
 of swetnes<sup>k</sup> to the Lord, of oxen, or of  
 4 sheep<sup>l</sup>; who so euer<sup>m</sup> offrith slayn of-  
 frynge, the sacrifices of tryed flour, the  
 tenthe part of ephi, spreynt with oyle,  
 the which the mesure shal haue the  
 5 fourthe part of hyn, and wyn to helde  
 the sacrifices of licours, of the same me-  
 sure, he shal 3yue into brent sacrifice, or  
 6 into slayn. Bi eche loombis and wethers  
 shal be the sacrifice of tryed flour, of two  
 dymes, that be spreynt with oyle, of the  
 7 thridde part of hyn; and wyn to the sa-  
 crifice of licour, of the thridde part of the  
 same mesure, he shal offre into the smelle  
 8 of swetnes to the Lord. Whanne for-  
 sothe of oxen he doth brent sacrifice,  
 other oost, that thou fulfille the vowe,  
 9 other pesible slayn sacrifices, thou shalt  
 3yue, bi eche oxen, of tryed flour ten  
 dymes, spreynt with oyle, that shal haue  
 10 half of the mesure of hyn, and wyn to<sup>n</sup>  
 the sacrifices of<sup>o</sup> licours to ben helde, of  
 the same mesure, into offrynge of moost  
 11 swete<sup>p</sup> smell to the Lord. So 3e shulen  
 12 doo bi eche oxen, and wethers, and  
 13 loombes, and geetis; as wel with ynne  
 14 getun as pilgrymes with the same rijt  
 15 shulen offre sacrifices; o maundement  
 shal be and dome, as wel to 3ow as to  
 16 the comlyngis of the loond. The Lord  
 17 spak to Moyses, seiynge, Spek to the  
 sones of Yrael, and thou shalt seie to

## CAP. XV.

And the Lord spak to Moises, and seide,<sup>1</sup>  
 Speke thou to the sones of Israel, and<sup>2</sup>  
 thou schalt seie to hem, Whanne 3e han  
 entrid in to the lond of 3oure abitacioun<sup>o</sup>  
 which<sup>p</sup> Y schal 3yue to 3ou, and 3e make<sup>q</sup>  
 an offryng to the Lord in to brent sacri-  
 fice, ether a pesible sacrifice, and 3e<sup>r</sup> payen<sup>s</sup>  
 auowis, ethir offren 3iftis bi<sup>t</sup> fre wille,  
 ethir<sup>u</sup> in 3oure solempnytees 3e brennen<sup>v</sup>  
 odour<sup>w</sup> of<sup>x</sup> swetnesse to the Lord, of oxun,  
 ether of scheap; who euer offrith the<sup>y</sup>  
 slayn sacrifice, schal offre a<sup>z</sup> sacrifice of flour,  
 the tenthe part of ephi, spreynt togidere  
 with oile, which<sup>a</sup> oil schal haue a mesure  
 the fourthe part of hyn; and he schal<sup>5</sup>  
 3yue wyn to fletyng sacrifices to be sched<sup>b</sup>,  
*of the same mesure*, in to brent sacrifice,  
 and slayn sacrifice. Bi ech loomb and<sup>6</sup>  
 ram schal be the sacrifice of flour, of twey  
 tenthe partis, which<sup>c</sup> schal be spreynt to-  
 gidere with oile, of the thridde part of  
 hyn; and he schal offre wyn to the flet-<sup>7</sup>  
 ynge sacrifice, of the thridde part of the  
 same mesure, in to odour<sup>d</sup> of swetnesse to  
 the Lord. Forsothe<sup>e</sup> whanne thou makist<sup>8</sup>  
 a brent sacrifice, ethir an offryng of oxun,  
 that thou fille<sup>f</sup> avow, ethir pesible sacri-  
 fice, thou schalt 3yue, bi ech oxe, thre tenthe<sup>9</sup>  
 partis of flour<sup>g</sup>, spreynt togidere with oile,  
 which<sup>h</sup> schal haue the half of<sup>i</sup> mesure of  
 hyn; and thou schalt 3yue wyn to fletyng<sup>10</sup>  
 sacrifices<sup>k</sup> to be sched<sup>l</sup>, of the same mesure,  
 in to offryng of the swettest odour<sup>m</sup> to the  
 Lord. So 3e schulen do bi ech oxe, and<sup>11</sup>  
 12 ram, and lomb, and kide; as wel men<sup>13</sup>  
 borun in the lond, as pilgrymys<sup>†</sup>, schulen<sup>14</sup> <sup>† that is, men</sup>  
 offre sacrifices bi the same custom; o co-<sup>15</sup> <sup>converted to</sup>  
 maundement and doom schal be, as wel <sup>the lawe of</sup>  
 to 3ou as to comelyngis of the lond. And<sup>16</sup> <sup>Jewis. BCKQX.</sup>  
 the Lord spak to Moises, and seide, Speke<sup>17</sup>  
 thou to the sones of Israel, and thou schalt

<sup>k</sup> sootnes *E passim*. <sup>l</sup> sheep schal offer *BDEFH*. <sup>m</sup> er *E*. <sup>n</sup> to helde *E pr. m.* <sup>o</sup> Om. *BEFH*.  
<sup>p</sup> soot *E passim*.

<sup>o</sup> dwelling *is*. <sup>p</sup> that *is*. <sup>q</sup> schul make *is*. <sup>r</sup> 3if 3e *is*. <sup>s</sup> schul paie 3oure *is*. shulen paie *or do 3oure s.*  
<sup>t</sup> bi 3oure *s.* <sup>u</sup> ethir 3if *is*. <sup>v</sup> shul brenne *is*. <sup>w</sup> smelling *is*. <sup>x</sup> Om. *s.* <sup>y</sup> Om. *10R sec. m. 5T sec. m.*  
<sup>z</sup> Om. *A.* <sup>a</sup> the which *is*. <sup>b</sup> held *is*. <sup>c</sup> the which *is*. <sup>d</sup> smellyng *is*. <sup>e</sup> sothely *is*. <sup>f</sup> fulfil *is*. <sup>g</sup> tried  
 flour *is*. <sup>h</sup> the which *is*. <sup>i</sup> Om. *is*. <sup>k</sup> sacrifice *c.* <sup>l</sup> held *is*. <sup>m</sup> smell *is*.

18 hem, Whanne 3e comen into the loond  
 19 that I shal 3yue to 3ou, and eete of the  
 looues of that regioun, 3e shulen seuer  
 20 the first fruytis to the Lord of 3oure  
 meetis; as of the flores the<sup>pp</sup> first fruytis  
 21 3e shulen seuer, so and of sowelis 3e  
 shulen 3yue the first fruytis to the Lord.  
 22 That if bi ignoraunce 3e passen bisides  
 eny thing of thes that the Lord hath  
 23 spokun to Moyses, and hath comaundide  
 bi hym to 3ow, fro the day that he bi-  
 24 gunne to comaunde, and ouer, and weren  
 for3etun to do, the multitude shal offre  
 a calf of the droue, brent sacrifice into  
 moost swete smelle to the Lord, and sa-  
 crifices of it, and offerd lycours, as the  
 cerymonyes of it axen, and a goot for  
 25 synne. And the preest shal preye for al  
 the multitude of the sones of Irael, and  
 it shal be for3euen<sup>q</sup>, for not wilfuli thei  
 synned; netheles offrynge the encens  
 to the Lord for hem silf, and for synne,  
 26 and her errour; and it shal be for3oun  
 to al the folk of the sones of Irael, and  
 to the comlyngis that pilgrymagen a-  
 monges hem, for the blame is of al the  
 27 puple bi ignoraunce. That if a lijf vn-  
 knowynge synne, he shal offre a she goot  
 28 of o 3eer for his synne; and the preest  
 shal preye for hym, for vnwityngly he  
 synnede before the Lord; and he shal  
 purchase to hym for3yuenes, and it shal  
 29 be for3eue to<sup>r</sup> hym. As wel to the with-  
 ynne born as to the comlyngis, o lawe  
 shal be of alle that synnen vnknowynge.  
 30 A lijf forsothe that bi pride eny thing of  
 synne doth, whether citeseyn he be, other  
 pilgrime, for azens the Lord he was rebel,  
 31 he shal perishe fro his puple; the word  
 forsothe of the Lord he dispiside, and the  
 heest of hym he made at nou3t; therfor  
 he shal be doon away, and he shal bere  
 32 his wickidnes. And it was doon whanne  
 the sones of Yrael weren in wildernes,

seie to hem, Whanne 3e comen iu to the 18  
 loond which<sup>n</sup> Y schal 3yue to 3ou, and 3e 19  
 eten<sup>o</sup> of the looues of that<sup>p</sup> cuntrey, 3e  
 schulen departe the firste fruytis<sup>†</sup> of 3oure 20  
 metis to the Lord; as 3e schulen departe  
 the firste fruytis of corn<sup>q</sup> flooris, so 3e 21  
 schulen 3yue the firste fruytis also<sup>r</sup> of  
 sewis<sup>s</sup> to the Lord. That if bi ignoraunce 22  
 3e passen ony of tho thingis whiche the  
 Lord spak to Moyses, and comaundide bi 23  
 hym to 3ou, fro the dai in which he bigan  
 to comaunde, and ouer<sup>t</sup>, and the multitude 24  
 hath for3ete to do<sup>n</sup>, it schal offre a calf of  
 the droue, brent sacrifice in to swettist<sup>v</sup>  
 odour to the Lord, and the sacrificis ther-  
 of, and fletynge offryngis<sup>w</sup>, as the cerymo-  
 nyes therof axen; and it schal offre a<sup>u</sup> buc  
 of geet<sup>x</sup> for synne. And the preest schal 25  
 preie for al the multitude of the sones of  
 Israel, and it schal be for3ouuu to hem,  
 for thei synned not wilfuli. And ne-  
 uerthelesse thei schulen offre encense to  
 the Lord for hemsilf, and for her synne  
 and errour<sup>y</sup>; and it schal be for3ouun to 26  
 al the puple of the sones of Israel, and to  
 comelyngis<sup>z</sup> that ben pilgryms among hem,  
 for it is the synne of al the multitude bi  
 ignoraunce. That if a<sup>a</sup> soule<sup>b</sup> synneth vn- 27  
 wityngli<sup>c</sup>, it schal offre a geet of o 3eer for  
 his synne; and the preest schal preye for  
 that soule, for it synnede vnwityngli bifor  
 the Lord; and the preest schal gete for- 28  
 3yuenesse to it, and synne<sup>d</sup> schal be for-  
 3ouun to it<sup>e</sup>. As wel to men<sup>f</sup> borun in the 29  
 loond as to comelyngis, o lawe schal be of  
 alle that synnen vnwityngli. Forsothe<sup>g</sup> a 30  
 man that doith ony synne bi pride, schal  
 perische fro his puple, whether he be a  
 citeseyn, ethir a pilgrym, for he was rebel  
 azens the Lord; for he dispiside the word 31  
 of the Lord, and made voide his co-  
 maundement<sup>h</sup>; therfor he schal be doon  
 awei, and schal<sup>i</sup> bere his owne<sup>k</sup> wickid-  
 nes. Forsothe<sup>l</sup> it was doon, whanne the 32

<sup>†</sup> the firste fruytis: iu Ebreu it is a ltil cake of 3oure pastis. c GKQX.

pp of the A. q for3euen to al the folc of the sones A. r Om. BDEFH.

<sup>n</sup> that is. <sup>o</sup> whanne 3e schul ete is. <sup>p</sup> Om. s. <sup>q</sup> 3oure corn is. <sup>r</sup> also and k. <sup>s</sup> 3oure sowuels is. 3oure sewis or sowlis s. <sup>t</sup> fro now forth s marg. <sup>u</sup> do this is. do his heest s. <sup>v</sup> ful swete smellyng is. swettist smelling s. <sup>w</sup> offryngis that the peple shal offre s. <sup>x</sup> goot bucke is. <sup>y</sup> her errour is. <sup>z</sup> the comelyngis is. <sup>a</sup> o plures. <sup>b</sup> lijf is. <sup>c</sup> vnwityng is. <sup>d</sup> the synne is. <sup>e</sup> him is. <sup>f</sup> a man k. <sup>g</sup> sothely is. <sup>h</sup> heest is. <sup>i</sup> he schal is. <sup>k</sup> Om. is. <sup>l</sup> sothely is.

and thei fonden a man gederynge stikkis  
 33 in the holi day, thei brouzten hym to  
 Moyses and Aaron, and to al the multi-  
 34 tude; the whiche closeden hym into pri-  
 soun, vnknowynge what vpon hym thei  
 35 oweden<sup>s</sup> to doo. And the Lord seide to  
 Moyses, Bi deeth die this man; throw  
 hym down with stonus al the folk 'with  
 36 out<sup>t</sup> the tentis. And whanne thei had-  
 den ladde hym with out, thei threwen  
 hym down with stonus, and he was deed,  
 37 as the Lord comaundide. And the Lord  
 38 seide to Moyses, Spek to the sones of  
 Yrael, and thou shalt seie to hem, that  
 thei maken to hem<sup>u</sup> hemmes bi foure  
 corners of the mantils, puttynge in hem  
 39 iacynctyn filetis; the whiche whanne thei  
 seen, thei recorden of alle the maunde-  
 mentis of the Lord, that thei folowen not  
 her owne thouztis and eyen, by dyuerse  
 40 thingis lecherynge; but more thei hau-  
 ynge mynde of the heestis of the Lord,  
 41 doon hem, and ben holy to her God<sup>v</sup>. I  
 the Lord zoure God, that haue ladde 3ow  
 out of the loond of Egipte, that Y were  
 zoure God.

## CAP. XVI.

1 Loo! forsothe Chore, the sone of Ysuar,  
 the<sup>w</sup> sone of Caath, the sone of Leuy, and  
 Datan and Abyron, the sones of Heliab,  
 and Hon, the sone of Pheleph, of the  
 2 sones of Ruben, aysen azens Moyses,  
 and other of the sones of Yrael, two hun-  
 dryd and fifty noble men of the synagoge,  
 and the whiche in tyme of counseil bi  
 3 names weren clepid. And whanne thei  
 stoden azens Moyses and Aaron, thei  
 seiden, It sufficith to vs, for al the multi-  
 tude of halowis is, and in hem is the  
 Lord; whi ben 3e arered vpon the puple  
 4 of the Lord? The whiche thing whanne  
 Moyses hadde herde, he felle redy into

sones of Israel weren in wildirnesse, and  
 hadde<sup>m</sup> founde a man gaderynge woode in  
 the 'day of sabat<sup>a</sup>, thei brouzten hym to 33  
 Moises, and to Aaron, and to al the mul-  
 titude; whiche<sup>o</sup> closiden<sup>p</sup> hym in to<sup>q</sup> pri- 34  
 soun, and wisten<sup>r†</sup> not what thei schulden  
 do of<sup>s</sup> hym. And the Lord seide to 35  
 Moises, This man die bi deeth; al the cum-  
 peny oppresse hym with stonus with out  
 the tentis. And whanne thei hadden led 36  
 hym with out forth, thei oppressiden<sup>t</sup> *him*  
 with stonus, and he was deed, as the  
 Lord comaundide. Also the Lord seide 37  
 to Moises, Speke thou to the sones of Is- 38  
 rael, and thou schalt seye to hem, that  
 thei make to hem hemmes bi foure cor-  
 neris of mentils<sup>u</sup>, and sette<sup>v</sup> laces of ia-  
 cynct 'in tho<sup>w</sup>; and whanne thei seen thoo, 39  
 haue thei mynde of alle comaundementis<sup>x</sup>  
 of the Lord, lest thei suen her thouztis  
 and izen<sup>y</sup>, doynge fornycacioun bi dyuerse  
 thingis; but more be thei myndeful of the 40  
 'Lordis heestis<sup>z</sup>, and do thei tho, and be  
 thei hooli to her God. Y am zoure Lord 41  
 God, which<sup>a</sup> ledde 3ou out of the lond of  
 Egipt, that Y schulde be zoure God.

## CAP. XVI.

Lo<sup>b</sup>! forsothe Chore, the sone of Isuar, 1  
 sone<sup>c</sup> of Caath, sone<sup>c</sup> of Leuy, and Dathan  
 and Abiron, the sones of Heliab, and Hon,  
 the sone of Pheleph, of the sones of Ru-  
 ben, rysen<sup>d</sup> azens Moises, and othere<sup>e</sup> of 2  
 the sones of Israel, two hundryd men and  
 fifti, prynces of the synagoge, and whiche  
 weren clepid bi names<sup>f</sup> in the tyme of  
 counsel. And whanne 'thei hadden stonde<sup>g</sup> 3  
 azens Moises and Aaron, thei seiden, Suf-  
 fice it to 3ou<sup>gg</sup>, for al the multitude is<sup>h</sup> of  
 hooly men, and the Lord is in hem; whi  
 ben 3e reisi<sup>i</sup> on the puple of the Lord?  
 And whanne Moises hadde herd this, he 4  
 felde<sup>k</sup> lowe on<sup>l</sup> the<sup>m</sup> face. And he spak 5

<sup>s</sup> owten D. <sup>t</sup> out of BDEFH. <sup>u</sup> Om. ABFH. to him D. <sup>v</sup> good A. <sup>w</sup> Om. E SCC. m.

<sup>m</sup> Om. CKM. thei hadden is. <sup>n</sup> sabot day is. <sup>o</sup> the whiche I. <sup>p</sup> closiden or put s. <sup>q</sup> Om. I. <sup>r</sup> thei wisten is. <sup>s</sup> to is. <sup>t</sup> killiden is. <sup>u</sup> her mentils is. <sup>v</sup> festne thei in hem I. feste thei in tho s. <sup>w</sup> Om. is. <sup>x</sup> heestis I. the heestis s. the comaundementis x. <sup>y</sup> her izen is. <sup>z</sup> heestis of the Lord I. <sup>a</sup> that s. <sup>b</sup> Om. I. <sup>c</sup> the sone is. <sup>d</sup> riseden c. han rise plures. <sup>e</sup> othere also s. <sup>f</sup> her names is. <sup>g</sup> thees stoden is. <sup>gg</sup> your owne comyng or doing s marg. <sup>h</sup> of this puple is comen s. <sup>i</sup> reisi<sup>d</sup> vp is. <sup>presumptuously</sup> s marg. <sup>k</sup> fel down is. <sup>l</sup> vpon is. <sup>m</sup> his is.

† and wisten not, etc. they wisten not bi what deth he schulde die, ether wher he dide this synue wittingly, til God certifiede to hem. Lire here. CGKQX.

5 the face; and he spak to Chore, and to  
al the multitude; Eerly, he seith, the  
Lord shal make knowun whiche per-  
teynen to hym, and the halowis he shal  
sett to hym; and whom he chesith, shal  
6 nei3 to hym. This therfor doo 3e; tak  
echon his censere, thow Chore, and al thi  
7 counseil; and to morwe the fier drawun  
vp, put 3e there aboue the maad encense  
before the Lord, and whom euer<sup>x</sup> he  
chesith, he shal be holy. Myche 3e sones  
8 of Leuy ben areryd. And eft he seide to  
9 Chory, Herith, 3e sones of Leuy. Whether  
litol it is to 3ow, that God of Yrael hath  
seuerde 3ow fro al the puple, and ioynede  
to hym silf, that 3e seruen to hym in  
heriyng of the tabernacle, and stonden  
before the myche comyng of the puple,  
10 and mynystre to hem? Therfor to hym  
silf he hath maad thee to come ny3, and  
alle thi britheren the sones of Leuy, that  
11 to 3ow also preesthood 3e chalengen, and  
al thi glubbe stonde a3ens the Lord?  
What is forsothe Aaron, that 3e gruchen  
12 a3ens hym? Thanne Moyses sente for to  
clepe Datan and Abyron, the sones of  
13 Helyab; whiche answerden, We comen  
not. Whether litil it is to thee, that thow  
hast ladde vs fro the loond that flowide  
mylk and hony, that thow slee in deseert,  
but and thow haue lordship on vs?  
14 Forsothe thow hast lad vs into the loond  
that flowith ryuers of mylk and hony,  
and thow hast 3yue to vs possessiouns of  
feeldes, and of vynes; whether and oure  
eyen thow wolt drawe out? We comen  
15 not. And Moises ful wrooth seith to the  
Lord, Bihold thow not the sacrifices of  
hem; thow wost that and a litil asse  
forsothe Y neuer took of hem, ne wrong-  
16 fully traueylde eny of hem. And he  
seide to Chore, Thow and al thi congy-  
gacioun stonidith asijd before the Lord,

to Chore, and to al the multitude; he  
seide, Eerli the Lord schal make knowun  
whiche<sup>n</sup> perteynen to hym, and he schal  
applie<sup>o</sup> to hym hooli men; and thei whiche  
he hath chose, schulen nei3e to hym.  
Therfor do 3e this thing; ech man take  
6 his cencere, thou Chore, and al thi coun-  
sel; and to morewe whanne fier is takun  
7 vp, putte 3e encense aboue bifor the Lord,  
and whom euer the Lord chesith, he schal  
be hooli<sup>†</sup>. 3e sones of Leuy ben myche  
reisd<sup>p</sup>. And eft Moises seide to Chore,  
8 3e sones of Leuy, here<sup>q</sup>. Whether it is  
9 litil to 3ou, that God of Israel departide<sup>r</sup>  
3ou fro al the puple, and ioynede<sup>s</sup> 3ou<sup>t</sup> to  
hym silf, that 3e schulden serue hym in  
the<sup>u</sup> seruyce of tabernacle<sup>v</sup>, and that 3e  
schulden stonde bifor the multitude of pu-  
ple<sup>w</sup>, and schulden<sup>x</sup> serue hym? Made he<sup>y</sup>  
10 therfor thee and alle thi bretheren the  
sones of Leuy to nei3 to hym silf, that 3e  
challenge to 3ou also preesthod, and al<sup>z</sup> thi  
11 gaderyng<sup>a</sup> togidere stonde a3ens the Lord?  
For whi what is Aaron, that 3e gruchen  
a3ens hym? Therfor Moises sente to clepe  
12 Dathan and Abiron, the sones of Heliab;  
whiche<sup>b</sup> answeriden, We comen not. Whe-  
13 thir is it litil to thee, that thou<sup>c</sup> leddist vs  
out of the lond that flowide with mylk  
and hony<sup>d</sup>, to sle vs in the<sup>e</sup> deseert, no<sup>f</sup> but  
also thou be lord of vs? Verili<sup>‡</sup> thou  
14 hast brou3t vs in to the lond that flowith  
with streamys of mylk and hony<sup>g</sup>, and  
hast<sup>h</sup> 3oue to vs possessiou<sup>i</sup> of feeldis, and  
of vyneris<sup>k</sup>; whethir also thou wolt putte  
out oure i3en? We comen not<sup>l</sup>. And  
15 Moises was wrooth greetli, and seide to  
the Lord, Biholde thou not the sacrifices  
of hem; thou wost that Y took neuere of  
hem, 3he<sup>m</sup>, a litil asse, nethir Y turmentide  
ony of hem. And Moises seide to Chore,  
16 Thou and al<sup>n</sup> thi congregacioun<sup>o</sup> stonde<sup>p</sup>  
asidis half bifor the Lord, and Aaron to

† *be holi*, that  
is, assigned to  
Goddis offices  
and presthod.  
BCEGKLPQX.

‡ Thei seiden  
this in scorn,  
to signefie that  
Moises dissey-  
ned the puple  
bi false bibestis.  
*Live here.* BCG  
KQX. *This thei*  
*seiden in scorn*  
*to Moises, hold-*  
*ing him fals.* s.

<sup>n</sup> whiche men s. <sup>o</sup> applie or drave s. <sup>p</sup> reisd in to pride s text. <sup>q</sup> hereth i. heerith me s. <sup>r</sup> de-  
parte l. <sup>s</sup> hath ioyned is. anointide ELP. <sup>t</sup> Om. plures. <sup>u</sup> Om. is. <sup>v</sup> the tabernacle EIKLPQST pr. m.  
<sup>w</sup> the puple EIS. <sup>x</sup> Om. c sec. m. IORST sec. m. w. <sup>y</sup> the Lord is. <sup>z</sup> that al is. <sup>a</sup> glubbe or heep i.  
glub or 3oure gedryng togedre s. <sup>b</sup> the whiche i. <sup>c</sup> Om. DEFKLMNOPWX. <sup>d</sup> with hony is. <sup>e</sup> Om. plures.  
<sup>f</sup> not A. <sup>g</sup> of hony is. <sup>h</sup> thow hast is. <sup>i</sup> possessiouns CG. <sup>k</sup> vyne 3erdis i. <sup>l</sup> not to thee i. not  
to thee at thin heest s. <sup>m</sup> Om. CIS. <sup>n</sup> Om. A. <sup>o</sup> congregacioun, that is, gaderyng togidere BCKQX.  
<sup>p</sup> stonideth is.

17 and Aaron to morwe atwynne. Take 3e eche 3oure senserys, and puttith vpon hem encense, offrynge to the Lord, two hundrid and fifti censeris; Aaron<sup>y</sup> forsothe 18 holde he his censer. The which thing whanne thei hadden doo, stoundynge 19 Moyses and Aaron, and thei hadden gedyde on an heepe azens hem al the multitude at the dore of the tabernacle, to 20 alle aperyd the glorye of the Lord. And the Lord spak to Moyses and Aaron, and 21 seith, Be 3e seuerd fro the myddil of this congregacioun, that hem grijslich<sup>z</sup> Y make 22 lost. The whiche fellen redi into the face, and seiden, Moost stroong God of the spirytis of al flesh<sup>a</sup>, whether oon synnyng, azens alle thi wrath shal waxe 23 cruel? And the Lord seith to Moyses, 24 Comaund to al the puple, that it be seuerd fro the tabernaclis<sup>b</sup> of Chore, and 25 Datan, and Abiron. And Moyses aroos, and wente to Datan and Abiron; and 26 folwyng hym the aldren of Yrael, he seide to the puple, Goth away fro tabernaclis of<sup>c</sup> vnpytows men, and wole 3e not touche that to hem parteynen, lest 3e be 27 wrapped in the synnes of hem. And whanne thei weren goon fro the tentes of hem bi enuyroun, Dathan and Abiron goon out, stoden in the entre of her tentes, with wyues, and free children, and al the 28 felowshipe. And Moyses seith, Yn this 3e knowen that the Lord sente me, that I doo alle the thingis that 3e seen, and not of propre herte hem I bryng forthe. 29 If thur 3 visid deeth<sup>d</sup> of men thei dien, and visyte hem a veniaunce, with the which and other ben woned to be visytid, the 30 Lord hath not sente me; if forsothe a newe thing the Lord doo, that the erthe opnyng his mouth swelowe hem, and

morewe bi<sup>q</sup> hym silf. Take<sup>r</sup> 3e alle bi 3ou<sup>s</sup> 17 silf 3oure<sup>t</sup> censeris, and putte 3e encense in<sup>u</sup> tho, and offre 3e to the Lord, tweyn hundrid and fifti censeris; and Aaron holde<sup>v</sup> his censer. And whanne thei had- 18 den do this, while Moises and Aaron stoden<sup>w</sup>, and thei hadden gaderid al the 19 multitude to the 'dore of the tabernacle<sup>x</sup> azens hem<sup>y</sup>, the glorie<sup>z</sup> of the Lord aperide to alle<sup>a</sup>. And the Lord spak to 20 Moises and Aaron<sup>b</sup>, and seide, Be 3e de- 21 partid fro the myddis of this congregacioun, that Y leese<sup>c</sup> hem sodeynli. Whiche<sup>d</sup> 22 felden<sup>e</sup> lowe on<sup>f</sup> the<sup>g</sup> face, and seiden, Strongeste<sup>h</sup> God of the spiritis of al fleisch, whethir 'thiu yre<sup>i</sup> schal be fers azens alle men, for o man synneth? And the Lord 23 seide to Moises, Comaunde thou to al the 24 puple, that it be departid fro the tabernaclis of Chore, and of Dathan, and of<sup>k</sup> Abiron. And Moises roos, and 3ede to 25 Dathan and Abiron; and while the eldre men of Israel suden hym, he seide to the 26 cumpeny, Go 3e away fro the tabernaclis of wickid<sup>l</sup> men, and nyle 3e touche tho thingis that parteynen to hem, lest 3e ben wlappid in the synnes of hem. And whanne thei 27 hadden gon awei fro the<sup>m</sup> tentis<sup>n</sup> 'of hem<sup>o</sup> bi the<sup>p</sup> cumpas, Dathan and Abiron 3eden out, and stoden in the entryng<sup>q</sup> of her tentis, with wyues<sup>r</sup>, and fre<sup>s</sup> children, and al<sup>t</sup> the multitude<sup>u</sup>. And Moises seide, In 28 this 3e schulen wite that the Lord sente me, that Y schulde do alle thingis whiche<sup>v</sup> 3e seen, and Y<sup>w</sup> brouz<sup>x</sup>te not forth tho<sup>y</sup> of myn owne herte. If thei perischen bi cus- 29 tonable deeth of men, and wounde<sup>z</sup> visite hem, bi which also othere men ben wont to be visitid, the Lord sente not me; but 30 if the Lord doith a newe thing, that the erthe opene his mouth, and swolewe hem,

<sup>y</sup> and Aaron D. <sup>z</sup> feerlyche BEFH. ferslich D. <sup>a</sup> the flesh A. <sup>b</sup> tabernacle A. <sup>c</sup> Om. A. <sup>d</sup> deed ABDFH.

<sup>q</sup> schal stonde bi is. <sup>r</sup> Om. is. <sup>s</sup> 3oure s. <sup>t</sup> takith 3oure is. <sup>u</sup> on plures. vpon is. <sup>v</sup> holde he 1. <sup>w</sup> stoden there s. <sup>x</sup> tabernacles dore 1. tabernacle dore s. <sup>y</sup> hem, that is, azens Moyses and Aaron BCGKNQX. Moises and Aaron is. <sup>z</sup> glorie or ryztwisnesse s marg. <sup>a</sup> hem alle is. <sup>b</sup> to Aaron is. <sup>c</sup> spille 1. <sup>d</sup> The whiche 1. <sup>e</sup> fellen down is. <sup>f</sup> vpon is. <sup>g</sup> her is. <sup>h</sup> Moost strong 1. <sup>i</sup> thi wrath is. <sup>k</sup> Om. is. <sup>l</sup> the wickid 1. <sup>m</sup> Om. s. <sup>n</sup> her tentis 1. <sup>o</sup> Om. is. <sup>p</sup> Om. isx. <sup>q</sup> entree is. <sup>r</sup> her wyues is. <sup>s</sup> her fre is. <sup>t</sup> withal is. <sup>u</sup> holding with hem s marg. <sup>v</sup> the whiche 1. <sup>w</sup> that Y is. <sup>x</sup> brouz<sup>y</sup>te hem is. <sup>y</sup> Om. is. <sup>z</sup> wounde ether pestilence BCGKNQX. wounde, a vengeance is.

alle thingis that to hem perteynen, and goon down lynunge into helle, 3e shulen wyte that thei han blasfemyd the Lord. 31 Anoon thanne as he cesyde to speke, the erthe is brokun vndur the feet of hem, 32 and openyng his mouth deuowride hem, with her tabernaclis, and al the substaunce 33 of hem; and thei dessendiden quyk into helle, couerd with the erthe, and thei pershyden fro the myddil of the multitude. 34 And forsothe al Israel that stood bi enuyroun, flee3 fro the crie of hem perishyng, seiynge, Lest perauenture and vs the erthe 35 swelow. But and fier goon out fro the Lord, slew3 two hundrid and fifti men 36 that offerden encense. And the Lord 37 spaak to Moyses, seiynge, Comaund to Eleazar, the sone of Aaron, preest<sup>e</sup>, that he take the encensers that liggen in the brennyng, and the fier hidir and thidir 38 scater he; for thei ben halwid in the dethis of synful men; and beet he hem forthe into platis, and fitche he to the auter, forthi that there is offerd in hem encense to the Lord, and be halwid, that the sones of Yrael biholden hem for 39 tookne and mynde. Thanne Eleazar, the preest, took the brasen censerys, in the whiche offerden thes whom the tendyng deuowride, and he bette hem forthe into 40 plates, fitchyng to the auter; that aftirward the sones of Yrael myzten haue, bi the whiche thei schulden take mynde, lest eny of other kynrede, and that is not of the seed of Aaron, come ni3 to offre encense to the Lord, lest he suffre as Chore suffrede, and al the multitude of hym, 41 spekyng the Lord to Moyses. Forsothe al the multitude of the sones of Israel grutchide the day folwyng azens Moyses and Aaron, seiynge, 3e han slayn the 42 puple of the Lord. And whanne there

and alle thingis that perteynen to hem, and thei goen down quyke in to helle, 3e schulen wite that thei blasfemen the Lord. Therfor anoon as he<sup>a</sup> cesside to speke, the 31 erthe was brokun vndur her feet, and the 32 erthe openyde his<sup>b</sup> mouth, and deuowride hem, with her tabernaclis, and al the<sup>c</sup> catel of hem<sup>d</sup>; and thei 3eden down quike 33 in to helle, and *weren* hilid with erthe, and perischiden<sup>e</sup> fro the<sup>f</sup> myddis of the multitude. And sotheli al Israel that stood 34 bi<sup>g</sup> the<sup>h</sup> cumpas<sup>hh</sup>, fledde fro the cry of men perischinge, and seide, Lest perauenture the erthe swolewe also vs<sup>i</sup>. But also fier 35 3ede out<sup>k</sup> fro the Lord, and killide<sup>l</sup> tweyn hundrid and fifti men that offriden encense<sup>m</sup>. And the Lord spak to Moyses, 36 and seide, Comaunde thou to Eleazar, sone<sup>n</sup> 37 of Aaron, preest, that he take<sup>o</sup> the censerys that liggen in the brennyng, and that he schatere the fier hidur and thidur; for tho<sup>p</sup> ben halewid in the dethis of syn- 38 neris; and that<sup>q</sup> he bringe forth tho<sup>r</sup> in to platis, and naile<sup>s</sup> to<sup>t</sup> the auter, for encense is offrid in tho to the Lord, and tho ben halewid, that the sonis of Israel se tho<sup>u</sup> for a signe<sup>v</sup> and memorial<sup>w</sup>. Therfor 39 Eleazar, preest<sup>x</sup>, took the brasun senseris, in whiche *censerys*<sup>y</sup> thei<sup>z</sup> whiche the brennyng deuouride<sup>a</sup> hadden offrid, and he 'brouzt forth tho<sup>b</sup> in to platis, and nailide<sup>c</sup> to the auter; that the sones of Israel 40 schulden haue *thingis*<sup>d</sup> aftirward, bi whiche thei schulden remembre<sup>e</sup>, lest ony alien<sup>f</sup>, and which<sup>g</sup> is not of the seed of Aaron, nei3 to offre encense to the Lord, lest he suffre, as Chore sufferide, and al his multitude, while the Lord spak to Moyses. For- 41 sothe<sup>h</sup> al the multitude of the sones of Israel grutchide in the dai suyng azens Moyses and Aaron, and seide, 3e han slayn the puple of the Lord. And whanne<sup>i</sup> dis- 42

<sup>e</sup> the preest *E pr. m.*

<sup>a</sup> Moyses *is.* <sup>b</sup> the *is.* <sup>c</sup> her *is.* <sup>d</sup> Om. *is.* <sup>e</sup> thei perischiden *is.* <sup>f</sup> Om. *s.* <sup>g</sup> Om. *l.* <sup>h</sup> Om. *c.* <sup>hh</sup> aboute *l.* <sup>i</sup> vs, *hic we henes. s.* <sup>k</sup> down *s.* <sup>l</sup> it killide *is.* <sup>m</sup> cense *L. ence EP.* <sup>n</sup> the sone *is.* <sup>o</sup> or *gedre vp s marg.* <sup>p</sup> tho *censers is.* <sup>q</sup> Om. *A.* <sup>r</sup> tho *censers l.* <sup>s</sup> naile hem *l.* <sup>t</sup> naile he hem *s.* <sup>u</sup> them *l.* <sup>v</sup> signe *to holde in mynde s.* <sup>w</sup> a memorial *is.* <sup>x</sup> the preest *is.* <sup>y</sup> Om. *is.* <sup>z</sup> that *is, Chore and his felawis. s marg.* <sup>a</sup> had deuourid *is.* <sup>b</sup> bett out tho *censers is.* <sup>c</sup> nailide hem *is.* <sup>d</sup> tho *l. tho censerys anentis hem s.* <sup>e</sup> take mynde *l. this grete veniaunce of God s. marg.* <sup>f</sup> of other kynde *l.* <sup>g</sup> that *l.* <sup>h</sup> Sothly *is.* <sup>i</sup> whanne this *s.*

was sprongun dissencioun, and noyse with  
 43 ynne waxed, Moyses and Aaron flowen  
 to the tabernacle of the boond of pees;  
 the whiche aftir thei ben goon ynne,  
 couerde a clowde the tabernacle, and  
 44 aperyde the glorie of the Lord. And  
 the Lord seide to Moyses and Aaron,  
 45 Goth away fro the myddil of this multi-  
 tude, also nowe I shal doo hem away.  
 46 And whanne thei lyen in the erthe, Moy-  
 ses seide to Aaron, Take a censer, and  
 fier drawun vp fro the auter, put incense  
 there aboue, goynge anoon to the puple,  
 that thou preyre for hem; now forsothe  
 is goon out wrath fro the Lord, and a  
 47 veniaunce waxith wood. The whiche  
 thing whanne Aaron hadde do, and hadde  
 runne to the myddil multitude, that nowe  
 wastid the brynnynge, he offrede the  
 48 maad encense; and stondynge betwix<sup>f</sup>  
 the deed and the lyuyng, for the puple  
 49 preyde, and the veniaunce ceside. There  
 weren forsothe that weren<sup>g</sup> smyttun four-  
 tene thowsynd of men and seuen hun-  
 drid, withouten hem that pershiden in  
 50 the dissencioun of Chore. And Aaron  
 turnede aȝen to Moyses, at the dore of the  
 tabernacle of the boond of pees, aftir that  
 restide the deeth.

## CAP. XVII.

1 And the Lord spak to Moyses, seiynge,  
 2 Speke to the sones of Yrael, and tak of  
 hem sondry ȝeerdis, bi her kynredis, of  
 alle the princes of the lynagis twelue  
 ȝerdes; and of echon the name thou shalt  
 3 vpon write to his ȝerde; the name for-  
 sothe of Aaron shal be in the lynage of  
 Leuy, and o ȝerde alle the meynes of  
 4 hem shal conteyn. And thou shalt putte  
 hem in the tabernacle of the boond of  
 pees, before the witnessynge, where I shal  
 5 speke to thee; whom of hem Y shal chese,

censioun<sup>k</sup> roos, and noise<sup>l</sup> encesside, Moi-43  
 ses and Aaron fledden to the tabernacle of  
 the boond of pees; and aftir that thei en-  
 triden in to it, a cloude hilide the taber-  
 nacle, and the glorie of the Lord apperde.  
 And the Lord seide to Moyses and to<sup>m</sup>44  
 Aaron, Go ȝe away fro the myddis of this45  
 multitude, also now Y schal do away hem.  
 And whanne thei<sup>n</sup> laien in the erthe<sup>o</sup>,  
 Moyses seide to Aaron, Take the<sup>p</sup> censer,46  
 and whanne fyer<sup>q</sup> is takun vp of<sup>r</sup> the au-  
 ter, caste<sup>s</sup> encense aboue, and go<sup>t</sup> soone to  
 the puple, that thou preyre for hem; for  
 now ire<sup>u</sup> is gon out fro the Lord, and the  
 wounde<sup>v</sup> is feers. And whanne Aaron47  
 hadde do this, and hadde runne to the  
 myddis of the multitude, which the bren-  
 nyng wastid thanne, he offeride encense;  
 and he stood bytwix the deed<sup>w</sup> men and48  
 lyuyng<sup>x</sup>, and bisouȝte<sup>y</sup> for the puple, and  
 the wounde<sup>z</sup> ceesside. Sotheli thei that49  
 weren smytun<sup>a</sup> weren fourtene thousynde  
 of men and seuen hundrid, withouten  
 hem that perischiden in the discencioun  
 of Chore. And Aaron turnyde aȝen to50  
 Moyses, to the dore of the tabernacle of  
 boond<sup>b</sup> of pees, aftir that the perischyng<sup>c</sup>  
 restide.

## CAP. XVII.

And the Lord spak to Moyses, and seide<sup>d</sup>,1  
 Speke thou to the sones of Israel, and take2  
 thou ȝerdis, bi her kynredis, bi ech kyn-  
 rede o<sup>e</sup> ȝeerde, *take thou* of alle the princes  
 of the lynagis twelue ȝerdis; and thou  
 schalt write the name of each *lynage*  
 aboue<sup>f</sup> his ȝerde; forsothe<sup>g</sup> the name of3  
 Aaron schal be<sup>h</sup> in the lynage of Leuy,  
 and o ȝerde schal conteyne alle the meynes  
 of hem<sup>i</sup>. And thou schalt putte tho ȝerdis4  
 in the tabernacle of boond of pees, bifor  
 the witnessyng, where Y schal speke to<sup>k</sup>

<sup>f</sup> bytwene BDEFH.    <sup>g</sup> ben BDEFH.

<sup>k</sup> ether strijf K marg.    <sup>l</sup> the noise is.    <sup>m</sup> Om. plures.    <sup>n</sup> Moyses and Aaron is.    <sup>o</sup> to preie the Lord  
 for the puple I marg.    <sup>p</sup> thi EFIKLOPQRSTW.    <sup>q</sup> the fyer is.    <sup>r</sup> fro s.    <sup>s</sup> caste thou is.    <sup>t</sup> go thou  
 forth is.    <sup>u</sup> wrathth is.    <sup>v</sup> wounde ether veniaunce bc. vengeaunce is.    <sup>w</sup> slayn deed s.    <sup>x</sup> the lyuyng is.  
<sup>y</sup> he preide i. he bisouȝte s.    <sup>z</sup> vengeaunce is.    <sup>a</sup> sleyn is.    <sup>b</sup> the boond A pr. m. bi.    <sup>c</sup> perischyng of men  
 ceesside is.    <sup>d</sup> seiynge is.    <sup>e</sup> a is.    <sup>f</sup> vpon is.    <sup>g</sup> sothely is.    <sup>h</sup> be writen is.    <sup>i</sup> hem, that is, of the  
 meynes of the lynage of Leuy BCGKQX.    Leuy is.    <sup>k</sup> with K.

shal buriowne his 3erde; and I shal chastyse fro me the pleyntes of the sones of Yrael, in the whiche azens 3ow thei grutchen<sup>h</sup>. And Moyses spak to the sones of Yrael; and alle the princes 3auen to hem 3erdes, bi alle the lynages; and there weren twelue 3erdes, with out the 3erde of Aaron. The whiche whanne Moyses hadde putte before the Lord, in the tabernacle of witnessynge, the day folwynge he goon azen, foond that the 3erde of Aaron, in the house of Leuy<sup>l</sup>, hadde buriowned; and swellynge the gemmes, breken out flowres, thei spred abroad with leeuves, into almaundes be fourned<sup>k</sup>.  
 9 Thanne Moyses brou3te forthe alle the 3erdes fro the sijt of the Lord to alle the sones of Yrael; and eche seen<sup>kk</sup>, and token her 3erdes. And the Lord seide to Moyses, Ber azen the 3erde of Aaron into the tabernacle of witnessynge, that it be kept there into tokne<sup>l</sup> of the rebel sones of Israel, and the querels of hem resten fro me, lest thei dien. And Moyses dide, as the Lord comaundide. The sones of Yrael forsothe seiden to Moyses, Loo! we ben wastid, and alle we perisshen; who so euer<sup>m</sup> cometh ni3 to the tabernacle of the Lord, dieth; whether vnto the deeth alle we ben to be doon away?

CAP. XVIII.

1 And the Lord seide<sup>n</sup> to Moyses and Aaron, Thow, and thi sones, and the hows of thi fader with thee, shal here the wickidnes of the seyntuarie; and<sup>o</sup> thou and thi sones togidere shulen suffre the 2 synnes of 3oure preesthod. But and thi

<sup>h</sup> gruechiden DE pr.m. <sup>l</sup> Om. A. <sup>k</sup> oute fourned BDEFH. <sup>kk</sup> sijyn E. <sup>l</sup> the tokne E. <sup>m</sup> er E. <sup>n</sup> spak D. <sup>o</sup> Om. A.

<sup>l</sup> hem to the office of presthoode s. <sup>m</sup> schal herbi s. <sup>n</sup> refreyne or quenche s. <sup>nn</sup> pleynyngis or grucchingis s. <sup>o</sup> the princes BGIKS. <sup>p</sup> alle her is. <sup>q</sup> azens to biholde the 3erdis s. <sup>r</sup> day next is. <sup>s</sup> and he is. <sup>t</sup> founde in the house or lynage of Leuy s. <sup>u</sup> Om. s. <sup>v</sup> hadde buriowned BC sec.m. <sup>w</sup> the knoppis i. the knoppis or buriouynnges s. <sup>x</sup> woxen greet s. <sup>y</sup> braken is. <sup>z</sup> the whiche i. <sup>a</sup> thei weren is. <sup>b</sup> Bere thou is. <sup>c</sup> a tokene is. <sup>d</sup> playnyngis ceesse i. pleynynges or grucchinges ceese s. <sup>e</sup> sothely is. <sup>f</sup> han perishede is. <sup>g</sup> alle be is. <sup>h</sup> Om. s. <sup>i</sup> vnto i. to O sec.m. vnto the s. <sup>k</sup> for 3e shulen han tho thingis that ben offrid in the seintuarie for synne of peple. s marg. <sup>l</sup> that is, 3if eny man presume himself bi 3our negligence, not oonli he shal be punished for his fool hardynes, but also 3e for 3our negligence; therefore it perteynith to 3our charge to dryue sicke awei, and to clhchene sicke diligently, lest eny man ni3e to 3our office vnduli. s marg.

thee; the 3erde of hym schal buriowne, whom Y schal chese of hem<sup>l</sup>; and Y schal<sup>m</sup> 5 refreyne<sup>n</sup> fro me the playnyngis<sup>nn</sup> of the sones of Israel, bi whiche thei grutchen azens 3ou. And Moyses spak to the sones of Israel; and alle princes<sup>o</sup> 3auen to hym 3erdis, bi alle<sup>p</sup> lynagis; and the 3erdis weren twelue, without the 3erde of Aaron. And 7 whanne Moyses hadde put tho 3erdis bifor the Lord, in the tabernacle of witnessyng, he zede azen<sup>q</sup> in the day<sup>r</sup> suyng, and<sup>s</sup> 9 founde<sup>t</sup> that the 3erde of Aaron, in the hows of Leuy<sup>u</sup>, buriounned<sup>v</sup>; and whanne knoppis<sup>w</sup> weren greet<sup>x</sup>, the blossoms hadden broke<sup>y</sup> out, whiche<sup>z</sup> weren alargid in leeuys, and weren<sup>a</sup> fourned in to almaundis. Therfor Moyses brou3te forth 9 alle the 3erdis fro the sijt of the Lord to alle the sones of Israel; and thei sien, and resseyueden ech his 3erde. And the Lord 10 seide to Moyses, Bere<sup>b</sup> azen the 3erde of Aaron in to the tabernacle of witnessyng, that it be kept there in to 'the signe<sup>c</sup> of the rebel sones of Israel, and that her 'playntis reste<sup>d</sup> fro me, lest thei dien. And 11 Moyses dide, as the Lord comaundide. For- 12 sotlie<sup>e</sup> the sones of Israel seiden to Moyses, Lo! we ben wastid, alle we perischiden<sup>f</sup>; who euer neizeth to the tabernacle of the 13 Lord, he dieth; whethir<sup>†</sup> we schulen be<sup>g</sup> doon awei alle<sup>h</sup> 'til to<sup>i</sup> deeth?

CAP. XVIII.

And the Lord seide to Aaron, Thou, 1 and thi sones, and the hows of thi fadir with thee, schulen<sup>‡</sup> bere the wickidnesse of the seyntuarie<sup>k</sup>; and thou and thi sones togidere schulen suffre the synnes of 3oure preesthod<sup>l</sup>. But also take thou with thee 2

<sup>†</sup> wher, etc. thei seiden this, not in grucchinge azeaus God, but in axinge remedy, and therfor thei weren not punischid. Lire here. ссққх. This was her sorowful confessioun, desiring merci. s. <sup>‡</sup> schulen bere the wickidnesse of the seyntuarie, that is, 3e schulen haue

britheren of the lynage of Leuy, and the septre of thi fader tak with thee, and redi be thei, and mynystre to thee. Thow forsothe and thi sones shulen mynystre in  
 3 the tabernacle of witnessyng; and the Leuytes shulen wake to thin heestis, and to alle the werkis of the tabernacle; so oonlich that to vessels<sup>p</sup> of the seyntuarie, and to the auter thei comen not ny<sup>3</sup>, lest and thei dien, and <sup>3e</sup> perischen togidre.  
 4 Be thei forsothe with thee, and waake thei in the wardis of the tabernacle, and in alle the cerymonyys of it. Of another lynage shal not be meengid to <sup>3ow</sup>.  
 5 Wake <sup>3e</sup> into the waarde of the seyntuarie, and in the seruyce of the auter, lest indignacioun spryng vpon the sones of  
 6 Yrael. Y haue <sup>3yue</sup> to <sup>3ow</sup> the Leuytes <sup>3oure</sup> britheren, fro the myddil of the sones of Yrael, and I haue takun a <sup>3ift</sup> to the Lord, that thei seruen in the seruyces of his tabernacle. Thow forsothe and thi sones, kepe <sup>3e</sup> <sup>3oure</sup> presthod; and alle thingis that to the heriyng of the auter perteynen, and withynne the veil ben, bi the preestis shal be mynystred; and if eny of other lynage come  
 8 ni<sup>3</sup>, he shal be slayn. And the Lord spak to Aaron, Loo! Y haue <sup>3yue</sup> to thee kepyng of my cheef fruytis; alle thingis that ben halowid of the sones of Yrael, to thee I haue take, and to thi sones, for the preestis office lawful euerlastyng.  
 9 Thes thingis thanne thow shalt take of thes thingis that ben halowid, and offerd to the Lord; al offryng, and sacrifice, and what euer thing for synne and for trespas is <sup>3oldun</sup> to me, and fallith into holy of halowis, thin shal ben, and of thi  
 10 sones. In the seyntuarie thow shalt eete it; maalis oonli shulen eete of it, for it  
 11 is sacryd to the Lord. The cheef fruytis forsothe that the sones of Yrael han

thi britheren of the lynage of Leuy, and the power<sup>m</sup> of thi fadir, and be thei redi, that thei mynystre to thee. Forsothe thou and thi sones schulen mynystre in the tabernacle of witnessyng; and the dekenes<sup>3</sup> schulen wake at thi comaundementis<sup>n</sup>, and at alle werkis<sup>o</sup> of the tabernacle; so oneli that thei nei<sup>3e</sup> not to the vessels of seyntuarie<sup>p</sup>, and to the auter, lest bothe thei dien, and <sup>3e</sup> perischen<sup>q</sup> togidre. For-  
 4 sothe<sup>r</sup> be thei with thee, and wake thei in the<sup>s</sup> kepyngis of the tabernacle, and in alle the cerymonyys therof. An alien schal not be meddlid with <sup>3ou</sup>. Wake <sup>3e</sup> in the<sup>t</sup>  
 5 kepyng<sup>u</sup> of the seyntuarie, and in the<sup>v</sup> seruyce of the auter, lest indignacioun rise on<sup>w</sup> the sones of Israel. Lo! Y haue  
 6 <sup>3ouun</sup> to <sup>3ou</sup><sup>†</sup> <sup>3oure</sup> britheren, dekenes<sup>y</sup>, fro the myddis of the sones of Israel, and Y haue <sup>3oue</sup><sup>z</sup> a fre <sup>3ifte</sup> to<sup>a</sup> the Lord, that thei serue in the seruyces of his<sup>b</sup> tabernacle. Forsothe<sup>c</sup> thou and thi sones, kepe  
 7 <sup>3oure</sup> presthod; and alle thingis that perteynen to the ournyng of the auter, and ben withynne the veil, schulen be mynystrid bi preestis; if ony straunger nei<sup>3eth</sup><sup>d</sup>, he schal be slayn. The Lord spak to Aa-  
 8 ron, Lo! Y haue <sup>3oue</sup> to thee the kepyng of my firste fruytis; Y haue <sup>3oue</sup> to thee and to thi sones alle thingis, that ben halewid of the sones of Israel<sup>†</sup>, for preestis office euerlastyng lawful thingis. Ther-  
 9 for thou schalt take these thingis of the thingis that ben halewid, and ben offrid to the Lord; ech offryng, and sacrifice, and what euer thing is <sup>3oldun</sup> to me for synne and for<sup>dd</sup> trespas, and cometh in to hooli<sup>e</sup> of hooli thingis, schal be thin and thi sones. Thou schalt ete it in the seyntuarie;  
 10 malis<sup>f</sup> oneli<sup>g</sup> schulen ete therof, for it is halewid to the Lord. Forsothe<sup>h</sup> Y haue  
 11 <sup>3oue</sup> to thee, and to<sup>i</sup> thi sones and dou<sup>3</sup>tris<sup>k</sup>, bi euerlastyng ri<sup>3t</sup>, the firste fruytis

tho thingis that schuleu be offrid in the seyntuarie for the syones of the puple, as Austin and the glos here expownen. It semeth betere thus; *thou and thi sones schulen suffre the synnes of 3oure presthod*, that is, if ony me pressen forth hem silf bi 3oure neeligence, not onely thei schulen be punyschid for her foolhardynesse, but also 3e schulen be punyschid for 3oure negligence, and therfor charge perteyneth to 3ou to dryue away hem, and to bifore eschewe [schewe bc.] diligently, lest ony man nei<sup>3e</sup> unduly. *Lire here. bc GKQX.*  
 † *Lo! Y haue 3oue to 3ou, etc.* not to do 3oure werkis in 3oure housis, but to serue in the seruyces of the tabernacle. *Lire here. cox qx.*

‡ *that is, that ben bi<sup>3t</sup> to the Lord by a vow. bcgkqx.*

<sup>p</sup> the vessels E.

<sup>m</sup> septre or power is. <sup>n</sup> heestis is. <sup>o</sup> the werkis isx. <sup>p</sup> the seyntuarie is. <sup>q</sup> and perischen is.  
<sup>r</sup> Sothely is. <sup>s</sup> Om. 10<sup>ST</sup> sec. m. <sup>t</sup> Om. 10<sup>ST</sup> sec. m. w. <sup>u</sup> kepyngis E. <sup>v</sup> Om. is. <sup>w</sup> vpon is.  
<sup>x</sup> Om. c. <sup>y</sup> the dekenes is. <sup>z</sup> 3oue 3ou i. 3oue 3ou hem s. <sup>a</sup> of s. <sup>b</sup> the Ls. <sup>c</sup> Sothely is. <sup>d</sup> nei<sup>3e</sup> i. nei<sup>3e</sup> therto s. <sup>dd</sup> fro A. <sup>e</sup> the hooli noumbre i. <sup>f</sup> men i. sothly men s. <sup>g</sup> Om. s. <sup>h</sup> Sotheli is.  
<sup>i</sup> Om. o sec. m. <sup>k</sup> thi dou<sup>3</sup>tris i. to thi dou<sup>3</sup>tris s.

vowid and offred, Y haue ʒouun to thee, and to the sones, and thi douʒtres<sup>q</sup>, bi perpetuel riʒt; he that is clene in thin 12 hows, shal eete hem. Al the mary of oyle, and of wyne, and of whete, what euer thing thei shulen offre of first fruytis 13 to the Lord, to thee Y haue ʒeuen. Alle the bigynnyngis of fruytis that the erthe getith, and to the Lord ben brouʒt, thei shulen falle into thin vsis; he that is 14 clene in thin hows, shal eete of hem. Al thing that of auowe the sones of Yrael 15 ʒeuen, shal be thin. What euer thing firste shal breek out of the wombe of al flesh, that thei offren to the Lord, whether of men, or of beestis it were, of thi riʒt shal be; so oonlich that for the first getun of man prijs thow shalt<sup>r</sup> take, and al beeste that is vnclene, thou make be 16 aʒenbouʒt; whos aʒenbiggynge<sup>s</sup> shal be<sup>t</sup> after o moneth, with fyue siclis of siluer, bi peise of the seyntuarie; a sicle hath 17 twenti halpens. The first goten forsothe of oxen, and of sheep, and of shee goot, thou shalt not maak be aʒenbouʒt, for thei ben halowid to the Lord; oonli the blood of hem thow shalt heelde vpon the auter, and the talwʒ thow shalt brenne 18 into moost swete smel to the Lord. The flesh forsothe shal falle in to thin vse, as the sacryd litil brest and the riʒt shulder, 19 shulen be thin. Alle the firste fruytis of the seyntuary, that the sones of Yrael offren to the Lord, to thee I haue ʒeue, and to thi<sup>u</sup> sones and thi dowʒtren, bi perpetuel riʒt; the couenaunt of salt is euerlastyng before the Lord, to thee, 20 and to thi sones. And the Lord seide to Aaron, In the loond of hem no thing ʒe shulen weelde, ne ʒe shulen haue part amonge hem; Y the part and thi hery-

whiche the sones of Israel avowen and offren; he that is clene in thin hous, schal ete tho<sup>l</sup>. Y ʒaf<sup>m</sup> to thee al the merowe<sup>n</sup> 12 of oile, and of wyn, and of wheete, what euer thing of the<sup>o</sup> firste fruytis thei schulen offre to the Lord. Alle the bigynnyngis 13 of fruytis whiche the erthe bryngith forth, and ben brouʒt to the Lord, schulen falle in to thin vsis; he that is cleene in thin hous, schal ete of tho. Al thing<sup>p</sup> which<sup>q</sup> 14 the sones of Israel ʒelden bi avow, schal be thin. What euer thing schal breke 15 out<sup>r</sup> first of<sup>s</sup> the wombe of al fleisch, which<sup>t</sup> fleisch<sup>u</sup> thei offren to the Lord, whether it is of men, ethir of beestis, it schal be of thi riʒt; so oneli that thou take prijs for the firste gendrid<sup>v</sup> child of man, and that thou make ech beeste which<sup>w</sup> is vnclene<sup>†</sup> to be bouʒt aʒen; whos aʒen- 16 biyng schal be aftir o monethe, for fyue siclis of siluer, bi the<sup>x</sup> weizte of seyntuarie<sup>y</sup>; a sicle hath xx. halpens. Forsothe 17 thou schalt not make the firste gendrid of oxen<sup>z</sup>, and of scheep, and of goet, to be aʒenbouʒt, for tho ben halewid to the Lord; oneli thou schalt schede<sup>a</sup> the blood of tho on<sup>b</sup> the auter, and thou schalt brenne the ynnere fatnesse in to swettist odour<sup>c</sup> to the Lord. Forsothe<sup>d</sup> the fleischis<sup>e</sup> 18 schulen falle in to thin vsse, as the brest halewid and the riʒt schuldur, schulen be thine. Y ʒaf<sup>f</sup> to the and to thi sones 19 and douʒtris<sup>g</sup>, bi euerlastyng riʒt, alle the firste fruytis of seyntuarie<sup>h</sup>, whiche<sup>i</sup> the sones of Israel offren to the Lord; it is euerlastyng couenant of salt<sup>k</sup> bifor the Lord, to thee, and to thi sones. And the 20 Lord seide to Aaron, ʒe schulen not weelde ouy thing<sup>l</sup> in the loond of hem<sup>m</sup>, nether ʒe schulen haue part among hem; Y am thi part and crytage<sup>n</sup>, in the<sup>o</sup> myddis of the

† vnclene, and hath nede to aʒenbyyng. Lare here. cx. qx.

<sup>q</sup> douʒtren BDEFH. <sup>r</sup> Om. BDEFH. <sup>s</sup> ʒenbiggyng BDEFH. <sup>t</sup> Om. D. <sup>u</sup> the BDEFH.

<sup>l</sup> the thingis is. <sup>m</sup> haue ʒoue is. <sup>n</sup> merowe or the beste is. <sup>o</sup> Om. A sec. m. MORSW. <sup>p</sup> thingis s. <sup>q</sup> that is. <sup>r</sup> comith is. <sup>s</sup> forth of is. <sup>t</sup> that is. <sup>u</sup> Om. ORST sec. m. w. <sup>v</sup> bigeten is. <sup>w</sup> that is. <sup>x</sup> Om. is. <sup>y</sup> the seyntuarie is. <sup>z</sup> an oxen is. <sup>a</sup> heelde is. <sup>b</sup> vpon is. <sup>c</sup> smelling is. <sup>d</sup> Sothely is. <sup>e</sup> fleische is. <sup>f</sup> haue ʒouen is. <sup>g</sup> thi douʒtris is. <sup>h</sup> the seyntuarie is. <sup>i</sup> the whiche is. <sup>k</sup> salt, that is, of stidfastnesse BCEGKLNOPQX. of salt, or durable is. <sup>l</sup> thing of heritage is. <sup>m</sup> Israel is. <sup>n</sup> thin erytage is. <sup>o</sup> Om. is.

tage, in the myddil of the sones of Yrael.  
 21 To the sones forsothe of Leuy Y haue  
 3yue alle the dynes of Yrael into posses-  
 sioun, for the seruyce that thei seruen to  
 me in the tabernacle of the boond of pees ;  
 22 that the sones of Yrael comen nomore  
 ny3 to the tabernacle of the boond of  
 pees, ne doo synne that bryngith yu  
 23 deeth, oonly the sones of Leuy, to me  
 in the tabernacle seruynge, and berynge  
 the synnes of the puple ; lawful euerlast-  
 ynge it shal be in 3oure generaciouns.  
 24 Noon other thing thei shulen weelde, of  
 the offrynge of dymes payed, the whiche  
 into the vsis of hem and necessaries Y  
 25 haue seuerde. And the Lord spak to  
 26 Moyses, seiynge, Comaund to the Le-  
 uytes, and tel out, Whanne 3e taken  
 dymes of the sones of Yrael, that Y haue  
 3yue to 3ow, the firste fruytis of hem  
 offre 3e to the Lord, that is, the tenthe  
 27 part of the dyne, that it be put to 3ow  
 in the offrynge of the cheef thingis, as  
 28 wel of the flores as of the pressis ; and  
 of alle thingis of the whiche 3e taken the  
 firste fruytis, offre 3e to the Lord, and  
 29 3yue<sup>w</sup> to Aaron, the preest. Alle thingis  
 that 3e offren of dymes, and into the 3iftis  
 of the Lord 3e shulen seuerde, the best  
 30 and chosen alle<sup>x</sup> shulen be. And thou  
 shalt seye to hem, If the more clene and  
 the beter eche thingis 3e offren to the  
 Lord of the dymes, it shal be put to 3ow,  
 as of the flore and of the presse 3e 3euen  
 31 the firste fruytis. And 3e shulen eete  
 hem in alle 3oure places, as wel 3e as 3oure  
 meyne, for prijs it is for the seruyce that  
 3e seruen in the tabernacle of witness-  
 32 ynge. And 3e shulen not synne vpon that,  
 the noble and the fatt to 3ow reseruynge,  
 lest 3e poluten the offrynge of the sones  
 of Yrael, and dyen.

sones of Israel. Forsothe<sup>p</sup> Y 3af to the 21  
 sones of Leuy alle the tithis of Israel in  
 to possessioun, for the seruyce bi<sup>q</sup> whyche  
 thei seruen me<sup>r</sup> in the tabernacle of boond  
 of pees ; that<sup>s</sup> the sones of Israel nei3e no 22  
 more to the 'tabernacle of<sup>t</sup> boond of pees,  
 nether do<sup>u</sup> dedli synne<sup>v</sup>. To the sones 23  
 aloone of Leuy, seruynge me in the taber-  
 nacle, and berynge the 'synnes of the pu-  
 ple<sup>w</sup>, it<sup>x</sup> schal be a lawful thing euerlast-  
 ynge in 3oure generaciouns<sup>†</sup>. Thei schulen 24 <sup>‡ to entre in to  
the tabernacle  
and to lyue  
vpon tithis. s.</sup>  
 welde noon other thing, and thei schulen  
 be apeied with the offryng of tithis, whiche<sup>y</sup>  
 Y departide in to vsis and necessaries of  
 hem. And the Lord spak to Moises and 25  
 seide, Comaunde thou, and denounse<sup>z</sup> to 26  
 the dekenes, Whanne 3e han take tithis of  
 the sones of Israel, whiche Y 3af to 3ou,  
 offre 3e<sup>a</sup> the firste fruytis of tho to the  
 Lord, that is, the tenthe part of the dyme<sup>b</sup>,  
 that it be arettid<sup>c</sup> to 3ou in to offryng of 27  
 the firste fruytis, as wel of corn<sup>d</sup> flooris  
 as of pressis<sup>e</sup> ; and of alle thingis of whiche 28  
 3e taken *tithis*, offre 3e the firste fruytis to  
 the Lord, and 3yue 3e<sup>f</sup> to<sup>g</sup> Aaron, preest<sup>h</sup>.  
 Alle thingis whiche 3e schulen offre of 29  
 tithis, and schulen<sup>i</sup> departe in to the 3iftis  
 of the Lord, schulen be the beste, and alle  
 chosun<sup>k</sup> thingis. And thou schalt seye to 30  
 hem, If 3e offren to the Lord alle the clere<sup>l</sup>  
 and betere thingis of tithis, it schal be  
 arettid<sup>m</sup> to 3ou, as if 3e 3auen the firste  
 fruitis of the corn floor and presse<sup>n</sup>. And 31  
 3e<sup>o</sup> schulen ete tho *tithis* in alle 3oure  
 placis, as wel 3e as 3oure meynes<sup>p</sup>, for it  
 is the<sup>q</sup> prijs for<sup>r</sup> the seruyce, in<sup>s</sup> whiche  
 3e seruen in the tabernacle of witnessyng.  
 And 3e schulen not do synne on<sup>t</sup> this 32  
 thing, 'and reserue<sup>u</sup> noble thingis and fat  
 to 3ou, lest 3e defoulen the offryngis of the  
 sones of Israel ||, and 3e dien<sup>v</sup>.

|| that is, the  
 tithis offrid of  
 hem to 3ou. BCG  
 KQX.

<sup>w</sup> 3eueith BDEFH. <sup>x</sup> alle thei E.

<sup>p</sup> Sothely is. <sup>q</sup> Om. s. <sup>r</sup> to me is. <sup>s</sup> and s. <sup>t</sup> Om. s. <sup>u</sup> do thei s. <sup>v</sup> Om. s. <sup>w</sup> puples synnes is.  
<sup>x</sup> Om. is. <sup>y</sup> the whiche i. <sup>z</sup> schewe is. <sup>a</sup> Om. d. <sup>b</sup> tenthe is. <sup>c</sup> put is. <sup>d</sup> the corn is. <sup>e</sup> the pressis is.  
<sup>f</sup> Om. s. <sup>g</sup> tho to is. <sup>h</sup> the preest iks. <sup>i</sup> the whiche 3e schulen i. whiche 3e schulen s. <sup>k</sup> the chois i.  
 chois s. <sup>l</sup> clene is. <sup>m</sup> put is. <sup>n</sup> of the presse is. <sup>o</sup> 3e dekenes i. the dekenis s. <sup>p</sup> meyne s.  
<sup>q</sup> Om. is. <sup>r</sup> of s. <sup>s</sup> for IKST sec. m. RW. <sup>t</sup> vpon s. <sup>u</sup> reseruynge is. <sup>v</sup> dien, if 3e doon  
 this BC.

## CAP. XIX.

1 And the Lord spak to Moyses and  
 2 Aaron, seiynge, This the religioun of  
 slayn offrynge, that the Lord hath ordeynede. Comaunde to the sones of Yrael, that thei bryngen forthe a reede kowe of hool age, in the which no spot be, ne berith 3ok. And 3e shulen take hir to Elyazar, the preest, the which hir, lad out of the tentes, shal offre in the sijt of alle; and wetyng the fyngre in hir blood, shal spreynge azens the 3ates of the tabernacle seuen sithes. And he shal brenn hir, alle men seyng, as wel with skynne and flesh of hir as with the blood and dryt; to the flawme 3e shulen take. Cedre forsothe tree, and ysoop, and 'fijr reede silk<sup>y</sup> twies died, the preest shal putte into the flawme that vowrith the 7 kowe. And thanne at the last, the clothis wasshid, and his body, he shall goo into the tentes, and he shal be defoulid vnto 8 the euen. But and he that shal brenne hir, shal wasshe his clothis, and bodi, and 9 vnclene shal be vnto the euen. A cleene forsothe man shal gedre the asken of the kowe, and heelde hem out of the tentes in the moost cleene place, that thei ben to the multitude of the sones of Yrael into kepyng, and into water of sprengyng; for 10 for synne the kowe is brent. And whanne he hath wasshe his clothes, that beer the askis<sup>z</sup> of the kowe, he shal be vnclene vnto the euen. And the sones of Yrael, and comlyngis<sup>a</sup> that dwellen among hem, 11 shulen han this holi bi perpetuel rijt. He that towchith the careyn of a man, and 12 for that seuen daies were vnclene, he shal be spreynt of this water the thridde day, and the seuenthe, and so he shal be

## CAP. XIX.

And the Lord spak to Moyses and to Aaron, and seide, This is the religioun of sacrifice, which<sup>w</sup> the Lord ordeynede. Comaunde thou to the sones of Israel, that thei brynge to thee a reed cow of hool age<sup>†</sup>, in which<sup>x</sup> is no wem, nether sche<sup>y</sup> hath bore 3ok. And 3e schulen bitake hir<sup>3</sup> to Eleazar, preest<sup>z</sup>, which<sup>a</sup> schal offre 'the cow<sup>b</sup>, led out of the<sup>c</sup> tentis, in the sijt of alle men. And he schal dippe his fyngur<sup>4</sup> in the blood therof, and schal<sup>d</sup> sprynge seueue sithis azens the 3atis of the tabernacle. And he schal brenne that cow,<sup>5</sup> while alle men sien; and he schal 3yue as wel the skyn and fleischis<sup>e</sup> therof as the blood and dung<sup>f</sup> to flawme<sup>g</sup>. Also the<sup>6</sup> preest schal 'sende a tre of cedre<sup>h</sup>, and ysope, and reed threed died twies, into the<sup>i</sup> flawme<sup>k</sup> that deuourith<sup>l</sup> the cow. And<sup>7</sup> thanne at the laste, whanne hise<sup>m</sup> clothis 'and bodi<sup>n</sup> ben waischun, he schal entre in to the tentis, and he schal be defoulid<sup>o</sup> 'til to<sup>p</sup> euentid. But also he that brente the<sup>8</sup> cow<sup>q</sup>, schal waische hise clothis, and bodi<sup>r</sup>, and he schal be vnclene 'til to<sup>s</sup> euentid<sup>t</sup>. Forsothe<sup>u</sup> a cleene man schal gadere the<sup>v</sup> aischis of the cow<sup>v</sup>, and schal<sup>w</sup> schede<sup>x</sup> out tho<sup>y</sup> with out the tentis, in a place moost cleene, that tho<sup>z</sup> be to<sup>a</sup> the<sup>b</sup> multitude of the sones of Israel in to kepyng, and in to watir of spryngyng; for the<sup>c</sup> cow is brent for synne. And whanne he that<sup>10</sup> bar<sup>d</sup> the aischis of the cow, hath waische hise clothis, he schal be vnclene 'til to<sup>e</sup> euentid. And the sones of Israel, and comelyngis<sup>f</sup> that dwellen among hem, schulen haue<sup>g</sup> this<sup>h</sup> hooli bi euerlastyng lawe. He that touchith a deed bodi of<sup>11</sup> man<sup>i</sup>, and is vnclene for this<sup>k</sup> bi seueue

† In Ebru it is, not of age, but reed hoollich, that is, withoute diuersite of any colour. Lire here. OK qx.

<sup>y</sup> cook E *pr. m.*    <sup>z</sup> aschen D.    <sup>a</sup> the comlyngis E.

<sup>w</sup> that is.    <sup>x</sup> whom is.    <sup>y</sup> it I. Om. RST *sec. m.*    <sup>z</sup> the preest is.    <sup>a</sup> that is.    <sup>b</sup> hir I. that cow s.    <sup>c</sup> Om. o *sec. m.*    <sup>d</sup> he schal is.    <sup>e</sup> the fleische is.    <sup>f</sup> the dung is.    <sup>g</sup> brennyng is.    <sup>h</sup> putte wode of cedre I. putte cedre wood s.    <sup>i</sup> Om. o.    <sup>k</sup> fijr is.    <sup>l</sup> brenneth is.    <sup>m</sup> the preestis is.    <sup>n</sup> Om. o. and his bodi is.    <sup>o</sup> vnclene is.    <sup>p</sup> vnto the is. to o *sec. m.* til to the K.    <sup>q</sup> he for whom the cow was brent [offrid s] is. *marg.*    <sup>r</sup> his bodi is.    <sup>s</sup> vnto is. to o *sec. m.*    <sup>t</sup> the euentid is.    <sup>u</sup> sothely is.    <sup>v</sup> brent cow s.    <sup>w</sup> he schal is.    <sup>x</sup> heelde hem I. shede hem s.    <sup>y</sup> Om. is.    <sup>z</sup> tho ashes is.    <sup>a</sup> into n.    <sup>b</sup> Om. B.    <sup>c</sup> that is.    <sup>d</sup> bar out is.    <sup>e</sup> vnto the is. til to the K.    <sup>f</sup> the comelyngis is.    <sup>g</sup> han or holde s.    <sup>h</sup> this doying is.    <sup>i</sup> a man I.    <sup>k</sup> this touchinge s.

clensid. If the thridde day he were not spreynt, the seuenthe day he may not be maad vtterly clene. Al that towchith of mannus soul the faln to deeth, and with this mengynge were not spreynt, he polutith the tabernacle of the Lord, and shal perishe fro Yrael; for with the water of purgyng he is not spreynt, he shal be vnclene, and his filthe shal dwelle vpon hym. This is the lawe of man that dieth in the tabernacle; eche that goth into the tente of hym, and alle the vessels that there ben, shal be polutid seuen daies. The vessel that hath not a couerynge, ne byndynge there aboue, shal be vnclene. If eny man towche in the feelde<sup>a</sup> a careyn of a slayn man, or of the bi hym silf deed, othir the mouth<sup>b</sup> of hym, or the sepulcre, shal be vnclene seuen daies. And thei shulen take of the askes of brennyng, and<sup>c</sup> of synne, and<sup>cc</sup> thei shulen putte quyk waters vpon hem, into the vessel; in the which whanne a clene man wetith ysoop, he shal spreng of it the tente, and al the purtenaunce, and the polut men with siche a maner towchyng. And with this maner the clene shal goo about the vnclene, the thridde and the seuenthe day; and clensid the seuenthe day, he shal wasshe hym silf, and his clothis, and vnclene he shal be vnto the euen. If eny man with this rijt were not purgid, shal perishe the soule of hym fro the myddil of the chirche; for the seyntuarie of the Lord he polutide, and he is not spreynt with the water of enuyrownynge. This shal be the heest lawful euerlastynge. He forsothe that shal spreng the watrys, shal wasshe his clothis; eche<sup>d</sup> that towelhith the watris of purgyng, shal be vnclene vnto the

daies, schal<sup>l</sup> be spreynt of this watir in the<sup>12</sup> thridde, and in the seuenthe dai; and so he schal be clensid. If he is not spreynt in the thridde dai, he schal not mow be clensid in the<sup>m</sup> seuenthe dai. Ech<sup>n</sup> that<sup>13</sup> touchith the<sup>o</sup> deed bodi bi it silf of<sup>p</sup> mannus soule<sup>q</sup>, and is not spreynt with this<sup>r</sup> medlyng<sup>s</sup>, defoulith the 'tabernacle of the Lord<sup>t</sup>, and he schal perishe fro Israel; for he is not spreynt with the wateris<sup>u</sup> of clensyng, he schal be vnclene, and his filthe schal dwelle on<sup>v</sup> hym. This is the<sup>14</sup> lawe of a man that dieth in the tabernacle; alle<sup>w</sup> that entren in to his tente, and alle vessels<sup>x</sup> that ben there, schulen be defoulid bi seuen daies. A vessel that<sup>15</sup> hath not an hilyng, nethir a byndyng<sup>y</sup> aboue, schal be vnclene. If ony man<sup>16</sup> touchith the deed bodi of man<sup>z</sup> slayn in the<sup>a</sup> feeld, ether deed bi hym silf, ether a boon<sup>b</sup>, ether<sup>c</sup> the<sup>d</sup> sepulcre 'of hym<sup>e</sup>, he schal be vnclene bi seuen daies. And<sup>17</sup> thei schulen take 'of the<sup>f</sup> aischis of the brennyng, and of the synne<sup>g</sup>, and thei schulen sende<sup>h</sup> quyk<sup>i</sup> watris in to a vessel on<sup>k</sup> tho<sup>l</sup> aischis; in whiche whanne 'a<sup>18</sup> cleene<sup>m</sup> man hath dippid ysope, he schal<sup>n</sup> spreynge therof<sup>o</sup> the<sup>p</sup> tente, and al the purtenaunce of howshold<sup>q</sup>, and men<sup>r</sup> defoulid bi<sup>s</sup> sich defoulyng. And in this<sup>19</sup> maner a cleene man schal clense an vnclene<sup>t</sup>, in the thridde and in<sup>u</sup> the<sup>v</sup> seuenthe dai; and he schal<sup>w</sup> be clensid in the seuenthe dai. And<sup>x</sup> he schal waische hym silf, and hise clothis, and he schal be vnclene 'til to<sup>y</sup> euentid<sup>z</sup>. If ony man<sup>a</sup> is<sup>20</sup> not clensid bi this custom, the soule of hym schal perishe fro the<sup>b</sup> myddis of the chirehe; for he defoulith the 'seyntuarie of the Lord<sup>c</sup>, and is<sup>d</sup> not spreynt with the watir of clensyng. This comaundement<sup>e</sup> <sup>21</sup>

<sup>b</sup> bon D.   <sup>c</sup> Om. AD.   <sup>cc</sup> Om. D.   <sup>d</sup> eche thing A.

<sup>l</sup> he schal 1ST pr. m.   <sup>m</sup> Om. D.   <sup>n</sup> ech man CE.   <sup>o</sup> a 1S.   <sup>p</sup> on c.   <sup>q</sup> kynde 1S.   <sup>r</sup> his s.   <sup>s</sup> of water and aschis s marg.   <sup>t</sup> Lordis tabernacle 1S.   <sup>u</sup> watir plures.   <sup>v</sup> vpon 1S.   <sup>w</sup> alle men 1S.   <sup>x</sup> the vessels 1S.   <sup>y</sup> bidinge s.   <sup>z</sup> a man BIS.   <sup>a</sup> Om. ELP.   <sup>b</sup> boon of him 1S.   <sup>c</sup> of s.   <sup>d</sup> Om. c. his 1S.   <sup>e</sup> Om. 1S.   <sup>f</sup> Om. 1ST pr. m. w.   <sup>g</sup> synne, that is, of the cow offrid for synne BCEGIKLN PQSX.   <sup>h</sup> putte 1S.   <sup>i</sup> the quyk T pr. m.   <sup>k</sup> vpon 1S.   <sup>l</sup> thilke I.   <sup>m</sup> Om. s.   <sup>n</sup> Om. Q.   <sup>o</sup> ther with 1S.   <sup>p</sup> al the K sec. m.   <sup>q</sup> the howshold 1S.   <sup>r</sup> the men also 1S.   <sup>s</sup> with s.   <sup>t</sup> vnclene thing 1S.   <sup>u</sup> Om. BCFKX.   <sup>v</sup> Om. BF.   <sup>w</sup> schal thanne s.   <sup>x</sup> Om. s.   <sup>y</sup> vnto 1S. to o.   <sup>z</sup> the euentid 1KS.   <sup>a</sup> Om. A.   <sup>b</sup> Om. s.   <sup>c</sup> Lordis seyntuarie 1S.   <sup>d</sup> he is 1S.   <sup>e</sup> heest 1S.

22 euen. What thing the vnclene towchith, he shal make vnclene; and the soule that of thes thingis eny thing towchith, shal be vnclene<sup>m</sup> vnto the euen.

schal be a lawful thing euerlastyng. Also he that schal spreng the watris schal waische his clothis; ech man that touchith the watris of clensyng, schal be vnclene 'til to<sup>f</sup> euentid<sup>g</sup>. What euer thing an vn-22 cleene man touchith, he schal make it<sup>h</sup> vnclene; and a soule<sup>i</sup> that touchith ony of these thingis 'defoulid so<sup>k</sup>, schal be vnclene 'til to<sup>l</sup> euentid<sup>m</sup>.

CAP. XX.

CAP. XX.

1 And the sones of Yrael camen, and al the multitude into the deseert of Syn, the firste moneth. And the puple dwelte in Cades; and Marie is there deed, and by-2 ried in the same place. And whanne the puple nedide water, thei camen azens 3 Moises and Aaron, and, turned into dissencioun, seiden, Wold God we hadden perisshide amonge oure britheren, before 4 the Lord. Whi han ze ladde out the chirche of the Lord into wilderenes, that 5 and we and oure beestis dyen? Whi han ze maad vs to stie vp fro Egipt, and ze han ladde into this worst place, that may not be sowid<sup>e</sup>, the whiche ne fige getith, ne vynes, ne powmgarnettis, 'more ouer<sup>f</sup> 6 and water it hath not to drynke? And Moyses and Aaron, the multitude laft, goon into the tabernacle of the boond of pees, fellen down redi into the erthe, and cryeden to God, and seiden, Lord God, here the crye of this puple, and opyn to hem thi tresour, the welle of quyk water, that, hem fillid, ceese her grutchyng. And the glorie of the Lord aperide vpon 7 hem; and the Lord spak to Moyses, sei- 8 ynge, Tak the 3erde, and gedre the puple, thow, and Aaron thi brother; and speke ze to the stoon before hem, and it shal 3yue watris. And whanne thow hast ladde out water fro the stoon, shal drynke al the multitude, and the beestis of it.

And the sones of Israel and al the mul-1 titude camen in to the<sup>n</sup> deseert of Syn<sup>o</sup>, in the firste moneth<sup>p</sup>†. And the puple dwellide in Cades; and Marie<sup>q</sup> was deed there, and biried in the same place. And 2 whanne the puple hadde nede to watir, thei 3eden togidere<sup>r</sup> azens Moises and Aaron; and thei weren turned in to dissen-3 sioun<sup>s</sup>‡, and seiden, We wolden that we hadden perischid among oure britheren bifor the Lord. Whi han ze led out the 4 chirche of the Lord in to wildirnesse, that botlie we and oure beestis<sup>t</sup> die? Whi han 5 ze maad vs to stie<sup>u</sup> from Egipt, and han brouzt vs<sup>v</sup> in to *this* werste place, which<sup>w</sup> may not be sowun, which nether bryngith forth<sup>x</sup> fige tre, nether<sup>y</sup> vineris<sup>z</sup>, nether pumgranatis, ferthermore and hath<sup>a</sup> not watir to drynke? And whanne the multitude was 6 left, Moises and Aaron entriden in to the tabernacle of boond of pees, and felden<sup>b</sup> lowe to<sup>c</sup> erthe<sup>d</sup>, and crieden<sup>e</sup> to God, and seiden, Lord God, here the cry of this puple, and opene to hem thi tresour, a welle of quyk watir, that whanne thei ben fillid, the grutchyng of hem ceesse. And the glorie of the Lord apperide on<sup>f</sup> hem; and 7 the Lord spak to Moyses, and seide, Take 8 the 3erde<sup>g</sup>||, and gadere<sup>h</sup> the puple, thou, and Aaron thi brother; and speke ze to the stoon bifore hem, and it schal 3yue<sup>i</sup> watris. And whanne thou hast led watir

† in the firste moneth of the xl. 3eer fro the going out of Egipt. Lire here. CGRQX.

‡ in to dissencioun, that is, rebelte and struyng. Lire here. CGRQX.

|| the 3erde, this was the 3erde of Aaron. Lire here. C.

<sup>e</sup> sowe c. sowen D. <sup>f</sup> ouer mor CE.

<sup>f</sup> vnto is. <sup>g</sup> the euentid iks. <sup>h</sup> Om. plures. <sup>i</sup> lijf is. <sup>k</sup> Om. i. thus defoulid s. <sup>l</sup> vnto is. to o sec. m. <sup>m</sup> the euentid iks. <sup>n</sup> Om. plures. <sup>o</sup> Synae s. <sup>p</sup> of the fourti<sup>th</sup>e 3eer s marg. <sup>q</sup> Moises sister s marg. <sup>r</sup> grucching s marg. <sup>s</sup> rebelnesse is. <sup>t</sup> bretheren s. <sup>u</sup> go vp I. stie vp s. <sup>v</sup> Om. A sec. m. Bc. <sup>w</sup> the which I. <sup>x</sup> Om. s. <sup>y</sup> ne is. <sup>z</sup> vynes is. <sup>a</sup> it hath is. <sup>b</sup> thei fellen down is. <sup>c</sup> vpon is. into K. <sup>d</sup> the erthe EIKLPS. <sup>e</sup> thei crieden is. <sup>f</sup> vpon is. <sup>g</sup> 3erde of Aaron B. with whiche thou smot the reed see, s marg. <sup>h</sup> gadre togidre is. <sup>i</sup> 3yue out is.

9 Thanne Moyses took the 3erde, that was  
 in the sizt of the Lord, as he comaundide  
 10 to<sup>g</sup> hym, the multitude gedryd before the  
 stoon; and he seyde to hem, Here 3e, re-  
 bells<sup>h</sup> and harde to bileue; whether of  
 this stoon water to 3ow we mowen cast  
 11 out? And whanne Moyses hadde areryde<sup>i</sup>  
 the hoond, smytyng with the 3erde twijs  
 the flynt, wenten out moost large watris,  
 so that the puple myzt drynke, and the  
 12 beestis. And the Lord seide to Moyses  
 and Aaron, For 3e bileueden<sup>k</sup> not to me,  
 that 3e halweden me before the sones of  
 Irael, 3e shulen not lede in thes puples  
 into the loond that I shal 3yue to hem.  
 13 This is the water of contradiccoun; there  
 the sones of Yrael iangleden azens the  
 14 Lord, and he is halwid in hem. Moyses  
 there amonge sente messengers fro Cades  
 to the kyng of Edom, the whiche shulden  
 seie, The thingis sendith to thee thi bro-  
 ther Yrael. Thow hast knowun al the  
 15 traueyl that hath cau3t vs, what maner  
 oure faders descendiden into Egipt, and  
 we han dwelte there myche tyme, and  
 the Egipcians han tourmentide vs, and  
 16 oure fadres; and what maner wyse we  
 han cried to the Lord, and he hath herd  
 vs, and he hath sent an aungel, that hath  
 ladde vs out of Egipte. And loo! we sett  
 in the cytee of Cades, that is in thin ut-  
 17 termooost<sup>l</sup> coostis, bisechen, that to vs it  
 be leueful to passe bi thi loond; we shu-  
 len not goo bi feeldis, ne bi vynes, ne  
 we shulen drynke watris of thi pittis;  
 but we shulen goo the comoun weye, ne  
 to the ryzt ne to the left bowyng, to  
 18 the tyme that we passen thi coostis. To  
 whom answerde Edom, 3e shulen not  
 passe bi me, ellis armed Y shal come  
 19 azens thee. And the sones of Yrael  
 seyden, Bi the beryd<sup>m</sup> weye we shulen

out of the stoon, al the multitude schal  
 drynke, and the<sup>k</sup> beestis therof '*schulden  
 drynke*'. Therfor<sup>m</sup> Moyses took the 3erde<sup>o</sup>  
 that was in the 'sizt of the Lord<sup>n</sup>, as the  
 Lord comaundide to hym, whanne the 10  
 multitude was gaderid bifor the stoon; and  
 he<sup>o</sup> seyde to hem, Here<sup>p</sup> 3e, rebel<sup>q</sup> and vn-  
 bileueful; whether we moun<sup>r</sup> bryng out  
 of this stoon<sup>s</sup> watir to 3ou? And whanne 11  
 Moyses hadde reised the<sup>t</sup> hond, and hadde  
 smyte the flynt twies with the 3erde,  
 largeste<sup>u</sup> watris 3eden out, so that the pu-  
 ple drank, and the<sup>v</sup> beestis *drunken*<sup>w</sup>. And 12  
 the Lord seide to Moyses and to Aaron,  
 For 3e bileueden not to me, that 3e schul-  
 den halewe me<sup>x</sup> bifor the sones of Israel,  
 3e schulen not lede these<sup>y</sup> puples in to the  
 loond which<sup>z</sup> Y schal 3yue to hem. This 13  
 is the watir of azenseiyng; there the sones  
 of Israel stryueden azens the Lord, and he  
 was halewid in hem<sup>a</sup>. In the meene tyme 14  
 Moyses sente messangeres fro Cades to the  
 kyng of Edom, whiche<sup>b</sup> seiden<sup>c</sup>, Israel thi  
 brother sendith these thinges<sup>d</sup>. Thou know-  
 ist al the trauel that took<sup>e</sup> vs, hon oure 15  
 fadris 3eden down in to Egipt<sup>f</sup>, and we  
 dwelliden there myche tyme, and Egip-  
 cians<sup>g</sup> turmentiden vs and oure fadris;  
 and hou we crieden to the Lord, and he 16  
 herde vs, and sente<sup>h</sup> an aungel that ledde  
 vs out of Egipt<sup>i</sup>. And lo! we ben set in  
 the citee of Cades, which<sup>k</sup> is in thi laste<sup>l</sup>  
 coostis, and we bisechen<sup>m</sup> that it be leue- 17  
 ful to vs to passe thorou thi loond; we  
 schulen not go<sup>n</sup> bi feeldis<sup>o</sup>, nether bi vynes<sup>p</sup>,  
 nether we schulen drynke watris of  
 thi pittis; but we schulen go in the comyn  
 weie, and we schulen not bowe to<sup>q</sup> the riht  
 side, nether<sup>r</sup> to the left side, til we passen  
 thi termes<sup>s</sup>. To whom Edom answeride, 18  
 3e schulen not passe bi me, ellis<sup>t</sup> Y schal  
 be armed, and come azens thee. And the 19

‡ that 3e schul-  
 den halewe me,  
 that is, in bi-  
 leuyng with  
 out doute myn  
 hoolynesse  
 thorou filling  
 of my biheest,  
 and in pro-  
 nounsinge  
 youre feith  
 with out doute  
 bifor the puple,  
 but 3e diden  
 the contrarie,  
 therfor 3e schu-  
 len not lede,  
 and so forth.  
 Lire here. c.

<sup>g</sup> Om. c sec. m. <sup>h</sup> rebel CE. the rebelles H. <sup>i</sup> rerid c. <sup>k</sup> leueden BCDEFH. <sup>l</sup> utmost c. otemost E.  
<sup>m</sup> berdyd B.

<sup>k</sup> her is. <sup>l</sup> Om. I. <sup>m</sup> thanne I. <sup>n</sup> Lordis sizt is. <sup>o</sup> Moyses is. <sup>p</sup> heereth is. <sup>q</sup> rebel men s.  
<sup>r</sup> moun not is. <sup>s</sup> Om. s. <sup>t</sup> his is. <sup>u</sup> moost large is. <sup>v</sup> her is. <sup>w</sup> Om. 1rst sec. m. <sup>x</sup> me or shewe me  
 hooly s. <sup>y</sup> this A. <sup>z</sup> that is. <sup>a</sup> makinge hem to knowe his holines. s marg. <sup>b</sup> the whiche I. <sup>c</sup> seiden to  
 him s. <sup>d</sup> thingis to thee I. tithingis to thee s. <sup>e</sup> hath taken is. <sup>f</sup> out of Canaan s marg. <sup>g</sup> the men of  
 Egipt is. <sup>h</sup> he sente is. <sup>i</sup> the loond of Egipt ELP. <sup>k</sup> that is. <sup>l</sup> vttermest is. <sup>m</sup> bisechen thee is.  
<sup>n</sup> harming thee s marg. <sup>o</sup> thi feeldis is. thi is. <sup>p</sup> thi vynes is. thi vynes s. <sup>q</sup> neither to is. <sup>r</sup> ne is.  
<sup>s</sup> coostis is. <sup>t</sup> but thou here me s marg.

goon, and if we shulen drynke thi watris, we and oure beestis, we shulen 3yue that is ri3t; no difficulte shal be in the  
 20 prijs, oonli swiftly passe we. And he answerde, 3e shulen not passe. And anoon metynge he wente out, with a multitude with out noumbre, and with a stronge  
 21 hoond, and he wolde not assente to hym preiynge, that he graunte passynge bi his coostis. Wherfor turnede aside fro hym  
 22 Yrael. And whanne thei hadden meuyde tentis fro Cades, thei camen into the hil of Hor, that is in the coostis of the loond  
 23 of Edom; where the Lord spak to Moy-  
 24 ses, Aaron, he seith, go he to his pupilis; forsothe he shal not goo into the loond that I haue 3eue to the sones of Yrael, forthi that he were harde of bileue to my mouth, at the watris of contradic-  
 25 cioun. Tak Aaron, and his sone with hym, and thow shalt lede hem into the  
 26 hil of Hor; and whanne thow hast made nakyd the fader of his clooth, thow shalt clothe with it Eleazar, his sone, and Aaron shal be leide togidre, and die there.  
 27 And Moyses dide as the Lord comaundide; and thei stieden vp into the hil of  
 28 Hor, before al the multitude. And whanne Aaron he hadde spuylid his clothis, he clothide with hem Eleazar, his  
 29 sone; and hym deed in the brenk of the  
 30 hil, he descendide with Eleazar. Al forsothe the multitude seyng Aaron to haue died, wept vpon hym thretti dayes, bi alle her meynes.

## CAP. XXI.

1 That whanne Arad, the Chanane kyng, that dwellide at the south, hadde herde, that Yrael was comen bi the espious weye, fau3te azens hym, and ouercomer  
 2 beyng, brou3te of hym a prey. And Yrael bi vowe hym silf to the Lord obleschyng<sup>n</sup>, seith, If thow takist<sup>o</sup> this

sones of Israel seiden, We schulen go bi the weie comynli vsid, and if we and oure beestis drynken thi watris, we schulen 3yue<sup>u</sup> that that is iust; noon<sup>v</sup> hardnesse schal be in prijs<sup>w</sup>, onely<sup>x</sup> passe we swiftly<sup>y</sup>. And  
 20 he answeride, 3e schulen not passe<sup>z</sup>. And anoon he 3ede out azens *Israel*, with a multitude without noumbre, and `strong hond<sup>a</sup>, nether he wolde assente to *Israel*<sup>21</sup> bisechyng, that he schulde graunte pas- sage<sup>b</sup> bi hise coostis. Wherfor Israel turnede away fro hym. And whanne<sup>c</sup> thei<sup>d</sup>  
 22 hadden moued tentis<sup>e</sup> fro Cades, thei camen in to the hil of Hor, which<sup>f</sup> is in the endis of the lond of Edom; where the Lord spak  
 23 to Moyses and seide, Aaron go to his pu-  
 24 ples<sup>g</sup>; for he schal not entre in to the lond which<sup>h</sup> Y 3af to the sones of Israel, for he was vnbeleueful to my mouth<sup>i</sup>, at the watris of azenseiynge. Take thou Aaron, and  
 25 his sone with hym, and thou schalt lede hem in to the hil of Hor; and whanne  
 26 thou hast maad nakid the fadir of his cloth<sup>†</sup>, thou schalt clothe `with it<sup>k</sup> Eleazar, his sone, and Aaron schal be gederid, and schal<sup>l</sup> die there. Moyses<sup>m</sup> dide as the Lord  
 27 comaundide; and thei stieden in to the hil of Hor, bifor al the multitude. And whanne  
 28 he<sup>n</sup> hadde maad nakid Aaron of hise clothis, he clothide<sup>o</sup> with tho Eleazar, his sone. Sotheli whanne Aaron was deed in the  
 29 `cop of the hil<sup>p</sup>, Moyses cam down with Eleazar. Sotheli al the multitude si3 that  
 30 Aaron was deed, and wepte<sup>q</sup> on<sup>r</sup> hym thretti daies, bi alle her meynes.

† cloth, that is, the bishops coote. Lire here. BC.

## CAP. XXI.

And whanne<sup>s</sup> Chananei, the kyng of Arad, that dwellide at the south, hadde herd this, that is, that Israel cam bi the weye of aspieris, he fau3t azens hem; and Chananei was ouercomere<sup>t</sup> and ledde<sup>u</sup> pray<sup>v</sup> of Israel<sup>w</sup>. And Israel bounde hym sylf bi 2 avow to the Lord, and seide, If thou schalt

<sup>n</sup> obeshyng *III.* <sup>o</sup> take *BCDEFH.*

<sup>u</sup> 3yue therefore *IS.* <sup>v</sup> no *IS.* <sup>w</sup> the prijs *IS.* <sup>x</sup> paiynge, onely *S.* <sup>y</sup> in haaste *I.* swiftly *bi thee S.*  
<sup>z</sup> passe *bi me S.* <sup>a</sup> with strong power *IS.* <sup>b</sup> passyng *IS.* <sup>c</sup> Om. *I.* <sup>d</sup> Israel *IS.* <sup>e</sup> her tentis *IS.* <sup>f</sup> the which *I.* <sup>g</sup> puple *A pr. m.* pupilis, *that is, dye he IS.* <sup>h</sup> that *IS.* <sup>i</sup> word *S.* <sup>k</sup> therwith *IS.* <sup>l</sup> Om. *IS.*  
<sup>m</sup> And Moyses *IS.* <sup>n</sup> Moyses *IS.* <sup>o</sup> clothith *I.* <sup>p</sup> hil cop *S.* <sup>q</sup> it wepte *I.* <sup>r</sup> vpon *IS.* of o. <sup>s</sup> Om. *S.*  
<sup>t</sup> the ouercomere *IS.* <sup>u</sup> he ledde away *IS.* <sup>v</sup> the prey *I.* <sup>w</sup> the men of Israel *S.*

puple in myn hoond, Y shal doo away  
 3 his citees. And the Lord hath<sup>p</sup> harde  
 the preyers of Yrael, and hath take Cha-  
 nane; the which he<sup>q</sup> hath slayn, turned  
 vpsedoun the citees of hym; and he cle-  
 pide the name of that place Horma, that  
 4 is, a cursynge. And forsothe thei wenten  
 forth fro the hil of Hor, by the weie that  
 ledith to the reede see, that thei myzten  
 goo about the loond of Edom; and it bi-  
 ganne to greue the puple, of the weie  
 5 and of the traueyl. And speken<sup>r</sup> azens  
 the Lord and Moyses, seith, Whi hast  
 thow ladde vs out of Egipte, that we  
 dien in wildirnes? there faylith to vs  
 breed, wattris there ben not; oure soule  
 now wlatith vpon this moost lizt meet.  
 6 Wherfore the Lord hath sente into the  
 puple eddres a fier; at whos woundis  
 7 and dethes of manye, thei comen to Moy-  
 ses, and seiden, We han synned, for we  
 han spoken azens the Lord and thee;  
 8 prey, that he take fro vs eddres. And  
 Moyses preiede for the puple; and the  
 Lord spak to hym, Mak a brasun addre,  
 and put it<sup>s</sup> for a tokne; who smytun bi-  
 9 holdith<sup>t</sup> it, shal lyue. Thanne Moyses  
 maade a brasun eddre, and putte for a  
 signe; whom the smytun biholdynge,  
 10 were maad hool. And the sones of Yrael  
 11 goon forthe, setten tentis in Oboth; fro  
 whens goon out, thei pizten tentis in Jea-  
 barym, in the wildernes, that biholdith  
 12 Moab, azens the eest coost. And fro  
 thens meuyng, thei camen to the ryn-  
 13 nyng water of Zareth; the whiche leu-  
 yng, thei setten tentis azens Arnon, that  
 is in deseert, and fer stondith<sup>u</sup> ouer in<sup>v</sup>  
 the coostis of Amorrey. Forsothe Ar-  
 non<sup>w</sup> is the eende of Moab, dynydyng  
 14 Moabites and Amorreis. Wherfor it is  
 seide in the book of bateyls of the Lord,  
 As he hath doo in the rede see, so he

bitake this puple in myn hond, Y schal do  
 awei 'the citees therof<sup>x</sup>. And the Lord<sup>3</sup>  
 herde the preieris of Israel, and<sup>y</sup> bitook<sup>z</sup>  
 the<sup>a</sup> Chananey; and Israel killid hym, and  
 distruyede hise citees; and<sup>b</sup> clepide<sup>c</sup> the  
 name of that place Horma, that is, curs-  
 yng, 'ethir hangyng up<sup>d</sup>. 'Forsothe thei<sup>e</sup>  
 3 zeden forth also<sup>f</sup> fro the hil of Hor, bi the  
 weie that ledith to the reed see, that thei  
 schulden<sup>g</sup> cumpasse the lond of Edom;  
 and it bigan to anoye the puple, of the  
 weie and trauel. And the puple spak<sup>5</sup>  
 azens the Lord and Moises, and seide,  
 Whi leddist thou vs out of Egipt, that we  
 schulden die in wildirnesse? breed failith,  
 wattris ben not; oure soule<sup>h</sup> wlatith<sup>i</sup> now  
 on<sup>k</sup> this 'meete moost lizt<sup>l</sup>. Wherfor the<sup>6</sup>  
 Lord sente 'frid serpentis<sup>n</sup> in to the pu-  
 ple; at the woundis<sup>o</sup> of whiche<sup>p</sup> serpentis<sup>q</sup>,  
 and the<sup>r</sup> dethis of ful many men, thei<sup>7</sup>  
 camen to Moyses, and seiden, We synned-  
 en<sup>s</sup>, for we spaken azens the Lord and  
 thee; preie thou, that he take away fro vs  
 the serpentis. And Moises preiede for the<sup>8</sup>  
 puple; and the Lord seide<sup>t</sup> to hym, Make  
 thou a serpent of bras\*, and sette thou<sup>u</sup>  
 it<sup>v</sup> for a signe<sup>w</sup> †; he that is smytun and  
 biholdith it, schal lyue. Therfor Moyses<sup>9</sup>  
 made a serpent of bras, and settide<sup>x</sup> for a  
 signe; and men smytun<sup>y</sup> and biholdynge  
 it, weren heelid. And the sones of Israel<sup>10</sup>  
 zeden forth, and settiden tentis in Oboth; <sup>11</sup>  
 fro whennus thei zeden forth, and settiden  
 tentis in Neabarym ‡, in the wildirnesse,  
 that biholdith Moab, azens the eest coost.  
 And thei moueden fro thennus, and camen <sup>12</sup>  
 to the stronde of Zareth; which thei leften, <sup>13</sup>  
 and settiden tentis azens Arnon, which<sup>z</sup> is  
 in the<sup>a</sup> deseert, and apperith<sup>b</sup> in the coostis  
 of Amorrei. Forsothe<sup>c</sup> Arnon is the terne<sup>d</sup>  
 of Moab, and departith<sup>e</sup> Moabitis and Am-  
 moreis. Wherfor it is seid in the book || <sup>14</sup>  
 of batels of the Lord, As he dide in the

\* of bras is not here in Ebreu, but aftirward.

c. † a signe, in Ebreu it is, in a perche. BC.

‡ that is, in the wildirnesse of Abarym. BC GKQX.

|| book, ether in the telling, as Ebrews seyen, for the Ebreu word here signefieth bothe book and telling. c.

<sup>p</sup> Om. A. <sup>q</sup> Om. C. <sup>r</sup> speken<sup>r</sup> A sec. m. spoken CE. <sup>s</sup> Om. A. <sup>t</sup> byholde BCEFH. <sup>u</sup> stant BCDEFH. <sup>v</sup> Om. H. <sup>w</sup> Ermon ADFH.

<sup>x</sup> her citees is. <sup>y</sup> And he is. <sup>z</sup> bitook to hem is. bitook to p. <sup>a</sup> Om. plures. <sup>b</sup> and Israel is. <sup>c</sup> callide is. <sup>d</sup> Om. I. <sup>e</sup> sothely, Israel is. <sup>f</sup> Om. is. <sup>g</sup> wolden is. <sup>h</sup> soulis ELP. <sup>i</sup> wlate plures. <sup>j</sup> wlaten ELP. <sup>k</sup> vpon is. <sup>l</sup> liztist meete is. manna s marg. <sup>m</sup> firy eddris is. <sup>n</sup> styngyngis is. <sup>o</sup> the whiche is. <sup>q</sup> eddris is. <sup>r</sup> for the is. <sup>s</sup> han synned is. <sup>t</sup> spak plures. <sup>u</sup> Om. is. <sup>v</sup> it vp is. <sup>w</sup> tokene is. <sup>x</sup> sette it vp is. settide it K. <sup>y</sup> hurt is. <sup>z</sup> that is. <sup>a</sup> Om. s. <sup>b</sup> it apperith is. <sup>c</sup> sothely is. <sup>d</sup> coost is. <sup>e</sup> it departith is.

shal doo in the rennyng wattris of Ar-  
 non<sup>x</sup>; the roches of the rennyng wattris  
 ben bowid, that thei resten in Arnon<sup>y</sup>,  
 and that thei liggen<sup>z</sup> in the coostis of  
 16 Moabites. Of that place aperide a pitt,  
 vpon the which the Lord spak to Moyses,  
 Geder the puple, and I shal 3yue to hym  
 17 watir. Thanne Yrael song this ditee,  
 18 Sty vp the pit; thei songen togidre, The  
 pit that delueden<sup>a</sup> the prynces, and greith-  
 eden the dukis of the multitude, in the  
 3euer of the lawe, and in her staues. And  
 thei wenten fro the wildrenes of Mathana,  
 19 fro Mathana to Naaliel, fro Naaliel into  
 20 Bamoth; Bamoth is a valey in the re-  
 gioun of Moab, in the frount of Phasga,  
 21 that biholdith azens the deseert. And  
 Yrael sent messangers to Seon, the kyng  
 22 of Amorreys, seiynge, I biseche that it  
 be leueful to me to passe bi thi loond;  
 we shulen not bowe down to the ri3t ne  
 to the left; we shulen not passe bi feelds  
 and vynes, ne we shulen not<sup>b</sup> drynke wa-  
 tris of pittis; the kyngis weye we shulen  
 goo, to the tyme that we passen thi  
 23 coostis. The which woold not graunt  
 that Yrael my3te passe bi his coostis, but  
 rathir, the oost gedryd togidre, wente out  
 to mete in deseert. And he cam into  
 24 Jasa, and he fau3te azens hym; of whom  
 he is smytun in the mouth of the swerd,  
 and his loond is weeldid fro Arnon vnto  
 Jebboth and to the sones of Amon; for  
 with a stronge helpe weren holde the  
 25 coostis of Amonytes. Thanne Irael took  
 alle the citees of hym, and dwelte in the  
 wallid towns of Amorreyy, in Esebon that  
 26 is, and in the litil touns<sup>c</sup> of it. The  
 cytee of Esebon was of Seon, the kyng  
 of Amorreyy, that fau3te a3en the kyng  
 Moab, and took al the loond that was of

reed see, so he schal do in the strondis of  
 Arnon; the harde rochis of the strondis  
 weren bowid<sup>f</sup>, that tho<sup>g</sup> schulen reste in  
 Arnon<sup>h</sup>, and schulden ligge in the coostis  
 of Moabitis. Fro that place<sup>†</sup> the pit ap-  
 16 peride, of which the Lord spak to Moyses,  
 Gudere thou<sup>i</sup> the puple, and Y schal 3yue  
 watir to it. Thanne<sup>k</sup> Israel soong this  
 17 song, The pit<sup>‡</sup> stie<sup>l</sup>; thei sungen togidre,  
 18 The pit which<sup>m</sup> the princes diggiden, and  
 the duykis of the multitude maden redi<sup>n</sup>,  
 in the 3yuere of the lawe, and<sup>o</sup> in her  
 stauys. And thei 3eden forth fro the<sup>p</sup>  
 wildirnesse to Mathana, fro Mathana to  
 19 Naaliel, fro Naaliel in to Bamoth; Bamoth  
 20 is a valey in the cuntrey of Moab, in the  
 cop<sup>q</sup> of Phasga, that biholdith azens the  
 deseert. Forsothe<sup>r</sup> Israel sente messan-  
 21 geris to Seon, kyng<sup>s</sup> of Amorreis, and  
 seide, Y biseche<sup>t</sup> that it be leueful to me  
 22 to passe thorou thi loond; we schulen not  
 bowe in to the<sup>u</sup> feeldis and vynes<sup>v</sup>; we  
 schulen not drynke wattris of pittis<sup>w</sup>; we  
 schulen go in the kyngis weie, til we  
 passen thi termes<sup>x</sup>. Which<sup>y</sup> nolde<sup>z</sup> graunte  
 23 that Israel schulde passe thur3 hise coostis,  
 but rather, whanne the<sup>a</sup> oost was gaderid,  
 he 3ede out azens *Israel*<sup>b</sup>, in to deseert.  
 And he cam in to Yasa, and fau3t azens  
 Israel; of whom he was smytun in the  
 24 scharpnesse of swerd, and his loond was  
 weldid<sup>c</sup> fro Arnon 'til to<sup>d</sup> Jebboth and 'the  
 sones of Amon<sup>e</sup>; for the termes<sup>f</sup> of A-  
 monytis weren holdun bi<sup>g</sup> strong help<sup>h</sup>.  
 Therfor Israel took alle 'the citees of hym<sup>i</sup>,  
 25 and dwelliden<sup>k</sup> in the citees of Amorreyy,  
 that is, in Esebon, and hise<sup>l</sup> townes. The  
 26 citee of Esebon was Seons<sup>m</sup>, kyng<sup>n</sup> of Am-  
 moreyy, which<sup>o</sup> Seon fau3t azens the kyng  
 of Moab, and took<sup>p</sup> al the loond that was  
 of his<sup>q</sup> lordschip, 'til to<sup>r</sup> Arnon. Therfor  
 27

† fro that  
 place, in Ebre-  
 it is thus, fro  
 this place to th.  
 pit, and they  
 camen to the  
 place, where  
 the pit was  
 3ouun. *Live*  
 here. c.  
 ‡ that is, wa-  
 ter of the pit.  
 HCGKNQSSX.

<sup>x</sup> Ermon A. Arnon BDFH. <sup>y</sup> Armon AF. Arnon CE. <sup>z</sup> lien C. <sup>a</sup> doluen C. <sup>b</sup> Om. BCDEFH.  
<sup>c</sup> lanys E pr. m.

<sup>f</sup> bowid down I. bowid or broken down S. <sup>g</sup> thei IS. <sup>h</sup> Arnon, or abide there S. <sup>i</sup> thou togidre I.  
<sup>k</sup> and thanne A pr. m. <sup>l</sup> stie vp IS. <sup>m</sup> that IS. <sup>n</sup> her hertis to troste her reulers v3beringe hem S marg.  
<sup>o</sup> Om. ELP. <sup>p</sup> that IS. <sup>q</sup> heijt IS. <sup>r</sup> sothely IS. <sup>s</sup> the kyng I. <sup>t</sup> biseche thee IS. <sup>u</sup> Om. plures.  
<sup>v</sup> thi IS. <sup>w</sup> vynes IS. <sup>x</sup> thi pittis IS. <sup>y</sup> coostis S. <sup>z</sup> wolde not I. <sup>a</sup> his IS. <sup>b</sup> it I.  
<sup>c</sup> weldid of Israel IS. <sup>d</sup> vnto IS. <sup>e</sup> Amons sonus IS. or his oost S marg. <sup>f</sup> coostis IS. <sup>g</sup> with IS. <sup>h</sup> or  
<sup>i</sup> power S marg. <sup>j</sup> his citees IS. <sup>k</sup> dwellide BFIMO sec. m. S. <sup>l</sup> in hise IS. <sup>m</sup> Seon S. <sup>n</sup> the kyng I.  
<sup>o</sup> the which I. <sup>p</sup> he took IS. <sup>q</sup> Moabs IS. <sup>r</sup> vnto IS.

27 his comaundyng, vnto Arnon. Therfor  
it is seyde in prouerbe<sup>d</sup>, Come 3e into Ese-  
bon, be bilde, and maad vp the citee of  
28 Seon; fier went out of Esebon, and  
flawme of the wallid town of Seon, and  
deuowryde Arnon of Moabites, and the  
dwellers of the hie thingis of Arnon.  
29 Woo to thee, Moab! thow, puple of  
Chamos, hast perischid; he hath 3yue the  
sones of hym into flizt, and the dou3tren<sup>e</sup>  
into caytiftee to Seon, the kyng of Amor-  
30 reis; the 3ok of hem he scatrede, fro Ese-  
bon vnto Dibon; wery thei camen into  
31 Ophe, and vnto Medaba. And so Yrael  
32 dwelt in the loond of Amorreij. And  
Moyses sente 'the whiche<sup>f</sup> shulden aspise  
Jasar, whos litil townes thei token, and  
33 weeldeden the dwellers. And thei turn-  
eden hem silf, and stieden vp bi the weie  
of Basan. And a3en wente to hem Og,  
the kyng of Basan, with al his puple, to  
34 fiztynges<sup>g</sup> in Edray. And the Lord seide  
to Moyses, Ne drede thow hym, for in  
thin hoond Y haue takun hym, and al the  
loond, and the puple of hym; and thow  
shalt doo to hym as thow hast doon to  
Seon, the kyng of Amorreis, the dweller of  
35 Esebon. Thow hast smytun therfore and  
this with his sones, and al his puple,  
vnto the deth; and thei weelden<sup>h</sup> the  
loond of hym.

## CAP. XXII.

1 And thei goon forthe, settiden<sup>i</sup> tentes  
in the wijlde feeldes of Moab, where bi-  
2 3onde Jordan Jericho is set. Seynge for-  
sothe Balach, the sone of Sophor, alle  
3 thinges that Yrael dide to Amorreij, and  
that Moabites dredden hym, and the  
4 feersnes of hym thei my3ten not bere, he  
seide to the more thur3 birthe of Madian,

<sup>d</sup> the prouerbe A. <sup>e</sup> do3tres c. <sup>f</sup> that c. <sup>g</sup> fizte c. <sup>h</sup> weeldedyn E. <sup>i</sup> sette c.

<sup>s</sup> strong citee is. <sup>t</sup> Om. EILPS. <sup>u</sup> Om. s. <sup>v</sup> it brente is. <sup>w</sup> Arnon s text. a cheef place marg.  
<sup>x</sup> heiztis i text. or hiz placis marg. <sup>y</sup> hast perischid i. <sup>z</sup> the kyng K. <sup>a</sup> 3ok or lordship s. <sup>b</sup> Ammon-  
ytilis s marg. <sup>c</sup> vnto is. to o sec. m. <sup>d</sup> vnto i. to o sec. m. in to s. <sup>e</sup> rewmes Israel is. <sup>f</sup> wenten vp i.  
stieden vp s. <sup>g</sup> Og is. <sup>h</sup> al his puple i. his puple s. <sup>i</sup> and to the is. <sup>k</sup> duellers s. <sup>l</sup> Israel s.  
<sup>m</sup> smeten EIP. smiten L. smote s. <sup>n</sup> Og i. bothe Og s. <sup>o</sup> vn to is. <sup>p</sup> Israel s. <sup>q</sup> dwelliden  
in P sec. m. dwelliden pr. m. <sup>r</sup> his lond is. <sup>s</sup> the sonus of Israel is. <sup>t</sup> sotheli is. <sup>u</sup> that is. <sup>v</sup> dred-  
den is. <sup>w</sup> thei mijten is. <sup>x</sup> bere or suffre s. <sup>y</sup> Israel is. <sup>z</sup> Balac is.

it is seid in prouerbe<sup>t</sup>, Come 3e in to Ese-  
bon, be it bildid, and maad the citee of  
Seon; fier 3ede out of Esebon, flawme 3ede<sup>28</sup>  
out of the citee<sup>s</sup> 'ethir greet castel<sup>t</sup> of<sup>u</sup>  
Seon, and deuouryde<sup>v</sup> Ar<sup>w</sup> of Moabitis, and  
the dwelleris of the 'hize places<sup>x</sup> of Arnon.  
Moab, wo to thee! thou, puple of Cha-<sup>29</sup>  
mos, perischidist<sup>y</sup>; it 3af the sones therof  
in to flizt, and the dou3tris in to caitifte  
to Seon, kyng<sup>z</sup> of Ammoreis; the 3ok<sup>a</sup> of<sup>30</sup>  
hem<sup>b</sup> perischide, fro Esebon 'til to<sup>c</sup> Di-  
bon; the wery men camen in to Jophe,  
and 'til to<sup>d</sup> Medaba. And so Israel dwell-<sup>31</sup>  
ide in the lond of Ammorrey. And Moises<sup>32</sup>  
sente men that schulden aspise Jasar, whos  
'townes thei<sup>e</sup> token, and weldiden the  
dwellers. And thei turniden hem silf,<sup>33</sup>  
and stieden<sup>f</sup> bi the weie of Basan. And  
Og, the kyng of Basan, with al his puple  
cam a3ens hem, to fizte in Edray. And<sup>34</sup>  
the Lord seide to Moyses, Drede thou not  
hym, for Y haue bitake hym<sup>g</sup>, and al his  
loond, and puple<sup>h</sup>, in thin hoond; and  
thou schalt do to hym as thou didist to  
Seon, kyng of Amorreis, the<sup>i</sup> dwellere<sup>k</sup>  
of Esebon. Therfor thei<sup>l</sup> smytiden<sup>m</sup> 'bothe<sup>35</sup>  
hym<sup>n</sup> with hise sones and al his puple,  
'til to<sup>o</sup> deeth; and thei<sup>p</sup> weldiden<sup>q</sup> 'the  
lond of hym<sup>r</sup>.

† that is, in a  
comown song  
maad of the  
victorye of  
Seon. BCGKQX.

‡ that is, the  
lordship of  
Moabitis. BCG  
KNQX.

## CAP. XXII.

And thei<sup>s</sup> 3eden forth, and settiden tentis<sup>1</sup>  
in the feeldi places of Moab, where Jerico  
is set ouer Jordan. Forsothe<sup>t</sup> Balach, the 2  
sone of Sephor, si3 alle thingis whiche<sup>u</sup>  
Israel hadde do to Ammorrei, and that 3  
men of Moab 'hadden dred<sup>v</sup> Israel, and  
mijten<sup>w</sup> not<sup>||</sup> bere<sup>x</sup> the assailing of him<sup>y</sup>.  
And he<sup>z</sup> seide to the grettere men in 4

|| and my3ten  
not, in Ebreu it  
is, and Moab  
wlatide the  
sones of Is-  
rael, and this  
semeth the ve-  
riere lettre.  
Lire here. c.

So this puple shal doo away alle that  
 in oure coostis dwellen, what maner is  
 woned an oxe to take eerbe vnto the  
 rotys. He forsothe was kyng that tyme  
 5 in Moab. Thanne he sente messangers  
 to Balaam, the sone of Beor, dyuynour,  
 that dwelled vpon the flood of the loond  
 of the sones of Amon, that thei myzten  
 clepe hym, and seye, Loo! a peple is  
 goon out of Egipte, that couereth the vt-  
 termooost<sup>k</sup> of the erthe, sittynge azens  
 6 me. Com therefore, and curs to this pu-  
 ple, for it is strenger than I, if eny maner  
 Y may smyte, and throwe hym out of  
 my loond; Y haue<sup>l</sup> knowun forsothe, that  
 he is blissid to whom thow blissist, and  
 cursid in whom thow castist cursyngis.  
 7 The aldren<sup>m</sup> of Moab and the more thury  
 birthe of Madian wenten forthe, hauynge  
 prijs of the dyuynynge in the hoondes;  
 and whanne thei weren comen to Ba-  
 laam, and hadden toold alle the wordes  
 8 of Balach, he answerde, Dwelle ze here  
 the nyzt, and Y shal answeere what thing  
 shal seie to me the Lord. Hem forsothe  
 dwellynge anentis Balaam, cam God, and  
 9 seide to hym, What to hem wolen thes  
 10 men anent thee? He answerde, Balac,  
 the sone of Sephor, kynge of Moabites,  
 11 sente to me, seyng, Loo! the puple that  
 is goon out of Egipte couereth the vtter-  
 most<sup>n</sup> of the loond; come, and curse to  
 hem, if eny maner Y fiztyng may dryue  
 12 hem out. And God seide to Balaam,  
 Wol thow not goo with hem, ne curs  
 13 thow to the puple, for it is blissid. The  
 which eerli arysynge<sup>o</sup>, seide to the  
 prynces, Goo ze into zoure loond, for God  
 hath defended me to come with zou.  
 14 The<sup>p</sup> prynces, turned azen, seiden to Ba-  
 15 lac, Balaam wold not come with vs. Eft-  
 sones he many mo, and nobler than he  
 16 bifore hadde sent, sende; the whiche

birthe of Madian, So this puple schal do  
 awei alle men that dwellen in oure coostis,  
 as an oxe is wont to do awei an eerbe `til  
 to<sup>a</sup> the rootis. Forsothe<sup>b</sup> he<sup>c</sup>, `that is, Ba-  
 laaac<sup>d</sup>, was kyng in that tyme in Moab.  
 Therfor he sente messengeris to Balaam,<sup>5</sup>  
 the sone of Beor, a fals diuynour, that  
 dwellide on<sup>e</sup> the flood of the loond of the  
 sones of Amon, that thei schulden clepe  
 hym, and schulden seie, Lo! a puple zede  
 out of Egipt, `which puple<sup>f</sup> hilide<sup>g</sup> the  
 face of erthe<sup>h</sup>, and sittith<sup>i</sup> azens me. Ther-<sup>6</sup>  
 for come thou, and curse this puple, which<sup>k</sup>  
 is strongere than Y, if in ony maner Y  
 may smyte and dryue hym<sup>l</sup> out of my  
 loond; for Y knowe, that he is blissid  
 whom thou blissist, and he is cursid whom  
 thou hast cursid. The eldere men of<sup>7</sup>  
 Moab and the grettere<sup>m</sup> men in birtle of  
 Madian zeden forth, hauynge in hondis<sup>n</sup>  
 the prijs of fals dyuynynge; and whanne  
 thei hadden come to Balaam, and hadden  
 teld to hym alle the<sup>o</sup> wordis of Balaach,  
 he<sup>p</sup> answeride, Dwelle ze here to nyzt, and<sup>8</sup>  
 Y schal answeere<sup>q</sup> what euer thing the Lord  
 schal seie to me. Sotheli while<sup>r</sup> thei dwell-  
 ident<sup>†</sup> at<sup>s</sup> Balaam, God cam, and seide to  
 hym, What wolen these men at<sup>t</sup> thee `to<sup>9</sup>  
 hem silf<sup>u</sup>? Balaam answeride, Balaach,<sup>10</sup>  
 the sone of Sephor, kyng of Moabitis,  
 sente to me, and seide, Lo! a puple which<sup>v</sup>  
 11 is gon out of Egipt hilide<sup>w</sup> the face of  
 erthe<sup>x</sup>; come thou, and curse hem, if in  
 ony maner Y may fizte<sup>y</sup>, and dryue hym<sup>z</sup>  
 away. And God seide to Balaam, Nyle<sup>12</sup>  
 thou go with hem, nether curse thou the  
 puple, for it is blissid. Which<sup>a</sup> Balaam<sup>13</sup>  
 roos eerli, and seide to the prynces, Go ze  
 in to zoure loond, for God forbeed<sup>b</sup> me to  
 come with zou. The prynces turneden<sup>14</sup>  
 azen, and seiden to Balaach, Balaam nolde<sup>c</sup>  
 come with vs. Eft Balaach sente many<sup>15</sup>  
 mo and noblere men, than he hadde<sup>d</sup> sent

† *thei dwell-  
iden.* In Ebreu  
it is, and the  
prynces of Moab  
dwelliden at  
Balaam. c.

<sup>k</sup> ouermost c. <sup>ottmost</sup> E. <sup>l</sup> ha c. <sup>m</sup> eldere c. <sup>n</sup> vtmost c. <sup>o</sup> risende c. <sup>p</sup> And the CE.

<sup>a</sup> vnto is. to o *sec. m.* <sup>b</sup> Sothely is. <sup>c</sup> Balac i. <sup>d</sup> Om. is. <sup>e</sup> on or *nyz* s. <sup>f</sup> that i. which s. <sup>g</sup> hath  
 hilid is. <sup>h</sup> the erthe cis. <sup>i</sup> *nith ful purpose s marg.* <sup>k</sup> that is. <sup>l</sup> Om. s. <sup>m</sup> eldre i. <sup>n</sup> *her* hondis is.  
<sup>o</sup> tho s. <sup>p</sup> Balam is. <sup>q</sup> to Balac s *marg.* <sup>r</sup> the while s. <sup>s</sup> with is. <sup>t</sup> with is. <sup>u</sup> Om. i. <sup>v</sup> that is.  
<sup>w</sup> hath hilid is. <sup>x</sup> the erthe cis. <sup>y</sup> fizte *with hem* s. <sup>z</sup> hem is. <sup>a</sup> And is. <sup>b</sup> hath forbode is. <sup>c</sup> wolde  
 not i. <sup>d</sup> Om. *IRST sec. m. w.*

whanne thei weren comen to Balaam, seiden, Thus seith Balac, the sone of Sefphor, And tary thou not to come to me, 17 redi to worshipe thee; and what euere thou wolt, Y shal 3yue to thee; com, 18 and curs to this puple. Balaam answerde, If Balac 3yue to me his hows ful of siluer and of gold, Y shal not mowe chaunge the word of my God, that other<sup>q</sup> 19 more or lasse I speke. Y biseche, that here 3e dwellen also<sup>r</sup> in this nyzt, that Y may wite what to me eft the Lord answerith<sup>s</sup>. Thanne the Lord cam to Balaam the nyzt, and seith to hym, If thes men comen to clepe thee, aryse<sup>t</sup>, and go with hem, so oonly that that Y comaunde 21 to thee, thou doo. Balaam roos eerlich, and maad redy the shee asse, wente 22 forthe with hem. And God is wrooth. And an<sup>u</sup> aungel of the Lord stood in the weye azens Balaam, that satt to the asse, and two children with hym he hadde<sup>v</sup>. 23 The asse biholdynge an aungel stondynge in the weye, with a swerd drawun out, turnede hir out of the weie, and wente bi the feelde. The which whanne Balaam bette, and wold lede azen to the 24 path, the aungel stood in the<sup>w</sup> narwenes of two stonen wallis, to the whiche vynes 25 weren boundun. Whom seyng, the asse ioynede hym<sup>x</sup> silf to the wal, and briside<sup>xx</sup> the foot of the sitter; and he eftsones 26 bette. And neuerthelater<sup>y</sup> the aungel to a streyt place goynge, where nother at the ri3t ne at the left myzt goon out of 27 the weie, metynge stood. And whanne the asse hadde seen the aungel stondynge, she felle down vndir the feet of the sitter, the which more hydowsly wrooth, 28 bette with a staf the sides of hir. And the Lord openyde the mouth of the asse,

bifore; whiche<sup>e</sup> seiden, whanne thei had-16 den come to Balaam, Balaach, the sone of Sefphor, seith thus, Tarye thou not to come to me, redi to onoure thee; and<sup>f</sup> what<sup>17</sup> euere thing thou<sup>g</sup> wolt, Y schal 3yue to thee; come thou, and curse this puple. Balaam answeride, Thou<sup>3h</sup> Balaach schal<sup>18</sup> 3yue to me his howsful of siluer and of gold, Y schal not mowe chaunge the word of my God, that Y speke ethir more ethir<sup>i</sup> lesse. Y biseche<sup>k</sup>, that 3e<sup>l</sup> dwelle<sup>m</sup> here<sup>19</sup> also in<sup>n</sup> this nyzt, that Y may wite what the Lord schal answer eft to me. Ther-20 for the Lord cam to Balaam in the<sup>o</sup> nyzt, and seide to hym, If these men comen to clepe thee, rise thou, and go with hem, so oneli that thou do that that Y schal comaunde to thee. Balaam roos eerli, and<sup>21</sup> whanne his femal<sup>p</sup> asse was sadelid, he 3ede forth with hem. And God was<sup>22</sup> wrooth<sup>q</sup>. And the 'aungel of the Lord<sup>r</sup> stood in the weie azens Balam, that sat on<sup>s</sup> the femal<sup>t</sup> asse, and hadde<sup>u</sup> twei children with hym. The femal<sup>v</sup> asse si3 the<sup>23</sup> aungel stondynge in the weie, with swerd<sup>w</sup> drawun, and 'turnede awei<sup>x</sup> hir silf fro the weie, and 3ede bi the feeld. And whanne Balaam beet hir, and wolde lede<sup>y</sup> azen to the path, the aungel stood in the<sup>24</sup> streitnessis<sup>z</sup> of twei wallis, with whiche<sup>a</sup> the<sup>b</sup> vynes<sup>c</sup> weren cumpassid. And the<sup>25</sup> femal asse si3 the aungel, and ioynede<sup>d</sup> hir silf to<sup>e</sup> the wal, and hurtlide<sup>f</sup> the foot of the sitters<sup>g</sup>; and he beet eft 'the asse<sup>h</sup>. And neuer the lesse<sup>i</sup> the aungel 3ede<sup>k</sup> to<sup>26</sup> the<sup>l</sup> streit place<sup>m</sup>, where me<sup>n</sup> 'myzte not go<sup>o</sup> out of the weie, nether to the ri3t side nether<sup>p</sup> to the left side<sup>q</sup>, and stood azens hym<sup>r</sup>. And whanne the femal<sup>s</sup> asse si3<sup>27</sup> the aungel stondynge, sche felle down vndir the feet of the sitters<sup>t</sup>, which<sup>u</sup> was

<sup>q</sup> or CE. <sup>r</sup> Om. A. <sup>s</sup> answer BCDEFH. <sup>t</sup> ris C. <sup>u</sup> the c. <sup>v</sup> ladde c. <sup>w</sup> Om. A. <sup>x</sup> hir c. <sup>xx</sup> brosede CD. <sup>y</sup> nerthelater E.

<sup>e</sup> the whiche I. <sup>f</sup> Om. s. <sup>g</sup> that thou L. <sup>h</sup> 3if is. <sup>i</sup> or is. <sup>k</sup> biseche 3ou s. <sup>l</sup> I go. <sup>m</sup> dwelle with me s. <sup>n</sup> Om. c. <sup>o</sup> that is. <sup>p</sup> sche is. <sup>q</sup> with Balaam s marg. <sup>r</sup> Lordis aungel is. <sup>s</sup> vpon is. <sup>t</sup> sche is. <sup>u</sup> Balaam hadde is. <sup>v</sup> Om. ios. <sup>w</sup> a swerd is. <sup>x</sup> the asse turnide is. <sup>y</sup> lede hir IKS. <sup>z</sup> streitnesse plures. <sup>a</sup> the whiche I. <sup>b</sup> Om. is. <sup>c</sup> vynes is. <sup>d</sup> sche 3ede is. <sup>e</sup> ni3 to is. <sup>f</sup> sche hurtlide is. <sup>g</sup> sitters vpon hir s. <sup>h</sup> hir IKS. Om. plures. <sup>i</sup> nethelasse IAST. <sup>k</sup> wente L. <sup>l</sup> a is. <sup>m</sup> place and stode azens Balaam s. <sup>n</sup> men B pr. m. Om. is. <sup>o</sup> was no goyng is. <sup>p</sup> ne EILPS. <sup>q</sup> Om. IAST sec. m. <sup>r</sup> Balaam I. <sup>s</sup> Om. is. <sup>t</sup> sitters vpon hir s. <sup>u</sup> the which I.

and she spak, What haue I doo to thee? whi smytist thou me, loo! now the  
 29 thridde tyme? Balaam answerde, For thou hast deseruyde, and bigilide me; wold God Y hadde a swerd, that I myzte  
 30 smyte thee. And the asse seide, Whethir Y am not thi beeste, to the<sup>z</sup> which euer more thou were wont to sitte vnto the day that is now? sey, what thing lijk euer Y dide to thee? And he seith,  
 31 Neuer. Anoon the Lord openyde the eyen of Balaam, and he see; an aungel stondynge in the weie, holdynge a drawun swerd in the hoond; and he lowtide hym  
 32 redi to<sup>a</sup> the erthe. To whom the aungel, Whi, he seith, thries thou hast bette thin asse? Y am comen, that I be aduersarie to thee, for shrewid is thi weie, and contrarie to me; and but the asse hadde  
 33 bowide fro the weye, 3yuyng stede to the withstonder, thee I hadde slayn, and  
 34 she shulde haue lyued. And Balaam seide, I haue synned, vnwitynge that thou stood a3ens me; and now, if it displese to thee that Y goo, Y shal turne  
 35 a3en. The aungel seith, Go with these, but be war lest eny other thing than Y comaunde to thee thou speke. He wente  
 36 thanne with the prynces. The which thing whanne Balac hadde herde, he wente out into a3enmetyng of hym, in the wallid town of Moabitis, that is sett  
 37 in the vttermoost<sup>b</sup> coostis of Arnon. And he seide to Balaam, Y haue sent messengeris, that I clepe thee; whi anoon come thou not to me? whether<sup>c</sup> for I mi3te  
 38 not 3eelde mede to thi comynge? To whom he answerde, Loo! I am ny3, whether othir thing Y may speke but that  
 39 God shal putte in my mouth? Thaime thei wenten<sup>c</sup> forthe togidre, and camen into the cytee, that was in the vtter-

wrooth ful greetli, and beet<sup>v</sup> hir sidis with a staaf. And the Lord openyde the 'mouth<sup>28</sup> of the femal asse<sup>w</sup>, and sche spak, What haue Y doon to thee<sup>x</sup>? whi smytist thou me, lo! now the thridde tyme? Balaam<sup>29</sup> answeride, For thou hast disserued, and hast<sup>v</sup> scornyd me; Y wolde that Y hadde a swerd to sle thee. And the femal<sup>z</sup> asse<sup>30</sup> seide, Whether Y am not<sup>a</sup> thi beeste on<sup>b</sup> which thou were wont to sitte<sup>c</sup> euere til in to this<sup>d</sup> present dai? seie thou, what lijk thing<sup>e</sup> Y dide euere to thee? And he<sup>f</sup> seide, Neuere<sup>g</sup>. Anoon the Lord openyde<sup>31</sup> 'the i3en of Balaam<sup>h</sup>, and he si3 the<sup>i</sup> aungel stondynge in the weie, holdynge a drawun swerd in the<sup>k</sup> hoond; and Balaam worschipide hym lowli in to erthe<sup>l</sup>. To whom the aungel seide, Whi 'betist<sup>32</sup> thou<sup>m</sup> thi femal<sup>n</sup> asse 'the thridde tyme<sup>n</sup>? Y cam to be aduersarie to thee, for thi weie is weiward, and contrarye to me; and if the femal<sup>n</sup> asse hadde not bowid<sup>33</sup> away fro the weie, and 3oue place to<sup>o</sup> a3enstondere<sup>p</sup>, Y hadde slayn thee, and sche<sup>q</sup> schulde lyue<sup>r</sup>. Balaam seide, Y syn-<sup>34</sup> nede<sup>s</sup>, not witynge that thou stodist a3ens me; and now, if it displeth<sup>t</sup> thee that Y go, Y schal turne a3en. The aungel<sup>35</sup> seide, Go thou with these men, but be<sup>u</sup> war that thou speke not other thing than Y schal comaunde to thee. Therfor Balaam 3ede<sup>v</sup> with the princes. And whanne<sup>36</sup> Balaach hadde<sup>w</sup> herde this<sup>x</sup>, he 3ede out in to the comynge of hym, in the citee of Moabitis, whiche<sup>y</sup> is set in the laste coostis<sup>z</sup> of Arnon. And he<sup>a</sup> seide to Balaam, Y 3ente messengeris to clepe thee; whi camest thou not anoon to me? whethir for Y may not 3elde mede to thi comynge? To whom Balaam answeride, Lo! Y am<sup>38</sup> present, whethir Y schal<sup>b</sup> mow speke other thing than that, that God schal putte in

<sup>z</sup> Om. c. <sup>a</sup> into BCDEFH. <sup>b</sup> vtmost c. otemost E. <sup>c</sup> Om. B.

<sup>v</sup> he beet is. <sup>w</sup> mouth of the asse I. asse mouth s. <sup>x</sup> siche, she seide s marg. <sup>y</sup> Om. is. <sup>z</sup> Om. is. <sup>a</sup> Om. plures. <sup>b</sup> vpon is. <sup>c</sup> ride is. <sup>d</sup> Om. plures. <sup>e</sup> thing to this is. <sup>f</sup> Balaam is. <sup>g</sup> thus thou seruedist me s marg. <sup>h</sup> Balams i3en I. Balam i3en s. <sup>i</sup> an s. <sup>k</sup> his is. <sup>l</sup> the erthe IKSX pr. m. <sup>m</sup> hast thou thries beten is. <sup>n</sup> Om. is. <sup>o</sup> me s marg. <sup>p</sup> the a3enstondere is. <sup>q</sup> the asse is. <sup>r</sup> haue lyued is. <sup>s</sup> haue synned is. <sup>t</sup> displese to is. <sup>u</sup> be thou is. <sup>v</sup> 3ede forth is. <sup>w</sup> Om. s. <sup>x</sup> that Balaam was ni3 s marg. <sup>y</sup> the whiche I. <sup>z</sup> coost s. <sup>a</sup> Balac is. <sup>b</sup> schal not m.

40 moost<sup>d</sup> coost of his kyngdom. And  
whanne Balac hadde slayn sheep and  
oxen, he sente to Balaam and the prynces  
41 that with hym weren, 3iftis. Morwn-  
ynge forsothe doon, he ladde hym to hye  
thingis of Baal, and he beheelde the vtter-  
moost<sup>e</sup> part of the puple.

## CAP. XXIII.

1 And Balaam seide to Balac, Bilde to  
me here seuen auters, and mak redi as  
feel calues, and of the same noumbre  
2 wethers. And whanne he hadde doon  
after the word of Balaam, thei putten to  
gydre a calf and a wether vpon the au-  
3 ter. And Balaam seyde to Balac, Stood  
a litil while biside thi brent sacrifice, to  
the tyme that Y goo, if perauenture the  
Lord a3en come to me; and what euer  
thing he comaunde I shal speke to thee.  
4 And whanne he hadde goon away swiftli,  
God a3en come to hym; and Balaam  
spak to hym, Seuen, he seith, auters Y  
haue areryd<sup>f</sup>, and putte in a calf and a  
5 wether there aboue. The Lord forsothe  
putte the word in the mouth of hym, and  
seith, Turn a3en to Balac, and thes thingis  
6 thow shalt speke. He turned a3en, foonde  
Balac stoundynge bisidis his brent sacri-  
fice, and alle the prynces of Moabitees.  
7 And takun to his parable, seith, Fro A-  
ran hath ladde me Balac, the kyng of  
Moabites, fro the hillis of the eest; Com,  
he seith, and curs to Jacob; go forthe,  
8 and wari to<sup>g</sup> Israel. What maner wise  
shal I curse to whom God hath not  
cursid? bi what resoun shal Y wary  
9 whom God warieth not? Fro the hiest

my mouth? Therfor thei 3eden forth to<sup>39</sup>  
gidere, and camen<sup>c</sup> in to a citee, which<sup>d</sup>  
was in the laste coost of 'his rewme<sup>e</sup>. And 40  
whanne Balaach hadde slayn scheep and  
oxun, he sente 3iftis to Balaam and the<sup>f</sup>  
princes that weren with hym. Forsothe<sup>g</sup> 41  
whanne the morewtid was maad, Balaach  
ledde Balaam to the hi3e placis of Baal,  
and he<sup>h</sup> bihelde<sup>i</sup> the laste part of the<sup>k</sup> puple,  
'that is, al the oost til to<sup>l</sup> the laste part<sup>m</sup>.

## CAP. XXIII.

And Balaam seide to Balaach, Bilde<sup>1</sup>  
thou here to me seuene auteris, and make<sup>n</sup>  
redi so many caluys, and rammes of the  
same noumbre. And whanne he<sup>o</sup> hadde 2  
do bi the word of Balaam, thei puttiden  
a calf and a ram to gidere on<sup>p</sup> the auter.  
And Balaam seide to Balaach, Stond thou 3  
a litil while bisidis<sup>q</sup> thi brent sacrifice,  
while Y go<sup>r</sup>, if in hap the Lord meete me<sup>s</sup>;  
and Y schal 'speke to<sup>t</sup> thee what euer  
thing he schal conaunde<sup>u</sup>. And whanne 4  
he<sup>v</sup> hadde go<sup>w</sup> swiftli, God cam to hym;  
and Balaam spak to hym, and seide, Y  
reiside<sup>x</sup> seuene auteris, and Y<sup>y</sup> puttide<sup>z</sup> a  
calf and a ram aboue<sup>a</sup>. Forsothe<sup>b</sup> the 5  
Lord 'puttide a<sup>c</sup> word<sup>d</sup> in his<sup>e</sup> mouth, and  
seide, Turne a3en to Balaach, and thou  
schalt speke these thingis<sup>f</sup>. He turnede 6  
a3en, and fond Balach stoundynge bisidis  
his brent sacrifice, and alle the princes of  
Moabitis. And whanne his parable 'was 7  
takun<sup>g</sup>, he seide, Balaach, the<sup>h</sup> kyng of  
Moabitis, brou3te me fro Aran, fro the  
'hillis of the eest<sup>i</sup>; and<sup>k</sup> he seide, Come  
thou and curse Jacob; haaste thou<sup>l</sup>, and  
greetli<sup>m</sup> curse thou<sup>n</sup> Israel. How schal 8  
Y curse whom God cursid<sup>o</sup> not? bi what  
resoun schal Y 'haue abhomynable<sup>p</sup> whom  
God 'hath not abhomynable<sup>q</sup>? Fro the 9

<sup>d</sup> vtmost c. outmost E. <sup>e</sup> vtmost c. otemost E. <sup>f</sup> reric c. <sup>g</sup> Om. BCDEFH sec. m.

<sup>c</sup> thei camen is. <sup>d</sup> that is. <sup>e</sup> the rewme of Balach I. Balaakis rewme s. <sup>f</sup> to the is. <sup>g</sup> Sothely is.  
<sup>h</sup> Balaam is. <sup>i</sup> ouer al the oost s marg. <sup>k</sup> Om. I. <sup>l</sup> Om. BEFLMOPW. <sup>m</sup> Om. is. <sup>n</sup> make thou is.  
<sup>o</sup> Balach is. <sup>p</sup> vpon is. <sup>q</sup> biside L. <sup>r</sup> to counseile with the Lord s marg. <sup>s</sup> to me A pr. m. EFKLOPQRTWX.  
<sup>t</sup> telle I. speke or telle s. <sup>u</sup> comaunde to be don s. <sup>v</sup> Balaam is. <sup>w</sup> go forth is. <sup>x</sup> haue reisid vp is.  
<sup>y</sup> Om. L. <sup>z</sup> haue putt is. <sup>a</sup> eche of hem s marg. <sup>b</sup> Sotheli is. <sup>c</sup> putte the is. <sup>d</sup> of his wille s marg.  
<sup>e</sup> Balaams I. Balaam s. <sup>f</sup> thingis to him is. that I haue shewid to thee s marg. <sup>g</sup> he had take is.  
<sup>h</sup> Om.IRST sec. m. w. <sup>i</sup> eest hillis is. <sup>k</sup> Om. plures. <sup>l</sup> thee ELP. <sup>m</sup> Om.IRST sec. m. <sup>n</sup> Om. ISX.  
<sup>o</sup> hath cursid is. <sup>p</sup> wlatith I. warie s. <sup>q</sup> wlatith not I. werith not s.

flyntis Y shal see hym, and fro the hillis  
 Y shal biholde to<sup>h</sup> hym; the puple aloon  
 shal dwelle, and amonge the<sup>i</sup> gentilis he  
 10 shal not be rekned. Who may ful noum-  
 bre the powdre of Jacob, and knowe the  
 noumbre of the lynage of Yrael? Dye  
 my soule thur; the<sup>i</sup> deeth of riztwise  
 men, and ben maad my last lijk to<sup>k</sup> thes!  
 11 And Balac seide to Balaam, What is that  
 that thow dost? that thow shuldirst curse  
 to myn enemyes, Y clepide<sup>l</sup> thee, and  
 12 thow a;enward blissist to hem. To whom  
 he answerde, Whether other thing Y may  
 speke but that the Lord shal comaunde?  
 13 Thanne Balac seide to Balaam, Com with  
 me into another place, whens a part of  
 Irael thow see;3, and al see;3<sup>m</sup> thow may<sup>n</sup>  
 14 not; thens curs thow to hym. And  
 whanne he hadde ladde hym into an hye  
 place, vpon the cop of the hil of Phasga,  
 he bilde to Balaam seuen auters, and putt  
 15 yn there aboue calues and wethers, he  
 seide to Balac, Stond here biside thi sa-  
 16 crifice, to tyme that Y go metyng. To  
 whom whanne the Lord was a;en comen,  
 and hadde putte the word in the mouth  
 of hym, seith, Turn a;en to Balac, and  
 thes thingis thow shalt speke to hym.  
 17 Turned a;en, he fonde hym stondynge  
 bisidis his sacrifice, and the princes of  
 Moabites with hym. To whom Balac,  
 What thing, he seith, hath the Lord  
 18 spokun? And he takid<sup>o</sup> to his parable,  
 seith, Stound Balac, and herkne; here,  
 thow sone of Sephor. God is not as  
 19 man<sup>p</sup>, that he lye, ne as the sone of man,  
 that he be chaungid; thanne he seide,  
 and shal not doon? he hath spokun, and  
 20 shal not fulfille? To blesse I am brouzt  
 forthe, blessinge Y may not defende.  
 21 There is no mawmet in Jacob, ne fals  
 liknes is seen in Yrael; the Lord God of

hizeste flyntis Y schal se hym, and fro  
 litle<sup>r</sup> hillis Y schal biholde hym; the pu-  
 ple<sup>s</sup> schal dwelle aloone, and it schal not  
 be arettid<sup>t</sup> among hethene men. Who<sup>10</sup>  
 may noumbre<sup>u</sup> the dust, *that is, kynrede*<sup>v</sup>,  
 of Jacob, and knowe<sup>w</sup> the noumbre of the  
 generacioun of Israel? My lijf die<sup>x</sup> in the  
 deeth of iust men, and my laste thingis be  
 maad lijk hem! And Balaach seide to Ba-  
 11 laam, What is this that thou doist? Y  
 clepide thee, that thou schuldist curse myn  
 enemyes, and a;enward thou blissist hem.  
 To whom Balaam answeride, Whether Y<sup>12</sup>  
 may speke othir thing no but that that<sup>y</sup>  
 the Lord comaundith? Therfor Balaach<sup>13</sup>  
 seide to Balaam, Come with me in to an-  
 othir place, fro whennus thou se<sup>2</sup> a part of  
 Israel, and mayst<sup>a</sup> not se al; fro thennus  
 curse thou hym. And whanne he hadde<sup>14</sup>  
 led Balaam in to an hiz place, on<sup>b</sup> the cop  
 of the hil of Phasga, he bildide<sup>c</sup> seune  
 auteris to Balaam, and whanne calues and  
 rammes weren put aboue<sup>d</sup>, he<sup>e</sup> seide to<sup>15</sup>  
 Balaach, Stonde here bisidis thi<sup>f</sup> brent  
 sacrifice, while Y go<sup>g</sup>. And whanne the<sup>16</sup>  
 Lord hadde 'come to him<sup>h</sup>, and hadde put  
 'a word<sup>i</sup> in his mouth, he seide<sup>k</sup>, Turne  
 a;en to Balach, and thou schalt seie these  
 thingis to hym. He turnyde a;en, and<sup>17</sup>  
 foud Balach stondynge bisidis his brent  
 sacrifice, and the princis of Moabitis with  
 hym. To whom Balach seide, What spak<sup>l</sup>  
 the Lord? And whanne his parable 'was<sup>18</sup>  
 takun<sup>m</sup>, he seide, Stonde<sup>n</sup>, Balach, and  
 herkene; here, thou sone of Sephor. God  
 is not 'as a<sup>o</sup> man, that he lye, nethir he is<sup>19</sup>  
 as the sone of a<sup>p</sup> man, that he be chaungid;  
 therfor he seide<sup>q</sup>, and schal he not do<sup>r</sup>?  
 he spak<sup>s</sup>, and schal he not fulfille<sup>t</sup>? Y am<sup>20</sup>  
 brouzt<sup>u</sup> to blesse, Y may not forbede<sup>v</sup> bless-  
 yng<sup>w</sup>. Noon idol is in Jacob<sup>x</sup>, nethir sy-  
 21 mylacre is seyn in Israel; his Lord God is

<sup>h</sup> Om. BCDEFH. <sup>i</sup> Om. A. <sup>k</sup> of BCDEFH. <sup>l</sup> clepe CE sec. m. <sup>m</sup> seen C. <sup>n</sup> mayst D. <sup>o</sup> take C.  
 p a man CE.

<sup>r</sup> the litle is. <sup>s</sup> puple of God s. <sup>t</sup> rikened is. <sup>u</sup> noumbre for mychenes s. <sup>v</sup> the kynrede is. <sup>w</sup> who  
 may knowe is. <sup>x</sup> die or ende s. <sup>y</sup> Om. GNQ. <sup>z</sup> maist se is. <sup>a</sup> thou maist is. <sup>b</sup> vpon is. <sup>c</sup> bildide  
 there is. <sup>d</sup> aboue hem s. <sup>e</sup> Balaam is. <sup>f</sup> the K. <sup>g</sup> to meete God c. to meete with the Lord is. <sup>h</sup> mett  
 with Balaam I. come to Balaam s. <sup>i</sup> the wordis I. the word s. <sup>k</sup> seide to Balaam s. <sup>l</sup> hath spoken is.  
<sup>m</sup> he had taken is. <sup>n</sup> Stonde thou is. <sup>o</sup> a A pr. m. as sec. m. <sup>p</sup> Om. plures. <sup>q</sup> hath seide is. <sup>r</sup> do it I.  
*that that he seide s marg.* <sup>s</sup> hath spoken is. <sup>t</sup> fille BC. fulfille it I. fulfille that s. <sup>u</sup> brouzt hider bi the  
 Lord s. <sup>v</sup> forbede or lette s. <sup>w</sup> the blessing I. <sup>x</sup> lynage s marg.

hym is with hym, and the noyse of the  
 22 victorie of the kyng is in hym. The  
 Lord God hath ladde hym out of Egipte,  
 whos strengthe is lijk to an vnycorn;  
 23 there is no dyuynynge bi briddis in  
 Jacob, ne dyuynacioun in Yrael. In his  
 tymes it shal be seide to Jacob and  
 to Yrael, What the Lord hath wrouzt!  
 24 Loo! the puple as a lioness shal aryse<sup>q</sup>  
 togidre, and as a lioun shal be reryd; the  
 lioun shal not ligge<sup>r</sup>, to the tyme that he  
 deuowre the pray<sup>z</sup>, and drynke the blood  
 25 of the slayn. And Balac seide to Ba-  
 lam, Ne curs thow to hym, ne blisse  
 26 thow. And he seithe, Whether seide Y  
 not to thee, that what euer thing God  
 comaundide to me, that Y wolde doo?  
 27 And Balac seide<sup>s</sup> to hym, Com, and Y  
 shal lede thee to another place, if<sup>t</sup> per-  
 aurenture it plese to God that fro thens  
 28 thow curse to it. And whanne he hadde  
 ladde hym out vpon the cop of the hil  
 of Phegor, that biholdith the wildernes,  
 29 Balaam seide to hym, Bilde here to me  
 seuen auters, and mak redy so feel calues,  
 30 and of the same noumbre wethers. Ba-  
 lac dide as Balaam seide, and putte yn  
 calues and wethers, bi eche auters.

## CAP. XXIV.

1 And whanne Balaam hadde seen that  
 he schulde plese to the Lord for to blesse  
 to Yrael, he wente not as he wente bi-  
 fore, for to seche dyuininge, but dressynge  
 2 his chere azens the deseert, and arerynge  
 the eyen, saw<sup>z</sup> Israel in the tentis dwell-  
 ynge bi her lynagis. And the Spirit of  
 3 God fallynge into hym, takun to a para-  
 ble, seith, Balaam, the sone of Beor,  
 seide, a man whos eye is stoppid seide,  
 4 the herer of the wordes of God seide, the  
 which the sijt of the almy<sup>z</sup>ti God hath  
 inwardli lokid, the which fallith, and so

with hym, and the sown of victorie<sup>y</sup> of  
 kyng<sup>z</sup> is in hym. The Lord God ledde<sup>22</sup>  
 hym out of Egipt, whos strengthe is lijk  
 an<sup>a</sup> vnycorn; fals tellyng<sup>b</sup> bi chiteryng of<sup>23</sup>  
 bryddis, *'ethir idolatrie'*, is not in Jacob,  
 nethir fals dyuynynge is in Israel. In his  
 tymes<sup>d</sup> it schal be seide to Jacob and Is-  
 rael<sup>e</sup>, What the Lord hath wrought! Lo!<sup>24</sup>  
 the puple schal rise togidre as a lionesse,  
 and schal<sup>f</sup> be reysid as a lioun; the lioun  
 schal not reste, til he deuoure prey, and  
 drynke the<sup>g</sup> blood of hem that ben slayn.  
 And Balach seide to Balaam, Nether curse<sup>25</sup>  
 thou, nether blesse thou<sup>h</sup> hym<sup>i</sup>. And he<sup>k</sup><sup>26</sup>  
 seide, Whether Y seide not to thee, that  
 what euer thing that<sup>l</sup> God comaundide to  
 me, Y wolde do this<sup>m</sup>? And Balach seide<sup>27</sup>  
 to hym, Come, and Y schal lede thee to  
 another place, if in hap it plesith<sup>n</sup> God  
 that fro thennus thou curse hym<sup>o</sup>. And<sup>28</sup>  
 whanne Balaach hadde led hym out<sup>p</sup> on  
 the 'cop of the hil<sup>q</sup> of Phegor, that bi-  
 holdith the wildirnesse, Balaam seide to<sup>29</sup>  
 hym<sup>r</sup>, Bilde here seuen auteris to me,  
 and make<sup>s</sup> redi so many caluys, and ram-  
 mes of the same noumbre. Balaach dide<sup>30</sup>  
 as Balaam seide, and he puttide<sup>t</sup> caluys  
 and rammes<sup>u</sup>, bi alle auteris<sup>v</sup>.

## CAP. XXIV.

And whanne<sup>w</sup> Balaam sij<sup>z</sup> that it pleside<sup>1</sup>  
 the<sup>x</sup> Lord that he schulde blesse Israel, he  
 3ede not<sup>y</sup> as he 'hadde go<sup>z</sup> bifore, 'that he  
 schulde<sup>a</sup> seke<sup>b</sup> fals dyuynynge 'bi chiteryng  
 of briddis<sup>c</sup>, but he dresside his face azens  
 the desert, and reyside<sup>d</sup> izen, and sij<sup>e</sup> Israel<sup>2</sup>  
 dwellynge in tentis bi hise lynagis. And  
 whanne the Spirit of God felde<sup>f</sup> on hym,  
 and whanne a<sup>g</sup> parable was takun, he<sup>3</sup>  
 seide, Balaam, the sone of Beor, seide, a  
 man whois izen<sup>h</sup> is stoppid seide, the herere<sup>4</sup>  
 of Goddis wordis seide, which<sup>i</sup> bihelde the  
 reuelacioun<sup>k</sup> of almy<sup>z</sup>ti God, which<sup>l</sup> fall-

<sup>q</sup> rise c. <sup>r</sup> lie c. <sup>s</sup> seith CE. <sup>t</sup> and if B.

<sup>y</sup> the victorie is. <sup>z</sup> a kyng is. <sup>a</sup> Om. s. <sup>b</sup> diuynynge is. <sup>c</sup> Om. DIRST sec. m. w. <sup>d</sup> whenne, where  
 and hou God wole s marg. <sup>e</sup> to Israel is. <sup>f</sup> it schal is. <sup>g</sup> Om. I. <sup>h</sup> Om. is. <sup>i</sup> Israel is. <sup>k</sup> Balaam is.  
<sup>l</sup> Om. A sec. m. BCIS. <sup>m</sup> that is. <sup>n</sup> plese is. <sup>o</sup> Israel is. <sup>p</sup> forth vp is. <sup>q</sup> hil cop s. <sup>r</sup> Balac is.  
<sup>s</sup> make thou is. <sup>t</sup> putte the is. <sup>u</sup> the rammes is. <sup>v</sup> the auteris is. <sup>w</sup> Om. s. <sup>x</sup> to the IKS. <sup>y</sup> not  
 forth is. <sup>z</sup> dide is. <sup>a</sup> for to I. <sup>b</sup> speke B. <sup>c</sup> Om. I. <sup>d</sup> he reyside vp his is. <sup>e</sup> he saw<sup>z</sup> I. <sup>f</sup> fel vp is.  
<sup>g</sup> the is. <sup>h</sup> of affeccion s marg. <sup>i</sup> that is. <sup>k</sup> priuytee is. <sup>l</sup> the which I.

5 ben openyd his eyen, How feyr thi taber-  
 6 naclis, Jacob, and thi tentis, Yrael! as  
 wodi valeys, and as watri gardeyns bi-  
 side the flodis, as the tabernacles that the  
 7 Lord pi3te, as cedres biside watres; and  
 wattris shal flowe of his boket, and the  
 seed of hym shal be into many wattris.  
 The kyng of hym for Agag shal be take  
 away, and the kyngdom of hym shal be  
 8 doon a wey. God hath ladde hym out of  
 Egipte, whos strengthe is lijk to an vny-  
 corn; gentilis shulen deuowre the ene-  
 myes of hym, and the boonus of hem thei  
 shulen breek, and thrille<sup>u</sup> with arwis.  
 9 Liggyng<sup>v</sup> he shal sleep as a lioun, and  
 as a lioness, that no man shal be hardi to  
 rere. Who<sup>w</sup> blessith to thee, he shal be  
 blessid; and who cursith, into cursyng  
 10 shal he be rettyd. And Balac wrooth  
 a3en Balaam, with wrongun hoondis seith,  
 To curse to my enemyes I haue clepid  
 thee, to whom a3enward the thridde tyme  
 11 thow hast blissid. Turn a3en to thi  
 place; Y ordeynede forsothe hugeli to  
 honoure thee, but the<sup>x</sup> Lord hath<sup>y</sup> priu-  
 12 yde thee thi worship set down. Balaam  
 answerde to Balac, Whether seide Y not  
 to thi messangers, that thow sendist to<sup>z</sup>  
 13 me, If Balac 3yue to me his hous ful of  
 siluer and gold<sup>a</sup>, Y may not ouerpasse  
 the word of the Lord my God, that other  
 of good or of yuel I speke of myn herte,  
 but what thing seith the Lord, that I  
 14 shal speke? Nethes<sup>b</sup> goynge to my puple,  
 I shal 3yue to thee<sup>bb</sup> counsel, what  
 thi puple to this puple shal doo the last  
 15 tyme. Thanne the parable taken, eft  
 seith, Balaam, the sone of Beor, seide, a  
 16 man whos stoppid is the eye, seide, the  
 herer of the wordis of God seide, that  
 knewe the lore of althir<sup>c</sup> heizest, and the

ith down<sup>m</sup>, and hise i3en ben openyd so,  
 Hou faire ben thi tabernaclis, Jacob, and  
 thi tentis, Israel! as valeys ful of woodis<sup>n</sup>,  
 and moiste gardyns bisidis floodis, as ta-  
 bernaclis whiche the Lord hath set, as ce-  
 dris<sup>o</sup> bisidis wattris; watir<sup>p</sup> schal flowe of  
 7 his<sup>q</sup> bokat<sup>r</sup>, and his seed schal be in to  
 many wattris, *that is, puplis<sup>s</sup>*. The kyng  
 of hym schal be takun awei for<sup>t</sup> Agag<sup>u</sup>,  
 and the rewme of hym schal be doon  
 awai. God ledde hym<sup>v</sup> out of Egipt, whos<sup>s</sup>  
 strengthe is lijk an vnicorn; thei<sup>w</sup> schulen  
 deuoure<sup>x†</sup> hethene men, enemyes<sup>y</sup> of hym,  
*that is, of Israel<sup>z</sup>*; and thei schulen breke<sup>a</sup>  
 the boonus<sup>b</sup> of hem, and<sup>c</sup> schulen<sup>d</sup> perse  
 with<sup>e</sup> arowis. He<sup>f</sup> restide and slepte as a  
 9 lyoun, and as a lionesse, whom no man  
 schal dore reise. He that blessith thee<sup>g</sup>,  
 schal be blessid; he<sup>h</sup> that cursith<sup>i</sup>, schal  
 be arettid<sup>k</sup> in to cursyng. And Balaach<sup>l</sup>  
 10 was wrooth a3ens Balaam, and seide<sup>l</sup>,  
 whanne<sup>m</sup> the<sup>n</sup> hondis weren wrungun to  
 gidere, I clepide thee to curse myn ene-  
 myes, whiche<sup>o</sup> a3enward thou hast blessid  
 thries. Turne a3en to thi place; forsothe<sup>p</sup>  
 11 Y demede<sup>q</sup> to onoure<sup>r</sup> thee greetli, but the  
 Lord priuyde<sup>s</sup> thee fro onour<sup>t</sup> disposid<sup>u</sup>.  
 Balaam answeride to Balaach, Whethir Y<sup>12</sup>  
 seide not to thi messangeris, whiche thou  
 sentist to me, Thou3 Balaach schal 3yue<sup>13</sup>  
 to me his hows ful of siluer and of gold,  
 Y schal not mow passe the word of my  
 Lord God, that Y brynge forth of myn  
 herte ony thing, ethir<sup>v</sup> of good ethir<sup>v</sup> of  
 yuel, but what euer thing the Lord schal  
 seie, Y schal speke this<sup>w</sup>? Nethes<sup>14</sup> Y  
 schal go<sup>x</sup> to my puple, and Y schal 3yue  
 counsel to thee, what thi puple schal do  
 in the laste tyme to this<sup>y</sup> puple. Therfor<sup>15</sup>  
 whanne a<sup>z</sup> parable was takun, he seide  
 eft<sup>a</sup>, Balaam, the sone of Beor seide, a man

† thei schulen  
 deuoure etc. In  
 Ebrun it is  
 thus, Israel  
 schal deuoure  
 bethen men hise  
 enemyes, and  
 schal gnawe the  
 bonys of hem,  
 that is, schal  
 distrie the  
 strengthe of  
 hem. Lire here.  
 c.

<sup>u</sup> thirle CE. <sup>v</sup> Liynge C. <sup>w</sup> And who A sec. m. Who so B. <sup>x</sup> thi A. <sup>y</sup> Om. A. <sup>z</sup> Om. BDEFH. <sup>a</sup> of gold CE. <sup>b</sup> Neuerthelese BDFH. Nertheles E. <sup>bb</sup> the A. <sup>c</sup> the althir CE.

<sup>m</sup> bi mekenesse s marg. <sup>n</sup> trees IS. <sup>o</sup> cedre trees IS. <sup>p</sup> of doctreyne s marg. <sup>q</sup> the I. <sup>r</sup> bokat of Israel IS. <sup>s</sup> or puplis I marg. <sup>t</sup> fro I. <sup>u</sup> blasfemyng him s marg. <sup>v</sup> hem L. <sup>w</sup> the sones of Israel s. <sup>x</sup> waaste IS. <sup>y</sup> his enemyes IS. <sup>z</sup> Om. IS. <sup>a</sup> berste IS. <sup>b</sup> strengthis IS. <sup>c</sup> and thei K. <sup>d</sup> Om. IORST sec. m. w. <sup>e</sup> hem with IS. <sup>f</sup> Israel IS. <sup>g</sup> thee, Israel s. <sup>h</sup> and he K. <sup>i</sup> cursith thee IS. <sup>k</sup> putt IS. <sup>l</sup> he seide IS. <sup>m</sup> whanne for sorwe s. <sup>n</sup> his IS. <sup>o</sup> whom IS. <sup>p</sup> sothely IS. <sup>q</sup> purposide IS. <sup>r</sup> haue honourid IS. <sup>s</sup> hath take IS. <sup>t</sup> the onour IS. <sup>u</sup> ordeyned to thee I. disposid to thee s. <sup>v</sup> or IS. <sup>w</sup> that I. <sup>x</sup> a3en fro thee s marg. <sup>y</sup> Israel, Goddis s. <sup>z</sup> the IS. <sup>a</sup> eft to Balach IS.

seyng of the Almy3ti seeith, that fall-  
 17 ynge hath the eyen openyd, I shal se  
 hym, but not now; I shal inwardly loke  
 hym, but not ny3; a sterre shal sprynge  
 of Jacob, and a 3eerde shal ryse of Yrael;  
 and he shal smyte the dukis of Moab,  
 and he shal wast alle the sones of Seth;  
 18 and Ydume shal be the possessioun of  
 hym, the herytage of Seir shal falle to  
 his enemyes; Yrael forsothe strongly  
 19 shal doo, of Jacob shal be that lordship<sup>d</sup>,  
 20 and leese the relykes of the cytee. And  
 whanne he hadde seen Amalech, takynge  
 to a parable, seith, The bigynnyng of  
 gentiles Amalech, whos eendis shulen be  
 21 lost. He see3 forsothe Cyneum, and taken  
 to a parable, seith, Stronge forsothe is thi  
 dwellynge place, but if yn a stoon thow  
 22 puttist<sup>e</sup> thi nest, and were chosen of the  
 lynage of Synue, how longe mowe<sup>f</sup> thow  
 dwelle? Assur forsothe shal take thee.  
 23 And taken to a parable, eft spak, Alas!  
 who to lyuynge<sup>g</sup>, whanne the Lord shal  
 24 doo thes thingis? Thei shulen come in  
 greet shippis fro Ytalie, and thei shulen  
 ouercome Assiries, and thei shulen waast  
 the Ebrewis, and at the last thei also  
 25 shulen perishe. And Balaam roos, and  
 is turned a3en into his place; Balac for-  
 sothe the weye that he cam, turnyde  
 a3en.

whos i3e<sup>b</sup> is<sup>c</sup> stoppid, seide, the herere of 16  
 Goddis wordis seide, which knowith the  
 doctrine of the hi3este, and seeth the reue-  
 lacioun<sup>d</sup> of almizti God, which fallith  
 doun<sup>e</sup> and hath opyn<sup>f</sup> i3en<sup>g</sup>, Y schal se 17  
 hyn, but not now; Y schal biholde hym<sup>h</sup>,  
 but not ny3; a sterre schal be borun of  
 Jacob, and a 3erde<sup>i</sup> schal rise of Israel;  
 and he schal smyte the duykis of Moab,  
 and he schal waste alle the sones of Seth;  
 and Ydumye schal be hys possessioun, the 18  
 eritage of Seir schal bifalle to his ene-  
 myes; forsothe<sup>k</sup> Israel schal do strongli,  
 of Jacob schal<sup>l</sup> be he that schal be lord, 19  
 and schal<sup>m</sup> leese the relikis<sup>n</sup> of the citee<sup>o</sup>.  
 And whanne he<sup>p</sup> hadde seyn Amalech<sup>q</sup>, he 20  
 took a parable, and seide, Amalech is the  
 bigynning<sup>†</sup> of hethene men, whos laste  
 thingis schulen be lost. Also 'he si3<sup>r</sup> Cy- 21  
 ney<sup>s</sup>, and whanne a parable was takun,  
 he seide, Forsothe<sup>t</sup> thi<sup>u</sup> dwellyng place is  
 strong, but if thou schalt sette thi nest in  
 a stoon, and schalt be chosun of the gene- 22  
 racioun of Cyn<sup>uu</sup>, hou longe schalt thou  
 mow dwelle? forsothe<sup>v</sup> Assur schal take  
 thee. And whanne a parable was takun<sup>w</sup>, 23  
 he spak<sup>x</sup> eft, Alas! who schal lyue, whanne  
 the Lord schal make<sup>y</sup> thes thingis? Thei<sup>z</sup> 24  
 schulen come in grete schippis fro Ytalie,  
 thei schulen ouercome Assiries<sup>a</sup>, and thei  
 schulen distrie Ebrews, and at the last  
 also<sup>b</sup> thei hem silf schulen perishe. And 25  
 Balaam roos, and turnide a3en in to his  
 place; and Balaach 3ede a3en bi the weye<sup>c</sup>  
 in which he cam.

† Amalech is  
 the bigynnyng,  
 that is, he  
 roos first a3enns  
 Israel aftir the  
 goyng out of  
 Egyp<sup>t</sup>. Lire  
 here. BC.

## CAP. XXV.

1 Irael forsothe dwelt that tyme in Se-  
 chym, and the puple dide fornyacioun  
 2 with the dou3tres of Moab; the which  
 clepen<sup>b</sup> hem to her tabernacles, and thei  
 eten, and honoureden the goddis of hem;

## CAP. XXV.

Forsothe<sup>d</sup> in that tyme Israel dwellide 1  
 in Sechym; and the puple<sup>e</sup> dide fornyca-  
 cioun with the dou3tris of Moab; whiche<sup>f</sup> 2  
 dou3tris clepiden hem<sup>g</sup> to her sacrifices,  
 and thei<sup>s</sup> eten<sup>h</sup>, and worschipiden the

<sup>d</sup> shal haue lordship *E pr. m.* <sup>e</sup> putt *BCDEFH.* <sup>f</sup> mai *CE.* <sup>g</sup> liue *C.* <sup>h</sup> clepeden *C.*

<sup>b</sup> of good entent *s marg.* <sup>c</sup> was *I.* <sup>d</sup> priuytee *is.* <sup>e</sup> fro grace *s marg.* <sup>f</sup> to yuel *s marg.* <sup>g</sup> hir i3en *is.*  
<sup>h</sup> afer *s marg.* <sup>i</sup> of chastising *s marg.* <sup>k</sup> sothely *is.* <sup>l</sup> Om. *s.* <sup>m</sup> he schal *is.* <sup>n</sup> relifs *BC.* aftir  
 leeyngis *is.* <sup>o</sup> contrarie to him *s marg.* <sup>p</sup> Balaam *is.* <sup>q</sup> men of Amalech *is.* <sup>r</sup> Balaam saw3 *is.*  
<sup>s</sup> Euey *EFLOX pr. m. p.* <sup>t</sup> Sothely *is.* <sup>u</sup> the o. <sup>uu</sup> Cham *x marg.* <sup>v</sup> sothely *is.* <sup>w</sup> or shewid to  
 him *s marg.* <sup>x</sup> seide *is.* <sup>y</sup> do *is.* <sup>z</sup> Men *is.* <sup>a</sup> Assiriens plures. <sup>b</sup> Om. *s.* <sup>c</sup> of shrewid *pur-*  
<sup>p</sup>pos *s marg.* <sup>d</sup> Sothely *is.* <sup>e</sup> puple of Israel *is.* <sup>f</sup> the whiche *I.* <sup>g</sup> Israel *is.* <sup>h</sup> eete *I.* eete *s text.*  
 lustily *marg.*

3 and Irael sacrificede to Belpagor. And  
 4 the Lord was wrooth to Moyses; Tak,  
 he<sup>i</sup> seith, alle the prynces of the puple,  
 and honge hem azens the sunne in iebet-  
 5 Yrael. And Moyses seide to the domes-  
 men of Yrael, Sle echon<sup>k</sup> his neiȝbors,  
 6 that han sacrificede to Belphegor. And  
 loo! oon of the sones of Yrael wente yn  
 before his brytheren to a Madyanyte  
 strompet, seeynge Moyses, and al the  
 puple of the sones of Yrael, the whiche  
 wepten before the ȝatis of the tabernacle.  
 7 The which thinge whanne hadde seen  
 Phynees, the sone of Eleazar, sone of  
 Aaron, preest, roos fro the myddil of the  
 8 multitude, and, cauȝt a swerd, wente yn  
 after the man of Yrael into the hoor-  
 hows, and he stikide thurȝ both togidre,  
 the man, that is, and the womman, in the  
 genytale places. And the veniaunce ce-  
 9 side fro the sones of Yrael, and there ben  
 slawe foure and twenti thowsandis of men.  
 10 And the Lord seide to Moyses, Phynees,  
 11 the sone of Eleazar, sone of Aaron,  
 preest, hath tak away my wrath fro the  
 sones of Irael; for thurȝ my loue he is  
 styryd azens hem, that I my silf dide not  
 a wey the sones of Yrael in my gelouste.  
 12 Therefore spek to hym, Loo! I ȝyue to hym  
 13 the pees of my boond of pees, and it shal  
 be, as wel to hym as to his seed, euerlast-  
 ynge couenaunt<sup>l</sup> of presthod; for he hath  
 loued for his God, and hath purgid the  
 14 hidows synne of the sones of Yrael. The  
 name forsothe of the man of Yrael, that  
 was<sup>m</sup> slayn with the Madianyte, was  
 Zambri, the sone of Salu, duke of the  
 15 kynrede of the lynage of Symeon. For-  
 sothe the womman of Madianyte that to-  
 gidre was slayn, was clepid Chobry, the  
 douȝtre of Sur, moost noble prynce of

goddis of tho douȝtris<sup>1</sup>; and Israel made<sup>3</sup>  
 sacrifice to Belphegor. And the Lord was  
 wrooth, and seide to Moyses, Take thou<sup>4</sup>  
 alle the princes<sup>k</sup> of the puple, and hange  
 hem azens the sunne in iebatis<sup>1</sup>, that my  
 wodnesse<sup>m</sup>, *'that is stronge veniaunce<sup>n</sup>*, be  
 turned awai fro Israel. And Moyses seide<sup>5</sup>  
 to the iugis of Israel, Ech man sle his  
 neiȝboris, that maden sacrifice to Belphe-  
 gor. And, lo! oon of the sones of Israel<sup>6</sup>  
 entride<sup>o</sup> bifor his britheren to *'an hoore<sup>p</sup>*  
 of Madian, in the sijt of Moyses, and al<sup>q</sup>  
 the cumpeny of the sones of Israel, whiche<sup>r</sup>  
 wepten<sup>s</sup> bifor the ȝatis of the tabernacle.  
 And whanne Phynees, the sone of Elea-<sup>7</sup>  
 zar, sone<sup>t</sup> of Aaron, preest<sup>u</sup>, hadde seyn  
 this<sup>v</sup>, he roos fro the myddis of the mul-  
 titude; and whanne he hadde take a<sup>w</sup>  
 swerd, he entride aftir the man of Israel<sup>8</sup>  
 in to<sup>x</sup> the *'hoore hows<sup>y</sup>*, and stikide<sup>z</sup> tho-  
 rou both togidre, that is, the man and  
 the womman, in the places of gendryng.  
 And the veniaunce ceesside fro the sones  
 of Israel, and foure and twenti thousand<sup>9</sup>  
 of men weren slayn. And the Lord seide<sup>10</sup>  
 to Moyses, Fynees, the sone of Eleazar,<sup>11</sup>  
 sone<sup>a</sup> of Aaron, preest, turnede<sup>b</sup> away  
 myn yre<sup>c</sup> fro the sones of Israel; for he  
 was stirid<sup>d</sup> azens hem bi my feruent loue,  
 that Y my silf schulde<sup>e</sup> not do awai the  
 sones of Israel in my greet hete<sup>f</sup>, *'ether*  
*strong veniaunce<sup>g</sup>*. Therfor speke thou<sup>12</sup>  
 to hym, Lo! Y ȝyue to hym<sup>h</sup> the pees of  
 my couenaunt<sup>†</sup>, and it schal be an euer-<sup>13</sup>  
 lastynge couenaunt of presthod, as wel  
 to hym silf as to his seed; for he louyde  
 feruentli<sup>i</sup> for his God, and he clenside<sup>k</sup> the  
 greet trespas of the sones of Israel. For-<sup>14</sup>  
 sothe<sup>l</sup> the name of the man of Israel, that  
 was slayn with the womman of Madian,  
 was Zambri, the sone of Salu, duykm<sup>m</sup> of  
 the kynrede and lynage<sup>n</sup> of Symeon. For-<sup>15</sup>

<sup>†</sup> *couenaunt,*  
 that is, the dig-  
 nete of prest-  
 hod aftir his  
 fadir. *Lire*  
*here. nc.*

<sup>i</sup> Om. c. <sup>k</sup> eche c. <sup>l</sup> comenaunt *D passim.* <sup>m</sup> is BCDEFH.

<sup>1</sup> wymmen is. <sup>k</sup> *that han cure s marg.* <sup>l</sup> *that thei be known s marg.* <sup>m</sup> woundis *A pr. m.* ven-  
 geance is. <sup>n</sup> Om. is. <sup>o</sup> entride *boldely s.* <sup>p</sup> a strumpett is. <sup>q</sup> of al cs. <sup>r</sup> the whiche is. <sup>s</sup> *for*  
*hidouste of the vile synne s marg.* <sup>t</sup> the sone is. <sup>u</sup> the preest is. <sup>v</sup> *vnshamfast doing s marg.* <sup>w</sup> Om. B.  
<sup>x</sup> Om. is. <sup>y</sup> bordelrie is. <sup>z</sup> he stikide hem is. <sup>a</sup> the sone BN. <sup>b</sup> hath turnede is. <sup>c</sup> wrath is.  
<sup>d</sup> moued is. <sup>e</sup> Om. s. <sup>f</sup> feruentnesse is. feruentnesse of *veniaunce s.* <sup>g</sup> Om. is. <sup>h</sup> *hauing this feruent*  
*loue s marg.* <sup>i</sup> *chastitee s marg.* <sup>k</sup> hath clenside is. <sup>l</sup> sothly is. <sup>m</sup> the whiche Zambri was duyk is.  
 whiche Zambri was duyk s. <sup>n</sup> of the lynage is.

16 Madianytes. And<sup>n</sup> the Lord spak to  
17 Moyses, seiynge, Enemyes feele 3ow the  
18 Madianytes, and smyte 3e hem; for and  
thei enemylich han<sup>o</sup> doo a3eyns<sup>p</sup> 3ow, and  
han bigilid bi aspies, bi the mawmet of  
Phegor, and the dou3tre Chobry of the  
duke of Madian, hys sister, that is smytun  
in the day of veniaunce, for the sacrilege  
of Phegor.

## CAP. XXVI.

1 Aftir that the blood of gilty men is  
shed, the Lord seide to Moyses and to  
Eleazar, the sone of Aaron, the preest,  
2 NOMBRE 3e al the summe of the sones  
of Yrael, fro twenti 3eer and aboue, by  
howses, and ther<sup>q</sup> kynredis, and alle that  
3 mowen goo forth to batails. And so  
speken Moyses and Eleazar, the preest,  
in the wijlde feeldes of Moab, vpon Jor-  
4 dan, a3ens Jerico, to hem that weren of  
twenti 3eer and aboue, as the Lord co-  
maundide; of whom this is the noubre.  
5 Ruben, the first getun of Yrael; of this  
the sone Enoch, of whom the meyne of  
Enochitees; and Fallu, of whom the  
6 meyne<sup>r</sup> of Falluytees; and Esrom, of whom  
the meyne of Esromytes; and Charmy,  
7 of whom the meyne of Charmytis. Thes  
ben the meyneis of the lynage of Ruben,  
whos noubre is foundun thre and fourty  
thowsandes<sup>s</sup> seuen hundrid and thretti.  
8 The sone of Fallu of Heliab; of this the  
9 sones, Namuel<sup>t</sup>, and Datan, and Abiron.  
Thes ben Dathan and Abyron, the princes  
of the puple, that rysen a3ens Moyses  
and Aaron, in the dissencyoun of Chore,  
10 whanne a3ens the Lord thei rebelden, and  
the erthe openynge his mouth, deuowr-  
ide Chore, diyng many, whanne the fier

sothe<sup>o</sup> the womman of Madian that was  
slayn togidere<sup>p</sup>, was clepid Cobri, the  
dou3ter of Sur, the nobleste prince of Ma-  
dianytis. And the Lord spak to Moyses<sup>16</sup>  
and seide, 'Madianytis feele<sup>q</sup> 3ou enemyes<sup>r</sup>,<sup>17</sup>  
and smyte<sup>s</sup> 3e hem; for also thei didn<sup>t</sup><sup>18</sup>  
enemyliche a3ens 3ou, and disseyueden<sup>v</sup>  
thorow<sup>w</sup> tresouns, bi the idol of Phegor,  
and bi 'the dou3ter of Corbri<sup>x</sup>, duk of Ma-  
dian, her sister<sup>y</sup>, which dou3ter was sleyn  
in the dai of veniaunce, for the sacrilege<sup>z</sup>  
of Phegor.

## CAP. XXVI.

Aftir that the blood of gilty men was<sup>1</sup>  
shed out<sup>a</sup>, the Lord seide to Moyses and  
to Eleasar, preest<sup>b</sup>, sone of Aaron, Noum-<sup>2</sup>  
bre<sup>c</sup> 3e al<sup>d</sup> the summe<sup>e</sup> of the sones of  
Israel, fro twenti 3eer and aboue, bi her  
housis, and kynredis<sup>f</sup>, alle men that mowen  
go forth to batels. And so Moyses and<sup>3</sup>  
Eleasar, preest<sup>g</sup>, spoken in the feeldi places  
of Moab, ouer Jordan, a3ens Jerico, to hem  
that weren of<sup>h</sup> twenti 3eer and aboue, as<sup>4</sup>  
the Lord comaundide; of whiche<sup>i</sup> this is  
the noubre. Ruben, the firste gendrid<sup>k</sup><sup>5</sup>  
of Israel; the sone of hym was Enoch, of  
whom was<sup>l</sup> the meynee of Enochitis; and  
Phallu, of whom<sup>m</sup> the meynee of Phallu-  
ytis; and Esrom, of whom<sup>m</sup> the meynee<sup>n</sup><sup>6</sup>  
of Esromytis; and Charmy, of whom<sup>o</sup> the  
meynee of Charmytis. Thes weren the<sup>7</sup>  
meynees of the generacioun of Ruben, of  
whiche meynees the noubre was foundun  
thre and fourti thousand seueene hundrid  
and thretti<sup>p</sup>. The sone of Phallu was<sup>q</sup><sup>8</sup>  
Heliab; the sones of hym<sup>r</sup> weren<sup>s</sup> Na-<sup>9</sup>  
muel, and Dathan and Abiron. 'These  
weren Dathan and Abiron<sup>t</sup>, prynces of the  
puple, that riseden<sup>u</sup> a3ens Moyses and Aa-  
ron, in the rebelte of Chore, whanne thei  
rebelliden a3ens the Lord; and the erthe<sup>10</sup>  
openyde his<sup>v</sup> mouth, and deuouride<sup>w</sup> Chore,

<sup>n</sup> Om. A. <sup>o</sup> hath A. <sup>p</sup> to A. <sup>q</sup> Om. A. <sup>r</sup> meynees A. <sup>s</sup> thousand c. <sup>t</sup> of Namuel AB.

<sup>o</sup> sothely is. <sup>p</sup> with the hoorling s marg. <sup>q</sup> feele the Madianytis is. <sup>r</sup> to be her enemyes is. <sup>s</sup> de-  
strie is. <sup>t</sup> han do is. <sup>v</sup> disseyueden 3ou iks. <sup>w</sup> bi is. <sup>x</sup> Cobri c pr.m. F sec.m. o. <sup>y</sup> her  
sistir Corbri, dou3tir of the duk of Madian is. <sup>z</sup> sacrifice I. or bi hidous gilt s marg. <sup>a</sup> bi veni-  
aunce for lecherie s marg. <sup>b</sup> the preest is. <sup>c</sup> rikene is. <sup>d</sup> Om. L. <sup>e</sup> noubre is. <sup>f</sup> her kynredis is.  
<sup>g</sup> the preest is. <sup>h</sup> fro plures. <sup>i</sup> whiche men is. <sup>k</sup> bigoten I. <sup>l</sup> came is. <sup>m</sup> whom came is.  
<sup>n</sup> meynees AF. <sup>o</sup> whom came is. <sup>p</sup> thretti men s. <sup>q</sup> Om. I. <sup>r</sup> this I. <sup>s</sup> Om. I. <sup>t</sup> Om. s. <sup>u</sup> risen FILS.  
resin EP. <sup>v</sup> the is. <sup>w</sup> it deuouride is.

brente two hundrid and fifti men; and a  
 11 greet myracle was done, that Chore pe-  
 12 rishynge<sup>u</sup>, his sones pershiden not. The  
 sones of Symeon bi her kynredes; Na-  
 muel, of this the meyne of Namuelitis;  
 Jamyn, of this the meyne of Jamynytees;  
 Jachym, of this the meyne of Jachym-  
 13 ytis<sup>v</sup>; Zare, of this the meyne of Zaren-  
 ytis; Saul, of this the meyne of Saulitis.  
 14 Thes ben the meynees of the lynage of  
 Symeon, of whom al the noumbre was  
 two and twenti thousandis<sup>w</sup> and two hun-  
 15 drid. The sones of Gad bi her kynredes;  
 Sephon, of this the meyne of Sephonytis;  
 Aggy, of this the meyne of Aggitis;  
 Sumy, of this the meyne of Sumytis;  
 16 Ozny, of this the meyne of Oznytis;  
 Hery, of this the meyne of Hereytis;  
 17 Arod, of this the meyne of Aroditis;  
 Ariel, of this the meyne of Aryelitis.  
 18 Thes ben the meyne<sup>x</sup> of Gad, of whom al  
 the noumbre was fourti thowsand and  
 19 fyue hundred. The sones of Juda, Her  
 and Onan, the whiche both ben deed in  
 20 the loond of Chanaan. And there weren  
 the sones of Juda bi his<sup>y</sup> kynredis, Sela,  
 of whom the meyne of<sup>z</sup> Selaytis; Phares,  
 of whom the meyne of<sup>z</sup> Pharesitis; Zare,  
 21 of whom the meyne of Zareitis. For-  
 sothe the sones of Phares; Esrom, of  
 whom the meyne of Esromytis; and A-  
 mul, of whom the meine of Amulitis.  
 22 Thes ben the meynees of Jude, of whom  
 al the noumbre was seuenti thowsynd  
 23 and fyue hundrid. The sones of Ysachar  
 bi her kynredis; Thola, of whom the  
 meyne of Tholaytis; 'Phua, of whome  
 24 the meyne of Phuaytis<sup>a</sup>; Jasub, of whom  
 the meyne of Jasubitis; Semram, of  
 25 whom the meyne of Semramytis. Thes  
 ben the kynredis of Ysachar, of whom  
 the noumbre was foure and sexti thow-

while<sup>x</sup> ful many *men<sup>y</sup>* dieden, whanne the  
 fier brente two hundrid men and fifti; and  
 a greet myracle was maad<sup>z</sup>, that whanne<sup>11</sup>  
 Chore perischide, hise sones perischiden  
 not. The sones of Symeon bi her kyn-<sup>12</sup>  
 redis<sup>a</sup>; Namuel, of hym *was* the meynee  
 of Namuelitis; Jamyn, of hym *was<sup>b</sup>* the  
 meynee of Jamynytis; Jachin, of hym *was<sup>c</sup>*  
 the meynee of Jachynytis; Zare, of hym<sup>d</sup><sup>13</sup>  
 the meynee of Zarenytis; Saul, of hym<sup>d</sup>  
 the meynee of Saulitis. These weren the<sup>14</sup>  
 meynees of Symeon, of whiche all the  
 noumbre was two and twenti thowsynde  
 and<sup>e</sup> two hundrid. The sones of Gad bi<sup>15</sup>  
 her kynredis<sup>f</sup>; Sephon, of hym<sup>g</sup> the meynee  
 of Sephonytis; Aggi, of hym<sup>g</sup> the meynee  
 of Aggitis; Sumy, of hym<sup>h</sup> the meynee of  
 Sumytis; Ozny, of hym<sup>h</sup> the meynee of<sup>16</sup>  
 Oznytis; Heri, of hym<sup>h</sup> the meynee<sup>i</sup> of  
 Hereytis; Arod, of hym<sup>h</sup> the meynee of<sup>17</sup>  
 Aroditis; Ariel, of hym<sup>h</sup> the meynee of  
 Arielitis. These weren the meynees of<sup>18</sup>  
 Gad, of whiche al the noumbre was fourti  
 thowsynde and fyue hundrid. The sones<sup>19</sup>  
 of Juda *were<sup>k</sup>* Her and Onan, whiche  
 bothe weren deed in the lond of<sup>l</sup> Canaan.  
 And the sones of Juda weren<sup>m</sup> bi her kyn-<sup>20</sup>  
 redis; Sela, of whom<sup>n</sup> the meynee of Se-  
 laitis; Phares, of whom<sup>o</sup> the meynee of  
 Pharesitis; Zare, of whom<sup>p</sup> the meynee  
 of<sup>q</sup> Zareitis. Sotheli the sones of Phares<sup>21</sup>  
*were<sup>n</sup>* Esrom, of whom<sup>r</sup> the meynee of  
 Esromytis; and Amul, of whom<sup>s</sup> the  
 meynee<sup>t</sup> of<sup>u</sup> Amulitis. These weren the<sup>22</sup>  
 meynees of Juda, of whiche al the noum-  
 bre was seenty thowsynde and fyue hun-  
 drid. The sones of Isachar bi her kyn-<sup>23</sup>  
 redis; Thola<sup>v</sup>, of whom<sup>w</sup> the meynee of  
 Tholaitis; Phua, of whom<sup>w</sup> the meynee  
 of Phuitis; Jasub, of whom<sup>w</sup> the meynee<sup>24</sup>  
 of Jasubitis; Semran, of whom<sup>w</sup> the meynee<sup>24</sup>  
 of Semranytis. These weren the kynredis<sup>25</sup>

<sup>u</sup> peryschid BDE.    <sup>v</sup> Jamynytis A.    <sup>w</sup> thousand C.    <sup>x</sup> meynees A.    <sup>y</sup> her A.    <sup>z</sup> Om. A.  
<sup>a</sup> Om. A.

<sup>x</sup> and DIMORST *sup. ras. w.*    <sup>y</sup> Om. *plures.*    <sup>z</sup> don IS.    <sup>a</sup> *were<sup>n</sup> these s marg.*    <sup>b</sup> Om. *plures.*  
<sup>c</sup> Om. *plures. came IS.*    <sup>d</sup> hym *came IS.*    <sup>e</sup> Om. BCDEFLOPX *pr. m.*    <sup>f</sup> *kynredis were<sup>n</sup> thees IS.*    <sup>g</sup> hym  
*came IS.*    <sup>h</sup> hym *came s.*    <sup>i</sup> meynees DKQRT.    <sup>k</sup> *were<sup>n</sup> thees IS.*    <sup>l</sup> Om. s.    <sup>m</sup> *were<sup>n</sup> thees IS.*    <sup>n</sup> whom  
*came IS.*    <sup>o</sup> him IS.    <sup>p</sup> him s.    <sup>q</sup> Om. s.    <sup>r</sup> him IS.    <sup>s</sup> him IS.    <sup>t</sup> meynees G.    <sup>u</sup> Om. A.    <sup>v</sup> *were<sup>n</sup>*  
 Thola IS.    <sup>w</sup> him IS.

26 sandis<sup>b</sup> and thre hundrid. The sones of Zabulon bi her kynredes; Sared, of whom the meyne of Saradites; Helon, of whom the meyne of Helonytis; Jalel, of whom  
27 the meyne of Jelelitis. Thes ben the kynredis of Zabulon, of whom the noubre was sexti thousynd and fyue hundrid.  
28 The sones of Joseph bi his kynredis,  
29 Manasses and Effraym. Of Manasse 'is comen<sup>c</sup> Machir, of whom the meyne of Macherytis. Machir gat Galaad<sup>cc</sup>, of whom  
30 the meyne of Galaditis. Galaad hadde sones; Yezer, of whom the meyne of Yezerytis; and Helech, of whom the  
31 meyne of Helechitis; and Ariel, of whom the meyne of Arielitis; and Sechem, of  
32 whom the meyne of<sup>d</sup> Sechemytis; and Semyda, of whom the meyne of<sup>e</sup> Semydaytis; and Epher, of whom the meyne  
33 of Epherytis. Epher forsothe was fader<sup>f</sup> of Saphaad, that had no sones, but oonli douytres<sup>g</sup>, of whom thes ben the names; Maala, and Noha, and Eglā, and Melcha,  
34 and Thersa. Thes ben the meynes of Manasse, and the noubre of hem two and fifti thowsand and seuen hundryd.  
35 The sones forsothe of Effraym bi her kynredis weren thes; Suthala, of whom the meyne of Suthalitis; Bether, of whom the meyne of Betheritis; Theen, of whom  
36 the meyne of Theennytis. Forsothe the sone of Suthala was Heram, of whom the  
37 meyne of Heramytis. Thes ben the kynredis of the sones of Effraym, of whom the noubre was two and thretti thowsand and fyue hundrid. Thes ben the  
38 sones of Joseph, bi his<sup>h</sup> meynes. The sones of Beniamyn in his kynredis; Bale, of whom the meyne of Baleytis; Asbel, of whom the meyne of Azbelitis; Ahiram, of whom the meyne of Ahyramytis;  
39 Suphan, of whom the meyne of Suphanytis; Huphan, of whom the meyne of  
40 Huphanytis. The sones of Bale, Hered,

of Isachar, of whiche the noubre was foure and sexti thousynd and three hundrid. The sones of Zabulon bi her kin-  
26 redis; Sarad<sup>x</sup>, of whom<sup>y</sup> the meyne<sup>z</sup> of Sareditis; Helon, of whom<sup>a</sup> the meyne<sup>b</sup> of Helonytis; Jalel, of whom<sup>c</sup> the meyne of Jalelitis. These weren the kynredis of  
27 Zabulon, of whiche the noubre was sexti thousynde and fyue hundrid. The sones  
28 of Joseph bi her kynredis weren Manasses and Effraym. Of Manasses was<sup>d</sup> borun  
29 Machir, of whom<sup>e</sup> the meyne of Machiritis. Machir gendride<sup>f</sup> Galaad, of whom<sup>g</sup> the meyne of Galaditis. Galaad hadde  
30 sones<sup>h</sup>; Hizezer, of whom<sup>i</sup> the meyne of Hizezeritis; and Helech, of whom<sup>k</sup> the meyne of Helechitis; and Ariel, of whom<sup>k</sup>  
31 the meyne of Arielitis; and Sechem, of whom<sup>k</sup> the meyne of Sechemytis; and  
32 Semyda, of whom<sup>k</sup> the meyne of Semydaitis; and Epher, of whom<sup>k</sup> the meyne of Epherytis. Forsothe<sup>l</sup> Epher was the  
33 fadir of Salphath, that hadde not sones, but oneli douytris; of whiche<sup>m</sup> these weren the names; Maala, and Noha, and Eglā, and Melcha, and Thersa. These weren  
34 the meynes<sup>n</sup> of Manasse, and the noubre of hem was two and fifty thousynde and seuen hundrid. Forsothe<sup>o</sup> the sones  
35 of Effraym bi her kynredis weren these; Suthala, of whom<sup>p</sup> the meyne of Suthalitis; Bether, of whom<sup>p</sup> the meyne of Betheritis; Tehen, of whom<sup>p</sup> the meyne of Thehenytis. Forsothe<sup>q</sup> the sone of Su-  
36 thala was Heram, of whom<sup>r</sup> the meyne of Heramytis. These weren the kynredis  
37 of the sones<sup>s</sup> of Effraym, of whiche<sup>t</sup> the noubre was two and thretti thousynde and fyue hundrid. These weren the sones  
38 of Joseph, bi her meynes. The sones of Beniamyn in her kynredis; Bale<sup>u</sup>, of whom<sup>v</sup> the meyne of Baleytis; Azbel, of whom<sup>v</sup> the meyne of Azbelitis; Ahiram, of whom<sup>v</sup> the meyne of Ahyramitis; Su-  
39

<sup>b</sup> thousand c. <sup>c</sup> camen A. <sup>cc</sup> Galaal A. <sup>d</sup> Om. BD. <sup>e</sup> Om. ABDF. <sup>f</sup> the fader CE. <sup>g</sup> douytren BDEFH. <sup>h</sup> her A.

<sup>x</sup> weren Sarad is. <sup>y</sup> him is. <sup>z</sup> meynes is. <sup>a</sup> him is. <sup>b</sup> meynes is. <sup>c</sup> him is. <sup>d</sup> cam is. <sup>e</sup> him is. <sup>f</sup> bigaat is. <sup>g</sup> him is. <sup>h</sup> thes sones is. <sup>i</sup> him is. <sup>k</sup> him is. <sup>l</sup> sothely is. <sup>m</sup> the whiche s. <sup>n</sup> meyne s. <sup>o</sup> sothely is. <sup>p</sup> him is. <sup>q</sup> sothely is. <sup>r</sup> him is. <sup>s</sup> Om. s. <sup>t</sup> whom is. <sup>u</sup> weren Bale is. <sup>v</sup> him is.

and Noeman; of Hered the meyne of Heredytis; of Noeman the meyne of  
 41 Noemanytis. Thes ben the sones of Beniamyn bi his kynredis, of whom the  
 noubre was fyue and fourti thowsand  
 42 and six hundryd. The sones of Dan bi his kynredis; Suhan, of whom the meyne  
 of<sup>i</sup> Suhanytis. Thes ben the kynredis of  
 43 Dan bi his meynees; alle weren Sunanitis, of whom the noubre was foure and  
 44 sixti thowsynd and foure hundrid. The sones of Aser bi his kynredes; Jemma,  
 of whom the meyne of Jemmanytis; Jesuy, of whom the meyne of Jesuytis;  
 Brye, of whom the meyne of Brieytis.  
 45 The sones of Brye; Haber, of whom the meyne of Haberytis; and Melchiel, of  
 46 whom the meyne of Melchielitis. The name forsothe of the douzter of Azar was  
 47 Sara. Thes ben<sup>k</sup> the kynredes of the sones of Aser, and the noubre of hem  
 foure and fyfty thowsand and foure hundryd.  
 48 The sones of Neptalym bi his kynredis; Jesyel, of whom the meyne of Jesyelitis;  
 Guny, of whom the meyne of Gynytytis; Jeser, of whom the meyne of Jeserytis;  
 49 Sellem, of whom the meyne of Sellemytis<sup>kk</sup>. Thes ben the kynredis of the sones of  
 Neptalym bi his meynees, of whom the noubre was fyue and fourti  
 50 thousyndis<sup>l</sup> and foure hundrid. This is the summe of the sones of Yrael, that  
 ben noumbred, six hundryd thowsand and a thowsand and seuen hundrid and  
 52 thretti. And the Lord spak to Moyses, seiynge, To thes shal the loond be dyuydid,  
 53 aftir the noubre of the<sup>m</sup> names into her possessiouns; to the moo the more part  
 thou shalt 3yue, and to the fewer the lasse; to eche as thei ben noumbred  
 54 shal be take the possessioun; so oonli that lot dyuyde the loond to the  
 55 lynagis and meynees. What euer thing bi lot falle, that othere<sup>n</sup> mo taken or

phan, of whom the meynee of Suphanitis; Huphan, of whom<sup>v</sup> the meynee of Huphanitis.  
 The sones of Bale, Hered and<sup>40</sup> Noeman; of Hered, the<sup>w</sup> meynee of Hereditis; of Noeman, the meynee<sup>x</sup> of Noemanitis.  
 Thes weren the sones of Benia-<sup>41</sup> myn bi her kynredis, of whiche the noubre was fyue and fourti thousynde and  
 sixe hundrid. The sones of Dan bi her<sup>42</sup> kynredis; Suphan<sup>y</sup>, of whom<sup>z</sup> the meynee of Suphanytis.  
 These weren the kynredis of Dan bi her meynees; alle weren Su-<sup>43</sup> phanytis, of whiche the noubre was foure and sixti<sup>a</sup> thousynde and foure hundrid.  
 The sones of Aser bi her kynredis; Jem-<sup>44</sup> ma<sup>b</sup>, of whom<sup>c</sup> the meynee of Jemmaytis; Jesuy, of whom<sup>c</sup> the meynee of Jesuytis;  
 Brie, of whom<sup>c</sup> the meynee<sup>d</sup> of Brieitis. The sones of Brie; Haber<sup>e</sup>, of whom<sup>f</sup> the<sup>45</sup> meynee of Haberitis;  
 and Melchiel, of whom<sup>f</sup> the meynee of Melchielitis. Sotheli<sup>46</sup> the name of the douztir of Azer<sup>g</sup> was Zara.  
 These weren the kynredis of the<sup>47</sup> sones of Aser, and the noubre of hem was foure and fifti  
 thousynde and foure hundrid. The sones of Neptalym bi her<sup>48</sup> kynredis; Jesehel<sup>h</sup>, of whom<sup>i</sup> the meynee<sup>k</sup> of Jeselitis;  
 Guny, of whom<sup>l</sup> the meynee<sup>m</sup> of<sup>n</sup> Gynytytis; Jeser, of whom<sup>o</sup> the meynee<sup>49</sup> of Jeserytis; Sellem, of whom<sup>o</sup> the meynee of Sellemytis.  
 Thes weren the kynredis<sup>50</sup> of the sones of Neptalym bi her meynees, of whiche<sup>p</sup> the noubre was<sup>q</sup> fyue and fourti  
 thousynde and foure hundrid. This<sup>51</sup> is the summe<sup>r</sup> of the sones of Israel, that weren noumbred<sup>s</sup>,  
 sixe hundrid thousynde and a thousynde seueene hundrid and thretti. And the Lord spak to Moyses,<sup>52</sup>  
 and seide, The loond schal be departid to<sup>53</sup> these, bi the noubre of names in to her possessiouns;  
 thou schalt 3yue the gret-<sup>54</sup> tere part to mo men, and the lesse part to fewere men; possessioun schal be 3ouun  
 to alle bi hem silf, as thei ben nounbrid

<sup>i</sup> Om. E. <sup>k</sup> Om. BCEFH. <sup>kk</sup> Sollemytis A. <sup>l</sup> thousand c. <sup>m</sup> ther c. <sup>n</sup> or CE.

<sup>v</sup> him is. <sup>w</sup> came the s. <sup>x</sup> meynees I. <sup>y</sup> weren Suphan is. <sup>z</sup> him is. <sup>a</sup> fourti K. <sup>b</sup> weren Jemma is. <sup>c</sup> him is. <sup>d</sup> name I. <sup>e</sup> weren Haber is. <sup>f</sup> him is. <sup>g</sup> Azer douzter s. <sup>h</sup> weren Jesehel is. <sup>i</sup> him is. <sup>k</sup> meynees I. <sup>l</sup> him is. <sup>m</sup> meynees I. <sup>n</sup> Om. AS. <sup>o</sup> him is. <sup>p</sup> whom B. <sup>q</sup> Om. s. <sup>r</sup> noubre is. <sup>s</sup> rikened is.

57 fewe. This forsothe is the noubre of  
the sones of Leuy bi her meynees; Ger-  
son, of whom the meyne of Gersonytis;  
Caath, of whom the meyne of Caathitis;  
Merary, of whom the meyne of Meraritis.  
58 Thes ben the meynees of Leuy; the  
meyne of Lobny, the meyne of Ebron,  
the meyne of Mooli, the meyne of Musy,  
the meyne of Chory. And forsothe Caath  
59 geet Amram, that hadde a wijf, Jocho-  
beth, the dowzter of Leuy, that is bore  
to hym in Egipte. Thes geet to hir man  
Amram sones, Aaron, and Moysen, and  
60 Mary, the sistir of hem. Of Aaron ben  
comen forthe Nadab, and Abyu, and  
61 Eleazar, and Ythamar; of whom Nadab  
and Abyu ben deed, whanne thei hadden  
62 offred alien fier before the Lord. And  
alle that ben noumbred weren thre and  
twenty thowsynd of maal kynde, fro o  
moneth and aboue, the whiche ben not  
noumbred amonge the sones of Yrael, ne  
to hem with othere is 3ouen possessioun.  
63 This is the noubre of the sones of  
Yrael, that ben discryued of Moyses and  
Eleazar, the preest, in the wijld feeldis  
of Moab, vpon Jordan, azens Jerycho;  
64 among whom noon of hem was that be-  
fore ben noumbred of Moyses and Aaron,  
65 in the deseert of Synay; the Lord for-  
sothe seide before, that alle thei shulden  
dye in wildernes, and noon of hem abood  
but Caleph, the sone of Jephone, and  
Josue, the sone of Nun.

## CAP. XXVII.

1 Camen ny3 forsothe the douztres<sup>o</sup> of  
Salphaad, sone<sup>p</sup> of Ephor, sone<sup>p</sup> of Galaad,  
sone<sup>p</sup> of Machir, sone<sup>p</sup> of Manasse,

now; so oneli that lot departe the lond to 55  
lynagis and meynees<sup>t</sup>. What euer thing 56  
bifallith<sup>u</sup> bi lot, ethir mo ether fewere men  
take this<sup>v</sup>. Also this is the noubre of 57  
the sones of Leuy bi her meynees; Ger-  
son, of whom the<sup>w</sup> meynee of Gersonytis;  
Caath, of whom<sup>x</sup> the meynee of Caathitis;  
Merary, of whom<sup>y</sup> the meynee of Mera-  
ritis. These weren the meynees of Leuy; 58  
the meynee of Lobny, the meynee of E-  
bron, the meynee of Mooli, the meynee of  
Musy, the meynee of Chori. And sotheli  
Caath gendride<sup>z</sup> Amram, which<sup>a</sup> hadde a 59  
wijf, Jocabeth, douzter<sup>b</sup> of Leuy, which  
douzter was borun to hym in Egipt. This  
*Jocabeth* gendride<sup>c</sup> to hir hosebonde `Am-  
ram sones<sup>d</sup>, Aaron, and Moyses, and Ma-  
rie<sup>e</sup>, `the sister of hem<sup>f</sup>. Nadab, and Abyu, 60  
and Eleazar, and Ithamar weren bigetun<sup>g</sup>  
of Aaron; of whiche Nadab and Abyu 61  
weren deed, whanne thei hadden offrid  
alien fier bifor the Lord. And alle that 62  
weren noumbred<sup>h</sup> weren thre and twenti  
thousynde of male kynde, fro o<sup>i</sup> monethe  
and aboue, whiche weren not noumbred<sup>k</sup>  
among the<sup>l</sup> sones of Israel, nether posses-  
sioun was 3ouun to hem with othir men.  
This is the noubre of the sones of Israel, 63  
that weren discryued<sup>m</sup> of Moyses and E-  
leazar<sup>n</sup>, preest<sup>o</sup>, in the feeldi places of  
Moab, ouer Jordan, azen Jerico; among 64  
whiche noon of hem was that weren  
noumbred bifor of Moyses and Aaron, in  
the deseert of<sup>p</sup> Synay; for the Lord bifore 65  
seide, that alle<sup>q</sup> schulden die in `the wil-  
dirnesse<sup>r</sup>; and noon of hem dwellide<sup>s</sup>, no<sup>t</sup>  
but Caleph, `the sone of Jephone<sup>u</sup>, and  
Josue, the sone of Nun.

## CAP. XXVII.

Forsothe<sup>v</sup> the douztris of Salphaat, sone<sup>w</sup> 1  
of Ephor, sone of Galaad, sone of Machir,  
sone of Manasses, that was `the sone of

<sup>o</sup> douztryn E. <sup>p</sup> the sone E pr. m.

<sup>t</sup> to meynees is. <sup>u</sup> fallith A. <sup>v</sup> that is. <sup>w</sup> is the is. <sup>x</sup> Om. A. him I. him is s. <sup>y</sup> him is. <sup>z</sup> bigat I.  
<sup>a</sup> the which I. <sup>b</sup> the douzter is. <sup>c</sup> gaat I. <sup>d</sup> sones of Amram I. <sup>e</sup> Om. s. <sup>f</sup> his sistir I. hir sistir s.  
<sup>g</sup> goten I. <sup>h</sup> of this lynage s marg. <sup>i</sup> a s. <sup>k</sup> noumbred fro o monethe and aboue I. <sup>l</sup> other s. <sup>m</sup> re-  
kened is. <sup>n</sup> of Eleasar is. <sup>o</sup> the preest is. <sup>p</sup> Om. s. <sup>q</sup> alle tho is. <sup>r</sup> deseert is. for her grucch-  
ing s marg. <sup>s</sup> dwellide alyue is. <sup>t</sup> Om. I. <sup>u</sup> Jephonus sone is. <sup>v</sup> Sothely is. <sup>w</sup> the sone s.

that was the sone of Josep; of whom  
 thes ben the names; Maala, and Noba,  
 2 and Egla, and Melcha, and Thersa. And  
 thei stoden before Moysen and Eleazar,  
 the preest, and alle the prynces of the  
 puple, at the dore of the tabernacle of  
 3 the boond of pees; and seiden<sup>q</sup>, Oure  
 fader is deed in deseert, and was not in  
 the dissencioun, that is styryd a3ens the  
 Lord, vndur Chore, but in his synne is  
 deed; this hadde not maal children.  
 Whi is take the name of hym fro his  
 meyne, for he hadde no sone? 3yfe 3e to  
 vs possessions amonge the cosyne of oure  
 4 fader. And Moyses toolde the cause of  
 5 hem to the doom of the Lord; the which  
 6 seide to hym, Ry3twise thingis<sup>r</sup> asken the  
 dou3tres of Salphaad; 3yf to hem posses-  
 sions<sup>s</sup> amonge the cosyne of her fader,  
 and to hym in heritage come thei aftir.  
 7 To the sones forsothe of Yrael thow  
 8 shalt speke thes thingis, A man whanne  
 he were deed with out sone, to the dou3-  
 9 ter shal passe the herytage; if he haue  
 no dou3ter, he shal haue successours his  
 10 britheren; and if there weren no bri-  
 theren, 3e shulen 3yue the herytage to  
 11 the<sup>t</sup> britheren of the fader of hym; if  
 forsothe he have not men britheren to his  
 fader, the herytage shal be 3eue to hem  
 that ben next to hym. And this shal be  
 hooly to the sones of Yrael, bi perpetuel  
 law, as the Lord comaundide to Moyses.  
 12 The Lord forsothe seide to Moyses, Sty  
 vp into this hil of Abarym, and bihold  
 fro thens the loond, that I am to 3yu-  
 13 ynge<sup>u</sup> to the sones of Irael. And whanne  
 thow seest it, and thow shalt goo to thi  
 14 puple, as wente thi brother Aaron; for  
 thow hast offendide me in the deseert of  
 Syn, in the contradiccoun of the mul-  
 titude, ne halowe me 3e wolden before it,

Joseph<sup>x</sup>, nei3eden; of whiche dou3tris these  
 ben the names; Maala, and Noha, and  
 Egla, and Melcha, and Thersa. And thei<sup>2</sup>  
 stoden bifore Moises, and Eleazar, preesty,  
 and alle<sup>z</sup> the princes of the puple, at  
 the dore of tabernacle<sup>a</sup> of boond of pees;  
 and seiden<sup>b</sup>, Oure fadir was deed in the<sup>c</sup><sub>3</sub>  
 deseert, nether he was in the rebelte, that  
 was resid a3ens the Lord, vndur Chore,  
 but he was deed in his synne; he hadde  
 no male sones. Whi is 'the name of hym<sup>d</sup>  
 takun awei fro his meynee, for he hath no  
 sone? 3if 3e possessioun to vs among 'the  
 kynnesmen of oure fadir<sup>e</sup>. And Moises<sup>4</sup>  
 telde 'the cause of hem<sup>f</sup> to the doom of  
 the Lord; which<sup>g</sup> seide to Moyses, The<sup>5</sup><sub>6</sub>  
 dou3tris of Salphaath axen a iust thing;  
 3yue thou possessioun to hem among 'the  
 kynnysmen of her fadir<sup>h</sup>, and be thei suc-  
 cessouris to hym in to eritage. Forsothe<sup>7</sup>  
 thou schalt speke these thingis to the  
 sons of Israel, Whanne a man is deed<sup>8</sup>  
 with out sone, the eritage schal go to his  
 dou3ter; if he hath not<sup>k</sup> a<sup>1</sup> dou3ter, he<sup>9</sup>  
 schal haue eiris<sup>m</sup> his britheren; that<sup>n</sup> and<sup>10</sup>  
 if britheren<sup>o</sup> ben<sup>p</sup> not<sup>q</sup>, 3e schulen 3yue the  
 eritage to 'the britheren of his fadir<sup>r</sup>; for-<sup>11</sup>  
 sothe<sup>s</sup> if he hath<sup>t</sup> no<sup>u</sup> britheren of his fa-  
 dir, the eritage schal be 3ouun to hem  
 that ben next to hym. And this<sup>v</sup> schal be  
 hooli, 'that is, stidefast<sup>w</sup>, bi euerlastynge  
 lawe to the sones of Israel, as the Lord  
 comaundide<sup>x</sup> to Moises. Also the Lord<sup>12</sup>  
 seide to Moises, Stie<sup>y</sup> thou<sup>z</sup> in to this<sup>a</sup> hil  
 of Aberym, and biholde thou fro thennus  
 the lond, which<sup>b</sup> Y schal 3yue to the sones  
 of Israel. And whanne thou hast seyn it,<sup>13</sup>  
 also thou schalt go to thi puple, as thi  
 brother Aaron 3ede; for thou offendidist<sup>bb</sup><sup>14</sup>  
 me in the<sup>c</sup> deseert of Syn<sup>d</sup>, in the a3en  
 seiying of the<sup>e</sup> multitude, nether woldist<sup>f</sup>  
 halewe<sup>g</sup> me bifor it<sup>h</sup>, on<sup>i</sup> the watris. These

<sup>q</sup> seiende c. <sup>r</sup> thinge BCDEFH. <sup>s</sup> possessioun CE. <sup>t</sup> Om. A. <sup>u</sup> 3iue c.

<sup>x</sup> Joseph sone s. <sup>y</sup> the preest is. <sup>z</sup> bifore alle s. <sup>a</sup> the tabernacle is. <sup>b</sup> thei seiden is. <sup>c</sup> Om. 10RST  
 sec. m. w. <sup>d</sup> his name is. <sup>e</sup> oure fadir kynnusmen is. <sup>f</sup> her cause is. <sup>g</sup> the which i. <sup>h</sup> her fadiris kynnus-  
 men i. her fadir k. s. <sup>i</sup> Sotheli is. <sup>k</sup> no is. <sup>l</sup> Om. I. <sup>m</sup> his eiris is. <sup>n</sup> Om. is. <sup>o</sup> ther britheren i.  
<sup>p</sup> that ben s. <sup>q</sup> not to him s. <sup>r</sup> his fadir bretheren s. <sup>s</sup> sothely is. <sup>t</sup> haue i. <sup>u</sup> not plures. <sup>v</sup> this  
 doying is. <sup>w</sup> Om. I. <sup>x</sup> hath comaundid is. <sup>y</sup> go vp i. stie vp s. <sup>z</sup> Om. I. <sup>a</sup> the ELP. <sup>b</sup> that is.  
<sup>bb</sup> offendist A. <sup>c</sup> Om. I. <sup>d</sup> Synay s. <sup>e</sup> Om. plures. <sup>f</sup> thou woldist is. <sup>g</sup> schewe AC sec. m.  
 DEFGHIKLMNOPQRSTWX. <sup>h</sup> the puple is. <sup>i</sup> vpon is.

vpon the wattris. Thes ben the wattris of  
 contradiccoun in Cades, of the deseert of  
 15 Syn. To whom answerde Moyses, Pur-  
 16 uey the Lord God of the spyritis of al  
 fleshe a man that be vpon this multitude,  
 17 and may goo out, and goo yn before  
 hem, and leden hem out, or leden hem<sup>v</sup>  
 yn; lest the puple of the Lord be as  
 18 sheep with out shepherd. And the Lord  
 seyde to hym, Take Josue, the sone of  
 Nun, a man in whom is the spirit of  
 19 God, and put thin hoond vpon hym; the  
 which shal stoonde before Eleazar, the  
 20 preest, and al the multitude. And thow  
 shalt 3yue to hym heestys<sup>w</sup>, alle<sup>x</sup> men  
 seyng, and a part of thi glorye, that al  
 the synagoge of the sones of Yrael here  
 21 hym. For that if eny thing shal be to  
 doynge<sup>y</sup>, Eleazar, the preest, shal<sup>z</sup> coun-  
 seil the Lord; at the word of hym shal  
 goo out, and shal goo yn; he, and<sup>a</sup> al  
 the sones of Yrael with hym, and that<sup>b</sup>  
 22 other multitude. Moyses dide as the  
 Lord comaundide, and whanne he hadde  
 takun Josue, he sette hym before Elea-  
 zar, the preest, and al the myche com-  
 23 ynge of the puple; and putt the hoondis  
 to his heed, alle thingis a3en told that  
 the Lord comaundide.

## CAP. XXVIII.

1 The Lord forsothe seide to Moyses,  
 2 Comaund to the sones of Yrael, and thow  
 shalt seye to hem, Myn offryng, and  
 looues, and encense of moost swete<sup>c</sup> smelle  
 3 offre 3e bi 3oure tymes. Thes ben the  
 sacrifices that 3e shulen offre; lombes  
 of o 3eer, vnwemmed, two eche day into  
 4 brent sacrifice euerlastynge. Oon 3e shu-  
 len offre eerliche, and another at euen.  
 5 The tenthe part of ephi of<sup>d</sup> tryed flour,  
 that be spreynt<sup>e</sup> with moost pure oyle,

ben the wattris of a3en seiynge, in<sup>k</sup> Cades,  
 of<sup>l</sup> the deseert of Syn<sup>m</sup>. To whom Moi-  
 15 ses answerde, The Lord God of spiritis<sup>n</sup> 16  
 of al fleisch puruey a man, that be<sup>o</sup> on<sup>p</sup>  
 this multitude, and may<sup>q</sup> go out, and en-  
 17 tre<sup>r</sup> bifor hem, and lede hem out, and lede  
 hem yn, lest the 'puple of the Lord<sup>s</sup> be  
 as scheep with out schepherde. And the 18  
 Lord seide to hym<sup>t</sup>, Take thou Josue, the  
 sone of Nun, a man in whom the spyrit  
 of God is, and set<sup>u</sup> thin hond on<sup>v</sup> hym;  
 and he schal stonde bifore Eleazar, preest<sup>w</sup>, 19  
 and bifore al the multitude. And thou 20  
 schalt 3yue to hym comaumentis<sup>x</sup>, in  
 the sijt of alle men, and a part of thi  
 glorie, that al the synagoge<sup>y</sup> of the sones  
 of Israel here hym. If ony thing schal 21  
 be worthi to be do for this *man*<sup>z</sup>, Elea-  
 zar, preest<sup>a</sup>, schal counseil the Lord; he<sup>b</sup>  
 schal go out, and schal<sup>c</sup> go yn, at the  
 word of Eleazar; he, and alle the sones  
 of Israel with him, and the tother<sup>d</sup> mul-  
 titude. Moyses dide as the Lord comaund- 22  
 ide, and whanne he hadde take Josue, he  
 settide<sup>e</sup> hym bifore Eleazar, preest<sup>f</sup>, and  
 bifore al the multitude of the puple; and 23  
 whanne he hadde set<sup>g</sup> hondis on<sup>h</sup> his  
 heed, he reherside alle thingis whiche<sup>i</sup> the  
 Lord comaundide.

## CAP. XXVIII.

Also the Lord seide to Moyses, Co-<sup>1</sup>  
 maunde thou to the sones of Israel, and  
 thou schalt seie to hem, Offre 3e bi her  
 tymes<sup>k</sup> myn offryng, and looues, and en-  
 cense of swettist odour<sup>l</sup>. These ben the 3  
 sacrificis whiche 3e owen to offre; twey  
 lambren<sup>m</sup> of o 3eer, with out wem, ech dai  
 in to euerlastynge brent sacrifice. 3e 4  
 shulen offre oon<sup>n</sup> eerli, and the<sup>o</sup> tother  
 at euentid. '3e *schulen offre*<sup>p</sup> the<sup>q</sup> tenthe 5  
 part of ephi 'of floure<sup>r</sup>, 'which be<sup>s</sup> spreynt

<sup>v</sup> Om. BDF sec. m. H. <sup>w</sup> oostys ABFH. <sup>x</sup> of A. <sup>y</sup> do c. <sup>z</sup> Om. B. <sup>a</sup> Om. A. <sup>b</sup> the c. <sup>c</sup> sote c. <sup>d</sup> and A. <sup>e</sup> sprengd c.

<sup>k</sup> that I 3aue hem flowing out of the stoon in s. <sup>l</sup> in s. <sup>m</sup> Synay s. <sup>n</sup> the spiritis is. <sup>o</sup> he be is. <sup>p</sup> vpon s. <sup>q</sup> that may is. <sup>r</sup> entre yn is. <sup>s</sup> Lordis puple is. <sup>t</sup> Moises i. <sup>u</sup> putte is. <sup>v</sup> vpon s. <sup>w</sup> the preest is. <sup>x</sup> heestis i. my heestis s. <sup>y</sup> lynage s. <sup>z</sup> Josue i. man Josue s. <sup>a</sup> the preest A pr. m. <sup>b</sup> Josue is. <sup>c</sup> he schal s. <sup>d</sup> that other is. <sup>e</sup> sette is. <sup>f</sup> the preest is. <sup>g</sup> putt his is. <sup>h</sup> vpon is. <sup>i</sup> that is. <sup>k</sup> as resoun techith s marg. <sup>l</sup> smell is. <sup>m</sup> lombes is. <sup>n</sup> o lombe s. <sup>o</sup> that L. <sup>p</sup> Om. i. <sup>q</sup> tried flour the s. <sup>r</sup> of tried floure i. Om. s. <sup>s</sup> that schal be is.

6 and haue the ferthe part of hyn. The  
 7 bisy sacrifice is, that 3e offreden in the  
 8 mownt of Synay, into smelle<sup>f</sup> of moost  
 9 swete<sup>g</sup> ensence to the Lord. And 3e shu-  
 10 len offre of wyn the ferthe part of hyn,  
 11 bi eche loombes, in the seyntuarie of the  
 12 Lord. And another loomb also 3e shulen  
 13 offre at euen, and aftir al the rijt of  
 14 the morwtide sacrifice, and of the offryd  
 15 licours of it, an offrynge of moost swete<sup>g</sup>  
 16 smelle to the Lord. The saboth day for-  
 sothe 3e shulen offre two loombes of oo  
 3eer, vnwemmed, and two dymes of tried  
 flour spreyn<sup>h</sup> with oyle, in the sacrifice,  
 and the<sup>i</sup> offryd licours, that lawfullich  
 ben held, bi eche sabotis, into brent sa-  
 crifice euerlastyng. In the calendis for-  
 sothe, that is, in the bigynnyngis of  
 monthes, 3e shulen offre brent sacrifice to  
 the Lord, calues of the droue two, o we-  
 ther, seuen loombis of o 3eer, vnwemmed,  
 and thre dymes of tryed flour spreyn<sup>k</sup>  
 with oyle, in sacrifice<sup>l</sup>, bi eche calues, and  
 two dymes of tryed flour spreyn<sup>k</sup> with  
 oyle, bi eche wethers; and the tenthe of  
 the tenthe of tried flour of oyle, in sacri-  
 fice, bi eche loombis; brent sacrifice<sup>l</sup>, and  
 of moost swete<sup>m</sup> smelle, and of encense it  
 is to the Lord. The offryngis forsothe of  
 wyn, that bi eche slayn sacrifices ben to  
 be held, shulen be thes; half part of hyn  
 bi eche calues, the thridde bi a wether,  
 the ferthe bi a loomb; this shal be the  
 brent sacrificis<sup>n</sup> bi eche monthis, that to  
 hem silf the 3eer turnyng about comen  
 aftir. A goot forsothe shal be offred to  
 the Lord for synnes<sup>o</sup>, into brent sacrifice<sup>p</sup>  
 euerlastyng, with this offryngis of li-  
 cours<sup>q</sup>. The firste forsothe moneth, the  
 fourtenthe day of the monthe, shal be the

with pureste oile, and haue<sup>t</sup> the fourthe  
 part of hyn. It is continuel<sup>u</sup> brent sacri-  
 fice, which<sup>v</sup> 3e offriden in the hil of Synai,  
 in to 'odour of swettiste<sup>w</sup> encense to the  
 Lord. And 3e schulen offre the fourthe<sup>7</sup>  
 part of hyn of wyn, bi ech lomb, in the  
 seyntuarie of the Lord. And 3e schulen<sup>8</sup>  
 offre in lijk maner the tother lomb at euen-  
 tid, bi al the custom of the morewe sacri-  
 fice, and of moist<sup>x</sup> sacrifices therof, an of-  
 fryng of swettist odour<sup>y</sup> to the Lord.  
 Forsothe<sup>a</sup> in the 'dai of sabat<sup>b</sup> 3e schulen<sup>9</sup>  
 offre twey lambren<sup>c</sup> of o 3eer, without  
 wem, and twei<sup>d</sup> tenthe partis of flour<sup>e</sup>  
 spreyn<sup>togidere</sup> with oile, in<sup>f</sup> sacrifice,  
 'and 3e schulen offre<sup>g</sup> moiste<sup>h</sup> sacrificis  
 that ben sched<sup>i</sup> bi custom, bi alle sabatis,<sup>10</sup>  
 in to euerlastyng<sup>†</sup> brent sacrifice. For-  
 sothe<sup>k</sup> in calendis<sup>l</sup>, that is, in the bigyn-  
 nyngis of monethis, 3e schulen offre brent  
 sacrifice to the Lord, tweyne calues of the  
 droue, o ram, seune lambren of o 3eer,  
 without wem, and thre<sup>m</sup> tenthe partis of<sup>12</sup>  
 flour spreyn<sup>togidere</sup> with oile, in<sup>n</sup> sacri-  
 fice<sup>o</sup>, bi ech calf, and twey tenthe partis of  
 flour spreyn<sup>togidere</sup> with oile, bi ech  
 ram; and the tenthe part of 'a dynie<sup>p</sup> of<sup>13</sup>  
 flour<sup>q</sup> of<sup>r</sup> oile in sacrifice<sup>s</sup>, bi ech lomb;  
 it is brent<sup>t</sup> sacrifice of 'swetist odour<sup>u</sup>, and  
 of encense to the Lord. Forsothe<sup>v</sup> the<sup>14</sup>  
 moiste sacrifices of wyn, that schulen be  
 sched<sup>w</sup> bi alle slayn<sup>x</sup> sacrificis, schulen be  
 these; the half part of hyn bi ech calf,  
 the thridde part bi a ram, the fourthe  
 part bi a lomb; this schal be brent<sup>y</sup> sacri-  
 fices<sup>z</sup> bi ech monethe, that comen oon aftir  
 anothir while the 3eer turneth<sup>a</sup>. Also a<sup>15</sup>  
 'buc of geet<sup>b</sup> schal be offrid to the Lord  
 for synnes<sup>†</sup>, in to euerlastyng brent sacri-  
 fice<sup>||</sup>, with his moiste offryngis. Forsothe<sup>c</sup> 16

† into euer-  
 lastyng etc.  
 In Ebreu it is,  
 ouer the con-  
 tynuel brent  
 sacrifice. c.

‡ for synnes.  
 Ebreus seyen,  
 for cleansing. c.  
 || into euer-  
 lastyng etc. In  
 Ebreu it is,  
 ouer continuel  
 brent sacrifice.  
 c.

<sup>f</sup> the smelle E. <sup>g</sup> sote C. <sup>h</sup> soot E. <sup>i</sup> springd C. <sup>j</sup> of A. <sup>k</sup> springd C. <sup>l</sup> sacrifices C. <sup>m</sup> sote C. <sup>n</sup> soot E.  
<sup>o</sup> sacrifice A. <sup>p</sup> synne A. <sup>q</sup> sacrifices BH. <sup>r</sup> colours B pr. m. FH.

<sup>t</sup> haue it I. <sup>u</sup> holde it S. <sup>v</sup> lastyng IS. <sup>w</sup> that I. <sup>x</sup> moost swete smellyng I. <sup>y</sup> swettist smellyng S. <sup>z</sup> the  
 moist IS. <sup>a</sup> smell IS. <sup>b</sup> Sothely IS. <sup>c</sup> sabot day IS. <sup>d</sup> lombes IS. <sup>e</sup> the twei KQT pr. m. X. <sup>f</sup> tried  
 flour IS. <sup>g</sup> in to T. <sup>h</sup> Om. I. <sup>i</sup> the moiste I. <sup>j</sup> held I. <sup>k</sup> Sothely IS. <sup>l</sup> the calendis IS. <sup>m</sup> twey A.  
<sup>n</sup> into A sec. m. <sup>o</sup> the sacrifice S. <sup>p</sup> the tenthe IS. <sup>q</sup> tried flour S. <sup>r</sup> spreyn<sup>togidere</sup> with I. <sup>s</sup> the  
 sacrifice IS. <sup>t</sup> the brent IS. <sup>u</sup> moost sweet smell I. <sup>v</sup> swettist smelle S. <sup>w</sup> Sothely IS. <sup>x</sup> held I. <sup>y</sup> sched  
 out S. <sup>z</sup> the slayn IS. <sup>a</sup> the brent IS. <sup>b</sup> sacrifice CM. <sup>c</sup> turneth aboute IS. <sup>d</sup> bi his course S marg. <sup>e</sup> geet  
 bucke IS. <sup>f</sup> Sothely IS.

17 pask of the Lord; and in the fiftenthe  
day the solempnyte of therf loones. Seuen  
18 daies thei shulen eete therf looues; of  
the whiche the firste day worshipful and  
holy shal be; al seruyle werk 3e shulen  
19 not doon in it. And 3e shulen offre into  
encense brent sacrifice to the Lord, calues  
of the droue two, o wether, loombes of o  
20 3eer, vnwemmed, seuen; and the sacri-  
fices of eche, of tried flour, that be  
spreynt<sup>r</sup> with oyle, thre dymes bi eche  
21 calues, and two dymes bi o wether, and  
the tithe of the tithe bi eche loombis,  
22 that is, bi seuen loombis; and o goot  
23 for synne, that it be purgid for 3ow, bi-  
side the morwtide brent sacrifice, that  
24 euermore 3e shulen offre. So 3e shulen  
doo bi eche dayes of the seuen dayes,  
into the norishynge of the fier, and into  
the moost swete<sup>s</sup> smel to the Lord, the  
which shal ryse of the brent sacrifice,  
25 and of the offred licours of echon. The  
seuenthe forsothe day shal be moost so-  
lempne and holi to 3ou; al seruyle werk  
26 3e shulen not don in it. The dayes also  
of the fyrste fruytis, whanne 3e shulen  
offre newe cornys to the Lord, the 'seuen  
wykis<sup>t</sup> fulfillid<sup>u</sup>, worshipful and holy shal  
be; al seruyle werk 3e shulen not do in  
27 it. And 3e<sup>v</sup> shulen offre brent sacrifice to  
the Lord, into moost swete smel; calues  
of the droue two, o wether, loombes of o  
28 3eer, vnwemmed, seuen; and in the sacri-  
fices of hem, of tried flour spreynt with  
oyle, three dymes bi eche calues, bi we-  
29 thers two, bi loombes the tenthe<sup>w</sup> of the  
tithe, the whiche ben togidre seuen  
30 loombes; a goot forsothe that is offred  
for the purgyng, bisyde the brent sacri-  
fice euerlastynge, and the offrid licours  
31 of it; 3e shulen offre alle thingis vnwem-  
med, with her sacrificed licours.

in the firste monethe, in the fouretenthe  
dai of the monethe, schal be phase<sup>d</sup>, 'that  
is, pask<sup>e</sup> 'ethir passyng<sup>f</sup>, of the Lord;  
and in the fiftenthe day schal be the so-  
17 lempnyte of the<sup>g</sup> therf looues. Bi seue-  
naies 3e schulen ete therf looues; of 18  
whiche<sup>h</sup> the firste dai<sup>i</sup> schal be worschip-  
ful and hooli; 3e schulen not do ony ser-  
uyle<sup>k</sup> werk therynne<sup>l</sup>. And 3e schulen 19  
offre brent sacrifice to the Lord<sup>m</sup>, twey  
calues, o ram, seue ne lambren of o 3eer,  
without wem; and the sacrifices<sup>n</sup> of ech<sup>o</sup>  
20 bi itsilf of flour<sup>p</sup>, which<sup>q</sup> be spreynt to  
gidere with oile, thre tenthe partis bi ech  
calf, and twey tenthe partis bi a<sup>r</sup> ram, and 21  
the tenthe part of 'a dyme<sup>s</sup> bi ech lomb,  
that is, bi seue ne lambren<sup>t</sup>. 'And 3e schu-  
22 len offre<sup>u</sup> o 'buc of geet<sup>v</sup> for synne, that  
clensyng be maad for 3ou, outakun the 23  
brent sacrifice of the morewtid, which 3e  
schulen offre euere. So 3e schulen do bi 24  
ech dai of seue ne daies, into the<sup>w</sup> nursch-  
yng of fier, and in to swettist<sup>x</sup> odour<sup>y</sup> to  
the Lord, that schal rise of the brent sa-  
cifice, and of moiste<sup>z</sup> sacrifices of ech<sup>a</sup>.  
Also the seuenthe day schal be moost so-  
25 lempne and hooli to 3ou; 3e schulen not  
do ony seruyle<sup>b</sup> werk ther ynne. Also the 26  
dai of the firste fruytis, whanne 3e schulen  
offre newe fruitis to the Lord, whanne the  
wokis schulen be fillyd<sup>c</sup>, schal be worschip-  
ful and hooli; 3e schulen not do ony ser-  
uyle werk ther ynne. And 3e schulen offre 27  
brent sacrifice to the Lord, in to 'swettiste  
odour<sup>d</sup>; twey calues of the droue, o ram,  
and seue ne lambren<sup>e</sup> of o 3eer, with out  
wem; and in the sacrifices of tho 3e 28  
schulen offre thre tenthe partis of flour<sup>f</sup>  
spreynt togidere with oile, bi ech calf,  
twei tenthe partis bi rammes<sup>g</sup>, the tenthe 29  
parte of 'a dyme<sup>h</sup> bi the lambren<sup>i</sup>, whiche<sup>k</sup>  
ben togidere<sup>l</sup>, seue ne lambren<sup>m</sup>. 'And 3e

<sup>r</sup> sprengd *c passim*. <sup>s</sup> sote *c passim*. <sup>soot</sup> *E passim*. <sup>t</sup> seuenthe wike *A*. <sup>u</sup> fullid *FH*. <sup>v</sup> Om. *BFH*.  
<sup>w</sup> tithe *A pr. m*.

<sup>d</sup> paske *is*. <sup>e</sup> Om. *is*. <sup>f</sup> Om. *1*. <sup>g</sup> Om. *plures*. <sup>h</sup> whiche daies *is*. <sup>i</sup> Om. *is*. <sup>k</sup> forboden *is*. <sup>l</sup> in  
that day *is*. <sup>m</sup> Om. *s*. <sup>n</sup> sacrifice *is*. <sup>o</sup> *shal be s marg*. <sup>p</sup> tried flour *is*. <sup>q</sup> that schal *is*. <sup>r</sup> o *is*.  
<sup>s</sup> the tenthe *is*. <sup>t</sup> lombis *is*. <sup>u</sup> Om. *1*. <sup>v</sup> geet bncke *is*. <sup>w</sup> Om. *c*. <sup>x</sup> the swettist *M*. <sup>y</sup> smell *is*.  
<sup>z</sup> the moiste *is*. <sup>a</sup> ech *offring is*. <sup>b</sup> *forboden s marg*. <sup>c</sup> fulfillid *1*. fulfillid that dai *s*. <sup>d</sup> moost swete  
smel *1*. swettist smelle *s*. <sup>e</sup> lombus *is*. <sup>f</sup> tried flour *is*. <sup>g</sup> the rammes *is*. <sup>h</sup> the tenthe *is*. <sup>i</sup> lombis *is*.  
<sup>k</sup> the whiche *1*. <sup>l</sup> al togidere *is*. <sup>m</sup> lombus *is*.

*schulen offren* a<sup>o</sup> 'buc of geet<sup>p</sup>, which<sup>q</sup> is offrid for clensyng, outakun brent sacrifice euerlastyng, and the moiste sacrifices therof; 3e *schulen offre* alle thingis with<sup>31</sup> out wem, with her moyste sacrifices.

## CAP. XXIX.

1 Of the seuenthe moneth forsothe<sup>x</sup> the firste day holy and worshipful shal be to 3ow; al seruyle werk 3e shulen not doon in it, for the day of noyse it is, and of<sup>y</sup> 2 trompes. And 3e shulen offre brent sacrifice, into moost swete smel to the Lord, a calf of the droue oon, o wether, and 3 loombes of o 3eer, vnwemmed, seuen; and in the sacrifices of hem, of tried flour spreynt with oyle, thre dymes bi eche 4 calues, two dymes bi a<sup>z</sup> wether, o dyme bi a loomb, that ben togidre seuen 5 loombes. And a goot for synne shal be 6 offred, in clensyng of the puple, biside the brent sacrifice of calendis, with her sacrifices, and brent sacrifice euerlastyng, with woned offred licours; with the same serymoyns 3e shulen offre into the moost 7 swete smel, encense to the Lord. The tenth forsothe day of this seuenthe monthe shal be to 3ow hooly and worshipful, and 3e shulen traueyl 3oure soulis; al seruyle werk 3e shulen not doo 8 in it. And 3e shulen offre brent sacrifice to the Lord, into moost swete smel; a calf of the droue oon, a wether oon, 9 loombis of o 3eer, vnwemmed, seuen; and in the sacrifices of hem, of tried flour spreynt with oyle thre dymes bi eche 10 calues, two dymes bi a wethre, a dyme of the tithe bi eche loombis, that ben 11 togidir seuen loombis; and o<sup>a</sup> goot for synne, with outen hem that ben woned to be offred for trespas in purgyng, and the brent sacrifice euerlastyng in sacri-

## CAP. XXIX.

Forsothe<sup>r</sup> the firste dai of the seuenthe 1 monethe schal be hooly, and worschipful to 3ou; 3e *schulen* not do ony seruyle<sup>s</sup> werk ther ynne, for it is the day of sownyng, and of trumpis. And 3e *schulen offre* 2 brent sacrifice, in to swetest<sup>t</sup> odour to the Lord, o calf of the droue, o ram, and se- uene lambren<sup>u</sup> of o 3eer, with out wem; and in the sacrificis<sup>v</sup> of tho '3e *schulen* 3 *offre*<sup>w</sup> thre tenthe partis of flour<sup>x</sup> spreynt togidere with oile, bi ech calfe, twey tenthe partis bi a<sup>y</sup> ram, o tenthe part bi a<sup>z</sup> lomb, 4 whiche<sup>a</sup> togidere ben seueene lambren<sup>b</sup>. And '3e *schulen offre*<sup>c</sup> a 'buc of geet<sup>d</sup>, 5 which<sup>e</sup> is offrid for synne, in to the<sup>f</sup> clensyng of the puple, with out the<sup>g</sup> brent sa- 6 crifice of kalendis<sup>h</sup>, with hise sacrifices, *and without* euerlastyng<sup>i</sup> brent sacrifice, with<sup>k</sup> customable fletyng offryngis; and bi the same cerymonyes<sup>l</sup> 3e *schulen offre* encense in to swettiste odour<sup>m</sup> to the Lord. Also the tenth dai of this seuenthe 7 monethe schal be hooly and worschipful to 3ou, and 3e *schulen*<sup>n</sup> turmente 3oure soulis<sup>o</sup>; 3e *schulen* not do ony seruyle werk ther ynne. And 3e *schulen offre*<sup>p</sup> 8 brent sacrifice to the Lord, in to swettiste odour; o<sup>q</sup> calf of the droue, o<sup>q</sup> ram, se- uene lambren<sup>r</sup> of o 3eer with out wem. And in the sacrifices<sup>s</sup> of tho '3e *schulen* 9 *offre*<sup>t</sup> thre tenthe partis of flour<sup>u</sup> spreynt togidere with oyle, bi ech calf, twey tenthe partis bi a<sup>v</sup> ram, the tenth part of<sup>w</sup> a 10 dyme<sup>x</sup> bi each lomb, that ben togidere se- uene lambren<sup>y</sup>. And 3e *schulen offre* a 11

<sup>x</sup> Om. AB pr. m. D. <sup>y</sup> Om. A. <sup>z</sup> o A. <sup>a</sup> a CE.

<sup>n</sup> Om. I. <sup>o</sup> also a I. <sup>p</sup> geet bucke is. <sup>q</sup> that is. <sup>r</sup> Sothely is. <sup>s</sup> forboden s. <sup>t</sup> moost swete I. <sup>u</sup> lombus is. <sup>v</sup> sacrifice cis. <sup>w</sup> Om. I. <sup>x</sup> tried flour is. <sup>y</sup> o is. <sup>z</sup> oo I. <sup>a</sup> the whiche I. <sup>b</sup> lombis is. <sup>c</sup> Om. I. <sup>d</sup> geet bucke is. <sup>e</sup> that is. <sup>f</sup> Om. is. <sup>g</sup> Om. is. <sup>h</sup> the bigynnyng of monethis is. <sup>i</sup> the euerlastyng is. <sup>k</sup> without s. <sup>l</sup> cerymonyes or customs s. <sup>m</sup> smell is. <sup>n</sup> *schulen* therinne s. <sup>o</sup> soulis in it I. <sup>p</sup> *thanne offre* s. <sup>q</sup> a I. <sup>r</sup> lombis s. <sup>s</sup> sacrifice c. <sup>t</sup> Om. I. <sup>u</sup> tried flour is. <sup>v</sup> o is. <sup>w</sup> Om. s. <sup>x</sup> the tenth I. Om. s. <sup>y</sup> lombis is.

12 fice, and offrid licours of hem. The fif-  
 tenthe forsothe day of the seuenthe  
 monthe, the which to 3ow shal be holi  
 and worshipful; al seruyle werk 3e shu-  
 13 len not doo in it, but 3e shulen halwe the  
 solempnyte to the Lord seuen days; and  
 3e shulen offre brent sacrifice, into the<sup>b</sup>  
 moost swete smel to the Lord, calues of  
 the droue threteen, wethers two, loombis  
 14 of o 3eer, vnwemmed, fourteen; and in  
 the sacrifices of licours of hem, of tried  
 flour spreynt with oyle thre dymes bi  
 eche calues, that ben to gidre calues thret-  
 teen, and two dymes to o wether, that is,  
 to two wethers to gidre, to o wether oon,  
 15 and the tith of a dyme to eche loombis,  
 16 that ben to gidre loombis fourteen; and  
 o<sup>bb</sup> goot for synne, with out the brent sa-  
 crifice euerlastyng, and the sacrifice, and  
 17 the sacrificed licour of it. In that other  
 day 3e shulen offre calues of the droue  
 twelue, wethers two, loombis of o 3eer,  
 18 vnwemmed, fourteen; and sacrifices, and  
 sacrificed licours of echon, bi the calues,  
 and wethers, and loombis, dulich 3e shu-  
 19 len halwe; and a goot for synne, with  
 outen brent sacrifice euerlastyng, and  
 the sacrifice of it, and the offryng of li-  
 20 cours. The thridde day 3e shulen offre  
 calues ellenen, wethers two, loombis of o  
 21 3eer, vnwemmed, fourteen; and the sacri-  
 fices, and the sacrificed licours of echon, bi  
 calues, and wethers, and loombs, dulich  
 22 3e shulen halwe; and a goot for synne,  
 with outen brent sacrifice euerlastyng,  
 and the sacrifice, and the offryng of li-  
 23 cours of it. The ferthe day 3e shulen  
 offre calues ten, wethers two, loombs of  
 24 o 3eer, vnwemmed, fourteen; and the sa-  
 crifices, and the sacrificed licours of echon,  
 bi calues, and wethers, and loombis, due-  
 25 lich 3e shulen halwe; and a goot for

'buc of geet<sup>z</sup> for synne, with out these  
 thingis that ben wont to be offrid for  
 synne in to clensyng, and '3e schulen offre<sup>a</sup>  
 euerlastinge brent sacrifice in sacrifice<sup>b</sup>,  
 and fletinge offryngis of tho<sup>c</sup>. Forsothe<sup>d</sup> 12  
 in the fiftenthe dai of this<sup>e</sup> seuenthe<sup>f</sup>  
 monethe, that schal be hooli and wor-  
 schipful to 3ou, 3e schulen not do ony  
 seruyle werk, but 3e schulen halewe so-  
 lempnyte<sup>g</sup> to the Lord in<sup>h</sup> seuen daies;  
 and 3e schulen offre brent sacrifice, in to 13  
 swetiste odour to the Lord, threttene  
 calues of the droue, twey rammes, foure-  
 tene lambren of o 3eer, without wem. And 14  
 in the moiste sacrifices of tho '3e schulen  
 offre<sup>i</sup> thre tenthe partis of flour<sup>k</sup> spreynt  
 to gidere with oile bi ech calf, that ben to-  
 gidere threttene calues, and 3e schulen  
 offre twei tenthe partis to twei rammes  
 to gidere, that is, o tenthe part to o ram,  
 and '3e schulen offre<sup>l</sup> the tenthe part of 'a 15  
 dyme<sup>m</sup> to<sup>n</sup> ech lomb, whiche ben to gidere  
 fourteene lambren. And 3e schulen offre 16  
 a 'buc of geet<sup>o</sup> for synne, with out euer-  
 lastyng<sup>p</sup> brent sacrifice, and 'with out<sup>q</sup>  
 the<sup>qq</sup> sacrifice and moiste<sup>r</sup> offryng therof.  
 In the tother dai 3e schulen offre twelue 17  
 calues of the droue, twei rammes, foure-  
 tene lambren<sup>s</sup> of o 3eer without wem.  
 And 3e schulen halewe rijtfuli sacrifices<sup>t</sup>, 18  
 and moiste offryngis of alle, bi calues<sup>u</sup>,  
 and rammes, and lambren<sup>v</sup>. And 3e schu- 19  
 len offre a 'buc of geet<sup>w</sup> for synne, with  
 out euerlastyng<sup>x</sup> brent sacrifice, and 'with  
 out<sup>y</sup> the<sup>z</sup> sacrifice and<sup>a</sup> moist<sup>b</sup> offryng  
 therof. In the thridde dai 3e schulen offre 20  
 euleuen calues, twei rammes, fourtene<sup>c</sup>  
 lambren of o 3eer, without wem. And 3e 21  
 schulen halewe rijtfuli the sacrifices, and  
 moiste<sup>d</sup> offryngis of alle<sup>e</sup>, bi the<sup>f</sup> caluys,  
 and rammes, and lambren. And 3e schu- 22  
 len offre a 'buk of geet<sup>g</sup> for synne, with

b Om. A. bb a CE.

z geet bucke is. a Om. I. b the sacrifice is. c tho thingis is. d Sothely is. e the c. f Om. N.  
 g the solempnyte is. h bi IKORSTW. i Om. I. k tried flour is. l Om. I. m the tenthe is. n by B. to  
 bi DRT. o geetbucke is. p the euerlastyng is. q Om. c. qq Om. AF. r the fletinge is. s lombes is.  
 t the sacrifices is. u the calves I. tho calues s. v lombis is. w geet bucke is. x the euerlastyng is.  
 y Om. I. z Om. K. a of L. b the moist is. c and fourtene is. d the moiste s. e alle thees is.  
 f Om. K. g geet bucke is.

synne, with oute the brent sacrifice euerlastyng, and the sacrifice of it, and the  
 26 offryng of licours. The fiftē day 3e schulē offre nyne calues, wethers two, loombis of o 3eer, vnwemmed, fourteen; and the sacrifices, and the offryng of licours of<sup>e</sup> echon, bi calues, and wethers,  
 28 and loombs, duelich 3e schulē halwe; and a goot for synne, with out the brent sacrifice euerlastyng, and the sacrifice of it, and the offryng of licours. The sixte day 3e schulē offre calues eizt, and wethris two, loombes of o 3eer, and<sup>d</sup> vnwemmed, fourteen; and the sacrifices, and the offryngis of licours of echon, bi calues, and wethers, and loombis, duelich  
 31 3e schulē halwe; and a goot for synne, with out the brent sacrifice euerlastyng, and the sacrifice of it, and the offryng of licours. The seuenthe day 3e schulē offre calues seuen, wethers two, loombs of o 3eer, vnwemmed, fourteen; and the sacrifices, and the offryngis of licours of echon, bi calues, and wethers, and loombs,  
 34 duelich 3e schulē halwe; and o<sup>e</sup> goot for synne, with oute the brent sacrifice euerlastyng, and the sacrifice of it, and the offryng of licours. The eiztith day that is moost solempne, al seruyle werk 3e schulē not doo, offryng brent sacrifice into the moost swete smel to the Lord, o calf, o wether, loombis of o 3eer, vnwemmed, seuen; and the sacrifices, and the offryngis of licours of echon, bi calues, and wethers, and loombs, duelich 3e schulē halwe; and a goot for synne, with out the brent sacrifice euerlastyng, and the sacrifice of it, and the offryng of licours. Thes thingis 3e schulē offre to the Lord, in 3oure solempnytees, beside the vowes, and wilful offryngis, in brent

out euerlastyng<sup>b</sup> brent sacrifice, and with out the<sup>i</sup> sacrifice and moiste<sup>k</sup> offryng therof. In the fourthe day 3e schulē offre<sup>23</sup> ten calues, twey<sup>l</sup> rammes, fourtene lambren<sup>m</sup> of o 3eer with oute wem. And 3e<sup>24</sup> schulē halewe riztfuli the sacrifices, and moiste<sup>n</sup> offryngis of alle, bi the calues, and rammes, and lambren. And 3e<sup>25</sup> schulē offre a 'buk of geet<sup>o</sup> for synne, with out euerlastyng<sup>p</sup> brent sacrifice, and 'with out<sup>q</sup> the sacrifice and moiste<sup>r</sup> offryng<sup>s</sup> therof. In the fyuethe dai 3e schulē<sup>26</sup> offre nyne calues, twei<sup>t</sup> rammes, fourtene lambren of o 3eer, with oute wem. And 3e<sup>27</sup> schulē halewe riztfuli the sacrifices, and moiste<sup>u</sup> offryngis 'of alle<sup>v</sup>, bi the calues, and rammes, and lambren. And 3e<sup>28</sup> schulē offre<sup>w</sup> a 'buk of geet<sup>x</sup> for synne, with out euerlastyng<sup>y</sup> brent sacrifice, and 'with out<sup>z</sup> the sacrifice and<sup>a</sup> moiste offryng therof. In the sixte dai 3e schulē offre<sup>29</sup> eizt calues, and<sup>b</sup> twei rammes, fourtene lambren<sup>c</sup> of o 3eer with out wem. And 3e<sup>30</sup> schulē halewe riztfuli the sacrifices, and moiste<sup>d</sup> offryngis 'of alle<sup>e</sup>, bi the calues, and rammes, and lambren<sup>f</sup>. And '3e schulē offre<sup>g</sup> a 'buk of geet<sup>h</sup> for synne, with out euerlastyng<sup>i</sup> brent<sup>k</sup> sacrifice, and 'with out<sup>l</sup> the sacrifice and moiste<sup>m</sup> offryng therof. In the seuenthe dai 3e schulē<sup>32</sup> offre seuene calues<sup>n</sup>, twei rammes, fourtene lambren<sup>o</sup> 'of o 3eer<sup>p</sup> with out wem. And 3e schulē halewe riztfuli the sacrifices, and moiste<sup>q</sup> offryngis 'of alle<sup>r</sup>, bi the calues, and rammes, and lambren<sup>s</sup>. And 3e<sup>34</sup> schulē offre<sup>t</sup> a 'buk of geet<sup>u</sup> for synne, with out euerlastyng<sup>v</sup> brent sacrifice, and 'with out<sup>w</sup> the<sup>x</sup> sacrifice and<sup>y</sup> moiste offryng therof. In the eizthe dai, which<sup>z</sup> is 3e moost solempne 'ether hooli<sup>a</sup>, 3e schulē not do ony seruyle werk, and 3e schulē<sup>36</sup>

<sup>c</sup> bi A. <sup>d</sup> Om. c. <sup>e</sup> a EF.

<sup>b</sup> the euerlastyng is. <sup>i</sup> Om. k. <sup>k</sup> the euerlastyng is. <sup>l</sup> and twey s. <sup>m</sup> lombis is. <sup>n</sup> the moiste is. <sup>o</sup> geet bucke is. <sup>p</sup> the euerlastyng is. <sup>q</sup> Om. i. <sup>r</sup> the moist is. <sup>s</sup> offryngis A pr. m. <sup>t</sup> and twei k. <sup>u</sup> alle the moiste is. <sup>v</sup> Om. is. <sup>w</sup> Om. c. <sup>x</sup> geet bucke is. <sup>y</sup> the euerlastyng is. <sup>z</sup> Om. c. <sup>a</sup> and the is. of o. <sup>b</sup> Om. ks. <sup>c</sup> lombis is. <sup>d</sup> alle the moiste is. <sup>e</sup> Om. is. <sup>f</sup> lombis is. <sup>g</sup> Om. c. <sup>h</sup> geet bucke is. <sup>i</sup> the euerlastyng is. <sup>k</sup> Om. i. <sup>l</sup> Om. c. <sup>m</sup> the moiste is. <sup>n</sup> calueren k. <sup>o</sup> lombis is. <sup>p</sup> Om. i. <sup>q</sup> alle moiste i. alle the moiste s. <sup>r</sup> Om. is. <sup>s</sup> lombis is. <sup>t</sup> Om. c. <sup>u</sup> geet bucke is. <sup>v</sup> the euerlastyng is. <sup>w</sup> Om. ic. <sup>x</sup> Om. k. <sup>y</sup> and the is. of o. <sup>z</sup> that is. <sup>a</sup> Om. cins.

sacrifice, in sacrifice, in<sup>f</sup> offrynges<sup>g</sup> of licour<sup>h</sup>, and in pesible oostis.

offre<sup>b</sup> brent sacrifice in to swettest odour to the Lord, o<sup>c</sup> calf, o<sup>c</sup> ram, seuene lambren<sup>d</sup> of o 3eer with out wem. And 3e<sup>37</sup> schulen halewe rijtfuli the sacrifices and moiste<sup>e</sup> offryngis 'of alle<sup>f</sup>, bi the calues, and rammes, and lambrens<sup>g</sup>. 'And 3e *schu-*38 *len*<sup>h</sup> offre a 'buc of geet<sup>i</sup> for synne, with out euerlastyng<sup>k</sup> brent sacrifice, and 'with out<sup>l</sup> the sacrifice, and moiste<sup>m</sup> offryng therof. 3e schulen offre these thingis to 39 the Lord, in 3oure solempnytees, with out avowis<sup>n</sup>, and wilful<sup>o</sup> offryngis, in brent<sup>p</sup> sacrifice, in sacrifice, in<sup>q</sup> moist<sup>r</sup> offryng, and in peesible sacrifices.

## CAP. XXX.

<sup>1</sup> Moyses forsothe tolde to the sones of Yrael alle thingis that the Lord comaudide hym. And he spak to the princes of the lynagis of the sones of <sup>3</sup>Yrael, This is the word that the Lord comaudide, If any of men auowe to the Lord auowid<sup>i</sup>, other<sup>k</sup> hym silf bi ooth streynede, he shal not make at no3t his word, but al that he bihi3t he shal fulfil. <sup>4</sup>A womman 3if<sup>l</sup> eny thing she anowith, and hir silf streyn bi ooth, the which is in the hows of hir fader, 3it in childis age, if the fader knowe the vowe, that she hath bihoot, and the ooth, bi the which hir soul she hath oblishid, and holde his pees, she shal be gilti of the <sup>5</sup>auowe<sup>m</sup>; what thing she hath bihoot and <sup>6</sup>swerith, in werk she shal fulfil. If forsothe anoon as the fader herith, he withseith it, and the vowis and the oothis of hir shulen be at nou3t, ne she shal 'be holdun<sup>n</sup> gilti to the biheest, forthi that <sup>7</sup>the fader a3enseide it. If she haue<sup>o</sup> an housboond, and auowe<sup>p</sup> eny thing, and ouys a word of hir mouth goynge out

## CAP. XXX.

And Moises telde to the sones of Israel <sup>1</sup>alle thingis whiche the Lord comaundide to hym. And he spak to the princes of <sup>2</sup>the lynagis of the sones of Israel, This is the word, which<sup>s</sup> the Lord comaundide, If any of men makith a vowe to the Lord, <sup>3</sup>ethir byndith hym silf bi an ooth, he schal not make voide<sup>t</sup> his word, but he schal fille<sup>u</sup> al thing which<sup>v</sup> he bihi3te. If a <sup>4</sup>womman which<sup>v</sup> is in the hows of hir fadir, and is 3it in the age of a damysel<sup>w</sup>, 'that is, not 3it weddid<sup>x</sup>, avowith ony thing, ethir byndith hir silf bi an ooth, 'if the<sup>y</sup> fadir knowith the avow, which<sup>z</sup> sche bihi3te, and the ooth<sup>a</sup> bi which sche boond hir soule, and he is stille<sup>b</sup>, sche schal be gilti of the<sup>c</sup> ooth<sup>d</sup>, that is, boundun bi the ooth<sup>e</sup>; what euer thing sche bihi3te <sup>5</sup>and swoor, sche schall fille<sup>f</sup> in werk. For- <sup>6</sup>sothe<sup>g</sup> if the<sup>h</sup> fadir a3enseide<sup>i</sup> anoon as he herde<sup>k</sup>, bothe the<sup>l</sup> vowis and 'oothis of hir<sup>m</sup> schulen be voide, and sche schal not be holdun boundun to the biheeste, for the<sup>n</sup> fadir a3enseide<sup>o</sup>. If sche hath an <sup>7</sup>hosebonde, and avowith<sup>p</sup> ony thing, and

<sup>f</sup> and *H.* <sup>g</sup> offeringus *C.* <sup>h</sup> lycours *E.* <sup>i</sup> vowede *CE.* <sup>k</sup> or *C.* <sup>l</sup> whanne *A.* <sup>m</sup> vowe *AFH.* <sup>n</sup> byholde *BDEFH.* <sup>o</sup> hath *A.* <sup>p</sup> avowith *A.*

<sup>b</sup> offre thanne *s.* <sup>c</sup> a *I.* <sup>d</sup> lombis *IS.* <sup>e</sup> alle the moiste *IS.* <sup>f</sup> Om. *IS.* <sup>g</sup> lombis *IS.* <sup>h</sup> Om. *C.* <sup>i</sup> geet bucke *IS.* <sup>k</sup> the euerlastyng *IS.* <sup>l</sup> Om. *C.* <sup>m</sup> the moiste *IS.* <sup>n</sup> 3oure auowis *S.* <sup>o</sup> 3our wilful *IS.* <sup>p</sup> the brent *IS.* <sup>q</sup> and *ELP.* <sup>r</sup> the moist *IS.* <sup>s</sup> that *IS.* <sup>t</sup> voide or fals *S.* <sup>u</sup> fulfile *IS.* <sup>v</sup> that *IS.* <sup>w</sup> 3oung damysel *IS.* <sup>x</sup> Om. *IS.* <sup>y</sup> hir *I.* <sup>z</sup> that *I.* <sup>a</sup> Om. *S.* <sup>b</sup> after that he knoweth it *S marg.* <sup>c</sup> that *IS.* <sup>d</sup> ooth or vow 3if sche breke it *S.* 3if sche breke it *I.* <sup>e</sup> Om. *IS.* <sup>f</sup> fulfile *IS.* <sup>g</sup> Sotheli *IS.* <sup>h</sup> hir *IS.* <sup>i</sup> a3enseide hir avowis *S.* <sup>k</sup> herde hem *S.* <sup>l</sup> Om. *I.* <sup>m</sup> hir oothis *IS.* <sup>n</sup> hir *IS.* <sup>o</sup> a3enseide it *I.* <sup>p</sup> a3enseide hir avow *S.* <sup>p</sup> sche avowith *IS.*

8 the soul of hir oblishe bi ooth, what day  
the man herith, and withseith not, she  
shal be gilty of the vowe; what thing<sup>q</sup>  
9 euer she hath bihoot, she shal zelde. If  
forsothe anoon herynge he withseith, and  
he makith at nouzt al the bihest<sup>r</sup> of hir,  
and the wordis by the which she streyn-  
ede hir soul, the Lord shal forzyue to  
10 hir. A widew, and a departid, what  
11 thing thei auowen thei shulen zelde. A  
wijf in the hows of hyr man, whanne  
12 she byndith hir bi auowe, and bi ooth, if  
the man here, and holde his pees, ne  
withseith to the biheest, she shal zelde  
13 what euer thing she hath bihoot. If for-  
sothe anoon he withseith, she shal not  
'be holdun<sup>s</sup> gilty of the biheest, for the  
husboond withseith, and the Lord shal  
14 forzyue to hir. If she auowe, and bi ooth  
streyne hir self, that bi fastyng and ab-  
stynens of other thingis she traueyl<sup>t</sup> hir  
soul, in the dome of the man it shal be,  
15 that she do it<sup>u</sup>, or not do it. And if the  
man herynge holde his pees, and into an-  
other day deferre the sentence, what euer  
thing she hath vovid and bihoot, she  
shal zelde, for anoon as he herde, he  
16 heelde his pees. If forsothe he withseith,  
after that he assentide, he shal bere the  
wickidnes .of hir. Thes ben the lawes  
that the Lord ordeynede to Moyses, bi-  
twix<sup>v</sup> man and womman, bitwix<sup>v</sup> fader  
and douzter that is zit in childis age,  
other<sup>w</sup> that in the hows of fader and  
modir<sup>x</sup> dwelleth.

a word goynge out of hir mouth onys  
byndith hir soule with an ooth, in what<sup>8</sup>  
dai the<sup>q</sup> hosebonde herith<sup>r</sup>, and azenseith<sup>s</sup>  
not, sche schal be gilty<sup>t</sup> 'of avow<sup>u</sup>'; sche  
schal zelde, what euer thing sche bihizte.  
But if the hosebonde herith<sup>v</sup>, and anoon<sup>9</sup>  
azenseith<sup>w</sup>, and makith void alle hir bi-  
heestis, and wordis bi whiche sche boond  
hir soule, the Lord schal be merciful to  
hir. A widewe, and a womman forsakun<sup>10</sup>  
of hir hosebonde, schulen zelde, what euer  
thing<sup>x</sup> thei avowen. Whanne a wijf in<sup>11</sup>  
'the hous of hir hosebonde<sup>y</sup> byndith hir  
silf bi a vow and an ooth, if the<sup>z</sup> hose-<sup>12</sup>  
bonde herith<sup>a</sup>, and is stille and azenseith  
not the<sup>b</sup> biheest, sche schal zelde, what  
euer thing sche bihizte. Sotheli if the<sup>13</sup>  
hosebonde azenseide<sup>c</sup> anoon, sche schal not  
be holdun gilty of biheest<sup>d</sup>, for the<sup>e</sup> hose-  
bonde azenseide<sup>f</sup>, and the Lord schal be  
merciful to hir. If sche avowith, and<sup>14</sup>  
byndith hir silf bi an ooth, that sche tur-  
mente hir soule bi fastyng, ethir bi ab-  
stynence of othere thingis, it schal be in  
the doom of the<sup>g</sup> hosebonde, that sche do<sup>h</sup>,  
ether do<sup>i</sup> not. That if the<sup>k</sup> hosebonde<sup>15</sup>  
herith<sup>l</sup>, and is<sup>m</sup> stille, and delaieth<sup>n</sup> the  
sentence in<sup>o</sup> the tother dai, sche schal zelde  
what euer thing sche avowide and bihizte,  
for he<sup>p</sup> was stille<sup>q</sup>, anoon as he herde<sup>r</sup>.  
Forsothe<sup>s</sup> if the<sup>t</sup> hosebonde azenseide<sup>u</sup> af-<sup>16</sup>  
tir that he wiste<sup>v</sup>†, he schal bere his  
wickidnesse<sup>w</sup>. These ben the lawis, which  
the Lord ordeynede to Moyses bitwixe the  
hosebonde and the wijf, bitwixe the fadir  
and the douztir, which is zit in the age  
of a<sup>x</sup> damysel<sup>y</sup>, 'that is, not zit married<sup>z</sup>,  
'ether which<sup>a</sup> dwellith<sup>b</sup> in 'the hows of  
the<sup>c</sup> fadir<sup>d</sup>.

† *after that he  
wiste; that is,  
not anoon,  
whanne he  
wiste first, but  
afterward. Lire  
here. c.*

<sup>q</sup> Om. A. <sup>r</sup> behestus C. byheestes E. <sup>s</sup> byholde BDEFH. <sup>t</sup> tranaieth CE. <sup>u</sup> Om. AD. <sup>v</sup> betwe C.  
<sup>w</sup> or C. <sup>x</sup> of modir A.

<sup>q</sup> hir is. <sup>r</sup> herith this is. <sup>s</sup> azenseith it is. <sup>t</sup> gilty, or bounden s. <sup>u</sup> to that vowe i. to that avow s.  
<sup>v</sup> herith it i. herith hir s. <sup>w</sup> azenseith hir s. <sup>x</sup> Om. ELP. <sup>y</sup> hir housboundus hous i. hir husbond  
house s. <sup>z</sup> hir is. <sup>a</sup> herith it i. hir avow and hir ooth s marg. <sup>b</sup> hir is. <sup>c</sup> azenseide hir is. <sup>d</sup> the  
biheest BCIKW. hir biheest s. <sup>e</sup> hir is. <sup>f</sup> azenseide it anoon is. azenseide anoon EF sec. m. KLOPQTV.  
<sup>g</sup> hir is. <sup>h</sup> do that is. <sup>i</sup> do it is. <sup>k</sup> hir is. <sup>l</sup> herith it i. herith hir avow s. <sup>m</sup> he is s. <sup>n</sup> tarieth is.  
<sup>o</sup> in to CIKMOV. <sup>p</sup> hir housbonde is. <sup>q</sup> stille and azenseide hir not s. <sup>r</sup> herde hir avowe or swere s.  
<sup>s</sup> Sotheli is. <sup>t</sup> hir is. <sup>u</sup> azenseide hir avow and hir ooth s. <sup>v</sup> wiste therof s. <sup>w</sup> as gilty of a vowe  
breking i marg. s marg. <sup>x</sup> Om. L. <sup>y</sup> young damysel is. <sup>z</sup> Om. C1S. <sup>a</sup> or that is. <sup>b</sup> zit dwellith is.  
<sup>c</sup> her L. <sup>d</sup> hir fadris [fadir s] hous vnmarried is.

## CAP. XXXI.

1 And the Lord spak to Moyses, seiynge,  
 2 Venge first the sones of Yrael of the  
 Madyantys, and so thow shalt be gedryd  
 3 to thi puple. And anoon Moyses, Arme  
 3e, he seith, of 3ow men to the fyt, that  
 mowen the veniaunce of the Lord out take  
 4 of the Madyantys. A thowsand men of  
 ech lynagis ben chosun of Yrael, that ben  
 5 sent to batayl. And thei 3euen thow-  
 sandis of eche lynagis, that is, twelue  
 thowsandis<sup>y</sup> of men, redy to the fyt;  
 6 whom Moyses sente<sup>z</sup> with Fynees, the  
 sone of Eleazar, the preest. Forsothe  
 the hooli vessels, and the trumpes to  
 7 crye, he took to hem. And whanne thei  
 hadden fouzt azens Madyantys, and had-  
 den ouercomen, alle the maalis thei slewen,  
 8 and the kyngis of hem, Euy, and Reem,  
 and Sur, and Hur, and Rebe, fyue princes  
 of the folk of hem. Balaam forsothe, the  
 sone of Beor, thei slewen with swerd.  
 9 And thei token the wymmen of hem, and  
 children, and alle the<sup>a</sup> beestis, and al pur-  
 tenaunce; what thing euer thei my3ten  
 10 haue, thei destroyden; as wel cytees as<sup>b</sup>  
 lital towns and castels bi flawme he brent.  
 11 And thei token praye, and alle that thei  
 12 token, as wel of men as of beestis, and  
 brou3ten to Moyses, and Eleazar, the  
 preest, and to al the multitude of the  
 sones of Yrael. Forsothe other vsable  
 thingis thei beren to the tentis, in the  
 wijld feeldis of Moab, biside Jordan, azen  
 13 Jericho. And Moyses and Eleazar, the  
 preest, wenten out, and alle the<sup>c</sup> prynces  
 of the synagoge, into azencomynge<sup>d</sup> of  
 14 hem, out of the tentis. And Moyses  
 wrooth to the prynces of the oost, leders  
 of thousandis, and gouernours of hun-  
 15 dredis, that camen fro the batayl, seith,

## CAP. XXXI.

And the Lord spak to Moyses, and<sup>1</sup>  
 seide, Venge thou firste the sones of Israel<sup>2</sup>  
 of Madyantys<sup>e</sup>, and so thou schalt be ga-  
 derid to thi puple. And anoon Moyses<sup>3</sup>  
 seide, Arme 3e men of 3ou to batel, that  
 moun take of Madyantys<sup>f</sup> the veniaunce  
 of the Lord. Of<sup>g</sup> ech lynage be chosun<sup>h</sup><sup>4</sup>  
 a thousynde men of Israel, that schulen  
 be sent to batel. And of ech lynage thei<sup>5</sup>  
 3auen a thousynde, that is twelue thou-  
 synde of men<sup>i</sup>, redi to batel; whiche Moyses<sup>6</sup>  
 sente<sup>k</sup> with Fynees, the sone of Eleazar,  
 preest<sup>l</sup>. And he<sup>m</sup> bitook to hem hooli  
 vesselis, and trumpis to make sown. And<sup>7</sup>  
 whanne thei hadden fouzt azens Madyan-  
 tytys, and hadden ouercome<sup>n</sup>, thei<sup>o</sup> killiden<sup>†</sup>  
 alle the<sup>p</sup> malis, and 'the kyngis of hem<sup>q</sup>,<sup>8</sup>  
 Euy, and Reem, and Sur, and Hur, and  
 Rebe, fyue princes of 'the folc of hem<sup>r</sup>.  
 Also thei<sup>s</sup> killiden bi<sup>t</sup> swerd Balaam, the  
 sone of Beor. And thei<sup>u</sup> token the<sup>v</sup> wym-<sup>9</sup>  
 men of hem, and the<sup>w</sup> litle children, and  
 alle beestis<sup>x</sup>, and al purtenaunce<sup>y</sup> of hows-  
 hold<sup>z</sup>; what cuer thei my3ten haue, thei  
 spuyleden<sup>a</sup>; flawme<sup>b</sup> brente as wel citees<sup>c</sup>,<sup>10</sup>  
 as litle townes and castels. And they<sup>11</sup>  
 token pray, and alle thingis whiche thei  
 hadden take, as wel of men as of beestis,  
 and thei brou3ten to<sup>d</sup> Moyses, and to Ele-<sup>12</sup>  
 azar, preest<sup>e</sup>, and to al the multitude of  
 the sones of Israel. Forsothe<sup>f</sup> thei baren  
 othere 'thingis perteynyng to vss<sup>g</sup>, to  
 the<sup>h</sup> castels<sup>i</sup> in<sup>k</sup> the feldi places of Moab  
 bisidis Jordan, azens Jericho. Moyses and<sup>13</sup>  
 Eleazar, preest<sup>l</sup>, and alle the prynces of  
 the synagoge, 3eden out in to the comyng  
 of hem, with out the<sup>m</sup> castels<sup>n</sup>, 'that is, of  
 the tabernacle<sup>o</sup>. And Moyses was wrooth<sup>14</sup>  
 to the prynces of the oost, to<sup>p</sup> tribunes<sup>q</sup>,  
 and centuriouns<sup>r</sup>, that camen fro batel<sup>s</sup>;

† thei killiden,  
 etc. In Ebreu  
 it is, and thei  
 killiden the  
 kyngis of hem  
 on slayn men,  
 that is, on men  
 cast doun bi  
 Goddis vertu,  
 as Ebrews ex-  
 pownen. Lire  
 here. c.

<sup>y</sup> thousand c. <sup>z</sup> sende BE et alibi. <sup>a</sup> Om. c. <sup>b</sup> and BCDEFH. <sup>c</sup> Om. A. <sup>d</sup> azen the comynge c.

<sup>e</sup> the men of Madyan is. <sup>f</sup> the Madyantys is. <sup>g</sup> and of is. <sup>h</sup> ther chosun is. <sup>i</sup> Om. is. <sup>k</sup> sente  
 forth is. <sup>l</sup> the preest is. <sup>m</sup> Moyses is. <sup>n</sup> ouercomen hem is. <sup>o</sup> Israel is. <sup>p</sup> her is. <sup>q</sup> her kyngis is.  
<sup>r</sup> her folke is. <sup>s</sup> Israel is. <sup>t</sup> with is. <sup>u</sup> Israel is. <sup>v</sup> Om. c. <sup>w</sup> her is. <sup>x</sup> her beestis is. <sup>y</sup> the pur-  
 tenaunce is. <sup>z</sup> her howshold is. <sup>a</sup> destrieden is. <sup>b</sup> the flawme is. <sup>c</sup> the citees is. <sup>d</sup> tho to is. <sup>e</sup> the  
 preest is. <sup>f</sup> Sotheli is. <sup>g</sup> vsable thingis is. <sup>h</sup> her is. <sup>i</sup> tentis is. <sup>k</sup> stonyng in is. <sup>l</sup> the preest is.  
<sup>m</sup> Om. o. <sup>n</sup> tentis is. <sup>o</sup> Om. is. <sup>p</sup> and A. <sup>q</sup> the tribunes is. <sup>r</sup> the centuriouns is. <sup>s</sup> the centuriouns is.  
<sup>t</sup> the batel is. batels B pr.m.

16 Whi han 3e kept the wymmen? ben not  
thes that han deseyued the sonos of  
Yrael, at the suggestioun of Balaam, and  
han maad 3ow trespasse<sup>e</sup> in the Lord,  
vpon the synne of Phegor, wherfor and  
17 the puple was smytun? Therfor al slee  
3e what euer thing is of maal kynde,  
and lital children; and wymmen that  
han knowun men in goynge togidre,  
18 kytte 3e the throotis; mayde children,  
and alle wymmen maydens kepe 3e to  
19 3ow, and dwellith out of the tentes seuen  
days. Who sleeth a man, or<sup>f</sup> a man sleyn  
touchith, shal be passid about the thridde  
20 day, and the seuenthe; and of al the praye,  
whether clothing it were, other<sup>g</sup> vessel,  
and eny thing into vsable thingis maad  
redi, of the skynnys of gootis, and heerys,  
21 and tree, it shal be purgid. Eleazar for-  
sothe, the preest, to the men of the oost  
that hadden fow3t, thus spak, This is the  
maundement of the lawe, that the Lord  
22 comaundide to Moyses, Gold, and siluer,  
and brasse, and yren, and tynne, and  
leed, and al that may passe bi flawmes,  
23 shal be purgid thur3 fier; forsothe what  
euer thing fier shal not mowe susteyn,  
with water of clensynge shal be halowid.  
24 And 3e shulen wasshe 3oure clothis the  
seuenthe day; and puryfyed afterward 3e  
25 shulen goo into the tentes. And the  
26 Lord seide to Moyses, Take the summe  
of hem that ben takun, fro man vnto  
beest<sup>h</sup>, thow, and Eleazar, the preest, and  
27 alle the prynces of the comoun. And  
thow shalt dyuyde euen the praye among  
hem that fou3ten and wenten out to the  
batayl, and among al the laft multitude.  
28 And thow shalt seuer a part to the Lord,  
of hem that han fou3ten, and weren in  
the batayl, o soule of fyue hundrid, as  
wel of men, as of oxen, and assis, and

and he seide<sup>t</sup>, Whi reserueden<sup>u</sup> 3e wym-15  
men? whether it be not these<sup>v</sup> that<sup>w</sup> dis-16  
seyueden the sonos of Israel, at the sug-  
gestioun of Balaam, and maden 3ou to do  
trespas azens the Lord, on<sup>x</sup> the synne of  
Phegor, wherfor also the puple was slayn?  
And therfor sle 3e alle men<sup>y</sup>, what euer<sup>z</sup>  
thing<sup>z</sup> is of male kynde, and litle<sup>a</sup> chil-  
dren; and strangle 3e the wymmen that  
knew<sup>b</sup> men fleischli; forsothe<sup>c</sup> reserue<sup>d</sup> 18  
3e to 3ou damesels<sup>e</sup>, and alle wymmen vir-  
gyns, and dwelle 3e with out the castels<sup>f</sup> 19  
in<sup>g</sup> seue daies. He that sleeth a man,  
ether<sup>h</sup> touchith a slayn man, schal be  
clensid in the thridde and the<sup>i</sup> seuenthe  
dai<sup>k</sup>; and of<sup>l</sup> al<sup>m</sup> the pray, whether it is 20  
clooth, ether<sup>n</sup> vessel, and ony thing maad  
redi in<sup>o</sup> to thingis perteynyng to vss, of  
the skynnys and heeris of geet, and 'of  
tre<sup>p</sup>, it schal be clensid. And Eleazar, 21  
preest<sup>q</sup>, spak thus to the<sup>r</sup> men of the oost  
that fou3ten, This is the comaundement<sup>s</sup>  
of the lawe, which<sup>t</sup> the Lord comaundide  
to Moyses, The gold, and siluer, and bras, 22  
and yrun, and tiyn, and leed, and al thing  
that may passe<sup>u</sup> by flawme, schal be purgid  
bi fier; sotheli what euer thing may not 23  
suffre fier, schal be halewid<sup>v</sup> bi<sup>w</sup> the watir  
of clensyng. And 3e schulen waische 3oure 24  
clothis in the seuenthe dai, and 3e schulen  
be clensid; and affirward 3e schulen entre  
in to the<sup>x</sup> castels<sup>y</sup> 'of the tabernacle<sup>z</sup>.  
And the Lord seide to Moyses, Take 3e 25  
the summe<sup>a</sup> of tho thingis that ben takun,  
fro man 'til to<sup>b</sup> beeste, thou, and Eleazar,  
preest<sup>c</sup>, and alle the princes of the comyn  
puple. And thou schalt departe euenli 27  
the prey bytwixe hem that fou3ten and  
3eden out to batel, and bitwixe al the  
multitude<sup>d</sup>. And thou schalt departe a<sup>e</sup> 28  
part to the Lord, of hem that fou3ten<sup>f</sup>, and  
weren in batel<sup>g</sup>, 'o soule<sup>h</sup> of fiue hundrid,

<sup>c</sup> to trespasse c. <sup>f</sup> other BDEFH. <sup>g</sup> or c. <sup>h</sup> a beest CE.

<sup>t</sup> seide to hem I. <sup>u</sup> kepte IS. <sup>v</sup> these wymmen s. <sup>w</sup> whiche s. <sup>x</sup> vpon IS. <sup>y</sup> the men IS. <sup>z</sup> Om. I.  
<sup>a</sup> the litle IS. <sup>b</sup> han knowe IS. <sup>c</sup> sotheli IS. <sup>d</sup> kepe IS. <sup>e</sup> the 3ounge damesels IS. <sup>f</sup> tentis IS.  
<sup>g</sup> Om. IS. <sup>h</sup> or ELP passim. <sup>i</sup> Om. plures. <sup>k</sup> Om. N. <sup>l</sup> the thing of I. Om. s. <sup>m</sup> al thing s. <sup>n</sup> or EILPS.  
<sup>o</sup> Om. IORSTW. <sup>p</sup> wode IS. <sup>q</sup> the preest IS. <sup>r</sup> Om. Ios. <sup>s</sup> heest IS. <sup>t</sup> that IS. <sup>u</sup> passe vn-  
maastid s marg. <sup>v</sup> halewid or purgid s. <sup>w</sup> with I. <sup>x</sup> Om. plures. <sup>y</sup> tentis IS. <sup>z</sup> Om. I. <sup>a</sup> noumbre IS.  
<sup>b</sup> vnto IS. to o sup. ras. <sup>c</sup> the preest IS. <sup>d</sup> other multitude IS. <sup>e</sup> o I. <sup>f</sup> han fou3ten IS. <sup>g</sup> batel take  
thou s. <sup>h</sup> oo lijf I.

29 sheep. And thou shalt 3yue it to Eleazar, the preest, for the cheef fruytis of  
 30 the Lord thei ben. Of the half forsothe part<sup>i</sup> of the sones of Irael, thou shalt taak the fiftith heed of men, and of oxen, and of<sup>k</sup> asses, and of sheep, and of al hauynge soule; and thou shalt 3yue hem to the Leuytes, that waken in the waardis  
 31 of the tabernacle of the Lord. And Moyses and Eleazar diden as the Lord comaundide. Forsothe the pray was that the<sup>l</sup> oost took, of sheep six hundrid fyue  
 32 and seuenti thowsand, of oxen two and 34 seuenti thowsand, of assis sexti thowsand  
 35 and o thowsand; the soules of men of wymmen kynde, that knowen no men,  
 36 two and thretti thowsand. And the half part is 3euen to hem that weren in the batayl, of sheep thre hundrid seuen and  
 37 thretti thowsand and fyue hundrid; of the whiche into the part of the Lord ben noumbred sheep six hundryd and seuenti  
 38 and fyue; and of oxen six and thretti  
 39 thowsand, oxen seuenti and two, of assis thretti thowsand and fyue hundrid, assis  
 40 sexti and oon; of the soules of men sixtene thowsand, fallen into the<sup>m</sup> part of  
 41 the Lord, two and thretti soulis. And Moyses took the noumbre of the chefe fruytis of the Lord to Eleazar, the preest,  
 42 as it was comaundid, of the half part of the sones of Irael, that he seuerde to hem  
 43 that in the batayl weren. Of the half part forsothe that felle to that<sup>n</sup> other multitude, that is, of sheep thre hundryd  
 44 seuen and thretti thousand and fyue hundrid, and of oxen six and thretti thousand,  
 45 and of thretti thowsand assis and 46 fyue hundrid, and of sixtene thowsand  
 47 men, Moyses took the fiftith heed, and 3af to the Leuytis, that wakiden in the tabernacle of the Lord, as the Lord comaundide.  
 48 And whanne<sup>o</sup> the prynces of

as wel of men, as of oxun, and of assis, and of scheep. And thou<sup>i</sup> schalt 3yue<sup>29</sup> 'that part<sup>k</sup> to Eleazar, preest<sup>l</sup>, for tho ben the firste fruytis of the Lord. Also of the  
 30 myddil part of the sones of Israel, thou schalt take the fiftithe heed<sup>m</sup> of men, and of oxun, and of<sup>n</sup> assis, and of<sup>n</sup> scheep, and of alle lyuynge beestis; and thou schalt 3yue tho to the dekenes, that waken in the keyngis of the tabernacle of the Lord. And Moyses and Eleazar diden,  
 31 as the Lord comaundide. Forsothe<sup>o</sup> the 32 prey which<sup>p</sup> the oost hadde take, was six hundrid fyue<sup>pp</sup> and seuenti thowsynde of scheep, of oxun two and seuenti thou-  
 33 synde, of assis sexti thowsynde and a thou-  
 34 synde; the soules of persones<sup>q</sup> of femal<sup>r</sup> 35 kynde, that knewen not fleischli<sup>s</sup> men, two<sup>t</sup> and thretti thowsynde. And the myd-  
 36 dil part was 3ouun to hem that weren in the<sup>u</sup> batel, of scheep thre<sup>v</sup> hundrid seuen and thretti thowsynde and fyue hundrid;  
 37 of whiche six hundrid fyue and seuenti  
 38 scheep weren noumbred in to the part of the Lord; and of sixe and thretti thou-  
 39 synde oxun, two and seuenti oxun<sup>w</sup>, and<sup>x</sup> 40 of thretti thowsynde assis and fyue hundryd, oon and sexti assis; of<sup>y</sup> sixtene  
 41 thowsynde persoones<sup>z</sup> of men, twei and thretti persoones bifelden in<sup>a</sup> to the 'part of the Lord<sup>b</sup>. And Moyses bitook the  
 42 noumbre of the firste fruytis of the Lord to Eleazar<sup>bb</sup>, preest<sup>c</sup>, as it was comaundid to hym, of the myddil part of the sones of  
 43 Israel, which<sup>d</sup> he departide to hem that weren in batel. And of the myddil part  
 44 that bifelde to the tother multitude, that is, of thre hundrid seuen and thretti thowsynde scheep and fyue hundrid, and  
 45 of<sup>e</sup> sixe and thretti thowsynde oxun, and 46 of thretti thowsynde assis and fyue hundrid, and of sixtene thowsynde wymmen,  
 47 Moyses took the fyftithe<sup>f</sup> heed<sup>g</sup>, and 3af<sup>h</sup> 48

<sup>i</sup> party c. <sup>k</sup> Om. A. <sup>l</sup> Om. A. <sup>m</sup> Om. A. <sup>n</sup> the c. <sup>o</sup> Om. A.

<sup>i</sup> that that thou i. <sup>k</sup> Om. i. <sup>l</sup> the preest is. <sup>m</sup> heed or moost cheef s marg. <sup>n</sup> Om. is. <sup>o</sup> Sothely is. <sup>p</sup> that is. <sup>pp</sup> and fyue A pr. m. <sup>q</sup> the persones s. <sup>r</sup> wymmen is. <sup>s</sup> Om. s. <sup>t</sup> weren two is. <sup>u</sup> Om. plures. <sup>v</sup> her part was thre s. <sup>w</sup> oxun fellen to her part s. <sup>x</sup> Om. A sec. m. <sup>y</sup> fellen to the Lord as part of i. fellen to his part of s. <sup>z</sup> of persones s. <sup>a</sup> Om. is. <sup>b</sup> Lordus part is. <sup>bb</sup> Eleazar A. <sup>c</sup> the preest is. <sup>d</sup> the which i. <sup>e</sup> Om. s. <sup>f</sup> first L. <sup>g</sup> heed or pool i. heed or polle s. <sup>h</sup> he 3af hem is.

the oost weren goon to Moyses, and the leders of thowsandis, and rewlars of  
 49 hundredis, seiden, We thi seruauntis han tolde the noumbre of fizters, the which we hadden vndre oure hoond, and not  
 50 oon forsothe faylid; for what cause we offren in the places of the free ziftis of the Lord, eche, that in the praye of gold we myzten fynde, wymmens<sup>p</sup> ournementis about her reynes<sup>q</sup>, and ournementis about her shuldres, and rynges, and ournementis about her armes, and ournementis about her neckis, that thow preye the  
 51 Lord for vs. And Moyses and Eleazar the preest, token al the gold in dyuers  
 52 spices, bi peyse of the seyntuarie, sixtene thousand seuen hundrid and fifti siclis, of the leders of thowsandis, and rewlars of  
 53 hundredis. Forsothe echon that he cauzte  
 54 in the praye, was his; and the taken thei brouzten into the tabernacle of witnessynge, into mynde of the<sup>r</sup> sones of Irael, before the Lord.

## CAP. XXXII.

1 The sones forsothe of Ruben and Gad hadden many beestis, and ther was to hem in bestis<sup>s</sup> substaunce with outen noumbre. And whanne thei hadden seen Jaser and Galaad, able loondis to beestis  
 2 to be fodd, thei camen to Moyses and Eleazar, the preest, and prynces of the  
 3 multitude, and seyden<sup>t</sup>, Astaroth, and Dibbon, and Jaser, and Nemra, Esebon, and Eleale, and Sabam, and Nebo, and  
 4 Beon, the loond that the Lord smoot in the sizt of the sones of Yrael, is of a regioun moost plenteuous to the food of beestis; and we thi seruauntis han many  
 5 beestis; and we preyen, if we han foundun grace before thee, that thow

to the dekenes, that wakiden<sup>i</sup> in the tabernacle of the Lord, as the Lord comaundide. And whanne the princes of the oost, and 48 the tribunes and centuriouns<sup>k</sup> hadden neiized to Moises, thei seiden, We thi ser-49 uauntis han told the noumbre of fizters, whiche we hadden vndur oure hoond<sup>l</sup>, and sotheli not oon failide; for which<sup>m</sup> cause 50 we offren<sup>n</sup> in the<sup>o</sup> fre ziftis of the Lord, alle bi vs<sup>p</sup> silf, that that we myzten fynde of gold in the pray, girdelis for the myddil of wynnmen<sup>q</sup>, and bies of the armes, and ryngis, and ournementis of the arm nyz the hond, and bies of the neckis of wynnmen, that thou preye the Lord for vs. And Moises and Eleazar, preest<sup>r</sup>, token al 51 the gold in dyuerse spices<sup>s</sup>, *'ether kyndis<sup>t</sup>*, 52 bi the weihte of the seyntuarie, sixtene<sup>u</sup> thousynde seueue hundrid and fifti siclis, of the tribunes, and centuriouns<sup>v</sup>. For 53 that that ech man rauyschide in the prey, was his owne; and thei baren *the gold* 54 taken in to the tabernacle of witnessyng, in to the<sup>w</sup> mynde of the sones of Israel, bifor the Lord.

## CAP. XXXII.

Forsothe<sup>x</sup> the sones of Ruben and of 1 Gad hadden many beestis, and catel with out noumbre was to hem, in werk beestis. And whanne thei hadden seyn Jazer and Galaad, couenable<sup>y</sup> londis to beestis to be fed, thei camen to Moyses and Eleazar<sup>z</sup>, 2 preest<sup>a</sup>, and to the<sup>b</sup> princes of the multitude, and seiden, Astaroth, and Dibon, 3 and Jaser, and Nemra, Esebon, and Eleale, and Sabam, and Nebo, and Beon, the lond 4 which<sup>c</sup> the Lord smoot<sup>d</sup> in the sizt of the sones of Israel, is of moost<sup>e</sup> plenteuous<sup>f</sup> cuntrey to the<sup>g</sup> pasture of beestis; and we thi seruauntis han ful many beestis; and 5 we preyen<sup>h</sup>, if we han founde grace bifor thee, that thou zyue to vs thi seruauntis

<sup>p</sup> wymmens *A.* <sup>q</sup> eerys *A sec. m.* <sup>r</sup> Om. *BDEFH.* <sup>s</sup> Om. *A.* <sup>t</sup> Om. *A.*

<sup>i</sup> waken *x.* <sup>k</sup> the centuriouns *is.* <sup>l</sup> hoond *or power s.* <sup>m</sup> the which *1.* <sup>n</sup> offren *or brengen* to thee *s.* <sup>o</sup> Om. *s.* <sup>p</sup> oure *EILPS.* <sup>q</sup> wymmens myddlis *1.* wynnmen myddlis *s.* <sup>r</sup> the preest *is.* <sup>s</sup> kyndis *is.* <sup>t</sup> Om. *is.* <sup>u</sup> and sixtene *1.* <sup>v</sup> the centuriouns *is.* <sup>w</sup> Om. *is.* <sup>x</sup> Sothely *is.* <sup>y</sup> to be couenable *is.* <sup>z</sup> to Eleazar *is.* <sup>a</sup> the preest *is.* <sup>b</sup> Om. *is.* <sup>c</sup> that *is.* <sup>d</sup> destriede *is.* <sup>e</sup> the moost *is.* <sup>f</sup> plenteuost *L.* <sup>g</sup> Om. *is.* <sup>h</sup> preyen thee *s.*

3yue to vs thi seruauntis it into posses-  
 sion, ne maak thow vs passe<sup>n</sup> ouer Jor-  
 6 dan. To whom answerde Moyses, Whe-  
 ther 3oure britheren shulen go to the fizt,  
 7 and 3e here shulen sitte? Whi mysturnen  
 3e the thou3tes of the sones of Irael, that  
 thei doren<sup>v</sup> not passe into the place that  
 8 the Lord is to 3yuyng<sup>w</sup> to hem? Whe-  
 ther diden not so 3oure fadres, whanne  
 Y sente fro Cades Barne to asprie the  
 9 loond, and whanne thei camen to the  
 valey of Cluster<sup>x</sup>, al the region about  
 passid, thei mysturneden<sup>y</sup> the herte of  
 the sones of Yrael, that thei wenten not  
 in to the coostis, that the Lord 3af to  
 10 hem. The which wrooth, swaar, seiynge,  
 11 Thes men shulen not seen, that stieden  
 vp fro Egipte, fro twenti 3eer and aboue,  
 the loond that 'under ooth<sup>z</sup> Y bihi3te to  
 Abraham, Ysaac, and Jacob, and thei  
 12 wolden not sue me, saue Caleph, the  
 sone of<sup>a</sup> Jephone, Ceneze, and Josue, the  
 sone of Nun; thes fulfilden my wille.  
 13 And the Lord wrooth azens Yrael, ladde  
 hym about by deseert fourti 3eer, to the  
 tyme that were endyd al the generacioun  
 that dide the yuel in the sizt of hym.  
 14 And, Loo! he seith, 3e han rysen for 3oure  
 fadres the waxyngis<sup>b</sup> and the norshid, of  
 synful men, that 3e encresen the woodnes  
 15 of the Lord azens Yrael. And if 3e wolen  
 not folwe hym, in wildirnes the puple he  
 shal forsak, and 3e the enchesoun shulen  
 16 be of the deeth of alle. And thei ny3  
 comynge to, seiden, We shulen make vs  
 fooldis of sheep, and stablis of beestis, to  
 oure litil children forsothe waardid cytees.  
 17 Forsothe we oure<sup>c</sup> silf armed and gyrd,  
 we shulen goo to batayl before the sones  
 of Irael, to the tyme that we leden hem  
 into her places; oure children, and what  
 euer thing we mowen han, shulen be in

that *cuntrey* in to possessioun, and make  
 not vs to passe Jordan. To whiche<sup>i</sup> Moyses<sup>6</sup>  
 answeride, Whether 3oure britheren schu-  
 len go to batel, and 3e schulen sitte here?  
 Whi peruerten<sup>k</sup> 3e the soulis<sup>l</sup> of Israel,<sup>7</sup>  
 that thei doren not passe in to the place,  
 which<sup>m</sup> the Lord schal 3yue to hem?  
 Whether 3oure fadris diden not so, whanne<sup>8</sup>  
 Y sente<sup>n</sup> fro Cades Barne to asprie the  
 lond, and whanne thei camen to the valey<sup>9</sup>  
 of Clustre, whanne al the cuntrey was  
 cumpassid, thei peruertiden<sup>o</sup> the herte of  
 the sones of Israel, that thei entriden not  
 in to the coostis, whiche the Lord 3af<sup>p</sup> to  
 hem. And the Lord was<sup>q</sup> wrooth, and<sup>10</sup>  
 swoor<sup>r</sup>, seiynge, Thes men that stieden<sup>s</sup><sup>11</sup>  
 fro Egipt, fro twenti 3eer<sup>t</sup> and aboue,  
 schulen not se the lond which<sup>u</sup> Y bihi3te  
 vndur an ooth to Abraham, Isaac, and Ja-  
 cob, and nolden<sup>v</sup> sue me, outakun Caleph,<sup>12</sup>  
 Cenezei, the sone of Jephone, and Josue,  
 the sone of Nun; these *tweyne* filliden<sup>w</sup>  
 my wille. And the Lord was wrooth<sup>13</sup>  
 azens Israel, and ledde hym aboute the  
 deseert bi fourti 3eer, til al the generacioun  
 was wastid, that hadde do yuel in the  
 'sizt of the Lord<sup>x</sup>. And Moyses seide,<sup>14</sup>  
 Lo! 3e encressyngis<sup>y</sup>, and nurreis<sup>z</sup>, *'ether*  
*nurschid children<sup>a</sup>*, of synful men, han  
 ryse for<sup>b</sup> 3oure fadris, that 3e schulden en-  
 creesse the strong veniaunce of the Lord  
 azens Israel. That if 3e nylen<sup>c</sup> sue the<sup>15</sup>  
 Lord, in 'the wildirnesse<sup>d</sup> he schal forsake  
 the puple, and 3e schulen be cause of the<sup>e</sup>  
 deeth of alle men. And thei neiziden<sup>f</sup><sup>16</sup>  
 ny3, and seiden, We schulen make foldis  
 of scheep<sup>g</sup>, and the<sup>h</sup> stablis of beestis, and  
*we schulen make* strengthid citees to oure  
 litle children. Forsothe<sup>i</sup> we vs<sup>k</sup> silf schu-<sup>17</sup>  
 len be arned 'to defence<sup>l</sup>, and schulen be<sup>m</sup>  
 gird 'with armeris to asailyng<sup>n</sup>, and schu-  
 len<sup>o</sup> go to batel bifor the sones of Israel,

<sup>u</sup> to passe c. <sup>v</sup> dur CD. der E. <sup>w</sup> 3iue c. <sup>x</sup> Clustrue A. <sup>y</sup> mystorden BH. <sup>z</sup> Om. A. <sup>a</sup> Om. BDF sec. m.  
<sup>b</sup> wexyng c. <sup>c</sup> vs CE.

<sup>i</sup> whom is. <sup>k</sup> mysturne is. <sup>l</sup> thou3tis of the sonus is. <sup>m</sup> that is. <sup>n</sup> sente hem is. <sup>o</sup> turneden in to  
 fere s. <sup>p</sup> had 3eue s. <sup>q</sup> herfore was s. <sup>r</sup> he swoor s. <sup>s</sup> wenten vp i. stieden vp s. <sup>t</sup> 3eer of age s marg.  
<sup>u</sup> that is. <sup>v</sup> wolden not i. <sup>w</sup> fulfilliden is. <sup>x</sup> Lordis sizt is. <sup>y</sup> the encressyngis is. <sup>z</sup> norished chil-  
 dren is. <sup>a</sup> Om. is. <sup>b</sup> fro ELP. <sup>c</sup> wil not i. <sup>d</sup> desert is. <sup>e</sup> Om. s. <sup>f</sup> 3eden i. <sup>g</sup> sheep foldis s.  
<sup>h</sup> Om. is. <sup>i</sup> Sotheli is. <sup>k</sup> our ELPS. <sup>l</sup> Om. is. <sup>m</sup> Om. is. <sup>n</sup> Om. i. *with defensible wepnes* s. <sup>o</sup> we  
 schulen is.

the waardid citees, for the aspies of the  
 18 dwellers. We shulen not turnen azen  
 into oure howsis, into the tyme that the  
 19 sones of Yrael welden her herytage; ne  
 eny thing we shulen seche bizonde Jor-  
 dan, for nowe we han oure possessioun  
 20 in the eest coost of it. To whom seith  
 Moises, If 3e doon that 3e bihooten, ful-  
 spede goo 3e before the Lord into fizt<sup>d</sup>;  
 21 and eche fiztyng man armed passe he  
 ouer Jordan, to the tyme that the Lord  
 22 turne down his enemyes, and al the loond  
 be suget to hym; thanne 3e shulen be  
 vnculpable<sup>e</sup> anentis God, and anentis  
 Irael, and 3e shulen weeld the regiouns,  
 'the whiche<sup>f</sup> 3e wolen, before the Lord.  
 23 If forsothe that 3e seyn, 3e doon not, to  
 no man dowt is, that ne 3e synnen azens  
 God; and wite 3e, that 3our synne shal  
 24 catche 3ow. Bilde 3e thanne cytees to  
 3oure children, and fooldis and stablis to  
 sheep and beestis; and that 3e han bi-  
 25 hoot, fulfillith. And the sones of Gad  
 and Ruben<sup>g</sup> seiden to Moyses, Thi ser-  
 uauntis we ben; we shulen doo that the<sup>h</sup>  
 26 Lord comaundith. Oure litil children,  
 and wymmen, and feeldbeestis, and hows-  
 beestis we shulen leeu in the cytees of  
 27 Galaad; forsothe we thi seruauntis alle  
 fulspede shulen goo to batayl, as thou,  
 28 lord, shalt speek. Thanne Moyses co-  
 maundide to Eleazar, the preest, and to  
 Josue, the sone of Nun, and to the  
 prynces of the meynes, bi the lynagis  
 29 of Irael, and he seide to hem, If the  
 sones of Gad and the sones of Ruben  
 with 3ow passen ouer Jordan alle armed,  
 to bateil before the Lord, and to 3ow  
 were the loond suget, 3yue 3e to hem Ga-  
 30 laad into possessioun; if forsothe thei  
 wolen not passe with 3ow into the loond  
 of Chanaan, among 3ow take thei places  
 31 of dwellynge. And the sones of Gad and  
 the sones of Ruben answerden, As the

til we bryngen hem in to her places; oure  
 litte children and what euer thing we  
 moun haue, schulen be in strengthid  
 cytees, for the tresouns<sup>p</sup> of the<sup>q</sup> dwellers<sup>r</sup>.  
 We schulen not turne azen in to oure  
 18 housis, til the sones of Israel welden<sup>s</sup> her  
 eritage; and we schulen not axe ony thing  
 19 ouer<sup>t</sup> Jordan, for we han now oure posses-  
 sioun in the eest coost therof. To whiche<sup>u</sup>  
 20 Moises seide, If 3e doen that, that 3e bi-  
 heten, be 3e maad redi, and go 3e to batel  
 bifor the Lord; and ech man fiztere<sup>v</sup> be<sup>21</sup>  
 armed, and passe<sup>w</sup> Jordan, til the Lord  
 distrye hise enemyes, and al<sup>x</sup> the<sup>y</sup> lond be<sup>22</sup>  
 maad suget to hym; thanne 3e schulen be  
 gittles anentis God, and anentis Israel, and  
 3e schulen holde<sup>z</sup> the cuntreys, whiche 3e  
 wolen, bifor the Lord. But if 3e doon not<sup>23</sup>  
 that, that ye seien, it is not<sup>a</sup> doute to ony  
 man, that ne 3e synnen azens God; and  
 wite 3e, that 3oure synne schal take 3ou.  
 Therfor bilde 3e citees to 3oure litte chil-  
 24 dren, and fooldis and stablis to scheep<sup>b</sup>, and  
 to beestis; and fille<sup>c</sup> 3e that, that 3e bi-  
 hijten<sup>d</sup>. And the sones of Gad and of<sup>25</sup>  
 Ruben seiden to Moises, We ben thi ser-  
 uauntis; we schulen do that, that oure  
 lord comaundith. We schulen leeu oure<sup>26</sup>  
 litte children, and wymmen, and scheep<sup>e</sup>,  
 and beestis in the citees of Galaad; for-  
 27 sothe<sup>f</sup> alle we thi seruauntis schulen go  
 redi to batel, as thou, lord, spekist<sup>g</sup>. Ther-  
 28 for Moyses comaundide to Eleazar, preest<sup>h</sup>,  
 and to Josue, the sone of Nun, and to the<sup>i</sup>  
 princes of meynes<sup>k</sup>, bi the lynagis of Is-  
 rael, and seide<sup>l</sup> to hem, If the sones of<sup>29</sup>  
 Gad, and the sones of Ruben goen alle  
 armed with 3ou, to batel bifor the Lord,  
 and the lond be maad suget to 3ou, 3yue  
 3e to hem Galaad in to possessioun; but<sup>30</sup>  
 if thei nylen<sup>m</sup> passe with 3ou in to the  
 lond of Chanaan, take thei<sup>n</sup> places to  
 dwelle among 3ou. And<sup>o</sup> the sones of<sup>31</sup>  
 Gad and the sones of Ruben answeriden,

<sup>d</sup> the fizt *E*. <sup>e</sup> vncoupable *BCDEFGH*. <sup>f</sup> that *C*. <sup>g</sup> of Ruben *CE*. <sup>h</sup> oure *CE*.

<sup>p</sup> tresoun *IS*. <sup>q</sup> Om. *plures*. <sup>r</sup> dweller *aboute I*. *dwellers aboute S*. <sup>s</sup> weldiden *S*. <sup>t</sup> bizonde *IS*.  
<sup>u</sup> whom *IS*. <sup>v</sup> fizting man *IS*. <sup>w</sup> passe he *IS*. <sup>x</sup> til al *I*. to al *S*. <sup>y</sup> Om. *S*. <sup>z</sup> weelde *IS*. <sup>a</sup> no *I*. <sup>b</sup> 3oure  
 scheep *IS*. <sup>c</sup> fulfille *IS*. <sup>d</sup> han bihijte *IS*. <sup>e</sup> oure scheep *S*. <sup>f</sup> sothely *IS*. <sup>g</sup> spekist *to vs S*. <sup>h</sup> the  
 preest *IS*. <sup>i</sup> Om. *IS*. <sup>k</sup> the meynes *I*. <sup>l</sup> he seide *IS*. <sup>m</sup> wil not *I*. <sup>n</sup> thei thanne *S*. <sup>o</sup> Om. *IS*.

Lord hath spoken to his seruauntis, so  
 32 we shulen doon; we armed shulen goo  
 before the Lord, into the loond of Cha-  
 naan, and we knowlechen, that we han  
 take now possessioun biꝛonde Jordan.  
 33 And so Moyses ʒaf to the sones of Gad  
 and of<sup>i</sup> Ruben, and to the half lynage of  
 Manasse, the<sup>k</sup> sone of Joseph, the kyng-  
 dam of Seon, kyng<sup>l</sup> of Amorrei, and the  
 kyngdam of Og, kyng<sup>l</sup> of Basan, and the  
 loond of hem, with her cytees, bi enuy-  
 34 roun. Thanne the sones of Gad maden  
 35 out Dibon, and Astaroth, and Aroer, and  
 36 Roth-Sophan, and Jazer, and Jeebaa, and  
 Beth-Neura, and Betharan, waardid ci-  
 37 tees; and fooldis to her beestis. The  
 sones forsothe of Ruben edifieden Ese-  
 38 bon, and Eleale, and Cariathiarym, and  
 Nabo, and Balmyon, turned the names,  
 Sabama forsothe; puttynge names to the  
 39 cytes that thei maden out. Forsothe the  
 sones of Machir, sone of Manasse, wenten  
 forth into Galaad, and wastiden it, A-  
 40 morre slayn, the dweller of it. Than  
 Moyses ʒaf the loond of Galaad to Ma-  
 chir, sone of Manasse, that dwellide in  
 41 it. Forsothe Jair, the sone of Manasse,  
 wente, and ocupiede the stretis of it, the  
 whiche he clepide Anochiair, that is, the  
 42 townes of Jayr. Forsothe Nobe wente,  
 and cauzte Canath, with his litil townes,  
 and he clepide it, of his name, Nobe.

## CAP. XXXIII.

1 These ben the dwellyngis of the sones  
 of Yrael, that wenten out fro Egipte, bi  
 her companyes, in the hoond of Moyses  
 2 and Aaron; the whiche Moyses dis-  
 cryuede beside the places of the tentis,  
 the whiche weren chaungid thurʒ the  
 3 heest of the Lord. Therfor thei goon  
 forth fro Ramesse, the firste moneth, the  
 fiftenthe day of the firste moneth, diden  
 that<sup>m</sup> other day pask the sones of Yrael,

<sup>i</sup> Om. CE. <sup>k</sup> Om. C. of the F. <sup>l</sup> the kyng *E pr. m.* <sup>m</sup> the c.

<sup>p</sup> hath spoken is. <sup>q</sup> the sone is. <sup>r</sup> her lond is. <sup>s</sup> and thei strengthiden *thees* is. <sup>t</sup> maden foldis is.  
<sup>u</sup> Sotheli is. <sup>v</sup> thei puttiden is. <sup>w</sup> Sotheli is. <sup>x</sup> the sone is. <sup>y</sup> thei killiden is. <sup>z</sup> the dweller is.  
<sup>a</sup> the sone is. <sup>b</sup> the which is. <sup>c</sup> dwellide aftir is. dwellide *after that* s. <sup>d</sup> Sothely is. <sup>e</sup> the whiche is.  
<sup>f</sup> he clepide is. <sup>g</sup> Om. s. <sup>h</sup> the whiche is. <sup>i</sup> rikenede is. <sup>k</sup> Om. is. <sup>l</sup> the tentis is. <sup>m</sup> heeste is.  
<sup>n</sup> a strong power is.

As the Lord spak<sup>p</sup> to hise seruauntis, so we  
 schulen do; we schulen go armed bifor<sup>32</sup>  
 the Lord, in to the lond of Chanaan, and  
 we knowlechen, that we han take now  
 possessioun ouer Jordan. And so Moyses<sup>33</sup>  
 ʒaf to the sones of Gad and of Ruben, and  
 to half the lynage of Manasses, sone<sup>q</sup> of  
 Joseph, the rewme of Seon, kyng of Am-  
 morey, and the rewme of Og, kyng of  
 Basan, and 'the lond of hem<sup>r</sup>', with her  
 citees, bi cumpas. Therfor the sones of<sup>34</sup>  
 Gad bildiden Dibon, and Astaroth, and  
 Aroer, and Roth-Sophan, and Jazer, and<sup>35</sup>  
 Jebaa, and Beeth-Nemra, and Betharan,<sup>36</sup>  
 strengid<sup>s</sup> citees; and foldis<sup>t</sup> to her beestis.  
 Forsothe<sup>u</sup> the sones of Ruben bildiden<sup>37</sup>  
 Esebon, and Eleale, and Cariathiarym,  
 and Nabo, and Balmeon, whanne the<sup>38</sup>  
 names weren turned, and *thei bildiden*  
 Sabama; and puttiden<sup>v</sup> names to the citees,  
 whiche thei hadden bildid. Forsothe<sup>w</sup> the<sup>39</sup>  
 sones of Machir, sone<sup>x</sup> of Manasses, ʒeden  
 in to Galaad, and distrieden it, and kill-  
 iden<sup>y</sup> Ammorei, enhabitere<sup>z</sup> therof. Ther-  
 40 for Moyses ʒaf the lond of Galaad to Ma-  
 chir, sone<sup>a</sup> of Manasses, which<sup>b</sup> *Machir*  
 dwellide<sup>c</sup> ther ynne. Forsothe<sup>d</sup> Jair, the<sup>41</sup>  
 sone of Manasses, ʒede, and occupiede the  
 townes therof, whiche<sup>e</sup> he clepide Anochi-  
 air, that is, the townes of Jair. Also<sup>42</sup>  
 Nobe ʒede, and took Canath, with hise  
 townes, and clepide<sup>f</sup> it, bi his name, Nobe.

## CAP. XXXIII.

These ben the dwellyngis of the sones<sup>1</sup>  
 of Israel, that ʒeden out of the lond of  
 Egipt, bi her cumpenyas, in the hond of  
 Moyses and of<sup>s</sup> Aaron; whiche<sup>h</sup> *dwell-*  
<sup>2</sup> *yngis* Moyses discriuede<sup>i</sup> bi the<sup>k</sup> places of  
 tentis<sup>l</sup>, that weren chaungid bi comaunde-  
 ment<sup>m</sup> of the Lord. Therfor the sones of<sup>3</sup>  
 Israel ʒeden forth in 'an hiʒ hond<sup>n</sup> fro  
 Ramesse, in the firste monethe, in the  
 fiftenthe dai of the firste monethe, in the

in an hiȝ hoond, seiynge alle the Egipcians, and byryyng<sup>n</sup> the first gotun, the whiche the Lord hadde smytun; forsothe and in the goddis of hem he enhauncide veniaunce. Thei setten tentis in Socoth, and fro Socoth thei camen in to Etham, that is in the vttermest<sup>o</sup> coostis of wildirnes; thens thei goon out, camen azens Phiairoth, that biholdith Beelsephon, and thei setten tentis before Magdalun. And thei goon forth fro Phiairoth, passiden thurȝ the myddil se in wildirnes, and thei goynge thre dayes thurȝ the<sup>p</sup> deseert of Ethan, setten tentis in Maara. And thei goon forth fro Maara, camen into Helym, where weren twelue wellis of water, and seuenti palmes; and there thei settiden<sup>a</sup> tentis. But and thennes thei goon out, piȝten tentes vpon the Reed See. And thei goon forth fro the Reed See, settiden<sup>a</sup> tentis in the deseert of Synay, fro whens thei goon out, camen into Delpheca. And they goon forth fro Delpheca, settiden<sup>a</sup> tentis in Halijs. And thei goon fro Halijs, piȝten tentes in Raphidyn, where to the peple water faylide to drynke. And thei goon forth fro Raphidyn, settiden<sup>r</sup> tentes in deseert of Synay. But and fro the wildirnes of Synay goon out, thei camen to the Sepulcres of Lust. And thei goon forth fro the Sepulcres of Lust, settiden<sup>s</sup> tentes in Asseroth. And fro Asseroth thei camen into Rethma. And thei goon forth fro Rethma, settiden<sup>s</sup> tentes in Remmon Phares; fro whens thei goon out, camen into Lemphna. And fro Lemphna thei<sup>t</sup> settiden<sup>u</sup> tentis in Ressa. Goon out fro Ressa camen in Celatha; fro whens goon forth, settiden<sup>u</sup> tentis in the hil of Sepher. Goon out fro the hil of Sepher, camen into Arada; thens goynge forth, settiden<sup>u</sup> tentes in Maceloth. And goon

tother dai of pask<sup>†</sup>, while<sup>o</sup> alle Egipcians<sup>p</sup> sien, and birieden<sup>q</sup> the<sup>r</sup> firste gendrid<sup>s</sup> children, whiche the Lord hadde slayn; for the Lord hadde take<sup>t</sup> veniaunce also on<sup>u</sup> the<sup>v</sup> goddis 'of hem<sup>w</sup>. 'The sones of Is-5 rael<sup>x</sup> settiden tentis in Socoth, and fro Sochoth thei camen into Etham, which<sup>y</sup> is in the laste coostis of 'the wildirnesse<sup>z</sup>; fro thennus thei zeden out<sup>a</sup>, and camen<sup>b</sup> 7 azens Phiayroth, whiche<sup>c</sup> biholdith Beelsephon, and settiden<sup>d</sup> tentis bifor Magdalun. And thei zeden forth fro Phiairoth, 8 and passiden<sup>e</sup> bi<sup>f</sup> the myddil<sup>g</sup> see<sup>h</sup> in to the<sup>i</sup> wildirnesse, and thei zeden thre daies bi the deseert of Ethan, and settiden<sup>k</sup> tentis in Mara. And thei zeden forth fro 9 Mara, and camen in to Helym, where weren twelue wellis of watir, and seuenti palm trees; and there thei settiden tentis<sup>l</sup>. But also thei zeden out<sup>m</sup> fro thennus, and 10 settiden tentis<sup>n</sup> on<sup>o</sup> the Reed See. And thei zeden forth fro the Reed See, and set-11 tiden<sup>p</sup> tentis in the deseert of Syn<sup>q</sup>, fro 12 whennus thei zeden out<sup>r</sup>, and camen in to Depheca. And thei zeden forth fro De-13 pheca, and settiden tentis in Haluys. And 14 thei zeden forth fro Haluys, and settiden<sup>s</sup> tentis in Raphidyn, where watir failide to<sup>t</sup> 'the puple<sup>u</sup> to drinke. And thei zeden 15 forth<sup>v</sup> fro Raphidyn, and settiden tentis in the deseert of Synai. But also thei 16 zeden out of the wildirnesse<sup>w</sup> of Synay, and camen<sup>x</sup> to the<sup>y</sup> Sepulcres of Coueitise<sup>z</sup>. And thei zeden forth<sup>a</sup> fro the Se-17 pulcres of Coneytise<sup>b</sup>, and settiden<sup>c</sup> tentis<sup>d</sup> in Asseroth. And fro Asseroth thei camen 18 in to Rethma. And thei zeden forth fro 19 Rethma, and settiden<sup>e</sup> tentis in Remon Phares; fro whennus thei zeden forth, 20 and camen in to Lemphna. And fro 21 Lemphna thei settiden tentis in Ressa. And thei zeden out fro<sup>f</sup> Ressa, and camen<sup>g</sup> 22 into Celatha; fro whennus thei zeden

† in the tothir day of pask, that is, in the morewe of the offering of the lomb of pask. Lire here. c.

<sup>a</sup> beringe A. <sup>o</sup> otemost E. <sup>p</sup> Om. BDFH. <sup>q</sup> sette C. <sup>r</sup> sette C. settin D. <sup>s</sup> sette C. <sup>t</sup> Om. E. <sup>u</sup> sette C.

<sup>o</sup> whanne is. <sup>p</sup> the Egipcians is. <sup>q</sup> the Egipcians birieden s. <sup>r</sup> her is. <sup>s</sup> bigotun I. <sup>t</sup> took is. <sup>u</sup> vpon is. <sup>v</sup> her is. <sup>w</sup> Om. is. <sup>x</sup> And thei I. <sup>y</sup> that is. <sup>z</sup> desert is. <sup>a</sup> forth is. <sup>b</sup> thei camen is. <sup>c</sup> that is. <sup>d</sup> thei settiden is. <sup>e</sup> thei passiden is. <sup>f</sup> thorouȝ is. <sup>g</sup> myddis s. <sup>h</sup> of the see is. <sup>i</sup> Om. IRST sec. m. w. <sup>k</sup> thei settiden is. <sup>l</sup> her tentis is. <sup>m</sup> forth is. <sup>n</sup> her tentis is. <sup>o</sup> vpon is. <sup>p</sup> thei settiden is. setten M. <sup>q</sup> Synay A pr. m. CILNOSV. <sup>r</sup> forth is. <sup>s</sup> thei setten I. thei settiden s. <sup>t</sup> Om. is. <sup>u</sup> Om. s. <sup>v</sup> Om. s. <sup>w</sup> desert s. <sup>x</sup> thei camen is. <sup>y</sup> Om. s. <sup>z</sup> Lust is. <sup>a</sup> Om. ELP. <sup>b</sup> Lust is. <sup>c</sup> thei settiden is. <sup>d</sup> her tentis is. <sup>e</sup> thei settiden is. <sup>f</sup> forth is. <sup>g</sup> thei camen is.

forth fro Maceloth, camen into Thaat.  
 27 And<sup>v</sup> fro Thaat thei settiden<sup>w</sup> tentis in  
 28 Thare ; fro whennus gon out, thei fitch-  
 29 iden tentis in Methcha. And fro Methcha  
 30 thei settiden<sup>w</sup> tentis in Esmona. And  
 gon forth fro Esmona, thei camen 'into  
 31 Moseroth<sup>x</sup>, and fro Moseroth thei settiden  
 32 tentis in Benelachan. And goon forth  
 fro Benelachan, camen into the hil of  
 33 Galgad ; fro whens goon forth, thei set-  
 34 tiden<sup>w</sup> tentes in Jethebacha. And fro  
 35 Jethebacha thei camen into Ebrona. And  
 goon out fro Ebrona, settiden<sup>w</sup> tentis in  
 36 Asion Gaber ; and<sup>y</sup> thens goon forth,  
 camen into the deseert of Syn ; this is  
 37 Cades. And goon out of Cades, settiden<sup>w</sup>  
 tentes in the hil of Hor, in the vtter-  
 38 moost<sup>z</sup> of the loond of Edom. And  
 Aaron, the preest, steyede vp in to the  
 hil of Hor, comaundyng the Lord, and  
 there died, the fourtithe <sup>zeer</sup> of the go-  
 yng out of the sones of Yrael fro Egipte,  
 the fifthe moneth, the fyrst day of the  
 39 moneth ; whanne he was of <sup>zeres</sup> an hun-  
 40 drid and thre and twenti. And Chanane,  
 the kyng Arad, that dwelt at the south,  
 in the loond of Chanaan, herde that the  
 41 sones of Yrael weren comen. And goon  
 forth fro the hil of Hor, settiden tentis  
 42 in Salmana ; fro thens goon out, camen  
 43 into Phynon. And goon forth fro Phy-  
 44 non, thei settiden tentes in Oboth. And  
 fro Oboth camen into Jeabarym, that is  
 45 in the coostis of Moabitis. And goon  
 forth fro Jeabarym, thei pizten tentis in  
 46 Dibongad ; fro whens goon out, thei set-  
 47 tiden tentis in Helmon Deblathaym. And  
 goon out of Helmon Deblathaym, camen  
 into the hillis of Nabarym, azens Nabo.  
 48 And goon fro the hillis of Abarym,  
 wenten to<sup>a</sup> the wijld feeldis of Moab, vp  
 49 Jordan, azens Jericho. And there thei  
 settiden tentis, fro Bethsymon vnto Bel-  
 sathym, in the more pley n places of

forth, and settiden<sup>h</sup> tentis in the hil of  
 Sepher. Thei<sup>i</sup> zeden out<sup>k</sup> fro the hil of<sup>24</sup>  
 Sepher, and camen<sup>l</sup> in to Arada ; fro<sup>25</sup>  
 thennus thei zeden forth, and settiden  
 tentis<sup>m</sup> in Maceloth. And thei<sup>n</sup> zeden<sup>26</sup>  
 forth fro Maceloth, and camen<sup>o</sup> in<sup>p</sup> to  
 Caath. Fro Caath thei settiden tentis<sup>q</sup><sup>27</sup>  
 in Thare ; fro whennus thei zeden out<sup>r</sup>,<sup>28</sup>  
 and settiden tentis in Methcha. And fro<sup>29</sup>  
 Methcha thei settiden tentis in Esmona.  
 And thei zeden forth fro Asmona, and<sup>30</sup>  
 camen<sup>s</sup> in to Moseroth ; and fro Moseroth<sup>31</sup>  
 thei settiden tentis in Benelachan. And<sup>32</sup>  
 thei zeden forth fro Benelachan, and  
 camen<sup>t</sup> in to the hil of Galgad<sup>u</sup> ; fro<sup>33</sup>  
 whennus thei zeden forth, and settiden  
 tentis in Jethebacha. And fro Jethebacha<sup>34</sup>  
 thei camen in to Ebrona. And thei zeden<sup>35</sup>  
 out<sup>v</sup> fro Ebrona, and settiden tentis in  
 Asiongaber ; fro thennus thei zeden forth,<sup>36</sup>  
 and camen in to deseert<sup>w</sup> of Syn ; this is  
 Cades. And thei zeden fro<sup>x</sup> Cades, and<sup>37</sup>  
 thei settiden tentis in the hil of Hor, in  
 the laste coostis of the loond of Edom.  
 And Aaron, the preest, stiede<sup>y</sup> in to the<sup>38</sup>  
 hil of Hor, for the Lord comaundide, and  
 there he was deed, in the fourti<sup>z</sup> <sup>zeer</sup> of  
 the goyng out of the sones of Israel fro  
 Egipt, in the fyuethe monethe, in the  
 frste dai of the monethe ; whanne he was<sup>39</sup>  
 of an hundrid and thre and twenti <sup>zeer</sup><sup>a</sup>.  
 And Chanaan, kyng<sup>b</sup> of Arad, that dwell-<sup>40</sup>  
 ide at the south, in the loond of Canaan,  
 herde that the sones of Israel camen<sup>c</sup>.  
 And thei<sup>d</sup> zeden forth fro the hil of Hor,<sup>41</sup>  
 and settiden<sup>e</sup> tentis in Salmona ; fro<sup>42</sup>  
 thennus thei zeden forth, and camen in to  
 Phynon. And thei zeden forth fro Phy-<sup>43</sup>  
 non, and settiden tentis in Oboth. And<sup>44</sup>  
 fro Oboth thei camen in to Neabarym,  
 'that is, into the<sup>f</sup> wildirnesse of Abarym<sup>g</sup>,  
 which<sup>h</sup> is in the endis of Moabitis. And<sup>45</sup>  
 thei zeden forth fro Neabarym, and thei  
 settiden tentis in Dibon of Gad ; fro<sup>46</sup>

<sup>v</sup> Om. E. <sup>w</sup> sette c *passim*. <sup>x</sup> seroth A. <sup>y</sup> Om. BDEFH. <sup>z</sup> vtmoost c. otemost E. <sup>a</sup> into A.

<sup>h</sup> thei settiden is. <sup>i</sup> And thei is. <sup>k</sup> forth is. <sup>l</sup> thei camen is. <sup>m</sup> her tentis is. <sup>n</sup> Om. c. <sup>o</sup> thei  
 camen is. <sup>p</sup> Om. c. <sup>q</sup> her tentis is. <sup>r</sup> forth is. <sup>s</sup> thei camen is. <sup>t</sup> thei camen is. <sup>u</sup> Galgal c.  
<sup>v</sup> forth is. Om. KX. <sup>w</sup> the desert is. <sup>x</sup> forth fro BC. <sup>y</sup> zede I. <sup>z</sup> fourtithe FIK. <sup>a</sup> <sup>zeer</sup> oold I. <sup>zeer</sup> of  
 age s. <sup>b</sup> the kyng cis. <sup>c</sup> camen thider s. <sup>d</sup> Israel I. the sones of Israel s. <sup>e</sup> thei settiden is. <sup>f</sup> Om. c.  
<sup>g</sup> that is, a desert I marg. s text. <sup>h</sup> that is.

50 Moabites, where the Lord spak to Moy-  
 51 sen, Comaund to the sones of Yrael, and  
 sey to hem, Whanne 3e passen Jordan,  
 52 goynge into the loond of Chanaan, scater  
 3e alle the dwellers of that region; breeke  
 3e the calues, and the ymagis destrye 3e,  
 53 and alle the hy3e thingis waste 3e, clen-  
 ynge the loond, and alle the dwellers in  
 it. Y forsothe haue 3eue to 3ou it into  
 54 possessioun, the which 3e<sup>b</sup> shal dyuyde  
 to 3ou bi lot; to the mo 3e shulen 3yue  
 the bradder, and to the fewer the narwer;  
 to ech as the lot fallith, so shal be 3eue  
 the herytage; bi lynagis and meynes  
 55 the possessioun shal be dyuydid. For-  
 sothe if 3e wolen not sle the dwellers of  
 the loond, that abiden, thei shulen be to  
 3ow as nayles in eyen, and speris in sidis;  
 and thei shulen contrarye 3ou in the  
 56 loond of 3oure dwellinge; and what euer  
 thing I thow3t to do to hem, I shal doo  
 to 3ow.

## CAP. XXXIV.

<sup>1</sup> The Lord spak to Moyses, seiynge, Co-  
 maunde to the sones of Yrael, and thou  
 shalt seye to hem, Whanne 3e goon into  
 the loond of Chanaan, and into posses-  
 sioun to 3ow felle bi lot, with thes eendis  
 3 it shal be endid. The south part shal  
 bigyn fro the wildirnes of Syn, that is  
 biside Edom, and it shal haue termes  
 4 3ens the eest, and moost salt see, the  
 which shal enuyroun the south coost bi  
 the styng up of scorioun, so that thei  
 passen into Sennam, and camen to<sup>c</sup> the  
 south, vnto Cades Barne; fro whens shu-  
 len<sup>cc</sup> goo oute<sup>d</sup>, the ny3 coostis, to a toun,  
 Abder bi name, and thei shulen strecche  
 5 vnto Assemonam; and the coost shal goo  
 bi enuyroun fro Assemona vnto the ren-  
 nyng water of Egipte, and it shal be  
 6 endid in the brek of the greet see. The

whennus thei 3eden forth, and settiden  
 tentis in Helmon of Deblathaym. And 47  
 thei 3eden out<sup>i</sup> fro Helmon of Deblathaym,  
 and camen<sup>k</sup> to<sup>l</sup> the hillis of Abarym, 3ens  
 Nabo. And thei<sup>m</sup> 3eden forth fro the 48  
 hillis of Abarym, and passiden<sup>n</sup> to the  
 feeldi places of Moab, ouer Jordan, 3ens  
 Jericho. And there thei settiden tentis<sup>o</sup>, 49  
 fro Bethsymon 'til to<sup>p</sup> Belsathym, in the  
 pleynere places of Moabitis, where the 50  
 Lord spak to Moises,

## CAP. XXXIV.

Comaunde thou to the sones of Israel, 51  
 and seie thou to hem, Whanne 3e han  
 passid Jordan, and han entrid in to the  
 loond of Canaan, distrie 3e alle the dwell- 52  
 eris of that cuntrey; breke 3e the titlis<sup>q</sup>,  
 'that is<sup>r</sup>, *auteris*, and dryue 3e<sup>s</sup> to<sup>t</sup> poudre<sup>u</sup>  
 the<sup>v</sup> ymagis, and distrie 3e alle heiz<sup>w</sup>  
 thingis<sup>x</sup>, and clense 3e the loond, and alle 53  
 men<sup>y</sup> dwellynge thereynne. For Y 3af<sup>z</sup> to  
 3ou that *loond* into possessioun whiche<sup>a</sup> 3e 54  
 schulen departe to 3ou bi lot; to mo men<sup>b</sup>  
 3e schulen 3yue largere loond, and to fewere  
 men<sup>c</sup> streytere<sup>d</sup> loond, as lot<sup>e</sup> fallith to alle  
 men, so eritage schal be 3ouun; posses-  
 sioun<sup>f</sup> schal be departid bi<sup>g</sup> lynagis and  
 meynes. But if 3e nylen<sup>h</sup> sle the dwelleris 55  
 of the<sup>i</sup> loond<sup>k</sup>, thei, that abiden<sup>l</sup>, schulen be  
 to 3ou as *nailes* in the i3en, and speris<sup>m</sup> in  
 the sidis, 'that is, *deedli aduersaries*<sup>n</sup>;  
 and thei schulen be aduersaries<sup>o</sup> to 3ou in  
 the loond of 3oure abitacioun<sup>p</sup>; and what 56  
 euer thing Y thow3te<sup>q</sup> to do 'to hem<sup>r</sup>, Y  
 schal do to 3ou. And the Lord spak to 1  
 Moises, and seide, Comaunde thou to the 2  
 sones of Israel, and thou schalt seie to  
 hem, Whanne 3e han entrid in to the loond  
 of Canaan, and it bifelde<sup>s</sup> in to possessioun  
 'to 3ou<sup>t</sup> bi lot, it schal be endid bi these  
 endis<sup>u</sup>. The south part schal bigynne at 3  
 the wildirnesse of Syn, which<sup>v</sup> is bisidis

<sup>b</sup> Om. ABFH. <sup>c</sup> into A. <sup>cc</sup> shalen A. <sup>d</sup> vnto AH.

<sup>i</sup> forth is. <sup>k</sup> thei camen is. <sup>l</sup> into s. <sup>m</sup> Om. s. <sup>n</sup> thei passiden s *pr. m.* <sup>o</sup> her tentis is. <sup>p</sup> vnto is.  
<sup>q</sup> her titlis is. <sup>r</sup> or is. <sup>s</sup> Om. is. <sup>t</sup> into is. <sup>u</sup> poudre, waaste 3e 1. <sup>v</sup> her is. <sup>w</sup> hise c. her  
 heiz is. <sup>x</sup> thingis of *pride* is. <sup>y</sup> the men is. <sup>z</sup> haue 3oue is. <sup>a</sup> the whiche 1. <sup>b</sup> in *noumbre s marg.*  
<sup>c</sup> in *noumbre s marg.* <sup>d</sup> streytere or *lesse* is. <sup>e</sup> the lot is. <sup>f</sup> the possessioun 1. <sup>g</sup> *ech* of hem possessioun s.  
<sup>h</sup> to is. <sup>i</sup> wil nat 1. <sup>l</sup> that 1. <sup>k</sup> loond of *Chanaan* s. <sup>l</sup> of hem *alyue s marg.* <sup>m</sup> as speris is. <sup>n</sup> Om. 1.  
*that is, deedli enemyes s marg.* <sup>o</sup> contrarie enemyes is. <sup>p</sup> dwelling is. <sup>q</sup> *scith the*  
*Lord s marg.* <sup>r</sup> to him FK. a [of s] vengeaunce to that puple is. <sup>s</sup> hath falle is. <sup>t</sup> bifalle ELP. <sup>u</sup> Om. 1.  
<sup>v</sup> coostu 1. coostis or *termese* s. <sup>v</sup> that is.

west plage forsothe shal begynne fro the greet see, and with that his eend shal be closid. Forsothe to the north plage, fro the greet see termes shulen begynne, ful comynge vnto the moost hize hil, fro the which thei shulen come into Emath, vnto the eendis of Sedeba; and the ny coostis shulen go vnto Effrona, and the town of Enan. Thes shulen be the termes in the part of the north. Thens shulen be sett the eendis azens the eest plage, fro the toun of Henam vnto Sephama<sup>dd</sup>; and fro Sephama the termes shulen descende vnto Reblath, azens the welle of Daphym; then thei shulen come azens the eest to the see of Cenereth; and thei shulen stretche vnto Jordan, and at the last thei shulen be closid with the moost salt see. This loond ze shulen haue bi zoure coostis in enuyroun. And Moyses comaundide to the sones of Yrael, seiynge, This shal be the loond that ze shulen welde bi lot, and that the Lord comaundide to be zeuen to nyne lynagis, and to the half lynage; forsothe the lynage of the sones of Ruben bi her meynes, and bi the lynage of the sones of Gad, aftir the kynrede and noumbre, and the half lynage of Manasse, that is, two lynagis and an half, token her parte bezonde Jordan, azens Jericho, at the eest plage. And the Lord seith to Moyses, Thes ben the names of the men that shulen dyuyde the loond to zow, Eleazar, the preest, and Josue, the sone of Nun, and alle the prynces of alle lynagis; of whom the naines ben thes, of the lynage of Juda, Caleph, the sone of Jephone; of the lynage of Symeon, Samuel, the sone of Amyud; of the lynage of Beniamyn, Elyad, the sone of Casselon; of the lynage of the sones of Dan, Bochri, the sone of Jogli; of the sones of Joseph and

Edom, and it schal haue termes<sup>w</sup> azens the eest, the saltiste<sup>x</sup> see, whiche<sup>y</sup> termes<sup>z</sup> schulen cumpasse the south coost bi the stiyngge of<sup>z</sup> Scorpioun, *that is, of<sup>a</sup> an hil clepid Scorpioun<sup>b</sup>*, so that tho<sup>c</sup> passe in to Senna, and come to the south, 'til to<sup>d</sup> Cades Barne; fro whennus the coostis<sup>e</sup> schulen go out<sup>f</sup> to the town, Abdar bi name, and schulen<sup>g</sup> stretche forth 'til to<sup>h</sup> Asemona; and the terme schal go bi cum-<sup>5</sup> pas fro Assemona 'til to<sup>h</sup> the stronde of Egipt, and it schal be endid bi the brynke of the grete see. Forsothe<sup>i</sup> the west coost<sup>o</sup> schal bigynne at the greet see, and schal<sup>k</sup> be closid bi that ende. Sotheli at the<sup>7</sup> north coost, the termes schulen bigynne at the greet see, and schulen<sup>l</sup> come 'til to<sup>m</sup> the hizeste hil<sup>†</sup>, fro which<sup>n</sup> tho<sup>o</sup> schulen<sup>8</sup> come in to Emath, 'til to<sup>p</sup> the termes of Sedada; and the coostis schulen go<sup>q</sup> 'til<sup>9</sup> to<sup>r</sup> Ephrona, and the<sup>s</sup> town of Enan. These<sup>t</sup> schulen be the<sup>u</sup> termes<sup>v</sup> in the north part. Fro thennus thei schulen<sup>10</sup> mete coostis<sup>w</sup> azens the eest coost, fro the town Henan 'til to<sup>x</sup> Sephama; and fro<sup>11</sup> Sephama<sup>y</sup> termes<sup>z</sup> schulen go down in to Reblatha, azens the welle 'of Daphyn<sup>a</sup>; fro thennus tho<sup>b</sup> schulen come azens the eest to the se of Cenereth; and tho<sup>c</sup> schulen<sup>12</sup> stretche forth 'til to<sup>d</sup> Jordan, and at the laste tho schulen be closid with the salteste see. Ze schulen haue this loond bi hise coostis 'in cumpas<sup>e</sup>. And Moyses<sup>13</sup> comaundide to the sones of Israel, and seide, This schal be the<sup>f</sup> loond which<sup>g</sup> ze schulen welde bi lot, and which<sup>h</sup> the Lord comaundide to be zouun to nyne<sup>i</sup> lynagis and to the half lynage; for the lynage of<sup>14</sup> the sones of Ruben, bi her meynes, and the lynage of the sones of Gad, bi kynrede<sup>k</sup> and noumbre, and half the lynage of Manasses, that is, twey lynagis and an<sup>15</sup> half, han take her part ouer Jordan, azens

<sup>†</sup> the hizeste hil. In Ebreu it is, til to the hil of hil. c.

<sup>dd</sup> Sepham A. <sup>e</sup> Om. CE.

<sup>w</sup> the termes is. <sup>x</sup> most salt i. <sup>y</sup> the whiche i. <sup>z</sup> goyng vp of the hil i. stiyngge vp of the hil s. <sup>a</sup> Om. EFKL PW sec. m. <sup>b</sup> Om. is. <sup>c</sup> the termes is. <sup>d</sup> vnto is. <sup>e</sup> termes is. <sup>f</sup> forth is. <sup>g</sup> thei schulen is. <sup>h</sup> vnto is. to o sec. m. <sup>i</sup> Sothely is. <sup>k</sup> it schal is. <sup>l</sup> thei schul is. <sup>m</sup> vnto is. to o sec. m. <sup>n</sup> which hil s. <sup>o</sup> tho termes s. <sup>p</sup> vnto is. to o sec. m. <sup>q</sup> go or last s. <sup>r</sup> vnto is. to o sec. m. <sup>s</sup> to the is. <sup>t</sup> These termes s. <sup>u</sup> Om. plures. <sup>v</sup> Om. s. <sup>w</sup> the coostis is. <sup>x</sup> vnto is. to o sec. m. <sup>y</sup> Om. i. <sup>z</sup> the termes is. <sup>a</sup> Om. BEFGLNPQX. Daphyn A sec. m. <sup>b</sup> tho termes is. <sup>c</sup> tho termes s. <sup>d</sup> vnto is. to o sec. m. <sup>e</sup> aboute i. <sup>f</sup> Om. s. <sup>g</sup> that i. <sup>h</sup> that is. <sup>i</sup> the nyne B. <sup>k</sup> her kynrede is.

the lynage of Manasse, Hamyel, the sone  
 24 of<sup>f</sup> Ephoth; of the lynage of Effraym,  
 25 Camuel, the sone of Septhan; of the  
 lynage of Zabulon, Elizaphan, the sone  
 26 of Pharnath; of the lynage of Ysachar,  
 27 duke Phaltiel, the sone of Ozan; of the  
 lynage of Aser, Abyud, the sone of Sa-  
 28 lomy; of the lynage of Neptalym, Fed-  
 29 hel, the sone of Amyud. Thes ben, to  
 whom the Lord comaundide, that thei  
 schulden dyuyde to the sones of Yrael the  
 loond of Chanaan.

## CAP. XXXV.

1 These thingis forsothe spak the Lord to  
 Moyses, in the wijlde feeldis of Moab,  
 2 vpon Jordan, azens Jerycho, Comaunde  
 to the sones of Irael, that thei zyuen to  
 3 the Leuytis, of her possessiouns, citees to  
 dwellen yn, and the suburbs of hem bi  
 enuyroun, that thei dwellen in wallid  
 townes, and the suburbis ben to feelde  
 4 beestis, and housbeestis; the whiche fro  
 the wallis of the citees with outen forth  
 bi enuyroun ben stretchid, bi space of a  
 5 thowsand paase; azens the eest, two  
 thowsand shulen be the cubitis, and azens  
 the south, also two thowsand; forsothe  
 at the see that biholdith to the west, the  
 same mesure shal be, and the north plage  
 bi euen teerme shal be eendid. And ci-  
 tees shulen be in the myddil, and sub-  
 6 urbis withoute. Forsothe of thilk wallid

Jerico, at the eest coost. And the Lord<sup>16</sup>  
 seide to Moyses, These ben the 'names of<sup>17</sup>  
 men<sup>1</sup> that schulen departe the lond to you,  
 Eleazar, preest<sup>m</sup>, and Josue, the sone of  
 Nun, and<sup>n</sup> of each lynage, o prynce; of<sup>18</sup>  
 19 whiche these ben the names, of the lynage  
 of Juda, Caleph, the<sup>o</sup> sone of Jephone; of<sup>20</sup>  
 the lynage of Symeon, Samuhel, the<sup>p</sup> sone  
 of Amyud; of the lynage of Beniamyn,<sup>21</sup>  
 Heliad, sone<sup>q</sup> of Casselon; of the lynage<sup>22</sup>  
 of the sones of Dan, Bochi, sone<sup>r</sup> of Jogli;  
 of the sones of Joseph, of the lynage of<sup>23</sup>  
 Manasses, Hamyel, sone<sup>s</sup> of Ephoth; of<sup>24</sup>  
 the lynage of Effraym, Camuhel, sone<sup>t</sup>  
 of Septhan; of the lynage of Zabulon, Eli-<sup>25</sup>  
 saphan, sone<sup>u</sup> of Pharnat; of the lynage<sup>26</sup>  
 of Isacar, duyck Phaltiel, the sone of Ozan;  
 of the lynage of Azer, Abyud, the sone of<sup>27</sup>  
 Salomy; of the lynage of Neptalym, Fe-<sup>28</sup>  
 dabel, the sone of Amyud. These men it<sup>29</sup>  
 ben, to whiche the Lord comaundide, that  
 thei schulden departe to the sones of Is-  
 rael the lond of Chanaan.

## CAP. XXXV.

And the Lord spak these thingis to  
 Moyses, in the feeldi places of Moab, aboue  
 Jordan, azens Jericho, Comaunde thou to  
 the sones of Israel, that thei zyue to de-  
 kenes<sup>v</sup> of her possessiouns, citees to<sup>3</sup>  
 dwelle<sup>w</sup> †, and the suburbabis of tho bi  
 cumpas, that thei dwelle in 'the citees<sup>x</sup>,  
 and the suburbabis be to beestis<sup>y</sup>, and  
 'werk beestis<sup>z</sup>; whiche<sup>a</sup> *suburbabis*<sup>b</sup> schu-<sup>4</sup>  
 len be stretchid forth fro the wallis of  
 citees<sup>c</sup> with outforth 'bi cumpas<sup>d</sup>, in the  
 space of a thousynde paacis<sup>e</sup>; azens the<sup>5</sup>  
 eest<sup>f</sup> schulen be two thousynde cubitis,  
 and azens the south in lijk manere schulen  
 be two thousynde *cubitis*<sup>g</sup>, and at the see  
 that biholdith to the west schal be the  
 same mesure, and the north coost schal be  
 eendid bi euene teerme<sup>h</sup>. And the citees  
 schulen be in the myddis<sup>i</sup>, and the subur-

† *citees to dwelle*, he seith not to be lord, ether to res-seyue rentis there, for the citees in whiche the dekenes dwelliden, weren so the kyngis, ether of othere lordis; wherfor and Ebron was oon of tho citees, as it is ha in xx. c<sup>o</sup>. of Josue; and ne theles Caleph was lord therof for it was zouun to him in to possessioun, as it is had in xv. c<sup>o</sup>. of Josue. Lire here. c.

† Om. E.

<sup>1</sup> mennus names is. <sup>m</sup> the preest is. <sup>n</sup> Om. A. <sup>o</sup> Om. BG. <sup>p</sup> Om. B. <sup>q</sup> the sone CEILMPRS. <sup>r</sup> the sone CGIS. <sup>s</sup> the sone is. <sup>t</sup> the sone is. <sup>u</sup> the sone is. <sup>v</sup> the dekenes is. <sup>w</sup> dwelle ynne is. <sup>x</sup> wallid townes is. <sup>y</sup> her feeld beestis is. <sup>z</sup> to her hous beestis is. <sup>a</sup> the whiche is. <sup>b</sup> Om. C. <sup>c</sup> the citees BINS *pr. m.* <sup>d</sup> aboute is. <sup>e</sup> paas is. <sup>f</sup> eest coost is. <sup>g</sup> Om. *plures.* <sup>h</sup> lijk teerme is. <sup>i</sup> of tho termes s marg.

townes also to the Leuytes 3e shulen 3yue,  
 six shal be seuerd into the helpes of fu-  
 gityues, that he that shedith blood, flee3  
 to hem; and out taken hem, othir two  
 7 and fourti wallid townes, that ben to  
 gidre eijt and fourti, with her suburbis.  
 8 And thilk<sup>g</sup> citees that shulen be 3euen,  
 of the possessiouns of the sones of Yrael,  
 of hem that more han, mo shulen be take  
 away, and that lasse, fewer; eche aftir  
 the mesure of her<sup>h</sup> herytage, shulen 3yue  
 9 wallid townes to the Leuytes. The Lord  
 10 seith to Moyses, Spek to the sones of  
 Yrael, and thow shalt seye to hem,  
 Whanne 3e goon ouer Jordan, into the  
 11 loond of Chanaan, biholdith what citees  
 owen to be into the helpis of fugityues,  
 12 that not wilnyng<sup>i</sup> sheeden<sup>k</sup> blood. In  
 the whiche whanne the forth fleer flee3-  
 ith, the cosyn of the slayn man shal not  
 mowe slee hym, to the tyme that he  
 stood in the sijt of the multitude, and  
 13 the cause of hym be demed. Of thilk<sup>l</sup>  
 forsothe citees that ben seuerd to the  
 14 helpis of the fugityues, thre shulen be  
 bezonde Jordan, and three in the loond  
 15 of Chanaan; as wel to the sones of Yrael  
 as to comlyngis and pilgrimes; that he  
 flee3 to hem, 'the which<sup>m</sup> not wilnyng<sup>n</sup>  
 16 shedith blood. If eny man smytith a  
 man with yren, and were deed, he that  
 is smyter<sup>o</sup> shal be gilty of mannus slau3-  
 17 ter, and he shal dye. If a stoon he  
 throwe, and with the cast sleeth, lijk  
 18 maner he shal be punishid. If with a  
 tree smyten he dye<sup>p</sup>, in blood of the  
 19 smyter he shal be vengid. The ny3  
 kynne of the slayn the man sleer shal  
 slee; anoon as he catchith hym, he shal  
 20 slee. If bi haat eny man a man azen put-  
 tith, other throwith eny thing into hym

babis with outforth. Forsothe<sup>k</sup> of tho<sup>l</sup>  
 citees whiche 3e schulen 3yue to dekenes,  
 sixe schulen be departid in to helpis<sup>m</sup> of  
 fugityues<sup>n</sup>, 'ether of fleyng<sup>o</sup> men<sup>o</sup>, that<sup>p</sup>  
 he that schedde blood, fle to tho<sup>q</sup>; and  
 outakun<sup>r</sup> these sixe<sup>s</sup>, 3e schulen 3yue to  
 dekenes<sup>t</sup> othere two and fourti citees, that<sup>7</sup>  
 is, togidere<sup>u</sup> eijte and fourti, with her sur-  
 burbabis. And tho citees that schulen be 3  
 3ouun of the possessiouns<sup>v</sup> of sones<sup>w</sup> of Is-  
 rael, schulen<sup>x</sup> be takun away, mo<sup>y</sup> fro hem  
 that han more<sup>z</sup>, and fewere 'schulen be  
 takun away<sup>a</sup> fro hem that han lesse<sup>b</sup>, alle<sup>c</sup>  
 bi hem silf schulen 3yue bi the<sup>d</sup> mesure of  
 her<sup>e</sup> eritage, citees to dekenes<sup>f</sup>. The Lord<sup>9</sup>  
 seide to Moises, Spek thou to the sones<sup>10</sup>  
 of Israel, and thou schalt seie to hem,  
 Whanne 3e han passid Jordan, in the loond  
 of Chanaan, deme 3e whiche citees owen to  
 11 be in to the helpis of fugityues<sup>g</sup>, whiche  
 not wilfuli han<sup>h</sup> sched<sup>i</sup> blood. In whiche<sup>k</sup>  
 12 whanne the fleere hath fled, the kynesman  
 of hym that is slayn, schal not mow sle  
 hym, til<sup>l</sup> he<sup>m</sup> stonde in the<sup>n</sup> sijt of the  
 multitude, and the cause of hym be demed.  
 Forsothe<sup>o</sup> of tho citees that ben departid<sup>13</sup>  
 to<sup>p</sup> the helpis of fugityues<sup>q</sup>, thre schulen<sup>14</sup>  
 be ouer<sup>r</sup> Jordan, and thre in the loond of  
 Chanaan; as wel to the sones of Israel as<sup>15</sup>  
 to comelyngis and pilgrims; that he fle  
 to tho citees, that schedde blood not wil-  
 fuli. If ony man smytith a man with<sup>16</sup>  
 yrun, and he that is smytun is deed, 'the  
 smyter<sup>s</sup> schal be gilty of mansleyng, and  
 he schal die. If he castith a stoon, and<sup>17</sup>  
 a man is deed bi the strook<sup>t</sup>, he<sup>u</sup> schal  
 be punyschid in lijk maner. If a man<sup>18</sup>  
 smytun with a staf dieth, he schal be  
 vengid bi 'the blood<sup>v</sup> of the smytere. The<sup>19</sup>  
 nij kynesman of hym that is slayn schal  
 sle the mansleere<sup>w</sup>; anoon as he takith

<sup>g</sup> thoo c. <sup>h</sup> thi b. <sup>i</sup> wilnede c. willynge d. <sup>k</sup> shedeth c. <sup>l</sup> thoo c. <sup>m</sup> the whichith d. that c.  
<sup>n</sup> willende c. willynge d. <sup>o</sup> smetun e. <sup>p</sup> Om. ce.

<sup>k</sup> Sothly is. <sup>l</sup> the i. <sup>m</sup> the helpis is. <sup>n</sup> fleyng men is. <sup>o</sup> Om. is. <sup>p</sup> Om. b. <sup>q</sup> tho citees is.  
<sup>r</sup> withoute i. <sup>s</sup> sixe citees s. <sup>t</sup> hem i. the dekenes s. <sup>u</sup> al togidere is. <sup>v</sup> possessioun s. <sup>w</sup> the  
 sones BCISWX pr. m. M sec. m. <sup>x</sup> mo citees schulen is. <sup>y</sup> Om. is. <sup>z</sup> of possessioun s marg. <sup>zz</sup> citees s.  
<sup>a</sup> Om. i. <sup>b</sup> lesse of possessioun s. <sup>c</sup> alle the sonus of Israel is. <sup>d</sup> Om. l. <sup>e</sup> Om. xx. <sup>f</sup> the dekenes is.  
<sup>g</sup> fleyng men is. <sup>h</sup> han not l. <sup>i</sup> sched out is. <sup>k</sup> whiche citees is. <sup>l</sup> til that is. <sup>m</sup> he that takith  
 grith s. <sup>n</sup> Om. is. <sup>o</sup> Sothly is. <sup>p</sup> into b. <sup>q</sup> fleyng men is. <sup>r</sup> bizonde is. <sup>s</sup> he i. <sup>t</sup> strook therof s.  
<sup>u</sup> the caster s. <sup>v</sup> deth is. <sup>w</sup> bi dome of the lave s marg.

21 bi aspies, other<sup>r</sup> whanne he were enemye  
with hoond smythith, and he were deed,  
the smyter shal be gilty of manslauȝter.  
Anoon the cosyn of the slayn, whanne  
he fyndith hym, shal kyt his throat.  
22 And if bi hap, and with outen haat and  
23 enemytees, eny thing of these doth; and  
24 that herynge the puple were pruyd, and  
bitwix<sup>s</sup> the smyter and the nyȝ of the  
25 blood the questyoun were meuyd, the in-  
nocent shal be delyuerd fro the hoond of  
the vengesour, and he shal be brouȝt aȝen  
bi sentence into the cytee, to the which  
he fleeȝ, and he shal dwelle there, to the  
tyme that the greet preest that with hooli  
26 oyle is anoynt, dye. If the sleer out of  
the coostis of the cytees that to outlawis  
27 ben ordeynd, were foundun, and smytun  
of hym that is vengesour of the blood,  
withouten gilt shal he be that slewe  
28 hym; the forth fleer forsothe shulde vnto  
the deeth of the bisshop in this citee  
dwelle stil; aftirward forsothe that he  
dye, the mansleer shal turne aȝen in<sup>t</sup> his  
29 loond. Thes thingis euerlastyng shulen  
be, and lawful in alle ȝoure dwellyngis.  
30 A mansleer vndur witness<sup>u</sup>, shal be pu-  
nishid; at the witnessyng of oon no  
31 man shal be condempnyd. Ȝe shulen not  
take prijs of hym that is gilty of blood<sup>v</sup>,  
32 anoon and he shal dye. Outlawis, and  
ferre fleerȝers, before the deeth of the  
bisshop no wise into her citees mowen  
33 turne aȝen, lest ȝe poluten the loond of  
ȝoure dwellyng, the which is defoulid bi  
the blood of the innocentis, ne other  
wayes<sup>w</sup> may be purgyd, but bi his blood,  
34 that that<sup>x</sup> others blood shedde. And so  
shal be clensid ȝoure possessioun, me  
dwellyng with ȝou; forsothe Y am the

hym<sup>x</sup>, 'that is, the manuellere<sup>y</sup>, he schal  
sle hym. If bi haterede a man hurtlith<sup>z</sup>,  
'ethir schoufith<sup>a</sup>, 'a man<sup>b</sup>, ethir castith ony  
thing in to hym bi aspiyngis<sup>c</sup>, ether<sup>21</sup>  
whanne he was enemy<sup>d</sup>, smoot<sup>e</sup> with<sup>f</sup>  
hond, and he is deed, the smytere schal  
be gilty of mansleyng. The<sup>g</sup> kynesman  
'of him<sup>h</sup> that is slayn, anoon as he findith  
himi<sup>i</sup>, 'that is, the sleere<sup>k</sup>, schal sle hym.  
That if bi sudeyn caas, and without<sup>22</sup>  
hatrede and<sup>l</sup> enemytees, he<sup>m</sup> doith ony<sup>23</sup>  
thing of these; and this is<sup>n</sup> preued in<sup>24</sup>  
heryng<sup>o</sup> 'of the puple<sup>p</sup>, and the questioun  
of<sup>q</sup> blood<sup>r</sup> is discussid bitwixe the smytere  
and the kynesman<sup>s</sup>, the innocent<sup>t</sup> schal be<sup>25</sup>  
delyuered fro the hond of the<sup>u</sup> vengere, and  
bi sentence of *iugis*<sup>v</sup> he schal be led aȝen  
in to the citee, to which<sup>w</sup> he fledde, and  
he schal dwelle there, til the grete<sup>x</sup> preest  
die, which<sup>y</sup> is anoyntid with oyle. If the<sup>26</sup>  
sleere<sup>z</sup> is foundun with out the coostis<sup>a</sup>  
'of the citees<sup>b</sup> that ben asigned to exilid  
men, and is<sup>c</sup> slayn of him that is vengere,<sup>27</sup>  
he that sleeth him, 'that is, the exilid man<sup>d</sup>,  
schal be with out gilt; for the<sup>e</sup> exilid man<sup>28</sup>  
ouȝte sitte<sup>f</sup> in the citee 'til to<sup>g</sup> the 'deth  
of the bisshop<sup>h</sup>; forsothe<sup>i</sup> aftir that thilke  
*bisshop* is deed, the mansleere schal turne  
aȝen in to his lond. These schulen be<sup>29</sup>  
euerlastyng and lawful thingis in alle  
ȝoure dwellyngis. A mansleere schal be<sup>30</sup>  
punyschid vndur witnessis; no man schal  
'be dampned<sup>k</sup> at the witnessyng of o man.  
Ȝe schulen not take prijs of him which<sup>l</sup> is<sup>31</sup>  
gilty of blood<sup>m</sup>, anoon and he schal die.  
Men exilid, and fugityues<sup>n</sup>, schulen not<sup>32</sup>  
mow turne aȝen in ony maner in to her  
citees, bifore the deeth of the<sup>o</sup> bisshop,  
lest ȝe defoulen the lond of ȝoure abita-<sup>33</sup>  
cioun<sup>p</sup>, which is defoulid bi<sup>q</sup> the blood<sup>r</sup> of

<sup>r</sup> or c.    <sup>s</sup> betwe c. bytwene EFH.    <sup>t</sup> into CE.    <sup>u</sup> witnessis CE.    <sup>v</sup> the blood F pr. m.    <sup>w</sup> wei c.  
<sup>x</sup> the c.

<sup>x</sup> the man sleer is.    <sup>y</sup> Om. is.    <sup>z</sup> hirtith i.    <sup>a</sup> Om. i.    <sup>b</sup> an other is.    <sup>c</sup> aspiyngis *disceyuably* s.  
<sup>d</sup> enemy to him s.    <sup>e</sup> smyte s.    <sup>f</sup> hym with his is.    <sup>g</sup> His is.    <sup>h</sup> Om. is.    <sup>i</sup> the sleer is.    <sup>k</sup> Om. cis.  
<sup>l</sup> and *without* s.    <sup>m</sup> a man is.    <sup>n</sup> Om. l.    <sup>o</sup> the pesible heryng i. the peple heryng s.    <sup>p</sup> Om. is.    <sup>q</sup> of  
the s.    <sup>r</sup> blood or of deeth i. blood or deeth s.    <sup>s</sup> kynesman of him that is slayn s.    <sup>t</sup> giltles i. innocent  
that slow not wilfully that man s.    <sup>u</sup> Om. plures.    <sup>v</sup> the iugis is.    <sup>w</sup> the which i.    <sup>x</sup> grettiste is.    <sup>y</sup> that is.  
<sup>z</sup> man sleere is.    <sup>a</sup> citee coostis is.    <sup>b</sup> Om. is.    <sup>c</sup> he is is.    <sup>d</sup> Om. i. that is foundun withoute the coostis s.  
<sup>e</sup> an is.    <sup>f</sup> to sitte or abide is.    <sup>g</sup> vnto is. to o sec. m.    <sup>h</sup> bishopis deeth i. bishop deeth s.    <sup>i</sup> Sothely is.  
<sup>k</sup> dampne another to deeth s.    <sup>l</sup> that is.    <sup>m</sup> blood or deeth s.    <sup>n</sup> fleynge is.    <sup>o</sup> Om. s.    <sup>p</sup> dwellyng is.  
<sup>q</sup> in i.    <sup>r</sup> blood shedd ELP. blood shedinge s.

Lord, that dwelle among the sonnes of Israel.

innocent<sup>s</sup> men; and it may not be clensid in other maner, no<sup>t</sup> but bi the blood<sup>u</sup> of hym, that schedde the blood of anothir man. And so 3oure possessioun schal be<sup>34</sup> clensid, for Y schal dwelle with 3ou; for Y am the Lord, that dwelle among the sonnes of Israel.

## CAP. XXXVI.

1 Camen ny3 forsothe and the prynces of the meynes of Galaad, the<sup>y</sup> sone of Machir, the<sup>z</sup> sone of Manasse, of the lynage of the sonnes of Joseph, and speken to Moyses before the princes of Yrael, 2 and seyden, To thee<sup>a</sup> oure lord comaundide the Lord, that the loond bi lot thow shuldyst dyuyde to the sonnes of Yrael, and that to the dou3tres<sup>b</sup> of Salphaad, oure brother, thow shuldest 3yue possessioun duwe to the fader. The whiche if men of another lynage taken to wyues, shulen folwe her possessioun, and translaid to another lynage, of oure herytage 4 shal be lassid; and so shal be doo, that whanne the iubyle, that is the fiftithe 3eer of remyssion, come, be confoundid the delynge of lottis, and other mennus 5 possessioun passe to othir. And Moyses answerde to the sonnes of Yrael, and, the Lord comaundyng, seith, Ry3t the lynage 6 of the sonnes of Joseph hath spoken, and this lawe vpon the dou3tren<sup>c</sup> of Salphaad of the Lord is opynly shewid; wedden thei to whom thei wolen, oonly to the 7 men of her lynage; lest the possessyouns<sup>d</sup> of the sonnes of Yrael be mengid fro lynage into lynage. Forsothe alle men shulen take wyues of her lynage, and of her 8 kynrede, and alle wymmen housboondes of the same lynage take thei, that the 9 herytage dwelle in the meynes, ne to 10 hemsilf be mengid the lynagis, but so dwelle thei, as of the Lord thei ben se-

## CAP. XXXVI.

Forsothe<sup>w</sup> and the princes of the meynes 1 of Galaad sone<sup>x</sup> of Machir, sone of Manasses, of the generacioun of the sonnes of Joseph, neiziden, and spaken to Moises bifor the princes of Israel, and seiden, The 2 Lord comaundide to thee oure lord, that thou schuldyst departe the loond bi lot to the sonnes of Israel, and that thou schuldyst 3yue<sup>y</sup> to the dou3tris of Salphaad, oure brothir, possessioun<sup>z</sup> due to the<sup>a</sup> fadir. And if men of anothir lynage schulen take 3 to wyues these *dou3tris*<sup>b</sup>, her possessioun schal sue<sup>c</sup>, and it schal be translaid to<sup>d</sup> anothir lynage, and schal<sup>e</sup> be decreessid fro oure eritage; and so it schal be doon, 4 that whanne the iubilee, that is, the fiftithe 3eer of remyssion, cometh, the departyng of lottis be schent<sup>f</sup>, and that the possessioun of othere men<sup>g</sup> passe to othere men<sup>h</sup>. Moises answerde to the sonnes of Israel, 5 and seide, for the Lord comaundide, The lynage of the sonnes of Joseph spak<sup>i</sup> ri3tfuli, and this lawe is denounsaid<sup>k</sup> of the 6 Lord on<sup>l</sup> the dou3tris of Salphaad; be thei weddid to whiche men thei wolen, oneli to the<sup>m</sup> men of her lynage; lest the 7 possessioun of the sonnes of Joseph be meddlid fro lynage in to lynage. For alle men schulen wedde wyues of her lynage and kynrede; and alle wymmen<sup>†</sup> schulen 8 take hosebondis of the same lynage<sup>n</sup>, that the erytage dwelle<sup>o</sup> in meynes<sup>p</sup>, and 9 lynagis be not<sup>q</sup> meddlid<sup>r</sup> to hem silf, but dwelle<sup>s</sup> so, as tho<sup>t</sup> ben departid of the 10

† and alle wymmen, etc. In Ebreu it is thus, each dou3ter that schal haue the eritage, schal be wiyf to o man of the kynrede of hir fadir. c.

y Om. c. z Om. BCDE sec. m. FH. a Om. H. b dou3tren BDEFH. c do3tris c. d possessioun CE.

<sup>s</sup> gillees i. <sup>t</sup> Om. i. <sup>u</sup> blood *shedinge* s. <sup>w</sup> Sothely is. <sup>x</sup> the sone is. <sup>y</sup> leuee i. <sup>z</sup> the possessioun is. <sup>a</sup> her is. <sup>b</sup> Om. i. <sup>c</sup> sue *hem* is. <sup>d</sup> *thanne* to s. <sup>e</sup> *so it* schal is. <sup>f</sup> confoundid or *faile* is. <sup>g</sup> men *due to hem* s. <sup>h</sup> men *vnduly* s. <sup>i</sup> hath spoken is. <sup>k</sup> schewid is. <sup>l</sup> vpon is. <sup>m</sup> Om. is. <sup>n</sup> lynage *that thei came of* s. <sup>o</sup> dwelle *stille* s. <sup>p</sup> the meynes *theroff* is. <sup>q</sup> thei not is. <sup>r</sup> meddlid togidre is. <sup>s</sup> dwelle thei is. <sup>t</sup> thei is.

uerd. And the douzters of Salphaad  
 11 diden, as to hem was comaundid. And  
 Maala, and Thersa, and Egla, and Mel-  
 cha, and Noha, weren weddid to the  
 12 sones of the brother of her fader, of the  
 meynee of Manasse, that was the sone  
 of Joseph. And the<sup>e</sup> possessioun that  
 was to hem delyuerd, abood in the lynage  
 and the meynee of the fader of hem.  
 13 Thes ben the maundementis<sup>f</sup> and domes,  
 that the Lord comaundide bi the hoond  
 of Moyses, to the sones of Yrael, in the  
 wijlde feeldis of Moab, vpon Jordan,  
 azens Jericho.

Lord. And the douztris of Salphaat diden,  
 as it was comaundid to hem. And Maala,<sup>11</sup>  
 and Thersa, and Egla, and Melcha, and  
 Noha, weren weddid to the sones of her  
 fadris brother, of the meynee of Ma-<sup>12</sup>  
 naasses, that was 'the sone of Joseph<sup>u</sup>,  
 and the possessioun that was 3ouun to  
 hem, dwellide in the lynage and meynee<sup>v</sup>  
 of her fadir. These ben the comaunde-<sup>13</sup>  
 mentis<sup>w</sup> and domes<sup>x</sup>, whiche the Lord  
 comaundide, bi the hond of Moyses, to  
 the sones of Israel, in the feeldi places of  
 Moab, aboue Jordan, azens Jericho.

*Here endith the book of Numeri and  
 nowe bygynneth the book of Deutronomy<sup>g</sup>.*

*Here eendith the book of Numery, and  
 bigynneth the book of Deutronomy<sup>y</sup>.*

<sup>e</sup> to the ABCDFH. <sup>f</sup> comaundementis A. <sup>g</sup> Here endith N. and here bigynneth Deutronomy D. Here  
 endith N. and biginneth Deutronomy E. Here eendith the bok of N. F.

<sup>u</sup> Josepus sone I. <sup>v</sup> in the meynee IS. <sup>w</sup> heestis IS. <sup>x</sup> the domes IS. <sup>y</sup> From BDR. Here endith N.  
 and here bigynneth Deutronomij CFW. Heere endith N. and bigynneth a Prolog on Deutronomy G. Heere  
 endith N. and bigynnith Deutronomye I. Heere endeth the book of Noumbre and the lawe, se now Deutro-  
 nomy K. Here endith the book of N. and here bigynneth the prologe on Deutronomye MN. Here endith  
 N. and bigynneth the book of Deutronomy OX. Here eendith N. and Deutronomij sueth S. No final rubric  
 in AELPQT.

# DEUTERONOMY.

[*Prologue on the book of Deuteronomy.*]

IN this book of Deutronomye ben contened the wordis whiche Moises spak to al Israel, in the wilderness ouer Jordan, and declaride to hem the lawe; and schewide to hem, what goodis scholden bifalle to hem, if thei kepten the lawe, and also what yuels scholden bifalle to hem, if thei forsoken the lawe, and wurschipiden alien goddis, and the blessingis with whiche thei scholden be blessid, that kepten the lawe, and also alle the cursis bi whiche thei scholden be cursid, that breken the lawe. He delyuerede also Josue, the sone of Non, to hem, to be her leder, as he hadde be, and to departe to hem the lond of Canaan, and to counseile the Lord for hem, by Eleasar, prest. And Moises blessinge the peple, and wente in to the hil of Nebo, in to the cop of Phasga, and the Lord schewide to him the lond, which he hadde bihote to Abraham, Ysaac, and Jacob, her fadris; but Moises passide not Jordan, for he hadde wraththid the Lord in desert, and Moises diede there in the hil, and the Lord biriede him, and no man knew; his sepulcre<sup>a</sup>.

*Here [begynneth] the bok of Deutronomie<sup>a</sup>.*

## CAP. I.

<sup>1</sup> THESE ben the wordis that Moises spak to al Yrael, bi;onde Jordan, in the wijld feeldi wildernes, a;ens the reed see, by-twix<sup>b</sup> Pharan and Tophel and Laban and Asseroth, where is mych thing of <sup>2</sup>gold, bi enleuen days fro Oreb bi the wey of the hil of Seyr, vnto Cades Barne. <sup>3</sup>The fourteenth 3eer, the enleuenth<sup>bb</sup> moneth, the first day of the moneth, Moyses spak to the sones of Yrael alle thingis that the Lord hadde comaundid <sup>4</sup>to hym that he shulde seye to hem, after that he smoot Seon, the kyng of Amorreis, that dwellid<sup>c</sup> in Esebon, and Og, the kyng of Basan, that dwellid in Asseroth

*Here bigynneth Deutronomy<sup>b</sup>.*

## CAP. I.

THESE ben the wordis whiche<sup>c</sup> Moyses <sup>1</sup>spak to al Israel ouer<sup>d</sup> Jordan, in the wilderness<sup>e</sup> of the feeld, a;ens the reed see, bitwix Pharan and Tophel and Laban and Asseroth, where is ful myche gold, by enleuene daies<sup>f</sup> fro Oreb bi the weie of <sup>2</sup>the hil of Seir, til to Cades Barne. In the <sup>3</sup>fortithe 3eer, in the enleuenth monethe, in the firste dai of the monethe, Moises spak to the sones of Israel alle thingis whiche the Lord commandide to hym that he schulde seie to hem, after that he smoot<sup>g</sup> <sup>4</sup>Seon, kyng<sup>h</sup> of Ammorreis, that dwellide in Esebon, and Og, the kyng of Basan, that dwelide in Asseroth and in Edray,

<sup>a</sup> From F. *Deutronomii* B. No initial rubric in ACDEH but only running title. <sup>b</sup> bytwene BDEFH. betwe c. <sup>bb</sup> enleueth A. <sup>c</sup> dwellid A.

<sup>a</sup> This Prologue is from M. <sup>b</sup> From LP. *Deutronomii* E. No initial rubric in the other Mss. <sup>c</sup> that I. <sup>d</sup> bi;onde 1s. <sup>e</sup> deseert 1s. <sup>f</sup> daies iurney 1s. <sup>g</sup> had smyte 1. or killid 1 marg. or killid s. <sup>h</sup> the kyng 1s.

5 and in Edray, biþonde Jordan, in the  
loond of Moab. And Moyses biganne to  
6 opne the lawe, and seie, The Lord oure  
God hath spoke to vs in Oreb, seiynge,  
It suffisith to 3ow that in this hil 3e han  
7 dwelt; turneth a3en, and cometh to the  
hil of Amorreis, and to other that there  
ben next, feeldi, and hilli, and the more  
lower places a3ens the south; and to the  
loond biside the brenk of the see of Cha-  
nanees, and of Libany, vnto the greet  
8 flood of Eufraten. Loo! he seith, I haue  
take it to 3ow; goo 3e yn, and weelde 3e  
it, vpon the which the Lord hath sworn  
to 3oure fadres Abraham, Ysaac, and Ja-  
cob, that he 3yue it to hem, and to the  
9 seed of hem after hem. And I haue seid  
10 to 3ow in that tyme, I may not aloone  
susteyne 3ow, for the Lord 3oure God  
hath multiplied 3ow, and 3e ben many as  
11 the sterres of heuene; the Lord God of  
oure<sup>c</sup> fadris adde to this noumbre many  
thowsandis, and blesse to 3ow, as he hath  
12 spokun. Y may not alone 3oure nedis  
13 susteyn, and birthens<sup>d</sup>, and stryues; 3yue  
3e of 3ow wyse men, and herti, and<sup>dd</sup>  
whos conuersacioun be preued in 3oure  
lynagis, that I putte hem to 3ow princes.  
14 Than 3e answerden to me, A good thing  
15 it is that thou wolt doon. And I took of  
3oure lynagis wise men, and noble; and  
I haue ordeynd hem princes, and tri-  
bunes, and centuriouns, and quynquage-  
naryes, and denes, that techen 3ow alle  
16 thingis. And I haue comaundide to hem,  
seiynge, Here 3e hem, and that is rijt-  
wize demeth, whether he be cyteseyn, or  
17 pilgrime. Noon shal be distaunce of per-  
sones; so the litil 3e shulen here as the  
more, ne 3e shulen accept eny mannus  
persone, for the dome of God it is. And  
if eny thing hard to 3ow were seen,  
18 tellith to me, and I shal here. And I

ouer<sup>i</sup> Jordan, in the lond of Moab. And<sup>5</sup>  
Moyses bigan to declare<sup>k</sup> the lawe, and to  
seie, Oure Lord God spak to vs in Oreb,<sup>6</sup>  
and seide, It suffisith to 3ou that 3e han  
dwellid in this hil; turne 3e a3en, and<sup>7</sup>  
come 3e to the hil of Amorreis, and to  
othere placis that ben next it<sup>l</sup>; to<sup>m</sup>  
places<sup>n</sup> of feeldis, and of hillis, and to  
lowere places a3ens the south, and bisidis  
the brenke of the see, to the lond of Ca-  
naneys, and of Liban, 'til to the greet  
flood<sup>o</sup> Eufrates. Lo, 'he seith<sup>p</sup>, Y haue 3oue<sup>8</sup>  
to 3ou<sup>q</sup>; entre 3e, and 'welde 3e<sup>r</sup> 'that lond<sup>s</sup>  
on<sup>t</sup> which the Lord swoor to 3oure fadrys,  
Abraham, Ysaac, and Jacob, that he schulde  
3yue it<sup>u</sup> to hem, and to her seed after hem.  
And Y seide to 3ou in that time, Y may<sup>9</sup>  
not aloone susteyne<sup>v</sup> 3ou, for 3oure Lord  
God hath multiplied 3ou, and 3e ben ful  
many to dai, as the sterris of heuene; the<sup>11</sup>  
Lord God of 3oure fadris adde<sup>w</sup> to this  
noumbre many thowsyndis, and blesse<sup>x</sup> 3ou,  
as he spak<sup>xx</sup>. Y may not aloone susteyne<sup>y</sup>  
12 3oure causis, and birthun<sup>z</sup>, and stryues;  
3yue 3e of 3ou men wise 'in dyuyn thingis<sup>a</sup>,<sup>13</sup>  
and witti 'in mennus thingis worthi to be  
don<sup>b</sup>, whose conuersacioun is preued in  
3oure lynagis, that Y sette hem princes to  
3ou. Thanne 3e answeriden to me, The<sup>14</sup>  
thing is good which<sup>c</sup> thou wolt do. And<sup>15</sup>  
Y took of<sup>d</sup> 3oure lynagis men wise<sup>e</sup> and  
noble<sup>f</sup>, 'in vertues and kyn<sup>g</sup>; and Y or-  
deynede hem<sup>h</sup> princis, tribunes<sup>i</sup>, and cen-  
turyouns, and<sup>k</sup> quynquagenaries, and denys,  
whiche schulden teche 3ou all thingis.  
And Y comaundide to hem, and seide,<sup>16</sup>  
Here 3e hem<sup>l</sup>, and deme 3e that that is  
iust, whether he<sup>m</sup> be a citeseyn, whether<sup>n</sup>  
a pilgrym. No difference schal be<sup>o</sup> of per-<sup>17</sup>  
sones; 3e schulen here so a litil man, 'that  
is, pore<sup>p</sup>, as a greet man, nether 3e schu-  
len take<sup>q</sup> the persone of ony man, for it  
is the doom of God. That<sup>r</sup> if<sup>s</sup> ony thing

† that is, he  
bihyt stide-  
fastli is.

<sup>c</sup> 3our c. <sup>d</sup> birthen BCDEFH. <sup>dd</sup> Om. BCDE.

<sup>i</sup> biþonde is. <sup>k</sup> opene is. <sup>l</sup> to it is. <sup>m</sup> and to i. <sup>n</sup> the places i. <sup>o</sup> vnto is. <sup>p</sup> seith the Lord s.  
<sup>q</sup> 3ou that lond i. this lond s. <sup>r</sup> haue it in possessioun i. welde 3e it s. <sup>s</sup> Om. is. <sup>t</sup> vpon s. <sup>u</sup> that  
lond is. <sup>v</sup> susteyne or gouerne s. <sup>w</sup> adde he s. <sup>x</sup> blesse he is. <sup>xx</sup> hath seid is. <sup>y</sup> susteyne or bere s.  
<sup>z</sup> 3oure chargis i. 3oure birthens s. <sup>a</sup> in dyuyniges ELP. Om. iosw. <sup>b</sup> Om. imosw. <sup>c</sup> that is. <sup>d</sup> in s.  
<sup>e</sup> wise in vertues s. <sup>f</sup> noble in kyn s. in vertues i marg. <sup>g</sup> Om. is. <sup>h</sup> hem to be 3oure s. <sup>i</sup> 3oure tri-  
bunes s. <sup>k</sup> Om. i. <sup>l</sup> the puple is. <sup>m</sup> he that 3e deme s. <sup>n</sup> or i. <sup>o</sup> be in dome s. <sup>p</sup> Om. i. <sup>q</sup> take  
hede to s. <sup>r</sup> That that 3e deme s. <sup>s</sup> i<sup>c</sup> t<sup>l</sup> t<sup>l</sup> s

comauddide alle thingis that ze shulden  
 19 doo. And goon forth fro Oreb, we pass-  
 iden bi feerful deseert and moost wilder-  
 nes, that ze han seen, bi the weye of the  
 hil of Amorrei, as the Lord 3oure God  
 hath comaundide to 3ow. And whanne  
 20 ze weren comen into Cades Barne, Y  
 seide to 3ow, Ze ben comen to the hil of  
 Amorrei, that the Lord oure God is to  
 21 3yuynge<sup>f</sup> to vs; looke the loond that the  
 Lord thi God shal 3yue to thee; and sty  
 vp, and weelde it, as the Lord oure God  
 hath spoken to thi fadris; nyl thow  
 22 drede, ne eny thing be agast. And ze  
 comen to me alle, and seiden, Sende we  
 men, that biholden the loond, and tellen  
 to vs bi what weie we shulden stye vp,  
 23 and to what cytees goon. And whanne  
 to me the word pleside, Y sente of 3ow  
 24 twelue men, eche by<sup>g</sup> her lynagis. The  
 whiche whanne thei weren goon, and  
 hadden stied vp into the hillis, thei camen  
 into the valeye of Clustre; and the loond  
 25 biholdid<sup>g</sup>, takynge of the fruytis of it,  
 that thei myzten shewe the plenteuoste,  
 thei brouzten to vs, and seiden, Good is  
 the loond that the Lord oure God is to  
 26 3yuynge<sup>h</sup> to vs. And ze wolden not stye  
 vp, but mysbileuynge to the word of the  
 27 Lord oure God, ze grutchiden in 3oure  
 tabernaclis, and seiden, The Lord hatith  
 vs, and therefore he hath ladde vs out of  
 the loond of Egipte, that he take vs in  
 the hoond of Amorrei, and doo away.  
 28 Whether shulen we stie vp? the messan-  
 geris han feerde oure hertis<sup>i</sup>, seiynge, The  
 moost multitude is, and<sup>k</sup> in stature more  
 shapplych than we; greet citees, and in  
 to heuene wallid; the sones of Enachym  
 29 we han seen there. And I seide to 3ow,  
 30 Wole ze not be feryde, ne drede ze; the

semeth hard to 3ou, telle ze<sup>t</sup> to me, and  
 Y schal here<sup>u</sup>. And<sup>v</sup> Y comaundide<sup>w</sup> alle<sup>18</sup>  
 thingis whiche ze ouzten to do. Forsothe<sup>x</sup>  
 19 we<sup>y</sup> zeden forth fro Oreb, and passiden bi  
 a feerful<sup>z</sup> deseert, and grettiste<sup>a</sup> wildir-  
 nesse, which<sup>b</sup> ze sien<sup>c</sup>, bi the weye of the  
 hil of Ammorrey<sup>d</sup>, as oure Lord God<sup>e</sup> co-  
 maundide to vs. And whanne we hadden  
 come in to Cades Barne, Y seide to 3ou,  
 20 Ze ben comen to the hil of Ammorrey,  
 which 3oure Lord God schal 3yue to 3ou;  
 se thou<sup>f</sup> the loond which<sup>g</sup> thi<sup>h</sup> Lord God<sup>21</sup>  
 schal 3yue to thee; 'stie thou<sup>i</sup>, and welde  
 it, as oure Lord God spak to thi fadris;  
 'nyle thou drede<sup>l</sup>, nether 'drede thou<sup>m</sup> in  
 herte<sup>n</sup> ony<sup>o</sup> thing<sup>p</sup>. And alle ze<sup>q</sup> nei-  
 22 ziden to me, and ze seiden, Sende we men, that  
 schulen biholde the loond, and telle<sup>r</sup> to<sup>s</sup> vs  
 bi what weye we owen<sup>t</sup> stie<sup>u</sup>, and to  
 whiche citees we owen to go. And<sup>23</sup>  
 whanne the word<sup>v</sup> pleside to me<sup>†</sup>, Y sente  
 of 3ou twelue men, of ech lynage oon.  
 And whanne thei hadden go<sup>w</sup>, and hadden<sup>24</sup>  
 stied<sup>x</sup> in to the hilli places, thei camen 'til  
 to<sup>y</sup> the valei of Clustre; and whanne thei  
 hadden biholde the loond, thei token of the<sup>25</sup>  
 fruytis therof, to schewe the plentee<sup>z</sup>, and  
 brouzten<sup>a</sup> 'to vs<sup>b</sup>, and seiden, The loond is  
 good which<sup>c</sup> oure Lord God schal 3yue to  
 vs. And ze 'nolden stie<sup>d</sup>, but ze weren<sup>26</sup>  
 vnbileueful to the word of oure Lord God.  
 And ze grutchiden in 3oure tabernaclis,  
 27 and ze seiden, The Lord hatith vs, and  
 herfor he ledde vs out of the loond of E-  
 gipt, that he schulde bitake vs in<sup>e</sup> the  
 hond of Ammorey, and schulde<sup>f</sup> do awei  
 vs<sup>g</sup>. Whidur<sup>h</sup> schulen we stie<sup>i</sup>? the mes-  
 28 sangeris maden<sup>k</sup> aferd oure herte, and  
 seiden, A<sup>l</sup> grettiste<sup>m</sup> multitude<sup>n</sup> is, and  
 largere<sup>o</sup> in stature than we; the citees  
 ben greete, and wallid 'til to<sup>p</sup> the<sup>q</sup> heuene;

† pleside to me,  
 that is, Y con-  
 sentide for 3oure  
 vnrestefulnesse.  
 Lire here. c.

f 3iue c. g of BCDEFH. gg behelden B. h 3iue c. i herte CE. k Om. A.

<sup>t</sup> ze that is. <sup>u</sup> here it is. <sup>v</sup> and *answere to 3ou* and is. <sup>w</sup> comaundide to 3ou s. <sup>x</sup> Sothely is. <sup>y</sup> ze i.  
<sup>z</sup> feerful is. <sup>a</sup> bi the grettiste is. <sup>b</sup> that is. <sup>c</sup> han sien is. <sup>d</sup> Ammorrey *we passiden* s. <sup>e</sup> Om. I.  
<sup>f</sup> thou, *Israel* is. <sup>g</sup> that is. <sup>h</sup> the is. <sup>i</sup> go thou vp i. stie thou vp. <sup>l</sup> drede thou not i.  
<sup>m</sup> Om. is. <sup>n</sup> thin herte is. <sup>o</sup> be thou ony is. <sup>p</sup> thing agast is. <sup>q</sup> *heringe this s marg.* <sup>r</sup> schul telle is.  
<sup>s</sup> Om. s. <sup>t</sup> owen to *bc pr. m. iks.* <sup>u</sup> wende vp i. stie vp *thider* s. <sup>v</sup> word of 3ou s. <sup>w</sup> gon forth i.  
<sup>x</sup> stied vp is. <sup>y</sup> vnto is. <sup>z</sup> plentee of it is. <sup>a</sup> thei brouzten *tho fruytees* is. <sup>b</sup> Om. I. <sup>c</sup> that is.  
<sup>d</sup> wolden not weende vp i. <sup>e</sup> into s. <sup>f</sup> Om. I. <sup>g</sup> Om. *plures.* <sup>h</sup> so whidur i.  
<sup>i</sup> weende vp i. stie vp s. <sup>k</sup> han maad is. <sup>l</sup> the s. <sup>m</sup> ful greet i. <sup>n</sup> multitude of *puple ther* is.  
<sup>o</sup> lengre is. <sup>p</sup> vnto is. to o *sec. m.* <sup>q</sup> Om. *plures.*

Lord God, that is oure ledere, for vs he  
shal fyte, as he hath doo in Egipte, alle  
31 men seyng. And in wildernes, ze han  
seen, the Lord thi God hath born thee,  
as a man is wonyd to bere a litil child,  
his sone, in alle weie bi the which ze han  
goo, to the tyme that ze comen to this  
32 place. And zit not thus forsothe ze  
33 leueden to the Lord zoure God, that  
wente before zou in the weie, and hath  
set the place in the<sup>l</sup> whiche ze shulden  
picche tentis, the nyzt shewynge the  
weie to zow bi fier, and the dai bi piler<sup>m</sup>  
34 of a clowde. And whanne the Lord  
hadde herde the voyce of zoure wordis,  
35 wrooth he swore, and seith, There shal  
not se eny man of the men of this worst  
generacioun the good loond, that vndur  
36 ooth Y haue bihoot to zoure fadris, saue  
Caleph, the sone of Jephone; he forsothe  
shal se it, and to hym I shal zyue the  
loond that he hath troden, and to his  
37 sones, for he hath folwid the Lord. Ne  
the indignacioun azen the puple is to be  
meruelid, sith to me forsothe the Lord  
wrooth for zow, seide, Ne thou shalt go  
38 in thidir, but Josue, the sone of Nun, thi  
seruaunt, he shal goo yn<sup>n</sup> for thee; this  
enfourme thou, and strengthe, that he  
39 the loond bi lot dyuyde to Yrael. Zoure  
litil children, of the<sup>o</sup> whiche ze han seid,  
that<sup>p</sup> cheytif thei shulen be lad, and the  
sones that to day of good and yuel vn-  
known the distaunce, thei shulen goon  
yn; and to hem Y shal zyue the loond,  
40 and thei shulen weeld it. Ze forsothe  
turneth azen, and goth thens into wilder-  
41 nes, bi the weie of the Reed See. And  
ze answerden to me, We han synned to  
the Lord; we shulen stie vp, and fytten,  
as the Lord oure God hath comaundid.

we sien<sup>r</sup> there the sones of Enachym, *that  
is, giantis*. And Y seide to zou, 'Nyle<sup>29</sup>  
ze<sup>s</sup> drede<sup>t</sup> 'with ynne<sup>u</sup>, nether<sup>v</sup> 'drede with-  
outforth<sup>w</sup>; the Lord God hym silf, which<sup>x</sup> 30  
is zoure ledere, schal fyte for zou, as he  
dide in Egipt, while alle men sien. And 31  
ze<sup>y</sup> sien<sup>z</sup> in the<sup>a</sup> wildirnesse, thi Lord God  
bar<sup>b</sup> thee, as a man is wont to bere his  
litil sone, in al the weie bi which ze zeden  
til ze camen to this place. And sotheli 32  
nether so<sup>c</sup> ze bileueden to zoure Lord God,  
that zede bifor zou in the weie, and me- 33  
suride the place in which ze<sup>d</sup> ouzten to<sup>e</sup>  
sette tentis<sup>f</sup>, and schewide<sup>g</sup> in nyzt<sup>h</sup> the<sup>i</sup>  
weie to zou bi fier, and in dai<sup>k</sup> bi a<sup>l</sup> piler  
of cloude<sup>m</sup>. And whanne the Lord hadde 34  
herd the vois of zoure wordis<sup>n</sup>, he was  
wrooth, and swoor<sup>o</sup>, and seide, Noon of 35  
the men of this werste generacioun schal  
se the good loond, which<sup>p</sup> Y bihizte vndur  
an<sup>q</sup> ooth to zoure fadris, outakun Caleph †, 36 † outakun Ca-  
the sone of Jephone; for<sup>r</sup> he schal se it,  
and Y schal zyue to hym the loond on<sup>s</sup>  
which he trad<sup>t</sup>, and to hise sones, for he  
suede the Lord. Nether *the* indignacioun<sup>u</sup> 37  
azens the puple is wondirful<sup>v</sup>, sithen the  
Lord was wrooth also to me for zou, and  
seide, Nether thou schalt entre thidur, but 38  
Josue, the sone of Nun, thi mynystre<sup>w</sup>,  
he schal entre<sup>x</sup> for thee; excyte<sup>y</sup> and  
strengthe<sup>z</sup> thou<sup>a</sup> him<sup>aa</sup>, and he schal de-  
parte the loond bi lot to Israel. Zoure litte 39  
children, of whiche ze seiden, that thei  
schulden be led prisoneris, and the sones  
that kunnen<sup>b</sup> not to dai the diuersite of  
good and of yuel, thei schulen entre<sup>c</sup>; and  
Y schal zyue to hem the loond, and thei  
schulden welde it. Sotheli turne ze azen, 40  
and go ze in to the<sup>d</sup> wildirnesse, bi the  
weie of the Reed Sec. And ze answeriden 41  
to me, We synned<sup>e</sup> to the Lord; we

† outakun Ca-  
leph and ou-  
takun Josue  
and Leuytis  
and children  
not of xx. jeeer.  
Lire here. c.

<sup>l</sup> Om. c. <sup>m</sup> the piler CE. <sup>n</sup> yn thidir A. <sup>o</sup> Om. c. <sup>p</sup> Om. A.

<sup>r</sup> sien *thei seiden* s. <sup>s</sup> haue ze no I. <sup>t</sup> herof haue drede s. <sup>u</sup> Om. I. with ynne zou s. <sup>v</sup> ne I. <sup>w</sup> be  
ze agast is. drede ze without forth x *sec. m.* <sup>x</sup> that is. <sup>y</sup> ze also I. <sup>z</sup> sien *the same goodness of the*  
*Lord.* <sup>a</sup> Om. is. <sup>b</sup> Israel bar s. <sup>c</sup> so God doinge to zou s. <sup>d</sup> thei GQ. <sup>e</sup> Om. BC. <sup>f</sup> the tentis I.  
zoure tentis s. <sup>g</sup> he schewide is. <sup>h</sup> the nyzt is. <sup>i</sup> Om. s. <sup>k</sup> the dai is. <sup>l</sup> the is. <sup>m</sup> a clowde is.  
<sup>n</sup> wordis, *misbileuyng* to him and *grucching* s. <sup>o</sup> he swoor is. <sup>p</sup> that is. <sup>q</sup> Om. is. <sup>r</sup> forsothe is.  
<sup>s</sup> vpon is. <sup>t</sup> hath troden is. <sup>u</sup> Lordis indignacioun is. <sup>v</sup> to be merueilid is. <sup>w</sup> seruaunt is. <sup>x</sup> entre  
*into that loond* s. <sup>y</sup> enforme thou Josue is. *in my drede* s marg. <sup>z</sup> *in my loue* s marg. <sup>a</sup> Om. I.  
<sup>aa</sup> Om. s. <sup>b</sup> knowen is. <sup>c</sup> entre *thidre* I. *entre into that loond* s. <sup>d</sup> Om. plures. <sup>e</sup> han synned is.

And whanne 3e, tauzt in armes, wolden  
 42 goo into the hil, the Lord seith to me,  
 Sey thou to hem, Wole 3e not stie vp, ne  
 fizte; forsothe Y am not with 3ow, lest  
 43 3e fallen before 3oure enemyes. I spak,  
 and 3e herden not, but contrariynge to  
 the heest of the Lord, and bolnyng bi  
 44 pride, 3e stieden vp into the hil. And so  
 Amorre gon out, that dwelt in the hillis,  
 and azen comynge pursuede vs, as been  
 ben<sup>q</sup> wont to be pursued, and slegen  
 45 doun fro Seyr vnto Horma. And whanne  
 turned azen 3e wepten before the Lord,  
 he herde 3ow not, ne to 3our voys wolde  
 46 assent; 3e seeten therfor in Cades Barne  
 myche tyme.

## CAP. II.

1 And goon forth thens, we comen into  
 wildernes that ledith to the Reed See, as  
 the Lord seide to me; and we enuy-  
 2 rounden the hil of Seyr long tyme. And  
 3 the Lord seide to me, Suffice it to 3ow  
 to goon about this hil; goo 3e azens the  
 4 north. And to the puple comaund, sei-  
 ynge, 3e shulen passe bi the coostis of  
 3oure britheren, the sones of Esau, that  
 dwellen in Seyr, and thei shulen drede  
 5 3ow. Se 3e therfor bisilych, that 3e ben  
 not meued azens hem; ne forsothe I shal  
 3eue to 3ow of the loond of hem as  
 myche as the stap of a foot may treede,  
 for into the possessioun of Esau Y haue  
 6 3yue the hil of Seyr. Meetis 3e shulen  
 bigge<sup>r</sup> of hem for money, and eten; wa-  
 ter bouzt 3e shulen drawe, and drynke.  
 7 The Lord thi God hath blessid to thee  
 in al the werk of thin hoondes; he hath  
 knowun thi weie, what maner wise thou  
 hast passid this greet wildernes, bi fourti

schulen stie<sup>f</sup>, and we schulden fizte, as oure<sup>g</sup>  
 Lord God<sup>h</sup> comaundide. And whanne 3e<sup>i</sup>  
 weren arayed with armeris, and 3eden  
 'into<sup>k</sup> the hil, the Lord seide to me, Seie<sup>42</sup>  
 thou to hem, 'Nyle 3e styel, nether fizte 3e,  
 for Y am not with 3ou, lest 3e fallen bifor  
 3oure enemyes. Y spak<sup>m</sup>, and 3e herden<sup>43</sup>  
 not; but 3e 'weren aduersaries to the co-  
 maundement of the Lord<sup>o</sup>, and bolnden<sup>p</sup>  
 with prijde, and<sup>q</sup> stieden<sup>r</sup> in to the hil.  
 Therfor Ammorrey 3ede<sup>s</sup> out, that dwell-  
 44 ide in the hillis, and he cam azens 3ou,  
 and pursuede 3ou, as bees ben wont to  
 pursue<sup>t</sup>, and killide<sup>u</sup> fro<sup>v</sup> Seir til<sup>w</sup> Horma<sup>x</sup>.  
 And whanne 3e turneden<sup>y</sup> azen, and wepten<sup>45</sup>  
 bifor the Lord, he herde not 3ou, nether  
 wolde<sup>z</sup> ascende<sup>zz</sup> to 3oure voys; therfor 3e<sup>46</sup>  
 saten<sup>†</sup> in Cades Barne bi myche tyme.

† In Ebreu it  
 is thus, and 3e  
 saten in Cades  
 bi many daies,  
 bi the daies in  
 whiche 3e saten  
 in othere dwell-  
 ingis. c.

## CAP. II.

And we<sup>a</sup> 3eden forth fro thennus, and  
 camen in to the wildirnesse<sup>b</sup> that ledith  
 to the Reed See, as the Lord seide to me;  
 and we cumpassiden<sup>c</sup> the hil of Seir in  
 long tyme. And the Lord seide to me,<sup>2</sup>  
 It sufficith to 3ou to cumpasse<sup>d</sup> this hil; go<sup>3</sup>  
 3e azens the north. And comaunde thou to<sup>4</sup>  
 the puple, and seie<sup>e</sup>, 3e schulden passe bi  
 the termes<sup>†</sup> of 3oure britheren, the sones of  
 Esau, that dwellen in Seir, and thei schu-  
 len drede 3ou. Therfor se 3e diligentli<sup>f</sup>,<sup>5</sup>  
 that 3e be not moued azens hem; for Y  
 schal not 3yue to 3ou of the<sup>g</sup> land 'of hem<sup>h</sup>  
 as myche as the steppe of o foot may  
 trede, for Y 3af<sup>i</sup> the hil of Seir in to the  
 possessioun of Esau. 3e schulden bie of<sup>6</sup>  
 hem metis for money, and 3e schulden<sup>k</sup> etc;  
 3e<sup>l</sup> schulden drawe, and drynke watir  
 bouzt. Thi Lord God blesside<sup>m</sup> thee in al<sup>7</sup>  
 the werk<sup>n</sup> of thin hondis; he knewe<sup>o</sup> thi  
 weye, hou thou passidist<sup>p</sup> this moste wil-  
 dirnesse, bi fourti 3eer; and thi Lord God

† bi the termes,  
 that is, ny3 the  
 termes Lire  
 here. c.

q beth E. r bie c.

<sup>f</sup> wende vp i. stie vp s. <sup>g</sup> 3oure x. <sup>h</sup> Om. k. <sup>i</sup> we g. <sup>k</sup> to a. <sup>l</sup> weende 3e not vp i. nyle 3e styel  
 vp s. <sup>m</sup> this to 3ou s marg. <sup>n</sup> herden me is. <sup>o</sup> contrariynge the Lordis heestis is. <sup>p</sup> bolnyng is.  
<sup>q</sup> Om. is. <sup>r</sup> 3eden vp i. stieden vp s. <sup>s</sup> wenten i. <sup>t</sup> hem that anoie hem s marg. <sup>u</sup> he killide i. Am-  
 morrei killide s. <sup>v</sup> 3ou doun fro is. <sup>w</sup> til to BEGLP. vnto is. <sup>x</sup> Horma pursuyng 3ou s. <sup>y</sup> turneden  
 hoom s. <sup>z</sup> he wolde i. <sup>zz</sup> ansente a. <sup>a</sup> 3e s. <sup>b</sup> desert s. <sup>c</sup> 3eden aboute is. <sup>d</sup> go aboute is. <sup>e</sup> seie  
 to hem is. <sup>f</sup> bisily is. <sup>g</sup> her is. <sup>h</sup> Om. is. <sup>i</sup> haue 3ouen is. <sup>k</sup> Om. ikoqrstwx. <sup>l</sup> and 3e k. <sup>m</sup> hath  
 blesside is. schal blesse m. <sup>n</sup> werkis m. <sup>o</sup> bath knowe is. <sup>p</sup> hast passid is.

zeer, the Lord thi God dwellynge with  
 8 thee, and no thing failed to thee. And  
 whanne we hadden passid bi oure bri-  
 theren, the sones of Esau, that dwelliden  
 in Seyr, bi the feeldi weie fro Elath, and  
 fro Asiongaber, we camen to the weie  
 9 that ledith into deseert of Moab. And  
 the Lord seide to me, Fize thou not azens  
 Moabites, ne go thou in azens hem to  
 bateyl; forsothe I shal not 3yue to thee  
 eny thing of the loond of hem, for to the  
 sones of Loth Y haue take Ar into pos-  
 10 sessioun. Emyn weren the first dwellers  
 of it, a greet puple, and a stroong, and  
 11 so hize, that of Enachym lynage as  
 geautis thei ben trowed, and weren lik  
 of the sones of Enachym; therfor Moab-  
 12 ites clepen hem Emyn. In Seyr forsothe  
 rather dwelten Horrey, the whiche put  
 out and doon awei, the sones of Esau  
 dwelliden, as Yrael dide in the loond of  
 his possessioun, that the Lord 3af to hym.  
 13 Thanne arysunge, that we ny3ten passe  
 the stream of Zareth, we camen to it.  
 14 Forsothe the tyme, in the which we  
 wenten fro Cades Barne vnto the pass-  
 ynge of the stream of Zareth, was of eizt  
 and thretti 3eer, to the tyme that al the  
 congregacioun of men of bateyl weren  
 wastid fro the tentis, as the Lord swore;  
 15 whos hoond was azens hem, that thei  
 16 dien fro the myddil of the tentis. For-  
 17 sothe aftir that alle the<sup>s</sup> fizters fellen, the  
 18 Lord spak to me, seiynge, Thou shalt  
 passe to day the coostis of Moab, the  
 19 citee, Ar bi name; and comynge ny3 into  
 the side coostis of the sones of Amon,  
 be war lest thou fizte azens hem, ne be  
 thou mued to batayl; forsothe Y shal  
 not 3eue to thee of the loond of the sones  
 of Amon, for to the sones of Loth I haue<sup>t</sup>  
 20 3eue it into possessioun. The loond of  
 geautis it is holdun, and in it sum tynie  
 dwelten geautis, whom the Ammonytes

dwellide with thee, and no thing failide to  
 thee. And whanne we hadden passid bi<sup>s</sup>  
 oure britheren, the sones of Esau, that  
 dwelliden in Seir, bi the weie of the feeld  
 of Elath, and of Asiongaber, we camen to  
 the weie that ledith in to deseert<sup>q</sup> of Moab.  
 And the Lord seide to me, Fize thou not<sup>9</sup>  
 azens Moabitis, nether bigyn thou batel  
 azens hem, for Y schal not 3yue to thee  
 ony thing of the<sup>r</sup> lond<sup>s</sup> of hem<sup>s</sup>, for Y 3af<sup>t</sup>  
 Ar in to possessioun to<sup>t</sup> the sones of  
 Loth<sup>u</sup>. Emyn, *that is, griseful men<sup>v</sup>*,<sup>10</sup>  
 weren first<sup>w</sup> dwelleris therof, a greet pu-  
 ple, and strong<sup>x</sup>, and so hize, that thei weren  
 bileued as<sup>y</sup> giantis, of the generacioun of<sup>11</sup>  
 Enachym, and thei weren lik<sup>z</sup> the sones  
 of Enachym; forsothe<sup>a</sup> Moabitis<sup>b</sup> clepen  
 hem Emyn. Forsothe<sup>c</sup> Horreis dwelliden<sup>12</sup>  
 bifore in Seir, and whanne thei weren put  
 out, and weren<sup>d</sup> doon away, the sones of  
 Esau<sup>e</sup> dwelliden *there*, as Israel dide in  
 the lond of his possessioun, which<sup>f</sup> the  
 Lord 3af to hym. Therfor we riseden<sup>g</sup>,<sup>13</sup>  
 that we schulden passe the stronde of Za-  
 red, and camen<sup>h</sup> to it. Sotheli the tyme<sup>14</sup>  
 in whiche we 3eden fro Cades Barne<sup>t</sup> til  
 to<sup>i</sup> the passynge of the stronde of Zared,  
 was of eizte and thretti 3eer, til al the  
 generacioun of<sup>k</sup> men fizteris<sup>k</sup> was wastid  
 fro<sup>l</sup> the castels<sup>l</sup>, as the Lord hadde<sup>m</sup> swore;  
 whos hond was azens hem, that thei schul-<sup>15</sup>  
 den perische fro the myddis of<sup>n</sup> the castels.  
 Forsothe<sup>n</sup> after that alle the fizteris felden<sup>o</sup>  
 16 down, the Lord spak to me, and seide,<sup>17</sup>  
 Thou schalt passe to dai the termes<sup>p</sup> of<sup>18</sup>  
 Moab, the cytee, Ar bi name, and thou<sup>19</sup>  
 schalt<sup>q</sup> nei3 in<sup>r</sup> the ny3<sup>s</sup> coost<sup>t</sup> of the sones  
 of Amon; be thou war that thou fizte not  
 azens hem, nether<sup>u</sup> be mued<sup>v</sup> to batel; for<sup>w</sup>  
 Y schal not 3yue to thee of the lond of the  
 sones of Amon, for Y 3af<sup>x</sup> it to the<sup>y</sup> sones  
 of Loth<sup>y</sup> in to possessioun. It is arettid<sup>z</sup><sup>20</sup>  
 the lond of giauntis, and giauntis enhabit-  
 iden<sup>a</sup> thereynne sumtyme, whiche<sup>b</sup> giauntis<sup>c</sup>

<sup>s</sup> Om. A. <sup>t</sup> ha c.

<sup>q</sup> the deseert is. <sup>r</sup> her is. <sup>s</sup> Om. 1. <sup>t</sup> haue 3ouen is. <sup>u</sup> Loth sones s. <sup>v</sup> Om. diort *sec. m. w.*  
<sup>w</sup> the first 1. <sup>x</sup> a strong is. <sup>y</sup> to be as is. <sup>z</sup> in griselynesse s *marg.* <sup>a</sup> sothely is. <sup>b</sup> men of Moab is.  
<sup>c</sup> sothely is. <sup>d</sup> Om. is. <sup>e</sup> Esau sones s. <sup>f</sup> that is. <sup>g</sup> risen vp is. <sup>h</sup> we camen is. <sup>i</sup> vnto is. <sup>k</sup> fizt-  
 inge men is. <sup>l</sup> her tentis is. <sup>m</sup> hath 1. <sup>n</sup> her tentis. Sothely is. <sup>o</sup> hadden falle is. <sup>p</sup> coostus is.  
<sup>q</sup> schalt not *ELPX sec. m.* <sup>r</sup> into is. <sup>s</sup> Om. is. <sup>t</sup> coostus is. <sup>u</sup> ne 1. <sup>v</sup> thou mould s. <sup>w</sup> forsothe is.  
<sup>x</sup> haue 3ouen is. <sup>y</sup> Loth sones s. <sup>z</sup> holde is. <sup>a</sup> dwelliden is. <sup>b</sup> the whiche 1. <sup>c</sup> Om. 1.

21 clepen Zoumym; myche puple, and greet,  
and of feyre lengthe, as Enachym, whom  
the Lord dide away fro the face of hem,  
22 and made hem to dwelle for hem, as he  
dide to the sones of Esau, that dwellen<sup>u</sup>  
in Seyr, doynge away Horreis, and the  
loond of hem to hem takynge, the which  
thei weelden vnto the tyme that is nowe.  
23 Forsothe Eueos, that dwellen in Asserym  
vnto Gazam, men of Capadoce putten  
out; the whiche goon out fro Capadoce,  
diden hem away, and dwelliden for hem.  
24 Ryse 3e, and passith the streem of Ar-  
non; loo! Y haue takun in thin hoond  
Seon, the kyng of Esebon, and<sup>v</sup> Amor-  
reis<sup>w</sup>; and the loond of it bigynne to take  
possessioun, and doo azens hym batayle.  
25 To day Y shal bigynne to sende drede  
and thi feerde into puplis that dwellen  
vndur al heuen, that thi name herd, thei  
dreden, and bi maner of wymmen berynge  
child thei bigynnen to tremble, and with  
26 sorwe biholden. Y sente<sup>x</sup> therefore mes-  
sangeris fro the wildernes of Cademoch  
to Seon, the kyng of Esebon, bi pesible  
27 wordis, seiynge, We shulen passe bi thi  
loond, the comoun weye we shulen goo;  
we shulen not goo aside, ne to the ryzt  
28 ne to the left. Lyuelodis bi prijs sel to  
vs, that we eeten; water for money 3if,  
and so we shulen drynke. Oonlich is,  
that thow graunte to vs passyng forth,  
29 as the sones of Esau diden, that dwellen  
in Seyr, and Moabitis, that dwellen in  
Ar, to the tyme that we comen to Jor-  
dan, and passe to the loond that the Lord  
30 oure God is to 3yuyng<sup>y</sup> to vs. And  
Seon, the kyng of Esebon, wolde not  
3yue to vs passyng; for the Lord, thi  
God, inwardly hardide the spirite of hym,

Amonytis<sup>d</sup> clepen Zonym; a myche puple<sup>21</sup>  
and greet<sup>e</sup>, and of noble<sup>f</sup> lengthe, as Ena-  
chym, whiche the Lord dide away fro the<sup>g</sup>  
face of hem<sup>h</sup>, and made hem to dwelle<sup>i</sup> for<sup>22</sup>  
'tho *giauntis*<sup>k</sup>, as he dide to<sup>l</sup> the sones of  
Esau, that dwellen<sup>m</sup> in Seire, 'and dide<sup>n</sup>  
awai<sup>o</sup> Horreis, and 3af<sup>p</sup> to hem the<sup>q</sup> lond  
'of Horreis', which<sup>s</sup> '*the sones of Esau*<sup>t</sup>  
welden 'til in to present<sup>u</sup> tyme<sup>v</sup>. Also<sup>23</sup>  
men of Capadocie puttiden out Eueys,  
that dwelliden in Asseryn, 'til to<sup>w</sup> Gaza;  
which<sup>x</sup> 3eden out fro Capadocie, and diden<sup>y</sup>  
away Eueis, and<sup>z</sup> dwelliden<sup>a</sup> for hem.  
Rise 3e, and 'passe 3e<sup>b</sup> the stronde of Ar-<sup>24</sup>  
non; lo! Y haue bitake in 'thin hond<sup>c</sup>  
Seon, king<sup>d</sup> of Esebon, of Amorreis; and  
his lond bigynne thou 'to welde, and  
smyte thou batel<sup>e</sup> azens him<sup>f</sup>. To dai Y<sup>25</sup>  
schal bigynne<sup>g</sup> to sende thi drede<sup>h</sup> and  
strengthe<sup>i</sup> in to puplis<sup>k</sup> that dwellen vndir  
al heuene, that whanne thi name is herd,  
thei drede, and tremble bi the maner of  
wymmen trauelynge of child, and 'be  
holdun<sup>l</sup> with sorewe. Therfor<sup>m</sup> Y sente<sup>26</sup>  
messangeris fro the wildirnesse of Cade-  
moch to Seon, kyng of Esebon; and Y<sup>n</sup>  
seide<sup>o</sup> with pesible wordis, We<sup>p</sup> schulen<sup>27</sup>  
passe thorou thi lond, we schulen go in  
the comyn weie; we schulen not bowe  
nether to the ryzt side, nether<sup>l</sup> to the left  
side. Sille thow<sup>r</sup> metis<sup>s</sup> 'to vs<sup>t</sup> for prijs,<sup>28</sup>  
that we ete; 3if thow<sup>u</sup> watir for money,  
and so we schulen drynke. Oneli it is<sup>v</sup>  
that thou graunte passage to vs, as the<sup>29</sup>  
sones of Esau diden<sup>w</sup>, that dwellen<sup>x</sup> in  
Seir, and as<sup>y</sup> Moabitis<sup>z</sup> *diden*<sup>a</sup>, that dwellen  
in Ar, til we comen to Jordan, and passen  
to the lond which<sup>b</sup> oure Lord God schal  
3yue to vs<sup>c</sup>. And Seon, kyng<sup>d</sup> of Esebon,<sup>30</sup>  
nolde<sup>e</sup> 3yue passage<sup>f</sup> 'to vs<sup>g</sup>; for<sup>h</sup> thi Lord<sup>i</sup>

<sup>u</sup> dwelten c. <sup>v</sup> Om. E. <sup>w</sup> of Amorreis CE. <sup>x</sup> sende E. <sup>y</sup> 3iue c.

<sup>d</sup> men of Amon is. <sup>e</sup> a greet is. <sup>f</sup> faire is. <sup>g</sup> her s. <sup>h</sup> *Amonytis* is. <sup>i</sup> dwelle *there* is. <sup>k</sup> hem i.  
<sup>l</sup> of r. <sup>m</sup> dwelliden cis. <sup>n</sup> doynge is. <sup>o</sup> aweifro hem is. <sup>p</sup> takinge i. he 3aue s. <sup>q</sup> her i. <sup>r</sup> Om. i.  
<sup>s</sup> that i. which *hond* s. <sup>t</sup> Esaus sonus i. <sup>u</sup> vnto this i. vnto the s. <sup>v</sup> tyme that is now s. <sup>w</sup> vnto is.  
<sup>x</sup> the which i. <sup>y</sup> thei diden is. <sup>z</sup> and thei i. <sup>a</sup> dwelliden *there* is. <sup>b</sup> passeth i. *seith the Lord s marg.*  
<sup>c</sup> thi power is. <sup>d</sup> the king is. <sup>e</sup> and take possessioun ther ynne, and make batail is. <sup>f</sup> *the king of*  
*Esebon* s. <sup>g</sup> *seith the Lord s marg.* <sup>h</sup> drede *Israel* s. <sup>i</sup> thi feere is. <sup>k</sup> the puplis is. <sup>l</sup> thei ben  
holdun i. the *shulen* beholden s. <sup>m</sup> *seith Moises s marg.* <sup>n</sup> Om. s. <sup>o</sup> seide to him s. <sup>p</sup> we *Israel* s.  
<sup>q</sup> ne s. <sup>r</sup> thou vs s. <sup>s</sup> mete i. <sup>t</sup> Om. s. <sup>u</sup> thou vs is. <sup>v</sup> *that we axen of thee s marg.* <sup>w</sup> diden *graunte*  
*to vs* s. <sup>x</sup> dwelliden L. <sup>y</sup> Om. *plures.* <sup>z</sup> the Moabitis is. <sup>a</sup> Om. i. <sup>b</sup> that is. <sup>c</sup> *We axen to passe bi*  
*thi coostis s marg.* <sup>d</sup> the kyng is. <sup>e</sup> wolde not i. <sup>f</sup> vs passyng i. passinge s. <sup>g</sup> Om. i. <sup>h</sup> for the  
Lord IKOQRTWX. <sup>i</sup> Om. IKOQRTWX.

and a3en festnede the herte of hym, that so he were take into thin hoondis, as  
 31 now thou seest. And the Lord seide to me, Loo! Y haue begunne to take to thee Seon, and the loond of hym; bigynne to  
 32 weelde it. And Seon goon out to mete with vs, with al his puple, to the batayle  
 33 in Jasa. And the Lord oure God took hym to vs, and we han smyten hym, with  
 34 his sonnes, and al his puple. And alle the cytees in that tyme we token, sleyn the dwellers of hem, men, and wymmen, and children; we laften not in hem eny thing,  
 35 out take beestys that camen into the part of the praye takers, and spoylis of  
 36 the citees whiche we token. Fro Aroer, that is vpon the brenke of the streem of Arnon, fro the wallid town that in the valeye is set, vnto Galaad, was no street or cytee, that oure hoondis askapide. Alle  
 37 the Lord oure God took to vs; with oute the loond of the sonnes of Amon, to the<sup>a</sup> which we comen not ny3, and alle that ligger<sup>b</sup> to the streem of Jeboch, and the mounteyn citees, and alle the places fro the<sup>c</sup> whiche the Lord oure God hath defendid<sup>d</sup> vs.

## CAP. III.

1 And so turned we stieden<sup>e</sup> vp bi the weye of Basan; and Og, the kyng of Basan, wente out into a3encomynge to  
 2 vs with his puple, to fizte in Edray. And the Lord seide to me, Ne drede thou hym, for in thin hoond he is taak, with al the puple, and his loond; and thou shalt doo to hym as thou didist to Seon, the kyng of Amorreis, that dwellid in  
 3 Esebon. The Lord oure God took also thanne in oure hoondis Og, the kyng of Basan, and al the puple of hym; and we  
 4 han smytun hym vnto the deeth, wastynge alle the cytees of hym o tyme;

God<sup>k</sup> made hard<sup>l</sup> his spirit, and made sad<sup>m</sup> in *yuel* 'the herte of hym<sup>n</sup>, that he schulde be bitakun in to thin hondis, as thou seest now<sup>o</sup>. And the Lord seide to me, Lo, Y<sup>31</sup> bigan<sup>p</sup> to<sup>q</sup> bitake<sup>r</sup> to thee Seon, and his lond; bigynne thou to welde it. And<sup>32</sup> Seon 3ede out a3ens vs with al his puple to batel in Jasa. And oure Lord God bi-<sup>33</sup> took hym to vs, and we han smyte hym with hise sonnes, and al his puple. And<sup>34</sup> we token in that tyme alle the<sup>s</sup> citees, whanne the dwelleris of tho citees, men, and wymmen, and children weren slayn; we leften not in hem ony thing, outakun<sup>35</sup> beestis that camen<sup>t</sup> in to the part of men takynge prey, and *outakun* spuylis of the cytees whiche we tokun. Fro Aroer,<sup>36</sup> which<sup>u</sup> is on<sup>v</sup> the brenke of the stronde of Arnon, fro the town which<sup>w</sup> is set in the valey, 'til to<sup>x</sup> Galaad, no town was ether<sup>y</sup> citee, that ascapide oure hondis. Oure Lord God<sup>z</sup> bitook alle to vs; outakun<sup>37</sup> the lond of the sonnes of Amon, to which<sup>a</sup> lond we neiziden not, and *outakun*<sup>b</sup> alle thingis that ligger to the stronde of Jeboch, and *outakun* the citees of the mounteyns, and alle places<sup>c</sup> fro whiche oure Lord God forbeed vs.

## CAP. III.

And so we turneden, and stieden<sup>d</sup> bi the weie of Basan; and Og, the kyng of Basan, 3ede out a3ens vs with his puple, to fizte in Edrai. And the Lord seide to me,<sup>2</sup> Drede thou not hym, for he is bitakun in<sup>e</sup> thin hond, with al his puple, and his lond; and thou schalt do to hym, as thou didist to Seon, kyng of Ammoreis, that dwellide in Esebon. Therfor oure Lord<sup>3</sup> God bitook in oure hondis also Og, kyng<sup>f</sup> of Basan, and al his puple; and we han smyte hym 'til to<sup>g</sup> deeth, and wastiden<sup>h</sup> alle the<sup>i</sup> citees 'of him<sup>k</sup> in o tyme; no town<sup>l</sup> was<sup>m</sup> that ascapide vs; 'we *destri-*

z Om. A. a Om. c. b lin c. c Om. c. d defenden D. e steyn D.

<sup>k</sup> thi God, Israel s. <sup>l</sup> hath ynly hardid i. hath inwardli hardide s. <sup>m</sup> sad his herte is. <sup>n</sup> Om. is. <sup>o</sup> now that he is s. <sup>p</sup> haue bigunne is. <sup>q</sup> Om. x. <sup>r</sup> take A. <sup>s</sup> her is. <sup>t</sup> fellen is. <sup>u</sup> that is. <sup>v</sup> vpon is. <sup>w</sup> that is. <sup>x</sup> vnto is. <sup>y</sup> ne is. <sup>z</sup> Om. is. <sup>a</sup> the which i. <sup>b</sup> Om. i. <sup>c</sup> the places is. <sup>d</sup> 3eden vp i. stieden vp s. <sup>e</sup> in to is. <sup>f</sup> the kyng bis. <sup>g</sup> vnto s. <sup>h</sup> we wastiden is. <sup>i</sup> his is. <sup>k</sup> Om. is. <sup>l</sup> town ther i. <sup>m</sup> was of his is.

there was no wallid town that vs myzte  
askape; sexti citees, al the regioun of  
Argob, of the kyngdom of Og in Basan.  
5 Alle the cytees weren strengthid with  
moost hize wallis, zatis, and barris; with  
outen townes vnnoumbrable, that hadden  
6 no wallis. And we diden hem away, as  
we diden to Seon, the kyng of Esebon,  
destruyinge al citee, and men, and wym-  
7 men, and litil children; beestis forsothe  
and spuyles of the cytees we han fro-  
8 drawn<sup>f</sup>. And we han take that tyme  
the loond fro the hoond of two kyngis of  
Amorreis, that weren bizonde Jordan, fro  
the stream of Arnon vnto the hil of Her-  
9 mon, that Sydouys Saryon clepen, and  
10 Amoreis Sanyr; alle the cytees that ben  
set in pleyn, and al the loond of Galaad,  
and Basan, vnto Sewa and Edrai, the  
citees of the kyngdom of Og, in Basan.  
11 Oonli forsothe Og, the kyng of Basan,  
left of the stok of geantis; and the  
bedde of hym is shewid yren, that is in  
Rabath, of the sones of Amon, ten cu-  
bites hauynge of lengthe, and foure of  
brede, at the mesure of the cubite of  
12 mannus hoond. And the loond we weeld-  
iden in that tyme, fro Aroer, that is  
vpon the breuk of the stream of Arnon,  
vnto the myddil part of the hil of Galaad;  
and the cytees of it Y haue zeuen  
13 to Ruben and Gad. Forsothe that<sup>g</sup>  
other part of Galaad, and al Basan, of  
the kyngdom of Og, Y haue take to the  
half lynage of Manasse, al the regioun of  
Argob. Al Basan was clepid the loond  
14 of geantis. Jayr, the sone of Manasse,  
weeldide al the regioun of Argob, vnto  
the termes of Gessuri, and Machati; and  
he cleep<sup>h</sup> Basan bi his name, Anothiayr,  
that is, the townes of Jayr, vnto the day  
that is nowe. Forsothe to Machir Y haue  
15 zeue Galaad; and to the lynage<sup>i</sup> of Ru-

eden<sup>n</sup> sexti citees, al the cuntrei of Argob,  
of the rewme of Og in Basan. Alle the<sup>5</sup>  
citees weren strengthid with hizest<sup>o</sup> wallis,  
and with zatis and barris; with out townes  
vnnoumbrable, that hadden not<sup>p</sup> wallis. And<sup>6</sup>  
we diden away thilke men, as we diden to  
Seon, kyng<sup>q</sup> of Esebon; and we losten<sup>r</sup>  
ech citee<sup>s</sup>, and men<sup>t</sup>, and wymmen<sup>u</sup>, and  
litle children; forsothe<sup>v</sup> we token bi prey<sup>7</sup>  
beestis, and the<sup>w</sup> spuylis of citees<sup>x</sup>. And<sup>8</sup>  
we token in that tyme the lond fro the  
hond of twey<sup>y</sup> kyngis of Amorreis, that  
weren bizonde Jordan, fro the stronde of  
Arnon 'til to<sup>z</sup> the hil of Hermon, 'which<sup>9</sup>  
hil<sup>a</sup> Sidonyes<sup>b</sup> clepen Sarion, and Ammor-  
reis clepen<sup>c</sup> Sanyr. *We<sup>d</sup> taken* alle the<sup>10</sup>  
citees that weren set in the pleyn, and al  
the lond of Galaad, and of Basan, 'til to<sup>e</sup>  
Selcha and Edray, citees of the rewme of  
Og, in Basan. For Og aloone, kyng<sup>f</sup> of<sup>11</sup>  
Basan, was left of the generacioun of gi-  
auntis; and his yrun bed<sup>g</sup> is schewid,  
which<sup>h</sup> is in Rabath<sup>i</sup>, of the sones of A-  
mon, and hath<sup>k</sup> nyne cubitis of lengthe,  
and foure cubitis of breede, at the me-  
sure of a cubit of mannus<sup>l</sup> hond. And<sup>12</sup>  
we weldiden<sup>m</sup> in that tyme the lond, fro  
Aroer, which<sup>n</sup> is on<sup>o</sup> the 'brynke of the  
stronde<sup>p</sup> of Arnon, 'til to<sup>q</sup> the myddil paart  
of the hil of Galaad; and Y zaf the<sup>r</sup> citees  
'of hym<sup>s</sup> to Ruben and Gad<sup>t</sup>. Forsothe<sup>u</sup><sup>13</sup>  
Y zaf the tother part of Galaad, and al<sup>v</sup>  
Basan, of the rewme of Og, to the half  
lynage of Manasses, and al the cuntrei of  
Argob. Al Basan was clepid the lond of  
giauntis. Jair, 'sone of Manasses<sup>w</sup>, weld-<sup>14</sup>  
ide al the cuntrey of Argob, 'til to<sup>x</sup> the  
lond of Gesuri and of Machati; and he  
clepide bi his name Basan Anothiair, that  
is, the townes of Jair, til in to present<sup>y</sup>  
dai. Also Y zaf Galaad to Machir; and<sup>15</sup>  
to the lynagis<sup>z</sup> of Ruben and of Gad Y zaf<sup>16</sup>  
the lond of Galaad, 'til to<sup>a</sup> the strond of

<sup>f</sup> fordrawen A. <sup>g</sup> the c. <sup>h</sup> clepede CDH. <sup>l</sup> lynagis BCDEH.

<sup>n</sup> Om. 1. <sup>o</sup> most hize 1. <sup>p</sup> no 1s. <sup>q</sup> the kyng 1. <sup>r</sup> destrieden 1s. <sup>s</sup> citee of that lond s. <sup>t</sup> the men 1s. <sup>u</sup> the wymmen 1. <sup>v</sup> and 1s. <sup>w</sup> Om. 1s. <sup>x</sup> the citees 1s. <sup>y</sup> the two 1. <sup>z</sup> vnto 1s. <sup>a</sup> that 1. <sup>b</sup> men of Sydone 1s. <sup>c</sup> clepen it 1s. <sup>d</sup> And we 1. <sup>e</sup> vnto 1s. <sup>f</sup> the kyng 1s. <sup>g</sup> of cruel tourment s marg. <sup>h</sup> the which 1. <sup>i</sup> citee s marg. <sup>k</sup> it hath 1s. <sup>l</sup> a mannus B1MNSWX. <sup>m</sup> hadden in possessioun 1. <sup>n</sup> that 1s. <sup>o</sup> vpon 1s. <sup>p</sup> strondis brinke 1. <sup>q</sup> vnto 1s. <sup>r</sup> his 1s. <sup>s</sup> Om. 1s. <sup>t</sup> to Gad 1. <sup>u</sup> And 1s. <sup>v</sup> of 1s. <sup>w</sup> the sone of Manasses 1. Manasses sone s. <sup>x</sup> vnto 1s. <sup>y</sup> this present 1s. <sup>z</sup> lynage A. <sup>a</sup> vnto 1s.

ben and Gad Y haue 3eue the loond of Galaad, vnto the stream of Arnon, half of the stream, and the ny3 coostis<sup>k</sup> vnto the stream of Jeboch, that is the teerme  
 17 of the sones of Amon; and the pleyn of wildirnes, and Jordan, and teermes<sup>l</sup> of Cenereth vnto the see of deseert, that is moost salt, to the rotis of the hil of  
 18 Phasga, azens the eest. And Y haue comaundid to 3ow in that tyme, seyynge, The Lord oure God 3yueth to 3ow this loond into herytage; fulspeed goo 3e before 3oure britheren, the sones of Yrael,  
 19 alle the stronge men, with outen wyues and litil children and beestis. I haue knowun forsothe that 3e han manye beestis, and in thes citees shulen abide,  
 20 the whiche Y 3af<sup>m</sup> to 3ow, to the<sup>n</sup> tyme that the Lord 3yue rest to 3oure britheren, as he hath 3yue to 3ow; and also that thei weelden the loond that he is to 3yuynge<sup>o</sup> to hem, bizonde Jordan; thaune shal turne a3en echon<sup>p</sup> into his posses-  
 21 sioun, that Y haue 3eue to 3ow. To Josue forsothe in that tyme I haue comaundid, seiynge, Thin eyen han seen that the Lord oure God dide to thes two kyngis; so he shal do to al the rewmes,  
 22 to the whiche thou art to passynge<sup>q</sup>; ne drede thou hem; the Lord oure God  
 23 shal f3t for us. And I preyede the Lord  
 24 in that time, seiynge, Lord God, thou hast<sup>r</sup> bigunne to shewe to thi seruaunt thi mochilnes, and moost strong hoond, ne forsothe there is another God or in heuene or<sup>s</sup> in erthe, that may doo thi werkis, and be comparysoun to thi  
 25 strengthe. I shal passe therfor, and se this best loond bizonde Jordan, and this  
 26 noble hil and Liban. And the Lord was wrooth to me for 3ow, ne herde me,

Arnon, the<sup>b</sup> myddil of the stronde, and of<sup>c</sup> the endis<sup>d</sup> 'til to<sup>e</sup> the stronde of Jeboth, which<sup>f</sup> is the terme of 'the sones of Amon<sup>g</sup>. And Y 3af<sup>h</sup> the<sup>i</sup> pleyn of the<sup>i</sup> 17 wilderness 'til to<sup>k</sup> Jordan, and the termes of Cenereth 'til to<sup>k</sup> the see of deseert, which<sup>l</sup> see<sup>m</sup> is moost<sup>n</sup> salt<sup>o</sup>, at the rotis of the hil of Phasga, azens the eest. And Y 18 comaundide to 3ou in that tyme, and seide, 3oure Lord God 3yueth to 3ou this loond in to erytage; alle 3e stronge men, with-19 out wyues and litle children and beestis, be<sup>p</sup> maad redi, and 'go 3e<sup>q</sup> bifor 3oure brithren, the sones of Israel. For Y knowe that 3e han many beestis, and tho schulen dwelle in citees<sup>r</sup> whiche<sup>s</sup> Y 3af<sup>t</sup> to 3ou, til 20 the Lord 3yue reste to 3oure brithren, as he 3af<sup>u</sup> to<sup>v</sup> 3ou, and *til* thei also welden the loond 'which *the Lord*<sup>w</sup> schal 3yue to hem bizonde Jordan; thaune ech man<sup>x</sup> schal turne a3en in to his possessioun which<sup>y</sup> Y 3af<sup>z</sup> to 3ou. Also Y comaundid 21 to Josue in that tyme, and seide, Thin 3en sien<sup>a</sup> what thingis 3oure Lord God dide to these twei kyngis<sup>b</sup>; so he schal do to alle rewmes<sup>c</sup>, to whiche thou schalt go; drede thou not hem. And Y preiede the<sup>22</sup>  
 23 Lord in that tyme, and seide, Lord God, 24 thou hast bigunne to schewe to<sup>d</sup> thi seruaunt thi greetnesse, and strongeste<sup>e</sup> hond, for noon other God is<sup>f</sup> ether in heuene, ether in erthe, that mai do thi werkis, and may be comparisoun to thi strengthe. Therfor Y schal passe, and schal<sup>g</sup> se this 25 beeste loond bizende Jordan, and this noble hil and Liban. And the Lord was wrooth 26 to me for 3ou, nethir he herde me, but seide<sup>h</sup> to me, It suffisith to thee; speke thou no more of this thing to me<sup>i</sup>. 'Stye 27 thou<sup>k</sup> in to the hiznesse of Phasga, and caste aboute thin 3en to the west, and

<sup>k</sup> cooste BCDEH. <sup>l</sup> the teermes CE. <sup>m</sup> the which I 3aue B *pr. m.* the whiche I haue take B *sec. m. E.* that I haue take C. <sup>n</sup> that C. <sup>o</sup> 3euyn BCFH. <sup>p</sup> eche C. <sup>q</sup> passe C. <sup>r</sup> hath AD *pr. m.* <sup>s</sup> ne or C.

<sup>b</sup> and the IS. <sup>c</sup> Om. IS. <sup>d</sup> coostus IS. <sup>e</sup> vnto IS. <sup>f</sup> that IS. <sup>g</sup> Amon sones s. <sup>h</sup> to hem the IS. <sup>i</sup> Om. I. <sup>k</sup> vnto IS. <sup>l</sup> the which I. <sup>m</sup> Om. I. <sup>n</sup> the moost IS. <sup>o</sup> salt see IS. <sup>p</sup> be 3e IS. <sup>q</sup> goth IS. <sup>r</sup> the citees IS. <sup>s</sup> that IS. <sup>t</sup> haue 3oue IS. <sup>u</sup> hath 3ouen IS. <sup>v</sup> rest to s. <sup>w</sup> that he I. that the Lord s. <sup>x</sup> man of 3ou s. <sup>y</sup> that IS. <sup>z</sup> haue 3oue IS. <sup>a</sup> han sien IS. <sup>b</sup> *Seon and Og s marg.* <sup>c</sup> the rewmes IS. <sup>d</sup> to me IS. <sup>e</sup> thi ful strong I. <sup>f</sup> ther is IS. <sup>g</sup> I schal IS. <sup>h</sup> he seide IS. <sup>i</sup> to *passse ouer Jordan s marg.* <sup>k</sup> Wende thou vp I. Stye thou vp s.

but seide to me, It sufficith to thee; na-  
27 more spek thou of this thing to me. Sty  
vp to<sup>ss</sup> the cop of Phasge, and thin eyen  
turn about<sup>t</sup> to the west, and<sup>tt</sup> north,  
south, and eest, and bihold; ne forsothe  
28 thou shalt passe this Jordan. Comaund  
to Josue, and strengthe hym, and com-  
fort; for he shal goo before this puple,  
and dyuyde to hem the loond that thou  
29 art to seyng. And we dwelliden in the  
valeye, azens the 'mawmet temple<sup>u</sup> of  
Phegor.

## CAP. IV.

1 And now, Irael, here the heestis and  
domys, that Y teche thee; that doynge  
them thou lyue, and goynge yn thou  
weelde the loond that the Lord God of  
2 zoure fadres is to zeue to zow. Ze shulen  
not adde to the word that Y speke to  
zow, ne take away from it; kepe ze the  
heestis of the Lord zoure God, the whiche  
3 Y comaunde to zow. Zoure eyen han  
seen alle thingis that the Lord dide azens  
Belphegor; what maner wise he hath  
brusid down al the heriers of it, fro the  
4 myddil of zou. Forsothe ze that cleuen  
to the Lord zoure God, lyuen alle, to<sup>v</sup> the  
5 day that is nowe. Ze witen that I tauzt  
zow heestis, and riztwisnesses<sup>vv</sup>, as hath  
comaundid to me the Lord my God;  
so ze shulen doo hem in the loond that  
6 ze ben to weeldyng<sup>w</sup>, and kepe and ful-  
fille in dede. Forsothe this is zoure wis-  
dam, and vndirstondyng before the pu-  
plys, that thei alle, herynge thes heestis,  
sey n, Loo! a wise puple and an vndir-  
7 stondyng! a greet folk of kynde! Ne  
there is other nation so greet, that hath  
goddis nei3yng to hem, as oure God is  
8 ny3 to alle oure holi preiers. What is  
forsothe other folk of kynde so noble,  
that hath ceremoyns, and ryztwis domys,

north, and south, and eest<sup>l</sup>, and biholde,  
for thou schalt not passe this Jordan.  
Comaunde thou to Josue, and strengthe<sup>28</sup>  
thou<sup>m</sup> and coumforte<sup>n</sup> hym; for he schal  
go bifore this puple, and he schal departe  
to hem the loond, which<sup>o</sup> thou schalt se.  
And we dwelliden in the valey azens the<sup>29</sup>  
temple of Phegor.

## CAP. IV.

And now, thou Israel, here the co-1  
maundementis<sup>p</sup> and domes whiche Y teche  
thee, that thou do tho, and lyue, and that  
thou entre and welde the loond which<sup>q</sup> the  
Lord God<sup>r</sup> of zoure fadris schal zyue to  
zou. Ze shulen not adde to the word<sup>2</sup>  
which<sup>s</sup> Y speke to zou<sup>t</sup>†, nether ze shulen  
take awei 'fro it<sup>u</sup>; kepe ze the comaunde-  
mentis<sup>v</sup> of zoure Lord God, which<sup>w</sup> Y  
comaunde<sup>x</sup> to zou. Zoure izen sien<sup>y</sup> alle<sup>3</sup>  
thingis whiche the Lord dide azens Bel-  
phegor; how he alto brak alle the<sup>z</sup> wor-  
schiperis 'of hym<sup>a</sup> fro the myddis of zou.  
Forsothe<sup>b</sup> ze that cleuen<sup>c</sup> to zoure Lord<sup>4</sup>  
God lyuen alle 'til in to present day<sup>d</sup>. Ze<sup>5</sup>  
witen that Y tauzte zou the comaunde-  
mentis<sup>e</sup> and riztfulness<sup>f</sup>, as my Lord God  
comaundide to me; so ze shulen do tho<sup>g</sup>  
in the loond whiche<sup>h</sup> ze shulen welde, and<sup>6</sup>  
ze shulen kepe<sup>i</sup>, and shulen<sup>k</sup> fille<sup>l</sup> in  
werk. For this<sup>m</sup> is zoure wisdom<sup>†</sup> and  
vndirstondyng bifor pupilis<sup>n</sup>, that alle men  
here these comaundementis<sup>o</sup>, and seie, Lo!  
a wise puple<sup>p</sup> and vnderstondyng<sup>q</sup>! a  
greet folk<sup>r</sup>! Noon other nacioun is so<sup>7</sup>  
greet<sup>s</sup>, 'not in noumbre ether in bodili  
quantite, but in dignite<sup>t</sup>, that hath Goddis  
nei3yng to it silf, as oure God is redi to  
alle oure bisechyngis. For whi<sup>u</sup> what<sup>8</sup>

† ze schulen  
not adde to the  
word etc. Here  
that adding is  
forbedun, that  
depraueth, ether  
peruertith the  
vndurstonding  
of the lawe;  
that adding,  
that declarith,  
ether makith  
cleer, is not for-  
bedun, bi this  
that is writun  
in xxiiij. c. of  
Ecci. in the  
name of wis-  
dom, ether of  
hooly scripture;  
Thei that de-  
claren me, schu-  
len haue ener-  
lastyng lyf.  
Lire here. bc.  
† wisdom, that  
is, saueri kun-  
nyng, that  
bringith in to  
the loue of God.  
bc. Sothely  
the wisdom of  
filosoforis  
bronyten more  
to hiznesse and  
pride. Lire  
here. c.

<sup>ss</sup> Om. E. <sup>t</sup> thou about C. <sup>tt</sup> Om. D. <sup>u</sup> phane E pr. m. <sup>v</sup> vnto CE. <sup>vv</sup> riztwisnesse B. <sup>w</sup> welden C.

<sup>l</sup> to the eest is. <sup>m</sup> thou him is. <sup>n</sup> coumfourte thou B. <sup>o</sup> that I. <sup>p</sup> heestis is. <sup>q</sup> that is. <sup>r</sup> Om. s.  
<sup>s</sup> that is. <sup>t</sup> fals vndirstonding s marg. <sup>u</sup> ther fro I. <sup>v</sup> treu vndirstonding s marg. <sup>w</sup> heestis is. <sup>x</sup> the  
which I. <sup>y</sup> han sieu is. <sup>z</sup> his is. <sup>a</sup> Om. is. <sup>b</sup> For is. <sup>c</sup> feithfully s marg. <sup>d</sup> vnto  
the day that is now is. <sup>e</sup> heestis is. <sup>f</sup> the riztwisnessis i. the witnessis s. <sup>g</sup> hem I. <sup>h</sup> that is. <sup>i</sup> kepe  
tho s. <sup>k</sup> Om. is. <sup>l</sup> fulfille hem is. <sup>m</sup> doinge s marg. <sup>n</sup> the puple I. puple s. <sup>o</sup> heestis is. <sup>p</sup> Om. I.  
<sup>q</sup> an vnderstondyng is. <sup>r</sup> folk in grace s. <sup>s</sup> greet in dignyte s. <sup>t</sup> Om. is. <sup>u</sup> Om. IKQRST.

and al the lawe, that I purpose to day  
 9 before 3oure eyen? Keep therfor thi silf,  
 and thi soule bisilich; ne for3eet thow  
 the wordis that thin eyen han seen, and  
 ne falle thei out of thin herte, alle the  
 dayes of thi lijf. Thow shalt teche hem  
 10 thi sones, and thi sone<sup>x</sup> sones; the day  
 'the which<sup>y</sup> thow stodist<sup>z</sup> before the Lord  
 thi God in Oreb, whanne to me spak the  
 Lord, seiyng, Gedre to me the puple,  
 that he here my wordis, and lerne to  
 drede me al tyme that he lyueth in  
 11 erthe, and teche he his sones. And 3e  
 neizeden to the root of the hyl, that brent  
 vnto heuene; and there weren in it derk-  
 12 nesis, and clowde, and mystyues<sup>a</sup>. And  
 the Lord spak to 3ow fro the myddil of  
 the fier; the voyce<sup>b</sup> of the wordis of hym  
 3e herden, and the forme out ry3t saw3  
 13 3e not. And he shewide to 3ow his co-  
 uenaunt, that he comaundide that 3e  
 schulden doo, and the ten wordis, that he  
 14 wroot in the two stonen tablis. And to  
 me he comaundide in that tyme, that I  
 schulde teche 3ow cerymoyns, and domes,  
 that 3e owen to doo in the loond that 3e  
 15 ben to weelden. Kepe 3e therfor bisiliche  
 3oure soulis; 3e han not<sup>c</sup> seen eny<sup>d</sup> licke-  
 nes, in the day that the Lord spak to  
 16 3ou in Oreb, fro the myddil of fier; lest  
 perauenture disseyued 3e maken to 3ow a  
 graued<sup>e</sup> liknes, other<sup>f</sup> ymage of maal, or  
 17 of<sup>g</sup> femaal; liknes of alle beestis that  
 ben vpon erthe, or of briddis vndur he-  
 18 uene fleyng, and<sup>h</sup> of crepyng beestis  
 that meuen in the crthe, other of fisshis  
 that vndir the erthe dwellen in watrys;  
 19 lest perauenture the eyen reryd to he-  
 uene, thou se the sunne, and the mone,  
 and alle the sterris of heuene, and by  
 error disseyued thow honoure hem, and

other folk is so noble, that it hath cery-  
 monyes and iust domes, and al the lawe  
 which<sup>y</sup> Y schal 'sette forth<sup>w</sup> to dai bifor  
 3oure izen? Therfor<sup>x</sup> kepe thi silf, and<sup>9</sup>  
 thi soule bisili; for3ete thou not the wordis  
 whiche thin izen sien<sup>y</sup>, and falle tho<sup>z</sup> not  
 down fro thin herte, in alle the daies of thi  
 lijf. Thou schalt teche tho thi sones and  
 thi sones sones. *Telle thou<sup>a</sup>* the day in<sup>10</sup>  
 which thou stodist bifor thi Lord God in  
 Oreb, whanne the Lord spak to me, and  
 seide, Gadere thou the puple to me, that it  
 here my wordis, and lerne<sup>b</sup> for to drede  
 me in al tyme in which it lyueth in erthe,  
 and teche hise sones<sup>c</sup>. And 3e neiziden<sup>d</sup><sup>11</sup>  
 to the 'roote of the hille<sup>e</sup>, that brente 'til  
 to<sup>f</sup> heuene; and derknesis, and cloude<sup>g</sup>,  
 and myist weren therynne<sup>h</sup>. And the<sup>12</sup>  
 Lord spak to 3ou fro the<sup>i</sup> myddis of fier<sup>k</sup>;  
 3e herden the vois of hise wordis, and  
 outirli 3e sien no fourme<sup>l</sup>. And he<sup>m</sup><sup>13</sup>  
 schewide to 3ou his couenaunt, which<sup>n</sup> he  
 comaundide, that 3e schulden do, and 'he  
 schewide<sup>o</sup> ten wordis, whiche he wroot in  
 two tablis of stoon. And he comaundide<sup>14</sup>  
 to me in that tyme, that Y schulde teche  
 3ou cerymonyes<sup>p</sup> and domes, whiche 3e  
 owen to do in the lond whiche<sup>q</sup> 3e schulen  
 welde. Therfor kepe 3e bisili 3oure soulis<sup>r</sup>;<sup>15</sup>  
 3e sien not ony licnesse in the dai in which  
 the Lord spak to 3ou in Oreb, fro the<sup>s</sup>  
 myddis of the fier; lest perauenture 3e be<sup>t</sup><sup>16</sup>  
 disseyued and<sup>u</sup> make<sup>v</sup> to 3ou a grauun  
 licnesse, ether an ymage of male<sup>w</sup>, ether  
 of<sup>x</sup> female<sup>y</sup>; a<sup>z</sup> licnesse of alle beestis<sup>a</sup><sup>17</sup>  
 that ben on<sup>b</sup> erthe, ether of bridis fleyng  
 vndur heuene, and<sup>c</sup> of crepyng beestis<sup>18</sup>  
 that ben moued in erthe<sup>d</sup>, ether of fisshis  
 that dwellen vndur the erthe in watris;  
 lest perauenture, whanne thin izen ben<sup>19</sup>  
 reisid to<sup>e</sup> heuene, thou se the sonne, and

<sup>x</sup> sonus CE. <sup>y</sup> that C. <sup>z</sup> stode C. <sup>a</sup> dasewyng E pr. m. <sup>b</sup> noyce AH. <sup>c</sup> Om. ABFH. <sup>d</sup> no B sec. m.  
<sup>e</sup> grauen C. <sup>f</sup> or C. <sup>g</sup> Om. C. <sup>h</sup> other E pr. m.

<sup>v</sup> that IS. <sup>w</sup> purpose to schewe IS. <sup>x</sup> Therfor, Israel s. <sup>y</sup> han seen IS. <sup>z</sup> thei IS. <sup>a</sup> thou to hem IS.  
<sup>b</sup> that it lerne IS. <sup>c</sup> this drede s marg. <sup>d</sup> camen ni3 I. neiziden ni3 s. <sup>e</sup> hillus roote I. hil root s.  
<sup>f</sup> vnto IS. <sup>g</sup> a cloude s. <sup>h</sup> in that hill IS. <sup>i</sup> Om. IS. <sup>k</sup> the fier IS. <sup>l</sup> fourme or schapp IS. text. of eny  
*creaturus* s marg. <sup>m</sup> the Lord IS. <sup>n</sup> the which I. <sup>o</sup> Om. I. he schewide to 3ou s. <sup>p</sup> his cerymonyes s.  
<sup>q</sup> that I. <sup>r</sup> myndis IS. <sup>s</sup> Om. IS. <sup>t</sup> Om. I. hadden therbi ben s. <sup>u</sup> therbi I. <sup>v</sup> hadden maad IS.  
<sup>w</sup> man IS. <sup>x</sup> Om. KX. <sup>y</sup> womman IS. <sup>z</sup> or a IKS. <sup>a</sup> the beestis s. <sup>b</sup> vpon IS. <sup>c</sup> either. <sup>d</sup> the  
 erthe IS. <sup>e</sup> vp to I. vp in OS.

herye, the whiche of nouzt maad the Lord thi God, into seruyce to al folk of kynde, that ben vndur heuene. Forsothe the Lord took 3ow, and ladde 3ow oute<sup>k</sup> fro the yren forneys of Egipte, that he haue a puple bi herytage, as it is in the day that is nowe. And the Lord was wrooth azens me, for 3oure wordis, and swore that I schulde not passe Jordan, ne goo into the best loond, that he is to 3yuyngel<sup>l</sup> to 3ow. Loo! I dye in this erthe; I shal not passe Jordan; 3e shulen passe, and weelde the noble loond. Be war, lest eny tyme thou for3eete the couenaunt of the Lord thi God, that I made couenaunt with thee, and make to thee a<sup>m</sup> graued<sup>n</sup> liknes of hem that the Lord defendide to make. For the Lord thi God fier wastynge is; a God gelows. If 3e geten sones, and sones sones, and dwelliden in the loond, and desseyued make to 3ow eny liknes, doynge yuel before the Lord 3oure God, that 3e<sup>o</sup> terren<sup>p</sup> hym to wraththe, witnesses Y inwardly clepe to day heuene and erthe, that soone 3e ben to perishen<sup>q</sup> fro the loond, that, Jordan ouerpassid, 3e ben to weelden<sup>r</sup>; 3e shulen not dwelle in it long tyme, but the Lord 3ou shal doo away, and scater into alle folkis of kynde, and 3e shulen dwelle fewe in the<sup>s</sup> naciouns, to whiche the Lord is to lede<sup>u</sup> 3ou. And there 3e shulen serue to goddis, the whiche bi hoond of men ben forgid<sup>v</sup> of<sup>w</sup> tree, and stoon, that seen not, ne heren, ne eten, ne smellen. And whanne thou sechist there the Lord thi God, thou shalt fynde hym; so neuerthelater<sup>x</sup> that with al thin herte thou seche, and

moone<sup>f</sup>, and alle the sterris of heuene, and be<sup>g</sup> disseyued bi errour, and worschipe tho<sup>h</sup>, 'bi outermer reuerence<sup>i</sup>, and onour<sup>k</sup>, 'bi yinner reuerence<sup>l</sup>, 'tho thingis whiche<sup>m</sup> thi<sup>n</sup> Lord God made of nouzt, in to seruyce<sup>o</sup> to<sup>p</sup> alle folkis that ben vndur heuene. Forsothe<sup>q</sup> the Lord took 3ou, and ledde out<sup>r</sup> of the yrun furneys<sup>s</sup> of Egipt, that he schulde haue a puple of<sup>t</sup> eritage<sup>†</sup>, as it is<sup>u</sup> in 'present dai<sup>v</sup>. And the Lord was wrooth azens me for 3oure wordis, and swoor<sup>w</sup> that Y schulde not passe Jordan, and schulde<sup>x</sup> not entre in to the beeste loond, which<sup>r</sup> he schal 3yue to 3ou. Lo! Y die in this erthe<sup>z</sup>; Y<sup>a</sup> schal not passe Jordan; 3e schulen passe<sup>b</sup>, and schulen<sup>c</sup> welde the noble loond. Be thou<sup>d</sup> war, lest ony tyme thou for3ete the couenaunt of thi Lord God, which<sup>e</sup> he made with thee, and lest thou make to thee a graun licness of tho thingis whiche the Lord forbeed<sup>f</sup> to make. For thi Lord God is fier<sup>g</sup> wastynge<sup>†</sup>; 'God, a feruent louyere<sup>h</sup>. If 3e gendren<sup>i</sup> sones, and sones of sones, and 3e dwellen in the loond, and 3e<sup>k</sup> be disseyued, and make to 3ou ony licnesse<sup>l</sup>, and doen yuel bifor 3oure Lord God, that 3e terren hym to greet wrathe, Y clepe witnesses<sup>m</sup> to dai heuene and erthe, 'that is, ech reasonable<sup>n</sup> creature beyng<sup>o</sup> in heuene and in erthe<sup>p</sup>, that 3e schulen perische soone fro the loond, which<sup>q</sup> 3e schulen welde, whanne 3e han passid Jordan; 3e schulen not dwelle<sup>r</sup> long tyme therynne, but the Lord schal do away 3ou, and schal<sup>s</sup> scater<sup>t</sup> 'in to<sup>u</sup> alle hethen men, and 3e schulen leue<sup>v</sup> fewe among naciouns<sup>w</sup>, to whiche<sup>x</sup> the Lord schal lede 3ou. And there 3e schulen serue to goddis, that ben maad bi

† a puple of eritage, that is, cleuyng to him vnmouably; as eritage is possession vnmouable. Lire here. BC.

† fier wastinge, that is, punysching sharply, as fier among othere elementis worchith more. Lire here. C.

<sup>k</sup> Om. A. <sup>l</sup> 3iue c. <sup>m</sup> Om. H. <sup>n</sup> granen c. <sup>o</sup> thei D. <sup>p</sup> tarre BDEFH. <sup>q</sup> perischynge E pr. m. <sup>r</sup> weeldynge E pr. m. <sup>s</sup> Om. C. <sup>u</sup> ledynge E pr. m. <sup>v</sup> enforgid c. <sup>w</sup> to BCDEFH. <sup>x</sup> nerthelater E.

<sup>f</sup> the moone cis. <sup>g</sup> thou be is. <sup>h</sup> thilke thingis I. tho creaturis s. <sup>i</sup> Om. I. bi outward reuerence s. <sup>k</sup> onour hem is. <sup>l</sup> Om. I. bi inward affeccion s. <sup>m</sup> whiche thingis DMNORSRWX. thingis which GKQ. the whiche thingis I. <sup>n</sup> the c. <sup>o</sup> the seruyce is text. and not in to souereintee s marg. <sup>p</sup> of is. <sup>q</sup> For is. <sup>r</sup> 3ou out IKS. <sup>s</sup> or strong tribulacioun is. <sup>t</sup> bi IKSX. <sup>u</sup> shewid s marg. <sup>v</sup> the dai that now is is. <sup>w</sup> he swoor is. <sup>x</sup> that I schulde is. <sup>y</sup> that I. <sup>z</sup> loond is. <sup>a</sup> and A pr. m. <sup>b</sup> passe it is. <sup>c</sup> 3e schulen is. <sup>d</sup> 3e I. thou Israel s. <sup>e</sup> that is. <sup>f</sup> hath forboden thee is. <sup>g</sup> a fier is. <sup>h</sup> a gelous God is text. louyng feruently s marg. <sup>i</sup> geten I. <sup>k</sup> Om. I. 3if 3e s. <sup>l</sup> licnesse or ymage s. <sup>m</sup> witnesse A pr. m. cis. <sup>n</sup> vnreasonable DGQR pr. m. TX pr. m. <sup>o</sup> Om. N. <sup>p</sup> Om. I. <sup>q</sup> that I. <sup>r</sup> leue FKOQRWX. liue ELPR. ether dwelle K marg. <sup>s</sup> he schal is. <sup>t</sup> scatre 3ou abrood I. scatre 3ou xs. <sup>u</sup> among I. <sup>v</sup> dwelle is. <sup>w</sup> the naciouns s. <sup>x</sup> the whiche I.

30 with al the tribulacioun of thi soule. After that thee han foundun alle thingis that ben before seid, forsothe the last tyme thou shalt turne azen to the Lord thi God, and thou shalt here the voyce 31 of hym. For a mercyable God the Lord thi God is; he shal not leeuē thee, ne vtterlich doo a wey, ne he shal forzete the couenaunt in the which he swore to thi 32 fadris. Ask thou of the oold dayes that weren before thee, fro the daye that the Lord thi God fourmede<sup>y</sup> man vpon erthe, fro the hizest of heuene vnto the hizest of it, if there is doon eny tyme siche a 33 maner thing, or euer is knowun, that the puple herde the voyce of the God<sup>z</sup> spekyngē fro the myddil of fier, as thou 34 herdist, and<sup>zz</sup> saw<sup>3</sup>; if God dide, that he 3ede in, and took to hym a folk of kynde fro the myddil of naciouns, bi temptaciouns, signes, and wondres, bi fi3t, and strong hoond, and strei3t out the arme, and orrible si3tes, after alle thingis that dide for 3ow the Lord 3oure God, in E- 35 gipte, seyngē thin eyen; that thou knewe for the Lord he a God, and there is noon 36 other but oon. Fro heuene he made thee to here his voyce, that he teche thee; and in the loond he hath shewid to thee his moost fier, and thou hast herde the wordis of hym fro the myddil of fier; 37 for he hath loued thi fadres, and chosun the seed of hem after hem. And he ladde out thee, goynge before in his greet vertue, fro Egipte, that he doo a wey moost naciouns, and the strengere<sup>a</sup>, in thin entree, and in lede thee, and 3eue to thee the loond of hem into possessioun, as thou biholdist in the day that is now. 38 Know thou therfor to day, and thenk in thin herte, that the Lord he is a God in heuene aboue, and in erthe benethe, and 40 there is noon other. Kepe thou the

'the hond of men<sup>y</sup>, to a<sup>z</sup> tre and a<sup>a</sup> stoon, that 'seen not<sup>b</sup>, nether heren, nether eten, nether smellen. And whanne thou hast<sup>29</sup> sou3t there † thi Lord God, thou schalt fynde hym; if netheles thou sekist<sup>c</sup> with al the<sup>d</sup> herte, and with al the tribulacioun of thi soule. Aftir that alle thingis 30 han founde thee, that ben biforseid ‡, forsothe<sup>e</sup> in the laste tyme, thou schalt turne azen to thi Lord God, and thou schalt here his vois. For thi Lord God is<sup>f</sup> merci- 31 ful God; he schal not forsake thee, nethir he schal do<sup>g</sup> a wey outirli, nethir he schal forzete the couenaunt, in which he swoor to thi fadris. Axe thou of elde daies<sup>h</sup> that 32 weren bifor thee, fro the day in which thi Lord God made of nou3t man on<sup>i</sup> erthe, *axe thou* fro that<sup>k</sup> oon ende of heuene 'til to<sup>l</sup> the tother ende therof ||, if sich a thing was doon ony tyme, ether if it was euere knowun, that a<sup>m</sup> puple herde the 33 vois of God spekyngē fro the<sup>n</sup> myddis of the<sup>o</sup> fier, as thou herdist<sup>p</sup>, and siest<sup>q</sup>; if<sup>r</sup> 34 God 'dide, that he entride<sup>s</sup>, and took to him silf a folc fro the<sup>t</sup> middis<sup>u</sup> of naciouns, bi temptaciouns, myraclis, and grete wondris, bi batel, and strong hond, and arm holdun<sup>v</sup> forth, and orrible si3tis, bi alle thingis whiche 3oure Lord God dide for 3ou in Egipt, 'while thin i3en sien<sup>w</sup>; that thou schuldist wite, that the 35 Lord hym silf is God, and noon other is<sup>x</sup>, outakun<sup>y</sup> oon. Fro heuene he made thee 36 to here his vois, that he schulde teche thee; and in erthe he schewide to thee his grettiste<sup>z</sup> fier, and thou herdist<sup>zz</sup> the<sup>a</sup> wordis 'of hym<sup>b</sup> fro the<sup>b</sup> myddis of the fier; for 37 he louyde thi fadris, and chees her seed aftir hem. And he ledde thee out of Egipt, and 3ede bifore<sup>c</sup> in his greet vertu, that 38 he schulde do awei grettiste<sup>d</sup> naciouns, and strongere than thou, in thin entryng<sup>e</sup>, and that he schulde lede thee ynne, and schulde

† in the heestis, domes, and in cerymonies, patiently abidinge the Lord. s.

‡ that is, after alle these forscid thinges ben bifallen to thee. s.

|| that is, take hede to alle thinges that euer weren do. s.

<sup>y</sup> fourmede thee A. <sup>z</sup> Lord A. <sup>zz</sup> ad A. <sup>a</sup> strengthe A pr. m.

<sup>y</sup> mennus hondis is. <sup>z</sup> Om. I. <sup>a</sup> to I. to a s. <sup>b</sup> neither seen I. <sup>c</sup> sekist him s. <sup>d</sup> thi is. <sup>e</sup> sothely is. <sup>f</sup> is a is. <sup>g</sup> do thee is. <sup>h</sup> daies or tymes is. <sup>i</sup> vpon is. <sup>k</sup> the plures. <sup>l</sup> vnto is. <sup>m</sup> the A. <sup>n</sup> Om. is. <sup>o</sup> Om. BDFGQRT. <sup>p</sup> hast herd is. <sup>q</sup> seen is. <sup>r</sup> either 3if that I. either 3if eny tyme it were knowe that s. <sup>s</sup> 3ede yn is. <sup>t</sup> Om. B. <sup>u</sup> myddil is. <sup>v</sup> strei3t I. <sup>w</sup> in si3t of thin i3en is. <sup>x</sup> Om. is. <sup>y</sup> outakun him I. outakun he s. <sup>z</sup> ful greet I. <sup>zz</sup> herdis A. <sup>a</sup> his is. <sup>b</sup> Om. is. <sup>c</sup> bifore thee s. <sup>d</sup> the grettist is. <sup>e</sup> entree is.

heestis of hym, and maundements, that I comaunde to thee, that wel it be to thee, and thi<sup>b</sup> sones after thee, and dwelle<sup>bb</sup> thow myche tyme vpon the erthe, that the Lord thi God is to 3yue<sup>c</sup> to thee.

41 Thanne Moyses seuerde thre citees, bi-  
42 3onde Jordan, at the est plage, that to hem flez the which sleeth a nei3bour, not wilnyng, ne were enemy before oon and other day, and to oon of these citees  
43 my3te ascape; Bosor, in wilderness, that is set in the wijlde feeldi loond, of the lynage of Ruben; and Ramoth, in Galaad, that is in the lynage of Gad; and Golan, in Basan, that is in the lynage of  
44 Manasse. This is the lawe that Moyses  
45 purposide before the sones of Yrael, and these the witnessyngis, and cerymoyns, that he spak to the sones of Yrael,  
46 whanne thei wenten out of Egipte, ouer Jordan, in the valey azens the 'mawmet temple<sup>d</sup> of Phegor, in the loond of Seon, kyng<sup>e</sup> of Amorrei, that dwellid in Esebon, whom smoot Moyses. Forsothe the sones of Irael goon out of Egipte,  
47 weeldiden the loond of hym, and the loond of Og, kyng of Basan, of the two kyngis of Amorreis, that weren bi3onde  
48 Jordan, at the rysyng of the sunne; fro Aroer, that is set vpon the brenk of the streme of Arnon, vnto the hil of Seon,  
49 that is in Hermon; al the pleyn bi3onde the<sup>ee</sup> Jordan, to the eest plage, vnto the see of widernes, and into the rotis of the hil of Phasga.

3yue to<sup>f</sup> thee the<sup>g</sup> lond 'of hem<sup>h</sup> in to possessioun, as thou seest in 'present day<sup>i</sup>. Therfor wite thou to dai, and thenke in<sup>39</sup> thin herte, that the<sup>k</sup> Lord him silfe is God in heuene aboue, and in erthe by-  
nethe, and noon other is<sup>l</sup>. Kepe thou hise<sup>40</sup> heestis, and comaundementis<sup>m†</sup>, whiche Y comaunde<sup>n</sup> to thee, that it be wel to thee, and to thi sones after thee, and that thou dwelle mych tyme on<sup>o</sup> the lond, which<sup>p</sup> thi Lord God schal 3yue to thee. Thanne<sup>41</sup> Moyses departide thre citees bi3ende Jordan at the eest coast, that he fle to tho<sup>q</sup>,<sup>42</sup> that sleeth his neighbore not wilfuli, and was not enemy<sup>r</sup> bifore oon<sup>s</sup> and 'the tother dai<sup>t</sup>, and that he mai fle<sup>u</sup> to summe of these citees; Bosor<sup>v</sup> in the<sup>w</sup> wildirnesse,<sup>43</sup> which is set in the feeldi loond, of the lynage of Ruben; and Ramoth<sup>x</sup> in<sup>y</sup> Galaad, which<sup>z</sup> is in the lynage of Gad; and<sup>a</sup> Golan<sup>b</sup> in<sup>c</sup> Basan, which<sup>d</sup> is in the lynage of Manasses. This<sup>e</sup> is the lawe which<sup>f</sup><sup>44</sup> Moyses 'settide forth<sup>g</sup> bifor the sones of Israel, and these ben the witnessyngis,<sup>45</sup> and cerymony<sup>h</sup>, whiche he spak to the sones of Israel, whanne thei 3eden out of Egipt, bi3ende<sup>i</sup> Jordan, in the<sup>46</sup> valey azens the temple<sup>k</sup> of Phegor, in the loond of Seon, kyng of Ammoreis, that dwellide in Esebon, whom Moyses killide<sup>l</sup>. And the sones of Israel 3eden out of Egipt, and weldiden 'the lond of him<sup>m</sup>, and<sup>47</sup> the lond of Og, kyng of Basan, twei kyngis of Ammoreis, that weren bi3ende Jordan, at the rysyng of the sunne; fro<sup>48</sup> Aroer which<sup>n</sup> is set on<sup>o</sup> the brenke of the stronde of Arnon, 'til to<sup>p</sup> the hil of Seon, which is<sup>q</sup> Hermon; thei<sup>r</sup> weldiden al the<sup>49</sup> pleyn bi3ende Jordan, at the eest coast, 'til to<sup>s</sup> the see of wildirnesse, and 'til to<sup>t</sup> the rootis of the hil of Phasga.

† preueili and apperth, in prosperitee and in aduersitee. s.

<sup>b</sup> to thi ce. <sup>bb</sup> dwel A. <sup>c</sup> 3euyng e pr. m. <sup>d</sup> phane e pr. m. <sup>e</sup> the kyng e pr. m. <sup>ee</sup> Om. E.

<sup>f</sup> Om. s. <sup>g</sup> her is. <sup>b</sup> Om. is. <sup>i</sup> the tyme that is nowe is. <sup>k</sup> thi is. <sup>l</sup> but he is. <sup>i</sup> is God but he. s. <sup>m</sup> his maundementis is. <sup>n</sup> comaundide cdfgnoqx. <sup>o</sup> vpon is. <sup>p</sup> that is. <sup>q</sup> thilke i. <sup>r</sup> enemy to him is. <sup>s</sup> oon day is. <sup>t</sup> an other is. <sup>u</sup> ascape is. <sup>v</sup> o citee of the thre s marg. <sup>w</sup> Om. is. <sup>x</sup> Ramoth the tother citee s. the other citee i marg. <sup>y</sup> is in is. <sup>z</sup> the which i. <sup>a</sup> Om. B. <sup>b</sup> Golan the thrid citee s. the thrid citee i marg. <sup>c</sup> is in is. <sup>d</sup> the which i. <sup>e</sup> And this i. <sup>f</sup> that is. <sup>g</sup> hath ordeyned is. <sup>h</sup> the domes is. <sup>i</sup> ouer B. <sup>k</sup> mawmet temple is. <sup>l</sup> destriede is. <sup>m</sup> his lond is. <sup>n</sup> that i. <sup>o</sup> vpon is. <sup>p</sup> vnto is. <sup>q</sup> clepid s marg. <sup>r</sup> and thei i. <sup>s</sup> vnto is. <sup>t</sup> vnto is.

## CAP. V.

1 And Moyses clepide<sup>f</sup> al Yrael, and seide to hym; Here, Yrael, cerymoyns, and domys, that I speke in 3oure eris to day; lerne 3e hem, and fulfillith in dede. 2 The Lord oure God hath<sup>s</sup> couenauntid 3 with vs a boond of pees in Oreb; not with oure fadres he made couenaunt, but 4 with vs, that nowe ben, and lyuen. Face to face he hath spoke to vs in the hil, fro 5 the myddil of fier. I felawe and meene was bitwix<sup>h</sup> God and 3ow in that tyme, that I tolde to 3ow the wordis of hym; forsothe 3e dreden the fier, and 3e stieden 6 not into the hil. And he seith, I the Lord thi God, that haue ladde thee out of the loond of Egipte, fro the hows of 7 seruage. Thow shalt not haue alyen 8 goddis in my sijt. Thow shalt not make to thee grauen thing, ne liknes of alle thingis that in heuen ben aboue, and that in erthe bynethe, and that dwellen in 9 watres vndur erthe; thow shalt not honoure hem, ne herye; forsothe I am the Lord thi God, a ielouse God, 3eeldynge wickidnes<sup>i</sup> of fadres into sones, into the thridde and thej ferthe generacioun to 10 hem that hatiden me, and doynge mercy into many thowsandes to hem that louen 11 me, and kepen myn heestes. Thow shalt not mystaak the name of the Lord thi God idillich, for he shal not be vnpunyshid, that vpon veyn thing the name 12 of hym takith. Kepith the day of the saboth, that thow halwe it, as the Lord 13 thi God hath comaundid to thee. Six dayes thow shalt worche, and doo alle 14 thi werkis; the seuenthe day is of the saboth, that is the rest of the Lord thi God. Thow shalt not doo in it eny thing of werke, thow, and thi sone, and dow3-ter, seruaunt, and handmayden, and oxe,

## CAP. V.

And Moyses clepide al Israel, and seide 1 to hym, Here, thou Israel, the cerymonyes and domes, whiche Y speke to dai in 3oure eeris<sup>u</sup>; lerne 3e tho<sup>v</sup>, and `fille<sup>w</sup> 3e in werk<sup>x</sup>. Oure Lord God made a boond of pees with 2 vs in Oreb; he made not couenaunt, `that<sup>3</sup> is, of lawe writun<sup>y</sup>, with oure fadris<sup>z</sup>, but with vs that ben present, and lyuen. Face 4 to face he spak to vs in the hil, fro the<sup>a</sup> myddis of the fier. Y was recouncelere 5 and<sup>b</sup> mediatour bitwixe God and 3ou in that tyme, that Y schulde telle to 3ou the<sup>c</sup> wordis `of hym<sup>d</sup>, for 3e dreden the fier, and `stieden not<sup>e</sup> in to the hil. And `the Lord<sup>f</sup> seide, Y am thi Lord God, that 6 ladde thee out of the lond of Egipt, fro the hows of seruage. Thou schalt not 7 haue alien Goddis in my sijt. Thou schalt 8 not make to thee a grauun ymage, nether a licesse of alle thingis<sup>†</sup> that ben in heuene aboue, and that ben in erthe bynethe, and that lyuen<sup>g</sup> in watris vndur erthe<sup>h</sup>; thou schalt not herie tho<sup>i</sup>, `and 9 thou schalt not<sup>k</sup> worschipe<sup>l</sup> tho<sup>m</sup>; for Y am thi Lord God, `God a feruent louyer<sup>n</sup>; and Y 3elde the wickidnesse of fadris, in to sones<sup>o</sup> in to the thridde and the<sup>p</sup> fourthe generacioun to hem that haten me, and Y 10 do mersy in to many thousyndis to hem that louen me, and kepen myn heestis. Thou schalt not mystake the name of thi 11 Lord God<sup>q</sup> in veyn, for he schal not be vnpunyschid, that takith the name of God on<sup>r</sup> a<sup>s</sup> veyn thing. Kepe thou the `day of 12 sabat<sup>t</sup> that thou halewe it, as thi Lord God comaundide to thee. In sixe daies 13 thou schalt worche, and thou<sup>u</sup> schalt<sup>v</sup> do alle thi werkis; the seventhe day is `of 14 sabat<sup>w</sup>, that is the<sup>x</sup> reste of thi Lord God. Thou schalt not do therynne eny thing of werk<sup>†</sup>; thou, and thi sone, and dou3-

† that is, of nothing of eny of alle the thingis. s.

‡ forbooden of God to the. s.

<sup>f</sup> clepe EFH. <sup>g</sup> haue A. <sup>h</sup> bytwene BDEFH. betwe C. <sup>i</sup> wickednesses C. <sup>j</sup> Om. E.

<sup>u</sup> heryng is. <sup>v</sup> hem is. <sup>w</sup> fulfillith is. <sup>x</sup> deede is. <sup>y</sup> Om. is. <sup>z</sup> fadris bi lawe writen s. <sup>a</sup> Om. is. <sup>b</sup> and a s. <sup>c</sup> his is. <sup>d</sup> Om. is. <sup>e</sup> 3e zeden not vp 1. 3e stieden not s. <sup>f</sup> he 1. <sup>g</sup> ben A. <sup>h</sup> the erthe DIQNST. <sup>i</sup> hem is. <sup>k</sup> Om. 1. <sup>l</sup> ne worschipe is. <sup>m</sup> hem is. <sup>n</sup> a gelous God 1. a gelous God or feruently louynge s. or a feruent louere 1 marg. <sup>o</sup> the sones K. <sup>p</sup> Om. ELP. in to the is. <sup>q</sup> Om. A. <sup>r</sup> in L. vpon is. <sup>s</sup> Om. 1. <sup>t</sup> day of the sabat KOQRTWX. sabot day is. <sup>u</sup> Om. BIS. <sup>v</sup> Om. is. <sup>w</sup> the day of sabot is. <sup>x</sup> of B.

and asse, and al thi beest, and pilgryme that is with ynne thi 3atis; that thi seruaunt and handmayde<sup>k</sup> resten, and as  
 15 thow. Haue mynde, that and thi self seruede<sup>l</sup> in Egipte, and the Lord thi God ladde thee out thens in a stronge hoond, and in an arme streijt out; therefore he hath comaundid to thee, that thow kepe  
 16 wel the day of the saboth. Honour thi fader and thi moder, as the Lord thi God hath comaundid to thee, that longe tyme thow lyue, and wel be to thee in the loond that the Lord thi God is to  
 17 3yuyngem to thee. Thow shalt not slee.  
 18 And thow shalt do no<sup>n</sup> leccherye. And  
 19 thow shalt doo no<sup>n</sup> theft. Thou shalt not speke azens thi neizbore fals witnes.  
 21 Thow shalt not coueyte the wijf of thi neizbour, ne hows, ne feelde, ne seruaunt, ne handmayde, ne oxe, ne asse, and alle  
 22 thingis<sup>o</sup> that of hym<sup>p</sup> ben. Thes wordes the Lord spak to al oure multitude, in the hil, of<sup>q</sup> the myddel of fier and clowde and derknesse, with a greet voyce, no thinge addinge more ouer; and he wroot hem in two stonen tablis, that he  
 23 took to me. 3e forsothe, after that 3e herden a voice fro the myddel of derknessis, and that 3e seen the hil to brenne, 3e comen to me alle the<sup>r</sup> princes of the lynages, and the more thur3 birthe, and  
 24 seiden, Loo! the Lord oure God hath shewid to vs maieste<sup>s</sup>, and his mychylnesse; the voyce of hym we han herd fro the myddil of the<sup>t</sup> fier, and we han preued to day that thur3 God spekyng  
 25 with man a man lyueth. Whi thaune shulen we die, and shal deuowre vs this moost fier? Forsothe if we heren more the voice of the Lord oure God, we shulen

ter<sup>y</sup>, seruaunt<sup>z</sup>, and handmaide<sup>a</sup>, and oxe<sup>b</sup>, and asse<sup>c</sup>, and 'al thi werk<sup>d</sup> beeste<sup>e</sup>, and the pilgrym which<sup>f</sup> is with ynne thi 3atis; that<sup>s</sup> thi seruaunt reste<sup>h</sup> and thin handmaide, as<sup>i</sup> also<sup>k</sup> thou. Bithenke thou<sup>l</sup>, that<sup>15</sup> also thou<sup>m</sup> seruedist in Egipt, and thi Lord God ledde thee out fro thennus, in a strong hond, and arm<sup>n</sup> holdun<sup>o</sup> forth; therfor he comaundide to thee, that thou schuldist kepe the 'dai of sabat<sup>p</sup>. Onoure<sup>16</sup> thi fadir and thi modir, as thi Lord God comaundide to thee, that thou lyue in long tyme, and that it be wel to thee, in the lond which<sup>q</sup> thi Lord God schal 3yue to thee. Thou schalt not sle. Thou schalt<sup>17</sup>  
 18 not do letcherie. And<sup>r</sup> thou schalt not do<sup>19</sup> theft. Thou schalt not speke fals wit-  
 20 nessyng azens thi neizbore. Thou schalt<sup>21</sup> not coueite<sup>s</sup> 'the wijf of thi neizbore<sup>t</sup>, not<sup>u</sup> hows, not<sup>u</sup> feeld, not<sup>u</sup> seruaunt, not<sup>u</sup> handmayde, not<sup>u</sup> oxe, not<sup>v</sup> asse, and alle thingis<sup>†</sup> that ben hise. The Lord spak these wordis<sup>22</sup>  
 to al 3oure multitude, in the hil, fro the<sup>w</sup> myddis of fier<sup>x</sup> and of cloude<sup>y</sup> and of myist<sup>z</sup>, with greet vois, and addide<sup>a</sup> no thing more<sup>b</sup>; and he wroot tho wordis<sup>c</sup> in two tablis of stoon, whiche he 3af to me. Forsothe<sup>d</sup> after that 3e herden<sup>e</sup> the vois<sup>23</sup> fro the myddis of the<sup>f</sup> derknessis, and sien<sup>g</sup> the hil brenne<sup>h</sup>, alle 3e princis of lynagis<sup>i</sup>, and the grettere<sup>k</sup> men in birthe, neiziden to me, and seiden<sup>l</sup>, Lo! oure Lord God<sup>24</sup> schewide<sup>m</sup> to vs his maieste and greetnesse; we herden his vois fro the<sup>n</sup> myddis of fier<sup>o</sup>, and we preueden<sup>p</sup> to day that a man lyuede<sup>q</sup>, 'while God spak<sup>r</sup> with man. Whi therfor schulen we die, and schal<sup>25</sup> this gretteste fier deuoure vs? For if we heren more the vois of oure Lord God, we schulen die. What is ech man, that<sup>26</sup>

† that is, no thing of alle the thinges. s.

<sup>k</sup> hondmaide E. <sup>l</sup> seruedest C. <sup>m</sup> 3eyun BDE sec. m. FH. 3iue C. <sup>n</sup> not C. <sup>o</sup> thinge BFH. <sup>h</sup> hem A. <sup>q</sup> fro BCFH. <sup>r</sup> Om. A. <sup>s</sup> the majeste CE. <sup>t</sup> Om. BCDEFH.

<sup>y</sup> thi douzter F sec. m. IKOQRSTWX. <sup>z</sup> thi seruaunt IS. <sup>a</sup> thi handmaide IS. <sup>b</sup> thin oxe IS. <sup>c</sup> thin asse IS. <sup>d</sup> thin ech helpinge I. <sup>e</sup> beestis w. <sup>f</sup> that IS. <sup>g</sup> that as thou I. that also as thou s. <sup>h</sup> Om. IS. <sup>i</sup> Om. IS. <sup>k</sup> also reste I. resten s. <sup>l</sup> Haue mynde IS. <sup>m</sup> thi silff IS. <sup>n</sup> in an arm IS. <sup>o</sup> streijt IS. <sup>p</sup> sabot day IS. <sup>q</sup> that IS. <sup>r</sup> Om. IKS. <sup>s</sup> in yuel s marg. <sup>t</sup> thi neizboris wijf IS. <sup>u</sup> ne his IS. <sup>v</sup> ne IS. <sup>w</sup> Om. IS. <sup>x</sup> the fier IS. <sup>y</sup> the cloude IS. <sup>z</sup> the myist IS. <sup>a</sup> he addide to IS. <sup>b</sup> than that that sueth of these heestis s marg. <sup>c</sup> Om. I. <sup>d</sup> And IS. <sup>e</sup> had herd I. <sup>f</sup> Om. plures. <sup>g</sup> 3e saw3en IS. <sup>h</sup> brennyng D. <sup>i</sup> the lynagis IS. <sup>k</sup> gretteste N. <sup>l</sup> 3e seiden s. <sup>m</sup> hath schewid IS. <sup>n</sup> Om. IS. <sup>o</sup> the fier IS. <sup>p</sup> han preued IS. <sup>q</sup> lyueth IS. <sup>r</sup> God spekinge IS.

26 die. What is al flesh, that he here the  
voice of God lyuynge, that fro the myd-  
dil of fier spekith, as we han herd, and  
27 myzten lyue? Thow more goo ni3, and  
here alle thingis that the Lord oure God  
shal seye to thee; and thow shalt speke  
to vs, and we herynge shal doon hem.  
28 The which thing whanne the Lord  
hadde herd, seith to me, I haue herd the  
voys of the wordes of this puple, that  
thei han spokun to thee; wel alle thingis  
29 thei han spokun. Who zyue<sup>c</sup> hem siche  
thouzt to haue, that thei dreden me, and  
kepen alle my maundementis in al tyme,  
that wel it be to hem, and to the sones  
30 of hem, into with outen ende? Go, and  
sey to hem, Turneth a3en into 3oure  
31 tentis. Forsothe thow stoonde here with  
me, and I shal speke to thee al the maun-  
dementis, and cerymoyns, and domes, that  
thow shalt teche hem, that thei doon hem  
in the loond that Y shal 3eue to hem into  
32 possessioun. Kepe 3e therefore, and doth  
hem, 'the whiche<sup>u</sup> the Lord God hath  
comaundid to 3ow; 3e shulen not bowe  
33 aside, ne to the ryzt, ne to the left, but  
bi the weie that the Lord 3oure God hath  
comaundid, 3e shulen goo, that 3e lyuen,  
and wel be to 3ow, and 3oure daies ben  
drawun along in the loond of 3oure pos-  
sessioun.

## CAP. VI.

1 These ben the heestis, and cerymoyns,  
and domes, that the Lord oure God co-  
maundide that Y shulde<sup>v</sup> teche 3ow, and  
3e doon hem in the loond to the which  
2 to be weeldid 3e passen forthe; that thow  
drede the Lord thi God, and kepe alle  
the maundementis, and heestis of hym,  
that I comaunde to thee, and to thi<sup>w</sup>  
sones, and to thi<sup>x</sup> sones, alle the

he here the vois of God lyuynge, that  
spekith fro the<sup>s</sup> myddis of fier<sup>t</sup>, as we  
herden<sup>u</sup>, and that he may lyue? Rathere<sup>27</sup>  
neize thou<sup>v</sup>, and here thou alle thingis  
whiche oure Lord God schal seie to thee;  
and thou schalt speke to vs, and we schu-  
len here<sup>w</sup>, and schulen<sup>x</sup> do tho *wordis*<sup>y</sup>.  
And whanne the Lord hadde herd this,<sup>28</sup>  
he seide to me, Y herde<sup>z</sup> the vois of the  
wordis of this puple, whiche thei spaken<sup>a</sup>  
to thee; thei spaken<sup>a</sup> wel alle thingis.  
Who schal<sup>b</sup> zyue<sup>c</sup> 'that thei haue<sup>d</sup> siche<sup>29</sup>  
soule<sup>e</sup>, that thei drede me, and kepe alle  
my comaundementis<sup>f</sup> in al tyme, that it  
be wel to hem and to the<sup>g</sup> sones 'of hem<sup>b</sup>,  
with outen ende? Go thou, and seye to<sup>30</sup>  
hem, Turne 3e a3en in to 3oure tentis.  
Sotheli<sup>i</sup> stonde thou here with me, and Y<sup>31</sup>  
shal speke to thee alle comaundementis<sup>k</sup>,  
and<sup>l</sup> cerymony<sup>es</sup>, and domes, whiche thou  
schalt teche hem, that thei do tho in the  
loond which<sup>m</sup> Y schal zyue to<sup>n</sup> hem in to  
possessioun. Therfor kepe 3e, and 'do 3e<sup>o</sup> 32  
tho thingis, whiche the Lord God co-  
maundide<sup>p</sup> to 3ou; 3e schulen not bowe  
away, nether to the ryzt side<sup>†</sup> nether<sup>q</sup> to  
the left side, but 3e schulen go bi the weie<sup>33</sup>  
whiche<sup>r</sup> 3oure Lord God comaundide<sup>s</sup>, that  
3e lyue, and that it be wel to 3ou, and<sup>t</sup>  
that 3oure daies be lengthid in the loond of  
3oure possessioun.

† *ryzt side, etc.*  
that is, nether  
for any pro-  
sperite to be  
getun, nether  
aduersite to be  
eschewid. *Live*  
*here. c.*

## CAP. VI.

These ben the comaundementis<sup>u</sup>, and<sup>v</sup> 1  
cerymony<sup>es</sup>, and domes, whiche 3oure  
Lord God comaundide<sup>w</sup> that Y schulde  
teche 3ou, and that 3e do tho<sup>x</sup> in the loond  
to which 3e passen ouer to welde; that<sup>2</sup>  
thou<sup>y</sup> drede thi Lord God, and kepe alle  
hise comaundementis, and heestis, whiche  
Y comaunde<sup>z</sup> to thee, and to thi sones, and  
sones<sup>a</sup> of sones<sup>b</sup>, in alle the<sup>c</sup> daies of thi

<sup>u</sup> that c. <sup>v</sup> Om. BCDEFH. <sup>w</sup> Om. BCDEFH. <sup>x</sup> Om. E.

<sup>s</sup> Om. 1s. <sup>t</sup> the fier 1s. <sup>u</sup> han herd 1s. <sup>v</sup> thou to him 1. thou to the Lord s. <sup>w</sup> here thee s. <sup>x</sup> Om. 11s.  
<sup>y</sup> wordis that thou spekist to vs s. <sup>z</sup> haue herde 1s. <sup>a</sup> han spoke 1s. <sup>b</sup> Om. 1s. <sup>c</sup> zyue<sup>c</sup> to hem 1s.  
<sup>d</sup> Om. 1. <sup>e</sup> thouzt 1. thouzt or mynde s. <sup>f</sup> heestis 1s. <sup>g</sup> her 1s. <sup>h</sup> Om. 1s. <sup>i</sup> and 1s. <sup>k</sup> the heestis 1s.  
<sup>l</sup> Om. 1s. <sup>m</sup> that 1s. <sup>n</sup> Om. 1s. <sup>o</sup> doth 1s. <sup>p</sup> hath comaundid 1s. <sup>q</sup> ne 1s. <sup>r</sup> that 1s. <sup>s</sup> hath co-  
maundide 1s. <sup>t</sup> Om. s. <sup>u</sup> heestis 1. Om. s. <sup>v</sup> Om. 1s. <sup>w</sup> hath comaundid 1s. <sup>x</sup> hem 1s. <sup>y</sup> thou,  
*Israel* s. <sup>z</sup> comaundede DFGIOQRT. <sup>a</sup> to the sones 1s. <sup>b</sup> thi sones A *pr. m.* 1s. <sup>c</sup> Om. B.

dais of thi lijf, that thi days ben drawn  
 3 along. Here, Yrael, and keep wel, that  
 thow doo that the Lord hath comaundid  
 to thee, and wel be to thee, and thow be  
 multiplied forthermore, as the Lord God  
 of thi fadres hath behoot, to 3yue to thee  
 4 the loond flowynge mylk and hony. Here,  
 5 Yrael, the Lord thi God o God is. Thow  
 shalt loue the Lord thi God of al thin  
 herte, and of al thi soule, and of alle thi  
 6 strengthis<sup>y</sup>. And thes wordis that I co-  
 maunde to thee to day, shulen be in thin  
 7 herte; and thow shalt telle hem to thi  
 sones, and deuowtly thenk, syttinge in  
 thin howse, and goynge in the weie, and  
 8 slepyng, and arysynge. And thow shalt  
 bynd hem as a tokne in thin hoond; and  
 thei shulen be before thin eyen, and not  
 9 be meued; and thow shalt write hem in  
 the<sup>z</sup> thresfold<sup>zz</sup> and dores of thin hows.  
 10 And whanne the Lord thi God hath lad  
 thee into the loond, for the<sup>a</sup> which he  
 swore to thi fadrys Abraham, Ysaac, and  
 Jacob, and 3eue<sup>h</sup> to thee greet and best  
 11 citees, that thow hast not bilde, howses  
 ful of alle ritchesses, that thow hast not  
 made out, and cystems, that thow hast  
 not doluen, vynn places, and olyue places,  
 12 that thow hast not plantid, and eetist,  
 13 and were fulfillid<sup>b</sup>, be war bisily that  
 thow for3ete not the Lord, that hath lad  
 thee out of the loond of Egipte, fro the  
 hows of seruage. The Lord thi God thow  
 shalt drede, and to hym oonli thou shalt  
 serue, and bi the name of hym thow  
 14 shalt swere. 3e shulen not go aftir alyen  
 goddis, of alle gentilis that about 3ow  
 15 ben; for a gelouse God the Lord thi God,  
 in the myddil of thee, lest eny tyme the  
 woodnes of the Lord thi God wraththe  
 azens thee, and doo thee away fro the  
 16 vttermost<sup>c</sup> of the erthe. Thow shalt not

lijf, that thi daies be lengthid. Thou<sup>d</sup> 3  
 Israel, here<sup>e</sup>, and kepe, that thou do tho  
 thingis whiche<sup>f</sup> the Lord comaundide<sup>g</sup> to  
 thee, and that it be wel to thee, and thou  
 be multiplied more, as the Lord God of  
 thi<sup>h</sup> fadris bihi3te<sup>i</sup>, to 3yue to thee a lond  
 flowynge with mylk and hony. Thou Is- 4  
 rael, here, thi Lord God is o God. Thou 5  
 schalt loue thi Lord God of al thin herte,  
 and of al thi soule<sup>k</sup>, and of al thi strengthe.  
 And these wordis whiche Y comaunde to 6  
 thee to dai, schulen be in thin herte; and 7  
 thou schalt telle tho to thi sones, and thou  
 schalt thenke *on*<sup>l</sup> *tho*<sup>m</sup>, sittynge in thin  
 hows, and goynge in the weie, slepyng,  
 and rysynge<sup>†</sup>. And thou schalt bynde tho<sup>n</sup> 8  
 as a signe<sup>o</sup> in thin hond; and tho<sup>p</sup> schulen  
 be<sup>q</sup>, and schulen be moued bifor thin i3en;  
 and thou schalt write tho<sup>r</sup> in the lyntel, 9  
 and in<sup>s</sup> the doris of thin hows. And 10  
 whanne thi Lord God hath brou3t thee in  
 to the lond, for which he swoor to thi fa-  
 dris, to Abraham, Isaac, and Jacob<sup>t</sup>, and  
 hath<sup>u</sup> 3oue to thee grete citees, and beeste<sup>v</sup>,  
 whiche thou bildidist not, housis fulle of 11  
 alle richessis, whiche thou madist not, and  
 cisternes, which thou diggedist not, 'places  
 of vynes<sup>w</sup>, and 'places of olyues<sup>x</sup>, whiche  
 thou plauntidist not, and thou<sup>y</sup> hast ete, 12  
 and art fillid<sup>z</sup>, be war diligentli, lest thou 13  
 for3ete the Lord, that ladde thee out of the  
 lond of Egipt, fro the hows of seruage.  
 Thou schalt drede thi Lord God, and thou  
 schalt serue hym aloone, 'bi seruyce due  
 to God *onely*<sup>a</sup>, and thou schalt swere<sup>b</sup> bi  
 his name<sup>†</sup>. 3e schulen not go aftir alien 14  
 goddis, of alle hethen men that ben 'in  
 3oure cumpas<sup>c</sup>; for God is a feruent 15  
 louyere, thi Lord God is in the<sup>d</sup> myddis  
 of thee, lest ony tyme the 'strong ven-  
 iaunce<sup>e</sup> of thi Lord God be wrooth azens  
 thee, and do awei thee fro 'the face of the

† *slepyng and  
 risynge*. In E-  
 breu it is thus,  
 ligginge down  
 and risinge. BC.  
 for in the en-  
 tryng of the  
 bed to slepe,  
 and in the go-  
 yng out to  
 wake, a man  
 owith reduce  
 his herte bi his  
 loue in to God;  
 also slepyng  
 may be ex-  
 powued thus,  
 for fantasies  
 ben wont to  
 come to a man  
 in sleep of these  
 thingis, aboute  
 whiche he is  
 bisied in wak-  
 ing; and so if  
 men in waking  
 ben bisied aboute  
 the loue of God,  
 liyk fantasies  
 ben wont to  
 come in sleep.  
*Liue here. c.*  
*he that spendith  
 wel at his wak-  
 inge. s.*

† *speking treuth  
 and fulfilling  
 it. s.*

<sup>y</sup> streyngthe BCFH. <sup>z</sup> Om. BCDEFH. <sup>zz</sup> threshold c. thressholdes D. <sup>a</sup> Om. c. <sup>b</sup> fyllyd BCFH.  
<sup>c</sup> vtmost c. otemost E.

<sup>d</sup> Om. I. <sup>e</sup> here thou s. <sup>f</sup> that is. <sup>g</sup> hath comaundid is. <sup>h</sup> 3oure s. <sup>i</sup> hath bihi3te is. <sup>k</sup> soule,  
 and of al thi mynde I *pr. m. sx.* <sup>l</sup> vpon is. <sup>m</sup> hem is. <sup>n</sup> hem is. <sup>o</sup> tokene is. <sup>p</sup> thei is. <sup>q</sup> be in  
 thi mynde is. <sup>r</sup> hem is. <sup>s</sup> Om. is. <sup>t</sup> to Jacob is. <sup>u</sup> he hath is. <sup>v</sup> the beeste is. <sup>w</sup> vyne 3erdis I.  
<sup>x</sup> olyue placis I. <sup>y</sup> whanne thou I. <sup>z</sup> fulfillid is. <sup>a</sup> Om. DIMORST *sec. m. w.* <sup>b</sup> not swere M. <sup>c</sup> aboute  
 3ou I. <sup>d</sup> Om. is. <sup>e</sup> feersnesse is.

tempte the Lord thi God, as thow hast  
 17 temptid in the place of temptynge<sup>d</sup>. Keep  
 the heestis of the Lord thi God, and wit-  
 nessyngis, and cerymoyns, that he co-  
 18 maundid<sup>e</sup> to thee; and do that is ple-  
 saunt and good in the sijt of the Lord,  
 that it wel be to thee, and thow goon yn  
 weelde the best loond, of the<sup>f</sup> which the  
 19 Lord hath swore to thi fadres, that he  
 shal do away alle thin enemyes bifore  
 20 thee, as he hath spokun. And whanne  
 thi sone askith thee to morwe, seiynge,  
 What to hem self wolen thes witness-  
 yngis, and cerymoyns, and domes, that  
 the Lord oure God hath comaundid to  
 21 vs? thow shalt seie to hym<sup>g</sup>, Thrallis of  
 Pharao we weren iu Egipte, and the  
 Lord ladde vs out of Egipte, in a strong  
 22 hoond; and hath doo signes, and greet  
 wondris, and moost yuel in Egipte, azens  
 Pharao, and alle the seruauntis of hym,  
 23 in 3oure sijt. And he ladde 3ow out  
 thens, that vs lad ynne, he 3yue the loond,  
 vp the which he hath swore to oure fa-  
 24 dres. And the Lord hath comaundid to  
 vs, that we doon alle thes lawful thinges,  
 and drede the Lord oure God, that it  
 wel be to vs alle the dayes of oure lijf, as  
 25 it is to day. And he shal be merciable  
 of vs, if we doon and kepen alle the  
 heestes of hym, bifore the Lord oure  
 God, as he hath comaundyd to vs.

## CAP. VII.

1 Whanne the Lord thi God hath lad  
 thee into the loond, the which to weelde<sup>h</sup>  
 thow shalt goo yn, and doth away many  
 gentilis before thee, Ethee, and Gergese,  
 and Amorre, Chananee, Pherese<sup>i</sup>, Euee,  
 and Gebuse; seuen folkis, of myche more  
 noubre than thow art, and stronger  
 2<sup>t</sup> than thow<sup>k</sup>; and the Lord God take

erthe<sup>f</sup>. Thou schalt not tempte thi Lord<sup>16</sup>  
 God, as thou temptidist<sup>g</sup> in the place of  
 temptyng. Kepe thou the comaunde-<sup>17</sup>  
 mentis<sup>h</sup> of thi Lord God, and the wit-  
 nessyngis<sup>i</sup>, and cerymonyes, whiche he co-  
 maundide<sup>k</sup> to thee; and do thou that that<sup>18</sup>  
 is plesaunt<sup>l</sup> and good in the<sup>m</sup> sijt of the  
 Lord, that it be wel to thee, and that thou  
 entre, and welde the beste lond, of which  
 the Lord swoor to thi fadris, that he<sup>19</sup>  
 schulde do away alle thin enemyes bifor  
 thee, as he spak<sup>n</sup>. And whanne thi sone<sup>20</sup>  
 schal axe thee to morewe, *that is, in tyme*  
*comyng<sup>o</sup>*, and schal seie, What wolen these  
 witnessyngis, and<sup>p</sup> cerymonyes, and domes  
 to hem silf, whiche oure Lord God co-  
 maundide<sup>q</sup> to vs? thou schalt seie to<sup>21</sup>  
 hym, We weren 'seruauntis of Farao<sup>r</sup> in  
 Egypt, and the Lord ledde vs out of E-  
 gipt, in strong<sup>s</sup> hond; and he dide myra-<sup>22</sup>  
 clis, and grete wondris, and werste, *'that*  
*is, moost peyneful<sup>t</sup> veniaunces<sup>u</sup>*, in Egipt,  
 azens Farao and al his hows, in oure sijt.  
 And he ledde vs out therof, that he schulde<sup>23</sup>  
 3yue to vs led yn, the lond of which he  
 swoor<sup>w</sup> to oure fadris. And the Lord co-<sup>24</sup>  
 maundide to vs, that we do alle these law-  
 ful thingis, and drede oure Lord God, that  
 it be wel to vs in alle the daies of oure  
 lijf, as it is to dai. And he schal be mer-<sup>25</sup>  
 ciful to<sup>x</sup> vs, if we schulen do and kepe alle  
 hise heestis, bifor oure Lord God, as he  
 comaundide to<sup>xx</sup> vs.

## CAP. VII.

Whanne thi Lord God hath lad thee in<sup>1</sup>  
 to the lond, in to which thou schalt entre  
 to welde<sup>y</sup>, and hath<sup>z</sup> do away many folkis  
 bifor thee, Ethei, and Gergesei, and Am-  
 morrey, Canenei, and Pherezei, Euey, and  
 Jebusei; seune folkis, of myche gretter  
 noubre than thou art, and strengere than  
 thou; and<sup>a</sup> thi Lord God hath bitake hem<sup>2</sup>

<sup>d</sup> the temptynge *A pr. m.* <sup>e</sup> hath comaundid *BCDEFH.* <sup>f</sup> Om. c. <sup>g</sup> hem *ABCDE pr. m. FH.* <sup>h</sup> weeld-  
 ynge *E pr. m.* <sup>i</sup> and Pherese *BEFH.* <sup>k</sup> Om. *E pr. m.*

<sup>f</sup> the face of erthe *BCDEFGKLMNPQRTWX.* above erthe *is.* <sup>g</sup> temptidist *him IKs.* <sup>h</sup> heestis *1.* <sup>i</sup> wit-  
 nessing *K.* <sup>k</sup> hath comaundid *is.* <sup>l</sup> plesynge *is.* <sup>m</sup> Om. *1.* <sup>n</sup> hath spoke or *bihigt 1.* spak or *higte s.*  
<sup>o</sup> after comyng *1.* to comyng *s.* <sup>p</sup> Om. *is.* <sup>q</sup> hath comaundid *is.* <sup>r</sup> Pharaois seruauntis *is.* <sup>s</sup> a strong *is.*  
<sup>t</sup> Om. *DIMORST sec. m. w.* <sup>u</sup> Om. *IR.* <sup>w</sup> spak *s.* <sup>x</sup> of *plures.* <sup>xx</sup> Om. *c.* <sup>y</sup> welde *it 1.* <sup>z</sup> *whenne*  
*he hath s marg.* <sup>a</sup> *whenne s marg.*

hem to thee, and thou shalt smyte hem vnto the deth, thou shalt not maak with hem couenaunt of pees, ne haue mercy  
 3 of hem, ne felawship with hem mariagis; thi douzter thou shalt not zeue to his sone, ne his douzter thou shalt take to  
 4 thi sone; for she shal lede aside thi sone, that he folwe not me, and that more he serue to alyen goddis; and the woodenes  
 5 of the Lord shal wraththe, and soone do thee away. But rather thes thingis ze  
 shulen<sup>m</sup> doo to hem; the auters of hem vndurturneth, and brekith togidres the ymagis, and the mawmet wodis<sup>n</sup> hewith  
 down, and the grauen thingis brenneth.  
 6 For an holy puple thou art to the Lord thi God; the Lord thi God hath chosen thee, that thou be to hym a special puple, fro al the puples that ben vpon erthe.  
 7 Not for al the<sup>o</sup> gentilis in noumbre ze vencusiden, the Lord is ioyned to zow, and hath chosun zow, whanne ze ben  
 8 fewer than alle the puples; but for the Lord hath loued zow, and hath kept the testament that he hath sworn to zour fadres; and he hath lad zow out in a strong hoond, and hath raunsomyd fro the hows of seruage, and fro the hows of Pharao,  
 9 the kyng of Egipte. And thou shalt wyte, for<sup>p</sup> the Lord thi God he is a strong God, and a feithful, kepyng couenaunt and mercy to thilk<sup>q</sup> that louen hym, and to hem that kepen his heestis, into thow-  
 10 sande generaciouns; and zeeldyng anoon to hem that haten hym, so that he scater hem, and ferther differre not; anoon zeld-  
 11 yng to hem that thei deseruen. Kepe therefore the heestis, and cerymoyns, and domes, that I comaunde to thee to day,  
 12 that thou doo. If after that thou herist thes domes, kepist hem, and doost<sup>r</sup>, the

to thee, thou schalt smyte hem 'til to<sup>b</sup> deeth, thou schalt not make 'with hem<sup>c</sup> a boond of pees, nether thou schalt haue merci on<sup>d</sup> hem, nether thou schalt fellow-  
 3 schipe mariagis with him; thou schalt not zyue thi douzter to the<sup>e</sup> sone 'of hym<sup>f</sup>†, nether thou schalt take his douztir to thi  
 sone; for sche schal disceyue thi sone, that<sup>4</sup> he sue not me, and<sup>g</sup> that he serue more alien goddis; and<sup>h</sup> the strong<sup>i</sup> veniaunce of the Lord schal be wrooth, and schal<sup>k</sup> do  
 awei thee soone. But rather thou schalt<sup>5</sup> do these thingis to hem; destrie ze the<sup>l</sup> auteris 'of hem<sup>m</sup>, and breke ze ymagis<sup>n</sup> 'of metal<sup>o</sup>, and<sup>p</sup> kitte ze down wodis<sup>q</sup>, and breune ze grauun<sup>r</sup> ymagis. For thou art  
 an hooli puple to thi Lord God; thi Lord God chees thee, that thou be a special puple to hym, of alle puplis<sup>s</sup> that ben  
 on<sup>t</sup> erthe. Not for ze<sup>u</sup> ouercamen in<sup>7</sup> noumbre alle folkis<sup>v</sup>, the Lord is ioyned to zou, and chees<sup>w</sup> zow, sithen ze ben  
 fewere than alle puplis; but for the Lord<sup>8</sup> louede zou, and kepte<sup>x</sup> the ooth which<sup>y</sup> he swoor<sup>z</sup> to zoure fadris; and he ledde zou out in strong hond, and azen<sup>a</sup> bouzte zou<sup>b</sup> fro the hows of seruage, fro<sup>c</sup> 'the hows of Farao<sup>d</sup>, kyng of Egipte. And<sup>9</sup> thou schalt wite, that thi Lord God hym silf is a strong God, and feithful<sup>e</sup>, and kepith<sup>f</sup> couenaunt and mersi to hem that louen hym, and to hem that kepen hise comaundementis<sup>g</sup>, in to a<sup>h</sup> thousynde generaciouns; and<sup>i</sup> zeldith<sup>k</sup> anoon to hem<sup>10</sup> that haten hym, so that he destrie hem, and differr<sup>l</sup> no lengere; restoryng<sup>m</sup> anoon to hem that that thei disseruen. Therfor<sup>11</sup> kepe thou the comaundementis<sup>n</sup>, and cerymony-  
 es, and domes, whiche Y comaunde to thee to dai, that thou do<sup>o</sup>. If aftir that<sup>12</sup> thou herist these domes, thou kepist, and

† that duellith in eny of these londis. s.

<sup>l</sup> shalt not c. <sup>m</sup> thou shalt *pr. m.* ze shole *correxist ead. m.* <sup>n</sup> templys *E pr. m.* mawmet templys *ead. m.* mawmet wodis *sec. m.* <sup>o</sup> Om. B. <sup>p</sup> that *E pr. m.* in for *sec. m.* <sup>q</sup> thoo c. <sup>r</sup> deest *BDEF.* deest hem H.

<sup>b</sup> vnto *is.* <sup>c</sup> Om. s. <sup>d</sup> vpon *is.* <sup>e</sup> his *is.* <sup>f</sup> Om. *is.* <sup>g</sup> Om. s. <sup>h</sup> and *thanne is.* <sup>i</sup> feers *is.* <sup>k</sup> he schal *is.* <sup>l</sup> her *is.* <sup>m</sup> Om. *is.* <sup>n</sup> her zoten ymagis *i.* the ymagis zoten *kr.* ymagis zoten *or sec. m. w.* the ymagis *or pr. m.* her forgid ymagis zoten *s.* <sup>o</sup> Om. *ort sec. m. w.* <sup>p</sup> Om. *w.* <sup>q</sup> her wodis *is.* <sup>r</sup> her grauun *is.* <sup>s</sup> the puplis *i.* thi peple *s.* <sup>t</sup> vpon *is.* <sup>u</sup> that ze *is.* <sup>v</sup> othere folkis *i.* <sup>w</sup> he chees *i.* <sup>x</sup> he kepte *is.* <sup>y</sup> that *is.* <sup>z</sup> *trewli bihotinge s marg.* <sup>a</sup> he azen *s.* <sup>b</sup> Om. *plures.* <sup>c</sup> and fro *i.* <sup>d</sup> Pharaois hous *i.* Farow house *s.* <sup>e</sup> a feithful *is.* <sup>f</sup> he kepith *is.* <sup>g</sup> heestis *is.* <sup>h</sup> Om. s. <sup>i</sup> and he *is.* <sup>k</sup> her while *s marg.* <sup>l</sup> tarie *is.* <sup>m</sup> restoryng *or zeldinge is.* <sup>n</sup> heestis *is.* <sup>o</sup> do hem *A pr. m.*

Lord thi God shal kepe couenaunt<sup>s</sup> to thee, and mercy, that he swore to thi fadris. And he<sup>t</sup> shal loue thee, and multiplie, and he shal blesse to the fruyt of thi wombe, and to the fruyt of thi loond, and to thi whete, and to thi<sup>u</sup> vyndage, oyle, and droues, flockis of thi sheep, vpon the loond for the which he hath swore to thi fadris, that he zeue it to thee. Blissid thow shalt be among alle puples; there shal not be anentis thee bareyn of either kynde, as wel in men, as in thi flockis. The Lord shall doo away fro thee al sorwe; and the worst infirmytees of Egipte, that thow hast knowun, he shal not put in to thee, but to al thin enemyes. And thow shalt deuowr alle the<sup>w</sup> puples, 'the whiche<sup>x</sup> the Lord thi God is to zue to thee; thin eye shal not spare to hem, ne serue to the goddis of hem, lest thei ben into dounfallynge of thee. If thow seist in thin herte, Mo ben thes folk than Y, what maner wise shal I mowe doo away hem? wol thow not drede, but recorde that the Lord thi God hath doo to Pharao, and to alle the Egipcians, moost veniaunces, that thin eyen han seen, and toknes, and wondres, and a strong hoond, and a strauzt out arme, that the Lord thi God out lede thee; so thow shalt doo to alle puples 'the which<sup>x</sup> thow dredist. Furthermore and horseflezis the Lord thi God shal sende<sup>y</sup> to hem, to the tyme that he doo away alle, and scater, that fleeen thee, and ben 'hid mowen thei not. Thou shalt not drede hem, for the Lord thi God is in the myddil of thee, the greet God, and feerful. He shal waste thes nacions 'in thi sizt<sup>z</sup>, litilmele<sup>a</sup> and bi partees; thow shalt not mowe doo hem

doist tho<sup>p</sup>, thi Lord God schal kepe to thee couenaunt, and mersi, which he swoor<sup>q</sup> to thi fadris. And he schal loue thee,<sup>13</sup> and schal<sup>r</sup> multiplie thee<sup>s</sup>, and<sup>t</sup> he schal blesse the fruyt of thi wombe, and the fruyt of thi lond, thi whecte, and vindage<sup>u</sup>, oile<sup>v</sup>, and droues<sup>w</sup> of beestis, and the flockis of thi scheep, on<sup>x</sup> the lond for which he swoor to thi fadris, that he schulde zue it to thee. Thou schalt be<sup>14</sup> blessid among alle puplis; noon bareyn of euer eithir kynde schal be at<sup>y</sup> thee, as well in men, as in thi flockis<sup>z</sup>. The Lord<sup>15</sup> schal do awei fro thee all ache, 'ether sorewe<sup>a</sup>; and he schal not brynge to thee the worste<sup>b</sup> siknessis of Egipt, whiche<sup>c</sup> thou knewist<sup>d</sup>, but to alle thin enemyes<sup>e</sup>. And thou schalt 'deuoure, that is<sup>f</sup>, distrie,<sup>16</sup> alle puplis, whiche thi Lord God schal zue to thee; thin i<sup>z</sup>e<sup>s</sup> schal not spare hem, nethir thou schalt serue the<sup>h</sup> goddis 'of hem<sup>i</sup>, lest thei ben in to the fallyng of thee. If thou seist in thin herte, These folkis<sup>k</sup> ben<sup>17</sup> mo than Y, hou may Y do awei hem? 'nyle<sup>18</sup> thou drede<sup>l</sup>, but haue thou mynde, what thingis thi Lord God dide to Farao, and alle Egipcians<sup>m</sup>; 'he dide<sup>n</sup> the gretteste<sup>o</sup><sup>19</sup> veniaunces, whiche thin izen sien<sup>p</sup>, and miraculis and grete wondris, and the<sup>q</sup> strong hond<sup>r</sup>, and arm<sup>s</sup> 'holdun forth<sup>t</sup>, that thi Lord God schulde lede thee out<sup>u</sup>; so he schal do to alle puplis whiche thou dredist. Furthermore and thi Lord God schal sende<sup>20</sup> venemouse flies in to hem, til he do awei, and destrye alle men, that fledden<sup>v</sup> thee, and thei schulen not mowe be hid. Thou<sup>21</sup> schalt not drede hem, for thi Lord<sup>w</sup> is in the<sup>x</sup> myddis of thee, grete<sup>y</sup> God, and ferdful<sup>z</sup>. He hym silf schal waste these<sup>18-22</sup> nacions in thi sizt, litil and litil, and bi partis; thou schalt not mow do away 'tho

<sup>s</sup> comenaunt *D passim*. <sup>t</sup> Om. *CE pr. m.* <sup>u</sup> Om. *c. thi E sed expunct. ab eadem m.* <sup>w</sup> Om. *BCDEFH.*  
<sup>x</sup> that *c.* <sup>y</sup> sende in *BCDFH.* <sup>z</sup> Om. *A.* <sup>a</sup> bi litil mele *A pr. m.* litil melum *c.*

<sup>p</sup> hem *is.* <sup>q</sup> swoor or *bihizte is.* <sup>r</sup> Om. *IO sec. m. s.* <sup>s</sup> Om. *plures.* <sup>t</sup> Om. *ELMP.* <sup>u</sup> thi vindage *is.*  
<sup>v</sup> thin oile *is.* <sup>w</sup> thi droues *is.* <sup>x</sup> vpon *is.* <sup>y</sup> anentis *I.* <sup>z</sup> flockis shal be *Goddis s.* <sup>a</sup> Om. *I.* <sup>b</sup> ful  
yuel *I.* <sup>c</sup> that *is.* <sup>d</sup> hast knowe *is.* <sup>e</sup> these sikenessis shulen come *s marg.* <sup>f</sup> Om. *CI.* <sup>g</sup> izen *ELP.*  
<sup>h</sup> her *is.* <sup>i</sup> Om. *I.* <sup>k</sup> Om. *K.* <sup>l</sup> drede thou not *I.* <sup>m</sup> the Egipcians *is.* <sup>n</sup> Om. *I.* <sup>o</sup> he dide to hem *s.*  
<sup>p</sup> ful grete *I.* <sup>q</sup> han seen *is.* <sup>r</sup> a *I.* bi *a s.* <sup>s</sup> myzt *is.* <sup>t</sup> an arm *is.* <sup>u</sup> strauzt out *is.* <sup>v</sup> out *thennus is.*  
<sup>w</sup> that wolden anoye thee and mowen not *s marg.* <sup>x</sup> Lord God *BC pr. m. DG.* <sup>y</sup> a grete *is.*  
<sup>z</sup> feerful *is.*

away togidre, lest perauenture be multiplied azens thee the beestys of the erthe; and the Lord thi God shal zeue hem in thi sijt, and sle hem, to the tyme that fulli thei ben doon aweie. And he shal take the kyngis of hem into thin hoondes, and thou shalt scater the names of hem vndur heuene; no man shal mowe withstoonde to thee, to the tyme that thou al to-trede hem. The grauen thingis of hem with fier thou shalt brenne; thou shalt not coueyt siluer and gold, of the whiche thei ben maad, ne thou shalt take of hem to thee eny thing, ne offend thou for hem, for abhominacioun it is of the Lord thi God. Ne brynge thou yn eny thing of the mawmet into thin hows, lest thou be maad accursid, as and it is; as stynk thou shalt looth, and as filthhed and horthe<sup>b</sup> of abbomynacioun thou shalt haue, for cursid it is.

## CAP. VIII.

1 Al maundement that I comaunde to thee to day be war bisili that thou doo, that ze mowen<sup>c</sup> lyue, and that ze ben multiplied, and goon yn, ze weelden the loond, for the<sup>d</sup> which the Lord hath sworn to zoure fadres. And thou shalt recorde of al the weie, bi the which the Lord thi God hath lad thee fourti wintir, bi deseert, that he traueyle thee, and tempte; and weren knowun that in thin inwitte weren stryd, whether thou woldist kepe the heestis of hym, or noo<sup>e</sup>. 3 He tranelde thee with scarsenes, and zaf to thee meet manna, the which vnknewe thou, and thi fadres, that he shewe to thee, that not in oonly breed lyueth man, but in eche word of God, that goth out 4 of the mouth of the Lord. Thi cloth-

*naciouns*<sup>a</sup> togidere, lest perauenture beestis of erthe<sup>b</sup> be multiplied azens thee; and<sup>23</sup> thi Lord God schal zyue hem<sup>c</sup> in thi sijt, and he schal sle hem, til thei be doon away outerly. And he schal bitake the<sup>d</sup> 24 kyngis 'of hem<sup>e</sup> in to thin hondis, and thou schalt destrie the<sup>d</sup> names 'of hem<sup>e</sup> vndur heuene; noon schal mow azenstonde thee, til thou al to-breke hem. Thou<sup>25</sup> schalt brenne in fier the<sup>f</sup> grauun<sup>g</sup> ymagis 'of hem<sup>h</sup>; thou schalt not coueite the siluer and gold, of whiche *tho ymagis*<sup>i</sup> ben maad, nether thou schalt take of tho<sup>k</sup> ony thing to thee, lest thou offende<sup>l</sup> therfor, for it is abhominacioun<sup>m</sup> of thi Lord God. Nether<sup>26</sup> thou schalt brynge ony thing of the idol in to thin hous, lest thou be maad cursid, as also that *idol* is; thou schalt wlate *it*<sup>n</sup> as<sup>o</sup> filthe, and thou schalt haue *it*<sup>p</sup> as<sup>q</sup> defoulyng, and filthis<sup>r</sup> of abhominacioun<sup>s</sup>, for it is cursid<sup>t</sup>.

## CAP. VIII.

Be thou war diligentli<sup>u</sup>, that thou do ech comaundement<sup>v</sup> which<sup>w</sup> Y comaunde<sup>x</sup> to thee to dai, that ze moun lyue, and be multiplied, and that ze entre, and welde the lond, for which the Lord swoor to zoure fadris. And thou schalt haue mynde<sup>2</sup> of al the weie, bi which<sup>y</sup> thi Lord God ledde<sup>z</sup> thee by<sup>a</sup> fourti zeer<sup>b</sup>, bi<sup>c</sup> deseert, that he schulde turmente<sup>d</sup>, and schulde<sup>e</sup> tempte<sup>f†</sup> thee<sup>g</sup>; and that tho thingis that weren tretid<sup>h</sup> in 'thi soule<sup>i</sup> schulden be knowun, whether thou woldist kepe hise comaundementis, ethir nay<sup>k</sup>. And he turmentide<sup>l</sup> thee with nedynesse, and he zaf<sup>m</sup> to thee meete, manna<sup>n</sup> which<sup>o</sup> thou knew-ist<sup>p</sup> not, and<sup>q</sup> thi fadris '*knewen not*<sup>r</sup>, that he schulde<sup>s</sup> schewe to thee, that a man lyueth not in breed<sup>t</sup> aloone, but in ech

† that he schulde turmente thee, and schulde tempte, that thi pacience were knowun to othere men, to ensauple of hem, and to merit to thee; and the Scripture spekith here, as to the goode men of that puple, for bi the rule of Isidore, ofte a thing is arettid to al the puple, which thyng acordith to it bi resoun of o part. Lire here. c.

<sup>b</sup> horuthe c. horuths e. horrede d. <sup>c</sup> may BDFH. <sup>d</sup> Om. c. <sup>e</sup> nai c. noon d.

<sup>a</sup> hem is. <sup>b</sup> the erthe is. <sup>c</sup> to hem s text. to thee marg. <sup>d</sup> her is. <sup>e</sup> Om. is. <sup>f</sup> her is. <sup>g</sup> Om. s. <sup>h</sup> Om. is. <sup>i</sup> Om. i. <sup>k</sup> thi ymagis s. <sup>l</sup> offende God s. <sup>m</sup> the abhominacioun s. <sup>n</sup> Om. plures. <sup>o</sup> al LP. <sup>p</sup> Om. plures. <sup>q</sup> looth as is. <sup>r</sup> as filthis s. <sup>s</sup> abhominaciouns i. <sup>t</sup> acursid is. <sup>u</sup> bisily is. <sup>v</sup> heest is. <sup>w</sup> that GIS. <sup>x</sup> comaundide CD. <sup>y</sup> the which i. <sup>z</sup> hath ledde i. <sup>a</sup> in BDFGNQRX. Om. MOW. <sup>b</sup> wynter is. <sup>c</sup> in EIKLPS. <sup>d</sup> turmente thee plures. <sup>e</sup> schude A. Om. NO. <sup>f</sup> Om. N. assaye is. <sup>g</sup> Om. plures. <sup>h</sup> bisily ymagyned is. <sup>i</sup> thin ynwitt is. <sup>k</sup> heestis or no i. heestis or nay s. <sup>l</sup> turmentide A. hath turmentid is. <sup>m</sup> hath zouen is. <sup>n</sup> manna to ete s. <sup>o</sup> that i. <sup>p</sup> knewes i. <sup>q</sup> and neither i. <sup>r</sup> knewen it not s. <sup>s</sup> wolde i. <sup>t</sup> mete i.

inge, with the which thou were couerd,  
for eelde faylide not, and thi foot was  
not vndur bryssed, loo! the fourtith 3eer  
5 is; that thou a3en thenke in thin herte,  
for as a man techith his sone, so the  
6 Lord thi God tau3te thee, that thou  
kepe the heestis of the Lord thi God,  
and goo in the weies of hym, and drede  
7 hym. Forsothe the Lord thi God shal  
lede thee into a good lond, the lond of  
ryuers, and of watrys, and of welles, in  
whos feeldis and hillis breken out ge-  
8 drynges of flodes; the loond of whete,  
and of barly<sup>f</sup>, and of vynes, in the<sup>g</sup>  
which figis, and poomgernettis, and  
olyues growen; the loond of oyle and  
9 of hony; where with out eny scarsenes  
thou shalt eete thi breed, and thou shal  
ful vse the plente of alle thinges; whos  
stones ben yren, and of the hillis of it  
10 ben doluen metallys of brasse; that  
whanne thou eetist, and were fulfillid<sup>h</sup>,  
thou blesse to the Lord thi God for the  
best loond that he hath 3eue to thee.  
11 Kepe wel, and bewarre, lest eny tyme  
thou for3ete the Lord thi God, and mys-  
leue the heestis of hym, and domes, and  
cerymoyns, that Y comaunde to thee to  
12 day; lest after that thou etist, and were  
fillid, feyr howses bildist, and dwellidist  
13 in hem, and hast droues of oxen, and  
flockis of sheep, and plente of siluer, and  
14 of gold, and of alle thinges, thin herte be  
reryd, and haue no mynde of the Lord  
thi God, that hath lad thee out of the  
loond of Egipte, and of the hows of ser-  
uage, and thi leder was in greet wilder-  
15 nes, and feerful<sup>i</sup>, in the which was ser-  
pentj thur3 blast brennynge, and scor-  
pioun, and 'dipsas, that is, an<sup>k</sup> eddre  
that whom he bitith, he maketh thur3  
threste die<sup>l</sup>, and noon algatis watris; the  
which ladde out ryueres of the moost

word† that cometh 'out of<sup>u</sup> the Lordis  
mouth, 'that is, bi manna, that cam down<sup>v</sup>  
'at the heest of the Lord<sup>w</sup>. Thi cloth, bi<sup>x</sup> 4  
which thou were hilid, failide not for eld-  
nesse, and thi foot was not brokun<sup>y</sup> under-  
nethe, lo! the fourtith 3eer is; that<sup>z</sup> thou<sup>s</sup>  
thenke in thin herte, for as a man techith  
his sone, so thi Lord God tau3te<sup>a</sup> thee, that<sup>c</sup>  
thou kepe the comaundementis<sup>b</sup> of thi Lord  
God, and go in hise weies, and drede hym.  
For thi Lord God schal lede thee in to a<sup>7</sup>  
good lond, in to the lond of ryueris, and  
of 'stondynge watris<sup>c</sup>, and of wellis, in  
whos feeldis and mounteyns the deptlis<sup>d</sup>  
of floodis breken out; in to the lond of<sup>8</sup>  
wheete, of barli, and of vynes<sup>e</sup>, in which  
lond fige trees, and pumgranadis, and  
'olyue trees<sup>f</sup> comen forth; in to the lond  
of oyle, and of<sup>g</sup> hony; where thou schalt<sup>9</sup>  
ete thi breed with out nedynesse, and  
schalt<sup>h</sup> vse<sup>i</sup> the aboundaunce<sup>k</sup> of alle  
thingis; of which lond the stonys ben  
yrun, and metals of tyu ben diggid of the  
hillis therof; that<sup>l</sup> whanne thou hast ete, 10  
and art fillid<sup>m</sup>, thou blesse<sup>mm</sup> thi Lord  
God for the beste lond which<sup>n</sup> he 3af<sup>o</sup> to  
thee. Therfor kepe thou, and be war, lest 11  
ony tyme thou for3ete thi Lord God, and  
dispise hise comaundementis<sup>p</sup>, and domes,  
and cerymony, whiche Y comaunde to  
thee to dai; lest aftir that thou hast ete, 12  
and art fillid<sup>q</sup>, hast bildid faire housis, and  
hast dwellid in tho<sup>r</sup>, and hast droues of 13  
oxun, and flockis of scheep, and plente of  
siluer, and of gold, and of alle thingis,  
thine herte be<sup>s</sup> reysid<sup>t</sup>, and thenke<sup>u</sup> not ou<sup>v</sup> 14  
thi Lord God, that ledde thee out of the  
lond of Egipt, and fro the<sup>w</sup> hous of ser-  
uage, and was<sup>x</sup> thi ledere in the greet wil- 15  
dirnesse and ferdful<sup>y</sup>, in which<sup>z</sup> was a  
serpent† brennyng with blast, and scor-  
pioun<sup>a</sup>†, and dipsas<sup>b</sup>, and outirli no 'wa-  
tris; which<sup>b</sup> Lord<sup>c</sup> ledde<sup>d</sup> out stremes of

† word is not  
in Ebreu. c.

† in which was  
a serpent and  
so forth, fro  
the hirting of  
whiche the  
Lord defendide  
thee; and the  
synguler is  
takun here for  
the plurel, a  
serpent, that is,  
serpentis, and  
so of scorpionn  
and dipsas, as  
in vij c. of  
Exodi, a gre-  
uouseste fle  
cam, that is,  
the multitude  
of flies; also  
the glos seith,  
that dipsas is  
a kynde of the  
leeste serpent,  
so that it is  
unmethis per-  
seyued, and he  
perischith  
soone, whom  
euere dipsas  
bitith. Lire  
here. c.  
‡ that is, an  
eddre that  
feyneth swet-  
nesse with the  
heed, but vene-  
meth with the  
tayl. k.  
|| that is, an  
eddre. k.  
dipsas is an ed-  
dre, that makith  
hem whom he  
stingith to die  
for thirst. s.

f barlych D. g Om. c. h fillyd BDEFH. i ferdful E. j spent A. k Om. E pr. m. l to die c.

<sup>u</sup> forth fro is. <sup>v</sup> Om. IM. for manna cam down s marg. <sup>w</sup> Om. BIM. at the Lordis hest s marg.  
<sup>x</sup> with I. <sup>y</sup> brusid is. <sup>z</sup> now that I. now comen s marg. <sup>a</sup> hath tau3t is. <sup>b</sup> heestis is. <sup>c</sup> poondis is.  
<sup>d</sup> gedringis is. <sup>e</sup> vynes is. <sup>f</sup> olyues is. <sup>g</sup> Om. is. <sup>h</sup> thou schalt is. <sup>i</sup> vse there s. <sup>k</sup> plente is.  
<sup>l</sup> and I. <sup>m</sup> fulfillid is. <sup>mm</sup> blesse to F sec. m. <sup>n</sup> that I. <sup>o</sup> hath 3oue is. <sup>p</sup> heestis is. <sup>q</sup> fulfillid is.  
<sup>r</sup> hem is. <sup>s</sup> be thanne I. <sup>t</sup> in to pride s marg. <sup>u</sup> thou thenke is. <sup>v</sup> vpon is. <sup>w</sup> Om. BEF pr. m. LNP  
QRT sec. m. WX pr. m. <sup>x</sup> he was is. <sup>y</sup> feerful is. <sup>z</sup> which wildirnesse is. <sup>a</sup> a scorpion is. <sup>b</sup> watris  
weren in the desert, the which is. <sup>c</sup> the Lord c. <sup>d</sup> brou3te I.

16 hard stoon, and fedde thee with manna  
in wildernes, the which knewen not thi  
fadres. And after that he trauelde thee,  
and strengthide, at the eende he hadde  
17 mercy of thee, lest thou seidist in thin  
herte, My strengthe, and myzt of myn  
hoond alle thes thingis to me han zeuen.  
18 But record thow of the Lord thi God,  
that he strengthes hath zeue to thee, that  
he fulfille his couenaunt, `vp the<sup>m</sup> which  
he hath sworne to thi fadris, as the pre-  
19 sent day shewith. If forsothe forzetten of  
the Lord thi God, folwedist alien goddis,  
and herye hem, and honoure<sup>n</sup>, loo! now  
Y before seye to thee, that vtterly thou  
20 shalt perishe; as the gentilis, that the  
Lord dyde away in thin entre, so and ze  
shulen perishe, if inobeishaunt ze `shulen  
be<sup>o</sup> to the voys of the Lord zoure God.

the hardeste<sup>e</sup> stoon, and fedde<sup>f</sup> thee with 16  
manna in the<sup>g</sup> wildirnesse, which<sup>h</sup> manna  
thi fadris knewen not. And after that  
the Lord turmentid<sup>i</sup> thee, and preuede<sup>k</sup>, at  
the last he hadd mersi on<sup>l</sup> thee, lest thou 17  
woldist seie in thin herte, My<sup>m</sup> strengthe,  
and the myzt of myn hond zaf<sup>n</sup> alle these  
thingis to me. But thenke thou on<sup>o</sup> thi 18  
Lord God, that he zaf<sup>p</sup> strengthis to thee,  
that he schulde fille<sup>q</sup> his couenaunt, of  
whiche he swoor to thi fadris, as present<sup>r</sup>  
dai schewith. Forsothe<sup>s</sup> if thou forzetist 19  
thi Lord God, and suest aliene goddis, and  
worschapist hem `in herte<sup>t</sup>, and onourist  
`with outforth<sup>u</sup>, lo! now Y biforseie to  
thee, that thou schalt perische outerli; as<sup>v</sup> 20  
hethen men *perischiden*<sup>w</sup>, whiche<sup>x</sup> the<sup>y</sup>  
Lord<sup>z</sup> dide awei in thin<sup>a</sup> entryng, so and<sup>b</sup>  
ze schulen perische, if ze schulen be vn-  
obedient to the voys of zoure<sup>c</sup> Lord God.

## CAP. IX.

1 Here, Yrael; thou shalt to day gon  
ouer Jordan, that thou weelde moost  
naciouns, and strengere than thou; greet  
2 cytees, and into heucne wallid; a greet  
puple, and an hieze; the sones of Ena-  
chym, `the whiche<sup>n</sup> thi self hast seen, and  
herd, to the whiche no man may azen  
3 withstood. Thanne to day thou shalt  
wite, that the Lord thi God he shal go  
before thee; fier deuowrynge and wast-  
yng, the which brisse<sup>q</sup> hem down, and  
doo away, and scatre<sup>r</sup> before thi face  
4 swiftly, as he hath spokun to thee. Ne  
sey thou in thin herte, whanne the Lord  
thi God hath doo hem away in thi sizt,  
For my riztwisnes the Lord hath lad me  
in, that this loond I weelde; sith for her  
wickidnesses<sup>s</sup> thes naciouns ben doon a-  
5 way. Forsothe ne for thi riztwisneses,  
and euennesse of thin herte thou shalt

## CAP. IX.

Here thou, Israel; thou schalt passe 1  
Jordan to dai, that thou welde mooste<sup>d</sup>  
naciouns, and strengere than thou; grete  
citees, and wallid `til to<sup>e</sup> heuene; a greet 2  
puple, and hi; the sones of Enachym,  
whiche thi silf `siest, and herdist<sup>t</sup>, whiche  
no man may azenstonde in the contrarie  
part. Therfor thou schalt wite to dai, 3  
that thi<sup>g</sup> Lord God<sup>h</sup> hym silf schal passe  
bifor thee; *he is* a fier deuouryng and  
wastyng<sup>i</sup>, that schal al to breke hem<sup>k</sup>,  
and<sup>l</sup> schal<sup>m</sup> do<sup>n</sup> awei, and destrie<sup>o</sup> bifor  
thi face swiftli, as he spak to thee. Seie 4  
thou not in thin herte, whanne thi Lord  
God hath doo hem away in thi sizt, For  
my riztfulnesse<sup>oo</sup> the Lord brouzte<sup>p</sup> me  
yn<sup>q</sup>, that Y schulde welde this lond; sithen  
these naciouns ben doon away for her  
wickidnessis. For not for thi riztful- 5  
nessis<sup>r</sup>, and equyte<sup>s</sup> of thin herte thou

<sup>m</sup> vpon c.    <sup>n</sup> honoure hem *A pr. m.*    <sup>o</sup> weren *E pr. m.*    <sup>p</sup> that c.    <sup>q</sup> bruse *E.*    <sup>r</sup> shatere *E.*  
<sup>s</sup> wickidness *D.*

<sup>e</sup> ful hard *I.*    <sup>f</sup> he fedde *IS.*    <sup>g</sup> Om. *I.*    <sup>h</sup> the which *I.*    <sup>i</sup> hade turmentid *S.*    <sup>k</sup> preuede thee *S.*    <sup>l</sup> of *IS.*  
<sup>m</sup> myn own *S.*    <sup>n</sup> zauen *BCDEFGKLMNOPX.* han zoue *IS.*    <sup>o</sup> vpon *IS.*    <sup>p</sup> hath zoue *IS.*    <sup>q</sup> fulfille *IS.*    <sup>r</sup> this  
present *IS.*    <sup>s</sup> For *IS.*    <sup>t</sup> *ynwardly I. withinne forth in thin affeccioun S.*    <sup>u</sup> hem outward *I. hem withoute  
forth S.*    <sup>v</sup> as *diden I.*    <sup>w</sup> Om. *I.*    <sup>x</sup> the whiche *I.*    <sup>y</sup> thi *EFIKLOPQSTWX pr. m.*    <sup>z</sup> Lord God *w.*  
<sup>a</sup> Om. *S.* myn *w.*    <sup>b</sup> also *I.*    <sup>c</sup> oure *I.*    <sup>d</sup> the mooste *IS.*    <sup>e</sup> vnto *IS.*    <sup>f</sup> hast seen and herd *IS.*    <sup>g</sup> the *S.*  
<sup>h</sup> Om. *I.*    <sup>i</sup> *his enemyes S marg.*    <sup>k</sup> hem that wolen not obeie to him *S.*    <sup>l</sup> and he *S.*    <sup>m</sup> Om. *I.*    <sup>n</sup> do  
hem *IS.*    <sup>o</sup> distrie *hem IS.*    <sup>oo</sup> riztwisnesse *IS.*    <sup>p</sup> hath brouzte *IS.*    <sup>q</sup> yn *hidre S.*    <sup>r</sup> riztwisnesse *IS.*    <sup>s</sup> for  
the equyte *IS.*

goon yn, that thow weelde the loondes of hem; but for thei diden vnpitownes<sup>t</sup>, the comynge yn, ben doon away, and that the Lord fulfille his word that vnder ooth he hath bihoot to thi fadres<sup>6</sup> Abraham, Ysaac, and Jacob. Wite thou then, that not for thi rijtwise<sup>u</sup> the Lord thi God shal 3yue to thee this best loond into possessioun, sith thow art a<sup>7</sup> puple of moost hard nolle. Haue mynde, and for3ete thow not what maner wise to wraththe thow terredist the Lord thi God in wildernes; fro that day that thow wentist out of Egipte vnto this place, euere more azens the Lord thou striued<sup>8</sup> ist<sup>v</sup>. For and in Oreb thow terredist hym, and wrooth he wolde doo thee a<sup>9</sup> wey, whanne I stiede into the hil, that I took two stonen tablis, tablis of couenaunt, the<sup>w</sup> Lord couenauntide with 3ou, and I a bood in the hil fourti days and nyzt, breed not etynge, and water not<sup>10</sup> drynkyng. And the Lord 3af to me two stonen tablis, either wrytun with the fyngre of God, and conteynynge alle the wordis that to 3ow he spak in the hil, fro the myddil of fier, whanne al the<sup>11</sup> companye of the puple was gedrid. And whanne fourti days weren passed, and so feele nyzt, the Lord 3af to me two stonen<sup>12</sup> tablis, tablis of boond of pees; and he seide to me, Ryse, and go heus anoon, for thi puple, that thow hast lad out of Egipte, han forsake swiftli the weie that thou hast shewid to hem, and han maad<sup>13</sup> to hem self a 3oten calf. And eft<sup>x</sup> the Lord seide<sup>y</sup> to me, I biholde, that this<sup>14</sup> puple is of hard nolle; suffre me, that I trede hym doun, and doo away the name of hym vndur heuene; and Y shal set thee vpon folk that is more and streng<sup>z</sup>er<sup>z</sup> than this. And whanne I shulde de-

schalt entre that thou welde the<sup>t</sup> lond 'of hem<sup>u</sup>'; but for thei diden wickidli, thei weren doon away, whanne thou entridist, and that the Lord schulde fille<sup>v</sup> his word which<sup>w</sup> he bih3te vndur an ooth to thi fadris, to Abraham, Isaac, and Jacob. Therfor wite thou that not for thi rijt-<sup>6</sup>fulnesses<sup>w</sup> thi Lord God 3af<sup>x</sup> to thee this beste lond in to possessioun, sithen thou art a puple of hardeste<sup>y</sup> nol. Haue thou<sup>7</sup> mynde, and for3ete<sup>a</sup> not, hou in the<sup>aa</sup> wildirnesse thou terridist thi Lord God to greet wraththe; fro that dai in which thou 3edist out of Egipt 'til to<sup>b</sup> this place, thou striuedist<sup>c</sup> euere azens the Lord. For whi<sup>8</sup> also in Oreb thou terridist hym, and he was wrooth, and wolde do<sup>d</sup> thee awei, whanne<sup>e</sup> Y stiede<sup>f</sup> in to the hil, that Y<sup>9</sup> schulde take two tablis of stoon, the tablis of couenaunt which<sup>g</sup> the Lord made with 3ou, and Y continuede<sup>h</sup> in the hil fourti daies and<sup>i</sup> nyztis, and Y eet not<sup>k</sup> breed, and Y drank not watir. And the Lord 3af<sup>10</sup> to me<sup>l</sup>, twei tablis of stoon, euer either wrytun with Goddis fyngur, and conteynynge alle the wordis whiche he spak<sup>m</sup> to 3ou in the hil, fro the<sup>n</sup> myddis of the fier, whanne the cumpany of puple was gaderid togidere. And whanne fourti daies<sup>11</sup> and so many<sup>o</sup> nyztis hadden passid, the Lord 3af to me twei tablis of stoon, tablis of boond<sup>p</sup> of pees; and he seide to me,<sup>12</sup> Rise thou, and go doun fro hennys soone, for thi puple, which<sup>q</sup> thou leddist<sup>r</sup> out of Egipt, han forsake swiftli the weie which<sup>s</sup> thou schewidist to hem, and thei han maad to hem a 3otun calf. And eft the<sup>13</sup> Lord seide to me, 'Y se<sup>t</sup> that this puple is of hard<sup>u</sup> nol; suffre thou me, that I alto<sup>14</sup> breke hym, and do away the<sup>v</sup> name 'of hym<sup>w</sup> fro vndur heuene; and Y schal ordeyne thee on<sup>x</sup> a folk which<sup>y</sup> is grettere

<sup>t</sup> wikkydleche *E pr. m.* <sup>u</sup> rijtwise<sup>nesses</sup> *BCDEFH.* <sup>v</sup> striue *C.* <sup>w</sup> that the *CDE.* <sup>x</sup> oft *F.* <sup>y</sup> seith *BCDEFH.*  
<sup>z</sup> steuere *E pr. m.*

<sup>t</sup> her *is.* <sup>u</sup> Om. *is.* <sup>v</sup> fulfille *is.* <sup>w</sup> that *is.* <sup>ww</sup> rijtwise<sup>nesses</sup> *is.* <sup>x</sup> hath 3ouen *is.* <sup>y</sup> moost hard *is.*  
<sup>z</sup> Om. *is.* <sup>a</sup> for3ete thou *is.* <sup>aa</sup> Om. *is.* <sup>b</sup> vnto *is.* <sup>c</sup> hast stryuen *is.* <sup>d</sup> haue do *is.* <sup>e</sup> and  
whanne *is.* <sup>f</sup> wente vp *is.* <sup>g</sup> that *is.* <sup>h</sup> aboode *is.* <sup>i</sup> and xl. *isx pr. m.* <sup>k</sup> not there *s.* <sup>l</sup> me  
there *s.* <sup>m</sup> hath spoken *is.* <sup>n</sup> Om. *is.* <sup>o</sup> feel *s.* <sup>p</sup> the boond *is.* <sup>q</sup> that *is.* <sup>r</sup> hast led *is.* <sup>s</sup> that *is.*  
<sup>t</sup> I se, I se *n.* <sup>u</sup> an hard *s.* <sup>v</sup> his *is.* <sup>w</sup> Om. *is.* <sup>x</sup> vpon *is.* <sup>y</sup> that *is.*

scende fro the hil brennynge, and two  
 tablis of the boond of pees I heelde with  
 16 either hoond, and saw<sub>3</sub> <sub>3</sub>ow to haue syn-  
 ned to the Lord <sub>3</sub>oure God, and haue  
 maad to <sub>3</sub>ow a <sub>3</sub>oten calf, and han for-  
 sake swiftly the wey of hym, that he  
 17 shewide to <sub>3</sub>ow, I threwe afer the tablis  
 fro myn hoondis, and breek hem in <sub>3</sub>oure  
 18 sijt. And I felle down before the Lord  
 as before, fourti days and fourti nyzt,  
 breed not etyng, and water not drynk-  
 yng, for alle <sub>3</sub>oure synnes that <sub>3</sub>e diden  
 a<sub>3</sub>ens the Lord, and hym to wraththe  
 19 han terred; forsothe I dredde the indig-  
 nacioun and the wraththe of hyn, 'in  
 which<sup>a</sup> a<sub>3</sub>ens <sub>3</sub>ow styryd, wold doo <sub>3</sub>ow  
 a wey. And the Lord herde me also this  
 20 while. Forsothe a<sub>3</sub>ens Aaron hugeli  
 wrooth, he wolde hyn trede, and for  
 21 hym lijk maner Y preiede. Forsothe  
<sub>3</sub>oure synne that <sub>3</sub>e diden, that is, the  
 calf, takyng Y brent with fier, and in  
 gobetis brekyng, and vtterly into pow-  
 dre doynge, Y threwe ferre into the  
 22 stream that descendide fro the hil. In  
 the brennyng forsothe, and in the tempt-  
 yng, and in the Sepulcres of Lust, <sub>3</sub>e  
 23 terreden the Lord; and whanne Y sente  
<sub>3</sub>ow fro Cades Barne, seiynge, Stye <sub>3</sub>e  
 vp, and weelde <sub>3</sub>e the loond that I haue  
<sub>3</sub>eue to <sub>3</sub>ow, and <sub>3</sub>e han dispisid the  
 maundement of the Lord <sub>3</sub>oure God, and  
 han not leued to hym, ne his voyce heren  
 24 <sub>3</sub>e wolden; but euer more <sub>3</sub>e weren rebel,  
 fro the day that I biganne to knowe <sub>3</sub>ow.  
 25 And Y leye before the Lord fourti days  
 and fourti nyztis<sup>b</sup>, in the whiche hym  
 mekely Y preyede, that he ne schulde do  
 26 <sub>3</sub>ou away, as he thratte. And preiyng  
 I seide, Lord God, ne scater thou thi pu-  
 ple, and thin herytage, that thou hast

and strongere than this folk. And whanne<sup>15</sup>  
 Y cam down fro the hil brennyng, and  
 helde<sup>z</sup> with euer<sup>a</sup> either hond twei<sup>b</sup> tablis  
 of boond<sup>c</sup> of pees, and Y sei<sub>3</sub>, that <sub>3</sub>e hadde<sup>16</sup>  
 synned to <sub>3</sub>oure Lord God, and hadden  
 maad to <sub>3</sub>ou a <sub>3</sub>otun calf, and hadden<sup>d</sup> for-  
 sake swiftli the weie of God which<sup>e</sup> he  
 schewide<sup>f</sup> to <sub>3</sub>ou, Y<sup>g</sup> castide<sup>h</sup> down the ta-<sup>17</sup>  
 blis fro<sup>i</sup> myn hondis, and brak<sup>k</sup> tho tablis  
 in <sub>3</sub>oure sijt. And Y felde down bifor the<sup>18</sup>  
 Lord as 'biforto, in<sup>l</sup> fourti daies and fourti<sup>m</sup>  
 nyztis, and Y eet not<sup>n</sup> breed, 'and drank  
 not<sup>o</sup> watir, for alle <sub>3</sub>oure synnes whiche  
<sub>3</sub>e diden a<sub>3</sub>ens the Lord, and terriden hym  
 to 'greet wraththe<sup>p</sup>; for Y dredde the in-<sup>19</sup>  
 dignacioun and yre<sup>q</sup> of hym<sup>r</sup>, by which he  
 was stirid a<sub>3</sub>ens <sub>3</sub>ou, and wolde do<sup>s</sup> <sub>3</sub>ou  
 away. And the Lord herde me also in this  
 tyme<sup>t</sup>. Also the Lord was wrooth greteli<sup>u</sup><sup>20</sup>  
 a<sub>3</sub>ens Aaron, and wolde<sup>v</sup> alto breke<sup>w</sup> hym,  
 and Y preiede in lijk maner for hym.  
 'Forsothe Y took <sub>3</sub>oure<sup>x</sup> synne which<sup>y</sup> <sub>3</sub>e<sup>21</sup>  
 maden<sup>z</sup>, that is, the calf<sup>a</sup>, and brente *it*<sup>b</sup>  
 in fier, and<sup>c</sup> Y alto brak<sup>d</sup> in<sup>e</sup> gobetis, and  
 droof<sup>f</sup> outerli in to dust, and castide<sup>g</sup> forth  
 in to *the*<sup>h</sup> stronde, that cam down fro the  
 hil. Also in the brennyng, and in the<sup>22</sup>  
 temptacioun *at the watris of a<sub>3</sub>enseiynge*,  
 and in the Sepulcris<sup>i</sup> of<sup>k</sup> Coueytise<sup>l</sup>, <sub>3</sub>e  
 terriden the Lord; and whanne Y sente<sup>23</sup>  
<sub>3</sub>ou fro Cades Barne, and seide, 'Stye <sub>3</sub>e<sup>m</sup>,  
 and welde<sup>n</sup> the lond which<sup>o</sup> Y <sub>3</sub>af<sup>p</sup> to <sub>3</sub>ou,  
 and <sub>3</sub>e dispisiden the comaundement<sup>q</sup> of  
<sub>3</sub>oure Lord God, and <sub>3</sub>e bileueden not to  
 him, nether <sub>3</sub>e wolden here his vois; but<sup>24</sup>  
 euere <sub>3</sub>e weren rebel, fro the day in which  
 Y bigan to knowe <sub>3</sub>ou. And Y lay byfore<sup>25</sup>  
 the Lord fourti daies and fourti nyztis, in<sup>r</sup>  
 whiche<sup>s</sup> Y bisou<sub>3</sub>te hym mekeli, that he  
 schulde not 'do away<sup>t</sup> <sub>3</sub>ou, as he manaas-  
 side. And Y preiede<sup>u</sup>, and seide, Lord<sup>26</sup>

<sup>a</sup> that *E pr. m.* <sup>b</sup> nyzt *BCEFH.*

<sup>z</sup> I heelde is. <sup>a</sup> Om. i. <sup>b</sup> the twei is. <sup>c</sup> the boond is. <sup>d</sup> that <sub>3</sub>e hadden s. <sup>e</sup> that is. <sup>f</sup> had  
 schewide is. <sup>g</sup> thanne I s. <sup>h</sup> threwe is. <sup>i</sup> of i. <sup>k</sup> I brak is. <sup>l</sup> bifore hond bi is. <sup>m</sup> bi fourti is. <sup>n</sup> not  
 in that tyme is. <sup>o</sup> ne I dronk is. <sup>p</sup> wrathfulnesse *FIKLOS.* <sup>q</sup> the wraththe is. <sup>r</sup> the Lord s. <sup>s</sup> haue  
 do is. <sup>t</sup> preinge for <sub>3</sub>ou s *marg.* <sup>u</sup> Om. s. <sup>v</sup> wolde haue is. <sup>w</sup> broken is. <sup>x</sup> And the is. <sup>y</sup> that is.  
<sup>z</sup> diden is. <sup>a</sup> calf that <sub>3</sub>e maden, I took is. <sup>b</sup> Om. *plures.* <sup>c</sup> Om. *g.* <sup>d</sup> brak *it* is. <sup>e</sup> into *plures.*  
<sup>f</sup> I made it is. <sup>g</sup> caste *g.* I keste it is. <sup>b</sup> a *K.* Om. *plures.* <sup>i</sup> Sepulcre *q.* <sup>k</sup> bi *K.* <sup>l</sup> Lust is. <sup>m</sup> Wende  
<sub>3</sub>e vp *i.* Stie <sub>3</sub>e vp s. <sup>n</sup> welde <sub>3</sub>e is. <sup>o</sup> that *i.* <sup>p</sup> haue <sub>3</sub>ouen is. <sup>q</sup> heest is. <sup>r</sup> in the *i.* <sup>s</sup> whiche  
 tyme *i.* whiche tymes s. <sup>t</sup> fordo *i.* <sup>u</sup> preiede *him* is.

bouzt in thi mychilnes, the which thow hast lad out of Egipte in a strong hoond.  
 27 Record of thi seruauntis, Abraham, Ysaac, and Jacob; ne bihold thow the hardnes of this puple, and vnпитыnes<sup>c</sup>, and  
 28 synne, lest perauenture the dwellers of the loond, of the<sup>d</sup> which thow hast lad vs out, seyn, The Lord myzte not lede hem into the loond that he bihizte hem, and hatide hem; therfor he hath lad out,  
 29 that he sle hem in wildernes, that ben thi puple, and thin herytage, 'the which<sup>e</sup> thow hast lad out in thi greet strengthe, and in thi streizt out arme.

God, distrye not thi puple, and thin eritage, which<sup>v</sup> thou<sup>w</sup> 'azen bouztist<sup>x</sup> in thi greetnesse<sup>y</sup>, which thou leddist<sup>z</sup> out of Egipt in strong<sup>a</sup> hond. Haue thou mynde<sup>27</sup> of thi seruauntis, of Abraham, Isaac, and Jacob<sup>b</sup>; biholde thou not the hardnesse of this puple, and the wickidnesse, and the synne *therof*, lest perauenture the dwell-<sup>28</sup>eris of the loond, out of which thou leddist<sup>c</sup> vs, seien, The Lord myzte not bryng hem in to the loond which<sup>d</sup> he bihizte to hem, and he hatide hem; therfor he ledde hem out that he schulde<sup>e</sup> sle hem in wildirnesse; and<sup>f</sup> thei ben thi puple and thin<sup>29</sup> eritage, which<sup>g</sup> thou leddist out in thi greet strengthe, and in thin arm holdun<sup>h</sup> forth.

## CAP. X.

1 In that tyme the Lord seide to me, Plaan to thee two stonen tables, as the rather weren; and sty vp to me into the hil. And thow shalt make a treen ark,  
 2 and I shal write in the tablis wordes that weren in hem 'the whiche<sup>f</sup> before thou breeke; and thow shalt putt hem into  
 3 the ark. I made therfor the ark of trees of Sechym; and whanne I hadde planed two stonen tablis, at the lyknes of the rather, I stide vp into the hil, hauynge  
 4 hem in hoondes. And he wroot in the tables, after that that he hadde wryten before ten wordes, that the Lord spak to vs in the hil, fro the myddil of fier, whanne the puple was<sup>g</sup> gedryd, and  
 5 hath zeue hem to me. And turned azen fro the hil, Y dessendid, and putte the tables into the ark that I made, the whiche zit hidir to there ben, as the Lord  
 6 hath comaundid to me. Forsothe the sones of Yrael meeueden tentis fro Beroth, of the sones of Jachan, in Mosera,

## CAP. X.

In that tyme the Lord seide to me, 1 Hewe thou twei tablis of stoon to thee, as the formere weren; and stie thou<sup>i</sup> to me 'in to<sup>k</sup> the hil. And thou schalt make an arke, 'ether a cofere<sup>l</sup>, of tree, and Y schal<sup>2</sup> write in the<sup>m</sup> tablis, the wordis that weren in these tablis whiche thou brakist bifore; and thou schalt putte tho tablis in to the arke. Therfor Y made an ark of<sup>3</sup> the trees of Sechim, and whanne Y hadde hewe twei<sup>n</sup> tablis of stoon, at the licesse of the formere tablis, Y stiede<sup>o</sup> in to the hil, and hadde<sup>p</sup> the<sup>q</sup> *tablis* in the<sup>r</sup> hondis. And he<sup>s</sup> wroot in the tablis, bi that<sup>t</sup> that<sup>4</sup> he 'hadde writun<sup>u</sup> bifore, ten<sup>v</sup> wordis, whiche the Lord spak to zou in the hil, fro the<sup>w</sup> myddis of the fyer, whanne the puple was gaderid, and he<sup>x</sup> 3af the<sup>y</sup> *tablis* to me. And Y turnide azen fro the hil,<sup>5</sup> and cam doun, and puttide<sup>z</sup> the tablis in to the arke which<sup>a</sup> Y hadde maad, 'whiche *tablis*<sup>b</sup> ben there hidur to, as the Lord comaundide to me. Forsothe<sup>c</sup> the sones<sup>6</sup>

<sup>c</sup> wikkednes *E pr. m.* <sup>d</sup> Om. *c.* <sup>e</sup> that *c.* <sup>f</sup> that *c.* <sup>g</sup> is *E pr. m.*

<sup>v</sup> that *i.* <sup>w</sup> thou hast *is.* <sup>x</sup> azenbouzt *i.* <sup>y</sup> of mercy *s marg.* <sup>z</sup> hast led *is.* <sup>a</sup> a strong *is.* <sup>b</sup> of Jacob *is.* <sup>c</sup> hast led *is.* <sup>d</sup> that *i.* <sup>e</sup> wolde *i.* <sup>f</sup> and, *Lord is.* <sup>g</sup> that *i.* <sup>h</sup> streizt *is.* <sup>i</sup> thou vp *is.* <sup>k</sup> in *c.* <sup>l</sup> Om. *i.* <sup>m</sup> tho *ks. thes x pr. m.* <sup>n</sup> the twei *is.* <sup>o</sup> zede vp *i.* stiede vp *s.* <sup>p</sup> I hadde *is.* <sup>q</sup> tho *A sec. m.* <sup>r</sup> *myn is.* <sup>s</sup> *the Lord s.* <sup>t</sup> that *maner is.* <sup>u</sup> wroot *is.* <sup>v</sup> the ten *is.* <sup>w</sup> Om. *is.* <sup>x</sup> the Lord *is.* <sup>y</sup> tho *A sec. m. c sec. m.* <sup>z</sup> I putte *is.* <sup>a</sup> that *is.* <sup>b</sup> the whiche *i.* <sup>c</sup> And *is.*

where Aaron is deed, and biryed, for whom his sone Eleazar bere the office of  
 7 preest. Thens thei camen in Galaad; fro the which place goon forth, thei set-  
 8 tident<sup>h</sup> tentis in Gethabatha, in the loond of wattris and of stremes. That tyme I<sup>i</sup>  
 seuerde the lynage of Leuy, that he bere the ark of the boond of pees of the Lord,  
 and stoonde before hym in seruyce, and blesse in the name of hym, into the pre-  
 9 sent day. Wherfor Leuy hadde no part ne possessioun with his britheren, for he  
 the Lord is the possessioun of hym, as the Lord thi God hath bihoot to hym.  
 10 I forsothe stood in the hil, as bifore, fourti dais and fourti nyzt, and the Lord  
 herde me in this while, and wold not lese thee. And he seide to me, Go, and  
 11 weend before the puple, that he goo yn, and weelde the loond that I haue sworn  
 to the fadres of hem, that I schulde take to hem. And nowe, Yrael, what thing  
 12 the Lord thi God askith of thee, but that thou drede the Lord thi God, and goo in  
 the weies of hym, and loue hym, and serue to the Lord thi God in al thin  
 13 herte, and in al thi soule; and kepe the heestis of the Lord thi God, and the  
 cerymouns of hym, that I to day comaunde to thee, that wel it be to thee.  
 14 Loo! of the Lord thi God is heuene, and heuene of heuene, erthe, and alle thingis  
 15 that in it ben; and neuerthelater<sup>k</sup> to thi faders ioyned is the Lord, and he<sup>l</sup> louede  
 hem, and hath chosen the seed of hem, after hem, that is, 3ow, fro alle gentils, as  
 16 to day is preued. Kutte 3e about therfore the vttermore part of 3oure herte,  
 and 3oure nolle forthermore harde 3e not. For the Lord oure God he is God  
 17 of goddis, and Lord of lordyngis; a greet God, and myzti, and dreedful<sup>m</sup>, that

of Israel moueden tentis<sup>d</sup> fro Beroth<sup>e</sup> of the sones of Jachan in to Mosera, where  
 Aaron was deed, and biried, for whom his sone Eleazar was set in preesthod. Fro  
 7 thennus thei<sup>f</sup> camen in to Galgad<sup>g</sup>; fro which place thei 3eden forth, and settiden  
 tentis in Jehabatha, in the loond of wattris and of strondis. In that tyme Y departide<sup>h</sup>  
 the lynage of Leuy, that it schulde bere the arke of boond<sup>b</sup> of pees of the Lord,  
 and<sup>i</sup> schulde<sup>k</sup> stonde bifor hym in<sup>l</sup> seruyce, and schulde blesse in his name til<sup>m</sup> in to  
 present<sup>n</sup> dai. For which thing Leuy hadde<sup>o</sup> not<sup>o</sup> part, nether possession with hise bri-  
 thren, for the Lord hym silf is his possessioun, as thi Lord God bihitte to hym.  
 Forsothe<sup>p</sup> Y stood in the hil as<sup>q</sup> bifore, 10 fourti daies and fourti nyztis, and the  
 Lord herde me also in this tyme, and nolde<sup>r</sup> leese thee. And he seide to me, 11  
 Go thou, and go bifor this puple, that it entre, and welde the loond which<sup>s</sup> Y swoor<sup>t</sup>  
 to her fadris, that Y schulde 3eue<sup>u</sup> to hem. And now<sup>v</sup>, Israel<sup>w</sup>, what axith thi Lord 12  
 God of thee, no<sup>x</sup> but that thou drede thi Lord, and go in hise weies, and that thou  
 loue hym, and serue thi Lord God in al thin herte, and in al thi soule; and that 13  
 thou kepe the comaundementis<sup>y</sup> of thi Lord God, and the cerymonyes of hym,  
 whiche Y comaunde to thee to dai, that it be wel to thee. Lo! heuene is of thi Lord 14  
 God, and heuene of heuene; the erthe and alle thingis that ben ther ynne *ben*  
*hise*; and netheles the Lord was glued<sup>z†</sup> 15 † *the Lord was glued, that is,*  
 to thi fadris, and louede<sup>a</sup> hem, and he chees her seed after hem, and 3ou of alle  
 folkis, as it is preued to dai. Therfor cir- 16 *was ioyned to hem with the glu of charite bi his pure liberalte, for he hadde no nede to hem, as nether to thee. Lire here. c.*  
 cumcide<sup>b</sup> 3e the prepucie, *'ethir*<sup>bb</sup> *vnclen-*  
*nesse*<sup>c</sup>, of 3oure herte<sup>‡</sup>, and no more make 3e harde 3oure nol. For 3oure Lord God 17 *‡ of 3oure herte,*  
 hym silf is God of goddis, and Lord of *that is, in doinge away al yuel thougt and wille. Lire here. c.*

<sup>h</sup> sette c. <sup>i</sup> he B. <sup>k</sup> nerthelater E. <sup>l</sup> Om. CE pr. m. <sup>m</sup> ferdeful BCDEFH.

<sup>d</sup> her tentis is. <sup>e</sup> a place s marg. <sup>f</sup> Israel s. <sup>g</sup> Galaad s. <sup>h</sup> the boond is. <sup>i</sup> that s. <sup>k</sup> it schulde is. <sup>l</sup> in his s. <sup>m</sup> Om. is. <sup>n</sup> this present is. <sup>o</sup> no is. <sup>p</sup> And is. <sup>q</sup> as I dide is. <sup>r</sup> he wolde not is. <sup>s</sup> that is. <sup>t</sup> swoor of is. <sup>u</sup> 3eue it is. <sup>v</sup> thou k. <sup>w</sup> Om. i. <sup>x</sup> Om. i. <sup>y</sup> heestis is. <sup>z</sup> ioyned is. *bi feruent affeccion s marg.* <sup>a</sup> he louede is. <sup>b</sup> circumciden ACFX pr. m. <sup>bb</sup> that is, the s. <sup>c</sup> Om. i.

18persoone taketh not, ne 3iftis. He doth  
doom to the faderles child, and to<sup>n</sup> wi-  
dewe, and loueth the pilgrime, and 3yueth  
19 to hym lyuelod, and clothinge. And 3e  
therefore loueth pilgrimys, for and 3e 3oure  
self weren pilgrimys<sup>o</sup> in the loond of E-  
20 gipt. The Lord thi God thow shalt drede,  
and to hym<sup>p</sup> thow shalt serue, and to hym  
thow shalt drawe to, and swere in the  
21 name of hym. He is thi preysynge, and  
thi God, that hath do<sup>q</sup> to thee thes greet  
thingis, and feerful, that thin eyen han  
22 seen. In seuenti soules thi fadres des-  
sendeden into Egipte, and loo! now the  
Lord thi God hath multiplied thee as  
sterres of heuene.

lordis, 'God greet<sup>d</sup>, and mi3ti, and feerd-  
ful<sup>e</sup>, which<sup>f</sup> takith not persoone<sup>g</sup>, nether  
3iftis<sup>h</sup>. He makith doom<sup>i</sup> to the fadirles,<sup>18</sup>  
and modirles, and to the widewe; he  
loueth a pilgrym, and 3yueth<sup>k</sup> to hym lyif-  
lode and clothing. And therfor 'loue 3e<sup>l</sup><sup>19</sup>  
pilgryms, for also<sup>m</sup> 3e weren comelyngis  
in the lond of Egipt. Thou schalt drede<sup>20</sup>  
thi Lord God, and thou schalt serue hym  
aloone, and thou schalt cleue to hym, and  
thou schalt swere in his name<sup>n</sup>. He is<sup>21</sup>  
thi preisyng, and thi God, that made to  
thee these grete dedis<sup>o</sup>, and ferdful<sup>p</sup>,  
whiche thin 3zen si3en<sup>q</sup>. In seuenti men<sup>r</sup><sup>22</sup>  
thi fadris 3eden down in to Egipt, and  
loo! now thi Lord God hath multiplied  
thee as the sterres of heuene.

CAP XI.

1 Loue also the Lord thi God, and kepe  
wel the heestis of hym, and cerymoyns,  
2 domes, and maundementis, al tyme. Knowe  
3e to day that 3oure sonen vnknowen, that  
han not seen the disciplyne of the Lord  
3oure God, the greet thingis of hym, and  
3 strong hoond, and strau3t arme, toknes  
and werkis, that he dide in the myddil of  
Egipte to Pharao the kyng, and to al  
4 his loond, and to al the<sup>r</sup> oost of Egip-  
ciens, and<sup>s</sup> to hors and charys; what  
maner wise couerden hem watris of the  
reed see, whanne thei pursueden 3ow,  
and the Lord dide hem away vnto the  
5 day that is now; and to 3ow what  
thingis he hath doo in wildernes, to the  
6 tyme that 3e camen to this place; and to  
Dathan and Abyron, the sonen of Eliab,  
that was the sone of Ruben, whom the  
erthe, his mouth opned, sowpide away,  
with howses and tabernaclis, and al the  
substaunce of hem that thei hadden, in

CAP. XI.

Therfor<sup>s</sup> loue thi Lord God, and kepe  
1 thou hise comaundementis and cerymo-  
nyes, domes<sup>t</sup> and heestis<sup>u</sup>, in al tyme.  
Knowe 3e to day tho thingis whiche  
2 3oure sonen knowen<sup>v</sup> not, 'whiche sonen  
sien not<sup>w</sup> the doctryn of 3oure Lord God,  
hise<sup>x</sup> grete dedis<sup>y</sup>, and strong<sup>z</sup> hoond, and  
'arnu holdun forth<sup>a</sup>, myraclis<sup>b</sup> and werkis<sup>c</sup>,<sup>3</sup>  
whiche he dide 'in the myddis of<sup>d</sup> Egipt  
to Farao, kyng, and to al 'the lond of hym<sup>e</sup>,  
and to al the oost of Egipcians<sup>f</sup>, and to  
4 horsis<sup>g</sup>, and carris; hou the<sup>h</sup> watris of the  
reed see hiliden hem, whanne thei pur-  
sueden 3ou, and the Lord 'dide awei<sup>i</sup> hem  
'til in to<sup>k</sup> 'present dai<sup>l</sup>; and whiche<sup>m</sup><sup>5</sup>  
thingis the Lord dide<sup>n</sup> to 3ou in wilder-  
nesse, til 3e camen to this place; and to  
6 Dathan and Abiron, 'the sonen of Heliab<sup>o</sup>,  
that was 'the sone of Ruben<sup>p</sup>, whiche<sup>q</sup> the  
erthe swolewide, whanne his mouth was  
openyd, with 'the housis<sup>r</sup> and tabernaclis,  
and al<sup>s</sup> the catel 'of hem<sup>t</sup> which<sup>u</sup> thei

<sup>n</sup> to the c. <sup>o</sup> comlynges BCDE. <sup>p</sup> hym oonly E pr. m. <sup>q</sup> made E pr. m. <sup>r</sup> Om. B. <sup>s</sup> Om. A.

<sup>d</sup> a gret God is. <sup>e</sup> feerful is. <sup>f</sup> that I. <sup>g</sup> a persoone is. <sup>h</sup> but iustli he demith riche and pore s marg.  
<sup>i</sup> iust doom s. <sup>k</sup> he 3yueth is. <sup>l</sup> loueth I. <sup>m</sup> alle is. <sup>n</sup> trewly speking and fulfilling s marg.  
<sup>o</sup> werkis is. <sup>p</sup> feerful is. <sup>q</sup> han seen is. <sup>r</sup> lyues I. <sup>s</sup> Herfor A. <sup>t</sup> and domes BEGILPSX pr. m. <sup>u</sup> his  
heestis is. <sup>v</sup> kunnen B. knewen M. <sup>w</sup> that han not seen I. which sonen han not seen s. <sup>x</sup> ne hise is.  
<sup>y</sup> werkis is. <sup>z</sup> his strong is. <sup>a</sup> his stre3t arm is. <sup>b</sup> his myraclis is. <sup>c</sup> his werkis is. <sup>d</sup> a myddus I.  
<sup>e</sup> his lond is. <sup>f</sup> the Egipcians is. <sup>g</sup> the horsis I. her horsis s. <sup>h</sup> Om. is. <sup>i</sup> forside I. <sup>k</sup> vnto this I.  
vnto the s. <sup>l</sup> day that is now s. <sup>m</sup> the whiche I. <sup>n</sup> hath do is. <sup>o</sup> Heliab sonen s. <sup>p</sup> Ruben sone s.  
<sup>q</sup> the whiche I. <sup>r</sup> her housis I. his housis s. <sup>s</sup> with al s. <sup>t</sup> Om. is.  
<sup>u</sup> that I.

7 the myddil of Yrael. 3oure eyen saw3en  
 alle the greet werkis of the Lord, 'the  
 8 whiche<sup>t</sup> he dide, that 3e kepen alle the  
 maundementis of hym, the whiche I to  
 day comaunde to 3ow, and mowen goo  
 yn, and weelde the loond, to the which  
 9 3e shulen goon yn, and myche tyme lyue  
 in it, that vndur ooth the Lord hath bi-  
 hoot to 3oure fadres, and to the seed of  
 10 hem, mylk and hony flowynge. Forsothe  
 the loond, to the which to be weeldid  
 thow shalt goon yn, is not as the loond  
 of Egipte, of the<sup>u</sup> which thow wentist  
 out, where the seed throwun in maner of  
 11 gardyns moystynge watrys ben lad; but  
 it is hilli, and feeldi, abidyngge fro heuene  
 12 reynes, that the Lord thi God euermore  
 visitith, and the eyen of hym in it ben,  
 fro the bigynnyngge of the 3eer vnto the  
 13 eend of it. If thanne 3e obeshen to myn  
 heestis that I to day comaunde to 3ou,  
 that 3e louen the Lord 3oure God, and  
 serue to hym in al 3oure herte, and in al  
 14 3oure soule; he shal 3yue to 3oure loond  
 reyn tymeli and laate, that 3e gederen  
 15 togider whete, and wyn, and oyle, haye  
 of the feeldes to beestis to ben fed, and<sup>o</sup>  
 16 that 3e eten and ben fulfillid<sup>p</sup>. Be 3e  
 war, lest perauenture 3oure herte be dis-  
 seyued, and 3e goon awey fro the Lord,  
 and seruen to alyen goddes, and honoure  
 17 hem; and the Lord wrooth close he-  
 uenes<sup>q</sup>, and reynes comen not down, ne  
 the erthe 3yue his buriownynge<sup>r</sup>, and 3e  
 perishen swiftli fro the best loond that  
 18 the Lord is to 3euynges<sup>s</sup> to 3ow. Putte  
 3e thes my wordis in the hertis, and in  
 3oure inwittis, and honge 3e hem vp for  
 a tokne in hoondis, and among 3oure eyen  
 19 sette 3e. Teche 3e 3oure sones, that hem  
 thei denowtli thenken, whanne thow sit-  
 tist in thin hows, and gost in the weye,

hadden, in the myddis of Israel. 3oure 7  
 3en sien<sup>w</sup> alle the grete werkis of the  
 Lord, whiche he dide<sup>x</sup>, that 3e kepe alle 8  
 hise heestis whiche Y comaunde<sup>y</sup> to dai to  
 3ou, and that 3e moun entre, and welde  
 the loond, to which 3e schulen entre, and 9  
 3e lyue therynne in<sup>z</sup> myche time; which<sup>a</sup>  
 loond, flowynge with mylk and hony, the  
 Lord bihi3te vndur an ooth<sup>b</sup> to 3oure fa-  
 dris<sup>c</sup> and to<sup>d</sup> 'the seed of hem<sup>e</sup>. For the 10  
 loond, to which thou schalt entre to welde,  
 is not as the<sup>f</sup> loond of Egipt, 'out of which<sup>g</sup>  
 thou 3edist<sup>h</sup>, where whanne the seed is  
 cast<sup>i</sup> in the maner of gardyns, moist wa-  
 ters ben led<sup>k</sup>; but it<sup>l</sup> is hilli, and feldi, 11  
 and abidith<sup>m</sup> reynes fro heuene, which 12  
 loond thi Lord God biholdith, and hise  
 3en ben therynne, fro the bigynnyng  
 of the 3eer 'til to<sup>n</sup> the ende therof. Ther- 13  
 for if 3e schulen obeie to myn heestis  
 whiche Y comaunde to dai to 3ou, that 3e  
 loue 3oure Lord God, and serue hym in  
 al 3oure herte, and in al 3oure soule; he 14  
 schal 3yue to 3oure loond reyn tymeful<sup>o</sup>  
 and late, that 3e gadere wheete, and wyn,  
 and oyle, hey of the feeldis<sup>p</sup> to feede<sup>q</sup> 15  
 beestis, that 3e<sup>r</sup> bothe ete and be fillid<sup>s</sup>.  
 Be 3e war, lest perauenture 3oure herte be 16  
 disseyued, and 3e go awei fro the Lord,  
 and serue alien goddis, and worschipe  
 hem; and the Lord be<sup>t</sup> wrooth<sup>u</sup>, and close 17  
 heuene<sup>v</sup>, and reynes<sup>w</sup> come not down, ne-  
 ther the erthe 3yue his fruyt, and 3e pe-  
 rische swiftli fro the beste<sup>x</sup> loond which<sup>y</sup>  
 the Lord schal 3yue to 3ou. Putte 3e thes 18  
 wordis<sup>z</sup> in 3oure hertes and soules<sup>a</sup>, and  
 honge 3e 'tho wordis<sup>b</sup> for a signe<sup>c</sup> in the<sup>d</sup>  
 hondis, and sette 3e<sup>e</sup> bitwixe 3oure 3en.  
 Teche<sup>f</sup> 3oure sones, that thei thenke on<sup>g</sup> 19  
 tho wordis, whanne thou sittist in thin  
 hows, and goist in the weie, and lyggist  
 down, and risist<sup>h</sup>. Thou schalt write tho 20

<sup>t</sup> that c.    <sup>u</sup> Om. c.    <sup>o</sup> Om. A.    <sup>p</sup> fillyd BCEFH.    <sup>q</sup> heuene BCDEFH.    <sup>r</sup> boriounyngis BD.  
<sup>s</sup> 3euyh BCDE sec. m. FH.

<sup>w</sup> han seen is.    <sup>x</sup> hath do is.    <sup>y</sup> comaundide BDO.    <sup>z</sup> Om. I.    <sup>a</sup> the which I.    <sup>b</sup> stidfastly s marg.  
<sup>c</sup> fadres, and her fadres s.    <sup>d</sup> Om. is.    <sup>e</sup> her seed is.    <sup>f</sup> Om. A.    <sup>g</sup> that I.    <sup>h</sup> 3edist out off I.    <sup>i</sup> sowe is.  
<sup>k</sup> led *ther*to I. led to moiste *it* s.    <sup>l</sup> the loond that Israel shal welde s.    <sup>m</sup> it abidith is.    <sup>n</sup> vnto is.  
<sup>o</sup> tymely I.    <sup>p</sup> feeld s.    <sup>q</sup> feed with I.    <sup>r</sup> and 3our beestes s marg.    <sup>s</sup> fulfillid is.    <sup>t</sup> therefore be I.  
<sup>u</sup> wrooth *her*fore s.    <sup>v</sup> or the firmament I marg.    <sup>w</sup> reyn I.    <sup>x</sup> ful good I.    <sup>y</sup> that I.    <sup>z</sup> my wordis s.  
<sup>a</sup> in 3oure soulis is.    <sup>b</sup> hem vp is.    <sup>c</sup> tokene is.    <sup>d</sup> 3oure is.    <sup>e</sup> 3e hem is.    <sup>f</sup> Teche 3e is.  
<sup>g</sup> vpon is.    <sup>h</sup> risist vp is.

20 and lyst, and arysist. Thow shalt wryte hem vpon the postis and zatis of thin  
 21 hows, that thi days and of thi sones be multiplied in the loond that the Lord swore to thi fadris, that he schulde 3yue to hem, as long as heuene stoon aboue  
 22 to erthe. Forsothe if 3e kepen the heestis that I comaunde to 3ow, and doon hem, that 3e louen the Lord 3oure God, and goon in alle the weyes of hym, drawynge  
 23 to hym, the Lord Almy3ti shal scater alle thes gentilis bifore 3oure face, and 3e shulen weelde hem that ben more and  
 24 strengre than 3e. Eche place that 3oure foot tredith, shal be 3our; fro deseert, and fro Libane, and the greet flood of Efrate vnto the west see, shulen ben  
 25 3oure termes. No man shal stoon a3ens 3ow; 3oure drede and feerd shulen 3yue the Lord 3oure God vpon al the loond that 3e ben to trede, as he hath spoke to  
 26 3ow. Loo! I purpose in 3oure sijt to day 27 blessynge and cursynge; blessynge, if 3e obeishen to the heestis of the Lord 3our God, that to day I comaunde to 3ow;  
 28 cursynge, if 3e heren not the maundementis of the Lord 3oure God, but gon away fro the weie that Y now shewe to 3ow, and gon after alien goddis that 3e  
 29 knowen not. Forsothe whanne the Lord thi God ledith thee into the loond, to the which to be had thow goost, thow shalt putte blessynge vpon the hil of Garisym,  
 30 cursynge vpon the hil<sup>t</sup> Hebal<sup>u</sup>, that ben bizonde Jordan, after the weye that turneth to the sunne goynge down, in the loond of Chananey<sup>uu</sup>, that dwellith in the wilde feeldes a3ens Galgalam, that is beside the valey strecchyng and entrynge  
 31 aferre. Forsothe 3e shulen passe Jordan, that 3ee weelden the loond that the Lord 3oure God is to 3yue to 3ow, and 3e han

*wordis* on<sup>i</sup> the postis, and zatis<sup>k</sup> of thin hous, that the daies of thee and of thi<sup>21</sup> sones be multiplied in the lond which<sup>l</sup> the Lord swoor<sup>m</sup> to thi fadris, that he schulde 3yue<sup>n</sup> to hem, as long as heuene is a boue erthe. For if 3e kepen the heestis<sup>22</sup> whiche Y comaunde to 3ou, and 3e<sup>o</sup> do tho, that 3e loue 3oure Lord God, and go in alle hise weies, and cleue to hym<sup>p</sup>, the Lord<sup>23</sup> schal destrie alle these hethen men bifore 3oure face, and 3e schulen welde tho folkis that ben grettere and strongere than 3e. Ech place which<sup>q</sup> 3oure foot schal<sup>r</sup> trede,<sup>24</sup> schal be 3oure; fro the<sup>s</sup> deseert, and fro the<sup>s</sup> Liban, and fro the greet flood Eufrates 'til to<sup>t</sup> the west see, schulen be 3oure termes. Noon schal stonde a3ens<sup>25</sup> 3ou; 3oure Lord God schal 3iue 3oure<sup>v</sup> outward drede and inward<sup>w</sup> drede on<sup>x</sup> ech lond which<sup>y</sup> 3e schulen trede, as he spak to 3ou. Lo! Y sette forth in 3oure sijt to<sup>26</sup> day blissyng and cursyng; blessyng, if 3e<sup>27</sup> obeien to the heestis of 3oure Lord God, whiche<sup>z</sup> Y comaunde<sup>a</sup> to 3ou<sup>b</sup> to dai; curs-<sup>28</sup> yng, if 3e heren not the heestis of 3oure Lord God<sup>c</sup>, but goen awei fro the weie which<sup>d</sup> Y schewe<sup>e</sup> now<sup>f</sup> to 3ou, and goen after alien goddis whiche 3e knowen not. Sotheli<sup>29</sup> whanne thi Lord God hath brouzt thee in to the lond, to which to enhabite<sup>g</sup> thou goist, thou schalt sette blessyng on<sup>h</sup> the hil Garisym<sup>i</sup>, cursyng<sup>k</sup> on<sup>l</sup> the hil Hebal<sup>m</sup>, whiche *hillis*<sup>n</sup> ben bizende Jordan, aftir<sup>30</sup> the weie that goith to the goyng down of the sunne, in the lond of Cananey<sup>o</sup>, that dwellith<sup>p</sup> in the feeldi places a3ens Galgala, which<sup>q</sup> is bisidis the valey goynge and entrynge fer. For 3e schulen passe<sup>31</sup> Jordan, that 3e welde the lond which<sup>r</sup> 3oure Lord God<sup>s</sup> schal 3yue to 3ou, and that 3e haue and welde that lond. Ther-<sup>32</sup> for se 3e, 'that 3e<sup>t</sup> fille<sup>u</sup> the cerynonyes

<sup>t</sup> Om. F. <sup>u</sup> of Hebal CE. <sup>uu</sup> Chaney A.

<sup>i</sup> vpon is. <sup>k</sup> the zatis is. <sup>l</sup> that is. <sup>m</sup> stidefastly bihi3t is. <sup>n</sup> 3yue it is. <sup>o</sup> Om. I. <sup>p</sup> bi trewe bileue s marg. <sup>q</sup> that is. <sup>r</sup> Om. I. <sup>s</sup> Om. is. <sup>t</sup> vnto is. <sup>u</sup> 3ou plures. <sup>w</sup> 3oure inward is. <sup>x</sup> vpon is. <sup>y</sup> that is. <sup>z</sup> that is. <sup>a</sup> comaundide B. <sup>b</sup> thee s. <sup>c</sup> Om. B. <sup>d</sup> that is. <sup>e</sup> schal schewe G. <sup>f</sup> Om. G. <sup>g</sup> dwelle ynne is. <sup>h</sup> vpon is. <sup>i</sup> of Garisym C. <sup>that</sup> hi3t Garisym s. <sup>k</sup> and cursyng s. <sup>l</sup> vpon is. <sup>m</sup> that hi3t Hebal s. <sup>n</sup> Om. I. <sup>o</sup> the men of Chananey is. <sup>p</sup> dwellen is. <sup>q</sup> that is. <sup>r</sup> of which GQ. <sup>that</sup> is. <sup>s</sup> Om. plures. <sup>t</sup> Om. I. <sup>u</sup> fulfille is.

32 and weelde it. Se 3e therfore that 3e fulfillen the cerymoyns and domes, that I to day shal putte in 3oure sijt.

## CAP. XII.

1 Thes ben the heestes and domes, that 3e owen to doon in the loond that the Lord God<sup>v</sup> is to 3yue to thee, that thou weelde it, alle dayes in the whiche vpon  
2 the<sup>vv</sup> erthe thou shalt goon. Turne 3e down alle places in the<sup>vv</sup> whiche the gentilis that 3e ben to weelde, heried<sup>w</sup> her goddis, vpon hi3e mounteyns, and hillis,  
3 and vndir al thik braunchid tree. Scatre 3e the auters of hem, and brekith togidre the ymagis; the<sup>x</sup> mawmet wodes<sup>y</sup> brenneth with fier, and the mawmettis destruy 3e; scatre 3e the names of hem fro  
4 the<sup>yy</sup> places. 3e shulen not doo so to the  
5 Lord 3oure God; but to the place that the Lord 3oure God chesith of alle 3oure lynages, that he putte his name there,  
6 and dwelle in it; 3e shulen come, and offre in that place brent sacrificis, and 3oure slayn offryngis, and dymes, and first fruytis of 3oure hoondis, and auowis<sup>z</sup> and 3iftis, the first gotten of oxen, and of  
7 sheep. And 3e shulen eete there in the sijt of the Lord 3oure God; and 3e shulen glade in alle thingis, to which putten hoond, 3e and 3oure howses, in the whiche  
8 the Lord 3oure God blesse to 3ou. 3e shulen not doo there that we doon here to day, eche that to hym self semeth rijt.  
9 Forsothe ne vnto the tyme that is nowe 3e comen to rest and to the possessioun,  
10 that the Lord God is to 3eue to 3ow. 3e shulen passe Jordan, and dwelle in the loond that the Lord 3oure God is to 3yue to 3ow, that 3e resten fro alle enemyes bi enuyroun, and dwellen with outen eny  
11 drede. In the place that the Lord 3our

and domes, whiche I schal sette to dai in 3oure sijt.

## CAP. XII.

These ben the heestis and domes, whiche 3e owen to do, in the lond which<sup>v</sup> the Lord God of thi fadrys schal 3yue to thee, that thou welde it, in alle daies in whiche thou schalt go on<sup>w</sup> erthe. Distrie 3e alle the<sup>x</sup> 2 places wherynne hethen men whiche 3e schulen welde, worschipiden<sup>y</sup> her goddis, on<sup>z</sup> hi3 mounteyns, and litle hillis, and vndur ech tre ful of bowis. Distrie 3e 'the<sup>3</sup> auteris of hem<sup>a</sup>, and 'breke 3e the<sup>b</sup> ymagis; brenne<sup>c</sup> 3e the wodis with fier, and al to breke 3e the idolis; destrie 3e 'the names of hem<sup>d</sup> fro the places. 3e schulen not 4 do so to 3oure Lord God<sup>†</sup>; but 3e schulen 5 come to the place which<sup>e</sup> 3oure Lord God chees<sup>f</sup> of alle 3oure lynagis, that he putte his name there, and dwelle thereynne; and 6 3e schulen come<sup>g</sup>, and schulen<sup>h</sup> offre in that place 3oure brent sacrifices, and slayn sacrifices, the dymes<sup>i</sup>, and firste fruytis of 3oure hondis, and avowis and 3iftis, the firste gendrid thingis of oxun<sup>k</sup>, and of scheep. And 3e and 3oure housis<sup>l</sup> schulen 7 ete there in the sijt of 3oure Lord God; and 3e schulen be glad in alle thingis to whiche 3e putten hond<sup>m</sup>, in whiche 3oure Lord God blesside<sup>n</sup> 3ou. 3e schulen not 8 do there<sup>o</sup> tho thingis whiche we<sup>p</sup> don here to dai, ech<sup>q</sup> man that<sup>r</sup> semeth rijtful to 'hym silf<sup>s</sup>. For 'til in to present tyme<sup>t</sup> 9 3e camen not to reste and possessioun<sup>u</sup>, which<sup>v</sup> the Lord God schal 3yue to 3ou. 3e schulen passe Jordan, and 3e schulen 10 dwelle in the lond which<sup>w</sup> 3oure<sup>x</sup> Lord God schal 3yue to 3ou, that 3e reste fro alle enemyes 'bi cumpas<sup>y</sup>, and dwelle<sup>z</sup> without ony drede. In the place which<sup>a</sup> 11

† 3e schulen not do so to 3oure Lord God; that is, in offering sacrifices in dyuerse places, as idolatrouis diden to her idols. Live here. nc. as mysbileuing men don, seching her Goddis hither and thider s.

<sup>v</sup> God of thy faders E. <sup>vv</sup> Om. c. <sup>w</sup> han heried BCDE. <sup>x</sup> and A. <sup>y</sup> templis E pr. m. <sup>yy</sup> thoo CH. <sup>z</sup> vowys BCDEFH.

<sup>v</sup> that I. <sup>w</sup> vpon is. <sup>x</sup> Om. BG. <sup>y</sup> wirschipen is. <sup>z</sup> vpon is. <sup>a</sup> her autris is. <sup>b</sup> breketh her I. breke her s. <sup>c</sup> and brenne is. <sup>d</sup> her names is. <sup>e</sup> that is. <sup>f</sup> cheseth K. cheesith OSX. <sup>g</sup> come thidre s. <sup>h</sup> Om. ILSX. <sup>i</sup> tithes is. <sup>k</sup> 3oure oxun s. <sup>l</sup> meynees is. <sup>m</sup> the hond I. <sup>n</sup> hath blessid is. <sup>o</sup> in the lond that 3e ben to cumme s marg. <sup>p</sup> 3e ios. <sup>q</sup> but ech I. <sup>r</sup> that that BI. <sup>s</sup> hym I. hym silf that now he doth s. <sup>t</sup> vnto the tyme that is now is. <sup>u</sup> to possessioun is. <sup>v</sup> that I. <sup>w</sup> that is. <sup>x</sup> the is. <sup>y</sup> aboute I. <sup>z</sup> that 3e dwelle s. <sup>a</sup> that is.

God chesith, that his name be in it. Thidre alle thingis that Y comaunde 3e shulen bere, brent sacrifices, and oostis, and dymes, and first fruytis of 3oure hoondes, and what euer thing cheefe is in 3iftis, that 3e han vowid to the Lord.

12 There 3e shulen eete before the Lord 3oure God, 3e, and sones, and 3oure dou3tres, men seruauntis, and wymmen seruauntis, and Leuytis, that in 3oure cytees dwellen; forsothe ne thei han other part

13 and possessioun<sup>a</sup> among 3ow. Be war that thou offre not thi brent sacrifices in

14 alle places that thou shalt se, but in it that the Lord shal chese in oon of thi lynagis thou shalt offre oostis, and doo alle thingis that Y comaunde to thee.

15 Forsothe if thou wolt eete, and thee the etyng of flesh delyte, sle, and eete after the blessinge of the Lord thi God, that he hath 3eue to thee in thy<sup>b</sup> cytees, other<sup>c</sup> vnclene it were, that is, wemmed and feble, other<sup>c</sup> cleene, that is, hool and withouten wemme, that is leueful to ben offrid, and as capret and hert thou shalt

16 eete; with outen etyng oonli of the blood, that<sup>d</sup> vpon the erthe as water thou

17 shalt heeld out. Thou shalt not<sup>e</sup> mowe eete in thy<sup>f</sup> burghtownes dimes of whete, of wyn, and of thin oyle, the first geten of<sup>g</sup> droues, and beestis, and alle thingis that thou auowist, and wilfulli wolt offre,

18 and the first fruytis of thin hoondes; but before the Lord thi God thou shalt ete hem, in the place that the Lord thi God chesith, thou, and thi sone, and thi<sup>h</sup> dou3ter, knaue seruaunt, and meyde seruaunt, and the Leuyte that dwellith in thi citees; and thou shalt glade, and be fulfid<sup>i</sup> before the Lord thi God, in alle thingis to the<sup>k</sup> which thou strecchist thin

3oure Lord God chees<sup>b</sup> that his name<sup>c</sup> be thereynne. Thidur 3e schulen bere alle thingis, whiche Y comaunde<sup>d</sup>, brent sacrifices<sup>e</sup>, and sacrifices<sup>f</sup>, and the dymes<sup>g</sup>, and firste<sup>h</sup> fruytis of 3oure hondis, and what euere is the beste<sup>i</sup> in 3iftis, whiche<sup>k</sup> 3e auowiden<sup>l</sup> to the Lord. Ther 3e schulen<sup>m</sup> ete bifor 3oure Lord God<sup>m</sup>, 3e, and 3oure sones, and dou3tris, 3oure<sup>n</sup> seruauntis<sup>o</sup>, and seruauntessis<sup>p</sup>, and the dekenes, that dwellen in 3oure citees; for thei<sup>q</sup> han not<sup>r</sup> other part and possessioun among 3ou. Be<sup>s</sup> thou war lest thou offre thi brent sacrifices in ech place which<sup>s</sup> thou seest, but<sup>t</sup> in that place which<sup>t</sup> the Lord chees in oon of thi lynagis thou schalt offre sacrifices, and schalt<sup>u</sup> do what euer thingis Y comaunde to thee. Forsothe<sup>v</sup> if thou wolt<sup>w</sup> ete, and the etyng of fleischis<sup>w</sup> delitith thee, sle thou, and ete, bi the blessinge of thi Lord God, which<sup>x</sup> he 3af<sup>y</sup> to thee in thi citees, whether it is vnclene, that is, spottid *ether wemmed*<sup>z</sup> and feble, ether clene, that is, hool in membriss<sup>a</sup> and with out wem<sup>b</sup>, which is leueful to be offrid, thou schalt ete<sup>c</sup> as<sup>d</sup> a capret and<sup>e</sup> hert<sup>f</sup>; oneli without etyng of blood<sup>g</sup>, which<sup>h</sup> thou<sup>i</sup> schalt schede out<sup>l</sup> as watir on<sup>k</sup> the erthe. Thou schalt not mowe ete in thi citees<sup>m</sup> the tithis of thi wheete, wyn<sup>l</sup>, and oile<sup>m</sup>, the<sup>n</sup> firste gendrid thingis of droues<sup>o</sup>, and of<sup>p</sup> scheep, and alle thingis whiche thou hast avowid and wolt offre bi fre wille, and the firste fruytis of thin hondis; but<sup>s</sup> thou schalt ete tho<sup>q</sup> bifor thi Lord God, in the place which<sup>r</sup> thi Lord God chees, thou, and thi sone, and dou3ter<sup>s</sup>, seruaunt<sup>t</sup>, and seruauntesse<sup>u</sup>, and the dekene that dwellith in thi citees; and thou schalt be glad, and schalt<sup>v</sup> be fillid<sup>w</sup> bifor thi Lord God in alle thingis to whiche<sup>x</sup> thou holdist

<sup>a</sup> possessiouns *F pr. m.* <sup>b</sup> her *A.* <sup>c</sup> or *C.* <sup>d</sup> and *ABDFH.* <sup>e</sup> no *B.* <sup>f</sup> her *A.* <sup>g</sup> Om. *C.* <sup>h</sup> Om. *CE.*  
<sup>i</sup> fyllyd *BCDEFH.* <sup>k</sup> Om. *C.*

<sup>b</sup> chesith *is.* <sup>c</sup> that his fame *s marg.* <sup>d</sup> comaunde *to 3ou s.* <sup>e</sup> sacrifice *q.* <sup>f</sup> Om. *plures.* <sup>g</sup> tithes *is.*  
<sup>h</sup> the firste *A pr. m.* <sup>i</sup> beste thing *is.* <sup>k</sup> that *l.* <sup>l</sup> auowen *is.* <sup>m</sup> these *offringis s marg.* <sup>n</sup> Om. *I.*  
<sup>o</sup> men seruauntis *is.* <sup>p</sup> wymmen seruauntis *is.* <sup>q</sup> *dekenes s.* <sup>r</sup> noon *l.* <sup>s</sup> that *is.* <sup>t</sup> that *is.* <sup>u</sup> thou  
schalt *is.* <sup>v</sup> For *is.* <sup>w</sup> fleische *is.* <sup>x</sup> that *is.* <sup>y</sup> hath 3ouen *is.* <sup>z</sup> Om. *I.* <sup>a</sup> Om. *is.* <sup>b</sup> wem, *that is,*  
*hool in eche membre s.* <sup>c</sup> ete *tho l.* <sup>d</sup> of *s.* <sup>e</sup> and *an is.* <sup>f</sup> hert *ben ete l.* <sup>g</sup> her blood *is.* <sup>h</sup> that *l.*  
<sup>i</sup> Om. *l.* <sup>k</sup> vpon *is.* <sup>l</sup> thi wyn *is.* <sup>m</sup> of thin oyle *l.* thin oyle *s.* <sup>n</sup> ne the *is.* <sup>o</sup> thi droues *is.* <sup>p</sup> thi *is.*  
<sup>q</sup> tho thingis *is.* <sup>r</sup> that *l.* <sup>s</sup> thi dou3ter *is.* <sup>t</sup> thi man seruaunt *is.* <sup>u</sup> thi womman seruaunt *is.* <sup>v</sup> thou  
schalt *is.* <sup>w</sup> fulfillid *is.* <sup>x</sup> the whiche *l.*

19 hood. Be war that thou forsake not the  
 Leuyte in al tyme, in the<sup>kk</sup> which thou  
 20 dwellist in erthe. Whanne the Lord thi  
 God shal large thi termes, as he hath  
 spoke to thee, and thou wolt ete flesh,  
 21 that thi soule desireth, forsothe the *place*  
 that the Lord thi God chesith, that his  
 name be there, if it were ferre, thou  
 shalt slee of the<sup>l</sup> droues, and of thi  
 beestis, 'the whiche<sup>m</sup> thou hast, as he  
 hath comaundid to thee; and thou shalt  
 eete in thi burȝtouns, as it plesith to thee.  
 22 As is etun a capret and an hert, so thou  
 shalt eete hem; and cleene and unclene  
 23 in comun shulen be ete. That oonli shun,  
 lest thou eete blood; forsothe blood of  
 hem is for the soule, and therfore thou  
 24 shalt not eete a soule with flesh, but as  
 25 water thou shalt heeld vpon erthe, that  
 wel it be to thee, and to thi sones after  
 thee, whanne thou dost that plesith<sup>u</sup> in  
 26 the sȝt of the Lord. And that thou  
 auowist and halowist to the Lord, thou  
 shalt take, and come to the place that  
 27 the Lord chesith, and offre thin offryngis,  
 flesh and blood, vpon the auter of the  
 Lord thi God; the blood of the oostis  
 thou shalt heelde in the auter, and flesh  
 28 thi silf shalt eete. Kepe wel and here  
 alle thingis that I comaunde to thee, that  
 it wel be to thee, and to thi sones after  
 thee, into with outen eende, whanne thou  
 dost that is good and plesaunt in the sȝt  
 29 of the Lord thi God. Whanne the Lord  
 thi God scatterreth before thi face the  
 gentilis, to the whiche to be weeldid<sup>o</sup>  
 thou shalt goon yn, and weelde hem, and  
 30 dwelle in the loond of hem, be war that  
 thou folwe not hem, after that the com-  
 ynge yn thei weren vnder turned, and  
 seche the cerymoyns of hem, seiynge, As  
 these gentils heryden her goddis, so and

forth thin hond. Be thou war lest thou 19  
 forsake the dekene in al tyme, 'in which<sup>y</sup>  
 thou lyuest in erthe. Whanne thi Lord 20  
 God<sup>r</sup> hath alargid thi termes, as he spak  
 to thee, and thou wolt ete fleischis<sup>a</sup>,  
 whiche<sup>b</sup> thi soule desirith, forsothe<sup>c</sup> if 21  
 the place is<sup>d</sup> fer, which<sup>e</sup> thi Lord God  
 chees<sup>f</sup>, that his name be there, thou schalt  
 sle of thin oxun, and scheep<sup>g</sup>, whiche thou  
 hast, as 'the Lord<sup>h</sup> comaundide to thee;  
 and thou schalt ete<sup>i</sup> in thi citees as it  
 plesith thee. As a capret and hert<sup>k</sup> is<sup>l</sup> 22  
 etun, so thou schalt ete tho; bothe a cleene  
 man and vnclene<sup>m</sup> schulen ete *therof* in  
 comyn. Oneli eschewe thou this, that 23  
 thou ete not blood; for the blood 'of tho  
*beestis*<sup>n</sup> is for the<sup>o</sup> lijf, and therfor thou  
 owist not ete<sup>p</sup> the lijf<sup>q</sup> with fleischis<sup>r</sup>, but 24  
 thou schalt schede<sup>s</sup> as watir 'the blood<sup>t</sup>  
 on<sup>u</sup> the erthe, that it be wel to thee, and 25  
 to thi sones after thee, whanne thou hast  
 do that, that plesith in the sȝt of the  
 Lord. Sotheli thou schalt take that that 26  
 thou 'auowidist, and halewidist<sup>v</sup> to the  
 Lord, and thou schalt come to the place  
 which<sup>w</sup> the Lord chees; and thou schalt 27  
 offre<sup>x</sup> thin offryngis, fleischis<sup>y</sup>, and blood,  
 on<sup>z</sup> the auter of thi Lord God; thou  
 schalt schede<sup>a</sup> in the auter the blood of  
 sacrifices<sup>b</sup>; forsothe<sup>c</sup> thou schalt ete the  
 fleischis<sup>d</sup>. Kepe thou and here<sup>e</sup> alle thingis 28  
 whiche Y comaunde to thee, that it be wel  
 to thee, and to thi sones after thee, with  
 outen ende, whanne thou hast do that,  
 that is good and plesaunt<sup>f</sup> in the sȝt of  
 thi Lord God. Whanne thi Lord God 29  
 hath distryed bifor thi face folkis, to  
 whiche thou schalt entre to<sup>g</sup> welde<sup>h</sup>, and  
 thou<sup>i</sup> hast weldid tho folkis, and hast  
 dwellid in 'the lond of hem<sup>k</sup>, be thou 30  
 war lest thou sue hem, aftir that thei ben  
 distried, whanne thou entrist, and thou

kk Om. c. l thi D. m that c. n plese CE. o to weeldid A.

y that i. z Om. k. a fleishe is. b that i. c That is. d be is. e that is. f hath chosen is. g of  
 thi scheep is. h he i. i ete *thees* is. k an hert is. l Om. B. m an vnclene is. n Om. I. of  
 beestis ko *see. m. QRSTWX.* o her is. p to ete is. q blood i. blood of a *beest* s. r the fleishe i. the  
 fleishe therof s. s heelde *it* out i. schede out s. t Om. I. u vpon is. v hast auowid and halewid is.  
 w that is. x offre there is. y and fleischis A *pr. m. EFLOPQRTWX.* and fleishe is. z vpon is. a heelde i.  
 b the sacrifices is. c but is. d fleishe i. fleishe of *hem* s. e here thou is. f plesinge is. g and is.  
 h welde *hem* s. i *whanne* thou is. k her lond is.

31 Y shal hery. Thow shalt not do lijk maner to the Lord thi God; forsothe alle abhomyaciouns that the Lord contrarieth thei<sup>p</sup> han doon to her goddis, of frynge sones, and dowztris, and bren-  
32 nyng with the fier. What I comaunde to thee, that thow oonly do to the Lord, ne adde thow eny thing, ne lasse.

## CAP. XIII.

1 If there rise in the myddil of thee a prophete, othere eny man seith hym silf to haue seen a sweuen, and he seith be-  
2 fore a tokne and wondre, and comith that he spak, and seith to thee, Goo we, and folwe we alien goddis, that thow vn-  
3 knowist, and serue we to hem, thow shalt not here the wordis of this prophete and dremer; for the Lord 3oure God temptith 3ow, that 'it be maad opyn<sup>a</sup> whether 3e louen hym or not<sup>r</sup>, in al 3oure herte, and  
4 in al 3oure soule. The Lord 3oure God folowe 3e, and hym drede 3e; the heestis of hym kepith, and herith the voyce of hym; to hym 3e shulen serue, and to  
5 hym 3e shulen drawe to. Forsothe that prophete or feyner of sweuens shal be slayn; for he hath spoken that he turne 3ow away fro the Lord 3oure God, that hath lad 3ow out of the loond of Egipte, and hath raunsomed 3ow fro the hows of seruage, that he make thee to erre fro the weye that the Lord thi God hath comaundid to thee; and thow shalt doo  
6 away yuel fro the myddil of thee. If thi brother, the sone of thi moder, wol meue thee, or thi sone, or thi douzter, other<sup>s</sup> wijf that is in thi bosome, other<sup>t</sup> freende that thow louest as thi soule, pryueli sei-  
nyng, Goo we, and<sup>u</sup> serue we to alien

seke 'the cerymonyes of hem<sup>l</sup>, and seie, As these folkis worschipyden her goddis, so and Y schal worschipe<sup>m</sup>. Thou schalt 31 not do in lijk manere to thi Lord God; for thei diden to her goddis alle abhomyaciouns<sup>n</sup> whiche the Lord wlatith, and of-  
friden<sup>o</sup> her sones and douztris<sup>p</sup>, and bren-  
ten<sup>q</sup> with fier. Do thou to the Lord this 32 thing oneli which<sup>r</sup> Y comaunde to thee, nethir adde thou<sup>s</sup> ony thing, nether abate<sup>t</sup>.

## CAP. XIII.

If a prophete risith in the myddis of thee, ethir he that seith hym silf to haue seyn a dreem, and he biforseith a signe<sup>u</sup> and a wondur to comynge<sup>v</sup> afir<sup>w</sup>, and this<sup>x</sup> that he spak<sup>y</sup> bifallith, and<sup>z</sup> he seith to thee, Go we, and sue<sup>a</sup> alien goddis, whiche thou knowist not, and serue we hem, thou schalt not here the wordis of 3 that prophete, *ether of dremere*<sup>b</sup>; for 3oure Lord God assaieth 3ou<sup>†</sup>, that he wite<sup>‡</sup> opynli whether 3e louen hym ether nay<sup>c</sup>, in al 3oure herte, and in al 3oure soule. Sue 3e 3oure Lord<sup>d</sup>, and 'drede 3e<sup>e</sup> hym; 4 kepe 3e his comaundementis<sup>f</sup>, and here 3e 'the vois of hym<sup>g</sup>; 3e schulen serue hym, and 3e schulen cleue<sup>h</sup> to hym. For- 5 sothe<sup>i</sup> thilke prophete, ether the<sup>k</sup> feynere of dremes, schal be slayn||; for he spak that he schulde<sup>l</sup> turne 3ou awei fro 3oure Lord God, that ladde 3ou out of the lond of Egipt, and azenbouzte 3ou fro the hous of seruage, that 'thilke prophete schulde<sup>m</sup> make thee to erre fro the weie which<sup>n</sup> thi Lord God comaundide to thee; and<sup>o</sup> thou schalt do away yuel fro the myddis of thee. If thi brothir, the sone of thi mo- 6 dir, ether thi<sup>p</sup> sone, ethir<sup>q</sup> thi<sup>r</sup> douzter, ether the wijf which<sup>s</sup> is in thi bosum, ethir thi freend whom thou louest as thi soule<sup>t</sup>, wole counsele thee, and seith<sup>u</sup> pri-

† *asaieth 3ou*, that is, suffritliche things to be doon, that 3e be preued. c. ‡ *that he wite*, that is, that he make to be knowun of othere men, for he takith not of newe the knowing of ony thing, but he knewe alle thingis fro with out bigynnyng, and in this maner God spekith in xxij. c. of Genesis, Now Y haue knowe that thou dredist the Lord, that is, Y haue made knowun, for bi the offering of Isaac the obedience of Abraham was knowun to men, and was put to hem in to ensauple. *Lire here. c.* || *schal be slayn* without mersy, while he is couyct bi witness ether knoulechith. *Lire here. c.*

P that *ABDFH*. q opynly he knowe *E pr. m.* r noon *DE. nai c.* s or *C.* t or *CD.* u that *CE pr. m.*

<sup>l</sup> her cerymonyes is. <sup>m</sup> worschipe *hem s.* <sup>n</sup> the abhomyaciouns is. <sup>o</sup> thei offriden is. <sup>p</sup> her douztris is. <sup>q</sup> thei brennen hem is. <sup>r</sup> that is. <sup>s</sup> thou to s. <sup>t</sup> lasse i. <sup>u</sup> tokne s. <sup>v</sup> come is. <sup>w</sup> long afir *A pr. m. BCEFM pr. m. p.* <sup>x</sup> this thing is. <sup>y</sup> seide is. <sup>z</sup> herfore *s marg.* <sup>a</sup> sue we is. <sup>b</sup> a dremere *A pr. m. FX.* that dremere *K sec. m. s.* <sup>c</sup> not i. <sup>d</sup> Lord God *K.* <sup>e</sup> dredith i. <sup>f</sup> heestis is. <sup>g</sup> his vois is. <sup>h</sup> *in trewe loue s marg.* <sup>i</sup> And is. <sup>k</sup> Om. is. <sup>l</sup> wolde i. <sup>m</sup> he is. <sup>n</sup> that is. <sup>o</sup> and *in killinge of him* is. <sup>p</sup> the is. <sup>q</sup> Om. i. <sup>r</sup> of thi is. <sup>s</sup> that is. <sup>t</sup> lijf i. <sup>u</sup> sei i. sei to thee s.

goddis, the whiche<sup>v</sup> vnknowist thou, and  
 7 thi fadres, of alle gentilis in enuyrown,  
 that hiside or ferre ben, fro the bigyn-  
 8 nyng vnto endyng<sup>w</sup> of the loond, assent  
 thou not to hym, ne hyre<sup>ww</sup>, ne spare to hym  
 thin eye, that thou haue mercy, and hide  
 9 hym, but anoon thou shalt sle hym. Be  
 first thin hoond vpon hym, and after thee  
 10 al the puple put on hoond. He shal be  
 clepid the throwun down with stonus;  
 for he wold drawe thee away fro the  
 Lord thi God, that ladde thee out of the  
 loond of Egipthe, fro the hows of seruage,  
 11 that al Israel herynge drede, and no more  
 12 do eny thing lijk of this thing. If thou  
 here in oon of thi citees, that the Lord  
 thi God shal 3yue to thee to dwelle<sup>x</sup>, sum  
 13 men seiynge, The sones of Belial ben  
 goon out fro the myddil of thee, and han  
 take away the dwellers of thi citee, and  
 seiden, Goo we, and serue we to alyen  
 14 goddis, the whiche 3e knowen not, seche  
 wisely and bisily, the sooth of the thing  
 ful lokid; if thou fynde it to be certeyn  
 that is seid, and this abomynacioun in  
 15 dede fulfillid, anoon thou shalt smyte the  
 dwellers of that citee in the mouth of  
 the<sup>y</sup> swerd, and do it away, and alle  
 thingis that in it ben, vnto the beestis.  
 16 And what euere thing were of purte-  
 nance, thou shalt gedre in the myddil  
 of the stretis of it, and with that citee  
 thou shalt brenne vp, so that alle thingis  
 thou waaste to the Lord thi God, and  
 there be an euere lastynge sepulcre; it  
 17 shal be bild no more. And there shal not  
 cleue of that cursid heed eny thing in  
 thin hoond, that the Lord turne away  
 fro the wraththe of his wodenes, and  
 haue mercy of thee, and multiplie thee,  
 18 as he swore to thi faders. Whanne thou  
 herist the voyce of the Lord thi God,

ueli, Go we and serue alien goddis, whiche  
 thou knowist not, and thi fadris<sup>v</sup>, of alle 7  
 the folkis 'in cumpas<sup>w</sup>, that ben ni3 ether  
 fer, fro the bigynnyng 'til to<sup>x</sup> the ende of  
 the lond<sup>y</sup>, assente thou not to hym<sup>z</sup>, nether 8  
 here thou<sup>a</sup>, nether thin i3en<sup>b</sup> spare hym,  
 that thou haue mercy<sup>c</sup>, and hide hym, but 9  
 anoon thou schalt sle hym<sup>†</sup>. Thin hond be  
 fyrst on<sup>d</sup> him and aftir thee al the puple  
 putte to hond. He schal be oppressid<sup>e</sup> 10  
 with stonus, and 'schal be<sup>f</sup> slayn; for he  
 wolde drawe thee awei fro thi Lord God,  
 that ledde thee out of the lond of Egypth,  
 fro the hous of seruage, that al Israel 11  
 here<sup>g</sup> and drede, and do no more ony thing  
 lijk this thing. If thou herist ony men 12  
 sciynge in oon of thi citees, whiche<sup>h</sup> thi  
 Lord God schal 3yue to<sup>i</sup> thee to enhabite<sup>k</sup>,  
 The sones of Belial 3eden out fro the 13  
 myddis of thee, and turneden awei the  
 dwelleris of the citee, and seiden<sup>l</sup>, Go we,  
 and serue<sup>m</sup> alien goddis whiche 3e knowen<sup>n</sup>  
 not, enquere thou bisili, and whanne the 14  
 treuthe of the thing is biholdun diligentli,  
 if thou fyndist that this thing is certeyn,  
 which<sup>o</sup> is seid, and<sup>p</sup> that this abhomina-  
 cioun is doon in werk<sup>q</sup>, anoon thou schalt 15  
 smyte the dwelleris of that citee bi<sup>r</sup> the  
 scharpnese of swerd, and thou schalt 'do  
 it away<sup>s</sup>, and alle thingis that ben ther  
 ynne, 'til to<sup>t</sup> beestis. Also what euere thing 16  
 of purtenance of houshold is<sup>u</sup>, thou schalt  
 gadere<sup>v</sup> in the<sup>w</sup> myddis of the<sup>x</sup> stretis  
 therof, and thou schalt brenne<sup>y</sup> with that  
 citee, so that thou waste alle thingis to<sup>z</sup>  
 thi Lord God<sup>a</sup>, and it<sup>b</sup> be<sup>c</sup> a biriel euer-  
 lastynge; it<sup>d</sup> schal no more be bildid. And 17  
 no thing of that cursyng schal cleue<sup>e</sup> in  
 thin hond, that the Lord be turned awei  
 fro the yre<sup>f</sup> of his strong veniaunce, and  
 haue mercy on<sup>g</sup> thee, and multiplie thee,  
 as he swoor<sup>h</sup> to thi fadris. Whanne thou 18

† anoon thou  
 schalt sle him,  
 whanne he is  
 demed bi iugis.  
 Lire here. c.

<sup>v</sup> that c. <sup>w</sup> the ende c. the endyng e. <sup>ww</sup> hir A. <sup>x</sup> dwellynge E pr. m. <sup>y</sup> Om. c.

<sup>v</sup> known not s marg. <sup>w</sup> aboute i. <sup>x</sup> vnto is. <sup>y</sup> known these goddis s marg. <sup>z</sup> hym that thus coun-  
 seilith thee s. <sup>a</sup> thou him is. <sup>b</sup> i3e BCS sec. m. DIMORTW. <sup>c</sup> mercy of him s. <sup>d</sup> vpon is. <sup>e</sup> thrown  
 down is. <sup>f</sup> Om. is. <sup>g</sup> here this s. <sup>h</sup> that is. <sup>i</sup> Om. i. <sup>k</sup> dwelle ynne is. <sup>l</sup> thei seiden is. <sup>m</sup> serue  
 we A pr. m. is. <sup>n</sup> knewen cm. <sup>o</sup> that is. <sup>p</sup> Om. s. <sup>q</sup> deede is. <sup>r</sup> with i. <sup>s</sup> fordo that citee i. do that citee  
 away s. <sup>t</sup> vnto the is. <sup>u</sup> is founden there is. <sup>v</sup> gadere it togidre is. <sup>w</sup> Om. is. <sup>x</sup> Om. B. <sup>y</sup> brenne  
 it is. <sup>z</sup> bifore i. bi ORSTWX. <sup>a</sup> bi bidding of thi Lord God s marg. <sup>b</sup> Om. 10 sec. m. QRST. <sup>c</sup> be  
 there DIKOQRSTX. <sup>d</sup> that citee s. <sup>e</sup> dwelle is. <sup>f</sup> wraththe is. <sup>g</sup> vpon is. <sup>h</sup> trewli bihotynge s marg.

thow shalt kepe alle the heestis of hym that I comaunde to thee to day, that thow doo that is plesaunt in the sizt of the Lord thi God.

hast herd the vois of thi Lord God, thou schalt kepe alle hise<sup>i</sup> heestis whiche Y comaunde to<sup>k</sup> thee to day, that thou do that<sup>l</sup> that is plesaunt<sup>m</sup> in the sizt of thi Lord God.

## CAP. XIV.

1 Sones be ze of the Lord your God; ze schulen not kut, ne make ballidnes, vpon  
2 the deed, for 'a puple holi thow art<sup>2</sup> to the Lord thi God, and thee hath chosun that thow be to hym into a special puple, of alle gentilis that ben vpon erthe.  
3 Ne eete ze thingis that ben vnclene. This  
4 is the beest that ze owen to eete; oxe,  
5 and sheep, and she geet, hert, capret, bugle, 'tragelaphum, that is, a beest in part lijk an hert, and in part lijk a goot<sup>a</sup>, phigarg<sup>b</sup>, origen, cameliou, 'that is, a beest lijk a camele in the heed, in the bodi to a paard, and in the nek to an horse, in the feet to a bugle<sup>c</sup>, and pardelun, 'that  
6 is, a litil pard<sup>c</sup>. Al beest that in two partis deuydith the clee, and chewith  
7 code, ze schulen eete. And of thes that chewen code, and dnyyden not clee, thes ze schulen not eete; chameyl, haare, yrchun, for thei chowen code, and deuyden not the clee, thei schulen be vnclene to  
8 zow; a suwe forsothe, for she deuydith the clee, and chewith no code, she shal be vnclene; the flesh of hem ze schulen not ete, and the careyns ze schulen not  
9 towche. Thes thingis ze schulen eete, of alle thingis that dwellen in watris; tho  
10 that han fynmys and scalis eete ze; tho that with outen fynmys and scales ben,  
11 eete ze not, for thei ben vnclene. Alle  
12 clene briddis eete ze; vnclene eete ze not, that is, egle, and griffun, and a merlizon,  
13 and yron, 'that is, a whyte foul, lasse than a grijp, and of his kynde<sup>c</sup>, and

## CAP. XIV.

Be ze the sones of your Lord God; ze  
schulen not kitte zou<sup>†</sup>, nether ze schulen make ballidnesse, on<sup>n</sup> a deed man, for<sup>o</sup> thou  
2 art an hooli puple to thi Lord God, and he chees thee that thou be to hym in to a special puple, of alle folkis<sup>p</sup> that ben on<sup>q</sup> erthe. Ete ze not tho thingis that ben  
3 vnclene. This is a beeste which<sup>r</sup> ze schulen ete; an oxe, and a scheep, and a goet, an<sup>s</sup> hert, a capret, a<sup>t</sup> 'wielde oxe<sup>u</sup>, trege-  
4 lafun, 'that is, a beeste in parti lijk 'a buk of geet<sup>v</sup>, and in parti lijk an hert<sup>w</sup>, a figarde, an ostrich, a camelioun, 'that is, a beeste lijk in the heed to a camel, and  
5 hath<sup>x</sup> white spottis in the bodi as a parde, and 'is lijk an hors in the necke<sup>y</sup>, and in<sup>z</sup> the feet is<sup>a</sup> lijk<sup>b</sup> a 'wilde oxe<sup>c</sup>, and a parde<sup>d</sup>. Ze schulen ete ech beeste that  
6 departith the clee 'in to<sup>e</sup> twei partis, and chewith code<sup>f</sup>. Sotheli<sup>g</sup> ze schulen not ete  
7 these beestis, of these<sup>h</sup> that chewen code<sup>i</sup>, and departen<sup>k</sup> not the<sup>l</sup> clee; a camel, an hare, and<sup>m</sup> a cirogrille, 'that is, a beeste  
8 ful of prickis, and<sup>n</sup> is more than an<sup>o</sup> irchoun<sup>p</sup>; for tho<sup>q</sup> chewen code<sup>r</sup>, and<sup>s</sup> departen not the clee, tho<sup>t</sup> schulen be vn-  
9 cleene to zou; also a swyn, for it de-  
10 partith the clee, and chewith not code<sup>u</sup>, schal be vnclene; ze schulen not ete the fleischis<sup>v</sup> of tho<sup>w</sup>, and ze schulen not touche the<sup>x</sup> deed bodies<sup>y</sup>. Ze schulen ete these<sup>z</sup>  
11 thingis, of alle that dwellen in watris; ete ze tho thingis that han fynnes and scalis; ete ze not tho thingis<sup>z</sup> that ben with out  
12 fynnes and scalis, for tho ben vnclene.

† kitte zou, in Ebreu it is, ze schulen not to-reende zou. c.

<sup>z</sup> the peple is holy *E pr. m.* <sup>a</sup> goot hert *E pr. m. sed suppl. sec. m. in marg.* <sup>b</sup> phigars *A.* <sup>c</sup> Om. *E pr. m. sed suppl. sec. m. in marg.*

<sup>1</sup> Om. *plures.* the *GIS.* <sup>k</sup> Om. *GIQT pr. m.* <sup>l</sup> that thing is. <sup>m</sup> plesinge is. <sup>n</sup> vpon is. <sup>o</sup> for, *Israel s.* <sup>p</sup> the folkis is. <sup>q</sup> vpon is. <sup>r</sup> that is. <sup>s</sup> and an *G.* <sup>t</sup> and a *CKOSX.* <sup>u</sup> bugle is. <sup>v</sup> a geet buk s. <sup>w</sup> The whole gloss omitted in *I.* <sup>x</sup> it hath s. <sup>y</sup> it hath a necke lijk a hors s. <sup>z</sup> Om. s. <sup>a</sup> ben s. <sup>b</sup> Om. o. <sup>c</sup> bugle s. <sup>d</sup> The whole of this gloss and three words following omitted in *I.* <sup>e</sup> in s. <sup>f</sup> the code is. quide *ELP passim.* <sup>g</sup> and is. <sup>h</sup> hem is. <sup>i</sup> the code 1. <sup>k</sup> departith *B.* <sup>l</sup> Om. *KX.* <sup>m</sup> Om. is. <sup>n</sup> and it s. <sup>o</sup> Om. *ELP.* <sup>p</sup> The whole gloss om. in *I.* <sup>q</sup> thees is. <sup>r</sup> the code 1. <sup>s</sup> and thei s. <sup>t</sup> thei is. <sup>u</sup> the code is. <sup>v</sup> fleische is. <sup>w</sup> hem is. <sup>x</sup> here is. <sup>y</sup> bodies of tho *ELP.* <sup>z</sup> Om. *I.*

14 gryp, and kyte, aftir his kynde, and al  
 15 thing of crowe kynde, and ostrich<sup>d</sup>, and  
 nyzt foul, and a koote, and an hawke,  
 16 after his kynde, a gerfawkon, and a swan,  
 and an<sup>e</sup> ybyn<sup>f</sup>, 'that is a foule of Nyle  
 flood, that puttynge his bille into his ers,  
 17 purgith hym self<sup>ff</sup>, and a dyuedap, a  
 18 pellican, and a nyzt crowe, a cormeraunt,  
 and a jay, eche in his kynde, and a lap-  
 19 wynk, and a reremos. And al that crep-  
 ith, and<sup>g</sup> hath fynnes, shal be vncleane, and  
 20 not ben eten. Alle that is cleane, eete 3e ;  
 21 al that is faln with deeth, eete 3e not of  
 it. To the pilgryme that is with ynne  
 the 3atis 3if that he eete, or sel to hym,  
 for thow art an hooli puple of the Lord  
 thi God. Thow shalt not see the  
 22 kidde in the mylk of his moder. The  
 tenthe paart thow shalt seuer fro alle the  
 fruytis that growen in thi lond, bi eche  
 23 3eer ; and thow shalt eete in the sizt of  
 the Lord thi God, in the place that he  
 chees, that in it the name of hym be in-  
 wardli clepid, the dyme of thi whete, of  
 wyn, and oyle ; and the first gotun of  
 drones, and of thi sheep thow shalt offre,  
 that thow lerne to drede the Lord thi  
 24 God, in al tyme. Forsothe whanne lenger  
 were the weye, and the place that the  
 Lord thi God chees, and hath blessid to  
 thee, ne thow mayst not to hym alle thes  
 25 thingis brynge, thow shalt selle alle, and  
 into priys turne, and thow shalt bere in  
 thin hoond, and go to the place that the  
 26 Lord thi God chesith ; and thow shalt  
 bigge<sup>gg</sup> of the same money what euere  
 thing to the plese, other<sup>hh</sup> of droues, or<sup>hh</sup>  
 of sheep ; forsothe wyn, and sidre, and al  
 that desyrith thi soule ; and<sup>i</sup> thow shalt  
 eete before the Lord thi God, and shal  
 27 eete, thow, and thin hows, and the Le-  
 nyte that is with ynne thi 3atis ; be war

Ete 3e alle cleane briddis ; ete 3e not vn-<sup>11</sup>  
 cleane briddis, that is, an egle, and a  
 gripe, and an<sup>a</sup> aliete, ixon<sup>b</sup>, 'that is, a whijt<sup>13</sup>  
 brid lesse than a vultur<sup>c</sup>, and is<sup>d</sup> of the  
 'kynde of vultris<sup>e</sup>, and<sup>f</sup> a vultur<sup>g</sup>, and a  
 kite bi his kynde, and al thing of raueny<sup>s</sup> 14  
 kynde, and a strucioun, and a nyzt crowe, 15  
 and a lare, and an hauk bi his kynde, a<sup>h</sup> 16  
 fawcun, and<sup>i</sup> a swan, and a siconye, and 17  
 a dippere, a pursirioun, and a reremos,  
 a cormeraunt, and a caladrie, alle<sup>k</sup> in her 18  
 kynde ; also a lapwynke and a backe. And 19  
 al thing that crepith, and hath fynnes,  
 schal be vncleane, and schal not be eten.  
 Ete 3e al thing that is cleane ; sotheli<sup>l</sup> 20  
 what euer thing is deed bi it silf, ete 3e  
 not therof. 3yue thou<sup>m</sup> to the pilgrym  
 which<sup>n</sup> is with ynne thi 3atis, that he ete,  
 ether sille thou<sup>o</sup> to hyni, for thou art the<sup>p</sup>  
 hooli puple of thi Lord God. Thou schalt  
 not sethe a kyde in 'the mylk of his mo-  
 dir<sup>q</sup>. Thou schalt departe the tenthe part<sup>22</sup>  
 of alle thi fruytis that comen forth in the  
 lond bi ech 3eer ; and<sup>r</sup> thou schal ete in 23  
 the sizt of thi Lord God, in the place  
 which<sup>s</sup> he chees, that his name be clepid  
 therynne ; thou schalt offre the tithe of  
 thi wheete, wyn<sup>t</sup>, and oile, and the firste  
 gendryd thingis of thi droues, and scheep<sup>u</sup>,  
 that thou lerne to drede thi Lord God in  
 al tyme. Sotheli<sup>v</sup> whanne the wei is len- 24  
 gere, and the place which<sup>w</sup> thi Lord God  
 chees is *fer*, and he hath blessid<sup>x</sup> thee,  
 and thou maist not bere<sup>y</sup> alle these thingis  
 to that place, thou schalt sille alle thingis<sup>z</sup>, 25  
 and schalt<sup>a</sup> turne<sup>b</sup> in to prijs, and thou  
 schalt bere<sup>c</sup> in thin hond, and thou schalt  
 go to the place which<sup>d</sup> thi Lord God  
 chees ; and thou schalt bie of the same 26  
 money what euer thing plesith to thee,  
 ethir of droues, ether of scheep ; also *thou*  
 schalt bie wyn, and sidur, and al thing<sup>e</sup>

<sup>d</sup> strucion *E pr. m.* <sup>e</sup> Om. BCDEFH. <sup>f</sup> foule that eteth froggys and eddrys *E pr. m.* <sup>ff</sup> Om. *E pr. m.*  
*suppl. sec. m. in marg.* <sup>g</sup> an *A.* <sup>gg</sup> bie *C.* <sup>h</sup> or *C.* <sup>hh</sup> Om. *C.* <sup>i</sup> other *C.*

<sup>a</sup> Om. *CO.* <sup>b</sup> an ixon *IS.* <sup>c</sup> grip *S.* <sup>d</sup> it is *S.* <sup>e</sup> gryp kynde *S.* The whole gloss omitted in *I.*  
<sup>f</sup> Om. *IS.* <sup>g</sup> gryp *S.* <sup>h</sup> and a *KO pr. m. X.* <sup>i</sup> Om. *F.* <sup>k</sup> alle these *S.* <sup>l</sup> but *IS.* <sup>m</sup> thou mete *IS.*  
<sup>n</sup> that *IS.* <sup>o</sup> thou mete *IS.* <sup>p</sup> an *IS.* <sup>q</sup> his modir mylke *IS.* <sup>r</sup> Om. *S.* <sup>s</sup> that *I.* <sup>t</sup> of wyn *IS.* <sup>u</sup> of thi  
 scheep *IS.* <sup>v</sup> But *IS.* <sup>w</sup> that *IS.* <sup>x</sup> blessid or encreesid *S.* or *encreesid I marg.* <sup>y</sup> brynge *IS.* <sup>z</sup> thees  
 thingis *IS.* <sup>a</sup> thou schalt *IS.* <sup>b</sup> turne *tho I.* turne *hem KS.* <sup>c</sup> bere hem *IS.* <sup>d</sup> that *IS.* <sup>e</sup> thingis *S.*

that thou forsake not him, for he hath  
28 noon other paart in thi possessioun. The  
thridde 3eer thou shalt seuer an other  
dyme of alle thingis that growen to thee  
that tyme, and put vp with ynne the  
29 3atis. And the Leuyte shal come, that  
hath noon other paart ne possessioun  
with thee, and thej pilgryme, and fader-  
les child, and wedowe, that with ynne  
thi 3atis ben; and thei shulen eete, and  
be fulfillid, that the Lord thi God blesse  
to thee, in alle the werkis of thin hoondes  
that thou shalt doo.

## CAP. XV.

1 The seuenthe 3eer thou shalt doo re-  
2 myssyoun, that in this ordre shal be ha-  
lowid. To whom is owed<sup>k</sup> any thing, of  
freend, or nei3bore, and his brother, he  
shal not mowe a3en aske it, for 3eer of  
3 remyssioun of the Lord it is. Of pil-  
grime and comlyng thou shalt aske;  
thou shalt not haue power of a3en ask-  
4 ynge the citeseyn and ny3<sup>l</sup> kyn; and  
algatis nedi and begger there shal not be  
among 3ow, that the Lord thi God blesse  
to thee, in the loond that the Lord is to  
5 take to thee in to possessioun. If neuer-  
thelater<sup>m</sup> thou here the voyce of the Lord  
thi God, and kepist alle thingis that he  
comaundith, and that I to day comaunde  
to thee, he shal blesse to thee, as he hath  
6 bihoot. Thow shalt leen vndur wed to  
many folk of kynde, and thi silf shalt  
borowe of no man; thow shalt haue lord-  
ship vpon manye naciouns, and no man  
7 shal haue lordship vpon<sup>n</sup> thee. If oon

that thi soule<sup>f</sup> desirith; and thou schalt  
ete<sup>g</sup> bifer thi Lord God, and thou schalt  
make feeste<sup>h</sup>, thou, and thin hows<sup>l</sup>, and 27  
the dekene which<sup>k</sup> is withynne thi 3atis;  
be thou war lest thou forsake hym<sup>l</sup>, for  
he hath not other part in possessioun<sup>m</sup>.  
In the thridde 3eer thou schalt departe<sup>28</sup>  
another dyme<sup>n</sup> of alle thingis that growen  
to thee in that 3eer, and thou schalt kepe<sup>o</sup>  
withynne thi 3atis. And the dekene schal<sup>29</sup>  
come, whych<sup>p</sup> hath noon other part ne-  
ther<sup>q</sup> possessioun with thee, and the pil-  
grym, and the<sup>r</sup> fadirles, ether<sup>s</sup> modirles  
child, and widue<sup>t</sup>, that ben withynne thi  
3atis, *schulen come<sup>u</sup>*, and schulen<sup>v</sup> ete, and  
be fillid<sup>w</sup>, that thi Lord God blesse thee,  
in<sup>x</sup> alle werkis<sup>y</sup> of thin hondis whiche<sup>z</sup>  
thou schalt do.

## CAP. XV.

In the seuenthe 3eer thou schalt make 1  
remyssioun<sup>a</sup>, that schal be fillid<sup>b</sup> bi this 2  
ordre. To whom any thing is *dettid, ethir*  
*owid<sup>c</sup>* of his freend, ether nei3bore, and  
brother, he schal not mowe axe<sup>d</sup>, for it is  
the 3eer of remyssioun<sup>e</sup> of the Lord. Thou 3  
schalt axe<sup>f</sup> of a pilgrym<sup>†</sup> and comelyng<sup>g</sup>;  
thou hast not<sup>h</sup> power to axe<sup>i</sup> of a citeseyn  
and nei3bore<sup>k</sup>; and outerli a nedi man and 4  
begger<sup>l</sup> schal not be among 3ou, that thi  
Lord God blesse thee, in the<sup>m</sup> lond which<sup>n</sup>  
he schal 3yue to thee in to the<sup>o</sup> posses-  
sioun. If netheles thou schalt<sup>p</sup> here the 5  
vois of thi Lord God, and schalt kepe  
alle thingis whiche he comaundide<sup>q</sup>, and  
whiche<sup>r</sup> Y comaunde<sup>s</sup> to dai to thee, he  
schal blesse thee, as he bihi3te<sup>t</sup>. Thou 6  
schalt leene to many folkis<sup>‡</sup>, and thou  
schalt not take borewyng of ony man;  
thou schalt be lord of ful many naciouns,  
and no man schal be lord of thee. If oon 7  
of thi britheren that dwellen<sup>u</sup> with ynne

† of a pilgrym,  
in Ebreu it is,  
of a straungere;  
a straungere is  
he, that is not  
of the feith of  
Jewis. Lire  
here. c.

‡ leene to many  
folkis, in Ebreu  
it is, thou schalt  
take weddis of  
many folkis.  
Lire here. c.

j Om. E pr. m. k a3t c. l thi ny3 A sec. m. m nerthelater E. n of BCDEFH.

f lijf i. g ete thees is. h a feeste is. i meynee is. k that is. l the dekenes is. m thi posses-  
sioun EPIKLOPSX. n tithe is. o kepe it is. p that is. q ne is. r Om. plures. s and dg. t the  
widue BIS. u Om. plures. v thei schulen is. w fulfillid iks. x and s. y the werkis isx sec. m.  
z that i. a relesyng i. a relesyng or for3euenesse s. b fulfillid is. c owid is. d axe it i. axe that s.  
e for3iuenesse is. f axe it i. axe dette s. g of a comelyng is. h no is. i axe it is. k of a nei3-  
bore is. l a begger is. m thi i. n that is. o Om. PIKLS. p wilt i. q hath comaundid is. r the  
whiche i. s comaundide A pr. m. F. t hath bihi3t is. u dwellith is.

of thi bretheren, that dwellith with ynne the ȝatis of thi citee, in the loond that the Lord thi God is to ȝyue to thee, to pouerte come, thou shalt not aȝen hard  
 8 thin herte, ne withdrawe the hoond, but opyn it to the pore, and thou shalt ȝyue  
 9 loon<sup>o</sup> that thou seest hym to nede. Be war lest perauenture vndur crepe to thee a wickid<sup>p</sup> thouȝt, and seye in thin herte, The seuenthe ȝeer of remyssioun neizeth; and thou turne away thin eyen fro thi pore brother, not wilnyng<sup>q</sup> to leene hym, that he askith to borwe; lest he crye aȝens thee to the Lord, and it be maad  
 10 to thee into synne. But thou shalt ȝyue to hym, and thou shalt not doo eny thing fellich in his nedis to be releued, that the Lord thi God blesse to thee in al tyme, and in alle thingis to whiche thou puttist  
 11 hoond. There shulen not faile pore men in the loond of thi dwellynge; therfor I comaunde to thee that thou opyn the hoond to<sup>r</sup> thi<sup>s</sup> nedi brother, and pore, that in the loond dwellith with thee.  
 12 Whanne to thee were sold thin Ebrewe brother, or Ebrewe womman, and sixe ȝeer serue to thee, in the seuenthe ȝeer  
 13 thou shalt leene hym free. And whom with freedam thou ȝyuest, thou shalt not  
 14 suffre to goon away voyd; but thou shalt ȝyue weyfode of the flockis, and of the flore, and of<sup>t</sup> thi presse, in the<sup>u</sup> which the Lord thi God hath blessid to thee.  
 15 And haue mynde that thi self seruedist in the loond of Egipte, and the Lord thi God hath delyuered thee, and therfor I  
 16 now comaunde to thee. Forsothe if he seith, Y wole not goo out, for thi that he loueth thee, and thin hows, and wel felith  
 17 hym silf to be anentis thee, thou shalt take 'a nal<sup>v</sup>, and thril his eer in the ȝate

the ȝatis of thi citee, in the loond which<sup>v</sup> thi Lord God schal ȝyue to thee, cometh to pouert, thou schalt not make hard thin herte, nether thou schalt 'drawe to gydere<sup>w</sup> the<sup>x</sup> hond, but thou schalt opene it to the<sup>s</sup> pore man, and thou schalt 'ȝyue loone to which<sup>y</sup> thou siest hym haue nede<sup>z</sup>. Be<sup>9</sup> thou war lest perauenture wickid<sup>a</sup> thouȝt crepe<sup>b</sup> priueli to thee, and thou seie in thin herte, The seuenthe ȝeer of remyssioun<sup>c</sup> neizeth; and thou turne away the<sup>d</sup> ȝen fro thi pore brother<sup>e</sup>, and thou nyle<sup>f</sup> ȝyue to hym the loone that he axith; lest he crie aȝens thee to the Lord, and it be maad to thee in to synne<sup>g</sup>. But thou<sup>10</sup> schalt ȝyue to hym, and thou schalt 'not do ony thing falsly<sup>h</sup> in releuyng<sup>e</sup> 'hise nedis<sup>i</sup>, that thi Lord God blesse thee in al tyme, and<sup>k</sup> in<sup>l</sup> alle thingis<sup>m</sup> to whiche thou schalt sette<sup>n</sup> to hond<sup>o</sup>. Pore men schulen<sup>11</sup> not faile in the loond of 'thin habitacioun<sup>p</sup>; therfor Y comaunde to thee, that thou opene the<sup>q</sup> hond to thi brother nedi and<sup>r</sup> pore, that lyuen<sup>s</sup> with thee in the loond. Whanne thi brothir an Ebrew man, ethir<sup>12</sup> an Ebrew womman, is seeld to thee, and hath serued thee sixe<sup>t</sup> ȝeer, in the seuenthe ȝeer thou schalt delyuere hym fre. And<sup>13</sup> thou schalt not suffre hym go away<sup>u</sup> voide, to whom thou hast ȝyue freedom; but thou<sup>14</sup> schalt ȝyue<sup>v</sup> lijflode in the weye, of flockis<sup>w</sup>, and of cornfloor<sup>x</sup>, and of thi pressour, in whiche thi Lord God hath blessid thee. Haue thou mynde that also thou seruedist<sup>15</sup> in the loond of Egipt, and thi<sup>y</sup> Lord God delyurede thee, 'ether made thee free<sup>z</sup>, and therfor Y comaunde now to<sup>a</sup> thee<sup>b</sup>. For-<sup>16</sup>sothe<sup>c</sup> if 'the seruaunt<sup>d</sup> seith<sup>e</sup>, Y nyle<sup>f</sup> go out, for he loueth thee, and thin hows, and feelith<sup>g</sup> that it is wel to hym at<sup>h</sup> thee, thou schalt take 'a nal<sup>i</sup>, and thou schalt<sup>17</sup>

<sup>o</sup> hym the borwed thyng E pr. m. P wicke c. q willende c. willynge D. r of A. s the c. t in A.  
<sup>u</sup> Om. c. <sup>v</sup> an hal E.

<sup>v</sup> that is. <sup>w</sup> withdrawe is. <sup>x</sup> thin is. <sup>y</sup> leene him what so is. <sup>z</sup> nede to is. <sup>a</sup> a wickid is. <sup>b</sup> vnder crepe is. <sup>c</sup> forȝiuenesse is. <sup>d</sup> thin is. <sup>e</sup> lest in the l. ȝeer he axe forȝeuenesse of the dette s marg. <sup>f</sup> wilt not i. nylte s. <sup>g</sup> that thou lente him not that that him nedid s marg. <sup>h</sup> no thing do disceyuably i. do not eny thing disceyuably s. <sup>i</sup> of hise nedynessis is. <sup>k</sup> Om. s. <sup>l</sup> Om. o. <sup>m</sup> nedis and in alle thingis B pr. m. <sup>n</sup> putte is. <sup>o</sup> thin hond i. P thi dwelling is. <sup>q</sup> thi is. <sup>r</sup> Om. is. <sup>s</sup> liueth is. <sup>t</sup> bi sixe A sec. m. BC. <sup>u</sup> away fro thee s. <sup>v</sup> ȝyue him i. ȝyue him or hir s. <sup>w</sup> thi flockis is. <sup>x</sup> thi cornfloor is. <sup>y</sup> the A. <sup>z</sup> Om. ci. <sup>a</sup> Om. is. <sup>b</sup> to thinke her on s marg. <sup>c</sup> but is. <sup>d</sup> he i. <sup>e</sup> sey is. <sup>f</sup> wil not i. <sup>g</sup> he feelith is. <sup>h</sup> anentis is. <sup>i</sup> an all K. an al ox.

of thin hows, and serue he to thee into  
with outen eende; and to the thral wom-  
18 man lijk maner thou shalt doo. Thow  
shalt not take away fro hem thin eyen,  
whanne thow leeuest hem fre, for after  
the mede of the hired man bi sixe 3eer  
he seruede to thee; that the Lord thi  
God blesse to thee, in alle the werkis that  
19 thow doost<sup>vv</sup>. Of thi first goten, that ben  
born in droues, and thi sheep, and what  
euere thing is of maal kynde, thow shalt  
halwe to the Lord thi God. Thou shalt  
not worche in the first goten of oxe, ne  
thou shalt shere the first goten of sheep.  
20 In the sijt of the Lord thi God thow  
shalt eete hem bi eche 3eer, in the place  
that the Lord hath chosen, thou, and  
21 thin hows. Forsothe if it haue weinme,  
or were crokid, or blynde, or in eny part  
defourme, or feble, it shalt not be offerd  
22 to the Lord thi God; but with ynne the  
3atis of thi cytee thow shalt eete it, as  
wel clene as vnclene, lijk maner thei  
23 shulen eete hem, as capret and hert. This  
onely thow shalt kepe wel, that the blood  
of hem thou eete not, but held thou out  
into the erthe as water.

## CAP. XVI.

1 Kepe wel the monthe of the<sup>w</sup> newe  
fruytis, and of the first veer tyme, that  
thou doo pask to the Lord thi God; for  
in this monthe the Lord thi God ladde  
2 thee out of Egypt bi nyzt. And thou shalt  
offre paske to the Lord thi God, of sheep,  
or<sup>x</sup> of oxen, in the place that the Lord  
thi God chees, that the name of hym  
3 dwelle there. Thou shalt not eete in it  
sowred breed; seuen days thou shalt eete  
with outen sourdow<sub>3</sub>, breed of greet tra-

peerse<sup>k</sup> his eere in the 3ate<sup>l</sup> of thin hous,  
and he schal serue thee til in to the  
world<sup>m</sup>, *that is til to the iubilee, ethir  
fiftithe 3eer<sup>n</sup>*; also thou schalt do in lijk  
maner to the<sup>o</sup> handmayde. Thou schalt<sup>18</sup>  
not turne awei fro hem thin izen<sup>p</sup>, whanne  
thou schalt delyure hem fre, for bi the  
hire of an hirid man thei serueden thee bi  
sixe 3eer; that thi Lord God blesse thee,  
in alle the werkis whiche thou doist. Of<sup>19</sup>  
the first gendrid thingis that ben borun in  
thi droues, and scheep<sup>q</sup>, what euer is of  
male kynde, thou schalt halewe<sup>r</sup> to thi  
Lord God. Thou schalt not worche in<sup>s</sup>  
the firste gendrid thing *'of oxe<sup>t</sup>*, and thou  
schalt not clippe<sup>u</sup> the<sup>v</sup> firste gendrid thinges  
of scheep. Thou schalt ete tho<sup>w</sup> bi alle<sup>20</sup>  
3eeris in the sijt of thi Lord God, thou<sup>x</sup>,  
and thin hows<sup>y</sup>, in the place *'which the<sup>z</sup>*  
Lord chees. Sotheli<sup>a</sup> if it hath<sup>b</sup> a wein,<sup>21</sup>  
ethir is crokid, ethir is<sup>c</sup> blynd, ethir is  
foul, ethir feble in ony part, it schal not  
be offerd to thi Lord God; but thou schalt<sup>22</sup>  
ete it with ynne the 3atis of thi citee, bothe  
a cleene man and vncleene<sup>d</sup> schulen ete  
tho<sup>e</sup> in lijk maner, as a<sup>f</sup> capret and an<sup>g</sup>  
hert. Onely thou schalt kepe this<sup>h</sup>, that<sup>23</sup>  
thou ete not the blood of tho, but schede<sup>i</sup>  
out as watir in to erthe<sup>k</sup>.

## CAP. XVI.

Kepe thou the monethe of newe fruytis,<sup>1</sup>  
and of the bigynnyng of somer, that thou  
make pask to thi Lord God; for in this  
monethe thi Lord God ledde thee out of  
Egypt in the nyzt. And thou schalt offre<sup>2</sup>  
pask to thi Lord God, of scheep and of  
oxun, in the place which<sup>l</sup> thi Lord God  
chees, that his name dwelle there. Thou<sup>3</sup>  
schalt not ete *'ther ynne<sup>m</sup> breed 'di3t* with  
sourdow<sub>3</sub><sup>n</sup>; in seune daies thou schalt  
ete breed of affliccioun, with out sourdow<sub>3</sub>,

<sup>vv</sup> deest *A pr.m.* <sup>w</sup> Om. *BDEFH.* <sup>x</sup> and *BCDEFH.*

<sup>k</sup> peerche *l.* <sup>l</sup> dore *is.* <sup>m</sup> word *A.* <sup>n</sup> Om. *l.* *that is, iubilee ethir fiftithe 3eer m. that is, to the l. 3eer s.*  
<sup>o</sup> an *is.* <sup>p</sup> *of merci, good wille, and help s marg.* <sup>q</sup> in thi scheep *is.* <sup>r</sup> halewe it *is.* <sup>s</sup> with *l.* <sup>t</sup> Om. *s.*  
<sup>u</sup> schere *l.* <sup>v</sup> in the *ELP.* <sup>w</sup> thoo thingis *is.* <sup>x</sup> that thou *l.* <sup>y</sup> meynee *is.* <sup>z</sup> that thi *is.* <sup>a</sup> And *is.*  
<sup>b</sup> haue *is.* <sup>c</sup> Om. *is.* <sup>d</sup> an vnclene *is.* <sup>e</sup> of tho *is.* <sup>f</sup> of a *is.* <sup>g</sup> of an *is.* <sup>h</sup> this thing *is.* <sup>i</sup> schede  
it *is.* <sup>k</sup> the erthe *iks.* <sup>l</sup> that *is.* <sup>m</sup> in *that place s.* <sup>n</sup> maad sour *l.*

ueyle, for in inward drede thou wentist out of Egipt, for thou shuldist haue mynde of the day of thi goynge out of Egipt, alle the days of thi lijf. There shal not apere sowred breed seuen days in alle thi teermys, and there shal not leeu of the flesh of it that is offerd the euen, in the first day the morwen. Thou shalt not mowe offre paske in eche of thes thi<sup>v</sup> citees that the Lord thi God is to 3yue to thee, but in the place that the Lord thi God chesith, that the name of hym dwelle there; thou shalt offre paske the euen, at the sunne goynge down, whanne thou wentist out of Egipt. Thou shalt make it ynow<sup>3</sup>, and ecte, in the place that the Lord thi God chesith, and erly rysyng thou shalt goo into thi tabernaclis. Sexe dayes thou shalt eete theerf looues; and in the seuenthe day, for it is the quylet<sup>z</sup> of the Lord thi God, thou shalt not doo werk. Seuen wekis<sup>zz</sup> thou shalt noumbre to thee, fro that day that thou puttist thi kuttyng yren into the corn; and thou shalt halwe the feest day of the seuen wekes to the Lord thi God, a wilful offryng of thin hoond, that thou shalt offre after the blessinge of the Lord thi God. And thou shalt eete before the Lord thi God, thou, and thi sone, and thi dou3tre, and thi seruaunt, and thin handmayde, and Leuyte that is with ynne thi 3atis, and comlynge, and faderles child, and wydowe, that dwellen with 3ow, in place that the Lord thi God chesith, that his name dwelle there. And thou shalt record for seruaunt thou were in Egipt, and kepen and doon that ben comaundid. And the solemp<sup>a</sup>te of the tabernaclis thou shalt halwe, bi seuen days, whanne thou hast gedrid of the flore, and of the presse thi fruytis; and shalt eete in thi feest day, thou, and thi sone, and thi<sup>b</sup> dou3ter, and thi seruaunt, and handmayd, Leuyte

for in drede thou 3edist out<sup>†</sup> of Egipt, that thou haue mynde of the dai of thi goyng out of Egipt, in alle the daies of thi lijf. No thing `dixt with sourdou<sup>3</sup> schal appere in alle thi termes<sup>p</sup> by seue daies, and of the fleischis<sup>q</sup> of that<sup>†</sup> that is offerd in the euentid, schal not dwelle in the firste dai in the morewtid. Thou schalt<sup>5</sup> not mow offre pask in ech of thi citees whiche thi Lord God<sup>r</sup> schal 3yue to thee, but in the place which<sup>s</sup> thi Lord God<sup>6</sup> chees, that his name dwelle there; thou schalt offre pask in the euentid, at the goyng down of the sunne, whanne thou 3edist out of Egipt. And thou schalt<sup>7</sup> sethe<sup>t</sup>, and ete<sup>u</sup>, in the place which<sup>v</sup> thi<sup>w</sup> Lord God hath chose, and thou schalt rise in the morewtid of *the secunde<sup>x</sup> dai*, and thou schalt go in to thi tabernaclis. Bi<sup>8</sup> sixe daies thou schalt ete therf breed; and in the seuenthe dai, for it is the gaderyng of thi Lord God<sup>||</sup>, thou schalt not do werk. Thou schalt noumbre to thee seue woukis<sup>9</sup>, fro that dai in which thou settidist a sikil in to the corn; and thou schalt halewe<sup>10</sup> the feeste<sup>v</sup> dai of woukis<sup>z</sup> to thi Lord God, a wilful offryng of thyn hond, which<sup>a</sup> thou schalt offre by the blessinge of thi Lord God. And thou schalt ete bifore thi Lord<sup>11</sup> God, thou, and thi sone<sup>b</sup>, and thi dou3tir, and thi seruaunt, and thin handmayde, and the dekene which<sup>c</sup> is with ynne thi 3atis, and the<sup>d</sup> comelynge, and the<sup>e</sup> fadirles<sup>f</sup> ethir modirles child, and the widue, that dwellen with 3ou, in the place `which thi<sup>g</sup> Lord God chees that his name dwelle there. And thou schalt haue mynde for<sup>12</sup> thou were seruaunt in Egipt, and thou schalt kepe and do tho thingis that ben comaundid. And thou schalt halewe the<sup>13</sup> solempnytee of tabernaclis bi seue daies, whanne thou hast gaderid thi fruytis of the<sup>b</sup> cornfloor, and pressour<sup>i</sup>. And thou<sup>14</sup> schalt ete in thi feeste dai<sup>k</sup>, thou, and thi

† in drede thou 3edist out; in Ebreu it is, sudeynly, ether hastily thou 3edist out. c.

‡ of the fleischis of that, that is, of the lomb of pask. Live here. c.

|| the gaderyng of thy Lord God; in Ebreu it is, the withholding of thi Lord God. c.

<sup>v</sup> Om. *E pr. m.*    <sup>z</sup> quyet *A.* gedrynge *D.*    <sup>zz</sup> werkes *A.*    <sup>a</sup> solempnyte *E.*    <sup>b</sup> Om. *BCDEFH.*

<sup>o</sup> maad sour *I.*    <sup>p</sup> coostis *IS.*    <sup>q</sup> fleishe *IS.*    <sup>r</sup> Om. *K.*    <sup>s</sup> that *IS.*    <sup>t</sup> sethe *thi offryng IS.*    <sup>u</sup> ete *it IS.*  
<sup>v</sup> that *IS.*    <sup>w</sup> the *KX.*    <sup>x</sup> seuenthe *A.*    <sup>y</sup> firste *IS.*    <sup>z</sup> the woukis *IS.*    <sup>a</sup> that *I.*    <sup>b</sup> sones *S.*    <sup>c</sup> that *IS.*  
<sup>d</sup> thi *GQ.*    <sup>e</sup> Om. *plures.*    <sup>f</sup> fadirles chyld *A.*    <sup>g</sup> that the *IS.*    <sup>h</sup> thi *IK.*    <sup>i</sup> of the pressour *IS.*    <sup>k</sup> Om. *plures.*

also<sup>c</sup> and comlynge, and faderlesse child, and widew, that ben with ynne thi zatis. 15 Seuen days to the Lord thi God feestis thou shalt halowe, in the places that the Lord chesith; and the Lord thi God shall blesse to thee, in alle thi fruytis, and in<sup>d</sup> al werk of thin hoondis, and thou shalt 16 be in gladnes. Thre sithes in<sup>e</sup> the zeer shall apere eche<sup>f</sup> thi maal child in the sizt of the Lord thi God, in the place that he chesith, in the solempnyte <sup>of therf</sup> looues, and<sup>g</sup> the solempnyte<sup>h</sup> of wekis, and in the solempnyte of tabernaclis. He 17 shall not apere before the Lord voyd; but echon<sup>i</sup> shall offre, after<sup>k</sup> that he hath, after the blessinge of the Lord his God, that 18 he zyue<sup>l</sup> to hym. Domesmen and maystris thow shalt ordeyn in alle thi zatis, that the Lord thi God shall zyue to thee, bi alle thi lynagis, that thei demen the 19 puple bi rizt doom, ne into another paart declinen. Thou shalt not accept persone, ne ziftis, for ziftis blynden eyen of wise men, and chaungen wordis of riztwis 20 men. Riztwisly that is rizt thou shalt pursue, that thou lyue, and weeld the loond, that the Lord thi God shall zyue 21 to thee. Thou shalt not plaunt<sup>l</sup> a mawmet wode<sup>m</sup>, and al trec biside the auter 22 of the Lord thi God; ne thou shalt make to thee and ordeyn ymage; the whiche thingis hatith the Lord thi God.

## CAP. XVII.

1 Thow shalt not offre to the Lord thi God ox, and sheep, in whom is wemme, or eny thing of vice, for abhomynacioun 2 it is to the Lord thi God. And whanne weren<sup>n</sup> founden anentis thee, with ynne oon of thi zatis, that the Lord thi God shall zyue to thee, man or womman, that doth<sup>o</sup> yuel in sizt of the Lord thi God,

sone, and douztir<sup>l</sup>, and thi seruaunt<sup>m</sup>, and handmayde<sup>n</sup>, also the dekene, and comelyng<sup>o</sup>, and the fadirles ether modirles child, and the widewe, that ben with ynne thi zatis, *'schulen etc<sup>p</sup>*. Bi seuen daies thou 15 schalt halewe feestis to thi Lord God, in the place which<sup>q</sup> the Lord chees<sup>r</sup>; and thi Lord God schal blesse thee, in alle thi fruytis, and in al the werk of thin hondis, and thou schalt be in gladnesse. In thre 16 tymes bi the zeer al thi male kynde schal appere in the sizt of thi Lord, in the place which<sup>s</sup> he chees<sup>t</sup>, in the solempnyte of therf looues, and in the solempnyte of woukis, and in the solempnyte of tabernaclis. A man schal not appere void bifor the Lord; but ech man schal offre vpe<sup>u</sup> this<sup>v</sup> 17 that he hath, bi the blessinge of his Lord God, which<sup>w</sup> he zaf to *'that man<sup>x</sup>*. Thou 18 schalt ordeyne *'iugis*, and maystris<sup>†</sup>, in alle thi zatis<sup>‡</sup> whiche thi Lord God schal zyue to thee, bi ech of thi lynagis, that thei deme the puple bi iust doom, and 19 bowe<sup>y</sup> not in *'to the<sup>z</sup> tother<sup>a</sup> part for fauour<sup>b</sup>, ethir<sup>c</sup> zifte<sup>d</sup> 'azens equete<sup>e</sup>*. Thou schalt not take persone<sup>f</sup> nether ziftis<sup>g</sup>, for whi ziftis blynden the izen of wise men, *'and chaungen the wordis of iust men<sup>h</sup>*. Thou schalt pursue iustli that<sup>i</sup> that is iust, 20 that thou lyue and welde the lond which<sup>k</sup> thi Lord God schal zyue to thee. Thou 21 schalt not plaunte a wode, and ech tre bi the auter of thi Lord God; nether thou 22 schalt make to thee, and ordeyne an ymage; whiche<sup>l</sup> thingis thi Lord God hatith. Thou schalt not offre to thi Lord 1 God an oxe and a scheep in which is a wem, ether any thing of vice<sup>m</sup>, for it is abhomynacioun to thi Lord God.

## CAP. XVII.

And whanne a man ether a womman,<sup>2</sup> that doon yuel in the sizte of thi Lord

<sup>c</sup> forsothe *E pr. m.* <sup>d</sup> Om. *E pr. m.* <sup>e</sup> by *BCDEFH.* <sup>f</sup> al *E pr. m.* <sup>g</sup> in *c.* <sup>h</sup> Om. *E pr. m.* <sup>i</sup> eche *c.* <sup>k</sup> Om. *E pr. m.* <sup>l</sup> sette *E pr. m.* <sup>m</sup> temple *E pr. m.* <sup>n</sup> thei *E pr. m.* <sup>o</sup> don *CDE.*

<sup>l</sup> thi douztir *ISX pr. m.* <sup>m</sup> man seruaunt *IS.* <sup>n</sup> thin handmayde *IS.* <sup>o</sup> the comelyng *IS.* <sup>p</sup> Om. *DIKO RST sec. m. WX.* <sup>q</sup> that *IS.* <sup>r</sup> hath chose *I.* <sup>s</sup> that *IS.* <sup>t</sup> hath chose *I.* <sup>u</sup> after *S.* <sup>v</sup> that *I.* <sup>w</sup> that *IS.* <sup>x</sup> him *IS.* <sup>y</sup> bowe thei *I.* <sup>z</sup> Om. *AB.* <sup>a</sup> oother *I.* <sup>b</sup> tother wronge *S.* <sup>c</sup> drede *S.* <sup>d</sup> ne *S.* <sup>e</sup> for zifte *FKSX.* <sup>f</sup> Om. *IS.* <sup>g</sup> a persone *IX sec. m.* <sup>h</sup> eny persone *S.* <sup>i</sup> ziftis *azens trewth S.* <sup>j</sup> Om. *S.* <sup>k</sup> that thing *S.* <sup>l</sup> the whiche *I.* <sup>m</sup> reproof *IS.*

3 and ouerpasse the couenaunt of hym, that  
 thei goon, and seruen to alien goddis, and  
 honoure hem, the sunne, and the mone,  
 and al the kny3thod of heuen, the whiche  
 4 thingis I comaunde<sup>p</sup> not; and this were  
 told to thee, and herynge thou enserchist  
 bisilich, and fyndist it to be sooth, and  
 5 abhomynacioun is doon in Yrael; thou  
 shalt lede out the man and womman, that  
 the moost yuel<sup>q</sup> thing han<sup>r</sup> doon, to the  
 3atis of thi cytee, and with stonus thei  
 6 schulen be throwen down. In mouthe of  
 two or three witnessis, shal perish he,  
 that shal be slayn; no man be slayn, oon  
 7 azens hym seiynge wnesse. The hoond  
 of the witnessis first shal slee hym, and  
 the hoond of that<sup>s</sup> other puple last shal  
 be put to, that thou doo away yuel fro  
 8 the myddil of thee. If hard and dwtous  
 anentis thee doom to be thow biholdist,  
 bitwix<sup>t</sup> blood and blood, cause and cause,  
 lepre and not lepre, and of the domes  
 men with ynne thi 3atis thou seest the  
 wordis to be varied; aryse, and sty vp  
 to the place, that the Lord thi God hath  
 9 chosun; and thow shalt come to the  
 preestis of Leuyte kynde, and to the  
 domysman that were that tyme; and  
 thow shalt aske of hem, the whiche shu-  
 len shewe to thee the trewth of the<sup>u</sup> dom.  
 10 And thow shalt doo what euere thing  
 thei seyn, that ben before to the place  
 that the Lord hath chosun, and teche  
 11 thee after the lawe of hym; thou shalt  
 folowe the sentence of hem; thou shalt  
 not bowe aside, to the<sup>v</sup> rizt or to the left.  
 12 Who forsothe wexith prowde, not wil-  
 nyng<sup>w</sup> to obeishe to the maundement of  
 the preest, that that tyme serueth to the  
 Lord thi God, and to the doom of the  
 domysman, shal die that man; and thow  
 shalt doo away yuel fro the myddil of

God, ben foundun at<sup>n</sup> thee, with ynne  
 oon of thi 3atis whiche thi Lord God schal  
 3yue to thee, and thei breken the coue-  
 naunt of God, that thei go and serue alien  
 3 goddis, and worschipe hem, the sunne, and  
 moone<sup>o</sup>, and al the kny3thod of heuene,  
 whiche<sup>p</sup> thingis<sup>q</sup> Y comaundide not; and  
 4 this is teld to thee, and thou herist<sup>r</sup>, and  
 'enquerist diligentli<sup>s</sup>, and fyndist<sup>t</sup> that it  
 is soth, and abhomynacioun<sup>u</sup> is doon in  
 Israel; thou schalt lede out the man and  
 5 the<sup>v</sup> womman, that diden a<sup>w</sup> moost cursid  
 thing, to the 3atis of thy<sup>x</sup> citee, and thei  
 schulen be oppressid with stoonus. He  
 6 that schal be slayn, schal perische in the  
 mouth of tweyne, ethir of thre witnessis;  
 no man be slayn, for o man seith wit-  
 nessyng azens hym. The hond of wit-  
 7 nessis<sup>y</sup> schal first sle hym, and the<sup>z</sup> last  
 hond<sup>a</sup> of the tothir<sup>b</sup> puple schal be sent<sup>c</sup>,  
 that thou do awei yuel fro the myddis of  
 thee. If thou perseyuest, that hard and  
 8 douteful doom is at<sup>d</sup> thee, bitwixe blood  
 and blood, cause and cause, lepre and not  
 lepre, and thou seest that the wordis of  
 iugis with ynne thi 3atis ben dyuerse<sup>e</sup>;  
 rise thou, and stie<sup>f</sup> to the place which<sup>g</sup> thi  
 Lord God hath choose; and thou schalt<sup>h</sup>  
 9 come to the preestis of the kyn of Leuy,  
 and to the iuge which<sup>g</sup> is in that tyme,  
 and thou schalt axe of<sup>h</sup> hem, whiche<sup>i</sup>  
 schulen schewe to thee the treuthe of  
 doom. And thou schalt do, what euer  
 10 thing thei seien<sup>k</sup>, that ben souereyns in the  
 place which<sup>l</sup> the Lord chees, and techen  
 thee bi the lawe of the Lord; thou schalt  
 11 sue the sentence of hem; thou schalt not  
 bowe<sup>m</sup> to the rizt side, ether to the lefte.  
 Forsothe<sup>n</sup> that man schal die, which<sup>o</sup> is  
 12 proud, and nyle<sup>p</sup> obeie to the comaunde-  
 ment<sup>q</sup> of the preest, 'that mynystrith in  
 that tyme to thi Lord God<sup>r</sup>, and to<sup>s</sup> the

<sup>p</sup> comaundide CE. <sup>q</sup> hydouse yuel BCDEFH.  
<sup>u</sup> Om. D. <sup>v</sup> Om. II. <sup>w</sup> willynge D *passim*.

<sup>r</sup> hath c. <sup>s</sup> the c. <sup>t</sup> bytwene BDEFH. betwee c.

<sup>n</sup> anentis I. <sup>o</sup> the moone is. <sup>p</sup> the whiche I. <sup>q</sup> this thing is. <sup>r</sup> herist it is. <sup>s</sup> sechist bisili is.  
<sup>t</sup> thou fyndist is. <sup>u</sup> that abhomynacioun is. <sup>v</sup> Om. B. <sup>w</sup> that is. <sup>x</sup> the xx. <sup>y</sup> the witnessis CIOS.  
<sup>z</sup> at the is. <sup>a</sup> the hond is. <sup>b</sup> other is. <sup>c</sup> put to is *text. for to throwe him down with stons s marg.*  
<sup>d</sup> anentis is. <sup>e</sup> in her deming s marg. <sup>f</sup> go vp I. stie vp s. <sup>g</sup> that is. <sup>h</sup> Om. s. <sup>i</sup> the whiche I. <sup>k</sup> bi  
*trewe dome s marg.* <sup>l</sup> that is. <sup>m</sup> bowe ther fro is. <sup>n</sup> For is. <sup>o</sup> that is. <sup>p</sup> wil not I. <sup>q</sup> heeste is.  
<sup>r</sup> Om. is. <sup>s</sup> Om. o.

13 Israel; and al the puple herynge shal drede, that no man therafter inwardli  
14 boln with prijd. And whanne thow shalt goo<sup>x</sup> ynto the loond, that the Lord thi God shal 3yue to thee, and weeldist it, and dwellist yn it, and seist, Y shal set 'vpon<sup>y</sup> me a kyng, as han alle naciouns  
15 bi enuyroun; hym thow shalt set, whom the Lord thi God chesith of the noumbre of thi bretheren. Thow shalt not mowe of other folk a man kyng make, that be  
16 not thi brother. And whaume he were ordeyned, he shal not multiplie to hym horses<sup>z</sup>, ne lede azen puple into Egipt, bi noumbre of horsynge arered, namelich sith the Lord hath comaundid to 3ow, that no more bi the same weie 3e turnen  
17 azen. He shal not haue many wyues, that mysdrawen the soule of hym, ne of  
18 siluer ne<sup>a</sup> of gold greet birthens. And after that he sittith<sup>b</sup> in the dygnyte of his rewme, he shal discriue to hym a declaracioun of this lawe in a volym, takynge<sup>c</sup> a<sup>d</sup> saumpler of the preestis of Leuyte lynage; and he shal haue it with hym, and he shal rede it alle the dais of his lijf, that he knowe to drede the Lord his God, and to<sup>e</sup> kepe the wordis and cerymoyns of hym, that in the lawe ben  
20 comaundid; ne be areryd<sup>f</sup> the herte of hym into prijd vpon his bretheren, ne bowe he aside in to the ri3t paart or left, that long tyme regne he, and his sones vpon Yrael.

## CAP. XVIII.

1 Preestis and Leuytes, and alle that ben of the same lynage, shulen not haue part

<sup>x</sup> were *E pr. m.* <sup>y</sup> up *A.* <sup>z</sup> hors *C.* <sup>a</sup> and *BCDH.* <sup>b</sup> sytt *BCEFH.* <sup>c</sup> and takynge *D.* <sup>d</sup> the *BCDEFH.* <sup>e</sup> Om. *c.* <sup>f</sup> rerid *c.*

<sup>t</sup> of the *18<sup>x</sup> sec. m.* <sup>u</sup> iuge that serueth in that tyme to thi Lord God *18.* <sup>v</sup> Om. *1.* <sup>w</sup> here *this 1.* here *this thing s.* <sup>x</sup> drede *the Lord s.* <sup>y</sup> that *18.* <sup>z</sup> thou weeldist *18.* <sup>a</sup> vpon *18.* <sup>b</sup> aboute *1.* <sup>c</sup> whanne *s.* <sup>d</sup> the king *18.* <sup>e</sup> that *18.* <sup>f</sup> Om. *plures.* <sup>g</sup> in to *pride or tiraunterie s marg.* <sup>h</sup> namely *18.* <sup>i</sup> Om. *DE pr. m. GIKMORSTWX.* <sup>k</sup> mynde *18.* <sup>l</sup> to *lustus 18.* <sup>m</sup> Om. *1.* <sup>n</sup> weiztus *18.* <sup>o</sup> For *18.* <sup>p</sup> Om. *s.* <sup>q</sup> siten *s.* <sup>r</sup> trone or *sete s.* <sup>s</sup> Om. *18.* <sup>t</sup> deuteronomy, *that is, declaracioun 18.* <sup>u</sup> booke *18.* <sup>v</sup> volym *ether a book DGQRT.* <sup>w</sup> ensaumple *A pr. m.* <sup>x</sup> saumpler *1.* the saumpler of *it s.* <sup>y</sup> of *plures.* <sup>z</sup> the prestis *1.* <sup>1</sup> Leuy kyn *18.* <sup>2</sup> *this saumplere s.* <sup>a</sup> his cerymoynes *18.* <sup>b</sup> vpon *18.* <sup>c</sup> Om. *FX.* <sup>d</sup> vpon *18.* <sup>e</sup> haue no *18.*

sentence of<sup>t</sup> iuge<sup>u</sup>, and<sup>v</sup> thou schalt do awei yuel fro the myddis of Israel; and al<sup>13</sup> the puple schal here<sup>w</sup>, and drede<sup>x</sup>, that no man fro thennus forth bolne with pride. Whanne thou hast entrid in to the lond,<sup>14</sup> which<sup>y</sup> thi Lord God schal 3yue to thee, and weeldist<sup>z</sup> it, and dwellist therynne, and seist, Y schal ordeyne a kyng on<sup>a</sup> me, as alle naciouns 'bi cumpas<sup>b</sup> han; thou schalt<sup>15</sup> ordeyne hym<sup>†</sup>, whom<sup>c</sup> thi Lord God chesith of the noumbre of thi brethren. Thou schalt not mow make king<sup>d</sup> a man of another folk, which<sup>e</sup> man<sup>f</sup> is not thi brother. And whanne the king is ordeyned, he<sup>16</sup> schal not multiplie horsis to hym, nethir he schal lede azen the puple in to Egipt, nethir he schal be reisd<sup>g</sup> bi the noumbre of knyztis, moost<sup>h</sup> sithen the Lord comaundide to 3ou, that 3e turne no more azen bi the same weie. The kyng schal<sup>17</sup> not haue ful<sup>i</sup> many wyues, that drawn his soule<sup>k</sup> 'to ouer myche fleischlynese<sup>l</sup>, nether 'he schal haue<sup>m</sup> grete burthuns<sup>n</sup> of siluer and of gold. Forsothe<sup>o</sup> after that<sup>18</sup> he<sup>p</sup> hath sete<sup>q</sup> in the trone<sup>r</sup> of his rewme, he schal write<sup>†</sup> to himsilf the<sup>s</sup> deuteronomy<sup>t</sup> of this lawe in a 'volym ether book<sup>u</sup>, and he schal take 'a saumpler<sup>v</sup> at<sup>w</sup> preestis<sup>x</sup> of 'the kyn of Leuy<sup>y</sup>; and he schal haue<sup>19</sup> it<sup>z</sup> with hym<sup>||</sup>, and he schal rede it in alle the daies of his lijf, that he lerne to drede his Lord God, and to kepe hise wordis and cerymony<sup>a</sup>, that ben comaundid in the lawe; nether his herte be reisd in to<sup>20</sup> pride on<sup>b</sup> hise brithren, nether bowe he in to the<sup>c</sup> ri3t side, ether left side, that he regne long tyme, he and hise sones on<sup>d</sup> Israel.

† *thou schall ordeyne him,* that is, in to the king; this is not a comaundement, but a simple graunt, which is of yuel; if this were an heest, the puple hadde not synned in axinge a king, but the puple synned in this axing, as it is seid in j. book of Kingis xij. c°. *Live here. c.*  
‡ *schal write,* that is, schal make to be writun. *c.*  
|| *and schal haue with him;* Ebrews seyen that he schulde have ij. bokis, oon to bere with him, that he my3te ofte rede there, and another book to be kept in the hows of his tresour, as a most precious thing: the king schal not haue grete chargis of siluer and of gold, that is to superfluyte, but onely to the nede of his staat, and to defence of his rewme: the king schal not multiplie horsis to him silf to pride, but onely to the oneste of his staat, and to defence of his rewme. *Live here. c.*

## CAP. XVIII.

Preestis and dekenes, and alle men that ben of the same lynage, schulen 'not haue<sup>e</sup>

and herytage with that other puple of Yrael, for the sacrifices of the Lord, and 2 offryngis of hym thei shulen eete; and noon other thing thei shulen take of the possessioun of her bretheren; forsothe the Lord he is the herytage of hem, as he 3 hath spoke to hem. This shal be the doom of preestis of the puple, and of hem that offren slayn offryngis; whether<sup>g</sup> ox, or sheep thei offren, thei shulen 3yue to the preest the shuldre, and the litil 4 woombe, the first fruytis of whete, of wyn, and of oile, and a paart of wollis 5 of sherynge<sup>h</sup> of sheep. Forsothe hym the Lord thi God hath chosun, of alle thi lynages, that he stoonde and serue to the name of the Lord, he and his sonnes, into 6 with outen ende. If a Leuyte goo out fro oon of his citees of al Yrael, in the<sup>l</sup> which he dwellith, and desyrynge<sup>k</sup> a 7 place that the Lord chesith, 'wol come<sup>kk</sup> he shal serue in the name of the Lord his God, as alle his britheren Leuytis, that shulen stoonde that tyme before the Lord. 8 That same paart of meetis he<sup>l</sup> shal take, 'the which<sup>m</sup> and other; out take that, that in his<sup>n</sup> cytec of the fadre successioun is 9 owed<sup>o</sup> to hym. Whanne thow goost<sup>oo</sup> into the loond that the Lord thi God shal 3yue to thee, be war that lest<sup>p</sup> thow wol<sup>q</sup> folowe the abhomynaciouns of thilk<sup>r</sup> gen- 10 tils; ne be foundun in thee that go aboute his sone, or his dou3ter, ledyng bi the fier, other<sup>s</sup> that askith<sup>t</sup> dyuynours, that he kepe sweuens and dyuynyngis; ne be 11 ther cleper<sup>u</sup> of deuels, ne enchaunter<sup>v</sup>, ne conseil<sup>w</sup> rerers of deed men, ne dyuynours, and<sup>x</sup> seche of the deed the treuth. 12 Forsothe alle thes thingis the Lord wlat-

part and eritage with the tother puple of Israel, for thei schulen ete the sacrifices of the Lord, and the offryngis of hym; and 2 thei schulen not take any othir thing of the<sup>f</sup> possessioun of her britheren; for the Lord hym silf is the<sup>g</sup> 'eritage of hem<sup>h</sup>, as he spak to hem. This schal be the doom<sup>†</sup> 3 of preestis of the puple<sup>i</sup>, and of hem that offren sacrifices; whether 'thei offren<sup>k</sup> an ox, ether a scheep, thei schulen 3yue to the preest the schuldre, and the paunche, the<sup>l</sup> firste fruytis of wheete, and<sup>m</sup> of wyn, 4 and of oile, and a part of wollis of the<sup>n</sup> scheryng of scheep. For thi Lord God chees<sup>o</sup> 5 hym<sup>p</sup> of alle thi lynagis, that he stonde and mynystre<sup>q</sup> to 'the name of the Lord<sup>r</sup>, he and hise sonnes, with outen ende. If a 6 dekene goith out of oon of thi citees of al Israel, in which he dwellith, 'and wole come<sup>s</sup> and desirith<sup>t</sup> the place which<sup>u</sup> the Lord chees<sup>v</sup>, he schal mynystre<sup>w</sup> in the 7 name of his Lord God as alle hise britheren dekenes<sup>x</sup>, that<sup>y</sup> schulen stonde in that tyme byfore the Lord. He<sup>z</sup> schal 8 take the same part of meetis, 'which and<sup>a</sup> othere *dekenes schulen take*; outakun that that is due to hym in his citee, bi 'succesioun *ethir eritage*<sup>b</sup> 'of fadir<sup>c</sup>. Whanne 9 thou hast entrid in to the loond which<sup>d</sup> thi Lord God schal 3yue to thee, be thou war lest thou wole sue abhomynaciouns<sup>e</sup> of the folkis; noon<sup>f</sup> be foundun in thee<sup>g</sup> that lo clensith his sone, ether his dou3tir, 'and ledith bi<sup>h</sup> the<sup>i</sup> fier, ethir that axith questiouns<sup>k</sup> of<sup>l</sup> dyuynouris<sup>m</sup> 'that dyuynen<sup>n</sup> aboute the auteris, and<sup>o</sup> that taketh<sup>p</sup> hede to dremes<sup>q</sup> and chiteryng<sup>r</sup> of bryddis; nethir any wicche<sup>s</sup> be<sup>t</sup>, nethir an<sup>u</sup> enchaunter<sup>v</sup>, 'that is, that<sup>w</sup> disseyueth mennus

† that is, the thing iustly 3ouun ether grauntid. Lyre here. B marg.

<sup>g</sup> or *E pr. m.* <sup>h</sup> the sherynge *CE.* <sup>i</sup> Om. *C.* <sup>k</sup> desirith *A.* <sup>kk</sup> welcome *A.* <sup>l</sup> thei *E pr. m.* <sup>m</sup> that *C.* <sup>n</sup> ther *E pr. m.* <sup>o</sup> a3t *C.* <sup>oo</sup> geest *A pr. m.* <sup>p</sup> Om. *E pr. m.* <sup>q</sup> wol not *E pr. m.* <sup>r</sup> thoo *C.* <sup>s</sup> or *C.* <sup>t</sup> be creded by *E pr. m.* <sup>u</sup> clepers *AD.* <sup>v</sup> enchaunters *A sec. m.* <sup>w</sup> conseil he *CEFH.* <sup>x</sup> that *A.*

<sup>f</sup> Om. *is.* <sup>g</sup> Om. *cs.* <sup>h</sup> her eritage *s.* <sup>i</sup> temple *I.* <sup>k</sup> Om. *m.* <sup>l</sup> and the *is.* <sup>m</sup> Om. *plures.* <sup>n</sup> Om. *i.* <sup>o</sup> hath chosun *is.* <sup>p</sup> *thi prest s.* <sup>q</sup> serue *is.* <sup>r</sup> thi Lordis name *is.* <sup>s</sup> Om. *is.* <sup>t</sup> he desirith *is.* <sup>u</sup> that *is.* <sup>v</sup> chees and wole come *thidir I.* <sup>w</sup> chees and wole come *s.* <sup>x</sup> the dekenes *I.* and dekenes *KX.* <sup>y</sup> don that *is.* <sup>z</sup> And he *s.* <sup>a</sup> that also *I.* that and *s.* <sup>b</sup> the suyng *is.* <sup>c</sup> of his fadris successioun *I.* *of his fadir eritage s.* <sup>d</sup> that *is.* <sup>e</sup> the abhominiaciouns *is.* <sup>f</sup> no man *is.* <sup>g</sup> *of thi lynage is marg.* <sup>h</sup> that ledith bi *ELP.* ledyng hem aboute *I.* and ledith hem aboute bi *s.* <sup>i</sup> Om. *KSX.* <sup>k</sup> demaundis *is.* <sup>l</sup> and *ELP.* <sup>m</sup> fals dynynouris *is.* <sup>n</sup> dyuynyng *is.* <sup>o</sup> and of hem *s.* <sup>p</sup> taken *is.* <sup>q</sup> dremes *L.* <sup>r</sup> to chiteryng *Bis.* <sup>s</sup> wicches *R sec. m.* <sup>t</sup> ther be *is.* to be *R sec. m.* <sup>u</sup> any *ims.* <sup>v</sup> enchauntere or *tregitour s. in 3ou I.* <sup>w</sup> Om. *c.*

ith<sup>y</sup>, and for thes maner hidows synnes he shal doo hem away in thin entre. 13 Thow shal be parfite and with outen 14 wemme, with the Lord thi God. Thes gentils, whos loond 3e shulen weeld, brydd<sup>z</sup> coniuers and dyuynours heren; forsothe thow of the Lord thi God otherweys art 15 enfourmyd<sup>a</sup>. A prophete of thi folk and of thi britheren as me, the Lord thi God shal arere<sup>b</sup> to thee, hym thow shalt here; 16 as thow hast askid of the Lord thi God, in Oreb, whanne the company was gedryd, and thow seydest, I shal here namore the voyce of the Lord my God, and this<sup>c</sup> moost fier Y shal se namore, lest Y 17 dye. And the Lord seide<sup>d</sup> to me, Wel 18 alle thingis thei han spoken. A prophet Y shal rere to hem, fro the myddil of her britheren, lijk thee; and I shal put my wordis in the mouth of hym, and he shal<sup>e</sup> speke to hem alle thingis that Y 19 comaunde<sup>f</sup> to hym. Forsothe who the wordis of hym that spekith 'in my name<sup>g</sup>, 20 wol not here, Y veniesour shal be. Forsothe a prophete that thur3 prijd bi shrewid, wil speke in my name thingis that Y comaundid<sup>h</sup> not hym for to seye, other<sup>i</sup> of name of alyen goddis, he shal 21 be slayn. And if bi stille thou3t thow answerst, What maner may I vndurstonde the word, that the Lord hath not<sup>k</sup> spokun? 22 this tokne thow shalt haue, That<sup>l</sup> in the name of the Lord<sup>m</sup> thilk<sup>n</sup> prophete seith bifore, and cometh not, that the Lord hath not spokun, but bi bolnyng of his inwit the prophet hath feyned, and therfor thow shalt not drede hym.

izen that a thing seme<sup>x</sup> that<sup>y</sup> is not<sup>z</sup>; nether a mau take counsel at<sup>a</sup> hem that han a feend spekyng 'in the wombe<sup>b</sup>, nether take<sup>c</sup> counsel<sup>d</sup> at<sup>e</sup> false dyuynouris nethir seke<sup>f</sup> of deed men the<sup>g</sup> treuthe. For the 12 Lord hath abhomynacioun of alle these thingis, and for siche wickidnessis he schal do awei hem in thin entryng<sup>h</sup>. Thou 13 schalt be perfit and without filthe<sup>i</sup>, with thi Lord God. These hethen men, 'the 14 lond of whiche<sup>k</sup> thou schalt welde, heren hem that worchen bi chiteryng of briddis, and false dyuynouris; forsothe<sup>l</sup> thou art tau3t in other maner of thi Lord God. Thi 15 Lord God schal reise a prophete of thi folk and of thi britheren as me<sup>m</sup>, thou schalt here hym; as thou axidist of thi 16 Lord God in Oreb, whanne the cumpany was gaderid<sup>n</sup>, and thou seidist, Y schal no more here the vois of my Lord God, and<sup>o</sup> Y schal no more se 'this grettiste<sup>p</sup> fier, lest Y die. And the Lord seide to me, Thei 17 spoken<sup>q</sup> wel alle thingis. Y schal reise<sup>r</sup> to 18 hem a prophete, lijk thee, of the myddis of her britheren, and Y schal putte my wordis in his mouth, and he schal speke to hem alle thingis, whiche I schal comaunde to him. Forsothe<sup>s</sup> Y schal be 19 vengere<sup>t</sup> of 'that man<sup>u</sup>, that nyle<sup>v</sup> here the<sup>w</sup> wordis 'of hym<sup>x</sup>, whiche he schal speke in my name. 'Sotheli a<sup>y</sup> prophete 20 'schal be slayn, which<sup>z</sup> is bishrewid with pride, and wole<sup>a</sup> speke in my name tho thingis, whiche Y comaundide not to hym, that he schulde seie, ethir<sup>b</sup> bi<sup>c</sup> the name of alien goddis<sup>d</sup>. That if thou answerist 21 bi pryuy thou3t, Hou may Y vndirstonde the word, which<sup>e</sup> the Lord spak not? thou schalt haue this<sup>ec</sup> signe<sup>f</sup>†, 'The Lord 22 † to knowe a false prophete fro a trewe prophete. s marg.

y shal wlate E pr. m. z breed A sec. m. a ordeyned E pr. m. b rere c. c thi A. d seith CE. e that he E pr. m. f shal comaunde E sec. m. g Om. A. h comaunde E pr. m. FH. i or C. k Om. AE pr. m. l 3if E pr. m. m Lord thi God B. n thuk E. that c.

x semeth R. y that it DFNTRX. that that it K. z Om. 1s. a of 1s. b with ynne hem 1s. c takith B. Om. 1s. d Om. 1s. e of BIS. f seke a man 1s. g Om. 1s. h that vsen or triste in eny siche thingis s marg. i filthed s. k whos lond 1s. l but 1s. m me to thee s. n gaderid togidre 1s. o Om. K. P his ful greet 1. his grettist s. q han spoke 1. r rere 1s. s And 1s. t taking veniaunce s marg. u him 1s. v wil not 1. w his 1s. x Om. 1s. y And thilke schrewid 1. And that s. z that s. a thorou3 pride, that schal 1. b ethir prophecieth or prechith s. c of 1. d goddis, he schal be slayn 1. e that 1s. ee that s. f tokene, 3if that that 1. tokene s text. herto marg. g Om. 1. b Om. 1. that s.

phete biforseid<sup>i</sup> in the name of the Lord, 'and it bifallith<sup>k</sup> not<sup>l</sup>, but 'the prophete<sup>m</sup> feynede<sup>n</sup> bi<sup>o</sup> the<sup>p</sup> pride of his soule, and therfor thou schalt not drede hym.

## CAP. XIX.

1 Whanne the Lord thi God shal scatre the gentilis, whos loond he is to take to thee, and thow weeldist it, and dwellist in the citees of it, and in the howses; 2 thre citees thow shalt seuer to thee in the myddil of the loond that the Lord thi God shal 3yue to thee into possessioun. 3 Thow shalt bisily make redi a weye, and dyuyde in thre partis euenlich al the prouynce of thi loond, that he that for manslau3ter is flowun, haue fro ny3 whe- 4 dir he may scaap. This shal be lawe of the mansleer fleynge, whos lijf is to be kept. He that smytith his nei3bore vn- witynge, and that 3isterday or the thridde day hens, noon azens hym to haue had 5 haat is preued, but to haue goo aweye with hym symplich into the wode to trees to be kit, and in the hewynge of the trees the axe fleeth the hoond, and the yren, slipt of<sup>n</sup> fro the haft, smytith his freend, and sleeth; this to oon of the 6 forseid citees shal flee3, and lyue; lest perauenture the 'next of kyn<sup>o</sup> of hym, whos blood is shed, thur3 sorwe styryd pursue, and take hym, if lenger the weie were, and smyte the soule of hym that is not gilty of deeth; for noon azens hym that is slayn haat to haue hadde before 7 is shewid. Therfor Y comaunde to thee, that thre citees of euen space bitwixe<sup>p</sup> 8 hem self thow deuyde. Forsothe whanne the Lord thi God hath largid thi teer- mys, as he swore to thi fadres, and hath 3yue to thee al the loond, that to hem he 9 bihi3t; if neuerthelater<sup>q</sup> thow kepist<sup>r</sup> the

## CAP. XIX.

Whanne thi Lord God hath distried the 1 folkis, whose lond he schal 3yue to thee, and thou hast weldid it, and hast dwellid in the citees and housis<sup>q</sup> therof; thou<sup>r</sup> 2 schalt departe thre citees to thee 'in the<sup>s</sup> myddis of the lond which<sup>t</sup> thi Lord God schal 3yue to thee into possessioun. Thou<sup>s</sup> 3 schalt make redi diligentli<sup>u</sup> the weye, and thou schalt departe euenly in to thre partis al the prouynce of thi lond, that he that is exilid for mansleyng<sup>v</sup>, haue 'of ny3<sup>w</sup> whidur he may ascape. This schal 4 be the lawe of a mansleere fleynge, whos lijf schal be kept. If a man smytith vn- wityngli his nei3bore, and which is preuyd to haue not had ony hatered azens hym 3is- tirdai and the thridde dai agoon<sup>x</sup>, but to 5 haue go sympli<sup>y</sup> with hym in to the wode to hewe down trees, and in the<sup>z</sup> fellyng<sup>a</sup> down of trees the axe fleeth fro the<sup>b</sup> hond, and the yrun slidith fro the helue, and smytith, and sleeth his freend; this man schal flee to oon of the forseid citees, and schal<sup>c</sup> lyue; lest perauenture the next<sup>e</sup> 6 kynesman of hym, whos blood is sched out, be prickid with sorewe, and 'pursue, and<sup>d</sup> take hym, if the weie is<sup>e</sup> lengere<sup>f</sup>, and smyte<sup>g</sup> the lijf of hym which<sup>h</sup> is not gilty of deeth; for it is schewid that he hadde not ony hatered bifore azens hym that is slayn. Therfor Y comaunde to thee, 7 that thou departe thre citees of euene space bitwixe hem silf. Forsothe<sup>i</sup> whanne<sup>h</sup> 8 thi<sup>l</sup> Lord God hath alargid thi termes<sup>m</sup>, as he swoor<sup>n</sup> to thi fadris, and hath<sup>o</sup> 3oue to thee al the lond which<sup>p</sup> he bihi3te to hem;

<sup>n</sup> Om. A. <sup>o</sup> nei3bor E *pr. m.* <sup>p</sup> bitwen BCDEFH. <sup>q</sup> nerthelater E. <sup>r</sup> kepe BCDEFH.

<sup>i</sup> seith bifore I. <sup>k</sup> cometh I. <sup>l</sup> not, the Lord spake it not I. <sup>m</sup> he I. <sup>n</sup> feynede it I. *his prophetic s marg.* <sup>o</sup> thorou3 I. <sup>p</sup> Om. IS. <sup>q</sup> in housis IS. <sup>r</sup> and thou c. <sup>s</sup> in I. Om. s. <sup>t</sup> that IS. <sup>u</sup> bisily IS. <sup>v</sup> mansleyng *vnwillyfully* s. <sup>w</sup> ny3 hoonde I. of ny3 a *grith place* s. <sup>x</sup> hennus IS. <sup>y</sup> with out *malice s marg.* <sup>z</sup> Om. I. <sup>a</sup> fallinge BIM. <sup>b</sup> his IS. <sup>c</sup> he schal IS. <sup>d</sup> Om. s. <sup>e</sup> were IS. <sup>f</sup> *fro the grith toun* IS *marg.* <sup>g</sup> sleeth I. sle s. <sup>h</sup> his lijf that IS. <sup>i</sup> For IS. <sup>k</sup> Om. IS. <sup>l</sup> the I. <sup>m</sup> coostus IS. <sup>n</sup> treuli bihi3te IS. <sup>o</sup> he hath IS. <sup>p</sup> that IS.

heestis of hym, and dost that to day I comaunde to thee, that thou loue the Lord thi God, and goo in his weyes al tyme, thou shalt adde to thee three other citees, 'and of the three cytese<sup>s</sup> aboue  
 10 seide the noumbre thou shalt dowble, that giltles blood be not shed in the myddil of the loond that the Lord thi God shal 3yue to thee to be weldid, lest thou be of  
 11 blood gilty. Forsothe if eny hauynge his nei3bour to haat, weitid to the lijf of hym, and rysynge smyte hym, and were<sup>t</sup> deed, and fleeth<sup>u</sup> to oon of the aboue seid citees,  
 12 the aldren<sup>v</sup> of that citee shulen seende, and taken hym fro the place of his out fleyng; and thei shulen take into the hoond of the nei3bour 'of hym<sup>w</sup>, whos  
 13 blood is shed, and he shal die, ne thou shalt haue mercy of hym; and thou shalt doo away gilty blood fro Yrael, that wel  
 14 it be to thee. Thou shalt not take, and ouerbere the teermes of thi nei3bour, 'the whiche<sup>x</sup> han maad rather men in thi possessioun, that the Lord thi God shal 3yue to thee, in<sup>y</sup> the loond that thou takist to  
 15 be weldid. O witnes shal not stoond azens eny man, what euer thing it were of synne, or of greet trespas; but in mouth of two<sup>z</sup> or of three witnessis shal stoonde  
 16 ech word. If there stoonde a witnes ly3er  
 17 azens man, accusynge hym of trespas, thei shulen stoond bothe, of whom<sup>i</sup> is the cause, before the Lord, in the sijt of preestis, and domysmen, that weren in  
 18 thilk<sup>a</sup> days. And whanne moost bisily enserchyng thei fynden the fals witnes to haue seide azens his brothir leesyng,  
 19 3eelde thei to hym, as he thou3te to doo to his brother; and thou shalt doo away  
 20 yuel fro the myddil of thee, that othere men herynge, han drede, and be not hardy  
 21 to doo sicke thingis. Thou shalt not haue

if netheles thou kepist<sup>q</sup> hise comaunde-  
 9 mentis<sup>r</sup>, and doist tho thingis whiche Y comaunde<sup>s</sup> to<sup>t</sup> thee to day, that thou loue thi Lord God, and go in hise weies in al tyme, thou schalt adde to thee thre othere citees, and thou schalt double the noumbre of the forseid citees, that gilteles blood be  
 10 not sched out in the<sup>u</sup> myddis of the lond which<sup>v</sup> thi Lord God schal 3yue to thee to haue in<sup>w</sup> possessioun, lest thou be gilty of blood<sup>x</sup>. Forsothe<sup>y</sup> if ony man hatith his  
 11 nei3bore, and settith aspies, 'ether tresouns<sup>yy</sup>, to his lijf, and risith<sup>z</sup>, and smytith him, and he is deed, and he<sup>zz</sup> fleeth to oon of the forseid citees, the eldere men of that  
 12 citee schulen sende, and 'thei schulen<sup>a</sup> take hym fro the place of refuyt; and thei schulen bitake<sup>b</sup> *hym*<sup>c</sup> in to the hoond of the<sup>d</sup> nexte kynesman of *hym*, whos blood is sched out, and he schal die, and thou  
 13 schalt not haue mercy on<sup>e</sup> hym; and thou schalt do away gilty blood fro Israel, that it be wel to thee. Thou schalt not take,  
 14 and turne ouer<sup>f</sup> the termes of thi nei3bore, which<sup>g</sup> the<sup>h</sup> formere men settiden<sup>i</sup> in thi possessioun, which thi Lord God schal 3yue to thee in the lond, 'which lond<sup>k</sup> thou schalt take 'to be weldid<sup>l</sup>. O wisse  
 15 schal not stonde azens ony man, what euer thing it is of synne and of wickidnesse; but ech word schal stonde in the mouth of tweyne ethir of<sup>m</sup> thre witnessis. If a  
 16 fals witnes stonidith azens a man, and accusith hym of brekyng of the lawe, bothe<sup>n</sup>, of whiche<sup>o</sup> the cause is, schulen  
 17 stonde bifor the Lord, in the<sup>p</sup> sijt of preestis<sup>q</sup>, and of iugis, that ben in tho daies. And whanne thei sekyng<sup>r</sup> moost diligentli  
 18 han founde that the fals witnes seide a leesyng azens his brothir, thei schulen  
 19 3elde to hym, as he thou3te to do<sup>s</sup> to his brother; and thou schalt do away yuel fro

<sup>s</sup> Om. A. <sup>t</sup> he were C. <sup>u</sup> flee3e BCDEFH. schal senden BD. <sup>v</sup> elderes C. <sup>w</sup> Om. E *pr. m.* <sup>x</sup> that C. <sup>y</sup> into A. <sup>z</sup> tweyne E. <sup>a</sup> thoo C.

<sup>q</sup> kepe IS. <sup>r</sup> heestis IS. <sup>s</sup> comaundide X. <sup>t</sup> Om. IS. <sup>u</sup> Om. IS. <sup>v</sup> that IS. <sup>w</sup> into BG. <sup>x</sup> *shed-inge s marg.* <sup>y</sup> For IS. <sup>yy</sup> Om. IS. <sup>z</sup> risith vp IS *text.* <sup>azens him preuely s marg.</sup> <sup>zz</sup> the man sleer s. <sup>a</sup> Om. IKOSX. <sup>b</sup> take L. <sup>c</sup> Om. *plures.* <sup>d</sup> Om. D. <sup>e</sup> vpon IS. <sup>f</sup> ouer passe IS *text.* <sup>bi pride ne malice ne couetise s marg.</sup> <sup>g</sup> the which I. <sup>justly s.</sup> <sup>h</sup> Om. IS. <sup>i</sup> setten M. han sett IS. <sup>k</sup> that IS. <sup>l</sup> in to possessioun I. to welde s. <sup>m</sup> Om. MX. <sup>n</sup> bothe thei IS. <sup>o</sup> whom IS. <sup>p</sup> Om. IS. <sup>q</sup> the prestis IS. <sup>r</sup> sekyng the cause IS. <sup>s</sup> haue do IS.

mercy of hym, but lijf for lijf, eye for eye, tooth for tooth, hoond for hoond, foot for foot thow shalt axe.

the myddis of thee, that othere men here, 20 and haue drede, and be no more hardi to do siche thingis. Thou schalt not haue 21 mercy on hym, but thou schalt axe lijf for lijf, i3e for i3e, tooth for tooth, hond for hond, foot for foot.

## CAP. XX.

1 If thow gost out to batail azens thin enemyes, and seest rydinge, and charys, and more multitude of the aduersarye oost than thow hast, thow shalt not drede hem; for the Lord thi God is with thee, that hath lad thee out of the loond of 2 Egipt. And ney3inge now batayl, the preest shal stoonde bifore the poynt, and 3 thus he shal spek to the puple, Here, Yrael, 3e to day azens 3oure enemyes doon fizt; drede not 3oure herte, wol 3e not be feerd; wole 3e not 3yue sted, ne drede 4 3e hem; for the Lord 3oure God is in the myddil of 3ow, and for 3ow azens the aduersaryes 'shal fizt<sup>b</sup>, that he delyuer 3ow 5 fro perel<sup>c</sup>. The<sup>d</sup> leders forsothe bi alle companyes, herynge the oost, shal crye, Who is the man that hath bild a newe hows, and hath not parformed it? goo he, and turne he a3en into his hows, lest perauenture he dye in the<sup>e</sup> bateyl, and 6 another parfourme it. Who is that<sup>f</sup> man that hath plauntid a vyn, and 3it not hath maad it comoun, and of the which it is leeuful to alle men to eete? go he, and turn he a3en into his hows, lest perauenture he dye in bateil, and another man 7 his office vse. Who is a man that hath spousid a wijf, and hath not taak hir? goo he, and turn he a3en into his hows, lest perauenture he dye in bateil<sup>g</sup>, and 8 another man take hir. Thes thingis seid, thei<sup>h</sup> shulen adde other thinges, and spek to the puple, Who is a man dreedful, and

## CAP. XX.

If thou goist out to batel azens thin 1 enemyes, and seest<sup>t</sup> multitude<sup>u</sup> of kny3tis, and charis<sup>v</sup>, and grettere<sup>w</sup> multitude of the aduersarie oost than thou hast, thou schalt not drede hem; for thi Lord God is with thee, that ledde thee out of the lond of Egipt. Sotheli<sup>x</sup> whanne<sup>y</sup> the batel nei3-2 eth<sup>z</sup> now, the preest schal stonde bifore the scheltrun, and thus he schal speke to the puple, Thou, Israel, here to dai, 3e han 3 batel azens 3oure enemyes; 3oure herte drede not, 'nyle 3e drede<sup>a</sup>; nyle 3e 3yue stede<sup>b</sup>, drede 3e not hem; for 3oure Lord 4 God is in the myddis of 3ou, and he schal fizte for 3ou azens aduersaries<sup>c</sup>, that he delyuere 3ou fro perel. 'Also the duykis<sup>d</sup> 5 schulen<sup>e</sup> crie bi alle cumpanyes<sup>f</sup>, 'while the oost schal here<sup>g</sup>, Who<sup>h</sup> is a<sup>i</sup> man that bildide<sup>k</sup> a newe hows, and halewide<sup>l</sup> not it<sup>†</sup>? go he and turne a3en into his hows, lest perauenture he die in batel, and another man halewe it. Who is a<sup>m</sup> man that 6 plauntide a vyner, and not<sup>n</sup> 3it made it to be comyn, and of which it is leeuful to alle men to ete? go he, and turne a3en in to his hows, lest perauenture he die in batel, and another man be set in his office. Who is a<sup>o</sup> man that spowsid<sup>p</sup> a wijf, and 7 'took not<sup>q</sup> hir 'bi fleischli knowyng<sup>r</sup>? go he, and turne a3en in to his hows, lest perauenture he die in batel, and another man take hir. Whanne these thingis ben 8 seid, thei<sup>s</sup> schulen adde<sup>t</sup> othere thingis, and schulen<sup>u</sup> speke to the peple<sup>v</sup>, Who is a

† and halewide not it, that is, made not a solempne feeste of enhabiting therof. Lire here. c.

<sup>b</sup> he fyzteth *E pr. m.*    <sup>c</sup> perels *A sec. m.*    <sup>d</sup> of *F.*    <sup>e</sup> Om. *C.*    <sup>f</sup> the *E.*    <sup>g</sup> the bateil *F sec. m.*  
<sup>h</sup> he *E pr. m.*

<sup>t</sup> thou seest *is.*    <sup>u</sup> a multitude *is.*    <sup>v</sup> of charis *is.*    <sup>w</sup> a gretter *is.*    <sup>x</sup> But *is.*    <sup>y</sup> now whanne *s.*  
<sup>z</sup> nei3eth ni3 *is.*    <sup>a</sup> be 3e not afeerd *i.*    <sup>b</sup> to 3our enemyes to entre *s marg.*    <sup>c</sup> 3oure aduersaries *is.*    <sup>d</sup> but the leders *is.*    <sup>e</sup> of thi oost schulen *s.*    <sup>f</sup> the cumpanyes *is.*    <sup>g</sup> heringe the oost *i.*    <sup>h</sup> and thei shulen seie *s marg.*    <sup>i</sup> the *is.*    <sup>k</sup> hath bildid *is.*    <sup>l</sup> hath halewid *is.*    <sup>m</sup> the *is.*    <sup>n</sup> hath not *is.*    <sup>o</sup> the *is.*  
<sup>p</sup> hath spowsid *is.*    <sup>q</sup> hath not take *is.*    <sup>r</sup> Om. *i.*    <sup>s</sup> the duykis *i.* the lederis of the oost *s.*    <sup>t</sup> adde to *is.*  
<sup>u</sup> thei schulen *is.*    <sup>v</sup> peple thus *i.* peple and seie *s.*

with feerd herte? goo he, and turn azen into his hows, lest he make to<sup>i</sup> drede the hertis of his britheren, and<sup>k</sup> as he by dreed is gast. And whanne the duykis of the oost ben stil, and the eende of spekyng han doon, echon<sup>l</sup> his companyes shal make redi to fityngem. If eny tyme thou comest ny3 to a citee to be ouercomen, first thou shalt offre to it pees. If he resseyue, and open to thee the zatis, al the puple that is in it shal be saued, and shal serue to thee vndur tribute. Forsothe if thei<sup>n</sup> wolen not make couenaunt of pees, and bigynnen azens thee batayl, thou shalt fyt azens it. And whanne the Lord thi God hath take it to thee in thin hoond, thou shalt smyt al that is in it of maal kynde in mouth of the<sup>o</sup> swerd, with outen wymmen, and lital children, and beestis, and other that ben in the cytee. Al the praye thou shalt dyuyde to the oost, and thou shalt eete of the spuyles of thin enemyes, that the Lord thi God hath zeue to thee. Thus thou shalt doo to alle cytees, that fro thee ben ful fer, and ben not of thes cytees that thou art to take into possessioun. Forsothe of thes cytees that shal be zeue to thee, no man thou shalt suffre to lyue, but thou shalt slee in the mouth of swerd; Ethee, that is, and Amorre, and Chananec, and Phereze, Eue, and Jebusee, as the Lord thi God hath commaundid to thee; lest perauenture thei techen zow to doon alle abhomynacyouns, that thei han wrouzt to her goddis, and ze synnen azens the Lord zoure God. Whanne thou besegist a citee myche tyme, and with waardis enuyrounyst that thou ouercome it, thou shalt not kyt down trees, of the<sup>p</sup> whiche may be eeten, ne bi enuyroun with axes thou shalt waast the regioun; for a tree it is

ferdful<sup>w</sup> man, and of gastful<sup>x</sup> herte? go he, and turne azen in to his hows, lest he make the hertis of his britheren<sup>y</sup> for<sup>z</sup> to drede, as he is agast bi drede. And whanne the duykis of the oost ben stille, and han maad ende<sup>a</sup> of speking, ech of the *princis and cheunteyns of the oost*<sup>b</sup> schal make redie his cumpeneyes to batel. If eny tyme thou schalt go to a citee to ouercome it, first thou schalt profire pees to it<sup>†</sup>. If the citee resseyueth<sup>c</sup>, and openeth to thee the zatis, al the puple that is there ynne schal be saued, and schal<sup>d</sup> serue thee vndur tribut. Sotheli<sup>e</sup> if they nylen<sup>f</sup> make boond of pees<sup>g</sup>, and bigynnen<sup>h</sup> batel azens thee, thou schalt fyt azens it. And whanne thi Lord God hath bitake it<sup>i</sup> in<sup>j</sup> thin hond<sup>k</sup>, thou schalt smyte bi the scharpnese of swerd al thing of male kynde which<sup>l</sup> is there ynne, with out wymmen, and zonge children, beestis and othere thingis that ben in the citee. Thou schalt departe al the prey to the oost, and thou schalt ete of the spuylis of thin enemyes, whiche *spuylis* thi Lord God zaf<sup>m</sup> to thee. Thus thou schalt do to alle the citees, that ben ful fer fro thee, and ben not of these citees which thou schalt take in to possessioun. Sotheli<sup>n</sup> of these citees that schulen be zouun to thee, thou schalt not suffre eny to lyue, but thou schalt sle bi the scharpnese of swerd; that is to seie, Ethei, and Ammorrey, and Cananei, Ferezei<sup>o</sup>, Euey, and Jebusei, as thi Lord God<sup>p</sup> comaundide to thee; lest perauenture thei techen zou to do alle abhomynaciouns<sup>q</sup>, whiche thei wrouzten<sup>r</sup> to her goddis, and ze doon synne azens zoure Lord God<sup>s</sup>. Whanne thou hast bisegid a citee in myche<sup>t</sup> tyme, and hast<sup>u</sup> cumpassid<sup>v</sup> with strengthingis<sup>vv</sup> that thou ouercome it, thou schalt not<sup>w</sup> kitte down trees<sup>x</sup>, of whiche me may<sup>y</sup> ete, nether thou schalt waste the cuntrey bi

<sup>†</sup> profire pees to it, that is vnderstondun of citees without the lond of bilheest. Lire here. bc.

<sup>i</sup> Om. E pr. m. <sup>k</sup> Om. E pr. m. <sup>l</sup> eche c. <sup>m</sup> fytte c. <sup>n</sup> he E pr. m. <sup>o</sup> Om. c. <sup>p</sup> Om. c.

<sup>w</sup> feerful is. <sup>x</sup> dredeful is. <sup>y</sup> his bretheren hertis is. <sup>z</sup> Om. is. <sup>a</sup> an ende i. <sup>b</sup> Om. i. *chefteyne of thi oost* s. <sup>c</sup> resseyueth it i. resseyueth thi pees s. <sup>d</sup> it schal is. <sup>e</sup> But is. <sup>f</sup> wil not i. <sup>g</sup> pees with thee is. <sup>h</sup> thei bygynnen i. <sup>i</sup> Om. i. <sup>j</sup> in to A pr. m. <sup>k</sup> hondis w. <sup>l</sup> that is. <sup>m</sup> hath zouen is. <sup>n</sup> Bot is. <sup>o</sup> and Ferezei kx. <sup>p</sup> the Lord ELP. thi Lord c. <sup>q</sup> the abhomynaciouns is. <sup>r</sup> han wrouzt is. <sup>s</sup> Om. i. <sup>t</sup> bilonge is. <sup>u</sup> thou hast is. <sup>v</sup> cumpassid it is. <sup>vv</sup> strong thingis A. strengthis ELLPS. <sup>w</sup> Om. LP pr. m. <sup>x</sup> the trees i. <sup>y</sup> fruyt may be is.

and no man, ne yt may encrees the  
noubre of men fiztyng<sup>e</sup> azens thee.  
20 Forsothe if eny trees ben<sup>d</sup> not beryng<sup>e</sup>  
applis, but wijlde, and able into other  
vses, kit down, and mak engynes, to the  
tyme that thou taak the cytee that  
fiztith azens thee.

## CAP. XXI.

1 Whanne there were founde in the  
loond that the Lord thi God is to zyue  
to thee, a careyn of a slayn man, and  
shal be vnknowun the gilty of the deth,  
2 the more thurȝ birth shulen goon out,  
and thi domesmen, and the spacis of alle  
the cytees bi enuyroun shal be meetid<sup>r</sup>  
3 fro the place of the careyn; and which  
thei biholden be ner than other, the aldre  
men of that citee shulen taak a shee calf  
fro the droue, that hath not taak ȝok, ne  
4 loond hath kit with shaar; and thei  
shulen lede it to the rowȝ valey, and  
stony, that neuer was eeryd, ne seed  
hath resseyued; and thei shulen kit in  
5 it the scullis of the calf. And preestis,  
the sones of Leuy, whom the Lord thi  
God hath chosun, that thei seruen to  
hym, and blessen in his name, shulen go  
to, and at the word of hem al the nede  
shal hong<sup>e</sup>; and what euere<sup>s</sup> thing is<sup>t</sup>  
6 clene or vncleane, be it demyd. And the  
more thurȝ birth of that cytee shulen  
come to the slayn man, and thei shulen  
wasshe her hoondis vpon the shee calf,  
7 that ys smyten in the valey; and thei  
shulen seye, Oure hondis han<sup>u</sup> not shad  
8 this blood, ne eyen han seen. Lord, be  
merciabile to thi puple Yrael, that thou  
hast bouȝt, and rette not the innocent  
blood in the myddil of thi puple Israel.  
And the gilt of the blood shal be taak

cumpas<sup>z</sup> with axis; for it is 'a tree<sup>a</sup>, and  
not<sup>b</sup> man, nether it may encesse the  
noubre of fizteris azens thee. Forsothe<sup>c</sup> 20  
if onye<sup>d</sup> ben not appil trees, but 'of the  
feeld<sup>e</sup>, and ben<sup>f</sup> able in to othere vsis, kitte<sup>g</sup>  
down, and make<sup>h</sup> thou engynes, til thou  
take the citee that fiztith azens thee.

## CAP. XXI.

Whanne the<sup>i</sup> careyn of a man slayn is<sup>1</sup>  
foundun in the loond which<sup>k</sup> thi Lord God  
shal zyue to thee, and 'the gilty of sleyng<sup>l</sup>  
is vnknowun, the grettere men in birthe<sup>2</sup>  
and thi iugis schulen go out, and schulen<sup>m</sup>  
mete fro the place of the careyn the spaces  
of alle citees<sup>n</sup> 'bi cumpas<sup>o</sup>; and<sup>p</sup> the eldre<sup>3</sup>  
men of that citee, 'which thei seen to be  
neer than othere<sup>q</sup>, schulen take of the<sup>r</sup>  
droue a cow calf, that 'drow not<sup>s</sup> ȝok, ne-  
ther kittide<sup>t</sup> the erthe with a<sup>u</sup> schar; and<sup>4</sup>  
thei schulen lede that cow calf to a<sup>v</sup> scharp  
'valey, and ful of stoonys<sup>w</sup>, that was neuere  
erid, nether<sup>x</sup> resseyuede seed; and in that  
valey thei<sup>y</sup> schulen kitte the heed of the  
cow calf<sup>z</sup>. And the preestis, the sones of<sup>5</sup>  
Leuy, schulen neize<sup>a</sup>, whiche thi<sup>b</sup> Lord  
God chees, that thei mynystre to hym,  
and blesse in his name, and al the cause  
hange<sup>c</sup> at 'the word of hem<sup>d</sup>; and what  
euer thing is cleene ethir vncleane, be  
demed<sup>e</sup>. And the grettere men in birthe<sup>6</sup>  
of that citee schulen come to the slayn  
man, and thei schulen waische her hondis  
on<sup>f</sup> the cow calf, that was slayn in the  
valei; and thei schulen seie<sup>†</sup>, Oure hondis<sup>7</sup>  
shedden not out this blood, nether<sup>g</sup> oure  
ȝen sien<sup>h</sup>. Lord, be mercyful to thi pu-<sup>8</sup>  
ple Israel, whom thou 'azen brouȝtist<sup>i</sup>, and  
arette thou not innocent blood in the  
myddis of thi puple Israel. And the gilt<sup>k</sup>  
of<sup>l</sup> blood<sup>m</sup> schal<sup>n</sup> be don away fro hem<sup>o</sup>.

† seye with an  
oath. Live  
here. c.

<sup>q</sup> bet B. beth DEFH. <sup>r</sup> meten CD. <sup>s</sup> er E. <sup>t</sup> be E pr. m. <sup>u</sup> hath BDFH.

<sup>z</sup> aboute I. <sup>a</sup> wode is. <sup>b</sup> no ios. not a kx. <sup>c</sup> And is. <sup>d</sup> onye of hem is. <sup>e</sup> ben wijlde is. <sup>f</sup> Om. is.  
<sup>g</sup> kitte hem is. <sup>h</sup> make of hem is. <sup>i</sup> Om. s. <sup>k</sup> that is. <sup>l</sup> he that is guilty of his deth is. <sup>m</sup> thei schulen is.  
<sup>n</sup> the citees ILS. <sup>o</sup> aboute I. <sup>p</sup> and whiche citee thei seen to be near *that careyn*, than an oother is.  
<sup>q</sup> Om. is. <sup>r</sup> Om. I. a s. <sup>s</sup> hath not drawe I. <sup>t</sup> hath kitte I. kitte s. <sup>u</sup> Om. I. <sup>v</sup> the plures. <sup>w</sup> stony  
valey is. <sup>x</sup> ne s. <sup>y</sup> the eldre men s. <sup>z</sup> calf or sle hir s. <sup>a</sup> neize niȝ is. <sup>b</sup> the FIKLOPQRSTWX. <sup>c</sup> shal  
hange s. <sup>d</sup> her word is. <sup>e</sup> it demed bi hem is. <sup>f</sup> vpon is. <sup>g</sup> Om. c. <sup>h</sup> han seen is *text. who  
shedde it s marg.* <sup>i</sup> hast azen bouȝt is. <sup>k</sup> gilty kx. <sup>l</sup> of that I. <sup>m</sup> blood of this deed man s. <sup>n</sup> schal  
thus I. schal bi this ordre s. <sup>o</sup> Israel is.

9 aweye fro hem. Forsothe thou shalt be  
 alyen fro the blood of the innocent that  
 is shad, whanne thou dost that the Lord  
 10 hath comaundid. If thou gost out to  
 the<sup>v</sup> first azens thin enemyes, and the Lord  
 thi God hath taken hem in thin hoond,  
 11 and hast brouzt chaytyues, and seest in  
 the noumbre of cheytyues a feyr wom-  
 man, and louest hir, and wolt han hir to  
 12 wijf, thou shalt lede hir into thin hows;  
 the which shal shaue the heer, and shal  
 13 kyt about the naylis, and she shal do  
 of<sup>vv</sup> the clooth in the which she is taak,  
 and sittynge in thin hows, she shal  
 weepe fader and hir moder o month;  
 and aftyrward thou shalt goon yn to  
 hir, and thou shalt sleep with hir, and  
 14 she shal be thi wijf. Forsothe if after-  
 ward she sittith not in thin inwit, thou  
 shalt leue hir free, ne selle thou mayst  
 bi money, ne oppresse bi power, for thou  
 15 hast mekid hir. If a man haue two  
 wyues, oon loued, and another odyows,  
 and getith of hir free chyldren<sup>w</sup>, and the  
 16 sone of the odiows were first goten, and  
 wold the substauce among his sones  
 dyuyde, he shal not mowe the sone of  
 the loued make first goten, and put be-  
 17 fore the sone of the odiows, but the sone  
 of the odyows he shal knowe first goten,  
 and he shal 3yue to hym of thes thingis  
 that he hath alle thingis dowble; for-  
 sothe this is the bigynnyng of the free  
 chyldren<sup>w</sup> of hym, and to this ben owen<sup>x</sup>  
 18 the first goten. If a man gete a rebel  
 sone, and a froward, that herith not the  
 fadres and modres<sup>y</sup> heest, and clepid to  
 19 obeyshe, dispise, thei shulen taak hym,  
 and lede to the aldre men of the citee of  
 20 hym, and to the 3ate of doom; and thei

Forsothe<sup>p</sup> thou schalt be alien<sup>q</sup> fro the<sup>r</sup> 9  
 blood of the innocent which<sup>s</sup> is sched,  
 whanne thou hast do that that the Lord  
 comaundide. If thou goist out to batel<sup>10</sup>  
 azens thin<sup>t</sup> enemyes, that thi Lord God  
 bitakith<sup>u</sup> hem in thin hond, and thou  
 ledist<sup>v</sup> prisoneris, and thou seest in the<sup>11</sup>  
 noumbre of prisounneris<sup>w</sup> a fair womman,  
 and thou louest hir, and wole haue *hir to*  
 12 wijf, thou schalt brynge hir in to thin<sup>12</sup>  
 hows; 'which *womman*<sup>x</sup> schal schaue the<sup>y</sup>  
 heer, and schal<sup>z</sup> kitte the<sup>a</sup> nailes aboute,  
 and sche schal putte awei the clooth, wher<sup>13</sup>  
 ynne sche was takun, and sche schal sitte<sup>b</sup>  
 in thin hows, and schal<sup>c</sup> biwepe hir fadir  
 and modir<sup>d</sup> o<sup>e</sup> monethe; and aftirward thou  
 schalt entre to hir, and schalt<sup>f</sup> sleepe with  
 hir, and sche schal be thi wijf. But<sup>14</sup> if  
 aftirward sche sittith not in thi soule<sup>h</sup>,  
 'that is, *plesith not thi wille*<sup>i</sup>, thou schalt  
 delyuere hir fre, nethir thou schalt<sup>k</sup> mowe<sup>l</sup>  
 sille *hir*<sup>m</sup> for money, nether oppresse hi<sup>n</sup>  
 power, for thou 'madist hir lowe<sup>o</sup>. If a<sup>15</sup>  
 man hath twey wyues, oon loued<sup>p</sup>, and  
 'the tothir<sup>q</sup> hateful<sup>r</sup>, and he gendrith<sup>s</sup> of  
 hir<sup>t</sup> fre chyldren, and the sone of the<sup>u</sup>  
 hateful<sup>v</sup> wijf is the<sup>w</sup> firste gendrid<sup>x</sup>, and<sup>16</sup>  
 the man<sup>y</sup> wole<sup>z</sup> departe the<sup>a</sup> catel bitwixe  
 hise sones, he schal not mowe make the  
 sone of the loued wijf the<sup>b</sup> firste gendrid<sup>c</sup>,  
 and sette<sup>d</sup> bifor the sone of the hateful  
 wijf, but he schal knowe the sone of the<sup>17</sup>  
 hateful wijf the<sup>e</sup> firste gendrid<sup>f</sup>, and he  
 schal 3yue to that sone alle thingis double  
 of tho thingis that he hath; for this sone  
 is the begynnyng of his fre chyldren, and  
 the firste gendrid thingis ben due to hym.  
 If a man gendrith<sup>18</sup> a sone rebel, and<sup>18</sup>  
 ouerthwert<sup>h</sup>, which<sup>i</sup> herith not the co-  
 maundement<sup>k</sup> of fadir<sup>l</sup> and modir, and he

<sup>v</sup> Om. E pr. m. F pr. m. <sup>vv</sup> on of E. <sup>w</sup> childer C. <sup>x</sup> 33t E. <sup>y</sup> the modres CDE.

P for 18. <sup>q</sup> alien or *ungilty* 18. <sup>r</sup> Om. 18. <sup>s</sup> that 18. <sup>t</sup> Om. 1. <sup>u</sup> bitake 18. <sup>v</sup> ledist *with thee* 1. ledist *hem* with thee s. <sup>w</sup> thoo prisounneris 18. <sup>x</sup> the which 1. <sup>y</sup> hir 18. <sup>z</sup> sche schal 18. <sup>a</sup> hir 18. <sup>b</sup> sitte or *abide* s. <sup>c</sup> sche schal 18. <sup>d</sup> hir modir 18. <sup>e</sup> bi a 1. bi o s. <sup>f</sup> thon schalt 18. <sup>g</sup> Om. BC. <sup>h</sup> mynde 18. <sup>i</sup> *plesinge to thi wil* 1 marg. s text. <sup>k</sup> Om. D. <sup>l</sup> not mowe B. <sup>m</sup> Om. *plures*. <sup>n</sup> hir bi 18. <sup>o</sup> hast mekid hir 18. *sit thi wille* s marg. <sup>p</sup> of him s marg. <sup>q</sup> an oother 18. that other L. <sup>r</sup> hateful to him s. <sup>s</sup> gettith 1. <sup>t</sup> the hateful 1 marg. <sup>u</sup> hir the hateful wyf s. <sup>v</sup> Om. B. <sup>w</sup> odious 1. <sup>x</sup> his s. <sup>y</sup> bigotun 1. gendrid sone s. <sup>z</sup> wole aftirward s. <sup>a</sup> his 18. <sup>b</sup> his 18. <sup>c</sup> goten sone 1. gendrid sone s. <sup>d</sup> sette him 18. <sup>e</sup> to be his 18. <sup>f</sup> goten sone 1. gendrid sone s. <sup>g</sup> gete 18. <sup>h</sup> a froward 1. an ouerthwert s. <sup>i</sup> that 18. <sup>k</sup> heest 18. <sup>l</sup> his fadir 18.

shulen seye to hem, This oure sone is  
fraward, and rebel; oure heestis dispisith  
to here, to glotryes takith hede, and to  
21 leccherye, and to feestis. The puple of the  
cytee shal throw hym down with stonus,  
and he shal dye, that 3e doon awei yuel  
fro the myddil of 3ou, and al Israel her-  
22 ing wexe afeerd. Whanne a man syn-  
neth that that is to punysshyng bi deth,  
and demed to deeth were hongid in the  
23 gebet, the careyn of hym shal not abide  
in the tree, but in the same day shal be  
biried; for cursid he is of God that hong-  
ith in the tree, and thow shalt not de-  
foule thi loond that the Lord thi God  
shal 3yue to thee into possessioun.

## CAP. XXII.

1 Thow shalt not see the ox of thi bro-  
ther, other<sup>z</sup> sheep errynge, and biside  
passe, but thow shalt leede a3en to thi  
2 brother. And if he is not thi ni3 brothir,  
ne knowist hym, thow shalt lede into  
thin hows, and thei shulen be anentis  
thee, as long as thi brothir sechith hem,  
3 and resseyue. Lijk maner thow shalt  
doo of asse, and of clothinge, and of al  
thing of thi brother, that is lost; if thow  
4 fynde<sup>a</sup> it, ne leue it as alyen. If thou  
seest the asse of thi brother, or ox, to  
haue faln in the weie, thow shalt not  
5 dispise, but vndur heeue with hym. A  
womman shal not be clothid<sup>b</sup> with man-  
nus<sup>c</sup> clothinge, ne man shal vse wom-  
mannus clothing; abomynable forsothe  
anentis God he is, that doth thes thingis.  
6 If goynge bi the weie, in tree or in erthe

is chastisid<sup>m</sup>, and dispisith to obei<sup>n</sup>, thei<sup>19</sup>  
schulen take hym, and schulen<sup>o</sup> lede<sup>p</sup> to  
the eldre men of that citee, and to the 3ate  
of doom; and thei schulen seie to hem,<sup>20</sup>  
This oure sone is ouerthwert and rebel;  
he dispisith to here oure monestyngis<sup>q</sup>,  
'ethir heestis<sup>r</sup>, he 3yueth tent to glotonyes,  
and letcherie<sup>s</sup>, and feestis<sup>t</sup>. The puple of<sup>21</sup>  
the<sup>u</sup> citee schal oppresse hym with stonus,  
and he schal die, that 3e do awei yuel fro  
the myddis<sup>v</sup> of 3ou, and that al Israel  
here<sup>w</sup>, and drede<sup>x</sup>. Whanne a man doith<sup>22</sup>  
a synne which<sup>y</sup> is worthi to be punyschid  
bi deeth, and he is demed to deeth<sup>z</sup>, and  
is hangid in a iebat, his careyn schal not<sup>23</sup>  
dwelle<sup>a</sup> in the tre, but it schal be biried  
in the same dai; for he that hangith in  
the cros<sup>b</sup> is cursid of God<sup>†</sup>, and thou  
schalt not defoule thi loond which<sup>c</sup> thi  
Lord God<sup>d</sup> 3af<sup>e</sup> thee<sup>f</sup> in to possessioun.

## CAP. XXII.

Thou schalt not se 'thi brotheris ox<sup>e</sup>,<sup>1</sup>  
ethir scheep, errynge, and schalt passe<sup>h</sup>,  
but thou schalt brynge a3en<sup>i</sup> to thi bro-  
ther<sup>k</sup>. And if thi brother<sup>l</sup> is not ny3<sup>m</sup>,<sup>2</sup>  
nether thou knowist hym, thou schalt  
lede *tho beestis* in to thin hows, and tho  
schulen be at<sup>n</sup> thee, as long as thi brother  
sekith tho<sup>o</sup>, and til he resseyue *hem*<sup>p</sup>. In<sup>3</sup>  
lijk maner thou schalt do of 'the asse<sup>q</sup>,  
and clooth<sup>r</sup>, and of ech thing of thi bro-  
ther, that was lost; if thou fyndist it, be  
thou not necgligent as of<sup>s</sup> an alien thing<sup>t</sup>.  
If thou seest that<sup>u</sup> the asse, ethir ox<sup>v</sup> of<sup>4</sup>  
thi brothir felde<sup>w</sup> in the weye, thou schalt  
not dispise, but thou schalt 'reise with  
hym<sup>x</sup>. A womman schal not be clothid<sup>5</sup>  
in a mannys clooth<sup>y</sup>†, nether a man schal  
vse a wommannys clooth<sup>z</sup>; for he that doith<sup>a</sup>  
thes thingis is abhomynable bifor God.

† that is, curs  
is takun here  
for peyne of  
hangyng, 3ouun  
of the ingis  
that holdun the  
place of God.  
*Lyre here. B.*  
*is cursid of*  
*God: In Ebreu*  
it is thus, the  
iustifyng of  
God is hanging  
bi oure trans-  
lacioun; curs  
is takun here  
for the peyne  
of hanging,  
3ouun of the  
ingis that  
holden the  
place of God;  
that this be the  
vndurstanding,  
for he that  
hangith in the  
tre, is cursid  
of God, that is,  
for sich peyne  
set of hem that  
holden the place  
of God, owith  
to suffise, and  
therfor ouer  
this he owith  
not to be priued  
fro biriyng.  
*Lyre here. c.*  
‡ *in a mannes*  
*clooth: In Ebreu*  
it is thus, the  
vessel, that is,  
armer of a man  
schal not be on  
a womman. c.

<sup>z</sup> or c. <sup>a</sup> fyndist E. <sup>b</sup> clad c. <sup>c</sup> a mannus CE.

<sup>m</sup> or vndirnomēn s marg. <sup>n</sup> obeie to hem s. <sup>o</sup> Om. is. <sup>p</sup> lede him IKS. <sup>q</sup> heestis is. <sup>r</sup> Om. is.  
<sup>s</sup> to letcherie is. <sup>t</sup> to feestis is. <sup>u</sup> that KX. <sup>v</sup> myddil s. <sup>w</sup> here it i. here *this* s. <sup>x</sup> drede *the Lord* s.  
<sup>y</sup> that is. <sup>z</sup> the deeth K. <sup>a</sup> abide is. <sup>b</sup> tre is. <sup>c</sup> that I. <sup>d</sup> Om. is. <sup>e</sup> hath 3ouen is. <sup>f</sup> to thee BG.  
<sup>g</sup> the ox of thi brothir i. thi brother ox s. <sup>h</sup> passe *therbi* s. <sup>i</sup> it a3en is. <sup>k</sup> brother *his beest* s.  
<sup>l</sup> neizbore s. <sup>m</sup> *dwellinge there* s marg. <sup>n</sup> anentis is. <sup>o</sup> hem is. <sup>p</sup> Om. *plures*. <sup>q</sup> the asse of thi  
brother i. thi brother asse s. <sup>r</sup> of clooth i. *of his* clooth s. <sup>s</sup> Om. s. <sup>t</sup> Om. x. *but kepe it feithfulli*  
*and 3elde it a3en trewly* s marg. <sup>u</sup> Om. M. <sup>v</sup> the ox A *pr. m.* an ox is. <sup>w</sup> hath falle is. <sup>x</sup> *helpe* to reise  
it [*the beest* s] vp with thi brothir is. <sup>y</sup> clothing i. <sup>z</sup> clothing i. Om. s. <sup>a</sup> vsith i.

a nest of briddis<sup>d</sup> thou fyndist<sup>e</sup>, and the moder to<sup>f</sup> the bryddis<sup>g</sup> or to the eyren aboue sittynge, thow shalt not hold hyr 7 with the sones, but thow shalt suffre hir to goo away, holdynge the sones takyn, that wel it be to thee, and loong tyme 8 thow lyue. Whanne thow bildist a newe hows, thow shalt mak the wal of the roof bi enuyroun, lest there be shad blood in thin hows, and thow be gilty, that<sup>h</sup> other slidynge and fallynge hedlynge<sup>i</sup>. Thou shalt not sowe thi vynzeerd with<sup>k</sup> other seed, lest and the seed that thow hast sowun, and that growen of the vynzeerd, 10 togidre ben halowed. Thow shalt not eere in oxe togidre and asse. Thow shalt not be clothid<sup>l</sup> the clothing, that is weuen 12 of wulle and of flex. Litol cordis in the hemmes thow shalt make bi foure corners of thi mantil, with the<sup>m</sup> which thow 13 shalt be couerd. If a man taak a wijf, 14 and afterward haue hir to haat, and sechith occasioun bi the which he leue hir, and castynge azens hyr a moost yuel name, and seye, This wijf I haue take, and goon yn to hir I foond hyr not 15 mayde; the fadir and the moder of hir shulen taak hir, and bere with hem the toknes of hir maydynhod to the aldre men of the citee, that ben in the zate; 16 and the fader shal seye, My douzter I haue zyue wijf to this, whom for he 17 hatith, he puttith to hir a moost yuel name, that he seye, I haue not founde thi dowzter mayde; and loo! thes ben the tokens of the meydynhod of my douzter; and thei shulen sprede out the clothing before the 'aldre men<sup>n</sup> of the 18 cytee. And the aldre men of the citee shulen taak the man of hir, and thei

If thou goist in<sup>b</sup> the weie, and fyndist a 6 'nest of a brid<sup>c</sup> in a tree, ethir in the<sup>d</sup> erthe, and fyndist<sup>e</sup> the modir<sup>f</sup> sittynge on<sup>g</sup> the<sup>h</sup> briddis ethir<sup>i</sup> eyrun, thou schalt not holde the modir<sup>k</sup> with 'the children<sup>l</sup>, but thou schalt suffre 'the modir<sup>m</sup> go, and 7 schalt<sup>n</sup> holde the sones<sup>o</sup> takun, that it be wel to thee, and thou<sup>p</sup> lyue in long tyme. Whanne thou bildist a newe hows, thou<sup>q</sup> schalt make a wal of the roof bi cumpas, lest blood be sched out in thin hows, and thou be gilty<sup>q</sup>, if another man slidith, and falle<sup>r</sup> in to a dich. Thou schalt not sowe 9 thi vyner<sup>†</sup> of another<sup>s</sup> seed, lest bothe the seed which<sup>t</sup> thou hast sowe, and tho thingis that 'comen forth<sup>u</sup> of the vyner<sup>v</sup>, ben halewid<sup>w</sup> togidre. Thou schalt not 10 ere with an oxe and asse<sup>x</sup> togidre. Thou 11 schalt not be clothid in a cloth, which<sup>y</sup> is wounn togidir of wolle and 'of flex<sup>z</sup>. Thou 12 schalt make litle cordis bi foure corneris in the hemmys of thi mentil, 'with which<sup>a</sup> thou art hilid<sup>b</sup>. If a man weddith a wijf, 13 and aftirward hatith hir, and sekith occa- 14 siouns bi which he 'schal forsake<sup>c</sup> hir, and puttith<sup>d</sup> azens hir 'the werste<sup>e</sup> name, and seith, Y haue take this wijf, and Y entride<sup>f</sup> to hir, and Y foond not hir virgyn<sup>g</sup>; the fadir and modir of hir schulen take 15 hir, and thei schulen bere with hem the signes<sup>h</sup> of her virgynyte to the eldre men of the citee, that ben in<sup>i</sup> the zate; and 16 the<sup>k</sup> fadir schal seie, Y 3af my douztir wijf to this man, and for he hatith hir, he puttith to hir 'the werste<sup>l</sup> name, that 17 he seye<sup>m</sup>, Y foond not thi douztir virgyn<sup>n</sup>; and lo! these ben the signes<sup>o</sup> of virgynyte<sup>p</sup> of my douztir; thei schulen sprede forth a cloth<sup>†</sup> bifor the eldre men of the citee. And the<sup>pp</sup> eldere<sup>q</sup> men of that<sup>r</sup> citee schulen 18

† thou schalt not sowe thi vyner: In Ebreu it is thus, thou schalt not sowe meddlid thing, lest the fulnesse of the seed, which thou hast sowe, be defouled, and the fruyt of the vyner; the cause of sich dyuersite is this, for the Ebreu word here signefieth bothe halewing, and defouling; fruyt of the vyner, plauntid of the newe, is vncleene bi iijzeer, and the corn touchinge the fruyt vncleene schulde also be vncleene, and so offringis, as the friste fruytis and tithis, myzten not be maad therof to the Lord. *Live here. c.*

‡ sprede forth clooth; that is, as Ebrews seyen, thei schulen declare the virgynete of her douzter bi the wordis of witnessis. *Live here. c.*

<sup>d</sup> bryd BCDEFH. <sup>e</sup> finde C. <sup>f</sup> of A. <sup>g</sup> gollis E pr. m. <sup>h</sup> the C. <sup>i</sup> heeldende C. <sup>k</sup> of E pr. m. <sup>l</sup> clad C. <sup>m</sup> Om. C. <sup>n</sup> elders C. <sup>o</sup> aldryn E.

<sup>b</sup> by BCDGHIKLMNOS. <sup>c</sup> briddus nest I. brid nest S. <sup>d</sup> Om. plures. <sup>e</sup> Om. I. thou fyndist S. <sup>f</sup> dammes IS. <sup>g</sup> vpon IS. <sup>h</sup> here I. hir S. <sup>i</sup> or vpon IS. <sup>k</sup> damme IS. <sup>l</sup> hir briddus IS. <sup>m</sup> hir to I. the daam S. <sup>n</sup> thou schalt IS. <sup>o</sup> briddus IS. <sup>p</sup> that thow IS. <sup>q</sup> gilty ther off IS. for thin vsusuficient bilding IS marg. <sup>r</sup> fallith BIS. <sup>s</sup> with other I. with another S. <sup>t</sup> that IS. <sup>u</sup> growen IS. <sup>v</sup> vyne IS. <sup>w</sup> halewid or hangid S. <sup>x</sup> an asse plures. with an asse KX. <sup>y</sup> that S. <sup>z</sup> flexen S. <sup>a</sup> that I. <sup>b</sup> hilid with I. <sup>c</sup> mai leue I. <sup>d</sup> he puttith IS. <sup>e</sup> a ful wickid I. <sup>f</sup> haue entride IS. <sup>g</sup> a virgyn IS. <sup>h</sup> tokens IS. <sup>i</sup> iugis sittinge in S. <sup>k</sup> hir S. <sup>l</sup> a ful yuel I. <sup>m</sup> seith IS. <sup>n</sup> a virgyn IS. <sup>o</sup> tokens IS. <sup>p</sup> the virgynyte S. <sup>pp</sup> tho S. <sup>q</sup> elde A. <sup>r</sup> the S.

19 shulen beet hym, condempnyng also in  
 an hundrid siclys of siluer, 'the whiche<sup>o</sup>  
 he shal 3yue to the fader of the mayde,  
 for he hath loosed the moost yuel name  
 vpon a maydyn<sup>p</sup> of Yrael; and he shal  
 haue hir to wijf, and he shal not mowe  
 20 leue hir, al the tyme of his lijf. And if  
 it is soth, that he putte azens hyr<sup>q</sup>, and is  
 not in the womman founden maydenhod,  
 21 thei shulen throw hir out of the 3atis of  
 the hows of hir fader; and men of that  
 citee shulen throw hyr down with stonus,  
 and she shal dye, for she hath doon an  
 vnleful thing in Yrael, that she dide  
 lecherie in the hows of hir fader; and  
 thow shalt doo awei yuel fro the myddil  
 22 of thee. If a man sleep with the wijf  
 of another, eyther shal die, that is, the  
 auowtreer and the auowtresse; and thow  
 23 shalt do away yuel fro Yrael. If a wom-  
 man mayden<sup>r</sup> a man spowse, and eny  
 man in the cytee fynde hir, and lye with  
 24 hir, thow shalt lede either to the 3ate of  
 that cytee, and thei shulen be throwun  
 down with stonus; the maydyn<sup>s</sup>, for she  
 cryed not, whanne she was in the cytee;  
 the man, for he hath mekid the wijf of  
 his neijbour; and thow shalt doo away  
 25 yuel fro the myddil of thee. Forsothe if  
 in the feeld a man fynde a womman that  
 is spowsid, and takynge ligge<sup>t</sup> with hir,  
 26 he shal dye alone; the womman no thing  
 shal suffre, ne is gilty of deeth; for as a  
 thief rysith azens his brother, and sleeth  
 the soule of hym, so and the womman  
 27 hath suffred; aloone she was in the feeld,  
 and criede, and no man was ni3 that  
 28 my3t delyuer hir. If a man fynde a wom-  
 man meydyn<sup>u</sup>, that hath no spows, and  
 takynge lie<sup>v</sup> with hir, and the thing

take the man<sup>s</sup>, and schulen<sup>t</sup> bete hym, and 19  
 ferthermore thei schulen condempne hym  
 in an hundrid siclis of siluer, whiche he  
 schal 3yue to the 'fadir of the damysel<sup>u</sup>,  
 for he diffamide<sup>v</sup> the werste name<sup>w</sup> on<sup>x</sup> a  
 virgyn of Israel; and he schal haue hir  
 wijf<sup>y</sup>, and he schal not mowe forsake hir,  
 in al 'the tyme of his lijf<sup>z</sup>. That if it is<sup>a</sup> 20  
 soth, that he puttith azens hir, and vir-  
 gynyte is not foundun in the damysel<sup>b</sup>,  
 thei schulen caste hir 'out of<sup>c</sup> 'the 3atis of 21  
 the hous of hir fadir<sup>d</sup>; and men of that  
 citee schulen oppresse *hir* with stonys,  
 and sche schal die, for sche dide vnleu-  
 ful thing in Israel, that sche dide forny-  
 cacioun<sup>e</sup>† in 'the hows of hir fadir<sup>f</sup>; and<sup>g</sup>  
 thou schalt do away yuel fro the myddis 22  
 of thee. If a man slepith with 'the wijf 22  
 of another man<sup>h</sup>, euer eithir schal die, that  
 is, auowter<sup>i</sup> and auowtresse<sup>k</sup>; and thou<sup>l</sup>  
 schalt do away yuel fro Israel. If a man 23  
 spousith a damysel virgyn, and a<sup>m</sup> man  
 fyndith hir<sup>n</sup> in the citee, and doith letcherie  
 with hir, thou schalt lede euer eithir to 24  
 the 3ate of that citee, and thei schulen  
 be<sup>o</sup> oppressid<sup>p</sup> with stonus; the damy-  
 sel<sup>q</sup> *schal<sup>r</sup> be stonyd*, for sche criede not,  
 whanne sche was in the citee<sup>s</sup>; the<sup>t</sup> man  
*schal 'be stonyd<sup>u</sup>*, for he 'made low the  
 wijf of his neijbore<sup>v</sup>; and<sup>w</sup> thou schalt do  
 awei yuel fro the myddis of thee. For- 25  
 sothe<sup>x</sup> if a man fyndith in the feeld a  
 'damysel, which<sup>y</sup> is spowsid, and he tak-  
 ith<sup>z</sup>, and doith letcherie with hir, he aloone  
 schal die; the damysel<sup>a</sup> schal suffre no 26  
 thing of yuel, nethir is<sup>b</sup> gilty of deeth;  
 for as a thief risith<sup>c</sup> azens his brothir, and  
 sleeth 'his lijf<sup>d</sup>, so and the damysel<sup>e</sup> suf-  
 fride<sup>f</sup>; sche was aloone in the feeld, sche 27  
 criede, and noon was present, that schulde

† that sche dide  
 fornycacioun,  
 afir feith 3ouun  
 to the hose-  
 bonde, ellis sche  
 schulde not die  
 for sich synne,  
 as it is had in  
 the ende of this  
 c°. and in xxij.  
 c°. of Exodi.  
 Lire here. c.

<sup>o</sup> that c. <sup>p</sup> maide c. <sup>q</sup> Om. BCEFH. <sup>r</sup> maide c. <sup>s</sup> Om. A. <sup>t</sup> li c. <sup>u</sup> maide c. <sup>v</sup> lithe E.

<sup>s</sup> that hadde weddid hir s marg. <sup>t</sup> thei schulen is. <sup>u</sup> damesels fadir i. damesel fadir s. <sup>v</sup> diffamide hir  
 bi the is. <sup>w</sup> that mai be s marg. <sup>x</sup> vpon is. <sup>y</sup> to wijf c sec. m. is. <sup>z</sup> his lijf tyme is. <sup>a</sup> is founden s.  
<sup>b</sup> womman is. <sup>c</sup> at q. <sup>d</sup> the 3atis of hir fadir BCFGMLNPQT pr. m. hir fadir 3atis is. <sup>e</sup> lecherie is.  
<sup>f</sup> hir fadris hous i. hir fadir hous s. <sup>g</sup> and so i. doing thus s marg. <sup>h</sup> an other mannus wijf is. <sup>i</sup> the  
 auowter is. <sup>k</sup> the auowtresse is. <sup>l</sup> thus thou is. <sup>m</sup> an oother is. <sup>n</sup> hir or takith s. <sup>o</sup> bothe he s.  
<sup>p</sup> killid i. <sup>q</sup> womman is. <sup>r</sup> Om. s. <sup>s</sup> and mizte haue hade help s marg. <sup>t</sup> and the s. <sup>u</sup> dye is. <sup>v</sup> de-  
 foulide his neijboris wijf is. <sup>w</sup> and thus is. <sup>x</sup> But is. <sup>y</sup> womman that is. <sup>z</sup> takith hir i. takith hir  
 there s. <sup>a</sup> womman is. <sup>b</sup> sche is is. <sup>c</sup> risith vnwar i. risith vnwarned s. <sup>d</sup> him is. <sup>e</sup> womman is.  
<sup>f</sup> bi fals . . . ping s marg.

29 cometh to doom, he shal 3yue, that hath slept with hyr, to the fader of the woman fifti sicles of siluer, and he shal haue hir to wijf, for he hath mekid hir; he shal not mowe leeuē hyr, alle the dais of his lijf.

## CAP. XXIII.

30 A man shal not taak the wijf of his fader, ne shal opne the couerynge of hym.  
 1 A geldyng, the ballokis brisid, or kyt of, and the 3erde kyt away, shal not goon  
 2 into the chirche of the Lord. The born of an hore shal not goon into the chirche of the Lord, vnto the tenthe<sup>w</sup> generacioun. Amonytis and Moabites also aftir  
 3 the tenthe generacioun shulen not goon into the chirche of the Lord, with outen  
 4 eende; for thei wolden not a3en come to 3ow with breed and water in the weie, whenne 3e wenten out of Egipt; and for thei hiryd a3ens thee Balaam, the sone of Beor, fro Mesopotany of Syrye, for to  
 5 curse to thee; and the Lord thi God wolde not here Balaam, and turnede the cursyng of hym into thi<sup>x</sup> blessyng, for  
 6 thi that he louede thee. Thou shalt not make with hem pees, ne seche thow to hem goodis, alle the days of thi lijf vnto  
 7 with outen eende. Thow shalt not wlaat Ydome, for he is thi brother, ne Egipcian, for comlyngē thow were in the  
 8 loond of hem. Tho that weren born of hem, the thridde generacioun shulen go  
 9 into the chirche of the Lord. Whanne thow gost out a3ens thin enemyes into f3t, thow shalt keep thee fro al yuel  
 10 thing. If there were among 3ow a man that with ny3t sleep is polut, he shal goo  
 11 out of the tentis; and he shal not turn a3en before that at euen he were<sup>y</sup> wasshe

delyuer hir. If a man fyndith<sup>g</sup> a damysel<sup>28</sup> virgyn that hath no spowse, and takith<sup>h</sup>, and doith letcherie with hir, and the<sup>i</sup> thing cometh to the doom, he that slepte with<sup>29</sup> hir<sup>k</sup> schal 3yue to 'the fadir of the damysel<sup>l</sup> fifti siclis of siluer, and he schal haue hir wijf<sup>m</sup>, for he 'made hir low<sup>n</sup>; he schal not mow forsake hir, in alle the daies of his lijf. A man schal not take 'the wijf<sup>30</sup> of his fadir<sup>o</sup>, nethir he schal schewe 'the hilyng of hir<sup>p</sup>.

## CAP. XXIII.

A geldyng whanne hise stoonys ben<sup>1</sup> brokun, ethir<sup>q</sup> kit away, and his<sup>r</sup> 3erde is<sup>s</sup> kit aweit<sup>t</sup>, schal not entre in to the chirche of the Lord. A<sup>v</sup> child borun of hordom<sup>2</sup> schal not entre<sup>†</sup> in to the chirche of the Lord, 'til to<sup>v</sup> the tenthe generacioun. Am-<sup>3</sup>monytis and Moabitis, 3he aftir the tenthe generacioun, schulen not entre into the  
 'chirche of the Lord<sup>w</sup> with outen ende; for thei nolden<sup>x</sup> come to<sup>y</sup> 3ow with breed<sup>4</sup> and watir in the weie, whanne 3e 3eden out of Egipt; and<sup>z</sup> for thei hireden a3ens thee<sup>a</sup> Balaam<sup>b</sup>, the sone of Beor, fro<sup>c</sup> Mesopotanye of Sirye, that he schulde curse thee; and thi Lord God nolde<sup>d</sup> here Ba-<sup>5</sup>laam<sup>e</sup>, and God turnede 'the cursyng of Balaam<sup>f</sup> in to thi blessyng, for he louyde thee. Thou schalt not make pees with<sup>6</sup> hem, nethir thou schalt seke goodis<sup>g</sup> to hem, in alle the daies of thi lijf in to with outen ende. Thou schalt not 'haue abho-<sup>7</sup>myncioun of<sup>h</sup> a man of Ydunye, for he is thi brothir, nethir of a man of Egipt, for thou were a comelyng in the lond of hym<sup>l</sup>. Thei that ben borun of hem, schu-<sup>8</sup>len entre in the thridde generacioun in to the 'chirche of the Lord<sup>k</sup>. Whanne thou schalt go out 'in to<sup>l</sup> batel<sup>m</sup> a3ens thin enemyes, thou schalt kepe thee fro al yuel

† a child born of hordum schal not entre etc. that is, to the hijz governaunce of the peple, but ech man that wolde, was resseyued to feith, and vertuose liyf nedeful to saluacioun. Lire here. bc.

<sup>w</sup> ten E pr. m. <sup>x</sup> Om. A. <sup>y</sup> be CE.

<sup>g</sup> fynde is. <sup>h</sup> he takith is. <sup>i</sup> this is. <sup>k</sup> that damesel is. <sup>l</sup> hir fadir is. <sup>m</sup> to wijf c sec. m. <sup>n</sup> mekide hir is. <sup>o</sup> his fadris wijf i. his fadir wijf s. <sup>p</sup> hir priueteē is. <sup>q</sup> Om. M. <sup>r</sup> 3if his s. <sup>s</sup> Om. plures. <sup>t</sup> kitt off, he is. bite away k. <sup>u</sup> And a B. The s. <sup>v</sup> vnto is. <sup>w</sup> Lordis chirche is. <sup>x</sup> wolden not i. <sup>y</sup> refresche s marg. <sup>z</sup> Om. c. and also s. <sup>a</sup> Om. s. <sup>b</sup> the fals prophete s marg. <sup>c</sup> of s. <sup>d</sup> wolde not i. <sup>e</sup> him is. <sup>f</sup> his curs is. the curse of Balaam k. <sup>g</sup> goode thingis is. <sup>h</sup> wlate is. <sup>i</sup> Egipt is. <sup>k</sup> Lordis chirche is. <sup>l</sup> to is. <sup>m</sup> a batel i.

with watyr; and after the sunne goynge  
down he shal turn azen into the tentis.  
12 Thow shalt haue a place out of the tentis,  
to the which thow shalt goon out to the  
13 needful thingis of kynde, berynge a stake  
in a girdel; and whanne thow sittist,  
thow shalt delue bi enuyrown, and the  
defied out thou shalt couer with erthe,  
14 in the whych thow art releued. For-  
sothe the Lord thi God goth in the myd-  
dil of tentis, that he delyuer thee, and  
taak to thee thin enemyes, that thi tentis  
ben hooli, and no thing in hem apere of  
15 filthed, lest he forsake thee. Thow shalt  
not take a seruaunt to his lord, that to  
16 thee hath flowen; he shal dwelle with  
thee in the place that to hym plesith,  
and in oon of thi citees shal rest; and  
17 make thow not hym sory. There shal  
be no strumpet of the douztres of Yrael,  
18 ne horlyng of the sones of Yrael. Thow  
shalt not offre the mede of the hoorhows,  
ne the prijs of an hounde, in the hows of  
the Lord thi God, what euer thing it  
be that thow auowist; for abomynacioun  
19 is either anentis the Lord thi God. Thow  
shalt not leene<sup>z</sup> to thi brother at vsure  
money, ne fruytis, ne eny other thing,  
20 but to an alien. Forsothe to thi brother  
with outen vsure that that<sup>a</sup> to hym ned-  
ith thow shalt lene, that the Lord thi  
God blisse to thee in al thi werke, in the  
loond to the which to be weeldid thow  
21 shalt goon yn. Whanne thow auowist  
auowe to the Lord thi God, thow shalt  
not tary to zeelde, for the Lord thi God  
shal requyre it; and if thow taryest, it  
22 shal be rettid to thee into synne. And  
if thow wolt not bihoot, thow shalt be  
23 with outen synne. Forsothe that that is

thing<sup>n</sup>. If a man is among you, which<sup>o</sup> is 10  
defoulid in 'sleep of nyzt<sup>p</sup>, he schal go out  
of 'the castels<sup>q</sup>; and he schal not turne 11  
azén bífóre that he be waischun in watir  
at euentid<sup>r</sup>, and aftir the<sup>s</sup> goyng down of  
the sunne he schal go<sup>t</sup> azen in to the<sup>u</sup>  
castels<sup>v</sup>. Thou schalt haue a place with- 12  
out the castels<sup>w</sup>, to which<sup>x</sup> thou schalt go  
out to nedeful thingis of kynde; and thou 13  
schalt bere<sup>y</sup> a lital<sup>z</sup> stake in the<sup>a</sup> girdil;  
and whanne thou hast sete<sup>b</sup>, thou schalt  
digge<sup>c</sup> 'bi cumpas<sup>d</sup>, and 'thou schalt<sup>e</sup> hile<sup>f</sup>  
with erthe<sup>g</sup> thingis<sup>h</sup> 'defied out<sup>i</sup>, where 14  
thou art releuyd<sup>k</sup>. For thi Lord God goeth  
in the<sup>l</sup> myddis of castels<sup>m</sup>, that he dili-  
uere thee, and bitake thin enemyes to thee,  
that thi castels<sup>n</sup> be hooli, and no thing of  
filthe appere in tho<sup>o</sup>, lest<sup>p</sup> he forsake thee.  
Thou schalt not bitake<sup>q</sup> a seruaunt to his 15  
lord<sup>r</sup>, which<sup>s</sup> seruaunt<sup>s</sup> fleeth to thee<sup>u</sup>; he 16  
schal dwelle with thee in the place that  
plesith hym, and he schal reste<sup>v</sup> in oon of  
thi citees; and make thou not hym sori<sup>w</sup>.  
Noon<sup>x</sup> hoore<sup>y</sup> schal be of the douztris of 17  
Israel, nether a letchour of the sones of  
Israel. Thou schalt not offre<sup>z</sup> the hire of 18  
'an hoore hows<sup>a</sup>, nether the prijs of a  
dogge<sup>b</sup>, in the hows of thi Lord God,  
what euer thing it is that thou hast  
avowid; for euer eithir<sup>c</sup> is abhomynacioun  
bifor thi Lord God. Thou schalt not leene 19  
to thi brothir to vsure money, neither  
fruytis, nethir ony othir thing, but to an 20  
alien<sup>||</sup>. Forsothe<sup>d</sup> thou schalt leene to thi  
brothir without vsure that that he<sup>e</sup> nedith,  
that thi Lord God blesse thee in al thi  
werk, in the lond to which thou schalt  
entre to welde. Whanne thou makist<sup>f</sup> a- 21  
uow to thi Lord God, thou schalt not tarie  
to zelde<sup>g</sup>, for thi Lord God schal 'requyre,

† he schal go  
out of the castels  
of the Godhed  
and of Leuytis,  
not out of the  
castels of the  
comyn peple.  
Live here. bc.

‡ thou schalt  
not bitake a ser-  
uaunt to his  
lord, that is,  
whanne the  
seruaunt is  
souzt of his lord  
to be slayn,  
ether to be  
meymed, ether  
to be turmentid  
in other maner  
vnduly: he  
schal dwelle  
with thee, and  
so forth; til the  
ire of his lord  
ceese, and  
thanne he schal  
be zoldun to  
his lord, sithen  
he is the thing  
ether catel of  
his lord, as also  
other thingis  
schulen be re-  
storid. Live  
here. c.  
|| but to an  
alien, this is  
graunting of a  
thing not leue-  
ful, but of a  
thing lesse yuel  
to eschewe a  
more yuel, that  
is, lest they  
wolden grene  
her brithereu  
Iewis with  
vsuris. Live  
here. c.

<sup>z</sup> okere E pr. m.    <sup>a</sup> Om. BEFII.

<sup>n</sup> Om. s.    <sup>o</sup> that is.    <sup>p</sup> his nigt sleep is.    <sup>q</sup> zoure tentis is.    <sup>r</sup> the euentid is.    <sup>s</sup> Om. s.    <sup>t</sup> turne is.  
<sup>u</sup> Om. B. zoure s.    <sup>v</sup> tentis is.    <sup>w</sup> tentis is.    <sup>x</sup> the which is.    <sup>y</sup> bere with thee s.    <sup>z</sup> Om. c.    <sup>a</sup> thi is.  
<sup>b</sup> sete that staak in the erthe and maad an hool s.    <sup>c</sup> digge erthe s.    <sup>d</sup> aboute is.    <sup>e</sup> aboute the staak s.  
<sup>f</sup> Om. i.    <sup>g</sup> hile is s.    <sup>h</sup> the erthe is.    <sup>i</sup> the thingis s.    <sup>j</sup> that ben defied is.    <sup>k</sup> or dischargid of thi kindeli  
birthen s marg.    <sup>l</sup> Om. is.    <sup>m</sup> the tentis is.    <sup>n</sup> tentis is.    <sup>o</sup> hem is.    <sup>p</sup> lest for vnclennesse s.    <sup>q</sup> take G.  
<sup>r</sup> that is.    <sup>s</sup> Om.IRST sec. m.    <sup>t</sup> iustly for help s marg.    <sup>v</sup> abide is.    <sup>w</sup> sori or heuy s.    <sup>x</sup> No is.    <sup>y</sup> strum-  
pett is.    <sup>z</sup> offre or accept s.    <sup>a</sup> a strumpetis hous is.    <sup>b</sup> turninge azen to vome, or berkinge azen  
treuthe s marg.    <sup>c</sup> that is, siche offring, and siche auowe is marg.    <sup>d</sup> For is.    <sup>e</sup> him is.    <sup>f</sup> iustly s marg.  
<sup>g</sup> zelde it is.

onus goon out of thi lippis, thow shalt kepe wel, and do as thow hast bihoot to the Lord thi God, and thurȝ propre wil and thi mouth hast<sup>b</sup> spokun. Thow<sup>c</sup> goon vnto the vyn of thi neizbour, thow shalt eete grapis, as myche as it likith to thee; out forsothe ne beer thou with<sup>d</sup> thee. If thow goo into the corn of thi freend, thow shalt breek eeris, and with the<sup>d</sup> hoond brisse; forsothe with kut-<sup>e</sup>tynge yren thow shalt not reep. If man taak a wijf, and haue hyr, and fynde no grace before the eyen of hir, for sum filthed<sup>e</sup>, he shal wryte a libel of forsakyng, and he shal ȝyue in the hoond of hyr, and he shal leue hir fro his hows. And whanne she goon out another housboond takith, and he forsothe hate hir, and ȝyue to hir a libel of forsakyng, and leue fro his hows, other<sup>f</sup> certeyn were deed, the first housboond shal not mowe taak her aȝen into wijf, for she is polut, and is maad abomynable before the Lord; lest thow make to synne thi loond, that the Lord thi God to thee hath taak to be weeldid.

## CAP. XXIV.

Whanne a man hath taak a wijf laate<sup>g</sup>, he shal not goo forth to bateyl, ne to hym eny thing of nede shal be ioyned<sup>h</sup> opynlich, but he shal taak hede with outen blame to his hows, that o ȝeer he ioiye with his wijf. Thow shalt not taak in stedde of a wed the nethermore and<sup>i</sup> ouermore grynston, for his lijf he putte to thee. If a man were taak bisili weyt-

*ether axe<sup>h</sup>*, that<sup>i</sup>; and if thou tariest, it<sup>k</sup> schal be arretid<sup>l</sup> to thee in to synne. If<sup>22</sup> thou 'nylt bihete<sup>m</sup>, thou schalt be with out synne. Forsothe<sup>n</sup> thou schalt kepe<sup>o</sup>, and<sup>23</sup> † Forthi kepe the heestis for that thou hast auowid, in comparisoun of him that hootith, and fulfilth it not. 'do that<sup>p</sup> that ȝede out onys of thi lippis, as thou bihiȝtist to thi Lord God, and hast spoke with thin owne wille and thi mouth. If thou entrist in to the vnyere<sup>q</sup> of thi<sup>24</sup> s. neizbore, ete thou grapis, as myche as plesith thee; but bere thou<sup>r</sup> not<sup>s</sup> out with thee. If thou entrist in to 'the corn of<sup>25</sup> thi freend<sup>t</sup>, thou schalt breke<sup>u</sup> 'eeris of corn<sup>v</sup>, and frote<sup>w</sup> togidere with 'the hond<sup>x</sup>; but thou schalt not repe<sup>y</sup> with a sikil.

## CAP. XXIV.

If a man takith a wijf, and hath<sup>z</sup> hir, and sche fyndith not grace bifor hise ȝen for sum vilite<sup>a</sup>, he schal write a 'libel, *ethir litil booke<sup>b</sup>*, of forsakyng, and he schal ȝyue<sup>c</sup> in 'the hond of hir<sup>d</sup>, and he schal delyuere hir fro his hows. And<sup>2</sup> whanne sche goith out<sup>e</sup>, and weddith another hosebonde, and he<sup>f</sup> also hatith hir, and ȝyue<sup>g</sup> to<sup>h</sup> hir a 'litil booke<sup>i</sup> of forsakyng, and delyuereth *hir<sup>k</sup>* fro his hows, ethir certis he is deed, the formere hosebonde schal not mow resseyue hir<sup>l</sup> in<sup>m</sup> to wijf, for sche is defoulid, and maad abomynable bifore the Lord; lest thou make thi lond<sup>†</sup> to do synne<sup>n</sup>, which lond<sup>o</sup> thi Lord God ȝaf<sup>oo</sup> to<sup>p</sup> thee to welde. Whanne<sup>5</sup> a man hath take late a wijf, he schal not go forth to batel, nethir ony thing<sup>||</sup> of comyn<sup>pp</sup> nede<sup>q</sup> schal be enioyned to hym, but he schal ȝyue tent with out blame to his hows, that he be glad in<sup>r</sup> o ȝeer with his wijf<sup>s</sup>. Thou schalt not take in the<sup>t</sup> stide of wed<sup>u</sup> the lowere and the hiȝere queerne stoon *of thi brothir*, for he put-

† thi lond, that is, men dwellinge in thi lond. Lire here. bc.

|| nether ony thing etc. In Ebreu it is, nether ony thing schal be enioyned to him, that is, of thingis perteynyng to batel. Lire here. c.

<sup>b</sup> hath A. <sup>c</sup> Om. E. <sup>d</sup> thin ABDFH. <sup>e</sup> filthed of synne C pr. m. <sup>f</sup> or c. <sup>g</sup> not ȝore E pr. m. <sup>h</sup> enioyned CE. <sup>i</sup> OF ABDFH.

<sup>h</sup> axe is. <sup>i</sup> that of thee is. <sup>k</sup> that tariynge s. <sup>l</sup> rekened is. <sup>m</sup> wilt not bihoote i. <sup>n</sup> For is. <sup>o</sup> kepe that i. kepe that word s. <sup>p</sup> fulfille it is. <sup>q</sup> vyne ȝerd is. <sup>r</sup> Om. c. <sup>s</sup> none is. <sup>t</sup> thi frendis corn is. <sup>u</sup> breke off the i. <sup>v</sup> eeris of the corn i. the corn eeris s. <sup>w</sup> frote hem is. <sup>x</sup> thin hondis is. <sup>y</sup> repe hem is. <sup>z</sup> haue s. <sup>a</sup> or vnclennesse F marg. filtheheede is. <sup>b</sup> libel cr. litte booke s text. or a charter marg. <sup>c</sup> ȝyue it is. <sup>d</sup> hir honde is. <sup>e</sup> out fro him s. <sup>f</sup> he the secounde husbonde s. <sup>g</sup> he ȝyue<sup>h</sup> is. <sup>h</sup> Om. is. <sup>i</sup> chartre is. <sup>k</sup> Om. plures. <sup>l</sup> hir aȝen is. <sup>m</sup> Om. bn. <sup>n</sup> bi ensaumple of thee s marg. <sup>o</sup> Om. is. <sup>oo</sup> hath ȝouen is. <sup>p</sup> Om. is. <sup>pp</sup> the comyn is. <sup>q</sup> needis s. <sup>r</sup> Om. DIKORST sec. m. wx. <sup>s</sup> in settinge hir and his meynec in good reule s marg. <sup>t</sup> Om. is. <sup>u</sup> a wed iks.

ynge his brother of the sones of Yrael, and he solde take the prijs, he schal be slayn; and thou shalt do away yuel fro the myddil of thee. Bisily kepe wel, lest thou renne into plage<sup>k</sup> of lepre, but thou shalt doon alle thingis that the prestis of Leuyte kynde han tauzt thee, aftir that Y haue comaundid to hem, and ful-  
 9 fil bisily. Haue 3e mynde what thingis the Lord 3oure God dyde to Marye, in the weye, whanne 3e wenten out of E-  
 10 gipt. Whanne thou shalt a3en aske of thi neizbour eny thing that he owith to thee, thou shalt not goon into the hows  
 11 of hym for to taak wed; but thou shalt stooned with out, and he to thee shal  
 12 brynge forth that he hath. Forsothe if he is pore, the wed anentis thee shal not  
 13 al nyzt dwelle, but anoon thou shalt 3eeld to hym before the goynge down of the sunne, that he, slepynge in his clothinge, blesse to thee, and thou haue ryztwisnes  
 14 before the Lord thi God. Thou shalt not denye the<sup>l</sup> mede of the nedi, and of the pore thi brother, or of comlyng that dwellith with thee in thi loond, and with ynne  
 15 thi 3atis is; but the same day thou shalt 3eeld to hym the prijs of his traueyl, before the sunne goynge down, for he is pore, and of it susteyneth his lijf; lest he crye a3ens thee to the Lord, and be  
 16 rettid to thee into synne. Fadrys shulen not be slayn for the sones, ne sones for the fadris, but echon<sup>m</sup> for his own synue  
 17 shal dye. Thou shalt not peruert the doom of the comlyng, and faderles child; ne thou shalt taak away in stede of a  
 18 wed the clooth of the<sup>n</sup> widewe. Hane<sup>o</sup> mynde that thou hast serued in Egipt, and the Lord thi God hath delyuered thee theus; therfor I comaunde to thee

vide<sup>v</sup> his lijf<sup>w</sup> to thee. If a man is takun, 7  
 'that is, conuyct in doom<sup>x</sup>, bisili aspiynge to stele his brothir of the sones of Israel, and whanne he hath seeld hym, takith<sup>y</sup> prijs, he schal be slayn; and thou<sup>z</sup> schalt do away yuel fro the myddis of thee. Kepe thou<sup>a</sup> diligentli, lest thou renne in 8 to the sijknesse of lepre<sup>b</sup>, but thou schalt do what euer thingis the preestis of the kyn of Leuy techen thee, bi that that Y comaundide<sup>c</sup> to hem, and 'fille thou<sup>d</sup> diligentli. Haue 3e mynde what thingis 3oure 9 Lord God dide to Marie, in the weie, whanne 3e 3ede 'out of<sup>e</sup> Egipt. Whanne 10 thou schalt axe of thi neizbore ony thing which<sup>f</sup> he owith to thee, thou schalt not entre in to his hows, that thou take<sup>g</sup> awei<sup>h</sup> a wed; but thou schalt stonde with out 11 forth, and he schal brynge forth<sup>i</sup> that that he hath. Sotheli<sup>k</sup> if he is pore, the<sup>l</sup> wed 12 schal not dwelle<sup>m</sup> bi nyzt at<sup>n</sup> thee, but 13 anoon thou schalt 3elde<sup>o</sup> to hym bifor the goyng down of the sunne, that he slepe in his cloth, and blesse thee, and thou haue ryztfulnesse<sup>p</sup> bifor thi Lord God. Thou 14 schalt not denye the hire of thi brother nedi and pore, ethir of the comelyng that dwellith with thee in thi lond, and is with ynne thi 3atis; but in the same dai thou 15 schalt 3elde to hym the prijs of his trauel, bifor the<sup>q</sup> goyng down of the sunne, for he is pore, and susteyneth<sup>r</sup> therof<sup>s</sup> his lijf; lest he crye a3ens thee to the Lord, and it be arettid<sup>t</sup> to thee into synne<sup>u</sup>. The<sup>v</sup> fa- 16 dris shulen not be slayn for the<sup>w</sup> sones, nether the<sup>x</sup> sones for<sup>y</sup> the<sup>z</sup> fadris, but ech man schal die for hys owne synne. Thou 17 schalt not 'peruerte, ethir<sup>a</sup> waiwardli turne<sup>b</sup>, the doom of the comelyng, and<sup>c</sup> of fadirles<sup>d</sup> ethir modirles<sup>dd</sup>; nethir thou schalt take awei in the<sup>e</sup> stide of wed<sup>f</sup> the

<sup>k</sup> the plage BCDEFH. <sup>l</sup> Om. A. <sup>m</sup> eche C. <sup>n</sup> a A. <sup>o</sup> Ha C.

<sup>v</sup> hath put I. hath thanne put s. <sup>w</sup> lijf or his lyfode s. <sup>x</sup> Om. I. or conuyct iustly s. <sup>y</sup> he takith for him is. <sup>z</sup> thus thou is. <sup>a</sup> thee I. thou thee s. <sup>b</sup> this goostly and vnshamefast synne s marg. <sup>c</sup> comaunde is. <sup>d</sup> fulfille thou it is. <sup>e</sup> to N. <sup>f</sup> that is. <sup>g</sup> take fro him is. <sup>h</sup> Om. s. <sup>i</sup> forth to thee s. <sup>k</sup> And is. <sup>l</sup> his is. <sup>m</sup> abide I. <sup>n</sup> anentis I. <sup>o</sup> 3elde it I. 3elde his wed s. <sup>p</sup> ryztwisnesse is text. that is, meed for thi ryztwisnesse s marg. <sup>q</sup> Om. is. <sup>r</sup> he susteyneth is. <sup>s</sup> of the hire of traueil s. <sup>t</sup> rikened is. <sup>u</sup> the with holding of werkennes hire s marg. <sup>v</sup> Om. is. <sup>w</sup> her is. <sup>x</sup> Om. is. <sup>y</sup> of D. <sup>z</sup> her cis. <sup>a</sup> Om. is. <sup>b</sup> turne or messedeme s. <sup>c</sup> or is. <sup>d</sup> the fadirles is. <sup>dd</sup> modirles child is. <sup>e</sup> Om. is. <sup>f</sup> a wed ks.

19 that thou doo this thing. Whanne thou  
repist corn in thi feeld, and a forzetun  
handful thou leueest, thou shalt not  
turn azen for to taak it, but the com-  
lynge, and faderles child, and widewe  
thow shalt suffre to bere a wey, that the  
Lord thi God blesse to thee in al the  
20 werk of thin hoondis. If thou gedrest<sup>p</sup>  
fruytis of olyues, what euer<sup>q</sup> leuee in  
the trees, thou shalt not turn azen for  
to gedre, but thou shalt leuee to the  
21 comlynge, faderles child, and widewe. If  
thou kuttist thi vyn from<sup>r</sup> grapis to wyn,  
thou shalt not gedre the leeuynge rey-  
sens, but thei shulen falle into the vse of  
the comlynge, faderles child, and widewe.  
22 Haue<sup>s</sup> mynde that thou seruedist<sup>t</sup> in E-  
gipt, and therfor Y comaunde to thee,  
that thou doo this thing.

cloth of a widewe. Haue thou mynde,<sup>18</sup>  
that<sup>s</sup> thou seruedist in Egipt, and thi  
Lord God delyuerede thee fro themmus;  
therfor Y comaunde to thee that thou do  
this thing. Whanne thou repist corn<sup>h</sup> in<sup>19</sup>  
the<sup>i</sup> feeld, and forzetist<sup>k</sup>, and leueest a  
repe, thou schalt not turne azen to take it,  
but thou schalt suffre that a comelyng,  
and fadirles<sup>l</sup>, ethir modirles<sup>m</sup>, and a<sup>n</sup> wi-  
dewe take<sup>o</sup> awei, that thi Lord God blesse  
thee in al the werk of thin hondis. If<sup>20</sup>  
thou gaderist fruytis<sup>p</sup> of olyues, what  
euer thing leueth in trees<sup>q</sup>, thou schalt  
not turne azen to gadere<sup>r</sup>, but thou schalt  
leuee<sup>s</sup> to a comelyng, fadirles<sup>t</sup>, ether<sup>u</sup> mo-  
dirles<sup>v</sup>, and to a<sup>w</sup> widewe. If thou ga-<sup>21</sup>  
derist grapis of the<sup>x</sup> vyner<sup>y</sup>, thou schalt  
not gadere raisyns<sup>z</sup> that leuee, but tho  
shulen falle in to the<sup>a</sup> vsis of the comel-  
yng, of the fadirles, ethir<sup>b</sup> modirles<sup>c</sup>, and  
of the wydewe. Haue thou mynde that<sup>22</sup>  
also thou seruedist in Egipt, and therfor  
Y comaunde to thee, that thou do this  
thing.

## CAP. XXV.

1 If there were a cause bitwex<sup>u</sup> eny  
men, and han askid<sup>v</sup> iugis, whom thei  
biholden to be ryztwyse, to hym the  
palme of ryztwisnes thei shulen zyue,  
whom wickid<sup>w</sup>, thei shulen condempne  
2 of wickidnes<sup>x</sup>. Forsothe if hym that  
hath synned thei seen worthi, thei shulen  
throw down with scourgis, and before  
hem thei shulen make to be betun; for  
the mesure of synne shal be and<sup>y</sup> the  
3 maner of scourgyngis, so oonlich, that  
the fourtith noumbre thei ouer passe not,  
lest foullich rent before thin eyen thi bro-  
4 ther go away. Thow shalt not bynde the  
mouth of the oxe tredynge thi fruytis in  
5 the flore. Whanne bretheren dwellen to-

## CAP. XXV.

If cause<sup>d</sup> is bitwixe ony men, and thei<sup>1</sup>  
axen iugis<sup>e</sup>, thei shulen zyue the victorie  
of ryztfulnesse<sup>f</sup> to him, whom thei per-  
seyuen to be iust, thei<sup>g</sup> shulen condempne  
*hym* of wickidnesse, whom *thei perseyuen*  
*to be wickid*. Sotheli<sup>h</sup> if thei seen hym<sup>2</sup>  
that synned<sup>i</sup>, worthi of betyngis, thei  
shulen caste *him*<sup>k</sup> down, and<sup>kk</sup> make<sup>l</sup> to be  
betun bifor hem; also<sup>ll</sup> the maner of bet-  
yngis<sup>m</sup> schal be for the<sup>mmm</sup> mesure of synne<sup>n</sup>,  
so oneli that tho<sup>nn</sup> passe not the noumbre<sup>3</sup>  
of fourti<sup>o</sup>, lest thi brother be to-rent  
viliche<sup>oo</sup> bifore thin izen, and go<sup>p</sup> awei.  
Thou schalt not bynde<sup>pp</sup> the 'mouth of the<sup>4</sup>  
oxe<sup>q</sup> tredynge<sup>r</sup> thi fruytis in the corn floor.  
Whanne britheren dwellen to gidere, and<sup>5</sup>

<sup>p</sup> gedere c. <sup>q</sup> er E. <sup>r</sup> Om. A. <sup>s</sup> Ha C. <sup>t</sup> hast serued BCDEFH. <sup>u</sup> bytwene BCDEFH. <sup>v</sup> inter-  
peled E pr. m. <sup>w</sup> wicke c. <sup>x</sup> wickenesse c. <sup>y</sup> in ABDFH.

<sup>g</sup> Om. s. <sup>h</sup> thi corn s. <sup>i</sup> thi bc. <sup>k</sup> thou forzetist is. <sup>l</sup> a fadirles DIS. <sup>m</sup> a modirles D. modirles  
child is. <sup>n</sup> Om. plures. <sup>o</sup> take it A pr. m. s. <sup>p</sup> the fruytis is. <sup>q</sup> the trees I. *the olyue* trees s. <sup>r</sup> ga-  
dere it is. <sup>s</sup> leuee it is. <sup>t</sup> a fadirles B. to the fadirles is. <sup>u</sup> and is. <sup>v</sup> modirles child is. <sup>w</sup> the is.  
<sup>x</sup> thi BIS. <sup>y</sup> vyne is. <sup>z</sup> the raisyns is. <sup>a</sup> Om. s. <sup>b</sup> and is. <sup>c</sup> modirles child is. <sup>d</sup> a cause is.  
<sup>e</sup> things K sec. m. <sup>f</sup> ryztwisnesse is. <sup>g</sup> and thei is. <sup>h</sup> And is. <sup>i</sup> hath synned is. <sup>k</sup> Om. plures.  
<sup>kk</sup> and shulen BCDFGKMNO. and thei schul is. <sup>l</sup> make him is. <sup>ll</sup> and DIKORST sec. m. also and wx.  
<sup>m</sup> the betyngis s. <sup>mmm</sup> Om. I. <sup>n</sup> the synne s. <sup>nn</sup> thou A pr. m. c. thei is. <sup>o</sup> fourti *strokis* s. <sup>oo</sup> *bi violent*  
*betinge* s marg. <sup>p</sup> go thanne I. go so s. <sup>pp</sup> tye s. <sup>q</sup> oxe mouth is. <sup>r</sup> threshynge is. <sup>tretynge</sup> o.

gidre, and oon of hem with outen free children<sup>z</sup> were deed, the wijf of the deed shal not wedde to another, but shal taak hir his brother, and he shal arere<sup>a</sup> the seed of his brother. And the fyrst gotten sone of hyr he shal clepe bi the name of hym, that the name of hym be not doon away fro Yrael. Forsothe if he wol not taak the wijf of his brother, that to hym bi the lawe is owid<sup>b</sup>, the womman shal goo to the zate of the cyte; and she shal aske<sup>c</sup> the more men thur; birth, and shal seye, The brother of my man wol not arere seed<sup>d</sup> of his brother in Yrael, ne me into wedlok taak. And anoon thei shulen maak hym to be clepid, and thei shulen aske. If he answeere, I wol not taak hir to wijf; the womman shal come ny; to hym, before the aldre<sup>e</sup> men<sup>f</sup>, and she shal taak the sho of his foot, and spit in his face, and seye, Thus it shal he doo to a man, that wol not bilde vp the hows of his brother; and shal be clepid the name of hym in Yrael, The hows of the vnshod. If there han two men bytwix<sup>g</sup> hem self chidyngge, and oon azens that<sup>h</sup> other bigynneth to iangle, and wilnyngge the wijf of 'that other<sup>i</sup> to delyuer hir man fro the hoond of the strengere, and hath put the hoond, and takun the shamfast<sup>k</sup> membris of hym, thow shalt kut of the hoond of hir, ne be bowid on<sup>l</sup> hyr with eny mercy. Thow shalt not haue in sak dyuerse weiztis, more and lasse, ne there shal be in thin hows a busshel more and lasse. Weizt thow shalt haue iust and verrey, and euen busshel and verrey shal be to thee, that myche tyme thou lyue vpon erthe that the Lord thi God shal zyue to thee. The Lord for-

oon of hem is deed with out fre children, the wijf of the deed *brother* schal not be weddid to anothis man, but his brothis<sup>s</sup> schal take hir, and schal<sup>t</sup> reise seed<sup>u</sup> of his brother<sup>v</sup>. And he schal clepe the<sup>w</sup> firste<sup>g</sup> gendrid<sup>x</sup> sone 'of hir<sup>y</sup> bi the<sup>z</sup> name 'of hym<sup>a</sup>, 'that is, of the deed brothis<sup>b</sup>, that his name be not don awei fro Israel. Forsothe<sup>e</sup> if he nyle<sup>d</sup> take the wijf of his brother, which<sup>e</sup> is due to hym bi lawe<sup>f</sup>, the womman schal go to the zate of the citee; and sche schal axe the grettere men in birthe, and sche schal seie<sup>g</sup>, 'The brother of myn hosebonde nyle<sup>h</sup> reise seed<sup>i</sup> of his brother in Israel, nethir wole<sup>k</sup> take me in to mariage. And anoon thei schulen make<sup>g</sup> hym to be clepid, and thei schulen axe<sup>l</sup>. If he answerith<sup>m</sup>, Y nyle<sup>n</sup> take hir to wijf; the womman schal go to hym bifor the<sup>o</sup> eldre men of Israel, and sche schal take awei<sup>o</sup> the<sup>p</sup> schoo<sup>q</sup>, and sche schal spete in to his face, and schal<sup>r</sup> seie, So<sup>s</sup> it schal be doon to the man, that bildith not 'the hows of his brother<sup>t</sup>; and 'the name of hym<sup>u</sup> schal be clepid in Israel, The hows of the man vnschood. If twei men han<sup>11</sup> strijf bitwixe hem silf, and oon bigynneth to stryue azens another, and the wijf of 'the tother<sup>v</sup> man wole delyuere hir hosebonde fro the hond of the strongere man, and puttith<sup>w</sup> hond<sup>x</sup>, and 'takith the schamefast<sup>y</sup> membris 'of hym<sup>z</sup>, thou schalt kitte<sup>12</sup> awei<sup>a</sup> 'the hond<sup>b</sup> of hir<sup>c</sup>, nether thou schalt be bowid on hir bi<sup>d</sup> ony mercy. Thou<sup>13</sup> schalt not haue in the<sup>e</sup> bagge dyuerse weiztis, a grettere<sup>f</sup> and a lesse<sup>g</sup>, nether a<sup>14</sup> buyschel more and lesse<sup>h</sup> schal be in thin hows. Thou schalt haue a iust weizte and<sup>15</sup> trewe<sup>i</sup>, and an euene buyschel 'and trewe<sup>k</sup> schal be to thee, that thou lyue in myche

<sup>z</sup> childer c. <sup>a</sup> rere c. <sup>b</sup> azt c. <sup>c</sup> enterpele E pr. m. <sup>d</sup> the seed E. <sup>e</sup> alther BF. <sup>f</sup> men of Irael E pr. m. <sup>g</sup> bytwene BCDEFH. <sup>h</sup> the c. <sup>i</sup> the tother c. <sup>k</sup> priueigagys E pr. m. <sup>l</sup> vpon BCDEFH.

<sup>s</sup> brothis that is deed s. <sup>t</sup> he schal is. <sup>u</sup> the seed I. <sup>v</sup> deed brothis s. <sup>w</sup> hir is. <sup>x</sup> bigetun I. <sup>y</sup> Om. is. <sup>z</sup> his is. <sup>a</sup> Om. is. <sup>b</sup> Om. I. that is deed s. <sup>c</sup> And is. <sup>d</sup> wil not I. <sup>e</sup> that I. <sup>f</sup> the lawe is. <sup>g</sup> seie to hem is. <sup>h</sup> Mi husbondus brother wil not I. My husbond brother nyle s. <sup>i</sup> the seed is. <sup>k</sup> he wil I. he wole s. <sup>l</sup> axe him is. <sup>m</sup> answeere and seie s. <sup>n</sup> wil nat I. <sup>o</sup> Om. is. <sup>p</sup> his is. <sup>q</sup> schoo off fro his foot is. <sup>r</sup> sche schal is. <sup>s</sup> Thus is. <sup>t</sup> his brothis hous is. <sup>u</sup> his name is. <sup>v</sup> that oo ILP. the to oST sec. m. w. the R. <sup>w</sup> sche puttith forth is. <sup>x</sup> the hond c. hir hond is. <sup>y</sup> holdith him bi his priuee is. <sup>z</sup> Om. is. <sup>a</sup> off is. <sup>b</sup> hir hond is. the hondis K. <sup>c</sup> Om. is. <sup>d</sup> with is. <sup>e</sup> thi is. <sup>f</sup> gretter to bigge with is. <sup>g</sup> lesse to sille with is. <sup>h</sup> a esse is. <sup>i</sup> a trewe is. <sup>k</sup> Om. I. and a trewe s.

sothe shal wlaat hym that doth thes thingis, and withstoodith<sup>m</sup> alle vnri3twisnes<sup>n</sup>. Haue<sup>o</sup> mynde what thingis dide to thee Amalech in the weye, whanne 18 thow wentist out of Egipt; what maner wise he a3en cam to thee, and the eendis of thi felawship, that wery abeden, slew3, whanne thow were defoulid with hungre 19 and traueil, and dredde not God. Therfor whanne the Lord thi God hath 3yue to thee rest, and maad sugettis<sup>p</sup> alle naciouns bi enuyroun, in the loond that he hath bihoot to thee, thow shalt doo a wey his name vndre heuene; be war lest thow for3ete.

## CAP. XXVI.

1 Whanne thow comyst into the loond that the Lord thi God is to 3yue to thee to be weeldid, and holdist it<sup>q</sup>, and dwellist 2 in it, thow shalt taak of alle thi fruytis the cheef, and put in a leep; and thow shalt goo to the place that the Lord thi God hath chosun, that there be inwardly 3 clepid the name of hym. And thow shalt goon to the preest that were in tho<sup>r</sup> days, and seye to hym, I knowleche to day before the Lord thi God, that Y am comen into the loond, for the<sup>s</sup> which he hath swore to oure fadris, that he schulde 4 3yue it<sup>t</sup> to vs. And the preest takynge the leep of thin hoond, shal put before 5 the auter of the Lord thi God. And thow shalt speke in the sijt of the Lord thi God, Sirus pursuede my fader, that descendide into Egipt, and there pilgrimagide in moost fewe noumbre; and he growide into a greet folk of kynde, and strong, and of multitude with out ende. 6 And the Egipcians greuously traueilyden vs, and pursueden, puttynge on moost

tyme on<sup>l</sup> the lond which<sup>m</sup> thi Lord God schal 3yue to thee. For the Lord schal 16 haue hym abhomynable that doith these thingis, and he wlatith<sup>a</sup>, 'ethir cursith<sup>o</sup>, al vnri3tfulnesse<sup>p</sup>. Haue thou<sup>q</sup> mynde what 17 thingis Amalech dide to thee in the weie, whanne thou 3edist out of Egipt; hou he 18 cam to thee, and killide the laste men of thin oost, that<sup>r</sup> saten<sup>s</sup> wery, whanne thou were<sup>ss</sup> disesid with hungur and trauel, and he dredde not God. Therfor whanne thi 19 Lord God hath 3oue reste to thee, and hath maad suget<sup>t</sup> alle naciouns 'bi cumpas<sup>u</sup>, in the lond which<sup>v</sup> he bihi3te to thee, thou schalt do awei 'the name of hym<sup>w</sup> vndur heuene; be thou war lest thou for3ete<sup>x</sup>.

## CAP. XXVI.

And whanne thou hast entrid in to the 1 lond which<sup>y</sup> thi Lord God schal 3yue to thee to welde, and thou hast gete it, and hast dwellid thereynne, thou schalt take 2 the firste fruytis of alle thi fruytis, and thou schalt putte<sup>z</sup> in a panyere<sup>a</sup>; and thou schalt go to the place which<sup>b</sup> thi Lord God chees<sup>c</sup>, that his name be inwardly clepid there. And thou schalt go to the 3 preest, that schal be in tho daies, and thou schalt seie to hym, Y knowleche to dai bifor thi Lord God, that Y entride<sup>d</sup> in to the lond, for<sup>e</sup> which he swoor to oure fadris, that he schulde 3yue it to vs. And 4 the preest schal take the panyere<sup>f</sup> of thin hond, and schal<sup>g</sup> sette<sup>h</sup> bifor the auter of thi Lord God. And thou schalt speke<sup>i</sup> in 5 the sijt of thi Lord God, Sirus pursuede my fadir, 'which *fadir*<sup>k</sup> 3ede<sup>l</sup> down in to Egipt, and was a pilgrym there in feweste<sup>m</sup> noumbre; and he<sup>n</sup> encreesside in to a greet folk, and strong<sup>o</sup>, and of multitude without noumbre. And Egipcians<sup>p</sup> turment- 6 iden vs, and pursueden<sup>q</sup>, and<sup>r</sup> puttiden<sup>s</sup>

<sup>m</sup> withstont BCDEFH. <sup>n</sup> vnri3twisnes E. <sup>o</sup> Ha E. <sup>p</sup> soget CE. <sup>q</sup> in it c. <sup>r</sup> that BDEFH. <sup>s</sup> Om. c. <sup>t</sup> Om. A.

<sup>l</sup> vpon is. <sup>m</sup> that is. <sup>n</sup> is aduersarie to is. <sup>o</sup> Om. is. <sup>p</sup> vnri3twisnesse is. <sup>q</sup> Om. i. <sup>r</sup> the whiche i. <sup>s</sup> saten *bihinde* s. <sup>ss</sup> was s. <sup>t</sup> suget to thee is. <sup>u</sup> aboute i. <sup>v</sup> *thi* cumpas s. <sup>w</sup> that is. <sup>x</sup> Amalechus name fro is. <sup>y</sup> for3ete this is. <sup>z</sup> putte *him* is. <sup>a</sup> basket is. <sup>b</sup> that is. <sup>c</sup> hath chosen is. <sup>d</sup> haue entrid is. <sup>e</sup> Om. s. <sup>f</sup> basket is. <sup>g</sup> he schal is. <sup>h</sup> sette it is. <sup>i</sup> sey is. <sup>k</sup> that is. <sup>l</sup> wente κ. <sup>m</sup> a ful litle i. <sup>n</sup> *my fadir* s. <sup>o</sup> a strong is. <sup>p</sup> men of Egipt is. <sup>q</sup> pursueden *vs* is. <sup>r</sup> and *thei* s. <sup>s</sup> puttiden *vpon vs* s.

7 greuows birthens. And we crieden to the Lord God of oure faders, that hath herde vs, and bihold oure mekenes, and 8 traueyl, and anguysse; and he hath lad vs out of Egipt in a myzti hoond, and in an arme streijt out, in greet drede<sup>u</sup>, in 9 toknes, and wondres, and brouzte into this place; and hath taak to vs the loond 10 mylk and hony flowynge. And therfor nowe Y offre to thee the cheef of the fruytis of the erthe that the Lord hath zeue to me. And thou shalt leeue hem in the sizt of the Lord thi God. And the 11 Lord thi God honourd, thou shalt eete in alle goodis that the Lord thi God hath zeue to thee and to thin hows, thow, and Leuytis, and comlyng, that is 12 with thee. Whanne thow hast fulfillid the tithe of alle thi fruytis, the zeer of tithis<sup>v</sup> the thridde, thow shalt zeue to Leuyte, and comlynge, and faderles child, and widewe, that thei eten 'with ynne<sup>w</sup> 13 thi zatis, and ben fulfillid. And thou shalt speke in the sizt of the Lord thi God, Y haue brouzt that is halowid fro<sup>x</sup> myn hows, and haue zyue it to Leuyte, and comlynge, and<sup>y</sup> faderles child, and widewe, as thow hast comaundid to me; I haue not passid beside thin heestis, ne 14 haue forzet thi maundement<sup>z</sup>. Y haue not eete of hem in my sorwe, ne haue seuerd hem in eche vnclennes, ne haue spendid of hem eny thing in thing of deed coors. Y haue obeishid to the voyce of the Lord my God, and haue doo alle thingis that<sup>a</sup> thow hast comaundid to me. 15 Bihold fro thi sanctuary, fro the hiz dwellynge place of heuens, and blesse thow to thi puple Yrael, and to the loond that thow hast zyue to vs, as thow hast swore to oure fadres, to the loond mylk and

greuouseste<sup>t</sup> birthuns<sup>u</sup>. And we crieden 7 to the Lord God of oure fadris, which<sup>v</sup> herde<sup>w</sup> vs, and bihelde<sup>x</sup> oure mekenesse, and traueyl<sup>y</sup>, and angwischis<sup>z</sup>; and he ledde 8 vs out of Egipt in myzti<sup>a</sup> hond, and<sup>b</sup> arm<sup>c</sup> holdun<sup>d</sup> forth<sup>e</sup>, in grete drede, in<sup>f</sup> myraclis, and grete<sup>g</sup> wondris, and ledde<sup>h</sup> vs<sup>i</sup> in to 9 this place; and zaf<sup>k</sup> to vs a lond flowynge with mylk and hony. And therfor Y offre 10 now to thee<sup>l</sup> the fyrste fruytis of the fruitis of the lond which<sup>m</sup> the Lord zaf to me. And thou schalt leeue tho<sup>n</sup> in the sizt of thi Lord God. And whanne thi Lord God<sup>o</sup> is worchipid, thou schalt ete 11 in alle the goodis whiche thi Lord God zaf to thee and to<sup>p</sup> thin hows, thou, and the dekene, and the comelyng which<sup>q</sup> is with thee<sup>r</sup>. Whanne thou hast fillid<sup>s</sup> the<sup>t</sup> 12 tithe of alle thi fruytis, in the thridde zeer of tithis<sup>u</sup>, thou schalt zyue to the dekene, and to the comelyng, and to the fadirles, ether modirles<sup>v</sup> child, and to widewe<sup>w</sup>, that thei ete with ynne thi zatis, and be fillid<sup>x</sup>. And thou schalt speke in the sizt of thi 13 Lord God<sup>xx</sup>, Y haue take awai<sup>y</sup>† that that is halewid of myn hows, and Y zaf it to the dekene, and to the comelyng, to<sup>z</sup> the fadirles, ethir modirles child, and to the widewe, as thou comaundidist to me; Y 14 passide not thi comaundementis<sup>a</sup>, Y forzat not thi heest<sup>b</sup>. Y ete not of tho 15 thingis in my morenyng<sup>†</sup>, nether Y departide tho<sup>c</sup> in ony vnclennesse, nethir Y spendide of tho ony thing in biryng of deed<sup>d</sup> body, 'that is, in<sup>e</sup> makynge feestis therof<sup>f</sup> in biryng<sup>g</sup> of deed men<sup>h</sup>. Y obeiede to the vois of my Lord God, and Y dide alle thingis as thou comaundidist to me. Bihold thou fro thi seyntuarie, fro 15 the hiz dwellyng place of heuene, and blesse thou thi puple Israel, and the lond

† Y haue take away, that is, Y haue departid fro othere thingis that perteynen to myn hows. Lire here. c.

† Y eet not of tho thingis in my morenyng; that is, in the tyme of my nede; Y wastide not siche thingis in myn visis. Lire here. c.

<sup>u</sup> fere BCDEFH. <sup>v</sup> the tithis CE. <sup>w</sup> bysydys E pr. m. <sup>x</sup> in E pr. m. <sup>y</sup> Om. CDEF. <sup>z</sup> coomaundement C. <sup>a</sup> as E.

<sup>t</sup> moost greuous is. <sup>u</sup> burthuns on vs I. <sup>v</sup> the whiche I. <sup>w</sup> here D. <sup>x</sup> he bihelde is. <sup>y</sup> oure traueyl is. <sup>z</sup> oure angwischis I. oure anguische s. <sup>a</sup> a myzti is. <sup>b</sup> and in is. <sup>c</sup> an arm s. <sup>d</sup> strejt is. <sup>e</sup> out is. <sup>f</sup> and in is. <sup>g</sup> in grete is. <sup>h</sup> he ledde I. <sup>i</sup> Om. plures. hem M. <sup>k</sup> he hath zouen is. <sup>l</sup> thee, prest is. <sup>m</sup> that is. <sup>n</sup> hem I. tho fruytis s. <sup>o</sup> Om. B. <sup>p</sup> Om. s. <sup>q</sup> that is. <sup>r</sup> thee, shulen ete these s. <sup>s</sup> fulfillid is. <sup>t</sup> bi this maner the s. <sup>u</sup> thi tithis is. <sup>v</sup> the moderles s. <sup>w</sup> the widewe BCGIKLP SX sec. m. <sup>x</sup> fulfillid is. <sup>xx</sup> God, and sey, is. <sup>y</sup> Om. A. <sup>z</sup> and to A pr. m. C pr. m. DEFIKLOPQRSTW. <sup>a</sup> heestis is. <sup>b</sup> bidding is. <sup>c</sup> hem is. <sup>d</sup> a deed is. <sup>e</sup> Om. BL. <sup>f</sup> Om. s. <sup>g</sup> biryngis CDFMNOPTWX. the biryng s. <sup>h</sup> the gloss omitted in I.

16 hony flowynge. To day the Lord thi  
 God hath comaundid to thee, that thou  
 doo thes maundementis and domys, that  
 thou kepe and fulfil of al thin hert, and  
 17 of al thi soule. The Lord thou hast  
 chosun to day, that he be to thee God,  
 and thou goo in the weies of hym, and  
 keep his cerymoyns, and heestis, and  
 domys, and obeish to his maundement.  
 18 Loo! the Lord hath chosen thee to day,  
 that thou be to hym a special puple, as  
 he hath spoken to thee, and thou keep  
 19 alle the heestis of hym; and he shal  
 maak thee hizet than alle the folkis, that  
 he hath<sup>b</sup> maad of nouzt, into preysynge,  
 and name, and his glorie; that thou be  
 an holy puple of the Lord thi God, as he  
 hath spokun.

## CAP. XXVII.

1 Moyses forsothe hath comaundid, and  
 the eldren<sup>e</sup>, to the puple of Yrael, sei-  
 ynge, Keep 3e eche maundement that I  
 2 comaunde to 3ou to day. Whanne 3e  
 han passid ouere Jordan, into the loond  
 that the Lord thi God shal 3yue to thee,  
 thou shalt arere<sup>d</sup> greet stonus, and with  
 3 plastre<sup>e</sup> thou shalt dawbe<sup>f</sup> hem, that  
 thou mowe<sup>g</sup> wryte in hem alle the wordis  
 of this lawe, Jordan ouergoon, that thou  
 goo into the lond that the Lord thi God  
 shal 3yue to thee, the loond mylk and  
 hony flowynge, as he hath swore to thi  
 4 fadres. Whanne thanne thou shalt ouer-  
 pas<sup>g</sup> Jordan, arere<sup>h</sup> the stonus that Y to  
 day comaunde to thee, in the mownt of  
 Hebal; and thou shalt dawbe<sup>i</sup> hem with  
 5 plastre<sup>k</sup>. And thou shalt bild there up  
 an auter to the Lord thi God, of stonus  
 6 whom yrun hath not towchid, and of  
 stonus vnfourmed and vnpolishid; and

which<sup>i</sup> thou hast 3oue to vs, as thou 'hast  
 swoore<sup>k</sup> to oure fadris; the lond flowynge  
 with mylk and hony. To dai<sup>l</sup> thi Lord 16  
 God comaundide to thee, that thou do  
 these comaundementis<sup>m</sup> and domes, that  
 thou kepe and fille<sup>n</sup> of<sup>o</sup> al thin herte,  
 and of al thi soule. Thou hast chose the 17  
 Lord to day, that he be God to thee, and  
 thou<sup>p</sup> go in hise weies, and thou<sup>q</sup> kepe  
 hise cerymony<sup>s</sup>, and<sup>r</sup> heestis<sup>s</sup>, and domes<sup>t</sup>,  
 and obeie to his comaundement<sup>u</sup>. Lo! the 18  
 Lord chees<sup>v</sup> thee to day, that thou be a  
 special puple<sup>†</sup> to hym, as he spak<sup>w</sup> to  
 thee, and that thou kepe alle hise co-  
 maundementis<sup>x</sup>; and he schal make thee 19  
 hizere<sup>y</sup> than alle folkis, whiche he made<sup>z</sup>  
 in to his preisyng, and name<sup>a</sup>, and glorie<sup>b</sup>;  
 that thou be an holi puple of<sup>c</sup> thi Lord  
 God, as he spak<sup>d</sup> to thee.

† a special pu-  
 ple; that is,  
 loued singu-  
 larly. *Live*  
 here. c.

## CAP. XXVII.

Forsothe<sup>e</sup> Moyses comaundide, and the 1  
 eldre men, to<sup>f</sup> the puple of Israel, and  
 seiden<sup>g</sup>, Kepe 3e ech 'comaundement which<sup>h</sup>  
 Y comaunde to 3ou to dai. And whanne 2  
 3e han passid Jordan, in to the lond which<sup>i</sup>  
 thi Lord God schal 3yue to thee, thou  
 schalt reyse<sup>k</sup> grete stonus, and thou schalt  
 make tho<sup>l</sup> pleyn with chalk, that thou 3  
 mow<sup>m</sup> write in tho<sup>n</sup> alle the wordis of this  
 lawe, whanne Jordan is passid, that thou  
 entre in to the lond which<sup>o</sup> thi Lord God  
 schal 3yue to thee, the lond flowynge with  
 mylke and hony, as he swoor<sup>p</sup> to thi fa-  
 dris. Therfor whanne thou hast passid 4  
 Jordan, reise thou<sup>q</sup> the stonus whiche Y  
 comaunde to dai to thee, in the hil of He-  
 bal; and thou schalt make tho<sup>r</sup> pleyn with  
 chalk. And there thou schalt bilde an 5  
 auter to thi Lord God, of stonys whiche<sup>s</sup>  
 yrun touchide not, and of stonys vnform- 6  
 ed and vnpolishid; and thou schalt offre

<sup>b</sup> Om. c. <sup>c</sup> elderes c. <sup>d</sup> rere c. <sup>e</sup> chalke *E pr. m.* <sup>f</sup> plane *E pr. m.* <sup>g</sup> mayest *D.* <sup>h</sup> mey *BEFII.*  
<sup>g</sup> ouerput *E pr. m.* <sup>h</sup> rere c. <sup>i</sup> plane *E pr. m.* <sup>k</sup> chalke *E pr. m.*

<sup>l</sup> that is. <sup>k</sup> stidefastly bihi3t is. <sup>l</sup> dai *Israel* is. <sup>m</sup> heestis is. <sup>n</sup> fulfille is. <sup>o</sup> hem of *IKS.* <sup>p</sup> that  
 thou is. <sup>q</sup> that thou is. <sup>r</sup> Om. *I.* <sup>s</sup> his heestis is. <sup>t</sup> his domes is. <sup>u</sup> bidding is. <sup>v</sup> hath chosen is.  
<sup>w</sup> hath spoken is. <sup>x</sup> heestis is. <sup>y</sup> in grace *s marg.* <sup>z</sup> hath made is. <sup>a</sup> his name is. <sup>b</sup> his glorie is.  
<sup>c</sup> to is. <sup>d</sup> hath spoken is. <sup>e</sup> And is. <sup>f</sup> of is. <sup>g</sup> thei seiden is. <sup>h</sup> heest, that is. <sup>i</sup> that is. <sup>k</sup> rere  
 vp is. <sup>l</sup> hem is. <sup>m</sup> may *I.* <sup>n</sup> hem is. <sup>o</sup> that is. <sup>p</sup> bihi3te is. <sup>q</sup> thou vp is. <sup>r</sup> hem is. <sup>s</sup> the  
 whiche *I.*

thow shalt offre vpon it brent sacrificis  
 7 to the Lord thi God; and thow shalt offre  
 pesible oostis, and thow shalt eete there,  
 and 'make metship<sup>l</sup> before the Lord thi  
 8 God. And thow shalt wryte vpon the  
 stonus alle the wordis of this lawe,  
 9 pleylnly and cleerli. And Moyses and  
 the preestis of Leuyte kynde seiden to al  
 Yrael, Tak hede, and here thow, Yrael;  
 to day thow art maad the puple of the  
 10 Lord thi God; thow shalt here the voice  
 of hym, and do the heestis, and ryztwis-  
 11 nesses, that I comaunde to thee. And  
 Moyses comaundide to the puple in that  
 12 day, seiynge, Thes shulen stoon to blesse  
 the Lord vpon the hil of Garysym, Jor-  
 dan put ouer; Symeon, Leuy, Judas, Ysa-  
 13 char, Joseph, and Beniamyn. 'And forn  
 azens<sup>m</sup> thes shulen stoon to curse in the  
 hil of Hebal, Ruben, Gad, and Aser, Za-  
 14 bulon, Dan, and Neptalym. And the Le-  
 uytes shulen pronounce, and seye to alle  
 15 men of Irael, with an hiȝe voice, Cursid  
 be<sup>n</sup> the man that makith grauen thing  
 and ȝotun, abomynacioun of the Lord, the  
 werk of the hoondis of crafti men, and  
 shal put it in hidils<sup>o</sup>; and al the puple  
 16 shal answer, and seye, Amen! Cursid  
 that honoureth not his fader and moder;  
 and al the puple shal seye<sup>p</sup>, Amen!  
 17 Cursid that ouerberith the teermes of his  
 neiȝbore; and al the puple shal seye,  
 18 Amen! Cursid that makith to erre the  
 blynde in the weye; and al the puple  
 19 shal seye, Amen! Cursid that peruertith  
 doom of comlynge, faderles child, and  
 widewe; and al the puple shal seye, A-  
 20 men! Cursid that slepith with the wijf  
 of his fader, and opneth the couerynge  
 of his bed; and al the puple shal seie,  
 21 Amen! Cursid that slepith with eny  
 beest; and al the puple shal seye, Amen!

theron<sup>t</sup> brent sacrifices to thi Lord God;  
 and thou schalt offre<sup>u</sup> pesible sacrifices,<sup>7</sup>  
 and thou schalt ete there, and thou schalt  
 make feeste bifor thi Lord God. And<sup>8</sup>  
 thou schalt write pleylnly and clereli on<sup>v</sup>  
 the<sup>w</sup> stoonys alle the wordis of this lawe.  
 And Moyses and the<sup>x</sup> preestis of the kynde<sup>y</sup> 9  
 of Leuy seiden to al Israel, Israel<sup>z</sup>, per-  
 seyue<sup>a</sup> thou<sup>b</sup>, and here; to day thou art  
 maad the puple of thi Lord God; thou<sup>10</sup>  
 schalt here his vois, and thou schalt do  
 'the comaundementis<sup>c</sup>, and riȝtfulnessis<sup>d</sup>,  
 whiche Y comaunde to thee to dai. And<sup>11</sup>  
 Moyses comaundide to the puple in that  
 day, and seide, These men schulen stonde<sup>12</sup>  
 on<sup>e</sup> the hil of Garizym to blesse the Lord<sup>f</sup>,  
 whanne Jordan 'is passid<sup>g</sup>; Symeon, Leuy,  
 Judas, Isachar, Joseph, and Benjamyn.  
 And euene azens these men schulen stonde<sup>13</sup>  
 in the<sup>h</sup> hil of Hebal to curse, Ruben, Gad,  
 and Aser, Zabulon, Dan, and Neptalym.  
 And the dekenes schulen pronounce<sup>i</sup>, and<sup>14</sup>  
 schulen<sup>k</sup> seie 'with hiȝ vois<sup>l</sup> to alle the  
 men of Israel, Cursid is the man that<sup>15</sup>  
 makith a graun ymage and ȝotun<sup>m</sup> togi-  
 dere<sup>n</sup>, abhomynacioun of the Lord, the<sup>o</sup>  
 werk of p<sup>p</sup> 'hondis of crafti men<sup>q</sup>, and schal<sup>r</sup>  
 sette it in priuey<sup>s</sup> place; and al the puple  
 schal answee, and schal<sup>t</sup> seie, Amen!  
 He is cursid that onouere<sup>u</sup> not his fadir<sup>16</sup>  
 and modir<sup>†</sup>; and al the puple schal seie,  
 Amen! Cursid is he that 'berith ouer<sup>u</sup> the<sup>17</sup>  
 termes of his neiȝbore<sup>‡</sup>; and al the puple  
 schal seie, Amen! Cursid is he that makith<sup>18</sup>  
 a blynde man to erre in the weie; and al  
 the puple schal seie, Amen! He is cursid<sup>19</sup>  
 that peruertith<sup>v</sup> the doom of a comelyng,  
 of a<sup>w</sup> fadirles, ethir modirles child, and of  
 a widewe; and al the puple schal seie,  
 Amen! Cursid is he<sup>x</sup> that slepith with<sup>20</sup>  
 'the wijf of his fadir<sup>y</sup>, and schewith the  
 hiling<sup>z</sup> of his bed; and al the puple schal

<sup>l</sup> thou shalt ete *E pr. m.*    <sup>m</sup> and fro the region *E pr. m.* Om. *sec. m.*    <sup>n</sup> Om. *BEFH.*    <sup>o</sup> hudlys *E.*  
<sup>p</sup> segge *E.*

<sup>t</sup> ther vpon *is.*    <sup>u</sup> offre *there s.*    <sup>v</sup> vpon *is.*    <sup>w</sup> tho *iks.*    <sup>x</sup> Om. *q.*    <sup>y</sup> kynrede *DFGIKMNORSTWX.*  
<sup>z</sup> thou, Israel *s.*    <sup>a</sup> tak heede *i.* take *s.*    <sup>b</sup> Om. *s.*    <sup>c</sup> his heestus *is.*    <sup>d</sup> his riȝtwisnessis *is.*    <sup>e</sup> vpon *is.*  
<sup>f</sup> that is to shewe him blesful *s marg.*    <sup>g</sup> thei had ouer passed *i.*    thei han ouer passed *s.*    <sup>h</sup> Om. *ELP.*  
<sup>i</sup> schewe *thoo* with hie voice *i.*    schewe *these thingis* with hie voice *s.*    <sup>k</sup> thei schulen *i.*    <sup>l</sup> Om. *is.*    <sup>m</sup> a  
 ȝotun *bis.*    <sup>n</sup> Om. *DIKMO sec. m. RST sec. m. WX.*    <sup>o</sup> is the *s.*    <sup>p</sup> of the *ci.*    <sup>q</sup> crafty men hondis *s.*    <sup>r</sup> he  
 schal *is.*    <sup>s</sup> a priuey *iks.*    <sup>t</sup> Om. *is.*    <sup>u</sup> ouerberith *or firdoith is.*    <sup>v</sup> turneth vnjustly *is.*    <sup>w</sup> Om. *CGO.*  
<sup>x</sup> Om. *os.*    <sup>y</sup> his fadir wyf *s.*    <sup>z</sup> preuytee *is.*

<sup>†</sup> that onouere<sup>u</sup>  
 not his fadir,  
 etc. In Ebreu  
 it is, that dis-  
 pisith his fa-  
 dir. *c.*  
<sup>‡</sup> he firdoth  
 his neiȝbour  
 termes, that doth  
 other wise to his  
 neiȝbore, than  
 he wolde he  
 dide to him *s.*

22 Cursid that slepith with his sister, dou3-  
ter of his fader, or of his moder; and al  
23 the puple shal seye, Amen! Cursid that  
slepith with his<sup>d</sup> wyues moder; and al  
24 the puple shal seie, Amen! Cursid that  
priuely smytith his nei3bour; and al the  
25 puple shal seye, Amen! Cursid that  
slepith with the wijf of his nei3bour;  
26 and al the puple shal seye, Amen! Cursid  
that takith 3iftis, that he smyte the soule  
of the innocent blood; and al the puple  
27 shal seye, Amen! Cursid that dwellith  
not in the wordis of this lawe, ne hem in  
deede fulfillith; and al the puple shal  
seye, Amen!

## CAP. XXVIII.

1 If forsothe thow herist the voyce of  
the Lord thi God, that thow doo and  
kepe alle the heestis<sup>r</sup> of hym, that Y co-  
maunde to thee to day, the Lord thi God  
shal make the hijer than alle the<sup>s</sup> folkis  
2 of kynde, that dwellen in erthe. And  
there shulen come vpon thee alle thes  
blissyngis, and shulen taak thee; if neuer-  
thelater<sup>t</sup> the heestis of hym thow herist.  
3 Blessid thow in the<sup>u</sup> citee, and blessid in  
4 the feeld; blessid the fruyt of thi wombe,  
and the fruyt of thin ertle, and the fruyt  
of thi beestis, the flockis of thi droues,  
5 and the fooldis of thi sheep; blissid thi  
6 beernes, and blessyd thi relikis; blessid  
thow shalt be ingyngge, and out goyngge.  
7 The Lord shal 3yue thin enemyes, that  
rysen azens thee, fallynge in thin sijt; bi  
o weye thei shulen come azens thee, and  
bi seuen thei shulen flee fro thi face.  
8 The Lord shal seend out blessinge vpon  
thi celers, and vpon alle the werkis of  
thin hoondis; and he shal blesse to thee  
9 in the loond that thow shalt taak. The

seie, Amen! Cursid is he<sup>a</sup> that slepith<sup>b</sup> 21  
with ony<sup>c</sup> beeste; and al the puple schal  
seie, Amen! Cursid is he that slepith with 22  
his sistir, the dou3tir of his fadir, ethir of  
his modir; and al the puple schal seie,  
Amen! Cursid is he that slepith with his 23  
wyues modir; and al the puple schal seye,  
Amen! Cursid is he that sleeth pryueli 24  
his nei3bore; and al the puple schal seie,  
Amen! Cursid is he that slepith with 'the 25  
wijf of his nei3bore<sup>d</sup>; and al the puple  
schal seie, Amen! Cursid is he that takith 26  
3iftis, that he smyte the lijf of innocent<sup>e</sup>  
blood; and al the puple schal seie, Amen!  
Cursid is he that dwellith<sup>f</sup> not in the 27  
wordis of this<sup>g</sup> lawe<sup>h</sup>, nethir 'parfourmeth  
tho<sup>i</sup> in werk; and al the puple schal seie,  
Amen!

## CAP. XXVIII.

Forsothe<sup>k</sup> if thou herist the vois of thi 1  
Lord God, that thou do and kepe alle hise  
comaundementis<sup>l</sup>, whiche Y comaunde<sup>m</sup> to  
thee to dai, thi Lord God schal make the  
hijere<sup>n</sup> than alle folkis that lyuen in erthe.  
And alle these blessingis schulen come on<sup>o</sup> 2  
thee, and<sup>p</sup> schulen take thee; if netheles  
thou herist hise comaundementis<sup>q</sup>. Thou 3  
*schalt be* blessid in citee, and blessid<sup>r</sup> in  
feeld<sup>s</sup>; blessid *schal be* the fruyt of thi 4  
wombe, and the fruyt of thi lond, and the  
fruit of thi beestis; '*blessid schulen be*  
the flockis of thi grete beestis, and the  
fooldis of thi scheep; blessid *schulen be* 5  
thi bernes, and '*blessid schulen be*<sup>u</sup> 'thi  
relifs<sup>v</sup>; thou schalt be blessid entrynge<sup>w</sup>, 6  
and goyngge out. The Lord schal 3yue 7  
thin enemyes fallynge<sup>x</sup> in thi sijt, that<sup>y</sup>  
schulen rise azens thee; bi o weie thei  
schulen come azens thee, and by seue-  
ne weies thei schulen fle fro thi face. The 8  
Lord schal sende out blessinge on<sup>z</sup> thi cele-  
ris, and on<sup>a</sup> alle the werkis of thin hondis;  
and he schal blesse thee in the lond which<sup>b</sup>

<sup>q</sup> Om. *E pr. m.* <sup>r</sup> maundementus c. comaundemens *DFH.* maundemens *E.* <sup>s</sup> Om. *BCDEFH.* <sup>t</sup> nerthe-  
later *E.* <sup>u</sup> Om. *c.*

<sup>a</sup> the man is. <sup>b</sup> gendrit is. <sup>c</sup> a is. <sup>d</sup> his nei3boris wijf is. <sup>e</sup> the innocent is. <sup>f</sup> abidith is. <sup>g</sup> the *KX.*  
<sup>h</sup> lawe of God *K.* <sup>i</sup> fulfillith hem is. <sup>k</sup> Sothely is. <sup>l</sup> heestis is. <sup>m</sup> comaundide *A pr. m. EFKLOPWX.*  
<sup>n</sup> *in gracc s marg.* <sup>o</sup> vpon is. <sup>p</sup> and thei is. <sup>q</sup> heestus is. <sup>r</sup> thou schalt be blessid is. <sup>s</sup> the  
feeld *IKSX.* <sup>t</sup> Om. *I.* <sup>u</sup> Om. *I.* <sup>v</sup> thin othere thingis is. <sup>w</sup> entrynge yn *IKS.* <sup>x</sup> to falle is. <sup>y</sup> the  
whiche is. <sup>z</sup> vpon is. <sup>a</sup> vpon is. <sup>b</sup> that is.

Lord shal rere thee to hym into an hooli  
 puple, as he hath swore to thee, if thou  
 kepyst<sup>r</sup> the heestis of the Lord thi God,  
 10 and gost in the weies of hym. And alle  
 the puples of erthes shulen seeyzen<sup>w</sup>, that  
 the name of the Lord be inwardly clepid  
 vpon thee, and thei shulen drede thee.  
 11 To be plenteuous in alle goodis the Lord  
 shal make thee, in fruytis<sup>x</sup> of thi wombe,  
 and fruyt of thi beestys, fruyt of thi  
 loond, that the Lord hath swore to thi  
 12 fadres, for<sup>y</sup> to 3yue to thee. The Lord  
 shal opne his best tresour, heuene, that  
 he 3yue reyn to thi<sup>z</sup> loond in his tyme;  
 he<sup>a</sup> shal blesse to alle the werkys of thin  
 hoondis; and thou shalt okyr to many  
 folkis<sup>b</sup>, and thi self shal not borwe to  
 13 oker of eny man. The Lord thi God shal  
 sett thee into heed, and not into tayl,  
 and thou shalt be euere more aboue, and  
 not vndur; if neuerthelater<sup>c</sup> thou here  
 the maundementis of the Lord thi God,  
 that Y comaunde to thee to day, and  
 14 kepist, and dost, and bowist not aside fro  
 hem, ne to the ri3t, ne to the left, ne hast  
 not folwid alien goddis, ne heried hem.  
 15 And if thou wolt not here the vois of  
 the Lord thi God, that thou keep and  
 doo alle the maundementis of hym, and  
 cerymoyns, that Y comaunde to thee to  
 day, shulen come vpon thee alle thes  
 16 malysouns, and holde thee. Cursid thou  
 17 shalt be in citee, cursid in feeld; cursid  
 18 thi bern, and cursid thi relikis; cursid  
 the fruyt of thi wombe, and the fruyt of  
 thin erthe, the droues of thin oxen, and  
 19 the flockis of thi sheep. Cursid thou  
 shalt be ingyonge, and cursid out goynge.  
 20 The Lord shal sende vpon thee hungre  
 inward, and hungre outward, and blamyng  
 into alle thi werkis that thou shalt  
 do, to the tyme that he trede thee down,

thou hast<sup>c</sup> take. The Lord schal reise<sup>9</sup>  
 thee<sup>d</sup> to hym silf in to an hooli puple, as  
 he swoor<sup>e</sup> to thee, if thou kepist the  
 heestis of thi Lord God, and goist in his  
 weies. And alle the puples<sup>f</sup> of<sup>g</sup> londis<sup>h</sup> 10  
 schulen se, that the name of the Lord is  
 inwardli<sup>i</sup> clepid on<sup>k</sup> thee, and thei schulen  
 drede thee. The Lord schal make thee to 11  
 be plenteuouse in alle goodis, in fruyt<sup>l</sup> of  
 thi wombe, and in fruyt<sup>m</sup> of thi beestis,  
 in the fruyt of thi lond, which<sup>n</sup> the Lord  
 swoor to thi fadris, that he schulde<sup>o</sup> 3yue  
 to thee. The Lord schal opene his beste 12  
 tresour, heuene, that he 3yue reyn to thi  
 lond in his tyme; and he schal blesse  
 alle the werkis of thin hondis; and thou  
 schalt leene to many folkis, and of no man  
 thou schalt take borewyng. The<sup>p</sup> Lord 13  
 God<sup>pp</sup> schal sette thee in to the heed<sup>q</sup>, and  
 not in to the tail<sup>r</sup>, and euere thou schalt be  
 aboue, and not<sup>s</sup> bynethe; if netheles thou  
 herist the comaundementis<sup>t</sup> of thi Lord  
 God, whiche Y comaunde to thee to day,  
 and kepist, and doist<sup>u</sup>, and bowist not away 14  
 fro tho<sup>v</sup>, nether to the ri3t side nether<sup>w</sup> to  
 the lefte side<sup>x</sup>, nether suest alien goddis,  
 nethir<sup>y</sup> worschipist hem. That if thou 15  
 nylt<sup>z</sup> here the vois of thi Lord God, that  
 thou kepe and do alle hise heestis, and  
 cerymonyes, whiche Y comaunde to thee  
 to day, alle these cursyngis schulen come  
 on<sup>a</sup> thee, and schulen<sup>b</sup> take thee<sup>c</sup>. Thou 16  
 schalt be cursid in citee, cursid<sup>d</sup> in feeld.  
 Cursid *'schal be<sup>e</sup>* thi berne, and cursid 17  
*schulen be* thi relifs<sup>f</sup>. Cursid *schal be* 18  
 the fruit of thi wombe, and the fruyt of  
 thi lond; *'cursid schulen be<sup>g</sup>* the drooues  
 of thin oxun, and the flockis of thi scheep.  
 Thou schalt be cursid goynge in, and *'thou* 19  
*schalt be<sup>h</sup>* cursid goynge out. The Lord 20  
 schal sende on<sup>i</sup> thee hungur, and thirst,  
 and blamyng<sup>k</sup> in to alle thi<sup>l</sup> werkis whiche

<sup>v</sup> kepe c. <sup>w</sup> seye A. <sup>x</sup> fruyt CE. <sup>y</sup> Om. C. <sup>z</sup> his E pr. m. <sup>a</sup> and he CE. <sup>b</sup> folk c. <sup>c</sup> nerthe.  
 latere c.

<sup>e</sup> schalt A sec. m. 1s. <sup>d</sup> thee vp 1s. <sup>e</sup> bihi3te 1s. <sup>f</sup> puple A pr. m. <sup>g</sup> of oothere 1. <sup>h</sup> londis aboute s.  
<sup>i</sup> ynly 1. <sup>k</sup> vpon 1s. <sup>l</sup> the fruyt 1s. <sup>m</sup> the fruyt CI. <sup>n</sup> that 1s. <sup>o</sup> wolde 1. <sup>p</sup> Thi BC. <sup>pp</sup> Om. A sec. m.  
<sup>q</sup> heed an hi3 s. <sup>r</sup> tail bihynde s. <sup>s</sup> neuer 1s. <sup>t</sup> heestis 1s. <sup>u</sup> doist hem 1s. <sup>v</sup> hem 1s. <sup>w</sup> ne s.  
<sup>x</sup> Om. 1s. <sup>y</sup> ne K. <sup>z</sup> wilt not 1. <sup>a</sup> vpon 1s. <sup>b</sup> thei schulen 1. <sup>c</sup> as a prisoner is taken and led a3en  
 his wille s marg. <sup>d</sup> and cursid 1s. <sup>e</sup> Om. 1. <sup>f</sup> oother goodis 1s. <sup>g</sup> Om. 1. cursid L. <sup>h</sup> Om. 1. <sup>i</sup> vpon 1s.  
<sup>k</sup> he shall putte blamyng s. <sup>l</sup> the B.

and lese swiftly, for thi moost yuel fyndyngis, in the<sup>d</sup> whiche thou hast forsakun  
 21 me. Joyn to thee the Lord pestilence,  
 to the tyme that he waast thee fro the  
 erthe, to the which thou shalt goon in  
 22 to be weeldyd. Smyit thee the Lord  
 with nede, feuer, and coold, and bren-  
 nyngge, and heet, and corrupt eyre, and  
 rust; and pursue he to the tyme that  
 23 thou peryshe. Be heuene that is aboue  
 thee braasny; and the lond that thou  
 24 tredist yrony<sup>e</sup>. 3yue the Lord the wedre  
 of thin erthe powdre, and fro heuene  
 come down vpon thee askis, to the tyme  
 25 that thou be al to-powned<sup>f</sup>. Tak thee  
 the Lord fallynge down before thin ene-  
 myes; bi o weye go thou<sup>g</sup> out azens  
 hem, and bi seuen fle thou, and be thou  
 scatered thur3 out alle the rewmes of the<sup>h</sup>  
 26 erthe; and be thi careyn into meete to  
 alle the foulis of heuene, and beestis of  
 the erthe, and be there noon<sup>i</sup> that driue  
 27 awaye. Smyit thee the Lord with the  
 byil of Egipt, and the paart of the bodi bi  
 the which toordis ben sheten out, with scab  
 forsothe and itchyngge, so that thou may<sup>k</sup>  
 28 not be helid. Smyit thee the Lord with  
 madnes<sup>l</sup>, and blyndnes, and with wood-  
 29 nes of thou3t; and thou shalt graasp<sup>m</sup>  
 in mydday, as is woned a blynd man to  
 graasp<sup>m</sup> in derknissis; and make he not  
 redi thi weyes; and alle tymes<sup>n</sup> wrong  
 chalenge suffre thou, and be thou born  
 down with vyolence, ne haue thou that  
 30 delyuer thee. A wijf tak thou, and an-  
 other man sleep with hyr; 'an hows bild  
 thou, and dwel thou not in yt<sup>o</sup>; plaunt  
 thou a vyn, and kut thou not the grapis  
 31 of it. Thin ox be slayn<sup>p</sup> before thee, and  
 eete thou not of it; thin asse be cau3t

thou schalt do, til he al to-breke thee, and  
 leese<sup>m</sup> swiftli, for thi werste<sup>n</sup> fyndyngis†,  
 in whiche thou hast forsake me. The Lord 21  
 ioyne<sup>o</sup> pestilence to thee, til he waaste  
 thee fro the lond, to which thou schalt  
 entre to welde. The Lord smyte<sup>p</sup> thee 22  
 with nedynesse‡, feuyr<sup>q</sup>, and coold, bren-  
 nyngge<sup>r</sup>, and heete, and with corrupt eir,  
 and rust<sup>s</sup>; and pursue<sup>t</sup> thee<sup>u</sup> til thou pe-  
 rische. Heuene which<sup>v</sup> is aboue thee be<sup>w</sup> 23  
 brasun; and the erthe which<sup>x</sup> thou tredist<sup>y</sup>  
 be<sup>z</sup> yrun<sup>a</sup>. The Lord 3yue dust for reyn 24  
 to thi lond, and aysche come down fro he-  
 uene on<sup>b</sup> thee, til thou be al to-brokun.  
 The Lord 3yue thee fallynge bifor thin 25  
 enemyes; bi o weie go thou azens<sup>c</sup> hem,  
 and bi seuen weies fle thou<sup>d</sup>, and be thou<sup>e</sup>  
 scaterid bi alle the<sup>f</sup> rewmes of erthe; and 26  
 thi deed bodi be<sup>g</sup> in to mete to alle vola-  
 tilis<sup>h</sup> of heuene, and to beestis of erthe<sup>i</sup>, and  
 noon be that dryue<sup>k</sup> hem<sup>l</sup> awai. The Lord 27  
 smyte thee with the botche<sup>m</sup> of Egipt<sup>n</sup>,  
 and 'the Lord smyte<sup>o</sup> the part<sup>p</sup> of bodi<sup>q</sup>  
 wherbi<sup>r</sup> 'ordures ben voyded<sup>s</sup>; also 'the  
 Lord smyte thee<sup>t</sup> with scabbe, and 3ic-  
 yng<sup>u</sup>, so that thou mayst not be curid.  
 The Lord smyte thee with madnesse, and 28  
 blyndnesse, and woodnesse<sup>v</sup> of thou3t; and 29  
 grope thou in mydday, as a blynd man is  
 wont to grope in derknissis; and dresse he  
 not thi weies; in al tyme suffre thou fals<sup>w</sup>  
 chaleng, and be thou oppressid bi<sup>x</sup> vio-  
 lence, nethir haue thou ony that schal de-  
 lyuere thee. Take thou a wijf, and an-  
 30 othir man sleepe with hir; bilde thou an  
 hows, and dwelle thou not ther ynne;  
 plaunte thou a vyner, and gadere thou  
 not grapis therof. Thin ox be offrid bifor 31  
 thee, and ete thou not therof; thin asse  
 be<sup>y</sup> rauyschid in thi sizt, and be<sup>z</sup> not

† *thi worste  
fyndyngis, that  
is, synnes that  
ben of vs, but  
goodis ben of  
God. Live  
here. c.*

‡ *and sith mul-  
titude of chil-  
dren makith  
many men ofle  
nedi, it is ful  
likerly that in  
to greate ven-  
iaunce many  
wedlokis ben  
now suffrid of  
God. s.*

<sup>d</sup> Om. c. <sup>e</sup> Om. A. <sup>f</sup> to-poyned *E pr. m.* <sup>g</sup> thou shalt go *E pr. m.* <sup>b</sup> Om. c. <sup>i</sup> not BCDEFH.  
<sup>k</sup> mawe *E pr. m.* <sup>l</sup> woodnes *E pr. m.* <sup>m</sup> grappe *E.* <sup>n</sup> tyme BCFH. <sup>o</sup> a hous thou shalt bilde vp, and  
 thou shalt not dwelle in hit *E pr. m.* <sup>p</sup> offred *E pr. m.*

<sup>m</sup> leese thee EILPS. <sup>n</sup> ful wickid 1. <sup>o</sup> shal iojne s. <sup>p</sup> shal smyte s. <sup>q</sup> with feuyr 1S. <sup>r</sup> with  
 brennyngge 1S. <sup>s</sup> myldew KX. ether rust K marg. <sup>t</sup> he schal pursue 1S. <sup>u</sup> Om. plures. <sup>v</sup> that 1S.  
<sup>w</sup> be it 1S. <sup>x</sup> that 1S. <sup>y</sup> tredist on 1S. <sup>z</sup> be it 1S. <sup>a</sup> of yrun BCDFGLMNOPQRTW. <sup>b</sup> to DMX. vpon 1S.  
<sup>c</sup> bifore 1S. <sup>d</sup> thou fro hem 1S. <sup>e</sup> Om. D. <sup>f</sup> Om. X. <sup>g</sup> be it 1S. <sup>h</sup> the briddus 1S. <sup>i</sup> the erthe 1S.  
<sup>k</sup> mowe dryue s. <sup>l</sup> Om. plures. <sup>m</sup> botche or vengeance 1S. <sup>n</sup> that is induracioun s marg. <sup>o</sup> Om. 1.  
<sup>p</sup> hyndir part 1S. <sup>q</sup> thi bodi 1S. <sup>r</sup> wherby thi 1S. <sup>s</sup> toordis ben difyed out *A pr. m.* BCDFGLMNOPQRWX.  
 filthheed is defied out 1S. <sup>t</sup> Om. 1. <sup>u</sup> ichyngge DIL. 3icching K. <sup>v</sup> with woodnesse 1S. <sup>w</sup> blameful 1S.  
<sup>x</sup> with s. <sup>y</sup> be it s. <sup>z</sup> be it 1S.

in thi sizt, and be it not zoldun to thee; thi sheep be thei zouen to thin enemyes, and be there noon<sup>q</sup> that thee help. Thi sones and thi douztr<sup>r</sup> be thei takun to another puple, seyng<sup>e</sup> thin eyen, and defaylyng<sup>e</sup> at the sizt of hem al day; and be there not strength in thin hoond. The fruyt of thin erthe, and alle thi traueyls eete the puple that thou knowist not; and be thou euer more wronge chalengis susteinege, and born doun alle days, and stonyed at the drede<sup>s</sup> of tho thingis that thin eyen shulen seen. Smyt thee the Lord with the moost yuel biel in knees, and in sparlyuers<sup>t</sup>; and mow thou not be helid fro the sool of the foot vnto the<sup>u</sup> nol. And the Lord shal leede thee, and<sup>uu</sup> thi kyng, whom thou hast ordeynd vpon thee<sup>v</sup>, into a folk that knowist not, thou, and thi fadris; and thou shalt serue there to alien goddys, tree, and stone. And thou shalt be lost into proeuerb, and fable to alle puplis, to the<sup>w</sup> whiche the Lord shal inleede thee. Myche seed thou shalt throw in to<sup>x</sup> the loond, and litil thou shalt gedre; for locustis shulen deuowre alle thingis. A vyn thou shalt plaunt, and delue, and wyn thou shalt not drynke, ne gedre of it eny thing; for it shal be wastyd with wormes. Olyues thou shalt haue in alle thi termes, and thou shalt not be anoynt with oyle; for thei shulen falle away, and perishen. Sones and douztres<sup>y</sup> thou shalt geete, and thou shalt not vse hem; for thei shulen be lad into chaytifte. Alle thi trees and fruytis of thi loond rust shal waast. A comlyng<sup>e</sup>, that dwellith with thee in the loond, shal stey up vpon thee, and shal be hizer; forsothe thou

zoldun<sup>a</sup> to thee; thi scheep be zouun to thin enemyes, and noon be<sup>b</sup> that helpe thee<sup>c</sup>. Thi sones and thi douztris be zounn<sup>d</sup> to another<sup>e</sup> puple<sup>f</sup>, while thin izen seen<sup>g</sup>, and failen<sup>h</sup> at the sizt of hem<sup>i</sup> al day; and no strengthe be in thin hond<sup>k</sup>. A puple<sup>l</sup> whom<sup>l</sup> thou knowist not ete the fruytis of thi lond, and alle thi trauels<sup>m</sup>; and euer be thou suffrynge fals<sup>n</sup> calengis<sup>o</sup>, and *be thou* oppressid in alle daies<sup>p</sup>, and<sup>q</sup> won- drynge<sup>r</sup> at the ferdfulnesse<sup>s</sup> of tho thingis whiche thin izen schulen se. The Lord smyte thee with the<sup>t</sup> worste botche in the knees<sup>†</sup>, and in the hyndere partes of the leg; and thou mow not be heelid fro the sole of the<sup>u</sup> foot 'til to<sup>v</sup> the<sup>w</sup> top<sup>x</sup>. And the Lord schal lede thee, and thi kyng, whom thou schalt ordeyne on<sup>y</sup> thee, in to a folc which<sup>z</sup> thou knowist not, thou<sup>a</sup>, and thi fadris; and<sup>b</sup> thou schalt serue there to alien goddis, to a<sup>c</sup> tre, and stoon<sup>d</sup>. And thou schalt be lost<sup>e</sup> in to prouerbef<sup>f</sup>, and fable<sup>g</sup> to alle puplis, to whiche<sup>h</sup> the Lord schal bryng<sup>e</sup> thee yn. Thou schalt easte inyche seed in to the erthe, and thou schalt gadere<sup>i</sup> litil; for locustis schulen deuoure<sup>k</sup> alle thingis<sup>l</sup>. Thou schalt plaunte, and schalt<sup>m</sup> digge a vyner<sup>n</sup>, and thou schalt not drynke wyn<sup>o</sup>, nether thou schalt gadere therof ony thing; for it schal be wastid with wormes. Thou schalt haue olyue trees in alle thi termes<sup>p</sup>, and thou schalt not be anoyntid with oile<sup>q</sup>; for tho<sup>r</sup> schulen falle doun, and schulen<sup>s</sup> perische. Thou schalt gendre<sup>t</sup> sones and douztris, and thou schalt not vse hem; for thei schulen be led in to caitifte. Rust<sup>u</sup> schal waaste alle thi trees and fruytis<sup>v</sup> of thi lond. A comelyng<sup>e</sup>, that dwellith with thee in the lond, schal stie on<sup>w</sup> thee, and he

† that thei be stiff to obeie to his wille, and souple to ydolatrie. s.

<sup>q</sup> not BCDEFH. <sup>r</sup> doztris C. <sup>s</sup> ferde BCDEFH. <sup>t</sup> sparluris C. <sup>u</sup> thi C. <sup>uu</sup> an A. <sup>v</sup> Om. A. <sup>w</sup> Om. C. <sup>x</sup> in AD. <sup>y</sup> douztryn E.

<sup>a</sup> zoldun azen is. <sup>b</sup> be ther I. <sup>c</sup> to rekeuere hem s marg. <sup>d</sup> taken is. <sup>e</sup> a ELP. <sup>f</sup> straunge puple s. <sup>g</sup> in seyng of thin izen is. <sup>h</sup> failen thin izen is. for sorewe s marg. <sup>i</sup> thi caitif children s. <sup>k</sup> hond to helpe hem is. <sup>l</sup> that is. <sup>m</sup> trauels waaste it s. <sup>n</sup> blamful is. <sup>o</sup> chalenge is. <sup>p</sup> tyme is. <sup>q</sup> and be thou s. <sup>r</sup> without coumfort s marg. <sup>s</sup> feerfulnesse is. <sup>t</sup> Om. s. <sup>u</sup> thi w. <sup>v</sup> vnto is. <sup>w</sup> thi CDGMOQTW. <sup>x</sup> noll is. <sup>y</sup> vpon is. <sup>z</sup> whom I. that s. <sup>a</sup> Om. s. <sup>b</sup> neither and I. <sup>c</sup> Om. I. <sup>d</sup> to stoon I. to a stoon s. <sup>e</sup> lost or forzete I text. s marg. <sup>f</sup> a prouerbe is. <sup>g</sup> in to a fable is. <sup>h</sup> whom is. <sup>i</sup> gadere azen is. <sup>k</sup> waaste s. <sup>l</sup> thi fruytis s. <sup>m</sup> Om. 10s. <sup>n</sup> vyne I. <sup>o</sup> the wyn I. the wyn of it s. <sup>p</sup> coostis is. <sup>q</sup> oile of hem I. oile therof s. <sup>r</sup> thei is. <sup>s</sup> Om. DGIMN sec. m. os. <sup>t</sup> gete I. <sup>u</sup> myldew KX. ether rust K marg. <sup>v</sup> the fruytis is. <sup>w</sup> vp vpon is.

44 shalt goo doun, and be lower. He shal  
 oker<sup>z</sup> to thee, and thow shalt not oker  
 to hym; he shal be into heed, and thow  
 45 shalt be into tayl. And there shulen  
 come vpon thee alle thes malisouns, and  
 pursuynge shulen holde thee, to the tyme  
 that thow dye; for thow hast not herd  
 the voyce of the Lord thi God, ne hast  
 kept the maundementis of hym, and cery-  
 moyns, that he hath comaundid to thee.  
 46 And there shulen be in thee sygnes, and  
 wondres, and in thi seed, vnto with outen  
 47 ende; forthi that thow hast not serued  
 to the Lord thi God in ioy of herte and  
 gladnes, for plenteuowsnes of alle thingis.  
 48 Thou shalt serue to thin enemye, that  
 God shal send into thee, in hungre, and  
 threst, and nakidnes, and scaarsnes of alle  
 thingis; and he shal put on an yren yok  
 vpon thi scol, to the tyme that he haue  
 49 al to-treede thee. The Lord shal brynge  
 vpon thee a folk fro aferre, and fro the  
 vttermoost<sup>a</sup> coostis of the<sup>b</sup> erthe, into  
 liknes of a fleynge egle with feersnes,  
 whos tonge thow mayst not vnderstond;  
 50 moost gredi folk, that shal not spaar to  
 the old, ne haue mercy of the litil child.  
 51 And he shal deuowr the fruyt of thi  
 beestis, and fruytis of thin erthe, to the  
 tyme that thow dye, and leue he not to  
 thee corn<sup>c</sup>, wyn, and oyle, droues of oxen,  
 and flockis of sheep, to the tyme that he  
 52 scatre thee, and al to-treede thee<sup>d</sup> in alle  
 thi citees; and thi fast wallis and hize  
 shulen be destroyed, in the<sup>e</sup> whiche thow  
 haddist trust in al thi loond. Thow shalt  
 be ensegid, with ynne thi zatis in al thi  
 loond, that the Lord thi God shal zyuue to  
 53 thee. And thow shalt ete the fruyt of  
 thi woombe, and the flesh of thi sones,  
 and of thi douztren<sup>f</sup>, that the Lord thi

shal be the<sup>x</sup> hizere<sup>y</sup>; forsothe<sup>z</sup> thou schalt  
 goo doun, and schalt<sup>a</sup> be the<sup>b</sup> lowere<sup>c</sup>. He 44  
 schal leene to thee, and thou schalt not  
 leene to hym; he schal be in to the heed,  
 and thou schalt be in to the tail. And alle 45  
 these cursyngis schulen come on<sup>d</sup> thee, and  
 schulen<sup>e</sup> pursue<sup>f</sup>, and schulen<sup>g</sup> take thee<sup>h</sup>,  
 til thou perische<sup>i</sup>; for thou herdist not the  
 vois of thi Lord God<sup>k</sup>, nether kepist<sup>l</sup> hise  
 comaundementis<sup>m</sup> and cerymony<sup>n</sup>, whiche  
 he<sup>o</sup> comaundide to thee. And signes<sup>p</sup>, and 46  
 grete wondris schulen be in thee, and in  
 thi seed, til in to withouten ende; for thou 47  
 seruedist not thi Lord God in the<sup>q</sup> ioye  
 and gladnesse of herte, for the abundaunce  
 of alle thingis<sup>r</sup>. Thou schalt serue thin 48  
 enemye, whom God schal sende to thee  
 in hungur, and thirst, and nakidnesse<sup>s</sup>,  
 and in pouert of alle thingis; and he<sup>t</sup> schal  
 putte an yrun yok on<sup>u</sup> thi nol, til he al to-  
 breke thee. The Lord schal brynge on<sup>u</sup> 49  
 thee a folk fro fer place, and fro the laste  
 endis of erthe, in to the licnesse of an  
 egle fleynge with bire, of which<sup>v</sup> folc thou  
 maist not vnderstoude the<sup>w</sup> langage; a 50  
 folk moost gredi axere<sup>x</sup>, that<sup>y</sup> schal not  
 zyuue reuerence to an elde man, nethir  
 haue mercy on<sup>z</sup> a litil child. And schal<sup>a</sup> 51  
 deuoure the fruyt<sup>b</sup> of thi beestis, and the  
 fruytis of thi lond, til thou perischist<sup>c</sup>,  
 and schal<sup>d</sup> not leue to thee wheete, wyn,  
 and oyle, droues<sup>e</sup> of oxun, and flockis of  
 scheep, til<sup>f</sup> he leese thee, and al to-breke<sup>g</sup> 52  
 in alle<sup>h</sup> thi citees, and til<sup>i</sup> thi sadde and  
 hize wallis be distried, in whiche thou  
 haddist trust in al thi lond. Thou schalt  
 be bisegid withynne thi zatis in al thi  
 lond, which<sup>k</sup> thi Lord God schal zyuue to  
 thee. And thou schalt ete the fruyt of thi 53  
 wombe, and the fleischis<sup>l</sup> of thi sones, and  
 of thi douztris, whiche thi Lord God schal

<sup>z</sup> gauyl d.    <sup>a</sup> vtmost c. otemost E.    <sup>b</sup> Om. c.    <sup>c</sup> wete E pr. m.    <sup>d</sup> Om. BCEFH.    <sup>e</sup> Om. c.  
<sup>f</sup> doztris c.

<sup>x</sup> thin r. Om. s.    <sup>y</sup> hizere than thou s.    <sup>z</sup> for is.    <sup>a</sup> thou schalt is.    <sup>b</sup> Om. 10s.    <sup>c</sup> lowere than he is.  
<sup>d</sup> vpon is.    <sup>e</sup> thei schulen is.    <sup>f</sup> pursue thee is.    <sup>g</sup> Om. 1MN sec. m. os.    <sup>h</sup> Om. is.    <sup>i</sup> perischist BCDEF  
 GLMOPsx.    <sup>k</sup> Om. d.    <sup>l</sup> keptist BELPSX sec. m.    <sup>m</sup> heestus is.    <sup>n</sup> his cerymony<sup>s</sup> is.    <sup>o</sup> I is.    <sup>p</sup> tokenes is.  
<sup>q</sup> Om. plures.    <sup>r</sup> that God sente thee s marg.    <sup>s</sup> in nakidnesse is.    <sup>t</sup> the Lord is.    <sup>u</sup> vpon is.    <sup>v</sup> the  
 whiche l.    <sup>w</sup> here is.    <sup>x</sup> axere this shal be s.    <sup>y</sup> it is.    <sup>z</sup> vpon is.    <sup>a</sup> it schal is.    <sup>b</sup> fruytis c.    <sup>c</sup> perische l.  
<sup>d</sup> this puple schal l.    <sup>e</sup> this folk schal s.    <sup>f</sup> ne droues s.    <sup>g</sup> til that l.    <sup>h</sup> to-breke thee is.    <sup>i</sup> Om. is.    <sup>j</sup> til  
 that is.    <sup>k</sup> that is.    <sup>l</sup> fleische is.

God hath ȝeue to thee, in angwish and wastete, with the<sup>g</sup> which thin enemye<sup>n</sup> 54 shal oppresse thee. A man delicate of lijf, and leccherous myche, shal enuye to his brother, and to the wijf that sittith 55 in his bosum, that he ȝyue not to hem of the flesh of his sones, the whiche he shal ete; forthi that no thing other he haue in the segyng and scaarsenes, that thin enemyes han wastid thee with ynne alle 56 thi ȝatis. A tendre womman and a<sup>h</sup> delicate, 'the which<sup>i</sup> vpon the<sup>k</sup> erthe myȝte not go, ne fitch the stap of the foot, for softnes and moost tendrenes, shal enuye to hir man that restith in the bosum of hir, vpon the sone and douȝtres flesh, 57 and the filth of the lityl fellis, that goon out fro the myddil of the hippis of hyr, and vpon the free children<sup>l</sup> that ben born in the same our. Thei shulen ete hem priuely, for the scaarsnesse of alle thingis in the seege and waastete, bi the which thin enemy shal oppresse thee with ynne 58 thi ȝatis. But if thou keep and doo alle the wordis of this lawe, that ben wryten in this volym, and drede the name of him gloriows and feerful<sup>m</sup>, that is the 59 Lord thi God, the Lord shal encrees thi veniaunces, and veniauncis of thi seed; greet veniaunces and stedfast, infirmytees 60 moost yuel and euerelastyng. And he shal turn into thee alle the turmentyngis of Egipt, that thou hast dredde, and thei 61 shulen cleue to thee. Forthermore and alle the langouris and veniauncis, 'the whiche<sup>n</sup> ben not wryten in the volym of this lawe, the Lord shal bryng vpon thee, to the tyme that he haue al to- 62 trode thee. And ȝe shulen leue fewe in noumbre, that weren before as sterrys of heuene for multitude; for thou herdist

ȝyue to thee, in the angwish and distriyng<sup>m</sup>, bi which thin enemye<sup>n</sup> schal oppresse thee. A<sup>o</sup> man delicat of lijf, and 54 'ful letcherouse<sup>p</sup>, schal haue enuye to<sup>q</sup> his brother, and wijf<sup>r</sup> that liggith<sup>s</sup> in his bosum, lest he ȝyue to hem of the fleischis<sup>t</sup> 55 of hise sones whiche he schal ete; for he hath noon other thing<sup>u</sup> in biseging<sup>v</sup> and pouert<sup>w</sup>, bi which thin enemyes schulen waaste thee with ynne alle thi ȝatis. A 56 tendur womman and delicat<sup>x</sup>, that myȝte not go on<sup>y</sup> the erthe, nether set a step of foot, for most<sup>z</sup> softnesse and tendirnesse, schal haue enuye to hir hosebonde that liggith<sup>a</sup> in hir bosum, on the fleischis<sup>b</sup> of sone<sup>c</sup> and douȝter, and on the filthe<sup>d</sup> of<sup>e</sup> 57 skynnes, *wherynne the child is wlappid in the wombe<sup>f</sup>*, that gon out of the myddis of hir 'scharis, *ethir hiþe bonys<sup>g</sup>*, and on<sup>h</sup> fre<sup>i</sup> children that ben borun in<sup>k</sup> the same our. Thei schulen ete 'tho children<sup>l</sup> priueli, for the scarsete<sup>m</sup> of alle thingis<sup>n</sup> in bisegyng<sup>o</sup> and distriyng, bi which thin enemy<sup>p</sup> schal oppresse thee with ynne thi ȝatis. No<sup>q</sup> but<sup>r</sup> thou schalt<sup>s</sup> kepe and 58 do alle the wordis of this lawe, that ben writun in this volym, '*ether book<sup>t</sup>*, and schalt<sup>u</sup> drede his gloriouse name and ferdful<sup>v</sup>, that is thi Lord God, the<sup>w</sup> Lord schal 59 encreese thi woundis<sup>x</sup>, and the woundis of thi seed; grete woundis and contynuel, sikenessis<sup>y</sup> worste and euerlestinge. And 60 he<sup>z</sup> schal turne in to thee alle the<sup>a</sup> turmentyngis<sup>b</sup> of Egipt, whiche thou dreddist, and tho schulen cleue to thee. Fer- 61 thermore the Lord schal bryng on<sup>c</sup> thee also alle the sorewis and woundis, that ben not writun in the volym<sup>d</sup> of this lawe<sup>e</sup>, til he al to-breke thee. And ȝe 62 schulen dwelle fewe in noumbre, that weren bifore as the sterris of heuene for

g Om. c. h Om. CE. i that c. k Om. c. l childer c. m ferdfull BCDEFH. n that c.

m in the distriyng is. n enemyes is. o alle these yuelis shulen come to the s marg. p a letcheroure is. q gretli to is. r to his wijf is. s lijth i. t fleshe is. u to be releued bi i marg. s text. v his biseging is. w his pouert is. x a delicat is. y vpon is. z hir most is. a lijth i. b fleish i. fleshe departing s. c hir sone is. d filthi is. e Om. is. f modir wombe is. g hiþe bonys c. leendis i. werie hipis s. h vpon is. i the fre is. k Om. is. l hem i. m scaarsenesse is. n thingis that shal be to hem s. o her bisegyng is. p enemyes is. q Om. is. r but ȝif is. s wilt i. t Om. i. u but thou schalt is. v feerful is. w ellis the s. x woundis or tourmentis is. y sikenesse c. z the Lord is. a tho c. b tourmentis IMNS. c vpon is. d book is. e for the grete orribilite of hem s marg.

63 not the voice of the Lord thi God. And  
as before thee the Lord gladdide vpon  
3ow, wel doynge to 3ow, and 3ow<sup>o</sup> multi-  
plynge; so he shal be glad, 3ow scater-  
ynge and vndurturnynge, that 3e ben doon  
64 shalt go in to be weeldid. The Lord  
shal scater thee into alle puplis, fro the  
hizte of the erthe vnto the termes of it;  
and thou shalt serue there to alien goddis,  
'the whiche<sup>p</sup> thou knowist not, and thi  
65 fadris, to trees and stonus. In tho folkis  
forsothe thou shalt not rest, ne shal be  
rest to the stap of thi foot. Forsothe the  
Lord shal 3yue to thee there a dreedful  
herte, and faylynge eyen, and a sowle  
66 wastid with priue sorwe. And thi lijf  
shal be as hongynge before thee; thou  
shalt drede ny3t and day, and thou shalt  
67 not trowe to thi lijf. Eerli thou shalt  
seye, Who 3yueth to me euen? and at  
euen, Who 3yueth to me eerlich? for the  
drede<sup>q</sup> of thin herte, bi the which thou  
shalt be agast, and for tho thingis that  
68 thou shalt se with thin eyen. And the  
Lord shal brynge thee a3en with multi-  
tude of shippis into Egipt, bi the weye  
of the which he seide to thee, that yt  
thou shuldist se no more. There thou  
shalt be sold to thin enemyes, into  
thrallis and thrallessis; and there shal  
not be that bigge<sup>r</sup>.

## CAP. XXIX.

1 Thes ben the wordis of the couenaunt  
of pees, that the Lord hath comaundid  
to Moyses, that he should smyte with  
the sones of Yrael in the lond of Moab,  
biside that boond of pees, that with hem  
2 he couenauntide in Oreb. And Moyses

multitude, for thou herdist not the vois  
of thi Lord God. And as the Lord was 63  
glad bifore on<sup>f</sup> 3ou, and dide wel to 3ou,  
and multipliede 3ou; so he schal be glad,  
'and schal<sup>s</sup> leese<sup>h</sup>, and distrie<sup>i</sup> 3ou, that 3e  
be takun awei fro the lond, to which thou  
schalt entre to welde<sup>k</sup>. The Lord schal 64  
leese<sup>l</sup> thee in to alle puplis, fro the<sup>m</sup> hiz-  
nesse of erthe<sup>n</sup> 'til to<sup>o</sup> the termes<sup>p</sup> therof;  
and thou schalt serue there to alien goddis,  
whiche thou knowist not, and<sup>q</sup> thi fadris<sup>r</sup>  
'*known<sup>s</sup> not<sup>t</sup>*, to trees and stoonys. Also 65  
thou schalt not reste in tho folkis, nether  
rest schal be to the step of thi foot. For  
the Lord schal 3yue to thee there a ferd-  
ful<sup>u</sup> herte, and izen failynge<sup>v</sup>, and lijf<sup>w</sup>  
waastyd<sup>x</sup> with morenyng<sup>y</sup>. And thi lijf 66  
shal be as hangynge bifore thee<sup>z</sup>; thou  
schalt drede in<sup>f</sup> ny3t and dai, and thou  
shal not bileue<sup>s</sup> to thi lijf. In the mo- 67  
rewtid thou schalt seie, Who schal 3yue  
the euentid to me<sup>h</sup>? and in the euentid  
'*thou schalt seie<sup>i</sup>*, Who schal 3yue the  
morewtid to me? for the drede of thin  
herte, bi which thou schalt be maad aferd,  
and for tho thingis whiche<sup>k</sup> thou schalt  
see with thin izen<sup>l</sup>. The Lord schal lede 68  
thee a3en bi schipis in to Egipt, by the  
weie of which he seide to thee, that<sup>m</sup> thou  
schuldist no more se it<sup>n</sup>. There<sup>o</sup> thou schalt  
be seeld to thin enemyes, in to seruauntis<sup>p</sup>  
and 'hand maidis<sup>q</sup>; and noon schal be that  
schal delyuere *thee<sup>r</sup>*.

## CAP. XXIX.

These ben the wordis of boond<sup>s</sup> of pees, 1  
which the Lord comaundide to Moyses,  
that he schulde smyte<sup>t</sup> with the sones of  
Israel in the lond of Moab, outakun that<sup>u</sup>  
bond of pees, which<sup>v</sup> he couenauntide with  
hem in Oreb. And Moyses clepid al Is- 2

<sup>o</sup> Om. c. <sup>p</sup> that c. <sup>q</sup> ferd BCDEFH. <sup>r</sup> bie c.

<sup>f</sup> vpon is. <sup>g</sup> to is. <sup>h</sup> leese 3ou is. <sup>i</sup> to distrie s. <sup>k</sup> welde it is. <sup>l</sup> scaterer i. <sup>m</sup> Om. is. <sup>n</sup> the  
erthe is. <sup>o</sup> vnto is. <sup>p</sup> coostus is. <sup>q</sup> ne s. <sup>r</sup> fadris neither and i. <sup>s</sup> knewen cm. Om. i. <sup>t</sup> Om. i.  
<sup>u</sup> feerful is. <sup>v</sup> fro weping and heynesse s marg. <sup>w</sup> a soule i. thi lijf s. <sup>x</sup> he shal waaste s. <sup>y</sup> priuey  
serowe i. <sup>z</sup> shameful and noyouse to lyue eny while s marg. <sup>f</sup> Om. is. <sup>g</sup> trowe is. <sup>h</sup> me to abide s.  
<sup>i</sup> Om. i. <sup>k</sup> that i. <sup>l</sup> thou shalt werie with thi lif s marg. <sup>m</sup> Om. i. <sup>n</sup> 3if feithfulli thou haddist bileuid  
to him and kept his hestis s marg. <sup>o</sup> there now s. <sup>p</sup> men seruauntis is. <sup>q</sup> wymmen seruauntis is.  
hand maidens k. <sup>r</sup> Om. plures. thee, or bigge you from thraldom s. <sup>s</sup> the boond iks. <sup>t</sup> make is.  
<sup>u</sup> the ELP. <sup>v</sup> that is.

clepide<sup>s</sup> al Yrael, and seide to hem, 3e han seen alle thingis that the Lord hath doo before 3ow in the loond of Egipt, to Pharao, and alle the seruauntis of 3 hym, and to al the loond of hym; greet temptaciouns, that thin eyen seen, thilk<sup>t</sup> 4 sygnes, and greet wondres. And the Lord 3af not to 3ow an vndurstondynge herte, and seyng eye, and eeris that mi3ten here, vnto the day that is nowe. 5 He ladde 3ow fourti 3eer bi deseert; 3oure clothes ben not apeyred, ne the schoon of 3oure feet for eeld ben not<sup>u</sup> 6 wastid; breed 3e eeten not, wyn and sidre 3e dronken not, that 3e shulden knowe for he is the<sup>v</sup> Lord 3oure God. 7 And 3e ben comen to this place; and Seon, the kyng of Esebon, went out, and Og, the kyng of Basan, a3en comynge to 8 3ow to fi3t. And we smyten hem, and token the loond of hem, and 3auen to be weeld<sup>w</sup> to Ruben, and Gad, and to the 9 half lynage of Manasse. Keep 3e therfor the wordis of this couenaunt, and fulfil<sup>x</sup> hem, that 3e vndurstonden alle thingis 10 that 3e shulden doo. 3e stonden to day alle before the Lord 3oure God, 3oure princes, and lynagis, and the more thur3 birth, and doctours, al the puple of Irael, 11 free children<sup>y</sup>, 3our wyues, and comlyngis that with thee dwellen in tentes, out taak the hewers of trees, and hem that beren 12 watris; that thou passe in the couenaunt of the Lord thi God, and in the ooth that 13 the Lord thi God smytith with thee, that he arere thee to hym into a puple, and he be the Lord thi God, as he hath spokun to thee, and as he hath sworn to thi fadres Abraham, Ysaac, and Jacob. 14 Ne to 3ow alone I this couenaunt smyte, 15 and thes ooths conferme, but to alle pre-

rael, and seide<sup>w</sup> to hem, 3e sien<sup>x</sup> alle thingis whiche the Lord dide<sup>y</sup> bifor 3ou in the lond of Egipt, to Farao and alle<sup>z</sup> hise seruauntis, and to al his lond; the3 greet temptaciouns whiche thin 3en sien<sup>a</sup>, 'tho signes<sup>b</sup>, and grete<sup>c</sup> wondris. And 4 the Lord 3af not to<sup>d</sup> 3ou an herte vndurstondynge, and 3en seyng, and eeris that<sup>e</sup> moun here, til in to present<sup>f</sup> dai3. He 5 ledde<sup>h</sup> 3ou bi<sup>i</sup> fourti 3eer thoruz<sup>k</sup> deseert; 3oure clothis weren not brokun<sup>l</sup>, nether the schoon of 3oure feet weren waastid bi eldnesse; 3e eetun not breed<sup>m</sup>, 3e<sup>n</sup> drunken<sup>o</sup> not wyn and sidur, that 3e schulden wite that he is 3oure Lord God. And 3e camen<sup>p</sup> 7 to this place; and Seon, the kyng of Esebon 3ede out, and Og, the kyng of Basan, and camen<sup>p</sup> to us to batel. And we han<sup>q</sup> smyte<sup>r</sup> hem, and we token away the<sup>s</sup> lond<sup>8</sup> 'of hem<sup>t</sup>, and we 3auen 'the lond<sup>u</sup> to possessioun, to Ruben, and to Gad, and to the half lynage of Manasses. Therfor<sup>9</sup> kepe 3e the wordis of this couenaunt, and fille<sup>v</sup> 3e tho<sup>w</sup>, that 3e vndirstonde all thingis whiche 3e schulden do. Alle 3e 10 stonden to day bifor 3oure Lord God, 3oure princes, and lynagis, and the grettere men in birthe, and techeris<sup>x</sup>, al the puple of Israel, fre<sup>y</sup> children, and 3oure 11 wyues, and comelyngis<sup>z</sup> that dwellen with thee in castels<sup>a</sup>, outakun the heweris of stonus<sup>b</sup>, and outakun hem<sup>c</sup> that beren watris<sup>d</sup>; that thou go in<sup>e</sup> the boond of pees 12 of thi Lord God, and in the ooth which<sup>f</sup> thi Lord God<sup>g</sup> smytith with thee, that he 13 reise thee in<sup>h</sup> to a puple to hym silf, and that he be thi Lord God, as he spak to thee, and as he swoor<sup>i</sup> to thi fadris, to<sup>k</sup> Abraham, Ysaac, and Jacob<sup>l</sup>. And not to 14 3ou aloone Y smyte<sup>m</sup> this loond of pees, and conferme these othis<sup>n</sup>, but to alle men, 15

<sup>s</sup> cleepe BEF.    <sup>t</sup> thoo C.    <sup>u</sup> Om. BCDEFH.    <sup>v</sup> Om. A.    <sup>w</sup> weeldyd BCDEFH.    <sup>x</sup> folfulleth E.  
<sup>y</sup> childer C.

<sup>w</sup> he seide IS.    <sup>x</sup> han seen IS.    <sup>y</sup> hath do IS.    <sup>z</sup> to alle IS.    <sup>a</sup> han seen IS.    <sup>b</sup> the tokenes IS.    <sup>c</sup> the grete IS.    <sup>d</sup> Om. IS.    <sup>e</sup> whiche S.    <sup>f</sup> this present IS.    <sup>g</sup> dai for 3oure vnfeithfulnesse IS.    <sup>h</sup> hath ledde S.    <sup>i</sup> Om. I.    <sup>k</sup> bi IS.    <sup>l</sup> to rent IS.    <sup>m</sup> of 3oure owne traucile S.    <sup>n</sup> neither 3e I. ne 3e S.    <sup>o</sup> Om. IS.    <sup>p</sup> thei camen IS.    <sup>q</sup> Om. I.    <sup>r</sup> smoten I.    <sup>s</sup> her IS.    <sup>t</sup> Om. I. fro hem S.    <sup>u</sup> it IS.    <sup>v</sup> fulfille IS.    <sup>w</sup> hem S.    <sup>x</sup> 3oure doctours IS.    <sup>y</sup> 3oure fre IS.    <sup>z</sup> the comelyngis IS.    <sup>a</sup> the tentis I. tentis S.    <sup>b</sup> trees A sec. m.    <sup>c</sup> thei IS.    <sup>d</sup> watir I.    <sup>e</sup> into S.    <sup>f</sup> that IS.    <sup>g</sup> Om. I pr. m. S.    <sup>h</sup> vp in IS.    <sup>i</sup> hath swoor I. stidfastly bihi3te S.    <sup>k</sup> Om. I.    <sup>l</sup> to Jacob S.    <sup>m</sup> make IS.    <sup>n</sup> biheestis IS.

16 sent and absent. Forsothe 3e han knowe  
 what maner wise we dwelten in the loond  
 of Egipt, and what maner wise we pass-  
 iden bi the myddil of naciouns; the whiche  
 17 passynge, 3e seen abomynaciouns, and  
 filthis, that is, mawmettis of hem, tree  
 and stoon, siluer and gold, that thei  
 18 heryeden. Lest perauenture there be a-  
 mong 3ow man or womman, meyne or  
 lynage, whos herte is turned away to  
 day fro the Lord 3oure God, that he goo,  
 and serue to goddis of other gentils; and  
 be among 3ow a rote burionynge gal and  
 19 bitternes; and whanne he hadde herd  
 the wordis of this ooth, he blesse to hym  
 in his herte, seiynge, Pees shal be to me,  
 and Y shal go in the<sup>z</sup> shrewidnes of myn  
 herte; and a dronken take the thristi,  
 20 and the Lord for3yue not to hym, but  
 thanne moost the woodnes of hym shal  
 wax feers, and gelows<sup>a</sup> azens that man,  
 and sitten vpon hym alle the cursid  
 thingis that ben wryten in this volym;  
 and he doo away the name of hym vnder  
 21 heuene, and waast hym into the<sup>b</sup> lost  
 fro alle lynagis of Yrael, after the mali-  
 souns that in the book of this lawe and  
 22 couenaunt ben conteyned. And the ge-  
 neracioun folowynge shal seye, and the  
 sones that schulen be born therafter, and  
 pilgrymys, and fro aferre comen, seyng  
 the veniauncis of that loond, and the in-  
 firmytees, with the whiche the Lord  
 23 tourmentid it, with brimston, and bren-  
 nyng with heet of the sunne, so that  
 forthermore it be not sowed, ne eny  
 thing green burion, into ensauple of  
 the vndurturnynge of Sodom and Gom-  
 nor, Adame and Soboym, the whiche  
 the Lord vndurturned in wreth, and  
 24 in his woodnes. And al folk schulen  
 seye, Whi thus the Lord hath doon to  
 this loond? What is this greet wrath  
 25 with outen mesure of his woodnes? and  
 thei schulen answeere, For thei han for-

present and absent. For 3e witen hou we 16  
 dwelliden in the lond of Egipt, and how  
 we passiden bi the myddis of naciouns;  
 whiche 3e passiden, and sizen abhomyua-17  
 ciouns and filthis, that is, idols<sup>o</sup> 'of hem<sup>p</sup>,  
 tre<sup>q</sup> and stoon, siluer and gold, whiche  
 thei worschhipiden. Lest perauenture a-18  
 mong 3ou be man ether womman, meyne  
 ether lynage, whos herte is turned away  
 to dai fro 3oure Lord God, that he go,  
 and serue the goddis of tho folkis; and a  
 rootef buriounynge galle and bitternesse  
 be among 3ou; and whanne he hath herd 19  
 the<sup>r</sup> wordis of this ooth, he blesse hym  
 silf<sup>s†</sup> in his herte, and seie, Pees schal be  
 to me, and Y schal go in the schrewid-  
 nesse of myn herte; and lest the drunkun  
 take the thirsti, and the Lord forgyue not 20  
 to hym, but thanne ful greetli his strong  
 veniaunce be feers, and the<sup>t</sup> feruour<sup>u</sup> azens  
 that man, and alle the cursis that ben  
 writun in this book 'sitte on<sup>v</sup> hym; and  
 'the Lord<sup>w</sup> do away his name vndur<sup>x</sup> he-  
 uene, and waaste hym in to perdicion<sup>y</sup> 21  
 fro alle the lynagis of Israel, bi the cursis  
 that ben conteyned in the book of this  
 lawe and of boond<sup>z</sup> of pees. And the ge-22  
 neracioun suyng<sup>a</sup> schal seie, and the sones  
 that schulen be borun aftirward, and pil-  
 grimys that schulen come fro fer, seyng  
 the veniauncis of that lond, and the sike-  
 nensis bi whiche the Lord turmentide that  
 lond, brennyng<sup>b</sup> 'that lond<sup>b</sup> with brym-23  
 ston and heete of the sunne, so that it be  
 no more sowun, nether bringe forth ony  
 grene thing, in to ensauple of destriying  
 of Sodom and of<sup>bb</sup> Gommorre, of Adama  
 and of Seboym, whiche the Lord destriede  
 in his ire<sup>c</sup> and stronge veniaunce. And 24  
 alle folkis schulen seie, Whi dide the Lord  
 so to this lond? What<sup>d</sup> is the greet ire<sup>e</sup> of  
 his<sup>f</sup> stronge veniaunce? and thei schulen 25  
 answeere, For thei forsoken the couenaunt  
 of the Lord, whiche<sup>g</sup> he couenauntide with  
 her fadris, whanne he ledde hem out of

† a roole, etc.  
 that is, ony  
 man corrupt bi  
 idolatrie that  
 corruppe  
 othere men bi  
 his wickid  
 tising. BC.  
 ‡ he blesse him  
 silf; that is,  
 biheete for-  
 gyuenesse to  
 him silf, and  
 so breke more  
 tristily Goddis  
 lawe. Live  
 here. c.

z Om. A. a gelouste BCDEFH. b Om. BCDEFH.

o the idols I. her idols s. p Om. s. q and tre s. r tho I. s hym silf stabli purposinge s. t his is.  
 u feruour herst out s. v reste vpon is. w he I. x fro vndur s. y losinge s. z the boond is. a Om. s.  
 b it is. bb Om. ILS. c wraththe is. d What or hou grete s. e wraththe is. f this I. g that is.

sake the couenaunt of the Lord, that he couenauntide with the faders of hem, whanne he lad hem out of the loond of  
 26 Egipt, and serueden to alien goddis, and honoureden hem whom thei knewen not, and to whom thei weren not taken to;  
 27 therfor wraththed the woodnes of the Lord azens this<sup>c</sup> loond, that he brouzt in vpon it alle the cursid thingis that in  
 28 this volym ben wryten; and he keste hem out fro his loond in wraththe, in woodnes, and in moost indignacyoun; and he keste aferre in to an alyen loond, as to  
 29 day is preued. Hid<sup>d</sup> thingis of the Lord oure<sup>e</sup> God ben, that ben open to vs, and to oure sones vnto with outen ende, that we doon alle thingis of this lawe.

## CAP. XXX.

1 Whanne therfor were comen vpon thee alle thes wordes, blessinge or malysoun, that I haue purposid in thi sizt, and brouzt thurȝ forthenkyng of thin herte in alle folkis of kynde, into the<sup>f</sup> whiche the Lord thi God hath scatred thee, and  
 2 were turned aȝen to hym, and obeyshidest to the heestis of him, as Y to day comaunde to thee, with thi sones, in al  
 3 thin herte and in al thi soule, and the Lord thi God shal bryng thee aȝen fro thi chaytifte, and shal haue mercy of thee, and eft shal gedre thee fro alle puplis, into the whiche thee before he sca-  
 4 tride; if to the eendis of heuene thou were scatryd, thens shal aȝen drawe thee  
 5 the Lord thi God; and shal taak, and brynge<sup>g</sup> into the loond that weldiden thi fadris; and thou shalt holde it, and blessinge to thee, of more noumbre he shall make thee to be than weren thi fa-  
 6 dris. The Lord thi God shal circumcyde thin herte, and the herte of thi seed, that thou loue the Lord thi God in al thin

the lond of Egipt, and thei serueden alien  
 goddis, and worschipiden hem, whiche thei knewen not, and to whiche thei weren not  
 30oun<sup>h</sup>; therfor the strong veniaunce of  
 the Lord was wrooth azens this lond, that he brouzte yn on<sup>l</sup> it alle the cursis that  
 ben writun in this book; and he castide<sup>k</sup>  
 hem out of her lond, in ire<sup>l</sup> and strong veniaunce, and in gretteste<sup>m</sup> indignacioun; and he castide<sup>n</sup> forth in to an alien lond, as it is preued to dai. Thingis<sup>o</sup> ben hid<sup>p</sup>†  
 of oure Lord God, 'that is, in his bifor-  
 knowing<sup>q</sup>, whiche<sup>r</sup> thingis<sup>s</sup> ben schewid to us, and to<sup>t</sup> oure sones with outen ende, that we do<sup>u</sup> alle the wordis of this lawe.

† thingis ben hid, etc. Ebrews expounen thus, synnes hid fro God ben reserued to dampnacioun; whiche ben schewid to vs, that is, ben punyschid by mannis dooin. Lire here. c.

## CAP. XXX.

Therfor<sup>v</sup> whanne alle these wordis<sup>w</sup> comen on<sup>x</sup> thee, blessing ether cursing, which Y settide<sup>y</sup> forth in thi sizt, and thou<sup>z</sup> art led<sup>a</sup> bi repentaunce of thin herte among alle folkis, in to whiche thi Lord God hath scaterid thee, and turnest<sup>b</sup> aȝen  
 to hym, and obeiest to hise comaundementis<sup>c</sup>, as Y comaundide<sup>d</sup> to thee to dai, with thi sones, in al thin herte and in al thi soule, thi Lord God schal lede thee  
 aȝen fro thi caitifte, and schal<sup>e</sup> haue mercy on thee, and eft he schal gadre thee from alle puplis, in to whiche he scateride<sup>f</sup> the bifore. If thou art scaterid to the endis<sup>†</sup>  
 of heuene, fro thennus thi Lord God schal withdrawe<sup>g</sup> thee; and he schal take<sup>h</sup> and  
 schal<sup>i</sup> bringe thee in to the lond which<sup>k</sup> thi fadris weldiden; and thou schalt holde it<sup>l</sup>, and he schal blesse thee, and schal<sup>m</sup> make thee to be of more noumbre than thi fadris weren. Thi Lord God schal  
 circumcide thin herte, and the herte of thi seed, that thou loue thi Lord God in<sup>n</sup> al thin herte and in al thi soule, and

† the endis etc. that is, to the ferthereste partis of erthe. Lire here. c.

<sup>c</sup> thi A. <sup>d</sup> These been the hud E pr. m. <sup>e</sup> ȝoure E pr. m. <sup>f</sup> Om. c. <sup>g</sup> inbrynge E.

<sup>h</sup> taken to is. <sup>i</sup> vpon is. <sup>k</sup> hath cast is. <sup>l</sup> wrath is. <sup>m</sup> ful gret I. <sup>n</sup> hath throwen hem is. <sup>o</sup> Dyuers thingis s. <sup>p</sup> hid or prey s. <sup>q</sup> Om. is. <sup>r</sup> the whiche I. <sup>s</sup> Om. is. <sup>t</sup> shulen ben to s. <sup>u</sup> fulfille is. <sup>v</sup> Wherfor I. <sup>w</sup> Om. I. <sup>x</sup> vpon is. <sup>y</sup> haue sett is. <sup>z</sup> ȝif thou s. <sup>a</sup> Om. s. <sup>b</sup> thou turnest I. ȝif thou turnest s. <sup>c</sup> heestis is. <sup>d</sup> haue comaundid is. <sup>e</sup> he schal is. <sup>f</sup> hath scaterid is. <sup>g</sup> drawe is. <sup>h</sup> take thee is. <sup>i</sup> Om. is. <sup>k</sup> that I. <sup>l</sup> it welsunli is. <sup>m</sup> he schal is. <sup>n</sup> of s.

herte and in al thi soule, and thou may  
 7 lyue. Forsothe alle thes malisouns the  
 Lord shal turn vpon thin enemyes, and  
 hem that haten thee thei shulen pursue.  
 8 Forsothe *thou* shalt turne azen, and here  
 the voice of the Lord thi God, and thou  
 shalt doo alle the maundementis that I  
 9 comaunde to<sup>h</sup> thee to day; and the Lord  
 thi God shal make thee to be plenteuous  
 in alle the werkis of thin hoondis, in the  
 progeny of thi woomb, and in the fruyt  
 of thi beestis, in plenteuowste of thin  
 erthe, and in largyte of alle thingis.  
 Forsothe the Lord shal turne azen, that  
 he ioye on thee in alle goodis, as he  
 10 ioyede in thi fadres; if neuerthelater<sup>i</sup>  
 thou herest the voyce of the Lord thi  
 God, and kepist the heestis of hym, and  
 cerymoyns, that in this lawe ben writen,  
 and turn azen to the<sup>k</sup> Lord thi God, in  
 11 al thin herte, and in al thi soule. This  
 heest that I comaunde to thee to day, is  
 12 not aboue thee, ne ferre put, ne in he-  
 uene set, that thou maist seye, Who of  
 vs may to heuene sty vp, that he brynge  
 it to vs, and we heren it, and fulfillen  
 13 in dede? ne bizond see<sup>l</sup> set, that thou  
 pleyne, and seye, Who of vs may passe  
 ouer the see, and it to vs hidir brynge,  
 that we mowen here, and doon that that  
 14 is comaundid? But ri3t ny3 thee is the  
 word, in thi mouth and in thin herte,  
 15 that thou doo it. Bihold that to day I  
 haue purposid in thi sizt lijf and good,  
 16 and azenward deth and yuel; that thou  
 loue the Lord thi God, and goo in the  
 weies of hym, and keep the heestis of  
 hym, and cerymoyns, and domes; and  
 thou lyue, and he multiplie thee, and  
 blesse to thee, in the loond to the<sup>m</sup> which  
 17 to be weeldid thou shalt goon yn. For-  
 sothe if thin herte were turned away,

maist<sup>o</sup> liue†. Forsothe<sup>p</sup> the Lord schal<sup>7</sup>  
 turne alle these cursyngis on<sup>q</sup> thin ene-  
 myes, and on hem that haten<sup>r</sup> and pur-  
 suen thee. Sotheli thou schalt turne azen<sup>s, 8</sup>  
 and schalt<sup>t</sup> here the vois of thi Lord God,  
 and schalt<sup>u</sup> do alle the heestis whiche<sup>v</sup> Y  
 comaunde to thee to dai; and thi Lord<sup>9</sup>  
 God schal make thee to be plenteuouse, in  
 alle the workis of thin hondis, in the chil-  
 dren of thi wombe, and<sup>w</sup> in the fruyt of  
 thi beestis, in<sup>x</sup> abundaunce of thi lond, and  
 in largenesse of alle thingis. For the Lord  
 schal turne azen, that he haue ioye on<sup>y</sup> thee  
 in alle goodis, as he ioyede in thi fadris;  
 if netheles thou herist the voys of thi<sup>10</sup>  
 Lord God, and kepist hise heestis and  
 cerymonys<sup>z</sup>, that ben writun in this<sup>a</sup> lawe,  
 and thou<sup>b</sup> turne azen to thi Lord God in  
 al thin herte, and in al thi soule. This<sup>11</sup>  
 comaundement<sup>c</sup> whiche<sup>d</sup> Y comaunde to  
 thee to day, is not aboue thee, nethir is<sup>e</sup>  
 12 set fer<sup>f</sup>, nethir is<sup>g</sup> set in heuene, that thou  
 maist<sup>h</sup> seie, Who of vs may stie<sup>i</sup> to<sup>k</sup> he-  
 uene, that he brynge it<sup>l</sup> to vs, and we  
 here<sup>m</sup>, and fille<sup>n</sup> in werk? nether it<sup>o</sup> is set<sup>13</sup>  
 .bizende the see, that thou pleyne<sup>p</sup>, and  
 seye, Who of vs may passe ouer the see<sup>q</sup>,  
 and brynge it til<sup>r</sup> to vs, that we moun  
 here and do that that is comaundid<sup>s</sup>? But<sup>14</sup>  
 the word is ful ny3 thee, in thi mouth and  
 in thin herte, that thou do it. Biholde<sup>15</sup>  
 thou, that to day Y haue set forth in thi  
 sizt lijf and good, and azenward deth and  
 yuel; that thou loue thi Lord God, and<sup>16</sup>  
 go in hise weies, and kepe<sup>t</sup> hise heestis,  
 and<sup>u</sup> cerymony<sup>v</sup>, and domes<sup>w</sup>; and that  
 thou lyue, and he multiplie thee, and blesse  
 thee in the lond to which thou schalt  
 entre to welde. But if thin herte is turned<sup>17</sup>  
 away, and thou nylyt<sup>x</sup> here<sup>y</sup>, and thou art  
 disseyued bi errour, and worschipist alien  
 goddis, and seruest hem, Y biforseie to thee<sup>18</sup>

† Loue therefore  
 your enemyes  
 heartily and  
 pretieth for hem.  
 s. marg.

<sup>h</sup> Om. BCDEFH. <sup>i</sup> nerthelater CE. <sup>k</sup> thee the A. <sup>l</sup> the see C. <sup>m</sup> Om. C.

<sup>o</sup> thou maist is. <sup>p</sup> For thanne is. <sup>q</sup> vpon is. <sup>r</sup> haten thee is. <sup>s</sup> Om. is. <sup>t</sup> thou schalt is. <sup>u</sup> thou  
 schalt is. <sup>v</sup> that is. <sup>w</sup> Om. s. <sup>x</sup> and in IK. <sup>y</sup> vpon is. <sup>z</sup> his cerymonys is. <sup>a</sup> the I. <sup>b</sup> 3if thou is.  
<sup>c</sup> heeste is. <sup>d</sup> that is. <sup>e</sup> it is is. <sup>f</sup> fer fro thee is. <sup>g</sup> it is is. <sup>h</sup> Om. IKOQRSTWX. <sup>i</sup> vp to is.  
<sup>k</sup> into KX. <sup>l</sup> thennes Goddis heest s. <sup>m</sup> here it is. <sup>n</sup> fulfille it is. <sup>o</sup> this heest s. <sup>p</sup> pleyne thee is.  
<sup>q</sup> Om. A pr. m. CEFGLNPQT pr. m. X. <sup>r</sup> Om. A. hidir is. <sup>s</sup> comaundid to vs s. <sup>t</sup> that thou kepe I.  
 thou kepe s. <sup>u</sup> Om. s. <sup>v</sup> his cerymony<sup>v</sup> is. <sup>w</sup> his domes is. <sup>x</sup> wilt not I. <sup>y</sup> here him I. here thi  
 Lord s.

and woldist not here, and bi errour dis-  
 seyued honourist alyen goddis, and seruest  
 18 hem, I before seye to thee to day, that  
 thow perishe, and lital tyme thow shalt  
 dwelle in the loond, to the which Jordan  
 ouer put thow shalt goon yn, that it be  
 19 weeldid. Wyttnesses Y inwardly clepe  
 heuene and erthe to day, that Y haue  
 purposid to 3ow lijf and deth, good and  
 yuel, blessyng and cursyng; chees ther-  
 for lijf, that and<sup>n</sup> thow lyue and thi  
 20 seed, and thow loue the Lord thi God,  
 and thow obeysh to his voyce, and to  
 hym thow drawe to; forsothe he is thi  
 lijf, and the lengthe of thi days; that  
 thow dwelle in the loond, for the<sup>o</sup> which  
 the Lord hath swore to thi fadris Abra-  
 ham, Ysaac<sup>p</sup>, and Jacob, that he 3eue it  
 to hem.

## CAP. XXXI.

1 And so Moyses 3ede<sup>q</sup>, and spak alle  
 2 thes wordes to al Yrael, and seide to  
 hem, Of an hundrid and twenti 3eer Y  
 am to day, Y may namore goon out and  
 come yn, namelich whanne and the Lord  
 hath seide to me, Thow shalt not passe  
 3 this Jordan. Therfor the Lord thi God  
 shall passe before thee; he shal doo a wey  
 alle thes gentils in thi sizt, and thow shalt  
 weeld hem; and this Josue shal passe be-  
 4 fore thee, as the Lord hath spoken. And  
 the Lord shal doo to hem as he dide to  
 Seon, and to Og, the kyng of Amorreis,  
 and to the loond of hem; and he shal do  
 5 hem away. Whanne thanne and thes he  
 shal taak to 3ow, lijk maner 3e shulen  
 doo to hem, as I haue comaundid to 3ow.  
 6 Manlich do 3e, and 'be 3e<sup>r</sup> coumfortid;  
 wole 3e not be feerd, ne dred at the sizt  
 of hem, for the Lord thi God he ys thi  
 leder, and he shal not leeue, ne forsaak  
 7 thee. And Moyses clepide<sup>s</sup> Josue, and  
 seide to hym before al the multitude of  
 the sones of Yrael, Tak coumfort, and be  
 thow strong; forsothe thow shal lede in

to dai, that thou schalt perische, and  
 schalt<sup>z</sup> dwelle lital tyme in the lond to  
 which thou schalt entre to welde, whanne  
 thou schalt passe Jordan. Y clepe to day 19  
 heuene and erthe witnesses<sup>a</sup>, *that is, aun-*  
*gels and men*, that Y haue set forth to  
 3ou lijf and deeth, good and yuel, blessing  
 and cursyng; therfor chese thou lijf, that  
 bothe thou lyue and thi seed, and that 20  
 thou loue thi Lord God, and obeie to his  
 vois, and cleue to hym, for he is thi lijf,  
 and the lengthe of thi daies; that thou  
 dwelle in the lond, for which the Lord  
 swoor to thi fadris, to<sup>b</sup> Abraham, Isaac,  
 and Jacob<sup>c</sup>, that<sup>d</sup> he schulde<sup>e</sup> 3yue it to  
 hem.

## CAP. XXXI.

And so Moyses 3ede, and spak alle these 1  
 wordis to al Israel, and seide to hem, Y 2  
 am to dai of an hundrid and twenti 3eer,  
 Y may no ferthere go out and go yn,  
 moost<sup>f</sup> sithen also the Lord seide to me,  
 Thou schalt not passe this Jordan. Ther- 3  
 for<sup>g</sup> thi Lord God schal passe bifore thee;  
 he schal do awei these folkis in thi sizt,  
 and thou schalt welde hem; and this Josue  
 schal go bifore thee, as the Lord spak. And 4  
 the Lord schal do to hem as he dide to  
 Seon, and Og<sup>h</sup> kyng<sup>i</sup> of Ammorreis, and  
 to 'the lond of hem<sup>k</sup>; and he schal do hem  
 away. Therfor whanne the Lord hath bi- 5  
 take to 3ou also hem, 3e schulen do in lijk  
 maner to hem, as Y comaundide<sup>l</sup> to 3ou.  
 Do 3e manli, and be 3e coumfortid; nyle 3e 6  
 drede in herte, nethir drede 3e at the sizt  
 of hem, for thi Lord God hym silf is thi  
 ledere, and he schal not leeue<sup>m</sup>, nether  
 schal<sup>n</sup> forsake thee. And Moyses clepid 7  
 Josue, and seide<sup>o</sup> to hym bifore al the mul-  
 titude of the sones of Israel, Be thou coum-  
 fortid, and be thou strong; for thou schalt  
 lede this puple in to the lond which<sup>p</sup> the

<sup>n</sup> Om. *BF pr. m.* <sup>o</sup> Om. *c.* <sup>p</sup> and Ysaac *E.* <sup>q</sup> 3ede away *E pr. m.* <sup>r</sup> beth *c.* <sup>s</sup> cleep *EF.*

<sup>z</sup> thou schalt *is.* <sup>a</sup> to witness *A pr. m. is.* <sup>b</sup> Om. *o.* <sup>c</sup> to Jacob *s.* <sup>d</sup> Om. *i.* <sup>e</sup> wolde *i.* <sup>f</sup> namely *is.*  
<sup>g</sup> therfor *Israel s.* <sup>h</sup> to Og *is.* <sup>i</sup> the kyngis *br. kyngis cfs sec. m.* <sup>k</sup> her londis *is.* <sup>l</sup> haue comaundid *is.*  
<sup>m</sup> leue thee *is.* <sup>n</sup> Om. *i.* <sup>o</sup> he seide *is.* <sup>p</sup> that *is.*

this puple into the loond that the Lord hath sworn hym to 3euynge<sup>t</sup> to the faders of hem; and thow shalt it dyuyde bi lot. 8 And the Lord that is 3our leder, he schal be with thee, ne shal leue<sup>u</sup> ne forsaak thee; wole thow not drede, ne be feerd. 9 And so Moyses wroot this lawe, and took it to the preestis, the sones of Leuy, that beren the ark of the boond of pees of the Lord, and to alle the aldren<sup>v</sup> of Yrael. 10 And he comaundide to hem, seiynge, After seuen 3eer the 3eer of remyssioun, in the solempnytees of the tabernaclis, 11 alle men of Yrael comynge togidre, that thei apere in the sikt of the Lord her God, in the place that the Lord hath chosun, thow shalt rede the wordis of this 12 lawe before al Yrael, hem herynge, and in oon al thi puple gedrid, as wel men as wymmen, lital children<sup>w</sup>, and comlyngis that ben with ynne thi 3aatis; that herynge thei lerne, and dreden the Lord oure God, and keep and fulfille alle the 13 wordis of this lawe; forsothe the sones of hem that now vnknowen, that thei mowen here, and thei dredden the Lord her God alle days in the<sup>x</sup> whiche thei dwellen in erthe to the which, Jordan ouer put, 3e schulen goon that it be had. 14 And the Lord seide to Moyses, Loo! ny3 ben the days of thi deeth; clep Josue, and stoonde 3e in the tabernacle of witnessynge, that Y comaunde to hym. Therfor Moyses and Josue 3eden, and stoden in the tabernacle of witnessynge; 15 and the Lord aperide there in a pelere of a clowde, that stood in the entre of the 16 tabernacle. And the Lord seide to Moyses, Loo! thow shalt sleepe with thi fadris, and this puple arysynge<sup>y</sup> shall doo fornyacioun after alien goddis, in the loond to the which he shal goon yn, and dwelle in it; there he shal forsaak me and make

Lord swoor that he schal<sup>q</sup> 3yue to the fadris of hem<sup>r</sup>; and thou schalt departe it bi lot. And the Lord hym silf whiche<sup>s</sup> is 3oure ledere, schal be with thee, he schal not leue, nether schal<sup>t</sup> forsake thee; nyle thou drede<sup>u</sup>, nether drede thou *in herte*. Therfor Moyses wroot this lawe, and bi- 9 took it to<sup>v</sup> the preestis, sones<sup>w</sup> of Leuy, that baren the arke of the<sup>x</sup> bond of pees of the Lord, and to alle the eldere men of Israel. And Moyses comaundide to hem, and seide, 10 Aftir seuen 3eer, in the 3eer of remyssioun, in the<sup>y</sup> solempnete of tabernaclis<sup>z</sup>, whanne 11 alle men of Israel schulen come togidre, that thei appere in the sikt of her Lord God, in the place which the<sup>a</sup> Lord chees, thou schalt rede the wordis of this lawe bifor al Israel, while thei heren, and while 12 al the puple is gaderid togidre, as wel to men, as to wynnmen, to litle children, and comelyngis<sup>b</sup> that ben with ynne thi 3atis; that thei here, and lerne, and<sup>c</sup> drede 3oure Lord God, and kepe<sup>d</sup> and fille<sup>e</sup> alle<sup>f</sup> the wordis of this lawe; also that the sones 13 of hem, that now knowen not, moun here<sup>g</sup>, and that thei drede her Lord God in alle daies in whiche thei lyuen in the lond to whiche 3e<sup>h</sup> schulen go to gete, whanne Jordan is passid. And the Lord seide to 14 Moises, Lo! the daies of thi deeth ben<sup>i</sup> ny3; clepe thou Josue, and stonde 3e in the tabernacle of witnessynge, that Y comaunde to hym. Therfor Moises and Josue 3eden<sup>k</sup>, and stoden<sup>l</sup> in the tabernacle of witnessynge; and the Lord ap- 15 peride there in a<sup>m</sup> pilere of cloude<sup>n</sup>, that stood in the entryng of the tabernacle. And the Lord seide to Moises, Lo! thou 16 schalt slepe with thi fadris, and this<sup>o</sup> puple schal rise<sup>p</sup>, and schal<sup>q</sup> do fornyacioun<sup>r</sup> aftir alien goddis in the lond, to<sup>s</sup> which lond<sup>t</sup> it schal entre, that it dwelle ther ynne; there it schal forsake me, and schal<sup>u</sup>

<sup>t</sup> 3iue c. 3euyn *E sec. m.* <sup>u</sup> leue thee c. <sup>v</sup> elders c. <sup>w</sup> childer c. <sup>x</sup> Om. c. <sup>y</sup> risende c.

<sup>q</sup> schulde κ. <sup>r</sup> her fadris is. <sup>s</sup> that is. <sup>t</sup> Om. is. <sup>u</sup> drede *outward* is. <sup>v</sup> Om. is. <sup>w</sup> the sones is. <sup>x</sup> Om. i. <sup>y</sup> Om. is. <sup>z</sup> the tabernaclis is. <sup>a</sup> that her is. <sup>b</sup> to comelyngis is. <sup>c</sup> to G. <sup>d</sup> that thei kepe is. <sup>e</sup> fulfille is. <sup>f</sup> Om. c *sec. m.* <sup>g</sup> here *the lawe* s. <sup>h</sup> thei A. <sup>i</sup> both L. <sup>k</sup> 3eden forth is. <sup>l</sup> thei stoden is. <sup>m</sup> the is. <sup>n</sup> a cloude is. <sup>o</sup> the A *pr. m.* <sup>p</sup> rise vp is. <sup>q</sup> it schal is. <sup>r</sup> fornyacioun or *ydolatrie, goynge* s. <sup>s</sup> into is. <sup>t</sup> Om. is. <sup>u</sup> it schal is.

at nouȝt the couenaunt of pees, that Y  
 17 couenauntid with hym. And my woodnes  
 shal wraththe azens hym in that day, and  
 Y shal forsaaek hym, and hiyde my face  
 fro hym, and he shal be into deuowryng;  
 and alle yuels and turmentyngis  
 shulen fynde hym, so that he seie in that  
 day, Forsothe for God is not with me,  
 18 thes yuels han foundun me. Forsothe Y  
 shal hide, and hile my face in that day,  
 for alle the yuels that he hath doo, for  
 19 he hath<sup>z</sup> folwid<sup>a</sup> alien goddis. And so  
 now wryte ȝe to ȝow this songe, and  
 teche ȝe the sones of Yrael, that mynd-  
 fulli<sup>b</sup> thei hoolden, and with mouth syng;  
 and this dyte be to me for witnessinge  
 20 among the sones of Yrael. Forsothe I  
 shal leede hym into the loond, for the<sup>c</sup>  
 which I haue sworn to the fadris of hym,  
 mylk and hony flowyng; and whaune  
 thei hadden eete, and weren fillid, and  
 fat, thei shulen turn to alien goddis, and  
 serue to hem; and myssey<sup>d</sup> to me, and  
 thei shulen make at nouȝt my couenaunt.  
 21 After that many yuels and tourment-  
 yngis han founden hym, this songe shal  
 answeere to hym for witnessyng, that no  
 forȝetyng shal doo away fro the mouth  
 of thi seed. I knowe forsothe the thowȝtis  
 of hym, what thingis he be to doo, to day  
 or<sup>e</sup> Y lede hym into the loond that I haue  
 22 bihoot to hym. Thanne Moyses wroot a  
 23 songe, and tauȝte the sones of Yrael. And  
 the Lord comaundide to Josue, the sone  
 of Nun, and seith, Tak counfort, and be  
 stronge; forsothe thou shal bryng yn  
 the sones of Yrael into the loond that I  
 haue bihoot, and I shal be with thee.  
 24 After thanne that Moyses wroot the  
 wordes of this lawe in a volym, and ful-  
 25 fillide, he comaundide to the Leuytis  
 that beren the arke of the boond of pees

make void the boond of pees, which<sup>v</sup> Y  
 couenauntide with it. And my strong<sup>17</sup>  
 veniaunce shal be wrooth azens that pu-  
 ple in that dai, and Y schal forsake it,  
 and Y schal hide my face fro it, and it  
 schal be in to deuouryng; alle yuels and  
 turmentyngis schulen fynde it, so that it  
 seie in that dai, Verili<sup>w</sup> for the Lord is  
 not with me, these yuelis han founde me.  
 Forsothe<sup>x</sup> Y schal hide<sup>y</sup>, and schal<sup>z</sup> hile<sup>18</sup>  
 'my face<sup>a</sup> in that dai, for alle the yuels  
 'whiche it dide<sup>b</sup>, for it sude<sup>c</sup> alien goddis.  
 Now therfor wryte ȝe to ȝou this song, and<sup>19</sup>  
 'teche ȝe<sup>d</sup> the sones of Israel, that thei  
 holde *it*<sup>e</sup> in mynde, and syng bi<sup>f</sup> mouth;  
 and that this song be to me for a<sup>s</sup> wit-  
 nessyng among the sones of Israel. For<sup>20</sup>  
 Y schal lede hym in to the lond, for which  
 Y swoor to hise fadris, flowyng with  
 mylk and hony; and whanne thei han ete,  
 and ben fillid<sup>h</sup>, and ben maad fat, thei  
 schulen turne<sup>i</sup> to alien goddis, and thei  
 schulen<sup>k</sup> serue hem; and thei schulen bac-  
 bite me, and schulen<sup>l</sup> make voide my co-  
 uenaunt. Aftir that many yuels and tur-<sup>21</sup>  
 mentyngis<sup>m</sup> han founde<sup>n</sup> hym<sup>o</sup>, this song  
 schal answeere hym<sup>p</sup> for witnessing, which<sup>q</sup>  
 song no forȝetyng schal do away fro the  
 mouth of thi seed. For Y knowe the  
 thowȝtis therof to day, what thingis it  
 schal do, bifore that Y bringe it in to  
 the lond which<sup>r</sup> Y bihiȝte to it. Therfor<sup>22</sup>  
 Moyses wroot the song, and tauȝte<sup>s</sup> the  
 sones of Israel. And the Lord comaundide<sup>23</sup>  
 to Josue, the sone of Nun, and seide, Be  
 thou counfortid, and be thou strong; for  
 thou schalt lede the sones of Israel in to  
 the lond which<sup>t</sup> Y bihiȝte<sup>u</sup>, and Y schal  
 be with thee. Therfor aftir that Moyses<sup>24</sup>  
 wroot<sup>v</sup> the wordis of this lawe in a book,  
 and fillide<sup>w</sup>, he comaundide to Leuytis<sup>x†</sup> 25 †  
 that baren the ark of boond<sup>y</sup> of pees of

† to Leuytis,  
 that is, to  
 prestis of the  
 lynage of Leuy.  
 Live here. c.

<sup>z</sup> Om. II. <sup>a</sup> sude BCFH. <sup>b</sup> myndeful c. <sup>c</sup> Om. c. <sup>d</sup> myssygge BDEFH. <sup>e</sup> er CE.

<sup>v</sup> that is. <sup>w</sup> Forsothe I. <sup>x</sup> Sotheli is. <sup>y</sup> hide my face is. <sup>z</sup> Om. I. <sup>a</sup> it is. <sup>b</sup> that this puple hath  
 don I. whiche *this puple* hath do s. <sup>c</sup> hath sude is. <sup>d</sup> techeth I. <sup>e</sup> Om. plures. <sup>f</sup> *it* in is. <sup>g</sup> Om. is.  
<sup>h</sup> fullid is. <sup>i</sup> turne hem s. <sup>k</sup> Om. I. <sup>l</sup> thei schulen is. <sup>m</sup> tourmentus I. <sup>n</sup> taken is. <sup>o</sup> hem c.  
 it I. *Israel* s. <sup>p</sup> to hym is. <sup>q</sup> the which I. <sup>r</sup> that is. <sup>s</sup> he tauȝte it to is. <sup>t</sup> that is. <sup>u</sup> bihiȝte  
 hem is. <sup>v</sup> had wryten is. <sup>w</sup> fulfillide hem I. fulfillide *the Lordis heest* s. <sup>x</sup> the Leuytis is. <sup>y</sup> the  
 boond I.

26 of the Lord, seiynge, Take 3e this book,  
and puttith it in the side of the arke of  
the boond of pees of the Lord 3oure God,  
that it be there azens thee into witness-  
27 ynge. Forsothe Y knowe thi stryuyng,  
and thi moost hard nol; 3it lyuyng me,  
and goynge yn with 3owe, euermore stry-  
uyngly 3e diden azens the Lord; myche  
28 more whanne I shal be<sup>f</sup> deed. Gedre 3e  
to me alle the more thur3 birth, bi 3oure  
lynages, and doctours, and I shal speke  
hem, herynge thes wordes, and I shal in-  
wardly clepe azens hem heuene and erthe.  
29 Forsothe I haue knowun, that after my  
deeth wickidlich<sup>g</sup> 3e shulen doo, and 3e  
shulen bowe aside soon fro the wey that  
I haue comaundide to 3ow; and there  
shulen come azens to 3ou yuels in the  
last tyme, whanne 3e han doon yuel in  
the sijt of the Lord, that 3e terren hym  
30 bi the werkys of 3oure hoondis. Thanne  
Moyses spak, herynge al the company of  
Yrael, the wordis of this dite, and<sup>h</sup> vnto<sup>i</sup>  
the eende fulfillid.

## CAP. XXXII.

1 Here 3e, heuens, thingis that Y speke;  
here the erthe the wordis of my mouth.  
2 To gidre sprynge in reyn my loore;  
flowe as dewe my speche, as wedre<sup>k</sup> vpon  
3 erbe, and as dropes vpon cornes<sup>l</sup>. For  
the name of the Lord I shal inwardly  
cleep; 3eueith huge doynge to oure God.  
4 Of God perfit ben the werkys, and alle  
his weyes domes; a trewe God, and with  
outen eny wickidnes<sup>m</sup>, ry3twis and euen.  
5 Thei han synned to hym, and not his  
sones in filthis; shrewid kynred, and  
6 mysturnyd. Thes thingis a3enward 3eeld-  
ist thow not<sup>n</sup> to the Lord, O fole puple  
and vnwise? Whether is he not thi fader,  
that hath weeldid thee, and maad, and  
7 fourmed thee of nou3t? Haue mynde of

the Lord, and seide, Take 3e this book,<sup>26</sup>  
and putte 3e it in the side of the arke of  
boond<sup>z</sup> of pees of 3oure Lord God, that it  
be there azens thee in to witnessyng. For<sup>27</sup>  
Y knowe thi stryuyng, and thin hardest<sup>a</sup>  
nol; 3it while Y lyuede and entride with  
3ou, 3e diden euere stryuyngli azens the  
Lord; hou myche more<sup>b</sup> whanne Y schal  
be deed. Gadere 3e to me all the grettere<sup>28</sup>  
men in birthe, and techeris, bi 3oure lynagis,  
and Y schal speke to hem, herynge these  
wordis, and Y schal clepe azens hem he-  
uene and erthe. For Y knowe, that aftir<sup>29</sup>  
my deeth 3e schulen do wickidli, and schu-  
len<sup>c</sup> bowe awei soone fro the weie which<sup>d</sup>  
Y comaundide to 3ou; and yuels schulen  
come to 3ou in the laste tyme, whanne 3e  
'han do<sup>e</sup> yuel in the<sup>f</sup> sijt of the Lord, that  
3e terre hym to ire<sup>g</sup> bi the werkis of 3oure  
hoondis. Therfor while al the cumpeny of<sup>30</sup>  
the sones of Israel herde, Moyses spak the  
wordis of this song, and fillide<sup>h</sup> 'til to<sup>i</sup> the  
ende.

## CAP. XXXII.

3e heuenes, here what thingis Y schal<sup>i</sup>  
speke; the erthe here the wordis of my  
mouth. My techyng waxe togidere<sup>as 2</sup>  
reyn; my speche flete<sup>k</sup> out as dew<sup>l</sup>, as  
lytil<sup>m</sup> reyn on<sup>n</sup> eerbe, and as dropis<sup>o</sup> on<sup>p</sup>  
gras. For Y schal inwardli clepe the<sup>3</sup>  
name of the Lord; 3yue 3e glorie to oure  
God. The werkis of God ben perfit, and<sup>4</sup>  
alle hise weies ben domes; God is feithful,  
and without ony wickidnesse; *God<sup>q</sup> is*  
iust and rijtful. Thei<sup>r</sup> synned azens<sup>5</sup>  
hym, and not hise sones in filthis<sup>s</sup>, *'that*  
*is<sup>t</sup>, of<sup>u</sup> idolatrie;* schrewid and waiward  
generacioun. Whether thou 3eldist these<sup>6</sup>  
thingis<sup>v</sup> to the Lord, thou fonned puple  
and vnwijs? Whether he is not thi fadir,  
that weldide<sup>w</sup> thee, and made<sup>x</sup>, and made<sup>y</sup>

<sup>f</sup> were *E pr. m.* <sup>g</sup> wickeli *c.* <sup>h</sup> *Om. A.* <sup>i</sup> to *E pr. m.* <sup>k</sup> reyn *E pr. m.* <sup>l</sup> corners *B.* <sup>m</sup> wickenesse *C.*  
<sup>n</sup> *Om. E pr. m.*

<sup>z</sup> the boond *I.* <sup>a</sup> moost hard *I.* <sup>b</sup> *mole 3e striue s marg.* <sup>c</sup> 3e schulen *is.* <sup>d</sup> that *is.* <sup>e</sup> hadden don *G.*  
<sup>f</sup> *Om. I.* <sup>g</sup> wrath *s.* <sup>h</sup> he fulfillide *it is.* <sup>i</sup> vnto *is.* <sup>k</sup> flowe *is.* <sup>l</sup> on erthe *K marg.* <sup>m</sup> softe *is.*  
<sup>n</sup> vpon *is.* <sup>o</sup> or buriovnnyngis *K marg.* <sup>p</sup> vpon *is.* <sup>q</sup> he *is.* <sup>r</sup> Thei that mysbileeueden *is.* <sup>s</sup> the filthis *is.*  
<sup>t</sup> *Om. is.* <sup>u</sup> *Om. DGKN pr. m. QRTX.* <sup>v</sup> that thou doist to ydolis *s marg.* <sup>w</sup> hath weldide *is.* <sup>x</sup> hath  
fourmed *I pr. m.* hath made *s.* <sup>y</sup> *Om. DFGIKMNOQRSTW.* and fourmyd *x marg.*

olde days, and thenk eche generaciouns ;  
 aske thi fader, and he shal telle to thee,  
 thi more, and thei shulen seie to thee.  
 8 Whanne deuydide the hijest folkis of  
 kynde, whanne he seuerde the sonnes of  
 Adam, he sette the teermys of pupilis  
 after the noumbre of the sonnes of Yrael.  
 9 Part forsothe of the Lord the puple of  
 hym ; Jacob the lital corde of his hery-  
 10 tage. He foond hym<sup>o</sup> in a deseert loond,  
 in place<sup>p</sup> of orroure<sup>q</sup>, and of waast wilder-  
 nes ; he ladde hym aboute, and tauzte,  
 11 and kept as the apple of his eye. As  
 an egle forthclepyng his bryddis to flee,  
 and on<sup>r</sup> hem houynge, he sprade<sup>rr</sup> out his  
 weengis, and took to hym, and beer in  
 12 his shuddres. The Lord<sup>s</sup> alone was the  
 leder of hym, and was not with hym an  
 13 alien God. He sette hym on an hije  
 erthe, that he myzte ete the<sup>t</sup> fruytis of  
 feeldes, that he myzte sowke<sup>u</sup> hony of  
 the<sup>v</sup> stoon, and oyle of the moost hard  
 14 stone ; butre of the droue, and mylk of  
 sheep, with the talwz of loombs and of  
 wethers, of the sonnes of Basan ; and  
 goot<sup>w</sup> with margh<sup>x</sup> of whete, and blood  
 15 of grapis<sup>y</sup> myzte drynk moost cleer. Ful  
 fat maad is the loued, and azen wynsed ;  
 fulfattid<sup>z</sup>, fulgresid<sup>a</sup>, outlargid ; he laft  
 God<sup>b</sup> his maker, and zeed abak fro God<sup>c</sup>,  
 16 his zyuer of heelth. Thei eggiden him  
 in alyen goddis, and<sup>d</sup> in abomynaciouns  
 17 to wraththe arereden<sup>e</sup>. Thei offriden to  
 deuels, and not to God, to goddis the  
 whiche thei knewen not ; newe and  
 fresshe camen, 'the whiche<sup>f</sup> heryeden not

thee of nouzt ? Haue thou minde of elde 7  
 daies, thenke thou alle generaciouns<sup>z</sup> ; axe  
 thi fadir, and he schal telle to thee<sup>a</sup>, axe<sup>b</sup>  
 thi<sup>c</sup> grettere men, and thei schulen seie to  
 thee. Whanne the hijeste<sup>d</sup> departide folkis, 8  
 whanne he departide<sup>e</sup> the sonnes of Adam<sup>f</sup>,  
 he ordeynede the termes<sup>g</sup> of pupilis<sup>h</sup> bi<sup>i</sup>  
 the noumbre of the sonnes of Israel<sup>†</sup>. For- 9  
 sothe<sup>k</sup> the part of the Lord is his puple ;  
 Jacob is the lital part of his eritage. The 10  
 Lord foond hym in a deseert loond, 'that  
 is, priued<sup>l</sup> of Goddis religioun<sup>m</sup>, in the<sup>n</sup>  
 place of orroure<sup>o</sup> 'ethir hidousnesse<sup>p</sup>, and  
 of wast wildirnesse ; the Lord ledde hym  
 aboute, and tauzte hym<sup>q</sup>, and kepte<sup>r</sup> as the  
 apple of his i3e<sup>s</sup>. As an egle stiryng his 11  
 briddis to fle, and fleyng on<sup>t</sup> hem, he  
 spredde forth his wyngis<sup>u</sup>, and took hem<sup>v</sup>,  
 and bar<sup>w</sup> in hise schuldris<sup>x</sup>. The Lord 12  
 aloone was his ledere, and noon alien god  
 was with hym. The Lord ordeynede hym 13  
 on<sup>y</sup> au hijz loond, that he schulde ete the  
 fruytis of feeldis, that he schulde souke  
 hony<sup>z</sup> of a<sup>a</sup> stoon<sup>b</sup>, and oile<sup>c</sup> of the hard-  
 este<sup>d</sup> roche<sup>e</sup> ; botere<sup>†</sup> of the droue, and 14  
 mylke of scheep<sup>f</sup>, with the fatnesse of  
 lambren and<sup>g</sup> of rammes, of the sonnes of  
 Basan ; and that<sup>h</sup> he schulde ete kydis  
 with the<sup>i</sup> merowe<sup>k</sup> of wheete, and schulde<sup>l</sup>  
 drynke the cleereste blood<sup>m</sup> of grape<sup>n</sup>.  
 The louede<sup>o</sup> puple was 'maad fat<sup>p</sup>, and 15  
 kikide<sup>q</sup> azen<sup>||</sup> ; maad<sup>r</sup> fat withoutforth<sup>s</sup>,  
 maad fat with ynne, and alargid<sup>t</sup> ; he for-  
 sook God his makere, and zede<sup>u</sup> awei fro  
 'God his<sup>v</sup> helthe<sup>w</sup>. Thei terriden hym<sup>x</sup> to 16  
 ire<sup>y</sup> in alien goddis<sup>z</sup>, and<sup>a</sup> thei excitiden<sup>b</sup>

† of the sonnes  
 of Israel, the  
 translacioun of  
 lxx. hath, of  
 the sonnes of  
 God. c.

† butre geten  
 bi trauel is pa-  
 cience in aduer-  
 site, sweet milk  
 is loue that  
 nurschith vertu,  
 fatnesse is good  
 ensaunple flow-  
 inge charitabli  
 to other. s.

|| it wynside, it  
 was maad fatt,  
 ful gretid and  
 out largid i.  
 fat, and it wyn-  
 sede azen God  
 bi gruechinge  
 and vnfeithful-  
 nesse ; it was  
 maad fat with  
 onte forth, it  
 was maad fat  
 with inne forth,  
 and alargid bi  
 good fame. s.

<sup>o</sup> hem A. <sup>p</sup> a place C. <sup>q</sup> errorr A. <sup>r</sup> upon E pr. m. <sup>rr</sup> sprarde A. <sup>s</sup> God E pr. m. <sup>t</sup> Om. BCDEFH.  
<sup>u</sup> ete E pr. m. <sup>v</sup> a CE. <sup>w</sup> gotus CE. <sup>x</sup> the merz w E. <sup>y</sup> the grapis BDFH. the grape CE. <sup>z</sup> folfatty E pr. m.  
<sup>a</sup> folgreycy E pr. m. <sup>b</sup> the Lord E pr. m. <sup>c</sup> the God E pr. m. <sup>d</sup> Om. H. <sup>e</sup> arreden BFH. rereden C.  
<sup>f</sup> that c.

<sup>z</sup> knowe what mercy God hath do to thee s marg. <sup>a</sup> Om. I. <sup>b</sup> Om. I. <sup>c</sup> the is. <sup>d</sup> hijeste God is.  
<sup>e</sup> seuerde I. sundride s. <sup>f</sup> in the proud making of the tour of Babiloyne s marg. <sup>g</sup> termes or posses-  
 siouns s. <sup>h</sup> or sonnes k marg. <sup>i</sup> after is. <sup>k</sup> and is. <sup>l</sup> out s. <sup>m</sup> Om. I. <sup>n</sup> a is. <sup>o</sup> hidoustee is.  
<sup>p</sup> Om. is. <sup>q</sup> Om. plures. hym vertue s. <sup>r</sup> he kepte him is. <sup>s</sup> as a louinge nurische berith hir child, or  
 a shepherd a lomb s marg. <sup>t</sup> aboute is. <sup>u</sup> wyngis of mercy s. <sup>v</sup> hem into his proteccioun is. <sup>w</sup> he bar  
 hem is. <sup>x</sup> for thi that he onoly schulde be dred and loued s marg. <sup>y</sup> Israel vpon is. <sup>z</sup> hony or swet deu-  
 cioun and loue is. <sup>a</sup> the is. <sup>b</sup> stoon, that is, his lare is. <sup>c</sup> oile of mercy is. <sup>d</sup> harderste a. ful hard I.  
<sup>e</sup> roche, Crist is. <sup>f</sup> the scheep B. <sup>g</sup> Om. Ims. <sup>h</sup> that Israel s. <sup>i</sup> Om. is. <sup>k</sup> merowe or tried  
 flour is. <sup>l</sup> he schulde is. <sup>m</sup> blood or wyne is. <sup>n</sup> the grape s. <sup>o</sup> derelinge s. <sup>p</sup> fattid I. <sup>q</sup> spurnede G.  
<sup>r</sup> and maad M. and is unmaad G. <sup>s</sup> withinne G. bi aboundaunce of temporal goodis s marg. <sup>t</sup> largid N.  
<sup>u</sup> he zede is. <sup>v</sup> Godis c. <sup>w</sup> sauour D. help zinere I. helthe zueer s. <sup>x</sup> God is. <sup>y</sup> wraththe is.  
<sup>z</sup> goddis that thei herieden s. <sup>a</sup> Om. is. <sup>b</sup> stiriden him is.

18 the faders of hem. God that thee gat  
thow hast forsaak, and hast forzet the<sup>s</sup>  
19 Lord thi shaper. The Lord saw<sub>3</sub>, and  
to wraththe was erid; for eggiden hym  
20 his sones and dou<sub>3</sub>tres. And he seith, Y  
schal hyde my face fro hem, and I shal  
behold the last thinges of hem; genera-  
cioun<sup>b</sup> forsothe mysturned it is, and vn-  
21 trewe sones. Thei han eggid me in hym  
that was not God, and han terred<sup>i</sup> in her  
vanytees; and I shal egge hem in hym  
that is no<sup>k</sup> puple, and in fole folk of  
22 kynde I shal terre hem. Fier is vndur-  
tent in my woodnes, and it shal brenne  
vnto the last thingis of helle; and it shal  
deuowre the loond with his buriownyng,  
and of hillis the fundamentis shulen  
23 brenne. I shal gedre vpon hem yuels,  
and myn arewis I shal fulfil in hem.  
24 Thei shulen be wastid with hungir, and  
briddis shulen deuour hem in biting  
moost bitter; teeth<sup>l</sup> of bestis<sup>m</sup> I shal sende  
in hem, with woodnes of hem drawinge  
25 on erthe, and crepinge. With out forth  
shal waast hem swerd, and with yn forth  
dreed; the <sub>3</sub>ong togidre and mayden, the  
26 sowkyng with the old man. And I seide,  
Where forsothe ben thei? to ceese Y shal  
27 maak fro men the mynde of hem. But  
for the wrath of enemyes I lafte for  
a while, lest perauenture wolden wexe  
prowde the enemyes of hem, and seye,  
Oure hi<sub>3</sub>e hoond, and not the Lord, hath  
28 doon alle thes thingis. Folk with out  
counseil it is, and with out wisdom;  
29 wolde God thei sauerden, and vndur-  
30 stoden, and last thingis purueyden. What  
maner wise oon pursuede a thowsand,  
and two my<sub>3</sub>ten dryue ten thowsand?

to wrathfulnesse in<sup>c</sup> abhomynaciouns<sup>d</sup>.  
Thei offriden to feendis<sup>e</sup>, and not to God, 17  
to goddis whiche thei knewen not, newe  
*goddis*, and freische camen<sup>f</sup>, whiche 'the  
fadris of hem<sup>g</sup> worschipiden not. Thou 18  
hast forsake God that gendride<sup>h</sup> thee, and  
thou hast forzete<sup>i</sup> 'thi Lord creatour<sup>k</sup>. The 19  
Lord si<sub>3</sub><sup>l</sup>, and was<sup>m</sup> stirid to wrathfulnesse;  
for hise sones and dou<sub>3</sub>tris terriden hym<sup>n</sup>.  
And the Lord seide, Y schal hyde<sup>o</sup> my 20  
face fro hem<sup>p</sup>, and Y schal biholde 'the  
laste thingis of hem<sup>q</sup>; for it<sup>r</sup> is a waiward  
generacioun, and vnfeithful sones<sup>s</sup>. Thei 21  
terriden<sup>t</sup> me<sup>u</sup> in hym<sup>v</sup> that was not God,  
and thei 'terriden to ire<sup>w</sup> in her vanytees<sup>x</sup>;  
and Y<sup>y</sup> schal terre<sup>z</sup> hem in<sup>a</sup> hym<sup>b</sup>, that is  
not a<sup>c</sup> puple, and<sup>d</sup> Y schal terre<sup>e</sup> hem<sup>f</sup> 'to  
yre<sup>g</sup> in a fonned<sup>h</sup> folk<sup>i</sup>. Fier, *that is, peyne* 22  
*maad redi to hem*<sup>k</sup>, is kyndlid in my  
stronge veniaunce, and it schal brenne 'til  
to<sup>l</sup> the laste thingis of helle; and it schal  
deuoure<sup>m</sup> the lond with his fruyt<sup>n</sup>, and it  
schal brenne the fundamentis of hillis<sup>o</sup>.  
Y schal gadere 'yuels on hem<sup>p</sup>, and Y schal 23  
fille myn arewis in hem. Thei schulen be 24  
waastid with hungur, and briddis schulen  
deuoure hem with bitteriste<sup>q</sup> biting; Y  
schal sende in to hem the teeth of beestis<sup>r</sup>,  
with the woodnesse of *wormes*<sup>s</sup> drawyng  
on<sup>t</sup> erthe, and of serpentis. Swerd with 25  
outforth and drede with ynne<sup>u</sup> schal waaste  
hem; a <sub>3</sub>ong man and a virgyn togidre, a<sup>v</sup>  
soukyng child with an elde man. And 26  
Y seide, Where ben thei<sup>w</sup>? Y schal make  
the mynde of hem to<sup>x</sup> ceesse of men<sup>y</sup>. But 27  
Y delayede<sup>z</sup> for the yre<sup>a</sup> of enemyes, lest  
perauenture 'the enemyes of hem<sup>b</sup> shulden  
be proude, and seie, Oure hi<sub>3</sub> hond, and  
not the Lord, dide alle these thingis. It<sup>c</sup> 28

<sup>g</sup> of the BCDEFH. <sup>h</sup> a! my generacioun *E pr. m.* <sup>i</sup> terred me *E pr. m.* <sup>k</sup> not c. <sup>l</sup> tethes *E pr. m.*  
<sup>m</sup> briddis *A.*

<sup>c</sup> in her 1s. <sup>d</sup> *that is her owne findingis* 1s *marg.* <sup>e</sup> denelis 1s. <sup>f</sup> camen vp bi her fyndyngis 1s.  
<sup>g</sup> her fadris 1s. <sup>h</sup> bigaat 1. <sup>i</sup> forzete of s. <sup>k</sup> the Lord thi maker 1s. <sup>l</sup> saw<sub>3</sub> that 1. saw<sub>3</sub> thin vnkinde-  
nesse s. <sup>m</sup> he was 1s. <sup>n</sup> hym to veniaunce s. <sup>o</sup> hile A. <sup>p</sup> withdrawing fro hem my help s *marg.* <sup>q</sup> her  
laste thingis 1s. <sup>r</sup> this s. <sup>s</sup> sones thei ben s. <sup>t</sup> han terrid 1s. <sup>u</sup> me to wrath 1s. <sup>v</sup> worshipinge hym s.  
<sup>w</sup> han moued me to vengiaunce 1s. <sup>x</sup> veyn ydolis 1s. <sup>y</sup> Om. 1s. <sup>z</sup> terre or wraththe s. <sup>a</sup> in takinge 1s.  
<sup>b</sup> hym that is alien folk to me s. <sup>c</sup> zilt a ehosin 1s. <sup>d</sup> Om. s. <sup>e</sup> wraththe 1. <sup>f</sup> Israel 1s. <sup>g</sup> Om. 1s.  
<sup>h</sup> fonnend 1. <sup>i</sup> folk to hir demyng s. <sup>k</sup> ydolaturis s. gloss om. in 1. <sup>l</sup> vnto 1s. <sup>m</sup> deuoure or waaste s.  
<sup>n</sup> fruyt, that is, vnfeithful men and her werkis s. <sup>o</sup> hellis G. that is hem of whom othere taken yuel en-  
sauple 1 *marg.* s *text.* <sup>p</sup> togidre hir yuels 1s. <sup>q</sup> moost bittir 1s. <sup>r</sup> beestis, that is, tirauntis oppressing  
hem s. <sup>s</sup> Om. 1. <sup>t</sup> vpon 1s. <sup>u</sup> ynne forth 1s. <sup>v</sup> and G. <sup>w</sup> thei now 1s. <sup>x</sup> Om. G. <sup>y</sup> alle men 1.  
<sup>z</sup> tariede 1. delayede or tariede s. <sup>a</sup> wrath s. <sup>b</sup> her enemyes 1s. <sup>c</sup> Israel 1s.

Whether not therefore<sup>n</sup> for her God solde  
 31 hem, and the Lord closide hem? For-  
 sothe oure God is not as the goddis of  
 32 hem, and oure enemyes ben iugis. Of  
 the vyn of Sodoms the vyn of hem, and  
 of the subaabis of Gomor; the graap of  
 hem graap of gal, and the cluster moost  
 33 bittre. Gal of dragouns the wyne<sup>o</sup> of  
 hem, and venym of eddres vncurable.  
 34 Whether ben not thes thingis hid anentis  
 35 me, and merkid in my tresours? Myn is  
 veniaunce, and Y shal 3eeld to hem in  
 tyme, that the foot of hem slyde; ny3 is  
 the day of perdicion, and to be<sup>p</sup> ny3  
 36 hizen the tymes. The Lord shal deme  
 his puple, and in his seruauntis he shal  
 haue mercy; he shal se that feble be the  
 hoond, and closid forsothe han faylid, and  
 37 the lafte ben wastid. And thei shulen seye,  
 Where ben the goddis of hem, in whiche  
 38 thei hadden trust? Of whos slayn sacri-  
 fice<sup>q</sup> thei eten the fatnesse<sup>r</sup>, and drunken  
 the wyn of the offryngis of licours,  
 arise<sup>s</sup>, and helpe thei to 3ow, and in nede  
 39 3ow defende<sup>t</sup>. Seeth that Y am alone,  
 and there is noon other God saue me; I  
 shal slee, and I shal maak to lyue; Y shal  
 smyte, and I shal heel; and there is not  
 40 that fro myn hoond may<sup>u</sup> delyuer. I  
 shal heue vp to heuene myn hoond, and  
 41 Y shal seye, I lyue with outen eende. If  
 I whette as leit my swerd, and myn  
 hoond taak doom, Y shal 3eeld vengynge  
 to myn enemyes, and to hem that hatiden  
 42 me, I shal quite. I shal drenche myn  
 arewis in blood, and my swerd shal de-  
 uour flesh of the blood of slayn, and of  
 the chaytifte of the<sup>v</sup> nakid heed of ene-  
 43 myes. Preyse 3e, gentils, the puple of  
 hym, for the blood of his seruauntis he  
 shal wreek, and veniaunce he shal quyte

is a folk with out counsel, and with out  
 prudence<sup>d</sup>; Y<sup>e</sup> wolde<sup>f</sup> that<sup>g</sup> thei saueriden,<sup>29</sup>  
 and vnderstoden, and<sup>h</sup> purueiden the<sup>i</sup> laste  
 thingis. How pursuede oon<sup>k</sup> of enemyes a<sup>30</sup>  
 thousynde of Jewis, and tweyne<sup>l</sup> dryuen<sup>m</sup>  
 away ten thousynde? Whether not ther-  
 fore<sup>n</sup> for her God selde<sup>o</sup> hem<sup>p</sup>, and the  
 Lord closide<sup>q</sup> hem togidere<sup>r</sup>? For oure<sup>31</sup>  
 God is not<sup>s</sup> as the goddis of hem<sup>t</sup>, and  
 oure enemyes<sup>u</sup> ben iugis. The vyner of<sup>32</sup>  
 hem is<sup>v</sup> of<sup>w</sup> the vyner of Sodom, and of  
 the subaabis of Gomorre; the grape of  
 hem is the<sup>x</sup> grape of galle, and the clustre  
 is most bittir. The galle of dragouns is<sup>33</sup>  
 the wyn of hem, and the venym of eddris,  
 that may not be heelid. Whether these<sup>34</sup>  
 thingis ben not hid at<sup>y</sup> me, and ben<sup>z</sup> seelid  
 in myn tresouris<sup>a</sup>? Veniaunce is myn, and<sup>35</sup>  
 Y schal 3elde to hem in tyme, that the  
 foot of hem slide; the dai of perdicion is  
 ny3, and tymes<sup>b</sup> hasten to be present. The<sup>36</sup>  
 Lord schal deme his puple, and he schal  
 do merci in hise seruauntis; the puple  
 schal se that the hond of fizteres is sijk<sup>c</sup>,  
 and also men closid failiden, and the<sup>d</sup> re-  
 sidues<sup>e</sup> ben waastid. And thei<sup>f</sup>† schulen<sup>37</sup> † and they,  
 seie, Where ben 'the goddis of hem<sup>g</sup>, in  
 whiche thei hadden trust? Of whos sacri-<sup>38</sup>  
 fices thei eeten fatnessis<sup>h</sup>, and drunkun<sup>i</sup>  
 the wyn of fletynge sacrifices, rise thei  
 and helpe 3ou, and defende thei 3ou<sup>k</sup> in  
 nede. Se<sup>l</sup> 3e that Y am aloone<sup>m</sup>, and noon<sup>39</sup>  
 other God is outakun me; Y schal sle,  
 and Y<sup>n</sup> schal make to lyue; Y<sup>o</sup> schal  
 smyte, and Y schal make hool; and noon  
 is that may delyuere fro myn hond. And<sup>p</sup> 40  
 Y schal reise<sup>q</sup> myn hond to<sup>r</sup> heuene, and  
 Y schal seie, Y lyue with outen eende. If Y<sup>41</sup>  
 schal whette my swerd as leit, and myn  
 hond schal take doom, Y schal 3elde ven-  
 iaunce to myn enemyes, and Y schal quyte<sup>s</sup>

† and they,  
 that is, good  
 men among the  
 Jewis. BC.

<sup>n</sup> Om. A. <sup>o</sup> vyn AU. <sup>p</sup> come E pr. m. <sup>q</sup> sacrifices CE. <sup>r</sup> fattenesses BCDEFH. <sup>s</sup> rise thei c.  
 risyn E sec. m. <sup>t</sup> thei defendyn E pr. m. <sup>u</sup> Om. E pr. m. <sup>v</sup> Om. C.

<sup>d</sup> warnesse is. <sup>e</sup> Om. I. <sup>f</sup> wolde God is. <sup>g</sup> Om. S. <sup>h</sup> Om. LS. <sup>i</sup> for the DGRt. <sup>k</sup> oo man is.  
 l two men is. <sup>m</sup> drouen I. dreuen S. <sup>n</sup> herfore B. <sup>o</sup> had sold is. <sup>p</sup> hem, forsakinge hem is. <sup>q</sup> had  
 closid is. <sup>r</sup> togidere in here enemyes hondis is. <sup>s</sup> not uniuert is. <sup>t</sup> hem ben S. <sup>u</sup> enemy S. <sup>v</sup> Om. S.  
 w Om. GIS. <sup>x</sup> a is. <sup>y</sup> anentis is. <sup>z</sup> thei ben is. <sup>a</sup> tresories A. <sup>b</sup> the tymes is. <sup>c</sup> sijk or feble is.  
 d Om. S. <sup>e</sup> remnaunt puple or left I. or the remenaunt peple S. <sup>f</sup> here enemyes I marg. thei, that is, her  
 enemyes S. <sup>g</sup> her goddis is. <sup>h</sup> the fatnessis B. <sup>i</sup> thei drunkun is. <sup>k</sup> Om. F sec. m. <sup>l</sup> Se or vndir-  
 stonde S. <sup>m</sup> God aloone S. <sup>n</sup> Om. RT. <sup>o</sup> and Y DgknqRtX. <sup>p</sup> Om. BC. <sup>q</sup> reise vp is. <sup>r</sup> til to w.  
 s aquyte is.

into the enemyes of hem; and he shal be merciful to the erthe of his puple. 44 Thanne Moyses cam, and spak alle the wordis of this songe in the eris of the puple; and he and Josue, the sone of 45 Nun. And he fulfillide alle thes wordis, 46 spekyunge to al Yrael; and seide to hem, Put 3e 3oure hertis into alle the wordys that I wisse to 3ow to day, that 3e comaunden hem to 3oure sones to keep, and to doo, and to fulfille alle thingis 47 that ben wryten of this lawe; for not in veyn thei ben comaundid to 3ow, but that echon<sup>x</sup> in hem shulde lyue; the which doynge long tyme 3e abiden in the loond, to the which to be weeldid, Jordan ouer- 48 put, 3e shulen goon yn. And the Lord spak to Moises in the same day, seiynge, 49 Sty vp into this hil Abarym, that is, passynge, into the hil Nebo, that is in the loond of Moab, azens Jeryco; and se the loond of Chanaan, that to be hold I shal taak to the sones of Yrael, and dye thow 50 in the hil. The which stiyng vp, thow shalt be ioyned to thi puplis, as died Aaron, thi brother, in the hil of Hor, 51 and was put to his puples. For 3e han trespassid azens me, in the myddil of the sones of Yrael, at the Watris of Azen-seiyng<sup>y</sup>, in Cades of the deseert of Syn; and 3e halwide not me amonge the sones 52 of Yrael. Azenward thow shalt se the loond, and shalt not goon into it, that I shal 3yue to the sones of Israel.

to hem that haten<sup>t</sup> me. Y schal fille<sup>u</sup> 42 myn arewis with blood, and my swerd schal deuoure fleischis<sup>†</sup> of the blood of hem *that ben* slayn, and of the caifte of the heed of enemyes maad nakid<sup>‡</sup>. Folkis, 43 preise 3e<sup>v</sup> the<sup>w</sup> puplis<sup>x</sup> of hym<sup>y</sup>, for he schal venie the blood of hise seruauntis, and he schal 3elde veniaunce in<sup>z</sup> to the<sup>a</sup> enemyes of hem; and he schal be merciful to the lond of his puple. Therfor Moises 44 cam, and spak alle the wordis of this song in the eeris<sup>b</sup> of the puple; bothe he and Josue, the sone of Nun. And he fillide<sup>c</sup> 45 alle these wordis, and spak to alle Israel, and seide to hem, Putte 3e 3oure hertis in 46 to alle the wordis whiche Y wisse to 3ou to day, that 3e comaunde<sup>d</sup> to 3oure sones, to<sup>e</sup> kepe<sup>f</sup>, and do<sup>g</sup> tho<sup>h</sup>, and to fulfille<sup>i</sup> alle thingis that ben writun in the book of this lawe; for not in veyn tho<sup>k</sup> 47 ben comaundid to 3ou, but that alle men schulden lyue in<sup>l</sup> tho<sup>m</sup>; whiche<sup>n</sup> wordis<sup>o</sup> 3e<sup>p</sup> schulen do<sup>q</sup>, and schulen contynue in<sup>r</sup> long tyme in the lond, to which 3e schulen entre to welde, whanne Jordan is<sup>s</sup> passid<sup>t</sup>. And the Lord spak to Moises in the same 48 day, and seide<sup>u</sup>, Stie thou<sup>v</sup> in to this hil 49 Abiryng, that is, passyng, in to the hil of Nebo, which<sup>w</sup> is in the loond of Moab, azens Jerico; and se thou the lond of Canaan, which<sup>x</sup> Y schal 3yue to the sones of Israel to holde, and die thou<sup>y</sup> in the<sup>z</sup> hil. In to which *hil*<sup>a</sup> thou schalt stie<sup>b</sup>, and 50 schalt<sup>c</sup> be ioyned to thi puplis, as Aaron, thi brother, was deed in the hil of Hor, and<sup>d</sup> was put to his puplis. For 3e<sup>e</sup> tres- 51 passiden<sup>f</sup> azens me, in the<sup>g</sup> myddis of the sones of Israel, at the Watris of Azen-seiyng, in Cades of deseert<sup>h</sup> of Syn; and 3e halewiden not me among<sup>i</sup> the sones of Israel. Azenward thou schalt se the lond, 52 and schalt<sup>k</sup> not entre in to it, which<sup>l</sup> Y schal 3yue to the sones of Israel.

† that is, hem that lyuen after the fleshe. s.  
‡ of the blood of hem that ben slain here thur, deedly synne, and of the caifte of auntecris her heed, maad nakid of Goddis help, Crist shal take veniaunce, and distrie hem alle with his word. s.

<sup>w</sup> Om. c. <sup>x</sup> eche c. <sup>y</sup> Azen-seiyngus c.

<sup>t</sup> han hatid i. hatiden s. <sup>u</sup> fulfille is. <sup>v</sup> Om. d. <sup>w</sup> tho s. Om. GQRT. <sup>x</sup> puple BCDFGKLMNOPQRSTWX. <sup>y</sup> God is. <sup>z</sup> Om. m. <sup>a</sup> Om. b. <sup>b</sup> heeryng is. <sup>c</sup> Moyses fulfillide is. <sup>d</sup> comaunde thees is. <sup>e</sup> and AEFGLPQX. Om. o. <sup>f</sup> kepe hem s. <sup>g</sup> to do i. <sup>h</sup> hem s. <sup>i</sup> fille plures. <sup>k</sup> these thingis s. <sup>l</sup> in doynge is. <sup>m</sup> tho thingis is. <sup>n</sup> the whiche s. <sup>o</sup> Om. i. <sup>p</sup> 3if 3e is. <sup>q</sup> do thanne 3e schul abide i. and 3e shulen abide s. <sup>r</sup> Om. IMNOQST sec. m. <sup>s</sup> 3e han s. <sup>t</sup> ouerpassid is. <sup>u</sup> seide to him s. <sup>v</sup> thou vp is. <sup>w</sup> that is. <sup>x</sup> that is. <sup>y</sup> thou here s. <sup>z</sup> this s. <sup>a</sup> Om. i. <sup>b</sup> weende vp i. stie vp s. <sup>c</sup> thou schalt is. <sup>d</sup> Om. i. <sup>e</sup> thou Moises and Aaron s. <sup>f</sup> han trespassid i. <sup>g</sup> Om. is. <sup>h</sup> the desert is. <sup>i</sup> in shewynge my hoolynesse among s. <sup>k</sup> thou schalt IK. <sup>l</sup> that i.

## CAP. XXXIII.

1 This is the blissyng, with the which  
 Moyses, man of God, blissede the sones  
 2 of Irael before his deeth; and seith, The  
 Lord fro Syna cam, and fro Seir is  
 sprongun to vs<sup>z</sup>; he aperide fro the hil  
 of Pharan, and with hym thousandis of  
 seyntis; in the ri3t hoond of hym firy  
 3 lawe. He louede puples; alle seyntis in  
 the hoond of hym ben, and that nei3en to  
 the feet of hym, shulen taak of the loor  
 4 of hym. Lawe comaundide to vs Moyses,  
 the erytage of the multitude of Jacob.  
 5 And there shal be anentis the moost ri3t  
 a kyng, the princis of the puple gedrid  
 6 with the lynagis of Yrael. Lyue Ruben,  
 and dye he not, and be he litil in noum-  
 7 bre. This is of Jude the blessinge; here,  
 Lord, the voyce of Jude, and to his puple  
 with ynne leede hym; his hoondis<sup>a</sup> shu-  
 len fi3t for it, and helper of it he shal be  
 8 a3ens the aduersaryes<sup>b</sup> of it. Forsothe to  
 Leuy he seith, Thi perfeccioun and thi  
 loor fro thin hooli man, whom thow hast  
 preued in temptacioun, and hast demed  
 9 at the Watris of A3enseiynge; the which  
 hath seide to his fader and to his moder,  
 I knowe 3ow not, and to his britheren, I  
 vnknowe hem; and thei knewen not her  
 sones. Thes kepten thi speech, and thi  
 10 couenaunt; heelden thi domys, O!<sup>c</sup> Jacob,  
 and thi lawe, O! Yrael; thei shulen put  
 maad<sup>d</sup> encense in thi woodnes, and brent  
 11 sacrifice on thin auter. Blesse, Lord, the<sup>e</sup>  
 strength of hym, and the werkis of the  
 hoondis of hym tak; smyt the backis of  
 the enemyes of hym, and that haten hym,  
 12 aryse<sup>f</sup> thei not. And to Beniamyn he  
 seith, Moost loued of the Lord shal dwelle  
 tristili in hym; as in a chaumbre al day  
 he shal dwelle, and betwix<sup>g</sup> the shuldres  
 13 of hym he shal rest. Forsothe to Joseph

<sup>z</sup> 3ow *E pr. m.*    <sup>a</sup> hoonde *B. hondyn DEFH.*  
<sup>e</sup> to the *A.*    <sup>f</sup> rise *C.*    <sup>g</sup> bytween *BCDEFH.*

<sup>m</sup> with *I.*    <sup>n</sup> a thousand *G.*    <sup>o</sup> Om. *G.*    <sup>p</sup> the *IS.*    <sup>q</sup> *was and is in S.*    <sup>r</sup> the lawe *I.* to vs to kepe the  
 lawe *S.*    <sup>s</sup> Om. *S.*    <sup>t</sup> the eritage *IS.*    <sup>u</sup> *he comaundide to be departid eucnly s marg.*    <sup>v</sup> Om. *IL.*    <sup>w</sup> *he S.*  
<sup>x</sup> Moyses *IS.*    <sup>y</sup> hast preued *IS.*    <sup>z</sup> hast demed *IS.*    demedist *I F sec. m.*    <sup>a</sup> the which *I.*    <sup>b</sup> britheren, *he*  
*seide IS.*    <sup>c</sup> thei knewen *IKS.*    <sup>d</sup> *that is, her after comers,* knewen *S.*    <sup>e</sup> his *L.*    <sup>f</sup> han holde *IS.*    <sup>g</sup> O *IS.*  
<sup>g</sup> Om. *G.*    <sup>h</sup> Om. *IS.*    <sup>i</sup> lawe, O! Israel *IS.*    <sup>k</sup> encense, or hooly preier *S.*    <sup>l</sup> *thei schul putte vpon IS.*  
<sup>m</sup> hem *G.*    <sup>n</sup> Leuy *IS.*    <sup>o</sup> rise thei *IS.*    <sup>p</sup> Moyses *IS.*    <sup>oo</sup> Om. *IMS.*

## CAP. XXXIII.

This is the blessing, bi<sup>m</sup> which Moises, 1  
 the man of God, blisside the sones of Is-  
 rael bifor his deeth; and seide, The Lord 2  
 cam fro Syna, and he roos to us fro Seir;  
 he apperide fro the hil of Pharan, and  
 thousandis<sup>n</sup> of<sup>o</sup> seyntis with hym; a<sup>p</sup> lawe  
 of fier in<sup>q</sup> his ri3thond. He louede puplis; 3  
 alle<sup>r</sup> seyntis ben in his hond, and thei that  
 nei3en to hise feet schulen take of his doc-  
 tryn. Moisis comaundide lawe<sup>r</sup> 'to vs<sup>s</sup>, eri- 4  
 tage<sup>t</sup> of the multitude of Jacob<sup>u</sup>. And the 5  
 king schal be at the moost ri3tful, whanne  
 princes of the puple schulen<sup>v</sup> be gaderid  
 togidere with the lynagis of Israel. Ru- 6  
 ben lyue, and<sup>w</sup> die not, and be he litil in  
 noumbre. This is the blessing of Juda; 7  
 Lord, here thou the vois of Juda, and  
 brynge in hym to his puple; hise hondis  
 schulen fi3te for hym, and the helpere of  
 hym schal be a3ens hise aduersaries. Also 8  
 he<sup>x</sup> seide to Leuy, Thi perfeccioun and thi  
 techyng is of an hooly man, whom thou  
*preuedist*<sup>y</sup> in temptacioun, and demedist<sup>z</sup>  
 at the Watris of A3enseiynge; which<sup>a</sup> 9  
*Leuy* seide to his fadir and to his modir,  
 Y knowe not 3ou, and to hise britheren<sup>b</sup>,  
 Y knowe not hem; and knewen<sup>c</sup> not her<sup>d</sup>  
 sones. These kepten thi speche, and these  
 kepten<sup>e</sup> thi couenaunt; A!<sup>f</sup> Jacob, thei 10  
 kepten thi domes, and<sup>g</sup> 'thou, Israel, *thei*  
*kepten*<sup>h</sup> thi lawe<sup>i</sup>; thei schulen putte en-  
 cense<sup>k</sup> in thi strong veniaunce<sup>l</sup>, and brent  
 sacrifice on<sup>l</sup> thin auter. Lord, blesse thou 11  
 the strengthe of hym<sup>m</sup>, and resseyue thou  
 the werkis of his hondis; smyte thou the  
 backis of hise enemyes, and thei that haten  
 hym, rise<sup>n</sup> not. And he<sup>o</sup> seide to Benja- 12  
 myn, The moost loued of the Lord schal  
 dwelle tristili in hym, *that is, in the*  
*Lord*<sup>oo</sup>; he schal dwelle al day as in a  
 chaumbur, and he schal reste bitwixe the

<sup>†</sup> *eritage, for eritage is a thing vnmouable. So the lawe was 3ounn to Jewis, that it schulde be kept of hem vnmouably. Live here. c.*

<sup>‡</sup> *putte encense in thi strong veniaunce, that is, to turn away thi strong veniaunce fro thi peple. Live here. c.*

<sup>b</sup> aduersarye *A pr. m. II.*    <sup>c</sup> of *A.*    <sup>d</sup> Om. *E pr. m.*

he seith, Of the blessinge of the Lord the loond of hym; of the applis of heuene, and of the dewe, and of the see<sup>h</sup> 14 vnderligging<sup>i</sup>; of applis of the fruyt of 15 sunne, and of mone; andj of the cop of the<sup>k</sup> oold mounteyns, and of applis of 16 euerlastyng hillis; and of fruytis of the erthe, and plente of it. Blessyng of hym that aperyde in the busshe come vpon the heed of Joseph, and vpon the fortop 17 of Nazarey among his britheren. As of the first goten boole the feirnes of hym; hornes of an vnicorn the hornes of hym; in hem he shal wyndowe<sup>l</sup> gentylis, vnto the termes of the erthe. Thes ben the multitudys of Effraym, and thes thousandis of Manasse. And to Zabulon he seith, Glad thou, Zabulon, in thi goyng 18 out, and, Ysachar, in thi tabernaclis. Puplis at the hil thei shulen cleep, and there thei shulen offre slayn sacrifices of ryztwysnesse; the whiche the flowyng of the see as mylk shal sowke, and hid tresours 20 of graueils. And to Gad he seith, Blessid in breede Gad; as a lioun he restide, and 21 he took arme and fortop. And he saw<sup>3</sup> his prynsehod, that in his paart a doctour he was seid vp; the which was with princis of puple, and dide ryztwisnesse of 22 the Lord, and lhis doom with Yrael. To Dan forsothe he seith, Dan, keetlyng of 23 a lyon, shal flowe laargly fro Basan. And to Neptalyin he seide, Neptalyin plenteuousnesse<sup>m</sup> shal ful vse, and ful shal be with blessingis of the Lord; eerly and 24 mydday he shal weeld. To Aser forsothe he seith, Blessid in sones Aser, be he plesyng to his bretheren; weet he in oyle 25 his foot. Yrun and bras the shoyng of hym; as days of thi 3ongth so and thin 26 eelde. There is noon other God as the moost ryzt God; the stier of heuen 'thin

schuldris of hym<sup>p</sup>. Also he<sup>q</sup> seide to Jo- 13 seph, 'His lond<sup>r</sup> is of the Lordis blessing; of the applis of heuene, and of the<sup>s</sup> dewe, and<sup>t</sup> of watir liggyng bynethe; of the 14 applis of fruytis<sup>u</sup> of the sunne and moone; of the coppe of elde munteyns, and of the 15 applis of euerlastyng litle hillis; and of 16 the<sup>v</sup> fruytis of the lond, and of the fulnesse therof. The blessing of hym that apperide in the busch come on<sup>w</sup> the heed of Joseph, and on<sup>w</sup> the cop<sup>x</sup> of<sup>y</sup> Nazarey<sup>z</sup>, 'that is, hooli<sup>n</sup>, among hise britheren. As 17 the first gendrid of a bole is the feirnesse of hym<sup>b</sup>; the hornes of an vnicorn ben<sup>c</sup> the hornes<sup>d</sup> of hym<sup>e</sup>; in tho<sup>f</sup> he<sup>g</sup> schal wyndewe<sup>h</sup> folkis, 'til to<sup>i</sup> the termes<sup>k</sup> of erthe. These<sup>l</sup> ben the multitudis of Efraym, and these ben the thousyndis of Manasses. And he<sup>m</sup> seide to Zabulon, 18 Zabulon, be<sup>n</sup> thou glad in thi goyng out, and, Ysacar, in<sup>o</sup> thi tabernaclis. Thei<sup>p</sup> 19 schulen clepe puplis to the hil, there thei schulen offre sacrifices of ryztfulnesse<sup>q</sup>; whiche schulen souke the flowing of the see as mylk, and hid tresours of<sup>r</sup> grauel<sup>rr</sup>. And he<sup>s</sup> seide to Gad, Gad is blessid<sup>t</sup> in 20 broodnesse; he restide as a lioun, and he took<sup>u</sup> the arm and the nol. And he si<sup>3</sup> 21 his *prynshed*, that 'the techere<sup>v</sup> was kept<sup>w</sup> in<sup>x</sup> his part<sup>xx</sup>; which<sup>y</sup> Gad<sup>z</sup> was with the<sup>a</sup> princes of the puple, and dide<sup>b</sup> the ryztfulnesses<sup>c</sup> of the Lord, and his<sup>d</sup> doom with Israel. Also he<sup>e</sup> seide to Dan, Dan, 22 a<sup>f</sup> whelp of a lioun, schal flowe largeli fro Basan. And he seide to Neptalyin, Neptalyin schal vse abundaunce, and he schal be ful<sup>g</sup> with blessingis of the Lord; and he schal welde the see<sup>†</sup> and the south. Also he seide to Aser, Aser, be blessid in 24 sones, and plese he hise britheren; dippe he his foot in oyle. Yrun and bras the 25 scho of hym; as the dai of thi 3outhle so

† he schal welde the see, etc.; for the see of Galilee, as to the south part thereof, felde in the lot of Neptalyin. Lire here. c.

<sup>h</sup> seee A. <sup>i</sup> vnderliende C. <sup>j</sup> Om. BCDEFH. <sup>k</sup> Om. BCDEFH. <sup>l</sup> wynewe CE. <sup>m</sup> plenteuousnesse C.

<sup>p</sup> the Lord is. <sup>q</sup> Moises is. <sup>r</sup> the lond of Joseph I. Joseph lond s. <sup>s</sup> Om. BIS. <sup>t</sup> Om. GMW. <sup>u</sup> the fruytis GIS. <sup>v</sup> Om. IS. <sup>w</sup> vpon IS. <sup>x</sup> fortopp I. cop or heizth s. <sup>y</sup> of the I. <sup>z</sup> the Nazarey s. <sup>a</sup> Om. I. <sup>b</sup> Joseph is. <sup>c</sup> Om. I. <sup>d</sup> hornes, that is, the strengthis s. <sup>e</sup> Joseph is. <sup>f</sup> the strengthis is. <sup>g</sup> Joseph s. <sup>h</sup> wynwe IKL. wyndewe or clense s. <sup>i</sup> vnto IS. <sup>k</sup> coostis IS. <sup>l</sup> *Vncleue seedis that shulen be wynnid s marg.* <sup>m</sup> Moyses is. <sup>n</sup> Om. s. <sup>o</sup> glade thou in s. <sup>p</sup> thei, that is, Zabulon and Ysachar s. <sup>q</sup> ryztwisnesse IS. <sup>r</sup> as of B. <sup>rr</sup> grauelis A sec. m. <sup>s</sup> Moises s. <sup>t</sup> plesid G. <sup>u</sup> took fro his aduersarie IS. <sup>v</sup> he IS. <sup>w</sup> kept or ordeyned s. <sup>x</sup> a teacher in IS. <sup>xx</sup> part or peple s. <sup>y</sup> the which I. <sup>z</sup> Om. I. <sup>a</sup> Om. IS. <sup>b</sup> he dide IS. <sup>c</sup> ryztfulnesse CS. <sup>d</sup> the Lordis s. <sup>e</sup> Moises s. <sup>f</sup> the IL. that is, a s. <sup>g</sup> fulfillid s.

helper<sup>n</sup>; thur<sup>3</sup> the hidows doynge of hym to and fro rennen<sup>o</sup> the clowdes.  
 27 The dwellynge place of hym aboue, and vndurnethe euerlastynge aarmys; he shal cast out fro thi face the enemye, and he  
 28 shal seye, Be thow to-trode. Yrael shal dwelle trustilych, and aloone; the eye of Jacob in the loond of whete, and of wyn; and heuens shulen wexe derk thur<sup>3</sup> dewe.  
 29 Blessid art thow, Yrael; who<sup>p</sup> lijk of thee, thou puple that art saued in the Lord? Sheeld of thin help and swerd of thi glorye thi God; thin enemyes shulen denye thee, and thow shal treed neckis of hem.

## CAP. XXXIV.

1 Ascende<sup>q</sup> thanne Moyses fro the wijlde feeldys of Moab, vpon the hil of Nebo, in to the cop of Phasga, azens Jericho. And the Lord shewide to hym al the loond  
 2 of Galaad vnto Dan, and al Neptalym, and 'the loond of<sup>r</sup> Effraym and Manasse, and al the loond of Juda, vnto the last  
 3 see; and the sowth paart, and the breede of the feeld of Jericho, cyte<sup>s</sup> of Palmys  
 4 vnto Seor. And the Lord seide to hym, This is the loond for the which Y swore to Abraham, Ysaac, and Jacob, seiynge,  
 To thi seed I shal 3yue it; thow hast seen it with thin eyen, and thow shalt  
 5 not passe to it. And thanne Moyses, the seruaunt of the Lord, dyed there, in the loond of Moab, comaundyng the Lord.  
 6 And he biryede hym in the valey of the<sup>t</sup> loond of Moab, azens Phegor; and no man knewe the sepulcre of hym vnto the  
 7 day that is now. Moyses of an hundrid and twenty 3eeris<sup>u</sup> was whanne he diede; the eyze<sup>v</sup> of hym daswed not, ne the

and thin eelde<sup>b</sup>. Noon other god is as<sup>26</sup> the God of the moost riztful, *that is, 'as the<sup>i</sup> God 'of the puple<sup>i</sup> of Israel, govern- ed<sup>k</sup> bi<sup>l</sup> moost riztful lawe<sup>m</sup>*; the stiere<sup>n</sup> of heuene is<sup>o</sup> thin helpere<sup>p</sup>; cloudis<sup>†</sup> ren- nen aboute bi the glorie of hym. His<sup>27</sup> dwellynge place is aboue, and armes<sup>q</sup> euerlastynge ben bynethe; he schal caste out fro thi face the enemy, and he schal seie<sup>r</sup>, Be thou al to-brokun. Israel schal dwelle<sup>28</sup> trustili and aloone; the i3e of Jacob in<sup>s</sup> the loond of whete, and of wyn; and heuenes schulen be derk with dew. Blessed<sup>29</sup> art thou, Israel; thou puple that art saued in the Lord, who is lijk thee<sup>t</sup>? The scheld of thin help and the swerd of thi glorie is thi God; thin enemyes schulen denye thee, and thou schalt trede her neckis.

## CAP. XXXIV.

Therfor Moyses stiede<sup>u</sup> fro the feeldi<sup>l</sup> places of Moab on<sup>v</sup> the hil of Nebo, in to the cop of Fasga, azens Gerico. And the Lord schewide to hym al the loond of Galaad 'til to<sup>w</sup> Dan, and al Neptalym, and<sup>2</sup> the loond of Effraym and of Manasses, and al the loond of Juda, 'til to<sup>w</sup> the laste<sup>x</sup> see; and the south part, and the breede of the<sup>3</sup> feeld of Jerico, of the citee of Palmes 'til to<sup>y</sup> Segor. And the Lord seide to hym<sup>z</sup>,<sup>4</sup> This is the loond for which Y swoor to Abraham, Isaac, and Jacob<sup>a</sup>; and Y seide<sup>b</sup>, Y schal 3yue it to thi seed; thou hast seyn it with thin i3en, and thou schalt not passe 'to it<sup>c</sup>. And Moyses, the seruaunt of the<sup>5</sup> Lord; was deed there, in the loond of Moab, 'for the Lord comaundide<sup>d</sup>. And *the Lord<sup>6</sup>* biryede hym<sup>†</sup> in a valey of the loond of Moab, azens Fegor, and no man knewe his sepulcre 'til in to present day<sup>e</sup>. Moises<sup>7</sup> was of an hundrid and twenti 3eer whanne he diede; his i3e dasewide not, nethir hise teeth weren stirid<sup>f</sup>. And the sones of<sup>8</sup>

<sup>n</sup> the helpere of hym *E pr. m.*    <sup>o</sup> rennende *c.*    <sup>p</sup> who is *E pr. m.*    <sup>q</sup> Ascendede *CE.*    <sup>r</sup> al *E pr. m.*  
<sup>s</sup> the cyte *E pr. m.*    <sup>t</sup> in *E pr. m.*    <sup>u</sup> 3er *c.*    <sup>v</sup> eyen *A.*

<sup>b</sup> eelde, *Azer s.*    <sup>i</sup> Om. *s.*    <sup>k</sup> *that is, governed s.*    <sup>l</sup> *bi the s.*    <sup>m</sup> gloss omitted in *1.*    <sup>n</sup> stiere *vp is.*  
<sup>o</sup> Om. *1.*    <sup>p</sup> helpere, *Azer s.*    <sup>q</sup> his armes *is.*    <sup>r</sup> seie *to him is.*    <sup>s</sup> *is s.*    <sup>t</sup> to thee *is.*    <sup>u</sup> stiede *vp is.*  
<sup>v</sup> vpon *is.*    <sup>w</sup> vnto *is.*    <sup>x</sup> laste *or ferrest 1.*    <sup>y</sup> into *is.*    <sup>z</sup> Moyses *is.*    <sup>a</sup> to Jacob *s.*  
<sup>b</sup> seide *to Moises s.*    <sup>c</sup> therto *1.*    <sup>d</sup> at the Lordis maundement *1.*    <sup>e</sup> vnto this day *1.*    <sup>f</sup> moued *is.*

<sup>†</sup> *cloudis.* In Ebrew it is, heuenes and armes of the world. *c.*

<sup>†</sup> *biryede him, by the seruyce of aungels.* *Live here. c.*

8 teeth of hym ben meued. And the chil-  
 dren<sup>w</sup> of Israel wepten hym in the wijlde  
 feeldis of Moab thretti dais; and fulfillid  
 ben the dais of mournynge of hem weyl-  
 9 ynge Moises. Forsothe Josue, the sone  
 of Nun, is fulfillid with the spyryt of  
 wisdom, for Moyses putte on hym his  
 hoondis; and to him obeisliden the sones  
 of Yrael, and diden as the Lord co-  
 10 maundide to Moyses. And there roos  
 not a prophete ferthermore in Yrael as  
 Moyses, whom the Lord knewe face to  
 11 face, in<sup>x</sup> alle sygnes and wondres, 'the  
 whiche<sup>y</sup> bi hym he sente<sup>z</sup>, that he shulde  
 doo in the loond of Egipte to Pharao,  
 and to alle the seruauntis of hym, and to  
 12 al the loond of hym; and al<sup>a</sup> strong  
 hoond, and greet merueyls, that Moises  
 dide before al Israel.

Israel biwepten hym thretti daies in the  
 feeldi places of Moab; and the daies of  
 weilyng of men 'bymorenyng<sup>g</sup> Moises  
 weren fillid<sup>h</sup>. Forsothe<sup>i</sup> Josue, the sone of<sup>9</sup>  
 Nun, was fillid<sup>k</sup> with 'the spyrit of<sup>l</sup> wis-  
 dom, for Moises settide<sup>m</sup> hise hondis on<sup>n</sup>  
 hym; and the sones of Israel obeiden to  
 Josue, and diden<sup>o</sup> as the Lord comaundide  
 to Moises. And 'a profete<sup>p</sup> roos no more<sup>10</sup>  
 in Israel 'as Moises<sup>q</sup>†, whom the Lord  
 knewe face to face, in alle myraclis<sup>r</sup>, and<sup>11</sup>  
 grete wondris, whiche the Lord sente<sup>s</sup> bi  
 hym, that he schulde do in the lond of  
 Egipt to Farao, and alle<sup>t</sup> hise seruauntis,  
 and to al the<sup>u</sup> lond 'of hym<sup>v</sup>, and<sup>w</sup> al<sup>12</sup>  
 strong<sup>x</sup> hond<sup>y</sup>, and the<sup>z</sup> 'grete merueylis,  
 whiche<sup>a</sup> Moises dide bifor al<sup>b</sup> Israel<sup>c</sup>.

† as Moyses,  
 that is, euene  
 to him. Live  
 here. C.

*Here endith the book of Deutronomi, and  
 nowe bigyneth the prolog of Josue and  
 of Judicum and of Ruth<sup>b</sup>.*

*Here endith Deutronomy, and here bi-  
 gynneth the book of Josue<sup>d</sup>.*

<sup>w</sup> childer C. <sup>x</sup> and ABDFH. <sup>y</sup> that C. <sup>z</sup> sende E. <sup>a</sup> to al B. <sup>b</sup> Here endith Deutronomy, and here  
 bigynneth Josue. D. Explicit liber Deutronomii. Incipit prologus Josue. E. No final rubric in BCFH.

<sup>g</sup> biweilinge I. <sup>h</sup> fulfillid IS. <sup>i</sup> Sothely IS. <sup>k</sup> fulfillid IS. <sup>l</sup> Om. I. <sup>m</sup> had put IS. <sup>n</sup> vpon IS. <sup>o</sup> thei  
 diden IS. <sup>p</sup> profit A pr. m. sich a profete as Moyses was IS. <sup>q</sup> Om. IS. <sup>r</sup> the myraclis IS. <sup>s</sup> sente or dide s.  
<sup>t</sup> to alle IS. <sup>u</sup> his IS. <sup>v</sup> Om. IS. <sup>w</sup> God was with him and s. <sup>x</sup> the strong A sec. m. <sup>y</sup> hond or power s.  
<sup>z</sup> Om. QRT. <sup>a</sup> myraclis, that I. meruels, that s. <sup>b</sup> the al s. <sup>c</sup> Israel, the Lord knewe hem, and dide hem s.  
<sup>d</sup> Here eendith the book of Deutronomij, and here bigynneth the book of Josue. B. Here endith Deutronomye,  
 and here bigynneth Josue. CW. Here endith Deutronomye, and bigynneth a prolog on Josue. G. Heere endith  
 the book of Deutronomie, and bigynnith the book of Josue. IN. Heere eendeth Pentateucon, se now the  
 prolog of Josue. K. Here endith the book of Deutronomye, and here biginneth a prologe on the book of Josue.  
 Amen. M. Here enden the fyue bookis of Moyses, and bigynneth the prolog on the book of Josue. O. Here  
 endith Deutro. and biginneth Josue. QS. Here enden the bookis of Moyses, and bigynneth the booc of Josue. X.  
 No final rubric in DEFLPRT.

# J O S H U A.

[*Prologue on the book of Joshua*<sup>a</sup>.]

THIS book of Josue makith mynde, how the Lord spak to Josue aftir the deeth of Moises, and seide, Ech step which 3oure foot schal trede, Y schal 3yue to 3ou. Be thou comfortid, and be thou strong, for thou schalt lede yn the sones of Israel in to the lond, for which Y swoor to her fadris Abraham, Ysaac, and Jacob. And whanne the prestis that baren the arke of God hadden set her feet on the ryuer of Jordan, the watir departide and 3af weic, til al the peple of Israel were passid ouer; and the wallis of Jerico fellen down, withouten mannes hondis. Also Josue fau3t with alle the kingis of that lond, and onercam hem, and made the princes of the oost to trede on the neckis of hem, and hangide hem in iebatis, as the Lord comaundide. And whanne enemyes fledden, the children of Israel pursuweden; and the Lord sente hail fro heuene, and killide mo with stones of hail thanne the sones of Israel my3ten take with swerd. And at the preier of Josue the sunne and mone stoden in the firmament, ouer his cours in the space of a dai, til the peple of God vengide it self of hiise enemyes. And Josue departide the lond to the sones of Israel bi lot, by her lynages and meynes, with coordis; and Israel seruede the Lord in alle the daies of Josue.

*The prolog of Josue*<sup>a</sup>.

AT the last endid<sup>b</sup> the fyue bokis of Moises, as of greet boond delyuered, to Josue<sup>bb</sup>, the sone of Naue, we putten<sup>c</sup> hoond, whom Ebrews clepen<sup>cc</sup> Josue Ben Nun, that is, Josue, the sone of Nun; and to the book of Jugis, whom thei clepen<sup>cc</sup> Sophyn; and to Ruth, and to Hester, the whiche with the same names thei tellen out. And we moneishen<sup>d</sup> the reder, that the wode of Ebrew names, and distynccious bi membris dyuydid the bisy wryter keep wel, lest and oure traueyl and the studie of hym peryshe; and that in the fyrst, that oft Y haue witnessid, wite he me not in to<sup>e</sup> repre-

[*Prologue to Joshua*<sup>b</sup>.]

AT the laste whanne the fyue bookes of Moyses weren endid, we, deliuerid as of a gret boond, putten to the hond to Josue, the sone of Naue, whom Ebrewe clepen Josue Ben Nun, that is, Josue, the sone of Nun; and *also we setten hond* to the booke of Juges, which thei clepen Sophyn; and *to the book of Ruth, and the booke of Hester, whiche thei tellen out with the same names.* And we amonesten the re-dere, and the bisie writere awaite wel the silablis of names of Ebrews, and distynccious departid bi membris, lest bothe oure traueyle and the studie of him perische; and that he knowe in the bygyn-

<sup>a</sup> From B. *Prologus Josue* C. No initial rubric in AEFH. <sup>b</sup> ende I. <sup>bb</sup> Jesu EFH. <sup>c</sup> putteth E. <sup>cc</sup> callen I. <sup>d</sup> moneste C. <sup>e</sup> the A.

<sup>a</sup> This Prologue is from M.

<sup>b</sup> This Prologue is from O.

uyngge of oold men newe thingis to stithief, as my freendis putten blame; but for foul<sup>g</sup> paart to offre<sup>gg</sup> of my tonge, to men, whom<sup>h</sup> neuerthelater<sup>i</sup> oure saumpleers delyten, that for the sixe saumpleers of Greekis, the whiche and neden cost and moost traueil, haue thei oure makynge. And 3ife<sup>k</sup> where euere thei dowten in redynge of oold volyms, thei togidre berynge thes to<sup>kk</sup> thilk<sup>l</sup>, fynden that thei sechen; moost sith anentys Latyns so feele ben saumpleers, how feele bokis, and echon<sup>m</sup> after his doom other<sup>n</sup> addide or withdrew, that is seen to hym; and forsothe it may not be sooth that discordith<sup>o</sup>. Wherfor the scorpioun ceese to ful ryse azens vs with crokid wounde, and leue he<sup>oo</sup> of hooli werk to reprove with venymyd tonge, or takynge if it plese, or dispisyngge if it displese; and haue he mynde of tho<sup>p</sup> verse, Thi mouth aboundide with malice, and thi tonge wrou3te trecheries; sittynge azens thi brother thow speek, and azens the sone of thi moder thou puttist<sup>pp</sup> selaundre; thes thingis thow didist, and Y heelde my pees; thou eymedist wickidli<sup>q</sup>, that Y shal be of the lijk; Y shal vndurnyme thee, and sette thee azens thi face. Forsothe what profit is of the herer, or of the reeder, vs to sweete in traueilyngge, and to traueile in bacbytyngge? other to soru<sup>r</sup> the Jewis, that of chalengynge of<sup>s</sup> hem and of scornynge Cristen be<sup>t</sup> doon away<sup>t</sup> occasioun, and men of the chirche it to dispise, also and to tere, wherof aduersaries ben tourmentid? And if the oold oonliche interpretacioun plese to hem, the which and to me<sup>tt</sup> displesith not, and no thing thei<sup>u</sup> with out wenen to be taak; whi tho thingis that vndur signes of a sterre<sup>v</sup>, and vndur signes of an arowe, or ben addyd, or kut away, thei reden, and dispisen? Whi Danyel after the translacioun of Theodosiun chirehis han resseyued? Whi Origen thei merneilen, and

nyngge, as I ofte haue witnessid, that I haue not forged newe thingis in reproof of olde translatoours, as my freendis putten blame on me; but for my foule parte I knowleche me to offire to men of my langage, the whiche oure ensaumpleris deliten, that thei haue oure makynge for the sixe saumpleris of Grekes, which han nede to cost and ful greet traueile. And if thei douten euere owther in the redynge of olde volyms, if thei bringen these to gider to thilke, thei moun fynden that that thei sechen; moost sithen anentis Latin men ther ben as many sampleris as bookes, and ech man affir his owne dom he addide to, or with drowe that that semede to be do; and forsothe it may not be sooth that discordith. Wherfor now the scorpioun ceesse to ryse azens vs with his crokide wounde, and stynte he to repreue an hooly werk with his venemouse tunge, ethir acceptynge *oure writyng* if it plese, ethir dispisyngge if it displese; and haue he mynde of these versis, Thi mouth aboundide with malice, and thi tunge wrou3te tricheries; sittynge azens thi brothir thou speeke, and azens the sone of thi modir thou puttidist selaundir; these thingis thou didist, and I held my pees; thou gessydist wickidly, that I schal be lijk thee; I schal vndirnyme thee, and make ordynance azens thi face. For what profit is it of the herere, or of the redere, vs to sweete in traueilyngge, and to othere men to trauaile in bacbytyngge? ethir Jewis to be sorry, that occasioun be don away of chalengyng of hem, or of scornynge Cristene men, and men of Cristen chirche to dispise it, and also to tere *with wordes*, wherebi aduersaries ben turnmentid? And if oonly the olde translacioun plese to hem, which displesith not me, and thei wenen that no thing schulde be acceptid with out that; whi thanne dispisen thei suche thingis that thei reden, to be addid to, ethir to be koruen away vndur the signe of a sterre,

<sup>f</sup> studye *H.* <sup>g</sup> mannys *E prima vice*, li3te *sec. vice*; foul *alia man.* <sup>gg</sup> office *I.* <sup>h</sup> the whiche *E pr. m.*  
<sup>i</sup> nerthelater *c.* <sup>k</sup> 3ife thei *AE sec. m.* <sup>kk</sup> till *I.* <sup>l</sup> thoo *c.* thei *I.* <sup>m</sup> eche *c.* <sup>n</sup> or *CE.* <sup>o</sup> myssoun-  
 eth *E pr. m.* <sup>oo</sup> Om. *I.* <sup>p</sup> thes *I.* <sup>pp</sup> puttidest *I.* <sup>q</sup> wickeli *c.* <sup>r</sup> scorn *A.* <sup>s</sup> to *CE.* <sup>t</sup> offered *E pr. m.*  
<sup>tt</sup> men *I.* <sup>u</sup> Om. *E pr. m.* that *I.* <sup>v</sup> storye *A.*

Eusebe of <sup>w</sup> Pamphili, alle makynge also expownynge<sup>x</sup>? Other<sup>y</sup> what foli was, after that thei seiden sooth thingis, to brynge forth tho that ben fals? Where of forsothe in the Newe Testament thei mowen preue<sup>z</sup> the taken<sup>a</sup> witnessyngis, 'the whiche<sup>b</sup> in oold bokis ben not had? These thingis we seyn, lest we ben seen vtterli to be stil to wrongful challengers. Ferthermore after the deeth of 'the holi womman<sup>c</sup> Paule, whos lijf is saumple<sup>cc</sup> of vertue, and thes<sup>d</sup> bokis, 'the whiche<sup>e</sup> to the mayden of Crist, Eustochie, Y myzte not denye, we han demed, while the spiryt shal gouern thes lymes, to sitten to the explanacioun of the<sup>f</sup> prophetis, and to 'turnen azen to the now<sup>g</sup> long laft werk, as bi a maner turnynge azen after outlawynge; nameli sith Pawmachie, an hooli man and merueilows, this same thing askith bi lettres, and we, hiynge to the contre<sup>h</sup>, owen to ouerpasse with a deeff<sup>i</sup> eer the 'deth berynge<sup>k</sup> songis of mermyns.

*Here endith the prolog of Josue and Judicum and of Ruth, and nowe bigyneth the book of Josue<sup>kk</sup>.*

ethir vndir the signe of an arowe? And whi han chirchis resseyued Danyel after the translacioun of Theodocion? Whi merueylen thei Origen, and also Eusebie of Pamphilie, expouninge alle translaciouns? Or what folie was that, that aftir tyme thei hadden seid trewe thingis, to brynge forth thoo that ben false? And wher of mowe thei preue witnessyngis that ben resseyued in the Newe Testament, the which ben not had in olde bookes? We seyn these thingis, lest we be seen vtterly to be still to wrongful calengers. Ferthermore aftir the deth of the hooly womman Paula, whos lijf is ensaumple of vertu, and aftir makynge of these bookis, whiche I myzte not denye to Eustochie, the maiden of Crist, we han purposid vs to sitte to expownynge of the prophetis, al the while the spirit schal gouerne these lymes, and aftir to turne azen to that werk that longe hath be left bi hinde, as by a maner of turnynge azen aftir outlawynge; namely sith<sup>a</sup> Pawmachie, the hooly man and meruelouse, askith this same thing bi lettris, and we, heizynge to the cuntre of heuen, owen to passe ouer with a deeff eere the dedliche songis of meremaydens, and of othir that bacbiten ethir counselen othir weies than thei schulden.

*Here endith the prolog, and bigyneth the book.*

*Josue<sup>l</sup>.*

CAP. I.

1 AND it is doon after the deeth of Moyses, the seruaunt of the Lord, that the Lord spak to Josue, the sone of Nun, the seruaunt of Moyses, and seide to hym, 2 Moyses, my seruaunt, is deed; rise, and

*Here bigyneth the book of Josue<sup>aa</sup>.*

CAP. I.

AND it was doon aftir the deeth of Moyses, seruaunt<sup>b</sup> of the Lord, that the Lord spak to Josue, sone<sup>c</sup> of Nun, the mynystre<sup>d</sup> of Moyses, and seide to hym, Moises, my seruaunt, is deed; rise thou,<sup>2</sup>

<sup>w</sup> and of c. <sup>x</sup> disputynge *E pr. m.* <sup>y</sup> or c. <sup>z</sup> not prene c. <sup>a</sup> takynge *E pr. m.* <sup>b</sup> that c. <sup>c</sup> seynt *E pr. m.* <sup>cc</sup> a saumple *I.* <sup>d</sup> after thes *E pr. m.* <sup>e</sup> that c. <sup>f</sup> Om. c. <sup>g</sup> turne azen to the newe *A.* torne azeyn *E prima vice.* to repete as with a manere of azeyn tornynge the nowe *sec. vice.* torne azeyn to the nowe *alia man.* Om. *I.* <sup>h</sup> contrairie *A pr. m.* <sup>i</sup> doumbe *E pr. m.* <sup>k</sup> dedely *E pr. m.* <sup>kk</sup> *Here endith the prolog, se now the book of Josue. I.* No rubric in *CEFH.* <sup>l</sup> From *B.* No initial rubric in *ACEFH,* but only running title.

<sup>a</sup> Om. *o pr. m.* <sup>aa</sup> From *MP. Josue L.* No initial rubric in the other *mss.* <sup>b</sup> the seruaunt *IKX.* <sup>c</sup> the sone *I.* <sup>d</sup> seruaunt *I.*

passe ouer this Jordan, thou, and al the  
 puple with thee, into the loond that Y  
 3shal 3yue to the sones of Yrael. Eche  
 place that the stap of 3oure foot shal  
 treed, to 3ow Y shal taak, as Y spak to  
 4Moyses, fro 'deseert and Libane and<sup>m</sup>  
 vnto the greet flood of Efrates; al the  
 loond of Etheus, vnto the greet see azens  
 the sunne goyng down, shal be 3oure  
 5teerme. Noon shal mowe to 3ow to azen-  
 stoonde alle the dais of thi lijf; as Y was  
 with Moyses, so Y shal be with thee;  
 6Y shal not leue, ne forsaak thee. Tak  
 counfort, and be strong; forsothe thou  
 shalt dyuyde bi lot to this puple the  
 loond, for the<sup>n</sup> which Y haue swore to  
 7thi faders, that Y take it to hem. Take  
 counfort therfor, and be ful strong, that  
 thou keep, and doo al the lawe, that  
 Moyses, my seruaunt, hath comaundid to  
 thee; ne bowe thou aside fro it to the  
 ry3t or to the left, that thou vnderstood  
 8alle thingis that thou dost. The volyn  
 of this law goo not away fro thi mouth,  
 but thou shalt deuowtly think in it days  
 and nyztis, that thou kepe and do alle<sup>o</sup>  
 thingis that ben wryten in it; thanne  
 thou shalt make redi thi weie, and vn-  
 9derstood it. I comaunde to thee; tak  
 counfort, and be strong; wole thou not  
 drede, and wole thou not be feerd; for  
 with thee is the Lord thi God in alle  
 thingis, to what euere thingis thou shalt  
 10goo. And Josue comaundide to the pryncis  
 of the puple, seiynge, Goo 3e bi the myddil  
 of the tentis; and comaunde 3e to the pu-  
 11ple, and seye 3e, Make 3e redi to 3ou  
 mcetis, for after the thridde day 3e shulen  
 passe ouer Jordan, and goo into the loond  
 to be weeldid, that the Lord 3oure God  
 12is to 3yue to 3ow. Forsothe to Rubenytis,  
 and Gaddytis, and to the half lynage of  
 13Manasse he seith, Haue<sup>p</sup> mynde of the  
 word that comaundide to 3ow Moyses,  
 the seruaunt of the Lord, seiynge, The  
 Lord 3oure God hath 3yue to 3ow rest and<sup>q</sup>

and passe tthis Jordan, thou, and al the  
 puple with thee, in to the lond which<sup>dd</sup>  
 Y schal 3yue to the sones of Israel. Y 3  
 schal 3yue to 3ou ech place which the stap  
 of 3oure foot schal trede, as Y spak to  
 Moyses, fro the deseert and Liban<sup>e</sup> til to 4  
 the greet flood Eufates; al the lond of  
 Etheis, 'til to<sup>f</sup> the greet see azens the  
 goyng down of the sunne, schal be 3oure  
 terme. Noon schal mow azenstonde 3ou 5  
 in alle the daies of thi lijf; as Y was with  
 Moises, so Y schal be with thee; Y schal  
 not leue, nether Y schal forsake thee. Be 6  
 thou counfortid, and be thou strong; for  
 thou schalt departe bi lot to this puple  
 the lond, for which Y swear to thi fadris,  
 that Y schulde 3yue it to hem. Therfor 7  
 be thou counfortid, and be thou ful strong,  
 that thou kepe and do al the lawe, which<sup>g</sup>  
 Moyses, my seruaunt, comaundide to thee;  
 bowe thou not fro it to the ri3t side, ether  
 to the left side, that thou vnderstonde alle  
 thingis whiche thou doist. The book of 8  
 this lawe departe not fro thi mouth, but  
 thou schalt thenke thereynne in daies and  
 nyztis<sup>h</sup>, that thou kepe and do alle thingis  
 that ben writun thereynne; thanne thou  
 schalt dresse thi weie, and schalt<sup>i</sup> vnder-  
 stonde it. Lo! Y comaunde to thee; be 9  
 thou counfortid, and be thou strong; nyle  
 thou drede 'withoutforth, and nyle thou  
 drede withynne<sup>k</sup>; for thi Lord God is  
 with thee in alle thingis, to whiche thou  
 goost. And Josue comaundide to the<sup>l</sup> 10  
 princis of the puple, and seide, Passe 3e  
 thoru; the<sup>l</sup> myddis of the castels; and  
 comaunde '3e to the puple<sup>m</sup>, and seie 3e<sup>n</sup>,  
 Make 3e redi metis to 3ou, for after the 11  
 thridde dai 3e schulen passe Jordan, and  
 3e schulen entre to welde the lond, which<sup>o</sup>  
 3oure Lord God schal 3yue to 3ou. Also 12  
 he<sup>p</sup> seide to men of Ruben, and 'to men<sup>q</sup>  
 of Gad, and to the half lynage of Manasses,  
 Haue 3e mynde of the word which<sup>r</sup> Moyses, 13  
 the 'seruaunt of the Lord<sup>s</sup>, comaundide to  
 3ou, and seide, 3oure Lord God hath 3oue

<sup>m</sup> Libane desert *E pr. m.* <sup>n</sup> Om. c. <sup>o</sup> tho *E pr. m.* <sup>p</sup> Hauith *CE.* <sup>q</sup> in *A.*

<sup>dd</sup> that 1. <sup>e</sup> fro Liban 1. <sup>f</sup> vnto 1. <sup>g</sup> that 1. <sup>h</sup> in nyztis 1. <sup>i</sup> thou schalt 1. <sup>k</sup> ne be thou afeerd 1.  
<sup>l</sup> Om. 1. <sup>m</sup> Om. 1. <sup>n</sup> 3e to the people 1. <sup>o</sup> that 1. <sup>p</sup> Josue 1. <sup>q</sup> Om. 1. <sup>r</sup> that 1. <sup>s</sup> Lordis seruaunt 1.

14 al the loond; 3oure wyues and 3oure children and beestis shulen dwelle in the loond that Moyses hath taak to 3ow bizonde Jordan; 3e forsothe passith armed before 3oure bretheren, alle the stronge  
15 men in hoond; and f3te 3e for hem, to the tyme that the Lord 3yue rest to 3oure britheren, as and to 3ow he hath 3eue; and that thei forsothe weelden the loond that the Lord 3oure God is to 3yue to hem; and so 3e shulen turn a3en into the loond of 3oure possessyoun, and 3e shulen dwelle in it, that to 3ow hath 3euen Moyses, the seruaunt of the Lord, bizond Jordan, a3ens the risynge of the sunne. And thei answerden to Josue, and seiden, Alle thingis that thou hast comaundid to vs we shulen doo, and whidir euer<sup>f</sup> thou  
17 seendist, we shulen goo; as we han obeishid in alle thingis to Moyses, so and we shulen obeyshe to thee; oneli the Lord thi God be with thee, as he was  
18 with Moyses. Who a3en seith to thi mouth, and obeishith not to alle the<sup>s</sup> wordis, 'the whiche<sup>t</sup> thou hast comaundid to hym, dye he; thou oonly tak coumfort, and do manlych.

## CAP. II.

1 Sente thanne Josue, the sone of Nun, fro Sechym two men, aspies in hidlis, and seide to hem, Gooth, and biholdith the loond, and the cyte of Jerycho. The whiche goynge 3eden into an hows of a womman strumpet, Raab bi name, and  
2 thei restiden anentis hir. And it is told to the kyng of Jerycho, and seid, Loo! men ben goon yn lythir<sup>u</sup> bi ny3t, of the sones of Yrael, for<sup>v</sup> to aspye the loond.  
3 'And the kyng of Jericho sente<sup>w</sup> to Raab the<sup>x</sup> strumpet, seiynge, Brynge out the men, that camen to thee, and ben comen into thin hows; forsothe aspies

to 3ou reste and al the loond; 3oure wyues 14 and 3oure sones and beestis<sup>t</sup> schulen dwelle in the loond which<sup>u</sup> Moises 3af to 3ou bizende Jordan; but passe<sup>v</sup> 3e armed, 'alle strong in hond<sup>w</sup>, bifor 3oure britheren; and f3te 3e for hem, til the<sup>x</sup> Lord 3yue 15 reste to 3oure britheren, as 'he 3af<sup>y</sup> also to<sup>z</sup> 3ou, and 'til also<sup>a</sup> thei welden the loond which<sup>b</sup> 3oure Lord God schal 3yue to hem; and so turne<sup>c</sup> 3e a3en in to the loond of 3oure possessioun, and 3e schulen dwelle in that loond which<sup>d</sup> Moises, 'seruaunt of the Lord<sup>e</sup>, 3af to<sup>f</sup> 3ou ouer<sup>g</sup> Jordan, a3ens the 'rysyng of the sunne<sup>h</sup>. And thei an- 16 sweriden to Josue, and seiden, We schulen do alle thingis whiche thou comaundidist<sup>i</sup> to vs, and we schulen go, whidir euer thou sendist vs; as we obeieden in alle thingis 17 to Moyses, so we schulen obeie also to thee; oneli thi Lord God be with thee, as he was with Moyses. Dic he that a3en- 18 seith thi mouth<sup>k</sup>, and obeieth not to alle thi wordis<sup>l</sup>, whiche thou comaundist to hym; oneli be thou coumfortid, and do thou manli.

## CAP. II.

Therfor Josue, the sone of Nun, sente 1 fro Sethym twei men, aspieris in hiddlis, and seide to hem, Go 3e, and biholde 3e the loond, and the citee of Jerico. Whiche<sup>m</sup> 3eden, and entriden into the hous of a womman hoore<sup>n</sup>, 'Raab bi name<sup>o</sup>, and restiden<sup>p</sup> at<sup>q</sup> hir. And it was teld, 'and 2 seid<sup>r</sup> to the kyng of Jerico, Lo! men of the sones of Israel entriden<sup>s</sup> hidir bi ny3t, to aspie the loond. Therfor the kyng of 3 Jerico sente to Raab the hoore<sup>t</sup>, and seide, Brynge out the men, that camen to thee, and entriden<sup>u</sup> in to thin hous; for thei ben aspieris, and thei camen to biholde al

<sup>r</sup> er E. <sup>s</sup> thi CEH. <sup>t</sup> that C pr.m. <sup>u</sup> to hir A. <sup>v</sup> Om. C. <sup>w</sup> Sente therefore the kyng of Jericho E pr.m. <sup>x</sup> Om. E pr.m.

<sup>t</sup> 3oure beestis I. <sup>u</sup> that I. <sup>v</sup> alle 3e stronge men in hoond, passe I. <sup>w</sup> Om. I. <sup>x</sup> tyme that the I. <sup>y</sup> Om. I. <sup>z</sup> he hath 3ouen to I. <sup>a</sup> also til the tyme that I. <sup>b</sup> that I. <sup>c</sup> thanne turne I. <sup>d</sup> that I. <sup>e</sup> the Lordis seruaunt I. <sup>f</sup> Om. I. <sup>g</sup> bizonde I. <sup>h</sup> sunne rising I. <sup>i</sup> comaundist DKQSW. hast comaundid I. <sup>k</sup> word I. <sup>l</sup> biddingis I. <sup>m</sup> The whiche I. <sup>n</sup> strumpet I. <sup>o</sup> that h3t Raab I. <sup>p</sup> thei restiden I. <sup>q</sup> with I. <sup>r</sup> Om. I. <sup>s</sup> han entrid I. <sup>t</sup> strumpet I. <sup>u</sup> that entriden I.

thei ben, and al the loond to bihold thei  
 4 comen. And the womman takynge the  
 men hidde, and seith, Y knowleche, that  
 thei camen to me, but Y knewe not  
 5 whens thei weren; and whanne the 3ate  
 was closid in derknessis, and thei togidrys  
 zeden out, Y note whidir thei wenten;  
 pursue 3e anoon, and 3e shulen atake hem.  
 6 Forsothe she made the men to stye vp  
 into the soler of hir hows, and couerde  
 hem with stuble of flaxe, that was there.  
 7 Forsothe thei, that weren sent, folweden  
 hem bi the weye that ledith to the foordis  
 of Jordan; and hem goon out, anoon the  
 8 3ate was closid. And not 3it thei hadden  
 slept, that weren hid, and loo! the wom-  
 9 man styede vp to hem, and seith, Y haue  
 knowe that the Lord shal taak to 3ow  
 the loond; forsothe 3oure gastnes is falu  
 into vs, and alle the dwellers of the loond  
 10 ben abasshid<sup>y</sup>. We han herd, that the  
 Lord hath dried vp the watres of the  
 Reed See at 3oure incomynge, whanne 3e  
 weren goon out of Egipte; and what 3e  
 han doon to the two kyngis of Amorreis,  
 that weren bi3onde Jordan, Seon and  
 11 Og, the whiche<sup>z</sup> 3e han slayn; and thes  
 thingis herynge we dredden, and oure  
 herte basshede, ne spiryt bood in vs at  
 3oure yncomynge; forsothe the Lord 3oure  
 God he is God in heuene aboue, and in  
 12 erthe bynethe. Nowe therfor swere 3e to  
 me bi the Lord 3oure<sup>a</sup> God, that what  
 maner wise Y mercy haue doo with 3ow,  
 so and 3e doo with the hows of my fader;  
 13 and 3ife 3e to me a verrey tokne, that 3e  
 sauene my fader and moder, and brother,  
 and my sisters, and alle that of hem ben,  
 and 3e delyueren oure<sup>b</sup> soulis fro deth.  
 14 The whiche answerden to hir<sup>c</sup>, Oure soule  
 be for 3ou into deth, if neuertelater<sup>d</sup>  
 thow<sup>e</sup> bitraye vs not; and whanne the  
 Lord hath taak to vs the<sup>f</sup> loond, we shu-

the loond. And<sup>v</sup> the womman took the<sup>4</sup>  
 men, and hidde hem<sup>w</sup>, and seide, Y know-  
 leche, thei<sup>x</sup> camen to me, but Y wiste not  
 of whenus thei weren; and whanne the<sup>5</sup>  
 3ate was closid in derknessis, and thei  
 zeden out togidire, Y noot<sup>y</sup> whidir thei  
 zeden; pursue 3e<sup>z</sup> soone, and 3e schulen  
 take<sup>a</sup> hem. Forsothe<sup>b</sup> sche made the men<sup>6</sup>  
 to stie<sup>c</sup> in to the soler of hir hows, and  
 hilide<sup>d</sup> hem with stobil<sup>e</sup> of flex, that was  
 there. Sotheli<sup>f</sup> thei, that weren sent,<sup>7</sup>  
 sueden hem bi the weie that ledith to the  
 fordis of Jordan; and whanne thei weren  
 goon out, anoon the 3ate was closid. Thei<sup>8</sup>  
 that weren hid, slept not 3it, and lo!  
 the womman stiede<sup>g</sup> to hem, and seide,  
 Y knowe that the Lord hath bitake to 3ou<sup>9</sup>  
 this<sup>h</sup> loond; for 3oure feerfulnessse felde<sup>i</sup> in  
 to vs, and alle the dwelleris of the loond  
 weren sike<sup>k</sup>. We herden<sup>l</sup>, that the Lord<sup>10</sup>  
 driede<sup>m</sup> the watris of the Reed See at 3oure  
 entryng, whanne 3e zeden out of Egipt;  
 and what thingis 3e diden to twei<sup>n</sup> kyngis  
 of Ammorreis, that weren bi3ende Jordan,  
 to Seon and Og, whiche<sup>o</sup> 3e killiden; and<sup>11</sup>  
 we herden these thingis, and we dredden,  
 and oure herte was sike<sup>p</sup>, and<sup>q</sup> spirit<sup>r</sup>  
 dwellide not<sup>s</sup> in vs at 3oure entryng; for  
 3oure Lord God hym silf is God in heuene  
 aboue, and in erthe bynethe. Now ther-<sup>12</sup>  
 for swere 3e to me bi the Lord God, that  
 as Y dide merci with 3ou, so and 3e do  
 with the hows of my fadir; and 3yue 3e  
 to me a veri signe<sup>t</sup>, that 3e saue my fadir<sup>13</sup>  
 and modir<sup>u</sup>, and my britheren and sistris,  
 and alle thingis that ben herne, and dily-  
 uere oure<sup>v</sup> lyues fro deeth. Whiche<sup>w</sup> an-<sup>14</sup>  
 sweriden to hir, Oure lijf be for 3ou in to  
 deeth, if netheles thou bitraiest not vs;  
 and whanne the Lord hath bitake to vs  
 the loond, we schulen do mercy and treuthe  
 in<sup>x</sup> thee. Therfor<sup>y</sup> sche let hem down fro<sup>15</sup>  
 the wyndow bi a corde; for hir hows cle-

<sup>y</sup> baschid BCEFH. <sup>z</sup> that c. <sup>a</sup> Om. BCEFH. <sup>b</sup> 3oure E pr. m. <sup>c</sup> Om. E pr. m. <sup>d</sup> nerthelater c passim. E passim. <sup>e</sup> 3e E pr. m. <sup>f</sup> this A.

<sup>v</sup> And Raab I. <sup>w</sup> Om. plures. <sup>x</sup> that thei I. <sup>y</sup> ne wot is. not DOK. <sup>z</sup> 3e hem I. <sup>a</sup> ouertake I.  
<sup>b</sup> And I. <sup>c</sup> go up I. <sup>d</sup> sche hilide I. <sup>e</sup> stobil or schyures I. <sup>f</sup> And I. <sup>g</sup> wente up I. <sup>h</sup> the s. <sup>i</sup> is  
 fallen I. <sup>k</sup> ben abaishid I. <sup>l</sup> han herd I. <sup>m</sup> hath dried up I. <sup>n</sup> the twei I. <sup>o</sup> the whiche I. <sup>p</sup> baishide I.  
<sup>q</sup> ne the I. and the K. <sup>r</sup> spirit of coumfort I. <sup>s</sup> Om. I. <sup>t</sup> tokene I. <sup>u</sup> my modir I. <sup>v</sup> 3e 3oure I. <sup>w</sup> The  
 whiche I. <sup>x</sup> with I. <sup>y</sup> Thanne I.

15 len do in thee merci and treuth. She  
 thanne lafte<sup>g</sup> hem bi a coord out of a  
 wyndowe; forsothe the hows of hir cle-  
 16 uede to the wal. And she seide to hem,  
 To the mounteyns stye<sup>h</sup> 3e, lest perauent-  
 ure thei turnynge azens azens comen to  
 3ow; there be 3e hid thre days, to the  
 tyme that thei turnen azen; and so 3e  
 17 shulen goo bi 3oure weye. The whiche  
 seiden to hyr, Gyltles we shulen be fro  
 this ooth, with the which thou hast with  
 18 ooth boundun vs, yf, we comynge into  
 the loond, this reed litil coord were not  
 a tokne, and thou byndist it in the win-  
 dowe, bi the<sup>i</sup> which thou hast late vs go;  
 and thi fader and moder, bretheren and  
 al thi kynne thou gederist in thin hows;  
 19 he that the dore of thin hows were goon  
 out, the blood of hym schal be into his  
 heed, and we shulen be alien; forsothe  
 the blood of alle that with thee weren in  
 the hows, shal rebound into oure heed, if  
 20 hem eny man towchith. And if vs thou  
 wolt bitraye, and this word brynge forth  
 into the<sup>k</sup> mydil, we shulen be clene fro  
 this ooth, with the<sup>l</sup> which thou hast made  
 21 vs swere<sup>m</sup>. And she answerde, As 3e  
 han<sup>n</sup> spokun, so be it doon. And letynge  
 hem that thei wente forth, she hongide<sup>o</sup>  
 22 a litil reed coord in hir wyndowe. For-  
 sothe thei goynge camen to the moun-  
 teyns, and dwellyden there thre dais, to  
 the tyme that thei weren comen azen  
 that<sup>p</sup> pursueden; forsothe sechyng bi al  
 23 the weie, thei fonden hem not. The  
 whiche comynge<sup>q</sup> into the cyte, ben comen  
 azen, and the spies<sup>r</sup> descendiden fro the  
 hil; and ouerpassid Jordan thei camen to  
 24 Josue, the sone of Nun; and thei tolden  
 to<sup>s</sup> hym alle thingis that fellen to hem,  
 and seiden, The Lord hath taken al this  
 loond into oure hoondis, and thur3 drede  
 ben throwe down alle the dwellers of it.

uyde<sup>z</sup> to the wal<sup>a</sup>. And sche seide to hem, 16  
 Stie 3e<sup>b</sup> to the hilli places, lest perauenture  
 men<sup>c</sup> turnynge azen meete 3ou; and be 3e  
 hidde there three daies, til thei comen  
 azen; and so 3e schulen go<sup>d</sup> bi 3oure weie.  
 Whiche<sup>e</sup> seiden to hir, We schulen be 17  
 giltles of this ooth, bi which thou hast  
 chargid vs, if, whanne we entren in to the 18  
 lond, this reed corde is not<sup>f</sup> a signe<sup>g</sup>, and  
 thou byndist it not in the wyndow, bi  
 which thou lettist<sup>h</sup> vs down; and thou<sup>l</sup>  
 gaderist not in to thi hows thi fadir and  
 modir, and britheren, and al thi kynrede;  
 the blood of hym schal be on<sup>k</sup> his heed, 19  
 that goith out at the dore of thin hows,  
 and we schulen be alien<sup>l</sup>, that is<sup>m</sup>, gyltles<sup>n</sup>;  
 forsothe<sup>o</sup> the blood of alle men that ben  
 in the hows with thee, schal turne in to  
 oure<sup>p</sup> heed, if ony man touchith hem.  
 That if<sup>q</sup> thou wolt betraie vs, and brynge 20  
 forth in to the<sup>r</sup> myddis this word, we  
 schulen be cleene of this ooth, bi which  
 thou hast chargid vs. And sche<sup>s</sup> answer- 21  
 ide, As 3e han spoke, so be it doon. And  
 sche lefte hem, that thei schulden go<sup>t</sup>, and  
 sche hangide a<sup>u</sup> reed corde in her wyndow.  
 Sotheli<sup>v</sup> thei 3eden<sup>w</sup>, and camen to<sup>x</sup> the 22  
 hilli places, and dwelliden<sup>y</sup> there three daies,  
 til thei turneden azen that pursueden<sup>z</sup>; for  
 thei sou3ten<sup>a</sup> bi ech weie, and founden not  
 hem. And whanne *the sekeris* entriden 23  
 in to the citee<sup>b</sup>, the spieris turneden azen,  
 and camen down fro the hille; and whanne  
 thei hadde passid Jordan<sup>bb</sup>, thei camen to  
 Josue, the sone of Nun; and thei telden 24  
 to hym alle thingis that bifelden<sup>c</sup> to hem,  
 and seiden, The Lord hath bitake al the  
 lond in to oure hondis, and alle the<sup>d</sup> dwell-  
 eris thereof ben casten down bi drede.

<sup>g</sup> leet c. <sup>h</sup> sty3eth E. <sup>i</sup> Om. c. <sup>k</sup> Om. BCEFH. <sup>l</sup> Om. c. <sup>m</sup> to swere c. <sup>n</sup> ha c. <sup>o</sup> heeng c. <sup>p</sup> that  
 that E pr. m. <sup>q</sup> comen CE. <sup>r</sup> aspyes BCEFH. <sup>s</sup> Om. BCEFH.

<sup>z</sup> was ioyned I. <sup>a</sup> toun wal I. <sup>b</sup> 3e up I. <sup>c</sup> the men I. <sup>d</sup> go sureli I. <sup>e</sup> The whiche I. <sup>f</sup> not schewid  
 out I. <sup>g</sup> tokene I. <sup>h</sup> hast lete I. <sup>i</sup> if thou I. <sup>k</sup> upon I. <sup>l</sup> Om. cx. <sup>m</sup> Om. cox. <sup>n</sup> Om. o. <sup>o</sup> sotheli I.  
<sup>p</sup> 3oure CEFLPU pr. m. <sup>q</sup> But if that I. <sup>r</sup> Om. s. <sup>s</sup> Raab I. <sup>t</sup> go forth I. <sup>u</sup> the I. <sup>v</sup> And I. <sup>w</sup> 3eden  
 forth I. <sup>x</sup> into I. <sup>y</sup> thei dwelliden I. <sup>z</sup> pursueden hem I. <sup>a</sup> sou3ten hem I. <sup>b</sup> citee azen I. <sup>bb</sup> Om. A pr. m.  
<sup>c</sup> hadden bifalle I. <sup>d</sup> Om. I.

## CAP. III.

1 Therfor Josue, fro nyzt arysynge<sup>t</sup>, me-  
 uede the tentis; and thei goynge fro Se-  
 chym camen to Jordan, he and alle the  
 sones of Yrael, and dwelten there bi thre  
 2 dais. The which ouerpassid, wenten be-  
 3 dels bi the mydil of the tentis, and bi-  
 gunnen to crye, Whanne 3e seen the ark  
 of the boond of pees of the Lord oure  
 God, and prestis of the lynage of Leuy  
 berynge it, forsothe 3e togidre riseth,  
 4 and folwe 3e the forgoers<sup>u</sup>; and<sup>v</sup> be  
 there betwixe<sup>w</sup> 3ou and the ark a space  
 of cubitis two thowsand, that aferre 3e  
 mowen se, and knowe bi what weye 3e  
 goon, for bifore 3e han not goon bi it;  
 and be war, that 3e ne3en not to the ark.  
 5 And Josue seide to the puple, Be 3e hal-  
 wid; forsothe to morwe the Lord shal do  
 6 amonge 3ow merueyls. And he seith to  
 the prestis, Takith the ark of the boond  
 of pees of the Lord, and gooth before the  
 puple. The whiche the heestis fulfillynge  
 7 token, and wenten before hem. And the  
 Lord seide to Josue, To day Y shal bi-  
 gynne to enhaunce thee before all Yrael,  
 that thei knowen, that as I was with  
 8 Moyses, so and I am with thee. For-  
 sothe thow comaund to the preestis, that  
 beren<sup>x</sup> the ark of the boond of pees, and  
 sey thou to hem, Whanne 3e weren goon  
 in a paart of the watre of Jordan, stound-  
 9 ith in it. And Josue seide to the sones  
 of Yrael, Cometh hidre, and herith the  
 10 word of the Lord oure God. And eft,  
 In this, he seith, 3e shulen wyte that the  
 Lord God lyuyng in the mydil of 3ow  
 is; and he shal scatre in 3oure sijt Cha-  
 nane, Ethe, Euee, and Pherese, Gergese  
 11 forsothe, and Jebuse, and Amorre. Loo!  
 the arke of the boond of pees of the Lord  
 of al erthe shal goo before 3ow thur3  
 12 Jordan. Makith redy twelue men of

## CAP. III.

Therfor Josue roos bi nyzt, and mouede<sup>1</sup>  
 tentis<sup>e</sup>; and thei 3eden out of Sechym, and  
 camen to Jordan, he and alle the sones of  
 Israel, and dwelliden<sup>f</sup> there thre daies.  
 And whanne tho daies weren passid,<sup>2</sup>  
 crieris<sup>g</sup> 3eden thorou3 the<sup>h</sup> myddis of  
 tentis<sup>i</sup>, and bigunnen to crie, Whanne 3e<sup>3</sup>  
 seen the arke of boond of pees of 3oure  
 Lord God, and the preestis of the genera-  
 cioun of Leuy berynge it, also<sup>k</sup> rise 3e<sup>l</sup>, and  
 sue<sup>m</sup> the biforgoeris; and a space of twey<sup>4</sup>  
 thousynde cubitis be bitwixe 3ou and the  
 arke, that 3e moun se fer, and knowe bi  
 what<sup>n</sup> weie 3e schulen entre, for 3e 3eden  
 not<sup>o</sup> bifore bi it; and be 3e war, that 3e  
 neize not to the arke. And Josue seide<sup>5</sup>  
 to the puple, Be 3e halewid, for to morew  
 the Lord schal make merueilis among  
 3ou. And Josue seide to the preestis,<sup>6</sup>  
 Take 3e the arke of the<sup>p</sup> boond of pees  
 of the Lord<sup>q</sup>, and go 3e bifor the puple<sup>r</sup>.  
 Whiche<sup>s</sup> filliden<sup>t</sup> the heestis<sup>u</sup>, and tooken<sup>v</sup>  
 the arke, and 3eden<sup>w</sup> bifor hem<sup>x</sup>. And<sup>7</sup>  
 the Lord seide to Josue, To dai Y schal  
 bigynne to enhaunce thee bifor al Israel,  
 that thei wite, that as Y was with Moyses,  
 so Y am also with thee. Forsothe<sup>y</sup> co-<sup>8</sup>  
 maunde thou to preestis<sup>z</sup>, that beren the  
 arke of bond of pees, and seie thou to  
 hem, Whanne 3e han entrid in to a part  
 of the watir of Jordan, stonde 3e ther-  
 ynne. And Josue seide to the sones of<sup>9</sup>  
 Israel, Neize 3e hidur, and here 3e the  
 word of 3oure Lord God. And eft he<sup>10</sup>  
 seide, In this 3e schulen wite that the  
 Lord God lyuyng in the myddis of  
 3ou; and he schal distrye in 3oure sijt  
 Cananey, Ethei, Euey, and Feresei, and  
 Gergesei, and Jebusei, and Amorrei. Lo!<sup>11</sup>  
 the arke of boond<sup>a</sup> of pees of the Lord of  
 al erthe schal go bifor 3ou thorou3 Jordan.  
 Make 3e redi twelue men of the twelue<sup>12</sup>

<sup>t</sup> risende c. <sup>u</sup> forgers B pr. m. FH. <sup>v</sup> Om. E pr. m. <sup>w</sup> bytwene BEFH. betwe c. <sup>x</sup> thei beren c.

<sup>e</sup> then3 the tentis I. <sup>f</sup> thei dwelliden I. <sup>g</sup> bedelis I. <sup>h</sup> Om. I. <sup>i</sup> the tentis I. <sup>k</sup> also thanne I.  
<sup>l</sup> 3e togidre A sec. m. <sup>m</sup> sue 3e DFHQ. <sup>n</sup> which I. <sup>o</sup> han not gon I. <sup>p</sup> Om. plures. <sup>q</sup> Om. s. <sup>r</sup> puple  
 of the Lord s. <sup>s</sup> the whiche I. <sup>t</sup> fulfilliden I. <sup>u</sup> heestis of Josue I. <sup>v</sup> thei tooken I. <sup>w</sup> 3eden forth A.  
<sup>x</sup> the peple I. <sup>y</sup> But I. <sup>z</sup> the preestis I. <sup>a</sup> the boond I.

twelue lynagis of<sup>y</sup> Irael, eche bi eche  
 13 lynagis. And whanne han put the steppis  
 of her feet the preestis, that beren the  
 arke of the boond of pees of the Lord  
 God of al erthe, in the watres of Jordan,  
 the watres that ben nethermore shulen  
 renne, and fayle<sup>z</sup>; forsothe tho that camen  
 fro aboue shulen stooned togidre in o  
 14 glob. Thanne wente out the puple fro her  
 tabernaclis<sup>zz</sup>, that thei passen ouer Jor-  
 dan; and the preestis that beren the arke  
 of the boond of pees zeden before hym.  
 15 And hem goon into Jordan, and the feet  
 of hem wet yn paart of the water; Jor-  
 dan forsothe fulfillide the brenkis of his  
 16 trow<sup>3</sup> in tyme of heruest; the watris  
 dessendynge stoden in o place, and at  
 liknes of an hil mych swellynge thei  
 apereden ferre fro the cyte that was  
 clepid Edom, vnto the place Sarthan;  
 forsothe thoo that weren nethermore,  
 into the see of wildernes, that now is  
 clepid deed, dessendiden, forto thei vt-  
 17 terly failiden. Forsothe the puple wente  
 a3en Jordan; and the preestis, that beren  
 the arke of the boond of pees of the Lord,  
 stoden gyrd vpon<sup>a</sup> the drye erthe in the  
 middil of Jordan, and al the puple pass-  
 ide ouere thur<sup>3</sup> the drye trow<sup>3</sup>.

## CAP. IV.

1 The which ouergoon, the Lord seide  
 2 to Josue, Chees twelue men, eche bi eche  
 3 lynagis, and comaund to hem, that thei  
 taken fro the mydil of Jordans trow<sup>3</sup>,  
 where stoden the feet of the<sup>aa</sup> preestis,  
 twelue hardest stonus; the whiche ze  
 shulen set in the place of tentis, where ze  
 4 this nyzt fitchen tentis. And Josue cle-  
 pide<sup>b</sup> twelue men, whom he chees of the  
 5 sones of Irael, eche of eche lynagis; and  
 seith to hem, Gooth bifore the arke of  
 the Lord zoure God to the mydil of Jor-  
 dan, and bere<sup>c</sup> ze thens<sup>d</sup> eche eche stonus

lynagis of Israel, bi ech lynage o<sup>b</sup> man.  
 And whanne the preestis, that beren the<sup>13</sup>  
 arke of boond of pees of the Lord God of  
 al erthe, han set the steppis of her feet in  
 the watris of Jordan, the watris that ben  
 lowere schulen renne down, and schulen  
 faile; forsothe<sup>c</sup> the watris that comen fro  
 aboue schulen stonde togidre in o gobet<sup>d</sup>.  
 Therfor the puple zede out of her taber-<sup>14</sup>  
 naclis to<sup>e</sup> passe<sup>f</sup> Jordan; and the preestis  
 that baren the arke of boond of pees zeden  
 bifor the puple. And whanne the preestis<sup>15</sup>  
 entriden in<sup>g</sup> to Jordan, and her feet weren  
 dippid in the<sup>h</sup> part of watir<sup>i</sup>; forsothe<sup>k</sup>  
 Jordan 'hadde fillid<sup>l</sup> the brynkis of his  
 trow<sup>m</sup> in the<sup>n</sup> tyme of 'ripe corn<sup>o</sup>; the<sup>16</sup>  
 watris zeden down, and stoden in o place,  
 and wexiden<sup>p</sup> grete at the licesse of an  
 hil, and apperiden<sup>q</sup> fer fro the citee that  
 was clepid Edom, 'til to<sup>r</sup> the place of Sar-  
 than; sotheli<sup>s</sup> the watris that weren low-  
 ere zeden down in to the see of wildir-  
 nesse, which<sup>t</sup> is now clepid the deed see,  
 'til the<sup>u</sup> watris failiden outirli. Forsothe<sup>v</sup><sup>17</sup>  
 the puple<sup>w</sup> zede thorou<sup>3</sup> Jordan; and the  
 preestis, that baren the arke of the boond  
 of pees of the Lord, stoden gird on<sup>x</sup> the<sup>y</sup>  
 drie erthe in the myddis of Jordan, and al  
 the puple passide thorou<sup>3</sup> the drie trow<sup>z</sup>.

## CAP. IV.

And whanne thei<sup>zz</sup> weren passid ouer<sup>a</sup>,<sup>1</sup>  
 the Lord seide to Josue, Chese thou twelue<sup>2</sup>  
 men, by ech lynage o man, and comaunde<sup>3</sup>  
 thou to<sup>b</sup> hem, that thei take fro the myddis  
 of the trow<sup>c</sup> of Jordan, where the 'feet of  
 preestis<sup>d</sup> stoden, twelue hardiste stoonys;  
 whiche<sup>e</sup> thou schalt sette in the<sup>f</sup> place of  
 castels<sup>g</sup>, where ze schulen sette tentis in  
 this nyzt. And Josue clepide twelue men,<sup>4</sup>  
 whiche he hadde chose of the sones of  
 Israel, of ech lynage o man; and he seide<sup>5</sup>  
 to hem, Go ze bifore the arke of zoure  
 Lord God to the myddis of Jordan, and

<sup>y</sup> by B. <sup>z</sup> falle C *pr. m.* <sup>zz</sup> tabernaclis A. <sup>a</sup> vp vpon CE. <sup>aa</sup> Om. E. <sup>b</sup> cleep EF. <sup>c</sup> bereth C. <sup>d</sup> Om. H.

<sup>b</sup> a I. <sup>c</sup> sothli I. <sup>d</sup> gaderyng or a certeyn place I. <sup>e</sup> for to I. <sup>f</sup> passe ouer I. <sup>g</sup> Om. I. <sup>h</sup> a I.  
<sup>i</sup> Jordan I. <sup>k</sup> thanne I. <sup>l</sup> fulfillide I. <sup>m</sup> holou<sup>3</sup>nesse I. <sup>n</sup> Om. I. <sup>o</sup> corn heruest I. <sup>p</sup> thei wexiden I.  
<sup>q</sup> thei apperiden I. <sup>r</sup> vnto I. <sup>s</sup> but I. <sup>t</sup> that I. <sup>u</sup> vnto I. <sup>v</sup> But I. <sup>w</sup> puple of Israel I. <sup>x</sup> vpon I.  
<sup>y</sup> Om. I. <sup>z</sup> holownesse I. <sup>zz</sup> the sones of Israel I. <sup>a</sup> ouer Jordan I. <sup>b</sup> Om. I. <sup>c</sup> holownesse I.  
<sup>d</sup> preestis feet I. <sup>e</sup> the whiche I. <sup>f</sup> Om. I. <sup>g</sup> the tentis I.

in 3oure shuldres, after the noubre of  
 6 the sones of Irael, that it be a tokne bi-  
 twice<sup>e</sup> 3ow. And whanne the sones of  
 Irael asken 3ow to morwe, seiynge, What  
 7 to hem wolen thes stonus? 3e shulen an-  
 swere to hem, The watrys of Jordan han  
 failid before the arke of the boond of  
 pees of the Lord, whanne he passide it;  
 therfor thes stonus ben set into the<sup>f</sup>  
 mynd<sup>g</sup> of the sones of Yrael, vnto with  
 8 outhen ende. Thanne the sones of Yrael  
 diden as Josue comaundide to hem, ber-  
 ynge fro the mydil of Jordanus trow<sup>3</sup>  
 twelue stonus, as to hym the Lord co-  
 maundide, after the noubre of the sones  
 of Yrael, vnto the place in the<sup>h</sup> which  
 thei setten tentis; and there thei put-  
 9 tident<sup>l</sup> hem. Forsothe other twelue stonus  
 putte Josue in the mydil of Jordans  
 trow<sup>3</sup>, where stoden preestis, that beren  
 the ark of the boond of pees of the Lord;  
 and ben there vnto the day that is nowe.  
 10 Forsothe the preestis, that beren the arke,  
 stoden in the mydil of Jordan, to the  
 tyme that alle thingis weren fulfillid,  
 that the Lord comaundide to Josue, for  
 he schulde speke to the puple, as Moises  
 had seide to hym. And the puple hyede,  
 11 and passide forth. And whanne alle  
 weren goon ouere, 3ede ouere and the arke  
 of the Lord, and the preestis wenten be-  
 12 fore the puple. Forsothe the sones of  
 Ruben, and Gad, and half the lynage of  
 Manasse, aarmed wenten before the sones  
 of Irael, as to hem comaundide Moyses.  
 13 And fourti thowsand of fiztyng men bi  
 companyes and oostis wenten vpon the  
 pleyn and wijld feeldis of the cyte of  
 14 Jericho. In that day the Lord magny-  
 fiede Josue before al Yrael, for thei shul-  
 den drede hym, as thei dreden Moyses,  
 15 3it while he lyuede. And he seide to  
 16 hym, Comaund to the preestis that beren  
 the arke of the boond of pees, that thei  
 17 styen vp fro Jordan. The which co-

bere 3e fro thennus in 3oure schuldris ech  
 man o stoon, bi the noubre of the sones  
 of Israel, that it be a signe<sup>h</sup> bitwixe 3ou.  
 6 And whanne 3oure sones schulen axe 3ou  
 to morewe, *that is, in tyme* <sup>to<sup>i</sup> comynge<sup>k</sup></sup>,  
 and schulen seie, What wolen these stonus<sup>l</sup>  
 'to hem silf<sup>m</sup>? 3e schulen answere to hem,  
 7 The watris of Jordan failiden bifor the  
 arke of boond of pees of the Lord, whanne  
 the arke passide Jordan<sup>n</sup>; therfor these  
 stoonus ben set in to mynde of the sones  
 of Israel, til in to withouten ende<sup>†</sup>. Ther-  
 8 for the sones of Israel diden as Josue co-  
 maundide to hem, and baren<sup>o</sup> fro the  
 myddis of the trow<sup>p</sup> of Jordan twelue  
 stoonys, as the Lord comaundide to hem,  
 bi the noubre of the sones of Israel, 'til  
 to<sup>q</sup> the place in which thei settiden tentis;  
 and there thei puttiden tho stonys. Also  
 9 Josue puttide othire twelue stoonys in the<sup>r</sup>  
 myddis of the trow<sup>s</sup> of Jordan, where the  
 preestis stoden, that baren the arke of  
 boond of pees of the Lord; and *tho stoonys*  
 ben there 'til in to<sup>t</sup> present dai. Forsothe<sup>u</sup>  
 10 the preestis, that baren the arke, stoden  
 in the<sup>v</sup> myddis of Jordan, til alle thingis  
 weren fillid<sup>w</sup>, whiche the Lord comaund-  
 ide, that Josue schulde speke to the puple,  
 as Moises hadde seide to hym. And the  
 puple hastide, and passide<sup>x</sup>. And whanne  
 11 alle men hadden passid, also the arke of  
 the Lord passide, and the preestis 3eden  
 bifor the puple. Also the sones of Ruben,  
 12 and of Gad, and half the<sup>y</sup> lynage of Ma-  
 nasse, 3eden armed bifor the sones of Is-  
 rael, as Moyses comaundide to hem. And  
 13 fourti thousynde of fizters 3eden bi her  
 cumpanyes and gaderyngis<sup>z</sup> on the pleyn  
 and feeldi places of the citee of Jerico.  
 In that day the Lord magnyfiede<sup>a</sup> Josue  
 14 bifor al Israel, that thei schulden drede  
 hym, as thei dreden Moises, while he  
 lyuede 3it. And the Lord seide to Josue,  
 15 Comaunde thou to the preestis that beren  
 16 the arke of boond of pees, that thei stie<sup>b</sup>

† with outhen  
 ende, that is,  
 in long tyme  
 and vndeter-  
 mynd. *Lire*  
 here. c.

<sup>e</sup> bytwene BCEFH. <sup>f</sup> Om. F. <sup>g</sup> mydil A pr. m. <sup>h</sup> Om. c. <sup>i</sup> putte CE.

<sup>h</sup> tokene I. <sup>l</sup> Om. Iow. <sup>k</sup> afir I. <sup>l</sup> ilke stonys I. <sup>m</sup> by mene I. <sup>n</sup> ouer Jordan I. <sup>o</sup> thei baren I.  
 P holou3nesse I. <sup>q</sup> vnto I. <sup>r</sup> Om. I. <sup>s</sup> holou3nesse I. <sup>t</sup> vnto this I. <sup>u</sup> And I. <sup>v</sup> Om. I. <sup>w</sup> fulfillid I.  
 x passide ouer Jordan I. <sup>y</sup> Om. s. <sup>z</sup> bi her gaderyngis I. <sup>a</sup> made gret I. <sup>b</sup> stie vp I.

maundide to hem, seyngē, Styek vp fro  
 18 Jordan. And whanne thei weren goon  
 vp, berynge the arke of the boond of pees  
 of the Lord, and the drye erthe hadden  
 bigunne to treed, the watris ben turned  
 into his trowz, and floweden, as bifore  
 19 thei weren woned. Forsothe the puple  
 fro Jordan stiede the tenthe day of the  
 firste moneth, and settiden<sup>l</sup> tentis in Gal-  
 galis, azens the este coast of the cyte of  
 20 Jericho. Forsothe the twelue stonus, <sup>l</sup>the  
 whiche<sup>m</sup> thei token fro Jordans trowz,  
 21 Josue putte in Galgalis; and seide to the  
 sones of Irael, Whanne zoure sones asken  
 to morwe her fadres, and seyn to hem,  
 22 What to hem wolen thes stonus? ze shu-  
 len teche hem, and seye, Bi the drye  
 23 trowz we passiden this Jordan, the Lord  
 oure God dryngē the watris of it in oure  
 sizt, to the tyme that we weren ouer-  
 24 passid, as he dide bifore in the Reed See,  
<sup>l</sup>the which<sup>n</sup> he dryede to the tyme that  
 25 we weren ouerpassed, that alle the pup-  
 plis of loondis leeren<sup>o</sup> the moost strong  
 hoond of the Lord, and that ze dreden  
 the Lord zoure God al tyme.

## CAP. V.

1 After thanne that alle the kyngis of  
 Amorreis, that dwelten bizonde Jordan  
 at the west coast, and alle the kyngis of  
 Chanaan, that the niz places weeldiden  
 of the greet see, herden, that the Lord  
 hadde dryed the flodis of Jordan before  
 the sones of Yrael, to the tyme that thei  
 weren goon ouere, the herte of hem is  
 discourfortid<sup>p</sup>, and abood<sup>q</sup> not in hem  
 spiryte of hem, dredyngē the entre of the  
 2 sones of Yrael. That tyme seith the  
 Lord to Josue, Maak to thee stonen  
 knyues, and circumcide the secunde  
 3 tyme<sup>r</sup> the sones of Yrael. He dide that  
 the Lord comaundide, and circumcydide

fro Jordan. And Josue<sup>k</sup> comaundide to<sup>17</sup>  
 hem, and seide, Stie ze<sup>l</sup> fro Jordan. And<sup>18</sup>  
 whanne thei hadden stied<sup>m</sup>, berynge the  
 arke of boond of pees of the Lord, and  
 hadde bigunne to trede on<sup>n</sup> the drie erthe,  
 the watris turneden azen in to her trowe<sup>o</sup>,  
 and flowiden<sup>p</sup>, as tho<sup>q</sup> weren wont before.  
 Forsothe<sup>r</sup> the puple stiede<sup>s</sup> fro Jordan in<sup>19</sup>  
 the tenthe dai of the firste monethe, and  
 thei settiden tentis in Galgalis, azens the  
 eest coast of the citee of Jerico. Also<sup>20</sup>  
 Josue puttide in Galgalis the twelue  
 stonys, whiche thei hadden take fro the  
 trow<sup>t</sup> of Jordan. And he seide to the<sup>21</sup>  
 sones of Israel, Whanne zoure sones schu-  
 len axe to morewe her fadris, and schulen  
 seie to hem, What wolen these stonys <sup>l</sup>to  
 hem silf<sup>u</sup>? ze schulen teche hem, and ze<sup>v</sup>  
 schulen<sup>w</sup> seie, We passiden this Jordan bi  
 the drie botme, for oure Lord<sup>x</sup> God driede<sup>23</sup>  
 the watris therof in oure sizt, til<sup>y</sup> we  
 passiden<sup>z</sup>, as he dide bifore in the Reed<sup>24</sup>  
 See, which he driede while we passiden,  
 that alle the puplis of londis<sup>a</sup> lurne<sup>b</sup> the<sup>25</sup>  
 strongeste<sup>c</sup> hond<sup>d</sup> of the Lord, that<sup>e</sup> also<sup>f</sup>  
 ze drede zoure Lord God in al tyme.

## CAP. V.

Therfor aftir that alle kyngis<sup>g</sup> of Am-  
 morreys herden, that dwelliden ouer Jor-  
 dan at the west coast, and alle the<sup>h</sup> kyngis  
 of Canaan, that weldiden nyz<sup>l</sup> places of  
 the greet see, that the Lord hadden dried  
 the flowyngis<sup>k</sup> of Jordan bifor the sones  
 of Israel, til thei passiden<sup>l</sup>, the herte of  
 hem was<sup>m</sup> failid, and spirit<sup>n</sup> dwellide not  
 in hem, dredyngē the entring of the sones  
 of Israel. In that tyme the Lord seide to<sup>2</sup>  
 Josue, Make to thee knyues<sup>†</sup> of stoon, and  
 circumside thou the sones of Israel, in<sup>o</sup>  
 the secunde tyme. Josue dide tho thingis<sup>3</sup>  
 whiche the Lord comaundide, and he cir-  
 cumside<sup>p</sup> the sones of Israel in the <sup>l</sup>hil of

† knyues; in  
 El-reu it is,  
 rasours. c.

<sup>k</sup> Stezeth CE. <sup>l</sup> sette CH. <sup>m</sup> that C. <sup>n</sup> that C. <sup>o</sup> lerne CE. leern FH. <sup>p</sup> vnlosed E *pr.vice*, vnboun-  
 dyn *sec.vice*, discourfortid *sec.m.* <sup>q</sup> there abood E *pr.m.* <sup>r</sup> Om. E *pr.m.*

<sup>k</sup> whan Josue s. <sup>l</sup> ze vp I. <sup>m</sup> gon vp I. <sup>n</sup> vpon I. <sup>o</sup> depnesse I. <sup>p</sup> flowiden azen C *pr.m.* <sup>q</sup> thei IK.  
<sup>r</sup> And I. <sup>s</sup> stiede vp I. <sup>t</sup> depnesse I. <sup>u</sup> by mene I. <sup>v</sup> Om. *plures.* <sup>w</sup> Om. I. <sup>x</sup> Om. I. <sup>y</sup> til that I.  
<sup>z</sup> ouer passiden it I. <sup>a</sup> erthe I. <sup>b</sup> lurne or knowe I. <sup>c</sup> ful strong I. <sup>d</sup> myzt I. <sup>e</sup> and that I. <sup>f</sup> Om. I.  
<sup>g</sup> the kyngis I. <sup>h</sup> Om. s. <sup>i</sup> the nyz I. <sup>k</sup> flowyngē flodis I. <sup>l</sup> passiden ouer I. <sup>m</sup> Om. GIKMNSX.  
<sup>n</sup> the spirit of trist I. the spirit K. <sup>o</sup> Om. I. <sup>p</sup> circumcidide *plures.*

the sones of Yrael in the hil of mens  
 4 3erdis. Forsothe this is the cause of the  
 secounde circumcioun; al the puple that  
 wente out of Egipte of maal kynde, alle  
 the men fizters, ben deed in deseert bi  
 5 mooste longe enuyrounyngis of weye, the  
 whiche alle weren circumcidid. Forsothe  
 6 the puple that is bore<sup>rr</sup> in deseert bi fourti  
 3eer, in the weye of moost wyde wilder-  
 nesse, were<sup>s</sup> vncircumcidid to the tyme  
 that thei weren wastid, that han not herd  
 the voyce of the Lord, and to whom be-  
 fore<sup>t</sup> he swore, that he wold shewe hem  
 7 the loond flowynge mylk and hony. Of  
 thes the sones camen after into stede of  
 the faders, and ben circumsidid of Josue;  
 the whiche, as thei weren born, weren in  
 hoolnes of her 3erdes, ne hem in the weie  
 8 eny man circumcidide. Forsothe after  
 that alle ben circumcidid, thei dwelten in  
 the same place of her tentis, to the tyme  
 9 that thei weren heidid. And the Lord  
 seide to Josue, To day I haue taak awaye  
 the reproof of Egipt fro 3owe<sup>tt</sup>. And the  
 name of that place is clepid Galgala, vnto  
 10 the day that is nowe. And the sones of  
 Yrael dwelten in Galgalis, and diden pask  
 the fourtenthe day of the moneth at euen,  
 11 in the wilde feeldys of Jerycho; and thei  
 eeten of the fruytis of the erthe that<sup>u</sup>  
 other day, therf looues, and corn powned  
 12 of the same 3eer. And manna faylide  
 after that thei eeten of the fruitis of the  
 erthe; ne the sones of Yrael vseden na  
 more that meet, but eten of the fruytis  
 of the present 3eer of the loond of Cha-  
 13 naan. Forsothe whanne Josue were in  
 the feeld of the cytee of Jerycho, he  
 reryde the eyen, and saw 3 a man azens  
 hym stondynge, and holdynge a drawen  
 out swerd; and he wente to hym, and  
 seith, Oure thou art, or of the aduersa-  
 14 ries? 'The which<sup>v</sup> answerde, Nay, but

prepuces<sup>q</sup>. Sotheli<sup>r</sup> this is the cause of  
 the secunde circumcioun; al the puple  
 of male kynde, that 3ede out of Egipt, alle<sup>s</sup>  
 men fizteris, weren<sup>t</sup> deed in deseert bi the  
 lengeste<sup>u</sup> cumpassis of weie<sup>v</sup>, whiche<sup>w</sup> 5  
 alle weren circumsidid. Sotheli<sup>x</sup> the pu-  
 ple<sup>y</sup> that was borun in deseert bi fourti 6  
 3eer, in the weie of broddeste<sup>z</sup> wildirnesse,  
 was vncircumsidid<sup>a</sup> til<sup>b</sup> thei weren waastid,  
 that herden not the 'vois of the Lord<sup>c</sup>, and  
 to whiche he swoor bifore, that he schulde  
 schewe to hem the loond flowynge with  
 mylk and hony. The sones of hem camen 7  
 aftirward in to the place<sup>d</sup> of fadris<sup>e</sup>, and  
 thei weren circumsidid of Josue; whiche,  
 as thei weren borun, weren in prepuce<sup>f</sup>,  
 nether ony man hadde circumsidid hem in  
 the weie. Forsothe<sup>g</sup> afir that alle<sup>h</sup> weren 8  
 circumsidid, thei dwelliden in the same  
 place of tentis<sup>i</sup>, til thei weren heelid. And 9  
 the Lord seide to Josue, To dai Y haue  
 take awei fro 3ou the schenschip of Egipt.  
 And the name of that<sup>k</sup> place was clepid  
 Galgala, 'til in to present<sup>l</sup> dai. And the 10  
 sones of Israel dwelliden in Galgalis, and  
 maden<sup>m</sup> pask in the fourtenthe dai of the  
 monethe at euentide, in the feeldi places of  
 Jerico; and 'thei eten of the<sup>n</sup> fruytis of 11  
 the loond 'in the tothir day, therf looues,  
 and potage<sup>o</sup> of the same 3eer, '*ether cornys  
 seengid and frotid in the hond*<sup>p</sup>. And 12  
 manna failide afir that thei eten of the  
 fruytis of the loond; and the sones of Is-  
 rael vsiden no more that mete, but thei  
 eten of the fruytis of present<sup>q</sup> 3eer of the  
 loond of Canaan. Sothely<sup>r</sup> whanne Josue 13  
 was in the feeld of the cite of Jerico, he  
 reiseide the<sup>s</sup> izen, and siz<sup>t</sup> a man† ston-  
 dynge azens hym, and holdynge a drawun  
 swerd; and Josue 3ede out<sup>u</sup> to hym, and  
 seide, Art thou oure<sup>v</sup>, ethir 'of<sup>w</sup> aduersa-  
 ries<sup>x</sup>? To whom he answeride, Nay, but 14  
 Y am prince of the 'hoost of the Lord<sup>y</sup>,

† a man, that  
 is, an aungel  
 in the hiesse  
 of a man. Lire  
 here. BCK.

<sup>rr</sup> hoor A. <sup>s</sup> was E. <sup>t</sup> Om. ABFI. <sup>tt</sup> nowe A. <sup>u</sup> the c. <sup>v</sup> to whom E pr. m.

<sup>q</sup> ouer part of her 3erdis I. <sup>r</sup> And I. <sup>s</sup> the men IS. <sup>t</sup> of hem weren I. <sup>u</sup> ful longe I. <sup>v</sup> weies K.  
<sup>w</sup> the whiche I. <sup>x</sup> But I. <sup>y</sup> other puple I. <sup>z</sup> the ful brod I. <sup>a</sup> vncircumside c. <sup>b</sup> til the tyme I.  
<sup>c</sup> Lordis vois I. <sup>d</sup> placis I. <sup>e</sup> her fadris I. <sup>f</sup> hoolnesse of her 3erdis I. <sup>g</sup> And I. <sup>h</sup> thei alle I. <sup>i</sup> her  
 tentis I. <sup>k</sup> the s. <sup>l</sup> vnto this I. <sup>m</sup> thei maden I. <sup>n</sup> in the tother day thei eeten therff looues, and  
 potage of the I. <sup>o</sup> Om. I. <sup>p</sup> Om. IX. <sup>q</sup> that present IX. <sup>r</sup> And I. <sup>s</sup> up his I. <sup>t</sup> he siz I. <sup>u</sup> Om. A sec. m.  
<sup>v</sup> with us I. <sup>w</sup> oure EILP. Om. F pr. m. <sup>x</sup> aduersarie EPIKLOP pr. m. s pr. m. <sup>y</sup> Lordis hoost I.

I am prince of the oost of the Lord, and  
 15 nowe Y come. Josue felle redi into the  
 erthe, and onowrynge, seith, What thing  
 16 my Lord spekith to his seruaunt? Lowse,  
 he seith, the sho fro thi feet; forsothe the  
 place, in the<sup>w</sup> which thow stondist, is  
 hooli. And Josue dide, as to hym was  
 comaundid.

## CAP. VI.

1 Jericho forsothe was closid and waardid,  
 for drede of the sones of Irael, and no  
 2 man dorst goo in, or goo out. And the  
 Lord seide to Josue, Loo, Y haue 3ene  
 into thin hoondis Jericho, and the kyng  
 3 of it, and alle the stronge men. Gooth  
 about the cytee, alle 3e<sup>x</sup> f3zters, to gidre  
 4 bi the day; so 3e shulen do six days. For-  
 sothe the seuenthe day the prestis shu-  
 len taak seuen trompes, whos vse is in  
 the iubile; and go thei before the arke  
 of the boond of pees; and seuen sithis<sup>y</sup>  
 3e shulen goo about the cyte, and the  
 prestis shulen crye with the trompes.  
 5 And whanne the voyce of the trompe  
 lenger and thicker<sup>z</sup> ful sowneth, and in  
 3oure eeris braggith, al the puple shal  
 crye with moost<sup>a</sup> out crye; and the wallis  
 of the cyte shulen fuldoun falle, and eche  
 shal goon in bi the place, a3ens the which  
 6 thei stoden. Josue thanne, the sone of  
 Nun, clepide<sup>b</sup> the prestis, and seide to  
 hem, Taak 3e the arke of the boond of  
 pees, and seuen other prestis taak thei  
 seuen trompes of the iubilees, and goo  
 7 thei before the arke of the Lord. For-  
 sothe to the puple he seith, Gooth, and  
 enuyrowneth the cite, aarmed goynge be-  
 8 fore the arke of the Lord. And whanne  
 Josue hadde eendid the<sup>c</sup> wordis, and seuen  
 preestis with seuen trompes crieden be-  
 fore the arke of the boond of pees of the  
 9 Lord, and al the puple aarmed wente be-  
 fore, the left comouns folowid the arke,

and now Y come<sup>r</sup>. Josue felde<sup>s</sup> lowe to<sup>t</sup> 15  
 erthe, and worschipe, and seide, What  
 spekith my Lord to his seruaunt? He 16  
 seide, Vnlace<sup>u</sup> thi schoo<sup>v</sup> fro thi feet, for  
 the place, in which thou stondist, is hooli.  
 And Josue dide, as it was comaundid to  
 hym.

## CAP. VI.

Forsothe Jerico was closid and wardid, 1  
 for the drede of the sones of Israel, and  
 no man durste entre<sup>w</sup>, ethir go out<sup>x</sup>. And 2  
 the Lord seide to Josue, Lo! Y 3af<sup>y</sup> in to  
 thin hondis Jerico, and the king therof,  
 and alle strong<sup>z</sup> men<sup>a</sup>. Alle 3e f3zteris, 3  
 cumpasse<sup>b</sup> the citee onys bi the day; so  
 3e schulen do in<sup>c</sup> sixe daics. Forsothe<sup>d</sup> in 4  
 the seuenthe dai the preestis schulen take  
 seune clariouns, of<sup>e</sup> whiche the vss is<sup>f</sup> in  
 iubile<sup>g</sup>; and thei schulen go bifor the  
 arke of boond of pees; and seuen sithes 3e  
 schulen cumpasse<sup>h</sup> the citee, and the  
 preestis schulen trumpe with clariouns<sup>i</sup>.  
 And whanne the vois of the trumpe schal<sup>s</sup>  
 sowne lengere<sup>k</sup>, and more<sup>l</sup> bi whiles, and<sup>m</sup>  
 schal<sup>n</sup> sowne<sup>o</sup> in 3oure eeris, al the puple  
 schal crie togidere with gretteste<sup>p</sup> cry;  
 and the<sup>q</sup> wallis of the citee schulen falle  
 alle doun, and alle men schulen entre<sup>r</sup> bi  
 the place, a3ens which thei stoden. Ther- 6  
 for Josue, the sone of Nun, clepide preestis<sup>s</sup>,  
 and seide to hem, Take 3e the ark of  
 boond<sup>t</sup> of pees, and senene othere preestis  
 take seune<sup>u</sup> clariouns of iubile<sup>v</sup> 3eeris,  
 and go thei bifor the arke of the Lord.  
 Also Josue seide to the puple, Go 3e, and 7  
 cumpasse 3e the citee, and go 3e aarmed  
 bifor the arke of the Lord. And whanne 8  
 Josue hadde endid the<sup>vv</sup> wordis, and se-  
 uene<sup>w</sup> preestis trumpiden with seuen cla-  
 riouns<sup>x</sup> bifor the arke of boond<sup>y</sup> of pees of  
 the Lord, and al the puple aarmed 3ede bi- 9  
 fore, the<sup>z</sup> tothir comyn puple<sup>†</sup> of f3zteris

<sup>w</sup> Om. c. <sup>x</sup> the B. <sup>y</sup> sithle BFH. <sup>z</sup> more braggynge E pr. m. <sup>a</sup> a moost CE. <sup>b</sup> cleep EF. <sup>c</sup> thes A.

<sup>r</sup> came I. <sup>s</sup> felde doun I. <sup>t</sup> vnto the I. to the DKO pr. m. into w. <sup>u</sup> Louse I. <sup>v</sup> schoyng I. <sup>w</sup> go  
 yn I. <sup>x</sup> out therof I. <sup>y</sup> haue 3ouen I. <sup>z</sup> the strong I. <sup>a</sup> men of it I. <sup>b</sup> cumpasseth I. <sup>c</sup> bi I. <sup>d</sup> And I.  
<sup>e</sup> Om. I. <sup>f</sup> ben vsid I. <sup>g</sup> the iubilee I. <sup>h</sup> go aboute I. <sup>i</sup> the clariouns I. <sup>k</sup> longe tyme I. <sup>l</sup> Om. I.  
<sup>m</sup> Om. I. <sup>n</sup> the voice schal I. <sup>o</sup> sowne thicke I. <sup>p</sup> moost gret I. <sup>q</sup> alle the I. <sup>r</sup> entre yn I. <sup>s</sup> the  
 preestis I. <sup>t</sup> the boond I. <sup>u</sup> thei seune I. <sup>v</sup> the iubile I. <sup>vv</sup> these I. <sup>w</sup> the seune I. <sup>x</sup> trumpis I.  
<sup>y</sup> the boond I. <sup>z</sup> and the I.

† comyn peple;  
 in Ebreu it is,  
 the tother ga-  
 dering to gi-  
 dere. C.

and with trompes alle thingis thei sown-  
 10 eden. Forsothe Josue comaundide to the  
 puple, seiynge, 3e shulen not crye, ne  
 shal be herd 3oure voyce, ne eny word  
 of 3oure mouth shal goon out, to the tyme  
 that the day come, in the<sup>d</sup> which Y schal  
 seye to 3ow, Crieth, and with an out  
 11 voyce crieth. Thanne the arke of the  
 Lord enuyrounde 'the cyte<sup>e</sup> onys bi day,  
 and turned a3en into the tentis dwellide  
 12 there. Thanne Josue rysynge fro<sup>f</sup> nyzt,  
 the preestys token the arke of the Lord;  
 13 and seuen of hem seuen trompes, of the  
 whiche vse is in the iubilee; and thei  
 wenten before the arke of the Lord, go-  
 ynge and trompyng; and the puple  
 armed wente before hem. Forsothe that  
 other comouns folwide the arke, and with  
 14 trompis sownede. And thei wenten aboute  
 the citee the secounde day onys, and  
 turneden a3en into the tentis; so thei  
 15 diden sixe days. Forsothe the seuenthe  
 day eerly rysynge wenten about the cytee,  
 16 as it was disposid, seuen sithes<sup>g</sup>. And  
 whanne the seuenthe goynge about the  
 prestis cryeden with trompes, Josue seyde  
 to al Yrael, With an out voice crie 3e;  
 forsothe the Lord hath taak to vs the  
 17 citee; and be this cyte cursid, and alle  
 thingis that in it ben to the Lord. Alone  
 Raab the strompet lyue, with alle that  
 with hir in hows ben; forsothe she hidde  
 messangeris<sup>h</sup> 'the whiche<sup>i</sup> we senten.  
 18 3e forsothe beth war, lest of thes thingis  
 that ben comaundid eny thing 3e towehen,  
 and ben gilty of trespasse; and alle the  
 tentes of Yrael be vndur synne, and dis-  
 19 tourblid. Forsothe what euer thing of  
 gold and of siluer were, and of brasen  
 vesselis, and of yren, to the Lord be it  
 halowid, put vp in the tresours of hym.  
 20 Thanne al the puple cryynge out, and  
 cryynge the trumpis, after that into the

suede the arke, and alle thingis sowneden  
 with clariouns<sup>a</sup>. Sotheli<sup>b</sup> Josue comaund-  
 10 ide to the puple, and seide, 3e schulen not  
 crye, nethir 3oure vois schal be herd, ne-  
 thir ony word schal go out of 3oure mouth,  
 til the dai come, in which Y schal seie to  
 3ou, Crye 3e<sup>c</sup>, and make 3e noyse. Ther-  
 11 for<sup>d</sup> the arke of the Lord cumpasside the  
 citee onys bi day<sup>e</sup>, and turnede<sup>f</sup> a3en in to  
 the castels<sup>g</sup>, and dwellide there. Therfor<sup>h</sup> 12  
 while<sup>i</sup> Josue roos bi nyzt<sup>†</sup>, preestis<sup>k</sup> taken  
 the arke of the Lord; and seuen of the 13  
 preestis *token* seuen clariouns, of<sup>l</sup> whiche  
 'the vss is<sup>m</sup> in iubilee<sup>n</sup>, and 3eden<sup>o</sup> bifor  
 the arke of the Lord, 'and 3eden<sup>p</sup>, and  
 trunpiden; and the puple 3ede armed bi-  
 for hem. Sotheli<sup>q</sup> the tother comyn puple  
 suede the arke, and sownede with clari-  
 ouns<sup>r</sup>. And thei cumpassiden the citee in 14  
 the secounde dai onys, and turneden a3en  
 in to the castels<sup>s</sup>; so thei dyden in<sup>t</sup> sixe  
 daies. Sotheli<sup>u</sup> in the seuenthe dai thei 15  
 risiden<sup>v</sup> eerli, and cumpassiden the citee,  
 as it was disposid<sup>w</sup>, seuen sithis. And 16  
 whanne in the seuenthe cumpas<sup>x</sup> preestis<sup>y</sup>  
 sowneden with clariouns, Josue seide to al  
 Israel, Crie 3e, for the Lord hath bitake  
 the citee to vs; and this citee be cursid<sup>†</sup>, 17  
*ethir distried*, and alle thingis that ben  
 thereynne be *halewid* to the Lord. Raab  
 the hoor<sup>z</sup> aloone lyue, with alle men<sup>a</sup> that  
 ben with hir in the hows; for sche hidde  
 the messangeris whiche we senten. For- 18  
 sothe<sup>b</sup> be 3e war, lest 3e touchen ony thing  
 of these that ben comaundid<sup>c</sup> to 3ou, and  
 3e<sup>d</sup> ben gilty of trespasyng; and alle the  
 castels<sup>e</sup> of Israel be<sup>f</sup> vndur synne, and be  
 troblid. Sotheli<sup>g</sup> what euer thing is of 19  
 gold, and of siluer, and of brasun vessels,  
 and of yrun, be<sup>h</sup> halewid to the Lord, and  
 be<sup>h</sup> kept in hise tresoris. Therfor<sup>i</sup> while 20  
 al the puple criede, and the trumpis sown-  
 eden, aftir that the sowne sownede in the

† *bi nyzte*; in  
 Ebreu it is,  
 eerly, for he  
 roos in the  
 morewtid, bi-  
 twixe the nigt  
 and day, and  
 therfor it may  
 be nemyd of  
 euer either.  
*Lire here. c.*

† *be cursid*;  
 the Ebreu word  
*herem* signe-  
 fieth bothe dis-  
 tryng and ha-  
 lewing, the  
 citee and the  
 dwellers weren  
 distried, gold  
 and siluer, bras  
 and irun found-  
 un thereynne  
 weren halewid  
 to the Lord.  
*Lire here. c.*

<sup>d</sup> Om. c. <sup>e</sup> Om. A. <sup>f</sup> at E pr. m. <sup>g</sup> sithes BFH. <sup>h</sup> mansongers E. <sup>i</sup> that c.

<sup>a</sup> the trumpis I. <sup>b</sup> And I. <sup>c</sup> Om. s. <sup>d</sup> Thanne I. <sup>e</sup> the day IK. <sup>f</sup> it turnede I. <sup>g</sup> tentis I.  
<sup>h</sup> Thanne I. <sup>i</sup> whiles that I. <sup>k</sup> the preestis I. <sup>l</sup> Om. I. <sup>m</sup> weren vsid I. <sup>n</sup> the jubilee I. <sup>o</sup> the  
 prestis 3eden I. <sup>p</sup> Om. IS. <sup>q</sup> And I. <sup>r</sup> trumpis I. <sup>s</sup> tentis I. <sup>t</sup> Om. I. <sup>u</sup> And I. <sup>v</sup> risen I. <sup>w</sup> or-  
 deynd I. <sup>x</sup> goynge aboute I. <sup>y</sup> the preestis I. <sup>z</sup> strompet I. <sup>a</sup> the men I. <sup>b</sup> And I. <sup>c</sup> forboden I.  
<sup>d</sup> Om. K. <sup>e</sup> tentis I. <sup>f</sup> be *therfore* I. <sup>g</sup> For I. Om. s. <sup>h</sup> be it I. <sup>i</sup> Thanne I.

eris of the multitude the sown braggide, the wallis anoon fellen down; and echon styeden vp bi the place that azens hem  
 21 was. And thei token the cytee, and slew alle that weren in it, fro man vnto womman, fro zonge vnto oold; forsothe oxen, and sheep, and assis, in mouth  
 22 of the<sup>k</sup> swerd thei snynten. To the two men forsothe, that aspieris weren sente, seide Josue, Gooth into the hows of the womman strompet, and brynge<sup>l</sup> hir forth, and alle that ben of hir, as to hir bi ooth  
 23 ze han stedefastly seide. And the zonge<sup>m</sup> goon yn, ladden out Raab, and hir eldris, bretheren forsothe, and al purtenaunce to houshold, and al the kynrede of hir; and out of the tentis of Yrael thei maden to  
 24 dwelle. Forsothe the cyte, and al that were foundun<sup>n</sup> in it, thei brenten, with outen the gold, and siluer, and brasen vessels, and yren, the whiche<sup>o</sup> into the  
 25 tresory of the Lord thei sacriden. Forsothe Raab strompet, and the hows of hir fader, and al that she hadde, Josue made to lyue; and thei dwelten in the myddil of Irael, vnto the present day; forthi that she hidde the messangers, the whiche<sup>p</sup> he hadde sent for to aspie Jerycho. In that tyme Josue curside<sup>q</sup>, sei-  
 26 ynge, Cursid the man before the Lord, that rerith vp or bildith Jericho cyte! In his first goten ligge<sup>r</sup> he the fundamentis of it, and in the<sup>s</sup> last of the free children  
 27 putte he the zatis of it. Was thanne the Lord with Josue, and the name of hym in pupplishid in al the lond.

eris of the multitude, the wallis felden doun anoon; and ech man stiede<sup>k</sup> bi the place that was azens hym. And thei token the citee, and killiden<sup>l</sup> alle thingis that<sup>21</sup> weren thereynne, fro man 'til to<sup>m</sup> womman, fro zong<sup>n</sup> child 'til to<sup>o</sup> eld man; also thei smytiden<sup>p</sup> bi the<sup>q</sup> scharpnese of swerd, oxun, and<sup>r</sup> scheep, and assis. Forsothe<sup>s</sup>  
 Josue seide to twei<sup>t</sup> men, that weren sent<sup>u</sup> aspieris, Entre ze in to the hows of the womman hoore<sup>v</sup>, and brynge ze forth hir, and alle thingis that ben herne<sup>w</sup>, as ze inaden<sup>x</sup> stedfast<sup>y</sup> to hir bi an<sup>z</sup> ooth. And<sup>23</sup> the zonge men entriden<sup>a</sup>, and ledde<sup>b</sup> out Raab, and her fadir, and modir, and britheren<sup>c</sup>, and al the<sup>d</sup> purtenaunce of houshold<sup>e</sup>, and<sup>f</sup> the<sup>g</sup> kynrede 'of hir<sup>h</sup>; and maden<sup>i</sup> to dwelle without the castels<sup>k</sup> of Israel. Sotheli<sup>l</sup> thei<sup>m</sup> brenten the citee,<sup>24</sup> and alle thingis that weren foundun thereynne, without<sup>n</sup> gold, and siluer, and brason vesselis, and yrun, which thei halewididen in to the 'treserie of the Lord<sup>o</sup>. So-<sup>25</sup> theli Josue made Raab the hoore<sup>p</sup> to lyue, and 'the hows of hir fadir<sup>q</sup>, and alle thingis that sche hadde; and thei dwelliden in the myddis of Israel, 'til in to<sup>r</sup> present dai; for sche hidde the messangeris, whiche he<sup>s</sup> sente to asspie Jerico. In that tyme Josue preiede hertli, and seide, Cursid bifor the<sup>26</sup> Lord be the man, that reisith<sup>t</sup> and bildith the citee of Jerico! Leie he the fundamentis therof in his firste gendrid sone, and putte he the zatis therof in the laste of fre<sup>u</sup> children. Therfor<sup>v</sup> the Lord was<sup>27</sup> with Josue, and his name was pupplischid in ech lond.

## CAP. VII.

1 The sones forsothe of Yrael han ouerpassid the maundement, and han mystakun of the curse; for Achor, the sone

## CAP. VII.

Forsothe the sones of Israel braken 'the<sup>1</sup> comaundement<sup>w</sup>, and mystoken<sup>x</sup> of the halewid thing; for<sup>y</sup> Achar, the son of

<sup>k</sup> Om. c. <sup>l</sup> bringeth c. <sup>m</sup> zonge men *B sec. m.* <sup>n</sup> Om. *E pr. m.* <sup>o</sup> that c. <sup>p</sup> that c. <sup>q</sup> azeyns preyde *E pr. m.* <sup>r</sup> leie c. leeche *E pr. m.* legge *sec. m.* <sup>s</sup> his *E pr. m.*

<sup>k</sup> stiede up i. <sup>l</sup> thei killiden i. <sup>m</sup> vnto i. <sup>n</sup> a zong i. <sup>o</sup> vnto an i. <sup>p</sup> killiden i. <sup>q</sup> Om. i. <sup>r</sup> Om. i. <sup>s</sup> And i. <sup>t</sup> the two i. <sup>u</sup> sent to be i. <sup>v</sup> strumpet i. <sup>w</sup> hirs i. <sup>x</sup> bihiyt i. <sup>y</sup> stidefastly i. <sup>z</sup> Om. i. <sup>a</sup> entriden yn i. <sup>b</sup> thei ledde i. <sup>c</sup> alle here britheren i. <sup>d</sup> Om. c. <sup>e</sup> hir houshold *o sec. m.* hir i. <sup>f</sup> and al *KX pr. m.* <sup>g</sup> Om. i. <sup>h</sup> Om. i. <sup>i</sup> thei maden hem i. <sup>k</sup> tentis i. <sup>l</sup> And i. <sup>m</sup> the men of Israel i. <sup>n</sup> outtake i. <sup>o</sup> Lordis treserie i. <sup>p</sup> strumpet i. <sup>q</sup> hir faders hows i. <sup>r</sup> vnto this i. <sup>s</sup> Josue i. <sup>t</sup> reisith vp i. <sup>u</sup> his fre i. <sup>v</sup> Thanne i. <sup>w</sup> Goddis heste i. <sup>x</sup> thei mystoken i. <sup>y</sup> for thi i.

of Charmy, sone<sup>s</sup> of Zabdi, sone<sup>s</sup> of Zare, of the lynage of Juda, took sum what of the curse; and wrooth is the Lord azens<sup>2</sup> the sones of Yrael. And whanne Josue wolde send fro Jericho men azens Hay, that is biside Bethauen, at the eest coost of the burȝ town Bethel, he seide to hem, Stieth vp, and aspye ȝe the loond. The whiche fulfillynge the heestis, aspieden<sup>3</sup> Hay; and turned azen thei seiden to hym, Styen not vp al the puple, but two thowsandis<sup>t</sup> or thre of men goon, and doon a wey the cytee; whi al the puple in veyn is traueyld azens moost fewe<sup>4</sup> enemyes? Styeden thanne vp thre thowsand of fȝtyng men, the whiche anoon<sup>5</sup> turnynge backis, ben smyten of the men of the cytee of Hay; and fellen down of hem thretti and sixe men; and the aduersaryes pursueden hem fro the ȝate vnto Sabarym; and thei fellen bi lowe and short weyes fleyng. And the herte of the puple myche dredde, and at the lickenesse of water is molten. Forsothe Josue kitte his clothis, and redi felle down into the erthe before the arke of the Lord, vnto euen, as wel he as alle the aldren of Yrael; and thei putten powdre vpon her<sup>7</sup> heedes. And Josue seide, Alas! alas! Lord God, what woldist thou this puple bryngue ouer Jordan flood, for to taak vs in the hoond of Amorrei, and for to leese? Wolde God, as we bigunnen, we hadden<sup>8</sup> dwellid biȝonde Jordan. My Lord God, what shal Y seye, seyng Yrael to his<sup>9</sup> enemyes backis turnynge? Chananees shulen here, and alle the dwellers of the loond and togidre gedryd thei shulen enuyroun vs, and doon away oure name fro the loond; and what shal thou doo<sup>10</sup> to thi greet name? And the Lord seide to Josue, Ryse, whi lijst thou bowid<sup>u</sup> in

Charmy, sone<sup>z</sup> of Zabdi, sone of Zare, of the lynage of Juda, toke<sup>a</sup> sum thing of the halewid<sup>b</sup> thing; and the Lord was wrooth<sup>c</sup> azens the sones of Israel. And<sup>2</sup> whanne Josue sente men fro Jerico azens<sup>d</sup> Hai, which<sup>e</sup> is bisidis Bethauen, at the eest coost of the citee Bethel<sup>f</sup>, he seide to hem, Stie ȝe<sup>g</sup>, and aspie ȝe<sup>h</sup> the lond. Whiche<sup>i</sup> filliden<sup>k</sup> 'the comaundementis<sup>l</sup>, and<sup>m</sup> aspieden Hay; and thei turneden<sup>3</sup> azen, and seiden to hym, 'Not al the puple<sup>n</sup> stie<sup>o</sup>, but twey ether thre thousynde of men go, and do awei the citee; whi schal al the puple be traueid in veyn azens feweste<sup>p</sup> enemyes? Therfor<sup>q</sup> thre<sup>4</sup> thousynde of fȝteris<sup>r</sup> stieden<sup>s</sup>, whiche<sup>t</sup> turneden the<sup>u</sup> backis anoon, and weren<sup>5</sup> smytun of the men of Hay; and sixe and thretti men of hem 'felden down<sup>w</sup>; and aduersaries<sup>x</sup> pursueden hem fro the ȝate til to<sup>y</sup> Saberym; and thei felden down fleyng bi lowe places. And the herte of the puple dredde<sup>z</sup>, and was<sup>a</sup> maad vustidefast at the licnesse of watir. Sotheli<sup>b</sup><sup>6</sup> Josue torente hise clothis, and felde<sup>c</sup> lowe to the<sup>d</sup> erthe bifor the arke of the Lord, 'til to<sup>e</sup> euentid, as wel he, as alle the elde<sup>f</sup> men of Israel; and thei castiden powdir on<sup>g</sup> her heedis. And Josue seide, Alas! alas! Lord God, what woldist thou lede this puple ouer the flood Jordan, that thou schuldist bitake vs in the hond of Ammorrey, and schulde<sup>h</sup> leese vs<sup>i</sup>? Y wolde, that<sup>k</sup> as we bygunnen, we<sup>l</sup> hadden dwellid biȝondis Jordan. My Lord God, what<sup>8</sup> schal Y seie, seyng Israel turnynge the backis to hise enemyes? Cananeys, and<sup>9</sup> alle dwelleris<sup>m</sup> of the lond schulen here<sup>n</sup>, and thei schulen be gaderid togidere, and schulen<sup>o</sup> cumpas<sup>p</sup> vs, and schulen<sup>o</sup> do awei oure name fro erthe; and what schalt thou do to thi grete name? And the Lord<sup>10</sup>

<sup>s</sup> the sone *E pr. m.*    <sup>t</sup> thousand *C.*    <sup>u</sup> redy *E pr. m.*

<sup>z</sup> the sone *I.*    <sup>a</sup> token *A pr. m.*    <sup>b</sup> cursid *A sec. m. marg. I marg.*    <sup>c</sup> wrooth *herfore I.*    <sup>d</sup> to fȝte azens *I.*  
<sup>e</sup> that *I.*    <sup>f</sup> of Bethel *is.*    <sup>g</sup> ȝe up *I.*    <sup>h</sup> Om. *plures.*    <sup>i</sup> the whiche *I.*    <sup>k</sup> fulfillinge *I.*    <sup>l</sup> his hestis *I.*    <sup>m</sup> Om. *I.*  
<sup>n</sup> stie up *I.*    <sup>o</sup> al the puple stie not vp thidere *I.*    <sup>p</sup> ful fewe *I.*    <sup>q</sup> Thanne *I.*    <sup>r</sup> fȝtyng men *I.*    <sup>s</sup> stieden  
vp *I.*    <sup>t</sup> the whiche *I.*    <sup>u</sup> here *I.*    <sup>w</sup> weren slayn *I.*    <sup>x</sup> the aduersaries *I.*    <sup>y</sup> vnto *I.*    <sup>z</sup> drede *myche I.*  
<sup>a</sup> it was *I.*    <sup>b</sup> and *I.*    <sup>c</sup> he fel down *I.*    <sup>d</sup> Om. *GMSX.*    <sup>e</sup> vnto the *I.*    <sup>f</sup> eldre *I.*    <sup>g</sup> upon *I.*  
<sup>h</sup> schuldist *BCFIMNW.*    <sup>i</sup> Om. *plures.*    <sup>k</sup> Om. *I.*    <sup>l</sup> that we *I.*    <sup>m</sup> the dwelleris *I.*    <sup>n</sup> here *this I.*    <sup>o</sup> thei  
schulen *I.*    <sup>p</sup> enuyroune *I.*

11 the erthe? Yrael hath synned, and hath broken my couenaunt; and thei han taak of the corse, and han stoln, and lized, 12 and han hidde among her vessels. Ne Yrael shal mowe stoonde before her enemyes, and hem he shal flee, for he is polut with the curs; I shal not be more with 3ou, to the tyme that 3e han alto troden hym that is gilty of that hidows 13 trespas. Ryse, halwe the puple, and sey to hem, Be 3e halwid a3en to morwe; forsothe thes thingis seith the Lord God of Yrael, Cursynge is in the mydil of thee, Irael; thow shalt not mowe stoonde before thin enemyes, to the tyme that he be doon away fro thee, that is defoulid 14 with this hidows gilt. And 3e shulen come eerly eche bi 3oure lynagis; and what euer lynage the lot fynde, he shal come bi his kynredis, and kynrede bi 15 howsis, and hows bi men. And so<sup>v</sup> euer<sup>w</sup> he in that gilt were taak, he shal be brent with fier with al his substaunce, for he hath brokun the couenaunt of the Lord, 16 and<sup>x</sup> hath do sacrilege in Yrael. And so Josue rysynge eerly, sette Irael bi her lynagis; and it is founden the lynage of 17 Juda; which<sup>y</sup>, whanne after his meynes was offred, it is founden the<sup>z</sup> meynee of Zare; forsothe thilk<sup>a</sup> bi men offrynge he 18 foonde Zabdi; whos hows in sondry<sup>b</sup> men dyuydyng, he foonde Achor, the sone of Charmy, sone<sup>c</sup> of Zabdi, sone<sup>c</sup> of Zare, 19 of the lynage of Juda. And he seide<sup>d</sup> to Achor, My sone, 3if glorye to the Lord God of Yrael, and knowlech, and shewe to me, what thow hast doon; ne hyde 20 thou. And Achor answerde to Josue, and seide to hym, Trewly, Y haue synned before the Lord God of Yrael, and thus 21 and thus Y haue do; Y saw<sup>3</sup> forsothe among the spuylis a ful good reed mantil,

seide to Josue, Rise thou<sup>q</sup>; whi liggist<sup>r</sup> thou low in the erthe? Israel synned<sup>s</sup>, 11 and brak<sup>t</sup> my couenaunt; and<sup>u</sup> thei token<sup>v</sup> of the halewid<sup>w</sup> thing, and thei han stole<sup>x</sup>, and lieden, and hidden among her vessels. And<sup>y</sup> Israel may not stonde bifore hise 12 enemyes, and Israel<sup>z</sup> schal fle hem, for it is defoulid with cursyng; Y schal no more be with 3ou, til 3e<sup>a</sup> al to breke<sup>b</sup> hym which<sup>c</sup> is gilty of this trespas. Rise thou, halewe<sup>d</sup> 13 the puple, and seie thou to hem, Be 3e halwid a3ens to morewe; for the Lord God of Israel seith these thingis, A<sup>e</sup>! Israel! cursyng is in the myddis of thee; thou schalt not mowe stonde bifore thin enemyes, til he that is defoulyd bi this trespas, be doon awei fro thee. And 3e schulen come 14 eerli, alle men bi 3oure lynagis; and whatever lynage the lot schal fynde, it schal come bi hise meynes<sup>f</sup>; and the<sup>g</sup> meynee<sup>h</sup> schal come bi housis<sup>i</sup>, and the<sup>k</sup> hous<sup>l</sup> schal come bi men. And whoeuer schal be takun 15 with this trespas, he schal be brent bi<sup>m</sup> fier with al his catel, for he brak the couenaunt of the Lord, and dide vnleueful thing in Israel. Therfor Josue roos eerly, 16 and settide<sup>n</sup> in ordre Israel, bi hise lynagis; and the lynage of Juda was foundun<sup>o</sup>; and whanne that lynage was 17 brou3t forth bi hise meynes, the meynee of Zare was foundun. And Josue brou3te forth it<sup>p</sup> bi men, *ethir housis*, and<sup>q</sup> foond Zabdi; whos hows<sup>s</sup> he<sup>t</sup> departide in to 18 alle<sup>u</sup> men bi hemsilf; and he foond<sup>v</sup> Achar, the sone of Charmy, sone of Zabdi, sone of Zare, of the lynage of Juda. And he<sup>w</sup> 19 seide to Achar, My sone, 3yue thou glorie to the Lord God of Israel, and knowleche thou, and schew to me what thou hast do; hide thou not<sup>x</sup>. And Achar answeyde to 20 Josue, and seide to hym, Verily, Y synned<sup>y</sup> bifore the Lord God of Israel, and

<sup>v</sup> whoso CE. <sup>w</sup> er CE. <sup>x</sup> for he E pr. m. <sup>y</sup> the which BEFH. <sup>z</sup> in the A. <sup>a</sup> thoo C. <sup>b</sup> sondrynge ABFH. sunder C. <sup>c</sup> the sone E pr. m. <sup>d</sup> seith CE.

<sup>q</sup> thou up I. <sup>r</sup> lijst I. <sup>s</sup> hath synned I. <sup>t</sup> hath brak I. <sup>u</sup> Om. I. <sup>v</sup> han take I. <sup>w</sup> cursid I. <sup>x</sup> stole of it I. <sup>y</sup> and therefore I. <sup>z</sup> he I. <sup>a</sup> that 3e I. <sup>b</sup> destrie I. <sup>c</sup> that I. <sup>d</sup> halewe thow I. <sup>e</sup> O thou I. <sup>f</sup> kynredes I. <sup>g</sup> that I. <sup>h</sup> kynrede I. <sup>i</sup> meynes I. <sup>k</sup> that I. <sup>l</sup> housis A pr. m. meynee I. <sup>m</sup> with I. <sup>n</sup> he sette I. <sup>o</sup> foundun *gilli* I. <sup>p</sup> that meynee I. <sup>q</sup> Om. I. <sup>r</sup> he foond Zabdi *gilli* I. <sup>s</sup> housholde meynee I. <sup>t</sup> Josue I. <sup>u</sup> dyuerse I. <sup>v</sup> foond *gilli* I. <sup>w</sup> Josue I. <sup>x</sup> it not I. <sup>y</sup> haue synned I.

and two hundreth siclis of siluer, and a goldun rewle of fifti siclis; and coueytynge took away, and hidde in the erthe, azens the myddil of my tabernacle; forsothe the siluer Y couerde with the doluen erthe. Sente thanne Josue seruauntis, the whiche rennyng to the tabernacle of hym, thei founden alle thingis hid in the same place, and the siluer togidre; and thei takynge away fro the tent token the<sup>e</sup> thingis to Josue, and to alle the sones of Yrael; and threwn forth before the Lord. And so Josue takynge Achor, the sone of Zare, and the siluer, and the mantil, and the golden rewle, and sones and douztres of hym, oxen, and asses, and sheep, and thilk<sup>f</sup> tabernacle, and al the purtenaunce, and al Yrael with hym, laden hem to the valey of Achor; where seide Josue, For thou hast disturblid vs, out stourbe thee the Lord in this day. And al Irael stonede hym; and alle thingis, that his weren, ben wastid with fier. And thei gedreden vpon hym a greet heep of stonus, the which abidith<sup>g</sup> stil vnto the day that is now. And the wodenesse of the Lord is turned away fro hem; and the name of the place is clepid vnto this day the valey of Achor.

## CAP. VIII.

1 Seyde forsothe the Lord vnto<sup>h</sup> Josue, Ne drede thou, ne be feerd; tak with thee al the multitude of fytters, and risynge sty vp into the burgh toun of Hay; loo, Y haue taak into<sup>l</sup> thin hoond his kyng, and puple, and cytee, and loond.  
2 And thou shalt do to the citee of Hay and to his kyng, as thou didist to Jericho, and to the kyng of it; the pray for-

Y dide<sup>z</sup> 'so and so<sup>a</sup>; for among the spuylis<sup>21</sup> Y si; a reed mentil ful good, and two hundrid siclis of siluer, and a goldun reule of fifti siclis; and Y coueytide<sup>b</sup>, and took awei, and hidde<sup>c</sup> in the erthe, azens the myddis of my tabernacle; and Y hilide the siluer with erthe<sup>d</sup> doluun. Therfor<sup>e</sup> 22 Josue sente mynystris<sup>f</sup>, whyche<sup>g</sup> runnen to his tabernacle, and foundun alle thingis<sup>h</sup> hid in the same place, and the siluer togidere; and thei token<sup>i</sup> awei fro the tente, 23 and brouzten<sup>k</sup> 'tho thingis<sup>l</sup> to Josue, and to alle the sones of Israel; and thei castiden<sup>m</sup> forth bifor the Lord. Therfor<sup>n</sup> Jo- 24 sue took Achar, the sone of Zare, and the siluer, and the mentil, and the goldun reule, and hise sones, and douztris, oxun<sup>o</sup>, assis, and scheep, and the<sup>p</sup> tabernacle 'it silf<sup>q</sup>, and al the purtenaunce of household<sup>r</sup>, and al Israel with Josue; and thei<sup>s</sup> ledden hem<sup>t</sup> to the valei of Achar; where Josue 25 seide<sup>u</sup>, For thou disturblidist<sup>v</sup> vs, the Lord schal disturble<sup>w</sup> thee in this dai. And al Israel stonyde hym<sup>†</sup>; and alle thingis that weren hise, weren wastid bi fier. And thei 26 gaderiden on<sup>x</sup> hym a greet heep of stoonys, whiche<sup>y</sup> dwellen<sup>z</sup> til<sup>a</sup> in to present<sup>b</sup> day. And the strong veniaunce of the Lord was turned awei fro hem<sup>c</sup>; and the name of that place was<sup>d</sup> clepid the valey of Achar 'til to<sup>e</sup> day<sup>f</sup>.

## CAP. VIII.

Forsothe<sup>g</sup> the Lord seide to Josue, Nether drede thou 'withoutforth<sup>h</sup>, nether drede thou withynne<sup>i</sup>; take with thee al the multitude of fytteris<sup>k</sup>, and rise thou, and stie<sup>l</sup> in to the citee of Hay; lo, Y haue bitake in<sup>m</sup> thin hond the king therof, and the puple, and the citee, and the lond. And 2 thou schalt do to the citee of Hay, and to the king therof, as thou didist to Gerico,

<sup>e</sup> thoo c. <sup>f</sup> that c. <sup>g</sup> abytte BCEFH. <sup>h</sup> to NCEH. <sup>i</sup> in BCEFH.

<sup>z</sup> haue do i. <sup>a</sup> thus and thus i. <sup>b</sup> coueytide tho i. <sup>c</sup> I hidde tho. <sup>d</sup> the erthe ic. <sup>e</sup> Thanne i. <sup>f</sup> seruauntis i. <sup>g</sup> the whyche i. <sup>h</sup> these thingis i. <sup>i</sup> token these thingis i. <sup>k</sup> thei brouzten i. <sup>l</sup> hem i. <sup>m</sup> castiden hem i. <sup>n</sup> Thanne i. <sup>o</sup> his oxun i. <sup>p</sup> his self i. <sup>q</sup> Om. i. <sup>r</sup> his household i. <sup>s</sup> Om. i. <sup>t</sup> him A pr. m. et plures. <sup>u</sup> seide to him i. <sup>v</sup> hast distourblid i. <sup>w</sup> ful out distourble i. <sup>x</sup> upon i. <sup>y</sup> the whiche i. <sup>z</sup> abiden there i. <sup>a</sup> stille i. Om. κ. <sup>b</sup> this i. <sup>c</sup> Israel i. <sup>d</sup> is i. <sup>e</sup> vnto i. <sup>f</sup> this day i. <sup>g</sup> And i. <sup>h</sup> Om. i. <sup>i</sup> ne be thou not aferd i. <sup>k</sup> fytynge men i. <sup>l</sup> stie up i. <sup>m</sup> into i.

† and al Israel stonyde him. Achar synned in double manner, that is, in the synne of sacrilegie, in steling an hallowed thing, and he synned in defouling of the sabat, for he dide that theste in the day of sabat, and therfor he was punysched bi double peyne; that is, of stonyng for the breking of sabat, and this peyne is ordeyned for breking of the sabat in xv c°. of Numery; the ij. tyme he was punysched bi the peyne of brennyng with hise purtenaunces, as God comaundide in this c°. Lire here. c.

sothe and alle the luyunge<sup>k</sup> beestis 3e shulen taak to 3ou; put bussshementis<sup>l</sup> 3 to the cyte bihynde<sup>m</sup> it. And Josue roos, and al the oost of f3zters with hym, for to stye vp into Hay; and he sente the ny3t thretti thowsand chosen of stronge men; 4 and he comaundide<sup>mm</sup> to hem, seiynge, Putte 3e bussshementis<sup>n</sup> bihynde the cytee, ne ferther goo 3e away; and 3e shulen be 5 al redi; forsothe Y and that<sup>o</sup> other multitude that is with me, 'fro forn azens<sup>p</sup> we shulen come azens the cite; and whanne thei weren gon out azens vs, as we<sup>q</sup> diden before, we shulen flee, and 6 turne backis, to the tyme that thei pursuwynge more along fro the cyte ben drawen a ferre; forsothe thei shulen wene 7 vs to flee as before. Vs thanne fleyng and hem pursuynge, 3e shulen ryse<sup>r</sup> fro the bussshement, and 3e shulen waast the cytee; and the Lord 3oure God shal taak 8 it into 3oure hoondis. And whanne 3e han taak it, sette 3e it a fier; so alle thingis 3e shulen doo, as Y haue comaundide. And he lefte hem, and thei wenten to the place of the bussshement, and thei seten betwixe<sup>s</sup> Bethel and Hay, at the west coost of the cytee of Hay. Forsothe Josue that ny3t dwellide in the 10 mydil of the puple. And rysynge eerly he tolde felawis, and he styede with the eldren<sup>t</sup> in the frownt of the oost, biset 11 with help of f3zters. And whanne thei weren comen, and hadden styed vp fro azens of the citee, and thei stoden at the north coost of the cytee, bitwix<sup>u</sup> the 12 whiche and hem was a mydil valey. Forsothe fyue thousand men he chees, and putte in the bussshement bitwix<sup>v</sup> Bathauen<sup>w</sup> and Hay, fro the west paart of the

and to the king therof<sup>n</sup>; sotheli<sup>o</sup> 3e schulen take to 3ou the prey, and alle luyunge<sup>p</sup> beestis; sette thou 'aspies, *ethir buyschementis<sup>r</sup>*, to the citee bihynde it. And Jo- 3 sue roos, and al the oost of f3zteris<sup>s</sup> with hym, to<sup>t</sup> stie<sup>u</sup> in to Hay; and bi ny3t he sente thretti chosen thowsynde of stronge men; and comaundide<sup>v</sup> to hem, and seide, 4 Sette 3e buyschementis bihynde the citee, and go 3e not ferthere; and alle 3e schulen be redi; forsothe<sup>w</sup> Y, and the tothir mul- 5 titude which<sup>x</sup> is with me, schulen come on<sup>y</sup> the contrarie side azens the citee; and whanne thei schulen go out azens vs, as we diden bifore, we<sup>z</sup> schulen fle, and turne the<sup>a</sup> backis, til thei pursuen<sup>b</sup>, and ben 6 drawun away ferthir fro the citee; for thei schulen gesse, that we schulen fle<sup>c</sup> as bifore<sup>d</sup>. Therfor<sup>e</sup> while we schulen fle, and 7 thei<sup>f</sup> pursue, 3e schulen ryse<sup>g</sup> fro the buyschementis, and schulen<sup>h</sup> waste the<sup>i</sup> citee; and 3oure Lord God<sup>k</sup> schal bitake it in to 3oure hondis. And whanne 3e han take<sup>l</sup> it<sup>l</sup>, 'brenne 3e<sup>m</sup> it; 'so 3e schulen do<sup>n</sup> alle thingis, as Y comaundide<sup>o</sup>. And Josue<sup>q</sup> lefte hem, and thei 3eden to the place of buyschementis, and saten<sup>p</sup> bitwixe Bethel and Hay, at the west coost of the citee of Hay. Forsothe<sup>q</sup> Josue dwellide 'in that ny3t<sup>r</sup> in the<sup>s</sup> myddis of the puple. And 10 he roos eerli, and nounbride felowis<sup>t</sup>, and stiede<sup>u</sup> with the eldere<sup>v</sup> in the frownt of the oost, and was<sup>w</sup> cunpassid with the<sup>x</sup> helpe of f3zteris<sup>y</sup>. And whanne thei had- 11 den come, and hadden stied<sup>z</sup> azens the citee, thei stoden at the north coost of the citee, bitwixe which<sup>a</sup> citee and hem the<sup>b</sup> valei was in the myddis. 'Sotheli he<sup>c</sup> hadde<sup>d</sup> chose fyue thowsynde men, and hadde<sup>d</sup> sette<sup>e</sup> in buyschementis bitwixe Bethauen

<sup>k</sup> Om. *E pr. m.* <sup>l</sup> aspyes *E pr. m.* <sup>m</sup> after *E pr. m.* <sup>mm</sup> comaunde *B.* <sup>n</sup> aspyes *E pr. m.* <sup>o</sup> the *c.* <sup>p</sup> fro azeyns *E pr. m.* <sup>q</sup> thei *A.* <sup>r</sup> aryse *BEFH.* <sup>s</sup> betwe *c.* <sup>t</sup> elders *c.* <sup>u</sup> bytwene *BEFH.* <sup>v</sup> bytwene *BEFH.* <sup>w</sup> Bethel *E pr. m.*

<sup>n</sup> of it *I.* <sup>o</sup> but *I.* <sup>p</sup> the luyunge *I.* <sup>r</sup> aspies *I.* <sup>s</sup> f3ztyng men *I.* <sup>t</sup> for to *I.* <sup>u</sup> stie up *I.* <sup>v</sup> he comaundide *I.* <sup>w</sup> for *I.* <sup>x</sup> that *I.* <sup>y</sup> upon *I.* <sup>z</sup> thanne while we *I.* <sup>a</sup> oure *I.* <sup>b</sup> pursuen us *I.* <sup>c</sup> fle hem *I.* <sup>d</sup> we diden bifore *I.* <sup>e</sup> Thanne *I.* <sup>f</sup> while thei *I.* <sup>g</sup> arise *I.* <sup>h</sup> 3e schulen *I.* <sup>i</sup> her *I.* <sup>k</sup> Om. *I.* <sup>l</sup> Om. *plures.* <sup>m</sup> brenneth *I.* <sup>n</sup> do 3e *I.* <sup>o</sup> haue comaundid to 3ou *I.* <sup>p</sup> thei saten *I.* <sup>q</sup> And that ny3t *I.* <sup>r</sup> Om. *I.* <sup>s</sup> Om. *I.* <sup>t</sup> his felowis *I.* <sup>u</sup> he stiede vp *I.* <sup>v</sup> eldere men *IK.* <sup>w</sup> he was *I.* <sup>x</sup> Om. *I.* <sup>y</sup> f3ztyng men *I.* <sup>z</sup> stied up *I.* <sup>a</sup> the whiche *I.* <sup>o</sup> a *I.* <sup>c</sup> And Josue *I.* <sup>d</sup> he hadde *I.* <sup>e</sup> sette hem *I.*

13 same cyte. Forsothe al 'that other<sup>x</sup> oost at the north made redi the poynt, so that the last of the multitude atteyneden the west coost of the cytee. Josue thanne wente that nyzt, and stood in the mydil  
14 of the valey; that whanne the kyng of Hay had seen, he hiede eerli, and wente out with al the oost of the cyte, and he dresside the poynt azens the deseert, vn-knowynge that bihynde the bak weren<sup>y</sup>  
15 hid busschementis. Forsothe Josue and al the multitude of Yrael zauen steede to the place, feynynge dreed, and fleyng  
16 bi the weie of wildirnesse; and thei cryingng out togidre, and hem self togidre gladly clepyng pursueden hem. And whanne thei weren goo fro the cytee,  
17 and not oon forsothe in the cytee of Hay and Bethauen was laft, that pursuwede not Yrael, as thei breken out leenyng  
18 the borgh towns open, the Lord seide to Josue, Hene vp 'the sheeld<sup>z</sup> that is in thin hoond, azens the cyte of Hay; for  
19 to thee Y shal taak it. And whanne he hadde houen vp the sheld<sup>a</sup> fro azens the<sup>b</sup> citee, the busschementis that weren hid, rysen anoon, and goynge to the cytee  
20 token<sup>c</sup>, and sett it afier. Forsothe the men of the citee, that pursuweden Josue, beholdynge and seyng the smook of the cite vnto heuene stie vp, thei myzten no more hidir and thidir fleyng<sup>d</sup> atwynne, namelich whanne thei that feyneden flizt<sup>e</sup>, and wenten to wildirnesse, azens the pursuwens moost myztili hadde with stonden.  
21 And seyng Josue and al Yrael, that the citee was takun, and smook of the citee stiede<sup>f</sup> vp, turned azen smoot the men<sup>g</sup> of  
22 Hay. Forsothe and thei that token, and hadden sett the cytee a fier, goon out fro the citee azens her mydlis of enemyes, thei bigunnen to smyt; and whanne on

and Hay, in the west part of the same citee. Sothelif al the tothir oost dresside<sup>13</sup> scheltroun<sup>g</sup> to the north, so that<sup>h</sup> the laste men of the multitude touchiden<sup>i</sup> the west coost of the citee. Therfor<sup>k</sup> Josue zede in that nyzt, and stood in the<sup>l</sup> myddis of the valei; and whanne the kyng of Hai<sup>14</sup> had seyn that<sup>m</sup>, he hastide eerli, and zede out with al the oost of the<sup>n</sup> citee, and he dresside scheltrun<sup>o</sup> azens the deseert; and wiste<sup>p</sup> not that buyschementis weren hid bihinde the<sup>q</sup> bak. Forsothe<sup>r</sup> Josue and al<sup>15</sup> the multitude 'of Israel<sup>s</sup> zauen place, feynynge drede, and fleyng bi the weie of wildirnesse; and thei<sup>t</sup> crieden togidre, and<sup>16</sup> excitiden<sup>u</sup> hem silf togidre, and<sup>v</sup> pursuweden hem<sup>w</sup>. And whanne thei hadden go away fro the citee, and sothely not oon<sup>x</sup>  
17 hadde left in the citee of Hai and Bethauen<sup>y</sup>, that 'pursuede not<sup>z</sup> Israel, and thei leften the citees opyn, as thei hadden broke out, the Lord seide to Josue, 'Reise<sup>18</sup> thou<sup>a</sup> the scheeld which<sup>b</sup> is in thin hond, azens the citee of Hay; for Y schal zyne it to thee. And whanne he<sup>c</sup> hadde reisid<sup>d</sup>  
19 the scheld<sup>e</sup> azens the citee, buyschementis<sup>f</sup>, that weren hid, riseden<sup>g</sup> anoon; and thei zeden to the citee, and token, and brenten it. Forsothe<sup>h</sup> the men of the citee, that<sup>20</sup> pursuweden Josue, bihelden, and sizzen the smoke of the citee stie 'til to<sup>i</sup> heuene; and thei myzten no more fle hidur and<sup>k</sup> thidur; most<sup>l</sup> sithen thei<sup>m</sup> that hadden feyned flizt<sup>n</sup>, and zeden to wildirnesse, withstoden stronglieste<sup>o</sup> 'azens the<sup>p</sup> pursueris. And<sup>21</sup> Josue siz, and al Israel, that the citee was takun, and the<sup>q</sup> smoke of the citee stiede<sup>r</sup>; and he turnede azen, and smoot<sup>s</sup> the men of Hay. Sotheli<sup>t</sup> also thei<sup>u</sup> that hadden<sup>22</sup> take and brent the citee, zeden out of the cytee azens her men<sup>v</sup>, and bigunnen<sup>w</sup> to smyte the myddil men of enemyes<sup>x</sup>; and

<sup>x</sup> the tother c. <sup>y</sup> weren not *E pr. m.* <sup>z</sup> thy swerd *E pr. m.* <sup>a</sup> swerd *E pr. m.* <sup>b</sup> of the *CE.* <sup>c</sup> token it c. <sup>d</sup> fleen *CE.* <sup>e</sup> fley<sup>3</sup> *ABH.* <sup>f</sup> was stiede *E pr. m.* <sup>g</sup> sonnes of men *E pr. m.*

<sup>f</sup> And i. <sup>g</sup> the scheltroun i. <sup>h</sup> Om. i. <sup>i</sup> rechiden to i. <sup>k</sup> Thanne i. <sup>l</sup> Om. i. that s. <sup>m</sup> this i. <sup>n</sup> his i. <sup>o</sup> his scheltrun i. <sup>p</sup> he wiste i. <sup>q</sup> his i. <sup>r</sup> For i. <sup>s</sup> Om. i. <sup>t</sup> the men i. <sup>u</sup> with gladnesse stireden i. <sup>v</sup> and thei i. <sup>w</sup> the men of Israel i. <sup>x</sup> oo man i. <sup>y</sup> in Bethauen i. <sup>z</sup> ne he pursuede i. <sup>a</sup> Reise up i. <sup>b</sup> that i. <sup>c</sup> Josue i. <sup>d</sup> reisid up i. <sup>e</sup> his baner i. <sup>f</sup> of Hai the buyschementis i. <sup>g</sup> risen up i. <sup>h</sup> And i. <sup>i</sup> vp unto i. <sup>k</sup> ne i. <sup>l</sup> namely i. <sup>m</sup> that thei a. <sup>n</sup> hem to fle i. <sup>o</sup> moost strongli i. <sup>p</sup> her i. <sup>q</sup> that the i. <sup>r</sup> stiede up i. <sup>s</sup> killide i. <sup>t</sup> And i. <sup>u</sup> tho men i. <sup>v</sup> enemyes i. <sup>w</sup> thei bigunnen i. <sup>x</sup> her enemyes i.

eithir partye<sup>h</sup> aduersaries weren slayn, so that no man of so myche a multitude  
 23 were saaf, forsothe the kyng of Hay thei token lyuyng, and offerden to Josue.  
 24 Thanne alle slayn that Yrael to deseert goynge pursuweden, and in the same place bi swerd fallynge, the sones of Yrael turneden azen smyten to<sup>l</sup> the cytee.  
 25 Forsothe there weren that in the same dai dieden, fro man vnto womman, twelue thowsand of men, of al the cyte of Hay.  
 26 Forsothe Josue withdrewe not the hoond, that in hizth he putte vp holdynge the sheeld, to the tyme that alle the dwellers  
 27 of Hay weren slayn. Forsothe the beestis and the praye of the cytee the sones of Yrael dyuydeden to hem silf, as the Lord  
 28 hadde comaundid to Josue; the which brente the cytee, and made it an euerlastyng  
 29 toumbe. Forsothe the kyng of it he hongid<sup>k</sup> in a gybet, vnto euen and the sunne goynge doun. And Josue comaundide, and thei putten doun the careyn of hym fro the cros; and thei threwn in that entre of the cytee, throwen togidre vpon hym a greet heep of stonus, the which abidith stil vnto the day that is  
 30 nowe. Thanne Josue bilde vp an auter to the Lord God of Yrael in the hil of  
 31 Hebal, as Moyses, the seruauant of the Lord, hadde comaundid to the sones of Israel, and it was wryten in the volym of the lawe of Moyses, an auter of stonus vnhewid<sup>l</sup>, the whiche yren hath not towchid. And he offerde vpon it brent sacrifice to the Lord, and he offrede pesible  
 32 slayn sacrifices; and wroot vpon the stonus short declaracioun of the lawe of Moyses, that he tolde before the sones of  
 33 Yrael. Forsothe al the puple, and the more thur; birth, and duykis, and iugis stoden on either paart of the arke, in the

whanne aduersaries<sup>z</sup> weren slayn 'on euer ethir part<sup>a</sup>, so that no man of so greet multitude was sau'd, thei tokun also the<sup>23</sup> kyng of Hay lyuyng, and brouzten<sup>b</sup> to<sup>c</sup> Josue. Therfor, whanne alle men<sup>d</sup> weren<sup>24</sup> slayn, that pursueden Israel goynge<sup>e</sup> to deseert, and felden<sup>f</sup> bi swerd in the same place, the sones of Israel turneden azen, and smytiden<sup>g</sup> the citee<sup>h</sup>. Forsothe<sup>i</sup> thei<sup>25</sup> that 'felden doun<sup>k</sup> in the same dai, fro man 'til to<sup>l</sup> womman, weren<sup>m</sup> twelue thowsande of men, alle<sup>n</sup> men<sup>o</sup> of the citee of Hay. Sotheli<sup>p</sup> Josue withdraw not the<sup>q</sup> hond,<sup>26</sup> which he hadde dressid an hiz holdynge 'the scheld, til<sup>r</sup> alle the dwelleris of Hay weren slayn. Forsothe<sup>s</sup> the sones of Israel<sup>27</sup> departiden to hem silf the werk beestis, and the preye of the citee, as the Lord comaundide to Josue; which<sup>t</sup> brente the<sup>u</sup><sup>28</sup> citee, and made it an euerlastyng briel. And he hangide the king therof in a iebat,<sup>29</sup> 'til to the<sup>v</sup> euentid and the<sup>w</sup> goynge doun of the sunne. And Josue comaundide, and thei puttiden<sup>x</sup> doun his deed bodi fro the cros; and thei 'castiden forth *him*<sup>y</sup> in thilke<sup>z</sup> entryng of the<sup>a</sup> citee, and gaderiden<sup>b</sup> on<sup>c</sup> hym a greet heep of stonus, which<sup>d</sup> heep dwellith<sup>e</sup> 'til in to<sup>f</sup> present<sup>g</sup> dai. Thanne<sup>30</sup> Josue bildide an auter to the Lord God of Israel in the hil of Hebal, as Moyses, the<sup>31</sup> 'seruauant of the Lord<sup>h</sup>, comaundide to the sones of Israel, and it is writun in the book of Moyses lawe, an auter of stonys vnpolischid<sup>i</sup>, whiche<sup>k</sup> yrun touchide<sup>l</sup> not. And he<sup>m</sup> offrde theron<sup>n</sup> brent sacrifice<sup>o</sup> to the Lord, and he offrde<sup>p</sup> pesible sacrifices; and he wroot on<sup>q</sup> the stonys<sup>32</sup> the Deutronomye<sup>r†</sup> of Moyses lawe, 'which he hadde declarid<sup>s</sup> bifor the sones of Israel. Sotheli<sup>t</sup> al the puple, and the gret-<sup>33</sup> tere men in birthe, and the<sup>u</sup> duykis, and iugis<sup>v</sup> stoden on<sup>w</sup> 'euer either<sup>x</sup> side of the

† Deutronomye, not al the book, but the ten heestis onely. Live here. c.

<sup>h</sup> paarte z. <sup>l</sup> Om. CE. <sup>k</sup> heeng c. <sup>l</sup> vnhewen c.

<sup>z</sup> her aduersaries I. <sup>a</sup> bihynde and bifore I. <sup>b</sup> thei brouzten I. <sup>c</sup> *him* to IK. <sup>d</sup> the men I. <sup>e</sup> fleyng I. <sup>f</sup> hadden falle I. <sup>g</sup> destrieden I. <sup>h</sup> citee of Hai I. <sup>i</sup> And I. <sup>k</sup> weren sleyn I. <sup>l</sup> unto I. <sup>m</sup> weren alle I. <sup>n</sup> Om. I. <sup>o</sup> Om. is. <sup>p</sup> For I. <sup>q</sup> his I. <sup>r</sup> up his baner til that I. <sup>s</sup> and I. <sup>t</sup> and Josue I. <sup>u</sup> that I. <sup>v</sup> vnto I. <sup>w</sup> to the I. <sup>x</sup> putten I. <sup>y</sup> threwn *it* out I. <sup>z</sup> the I. <sup>a</sup> thilke I. <sup>b</sup> thei gaderiden I. <sup>c</sup> upon I. <sup>d</sup> the which I. <sup>e</sup> abijdith there I. <sup>f</sup> vnto I. <sup>g</sup> this I. <sup>h</sup> Lordis seruauant I. <sup>i</sup> vnpulshed L. <sup>k</sup> that I. <sup>l</sup> hath touchid I. <sup>m</sup> Josue I. <sup>n</sup> therupon I. <sup>o</sup> sacrifices K. <sup>p</sup> offrde also I. <sup>q</sup> upon I. <sup>r</sup> declaracioun I. <sup>s</sup> that Moyses hadde dyuersely told I. <sup>t</sup> And I. Forsothe *plures*. <sup>u</sup> Om. I. <sup>v</sup> the iugis s. <sup>w</sup> upon I. <sup>x</sup> euery A. eithir c.

syzt of prestis and Leuytis<sup>m</sup>, that beren the arke of the boond of pees of the Lord; as the comlynge, so and the withyn goten; the half paart of hem biside the hil of Garysym, and half biside the hil of Hebal, as Moyses comaundide, the seruaunt of the Lord. And first forsothe he  
 34 blessedde to the puple of Yrael. After thes thingis he radde alle the wordis of blessyng, and cursyng, and alle that weren wryten in the volym of the lawe.  
 35 No thing of thes thingis, that Moyses comaundide, he left vntowchyd; but alle thingis he openyde before al the multitude of Yrael, the wymmen, and litil children, and comlyngis, that among hem dwelliden.

## CAP. IX.

1 The whiche thingis herd, alle the kyngis bizond Jordan, that dwelten in mountens, and in the<sup>n</sup> wilde feeldis, and in the see sydes, and in the brenke of the greet see, and thes that dwelten biside Liban, Ethe, and Amorre, Chanane, and Phareze, and  
 2 Euee, and Jebuse, ben gedryd togidre for<sup>o</sup> to fyt azens Josue and Irael, 'with oon inwit<sup>p</sup>, and with 'the same<sup>q</sup> accord.  
 3 And thei that dwelten in Gabaon, herynge alle thingis that Josue hadde doo to Jericho and to Hay, and fellich thenkyng, token to hem meetis, olde sackis to the assis on puttyng, and rent wyn botels  
 4 and sowed, and ful olde schoon, 'the whiche<sup>r</sup> to the doom of oldnes ben sowid with patchis; thei clothiden<sup>s</sup> with oold clothes; forsothe the loones, that thei beeren for lynelood 'bi the weye<sup>t</sup>, weren  
 5 hard and in gobetis broken. And thei wenten to Josue, that thanne dwellide in the tentis of Galgale, and seiden to hym, and to al Yrael togidre, Fro a long loond we han comen, pees coueytyng to make

arke, in the sizt of preestis and dekenes<sup>y</sup>, that baren the arke of boond<sup>z</sup> of pees of the Lord; as a comeling, so and a man borun in the lond; the mydil part of hem *stood* bisidis the hil Garasym<sup>a</sup>, and the myddil part<sup>b</sup> *stood* bisidis the hil Hebal<sup>c</sup>, as Moises, the 'seruaunt of the Lord<sup>d</sup>, comaundide. And first<sup>e</sup> 'sotheli he<sup>f</sup> blesside the puple of Israel. Aftir<sup>g</sup> these thingis  
 34 he redde alle the wordis of blessyng and of cursyng, and alle thingis that weren writun in the book of lawe. He<sup>b</sup> lefte<sup>35</sup> no thing vntouchid of these thingis that Moises comaundide; but he declaride alle thingis bifor al the multitude of Israel, to wynmen, and litle<sup>i</sup> children, and to comelyngis that dwelliden among hem.

## CAP. IX.

And whanne these thingis weren herd,<sup>1</sup> alle the kyngis bizende Jordan, that lyueden<sup>k</sup> in the<sup>l</sup> hilly places, and in 'the feeldi<sup>m</sup> places, in the<sup>n</sup> coostis of the see, and in the brynke of the greet see, and thei that dwellen<sup>o</sup> bisidis Liban, Ethei, and Ammorei, Cananei, and Feresey, Euey, and Jebusey, weren gaderid togidre to fyt<sup>2</sup> azens Josue and Israel, with o wille, and the<sup>p</sup> same sentence<sup>q</sup>. And thei that dwelten<sup>r</sup> in Gabaon, herden alle thingis<sup>s</sup> whiche<sup>t</sup> Josue hadde doo to Jerico, and to Hay; and thei thouzten felli, and token<sup>u</sup> to hem silf<sup>v</sup> metis, and puttyden<sup>w</sup> elde sackis on assis, and wyn botels brokun and sewid<sup>x</sup>, and ful elde schoon, whiche<sup>y</sup> weren sewid<sup>3</sup> togidre with patchis<sup>z</sup>, to 'the schewyng of eldenesse<sup>a</sup>; and thei<sup>b</sup> weren clothid with elde<sup>c</sup> clothis; also looues<sup>d</sup>, whiche thei baren for lijflode in the weie, weren harde and brokun in to<sup>e</sup> gobetis. And thei zeden<sup>6</sup> to Josue, that dwellide thanne in tentis in Galgala; and thei seiden to hym, and to al Israel togidre, We comen<sup>f</sup> fro a fer

<sup>m</sup> deeknys *E pr. m.* <sup>n</sup> Om. *BCEFH.* <sup>o</sup> Om. *C.* <sup>p</sup> oo zeer *E pr. m.* <sup>q</sup> o *E pr. vice.* <sup>r</sup> that *C.* <sup>s</sup> clad *C.*  
<sup>t</sup> Om. *E pr. m.*

<sup>y</sup> of dekenes *I.* <sup>z</sup> the boond *I.* <sup>a</sup> of Garisym *K.* <sup>b</sup> part of hem *I.* <sup>c</sup> of Hebal *C pr. m. K.* <sup>d</sup> Lordis seruaunt *I.* <sup>e</sup> Josue first *I.* <sup>f</sup> Om. *I.* <sup>g</sup> And aftir *DGIKMNOSQX.* <sup>h</sup> Josue *I.* <sup>i</sup> to litle *IO.* <sup>k</sup> dwelten *I.*  
<sup>l</sup> Om. *I.* <sup>m</sup> playn *I.* <sup>n</sup> Om. *I.* <sup>o</sup> dwelten *I.* <sup>p</sup> with the *I.* <sup>q</sup> accord *I.* <sup>r</sup> dwellen *AFLNP.* <sup>s</sup> the thingis *I.* <sup>t</sup> that *I.* <sup>u</sup> thei token *I.* <sup>v</sup> Om. *I.* <sup>w</sup> thei puttiden *I.* <sup>x</sup> pacchid *I.* <sup>y</sup> the whiche *I.* <sup>z</sup> oolde patchis *K.* <sup>a</sup> schewe her oldenesse *I.* <sup>b</sup> these men *I.* <sup>c</sup> ful olde *I.* <sup>d</sup> the looues *I.* <sup>e</sup> Om. *C.* <sup>f</sup> camen *I.*

with 3ow. And the men of Irael an-  
 7swerden `to hem<sup>u</sup>, and seiden, Lest pera-  
 uenture in the loond, that to vs is owed<sup>v</sup>  
 bi lot, 3e dwellen, and we mowen not  
 8 make boond of pees with 3ow. And thei  
 to Josue, Thi seruauntis, thei seyn, we  
 ben. To whom Josue forsothe, Who<sup>w</sup>,  
 he seith, ben 3e, and whens ben 3e  
 9 comen? Thei answerden, Fro a ful ferre  
 cuntre thi<sup>x</sup> seruauntis ben comen in the  
 name of the Lord thi God, we han herd  
 the loos of his power, alle thingis that  
 10 he hath doo in Egipt, and to the two  
 kyngis of Ammorreis bi3onde Jordan; to  
 Seon the kyng of Esebon, and to Og the  
 kyng of Basan, that weren in Astaroth.  
 11 And seiden to vs the elders and alle the  
 dwellers of oure loond, Takith in 3oure  
 hoondis meetis for the moost long weye;  
 and a3en come 3e<sup>y</sup> to hem, and seie 3e,  
 3oure seruauntis we ben; boond of pees  
 12 make 3e with vs. And looz<sup>z</sup>! the looues,  
 whanne we wenten out of oure howsis for<sup>a</sup>  
 to come to 3ow, we token hoothe<sup>aa</sup>, nowe  
 thei ben maad drye, and of greet eeld to  
 13 breek; the botels of wyn newe we ful-  
 filliden, nowe thei ben brooke and loosid;  
 clothis and shoon, with the whiche we  
 ben clothid<sup>b</sup>, and `the whiche<sup>c</sup> we han in  
 feet, for the length of lenger weye ben to  
 14 troden, and almoest<sup>d</sup> wered. Thei token  
 thanne of the meetis of hem, and the  
 15 mouth of the Lord thei askeden not. And  
 Josue with hem made pees. And the boond  
 `of pees<sup>e</sup> goon yn he bihi3te, that thei<sup>f</sup>  
 shulden not be slayn; forsothe the princes  
 16 of the multitude sworn to hem. For-  
 sothe after three daies of the goon yn  
 couenaunt, thei herden, that in ny3 thei  
 dwelten, and thei weren to comen<sup>g</sup> among  
 17 hem. And the sones of Yrael meueden  
 tentis, and camen into the citees<sup>h</sup> of hem  
 the thridde day, of the whiche thes ben

lond, and coneyten<sup>g</sup> to make pees with  
 3ou. And the men of Israel answeriden  
 to hem, and seiden<sup>h</sup>, Lest perauenture 3e<sup>7</sup>  
 dwellen in the lond, which<sup>i</sup> is due to vs bi  
 eritage, and we moun not make bond of  
 pees with 3ou. And thei seiden to Josue,<sup>8</sup>  
 We ben thi seruauntis. To whiche<sup>k</sup> Josue  
 seide, What men ben 3e, and fro whennus  
 camen 3e? Thei answeriden, Thi ser-<sup>9</sup>  
 uauntis camen fro a ful fer lond in the  
 name of thi Lord God, for we herden<sup>l</sup> the  
 fame of his power, alle<sup>m</sup> thingis whiche  
 he dide in Egipt, and to twei<sup>n</sup> kyngis of<sup>10</sup>  
 Ammorreis bi3endis Jordan; to Seon king<sup>o</sup>  
 of Esebon, and to Og kyng<sup>p</sup> of Basan, that  
 weren in Astroth. And the eldere men<sup>11</sup>  
 and alle the dwelleris of oure lond seiden  
 to vs, Take 3e metis in 3oure hondis, for  
 lengeste<sup>q</sup> weie; and go 3e to hem, and  
 seie 3e, We ben 3oure seruauntis; make 3e  
 boond of pees with vs. And we token<sup>12</sup>  
 hoothe looues, whanne we 3eden out of oure  
 housis to come to 3ou; now tho<sup>r</sup> ben maad  
 drye and brokun, for greet eldenesse<sup>s</sup>; we<sup>13</sup>  
 filliden newe botels of wyn; now tho<sup>t</sup> ben  
 brokun and vndoon<sup>u</sup>; the clothis and  
 schoon, with whiche we ben clothid, and  
 whiche we han `in the<sup>v</sup> feet, ben brokun<sup>w</sup>  
 and almost<sup>x</sup> wastid, fro the lengthe of  
 lengere<sup>y</sup> weie. Therfor<sup>z</sup> `the sones of Is-<sup>14</sup>  
 rael<sup>a</sup> token of the<sup>b</sup> metis of hem<sup>c</sup>, and thei  
 axiden not `the mouth<sup>d</sup> of the Lord. And<sup>15</sup>  
 Josue made pees with hem. And whanne  
 the boond of pees was maad, he<sup>e</sup> bihi3te,  
 that thei schulden not be slayn; and the  
 princes of the multitude sworn to hem.  
 Forsothe<sup>f</sup> aftir thre daies of the boond of<sup>16</sup>  
 pees maad, thei<sup>g</sup> herden, that thei<sup>h</sup> dwell-  
 iden in ny3 place, and that thei schulden  
 be<sup>i</sup> among hem<sup>k</sup>. And the sones of Israel<sup>17</sup>  
 mouyden tentis<sup>l</sup>, and camen<sup>m</sup> in the thridde  
 dai in to the citees of hem<sup>n</sup>, of whiche  
 citees these ben the names; Gabaon, and

<sup>u</sup> Om. c. <sup>v</sup> a3t c. <sup>w</sup> What *E pr. vice.* <sup>x</sup> we thi *E pr. m.* <sup>y</sup> Om. c *pr. m.* <sup>z</sup> Om. *E pr. m.* <sup>a</sup> Om. c.  
<sup>aa</sup> hoothe *A.* <sup>b</sup> clad c. <sup>c</sup> that c. <sup>d</sup> folly *E pr. m.* <sup>e</sup> Om. B. <sup>f</sup> he *E pr. vice.* <sup>g</sup> comynge *E pr. m.* <sup>h</sup> citee *A.*

<sup>g</sup> we coueyten *I.* <sup>h</sup> seiden to hem c. <sup>i</sup> that *I.* <sup>k</sup> whom *I.* <sup>l</sup> han herd *I.* <sup>m</sup> and alle *is.* <sup>n</sup> the two *I.*  
<sup>o</sup> the king *I.* <sup>p</sup> the kyng *I.* <sup>q</sup> the ful long *I.* <sup>r</sup> thei *I.* <sup>s</sup> eelde *I.* <sup>t</sup> thei *I.* <sup>u</sup> vnsewid *I.* <sup>v</sup> on oure *I.*  
<sup>w</sup> to broke *I.* <sup>x</sup> wel ny3 *I.* <sup>y</sup> long *I.* <sup>z</sup> Thanne *I.* <sup>a</sup> thei *I.* <sup>b</sup> Om. c*I.* <sup>c</sup> these men *I.* <sup>d</sup> counseil *I.*  
<sup>e</sup> Josue *I.* <sup>f</sup> And *I.* <sup>g</sup> the men of Israel *I.* <sup>h</sup> tho men *I.* <sup>i</sup> be soon *I.* <sup>k</sup> tho men *I.* <sup>l</sup> her tentis *I.*  
<sup>m</sup> thei camen *I.* <sup>n</sup> tho men *I.*

the names, Gabaon, and Saphyra, and  
 18 Beroth, and Charyatharym. And thei  
 smyten not hem, forthi that the princis  
 of the multitude hadden sworn to hem in  
 the name of the Lord God of Yrael. And  
 so grutchide al the comoun azens the  
 19 princis; the whiche answerden to hem,  
 We han sworn to hem in name of the  
 Lord God of Yrael, and therfor we mowen  
 20 not hem towche; but this we shulen doo  
 to hem, be thei reserued forsothe that  
 thei lyuen, lest azens vs the wraththe of  
 the Lord be styrid, if we forsweren vs to  
 21 hem; but so lyue thei, that in to the  
 vses of al the multitude, trees thei kутten,  
 and watris thei beren. The whiche spek-  
 22 ynge thes thingis, Josue clepide Ga-  
 bonytis, and seide to hem, Whi wolden 3e  
 disseyue vs bi gijl, for<sup>i</sup> to seie, Ful ferre  
 we dwellen fro 3ow, sith in the mydil<sup>j</sup> of  
 23 vs 3e ben? And so vnder cursynge 3e  
 shulen be, and there shal not fayl of 3our  
 lynage, kyttynge trees, and watris ber-  
 24 ynge, in to the hows of my God. The  
 whiche answerden, It is told to vs thi  
 seruauntis, that the Lord thi God hadde  
 bihoot to Moyses, his seruaunt, that he  
 schulde taak to 3ow al the loond, and  
 scatre alle the dwellers of it; we therfor  
 moyche dredde, and purueiden to oure  
 lyues, constreynd with 3oure dreed<sup>k</sup>, and  
 25 this counseil we maden. Forsothe nowe  
 in thin hoond we ben; that to thee ryzt  
 26 and good is seen, do thow to vs. Than  
 Josue dide, as he seide, and delyuerde  
 hem fro the 'hoondis of the<sup>l</sup> sones of  
 27 Israel, that thei weren not slayn. And  
 Josue demyde in that day hem to be into  
 seruyse of al the puple, and of the auter  
 of the Lord, kuttynge trees and watres  
 berynge, vnto the tyme that is nowe, in  
 the place that the Lord hath<sup>m</sup> chosun.

Caphira, and<sup>o</sup> Beroth, and Cariatharym.  
 And thei<sup>p</sup> smytiden<sup>q</sup> not hem, for the<sup>18</sup>  
 princis of the multitude hadden swore to  
 hem in the name of the Lord God of Is-  
 rael. Therfor al the comyn puple grutch-  
 ide azens the princis<sup>r</sup> of Israel; whiche<sup>s</sup> 19  
 answeriden to hem, We sworn to hem in  
 the name of the Lord God of Israel, and  
 therfor we moun not touche hem; but we 20  
 schulen do this thing to hem, sotheli<sup>t</sup> be  
 thei reserued<sup>u</sup> that thei lyue, lest the ire  
 of the Lord be stirid azens vs, if we for-  
 sweren<sup>v</sup> to hem; but so lyue thei, that 21  
 thei hewe trees, and bere watris, in to the  
 vvis of al the multitude. And while thei  
 spaken these thingis, Josue clepide Ga- 22  
 bonytis<sup>x</sup>, and seide to hem, Whi wolden  
 3e disseyue vs bi fraude, 'that 3e seiden<sup>y</sup>,  
 We dwellen ful fer fro 3ou, sithen 3e ben<sup>z</sup>  
 in the myddis of vs? Therfor 3e schulen 23  
 be 'vndur cursyng<sup>a</sup>, and noon schal faile  
 of 3oure generacioun<sup>b</sup>, hewynge trees and  
 berynge watris, in to the hows of my God.  
 Whiche<sup>c</sup> answeyden, It was told to vs thi 24  
 seruauntis, that thi Lord God bihi3te to  
 Moyses, his seruaunt, that he schulde bi-  
 take to 3ou al the lond, and schulde<sup>d</sup> leese  
 alle the dwellers therof; therfor we dred-  
 den greetli, and purueiden to oure lyues,  
 and weren<sup>e</sup> compellid bi 3oure drede, and  
 we token this counsel. 'Now forsothe<sup>f</sup> we 25  
 ben in 'thin hond<sup>g</sup>; do thou to vs that,  
 that semeth riztful and good to thee.  
 Therfor<sup>h</sup> Josue dide, as he seide<sup>i</sup>, and de- 26  
 lyuerede<sup>k</sup> hem fro the hondis of the sones  
 of Israel, that thei schulden not be slayn.  
 And in that dai Josue demyde hem to be 27  
 in to the<sup>l</sup> seruyce of al the puple<sup>m</sup>, and of  
 the auter of the Lord, and to hewe trees,  
 and to bere watris, 'til in to present tyme<sup>n</sup>,  
 in the<sup>o</sup> place which the Lord hadde<sup>p</sup> chose.

<sup>i</sup> Om. *c pr. m.* <sup>j</sup> mydil *A.* <sup>k</sup> ferde *BEFH.* <sup>l</sup> Om. *A.* <sup>m</sup> hadde *CE.*

<sup>o</sup> Om. *I.* <sup>p</sup> Israel *I.* <sup>q</sup> destriede *I.* <sup>r</sup> puple *EFGMNOPUX.* <sup>s</sup> and the princis *I.* <sup>t</sup> Om. *I.* <sup>u</sup> kept *I.*  
<sup>w</sup> forsweren us *DGIKMNQPSX.* <sup>x</sup> the men of Gabaon. <sup>y</sup> for to sey *I.* <sup>z</sup> ben *dwellinge I.* <sup>a</sup> in thraldom *I.*  
<sup>b</sup> lynage *I.* <sup>c</sup> The whiche *I.* <sup>d</sup> that he schulde *I.* <sup>e</sup> we weren *I.* <sup>f</sup> And now *I.* <sup>g</sup> thi power *I.* <sup>h</sup> Thanne *I.*  
<sup>i</sup> bihi3te *hem I.* <sup>k</sup> he delyuerede *I.* <sup>l</sup> Om. *S.* <sup>m</sup> puple of *Israel I.* <sup>n</sup> vn to the tyme that is now *I.*  
<sup>o</sup> that *I.* <sup>p</sup> hath *I.*

## CAP. X.

1 The whiche thingis, whanne hadde herd Adonysedech, kyng of Jerusalem, that is, that Josue hadde taak Hay, and hadde vndurturned it; forsothe as he dide to Jericho and to the kyng of it, so he dide to Hay and to the kyng of it; and that Gabonytis weren ouerflowen<sup>n</sup> to Irael, and weren bounden in pees with hem, he dradde greetly; forsothe a greet cite was Gabaon, and oon of the kyngis citees, and more than the burgh toun Hay, and alle the<sup>o</sup> fizters of it moost stronge. 2 Thanne sente Adonysedech, kyng of Jerusalem, to Ocham, kyng of Ebron, and to Pharam, kyng of Herymoth, and to Japhye, kyng of Lachis, and to Addabir, 3 king of Eglon, seiynge, Sty 3e vp to me, and bryngeth help, and out fizte we Gabaon, for he is ouerflowen to Josue, and 4 to the sones of Yrael. Thanne thei gedrid styeden vp, fyue kyngys of Amorreis, kyng of Jerusalem, kyng of Ebron, kyng of Herymoth, kyng of Lachis, kyng of Eglon, togidre with her hoostis; and thei settiden<sup>p</sup> tentis about Gabaon azenfiztynge it. Forsothe the dwellers of the citee of Gabaon bisegid, senten to Josue, that thanne dwellide in tentis at Galgalan, and seide to hym, Ne with drawe thou thin hoond<sup>q</sup> fro the help of thi seruauntis; sty vp anoon, and delyuer vs, and bryng help; forsothe there ben comen to gidre azens vs alle the kyngis of Amorreis, that dwellen in mounteyns<sup>r</sup>. And Josue stiede vp fro Galgalis, and al the oost of fizters with hym, moost stronge 5 men. And the Lord seide to Josue, Drede<sup>s</sup> thow not hem, forsothe into thin hoondis Y haue taken hem; noon of hem 6 to thee shal mowe azenstoond. And so

## CAP. X.

And whanne Adonysedech, kyng of Jerusalem, hadde herde these thingis, that is, that Josue hadde take Hai, and hadde destroyed it; for as *Josue* hadde do to Jerico and to the kyng therof, so he dide to Hay, and to the kyng therof; and that Gabaonytis<sup>a</sup> hadden fled to Israel, and weren boundun in pees with hem, *Adonysedech*<sup>2</sup> dredde greetli; for Gabaon was a greet citee, and oon of the kyngis citees, and grettere<sup>r</sup> than the citee of Hai, and alle the fizteris therof weren most<sup>s</sup> stronge<sup>t</sup>. Therfor<sup>3</sup> for Adonysedech, kyng of Jerusalem, sente to Ocham, kyng of Ebron, and to Pharam, kyng of Herymoth, and to Japhie, kyng of Lachis, and to Dabir, kyng of Eglon, and seide, Stie 3e to me, and helpe 3e<sup>u</sup>, that we 4 fizte azens Gabaon, for it was<sup>v</sup> zoldun to Josue, and to the sones of Israel. Therfor<sup>w</sup> fyue kyngis of Amorreis, the kyng of Jerusalem, the kyng of Ebron, the kyng of Herymoth, the kyng of Lachis, the<sup>x</sup> kyng of Eglon, weren gaderid<sup>y</sup>, and stieden<sup>z</sup> togidre with her oostis; and settiden<sup>a</sup> tentis azens Gabaon, and fouzten<sup>b</sup> azens it. Sotheli<sup>c</sup> the dwellers of the<sup>d</sup> citee of Gabaon, *that weren*<sup>e</sup> bisegid<sup>f</sup>, senten<sup>g</sup> to Josue, that dwellide than in tentis at Galgala, and seide<sup>h</sup> to hym, Withdrawe not thin hondis fro the help of thi seruauntis; *'stie thou*<sup>i</sup> soone, and delyuere vs, and helpe thou<sup>k</sup>; for alle the kyngis of Amorreis, that dwelliden in the hilli places, camen togidre azens vs. And Josue stiede<sup>l</sup> fro Galgala, and al the oost of fizters<sup>m</sup>, *'the strengeste*<sup>n</sup> men, *'with hym*<sup>o</sup>. And 8 the Lord seide to Josue, Drede thou not hem, for Y 3af<sup>p</sup> hem in to thin hondis; noon<sup>q</sup> of hem schal mow azenstounde thee. Therfor<sup>r</sup> Josue felde sodenli on<sup>s</sup> hem, and 9

<sup>n</sup> ouerflowyngc ABFH. <sup>o</sup> Om. c. <sup>p</sup> sette c. <sup>q</sup> hoondes BCEFH. <sup>r</sup> the mounteyns B sec. m. CEFH.  
<sup>s</sup> Keep E pr. m.

<sup>q</sup> men of Gabaon I. <sup>r</sup> it was more I. <sup>s</sup> ful I. <sup>t</sup> stronge men I. <sup>u</sup> me I. <sup>v</sup> is I. <sup>w</sup> Thanne I. <sup>x</sup> and the I. <sup>y</sup> gaderid togidre I. <sup>z</sup> thei stieden I. <sup>a</sup> thei settiden I. <sup>b</sup> thei fouzten I. <sup>c</sup> And whanne I. <sup>d</sup> Om. L. <sup>e</sup> Om. plures. <sup>f</sup> Om. RS. <sup>g</sup> thei senten I. <sup>h</sup> thei seiden I. <sup>i</sup> stie up I. <sup>k</sup> Om. s. <sup>l</sup> stiede up I. <sup>m</sup> fizters with him I. <sup>n</sup> moost stronge I. <sup>o</sup> Om. I. <sup>p</sup> haue zouen I. <sup>q</sup> and noon I. <sup>r</sup> And so I. <sup>s</sup> upon I.

Josue felle on hem feerlich, al nyzt styngne  
 10 vp fro Galgalis; and the Lord distour-  
 bidde hem fro the face of Yrael, and de-  
 fowlide bi a greet veniaunce in Gabaon;  
 and pursuede hem bi weye of the styngne  
 vp of Betheron, and smoot vnto Azecha  
 11 and Maceda<sup>ss</sup>. And whanne thei floweren  
 the sones of Yrael, and weren in the go-  
 yngne doun of Bethoron, God sente vpon  
 hem greet stonus fro heuene, vnto Azecha;  
 and ben deed manye mo with stoonus of  
 hawl, than<sup>t</sup> whom with swerd had smytun  
 12 the sones of Yrael. Thanne Josue spak  
 to the Lord, in the day that he took  
 Ammorre in the sizt of the sones of  
 Yrael; and seide before hem, Sunne, azens  
 Gabaon be thow not meued, and mone,  
 13 azens the valey of Haylon. And the  
 sunne and the mone stoden, to the tyme  
 that the folk vengide hem self of her ene-  
 myes. Is not this wryten in the book of  
 rijtwise men? And so stode the sunne in  
 the mydil of heuene, and hyede not to  
 14 goo doun the space of o day; there was  
 not before ne<sup>u</sup> afterward so loong a day;  
 obeishyng the Lord to the voyce of man,  
 15 and fityng for Yrael. And Josue turn-  
 ede azen, with al Yrael, into the tentis of  
 16 Galgala. Forsothe fyue kyngis floweren,  
 and hidden hem in the spelunk of the  
 17 citee of Maceda. And it is told to Josue,  
 that there weren foundun fyue kyngis  
 lurking in the spelunk of the citee of  
 18 Maceda. The which comaundide to fe-  
 lawis, and seith, Ouerturne ze greet  
 stoonus at the mouth of the spelonk, and  
 putte ze redi men, that kepen hem closid;  
 19 ze forsothe wole ze not stound, but pur-  
 sue ze enemyes, and al the eendis of hem  
 fleyng sleeth; ne lette ze hem goon into  
 the socours of zoure citees, the whiche<sup>v</sup>  
 the Lord zoure God hath taak into zoure

stiede<sup>t</sup> in<sup>u</sup> al the<sup>v</sup> nyzt fro Galgala; and<sup>w</sup> 10  
 the Lord 'disturbide hem<sup>x</sup> fro the face of  
 Israel<sup>y</sup>, and al to-brak<sup>z</sup> with greet veni-  
 aunce in<sup>a</sup> Gabaon. And *Josue* pursuede  
 hem bi the weie of the styng of<sup>b</sup> Bete-  
 ron, and smoot<sup>c</sup> 'til to<sup>d</sup> Azecha and Ma-  
 ceda. And whanne thei fledden the sones 11  
 of Israel, and weren in the goyng doun of  
 Betheron, the<sup>e</sup> Lord sente grete stoonus  
 on<sup>f</sup> hem fro heuene, til<sup>g</sup> to Azecha; and  
 many mo weren deed bi the 'stoonys of  
 hail<sup>h</sup>, than thei whiche the sones of Israel  
 'smytiden bi<sup>i</sup> swerd. Thanne Josue spak 12  
 to the Lord, in the dai in which he bitook  
 Amorre<sup>k</sup> in the sizt of the sones of Is-  
 rael; and Josue seide bifore hem<sup>l</sup>, Sunne,  
 be thou not mouyd azens Gabaon, and  
 the moone azens<sup>m</sup> the valey of Hailon.  
 And the sunne and the moone stoden, til<sup>n</sup> 13  
 the<sup>o</sup> folc of *God* vengide<sup>p</sup> it<sup>q</sup> silf of hise<sup>r</sup>  
 enemyes. Whether this is not writun in  
 the book of iust men? And so the sunne  
 stood in the myddis of heuene, and hast-  
 ide<sup>s</sup> not to go doun in the space of o<sup>t</sup> dai;  
 so long a dai was not bifore and aftir- 14  
 ward; for the Lord obeiede to the vois of  
 man<sup>u</sup>, and fauzt<sup>v</sup> for Israel. And Josue 15  
 turnede azen<sup>†</sup>, with al Israel, in to the  
 tentis of Galgala. Forsothe<sup>w</sup> fyue<sup>x</sup> kyngis 16  
 fledden, and hidden hem silf in the denne  
 of the citee of Maceda. And it was told 17  
 to Josue, that fyue kyngis weren foundun  
 hid in the denne of the citee of Maceda.  
 Which<sup>y</sup> Josue comaundide to felowis, and 18  
 seide, Walewe ze grete stoonus to the  
 'mouth of the denne<sup>z</sup>, and putte<sup>a</sup> ze witti  
 men, that schulen kepe the closid kyngis;  
 sotheli<sup>b</sup> nyle ze stonde<sup>c</sup>, but pursue ze the 19  
 enemyes, and slee ze alle the laste<sup>d</sup> of  
 fleeris<sup>e</sup>; and suffre ze not hem entre<sup>f</sup> in to  
 the strengthis of her citees, whiche<sup>g</sup> ene-  
 myes zoure Lord God bitook<sup>h</sup> in to<sup>i</sup> zoure

† *Josue* turn-  
 ede azen; this  
 is seid bifor-  
 taking, for  
 Josue turnede  
 not azen til he  
 hadde perfit  
 victorie, as to  
 tho thingis that  
 ben tretid in  
 this c°. *Live*  
 here. c.

<sup>ss</sup> Mareda A. <sup>t</sup> that E pr. m. <sup>u</sup> and BCEFH. <sup>v</sup> that C.

<sup>t</sup> wente up I. <sup>u</sup> Om. I. <sup>v</sup> that I. <sup>w</sup> and he I. <sup>x</sup> made hem agast I. <sup>y</sup> men of Israel I. <sup>z</sup> brak  
 hem I. <sup>a</sup> he in I. <sup>b</sup> up of I. <sup>c</sup> he smoot hem I. <sup>d</sup> vnto he cam to I. <sup>e</sup> and the A. <sup>f</sup> upon I. <sup>g</sup> til  
 thei camen I. <sup>h</sup> hail stoonys I. <sup>i</sup> killiden with I. <sup>k</sup> the men of Amorre<sup>y</sup> I. <sup>l</sup> the peple I. <sup>m</sup> be it not  
 moued azens I. <sup>n</sup> vnto the tyme I. <sup>o</sup> to the II. <sup>p</sup> had vengid I. <sup>q</sup> hem I. <sup>r</sup> her I. <sup>s</sup> it hastide I.  
<sup>t</sup> a CGIKQX. <sup>u</sup> a man I. <sup>v</sup> he fauzt I. <sup>w</sup> For the I. <sup>x</sup> the fyue I. <sup>y</sup> and I. <sup>z</sup> dennys mouth I. <sup>a</sup> or-  
 deyne I. <sup>b</sup> and I. <sup>c</sup> abide I. <sup>d</sup> laste men I. <sup>e</sup> the fleeris I. <sup>f</sup> to entre I. <sup>g</sup> the whiche I. <sup>h</sup> hath  
 bitake I. <sup>i</sup> Om. I.

20 hoondis. Slayn thanne the aduersaries  
with a greet veniaunce, and vnto the  
deeth almost<sup>w</sup> consumpt, thilk<sup>x</sup> that fro<sup>y</sup>  
Israel myzten flee, wenten into the<sup>z</sup>  
21 strengthid<sup>a</sup> citees. And al the oost  
turnede azen to Josue, in Maceda, where  
thanne weren the tentis, thei hoole and  
in hoole noumbre; and no man azens the  
sones of Yrael was hardy to grucche.  
22 And Josue comaundyde, seiynge, Opy<sup>b</sup>  
the mouth of the spelonk, and bryngith  
to me fyue kyngis that in it lorken.  
23 And the seruautis diden, as to hem was  
comaundid; and thei brouzten to hym  
fyue kyngis fro the spelonk; the kyng of  
Jerusalem, the kyng of Ebron, the kyng  
of Hermoth, the kyng of Lachis, the kyng  
24 of Eglon. And whanne thei weren brouzt  
out to hym, he clepide<sup>c</sup> alle the men of  
Yrael, and seith to the pryncis of the  
oost, that with<sup>d</sup> hym weren, Goth, and  
puttith zoure feet vpon the neckis of thes  
kyngis. The which whanne thei hadden  
goon, and troden the neckis of hem suget  
25 with the feet, eft he seith to hem, Wole  
ze not drede, ne be ze afeerd, take ze  
coumfort, and be ze stronge; forsothe so  
the Lord shal doo to alle zoure enemyes,  
26 azens whom ze shulen fizt. And Josue  
smoot, and slew; hem, and hongide<sup>e</sup> vpon  
fyue stokkis; and thei weren hongid vnto  
27 the euen. And whanne the sunne cam  
down, he comaundide to felows, that thei  
doon hem down fro the gibetis; the whiche  
doon down, thei<sup>f</sup> threwen hem into the  
spelonk, in the which thei lorkiden; and  
thei puttiden<sup>g</sup> vpon the mouth of it greet  
stoonus, that abiden stil to<sup>h</sup> the tyme  
28 that is nowe. Forsothe the same day  
Josue took Maceda, and smoot in mouth  
of swerd; and the kyng of it, and alle

hondis. Therfor<sup>k</sup> whanne the aduersaries 20  
weren betun with greet veniaunce, and  
weren almost wastid 'til to<sup>l</sup> deeth, thei  
that myzten fle Israel, entriden in to the<sup>ll</sup>  
strengthid citees. And al the oost<sup>m</sup> turn- 21  
ede azen hoole, and in hoole noumbre to  
Josue, in to Maceda, where the tentis<sup>n</sup>  
weren thanne; and no man was hardi to  
grutche, 'ether to make priuy noise<sup>o</sup>, azens  
the sones of Israel†. And Josue comaund- 22  
ide<sup>p</sup>, and seide, Opene ze the 'mouth of the  
denne<sup>q</sup>, and brynge<sup>r</sup> forth to me the fyue  
kyngis that ben hid therynne. And the 23  
mynystris<sup>s</sup> diden, as it was comaundid to  
hem; and thei brouzten forth to Josue  
fyue<sup>t</sup> kyngis fro the denne; the kyng of  
Jerusalem, the<sup>u</sup> kyng of Ebron, the kyng  
of Herymoth, the kyng of Lachis, the<sup>v</sup>  
kyng of Eglon. And whanne thei weren 24  
led out to Josue, he clepide alle the men  
of Israel, and seide<sup>w</sup> to the<sup>x</sup> princes of the  
oost, that weren with hym, Go ze, and  
sette zoure feet on<sup>y</sup> the neckis of these  
kyngis. And whanne thei hadden go, and  
trediden<sup>z</sup> the<sup>a</sup> neckis of 'the kyngis<sup>b</sup> suget<sup>c</sup>  
'to her feet<sup>d</sup>, eft Josue seide to hem<sup>e</sup>, Nyle 25  
ze drede, nethir 'drede ze with ynne<sup>f</sup>, be  
ze coumfortid, and be ze stronge; for<sup>g</sup> the  
Lord schal do so<sup>h</sup> to alle zoure enemyes,  
azens whiche ze schulen fizte. And Josue 26  
smoot<sup>i</sup>, and killide hem, and hangide<sup>k</sup> on<sup>l</sup>  
fyue trees; and thei weren hangid 'til to<sup>m</sup>  
euentid<sup>n</sup>. And whanne the sunne zede 27  
doun, he comaundide to<sup>o</sup> felowis, that thei  
schulden put hem down fro the iebatis;  
and whanne thei weren put down, thei  
'castiden forth<sup>p</sup> hem<sup>q</sup> in to the denne, in  
which thei weren hid; and thei puttiden  
grete stoonus on<sup>r</sup> the mouth therof, whiche<sup>s</sup>  
stoonus dwellen<sup>t</sup> 'til to<sup>u</sup> present<sup>v</sup> tyme.  
In<sup>w</sup> the same dai Josue took also<sup>x</sup> Maceda, 28

† to grucche  
azens the sones  
of Israel,  
thanne, but  
afterward thei  
diden. Lire  
here. c.

<sup>w</sup> folly *E pr. m.*    <sup>x</sup> thoo *c.*    <sup>y</sup> Om. *BFH.*    <sup>z</sup> Om. *BCEFH.*    <sup>a</sup> smale *E pr. m.*    <sup>b</sup> Opy<sup>n</sup> ze *E.*  
<sup>c</sup> cleepe *BEF.*    <sup>d</sup> Om. *A.*    <sup>e</sup> heng *c.*    <sup>f</sup> Om. *BCE sec. m. FH.*    <sup>g</sup> putte *CE pr. m.*    <sup>h</sup> vnto *E.*

<sup>k</sup> Thanne *I.*    <sup>l</sup> vnto the *I.*    <sup>ll</sup> Om. *A sec. m.*    <sup>m</sup> oost of Israel *I.*    <sup>n</sup> tentis of Israel *I.*    <sup>o</sup> Om. *IMX.*    <sup>p</sup> comaunde *I.*  
<sup>q</sup> dennys mouth *I.*    <sup>r</sup> bryngith *I.*    <sup>s</sup> seruauntis *I.*    <sup>t</sup> the fyue *I.*    <sup>u</sup> and the *I.*    <sup>v</sup> and the *I.*    <sup>w</sup> he seide *I.*  
<sup>x</sup> Om. *I.*    <sup>y</sup> upon *I.*    <sup>z</sup> troden *FI.*    <sup>aa</sup> traden *ELP.*    <sup>bb</sup> treden *G.*    <sup>cc</sup> with her feet the *I.*    <sup>dd</sup> hem *I.*    <sup>ee</sup> suget  
made *I.*    <sup>ff</sup> Om. *I.*    <sup>gg</sup> *Israel* *I.*    <sup>hh</sup> be ze afeerd *I.*    <sup>ii</sup> for so *I.*    <sup>jj</sup> Om. *I.*    <sup>kk</sup> smoot tho kingis *I.*    <sup>ll</sup> he  
hangide *GIKMNOSX.*    <sup>mm</sup> hem on *K.*    <sup>nn</sup> hem up on *I.*    <sup>oo</sup> vnto *I.*    <sup>pp</sup> the euentid *IK.*    <sup>qq</sup> Om. *I.*    <sup>rr</sup> threwen *I.*  
<sup>ss</sup> hem out *I.*    <sup>tt</sup> upon *I.*    <sup>uu</sup> the whiche *I.*    <sup>vv</sup> abijden there stille *I.*    <sup>ww</sup> into *plures*, vnto *I.*    <sup>xx</sup> this *I.*  
<sup>yy</sup> Also in *I.*    <sup>zz</sup> Om. *I.*

his dwellers he slew<sup>3</sup>; and he lefte not in it, nameli, litil relikis; and he dide to the king of Maceda as he dide to the kyng  
 29 of Jericho. He wente with al Yrael fro Maceda into Lebna, and he fau<sup>3</sup>t a<sup>3</sup>ens  
 30 it, the which the Lord took, with his kyng, in the hoond of Irael; and thei smyten the cite in the mouth of swerd, and alle the dwellers of it, and thei leften not in it eny relikis; and thei diden to the kyng of Lebna as thei diden to the  
 31 kyng of Jericho. Fro Lebna he passide into Lachis, with al Yrael; and the oost  
 32 disposid bi enuyroun, a<sup>3</sup>enfau<sup>3</sup>t it. And the Lord took Lachis in the hoond of the sones of Yrael; and he took it that other day, and smoot in mouth of swerd, and eche lijf that was in it, as he dide to  
 33 Lebna. That tyme stiede vp Yram, the kyng of Gazer, for<sup>1</sup> to helpe Lachis; whom Josue smoot with al his puple vnto  
 34 the deth. And wente fro Lachis vnto Eg- lon, and enuyrounde, and out fau<sup>3</sup>t it the same day; and smoot in mouth of swerd alle the lyues that weren in it, after alle  
 36 thingis that he dide to Lachis. Forsothe he stiede with al Yrael fro Eglon vnto  
 37 Ebron, and fau<sup>3</sup>t a<sup>3</sup>ens it, and took, and smoot in mouth of swerd<sup>k</sup>; the kyng forsothe of it, and alle the burgh touns of that regioun, and alle the lyues that dwelliden in it; he lafte not in it eny relikis; as he dide to Eglon so he dide to<sup>1</sup> Ebron, al thingis that in it he foond  
 38 wastynge with swerd. Thens turned a<sup>3</sup>en into Dabyr, he took it, and waastid; the kyng forsothe of it, and alle the bur<sup>3</sup> towns bi enuyroun he smoot in mouth of swerd; he lafte not in it eny relikis; as he dide to Ebron, and Lebna, and to the kyngis of hem, so he dide to Dabir  
 40 and to the kyng of it. And so Josue

and smoot<sup>y</sup> bi the scharpnesse of swerd, and killide<sup>z</sup> the kyng therof, and alle the dwelleris therof<sup>a</sup>; he<sup>b</sup> lefte not thereynne<sup>c</sup>, nameli<sup>d</sup>, litte<sup>e</sup> relikis<sup>f</sup>; and he dide to the kyng of Maceda as he hadde do<sup>g</sup> to the kyng of Jerico. Forsothe<sup>h</sup> Josue passide<sup>29</sup> with al Israel fro Maceda in to Lempna, and fau<sup>3</sup>t<sup>i</sup> a<sup>3</sup>ens it, which<sup>k</sup> the Lord bi-<sup>30</sup> took, with the kyng therof, in the hond of Israel; and thei<sup>l</sup> smytiden<sup>m</sup> the<sup>n</sup> citee bi the scharpnesse of swerd, and alle the dwelleris therof, and leften<sup>o</sup> not ony<sup>p</sup> relikis<sup>q</sup> thereynne<sup>r</sup>; and thei diden to the kyng of Lempna as thei hadden do to the kyng of Jerico. Fro Lempna he<sup>s</sup> passide<sup>31</sup> with al Israel in to Lachis; and whanne the oost was disposid<sup>t</sup> bi cumpas, he fau<sup>3</sup>t a<sup>3</sup>ens it. And the Lord bitook Lachis in<sup>32</sup> the hond of the sones of Israel; and he<sup>u</sup> took it<sup>v</sup> in the tothir<sup>w</sup> dai, and smoot<sup>x</sup> bi the scharpnesse of swerd, and<sup>y</sup> ech man<sup>z</sup>, that was thereynne, as he hadde do to Lempna. In that time Yram, kyng<sup>a</sup> of<sup>33</sup> Gazar, stiede to<sup>b</sup> helpe Lachis; whom Josue smoot<sup>c</sup>, with al his puple, til<sup>d</sup> to deeth. And he<sup>e</sup> passide fro Lachis in to<sup>34</sup> Eglon, and cumpasside<sup>f</sup>, and ouercam it<sup>35</sup> in the same dai; and he smoot bi the<sup>g</sup> scharpnesse of swerd alle men that weren thereynne, bi alle thingis whiche<sup>h</sup> he hadde do to Lachis. Also he<sup>i</sup> stiede<sup>k</sup> with al Is-<sup>36</sup> rael fro Eglon in to Ebron, and fau<sup>3</sup>t<sup>l</sup> a<sup>3</sup>ens it<sup>m</sup>, and took<sup>n</sup>, and smoot<sup>o</sup> bi the<sup>37</sup> scharpnesse<sup>oo</sup> of swerd; and the kyng therof, and alle citees<sup>p</sup> of that cuntrey, and alle men that dwelliden thereynne; he lefte not ony relikis<sup>q</sup> thereynne; as he hadde do to Eglon so he dide also to Ebron, and wastide bi swerd alle thingis that weren thereynne. Fro thennus he<sup>r</sup> turnyde in to<sup>38</sup> Dabir, and took it<sup>s</sup>, and wastide<sup>t</sup>; and he<sup>39</sup> smoot bi the<sup>u</sup> scharpnesse of swerd the kyng

<sup>i</sup> Om. c. <sup>k</sup> the swerd c. <sup>l</sup> and to CE.

<sup>y</sup> he smoot I. <sup>z</sup> he killide I. <sup>a</sup> of it I. <sup>b</sup> Josue I. <sup>c</sup> in it I. <sup>d</sup> zhe I. <sup>e</sup> smale I. <sup>f</sup> relyues plures. or ou<sup>3</sup>t of valu I. <sup>g</sup> dide I. <sup>h</sup> And I. <sup>i</sup> he fau<sup>3</sup>t I. <sup>k</sup> which citee I. <sup>l</sup> men of Israel I. <sup>m</sup> smoten I. <sup>n</sup> that I. <sup>o</sup> thei leften I. <sup>p</sup> oonli D. Om. I. <sup>q</sup> relyues B. relifs D. Om. I. <sup>r</sup> thereynne ony thing of valu I text; or relikis I marg. <sup>s</sup> Josue I. <sup>t</sup> ordeyned I. <sup>u</sup> Josue I. <sup>v</sup> Lachis I. <sup>w</sup> secoude I. <sup>x</sup> he smoot it I. <sup>y</sup> he slow<sup>3</sup> I. <sup>z</sup> lijf I. <sup>a</sup> the kyng I. <sup>b</sup> up to I. <sup>c</sup> Om. I. <sup>d</sup> smote I. <sup>e</sup> Josue I. <sup>f</sup> cumpasside it I. <sup>g</sup> Om. I. <sup>h</sup> that I. <sup>i</sup> Josue I. <sup>k</sup> stiede up I. <sup>l</sup> he fau<sup>3</sup>t I. <sup>m</sup> Ebron I. <sup>n</sup> he took I. <sup>o</sup> smoot it I. <sup>oo</sup> scharnesse A. <sup>p</sup> the citees I. <sup>q</sup> thingis of value I. relijke s. <sup>r</sup> Josue I. <sup>s</sup> Om. I. <sup>t</sup> wastide it I. <sup>u</sup> Om. I.

smoot al the mounteyn loond, and south, and feeldi, and Assedoch with his kyngis; and he lafte not in it eny relikys, but alle that myzten breeth he slow<sup>3</sup>, as the Lord God of Yrael comaundide to hym; <sup>41</sup>fro Cades Barne vnto Gazam, and al the <sup>42</sup>loond of Josson vnto Gabaon, alle the kyngis and regiouns of hem, with o feersnes he took, and wastide; forsothe the <sup>43</sup>Lord God of Israel fauzt for him. And he turnede azen with al Yrael to the place of the tentis in Galgala.

## CAP. XI.

<sup>1</sup> The whiche thingis whanne herd<sup>m</sup> Jabyn, the kyng of Asor, he sente to Jodab, kyng of Madiam, and to the kyng of Semeron, and to the kyng of<sup>mm</sup> Acsaph, and to the kyngs of the north, that dwelten in mounteyns, and in the pleyn azens the south of Seneroth, and in the wijld feeldis, <sup>3</sup>and regiouns of Dor, bisidis the see, and to Chanane fro the cest and west, and Ammorre, and Ethee, and Phereze, and Jebuse in the mounteyns, and Euee, that dwelt in<sup>n</sup> the rotis of Hermon, in the <sup>4</sup>loond of Maspha. And alle wenten out with her companyes, ful myche puple, as the grauel that is in the brenk of the see, and hors, and chaaris, of multitude <sup>5</sup>with outen noumbre. And alle thes kyngis camen to gydre in oon at the wattris of Meron, for<sup>o</sup> to fize azens Yrael. <sup>6</sup>And the Lord seide to Josue, Ne drede thow hem, to morwe forsothe this same our Y schal taak hem alle to be woundid in the sizt of Yrael; the hors of hem thow shalt kut of the synewis at the knees,

therof, and alle tounnes<sup>v</sup> 'bi cumpas<sup>w</sup>; he<sup>x</sup> lefte not ony relikis<sup>y</sup> therynne; as he hadde do to Ebron, and to Lempna, and to 'the kyngis of tho<sup>z</sup>, so he dide to Dabir, and to the kyng therof. And so Josue<sup>40</sup> smoot<sup>a</sup> al the 'loond of the hillis<sup>b</sup>, and of<sup>c</sup> the south, and 'of the feeld<sup>d</sup>, and Asedoch with her kyngis; he lefte not therynne ony relikis<sup>e</sup>, but he killide al thing that myzte brethe<sup>f</sup>, as the Lord God of Israel comaundide to<sup>f</sup> hym; fro Cades Barne 'til <sup>41</sup>to<sup>g</sup> Gazan, and al the loond of Jesson, 'til to<sup>g</sup> Gabaon Josue<sup>h</sup> took, and wastide with <sup>42</sup>o fersnesse<sup>†</sup> alle the<sup>i</sup> kyngis, and 'cuntreis of hem<sup>k</sup>; for the Lord God of Israel fauzt for hym. And he<sup>l</sup> turnede azen with al <sup>43</sup>Israel to the place of tentis in Galgala.

## CAP. XI.

And whanne Jabyn, kyng<sup>m</sup> of Asor, <sup>1</sup>hadde herd these thingis, he sente to Jodab, kyng<sup>m</sup> of Madian, and to the kyng of Semeron, and to the kyng of Acsaph; forsothe<sup>n</sup> to the kyngis of the north, that <sup>2</sup>dweliden in the hilli<sup>o</sup> places<sup>oo</sup>, and in the pleyn azens the south of Seneroth, and in the feeldi places, and cuntreis<sup>p</sup> of Dor, bisidis the see, and<sup>q</sup> 'to Cananei<sup>r</sup> fro the eest <sup>3</sup>and<sup>s</sup> west<sup>t</sup>, and to Ammorrey, and Ethei<sup>u</sup>, and Feresei<sup>v</sup>, and Jebusei<sup>w</sup>, in the 'hilli places<sup>x</sup>, and to Euey, that dwellide at the rootis<sup>y</sup> of Hermon, in the loond of Maspha. And alle<sup>z</sup> zeden out with her cumpanyes, <sup>4</sup>a ful myche puple, as the grauel which<sup>a</sup> is in the 'brynk of the see<sup>b</sup>, and horsis<sup>c</sup>, and charis, of greet multitude. And alle<sup>5</sup> these kyngis camen togidere at the wattris of Meron, to fize azens Israel. And the <sup>6</sup>Lord seyde to Josue, Drede thou not hem, for to morewe, in this same our, Y schal bitake alle these men to be woundid in the sizt of Israel; thou schalt hoxe 'the horsis of hem<sup>d</sup>, and thou<sup>e</sup> schalt brenne 'the

† he killide al thing that myzte brethe; this is vnderstandun of al mankynde therynne, for the vnreasonable beestis camen in to the prey of fizteris. Live here. c.  
‡ with o fersnesse, as to the firste batel, for Josue fauzte in myche tyme, as in xi. c°. Live here. c.

<sup>m</sup> hadde herd E. <sup>mm</sup> Om. A. <sup>n</sup> at BEFH. <sup>o</sup> Om. C.

<sup>v</sup> the townes CI. <sup>w</sup> aboute it I. <sup>x</sup> and he I. <sup>y</sup> thingis of valu I. <sup>z</sup> her kyngis I. <sup>a</sup> smoot and destriede I. <sup>b</sup> mounteyn loond I. <sup>c</sup> Om. I. <sup>d</sup> the playn loond I. <sup>e</sup> relifs BDO. thingis aftir him I text. or relikis, marg. <sup>f</sup> Om. I. <sup>g</sup> vnto I. <sup>h</sup> he I. <sup>i</sup> her I. <sup>k</sup> her cuntreis I. <sup>l</sup> Josue I. <sup>m</sup> the kyng I. <sup>n</sup> and I. <sup>o</sup> mounteyns I. <sup>oo</sup> place s. <sup>p</sup> in the cuntreis I. <sup>q</sup> and he sente I. <sup>r</sup> Om. I. <sup>s</sup> to the I. <sup>t</sup> west, to Cananey I. <sup>u</sup> to Ethei I. <sup>v</sup> to Feresei CI. <sup>w</sup> to Jebusei I. <sup>x</sup> mounteynes I. <sup>y</sup> of the hil I marg. <sup>z</sup> thei I. <sup>a</sup> that I. <sup>b</sup> see brynk I. <sup>c</sup> ther zeden out horsis I. <sup>d</sup> her horsis I. <sup>e</sup> her charis thou I.

and the charis thow shalt brenne with  
 7 fier. And Josue cam, and al his oost  
 with hym, azens hem, at the watris of  
 Meron sodeynlich, and felle vpon hem.  
 8 And the Lord took hem into the hoondis  
 of Yrael; the whiche smyten hem, and  
 pursuden vnto greet Sydon, and to wa-  
 tris of Maserephoh, and<sup>p</sup> to the feeld of  
 Masphe, that is at the est part of it. So  
 he smoot alle, that noon of hem relikis  
 9 he lefte; and he dide as the Lord co-  
 maundide to hym; the hors of hem he  
 kuttide<sup>q</sup> the sinewis at<sup>r</sup> the knee, and the  
 10 charys he brente. And turned azen anoon  
 he took Asor, and the kyng of it he  
 smoot with swerd; forsothe Asor bi oold  
 tyme among alle these rewmes heelde the  
 11 princehod. And he smoot alle lyues that  
 there dwelten, he lefte not in it eny re-  
 likis, but vnto the deeth alle thingis he  
 waastide; and that cytee he destruyede  
 12 with brennyng. And alle the citees bi  
 enuyroun and the kyngis of hem he  
 took, and smoot, and dide away, as  
 Moyses, the seruaunt of the Lord, co-  
 maundide to hym, with out the citees  
 13 that weren in the hillis, and in the<sup>s</sup> hil-  
 lokis<sup>t</sup> set; and the other Yrael brente vp;  
 oon onelich, the 'moost strengthid<sup>u</sup>, Azor,  
 14 flawme brente vp. And al the praye of  
 thes citees, and beestis, the sones of Yrael  
 dyuydeden to hem self, alle the enemyes  
 15 slayn. As the Lord comaundide to his  
 seruaunt Moyses, so Moyses comaundide  
 to Josue, and he alle thingis fulfillide;  
 and he passide not biside of<sup>v</sup> alle the  
 maundementis, forsothe ne o word, that  
 16 the Lord comaundide to Moyses. And  
 so Josue took al the mounteyn loond, and  
 the south loond, and Gosen, and the pley-  
 n, and the west coost, and the hil of Yrael,  
 17 and the wijld feeldis of it; and a part

charis<sup>f</sup> bi<sup>g</sup> fier. And Josue cam, and al<sup>7</sup>  
 his oost with hym, azens hem sodenli, at<sup>h</sup>  
 the watris of Meron, 'and felden on hem<sup>l</sup>.  
 And the Lord bitook hem in to the hondis<sup>8</sup>  
 of Israel; whiche<sup>k</sup> smytiden<sup>l</sup> hem, 'that is,  
 the hethen kyngis and her oostes<sup>m</sup>, and  
 pursueden<sup>n</sup> 'til to<sup>o</sup> grete Sidon, and the<sup>p</sup>  
 watris of Maserophoth, and to<sup>q</sup> the feeld  
 of Masphe, which<sup>r</sup> is at the cest part  
 therof. Josue<sup>s</sup> smoot so alle men<sup>t</sup>, that  
 he lefte no relikis<sup>u</sup> of hem; and he dide<sup>9</sup>  
 as the Lord comaundide to hym; he hox-  
 ide 'the horsis of hem<sup>v</sup>, and brente the<sup>x</sup>  
 charis. And he turnede azen anoon, and<sup>10</sup>  
 took Asor, and 'smoot bi<sup>y</sup> swerd the kyng  
 therof<sup>z</sup>; for Asor helde bi eld tyme the  
 prinsehed among alle these rewmes. And<sup>11</sup>  
 'he smoot<sup>a</sup> alle persoones<sup>b</sup> that dwelliden  
 there, he lefte not ony relikys<sup>c</sup> thereynne,  
 but he wastide alle thingis 'til to<sup>d</sup> deeth;  
 also he distriede thilke citee bi brennyng.  
 And he took alle 'citees bi cumpas<sup>e</sup>, and<sup>12</sup>  
 'the kyngis of hem<sup>f</sup>, and smoot<sup>g</sup>, and dide  
 awei<sup>h</sup>, as Moyses, the 'seruaunt of the  
 Lord<sup>i</sup>, comaundide to<sup>k</sup> hym, without ci-  
 13 tees<sup>l</sup> that weren set in the<sup>m</sup> grete hillis<sup>n</sup>,  
 and in litle hillis; and Israel brente the  
 othere<sup>o</sup> citees; flawme wastide<sup>p</sup> oneli o  
 citee, Asor, the strongeste. And the sones<sup>14</sup>  
 of Israel departiden to hem silf al the prei,  
 and werk<sup>q</sup> beestis of these citees, whanne  
 alle men<sup>r</sup> weren slayn. As the Lord co-<sup>15</sup>  
 maundide to his seruaunt Moyses, so Moyses  
 comaundide to Josue, and 'he fillide<sup>s</sup> alle  
 thingis; he<sup>t</sup> passide not<sup>u</sup> of alle comaunde-  
 mentis<sup>v</sup>, 'nether o word sotheli<sup>w</sup>, which<sup>x</sup>  
 the Lord comaundide to Moyses. And so<sup>16</sup>  
 Josue took al the 'lond of the hillis<sup>y</sup>, and  
 of<sup>z</sup> the south, the<sup>a</sup> lond of Gosen, and the  
 pley<sup>n</sup>, and the west coost, and the<sup>c</sup> hil of  
 Israel, and the feeldi places therof; and<sup>17</sup>  
 the<sup>d</sup> part of the hil that stieth<sup>e</sup> to Seir

<sup>p</sup> Om. A. <sup>q</sup> cutt BCEFH. <sup>r</sup> and A. <sup>s</sup> Om. CE. <sup>t</sup> tombys E pr. m. <sup>u</sup> leste E pr. m. <sup>v</sup> Om. C.

<sup>f</sup> Om. I. <sup>g</sup> with I. <sup>h</sup> and he fel upon hem at I. <sup>i</sup> Om. I. <sup>k</sup> and Josue and his oost I. <sup>l</sup> smyten I.  
<sup>m</sup> Om. S. <sup>n</sup> thei pursueden hem I. <sup>o</sup> vnto I. <sup>p</sup> vnto the I. <sup>q</sup> vnto I. <sup>r</sup> that I. <sup>s</sup> And Josue I.  
<sup>t</sup> hem I. <sup>u</sup> thingis I. <sup>w</sup> her horsis I. <sup>x</sup> her I. <sup>y</sup> he killide with I. <sup>z</sup> of it I. <sup>a</sup> Josue killide I.  
<sup>b</sup> the persoones I. <sup>c</sup> thingis I. <sup>d</sup> vnto the I. <sup>e</sup> the citees aboute I. <sup>f</sup> her kyngis I. <sup>g</sup> he killide hem I.  
<sup>h</sup> hem awei I. <sup>i</sup> Lordis seruaunt I. <sup>k</sup> Om. I. <sup>l</sup> the citees I. <sup>m</sup> Om. A sec. m. ELP. <sup>n</sup> mounteyns I.  
<sup>o</sup> tothere K. <sup>p</sup> brente up I. <sup>q</sup> the werk I. <sup>r</sup> the men of hem I. <sup>s</sup> Josue fulfillide I. <sup>t</sup> neither sotheli  
 he I. <sup>u</sup> o word I. <sup>v</sup> the hestis I. <sup>w</sup> Om. I. <sup>x</sup> that I. <sup>y</sup> mounteyn lond I. <sup>z</sup> the lond of I. <sup>a</sup> and  
 the I. <sup>b</sup> pleyn lond I. <sup>c</sup> he toke the I. <sup>d</sup> Om. I. <sup>e</sup> strecchith up I.

of the hil that steieth vp to Seyr vnto Baalgath, bi the pleyn of Libany vndur the hil of Hermon; alle the kyngis of hem he took, and smoot, and slew. 18 Myche tyme fauzt Josue azens thes kyngis; there was no<sup>w</sup> cyte, that took hym not to the sones of Yrael, saue Euee that dwellid in Gabaon; alle with fitynge 20 he took. Forsothe the sentence of the Lord it was, that the hertis of hem weren ful hardid, and shulde fityte azens Yrael, and falle, and thei shulde not disserue eny mercy, but shulden perisshe, as the 21 Lord hadde comaundid to Moyses. In that tyme Josue cam, and slew 3 Enachym, fro the mownteyns of Ebron, and Dabir, and Anab, and of al the hil of Juda, and of Yrael, and the cytees of 22 hem he dide away. He lefte not eny of the stok of Enachym in the loond of the sones of Yrael, out taak the cytees of Gaza, and Geth, and Azoto, in the<sup>x</sup> whiche 23 aloon thei ben left. Thanne Josue took al the loond, as the Lord spak to Moyses, and took it into possessioun to the sones of Yrael, after paarties and her<sup>y</sup> lynagis; and the loond restyde fro bateil<sup>z</sup>.

## CAP. XII.

1 Thes ben the kyngis whom the sones of Yrael smyten, and weeldiden the loond of hem, by 3ond Jordan, at the soune<sup>a</sup> arisyng<sup>b</sup>, fro the streem of Arnon vnto the hil of Hermon, and al the est coast 2 that biholdith the wildernes. Seon, kyng of Amorreis, that dwellid in Esebon, hadde lordship fro Aroer, that is set vpon the brenk of the streem of Arnon, and of the mydil paart in the valey, and of half Galaad, vnto the streem of Jaboch, that is 3 the teerme of the sones of Amon, and fro the wildernes vnto the see of Ceneroth, azens the est, and vnto the see of deseert, that is the moost salt see, at the est coast,

'til to<sup>f</sup> Baalgath, bi the pleyn of Liban vndur the hil of Hermon; Josue took, and smoot, and killide alle the kyngis of tho<sup>g</sup> places. Josue fauzt myche tyme azens 18 these kyngis; 'no citee was<sup>h</sup>, which bitook 19 not it silf to the sones of Israel, out takun Euey that dwellide in Gabaon; he took alle<sup>i</sup> bi batel. For it was the sentence of 20 the Lord, that 'the hertis of hem<sup>k</sup> schulde be maad hard, and that thei schulden fityte azens Israel, and schulden<sup>l</sup> falle, and schulden<sup>m</sup> not disserue ony mercy, and schulden<sup>n</sup> perische, as the Lord comaundide to Moises. Josue cam in that tyme, and 21 killide<sup>o</sup> Enachym, *that is, giauntis*, fro the 'hilli placis<sup>p</sup> of Ebron, and of Dabir, and of Anab, and fro al<sup>q</sup> the hil of Juda, and of Israel, and dide<sup>r</sup> awei 'the citees of hem<sup>s</sup>. He lefte not ony man of the gene- 22 racioun of Enachim<sup>t</sup> in the loond of the sones of Israel, without<sup>u</sup> the<sup>v</sup> citees of Gasa, and Geth, and Azotus, in whiche aloone thei<sup>w</sup> weren left. Therfor<sup>x</sup> Josue 23 took al the loond, as the Lord spak to Moyses, and he 3af it in to possessioun to the sones of Israel, bi her partis and lynagis; and the loond restide fro batels.

## CAP. XII.

These ben the kyngis whiche the sones 1 of Israel han smyte, and weeldiden 'the loond of hem<sup>y</sup>, bizende Jordan, at the 'ris- yng of the sunne<sup>z</sup>, fro the stronde of Arnon 'til to<sup>a</sup> the hil of Hermon, and al the eest coast that biholdith the wildirnesse. Seon, the kyng of Amorreis, that dwellide 2 in Esebon, was lord fro Aroer, which<sup>b</sup> is set on the brenke of the stronde of Arnon, and of the myddil part in the valey, and of half Galaad, til<sup>c</sup> to the stronde of Jaboth, which is the terme of the sones of Amon, and fro the wildirnesse 'til to<sup>d</sup> the see of Ceneroth, azens the eest, and 'til to<sup>e</sup> 3 the see of deseert, which<sup>f</sup> is the saltist see

<sup>w</sup> not A. <sup>x</sup> Om. C. <sup>y</sup> his E *pr. m.* <sup>z</sup> batails BCFH. <sup>a</sup> south ABCFH. <sup>b</sup> risynge C.

<sup>f</sup> vnto I. <sup>g</sup> these I. <sup>h</sup> ther was no citee I. <sup>i</sup> alle men I. <sup>k</sup> her hertis I. <sup>l</sup> that thei schulden I. <sup>m</sup> thei schulden I. <sup>n</sup> that thei schulden I. <sup>o</sup> he killide I. <sup>p</sup> mountaynes I. <sup>q</sup> Om. K *sec. m.* <sup>r</sup> he dide I. <sup>s</sup> her citees s. <sup>t</sup> geauntis I. <sup>u</sup> outake I. <sup>v</sup> in the I. <sup>w</sup> geauntis I. <sup>x</sup> Thanne I. <sup>y</sup> her londis I. <sup>z</sup> eest I. <sup>a</sup> vnto I. <sup>b</sup> that I. <sup>c</sup> and I. <sup>d</sup> vnto I. <sup>e</sup> vnto I. <sup>f</sup> that I.

bi the weye that ledith to Bethessymoth, and fro the south paart that vnderlieth  
 4 to Assedoch, vnto Phasga. The teerme of Og, kyng<sup>e</sup> of Basan, of the relikis of Raphaym, that dwelten in Astaroth and in Edram, and he hadde lordship in the hil of Hermon, and in Salacha, and in al  
 5 Basan, vnto the teermes of Gessury and Machati, and of<sup>d</sup> the half paart of Galaad, and the teerme of Seon, kyng<sup>e</sup> of  
 6 Esebon. Moyses, the seruaunt of the Lord, and the sones of Yrael smytten hem; and Moyses took the loond of hem into possessioun to Rubenytis and to Gaditis and to<sup>f</sup> the half lynage of Manasse.  
 7 Thes ben the kyngis of the loond, whom Josue smoot and the sones of Yrael bi-  
 3ond Jordan, at the west coost, fro Algad<sup>g</sup> in the feeld of Liban, vnto the hil whos paart steieth<sup>h</sup> into Seyr; and Josue took it<sup>i</sup> into possessioun to the lynagis of  
 8 Yrael, to eche her paartis, as wel in mounteyns, as in pleyn<sup>k</sup> and wijld feeldis; in Asseroth, and in the wildernes, and in the south was Ethee, and Ammorree, Cananee, and Phereze, Euee, and Jebusee.  
 9 The kyng of Jericho, oon; the kyng of Hay, oon, that is of the side of Betel;  
 10 the kyng of Jerusalem, oon; the kyng of Ebron, oon; the<sup>l</sup> kyng of Herymoth,  
 11 oon; the kyng of Lachis, oon; king of Eglon, oon; king of Gazer, oon; king  
 12 of Dabir, oon; kyng of Gader, oon; kyng of Herma, oon; kyng of Hedreth, oon;  
 13 kyng of Lebna, oon; kyng of<sup>m</sup> Odollam, 14 oon; kyng of Maceda, oon; kyng of Be-  
 15 tel, oon; kyng of Thaphua, oon; kyng of Affer, oon; kyng of Affeth, oon; kyng  
 16 of Saron, oon; kyng of Madan, oon; 17 kyng of Azor, oon; kyng of Sameron,  
 18 oon; kyng of Axaph, oon; kyng of The- 19 nach, oon; kyng of Maggedo, oon; kyng

at the eest coost, bi<sup>g</sup> the weie that ledith to Bethessymoth, and fro<sup>h</sup> the south part that liggith<sup>i</sup> vndur Assedoch, 'til to<sup>k</sup> Phasga. The terme of Og, kyng of Basan, of the<sup>l</sup> relikis<sup>l</sup> of Raphaym, *that is, giauntis<sup>m</sup>*, that<sup>n</sup> dwelliden in Astoroth and in Edraym, and he<sup>o</sup> was lord in the hill<sup>p</sup> of Hermon, and in Salacha, and in al Basan, 'til to<sup>q</sup> the termes<sup>r</sup> of Gessuri and Machati,<sup>5</sup> and of the half part of Galaad, and to the terme<sup>s</sup> of Seon, kyng of Esebon. Moyses,<sup>6</sup> the 'seruaunt of the Lord<sup>t</sup>, and the sones of Israel 'smytiden hem<sup>u</sup>; and Moyses 3af 'the lond of hem<sup>v</sup> in to possessioun to Rubenytis<sup>w</sup> and 'to Gadditis<sup>x</sup> and to half the lynage of Manaasses. These ben the<sup>y</sup> kyngis<sup>7</sup> of the lond, whiche<sup>z</sup> Josue and the sones of Israel smytiden<sup>a</sup> bizende Jordan, at the west coost, fro Algad in the feeld of Liban, 'til to<sup>b</sup> the hil<sup>c</sup> whos part stieth<sup>d</sup> in to Seir; and Josue 3af it<sup>e</sup> in to possessioun to the lynagis of Israel, to ech<sup>f</sup> his owne part, as wel in 'hilli placis<sup>g</sup> as in pleyn<sup>8</sup> and feeldi placis; in Asseroth, and in wildirnesse, and in the south was Ethei, and Ammorrei, Cananei, and Pheresei, Euey, and Jebusei. The kyng of Jerico oon<sup>h</sup>;<sup>9</sup> the kyng of Hai, which<sup>i</sup> is at the side of Bethel, oon; the kyng of Jerusalem, oon<sup>k</sup>;<sup>10</sup> the<sup>l</sup> kyng of Ebron, oon; the kyng of Herymoth, oon; the kyng of Lachis, oon<sup>m</sup>; the<sup>n</sup> kyng of Eglon, oon; the kyng of<sup>12</sup> Gazer, oon; the kyng of Dabir, oon<sup>o</sup>; the<sup>13</sup> kyng of Gader, oon; the kyng of Herma,<sup>14</sup> oon; the kyng of Hedreth, oon; the kyng<sup>15</sup> of Lempna, oon; the kyng of Odollam, oon<sup>p</sup>; the kyng of Maceda<sup>pp</sup>, oon; the<sup>q</sup> kyng<sup>16</sup> of Bethel, oon; the<sup>q</sup> kyng of Thaphua,<sup>17</sup> oon<sup>r</sup>; the<sup>s</sup> kyng of Affer, oon; the<sup>s</sup> kyng<sup>18</sup> of Affeth, oon; the<sup>s</sup> kyng of Saron, oon; the<sup>s</sup> kyng of Madon, oon<sup>t</sup>; the<sup>u</sup> king of<sup>19</sup> Asor, oon; the<sup>u</sup> kyng of Semeron, oon;<sup>20</sup>

<sup>c</sup> the kyng BCEFH. <sup>d</sup> to E pr. m. <sup>e</sup> the kyng BEFH. <sup>f</sup> Om. A. <sup>g</sup> Galaad E pr. m. Asgad sec. m. <sup>h</sup> stieth up BCEFH. <sup>i</sup> the Lord took hit to Josue E pr. m. <sup>k</sup> pleines c. <sup>l</sup> Om. BCEF. <sup>m</sup> Om. ABF.

<sup>g</sup> in I. <sup>h</sup> he was lord fro I. <sup>i</sup> lijth I. <sup>k</sup> vnto I. <sup>l</sup> relikis or of the left partis I. <sup>m</sup> Om. is. in *whiche weren stronge geauntis* I marg. <sup>n</sup> the whiche I. <sup>o</sup> Og I. <sup>p</sup> mount I. <sup>q</sup> vnto I. <sup>r</sup> coostis I. <sup>s</sup> coost I. <sup>t</sup> Lordis seruaunt I. <sup>u</sup> killiden these kyngis I. <sup>v</sup> her londis I. <sup>w</sup> the men of the lynage of Ruben I. <sup>x</sup> of the lynage of Gad I. <sup>y</sup> Om. I. <sup>z</sup> whom I. <sup>a</sup> han smytten I. <sup>b</sup> vnto I. <sup>c</sup> mount I. <sup>d</sup> strecchiith up I. <sup>e</sup> that lond I. <sup>f</sup> ech lynage I. <sup>g</sup> the hilli places *plures*. the mounteyns I. <sup>h</sup> was oon, oon. <sup>i</sup> the which Hay I. <sup>k</sup> oon was I. <sup>l</sup> Om. I. <sup>m</sup> oon was I. <sup>n</sup> Om. I. <sup>o</sup> oon was I. <sup>p</sup> oon was I. <sup>pp</sup> Masceda A. <sup>q</sup> Om. I. <sup>r</sup> oon was I. <sup>s</sup> Om. I. <sup>t</sup> oon was I. <sup>u</sup> Om. I.

of Cetes, oon; kyng of Jachanaen of Carmel, oon; kyng of Dor and of the prouynce of Dor, oon; kyng of the Gentils of Galaad, oon; kyng of Thersa, oon; alle the kyngis, oon and thretti.

## CAP. XIII.

1 Josue was old and of greet age; and the Lord seyde to hym, Thow hast eeldid, and art of loong age; and the moost wide<sup>n</sup> loond is left, that not 3it is  
2 dyuydid bi lot; that is, al Galile Philistiy<sup>m</sup>, and al Gessury, fro the trubli flood that weetith Egypt, vnto the teermys of Accharon azens the north; the loond of Chanaan, that in fyue lital kyngis of Philistiy<sup>m</sup> is dyuydid, Gazeus, and Azotyus, Ascalonytes, Getheus, and Accharonytes.  
4 At the south forsothe ben Euees, al the loond of Chanaan, and fro Mara of Sydonys, vnto Affecha, and the teermes of  
5 Ammorrei, and his ni3 coostis; forsothe the regioun of Liban azens the est, fro Baalgat, vndur the hil of Hermon, to the  
6 tyme that thou goo into Emath, of alle that dwelliden in the hil, fro Liban vnto the watris of Masserephoth, and al Sydonys; Y am, that shal doon away hem fro the face of the sones of Yrael; come it thanne in to the paart of the herytage of Yrael, as Y haue comaundid to thee.  
7 And nowe diuyde<sup>o</sup> the loond into possessioun to nyne lynagis, and to the half  
8 lynage of Manasse, with the which Ruben and Gad weeldiden the loond, that Moyses, the seruaunt of the Lord, bizond the flodis of Jordan took to hem, at the  
9 est coost; fro Aroer, that is set in the brenk of the streeme of Ernon, in the mydil of the valey, and al the wijld  
10 feeldis of Medaba, vnto Dibon, and alle

the kyng of Axaph, oon; the<sup>u</sup> kyng of<sup>21</sup> Thenach, oon; the<sup>u</sup> kyng of Magedo, oon<sup>v</sup>; the<sup>w</sup> kyng of Cetes, oon; the<sup>w</sup> kyng of Jachanaem of Carmele, oon; the kyng of<sup>23</sup> Dor and of the prouynce of Dor, oon; the kyng of folkis of Galgal, oon; the kyng<sup>24</sup> of Thersa, oon; alle the kyngis, oon and thretti.

## CAP. XIII.

Josue was eld and of greet age; and the Lord seide to him, Thou hast woxe eld, and art<sup>x</sup> of long tyme; and largeste<sup>y</sup> loond is left, which<sup>z</sup> is not 3it departid bi lot; that is, al Galile†, Filistiy<sup>m</sup>, and al<sup>2</sup> Gessuri, fro the troblid flood that moistith<sup>3</sup> Egypt, 'til to<sup>a</sup> the termes<sup>b</sup> of Acaron azens the north; the loond of<sup>c</sup> Chanaan, which<sup>d</sup> is departid 'in to<sup>e</sup> fyue litle kyngis of Filistiy<sup>m</sup>, of<sup>f</sup> Gaza, and of<sup>g</sup> Azotus, of Ascalon, of Geth, and of<sup>h</sup> Accaron. Forsothe<sup>1</sup><sup>4</sup> at the south ben Eueis, al the loond<sup>k</sup> of Chanaan, and Maara<sup>l</sup> of<sup>m</sup> Sidonyes<sup>n</sup>, 'til to<sup>o</sup> Affetha, and to the termes<sup>p</sup> of Amorre<sup>i</sup>, and the<sup>q</sup> coostis<sup>r</sup> of hym<sup>s</sup>; and the cuntrei<sup>5</sup> of Liban azens the eest, fro Baalgath, vndur the hil of Hermon, til<sup>t</sup> thou entrist into Emath, of<sup>u</sup> alle men that dwelliden<sup>v</sup><sup>6</sup> in the hil<sup>w</sup>, fro the<sup>x</sup> Liban 'til to<sup>y</sup> the watris of Masserephoth, and alle<sup>z</sup> men of Sidon<sup>a</sup>; Y am<sup>b</sup>, that schal do awei hem fro the face<sup>c</sup> of the sones of Israel; therfor<sup>d</sup> come it<sup>e</sup> in to the<sup>f</sup> part of eritage<sup>g</sup> of Israel, as Y<sup>h</sup> comaundide to thee. And thou<sup>7</sup> now departe the loond in to possessioun to the nyne lynagis, and to the half lynage of Manasses, with which lynage Ruben and<sup>8</sup> Gad weldiden the loond, which<sup>i</sup> loond Moyses, the 'seruaunt of the Lord<sup>k</sup>, 3af to hem bizende the flowyngis of Jordan, at the eest coost; fro Aroer, which<sup>l</sup> is set in the<sup>9</sup> brynke of the stronde of Arnon, in the<sup>m</sup> middis of the valei, and alle the feeldi places of Medaba, 'til to<sup>n</sup> Dibon, and alle<sup>10</sup>

† *al Galile*; in Ebreu it is, alle the termes of Filistiy<sup>m</sup>. c.

<sup>n</sup> wylde B. <sup>o</sup> diuydid *A sup. ras.*

<sup>u</sup> Om. i. <sup>v</sup> oon was i. <sup>w</sup> Om. i. <sup>x</sup> thou art i. <sup>y</sup> the moost large i. <sup>z</sup> that i. <sup>a</sup> vnto i. <sup>b</sup> terme i. <sup>c</sup> also of i. <sup>d</sup> that i. <sup>e</sup> among i. <sup>f</sup> that is the kyng of i. <sup>g</sup> the kyng of i. <sup>h</sup> the kyng of i. <sup>i</sup> and i. <sup>k</sup> loond also i. <sup>l</sup> of Maara i. <sup>m</sup> and co. and of i. <sup>n</sup> Sydony i. <sup>o</sup> vnto i. <sup>p</sup> costis i. <sup>q</sup> to the i. <sup>r</sup> termes i. <sup>s</sup> it i. <sup>t</sup> til that i. <sup>u</sup> that is the cuntrey of i. <sup>v</sup> dwellen i. <sup>w</sup> mount i. <sup>x</sup> Om. DGIKMOQSUX. <sup>y</sup> vnto i. <sup>z</sup> alle the i. <sup>a</sup> Sidonye i. <sup>b</sup> it am i. <sup>c</sup> s3t i. <sup>d</sup> thanne i. <sup>e</sup> this possessioun i. <sup>f</sup> Om. i. <sup>g</sup> the eritage i. <sup>h</sup> Y haue i. <sup>i</sup> the which i. <sup>k</sup> Lordis seruaunt i. <sup>l</sup> that i. <sup>m</sup> Om. i. <sup>n</sup> vnto i.

the citees of Seon, the<sup>p</sup> kyng of Amorreis, that fauzt in Esebon, vnto the teermes of  
 11 the sones of Amon, and Galaad, and to the teermys of Gessuri and Machati, and al the hil of Hermon, and al Basan vnto  
 12 Selecha; al the kyngdom of Og in Basan, that regnede in Astaroth, and in Edraym; and he was of the relikis of Raphaym;  
 and Moyses smoot hem, and dyde hem  
 13 away. And the sones of Yrael wolden not destruye Gessery and Machati; and<sup>q</sup> dwelliden in the mydil of Yrael vnto the  
 14 day that<sup>r</sup> is nowe. Forsothe to the lynage of Leuy he zaue no possessionn, but the sacryfices<sup>s</sup>, and the slayn offryngis of the Lord God of Yrael; that is his hery-  
 15 tage, as he hath spokun to hym. Thanne Moyses zaf possessionn to the 'linage of the<sup>t</sup> sones of Ruben, after her kynredis;  
 16 and the teerme of hem was fro Aroer, that is set in the brenk of the streeme of Arnon, and in the mydil valey of the same streeme, al the pleyn that ledith to  
 17 Medaba and Esebon, and alle the litil townes of hem, that ben in the wijld feeldis; forsothe Dibon, and Baal Bamoth, and the burgh toun of Baal Meon,  
 18 and Gesa, and Sedymoch, and Mephe, and Caryathaym, and Sabama, and Sara-  
 19 thaphar, in the hil of the valey of Betheroeth, and Assedoch, Phascha, and Betha-  
 20 issymoth; alle the feeldi citees, and alle the rewmes of Seon, kyng<sup>u</sup> of<sup>v</sup> Ammorrei, that regnede in Esebon, whom Moyses smoot, with his princis, Madian, Euee, and Recten, and Sur, and Hur, and Rebee, dukys of Seon, dwellers of the lond.  
 22 And Balaam, the sone of Beor, dyuynour, the<sup>w</sup> sones of Yrael slwen with swerd with other slayn. And the teerme of the sones of Ruben is maad the flood of Jordan; this is the possessioun<sup>x</sup> of Ruben-

the citees of Seon, kyng<sup>o</sup> of Amorreis, that regnyde in Esebon, 'til to<sup>p</sup> the termes<sup>q</sup> of the sones of Amon, and of Galaad, and to<sup>11</sup> the termes<sup>q</sup> of Gessuri, and of Machati, and al the hil<sup>r</sup> of Hermon, and al Basan, 'til to<sup>s</sup> Salecha; al the rewme of Og in<sup>12</sup> Basan, that regnede in Astoroth, and in Edraym; 'he was<sup>t</sup> of the relikis<sup>u</sup> of Rafaym, 'that is, of *giauntis*<sup>v</sup>; and Moyses smoot<sup>w</sup> hem and dide<sup>x</sup> away *hem*<sup>y</sup>. And<sup>13</sup> the sones of Israel nolden<sup>z</sup> destrye Gessurri and Machati; and thei dwelliden<sup>a</sup> in the myddis of Israel, 'til in to present dai<sup>b</sup>. Sotheli<sup>c</sup> he zaf not possessionn to the ly-<sup>14</sup> nage of Leuy, but<sup>d</sup> sacrifices<sup>e</sup>, and slayn sacrifices of the Lord God of Israel; that<sup>f</sup> is 'his eritage<sup>g</sup>, as *God*<sup>h</sup> spak<sup>i</sup> to hym<sup>k</sup>. Therfor<sup>l</sup> Moyses zaf<sup>m</sup> possessionn to the<sup>15</sup> lynage of the sones of Ruben, bi her kynredis; and 'the term of hem<sup>n</sup> was fro<sup>16</sup> Aroer, which<sup>o</sup> is set<sup>p</sup> in the brenke of the stronde of Arnon, and in the myddil valei of the same stronde, al the pleyn that<sup>q</sup> ledith to Medaba, and Esebon<sup>r</sup>, and alle<sup>17</sup> the townes of tho<sup>s</sup>, that ben in the<sup>t</sup> feeldi places; and Dibon, and Baal Bamoth, and the citee of Baal Meon, and Gesa, and Se-<sup>18</sup> dymoth, and Mephe, and Cariathaym, and<sup>19</sup> Sabana, and Sarathaphar, in<sup>u</sup> the hil of the valey of Betheroeth, and of Asedoch,<sup>20</sup> Phasca, and Bethaissymoth; alle the<sup>v</sup> feeldi<sup>21</sup> citees, and alle the rewmes of Seon, kyng<sup>w</sup> of Amorrey, that regnede in Esebon, whom Moyses smoot, with hise princes, Madian, Euey<sup>x</sup> and Recten, and Sur<sup>y</sup>, and Hur, and Rebee, duykis<sup>z</sup> of Seon, enhabiters<sup>a</sup> of the lond. And the sones of Israel kill-<sup>22</sup> iden bi swerd Balaam, *the*<sup>b</sup> fals diuynour, the sone of Beor, with othere men slayn<sup>c</sup>. And the terme<sup>d</sup> of the sones of Ruben *was*<sup>23</sup> maad the flood of Jordan; this is the possessioun of Rubenytis<sup>e</sup> bi her kynredis of

<sup>p</sup> Om. c. <sup>q</sup> Om. ABFH. bot E pr. m. <sup>r</sup> Om. B. <sup>s</sup> sacryfice B. <sup>t</sup> Om. A. <sup>u</sup> the kyng E pr. m. <sup>v</sup> Om. E. <sup>w</sup> the whiche the E pr. m. <sup>x</sup> possessiouns ABE pr. m. FH.

<sup>o</sup> the kyng i. <sup>p</sup> vnto i. <sup>q</sup> coostis i. <sup>r</sup> mounteyne i. <sup>s</sup> vnto i. <sup>t</sup> this was i. <sup>u</sup> peple left i. <sup>v</sup> that be *geauntis* i *marg.* Om. s. <sup>w</sup> killide i. <sup>x</sup> dide hem i. k. <sup>y</sup> Om. plures. <sup>z</sup> wolden not i. <sup>a</sup> han dwellid i. <sup>b</sup> vnto the day that is now i. <sup>c</sup> And i. <sup>d</sup> but to hem he zaf i. <sup>e</sup> wilful offryngis i. <sup>f</sup> the which lynage i. <sup>g</sup> the eritage of the Lord i. <sup>h</sup> the Lord i. <sup>i</sup> seide i. <sup>k</sup> Moyses i. <sup>l</sup> Om. i. <sup>m</sup> zaf thanne i. <sup>n</sup> her term i. <sup>o</sup> that i. <sup>p</sup> Om. i. <sup>q</sup> also that i. <sup>r</sup> to Esebon i. <sup>s</sup> hem i. <sup>t</sup> Om. i. <sup>u</sup> and κ. <sup>v</sup> Om. i. <sup>w</sup> the kyng i. <sup>x</sup> also Euey i. <sup>y</sup> Assur c. <sup>z</sup> the duykis i. and duykis κ. <sup>a</sup> dwellers i. <sup>b</sup> Om. plures. <sup>c</sup> slayn there i. <sup>d</sup> termes A pr. m. <sup>e</sup> men of Ruben i.

ytis bi her kynredis of citees and lital  
 24 touns. And Moyses ʒaf to the lynage of  
 Gad, and to his sonnes, bi her kynredis,  
 possessioun, of the which the dyuysioun  
 25 is this; the teermys of Jaser, and alle  
 the citees of Galaad, and half paart of the  
 loond of the sonnes of Amon, vnto Aroer  
 26 that is azens Tabba; and fro Esebon vnto  
 Ramoth Masphe, and Bethamyn, and Ma-  
 27 nayn, vnto the teermys of Dabir; in the  
 valey also<sup>y</sup> of Betharan and Bethneuar,  
 and Sochoth, and Saphan, that other  
 paart of the kingdom of Seon, kyng<sup>z</sup> of  
 Esebon; forsothe of this<sup>a</sup> eend of Jordan  
 is<sup>b</sup> the vttermost<sup>c</sup> part of the see of Ce-  
 nereth biʒond Jordan, at the eest coost.  
 28 This is the possessioun of the sonnes of  
 Gad, bi her meynes, citees and towns  
 29 of hem. And he ʒaf to the half lynage  
 of Manasse, and to his sonnes, after her  
 30 kynredis, possessioun, of the which this  
 is the bigynnyng; Ammyneym, and al  
 Basan, and alle the kyngdoms of Og, the<sup>d</sup>  
 kyng of Basan, and alle the touns of  
 Jayr, that ben in Basan, sexti burʒ touns;  
 31 and half part of Galaad, and Ascharoth,  
 and Edrai, citees of the kingdom of Og,  
 kyng of<sup>e</sup> Basan; to the sonnes of Machir  
 and<sup>f</sup> to the sonnes of Manasse, and to the  
 half paart of the sonnes of Machir, after  
 32 her kynredis. This possessioun dyuydede<sup>g</sup>  
 Moyses, in the wijld feeldis of Moab bi-  
 ʒond Jordan, azens Jericho, at the est  
 33 plage. Forsothe to the lynage of Leuy  
 he ʒaf no possessioun; for the Lord God  
 of Yrael he is the possessioun of hym, as  
 he hath spokun to hym.

## CAP. XIV.

1 This is that the sonnes of Yrael weeld-  
 iden in the loond of Chanaan, the whiche  
 ʒeuen to hym Eleazar the preest, and  
 Josue, the sone of Nun, and princis of

citees and of<sup>i</sup> townes. And Moyses ʒaf<sup>k</sup> to<sup>24</sup>  
 the lynage of Gad, and to the<sup>l</sup> sonnes ther-  
 of<sup>m</sup>, bi her<sup>n</sup> kynredis, possessioun<sup>o</sup>, of  
 which<sup>p</sup> this is departyng<sup>q</sup>; *he ʒaf* the<sup>25</sup>  
 termes of Jaser, and alle the citees of Ga-  
 laad, and the half part of the lond of the  
 sonnes of Amon, 'til to<sup>r</sup> Aroer which<sup>s</sup> is  
 azens Tabba; and fro Esebon 'til to<sup>t</sup> Ra-<sup>26</sup>  
 moth of Masphe, and Bethamyn, and Ma-  
 nayn, 'til to<sup>u</sup> the termes of Dabir; and in<sup>27</sup>  
 the valey *he ʒaf*<sup>v</sup> Betharan, and Bethneuar,  
 and Socoth, and Saphan, the<sup>w</sup> tother part  
 of the rewme of Seon, kyng<sup>x</sup> of Esebon;  
 and the ende of this<sup>y</sup> is Jordan, 'til to<sup>z</sup> the  
 laste part of the see of Cenereth ouer Jor-  
 dan, at the eest coost. This is the pos-<sup>28</sup>  
 sessioun of the sonnes of Gad, bi her  
 meynes, the citees and townes<sup>a</sup> of tho<sup>b</sup>.  
 He<sup>c</sup> ʒaf also possessioun to the half ly-<sup>29</sup>  
 nage of Manasses, and to his sonnes, bi her  
 kynredis, of which possessioun this is the<sup>30</sup>  
 bigynnyng; *he<sup>c</sup> ʒaf* Ammaym, and al Ba-  
 san, and alle the rewmes of Og, kyng<sup>d</sup> of  
 Basan, and alle the townes of Jair, that  
 ben in Basan, sexti<sup>e</sup> citees; and<sup>f</sup> half the<sup>31</sup>  
 part of Galaad, and Astoroth, and Edray<sup>g</sup>,  
 the citees of the rewme of Og, kyng of<sup>h</sup>  
 Basan; to<sup>i</sup> the sonnes of Machir, sonnes<sup>k</sup> of  
 Manasses, and to half the part of the  
 sonnes of Machir, bi her kynredis. Moyses<sup>32</sup>  
 departide this possessioun in the feeldi  
 placis of Moab ouer Jordan, azens Jericho,  
 at the eest coost. Forsothe he<sup>l</sup> ʒaf not<sup>m</sup> 33  
 possessioun to the lynage of Leuy; for the  
 Lord God himself of Israel is the posses-  
 sioun of Leuy<sup>n</sup>, as the Lord spak<sup>o</sup> to  
 hym.

## CAP. XIV.

This 'thing it<sup>p</sup> is, which<sup>q</sup> the sonnes of  
 Israel weeldiden in the lond of Canaan,  
 which<sup>r</sup> lond Eleazar the preest, and Jo-  
 sue, the sone of Nun, and the princes of

<sup>y</sup> forsothe *E pr. m.* <sup>z</sup> the kyng *E pr. m.* <sup>a</sup> the *E pr. m.* <sup>b</sup> is to *E.* <sup>c</sup> otemost *E.* <sup>d</sup> Om. *C.* <sup>e</sup> in *BEFH.*  
<sup>f</sup> Om. *BCEFH.* <sup>g</sup> dyuyde *A.*

<sup>i</sup> Om. *I.* <sup>k</sup> ʒaf a possessioun *I.* <sup>l</sup> his *I.* <sup>m</sup> Om. *I.* <sup>n</sup> hise *A pr. m. et plures.* <sup>o</sup> Om. *I.* <sup>p</sup> the which *possessioun I.*  
<sup>q</sup> the departyng *I.* <sup>r</sup> vnto *I.* <sup>s</sup> that *I.* <sup>t</sup> vnto *I.* <sup>u</sup> vnto *I.* <sup>v</sup> ʒaf to hem *I.* <sup>w</sup> that was the *I.* <sup>x</sup> the  
 kyng *I.* <sup>y</sup> that terme *I.* <sup>z</sup> vnto *I.* <sup>a</sup> the townes *I.* <sup>b</sup> hem *I.* <sup>c</sup> Moyses *I.* <sup>d</sup> the kyng *I.* <sup>e</sup> the  
 whiche ben sexti *I.* <sup>f</sup> also *I.* <sup>g</sup> of Edray *I.* <sup>h</sup> in *BCFKMNLOQRSUX.* <sup>i</sup> he ʒaf to *I.* <sup>k</sup> the sonnes *I.*  
<sup>l</sup> Moyses *I.* <sup>m</sup> no *I.* <sup>n</sup> the kynrede of Leuy *I.* <sup>o</sup> seide *I.* <sup>p</sup> Om. *I.* <sup>q</sup> the possessioun that *I.* <sup>r</sup> the  
 which *I.*

2 the meynes bi the lynagis of Yrael, bi  
lot alle thingis dyuydyng, as the Lord  
comaundide in the hoond of Moyses, to  
3 nyne lynagis and to an half lynage. For-  
sothe Moyses 3af to the two lynages and  
to the half lynage bizond Jordan posses-  
sioun; with outen the Leuytis, that no  
thing of erthe token among her bri-  
4 theren; but into the place of hem camen  
the sones of Joseph, into two lynagis dy-  
uydid, Manasse, and Effraym. And Le-  
uytis token noon other paart in the  
loond, but cytees to dwelle yn, and sub-  
urbis of hem to howsbeestis and his<sup>h</sup>  
5 feeld beestis to be fed. As the Lord co-  
maundide to Moyses, so the sones of  
Yrael diden, and dyuydeden the loond.  
6 And so the sones of Juda wenten to  
Josue in Galgalis; and Caleph, the sone  
of Jephone Cenezeus, spak to hym, Thou  
hast knowun, what the Lord hath spokun  
to Moyses the man of God of<sup>l</sup> me and  
7 of thee in Cades Barne. Of fourti 3eer  
Y was, whanne Moyses, the seruaunt of  
the Lord, sente<sup>k</sup> me fro Cades Barne forto  
bihold the loond, and I toolde to hym,  
8 that me semed sooth. Forsothe my bre-  
theren, that stieden vp with me, dis-  
coumfortiden<sup>l</sup> the herte of the puple, and  
neuerthelater<sup>m</sup> Y folwide the Lord my  
9 God. And Moyses swore in that day,  
seyng, The loond, that thi foot shal  
treed, shal be thi possessioun, and of thi  
sones with out eend; for thou hast folwid  
10 the Lord thi God. Forsothe the Lord  
hath grauntid to me lijf, as he hath bi-  
hoot vnto the day that is nowe. Fyue and  
fourti 3eer ben, sith the Lord spak this  
word to Moyses, whanne Yrael wente  
thur3 wildirnes. To day Y am of fyue  
11 and ei3ti 3eer, so my3ti, as that tyme Y  
was my3ti, whanne Y was sent to aspie;

meynes<sup>s</sup> bi<sup>t</sup> the<sup>u</sup> lynagis of Israel 3auen  
to hem, and departiden<sup>v</sup> alle thingis bi lot,<sup>z</sup>  
as the Lord comaundide in the hond of  
Moyses, to nyne<sup>vv</sup> lynagis and the<sup>w</sup> half  
lynage. For Moyses<sup>x</sup> hadde 3oue<sup>y</sup> to 'the<sup>z</sup>  
twey<sup>z</sup> lynagis and to the<sup>a</sup> half lynage  
'possessioun ouer Jordan<sup>b</sup>; without the  
Leuytis<sup>c</sup>, that token no thing of the lond  
among her britheren; but the sones of<sup>4</sup>  
Joseph weren departid in to twei lynagis,  
of Manasses and of Effraym, and 'weren  
eiris<sup>d</sup> in to the place of hem<sup>e</sup>. And 'the  
Leuytis<sup>f</sup> token noon other part in the lond,  
no but citees to dwelle<sup>g</sup>, and the subarbis  
of tho to werke<sup>h</sup> beestis and her scheep  
to be fed<sup>i</sup>. As the Lord comaundide to<sup>5</sup>  
Moyses, so the sones of Israel diden, and  
departiden<sup>k</sup> the lond. And so the sones<sup>6</sup>  
of Juda neiziden<sup>l</sup> to Josue in Galgalis;  
and Caleph, the sone of Jephone, of Ce-  
neth, spak to him<sup>m</sup>, Thou knowist, what  
the Lord spak to Moyses, the man of God,  
of me and of thee in Cades Barne. Y<sup>n</sup> was<sup>7</sup>  
of fourti 3eer, whanne Moyses, 'seruaunt of  
the Lord<sup>o</sup>, sente me fro Cades Barne, that  
Y schulde biholde the lond, and Y teelde  
to hym that, that semyde soth to me.  
Forsothe<sup>p</sup> my britheren, thats tieden<sup>q</sup> with<sup>8</sup>  
me, discourmfortiden the herte of the puple,  
and neuertheles<sup>r</sup> Y sude my Lord God.  
And Moyses swoor in that dai, and seide,<sup>9</sup>  
The lond, which<sup>s</sup> thi foot trad<sup>t</sup>, schal be  
thi possessioun, and of thi sones with-  
outen ende; for thou suedist thi Lord  
God. Sotheli<sup>u</sup> the Lord grauntide lijf to<sup>10</sup>  
me, as he bihi3te, 'til in to present dai<sup>v</sup>.  
Fourti 3eer and fyue ben, sithen the Lord  
spak this word to Moyses, whanne Israel  
3ede<sup>w</sup> bi<sup>x</sup> the<sup>y</sup> wildirnesse. To dai Y<sup>z</sup> am  
of 'foure scoor 3eer and fyue<sup>a</sup>, and Y am<sup>11</sup>  
as my3ti, as Y was my3ti<sup>b</sup> in that tyme,  
whanne Y was sent to aspie<sup>c</sup>; the strengthe

<sup>h</sup> her c. <sup>i</sup> for E pr. m. <sup>k</sup> sende E. <sup>l</sup> myslosedyn E pr. m. <sup>m</sup> nerthelater CE.

<sup>s</sup> the meynes I. <sup>t</sup> of I. <sup>u</sup> the plures. <sup>v</sup> these departiden I. <sup>vv</sup> the nyne N. <sup>w</sup> to an I. to  
the DEFGKLMNOPQRSUWX. <sup>x</sup> bizonde Jordan Moyses I. <sup>y</sup> 3oue possessioun I. <sup>z</sup> two I. ij LO. <sup>a</sup> an I.  
<sup>b</sup> Om. I. <sup>c</sup> dekens I. <sup>d</sup> these by successioun camen I. <sup>e</sup> Leuytis, and weren eiris I. <sup>f</sup> thei I. <sup>g</sup> dwelle  
ynne I. <sup>h</sup> her werke I. <sup>i</sup> fed ynne I. <sup>k</sup> thei departiden I. <sup>l</sup> wenten I. <sup>m</sup> Josue I. <sup>n</sup> Caleph I marg.  
<sup>o</sup> the seruaunt of the Lord BCFLNP pr. m. the Lordis seruaunt I. the man of God G. <sup>p</sup> and I. <sup>q</sup> 3eden  
up I. <sup>r</sup> nertheles I. <sup>s</sup> that I. <sup>t</sup> hath troden I. <sup>u</sup> And I. <sup>v</sup> into the day that is nowe I. <sup>w</sup> wente I.  
<sup>x</sup> thorou3 I. <sup>y</sup> Om. I. <sup>z</sup> Y Caleph I. <sup>a</sup> fyue and ei3ti 3eer K. <sup>b</sup> Om. I. <sup>c</sup> biholde the lond I.

the strength of that tyme in me vnto to<sup>n</sup> day abydith stil, as wel to fiȝt, as to  
 12 goo. Ȝyf thanne to me this hil, the which<sup>o</sup> the Lord hath bihoot to me, thee forsothe herynge, in the which ben Enachym, and greet citees and strengthid<sup>p</sup>; if peraventure the Lord be with me, and shal mowe doo aweye hem, as he hath  
 13 bihoot to me. And Josue blisside to hym, and took to hym Ebron into pos-  
 14 sessyon. And fro that tyme Ebron was to Caleph, the sone of Jephone Ceneze, vnto the present day; for he folwide the  
 15 Lord God of Yrael. The name of Ebron before was clepid Caryatharbe. Adam moost greet there in the loond of Enachym was set; and the loond ceesside fro bataylis.

## CAP. XV.

1 Thanne the lot of the sones of Juda, bi her kynredis, was this; fro the teerme of Edom vnto the deseert of Syn azens the south, and vnto the last paart of the  
 2 south coost, the bigynnyng of it fro the heȝt of the moost salt see, and fro the tonge of it, that biholdith to the south.  
 3 And `it gooth<sup>a</sup> out azens the stiyng of Scorpion, and passith into Syna; and stiede vp into Cades Barne, and cometh into Ebron, stiyng vp to<sup>r</sup> Daran, and  
 4 enuyrounyng Cariacaa, and thens passyng into Asemona, and comyng to the streeme of Egipt; and the termes of it shulen be the greet se<sup>s</sup>; this shal be the  
 5 eend of the south coost. Fro the est the bigynnyng forsothe shal be the salt see, vnto the eendis of Jordan, and tho thingis, that biholden the north, fro the tonge of the see vnto the same flood of  
 6 Jordan. And the terme stiede into Bethaegla, and gooth fro the north into Betharaba, stiyng vp to the stoon of

`of that tyme<sup>d</sup> dwellith stabli in me `til to<sup>e</sup> dai, as wel to fiȝte, as to go. Therfor ȝyue<sup>f</sup> 12 thou to me this hil, which<sup>g</sup> the Lord bihiȝte to me, while also thou herdith<sup>h</sup>, in which<sup>i</sup> hil ben Enachym, and grete `citees; and strengthid<sup>k</sup>; if in hap the Lord is<sup>l</sup> with me, and Y mai<sup>m</sup> do hem awei, as he<sup>n</sup> bihiȝte to me. And Josue blesside hym<sup>o</sup>, 13 and ȝaf<sup>p</sup> to hym Ebron in to possessioun. And fro that tyme Ebron was to<sup>q</sup> Caleph, 14 sone<sup>r</sup> of Jephone, of Cenez, `til in to<sup>s</sup> present dai; for he suede the Lord God of Israel. The name of Ebron was clepid<sup>u</sup> 15 bifore Cariatharbe. Adam<sup>t</sup>, the gretteste<sup>u</sup>, was<sup>v</sup> set there in the lond of Enachym; and the<sup>w</sup> lond ceesside fro batels.

## CAP. XV.

Therfor<sup>x</sup> this was the part of the sones 1 of Juda, bi her kynredis; fro<sup>y</sup> the terme<sup>z</sup> of Edom `til to<sup>a</sup> deseert<sup>b</sup> of Syn azens the south, and `til to<sup>c</sup> the laste part of the south coost, the bigynnyng therof fro the 2 hiznesse<sup>d</sup> of the saltist see, and fro the arm therof, that biholdith<sup>dd</sup> to the south. And it goith out azens the stiyng of 3 Scopioun<sup>e</sup>, and passith<sup>f</sup> in to Syna; and it stieth<sup>g</sup> in to Cades Barne, and cometh<sup>h</sup> in to Ebron, and it stieth<sup>i</sup> to Daran, and cumpassith<sup>k</sup> Cariacaa; and fro thennus it 4 passith<sup>l</sup> in to Asemona, and cometh<sup>m</sup> to the stronde of Egipt; and the termes therof schulen be the greet see; this schal be the ende of the south coost. Sotheli<sup>n</sup> 5 fro the eest the bigynnyng schal be the saltist see, `til to<sup>o</sup> the laste partis of Jordan, and tho partis, that biholden the north, fro the arm of the see `til to<sup>p</sup> the same flood of Jordan. And the terme<sup>q</sup> 6 stieth<sup>r</sup> in to Bethaegla, and passith<sup>s</sup> fro the north in to Betharaba; and it stieth<sup>t</sup>

† kynredis, that is, meynes. Lire here. c.

<sup>n</sup> Om. BF. <sup>o</sup> that c. <sup>p</sup> litul E pr. m. <sup>q</sup> he shal goon E pr. m. <sup>r</sup> fro A pr. m. <sup>s</sup> cyte A.

<sup>d</sup> Om. i. <sup>e</sup> vnto this i. <sup>f</sup> Josue, ȝyue i. <sup>g</sup> that i. <sup>h</sup> herdith it i. <sup>i</sup> the which i. <sup>k</sup> strengthid citees i. <sup>l</sup> be i. <sup>m</sup> schal mowe i. <sup>n</sup> the Lord i. <sup>o</sup> Caleph i. <sup>p</sup> he ȝaf i. <sup>q</sup> of i. <sup>r</sup> the sone i. <sup>s</sup> vnto this i. <sup>t</sup> Om. i. <sup>u</sup> moost i. <sup>v</sup> Adam was i. <sup>w</sup> that i. <sup>x</sup> Thanne i. <sup>y</sup> the whiche part lastide fro i. <sup>z</sup> coost i. <sup>a</sup> vnto i. <sup>b</sup> the deseert is. <sup>c</sup> it duride unto i. <sup>d</sup> heȝte i. <sup>dd</sup> biholdith A. <sup>e</sup> the scopioun i. <sup>f</sup> it passith forth i. <sup>g</sup> stieth up i. <sup>h</sup> it cometh i. <sup>i</sup> stieth up i. <sup>k</sup> it cumpassith i. <sup>l</sup> passith forth i. <sup>m</sup> it cometh i. <sup>n</sup> And i. <sup>o</sup> vnto i. <sup>p</sup> vnto i. <sup>q</sup> terme of it i. <sup>r</sup> stieth up i. <sup>s</sup> it passith i. <sup>t</sup> stieth up i.

7 Roen, the sone of Ruben, and strecchynge vnto the termys of Debara, fro the valey of Achor azens the north, biholdynge Galgala, that is forn<sup>t</sup> azens of the stiyng v<sup>p</sup> of Adomyn, fro the south part of the streem, and passith the wattris, that ben clepid the welle of the sunne; and shulen ben the goyngis out of it to the welle of  
8 Rogel. And it stieth v<sup>p</sup> bi the valey of the sone of Ennon, fro the side of Jebusei, to the south; this is Jerusalem; and fro thennus hym self arerynge<sup>u</sup> to the cop of the hil, that is azens Jehennon at the west, in the heijt of the valey of Raphaym, azens the  
9 north; and passith fro the cop of the hil vnto the welle of the water of Nepthoa, and cometh vnto the touns of the hil of Ephron; and is bowid into Bala, that is Caryatharym, that is of the cyte of  
10 wodis; and gooth a bout fro Baala azens the west, vn to the hil of Seir, and passith bisidis the side of the hil of Jarym to the north into Selbon, and gooth down into Bethsamys, and passith into Thanna;  
11 and cometh azen the north partis of Acharon fro the side, and is bowid to Sechrona, and passith the hil of Baala, and cometh into Gebnel, and of the greet see azens the west in the eend it is closid  
12 to gidrys. Thes ben the teermes of the sones of Juda, bi enuyroun in her kynredis.  
13 To Caleph<sup>v</sup>, the sone of Jephone, he hath 3ouun part in the mydil of the sones of Juda, as the Lord comaundyde to hym, Caryatharbe, of the fader of Enach; it is  
14 Ebron. And Caleph dide away fro it thre sones of Enach, Sysay, Achyman, and Tolmay, of the stok of Enach. And fro thens comynge doun he cam to the dwellers of Dabir, that before was clepid Caryathsepher, that is, citee of lettrys. And  
15 Caleph seide, Whoso smytith Caryathsepher<sup>vv</sup>, and takith it, Y shal 3yue to hym

to the stoon of Boen, sone<sup>u</sup> of Ruben, and 7 goith<sup>v</sup> 'til to<sup>w</sup> the termes of Debera, fro the valei of Achar azens the north; and it biholdith Galgala, which<sup>x</sup> is 'on the contrarie part of<sup>y</sup> the stiyng of Adomyn, fro the south part of the stronde; and it passith the wattris, that ben clepid the welle of the sunne; and the outgoyngis therof schulen be to<sup>z</sup> the welle of Rogel. And it stieth<sup>a</sup> bi the valei of the sone of  
8 Ennon, bi the side of Jebusei, at the south; this is Jerusalem; and fro thennus it reisith<sup>b</sup> it silf to the cop of the hil, which<sup>c</sup> is azens Jehennon at the west, in the hiznesse<sup>d</sup> of the valei of Raphaym, azens the north; and it passith fro<sup>e</sup> the  
9 'cop of the hil<sup>f</sup> til<sup>g</sup> to the wel of the watir Nepthoa, and cometh<sup>h</sup> 'til to<sup>i</sup> the tounes of the hil of Ephron; and it is bowid in to Baala, which<sup>k</sup> is Cariatharym, that is, the citee of woodis; and it cumpassith fro  
10 Baala azens the west, 'til to<sup>l</sup> the hil of Seir, and it passith bi the side of the hil Jarym to the north in Selbon, and goith<sup>m</sup> doun in to Bethsamys; and it passith<sup>n</sup> in to Thanna, and cometh<sup>o</sup> azens the partis  
11 of the north bi the side of Accaron; and it is bowid to Secrona, and passith<sup>p</sup> the hil of Baala; and it cometh in to Gebneel, and it is closid with the ende of the grete see, azens the west. These ben the termes of  
12 the sones of Juda, bi cumpas in her meynes. Sotheli<sup>q</sup> Josue 3af to Caleph, sone<sup>r</sup>  
13 of Jephone, part in the myddis of the sones of Juda<sup>s</sup>, as the Lord comaundide to hym, Cariatharbe<sup>t</sup>, of the fadir of Enach; thilke is Ebron. And Caleph dide awei  
14 fro it<sup>u</sup> thre sones of Enach, Sisai, and Achyman, and Tholmai, of the generacioun of Enach. And Caleph stiede<sup>v</sup> fro  
15 thennus, and cam<sup>w</sup> to the dwellers of Dabir, that was clepid bifore Cariathsepher, that is, the<sup>x</sup> citee of lettris. And Caleph  
16

<sup>t</sup> Om. *E pr. m.* <sup>u</sup> rerende *c.* <sup>v</sup> Caleph forsothe *E.* <sup>vv</sup> Caryatsephe *A.*

<sup>u</sup> that is, of the sone *I.* <sup>v</sup> it goith *I.* <sup>w</sup> vnto *I.* <sup>x</sup> that *I.* <sup>y</sup> forn azens *I.* <sup>z</sup> lastynge to *I.* <sup>a</sup> stieth up *I.* <sup>b</sup> up reisith *I.* <sup>c</sup> that *I.* <sup>d</sup> heijte *I.* <sup>e</sup> forth fro *I.* <sup>f</sup> Om. *G.* <sup>g</sup> Om. *plures.* <sup>h</sup> it cometh *I.* <sup>i</sup> vnto *I.* <sup>j</sup> til *s.* <sup>k</sup> that *I.* <sup>l</sup> vnto *I.* <sup>m</sup> it goith *I.* <sup>n</sup> passith forth *I.* <sup>o</sup> it cometh *I.* <sup>p</sup> it passith *I.* <sup>q</sup> And *I.* <sup>r</sup> the sone *I.* <sup>s</sup> the sones of Jude *I.* <sup>t</sup> this part *hizl* Cariatharbe *I.* <sup>u</sup> thennus *I.* <sup>v</sup> stiede up *I.* <sup>w</sup> he cam *I.* <sup>x</sup> Om. *I.*

17 Axam, my douzter, wijf. And Othonyel, the sone of Zeneth, the brother of Caleph, the zonger<sup>w</sup>, took it; and he zaf to  
 18 hym Axam, his douzter, wijf. The which, whanne she wente togidres, hir man meuede to hir for<sup>x</sup> to axe of hir fader a feeld; and she sizide, as she sat in the asse; to whom Caleph, What hast thou,  
 19 he seith? And she answerd, Jif to me a blessinge; the south loond and drye thou hast zyue to me; ioyn and a water<sup>y</sup> loond. And Caleph zaf to hir 'a watry  
 20 loond<sup>z</sup>, aboue and bynethe. This is the possessioun of the lynage of the sones of  
 21 Juda, bi her kynredis. And her citees weren fro the last parties of the sones of Juda, biside the teermes of Edom, fro the south of Capsahel, and Edel, and Jagur;  
 22 Eccyna, and Dymona, Edada, and Cades,  
 23 and Alor, and Jethnan, and Ypheth, and  
 24 Thelem, and Balaoth, and Asor, Nobua,  
 25 and Caryoth, Effron; this is Assoromam;  
 26 Same, and Molida, and Aser, Gabda<sup>a</sup>, and  
 27 Assemoth, Bethfeleth, and Acertual, and  
 28 Bersabee, and Baiubia, and Baala, and  
 29 Hymesen, and Betholad, and Exil, and  
 30 Herma, and Sichelech, and Meacdemena,  
 31 Sensena, Lebioth, and Selymetem Remmoth; alle the citees nyyn and thretti,  
 32 and the touns of hem. Forsothe in the feeldis of Eschoal, and Saraa, and Asena,  
 33 and Azanoe, and Eugannem, and Thaphua, and Enaym, and Jesemoth, Adulam,  
 34 Socco, and Azecha, and Sarym, Aditaim,  
 35 and Gedam, and<sup>b</sup> Giderothaim<sup>c</sup>; the cytees fourteen, and the touns of hem; Sa-  
 36 nam, and Eseba, and Magdalgad, Delen<sup>cc</sup>,  
 37 and Melcha, Betel, Lachis, and Baschath,  
 38 and Eglon, Esbon, and Leemas, and Cethlis, and Gideroth, and Bethdagon, and  
 39 Nenna, and Maceda; cytees sixteen, and  
 40 the townes of hem; Jambane, and Ether, and Asam, Jepta, and Jesua, and Nesib,

seide, Y schal zyue Axa, my douzter, wijf to hym that schal smyte<sup>v</sup> Cariathsepher, and schal<sup>z</sup> take it. And Othynyel, sone<sup>a</sup> 17 of Ceneth, the zongere brother of Caleph, took that<sup>b</sup> citee; and Caleph zaf Axa, his douztir, wijf to hym. And whanne 'sche 18 zede togidere<sup>c</sup>, hir hosebonde counseilide hir, that sche schulde axe of hir fadir a feeld; and sche sizide, as sche sat on<sup>d</sup> the asse; 'to whom<sup>e</sup> Caleph seide<sup>f</sup>, What hast 19 thou<sup>g</sup>? And sche<sup>h</sup> answeride, Zyue thou blessing<sup>i</sup> to me; thou hast zoue to me the south lond and drye<sup>k</sup>; ioyne thou also the<sup>l</sup> moist lond. And Caleph zaf to hir the<sup>m</sup> moist lond, aboue and bynethe. This is 20 the possessioun of the lynage of the sones of Juda, bi her meynes. And the citees 21 weren<sup>n</sup> fro the laste partis of the sones of Juda, bisidis the termes of Edom, fro the south<sup>o</sup>; Capsahel, and Edel, and Jagur, Ectyna, and Dymona, Edada, and Cades,<sup>22</sup>  
 23 and Alor, and Jethnan, and Ipheth, and  
 24 Thelon, and Balaoth, and Asor, Nobua,<sup>25</sup>  
 26 and Cariath, Effron; this is Asseromam; 26 Same, and Molida, and Aser, Gabda<sup>p</sup>, and 27 Assemoth, Bethfelech, and Asertual, and 28 Bersabee, and Baiohia, and Baala, and 29 Hymesen, and Betholad, and Exul, and 30 Herma, and Sichelech, and Meacdemana, 31 and Sensena, Lebeoth, and Selymetem 32 Remmoth<sup>q</sup>; alle 'the citees<sup>r</sup>, nyn and thretti<sup>s</sup>†, and the<sup>t</sup> townes 'of tho<sup>u</sup>. So- 33  
 34 theli<sup>v</sup> in the feeldi places, Escoal, and Sama, and Asena, and Azanoe, and En- 34 gannem, and Taphua, and Enaym, and 35 Jecemoth, Adulam, Socco, and Azecha, and Sarym, Adytaym, and Gedam, and 36 Giderothaym; fourtene citees, and 'the townes of tho<sup>w</sup>; Sanam, and Aseba, and 37 Magdalgad, Delen, and Melcha, Bethel,<sup>38</sup>  
 39 Lachis, and Baschat, and Esglon, Esbon,<sup>39</sup>  
 40 and Leemas, and Cethlis, and Gideroth,<sup>40</sup>  
 41 and Bethdagon, and Neuma, and Maceda;

<sup>w</sup> lasse *c pr. m. E pr. m.*    <sup>x</sup> Om. *c.*    <sup>y</sup> watri *CE.*    <sup>moyst dongy</sup> *E pr. m.*    <sup>z</sup> moyst dongy *E pr. m.*  
<sup>a</sup> Om. *A.*    <sup>b</sup> Om. *A.*    <sup>c</sup> Rothaim *A.*    <sup>cc</sup> Magdalgaddelen *A.*

<sup>y</sup> destrie *I.*    <sup>z</sup> he schal *I.*    <sup>a</sup> the sone *I.*    <sup>b</sup> the *I.*    <sup>c</sup> thei zeden *IKX sup. ras.*    <sup>d</sup> upon *I.*    <sup>e</sup> and *I.*  
<sup>f</sup> seide to her *I.*    <sup>g</sup> thou *in thi mynde I.*    <sup>h</sup> Axa *I.*    <sup>i</sup> a blessing *I.*    <sup>k</sup> a drye *I.*    <sup>l</sup> therto a *I.*    <sup>m</sup> a *I.*  
<sup>n</sup> Om. *I.*    <sup>o</sup> south weren these citees *I.*    <sup>p</sup> and Gabda *BD.*    <sup>q</sup> and Remmoth *DEIKMNQXS.*    <sup>r</sup> these ben *I.*  
<sup>s</sup> thretti citees *I.*    <sup>t</sup> her *I.*    <sup>u</sup> Om. *I.*    <sup>v</sup> And *I.*    <sup>w</sup> her townes *I.*

† *alle the citees xxxix. In Ebreu it is xxix.; for so manye and no mo leften to the sones of Juda bi truthe, othere that ben ouer this noumbre weren assigned afterward to the lynage of Symeon. c.*

44 and Ceyla, and Asib, and Maresa, cytees  
 45 nyne, and the townes of hem; Accharon  
 46 with townes and his villagis; from Accaron  
 vnto the see, alle that drawen to Azaot,  
 47 and the villagis of it; Azaoth with townes  
 and his villagis; Gaza with townes and  
 his villagis, vnto the streeme of Egypt;  
 48 and the greet see the teerme of it; and  
 in the hil of Samyr, and Jecther, and  
 49 Socco, and Edenna, Charyath Senna;  
 50 this is Dabir; Anab, and Yschemo, and  
 51 Ammygosen, and Olom, and Gilo, citees  
 52 enleuen, and the townes of hem; Arab,  
 53 and Roma, and Esaam, and Ammin, and  
 54 Bethfasua, and Aphecha, and Anymacha,  
 Caryatharbe; that is Ebron; and Sior,  
 55 citees nyne, and townes<sup>d</sup> of hem; Maon,  
 56 and Hermen, and Ziph, and Jothae, Ze-  
 57 rahel, and Zachadamer, and Anoe, and  
 Chaym, Gabaa, Canna, citees ten, and the  
 58 townes of hem; Alul, and Bethsur, and  
 59 Jodor, Mareth, and Bethanoth, and Beth-  
 ecen, citees sixe, and the townes of hem;  
 60 Caryathbaal; that is Caryatharym, citee  
 of wodis; and Rebda, citees two, and the  
 61 townes of hem; in the deseert of Bethara-  
 62 ba, Medyn, and Cyriacha, and Nepsan,  
 and the citee of salt, and Engadi, citees  
 six, and the townes of hem; thei weren  
 63 togidre an hundryd and fifteen. For-  
 sothe Jebuse<sup>e</sup>, the dweller of Jerusalem,  
 my3te not the sones of Juda doon a wey;  
 and Jebuse<sup>e</sup> dwelt with the sones of  
 'Juda in<sup>f</sup> Jerusalem vnto the day that is  
 now.

## CAP. XVI.

1 And the lot of the sones of Joseph  
 felle fro Jordan azens Jericho, and to the  
 watrys of it, fro the est; the wildirnes  
 that stieth vp fro Jericho to the hil of  
 2 Bethel, and goth out fro Bethel Luzan,  
 and passith the teerme of Architaroth,

sixtene<sup>x</sup> citees, and 'the townes of tho<sup>y</sup>;  
 'Jambane, and Ether, and Asam, Jepta,<sup>42</sup>  
<sup>43</sup> and Jesua, and Nesib, and Ceila, and Azib,<sup>44</sup>  
 and Mareza<sup>yy</sup>, nyn<sup>z</sup> citees, and 'the townes  
 of tho<sup>a</sup>; 'Accaron with hise townes and 45  
 vilagis; fro Accaron til to the sec, alle 46  
 thingis that gon to Azotus, and the townes  
 therof; Azotus with hise townes and vi-47  
 lagis; Gaza with hise townes and villagis,  
 til to the stronde of Egypt; and the grete  
 see is the terme therof; and in the hil, 48  
 Samyr<sup>aa</sup>, and Jeccher, and Socco, and Ede-49  
 ma, Cariath Senna; this is Dabir; Anab, 50  
 and Ischemo, and Ammygosen, and Olom, 51  
 and Gilo<sup>b</sup>, enleuene<sup>bb</sup> 'citees, and the townes  
 of tho<sup>c</sup>; 'Arab, and Roma, and Esaam, and <sup>52</sup>  
<sup>53</sup> Amum, and Bethfasua, and Afecha, Am- 54  
 macha, and Cariatharbe; this is Ebron;  
 and Sior<sup>cc</sup>, nyn<sup>d</sup> citees, and 'the townes of  
 tho<sup>e</sup>; 'Maon, and Hermen, and Ziph, and 55  
 Jothae, Zerahel, and Zocadamer, and Anoe, 56  
 and Chaym, Gabaa, and<sup>f</sup> Kanna<sup>ff</sup>, ten<sup>g</sup> ci- 57  
 tees, and 'the citees of tho<sup>h</sup>; 'Alul, and 58  
 Bethsur, and Jodor, Mareth, and Betha- 59  
 noth, and Bethecen, sixe citees, and the  
 townes of tho<sup>hh</sup>; Cariathbaal; this is Ca- 60  
 riatharym, the citee of woodis; and Reb-  
 da, twei citees, and 'the townes of tho<sup>i</sup>; in 61  
 deseert<sup>k</sup>, 'Betharaba, Medyn, and Siriacha,  
 Nepsan, and the citee of salt, and Engad- 62  
 di<sup>kk</sup>, sixe<sup>l</sup> citees, and 'the townes of tho<sup>m</sup>;  
 'the citees<sup>n</sup> weren togidre an hundrid and  
 fiftene. Sotheli the sones of Juda my3ten 63  
 not do awei Jebusei, the dwellere of Je-  
 rusalem; and Jebusei dwellide with the  
 sones of Juda in Jerusalem 'til in to<sup>o</sup> pre-  
 sent day.

## CAP. XVI.

And the lot<sup>p</sup>, 'ethir part<sup>q</sup>, of the sones 1  
 of Joseph felde fro Jordan azens Jerico,  
 and at<sup>r</sup> the watris therof, fro the eest; is  
 the wildirnesse, that stieth<sup>s</sup> fro Jerico to  
 the hil of Bethel, and it goith out<sup>t</sup> fro 2  
 Bethel 'in to<sup>u</sup> Luzan, and passith<sup>v</sup> the

<sup>d</sup> the townes CE. <sup>e</sup> Jesube A. <sup>f</sup> Om. A.

<sup>x</sup> and sixtene I. <sup>y</sup> her townes, *bi name* I. <sup>yy</sup> Om. I. <sup>z</sup> and nyn I. <sup>a</sup> her townes I. <sup>aa</sup> of Samyr K.  
<sup>h</sup> Om. I. <sup>bb</sup> and ther *weren* enleuene I. <sup>c</sup> citees, with townes and vilagis therof I. <sup>cc</sup> Om. I. <sup>d</sup> and  
 nyn I. <sup>e</sup> her townes I. <sup>f</sup> Om. *plures*. <sup>ff</sup> Om. I. <sup>g</sup> and ten I. <sup>h</sup> her townes I. <sup>hh</sup> Om. I. <sup>i</sup> her  
 townes I. <sup>k</sup> the deseert I. <sup>kk</sup> Om. I. <sup>l</sup> weren sixe I. <sup>m</sup> her townes I. <sup>n</sup> these I. <sup>o</sup> vnto this I.  
<sup>p</sup> lond q. <sup>q</sup> Om. C18X. <sup>r</sup> to I. <sup>s</sup> stieth up I. <sup>t</sup> forth I. <sup>u</sup> vnto I. <sup>v</sup> it passith I.

3 and cometh doun to the west biside the  
teerme of Jefleti, vnto the teermes of the  
nethermore<sup>g</sup> Betheron, and of Gazar; and  
the regiouns of it ben endid in<sup>h</sup> the greet  
4 see, that weeldiden the sones of Joseph,  
5 Manasses and Effraym. And the teerme  
of the sones of Effraym, bi her kynredis,  
is maad, and the possessioun of hem azens  
the est, Acharothaddar vnto the ouermore<sup>i</sup>  
6 Betheron. And goon out the side coostis  
into the see; forsothe Mathmethath bi-  
holdith the north, and enuyrouneth the  
teermys azens the est in Thanarselo, and  
7 passith fro the streme of Janoe; and goth  
doun fro Janoe into Atharoth and Noa-  
thara, and cometh into Jericho; and goth  
8 out to Jordan fro Thaphua, and passith  
azens the see in to the valey ful of reedis;  
and the goyngis out of it ben to the  
moost salt see. This is the possessioun of  
the lynage of the sones of Effraym, bi her  
9 meynes; and the citees ben seuerd to the  
sones of Effraym in the mydil of the  
possessioun of the sones of Manasse, and  
10 the townes of hem. And the sones of  
Effraym slenen not Chanane, that dwelt  
in Gaser; and Chanane dwellid in the  
mydil of Effraym vnto this day tri-  
butarye.

## CAP. XVII.

1 And the lot felle to the lynage of Ma-  
nasse, forsothe he is the first gotten of  
Joseph; to Machir, the first gotten of Ma-  
nasses, the fader of Galaad, that was a  
man fizter, and hadde the possessioun of  
2 Galaad and Basan; and to the relikis of  
the sones of Manasse, after her meynes;  
to the sones of Abieserj, and to the sones  
of Heleph, and to the sones of Hesryel,  
and to the sones of Sichen, and to the  
sones of Ephher, and to the sones of Se-  
myda; thes ben the sones of Manasse,  
sone<sup>k</sup> of Joseph, maalis, bi her kynredis.

terme of Architaroth, and it goith doun<sup>3</sup>  
to the west, bisidis the terme of Jefleti,  
'til to<sup>v</sup> the termes of the lowere Bethoron,  
and of Gazer; and the cuntrees therof  
ben endid with the greet see, which<sup>w</sup> 4  
*cuntreis* Manasses and Effraym, the sones  
of Joseph, weldiden. And the terme of<sup>5</sup>  
the sones of Effraym, bi her meynes, and  
'the possessioun of hem<sup>ww</sup> was maad azens  
the eest<sup>x</sup>, Accarothaddar<sup>y</sup> 'til to<sup>z</sup> the hijere  
Bethoron. And the coostis goon out in to<sup>6</sup>  
the see; sotheli<sup>a</sup> Mathmetath biholdith the  
north, and cumpassith<sup>b</sup> the termes azens  
the eest in Tharnarselo, and passith<sup>c</sup> fro<sup>7</sup>  
the stronde of Janee; and it goith doun  
fro Janee in to Atharoth and Noathara<sup>d</sup>,  
and cometh<sup>e</sup> in to Jerico; and it goith out  
to Jordan fro Taphua, and passith azens<sup>8</sup>  
the see in to<sup>f</sup> the valey of 'the place of<sup>g</sup>  
rehedis; and the goyngis out therof ben  
to<sup>h</sup> the salteste see. This is the posses-  
sioun of the sones of Effraym, bi her  
meynes; and citees<sup>i</sup> and the townes of<sup>9</sup>  
tho<sup>k</sup> ben departid to the sones of Effraym,  
in the myddis of the<sup>l</sup> possessioun of the  
sones of Manasses. And the sones of Ef-<sup>10</sup>  
fraym killiden<sup>m</sup> not Cananey, that dwellide  
in Gazer; and Cananey dwellide tributarie  
in the myddis of Effraym til in<sup>n</sup> to this  
day.

## CAP. XVII.

Forsothe<sup>o</sup> lot felde in<sup>p</sup> to the lynage of<sup>t</sup>  
Manasse, for he is the firste gendrid<sup>q</sup> sone  
of Joseph; *lot<sup>r</sup> felde* to Machir, the firste  
gendrid<sup>s</sup> sone of Manasses, to the fadir of  
Galaad, that was a werriour, and he hadde  
possessioun<sup>t</sup> Galaad and Basan. And *lot<sup>2</sup>*  
*felde* to the othere<sup>u</sup> of<sup>v</sup> the sones of  
Manasses, bi her meynes; to the sones  
of Abiezer, and to the sones of Heleth,  
and to the sones of Hesriel, and to the  
sones of Sichen, and to the sones of Ephher,  
and to the sones of Semyda; these ben the  
sones of Manasse, sone<sup>w</sup> of Joseph, the

<sup>g</sup> nethere c. <sup>h</sup> to CE. <sup>i</sup> ouere CE. <sup>j</sup> Abieses A.

<sup>vv</sup> vnto I. <sup>w</sup> the whiche I. <sup>ww</sup> her possessioun I. <sup>x</sup> eest the whiche terme was I. <sup>y</sup> Accaroth and  
Addar NKOX. <sup>z</sup> vnto I. <sup>a</sup> for I. <sup>b</sup> it cumpassith I. <sup>c</sup> it passith I. <sup>d</sup> into Noathara I. <sup>e</sup> it cometh I.  
<sup>f</sup> Om. K. <sup>g</sup> Om. G. <sup>h</sup> vnto I. <sup>i</sup> the citees I. <sup>k</sup> tho coostus I. <sup>l</sup> his I. <sup>m</sup> slouen I. <sup>n</sup> Om. I.  
<sup>o</sup> And the I. <sup>p</sup> Om. BC. <sup>q</sup> bigoten I. <sup>r</sup> it I. <sup>s</sup> bigoten I. <sup>t</sup> to possessioun I. <sup>u</sup> tother IK. <sup>v</sup> Om. I.  
<sup>w</sup> the sone I.

3 To Salphat forsothe, the sone of Epher, sone<sup>k</sup> of Galaad, sone<sup>k</sup> of Machir, sone<sup>k</sup> of Manasse, were no sones, but oonli dou3tres; of the whiche thes ben the names, Maala, and Noa, and Negla, and 4 Melcha, and Tersa. And thei camen in the sijt of Eliazar, preest<sup>l</sup>, and of Josue sone<sup>m</sup> of Nun, and of the princis, seiynge, The Lord hath comaundid bi the hood of Moyses, that possessioun were 3ouun to vs<sup>n</sup> in the mydil of oure<sup>o</sup> britheren. And he 3af to hem, after the heest of the Lord, possessioun in the mydil of 5 the britheren of the fader of hem. And the litil cordis fellen to Manasse ten, with out the loond of Galaad and Basan bi- 6 3ond Jordan; forsothe the dou3tres<sup>p</sup> of Manasse hadden herytage in the mydil of the sones of hym. Forsothe the loond of Galaad felle into the lot of the sones 7 of Manasse, that weren left. And the teerme of Manasse was fro Aser Machynathat, that biholdith Sichem, and gooth out to the rijt beside the dwellers of the 8 welle of Taphue. And forsothe in the lot of Manasse felle the loond of Taphue, that is beside the teermes of Manasse, 9 and of the sones of Effraym. And the teerme of the valey ful of reedis cometh down in the south of the streeme of the cytees of Effraym, that ben in the mydil of the cytees of Manasse. The teerme of Manasse fro the north of the stream, and 10 the goynge out of it gooth to the see; so that the possessioun of Effraym<sup>q</sup> be fro the south, and fro the north of Manasse, and either closith the see; and thei ben ioyned to hem self in the lynage of Aser fro the north, and in the lynage of Ysachar fro the est. And the herytage of Manasse was in Ysachar and in Aser, Versan and the litil touns of it, and Jeb- laan with his litil touns, and the dwellers

male children, bi her meynes. Sotheli<sup>x</sup> 3 to Salphaat, the sone of Epher, sone of Galaad, sone of Machir, sone of Manasses, weren<sup>y</sup> not sones, but dou3tris aloone; of whiche<sup>z</sup> these ben the names, Maala, and Noa, and Eegla, and Melcha, and Thersa. And thei<sup>a</sup> camen in the sijt of Eleazar, 4 preest<sup>b</sup>, and of Josue, sone<sup>c</sup> of Nun, and of the princes, and seiden<sup>d</sup>, The Lord comaundide bi the hond of Moises, that possessioun should be 3ouun to vs in the myddis of oure britheren. And<sup>e</sup> Josue 3af to hem possessioun, bi comaundement<sup>f</sup> of the Lord, in the myddis of the britheren of her fadir. And ten cordis, *that is,* 5 *londis mesurid bi ten cordis*<sup>g</sup>, felden to Manasses, without the loond of Galaad and of Basan bizende Jordan; for the dou3- 6 tris of Manasses<sup>†</sup> weldiden eritage in the myddis of the sones of hym. Sotheli<sup>i</sup> the loond of Galaad felde in to the part of the sones of Manasses, that weren residue<sup>k</sup>. And the teerme of Manasses was fro Azer 7 Machynathath, that biholdeth Sichem, and goith<sup>l</sup> out<sup>m</sup> to<sup>n</sup> the rijt side, bisidis the dwelleris of the welle Taphue; for the 8 loond of Thaphue, which<sup>o</sup> is bisidis the teerme<sup>p</sup> of Manasses, and of the sones of Effraym, felde in the lot of Manasses. And the teerme of the valey of place<sup>q</sup> of<sup>r</sup> rehedis goith down in the south of the stronde of the citees of Effraym, that ben in the myddis of the citees of<sup>r</sup> Manasses. The teerme of Manasses is fro the north of the stronde, and the goyng out therof goith to the see; so that the possessioun<sup>10</sup> of Effraym is fro the south, and the possessioun of Manasses fro<sup>s</sup> the north, and the see closith euer either; and tho<sup>t</sup> ben ioyned to hem silf in the linage of Aser fro the north, and in the lynage of Isachar fro the ecst. And the eritage of<sup>11</sup> Manasses was in Isachar and in Aser,

† of Manasses, that is of Salphaath, that weren of the lynage of Manasses. Lire here. c.

<sup>k</sup> the sone *E pr. m.*    <sup>l</sup> the preest *E pr. m.*    <sup>m</sup> the sone *E pr. m.*    <sup>n</sup> 3ow *E pr. m.*    <sup>o</sup> 3oure *E pr. m.*  
<sup>p</sup> dou3tren *BEFH.*    <sup>q</sup> hit *E pr. m.*

<sup>x</sup> But *I.*    <sup>y</sup> ther weren *I.*    <sup>z</sup> the whiche *I.*    <sup>a</sup> these *I.*    <sup>b</sup> the preest *I.*    <sup>c</sup> the sone *I.*    <sup>d</sup> thei seiden *I.*  
<sup>e</sup> And bi heeste of the Lord *I.*    <sup>f</sup> the comaundement *C.*    <sup>g</sup> *that ben londis ymeete bi cordis I.* Om. *sx.*  
<sup>i</sup> For *I.*    <sup>k</sup> left *alyue I.*    <sup>l</sup> it goith *I.*    <sup>m</sup> forth *I.*    <sup>n</sup> of *K.*    <sup>o</sup> that *I.*    <sup>p</sup> termes *DEFGIKLMOPQRSUWX.*  
<sup>q</sup> the place *I.*    <sup>r</sup> Om. *A.*    <sup>s</sup> is fro *I.*    <sup>t</sup> tho *possessiouns I.*

of Dor, with her borgh touns; forsothe the dwellers of Endor, with her litil touns, and also the dwellers of Thanath, with her litil touns, and the dwellers of Magedo, with her litil touns, and the thridde  
 12 part of the cytee of Nophet. Ne the sones of Manasse myzten these cytees vndurturn, but Chanane bygan to dwelle  
 13 in this loond. Forsothe after that the children of Yrael weren recouerd<sup>r</sup>, thei sugetiden the Chananeis, and maden tributaryes to hem, and slewen hem not.  
 14 And the sones of Joseph speken to Josue, and seiden, Whi hast thou zeue to me loond into possessioun of lot and of o litil coord, sith Y am of so myche multitude,  
 15 and the Lord hath blessid me? To whom Josue seith, If 'thow art a myche puple<sup>s</sup>, sty into the wode, and hew to thee spacis in the loond of Pherzei, and Raphaym; for streyt is to thee the possessioun of  
 16 the hil of Effraym. To whom answerden the sones of Joseph, We shulen not mowe stie vp to the mounteyns, sith yren charys vsen the Chananees, that dwellen in the feeldi loond; in the which ben set Bersan, with his litil touns, and Jerazel  
 17 hauynge the myddil valey. And Josue seide to the hous<sup>t</sup> of Joseph, 'that is<sup>u</sup>, Effraym and Manasse, Thow art a myche puple, and of greet strengthe; thow shalt  
 18 not haue o soort, but thow shalt passe to the hil, and hew to thee, and purge spacis<sup>v</sup> to dwelle. And thow shalt mowe furthermore goo forth, whanne thow hast vndurturned Chananee, whom thow seist yren charis to han, and to be moost strong.

Bersan, and the townes therof, and Jeb- laan, with hise townes, and the dwellers of Dor, with her citees; and the dwelleris of Endor, with her townes, and also the dwelleris of Thanath, with her townes, and the dwelleris of Maiedo, with her townes, and the thridde part of the citee Nophet. And the sones of Manasses mizten not<sup>12</sup> distrie these citees, but Cananei bigan to dwelle in this loond. Sotheli<sup>u</sup> aftir that<sup>13</sup> the sones of Israel weren<sup>v</sup> stronge, thei maden suget Cananeis, and maden<sup>w</sup> tributaries to hem silf, and killiden<sup>x</sup> not Cananeis<sup>y</sup>. And the sones of Joseph speken to<sup>14</sup> Josue, and seiden, Whi hast thou zoue to me loond in to possessioun of o lot<sup>†</sup> and part<sup>z</sup>, sithen Y am of so greet multitude<sup>a</sup>, and the Lord hath blesside me, 'that is, hath alargid me in children<sup>b</sup>? To whiche<sup>c</sup>  
 15 Josue seide, If thou art myche<sup>d</sup> puple, stie thou<sup>e</sup> into the wode, and kitte<sup>f</sup> down to thee spaces in the loond of Feresei, and of Raphaym<sup>ff</sup>, for the possessioun of the hil of Effraym is streijt to<sup>g</sup> thee. To whom the<sup>16</sup> sones of Joseph answerden, We moun not stie<sup>h</sup> to the hilli places, sithen Cananeis, that dwellen in the 'loond of the feeldi, vsen ironne charis; in which<sup>k</sup> loond Bersan, with hise townes, and Jesrael, weldynge the myddil valey, ben set. And<sup>17</sup> Josue seide to the hows<sup>l</sup> of Joseph, and of Effraym, and of Manasses, Thou art myche puple, and of greet strengthe; thou schalt not haue o lot<sup>‡</sup>, but thou schalt<sup>18</sup> passe to the hil, and thou schalt kitte down to thee<sup>m</sup>; and thou schalt clense spaces to dwelle<sup>n</sup>. And thou schalt mow go forth ferthere, whanne thou hast distried Cananei, whom thou seist to haue irone charis, and to be moost strong<sup>o</sup>.

† of o lot; that is, lytil in comparisoun of my multitude.  
 Lire here. c.

‡ thou schalt not haue o lot; it is not to vndurstonde that ony lynage hadde many lottis, but this that is seid here, thou schalt not haue o lot, schal be vndir- stondun thus, thou schalt not be apayed with the loond getun in thi lot, but thou schalt gete the residue in ouercomynge with Goddis help thyn aduersaries; and whanne thei ben ouercomun, thou maist kitte down wodis, and make large spacis to dwelle.  
 Lire here. c.

<sup>r</sup> keuered *E pr. m.* <sup>s</sup> thy puple is moche *E pr. m.* <sup>t</sup> sones *ABFH.* <sup>u</sup> and of *E pr. m.* <sup>v</sup> placis *A.*

<sup>u</sup> And *1.* <sup>v</sup> hadden wexe *1.* <sup>w</sup> thei maden hem *1.* <sup>x</sup> thei killiden hem *1.* <sup>y</sup> Om. *1.* <sup>z</sup> of o litil mesure *1.* <sup>a</sup> a multitude *1.* <sup>b</sup> that is, in encreasing of children *1.* Om. *sx.* <sup>c</sup> whom *1.* <sup>d</sup> a myche *1.* <sup>e</sup> thou up *1.* <sup>f</sup> kitte thou *1.* <sup>ff</sup> Raphym *A.* <sup>g</sup> out to *1.* <sup>h</sup> wende up *1.* <sup>i</sup> feldy loond *1.* <sup>k</sup> the which *1.* <sup>l</sup> meynee *1.* <sup>m</sup> thee trees *1.* <sup>n</sup> dwelle ynne *1.* <sup>o</sup> strong men *1.*

## CAP. XVIII.

1 And alle<sup>w</sup> the sones of Yrael ben gedryd in Sylo, and there thei pizten the tabernacle of witnessynge; and the loond  
2 was suget to hem. Forsothe there dwelten of the sones of Yrael seuen lynagis, that  
3 zit not hadden taak her possessiouns. To whom seith Josue, How long <sup>w</sup>elewen ze<sup>x</sup> with slewth, and ze goon<sup>y</sup> not into the loond to be weeldid, that the Lord God  
4 of zoure faders hath zyue to zou? Chesith of eche lynagis thre men, that Y sende hem, and thei goon, and enuyroun the loond, and discryue it after the noumbre of eche multitude, and thei tellen to me,  
5 that thei han discryued. Dyuyde ze to zou the loond into seuen partis; Judas be in hys teermes at the south coost, and  
6 the hows of Joseph fro the north; the myddil loond bitwix<sup>z</sup> thes discryue ze into seuen partise; and thanne ze shulen come to me, that before the Lord oure God I  
7 sende to zou her lot; for there is not a mong zou paart of Leuytis, but preesthod of the Lord, this is the herytage of hem. Forsothe Gad, and Ruben, and the half lynage of Manasse now han taak her possessiouns bizond Jordan, at the est coost, the whiche Moyses, the seruaunt of  
8 the Lord, hath zeue to hem. And whanne the men weren rysen for<sup>a</sup> to goon, to discryue the loond, Josue commaundide to hem, seiynge, Gooth aboute the loond, and discryue ze it, and torneth<sup>i</sup> azen to me, that here bifore the Lord zoure God  
9 in Sylo Y sende to zou lot. And so thei wenten, and goynge about it in seuen parties dyuydeden, wrytynge in volym; and thei turneden azen to Josue, into the  
10 tentis of Sylo. The whiche leide lottis before the Lord God in Silo, and dyuydede the loond to the sones of Yrael,

## CAP. XVIII.

And alle the sones of Israel weren ga-  
derid in Silo, and there thei <sup>p</sup>settiden faste<sup>p</sup> the tabernacle of witnessing; and the loond was suget to hem. Sotheli<sup>q</sup> seuene linagis 2 of the sones of Israel dwelliden<sup>r</sup>, that hadden not zit takun her possessiouns. To 3 whiche<sup>s</sup> Josue seide, Hou longe faden ze <sup>t</sup>bi cowardise<sup>t</sup>, <sup>u</sup>ethir slouth<sup>u</sup>, and entren not to welde the loond, which the Lord God of zoure fadris zaf<sup>v</sup> to zou? Chese ze 4 of ech lynage thre men, that Y sende hem, and thei go, and cumpasse the loond; and that thei discryue <sup>w</sup>the loond<sup>w</sup> bi the noumbre of ech multitude, and brynge<sup>x</sup> to me that, that ze han discriued. Departe ze 5 the loond to zou in to seuene partis; Judas be in hise termes at the south coost, and <sup>y</sup>the hows<sup>y</sup> of Joseph at the north; discryue ze <sup>z</sup>the myddil<sup>z</sup> loond bitwix<sup>e</sup> hem 6 in to seuene partis; and thanne ze shulen come to me, that Y sende lot to zou here bifor zoure Lord God; for the part of Le- 7 uytis<sup>a</sup> is not among zou, but the<sup>b</sup> preesthod of the Lord, this is the<sup>c</sup> eritage <sup>d</sup>of hem<sup>d</sup>. Forsothe<sup>e</sup> Gad, and Ruben, and the half lynage of Manasses hadden<sup>f</sup> take now her possessiouns<sup>g</sup> ouer<sup>h</sup> Jordan, at the eest coost, whiche<sup>i</sup> *possessiouns*<sup>k</sup> Moises, the <sup>l</sup>seruaunt of the Lord<sup>l</sup>, zaf to hem. And 8 whanne the men hadden rise<sup>m</sup> to go, to discryue the loond, Josue comaundide to hem, and seide, Cumpasse ze the loond, and discryue it<sup>n</sup>, and turne<sup>o</sup> azen to me, that Y sende lot to zou here in Silo, bifore zoure Lord God. And so thei zeden<sup>p</sup>, and 9 cumpassiden that loond, and departiden<sup>q</sup> <sup>r</sup>in to<sup>r</sup> seuene partis, wrytynge<sup>s</sup> in a book; and thei turneden azen to Josue, in to the castels<sup>t</sup> in Silo. Which<sup>u</sup> Josue sente lottis 10 bifor the Lord God in Silo, and departide<sup>v</sup> the loond to the sones of Israel, in to seuene

<sup>w</sup> Om. *E pr. m.* <sup>x</sup> ze waxe dryze *E pr. m.* <sup>y</sup> gooth *BEFH.* <sup>z</sup> bytwene *BEFH.* betwe *C.* <sup>a</sup> Om. *C pr. m.*

<sup>p</sup> pizten *I.* <sup>q</sup> And *I.* <sup>r</sup> dwelten *there I.* <sup>s</sup> the whiche *I.* <sup>t</sup> or welowen *I.* Om. *sx.* <sup>u</sup> thorou<sup>3</sup> slouth<sup>e</sup> *I.* Om. *sx.* <sup>v</sup> hath zouen *I.* <sup>w</sup> what the loond is *I.* <sup>x</sup> brynge ze *I.* <sup>y</sup> be the meynee *I.* <sup>z</sup> half the *I.* <sup>a</sup> dekens *I.* <sup>b</sup> of the *I.* <sup>c</sup> her *I.* <sup>d</sup> Om. *I.* <sup>e</sup> For *I.* <sup>f</sup> han *I.* <sup>g</sup> possessioun *I.* <sup>h</sup> bizonde *I.* <sup>i</sup> the whiche *I.* <sup>k</sup> Om. *GIKMSX.* <sup>l</sup> Lordis seruaunt *I.* <sup>m</sup> rise up *I.* <sup>n</sup> ze it *I.* <sup>o</sup> turneth *I.* <sup>p</sup> zeden forth *I.* <sup>q</sup> thei departiden *I.* <sup>r</sup> it into *IK.* <sup>s</sup> wrytynge it *I.* <sup>t</sup> tentis *I.* <sup>u</sup> And *I.* <sup>v</sup> he departide *I.*

11 into seuen parties. And stiede vp the first lot of the sones of Beniamyn, by her meynes, that thei weelden the loond bitwix<sup>b</sup> the sones of Juda and the sones of  
 12 Joseph. And the teerme of hem was azens the north fro Jordan, goynge bisyde the side of Jerycho of the north coost; and fro theus azens the west to the mounteyn stiyng, and comynge to the wildirnes of Bethanen, and passynge biside Luzan to  
 13 the south; that is Bethel; and he cam down into Astaroth of Adar, into the hil that is at the south of the nether Beth-  
 14 eron; and is bowid goynge about azens the see, to the south of the hil that biholdith Betheron azens Affrijk; and the goyngis out of it ben Scaryathabaal, and<sup>c</sup> the whiche is clepid Caryathiarym<sup>d</sup>, the cytee<sup>e</sup> of the sones of Juda; this is the greet coost azens the see, to the west.  
 15 Forsothe fro the south, of the part of Caryathiarym, gooth out the teerme azens the see, and cometh vnto the welle of  
 16 watris of Nepthoa; and comith down into the paart of the hil that biholdith the valey of the sones of Ennon, and is azens the north coost, in the vttermoost<sup>f</sup> paart of the valey of Raphaym; and Gehennon, that is, the valey of Ennon, 'cometh down<sup>g</sup> by side the side of Jebusei, to the south,  
 17 and cometh to the welle of Rogel, passynge to the north, and goynge out to Empsemes, that is, the welle of the sunne,  
 18 and passith vnto the litil hillis that ben 'forn azens<sup>h</sup> of the stiyng vp of Adomyn; and cometh down to Thabem Boen, that is, the stoon of Boen, sone<sup>i</sup> of Ruben, and passith fro the side of the north to the wijld feeldis; and cometh down into the  
 19 pleyn, and gooth biside azens the north of Bethagalam; and the goyngis out of it ben azens the tong of the saltest see, fro

partis. And the firste lot of the sones of<sup>11</sup> Beniamyn, bi her meynes, stiede<sup>x</sup>, that thei schulden welde the lond bitwix the sones of Juda and the sones of Joseph. And the terme of hem<sup>y</sup> was azens the north<sup>12</sup> fro Jordan, and passide<sup>z</sup> bi the side of Jerico of<sup>a</sup> the north coost; and it stiede<sup>b</sup> fro thennus azens the west to the<sup>c</sup> hilli places, and it cam to the<sup>d</sup> wildirnesse of Bethauen; and it passide bisidis Luza to<sup>13</sup> the south; thilke<sup>c</sup> is Bethel; and it goith down in to Astoroth Adar, in to the hil which<sup>f</sup> is at the south of lowere<sup>e</sup> Betheron; and is<sup>b</sup> bowid, and cumpassith<sup>i</sup> azens<sup>14</sup> the see, at the south of the hil that biholdith Betheron azens the north; and the outgoyngis therof ben in to Cariathbaal, which<sup>k</sup> is clepid also Cariathiarym, the citee of the sones of Juda; this is the greet coost azens the see, at the west. Sotheli<sup>l</sup> fro the south, bi the part of Ca-<sup>15</sup> riathiarym, the terme goith out azens the see, and cometh<sup>m</sup> til to the wel of watris<sup>n</sup> of Nepthoa; and it goith down in to the<sup>16</sup> part of the hil that biholdith the valey of the sones of Ennon, and is<sup>o</sup> azens the north coost, in the laste part of the valey of Raphaym; and Jehennon, that is, the valey of Ennon, goith down bi the side of Jebusei, at the south, and cometh<sup>p</sup> to the welle of Rogel, and passith<sup>q</sup> to the north, and<sup>17</sup> goith<sup>r</sup> out to Emsemes, that is, the welle of the sunne, and passith<sup>s</sup> to<sup>t</sup> the litil<sup>18</sup> hillis that ben azens the stiyng<sup>u</sup> of Adomyn; and it goith down to Taben Boen, that is, the stoon of Boen, sone<sup>v</sup> of Ruben, and passide<sup>w</sup> bi the side of the north to the feeldi places; and it goith down in to the pleyn, and passith<sup>x</sup> forth azens the<sup>19</sup> north to Bethagala; and the outgoyngis therof ben azens the arm of the salteste see, fro the north, in<sup>y</sup> the ende of Jordan

<sup>b</sup> bytwene BEFH. betwe c. <sup>c</sup> that E pr. m. <sup>d</sup> and Caryathiarym E pr. m. <sup>e</sup> cytees ABFH. <sup>f</sup> vtmost CE. <sup>g</sup> Om. E pr. m. <sup>h</sup> fro the region E pr. m. <sup>i</sup> the sone E pr. m.

<sup>x</sup> stiede up I. <sup>y</sup> the sones of Benjamin I. <sup>z</sup> it passide I. <sup>a</sup> at I. <sup>b</sup> lastide I. <sup>c</sup> Om. s. <sup>d</sup> Om. A. <sup>e</sup> that I. <sup>f</sup> that I. <sup>g</sup> the lowere I. <sup>h</sup> it is I. <sup>i</sup> it cumpassith I. <sup>k</sup> that I. <sup>l</sup> And I. <sup>m</sup> it cometh I. <sup>n</sup> the watris I. <sup>o</sup> it is I. <sup>p</sup> it cometh I. <sup>q</sup> it passith I. <sup>r</sup> it goith I. <sup>s</sup> it passith I. <sup>t</sup> vnto I. <sup>u</sup> til to DEFGKLMNOPQRUVX. <sup>v</sup> stiyng up I. <sup>w</sup> the sone I. <sup>x</sup> it passide forth I. <sup>y</sup> and I.

the north, in the eend of Jordan to the  
20 south coost, that is the teerme of it fro  
the est. This is the possessioun of the  
sones of Beniamyn, bi her teermys in en-  
21 uyroun, and her meynees; and his citees  
weren Jericho, and Bethegla, and the  
22 valey<sup>k</sup> of Casis, Betharacha, and Sama-  
23 raym, and Bethel, and Anym, and Affara,  
24 and Offyra, the toun Hesmona<sup>l</sup>, and Of-  
fym, and Gabee, cytees twelue, and the  
25 touns of hem; Gabaon, and Rama, and  
26 Beroth, and Mesphe, Chaphera, and Any-  
27 mosa, and Recen, Jerephel, and Tharela,  
28 and Sela, and Heleph, and Jebus, that is  
Jerusalem, Gabaath, and Curiath, citees  
fourteen, and the touns of hem; this is  
the possessioun of the sones of Beniamyn,  
aftir her meyneis.

## CAP. XIX.

1 And the secounde lot of the sones of  
Symeon is goon out, bi his<sup>m</sup> kynredis;  
2 and was the herytage of hem in the  
mydil of the possessioun of the sones of  
Juda, Bersabee, and Sabee, and Melada,  
3 and Asersualbala, and Asem, and Beltho-  
4 laad, and Bethularma, and Sicelech, and  
5 Bethmarthaboth, and Asersua, and Beth-  
6 elaboth, and Saroem, cytees thretteen,  
7 and the touns of hem; Aym, and Rem-  
mon, and Athar, and Asam, citees foure,  
8 and the touns of hem; alle the litil touns  
bi enuyroun of thes citees, vnto Balath  
Brameth, azens the south coost, were  
cytees seuenteen. This is the herytage  
of the sones of Symeon, after<sup>n</sup> her kyn-  
9 redis, in the possessioun and litil coord  
of the sones of Juda, for he was more;  
and therfor the sones of Symeon hadden  
possessioun in the mydil of the herytage  
10 of hym. And the thridde lot felle of the  
sones of Zabulon, bi her kynredis; and  
the teerme of the possessioun of the  
sones of Zabulon is maad vnto Sarith,

at<sup>z</sup> the south coost, which<sup>a</sup> is the terme 20  
therof fro the eest. This is the possessioun  
of the sones of Beniamyn, bi her termes  
in cumpas, and bi her meynees; and the 21  
citees therof weren Jerico, and Bethagla,  
and the valei of Casis, Betharacha, and 22  
Samaraym, and Bethel, and Anym, and 23  
Affara, and Offira, the toun of Hesmona, 24  
and Offym, and Gabee, twelue<sup>b</sup> citees<sup>c</sup>,  
and 'the townes of tho<sup>d</sup>; Gabaon, and 25  
Rama, and Beroth, and Mesphe, and<sup>e</sup> Ca- 26  
phera, and Ammosa, and Recem, Jarephel, 27  
and Tharela, and Sela, Heleph, and Jebus, 28  
which<sup>f</sup> is Jerusalem, Gabaath, and Cariath,  
fouretene<sup>g</sup> citees<sup>h</sup> and 'the townes of tho<sup>i</sup>;  
this is the possessioun of the sones of Ben-  
iamyn, bi her meynees.

## CAP. XIX.

And the secounde lot of the sones of 1  
Symeon zede out, bi her meynees; and the  
eritage of hem, in the myddis of posses- 2  
sioun<sup>k</sup> of the sones of Juda, was Bersa-  
bee, and Sabec, and Melada, and Asersua, 3  
Bala<sup>l</sup>, and Asem, and Beltholaad, Bethu- 4  
larma<sup>m</sup>, and Siceleth, and Bethmarchaboth, 5  
and Asersua, and Bethelebaoth, and Saro- 6  
em, threttene citees, and 'the townes of  
tho<sup>n</sup>; Aym, and Remmon, and Athar, and 7  
Asam, foure citees, and 'the townes of tho<sup>o</sup>;  
alle the townes bi cumpas of these citees, 8  
'til to<sup>p</sup> Balath Brameth, azens the south  
coost, weren seuentene citees. This is the  
eritage of the sones of Symeon, bi her  
meynees, in the possessioun and part<sup>q</sup> of 9  
the sones of Juda, for it was more; and  
therfor the sones of Symeon hadden pos-  
sessioun<sup>r</sup> in the<sup>s</sup> myddis of the eritage  
therof<sup>t</sup>. And the thridde lot of the sones 10  
of Zabulon felde, bi her meynees; and the  
teerme of possessioun of the sones of Zabu-  
lon was maad 'til to<sup>u</sup> Sarith; and it stieth<sup>v</sup> 11  
fro the see, and Medala<sup>w</sup>; and it cometh

<sup>k</sup> valeis *ABCFH*. <sup>l</sup> of Hesmona *E pr. m.* <sup>m</sup> her *c.* <sup>n</sup> bisidys *E pr. m.*

<sup>z</sup> is at 1. <sup>a</sup> that 1. <sup>b</sup> these ben the twelue 1. <sup>c</sup> citees theroff 1. <sup>d</sup> her townes 1. <sup>e</sup> *Om. plures.*  
<sup>f</sup> that 1. <sup>g</sup> these ben fouretene 1. <sup>h</sup> citees therof 1. <sup>i</sup> her townes 1. <sup>k</sup> the possessioun 1. <sup>l</sup> and Bala 1.  
<sup>m</sup> and Bethularma 1. <sup>n</sup> her townes 1. <sup>o</sup> her townes 1. <sup>p</sup> vnto 1. <sup>q</sup> in the part 1. <sup>r</sup> her possessioun 1.  
<sup>s</sup> *Om. 1.* <sup>t</sup> of Juda 1. <sup>u</sup> vnto 1. <sup>v</sup> stieth up 1. <sup>w</sup> fro Medala 1.

11 and stiede<sup>o</sup> vp fro the see, and Medala,  
and cometh in to Debbaseth, vnto the  
12 streem that is azens Jesenam; and turneth  
fro Saryth, azens the est, into the eendis  
of Secelech Thabor; and gooth out to Da-  
13 bereth; and stieth<sup>a</sup> vp azens Jasie; and  
thens passith to the est coast, Gethepher,  
and Thachasym; and geeth out into Rem-  
14 mon, Amphar, and Noa; and gooth about  
to the north, and Nachon; and the goynge  
15 out of it ben of the valey of Jeptael, and  
Cathel, and Neamay, and Semrom, and  
Jedaba, and Bethleem, citees twelue, and  
16 the touns of hem. This is the herytage  
of the lynage of the sones of Zabulon, bi  
her kynredis, and citees, and touns of  
17 hem. Of Ysachar wente out the feerth  
18 lot, bi his kynredis; and his heritage was  
19 Jezrael, and Cathsaloth, and Symeon, and  
20 Effraym, and Seon, and Anaarath, and  
21 Cabith, and Cesyon, Hames, and Ra-  
mech, and Enganym, and Euadda, and  
22 Bethfeses. And the teerme of it cometh  
vnto Thabor, and Seesyma, and Heth-  
semes; and the goynge out of it weren  
of Jordan, cytees sexteen, and the touns  
23 of hem. This is the possessioun of the  
sones of Ysachar, bi her kynredis, cytees,  
24 and lital touns of hem. And felle the  
fifthe lot to the lynage of the sones of  
25 Aser, bi her kynredis; and the teermes of  
hem was Alchat, and Acly, and Bethen,  
26 and Mesaph, and Elmelech, and Amaad,  
and Messal; and cometh unto Carmyl of  
27 the see, and Syor, and Labanath; and  
tornith azens the est of Bethdagan, and  
passith vnto Zabulon, and the valey of  
Jeptael, azens the north, into Bethemeth,  
and Neiel; and gooth out to the left of  
28 Cabul, and Acram, and Roab, and Omy-  
29 non, and Chane, vnto greet Sydon; and  
turneth azen into Horma, vnto the `moost  
streugthid<sup>p</sup> cytee Tyrum, and vnto Osam;

in to Debbaseth, 'til to<sup>x</sup> the stronde which<sup>y</sup>  
is azens Jecenam; and it turneth azen fro 12  
Sarith, azens the eest, in to the coostis of  
Secelech Tabor; and goith<sup>z</sup> out to Da-  
berth; and it stieth<sup>a</sup> azens Jasie; and fro 13  
thennus it passith<sup>b</sup> to the eest coast to  
Gethefer, and Thacasym<sup>c</sup>; and it goith  
out in to Remmon, Amphar<sup>d</sup>, and Noa;  
and cumpassith<sup>e</sup> to the north, and Na-14  
chon<sup>f</sup>; and the goynge out therof ben the  
valei of Jeptael, and Cathel, and Neamai, 15  
and Semrom, and Jedaba, and Bethleem, .  
twelue citees, and 'the townes of tho<sup>g</sup>.  
This is the eritage of the lynage of the 16  
sones of Zabulon, bi her meynees, and<sup>h</sup>  
the citees and 'townes of tho<sup>i</sup>. The fourthe 17  
lot zede out to Isacar, bi hise meynees;  
and the eritage therof was Jezrael, and 18  
Casseloth, and Symen, and Affraym, and 19  
Seon, and Anaarath, and Cabith, and Ce-20  
sion, Hames, and Ramech, and Enganym, 21  
and Enadda, and Bethfeses. And the terme 22  
therof cometh 'til to<sup>k</sup> Tabor, and Seesyma<sup>l</sup>,  
and Hethsemes<sup>m</sup>; and the outgoynge ther-  
of weren Jordan, sixtene citees, and 'the  
townes of tho<sup>n</sup>. This is the possessioun 23  
of the sones of Ysachar, bi her meynees,  
the<sup>nn</sup> citees and the townes of tho. And 24  
the fiuete lot felde to the lynage of the  
sones of Aser, by her meynees; and the 25  
terme of hem was Alchat, and Adi, and  
Bethen, and Mesaph, and Elmelech, and 26  
Amaad, and Messal; and it cometh 'til to<sup>o</sup>  
Carmel of<sup>p</sup> the see, and<sup>q</sup> Sior, and Laba-  
nath<sup>r</sup>; and it turneth azen, azens the eest, 27  
to Bethdagan; and passith<sup>s</sup> 'til to<sup>t</sup> Zabu-  
lon, and to the valei of Jeptael, azens the  
north, in Bethemeth, and Neyel; and it  
goith out to the left side to Gabul, and 28  
Acram<sup>u</sup>, and Roob, and Omynon<sup>v</sup>, and  
Chane, 'til to<sup>w</sup> grete Sidon; and it turneth 29  
azen in to Horma, 'til to<sup>w</sup> the strongest  
citee Tire, and 'til to<sup>w</sup> Ossam; and the

<sup>o</sup> stezeth *CE*. <sup>p</sup> leste *E pr. m*.

<sup>x</sup> vnto *I*. <sup>y</sup> that *I*. <sup>z</sup> it goith *I*. <sup>a</sup> stieth up *I*. <sup>b</sup> passith forth *I*. <sup>c</sup> to Thacasym *I*. <sup>d</sup> into Amphar *I*. <sup>e</sup> it cumpassith *I*. <sup>f</sup> to Nachon *I*. <sup>g</sup> her townes *I*. <sup>h</sup> and these ben *I*. <sup>i</sup> her townes and vilagis *I*. <sup>k</sup> vnto *I*. <sup>l</sup> to Seesyma *I*. <sup>m</sup> to Hethsemes *I*. <sup>n</sup> her townes *I*. <sup>nn</sup> and these ben the *I*. <sup>o</sup> vnto *I*. <sup>p</sup> that is a mount of *I*. <sup>q</sup> Om. *I*. <sup>r</sup> to Labanath *I*. <sup>s</sup> it passith *I*. <sup>t</sup> vnto *I*. <sup>u</sup> to Acram *I*. <sup>v</sup> to Omynon *I*. <sup>w</sup> vnto *I*.

and the goyngis out of it shulen be into  
 30 the see, fro the litil coord Aczima, and  
 Affeth, and Roab; cytees two and twenti,  
 31 and the touns of hem. This is the pos-  
 sessioun of the sones of Aser, bi her kyn-  
 32 redis, citees, and the<sup>q</sup> touns of hem. Of  
 the sones of Neptalym the sext lot fel, bi  
 33 her meynees; and bigunne the teerme fro  
 Heleth, and Helon, and Sannayra, and  
 Adarny, that is Neseb, and Jebnael, vnto  
 Letun; and the goynge out of hem unto  
 34 Jordan; and cometh a<sup>zen</sup> the teerme, a<sup>zens</sup>  
 the west, in Arnoth Thabor; and thens  
 gooth out in to Hucota, and passith into  
 Zabulon, a<sup>zens</sup> the south, and into Asor,  
 a<sup>zens</sup> the west, and into Juda, at Jordan,  
 35 a<sup>zens</sup> the rysyng of the sunne; of the  
 'moost strengthid<sup>r</sup> cite<sup>s</sup> Assedyn, Ser, and  
 36 Amraath, and Rechath, and Cenereth, and  
 37 Edema, and Arama, Asor, and Cedes,  
 38 and Edray, and Nason, and Jeron, and  
 Magdael, Horem, and Bethanath, and  
 Bethsemes; citees nynteen, and the touns  
 39 of hem. This is the possessyoun of the  
 lynage of the sones of Neptalym, bi her  
 kynredis, citees, and the litil touns of  
 40 hem. To the lynage of the sones of Dan,  
 bi her meynees, wente out the seuenthe  
 41 lot; and was the teerme of his possessioun  
 Saraa, and Aschahol, and Darsemes, that  
 42 is, the cytee of the sunne, Selenym, and  
 43 Haylon, and Jethela, and Helom, and  
 44 Thenna, and Acrom, and Hethesem, and  
 45 Jebtom, and Baalath, Lud, and Beneba-  
 46 rach, and Jethremmon, and Yharchon,  
 and Arechon, with the teerme that bi-  
 47 holdith Joppen, and with that eend is  
 closid. And the sones of Dan stieden vp,  
 and fou<sup>z</sup>ten a<sup>zens</sup> Lesem, and token it,  
 and smytyn it in mouth of swerd, and  
 weeldiden, and dwelten in it, clepyng  
 the name of Lesan Dan, of the name of  
 48 Dan, his fader. This is the possessioun  
 of the lynage of the sones of Dan, bi her

outgoyngis therof schulen be in to the see,  
 fro the part of Aczima, and Affeth<sup>x</sup>, and 30  
 Roob<sup>y</sup>; two and twenti citees, and 'the  
 townes of tho<sup>z</sup>. This is the possessioun 31  
 of the sones of Aser, bi her meynees, 'the<sup>a</sup>  
 citees, and 'townes of tho<sup>b</sup>. The sixte lot 32  
 of the sones of Neptalym felde, bi her  
 meynees; and the<sup>c</sup> terme bigan of<sup>d</sup> He- 33  
 leth, and Helon, and Sannaira, and Adarny,  
 'which is<sup>e</sup> Neceb, and Jebnael, 'til to<sup>f</sup> Le-  
 tum; and the outgoyng of hem til<sup>g</sup> to  
 Jordan; and the terme turneth a<sup>zen</sup>, a<sup>zens</sup> 34  
 the west, in to Arnoth of Thabor; and  
 fro thennus it goith out in to Hucota, and  
 passith<sup>h</sup> in to Zabulon, a<sup>zens</sup> the south,  
 and in to Asor, a<sup>zens</sup> the west, and in to  
 Juda, at Jordan, a<sup>zens</sup> the risyng of the  
 sunne; of the strongeste citee Assydym, Ser, 35  
 and Amraath, and Rechath, Cenereth, and 36  
 Edema, and Arama, Asor, and Cedes, and 37  
 Edrai, Nason, and Jeron, and Magdael, 38  
 Horem, and Bethanath, and Bethsemes;  
 nyntene citees, and 'the townes of tho<sup>i</sup>.  
 This is the possessioun of the lynage of 39  
 the sones of Neptalym, bi her meynees,  
 the<sup>k</sup> citees, and the townes of tho<sup>l</sup>. The 40  
 seuenthe lot <sup>zede</sup> out to the lynage of the  
 sones of Dan, bi her meynees; and the 41  
 terme of the possessioun therof<sup>m</sup> was Sa-  
 raa, and Aschahol, and Darsemes, that is,  
 the citee of the sunne, Selenym, and Hai- 42  
 lon, and Jethala, Helom, and Thenna, and 43  
 Acrom, Helthecem, Jebtom, and Baalath, 44  
 Lud, and Benebarach, and 'Jethreinmon<sup>n</sup>, 45  
 and Ihercon, and Arecon, with the terme 46  
 that biholdith Joppen, and is closid with 47  
 that ende. And the sones of Dan stieden<sup>o</sup>,  
 and fou<sup>z</sup>ten a<sup>zens</sup> Lesem; and thei token  
 it<sup>p</sup>, and smytiden<sup>q</sup> it bi the scharpnes of  
 swerd, and hadden<sup>r</sup> in possessioun, and  
 dwelliden therynne; and thei clepiden the  
 name therof Lesan Dan<sup>†</sup>, by the name of  
 Dan, her fadir. This is the possessioun 48  
 of the lynage of Dan, bi her meynees, the<sup>s</sup>

† *Lesan Dan*;  
 in Ebreu it is  
 Lesem Dan,  
 that is, that that  
 was clepid Le-  
 sem bifore, thei  
 clepeden Dan.  
*Live here. c.*

q Om. A. r leste E pr. m. s Om. ABFH.

<sup>x</sup> of Affeth I. <sup>y</sup> of Roob I. <sup>z</sup> her townes I. <sup>a</sup> and her I. <sup>b</sup> her townes I. the townes of tho kb.  
<sup>c</sup> her I. <sup>d</sup> fro A sup. ras. <sup>e</sup> that is clepid I. <sup>f</sup> vnto I. <sup>g</sup> lastith I. <sup>h</sup> it passith I. <sup>i</sup> her townes I.  
<sup>k</sup> and her I. <sup>l</sup> tho citees I. <sup>m</sup> of this lynage I. <sup>n</sup> Jeth, Remmon A. Jeth and Remmon I. <sup>o</sup> wenten  
 up I. <sup>p</sup> Lesem I. <sup>q</sup> thei smoten I. <sup>r</sup> thei hadden it I. <sup>s</sup> and her I.

kyndys, cytees, and litil touns of hem.  
 49 And whanne he hadde fulfillid bi lot the loond to dyuyde to eche bi his<sup>t</sup> lynagis, 3euen the sones of Yrael possessioun to Josue, the sone of Nun, in her<sup>u</sup> mydil,  
 50 after the heest of the Lord, the citee that he askide, Thannath Sara, in the hil of Effraym; and he bildide<sup>v</sup> the cytee, and  
 51 dwellide in it. Thes ben the possessiouns that bi lot dyuydeden Eleazar<sup>vv</sup>, the preest, and Josue, the sone of Nun, and the princes of the meynes, and of the lynagis of the sones of Yrael, in Silo, before the Lord, at the dore of the tabernacle of witnessynge, and partiden the loond.

## CAP. XX.

1 And the Lord spak to Josue, seiynge, Spek to the sones of Yrael, and sey to  
 2 hem, Seuer 3e the cytees of fugityues, of whiche I spake to 3ou bi the hond of  
 3 Moises, that<sup>w</sup> fle3e to hem<sup>x</sup>, whoso euer<sup>y</sup> a lijf hath snytun vnwitynge<sup>z</sup>; that he mowe ascaap the wrath of the nei3-  
 4 bore, that is wreker of the blood, whanne to oon of these cytees he fleeth. And he shal stoonde before the 3atis of the citee, and he shal speke to the aldren<sup>a</sup> of that citee tho thingis that hym silf preuen innocent; and so thei shulen take hym,  
 5 and 3yue hym a place to dwelle. And whanne the blood wreker hym pursue<sup>b</sup>, thei shulen not take hym in to his hoondis; for vnwitynge he smoot the nei3bore of hym, ne before two dayes or thre daies he  
 6 shal be preued the enemye of hym. And he shal dwelle in that citee to the tyme that he stoonde before dom, cause 3eeldynge of his deede<sup>c</sup>. And abide he stille that hath slayn, to the tyme that the greet preest dye, that were in that tyme; thanne shal the mansleer turne a3en, and go into the citee

citees, and townes<sup>t</sup> of tho. And whanne<sup>49</sup> thei hadden fillid<sup>u</sup> to departe the lond bi lot to alle men bi her lynagis, the<sup>v</sup> sones of Israel 3euen possessioun to Josue, sone<sup>w</sup> of Nun, in the myddis of hem, bi the 50 comaundement<sup>x</sup> of the Lord, the citee which<sup>y</sup> he axide, Thannath Sara, in the hil of Effraym; and he<sup>z</sup> bildide the<sup>a</sup> citee, and dwellide thereynne. These ben the 51 possessiouns whiche Eleazar, preest<sup>b</sup>, and Josue, sone<sup>c</sup> of Nun, and the princis of meynes<sup>d</sup>, and of the lynagis of the sones of Israel, departiden bi lot in Silo, bifor the Lord, at the dore of tabernacle<sup>e</sup> of witnessynge, and departiden<sup>f</sup> the lond.

## CAP. XX.

And the Lord spak to Josue, and seide, 1 Spek thou to the sones of Israel, and seie thou to hem, Departe 3e the citees of fu-  
 2 gityues<sup>g</sup>, *'ether of men exilid for vnwylful schedyng of blood<sup>h</sup>*, of whiche<sup>i</sup> citees Y spak to 3ou bi the hond of Moises, that<sup>k</sup> 3  
 3 whoener sleeth vnwytyngli a man, fle<sup>l</sup> to tho<sup>m</sup> citees; that<sup>n</sup> whanne he hath fled to  
 4 oon of these citees, he may ascape the ire<sup>o</sup> of the nei3bore, which<sup>p</sup> is veniere of blood<sup>q</sup>. And he schal stonde bifor the 3atis of the citee, and he<sup>t</sup> schal speke to the eldre men of that citee tho thingis that schulen preue hym innocent<sup>r</sup>; and so thei schulen resseyue hym, and schulen<sup>s</sup> 3yue to hym place<sup>t</sup> to dwelle<sup>u</sup>. And whanne the ven-  
 5 gere of blood<sup>v</sup> pursueth hym, thei<sup>w</sup> schulen not bitake hym in to the hondis<sup>x</sup> of the vengere; for vnwityngli he killide his nei3bore, and is<sup>y</sup> not preued his enemy bifor the secounde dai<sup>z</sup> ethir the thridde dai. And he schal dwelle in that citee, til<sup>6</sup>  
 he stonde bifor the doom, and 3elde<sup>a</sup> cause<sup>b</sup> of his dede. And he that killide a<sup>c</sup> man, dwelle *'in that citee<sup>d</sup>*, til<sup>e</sup> the grete preest

† that slewe the man unwittingly. 1 marg.

<sup>t</sup> her A. <sup>u</sup> his E pr. m. <sup>v</sup> bilde BCFH. <sup>vv</sup> Aleazar A. <sup>w</sup> Om. A. <sup>x</sup> hem that A. <sup>y</sup> er E. <sup>z</sup> vnwitynge he flee to hem A. <sup>a</sup> elderes C. <sup>b</sup> pursueth C. <sup>c</sup> deeth A.

<sup>t</sup> the townes 1b. <sup>u</sup> fulfillid 1. <sup>v</sup> thanne the 1. <sup>w</sup> the sone 1. <sup>x</sup> heest 1. <sup>y</sup> the which 1. <sup>z</sup> Josue 1. <sup>a</sup> that 1. <sup>b</sup> the preest 1. <sup>c</sup> the sone 1. <sup>d</sup> the meynes 1. <sup>e</sup> the tabernacle GIKO. <sup>f</sup> thei departiden 1. <sup>g</sup> exiled men 1. <sup>h</sup> Om. 1sx. <sup>i</sup> the whiche 1. <sup>k</sup> Om. K. <sup>l</sup> fle he 1. <sup>m</sup> the s. <sup>n</sup> and 1. <sup>o</sup> wrath 1. <sup>p</sup> that 1. <sup>q</sup> the deth 1. <sup>r</sup> giltles therof 1. <sup>s</sup> thei schulen 1. <sup>t</sup> a place 1. <sup>u</sup> dwelle ynne 1. <sup>v</sup> the blood 1. <sup>w</sup> thei of that citee 1. <sup>x</sup> power 1. <sup>y</sup> he is 1. <sup>z</sup> Om. Kx. <sup>a</sup> 3elde or schene 1. <sup>b</sup> the cause plures. <sup>c</sup> the 1. <sup>d</sup> there 1. <sup>e</sup> til that 1.

7 and his hows, fro the which he fleiz. And thei seuerden<sup>d</sup> Cedec in<sup>e</sup> Galile, of the hil of Neptalim, and Sichein in the hil of Effraym, and Caryatarbe, that is Ebron, 8 in the hil of Juda. And bizond Jordan, azens the est coast 'of Jerichof, thei ordeynden Bozor, that is set in the feeldy<sup>e</sup> wildirnes of the lynage of Ruben, and Ramoch in Galaad, of the lynage of Gad, and Gaulon in Basan, of the linage of 9 Manasse. Thes ben the citees ordeynd to the sones of Irael, and to comlyngis that dwellen among hem, that 'he<sup>h</sup> fleeze to tho, the whiche vnwitynge a lijf hath smyten; and he die not in the hood of the neiȝbour, coueytynge to wreak the shad blood, to the tyme that he to expounen<sup>i</sup> his cause, stound before the puple.

## CAP. XXI.

1 And the princes of the meynes of Leuy camen to Eleazar, the preest, and to Josue, the sone of Nun, and to the dukys of the kynredis, bi eche lynagis of 2 the sones of Yrael; and thei speken to hem in Silo, of the loond of Chanaan, and seiden, The Lord comaundide bi the hood of Moyses, that there shulden be 3 zeue to vs cytees to dwel<sup>k</sup>, and suburbis of hem to beestis to be fed. And the sones of Irael ȝauen of<sup>l</sup> her possessiouns, after the heest of the Lord, citees and 4 suburbs of hem. And the lot wente out in to the meynee of Chaat, of the sones of Aaron, preest, of the lynage of Juda, and of Symeon, and of<sup>m</sup> Beniamyn, citees 5 thretteen; and to 'that other<sup>n</sup> of the sones of Chaath, that is, to the Leuytis that weren ouer, of the lynagis of Effraym, and of Dan, and of half the lynage

die, which<sup>f</sup> is in that tyme; thanne the mansleere schal turne aȝen, and he schal entre in to his citee and hows<sup>g</sup>, 'fro which<sup>h</sup> he fledde<sup>i</sup>. And thei ordeynden Cedec<sup>ii</sup> 7 in<sup>k</sup> Galilee, of the hil of Neptalym, and Sichein in the hil of Effraym, and Cariatharbe, thilke is Ebron, in the hil of Juda. And bizende Jordan, azens the eest coast<sup>8</sup> of Jerico, thei ordeynden Bosor, which<sup>l</sup> is set in the feeldi wildirnesse of the lynage of Ruben, and Ramoth in<sup>m</sup> Galaad, of the lynage of Gad, and Gaulon in Basan, of the lynage of Manasses. These<sup>9</sup> citees weren ordeynd to alle the sones of Israel, and to comelyngis<sup>n</sup> that dwellen among hem, that he that killide vnwityngli a man, schulde fle to tho citees; and he schulde not die in the hood of neiȝbore<sup>o</sup>, coueytynge to venge the blood sched out, til<sup>p</sup> he stood bifor the puple, to declare his cause.

## CAP. XXI.

And the princes of meynes<sup>q</sup> of Leuy 1 neiȝiden to Eleazar, preest<sup>r</sup>, and to Josue, sone<sup>s</sup> of Nun, and to the<sup>t</sup> duykis of kynredis<sup>u</sup>, bi alle the lynagis of the sones of Israel; and *the Leuytis*<sup>v</sup> spoken to hem 2 in Sylo<sup>w</sup>, of the lond of Canaan, and seiden<sup>x</sup>, The Lord comaundide bi the honde of Moises, that citees schulden be ȝoun to<sup>y</sup> vs to dwelle ynne, and the subarbis of tho to<sup>z</sup> werk beestis to be fed<sup>a</sup>. And the 3 sones of Israel ȝauen 'of her possessiouns<sup>b</sup>, bi comaundement<sup>c</sup> of the Lord, citees and the subarbis of tho<sup>d</sup>. And the lot ȝede out in 4 to the meynee of Caath, of the sones of Aaron, preest<sup>e</sup>, of the lynages<sup>f</sup> of Juda, and of Symeon, and of Beniamyn, threttene citees; and to the othere<sup>g</sup> of the sones 5 of Caath, that is, to dekenes<sup>h</sup> that weren left, of the lynagis of Effraym, and of Dan, and of the half lynage of Manasse,

<sup>d</sup> demedyn *E pr. m.* <sup>e</sup> and *ABCFH.* <sup>f</sup> *Om. A.* <sup>g</sup> feeldli *A.* <sup>h</sup> thei *E pr. m.* <sup>i</sup> expounyng *E pr. m.*  
<sup>k</sup> dwel in *A.* <sup>l</sup> *Om. II.* <sup>m</sup> *Om. A.* <sup>n</sup> the tothere *C.*

<sup>f</sup> the which *I.* <sup>g</sup> into his hows *I.* <sup>h</sup> that *I.* <sup>i</sup> fledde fro *I.* <sup>ii</sup> citees *C.* <sup>k</sup> a citee in *I.* <sup>l</sup> that *I.*  
<sup>m</sup> of *I.* <sup>n</sup> the comelyngis *I.* <sup>o</sup> the neiȝbore *I.* <sup>p</sup> til that *I.* <sup>q</sup> the meynes *I.* <sup>r</sup> the preest *I.* <sup>s</sup> the  
sone *I.* <sup>t</sup> *Om. GKMSxb.* <sup>u</sup> the kynredis *I.* <sup>v</sup> thei *I.* <sup>w</sup> Sylo, a citee *I.* <sup>x</sup> thei seiden *I.* <sup>y</sup> *Om. s.*  
<sup>z</sup> for *oure I.* <sup>a</sup> fed ynne *I.* <sup>b</sup> *Om. I.* <sup>c</sup> the comaundement *I.* <sup>d</sup> tho to the possessiouns of dekenes *I.*  
<sup>e</sup> the preest *I.* <sup>f</sup> lynage *A pr. m. EILMP.* <sup>g</sup> tothere *K.* <sup>h</sup> the dekenes *I.*

6 of Manasse, cytees ten. Forthmore to  
 the sones of Gerson wente out lot, that  
 thei taken of the lynagis of Ysachar, and  
 Aser, and Neptalym, and of the half  
 lynage of Manasse in Basan, cytees in  
 7 noumbre thretteen; and to the sones of  
 Merary, bi her kynredis, of the lynagis  
 of Ruben, and of Gad, and of Zabulon,  
 8 citees twelue. And the sones of Yrael  
 zauen to the Leuytis citees, and suburbs  
 of hem, as the Lord comaundide bi the  
 hoond of Moyses, eche bi lot zyuyngē.  
 9 Of the lynagis of the sones of Juda, and  
 of Symeon, Josue zaf citees, of the<sup>o</sup> whiche  
 10 thes ben the names; to the sones of  
 Aaron, bi the meynees of Chaath, of  
 Leuy<sup>p</sup> kynde; forsothe the fyrst lot goon  
 11 out to hem is; Caryatharbe, of the fader  
 of Enach, that is clepid Ebron, in the hil  
 of Juda, and the suburbs of it bi enuy-  
 12 roun; forsothe feeldis and the touns of it  
 'he zaf to Caleph<sup>q</sup>, the sone of Jephone,  
 13 to weeld. He zaf thanne to the sones of  
 Aaron, preest<sup>r</sup>, Ebron, the citee of flizt,  
 and the suburbs of it, and Lebna with  
 14 his suburbs, and Gether, and Yschymon,  
 15 and Elon, and Dabyr, and Aym, and  
 16 Lethan, and Bethsames with his sub-  
 urbs; citees nyne, of the lynagis, as it  
 17 is seid, of two<sup>s</sup>; forsothe of the lynage  
 of the sones of Beniamyn, Gabaon, and  
 18 Gabae, and Anathot, and Almon with  
 19 his suburbs; citees foure. Alle togidre  
 the citees of the sones of Aaron, preest,  
 20 thretteen, with her suburbis. Forsothe  
 to that<sup>t</sup> other of Leuyte kynde, bi the  
 meynees of the sones of Caath, this<sup>u</sup> the  
 21 zouen possessioun; of the lynage of Ef-  
 fraym, the cytee of flizt, Sichem, with hys  
 suburbs, in the hil of Effraym, and Ga-  
 22 ser, and Cebseyn, and Bethoron with his

ten<sup>i</sup> citees. Sotheli<sup>k</sup> lot zede out to the 6  
 sones of Gerson, that thei schulden take<sup>l</sup>  
 of the lynagis<sup>m</sup> of Isachar, and of Aser,  
 and of Neptalym, and of the half lynage  
 of Manasses 'in Basan<sup>n</sup>, threttene citees  
 in noumbre; and to the sones of Merari,<sup>7</sup>  
 bi her meynees, of the lynagis of Ruben,  
 and of Gad, and of Zabulon, twelue<sup>o</sup> citees.  
 And the sones of Israel zauen to dekenes<sup>p</sup> 8  
 cytees, and the<sup>q</sup> subarbis 'of tho<sup>r</sup>, as the  
 Lord comaundide bi the hond of Moyses;  
 and alle<sup>s</sup> zauen bi<sup>t</sup> lot. Of<sup>u</sup> the lynagis<sup>9</sup>  
 of the sones of Juda, and of Symeon,  
 Josue zaf citees; to the sones of Aaron, bi 10  
 the meynees of Caath, of the kyn of Leuy,  
 of whiche<sup>v</sup> citees these ben the names;  
 for<sup>w</sup> the firste lot zede<sup>x</sup> out to hem; Ca- 11  
 riatharbe<sup>y</sup>, of the fadir of Enach, which<sup>z</sup>  
 is clepid Ebron, in the hil of Juda, and  
 the<sup>a</sup> subarbis therof bi cumpas; sotheli<sup>b</sup> 12  
 he hadde zoue<sup>c</sup> the<sup>d</sup> feeldis and townes<sup>e</sup>  
 therof to Caleph, sone<sup>f</sup> of Jephone, to haue  
 in possessioun. Therfor *Josue* zaf to the 13  
 sones of Aaron, preest<sup>g</sup>, Ebron, a<sup>h</sup> citee of  
 refuyt, and the subarbis 'of it<sup>i</sup>, and Leb-  
 nam<sup>k</sup> with hise<sup>l</sup> subarbis<sup>m</sup>, and Jether, and 14  
 Yschymon, and Elon, and Dabir, and Ayn,<sup>15</sup>  
 and Lethan, and Bethsames, with her<sup>n</sup> sub-  
 arbis; nyne citees, of twei lynagis, as it is  
 seid. Sotheli<sup>o</sup> of the lynage of the sones 17  
 of Beniamyn, *he* zaf<sup>p</sup> Gabaon, and Gabee,  
 and Anathot, and Almon, with her sub- 18  
 arbis; 'foure citees<sup>q</sup>. Alle the citees to- 19  
 gidere of the sones of Aaron, preest<sup>r</sup>, *weren*  
 threttene, with her suburbis. Forsothe<sup>s</sup> to 20  
 'the othere<sup>t</sup>, bi the<sup>u</sup> meynees of the sones  
 of Caath, of the kyn of Leuy, this pos-  
 sessioun was zouun; of the lynage of 21  
 Effraym, the citee of refuyt, Sichen<sup>v</sup>, with  
 hise subarbis, in the hil of Effraym, and<sup>w</sup>  
 Gazer, and Sebsam, and Bethoron, with 22

<sup>o</sup> Om. c. <sup>p</sup> Leuite BCEFH. <sup>q</sup> Caleph zaf to E pr. m. <sup>r</sup> the preest E pr. m. <sup>s</sup> tweine CE. <sup>t</sup> the c.  
<sup>u</sup> this is CE.

<sup>i</sup> *weren zouen* teu i. <sup>k</sup> And i. <sup>l</sup> take in the cuntre of Basan i. <sup>m</sup> lynage i. <sup>n</sup> Om. i. <sup>o</sup> *were zouen*  
 twelue i. <sup>p</sup> the dekenes i. <sup>q</sup> her i. Om. k. <sup>r</sup> Om. i. of hem n. <sup>s</sup> alle the sones of Israel i. <sup>t</sup> to the  
 dekenis bi i. <sup>u</sup> possessiouns of i. <sup>v</sup> the whiche i. <sup>w</sup> and i. <sup>x</sup> that zede i. <sup>y</sup> was Cariatharbe, a citee i.  
<sup>z</sup> that i. <sup>a</sup> of the i. <sup>b</sup> Om. i. <sup>c</sup> he zaf GKOS sec. m. x. *he zaf to the dekenis* i. <sup>d</sup> and he zaf the i.  
<sup>e</sup> the townes i. <sup>f</sup> the sone i. <sup>g</sup> the preest i. <sup>h</sup> to be a i. <sup>i</sup> therof i. <sup>k</sup> he zaf Lebnam i. <sup>l</sup> the i.  
<sup>m</sup> subarbis of it i. <sup>n</sup> hise A pr. m. et plures. <sup>o</sup> And i. <sup>p</sup> zaf to the dekenis foure citees i. <sup>q</sup> Om. i.  
<sup>r</sup> the preest i. <sup>s</sup> but i. <sup>t</sup> the tother plures. <sup>u</sup> Om. DGINRSXB. <sup>v</sup> was Sichen i. <sup>w</sup> and foure *othere*  
 citees i.

23 suburbs; citees foure; and of the lynage  
 24 of Dan, Helthece, Gebethon, and Hay-  
 halon, and Gethremmon with his suburbs;  
 25 cytees foure; forsothe of the half lynage  
 of Manasse, Thanach, and Gethremmon,  
 26 with his suburbs, citees two. Alle the ten  
 cytees and suburbs of hem ben 3eue to  
 the sones of Caath, of the lower degree.  
 27 Forsothe to the sones of Gerson, of Le-  
 uyte kynde, he hath 3ouun, of the half  
 lynage of Manasse, citees of flizt, Gaulon  
 in Basan, and Bosram, with his suburbs;  
 28 citees two; forsothe of the lynage of Ysa-  
 29 char, Thesion, Dabireth, and Geromoth,  
 and Enganym with his suburbs; citees  
 30 foure; of the lynage of Azer, Masal, and  
 31 Abdon, and Elechat, and Roob with his  
 32 suburbs; cytees foure; and of the lynage  
 of Neptalym, citee of flizt, Cedess in<sup>uu</sup> Ga-  
 lile, and Amodor, and Carthan with his  
 33 suburbs; cytees three. Alle the citees of  
 the meynes of Gerson, thretteen, with  
 34 his<sup>v</sup> suburbs. Forsothe to the sones of  
 Merary, Leuytis of the lower degre, bi  
 her meynes, is 3ouun, of the lynage of  
 35 Zabulon, Getheron, and Carcha, and Dein-  
 na, and Nalol; cytees foure, with her  
 36 suburbs; of the lynage of Gad, the cytee  
 of flizt, Ramoth in Galaad, and Manahym,  
 and Esebon, and Jazer; citees foure, with  
 37 her suburbs; and of the lynage of Ru-  
 ben, bizond Jordan, azens Jericho, citee  
 of refuyt, Bozor in the wildernes of Mys-  
 sor, and Jazer, and Jecson, and Maspha;  
 38 citees foure, with her<sup>w</sup> suburbs. Alle the  
 cytees of the sones of Merary, bi meynes  
 39 and her kynredis, twelue. And so alle  
 the citees of Leuytis, in the mydil of the  
 possessioun of the sones of Yrael, weren  
 40 eizt and fourti, with her suburbs, eche  
 41 bi meynes delid. And the Lord God  
 hath 3ouun to Yrael al the loond that he

her<sup>x</sup> subarbis; 'foure citees<sup>y</sup>; also of the 23  
 lynage of Dan<sup>z</sup>, Helthece, and Gebethon,  
 and Haialon, and Gethremmon, with her 24  
 subarbis; 'foure citees<sup>a</sup>; sotheli<sup>b</sup> of the 25  
 half<sup>c</sup> lynage of Manasses, Thanach<sup>d</sup>, and  
 Gethremmon, with her subarbis; 'twei citees<sup>e</sup>.  
 Alle the citees ten<sup>f</sup>, and the<sup>g</sup> subarbis 'of 26  
 tho<sup>h</sup> weren 3ouun to the sones of Caath,  
 of the lowere degree. Also to<sup>l</sup> the sones 27  
 of Gerson, of the kyn of Leuy, *Josue* 3af  
 of the half lynage of Manasses, citees<sup>k</sup>  
 of refuyt, Gaulon in Basan, and Bosra,  
 with her subarbis, 'twei citees<sup>l</sup>. Forsothe<sup>m</sup> 28  
 of the lynage of Isachar, *he* 3af<sup>n</sup> Cesion,  
 and Daberath, and Jerimoth, and Engan- 29  
 nym, with her subarbis; 'foure citees<sup>o</sup>. Of 30  
 the lynage of Aser, *he* 3af<sup>p</sup> Masal, and  
 Abdon, and Elecath, and Roob, with her 31  
 subarbis; 'foure citees<sup>q</sup>. Also of the ly- 32  
 nage of Neptalym, '*he* 3af<sup>r</sup> the citee<sup>s</sup> of  
 refuyt, Cedess in Galile, and Amodor, and  
 Carthan, with her subarbis; 'thre citees<sup>t</sup>.  
 Alle the citees of the meynes of Gerson 33  
*weren* threttene, with her subarbis. So- 34  
 theli<sup>u</sup> to the<sup>v</sup> sones of Merary, dekenes<sup>w</sup>  
 of the lowere degree, bi her meynes, was<sup>x</sup>  
 3ouun<sup>y</sup> Getheran, of the linage of Zabulon,  
 and Charcha, and Demna, and Nalol; 'foure 35  
 citees<sup>z</sup>, with her subarbis. And<sup>a</sup> of the 36  
 lynage of Gad, *he*<sup>b</sup> 3af<sup>c</sup> the citee<sup>d</sup> of re-  
 fuyt, Ramoth in Galaad, and Manayin,  
 and Esebon, and Jaser; 'foure citees<sup>e</sup>, with  
 her subarbis. And of the lynage of Ru- 37  
 ben, bizende Jordan, azens Jerico, *he* 3af  
 'the citee<sup>f</sup> of refuyt, Bosor in<sup>g</sup> the wildir-  
 nesse of Mysor, and Jazer, and Jecson,  
 and Maspha; 'foure citees<sup>h</sup>, with her sub-  
 arbis. Alle the citees of<sup>i</sup> Merary, bi 38  
 her meynes and kynredis, *weren* twelue.  
 And so alle the citees of Leuytis<sup>k</sup>, in the<sup>l</sup> 39  
 myddis of possessioun<sup>m</sup> of the sones of Is-  
 rael, weren eizte and fourti, with her sub- 40

<sup>uu</sup> and *A.* <sup>v</sup> her *c.* <sup>w</sup> his *E pr. m.*

<sup>x</sup> hise *A pr. m. et plures.* <sup>y</sup> Om. *I.* <sup>z</sup> Dan *he* 3af *hem* foure citees *I.* <sup>a</sup> Om. *I.* <sup>b</sup> And *I.* <sup>c</sup> Om. *IS.*  
<sup>d</sup> *he* 3af *to hem* two citees Thanach *I.* <sup>e</sup> Om. *I.* <sup>f</sup> weren ten *I.* <sup>g</sup> her *I.* <sup>h</sup> that *I.* <sup>i</sup> Om. *s.* <sup>k</sup> two citees *I.*  
<sup>l</sup> Om. *I.* <sup>m</sup> And *I.* <sup>n</sup> 3af *to hem* foure citees *I.* <sup>o</sup> Om. *I.* <sup>p</sup> 3af *to hem* foure citees *I.* <sup>q</sup> Om. *I.*  
<sup>r</sup> Om. *I.* <sup>s</sup> three citees *I.* <sup>t</sup> Om. *I.* <sup>u</sup> And *I.* <sup>v</sup> the dekenes of the *I.* <sup>w</sup> Om. *I.* <sup>x</sup> weren *I.* <sup>y</sup> 3ouun  
 foure citees *I.* <sup>z</sup> Om. *I.* <sup>a</sup> Om. *I.* <sup>b</sup> *Josue* *I.* <sup>c</sup> 3af *to hem* *I.* <sup>d</sup> foure citees *I.* <sup>e</sup> Om. *I.* <sup>f</sup> *to hem*  
 foure citees *I.* <sup>g</sup> *that is in* *I.* <sup>h</sup> Om. *I.* <sup>i</sup> 3ouen *to the sones of* *I.* <sup>k</sup> the dekenes *I.* <sup>l</sup> Om. *I.* <sup>m</sup> the  
 possessioun *I.*

swore hym self to zeue to faders of hem, and thei weeldiden it, and dwelten in it.  
 42 And of hym is zouun pees in alle naciouns bi enuyroun; and noon of the enemyes is hardi to withstood hem, but alle  
 43 ben brouzt into the lordship of hem. Forsothe ne o word that to hem he bihizte hym self to be to zeue<sup>x</sup>, was maad in veyn, but in dedys alle thingis ben fulfilld.

## CAP. XXII.

1 The same tyme Josue<sup>y</sup> clepide<sup>z</sup> Rubenytyis, and Gadditis, and half the<sup>a</sup> lynage of  
 2 Manasse, and seide to hem, Ze han doo alle thingis that to zou comaundide Moyses, the seruaunt of the Lord, and to  
 3 me in alle thingis ze han obeishid; ne ze han left youre britheren long tyme vnto the present day, kepynge the heest of the  
 4 Lord zoure God. For thanne the Lord your God hath zeue to zoure britheren rest and pees, as he<sup>b</sup> hath bihoot, turne ze azen, and gooth yn to zoure tabernaclis, into the loond of zoure possessioun, that took to zouw Moyses, the seruaunt of the  
 5 Lord, bizond Jordan; so oonli that ze kepen attentifly, and in dede fulfil, and the maundement and the lawe, that comaundide to zouw Moyses, the seruaunt of the Lord; that ze louen the Lord zoure God, and goon in alle his weies, and kepe wel the heestis of hym, and drawe to hym, and serue in al herte, and in alle  
 6 zoure soule. And Josue blesside to hem, and lafte hem, the whiche ben turned  
 7 azen into her tabernaclis. And Moyses zaf to the half lynage of Manasse possessioun in Basan; and therfor to the half that lefte ouere, Josue zaf lot among his<sup>c</sup> other britheren bizond Jordan, at the west

arbis; and alle *citees*<sup>a</sup> weren departid by meynes. And the Lord zaf to Israel al<sup>41</sup> the lond<sup>†</sup> which<sup>aa</sup> he swoor hym silf to zyue to the<sup>b</sup> fadris 'of hem<sup>c</sup>, and thei hadden it in possessioun, and dwelliden thereynne. And pees was zouun of hym<sup>cc</sup> in<sup>42</sup> to alle naciouns 'by cumpas<sup>d</sup>; and noon of enemyes was<sup>e</sup> hardi to withstonde hem<sup>f</sup>, but alle<sup>g</sup> weren dryuen in to the<sup>h</sup> lordship 'of hem<sup>i</sup>. Forsothe nether o word,<sup>43</sup> which<sup>k</sup> he bihizte him silf to zyue to hem<sup>l</sup>, was voide, but alle *wordis*<sup>m</sup> weren fillid<sup>n</sup> in werkis.

† at the lond, that is, as myche lond as thei myzten thanne fille with puple and enhabite. Lire here. c.

## CAP. XXII.

In the same tyme Josue clepide men<sup>o</sup> of Ruben, and men<sup>o</sup> of Gad, and half the lynage of Manasses, and seide<sup>p</sup> to hem,  
 2 Ze han do alle thingis whiche Moyses, 'seruaunt of the Lord<sup>q</sup>, comaundide to zou, also ze obeieden to me in alle thingis;  
 3 nether ze han lefte zoure britheren in mych tyme til in to present<sup>r</sup> dai, and ze kepten<sup>s</sup> the comaundement<sup>t</sup> of zoure Lord God. Therfor for zoure Lord God zaf<sup>u</sup> reste<sup>4</sup> and pees to zoure britheren, as he bihizte, turne ze azen, and go ze in to zoure tabernaclis, and in to the loond of zoure possessioun, which<sup>v</sup> *lond* Moyses, the 'seruaunt of the Lord<sup>w</sup>, zaf to zou bizende Jordan; so onely that ze kepe bisili, and<sup>5</sup> fille<sup>x</sup> in werk the comaundement and<sup>y</sup> lawe, 'which lawe<sup>z</sup> Moyses, the 'seruaunt of the Lord<sup>a</sup>, comaundide to zou; that ze loue zoure Lord God, and go in alle hise weies, and kepe hise heestis, and cleue to hym and serue *him*<sup>b</sup> in al zoure herte, and in al  
 6 zoure soule. And Josue blesside hem, and  
 7 lefte hem, whiche<sup>c</sup> turneden azen in to her tabernaclis. Sotheli<sup>d</sup> Moyses hadde zoure<sup>7</sup> possessioun in Basan to the half lynage of Manasses; and therfor to the half *lynage* that lefte Josue zaf part among her other britheren bizendis Jordan, at the west

<sup>x</sup> zeuynge *E pr. m. exp. sec.* <sup>y</sup> Jesu *EF.* <sup>z</sup> cleep *BEF.* <sup>a</sup> Om. *BEFH.* <sup>b</sup> Om. *B.* <sup>c</sup> Om. *E pr. m.*

<sup>a</sup> tho *I.* <sup>aa</sup> that *I.* <sup>b</sup> her *I.* <sup>c</sup> Om. *I.* <sup>cc</sup> the Lord *I.* <sup>d</sup> aboute *I.* <sup>e</sup> weren *I.* <sup>f</sup> the sones of Israel *I.* <sup>g</sup> alle *men I.* <sup>h</sup> her *I.* <sup>i</sup> Om. *I.* <sup>k</sup> that *I.* <sup>l</sup> Israel *I.* <sup>m</sup> his wordis *I.* <sup>n</sup> fulfillid *I.* <sup>o</sup> the men *I.* <sup>p</sup> he seide *I.* <sup>q</sup> the Lordis seruaunt *I.* the seruaunt of the Lord *OK.* <sup>r</sup> this present *I.* <sup>s</sup> han kept *I.* <sup>t</sup> heest *I.* <sup>u</sup> hath zoue *I.* <sup>v</sup> the which *I.* <sup>w</sup> Lordis seruaunt *I.* <sup>x</sup> fulfille *I.* <sup>y</sup> of the *IK.* <sup>of</sup> *DEFLMNOPQRSUXB.* <sup>z</sup> that *I.* <sup>a</sup> Lordis seruaunt *I.* <sup>b</sup> Om. *plurcs.* <sup>c</sup> the whiche *I.* <sup>d</sup> For *I.*

coost. And whanne he schulde leue hem into her tabernaclis, and hadde blessid hem, he seide to hem, In myche substaunce and rytches<sup>e</sup> turne ze azen to zoure seetis; with siluer, and gold, and bras, and yren, and manyfold clothinge; deuyde ze the praye of enemyes<sup>f</sup> with zoure britheren. And the sones of Ruben, and the sones of Gad, and the half lynage of Manasse turneden azen, and wenten fro the sones of Yrael fro Silo, that is set in Chanaan, that thei goon into Galaad, the loond of her possessioun, that thei hadden after the heest of the Lord in the hoond of Moyses. And whanne thei weren comen to the mynde<sup>g</sup> hyllis of Jordan, into the loond of Chanaan, thei bildiden beside Jordan an auter of mychilnes with out mesure. The which whanne the sones of Yrael hadden herd, and to hem certeyn messengeris hadden toold, the sones of Ruben, and of Gad, and the half lynage of Manasse to haue bilde an auter in the loond of Chanaan, vpon Jordans<sup>h</sup> mynde<sup>i</sup> hillis, azens the sones of Yrael, alle thei camen togidre in Cylo, that thei stien vp, and fize ten azens hem. And in the mene tyme<sup>k</sup> thei senten<sup>l</sup> to hem into the loond of Galaad, Phynees, the sone of Eleazar, preest<sup>m</sup>, and ten princes with hym; eche of eche lynages. The whiche camen to the sones of Ruben, and of Gad, and of the half lynage<sup>n</sup> of Manasse, vnto the loond of Galaad, and seiden to hem, Thes thingis sendith al the puple of the Lord; What is this transgressioun? Whi han ze forsakun the Lord God of Yrael, bildynge a sacrilege auter, and fro the heriyng of hym goynge away? Whether litil it is to zou that ze synneden in Belphegor, and vnto the day that is noue the spot of this hidows gilt in zou dwellith, and

coost therof. And whanne *Josue* lect hem go in to her tabernaclis, and hadde blessid hem, he seyde to hem, With myche catel<sup>o</sup> and richessis turne ze azen to zoure seetis; with siluer and gold, and bras, and yruun, and myche<sup>e</sup> clothing; departe ze the prey of enemyes with zoure britheren. And the sones of Ruben, and the sones of Gad, and half the<sup>f</sup> lynage of Manasses turneden azen, and zeden fro the sones of Israel fro Silo, which<sup>g</sup> is set in the lond of Canaan, that thei schulden entre in to Galaad, the lond of her possessioun, which<sup>g</sup> thei gaten bi 'comaundement of the Lord<sup>h</sup> in the hoond of Moises. And whanne thei hadden come to the litle hillis<sup>†</sup> of Jordan, in to the lond of Canaan, thei bildiden bisidis Jordan an auter of greetnesse<sup>‡</sup> ouer comyn mesure. And whanne the sones of Israel hadden herd this, and certeyn messengeris hadden told to hem, that the sones of Ruben, and of Gad, and the half lynage of Manasses hadden bildid an auter in the lond of Canaan, on<sup>i</sup> the heepis of Jordan, azens the sones of Israel, alle<sup>k</sup> camen togidir in Silo, that<sup>l</sup> thei schulden stie<sup>m</sup>, and fize ten azens hem. And in the meene tyme thei senten to hem in to the lond of Galaad, Fynees, preest<sup>n</sup>, the sone of Eleazar, and ten princes<sup>o</sup> with hym; of ech lynage o prince. Whiche<sup>p</sup> camen to the sones of Ruben, and of Gad, and of<sup>q</sup> the<sup>r</sup> half lynage of Manasses, in to the lond of Galaad, and seiden<sup>s</sup> to hem, Al the puple of the Lord sendith<sup>t</sup> these thingis; What is this<sup>u</sup> trespassyng? Whi han ze forsake the Lord God of Israel, and han<sup>v</sup> bildid a cursid auter, and han go awei fro the<sup>w</sup> worschipping of hym? Whether<sup>x</sup> it is litil to zou that ze synneden<sup>||</sup> in Belfegor, and the wein of this trespas dwellith in zou til in to present<sup>y</sup> dai, and many of the puple felden down<sup>z</sup>? And to day<sup>a</sup> ze han forsake

† to the litle hillis; in Ebreu it is, to the termes of Jordan. c.

‡ an auter of greetnesse; in Ebreu it is, an auter of gretteste sijt. c.

|| Wher it is litil to zou, that ze synneden, &c.; in Ebreu it is thus, Wher the syune of Fegor is lytil to zou, of which we ben not cleene til to this day. c.

<sup>e</sup> richysses E. <sup>f</sup> the enemyes E. <sup>g</sup> litul E pr. m. <sup>h</sup> Jordand A. <sup>i</sup> litul E pr. m. <sup>k</sup> eft E pr. m. <sup>l</sup> sendyn E. <sup>m</sup> the preest E pr. m. <sup>n</sup> the lynage E pr. m.

<sup>e</sup> with myche I. <sup>f</sup> the half I. <sup>g</sup> that I. <sup>h</sup> the Lordis heest I. <sup>i</sup> upon I. <sup>k</sup> alle thei I. <sup>l</sup> and s. <sup>m</sup> stie up I. <sup>n</sup> the preest I. <sup>o</sup> prestis I. <sup>p</sup> the whiche I. <sup>q</sup> to GIKMNOXB. <sup>r</sup> Om. CF. <sup>s</sup> thei seiden I. <sup>t</sup> sendith to zou I. <sup>u</sup> Om. S. <sup>v</sup> Om. I. <sup>w</sup> Om. I. <sup>x</sup> Wher plures. <sup>y</sup> this present I. <sup>z</sup> down bi veniaunce for her manmetrie I. <sup>a</sup> day that is noue I.

18 many of the puple han faln doun? And  
 3e to day han forsakun the Lord, and to  
 morwe in to al Israel the wrath of hym  
 19 shal wexe wood. And if 3e<sup>o</sup> wenen the  
 loond of 3oure possessioun to be vnclene,  
 gooth to the loond, in the which is the  
 tabernacle of the Lord, and dwelle 3e  
 among vs, oonly that fro the Lord 3e  
 goon not awei, and fro oure felawship,  
 an auter bilden vp biside the auter of the  
 20 Lord oure God. Whether not Achor, the  
 sone of Zare, passide biside the heest of  
 the Lord, and vpon al the puple of Yrael  
 the wrath of hym felle<sup>p</sup>? And he was  
 o man; and wolde God he alone hadde  
 21 perishid in his hidows gilt. And the  
 sones of Ruben, and of Gad, and of the  
 half lynage of Manasse, answerden to the  
 22 princes of the message of Yrael, The  
 moost strong Lord God of Israel he hath  
 knowun, and Yrael togidre shal vndur-  
 stood; if bi inwit of trespassynge this  
 auter we han maad vp, keep he vs not,  
 23 but punyshe nowe; and if bi that mynde  
 we han doon, that brent sacrifices, and  
 sacrifice, and pesible slayn offryngis vpon  
 24 it we han put, he seche, and deme; and  
 not more bi that thenkyng and trect  
 that we shulen say, To morwe shulen seye  
 3oure sones to<sup>q</sup> oure sones, What to 3ow  
 25 and to the Lord God of Yrael? The  
 Lord hath put a teerme bitwix<sup>r</sup> vs and  
 3ow, O sones of Ruben and sones of Gad,  
 Jordan flood; and therfor 3e han no part  
 in the Lord; and bi this occasioun 3oure  
 sones shulen turne away oure sones fro  
 the drede of the Lord. And so we trow-  
 26 eden better, and seiden, Make we out to  
 vs an auter, not into brent sacrifices, ne  
 27 to slayn offryngis to be offrid, but into  
 witnessynge bitwix<sup>s</sup> vs and 3ow, and  
 3oure children and progenye and oure,

the Lord, and to morewe, *that is, in tyme*  
*to<sup>b</sup> comynge<sup>e</sup>*, the ire of hym<sup>d</sup> schal be feers  
 azens<sup>e</sup> al Israel. That if 3e gessen, that 19  
 the lond of 3oure possessioun is vnclene,  
 passe<sup>f</sup> to the lond, in which<sup>g</sup> the taber-  
 nacle of the Lord is<sup>h</sup>, and dwelle 3e among  
 vs, oneli that 3e go not awei fro the Lord,  
 and fro oure felouschipe, bi an auter  
 bildid<sup>i</sup> outakun the auter of oure Lord  
 God. Whether<sup>k</sup> not Achar, the sone of 20  
 Zare, passide the comaundement<sup>l</sup> of the  
 Lord, and his<sup>m</sup> ire felde on<sup>n</sup> al the puple  
 of Israel? And he was o man; and we  
 wolden that he aloone hadde perischid in  
 his trespas. And the sones of Ruben, and 21  
 of Gad, and of half the lynage of Ma-  
 nasses, answeriden to the princes of the  
 message of Israel, The strongeste Lord 22  
 God hym silf of Israel knowith, and Israel  
 schal vndirstonde togidere; if we bildiden  
 this auter for entent of trespassyng, *that*  
*is, of<sup>o</sup> ydolatrie<sup>p</sup>*, he<sup>q</sup> kepe not vs, but  
 punysche in<sup>r</sup> present time; and if we diden 23  
 bi that mynde, that we schulden putte  
 theronne<sup>s</sup> brent sacrifice, and sacrifice<sup>t</sup>,  
 and pesible sacrifices, he seke, and deme;  
 and not more 'bi that thouzt<sup>u</sup> and tetryng 24  
 that we seiden<sup>v</sup>, 3oure sones<sup>w</sup> schulden seie  
 'to morew<sup>x</sup> to oure sones<sup>†</sup>, What is to 3ou  
 and to the Lord God of Israel? 3e<sup>z</sup>  
 sones of Ruben, and 3e sones of Gad, the 25  
 Lord hath set a terme, the flood Jordan<sup>a</sup>,  
 bitwixe vs and 3ou; and<sup>b</sup> therfor 3e han  
 not<sup>c</sup> part in the Lord; and<sup>d</sup> bi this occa-  
 sioun 3oure sones schulden turne awei oure  
 sones fro the<sup>e</sup> drede of the Lord. Therfor  
 we gessiden betere, and seiden<sup>f</sup>, Bilde we 26  
 an auter to vs, not in to brent sacrifices,  
 nethir to sacrifices<sup>g</sup> to be offrid, but in to 27  
 witnessyng bitwixe vs and 3ou, and bi-  
 twixe oure children and 3oure genera-  
 cioun, that we serue the Lord, and that

† to oure sones,  
 that is, whanne  
 thei schulden  
 passe Jordan to  
 offre to God in  
 the place of his  
 tabernacle,  
 What is to 3ou  
 and so forth,  
 that is, 3e han  
 no part in God.  
 Lire here. c.

<sup>o</sup> we A. <sup>p</sup> felle on CE. <sup>q</sup> with E pr. m. <sup>r</sup> bytwene BCFH. <sup>s</sup> bytwene BCFH.

<sup>b</sup> Om. iq. <sup>c</sup> Gloss omitted in sx. <sup>d</sup> the Lord I. <sup>e</sup> azens to A pr. m. BCRUW. <sup>f</sup> passe 3e plures. <sup>g</sup> that I.  
<sup>h</sup> is ynne I. <sup>i</sup> to 3ou for 3oure fantasie I marg. <sup>k</sup> Wher plures. <sup>l</sup> heest I. <sup>m</sup> the Lordis I. <sup>n</sup> upon I.  
<sup>o</sup> Om. ks. <sup>p</sup> Gloss omitted in I. <sup>q</sup> the Lord I. <sup>r</sup> he us in this I. <sup>s</sup> therupon I. <sup>t</sup> sacrifice of 3ifle or  
 of preier I. <sup>u</sup> rather we diden it with this thinkyng I. <sup>v</sup> schulden sey thus I. <sup>w</sup> sones herafter I.  
<sup>x</sup> Om. I. <sup>y</sup> or What clayme 3e to be of his puple I marg. <sup>z</sup> O 3e DGIKMNQsx. <sup>a</sup> of Jordan I. <sup>b</sup> Om. s.  
<sup>c</sup> no DEFGIKLMNOPQRSWxb. <sup>d</sup> and 3e, Israel I. <sup>e</sup> Om. IKS. <sup>f</sup> we seiden I. <sup>g</sup> slayn sacrifices I.

that we seruen to the Lord, and of oure  
 rȳt ben to offre brent sacrificis, and slayn  
 offringis, and pesible oostis; and ȳoure  
 sones seyn not to morwe to oure sones,  
 There is not paart to ȳou in the Lord.  
 28 And if thei wolen seye, thei shulen an-  
 swere to hem, Loo! the auter of the  
 Lord, that maden<sup>t</sup> oure fadres, not into  
 brent sacrificis, ne into sacrifices<sup>u</sup>, but  
 into oure and ȳoure witnessynge euer-  
 29 lastynge. God shilde fro vs this hidows  
 gilt, that we goon aweye fro the Lord,  
 and his steppis we forsaken, an auter  
 made out to brent sacrificis, and sacri-  
 ficis, and slayn offryngis to ben offred,  
 biside the auter of the Lord oure God,  
 that is maad out before the tabernacle of  
 30 hym. The whiche thingis herd, Phinees,  
 the preest, and princis<sup>v</sup> of the message of  
 Yrael, that weren with hym, ben plesid;  
 and the wordis of the sones of Ruben,  
 and of Gad, and of half lynage of Ma-  
 31 nasse gladli thei token. And Phynees,  
 the sone of Eleazar, preest<sup>w</sup>, seide to  
 hem, Now we witen, that with ȳou is the  
 Lord; for alien ȳe ben fro this trespas,  
 and ȳe han delyuerd the sones of Yrael  
 32 fro the hoond of the Lord. And he  
 turned aȳen with the princis fro the sones  
 of Ruben and of Gad, fro the loond of  
 Galaad of<sup>x</sup> the coostis<sup>y</sup> of Chanaan, to  
 the sones of Yrael; and tolde to hem.  
 33 And the word pleside to alle men her-  
 ynge; and the sones of Yrael preysiden  
 God, and seiden, that no more thei shulden  
 goo vp aȳens hem, and fiȳte, and do aweie  
 34 the loond of the possessioun of hem. And  
 the sones of Ruben and the sones of Gad  
 clepen<sup>z</sup> the auter, that thei hadden maad,  
 Oure Witnessynge, that the Lord he be  
 God.

it be of oure rȳt to offre brent sacri-  
 fices<sup>h</sup>, and sacrifices<sup>i</sup>, and pesible sacri-  
 fices; and that ȳoure sones seie not to  
 morewe to oure sones, No part in the  
 Lord is to ȳou. And<sup>k</sup> if 'ȳoure sones<sup>l</sup> wolen 28  
 seie this, 'oure sones<sup>m</sup> schulen answe-  
 re hem, Lo! the auter of the Lord, which<sup>n</sup>  
 oure fadris maden<sup>o</sup>, not in to brent sacri-  
 fices, nether<sup>p</sup> in to sacrifice<sup>q</sup>, but in to  
 oure and ȳour witnessynge euerlastinge<sup>†</sup>.  
 Fer be this trespas fro vs, that we go awei 29  
 fro the Lord, and forsake hise steppis, bi  
 an auter bildid to brent sacrifices, and sa-  
 crifices<sup>r</sup>, and sacrifices of preisyng to be  
 offrid<sup>s</sup>, outakun the auter of oure<sup>t</sup> 'Lord  
 God<sup>u</sup>, which<sup>v</sup> is bildid bifore his taber-  
 nacle. And whanne these thingis weren 30  
 herd, Fynees, preest, and the<sup>w</sup> princes of  
 message<sup>x</sup> of Israel, that weren with hym,  
 weren plesyd; and thei resseyueden gladli  
 the wordis of the sones of Ruben, and of  
 Gad, and of the half lynage of Manasses.  
 And Finees, preest<sup>y</sup>, the sone of Eleazar, 31  
 seide to hem, Now we wyten, that the  
 Lord is with ȳou; for ȳe ben alien<sup>z</sup> fro  
 this trespasyng, and ȳe han delyuered the  
 sones of Israel fro the hond, 'that is,  
 punyschyng<sup>a</sup>, of the Lord. And Fynees 32  
 turnede aȳen with the princes fro the  
 sones of Ruben and of Gad, fro the lond  
 of Galaad to the coost of Canaan, to the  
 sones of Israel; and he telde<sup>b</sup> to hem.  
 And the word pleside to alle men her- 33  
 ynge<sup>c</sup>; and the sones of Israel preysiden  
 God, and seiden, that no<sup>d</sup> more 'thei  
 schulden<sup>e</sup> stie aȳens hem, and fiȳte, and do  
 awei the lond of her possessioun. And 34  
 the sones of Ruben and the sones of Gad  
 clepiden the auter, which<sup>f</sup> thei hadden  
 bildid, Oure Witnessyng, that the Lord  
 hym silf is God<sup>†</sup>.

† in to oure  
 and ȳoure wit-  
 nessing, that we  
 han rȳt to come  
 and offre in the  
 place of Goddis  
 tabernacle, and  
 in to ȳoure wit-  
 nessing, that ȳe  
 han not power  
 to putte us  
 away. Lire  
 here. c.

† that the Lord  
 him silf is God;  
 that is, that the  
 Lord is oure  
 God, as and of  
 the Ebrews that  
 dwellen in the  
 lond of Canaan,  
 ether of bilceest.  
 Lire here. c.

<sup>t</sup> hath made *E pr. m.* <sup>u</sup> sacrifice *E.* <sup>v</sup> the princis *c.* <sup>w</sup> the preest *E pr. m.* <sup>x</sup> at *E pr. m.* <sup>y</sup> nyȳ  
 coost *E pr. m.* <sup>z</sup> clepeden *c.*

<sup>h</sup> sacrifice *i.* <sup>i</sup> sleyn offryngis *i.* <sup>k</sup> That *i.* <sup>l</sup> thei *i.* <sup>m</sup> me *i.* <sup>n</sup> that *i.* <sup>o</sup> maden *it i.* <sup>p</sup> ne *i.* <sup>q</sup> sleyn  
 sacrifices *i.* <sup>r</sup> slayn sacrifices *i.* <sup>s</sup> offrid *theron i.* <sup>t</sup> Om. *i.* <sup>u</sup> the Lord oure God *i.* <sup>v</sup> that *i.* <sup>w</sup> Om. *i.*  
<sup>x</sup> the message *i.* <sup>y</sup> the preest *i.* <sup>z</sup> alien or giltles *i.* <sup>a</sup> or *punyschyng i.* Om. *s.* <sup>b</sup> tolde *these thingis i.*  
<sup>c</sup> herynge *it i.* <sup>d</sup> thei wolden no *i.* <sup>e</sup> Om. *i.* <sup>f</sup> that *i.*

## CAP. XXIII.

1 Ouerturned forsothe myche tyme after  
that the Lord hadde zeue pees to Irael,  
sugettid alle naciouns in enuyroun; and  
Josue now of long lijf, and of ful old age,  
2 Josue clepid<sup>a</sup> al Yrael, and the more thur<sup>3</sup>  
birth, and princis, and dukys, and maystris,  
and seide to hem, I haue eeldid, and  
3 am of more goon forth age; and ze bi-  
holden alle thingis that the Lord zoure  
God hath doon to alle naciouns bi enuy-  
roun, what maner wise for zou he hath  
4 fouzten. And nowe for he hath dyuydid  
to zou bi lot al the loond, fro the est paart  
of Jordan vnto the greet see, and manye  
5 zit naciouns ouerleueu, the Lord zoure  
God shal scater hem, and doo away fro  
zoure face; and ze shulen weeld the loond,  
6 as he hath bihoot to zou. Oonly takith  
comfort, and beth bisy, that ze kepen alle  
thingis that ben writun in the volym of  
the lawe of Moyses, and that ze bowen  
not aside fro hem, ne to the riht ne to the  
7 left, lest after that ze goon into the gen-  
tylis, that among zou ben to come<sup>b</sup>, ze  
sweren in the name of the goddis of hem,  
8 and serue to hem, and honoure hem. But  
cleue ze to the Lord zoure God, the which  
9 thing ze han doon vnto this day; and  
thanne the Lord God<sup>c</sup> shal doo away  
in zoure sizt greet gentilis, and moost  
stronge; and no man shal<sup>d</sup> withstood to  
10 zou. Oon of zou shal pursue a thousand  
men of enemyes, for the Lord zoure God  
for zou he shal fizt, as he hath bihoot.  
11 This oonli moost bisily be ze war before,  
12 that ze louen the Lord zoure God. And  
if that<sup>e</sup> ze wolen drawe<sup>f</sup> to the errours  
of the gentilis that among zou dwellen,  
and with hem mengith<sup>g</sup> maryagis, and  
13 frenships cowple, nowe thanne wite ze,

## CAP. XXIII.

Forsothe<sup>g</sup> whanne myche tyme was  
passid after that the Lord had zoue pees  
to Israel, for<sup>h</sup> alle naciouns in cumpas<sup>i</sup>  
weren suget<sup>k</sup>; and whanne Josue was  
thanne<sup>l</sup> of long lijf, and of ful<sup>m</sup> eld age,  
Josue clepide al Israel, and the grettere<sup>2</sup>  
men in birthe, and the princes, and dukis,  
and maistris, and seide<sup>n</sup> to hem, Y wexide  
elde<sup>o</sup>, and Y am of grettere<sup>q</sup> age; and ze<sup>3</sup>  
seen<sup>r</sup> alle thingis whiche zoure Lord God  
hath do to alle naciouns bi cumpas<sup>s</sup>, hou  
he fauzt<sup>t</sup> for zou. And now for he de-  
4 partide<sup>u</sup> to zou bi lot al the lond, fro the  
eest part of Jordan til to<sup>v</sup> the grete see,  
and many naciouns ben left zit, zoure<sup>5</sup>  
Lord God schal distrie hem<sup>†</sup>, and schal<sup>x</sup>  
take<sup>y</sup> awei fro zoure face; and ze schulen  
welde the<sup>z</sup> lond, as he bihihte to zou. Oneli<sup>6</sup>  
be ze coumfortid, and be ze bisy, that ze  
kepe alle thingis that ben writun in the  
book of Moises lawe, and howe<sup>a</sup> not awei  
fro tho<sup>b</sup>, nether to the riht side nether to  
the left side, lest aftir that ze han entrid<sup>7</sup>  
to the<sup>c</sup> hethene men, that schulen be among  
zou, ze swere in the name of the goddis of  
hem<sup>d</sup>, and ze<sup>e</sup> serue tho goddis, and wor-  
schipe hem. But cleue ze to zoure Lord<sup>8</sup>  
God, which<sup>f</sup> thing ze han do til in to<sup>g</sup>  
this dai; and thanne<sup>h</sup> the Lord God schal<sup>9</sup>  
do awei in zoure sizt grete folkis, and<sup>i</sup>  
strongeste<sup>k</sup>; and noon schal mow azen-  
stonde zou. Oon of zou schal pursue a<sup>10</sup>  
thousynde men<sup>l</sup> of enemyes<sup>m</sup>, for zoure  
Lord God schal fizte for zou, as he bihihte<sup>n</sup>.  
Be ze war bifore moost diligentli of this<sup>11</sup>  
thing oneli, that ze loue zoure Lord God.  
That if ze wolen cleue to the errouris of<sup>12</sup>  
these folkis<sup>o</sup> that dwellen among zou, and  
wolen medle mariagis with hem, and cou-  
ple frenschipis, wite ze riht now, that zoure<sup>13</sup>

† schal distrie  
hem if ze wor-  
schipen him  
feithfully and  
deuoutly. Lire  
here. c.

<sup>a</sup> cleepe BEF. <sup>b</sup> comynge E pr. m. <sup>c</sup> thi God E pr. m. <sup>d</sup> shal moun C. shal mowe E. <sup>e</sup> Om. E. <sup>f</sup> of  
drawe E pr. m. <sup>g</sup> meng CE.

<sup>g</sup> And I. <sup>h</sup> and whanne I. <sup>i</sup> aboute I. <sup>k</sup> sugectid I. sugetide GKMO. <sup>l</sup> now I. <sup>m</sup> ful of plures.  
<sup>n</sup> he seide I. <sup>o</sup> haue eldid I. <sup>q</sup> greet DN. ful gret I. <sup>r</sup> biholden I. <sup>s</sup> aboute I. <sup>t</sup> hath fouzten I.  
<sup>u</sup> hath departid I. <sup>v</sup> vnto I. <sup>x</sup> he schal I. <sup>y</sup> take hem I. <sup>z</sup> her I. <sup>a</sup> bowe ze I. <sup>b</sup> tho thingis I.  
<sup>c</sup> Om. GKMSOXB. <sup>d</sup> her goddis I. <sup>e</sup> Om. I. <sup>f</sup> the which I. <sup>g</sup> vnto I. <sup>h</sup> Om. s. <sup>i</sup> Om. I. <sup>k</sup> moost  
stronge I. <sup>l</sup> Om. GQV. <sup>m</sup> your enemyes K. <sup>n</sup> hath bihiht I. <sup>o</sup> vnfeithful folkis I.

that the Lord 3oure God do hem not  
 awei bifore 3oure face, but to 3ow thei  
 shulen be in to a dicke, and greue, and  
 hurtyng of 3oure side, and a staak in  
 3oure eyen, to the tyme that he doo 3ou  
 a wey, and scater fro this best loond, that  
 14 he hath taak to 3ou. Loo! I to day goo  
 into the weie of al erthe; and with al  
 inwit 3e shulen knowe, that of alle the  
 wordis 'the whiche<sup>h</sup> 'the Lord<sup>i</sup> hath bi-  
 hoot hym self to be to<sup>k</sup> doo<sup>l</sup> to 3ou,  
 he hath not passid biside oon in veyn.  
 15 Thanne as he hath fulfillid in dede that  
 he hath bihoot, and welsumli alle thingis  
 ben comen, so he shal brynge vpon 3ow  
 what thing of yuels he hath thrett, to  
 the tyme that he do 3ow awei, and  
 scater fro this best loond, that he hath  
 16 taak to 3ou. Forthi that 3e han biside  
 passid the couenaunt of the Lord 3oure  
 God, that he hath couenauntid with 3ow,  
 and 3e han serued to alien goddis, and  
 honourde hem, soone and swiftli shal  
 aryse in 3ow the woodnes of the Lord;  
 and 3e shulen be takun away fro this  
 best loond, that he hath taak to 3ow.

## CAP. XXIV.

1 And Josue gedride al the lynages<sup>ll</sup> of  
 Yrael in Sechym; and clepide<sup>m</sup> the more  
 thur3 birth, and princes, and iugis, and  
 maystris; and stoden in the sizt of the  
 2 Lord. And to the puple thus he spak,  
 Thes thingis seith the Lord God of Yrael,  
 Bizond the flood dwelten oure fadres fro  
 the bigynnyng, Thare, the fader of Abra-  
 ham, and Nachor, and serueden to alien  
 3 goddis. I haue taak 3oure fader Abra-  
 ham fro the eendis of Mesopotanye, and  
 haue brou3t hym in to the loond of Cha-  
 4 naan; Y haue multiplied his seed, and 3af  
 to hym Ysaac; and to hym eft I 3af  
 Jacob and Esau; of the whiche to Esau

Lord God<sup>p</sup> schal not do awei hem bifore  
 3oure face, but thei schulen be to 3ou in to  
 a dich, and a<sup>q</sup> snare, and in to hirtyng of  
 3oure side<sup>†</sup>, and in to stakis in 3oure isen,  
 til 3oure Lord God take awei 3ou, and dis-  
 trie<sup>r</sup> fro this beste loond, which<sup>s</sup> he 3af to  
 3ou. Lo! Y entre to dai in to<sup>t</sup> the weye<sup>14</sup>  
 of al erthe<sup>u</sup>; and 3e schulen knowe 'with  
 al soule<sup>v</sup>, that of al wordis<sup>w</sup> whiche the  
 Lord bihi3te hym silf to<sup>x</sup> 3yue<sup>y</sup> to 3ou, not  
 oon passide in veyn. Therfor as he fillide<sup>z</sup> 15  
 in werk that, that he bihi3te<sup>a</sup>, and alle  
 thingis bifelden<sup>b</sup> 'bi prosperite<sup>c</sup>, so he schal  
 brynge on<sup>d</sup> 3ou whateuer thing of yuelis  
 he manaasside<sup>e</sup>, til he take awei 3ou, and  
 distrie<sup>f</sup> fro this beste loond, which<sup>g</sup> he 3af  
 to<sup>h</sup> 3ou. For 3e braken<sup>i</sup> the couenaunt of<sup>16</sup>  
 '3oure Lord God<sup>k</sup>, which<sup>l</sup> he made with  
 3ou, and serueden<sup>m</sup> alien goddis, and wor-  
 schipeden<sup>n</sup> hem, sone<sup>o</sup> and swiftli<sup>p</sup> the  
 strong veniaunce of the Lord schal rise 'on  
 to<sup>q</sup> 3ou; and 3e schulen be takun awei fro  
 this beste loond, which<sup>r</sup> he 3af to 3ou.

† in to hirting  
 of 3oure side;  
 in Ebreu it is,  
 in to seking of  
 3oure sidis, that  
 is, thei schulen  
 seke 3oure  
 pruytes to  
 distrie 3ou and  
 caste out of the  
 loond. Lire  
 here. c.

## CAP. XXIV.

And Josue gaderide alle the lynagis of<sup>1</sup>  
 Israel in to Sechem; and he clepide the  
 grettere men in birthe, and the princes,  
 and iugis, and maistris; and thei stoden  
 in the sizt of the Lord. And he<sup>s</sup> spak<sup>2</sup>  
 thus to the puple, The Lord God of Israel  
 seith these thingis, 3oure fadris dwelliden  
 at the bigynnyng bizende the flood *Eu-*  
*frates*, Thare, the fadir of Abraham, and  
 Nachor, and thei serueden alien goddis.  
 Therfor Y took 3oure fadir Abraham fro<sup>3</sup>  
 the coostis of Mesopotanye, and Y brou3te  
 hym in to the loond of Canaan; and Y  
 multipliede 'the seed of hym<sup>t</sup>, and Y 3af<sup>4</sup>  
 Isaac to hym; and eft Y 3af to Isaac,

<sup>h</sup> that c. <sup>i</sup> he *E pr. m.* <sup>k</sup> Om. F. <sup>l</sup> doynge *E pr. m.* <sup>ll</sup> lynage A. <sup>m</sup> cleepe BEF.

<sup>p</sup> the Lord 3oure God I. <sup>q</sup> into a I. <sup>r</sup> distrie 3ou I. <sup>s</sup> that I. <sup>t</sup> Om. s. <sup>u</sup> for soone I schal die, as ech  
 man shal I marg. <sup>v</sup> of al 3oure ynwitte I. <sup>w</sup> the wordis I. <sup>x</sup> to be I. <sup>y</sup> do GKMNOSXB. <sup>z</sup> hath fulfillid I.  
<sup>a</sup> hath bihi3t I. <sup>b</sup> han bifalle I. <sup>c</sup> welsumly to 3ou I. <sup>d</sup> upon I. <sup>e</sup> hath manaassid I. <sup>f</sup> distrie 3ou I.  
<sup>g</sup> that I. <sup>h</sup> Om. I. <sup>i</sup> han broken I. <sup>k</sup> the Lord 3oure God I. <sup>l</sup> that I. <sup>m</sup> 3e han serued I. <sup>n</sup> han  
 worschupid I. <sup>o</sup> therefore sone I. <sup>p</sup> hastily I. <sup>q</sup> azens I. <sup>r</sup> that I. <sup>s</sup> Josue I. <sup>t</sup> his seede I.

Y ʒaf the hil of Seyr to weeld; Jacob<sup>n</sup> forsothe and his sones descendiden into  
 5 Egipt. And Y sente<sup>o</sup> Moyses and Aaron,  
 and smoot Egipt bi manye signes and  
 6 wondris, and ladde out ʒou and ʒoure fad-  
 res fro<sup>p</sup> Egipt. And ʒe camen to the  
 see, and Egipcians pursueden ʒoure fad-  
 ris with charis, and rydyngē, vnto the  
 7 Reed See. And the sones of Yrael cry-  
 eden to the Lord, the which putte derk-  
 nes<sup>q</sup> bitwix<sup>r</sup> ʒow and the Egipcians, and  
 brouzte vpon hem the see, and couerde  
 hem. ʒoure eyen han seen alle thingis,  
 that Y haue doo in Egipt. And ʒe han  
 8 dwelt in wildirnes myche tyme. And  
 'I haue<sup>s</sup> brouzt ʒow in to the loond of  
 Amorrey, that dwellid byʒond Jordan;  
 and whanne thei shulden fyzt aʒens ʒou,  
 Y took hem into ʒoure hoondis, and ʒe  
 weldiden the loond of hem, and slegen  
 9 hem. Forsothe Balac, the sone of Sep-  
 phor, the<sup>t</sup> kyng of Moab, roos, and fauzt  
 aʒens<sup>n</sup> Israel; and he sente, and clepide  
 Balaam, the sone of Beor, for he shulde  
 10 curse to ʒou. And I wolde not here  
 hym, but aʒenward bi hym I blesside<sup>v</sup>  
 to ʒou, and delyuerde<sup>w</sup> ʒow fro his  
 11 hoondis. And ʒe passiden ouer Jordan,  
 and camen to Jericho; and men<sup>x</sup> of that  
 citee fauzten aʒens ʒow, Amorre, and  
 Phereze, and Chanane, Ethee, and Ger-  
 gese, and Euee, and Jebuse; and I took  
 12 hem into ʒoure hoondis. And I sente  
 before ʒou hors fleeyis, and I<sup>y</sup> keste hem  
 out fro her placis, the two kyngis of  
 Amorreis, not in swerd and in thi bowe.  
 13 And<sup>z</sup> Y haue ʒyue to ʒou the loond, in  
 the<sup>a</sup> which ʒe han not traunayld, and ci-  
 tees<sup>b</sup> the whiche<sup>b</sup> ʒe han not bild, that ʒe  
 shulen dwelle in hem, vynes and olyues,  
 14 the whiche<sup>b</sup> ʒe han not plauntid. Nowe  
 thanne drede ʒe the Lord, and serue ʒe

Jacob, and Esau, of whiche<sup>u</sup> Y ʒaf to  
 Esau the hil of Seir, to 'haue in posses-  
 sioun<sup>v</sup>; forsothe<sup>w</sup> Jacob and hise sones  
 ʒeden doun in to Egipt. And Y sente<sup>s</sup>  
 Moises and Aaron, and Y smoot Egipt  
 with many signes<sup>x</sup> and wondris, and Y<sup>6</sup>  
 ledde ʒou and ʒoure fadris out of Egipt.  
 And ʒe camen to the see, and Egipcians<sup>y</sup>  
 pursueden ʒoure fadris with charis, and  
 multitude of knyztis, 'til to<sup>z</sup> the Reed See.  
 Forsothe<sup>a</sup> the sones of Israel crieden to<sup>7</sup>  
 the Lord, and he settide<sup>b</sup> derknessis bi-  
 twixe ʒou and Egipcians; and he brouzte  
 the see on<sup>c</sup> hem<sup>d</sup>, and hilide hem. ʒoure  
 ʒen sien<sup>e</sup> alle thingis, whiche Y dide in  
 Egipt. And ʒe dwelliden in wildirnesse in<sup>f</sup>  
 myche tyme. And Y brouzte ʒou in to the<sup>8</sup>  
 loond of Ammorrei, that dwellide biʒende  
 Jordan; and whanne thei<sup>g</sup> fouzten aʒens  
 ʒou, Y bitook hem in to ʒoure hoondis, and  
 ʒe hadden<sup>h</sup> in possessioun<sup>i</sup> the loond of hem<sup>i</sup>,  
 and ʒe killiden hem. Sothelik<sup>k</sup> Balach, the<sup>9</sup>  
 sone of Sephor, the king of Moab, roos,  
 and fauzt aʒens Israel; and he<sup>l</sup> sente, and  
 clepide Balaam, the sone of Beor, that he  
 schulde curse ʒou. And Y nolde<sup>m</sup> here hym,<sup>10</sup>  
 but aʒenward bi hym<sup>n</sup> Y blesside ʒou, and  
 delyuerede<sup>o</sup> ʒou fro hise<sup>p</sup> hoondis<sup>q</sup>. And ʒe<sup>11</sup>  
 passiden Jordan, and camen to Jerico; and  
 men of that citee fouzten aʒens ʒou, Am-  
 morrei, and Feresei, and Cananei, Ethei,  
 and Gergesei, and<sup>r</sup> Euei, and Jebusei; and  
 Y bitook hem in to<sup>s</sup> ʒoure hoondis. And<sup>12</sup>  
 Y sente flies with venemouse tongis<sup>t</sup> bifor  
 ʒou, and Y castide<sup>u</sup> hem out of her places;  
 Y kyllyde twei kyngis of Ammorreis, not  
 in thi<sup>v</sup> swerd and<sup>w</sup> bowe. And Y ʒaf to<sup>13</sup>  
 ʒou the loond in which ʒe traueiliden not,  
 and citees whiche<sup>x</sup> ʒe bildiden not, that ʒe  
 schulden dwelle in tho, and vynes, and  
 places of olyue trees, whiche<sup>y</sup> ʒe plauntiden  
 not. Now therfor drede ʒe the Lord, and<sup>14</sup>

<sup>n</sup> and Jacob *A.* <sup>o</sup> sende *E.* <sup>p</sup> of *E pr. m.* <sup>q</sup> derknesses *CE.* <sup>r</sup> bytwene *BEFH.* betwc *C.* <sup>s</sup> Om. *E pr. m.*  
<sup>t</sup> Om. *E pr. m.* <sup>u</sup> with *E pr. m.* <sup>v</sup> blysse *B.* <sup>w</sup> lyuerede *BEFH.* <sup>x</sup> the men *E pr. m.* <sup>y</sup> Om. *H.*  
<sup>z</sup> Om. *B.* <sup>a</sup> Om. *C.* <sup>b</sup> that *C.*

<sup>u</sup> the whiche sones *I.* <sup>v</sup> welde *I.* <sup>w</sup> and *I.* <sup>x</sup> tokens *I.* <sup>y</sup> men of Egipt *I.* <sup>z</sup> vnto *I.* <sup>a</sup> And *I.*  
<sup>b</sup> putte *I.* <sup>c</sup> upon *I.* <sup>d</sup> the Egipcians *I.* <sup>e</sup> han seen *I.* <sup>f</sup> Om. *I.* <sup>g</sup> men of Ammorey *I.* <sup>h</sup> hadden her  
 loond *I.* <sup>i</sup> Om. *I.* <sup>k</sup> And *I.* <sup>l</sup> Balach *I.* <sup>m</sup> wolde not *I.* <sup>n</sup> Balaam *I.* <sup>o</sup> I delyuerede *I.* <sup>p</sup> the *I.*  
<sup>q</sup> hoondis of Balaach *I.* <sup>r</sup> Om. *I.* <sup>s</sup> Om. *IS.* <sup>t</sup> that ben bredde of dede careyns *κ sec. m. marg.* <sup>u</sup> threwe *I.*  
<sup>v</sup> Om. *κ sec. m.* <sup>w</sup> ne in thi *I.* <sup>x</sup> the whiche *I.* <sup>y</sup> the whiche *I.*

to him with perfite herte and moost trewe; and doth away goddis, to the whiche 3oure faders serueden in Mesopotanye and in Egipt; and serue 3e to the Lord. 15 Forsothe if yuel it semeth<sup>c</sup> to 3ou, that 3e seruen to the Lord, choys is 3ouun to 3ou; chese 3e to day to 3ou, that plesith, to whom moost cheefly 3e owen to serue; whether to goddis, to the<sup>d</sup> whiche han serued 3oure faders in Mesopotanye, or to the goddis of Amorreys, in whos loond 3e dwellen; forsothe I and myn hows 16 shulen serue to the Lord. And al the puple answerith and seith, Awey be fro vs that we forsaken the Lord, and seruen 17 to alien goddis. The Lord oure God he<sup>e</sup> ladde vs out and oure fadris fro the loond of Egipt, fro the hows of seruage, and vs seyngre dide greet toknes; and kepte vs in al the weie, bi the<sup>f</sup> which we wenten, and in alle puplis, bi the<sup>f</sup> whiche we passiden; 18 and keste out alle gentils, Amorre, the dweller of the loond, that we ben comen yn. We shulen therfor serue to the Lord, 19 for he is the<sup>g</sup> Lord oure God. And Josue seide to the puple, 3e shulen not mowe serue to the Lord; God forsothe is holi, and a strong loue, ne for3yueth to 3oure 20 hidows synnes and giltis. If 3e leue the Lord, and seruen to alien goddis, he shal turne hymself, and tourment 3ou, and turne vpsedoun, after that he hath 3eue 21 to 3ow good thingis. And the puple seide to Josue, It shal not be so, as thou spekist, but to the Lord we shulen serue. 22 And Josue<sup>h</sup> to the puple, Witnessis, he seith, 3e ben, that 3ou self han choosun to 3ou the Lord, that 3e seruen to hym. 23 And thei answerden, Witnessis. Now thanne, he seith, do 3e awey alien goddis fro the myddil of 3ou, and bowe 3oure 24 hertis to the Lord God of Yrael. And the puple seide to Josue, To the Lord

serue 3e hym with perfite herte and moost trewe; and do 3e awey the goddis, to whiche<sup>z</sup> 3oure fadris seruyden<sup>a</sup> in Mesopotanye, and in Egipt; and serue 3e the Lord. But if it semeth yuel<sup>b</sup> to 3ou, 'that 15 3e<sup>c</sup> serue the Lord, chesyng<sup>d</sup> is 3ouun to 3ou; chese 3e to 3ou to dai that, that plesith<sup>e</sup>, whom 3e owen most to serue; whether to goddis<sup>f</sup>, whiche<sup>g</sup> 3oure fadris serueden in Mesopotanye, whether<sup>h</sup> to the goddis of Ammorreis, in whose loond 3e dwellen; forsothe Y, and myn hows<sup>i</sup> schulen serue the<sup>k</sup> Lord. And al the puple 16 answeride and seide, Fer be it<sup>l</sup> fro vs that we forsake the Lord, and serue alien goddis. 'Oure Lord God<sup>m</sup> hym silf ledde 17 vs and oure fadris out of the loond of Egipt, fro the hows of seruage, and dide<sup>n</sup> grete signes<sup>o</sup> in oure sizt; and he kepte vs in al the weie, bi which we 3eden, and in alle puplis, bi whiche<sup>p</sup> we passiden; and he castide<sup>q</sup> out alle folkis, Ammorrei<sup>r</sup>, 18 the dwellere<sup>s</sup> of the loond, in to which we entriden<sup>t</sup>. Therfor we schulen serue the<sup>u</sup> Lord, for he is 'oure Lord God<sup>v</sup>. And 19 Josue seide to the puple, 3e moun not serue the Lord<sup>w</sup>†; for God is hooli, and a<sup>x</sup> strong feruent<sup>y</sup> louyere, and he<sup>z</sup> for3yueth not 3oure trespassis and synnes<sup>a</sup>. If 3e for- 20 saken the Lord, and seruen alien goddis, the Lord schal turne 'hym silf<sup>b</sup>, and schal<sup>c</sup> turment 3ou<sup>d</sup>, and schal<sup>e</sup> distrief, after that he hath 3oue goodis<sup>g</sup> to 3ou. And the 21 puple seide to Josue, It schal not be so, as thou spekist, but we schulen serue the Lord. And Josue seide to the puple, 3e 22 ben witnessis<sup>h</sup>, that<sup>i</sup> 3e han chose the Lord to 3ou, that 3e serue him. And thei answeriden, *We ben* witnessis<sup>k</sup>. Therfor, he<sup>l</sup> 23 seide, Now do 3e awey alien goddis fro the myddis of 3ou, and bowe 3e 3oure hertis to the Lord God of Israel. And the puple 24 seide to Josue, We schulen serue 'oure

† 3e moun not serue the Lord; that is, of hard 3e moun, for vertu aboute good thing and hard. *Lire here. c.*

<sup>c</sup> seme c. <sup>d</sup> Om. c. <sup>e</sup> hath A. <sup>f</sup> Om. c. <sup>g</sup> Om. CE. <sup>h</sup> Josue seide A.

<sup>z</sup> the whiche I. <sup>a</sup> han serued I. <sup>b</sup> yuel or greuou I. <sup>c</sup> to I. <sup>d</sup> choys I. <sup>e</sup> plesith to 3ou I. <sup>f</sup> the goddis I. <sup>g</sup> to whom I. <sup>h</sup> either I. <sup>i</sup> meynee I. <sup>k</sup> to the I. <sup>l</sup> that I. <sup>m</sup> The Lord oure God I. <sup>n</sup> he dide I. <sup>o</sup> wondris I. <sup>p</sup> the whiche I. <sup>q</sup> threwe I. <sup>r</sup> the men of Ammorey I. <sup>s</sup> dwellers I. <sup>t</sup> entren I. <sup>u</sup> to the I. <sup>v</sup> the Lord oure God I. <sup>w</sup> Lord but in holynesse I. <sup>x</sup> Om. I. <sup>y</sup> and a feruent I. <sup>z</sup> Om. I. <sup>a</sup> 3oure synnes I. <sup>b</sup> hymself fro 3ou I. <sup>c</sup> he schal I. <sup>d</sup> Om. I. <sup>e</sup> Om. I. <sup>f</sup> distrie 3ou I. <sup>g</sup> gode thingis I. <sup>h</sup> witnessis to 3oure silf I. <sup>i</sup> for is. <sup>k</sup> witnessis of this sentence I. <sup>l</sup> Josue I.

oure God we shulen serue, and obeish-  
ynge we shulen be to the heestis of hym.  
25 Thanne Josue smoot boond of pees in  
that day, and purposide to the puple  
26 heestis and domys in Sichen. And he  
wroot alle thes wordis in the volym of  
the lawe of God. And he took a ful greet  
stoon, and putte it vndur an ook, that was  
27 in the seyntuarie of the Lord. And he  
seide to al the puple, Loo! this stoon shal  
be to 3ow into witnessynge, that 3e han  
herd alle the wordis of the Lord, 'the  
whiche<sup>i</sup> he hath spokun to 3ou, lest per-  
aurenture afterward 3e wolden denye, and  
28 leize to the Lord 3oure God. And he  
lefte the puple, eche into his possessioun.  
29 And after thes thingis dyede Josue, the  
sone of Nun, the seruaunt of the Lord,  
30 of an hundryd and of ten 3eer. And thei  
biryeden him in the eendis of his posses-  
sioun, in Thanathsare, that is set in the  
hil of Effraym, fro the north part of the  
31 hil of Gaas. And Yrael seruede to the  
Lord alle the days of Josue, and of the  
eldren<sup>k</sup>, that long tyme lyueden after  
Josue, and 'the which<sup>l</sup> knewe alle the  
werkis of the Lord, that he dide in  
32 Israel. Forsothe the boones of Joseph,  
'the whiche<sup>m</sup> the sones of Yrael token  
fro Egipt, thei birieden in Sichen, in a<sup>n</sup>  
paart of the feeld that Jacob bouzte of  
the sones of Emor, fader<sup>o</sup> of Sychem, for  
an hundrid 3onge sheep; and it was into  
33 possessioun of the sones of Joseph. For-  
sothe Eleazar, the sone of Aaron, preest<sup>p</sup>,  
diede; and Phynees and his sones birieden  
him in Gabaa, that is 3yue to hym in the  
mount of Effraym.

*Here endith Josue, and now bigymneth  
Judicum<sup>q</sup>.*

Lord God<sup>m</sup>, and we schulen be obedient  
to hise heestis. Therfor Josue smoot a 25  
boond of pees in that dai, and settide<sup>n</sup>  
forth to the puple comaundementis<sup>o</sup> and  
domes<sup>p</sup> in Sichen. And he wroot alle 26  
these wordis in the book of Goddis lawe.  
And he took a greet stoon, and puttide<sup>q</sup>  
it vndur an ook<sup>†</sup>, that was in the seyn-  
tuarie of the Lord. And he seide to al 27  
the puple, Lo! this stoon schal be to 3ou  
in to witnessing, that 3e herden<sup>r</sup> alle the  
wordis of the Lord, whiche<sup>s</sup> he spak<sup>t</sup> to  
3ou, lest perauenture 3e wolden denye<sup>u</sup>  
afterward, and lye to 3oure Lord God.  
And he<sup>v</sup> lefte the puple, ech man in to 28  
his possessioun. And after these thingis 29  
Josue, the sone of Nun, the 'seruaunt of  
the Lord<sup>w</sup>, diede, an<sup>x</sup> hundride 3eer eld  
and ten. And thei birieden hym in the 30  
costis of his possessioun, in Thannath of  
Sare, which<sup>y</sup> is set in the hil of Effraym,  
fro the north part of the hil Gaas. And 31  
Israel seruede the Lord in alle the daies  
of Josue, and of the eldre men, that  
lyueden in<sup>z</sup> long tyme affir Josue, and  
whiche<sup>a</sup> eldre men knewen alle the werkis  
of the Lord, whiche he hadde do in Israel.  
Also the sones of Israel birieden<sup>aa</sup> the boonys 32  
of Joseph, whiche<sup>b</sup> thei<sup>c</sup> baren fro Egipt  
in<sup>d</sup> Sichen, in the<sup>e</sup> part of the feeld, which<sup>f</sup>  
feeld Jacob bouzte of the sones of Emor,  
fadir<sup>g</sup> of Sichen, for an hundrid 3onge<sup>h</sup>  
scheep; and it<sup>i</sup> was in to possessioun of  
the sones of Joseph. Also Eliazar, sone<sup>k</sup> 33  
of Aaron, preest<sup>l</sup>, diede; and Fynees and  
hise sones biryden hym in Gabaa, which<sup>m</sup>  
was 3ouun to hym<sup>u</sup> in the hil of Ef-  
raym.

*Here eendith Josue, and here bigyn-  
neth the book of Judicum<sup>o</sup>.*

<sup>i</sup> that c. <sup>k</sup> elderes c. <sup>l</sup> that c. <sup>m</sup> that c. <sup>n</sup> the E pr. m. <sup>o</sup> the fader E pr. m. <sup>p</sup> the preest E pr. m.  
<sup>q</sup> *Explicit liber Josue. Incipit liber Judicum. E. Here endith the bok of Josue. F. No final rubric in BCU.*

<sup>m</sup> the Lord oure God i. <sup>n</sup> he puttide i. <sup>o</sup> hestis i. <sup>p</sup> dome A. <sup>q</sup> he puttide i. <sup>r</sup> han herd i. <sup>s</sup> the  
whiche i. <sup>t</sup> hath spoken i. <sup>u</sup> denye it i. <sup>v</sup> Josue i. <sup>w</sup> Lordis seruaunt i. <sup>x</sup> of an GIKMNSXB. <sup>y</sup> the  
which i. <sup>z</sup> Om. GIKMNSXB. <sup>a</sup> the whiche i. <sup>aa</sup> Om. i. <sup>b</sup> the whiche i. <sup>c</sup> the sones of Israel i. <sup>d</sup> thei  
birieden in i. <sup>e</sup> a i. <sup>f</sup> the which i. <sup>g</sup> the fadir i. <sup>h</sup> of 3onge i. <sup>i</sup> that feeld i. <sup>k</sup> the sone i. <sup>l</sup> the preest i.  
<sup>m</sup> that i. <sup>n</sup> Eleazar i. <sup>o</sup> From B. *Here endith Josue, and here bigynneth Judicum. CPOQW. Here  
endith Josue, and here bigynneth a prolog on Judicum. G. Heere endith the book of Josue. I. Heere endeth  
Josue, se now the book of doomes. K. Here endith the book of Josue, and here biginneth a prologe on the  
book of Judicum. M. Heere eendith the book of Josue, and heere bigynneth the book of Judicum. NRX. Here  
eendith Josue, and bigynneth Judicum. S. Here endith Josue, and bigynneth the book of Judicum. B. No  
final rubric in AELP.*

<sup>†</sup> vndur an ook;  
Ebrews seien  
vndur a lyntel,  
for the Ebrew  
word here sig-  
nefieth bothe  
ook and lyn-  
tel, and no tre  
owith to be bi-  
sidis the auter  
of the Lord, as  
Moyses lawe  
seith; netheles  
the seyntuarie  
may be seid  
hero a syna-  
goge, not the  
tabernacle, for  
Josue dide  
these thingis  
in Sichen; and  
therfor it may  
wel be seid vn-  
dur an ook, bi  
oure transla-  
cioun, for a tre  
myzte be bisidis  
the synagoge,  
whidur Jewis  
camen to preye,  
and to here  
Goddis word.  
*Lire here. c.*

# J U D G E S.

[*Prologue on the book of Judges.*]

THIS book of Judicum makith menciou, how the sones of Israel braken the boond of the Lord, and serueden aliene goddis, after the deeth of Josue, and of elder men that lyueden long tyme after the deeth of Josue, whiche hadden seyn the merueilis and grete dedis of the Lord, and othere men risen aftirward, whiche herden the comaundementis and domes of the Lord and diden alle thingis contrarie. Wherefore the Lord bitook hem in to the hondis of her enemyes, and weren maad tributaries to hem, and serueden hem; and whanne thei weren turmentid and angwischid greetli, thei crieden to the Lord; and he herde hem, and sente iugis, that is, domesmen, whiche delyuereden hem for a tyme, til thei eftsome hadden forzete the Lord. And therefore the Lord lefte enemyes to hem, whiche thei myzten not distrie, to punsche hem, whanne thei wenten awei fro the Lord, and fro hise comaundementis<sup>a</sup>.

*Here bigynneth the bok of Judicum<sup>a</sup>.*

*Here bigynneth Judicum<sup>b</sup>.*

## CAP. I.

## CAP. I.

1 AFTIR the deeth of Josue the sones  
of Irael counseilden the Lord, seyng,  
Who shal stye vp bifore vs azens Cha-  
2 nane, and be duk of bateil? And the  
Lord seide, Judas shal stie vp; loo! I  
3 haue taak the loond in his hoond. And  
Juda seith to Symeon, his brothir, Sty vp  
with me in my lot, and fizt azens Cha-  
nane, that I goo with thee in thi lot.  
4 And Symeon wente with hym; and Juda  
stiede vp. And the Lord took Chanane  
and Phereze in to the hoondis of hem,  
and thei smyten in Bezech ten thousand  
5 of men. And thei foonden Adonybezech  
in Besech, and thei fouzten azens hym,  
6 and smyten Chanane, and Phereze. Ado-  
nybezech<sup>b</sup> forsothe fleij, whom pursuynge

AFTIR the deeth of Josue the sones of  
Israel counseliden<sup>c</sup> the Lord, and seiden<sup>d</sup>,  
Who schal stie<sup>e</sup> bifor vs azens Cananei<sup>f</sup>,  
and schal be duik of the batel? And the  
2 Lord seide, Judas schal stie<sup>g</sup>; lo! Y haue  
3ouc the lond in to hise hondis. And Ju-  
3 das seide to Symeon, his brother, Stie  
thou<sup>h</sup> with me in my lot, and fizte thou  
azens Cananei, that Y go with thee in thi  
lot. And Symeon zede with hym; and  
4 Judas stiede<sup>i</sup>. And the Lord bitook Ca-  
naney and Feresei in to the hondis of  
hem<sup>k</sup>, and thei<sup>kk</sup> killiden in Besech ten  
thousynde of<sup>l</sup> men. And thei founden  
5 Adonybozech in Besech, and thei fouzten  
azens hym, and smytiden<sup>m</sup> Cananei, and  
Feresey. Forsothe<sup>n</sup> Adonybozech fledde,<sup>o</sup>

<sup>a</sup> From F. *Judicum*. B. No initial rubric in ACEH. <sup>b</sup> Adonybech A.

<sup>a</sup> This Prologue is from M. <sup>b</sup> From AELP. *Here bigynneth the book of Judicum*. 1M. No initial rubric in the other MSS. <sup>c</sup> counseliden with I. <sup>d</sup> thei seiden I. <sup>e</sup> stie up I. <sup>f</sup> the men of Cananei I. <sup>g</sup> stie up I. <sup>h</sup> thou up I. <sup>i</sup> stiede up I. <sup>k</sup> her hondis I. <sup>kk</sup> the A. <sup>l</sup> Om. I. <sup>m</sup> thei ouercamen I. <sup>n</sup> And I.

thei, token, kit of the ouermost partis of  
 7 the hoondis of hym, and of<sup>b</sup> feet. And  
 Adonybozech seide, Seuenti kyngis, kut  
 of the ouermore paartis of hoondis and  
 of feet, gedreden vndur my bord relyues  
 of meetis; as I haue doo, so the Lord  
 hath doo<sup>c</sup> to me. And thei brouzten  
 hym into Jerusalem, and there he died.  
 8 Thanne the sones of Juda ouercomynge  
 Jerusalem token it, and smyten in mouth  
 of swerd, takynge al the citee to bren-  
 9 nyng. And afterward descendynge thei  
 fouzten azens Chanane, that dwellyd in  
 the mounteyns, and at the south, in the  
 10 wijld feeldis. And Judas goynge azens  
 Chanane, that dwellid in Ebron, whos<sup>cc</sup>  
 name was bi old tyme Caryatharbe,  
 smoot Sisay, and Achyman, and Tholo-  
 11 may. And thens goon, wenten to the  
 dwellers of Dabir, whos name was old  
 Cariathsepher, that is, the citee of lettris.  
 12 And Caleph seide, Who smytith Caryth-  
 sepher, and wastith it, I shal zyue to  
 13 hym a wijf, Axam, my douzter. And  
 whanne Othonyel, the sone of Senech,  
 the lasse brother of Caleph, hadde taak  
 it, he zaf to hym a wijf, Axam, hys douz-  
 14 ter. The which goynge in the weie, hir  
 man monestide<sup>d</sup>, that she shulde axe hir  
 fader a feeld; the which whanne she  
 hadde sijid, sittynge in an asse, Caleph  
 15 seide to hir, What hast thou? And she  
 answerde, 3if to me a blessynge, for a dry  
 erthe thou hast zyue to me; 3if and a  
 moyst with watris. And Caleph zaf to  
 hir moyst aboue, and moyst bynethe.  
 16 Forsothe the sones of Cyney, cosyne<sup>e</sup> to  
 Moises, stieden vp fro the citee of palmes  
 with the sones of Juda, into the deseert  
 of his lot, that is at the south of Arach;  
 17 and thei dwelliden with him. And Ju-  
 das wente with Symeon, his brother; and  
 thei smyten to gidre Chananee, that

whom thei pursueden, and token, and kit-  
 tiden<sup>o</sup> the endis of hise hondis and feet<sup>p</sup>.  
 And Adonybozech seide, Seuenti kyngis, 7  
 whanne the endis of hondis<sup>q</sup> and feet<sup>r</sup>  
 weren kit away, gaderiden relifs of metis  
 vndur my bord; as Y dide<sup>s</sup>, so God hath  
 zolde to me. And thei brouzten hym in  
 to Jerusalem, and there he diede. Ther-  
 8 for<sup>t</sup> the sones of Juda fouzten azens Jeru-  
 salem, and token<sup>u</sup> it, and smytiden<sup>v</sup> bi the  
 scharpnesse of swerd, and bitoken<sup>w</sup> al the  
 cytee to brennyng. And aftirward thei<sup>9</sup>  
 zeden doun, and fouzten azens Cananey,  
 that dwellide in the hilli places, and at  
 the south, in 'feeldi places<sup>x</sup>. And Judas 10  
 zede azens Cananei, that dwellide in Ebron,  
 whos name was bi eld tyme Cariatharbe;  
 and Judas killide Sisay, and Achyman,  
 and Tholmai. And fro thennus he zede 11  
 forth, and zede<sup>y</sup> to the<sup>z</sup> dwelleris of Dabir,  
 whos eld name was Cariathsepher, that is,  
 the citee of lettris. And Caleph seide, Y 12  
 schal zyue Axa, my douzter, wijf to hym  
 that schal smyte Cariathsepher, and schal  
 waste it. And whanne Othonyel, sone<sup>a</sup> of 13  
 Seneth, the lesse<sup>b</sup> brother of Caleph, hadde  
 take it<sup>c</sup>, Caleph zaf Axa, his douzter, wijf  
 to hym. And hir hosebonde stiride hir, 14  
 goynge in the weie, that sche schulde axe  
 of hir fadir a feeld; and whanne sche  
 hadde sijid, sittynge on<sup>d</sup> the<sup>e</sup> asse, Caleph  
 seide to hir, What hast thou? And sche 15  
 answeride, 3iue<sup>f</sup> thou blessyng<sup>g</sup> to me, for  
 thou hast zoue a<sup>h</sup> drye lond to me; zyue  
 thou also<sup>i</sup> a moyst lond with watris. And  
 Caleph<sup>k</sup> zaf to hir the moist lond aboue,  
 and the<sup>l</sup> moist<sup>m</sup> lond bynethe. Forsothe<sup>n</sup> 16  
 the sones of Cyney, 'alye of Moyses<sup>o</sup>†,  
 stieden<sup>p</sup> fro the citee of palmes with the  
 sones of Juda, in to the desert of his lot,  
 which<sup>q</sup> desert is at the south of Arath;  
 and dwelliden<sup>r</sup> with hym<sup>s</sup>. Sotheli<sup>t</sup> Judas 17  
 zede with Symeon, his brother; and thei

† alie of Moises; in Ebreu it is, the fadir of Moises wijf. c.

<sup>b</sup> Om. A. <sup>c</sup> zolde CE sec. m. <sup>cc</sup> whas A. <sup>d</sup> monyschid BFH. <sup>e</sup> cosyne A sec. m.

<sup>o</sup> thei kitten off I. <sup>p</sup> of his feet I. <sup>q</sup> her hondis I. <sup>r</sup> of her feet I. <sup>s</sup> haue do I. <sup>t</sup> Thanne I. <sup>u</sup> thei token I. <sup>v</sup> thei smoten it I. <sup>w</sup> thei bitoken I. <sup>x</sup> wijlde feeldis s. <sup>y</sup> he came I. <sup>z</sup> Om. s. <sup>a</sup> the sone I. <sup>b</sup> zonger I. <sup>c</sup> that cytee I. <sup>d</sup> upon I. <sup>e</sup> her I. <sup>f</sup> Fadir, 3iue I. <sup>g</sup> a blessyng I. <sup>h</sup> Om. I. <sup>i</sup> to me also I. <sup>k</sup> her fadir I. <sup>l</sup> a I. <sup>m</sup> moisti s. <sup>n</sup> And whanne I. <sup>o</sup> Moyses alije I. <sup>p</sup> stieden up I. <sup>q</sup> the which I. <sup>r</sup> thei dwelliden I. <sup>s</sup> Judas 10 marg. <sup>t</sup> And I.

dwelid in Sephat, and thei slewen hym; and the name of the cytee was clepid  
 18 Horma, that is, cursyng. And Judas took Gazam with his eendis, and Ascalonem, and Accharon with his teermys.  
 19 And the Lord was with Judas, and the mounteyns he weeldide; and he myzte not doo away the dwellers of the valei, for thei aboundiden in chaarys ful of  
 20 weepnes in maner of sithis. And thei 3yuen to Caleph Ebron, as Moises seide, the which dide away fro it thre sones of  
 21 Enach. Jebuse forsothe, the dweller of Jerusalem, the sones of Beniamyn, diden not away; and Jebuse dwelt with the<sup>f</sup> sones of Beniamyn in Jerusalem vnto the  
 22 day<sup>g</sup> that is nowe. Forsothe the hows of Joseph stiede in to Bethel, and the Lord  
 23 was with hem. For whanne thei segedyn<sup>h</sup> the cite, that before was clepid Luza,  
 24 thei seezyn<sup>i</sup> a man goynge out of the cytee, and thei seiden to hym, Shewe to vs the entre of the cytee, and we shulen  
 25 do with thee merci. The which whanne he hadde shewid to hem, thei smyten the citee in mouth of the swerd; forsothe thilk man and al his kynrede thei leften.  
 26 The which left wente into the loond of Sechym, and bilde there a citee, and clepide it Luzam; the which is clepid so vnto  
 27 the day that is nowe. Forsothe Manasses dide not away Bethsan, and Thanael with his lytyl touns, and the dwellers of Endor, and Geblaam, and Magedo with his lital touns; and Chanane bigan to dwel  
 28 with hem. Forsothe after that Yrael is comfourtyd, he made hem tributaryes,  
 29 and doon away wold he not. Forsothe Effraym slewe not Cananee that dwelid  
 30 in Gazer, but dwelid with hym. Zabulon dide not a wey the dwellers of Cethron and of Naalon; but Chananee dwelt in the mydil of hym, and is maad to hym

smytiden<sup>a</sup> togidere Cananei, that dwellide in Sephar, and killiden<sup>b</sup> hym; and the name of that citee was clepid Horma, that is, cursyng, *'ether perfit<sup>c</sup> distriyng, for thilke citee was distried outerly<sup>d</sup>*. And  
 18 Judas took Gaza with hise coostis, and Ascolon, and Accaron with hise termes. And the Lord was with Judas, and he  
 19 hadde in<sup>e</sup> possessioun<sup>f</sup> the hilli places; and he<sup>g</sup> myzte not do away the dwelleris of the valei, for thei weren plenteuouse in  
 'yrun charis<sup>h</sup>, scharpe as sithis. And *'the 20 sones of<sup>i</sup> Israel* 3auen Ebron to Caleph, as Moises hadde seid<sup>k</sup>, which<sup>l</sup> Caleph dide awei fro it thre sones of Enach. For-  
 21 sothe<sup>m</sup> the<sup>n</sup> sones of Beniamyn diden not awei Jebusei, the dwellere of Jerusalem; and Jebusei dwellide with the sones of Beniamyn in Jerusalem 'til in to<sup>o</sup> present<sup>p</sup>  
 dai. Also the hows<sup>q</sup> of Joseph stiede<sup>r</sup> in  
 22 to Bethel, and the Lord was with hem. For whanne thei bisegiden the citee, that  
 23 was clepid Lusa bifore, thei sien a man<sup>24</sup> goynge out of the citee, and thei seiden to hym, Schewe thou to vs the entrynge of the cytee<sup>t</sup>, and we schulen do mercy with  
 thee. And whanne he hadde schewid to  
 25 hem, thei smytiden<sup>s</sup> the citee bi scharpnes of swerd; sotheli<sup>t</sup> thei delyueriden that man and al his kynrede. And he<sup>u</sup> was  
 26 delyuerede, and<sup>v</sup> 3ede in to the lond of Sethym, and bildide<sup>w</sup> there a citee, and clepid it Luzam; which is clepid so til in to present<sup>x</sup>  
 dai. Also Manasses dide not  
 27 awei Bethsan and Thanael with her townes, and the dwelleris of Endor, and Geblaam and Magedo with her townes; and Cananei bigan to dwelle with hem. Sotheli after that Israel was coumfortid,  
 28 he made hem tributaries, *'ethir to paye tribute<sup>y</sup>*, and nolde<sup>z</sup> do away *hem<sup>a</sup>*. Sotheli 29 Effraym killide not Cananei that dwellyde in Gaser, but dwellide with hym. Zabul-  
 30 on dide not a wey the dwellers of Cethron and of Naalon; but Chananee dwelt in the mydil of hym, and is maad to hym

† schewe thou to us the entring of the citee; it had a priuy entring and goyng out vnder the erthe, vnknowun to strangeris. Lire here. c.

<sup>f</sup> Om. E pr. m. <sup>g</sup> tyme E pr. m. <sup>h</sup> sugettiden A. <sup>i</sup> seyngne A.

<sup>a</sup> smoten I. <sup>b</sup> thei killiden I. <sup>c</sup> Om. kw. <sup>d</sup> that is, cursyng either destriyngne G M N Q B. gloss omitted in ISX. <sup>e</sup> Om. A pr. m. E F K L O P S B. <sup>f</sup> weeldide I. <sup>g</sup> Judas I. <sup>h</sup> charis ful of wepnes I. <sup>i</sup> Om. I. <sup>k</sup> boden I. <sup>l</sup> and I. <sup>m</sup> But I. <sup>n</sup> Om. C. <sup>o</sup> vnto I. <sup>p</sup> this present I. <sup>q</sup> meynee I. <sup>r</sup> stiede up I. <sup>s</sup> smoten I. <sup>t</sup> and I. <sup>u</sup> whanne he G I K M N S X B. <sup>v</sup> and he o. he G I K M S X B. Om. N. <sup>w</sup> he bildide I. <sup>x</sup> this present I. <sup>y</sup> Om. ISX. <sup>z</sup> wolde not I. <sup>a</sup> Om. plures.

31 tributarie. Forsothe Aser dide not a weye  
the dwellers of Cho, and of Sidon, Alab,  
and Azenbus<sup>j</sup>, and Alba, and Aphe, Cha-  
32 aloa, and Pha, and Roab; and he dwellid  
in the mydil of Chananei<sup>k</sup>, the dweller of  
33 the<sup>l</sup> lond, ne he slew<sup>3</sup> him. Neptalim dide  
not awei the dwellers of Bethsames, and  
of Bethanach; and he dwellide among  
Chanane, the dweller of the lond; and  
Bethsamytes and Bethanites weren to  
34 him tributaries. And Amorre artide the  
sones of Dan in the hil, ne he 3af to hem  
place that to the pleyner thei myzten  
35 descende; and he dwelte in the hil of  
Hares, that is to seye, Witnessinge, in  
Hailon, and Salabym. And the hond<sup>m</sup>  
of the hous of Joseph is aggreggid azens  
Amorre, and he is maad to hym tribu-  
36 tarie. Forsothe the terme of Amorre was  
fro the styngge vp of Scorpioun, and Pe-  
tra, and the heizer places.

lon dide not away the dwelleris of Cethron,  
and of Naalon; but Cananei dwellide in the  
myddis of hym, and was maad tributarie  
to him. Also Aser dide not away the<sup>31</sup>  
dwellers of Acho, and of Sidon, of Alab,  
and of Azazib, and of Alba, and Aphech<sup>b</sup>,  
and of Aloa, and of Pha, and of Roob;  
and he<sup>c</sup> dwellide in the myddis of Ca-  
32 naney, dwellere<sup>d</sup> of that lond, and killide<sup>e</sup>  
not hym. Neptalym dide not awei the<sup>33</sup>  
dwellers of Bethsames, and of Bethanach;  
and he<sup>f</sup> dwellide among Cananey, dwellere<sup>g</sup>  
of the<sup>h</sup> lond; and Bethsamytis and Beth-  
anytis weren tributarie to hym<sup>i</sup>. And<sup>34</sup>  
Ammorrey helde streit the sones of Dan  
in the hil, and 3af<sup>k</sup> not place to hem to go  
doun to pleynere places; and he<sup>l</sup> dwellide<sup>35</sup>  
in the hil of Hares, which is interpretid<sup>m</sup>,  
Witnessyng, in Hailon, and in Salabym.  
And the hond of the hows<sup>n</sup> of Joseph was  
maad heuy<sup>o</sup>, and he<sup>p</sup> was maad tributarie  
to hym<sup>q</sup>. And the terme of Ammorrei was<sup>36</sup>  
fro the styng of<sup>r</sup> Scorpioun, and the<sup>s</sup>  
stoon, and hizere places.

## CAP. II.

1 And the aungel of the Lord stiede vp  
fro Galgala to the place of wepers, and  
seith, I haue ladde 3ou out of Egipt, and  
brou3t into the loond, for<sup>n</sup> the which Y  
swore to 3oure faders, and haue bihoot,  
that Y schulde not maak in veyn my co-  
uenaunt with 3ow into with outen eend;  
2 so oonly that 3e smyten no boond of pees  
with the dwellers of this loond, and that  
3e turnen vpsedown the auters of hem;  
and 3e wolden not here my vois. Why  
3 thes thingis han 3e doon? Whether for<sup>o</sup>  
Y wolde not do a wey hem fro 3oure face,  
that 3e han enemyes, and the goddis of  
4 hem ben to 3ou into fallynge. And  
whanne the aungel of the Lord hadde  
spoken thes wordis to alle the sones of

## CAP. II.

And the aungel of the Lord stiede<sup>t</sup> fro 1  
Galgala to the place of weperis, and seide<sup>u</sup>,  
Y ledde 3ou out of Egipt, and Y brouzte  
3ou<sup>v</sup> in to the lond, for which<sup>vv</sup> Y swoor<sup>w</sup>  
to 3oure fadris, and bihizte, that Y schulde  
not make void my couenaunt with 3ou in  
to with outen ende; so oneli that 3e schulde<sup>2</sup>  
not smyte boond of pees with the dwelleris  
of this lond, and schulden<sup>x</sup> distrie the  
auteris of hem<sup>y</sup>; and 3e nolden<sup>z</sup> here my  
vois. Whi diden 3e these thingis? Wher-  
3 fore<sup>a</sup> Y nolde<sup>b</sup> do hem awei fro 3oure face,  
that 3e haue<sup>c</sup> enemyes, and that the goddis  
of hem<sup>d</sup> be to 3ou in to fallynge. And<sup>4</sup>  
whanne the aungel of the Lord<sup>e</sup> spak<sup>f</sup>  
these wordis to alle the sones<sup>g</sup> of Israel,  
thei reisien her vois, and wepten; and

j Azazibus E. k Chanaan A. l that E. m lond A. n fro A. o Wher fore E.

b of Aphech I. c Azer I. d the dwellere I. e Azer killide I. f Neptalim I. g the dwellere I.  
h that K. i Neptalym I. k he 3af I. l Dan I. m that is to sey I. n meynee I. o heuy or dul I.  
p Joseph I. q Amorey I. r up of the I. s fro the I. t stiede up I. u he seide I. v Om. plures.  
vv that I. w swoor fore I. x that 3e I. y her auteris I. z wolden not I. a For the whiche thing I.  
b wolde not I. c haue hem I. d her goddis I. e Lordis aungel I. f had spoke I. g peple I.

Yrael, thei rereden vp her vois, and wepten; and the name of that place is clepid, of wepers, or of terys; and thei offerden her oostis to the Lord. Josue thanne lefte the puple; and the sones of Yrael wenten a wey, echoon into his possessioun, that thei holden it. And thei serueden to the Lord alle the days of Josue, and of the eldren that loong tyme after hym lyueden, and knewe alle the greet werkis of the Lord, the whiche he ghide with<sup>p</sup> Yrael. And Josue, the seruaunt of the Lord, the sone of Nun, of an hundrid and ten 3eer died; and thei birieden hym in the eendis of his possessioun, in Thanathsare, in the hil of Effraym, fro the north coast of the hil of Gaas. And al that generacioun is gedrid to her fadris; and other risen, that<sup>q</sup> knewen not the Lord, and the werkis that he dide with Yrael. And the sones of Yrael diden yuel in the sizt of the Lord, and serueden to Baalym, and Astaroth; and laften the Lord God of her fadris, that ladde hem out of the loond of Egipt, and folweden alien goddis, goddis of the puple<sup>r</sup> that dwelten in the viroun<sup>s</sup> of hem; and thei honourden hem, and to wrath stiriden the Lord, leuyng hym, and seruyng to Baal and to Astaroth. And the Lord, wrooth azens Israel, took hem into the hoondis of destroyers, the whyche token hem, and solden to enemyes, that dwelten bi enuyroun; ne thei myzten azenstoond her aduersaries; but whidir euere<sup>t</sup> thei wolden goo, the hoond of the Lord was vpon hem, as he spak and swore to hem; and hugely thei ben tourmentid. And the Lord areride iugis, that shulden delyuer hem fro the hoondis of wasters, but and hem thei<sup>u</sup> wolden not here, doynge fornyacioun with alien god-

the name of that<sup>h</sup> place was clepid, of<sup>i</sup>s weperis, ether of teeris; and thei offriden there sacrifices to the Lord. Therfor<sup>k</sup> Josue lefte the puple; and the sones of Israel wenten forth, ech man in to his possessioun, that thei schulden gete it. And thei serueden the Lord in alle the daies of Josue, and of eldere<sup>l</sup> men that lyueden aftir hym in<sup>m</sup> long tyme, and knewen alle the grete werkis of the Lord, whiche he hadde do with Israel. Forsothe<sup>n</sup> Josue, sone<sup>nn</sup> of Nun, 'seruaunt of the Lord<sup>o</sup>, 'was deed<sup>p</sup> of an hundrid 3eer and ten<sup>q</sup>; and thei birieden hym in the eendis of his possessioun, in Thannath of Sare, in the hil of Effraym, at the north coast of the hil Gaas. And al that generacioun<sup>r</sup> was gaderid to her fadris; and othere men<sup>s</sup> riseden<sup>t</sup>, that knewen not the Lord, and the werkis whiche he 'hadde do<sup>u</sup> with Israel. And the sones of Israel diden yuel in the sizt of the Lord, and thei serueden Baalym and Astaroth; and forsoken<sup>v</sup> the Lord God of her fadris, that ledden hem out of the lond of Egipt; and thei sueden alien goddis, the goddis of pupilis<sup>w</sup>, that dwelliden in the cumpasse of hem<sup>x</sup>, and worschippeden<sup>y</sup> tho<sup>z</sup> goddis, and excitiden<sup>a</sup> the Lord to greet wraththe, and forsoken<sup>b</sup> hym, and serueden Baal<sup>c</sup> 13 and Astorothe<sup>d</sup>. And the Lord was wrooth 14 azens Israel, and bitook<sup>e</sup> hem in to the hondis of rauyscheris, whiche<sup>f</sup> rauyscheris token hem, and seelden<sup>h</sup> to enemyes, that dwelliden 'bi cumpas<sup>i</sup>; and thei<sup>k</sup> myzten not azenstonde her aduersaries; but whidir euer thei<sup>l</sup> wolden go, the hond<sup>m</sup> of the Lord was on<sup>n</sup> hem<sup>t</sup>, as he spak and swoor to hem; and thei weren turmentid greetli. And the Lord reise<sup>o</sup> iugis<sup>t</sup>, that 'dely- 16 ueriden<sup>p</sup> hem fro the hondis of destrieris<sup>q</sup>, but thei<sup>r</sup> nolden<sup>s</sup> here hem<sup>t</sup>, and thei diden 17

† was on hem; that is, to turmente hem, as bifor the trespassing it was on hem, to helpe hem. c. ‡ And the Lord reise iugis; whanne the sones of Israel weren set in turment, thei runnen to the Lord, for disese 3yueh vndurstonding, and thanne God 3af remedi to hem bi iugis, whiche he reise; but aftirwarde thei turneden azen to her spewing, and therfor punysching turnede azen, and eft reising in maner biforseid, as it is opyn in chapitris suyng. Lire here. c.

P to A. q and ABFH. r peplis BEFH. s enuyron E. t er E. u he E pr. m.

<sup>h</sup> the i. <sup>i</sup> the place of i. <sup>k</sup> Thanne i. <sup>l</sup> the eldere GIQ. <sup>m</sup> Om. DGKMNQsxb. <sup>n</sup> And i. <sup>nn</sup> the sone i. <sup>o</sup> the Lordis seruaunt i. <sup>p</sup> Om. i. <sup>q</sup> ten, diede i. <sup>r</sup> generacioun of Israel i. <sup>s</sup> men of Israel i. <sup>t</sup> resen up i. <sup>u</sup> dide i. <sup>v</sup> thei forsoken i. <sup>w</sup> the pupilis i. <sup>x</sup> her cumpasse i. <sup>y</sup> thei worschippeden i. <sup>z</sup> thilke i. <sup>a</sup> thei stiriden i. <sup>b</sup> thei forsoken i. <sup>c</sup> to Baal i. <sup>d</sup> to Astorothe i. <sup>e</sup> he bitook i. <sup>f</sup> the whiche i. <sup>g</sup> Om. i. <sup>h</sup> solden hem i. <sup>i</sup> aboute i. <sup>k</sup> Israel i. <sup>l</sup> Israel i. <sup>m</sup> wrath i. <sup>n</sup> upon i. <sup>o</sup> reise up i. <sup>p</sup> and delyueride i. <sup>q</sup> the destrieris i. <sup>r</sup> Israel i. <sup>s</sup> wolde not i. <sup>t</sup> her iugis i.

dis, and honourynge hem. Soone thei forsoken the wey, bi the which the faders of hem wenten; and herynge the heestis of the Lord, alle thingis thei diden contrarie. And whanne the Lord hadde reryd iugys in the dais of hem, he was bowid bi mercy<sup>v</sup>, and he herde the weilyngis of the tourmentid<sup>w</sup>, and he delyueride hem fro the deeth of wasters. Forsothe after that the iuge was deed, thei turneden azen, and manye thingis diden more than diden the faders of hem, folwyng alien goddis, and seruyng to hem, and honourynge hem; thei laften not her fyndyngis, and the moost hard weye bi the which thei weren wonyd to goo. And the woodnes of the Lord is wrooth azens Irael, and seith, For this folk hath maad at noujt my couenaunt that Y couenauntide with the faders of hem, and my vois he dispyside to here; and Y shal not doo away the Gentilis, the whiche Josue lafte, and is deed; that in hem Y haue knoulechynge of Yrael, whethir thei kepen the weie of the Lord, and goon in it, as kepten the faders of hem, or noon. Thanne the Lord lafte alle these naciouns, and wold not anoon ouerturne, ne took into the hoondis of Josue.

## CAP. III.

1 Thes ben the Gentilis, that the Lord lafte, for to lerne Irael in hem, and alle that knewen not the bateils of Chananees; and afterward the sones of hem shulden lerne to stryue with enemies, and to haue vsage of fytynge in batayl. The fyue princes<sup>x</sup> of Philistynys, and al Chanane, and Sydon, and Euee the whiche dwelten in Liban hil, fro the hil of Baal of Hermon vnto the entre of Emath.

<sup>v</sup> more mercy *A.* <sup>w</sup> tormentyngys *E pr. m.* <sup>x</sup> satrapis *E pr. m.*

<sup>u</sup> Om. sx. <sup>w</sup> straunge *I.* <sup>x</sup> thei worschipiden *I.* <sup>y</sup> her fadris *I.* <sup>z</sup> Lordis hestis *I.* <sup>a</sup> thei diden *I.* <sup>b</sup> reiseid up *I.* <sup>c</sup> her daies *I.* <sup>d</sup> that weren turmentid *I.* <sup>e</sup> her destrieris *I.* <sup>f</sup> But *I.* <sup>g</sup> here *I.* <sup>h</sup> Om. *I.* <sup>i</sup> ful hard *I.* <sup>k</sup> that *I.* <sup>l</sup> woned *I.* <sup>m</sup> go *bi I.* <sup>n</sup> that *I.* <sup>o</sup> han dispisid *I.* <sup>p</sup> and *GIMNSXB.* <sup>q</sup> the folkis *I.* <sup>r</sup> the whiche *I.* <sup>s</sup> that is deed, lefte *I.* <sup>t</sup> kepten *o.* <sup>v</sup> kepten *il I.* <sup>w</sup> no *I.* <sup>x</sup> lefte *alijue I.* <sup>y</sup> he wolde not *I.* <sup>z</sup> hem soone *I.* <sup>a</sup> he bitook *hem I.* <sup>b</sup> hond *I.* <sup>c</sup> lefte *alijue I.* <sup>d</sup> her sones *I.* <sup>e</sup> the vse *I.* <sup>f</sup> fytynge *I.* <sup>g</sup> the Filistees *I.* <sup>h</sup> that *hizte Liban I.* of Liban *s.* <sup>i</sup> of Baal *I.* <sup>k</sup> of Hermon *I.* <sup>l</sup> vnto *I.*

fornycacioun, *that is, idolatrie<sup>u</sup>*, with alien<sup>w</sup> goddis, and worschipiden<sup>x</sup> hem. Soone thei forsoken the weie, bi which the fadris of hem<sup>y</sup> entriden; and thei herden the comaundementis of the Lord<sup>z</sup>, and diden<sup>a</sup> alle thingis contrarie. And whanne the Lord reiseid<sup>b</sup> iugys in the daies of hem<sup>c</sup>, he was bowid bi mercy, and he herde the weilyngis of *hem* turmentid<sup>d</sup>, and he delyuerede hem fro the sleynge of wasteris<sup>e</sup>. Sotheli<sup>f</sup> afir that the<sup>g</sup> iuge was deed, thei turneden azen, and diden many thingis grettere *in yuel<sup>h</sup>* than her fadris diden; and thei sueden alien goddis, and serueden hem, and worschipiden hem; thei leften not her owne fyndyngis, and the hardeste<sup>i</sup> weie *bi which<sup>k</sup>* thei weren wont<sup>l</sup> to go<sup>m</sup>. And the strong veniaunce<sup>n</sup> of the Lord was wrooth azens Israel, and he seide, For this puple hath maad voide my couenaunt which<sup>n</sup> Y couenauntide with her fadris, and dispyside<sup>o</sup> to here my vois; also<sup>p</sup> Y schal not do away folkis<sup>q</sup>, whiche<sup>r</sup> Josue lefte, and was deed<sup>s</sup>; that in hem Y asaie<sup>t</sup> Israel, whether thei kepen<sup>t</sup> the weie of the Lord, and goen ther ynne, as her fadris kepten<sup>v</sup>, ether nay<sup>w</sup>. Therfor the Lord lefte<sup>x</sup> alle these naciouns, and nolde<sup>y</sup> destrie soone<sup>z</sup>, nethir bitook<sup>a</sup> in to the hondis<sup>b</sup> of Josue.

## CAP. III.

These ben the folkis whiche the Lord lefte<sup>c</sup>, that in hem he schulde teche Israel, and alle men that knewen not the batels of Cananeis; and that aftirward the sones<sup>2</sup> of hem<sup>d</sup> shulden lerne to fytte with enemies, and to haue custom<sup>e</sup> of batel<sup>f</sup>. *He<sup>3</sup> lefte* fyue princes of Filistees<sup>g</sup>, and al Cananei, and the puple of Sidon, and Euey that dwelliden in the hil Liban<sup>h</sup>, fro the hil Baal<sup>i</sup> Hermon<sup>k</sup> til to<sup>l</sup> the entryng of

<sup>†</sup> *that in hem* *Asaye*; asayng is maad, that a thing vnknowun be knowun, and therfor God asayeth not a thing herto that it be knowun to him, sithen no thing is hid fro him; but he is seid to asaye a thing, that herbi summe thingis be knowun to othere men, that weren vnknowun to hem. And in this maner God asayede the sones of Israel in the forseid hethen men, for as longe as they serueden the Lord, they hadden maistri ouer hethen men; sotheli whanne thei forsoken the Lord, thei weren maad suget to hethen men; and herbi the obedience and vnobedience of the sones of Israel was knowne of men. *Lire here. c.*

4 And he lafte hem, that in hem he myzte  
 haue experiens of Yrael, whether thei  
 wolen here the heestis of the Lord, the  
 which hath comaundid to the faders of  
 hem by the hoondis of Moyses, or noon.  
 5 And so the sones of Yrael dwelten in the  
 mydil of Chananeei, Ethei, and Amori-  
 rei, and Pherezei, and Euei, and Jebusei.  
 6 And wyues thei token dou3tres of hem,  
 and thei<sup>y</sup> token her dou3tris<sup>z</sup> to the sones  
 of hem, and serueden to the<sup>a</sup> goddis of  
 7 hem. And thei diden yuel in the sijt of  
 the Lord, and for3eten of the Lord her  
 God, seruyng to Baalym, and to Asta-  
 8 roth. And the Lord, wrooth a3ens Yrael,  
 took hem into the hoondis of Chusanra-  
 sathaym, kyng of Mesopotanye, and thei  
 9 serueden to him ei3t 3eer. And thei cri-  
 eden to the Lord, the which areryde to  
 hem a saueour, and delyuerde hem, that  
 is, Othonyel, the sone of Cenez, the lasse  
 10 brother of Caleph. And the spiryt of  
 the Lord was in hym, and he demyde  
 Israel. And he wente out to fi3t, and the  
 Lord took into the hoondys of hym Chu-  
 sanrasathaym, the kyng of Syrie, and  
 11 oppresside hym. And the loond restid  
 fourti 3eer; and Othonyel, the sone of  
 12 Cenez, died. Forsothe the sones of Yrael  
 addiden to doon yuel in the sijt of the  
 Lord; the which coumfortide a3ens hem  
 Eglo, the kyng of Moab, for thei diden  
 13 yuel in the sijt of the Lord. And he  
 cowplid to hem the sones of Amon and  
 of Amalech; and he wente, and smoot  
 Yrael, and he weeldide the citee of  
 14 Palmys. And the sones of Yrael ser-  
 ueden to Eglon, the kyng of Moab,  
 15 ei3tene 3eer. And aftirward thei cryeden  
 to the Lord; the which reryde to hem a  
 saueour, Aod bi name, the sone of Gera,  
 sone<sup>b</sup> of Gemyny, the which either hoond  
 vside for the ri3t. And the sones of

Emath. And he<sup>m</sup> lefte hem, that in hem<sup>4</sup>  
 he schulde asaie Israel<sup>n</sup>, whethir thei wolden  
 here the 'heestis of the Lord<sup>o</sup>, whiche he  
 comaundide to her fadris bi the hond<sup>p</sup> of  
 Moises, ethir nai. And so the sones of<sup>5</sup>  
 Israel dwelliden in the myddis of Cananei,  
 of Ethei, and of Ammorrei, and of Feresei,  
 and of Euey, and of Jebusey, and wed-<sup>6</sup>  
 diden<sup>q</sup> wyues, the dou3tris of hem; and  
 the sones of Israel 3auen her<sup>r</sup> dou3tris to  
 'the sones of hem<sup>s</sup>, and serueden<sup>t</sup> 'the  
 goddis of hem<sup>u</sup>. And the sones of Israel<sup>7</sup>  
 diden yuel in the 'sijt of the Lord<sup>v</sup>, and  
 for3aten<sup>w</sup> her<sup>x</sup> Lord God, and serueden  
 Baalym, and Astaroth. And the Lord<sup>8</sup>  
 was wrooth a3ens Israel, and bitook<sup>y</sup> hem  
 in to the hondis of Cusanrasathaym, kyng  
 of Mesopotanye, and thei serueden hym  
 ei3te 3eer. And thei crieden to the Lord,<sup>9</sup>  
 and he reiseide to hem a sauyour, and de-  
 lyuerede hem, that is, Othonyel, sone<sup>z</sup> of  
 Ceneth, 'the lesse<sup>a</sup> brothir of Caleph. And<sup>10</sup>  
 the spirit of the Lord was in hym, and he  
 demyde Israel. And he 3ede out to batel,  
 and the Lord bitook in to hise hondis<sup>b</sup>  
 Cusanrathaym, kyng of Sirie; and *Otho-  
 nyel* oppresside hym. And the lond restide<sup>c</sup><sup>11</sup>  
 fourti 3eer; and Othonyel, sone<sup>d</sup> of Ceneth,  
 diede. Forsothe<sup>e</sup> the sones of Israel ad-<sup>12</sup>  
 diden to do yuel in the 'sijt of the Lord<sup>f</sup>;  
 and he coumfortide a3ens hem Eglon, the  
 kyng of Moab, for 'thei diden<sup>g</sup> yuel in the  
 'sijt of the Lord<sup>h</sup>. And the Lord couplide<sup>13</sup>  
 to hym<sup>i</sup> the sones of Amon and Ama-  
 lech<sup>k</sup>; and he<sup>l</sup> 3ede, and smoot Israel, and  
 hadde<sup>m</sup> in possessioun the citee of Palmes.  
 And the sones of Israel serueden Eglon,<sup>14</sup>  
 kyng<sup>n</sup> of Moab, ei3tene 3eer. And aftir-<sup>15</sup>  
 ward thei crieden to the Lord; and he  
 reiseide to hem a sauyour, Aioth bi name,  
 the sone of Gera, sone of Gemyny, which<sup>o</sup>  
 Aioth vside euer either hond for the ri3t  
 hond. And the sones of Israel senten<sup>p</sup> bi

<sup>y</sup> Om. A. <sup>z</sup> dou3tren BFH. <sup>a</sup> Om. A. <sup>b</sup> the sone E pr. m.

<sup>m</sup> the Lord 1. <sup>n</sup> al Israel 1. <sup>o</sup> Lordis heestis 1. <sup>p</sup> wisse 1 *text.* or hond *margin.* <sup>q</sup> thei weddiden 1.  
<sup>r</sup> ther K. <sup>s</sup> her sones 1. <sup>t</sup> thei serueden to 1. <sup>u</sup> her goddis 1. <sup>v</sup> Lordis sijt 1. <sup>w</sup> thei for3aten 1.  
<sup>x</sup> ther K. <sup>y</sup> he bitook 1. <sup>z</sup> the sone 1. <sup>a</sup> and the 3ounger 1. <sup>b</sup> hond 1 *pr. m.* <sup>c</sup> restide *in pes* 1. <sup>d</sup> the  
sone 1. <sup>e</sup> And 1. <sup>f</sup> Lordis sijt 1. <sup>g</sup> Israel dide 1. <sup>h</sup> Lordis sijt 1. <sup>i</sup> Eglon 1. <sup>k</sup> of Amalech 1.  
<sup>l</sup> Eglon 1. <sup>m</sup> he hadde 1. <sup>n</sup> the kyng K. <sup>o</sup> the which 1. <sup>p</sup> senden 1.

Yrael senden bi hym ȝiftis to Eglon, the  
 16 kyng of Moab; the which maade to hym  
 a swerd bitynge in eche side, hauynge in  
 the mydil a pomel of lengthe of the palm  
 of an hoond; and he is gird with it  
 vndur the coot armure, in the riȝt hiȝe.  
 17 And he offerde ȝiftis to Eglon, the kyng  
 of Moab; forsothe Eglon was myche fat.  
 18 And whanne he hadde offerd to hym  
 ȝiftis, he folwide felawis that with hym  
 19 camen; and turned aȝen fro Galgalis,  
 where weren the mawmettis, seide to the  
 kyng, A preue word Y haue to thee,  
 O kyng. And he comaundide silence.  
 And alle men goon out, that weren about  
 20 hym, Aod wente into hym; forsothe he  
 sat in the somer sowpyng place alone.  
 And he seide, The word of God Y haue  
 to thee. The which anoon roos fro the  
 21 troon. And 'Aod strauȝte out<sup>c</sup> the left  
 hoond, and he took the swerd fro his<sup>d</sup>  
 riȝt hiȝe; and he piȝte<sup>e</sup> into his wombe  
 22 so strongly, that the pomel folwide the  
 yren in the wound, and that with moost  
 fat grees it was streyned; ne he drewe  
 out the swerd, but so as he smoot, he  
 lafte in the bodi; and anoon bi the pry-  
 uetees of kynde the tordis of the wombe  
 23 bursten out. Forsothe Aod, cloyde moost<sup>f</sup>  
 bisilich the doris of the sowpyng place,  
 24 and fastnyd with lok, wente out bi the  
 postern. And the seruauentis of the kyng  
 goon yn, seyȝen<sup>g</sup> the ȝatis of the sowp-  
 yng place closid, and seiden, Perauenture  
 he purgith the wombe in the somer sowp-  
 25 yng place. And abidyng long, to the  
 tyme that thei weren ashamyd, and se-  
 yng that no man opnyde, thei token the  
 keye, and opnyng thei founden her lord  
 26 liggyng deed in the erthe. Forsothe  
 Aod, while thei weren disturbid, flowȝ  
 away, and he passide the place of maw-

him ȝiftis, *that is, tribute*<sup>a</sup>, to Eglon, kyng  
 of Moab; which<sup>r</sup> Aioth made to hym a 16  
 swerd keruyng on euer either side, hau-  
 yng in the myddis a pomel<sup>†</sup> of the lengthe  
 of the<sup>s</sup> pawm of an hond; and he was  
 gird therwith vndir<sup>t</sup> the sai<sup>u</sup>, *that is, a*  
*knysitis mentil*<sup>v</sup>, 'in the riȝt hiȝe<sup>w</sup>. And 17  
 he brouȝte ȝiftis to Eglon, the<sup>x</sup> kyng of  
 Moab; forsothe<sup>y</sup> Eglon was ful fat. And 18  
 whanne he hadde ȝoue ȝiftis to the kyng,  
 he pursuede<sup>z</sup> felowis that camen with hym;  
 and he turnede aȝen fro Galgalis<sup>‡</sup>, where 19  
 idolis weren, and he seide to the kyng,  
 A<sup>a</sup> kyng, Y haue a priuei word to thee.  
 And he<sup>b</sup> comaundide silence. And whanne  
 alle men weren goon out, that weren aboute  
 hym<sup>c</sup>, Aioth entride to hym; forsothe<sup>d</sup> he<sup>e</sup> 20  
 sat aloone in a somer parlour. And Aioth  
 seide, Y haue the word of God to thee.  
 Which<sup>f</sup> roos anoon fro the<sup>g</sup> trone. And 21  
 Aioth helde forth the<sup>h</sup> left hond, and took  
 the<sup>i</sup> swerd fro his riȝt hiȝe; and he  
 fastnede<sup>k</sup> in to the 'wombe of the kyng<sup>l</sup> 22  
 so strongli, that the pomel, *ether hilde*<sup>m</sup>,  
 suede the yrun in the wounde, and was<sup>n</sup>  
 holdun streite 'in the thickest<sup>o</sup> fatnesse  
 with ynne<sup>p</sup>; and he<sup>q</sup> drow not out the  
 swerd, but so as he hadde smyte<sup>r</sup>, he lefte<sup>s</sup>  
 in the<sup>t</sup> bodi; and anoon bi the priuetees  
 of kynde the tordis<sup>u</sup> of the wombe braste  
 out. Forsothe<sup>v</sup> whanne the doris of the 23  
 parlour weren closid moost diligentli<sup>w</sup>, and  
 fastned with lok, Aioth ȝede out bi a 24  
 posterne ||. And the 'seruauentis of the  
 king<sup>x</sup> entriden, *not in<sup>y</sup> the parlour, but in<sup>y</sup>*  
*the porche*, and thei sien the doris of the  
 parlour closid, and seiden<sup>z</sup>, In hap he<sup>a</sup>  
 purgith the wombe in the somer parlour.  
 And thei abididen<sup>b</sup> longe, til thei weren 25  
 aschamed; and thei sien that no man  
 openede<sup>c</sup>, and thei token the keie, and  
 thei openyden, and founden<sup>d</sup> her lord lig-

† this that  
 sueth, *hauynge*  
*in the myddis*  
*a pomel*, is not  
 in Ebreu. c.

‡ *Galgalis*,  
 whanne he siȝ  
 the idolis whiche  
 Eglon hadde  
 set in Galgalis,  
 whiche place  
 Jewis helden  
 hooly; and  
 Eglon dide this  
 in dispit of the  
 hooly place,  
 herbi Aioth was  
 stirid to turne  
 aȝen to sle  
 Eglon. *Lire*  
*here. c.*

|| *bi a posterne*,  
 in Ebreu it is,  
 a porche. c.

<sup>c</sup> he streiȝte out to Aod *E pr. m.* <sup>d</sup> the *E pr. m.* <sup>e</sup> putte *ABFH.* <sup>f</sup> Om. *E pr. m.* <sup>g</sup> seyng *ABFH.*

<sup>q</sup> Om. *sx.* <sup>r</sup> the which *I.* <sup>s</sup> a *I.* <sup>t</sup> on the riȝt hiȝe vndir *I.* <sup>u</sup> a coote armure *I.* <sup>v</sup> Om. *sx pr. m.*  
<sup>w</sup> Om. *I.* <sup>x</sup> Om. *BCEGIMPQRX.* <sup>y</sup> and *I.* <sup>z</sup> suede forth *aflir* his *I.* <sup>a</sup> O *I.* <sup>b</sup> the king *I.* <sup>c</sup> the  
 kyng *I.* <sup>d</sup> and *I.* <sup>e</sup> the kyng *I.* <sup>f</sup> The which *I.* <sup>g</sup> his *I.* <sup>h</sup> his *I.* <sup>i</sup> his *I.* <sup>k</sup> putte it *I.* <sup>l</sup> kyngis  
 womb *I.* <sup>m</sup> Om. *CDGIKMNQsxb.* <sup>n</sup> it was *I.* <sup>o</sup> with moost *I.* <sup>p</sup> ynne *the wombe I.* <sup>q</sup> Aioth *I.* <sup>r</sup> smyte  
*Eglon I.* <sup>s</sup> lefte it *I.* <sup>t</sup> his *I.* <sup>u</sup> orduris *I.* <sup>v</sup> And *I.* <sup>w</sup> bisily *I.* <sup>x</sup> kyngis seruauentis *I.* <sup>y</sup> into *plures.*  
<sup>z</sup> thei seiden *I.* <sup>a</sup> the kyng *I.* <sup>b</sup> aboden so *I.* <sup>c</sup> openede the dore *I.* <sup>d</sup> thei founden *I.*

mettis, whens he turnede azen; and he  
 27 cam into Seyrath. And noon he sown-  
 ede with tromp in the hil of Effraym;  
 and the sones of Yrael dessendiden<sup>h</sup> with  
 28 hym, hym goynge in the frount. The  
 which seide to hem, Folwe ze me, for-  
 sothe the Lord hath taak oure enemyes,  
 Moabitis, into oure hoondis. And thei  
 wenten doun after hym, and thei occupy-  
 eden the foordis of Jordan, that ouer-  
 29 senden<sup>i</sup> in to Moab. And thei sufferden  
 not eny man to passe ouere, but thei  
 smyten Moabites that tyme about ten  
 thowsand, alle my<sup>3</sup>ti and stronge men;  
 30 noon of hem my<sup>3</sup>te ascaape. And Moab  
 is mekid that day vndur the hows of  
 Yrael, and the loond<sup>k</sup> restide foure scor  
 31 zeer. After this was Sangar, the sone of  
 Anath, that smoot of Philistiym six hun-  
 drid men with a shaar; and he forsothe  
 defendide Israel.

gyngge deed in<sup>e</sup> the erthe. Sotheli<sup>f</sup> while<sup>26</sup>  
 thei weren disturblid, Aioth fledde out,  
 and passide<sup>g</sup> the place of idols, fro  
 whennus he turnede azen; and he cam in<sup>h</sup>  
 to Seirath. And noon he sownede with a<sup>27</sup>  
 clarioun in the hil of Effraym; and the  
 sones of Israel camen doun with hym, and  
 he zeide in the frount. Which<sup>i</sup> seide to hem,<sup>28</sup>  
 Sue ze me, for the Lord hath bitake oure  
 enemyes, Moabitis, in to oure hondis. And  
 thei camen doun after hym, and<sup>k</sup> occupi-  
 eden the forthis<sup>l</sup> of Jordan, that ledde ouer  
 in to Moab. And thei suffriden not ony<sup>29</sup>  
 man to passe, but thei smytiden<sup>m</sup> Moab-  
 itis<sup>n</sup> in that tyme aboute ten thousande<sup>o</sup>,  
 alle my<sup>3</sup>ti men and stronge; no man of  
 hem my<sup>3</sup>te ascape. And Moab was maad<sup>30</sup>  
 low in that dai vndur the hond of Israel,  
 and the lond restide<sup>p</sup> fourescor<sup>q</sup> zeer.  
 Aftir hym<sup>r</sup> was Samgar, the sone of<sup>31</sup>  
 Anath, that<sup>s</sup> smoot of Filisteis sixe hun-  
 drid men with a schar<sup>†</sup>; and he also de-  
 fendide<sup>t</sup> Israel.

† with a schar,  
 in Ebrew it is,  
 with a goode  
 of oxe. c.

## CAP. IV.

1 And the sones of Yrael addeden to doo  
 yuel in the sizt of the Lord, after the  
 2 death of Aod. And the Lord took hem  
 in to the hoondis of Jabyn, kyng<sup>l</sup> of Cha-  
 naan, that regnede in Asor, and hadde a  
 duk of his oost, Siseram bi name; and  
 3 he dwellyd in Aroseth of Gentilis. And  
 the sones of Yrael crieden to the Lord;  
 forsothe he hadde nyne hundred chaaris,  
 ful of wepenes, the maner of sithis, and  
 bi twenti zeer greetli he oppresside hem.  
 4 Forsothe Delbora was a prophetesse, wijf  
 of Laphidoth, that demyde the puple in  
 5 that tyme; and she sat vndur the palm  
 tree, the which<sup>m</sup> bi name of hir was  
 clepid, bitwix<sup>n</sup> Rame and Bethel, in the  
 mount of Effraym; and the sones of  
 Yrael stieden vp to hir into al doom.  
 6 The whiche sente, and clepide Barach,

## CAP. IV.

And the sones of Israel addiden to do  
 yuel in the 'sijt of the Lord<sup>u</sup>, aftir the  
 death<sup>v</sup> of Aioth. And the Lord bitook hem<sup>2</sup>  
 in to the hondis of Jabyn, kyng of Canaan,  
 that regnede in Asor; and he<sup>w</sup> hadde a  
 duyck of his oost, Sisara bi name; and he<sup>w</sup>  
 dwellide in Aroseth of<sup>x</sup> hethene men. And<sup>3</sup>  
 the sones of Israel crieden to the Lord;  
 for he<sup>y</sup> hadde nyn hundred yrone charis,  
 keruyng<sup>z</sup> as sithis, and twenti zeer he  
 oppresside hem<sup>a</sup> greetli. Forsothe<sup>b</sup> Del-  
 4 bora was a prophetesse, the wijf<sup>‡</sup> of Lapi-  
 doth, which<sup>c</sup> Delbora demyde the puple<sup>d</sup>  
 in that tyme; and sche sat vndur a palm<sup>5</sup>  
 tree, that was clepid bi her name, bitwix  
 Rama and Bethel, in the hil of Effraym;  
 and the sones of Israel stieden<sup>e</sup> to hir at  
 ech dom. And sche sente, and clepide  
 Barach, the sone of Abynoen, of Cedes of

‡ the wijf, in  
 Ebrew it is, a  
 womman  
 chaundeler. c.

<sup>h</sup> dessendiden doun *E pr. m.* <sup>i</sup> thei ouersenden *E pr. m.* <sup>k</sup> hond *E.* <sup>l</sup> the kyng *E pr. m.* <sup>m</sup> that *c.*  
<sup>n</sup> betwe *c.*

<sup>e</sup> on *I.* <sup>f</sup> And *I.* <sup>g</sup> he passide *I.* <sup>h</sup> in *A.* <sup>i</sup> The which *I.* <sup>k</sup> and thei *I.* <sup>l</sup> foordis *IKR.* <sup>m</sup> smeten *I.*  
<sup>n</sup> Om. *I.* <sup>o</sup> thousande Moabitis *I.* <sup>p</sup> restide *in pes I.* <sup>q</sup> eizti *KMNSX.* <sup>r</sup> Om. *I.* <sup>s</sup> iuge the  
 whiche *I.* <sup>t</sup> defende *A.* <sup>u</sup> Lordis sijt *I.* <sup>v</sup> lijf *I.* <sup>w</sup> Jabyn *I.* <sup>x</sup> a citee of *I.* <sup>y</sup> Jabyn *I.* <sup>z</sup> ful of  
 wepnensis scharpe *I.* <sup>a</sup> Israel *I.* <sup>b</sup> And *I.* <sup>c</sup> the which *I.* <sup>d</sup> puple of Israel *I.* <sup>e</sup> stieden up *I.*

the sone of Abynoen, of Cedes of Neptaly-  
 m, and she seide to hym, The Lord  
 God of Yrael hath comaundide to thee,  
 Go, leed the oost into the hil of Thabor,  
 and tak with thee ten thousand of fiz-  
 7 ynge men of the sones of Neptaly m  
 and of the sones of Zabulon. Forsothe I shal  
 brynge to thee, in the place of the stream  
 of Cyson, Sisaram, prince of the oost of  
 Jabyn, and the chaaris of hym, and al  
 the multitude; and Y shal taak hem in  
 8 thin hoond. And Barach seide to hyr,  
 If thou comest with me, Y shal goo; if  
 thou wilt not come with me, Y shal not  
 9 goo. The which seide to hym, Forsothe  
 Y shal goo with thee; but in this while  
 victory shal not be witid to thee; for in  
 the hoond of a womman Sisara shal be  
 taak. And so Delbora roos, and wente  
 10 with Barach in to Cedes. The which,  
 clepid Zabulon and Nepthaly m, stiede vp  
 with ten thousand of fiztyng men, hau-  
 11 ynge Delbora in his felowship. Forsothe  
 Aber Cynee wente away sumtyme fro  
 other Cynees his britheren, the sones of  
 Obbab, cosyn of Moyses; and he streizte  
 tabernaclys vnto the valey, that is clepid  
 12 Sennym, and was biside Cedes. And it  
 is told to Cysare, that Barach, the sone  
 of Abynoem, hadde stied vp into the hil  
 13 of Thabor. And he gedryd nyn hundryd  
 chaaris, ful of wepenys, maner of sithis,  
 and al the oost fro Aroseth of gentilis to  
 14 the stream of Cyson. And Delbora seide  
 to Barach, Rise, this is forsothe the day,  
 in the<sup>o</sup> which the Lord hath taak Sysa-  
 ram into thin hoondys; loo! he is thi  
 leder. And so Barach descendide fro the  
 hil of Thabor, and ten thowsand of fizt-  
 15 ynge men with hym. And the Lord  
 feeryde Sisaram, and alle the chaaris of  
 hym, and al the multytude, in the mouth  
 of swerd, at the sijt of Barach, in so  
 myche that Sisara of the chaar lepyng

Neptaly m, and sche seide to hym, The  
 Lord God of Israel comaundide to thee,  
 Go thou, and lede an oost in to the hil of  
 Thabor, and thou schalt take with thee  
 ten thousande 'of fizteris<sup>f</sup> of the sones of  
 Neptaly m and of the sones of Zabulon.  
 Sotheli<sup>g</sup> Y schal brynge to thee, in the<sup>7</sup>  
 place of the stronde of Cison, Sisara,  
 prince<sup>h</sup> of 'the oost of Jabyn<sup>i</sup>, and his  
 charis, and al the multitude; and Y schal  
 bitake hem in thin hond. And Barach<sup>8</sup>  
 seide to hir, If thou comest with me, Y  
 schal go; if thou nylt<sup>k</sup> come with me,  
 Y schal not go. And sche seyde to hym,<sup>9</sup>  
 Sotheli<sup>l</sup> Y schal go with thee; but in this  
 tyme the victorie schal not be arettide to  
 thee; for Sisara schal be bitakun in<sup>m</sup> the  
 hond of a womman. Therfor<sup>n</sup> Delbora  
 roos, and zede with Barach in to<sup>o</sup> Cedes.  
 And whanne Zabulon and Neptaly m weren<sup>10</sup>  
 clepid, he<sup>p</sup> stiede with ten thousynde of  
 fizteris, and hadde Delbora in his felou-  
 schipe. Forsothe<sup>q</sup> Aber of Cyneth hadde<sup>11</sup>  
 departid sum tyme fro other Cyneys<sup>r</sup> hise  
 britheren, sones<sup>s</sup> of Obab, 'alie of Moyses<sup>†</sup>;  
 and he hadde set forth tabernaclis 'til to<sup>u</sup>  
 the valei, which<sup>v</sup> is clepid Sennym, and  
 was<sup>w</sup> bisidis Cedes. And it was teld to<sup>12</sup>  
 Sisara, that Barach, sone<sup>x</sup> of Abynoen,  
 hadde stiede<sup>y</sup> in to the hil of Thabor. And<sup>13</sup>  
 he<sup>z</sup> gaderide nyn hundrid yronne charis<sup>a</sup>,  
 keruyng as sithis, and al the oost fro<sup>b</sup>  
 Aroseth of hethene men to the stronde  
 of Cison. And Delbora seide to Barach,<sup>14</sup>  
 Rise thou<sup>c</sup>, for this is the day, in which  
 the Lord bitook<sup>d</sup> Sisara in to thin hondis;  
 lo! the Lord is thi ledere. And so Barach  
 cam doun fro the hil of Thabor, and ten  
 thousynde of fizteris with hym. And the<sup>15</sup>  
 Lord made aferd Sisara, and alle 'the charis  
 of hym<sup>e</sup>, and al the multitude, bi the  
 scharpnesse of swerd, at the sijt of Ba-  
 rach, in so myche that Sisara lippide doun  
 of the chare, and fledde 'a foote<sup>f</sup>. And

† alie of Moyses,  
 in Ebreu it is,  
 the fadir of  
 Moyses wiyf. c.

<sup>o</sup> Om. c.

<sup>f</sup> fiztinge men I. <sup>g</sup> And I. <sup>h</sup> the prince I. <sup>i</sup> Jabyns oost I. <sup>k</sup> wilt not I. <sup>l</sup> And I. <sup>m</sup> in to I.  
<sup>n</sup> And so I. <sup>o</sup> Om. I. <sup>p</sup> Barach I. <sup>q</sup> And I. Sotheli KLO. <sup>r</sup> men of Cyney I. <sup>s</sup> the sones I. <sup>t</sup> Moyses  
 alie I. <sup>u</sup> vnto I. <sup>v</sup> that I. <sup>w</sup> he was I. <sup>x</sup> the sone I. <sup>y</sup> stiede up I. <sup>z</sup> Sisara I. <sup>a</sup> charis ful of  
 wepnes I. <sup>b</sup> of ks. <sup>c</sup> thou up I. <sup>d</sup> hath bitake I. <sup>e</sup> his charis I. <sup>f</sup> on foote DEIKL sec. m. MNP.

16 down on his feet, fli3. And Barach pursuede the fleyng chaaris and the oost vnto the see vnto Aroseth of Gentilis; and al the multitude of enemyes fallen  
 17 down<sup>p</sup> vnto the<sup>q</sup> deeth. Sisara forsothe fleyng cam to the tent of Jahel, wijf<sup>r</sup> of Aber Cynei; forsothe there was pees bitwix Jabyn, the kyng of Asor, and the  
 18 hows of Aber Cynei. Jahel thanne goon out in to a3en comyng of Sisare, seide to hym, Com into me, my lord; ne drede thow. The which goon into the tabernacle of hyr, and couerd of hir with a  
 19 mantel, he seide to hir, 3if to me, Y biseche, a litil of water, for Y thriste myche. The which openyde a botel of mylk, and 3af to hym to drynk, and  
 20 couerde hym. And Sisara seide to hir, Stound before the dore of the tabernacle, and whanne there cometh eny man, askinge thee, and seiynge, Whether here is eny man? thou shalt answeere, Noou is.  
 21 And so Jahel, the wijf of Aber, took a neyl<sup>rr</sup> of the tabernacle, takynge<sup>s</sup> there with an hamer; and she goon out priue-lich, and with silence putte vpon the templis of his heed a neyl<sup>ss</sup>, and smyten with an hamer pi3t down into the brayn vnto the erthe; the whych, felawshipynge  
 22 sleep to deeth, faylide, and died. And lo! Barach<sup>t</sup> folwynge Sisaram cam; and Jahel, goon into a3en comyng of hym, seide to hym, Com, and Y shal shewe to thee a man, whom thow sechist. The whych, whanne he hadde goo in to hir, he saw3 Sisaram liggyng<sup>tt</sup> deed, and a neyl<sup>u</sup> pi3t  
 23 into his templis. God therfor lowide in that day Jabyn, the kyng of Chanaan, bifore the sones of Yrael; the whiche woxen eche day, and with strong hoond beren down Jabyn, the kyng of Chanaan, to the tyme that thei hadden doo hym away.

Barach pursuede the charis fleyng and the oost 'til to<sup>g</sup> Aroseth of hethene men; and al the multitude of enemyes felde down 'til to<sup>h</sup> deeth. Sotheli<sup>i</sup> Sisara fledde, and 17 cam to the tente of Jahel, the wijf of Aber Cyney; forsothe<sup>k</sup> pees waas bitwix Jabyn, kyng of Asor, and bitwix the hows of Aber Cyney. Therfor Jahel 3ede<sup>l</sup> out in 18 to the comyng of Sisara, and seide<sup>m</sup> to hym, My lord, entre thou to me, entre thou to me; drede thou not. And he entride in to 'the tabernacle of hir<sup>n</sup>, and was<sup>o</sup> hilid of hir with a mentil. And he seide to hir, 19 Y biseche<sup>p</sup>, 3yue 'thou to<sup>pp</sup> me a litil of<sup>q</sup> watir, for Y thirste greetli. And sche openyde a 'botel of mylk<sup>r</sup>, and 3af to<sup>s</sup> hym to drynke, and hilide<sup>t</sup> hym. And Sisara 20 seide to hir, Stonde thou bifor the dore of the tabernacle, and whanne ony man cometh, and axith thee, and seith, Whether ony man is here? thou schalt answeere, No man is *here*. And so Jahel, 21 the wijf of Aber, took a nayl of the tabernacle, and sche took also an hamer; and sche entride pryueli, and puttide<sup>u</sup> with silencè the<sup>v</sup> nail on<sup>w</sup> the temple of his heed, and sche fastnede *the nail* smytun with the<sup>x</sup> hamer in to the<sup>y</sup> brayn, 'til to<sup>z</sup> the erthe; and he slepte, and diede to gidere, and failide<sup>a</sup>, and was deed. And 22 lo! Barach suede<sup>b</sup> Sisara, 'and cam<sup>c</sup>; and Jahel 3ede out in to his comyng, and seide to hym, Come, and Y schal schewe to thee the man, whom<sup>d</sup> thou sekist. And whanne he hadde entrid to hir, he si3 Sisara liggyng<sup>e</sup> deed, and a nail fastnede in to hise templis. Therfor in that day God 'made 23 low<sup>e</sup> Jabyn, the kyng of Canaan, bifor the sones of Israel; whiche<sup>f</sup> encrediden ech dai, and with strong hoond oppressiden<sup>g</sup> Jabyn, the kyng of Canaan, til thei diden hym away.

<sup>p</sup> Om. BCFH. <sup>q</sup> Om. A. <sup>r</sup> the wijf E *pr. m.* <sup>rr</sup> veyl ABFH. <sup>s</sup> and takynge E *pr. m.* <sup>ss</sup> veyl ABFH. <sup>t</sup> Balach A. <sup>tt</sup> lyjinge BEFH. <sup>u</sup> veyl ABFH.

<sup>g</sup> vnto I. <sup>h</sup> vnto I. <sup>i</sup> And I. <sup>k</sup> for I. <sup>l</sup> wente DGIKMNOQsxb. <sup>m</sup> sche seide I. <sup>n</sup> her tabernacle I. <sup>o</sup> he was I. <sup>p</sup> biseche *thee* I. <sup>pp</sup> thou F. Om. x. <sup>q</sup> Om. GIKNSX. <sup>r</sup> mylke botel I. <sup>s</sup> O.n. I. <sup>t</sup> sche hilide I. <sup>u</sup> pi3chide K. picchide OSX. put MF. Om. I. <sup>v</sup> sche putte the I. <sup>w</sup> upon I. <sup>x</sup> Om. CG. <sup>y</sup> his I. <sup>z</sup> vnto I. <sup>a</sup> he failide *lijf* I. <sup>b</sup> came and suede I. <sup>c</sup> Om. I. <sup>d</sup> that I. <sup>e</sup> lowide I. <sup>f</sup> the whiche I. <sup>g</sup> thei oppressiden I.

## CAP. V.

1 And Delbora and Barach, the sone of  
2 Benoem, songen in that day, seiynge, 3e  
3 that wilfully offerden of Yrael 3oure lyues  
3 to peryl, blissith to the Lord. Here, 3e  
kyngis; perseyue, 3e princes, with eeris;  
Y am, Y am, 'the whiche<sup>w</sup> to the Lord  
shal synge, and seye salm to the<sup>x</sup> God of  
4 Yrael. Lord, whanne thou wentist out  
fro Seyr, and passidist bi the regionns of  
Edom, the erthe is meued, and heuens  
5 and clowdis droppeden with watris; hillis  
floweden fro the face of the Lord, and  
Synai fro the face of the Lord God of  
6 Israel. In the dais of Sangar, some<sup>y</sup> of  
Anath, in the dais of Jahel, restiden the  
paththis, and tho that wenten in bi hem  
3eden a wey bi streyt beryd<sup>z</sup> paththis out  
7 of the weye. Stronge men seseden in  
Yrael, and restiden, to the tyme that  
8 Delbora roos, moder in Yrael. Newe  
bataylis hath chosun the Lord, and the  
3atis of enemyes he ouerturnede; swerd  
and speer aperyde not in fourti thowsand  
9 of Yrael. Myn herte shal loue the princis  
of Yrael; 3e that bi propre wil han offrid  
10 3ou to peryl, blissith to the Lord; 3e  
that stien<sup>a</sup> vp vpon shynynge<sup>b</sup> assis, and  
sittith<sup>c</sup> aboue<sup>d</sup> in doom, and goon in the  
11 weye, spekith. Where the chaaris ben  
hurtlid, and the oost of the enemyes is  
queynt, there the riztwisnessis of the  
Lord ben told, and mercy into the  
stroonge men of Yrael; thanne the puple  
of the Lord cam down to the 3atis, and  
12 hadde the prynshod. Ryse, ryse, Del-  
bora, ryse, and spek the dyte of songe;  
ryse, Barach, and thou, sone of Abynoem,  
13 tak thi chaytyues. The relyues of the  
puple ben saued; the Lord in stronge men  
14 hath fou3ten. Fro Efraym he hath doon  
hem a wey into Amalech, and after hym

## CAP. V.

And Delbora and Barach, sone<sup>h</sup> of Aby-  
1 noen, sungen in that dai, and seiden, 3e 2  
*men* of Israel, that 'offriden wilfuli<sup>i</sup> 3oure  
lyues to perel, blesse<sup>k</sup> the Lord. 3e kingis, 3  
here, 3e<sup>l</sup> princes, perceyue<sup>m</sup> with eeris;  
Y am, Y am *the womman*, that schal synge  
to the Lord; Y schal synge to the Lord  
God of Israel. Lord, whanne thou 3edist 4  
out fro Seir<sup>†</sup>, and passidist bi the cuntrees  
of Edom, the erthe was moued, and he-  
uenes and clowdis droppiden with watris;  
hillis flowiden fro the 'face of the Lord<sup>u</sup>, 5  
and Synai<sup>‡</sup> fro the face of the Lord God  
of Israel. In the daies of Sangar, sone<sup>p</sup> 6  
of Anach, in the daies of Jahel, paththis  
restiden, and thei that entriden bi tho  
3eden<sup>q</sup> bi paththis out of the weie. Stronge 7  
men in Israel cessiden, and restiden, til  
Delbora roos, a modir in Israel. The<sup>r</sup> 8  
Lord chees newe batels, and he destriede  
the 3atis of enemyes; scheeld and spere ap-  
periden not in fourti thousynde of<sup>s</sup> Israel ||.  
Myn herte loueth the princes of Israel; 9  
3e that offriden 3ou to perel bi 3oure owyn  
wille, blesse 3e the Lord; speke<sup>t</sup> 3e, that 10  
stien on schynynge assis, and sitten aboue  
in doom<sup>§</sup>, and goen in the wey<sup>u</sup>. Where 11  
the charis weren hurtlid<sup>v</sup> down to gidere,  
and the oost of enemyes was straunglid,  
there the 'riztfulnessis of the Lord<sup>w</sup> be  
teld<sup>x</sup>, and mercy<sup>y</sup> among the stronge<sup>z</sup> of  
Israel; thanne the 'puple of the Lord<sup>a</sup>  
cam down to the 3atis, and gat prinshod<sup>b</sup>.  
Rise, rise thou, Delbora, rise thou, and 12  
speke a song; rise thou, Barach, and thou,  
sone of Abynoen, take thi prisoneris. The 13  
relikis<sup>c</sup> of the puple ben sauyd; the Lord  
fau3t azens stronge men of<sup>d</sup> Efraym. He 14  
dide awei hem in<sup>e</sup> Amalech, and aftir hym  
of<sup>f</sup> Beniamyn in to thi puplis, thou Ana-  
lech. Princes of Machir and of<sup>f</sup> Zabulon

† Lord, whanne thou 3edist out fro Seir, in forsakinge that puple in her errors, bi thi just dom. *Lire here. c.*  
‡ and Synay; and here is set for that is, for this word and, is not in Ebreu. *Lire here. c.*  
|| of Israel; in Ebreu it is in Israel, so that this word xl. thousande is not ioyned with Israel, for in iij c. it is seid, that Barach 3ede with x. thousande onely, therfor it is to fille, whanne the oost of aduersaries was in xl. thousande, that is, in the noumbre of xl. thousande of armed men; also it may be seid bi oure translacioun in xl. thousande of Israel, for thou3 first weren x. thousande with Barach, in the ende weren xl. thousande with him. *Lire here.*  
§ in doom, that is, for doom. c.

<sup>w</sup> that c. <sup>x</sup> Om. H sec. m. <sup>y</sup> the sone E pr. m. <sup>z</sup> beest E pr. m. <sup>a</sup> han sty3ed E pr. m. <sup>b</sup> stronge E pr. vice, semynges sec. v. shynynge sec. m. <sup>c</sup> sitten c. <sup>d</sup> aboun BF. abouen E.

<sup>h</sup> the sone I. <sup>i</sup> han wilfuli offrid I. <sup>k</sup> blesse 3e I. <sup>l</sup> Om. I. <sup>m</sup> perceyue plures. perceyue 3e I. <sup>n</sup> Lordis face I. <sup>o</sup> fro Synai I. <sup>p</sup> the sone I. <sup>q</sup> thei 3eden I. <sup>r</sup> And the I. <sup>s</sup> men of I. <sup>t</sup> Om. I. <sup>u</sup> wey, speke 3e I. <sup>v</sup> hurlid I. <sup>w</sup> Lordis riztwisnesse I. <sup>x</sup> teld out I. <sup>y</sup> his mercy I. <sup>z</sup> stronge men I. <sup>a</sup> Lordis puple I. <sup>b</sup> the prinshod I. <sup>c</sup> relifis I. <sup>d</sup> fro I. <sup>e</sup> in to GIKMNOXB. <sup>f</sup> fro I.



ynge in the heed the place of the wound,  
 27 and the temple myztlich thrillynge<sup>nn</sup>. Bi-  
 twix the feet of hir he felle, failid, and  
 dyede; and he was wrappid bifore the  
 feet of hir, and he lay out of lijf, and  
 28 wretchidful. Bi the wyndow biholdynge  
 zollide the moder of hym; and fro the  
 sowpynge place she spak, Whi tarieth to  
 turne azen the chaar of hym? Whi tary-  
 eden the feet of the foure whelid cartis  
 29 of hym? 'Oon wiser than that<sup>o</sup> other  
 wijfis of hym to the moder in lawe thes  
 30 wordis answerde, Peraenture now he  
 dyuydith spuylis, and the moost feyr of  
 wymmen is chosun to hym; clothis of  
 dyuers colours to Sysare ben taak into  
 praye, and dyuerse portenaunce to neckis  
 31 to be anourned is born to gidre. So  
 perischen alle thin enemyes, thou Lord;  
 forsothe *thoo* that louen thee, as the  
 sunne in his rysynge shyneth, so glit-  
 32 teren thei. And the loond restide bi  
 fourti zeer<sup>p</sup>.

He felde bitwixe 'the feet of hir<sup>p</sup>, he 27  
 failide, and diede; he was waltryd bifor  
 hir feet, and he lay with out soule<sup>q</sup>, and  
 wretchidful. His modir bihelde bi a wyn-28  
 dow, and zellide; and sche spak fro the  
 soler, Whi tarieth his chaar to<sup>r</sup> come azen?  
 Whi tarieden<sup>s</sup> the feet of his foure horsid  
 cartis? Oon wisere than 'othere wyues of 29  
 hym<sup>t</sup> answeride these wordis to the modir  
 of hir hosebonde, In hap now he departith 30  
 spuylis, and the faireste of wymmen is  
 chosun to hym; clothis of dyuerse colouris  
 ben zounn to Sisara in to prey, and dy-  
 uerse aray of houshold is gaderid to ourne<sup>u</sup>  
 neckis. Lord, alle thin enemyes perische 31  
 so; sotheli<sup>v</sup>, thei that louen thee, schyne<sup>x</sup>  
 so, as the sunne schyneth in his risynge<sup>†</sup>.  
 And the loond restide<sup>y</sup> fourti zeer.

† in his rising,  
 in Ebreu it is,  
 32 in his strengthe  
 c.

## CAP. VI.

1 The sones forsothe of Yrael diden yuel  
 in the sijt of the Lord, the which took  
 hem in the hoond of Madian seuen zeer.  
 2 And thei ben oppressid greetli of hem;  
 and thei maden to hem caaues, and spe-  
 lunkis in hillis, and moost defensable  
 3 placis to withstonden. And whanne Irael  
 wex feers, 'Madian stiede vp<sup>q</sup>, and Ama-  
 4 lech, and other of the est naciouns; and  
 anentis hem pitchinge tentis, as thei weren  
 in grasse, alle thingis thei wastiden vnto  
 the entre of Gaze, and no thing per-  
 teynynge to the lijf vtterli thei laften in  
 5 Yrael, ne sheep, ne oxen<sup>r</sup>, ne asses. For-  
 sothe thei and alle the flockis of hem  
 camen with her tabernaclis, and at the  
 licknes of locustis alle placis<sup>s</sup> fulfillide

## CAP. VI.

Forsothe<sup>z</sup> the sones of Israel diden yuel 1  
 in the 'sijt of the Lord<sup>a</sup>, and he bitook  
 hem in the<sup>b</sup> hond of Madian seuene zeer.  
 And thei<sup>c</sup> weren<sup>d</sup> oppressid of hem greetly; 2  
 and 'thei maden<sup>e</sup> dichis, and dennes to hem  
 silf in hillis, and strongeste<sup>f</sup> places to fize  
 azen<sup>g</sup>. And whanne Israel hadde sowe, 3  
 Madian stiede<sup>h</sup>, and Amalech, and othere  
 of the 'naciouns of the eest<sup>i</sup>; and thei set- 4  
 tiden tentis<sup>l</sup> at<sup>m</sup> *the sones of Israel*, and  
 wastiden<sup>n</sup> alle thingis 'as tho weren<sup>o</sup> in  
 eerbis, *ethir<sup>p</sup> grene corn*, 'til to<sup>q</sup> the en-  
 tryng of Gaza, and outirli thei leften not  
 in Israel ony thing perteynynge to lijf,  
 not<sup>r</sup> scheap, not oxun, not assis. For thei 5  
 and alle her flockis camen with her taber-  
 naclis, and at the licnesse of locustus thei

<sup>nn</sup> thirlende c. <sup>o</sup> The c. <sup>p</sup> wynter B. <sup>q</sup> he styede opp to Madyan *E pr. m.* <sup>r</sup> oxyn CE. <sup>s</sup> thyngys  
 thei *E pr. m.*

<sup>p</sup> her feet I. <sup>q</sup> lijf I. <sup>r</sup> for to I. <sup>s</sup> tarien I. <sup>t</sup> an other of his wyues I. <sup>u</sup> ourne with I. <sup>v</sup> and I.  
<sup>x</sup> schyne thei I. <sup>y</sup> restide *fro batel* I. <sup>z</sup> And I. <sup>a</sup> Lordis sijt I. <sup>b</sup> to the I. <sup>c</sup> Israel I. <sup>d</sup> was I.  
<sup>e</sup> Israel made I. <sup>f</sup> moost stronge I. <sup>g</sup> azen *Madian* I. <sup>h</sup> stiede up I. <sup>i</sup> eest naciouns I. <sup>l</sup> her  
 tentis I. <sup>m</sup> bisidis I. <sup>n</sup> thei wastiden I. <sup>o</sup> that weren K. as thei weren X. <sup>p</sup> other su. <sup>q</sup> vnto I.  
<sup>r</sup> ne I.

the vnnoumbrable multitude of men and of camels, and wastynge what euere thing 6 thei touchiden. And Yrael is mekid greetli 7 in the sizt of Madian. And he cryede to the Lord, askynge help azens Madianytis; 8 the which sente<sup>t</sup> to hem a man prophete, and spak, Thes thingis seith the Lord God of Yrael, Y haue maad 3ou to come down fro Egipt, and haue brouzt 3ou out 9 fro the hous of seruage, and delyuerd fro the hoond of Egipcians, and of alle the<sup>u</sup> enemyes that tourmentiden 3ow; and haue throwun hem out at<sup>v</sup> 3oure entree, and haue taak to 3ow the loond of hem; 10 and seide, I the Lord 3oure God; ne drede 3e the goddis of Amorreis, in whos loond 3e dwellen; and 3e wolden not here 11 my vois. Forsothe the aungel of the Lord cam, and sat vndur the ook, that was in Effra, and perteynede to Joas, the fader of the meyne of Ezry. And whanne Gedeon, the sone of hym, shockide<sup>w</sup> out, and purgide whetis in the pressynge 12 place, that he flei3 Madian, the aungel of the Lord apperide to hym, and seith, The Lord with<sup>x</sup> thee, moost stroong of men. 13 And Gedion seide to hym, Y biseche, my lord, if the Lord is with vs, whi thanne han taak vs alle thes yuels? Where ben the merueyls of hym, the whiche oure faders tolden, and seiden, The Lord hath lad vs out of Egipt? Now forsothe he hath forsakun vs, and takun in the hoond 14 of Madian. And the Lord bihelde to hym, and seith, Go in this thi strength, and thou shalt delyuer Yrael fro the hoond of Madian; wite thow, that Y 15 haue sent thee. The which answeyng seith, My lord, Y biseche, in what shal Y delyuer Yrael? Loo! my meyne is lowest in Manasse, and Y leest in the 16 hows of my fader. And the Lord seide to hym, I shal be with thee, and thow

filliden<sup>s</sup> alle thingis, and a multitude of men and of camels was with out nounbre, and wastiden<sup>t</sup> what euere thing thei touchiden. And Israel was 'maad low<sup>u</sup> greetli 6 in the sizt of Madian. And Israel<sup>v</sup> criede 7 to the Lord, 'and axyde<sup>w</sup> help azens Madianytis; and he sente to hem a man, a 8 profete, and he spak<sup>x</sup>, The Lord God of Israel seith these thingis, Y made 3ou to stie fro<sup>v</sup> Egipt, and Y ledde 3ou out of the hows of seruage, and Y delyueride 3ou<sup>z</sup> fro 9 the hond of Egipcians, and of alle euemyes<sup>a</sup> that turmentiden 3ou; and Y castide<sup>b</sup> hem out at 3oure entryng<sup>c</sup>, and Y 3af to 3ou 'the lond of hem<sup>d</sup>; and Y seide, 10 Y am '3oure Lord God<sup>e</sup>; drede 3e not the goddis of Ammorreis, in whose lond 3e dwellen; and 3e nolden<sup>f</sup> here my vois. Forsothe<sup>g</sup> an aungel of the Lord cam, and 11 sat undur an ook, that was in Effra, and perteynede<sup>h</sup> to Joas, fadir<sup>i</sup>† of the meinee of Ezri. And whanne Gedeon, 'his sone<sup>k</sup>, threischide out<sup>l</sup>, and purgide wheetis<sup>m</sup> in a pressour, that he schulde fle Madian, an 12 aungel of the Lord apperide to hym, and seide, The Lord be with thee, thou strongeste of men. And Gedeon seide to hym, 13 My lord, Y biseche, if the Lord is with vs, whi therfor<sup>n</sup> han alle these yuels take vs? Where ben the merueils of hym<sup>o</sup>, whiche oure fadris telden, and seiden, The Lord ledde<sup>p</sup> vs out of Egipt? 'Now forsothe<sup>q</sup> he hath forsake vs, and hath bitake vs<sup>r</sup> in<sup>s</sup> the hond of Madian. And the 14 Lord bihelde to hym, and seide, Go thou in this strengthe of thee, and thou schalt delyuere Israel fro the hond of Madian; wite thou, that Y sente<sup>t</sup> thee. Which<sup>u</sup> 15 Gedeon answeride, and seide, My lord, Y biseche, in what thing schal Y delyuere Israel? Lo! my meyne is the loweste in Manasses<sup>v</sup>, and Y am the leeste in the hows of my fadir. And the Lord seide 16

† and perteynede to Joas fadir, not bi reason of gen-dryng, but for he was mysty, and more principal in that meyne. Lire here. c.

<sup>t</sup> sende E. <sup>u</sup> 3oure E pr. m. <sup>v</sup> of A. <sup>w</sup> shekede E. <sup>x</sup> be with E pr. m.

<sup>s</sup> fulfilliden I. <sup>t</sup> thei wastiden I. <sup>u</sup> lowed I. <sup>v</sup> he I. <sup>w</sup> axynge I. <sup>x</sup> spak to hem I. <sup>y</sup> up fro I. <sup>z</sup> Om. plures. <sup>a</sup> the enemyes I. <sup>b</sup> threwe I. <sup>c</sup> entree I. <sup>d</sup> her lond I. <sup>e</sup> the Lord 3oure God I. <sup>f</sup> wolden not I. <sup>g</sup> And I. <sup>h</sup> it perteynede I. <sup>i</sup> the fadir I. <sup>k</sup> the sone of Joas I. <sup>l</sup> Om. I. <sup>m</sup> whete I. <sup>n</sup> thanne I. <sup>o</sup> the Lord I. <sup>p</sup> hath ledde I. <sup>q</sup> For now I. <sup>r</sup> Om. plures. <sup>s</sup> in to K. <sup>t</sup> haue sente I. <sup>u</sup> And I. <sup>v</sup> the lynage of Manasses I.



and thou shalt take the secounde bole,  
and offer brent sacrifice vpon the hepe of  
wode, that thow hast kut of<sup>e</sup> the wode.  
27 Thann Gedeon taken to ten men of his  
seruauntis, dide as the Lord comaundide  
to hym. Forsothe dredynge the hows of  
his fader, and the men of that cytee, by  
day he wold not doon, but alle thingis  
28 the nyzt he fulfide. And whanne the  
men of his burgh toun<sup>f</sup> erly weren rysen,  
thei seen the auter of Baal destroyed,  
and the 'mawmet woode<sup>g</sup> hewun down,  
and another bole set vpon the auter, that  
29 thanne was bild vp. And thei seiden  
to gidre, Who hath doon this? And  
whanne thei souzten the doer of the dede,  
it is seide, Gedeon, the sone of Joas, dide  
30 alle these thingis. And thei seiden to  
Joas, Bryng forth thi sone hider, that he  
be deed, for he hath destroyed the auter  
31 of Baal, and hewen down the wode. To  
whom he answerde, Whether ze ben  
wrechers of Baal, that ze fizten for hym?  
who is the aduersarye of hym, dye he,  
before the morwetide lizt come; if he is  
God, venge he hymself of hym that hath  
32 deluen vp the auter of hym. Fro that  
day Gedeon is clepid Jeroboal, forthi that  
Joas seide, Baal take veniaunce of hym  
that hath doluen down the auter of hym.  
33 Therfor al Madian, and Amelech, and the  
este puplis ben gedrid to gidre, and pass-  
ynge ouer Jordan settiden<sup>h</sup> tentis in the  
34 valey of Jezrael. Forsothe the spyryt of  
the Lord clothide Gedeon; the which  
cryngge with tromp clepide to gidre the  
hows of Abiezer, for he schulde folwe  
35 hym. And he sente messangers into al  
Manassen, the which and he folwide  
hym; and other messangers into Aser,  
and Zabulon, and Neptalym, the whiche  
36 azen camen to hym. And Gedeon seide  
to the Lord, If thow makist saaf bi myn

sacrifice bifore; and thou schalt take the  
secounde bole, and thou schalt offre brent  
sacrifice on<sup>l</sup> the heep of trees, whiche<sup>m</sup>  
thou kittidist doun of the wode. Therefore 27  
Gedeon took ten men of hise seruauntis,  
and dide<sup>n</sup> as the Lord comaundide to hym.  
Sotheli<sup>o</sup> Gedeon dredde the hows of his  
fadir, and the men of that citee, and nolde<sup>p</sup>  
do bi dai, but fillide<sup>q</sup> alle thingis bi nyzt.  
And whanne men of that citee hadde rise 28  
eerly, thei sien the auter of Baal distried,  
and the wode kit down, and the tothir bole  
put on<sup>r</sup> the auter, that was bildid thanne.  
And thei seiden to gidre, Who hath do this? 29  
And whanne thei enqueriden the doer of  
the deed, it was seid, Gedeon, the sone of  
Joas, dide alle these thingis. And thei 30  
seiden to Joas, Brynge forth thi sone  
hidur, that he die, for he distriede<sup>s</sup> the  
auter of Baal, and kittide<sup>t</sup> doun the wode<sup>u</sup>.  
To whiche<sup>v</sup> he<sup>w</sup> answeride, Whether ze ben 31  
the venieris of Baal, that ze fizte for hym?  
he that is aduersarie of hym, die<sup>x</sup>, bifor  
that<sup>y</sup> the 'lizt of the morew dai<sup>z</sup> come;  
if he is God, venge he hym silf of hym  
that castide<sup>a</sup> doun his auter. Fro that dai 32  
Gedeon was clepid Gerobaal<sup>†</sup>, for<sup>b</sup> Joas<sup>c</sup>  
hadde seid, Baal take veniaunce of hym  
that castide<sup>d</sup> doun his auter. Therfor al 33  
Madian, and Amalech, and the puplis of  
the eest weren gadirid to gidre, and pass-  
iden<sup>e</sup> Jordan, and settiden<sup>f</sup> tentis in the  
valey of Jezrael. Forsothe the spirit of the 34  
Lord clothide<sup>g</sup> Gedeon; and he<sup>h</sup> sownede<sup>i</sup>  
with a clarioun<sup>k</sup>, and<sup>l</sup> clepide to gidre the  
hows<sup>m</sup> of Abiezer, that it schulde sue hym.  
And he sente messengeris in to al Ma- 35  
nasses, and he suede Gedeon; and he sente  
othere<sup>n</sup> messengeris in to Aser, and Zabu-  
lon<sup>o</sup>, and Neptalym<sup>p</sup>, whiche<sup>q</sup> camen to  
hym. And Gedeon seide to the Lord, If 36  
thou makist saaf Israel bi myn hond, as  
thou hast spoke, Y schal putte this flees 37

† Gerobaal,  
that is, strong  
agenus Baal,  
ether strongere  
than Baal. Live  
here. c.

<sup>e</sup> fro *E pr. vice*, of *sec. v.* <sup>f</sup> touns *A.* <sup>g</sup> herynge place *E pr. m.* <sup>h</sup> setten *c.*

<sup>l</sup> upon *i.* <sup>m</sup> the whiche *i.* <sup>n</sup> he dide *i.* <sup>o</sup> And *i.* <sup>p</sup> he wolde not *i.* <sup>q</sup> he fulfillide *i.* <sup>r</sup> upon *i.*  
<sup>s</sup> hath distried *i.* <sup>t</sup> hath kit *i.* <sup>u</sup> wode *aboute it i.* <sup>v</sup> whom *i.* <sup>w</sup> Joas *i.* <sup>x</sup> die he *i.* <sup>y</sup> Om. *i.*  
<sup>z</sup> morowe lizt *i.* <sup>a</sup> hath cast *i.* <sup>b</sup> for thi *GIKNX sup. ras. b.* <sup>c</sup> that Joas *GIKNSxb.* <sup>d</sup> hath cast *i.* <sup>e</sup> thei  
passiden ouer *i.* <sup>f</sup> thei settiden *i.* <sup>g</sup> or fulfillide *i marg.* <sup>h</sup> the whiche *i.* <sup>i</sup> sownynge *i.* <sup>k</sup> trumpe *i.*  
<sup>l</sup> Om. *i.* <sup>m</sup> meynne *i.* <sup>n</sup> Om. *G.* <sup>o</sup> to Zabulon *DGIKMNOQsxb.* <sup>p</sup> to Neptalym *o.* <sup>q</sup> and thei *i.*

hoond 'the puple of<sup>i</sup> Irael, as thow hast  
 37 spokun, Y shal put this fleese of wul in  
 the floore; if dewe in the fleese alone  
 were, and in al the erthe drou3th, Y shal  
 wyte, that bi myn hoond, as thou hast  
 38 spokun, thow shalt delyuer Yrael. And  
 it is doo so. And fro the<sup>k</sup> nyzt risynge,  
 thrust out of the fleese, he fulfillede an  
 39 holw3 vessel with dew; and eft he seide  
 to the Lord, Ne wexe not wrooth thi<sup>l</sup>  
 woodnes azens me, if 3it ones Y tempte  
 a tokne sechyng in the fleese; Y preye,  
 that oonli the fleese be drye, and al the  
 40 erthe with dew<sup>m</sup> moyst. And the Lord  
 dide that nyzt, as he axide; and there  
 was drou3th in the<sup>n</sup> fleese alone<sup>n</sup>, and  
 41 dewe in al the erthe. Thanne Jeroboal,  
 the which and Gedeon, fro nyzt rysynge,  
 and al the puple with hym, cam to the  
 wel that is clepid Arad. Forsothe the  
 tentis of Madian weren in the valey, at  
 the north coast of the hi3e hil.

## CAP. VII.

2 And the Lord seide to Gedeon, Myche  
 is the puple with thee, and lest Yrael  
 glorie azens me, Madian shal not be taak  
 into the hoondis of hym, and lest he seye,  
 3 Bi my strengthis I am delyuerd. Spek  
 to the puple, and alle herynge, preche,  
 Who is feerful and dredy, turne he azen.  
 And there wenten azen fro the hil of  
 Galaad, and ben turned azen of the pu-  
 ple two and twenti thowsand of men;  
 4 and onely ten thowsand beden stil. And  
 the Lord seide to Gedeon, 3it there is  
 myche puple; lede hem to the watris,  
 and there I shal preue hem, and of whom  
 Y shal seye to thee, that goo with thee,  
 he goo; whom I shal defende to goo,  
 5 he turne azen. And whanne the puple  
 was goon doon to the watris, the Lord  
 seide to Gedeon, Thilk<sup>p</sup> that with hoond  
 and with tonge lapen the watris, as

of wolle in the corn<sup>r</sup> floor; if dew<sup>s</sup> is in  
 the flees aloone, and drynesse is in al the  
 erthe, Y schal wite, that thou schalt dely-  
 uere Israel bi myn hond, as thou hast  
 spoke. And it was don so. And he<sup>u</sup> roos 38  
 bi nyzt, and whanne the flees was wrongun  
 out, he fillide a pot<sup>†</sup> with deew; and he 39 <sup>† a pot, in  
Ebreu it is, a  
bacyn. c.</sup>  
 seide eft to the Lord, Thi strong veniaunce  
 be not wrooth azens me, if Y asaie, *'that  
 is, axe a signe<sup>v</sup>, 3it onys, and seke a signe<sup>w</sup>*  
 in the flees; Y preye, that the flees aloone  
 be drie, and al<sup>x</sup> the erthe be moist with  
 deew. And the Lord dide in that nyzt, 40  
 as Gedeon axide; and drynesse was in  
 the flees aloone, and deew was in al the  
 erthe<sup>y</sup>.

## CAP. VII.

Therfor<sup>z</sup> Jerobaal, which also<sup>a</sup> Gedeon, 1  
 roos bi nyzt, and al the puple with hym,  
 and cam<sup>b</sup> to the welle which<sup>c</sup> is clepid  
 Arad. Sotheli<sup>d</sup> the tentis of Madian weren  
 in the valey, at the north coast of the hi3  
 hil. And the Lord seide to Gedeon, Myche 2  
 puple is with thee, and Madian schal not  
 be bitakun in to the hondis 'ther of<sup>e</sup>, lest  
 Israel haue<sup>f</sup> glorie azens me, and seie, Y  
 am delyuerid bi my strengthis. Speke 3  
 thou to the puple, and preche thou, while  
 alle men heren, He that is ferdful 'in  
 herte<sup>g</sup>, and dredeful 'with outforth<sup>h</sup>, turne  
 azen. And thei<sup>i</sup> 3eden awei fro the hil of  
 Galaad, and two and twenti thousynde of  
 men turniden azen fro the<sup>k</sup> puple; and oneli  
 ten thousynde dwelliden<sup>l</sup>. And the Lord 4  
 seide to Gedeon, 3et the puple is myche;  
 lede thou hem to the watris, and there  
 Y schal preue hem, and he go<sup>m</sup>, of whom  
 Y schal seye, that he go; turne<sup>n</sup> he azen,  
 whom Y schal forbede to go. And whanne 5  
 the puple hadde go doun to watris<sup>o</sup>, the  
 Lord seide to Gedeon, Thou schalt departe  
 hem bi hem silf, that lapen watris with  
 hond and tunge, as doggis<sup>p</sup> ben wont to

<sup>i</sup> Om. *E pr. m.* <sup>k</sup> Om. *CE.* <sup>l</sup> in *B.* <sup>m</sup> the dew *BEFH.* <sup>n</sup> al the *E pr. m.* <sup>o</sup> Om. *E pr. m.* <sup>p</sup> Thoo *c.*

<sup>r</sup> drie *I.* <sup>s</sup> the dew *I.* <sup>u</sup> Gedeon *I.* <sup>v</sup> Om. *IX.* <sup>w</sup> tokene *I.* <sup>x</sup> that al *I.* <sup>y</sup> drie flore *I.* <sup>z</sup> Thanne *I.*  
<sup>a</sup> also is *c sec. m.* also was *I.* <sup>b</sup> he cam *I.* <sup>c</sup> that *I.* <sup>d</sup> And *I.* <sup>e</sup> of it *I.* <sup>f</sup> Om. *I.* <sup>g</sup> Om. *I.* <sup>h</sup> Om. *I.*  
<sup>i</sup> the sones of Israel *I.* <sup>k</sup> that *GIKMNO sec. m. Qxb.* <sup>l</sup> abiden *I.* <sup>m</sup> go with thee *I.* <sup>n</sup> and turne *I.*  
<sup>o</sup> the watris *I.* <sup>p</sup> houndis *I.*

houndis ben woned<sup>q</sup> to lape, thou shalt seure hem<sup>r</sup> aside; forsothe thilk<sup>s</sup>, that bowiden the knees drynkynge, in that  
6 other paart shulen be. And so was the noumbre of hem, that with hoond throwynge to the mouth wattris hadden lapid, thre hundrid men; forsothe al<sup>t</sup> that other<sup>t</sup>  
7 multitude the<sup>u</sup> knee bowid dronke. And the Lord seith to Gedeon, In three hundrid men, that lapiden wattris, Y schal delyuer 3ou, and taak Madian in thin hoond; forsothe al<sup>v</sup> that other<sup>v</sup> multitude  
8 be turned a3en into his place. And so metis taken for the noumbre, and trompis, al<sup>v</sup> that othir<sup>v</sup> multitude he comaundide to goon to her tabernaclis; and he, with thre hundrid men, 3af hym silf to the bateil. Forsothe the tentis of Madian weren vndur in the valey. The same ny3t the Lord seide to hym, Rise, and go down into the tentis, for Y haue  
10 taak hem in thin hoond; forsothe if alone thou dredist to goo, go down with thee  
11 Phara, thi child. And whanne thou herist what thei speken, thanne thin hoondis shulen be coumfortid, and sikerer thou shalt goo down to the tentis of the<sup>w</sup> enemyes. Thanne descendide he, and Phara, his child, into a paart of the tentis, where  
12 weren the watchis of armed men. Forsothe Madian, and Amalech, and alle the este puplis shed layen in the valey, as multitude of locustis; forsothe camels vnoumbrable there weren, as grauel that  
13 lieth in the brenk of the see. And whanne Gedeon was comen, a man tolde a sweuen to his neizbore, and in this maner he toolde that he saw<sup>3</sup>, Y saw<sup>3</sup> a sweuen, and it seemed to me, as a loof of barlich inaad vndir asshen to be trendlid, and into the tentis of Madyan to goo down; and whanne it were comyn<sup>x</sup> to the tabernacle, it smoot it, and turnede vpsedoun,

lape; sotheli<sup>q</sup> thei<sup>r</sup>, that drynken with knees<sup>s</sup> bowid<sup>t</sup>, schulen be in the tothir part. And so the noumbre of hem, that  
6 lapiden wattris bi hond<sup>u</sup> castynge to the mouth, was thre hundrid men; forsothe<sup>v</sup> al the tothir multitude drank knelynge. And the Lord seide to Gedeon, In thre<sup>7</sup> hundrid men, that lapiden wattris, Y schal delyuere 3ou, and Y schal bitake Madian in thin hond; but<sup>w</sup> al the tothir multitude turne a3en in to her place. And<sup>8</sup> so<sup>x</sup> whanne thei hadden take meetis and trumpis for the noumbre<sup>y</sup>, he comaundide al the tothir multitude to go to her tabernaclis; and he<sup>z</sup>, with thre hundrid men, 3af hym silf to batel. Sothely<sup>a</sup> the tentis of Madian weren bynethe in the valey. In the same ny3t the Lord seyde to hym<sup>b</sup>,<sup>9</sup> Ryse thou, and go down in to the castels of Madian<sup>c</sup>, for Y haue bitake hem in thin hond; sotheli<sup>d</sup> if thou dredist to go  
aloon, Phara, thi child, go down with thee. And whanne thou schalt here what thei<sup>e</sup><sup>11</sup> speken<sup>f</sup>, thanne thin hondis schulen be coumfortid, and thou schalt do down sikerere to the tentis of enemyes<sup>g</sup>. Therfor<sup>h</sup> he<sup>i</sup> 3ede down, and Phara, his child, in to the<sup>k</sup> part of tentis<sup>l</sup>, where the watchis of armed men weren. Forsothe<sup>m</sup> Madian, and  
12 Amalech, and alle the puplis of the eest layen spred<sup>n</sup> in the valey, as the multitude of locustis; sotheli<sup>o</sup> the camelis weren vnoumbrable, as grauel that liggith<sup>p</sup> in the 'brenke of the see<sup>q</sup>. And whanne Gedeon<sup>13</sup> hadde come<sup>r</sup>, a man tolde a dreem to his neizbore, and telde<sup>s</sup> bi this maner that, that he hadde seyn, I sij a dreem, and it semyde to me, that as 'o loof of barley<sup>t</sup> bakun vndur the<sup>u</sup> aischis was walewid, and cam<sup>v</sup> down in to the tentis of Madian; and whanne it hadde come to a tabernacle, it smoot<sup>w</sup> and distriede 'that tabernacle<sup>x</sup>, and made<sup>y</sup> euene outirly to the erthe.

<sup>q</sup> wont EFH. <sup>r</sup> Om. CE *pr. m.* <sup>s</sup> thoo C. <sup>t</sup> the tother C. <sup>u</sup> that A. <sup>v</sup> the tother C. <sup>w</sup> thin A. <sup>x</sup> into A.

<sup>q</sup> and I. <sup>r</sup> tho I. <sup>s</sup> the knees I. <sup>t</sup> foolden I. <sup>u</sup> the hond CDIK *pr. m.* <sup>v</sup> and I. <sup>w</sup> and I. <sup>x</sup> Om. I. <sup>y</sup> noumbre of hem I. <sup>z</sup> Gedeon I. <sup>a</sup> And I. <sup>b</sup> Gedeon I. <sup>c</sup> her tentis I. <sup>d</sup> And I. <sup>e</sup> the Madyanitis I. <sup>f</sup> schul speke I. <sup>g</sup> the enemyes I. <sup>h</sup> Thanne I. <sup>i</sup> Gedeon I. <sup>k</sup> a I. <sup>l</sup> the tentis I. <sup>m</sup> And I. <sup>n</sup> spred abrod I. <sup>o</sup> and I. <sup>p</sup> lijth I. <sup>q</sup> see brenke I. <sup>r</sup> come down I. <sup>s</sup> he telde I. <sup>t</sup> a barley loof I. <sup>u</sup> Om. GINSxb. <sup>v</sup> it cam I. <sup>w</sup> smoot it I. <sup>x</sup> the tabernacle C. it I. <sup>y</sup> made it I.

14 and al down to the erthe euenede. He, to whom he spak, answerde, This is noon othere thing, but the swerd of Gedeon, sone<sup>y</sup> of Joas, a man of Irael; forsothe the Lord hath takun into the hoondis of hym Madian and alle the tentis of it.  
 15 And whanne Gedeon hadde herd the sweuen, and the remenyng<sup>e</sup> of it, he heryede, and, turned aȝen to the tentis of Yrael, seith<sup>z</sup>, Ryse ȝe; forsothe the Lord hath takun into oure hoondis the tentis  
 16 of Madian. And he dyuydide the thre hundrid men in thre parties, and he ȝaf trumpis in the hoondis of hem, and voyd wyn pottys, and laumpis in the myddis  
 17 of the pottis. And he seide to hem, What ȝe seen me doon<sup>a</sup>, that doo ȝe; Y shall goo into a paart of the tentis, and  
 18 what Y shal doo, folwith. Whanne the trompe fulsowneth in myn hoond, forsothe ȝe bi the enuyroun of the tentis trompith, and crieth to gidre, To the Lord  
 19 and to Gedeon. And Gedeon wente in, and thre hundred men that weren with hym, into a part of the tentis, bigynnyng<sup>e</sup> the watchis of the mydnyȝt; and, the kepers reryd, thei bigunnen with trumpis to cryen, and clappen togidre  
 20 bitwix<sup>b</sup> hem seluen the wyn pottis. And whanne bi enuyroun of the tentis in thre placis thei fulsowneden, and the stenys hadden broken, thei heelden with the left hoondis the laumpis, and with the riȝt the sownyng<sup>e</sup> tromp<sup>is</sup>; and thei crieden, The swerd of the Lord and of  
 21 Gedeon; stondyng<sup>e</sup> eche in his place, by enuyroun of the enemyes tentis. And so alle the tentis ben disturblid<sup>c</sup>; and  
 22 cryng<sup>e</sup> out and ȝellyng<sup>e</sup>, flowen; and neuerthelater<sup>d</sup> the thre hundryd men stoden to stedfastli, sownyng<sup>e</sup> with tromp<sup>is</sup>. And the Lord sente yn swerd in alle

That<sup>z</sup> man answeride, to whom he spak, 14 This is noon other thing, no<sup>a</sup> but the swerd of Gedeon, 'sone of Joas<sup>b</sup>, a man of Israel; for<sup>c</sup> the Lord<sup>d</sup> hath bitake Madian and alle 'tentis therof<sup>e</sup> in to the hondis of Gedeon. And whanne Gedeon had herd 15 the dreem, and 'the interpretyng<sup>f</sup> therof<sup>g</sup>, he worschypide *the Lord*, and turnede aȝen to the tentis of Israel, and seide, Ryse ȝe; for the Lord hath bitake in to oure hondis the tentis of Madian. And 16 he departide thre<sup>h</sup> hundrid men in to thre partis, and he<sup>l</sup> ȝaf<sup>k</sup> trumpis in her hondis, and voyde<sup>l</sup> pottis, and laumpis<sup>m</sup>† in the myddis of the pottis. And he seide to 17 hem, Do ȝe this thing which<sup>n</sup> ȝe seen me do; Y schal entre in to a part of the tentis, and sue ȝe that, that Y do. Whanne the 18 trumpe in myn hond schal sowne, sowne ȝe also 'bi the cumpas of<sup>o</sup> tentis, and crye ȝe togidre, To the Lord and to Gedeon. And<sup>p</sup> Gedeon entride<sup>q</sup>, and thre<sup>r</sup> hundrid 19 men that weren with hym, 'in to a part of the tentis, whanne the watchis of mydnyȝt bigunnen<sup>s</sup>; and whanne the keperis<sup>t</sup> weren reysid, thei<sup>u</sup> bigunnen to sowne with trumpis, and to bete togidre the pottis among hem silf. And whanne thei<sup>20</sup> sowneden in thre places bi cumpas, and hadden broke<sup>v</sup> the pottis, thei helden laumpis in the<sup>w</sup> left hondis, and sownyng<sup>e</sup> trumpis in the<sup>w</sup> riȝt hondis; and thei crieden, The swerd of the Lord and of Gedeon; and stoden<sup>x</sup> alle in her place, 'bi 21 the cumpas of<sup>y</sup> the tentis of enemyes<sup>z</sup>. And so alle 'the tentis<sup>a</sup> weren troblid<sup>b</sup>; and thei crieden<sup>c</sup>, and ȝelliden, and fledden<sup>d</sup>; and neuertheles<sup>e</sup> the thre hundrid 22 men contynueden, sownyng<sup>e</sup> with trumpis. And the Lord sente swerd in alle the castels<sup>f</sup>, and thei killiden hem silf bi deeth ech other; and thei fledden 'til to<sup>g</sup> Beth-23

† and laumpis; that is, brennyng<sup>e</sup> brondis, other torchis, that myȝten not lizly be quenched. *Live here. c.*

<sup>y</sup> the sone *E pr. m.*    <sup>z</sup> he seith *E pr. m.*    <sup>a</sup> to do *CE.*    <sup>b</sup> bytween *BCEFH.*    <sup>c</sup> disturbid *C.*    <sup>d</sup> nerthelater *C passim.*

<sup>z</sup> And that *I.*    <sup>a</sup> Om. *I.*    <sup>b</sup> Joas sone *I.*    <sup>c</sup> forsothe *I.*    <sup>d</sup> Lord God *K.*    <sup>e</sup> her tentis *I.*    <sup>f</sup> remeenyng *I.*    <sup>g</sup> of it *I.*    <sup>h</sup> the thre *I.*    <sup>i</sup> Om. *S.*    <sup>k</sup> ȝaf hem *I.*    <sup>l</sup> empty *I.*    <sup>m</sup> laumpis *brennyng<sup>e</sup> I.*    <sup>n</sup> that *I.*    <sup>o</sup> al aboute the *I.*    <sup>p</sup> And whanne the mydnyȝt wacchis bigunnen *I.*    <sup>q</sup> entride into a part of her tentis *I.*    <sup>r</sup> the thre *I.*    <sup>s</sup> Om. *I.*    <sup>t</sup> keperis of her *wacchis I.*    <sup>u</sup> Gideon and hise *I.*    <sup>v</sup> broke togidre *I.*    <sup>w</sup> her *I.*    <sup>x</sup> thei stoden *I.*    <sup>y</sup> aboute *I.*    <sup>z</sup> her enemyes *I.*    <sup>a</sup> thei *I.*    <sup>b</sup> troblid in her tentis *I.*    <sup>c</sup> crieden out *I.*    <sup>d</sup> fledden *awey I.*    <sup>e</sup> nethelater *I.*    <sup>f</sup> tentis *I.*    <sup>g</sup> into *I.*

the tentis, and thei kутten of hem seluen  
 23 bi sleynge echon other, fleyng into Beth-  
 saka, and bi the cop of the brenke, fro  
 Elmonla into Thebbath. The men of  
 Irael forsothe crynge togidre, of Nepta-  
 lym, and Aser, and al<sup>o</sup> Manasse, 'pur-  
 sueden Madian<sup>p</sup>; and the Lord 3af to  
 the puple of Yrael victory in that day.  
 24 And Gedeon sente messengers into al the  
 hil of Effraym, seynge, Comith down  
 into azen metynge of Madian, and occu-  
 pieth the watres vnto Bethhem<sup>q</sup> and Jor-  
 dan. And al Effraym criede, and forn  
 occupiede the watres and Jordan vnto  
 25 Bethhara. And two men of Madian  
 takun, Oreb and Zeb, he slow<sup>3</sup>; Oreb in  
 the stoon of Oreb, forsothe Zeb in the  
 pressynge place of Zeb; and thei pur-  
 sueden Madian, the heedys of Oreb and  
 of Zeb berynge to Gedeon, ouer the  
 floodis of Jordan.

## CAP. VIII.

1 And the men of Effraym seiden to  
 hym, What is this that thou woldest doo,  
 that thou clepedist not vs, whanne thou  
 shuldist go to fyt<sup>r</sup> azens Madian?  
 chidyng stronglich and almost violence  
 2 brynggyng yn. To whom he answerde,  
 What siche thing forsothe myzte Y doo,  
 what 3e han doon? Whether is not be-  
 tere the graape of Effraym than the  
 3 vendage of Abiether? Into 3oure hoondis  
 the Lord hath takun the princis of Ma-  
 dian, Oreb and Zeb. What siche thing  
 mizte Y doo<sup>s</sup>, what thing 3e han doo?  
 The which thing whanne he hadde  
 spoken, the spyryt of hem took rest, bi  
 the<sup>t</sup> which thei bolneden azens hym.  
 4 And whanne Gedeon was comyn to Jor-  
 dan, he passide it with thre hundrid  
 men, that weren with hym; and for  
 werynes, fleyng thei myzten not pursue.

secha, and bi the<sup>b</sup> side, fro<sup>i</sup> Elmonla in to  
 Thebbath. Sotheli<sup>k</sup> men of Israel crieden  
 togidre, of Neptalym, and of Aser, and  
 of alle Manasses, and pursueden<sup>l</sup> Madian;  
 and the Lord 3af victorie to the puple of  
 Israel in that day. And Gedeon sente<sup>24</sup>  
 messengeris in to al the hil of Effraym,  
 and seide<sup>m</sup>, Come 3e down azens the com-  
 yng of Madian, and occupie 3e the<sup>n</sup> watris  
 'til to<sup>o</sup> Bethbera and Jordan. And al  
 Effraym criede, and<sup>p</sup> bifore ocupide the  
 watris and<sup>q</sup> Jordan 'til to<sup>r</sup> Bethbera. And<sup>25</sup>  
*Effraym* killide twei men<sup>s</sup> of Madian, Oreb  
 and Zeb; *he* killide Oreb in the ston of  
 Oreb, forsothe<sup>t</sup> *he* killide<sup>n</sup> Zeb in the pres-  
 sour of Zeb; and 'thei pursueden<sup>v</sup> Madian,  
 and baren<sup>w</sup> the heedis of Oreb and of Zeb  
 to Gedeon, ouer the flodis of Jordan.

## CAP. VIII.

And the men of Effraym seiden to<sup>1</sup>  
 hym<sup>x</sup>, What is this thing, which<sup>y</sup> thou  
 woldist do, that thou clepidist not vs,  
 whanne thou 3edist to batel azens Ma-  
 dian? And thei chidden<sup>z</sup> strongli, and  
 almost<sup>a</sup> didn<sup>b</sup> violence. To whiche<sup>c</sup> he<sup>2</sup>  
 answeride, 'What sotheli<sup>d</sup> siche thing myzte  
 Y do<sup>e</sup>, what maner thing 3e didn<sup>f</sup>? Whe-  
 thir a reisyn of Effraym is not betere  
 than the vindagis of Abiezer? And the<sup>3</sup>  
 Lord bitook<sup>g</sup> in to 3oure hondis the princes  
 of Madian, Oreb and Zeb. What sich  
 thing myzte Y do<sup>h</sup>, what maner thing 3e  
 didn<sup>i</sup>? And whanne he<sup>k</sup> hadde spoke  
 this thing, the spirit of hem<sup>l</sup> restide, bi  
 which thei bolneden azens hym. And<sup>4</sup>  
 whanne Gedeon hadde come to Jordan,  
 he passide it with thre hundrid men, that  
 weren with hym; and for weerynesse thei  
 myzten not pursue *hem* that fledden. And<sup>5</sup>

<sup>o</sup> of *E pr. m.* <sup>p</sup> Madyan was pursued *E pr. m.* <sup>q</sup> Bethhara *E pr. m.* <sup>r</sup> the fyt *CE.* <sup>s</sup> Om. *F.* <sup>t</sup> Om. *C.*

<sup>b</sup> a priuei *I.* <sup>i</sup> thei wenten fro *I.* <sup>k</sup> And *I.* <sup>l</sup> thei pursueden *I.* <sup>m</sup> he seide *I.* <sup>n</sup> Om. *I.* <sup>o</sup> vnto *I.*  
<sup>p</sup> and thei *I.* <sup>q</sup> of *K.* <sup>r</sup> vnto *I.* <sup>s</sup> cheef *I marg.* <sup>t</sup> and *I.* <sup>u</sup> Om. *I.* <sup>v</sup> Effraym pursuede *I.* <sup>w</sup> thei  
 baren *I.* <sup>x</sup> Gedeon *I.* <sup>y</sup> that *I.* <sup>z</sup> chidden *with him I.* <sup>a</sup> wel ny3 *I.* <sup>b</sup> thei didn *to him I.* <sup>c</sup> whom *I.*  
<sup>d</sup> And what *I.* <sup>e</sup> haue do *I.* <sup>f</sup> han do *I.* <sup>g</sup> hath bitake *I.* <sup>h</sup> haue do *I.* <sup>i</sup> han do *I.* <sup>k</sup> Gedeon *I.*  
<sup>l</sup> Effraym *I.*

5 And he seide to the men of Soccoth, Y biseche, 3yueth looues to the puple, that is with me; for greetlich thei defauten, that we mowen pursue Zebee and Salmana, kyngis of Madian. The princis of Soccoth answerden, Perauerture the palmes of the hoondis of Zebee and of Salmana ben in thin hoond, and therfor thow askist, that we 3euen to 7 thin oost looues. To whom he seith, Whanne therfor the Lord shal taak into myn hoondis Zebee and Salmana, and whanne Y were turned a3en ouercomer in pees, Y shal to-teren 3oure flesh with 8 thornes and breris of deseert. And thens goynge he cam into Phaniel; and he spak to the men of that place lijk thingis, and to whom thei answerden, as answerden the men of Soccoth. And to hem he seide also, Whanne Y were turned a3en ouercomer in pees, Y shall destruy this tour. Zebee forsothe and Salmana restiden with al her oost; forsothe fifteen thowsand men abiden stil of alle the cumpnyes of the est<sup>u</sup> puplis, sleyn an hundryd and twenty thousandis<sup>v</sup> of 11 f3izers and of drawers out swerd. And Gedeon stiyng vp bi the weye of hem that dwelliden in tabernaclis at the eest coast of Nobee and Lecaa, he smoot the tentis of the enemyes, that weren siker, and no thing of aduersyte ortroweden. 12 And Zebee and Salmana flowen, whom pursuyng Gedeon took, disturblid al the 13 oost of hem. And he turnyng a3en fro 14 the bateyl before the sunne rysyng, he<sup>w</sup> took a child of the men of Soccoth; and he askyde hym the names of the pryncis, and of the eldren of Soccoth; and he discryyde seenty and seuen men bi noumbre. And he cam to Socoth, and seide to 15 hem, Loo Zebee and Salmana! vpon the whiche 3ee mysseyden to me, seiynge,

he<sup>m</sup> seide to the men of Socoth, Y biseche, 3yue 3e looues<sup>a</sup> to the puple, which<sup>o</sup> is with me; for thei failiden greetli, that we moun pursue<sup>p</sup> Zebee and Salmana, kyngis of Madian. The<sup>q</sup> princes of Socoth answeriden *in scorne*, In hap the pawmes of the hondis of Zebee and of Salmana ben in thin hond<sup>r</sup>, and therfor thou axist, that we 3yue looues to thin oost. To whiche<sup>s</sup> 7 he<sup>t</sup> seide, Therfor, whanne the Lord schal bitake Zebee and Salmana in to myn hondis, and whanne Y schal turne a3en ouercomere in pees, Y schal to-reende 3oure fleischis<sup>u</sup> with the<sup>v</sup> thornes and breris of deseert<sup>w</sup>. And he<sup>x</sup> stiede<sup>y</sup> fro thennus, 8 and cam<sup>z</sup> in to Phaniel; and he spak lijk thingis to men of that place, to whom also thei answeriden, as the men of Socoth hadden answerid. And so<sup>a</sup> he<sup>b</sup> seide to 9 hem, Whanne Y schal turne a3en ouercomere in pees, Y schal distrie this tour. Forsothe<sup>c</sup> Zebee and Salmana restiden 10 with al her oost; for<sup>d</sup> fiftene thousynde men leften of alle the cumpnyes of the 'puplis of the eest<sup>e</sup>, whanne an hundrid and twenti thousynde of 'f3izeris and of men<sup>f</sup> drawyng<sup>g</sup> out swerd weren slayn. And Gedeon stiede<sup>h</sup> bi the weye of hem 11 that dwelliden in tabernaclis at the eest coast of Nobe and of Lethoa, and smoot<sup>i</sup> the 'tentis of enemyes<sup>k</sup>, that weren sikur, and supposiden not ony thing of aduersite. And Zebee and Salmana fledden, whiche<sup>m</sup> 12 Gedeon pursuede and took, whanne al 'the oost of hem<sup>n</sup> was disturblid. And he<sup>o</sup> 13 turnede a3en fro batel bifor the 'risyng of the sunne<sup>p</sup>, and took<sup>q</sup> a child of the men 14 <sup>† bifor the rising of the sunne. In Ebreu it is, fro the hijnesse of the sunne, that is, bifor the goyng doun of the sunne, while the sunne was 3it an hiz, as Ebrews expownen. Lire here. c.</sup> of Socoth; and he axide hym the names of the princes and eldere<sup>r</sup> men of Socoth; and he<sup>s</sup> descryuede seuene and seuenti men in noumbre. And he cam to Socoth, and 15 seide to hem, Lo Zebee and Salmana! of whiche 3e vpbreideden me, and seiden, In

<sup>u</sup> Om. ABFH. <sup>v</sup> thousand c. <sup>w</sup> Om. E sec. m.

<sup>m</sup> Gedeon I. <sup>n</sup> bred I. <sup>o</sup> that I. <sup>p</sup> thanne pursue I. <sup>q</sup> And the I. <sup>r</sup> hondis I. <sup>s</sup> whom I. <sup>t</sup> Gedeon I. <sup>u</sup> fleshe I. <sup>v</sup> Om. I. <sup>w</sup> the deseert I. <sup>x</sup> Gedeon I. <sup>y</sup> stiede up I. <sup>z</sup> 3ede s. <sup>a</sup> Om. plures. <sup>b</sup> Gedeon I. <sup>c</sup> And I. <sup>d</sup> and I. <sup>e</sup> eest puplis I. <sup>f</sup> f3ityng men I. <sup>g</sup> ledinge s. <sup>h</sup> stiede up I. <sup>i</sup> he smoot I. <sup>k</sup> enemyes tentis I. <sup>m</sup> whom I. <sup>n</sup> her oost I. <sup>o</sup> Gedeon I. <sup>p</sup> sunne risyng I. <sup>q</sup> he took I. <sup>r</sup> of the eldere I. <sup>s</sup> Gedeon I. <sup>t</sup> Salmana ben taken I.

Peraenture the hoondys of Zebee and<sup>x</sup> Salmana in thin hoondis ben, and therfor thou askist, that we zeuen to the men, that ben wery and han defaultid, looues.  
 16 He took thanne the eldre of the cyte, and thornes of deseert and breris, and to-rente with hem, and distruyede the men  
 17 of Socoth; forsothe the tour of Phaniel he turnede vpsedoun, slayn the dwellers  
 18 of the cyte. And he seide to Zebee and to Salmana, What weren the men, whom  
 3e slown in Thabor? The whiche answerden, Lijk thee, and oon of hem as  
 19 the sone of a kyng. To whom he, My britheren thei weren, the sones of my moder; God lyueth, if 3e hadden kepte  
 20 hem, Y wolde not haue slayn 3ow. And he seide to Jepther, his fyrst gotun, Ryse, and sle hem. The which drewe not out the swerd; forsothe he dredde, for a  
 21 child he was 3it. And Zebee and Salmana seyden, Thow ryse, and fal into vs; for after age and strength thow art of a man. Gedeon roos, and slewe Zebee and Salmana, and took the ournementis, and billis, with the whiche the neckis of kyngis  
 22 chamels ben wonyd to be anourned. And alle the men of Yrael seiden to Gedeon, Haue lordship of vs, thow, and thi sone, and the sone of thi sone; for thow hast  
 23 delyuerd vs fro the hoond of Madian. To whom he seith, I shal not haue lordship of 3ou, ne my sone shal haue lordship in  
 24 3ou, but the Lord shal haue lordship. And he seide to hem, Oon askyng Y aske of 3ow, zeueth to me the eere ryngys of 3oure praye; forsothe Ysmaelitis weren  
 25 woned to han golden eereryngis. The whiche answerden, Moost gladly we shulen zeuc. And spredyng a brood vpon the erthe a mantil, thei threwen forth in  
 26 it the eere ryngis of the praye; and the weijt of the askid eereryngis was a thousand and seuenti siclis of gold, with outen

hap the hondis of Zebee and of Salmana ben in thin hondis, and therfor thou axist, that we 3yue looues to men, that ben weeri and failiden. Therfor Gedeon took the 16 eldere men of the citee, and thornes<sup>u</sup> and breris of deseert, and he<sup>v</sup> to-rente with tho, and al to-brak the men of Socoth; also he<sup>w</sup> destriede the tour of Phaniel, 17 whanne the dwelleris of the citee weren slayn. And he seide to Zebee and Salma- 18 na<sup>x</sup>, What maner men weren thei, whiche<sup>y</sup> 3e killiden in Thabor? Whiche<sup>z</sup> answeriden, *Thei weren* lijk thee, and oon of hem was as the sone of a kyng. To 19 whiche<sup>a</sup> he<sup>b</sup> seide, Thei weren my britheren, the sones of my modir; the Lord lyueth, if 3e hadden saued hem, Y nolde sle<sup>c</sup> 3ou. And he<sup>d</sup> seide to Jepther, his 20 firste gendrid<sup>e</sup> sone, Rise thou, and sle hem. Which<sup>f</sup> drow not swerd<sup>g</sup>; for he dredde, for he was 3it a child. And Zebee and 21 Salmana seiden<sup>h</sup>, Ryse thou, and falle on<sup>i</sup> vs; for thou art bi the age and strengthe of man. Gedeon roos, and killide Zebee and Salmana, and took<sup>k</sup> the ournementis, and bellis<sup>l</sup>, with<sup>m</sup> whiche the neckis of kyngis<sup>n</sup> camels ben wont to be maad fair. And alle the<sup>o</sup> men of Israel seiden to Ge- 22 deon, Be thou lord of vs, thou, and thi sone, and the sone of thi sone; for thou deliueridist<sup>p</sup> vs fro the hond<sup>q</sup> of Madian. To whiche<sup>r</sup> he seide, Y schal not be lord 23 of 3ou, nethir my sone schal be lord on 3ou, but the Lord schal be lord<sup>s</sup>. And he<sup>t</sup> 24 seide to hem, Y axe oon axyng of 3ou, 3yue 3e to me the eere ryngis of 3oure prey; for Ismaelitis weren wont to haue goldun cere ryngis. Whiche<sup>u</sup> answeriden, 25 We schulen 3yue moost<sup>v</sup> gladli. And thei spredden forth<sup>vv</sup> a mentil on<sup>w</sup> the erthe, and castiden<sup>x</sup> forth therynne<sup>y</sup> 'eere ryngis<sup>z</sup> of the prey; and the weijt of 'eere ryngis<sup>z</sup> 26 axid<sup>a</sup> was a thousynde and seune hundred siclis of gold, with out ournementis

<sup>x</sup> and of E.

<sup>u</sup> also thornes I. <sup>v</sup> Om. s. <sup>w</sup> Gedeon I. <sup>x</sup> to Salmana I. <sup>y</sup> that I. <sup>z</sup> The whiche I. <sup>a</sup> whom I. <sup>b</sup> Gedeon I. <sup>c</sup> wolde not haue slawe I. <sup>d</sup> Gedeon I. <sup>e</sup> gotten I. <sup>f</sup> And Jepther I. <sup>g</sup> his swerd I. <sup>h</sup> seiden to Gedeon I. <sup>i</sup> into I. <sup>k</sup> he took I. <sup>l</sup> the bellis I. <sup>m</sup> bi I. <sup>n</sup> the kyngis I. <sup>o</sup> Om. *plures*. <sup>p</sup> hast delyuered I. <sup>q</sup> power I. <sup>r</sup> whom I. <sup>s</sup> lord on 3ou I. <sup>t</sup> Gedeon I. <sup>u</sup> The whiche I. <sup>v</sup> thee these ful I. <sup>vv</sup> for A. <sup>w</sup> upon I. <sup>x</sup> therupon thei castiden I. <sup>y</sup> Om. I. <sup>z</sup> the eere ryngis I. <sup>a</sup> that he axid I.

the ournementis and<sup>y</sup> brochis and purpur clooth, the<sup>z</sup> which the kyngis of Madian weren wont to vse, and biside the goldun 27 beezis<sup>a</sup> of chamels. And Gedeon maad of it a coop, and putte it in Effra his citec; and al Yrael dide fornycacioun in it; and it was maad to Gedeon and to alle the 28 hows of hym into fallynge. Forsothe Madian is mekid before the sones of Yrael, ne thei myzten more ouer reer vp the nollis; but the loond restide bi fourty 29 zeer, in the which Gedeon was in dig- nyte. And so Joroboal, the sone of Joas, 30 zede, and dwelte in his hows; and he hadde seuenti sones, that camen out of the hype of hym, forthi that he hadde 31 many wyues. Forsothe the secoundarye wijf of hym, that he had in Sichem, gat<sup>b</sup> 32 hym a sone, Abymalech bi name. And Gedeon, the sone of Joas, is deed in a good age, and biryed in the sepulcre of Joas his fader, in Efra, of the meyne of 33 Ezry. Forsothe after that Gedeon is deed, the sones of Irael ben turned away, and han doo fornycacioun with Baalym; and thei smyten with Baal couenaunt of pees, 34 that he were to hem into God, ne thei recordiden of the Lord her God, 'the which<sup>e</sup> delyuerde hem fro the hoond of 35 alle her enemyes bi enuyroun; ne thei diden mercy with the hows of Jeroboal Gedeon, after alle the good thingys that he dide to Yrael.

## CAP. IX.

1 Abymalech, the sone of Jeroboal, zeed forsothe<sup>d</sup> into Sichem to the britheren of his moder; and he spak to hem, and to al the kynrede of the hows of his modir, seiynge, Spek to alle the men of Sychem, 2 Whether is it betere to zou, that seuenti

and brochis and clooth of purpur, whiche the kyngis of Madian weren wont to vse, and outakun goldun bies of camels. And 27 Gedeon made therof ephot<sup>b</sup>, *that is, a preestis cloth, and propir<sup>c</sup> cloth<sup>d</sup> of the hizeste preest<sup>e</sup>*, and he puttide<sup>f</sup> it in his citee Ephra; and al Israel diden fornycacioun, *that is ydolatrie<sup>g</sup>*, ther ynne; and it was maad to Gedeon and to al his hows<sup>h</sup> in to fallyng<sup>†</sup>. Forsothe<sup>i</sup> Madian 28<sup>† in to falling,</sup> was maad low bifor the sones of Israel, for he synnede thereynne, and therfor his hows was al- 29<sup>mest doon awaye</sup> but<sup>l</sup> the lond restide fourti zeer, in whiche Gedeon was souereyn. And so Jerobaal, 29<sup>as in ix c.</sup> sone<sup>m</sup> of Joas, zede<sup>n</sup>, and dwellide in his hows; and he hadde seuenti sones, that 30 zeden out of his thi; for<sup>o</sup> he hadde many wyues. Forsothe<sup>p</sup> a concubyn, *that is, 31 secoundarie wijf<sup>q</sup>*, of hym, whom he hadde in Sichem, gendride to hym a sone, Abymelech bi name. And Gedeon, sone<sup>r</sup> 32 of Joas, diede in good elde, and was biryed in the sepulcre of Joas, his fadir, in Ephra, of the meynee of Ezri. Forsothe<sup>s</sup> aftir 33 that Gedeon was deed, the sones of Israel turneden away *'fro Goddis religioun<sup>t</sup>*, and diden<sup>u</sup> fornycacioun, *'that is, idolatrie<sup>v</sup>*, with Baalym; and thei smytiden<sup>w</sup> boond of pees with Baal, that he schulde be to hem in to God, nether thei<sup>x</sup> hadden mynde 34 of her Lord God, that delyuerede<sup>y</sup> hem fro the hond of alle her enemyes 'bi cum- 35 puz<sup>z</sup>; nether thei diden merci with<sup>a</sup> the hous<sup>b</sup> of Gerobaal Gedeon<sup>c</sup>, bi<sup>d</sup> alle the goodis<sup>e</sup> whiche<sup>f</sup> he hadde do<sup>g</sup> to Israel.

## CAP. IX.

Forsothe Abymelech, the sone of Gero- 1 baal, zede in to Sichem to the britheren of his modir; and he spak to hem, and to al the kynrede of 'the hows of his modir<sup>h</sup>, and seide, Speke ze to alle the<sup>i</sup> men of 2 Sichem, What is betere to zou, that seuenti

<sup>y</sup> of A. <sup>z</sup> with the E *pr. m.* <sup>a</sup> beeyze E. <sup>b</sup> gat to C. <sup>c</sup> that C. <sup>d</sup> forth A.

<sup>b</sup> a prestis coope I. <sup>c</sup> purpur N. <sup>d</sup> Om. w. <sup>e</sup> bizsshop K. gloss omitted in BIX. <sup>f</sup> putte I. <sup>g</sup> Om. BIX. <sup>h</sup> meynee I. <sup>i</sup> But I. <sup>k</sup> up her nollis I. <sup>l</sup> and I. <sup>m</sup> the sone I. <sup>n</sup> wente I. <sup>o</sup> for thi that I. <sup>p</sup> And I. <sup>q</sup> Om. B. <sup>r</sup> the sone I. <sup>s</sup> And I. <sup>t</sup> Om. I. <sup>u</sup> thei diden I. <sup>v</sup> Om. BI. <sup>w</sup> smoten I. <sup>x</sup> Israel I. <sup>y</sup> hadde delyuered I. <sup>z</sup> aboute I. <sup>a</sup> to I. <sup>b</sup> meynee I. <sup>c</sup> that is, Gedeon I. <sup>d</sup> aftir I. <sup>e</sup> gode thingis I. <sup>f</sup> that I. <sup>g</sup> dide I. <sup>h</sup> his modir hous I. <sup>i</sup> Om. IKMOQB.

men, alle<sup>e</sup> the sones of Jeroboal, han lordship of 3ow, other<sup>f</sup> o man be lord to 3ow? and to gidre bihold 3e, for 3oure 3 boon and 3oure flesh Y am. And the britheren of his moder speken of hym to alle the men of Siche<sup>m</sup> alle thes wordes; and thei boweden the herte of hem after Abymalech, seyinge, Oure brother he is. 4 And thei 3auen to hym seuenti pownde of siluer of the hethen temple of Baal Berith; the which hiride to hym of it nedi men and vagaunt, and thei folweden 5 hym. And he cam into the hows of his fader in Ephra, and he slew<sup>3</sup> his britheren the sones of Jeroboal, seuenti men, vpon o<sup>8</sup> stoon. And Joatham, the sone of Jeroboal, the leest, abood stil, and is 6 hid. And alle the men of Siche<sup>m</sup>, and al the meynee of the cite of Mello, ben gedred to gidre, and wenten, and ordeyneden hem a kyng, Abymalech, biside the 7 ook that stood in Siche<sup>m</sup>. The which, whanne was told to Joatham, he 3ede, and stood in the cop of the hil of Garysym, and, arerid<sup>h</sup> vp the voice, cryede, and seyde, Here 3e me, men of Siche<sup>m</sup>, so 8 that God here 3ou. Treese wenten for to anoynte vpon hem a kyng; and thei seiden to the olyue, Comaund thou to vs. 9 The whiche answerde, Whethir may Y forsake my fatnes, the whiche and Goddis vsen and men, and come, that bitwix<sup>i</sup> 10 trees Y be auausid? And the trees seiden to the fige tree, Com thou, and tak kyngdom vpon vs. The which answerde to hem, Whether may Y forsake my swetnes and moost swete fruytis, and goo that 12 bitwix<sup>i</sup> other trees Y be auausid? And 13 the trees speken to the viyn, Com, and comaunde to vs. The which answerde, Whether may Y forsake my wyn, that gladith God and men, and bitwix<sup>i</sup> other 14 trees be auausid? And alle the trees seiden to the thorn, Com, and comaund

men, alle the sones of Gerobaal, be lordis of 3ou, whether that o man be lord to 3ou? and also biholde<sup>k</sup>, for<sup>l</sup> Y am 3oure boon, and 3oure fleisch. And the britheren of 3 his<sup>m</sup> inodir spaken of hym alle these wordis to alle the men of Siche<sup>m</sup>; and bowiden<sup>n</sup> her hertis aftir Abymelech, and seiden, He is oure brother. And thei 3auen to 4 hym seuenti weiztis of siluer<sup>†</sup> of the temple of Baal Berith; and he hiride to hym therof men pore and hauynge<sup>‡</sup> no certeyn dwellynge, and thei sueden hym. And 5 he cam in to 'the hows of his fadir<sup>o</sup> in Ephra, and killide<sup>p</sup> hise<sup>q</sup> britheren the sones of Gerobaal, 'seuenti men, on o stoon<sup>r</sup>. And Joathan, the leste<sup>s</sup> sone of Gerobaal, lefte<sup>t</sup>, and was<sup>u</sup> hid. Forsothe<sup>v</sup> 6 alle the men of Siche<sup>m</sup>, and alle the meynees of the citee of Mello, weren gadirid to gydere, and thei 3eden, and maden<sup>w</sup> Abymelech kyng, bysidis the ook that stood in Siche<sup>m</sup>. And whanne this 7 thing was teld to Joathan, he 3ede, and stood in the cop of the hil Garisym, and cried<sup>x</sup> with 'vois reisd<sup>y</sup>, and seide, 3e men of Siche<sup>m</sup>, here<sup>z</sup> me, so that God here 3ou. Trees 3eden to anoynte a kyng on<sup>a</sup> hem; 8 and tho<sup>b</sup> seiden to the olyue tre, Comaunde thou to vs. Whiche<sup>c</sup> answeride, Whether 9 Y may forsake my fatnesse, which<sup>c</sup> bothe Goddis and men vsen, and come, that Y be auausid among trees? And the trees 10 seiden to the fige tree, Come thou, and take the rewme on<sup>d</sup> vs. Which<sup>e</sup> answeride 11 to hem, Whether Y may forsake my swetnesse and swetteste<sup>f</sup> fruytis, and go that Y be auausid among othere trees? Also 12 'the trees<sup>g</sup> spaken to the vyne, Come thou, and comaunde to vs. Which<sup>h</sup> answeride, 13 Whether Y may forsake my wyn, that gladith God and men, and be auausid among othere trees? And alle trees<sup>i</sup> seiden 14 to the ramne, ether<sup>k</sup> theue thorn, Come thou, and be lord on<sup>l</sup> vs. Whiche<sup>m</sup> an- 15

† *lxx. weiztis of silver.* In Ebreu it is, *lxx. platis of silver.* c.  
‡ *and hauynge.* In Ebreu it is, and vnbolde, ether cowardis. c.

<sup>e</sup> of *E pr. m.* <sup>f</sup> or *c.* <sup>g</sup> a *c.* <sup>h</sup> rerid *c.* <sup>i</sup> bytwene *BCEFH.*

<sup>k</sup> bihold 3e *plures.* <sup>l</sup> that *xx.* <sup>m</sup> Abymalechus *i.* <sup>n</sup> thei bowiden *i.* <sup>o</sup> his fadir hous *i.* <sup>p</sup> upon a stoon he killide *i.* <sup>q</sup> seuenti men, hise *i.* <sup>r</sup> Om. *i.* <sup>s</sup> jungist *i.* <sup>t</sup> was lefte *i* *text.* vnslayn *marg.* <sup>u</sup> Om. *i.* <sup>v</sup> And *i.* <sup>w</sup> thei maden *i.* <sup>x</sup> he cried *i.* <sup>y</sup> hize vois *i.* <sup>z</sup> hereth *i.* <sup>a</sup> upon *i.* <sup>b</sup> thei *i.* <sup>c</sup> the whiche *i.* <sup>d</sup> upon *i.* <sup>e</sup> the which *i.* <sup>f</sup> my ful swete *i.* <sup>g</sup> thei *i.* <sup>h</sup> the which *i.* <sup>i</sup> the trees *i.* <sup>k</sup> or *ELP.* or the *i.* <sup>l</sup> upon *i.* <sup>m</sup> the whiche *i.*

15 throw vpon vs. The whiche answerde to hem, If verreily me kyng ze han ordeynde to zou, cometh, and vnder my shadewe restith; forsothe if ze wolen not, go out fier fro the thorn, and deuowre 16 the seedis of Liban. Nowe thanne if ritzly and withouten synne ze han ordeynde vpon zou a kyng, Abymalech, and wel han doo with Jeroboal, and with the hows of hym, and han zolden while to his benfeetis, the which fauzt for zou, 17 and his lijf zaf to peryls, forj to delyuer 18 zou fro the hoond of Madian; the whiche ze nowe han rysyn azens the hows of my fader, and han slayn his sones, seuenti men, upon o stoon, and han ordeynde a kyng, Abymalech, the sone of the werk womman of hym, vpon the dwellers of Sichem, forthi that zoure brother he be; 19 if thanne ritzly and with outen vice ze han doo with Jeroboal and the hows of hym, to day glade ze in Abymalech, and 20 he glade in zou; forsothe if shrewidli, fier goo out of hym, and waast the dwellers of Sichem, and the burz toun of Mello; and go out fier fro the men of Sichem, and fro the burgh toun of Mello, 21 and deuowre Abymalech. The whiche thingis whanne he hadde seid, he fleiz, and wente into Bereram, and dwelte there, for drede of Abymalech<sup>k</sup>, his brothir. 22 And Abymalech regnede vpon Yrael thre 23 zeer. And God sente the worst spiryte bitwix<sup>l</sup> Abymalech and the dwellers of Sichem, the whiche bigunne to wlaat 24 hym, and the hidows gilt of the slauzter of the seuenti sones of Jeroboal, and the shedyng of blod of hem, to zeelde into Abymalech, his brothir, and into the tother princis of Siche-my-tis<sup>m</sup>, that hym 25 helpeden<sup>n</sup>. And thei puttiden<sup>o</sup> aspies azens hym in the cop of hillis; and while

sweride to hem, If ze maken me verili kyng to zou, come ze<sup>n</sup>, and reste<sup>o</sup> vndur my schadewe; sotheli<sup>p</sup>, if ze nylene<sup>q</sup>, fier go out of the ramne, and deuoure the cedris of the<sup>r</sup> Liban. Now therfor if ritz- 16 fuli<sup>s</sup> and without synne 'ze han<sup>t</sup> maad Abymelech kyng on<sup>u</sup> zou, and ze<sup>v</sup> han do wel with Jerobaal, and with his hows, and ze<sup>w</sup> han zolde while to the benefices<sup>x</sup> of hym, that fauzt for zou, and zaf his lijf to<sup>y</sup> 17 perelis, that he schulde<sup>z</sup> delyuere zou fro the hond of Madian; and ze<sup>a</sup> han<sup>b</sup> rise 18 now azens the hows of my fadir, and han<sup>c</sup> slayn hyse sones, seuenti men, on<sup>d</sup> o stoon, and 'han maad<sup>e</sup> Abymelech, sone<sup>f</sup> of his handmayde<sup>g</sup>, kyng<sup>h</sup> on<sup>i</sup> the dwelleris of Sichem, for he is zoure brother; therfor<sup>k</sup> 19 if ze han do ritzfuli, and with out synne with Gerobaal and his hows, to dai be ze glad in Abymelech, and be he glad in zou; but if ze han do weiwardli, fier go out 'of 20 hym<sup>l</sup>, and waste the dwelleris of Sichem, and the citee of Mello; and fier go out of<sup>m</sup> the men of Sichem, and of<sup>n</sup> the citee of Mello, and deuoure Abymelech. And 21 whanne he<sup>o</sup> hadde seide these thingis, he fledde, and zede in to Berara, and dwellide<sup>p</sup> there, for drede of Abymelech, his brother. And Abymelech regnede on<sup>q</sup> Israel thre 22 zeer. And the Lord sente<sup>r</sup> the worste 23 <sup>† the Lord sente, that, is suffride, the worste spirite, that is, dis-sencione ethir</sup> spirit bitwixe Abymelech and the dwell- eris of Sichem, whiche bigynnen to holde hym<sup>r</sup> abomynable, and to arette the felony 24 of sleyng of seuenti<sup>s</sup> sones of Gerobaal, and the schedyng out of her blood, in to Abymelech her brother, and to<sup>t</sup> othere princes of Sichem, that hadden helpid<sup>u</sup> hym. And thei<sup>v</sup> settiden<sup>w</sup> buyschementis 25 azens hym<sup>x</sup> in the hiznesse of hillis; and the<sup>y</sup> while thei abideden<sup>z</sup> 'the comyng of hym<sup>a</sup>, thei hauntiden theftis, and token preies of men passyng forth<sup>b</sup>; and it was

† the Lord sente, that, is suffride, the worste spirite, that is, dis-sencione ethir discord to be rasid bi the wickid spirit bitwixe Aby. and so forth, that bi her wickidnesis disseruinge thei schulden be distried to gidere. Lire here. c.

j Om. c. k Abymach A. l bytwene BCFH. m Sychemys BCFH. n holpen c. o puttyen E.

<sup>n</sup> Om. ELP. <sup>o</sup> reste ze K. resteth I. P and I. <sup>q</sup> wole not I. <sup>r</sup> Om. DGIKMNOQsxb. <sup>s</sup> ze han ritzfuli I. <sup>t</sup> Om. I. <sup>u</sup> upon I. <sup>v</sup> if ze DGIKMNOQsxb. <sup>w</sup> zif ze DGIKMNOQsxb. <sup>x</sup> manifold wel doyngis I. <sup>y</sup> for DKLMNOPQRSxb. <sup>z</sup> wolde I. <sup>a</sup> if ze DGKMNQsxb. <sup>b</sup> haue I. <sup>c</sup> ze han I. <sup>d</sup> upon I. <sup>e</sup> Om. I. <sup>f</sup> the sone I. <sup>g</sup> concubyne DIKMOQsxb. <sup>h</sup> ze han maad kyng I. <sup>i</sup> upon I. <sup>k</sup> And therfor K. <sup>l</sup> fro Abymalech I. fro him MOxb. from him KS. <sup>m</sup> fro DIMOQsxb. from K. <sup>n</sup> fro I. <sup>o</sup> Joathan I. P he dwellide I. <sup>q</sup> upon I. <sup>r</sup> the king I. <sup>s</sup> the seuenti I. <sup>t</sup> into DIKOQsb. <sup>u</sup> holpen IKxb. helpen Q. helpin S. <sup>v</sup> men of Sichem I. <sup>w</sup> setten I. <sup>x</sup> the king I. <sup>y</sup> Om. I. <sup>z</sup> aboden I. abiden M. <sup>a</sup> his comyng I. <sup>b</sup> therforth I.

thei biden the comynge of hym, thei hawntiden theftis, takynge prayes of the goers byside; and it is told to Abymalech. Forsothe Gaal, the sone of Obed, with his bretheren cam, and passide into Siccymam; at whos comynge reryd the dwellers of Siche[m], wenten out into feeldis<sup>p</sup>, wastynge vynes, and grapis tredynge; and the querys maad of syngers thei wenten into the temple of her God, and bytwix<sup>q</sup> meetis and drynkis thei curseden<sup>q</sup> to Abymalech, crynge Gaal, the sone of Obed, Who is this Abymalech? And what is Siche[m], that we seruen to hym? Whether is not he the sone of Jeroboal, and set a prince, Zebul his seruaut, vpon the men of Emor, the<sup>r</sup> fader of Siche[m]? Whi thanne shulen we serue to hym? Wolde God eny man zeue this puple vnder myn hoond, and I shulde doo away fro the mydil Abymalech. And it is seid to Abymalech, Gedre a multitude of oost, and com. Forsothe Zebul, the prince of the cytee, herd the wordis of Gaal, the sone of Obed, is ful wrooth; and sente preueli to Abymalech messagers, seiynge, Loo! Gaal, the sone of Obed, cam into Siccymam with his britheren, and azen fytith<sup>s</sup> the citee azens thee; aryse also the nyzt with the puple, that is with thee, and lurk in the feeld; and first eerli rysynge the sunne, fal vpon the cite; forsothe hym goynge out azens thee with his puple, do to hym that thou mayst. And so Abymalech with al his oost roos the nyzt, and sette bushementis biside Siccymam, in foure placis. And Gaal, the sone of Obed, wente out, and stood in the entre of the zate of the cytee. Forsothe Abymalech roos, and al the oost with hym, fro the place of the busschementis. And whanne Gaal hadde seen the puple, he seide to Zebul, Loo! fro

teld to Abymalech. Forsothe<sup>e</sup> Gaal, the<sup>2</sup> sone of Obed<sup>d</sup>, cam<sup>e</sup> with his britheren, and passide in to Siccima; at whos entryng the dwelleris of Siche[m] weren reisd, and zeden out 'in to<sup>f</sup> feeldis, and wastiden<sup>27</sup> vnyeris, and 'to-traden<sup>g</sup> grapis; and with cumpeneyis of syngers maad<sup>h</sup> thei entriden in to 'the temple of her God<sup>i</sup>, and among metis<sup>k</sup> and drynkis<sup>l</sup> thei cursiden Abymalech<sup>m</sup>, while<sup>n</sup> Gaal, the<sup>o</sup> sone of Obed, criede, Who is this<sup>p</sup> Abymalech? And what is Siche[m], that we serue hym? Whether he is not the sone of Jerobaal, and made<sup>q</sup> Zebul his seruaut prince on<sup>r</sup> the men of Emor, fadir<sup>s</sup> of Siche[m]? Whitherfor schulen we serue hym? 'Y wolde<sup>t</sup>, that<sup>u</sup> sum man zaf<sup>v</sup> this puple vndur myn hond, that<sup>w</sup> Y schulde take<sup>x</sup> awei Abimelech fro the myddis<sup>y</sup>. And it was seid to Abymalech, Gadere thou the multitude of oost<sup>z</sup>, and come thou<sup>a</sup>. For whanne the<sup>30</sup> wordis of Gaal, sone<sup>b</sup> of Obed, weren herd, Zebul, the prynce of the citee, was ful wrooth; and he sente priueli messengeris<sup>31</sup> to Abymalech, and seide<sup>c</sup>, Lo! Gaal, sone<sup>d</sup> of Obed, cam<sup>e</sup> in to Siccymam, with hise britheren, and he excitith the citee to fytte azens thee; therfor rise thou bi nyzt with<sup>32</sup> the puple, which<sup>f</sup> is with thee, and be thou hid in the feeld; and first<sup>g</sup> in<sup>h</sup> the<sup>33</sup> morewtid, whanne the sunne rysith, falle on<sup>i</sup> the citee; forsothe<sup>k</sup> whanne he<sup>l</sup> goth out with his puple azens thee, do thou to hym that that thou maist. Therfor<sup>l</sup> Abymalech roos with al his oost bi nyzt, and sette<sup>m</sup> buyschementis bisidis Siccimam, in foure placis. And Gaal, the sone of Obed, zede out, and stood in the entryng of 'the zate of the citee<sup>n</sup>. Forsothe<sup>o</sup> Abymalech and al the oost with hym roos fro the place of buyschementis. And whanne Gaal<sup>36</sup> hadde seyn the puple, he seide to Zebul<sup>p</sup>, Lo! a multitude cometh doun fro the

<sup>p</sup> the feeldis CE. <sup>q</sup> bitwene BEFH. betwe c. <sup>q</sup> burseden AB. <sup>r</sup> Om. E sec. m. <sup>s</sup> begynneth to ouyrcomyne E pr. m.

<sup>c</sup> And I. <sup>d</sup> Obed sone I. <sup>e</sup> he cam I. <sup>f</sup> togidre with Gaal into the I. <sup>g</sup> al to-traden I. <sup>h</sup> ymaad I. <sup>i</sup> her goddis temple I. <sup>k</sup> etyngis I. <sup>l</sup> drynkyngis I. <sup>m</sup> her kyng I. <sup>n</sup> while that I. <sup>o</sup> Om. plures. <sup>p</sup> he this I. <sup>q</sup> he hath maad I. <sup>r</sup> upon I. <sup>s</sup> the fadir I. <sup>t</sup> Wolde God I. <sup>u</sup> Om. I. <sup>v</sup> wolde ziue I. <sup>w</sup> and DIKOQS. <sup>x</sup> do I. <sup>y</sup> myddis of Siche[m] I. <sup>z</sup> an oost I. <sup>a</sup> thou azens Gaal I. <sup>b</sup> the sone I. <sup>c</sup> he seide I. <sup>d</sup> the sone I. <sup>e</sup> is come I. <sup>f</sup> that I. <sup>g</sup> the first c. <sup>h</sup> into o. <sup>i</sup> thou upon I. <sup>k</sup> and I. <sup>l</sup> Gaal I. <sup>m</sup> And so I. <sup>n</sup> sette IM. <sup>o</sup> citee gate I. <sup>p</sup> And I. <sup>p</sup> his priuee enemy I marg.

the hillis a multitude descendith. To whom he answerde, The shadewis of hillis thow seest as mennus heedis, and by this  
 37 errorr thou art desseyued. And eft Gaal seith, Loo! the puple fro the nouel of the erthe cometh down, and o cumpanye cometh bi the weye that biholdith<sup>t</sup> the ook.  
 38 To whom seide Zebul, Where is nowe thi mowth, bi the which thou speek, Who is Abymalech, that we seruen to hym? Whether is not this the puple, whom thow despisedist? Go out, and fize azens  
 39 hym. Gaal thanne wente, abydyng the puple of Sichemys, and fauzte azens Aby-  
 40 malech. The which pursuede hym fleynge, and in the cytee threste; and there fellen of the parti of hym many vnto the  
 41 gate of the cyte. And Abymalech sat in Rana<sup>tt</sup>; Zebul forsothe Gaal and his felaws he<sup>u</sup> putte out of the cyte, ne in it  
 42 he suffrede to dwelle. Thanne the day folowyng the puple zede out into the feeld; the which whanne it was toold to  
 43 Abymalech, he took his oost, and dydyde in thre companyes, settinge busschementis in the feeldis; and seyng that the puple wente out of the cytee, he  
 44 roos, and felle into hem with his oost, azenfiztyng<sup>v</sup> and biseegyng the cytee. Forsothe two companyes, opynly rennyng hidir and thidir bi the feeld, the  
 45 aduersaries pursueden. Forsothe Aby- malech al that day ouercam the cytee, the which he took, slayn the dwellers of it, and it destruyede, so that salt in it  
 46 he sprengide. The which thing, whanne hadden herd thei that dwelten in the tour of Sychemys, wenten into the temple of her god Beryth, where a boond of pees with hym thei couenauntiden; and of it the place took name, the which was  
 47 greetli strenghtid. And Abymalech her-

hillis. To whom he<sup>q</sup> answeride, Thou seest the schadewis of hillis as the 'heedis of men<sup>r</sup>, and thou art disseyued bi this errorr. And eft Gaal seide, Lo! a puple<sup>s</sup> 37 cometh down fro the myddis of erthe<sup>t</sup>, 'that is, fro the hiznesse of hillis<sup>u</sup>, and o cumpanye cometh bi the weie that biholdith the ook. To whom Zebul seide, Where is now thi<sup>v</sup> 38 mouth<sup>w</sup>, bi which thou spekist, Who is Abymelech<sup>x</sup>, that we serue hym? Whether this is not the puple, whom thou dispisidist? Go thou out, and fize azens hym. Therfor<sup>y</sup> Gaal zede<sup>z</sup>, while the puple of 39 Sichen abood<sup>a</sup>; and he fauzt azens Abymelech<sup>b</sup>. Which<sup>c</sup> pursuede Gaal<sup>d</sup> fleynge, 40 and constreynede<sup>e</sup> to go<sup>f</sup> in to the citee; and ful many of his<sup>g</sup> part<sup>h</sup> felde down 'til to<sup>i</sup> the gate of the citee. And Abymelech 41 sat in Ranna; sotheli<sup>k</sup> Zebul puttide<sup>l</sup> Gaal and hise felowis out of the citee<sup>m</sup>, and suffride<sup>n</sup> not to dwelle ther ynne. Therfor<sup>o</sup> 42 in the dai suyng the puple zede out in to the feeld; and whanne this thing was told to Abymelech, he took his oost, and de- 43 partide 'in to<sup>o</sup> thre cumpanyes, and settide<sup>p</sup> buyschementis in the feeldis; and he siz that the puple<sup>q</sup> zede out of the citee, and he roos, and felde on<sup>r</sup> hem with his cum- 44 peny, and enpugnyde<sup>s</sup> and bisegide<sup>t</sup> the citee. Sothely<sup>u</sup> twei cumpanyes zeden aboute opynli bi the feeld, and pursueden aduersaries<sup>v</sup>. Certis<sup>w</sup> Abymelech fauzt 45 azens the<sup>x</sup> citee in<sup>y</sup> al that dai, which<sup>a</sup> he took, whanne the dwelleris<sup>b</sup> weren slayn, and that citee was destried, so that he<sup>c</sup> spreynge<sup>d</sup> abroad salt ther ynne. And 46 whanne thei, that dwelliden in the tour of Sichen, hadde herd this, thei entriden in to the temple of her god Berith, where thei<sup>e</sup> hadden maad boond of pees with hym; and of that<sup>f</sup> the<sup>g</sup> place took name<sup>h</sup>, which<sup>i</sup> place was ful strong. And Aby- 47

<sup>t</sup> biholdith *A.*    <sup>tt</sup> Bana *AII.*    <sup>u</sup> Om. *c.*    <sup>v</sup> ouyrcomyng *E pr. m.*

<sup>q</sup> Zebul *I.*    <sup>r</sup> mennus heedis *I.*    <sup>s</sup> multitude *G.*    <sup>t</sup> the erthe *CIU.*    <sup>u</sup> Om. *I.*    <sup>v</sup> the *X.*    <sup>w</sup> mouth of boost *I.*    <sup>x</sup> he this Abymelech *I.*    <sup>y</sup> Thanne *I.*    <sup>z</sup> zede out *I.*    <sup>a</sup> abood in the citee *I.*    <sup>b</sup> Abymelech that ouercame Gaal *I.*    <sup>c</sup> and *I.*    <sup>d</sup> him *I.*    <sup>e</sup> constreynede him *IKM.*    <sup>f</sup> fle *I.*    <sup>g</sup> the *I.*    <sup>h</sup> partie of Gaal *I.*    <sup>i</sup> vnto *I.*    <sup>k</sup> and *I.*    <sup>l</sup> putte *IM.*    <sup>m</sup> citee of Sichen *I.*    <sup>n</sup> he suffride hem *I.*    <sup>o</sup> it in *I.*    <sup>p</sup> he sette *I.*    <sup>q</sup> puple of Gaal *I.*    <sup>r</sup> upon *I.*    <sup>s</sup> ensegide hem *I.*    <sup>t</sup> fauzte azens *I.*    <sup>u</sup> And *I.*    <sup>v</sup> her aduersaries *I.*    <sup>w</sup> And *I.*    <sup>x</sup> that *I.*    <sup>y</sup> Om. *I.*    <sup>a</sup> the which *I.*    <sup>b</sup> dwelleris therof *I.*    <sup>c</sup> Abymalech *I.*    <sup>d</sup> sprengid *KX.*    <sup>e</sup> bi avowis makyng thei *I.*    <sup>f</sup> that ydole *I.*    <sup>g</sup> Om. *c.*    <sup>h</sup> the name *I.*    <sup>i</sup> the which *K.*

ynge the men of the tour of Sichemys togidre gedred<sup>w</sup> in o glob, 'or company<sup>x</sup>,  
 48 stiede vp into the hil of Selmon with al his puple; and takun to an axe he kytted of a braunche of a tree, and putte on the shuldir berynge, he seide to felawis, That 3e seen me doo, that anoon doo 3e.  
 49 Thanne stryuyngly of<sup>y</sup> the trees kutyng of braunchis thei foleweden the duyck; the whiche enuyrounyng the place of socour, brenten<sup>z</sup> vp; and so is doon, that thur3 smook and fier a thousand men weren slayn, men togidre and wymmen, of the dwellers of the tour of  
 50 Sichem. Forsothe Abymalech thens gonyng cam to the burgh toun Thebes, the which enuyrounyng bisegide with oost.  
 51 Forsothe the tour was hize in the myddil cytee, to the which flowen togidre men and wymmen, and alle the princis of the cytee, closid moost fastly the 3ate; and vpon the roof of the tour stouyng by  
 52 the pynnaclis. And Abymalech comyng ny3 biside the tour fauzt strongli, and neizyng to the dore, he was about to put vndir fyre; and, loo! a womman the  
 53 brekyng of a mylnstoon from aboue throwyng hurtlide to the heed of Abymalech, and brak his brayn. The which  
 54 clepide anoon his squyer, and seith to hym, Drawe out thi swerd, and smyte me, lest perauenture it be seid, that of a womman I am slayn. The which, ful-  
 55 fillyng the heest<sup>a</sup>, slew3 him; and him slayn, alle that with hym weren of Yrael  
 56 ben turned a3en to her seetis. And God 3eeldide the yuel that Abymalech dide a3ens his fader, slayn his seuenti bre-  
 57 theren. And to the Sichemys is 3oldun that thei wrou3ten, and is comen vpon hem the cursyng of Joathan, sone<sup>b</sup> of Jerobaal.

melech herde the<sup>k</sup> men of the tour of Sichem gaderid<sup>l</sup> togidere, and he stiede<sup>m</sup> in<sup>48</sup> to the hil Selmon<sup>n</sup> with al his puple; and with an axe takun he kittide<sup>o</sup> doun<sup>p</sup> a boow of a tre, and he bar it, put on<sup>q</sup> the<sup>r</sup> schuldur, and seide<sup>s</sup> to felowis<sup>t</sup>, Do 3e<sup>u</sup> this thing, which<sup>w</sup> 3e seen me do. Ther-<sup>49</sup> for<sup>x</sup> with<sup>y</sup> strijf thei kittiden doun<sup>z</sup> bowis of the<sup>a</sup> trees, and suden the duyck; whiche<sup>b</sup> cumpassiden<sup>c</sup> and brenten 'the tour<sup>d</sup>; and so it was doon, that with smooke and fier a thousynde of<sup>e</sup> men weren slayn, men togidere<sup>f</sup> and wymmen<sup>g</sup>, of the dwelleris of the tour of Sichem. Forsothe<sup>h</sup> Aby-<sup>50</sup> melech wente forth fro thennus, and cam to the citee<sup>i</sup> of Thebes, which<sup>k</sup> he cumpasside, and bisegide with an oost. For-<sup>51</sup> sothe<sup>l</sup> the tour was hiz in the myddis of the citee, to which<sup>m</sup> men togidere<sup>n</sup> and wymmen fledden<sup>o</sup>, and alle the princes of the citee, while the 3ate was closid stronglieste<sup>p</sup>; and thei<sup>q</sup> stoden on<sup>r</sup> the roof of the tour bi toretis. And Abymelech cam bi-<sup>52</sup> sidis the tour, and fauzt strongli<sup>s</sup>, and he neizede to<sup>t</sup> the dore, and enforside<sup>u</sup> to putte fier vndur<sup>v</sup>; and lo! o<sup>vv</sup> womman castide<sup>w</sup> <sup>53</sup> fro aboue a gobet of a mylnstoon<sup>x</sup>, and hurtlide<sup>y</sup> to 'the heed of Abymelech<sup>z</sup>, and brak<sup>a</sup> his brayn<sup>†</sup>. And he clepide soone<sup>b</sup> <sup>54</sup> his squyer, and seide to hym, Drawe out thi swerd<sup>c</sup>, and sle me, lest perauenture it be seid, that Y am slan of a womman. Which<sup>d</sup> performede<sup>e</sup> 'the comaundementis<sup>f</sup>, and 'killide Abymelech<sup>g</sup>; and whanne he<sup>h</sup> <sup>55</sup> was deed, alle men of Israel that weren with hym turneden a3en to her seetis<sup>i</sup>. And God 3eldide to Abymelech the yuel <sup>56</sup> that he dide a3ens his fadir, for he killide hise seuenti britheren. Also that thing<sup>k</sup> <sup>57</sup> was 3oldun to men of Sichem, which<sup>m</sup> thei wrou3ten, and the curs of Joathan, sone<sup>n</sup> of Jerobaal, cam on<sup>o</sup> hem.

<sup>54</sup> † his brayn; in Ebrēn it is his nol, for if sche hadde broke the brayn, he hadde be deed anoon. Lire here. c.

<sup>w</sup> gedre A. <sup>x</sup> Om. BCEFH. <sup>y</sup> to ben befor of E pr. m. <sup>z</sup> brenden CE. <sup>a</sup> hestis BCEFH. <sup>b</sup> the sone E pr. m.

<sup>k</sup> that I. <sup>l</sup> weren gaderid I. <sup>m</sup> stiede up I. <sup>n</sup> of Selmon GIKMNOSX. <sup>o</sup> kitte I. <sup>p</sup> adoun KX. <sup>q</sup> upon I. <sup>r</sup> his I. <sup>s</sup> he seide I. <sup>t</sup> his felowis I. <sup>u</sup> 3e anoon I. <sup>w</sup> that I. <sup>x</sup> Thanne I. <sup>y</sup> a I. <sup>z</sup> adoun I. <sup>a</sup> Om. I. <sup>b</sup> the whiche I. <sup>c</sup> cumpassiden the tour I. <sup>d</sup> it up I. <sup>e</sup> Om. I. <sup>f</sup> Om. I. <sup>g</sup> wymmen togidre I. <sup>h</sup> And I. <sup>i</sup> citees MOX. <sup>k</sup> the which I. <sup>l</sup> And I. <sup>m</sup> whom I. <sup>n</sup> Om. I. <sup>o</sup> fledden togidre I. <sup>p</sup> ful strongli I. <sup>q</sup> men I. <sup>r</sup> upon I. <sup>s</sup> strongli a3ens it I. <sup>t</sup> ny3 I. <sup>u</sup> enforside him I. <sup>v</sup> vndur it I. <sup>vv</sup> a plures. <sup>w</sup> threwe doun I. <sup>x</sup> mylle stoon I. <sup>y</sup> she hurlide it I. <sup>z</sup> Abymelech heed I. <sup>a</sup> it brak I. <sup>b</sup> anoon I. <sup>c</sup> swerd anoon I. <sup>d</sup> The which I. <sup>e</sup> fulfillide I. <sup>f</sup> his hestis I. <sup>g</sup> slew3 him I. <sup>h</sup> Abymalech I. <sup>i</sup> placis I. <sup>k</sup> yuel I. <sup>m</sup> that I. <sup>n</sup> the sone I. <sup>o</sup> upon I.

## CAP. X.

1 Aftir Abymalech roos a duyck in Yrael, Thola, the sone of Phua, the faders brothir of Abymalech, a man of Ysachar, that dwellide in Sanyr, of the hil of Efraym; and he demyde Irael thre and twenti 3eer, and he is deed, and biried in 3 Sanyr. To whom cam after Jayr Galadites, that demede Irael bi two and twenti 4 3eer; hanynge thretti sones, sittynge vpon thretti coltis of assis, and princis of thretti cytees, the whiche of the name of hym ben clepid Anochiayr, that is, the burghis of Jayr, vnto the day that is nowe, in the 5 loond of Galaad. And Jayr is deed, and biryed in the place to the which is the 6 name Camon. Forsothe the sones of Yrael to oold synnes ioynynge newe, diden yuels in the sizt of the Lord, and serueden to mawmettis, Baalym and Astaroth, and to goddis of Syrye, and of Sidon, and of Moab, and of the sones of Amon, and of Philistiy<sup>m</sup>; and thei laften the Lord, 7 and heryeden not hym. A3ens whom the Lord wexe wrooth, and took hem into the hoondis of Philistiy<sup>m</sup>, and of the 8 sones of Amon. And thei ben tourmentid, and hidously oppressid bi eizteen 3eer, alle that dwelliden bi3onde Jordan in the loond of Ammorre, that is in Galaad, in<sup>cc</sup> so mych, that the sones of Amon, Jordan ouerpassid, wastiden Judam and Beniamyn and Efraym; and Yrael is 10 tormentid<sup>d</sup> wel myche. And crynge to the Lord thei seiden, We han synned to thee, for we han forsakun oure God, and 11 serueden to Baalym. To whom the Lord spak, Whether not the Egipcians, and Amorreis, and the sones of Amon, and of 12 Philistiy<sup>m</sup>, Sidoneus forsothe, and Amalech, and Chanaan oppressiden 3ou, and 3e han cried to me, and Y haue dely-

## CAP. X.

Aftir Abymelech roos a duyck in Israel, 1 Thola, the sone of Phua<sup>†</sup>, brother<sup>p</sup> of 'the fadir of Abymelech<sup>q</sup>; *Thola was* a man of Ysachar, that dwelliden in Sanyr, of the hil of Efraym; and he demyde Israel thre 2 and twenti 3eer, and he 'was deed', and biriede<sup>s</sup> in Sanyr. His successour was 3 Jair, a man of Galaad, that demyde Israel bi<sup>t</sup> two and twenti<sup>u</sup> 3eer; and he hadde 4 thretti sones, sittynge aboue<sup>v</sup> thretti coltis<sup>‡</sup> of femal<sup>w</sup> assis, and thretti<sup>x</sup> princes of citees<sup>y</sup>, whiche<sup>z</sup> ben clepid bi 'his name<sup>a</sup>, Anoth Jair, that is, the citees of Jair, 'til in to<sup>b</sup> present<sup>c</sup> day, in the loond of Galaad. And Jair 'was deed<sup>d</sup>, and biriede<sup>e</sup> in a 5 place 'to which the name is<sup>f</sup> Camon. For- 6 sothe<sup>g</sup> the sones of Israel ioyneden newe synnes to elde synnes, and diden yuels<sup>h</sup> in the 'sizt of the Lord<sup>i</sup>, and serueden<sup>k</sup> to the<sup>l</sup> idols of Baalym, and of<sup>m</sup> Astoroth, and to the goddis of Sirie, and of Sidon, and of Moab, and of the sones of Amon, and of Filistiy<sup>m</sup>; and thei leften the Lord, and worschpiden not hym. And the Lord was 7 wrooth a3ens hem, and he<sup>n</sup> bitook hem in to the hondis of Filistiy<sup>m</sup>, and of the sones of Amon. And alle that<sup>o</sup> dwelliden ouer<sup>p</sup> 8 Jordan in the loond of Ammorrey, which<sup>q</sup> is in Galaad, weren turmentid and oppressid greetli bi eiztene 3eer, in so myche 9 that the sones of Amon, whanne thei hadden passid Jordan<sup>r</sup>, wastiden Juda and Beniamyn and Efraym; and Israel was turmentid greetli. And thei crieden to 10 the Lord, and seiden, We han synned to thee, for we forsoken oure God, and seruyden Baalym. To whiche<sup>s</sup> the Lord spak<sup>t</sup>, 11 Whether not Egipcians<sup>u</sup>, and Amorreis, and the sones of Amon, and of<sup>v</sup> Filistiy<sup>m</sup>, and Sidonyes, and Amalech, and Chanaan, 12 oppressiden<sup>w</sup> 3ou, and 3e crieden to me,

† Phua; where oure transla-  
cioun hath of  
Phua, brother  
of the fadir of  
Abymelech, in  
Ebreu it is of  
Phua, sone of  
Dodo. Dodo  
here bi E-  
brews is the  
name of the  
fadir of Phua.  
*Lire here. c.*

‡ Coltis, that is  
on mulis, bi  
oure transla-  
cioun; in Ebreu  
it is coltis onely,  
and by coltis  
thei vndur-  
stonden 3onge  
horsis and  
chosun. *Lire  
here. c.*

<sup>c</sup> Filisteis c. <sup>cc</sup> and ABH. <sup>d</sup> turned ABFH. <sup>e</sup> Filisteis c.

<sup>p</sup> the brother i. <sup>q</sup> Abymalechus fadir i. <sup>r</sup> diede i. <sup>s</sup> was biried i. <sup>t</sup> Om. CIKNRX. <sup>u</sup> thre and twenti KMNX. xxij. BCGLOPQRSU *sec. m.* <sup>v</sup> upon i. <sup>w</sup> sche i. <sup>x</sup> thei weren i. <sup>y</sup> thritti citees i. <sup>z</sup> the whiche i. <sup>a</sup> her fadir name i. <sup>b</sup> vnto i. <sup>c</sup> this present i. <sup>d</sup> diede i. <sup>e</sup> was biried i. <sup>f</sup> that hizte i. <sup>g</sup> Certis i. <sup>h</sup> yuel c. <sup>i</sup> Lordis sizt i. <sup>k</sup> thei serueden i. <sup>l</sup> Om. i. <sup>m</sup> to i. <sup>n</sup> Om. plures. <sup>o</sup> the sones of Israel that i. <sup>p</sup> bi3onde i. <sup>q</sup> that i. <sup>r</sup> Om. A *pr. m. et plures.* <sup>s</sup> whom i. <sup>t</sup> seide i. <sup>u</sup> the Egipcians i. <sup>v</sup> Om. i. <sup>w</sup> han oppressid i.

13 ueryd 3ou fro the hoondis of hem? And neuerthelater<sup>f</sup> 3e han forsake me, and heried alien goddis; therfor I shal not adde, that eny more I delyuer 3ou.  
 14 Gooth, and inwardli clepith the goddis 'the whiche<sup>g</sup> 3e han chosen; delyuer thei  
 15 3ou in the<sup>gg</sup> tyme of angwish. And the sones of Yrael seiden to the Lord, We han synned; 3eeld thow to vs what euere thing plesith to thee; oneli nowe delyuer  
 16 vs. The whiche ledynge alle thingis fro her coostis, threwen out the mawmettis of alien goddis, and serueden to the Lord; the which sorewide vpon the  
 17 wrecchidnes of hem. And so<sup>h</sup> the sones of Amon crynge togidre in Galaad pi3ten tentis, azens whom the sones of Yrael gedryd in Masphat setten tentis.  
 18 And the princis of Galaad seiden eche to his nei3bors, He, that first of 3ou azen the sones of Amon bigynneth to fi3t, shal be the duyck of the puple of Galaad.

## CAP. XI.

1 There was also in that tyme Jeptee Galadites, a man moost strong and fy3ter, the sone of a womman strompet, that is  
 2 born of Galaad. Forsothe Galaad hadde a wijf, of whom he took sones, the whiche aftirward that thei<sup>i</sup> weren waxen, kesten out Jeptee, seiynge, Eyre in the hows of oure fader thou shalt not mowe be, for of avowtresse modir thou art  
 3 born. Whom he fleyng and shonnyng dwellide in the loond of Tob; and there ben gedrid to hym nedi men and ste-  
 4 llynge, and as prince thei sueden. In thoo<sup>k</sup> days fou3ten the sones of Amon  
 5 azens Yrael; the whiche sharpli instoondynge, the more thur3 birth wenten fro

<sup>f</sup> neuerlater E. <sup>g</sup> that C. <sup>gg</sup> Om. C. <sup>h</sup> Om. A. <sup>i</sup> twei A. <sup>k</sup> that DEFH.

<sup>x</sup> her hondis I. <sup>y</sup> han forsake I. <sup>z</sup> han worschipid I. <sup>a</sup> adde to I. <sup>b</sup> clepe tho I. <sup>c</sup> that I. <sup>d</sup> chose to 3ou I. <sup>e</sup> Om. I. <sup>f</sup> to thee I. <sup>g</sup> seiynge I. <sup>h</sup> Om. I. <sup>i</sup> the which I. <sup>k</sup> compassion B text, ether ruthe marg. rewthe I. <sup>l</sup> upon I. <sup>m</sup> her I. <sup>n</sup> wrecchidnesse of hem G. wrecchidnesse I. <sup>o</sup> Om. C. P Gloss. om. in I text. <sup>p</sup> ech mouynge oother to batel azens Israel I marg. <sup>q</sup> thei settiden I. <sup>r</sup> and I. <sup>s</sup> gaderid azens hem I. <sup>t</sup> a fi3tere I. <sup>u</sup> strompet I. <sup>v</sup> the which I. <sup>w</sup> And I. <sup>x</sup> whom I. <sup>y</sup> the whiche I. <sup>z</sup> Om. I. <sup>a</sup> weren woxe I. <sup>b</sup> Om. S. <sup>c</sup> And I. <sup>d</sup> fledde his britheren I. <sup>e</sup> ethchewide hem I. <sup>f</sup> he dwellide I. <sup>g</sup> theues I. <sup>h</sup> sueden him I. <sup>i</sup> her enemytees I marg.

and Y delyuerede 3ou fro 'the hondis of hem<sup>x</sup>? And netheles 3e forsoken<sup>y</sup> me, and 13 worschipiden<sup>z</sup> alien goddis; therfor Y schal not adde<sup>a</sup>†, that Y delyuere 3ou more. Go 14 † therfor I<sup>r</sup> schal not adde; siche demyn- yngis of Goddis help schulen be vnderstoundun vndir a condi- cioun, if thei that ben set in tribulacioun doen not pen- nance verily, as it is opyn li thingis su- ynge. Lire here. c.  
 3e, and clepe<sup>b</sup> goddis whiche<sup>c</sup> 3e han chose<sup>d</sup>; delyuere thei 3ou in the<sup>e</sup> tyme of angwish. And the sones of Israel seiden 15 to the Lord, We han synned; 3elde thou to vs what euere thing plesith thee<sup>f</sup>; oneli delyuere vs now. And thei seiden<sup>g</sup> these 16 thingis, and<sup>h</sup> castiden forth fro her coostis alle the idols of alien goddis, and serueden the Lord; which<sup>i</sup> hadde 'rewthe, ether compassioun<sup>k</sup>, on<sup>l</sup> the<sup>m</sup> 'wretchidnesis of hem<sup>n</sup>. And so the sones of Amon crieden 17 togidre, that is, clepyden hem silf togidere<sup>o</sup> to batel, and excitiden azens Israel<sup>p</sup>, and settiden<sup>q</sup> tentis in Galaad, 'azens whiche<sup>r</sup> the sones of Israel weren gaderid<sup>s</sup>, and settiden tentis in Masphat. And the 18 princes of Galaad seiden ech to hise nei3boris, He, that bigynneth first of vs to fi3te azens the sones of Amon, schal be duyck of the puple of Galaad.

## CAP. XI.

And so in that tyme Jepte, a man of 1 Galaad<sup>†</sup>, was a ful strong man, and fi3tere<sup>t</sup>, the sone of a womman hoore<sup>u</sup>, which<sup>v</sup>  
 2 Jepte was borun of Galaad. Forsothe<sup>w</sup> 2 Galaad hadde a wijf, of which<sup>x</sup> he hadde sones, whiche<sup>y</sup> aftir that<sup>z</sup> thei encessiden<sup>a</sup>, castiden out Jepte, and seiden, Thou maist not<sup>b</sup> be eir in the hows of oure fadir, for thou art born of a modir auoutresse<sup>||</sup>.  
 'Whiche britheren<sup>c</sup> he fledde<sup>d</sup>, and eschew- 3 ide<sup>e</sup>, and dwellide<sup>f</sup> in the loond of Tob; and pore men and 'doynge theftes<sup>g</sup>¶ weren gaderid to hym, and sueden<sup>h</sup> as a prince. In tho daies the sones of Amon fou3ten 4 azens Israel; and whanne thei contyn- 5 eden scharpli<sup>i</sup>, the grettere men in birthe

† Galaad is name of a lond, and name of a cite therynie, and name of a man, and in all these thre manerys Jepte was of Galaad. Lire here. c.

|| of a modir auoutresse; in Ebreu and in bokis correctid it is had of an- othir modir. Lire here. c.

¶ This word and doynge theftes is not in Ebreu, for it is bileue- ful that thei diden prey onely of aduer- saries of the sones of Israel, as Danyd and hise men diden, as it is had in i. book of Kyngis. xxvij. c°. Lire here. c.

Galaad for to take into her help Jeptee  
 6 of the loond of Tob; and thei seiden to  
 hym, Com, and be oure prince, and f3t  
 7 azens the sones of Amon. To whom he  
 answerde, Ben not 3e, that hatiden me,  
 and kesten out fro the hows of my fader,  
 and nowe 3e ben comen to me thur3 nede  
 8 constreyned? And the princis of Galaad  
 seiden to Jepte, For this cause thanne  
 nowe to thee we ben comen, that thou  
 goo with vs, and f3t azens the sones of  
 Amon, and be duyck of alle that dwellen  
 9 in Galaad. Forsothe Jeptee seide to hem,  
 If vereyli 3e ben comen to me, that I f3te  
 for 3ow azen the sones of Amon, and the  
 Lord take hem into myn hoondis, shal  
 10 Y be 3oure prynce? The whiche an-  
 swerden to hym, The Lord, that thes  
 thingis herith, he meene and witnes is,  
 11 that oure biheestis we shulen doo. And  
 so Jeptee 3ede with the princis of Ga-  
 laad, and the puple made hym their<sup>kk</sup>  
 prince; and Jeptee spak alle his wordis  
 12 before the Lord in Maspha. And he  
 sente messagers to the kyng of the sones  
 of Amon, 'the which<sup>l</sup> of his persone shulde  
 seye, What to me and to thee is, for thou  
 art comun azens me, that thou wastem  
 13 my loond? To whom he answerde, For  
 Yrael took my loond, whanne he stiede  
 vp fro Egipt, fro the coostis of Arnon  
 vnto Jaboth and Jordan, nowe thanne  
 14 with pees 3eeld to me it. Bi whom eft  
 Jeptee sente, and comaundide to hem, that  
 thei shulden seye to the kyng of Amon,  
 15 Thes thingis seith Jeptee, Yrael took not  
 the loond of Moab, ne the loond of the  
 16 sones of Amon; but whanne fro Egipt  
 thei styeden, he 3ede bi wildernes vnto  
 17 the Reed See, and cam into Cades; and  
 he sente messagers to the kyng of Edom,  
 seiynge, Let me, that I passe bi thi loond;  
 the which wold not assente to his preiers.

of Galaad, 3eden to take in to 'the help of  
 hem silf<sup>kk</sup> Jepte fro the lond of Tob; and 6  
 thei seiden to hym, Come thou, and be  
 oure prince, and f3te<sup>l</sup> azens the sones of  
 Amon. To whiche<sup>m</sup> he answeride, Whe-  
 7 thir not 3e it ben, that haten<sup>n</sup> me, and  
 castiden<sup>o</sup> me out of the hows of mi fadir,  
 and now 3e camen<sup>p</sup> to me, and weren com-  
 pellid bi nede? And the princes of Galaad<sup>s</sup>  
 seiden to Jepte, Therfor<sup>q</sup> for this cause  
 we<sup>r</sup> camen now to thee, that thou go with  
 vs, and f3t azens the sones of Amon; and  
 that thou be the duyck of alle men that  
 dwellen in Galaad. And Jepte seide to 9  
 hem, Whether 3e camen verili<sup>s</sup> to me, that  
 Y f3te for 3ou azens the sones of Amon,  
 and if the Lord schal bitake hem<sup>t</sup> in to  
 myn hondis, schal Y be 3oure prince?  
 Whiche<sup>u</sup> answeriden to hym, The Lord 10  
 hym silf, that herith these thingis, is me-  
 diatour and witnesse, that we schulen do<sup>v</sup>  
 oure biheestis<sup>w</sup>. And so<sup>x</sup> Jepte wente<sup>y</sup> 11  
 with the princes of Galaad, and al the  
 puple made hym her prince; and Jepte  
 spak alle hise<sup>z</sup> wordis bifor the Lord in  
 Maspha. And he sente messengeris to 12  
 the kyng of the sones of Amon, whiche<sup>a</sup>  
 messengeris schulden seie 'of his persooone<sup>b</sup>,  
 What is to me and to thee, for thou hast  
 come 'azens me<sup>c</sup> to waaste my lond? To 13  
 whiche<sup>d</sup> the kyng answeride, For Israel  
 whanne he stiede fro Egipt took awei my  
 lond, fro the coostis of Arnon 'til to<sup>e</sup> Ja-  
 boch and to Jordan, now therfor 3eelde it  
 to me<sup>f</sup> with pees. Bi whiche<sup>g</sup> massangeris 14  
 Jepte sente eft<sup>h</sup>, and comaundide to hem,  
 that thei schulden<sup>hh</sup> seie to the kyng of  
 Amon, Jepte seith these thingis, Israel 15  
 took not the lond of Moab, nether the  
 lond of the sones of Amon; but whanne 16  
 thei stieden<sup>i</sup> fro Egipt, 'he 3ede<sup>k</sup> bi the  
 wildirnesse 'til to<sup>kk</sup> the Reed See, and cam  
 in to Cades; and he sente messengeris to 17

<sup>kk</sup> there *A.* <sup>l</sup> that *C.* <sup>m</sup> wastest *A pr. m.*

<sup>k</sup> her owne help *I.* <sup>l</sup> f3te thou *I.* <sup>m</sup> the whiche *I.* <sup>n</sup> hatiden *I.* <sup>o</sup> threwen *I.* <sup>p</sup> han come *I.* <sup>q</sup> Om. *I.*  
<sup>r</sup> thanne we *I.* <sup>s</sup> withoute fraude *I marg.* <sup>t</sup> Amon *I.* <sup>u</sup> The whiche *I.* <sup>v</sup> fulfille *I.* <sup>w</sup> biheestis to  
 thee *I.* <sup>x</sup> thanne *I.* <sup>y</sup> wente forth *I.* <sup>z</sup> her *I.* <sup>a</sup> the whiche *I.* <sup>b</sup> to the kyngis owne persooone *I.*  
<sup>c</sup> Om. *I.* <sup>d</sup> the whiche messengeris *I.* <sup>e</sup> vnto *I.* <sup>f</sup> me *azen I.* <sup>g</sup> the whiche *I.* <sup>h</sup> eft *azen I.* <sup>hh</sup> schulden *A.*  
<sup>i</sup> 3eden up *I.* <sup>k</sup> Israel wente *I.* <sup>kk</sup> vnto *I.*

And he sente to the kyng of Moab, the which and he dispiside to 3yue passynge; 18 and so he abood in Cades, and enuyrounde aside the loond of Edom, and the loond of Moab; and he cam to the eest coost of the loond of Moab, and he sette tentis bi3onde Arnon, and he wold not entre the teermys of Moab; forsothe Arnon is ni3 coost to the loond of Moab. 19 And so Yrael sente messagers to Seon, the kyng of Ammorreis, that dwellide in Esebon; and seide to hym, Leete me, that 20 Y passe bi thi loond vnto the flood. The which and he, dispisyng the wordis of Yrael, leete hym not passe bi his teermys, but a multitude with outen eend gedrid wente out azens hym into Gessa, and 21 strongli withstood. And the Lord took hym into the hoondis of Yrael with al his oost; the which smoot hym, and weeldide al the loond of Ammorree, the 22 dweller of that regioun, and al the costus<sup>n</sup> of it fro Arnon vnto Jaboch, and fro the 23 wildernes vnto Jordan. The Lord than God of Yrael turnede<sup>o</sup> vpsedoun Amorre, fiztyng azens hym to his puple Yrael. And thou nowe wolt weelde the loond<sup>p</sup> 24 of hym? Whether not thoo thingis, the whiche<sup>a</sup> weeldith<sup>r</sup> Camos, thi god, to thee thur3 r3t ben owid<sup>s</sup>? Forsothe thingis that the Lord oure God ouercomer heelde, 25 in oure possessioun shulen falle; but perauenture thou be betere than Baalach, the sone of Sephor, kyng of Moab, othere<sup>t</sup> thou mayst teche, that he stroue azens 26 Yrael, and fauzte azens hym, whanne he dwelte in Esebon, and in the litil touns of it, and in Aroer and hys litil touns, and in alle the<sup>u</sup> cytees be3onde Jordan, by thre hundred 3eer. Whi so mych tyme no thing vpon this askynge thou 27 asaydist? Therfor I synne not in thee, but thou azens me dost yuel, bryngynge

the kyng of Edom, and seide, Suffre thou me, that Y go thoruz thi lond; which<sup>l</sup> kyng nolde<sup>m</sup> assente to his<sup>n</sup> preyer<sup>o</sup>. Also Israel sente to the kyng of Moab, and he dispiside to 3yue<sup>p</sup> passage; and so 18 Israel dwellyde in Cades, and cumpasside<sup>q</sup> bi the side the lond of Edom, and the lond of Moab; and he<sup>r</sup> cam to the eest coost of the lond of Moab, and settide<sup>s</sup> tentis bi3ende Arnon, nether he wolde entre in to the termes of Moab; for Arnon is the ende of the lond of Moab. And so Israel 19 sente inessangeris to Seon, kyng<sup>t</sup> of Ammorreis, that dwellide in Esebon; and thei<sup>u</sup> seiden to hym, Suffre thou, that Y passe thoruz thi lond 'til to<sup>v</sup> the ryuer. And he dispiside the wordis of Israel, and 20 suffride not hym passe bi hise termes, but with a multitude with out noubre gaderid to gidere he<sup>w</sup> 3ede out azens Israel, and a3enstood<sup>x</sup> strongli. And the Lord 21 bitook hym<sup>y</sup> with al his oost in to the hondis of Israel; and Israel<sup>z</sup> smoot hym, and hadde in possessioun al the lond of Ammorrey, dwellere<sup>a</sup> of that cuntrey, and 22 al the coostis therof fro Arnon 'til to<sup>b</sup> Jaboch, and fro the wildirnesse 'til to<sup>b</sup> Jordan. Therfor<sup>c</sup> the Lord God of Israel distriede 23 Ammorrey, fiztyng azens hym for his puple Israel. And wolt thou now haue<sup>d</sup> in possessioun 'his lond<sup>e</sup>? Whether not tho thingis whiche<sup>f</sup> Chamos, thi god, hadde in possessioun, ben due to thee bi r3t? Forsothe<sup>g</sup> tho thingis whiche<sup>h</sup> oure 24 Lord God<sup>h</sup> ouercomere gat<sup>i</sup>, shulen falle in to oure possessioun; no<sup>k</sup> but in hap 25 thou art betere than Balach, the sone of Sephor, kyng of Moab<sup>l</sup>, ether thou maist preue<sup>m</sup>, that he<sup>n</sup> stryuede azens Israel, and fauzt azens hym, whanne he<sup>o</sup> dwellide 26 in Esebon, and in townes therof, and in Aroer, and in townes therof, and in alle citees bi3ende Jordan, bi thre hundrid

<sup>n</sup> coost ABFH. <sup>o</sup> turnynge A. <sup>p</sup> boond B. <sup>q</sup> that C pr. m. <sup>r</sup> weeldis BF. <sup>s</sup> a3t C. <sup>t</sup> or C. <sup>u</sup> Om. C.

<sup>l</sup> the which I. <sup>m</sup> wolde not I. <sup>n</sup> the I. <sup>o</sup> preyeris of Israel I. <sup>p</sup> 3yue Israel I. <sup>q</sup> he cumpasside I. <sup>r</sup> Israel I. <sup>s</sup> he settide I. <sup>t</sup> the kyng I. <sup>u</sup> the messangers I. <sup>v</sup> vnto I. <sup>w</sup> Esebon I. <sup>x</sup> a3enstood him I. <sup>y</sup> Esebon I. <sup>z</sup> he I. <sup>a</sup> the dwellere I. <sup>b</sup> vnto I. <sup>c</sup> And thanne I. <sup>d</sup> haue this lond I. <sup>e</sup> Om. I. <sup>f</sup> the whiche I. <sup>g</sup> Sothely I. <sup>h</sup> the Lord our God I. <sup>i</sup> hath gotten I. <sup>k</sup> Om. MSX. <sup>l</sup> that made no chalenge of the lond that God toke fro him I marg. <sup>m</sup> sey I. <sup>n</sup> Balach I. <sup>o</sup> Israel I.

into me bataylys not ryȝtwise; deme the Lord, domysman of this day, bitwexe<sup>v</sup> 28 Yrael and the sones of Amon. And the kyng of the sones of Amon wold not assente to the wordis of Jeptee, 'the 29 whiche<sup>w</sup> bi messagers he sente. Thanne is doon vpon Jeptee the spyrit of the Lord, and he enuyrounnyng Galaad and Manasse, Maspha and Galaad, and thens 30 passynge to<sup>x</sup> the sones of Amon, he vowede avowe to the Lord, seiynge, If thou takist<sup>y</sup> the sones of Amon into myn 31 hoondis, who so euere first were gon out fro the ȝatis of myn hous, and aȝen cometh to me turnynge aȝen with pees fro the sones of Amon, I shal offre hym 32 brent sacrifice to the Lord. And Jeptee passide forth to the sones of Amon, for<sup>z</sup> to fiȝte aȝens hem, whom the Lord took 33 into the hoondis of hym; and he smoot fro Aroer for to that thou come into Mennyth, twenti citees, and vnto Abel, that is with vynes set, with a wel greet veniaunce; and the sones of Amon ben 34 mekid of the sones of Yrael. Forsothe to Jeptee turnynge aȝens into Maspha, his hous, aȝencam<sup>zz</sup> to hym his oonli goten douȝter<sup>a</sup> with tymbrys and chorys; forsothe he hadde<sup>b</sup> noon other free chil- 35 dren. The whiche seen, he kitte his clothis, and seith, Allas! douȝter myn, thou hast disseyued me, and thi self art desseyued; forsothe Y haue openyd my mouth to the Lord, and I shal not mowe 36 doo other thing. To whom she answerde, Fader myn, if thou hast openyd thi mouth to the Lord, do to me what euere thing thou hast bihoot, grauntid to thee veniaunce and victorie of thin ene- 37 myes. And she seide to the fader, This oonli ȝif to me, that I praye; leete me, that two monthis Y enuyroun the hillis, and weyle my maydenhod with my fe- 38 lawis. To whom he answerde, Go. And

ȝeer. Whi in so myche time assaieden ȝe no thing on this axynge aȝen? Therfor not 27 Y do synne aȝens thee, but thou doist yuel aȝens me, and bryngist in batels not iust to me; the Lord, iuge<sup>p</sup> of this dai, deme bitwixe the sones of Israel and bitwixe the sones of Amon. And the kyng of the 28 sones of Amon nolde<sup>q</sup> assente to the wordis of Jepte, whiche he sente bi messangeris<sup>a</sup>. Therfor the spirit<sup>†</sup> of the Lord 29 was maad on<sup>t</sup> Jepte, and he cumpasside Galaad and Manasses, Maspha and Galaad; and he passide fro thennus to the sones of Amon, and made<sup>u</sup> a vow to the 30 Lord, and seide, If thou schalt bitake the sones of Amon in to myn hondis, who 31 euer goith out first of the dores of myn hows, and cometh aȝens me turnynge aȝen with pees fro the sones of Amon, Y schal offre hym brent sacrifice<sup>v</sup> to the Lord. And Jepte ȝede to the sones of Amon, to 32 fiȝte aȝens hem, whiche the Lord bitook in to hise hondis; and he smoot<sup>w</sup> fro 33 Aroer 'til to thou comest<sup>x</sup> in to Mennyth, twenti citees, and 'til to<sup>xx</sup> Abel, which<sup>y</sup> is set aboute with vyneris, with ful greet veniaunce; and the sones of Amon weren maad low of the sones of Israel. For- 34 sothe<sup>z</sup> whanne Jepte turnede aȝen in to Maspha, his hows, his oon gendrid<sup>a</sup> douȝter cam to hym<sup>b</sup> with tympanys and croudis<sup>c</sup>; for he hadde not othere fre children. And whanne 'sche was seyn<sup>d</sup>, he 35 to-rente his clothis, and seide, Allas! my douȝtir, thou hast disseyued me<sup>†</sup>, and thou art disseyued; for<sup>e</sup> Y openyde my mouth to the Lord<sup>f</sup>, and Y may do noon other thing. To whom sche answeride, My fa- 36 dir, if thou openydist thi mouth to<sup>g</sup> the Lord, do to me what euere thing thou bi- hȝtist, while veniaunce and victorie of thin enemyes is grauntid to thee. And 37 sche seide to the<sup>h</sup> fadir, Ȝyue thou to me oneli this thing, which<sup>i</sup> Y biseche; suffre

† the spirit, that wille and hardynesse to fiȝte for the puple, in the trist of Goddis help. Lire here. c.

‡ thou hast disseyued me; in Ebren it is, thou hast disturblid me, and thou art disturblid. c.

<sup>v</sup> bytwene BEFH. betwe c. <sup>w</sup> that c. <sup>x</sup> into A sec. m. <sup>y</sup> take c. <sup>z</sup> Om. c. <sup>zz</sup> aȝencamen ABFH. <sup>a</sup> douȝtris ABFH. <sup>b</sup> hath ABFH.

<sup>p</sup> iust iuge i. <sup>q</sup> wolde not i. <sup>r</sup> tho c. <sup>s</sup> the messengeris i. <sup>t</sup> upon i. <sup>u</sup> he made i. <sup>v</sup> sacrifices ACDEFKLMNOPQSUX. <sup>w</sup> smoot or ouercame i. <sup>x</sup> til to that he came DFIKLMNOPRSX. vnto that he com E. til that he came GO. <sup>xx</sup> vnto i. <sup>y</sup> that i. <sup>z</sup> And i. <sup>a</sup> bigotun i. <sup>b</sup> meete hym i. <sup>c</sup> croudis daunsynge i. <sup>d</sup> he sawȝe hir i. <sup>e</sup> certis i. <sup>f</sup> Lord, vowynge a vowȝ i. <sup>g</sup> so to i. <sup>h</sup> hir i. <sup>i</sup> that i.

he lafte hir two monthis. And whanne she was goon with felawis and hir compeers, she wepte hyr maydenhod in the hillis. And fulfillid two monthis, she is turned azen to hir fader, and he dyde to hire, as he auowide<sup>c</sup>; the which knewe not man. Therfor maner spronge in Yrael, and vsage is kept, that after the sercle of o 3eer the dou3tris of Yrael comen to gidre in oon, and weylen the dou3ter of Jeptee Galadyte foure dayes.

thou me that in two monethis Y cumpasse hillis, and biweile my maidynhed with my felowis. To whom he<sup>k</sup> answeride, Go thou. And he sufferide hir in<sup>l</sup> two monethis. And whanne sche hadde go<sup>m</sup> with hir felowis and pleiferis<sup>n</sup>, sche biwepte hir maydynhed in the<sup>o</sup> hillis. And whanne twey<sup>39</sup> monethis weren fillid<sup>p</sup>, sche turnede azen to hir fadir, and he dide to hir as he avowide; and sche knew not<sup>q</sup> *fleischli* a<sup>r</sup> man<sup>s</sup>. Fro thennus<sup>t</sup> a<sup>u</sup> custom cam in Israel, and the<sup>v</sup> custom is kept, that aftir<sup>40</sup> the 'ende of the 3eer<sup>w</sup> the<sup>x</sup> dou3tris of Israel come togidere, and biweile<sup>y</sup> 'the dou3tir of Jepte<sup>z</sup> of Galaad 'foure daies<sup>a</sup>.

CAP. XII.

1 Loo! forsothe in Effraym is sprongun a debate; forsothe the goers azen the north seiden to Jeptee, Whi goynge to the fi3t azens the sones of Amon thou woldist not clepe vs, that we wenten with thee? Therfor we shulen brenne 2 thin hows. To whom he answerde, An hydows debate was to me and my puple azen the sones of Amon, and 3ow Y clepyde, for 3e schulden 3yue help to me, 3 and 3e wolden not doon. The which biholdynge Y putte in myn hondis my lijf<sup>d</sup>; and Y passide to the sones of Amon, and the Lord took hem into myn hoondis; what haue Y disserued, that azens me 3e 4 rysen into<sup>e</sup> batayl? And so clepid to him alle the men of Galaad, he fau3t azens Effraym; and the men of Galaad smytten Effraym; for he seide, Fugitiue is Galaad fro Effraym, and dwellith in mydil<sup>f</sup> of 5 Effraym and Manasse. And Galadites men occupiden the forthis of Jordan, bi whiche<sup>g</sup> Effraym was for<sup>h</sup> to turne azen. And whanne a man of the noumbre of Effraym fleyng was comyn to tho<sup>i</sup>

CAP. XII.

'Lo! forsothe<sup>b</sup> discencioun roos in Effraym; for whi<sup>c</sup> thei, that<sup>d</sup> passiden azens<sup>e</sup> the north, seiden<sup>f</sup> to Jepte, Whi 3edist thou to batel azens the sones of Amon, and noldist<sup>g</sup> clepe vs, that we schulden go with thee? Therfor we schulden brenne thin hows. To whiche he answeride, 2 Greet strijf was to me and to my puple azens the sones of Amon, and Y clepide 3ou, that 3e schulden '3yue help to<sup>h</sup> me, and 3e nolden<sup>i</sup> do<sup>k</sup>. 'Which thing<sup>l</sup> Y si3<sup>m</sup>, 3 and<sup>n</sup> puttide my lijf in myn hondis<sup>†</sup>; and Y passide<sup>o</sup> to the sones of Amon, and 'the Lord<sup>p</sup> bitook hem in to myn hondis; what haue Y disseruyd, that 3e ryse togidere azens me in to batel? Therfor whanne 4 alle the men of Galaad weren clepid to hym<sup>q</sup>, he fau3t azens Effraym; and the men of Galaad smytiden<sup>s</sup> Effraym; for he seide, Galaad is 'fugitif *ether*<sup>t</sup> *exilid* fro Effraym, and dwellith<sup>u</sup> in the myddis<sup>v</sup> of Effraym and of Manasses. And the men 5 of Galaad occupiden the forthis<sup>w</sup> of Jordan, bi whiche<sup>x</sup> Effraym schulden turne azen. And whanne a man fleyng of the

† and puttide my lijf; that is, bi nede oft thinynge Y puttide my lijf to perel in fistinge with fewe men azen the sones of Amon. Live here. c.

‡ dwellith; this word dwellith is not in Ebreu. c.

<sup>c</sup> uowide c. <sup>d</sup> sowle E pr. m. <sup>e</sup> to E pr. m. <sup>f</sup> the mydil CE. <sup>g</sup> the which E. <sup>h</sup> Om. c. <sup>i</sup> the AF.

<sup>k</sup> hir fadir I. <sup>l</sup> bi I. <sup>m</sup> go forth I. <sup>n</sup> her pleiferis I. <sup>o</sup> Om. Imsxb sec. m. <sup>p</sup> fulfillid I. <sup>q</sup> no man I. <sup>r</sup> Om. IKxb. <sup>s</sup> Om. I. <sup>t</sup> that tyme I. <sup>u</sup> the s. <sup>v</sup> that I. <sup>w</sup> 3eris ende I. <sup>x</sup> Om. I. <sup>y</sup> bi foure daies thei biweilen I. <sup>z</sup> Jeptens dau3ter I. <sup>a</sup> Om. I. <sup>b</sup> And, lo I. <sup>c</sup> Om. plures. <sup>d</sup> Om. F. <sup>e</sup> toward I. <sup>f</sup> and seiden BCEFLPRUW. <sup>g</sup> woldist not I. <sup>h</sup> haue holpen I. <sup>i</sup> wolden not I. <sup>k</sup> do so I. <sup>l</sup> And I. <sup>m</sup> seyng that I. <sup>n</sup> Om. I. <sup>o</sup> passide forth I. <sup>p</sup> God I. <sup>q</sup> Jepte I. <sup>r</sup> Om. I. <sup>s</sup> smoten I. <sup>t</sup> Om. I. <sup>u</sup> 3i<sup>l</sup> he dwellith I. <sup>v</sup> myddil I. <sup>w</sup> foordis IK. <sup>x</sup> the whiche I.

fordisj, and hadde seyde, Y preye, that  
 3e leten me passe; Galaaditis seiden to  
 hym, Whether art thou an Effrate? The  
 6 which seiynge, Y am not, thei askiden  
 hym, Seye thanne Sebolech<sup>k</sup>, that is to  
 mene, an eere. The which answerde,  
 Shebolech, bi the same lettre an eere not  
 myzti to bryngen out. And anoon takyn  
 thei kyttiden<sup>l</sup> his throot in that goynge  
 ouer Jordan; and there fellen in that  
 tyme of Effraym two and fourti thow-  
 7 sandis<sup>m</sup>. And so Jeptee demyde Galaad-  
 ites of Yrael sexe zeer; and he is deed,  
 8 and biryed in his citee of Galaad. After  
 this demyde Yrael Abethsan of Beth-  
 9 leem, that hadde thretti sones, and so  
 feele douztris, the whiche sendynge out  
 to housbondis he zaf, and of the same  
 noumbre to his sones he took wyues,  
 bryngynge yn to his hows; the which  
 10 seuen zeer demyde Yrael, deed, and by-  
 11 ryed in Bethlem. To whom cam aftir  
 Degelon Zabulonyt, and demyde Yrael  
 12 ten zeer, and is deed, and byried in Zabu-  
 13 lon. After hym demyde Yrael Abdon,  
 14 the sone of Elel, Pharatonyt<sup>n</sup>; the which  
 hadde fourty sones, and thretti of hem  
 sones sones, styngge vp<sup>nn</sup> vpon seuenti  
 coltis of assis, and he demyde Yrael eizt  
 15 zeer; and he is deed, and biried in Pha-  
 raton, the loond of Effraym, in the hil of  
 Amalech.

## CAP. XIII.

1 And eft the sones of Yrael diden yuel  
 in the sizt of the Lord, the which took  
 hem in to the hoondis of the Philisteyns  
 2 fourti zeer. And there was a maner man  
 of Saraa, and of the lynage of Dan,  
 Manue bi name, hauynge a wijf bareyn.  
 3 To whom aperyde the aungel of the  
 Lord, and seide to hyre, Bareyn thou art,

j forthis BCEH. k Sobolech A. l cutten CE. m thousand C. n Pharatonyk A. nn Om. CE.

y the FIKMxb. Om. L. z fordys K. a Om. I. b biseche 30n I. c 3e IKMOX sec. m. b. d the men I. e hadde  
 seid c. f that is to sey I. g a corn eer I. h The which I. i answeride and seide I. k he myzte I.  
 l token and strangeliden I. m Om. I. n thousand men I. o Om. I. p diede I. q was biried I. r the  
 whiche I. s hem to I. t he brouzte hem I. u and Abechsan I. v diede I. w was biried I. x the  
 which I. y weren thretti I. z upon I. a sche I. b Om. IKMOQsxb. c Abdon I. d diede I. e was  
 biried I. f and in I. g Lordis sizt I. h and he I. i Om. I. k And I. l Om. cdw. m that hizte  
 Manue I. n hir I. o the I.

noumbre of Effraym hadde come to tho<sup>r</sup>  
 forthis<sup>z</sup>, and hadde<sup>a</sup> seid, Y biseche<sup>b</sup>, that  
 thou<sup>c</sup> suffre me passe; men<sup>d</sup> of Galaad  
 seiden to hym, Whether thou art a man  
 of Effraym? And whanne he seide<sup>e</sup>, Y  
 am not, thei axiden hym, Seie thou ther-  
 6 for Sebolech, 'whiche is interpretid<sup>f</sup>, 'an  
 eer<sup>†</sup> of corn<sup>g</sup>. Which<sup>h</sup> answeride<sup>i</sup>, Thebo-  
 lech, and myzte<sup>k</sup> not brynge forth an eer  
 of corn bi the same lettre. And anoon  
 thei strangeliden<sup>l</sup> hym takun<sup>m</sup> in thilke  
 passyng of Jordan; and two and fourti  
 thousynde<sup>n</sup> of Effraym felden down in that  
 tyme. And so Jepte, 'a man<sup>o</sup> of Galaad,  
 7 demyde Israel sixe zeer; and he 'was  
 deed<sup>p</sup>, and biried<sup>q</sup> in his citee Galaad.  
 Abethsan of Bethleem, that hadde thretti<sup>8</sup>  
 sones, and so many douztris, demyde Israel  
 aftir Jepte; whiche<sup>r</sup> douztris he sente out,  
 and zaf to<sup>s</sup> hosebondis, and he took wyues  
 to hise sones of the same noumbre, and  
 brouzte<sup>t</sup> in to hys hows; which<sup>u</sup> demyde  
 Israel seuen zeer; and he 'was deed<sup>v</sup>, and 10  
 biried<sup>w</sup> in Bethleem. Whos successour was 11  
 Hailon of Zabulon; and he demyde Israel  
 ten zeer; and he was deed, and biried in 12  
 Zabulon. Aftir hym Abdon, the sone of 13  
 Ellel, of Pharaton, demyde Israel; which<sup>x</sup> 14  
 Abdon hadde fourti sones, and of hem  
 thretti<sup>y</sup> sones, styngge on<sup>z</sup> seuenti coltis of  
 femal<sup>a</sup> assis<sup>†</sup>, 'that is, mulis<sup>b</sup>, and he<sup>c</sup>  
 demyde Israel eizte zeer; and he 'was 15  
 deed<sup>d</sup>, and biried<sup>e</sup> in Pharaton, in the  
 loond of Effraym, in<sup>f</sup> the hil of Amalech.

† an eer; this  
 word, which is  
 interpretid an  
 eer, is not in  
 Ebra; Ebrews  
 seyen that Se-  
 bolech here is  
 set for ren-  
 nyng, ethir  
 fersnesse of  
 watre. Lire  
 here. c.

‡ femal assis is  
 not in Ebreu,  
 and bi coltis  
 ben vndur-  
 stodun zonge  
 horsis, stronge  
 and chosun.  
 Lire here. c.

## CAP. XIII.

And eft the sones of Israel diden yuel<sup>1</sup>  
 in the 'sizt of the Lord<sup>g</sup>, which<sup>h</sup> bitook  
 hem in to<sup>i</sup> the hondis of Filisteis fourti  
 zeer. Forsothe<sup>k</sup> a man was of Saraa, and<sup>l</sup>  
 of the kynrede of Dan, 'Manue bi name<sup>m</sup>,  
 and he hadde a bareyu wijf. To 'which<sup>3</sup>  
 wijf<sup>n</sup> an<sup>o</sup> aungel of the Lord apperide,

and with out free children; but thou shalt  
 4 conseyue, and bere a sone. Be war thanne,  
 lest thou drynke wyn and sither, ne eny  
 5 thing vnclene thou eete; for thou shalt  
 conseyue, and bere a sone, whos heed  
 shal no rasure towche; forsothe he shal  
 be a Nazare of God from his childhod, and  
 fro the wombe of the moder; and he shal  
 bygynne to delyuer Yrael fro the hood  
 6 of the Philistiens. The which, whanne  
 she was comen to<sup>o</sup> hire housbond, seide  
 to hym, A man of God cam to me, hau-  
 ynge an aungelis chere, feerful wel myche;  
 whom whanne Y hadde askid, who he  
 was, and whennus he was comen, and  
 what name he were clepid, he wolde not  
 7 to me seye; but thus he answerde, Loo!  
 thou shalt conseyue, and bere a sone;  
 be war that thou drynke no wyn ne  
 sither, ne eete eny thing vnclene; for-  
 sothe he shal be a Nazare child of the  
 Lord, fro his 3on3th and fro the wombe  
 of the moder into the day of his deeth.  
 8 And so Manue preyede the Lord, and  
 seith, Y biseche, Lord, that the man of  
 God, the whiche<sup>p</sup> thou sentist, com eft,  
 and teche vs, what we owen to doo of  
 9 the child, that is to be born. And the  
 Lord herde Manue preiynge; and eft  
 aperide the aungel of the Lord to his  
 wijf sittyng in the feeld; forsothe  
 Manue hir housboond was not with hir.  
 The which, whanne she hadde seen the  
 10 aungel, hiede, and ranne to hir man, and  
 tolde to hym, seiynge, Loo! the man  
 11 aperide to me, whom before I saw3. The  
 which roos, and folewide his wijf; and  
 comynge to the man he seide to hym,  
 Art thou the which<sup>p</sup> spak to the wom-  
 12 man? And he answerde, Y am. To  
 whom Manue, Whanne, he seith, thi  
 word were fulfillid, what wolt thou, that  
 the child doo, or fro what thing shal he  
 13 kepe hym silf? And the aungel of the

and seide to hir, Thou art bareyn, and  
 with out fre children; but thou schalt  
 conseyue, and schalt<sup>p</sup> bere a sone. Ther-  
 4 for be thou war, lest thou drynke wyn,  
 and sydur, nethir ete thou ony vnclene  
 thing; for thou schalt conceyue and schalt<sup>p</sup>  
 5 bere a sone, whos heed a rasour schal not  
 towche; for he schal be a Nazarei<sup>q</sup> of  
 God<sup>r</sup> fro his 3ong age, and fro the modris  
 wombe; and he schal bigynne to dely-  
 uere Israel fro the hond of Filisteis. And  
 6 whanne sche hadde come to hir hosebonde,  
 sche seide to hym, The<sup>s</sup> man of God cam  
 to me, and hadde<sup>t</sup> an<sup>u</sup> aungel<sup>v</sup> cheer, and  
 he was ful ferdful, *that is, worschipful<sup>w</sup>*  
*and reuerent<sup>x</sup>*; and whanne Y hadde axide  
 hym, who he was, and fro whannus he  
 cam, and bi what name he was clepid, he  
 nolde<sup>y</sup> seie to me; but he answeride this<sup>z</sup>,  
 7 Lo! thou schalt conseyue, and schalt<sup>a</sup> bere  
 a sone; be thou war, that thou drynke  
 not<sup>aa</sup> wyn ne<sup>b</sup> sidur, nether ete<sup>c</sup> ony vn-  
 cleene thing; for the child schal be a Na-  
 zarey, *that is, hooli<sup>d</sup>* of the Lord, fro his  
 3onge age<sup>e</sup> and fro the modris<sup>f</sup> wombe  
 'til to<sup>g</sup> the dai of his deeth. Therfor  
 8 Manue preide the Lord, and seide, Lord<sup>h</sup>,  
 Y biseche, that the man of God, whom  
 thou sentist, come eft, and teche vs, what  
 we owen<sup>i</sup> to doo of the child, that schal  
 be borun. And the Lord herde Manue  
 9 preiynge; and the aungel of the Lord ap-  
 peride eft to his wijf sittyng in the feeld;  
 forsothe<sup>k</sup> Manue, hir hosebonde, was not  
 with hir. And whanne sche hadde seyn  
 the aungel, sche hastide, and ran to hir  
 10 hosebonde, and telde to hym, and seide,  
 Lo! the man whom Y si3 bifore, apperide  
 to me. Which<sup>l</sup> roos, and sude his wijf;  
 11 and he cam to the man, and seide to  
 hym, Art thou he, that hast<sup>m</sup> spoke to  
 the<sup>n</sup> womman? And he answeride, Y am<sup>o</sup>.  
 To whom Manue seide, Whanne thi word  
 12 schal be fillid<sup>p</sup>, what wolt thou, that the

<sup>o</sup> in to *A*. <sup>p</sup> that *c*.

<sup>p</sup> Om. *I*. <sup>q</sup> that is, holi *K marg.* <sup>r</sup> *text.* <sup>r</sup> the Lord *p*. <sup>s</sup> *A I.* <sup>t</sup> he hadde *I*. <sup>u</sup> Om. *s.* <sup>v</sup> angelis *plures.*  
<sup>w</sup> Om. *BGINX.* <sup>x</sup> Om. *BGIKMNQsxb.* <sup>y</sup> wolde not *I*. <sup>z</sup> thus *DGIKLMNOPQsxb.* <sup>a</sup> Om. *I.* <sup>aa</sup> no *E.*  
<sup>b</sup> nether *BDEFIMNPRSUWxb.* <sup>c</sup> ete thou *I.* <sup>d</sup> Om. *I.* <sup>e</sup> Om. *s.* <sup>f</sup> modir *I.* <sup>g</sup> vnto *I.* <sup>h</sup> Om. *I.* <sup>i</sup> owy *s.*  
<sup>k</sup> and *I.* <sup>l</sup> The which *I.* <sup>m</sup> Om. *I.* <sup>n</sup> this *I.* <sup>o</sup> am *he I.* <sup>p</sup> fulfillid *I.*

Lord seide to Manue, Fro alle thingis that Y spak to thi wijf, absteine he hym.  
 14 And what euer thing growth of the vyn eete he not, wyn and sithir drynk he not, noon vnclene thing eete he; and that Y haue comaundid to hym, fulfille he and  
 15 kepe. And so Manue seide to the aungel of the Lord, Y biseche thee, that thou assente to my preiers, and we make to  
 16 thee a kidde of the she geet. To whom answerde the aungel, If thou me constreynest, Y shal not eete thi looues; forsothe if thou wolt doo brent sacrifice, offre thou that to the Lord. And Manue wist not, that it was the aungel of the  
 17 Lord. And he seide to hym, What is name to thee, that if thi word were fulfillid, we doon worship to thee? To  
 18 whom he answerde, Whi askist thou my name, that is merueylows? And so Manue took a kidde of the geet, and sacrifices of licours, and putte vpon the stoon, offrynge to the Lord that doth merueylows thingis. Forsothe he and the  
 20 wijf of hym biheelden. And whanne the flawme of the auter stiede into heuene, the aungel of the Lord togidre in the flawme stiede<sup>q</sup> vp. The which thing whanne Manue hadde seen and his wijf,  
 21 redi thei fellen into the erthe. And na more to hym aperide the aungel of the Lord. And anoon Manue vnderstood to  
 22 be the aungel of the Lord. And he seide to hys wijf, Bi deeth die we, for we han  
 23 seen the Lord. To whom auswerde the womman, If the Lord wold slee vs, of oure hoondis brent sacrifice and offryngis of licours he wold not haue take; but alle thes thingis he wold not haue shewid to vs, ne tho thingis that<sup>r</sup> ben to<sup>s</sup> com  
 24 haue seid. And so she beere a child, and clepide the name of him Sampson; and the child waxe, and the Lord bless-

child do, ethir fro what thing schal he kepe hym silf? And the 'aungel of the 13 Lord<sup>q</sup> seide to Manue, Absteine he hym silf fro alle thingis which Y spak to thi wijf. And ete he not what euer thing<sup>14</sup> cometh forth of the vyner, drynke he not wyn, and sidur, ete he not ony vnclene thing and fille<sup>r</sup> he; and kepe that, that Y comaundide<sup>s</sup> to<sup>t</sup> hym. Therfor Manue 15 seide to the 'aungel of the Lord<sup>u</sup>, Y biseche<sup>v</sup>, that thou assente to my preieris, and we aray<sup>†</sup> to thee a 'kide of the geet<sup>w</sup>. To whom the aungel<sup>ww</sup> of the Lord an- 16 sweride, Thou<sup>z</sup> thou constreynest me<sup>x</sup>, Y schal not ete thi looues<sup>y</sup>; forsothe<sup>z</sup> if thou wolt make brent sacrifice, offre thou it<sup>a</sup> to the Lord. And Manue wiste not, that it was 'an aungel of the Lord<sup>b</sup>. And Manue 17 seide to hym, What name is to thee, that if thi word be fillid<sup>c</sup>, we onoure<sup>d</sup> thee? To whom he answerde, Whi axist thou 18 my name, which<sup>e</sup> is wondrousful<sup>††</sup>? Therfor 19 Manue took a 'kide of the geet<sup>g</sup>, and fletynge sacrifices, and puttide<sup>h</sup> on<sup>i</sup> the<sup>k</sup> stoon, and offryde<sup>l</sup> to the Lord that doith wondrousful thingis<sup>||</sup>. Forsothe<sup>m</sup> he and his wijf biheelden. And whanne the flawme 20 of the auter stiede in to heuene, the aungel of the Lord stiede<sup>n</sup> togidre in the flawme. And whanne Manue and his wijf hadden seyn this, thei felden lowe to erthe<sup>o</sup>. And the aungel of the Lord aperide no 21 more to hem. And anoon Manue vnderstood, that he was an<sup>p</sup> aungel of the Lord. And he seide to his wijf, We 22 schulen die bi deeth, for we sien<sup>q</sup> the Lord. To whom the womman answerde, 23 If the Lord wolde sle vs, he schulde<sup>r</sup> not haue take of oure hondis brent sacrifices, and moiste sacrifices, but nether he schulde<sup>s</sup> haue schewid alle thingis<sup>t</sup> to vs, nether 'he schulde<sup>u</sup> haue seid<sup>v</sup> tho thingis, that schulen come<sup>w</sup>. Therfor<sup>x</sup> sche childide a sone, 24

† araye, that is, make redy to mete. Lire here. c.  
 † wondrousful. In Ehreu it is, which is hid ethir unknowun. c.  
 || that doith wondrousful thingis. In Ebreu it is, and he offride to the Lord, and to the wondrousful ethir hid to do; for Manue was not of the kyn of preistis, and therfor it perteynede not to him to offre sacrifice; but he offride mater of sacrifice to him that spak in the name of the Lord; which seide, that his name was wondrousful ethir priuy, that of that mater he schulde make sacrifice to God; for profetis spekinge in the name of the Lord, mysten offre bi autorite of him, as and preistis, as it is opyn of Elie in iii. book of Kingis xviii. c.  
 forsothe Manue bileuyde that he that aperide, was a profete of the Lord; sothely he was more than a profete, for he was an aungel. Lire here. c.

<sup>q</sup> steiz c. <sup>r</sup> Om. BFH. <sup>s</sup> Om. H.

<sup>q</sup> Lordis aungel i. <sup>r</sup> fulfille B. <sup>s</sup> haue comaundid i. <sup>t</sup> Om. KX. <sup>u</sup> Lordis aungel i. <sup>v</sup> biseche thee i. <sup>w</sup> geet kide i. <sup>ww</sup> aunge A. <sup>x</sup> constreine i. <sup>y</sup> breed i. <sup>z</sup> but i. <sup>a</sup> that i. <sup>b</sup> the Lordis aungel i. <sup>c</sup> fulfillid i. <sup>d</sup> honoure i. <sup>e</sup> that i. the which K. <sup>f</sup> merueylous i. <sup>g</sup> geet kide i. <sup>h</sup> he putte i. putte M. <sup>i</sup> upon i. <sup>k</sup> a i. <sup>l</sup> he offride hem i. <sup>m</sup> And i. <sup>n</sup> stiede up i. <sup>o</sup> the erthe i. <sup>p</sup> the i. <sup>q</sup> han seen i. <sup>r</sup> wolde i. <sup>s</sup> wolde i. <sup>t</sup> these thingis i. <sup>u</sup> Om. I. <sup>v</sup> seid to us i. <sup>w</sup> ben to comynge i. <sup>x</sup> And so i.

25 ide to hym. And the spyrit of the Lord began to be with hym in the tentis of Dan, bitwix<sup>t</sup> Saraa and Eskahol.

and clepide his name Sampson; and the child encreesside<sup>y</sup>, and the Lord blesside hym. And the spirit of the Lord bigan<sup>25</sup> to be with hym in the castels<sup>z</sup> of Dan, bitwixe Saraa and Escahol.

## CAP. XIV.

1 Sampson thanne dessendide in<sup>u</sup> Thannatha, and seyng there a womman of  
2 the dou3tris of Philistien<sup>v</sup>, stiede vp, and tolde to his fader and his moder, seiynge,  
Y saw3 a womman in Thannatha of the dou3tris of Philistiens<sup>v</sup>, whom, Y biseche,  
3 that thou take to me wijf. To whom seiden the fader and his moder, Whether  
is there no womman in the dou3tres<sup>w</sup> of thi britheren and in al thi puple, for  
thou wolt take a wijf of Philistien<sup>v</sup>, that ben vncircumcidid? And Sampson seide  
to his fader, This tak to me, for she  
4 pleside to myn eyen. His fader and moder wisten not, that the thing shulde  
be doo of the Lord; and he shulde seche occasioun a3ens the Philistien<sup>v</sup>; forsothe  
that tyme Philistien<sup>v</sup> lordshipide to Yrael.  
5 And so Sampson dessendide with his fader and moder in to Thannatha; and  
whanne thei weren comen to the vynes of the bour3 toun, and there aperide a  
feers whelp of a lyoun and rorynge, and  
6 a3en cam to hym. The spyrit of the Lord forsothe felle into Sampson, and he  
taar the lioun, as he shulde to-teer out a kide, into gobetis, no thing vtterli hauynge  
in hoond; and that to fader and  
7 moder he wold not shewe. And he dessendide, and spak to the womman,  
8 that pleside to his eyen. And after a fewe days turnynge a3en for<sup>x</sup> to take hir,  
he wente aside for to se the careyn of the lioun; and lo! a swarm of beese was in  
the mouth of the lioun, and an hony  
9 coombe. The which whanne he hadde

## CAP. XIV.

Therfor<sup>a</sup> Sampson 3ede down in to Than-1  
natha, and he si3 there a womman of 'the dou3tris of Filisteis<sup>b</sup>; and he stiede<sup>c</sup>, and 2  
telde<sup>d</sup> to his fadir and 'to his<sup>e</sup> modir, and seide, Y si3 a womman in Thannatha of  
the 'dou3tris of Filistees<sup>f</sup>, and Y biseche, that 3e take hir a<sup>g</sup> wijf to me. To whom 3  
his fadir and modir seiden, Whether no<sup>h</sup> womman is<sup>i</sup> among the dou3tris of thi  
britheren and in al my puple, for thou wolt take a wijf of Filisteis<sup>k</sup>, that ben  
vncircumcidid? And Sampson seide to his fadir, Take thou this *wijf* to me, for sche  
pleside<sup>l</sup> myn i3en. Forsothe<sup>m</sup> his fadir 4  
and modir wisten not, that the<sup>n</sup> thing was don of the Lord; and that he<sup>o</sup> sou3te occa-  
siouns a3ens Filisteis<sup>p</sup>; for in that tyme Filisteis weren lordis of Israel. Therfor 5  
Sampson 3ede down with his fadir and modir in to Thannatha; and whanne thei  
hadden come to the vnyeris of the citee, a fers and rorynge<sup>q</sup> 'whelp of a lioun<sup>r</sup> aperide,  
and ran to Sampson. Forsothe<sup>s</sup> 6  
the spirit<sup>t</sup> of the Lord felde in to Sampson, and he to-rente the lioun<sup>t</sup>, as if he  
'to-rendide<sup>u</sup> a kide 'in to gobetis<sup>v</sup>, and outerli he hadde no thing in the<sup>w</sup> hond<sup>x</sup>;  
and he nolde<sup>y</sup> schewe this to the<sup>z</sup> fadir and modir. And he 3ede down, and spak 7  
to the womman, that pleside hise i3en. And aftir summe daies he turnede a3en<sup>a</sup> 8  
to take hir 'in to matrimonye<sup>b</sup>; and he 'bowide away<sup>c</sup> to se the 'careyn of the  
lioun<sup>d</sup>; and lo! a gaderyng<sup>e</sup> of bees was in the 'mouth of the lioun<sup>f</sup>, and 'a coomb  
of hony<sup>g</sup>. And whanne he<sup>h</sup> hadde take it<sup>i</sup> 9

† the spirit; that is, the spirit of strengthe, that was 3ounn frely of the Lord to him. Lire here. c.

<sup>t</sup> bytween BCFH. <sup>u</sup> in to A. <sup>v</sup> Filisteis C. <sup>w</sup> dou3tren BEFH. <sup>x</sup> Om. C.

<sup>y</sup> wexide I. <sup>z</sup> tentus I. <sup>a</sup> Thanne I. <sup>b</sup> Philistees dou3tris I. <sup>c</sup> stiede up I. <sup>d</sup> tolde this I. <sup>e</sup> Om. I. <sup>f</sup> Filistees dou3tris I. <sup>g</sup> Om. I. <sup>h</sup> ther is no I. <sup>i</sup> Om. I. <sup>k</sup> the Filisteis I. <sup>l</sup> hath plesid I. <sup>m</sup> But I. <sup>n</sup> this I. <sup>o</sup> Sampson I. <sup>p</sup> the Filisteis I. <sup>q</sup> a rorynge CDGInb. <sup>r</sup> liouns whelp I. <sup>s</sup> And I. <sup>t</sup> lioun into gobetis I. <sup>u</sup> torentide DNPxb. torente GMW. hadde torente I. <sup>v</sup> Om. I. <sup>w</sup> his I. <sup>x</sup> hondis C. <sup>y</sup> wolde not I. <sup>z</sup> his I. <sup>a</sup> Om. I. *sec. m.* <sup>b</sup> Om. I. <sup>c</sup> wente aside I. <sup>d</sup> liouns careyn I. <sup>e</sup> swarm I. <sup>f</sup> liouns mouth I. <sup>g</sup> an honycombe I. <sup>h</sup> Sampson I. <sup>i</sup> the combe I.

takun in hoondis, he ete in the weye; and comynge to his fader and moder, he zaf to hem part, the which and thei eeten; and neuerthelater he wolde not shewe to hem, that the hony he took of the mouth of the lioun. And so his fader dessendide to the womman, and made to his sone Sampson a feest; forsothe so zong men weren wont to doo. Whanne thanne the cyteseyns of that place hadden seen him, thei zouen to him bord felawis thretti, the whiche<sup>v</sup> shulden be with hym. To whom spak Sampson, Y shal purpose to zow a doughtous word, the which if ze soylen to me with ynne seuen dais of the feest, Y shal zyue to zou thretti lynnyn clothis, and so fele cootis; forsothe if ze mowen not assoyle, ze shulen zyue to me thretty lynnyn clothis, and of the same noumbre cootis. The whiche answerden to hym, Purpos the probleme, that we heren. And he seide to hem, Of the eter zede out meete, and of the strong wente out swetnes. And thei myzten not bi thre days soylen the proposicioun. And whanne the seuenthe day was nyz, thei seiden to the wijf of Sampson, Faage to thi man, and meue hym, that he shewe to thee what bitokeneth the probleme. The which thing if thou wold not doo, we shulen brenne thee and the hows of thi fader. Whether therfor ze han clepid vs to the brydale for to robben? The which shedde anentis Sampson teeris, and pleynde, seyng, Thow hatidist me, and not louest, and therfor the redels, that thow hast purposid to the sones of my puple, thou wolt not to me expowne. He answerde, To my fadir and moder I wold not seye, and to the shal I mowe shewe? Therfor seuen days of the feest she wepte anentis hym, at the last the seuenthe dai

in hondis<sup>k</sup>, he eet<sup>l</sup> in the weie; and he cam to his fadir and modir, and zaf<sup>m</sup> part 'to hem<sup>n</sup>, and thei eeten; netheles he nolde<sup>o</sup> schewe to hem, that he hadde take hony<sup>p</sup> of the 'mouth of the lioun<sup>q</sup>. And so his 10 fadir zede down to the womman, and made a feeste<sup>†</sup> to his sone Sampson; for<sup>r</sup> zonge men weren wont to do so<sup>s</sup>. Therfor 11 whanne the civeseyns of that place hadden seyn hym<sup>t</sup>, thei zauen to hym thretti felowis, whiche<sup>u</sup> schulen be with hym. To whiche<sup>v</sup> Sampson spak, Y schal putte 12 forth to you a probleme, 'that is, a douzeful word and priuy<sup>w</sup>, and if ze 'asoilen it<sup>x</sup> to me<sup>y</sup> with ynne seuen daies of the<sup>z</sup> feeste, Y schal zyue to zou thretti lynnyn clothis, and cootis<sup>a</sup> 'of the same noumbre<sup>b</sup>; sotheli<sup>c</sup> if ze moun<sup>d</sup> not soyle<sup>e</sup>, ze schulen 13 zyue to<sup>f</sup> me thretti lynnyn clothis, and cootis 'of the same noumbre<sup>g</sup>. Whiche<sup>h</sup> answeriden to hym, Sette<sup>i</sup> forth the probleme<sup>k</sup>, that we here it<sup>l</sup>. And he seide to 14 hem, Mete zede out of the etere, and swetnesse zede out of the stronge. And bi thre daies thei myzten not assoile the 'proposicioun, that is, the<sup>m</sup> resoun set<sup>n</sup> forth<sup>o</sup>. And whanne the seuenthe dai cam<sup>†</sup>, thei<sup>p</sup> 15 seiden to 'the wijf of Sampson<sup>q</sup>, Glose<sup>r</sup> thin hosebonde, and counseile<sup>s</sup> hym, that he schewe to thee what the probleme<sup>t</sup> signyfieth<sup>u</sup>. That if thou nylt<sup>v</sup> do<sup>w</sup>, we schulen brenne thee and 'the hous of thi fadir<sup>x</sup>. Whether herfor<sup>y</sup> ze clepiden vs to weddyngis, that ze schulden robbe vs? And 16 sche schedde<sup>z</sup> teerys at Sampson, and pleynde<sup>a</sup>, and seide, Thow hatist me, and louest not<sup>b</sup>, therfor thou nylt<sup>c</sup> expowne<sup>d</sup> to me the probleme<sup>e</sup>, which<sup>f</sup> thou settidist<sup>g</sup> forth to the sones of my puple. And he<sup>h</sup> answeride, Y nolde<sup>i</sup> seie<sup>k</sup> to my fadir and modir, and schal Y mow schewe<sup>l</sup> to thee? Therfor bi seuen dayes of the feest sche 17

† a feeste, for the solempnyte of weddingis. Lire here. c.

† the seuenthe day cam, not of the feeste, but the sabat that bifelde in the iij. day of the feeste. Lire here. c.

y that c.

<sup>k</sup> his hondis i. <sup>l</sup> eet it i. <sup>m</sup> zaf hem i. <sup>n</sup> therof i. <sup>o</sup> wolde not i. <sup>p</sup> that hony i. <sup>q</sup> liouns mouth i. <sup>r</sup> for so i. <sup>s</sup> Om. i. <sup>t</sup> Sampson i. <sup>u</sup> the which i. <sup>v</sup> whom i. <sup>w</sup> or a priuy douteful word i. <sup>x</sup> tellen i. <sup>y</sup> me the vnderstanding therof i. <sup>z</sup> this i. <sup>a</sup> as many cootis i. <sup>b</sup> Om. i. <sup>c</sup> and i. <sup>d</sup> cunnen i. <sup>e</sup> assoile it i. <sup>f</sup> Om. i. <sup>g</sup> as many cootis i. <sup>h</sup> The which i. <sup>i</sup> Put i. <sup>k</sup> thi sotil axyng i. <sup>l</sup> Om. plures. <sup>m</sup> Om. i. <sup>n</sup> put i. <sup>o</sup> forth of Sampson i. <sup>p</sup> these men i. <sup>q</sup> Sampsons wijf i. <sup>r</sup> Faage i. <sup>s</sup> moue i. <sup>t</sup> sutel axyng i. <sup>u</sup> meneth i. <sup>v</sup> wilt not i. <sup>w</sup> do it i. <sup>x</sup> thi fadris hous i. <sup>y</sup> therefore i. <sup>z</sup> schedde out i. <sup>a</sup> complaynede i. <sup>b</sup> me not i. <sup>c</sup> wolt not i. <sup>d</sup> vudo i. <sup>e</sup> sutel axyng i. <sup>f</sup> that i. <sup>g</sup> hast put i. <sup>h</sup> Sampson i. <sup>i</sup> wolde not i. <sup>k</sup> seie this thing i. <sup>l</sup> schewe it i.

whanne she was heuy to hym, he expownde. The which noon tolde to hir  
 18 citeseyns. And thei seiden to him the seuenthe day before the sunne goynge  
 doun, What is swetter than hony, and what is stronger than a<sup>z</sup> lyoun? The  
 which seide to hem, If 3e hadden not erid<sup>a</sup> in my she calf, 3e shulden not<sup>b</sup>  
 19 haue founden my proposicioun. And so the spyryt of the Lord felle into hym;  
 and he wente doun to Aschalon, and he smoot there thretti men, of whom the  
 takun clothis he 3af to hem that the redilis soileden; and wrooth<sup>c</sup> wel<sup>d</sup> myche  
 he stiede vp into the hows of his fader.  
 20 Forsothe the wijf of hym took an housboond, oon of hir<sup>e</sup> freendis and wowers.

wepte at<sup>m</sup> hym; at<sup>u</sup> the laste 'he expownde<sup>o</sup> in the seuenthe dai<sup>p</sup>, whanne  
 sche was diseseful to hym. And noon sche telde<sup>q</sup> to hir citeseyns. And thei<sup>18</sup>  
 seiden to hym<sup>r</sup> in the seuenthe dai bifor the goyng doun of the sunne, What is  
 swettere than hony, and what is strengere than a lioun? And he<sup>s</sup> seide to hem, If  
 3e hadden not erid<sup>t</sup> in my cow calf, 'that is, my wijf<sup>u</sup>, 3e hadden not founde my  
 proposicioun. Therfor the spirit of the Lord<sup>19</sup> felde in to hym<sup>v</sup>; and he 3ede doun to<sup>w</sup>  
 Ascalon, and killyde there thretti men<sup>x</sup>, whose clothis he took away, and he<sup>y</sup> 3af  
 to hem that soiliden<sup>z</sup> the probleme<sup>a</sup>; and he<sup>b</sup> was ful wrooth, and stiede<sup>c</sup> in to 'the  
 hows of his fadir<sup>d</sup>. Forsothe<sup>e</sup> his wijf<sup>f</sup> took an hosebonde, oon of the<sup>f</sup> freendis<sup>g</sup>  
 and keperis<sup>h</sup> 'of hir<sup>i</sup>.

## CAP. XV.

1 Afftir a litil forsothe of tyme, whanne the dais of whete ripyng stooden yn,  
 cam Sampson wilnyng<sup>f</sup> to se his wijf, and he brouzte to hir a kide of the she  
 geet; and whanne he wold goo into the bedde of hir, as he was wont, the fadir  
 2 of hir defendide hym, seiynge, Y wende that thou haddist hatid hyr, and therfor  
 Y took hir to thi freend; but she hath a sister, that is 3onger and feyrer than  
 3 she, be she to thee for hir a wijf. To whom Sampson answerde, Fro this day  
 blame shal not be in me azens the Philistiens<sup>g</sup>, Y shal do to 3ow forsothe<sup>h</sup> yuels.  
 4 And he 3ede, and took thre hundryd foxys, and the taylis of hem he ioynede  
 to the taylis, and broondis he boond in  
 5 'the myddil<sup>i</sup>, the whiche tecundyng with fier he lafte, and<sup>k</sup> hidir and thidir thei

## CAP. XV.

'Forsothe aftir sum del of tyme<sup>k</sup>, whanne 1 the dais of wheete heruest neiziden, Sampson  
 cam, and wolde visite his wijf, and he brouzte to hir a 'kide of geet<sup>l</sup>; and  
 when he wolde entre in to hir bed bi custom, 'the fadir of hir<sup>m</sup> forbeed hym, and  
 seide, Y gesside that thou haddist hatid<sup>2</sup> hir, and therfor Y 3af hir<sup>n</sup> to thi freend;  
 but sche hath a sistir, which<sup>o</sup> is 3ongere and fairere than sche, be sche 'wijf to  
 thee<sup>p</sup> for hir. To whom Sampson an-  
 3 sweride, Fro this day<sup>q</sup> no blame schal be in me azens Filistees, for Y schal do yuels  
 to 3ou. And he 3ede, and took thre hun-  
 4 drid foxis, and ioynede<sup>r</sup> 'the tailis of hem<sup>s</sup> to tailis, and boond<sup>t</sup> brondis<sup>v</sup> in the<sup>w</sup>  
 myddis<sup>x</sup>, whiche<sup>y</sup> he kyndlid with fier,<sup>5</sup>  
 and leet<sup>z</sup> hem<sup>a</sup>, that thei schulden renne aboute<sup>b</sup> hidur and thidur; 'which 3eden<sup>c</sup>

<sup>z</sup> the CE. <sup>a</sup> erryd A. <sup>b</sup> no C. <sup>c</sup> wroot A. <sup>d</sup> ful C. <sup>e</sup> his CE. <sup>f</sup> willende C. willyng EH.  
 g Filisteis C *passim*. <sup>h</sup> Om. A. <sup>i</sup> myddes C. <sup>k</sup> that E.

<sup>m</sup> upon I. <sup>n</sup> and at I. <sup>o</sup> Om. I. <sup>p</sup> dai he tolde it to hir clerly I. <sup>q</sup> tolde it I. <sup>r</sup> Sampson I.  
<sup>s</sup> Sampson I. <sup>t</sup> or *bisied 3ou I marg.* <sup>u</sup> or *wijf* I. <sup>v</sup> Sampson I. <sup>w</sup> in to K. <sup>x</sup> of *Goddis ennyes I marg.*  
<sup>y</sup> Om. *plures.* <sup>z</sup> assoliden I. <sup>a</sup> his resoun I. <sup>b</sup> Sampson I. <sup>c</sup> stiede up I. <sup>d</sup> his fadris hous I.  
<sup>e</sup> And I. <sup>f</sup> hir I. <sup>g</sup> freendis of hir o. <sup>h</sup> of hir priuey keperis DEIKNQSXB. priuei keperis MO.  
<sup>i</sup> Om. DIKOQSXB. <sup>k</sup> But a litil tyme aftir I. <sup>l</sup> geet kide I. <sup>m</sup> hir fadir I. <sup>n</sup> hir wijf I. <sup>o</sup> that I. <sup>p</sup> the  
 wijf I. <sup>q</sup> day forth I. <sup>r</sup> he ioynede togidere I. <sup>s</sup> her tailis I. <sup>t</sup> he boond I. <sup>v</sup> fry brondis I. <sup>w</sup> Om. I.  
<sup>x</sup> myddil of the tailis I. <sup>y</sup> the which brondis I. <sup>z</sup> made the foxes to I. <sup>a</sup> Om. *plures.* <sup>b</sup> aboute N *et alibi.*  
<sup>c</sup> the which runnen I.

runnen; the whiche anoon wenten into the cornys of the Philistiens, the whiche sette a fier, and the fruytis, now brouzt to gidre, and the zit stoondyng in the stobil, ben brent, in so mych that vynes and olyues the flawm wastide. And the Philistiens seiden, Who hath doon this thing? To whom it is seide, Sampson, the sone in lawe of Thannath, for he took his wijf, and zaf to another, thes thingis he hath wrouzt. And the Philistiens stieden vp and brenten as wel the womman as hir fader. To whom seith Sampson, Al be it that thes thingis ze han doon, neuerthelater zit of zou Y shal aske a<sup>1</sup> veniaunce, and thanne Y shal<sup>8</sup> reste. And he smoot hem with a greet veniaunce, so that astonyng thei putten on the calf of the leg to the hipe; and he dessendyng dwellide in the spelunk<sup>9</sup> of the stoon of Ethan. Than Philistiens stiynge vp into the loond of Juda setten tentis in the place, the which<sup>m</sup> afterward is clepid Lethi, that is, a cheek boon,<sup>10</sup> where the oost of hem is hellid<sup>n</sup>. And thei of the lynage of Juda seiden to hem, Whi han ze stied vp azens vs? The whiche answerden, That we bynden Sampson we ben comen, and we zeelden to hym that in vs he hath wrouzt.<sup>11</sup> Thanne thre thousand of men of Juda dessendiden to the den of the flynt of Ethan; and thei seiden to Sampson, Wost thou not, that the<sup>o</sup> Philistiens comaunden<sup>p</sup> to vs? Whi this thing woldist thou doo? To whom he seith, As thei diden to me,<sup>12</sup> Y dide to hem. To bynden thee, thei seyn, we ben comen, and to take into the hoondis of Philistiens. To whom answerde Sampson, Swerith, and bihotith

anoon in to the cornes<sup>d</sup> of Filisteis<sup>e</sup>, bi<sup>f</sup> whiche<sup>g</sup> kyndlid, bothe cornes<sup>h</sup> borun now<sup>i</sup> to gidre, and zit<sup>k</sup> stoondyng in the stobil, weren brent, in so myche that the flawme wastide vynes<sup>l</sup>, and 'places of<sup>m</sup> olyue trees. And Filisteis<sup>n</sup> seiden, Who dide<sup>o</sup> this thing? To whiche<sup>o</sup> it was seid, Sampson, hosebonde<sup>p</sup> of the 'douztir of Thannathe<sup>q</sup>, for he took away Sampsones<sup>r</sup> wijf, and zaf<sup>s</sup> to another man, 'wrouzte this thing<sup>t</sup>. And Filisteis<sup>u</sup> stieden<sup>v</sup>, and brenten bothe the womman and hir fadir. To whiche<sup>w</sup> Sampson seide, Thou<sup>z</sup> ze han<sup>7</sup> do this<sup>x</sup>, nethes zit Y schal axe<sup>y</sup> veniaunce of zou, and than Y schal reste. And he<sup>z</sup> smoot hem<sup>a</sup> with greet<sup>b</sup> wounde<sup>c</sup>,<sup>8</sup> so that thei wondriden, and 'puttiden the hyndrere<sup>cc</sup> part of the hipe on the thi<sup>3</sup><sup>d</sup>; and<sup>e</sup> he<sup>f</sup> zede down, and dwellide in the denne of the stoon of Ethan. Therfor<sup>g</sup><sup>9</sup> Filisteis<sup>h</sup> stieden<sup>i</sup> in to the lond of Juda, and settiden<sup>k</sup> tentis in the place, that was clepid aftirward Lethi, that is, a cheke, wher 'the oost of hem<sup>l</sup> was spred abroad. And men of the lynage of Juda seiden to hem, Whi 'stieden ze<sup>m</sup> azens vs? Whiche<sup>n</sup> answerden, We comen that we bynde Sampson, and zelde to hym tho thingis whiche<sup>o</sup> he wrouzte in<sup>p</sup> vs. Therfor thre<sup>11</sup> thousand of men of Juda zeden down to the denne of the flynt of Ethan; and thei seiden to Sampson, Wost thou not, that Filisteis comaunden to vs<sup>pp</sup>? Why woldist thou do this thing<sup>q</sup>? To whiche<sup>r</sup> he seide, As thei diden to me, Y<sup>s</sup> dide to hem. Thei<sup>12</sup> seiden, We comen to bynde thee, and to<sup>t</sup> bitake<sup>u</sup> thee<sup>v</sup> in to the 'hoondis of Filisteis<sup>w</sup>. To whiche<sup>x</sup> Sampson answerde, Swere ze, and 'biheete ze<sup>y</sup> to me, that ze sle not me. And thei seiden, We schulen not sle thee,<sup>13</sup>

<sup>1</sup> Om. c. <sup>m</sup> that c. <sup>n</sup> held cE. <sup>o</sup> Om. A. <sup>p</sup> comaundiden H.

<sup>d</sup> corn I. <sup>e</sup> the Filisteis I. <sup>f</sup> with the I. <sup>g</sup> which *brondis* I. <sup>h</sup> the cornes *plures*. <sup>i</sup> that weren now borun I. <sup>k</sup> that weren zit I. <sup>l</sup> her vynes I. <sup>m</sup> the placis of her I. <sup>n</sup> the Filisteis I. <sup>o</sup> whom I. <sup>p</sup> the hosebonde I. <sup>q</sup> Thannatheis douztir I. <sup>r</sup> his I. <sup>s</sup> zaf hir I. <sup>t</sup> Om. I. <sup>u</sup> the Filisteis I. <sup>v</sup> stieden up I. <sup>w</sup> the whiche *Philisteis* I. <sup>x</sup> this thing I. <sup>y</sup> axe and *take* I. <sup>z</sup> Sampson I. <sup>a</sup> the Philistees I. <sup>b</sup> a greet I. <sup>c</sup> veniaunce I. <sup>cc</sup> hindere *KX*. <sup>d</sup> thei smoten the thi<sup>3</sup> with the calf of the leg I. <sup>e</sup> so *faste thei fledden* and I. <sup>f</sup> Sampson I. <sup>g</sup> Thanne I. <sup>h</sup> the Philisteis I. <sup>i</sup> stieden up I. <sup>k</sup> thei settiden I. <sup>l</sup> her oost I. <sup>m</sup> han ze stied up I. <sup>n</sup> The which I. <sup>o</sup> the which I. <sup>p</sup> azens I. <sup>pp</sup> *thei han lordschip on us* I *marg.* <sup>q</sup> thing to hem I. <sup>r</sup> whom I. <sup>s</sup> so Y I. <sup>t</sup> Om. G. <sup>u</sup> take I. <sup>v</sup> Om. *plures*. <sup>w</sup> Philistees hondis I. <sup>x</sup> whom I. <sup>y</sup> bihoteth I.

13 to me, that ze shulen not slee me. And  
 thei seiden, We shulen not slee thee,  
 but bounden we shulen 3yue. And thei  
 bounden hym with two newe coordis,  
 and token hym fro the stoon of Ethan.  
 14 The which whanne was comen to the  
 place of the cheek boon, and Philistiens  
 crynge out weren a3en comen to hym,  
 the spiryt of the Lord felle into him, and  
 as ben wont at the smelle of fier trees to  
 be waastid, so and the boondis, with the  
 whiche he was bounden, ben scaterid and  
 15 loosid. And takynge a foundun cheek  
 boon, that is, the cheeklap of an asse,  
 that lay, he slew3 with it a thousand  
 16 men; and seith, In the cheek boon of  
 an asse, that is, in the iow of the colt  
 of assis, I haue doon hem away, and  
 17 smyten a thousand men. And whanne  
 thes wordis syngynge he hadde fulfillid,  
 he threwe away the iow fro the hoond;  
 and he clepide the name of that place  
 Ramathlei, that is to mene, the heuyng  
 18 vp of the cheek boon. And threstynge  
 wel<sup>p</sup> mych he criede to the Lord, and  
 seith, Thou hast 3euen in the hoond of  
 thi seruaunt this moost helthe and vic-  
 torie; and loo! for threst I dye, and I  
 shal falle into the hoondis of the vncir-  
 19 cumcidid. And so the Lord opned a  
 woong tooth in the cheek boon of the  
 asse, and watris wenten out of it, the  
 whiche drunkun he fedde the spiryt, and  
 strengthis took a3en; and therfor is<sup>f</sup>  
 clepid the name of that place a Welle of  
 the inwardli clepyng fro the cheek boon  
 20 vnto this day that is now. And he  
 demyde Yrael in the dais of the Philis-  
 tiens twenti 3eer.

but we schulen bitake *thee* boundun<sup>z</sup>.  
 And thei bounden him with twei<sup>zz</sup> newe  
 cordis, and token<sup>a</sup> fro<sup>b</sup> the stoon of E-  
 than. And whanne thei hadden come to 14  
 the place of<sup>c</sup> cheke, and Filisteis<sup>d</sup> cri-  
 ynge<sup>e</sup> hadden runne to hym, the spirit of  
 the Lord felde in to hym, and as stikis  
 ben wont to be wastid at the odour<sup>f</sup> of  
 fier, so and the bondis, with whiche he<sup>g</sup>  
 was boundun, weren scaterid and vn-  
 boundun<sup>b</sup>. And<sup>i</sup> he took<sup>k</sup> a cheke found- 15  
 un<sup>l</sup>, that is, the lowere<sup>m</sup> cheke boon of an  
 asse, that lay<sup>n</sup>, and he<sup>o</sup> killyde 'with it'<sup>p</sup>  
 a thousinde men; and seide<sup>q</sup>, With the 16  
 cheke of an asse, that is, with the lowere<sup>r</sup>  
 cheke of a colt of femal<sup>s</sup> assis, Y dide<sup>t</sup>  
 hem<sup>u</sup> away<sup>v</sup>, and Y killide<sup>w</sup> a thousynde  
 men. And whanne he songe<sup>x</sup> these wordis, 17  
 and 'hadde fillid<sup>y</sup>, he castide<sup>z</sup> forth<sup>a</sup> fro  
 the<sup>b</sup> hond the lowere<sup>c</sup> cheke<sup>d</sup>; and he<sup>e</sup>  
 clepide the name of that place Ramath  
 Lethi, 'which is interpretid<sup>f</sup>, the reisyng  
 of a cheke<sup>g</sup>. And he<sup>h</sup> thristide greetly, 18  
 and criede<sup>i</sup> to the Lord, and seide, Thou<sup>k</sup>  
 hast 3oue in<sup>l</sup> the hond of thi seruaunt this  
 grettest helthe and victory; and lo! Y die  
 for thyrst<sup>ll</sup>, and Y schal falle in to the  
 hondis of vncircumcidid men. Therfor the 19  
 Lord openyde a wang tooth in the cheke  
 boon of the asse, and watris 3eden out  
 therof, 'bi whiche<sup>m</sup> drunkun he refreischide  
 the<sup>n</sup> spirit, and resseuede strengthis; ther-  
 for the name of that place was clepid the  
 Welle of the<sup>o</sup> clepere<sup>p</sup> of the cheke<sup>q</sup> 'til to<sup>r</sup>  
 present dai. And he<sup>s</sup> demyde Israel in 20  
 the daies of Filistiym twenti 3eer.

q ful c. r he A. this B.

<sup>z</sup> boundun to hem i. <sup>zz</sup> two i. <sup>a</sup> thei token i. <sup>b</sup> him fro plures. <sup>c</sup> that is clepid i. <sup>d</sup> the  
 Philisteis i. <sup>e</sup> crynge hi3e i. comynge b. <sup>f</sup> hoot tastynge i. <sup>g</sup> Sampson i. <sup>h</sup> lowsid i. <sup>i</sup> And whanne i.  
<sup>k</sup> had foundun i. <sup>l</sup> Om. i. <sup>m</sup> nether i. <sup>n</sup> there lay i. <sup>o</sup> he toke it, and i. <sup>p</sup> therwith i. <sup>q</sup> he  
 seide i. <sup>r</sup> nether i. <sup>s</sup> sche i. <sup>t</sup> haue don i. <sup>u</sup> Om. i. <sup>v</sup> away Philistees i. <sup>w</sup> haue killide therwith i.  
<sup>x</sup> had hi3e cried i. <sup>y</sup> fully eendid hem i. <sup>z</sup> threwe i. <sup>a</sup> away i. <sup>b</sup> his i. <sup>c</sup> nether i. <sup>d</sup> cheke bon i.  
<sup>e</sup> Om. s. <sup>f</sup> that is to sey i. <sup>g</sup> cheke bon i. <sup>h</sup> Sampson i. <sup>i</sup> he criede i. <sup>k</sup> Thou Lord i. <sup>l</sup> in to i.  
<sup>ll</sup> thyst A. <sup>m</sup> and whanne he hadde i. <sup>n</sup> his i. <sup>o</sup> Om. D. <sup>p</sup> ynwardly clepere i. <sup>q</sup> cheke boon i. <sup>r</sup> til  
 in to plures. vnto this i. <sup>s</sup> Sampson i.

## CAP. XVI.

1 He ȝede forsothe into Gazam, and there  
 he saw; a womman strompet, and wente  
 2 yn to hir. The which thing whanne  
 Philistiens hadden seen, and was pup-  
 plishid anentis hem, Sampson to haue  
 comen into the citee, thei segeden hym  
 about, kepers put in the ȝatis of the citee;  
 and there al nyzt with silence abidyngē,  
 that the morwetide comen him goyngē  
 3 out thei myȝten slee. Forsothe Sampson  
 slept vnto mydnyzt; and thens rysyngē  
 he took both leues of the ȝate<sup>s</sup>, with her  
 postes and lok; and put on the shuldres  
 he beer to the cop of the hil that bihold-  
 4 ith Ebron. After thes thingis he louede  
 a woman that dwellide in the valey of  
 5 Soreth, and she was clepid Dalida. And  
 there camen to hyr princis of Philistiens,  
 and seiden, Bigijl hym, and lern of hym,  
 in what he hath so myche strength, and  
 in<sup>t</sup> what maner wise hym we mowen  
 ouercome, and bounden tourmente; the  
 which thing if thou dost<sup>u</sup>, we shulen ȝyue  
 to thee ech a thousand hundrid<sup>v</sup> platis<sup>w</sup>  
 6 of siluer. Thanne Dalyda<sup>ww</sup> spak to Samp-  
 son, Sey to me, I biseche, in what is<sup>x</sup>  
 thi moost strength, and what thing be<sup>y</sup>  
 with the which boundun thou maist not  
 7 breek? To whom answerde Sampson, If  
 with seuen senewy coordis not ȝit dried  
 and ȝit moyst Y were boundun, Y shal  
 8 be feble as other men. And the princis<sup>z</sup>  
 of the Philistiens brouȝten to hir seuen  
 coordis, as she seide; with the whiche  
 9 she bounden hym, lurkyngē anentis hir  
 bussumentis, and in the bed place abid-  
 yngē the ende<sup>a</sup> of the thing. And she  
 criede to him, Philistien<sup>b</sup> vpon thee,

## CAP. XVI.

Also Sampson ȝede in to Gazam, and 1  
 he siȝ there a womman hoore<sup>t</sup>, and he en-  
 tride to hir. And whanne Filisteis<sup>u</sup> had-2  
 den seyn this, and it was pupplischid at<sup>v</sup>  
 hem, that Sampson entride<sup>w</sup> in to the  
 citee, thei cumpassiden hym, whanne<sup>x</sup>  
 keperis weren<sup>y</sup> set in the ȝate<sup>z</sup> of the  
 citee; and thei<sup>a</sup> abididen<sup>b</sup> there al nyzt<sup>c</sup>  
 'with silence<sup>d</sup>, that in the morewid thei  
 schulen kille Sampson goyngē out. For-3  
 sothe<sup>e</sup> Sampson slepte til to 'the myddis of  
 the nyzt<sup>f</sup>; and 'fro thennus<sup>g</sup> he roos<sup>h</sup>, and  
 took<sup>i</sup> bothe the<sup>k</sup> closyngis, *ethir<sup>l</sup> leues<sup>m</sup>*,  
 of the ȝate, with hise<sup>n</sup> postes and lok<sup>o</sup>;  
 and he bar *tho leues<sup>p</sup>*, put<sup>q</sup> on<sup>r</sup> the<sup>s</sup> schul-  
 dris, to the cop of the hil that biholdith  
 Ebron. After these thingis Sampson louyde 4  
 a womman that dwellide in the valey of  
 Soreth, and sche was clepid Dalida. And 5  
 the princes of Filisteis<sup>t</sup> camen to hir, and  
 seiden, Disseyue thou hym<sup>u</sup>, and lerne  
 thou of hym, in what thing he hath so  
 greet strengthe, and how we mowen ouer-  
 come hym, and turmente *hym* boundun<sup>v</sup>;  
 that<sup>w</sup> if thou doist, we schulen ȝyue to  
 thee ech man a thousynde and an hundrid  
 platis of siluer. Therfor<sup>x</sup> Dalida spak to 6  
 Sampson, Y biseche<sup>y</sup>, seie thou to me, wher  
 ynne is thi gretteste<sup>z</sup> strengthe, and what  
 is that thing, with which thou<sup>a</sup> boundun  
 maist<sup>b</sup> not breke? To whom Sampson an-7  
 sweride, If Y be boundun with seuen  
 coordis of senewis<sup>c</sup> not ȝit drye 'and ȝit  
 moiste<sup>d</sup>, Y schal be feble<sup>e</sup> as othere men.  
 And the princis of Filisteis brouȝten 'to 8  
 hir<sup>f</sup> seuen coordis, as<sup>g</sup> he hadde seide;  
 with whiche<sup>h</sup> sche boond him, while 9  
 buyschementis<sup>i</sup> weren hid at<sup>k</sup> hir, and

<sup>s</sup> ȝatis *A.* <sup>t</sup> Om. *E.* <sup>u</sup> do *C.* <sup>v</sup> Om. *E pr. m.* <sup>w</sup> cicles *E pr. m.* <sup>ww</sup> Dalyda *A.* <sup>x</sup> be *BCEFH.* <sup>y</sup> may  
 be *A.* <sup>z</sup> wise maistres *E pr. m.* <sup>a</sup> eendyngē *BEFH.* <sup>b</sup> Philisteym *C.*

<sup>t</sup> strompet *I.* <sup>u</sup> the Filisteis *I.* <sup>v</sup> among *I.* <sup>w</sup> had entride *I.* <sup>x</sup> the *I.* <sup>y</sup> Om. *I.* <sup>z</sup> ȝatis *I.* <sup>a</sup> the  
 Philistees *I.* <sup>b</sup> abidinge *I.* <sup>c</sup> that nyzt *I.* <sup>d</sup> priuely *I.* <sup>e</sup> And *I.* <sup>f</sup> myd nyzt *I.* <sup>g</sup> Om. *I.* <sup>h</sup> roos up  
 to go thenns *I.* <sup>i</sup> he took *I.* <sup>k</sup> Om. *A. sec. m.* <sup>l</sup> or the *I. other v.* <sup>m</sup> the leues *D.* <sup>n</sup> the *I.*  
<sup>o</sup> the lok *I.* <sup>p</sup> ȝatis *I.* <sup>q</sup> Om. *I.* <sup>r</sup> up on *I.* <sup>s</sup> his *I.* <sup>t</sup> the Philisteis *I.* <sup>u</sup> Sampson *I.* <sup>v</sup> whanne he is  
 boundun *I.* <sup>w</sup> the whiche thing *I.* <sup>x</sup> Thanne *I.* <sup>y</sup> biseche thee *I.* <sup>z</sup> moost *I.* <sup>a</sup> if thou were *I.* <sup>b</sup> thou  
 maist *I.* <sup>c</sup> moist senewis *I.* <sup>d</sup> Om. *I.* <sup>e</sup> lethi *I.* <sup>f</sup> Om. *I.* <sup>g</sup> to Dalida, as *I.* <sup>h</sup> the whiche *I.* <sup>i</sup> the  
 buyschementis of *Philistees I.* <sup>k</sup> anentis *I.*

Sampson! The which brak the boondis, in what maner wise a man wold breeke the threed of a top of flexe, that is sponnen with spotel, whanne the smelle of fier it hath takun; and it is not knowun in  
 10 what thing his strength was. And Dalida seide to hym, Loo! thou hast bigilid me, and fals thou hast spokyn; namely  
 11 thou owist to be boundun. To whom he answerde, If I were boundun with newe coordis, the whiche<sup>c</sup> weren not zit  
 in<sup>d</sup> werk, I shal be feble, and of other  
 12 men lijk. With the<sup>e</sup> which eft Dalida boond him, and criede, Philistien<sup>f</sup> vpon thee, Sampson! in the bed place busshe-  
 mentis maad redi. The which so brak  
 13 the boondis as thredis of webbis. And Dalida eft seide to hym, Howe long shalt thou bigile me, and fals thou shalt speek? Shewe where with thou owist to be boundun. To whom answerde Sampson, he seith, If seuen heerys of myn heed with warp threed thou plattist, and a nayl with hem about bounden to the  
 14 erthe thou ficchist, I shal be feble. The which thing whanne Dalida hadde doo, she seide to hym, Philistien vpon thee, Sampson! The which arysynge fro sleep, drow<sup>3</sup> out the nayl, with heeris and warp.  
 15 And Dalida seide to hym, What maner wise thou seist, that thou louest me, whanne thin ynwit is not with me? Bi thre sithis thou hast lowen to me, and thou woldist not seye to me, in what  
 16 thing is<sup>g</sup> thi moost strength. And whanne she was heuy to hym, and bi manye dais to hym bisili cleuede, space to resten not 3yuyngge, hyre lijf failide,  
 17 and vnto the deeth is feblid. Thanne openynge the trewth of the thing, he seide to hir, Yren neuer wente vpon myn

abididen<sup>1</sup> in a closet<sup>m</sup> the ende of the<sup>n</sup> thing. And sche criede to hym, Sampson, Filisteis<sup>o</sup> ben on<sup>p</sup> thee! Which<sup>q</sup> brak the<sup>r</sup> boondis, as if<sup>s</sup> a man brekith a threed of herdis, writhun<sup>t</sup> with spotle, whanne it hath take<sup>u</sup> the odour<sup>v</sup> of fier; and it was not<sup>w</sup> knowun wher ynne his strengthe was. And Dalida seide to hym<sup>x</sup>, Lo!  
 10 thou hast scorned me, and thou hast spok fals; nameli<sup>y</sup> now schewe thou to me, with what thing thou schuldist be boundun. To whom he answeride, If Y be  
 11 boundun with newe coordis, that weren not zit in werk, I schal be feble<sup>z</sup>, and lijk othere men. With whiche<sup>a</sup> Dalida boond  
 12 him eft, and criede<sup>b</sup>, Sampson, Filistees<sup>c</sup> ben on<sup>d</sup> thee! the<sup>e</sup> while buyschementis weren maad redi in a closet<sup>f</sup>. Which<sup>g</sup> brak  
 'so the<sup>h</sup> boondis as thredis of webbis. And  
 13 Dalida seide eft to hym, Hou long schalt thou disseyue me, and schalt<sup>hh</sup> speke fals? Schew thou to me, with what thing thou schalt be boundun. To whom Sampson answeride, he seide, If thou plattist<sup>i</sup>  
 seuene heeris<sup>†</sup> of myn heed with a strong boond, and fastest to the erthe a naile boundun a boutte with these<sup>k</sup>, Y schal be feble<sup>l</sup>. And whanne Dalida hadde do this,  
 14 sche seide to hym, Sampson, Filisteis<sup>m</sup> ben on<sup>n</sup> thee! And he roos fro sleep, and drow<sup>o</sup> out the nail, with the heeris and strong<sup>p</sup> boond<sup>q</sup>. And Dalida seide to hym,  
 15 Hou seist thou, that thou louest me, sithen thi soule<sup>r</sup> is not with me? Bi thre tymes thou liedist<sup>s</sup> to me, and woldist<sup>t</sup> seie to me, wher ynne is thi moost strengthe. And whanne sche was diseseful to hym,  
 16 and cleuyde to hym contynueli bi many daies, and 3af<sup>u</sup> not<sup>v</sup> space to reste, his lijf failide, and was maad very 'til to<sup>w</sup> deeth<sup>x</sup>. Thanne he openyde the treuthe of the  
 17 thing, and seide to hir, Yruu stiede<sup>y</sup> ne-

† vii. heeris. In Ebreu it is, vii. gobetis of heer, for the heer of his heed was departid bi vii. gobetis. Lire here. c.

<sup>c</sup> that c. <sup>d</sup> Om. A. <sup>e</sup> Om. c. <sup>f</sup> Pilisteim c. <sup>g</sup> be BCFH.

<sup>1</sup> thei abooden i. <sup>m</sup> priuy place i. <sup>n</sup> this i. <sup>o</sup> the Filisteis i. <sup>p</sup> up on i. <sup>q</sup> And he i. <sup>r</sup> tho i. <sup>s</sup> Om. DGKMOQSB. <sup>t</sup> throwen i. wouen w. <sup>u</sup> touchid i. <sup>v</sup> heete i. <sup>w</sup> not zit i. <sup>x</sup> Sampson i. <sup>y</sup> nethes i. <sup>z</sup> lethi i. <sup>a</sup> the whiche i. <sup>b</sup> sche criede i. <sup>c</sup> the Filisteis i. <sup>d</sup> up on i. <sup>e</sup> Om. i. <sup>f</sup> priuy place i. <sup>g</sup> And Sampson i. <sup>h</sup> his i. <sup>hh</sup> Om. i. <sup>i</sup> plattist togidre i. <sup>k</sup> these heeris i. <sup>l</sup> lethi i. <sup>m</sup> the Philisteis i. <sup>n</sup> upon i. <sup>o</sup> he drow i. <sup>p</sup> a strong i. <sup>q</sup> boond tied therto i. <sup>r</sup> inward affeccioun i. <sup>s</sup> hast lied i. <sup>t</sup> woldist not i. <sup>u</sup> to him 3af i. <sup>v</sup> no i. <sup>w</sup> unto i. <sup>x</sup> the deeth i. <sup>y</sup> came i.

heed, for thi Nazare, that is, sacrid to the Lord, Y am fro the wombe of my moder; if myn heed were shauen, my strength shal goon awei fro me, and shal fayl, 18 and be as other men. And she seyng that he hadde knowlechild to hir al his inwit, she<sup>b</sup> sente to the princis of Philistiens, and badde, Stye 3e vp 3yt oons, for nowe to me he hath openyd his herte. The whiche stieden vp, takun to the 19 money that thei bihi3ten. And she made hym sleep vpon hir knees, and in her bosum to leyn the heed; and she clepide the barbour, and he shoofe seuen heeris of hym; and she biganne to throwe hym away, and fro hir to putte; forsothe 20 anoon strength fro hym wente. And she seide, Philistiens<sup>i</sup> vpon thee, Sampson! The which fro sleep rysynge, seide in his inwit, I shal goo out, as I dide before, and me I shal shaake out; vnknowinge that the Lord was goon awei fro hym. 21 Whom whanne Philistiens hadden cau3t, anoon thei drewen out his eyen, and laden hym<sup>k</sup> boundun with cheyns to Gazam, and closid in prisoun thei maden to 22 grynde. And nowe his heeris bigunnen 23 to growe a3en; and the princis of Philistiens camen to gidre in oon, for to offre oostis of greet worship to Dagon, her god, and for<sup>l</sup> to eete, seyng, Oure god hath takun oure enemye Sampson into 24 oure hoondis. The which also the puple seyng preyseden her god, and the same thing seiden, Oure god hath taken into oure hoondis oure aduersarie, the which<sup>o</sup> hath doon a wey oure loond, and slayn 25 many. And thei ioiynge bi feestis, nowe taken meetis, thei comaundiden, that Sampson shulde be clepid, and biforn hem pleye; the which lad out fro the

uere<sup>z</sup> on<sup>a</sup> myn heed, for Y am a Nazarei, that is, halewid to the Lord, fro the wombe of my modir<sup>b</sup>; if myn heed be schauun, my strengthe schal go awei fro me, and Y schal faile<sup>c</sup>, and Y schal be as othere men. And sche<sup>d</sup> sij that he<sup>e</sup> knowlechide<sup>f</sup> 18 to hir al his wille, 'ether herte<sup>g</sup>; and<sup>h</sup> sche<sup>i</sup> sente to the princis of Filisteis, and comaundide<sup>k</sup>, Stie 3e<sup>l</sup> 3it onys, for now he openyde<sup>m</sup> his herte to me. Whiche<sup>n</sup> stieden<sup>o</sup>, with<sup>p</sup> the money takun<sup>q</sup> which<sup>r</sup> thei bihi3ten. And sche made hym slepe<sup>s</sup> 19 on<sup>t</sup> hir knees, and 'bowe the<sup>u</sup> heed in hir bosum; and sche clepide a barbour, and schauede<sup>v</sup> seuen heeris<sup>†</sup> of hym; and sche bigan to caste<sup>w</sup> hym awei, and to put<sup>x</sup> fro hir; for anoon the strengthe 3ede awei fro him. And sche seide, Sampson, Fi- 20 listeis<sup>y</sup> ben on<sup>z</sup> thee! And he roos fro sleep, and seide to<sup>a</sup> his soule<sup>b</sup>, Y schal go out, as and<sup>c</sup> Y dide bifore, and Y schal schake me fro boondis<sup>d</sup>; and he wiste not, that the Lord hadde goon awei fro hym. And whanne Filisteis<sup>e</sup> hadden take hym, 21 anoon thei diden<sup>f</sup> out hise 3en, and led- den<sup>g</sup> hym boundun with chaynes to Gaza, and 'maden hym closid<sup>h</sup> in prisoun to<sup>l</sup> grynde. And now<sup>k</sup> hise heeris bigunnen 22 to growe a3en; and the<sup>l</sup> princis of Filisteis camen togidere to offre grete sacrifices to Dagon, her god, and 'to ete<sup>m</sup>, seiynge, Oure god hath bitake oure<sup>n</sup> enemy Sampson<sup>o</sup> in to oure hondis. And the puple 24 seyng also this thing preyside her god, and seide the same thingis, Our god hath bitake oure aduersarie in to oure hondis, which<sup>p</sup> dide awei oure loond, and killide ful many men. And thei weren glad bi 25 feestis<sup>q</sup>, for<sup>r</sup> thei hadden ete thanne; and<sup>s</sup> thei comaundiden, that Sampson schulde be clepid, and schulde<sup>t</sup> pleie<sup>u</sup> bifor hem;

† vii. heeris. In Ebreu it is, vii. gobetis, for he schauyde al the heer, departid bi vii. gobetis. Lire here. c.

<sup>b</sup> Om. c. <sup>i</sup> Philisteim c. <sup>k</sup> Om. BCEFH. <sup>l</sup> Om. c. <sup>m</sup> that c.

<sup>z</sup> neuere 3it i. <sup>a</sup> upon i. <sup>b</sup> my modir wombe i. <sup>c</sup> faile strengthe i. <sup>d</sup> Dalida i. <sup>e</sup> Sampson i. <sup>f</sup> had knowlechild i. <sup>g</sup> Om. i. <sup>h</sup> Om. i. <sup>i</sup> Om. w. <sup>k</sup> comaundid hem i. <sup>l</sup> 3e up i. <sup>m</sup> hath openyd i. <sup>n</sup> The which i. <sup>o</sup> wenten up i. <sup>p</sup> Om. i. <sup>q</sup> takun with hem i. <sup>r</sup> that i. <sup>s</sup> to slepe i. <sup>t</sup> upon i. <sup>u</sup> to leie his i. bowide the b. <sup>v</sup> he schaued i. <sup>w</sup> schyue i. <sup>x</sup> put him i. <sup>y</sup> the Philistees i. <sup>z</sup> upon i. <sup>a</sup> in plures. <sup>b</sup> ynwitt i. <sup>c</sup> Om. EIK pr. m. LPRB. <sup>d</sup> these boondis i. <sup>e</sup> the Philistees i. <sup>f</sup> putten i. <sup>g</sup> thei ledden i. <sup>h</sup> thei closiden him i. <sup>i</sup> and maden him to i. <sup>k</sup> thanne i. <sup>l</sup> Om. i. <sup>m</sup> thei maden festis and eten i. <sup>n</sup> Sampson, oure i. <sup>o</sup> Om. i. <sup>p</sup> that i. <sup>q</sup> making of feestis i. <sup>r</sup> and thanne whanne i. <sup>s</sup> Om. i. <sup>t</sup> Om. IKMOQsxb. <sup>u</sup> bepleie D.

prisoun pleyde befor hem; and thei  
 maden hym stound bitwen two pileers.  
 26 The whiche seide to the child gouernynge  
 his goyngis, Leet me, that I towche  
 the pileers on the whiche stoundith<sup>n</sup> al  
 the hows, that Y lene vpon hem, and a  
 27 litil while reste. Forsothe the hows was  
 ful of men and of wymmen, and there  
 weren the princis of Philistiens, and of  
 the roof and soleer aboute thre thowsand  
 of either kynde, bidynge Sampson plei-  
 28 ynge. And he seith, the<sup>o</sup> Lord inwardli  
 clepid, Lord, my God, haue mynde of  
 me, and 3eeld to me nowe the fornhad  
 strength, my God, that I wreche me on  
 myn enemyes, and for the lesynge of two  
 29 listis o veniaunce I take. And catchynge  
 the twey pileers, to the whiche al  
 the hows stood, and the tother of hem  
 with the rixt, and the tother with the left  
 30 holdynge, seith, Die my lijf with Philis-  
 tien! And the pileers strongly smyten  
 to gidere, the hows felle vpon alle the  
 princis, and the tothir multitude, that  
 there was; and many mo he slew; di-  
 31 ynge, than befor he slew; on lyue. And  
 his bretheren<sup>p</sup> comynge doun, and al his  
 kynrede, token hys bodi, and byrieden it  
 bitwix<sup>q</sup> Saraa and Escahol, in the birielis  
 of his fader Manue; and he demyde  
 Yrael twenti 3eer.

## CAP. XVII.

1 A maner man there was in that tyme  
 of the hil of Effraym, Mychas bi name.  
 2 The which seide to his moder, The thou-  
 sand hundryd platis of siluer, the whiche<sup>q</sup>  
 thou seueredist to thee, and vpon the  
 whiche me herynge thou swore, loo! Y  
 haue, and anentis me ben. To whom she  
 answerde, Blessid my sone to the Lord.  
 3 Thanne he 3eeldid<sup>r</sup> hem to his moder;

<sup>n</sup> stont *BCE sec. m. FH. leneth E pr. m.* <sup>o</sup> to the *A sec. m.* <sup>p</sup> brether *BF.* <sup>q</sup> bytwene *BCEFH.* <sup>qq</sup> that *c.*  
<sup>r</sup> 3eld *CE.*

<sup>v</sup> the which *I.* <sup>w</sup> Sampson *I.* <sup>x</sup> child that gouernynge *I.* <sup>y</sup> the whiche *I.* <sup>z</sup> stoundith upon *I.* <sup>a</sup> upon *I.*  
<sup>b</sup> And *I.* <sup>c</sup> Om. *plures.* <sup>d</sup> Om. *KX.* <sup>e</sup> men and of wymmen *I.* <sup>f</sup> fro the *I.* <sup>g</sup> he clepide ynwardly *I.*  
<sup>h</sup> Om. *I.* <sup>i</sup> and seide *I.* <sup>k</sup> upon *I.* <sup>l</sup> take *I.* <sup>m</sup> my two *I.* <sup>n</sup> the pilers *I.* <sup>o</sup> upon the *I.* <sup>p</sup> toon *K.*  
<sup>q</sup> his *I.* <sup>r</sup> his *I.* <sup>s</sup> he seide *I.* <sup>t</sup> the Philistees *I.* <sup>u</sup> upon *I.* <sup>v</sup> Om. *I.* <sup>w</sup> Sampson *I.* <sup>x</sup> alyue *I.*  
<sup>y</sup> And *I.* <sup>z</sup> his *I.* <sup>a</sup> thei birieden it *I.* <sup>b</sup> of Manue *I.* <sup>c</sup> Om. *I.* <sup>d</sup> Sampson *I.* <sup>e</sup> had demyde *I.* <sup>f</sup> that  
 hit Mycas *I.* <sup>g</sup> Om. *GIXNQX.* <sup>h</sup> upon the *I.* <sup>i</sup> while that *I.* <sup>k</sup> anentis *I.* <sup>l</sup> Thanne *I.* <sup>m</sup> bitoke *I.*

which<sup>v</sup> was led out of prisoun, and pleiede  
 bifor hem; and thei maden hym stonde  
 bitwix twei pileris. And he<sup>w</sup> seide to 26  
 the 'child gouernynge<sup>x</sup> hise steppis, Suffre  
 thou me, that Y touche the pilers on  
 whiche<sup>y</sup> al the hows stoundith<sup>z</sup>, that Y be  
 bowid on<sup>a</sup> tho, and reste a litil. Sotheli<sup>b</sup> 27  
 the hows was ful of men and of wymmen,  
 and the princes of the<sup>c</sup> Filisteis weren  
 there, and<sup>d</sup> aboute thre thousynde of 'euer  
 either kynde<sup>e</sup>, biholdynge fro the roof and  
 the<sup>f</sup> soler Sampson pleyng. And whanne<sup>g</sup> 28  
 the Lord 'was inwardli clepid, he<sup>h</sup> seide<sup>i</sup>,  
 My Lord God, haue mynde on<sup>k</sup> me, and,  
 my God, 3elde thou now to me the formere  
 strengthe, that Y venge me of myn ene-  
 myes, and that Y resseyue<sup>l</sup> o veniaunce  
 for the los of tweyne<sup>m</sup> i3en. And he took 29  
 bothe pilers<sup>n</sup>, on<sup>o</sup> whiche the hows stood,  
 and he helde the oon<sup>p</sup> of tho in the<sup>q</sup> rixt-  
 hond, and the tother in the<sup>r</sup> left hond;  
 and seide<sup>s</sup>, My lijf die with Filesteis<sup>t</sup>! 30  
 And whanne the pileris weren schakun  
 togidere strongli, the hows felde on<sup>u</sup> alle  
 the princes, and on<sup>u</sup> the tother<sup>v</sup> multitude,  
 that was there; and he<sup>w</sup> diyngge killide  
 many moo, than he quy<sup>x</sup> hadde slayn  
 bifore. Forsothe<sup>y</sup> hise britheren and al 31  
 the<sup>z</sup> kinrede camen doun, and token his  
 bodi, and birieden<sup>a</sup> bitwix Saraa and Es-  
 cahol, in the sepulcre of<sup>b</sup> his fadir Ma-  
 nue<sup>c</sup>; and he<sup>d</sup> demyde<sup>e</sup> Israel twenti 3eer.

## CAP. XVII.

In that tyme<sup>†</sup> was a man, 'Mycas bi  
 name<sup>f</sup>, of the hil of Effraym. And he 2  
 seide to his modir, Lo! Y haue a thou-  
 synde 'and an<sup>g</sup> hundrid platis of siluer,  
 whiche thou departidist to thee, and on<sup>h</sup>  
 whiche thou sworist<sup>‡</sup>, while<sup>i</sup> Y herde, and  
 tho ben at<sup>k</sup> me. To whom sche answeride,  
 Blessid be my sone of the Lord. Therefor<sup>l</sup> 3  
 he 3eldide<sup>m</sup> tho to his modir; and sche

<sup>†</sup> in that tyme;  
 that is, in the  
 bigynnynge of  
 iugis. *Live*  
*here. c.*

<sup>‡</sup> thou sworist;  
 that is, bihytist  
 bi anow and  
 ooth, bi oure  
 expositours.  
 In Ebrēn it is,  
 thou cursidist;  
 that is, him that  
 took away the  
 money. *Live*  
*here. c.*

the which seide to hym, I haue sacrid and auowid this siluer to the Lord, that of myn hoond my sone tak, and mak a grauen thing and a 3otun; and now I take it to thee. Thanne he 3eeld to his moder; the which took two hundrid platis of siluer, and 3af hem to the siluer smith, that he make of hem a grauen thing and a 3otun, the which was in the hows of Mychee. The which a litil hows forsothe in it to God seuerde; and made a coope, and theraphyn, that is, the preestis clooth, and mawmettis; and he fulfillid the hoond of oon of his sones, and he is maad to hym a preest. In tho<sup>rr</sup> dais was no kyng in Irael, but echon, what semyd to hym 7 rjzt, that he dide. And there was another 3onglynge of Bethlem of Juda, of the kynrede of him, and he was a Leuyte, and dwellide there. And gon out of<sup>s</sup> the cytee of Bethlem pilgrimage he wold, where euere he founde profijt to hym. And whanne he was comen in to the hil of Effraym, and weye makynge hadde bowid down a litil in to the hows of Myche, he is askid of hym, Whens comest thou? The which answerde, A Leuyte Y am of Bethlem of Juda, and I goo, that I dwelle where I shal mowe, and biholde to be profitable to me. Dwel, he seith, anentis me, and be to me fader and preest; and I shal 3yue to thee bi ech 3eer ten platis of siluer, and dowble clothinge, and what thingis ben necessarye to lijflod. And he asentide, and dwellyde anentis the man; and was to hym as oon of the sones. And Mycha fulfillid the hoond of hym, and hadde a child preest anentis hym, seiynge, Nowe I woot, that God wol doo wel to me, hauynge a preest of Leuytis<sup>t</sup> kynde.

seide to hym, Y halewide<sup>n</sup> and avowide this siluer to the Lord, that my sone resseyue<sup>o</sup> of myn hond, and make<sup>p</sup> a graun ymage<sup>q</sup> and a 3otun ymage; and now I 3yue it<sup>r</sup> to thee. Therfor<sup>s</sup> he 3eldide<sup>t</sup> to<sup>4</sup> his modir<sup>u</sup>; and sche took twei hundryd platis of siluer, and 3af tho to a werk man of siluer, that he schulde make of tho a graun ymage and 3otun<sup>v</sup>, that was in the hows of Mycas<sup>w</sup>. Which<sup>x</sup> departide<sup>5</sup> also<sup>y</sup> a litil hous<sup>z</sup> ther ynne to God; and made<sup>a</sup> ephod<sup>b</sup>, and theraphym<sup>c</sup>, that is, a preestis cloth<sup>†</sup>, and ydols; and he fillide<sup>d</sup> the hond of oon of his sones, and he<sup>e</sup> was maad a preest to hym. In tho daies was<sup>6</sup> no kyng in Israel, but ech man dide this<sup>f</sup>, that semyde rjztful to hym silf. Also<sup>7</sup> another 3onge wexynge man was of Bethleem of Juda, of<sup>h</sup> the kynrede therof<sup>||</sup><sup>i</sup>; that is, of Juda<sup>k</sup>, and he was a dekene, and dwellide there<sup>l</sup>. And he 3ede out of the<sup>8</sup> citee of Bethleem, and wolde be a pilgrim, where euere he foond profitable to hym silf. And whanne he made<sup>m</sup> iourney, and hadde come<sup>n</sup> in to the hil of Effraym, and hadde bowid a litil<sup>o</sup> in to the hows of Mycha<sup>p</sup>, he was<sup>q</sup> axid of<sup>r</sup> hym, Fro<sup>9</sup> whennus comest thou? Which<sup>s</sup> answeride, Y am a dekene of Bethleem of Juda, and Y go, that Y dwelle where Y may, and se<sup>t</sup> that it is profitable to me. Micha<sup>u</sup> 10 seide, Dwelle thou at<sup>v</sup> me, and be thou<sup>w</sup> fadir and preest to me<sup>x</sup>; and Y schal 3yue to thee bi ech 3eer ten platis of siluer, and double<sup>y</sup> cloth<sup>z</sup>, and tho thingis that<sup>a</sup> ben nedeful<sup>b</sup> to lijflode. He assentide, and<sup>11</sup> dwellide at the<sup>c</sup> man; and he was to the<sup>d</sup> man as oon of sones<sup>e</sup>. And Mycha fillide<sup>f</sup> 12 his hond<sup>g</sup>, and hadde<sup>h</sup> the child preest at<sup>i</sup> hym, and seide<sup>k</sup>, Now Y woot, that God<sup>13</sup> schal do wel to me, hauynge a preest of the kyn of Leuy.

† he 3eldide; that is, bihjte to 3elde; for of 3elding in dede, it is seid aftirward. Lire here. c.

‡ This word, a preestis cloth and ydols, is not in Ebreu, but it is addid of oure translation. Lire here. c.

|| the kynrede therof; in Ebreu it is, of the kynrede of Juda. Lire here. c.

<sup>rr</sup> those B. <sup>s</sup> fro BCFH. <sup>t</sup> Lenite C.

<sup>n</sup> haue halewid 1. <sup>o</sup> take it 1. <sup>p</sup> make therof 1. <sup>q</sup> Om. 1. <sup>r</sup> take this 1. <sup>s</sup> And 1. <sup>t</sup> toke it 1. <sup>u</sup> modir a3en 1. <sup>v</sup> and a 3oten ymage 1. <sup>w</sup> Mycheas hous 1. <sup>x</sup> And Myche also 1. <sup>y</sup> Om. 1. <sup>z</sup> or an oratorie 1 marg. <sup>a</sup> he made in that 1. <sup>b</sup> an ephod 1. <sup>c</sup> a theraphym 1. <sup>d</sup> fulfillide with richesse 1. <sup>e</sup> that sone 1. <sup>f</sup> that 1. <sup>h</sup> and of 1. <sup>i</sup> of it 1. <sup>k</sup> Om. 1w. <sup>l</sup> in Bethleem 1. <sup>m</sup> had made 1. <sup>n</sup> came 1. <sup>o</sup> litil aside 1. <sup>p</sup> Mycheas hous 1. <sup>q</sup> Mychee 1. <sup>r</sup> Om. 1. <sup>s</sup> The which 1. <sup>t</sup> where I se 1. <sup>u</sup> And Myche 1. <sup>v</sup> with 1. <sup>w</sup> thou to me a 1. <sup>x</sup> Om. 1. <sup>y</sup> a double 1. <sup>z</sup> clothing 1. <sup>a</sup> Om. A. <sup>b</sup> necessari 1. <sup>c</sup> with that 1. <sup>d</sup> that 1. <sup>e</sup> his sones 1. <sup>f</sup> fulfillide 1. <sup>g</sup> hond with goodis 1. <sup>h</sup> he hadde 1. <sup>i</sup> with 1. <sup>k</sup> he seide 1.

## CAP. XVIII.

1 In tho<sup>u</sup> days was no kyng in Yrael; and the lynage of Dan souzte possessioun to hym, that he myzte dwelle in it; forsothe vnto that day amonge othere lynagis he hadde takun no lot. Thanne senten the sones of Dannys stok, and of his meyne, fyue moost stronge men fro Saraa and Escahol, that thei asprien the loond, and bisily biholden. And thei seiden to hem, Gooth, and biholdith the loond. The whiche, whanne goynge thei weren comen into the hil of Effraym, and weren goon into the hows of Myche, 3 thei restiden there. And knowynge the voys of the 3onglynge Leuyte, and vsynge the restynge place of hym, thei seiden to hym, Who brouzte the hidir? What here dost thou? For what cause hidir come 4 thou woldist? The which answerde to hem, Thes thingis and thes thingis Mychas hath 3euen to me, and me bi meed hath hyrid, that I be to hym a preest. 5 And thei preiden hym, that he schulde counseyl the Lord, and wite thei myzten, whethir welsum weye thei shulden goo, 6 and the thing shulde han effecte. The which answerde to hem, Gooth with pees, the Lord hath biholden 3oure weye, and 7 the gaat that 3e goon. And so goynge the fyue men camen to Lachis; and thei seen the puple dwellinge in it withouten eny drede, after the vsage of Sydonyes, sikir and in rest, no man to hem vtterli withstondynge, and of greet ritchessis, and fer fro Sidon, and fro alle men seuerd. And thei turneden azen to her britheren in Saraa and Escahol; and what thei hadden doo to hem askynge, 9 thei answerden, Rysith, and stie we vp to hem; forsothe we han seen the loond

## CAP. XVIII.

In tho daies was no kyng in Israel; 1 and the lynage of Dan souzte possessioun to it silf, to<sup>l</sup> dwelle ther ynne; for 'til to<sup>m</sup> that dai it<sup>n</sup> hadde not take eritage among other lynagis. Therfor<sup>o</sup> the sones of Dan 2 senten fyue the strongeste<sup>p</sup> men of her generacioun<sup>q</sup> and meynee<sup>r</sup> fro Saraa and Escahol, that thei schulden asprie the lond, and biholde<sup>s</sup> diligentli<sup>t</sup>. And thei<sup>u</sup> seiden to hem, Go 3e, and biholde the lond. And whanne thei goynge<sup>v</sup> hadden come in to the hil of Effraym, and hadden entrid in to the hows of Mycha, thei restiden there. And thei knewen the voys of the 3ong<sup>3</sup> wexynge dekene; and thei restiden in 'the yn of hym<sup>w</sup>, and seiden to hym, Who brouzte thee hidur? What doist thou here? For what cause woldist thou come hidur? Which<sup>x</sup> answeride 'to hem<sup>y</sup>, Mychas 3af<sup>z</sup> 4 to me these<sup>a</sup> and these thingis<sup>b</sup>, and hiride<sup>c</sup> me for meede, that Y be preest to hym. Forsothe<sup>d</sup> thei preiden hym, that he<sup>e</sup> schulde counsele<sup>e</sup> the Lord, and thei<sup>f</sup> myzten wite, whether thei 3eden in weie<sup>g</sup> of prosperite, and the<sup>h</sup> thing<sup>i</sup> schulde haue effect. Which<sup>k</sup> answeride to hem, Go 3e 6 with pees, the Lord biholdith 3oure weie, and the iourney whidur 3e goon. Therfor<sup>l</sup> 7 the<sup>m</sup> fyue men 3eden<sup>n</sup>, and camen to Lachys<sup>o</sup>; and thei sizen the puple dwellynge ther ynne with outen ouy drede, bi the custom of Sidonyis, sikur and resteful, for no man outirli azenstood hem, and 'of grete ritchessis<sup>p</sup>, and fer<sup>q</sup> fro Sidon, and departid<sup>r</sup> fro alle men. And thei<sup>s</sup> turn- 8 eden azen to her britheren in Saraa and Escahol; and thei answeriden to 'britheren axynge<sup>t</sup> what thei hadden do<sup>u</sup>, Rise 3e, 9 and stie we<sup>v</sup> to hem<sup>w</sup>, for we sizen<sup>x</sup> the lond ful riche and plenteuous; nyle 3e be

<sup>u</sup> these II.

<sup>l</sup> for to I. <sup>m</sup> unto I. <sup>n</sup> Dan I. <sup>o</sup> Thanne I. <sup>p</sup> mooste stronge I. <sup>q</sup> lynage I. <sup>r</sup> of her meynee I. <sup>s</sup> biholde it I. <sup>t</sup> bisily I. <sup>u</sup> Dan I. <sup>v</sup> goynge forth I. <sup>w</sup> his place I. <sup>x</sup> The which I. <sup>y</sup> Om. I. <sup>z</sup> hath 3oue I. <sup>a</sup> these thinges I. <sup>b</sup> Om. I. <sup>c</sup> he hath hirid I. <sup>d</sup> And I. <sup>e</sup> counsele with I. <sup>f</sup> that thei I. <sup>g</sup> the weie CIRWX. <sup>h</sup> that the I. <sup>i</sup> thing of her purpos I. <sup>k</sup> The which dekene I. <sup>l</sup> Thanne I. <sup>m</sup> tho I. <sup>n</sup> 3eden forth I. <sup>o</sup> Lays A pr. m. EGNPUX. Lais FQRW. <sup>p</sup> thei weren ful riche I. <sup>q</sup> dwelliden fer I. <sup>r</sup> weren departid I. <sup>s</sup> these fyue I. <sup>t</sup> hem enqueringe I. <sup>u</sup> do, and seiden I. <sup>v</sup> we up I. <sup>w</sup> hem of Lachis I. <sup>x</sup> han seen I.

ful riche and plenteuous; wolith not  
 leeu, wolet not ceese, goo we, and weeld  
 10 we it; no traueyle it shal be; we shulen  
 goo into the sikyr, in to the regyoun  
 moost brood; and the Lord shal taak to  
 vs the place, in which is scarsnesse of no  
 thing of hem that ben gotten in the erthe.  
 11 Thanne wenten<sup>v</sup> of the kynrede of Dan,  
 that is, of Saraa and Escahol, six hundrid  
 12 men gird with armes of werre. And thei  
 stiyng v<sup>p</sup> dwelliden in Cariathiarym of  
 Jude, the which place fro that tyme took  
 name of the Tentis of Dan, and is bihynde  
 13 the bak of Kyriathiarym. Thens thei  
 passiden into the hil of Effraym; and  
 whanne thei weren comen to the hows  
 14 of Myche, seiden the fyue men, that be-  
 fore hoond weren sent to the loond of  
 Lachis to ben biholden, to her other bri-  
 theren, Knowe <sup>ze</sup>, that in thes howsis  
 be ephot, and theraphyn, and grauen thing  
 and <sup>zoten</sup>; seeth what plesith<sup>w</sup> to <sup>zou</sup>.  
 15 And whanne a litil thei hadden bowid  
 doun, thei wenten into the hows of the  
<sup>zonglyng</sup> Leuyte, that was in the hows  
 of Myche, and thei salutiden hym with  
 16 pesible wordis. Forsothe sixe hundrid  
 men, so as thei weren armed, stoden be-  
 17 fore the dore. And thei, the whiche  
 weren goon into the hous of the <sup>zong</sup>  
 man, the grauen thing and <sup>zoten</sup>, and  
 ephot, and theraphyn thei enforsiden to  
 taak; and the preest stood before the dore,  
 the sixe hundrid men moost stronge not  
 18 ferre abidyng. Thanne 'tho ilk<sup>x</sup> that  
 entriden token the grauen thing, ephot,  
 and the mawmettis, and the <sup>zoten</sup>; to  
 whom seide the preest, What doon <sup>ze</sup>?  
 19 To whom thei answerden, Whist<sup>y</sup>, and  
 put fyngur vpon thi mouth, and com  
 with vs, that we han thee<sup>yy</sup> fader and  
 preest. Whether is it beter to thee, that

necgligent, nil <sup>ze</sup> ceesse, go we<sup>y</sup>, and haue<sup>z</sup>  
 it in<sup>a</sup> possessioun; no trauel schal be<sup>b</sup>; we 10  
 schulen entre to sikir men<sup>c</sup>, in to a largeste<sup>d</sup>  
 cuntrey; and the Lord schal bitake to vs  
 a place, wher ynne is not pouert of ony  
 thing of tho<sup>e</sup> that ben brouzt forth in  
 erthe. Therfor<sup>f</sup> sixe<sup>g</sup> hundrid men gird 11  
 with armeris of batel <sup>zeden</sup> forth 'of the  
 kynrede of Dan<sup>h</sup>, that is, fro Saraa and  
 Escahol. And thei stieden<sup>i</sup>, and dwell- 12  
 iden in Cariathiarym of Juda, which<sup>k</sup>  
 place took fro that tyme the name of  
 Castels<sup>l</sup> of Dan, and is<sup>m</sup> bihyndis the bak  
 of Cariathiarym. Fro thennus thei<sup>n</sup> pass- 13  
 iden<sup>o</sup> in to the hil of Effraym; and whanne  
 thei hadden come to<sup>p</sup> the hows of Mychas,  
 the fyue men, that weren sent bifore to 14  
 biholde the lond of Lachis<sup>q</sup>, seiden to her  
 other britheren, 'Ze knowen<sup>r</sup>†, that ephod<sup>s</sup>,  
 and theraphyn<sup>t</sup>, and a grauun ymage<sup>u</sup> and  
<sup>zotun</sup><sup>v</sup> is in these housis; se <sup>ze</sup> what  
 plesith <sup>zou</sup><sup>w</sup>. And whanne thei hadden 15  
 bowid a litil<sup>x</sup>, thei entriden in to the hows  
 of the <sup>zong</sup> dekene, that was in the hows  
 of Mychas, and thei gretten hym with  
 pesible wordis. Forsothe<sup>y</sup> sixe hundrid 16  
 men stoden bifore the dore, so as thei  
 weren armed. And thei, that entriden in  
 to the 'hows of the <sup>zong</sup> man<sup>z</sup>, enforsiden<sup>a</sup>  
 to take away the grauun ymage<sup>b</sup>, and the<sup>c</sup>  
 ephod<sup>d</sup>, and theraphin<sup>e</sup>, and the <sup>zotun</sup>  
 ymage<sup>f</sup>; and the preest stood bifore the  
 dore, while sixe hundrid strongeste<sup>g</sup> men 17  
 abideden<sup>h</sup> not fer<sup>i</sup>. Therfor<sup>k</sup> thei that 18  
 entriden token the grauun ymage, ephod<sup>l</sup>,  
 and idols, and the <sup>zotun</sup> ymage; to whiche<sup>m</sup>  
 the preest seide, What doen <sup>ze</sup>? To whom 19  
 thei answeriden, Be thou stille, and putte  
 the<sup>n</sup> fyngur on thi mouth, and come with  
 vs, that we haue thee fadir and preest.  
 What is betere to thee, that thou be preest  
 in the hows of o man, whether<sup>o</sup> in o<sup>p</sup>

† <sup>ze</sup> knowen;  
 that is, <sup>ze</sup> owen  
 to knowe. Lire  
 here. c.

<sup>v</sup> thei wenten *E pr. m.* <sup>w</sup> it pleseth *E pr. m.* <sup>x</sup> thilk *B. tho c.* <sup>y</sup> Whisht *c.* Whischt *E pr. m.* <sup>yy</sup> the *A.*

<sup>y</sup> we forth *I.* <sup>z</sup> haue we *I.* <sup>a</sup> in to *I.* <sup>b</sup> be to us *I.* <sup>c</sup> placis *s.* <sup>d</sup> ful large *I.* <sup>e</sup> tho thingis *I.*  
<sup>f</sup> Thanne *I.* <sup>g</sup> of the kynrede of Dan sixe *I.* <sup>h</sup> Om. *I.* <sup>i</sup> stieden up *I.* <sup>k</sup> the which *I.* <sup>l</sup> Tentis *I.*  
<sup>m</sup> it is *I.* <sup>n</sup> Dan *I.* <sup>o</sup> passiden forth *I.* <sup>p</sup> into *c.* <sup>q</sup> Lais *A pr. m.* *EFPSX.* Lays *w.* <sup>r</sup> Knowe <sup>ze</sup> *IK.*  
<sup>s</sup> a coope *I.* <sup>t</sup> a prestis cloth *I.* <sup>u</sup> ydol *I.* <sup>v</sup> a <sup>zotun</sup> ymage *I.* <sup>w</sup> to <sup>zou</sup> *I.* <sup>x</sup> litil *aside I.* <sup>y</sup> And *I.*  
<sup>z</sup> <sup>zoung</sup> mannes hows *I.* <sup>a</sup> enforsiden hem *I.* <sup>b</sup> ydol *I.* <sup>c</sup> a *I.* <sup>d</sup> cope *I.* <sup>e</sup> the prestis cloth *I.*  
<sup>f</sup> mawmet *I.* <sup>g</sup> ful stronge *I.* <sup>h</sup> aboden *I.* <sup>i</sup> fer *thenus I.* <sup>k</sup> Thanne *I.* <sup>l</sup> the cope *I.* <sup>m</sup> whom *I.*  
<sup>n</sup> thi *EIKRX.* <sup>o</sup> other *I.* <sup>p</sup> a *I.*

thou be a preest in the hows of o<sup>z</sup> man,  
othir in o lynage and meyne in Yrael?  
20 The which thing whanne he hadde herd,  
he assentyde to the wordis of hem, and  
took ephot, and the grauen thing, and  
21 mawmettis, and with hem wente. The  
whiche whanne weren goon, and before  
hem hadden maad children and beestis  
22 to goon, and al that was precious, and  
now whanne fro the hows of Myche thei  
weren ferre, the men that dwelliden in  
the howses of Myche, to gidre crynge  
23 folweden, and after the bak bigunne to  
crien. The whiche whanne thei hadden  
24 beholdun, thei seiden to Myche, What to  
thee wolt thou? whi criest thou? The  
whiche answerde, My goddis that I  
made to me, 3e han takun, and a preest,  
and alle thingis that Y haue; and 3e seyn,  
25 What is to thee? And the sones of Dan  
seiden to hym, Be war, lest eny more  
thou speke to vs, and men styred with  
corage comen to thee, and thou thi silf  
26 with al thin hows perishe. And so the  
bigunne weie thei wenten. Forsothe My-  
cha seyng, that thei weren strengere than  
him self, he turnyde a3en into his hows.  
27 Forsothe sixe hundrid men token the  
preest and that we aboue seiden, and  
camen into Lachis to the puple restyng  
and<sup>a</sup> siker; and thei smyten hem in  
mouth of swerd, and the cite with bren-  
28 nyng thei token, no man vtterly beryng  
sokour, forthi that ferre thei dwelten fro  
Sydon, and with noon of men thei had-  
den eny thing of felawship and of erand.  
Forsothe the citee was set in the regioun  
of Roob; the which eft makynge out  
29 dwelliden in it; the name of the citee is<sup>b</sup>  
clepid Dan after the name of his fader,  
whom Irael gat, the which<sup>c</sup> before La-  
30 chis was seid. And thei putten to hem

lynage and meynne in<sup>a</sup> Israel? And<sup>20</sup>  
whanne he hadde herd this, he assentide  
to the wordis of hem<sup>r</sup>, and he took the  
ephod<sup>s</sup>, and ydols, and the graun ymage,  
and 3ede forth with hem. And whanne<sup>21</sup>  
thei 3eden<sup>u</sup>, and hadden maad the<sup>v</sup> litle  
children, and werk<sup>w</sup> beestis, and al thing  
that was precieuse, to go bifor hem; and<sup>22</sup>  
whanne thei weren now fer fro the hows  
of Mychas<sup>x</sup>, men that dwelliden in the  
housis<sup>y</sup> of Mychas, crieden togidre, and  
sueden, and bigunnen to crye after the<sup>23</sup>  
bak<sup>z</sup>. Whiche<sup>a</sup> whanne thei hadden bi-  
holde, seiden<sup>b</sup> to Mychas, What wolt thou  
to<sup>c</sup> thee? whi criest thou? Which<sup>d</sup> an-  
sweride, 3e han take away my goddis  
whiche Y made to me, and the<sup>e</sup> preest,  
and alle thingis whiche<sup>f</sup> Y haue<sup>†</sup>; and<sup>25</sup>  
3e seien, What is to thee? And the sones<sup>25</sup>  
of Dan seiden to hym, Be war, lest thou  
speke<sup>h</sup> more to vs, and men styrid in soule<sup>i</sup>  
come to thee, and thou perishe with al  
thin hows. And so thei<sup>k</sup> 3eden<sup>l</sup> forth in<sup>26</sup>  
the iourney bigunnen. Forsothe<sup>m</sup> Mychas  
si3, that thei weren strongere than he,  
and turnede a3en in to his hows. For-<sup>27</sup>  
sothe<sup>m</sup> sixe<sup>n</sup> hundrid men token the preest,  
and the thingis whiche we biforseiden,  
and camen<sup>o</sup> in to Lachis<sup>p</sup> to the puple  
restyng<sup>q</sup> and sikur<sup>r</sup>; and thei smytiden<sup>s</sup>  
hem bi<sup>t</sup> the scharpnesse of swerd, and bi-  
token<sup>tt</sup> the<sup>u</sup> citee to brennyng, while no<sup>28</sup>  
man outirli 3af help<sup>v</sup>, for thei dwelliden  
fer fro Sydon, and hadden<sup>w</sup> not ony<sup>x</sup> thing  
of felouschipe and cause<sup>y</sup> with ony<sup>z</sup>  
men. Forsothe<sup>a</sup> the<sup>b</sup> citee was set in the  
cuntrei of Roob; which<sup>e</sup> citee thei<sup>d</sup> bild-  
iden eft, and dwelliden ther ynne; while<sup>e</sup><sup>29</sup>  
the name of the<sup>f</sup> citee was clepid Dan, bi  
the name of her fadir, whom Israel hadde  
gendrid<sup>g</sup>, which<sup>h</sup> citee was seid<sup>i</sup> Lachis<sup>k</sup>  
bifore. And thei settiden<sup>l</sup> there the<sup>30</sup>

† and alle  
thingis whiche  
Y haue. In  
Ebreu it is,  
and what dwell-  
ith ouer; as if  
he seide, tho  
thingis which  
3e token away,  
weren so pre-  
cious to me,  
that Y sette  
litol priys ethir  
ri3t nou3t bi  
the residue, for  
they token  
away noon  
othir good of  
his, outakun  
tho that per-  
teyneden to  
religioun of  
idols, and they  
demyden this  
no theft. Lire  
here. c.

z oon E. a in c. b Om. BCEFH. c that c.

q of i. r her wordis i. s cope i. u 3eden forth i. v her i. w her werk i. x Mycheis  
hows i. y hous ik. z bihinde her i. a Whom i. b thei seiden i. c be do to i. d The which i. e my i.  
f that i. g and 3it i. h speke thus i. i corage i. k Dan i. l wente i. m And i. n the sixe i. o thei  
camen i. p Lais a pr. m. EPSXB. q that restiden here i. r weren sikur i. s slewen i. t in i. tt thei  
bitoken i. u her i. v help to hem i. w thei hadden i. x do ony i. y of nede i. z manere i. Om. KN.  
sec. m. OSXB. a And i. b that i. c the which i. d Dan i. e and DGIKNQSXB. Om. MO. f that i.  
g bigatte i. h the which i. i clepid i. k Lais a pr. m. EPSXB. l Dan settide i.

a grauen thing, and Jonathan, the sone of Gerson, sone<sup>d</sup> of Moysy, and the sones of hym, prestis in the lynage of Dan, <sup>31</sup>vnto the day of his chetifte. And there dwellide anentis hem the mawmet of Myche, al the tyme that the hows of God was in Sylo. In<sup>e</sup> tho<sup>f</sup> days was no kyng in Yrael.

## CAP. XIX.

<sup>1</sup> A maner man Leuyte was dwellinge in the side of the hil of Effraym, the which took a wijf in<sup>g</sup> Bethlem Juda. <sup>2</sup>The which lafte hym, and is turned azen into hir fader<sup>h</sup> hows of Bethlem, and she dwellide anentis hym foure monethis. <sup>3</sup>And hir man folwede hyr, wolnyng<sup>l</sup> to be recounseild to hir, and to softli treten, and to bryng<sup>e</sup> azen with hym; hauynge in ledynge a child, and two assis. The which took hym, and brouz<sup>t</sup>e hym into the hows of hyr fader; that whanne his fader in lawe hadde herd him, and seen, glad he azens cam to hym, and clepide <sup>4</sup>the man. And the sone in lawe dwellide in the hows of the fader in lawe three days, etynge and drynkynge with hym <sup>5</sup>homeli. Forsothe the ferthe day fro nyzt rysynge wold goo forth; whom with heelde the fader in lawe, and seith to hym, Tast rather a litil of breed, and comf<sup>o</sup>rt the stomak, and so thou shalt <sup>6</sup>goo. And thei seten, and eten to gidir, and dronken. And the fader of the woman seide to his sone in lawe, Y biseche thee, that this day here thou dwelle, and <sup>7</sup>to gidir we gladen. And he rysyn ganne<sup>k</sup> to wiln to goo forth; and neuerthelater the fader in lawe bisily heelde hym azen, and anentis hym he made hym<sup>l</sup> to dwelle. <sup>8</sup>Forsothe erely bigunne the Leuyte made redi the weye; to whom the fader in lawe eft, I biseche, he seith, that a litil of

grauun ymage, and Jonathas, sone<sup>m</sup> of Jerson, sone of Moises, and 'Jonathas sones<sup>n</sup>, preestis<sup>o</sup>, in the lynage of Dan, til in to the dai of her caiftifte. And the<sup>31</sup> idol of Mychas dwellide at<sup>p</sup> hem, in al the<sup>q</sup> tyme 'in which<sup>r</sup> the hows of God was in Silo. In tho daies was no kyng in Israel.

## CAP. XIX.

A man was a dekene dwellinge in the side of the hil of Effraym, which<sup>s</sup> dekene<sup>t</sup> took a wijf of Bethleem of Juda. And <sup>2</sup>sche lefte hym<sup>†</sup>, and turnede azen in to the hows of hir fadir in Bethleem, and sche dwellide at hym<sup>tt</sup> foure monethis. And hir hosebonde suede hir, and wolde<sup>u</sup> <sup>3</sup>be recounselid to hir, and speke<sup>v</sup> faire<sup>w</sup>, and lede<sup>x</sup> *hir*<sup>y</sup> azen with him; and he hadde in cumpany<sup>z</sup> a child, and tweyne assis. And sche resseyuede hym, and brouz<sup>t</sup>e him in to 'the hows of hir fadir<sup>a</sup>; and whanne hise wyues fadir hadde herd this, and 'hadde seyn<sup>b</sup> hym, he ran gladli to hym, and kisside<sup>c</sup> the man. And the<sup>4</sup> hosebonde of the douztir dwellide in 'the hows of his wyues fadir<sup>d</sup> in<sup>e</sup> three daies, and eet<sup>f</sup> and drank hoomli with hym. Sotheli<sup>g</sup> in<sup>h</sup> the fourthe dai he<sup>i</sup> roos bi<sup>5</sup> nyzt, and wolde go<sup>k</sup> forth; whom 'the fadir of his wijf<sup>l</sup> helde, and seide to hym, Taaste thou first a litil of<sup>m</sup> breed, and coumforte thi stomak, and so thou schalt go forth. And thei saten togidere, and <sup>6</sup>eeten, and drunkun. And the fadir of the damysele seide to 'the hosebonde of his douzter<sup>n</sup>, Y beseche thee, that thou dwelle here to dai, and that we be glad togidere. And he roos, and bigan to wilne to go; <sup>7</sup>and neuertheles<sup>o</sup> 'the fadir of his wijf<sup>p</sup> helde hym<sup>q</sup> mekeli, and made to<sup>r</sup> dwelle at<sup>s</sup> hym. Forsothe<sup>t</sup> whanne the<sup>u</sup> morewid<sup>8</sup> was maad, the dekene made<sup>v</sup> redi weie<sup>w</sup>;

† and sche lefte him. In Ebreu it is, sche dide fornycacioun on him. c.

<sup>d</sup> the sone *E pr. m.* <sup>e</sup> And in *A.* <sup>f</sup> thos *BF.* these *C.* that *E pr. m.* thes *H.* <sup>g</sup> of *BEFH.* <sup>h</sup> fadris *C.* <sup>i</sup> willende *C.* wilyng<sup>e</sup> *E.* <sup>k</sup> began *CFH.* <sup>l</sup> Om. *C.*

<sup>m</sup> the sone *I.* <sup>n</sup> the sones of Jonathas *to be I.* <sup>o</sup> the preestis *I.* <sup>p</sup> with *I.* <sup>q</sup> Om. *I.* <sup>r</sup> that *I.* <sup>s</sup> the which *I.* <sup>t</sup> Om. *I.* <sup>tt</sup> hir fadir *I.* <sup>u</sup> he wolde *I.* <sup>v</sup> to speke *I.* <sup>w</sup> faire *with hir I.* <sup>x</sup> to lede *I.* <sup>y</sup> Om. *plures.* <sup>z</sup> *his* cumpany *I.* <sup>a</sup> hir fadir hous *I.* <sup>b</sup> sawze *I.* <sup>c</sup> biclippide *I.* <sup>d</sup> his wyues fadris hous *I.* <sup>e</sup> Om. *DEIKMNORQsxb.* <sup>f</sup> he eet *I.* <sup>g</sup> And *I.* <sup>h</sup> Om. *I.* <sup>i</sup> the deken *I.* <sup>k</sup> haue gon *I.* <sup>l</sup> his wijfs fadir *I.* <sup>m</sup> Om. *GIKQb.* <sup>n</sup> his douztris hosebonde *I.* <sup>o</sup> netheles *IK.* nertheles *ELP.* <sup>p</sup> wyues fadir *I.* <sup>q</sup> hym azen *I.* <sup>r</sup> him to *I.* <sup>s</sup> with *I.* <sup>t</sup> And *I.* <sup>u</sup> Om. *C.* <sup>v</sup> made him *I.* <sup>w</sup> to go his weie *I.*

meet thou take, and strengthis nomen to the tyme that ful sprynge the day, and after go thow forth. Thei eten thanne to 9 gider. And the 3onglynge roos for<sup>m</sup> to goo with his wijf and child; to whom eft spak the fadir in lawe, Behoold, that the day is more bowid to the sunne goynge down, and nei3eth to the euen; dwel anentis me also this day, and lede a myrye day, and to morwe thou shalt goo 10 forth, that thou goo into thin hows. The sone 'in lawe<sup>n</sup> wolde not assente to his wordis; but anoon wente, and cam a3ens Jebuse, that bi another name is clepid Jerusalem, ledynge with hym two assis 11 chargid, and a secoundarie wijf. And nowe thei camen ny3 biside Jebus, and the day was turned into ny3t. And the child seide to his lord, Com, I biseche, and bowe we down to the citee of Jebu- 12 sees, and dwelle we in it. To whom answerde the lord, I shal not goo into the burgh toun of an alien folk, that is not of the sones of Yrael, but I shal passe to 13 Gaba; and whanne thider I shal come, we shulen dwelle in it, othir certeyn in 14 the citee of Rama. Thanne thei passiden Jebus, and the bigunnen weie thei wenten. And the sunne wente down to hem biside Gaba, that is in the lynage of Beniamyn; 15 and thei turneden biside to it, that thei my3ten dwelle there. Whider whanne thei entreden, thei seeten in the strete of the cytee, and no man hem<sup>o</sup> wold resseyue in 16 hows. And, loo! an oold man aperyde to hem turnynge a3en fro the feeld, and fro his werk at euen, the which and he was of the hil of Effraym, and a pilgrime dwellide in Gaba. Forsothe the men of that regioun weren the sones of 17 Gemyny. And areryd<sup>p</sup> vp the eyen, the oold man saw3 a man sittynge with his litil chargis in the strete of the cytee,

to whom 'the fadir of his wijf<sup>x</sup> seide eft, Y biseche<sup>y</sup>, that thow take a litil of<sup>z</sup> mete, and make thee strong til<sup>a</sup> the dai encreesse, and aftirward go forth<sup>b</sup>. Therfor<sup>c</sup> thei eten togidere. And the 3ong man roos to 9 go<sup>d</sup> with his wijf and child<sup>e</sup>; to whom the fadir of his wijf spak eft, Biholde thou, that the dai is 'lowere to<sup>f</sup> the goynge down, and it nei3eth to euentid<sup>g</sup>; dwelle thou at<sup>h</sup> me also to dai, and lede<sup>i</sup> a glad dai, and to morewe thou schalt go forth, that thou go in to thin hows. The 'hosebonde of the 10 dou3tir<sup>k</sup> nolde<sup>l</sup> assente to hise wordis; but he 3ede forth anoon, and cam<sup>m</sup> a3ens Jebus, which<sup>n</sup> bi another name is clepid Jerusalem; and he ledde with hym twei assis chargid, and the<sup>o</sup> wijf. And now thei weren 11 bisidis Jebus, and the day was chaungid in to ny3t. And the child seide to his lord, Come thou, Y biseche<sup>p</sup>, bowe we to the citee of Jebus, and dwelle we therynne. To whom the<sup>q</sup> lord answeride, Y schal not 12 entre in to the citee of an alien folc, which<sup>r</sup> is not of the sones of Israel, but Y schal passe 'til to<sup>s</sup> Gabaa; and whanne Y schal 13 come thidur, we schulen dwelle therynne, 'ether certis<sup>t</sup> in the citee of Rama. Ther- 14 for<sup>u</sup> thei passiden Jebus, and token the weie bigunnun<sup>v</sup>. And the sunne 3ede down to hem bisidis Gabaa, which<sup>w</sup> is in the lynage of Beniamyn<sup>x</sup>; and thei turneden 15 to it<sup>y</sup>, that thei schulden<sup>z</sup> dwelle there. Whidur whanne thei hadden entrid, thei saten in the street of the citee, and no man wolde resseyue hem to herbor<sup>a</sup>. And 16 lo! an eld man turnede a3en fro the feeld, and fro his werk in the euentid, and aperide<sup>b</sup> to hem, which<sup>c</sup> also hym silf was of the hil of Effraym, and he dwellide a pilgrym in Gabaa. Therfor<sup>d</sup> men of that cuntrey weren the<sup>e</sup> sones of Gemyny. And 17 whanne the eld man reiseid<sup>f</sup> his i3en, he si3 a man sittynge with hise fardels in the

<sup>m</sup> Om. c.   <sup>n</sup> Om. B.   <sup>o</sup> hym A.   <sup>p</sup> reryd c.

<sup>x</sup> his wyues fadir i.   <sup>y</sup> biseche thee i.   <sup>z</sup> Om. i.   <sup>a</sup> vnto i.   <sup>b</sup> thou forth k.   <sup>c</sup> Thanne i.   <sup>d</sup> go forth i.   <sup>e</sup> with the child i.   <sup>f</sup> fer forth gon toward i.   <sup>g</sup> the euentid i.   <sup>h</sup> with i.   <sup>i</sup> lede thou *with me* i.   <sup>k</sup> dou3tris hosebonde i.   <sup>l</sup> wolde not i.   <sup>m</sup> he cam i.   <sup>n</sup> that i.   <sup>o</sup> his i.   <sup>p</sup> biseche *thee* i.   <sup>q</sup> his i.   <sup>r</sup> the which i.   <sup>s</sup> forth in to i. to s.   <sup>t</sup> or ellis i.   <sup>u</sup> Thanne i.   <sup>v</sup> that thei bigunnen i.   <sup>w</sup> that i.   <sup>x</sup> the sones of Beniamyn i.   <sup>y</sup> Gabaa i.   <sup>z</sup> wolden i.   <sup>a</sup> herborou3 ix. herburghe b.   <sup>b</sup> he aperide i.   <sup>c</sup> the which i.   <sup>d</sup> Forsothe *plures*. And i.   <sup>e</sup> of the i.   <sup>f</sup> reiseid up i.

and seide to hym, Whens comest thou?  
 18 and whidre gost thou? The which an-  
 swerde to hym, We ben comen fro Beth-  
 lem Juda, and we goon to oure place,  
 that is in the side of the hil of Effraim,  
 fro whennus<sup>q</sup> we zeden to Bethlem; and  
 nowe we goon to the hows of God, and  
 19 no man vndur his roof resseyue vs, hau-  
 ynge chaf and hay into the fodre of assis,  
 and breed and wyn into myn, and of thin  
 handmaydenys vsis, and of the child that  
 is with me; no thing we neden, but  
 20 hows. To whom answerde the oold man,  
 Pees be with thee; I shal make redi alle  
 thingis, that ben necessarye; oonli, I bi-  
 21 seche, ne bide<sup>r</sup> thou in the strete. And  
 he brouzte hym into his hows, and fodre  
 to assis he zaf; and after that thei  
 wessen her feet, he took hem into met-  
 22 ship. Hem etynge, and after the traueyl  
 of the weye with meet and drynke fill-  
 inge the bodies, camen men of that cytee,  
 the sones of Belial, that is, with outen  
 zok, and enuyrownynge the hows of the  
 oold man thei bigunnen to knoke the  
 zatis; crynge to the lord of the hows,  
 and seiynge, Bryng out the man that is  
 goon into thin hows, that we mysven  
 23 hym. And the oold man wente oute to  
 hem, and seith, Wolith not, bretheren,  
 wolith not doon this yuel; for a man is  
 goo into myn hows; and cees ze fro this  
 24 foly. I haue a douzter mayden, and this  
 man hath a secoundarie wijf; I shal  
 brynge hem out to zow, that ze lowen  
 hem, and zoure lust ze fulfil; oonli, I  
 byseche, ne this hidows gilt azens kynde  
 25 ze worchen in the man. Thei wolden  
 not assente to his wordis; the which  
 thing biholdynge the man broute out  
 to hem his secoundarie wijf, and to hem  
 he took hir to be scorned. The which  
 whanne al nyzt thei hadden mysusid,  
 26 thei laften hir eerly. And the womman,

street of the citee; and he seide to 'that  
 man<sup>g</sup>, Fro whennus comest thou? and  
 whidur goist thou<sup>h</sup>? Which<sup>i</sup> answeride 18  
 to hym, We zeden forth fro Bethlem of  
 Juda, and we gon to oure place, which<sup>k</sup>  
 is in the side of the hil of Effraym, fro  
 whennus we zeden to Bethleem; and now  
 we gon to the hows of God, and no man  
 wole resseyue vs vndur his roof, and we 19  
 han prouendre and hey in to mete<sup>l</sup> of  
 assis<sup>m</sup>, and breed and wyn in to myn vsis,  
 and of thin handmayde, and of the child  
 which<sup>n</sup> is with me; we han no nede to  
 ony thing, no<sup>o</sup> but to herbore<sup>p</sup>. To whom 20  
 the eld man answeride, Pees be with thee;  
 Y schal zyue<sup>q</sup> alle 'thingis, that ben nede-  
 ful<sup>r</sup>; oneli, Y biseche<sup>s</sup>, dwelle thou not in  
 the street. And he brouzte hym in to his 21  
 hows, and zaf 'mete to the assis<sup>t</sup>; and after  
 that thei waischiden<sup>u</sup> her feet, he ressey-  
 uede<sup>v</sup> hem 'in to feeste<sup>w</sup>. While thei eeten, 22  
 and refreischiden the<sup>x</sup> bodies with mete  
 and drynk after the trauel of weie<sup>y</sup>, men  
 of that citee camen, the sones of Belial,  
 that is, with out zok, and thei cumpassiden  
 the 'hows of the elde man<sup>z</sup>, and bigunnun  
 to knocke the<sup>a</sup> doris; and thei crieden to  
 the lord of the hows, and seiden, Lede out  
 the man that entride in to thin hows, that  
 we mysuse him. And the elde man zede 23  
 out to hem, and seide, Nyle ze, britheren,  
 nyle ze do this yuel; for the man entride<sup>b</sup>  
 in to myn herbore; and ceesse ze of this  
 foli. Y haue a douzter virgyn, and this 24  
 man hath a wijf; Y<sup>c</sup> schal lede<sup>d</sup> out hem  
 to zou, that ze make lowe hem, and fille<sup>e</sup>  
 zoure lust; oneli, Y biseche<sup>f</sup>, that ze worche  
 not this cursidnesse azens kynde 'azens the<sup>g</sup>  
 man. Thei nolden<sup>h</sup> assente to hise wordis; 25  
 which<sup>i</sup> thing the man siz<sup>k</sup>, and<sup>l</sup> ledde out  
 his wijf to hem, and bitook<sup>m</sup> to hem hir  
 to be defoulid. And whanne thei hadden  
 misusid hir al nizt, thei leften hir in the  
 morewid. And whanne the derknessis<sup>n</sup> 26

whenne E. r abyde BCFH.

g him I. h Om. I. i The which I. k that I. l the mete CDEFGKLMNOPQSUXB. m oure assis I.  
 n that I. o Om. I. p herborw x. herburghe b. q zyue to thee I. r nedeful thingis I. s biseche thee I. t his  
 assis mete I. u had weishen I. v toke I. w to mete I. x her I. y her weie I. z olde mannes hows I.  
 a on the I. b hath entrid I. c and Y I. d brynge I. e fulfille I. f biseche zou I. g anentis this I.  
 h wolden not I. i the which I. k seyng I. l he I. m he bitook I. n derknessis of nizt I.

goyngc aweie the derknessis, came to the dore of the hows, where dwellide hir lord, and there she felle down. The morwe tide doon, the man roos, and openede the dore for to fulfil the bigunne weye; and, loo! his secoundarie wijf lay at the dore, spred the hoondis in the threswold<sup>s</sup>. To whom he wenyngc hir to reste<sup>ss</sup> spak, Ryse, and goo we. The which no thing answeyngc, vndurstondyngc that she was deed, took hir, and putte on the asse; and he is turnyd azen into his hows. The which whanne he was goon yn, he cau3te a swerd, and the careyn of the wijf with hir bouys in twelue parties and gobetis hewyngc, he sente into alle the teermys of Yrael. The which thing whanne alle thei hadden seen, thei crieden to gidre, Neuer siche thing is don in Israel, fro that dai that oure faders stieden vp fro Egypt vnto the tyme that is nowc; 3yueth sentens, and in comoun deme 3e, what is nede to the deed.

## CAP. XX.

1 And the sones of Yrael wenten out, and to gidre gedreden as o man, fro Dan vnto Bersabee, and fro the loond of Galaad to the hows of Maspha; and alle the corneres of puplis, and alle the lynages of Yrael camen to gidre into the chirche of the puple of God, foure hundred thowsandis<sup>t</sup> of foot men fizters. 2 And it was not vnknowun to the sones of Beniamyn, that the sones of Yrael hadden stied vp into Maspha. And a Leuyte, the housboond of the slayn womman, askid, what maner wyse so myche 4 hidows gilt were doon, he answerde, I

departiden, the womman cam to the dore of the hows, where hir lord dwellide, and there sche felde doon. Whanne<sup>o</sup> the mo-27 rewid was maad, the man roos, and openyde the dore, 'that he schulde fille the weie bigunnun<sup>p</sup>; and lo! his wijf lay bifor<sup>q</sup> the dore, with<sup>r</sup> hondis spred<sup>s</sup> in<sup>t</sup> the threischfold. And<sup>u</sup> he gesside<sup>v</sup> 'hir to 28 reste<sup>w</sup>, 'and spak to hir<sup>x</sup>, Rise thou<sup>y</sup>, and go we. 'And whanne sche answeride no thing<sup>z</sup>, he vndirstode that sche was deed; and he took hir<sup>a</sup>, and puttide<sup>b</sup> on the<sup>c</sup> asse, and turnede<sup>d</sup> azen in to his hows. And whanne he entride<sup>e</sup> in 'to that hows<sup>f</sup>, 29 he took<sup>g</sup> a swerd, and departide<sup>h</sup> in to twelue partis and gobetis the deed body<sup>i</sup> of the<sup>k</sup> wijf<sup>l</sup>, and sente<sup>m</sup> in to alle the termes<sup>n</sup> of Israel. And<sup>o</sup> whanne alle<sup>p</sup> 'men 30 hadden herde this<sup>q</sup>, thei crieden<sup>r</sup>, Neuere<sup>s</sup> siche a<sup>t</sup> thing was<sup>u</sup> don in Israel, fro that dai 'in which<sup>v</sup> oure fadris stieden<sup>w</sup> fro Egypt 'til in to<sup>x</sup> 'present tyme<sup>y</sup>; seie<sup>z</sup> 3e sentence, and deme 3e<sup>a</sup> in comyn, what is nede to be doon<sup>b</sup>.

## CAP. XX.

Therfor<sup>c</sup> alle the sones of Israel 3eden<sup>d</sup>, 1 and weren<sup>e</sup> gaderid togidere<sup>f</sup> as o man, fro Dan 'til to<sup>g</sup> Bersabee, and fro the lond of Galaad to the Lord in Maspha; and alle<sup>h</sup> the<sup>i</sup> 'corneris of puplis<sup>k</sup>; and alle the 2 lynagis of Israel camen to gidre in to the chirche of 'the puple of God<sup>l</sup>, foure hundred thowsynde of 'foot men fizters<sup>m</sup>. And 3 it was not 'hid fro<sup>n</sup> the sones of Beniamyn, that the sones of Israel hadden stied<sup>o</sup> in to Maspha. And the<sup>p</sup> dekene, hosebonde of the 'wijf *that was*<sup>q</sup> slayn, was axid, 'how so greet felonye was doon<sup>r</sup>; and<sup>s</sup> he 4 answeride, Y cam with my wijf in to Ga-

<sup>s</sup> threshold CE. threschwolde F. threschfolde H. <sup>ss</sup> riste A. <sup>t</sup> thousand C *passim*.

<sup>o</sup> And whanne I. <sup>p</sup> for to go forth his journey I. <sup>q</sup> at I. <sup>r</sup> hir I. <sup>s</sup> spred abrod I. <sup>t</sup> on x. <sup>u</sup> To whom I. <sup>v</sup> spake gessyngc I. <sup>w</sup> that sche had restid hir I. <sup>x</sup> Om. I. <sup>y</sup> Om. I. <sup>z</sup> The whiche nothing answeringe I. <sup>a</sup> Om. I. <sup>b</sup> putte hir I. putte M. <sup>c</sup> an I. <sup>d</sup> he turnede I. <sup>e</sup> was entrid I. <sup>f</sup> Om. I. <sup>g</sup> cau3te I. <sup>h</sup> he hewide I. <sup>i</sup> careyn I. <sup>k</sup> his I. <sup>l</sup> wijf with hir boones I. <sup>m</sup> he sente these I. <sup>n</sup> coostis I. <sup>o</sup> The whiche thing I. <sup>p</sup> thei alle I. <sup>q</sup> vndirstoden I. <sup>r</sup> seiden togidre with hize voice I. <sup>s</sup> Was neuere I. <sup>t</sup> Om. I. <sup>u</sup> Om. I. <sup>v</sup> that I. <sup>w</sup> stieden up I. <sup>x</sup> vnto I. <sup>y</sup> the tyme that is now I. <sup>z</sup> 3iue I. <sup>a</sup> 3e herof I. <sup>b</sup> doon for this dede I. <sup>c</sup> And I. <sup>d</sup> 3eden out *plures*. wenten I. <sup>e</sup> Om. I. <sup>f</sup> hem togidere I. <sup>g</sup> vnto I. <sup>h</sup> the peplis in alle I. <sup>i</sup> Om. I. <sup>k</sup> corneris of the lond I. <sup>l</sup> Goddis puple I. <sup>m</sup> fiztinge footmen I. <sup>n</sup> vnknown to I. <sup>o</sup> stied up I. <sup>p</sup> whanne the I. <sup>q</sup> woman *plures*. <sup>r</sup> in what manere wise so myche an hidous gilt were don I. <sup>s</sup> Om. DIKMOQXB.

cam into Gabaa of Beniamyn with my  
 5 wijf, and thidre I turnede. And loo! the  
 men of that cytee enuyrounden at nyzt  
 the hows, in the<sup>u</sup> which Y dwelte, will-  
 ynge to slee me, and my wijf traueyl-  
 ynge with vntrowable woodnes of lust,  
 6 and therfor she is deed. The which  
 taken Y hew3 into gobetis, and I sente  
 partis into alle the teermys of 3oure pos-  
 sessioun; for neuer so myche felony and  
 so myche<sup>v</sup> trespas worthi to be punysshid  
 7 is doon in Irael. 3e ben nyzt to alle the  
 sones of Yrael; demeth, what 3e owen  
 8 to doon. And stondynge al the puple as  
 with word of o man answerd, We shulen  
 not goon azen into oure tabernaclis, ne  
 9 eny man shal goo into his hows; but  
 this azens Gabaa in comoun we shulen  
 10 doo. Ten men ben chosun of an hundrid,  
 of alle the lynagis of Yrael, and an hun-  
 drid of a thowsand, and a thousand of  
 ten thowsandis, that thei beren to the  
 oost metis, and we fiztynge mowen azens  
 Gabaa of Beniamyn 3eelden to hym for  
 11 the hidows gilt, that he deserneth. And  
 al Yrael cam to gidre to the citee, as  
 o<sup>w</sup> man, in the same thou3t and with o<sup>x</sup>  
 12 counseil. And thei senten messengeris to  
 al the linage of Beniamyn, 'the whiche<sup>y</sup>  
 shulden seye, Whi so myche felonye is  
 13 foundun in 3ou? Takith the men of Ga-  
 baa, that this trespasse han doo, that thei  
 dyen, and yuel be doo away fro Yrael.  
 The whiche wolden not here the mawnde-  
 ment of the sones of Yrael, her britheren,  
 14 but of alle the cytees, that weren of her  
 lot, camen togidre in Gabaa, that to hem  
 thei myzten bere helpe, and azens al the  
 15 puple of Yrael fizten. And there ben  
 founden fyue and twenti thowsandis of  
 Beniamyn, of men drawynge out swerd,

baa of Beniamyn, and Y<sup>t</sup> turnede thidur.  
 And lo! men of that citee cumpassiden in<sup>5</sup>  
 nyzt<sup>u</sup> the<sup>v</sup> hows, in<sup>w</sup> which<sup>x</sup> Y dwellide<sup>xx</sup>,  
 and thei wolden sle<sup>y</sup> me†, and thei bitra-  
 ueliden<sup>z</sup> my wijf with vnbileueful<sup>a</sup> wood-  
 nesse of letcherie; at<sup>b</sup> the last† sche was  
 deed. And Y took, and Y<sup>c</sup> kittide<sup>d</sup> hir 6  
 in to gobetis, and Y sente partis<sup>e</sup> in to alle  
 the termes of 3oure possessioun; for so  
 greet felonye and so greouse<sup>f</sup> synne was  
 neuere doon in Israel. Alle<sup>g</sup> 3e sones of 7  
 Israel ben present; deme 3e, what 3e owen  
 do<sup>h</sup>. And al the puple stood, and answer- 8  
 ide as bi word<sup>i</sup> of o man, 'that is acord-  
 yngli, with out azenseiying and with out  
 delay<sup>k</sup>, We schulden not go aweil<sup>l</sup> in to  
 oure tabernaclis, nethir ony man<sup>m</sup> schal  
 entre in to his hows; but we schulden do 9  
 this<sup>n</sup> in comyn azens Gabaa. 'Ten men 10  
 be<sup>o</sup> chosun of an hundrid, of alle the lyn-  
 agis of Israel, and an hundrid<sup>p</sup> of a thou-  
 synde, and a thousynde<sup>q</sup> of ten thousynde,  
 that thei bere metis to the oost, and that<sup>r</sup>  
 we, fiztynge azens Gabaa of Beniamyn,  
 moun 3elde to it 'for the trespas<sup>s</sup> that<sup>t</sup>  
 that it deserueth<sup>u</sup>. And al the puple, 'as 11  
 o man<sup>v</sup>, cam togidre to the citee bi the  
 same thou3t and<sup>w</sup> o<sup>x</sup> counsel. And 'thei 12  
 senten<sup>y</sup> messengeris to al the lynage of  
 Beniamyn, 'whiche messengeris<sup>z</sup> seiden,  
 Whi so greet felonye is foundun in 3ou?  
 Bitake 3e the men of Gabaa, that diden<sup>a</sup> 13  
 this wickidnesse, that thei die, and yuel<sup>b</sup>  
 be doon away fro Israel. 'Whiche nolden<sup>c</sup>  
 here the comaundement<sup>d</sup> of her britheren,  
 the sones of Israel, but of<sup>e</sup> alle the citees, 14  
 that weren of 'her part, thei<sup>f</sup> camen togi-  
 dere in to Gabaa, to helpe hem, and to  
 fizte azens al the puple of Israel. And fyue 15  
 and twenti thousynde|| weren foundun of<sup>g</sup>  
 Beniamyn, of men drawynge out swerd,

† and they  
 wolden sle me,  
 no but Y wolde  
 bitake my wiyf  
 to hem, as Jo-  
 sefus seith,  
 ethir they wol-  
 den sle me, in  
 turmentinge  
 me bi fleisly  
 knowing and  
 unleueful, as  
 other men  
 seyen. *Live*  
*here. c.*  
 ‡ at the last; the  
 dekene prenyde  
 his seiying bi  
 witnessis, bi his  
 seruaunte, and  
 bi the elde man  
 and his meynee,  
 for thei schul-  
 den not go to  
 batel azenes  
 men of Gabaa,  
 for his word  
 aloone. *Live*  
*here. c.*

|| In Ebreu it  
 is, twenti six  
 thousande. c.

<sup>u</sup> Om. c. <sup>v</sup> grete BCEFH. <sup>w</sup> oon BEFH. <sup>x</sup> oon E. <sup>y</sup> that c.

<sup>t</sup> Om. i. <sup>u</sup> the nyzt i. <sup>v</sup> that k. <sup>w</sup> Om. plures. <sup>x</sup> that i. <sup>xx</sup> dwellide ynne IK. <sup>y</sup> haue slawe i.  
<sup>z</sup> traneliden plures. han traueild i. <sup>a</sup> vncredible i. <sup>b</sup> and at i. <sup>c</sup> Om. ix. <sup>d</sup> kitte i. <sup>e</sup> tho partis of  
 hir i. <sup>f</sup> gret i. <sup>g</sup> Now alle i. <sup>h</sup> to do IKMO. <sup>i</sup> the word i. <sup>k</sup> Om. i. <sup>l</sup> henns i. <sup>m</sup> of us i.  
<sup>n</sup> this thing i. <sup>o</sup> Be there ten men i. <sup>p</sup> hundrid men i. <sup>q</sup> thousynde men i. <sup>r</sup> Om. i. <sup>s</sup> Om. i.  
<sup>t</sup> that thing i. <sup>u</sup> hath disserued for this trespas i. <sup>v</sup> Om. i. <sup>w</sup> and bi i. <sup>x</sup> Om. cdm. <sup>y</sup> Israel  
 sente i. <sup>z</sup> and thei i. <sup>a</sup> han do i. <sup>b</sup> the yuel i. <sup>c</sup> But Benjamin wolde not i. <sup>d</sup> heest i. <sup>e</sup> men of i.  
<sup>f</sup> the part of Benjamin i. <sup>g</sup> of the lynage of i.

16 beside the dwellers of Gabaa, that weren  
seuen hundryd moost myzti men, so with  
the lift as with the rizt fiztyng, and so  
with slyngis stones at certeyn throw-  
yng, that an heer forsothe thei myzten  
smyte, and in to noon other partie the  
strook of the stoon shulde be born aweye.  
17 Forsothe of the men of Yrael, with outen  
the sones of Beniamyn, ben foundun foure  
hundrid thowsandis of men drawyng out  
18 the swerd and redi to the<sup>a</sup> fizt. The  
whiche rysyng camen into the hows of  
God, that is in Silo; and thei counseyl-  
den hym, and seiden, Who shal be in  
oure oost prince of the strijf azens Ben-  
iamyn? To whom the Lord answerde,  
19 Judas be he zoure duyck. And anoon the  
sones of Yrael rysyng eerly setten tentis  
20 azens Gabaa. And thens goyng forth to  
the fizt azens Beniamyn, thei bigunnen to  
21 fizt azens the cytee. And the sones of  
Beniamyn goon out fro<sup>b</sup> Gabaa, slown of  
the sones of Irael that day two and  
22 twenti thowsandis of men. And eft the  
sones of Yrael and in strength and in  
noubre trustyng, in the same place in  
which rather thei stryuen, thei dresseden  
23 the sheltroun<sup>c</sup>; so neuerthelater that be-  
fore thei stieden, and wepten before the  
Lord vnto the nyzt, and counseilden hym,  
and seiden, Shal I more goon forth to  
fizten azens the sones of Beniamyn, my  
britheren, or nay? To whom he an-  
swerde, Stieth vp to hem, and goth into  
24 the strijf. And whanne the sones of  
Yrael the tother day azens Beniamyn to  
25 the batayl weren goon, the sones of Ben-  
iamyn breken out fro the zatis of Ga-  
baa, and azen comyng to hem, so mych  
slauzter thei mich wexen wood in hem,  
that eizt and twenti thousandis of men

outakun<sup>h</sup> the dwellers<sup>i</sup> of<sup>k</sup> Gabaa, whiche<sup>l</sup> 16  
weren seuen<sup>m</sup> hundrid strongeste<sup>n</sup> men,  
fiztyng so with the lefthond as with the  
rizthond, and castyng so<sup>o</sup> stoonus with  
slyngis at a certeyn thing, that thei myzten  
smyte also an heer, and the strook of the  
ston schulde not be borun<sup>p</sup> in to 'the  
tother<sup>q</sup> part'. Also of the men of Israel, 17  
with out the sones of Benjamin, weren  
foundun foure hundrid thousynd 'of men<sup>s</sup>  
drawyng<sup>t</sup> swerd and redi to batel. Whiche<sup>u</sup> 18  
riseden<sup>v</sup> and camen in to the hows of  
God, that is in Silo; and thei counseliden  
God<sup>w</sup>, and seiden, Who schal be prince in  
oure oost of the batel azens the sones of  
Beniamyn? To whiche<sup>x</sup> the Lord an-  
sweride, Judas be zoure duyck. And anoon 19  
the sones of Israel risiden<sup>y</sup> eerli, and set-  
tiden<sup>z</sup> tentis azens Gabaa. And fro thennus 20  
thei zeden forth<sup>a</sup> to batel azens Beniamyn,  
and bigunnen<sup>b</sup> to fizte azens 'the citee<sup>c</sup>.  
And the sones of Beniamyn zeden out of 21  
Gabaa, and killiden<sup>d</sup> of the sones of Israel  
in that dai two and twenti thousynde of<sup>e</sup>  
men<sup>f</sup>. And eft the sones of Israel tristiden 22  
in strengthe<sup>f</sup> and<sup>g</sup> noubre<sup>h</sup>, and dress-  
iden<sup>i</sup> schiltron, in the same place in which  
thei fouzten bifore; so netheles that thei 23  
stieden<sup>k</sup> bifore<sup>l</sup>, and wepten<sup>m</sup> bifor<sup>n</sup> the  
Lord 'til to<sup>o</sup> nyzt, and counseliden<sup>p</sup> hym<sup>q</sup>,  
and seiden, Owe<sup>r</sup> Y go forth more to fizte  
azens the sones of Beniamyn, my britheren,  
ether nay? To whiche<sup>s</sup> he answeride, Stie  
ze to hem, and bigynne ze batel<sup>t</sup>. And 24  
whanne the sones of Israel hadden go  
forth to batel in the tother dai azens  
Beniamyn, the sones of Beniamyn braken 25  
out of<sup>u</sup> the zates of Gabaa, and camen to  
hem<sup>v</sup>; and the sones of Beniamyn weren  
wood azens hem<sup>w</sup> bi so greet sleyn<sup>x</sup>, that  
thei castiden<sup>y</sup> down eiztene thousynde of<sup>z</sup>

† *twenti two  
thousynde of  
men. Thous  
the sones of  
Israel hadden  
iust batel, ne-  
theles they  
tristiden ouer  
myche in her  
multitude and  
strengthe;  
therfor the  
Lord suffride  
hem to be ouer-  
comun twyes  
in the bigyn-  
nyng, that thei  
schulden be  
maad meke and  
rene to the  
Lord, and triste  
more of Goddis  
virtu than of  
her owne. E-  
brews seyen,  
that this bifelde  
to hem, for  
they weren  
negligent to  
punysche ido-  
latre in the  
hows of Mycas  
and in the ly-  
nage of the  
sones of Dan,  
which dede bi-  
felde nextbifor  
this, as Ebrews  
seyen; and  
that idolatre  
was opyn and  
as greuouse  
and greuouse  
than this; ther-  
for it may be  
seid resonably,  
that ech of  
these thingis  
bifor seid, was  
cause of the  
ouercomyng of  
the peple of  
Israel bi the  
sones of Benia-  
myn in the bi-  
gynnyng, and  
so the firste  
synne schulde  
be punyschid  
bifor the se-  
counde. Live  
here. c.*

<sup>a</sup> Om. F. <sup>b</sup> of BH. <sup>c</sup> schetrome E.

<sup>h</sup> withoute I. <sup>i</sup> men dwellinge I. <sup>k</sup> in I. <sup>l</sup> the whiche I. <sup>m</sup> vj. coqb. sixe EFGKLP RSUX. <sup>n</sup> ful  
stronge I. <sup>o</sup> of K sec. m. <sup>p</sup> borun awei I. <sup>q</sup> noon other I. <sup>r</sup> partie or asijde I. <sup>s</sup> Om. I.  
<sup>t</sup> drawyng out I. <sup>u</sup> the whiche I. <sup>v</sup> arisen up I. risen M. resin P. <sup>w</sup> with God I. <sup>x</sup> whom I.  
<sup>y</sup> arisen up I. risen M. resin P. <sup>z</sup> thei settiden I. <sup>a</sup> out I. <sup>b</sup> Israel biganne I. <sup>c</sup> Gabaa I. <sup>d</sup> thei  
killiden I. <sup>e</sup> Om. I. <sup>f</sup> the strengthe bc. her owne strengthe I. <sup>g</sup> of N. <sup>h</sup> in noubre of peple I.  
<sup>i</sup> thei dressiden I. <sup>k</sup> stieden up I. <sup>l</sup> to the hous I marg. <sup>m</sup> thei wepten I. <sup>n</sup> to fore I. <sup>o</sup> vn to I.  
<sup>p</sup> thei counseliden I. <sup>q</sup> with him I. <sup>r</sup> Schal I. <sup>s</sup> whom I. <sup>t</sup> the batel I. <sup>u</sup> fro I. <sup>v</sup> Israel I.  
<sup>w</sup> Israel I. <sup>x</sup> fers sleyn I. <sup>y</sup> threwen I. <sup>z</sup> Om. I.

drawynge out swerdis thei threwn doun.  
 26 For what thing alle the sones of Yrael  
 camen into the hows of God, and sit-  
 tyng thei wepten before the Lord, and  
 thei fastiden that day vnto euen<sup>c</sup>; and  
 thei offreden to him<sup>d</sup> brent sacrifices and  
 27 pesible sleyn sacrificis, and vpon her  
 staat thei askiden. That tyme was there  
 the arke of the boond of pees of God in  
 28 Sylo; and Phynees, the sone of Eliazar,  
 sone<sup>e</sup> of Aaron, was prouost of the hows.  
 'Thanne thei<sup>f</sup> counseilden the Lord, and  
 seiden, Shulen we more goon out to the  
 fyt azens the sones of Beniamyn oure  
 bretheren, othir resten? To whom seith<sup>g</sup>  
 the Lord, Stieth vp, forsothe to morwe  
 29 I shal taak hem into zoure hoondis. And  
 the sones of Yrael putten busschementis  
 bi the<sup>h</sup> enuyroun of the cytee of Gabaa;  
 30 and the thridde sithe as oons and twyes  
 azens Beniamyn the oost brouzte forth.  
 31 But and the sones of Beniamyn hardili  
 breken out of the cytee, and the aduer-  
 saryes fleyng lenger thei pursueden, so  
 that thei woundiden of hem, as the first  
 day and the secunde, and slown bi two  
 pathis the turninge backis; of the whiche  
 oon beer into Bethel, and the tothir into  
 Gabaa. And thei threwn doun aboute  
 32 thretti men; forsothe thei wenden in the  
 wont maner to sleen hem; the whiche  
 feynynge flizt at the bigynnyng, wenten  
 in conseil for to drawe hem a wey fro the  
 cytee, and as fleyng to bryngen to the  
 33 forseide pathis. And so alle the sones of  
 Yrael rysynge fro her seetis tizten shil-  
 tron in the place that is clepid Baaltha-  
 mar. Forsothe the busschementis, that<sup>i</sup>  
 about the cytee weren, 'litol melome<sup>k</sup> hem  
 34 seluen bigunnen to opne, and fro the

men<sup>a</sup> drawynge<sup>b</sup> swerd. Wherfor alle the<sup>26</sup>  
 sones of Israel camen in to the hows of  
 God, and saten<sup>c</sup>, and wepten before the  
 Lord, and thei fastiden in that dai 'til to<sup>d</sup>  
 euentid<sup>e</sup>; and thei offeriden to the Lord  
 brent sacrifices and pesible sacrifices, and<sup>27</sup>  
 axiden<sup>f</sup> of her staat. In that tyme the  
 arke of boond<sup>g</sup> of pees of God<sup>h</sup> was there  
 in Silo<sup>†</sup>; and Fynees, the sone of Elea-<sup>28</sup>  
 zar, sone<sup>i</sup> of Aaron, was souereyn of the  
 hows<sup>k</sup>. Therfor<sup>l</sup> thei counseliden the Lord,  
 and seiden, Owen<sup>m</sup> we go out more to  
 batel azens the sones of Beniamyn, oure  
 britheren, ethir reste<sup>n</sup>? To whiche<sup>o</sup> the  
 Lord seide, Stie<sup>p</sup> ze<sup>p</sup>, for to morewe Y schal  
 bytake hem<sup>q</sup> in to zoure hondis. And the<sup>29</sup>  
 sones of Israel settiden buyschementis bi  
 the<sup>r</sup> cumpas of the citee of Gabaa; and the<sup>30</sup>  
 thridde tyme as onys and tweis<sup>s</sup> thei  
 brouzten forth oost<sup>t</sup> azens Beniamyn. But<sup>31</sup>  
 also the<sup>u</sup> sones of Beniamyn braken out  
 of<sup>v</sup> the citee booldli, and pursueden<sup>w</sup> fer-  
 there the aduersaryes fleyng, so that thei  
 woundiden of hem<sup>x</sup>, as in<sup>y</sup> the firste dai  
 and the secunde, and killiden<sup>z</sup> bi twey  
 paththis 'the aduersaries<sup>a</sup> turnynge backis;  
 of whiche<sup>b</sup> paththis oon was borun<sup>c</sup> in to  
 Bethel, the<sup>d</sup> tother in to Gabaa. And thei<sup>f</sup>  
 castiden<sup>g</sup> doun aboute thretti men<sup>h</sup>; for<sup>32</sup>  
 thei gessiden to sle<sup>i</sup> hem<sup>k</sup> 'bi customable  
 maner<sup>l</sup>; whiche<sup>m</sup> 'feyneden flizt<sup>n</sup> bi craft,  
 and<sup>o</sup> token counsel<sup>p</sup>, that thei schulden  
 drawe hem<sup>q</sup> fro the citee, and that thei  
 as fleyng schulden brynge<sup>r</sup> to the for-  
 seid paththis. Therfor<sup>s</sup> alle the sones of<sup>33</sup>  
 Israel risiden<sup>t</sup> of<sup>u</sup> her seetis, and<sup>v</sup> settiden  
 schiltrun in the place which<sup>w</sup> is clepid  
 Baalthamar. And the busschementis, that  
 weren aboute the citee, bigunnen to opene  
 hem silf litil<sup>x</sup> and litil<sup>x</sup>, and to go forth<sup>34</sup>

† This word  
 in 'Silo, is not  
 in Ebreu, but  
 it is vnder-  
 standun in  
 Silo, if the  
 arke was not  
 brouzt ouer to  
 the oost. Live  
 here. c.

<sup>c</sup> the euen CE. <sup>d</sup> hem A. <sup>e</sup> the sone E pr. m. F. <sup>f</sup> Thei A pr. m. <sup>g</sup> seyde H. <sup>h</sup> Om. c. <sup>i</sup> that weren A.  
<sup>k</sup> a litil and a litil H.

<sup>a</sup> men of Israel I. <sup>b</sup> drawynge out I. <sup>c</sup> thei saten I. <sup>d</sup> vnto I. <sup>e</sup> the euentid K. <sup>f</sup> thei axiden the  
 Lord I. <sup>g</sup> the boond I. <sup>h</sup> the Lord I. <sup>i</sup> the sone I. <sup>k</sup> Lordis hows I. <sup>l</sup> Thanne I. <sup>m</sup> Schul I.  
<sup>n</sup> schul we reste I. <sup>o</sup> whom I. <sup>p</sup> ze up azens hem I. <sup>q</sup> Benjamin I. <sup>r</sup> Om. I. <sup>s</sup> tweis before I. <sup>t</sup> the  
 oost I. <sup>u</sup> thanne the I. <sup>v</sup> fro I. <sup>w</sup> thei pursueden I. <sup>x</sup> Israel I. <sup>y</sup> thei diden in I. <sup>z</sup> thei killiden I.  
<sup>a</sup> Israel I. <sup>b</sup> the whiche I. <sup>c</sup> streijt out I. <sup>d</sup> and the I. <sup>e</sup> Benjamin I. <sup>f</sup> threwe I. <sup>g</sup> men of Israel I.  
<sup>i</sup> destrie I. <sup>k</sup> Israel I. <sup>l</sup> as thei diden before I. <sup>m</sup> and I. <sup>n</sup> Om. I. <sup>o</sup> Israel I. <sup>p</sup> counsel, feynynge  
 hem to fle I. <sup>q</sup> Benjamin I. <sup>r</sup> brynge forth Benjamin I. <sup>s</sup> Thanne I. <sup>t</sup> rysynge up I. resin P.  
<sup>u</sup> fro IX. <sup>v</sup> Om. I. <sup>w</sup> that I. <sup>x</sup> a litil I.

west parti of the citee to goon forth. But and othere ten thousandis of men of Yrael<sup>l</sup> dwellers of the cytee terreden to stryues; and the bateil is agreggid azens the sones of Beniamyn, and thei vndurstoden not, that on alle sidis to hem  
 35 stood yn deeth. And the Lord smoot hem in the sizt of the sones of Yrael, and thei slown of hem in that day fyue and twenti thowsandis and an hundrid men, alle fizters and drawinge out  
 36 swerd. Forsothe the sones of Beniamyn, whanne thei hadden seen hem self to be the nethermore, thei bigunne to flee. The which thing biholdynge the sones of Yrael, zeuen to hem place to flee, that thei mijten come to the maad redi busschementis, the whiche<sup>n</sup> bisyde the  
 37 cytee thei setten. The whiche whanne hadden<sup>o</sup> ryse sodeynly fro the hidilis, and Beniamyn zaf backis to the sleers, thei wenten into the cytee, and smyten  
 38 it in mouth of swerd. Forsothe the sones of Yrael hadden zeuen a tokne to hem that weren sett in busschementis, that after that thei hadden take the cytee, fier thei shulden teend, and the smook stiyng  
 39 the cytee takun. The which thing whanne the sones of Yrael put in that strijf shulden biholde; forsothe the sones of Beniamyn wenden hem to fleen, and more bisily folweden, sleyn of the oost  
 40 of hem thretti men; and thei seen as a piler of smook fro the citee to stien vp; forsothe Beniamyn biholdynge bihynde, whanne he saw<sup>3</sup> the cytee takun, and the  
 41 flawmis to be born into heijt, the whiche beforehond feyneden flizt, turnede the face strongly<sup>p</sup> withstoden. The which thing whanne the sones of Beniamyn

fro the west part of the citee. But also othere ten thousynde of<sup>y</sup> men of al Israel excitiden<sup>z</sup> the dwelleris of the<sup>a</sup> cite to batels; and the batel was maad greuous azens the sones of Beniamyn, and thei vndurstoden not, that perisching neizede to hem on eche part. And the Lord smoot<sup>35</sup> hem<sup>b</sup> in the sizt of the sones of Israel, and thei killiden<sup>c</sup> of hem in that dai fyue and twenti thousynde and an hundrid men<sup>d</sup>, alle<sup>e</sup> the<sup>f</sup> werryours and drawynge<sup>ff</sup> swerd. Sotheli<sup>g</sup> the sones of Beniamyn bigunnen<sup>h</sup><sup>36</sup> to fle, whanne thei sien, that thei weren the lowere<sup>l</sup>. And the sones of Israel sien this, and zauen to<sup>k</sup> hem place to fle, that thei schulden come to the buyschementis maad redi, whiche<sup>l</sup> thei<sup>m</sup> hadden set bi-sidis the citee. And whanne thei<sup>n</sup> hadden<sup>37</sup> rise<sup>o</sup> sudenli fro hid places, and Beniamyn zaf backis to the sleeris, thei entriden in to the citee, and smytiden<sup>p</sup> it by the<sup>q</sup> scharpnesse of swerd. Sotheli<sup>r</sup> the sones<sup>38</sup> of Israel hadden zeue a signe<sup>s</sup> to hem whiche<sup>t</sup> thei hadden set in buyschementis<sup>u</sup>, that aftir that<sup>v</sup> thei hadden take the citee, thei schulden kyndle fier<sup>w</sup>, and that bi smook stiyng<sup>x</sup> an hi<sup>3</sup>, thei schulden schewe the citee takun<sup>y</sup>. And whanne<sup>z</sup><sup>39</sup> the sones of Israel set in thilke<sup>a</sup> batel sien<sup>b</sup> this<sup>c</sup>; for the sones of Beniamyn gessiden hem<sup>d</sup> to fle, and thei sueden<sup>c</sup> bisiliere<sup>f</sup>, whanne thretti men of her<sup>g</sup> oost weren slayn; and the sones of Israel<sup>h</sup><sup>40</sup> sien as a piler of smoke stie<sup>i</sup> fro the citee; also<sup>k</sup> Beniamyn bihelde<sup>kk</sup> bihynde, whanne he siz<sup>l</sup> the<sup>l</sup> citee takun, and flawmes<sup>m</sup> borun<sup>n</sup> an hi<sup>3</sup>e, thei that feyn-<sup>41</sup> eden flizt<sup>o</sup> bifore, azenstoden strongliere with face turned<sup>p</sup>. And<sup>q</sup> whanne the sones of Beniamyn hadden seyn this<sup>r</sup>, thei weren turned in to flizt, and thei bigunnen to go<sup>42</sup>

<sup>l</sup> al Yrael CE. <sup>a</sup> that C. <sup>o</sup> thei hadden E pr. m. <sup>p</sup> strengereli CEFH.

<sup>y</sup> Om. 1. <sup>z</sup> stiriden Benjamin. <sup>a</sup> that 1. <sup>b</sup> Benjamin 1. <sup>c</sup> Israel killide 1. <sup>d</sup> of men c. <sup>e</sup> and alle 1. <sup>f</sup> these weren 1. <sup>ff</sup> men drawynge out 1. <sup>g</sup> And whanne 1. <sup>h</sup> hadden seen hem silf to be the lower part, thei bigunnen 1. <sup>l</sup> Om. 1. <sup>k</sup> thei zauen 1. <sup>l</sup> the whiche 1. <sup>m</sup> Israel 1. <sup>n</sup> these bushementis 1. <sup>o</sup> rise up 1. <sup>p</sup> thei smoten 1. <sup>q</sup> Om. 1. <sup>r</sup> And 1. <sup>s</sup> tokene 1. <sup>t</sup> that 1. <sup>u</sup> the buyschementis 1. <sup>v</sup> Om. 1. <sup>w</sup> therynne fier 1. <sup>x</sup> stiyng up 1. <sup>y</sup> to be takun 1. <sup>z</sup> that 1. <sup>a</sup> that 1. <sup>b</sup> schulden se 1. <sup>c</sup> that 1. <sup>d</sup> Israel 1. <sup>e</sup> pursueden hem 1. <sup>f</sup> bisiloker 1. <sup>g</sup> Israel 1. <sup>h</sup> thei 1. <sup>i</sup> stie up 1. <sup>k</sup> And also 1. <sup>kk</sup> biholdinge 1. <sup>l</sup> his 1. <sup>m</sup> the flawmes 1. <sup>n</sup> be borun 1. <sup>o</sup> to fle 1. <sup>p</sup> turneden her face to Beniamyn, and withstoden him more strongly 1. <sup>q</sup> azenstoden strongli with face turnide b. <sup>q</sup> Om. c. <sup>r</sup> this thing 1.

hadden seen, thei ben turned in<sup>a</sup> flizt,  
 42 and to the weye of deseert thei bigunne  
 to goon; forsothe thider hem aduersaryes  
 pursuyng, but and thes, that setten the  
 43 toun on fier, a3en comynge<sup>r</sup> to hem. And  
 so it is doon, that on either parti thei  
 ben slayn of enemyes, ne there was eny  
 reste of men dyyng; and thei fellen, and  
 ben thrown down at the eest coost of  
 44 the cytee of Gabaa. Forsothe there weren,  
 that in the same place ben slayn, eizteen  
 thousandis of men, al moost stronge fizters.  
 45 The which thing whanne hadden seen  
 that leften of Beniamyn, thei flouen  
 into wildirnes, and wenten to the stoon,  
 whos name is Remmon. Forsothe in that  
 flizt opynli hidir and thider rennyng  
 and into dyuerse placis goynge thei  
 slouen fyue thowsandis of men; and  
 whanne ferther thei wenten, thei pur-  
 sueden hem, and slewen also othere two  
 46 thowsandis. And so is doo, that alle  
 that fellen of Beniamyn in dyuerse placis,  
 weren fyue and twenti thowsandis, fizters  
 47 at batayls moost redy. And so there  
 laften of al the noumbre of Beniamyn,  
 that my3ten scape<sup>s</sup>, and fleen into wilder-  
 nesse, sixe hundred men; and thei setten  
 in the stoon of Remmon foure monethis.  
 48 Forsothe the sones of Yrael goon out,  
 smyten with swerd al the relif of the  
 cyte, fro man<sup>t</sup> vnto beest<sup>u</sup>; and alle the  
 citees and lytil touns of Beniamyn de-  
 uowryng flawm waastide.

## CAP. XXI.

1 The sones forsothe of Yrael hadden  
 sworn in Maspha, and seiden, Noon of vs  
 schal 3yue to the sones of Beniamyn of  
 2 his dou3tris a wijf. And alle thei camen  
 to the hows of God in Sylo, and in the  
 sijt of hym sittynge vnto euen thei rere-

to<sup>s</sup> the weie of deseert; while also aduer-  
 saries pursueden hem there, but also thei,  
 that hadden brent the<sup>t</sup> citee, camen a3ens  
 hem. And so it was doon, that thei<sup>u</sup> 43  
 weren<sup>v</sup> slayn of enemyes on ech part, ne-  
 ther ony<sup>w</sup> reste of men dyyng was<sup>x</sup>; and  
 thei felden, and weren cast down at the  
 eest coost of the citee of Gabaa. For- 44  
 sothe<sup>y</sup> thei, that weren slayn in the same  
 place, weren<sup>z</sup> eiztene thowsynde of 'men,  
 alle strongeste fizteris<sup>a</sup>. And whanne thei 45  
 that leften<sup>b</sup> of Beniamyn hadden seyn  
 this, thei fledden in to wildirnesse, and  
 thei 3eden to the stoon, whos name is  
 Remmon. And in that flizt *the sones of*  
*Israel* 3eden opynli<sup>c</sup>, 'and 3eden<sup>d</sup> in to  
 dyuerse places, and killiden<sup>e</sup> fyue thou-  
 synde men; and whanne thei<sup>f</sup> 3eden<sup>g</sup> fer-  
 ther<sup>h</sup>, thei pursueden hem, and killiden  
 also<sup>i</sup> othere twei thowsynde<sup>k</sup>. And so it was 46  
 doon, that alle<sup>l</sup> that felden down<sup>m</sup> of Ben-  
 iamyn in diuerse places, weren fyue and  
 twenti thowsynde,<sup>†</sup> 'fizterys moost<sup>n</sup> redi to  
 batels. And so sixe hundrid men leften 47  
 of al the noumbre of Beniamyn, that  
 my3ten ascape, and fle in to wildirnesse;  
 and thei<sup>o</sup> saten in the stoon of Remmon  
 foure monethis. Forsothe<sup>p</sup> the sones of 48  
 Israel 3eden out, and smytiden<sup>q</sup> with  
 swerd alle the remenauntis of the citee,  
 fro men 'til to<sup>r</sup> werk beestis; and de-  
 uowryng<sup>s</sup> flawme wastide alle the citees  
 and townes<sup>t</sup> of Beniamyn.

## CAP. XXI.

Also<sup>u</sup> the sones of Israel sworn in Mas-  
 pha, and seiden, Noon of vs schal 3yue to  
 the sones of Beniamyn a wijf of his dou3-  
 tris. And 'alle camen<sup>v</sup> to the hows of God<sup>2</sup>  
 in Silo, and thei saten in the 'sijt of hym<sup>w</sup>  
 'til to<sup>x</sup> enentid<sup>y</sup>, and thei reiden<sup>z</sup> the<sup>a</sup>

† weren xxv.  
 thowsynde;  
 bi the treunthe  
 of Ebreu, of  
 the sones of  
 Beniamyn  
 weren twenti  
 six thowsynde,  
 and with this,  
 vii. hundrid  
 of Gabaa, and  
 so a thowsinde  
 men and an  
 hundrid failen.  
 Ebreus seyen  
 that these fled-  
 den in to othere  
 citees of Benia-  
 myn, and weren  
 slayn aftirward  
 in the citees,  
 with wymmen  
 and othere  
 beestis. Lire  
 here. c.

q into c. r camen c. comyn e. s ascapyn EFH. t men c. u bestus c.

<sup>s</sup> Om. i. <sup>t</sup> her i. <sup>u</sup> Beniamyn i. <sup>v</sup> was i. <sup>w</sup> ther was ony i. <sup>x</sup> Om. i. <sup>y</sup> And i. <sup>z</sup> was c.  
<sup>a</sup> ful stronge fiztinge men i. <sup>b</sup> leften *alijue* i. <sup>c</sup> opynli *afur* i. <sup>d</sup> Om. i. <sup>e</sup> thei killiden of hem i.  
<sup>f</sup> Beniamyn i. <sup>g</sup> fledde i. <sup>h</sup> forth there CFGKMNQUSXB. <sup>i</sup> also of hem i. <sup>k</sup> thowsynde men i. <sup>l</sup> alle the  
 men i. <sup>m</sup> down slayn i. <sup>n</sup> men ful i. <sup>o</sup> these i. <sup>p</sup> And i. <sup>q</sup> thei smoten i. smetin p. <sup>r</sup> vnto i.  
<sup>s</sup> brennyng i. <sup>t</sup> the litle townes i. <sup>u</sup> Certes i. <sup>v</sup> al Israel came i. <sup>w</sup> Lordis sijt i. <sup>x</sup> vnto i. <sup>y</sup> the  
 euentid i. <sup>z</sup> reiden up i. <sup>a</sup> her i.

den a voys, and with greet zeelynge bi-  
 3 gunnen to wepe, seiyng, Whi, Lord God  
 of Yrael, this yuel ys doo in thi puple,  
 that this day o<sup>v</sup> lynage be doon awei fro  
 4 vs? Forsothe the tothir day eerli rysyng  
 thei maden vp an auter, and offreden  
 there brent sacrificis and pesible sleyn  
 5 offryngis, and seiden, Who stiede not vp  
 in the oost of the Lord of alle the lynagis  
 of Yrael? Forsothe with greet ooth thei  
 bounden hem seluen, whanne thei weren  
 in Maspha, hem to be slayn that thennus  
 6 weren. And lad by othenkyng the sones  
 of Yrael vpon her brother Beniamyn, thei  
 bigunnen to seyn, There is doon away  
 7 o<sup>w</sup> lynage fro Israel; whens shulen thei  
 taake wyues? forsothe alle in comyn we<sup>x</sup>  
 han sworn vs not to 3yue oure dou3tres<sup>y</sup>  
 8 to hem. And therfor thei seiden, Who  
 is of alle the lynagis of Israel, that stiede<sup>z</sup>  
 not vp to the Lord in to Maspha? And  
 loo! there ben foundun dwellers of Jabis  
 9 Galaad not haue ben in that oost. For-  
 sothe that tyme, whanne thei weren in  
 10 Sylo, noon of hem is foundun there. And  
 so thei senten ten thousand moost stronge  
 men, and comaundiden to hem, Goth, and  
 smitith the dwellers of Jabis Galaad in  
 mouth of swerd, as wel wymmen as the<sup>a</sup>  
 11 litil children of hem. And this shal be,  
 that 3e shulen kepe wel, alle of maal  
 kynde and wymmen, that han knowun  
 12 men, sleeth; maydens kepe 3e. And  
 there ben foundun of Jabis Galaad foure  
 hundryd maydens, that knewen not the  
 bed of man; and thei brou3ten hem to  
 the tentis in Silo, in to the loond of Cha-  
 13 naan. And thei senten messagers to the  
 sones of Beniamyn, that weren in the  
 stoon of Remmon; and thei comaundiden  
 to hem, that thei schulden take hem in  
 14 pees. And the sones of Beniamyn camen

vois, and bigunnen<sup>b</sup> to wepe with greet  
 zelyng, and seiden, Lord God of Israel,<sup>3</sup>  
 whi is this yuel don in thi puple, that  
 to dai o lynage be takun away of<sup>c</sup> vs?  
 Sotheli in the tother<sup>d</sup> day thei risiden<sup>4</sup>  
 eerli, and bilyden an auter, and offriden  
 there brent sacrifices and pesible sacri-  
 fices, and seiden, Who of alle the lynagis<sup>5</sup>  
 of Israel stiede not<sup>e</sup> in<sup>f</sup> to<sup>g</sup> the oost of the  
 Lord? For whanne thei weren in Mas-  
 pha, thei 'hadden bounde<sup>h</sup> hem silf with  
 a greouse<sup>i</sup> ooth, that thei that failiden<sup>k</sup>  
 schulden be slayn<sup>m</sup>. And the sones of Israel<sup>6</sup>  
 weren led bi penaunce on<sup>n</sup> her brother Ben-  
 iamyn, and bigunnen<sup>o</sup> to seie, O lynage of  
 Israel is takun away; wherof schulden thei<sup>7</sup>  
 take wyues? for<sup>p</sup> alle we sworn<sup>q</sup> in comyn,  
 that we schulden not 3yue oure dou3tris to  
 hem. Therfor<sup>r</sup> thei seiden, Who is<sup>s</sup> of alle<sup>8</sup>  
 the lynagis of Israel, that stiede not<sup>t</sup> to  
 the Lord in Maspha? And lo! the dwell-  
 eris of Jabis of Galaad weren foundun,  
 that thei weren not in the<sup>v</sup> oost<sup>w</sup>. Also<sup>9</sup>  
 in that tyme, whanne thei<sup>x</sup> weren<sup>y</sup> in Silo,  
 noon of hem<sup>z</sup> was foundun there. Ther-<sup>10</sup>  
 for<sup>a</sup> thei<sup>b</sup> senten ten thousynde strong-  
 este<sup>c</sup> men, and<sup>d</sup> comaundiden to hem, Go  
 3e, and smyte<sup>e</sup> the dwellers of Jabis of<sup>f</sup>  
 Galaad bi the<sup>g</sup> scharpnese of swerd, as  
 wel the<sup>h</sup> wyues as 'the litle children of  
 hem<sup>i</sup>. And this thing schal be<sup>k</sup>, which<sup>l</sup><sup>11</sup>  
 3e 'owen to<sup>m</sup> kepe, sle 3e alle of male  
 kynde, and the wynmen, that knewen<sup>n</sup>  
 men fleischli; reserue<sup>o</sup> 3e the virgyns<sup>p</sup>.  
 And foure hundrid virgyns, that knewen<sup>12</sup>  
 not the bed of man, weren foundun of  
 Jabis of<sup>q</sup> Galaad; and thei brou3ten hem  
 to the castels<sup>r</sup> in Silo, in to the lond of  
 Chanaan. And 'thei senten<sup>s</sup> messengeris<sup>13</sup>  
 to the sones of Beniamyn, that weren in  
 the stoon of Remmon; and thei comaund-  
 iden to hem, that thei schulden resseyue

<sup>v</sup> oon BEFH. <sup>w</sup> oon BEFH. <sup>x</sup> thei AB pr. m. FH. <sup>y</sup> dou3tren BFH. <sup>z</sup> ste3eth E. <sup>a</sup> Om. c.

<sup>b</sup> thei bigunnen I. <sup>c</sup> fro C. <sup>d</sup> oother I. <sup>e</sup> not up I. <sup>f</sup> Om. cs. <sup>g</sup> Om. BDEFG sec. m. KLNOPQRUX.  
<sup>h</sup> bounden KX. <sup>i</sup> ful gret I. <sup>k</sup> failiden *thennus* I. <sup>m</sup> deed I. <sup>n</sup> upon I. <sup>o</sup> the bigunnen I. <sup>p</sup> certes I.  
<sup>q</sup> han sworn I. <sup>r</sup> Thanne I. <sup>s</sup> is it I. <sup>t</sup> not up I. <sup>v</sup> that BCFGKLMNOPQRSUWX. <sup>w</sup> Lordis oost I.  
<sup>x</sup> Israel I. <sup>y</sup> was I. <sup>z</sup> Jabis meynee I. <sup>a</sup> Thanne I. <sup>b</sup> the sones of Israel I. <sup>c</sup> ful stronge I.  
<sup>d</sup> and thei I. <sup>e</sup> smyte 3e I. <sup>f</sup> and of I. <sup>g</sup> Om. I. <sup>h</sup> her I. <sup>i</sup> her 3ounge children I. <sup>k</sup> be to  
 3ou I. <sup>l</sup> that I. <sup>m</sup> schul I. <sup>n</sup> han knowe I. <sup>o</sup> but kepe I. <sup>p</sup> maidens I. <sup>q</sup> and of I. <sup>r</sup> tentis I.  
<sup>s</sup> Israel sente I.

in that tyme, and ben zeuen to hem wyues of the douztres<sup>b</sup> of Jabis Galaad; forsothe other thei founden, 'the whiche<sup>c</sup> 15 lijk maner thei schulden take. And al Yrael greetli sorowide, and dide othenkynge vpon the slauzter of o<sup>d</sup> lynage of 16 Yrael. And the more thurth birth seiden, What shulen we doo to the tother, that han take no wyues? Alle the wymmen in 17 Beniamyn fellen togidre, and with greet bisynes to vs and myche stodye it is to puruey, lest o<sup>d</sup> lynage be doon away fro 18 Yrael. Oure douztres we mowen not 3yue to hem, bounden bi ooth and cursynge, in the which we han seide, Cursid that shal 3yue of his douztris a wijf to 19 Beniamyn. And thei token counseil, and seiden, Loo, the solempnete of the Lord is in Silo, torn<sup>e</sup> aboute bi the 3eer, that is set at the north of the cytee of Bethel, and at the eest coast of the weye that goth fro Bethel to Siccymam, and to the 20 south of the burz toun of Lebona. And thei comaundiden to the sonnes of Beniamyn, and seiden, Goth, and lurkith in 21 the vynes; and whan 3e seen the douztris of Sylo at the dauncis to be lad aftir the maner to goo forth, goth<sup>f</sup> out so-deynly out of the<sup>g</sup> vines, and takith hem, eche sondry<sup>h</sup> wyues, and goth into the 22 loond of Beniamyn. And whanne the faders of hem and britheren comen, and azens 3ou bigynnen to pleyne and chiden, we shulen seye to hem, Hath mercy on hem; forsothe thei rauysheden not hem bi lawe of fizters and of ouercomers; but to hem preyinge, that thei myzten take, 3e han not zeuen; and on 3oure parti is 23 the synne. And the sonnes of Beniamyn diden as to hem was comaundid, and after her noumbre thei rauyssheden to hem, of hem that ladden dauncis, sondry<sup>h</sup>

tho wymmen in pees<sup>†</sup>. And the sonnes of 14 Beniamyn camen in<sup>t</sup> that tyme<sup>u</sup>, and the douztris of Jabis of<sup>v</sup> Galaad weren 3ouun to hem to wyues; forsothe<sup>w</sup> thei founden not<sup>x</sup> othere wymmen, whiche thei schulden 3yue<sup>y</sup> in lijk maner. And al Israel sorewide 15 greetly, and dide penaunce on<sup>z</sup> the sleynge of o<sup>a</sup> lynage of Israel. And the grettere<sup>aa</sup> 16 men in birthe seiden, What schulden we do to the othere men, that han not take wyues? Alle the wymmen in Beniamyn<sup>b</sup> felden<sup>c</sup> doun, and it<sup>d</sup> 'is to<sup>e</sup> vs to puruey<sup>f</sup> 17 'with greet cure and greet studie<sup>g</sup>, that o lynage be not don away fro Israel. We 18 moun not 3yue oure douztris to hem<sup>h</sup>, for we ben boundun with an ooth and cursyng<sup>i</sup>, bi which<sup>k</sup> we seiden, Be he cursid that 3yueth of hise douztris a wijf to Beniamyn. And thei token a<sup>l</sup> counsel, and 19 seiden, Lo! annyuersarie<sup>m</sup> solempnyte of the Lord is in Silo, whych<sup>n</sup> is set at the north<sup>o</sup> of the citee of Bethel, and at the eest coast of the weie that goith from Bethel to Siccyna, and at the south of the citee<sup>p</sup> of<sup>q</sup> Lebona. And thei<sup>qq</sup> co- 20 maundiden<sup>r</sup> to the sonnes of Beniamyn, and seiden<sup>rr</sup>, Go 3e, be<sup>s</sup> 3e hid in the<sup>t</sup> vyneris; and whanne 3e seen douztris<sup>u</sup> of Silo go<sup>v</sup> 21 forth bi custom to lede daunsis, go 3e out<sup>w</sup> of the vyneris sudeynli, and rauysche 3e hem, eche man o<sup>x</sup> wijf, and go 3e in to the lond of Beniamyn. And whanne the fa- 22 dris and britheren of hem<sup>y</sup> schulden come, and bigynne<sup>z</sup> to pleyne and plete<sup>a</sup> azens 3ou, we schulden seie to hem, Haue 3e<sup>b</sup> mercy of hem<sup>†</sup>; for thei rauyschiden<sup>c</sup> not hem<sup>d</sup> bi rizt of fizteris and ouercomeris, but<sup>e</sup> 3e '3auen not<sup>f</sup> to hem preiyng that thei schulden take<sup>g</sup>; and the synne is of 3oure part<sup>†</sup>. And the sonnes of Beniamyn 23 diden as it was comaundid to hem, and bi her noumbre thei rauyschiden wyues to

† In Ebreu it is, Thei comaundiden, that thei schulden resseyue tho men in pees; and euer either was soth, for it was comaundid to the sonnes of Beniamyn, that they schulden resseyue tho virgyns in to wyuys, and it was comaundid to the virgyns that they schulden consente in this. *Lire here. c.*  
 ‡ In Ebreu it is thus, Haue 3e mercy of hem, for we token not fro a man his wijf in batel, nether 3e 3auen to hem, whi 3e schulden be blamed in tyme. Ebrews expownen thus this lettre, *haue 3e merci of hem*, that thei moun repare the lynage bi generacioun; *for we token not fro a man his wijf*, that is, to ech man a wijf to be couplid to him; *in batel* azenus the men of Jabis, but ii. hundred men fallen of wyues; *nether 3e 3auen to hem*, whi 3e schulden be blamed in tyme, that is, blame of breking of 3oure ooth may not be put to 3ou, for 3e 3auen not to hem, and 3e sworn no more, no hut that 3e schulden not 3yue, azenus which ooth 3e diden not, for they resseyueden not hem of 3oure wille. *Lire here. c.*  
 † the synne is of 3oure part, for 3e kepten not diligently 3oure douztris. *Lire here. c.*

<sup>b</sup> douztren *BFH.* <sup>c</sup> that *C.* <sup>d</sup> oon *BEFH.* <sup>e</sup> turned *CE.* <sup>f</sup> go *B.* <sup>g</sup> Om. *H.* <sup>h</sup> sunder *C.*

<sup>t</sup> Om. *I.* <sup>u</sup> tyme to Israel *I.* <sup>v</sup> and of *I.* <sup>w</sup> for *I.* <sup>x</sup> none *I.* <sup>y</sup> 3yue to hem *I.* <sup>z</sup> of *I.* <sup>a</sup> that o *I.* <sup>aa</sup> gettere *A.* <sup>b</sup> the lynage of Beniamyn *I.* <sup>c</sup> han falle *I.* fellen *L.* <sup>d</sup> with gret charge it *I.* <sup>e</sup> fallith *I.* <sup>f</sup> studie *I.* <sup>g</sup> Om. *I.* <sup>h</sup> Beniamyn *I.* <sup>i</sup> with cursyng *I.* <sup>k</sup> the which *I.* <sup>l</sup> Om. *IKX.* <sup>m</sup> the *I.* <sup>n</sup> the 3eris turnyng aboute, that *I.* <sup>o</sup> north coast *I.* <sup>p</sup> ether burgh toun *X marg.* <sup>q</sup> Om. *M.* <sup>qq</sup> Israel *I.* <sup>r</sup> comaundide *I.* <sup>rr</sup> seide *I.* <sup>s</sup> and be *I.* <sup>t</sup> Om. *I.* <sup>u</sup> the douztris *I.* <sup>v</sup> to go *I.* <sup>w</sup> out thanne *I.* <sup>x</sup> a *I.* <sup>y</sup> tho wymmen *I.* <sup>z</sup> schul bigynne *I.* <sup>a</sup> to plete *I.* <sup>b</sup> Om. *I.* <sup>c</sup> han not rauyshed *I.* <sup>d</sup> tho wymmen *I.* <sup>e</sup> for *thi* that 3e *I.* <sup>f</sup> han not 3ouen 3oure douztris *I.* <sup>g</sup> take hem to wyues *I.*

wyues. And thei wenten into her possioun, bildynge vp eytees, and dwell-  
 24 ynge in hem. Forsothe the sones of Yrael turneden azen, bi lynagis and meynes, into her tabernaclis. In tho days was no kyng in Yrael, but ech on<sup>i</sup> that to hym semede ryzt, that dide he<sup>k</sup>.

*Here endith the book of Judicum, and nowe bigynneth the book of Ruth<sup>l</sup>.*

hem, ech man o wijf, of hem that ledden daunsis. And thei zeden in to her possioun, and bildiden<sup>h</sup> citees, and dwelliden in tho. And the sones of Israel turneden 24 azen, bi lynagis<sup>i</sup> and meynes, in to her tabernaclis. In tho dayes was no kyng in Israel, but ech man dide this<sup>k</sup>, that semede ryztful to hym silf.

*Here endith Judicum, and here bigynneth Ruth<sup>l</sup>.*

<sup>i</sup> Om. c. <sup>k</sup> Om. BCEFH. <sup>l</sup> Here endith the booc of Judicum, and bygynneth the storie of Ruth. E. Here endith the bok of Judicum. F. No final rubric in BCH.

<sup>h</sup> thei bildiden i. <sup>i</sup> her lynagis i. <sup>k</sup> that thing i. <sup>l</sup> From ACFOUW. Here eendith the book of Judicum, and bigynneth the book of Ruth. BINX. Here endith Judicum, and bygynneth Ruth. DQB. Heere eendith Judicum, and bigynneth a prologe on Ruth. G. Here endeth the book of Doomes, se now the booc of Ruth. K. Here endith the book of Judicum, and here bigynneth a prologe on the book of Ruth. M. Here eendith the book of Judicum, and next suyng bigynneth the book of Ruth. R. No final rubric in ELP.

# R U T H.

[*Prologue on the book of Ruth.*]

THIS book of Ruth schewith the feithfulnesse and stidefast loue of this wumman Ruth to the moder of her hosebonde, after the deeth of her hosebonde and sones, turnynge a3en fro the lond of Moab in to Bethleem of Juda; wherfor God dide merci to Ruth, and sche was weddid to Booz, a wurthi man of Bethleem, and is rekened in the genologie of Dauith and of Crist<sup>a</sup>.

*Here bigynneth the bok of Ruth<sup>a</sup>.*

## CAP. I.

1 IN the daies of oon<sup>b</sup> iuge, whanne the iugis weren before in power, there is maad greet hungre in the erthe; and o<sup>c</sup> man of Bethlem Juda wente for<sup>d</sup> to pilgrimage in the regioun of Moabitude, with his wijf and his two free children<sup>e</sup>.  
2 And he was clepid Elemalech, and the wijf of hym Noemye, and the two sones, the toon Maalon, and the tother Chelion, Efrateis of Bethlem Juda; and thei goon into the regioun of Moabitude, dwelliden  
3 there. And Elemalech<sup>f</sup>, the housboond of Noemie, is deed, and she lasfe with the  
4 sones; the whiche token Moabyte wyues, of whom oon was clepid Orpha, and the tother Ruth. And thei dwelliden ten 3eer  
5 there, and both been deed, Maalon that is, and<sup>g</sup> Chelyon; and the womman laft priued two free children<sup>h</sup> and housboond.  
6 And she roos for to goo into the cuntre with hir either dou3ter in lawe fro Moabitis regioun; forsothe she hadde

*Here bigynneth Ruth<sup>b</sup>.*

## CAP. I.

IN the daies of o iuge<sup>†</sup>, whanne iugis<sup>1</sup> weren souereynes<sup>c</sup>, hungur was maad in the lond; and a man of Bethleem of Juda 3ede to be a pylgrym in the cuntrei of Moab, with his wijf and twey<sup>d</sup> fre sones. He was clepid Elymelech, and his wijf<sup>2</sup> Noemy, and the<sup>e</sup> twey sones, 'the oon<sup>f</sup> was clepid Maalon, and the tother Chelion, Efrateis of Bethleem of Juda; and thei entriden in to the cuntrey of Moab, and dwelliden<sup>g</sup> there. And Elymelech,<sup>3</sup> the hosebonde of Noemy, diede, and sche lefte with the<sup>b</sup> sones; and thei token<sup>4</sup> wyues of Moab<sup>1</sup>, of whiche<sup>k</sup> wyues oon<sup>1</sup> was clepid Orpha, the tother Ruth. And the<sup>m</sup> sones dwelliden there ten 3eer, and<sup>5</sup> bothe<sup>n</sup> dieden, that is, Maalon and Chelion; and the<sup>o</sup> womman lefte<sup>p</sup>, and was maad bare of twey<sup>q</sup> fre sones, and hosebonde<sup>r</sup>. And sche roos to go with euer<sup>6</sup> eithir wijf of hir sones in to hir cuntrey fro the cuntrey of Moab; for sche hadde

<sup>†</sup> *oo iuge*, the Maistre of Stories and summe othere seyen, that this iuge was Eli, but this is not soth, therfor Ebrews seien betere, that this iuge was Abessan. *Live here. c.*

<sup>a</sup> From F. No initial rubric in ABCEH. <sup>b</sup> a c. <sup>c</sup> oon BFH. a CE. <sup>d</sup> Om. c. <sup>e</sup> childer c. <sup>f</sup> Lema-lech A. <sup>g</sup> Om. A. <sup>h</sup> childer c.

<sup>a</sup> This prologue is from M. <sup>b</sup> From G. *Here bigynneth the book of Ruth. LMP.* No initial rubric in the other MSS. <sup>c</sup> souereynes in Israel I. <sup>d</sup> with his two I. <sup>e</sup> his I. <sup>f</sup> the toon IK. oon ELP. <sup>g</sup> thei dwelliden I. <sup>h</sup> hir I. <sup>i</sup> the cuntrey of Moab I. <sup>k</sup> the whiche I. <sup>l</sup> the toon K. <sup>m</sup> thilke I. <sup>n</sup> bothe thei I. <sup>o</sup> this I. <sup>p</sup> Neomy was lefte I. <sup>q</sup> hir two I. <sup>r</sup> hir hosebonde I.

herd, that the Lord hadde biholden hir  
 7 puple, and hadde 3ouun hem<sup>l</sup> metis. And  
 so she wente out fro the place of hir pyl-  
 grimage with either dou3ter in lawe; and  
 nowe in the weie set of turnyng azen  
 8 into the loond of Juda, she seide to hem,  
 Goth in to the hows of 3oure moder; the  
 Lord do with 3ou mercy, as 3e han do  
 9 with the deed, and with me; 3if he to  
 3ow to fynde rest in the howses of the  
 men, 'the whiche<sup>k</sup> 3e ben to take. And  
 10 she kisside hem. The whiche with arerid  
 vois bigunne to wepe, and seyn, With  
 11 thee we shulen goo to thi puple. To  
 whom she answerde, Turneth azen, my  
 dou3tren<sup>l</sup>, whi comen 3e with me? Y  
 haue no<sup>m</sup> mo sonys in my wombe, that  
 12 men of me 3e mowen hope; turneth  
 azen, my Moabitis dou3tren<sup>n</sup>, and goth;  
 forsothe nowe I am waastid bi eeld, ne  
 able to the boond of matrymonye; also  
 if Y my3t this nyzt conceyue, and bere  
 13 sones, thou3 3e wolden abide to the tyme  
 that thei wexen, and fulfillen the 3eeris  
 of mannus age, before that 3e wedden 3e  
 shulen be oold wymmen; wolith not, Y  
 biseche, my dou3tren<sup>n</sup>, for 3oure angwish  
 greuith me more, and the hoond of the  
 14 Lord is goon out azens<sup>o</sup> me. Thanne  
 arerid<sup>p</sup> the voice, eft thei bigunne to  
 wepe. Orpha kisside her moder in lawe,  
 and turnede azen, Ruth cleuede to hir  
 15 moder in lawe. To whom seide Noemye,  
 Loo! thi cosyn is turned azen to hir pu-  
 ple, and to hir goddis; go thou with hir.  
 16 The which answerde, Ne contrarye thou  
 me, that Y forsake thee, and goo a wey;  
 whidir euer thou gost, I shal goo, and  
 where thou abidist, and I togidre shal  
 abyde; thi puple my puple, and thi God  
 17 my God; what erthe the takith diyng,

herd, that the Lord hadde biholde his pu-  
 ple, and hadde<sup>s</sup> 3oue 'metis to hem<sup>t</sup>. Ther-  
 7 for<sup>u</sup> sche 3ede out of<sup>v</sup> the place of hir  
 pilgrymage with euer either wijf of hir  
 sones; and now sche<sup>w</sup> was set in the  
 weie of turnyng azen in to the lond of  
 Juda, and<sup>x</sup> sche seide to hem, Go 3e<sup>y</sup> in to s  
 'the hows of 3oure modir<sup>z</sup>; the Lord do  
 mercy with 3ou, as 3e<sup>a</sup> diden<sup>b</sup> with the  
 deed men<sup>c</sup>, and with me; the Lord 3yue<sup>d</sup> 9  
 to 3ou to fynde reste in the howsis of hose-  
 bondis<sup>e</sup>, whiche<sup>f</sup> 3e schulen take. And sche  
 kiste<sup>g</sup> hem. Whiche<sup>h</sup> bigunnen to wepe  
 with 'vois reisd<sup>i</sup>, and to seie, We schulen 10  
 go with thee to thi puple. To whiche<sup>k</sup> 11  
 sche answeride, My dou3tris<sup>l</sup>, turne 3e  
 azen, whi comen 3e with me? Y haue no  
 more<sup>m</sup> sones in my wombe, that 3e moun  
 hope hosebondis of me; my dou3tris of  
 Moab, turne 3e azen, and go<sup>n</sup>; for now 12  
 Y am maad eeld, and Y am not able to  
 boond<sup>o</sup> of mariage; 3he, thou3 Y my3te  
 conseyue in this nyzt, and bere sones, if<sup>p</sup> 13  
 3e wolen abide til<sup>q</sup> thei wexen, and fillen<sup>r</sup>  
 the 3eris of mariage, '3e schulen sunner  
 be eld wymmen than 3e schulen be wed-  
 did<sup>t</sup>; I biseche, 'nyle 3e<sup>u</sup>, my dou3tris<sup>v</sup>,  
 for 3oure angwische oppressith me more<sup>w</sup>,  
 and the hond of the Lord 3ede<sup>x</sup> out azens  
 me. Therfor, whanne the vois was reisd<sup>y</sup>, 14  
 eft thei bigunnen to wepe. Orpha<sup>z</sup> kisside  
 'the modir of hir hosebonde<sup>a</sup>, and turnede  
 azen, and Ruth 'cleuyde to<sup>b</sup> 'the modir of  
 hir hosebonde<sup>c</sup>. To whom Noemy<sup>d</sup> seide, 15  
 Lo! thi kyneswomman<sup>e</sup> turnede<sup>f</sup> azen to  
 hir puple, and to hir goddis; go thou  
 with hir. And sche<sup>g</sup> answeride, Be thou 16  
 not 'aduersarye to<sup>h</sup> me, that Y forsake  
 thee, and go awei; whidur euer thou schalt  
 go, Y schal go, and where thou schalt  
 dwelle, and<sup>i</sup> Y schal dwelle togidere; thi

<sup>i</sup> to hem E. <sup>k</sup> that C. <sup>l</sup> doztris CFH. <sup>m</sup> na BFH. <sup>n</sup> doztris C. <sup>o</sup> an B. <sup>p</sup> rerd C.

<sup>s</sup> that he hadde I. <sup>t</sup> hem metis I. <sup>u</sup> And so I. <sup>v</sup> fro I. <sup>w</sup> whanne sche I. <sup>x</sup> Om. I. <sup>y</sup> 3e azen I.  
<sup>z</sup> 3oure modir hous I. <sup>a</sup> he C. <sup>b</sup> han do I. <sup>c</sup> husbandis I. <sup>d</sup> graunte I. <sup>e</sup> hows of hosebondis A pr. m.  
 husbandis housis I. <sup>f</sup> the whiche I. <sup>g</sup> kisside I. <sup>h</sup> And thei I. <sup>i</sup> hi3e vois I. <sup>k</sup> whom I. <sup>l</sup> dou3-  
 tren I. dou3tir s. <sup>m</sup> mo CG. <sup>n</sup> goeth I. <sup>o</sup> the boond I. <sup>p</sup> thou3 EGIMNPQRSXB. <sup>q</sup> vnto I. <sup>r</sup> ful-  
 fillen I. <sup>t</sup> 3it bfore that 3e weren wedded, 3e schullen be olde wymmen I. <sup>u</sup> Om. I. <sup>v</sup> dou3tris,  
 mourne 3e not I. <sup>w</sup> the more I. <sup>x</sup> is go I. <sup>y</sup> rerd I. <sup>z</sup> And Orpha I. <sup>a</sup> hir modir in lawe I. <sup>b</sup> abode  
 with I. <sup>c</sup> hir modir in lawe I. <sup>d</sup> that is, stidefast K marg. <sup>e</sup> cosyn I. <sup>f</sup> is turned I. <sup>g</sup> Ruth I.  
<sup>h</sup> azens I. <sup>i</sup> Om. I.

in it I shal die, and there I shal take place of biryng; thes thingis God do to me, and thes thingis adde, if not oonly  
 18 deth me and thee seure. Seynge thanne Noemye, that with stedfast inwit Ruth hadde demed to goo with hir, wold not contrarye, ne<sup>q</sup> more mouynge the turn-  
 19 ynge azen to hyrs<sup>r</sup>. And thei wenten forth to gidre, and thei camen into Bethlem; the whiche goon into the cytee, swift loos anentis alle men wex opyn, and the wym-  
 20 men seiden, This is 'the ilk<sup>s</sup> Noemy. To whom she seith, Ne clepe 3e me Noemy, that is to seye, fayr, but clepith me Mara, that is, bittir; for with bitternes mych  
 21 the Almy3ti hath fulfillid me. Ful I wente out, and voyd the Lord hath brou3t me azen; whi thanne clepe 3e me Noemy, whom the Lord hath mekyd, and the  
 22 Almyty hath tourmentid? Thanne cam Noemy with Ruth Moabite, hir dou3ter in lawe, fro the loond of hir pilgrimage, and is turned azen into Bethleem, whanne first men repiden<sup>t</sup> barly.

puple is my puple, and thi God is my God; what lond schal resseyue thee di-  
 ynge, Y schal die ther ynne<sup>k</sup>, and there Y schal take place of biryng; God do to me these thingis, and adde<sup>l</sup> these thingis<sup>m</sup>, if deeth aloone schal not departe me and thee. Therfor<sup>n</sup> Noemy si3, that Ruth 18 hadde demyde<sup>o</sup> with stidefast soule<sup>p</sup> to go with hir, and sche nolde<sup>q</sup> be a3ens hir, nether counseile<sup>r</sup> ferthere<sup>s</sup> turnynge azen  
 'to her *cuntrei men*<sup>t</sup>. And thei 3eden 19 forth togidere, and camen in to Bethleem; and whanne thei entriden in to the citee, swift<sup>u</sup> fame roos<sup>v</sup> anentis alle men, and wymnen seiden, This is thilke Noemy<sup>w</sup>. To whiche<sup>x</sup> sche seide, Clepe 3e not me 20 Noemy, that is, fair, but 'clepe 3e<sup>y</sup> me Mara, that is, bittere; for Almy3ti God hath fillid me greetli with bitternesse. Y 3ede out ful, and the Lord ledde<sup>z</sup> me 21 azen voide; whi therfor clepen 3e me Noemy, whom the Lord hath 'maad low<sup>a</sup>, and Almy3ti<sup>b</sup> God hath turmentid? Ther- 22 for<sup>c</sup> Noemy cam with Ruth of Moab, 'the wijf of hir sone<sup>d</sup>, fro the lond of hir pilgrimage, and turnede<sup>e</sup> azen in to Bethleem, whanne barli was ropun first.

## CAP. II.

1 There was forsothe a man, cosyn of Elymelech, a my3ti man and of greet  
 2 rytches, Booz bi name. And Ruth Moabite seide to hir moder in lawe, If thou comaunde, Y schal goo in to the feeld and gedre eeris that fleen the hoondis of repers, where euere Y schal fynde grace of an housholder<sup>u</sup> mercyable in me. To whom she answerde, Goo, my dou3-  
 3 ter. And so she 3ede, and gedride eeris after the backis of reperis. It felle forsothe, that thilk<sup>v</sup> feeld hadde a lord, Booz bi name, that was of the kynrede

## CAP. II.

Forsothe<sup>f</sup> a my3ti man<sup>s</sup> and a<sup>h</sup> man 'of 1 grete richessis<sup>i</sup>, 'Booz bi name<sup>k</sup>, 'was kynysman of Elymelech<sup>l</sup>. And Ruth of Moab 2 seide to hir modir in lawe, If thou comaundist<sup>m</sup>, Y schal go in to the feeld, and Y<sup>n</sup> schal gadere eeris of corn that fleen the<sup>o</sup> hondis of reperis, where euer Y schal fynde grace of an hosebonde man merciful in me. To whom sche answeride, Go, my dou3ter. Therfor<sup>p</sup> 'sche 3ede<sup>q</sup>, and ga- 3 deride eeris of corn after the backis of reperis. Forsothe<sup>r</sup> it bifelde, that 'thilke feeld hadde a lord, Booz bi name<sup>s</sup>, that

<sup>q</sup> na *BFH*. <sup>r</sup> hir *A*. <sup>s</sup> that *C*. <sup>t</sup> ropen *C*. <sup>u</sup> housoder *A*. <sup>v</sup> that *B*. the ilke *E*.

<sup>k</sup> ynne *also I*. <sup>l</sup> adde he *I*. <sup>m</sup> thingis to *I*. <sup>n</sup> Thanne *I*. <sup>o</sup> purposid *I*. <sup>p</sup> will *I*. <sup>q</sup> wolde not *I*. <sup>r</sup> moue *I*. <sup>s</sup> ferthermore to hir the *I*. <sup>t</sup> Om. *I*. <sup>u</sup> an hasty *I*. <sup>v</sup> arose *I*. <sup>w</sup> that is, stidefast *K marg.* <sup>x</sup> whom *I*. <sup>y</sup> clepeth *I*. <sup>z</sup> hath led *I*. <sup>a</sup> lowid *I*. <sup>b</sup> whom the Almy3ti *I*. <sup>c</sup> Thanne *I*. <sup>d</sup> hir sones wijf *I*. <sup>e</sup> sche turnide *I*. <sup>f</sup> Ther was *I*. <sup>g</sup> man, the cosyn of Elymelech *I*. <sup>h</sup> this *I*. <sup>i</sup> was my3ti and riche *I*. <sup>k</sup> and his name was Booz *I*. <sup>l</sup> Om. *I*. <sup>m</sup> biddist *I*. <sup>n</sup> Om. *I*. <sup>o</sup> fro the *I*. <sup>p</sup> Thanne *I*. <sup>q</sup> 3ede Ruth *I*. <sup>r</sup> And *I*. <sup>s</sup> Booz was lord of that feeld *I*.

4 of Elymelech. And loo! he cam fro Beth-  
 lem. And he seide to his repers, The Lord  
 with 3ou. The whiche answerde to hym,  
 5 The Lord blesse to thee. And Booz  
 seide to the 3ong man that was before  
 in rewlyng to the repers, Whos is this  
 6 child womman? The which answerde,  
 This is a Moabite, that cam with Noemy  
 7 fro Moabites regioun; and she preyede,  
 that she mi3te gedre eeris leeuynge, fol-  
 lowyng the steppis of the repers; and  
 fro eerly vnto nowe she stondith<sup>w</sup> in the  
 feeld, ne forsothe at o<sup>x</sup> moment she turn-  
 8 ede a3en to the hows. And Booz seith  
 to Ruth, Here, dou3ter; ne goo thou into  
 another feeld to gedre, ne goo a wey fro  
 this place, but be thou ioyned to my  
 9 children<sup>y</sup> wymmen, and where thei repen,  
 folwe; forsothe Y haue comaundid to my  
 children<sup>y</sup>, that noon be heuy to thee; but  
 if also thou thrustist<sup>z</sup>, go to the lital cos-  
 trils<sup>a</sup>, and drynk watris, of the whiche  
 10 my children drenken. The which fall-  
 yng into hir face and lowtyng on erthe  
 seide to hym, Whens to me this, that I  
 fynde grace before thin e3en, that thou  
 deyn to knowe me a pilgryme womman?  
 11 To whom he answerde, Alle thingis ben  
 toold to me, that thou didist to thi moder  
 in lawe after the deth of thi man, and  
 that thou forsokist<sup>b</sup> thi fader and thi  
 moder, and the loond in the<sup>c</sup> which thou  
 ert born, and cam<sup>d</sup> to the puple, whom  
 12 before thou knewe not. The Lord 3elde  
 to thee for thi werk, and fulle mede res-  
 seyue thou of the Lord God of Yrael, to  
 whom thou art comen, and vndre whos  
 13 weenges thou hast flowen. The which  
 seith, Y haue founde grace before thin  
 eyen, my lord, 'the whiche<sup>e</sup> hast coun-  
 fortid me, and spoken to the herte of

was of the kynrede of Elymelech. And  
 lo! he<sup>t</sup> cam fro Bethlehem. And he seide  
 to the<sup>u</sup> reperis, The Lord be with 3ou.  
 Whiche<sup>v</sup> answeriden to hym, The Lord  
 blesse thee. And Booz seide to the 3ong  
 5 man that was souereyn<sup>w</sup> to<sup>x</sup> the reperis,  
 Who<sup>y</sup> is this damysel? Whiche<sup>z</sup> answer-  
 6 ide, This is the womman of Moab, that  
 cam with Noemy fro the cuntrey of Moab;  
 and sche preiede, that sche schulde gedre<sup>7</sup>  
 eeris<sup>a</sup> of corn leeuynge<sup>b</sup> bihynde, and sue<sup>c</sup>  
 the 'steppis of reperis<sup>d</sup>; and fro the mo-  
 rew tid til now sche stondith<sup>e</sup> in the feeld,  
 and sotheli<sup>f</sup> nethir at a moment<sup>g</sup> sche  
 turnede a3en<sup>h</sup> hoom. And Booz seide to<sup>8</sup>  
 Ruth, Dou3tir, here thou; go thou not  
 in to another feelde<sup>i</sup> to gadere<sup>k</sup>, nether go<sup>l</sup>  
 awei fro this place, but be thou ioyned to  
 my dameselis, and sue thou where thei<sup>9</sup>  
 repen; for Y comaundide<sup>m</sup> to my chil-  
 dren, that 'no man<sup>n</sup> be diseseful<sup>o</sup> to thee;  
 but also if thou thirstist, go<sup>p</sup> to the far-  
 dells<sup>q</sup>, and drynke 'watris, of whiche<sup>r</sup> my  
 children drenken. And sche felde on<sup>s</sup> hir<sup>10</sup>  
 face, and worschipide on<sup>t</sup> the erthe; and  
 seide<sup>u</sup> to hym, Wherof is this to me,  
 that Y schulde fynde grace bifor thin 3en,  
 that thou woldist knowe me a straunge  
 womman? To whom he<sup>v</sup> answeride, Alle<sup>11</sup>  
 thingis ben teld to me, whiche<sup>w</sup> thou  
 didist<sup>x</sup> to thi modir in lawe after the  
 death of thin hosebonde, and that thou  
 hast forsake thi fadir and modir<sup>y</sup>, and the  
 lond 'in which<sup>z</sup> thou were borun<sup>a</sup>, and  
 hast<sup>b</sup> come to a puple, whom<sup>c</sup> thou 'know-  
 ist not<sup>d</sup> bifore. The Lord 3elde to thee for<sup>12</sup>  
 thi werk, and resseyue thou ful mede of  
 the Lord God of Israel, to whom thou  
 camest<sup>e</sup>, and vndir whose wengis thou  
 fleddist. And sche seide, My lord, Y haue<sup>13</sup>  
 founde grace bifor thin 3en, which<sup>f</sup> hast

<sup>w</sup> stont *BFH*. stant *CE*. <sup>x</sup> a *E*. Om. *C*. <sup>y</sup> childer *B*. childre *EH*. <sup>z</sup> thriste *CE*. thrust *BFH*.  
<sup>a</sup> costretis *CE*. <sup>b</sup> forsoket *BCEF*. forsake *H*. <sup>c</sup> Om. *C*. <sup>d</sup> come *E*. <sup>e</sup> that *C*.

<sup>t</sup> Booz *I*. <sup>u</sup> his *I*. <sup>v</sup> And thei *I*. <sup>w</sup> cheef *I*. <sup>x</sup> ouer *I*. <sup>y</sup> Whos *A sec. m*. <sup>z</sup> And he *I*. <sup>a</sup> the eeris *I*.  
<sup>b</sup> that leuen *I*. <sup>c</sup> that sche schulde sue *I*. <sup>d</sup> reperis steppis *I*. <sup>e</sup> hath abiden *I*. <sup>f</sup> certes *I*. <sup>g</sup> Om. *I*.  
<sup>h</sup> not a3en o while to go *I*. <sup>i</sup> manns feelde *I*. <sup>k</sup> gadere eeris *I*. <sup>l</sup> go thou *I*. <sup>m</sup> haue comaundid *I*.  
<sup>n</sup> noon of hem *I*. <sup>o</sup> disesy *I*. <sup>p</sup> go thou *I*. <sup>q</sup> fadirles o. <sup>r</sup> thou of the watris that *I*. <sup>s</sup> upon *I*. <sup>t</sup> him  
lowe upon *I*. <sup>u</sup> sche seide *I*. <sup>v</sup> Booz *I*. <sup>w</sup> that *I*. <sup>x</sup> hast do *I*. <sup>y</sup> the modir *I*. <sup>z</sup> that *I*. <sup>a</sup> borun  
ynne *I*. <sup>b</sup> thou art *I*. <sup>c</sup> that *I*. <sup>d</sup> hast not knowen *I*. <sup>e</sup> comest *CI*. <sup>f</sup> and thou *I*.

thin hoond womman, <sup>e</sup>the which<sup>e</sup> am not  
 lijk of oon of thi children<sup>f</sup> wymmen.  
 14 And Booz seide to hir, Whanne our of  
 etyng shal be, com hidre, and eet breed,  
 and weet thi morsel<sup>g</sup> in eysel. And so  
 she sat at the side of the repers, and  
 made to hir potage, and she eet, and is  
 15 fild, and took the relifes. And thens she  
 roos, and<sup>h</sup> after the maner she gedride<sup>i</sup>  
 eeris. Forsothe Booz comaundide to his  
 children, seiynge, Also if with <sup>3</sup>ow she  
 16 wol repe, defende <sup>3e</sup> hir not, and of <sup>3oure</sup>  
 forsothe hoondfuls throwith o purpose,  
 and suffre <sup>3e</sup> to abide stil, that with out  
 shame she gedre; and gedrynge no man  
 17 vndirnymme. Than she gedride in the  
 feeld vnto <sup>euen</sup>; and that she gedrede  
 with a <sup>3eerde</sup> betyng and shakynge out,  
 she foond of barli as the mesure of ephi,  
 18 that is, thre busshels. The whiche ber-  
 yng she turnede <sup>azē</sup> into the citee, and  
 shewide to hir moder in lawe; also she  
 brouz<sup>te</sup> forth, and <sup>3af</sup> to hir the relif of  
 hir meet, with the<sup>k</sup> which she was fild.  
 19 And the moder in lawe seide to hir,  
 Where to day hast thou gadrid, and  
 where hast thou doo werk? Be he  
 blessid, that hadde mercy of thee. And  
 she shewide to hir, anentis whom she  
 wrouz<sup>te</sup>; and the name of the man she  
 20 seide, that Booz he<sup>l</sup> was clepid. To  
 whom answerde Noemy, Blessid be he  
 of the Lord, for the same grace that he  
 hath <sup>3euen</sup> to men o lyue, he hath kept  
 and to the deed. And eft she seith, Oure  
 21 ny<sup>3</sup> kyn is the man. And Ruth, For-  
 sothe this he seith and comaundide to  
 me, that so long I shulde be ioyned to  
 the repers of hym, to the tyme that alle  
 22 the cornys ben ropen<sup>m</sup>. To whom seide  
 the moder in lawe, Betere it is, douzter

counfortid me, and hast<sup>g</sup> spoke to the herte  
 of thin handmaide, which<sup>h</sup> am not lijk oon  
 of thi damesels<sup>†</sup>. And Booz seide to hir, 14 <sup>† which am</sup>  
 Whanne the our of etyng is, come thou  
 hidur, and ete breed, and wete thi mussel<sup>i</sup>  
 in vynegre. Therfor<sup>k</sup> sche sat at<sup>l</sup> the <sup>side</sup>  
 of reperis<sup>m</sup>; and he<sup>n</sup> dresside to<sup>o</sup> hir pot-  
 age, and sche<sup>p</sup> eet, and was fillid; and  
 sche took<sup>q</sup> the relifs. And sche roos fro 15  
 thennus to gadere eeris<sup>r</sup> of corn bi cus-  
 tom. Forsothe<sup>s</sup> Booz comaundide to hise  
 children, and seide, Also if sche wole repe  
 with <sup>3ou</sup>, forbede <sup>3e</sup> not hir, and also <sup>of</sup> 16  
<sup>3oure</sup> handfuls<sup>t</sup> caste <sup>3e</sup> forth<sup>u</sup> of purpos,  
 and suffre <sup>3e</sup> to abide, that sche gadere<sup>w</sup>  
 with out schame; and no man repreue hir  
 gaderynge<sup>x</sup>. Therfor<sup>y</sup> sche gaderide in the 17  
 feeld <sup>til</sup> to<sup>z</sup> euentid; and sche beet<sup>a</sup> with  
 a <sup>3erde</sup>, and schook out tho thingis<sup>b</sup>, that  
 sche hadde gaderid; and sche foond of  
 barly as the<sup>c</sup> mesure of ephi, that is, thre  
 buschels<sup>†</sup>. Which<sup>d</sup> sche bar, and turnede 18 <sup>† This word,</sup>  
<sup>that is, thre</sup>  
<sup>buyschels,</sup>  
 azē in to the citee, and schewide to hir  
 modir in lawe; ferthermore sche<sup>e</sup> brouz<sup>te</sup>  
 forth, <sup>and</sup> <sup>3af</sup> to hir<sup>g</sup> the relifs<sup>h</sup> of hir  
 mete, with which mete<sup>i</sup> sche was fillid<sup>k</sup>.  
 And the<sup>l</sup> modir in lawe seide to hir, 19  
 Where <sup>gaderidist</sup> thou<sup>m</sup> to dai, and  
 where <sup>didist</sup> thou<sup>n</sup> werk? Blessid be he,  
 that hadde mercy on thee. And sche<sup>o</sup> telde  
 to<sup>p</sup> hir<sup>q</sup>, at<sup>r</sup> whom sche wrouz<sup>te</sup>; and sche  
 seide the<sup>s</sup> name <sup>of</sup> the man, that he<sup>t</sup> was  
 clepid Booz. To whom Noemy<sup>u</sup> answer- 20  
 ide, Blessid be he of the Lord, for he  
 kepte<sup>v</sup> also to deed men the same grace,  
 which<sup>w</sup> he <sup>3af</sup> to the<sup>x</sup> quike<sup>y</sup>. And eft  
 sche<sup>z</sup> seide, He is oure kynysman<sup>a</sup>. And 21  
 Ruth seide, Also he comaundide this<sup>b</sup> to  
 me, that so longe Y schulde be ioyned to  
 hise reperis, til alle the<sup>c</sup> cornes weren  
 repid<sup>d</sup>. To whom hir modir in lawe seide, 22

14 † which am  
 not like oon of  
 thi damesels;  
 in Ebreu it is,  
 of thyn hand-  
 maides, as if  
 sche seide, Y  
 am not of so  
 greet valu, as  
 thi leeste hand-  
 maide, and  
 therfor sche  
 foond more  
 grace anentis  
 him. Live here.  
 c.

18 † This word,  
 that is, thre  
 buyschels, is  
 not in Ebreu,  
 but in the stide  
 therof it is had  
 thus, and of  
 buyschels sche  
 foond ephi of  
 barly in this  
 that sche hadde  
 gaderid. Live  
 here. c.

<sup>e</sup> that c. <sup>f</sup> chyldre BEFH. <sup>g</sup> mussel CE. <sup>h</sup> that EFH. <sup>i</sup> gedere EFH. <sup>k</sup> Om. c. <sup>l</sup> Om. c.  
<sup>m</sup> repen BF.

<sup>g</sup> thou hast I. <sup>h</sup> the which I. <sup>i</sup> morsel IK. <sup>k</sup> and I. <sup>l</sup> bi I. <sup>m</sup> reperis side I. <sup>n</sup> Booz I. <sup>o</sup> Om. I.  
<sup>p</sup> Ruth I. <sup>q</sup> took up I. <sup>r</sup> the eeris I. <sup>s</sup> And I. <sup>t</sup> Om. I. <sup>u</sup> forth to hir handfuls I. <sup>v</sup> <sup>3e</sup> tho I.  
<sup>w</sup> gadere tho I. <sup>x</sup> gaderynge hem I. <sup>y</sup> Thanne I. <sup>z</sup> vnto the I. <sup>a</sup> threshide I. <sup>b</sup> cornes I. <sup>c</sup> a I. <sup>d</sup> the  
 which I. <sup>e</sup> and sche I. <sup>f</sup> toke I. <sup>g</sup> Om. I. <sup>h</sup> leuyngis I. <sup>i</sup> Om. I. <sup>k</sup> fillid, and sche <sup>3aue</sup> tho to hir  
 modir I. <sup>l</sup> hir I. <sup>m</sup> hast thou gedrid this I. <sup>n</sup> hast thou don this I. <sup>o</sup> Ruth I. <sup>p</sup> Om. s. <sup>q</sup> hir  
 modir I. <sup>r</sup> anentis I. <sup>s</sup> that the mannes I. <sup>t</sup> Om. I. <sup>u</sup> that is stidefast K marg. <sup>v</sup> hath kept I.  
<sup>w</sup> that I. <sup>x</sup> Om. I. <sup>y</sup> quike men I. <sup>z</sup> Neomy I. <sup>a</sup> cosyn I. <sup>b</sup> this thing I. <sup>c</sup> his I. <sup>d</sup> repe I.

myn, that with the childre wymmen of hym thou goo out to repe, lest in another feeld eny man withstoonde to thee.

<sup>23</sup> And so she is ioyned to the childre wymmen of Booz; and as long with hem she repide, to the tyme that the barli and the whete weren<sup>n</sup> leid in the beerns.

## CAP. III.

<sup>1</sup> Aftyр forsothe that she was turned azen to hir moder in lawe, she herde of hir, Dowzter myn, Y shal seche to thee rest, and Y shal purney that it wel he <sup>2</sup>to thee. This Booz, to whos wymmen children thou art ioyned in the feeld, is oure nyz kyn, and in this nyzt he wyn- <sup>3</sup>newith the flore of his barli. Be wasshen thanne, and anoynt, and clothid with the more worshipful clothis, and go down into the flore; se thee no man, to the tyme that etyngge and drynkyngge he <sup>4</sup>haue eendid. Forsothe whanne he goth to sleepe, mark the place in the which he sleepith; and thou shalt com and discouere the mantil, with whych he is couerd, fro the parti of the feet, and thou shalt throwe thee down, and there ligge<sup>o</sup>. Forsothe he shal seye to thee, what thou <sup>5</sup>owist to doo. The which answerde, What euer<sup>e</sup> thing thou shalt comaunde, <sup>6</sup>I shal doo. And she wente down into the floor, and dide alle thingis that the <sup>7</sup>moder in lawe comaundide to<sup>p</sup> hir. And whanne Booz hadde eten and dronken, and was maad gladder cheryd, and was goon to sleepe biside the heap of handfullis, she cam, and hidde hir; and discouerd the mantil fro his feet, she threwe <sup>8</sup>hir self down. And loo! nowe at mydnyzt dradde the man, and is disturblid<sup>q</sup>; and he saw<sup>3</sup> a womman liggyngge<sup>r</sup> at his <sup>9</sup>feet, and seith to hir, What art thou?

My douzter, it is betere that thou go<sup>t</sup> out to<sup>e</sup> repe with hise damysels, lest in another feeld ony man azenstonde thee.

'Therfor schief<sup>f</sup> was ioyned to the damesels <sup>23</sup>of Booz; and so longe sche rap<sup>g</sup> with hem, til bothe<sup>h</sup> barli<sup>i</sup> and wheete<sup>k</sup> weren closid in the bernys.

## CAP. III.

Forsothe<sup>l</sup> aftir that Ruth turnede<sup>m</sup> azen<sup>n</sup> <sup>1</sup>to hir modir in lawe, Ruth<sup>o</sup> herde of hir, My douztir, Y schal seke reste to thee<sup>†</sup>, and Y schal purueye that it be wel to thee. This Booz, to whose damesels thou <sup>2</sup>were ioyned in the feeld, is oure kyneman, and in<sup>p</sup> this niyt he wyndewith<sup>q</sup> the<sup>r</sup> corn floor of barli. Therfor be thou <sup>3</sup>waischun, and anoyntid, and be thou clothid with onestere<sup>s</sup> clothis, and go<sup>t</sup> down in to the corn floor; the man, *that is*, Booz<sup>u</sup>, se not thee, til he haue endid the<sup>v</sup> mete and drynke<sup>w</sup>. Forsothe<sup>x</sup> whanne he <sup>4</sup>goth to sleepe, marke thou the place 'in which<sup>y</sup> he slepith<sup>z</sup>; and thou schalt come and vnhile<sup>a</sup> the cloth, 'with which<sup>b</sup> he is hilid, fro the part of the feet, and thou schalt caste<sup>c</sup> thee down, and thou schalt ly there. Forsothe<sup>d</sup> he schal<sup>e</sup> seie to thee, what thou 'owist to<sup>f</sup> do. Which<sup>s</sup> an- <sup>5</sup>sweride, What euer thing thou comaund- ist<sup>h</sup>, Y schal do. And sche<sup>i</sup> zede down in <sup>6</sup>to the corn floor, and dide<sup>k</sup> alle thingis whiche<sup>l</sup> hir modir in lawe comaundide to hir. And whanne Booz hadde ete and <sup>7</sup>drunke, and was maad gladerem, and hadde go to slepe bisidis the 'heap of handfuls<sup>u</sup>, sche<sup>o</sup> cam, and hidde hir silf; and whanne the cloth was vnhalid fro 'hise feet<sup>p</sup>, sche castide<sup>q</sup> down hir silf. And <sup>8</sup>lo! now<sup>r</sup> at mydnyzt 'the man<sup>s</sup> dredde, and was<sup>t</sup> troblid; and he sij a womman<sup>†</sup> <sup>9</sup>lyggyngge at hise feet; and he seide to

† *reste to thee,* that is, a good marriage, so that it bihoue not thee single for liyf lode. *Live here. c.*

‡ *he sij a womman,* that is, knew bi touch- ing, for in nyzt, he myzte not knowe bi sijt. *Live here. c.*

<sup>n</sup> was CEFH. <sup>o</sup> lin C. <sup>p</sup> Om. BCEFH. <sup>q</sup> disturbid C. <sup>r</sup> lyinge BEFH.

<sup>e</sup> forth and I. <sup>f</sup> And so Ruth I. <sup>g</sup> repide I. <sup>h</sup> to K. <sup>i</sup> the IK. <sup>k</sup> the wheete I. <sup>l</sup> And I. <sup>m</sup> had turned I. <sup>n</sup> Om. I. <sup>o</sup> sche I. <sup>p</sup> Om. I. <sup>q</sup> clensith I. <sup>r</sup> his I. <sup>s</sup> more honeste I. <sup>t</sup> go thou I. <sup>u</sup> Om. I. <sup>v</sup> to ete I. <sup>w</sup> to drynke I. <sup>x</sup> And I. <sup>y</sup> that I. <sup>z</sup> slepith ynne I. <sup>a</sup> thou schalt vn- hile I. <sup>b</sup> that I. <sup>c</sup> bowe I. <sup>d</sup> And I. <sup>e</sup> wil I. <sup>f</sup> schalt I. <sup>g</sup> And Ruth I. <sup>h</sup> comaundist to me I. <sup>i</sup> Ruth I. <sup>k</sup> sche dide I. <sup>l</sup> that I. <sup>m</sup> more glad I. <sup>n</sup> mowe of scheues I. <sup>o</sup> Ruth I. <sup>p</sup> the feet of Booz I. <sup>q</sup> lay I. <sup>r</sup> thanne I. <sup>s</sup> Booz I. <sup>t</sup> he was I.

She answerde, I am Ruth, thin hoond womman; spread thi mantil vpon thi  
 10 seruaunt, for thou art ny3. And he, Blessid, he seith, thou art of the Lord, dou3tre, and the rather mercy bi the aftirmore thou hast ouerpassid; for thou hast not folwid 3onge pore men other  
 11 riche. Wol thou not thanne drede, but what euer thing thou seist to me, I shal doo to thee; forsothe al the puple woot, that dwellith with ynne the 3atis of my  
 12 cytee, thee to be a womman of vertue. Ne I denye me to be ny3, but there is another nerre than Y; rest this ny3t, and morwetide doon, if he wole take thee bi ri3t of affynyte, the thing is wel doo; forsothe if he wol not, I with out eny dowt shal take thee, the Lord lyueth;  
 14 sleep vnto the morwetide. And so she slept at his feet vnto the goynge away of the ni3t, and so she roos before that men knewen hem self to gidre. And Booz seide, Bewar, lest eny man knowe,  
 15 that hidir thou art comen. And eft, Spread, he seith, thi mantil, with which thou art couerd, and hold with ethir hoond. The which spredynge and holdynge he mesuride sixe bushels of barli, and put vpon hir; the which berynge  
 16 wente into the cyte, and cam to hir moder in lawe. The which seide to hir, What hast thow doon, dou3ter? And she toolde to hyr alle thingis, that the  
 17 man dide to hir; and seith, Loo! sexe bushels of barley he hath 3euen to me; and seith, Y wol not thee to turne a3en  
 18 void to thi moder in lawe. And Noemy seide, Abide, dou3ter, to the tyme that we seen what yssu the thing wol han; forsothe ne the man shal ceese, but he fulfillle that he hath spoken.

hir, Who art thou? Sche answeride, Y am Ruth, thin handmayde; stretche forth thi cloth on<sup>u</sup> thi seruauntesse, for thou art ny3 of kyn<sup>v</sup>. And he<sup>w</sup> seide, Dou3tir, 10 thou art blessid of the Lord, and thou hast ouercome the formere mercy with the lattere; for thou 'suedist not<sup>x</sup> 3onge men, pore ethir riche. Therfor 'nyle thou 11 drede<sup>y</sup>, but what euer thing thou schalt seie to me, Y<sup>z</sup> schal do<sup>a</sup> to thee; for al the puple that dwellith with ynne the 3atis of my cytee woot, that thou art a womman of vertu. And Y forsake not, 12 that Y am of ny3 kyn, but another man is neer<sup>b</sup> than Y; reste thou in<sup>c</sup> this ny3t, 13 and whanne the morewid is maad, if he<sup>d</sup> wole holde thee<sup>e</sup> bi ri3t of ny3 kyn, the thing is wel doon; forsothe<sup>f</sup> if he nyle<sup>g</sup>, Y schal take thee with outen ony doute, the Lord lyueth, 'that is, bi the Lord lyuyng<sup>h</sup>'; slepe thou til the morewid. Therefore<sup>i</sup> sche<sup>k</sup> slepte at 'hise feet<sup>l</sup> till<sup>l</sup> to 14 the goyng away of ny3t<sup>m</sup>, and so<sup>u</sup> sche roos bifor that men knewen<sup>o</sup> 'hem silf togidere<sup>p</sup>. And Booz seide to hir, Be thou war lest ony man knowe, that thou camest<sup>q</sup> hidir. And eft he seide, Stretche<sup>r</sup> 15 forth thi mentil 'with which<sup>s</sup> thou 'art hilid<sup>t</sup>, and holde thou<sup>u</sup> with euer either hond. And while sche stretchide forth<sup>v</sup> and helde<sup>w</sup>, he mete<sup>x</sup> sixe buyschels<sup>†</sup> of barley, and 'puttide on<sup>y</sup> hir; and sche bar<sup>z</sup>, and entride in to the citee, and can<sup>a</sup> to 16 hir modir in lawe. Which<sup>b</sup> seide to Ruth<sup>c</sup>, What hast thou do, dou3ter? And<sup>d</sup> Ruth telde to hir<sup>e</sup> alle thingis, whyche<sup>f</sup> 'the man<sup>g</sup> hadde do to hir. And Ruth<sup>h</sup> seide, 17 Lo! he 3af<sup>i</sup> to me sixe buyschels of barley; and he<sup>k</sup> seide, Y nyle<sup>l</sup> that thou turne a3en void to thi modir in lawe. And 18 Noemy seide, Abide, dou3tir, til we sien<sup>m</sup> what issu the thing schal haue; for the man schal not ceesse, no<sup>n</sup> but he fille<sup>o</sup> tho thingis whiche<sup>p</sup> he spak<sup>q</sup>.

† sixe buyschelis; in Ebreu it is sixe mesuris, and it semeth that tho weren litle mesuris, for sche bar al in hir mentel, and on hir heed, to the citee and to the hows of Noemy. Live here. c.

<sup>u</sup> upon I. <sup>v</sup> to Elimelech I marg. <sup>w</sup> Booz I. <sup>x</sup> hast not sued to take I. <sup>y</sup> drede thou not I. <sup>z</sup> and Y K. <sup>a</sup> do it I. <sup>b</sup> neer kyn I. <sup>c</sup> here I. <sup>d</sup> the man I. <sup>e</sup> thee to wijf I. <sup>f</sup> and I. <sup>g</sup> wil not I. <sup>h</sup> Om. I. <sup>i</sup> Thanne I. <sup>k</sup> Ruth I. <sup>l</sup> the feet of Booz I. <sup>ll</sup> vntil I. <sup>m</sup> the ny3t I. <sup>n</sup> thanne I. <sup>o</sup> schulden knowe I. <sup>p</sup> eche othere I. <sup>q</sup> came I. <sup>r</sup> Spredde I. <sup>s</sup> that I. <sup>t</sup> hast on I. <sup>u</sup> it forth I. <sup>v</sup> forth the mantel I. <sup>w</sup> helde it I. <sup>x</sup> mette MO. maat LP. metide IK. <sup>y</sup> he leide upon I. <sup>z</sup> bar it forth I. <sup>a</sup> she cam I. <sup>b</sup> The which I. <sup>c</sup> hir I. <sup>d</sup> Om. A. <sup>e</sup> hir also R. <sup>f</sup> that I. <sup>g</sup> Booz I. <sup>h</sup> Om. I. <sup>i</sup> hath 3oue I. <sup>k</sup> Om. I. <sup>l</sup> wole not I. <sup>m</sup> seen I. <sup>n</sup> Om. I. <sup>o</sup> schal fulfillle I. <sup>p</sup> that I. <sup>q</sup> hath spoken I.

## CAP. IV.

1 Booz thanne wente vp to the ȝate,  
and sat there; and whanne he hadde seen  
the nyȝ kyn passe biside, of the which  
before word is had, he seide to hym,  
Bowe aside a litil, and sit here, clepyng  
hym bi his name. The which turnede  
2 a side, and sat. Forsothe Booz takynge  
ten men of the eldre of the citee seide to  
3 hem, Sittith here. The which sittynge,  
he spak to the nyȝ kyn, Noemy soolde a  
parti<sup>s</sup> of the feeld of oure brother Ely-  
malech, the which is turnyd aȝen fro  
4 Moabitis regyon, the which thing Y wold  
thee to here, and to thee seyn before al  
men sittynge and the more men thurȝ  
birth of my puple. If thou wolt weeld  
the feeld bi ryȝt of niȝ kynrede, bye and  
weeld; forsothe if it to thee displese, that  
same thing shewe to me, that I wite  
what I owe to do; forsothe no man is  
nyȝ kyn, out taak thee that art formere,  
and me that am secunde. And he an-  
5 swerde, I the feelde shal bye. To whom  
seide Booz, Whanne thou biest the feeld  
of the hood of the womman, forsothe  
Ruth Moabite, that was the wijf of the  
deed, thou owist to take, that thou rere  
the name of thi nyȝ kyn in his erytage.  
6 The which answerde, I leue the ryȝt of  
my nyȝ kynrede; forsothe ne Y owe to  
doon aweie the after comynge of my  
meyne; thou my priuelege vse, the which<sup>t</sup>  
7 Y knowleche me gladly to want. For-  
sothe this was the manere in oold tyme  
in Yrael bitwixe<sup>u</sup> nyȝ kyn, that if eny  
tyme oon to anothere lafte his ryȝt, that  
the grauntyng were stable, the man  
looside his sho, and ȝaf to his nyȝ kyn;  
that was witnessynge of the leuynge in

## CAP. IV.

Therfor<sup>r</sup> Booz stiede<sup>s</sup> to the ȝate, and  
sat<sup>t</sup> there; and whanne he hadde seyn the  
kynesman passe forth<sup>u</sup>, of whom the word  
was had, Booz seide to hym, Bowe thou<sup>v</sup>  
a litil, and sitte here; and he<sup>w</sup> clepide  
hym bi his name. And he<sup>x</sup> turnede<sup>y</sup>, and  
sat<sup>z</sup>. Forsothe<sup>a</sup> Booz took ten 'men of 2  
the<sup>b</sup> eldere men of the citee, and seide<sup>c</sup> to  
hem, Sitte ȝe<sup>d</sup> here. And while thei saten, 3  
Booz spak to the kynesman, Noemy<sup>e</sup>, that  
turnede aȝen fro the cuntrey of Moab,  
seelde<sup>f</sup> the part of the<sup>g</sup> feeld of oure bro-  
ther Elymelech, which<sup>h</sup> thing Y wolde that 4  
thou<sup>i</sup> here; and Y wolde seie<sup>k</sup> to thee bi-  
for alle 'men sytynge and<sup>l</sup> grettere<sup>m</sup> in  
birthe of my puple<sup>n</sup>. If thou wolt haue in  
possessioun the feeld bi ryȝt of nyȝ<sup>o</sup> kyn,  
bye thou<sup>p</sup>, and 'haue thou<sup>q</sup> in<sup>r</sup> posses-  
sioun; sotheli<sup>s</sup> if it<sup>t</sup> displeith<sup>u</sup> thee,  
schewe thou this same thing to me, that  
Y wyte what Y 'owe to<sup>v</sup> do; for noon<sup>w</sup>  
is niȝ in kyn<sup>ȝ</sup>, outakun thee which<sup>x</sup> art  
the formere<sup>y</sup>, and outakun me which<sup>z</sup>  
am the<sup>a</sup> secunde. And he<sup>b</sup> answerde, Y  
schal bie<sup>bb</sup> the feeld. To whom Booz seide, 5  
Whanne thou hast bouȝte the feeld of  
the 'hood of the womman<sup>c</sup>, thou owist 'to  
take also<sup>d</sup> Ruth of Moab, that was the  
wijf of the deed man, that thou reise the  
name of thi kynesman in<sup>e</sup> his eritage.  
Which<sup>f</sup> answerde, Y forsake the ryȝt of  
nyȝ kyn; for Y owe not to do aweie the  
eritage of my<sup>g</sup> meynee; vse thou my pri-  
uelegie, which<sup>h</sup> priuelegie<sup>i</sup> Y knowleche  
me to wante gladli. Forsothe<sup>k</sup> this was 7  
the custom bi eld tyme in Israel among  
kynesmen, that if a man ȝaf his ryȝt to  
anothir man, that the grauntyng were  
stidefast, the man vnlaase<sup>l</sup> his scho, and

† seelde, that  
is, is in purpos  
to selle, for it  
was not ȝit  
seeld. Lire  
here. c.

‡ for noon is  
nyȝ in kyn,  
not that noone  
othre men  
weren of the  
kynrede, for  
noon was neer  
than these  
tweyne. Lire  
here. c.

<sup>s</sup> part c. <sup>t</sup> that c. <sup>u</sup> bytwene *BFH*. between *E*. betwe c.

<sup>r</sup> Thanne *I*. <sup>s</sup> stiede up *I*. <sup>t</sup> he sat *I*. <sup>u</sup> ther forth *I*. <sup>v</sup> thou hidre *I*. <sup>w</sup> Om. *I*. <sup>x</sup> the man *I*.  
<sup>y</sup> turnede *him I*. <sup>z</sup> sate doun *I*. <sup>a</sup> And *I*. <sup>b</sup> Om. *I*. <sup>c</sup> he seide *I*. <sup>d</sup> ȝe doun *I*. <sup>e</sup> that is, stide-  
fast *K marg*. <sup>f</sup> hath sold *I*. solde *EKLP*. <sup>g</sup> a *I*. <sup>h</sup> the which *I*. <sup>i</sup> thou woldist *I*. <sup>k</sup> seie this thing *I*.  
<sup>l</sup> Om. *I*. <sup>m</sup> the grettere men *I*. <sup>n</sup> puple *here* sittinge *I*. <sup>o</sup> nexte *I*. <sup>p</sup> thou it *I*. <sup>q</sup> Om. *plures*.  
<sup>r</sup> welde it *I*. <sup>s</sup> and *I*. <sup>t</sup> this thing *I*. <sup>u</sup> displese *I*. <sup>v</sup> schal *I*. <sup>w</sup> no man *I*. <sup>x</sup> that *I*. <sup>y</sup> first *I*.  
<sup>z</sup> that *I*. <sup>a</sup> Om. *AP*. <sup>b</sup> the man *I*. <sup>bb</sup> biȝge *K*. <sup>c</sup> wommans hond *I*. <sup>d</sup> also to take to wijf *I*. <sup>e</sup> to *I*.  
<sup>f</sup> And he *I*. <sup>g</sup> myn owne *I*. <sup>h</sup> the which *I*. <sup>i</sup> Om. *IM pr. m. s.* <sup>k</sup> For *I*. <sup>l</sup> vnlaasede *A sec. m.* schulde  
vnlaase *I*.

8 Yrael. Thanne seide Booz to his ny3  
 kyn, Tak thi sho to me; the which  
 9 anoon he looside<sup>w</sup> fro his foot. And he  
 to the more thur3 birth and to al the  
 puple, Witnessis 3e ben, he seith, to day,  
 that Y owe to weelde alle that weren of  
 Elymalech, and Chelyon, and Maalon,  
 10 3yuyng Noemy; and Y shulde take Ruth  
 Moabite, the wijf of Maalon, into wed-  
 dyngge, that I rere the name of the deed  
 in his erytage; lest the name of hym  
 fro his meynee and bretheren<sup>x</sup> and puple  
 be doon a wey. Forsothe 3e of this thing  
 11 ben witnessis. Al the puple answerde,  
 that was in the 3ate, and the more thur3  
 birth, We ben witnessis; the Lord make  
 this womman, that goth into thin hows,  
 as Rachel and Lya, that edifiden the  
 hows of Yrael, that she be exsauple  
 of vertu in Efrata, and she haue a so-  
 12 lempne name in Bethlem; and thin hous  
 be maad as the hous of Phares, whom  
 Thamar beere to Juda, of the seed that  
 the Lord shal 3eue to thee of this child  
 13 womman. And so Booz took Ruth, and  
 took hir to wijf; and he wente yn to  
 her, and the Lord 3af to hir, and<sup>y</sup> she  
 14 conseyuede, and beer a child. And wynn-  
 men seide to Noemy, Blissid the Lord,  
 which<sup>z</sup> hath not suffrid, that the succes-  
 sour of thi meyne shulde fail, and his  
 15 name shulde be clepid in Irael; and  
 thou haue that counfort thi lijf, and  
 norishe thin eeld. Forsothe of thi dou3-  
 ter in lawe is born, that shal loue thee,  
 and mych betere is to thee, than thou<sup>a</sup>  
 16 thou haddist seuen sones. And Noemy  
 putte the takun child in hir bosum; and  
 vside the office of norshe<sup>b</sup>, and of berer.  
 17 Forsothe the wynnmen neizbours togidre  
 thankyngge to hir, and seiynge, The sone  
 of Noemy is born, clepeden his name  
 Obeth. This is the fader of Ysay, fader<sup>c</sup>

3af<sup>m</sup> to his kynesman; this<sup>n</sup> was the<sup>o</sup> wit-  
 nessyng of the<sup>p</sup> 3ift in Israel. Therfor<sup>q</sup> 8  
 Booz seide to his kynesman, Take<sup>r</sup> the<sup>s</sup>  
 scho fro thee; 'which scho<sup>t</sup> he vnlaside<sup>u</sup>  
 anoon fro his foot. And Booz seide to 9  
 the grettere men in birthe and to al the  
 puple, 3e ben witnessis to dai, that Y haue  
 take in possessioun alle thingis that weren  
 of Elymelech, and of Chelion, and of Maa-  
 lon, bi the 3ifte of Noemy; and that Y 10  
 haue take in to wedlok Ruth of Moab,  
 the wijf of Maalon, that Y reise<sup>v</sup> the name  
 of the deed man in his erytage; lest his  
 name be doon away fro his meynee and  
 britheren<sup>w</sup> and puple<sup>x</sup>. 3e, he seide, ben  
 witnessis of this thing. Al the puple, that 11  
 was in the 3ate, answeride, and the gret-  
 tere men in birthe *answeriden<sup>y</sup>*, We ben  
 witnessis; the Lord make this womman,  
 that entrieth in to thin hows, as Rachel  
 and Lia, that bildiden the hows of Israel,  
 that sche be ensauple of vertu in Ef-  
 frata, and haue a solempne name in Beth-  
 leem; and thin hows be maad as the hows 12  
 of Fares, whom Thamar childide to Judas,  
 of the seed which the Lord schal 3yue to  
 thee of this damesel. Therfor<sup>z</sup> Booz took<sup>a</sup> 13  
 Ruth, and<sup>b</sup> took hir to wijf; and he en-  
 tride to hir, and the Lord 3af to hir, that  
 sche conseyuede, 'and childide<sup>c</sup> a sone.  
 And wynnmen seiden to Noemy, Blessid 14  
 be the Lord, which<sup>d</sup> 'suffride not<sup>e</sup>, that an  
 eir failde to thi meynee, and<sup>f</sup> his name  
 were<sup>g</sup> clepid in Israel; and that thou haue 15  
 'a man<sup>h</sup>, that schal counforte thi soule,  
 and nursche elde<sup>i</sup> age. For *a child* is  
 borun of thi dou3tir in lawe, 'which child<sup>k</sup>  
 schal loue thee, and he is myche<sup>l</sup> betere to  
 thee, than if thou haddist seuen sones.  
 And Noemy puttide the child resseyued<sup>m</sup> 16  
 in hir bosum; and sche dide the office of  
 a nurische<sup>n</sup>, and of a berere<sup>o</sup>. Forsothe<sup>p</sup> 17  
 wynnmen neizboris thankiden hir<sup>q</sup>, and

<sup>w</sup> loosnede E. <sup>x</sup> brethere c. <sup>y</sup> that CE. <sup>z</sup> that c. <sup>a</sup> Om. A. <sup>b</sup> nurse E. <sup>c</sup> the fader E *pr. m.*

<sup>m</sup> 3iue it I. <sup>n</sup> this thing I. <sup>o</sup> Om. I. <sup>p</sup> a I. <sup>q</sup> Thanne I. <sup>r</sup> Take off I. <sup>s</sup> thi I. <sup>t</sup> and I.  
<sup>u</sup> vnlaside it I. <sup>v</sup> reise up I. <sup>w</sup> fro his britheren I. <sup>x</sup> his puple I. <sup>y</sup> Om. I. <sup>z</sup> Thanne I.  
<sup>a</sup> coueitide κ *sup. ras.* <sup>b</sup> and he I. <sup>c</sup> Om. I. <sup>d</sup> that I. <sup>e</sup> hath not suffrid I. <sup>f</sup> and that I. <sup>g</sup> schulde  
 be I. <sup>h</sup> Om. I. <sup>i</sup> thin elde I. <sup>k</sup> that I. <sup>l</sup> Om. I. <sup>m</sup> whom sche resseyued I. <sup>n</sup> nurse κM. <sup>o</sup> berere  
 aboute I. <sup>p</sup> And I. <sup>q</sup> or *ioieden togidre with hir I marg.*

18 of Dauyd. Thes ben the generaciouns of  
 19 Phares; Phares gat Esrom; Esrom gat  
 20 Aram; Aram gat Amynadab; Amyna-  
 dab gat Naason; Naason gat Salmon;  
 21 Salmon gat Booz; Booz gat Obeth;  
 22 Obeth gat Ysay; Ysay gat Dauyd the  
 kyng.

*Here eendith Ruth<sup>d</sup>.*

seiden, A sone is borun to Noemy, and  
 clepide<sup>r</sup> his name Obeth. This is the fadir  
 of Ysay, fadir<sup>s</sup> of Dauid. These ben the 18  
 generaciouns of Fares; Fares gendride<sup>t</sup>  
 Esrom; Esrom gendride<sup>u</sup> Aram; Aram 19  
 gendride<sup>u</sup> Amynadab; Amynadab gen-20  
 dride<sup>u</sup> Naason; Naason gendride<sup>u</sup> Salmon;  
 Salmon gendride<sup>u</sup> Booz; Booz gendride<sup>u</sup> 21  
 Obeth; Obeth gendride<sup>u</sup> Isay; Isay gen-22  
 dride<sup>u</sup> Dauid the kyng.

*Here endith Ruth, and here bigynneth  
 the firste book of Kyngis<sup>v</sup>.*

<sup>d</sup> Here endith the storie of Ruth, and bigynneth a prolog on the bookis of Kingis. *E.* Here endith the  
 bok of Ruth. *F.* No final rubric in *BCN*.

<sup>r</sup> thei clepiden *IK*. <sup>s</sup> the fadir *I*. <sup>t</sup> bigate *I*. <sup>u</sup> gate *I*. <sup>v</sup> Here eendith the book of Ruth, and here  
 bigynneth the first book of Kyngis. *BX*. Here endith Ruth, and bigynneth a prologe on the firste book of  
 Kyngis. *G.* Heere endith the book of Ruth, and bigynneth the firste book of Kyngis. *IN*. Here endeth  
 the booc of Ruth, se now the prolog of the foure bokis of Kyngis. *K.* Here endith Ruth, and here bigynneth  
 a prologe vpon the firste book of Kyngis. *M.* No final rubric in *AELP*.